Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

THE

HOME AND FOREIGN RECORD

OF

THE PRESBYTERIAN CHURCH

In the United States of America:

BEING

THE ORGAN OF THE BOARDS OF MISSIONS, EDUCATION, FOREIGN MISSIONS, AND PUBLICATION.

VOL. II.—1851.

Philadelphia:
PUBLICATION HOUSE, 265 CHESTNUT STREET.

TERMS.

The HOME AND FOREIGN RECORD is issued monthly at *fifty cents* a year in newspaper form, or *one dollar* a year in pamphlet form.

All moneys remitted at our risk.

☞ *Payment in all cases, in advance.*

Address, *post-paid*, "Home and Foreign Record, 265 Chestnut st., Philadelphia, Pa."

RECOMMENDATION OF THE GENERAL ASSEMBLY.

The following action was taken at the General Assembly held in Cincinnati, May, 1850, in regard to the Home and Foreign Record.

Resolved, As the action of the last General Assembly has resulted in the establishment of the "Home and Foreign Record," that paper is hereby recommended, and the ministers and churches are urged to exert themselves to place it in every family, as the organ, indirectly, of the Church, on many important subjects.

INDEX

TO THE

HOME AND FOREIGN RECORD, 1851.

BOARD OF DOMESTIC MISSIONS.

Agent for Church Extension, 146.
A Good Resolution, 19.
An Infidel reclaimed, 180.
Annual Report, 98, 114.
Appeal to the Churches, 130.

Boundaries of Synods and Presbyteries, 51.

California, 162.
Changes effected in Churches by Emigration, 82.
Church Extension, 2, 19, 51, 66, 131, 146, 179.
Clothing, 115.
Coloured People, Religious Instruction of, 51, 67, 163, 164.
Communications from Missionaries.—Connecticut, 34. Georgia, 19, 67, 68, 163, 164, 179. Illinois, 19, 67. Indiana, 66, 163, 164. Iowa, 163. Mississippi, 82. New Jersey, 3, 35. New York, 82, 100. North Carolina, 67. Ohio, 19, 35. Oregon, 3. Pennsylvania, 35, 100. Tennessee, 67. Virginia, 67. Wisconsin, 83, 99, 163.

Doctrinal Preaching, 66.
Domestic Missions, 18.
Donation Visits, 82.

Fruits, 34, 82, 100, 163.

Geary, Rev. Edward and Family safe, 98.
General Assembly, 114.

Hard Field, 35.
Home and Foreign Record, 34.
House of Worship built, and Revival, 116.
How the Work goes on, 3.
Humphrey, Dr., Sermon on Domestic Missions, 178.

Infidelity and Religious Error, Cause of, 3.
Intelligence for October, November, and December, 1850, and January, 1851, Summary of, 2, 50.
Interesting Items, 116.

McDowell, Rev. William A., D.D., Obituary of, 162.
———— Tribute of Respect to the Memory of, 178.
Meetings of Ten Synods, 178.
Missionaries taking leave of the Board, 131, 164.
Missionary's Work on the Sabbath, 4.

Necessities of the Board, 130.
Notice to Churches and Presbyteries, 50.
Notice to Missionaries of the Board, 130.

Orange Presbytery, North Carolina, 131.
Oregon, Missionaries to, 51.

Painful Rumour, 82, 98.
Pastor's Library, 35, 66.
Pastoral Visiting, 131.
Plan for Benevolent Contributions, 19.
Presbyterial Treasuries, Suggestion on the Disposition of their Surplus Funds, 114.
Presbyterial Plan of Church Extension, 131.
Progress of the Board, 50.
Pueblo Indians of New Mexico, 115.

Receipts, 4, 20, 36, 52, 68, 83, 100, 116, 132, 148, 164, 180.
Rejoicing, 4.
Report of the Rev. C. Sturdevant, 82.
Resolutions of the Board in relation to Applications for Aid to sustain Missionaries, 178.
Revivals, 132.
Roman Catholics in the United States, 114.

Some Mercy Drops, 179.
Speedy Sympathy, and a little more needed, 51.
Spirit and Influence of the late Meeting of the General Assembly, 114.
State of Religion in the Missionary Field, 147.
Sunshine and Shade, 130.

Table for Synods and Presbyteries, 146.
Texas, 18.
Treasurer, Notice in Relation to, 2.
Treasury, State of, 50.

Wisconsin, Missionary on the Extreme Frontier of, 99.

BOARD OF EDUCATION.

Agency for the West, 69, 102.
Agency of Ministers in the Perpetuation of the Ministry, 5.
Alexander, Dr. Archibald, Obituary Notice, 181.
Anniversary meeting at St. Louis, 150.
Austin College, Texas, 71.

Board of Education and the Voluntary Societies, 53.

Caldwell Institute, 135.
Candidates for the Ministry, 101. No increase of, 165.
————, Pledge of, 69, 133.
Chamberlain, Dr., Death of, 166.
Christian Boldness, 117.
Church must furnish the Men, 117.
"Come out of her, my People," 39.

Davidson College, N. C., 182.
Dedication of Infants to the Ministry, 165.
Dunlap's Creek Academy, Pennsylvania, 6.

Educational Bond, 182.
Elder's Ridge Presbyterial Academy, 54.
England, Education in, 7.
English Presbyterian Church, 183.

Female Schools in Georgia, 23.
Foreign Missionaries, Right kind of, 5.
Free Church of Scotland, 117. Schools of, 119.
Funds, Want of, the chief Difficulty, 119.

General Assembly, Action of, on Education, 102.
German Valley School, New Jersey, 133.
Good Influence of our Schools, 119.
Great Men Converted at School, 6.
Green, Dr., Opinion of Ministerial Education, 69.

Hanover College, Indiana, 22, 54.
Hard Work and Courage, 39.
Hebrew in College, 167.
Hebrews, Education among, 103.

Important Documents, 53.
Increase of Candidates, 165.

Kay, Rev. Richard, Speech of, 166.
Kingston Parochial School, 70.

La Fayette College, Easton, 54.
Lexington, Virginia, Presbyterial Academy, 86.

McDonough College, Illinois, 71.
Miller Academy, Ohio, 23.
Mind and Culture, 37.
Ministers, Education and Supply of, 85, 101.
Ministers, Want of, 5.
Missionary Church, What can be done in a, 7.
Mistake, A very great, 22.
Montpelier Presbyterial Academy, Ohio, 39.
Mortality among Clergymen, 182.
Mothers, 135.

New Candidates, 101, 133, 165, 182.
New Jersey, Synod of, 53.
Normal Schools, 86.

Parochial Schools, 86.
Pastoral Hints to Candidates, 6, 53, 69, 85, 117, 133, 165.
—— Letter to Candidates for the Gospel Ministry, 37.
Pledge from Candidates, On requiring, 69.
———————— Abolished, but not the Obligation, 133.
Prayers, Funds, and Principles, 21.
Presbyterial Academies, 6, 39, 54, 86, 134.
Primary Schools, List of, 118.

Our Denominational Influence, 86.
Our System a Good One, 118, 119.
Our Work in the West, 53.
Out and Out, 151.

Receipts, 7, 23, 39, 55, 71, 86, 103, 119, 135, 151, 167, 183.
Religious Education of Children, 54.
Revival in Hanover College, Indiana, 54.
Right Kind of Foreign Missionaries, 5.
Rules and Regulations of the Board, 149.

Schools, Academies, and Colleges of the Presbyterian Church, 38.
School and Church, 7.
Scotch Liberality, 71.
Scotland, Education in, 69.
————, Free Church of, 117, 119.
Shiloh Presbyterial Academy, 6.
Singing, Duty of, 71.
Sower to his Seed, 5.
St. Joseph's College, Kentucky, 39.
Success, an Encouragement, 118.
Synod of New Jersey, 53.

Teaching and Training, 183.
That Old Primer, 119.
The Teacher, 183.
The Throne and the Lamb, 53.
Thoughts on Ministerial Education, 101.
Treasury, State of, 102.
True Views of Education, 70.

Want of Funds, the Chief Difficulty, 119.
Washington College, Tennessee, 151.
Why they failed, 86.

BOARD OF FOREIGN MISSIONS.

A Dime to Foreign Missions, the good it may do, 125.
Africa. Corisco Mission, 11, 24, 40, 56, 105, 186.
Annual Meeting of the Board, 72.
Annual Reports of the London Episcopal Jews' Society, 155.

China. Canton Mission, 10, 124, 171.
——— Ningpo Mission, 90, 107, 122, 154.
——— Shanghai Mission, 140.
Choctaw Mission, 27.
Christian Liberality in Humble Life, 76.
Condition and required Enlargement of the Missions, 184.
Confucianism, 154.
Creek Mission, 42.

Encouraging Signs of the Times, 73.
Enlargement of the Missions, 24.
Episcopal Church at Shanghai, 76.
Excursion to White Cloud Mountain, 124.

Financial Year, End of, 88.
France, Progress of Protestantism in, 140.

General View of the Missions, 8.
Geneva; Notices of the Church and of the World, 28.

Heathen have no Rest, 27.
Hindu Literature, 120.
——— Doctrine of Transmigration, 137.
House, Dr. S. R., Letter from, 186.

India. Allahabad Mission, 26, 88, 106, 138, 169, 185.
——— Furrukhabad Mission, 27, 73, 106, 137.
——— Lodiana Mission, 57, 72, 74, 120, 137, 153, 168.
——— Call for more Men in the Missions, 185.
India. Miscellaneous Education in, 108.
Iowa and Sac Mission, 43, 74, 104, 152.

Jews, Mission for the, 155.
Journal of Rev. W. Hamilton, 152.
——— Rev. Joseph Owen, 138, 170.
——— Rev. G. Simpson, 11, 24, 40, 56.
——— Rev. John Newton, 137.
——— Rev. J. H. Morrison, 58.
——— Rev. Golok Nath, 121.
——— Rev. Henry V. Rankin, 90, 122, 154.
——— Rev. Augustus H. Seeley, 106.

Kaffir War, Causes of, 156.

Letters from a Missionary to his Children, 120.
Loomis, Letter of Rev. A. W. 154.

Mackey, J. L., Letter from, 186.
Mattoon, Letter from Rev. S. 59.
Medical Missions in Canton, 171.
Missions in Papal Europe, 9.
Mohammedanism, Letters on, 26, 138, 169.
Morrison, Rev. J. H., Communications from, 58, 168.
Munnis, Rev. Robert M., Letters from, 88, 106.

Narrative of Exploring Tours in Africa, 24, 40.
Newton, Rev. John, Journal of, 137.
No Hope, 108.

Obituary Notice of Charles Barnet, a member of the Church at Kowetah, Creek Nation, 75.
——— Mrs. Bush, of the Siam Mission, 187.
——— Miriam, a member of the Church at Lodiana, 74.
Obituary Notice of Mrs. Susan Morrison, 75, 188.
——— David W. C. Olyphant, 136.
——— Rev. G. W. Simpson, 152, 156.
——— Mrs. Simpson, 172.
Our India Missions, 120.
Owen, Rev. Joseph, Journal of, 138. Letter from, 185.

Papal Europe, Missions in, 9.
Popery, Influence of, on Civilization, 108.

Rankin, Rev. H. V., Journal of, 90, 122.
Receipts, 13, 28, 44, 60, 77, 92, 109, 125, 141, 157, 173, 188.
——— of the Board, 24.
Recent Intelligence, 8, 24, 40, 56, 72, 88, 104, 120, 136, 152, 168, 184.
Romanists, Missions among, 136.
Rudolph, Rev. A., Letter from, 57.

Sandwich Islands, 12.
Seeley, Rev. Augustus H., Journal of, 106.
Siam, Mission in, 59, 122, 155, 186.
——— Death of King of, 155.
——— Ceremonies at the Accession of the new King of, 186.
Slow returns of Missionary Fruit, 76.
Spencer Academy, Report of, 27.
——— Fire at, 72.

"The Foreign Missionary," 88.
Turkey, Progress in the Interior Cities, 42.
Two Blind Men, 74.

Wight, Rev. J. K., Letter from, 140.
Woodside, Rev. J. S., Letters from, 57, 169.

BOARD OF PUBLICATION.

Abstract of Annual Report of Board of Publication, 110.
A devoted Young Man, 142.
An admirable Suggestion, 30.
A Letter instead of a Speech, 190.
Alexander, Dr. Archibald, Death of, 190.
——— Preaching in Michigan, 94.

Bad Books, 79.
Bible Dictionary, price reduced, 126.
Board of Publication in New Orleans, 14.
Book-making in London, 63.
Books Published in the United States, 191.
Bread Cast upon the Waters, 30.

Carlyle, Thomas, 63.
Catalogue, Descriptive, 111.
Close of the Financial Year, 46.
Colportage Cause, 62.
——— in the Synod of Virginia, 158.
——— in Memphis Presbytery, 63.
——— in Maury Presbytery, 94.
Colporteur's Comforts, 142.
——— Encouragement, 126.
——— Gray Hairs Pleading, 78.
Colporteur, Need of, 31.
——— Who cannot pass by the Destitute, 78.
——— Cheered on his Way, 62.
Conflict between Truth and Error, 142.

Doctrinal Objections met by Colportage, 111.

Employment for the long Winter Evenings, 14.
Encouraging from Virginia, 143.
Erroneous Books in Presbyterian Sunday Schools, 15.

Family Worship, Thoughts on, 95.
Field for Books, 62.
Fire Arms, 46.
First Printed Book, 78.
Fraternal Act, 126.

General Assembly and the Board of Publication, 110.
Georgia, To the Pastors of the Synod of, 30.
"German Reformed Messenger" on the Board of Publication, 190.
Germans, A Friend to the, 191.
Good Results from a Colporteur's Labours, 142.
Gratifying News, 110.

Increased Operations, 14.
Infidelity in connexion with the German Population, 174.

Juvenile Literature, 62.

Kindly Aid, 78.
Knowledge, Diffusion of, 63.

Licentious Books, The Bookseller who burned his, 174.
Licentious Periodicals, 31.
Looking Four Years into the Grave, 94.

New England and the Books of the Board, 126, 190.
New Orleans, Board of Publication in, 14.
New Jersey, to the Members of the Synod of, 111.
"Not a Reading People," 158.
Notes from a Colporteur's Labours, 175.
Notices of New Books and Tracts, 15, 31, 63, 79, 95, 111, 127, 143, 159, 175, 191.
Novels in Poetry and Prose, 31.

Our Books in Madeira, 158.
Our Prospects, 174.

Past and Present, as to the Press, 142.
Pastor Helping on the Good Work, 30.
Permanent effect of Good Books, 111.
Pictorial Almanac, 174.
——— First Book, 174.
Pledges of Presbyteries Unredeemed, 62.
Praying Soldier, The, 15.
Presbyterian Sabbath-School Visitor, 14, 30, 46, 62, 78.
Presbyterian Record's Testimony, 30.
Presbyterianism, Horrid Pictures of, 14.
Profitable Reading, 127.
Prosperity of the Board, 94.

Receipts, 15, 31, 47, 63, 79, 95, 111, 127, 143, 159, 175, 191.

Sacred Music, Book of, 110.
"Salvation: or, the Sinner Directed in the Way of Life," 46.
Standard Religious Works, Importance of Republishing, 94.
Synod of South Carolina and the Boards, 46.
Synodical Colporteur Enterprise, 78.

Thank-Offering, 126.
The Happiest Summer, 174.
Three Hundred Years Ago, 79.
Tribute of Thanks for a Colporteur's Labours, 46.

Value of a Single Tract, 79.
Very Decided, 126.

We also Mourn, 190.
"We are all Wrong!" 47.
Western Depot and Agency, 14.
What our Board of Publication does for the Church, 127.
What our Books and Tracts are Doing, 126.
Word to Pastors, 46.
Works on sound Theology appreciated, 62.

MISCELLANEOUS.

A few Words for those who have been Baptized but have never been Converted, and have not come to the Lord's Supper, 113.
All things for Christ's Kingdom, 49.
A Hundred Years Ago, 81.
A Warning, 129.

Birth and Death, 113.
Burning the Martyrs, 177.

Calvinists, A roll of, 145.
Church in the House, 49.
"Climbeth up some other Way," 161.
Constraining Power of the Love of Christ, 33.

Dreadful Mistake, 81.

Ecclesiastical Record, 16, 32, 48, 64, 80, 96, 112, 128, 144, 160, 176, 192.
Example of Church Extension, 65.
——— Worthy of Imitation, 17.

Filling One's Place, 1.

Hastening it in his Time, 17.
Home and Foreign Record, Enlarged and in a new dress, 1.
——— a highly prized visitor, 33.
How to make Life useful, 129.

Lamb of God, the Christian's Hope, 161.
Last Year of Life, 1.

Meekness, 145.
Minister, One of God's aged, in Poverty and Want, 65.
Mother's Reward, 33.
My Birth Day, 33.

Nearer to Thee, 49.
New Orleans, Church Colonizing in, 17.

Peasant on the Welsh Mountains, 49.
Pleasant Words, 33.
Private Readings, 1.
Put on the Shelf, 161.

Readers, 81.
Repentance, the longer delayed, the more difficult, 129.
Scraps from an unpublished Commentary, 145.
"Simon, son of Jonas, lovest thou me?" 97.
Spiritual Mirror, 145.
Statistical Reports from Church Sessions, 33.
Suggestions about the Record, 177.

"Teach us to Pray," 113.
"Tell them to Preach Christ," 129.
That one Word, 97.
The Best is left, 81.
"The entrance of Thy words giveth light," 161.
The Grace of Giving, 81.
The Motherless, 97.
The Spiritual Wings burdened, 177.
Their Inward Thought, 177.

Universe, Extent of the, 17.

Varieties, 16, 32, 48, 64, 80, 96, 112, 128, 144, 160, 176, 192.

What hath God wrought? 1.
"Where are the Nine?" 65.
"We shall reap, if we faint not," 81.
Word fitly spoken, 97.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 1. | PHILADELPHIA, JANUARY, 1851. | PRICE PER YEAR, *Fifty Cents.*

THE RECORD ENLARGED AND IN A NEW DRESS.

THOSE who have been heretofore accustomed to receive the Record, will perceive that the present number comes to them in an enlarged form. The Board of Foreign Missions were under the impression that the interests of their cause required a larger space than they had occupied, and the size of the paper has been increased more especially with a view to the accommodation of that Board. To some extent, however, all the Boards will share the enlargement.

As to typography we have also made an advance on last year. A new font of type has been purchased, and we now present ourselves with a more cheerful face, and in a dress still more suited to the times than in our first year.

Our readers will thus perceive that the conductors of the Record are doing all in their power to make the paper acceptable and useful, and it is earnestly hoped that there will be a responsive interest manifested by pastors and people throughout the Presbyterian Church. Already a considerable number of new subscribers have been added to our list, but there should be a far larger number.

Should any complain that they are not interested in the Record, we can only reply that we give in these pages the details of what is doing, and what is needed to be done by our branch of the Church for the building up of Christ's kingdom in the world; and that if such matter excites no interest in their minds, we do not know that the Record should be held responsible. We are happy to say, however, that we rarely hear complaints of this nature, but that, on the contrary, we have much reason to believe that what we publish finds readers, and does its appropriate work.

For the Home and Foreign Record.

THE LAST YEAR OF LIFE.

When we read the account of some bloody battle, where hundreds are left dead on the field, the heart sickens at such wholesale slaughter. But if by some unwonted and fearful combination of causes, a battle-field were described to us, where the dead were numbered not by hundreds but by thousands, and even by millions, how unspeakably appalling would be the recital! Yet appalling as we deem it, we have just passed by such a field of slaughter, without heeding its piles of slain. The year just ended has ushered into eternity more souls than the entire population of our vast and teeming republic. And yet, because the report came not to us in the red bulletin of the camp, and because the field was the world, we have passed along unheeding. But the end of this mighty desolation is not yet; for the year on which we now enter shall show as broad a field of death as the one that has just gone to take its place among those beyond the flood; and its strokes will be as indiscriminate, as universal, and as unexpected, as any of its predecessors.

It is almost certain, that to some whose eyes shall fall on this paragraph, this is *the last year of life.* Before another New-Year dawns on the frozen earth, their life-journey will have ended; they will know that fearful and inscrutable mystery, DEATH: and while the greetings of the season are passing from lip to lip, their bodies will lie shrouded in the lonely grave, and their spirits mingling in the dread or joyous scenes of eternity.

Reader, it may be *you!* Are you ready? Is your work for eternity done? Have you done for God what you might have done, or intend to do? Have you done for a perishing world and a struggling church, as you were sacredly bound to do? Have you any seed sown, the harvest of which your children may reap? Any investment made in that great "bank" of discount and deposit, whose books shall be opened and audited at the dread day? any works that will follow you? any thing "lent to the Lord?"

If your heart condemns you in this scrutiny, will you not awake to duty? Oh remember that the night cometh, the moonless and starless night of the grave. Remember that in its deep shadow, no man can work. Then be busy while the light lasts, for the shadows are growing long. Be earnest, O my brother, in your brief day's task, for the sunset reckoning is near at hand. This year shall be to many and may be to you, *the last year of life.* T. V. M.

For the Home and Foreign Record.

PRIVATE READINGS.

1. Prosperity without special care will become a snare to us. *Deut.* vi. 10—13.

2. The worship of false gods, physical or mental, by God's professing people, will bring upon them his exterminating curse. *Ib.* 14—15.

3. The very materials of idol gods, and the accompaniments of false religion, are to be rejected by us, and counted as abominable and cursed things. *Ib.* vii. 25—26.

4. Difficulties, hardships and trials, are intended (1) to humble us, (2) to prove us both as to our sincerity and strength of purpose to walk with God in keeping his commandments; also (3) to prepare us for good in the end. *Ib.* viii. 2—16.

5. Wealth is not gotten by our might or our hand, but is the *gift* of God. *Ib.* 17, 18.

6. Success in battle, or the triumph of an invader, is not always an evidence of righteousness on the part of those who enjoy it, but may be only the punishment of those overcome; which God permits and orders on account of their sins. *Ib.* ix. 4—6.

7. The conduct of Moses was uninfluenced by ambition or desire for personal or family aggrandizement. He preferred the honour and glory of God to his own private honour, thus evincing the strength and reality of his piety. *Ib.* 14, 25—28.

8. A due sense of the guilt and danger of others will lead us to fast and pray for them as well as ourselves. *Ib.* 18, 20, 25, 26.

9. Any sign, dream, omen, wonder, or prediction, contrary to revelation, or inconsistent with God's character and claims, or which would lead to a departure from God, is not to be credited or listened to. *Ib.* xiii. 1—3.

10. To entice men from the worship and service of God is an enormous crime; and the society and fellowship of those who would do this are to be both abandoned and avoided. *Ib.* 6—11.

By the law of Moses such a one was to be put to death.

11. Kindness to the poor, and especially when there is no prospect of remuneration, will secure God's blessing. *Ib.* xv. 7—10. R. L. N.

FILLING ONE'S PLACE.

"Every man in his place," expresses our duty here. "Every man to his own place," will be the substance of the sentence that will be pronounced at the judgment, and by which the eternal destiny will be decided. Every act which is performed here will have its effect there. He who refuses to perform duties laid upon him in this world, and to occupy the place for which he was originally and benevolently designed, will in eternity be doomed to the only place for which, by his deeds, he has qualified himself. There is a place of honour, usefulness, and peace here, which we are commanded to fill, and from which we may be transferred to a wider range of action, and to a more blessed experience. Rejecting this, it only remains that we take up our residence among kindred spirits, and employ our eternity in employments suited to our base nature, reaping, in wretchedness, which will be our portion, the due reward of our ungrateful disobedience. Christ appointed Judas a place on earth among his apostles, to preach the gospel, to suffer for the truth. Had he accepted and retained it, he would have worn a crown of glory forever, with Peter, Paul, and John. But he despised his birthright; he sold it with his Master for thirty pieces of silver; he turned his back upon the post which was offered. In so doing, he developed those passions and formed that character which marked him as fitted to fill a certain position of shame and woe in the world of retribution, and hence, when he died, he is said to have gone "to his own place." And thus each one is preparing for himself in eternity, a place, peculiar and appropriate, into which none other shall be thrust but where we shall abide forever.—*Religious Herald.*

WHAT HATH GOD WROUGHT?

The following table exhibits the results of what has been accomplished in the last fifty years among the heathen:

2,000 missionaries; 7,500 assistants; 4,000 churches; 250,000 converts: 3,000 missionary schools; 250,000 children and adults belonging to them; 200 dialects into which the Bible has been translated; 32,000,000 of Bibles scattered over the earth, in languages spoken by six millions of people.

But such a table will give no adequate idea of what has been accomplished. If no one can estimate the influence which a single regenerated soul can exert on the corrupt mass of humanity, what shall be said of the influence which two hundred and fifty thousand can exert, scattered among the heathenized millions?

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. Reese Happersett.
Treasurer—Mr. Samuel D. Powell.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

Clothing.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Samuel D. Powell, *Mission Rooms, No. 265 Chestnut street, Philadelphia,* with the name of the church or individual donor upon it.

NOTICE IN RELATION TO THE TREASURER OF THE BOARD OF MISSIONS.

We would make known to the churches, that Mr. SAMUEL D. POWELL, of Philadelphia, has been elected *Treasurer*, by the Board, in the place of Wm. D. Snyder, the late Treasurer. By a recent and judicious arrangement of the Board, the expense of conducting the business of the Mission Rooms has been considerably reduced.

All remittances of money, and boxes of clothing for the Board, will hereafter be directed to Mr. Samuel D. Powell, *Treasurer of the Board of Missions, No. 265 Chestnut street, Philadelphia.*

CHURCH EXTENSION.

The time has fully come when the Officers and Members of our churches should be apprised of *the progress* and *present condition* of this branch of the operations of the Board of Missions.

It will be remembered that this wise and important scheme, which seemed necessary to complete the chain of efforts of the Presbyterian Church to enlarge her borders, and build up, through her instrumentality, the Redeemer's kingdom in our land, was moved in the General Assembly of 1843, and finally carried in the Assembly of 1844. In the wisdom of the Assembly, and its action has been approved by all the Assemblies that have met since, *Church Extension*—(the receiving, collecting, and disbursing moneys contributed for the purpose of assisting destitute and feeble churches and congregations, in erecting suitable houses for public worship) was connected with the Board of Missions. It is most naturally connected with that Board, and the Board conducts the business by one of its committees, which meets upon its own adjournments, or at the call of its Chairman, as often as may be necessary. The minutes of that Committee are read and considered once a month, at the regular meetings of the Board, and whatever subjects, or plans, or actions, that may require counsel and arrangement, are then and there discussed and determined. As the far larger number of our church edifices in need of aid in their construction are projected and carried to completion by ministers and missionaries in connection with the Board, it becomes very easy for them to communicate with the Board, and easy for the Board, being well acquainted with their fields of labour, to enter into their circumstances and to appreciate their wants. And so far as the business operations are concerned, the Board is amply competent, and of sufficient size, to attend to them; and in so doing, saves the expense of men, time, and means of an independent organization for the purpose.

The progress of this work may be briefly stated. During the first ecclesiastical year of its existence, that is, from May 1, 1844, to May 1, 1845, the Committee on Church Extension granted aid, with the approval of the Board, to 40 churches; and the income for this object was $3670.50. Of this sum $3603 was from individual donors, and but $67.50 from the churches. In the second year, 1845—6, aid was granted to 38 churches: Income, $6366.61; from individuals, $5924; from churches, $442.61. In the third year, 1846—7, aid was granted to 54 churches: Income, $4596.95; from individuals, $3551.40; from churches, $1045.45. The fourth year, 1847—8, aid was granted to 58 churches: Income, $6112.59; from individuals, $5432.50; from churches, $680.09. In the fifth year, 1848—9, aid was granted to 66 churches: Income, $7532.45; from individuals, $5316.50; from churches, $2215.95. In the sixth year, 1849—50, aid was granted to 70 churches: Income, $8633.58; from individuals, $6606.75; from churches, $2026.83. Making the whole number of churches *aided* from May 1st, 1844, to May 1st, 1850, 326; and the total amount of contributions, $36,907.58. Of which sum $30,434.15 was from individuals, and $6473.43 from the churches.

Since May 1, 1850, to December 1, 1850, appropriations have been made to 37 churches; and the receipts amount to $2194.19; and the total number of churches aided for the whole time, say *for six years and a half*, has been 363, and the total amount of receipts, $39,101.77. The number of churches *actually completed* through the aid of the Church Extension Fund is 258, up to May 1, 1850.

We desire attention to the fact, that *five-sixths* of all the money contributed has come from individual donors, and the number of these donors does not exceed *eighty-four!* Supposing each of these donors to be a communicant, then out of 207,254 church members, only 84 have supported the Church Extension scheme! And out of 2595 churches, contributions to it have been received from 117 only! One Sabbath-school, and two Ladies Benevolent Associations have sent in contributions. There has been one Presbyterial collection out of 127 Presbyteries; and one small legacy. This is doing little indeed for so important, and we may add, indispensable a work in our Church. Surely we can scarcely be said to have done any thing in comparison to what our necessities as a denomination have demanded. And yet, with such inadequate support, with such feeble means, *no less than 258 church edifices have been aided by the Board, and brought to completion.*

The very existence of the scheme of Church Extension has awakened hundreds, both in the newer and older settlements of our country, to the duty of building houses of public worship; who had for years been satisfied to meet in private houses; or in log houses; or uncomfortable shells; or warerooms; or hired halls, to the manifest detriment of their high profession. They were inspired with hope; they were stimulated to effort. And behold the happy result! We repeat it: Two hundred and fifty-eight church edifices now afford shelter and home to flourishing congregations, and adorn our towns, and villages, and country, and impart a stability and permanency to our operations, which, without aid from the Church Extension Fund, might have languished for years in the erection, or, indeed, been never attempted.

The moral effect ceases not with the completion of the House of Worship. *The community*, which previously felt itself unsettled and disposed to remove to other locations, becomes quiet and contented. Improvement begins. Better private dwellings go up; school-houses are built; roads are cut and constructed for all seasons; a parsonage is built, and a minister is settled and comfortably supported; and the temporal and spiritual interests of the people assume a new appearance of improvement and prosperity.

And what is the effect upon our *Missionaries?* As soon as they explore a field, and establish a temporary place of meeting, the next step in their progress is to erect a church edifice. We hear of their zealous and unremitting labours: of the outpouring of God's Spirit upon their charge. A letter makes its appearance asking an appropriation, for their people have said, We will arise and build a house for our God, where we and our children, and our children's children, may worship and find rest to our souls. Our missionaries see the considerate liberality and provident care of the Church, and they learn to love it and confide in it the more.

And what is the effect *upon those persons in society who have no special connection with us as a denomination?* It is every way good. They behold a denomination inspired with zeal for the salvation of souls and sending its missionaries into destitute regions, and seeking the lost sheep in the wilderness, and erecting houses of worship for their accommodation. They behold a denomination characterized by a prudent foresight, liberality, and efficiency. They repose confidence in it. They gratefully cast in their lot with us, because we have been the first to bring the gospel to them, and to provide for them and their children religious instruction and seats in the House of God.

But we must come to the special object which we had in view in this communication, which was to apprise our Officers and Members of *the present condition* of this part of our operations.

Appropriations have been made to 68 churches, up to May 1, 1850, amounting to $8,995; and since May 1850, to 37 churches, amounting to $4,775. From the number of applications, pressing in their nature, and the limited amount of contributions, the funds for Church Extension have been several thousand dollars overdrawn: and applications for new appropriations are coming in from week to week. Brethren, shall we go forward? This is a question which you must decide. It is your work. It is the cause of your own Church and the cause of the Redeemer. We earnestly beg you to give the claims of the Church Extension scheme your serious, and candid, and prayerful consideration. And we would venture respectfully to request, that as you desire the progress and prosperity of your own Church, and the progress and prosperity of her missionary operations in our destitute fields and frontier settlements, you would contribute to the funds for Church Extension at your earliest convenience, and forward your contributions to the Secretary or Treasurer of the Board; so that as your agents appointed in this thing, we may have the satisfaction of saying to the churches—all our applications are acted upon—all our appropriations are met—and the good work prospers. We believe that many of our pastors, who have never presented this object to their congregations, will do so now; and we believe also, that there are many of our Elders and Members who will see and feel the importance of it, and without waiting to be called upon, will, out of their abundance and liberality, remit something for the supply of our present necessities.

SUMMARY OF INTELLIGENCE FOR OCTOBER AND NOVEMBER.

Independent of a large number of letters on business, there were received at the Mission Rooms above *two hundred Reports* from Ministers and Missionaries in connection with the Board, labouring in *twenty-six* States and Territories: of which reports, sixty-six were

from the *Middle States;* sixty-eight from the *Western;* and sixty-six from the *Southern States and Territories.*

From these Reports, many of them written with care and much feeling, we learn that the general state of our missionary work is encouraging. The *health* of our ministers and missionaries, and that of the people of their charge, has been remarkably preserved, with a very few severe exceptions. The *ordinary amount of labour* in preaching upon the Sabbath and during the week, and in visiting from house to house, and in attending meetings for prayer and for religious conference, has been performed. In some churches, *revivals of religion* are mentioned, and in others *special seriousness*, and cases of conversion occurring from time to time: and in almost all, respectful attendance upon, and attention to, the means of grace. *Sabbath-schools and Bible-classes* are reported, and some in a most flourishing condition. Catechetical instruction as the true foundation for the children and youth, and sound doctrinal preaching for all, are insisted on. Many are endeavouring to supply the children with the Catechism, and the adults with the Confession of Faith, while they give attention to the circulation of the Holy Scriptures, and of the books of our Board of Publication. And with pleasure we notice some instances of young men having their minds directed to the work of the ministry, and who have entered upon studies preparatory thereto. The Temperance reformation is accomplishing great good in some places. Houses of worship are reported as having been finished, and others projected: in like manner Parsonages have been built, and churches are turning their attention to this most necessary, and, in the end, economical arrangement, for the support of their ministers. Efforts are entered upon to take churches from off the Board, and make them *self-sustaining churches*, and in some instances, with gratifying success; and our ministers and missionaries are taking up collections for the different Boards. We observe also, that Parochial schools have in certain places been put into successful operation, and the *religious instruction of the Coloured Population* attended to.

While we desire to unite with the churches in giving God thanks for these, his mercies, upon our efforts to glorify his great and holy Name, yet we would deeply feel what is expressed in many of the reports, that there is wanting a general outpouring of God's Spirit upon our missionary fields, and upon all those who labour in them. When shall that happy day arrive? Let all who love our Lord and his Kingdom, beseech him for this grace upon us; especially at the present time, when scarcely any thing seems lacking in means, but this grace: without which all our arrangements and efforts, however wise and perfect, must come to vanity, and disappointment, and ruin! Pray Ye.

HOW THE WORK GOES ON.

The following letter shows *the fruit* of the work of Domestic Missions, as now carried on in the Presbyterian Church. The letter is but one of many: and who that reads it can doubt for one moment the necessity and importance both to our church and country, of our operations?

From Zanesville Presbytery, O.—"I may say for the encouragement of the Board, that its labours have been eminently beneficial within our bounds. There are four fields which have been decidedly prospered.

"First, I may name the field of Brother Arthur. A few years since, he commenced labouring there with one church organized, containing forty communicants, and having a meeting-house partly built. Since that time another meeting-house has been built six miles distant, and the number of communicants in the whole field has increased to one hundred and twelve.

"When Brother Robinson commenced labouring in his field, six years ago, there was neither meeting-house nor organized church. There is now a very neat meeting-house finished and paid for: two churches have been organized, containing at present sixty-five communicants, and the people have done more and more every year to sustain the means of grace.

"At Uniontown, where Brother Ferguson is labouring, nothing had been done three years ago: there is now a beautiful meeting-house finished and paid for, and a church of forty communicants.

"At Bristol, now vacant, where Brother Fulton has been labouring, a revival of religion has been enjoyed, resulting in the addition of thirty-six communicants to the church.

"For these encouraging results, many thanks are due the Lord of the harvest, who has blessed the instrumentality of our church through her Board in consoling many a burdened heart, and preparing it to rejoice in heaven. M. M. B."

COMMUNICATIONS FROM MISSIONARIES.

Destitutions of New Jersey.

"I can by no means concur in the opinion of one who has said that the New Jersey coast presents one of the *most discouraging fields* under the care of your Board, but it may be called one of the *most difficult.*

"It was certainly encouraging at our recent communion to see a larger number of persons, and coming from a greater distance, than on any previous sacramental occasion. Besides the accession of one by certificate, it was peculiarly interesting to receive another who had travelled twenty-one miles to this, the nearest church of our denomination, to profess his faith in Christ by receiving the sacrament of baptism. The conversion of this one is, under God, intimately connected with the labours of one of your itinerant missionaries in Cape May county; but now that field is vacant.

"The article from the pen of A. A., in the Home and Foreign Record for November, seems to have been written with just such a country in view. How many of your Christian readers know that one of their brethren in the State of New Jersey must travel twenty-one miles at this day to find a Presbyterian church, and that there are some still further removed from the ordinances which they love? How much longer shall these things be so?

N. Y. N."

A Faithful and Valued Missionary taking leave.

December 2, 1850.

"In retiring from the missionary service, permit me to record my deep and abiding conviction of the great and increasing importance of the operations of the Board; and my sincere and ardent prayer for its long continuance and prosperity; to express my gratitude for the uniform kindness and courtesy manifested towards myself by the Board, the Committee, and the Secretaries; and my earnest request that our Presbytery may still continue to receive encouragement in its work of faith and labour of love, from the Board of Missions, without whose aid, it would speedily cease to exist as a Presbytery."

Oregon.

With pleasure we insert in the Record the following letter from the Rev. Lewis Thompson, a missionary of the Board, who has now been above four years in Oregon. The Board have recently appointed two more missionaries to this wide and destitute region, Rev. Edward R. Geary and Rev. Robert Robe. Mr. Geary goes out by the Isthmus route, in February, and Mr. Robe by the overland route, in the spring. Already they are anticipating, in connection with the Rev. Mr. Thompson, *the formation of a Presbytery.* That will be a happy event. A Presbytery already in California—a Presbytery in Oregon—and in a short time we shall witness the formation of a *third* Presbytery; and then will speedily follow the constitution of a Synod! What *name* shall we give it? Let it bear the name of the great ocean along whose shores it shall first extend: the Synod of the Pacific. We shall hail that day with thanksgiving. And without a figure we can now say that the spires of our churches are illuminated by the sun as he rises from the ocean in the East, and his last glorious rays linger upon them as he sets in the ocean in the West.

The three brethren who are shortly to be associated in the work of the ministry in Oregon, God making their way prosperous—possess the spirit of the Master, which is the spirit of missions. They are going in faith and with anticipations that God's blessing will rest upon them. May these anticipations be fully realized, and the brethren be remembered by God's people at a Throne of Grace.

"Clatsop Plains, *Mouth of the Columbia River,*
"*October 7th,* 1850.

"To the Secretary, &c.

"*Rev. and Dear Sir*—Since the organization of the Clatsop Church, in 1846, we have received but four members by certificate and one on examination. And yet our prospects are encouraging. Our house of worship, put up at an estimated cost of two thousand five hundred dollars, was dedicated last Sabbath. The Rev. Albert Williams, of San Francisco, being present, and aiding us in the services. The house is not entirely completed, but will be, we hope, in two weeks. One member of the congregation furnished the lumber; two others contributed five hundred dollars each; and there are some smaller contributions. There will probably be a balance against us after our subscriptions are paid.

"We have had preaching regularly every Sabbath, and we confidently anticipate larger congregations, so soon as our public services are held in our new church. Our Sabbath-school has an attendance of from fifteen to forty children. Lessons are recited in the Shorter Catechism, and some of the scholars have already committed the greater portion of it. A member of our church has been employed to teach a Parochial school in the church, for the next twelve months. Our Temperance society numbers fifty members, and not long since, $50 were remitted to New York for Temperance books and periodicals, which we have not yet received. The Ladies, members of our church, have sent on $50 to our Board of Publication, for a church Bible and hymn books. The box of school-books, shipped by Dr. Van Rensselaer, on board the steamer Constitution in June last, has not been received. We are anxiously expecting them, as our parochial school is not to be commenced until the books arrive. Living is quite expensive. Our dwelling is six miles from the church; five miles of that distance is on the sea-beach, a splendid road for carriages, except at high tide. As we have but one horse, we often go down in an ox-wagon. This mode of conveyance is too slow; we must have a *good Jersey wagon*, with a covered top, to run with single or double harness, that the whole family may go comfortably and speedily together.*

"We have been anxiously expecting a *reinforcement.* I think the time has arrived, when our church should make greater efforts to occupy this highly important and widening field. What the future developements of God's providence in regard to this western coast may be, it is difficult now even to conjecture. But the pious and reflecting Christian, while contemplating the wonderful providence of the Almighty, in suddenly throwing open vast mines of wealth, long hidden from the eyes of the world, delights to anticipate the time, when that same bountiful hand will enrich us with spiritual blessings in like abundance. We humbly hope that the Great Head of the church has mercies in store for us; and that the little Church planted here on the shores of the Pacific, will prove a rich blessing to many future generations. And that from this, as a radiating point, the light of the glorious gospel will shine forth even *across* the great ocean, dispelling the darkness of heathenism, which has for so many centuries brooded over the nations of Asia.

Lewis Thompson."

Cause of Infidelity and Religious Error.

"Indiana.

"We have a tolerably good attendance on the preaching of the word at all points of labour, but we have a great deal of opposition in all this region of country: and a large amount of practical infidelity and Sabbath desecration; and within *this county* (which we have just explored and supplied) we found about *seven hundred families destitute of the*

* This excellent brother is in much need of many articles of furniture, essentially necessary to his comfort. Who among our benevolent friends will contribute specially to this end?

word of God! In the midst of such destitution as this, we are not to be surprised at the existence of infidelity and error in all its forms, and of every evil work. We have a good Sunday-school, a good Bible class, a prayer meeting and catechetical classes. Truth is mighty, and the Lord can make it mighty to the pulling down of strong-holds."

A Missionary's Work on the Sabbath-day.

"For me the Lord's day is one of toil. Besides the care of my own family, in a measure—in which we have three orphan children to bring up—I am obliged to see to the getting of the fuel and light: to sweep the house of God; make the fire; light the lamps and candles; superintend and teach in the Sabbath-school, besides acting as librarian, and then in connection with the preaching of the Word, perform the duties of chorister. Added to all this, in the afternoon, I have a Bible-class exercise in my school-room for my pupils. Into this, I am now about to introduce Alexander's Evidences, with the hope of forestalling infidelity among the youth."

Rejoicing.

"Illinois.

"We have just closed another very pleasant and interesting and solemn communion season. There have been *thirty-six additions* to the church in two communions. Nine at the first, and twenty-seven at the last Sabbath. Eight young persons were received last Sabbath, upon profession of their faith in Christ, who have been brought to hope in Him since our last communion. There are others indulging a hope, who, if spared, will unite on the first opportunity."

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

TREASURY AT PHILADELPHIA.

Receipts in the Treasury at Philadelphia, Pa., during the month of November, 1850.

SYNOD OF ALBANY.

Pby of Troy.— Lansingburgh ch to const Mrs ELEANOR PARMELEE, Mrs ANN CHIPMAN, and Mrs MARY FISHER h m's	154 71
Pby of Albany.—Charlton ch 8; Albany 1st ch 111 27	119 27
Pby of Wyoming.—Caledonia ch 38; Scotsville ch 12	50 00

SYNOD OF BUFFALO.

Pby of Steuben.—Windsor ch	6 00
Pby of Buffalo City.—Rochester 3d ch 51 30; Central ch Buffalo city 123 08; Clarkson Cong ch 5; 1st ch Rochester 21; 2d ch (Hollanders') Rochester 6 72; Bethany Centre ch 5; South Presbyterian ch Buffalo city 11 04	223 14

SYNOD OF NEW YORK.

Pby of Hudson.—The young people's miss soc of Goshen ch N Y	30 00
Pby of North River.—Rondout ch to const Mrs ELIZA F CRANE, Mrs MARY C PHILLIPS, WM H DEGRATH, GEORGE DUBOIS, and JOHN P HILL h m's 262; Smithfield ch 5	267 00
Pby of Bedford.—Croton Falls ch 13; ditto Thos R Lee 100; Rye ch 5 50; Port Chester ch 17 50	136 00
Pby of Long Island.—South Haven ch 22 22; Huntingdon ch 14 32	36 54
Pby of New York.—Rutgers st ch N Y Mrs Freeland 5; Nyack ch 20; Jamaica ch 13 70; Wallabout ch 3 71; Duane st ch N Y Thomas H Faile 100	142 41

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Westfield ch N J to con their pastor Rev E B EDGAR an hon mem 52 52; Baskenridge ch N J 30	82 52
Pby of New Brunswick.—Shrewsbury ch 22; Trenton 1st ch 108 62; Trenton 2d ch 13 34; Fem Mis Soc of Princeton for Missions in New Jersey 19; Pennington ch 26; Freehold ch 47 34; Bound Brook ch 83	319 30
Pby of West Jersey.—Bridgeton ch 120; Ladies Mis Soc of ditto 44; Woodbury ch 110	274 00
Pby of Newton.—German Valley ch 36; Allen Township and Catasaque chs 68 87	104 87
Pby of Raritan.—Amwell 1st ch	21 00
Pby of Susquehanna.—Towanda ch 18; Canton ch 7	25 00
Pby of Luzerne.—Tamaqua ch 16 27; Wilksbarre ch 50; Lackawanna ch 40	106 27

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—A friend in 10th ch Phila 1; Scots Presby'n ch 191; Central ch Phila Geo W McClelland 50; 10th ch Phila Thos H Hoge 50; 9th ch Phila 48 06	340 06
2d Pby of Philadelphia.—Abington ch Pa	55 00
Pby of Donegal.—Chestnut Level ch	28 50
Pby of Baltimore.—Havre de Grace ch 7; Alexandria ch 50	57 00
Pby of Carlisle.—Millerstown ch addl 1; Carlisle 2d ch 104 37	105 37

SYNOD OF PITTSBURGH.

Pby of Redstone.—Morgantown ch Va 13 50; Rev Jas Davis pastor of ditto 5	18 50

SYNOD OF WHEELING.

Pby of St Clairsville.—Freeport ch Ohio 2; Sharon ch 2; Morristown ch 7	11 00

SYNOD OF ILLINOIS.

Pby of Peoria.—North Presbyn ch Chicago Ills 33; Princeville ch Ills 20	53 00

SYNOD OF NORTH CAROLINA.

Pby of Concord.—Wilksboro ch "A Lady"	10 00

SYNOD OF SOUTH CAROLINA.

Pby of South Carolina.—Bethel ch for Missions in the South-west	35 00
Pby of Bethel.—Fishing Creek ch	42 00

SYNOD OF GEORGIA.

Pby of Cherokee.—Marietta ch Geo Miss Louisa Jane Roberts, Sunday-school class	10 00

LEGACIES.

Legacy of Mrs Francis P Devereux, of N Carolina per Mr T Devereux through Geo W Norwood Esq of Hillsboro N C and interest from Sep 13th $2015 67; Less expenses of Collection and transmission 70 95; Balance $1944 72; Legacy of Dr Israel Burnham, late of Antrim N Ham forwarded by Deacon Robt Steele Ex to Mr Geo H Van Gilder Jr of Trustees of Gen Assembly of Pres Ch for missions west of the Mississippi $200; Verbal Legacy of Mr Thaddeus C Culbertson of Chambersburg Pa forwarded by his father Joseph Culbertson Esq 20	2164 72

MISCELLANEOUS.

Thos G Happersett 5; S S Myrick Carmel N Y 3; Miss C Adams donation 3; avails of goods sold at a watering place 3 22; H S TERBELL N Y to con himself an hon mem 50; Mr D Ponce of Mt Zion Geo in part to con Mrs ISABELLA PONCE an hon mem 30; Levi A Ward Rochester N Y 1 50; A friend in Pa 5; Mrs A T Trueheart of Galveston Texas 2; A friend in Va to support missions among the negroes 92 cts; Rev C Cummins Florida N Y 5; John Strother Martinsburg Va 10; D C Murphy Franklin La 3; "A friend" 1 50; "A widow" 10; Chandler Ward Franklindale Pa 1 50	134 64
Total	$5152 82

C. C. JONES, *Cor. Sec.*

CLOTHING RECEIVED SINCE LAST ACKNOWLEDGEMENT.

1 Box from the Ladies of Elizabethtown 1st ch Rev Dr Murray, Pastor, valued at	85 00
1 Box from Ladies Sewing Society of Hamilton Square N J, valued at	89 00
2 Trunks from Ladies Charitable Society of University Place ch N Y, valued at	100 00
1 Box from the Presbyterian ch of Warrior Run Pa. value	45 00
1 Box from Ladies of F Street ch Washington D C value	54 00
1 Box from Ladies of Easton 1st ch Pa, valued at	63 00
Total	336 00

C. C. JONES, *Cor. Sec.*

TREASURY AT PITTSBURGH.

Receipts in the Treasury at Pittsburgh, Pa., during the month of November, 1850.

SYNOD OF PITTSBURGH.

Pby of Ohio.— Lebanon ch, additional, 1 25; Hopewell ch, in part to const Rev. G. W. SHEAFFER an h m 15; Pittsburgh 1st ch, addl, Juvenile Fem Miss Soc 24; Montours ch 19;	$59 25
Pby of Blairsville.—New Alexandria ch 20 37; Plum and Parnassus chs addl 7 45; Armagh ch in part, 11 17; Johnstown ch 63 87	102 86
Pby of Redstone.—Greensburg ch	35 00
Pby of Erie.—Fairview ch Mrs. Mary Reed	10 00

SYNOD OF WHEELING.

Pby of Washington.—Burgettstown ch	15 00

SYNOD OF OHIO.

Pby of Coshocton.—Hopewell ch 2 75; Nashville ch 1 25	4 00

MISCELLANEOUS.

Patterson Estate, per Rev G Marshall	$24 00	
Horse Shoe Sabbath-school	2 00	
		26 00
Total		$252 11

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

Ladies of Canfield ch a box valued	$43 37
do Indiana ch do 50 to const Mrs CATH QUAY an h m	83 00
Ladies of Clarksville ch a box valued	58 00
do New Castle ch do do	46 50
	$230 87

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts in the Treasury at Louisville, Ky., during the month of November, 1850.

Presbyterial Col Schuyler Presb, per W. W. Hill		$10 00
Louisville 1st ch		1 00
Mt Carmel ch Memphis Pby per Rev D H Cummins		69 00
A Lady in Jefferson county per W W Hill		30 00
Rev Dr McMasters do do		15 00
Rocklick Indiana do do		2 75
Covington Ky mo con do do		30 60
do do ch col do do		42 45
Synod of Nor Ind to const their Moderator Rev ROBT IRWIN an h m		51 20
Rushville ch White Water Pby in part		31 20
Paris ch Palestine Pby		61 40
Rockville ch Crawfordsville Pby		7 00
Donation of Mrs McNutt		20 00
Waveland ch in part		6 00
Donation of Rev D McIntyre		5 00
Frankfort ch		28 50
Jefferson ch		9 50
Rossville ch		5 00
Donation of Mrs Eliza Platt		5 00
Delphi ch Logansport Pby		10 75
Lafayette ch do do in part		28 00
Donation of Robert Elliott in part		2 00
Pisgah ch West Lexington Pby		5 00
Louisville 1st ch		2 00
New Washington ch Pby of Madison		8 00
Springfield ch Ebenezer Pby per R Caldwell		5 00
J M C Irwin, Fayette Ky, per Alex M Cowan		25 00
Mrs Mary Cowan, Urbana O per do		5 00
Louisville 1st ch, Mr Kennely		3 00
do do Mr Escott		4 00
Maysville Ky Ladies Miss Soc for support of Rev ROBERT SCOTT, Platte county Mo		50 00
Louisville 1st ch Mrs M P Pope		10 00
do do		1 00
do do		10 00
Shiloh and Olivet per W Harbison		15 00
Cincinnati 5th ch Sab School per Rev C. Sturdevant		16 15
Pisgah ch West Lexington Pby in part		32 45
Paris ch do do do		100 00
Horeb ch do ch col do	28 00	
do do Samuel Laird	100 00	128 00
McChord ch West Lexington Pby in part		194 25
Hopewell ch do do do		70 00
Hon J M Preston Covington Ky		20 00
Donation of Timothy Root		16 67
do A A Matthews		1 75
Collection in Newton ch O per Rev W C Hollyday		5 00
Col in Bethel and Ramah chs O per Rev H M Kerr		12 00
do Lebanon Ky per Rev H P Thomson	19 10	
do Bethel ch do do	15 15	
do Munsfordville ch do	11 00	
do Ebenezer ch do	17 00	
do Harmony ch do	14 25	
do Shiloh ch do	8 25	
do Edmonton ch in part do	16 00	
do Greensburgh ch do	5 00	
do Miscellaneous do	6 00	111 75
do Little Rock Ark per Rev Jos Green		27 90
do Dardenna Mo per Rev Thomas Watson		22 72
Donation of Rev G K Lynn		5 00
Collection Bethel ch Mo per Rev T A Bracken		11 00
do Parrie ch do do		12 00
do Hopewell ch		3 50
Flemingsburgh ch per T J Lepsic		1 00
Henderson ch Ky per Rev D L Gray in part		28 90
Evansville ch Indiana per Rev W W Hill		15 00
Louisville 1st ch		5 00
Clarksville ch		50 00
Total		$1504 42

J. M. RUTHERFORD, *Treasurer.*

BOARD OF EDUCATION.

EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

☞ Letters for the Board of Education to be addressed to Rev. C. Van Rensselaer, D. D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

*** Remittances of money to be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE AGENCY OF MINISTERS IN THE PERPETUATION OF THE MINISTRY

The agency of ministers in perpetuating the profession to which they have been consecrated, is an interesting question among the many relating to the means of supplying the Church with an increasing number of men qualified to preach the gospel. To dispense with the use of means entirely is subversive of all scriptural ideas of the sovereignty of God. Christian activity is called into requisition in the execution of the Divine decrees. We have never yet seen any scriptural reason in favour of making the increase of the ministry an exception to the rule that enforces human obligation in the use of appropriate means. If the objector changes his ground by saying that he admits the use of means so far as *prayer* is concerned, but no further—as we have sometimes heard—then we ask him to show, either from reason or the Scripture, the validity of such a limitation. If there is any thing in designation to the office of the ministry that requires in an especial manner the duty of prayer—which we readily admit—there is the same demand for the active employment of all *other* instrumentalities that have a natural relation to the end in view.

That ministers can do a great deal in keeping the subject of the ministry wisely before the minds of pious youth, is a matter of observation as well as of common sense. Providence has recorded in the training of many a youth the agency of parent, minister, or companion, in their eventual preparation for the sacred office. Nor is the agency of a minister in this great work of *inferior* moment. On the contrary, it is indispensable to the enlargement and prosperity of the Church in this particular, whether it be considered in reference to the instruction given to parents in public and in private, or to direct personal intercourse with pious young men themselves.

On this latter point, we present to our readers a few extracts of a letter from one of our most worthy and influential pastors. The extracts show that a pastor can assist in training the minds of pious youth to the examination of the question of personal duty in the work of the ministry. Although these young men are yet to be tested, we have great confidence that their pastor will only encourage such as are really of hopeful character and decided promise.

"The cause of education I have long regarded as one of the most important of all the benevolent operations of the Church.

"I have lately been preaching some three or four sermons upon the claims of the ministry on my people. Having recently enjoyed a precious season of revival, in which a number of young men were brought into the church; I have been looking among them too for suitable candidates for the ministry. Nor have I been entirely unsuccessful. Several have commenced a course of study with a view to the ministry. And a number of others I know to have the subject under serious consideration.

"It has been long my opinion that it is the privilege as well as the duty of the Church to educate her sons who are in indigent circumstances. And so am I teaching our people and encouraging our young men. These too, I doubt not, are your views and the views of your Board.

"Although I have no candidates to offer the Board as yet—feeling it to be desirable that they make some progress and give some proofs of capacity, application to study, &c., upon their own resources, before they go in such a position as to require the funds of the church; yet I expect to have several to offer you in the course of one or two years. I have, therefore, thought it not amiss to inquire what is your increase of new candidates of late? What is the state of your funds? To what extent may I expect aid from your Board, should I find myself in need of it?"

THE SOWER TO HIS SEED.

FROM THE GERMAN.

Sink, little seed, in the earth's black mould,
Sink in your grave so wet and so cold—
There must you lie;
Earth I throw over you,
Darkness must cover you,
Light comes not nigh.

What grief you'd tell, if words you could say!
What grief make known for loss of the day:
Sadly you'd speak;
"Lie here must I ever?
Will the sunlight never
My dark grave seek?"

Have faith, little seed; soon yet again
Thou'lt rise from the grave where thou art lain,
Thou'lt be so fair,
With thy green shades so light,
And thy flowers so bright,
Waving in air.

So must we sink in the earth's black mould;
Sink in the grave so wet and so cold;
There must we stay,
Till at last we shall see
Time turn to eternity,
Darkness to day.

THE RIGHT KIND OF FOREIGN MISSIONARIES.

One of the great advantages of theological seminaries consists in the opportunities for the cultivation of the missionary spirit. Our object, however, is not to dwell upon this point at present, but simply to call the attention of candidates to the fact that, whilst they are under obligations to go wherever duty calls them, few questions require more prayerful consideration and less impulsive haste in their decision than that of going on a *foreign mission.* The following seasonable remarks, extracted from the "Journal of Missions," show what kind of men are needed for the missionary field:

"It seems once to have been supposed by some, that almost anybody would do for a missionary. In our theological seminaries, if any one exhibited marks of a strong and commanding mind, and especially if he excelled in the power of speaking, it was put down as a settled point that he must stay at home; his talents must not be buried up and wasted on heathen ground. After twenty years' experience in the missionary work, I do most unhesitatingly pronounce this to be an entirely erroneous view. We have need of every grade and variety of talent on missionary ground, except for that which is decidedly below mediocrity. Men of this character should never be sent abroad. It is worse than a waste of the resources of the Church. And while we can give useful employment to all men of respectable talents, who have a heart to work, we can find scope for the highest intellectual ability. A missionary is frequently called upon to do things that none but a man of decided talents can accomplish. He needs possess within himself a mine of resources from which he can continually draw to suit all emergencies. There is no moral or intellectual attainment that can come amiss on missionary ground; and no man need stay at home because he or his friends imagine his talents to be of too high an order to be used in the foreign field. If there is any one whose reputation is such for piety, intellectual strength and acumen, sound judgment, common sense, and the power of writing and speaking effectively, that almost everybody feels that he cannot be spared from home, he is the very one that is just fitted to engage in the foreign missionary work.

"Great familiarity with spiritual and heavenly things is a capital requisite for a missionary, and if a man is not aiming at the possession of such a mind at home, it is in vain to send him abroad with the hope that he will acquire it there.

"One thing more: An enlarged, liberal, unaspiring and generous mind is of the first consequence in a missionary. Let none go abroad who are of a domineering, suspicious, or jealous disposition."

THE WANT OF MINISTERS.

"There is no fact connected with the present state of the American Churches which more forcibly impresses itself on those concerned for these churches, and acting among them, than the want of ministers; the want of energetic, devoted, intelligent men, to administer the affairs of the Christian household; men prayerful and faithful, exalted into enthusiasm, with the noble idea of their work, and heroic in their purpose under God to accomplish it. The openings for such men among the churches, and in the localities where churches are not, but would be, if the men were there to gather and guide them, are constantly surpassing the supply that can be given. And still the cry is for more, more, MORE. 'Send us men, ready, willing, and able to work. Such a man will make himself felt at once and widely.' There is probably no clergyman situated at a point which renders him liable to be called on for aid and advice to distant churches, to whom this call does not come, many times in the year; many times, often within the month. And still it increases. The openings for extensive usefulness are multiplying all the time. The intense and pervading excitements of the public mind are quickening thought and feeling throughout the country, to a constantly new and accelerating activity, and making necessary in the ministry more power and zeal. Men who have filled important churches are taken away, by accident, disease, or death. Other men competent to occupy their places are caught up one after another into Professorships, Presidencies, &c., in Colleges and Theological schools. The young men that year by year come from the seminaries are immediately established, often accepting calls before their studies are completed, among the churches about them; or else they are going on foreign missions, with their locations assigned them before their preparatory work is finished. And a very large proportion of the students in our Colleges, of the young men most eminent, too, for scholarship, industry, energy and power of popular impression, are not going into the ministry at all; but into the law, or the profession of literature; into the editor's chair, or the pursuits of science, or not unfrequently into commercial pursuits. It is so not in one denomination, merely, or another, we suppose; but among all denominations. And the result seems likely to be, soon, that it will be impossible to fill important posts without violently taking men from other localities where they are well established and greatly needed; if not, even, that it will be impossible to fill them at all, with men whose knowledge of the Truth and whose skill in its application, whose force of will and of thought, whose courage and patience and heroic self-sacrifice, shall make them respected and influential in their respective localities.

"There is a vague and general feeling that this is so throughout the Christian community. There is a very clear and definite *knowledge* that it is so, among those who are concerned to supply important churches with the pastors which they need. And it is high time that ministers and churches were awake to the fact. If we would not have an army without leaders, we must secure a more ample supply of efficient

ministers. The young men in our churches who are mentally qualified for the work must be persuaded of their duty, and encouraged and aided to give themselves to it. Parents must dedicate their children to it, and hold them to it when they swing off by the strong pressure of parental desire. The societies that would aid young men who are preparing for the work must be everywhere supported more liberally. The officers in the colleges and preparatory schools must be awake to the improvement of their opportunities for influencing young men aright. And above all, there must be a more earnest, constant, devoted spirit of intercession and prayer with God, that he will raise up labourers and send them into the harvest. For it will perish, if there be not such, before our eyes."—*Independent.*

PASTORAL HINTS TO CANDIDATES.

When I get settled—Then I'll begin to work, labour in God's vineyard, study, write for the press, go about doing good, save sinners. Settled, get settled? What do you mean, friend; who expects to get settled in this life? We are strangers and pilgrims; our home is everywhere, and no where: we have no abiding place, no continuing city. Up, up, thou dreamer, up, bestir thyself; sinners are at the door, starving to death! perishing for lack of bread, the bread of eternal life! Out, out, turn out, the field is the world, the world is the field. O, I'm from home, in a strange place, when I get home *then* I'll do good. Get settled; hush, nonsense, fields are white for harvest. Go to work now, grasp every moment; do what thy hand findeth to do with all thy might. At home or abroad, by sea or by land, study to be useful, make everybody happy; write, preach, pray, exhort, entreat, take a bundle of tracts and books, out, out, turn out; go from house to house, pull sinners out of the fire! Who knows but that while you linger—waiting to get "settled," God may say, "The harvest is past, the summer is ended, and we are not saved."

"Work while it is day, the night cometh when no man can work."

Feelings of a Young Missionary.—No class of men are more happy than missionaries. They make many sacrifices; but the Saviour supplies the lack of all which they leave behind them, when they turn their faces towards a heathen land. As a beloved brother once said, when speaking of the field which his mission was occupying, "We have no privations, Christ is with us; and that is enough!" Others would doubtless bear the same testimony to the faithfulness of their Master.

A missionary who has recently gone forth to labour in a distant land, writes as follows: "As to my own feelings in regard to missionary life, I am convinced, from my short experience, that there is nothing better for a poor sinful, sin-tried soul. We make some sacrifices; but it is for unspeakable gain. I have not seen the day or hour, since the sight of Boston faded from my view, when I was not ready to bless God for making me a missionary." Who will become partaker in this joy?—*Dayspring.*

Training for Service.—It is no uncommon thing for those who are to be employed in great and important services in the cause of God and truth to be themselves the subjects of fiery trial, that they may be more fitted for their work. Luther, at a certain time, was violently harassed and afflicted with temptation; insomuch that his heart was rent with anguish, and tears streamed from his eyes, and his breath was spent in sighing. Amid these pangs of distress, a person accosted him with the following words: "My son, why dost thou mourn? Dost thou not know that God hath commanded thee to believe?" "When I heard that word command," says the zealous reformer, "it prevailed more on my heart than all that I heard, or read, or thought on before." He acknowledged that he did not understand some scriptures till he was in affliction; and that he was never employed in any new thing, but that he was beset with some temptation, or visited with a fit of sickness.

Encouraging Incident.—At a meeting of the Alumni of Bangor Theological Seminary, on the occasion of its recent anniversary, the following incident was related:

"Passing on horseback with an acquaintance one day in my early ministry," said the narrator, "we called at a house where a woman was sick. I conversed and prayed with her, and we went on our way. A short time after, I was sent for to minister in this neighbourhood, which was fifteen miles from where I was settled; for the Lord was there regenerating and saving sinners. It seems that a single remark, dropped in the above-named prayer, touched the sick woman's heart, and she soon submitted to Christ. Her interesting state so wrought on the husband, that he soon came out on the Lord's side. Immediately he went out among his neighbours, and told them what great things the Lord had done for him and his wife. This took effect on their hearts; and when I visited them, about twenty were hoping that they had passed from death unto life. Nor did the work stop here, but spread into the surrounding community; so that in the end from forty to fifty joined themselves to the company of believers." "Behold what a great matter a little fire kindleth."

The Clerical Backslider once said, "Woe is me if I preach not the gospel." At the fount of baptism he promised God and the church to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that he would not follow or be led by them;" and at the altar of ordination he promised to be *diligent* to *frame* and *fashion himself* and *family* according to the *doctrine* of Christ; to make both himself and them as much as possible *wholesome examples* and *patterns* to the flock of Christ. He did so for a season, and God was with him, and a blissful heaven was in prospect. But he relaxed his purpose of devotion, neglected his Bible, and the communion of his God—became weary of his work, and covetous of the riches and luxuries of the world. He compromised the cross with error, and compromised self-denial with sin; left his calling, and to-day, perhaps, reels a drunkard in some far-off land; digs gold and *earns hell* in California, shaves notes, or speculates in stocks, or wrings money out of this world by all the processes of modern speculation and brokerage. He has "fallen from grace;" though he may occasionally sigh and sing of his former hopes, but it is of no use. Like Judas, he has sold his Christ for *money*, and the pleasures money will buy; and if there is any truth in the Christian revelation, the mark of reprobation is upon him. He will die ere long, and go to his own place a back-slidden minister, a reverend apostate—"God's most abandoned, and hell's most damned."

Ministers of God, beware! Keep to your work, and let the world alone. To *you* the world is poison, and *you* cannot touch it and be safe. Live near to God; build *your house* in heaven, and lay up *all your treasures there.* Sinners will see it, and some will go and do likewise. Better by far be a Lazarus in "Abraham's bosom," than a "certain rich man" tormented in the unquenchable flame.—*Payson.*

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

A GREAT MAN CONVERTED AT SCHOOL.

The Rev. Francis Makemie was a great man. He was the father of Presbyterianism in the United States. He was brought to a knowledge of God at school. Dr. Foote, in his admirable history of Virginia, has the following statement:

"In replying to a charge brought against him in Virginia, of denying the influence of the Holy Spirit, because he rejected baptismal regeneration, he declared that, so far from denying the influences of the Spirit, he fully believed them to be indispensable to all religion; and that he had reason to thank God that at *the age of fourteen, under the instruction of a pious schoolmaster, he felt their power on his own soul.*"

"He being dead yet speaketh." The providence of God has preserved the fact, above recorded, for our instruction. The father of the Presbyterian Church, converted under *the instruction of a pious schoolmaster,* pleads with the present generation in behalf of Christian education. A church will be blessed with good and great men in proportion to her care in faithful, godly training. As Presbyterians, we profess to love old *doctrines;* let us also love old *practices* which are in accordance with God's word. And who doubts that religious education is enjoined in the Bible? Who doubts that He who converted Francis Makemie "under the instruction of a pious schoolmaster," will bless many sons and daughters under the same hopeful educational influence?

SHILOH PRESBYTERIAL ACADEMY, Tenn.

The first semi-annual session of this Institution, under the care of Mr. Nathan H. Dow, as principal, recently closed. The last two days of the session were occupied in an examination of the pupils, before a large and respectable audience; which gave full satisfaction to all the patrons of the school. The examination was not, as is sometimes practiced, superficial, and merely to make a show, but it was *full and thorough* in all the parts of study, and such as was calculated to show the real progress of each pupil, and the superior qualifications of Mr. Dow as an instructor. In all the departments, from the lowest to the highest, the students acquitted themselves with such honour as reflected great credit to themselves as well as their teachers.

The course of instruction, English, Classical, Mathematical, and Scientific, is believed to be as *full* and *thorough* in this Academy as any in the West. The Bible is made a text-book in the school—each student is required to recite at least one lesson daily in it.

The Academy is under the care of the Presbytery of the Western District, and controlled by a Board of Trustees, comprising the pastor, elders, and deacons of New Shiloh Church. Located in Gibson county, about eight miles south of Trenton, in one of the most healthy and desirable neighbourhoods of West Tennessee, its freedom from temptations to vice and immorality, the high moral and literary character of the principal, the full and thorough course of study required, the cheapness of boarding, together with its religious advantages, it offers to parents and guardians facilities for *moral and literary education not surpassed by any other academy.*

A competent number of able and efficient assistants will be employed, and no pains will be spared to advance the pupils and sustain the reputation of the school.

E. S. Campbell, *President.*

DUNLAP'S CREEK ACADEMY, Pa.

The committee appointed at the last stated meeting of Presbytery to attend to the examination of the Dunlap's Creek Presbyterial Academy, beg leave to report: That in obedience to the instructions of Presbytery, they attended at Dunlap's Creek, and were highly gratified with all they witnessed. The students appear to have made excellent progress in the several departments of study upon which they were examined, and there is the most abundant evidence that their instruction has been particularly accurate and thorough. We, therefore, agree in the opinion, that the students did great honour, not only to themselves, but to their laborious and faithful instructors, the Rev. Dr. Wilson, principal, and Mr. James Black, his assistant, upon whom the principal part of the labour in their instruction has devolved, and whom we would most cordially commend to the patronage of the churches under your care.

Your committee would not fail to notice the religious impress which marks the course of instruction in your Academy. It did our hearts good to hear the examination of the different classes upon the Shorter Catechism, and to mark their progress in the knowledge of the doctrines of the Bible; and we cannot but express the hope that the fruits of this instruction in the principles of Divine truth, will yet benefit and bless our Church and country.

The exercises of the occasion were closed by a public exhibition in the evening, in which select and original orations, essays, and debates were heard with deep attention by a large and deeply interested audience, and which were highly creditable to the young men engaged. Your committee could not fail to notice, what was the subject of favourable remark by many present, the religious cast, the vein of high-toned morality which pervaded all these exercises, and which evidenced plainly the favourable effect of the religious influences by which they were surrounded.

Thus far, in the judgment of your committee, the design of the Presbytery in the establishment of this Institution bids fair to be realized, and with the blessing of the Great Head of the Church, may we not hope that this growing Institution will become a

school of the prophets—training up many who, in future years, shall benefit and bless our country and the world.

JAMES DAVIS, M. ALLEN WILLIAMS, } *Committee.*

WHAT CAN BE DONE IN A MISSIONARY CHURCH.

The Church at Fort Winnebago, Wisconsin, has been recently established, and is, of course, not a strong one in numbers or resources. But it has a strong purpose to take care of its youth, and it rightfully considers them the richest resources, under God, of its prosperity. The following is the advertisement of its plan:

FORT WINNEBAGO SCHOOL.

The session of the First Presbyterian Church of the town of Fort Winnebago, having secured the services of a competent female teacher, will commence their parochial school on Tuesday, the 22d of October, at 9 o'clock, A. M.

The school will be under the care of the session of the church, and every effort will be made to secure the mental and moral improvement of the children of the school. All the teachers of the school are to be pious persons; and in addition to the usual branches of elementary education, the Bible will be used as a text-book for daily instruction in religion, and the Shorter Catechism will be taught at least twice a week.

The school will be opened with prayer and reading of the Bible; and singing, as far as practicable, will be taught in the school.

The price of tuition per quarter will be as follows, payable in advance:

Orthography, Reading, Writing, Elementary Arithmetic, and Geography, $2 00.

Grammar, Philosophy, Composition, &c., in addition to the above branches, $3 00.

Those who wish to study higher branches will have an opportunity of doing so.

The school for the present will be held at the house of the Rev. W. W. McNair. All who wish to send to the school will please make early application to one or more of the members of the session of the Church.

REV. W. W. McNAIR, GEORGE WALL, J. C. PETTIBONE, } *Church Session.*

For the Home and Foreign Record.

SCHOOL AND CHURCH.

The importance of Presbyterial schools as connected with the prosperity of the Church, can scarcely be overrated. If we wish the distinctive principles of the denomination to be preserved, we must begin with the children, and continue our fostering care through every period to the maturity of manhood. Aware of the influence of early education upon the subsequent character, other denominations are making strenuous exertions, in different parts of the country, to establish schools where distinctive principles of the denomination shall, at an early period, be impressed upon the mind, and thus a bias be given to opinions and feelings in subsequent life. And for the want of equal privileges among themselves, many Presbyterians, particularly in the Southern States, place their children in these schools where their minds receive a bias through the assiduous exertions that are used, and thus the Presbyterian Church is robbed of materials that should go help build up, and give her greater strength and efficiency as a branch of the Church of Christ. And it is a matter worthy of particular notice, that to render these schools attractive to youth of the female sex, has been deemed an object of special importance, well knowing that a bias given to the female mind will have a controlling influence in families, and thus become a powerful means of securing greater numbers to the denomination. Nor have these efforts been without success. Instances, in great variety, could be mentioned, where the daughters of staunch Presbyterians, sent to the schools of other denominations, have been diverted from the faith of their fathers, and have not only adopted, but have become strenuous advocates of the sentiments and practices of the denomination where they received their education; and when they have become mothers, have taken peculiar care to instil the same notions into the minds of their children.

In this way, while the Presbyterian Church has been losing, other denominations have increased at their expense. To counteract such influences, it is not enough to *talk* of the evil. Means must be provided that will have as great, or greater attractive influence, than those which thus become the means of enticing away. Schools should everywhere be established that will contain all the elements of a thorough and finished education to any extent that is desired under the moral and religious training of Presbyterian principles. And when I speak of Presbyterian principles, I do not mean the mere shiboleths of party, but those broad and sound principles of deep-toned and religious truth that have been received as true by the devout and pious in every age of the Church; principles drawn from the Bible, as the only rule of faith and practice, by which the conduct of man is to be regulated. With the forms, and ceremonies, and prerogatives, and the external paraphernalia of church matters, Presbyterianism has little to do. These things, as attractive to youthful, inexperienced minds, are regarded as of secondary importance; while the great object is, as it should be, to reach the heart, and amend the external part, by purifying the principle within.

The youthful mind, under the training of external forms, very soon falls under the impression that these are religion itself; and, as a natural consequence, adopts the conclusion, that the greater the devotion to these forms, the greater the amount of religion. The religion of the heart, therefore, is lost sight of in the accumulation of external rubbish. To prevent such effects, we need schools placed under the care of teachers of acknowledged piety, and who will endeavour to lead their pupils into correct notions of the nature of religion, and of religious duties, as connected with all the circumstances of life. Not for the sake of preying upon other denominations, but to sustain our own.

The great want in a Presbyterial school is a pious and devout teacher, who will endeavour to season all his instructions with that salt, which will secure an uncontaminated mind, and transmit an uncontaminated influence through the widest extent in the community.

EDUCATION IN ENGLAND.

England is unquestionably among the lowest in the scale of general education, of any of the countries of the Reformation. No public system for the education of the people has ever been established. A number of national and local organizations exist, whose object is the promotion of this great cause; and parliament disburses an inconsiderable sum of money through these inferior instrumentalities. Nothing, however, has been done on a scale corresponding to the wants of the country and the demands of the age. The existing organizations, though comparatively limited in their operations, have the merit of using their influence in favour of *religious* education. At the present time a movement is making in favour of a *national* system. And, in order to get rid of the ecclesiastical difficulty arising from the introduction of the religious element, some persons are willing to abandon it altogether. This way of solving the difficulty, however, meets with little favour either from the established church or the dissenting bodies. Dr. Bacon, of New Haven, now on a tour in England, lately addressed a meeting whose object was to promote a *secular* system of education.

The *Christian Times*, in noticing the meeting, states that "the good New England pastor (Dr. Bacon,) while discoursing so complaisantly of the operation of the secular education system in his own land, could have had but little idea of the party by whom that system is chiefly patronized in England. It was probably unknown to him, that one of the persons who took part in the conference is a zealous propagator of atheism through the periodical press, and has suffered imprisonment for blasphemy!" Our cotemporary further observes,—"It is worthy of special notice that the editor of the *Westminster Review* presided, and announced that Mr. Edward Lombe—whose sentiments respecting Divine Revelation are well known—had presented the funds of the Association with £500!"

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, NOVEMBER, 1850.

I. FUND FOR CANDIDATES.

Presbytery of Buffalo City.

Bethany Centre ch $5 00

Presbytery of Hudson.

Hopewell ch 9; Scotchtown ch 12 67; 21 67

Presbytery of North River.

Marlboro ch Mrs Jagger 1; B Bailie 50 cts 1 50

Presbytery of Bedford,

South Salem ch 50 00

Presbytery of Long Island.

Bridgehampton ch 37; Smithtown ch 8 71; 45 71

Presbytery of New York.

42d st ch 30; Rutgers' st ch collection 139 04; W L Skidmore 10; G Fenn 5; M Bird 5; H S David 2; Mrs Townsend 2; I Hawley 27; J W C Leveridge 3; in all 191 04; of which $20 for General Education, 171 04; Brooklyn ch 102 08 303 12

Presbytery of New York 2d.

Scotch ch R L & A Stuart 500 00

Presbytery of Elizabethtown.

Rahway 1st ch 60 00

Presbytery of New Brunswick.

Freehold ch 7 00

Presbytery of West Jersey.

Williamstown ch 2 00

Presbytery of Newton.

East Allen Township ch 5 00

Presbytery of Luzerne.

Wilkesbarre ch 20 00

Presbytery of Philadelphia.

10th ch a friend per Rev Dr Boardman 100; Central ch Collection 46 12; Jno V Cowell 10; in part 56 12; 6th ch Annual Collection 182 50 338 62

Presbytery of St. Clairsville.

Sharon ch 4 00

Presbytery of Richland.

Ashland ch 6 00

Presbytery of Miami.

Xenia ch 14 00

Presbytery of Peoria.

North ch Chicago 66; of which $33 for General Education 33 00

Presbytery of Winchester.

Martinsburg ch Mrs Jno Strother 10 00

Presbytery of West Hanover.

Sundry churches, reported by Rev Dr Rice 110 00

Presbytery of Knoxville.

Knoxville 1st ch 13 65

LEGACIES.

Legacy of Mrs Francis Devereux, late of Raleigh N C, with interest $2015 67 less $70 95 expenses 1,944 72

MISCELLANEOUS.

A Friend, paid to a candidate 25 00

Total $3,519 99

II. FUND FOR SCHOOLS, &c.

Scotch ch N Y Messrs R L & A Stuart 1000; Rutger's st ch N Y 20; Brick ch N Y Joseph Sampson 50; University Place ch, Miss Hicks to const Rev Samuel Miller an Honorary member 50; G G Howland 100; T P Stanton 15; W M Fellows 20; J M C Gray 20; John Scrymser 5; Dr J K Rogers 10; Miss Cogswell 5; Cash 5; in all $280. 6th ch Philada for Austin College Texas 70 50; North ch Chicago Ill 33; Bethel ch Mt Sterling Mo 8; Miss Judith M Oehmrig, Serantonia Pa 3;

Total $1,414 50

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, IN OCTOBER, 1850.

Presbytery of Redstone.

Rehoboth ch to constitute the REV J R HUGHES, an Honorary member 50 00

Presbytery of Ohio.

Pittsburgh 2d ch 37 08

Presbytery of Beaver.

Westfield ch 10 00

Presbytery of Erie.

Salem ch 11 00

Presbytery of Steubenville.

Two Ridges ch 16 00

Total $124 08

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE FROM AUGUST 1, TO NOVEMBER 1, 1850.

Presbytery of New Albany.

Bridgeton ch 2 50

Presbytery of Rock River.

Princeton ch Ill 4 50

Presbytery of Louisville.

Louisville 1st ch Male Edn Soc 67; Cash 2,60—69 60; Owensboro ch 44 45; Mulberry ch 22 30 136 35

Presbytery of Muhlenberg.

Salem ch 1 50

MISCELLANEOUS.

J M C Irwin, Fayette Co. Ky 25 00

Total $169 85

J. M. RUTHERFORD, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Compiled from letters received at the Mission House, to the 14th of December.

India.—Letters have been received from Lahor, September 18; Lodiana, October 8; Futtehgurh, October 7; Allahabad, September 30. There had been a good deal of sickness amongst the mission families at Saharunpur and Lodiana, but all were on the recovery. At Futtehgurh, the Rev. W. H. McAuley says, "Our prospects here are brighter than I have ever seen them before. Many of the boys in the city-school have lost all confidence in their false religion, and hear the truth gladly. Some few are inquiring the way of salvation through Christ. Our schools are promising; we have in all about three hundred and fifty boys. Pray for us and them."

China.—We have received a letter from the Rev. J. B. French, dated Canton, September 27. Missionary matters were going on much in the usual way. The province in which Canton is situated and the neighbouring one of Kwong-Sai were not a little disturbed by acts of violence. Multitudes in the western parts of these provinces were in a state of open rebellion. Many of the troops sent against them had been overcome, or else had joined the rebels. This may prove the commencement of widespread and serious resistance to the present government in China.

Siam.—Letters have been received of dates to the 25th of September. In this country political matters are also in an unsettled state. For some weeks the king had refused to attend to the duties of the crown, but afterwards he returned to his throne; his conduct was thought by some to have been designed to forward the acknowledgment of a favourite son as his successor. It had tended to fill his subjects with alarm. A more serious matter, however, at least to the missionaries, grew out of the attempts by an American, and afterwards by a British embassy, to form more favourable commercial relations with the Siamese government. Both of these embassies failed completely in their object, obtaining no audience from the king, and no consent to their proposals. These transactions appeared to awaken a jealousy of the foreigners previously in the country. Officious persons brought the names of the natives connected with the missions to the notice of the government officers; and people became afraid to have any intercourse with the missionaries. The result was, that our brethren could make no progress in procuring a site for their buildings; and indeed they considered it inexpedient at present to expend any money for that purpose. It was understood, moreover, that serious disaffection existed against the government, which might soon break out into a revolution. The British Envoy, Sir James Brookes, had kindly offered to convey the missionaries to some other place; but they considered it not unsafe to abide some time longer at Bangkok. They repeat their request to be remembered in the prayers of the churches.

Africa.—Letters have been received from the stations in Liberia to the 1st of October. Several persons had recently been admitted to the communion of the church at Kentucky, and others were inquiring the way of life.

From the mission near the equator, we have advices to the 29th of August. We learn with thankfulness the favourable prospects of these brethren. They had concluded to commence their mission at Corisco, an island near the coast, at no great distance north of the equator. Mr. Mackey speaks in glowing terms of the healthfulness and beauty of their station, and of the cordial reception extended to them by the natives. He says, "There is much interest manifested here in every thing that concerns us. Our visiters are too numerous to be counted. On the Sabbath we have a good many people to talk to. They keep good order, and seem to give attention. The old king expresses himself very favourable to our missionary work, and to a reform among his people; and he appears to be sincere. . . . . These first appearances may be deceitful, but we trust that God will bless our labours, and make them successful. We know that many of God's people daily pray for us." For more particular accounts, see Mr. Mackey's letter, in another column.

Many of our readers feel a special interest in Mr. and Mrs. Wilson, of the Gaboon Mission of the American Board, and will learn with pleasure their good health on the 16th of August. Messrs. Mackey and Simpson, in all their letters, express themselves as greatly indebted to them and to the other brethren of the Gaboon Mission.

Mission to the Jews.—On the recommendation of the Presbytery of Baltimore, the Rev. F. E. Neuhaus, a licentiate preacher of the Presbytery, has been appointed a missionary to the Jews in that city. We trust that the Lord will greatly bless his labours amongst his "kinsmen according to the flesh."

A GENERAL VIEW OF THE MISSIONS.

JANUARY 1, 1851.

MISSIONS IN NORTH INDIA.

LODIANA MISSION.

Lodiana.—A city near the river Sutlej, on the leading route from Delhi to Lahor, 1120 miles north-west from Calcutta: population about 70,000. Occupied first as a mission-station in 1834.

Missionaries: the Rev. Messrs. J. Porter, L. Janvier, and A. Rudolph; Mrs. Porter and Mrs. Janvier; William Basten, native catechist; two native Scripture readers. The Rev. J. H. Orbison embarked for this mission on the 8th of August.

Church: — communicants.

Schools: High school, English, 81 boys; Persian and Urdu school, 100 boys; Gurmukhi school, 45 boys; Orphan boarding-school, 19 girls.

Printing Press: 4,014,186 pages of works printed in the Hindustání, Hindí, and Panjábí or Gurmukhí.

Saharunpur.—A city near the river Jumna, 105 miles north-east from Delhi, 130 miles south-east from Lodiáná; inhabitants, 85,000. Occupied first as a mission-station in 1836.

Missionaries: The Rev. Messrs. J. R. Campbell, J. Caldwell, and J. S. Woodside, and their wives; T. Wylie and J. Gabriel, native assistants. The brethren at this station are ecclesiastically connected with the Reformed Presbyterian Church.

Schools: In the orphan boys' school, 9 pupils; English and Vernacular schools, 33 scholars.

Church: 18 communicants.

Sabathu.—A town in the lower ranges of the Himalaya mountains, in the Protected Hill States, 120 miles north-east from Lodiáná; population of Sabathu and its immediate neighbourhood, about 12,000. Occupied first as a mission-station in 1836.

Missionaries: James Briscoe and Saudager, native assistants.

Church: — communicants.

Jalandar.—A city in the Panjab, 30 miles north-west from Lodiana: population about 60,000. Occupied first as a mission-station in 1847.

Missionaries: The Rev. Golok Nath; John Lewis, native catechist.

Church: — communicants.

Schools: In the English, 20 scholars; Vernacular, 60.

Ambala.—A city nearly central between Lodiáná, Saharunpur, and Sabathu; population, about 35,000. Occupied first as a mission-station in 1848.

Missionaries: The Rev. Messrs. J. M. Jamieson, and J. H. Morrison and their wives; one native assistant.

Church: 11 communicants.

School: 60 boys.

Lahor.—The political capital of the Panjab, about 120 miles westward from Lodiáná; population, over 100,000. Occupied first as a mission-station in 1849.

Missionaries: The Rev. Messrs. J. Newton and C. W. Forman; Mrs. Newton.

School: 80 boys.

FURRUKHABAD MISSION.

Futtehgurh—Furrukhabad.—The former place is a military post of the East India Company, on the river Ganges, about 750 miles north-west from Calcutta, and near the large city of Furrukhabad, of which it may be considered the port. Occupied first as a mission-station in 1839.

The population of Furrukhabad is variously estimated at from 80,000 to 120,000. Two of the houses of the mission families are near this city, which were erected in 1842.

Missionaries: The Rev. Messrs. J. L. Scott, W. H. McAuley, A. H. Seely, Gopee Nath Nundy; Mrs. McAuley, and Mrs. Seeley; two native catechists. The Rev. J. F. Ullman, of this mission, is now in Prussia, his native country, and expects to return to his station in a few months. The Rev. Messrs. R. S. Fullerton and D. E. Campbell, and their wives, embarked for this mission on the 8th of August.

Church: 72 communicants.

Schools: in the Orphan School, 20 boys, and 28 girls; City school, 131 scholars; Bazár schools, 110 scholars.

Mynpoory.—A town about 40 miles south-west from Furrukhabad, containing 12,000 inhabitants, in the midst of a densely settled country. Occupied first as a mission-station in 1843.

Missionaries: The Rev. J. J. Walsh; Mrs. Walsh; two native assistants.

School: in the English and Vernacular school. 100 pupils.

Agra.—An important city on the river Jumna, the capital of the new Presidency; population, estimated at from 60,000 to 100,000. Occupied first as a mission-station in 1846, and connected for the present with the Furrukhabad Mission, being distant from Futtehgurh about 120 miles towards the west.

Missionaries: The Rev. J. Wilson: Mrs. Wilson. The Rev. J. C. Rankin and Mrs. Rankin are at present in this country, on account of Mr. Rankin's health.

Church: 35 communicants.

ALLAHABAD MISSION.

Allahabad.—A city at the junction of the river Ganges and Jumna, 475 miles north-west from Calcutta, with a population of about 70,000 inhabitants. Occupied first as a mission-station in 1836.

Missionaries: The Rev. Messrs. J. Warren, J. Owen, and R. M. Munnis; Mrs. Warren and Mrs. Owen; John Harry, native licentiate preacher, and five native assistants. The Rev. J. E. Freeman is in this country for his health. The Rev. Messrs. L. G.

Hay and H. W. Shaw and their wives sailed for this mission on the 8th of August.

Church: 42 communicants.

Schools: in the Orphan school, 20 boys and 19 girls; Bazár schools, 150 boys; Bazár female school, 60; Mission College, 150 pupils.

Printing Press: Printed during the year 2,310,319 pages, in Hindí, Hindustání, Sanscrit, and English.

MISSIONS IN CHINA.

NINGPO MISSION.

Ningpo is situated in lat. 29 deg. 55 min. N., and long. 121 deg. 22 min. E.; population estimated at 300,000. Occupied as a mission-station in 1844.

Missionaries: the Rev. Messrs. R. Q. Way, M. D., H. V. Rankin, S. D. Martin, W. P. Martin; Mr. M. S. Coulter, superintendent of the press, and their wives; Rev. J. W. Quarterman; D. B. McCartee, M. D. The Rev. A. W. Loomis and his wife are in this country for health.

Church: 8 native members.

School: in the boarding-schools, 55 pupils; in two day-schools, 20.

Printing Press: 2,123,258 pages were printed. The printing is executed not upon the wooden blocks of the natives, but with divisible metallic types.

SHANGHAI MISSION.

Shanghai.—This city is on the coast, about 150 miles north of Ningpo. The population is variously estimated, from 200,000 upwards. Occupied as a mission-station in 1850.

Missionaries: the Rev. Messrs. M. S. Culbertson and J. K. Wight, and their wives.

CANTON MISSION.

Canton.—This city is in lat. 23 deg. N., and long. 113 deg. E. The population is estimated at 700,000. Macao was occupied as a mission-station in 1842; but the missionaries removed to Canton during the year 1847.

Missionaries: the Rev. Messrs. A. P. Happer, M. D., and J. B. French; Mrs. Happer. The Rev. W. Speer has returned to this country, on account of health.

School: in the boarding-school, 30 boys.

MISSION IN SIAM.

Bangkok, the capital of Siam, is a large city, near the mouth of the river Meinam; its population is variously estimated at from 300,000 to 500,000. Occupied first as a mission-station in 1840; mission suspended in 1844; resumed in 1846.

Missionaries: the Rev. Messrs. S. Mattoon and S. Bush, and their wives; S. R. House, M. D.

MISSIONS IN WEST AFRICA.

LIBERIA MISSIONS.

Settra Kroo.—This station is among the Kroo people, nearly midway between Monrovia and Cape Palmas. Occupied as a missionary post in 1841.

Missionaries: W. McDonough, teacher. The Rev. J. M. Connelly and wife have returned to this country, on account of health.

School: 15 scholars.

Monrovia.—Monrovia is the capital of Liberia, and was occupied as a mission-station in 1842.

Missionaries: the Rev. H. W. Ellis; Mr. B. V. R. James, teacher.

Church: 39 communicants.

Schools: 78 scholars.

Kentucky, a settlement on the St. Paul's river, 16 miles from Monrovia. Occupied as a mission-station in 1850.

Missionary: Mr. H. W. Erskine, teacher.

Church: 14 communicants.

School: 28 scholars.

Greenville.—A settlement on the coast, 120 miles south from Monrovia. Occupied as a mission-station in 1847.

Missionary: the Rev. J. M. Priest.

MISSION NEAR THE EQUATOR.

Corisco.—An island 40 miles north of the Gaboon, about 20 miles from the main land, affording access to a large population. Occupied as a mission-station in 1850.

Missionaries: the Rev. Messrs. J. L. Mackey and G. W. Simpson; Mrs. Simpson.

MISSIONS TO THE INDIANS.

OTTAWAS.

Station,—On Grand Traverse Bay, Michigan. Mission commenced in 1833.

Missionaries: the Rev. P. Dougherty; Mr. J. K. Whitehead, teacher; and their wives; Mr. D. Rodd, teacher and interpreter.

Church: 29 communicants.

School: 79 scholars.

IOWAS AND SACS.

Station,—In the Iowa reservation, near the Great Nemaha river. Mission commenced in 1835.

Missionaries: the Rev. Messrs. W. Hamilton, and S. M. Irvin, and their wives.

Church: — communicants.

Boarding School: 34 scholars.

OMAHAWS AND OTOES.

Station,—For the present near *Bellevue*, north of the river Platte. Mission commenced in 1846.

Missionaries: the Rev. E. McKinney; Mrs. McKinney; Mr. D. E. Read, teacher; Mr. H. Martin, teacher, and wife.

School: 35 boys; girls, 10.

CREEKS.

Kowetah and Tallahasse.—In the Creek reservation, near Fort Gibson. Mission commenced in 1842.

Missionaries: the Rev. Messrs. R. M. Loughridge, J. R. Ramsey; J. G. Junkin, M. D.; W. S. Robertson, teacher; J. B. Junkin, steward; and their wives; Rev. W. H. Templeton; Miss N. Thompson, Miss M. Bowen, and Miss H. M. Green, teachers.

Church: 21 communicants.

School: 60 scholars.

SEMINOLES.

Station on Little River, one hundred miles southwest from the stations of the Creek mission. Mission commenced in 1848.

Missionaries: Messrs. J. Lilley, and J. D. Bemo (native,) teachers, and their wives.

School: 16 scholars.

CHOCTAWS.

Spencer Academy.—This Academy is established in the Choctaw territory, and supported chiefly by the Choctaw nation. Mission commenced in 1846.

Missionaries: the Rev. Messrs. A. Reid, H. Ballentine, and their wives; Mr. J. Dwight, native licentiate preacher; Mr. J. S. Betz, carpenter; Miss S. Dutcher, teacher; Miss E. J. Morrison, assistant.

Church: — communicants.

School: the ordinary number of pupils in the Academy is about 100.

CHICKASAWS.

Station,—Near Boggy Depot. The Chickasaw territory adjoins that of the Choctaws, and their number is over 5000 souls.

Missionaries: Mr. J. S. Allen and wife.

MISSION TO THE JEWS.

New York.—Mission commenced in 1846.

Missionaries: Rev. M. R. Miller, Rev. J. Neander.

Philadelphia.—Mission commenced in 1850.

Missionary: Rev. B. Stienthal.

Baltimore.—Mission commenced in 1850.

Missionary: Rev. F. E. Neuhaus.

MISSIONS IN PAPAL EUROPE.

France, &c.—Moneys are remitted by the Board to the Evangelical Societies of Geneva, France, and Belgium, and to other correspondents, to be employed in the support of Evangelists, Colporteurs, and Teachers, in various places in Papal Europe. This plan of missionary labour was adopted in 1844.

Missionaries: the funds remitted during the year ending May 1, 1850, would support ten evangelists, or twenty colporteurs.

This brief view of the Missions shows—

1. That a vast field is under evangelical cultivation by our Church. These missions are found in the four great divisions of the globe; amongst nations embracing three-fourths of the human family; subverting Pagan, Mohammedan, Jewish, and corrupt Christian creeds; affording to every member of our body the opportunity of spreading the pure gospel, such as he has received it for himself, to our fellow-men, whose numbers can hardly be counted, and whose wants are described in an affecting sentence of sacred Scripture: "Where there is no vision the people perish."

2. A good beginning has been made in the work of evangelization. Posts of commanding importance have been occupied. Faithful men are employed in preaching the gospel; printing the holy Scriptures; training up the native youth under Christian influence; watching over the infant churches. Feeble are their efforts compared with the great work before them. But God has been with them heretofore. This assures us of their success hereafter. They are planting many grains of mustard seed,—placing the leaven of the gospel in many a community; this labour cannot be in vain.

3. It is but a few years since these missions were formed. Their growth and expansion call for the profound gratitude of the whole Church.

4. They nearly all need enlargement. Open doors are set before our brethren in most of their missions. Loud calls are made by them for more labourers.

5. What might not be done, if all the churches felt a real, deep, hearty interest in the success of these missions? The few thousands of Moravians, a mere handful of God's people in comparison with our communicants, have more missionaries among the heathen than are supported by our Church.

6. These missions might call for numerous collections from the churches, if the plan adopted in this country, of an almost minute division of labour, were applied to our foreign missionary work. They might ask for an annual collection for the support of the missionaries; another, in aid of the youth under their training for the ministry; another for the support of their schools and colleges; another, for the erection of their churches; another, for the printing of the Scriptures; another, for the publication of Tracts; one, for the Jews; another, for the Romanists, &c. Instead of all these, for twenty or twenty-five millions of people, most of whom are enlightened Protestants, *one annual Collection is requested for all these great objects, among not less than six hundred millions of ignorant debased people.* One annual collection;—ought it not to be a very large and liberal one? And should it not be accompanied with the free-will offerings of the monthly

concert, and of individual liberality in its variously devised exercise?

7. Above all, these missions need the prayers of he people of God.

ENLARGED SPACE.

By the enlargement of the Record, its subscribers will be furnished with a greater amount and variety of missionary reading. The missions of our Church have been constantly growing, until they now constitute an extensive system. Many men of talents and learning, as well as piety, are connected with these missions, whose evangelical labours in so many interesting and important fields, if recorded with any degree of minuteness, would far more than fill the pages of this magazine. We shall continue to be indebted to our own missionary brethren chiefly, for the papers inserted in the foreign department of the Record. But we can now, though still to a very limited extent, insert articles from the missionary magazines of other branches of the Church of Christ. These will serve to encourage our readers, by showing the blessing of God on the work of Missions; and to provoke them unto love and good works, by the example of their brethren of other Christian denominations. As an inferior and yet not unworthy end, these selected articles will make the Record more attractive to its patrons, and thereby lead them to exert a cordial influence in promoting its wider circulation.

MISSION TO THE JEWS.

AN ACCOUNT OF A FALSE MESSIAH.

To the Sabbath School of N———, Ohio.

Dear Children—What pleasure it gives me to picture you before me as you go out from the school on Sabbath mornings! There goes one company up the street; another company going in a different direction, separate into the different paths which lead them home through the green woods. Every one can carry home with him some new and precious truth which he has heard in the Sabbath-school. How precious will be, some years hence, the remembrance of these days of youthful enjoyment!

Your great business in the Sabbath-school is to learn about Jesus Christ, whom we hold to be the true Messiah and king of Israel. The Jews did not receive him as their messiah, and many Jews have believed in other messiahs. You do not often hear in your school about these false messiahs, therefore I have thought it might be interesting to you to receive an account of one false messiah. This will enable you to compare the Messiah in whom we believe with the messiah who was not sent from God, and in whom many Jews have believed. You will see a great difference between them.

The early life of Schabbathai Sevi—His claims to be the Messiah—How received.

I will now give you some account of Schabbathai Sevi, a false messiah, who appeared not so far back as two hundred years from this time. From his youth his life was wonderful. There are two great books extremely difficult to be understood, in Hebrew literature, the Talmud and the Kabbala; but the first he understood perfectly when he was fifteen, and he began to be a teacher of the second when he was eighteen. He would teach in Smyrna, in a very large room, and it would be filled with hearers, all having on their sacred shawls and phylacteries. Sometimes he taught in the open air, where the Turks would mock and insult him. Often he would fast from one Sabbath to the next, six days at one time. He often bathed in the sea until midnight. He asserted that Abraham, Isaac, and Jacob had anointed him, and that a most delightful fragrance from this anointing always accompanied him. When he was twenty-four years of age, he told his disciples that he was the long expected Messiah, and that he would deliver the Jews both from Mohammed and from Christ. He made some performances which astonished all his hearers. The Rabbies of Smyrna condemned him, and bound themselves, that if any man would kill him, they would give the amount of money which would save the murderer from punishment. He went to Saloniki (the city to which Paul sent two letters,) where he was received with open arms, but when the Rabbies here heard his history at Smyrna, they condemned him too. He fled to Athens, then to the Morea, then to Alexandria, and came at length to Jerusalem, where he remained many years, and gave himself up to the study of the Kabbala.

His Forerunner—Singular story of an unhappy Jewess.

Rabbi Nathan Benjamin, of Gaza, a city mentioned in the Bible, undertook the part of the forerunner of this messiah, the same part which we ascribe to John the Baptist. He sent circulars to all the Rabbies in Palestine, to assure them that the Messiah had already been born in Smyrna, that he was then among the multitude, and that he would soon come forth publicly as the Messiah, in great pomp. The professed messiah kept himself quiet in Jerusalem for fourteen years, until he professed to discover that the virgin, who should become the wife of the messiah, was waiting for him in Egypt. And who was this virgin? The story runs so: that an unhappy Jewess in Poland, who had been placed in a cloister by Christians, was taken thence by a ghost, and set in a church-yard; from this place she was taken to Amsterdam, where her brother lived, and from Amsterdam to Egypt; since the ghost had ordered her to go to Egypt that she might become the consort of the messiah. He divorced his former two wives and received her joyfully.

Schabbathai proclaims himself Messiah in Jerusalem—His reception at Smyrna—His fame and power.

Finally he proclaimed himself in Jerusalem as the Messiah. This produced great excitement. The Rabbies assembled, and pronounced him an impostor and worthy of death. He fled to Constantinople, and there the Rabbies condemned him. He went next to Smyrna, where he was received with open arms. The Rabbies here could not effect any thing against him; the multitude streamed to him; kneeled before him; kissed his feet; and heard with enthusiasm his discourses. Thousands accompanied him in the street, carried a flag in the grand procession, sung hymns, and showed him every mark of favour. This often occurred in the night, and the watchmen kneeled before him. The synagogue that was closed against him he forced open, and preached fearlessly against the four Rabbies of the city. His enemies had to flee for their lives. Prayers for him were inserted in the liturgy of the synagogue. Messengers came from all quarters to speak with him and congratulate him; and often, on account of the throng, they had to wait for weeks before they got the opportunity. Once a Jew of high rank at the exchange pronounced him an impostor; he went home, fell from his chair, and died instantly. All thought this was the punishment for what he had said. He called himself king of the kings of the earth, and divided the kingdoms to his friends. The inquiring Jews of Amsterdam received the answer from their commercial agents near the scene of excitement, that this was the Messiah, and no other. It was pretended that young women and men began to sing; to prophesy; to utter heavenly inspirations, not only in Hebrew, but in the very difficult dialect of the Sohar; and these oracles were committed to paper. Jews even in Persia began to give up their work, assured that their deliverer had come, and that they would now be free. The pretended messiah changed the most solemn fast day of the year, the fast of the month of Ab, which is mentioned in the Bible, into the feast that should celebrate his birth.

His end.—He turns Mohammedan.

And what was the end? He had made so much noise in the world that he had to be brought before the sublime Sultan of Constantinople. He was first put in prison, where he received many visits from friends. Nehemiah, a native of Poland, spent several days with him, and finally told him to his face he was an impostor; he then fled to the grand Vizier, and got introduced to the Sultan, to whom he represented how dangerous it was to permit the impostor to proceed further. Schabbathai Sevi was consequently brought before the Sultan at Adrianople. The interpreter who accompanied him charged him to tell no lie before the sharp Sultan. His courage forsook him: he presented himself as a Rabbi and nothing more. The Sultan was determined to put to the test his higher claims. He would shoot three poisoned arrows right at the messiah, and if neither should have any bloody effect, he would immediately place himself under the new Hebrew banner. If the messiah should refuse this test, he had his choice between death and Mohammedanism. Schabbathai soon seized a turban, placed it on his head, and proclaimed himself a Mohammedan. He still tried to play the Messiah among the Jews, and laboured successfully in converting many Jews to Mohammedanism.

Difference between the True and the False Messiah.

It may be profitable, my dear young friends, to think on these historical facts. Look at the difference between our Jesus of Nazareth and the messiah who would please the Jews, and whom they expect. Christ, unlike this man, never carried before him any pompous flag in the street. He never broke into a synagogue violently and preached. He never attributed such importance to bathing, fasting, and other outward ceremonies. He never was afraid to acknowledge himself the Messiah. He was ready to seal his mission with his blood. He never changed his word. He never attempted to draw the Jews from the pure original Judaism. Infidels themselves must acknowledge that our Saviour was perfectly and most wonderfully consistent. His Messiahship stands this day on a more firm foundation of evidence than it ever had before, while Schabbathai's messiahship very soon proved a delusion. How clear that Christ was the Messiah of God, while Schabbathai was merely the messiah of men!

If you, dear children, view Jesus Christ as a good and true man, a prophet of God, you must take him to be all that he professed to be. There was no lie in him. My prayer for you is, that you may receive him by a living faith, as "God manifest in the flesh," the bread of life, the only and all-sufficient Saviour.

Your friend and brother,

M. R. Miller.

New York, August 23d, 1850.

CHINA: CANTON MISSION.

CHINESE SORCERESSES: BY THE REV. W. SPEER.

Their name and compensation—When consulted—Loquacious spirits.

There is a class of women in Canton who are called by the people *Shing-po*, or "sorceresses;" and also *wan-mi*, or "rice-inquirers," since it is their business to inquire into the secrets of the unseen world, for which the compensation is always three pints of rice and thirty copper *tsin*, or a little above two cents. They are most frequently applied to in order to ascertain the condition, happiness, or wishes of the spirits of deceased parents, husband or wife, or other relatives; though sometimes also to obtain information concerning affairs on earth, either future or doubtful. During the incantation the woman sinks into a state akin to the mesmeric. The people believe that her spirit then leaves the body, and that the spirit of the deceased, or a god, or a *sien* or genius, or perhaps even a demon, as the case may be, enters and makes use of her organs of speech. These spirits usually prove quite loquacious. They tell all about their affairs, but more especially dwell upon their troubles. They express themselves not in the common conversational, but in an improvisatori style; chanting in a low tone, and in poetical measure of generally seven syllables to a line. When the story is finished, the mere occasional tenant departs, the lawful inhabitant of the body returns, and the woman suddenly awakes. In case a house is haunted by ill-fortune, or the sickness of inmates, one of these sorceresses is called in. Having been informed of the circumstances, her spirit quits her body and ransacks the building, searching out the corners and secret places where the demons that exercise the pernicious influence lie concealed. It then informs the family what remedies are to be resorted to, and, for their comfort, in what quarters the well-disposed gods have located themselves; after which the woman returns to herself.

Narrative of a case.

The character of this species of witchcraft will be illustrated by the narative of a case witnessed by a Chinese friend of mine in Canton, at the house of his sister.

The sorceress entitled herself the "Adopted Daughter of the Seven Sien (or genii) Sisters." The first act of the incantation was her placing seven sticks of burning incense on the outer sill of the window. Having lain down upon a couch, she began to mutter something that sounded like prayers to some of the gods, in a low and fervent tone, for the space of ten minutes. Then she sank into a trance. Her body was like a corpse; the skin pale and cold, lips white, the half-closed eyes glassy and dreaming. The limbs, though rigid, trembled violently. The awe-struck beholders heard a low and measured chant breathe from her lips. The tone was subdued, but was singularly sweet and plaintive, one that was pleasant to hear. It formed a narrative which may be unwoven as follows:

Her spirit was represented as quitting its frame

and ascending up to the heavens, to the mansion of the Seven Sisters. But the First Sister was not at home, nor the Second, nor the Third, nor the Fourth; indeed she only found one, the Fifth, who was keeping the house. The rest were all abroad in the earth, fulfilling their various commissions to the human race. This sister was delighted to see their adopted daughter. She conducted her in with the greatest courtesy. She called a female servant to boil some tea. They sat down and partook of some refreshment and sweatmeats together. The sister called the steward to kill some fowls and prepare some vegetables for her adopted daughter, whom she would keep to dine with her.

And now the by-standers of the family knew that it was the Fifth Sister, who had communication with the body of the sorceress. So they invited her to come into the garden. The sister replied, (by the mouth of the witch,) "I do not like to go into gardens; it is my place to superintend family residences, and tombs on the hills, and nothing else. I know nothing of other matters." The lady of the house then requested her to examine her dwelling. "Towards what quarter does your house front?" she inquired. "It looks toward the north," the lady replied. The Sister at once descended to the house.

But ere the Spirit entered, she stopped, and said: "The lintel of this door is not level." Having come in, she said, "The well is properly located, and so is the seat of the god of it." She examined the seats of the "guardians of the door," and said "they were all right." She expressed "regret that the 'lord of the earth' was placed so much in the dark; that it was very desirable to let him have more light." Then she looked at the places of the principal gods, and at the ancestral tablets, and said they were "unusually well situated." She then turned and went into the kitchen. Here she remarked, "the seat of the 'god of the fireplace' is an uneasy one; you had better change it, and make it front toward the west."

Finally, the Sister went to the chamber; and behold, there sat the ghost of an aged aunt, almost an hundred years old. The Sister exclaimed, "The aunt is here, but her niece does not rise to pay her reverence. This is really very impolite." The ghost of the old lady (also by the organs of the witch) then addressed the lady of the house, and said, "I am the maternal aunt of your husband, and thus yours also. I deceased when a girl, when only seventeen years of age. From the day of my death till the present time is nearly ninety years. My heart had long desired that I should be married, but my mother, whose maiden name was Le, was unwilling to grant me a husband, and so I am destitute, famishing, miserable, even to this day. For forty or fifty years past I have been so distressed, that never for a day has a smile sat on my brows." The lady said, "But, aunt, if your mother has been unwilling to obtain you a husband, could you not yourself select a companion, and not thus ever treasure bitterness in silence, and sigh and grieve?" She replied, "Now, for more than ninety years I have been a slighted woman. Where, in all the world, should I find one to suit my years, and make me a suitable partner? Suppose I should but speak the word 'marry,' would it not be counted disgraceful. And then my clothes are old and ragged; indeed, I may be said to be almost destitute. I am ashamed even to see this gentleman, my connection by marriage." This she said, referring to the Chinese friend who told the story, and who was, it will be remembered, one of the spectators. He was the brother of the lady at whose house the scene occurred. The old aunt continued, "But this is all I have to say. It is almost dark now, and I must go." The lady inquired, "Where does my aunt reside?" The ghost replied, "The place where I stay is under your bed; and when I say I will go home, I mean, to go back under there." "But," said the lady, in alarm, "why do you go under my bed? may I not request you to go to the altar of the gods, and take a place there?" "Niece," answered the old lady, "you have never treated me with proper regard, and therefore I stay under your bed to do you injury unawares. But after three years, I will undergo another metamorphosis, and have another body, and then your family will be in no more danger. And now, I'm gone: I'm gone." And then the ghost of the old lady departed.

After these things, the Sien Sister having returned to her palace on high, led the spirit of the witch, which was presumed to have remained there during her absence, out into the open air of heaven again. They walked together to the "Silver River," (that is, the "milky way" of western nations), but the tide was low. They waited a little till it rose, then crossed the stream, and afterward the "Island of Sand." Here the sister addressed her adopted daughter, saying, "Now, my daughter, be careful how you go. I have conducted you thus far, but must stop here. I shall be happy if you can come again to-morrow, and visit me."

At this moment, said the narrator of the story, the sorceress suddenly awoke as if in a fright. He says that he inquired of her, if she knew what she had been saying. She replied she did not know. He declares that he himself can witness, that while asleep her hands and feet were all very cold, and that she trembled violently. The conclusion to which he came was, that she had not falsified when she said she did not know what she had been uttering; and that it was a very wonderful affair.

What this narrative illustrates.

This story tends to illustrate the superstitiousness of the Chinese. The ghost conjured up by this pretended sorceress could not be banished away, but henceforth becomes a real and most terrible source of anxiety. The family submit to the expense of the changes required in the position and construction of different parts of the house, in order to propitiate the numerous gods and demons. There are houses in the cities of China which have had their fronts and other portions changed several times. The heathen suffer from perpetual apprehension, like children in the dark.

The remarkable affection of the nervous system of the sorceress bears a resemblance to mesmerism, which may help to explain the impostures practised on the credulous in this Christian country. The woman belonged to a large class who subsist upon the superstition and fears of their fellow-countrymen.

What but the Bible can so bring to light the hidden things of the spiritual world, as to relieve the heathen from the dreadful alarms and distress which are, sad to believe, but a premonition of that day when they shall be "consumed by the terrors" of the Lord.

AFRICA: MISSION NEAR THE EQUATOR.

EXTRACTS FROM A LETTER OF THE REV. J. L. MACKEY.

The First Mission Station Selected.

We have concluded, I trust by Divine guidance, to locate the head station of our mission on Corisco Island. We explored the coast both north and south as far as it was prudent for us to do. We were always much exposed, especially when travelling in an open boat. After considerable deliberation and consultation with our friends at Gaboon, we came to the conclusion that for the present it would be inexpedient to attempt a mission on the coast south of Gaboon. Every place of any importance has its slave factory either on the coast or back some distance; and though at present their operations are greatly cramped by the watchfulness of the cruisers, this would not render the factors less hostile to us; and, moreover, wherever there is a slave factory, there is rum, and not only the common vices of heathen countries are met, but they are multiplied by the superior knowledge of the white man. . . . On this part of the coast the slave factories have all been broken up. There is no factory that I know of above Sangatan, which is just south of the equator. There was formerly one on this island, but it was burned by an English man-of-war about seven years ago. At present the people are pledged by treaty with England not to engage in the trade.

Extent and Population of Corisco.

Corisco is a small island situated in the bay of Corisco. It is about twenty miles from the main land, and is directly opposite the mouth of the river Muni, or Danger, the latitude being about one and a half degrees north. The people of the island have long been engaged in trade and are comparatively civilized. They live in small towns containing from twenty to one hundred and twenty individuals each. The whole number of towns on the island is thirty-seven, and we suppose the whole population is 1200 or 1500.

Healthfulness of the Island.

Several reasons induced us to locate our head station here. We believe this island is more healthy than the main land. We are told by the inhabitants that when white men had factories here, none of them ever had fever. Brother Simpson and I have been here engaged in overseeing our building operations, &c., nearly two months, and we have both enjoyed much better health than at Gaboon. Mrs. Simpson was in feeble health while there; indeed, we almost despaired of her being able to remain on the coast, and it was recommended by the French physician at Gaboon that she return a year or two to America. She has been here now three weeks, and has recruited so much that she appears to have the same vigorous health that she enjoyed in America. The excitement connected with our work here may have something to do with our recruited health, and we would not raise our hopes too high; but we have now every reason to believe that we will find it more healthy here than on the main land. There is a constant sea breeze, and we have never found the climate uncomfortably warm since we came here.

Cordial Reception of the Missionaries by the People.

When we came here first, the people received us with great joy, I may say with open arms. At the first town in which we stopped, the head man told us that he would rather see us American missionaries coming here to settle, than to see a French vessel coming loaded with dollars. The king and the principal head men are all very decided in their expressions of friendship towards us, and we believe them to be sincere. There are many beautiful spots on the island. The king and chief men in palaver (council) gave us a grant of land, the place which we had selected. We have their word, (all we can get,) for the ground on which we are building, and as much around it as we choose to clear.

Corisco chosen with reference to Missionary Efforts on the Main Land.

We have not located our head station here merely in prospect of operating on this island. We first explored the coast of the main land and ascended the river Muni, or Danger, and some of its branches. A large population can be reached from this point. The main land lies around the bay from Cape St. John's to Cape Esteras, both of which are visible from the island, at about twenty miles distant in all points. The river Muni opens up an entrance to the interior. We ascended that river twice, and visited many towns on its banks. We were far beyond where white men had before ascended. Our object in ascending it to its source was to seek a place for a health station among the mountains, which are visible from the mouth of the river, and even from far out on the ocean. Mr. Simpson is about completing a journal of our two trips up the river. [This has not yet reached us.—ED.]

Many Places Open.—More Men Wanted.

After speaking of interviews with the natives at some towns on the main land, and their desire to have missionaries settled amongst them, Mr. Mackey continues:

"I am persuaded that many young men would follow us here, if they could only see the destitution of these people, and their desire for instruction. We wish that the Board would send us men *now*. We have been earnestly requested to settle in at least ten or twelve places, on the coast and up the river, (Muni), but we shall not be able to even visit and preach occasionally at so many places. There is another small island, Ilavi, between us and the coast, on which there are nine towns. The people are almost clamorous to have one of us go there, but we do not think it prudent for our small company to separate. We have promised to them and to others, to do what we can to obtain missionaries for them. These places that I speak of are all open now, but they will not long remain so.

Romanist Missionaries.—American Missionaries preferred.

Mr. Mackey then proceeds to speak of the efforts of the Romanist missionaries. Some of these are at the Gaboon, and as soon as they heard that our brethren were likely to settle on Corisco, they despatched one of their company to the island, and he was there a day or two before our missionary friends arrived! The king, however, would not allow him to stay, having heard that Messrs. Mackey and Simpson were coming. He then went to some native towns on the north side of the island. It was understood that a considerable force of priests would be employed shortly on that part of the coast. We continue to quote from Mr. Mackey's interesting letter:

"The people tell us wherever we have been that they would rather have American missionaries. If we had men here now to occupy the ground, we might do a great deal of good and shut out much evil; but we trust in a sovereign God, who will order all things for his own honour and glory. I hope

there are some young men now in the seminaries who will follow us to this land. I am persuaded from what I have seen and experienced here, that no devoted missionary who will come among this people will find cause to repent of it. And I am persuaded that those of our Christian friends, who wished to turn our attention to another field than Africa, could they see what we have seen ever since we came here, would be constrained to say, 'Certainly God has sent you there.'"

SANDWICH ISLANDS.

NOTICES OF THE MISSION.

One of the most remarkable missions of modern or of ancient times, is that of the American Board in the Sandwich Islands. Its success will stand a good comparison with the success of missions in the apostolic age. Out of a population of 84,000, more than 31,000 are communicants. Deducting one third of the population for children, of an age too early to make any contribution to the lists of communicants, and we find 31,000 church members in 56,000 souls; a ratio unequalled elsewhere! Who will say that missionary labours have not been successful?

As to the Christian character of these converts, it is certainly imperfect; and yet we doubt whether the missionary brethren find it needful to address stronger exhortations to them, than were given by the Apostle to the Colossians and the Thessalonians.

We regret that we have not room for larger extracts from the communications of these missionaries. Our quotations will relate chiefly to the temporal circumstances of the people. These of course are peculiar, such as we may suppose no Apostle was called to deal with, but yet such as show the power of Christianity to do good unto men for the life that now is, as well as for that which is to come.

The Rev. Mr. Coan, of the island of Hilo, writes as follows:—

Improved Roads, &c.

It is encouraging to witness the progress which is being made in the construction of roads throughout the islands. A *high* way is now being wrought from Kailua to Hilo, across the centre of the island, the greatest elevation of which will be some ten thousand feet. A horse road, encircling the island, is also being constructed near the shore. Besides these, local and shorter roads are being made or improved at many points, in and around villages, &c. Comparatively easy roads have been cut, zig-zaging, or on the principle of inclined planes, united by angles, up and down nearly all the precipitous banks of our gorges in Hilo. This work has greatly lessened the toil and the danger of travellers in passing through our district. The improvement on the old, tortuous, rough, precipitous, slippery, exhausting, and dangerous foot-paths is truly great and cheering. But the rivers! These still remain; and they often rush, and roar, and rage, and leap their awful precipices, as fearfully as ever. Four bridges, all which had been constructed in Hilo, were totally swept away by a recent freshet, with their abutments and all that pertained to them. This is an unpropitious beginning. Whether any but suspension bridges can be made to stand over our mad streams is a question. But as the Lord is preparing a high way for his people over the hills and through the deserts, perhaps he will "open a way through the rivers" also, so that as age and infirmities come over us we shall find access to our people on horseback, just at the time when our limbs need this help.

To report to you on the state of Hilo, is to repeat, in substance, what has been stated from time to time. General improvements in the external circumstances of the people go steadily, though not rapidly forward. The visitor who had not seen Hilo since 1830, would not now know the place. Still our improvements move on the backs of turtles, while yours in America bestride the lightning. We are like a ship just moving from her anchorage; we have not acquired much velocity or momentum; but as we are constantly approaching that mighty moving orb, the United States, our progress will, ere long, be rapidly accelerated.

Condition of the People.

The Rev. Mr. Emerson, of the Island of Oahu, writes as follows:

During the past year the government have put it within the power of a part at least of our people to obtain a title in fee-simple to their lands; some by purchase and others by inheritance or possession. I strongly hope, that before the close of the present year, some two or three hundred of our married men will be owners of the lands they cultivate, and ever after be exempt from that very inconvenient and oftentimes vexatious labour-tax of the landlord, which has always worked badly, and has sometimes been quite oppressive. Our people have raised, during the past six months, one thousand dollars or more, to pay for their lands, besides what they have done for purposes of religion. I hope that when their lands are paid for, and they become in a higher sense free than formerly, they will do more for the cause of Christ than they are wont to do; but this is to be proved.

The church at Hanula are raising funds to build their house of worship, now partly up. The house is of stone, laid in lime mortar; but this winter all building is suspended; rains are abundant.

During the year we have put a verandah partly round our meeting-house at Waialua. If this is completed the present year and our house re-thatched, I trust it will be in condition to serve us some years without further expenditures upon it.

We have just had an examination of schools in Waialua. Scholars are making progress, but the decrease in their numbers is very apparent, and arises from two causes: 1st, the actual decrease of the population; 2d, the children forsake the schools earlier than formerly. Boys at the age of sixteen years are now taxed for the support of schools; and few continue their attendance after they are liable to this tax.

It would at first seem a pity that boys should leave the schools so young. But low as education is, book knowledge is in advance of almost every thing else at the Islands, that tends to civilization. There are many natives whose knowledge of reading, writing, geography, book-keeping, history, and theology, is quite good. But a good mechanic is yet to be found among this people. Many natives can do some blacksmith, carpenter, mason, cabinet, and shoemaker's work; but there is not one who can do a first or second rate job. Some can tan leather, make saddles, bridles, &c.—but no one has ever served his time at a trade at the Islands, and no one can do very well. Book knowledge is ahead of every thing else that is desirable. Aping civilization, in a fondness for gaudy and costly apparel, is carried quite as far as any could desire. Many common natives expend much more per year for their dresses than the missionaries do; but to take care of their wardrobes is what they have not yet learned to do.

Solid labour, daily care, regular habits, are what a native dislikes. Hawkers, pedlers, speculators in food and apparel, and in cloths of almost every description are common. Sail boats, small schooners of five or six tons burden are numerous. Not less than six are now running between Waialua and Honolulu, and two others are in building. To live with the least possible amount of hard labour is desired. Foreigners are now seen in the kalo-patch, a thing unknown a few years since. If a horse or bullock is to be caught, many natives, with lasso in hand, are ready to take the job; and from twenty-five cents to fifty cents per hour is often the pay demanded for such jobs.

Christianity and Civilization.

The Rev. Mr. Bond, of the island of Kohala, makes some remarks which indicate the difficulties yet to be overcome. These are introduced by editorial comments, which are marked in brackets.

[Of the condition and the prospects of the Hawaiian race, Mr. Bond takes a less hopeful view than some others. Though the people "have been elevated vastly above their former purely savage state, towards a better and civilized condition," still he says, "it is not to be concealed, even from ourselves, that a great work is yet to be done." The arts and the comforts of even a tolerably well regulated life have been acquired, he says, to any considerable extent, only by here and there an individual. "And a nation twice decimated, or nearly so, in two successive years [by disease and death,] and with all the agencies of decay still in vigorous action, hardly promises much for the future." Still he feels, as all others must feel, that a great work has been done at the Sandwich Islands. The results of that work upon the future population of the Islands, whatever may be the future destiny of the *native* population, is, beyond a question, to be most happy. And how rich and abundant the reward which has been given to labourers in this work, in the conversion, and so the everlasting salvation of thousands of the people.]

The Christianization of the Hawaiians, it is matter of common notoriety, has outstripped their civilization; and, strangely enough, missionaries have been held accountable for this supposed anomalous and faulty state of things, and stigmatized by some as narrow and bigoted in their views and teachings, because, forsooth, it exists. But it may safely be assumed as an incontrovertible fact, that this result of missionary labour which is here witnessed, instead of being faulty and unnatural, is the only order in which Providence ever developes a sound and healthful civilization. The Bible comes first, with its authoritative and solemn claims upon each individual man. And it is one of the most blessed characteristics of this holy book, that its chief behests, weighty though they are, as eternity, and involving interests vast as infinity, can yet be comprehended by the mind and obeyed by the heart of a savage, albeit he might be months, or years, even in mastering the first idea of civilized life. The simplest teachings of the gospel, once believingly received, become the corner-stone of civilization, upon which may be reared a superstructure, symmetrical and enduring.

Work and Hopes for the Future.

[A foundation for such a superstructure, Mr. Bond well remarks, has been laid at the Sandwich Islands; yet in view of the fact that disease has been so rapidly wasting the Hawaiian people, and in view also of the constant and rapid influx of a foreign population, he thinks that superstructure is likely to be among a foreign, and not the native population.]

In view of these conclusions, it strikes me as essential to our highest usefulness in all time to come, that we fully and definitely apprehend the position we now occupy, with its relations both to the past and the future. The history of the past we know. It has been written by the finger of Providence, and spread out before us, in all its detail. We have only to study it to perceive its application to the present and the future, and be made wiser and better thereby. In our present position there is surely nothing which ought to discourage us in our work. So teaches the past; and to the eye of faith, the future reveals nothing to enfeeble the Christian soldier in his toils, or send decay to the vigour of his hopes. The remembrance of the past should strengthen for the events and the trials of the future. Under God, this mission has accomplished a work on these Islands, the magnitude and consequences of which no finite mind can fully comprehend, yet the purposes of the Divine mind concerning the Islands are by no means executed. An enterprise is yet to be prosecuted and achieved here, which, whether regarded in itself merely, or in its relations, is to surpass the work already effected; and, we may be sure, it will demand at our hands no less of resolution and zeal, no less of self-denial and faith than we have hitherto had in exercise. As has been said, for years yet to come it is to cost us no slight effort, coupled with no feeble measure of faith, to sustain our hopes and hold up our work, and ourselves in our work.

We shall be called to fight over again, with an ungodly foreign race, the battles for truth and righteousness which have already been fought with the native heathen population, and in an important sense *won;* and we shall need to keep a fast hold of the great Captain of our salvation, lest we faint ere victory shall crown our warfare. The struggle we are to sustain only in the name of our Master, Christ. His is to be the glory of the final issue, his has been and will be the strength to ensure it.—*Missionary Herald, December,* 1850.

NOTICES.

LETTERS relating to the Missions or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., C. C. Jones, D. D. 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

THE FOREIGN MISSIONARY is published monthly by the Board of Foreign Missions, at the following prices per year, *payable always in advance:*

For a single copy, pamphlet edition,	25 *cts.*
" 8 copies, newspaper edition, *in a package to one address,*	$1.00
" 20 " " "	2.00
" 35 " " "	3.00
" 60 " " "	5.00

Each number will contain an attractive Engraving.

When copies of the newspaper edition are ordered, they will all be sent to one person in one package. If separately addressed they will be charged at twenty-five cents each.

*** Letters relating to this paper should be addressed, "FOREIGN MISSIONARY, *Mission House, 23 Centre Street, New York.*"

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1850.

SYNOD OF ALBANY.

Pby of Albany.—Schenectady ch in part	$180 89
Pby of Columbia.—Stockport ch	3 22

SYNOD OF BUFFALO.

Pby of Buffalo City.—Bethany Centre ch 13 22; Buffalo South ch 11 05	24 27

SYNOD OF NEW YORK.

Pby of Hudson.—Monticello ch Sab sch	3 00
Pby of Bedford.—South Salem ch excess of receipts on account of "*Foreign Missionary*"	1 25
Pby of Long Island.—Raynor South ch mo con's	3 00
Pby of New York.—Forty-second Street ch mo con 20 26; Madison Avenue ch mo con 24 83; Duane street ch mo con 7 16, ann coll 255 97; University Place ch mo con 75 13; Chelsea ch mo con 20 50; Rutgers street ch mo con coll's 57 45; New York First ch mo con 99 62, ann coll addl 62; two ladies 50; Wallabout ch mo con 3 71; Brooklyn 1st ch mo con 18 61	695 24
2d Pby of New York.—Canal st ch contents of missionary box	24 50

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Woodbridge 1st ch addl 2 17; Rahway 2d ch ann coll 20; Westfield ch mo con coll's 17; Springfield ch 7 18; Perth Amboy ch Sab sch to ed *Benjamin Cory* at Ningpo 25	71 35
Pby of New Brunswick.—Trenton 2d ch 13; Sab sch 3 12; Freehold ch 35 20; Princeton fem miss soc for female education at Allahabad 17; Ewing ch 42; Sab sch 2 06	112 38
Pby of Newton.—Belvidere ch Sab sch 3; East Allen and Catasaqua chs 68 88	71 88
Pby of Luzerne.—Tamaqua ch Sab sch 1 73; Wilkesbarre ch 25	26 73

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Treydiffin ch 27 37; Philadelphia Sixth ch mo con 25; Phil Tenth ch, Mr Chapin 3	55 37
Pby of Donegal.—Chestnut Level ch ladies benev society	20 00
Pby of Baltimore.—Georgetown D C, W E Myers for China 2 50; Havre de Grace ch 10	12 50
Pby of Carlisle.—Millerstown ch	30 85
Pby of Huntingdon.—Pine Grove ch, Ladies sewing soc in part to con Rev DANIEL L HUGHES 1 m	16 00
Pby of Northumberland.—Danville ch	25 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Ebenezer ch 16 35; Washington ch 5	21 35
Pby of Ohio.—East Liberty ch Adonijah in part to con WILLIAM E NIGLEY 1 m 20; Canonsburg ch Sab sch in part to ed *Alexander Brown* at Spencer Academy 10; Sharon ch 11 75	41 75
Pby of Alleghany.—Bull Creek ch bal 2; New Salem ch 15 25; Crossroads ch 36	53 25
Pby of Beaver.—French Creek ch	5 00

SYNOD OF WHEELING.

Pby of Washington.—Mill Creek ch to con JOSEPH MCCREADY and MATHEW GLASS 1 m's	71 19
Pby of Steubenville.—Waynesburgh ch 9 15; Harrisburg ch 1 95	11 10
Pby of St Clairsville.—Freeport ch 2; Sharon ch 3; Rev S Mahaffey for French Mission 5	10 00
Pby of New Lisbon.—Poland ch Ladies Miss soc	32 00

SYNOD OF OHIO.

Pby of Columbus.—Lancaster ch ann coll 31 75, mo con coll's 19 07, Sab sch 3 42	54 24
Pby of Zanesville.—Brownsville ch 6; Uniontown ch 11; Deerfield ch to con their pastor, Rev W M FURGASON 1 m 15 84; Rush Creek ch 9 87; Salt Creek ch in part to con their pastor Rev JOHN P CALDWELL 1 m 6 55; Blue Rock ch in part to con Mrs CALDWELL 1 m 10 35; Mount Zion ch in part to con their pastor, Rev JOHN ARTHUR 1 m 8 30, Rev J Arthur 5, Mrs Arthur 3, their children 22 cts.; Buffalo ch 64, children of Rev M M Brown 11 cts; Senecaville ch in part to con Rev JOHN E ALEXANDER 1 m 23 22; Washington ch 35 62; Cambridge ch 36 50, children of Mr McCraken 22 cts; Pleasant Hill ch, of which 6 50 is bal from last year 30 50; Norwich ch 11 65	277 95
Pby of Richland.—Jeromeville ch 35; Perrysville ch 26 75; Lake Fork Cross Roads 5 25; Maysville ch 3 50, Rev W T Alexander 5; Ashland ch of which 5 from Miss Elizabeth Stockton dec'd and 30 to con PETER RESSER 1 m 58 38; John F Robinson 20 cts, W Robinson 38 cts, H M Robinson 21 cts, S N Robinson 4 cts; Hopewell ch 15 25; Savannah ch 14 75; Olivesburg ch in part to con Rev ALEXANDER SCOTT 1 m 15; Blooming Grove ch 13; Sharon ch 16 43; Mansfield ch 19 50; Pleasant Hill ch 13 40; Waterford ch 3 41; Frederick ch ann coll to con Rev JOHN M FARIS pastor 1 m 38 83, children's coll 1 17, Master J H Faris 66 cts, Master W W Faris 66 cts; Mount Vernon ch of which 11 50 is bal from last year 30 51, Rev Mr Conrad 5; Mount Pleasant ch 17 35; Martinsburg ch 25 83; Utica ch 4 50, Miss Ellen and Harry and Edward Shephard 2 50	372 46
Pby of Wooster.—Sugar Creek ch	39 65
Pby of Coshocton.—Coshocton ch 14 10; Keen ch 12 25; Clark ch 7 51; Millersburg ch 14; Nashville ch 4 45; Hopewell ch 4; Unity ch 25 60	81 91
Pby of Hocking.—McConnellsville ch in part to con GEO A VINCENT and N SPRINGER 1 m's	41 00

SYNOD OF CINCINNATI.

Pby of Miami.—New Jersey ch 26 50 less 5 for "*Foreign Missionary;*" Springfield ch 160; Yellow Spring ch ann coll 34 55; Ladies Mis Soc 10; Dayton ch child of Rev P D Gurley D D 50 cts; Middletown ch 8; Franklin ch 12 05	246 60
Pby of Cincinnati.—Walnut Hills ch	25 67
Pby of Oxford.—Harmony ch	18 30
Pby of Sidney.—West Liberty ch 30; Urbana ch ann coll 38 40 less 3 for "*Foreign Missionary*" Rev T F Magill 5; Troy ch 3; Salem ch 10 50	83 90

SYNOD OF INDIANA.

Pby of New Albany.—New Albany 1st ch 120; Livonia ch 23 15	143 15
Pby of Indianapolis.—Hanover ch mo con	10 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Lexington ch 8; Rossville ch Rev J Platt 10	18 00
Pby of Fort Wayne.—Bluffton, New Lancaster and Pleasant Ridge ch's	10 00

SYNOD OF ILLINOIS.

Pby of Schuyler.—Presbyterial collection	10 00
Pby of Iowa.—Iowa City 1st ch	5 00

SYNOD OF MISSOURI.

Pby of St Louis.—St Louis Central ch Sab sch to ed *Alexander Van Court* and *John W Skinner* at Ningpo, China	25 00

SYNOD OF KENTUCKY.

Received from Treasurer of Synod 36 75; Pulaski Co Ky John Long 5; "——" ch 8	49 75
Pby of Louisville.—Bardstown ch 46 55; Louisville 1st ch mo con 14 35; Mulberry ch 1 Gold Ring	60 90
Pby of Muhlenburg.—Henderson ch 6 10; Princeton ch 12	18 10
Pby of Transylvania.—Paint Lick ch ann coll 75; Danville ch 340 30, from children, viz: John Young 2 40, Wm Young 2 50, Mary Barkley 50 cents, Jessamine, George and John Barkley 25 cts each, Martha Barkley 15 cts, S B and M W Russell 2 60 each; Harrodsburg ch 17 30; Springfield ch 27 70; Glasgow ch 8	479 80
Pby of West Lexington.—Winchester ch 15 50; Pisgah ch 35 25, mo con 2 20, Sab sch 2; Salem ch 13; McChord ch 78 05; Clear Creek ch 5	151 00

SYNOD OF VIRGINIA.

Pby of Winchester.—Martinsburg ch Mrs John Strother	10 00
Pby of West Hanover.—College ch	26 63
Pby of East Hanover.—Richmond 1st ch mo con	24 83

SYNOD OF NORTH CAROLINA.

Pby of Concord.—Marion ch J H and Mrs M J Greenlee 20; Bethpage ch 13; Ebenezer ch 5 61; Hiwasse ch 4 39; Poplar Tent ch, Fem Benev Soc 10	53 00

SYNOD OF NASHVILLE.

Collection at meeting of Synod	65 50
Pby of Maury.—Zion ch	19 50
Pby of Tuscumbia.—Tuscumbia ch 30; a friend 100	130 00
Pby of Nashville.—Nashville 1st ch 342 66; Nashville 2d ch 54; Clarksville ch of which 100 from JOHN MCKEAGE to con himself 1 d and 12 from children to ed *John Hendrick* 232 60, Mrs Sarah Ward 5, Mrs Mary J C Kerr 5	639 26

SYNOD OF SOUTH CAROLINA.

Pby of Harmony.—Sumpterville ch Fem Miss Soc 30, Miss M Hort 4 50; Scion ch Winnsboro, S C Twelve mon's con coll's 111 35, two young persons, the fruits of their labor 3 87	149 72
Pby of Charleston.—Charleston 2d ch mo con July and Nov 36 45; Columbia 1st ch mo con coll's 46 70; Bethel ch Walterboro 20	103 15

SYNOD OF GEORGIA.

Richmond, Bath Co juv miss soc to ed *Samuel Douse* at Ningpo 38; "——" to ed *Horace S Pratt* at Ningpo 20; Burke and Bath Co Missionary Society for Church at Agra, Nor Ind 55	113 00	
Pby of Georgia.—Midway ch fem miss soc for sup of Mr and Mrs Way at Ningpo 54; Jonesville ch 5; Savannah 1st ch mo con coll's 33 24, Doctor C P Richardson 25	117 24	
Pby of Hopewell.—Mount Zion ch mo con coll's 41 57, a lady 5; Milledgeville ch mo con coll's 62 93, Otis Childs 9 68; Augusta ch fem miss soc 39, Sab sch ann coll 34 16; Clarksville ch mo con coll's 14 95; Greensboro ch six mos con coll's 28 69; Washington ch 50	285 98	
Pby of Flint River.—Columbus ch 67 20; Americus ch 70 50; Griffin ch 70; La Grange ch 10; Goshen ch 5 90; Hopewell ch "a lady" 5; West Point ch 6 70; color'd members for African Mission 1 30; Bethany ch 5; Mt Tabor ch 10; Emmaus ch 5; Smyrna ch 1 50; Fairview ch 10; Long Cane ch 6 50; Carrolton ch 1 05; Brainerd ch 8 50; Ebenezer ch 6 75; Alcovia ch 3 62; Muscogee ch 13 75; Mrs Ann Reese 10; little Sallie (a child of Macon Co Ala) 5 cts; Albany, Ga, Dr G D Royston 5	323 32	
Pby of Cherokee.—Roswell ch mo con coll's 52; juv miss soc to ed *N A Pratt* 20	72 00	
		911 55
Less acknowledged in July rec'ts as rec'd from Treasurer of Synod of Ga. 414 37		
" Exp of Printing &c by Sy'd of Ga 81 46	495 83	
		415 71

SYNOD OF ALABAMA.

Synodical collection	58 75
Pby of Tuscaloosa.—Greensboro ch Sab sch to ed *W Stedman Peck* at Futtehgurh 10; Tuscaloosa ch 11 25	21 25

SYNOD OF MISSISSIPPI.

Pby of Louisiana.—Franklin, La, D C Murphy	7 00
Total from churches	5,569 75

LEGACIES.

Urbana, O. Legacy of Sarah Smith dec'd 30; Pittsburg, Pa. Estate of Thos Patterson, dec'd 24 33	54 33

MISCELLANEOUS.

"——" Amount saved by discontinuing Tobacco	10 00	
A friend	2 00	
Proceeds in full of sale of Land in Indiana, donated by Mrs Jane Long, Mifflin Co Penn	885 00	
A friend	30 00	
L J A	1000 00	
E R Alberti Florida for Alexander High School, Liberia	12 00	
Cedar Hill S sch N Y for Tallahasse	7 00	
Phila Pa Ladies Jewish Miss Soc	36 38	
"——" Va G M	1 00	1983 38
		7607 46
Less expenses of Southern Board		79 20
Total Receipts in November		$7,528 26

WM. RANKIN, JR., *Treasurer.*

DONATIONS OF CLOTHING, ETC.

Ladies of Broadalbin ch N Y, Bundle Clothing	19 94
" " Pleasant Valley ch Pa 1 Box	20 00
" " Shelbyville ch Ky 1 do	63 80
Robert Carter & Bro's, New York, 156 vols school books.	

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

PRESBYTERIAN SABBATH SCHOOL VISITOR.

The readers of the Record are probably aware of the fact, that the Board of Publication have determined to issue a Sabbath-school newspaper, in accordance with the recommendation of the last General Assembly; and that it will make its first appearance with the beginning of the ensuing year. We have very favourable tokens already ,that the Presbyterian Sabbath-school Visitor will very soon find its way into a great portion of the Presbyterian Sabbath-schools. It will be handsomely illustrated with wood engravings, and well edited, and is offered at the low price of twenty-five cents the single copy, or forty copies to one address for five dollars. Whatever is done for the circulation of this paper should be done at once. *Payment always in advance.*

INCREASED OPERATIONS OF THE BOARD OF PUBLICATION.

We feel assured that it will afford pleasure to the readers of the Record, to know that the Board of Publication is steadily enlarging its operations. The sales for the ecclesiastical month, ending in November, were larger than they have ever been in any one month since the Board has been in existence. This institution seems to be finding favour with all who love the truth as it is in Jesus. May all the friends of Zion remember the interests of this Board at the mercy-seat. Both those who direct its operations, and those who are engaged in the arduous work of disseminating its publications, greatly need the prayers of God's people.

WESTERN DEPOT AND AGENCY.

The Synod of Kentucky's Action in regard to a Western Depot and Agency for the Board of Publication.

The brethren in the Synod of Kentucky and the West generally, may rest assured that the Board of Publication will spare no pains to bring its publications and its claims within reach of the churches throughout the West. All things considered, the Board of Publication has grown more rapidly perhaps than any similar institution in the country; and it is impracticable to hasten the expansion of its affairs much beyond the present rate of progress. For many reasons a large Western depot is highly important, and the only question as to its establishment would be, whether the Board can spare the large amount of capital which such a concern would require. The funds for the Publication House, to which the Presbyterian Herald alludes, were given expressly for that object, and if funds should be contributed expressly for a Western Depository, the Board certainly would not be slow in appropriating them to that object. The whole matter of such a depository, however, is now the subject of correspondence and consideration, and it is very sincerely hoped that there may be no obstacle in the way of carrying out the important suggestion made by the Synod of Kentucky.

As to an agency for the West, we have already a very energetic and successful agent for the States north of the Ohio river, and have more than once made some effort to secure a suitable agent for Kentucky and the adjacent States on that side of the Ohio. As a temporary provision, the Corresponding Secretary expects to visit the churches in Louisville and Lexington in the spring; and the Rev. Simeon Brown, agent of the Board, will visit some others of the churches during the winter. We feel really encouraged in our work by this voluntary action of so venerable a body as the Synod of Kentucky in the matter of extending the Board's operations in the West, as well as for the interest evinced in the editorial of the Herald; and whatever can be done consistently with the general interests of the Board, will cheerfully be done.

"HORRID PICTURES OF PRESBYTERIANISM."

A colporteur, whose field of labour was in one of the Western States, found not very flattering portraits of his branch of the Church, in the course of some of his explorations. Even some Presbyterian Church members were more or less ashamed or afraid of what they had been led to believe must be the distinctive features of their denomination. We are happy to know that this faithful colporteur scattered abroad the materials for a correct portraiture of Presbyterianism. He thus speaks on the subject:

"I soon sold out all I had of such as Bunyan, Doddridge's Rise and Progress, Confession of Faith, Great Supper, Divine Purpose, Religious Experience, Family Worship, and several others. In one neighbourhood where I sold several copies of the Great Supper, there is now, since I left, a demand for several more, as I was informed by the pastor a few days ago. That book is very much needed here. There have been so many *horrid* pictures of Presbyterianism exhibited to the people, and their prejudices so strongly excited that even some Presbyterians have been induced to believe that there is something *terrible* in the Confession of Faith. When these 'false accusers' make their attacks, these Presbyterians (some I mean) dare not contradict them, because they do not know but it is true. One man (a Presbyterian) when urged to buy the Confession of Faith, intimated that he did not believe all that was in it. This man had never owned, never read, and I think he admitted, he had never before seen the book!"

EMPLOYMENT FOR THE LONG WINTER EVENINGS.

A student who spent his last vacation as a colporteur for the Board, was greatly encouraged by the reception which he met with in the destitute places which he visited. To many he was a welcome visitor himself, and the books and tracts he left with them were welcomed as cheering companions for their long winter evenings and silent Sabbaths. Some prisoners and paupers are also to share his labours as a distributor of the tracts of the Board. We give an extract from the report of this colporteur:

"The tracts which are left, I would request the Board to let me distribute among the prisoners and paupers of our town-people who have no religious instruction, and no persons to feel interested for their bodies or souls.

"In closing my report I would say, that the short season of my engagement has learned me many useful lessons, and has stored my mind with much important knowledge of human life, in all its various shades and colours.

"I had some delightful meetings with some families residing far off from a house of worship. When I would tell them my business, they would not only receive me hospitably, but gladly, and express their thankfulness that these good books were brought to their doors.

"A pastor seldom visits these families along the mountain and in the swamp, and they are very glad to see a person who will talk with them about the blessed Saviour. Often have they followed me to the door, and with tears in their eyes, would ask God's blessing to go with me wherever I should go. They would often feel rejoiced that these good books were brought to them, and would say, 'Now we can have employment for these long winter evenings and lonesome Sabbaths.' Never will the impressions of those scenes which were made by some of those destitute families be erased from my mind; and never will I regret that I spent this short season in my Master's work, and I hope that eternity will tell that some immortal soul will be brought into the kingdom of heaven from reading some of those good books."

THE BOARD OF PUBLICATION IN NEW ORLEANS.

Few cities exert a more commanding influence for good or evil than New Orleans. We are happy to see that the people of God in that great city are by no means insensible to the importance and responsibility of their position. Evangelical religion has gained much ground there within the past few years, and with the spirit of zeal and efficiency which seems to be abroad amongst the churches there, we doubt not it will soon be much more extended.

Among other important agencies for disseminating the truth in New Orleans, colportage of the publications of this Board has not been neglected. The following extract from a sermon on the subject, preached in the church on La Fayette Square, by a clerical brother who was supplying the pulpit during the absence of the Rev. Dr. Scott, will show the plan upon which their operations are conducted, at the same time that it furnishes a striking view of New Orleans as a centre of influence:

"We come, now, to speak of something that is proposed here—in the city of New Orleans—in behalf of this great commercial emporium—this centre of far-radiating channels of trade and of travel.

"The session of this church, some time last spring, resolved to maintain a colporteur; and the time is at hand for him to begin his daily round—his errand of mercy to perishing souls. He is to receive all his instructions from the session of this church, and to be entirely under their control. He will colport the various works of the Presbyterian Board of Publication, the Bible, and such other books as the session may approve. He will make grants, as circumstances may require, subject to the order of session. He will have other important duties. He will assist the pastor, elders, and deacons in seeking out the sick and distressed; and, besides reporting them, he will assist them, to learn their spiritual and temporal wants.

"The members of this congregation will first claim his attention; then, any others, either of our own or of other communions. It will be especially his object to make known and distribute the sterling publications issued by our Board. He will make monthly reports to the session; and the congregation will be informed, at stated intervals, of the progress of the effort.

"How little do the Christians of New Orleans estimate the peculiar responsibilities of their position! It is a solemn thought, that God, in his Providence, has sent us hither—to this vast whirlpool—this vortex of souls—where the different nations of both continents are so numerously represented, and where their voices are heard 'like the sound of many voices.' In this strife of tongues, and of pursuits, and of races—in this war of Mammon, as his different hosts fight against one another—what is your duty? Have you not much to do? Are not facilities thus afforded to you, for dispersing the good seed of the kingdom far and wide—facilities, unknown to the Christians of any other city in this Western world?

"New Orleans is, or ought to be, one of the great centres of influence. It is one of the most important points on earth for a Christian to occupy, who desires to serve his Lord and Master. Multitudes in our midst speak the language of Luther and the language of Calvin. There are Spaniards, and Italians, and Portuguese, and Norwegians—and emigrants from other nations—continually pouring upon our levee.

"Besides this foreign tide, there is a throng, for more than half the year, of transient visitors from the mighty West. The mountains of Arkansas and Tennessee—the prairies of Illinois, Indiana, and Texas—the swamps, and plantations, and villages of our own and the adjacent States—are all represented

at our hotels, and exchanges, and marts of business, and wheresoever men do congregate; while a stream of travellers is continually passing through, to and from California. Indeed, many colporteurs might find work where you are now preparing to send forth one.

"Let this work, then, be undertaken in the fulness of the blessings of the gospel of Christ. Let it be begun with prayer—with your united prayers, that the Holy Spirit may give prosperity to the effort.

"May the word of God grow mightily, and prevail. May the hearts of the people be opened to receive your messenger, and to receive the truth in the love of it. He goes to publish salvation—salvation from sin—salvation from its reigning power, its dominion, its pollution, its curse—salvation through faith in the atoning blood of Christ."

ERRONEOUS BOOKS IN PRESBYTERIAN SABBATH-SCHOOLS.

Much has been said about the fictitious, novel-like books with which Sabbath-school Libraries are almost everywhere polluted. We have more than once heard that books teaching decided and pernicious errors, have been found in these libraries. The following remarks on the subject we take from an exchange paper:

"It has been asserted, that works of decidedly infidel tenets have been detected side by side with the 'Life of Christ,' although for the truth of the statement we would not vouch. What we wish to notice is, that at this very moment, Episcopal books, teaching doctrines no less unscriptural than *Baptismal Regeneration*, are to be found catalogued in Presbyterian Sabbath-schools. We refer particularly to such works as 'The Shadow of the Cross'—'The Distant Hills,' and 'The Old Man's Home,' by the Rev. Wm. Adams, M. A. In these works, the doctrine mentioned is clearly and avowedly taught. Thus—'Holy Baptism not only purifies us from past sins, but endues us with the strength of the Holy Spirit, to enable us to walk in newness of life.' All this may do well enough for Episcopalians; but it is evidently out of place among Presbyterians, who have searched and found in the fountain of revealed truth other foundations on which to rest their faith.

"Our object is not one of censure. We know what difficulties lie in the way of guarding libraries from the influx of dangerous books. The subject deeply concerns the religious education of our youth. Nothing perishes more quickly in the using, than books in the hands of children. Not so impressions on the memory. These live to exert an influence, for evil or for good, over the whole course of life. Instead of purchasing books *en masse*—expending a year's appropriation in a few hours, would it not be better to make selections once a month? This would allow time for examination, and keep libraries furnished with the new books as they are issued fresh from the press.

NOTICES OF NEW BOOKS.

My Own Book, or Select Narratives and Instructions Suitable for Youth, 16mo, square, 128 pages.

This is one of the most beautiful, entertaining, and instructive books which the Board has published for the young. It contains twenty-one different sketches or narratives, and is illustrated with a number of beautiful woodcuts. As it was prepared by a father who feels a deep solicitude for the spiritual interests of his children, there can be no doubt that its instructions are of the right kind. We hope each of our young friends may make this attractive volume their "own book."

IN PRESS.

Memoirs of Mrs. Andrew, of Paisley, Scotland, 18mo.

The Bruised Reed, and a Description of Christ. By the Rev. Richard Sibbes, 18mo.

Moriah, or Sacred Rites of Ancient Israel, 12mo.

The Three Last Things: the Last Enemy, the Last Day, the Last State, 18mo.

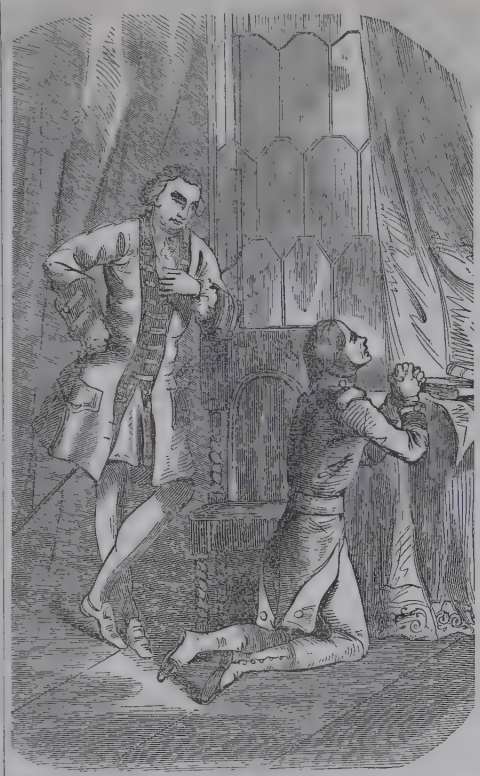
Light for the Dark Valley, 32mo.

The Ragged Scholar, &c., 18mo.

A Visit to the Holy Land, &c., 18mo.

And seven new Tracts.

THE PRAYING SOLDIER.



Acts x. 7.—A devout soldier of them that waited on him continually.

During the late unhappy commotions in Ireland, a private soldier in the army of Lord Cornwallis was daily observed to be absent from his quarters, and from the company of his fellow soldiers. He began to be suspected of withdrawing himself for the purpose of holding intercourse with the rebels, and on this suspicion, probably increased by the malice of his wicked comrades, he was tried by a court martial, and condemned to die. The marquis, hearing of this, wished to examine the minutes of the trial, and, not being satisfied, sent for the man to converse with him. Upon being interrogated, the prisoner solemnly disavowed every treasonable practice or intention, declared his sincere attachment to his sovereign, and his readiness to live and die in his service; he affirmed, that the real cause of his frequent absence was, that he might obtain a place of retirement for the purpose of private prayer, for which his lordship knew he had no opportunity among his profane comrades, who had become his enemies merely on account of his profession of religion. He said he had made this defence on his trial, but the officers thought it so improbable that they paid no attention to it. The marquis, in order to satisfy himself as to the truth of his defence, observed, that if so, he must have acquired considerable aptness in this exercise. The poor man replied, that, as to ability, he had nothing to boast of. The marquis then insisted on his kneeling down, and praying aloud before him; which he did, and poured forth his soul before God with such copiousness, fluency, and ardour, that the marquis took him by the hand, and said, he was satisfied that no man could pray in that manner who did not live in the habit of intercourse with his God. He not only revoked the sentence, but received him into his peculiar favour, placing him among his personal attendants, and in the way to promotion.—*Anecdotes of the Old and New Testaments, published by the Presbyterian Board of Publication.*

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

DONATIONS

RECEIVED DURING THE MONTH OF NOVEMBER.

Presbytery of Philadelphia 2d.

Frankford ch, per Rev. Thos Murphy	$18 00

Presbytery of Bedford.

Carmel, N Y, S S Wynck, through Mission House New York	3 00

Presbytery of Cincinnati, O.

Central ch, "A Friend," per J D Thorpe	100 00

Presbytery of Vincennes, Ind.

Clairbourne church	2 00

Presbytery of New Castle, Del.

New Castle ch, Dr James Couper 20; Wm Couper and family 50; Sam'l M Couper 5; Rev. J B Spottswood, D D 10; Wm D Ocheltree 3; Chancellor Johns 5; Mrs Dr Black 1; Miss Janvier 2; Wm Janvier 5; Mrs Chancellor Johns 1	102 00

Presbytery of West Jersey.

Williamstown, N J, per Rev Chas E Ford	2 00

Presbytery of Long Island.

Raynor South 1st ch, per Rev. F. Merrill	2 00

Presbytery of New York 2d.

Scotch ch, R L and A Stuart	100 00

Presbytery of Elizabethtown.

1st ch Rahway, N J, Rev Ch S K Imbrie	20 00

Presbytery of Buffalo City.

Bethany Centre ch, per Rev. G W Lane	2 50

Presbytery of Flint River.

Fellowship ch 13 50; Griffin ch 19; Decatur ch Mrs Adelphia A Adams hon mem by her husband 30; per Rev Joseph FMahon, airview ch to const their past Rev James C Patterson hon mem 30; Mrs Elizabeth Raney to const Andrew R Liddell hon mem 30; Mrs Martha Alexander 5; W R Alexander 5	132 50

Presbytery of Cherokee.

Marietta ch Ladies of the congregation to const their pastor Rev John Jones hon mem 30; Roswell ch Mrs Eliza B Bayard hon mem by her husband 30; Rev Nathaniel A Pratt hon mem by the ladies of his church 30; John Dunwoody Esq hon mem by the same congregation 30; Cassville ch 1; Rome ch towards const their past Rev J M M Caldwell hon mem 22 25; Sardis ch 6 43; all per Rev Joseph Mahon	129 68

Presbytery of Hopewell.

Eatonton ch Mrs Susan W Harwell to const Miss Susan E Favor hon mem 30; Miss Mary C Fielder to const Miss Susan F Cobb hon mem 30; Mrs Caroline E Mason const hon mem by her husband 30; James N Merriwether 5; Summerville ch and Pleasant Green ch to const their pastor Rev A Y Lockridge hon mem 30; do to const Rev James Gamble hon mem 30; Collection in Summerville ch 15 50; A Friend 1 50; Augustus Bryant to const self hon mem 30; La Fayette ch Thomas E and Joseph J Patton to const Mrs Clarissa J Patton hon mem 30; Collection 5; All per Rev Joseph Mahon Augusta ch Miss Margaret Martin 5	247 00

Presbytery of Knoxville.

Knoxville ch Robt Craighead to const his son James P Craighead hon mem 30; Wm S Kennedy to const his son John Kennedy hon mem 30; Mr Baker to const his wife Mrs Mary Ann R Baker hon mem 30; Joseph L King 10; Thos L Williams 10; Geo M White 60; Wm Ingles 10; Collection 11 90; Collection by the Ladies to const Rev R B McMullin their pastor and Mrs Letitia Ann McMullin hon mem's 80; Pleasant Forest ch R T Wilson 5; Mr Heiskell 1; James D Swan 2; Saml Galbraith 25 cents; N Burnett 50 cts; Cash 25 cts; D Wills 1; G Rutledge 1; E M Doak 15 cts; J K Smith 25 cts; Mr McCampbell 25 cts	233 55

Presbytery of East Alabama.

Talladega ch Mrs Cornelia Napier per Rev A B McCorkle	5 00

Presbytery of Rich nd.

Sharon ch per Board of Missions	2 00

Presbytery of Philadelphia.

10th ch "A Friend" per Dr Boardman	10 00
H J Conway, of Wilton, Ind, per J D Thorpe 5; Mrs Orr, of Ohio, per J D Thorpe 2; J L 75	82 00
	$1193 23

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 31st of October, Mr. N. C. Burt was ordained to the gospel ministry by the Presbytery of Miami, and installed pastor of the church of Springfield, Ohio.

The Rev. J. L. Janeway, of the classis of Passaic, was, on the 2d of October, installed by the Presbytery of Raritan, pastor of the Presbyterian Church in Flemington, New Jersey.

On the 5th of November, the Rev. John Wray, formerly Missionary to India, was installed by the Presbytery of Clarion, pastor of the Beech Wood's Church.

On the 13th of November, Mr. Thomas H. Newton was ordained by the Presbytery of Philadelphia, with a view to his becoming Seamen's Chaplain on the Island of St. Thomas.

On the 14th of November, the Rev. Robert S. Finley was installed by the Presbytery of Elizabethtown, pastor of the 2d church of Woodbridge, New Jersey.

On the 14th of November, by the Presbytery of Troy, the Rev. Thomas P. Field was ordained pastor of the 2d church of Troy, New York.

On the 18th of October, Mr. D. D. Sanderson was ordained by the Presbytery of South Alabama, with a view to his future installation in the churches of Fairview and Friendship.

On the 2d of October, Mr. Thomas K. Davis was ordained by the Presbytery of Carlisle, and on the 8th and 16th respectively, he was installed pastor of the churches at Bedford and Shellsburg, Pennsylvania.

On the 1st of December, the Rev. Reuben R. Frame was installed pastor of the 1st Presbyterian church of Wappenger's Falls, New York.

On the 4th of December, the Rev. N. C. Locke was installed pastor of the 1st church, Hempstead, Long Island.

On the 20th of November, the Presbytery of St. Clairsville ordained Mr. Wm. M. Grimes, and installed him pastor of the church of Concord.

On the 8th of November, the Presbytery of Concord ordained Mr. Peter T. Penick, and installed him pastor of the churches of Philadelphia and Union.

On the 19th of November, by the Presbytery of Newton, Mr. Henry Reeves was ordained and installed pastor of the church of Belvidere, New Jersey.

On the 24th of November, by the Presbytery of Mississippi, the Rev. T. H. Cleland, jun., was installed pastor of the churches of Lake Providence and Pecan Grove.

DISSSOLUTION OF PASTORAL RELATION.

The pastoral relation between the Rev. George Burrowes and the church of Kirkwood was dissolved on the 12th of November.

The pastoral relation between the Rev. U. Powers and the church of Salem has been dissolved by the Presbytery of Montgomery.

The pastoral relation between the Rev. James A. McKee and the church in New Washington, Indiana, has been dissolved by the Presbytery of Madison.

The pastoral relation between the Rev. J. M. Olmstead and the churches of Snow Hill and Pitts' Creek, Maryland, has been dissolved.

The pastoral relation between the Rev. J. C. Mitchell and Bethany church, Virginia, has been dissolved.

The pastoral relation between the Rev. J. N. Shepherd and the church of Utica, Ohio, has been dissolved.

CALLS.

The Rev. Septimus Tustin, of Hagerstown, Maryland, has accepted a call to the Presbyterian church of Germantown, Pennsylvania.

The Rev. Samuel D. Alexander has received a call to the Presbyterian church, Freehold, New Jersey.

The Rev. James A. McKee has received a call to the church in Franklin, Indiana.

The Rev. J. C. Mitchell has accepted a call to the church at Greensborough, Alabama.

The Rev. James W. Alexander, D. D., Professor in the Theological Seminary at Princeton, has received a call to the Duane Street church, New York. This congregation propose to erect a new church edifice in the upper part of the city.

The Rev. Wm. M. Paxton, of Greencastle, Pennsylvania, has received a call to the 1st Presbyterian church of Pittsburgh, Pennsylvania.

The Rev. J. E. Rockwell, of Wilmington Presbytery, has received a call to the Central Presbyterian church, Brooklyn, Long Island.

The Rev. Josiah D. Smith has accepted a call to become co-pastor with the Rev. Dr. Hoge, of Columbus, Ohio.

The Rev. John M. Lowrie has accepted a call to the Presbyterian church of Lancaster, Ohio.

The Rev. J. N. Shepherd has accepted a call to the Church in Wooster, Ohio.

CHANGE OF RELATION.

At the recent sessions of the Presbytery of Ohio, the Rev. Wm. G. Taylor, of the Presbytery of Chicago, (New-school,) was admitted as a member of the Presbytery of Ohio.

Rev. John Sailor, of the New-school Presbytery of Pennsylvania, has united with the Old-school Presbytery of Erie.

DEDICATIONS.

A new Presbyterian church in Gloucester, New Jersey, was dedicated on the 10th of December.

An elegant church edifice of the 3d Presbyterian congregation of Trenton, New Jersey, was dedicated on the 7th of November.

A new Presbyterian church at Fishkill Landing, New York, was dedicated on the 7th of November.

The new Presbyterian church, Old-school, under the care of the Rev. Daniel McNair, St. Louis, was dedicated to the worship of God on Sabbath, the 1st inst.

DEATHS.

The Rev. Nathaniel Randolph Snowden departed this life on the 3d of November, at Freeport, Pennsylvania, in the eighty-first year of his age.

The Rev. T. Marshall Boggs, pastor of the united congregations of Marietta and Donegal, departed this life on the 10th of November, at Mount Joy, Pennsylvania, aged thirty-seven years.

The Rev. Richard B. Cater, D. D., pastor of the Presbyterian church of Selma, Alabama, died suddenly on the 25th of November.

The Rev. Junius B. King, pastor of the Valley Creek church, Alabama, departed this life on the 22d of November, aged forty years.

MISCELLANEOUS.

The post-office address of the Rev. D. Monfort, D. D., is changed to Kingston, Decatur county, Indiana.

The post-office address of the Rev. J. B. Poage is changed to Florida, Missouri.

The post-office address of the Rev. James C. Barnes is changed to Perryville, Boyle county, Kentucky.

The post-office address of the Rev. R. McPherson has been changed to Temperanceville, Pennsylvania.

The post-office address of the Rev. D. McKinley, D. D., is changed to Pittsburgh, Pennsylvania.

The Rev. James A. Lyon has resigned the care of the Westminster church, St. Louis, Missouri. The Rev. J. F. Green has resigned the care of the church at Little Rock, Arkansas. Both resignations have been caused by the inadequacy of the salary to the support of the families of these brethren. The resignation of each is a thing to be regretted in itself, and the more so from the causes assigned.

The Rev. Dr. McGill, of the Western Theological Seminary, has been chosen Professor of Ecclesiastical History and Polity in the Seminary at Columbia, South Carolina.

The post-office address of the Rev. Benjamin J. Lowe is Marietta, Washington county, Ohio.

The Synod of South Carolina, at its late meeting, appointed the Rev. J. L. Kennedy Professor of Mathematics, &c., in the Oglethorpe University, which the Synod of Georgia confirmed—so that its corps of instructors is now complete.

The post-office address of the Rev. Peter T. Pennick is Pioneer Mills, Cabarras county, North Carolina.

The post-office address of the Rev. Thomas C. Smith is Lunenburg Court House, Virginia.

The post-office address of the Rev. S. B. Lewers is now Looxahoma, Desoto county, Mississippi.

The post-office address of the Rev. J. H. Dinsmore is Bethel, Fayette county, Kentucky.

Varieties.

New Church in Philadelphia.—The *Christian Observer* states that a large Gothic church is about to be erected on Locust between Schuylkill Seventh and Eighth streets, at an expense of about $50,000, and that nearly the requisite funds have been subscribed. The church will be in connection with the New-school. As a matter of taste, we think the effect of such a building would have been much better on a wider street than Locust.

Religion at the World's Fair.—The Bishop of London has appointed a Committee to consider what measures should be taken to provide foreigners and other strangers with the means of attending Divine worship during the period of the approaching exhibition.

Decline of Popery in Ireland.—One of the delegates from Ireland to the Conference of the Evangelical Alliance in England, stated that there were 10,000 persons in Connaught who had been alienated from the Church of Rome, and it was the terror of the priests on account of this fact that had prompted the meeting of the Synod at Thurles. Another delegate from Ireland said that never had there been such an abundant opening in that island, since the Reformation, for the preaching of the gospel in the Roman Catholic districts.

Trial for Popish Heresies.—The trial of the Rev. Oliver S. Prescott, assistant minister of the Episcopal Church of the Advent, in Boston, upon charges of heresy preferred by the Standing Committee of the Diocese, was commenced in that city a short time since.

Observance of the Sabbath in California.—The people of Sacramento have passed a stringent ordinance against the violation of the Sabbath. All theatrical performances, bull-fights, and equestrian exhibitions, are forbidden under a penalty of from $100 to $1000 dollars. Gambling saloons, drinking shops, and business houses, are to be closed, under a penalty of from $100 to $500. We are glad to see this, and we think it high time that our Common Council take some action in the same line, as regards San Francisco.—*San Francisco Courier.*

Practical Tribute to Scotch Presbyterianism.—Prince Edward's Island, which lies near Nova Scotia, has a population of 60,000, about 20,000 of whom are Scotch Presbyterians. A large part of the latter are adherents to the Free Church, although they have only one Free Church minister among them. In all this deprivation of stated ordinances, godliness seems still to flourish, showing how deeply rooted in the Scottish mind are the principles of religion. The elders, and especially some aged patriarchs from the north of Scotland, have done much by catechetical instruction, towards maintaining the knowledge and influence of the truth in their neighbourhoods. "Such is the reverence for the word of God," says the *Halifax Presbyterian Witness*, "that it is no uncommon occurrence in some of the Gaelic settlements, to find, on a Sabbath-day, and sometimes on a week-day, one, two, three, or four hundred in attendance, for reading and expounding the Scriptures, and engaging in prayer; and on any day of the week, and in the busiest season of the year, if a Presbyterian Gaelic-speaking minister gives timeous notice of his intention to preach in the settlement, the place of worship will be crowded."

Petitions for Congress.—The *Puritan Recorder* suggests that of petitions *to* Congress, for things reasonable and unreasonable, there has been enough, and that it were far better there were more petitions *for* Congress to Him who alone can properly direct and sway aright the hearts of men.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

Board of Domestic Missions.—Notice in Relation to the Treasurer, p. 2. Church Extension, p. 2. Summary of Intelligence for October and November, p. 2. How the Work goes on, p. 3. Communications from Missionaries: New Jersey, p. 3. Oregon, p. 3. Cause of Infidelity and Religious Error, p. 3. A Missionary's Work on the Sabbath-day, p. 4. Rejoicing, p. 4. Receipts, p. 4.

Board of Education.—I. Ministerial Education: The Agency of Ministers in the Perpetuation of the Ministry, p. 5. The Sower to his Seed, p. 5. The Right Kind of Foreign Missionaries, p. 5. The Want of Ministers, p. 5. Pastoral Hints to Candidates, p. 6. II. Christian Education in Schools, Academies, and Colleges: A great Man Converted at School, p. 6. Shiloh Presbyterial Academy, p. 6. Dunlap's Creek Academy, Pa., p. 6. What can be done in a Missionary Church, p. 7. School and Church, p. 7. Education in England, p. 7. Receipts, p. 7.

Board of Foreign Missions.—Recent Intelligence, p. 8. General View of the Missions, p. 8. Missions in Papal Europe, p. 9. Enlarged Space, p. 10. Mission to the Jews, p. 10. China: Canton Mission, p. 10. Africa: Mission near the Equator, p. 11. Sandwich Islands, p. 12. Receipts, p. 13.

Board of Publication.—The Presbyterian Sabbath-school Visitor, p. 14. Increased Operations, p. 14. Western Depot and Agency, p. 14. Horrid Pictures of Presbyterianism, p. 14. Employment for the long Winter Evenings, p. 14. The Board of Publication in New Orleans, p. 14. Erroneous Books in Presbyterian Sabbath-schools, p. 15. Notices of New Books, p. 15. The Praying Soldier, p. 15. Receipts, p. 15.

Miscellaneous.—The Record Enlarged and in a New Dress, p. 1. The Last Year of Life, p. 1. Private Readings, p. 1. Filling One's Place, p. 1. What hath God Wrought? p. 1. Ecclesiastical Record, p. 16. Varieties, p. 16.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 2. | PHILADELPHIA, FEBRUARY, 1851. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

HASTENING IT IN HIS TIME.

Christians have never doubted the word of their Lord concerning the spread of the gospel in the world; for they have always remembered his power to do all his will, his faithfulness in all his promises, and his mercy to fallen men which will not suffer them all to perish. But their faith has always been wonderfully enlivened when they have discerned some signs that the time of hastening this work of the Lord was drawing nigh.

What life, then, must the faith of Christians receive from the signs which are now beginning to appear. The bloom of the spring which has been so luxuriant and so promising—behold it now, condensing and ripening into the substantial growth of summer, and the rich fruit of autumn, and giving assurance that an abundant harvest is at hand. Among the things now conspiring to hasten the work of the Lord we cannot but rejoice to notice,

The increasing respect of mankind for the claims of our common nature.

Liberty, of itself, does not save the soul, nor improve either the mind or the heart, unless it be the peculiar liberty given by Christ to his own people. The increase of civil freedom may be only an occasion of licentiousness. But there can be no security for true liberty where Christianity does not take the lead; and where the gospel is faithfully administered, the prospects for its prevalence are promising in proportion as the people are free. The increase of civil liberty, therefore, as things now are, will hasten the progress of Christianity.

A larger number of mankind are now free to seek their welfare, according to their own judgment and choice, than ever in the world before. More people are living under free governments; more of the governments of the world, nominally despotic, are administered with reference to the true welfare of the people; and under governments really despotic, the people enjoy more of their natural rights than ever before.

In this country the principles of true liberty unfold themselves progressively in the various departments of our social system, causing our religious practices to eschew the constraint of outward forms, and of human authority, and to stand forth on the inward basis as the offspring of the heart. Our religious people, in all their denominations, are bringing forth the maturer fruits of our free and voluntary system. The spirit of genuine liberty, which cherishes a noble disdain for ignorance, and abhors, above all, the least restraint upon the conscience, dissolves, by a process slow indeed yet sure and perceptible, the practical power of the Romish despotism and formality, though the latter remains, and may long remain unchanged. The genius of Protestantism, which is the power of the gospel, and which so often works without respect of forms, must mingle gradually with the movements of the Romish church in this land; and the brightness of the Saviour's coming will yet shine through and finally dissolve the cloud of ignorance and formality which has so long darkened and chilled the millions in bondage to Romanism.

So much for our own country. In other countries the signs are more encouraging, because the changes are more imposing. The monarchies of Europe, in some respects, how changed! And these changes but the beginning. And how stand these changes in almost every land in relation to the gospel? What are they but the breaking down of the middle wall of partition between barbarism and civilization, between heathen and Christian? How many obstacles have been taken out of the way of Christianity in France, and in most of the German States. The foundations of despotism in the Roman States have been loosened, and the elements of humanity there have been thrown into a new position. The reports of missionaries in Asia are bright with encouragement. The senseless and inveterate superstitions of India are yielding. The adamant of caste is beginning to dissolve. In China, the millions have become accessible to the gospel missionary. If recent statements of secular papers concerning the government of that empire are true, the people there have more real liberty than is generally supposed; and Christian missions may have freer scope, more facilities, and brighter prospects there than in any other quarter of the globe. It will be matter of great and agreeable surprise, if it shall be fully certified to the Christian world, that China, in her civil laws and order, in the free yet chastened and moderate spirit of her people, and in the mutual relations of the different classes, can be so easily conformed to the principles and practice of Christianity. The fact is, we have known so little of China, that any intelligence from that long-hidden portion of the world is welcome. And now when the geographical relations of that empire to the rest of the world are so suddenly changed, it is cheering to anticipate the strange and entertaining information we shall soon have from that vast and wonderful portion of the human family.

Thus in every part of the world, we see an increasing respect for the demands of our moral nature, a leaning towards light; a preparation to hasten the work of the Lord; a growing regard for those rights which Christianity teaches men to recognize and appreciate, to vindicate and enjoy. J. W. Y.

For the Home and Foreign Record.

EXTENT OF THE UNIVERSE.

It may give some idea of the extent of the Universe to know the length of time required for light, which travels 192,000 miles an hour, to come from different celestial objects to this earth. From the moon, it comes in one and a quarter seconds; from the sun, in eight minutes; from Jupiter, in fifty-two minutes; Uranus, in two hours; from a star of the first magnitude three to twelve years; from a star of the fifth magnitude sixty-six years; from a star of the twelfth magnitude four thousand years. Light which left a star of the twelfth magnitude when the Israelites left Egypt has not yet reached the earth. Our entire solar system itself travels at the rate of thirty-five thousand miles an hour among the fixed stars.

AN EXAMPLE WORTHY OF IMITATION.

We know not when we have been more gratified with the receipt of a donation, or more encouraged in our work of conducting the Record, than when the subjoined letter with its contents came to hand. The sum may seem small, compared with the large gifts which some others cast into the treasury, but it comes unsolicited; it comes from a widow, and if we mistake not, the widow of a young minister who was taken away after a few years' of successful labour and of great promise of future usefulness; and there is in the little that is said, much of the humble, child-like simplicity and engagedness of a true child of God. Would that there were many more such spirits.

"*Messrs. Editors*—Enclosed I send you five dollars which I will thank you to appropriate in the following manner, viz:

To Foreign Missions, $1 50. To Domestic Missions, $1 50. To Board of Education, $1 50. For Home and Foreign Record for 1851, 50 cts.

The above sum, although small, I feel it to be a privilege to give to a cause which is dear to my heart. I hope to be able to increase it as the Lord shall prosper me. We are a little church without a pastor, but your invaluable paper supplies, in some respects, the want of one, as it records the operations and wants of our beloved Zion, and reminds me from month to month of my duty and obligations to it. Accept this sum as the "widow's mite," given in the name of Christ."

CHURCH COLONIZING IN NEW ORLEANS.

A correspondent of the *Southern Presbyterian* states the following interesting facts in relation to the Rev. Dr. Scott's church and its colonies in New Orleans. The same spirit of Church Extension is greatly needed in other cities.

"Out of the First Presbyterian Church have grown six missionary churches in the city and suburbs within the space of a few years. They generally begin the new enterprise by selecting a favourable site, and starting a Sabbath-school. The parents and relatives of the children are gradually drawn together to witness their performances. The next step is the employment of a missionary to preach to them, and finally a church building is constructed and a regular congregation organized. Some seven or eight Sabbath-schools are taught, principally by the members of the church, in various parts of the city, and the attendance averages from seven hundred to eight hundred children in the aggregate.

"They have a very large and flourishing church and congregation. Their membership is about six hundred. The church will hold some fifteen hundred or sixteen hundred seated below and above, and it is often filled to overflowing."

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. Reese Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

Clothing.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Samuel D. Powel, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

For the Home and Foreign Record.

DOMESTIC MISSIONS.

The labourer is worthy of his hire. Preachers of the gospel, in our country, expect no more than a decent competency. If they sought riches they would turn their attention to some other pursuit. The sum requisite for the comfortable support of a small family varies according to the part of the country in which the minister resides. It is expected of ministers that they live decently in their houses; and it is desirable that their families should be so governed and educated as to be an example to the flock. Ministers have it enjoined on them as a duty, to exercise hospitality. As they are consecrated to the service of the Lord, and as his service requires all their time, they ought not to be under the necessity of resorting to any secular employment for their living. Those whom they serve in the gospel should take care that they should be kept free from the necessity of engaging in any secular business.

A family cannot be supported in decency and comfort in any part of our country for a less sum than $500. And when the family is large, this sum will be found inadequate. It is a remarkable fact, that in many country congregations, while land has trebled and quadrupled its value in the last fifty years, the salaries of ministers have been stationary or nearly so. The reasonableness of furnishing at least $500 to every settled minister is so evident that argument is unnecessary. The Church should not rest satisfied until a fund is created sufficient to accomplish this object. Our Board of Missions should be enabled to guaranty to any missionary, at least $400, and it should not be made to depend on the people where he labours, whether he should receive this sum. Let him be assured that he shall receive it, and whatever the people in the missionary field are willing to give, may go to aid in making up this sum. In many places where the gospel is most needed, the people will give little or nothing, because they are not sensible of the value of the gospel; or because they labour under prejudices against giving salaries to ministers of the gospel. In certain districts of our country, the people are in good circumstances; but they think it rather a favour to the preacher to attend on his ministry; and feel no obligation to support him. In such a population much good may be done by preaching the gospel; and, by degrees, the prejudices of the people would be removed. But until this is the case, they should be gratuitously supplied with the gospel; just as we send missionaries to the heathen, "taking nothing from them," which is the apostolic rule. (3 John 7.)

We need much larger contributions from the churches to make up an adequate support for the pastors of poor churches, and also to give to our missionaries the sum which it is equitable they should receive. If all our churches would contribute to this fund; and if those who do contribute something would double their contributions, we should have enough for both purposes. If for Domestic Missions every member of the Church would give only *one dollar*, it would reach the object. And who is there, that could not, by a little saving and self-denial, lay up *one dollar* for such an object? But multitudes in our congregations, who are not communicants, are, in a sense, members of the Presbyterian Church. All baptized persons are members. Of these, there is a number much larger than of communicants. All these should be contributors to the treasury of the Church. If the money expended in mere luxuries were appropriated to this object, there would be no deficiency; yea, if the money expended in ardent spirits, or in tobacco, or in useless but expensive furniture, were appropriated to this object, it would support all our pastors and missionaries. When will Christians learn their duty in regard to this matter? When shall we find them making such a use of the gifts of Providence as will promote the kingdom of Christ? And this is a use of our money which will better bear reflection than any other. If men knew the blessedness of giving freely of their earthly substance to the service of the Lord, they would need no urging, but would esteem it a privilege and a happiness, to have it in their power to give something to promote the honour of the Redeemer, who has done so much and suffered so much to accomplish their salvation.

Lay up something out of your savings every week; and when the Lord has granted you more than usual prosperity, make a thank-offering for his mercy: or when he has delivered you or any member of your family from dangerous sickness, make a public acknowledgment of his goodness. You will find such acts of beneficence more pleasant than spending money on any selfish indulgence.

Remember, O Christian, that you have but a short time to live upon earth; and whatever good you do, must be done quickly. Remember, too, that "whatsoever good thing any man doth, the same shall he receive of the Lord." Money given to the treasury of the Lord is money invested in the bank of heaven, for eternity. A rich increase will undoubtedly be received. We read that "Blessed are they who die in the Lord." And one reason of their blessedness is, that "their works do follow them." Even a cup of cold water given to a disciple shall not lose its reward. I know that Christians must act from higher motives than a regard to their own happiness; but this, as a secondary motive, is lawful and reasonable, and if duly considered would stimulate us powerfully to lay up our treasures in heaven, to make to ourselves friends of the mammon of unrighteousness, that when we fail here, they may receive us into everlasting habitations.

Dear Brethren: As God has preserved you to see the commencement of a new year, I entreat you to determine that you will endeavour, by Divine assistance, to live more to the glory of God than in time past: to exert yourselves more for the salvation of perishing sinners; and to give more liberally to the treasury of the Lord. "Time is short." For aught you know, this new year may be your last. "This year you may die." "Work then while it is day, before the night cometh when no man can work." Every pious motive pleads strongly in favour of greater exertion and greater liberality. Remember that all you expend for your own pleasure, will receive no reward hereafter; but you may so make use of your wealth, that you may have, by this means, friends in heaven, who will welcome you to the everlasting inheritance. You may, by a pious use of what you can spare, lay up treasures in heaven, where neither moth nor rust can corrupt, and where thieves do not break through and steal.

May this be a happy new year to the Church and to all its members! May the Spirit be poured out from on high! May all the benevolent enterprises of the Church be successful, and God glorified!

A. A.

TEXAS.

Mission Rooms.

The area of Texas, with her late peace boundary, is stated to be 237,321 square miles, which is more than five times the size of New York! If a man leaves San Antonio on horseback, it will take him about half a month, steady travelling by day, to reach the nearest point of New Mexico. If he sets out from the mouth of the Rio Grande, and pursues his journey to El Passo, in a straight line, he will travel some eight hundred and thirty miles, and consume nearly a full month. There he will meet another traveller, who has come from the north-east corner of the State, and completed eight hundred and sixty miles, and consumed an entire month. This is a vast domain, embracing a diversity of soil, and portions of it of immense fertility; adapted to the cultivation of wheat, cotton, and sugar; producing, too, almost every variety of tropical fruits and vegetables; intersected at convenient distances by rivers and streams navigable in their natural state, at least for a portion of the year, to great distances, and which must hereafter be improved by an enterprising people. The climate of the State is deemed a healthy one; neither severe in winter nor oppressive in summer: we do not know that the settlers in Texas have suffered more in health than the settlers of any other of our new States and Territories; and with the necessary improvement in their dwellings and modes of living, and with greater access to the comforts and conveniences of life, and with better acquaintance with the climate itself, the health of the citizens must everywhere improve. The forests and plains abound in game, and afford the finest ranges for stock of all kinds.

Since the independence and annexation of Texas, the aspect of affairs within her borders has changed vastly for the better, and the recent settlement of her boundary with New Mexico has added to her prosperity. Texans divide their State, generally, into *Eastern* and *Western Texas*, although Middle Texas is another division. Eastern Texas embraces all that portion which lies *east of the Trinity river*, and bordering on Louisiana, Arkansas, and the Indian Territory, and is half as large as all New England. *From the Trinity to the Rio Grande* is called Western Texas. The mass of the population lies in the lower portions of the State. Emigrants, however, are settling higher up than heretofore.

The population of both Eastern and Western Texas is rapidly increasing, from the older States, and it is now of a richer, more intelligent, moral, and religious cast than formerly: indeed, as fine society may be found in Texas as in any State in the Union; and it must abound more and more. The inhabitants are not deficient in either enterprise or energy; and from present appearances the vast resources of the State will be developed rapidly. They have a remarkable attachment to the soil. They speak of "true-hearted Texans," and begin to catch in the distance the coming glory of the once *Lone Star*, and say they aspire to the position of "*the Empire State of the South-West.*"

A very interesting emigration of one hundred and twenty souls has recently arrived in Texas from England; they bring a clergyman of the Church of England of decidedly evangelical opinions with them, thus setting a noble example to similar companies, and we shall shortly hear of their location as an independent community in Milan county. There are also a large number of foreigners, English, Irish, Germans, and Norwegians, making settlements in Eastern Texas. There are in the Valley of the Rio Grande, this side of El Passo, and on our side of the river, some 23,000 Mexicans.

While we rejoice as true lovers of our great country, in the rapid rise and future prospects of Texas, *as Christians* we necessarily feel the deepest interest

in her intellectual and religious condition and future development. She is the great border State of the South-West, looking out upon the Gulf, and running along the borders of Mexico for hundreds of miles. She is destined to exert an unlimited and most potent influence upon our sister Republic, and may convey to her across the narrow stream that divides them the richest of God's blessings to nations, *Civil and Religious Freedom*. The stream of these blessings once fairly moving on its way, must overflow all that southern land to the Isthmus; and then uniting with that which comes from the west and north, from all our possessions on the Pacific, the barriers will be overtopped, and the southern division of this hemisphere will be disenthralled, and united to that KINGDOM which is ultimately to filt the whole earth. The ever-living and ever-blessed God and our Saviour hasten it in his time!

We observe that our brethren of other denominations are directing their eyes and their hearts to this field. They are circulating their books; establishing their schools and projecting colleges; settling ministers and missionaries, and endeavouring to meet the wants of the people. We rejoice in all the good they do. But no one denomination can accomplish every thing, while it is the duty of all to do what God in his providence and grace enables them to do. *As Presbyterians*, we must go forward and do our duty to the State of Texas, and to our own people, who are moving in no inconsiderable numbers into that State. She must have her fair and just proportion of men and means.

And what now is the condition of things with us there? A missionary of the Board writing from *Eastern Texas* says, "hundreds and thousands are emigrating annually to this part of the State, and among them a goodly number of Presbyterians, and descendants of Presbyterians, who of course desire to hear Presbyterian preaching." He states that many of our members have united with other denominations, because they were separated from a church of their own, and had little prospect of seeing one speedily among them. In October last, we had but *five* ministers of our communion in all Eastern Texas, and some of them, from circumstances, do not devote all their time to preaching. There are churches organized at Douglass, Henderson, Larissa, Marshall, Palestine, and San Augustine, and there are many other places where churches might be organized. The people are favourably disposed, and our great need is a sufficient number of ministers. In the language of one of our missionaries, "we want more labourers, for truly the harvest is great; and our prayer is, that God will send us zealous, active, self-denying men in this destitute field, who will be willing to sacrifice comforts and endure hardships for *the Saviour*." This same brother writes, (showing that blessings attend faithful efforts) "We have been exceedingly blessed in our labours; our little church, from eight, has increased to thirty members; and five or six more are expecting to unite with us. We preach in the court-house to large and attentive congregations; the people orderly, respectable, intelligent. We have raised $1400, and will yet raise more, which, with some assistance from the Church Extension Committee, will enable us to complete our house of worship. It may cost us $2300. We have a flourishing Sabbath-school and good library. I ride about 120 miles per month to reach my different appointments, and preach some sixteen sermons." There are but few religious books in Eastern Texas, and no country needs the publications of our Board more. The churches are yet few and feeble, and the support of our missionaries for some to come, must, in great part, be paid by the Board of Domestic Missions.

In Middle and Western Texas, the wants are equally great. *We have only about six or eight church edifices of our own built, and in use or building in all Texas!* Galveston, Independence, Victoria, Lavaca, Palestine, Austin (in connection with the Cumberland Presbyterians) San Antonio. We are not sure if a church edifice has been commenced in Brownsville. One is greatly needed at that important post, where we have an efficient minister and an active church; and where also the Evangelical Christian Union has located Mr. Montsalvage, as missionary to the Mexican population.

An interesting meeting of the Brazos Presbytery was held in November, in Washington. Two ordained ministers were received, and two licentiates ordained as evangelists. The Presbytery petitioned the Synod of Mississippi to set off their body into *three* Presbyteries. The one on the east of the Trinity to be called the Eastern Presbytery of Texas; the one between the Trinity and Colorado will retain the name of Brazos; and the third, west of the Colorado, will be called the Western Presbytery of Texas. Here is indeed some progress. If the Synod grants the request, then look out at the next General Assembly for the erection of a new synod, THE SYNOD OF TEXAS! and by God's blessing *onward* will be the course of our Church. We have been anticipating this event with pleasing hopes. Brazos Presbytery has under its care 25 churches, and there are in Texas about 20 Presbyterian ministers; some of them peculiarly men of talent, energy, and true devotion to the cause of Christ. The Presbytery in 1849 founded AUSTIN COLLEGE, at *Huntsville*, 10 miles west of the Trinity, and 150 from the Gulf by land, and 300 by the river. It is a *Presbyterian college*, of which Mr. McKinney is President; the Rev. Dr. Baker, who is known throughout the States, is the General Agent. The College, last April, had 45 students; the Trustees have contracted for the *main college edifice*, to be completed in July, 1852, at a cost of $12,000. The prospects are flattering. The subject of *education*, is, therefore, receiving the special attention of our church in Texas, and that education is laid upon the right foundation; it embraces in it the religious training of the youth. Great efforts are needed throughout the State for the cause of education. The destitutions are great.

It is impossible for us to do more than to give a hasty sketch of this wide field now open before us. We have presented this sketch for the purpose of replying to some inquiries recently addressed to this OFFICE, and especially to direct the attention of our students in the present senior classes in our Theological Seminaries, to Texas, peradventure God may call some of them to that field. There are students whose minds are turned to that field now. We close by presenting a few considerations, the suggestions of the experience and observation of men of God, who are now on the ground, and enduring the burden and heat of the day.

Missionaries and ministers who go to Texas in connexion with the Board, must have an appropriation *sufficient for their support*, so that they may be free of care, and *devote themselves wholly to their work:* their support to be drawn either wholly from the Board, or, in part from the Board, and in part from the fields they serve.

They should *not go, because they cannot get settlements elsewhere*, nor should they go *as invalids*, to repair wasted and wasting constitutions; *strong men* are needed: of good, enduring constitutions; able to meet hardships: *of sound minds, and sound in doctrine*, because of the state of society in Texas. The people are intelligent, shrewd, decided, and many opposers. *They should be able to speak and to preach extempore.* Often called upon suddenly, by the way, in a steamboat, in a court-house, "with perhaps one candle! How can he read!" And let them be *decided Presbyterians;* supporting calmly, temperately, charitably, and yet firmly, that *faith and order*, which we believe to be most agreeable to the word of God, and most necessary to the eternal welfare of men.

BENEFITS OF CHURCH EXTENSION.

Illinois.

"Last week we organized a church of sixteen members; others are prepared to join us. This number contains the leading Christians in the community. We chose three elders; two of them have been elders for many years in other places. They are pious, active, intelligent, and influential men. We propose now to make an attempt to build a house of worship. The number, however, who will help us is small, and the means of most limited. *You can scarcely appreciate the importance of such a movement in this place.* I regard it as absolutely essential to the permanent establishment of a church here. It is the testimony of most ministers who have been instrumental in building up churches in the West, that the erection of a commodious house was the turning point in the history of the church. It gives the church a predominant influence over the other churches in the community; binds persons of different ecclesiastical connexions together; brings many under the influence of the gospel that never would attend otherwise, and causes an habitual attendance on the part of the community about. We labour under all the difficulties of having no house of worship. Last week I heard a minister say that since they have erected a house, it is as well filled as the small school-house was before; that many persons took pews and were generally present themselves and their families, who never entered the school-house."

MANY HOUSES OF WORSHIP MAY BE EASILY FINISHED.

Ohio.

"It may not be uninteresting to give you a brief account of the church since my connexion with it, about three years since. When I came here they had a house of worship erected, but unfinished. Nothing then but the shell. They had worshipped in it in this state about *ten years!* They are a feeble congregation, and thought they could not succeed in any attempt to finish the house. I prevailed upon them to undertake the matter; still they were undecided. Finally *the Lord poured out his Spirit upon them, and revived his work in their midst.* Some twenty-five were added to the church. *The house was soon finished and paid for.*"

A GOOD RESOLUTION.

Georgia.

"Though we do not expect to be able to do much in the way of pecuniary aid for the different Boards of our Church, yet we have determined *periodically* and *separately* to bring before the people the objects and claims of these Boards, and to endeavour to inform their minds, engage their hearts, and encourage their zeal, prayers, and liberality. It has been, and will continue to be my aim to cultivate in the minds of our people an expansive missionary spirit, as I believe the more we have of this spirit, the more of spirituality there will be." The Presbyterian Church is engaged in a great work, and with this resolution in the hearts of all our officers and members, what may we not accomplish?

PLAN FOR BENEVOLENT CONTRIBUTIONS.

There is no harm done by directing the attention of the Church to this subject, occasionally at least. A minister says, "The people of my charge are a liberal people. They take a deep interest in all the Boards, the benevolent operations of our Church: they respond to the calls made upon them, and yet I know, and they know and acknowledge the fact, that our contributions, when footed up at the close of the year, are much less than they should be. We ought to have some system in this duty. Pray, tell me, how do you succeed in your church?" Another says, "I have no objection to agents, some judicious, efficient men, are needed to bring our great work of evangelizing our country and the world before our churches. Our experience thus far demonstrates this. But I would like so to arrange things in my own congregation, that we may not depend upon our agents to come and take up the collections. When they come we do well; when they do not come we contribute hardly anything. In fact, to tell the truth, I am myself depending upon the visits of our agents, and am no better than my people in this respect. When I went to Presbytery, I was perfectly ashamed at the statistical report from my church; it read 'Domestic Missions' *blank!* 'Foreign Missions' *blank!* 'Education' *twenty dollars.* 'Publication' *five*, and so on. *A beggarly account indeed*, thought I, *of empty columns!* My conscience said, whose fault is this? I confessed my sin. Give me some aid in this matter if you can."

It is indeed a serious matter, and conscience will speak. Here are elders and members willing and ready to give, but the way is not opened to them; and few, comparatively, will sit down and write a letter and inclose their contributions to the Boards over the heads of their pastors. Those who give *largely*, will so forward their contributions, but the innumerable sums of small amount, which like raindrops compose the full refreshing shower, do not come to us in this way. They must be collected into the Lord's treasury, in their own churches at home. We should, however, remark, that we do in all the Boards receive small remittances, in letters, from members of the churches and friends to the enter-

prise in which we are engaged. For example, we have received a day or two since an enclosure of two dollars, which came five hundred miles. These small enclosures evidence a love at heart to the Master that gives refreshment to the spirit.

But to the point. Here is a plan which has been adopted by a large and important church in one of our chief southern cities, and the pastor stated in conversation, that the contributions under it had exceeded their former contributions under the old method, by above *one-third:* and all done without noise, or any pressure upon the people. The same plan does not suit every-one: but we may obtain useful hints for our own guidance. It will be observed that the sixth head for contributions is set down for the "Bible Society and Tract Society." This miscellaneous head may be filled up by the pastor and elders, as they like. The little sheets containing the plan, are of course struck off and distributed throughout the congregation, and before this is done a sermon is usually preached, setting forth the duty of "honouring the Lord with our substance," of supporting Missions, or on any other subject which may awaken the minds and hearts of God's people to right action. Much of course depends upon the activity and fidelity of the *collectors.*

PLAN FOR BENEVOLENT CONTRIBUTIONS,

In the ——— *Church,* 1851.

The following plan has been in use in this church for twelve months. It is intended to afford assistance to persons in determining and indicating what amount they are willing to contribute to the cause of Christian benevolence, each week, according to the apostle's recommendation in 1 Cor. xvi. 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Thus one person may not be able to give more than one cent a week to each of the objects named, or six cents a week to all of them; another may be able to give two cents a week to each of them, or twelve and a half cents a week to all, and so on. Who cannot give six cents a week to spreading the gospel? How many, with a little self-denial, could contribute according to rate No. 3, 4, 5, 6, 7, 8, or even 9, did they really feel an interest in a cause for which their Saviour gave his life; and would they practice a little of the self-denial which he practised, (Rom. viii. 9.) Some may prefer to give more to one object than another—for these blank columns may be left, that they may put down what they choose for each.

After examining the following list, each one is requested to fill up the blank and sign it.

Rates of contributions to the following objects.	No. 1	No. 2	No. 3	No. 4	No. 5	No 6	No. 7	No. 8	No 9
Foreign Missions,	0.01	0.02	0.04	0 12½	0.16⅔	0.25	0.50	1 00	2 00
Domestic Missions and Church Extension,	0 01	0.02	0.04	0 12½	0.16⅔	0 25	0 50	1.00	2.00
Board of Publication and Fund for aged Clergymen, their destitute widows and children	0.01	0.02	0.04	0.12½	0 16⅔	0.25	0.50	1 00	2.00
Board of Education,	0.01	0.02	0.04	0.12½	0.16⅔	0.25	0.50	1 00	2.00
Sabbath School, the Poor, and the Deacon's Fund,	0.01	0.02	0.04	0.12½	0.16⅔	0.25	0.50	1.00	2.00
Bible Society and Tract Society.	0.01	0 02	0.04	0.12½	0.16⅔	0.25	0.50	1.00	2 00
Total per week,	6	12	24	75	1.00	1.50	3.00	6.00	12.00

On considering the above rates, I agree to give the sums specified in rate No. and request the collector to call for it every*

(Signed)

P. S. After filling the above blanks, this paper can be sent to the pastor, or one of the elders or deacons.

Any person wishing to subscribe a given sum, payable weekly, monthly, or quarterly, and to be divided by the officers of the church among the several objects above mentioned, as may seem best at the time, can do so.

* *Insert here whether you wish to pay it monthly or quarterly.*

PSALM CXVII.

An exhortation to praise God for his mercy and truth.

"O praise the Lord, all ye nations; praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord."

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

TREASURY AT PHILADELPHIA.

Receipts in the Treasury at Philadelphia, Pa., from December 9th to 31st, 1850.

SYNOD OF ALBANY.

Pby of Albany.—Ballston Spa ch 9 55

SYNOD OF NEW YORK.

Pby of New York.—Duane st ch annual col 195 74; Fem Dom Miss Ass. Rutger's st ch 104 87 300 61
2d Pby of New York.—Stanton st ch 21 00
Pby of Hudson.—Deer Park ch 12; Good Will ch 51; Scotchtown ch 72 135 00
Pby of North River.—1st Pres ch Newburgh in part 100; Marlborough ch from following persons, Mrs E Fowler 10; Mrs E Vellee 1; Mr E Du Bois 25 cts; Miss Bont 25 cts; Mrs D Conklin 50 cts; Mr J O Conklin 50; Mr T C Bloomed 1; Mrs Sarah Du Bois 1; Mr C Wygant 1; Mrs E Maby 50 cts 116 00
Pby of Bedford.—Croton Falls ch 3 60; North Salem ch 4 80 8 40

SYNOD OF NEW JERSEY.

Pby of Burlington.—Mount Holly ch 21 67; Burlington ch 4 83 26 50
Pby of Raritan.—Kingswood ch 10 25; Frenchtown ch 8; Solsbury ch 16 50 34 75
Pby of Elizabethtown.—2d Pres ch Elizabethtown 153; Lamington ch 100; Chatham Village ch 35; 288 00
Pby of Luzerne.—Rev D Cook, Port Carbon 8 55
Pby of Newton.—Lower Smithfield ch 10 78; Harmony ch 30; Lower Mt Bethel 30; 2d ch of Easton 5 62 76 40
Pby of West Jersey.—May's Landing ch 28; Greenwich ch 54 82 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—10th Pres ch from the following persons, S A Mercer 10; Mrs Gardell 5; Mrs H Campbell 5; Z Gemmell 5; Mrs Fulton 2; Mrs S M Gilpin 5 32 00
Pby of Northumberland.—Milton ch $72, $50 of which to const Rev D Longmore an hon mem 72 00
Pby of New Castle.—"Benevolent fund of the New London Congregation" 40 00
Pby of Carlisle.—Chambersburg ch addl 28 00

SYNOD OF PITTSBURGH.

Pby of Erie.—Irvine ch 8 00

SYNOD OF NASHVILLE.

Pby of Maury.—Zion ch 15 00
Pby of Holston.—Through Treasurer of same 17 00

SYNOD OF VIRGINIA.

Pby of Montgomery.—Salem ch 36; High Bridge 7 43 00

SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne.—German Pres ch of Fort Wayne 1 00

MISCELLANEOUS.

Messrs R. and L. Stewart N Y 1000; A. B. C. New York 100; An unknown donor 50; a Friend in a Southern ch 10; a Family Missy Box 1 1161 00

Total 2523 76

C. C. JONES, *Cor. Sec.*

TREASURY AT PITTSBURGH.

SYNOD OF PITTSBURGH.

Pby of Redstone.—Fairmount ch in part to con Rev W P Harshe an hon mem 30; Clarksburg ch in part to con Rev Ezek Quillin an hon mem 26 43; Morgantown ch $30 of which from Sab Sch, 25 in part to cons Rev Billings hon mem 86 43
Pby of Ohio.—Monongahela city ch Bal to cons Mrs Alex Wilson 25; Sharpsburg ch in part to cons Rev J W Murray 30; Bethel ch in part to cons W Wilson sr 46 101 00
Pby of Erie.—Georgetown ch 8 70
Pby of Allegheny.—Pleasant Valley ch 6; Glade Run ch 1 50 7 50

SYNOD OF WHEELING.

Pby of Washington.—Upper Buffalo ch mon col 15 43; Upper Buffalo ch Fem Miss asso to const Miss Mary G Eagleson hon mem 71 17; Cross Creek ch 152 25; Wheeling 1st ch mon col 57 32; 296 17
Pby of Steubenville.—Steubenville 1st ch Mr Hans Wilson and lady 150 each; Steubenville 1st ch Sab Sch 11 50; Steubenville 2d ch addl, 1 312 50
Pby of New Lisbon.—Salem ch 15; Middle Sandy ch 15 30 00

MISCELLANEOUS.

From three ladies for Brownsville ch on the Rio Grande 1 50

Total $843 80

CLOTHING.

Ladies of Cross Creek ch a box valued at 38 00
do Meadville ch do do 68 00

J. D. WILLIAMS, *Treasurer.*

SYNOD OF OHIO.

Receipts into the Treasury at Columbus, Ohio, from April 29th to October 18th, 1850.

Pby of Columbus.—Blendon ch 1 60; Hopewell ch 10 72; London ch 16 07; Mifflin ch 7; Columbus ch 8 43 39
Pby of Hocking.—Alexander ch 10 00
Pby of Marion.—Marion ch 4 12; Lower Liberty ch 1 60 5 72
Pby of Wooster.—Wayne ch 3 47; Congress ch 10 50; Mount Hope ch 13 03; Jackson ch 5 50; Springfield ch 10; Guilford ch 5 47 50
Pby of Coshocton.—Apple Creek ch 12 12; Trinity ch 19; West Carlisle ch 7 75; Linton ch 50 cts; Perry ch 1; Evans creek ch 2 42 42 79
Pby of Richland.—Orange ch 5; Hopewell ch 4 30; a friend 10, (five of which to support min among slaves;) Frederick ch 70 cts; Pleasant Hill ch 12; Lexington ch 6; 38 00
Orange ch in part to const M A Moody life mem 17 13; Hopewell ch in part to const M A Moody life mem 8 87 26 00

Total $213 40

THOMAS MOODIE, *Treasurer of Synod.*

TREASURY AT LOUISVILLE.

Receipts in the Treasury at Louisville, Ky. during the month of December, 1850.

1st Presb ch Louisville per Mrs C W Short 20 00
Miss Louisa Brown Flemington Ky 2 00
Lake Providence and Pecan Grove La per Rev T H Clelland 102 00
Logansville Ohio per W W Hill 9 00
Bethel ch 20 00
Pisgah, Woodford county Ky addl 13 00
Louisville 2d ch 72 10
do 1st ch 45 00
Xenia, Ohio 19 00
Harrison ch Ohio per J D Thorpe 7 00
Commercialville Presb ch do 4 00
Sheron ch Ky do 13 00
1st ch Walnut Hill do 23 50
Williamsburg ch Ohio do 10 00
Presb ch Chilicothe, Ohio, to const Rev Irwin Carson and wife hon mem 100 00
Ladies' Miss Soc same ch to purchase clothing 20 00
Infant Sabbath School do do do 3 00
Bloomingsburg ch Ohio per J D Thorpe 50 90
Washington do do do 3 20
1st Presb ch Cincinnati three mon con do 121 34
South Presb ch Galena per Rev T Foster 28 43
Georgetown ch Ky per Rev H V D Nevin 40 00
Columbia Mo per Rev W W Hill 20 00
Burlington ch Ky per Rev W Orr 8 00
M G Knight collected in his field Indiana 14 50
Huntsville ch Ohio per Rev J E Marquis 5 00
Stoney Creek ch per Rev W M Galbraith 15 00
Washington ch Indiana per Rev H S Maguire 11 00
Petersburgh ch do do 4 00
Almo ch per Rev D P Smock 6 00
Bloomington Ill per Rev D G Perry 14 65
Hopewell ch Ill per Rev B Leffler 5 00
Gilead ch do do do 5 00
Burnea ch do per Rev A B Church 1 40

Total $836 02

J. M. RUTHERFORD, *Treasurer.*

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

☞ Letters for the Board of Education to be addressed to Rev. C. Van Rensselaer, D.D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

*** Remittances of money to be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

PRAYERS, FUNDS, AND PRINCIPLES.

We occupy our columns this month in pleading for *prayers* to bless the Church with heavenly influences in her whole educational movement; for *funds* to enable her to carry her plans into execution; and for a steadfast adherence to the *principles* which require thorough preparation for the ministry.

PRAYERS.

THE LAST THURSDAY OF FEBRUARY.

Not only is there a *particular* injunction to pray to the Lord of the harvest that he would send forth labourers into the harvest, but the whole process of education from infancy onwards, is a training "in the nurture and admonition of the Lord," which demands in every stage the Lord's blessing.

The General Assembly, impressed with the importance of invoking more particularly the divine blessing upon the efforts to train up a ministry of the proper qualifications, and in sufficient numbers to meet the wants of the world, have set apart the last Thursday of February for this special object. The following is the resolution of the Assembly.

Resolved, That as the necessities of our country and the world call loudly on the Presbyterian Church for a large increase of ministers, this General Assembly would recommend to the churches under their care to observe the last Thursday of February as a day of special prayer for the outpouring of the Spirit on young men. And the Assembly would earnestly urge upon pastors, parents, and all who are intrusted with the training of the youth of our Church, to make united and fervent intercession to the Lord for their early conversion.

As many of the country churches may not be able to meet on the day specified, it is respectfully suggested to our ministers to give a special prominence to the subject on the *preceding or succeeding Sabbath.*

The following are reasons for the remembrance of the claims of the ministry before God.

REASONS FOR SPECIAL PRAYER FOR AN INCREASE OF LABOURERS.

1. Because the harvest is plenteous, and the labourers are few. Many organized congregations are destitute of the stated administration of the word and ordinances. Large tracts of territory densely peopled in our land, are but very partially supplied with the ministrations of the Gospel. And from heathen countries the repeated, urgent, importunate cry, is heard: Send those who will aid us in breaking to the perishing multitudes the bread of life—send quickly, and send many, for the harvest is ripe for the sickle.

2. Because it is the very object for which our Lord Jesus directed special prayer to be offered. The circumstances being similar, the Church will be guilty of neglecting his particular injunctions if she fails to do it. And the sin of omission, no less than the sin of commission, incurs his frown.

3. Because compliance with his direction in this respect is a test of discipleship—under the general rule, "if ye love me, keep my commandments." The love of Christ should therefore constrain us to obey him.

4. Because the ministry is the gift of God—"No man taketh upon himself this honour, but he that is called, as was Aaron." His special gifts to his Church should, therefore, be the subject of her special regard.

5. Because the hearts of all men are in his hands, and he can bring thousands and tens of thousands who are standing in the market places all the day idle, into his vineyard, and find them ample employment.

6. Because the ministry is the chief instrumentality which God has appointed for the conversion of sinners and for the edification of the Church. It is but reasonable, therefore, that we should offer special prayer for large accessions to the number to whom this work is committed.

7. Because God will be inquired after by the house of Israel for those very blessings which he has it in his heart to bestow.

8. Because there is no reason to anticipate the promised glory of the Church, until the multitudes are greatly increased who shall publish the salvation of the Gospel—and no reason to anticipate this increase, but in answer to the prayers of his people.

9. Because these gifts are more highly valued when they are bestowed in answer to prayer.

10. Because ministers, like other men, are mortal. And the congregation that has a pastor to-day, may be vacant to-morrow. If, therefore, there be not an increase of labourers, it may be very difficult to obtain a supply.

11. Because to pray for an increase of labourers, is to pray for the best interests, temporal and eternal, of a dying world.

FUNDS.

What farmer does not lay out money for the implements of agriculture? The soil must be cultivated, and he must have the means of doing it. This is right, but it is for a corruptible use. There is an incorruptible seed to be sown upon an immortal soil, even the truth of God upon the human soul; and this glorious sort of cultivation requires means also. The human instrumentality cannot thrive without supplies.

The funds of the Board of Education are becoming low. We, therefore, appeal to the churches for HELP.

Brethren in the Synods of *Buffalo, Albany,* and *New York!* we begin at the top of the ecclesiastical roll, and ask you to head it as you can. Many churches have as yet contributed nothing to the Board of Education. Do not *all* intend to do *something?* There is a "time for every purpose under the heaven"—"a time to build up"—it is now.

Our friends in *New Jersey* will be addressed in their own set time—when we hope for an improvement upon last year.

In the Synod of *Philadelphia*, we turn especially to Newcastle, Carlisle and Huntingdon Presbyteries—old soil, but full of "the seeds of things," and rich. We solicit of your abundance what your piety may dictate.

The Synods of *Pittsburgh* and *Wheeling*, strong and staunch with Scotch and Irish Presbyterianism, never forget education, unless they do so this year. But this is the beginning of a new half-century; they will do better than ever. (?)

Will our brethren of *Ohio* excuse us for saying that the Board appropriates about $800 this year to their candidates, and that as yet only $150 have been collected? Shall not the treasury at Columbus soon receive wonted and unwonted, and wanted supplies?

Cincinnati, Indiana, North Indiana, Illinois and *Missouri*, are Synods covering a mighty domain of States, churches, population and resources. A large amount of funds might be gleaned upon that vast field. The Board hopes to have an agent next year for the West; but until he comes, will not our brethren, the pastors, supply our lack of service?

Kentucky, with her Louisville, Frankfort, Lexington, Danville, &c., has generally done as much as the Board had any right to claim. This year our receipts thus far, however, have been small. If we had Kentucky eloquence to urge the argument of our wants, every rill and stream might unlock its treasures with the influences of spring. Brethren, John Breckinridge once stood among you the advocate, for his Master's sake, of the cause of education; this is a good cause still.

Virginia, after her great Synodical meeting at Fincastle, cannot fail to aid the Board with good will, and *North Carolina* will, we trust, co-operate in earnest fellowship to the uttermost.

South Carolina and *Georgia* do their full share, under their own organization.

Alabama is far off, but not too far for Christian sympathy and co-operation. As her crops have yielded well and brought large prices, is not the Board of Education to have a share, and a good share?

Mississippi Synod has within its bounds New Orleans and Natchez, each of which cities might transmit $500 with great advantage to the cause of Education. Natchez last year kindly sent about $400; but New Orleans has not aided us by the space of two years. We use the telegraph of the Record to lay the wants of this benevolent object before our brethren in these two cities and the regions round about.

Memphis and *Nashville* are small Synods, but some of their churches are large and able. We have pleasant recollections of the cities which give the Synodical names, and ask our friends there to help replenish the treasury of the Board of Education.

And now, having said a word, we trust in season, to each of the Synods of the Presbyterian Church, we turn away from man and church, and look up to heaven and God. May the Lord of the harvest help this plea for the sending forth of labourers into the harvest!

PRINCIPLES.

THOUGHTS AGAINST ALLOWING CANDIDATES TO SHORTEN THEIR THEOLOGICAL COURSE.

The Board of Education, (deeming it their duty to call the attention of the Church to whatever seems to have an injurious effect upon the thorough preparation of candidates for the ministry,) beg leave to submit a few considerations *against the practice of allowing young men to enter upon the full work of the ministry before they have completed their theological studies.* Several cases have occurred during the present year among the candidates under their care, which justify some remarks on this important subject. Whilst the Board disclaim all attempts at dictation, they believe that their statements will be received with candour, and weighed with deliberation.

1. The practice of allowing candidates to commence the full work of the ministry before completing their theological studies, is, in the first place, doing them personally an injury. The Bible has many allusions to the importance of knowledge on the part of those who are to minister in holy things. An undisciplined and unfurnished mind, or one imperfectly trained, will rarely be able to teach others to edification.* The existing arrangements of the theological course are believed to have been planned in wisdom, and to be sustained by the general testimony of experience. Ministers are never found to regret having remained in the Seminary the full period prescribed by its regulations. On the contrary, many a lamentation has been made by those who have unwisely shortened their theological course,

* For a *full discussion* of the importance of a well-educated ministry, the reader is referred to a new Education Repository, entitled "Home, the School, and the Church," recently published by the Corresponding Secretary of the Board.

and entered upon their work without adequate preparation. No future diligence can make amends for a deficiency at the beginning. It is far better for the candidate, whatever his application as a student may be *after* he has engaged in the ministry, to lay a good foundation in the Seminary, on which to build the superstructure of his future attainments. In most of our institutions the course is now so arranged that the student only goes through a part of systematic divinity, unless he remains during the third year. The Board are far from affirming that there may be no worthy exceptions to the three years' rule; but their own observation has led them to notice that those students whose attainments are the highest rarely wish to abandon prematurely the privileges of the theological institution. The candidates who are the least qualified to go forth into the vineyard are too often those who are seized with the desire to give up study. The practice of licensing young men while in the Seminary may be a good one, if it is linked with the obligation to complete their preparatory course. Otherwise, it is believed to be commonly fraught with evil.

All the considerations which establish in general the necessity of a full course, apply with increased power to the candidates under the care of the Board of Education. Because the most of them, having commenced their preparations late in life, have greater need to prosecute their studies during the full time contemplated by the arrangements of the Seminary. The Board, therefore, do not hesitate to state their conviction that—with rare exceptions, such as are not now within their view—a great personal injury is inflicted upon the candidates who are encouraged to hurry through the Seminary, and to preach the gospel with imperfect preparations.

2. In the second place, the evil of allowing a few candidates to leave the Seminary in the midst of their studies, throws temptations in the way of all, and relaxes the authority of a general and salutary rule. It is probable that a large number of candidates, if they had their own way, would leave the Seminary at the end of the second year, if not before. Positive requirements are necessary to enforce the duty of mature preparation for the work of the ministry. Just in proportion, therefore, to the departures from the strictness of the rule, will be the tendency to unsettle the minds of students in regard to their own particular cases. All the candidates of the Board have indeed, either by a written or implied pledge, entered into obligations to pursue a three-year's course of studies. And yet during the present year, several have left the Seminary without even consulting the Board, professing to be called *in conscience* to preach the gospel of Christ. The Professors in one of our seminaries at the West lately memorialized a Synod on the subject of resisting the tendencies in candidates to shorten their time of study. It is believed that, if the Presbyteries would be more strict in this matter, the young men would consider it a settled thing to pursue their studies for three years, and would rarely think of interpreting providence to mean an escape from a full course. A thorough impression on the minds of students, of the necessity of remaining in the Seminary to the end of its session, is the surest mode of correcting the tendency complained of.

3. In the third place, a wrong is inflicted upon *the congregations* over whom superficially prepared ministers are placed. Our people expect to be instructed and edified by those who are set over them in the Lord. It is obvious, however, that this just hope is impaired by allowing candidates to shorten the process of their education. The requirements of our Church, even in their strictest letter, are not so high as to occupy time unnecessarily; nor do they aim at any attainments which may be dispensed with in safety. Our congregations, being composed very generally of thoughtful minds, and almost always numbering those who are well informed and educated, have a right to rely upon the authorities of the Church for well-furnished ministers. In cases where a call has been inadvertently made out to candidates, such as have been referred to, experience soon reveals imperfections of ministerial qualification which other congregations in rotation are left to the misfortune of discovering.

4. Superficial training brings into discredit *the Board of Education, and the Church's entire system of benevolent aid.* A large part of the candidates of our Church require assistance in the prosecution of their studies; and such assistance can only be rendered by retaining the confidence of the people in the working of the system. Every incompetent or ill-trained minister is a herald of wo to our educational operations. The amount of evil which a single man can thus inflict upon the plans of our Church, it is not easy to estimate. The suspicion, even, of laxity in our system retards its efficiency and impairs its capacity of usefulness. No good cause can be sustained in the midst of the indifference and lukewarmness produced by authenticated failures. The Board of Education, and the whole agency of our Church in providing for the training of indigent youth can only be successfully administered on the principle of a strict, unvarying, and high standard of ministerial qualification.

5. The *Theological Seminaries of our Church* have also a great interest in preventing unfurnished men from entering upon the ministry. They will lose also the confidence of the public just in proportion to the number of badly qualified men allowed to go forth from their walls. It is in vain for them to deny all participation in this shortening of the course of studies. The public has not the means of knowing in each case where the responsibility rests; and the odium almost always falls at last upon the institution which has had the misfortune of enrolling the names upon its catalogue.

6. The *general character and prosperity* of the Presbyterian Church are identified with raising, instead of lowering, the standard of ministerial requirement. If there be any one thing on which, under God, our resources for blessing the world depend, it is the character of our ministers—not merely their character for *piety*, which they possess in common with the ministers of other evangelical denominations, but their character for *learning* also. The Board would by no means magnify the latter above the former. The true and safe course is to insist upon both. This policy has been instrumental in giving to our church an influence which could have been secured in no other manner. And our present prosperity can only be perpetuated, in divine Providence, by the maintenance of strict, and even stern views of qualification for the sanctuary. The men who are the instruments of accomplishing the most for the kingdom of Christ are neither inferior in natural endowment nor in culture. The demands of the age, the increasing stature of the ministers of other denominations, and, in short, every consideration derived from the word of God and the history of the Church, in favour of a well-trained ministry, urge our Presbyteries to discourage the shortening of the theological course, to which some candidates are always prone.

In conclusion, the Board would again affirm that, whilst there are exceptions to the necessity of requiring in all cases a three-year's course of theological study, especially under the circumstances of a thorough preliminary training, and peculiar natural or spiritual endowments, it is their decided conviction that such indulgence should very rarely indeed be granted to those candidates who are assisted by the special funds of the Church, collected under the plea of a full and thorough ministerial preparation. The Board are also satisfied that the individual cases, which have called forth these remarks, are by no means clear exceptions, but that on the contrary two-thirds of the students in our Seminaries might with equal propriety turn their backs upon the instructions there offered by able professors. Further, in submitting these remarks to the Church at large, the Board have designedly avoided allusions to any Presbytery in particular, except so far as a knowledge of recent cases may exist; and a general allusion to these is the cause, and the justification, of coming before the public at all.

Praying for that "wisdom which is profitable to direct," and for that harmony which is a "good and pleasant sight to see" in Zion, the Board respectfully submit these remarks for candid condideration.

In behalf of the Board of Education,

C. Van Rensselaer, *Cor. Sec.*

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

A VERY GREAT MISTAKE.

An elder in the Presbyterian church at ——— sent his son to a Roman Catholic school, being assured that no attempt would be made to interfere with his religious faith! The result was that the youth soon became a Papist. The father of course withdrew him from evil influences, to save him, if possible, from the contaminations of the Man of Sin! No, he did not. Not only was the young man allowed to remain at the corrupting institution, but his sister was sent to another in the neighbourhood. And what was the result? The young man became a priest of Babylon and his sister went a nun into a convent. Thus does God punish parental unfaithfulness. Oh when shall the Covenant of grace be first and uppermost in the thoughts and hearts of Christians!

HANOVER COLLEGE, INDIANA.

We wish that the friends of religion and learning would read the communication from President Thomas, which follows. It presents strong proof of the importance of the plans of the Assembly which assist our institutions through the Board of Education.

It will be seen that the College is in a flourishing condition as to numbers, that the course of religious instruction is thorough, and that active efforts are in progress for the endowment of the institution. There is, however, an *interval of severe financial pressure*, which requires the sympathizing liberality of the Church. This pressure has fallen upon almost every College in the land. Princeton College weathered the storm about a century ago, because the *churches in Scotland* supplied it with means. Hanover College needs help in its present struggle, and shall it not be granted?

We beg pardon of President Thomas for publishing those parts of the letter which refer to the self-denial of the Faculty. We consider it *right*, however, that the wants of the Institution should be known.

GENERAL PROSPECTS OF THE COLLEGE.

Our winter session opened encouragingly on the last Monday of September. More than one hundred and forty students are in attendance; and as a

number usually arrive, especially from the South, after the Christmas recess, we shall probably have one hundred and fifty, or upwards, during the session; a considerable advance on the numbers of last winter. Of the whole number, seventy-three are professors of religion; namely, sixty-one Presbyterians, seven Methodists, two Baptists, one Lutheran, one Associate, and one Associate Reformed Presbyterian. At least *forty-five* of those who are connected with the Church may be confidently said to have the gospel ministry in view; and there are several others, who, we have reason to believe, will ultimately pursue the same object; to which their minds are already more or less directed. The conduct of these young disciples has, generally, been exemplary. A good degree of serious attention to personal religion has been manifested during the three months now nearly passed; and four young men have united with the church here, on examination, since the term commenced. There are others of whom we indulge encouraging hopes. Our Senior Class, twenty-two in number, includes *thirteen* who are seeking the ministry in home or foreign fields.

RELIGIOUS INSTRUCTION.

In accordance with our plan of introducing daily Biblical instruction, (which is now fully carried out in every department of college and grammar schools) eighteen of the Senior Class are engaged in studying the Hebrew Bible; the Junior Class are studying the Evidences of Christianity in Horne; the Sophomore and Freshmen read the Greek Testament daily; and the younger portion of our students recite in the English Scriptures. So far, this feature of our course of study has, I believe, met the *decided approbation* of our students, professors, and non-professors; and there is abundant evidence that the addition of scriptural study, though it requires *four* recitations daily from every class, (i. e. three in secular and one in religious knowledge,) has in no way impeded their progress in secular learning.

FINANCIAL CONDITION.

The financial condition of the Institution, as presented in the Treasurer's last report to the Board of Trustees, is satisfactory, considering that five years ago we were without a dollar; and, in the re-establishment of a broken-down college, were impeded by the prejudices occasioned by a former failure. Our permanent funds are about forty thousand dollars; a considerable portion of which, however, is yet unproductive. About *ten thousand* dollars were secured last year, chiefly through the labours of our agent. Still, the whole amount, were it equally productive, would, in its present condition, uninvested for the most part, yield us less than $2500. The tuition fees have, indeed, increased; but there has also been an increase of expenditure, for the support of one additional professor. A considerable portion, too, of our permanent fund, which would otherwise have yielded us eight per cent., has been necessarily absorbed, for a time, in the purchase of land; as, I believe, I have already informed you. The result is, that not a member of the Faculty has received a cent of salary for the current year, commencing August 16th; the amount in the treasury, so far, being barely sufficient to meet claims accruing previous to that time. We try, however, to live by faith, and to live in hope: but hope deferred, you know, maketh the heart sick. We could, to be sure, even in our present circumstances, support the Institution *with a reduced Faculty;* but we could not, in such a condition, impart that education which the Church ought to expect from any thing called a *college*. Our only recourse, therefore, must be to the Board of Education; and the object of this communication is, to say, *can you help us once more! and how soon can you help us?* We know, from the statements published in the Record, the straitened circumstances of the Board; and we should not trouble you with a request for aid, but for the facts above presented.

Hoping that you may be able to send us an early and favourable reply,

I remain, Your fellow-labourer in Christ's gospel,

THO. E. THOMAS.

TWO FEMALE HIGH SCHOOLS IN GEORGIA.

Our brethren in Georgia are pushing forward their measures of education with a zeal which, under God, usually commands success. The Synod of Georgia, at its late meeting, resolved to establish two Female High Schools, one at *Greensboro'*, Hopewell Presbytery, and the other at *Griffin*, Flint River Presbytery. The former place offered a subscription of $8000.

The following is the Constitution adopted by the Synod for the government of the High Schools.

The Boards shall consist each of eighteen Trustees, at least two-thirds of whom shall be ministers or laymen of the Presbyterian Church, and shall hold their office during their residence within convenient distance of the respective schools of which they shall be Trustees, or during the pleasure of the Synod.

The Boards shall apply for and obtain from the Legislature of the State of Georgia, as soon as practicable, charters, constituting them corporate bodies, to hold in trust for the Synod all the property of their respective schools.

It shall be the duty of the respective Boards of Trustees herein mentioned, to organize by electing each a President, Secretary, and Treasurer, at their earliest convenience—to receive and disburse all moneys belonging to their respective Institutions; to employ principals, assistants, and other officers, and to put their respective schools into operation at as early a period as in their judgment may be expedient: they shall make annual reports to the Synod of the moneys received and disbursed—of the progress and prospects of the schools, and of any vacancies, that shall have occurred in their respective Boards, and such vacancies shall be filled by the Synod.

The Synod shall at its present sessions, and annually hereafter, appoint a Board of Visitors, whose duty it shall be to visit the schools at their annual examinations, and at such other times as they may think proper.

The titles to all the property owned or held for the purposes herein mentioned, shall be vested in the Trustees and their successors in office for the use of the Synod of Georgia, subject to revert to the original donors, whenever the schools shall be abandoned by the Synod.

The Synod reserves to itself the right of sitting in judgment on all the acts and doings of the respective Boards of Trustees, and may at any time for sufficient cause, arrest, modify, or reverse them.

MILLER ACADEMY, OHIO.

This Institution, named after that venerable man and devoted friend of Christian education, the late Dr. SAMUEL MILLER, is steadily advancing. It is under the care of the Presbytery of Zanesville, and is located at Washington.

At a late meeting of the Presbytery, the Board of Trustees for the Miller Academy, at Washington, reported, that the new edifice is so far completed that two of the rooms can be occupied at the commencement of the next term. The amount thus far expended on the building is upwards of $2600; the whole cost, when the work is completed, being estimated at $3500. To liquidate the debt of $600, and to aid in completing the building, Presbytery apportioned the following amounts to the churches under its care, enjoining the officers of each to use their best endeavours to have the assessment collected, and to report at the next stated meeting, viz., the Church of Newark, $62 72; Norwich and Pleasant Hill, $133 28; Rush Creek, $68 88; Zanesville, $138 32; Mt. Zion and Hopewell, $62 52; Salt Creek, $84 00; Buffalo, $118 72; Olive, $56 00; Cross Roads, $28 00; Hebron, $12 32; Blue Rock, $38 08; Deerfield, $67 20; Uniontown, $16 80; Bristol, $42 56; Madison, $22 00; Marietta, $16 80; Centre, $7 28; Bethel, $16 80; Muskingum, $22 40; Deavertown, $4 50; Sarahsville, $6 72; Cambridge, $67 20.

The apportionments to certain churches which have already contributed to the Institution, are to be diminished by the amounts which they have paid respectively.

The Rev. *James Anderson*, of West Rushville, Ohio, was elected Principal of the Academy, in the place of the Rev. Samuel Mahaffey, resigned. Mr. Anderson has accepted the appointment.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, DECEMBER, 1850.

I. FUND FOR CANDIDATES.

Presbytery of Albany.	
Albany 1st ch, Campbell Scholarship 75; Collection in church and Sabbath school 95	$170 00
Presbytery of Columbia.	
Lexington Heights church	20 00
Presbytery of Hudson.	
Bethel ch, C B Roosa	5 00
Presbytery of North River.	
Marlboro ch, P V B Fowler 5; Mrs. E Fowler 1; J O Conklin 25 cents; Clements Wygant 1	7 25
Presbytery of New York.	
42d st ch N Y, addl 5; Madison Avenue ch, to const Rev WM BANNARD and JNO CLARKE hon mems 100; Newtown ch L I 40	145 00
Presbytery of New Brunswick.	
Pennington church	50 00
Presbytery of Raritan.	
Kingwood church	75
Presbytery of Susquehanna.	
Wyalusing church	5 20
Presbytery of West Jersey.	
Blackwoodtown ch 6 50; Camden ch 12 46	18 96
Presbytery of Philadelphia.	
Spring Garden ch, collection 13 33; Rev. Jno McDowell, D D 5, J M Johnson 5, Robt S Clark 5, Sarah Steinfelt 3, Mrs A Parker 50 cts Miss Craig 50 cents, Sam'l N Hall 1 25, John Hooker 5, Miss S G Freeman 1, in all 39 58; 2d ch, Fem Ed Soc for the Cuyler Scholarhsip 75; Central ch addl, Jas Wray 10, Thos Beaver 5, J Sibley 5; Jno C Taber 3, in all 23; 9th ch Miss Soc 25	162 58
Presbytery of Philadelphia 2d.	
Frankford church	12 65
Presbytery of New Castle.	
New London ch Benevolent Fund	40 00
Presbytery of Carlisle.	
Landisburg church	5 00
Presbytery of Baltimore.	
Alexandria 1st church	27 50
Presbytery of New Lisbon	
Brookfield ch 7; Rehoboth 7	14 00
Presbytery of Richland.	
Mansfield church	14 00
Presbytery of East Hanover.	
Chesterfield ch 3; Norfolk ch 108 71	111 71
Presbytery of West Hanover.	
Sundry churches, through Rev Dr. Rice	60 00
Presbytery of Montgomery.	
High Bridge ch 8; Mount Union ch 8	16 00
MISCELLANEOUS.	
Refunded by J A A 25; A Friend in a Southern ch 10; A family missionary box 1; Rev Jacob Green, Sing Sing, N Y 4 50; Rev W H Kirk, Brownsburgh, Pa 9; Rev R Davidson, D D 3 50	53 00
Total	$938 60

II. FUND FOR SCHOOLS, &c

Scotch ch N Y, John Johnston 100, R Carter & Brothers 10, "A B C," N Y, per Rev S D Alexander 100; Madison Avenue ch, N Y, 41 97; 10th ch Philadelphia, "M" 15	$266 97

J. B. MITCHELL, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

ENLARGEMENT OF THE MISSIONS.

At the meeting of the Executive Committee on the 13th of January, the question of enlarging the force at some of the missions received particular consideration. It had often been brought to their attention, by the correspondence of the missionary brethren.

Most of the fields of labour occupied by the Board call for more men. Applications of this kind have come especially from the Lodiana mission, the Canton and the Shanghai missions, and the African mission in Corisco bay. Important places are mentioned where missionaries ought forthwith to be stationed. Important departments of missionary work need to be strengthened.

On the other hand, the Committee have reason to believe that several brethren of approved qualifications will be prepared to enter upon missionary service in the course of the next few months. And they are now asking the Committee, Will you send us forth?

It is for the churches to answer this question. They cannot be sent, unless the pecuniary means are furnished for that purpose; in other words, unless there be an advance on the contributions of last year from the churches.

But the Committee cannot doubt that the means will be provided; and they have decided on making arrangements, with a view to send out more missionaries during the coming summer, their number and designation being not yet precisely determined.

This decision will surely give great satisfaction to all who have considered the growing work of the foreign missions of the Church. Nor can we doubt that He, whose providence has opened so many wide and we hope effectual doors, and whose grace has inclined so many of our brethren to offer themselves for this self-denying work, will also incline his people to offer their gifts freely for sending them forth. Standing "between the living and the dead," in a real and deeply solemn relation, the Committee could not come to any other decision than the one above stated. We trust that our brethren in the ministry and in the Church will cordially sustain them, and then we may hope that thousands will bless God through eternity, for the onward course of our Church in this work.

RECEIPTS OF THE BOARD.

The receipts for the eight months ending January 1, 1851, were $49,990. Of this sum, $13,975 were received from legacies and miscellaneous donations, leaving the sum of $36,014 from the churches. For the same months of the preceding year, the receipts from the churches amounted to $31,777, showing an increase this year of $4237. In the department of legacies and miscellaneous donations, however, there is a falling off of $8016; so that the total receipts are less than those of the same months last year, by the sum of $3778.

The main support of this cause is derived from the collections made in the churches. This statement is therefore encouraging, as showing an advance in this department. And yet there is room for a large increase. The temporal prosperity of our country and of our church is unexampled. The calls for more labourers among the heathen were never louder. We hope and pray that our churches may greatly increase their offerings to this work of the Lord. And we would hope, also, that many private donors may be enabled and inclined to extend their aid to this cause; so that the entire sum devoted to it may be found, at the end of the financial year, to exceed that of any preceding year of the Board's operations.

RECENT INTELLIGENCE.

Compiled from letters received at the Mission House, to January 14th, 1851.

China.—Letters from Shanghai, of September 12th, were not received in time to be acknowledged in the last Record. The missionaries were diligently seeking a suitable site for the mission premises. They found property in eligible locations to be held at very high prices; in one instance the price of a small piece of land was held at ten thousand dollars. They expected to meet with a property that would answer their purpose at a far less cost.

Africa.—Letters have been received from the mission near the Equator, dated to the 23d of October. The buildings at Corisco were finished, except the floors. The brethren had commenced their great work of preaching to the people, and expected soon to open a school. Mr. Simpson says, "We are rejoiced to hear that some of our brethren are looking this way. We are praying continually that the Lord would direct them to come. There is a wide field extending in every direction from this point. Every day, as our knowledge of it increases, it appears more immense. At two or three hours' sail from us on the north is Butanga. It is said to be very populous and ripe for missionary labour." Referring to the qualifications of missionaries to that part of Africa, Mr. Simpson says:—"We have hard work to do here. Give us strong men, men wise as serpents and harmless as doves. We assure such men that they will find free scope for the exercise of the greatest talents."

Choctaw Mission.—The Rev. A. Reid, writing on the 29th of November, says:—"The health of the Institution was never better. The number of boys present is one hundred and four. There is not one sick among them. We have much to be thankful for."

Creek Mission.—The Rev. W. H. Templeton, writing on the 19th of November, reports the school under his care as becoming fairly started. Of the scholars, 14 are studying arithmetic; 8 geography; 10 learning to read; and 15 in the letters. All are under religious instruction every day.

Papal Europe.—A letter from a highly respected correspondent in Switzerland, dated October 11th, in acknowledgment of a remittance of money, mentions also some particulars of interest in regard to other matters. The theological school at Geneva has upwards of twenty students, and "there is reason to hope it has weathered the storm of last year," [occasioned by the defection of Dr. Scherer]. Some of those who had been led astray have expressed their conviction of their error, and their desire to return. He speaks also of a visit made by two gentlemen of high standing to several of the stations in Eastern France, who had been particularly pleased with two evangelists, that are supported by funds remitted by the Board.

AFRICA: MISSION NEAR THE EQUATOR.

NARRATIVE OF EXPLORING TOURS.

A mission station to be chosen.—Difficulties of Travelling.

One of the first things that required the attention of the Rev. Messrs. Mackey and Simpson, after reaching the Gaboon, was the choice of a missionary station. Before coming to a decision on this important matter, they had been instructed to visit different places in order to obtain particular and reliable information concerning them. We have now before us Mr. Simpson's narrative of two or three journeys made with this object in view. It was written at Corisco, July 13, 1850.

Some persons may not have time to examine carefully such details as are given in this narrative. If not, it is their misfortune. We apprehend that most of our readers will consider themselves well repaid for the time spent in the perusal of the extracts, which we propose to insert from this communication.

The missionaries were visited soon after their arrival by native chiefs, who lived both north and south of the Equator, and who requested them to settle in their respective districts. Referring to this, Mr. Simpson proceeds:

We early made up our minds to visit all the places that were thus presented to us as open for mission operations, and to learn for ourselves their condition. This is the only way of procuring correct knowledge in Africa. But a tour in this part of the world is a very different thing, from what it would be in a cultivated and civilized land. We would have our dear friends at home, who desire to have us give them information of the interior parts of Africa, to remember this. We cannot here take our staff and knapsack, and travel even a few miles into the bush. Africa is a few years behind the age! The time for canals, and railroads, and coaches, has not arrived here yet. Even horses are useless in taking an inland trip, from the dense and impenetrable jungles which meet the traveller in every direction. A short distance along the coast may be accomplished in an open boat, with half a dozen natives to manage it, but for any considerable distance we must wait the opportunity of a trading or other vessel, which will touch at the points we wish to see.

Notice of a Voyage down the Coast.

In the month of April we had such an opportunity of visiting several parts of the coast south of the Gaboon, and we saw several places where a missionary would be favourably received, and where it is highly desirable that a mission should be located at an early period. [See Mr. Mackey's journal in the Foreign Missionary, October, 1850.] We could not, however, determine on a place for ourselves, until we had seen the country north of the Gaboon.

After returning from the southern coast, we remained with our friends at the Gaboon until the close of the wet season.

First Journey to the North.—Beauty of the Coast Scenery.—Singular Rock.

On the morning of the 24th of May, the commencement of our dry or winter season here, we set out in an open boat, accompanied by Brother Wilson, on a visit to the river Muni (Mooney). At an early hour we left King Glass's Town, and passed down the river with a favouring wind and tide. In an hour and three-quarters we had reached Cape Clara, fifteen miles below. We now took our course north along the coast to Cape Esterias, which is about eight miles from Clara.

Between these two capes the coast presents a variety of beautiful scenery, little streams running down to the sea, gentle elevations, and lofty bluffs resting upon large and regular tiers of rock, and all crowned with perpetual vegetation. Near Cape Clara we were shown a small rock of very curious form. It is about two feet in width, and the same in height. It rises at the water's edge, and winds its course like a snake up the beach, enters the bush,

and with uniform dimensions extends for miles into the interior.

Little Corisco.—Corisco Bay.—Island of Ilavi.

In the vicinity of Cape Esterias is a cluster of towns, called Little Corisco. As we passed we saw some men on the beach, by whom we sent word to King Tambo that we were on our way to Muni, and would call to see him when we should return. Passing the cape we directed our course north-west, and entered the large and beautiful bay of Corisco. This bay is about forty miles across the mouth from Cape Esterias to Cape St. John on the north-west, and from twenty to twenty-five miles deep. It takes its name from the Portuguese word for lightning, the storms in this region, in the wet season, being accompanied by violent thunder and lightning. It embraces several small islands; the largest, which is twelve or fifteen miles in circumference, and called by the same name, is situated about twenty miles from the coast, and at about equal distances from Capes Esterias and St. John. Two fine rivers empty into this bay. The Mundah (Moondah) about twelve miles north-east of Esterias, and the Muni (Mooney) about twenty miles north of Mundah. In about four hours' sailing we came from Esterias to a small island a few miles west of the entrance of the Muni, called Ilavi (Elavey). It is a beautiful little island, and contains two or three hundred inhabitants. It has several fine little bays, in which boats can run up to the beach, even when the sea is rough.

A Portuguese Vessel under American Colours.

Sailing west and north round Ilavi, in an hour we reached the entrance of the Muni, and brought our boat to the beach at King Quaka's Town. There was a small trading vessel lying in the river, which, while we were entering, appeared under American colours. We hailed the "stars and stripes" with pleasure, and a thrill of premature delight pervaded our hearts, as we indulged the hope that we should now hear from our friends and native land. After unloading our baggage at Quaka's, we set out for the vessel. The flag was now lowered, and it proved to be Portuguese, and we had some doubts whether or not it was engaged in lawful trade. The captain and crew were evidently embarrassed as we went on board, having taken us, as they afterwards said, for English cruisers. They expressed a great deal of pleasure to find that we were missionaries, and our disappointment was just as great to find that they were Portuguese.

Reception at King Quaka's Town.

On returning to our lodgings, which consisted of a native house which the occupant had vacated solely for our use, we were surrounded by many of the neighbouring townsmen, who had come to learn what was the nature of our visit. King Quaka, after spending some time in arranging his dress, also came to see us. His head was almost white with age. His appearance was rendered different from that of the other head men who were present only by a round-about of blue cloth, which he wore over his other raiment wrong side up. He received us very kindly, and presented us, or in African phraseology, *dashed* us with a fowl for our supper. On being informed that we were come to see his town and country, and that our object was to find a place where to establish a mission such as that at Gaboon, he showed much pleasure, and said he was glad we were not French. The French had treated the Africans badly, but the people from big America had ever been friends to them. "But," continued he, "which way you no got rum for dash me?" We told him that we were not come to trade; we were ministers, and had come only to do the people of Africa good. Rum was bad, and, therefore, we did not bring any. With this he appeared satisfied, and at our request promised to call all the people together early in the morning to hear us preach. It was now night, and as we were fatigued we expressed a desire that the natives, who had gathered around us, should withdraw. This they at once did, leaving the house entirely to ourselves. Our beds were immediately arranged upon the bamboo frames, on which the natives sleep, and after some refreshment, we enjoyed a night of quiet rest. During the night there was a heavy rain. This was the last rain of the wet season.

Interview with the People.—Affecting Remarks.

At an early hour in the morning the people came together into the king's house to hear us. The assemblage was small, as many were absent engaged upon their farms or in cutting red wood. There were about forty or fifty men present, all of considerable age, some very old men. Many of them were chiefs of neighbouring towns. Brother Mackey explained to them a second time the object of our visit and the nature of our work. As it is a matter they are slow to comprehend, some care was taken to show them the difference between a trader and a missionary. They were shown the Bible, and told some of the great things which it taught about God, about death and eternity. They listened with great attention and profound respect, and were asked what they thought of these things, and whether they would like to have a missionary to live in their country, who would teach them these things? They answered in language which struck us with no little surprise. "We no sably (understand) these things. If missionary lived here we would know better. How can we say we no want missionary to live here? Suppose one man be far away for bush. Well, be dark night. Him be hungry, and wet, and him no sably which way for go. Him heart burn him plenty, because he be alone, and plenty bad thing live for bush. But after a while one man look him with light, take him for him house, give him eat, give him drink, give him fire, then him heart be plenty glad. That be all the same as we. We live in the bush, in the dark. We no sably God's book. Missionary come for do we good. We be glad very much. That be the good, for we be no fit for believe them thing. Suppose them time we look you come, then we believe"—Alluding to our coming to live among them.

The River Muni.—Forty Towns in fifteen miles.

After visiting some of the neighbouring towns, we entered our boat, and commenced ascending the river. The course of the river for ten or fifteen miles is nearly north-east. It is from two to three miles in width, has a deep channel, and is navigable for vessels of common size for, perhaps, thirty miles. The borders are clothed with mangrove, though in many places on both sides there are high banks, covered with tall trees. On these spots the natives have placed their towns, of which, in the space of fifteen miles, we counted about twenty on each side. We ascended about thirty miles. On an island in the middle of the river we found a town containing perhaps one hundred inhabitants, where we stopped and preached. An Albino was our interpreter here. We then returned a few miles to a cluster of towns, where we remained during the following day, which was the Sabbath.

Brilliant Evening View.—Lofty Mountains as far as the eye could reach.

As we ascended the bank on which these towns were situated, the sun was just sinking in the western wave. The sky, which during the day had been covered with clouds, was now perfectly clear, and at once a prospect burst upon our view, which gave us entirely new ideas of the country in which we stood. To the east and north, as far as the eye could reach, rose a lofty and unbroken chain of mountains, in some places forming a regular line upon the horizon, in others shooting to the clouds in broken and abrupt peaks.

The river at our feet was really grand. Bordered with the luxuriant mangrove, in the rear of which arose a larger and nobler vegetation, it seemed to be imbedded in a valley of perpetual verdure.

A Wish to Visit the Interior.—Native Accounts.

A desire to visit the head waters of the river, and to penetrate further towards the mountains than we had done, filled our minds. Every inquiry answered by the natives where we were, increased this desire. The region toward the mountain was said to be very populous and productive. The trees, and animals, and birds, &c., were very different from those found on the coast. There were to be seen droves of elephants, various tribes of monkeys, huge pelicans, and bush cats. We were told also that we could approach in our boat to the very base of the mountain, and row along it for a great distance. A growing belief that the interior regions of this country are not so unhealthy as the parts adjacent to the coast, caused us to wish still more to extend our journey to the mountains, but circumstances would not allow us to do so then. It was necessary for us to return to the Gaboon after Sabbath.

Sabbath-day Services.—A Surly Savage and his Prisoner.

On Sabbath morning we preached to the people of the towns where we had lodged, then leaving them we entered a canal and descended the river a mile or two and preached in another town. From this we proceeded to another town some distance further, intending to preach, but an occurrence took place which prevented us. The chief, who knew of our coming beforehand, received us very coldly. We informed him of our desire to preach to his people, but his thoughts seemed to be occupied so much about another matter that he gave but little heed to us. Our attention was attracted to a poor prisoner, whom he had confined in one corner of his house. He was a fine looking young man, and his mild but suffering countenance presented an interesting contrast to the surly savage visage of the chief who kept him. His feet were thrust through a log of wood, which had a hole made in it for that purpose, and were fastened with pins, the whole weight of the wood resting upon the feet and ankles. His hands were in a similar manner fastened into a board.

This is what they call "being in chago." It was however a very mild form of that punishment. In some cases they are known to stretch the arms of the criminal and fasten them in an extended position to a board. In this way he cannot help himself, and while his oppressors give him a small quantity of food to preserve his life, he is left to become a prey to swarms of ants, which literally devour him.

The Interpreter seized and bound.—African Justice.—Another man seized.

While contemplating this victim of savage justice, before we were aware, four stout natives called in by the chief, seized our interpreter, and were in the act of binding his hands. For a considerable time we were in suspense as to the cause of this procedure. On inquiring, the only answer we could get was the fierce looks of the chief. The boy said he had done nothing. At last we learned that it was a "palaver," on account of a Gaboon man, whom the chief said owed him for a tooth of ivory, and this was the manner he took of securing his pay. It was in vain that we expostulated with him. This was African justice. He was too intent upon securing his own rights to hear our plea. All we succeeded in accomplishing was an exchange for another boy, who was less serviceable to us, and whom we left behind us as a captive. On returning to the towns where we had lodged, we made complaint to the people there, hoping that they would interfere and restore to us our boy; but instead of doing this, on the ground of another palaver with Gaboon men, they also seized another of our boys. Our crew was thus reduced one third, and we concluded that the best thing we could do would be to set sail, and place ourselves beyond the reach of any further maltreatment. Among the Mpongwe people, [Gaboon people], although the method of administering justice is the same, yet they regard it as a great dishonour to take a man prisoner from the boat of a missionary. We have since heard that the people at the entrance of the river were displeased with their neighbours for treating us thus, and we hope that nothing of the kind will occur again.

Departure from the Muni.—Ilavi in an Uproar.—Sad Reflections.

We soon found ourselves out upon the bosom of the placid stream. The sun had just set before us, while the rising moon in full brightness was shedding its mild rays upon the forest and the river behind us, and notwithstanding our late harassment, we remembered that it was the Sabbath, and that it was our duty to cast all our care upon him who hath cared for us, and rest in the Lord. After passing out of the river, and after some hard rowing, we run our boat into the island of Ilavi, which we reached about one o'clock, A. M.

At this late hour we found the whole island in an uproar. They were drinking rum, with which they had lately been supplied by a trader. As we approached the house of Abapi, the principal chief, we heard the sound of voices singing, talking, groaning, and shouting in a most hideous manner. When the door was opened, we seemed to realize our youthful conception of standing at the mouth of the pit of darkness. The surrounding atmosphere was filled with the fumes of filth and rum. Heathenism at its worst, when unaided by the vices of civilized and Christian lands, is nothing to this. Here was an island as beautiful as any of the ocean, arrayed in all the verdure of a luxuriant tropical vegetation. Its inhabitants are naturally of a quiet and peaceful

spirit. But a ship from a Christian city comes, and pours in her puncheons of maddening rum amongst them, and these children of nature, accustomed to think every thing must be good which the white man makes, become a thoughtless prey to the misery of drunkenness.

Farther incidents at Ilavi.—The Chief anxious to have a Missionary on his Island.

Abapi was somewhat embarrassed at being caught in such a plight by missionaries, and attempted to make some apology. Brother Wilson told him he could not converse with him then, as he was intoxicated, but we would be ready to talk to the people in the morning. With this they were pleased; the natives soon dispersed from the house, and we were put in possession of a large and comfortable African room, where we slept in quietness during the remainder of the night. Early the next morning, when we had scarcely awaked from our sleep, we were aroused by a man calling upon us to see about the house he said we were going to build at Ilavi, and wishing to be engaged to procure bamboo, &c. He was dismissed by telling him that we were not yet ready to make "palaver for house side," that is, to talk concerning building a house. It was some relief to find all the islanders sober this morning, and also to know that they would not be intoxicated again perhaps for many days; not until another vessel should bring them rum. We preached to the people at an early hour, and had a large congregation. We have been much pleased with the disposition of these people since our first visit, and we hope to be the means of doing them good. The king who was alive at our first visit has since died. He was a very aged man, and after we had preached to them, he made us write a promise, and leave it with him, on paper, that we would do what we could to send them a missionary from America. Abapi will probably be made king. He acknowledges that rum hurts him, but he says, "Me be no fit for stop drink him, all same them men stop drink him what live for Gaboon. Suppose Mr. Wilson or tother missionary came to Ilavi, and tell we people them thing every Sunday, then I think me no more drink rum."

A Missionary wanted at Little Corisco.—Notice of the Jesuit Mission.—Return to the Gaboon.

We here procured two men to take the place of the two we had left captive in the Muni, and set sail for the Gaboon. Owing to the nature of the winds, it requires two days to make the Gaboon in the dry season. The first night we put in at Little Corisco, at Tambo's, where we had promised to stop when coming up. There is here a Roman Catholic Mission. When the French first took possession of the Gaboon, a Protestant missionary from Germany had attempted to settle here, but was prohibited by the French, and a mission of the Jesuit order was established. Tambo wished us very much to come and locate in his country. Brother Wilson had at one time given him a "book," promising that he would use his best endeavours to procure him a missionary from America. (A book is any scrap of paper on which something has been written.) He was told that we could not stay here, but that we had a favourable opinion of the country around Muni, and wished to visit it again, and would stop in his town as we passed, and preach to his people. The Jesuit Mission is not flourishing. Everything around it wears a dreary and ascetic look. The chapel, a huge bamboo building, is leaning almost to the ground. It is frequented during service by a few boys who have learned to repeat Latin prayer and chants.

Turning our little prow again for the Gaboon, we reached our homes at Baroka about three o'clock, P. M. Our health we thought was improved by the trip, and the protection of a kind Providence exercised toward us all demand our profoundest gratitude and praise.

Reasons for settling on Corisco or Ilavi.—Another Visit to the Muni projected.

After our return from the Muni, we had several visits from the chiefs of Corisco island and Ilavi, who expressed a strong desire that we should locate amongst them. We were favourably disposed towards locating in this region in preference to any place on the southern coast, because the slave trade had been discontinued, and the inhabitants, at least of the islands, were in a higher state of preparation for missionary operations. Here also the circumstances would meet the main points of our instructions received from the Board. It was at a sufficient distance from the American station at Gaboon; and here were two large rivers of considerable commercial importance extending into the interior. It appeared to be as populous as any other coast district; and, should we settle upon Ilavi or Corisco, we might have a very healthy location. From the accounts of natives, the mountains which we had seen were easily reached. Here in time might be located a healthy station, for those who laboured on the coast to retire for a season, and recruit from their labours. From all these considerations, together with the advice of our brethren at the Gaboon, we concluded to make another trip to the islands of Corisco Bay and the Muni, and if possible, also to ascend the main branch of the Muni to the mountains.

(To be continued.)

INDIA: ALLAHABAD MISSION.

LETTERS ON MOHAMMEDANISM.—NO. V.

"Science falsely so called."

It is a common remark, amongst those who have become acquainted with Mohammedan countries, that their religion seems to contain enough of truth, (stolen from the Scriptures, and from Jewish and Christian traditions,) to keep them above absolute barbarism; but not enough to raise them up to real civilization. They seem capable of making progress in the arts and refinements of civilization up to a certain point; and there they inevitably stop. In their books of science, philosophy, history, and fiction, we find the same ideas advanced now as were prevalent hundreds of years ago; their poetry has undergone no change within the same period worth mentioning; their governments, except where acted upon by irresistible outward pressure, exhibit the same phase of despotism which they originally assumed; oppression may produce rebellion, but when the obnoxious ruler is removed, the people, as a matter of course, allow a new ruler to assume the same prerogatives and powers, which had just been so much abused; there are no such things as principles in their policy; there is no growth or progress of ideas;—and, accordingly, society remains unchanged. It would be highly amusing to trace the progress of science amongst them, if time and space permitted it. But I have inadvertently used an improper word—the *progress* of science cannot be found in their history, except the downward progress of it. It seems that when the Musalman armies overran so large a part of the world, they became acquainted with Grecian, Assyrian and Egyptian science; they cultivated it with some success; they set up colleges, which gained a reputation. But all this seems to have been only the effect of a strange and sudden impulse; the only real knowledge which the Musalmans now have was then gained; they have lost many parts of that which was then known; and they have not the ability to add new facts to that slender stock of knowledge, so as to make a homogeneous whole, but tack them on after the manner of excrescences. Thus their only knowledge of geography is derived from the time of the Arab conquest; and the countries that they have since heard of they are obliged to place on the map by guess. They have heard of America, and that it is in the west; but we can find no trace of it in their maps, lately published at Luknow, except as mixed up with Western Africa. I have recently sent a faithful copy of a map of the world, to the Mission Rooms at New York. If a skeleton engraving of that map could be printed with this letter, it would say to my readers more than all my words say. Nothing but a sight of it can show how egregiously erroneous it is, and not erroneous merely; its very foundation is error—the world, though called a globe, is treated as a circular plain—and every part of the map is as bad as that. Seven zones are mentioned, but they are all put down as north of the equator, which itself is not put in the centre of the plain, but far towards the South. The book from which it was copied, was published in the very centre of Musalman influence in India, where the learned men are deemed by all Musalmans to know whatever is to be known, and to whose opinions the greatest deference is paid by all classes. It was published very recently. Its statements on all subjects are made with that oracular air, which only learned ignorance is able to assume.

When we attempt to argue with the Musalmans respecting the authenticity of the New Testament, we find them so totally ignorant of all true history, and so absolutely filled with fables, that no common ground, on which to stand, can be found between us. They treat all the Biblical learning of Europe as one stupendous fabrication; they toss aside all Greek historians as beneath notice; they gravely call on us to produce the gospel in the original language, which, when we do, they say it is not the true; for if it were they should have heard of it before now. In short, their only ideas of history are gathered from such sources as the Mohammedan traditions, and admit of no increase.

Their logic is acute, critical, and often ingenious; but it is just such as prevailed in Europe before the era of Lord Bacon. And because we do not resort to the same modes of reasoning with themselves, and attempt to introduce a better system, they have it currently reported amongst themselves, and believed too, that we have no knowledge of any system of logic. On this account they hold themselves as immeasurably superior to us in *real* learning; they say they can well afford to grant that we are superior to them in physical science, such as the making of steam-engines and watches; because this only shows us to be a superior kind of mechanics; while, as to all that relates to the mind and the soul, they only are learned. Their learned men assume a tone of superiority towards us, that is sometimes amusing, and sometimes "almost too much for flesh and blood to bear." It is as if a monastery of monks of the middle ages were fully resuscitated, with all their Aristotle, and their pert questions and meaningless distinctions; and were to treat all the discoveries of modern science, and all the mental operations of modern logicians as an immense mass of imposture and ignorance. In short the Mohammedans are standing where they did five centuries ago, having the same learning, the same ideas, the same superstitions; and there they will stand, I fear, till some rude shock awakens them to a sense of their true position, relatively, to the rest of the world.

It is proper here to mention their opinion of modern occurrences. This is not a matter of science, though it bears a strong resemblance to it. They do not believe that the Turkish Empire stands so between the powers of Europe that only their mutual jealousy preserves it from subjugation. When we tell them so, they tell us, (if they dare—which often they do not,) that all this is an English lie—that the fact is, that the existence of England, France, and Austria is dependent on the Sultan's goodwill, which is purchased by an annual tribute of horses and broadcloths on the part of England—what the other European powers pay I have not heard, "something very like"—the people here tell me. They say that the English ambassador creeps towards the throne of the Sultan, and acknowledges his own sovereign to be the Sultan's slave; and thus obtains the Sultan's gracious permission to trade, on condition that English goods shall pay double the duty imposed on the productions of the faithful. Many of them fancy that there is a great and flourishing kingdom of Musalmans in Andalusia. They are but just beginning to believe that broadcloth is really made by Englishmen, the prevailing belief till lately having been, that a race of beings with the heads of horses, (a Centaur reversed,) living in some lone island, which the English only knew how to find, make it. They can believe any marvellous lie that can be made; but the simple truth seems to find no place of lodgement in them—they have no more appetite for it than a tiger has for grass.

I was greatly amused once by the floundering of a Mohammedan, who had received an English education. He brought forward the old objection to the gospel, that it could not be authentic, because the Caliph Omar burned up all the copies of it in the Alexandrian Library. Then I made him give me a general account of Rome, of Constantinople, of the countries of Western Europe, &c., in that age, how far Christianity had spread, to all which he gave tolerably correct answers. Then I asked him, "And is it possible that you can know all this, and yet have the impudence to tell me that all these Christian cities had *no* copy of the gospel among them; and that the three which you say Omar burned, were the only copies in the world?" He answered me, "Our people say so." "Your people say so! Do you not teach them better?" He replied, "No sir; nor can I. If I were to do so, they would not believe me; but would say I had become a Christian, and stop eating, drinking, and smoking with me." Then he said, "Well, let it be determined that Omar did not burn every existing copy of the Gospels—the next thing we say is, that you have corrupted your books; that is, that the Christians cut out and put in what they pleased, in order to rebut the claims and assertions of Mohammed." I answered, that he knew very well how that was

impossible, when copies of the book were scattered all over Europe and Asia, and translations, still known and used, were in use two hundred years before Mohammed. I reminded him that of these facts he was fully aware. He said he must deny them—not that he could say we could not prove them—but that he could not admit them and remain a Mohammedan; yet a Mohammedan he must and would remain.

It will appear from the story of this young man, that those who exercise religious influence amongst the Musalmans, have the best of reasons for keeping out of view all right knowledge; that is, they have the *worst* of reasons for it—it is essential to the preservation of their "Diana." But I would not be understood as putting them all down as impudent witting hypocrites: on the contrary, I believe they have so entire a conviction of the truth of their religion—it presents such overpowering attractions to their natural hearts—that they *cannot* believe what is adverse to it. They *lie* so easily, too, in defence of their religion—they justify lying, for an end, supposed to be good, so completely that they coolly set us down to be liars too. They tell us so; and seem surprised that we resent the imputation. They see nothing opprobrious in it. So our evidence as to any fact goes no farther with them than they are conscious their own ought to go: that is, it is rejected as a lie, a pious fraud, if it do not tally with what they believed before. They are such universal liars, that, as far as their experience of mankind goes, they have a very well-founded distrust of all human testimony. If they did not consider us liars for our religion's sake, they would think us fools, for not resorting to so obvious, cheap, and easy a way of promoting the true faith.

When I began this letter I meant to have said more about the mental and moral science of the Mohammedans; but I have suffered myself to pass lightly over it. It is too late to remedy it now; for these letters must be written *currente calamo*, if written at all, in the midst of my many duties.

With one remark more I shall close. The state of the Mohammedan mind as to education in India, may be taken, to a great extent, as an index of the same thing in all the countries of the Islam, east of Turkey; for there is sufficient inter-communication to secure a great degree of uniformity of ideas. If any real progress were made in learning in Persia, we should find an inkling of it here. J. W.

Allahabad, 26th August, 1850.

INDIA: FURRUKHABAD MISSION.

"THE HEATHEN HAVE NO REST."

The Rev. J. L. Scott, writing at Futtehgurh, September 17, 1850, sends the following narrative. It is a painfully interesting one; showing particularly that even the best of the heathen can find no rest in their own religious observances. The prayers of Christians should be offered continually, and all other proper means used, that they may be led to Jesus, in whom alone they can find true rest and peace. Mr. Scott says:

"I send you herewith an account of a man named Gunga-Din, who has lately joined himself to us, and is now with us as an inquirer. It is partly a translation from an account of himself which he drew up at my request, and partly written down from his own mouth. I believe it to be substantially true. The man has evidently been a great traveller, and has kept his eyes open as he went along. He has also an extensive knowledge, as his account implies, of the various sects in Hindustán, and in regard to the tract of which he speaks, he has it at his tongue's end, and has repeated a good deal of it to me. It does not appear that he can have any mercenary motive in coming to us. His father is rather a rich man, and his brother-in-law in the city of Furrukhabad is worth not less than forty thousand rupees. But he says he wants none of their money. He only wants salvation. Time will show what is to be the result. We rejoice with trembling."

Narrative of Gunga-Din.

I was born at Sháhabad, a city about thirty miles from Futtehgurh, and am now twenty-two years old. My father is a merchant of that place, and is of the baniya cast. He attends to the duties of religion like his neighbours, but does not give himself any further concern about it, being immersed in the cares of the world. Eight years ago, one of my relations, who is a fakír, came to live with my father. This man taught me to read, and instructed me in the doctrines of Rámа Mundi. Some time after he declared his purpose of going on a pilgrimage to *Dwárika*, which is in the extreme west of India, about nine hundred miles from Sháhabad. As I had a great desire to see the world, I begged my father to allow me to accompany him, and permission being granted, I bound up in a bag my money for the way, and set out with my friend the fakír. After travelling many days, we at last arrived at Dwárika, and I there worshipped at eighty-four shrines, and had an image of the Disc and throne of Krishen, and two other marks, imprinted on my arm. Thence I set out on a pilgrimage to Seth-Badrameshwar, which is in the south of India, opposite Ceylon, and about one thousand five hundred miles from Dwárika. On the way I visited fifty-five shrines, and worshipped at them all. I then set out for Badrinath, which is in the Himmalaya mountains, at the extreme north of India, and by the way I travelled not less than three thousand miles from Seth-Badhrameshwar. On the way I visited Jaggernath, and worshipped at forty-five shrines. From Jaggernath to Badrinath I worshipped at forty-two shrines. I have visited all the holy places of India. Besides those I have mentioned, I have been at Benares, Gaya, Allahabad Muttra, Hurdwar, and many others. From Badrinath I returned home, and said in my heart, as also to my friends, all this is false. These gods are nothing but stone and water.

After all these pilgrimages, I tried many other ways of obtaining salvation, for I had begun to be troubled in my mind. I went to the Satnamies, to the 'Abápanthies, to the Parnámies, to the Bhikhampanthies, to the Anantpanthies, to the Rámsánchies, to the Udhárpanthies, and to the Dodapanthies. I joined myself to all these, and inquired of them the way of salvation, but I could find nothing that gave me any comfort. All was vanity. After this I connected myself with the Kabírpanthies, and remained with them many days, examining their religion.

Nearly two years ago, when I was in Sháhjehánpore, some one came to me and said that a pádrí sáhib (Missionary) had come, and was distributing books. I said to my friend with whom I was staying, let us go and get a Prem Sagur, (a story book of Krishn of which the Hindus are very fond). We accordingly went and asked for this book. The padri sahib told us he had none of *this* kind, but he gave, both to me and my friend, a tract, entitled "A Discourse on the Divine Revelation," and told us to read it carefully. So we took the little books and began to peruse them, but when my friend saw what it was, and how it was calculated to tear down the Hindu religion, he took it and threw it into the river. He then told me to do the same. I replied that he might do what he pleased with his book, but I would not part with mine. He then said he would take it from me. If you do, said I, I will destroy all your Hindu books, and will then go to the padri sahib and get more. So he let me alone. I read the tract many times, until I had committed nearly the whole of it to memory, and I also thought much about what it contained, and was troubled. Sometime after this I came to Futtehgurh, and as I was walking along the bázár, I saw a man [Madári, one of our catechists] preaching to the people, and distributing books. The thought immediately occurred to me that this was the very thing of which my book told me. I therefore went up and made his acquaintance, and had a long talk with him. Madari explained to me many things which my book contained, and conversed with me much about the way of salvation.

I went to him every day for some time. He also took me to one of the missionaries, who explained to me the doctrine of Christ, and I was much pleased with it. But when I returned to my friends, and told them my intentions, they dissuaded me very much from becoming a Christian. They told me that I would be ruined; that the missionaries would hurt me, and treat me very badly, and that I must not think of being a Christian. So I gave up the idea for a time, and went to Lucknow, to see if I could find out any great and learned pundit, who could remove my doubts, and give me comfort. But I found none. Then I came to Cawnpore, and went about among the Kabirpanthies, but I was more troubled than ever. At last I said to myself, what is the use of trying any more. I have wandered over Hindustán, and have found nothing but lies. These religions are all false. I will forsake them, and become a Christian. With this purpose I came back to Futtehgurh, and now I am a Christian. The padri sahib instructs me every day, and now I feel that I have found a resting-place. I know that the Christian religion is true, and I have made up my mind to embrace it. I know from experience that all others are false, and are but the productions of the pride and folly of men.

CHOCTAW MISSION.

REPORT OF SPENCER ACADEMY.

Its Condition for the year ending July 12, 1850.

The following Report was made by the Rev. A. Reid, superintendent of the Spencer Academy, and presented to the Trustees of that Institution. We take this document from a newspaper, printed partly in Choctaw and partly in English..

Gentlemen: It is with great pleasure I present to you the following report of the condition of Spencer Academy, for the year ending July 12th, 1850. With the history and condition of the Institution up to the time of my connection with it you are sufficiently familiar.

The last session commenced on the 3d of October, and closed on the 12th of July. The whole number of scholars connected with the Institution during the session was 124. Of this number 113 were on the appropriation, and 11 were boarders. The largest number present at one time was 106. On the last day of the session 100 scholars were present, although but 96 passed examination. From this statement it appears that the number of scholars in attendance last session was larger than at any former period since the commencement of the Institution.

The scholars were divided into three classes or schools. The new boys to the number of about thirty were placed under the care of Miss Dutcher. The rest were equally divided between the Rev. C. R. Gregory and the Rev. A. J. Graham. The teachers had the entire and exclusive charge of their own boys, both in and out of school. We had thus three small schools and three small families, instead of one large school and one large family. In this way we sought to secure to our pupils those benefits, which are supposed by some to belong exclusively to small schools, without incurring the loss of those which do unquestionably belong to well conducted large Institutions, such as the founders of Spencer Academy designed it to be.

The branches of study considered essential to a good English education, have been taught in the schools, viz. Spelling, Reading, Writing, Arithmetic, Geography, Grammar, History, Natural Philosophy, English composition and Vocal Music. The interest manifested by our pupils in their studies, and the progress which they made, exceeded our most sanguine expectations. In witnessing the improvement of our pupils, the Superintendent and Teachers have been amply rewarded for all their toils and pains.

The knowledge which maketh wise unto salvation—confessedly the most important of all knowledge—we have endeavoured to communicate largely. The Holy Bible has been read and studied daily. Large portions of Scripture have been accurately committed to memory by every scholar able to read. We confidently hope that the good seed thus sown in the tender minds of our beloved boys, will in due time bring forth abundantly the fruits of virtue and religion.

The utmost pains were taken to preserve health and prevent sickness. Personal cleanliness was carefully attended to. Plenty of plain substantial food was furnished. Comfortable sitting-rooms were provided. The sleeping-rooms were kept clean, cool and thoroughly ventilated. I am happy to say we were well repaid for all our pains. Not one of our boys died during the year. Not one was compelled to leave school on account of sickness. Not one cent was paid for medical attendance.

In all this we desire distinctly and gratefully to acknowledge the merciful kindness of the Lord. An impression has existed to a considerable extent that Spencer is an unhealthy place. Nothing can be further from the truth than this. The soil about Spencer is too sterile to be sickly. In a family so large as is that of Spencer Academy, some sickness and some deaths must be expected; sometimes much sickness and many deaths. Should then sickness and death visit our family next session, or any suc-

ceeding session, it will not be because the situation of Spencer is unhealthy above other places, but because sickness and death are the inheritance of man in climes the most favourable and in situations the most salubrious.

The formation of industrial habits by our pupils we deem of the utmost importance to their future welfare and happiness. If they do not form habits of industry when they are young, they will never form them. We have therefore required the boys to work between two and three hours every day. I am expecting in a few weeks a gentleman to take charge of the working department. He intends bringing with him two or three young men to assist him. When he comes, I confidently hope this important department will be carried on with an efficiency hitherto unknown in the history of the Institution. Neither labour nor expense will be spared in teaching the boys to work. Unless the rising generation are taught to work, the education which they receive at the schools will prove to them a curse instead of a blessing.

We have a supply of clothing on hand for one year. This session we shall clothe the boys as heretofore. Not one-third of our boys would be properly clothed, if it was left to their parents to clothe them.

Since the examination, two of our scholars, Thomas Bond and David Folsom, have gone to prosecute their studies at Centre College, Danville, Kentucky. They were as well prepared for entering College as young men usually are. We hope that they will make rapid progress in their studies, and after completing their education that they will return an honour and a blessing to their people.

Since the close of last session, God, in his most holy and wise Providence, has taken from us two of our beloved brethren, the Rev. A. J. Graham and the Rev. C. R. Gregory; the former by death, the latter in consequence of physical debility. In the removal of these dear brethren the Institution *seems* to have met with an irreparable loss, but the loss is only *seeming*, not real. The Lord, who is wise in counsel and wonderful in working, is able to make the mysterious providence, which has deprived us of teachers of whom such high hopes were entertained, a real and permanent blessing to the Institution. We are persuaded that the Lord will supply the vacancies which his own hand has made. Already, I am happy to say, the Rev. H. Balentine is on his way from the Creek Nation to take Mr. Graham's place. I expect to have the charge of one of the schools myself until a teacher arrives to take Mr. Gregory's place.

Through you, gentlemen, permit me to assure the parents and friends of our beloved charge that everything in our power will be done to preserve the health and lives of our children whilst connected with this Institution. I am gentlemen, yours truly,

A. Reid, *Sup't. S. A.*

GENEVA.

NOTICES OF THE CHURCH AND THE WORLD.

College of Evangelical Theology.

We find the following interesting accounts in a letter of the Rev. Dr. D'Aubigné, of October 8, 1850, published in an English journal.

Since my return, we have resumed our annual labours in the College of Evangelical Theology. The opening of the session took place on October the 2d. The circumstances in which the institution is at present placed gave special interest to the occasion, and led many friends to be present. As President, I reminded them how, at this time, *German science* and German theology, with its recent conclusions, opposed themselves to all the arguments in favour of the Divine authority and inspiration of the Scriptures. I proposed, therefore, to bring before them the testimony of a learned man, who may be considered a most worthy representative of that theology, and to show the Christian biblicism of Neander, as exemplified in the expressions of that eminent Christian. Neander, far from denying the inspiration of the Bible, insisted on the necessity of recognising two agents or elements in the sacred Scriptures—*God* and *man*. Instead, also, of denying the authority of the Bible, he was desirous that the minister should be entirely eclipsed, while the Word of God, and its Divine authority, should alone be placed in a prominent point of view. But I will not longer detain you with a discourse which may, perhaps, be published.

Many of the brethren present also spoke, and I will give you a few of their thoughts. "We are," said Professor Pilet, "sometimes hurried away by certain books, we find in them more knowledge than we ourselves possess, and when they affirm anything, we resemble a soldier who receives a blow from a weapon which stuns him." . . M. Pilet expressed his gratitude to God, that he could not remember such a circumstance befalling him during his early studies. The attacks made against the truth, when he was a student, had only served to deprive him of all confidence in the heterodox. They thus carried with them their own remedy.

Dr. Gaussen spoke as follows:—"In all ages the enemy has endeavoured to hinder the work of the Lord. We have already seen three engagements, and twice the enemy has been confounded, and compelled to change his tactics. Sixty years since, Christianity scarcely showed any signs of life, when it had to sustain the attacks of the encyclopædists. That war ceased, but another succeeded. An attempt was made to overthrow the counsel of God, to rob the Word of God of that great mystery—the Divinity of Jesus Christ. But the truth was maintained, and testimony borne to it with perseverance, till the war ceased. We are now entered on another campaign. Persons speak of the Christian life, and they make it to consist in attacking the authority and inspiration of the Word, which is the sole principle of life. You must, then, prepare yourselves for this new assault, although you may be but a small number. It is by means of a few that the Lord is pleased to work. Did you but know what Socinianism was in Geneva, thirty years ago, you would be astonished at what God has done. And what he has done he will do again, in the new struggle which has already commenced."

Dr. Malan added these few words:—"Above all things else, cultivate piety. We live at Geneva amongst men of piety, but it is all subjective; and they imagine that to be all that is necessary. They put their ideas and their words in the place of the Divine Word. But this Word must dwell *in you*, before it can act *by you*."

Messrs. de St. George, de Watteville and Fayy-Alléan also spoke, and then the professors and the students separated, strengthened by prayer, and filled with confidence in God, ready for the new duties which await them. It is true that some friends without seem to be rather cold. According to the report, which is just published, the expenses for the past year have amounted to 25,783 francs, and the receipts to no more than 9943. But the directors are free from anxiety, and full of confidence in Him to whom all the gold belongs. Immediately after the meeting the course of study was recommenced.

Rectification of an Error respecting Geneva.

The topic next adverted to by Dr. D'Aubigné is one of no ordinary interest.

I will not close this long letter without giving you one word respecting an article on Geneva, which has appeared in the *London Watchman*, and has been copied in the *Christian Times* of September 31st, as well perhaps as in other papers. The impression conveyed by that article seems to be, that Geneva is *turning Papist*. I hope that such an idea is not entertained by the people of Great Britain. I see quite another opinion is expressed by an excellent Scotch paper, entitled the *Witness*, for September 28th. It is the demolition of our ramparts, which has given to the correspondent of the *Watchman* the idea that we are wishing to destroy *the Geneva of the Reformation*. I do not perceive that any relation exists between a half-moon or a glacis, and justification by faith! I believe that the Genevese Government intended, after having pulled down the fortifications, to commence anew, and to erect more pleasant quarters. About a month since I traversed the ground recently levelled, with the Rev. R. Burgess, rector of Chelsea, the excellent advocate of the interests of Protestantism on the Continent, and his friend, the Hon. Arthur Kinnaird. Mr. Burgess, who long resided at Geneva, thinks that the demolition accomplished is a great improvement, and that Geneva will derive great advantage from it. Now, no one surely will accuse Mr. Burgess of any leaning towards popery. The following Sunday, I heard the Bishop of London preach in the chapel of the hospital, who announced, in his sermon, that the Genevese Government had granted a part of the ground occupied by the fortifications as the site of an English Protestant chapel. In fact, the journal for to-day (Oct. 8th), informs us, that amongst the laws which are to be kept continually before the Grand Council, by the Council of State, is one *for the foundation of a chapel in which worship shall be conducted in English, at Geneva;* and another *for the donation of a piece of ground for the building of an English chapel.* This does not look like favouring popery, for the English ministers whom we have amongst us are not Tractarians, such as you have unhappily in England, but good, evangelical preachers.

Geneva still a Centre of Christian Influence—The source of all true Strength.

. . . I firmly believe that Geneva is still one of the most important centres of influences for the extension of Christianity on the Continent, if not the most so. It is true, that all Protestant political institutions are being shaken at Geneva, as they are in England, but is it by means of political institutions that the *kingdom* is to triumph which *is not of this world?* There is, in other respects, a great difference between the state of Geneva and that of England. Amongst us, we do not hear of conversions from Protestantism to Catholicism, unless it be about once in four or five years; but we have, on the contrary, frequent conversions from Catholicism to evangelical Christianity. Some time past we were receiving at the Lord's supper as many as ten Roman Catholics each month. That number has lately decreased, but we still have many conversions taking place amongst us.

It is my own conviction, that at the present important period on which we have entered, evangelical truth can no longer be maintained, as formerly, by a human arm, and by the support of the State, by fortifications and cannon—but by means of the truth; by the power of the Word, and of the Holy Spirit; by the holiness and activity of Christians, and by the arm of the Lord. We must say now, as David did to Goliath, "*I come not against thee with the sword, but in the name of the Most High God.*" The true church of God must be multiplied and strengthened, both in your great England and our little Geneva, and then we shall have nothing to fear from the Pope. This is what I said to the Bishop of London, when he was anxious to learn the state of religion here. I will conclude what I have to say on this subject by quoting a few words, which I added after reporting the words of Dr. Gutzlaff, when speaking as President of the *Société Evangélique* of Geneva:—"There is a great change going on among us, and in all parts of the old world. This is an important crisis. If we would that Geneva should still be a city on the top of a mountain which cannot be hid, we must be increasingly devoted to the service of the Lord Jesus Christ. Our ramparts may be demolished, but let the standard of Christ be elevated more and more courageously amongst us, that souls may be converted, and Christians baptised again with the baptism of the Holy Spirit—that Christian life may be revived in us, and Geneva become to future ages what she has been during those which are past."—*Evangelical Christendom, November*, 1850.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1850.

SYNOD OF ALBANY.

Pby of Albany.—Ballston Spa ch $13 00

SYNOD OF BUFFALO.

Pby of Steuben.—Mentz 1st ch 19 50, Ladies' Society 10, Sab Sch 2 50 32 00

Pby of Wyoming.—Moscow ch 7; Portageville ch 13 16 20 16

SYNOD OF NEW YORK.

Pby of Hudson.—Florida ch mo con coll's 11; Miss Eunice Sayer 1; Centreville ch 9; Deer Park ch mo con coll's 10 25; West Town ch 42 92; Hamptonburg ch mo con 10 84 17

Pby of North River.—Rondout ch Sab Sch to ed *Walter Crane Phillips* and *Martha H Wurtz* 12 50; Matteawan ch Dew Drop Soc to ed *Margaret Smith Davie* 15; Marlboro' ch mo con coll's at West Neighborhood 4 75, Mrs E Velie 1, Peter V B Fowler 10, J O Conklin 1, Thos D Bloomer 1, Deborah A Du Bois 1, Clements Wygant 1, Mrs E Meley 50 cts, Mrs E Cosman 1 48 75

Pby of Bedford.—South Salem ch "A Widow and daughter," (proceeds of Jewelry,) 1 54; Croton Falls ch mo con 4; North Salem ch mo con 5 50 — 11 04

Pby of Long Island.—Southampton ch Mrs Samuel Huntting in part to ed *Hugh N Wilson* 12, Sab Sch for Ningpo school 14 41, Sab Sch among the Shinecoe Indians for Spencer Academy 1 25; Middletown ch 23 54 — 51 20

Pby of New York.—Chelsea ch mo con 23 03; Forty-second street ch mo con 19, sab sch amt collected by a little girl 94 cts; Williamsburgh ch 3 mos con coll's 57 11; Madison Avenue ch mo con 5 18, sab sch to ed *John D Wells* at Canton 18; Yorkville ch mo con 2 36; Duane street ch ann coll add'l Mrs George Ireland 5, mo con 2 69, sab sch to ed *Henrietta Romeyn Beers* 6 60; New York, First ch ann coll add 178, mo con 127, Young Ladies to ed *Mary K Lowrie* and *Sarah Whittesley* at Ningpo, and *Richard W Dickinson* at Canton 18 75, sab sch to ed *W W Phillips* at Canton, and *James Donaldson* and *Sarah C Dow* among the Omahas 18 75, Infant sab sch to ed *Aaron B Belknap* at Spencer Academy 6 25; Brooklyn First ch sab sch to ed *M W Jacobus* and *Anna Finley Sanford* 15 — 503 66

2d Pby of New York.—Canal street ch "A Member," — 25 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Perth Amboy ch 44; Newark Third ch 112; Morristown, N. J. "a friend of Missions," 2 50 — 158 50

Pby of New Brunswick.—Village ch Freehold mo con coll's 16 88; Lawrence ch mo con coll's 26 68, sab sch 5; Allentown ch 30 — 78 56

Pby of Burlington.—Mount Holly ch 17 51; Burlington ch 26 85 — 44 36

Pby of West Jersey.—Pittsgrove ch in part 16 75; Cape Island sab sch 14 — 30 75

Pby of Newton.—Hardwick ch ann coll 19 29, collection at Johnsonsburg 2 51; Marksboro' ch ann coll 12 93; Newton ch Julia Anna and Susan Thompson (their birth day present,) 2 50 — 37 23

Pby of Raritan.—Clinton ch mo con colls — 70 00

Pby of Susquehanna.—Silver Lake church Miss Emily Rose to ed *Francis D Ladd* — 25 00

Pby of Luzerne.—Port Carbon, Pa., Rev D Cook — 5 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Spring Garden ch 46 91; Philadelphia 6th ch mo coll 30; Philadelphia 10th ch A W Cummings 5 — 81 91

Pby of Baltimore.—Balt 2d ch Sab sch, Mrs M A Albenson's class, to const Rev Jos T Smith l m 20; Taneytown ch ann coll 103, young ladies in Thorndale Seminary 24, and Sab sch 3, to ed *Robert Bellville;* Alexandria, Va, 1st ch 50, Sab sch young ladies' Bible class, to con F Knighton l m 10 — 210 00

Pby of Carlisle.—Dickinson ch, Miss Eliza Stewart for education of heathen children 5; Green Castle, Pa, Rev J R Agnew 91 cts; Middle Spring ch 30 — 35 91

Pby of Huntingdon.—Little Valley ch 28; Reedsville, Pa, Rev John Fleming and family 10 — 38 00

Pby of Northumberland.—Danville ch — 40 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Saltsburg ch 31 35, mo con 5; Pine Run ch 11; Congruity ch 22 45 — 69 80

Pby of Ohio.—Manchester ch Sab sch, in part to ed a heathen child at Futtehgurh, Nor Ind 7 81; Lebanon ch, to con Rev O H Miller l m 30; Fairmount ch 46 70 — 84 51

Pby of Allegheny.—Rich Hill ch 5; Plain Grove ch 20; Clintonville ch 6 25; New Salem ch 10 25; Union ch 17 75; Concord ch 53 75; Muddy Creek ch 10 10 — 123 10

Pby of Erie.—Georgetown ch 19 70; Fairfield ch in part to const their pastor Rev D Waggoner l d 35 80 — 55 50

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 1st ch mo con coll 48 37; Washington ch young ladies' For Miss Soc to const Mrs Sarah Neville and Mrs Sarah Ellen Bronson, l m's 60; Mt Prospect ch 19 50 — 127 87

Pby of Steubenville.—Steubenville 1st ch Mr and Mrs Hans Wilson, each 150 — 300 00

SYNOD OF OHIO.

Pby of Richland.—Sharon ch addl 6; Ashland ch bal 1 60; Loudonville ch addl 3; Perrysville ch 18 50; Lake Fork Cross Roads ch 33 50; Waterford ch 18 50; Mansfield ch 16; Frederick ch 1 90; Pleasant Hill ch 24; Lexington ch 14 — 137 00

Note.—The acknowledgment in last month's receipts as from "*Maysville*" ch in this Presbytery should have been "*Haysville.*"

SYNOD OF CINCINNATI.

Pby of Chilicothe.—Hillsboro' ch ann coll in part 95 12, Miss Grand Girard's class in Sab sch 4 26, infant class 25 cts, little Frank 25 cts, pupils in Oakland Female Seminary in part to const Miss Emelie Grand Girard l m 16 30; Washington ch 1; Bloomingburg ch 29 60, James Allen 10, William Ustick and wife 10, Col James Stewart 10, George S Fullerton 5, William Pinkerton 5, George Stewart 5, Dr H Stewart 5, John Parker 5, Thomas Lannier 5, Alex Manarey 3, D E Bois 2, E Allen 2; Rocky Spring ch 5 90. Total from Presbytery for sup of Rev Robert Fullerton, Furrukhabad Mission — 219 68

Pby of Miami.—Dicks Creek ch 23 80; Harmony ch 7 70 — 31 50

Pby of Cincinnati.—Cincinnati 1st ch Sab sch Juv For Miss Soc bal of coll 19 51, proceeds of sale Dec, 24 1850, 85; Cincinnati 7th ch Sab sch coll to Dec 7, 1850, 15 53; Cincinnati Central ch, William Short Ridgley, (a boy 4 years old), for children in China 1; Cincinnati, Ohio, Christmas present from a private school for education in Nor Ind 2 47; from a friend 2 50; Somerset ch John Bigham 4 — 130 01

Pby of Oxford.—Bethel ch 2, dividend on Turnpike stock 2 18 — 4 18

SYNOD OF INDIANA.

Pby of Madison.—Hanover Ind, Rev J F Crowe, D D, for Ningpo Mission — 1 50

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Valparaiso ch 15; and Salem ch 2, bal to con Rev F P Cummins l m; South Bend ch fem miss soc 1 — 18 00

Pby of Crawfordsville.—Alamo church — 6 00

SYNOD OF ILLINOIS.

Pby of Rock River.—Galena south ch ann coll 20, mo coll 28 42, "a friend," 10 — 58 42

Pby of Peoria.—Peoria ch, of which 50 is to con their Pastor Rev Addison Coffey l m — 89 65

SYNOD OF MISSOURI.

Pby of St. Louis.—Eagle Fork ch, Mrs Ann Ball, 1, St. Louis Co. Mo. And. J. Hibler, 5 — 6 00

Pby of Palmyra.—Big Creek ch 7, sab sch 3 — 10 00

SYNOD OF KENTUCKY.

"_____" to con Mrs P F Culbert and Mrs S P Lilly l m's 60; Mrs Sarah E De Haven 2 — 62 00

Pby of Louisville.—Mulberry ch proceeds of gold ring, 1 08; Louisville 1st ch mo coll 17 25, Mrs C W Short 20; Louisville 2d ch mo con 21; Big Spring ch 26; Shiloh and Olivet ch's, in part 14; Louisville 3d ch 17 50 — 116 83

Pby of Muhlenburg.—Salem ch in part — 10 00

Pby of Transylvania.—New Providence ch 23 10; Lebanon ch 31 30; Lancaster ch 33 30; Hanging Fork ch 54 50; Danville ch ann col addl 85 05, sab school in part 26 35, Doctor William Craig to con Mrs. Martha Ellen Craig l d 100 — 353 60

Pby of West Lexington.—Lexington 1st ch addl 8 95; Lexington 2d ch Rev J H Brown 5, H Brown1, A L Bartlett 2 50, E Dewees for scholarship at Allahabad 25, Mrs Dewees to ed *Mary Ann Dewees* at Allahabad 25; Frankfort ch 114 90, S Blair Todd 5; Bethel ch 44 — 231 35

Pby of Ebenezer.—Lebanon ch 5; Falmouth ch 2 20; Augusta ch 15; Sharon ch 15; all for sup of Rev C W Forman, Lahor — 37 20

SYNOD OF VIRGINIA.

Pby of Montgomery.—Locust Bottom ch — 20 00

SYNOD OF NORTH CAROLINA.

Pby of Concord.—Charlotte ch ann col 66 75; Rocky River ch addl 10 — 76 75

SYNOD OF NASHVILLE.

Pby of Holston.—New Providence ch 25; Rogersville ch 21 — 46 00

SYNOD OF MEMPHIS.

Pby of Memphis.—Bethany ch 27 45, Ladies' sewing soc 10 — 37 45

SYNOD OF ALABAMA.

Pby of Tuscaloosa.—Mesopotamia ch, coloured members for Monrovia — 6 61

Pby of E. Alabama.—Eufaula ch 10; Bethel ch 19 — 29 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Jackson ch sab sch to ed *Luther J. Halsey* at Spencer Academy — 25 00

Pby of Louisiana.—Lafayette Square ch N. Orleans mo con colls — 94 35

Total from churches — $4,263 06

LEGACIES.

Ashland, O, Legacy of Miss Elizbth Stockton 5; Danville, Pa, Legacy of D S Montgomery, dec'd, per Rev D M Halliday, 820 — 825 00

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

Recd from Treasurer of Synod for sup of Rev Messrs Campbell, Caldwell, and Woodside — 900 00

MISCELLANEOUS.

A Friend	1,000 00	
A Lady	500 00	
A Friend in a southern church	10 00	
Net proceeds of bond and interest presented by Alexander Montgomery, late of Danville Pa	1,136 84	
Marshall ch Mich, sab sch for sup of Rev H V Rankin, Ningpo	10 00	
A. B. C.	100 00	
From a family missionary box	1 00	
An unknown donor	50 00	
Cash left by a gentleman	2 00	
Ellsworth, O. W. Ripley	5 00	
New York, W. C.	5 00	
German Pbn ch Fort Wayne, Ia.	1 00	
Ladies' Jewish Missionary Society, Philadelphia	25 28	
		2,846 12

Total receipts in December — $8,834 18

Wm. RANKIN, Jr., *Treasurer.*

NOTICES.

Letters relating to the Missions or other operations of the Board, may be addressed to Walter Lowrie, Esq., or the Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., C. C. Jones, D. D. 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of ____ dollars in trust, to pay over the same in ____ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

The Foreign Missionary is published monthly by the Board of Foreign Missions, at the following prices per year, *payable always in advance:*

For a single copy, pamphlet edition,	25 *cts.*
" 8 copies, newspaper edition, *in a package to one address,*	$1.00
" 20 " " "	2.00
" 35 " " "	3.00
" 60 " " "	5.00

Each number will contain an attractive Engraving.

When copies of the newspaper edition are ordered, they will all be sent to one person in one package. If separately addressed they will be charged at twenty-five cents each.

*** Letters relating to this paper should be addressed, "Foreign Missionary, *Mission House,* 23 *Centre Street, New York.*"

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M.D. Treasurer.

TO PASTORS IN THE SYNOD OF GEORGIA.

Our brethren of the Georgia Synod may rest assured that those who have the management of the Board of Publication most sincerely appreciate the cordiality and kindness with which the agent and colporteurs within their bounds have been met, and the strong manifestations of interest which the Board has in various ways received. It would be in the highest degree ungrateful, to say the least, for the Board not to do everything in their power to meet the views of such valuable and efficient friends. We beg our brethren, however, to remember that it is impossible for others to see the effect of particular plans proposed, as they can be viewed by those who have the management of these concerns; and that, as trustees of the funds sacredly committed to their charge, the Board are in conscience bound to use them as in their judgment will best subserve the interests of the whole Church.

In all cases where pledges have already been made, they will of course be to the letter fulfilled; but we trust brethren will see that in all such cases as are contemplated in the action of the Synod, the cash should be forwarded when the books are ordered. The present amount of the capital of the Board will not warrant them in sending out large supplies of their stock over the country, where there might not be the prospect of a speedy return.

A COLPORTEUR'S RECEPTION IN SPARSELY SETTLED DISTRICTS.

A colporteur who had been labouring where the population was sparse, and the privileges for hearing the gospel were few, thus speaks of his reception:

"I may add that I have been very much encouraged amongst those living in sparsely settled districts where the privileges of God's house are not enjoyed. with such, I hold prayer-meetings twice or three times a week, as I travel: they hear the word of truth from me with earnest attention. Some of them have made a profession of religion, and many of them, I trust, are savingly converted. Our tracts have been the means, in God's hand, of turning some of them from their sins to inquire what they must do to be saved."

A COLPORTEUR'S MISSIONARY LABOURS.

All our readers are doubtless aware that along our canals, railroads, and other public works, there is a large population greatly in need of evangelical instruction, which is but seldom reached by the labours of pastors, or even of missionaries. Our colporteurs are doing something for the supply of this destitute class, as the reader will see from the following extract from a colporteur's report.

"I have been travelling in the neighbourhood of the canal and new railroad, where there are hundreds of Irish, and many other poor people who are destitute of either the Bible or any other book. This is where all my tracts were distributed, and where my books were donated. I have assembled them at private houses, and spent evening after evening in reading Scripture, and praying, and distributing tracts. How it rejoices my heart in the Lord to see the care-worn sinner at such meetings, and to see the eager attention which is paid to the precious promises of the Redeemer, and the glad tidings of *salvation;* and when the meeting breaks up to hear the hearty response of 'God bless you,' and 'when will you come again.'"

AN ADMIRABLE SUGGESTION.

We transfer from the *Presbyterian Herald* the following admirable suggestion in reference to minister's libraries.

"A correspondent in our last paper, threw out some valuable suggestions as to the influence of a supply of good books, in the minister's library, upon the congregation to which he ministers. We have been pained, very frequently, in visiting worthy ministers in our Western churches, to see the meagerness of their supply of good books, and to learn from them their anxious desire to possess more, but the impossibility of their doing so, from their limited resources. We recur to the subject, now, to suggest, that where churches make what are termed donation visits, some two or more members, of the congregation, where they know that the minister stands in need of books and cannot get them, should combine and present him with "The minister's library" published by the Presbyterian Board of Publication. No more acceptable gift could be bestowed upon a pastor, in most cases, and certainly none, the reflex influence of which would more speedily descend upon the donors. Reader, if you really love your pastor, and wish to make him a better preacher than he now is, and are desirous of presenting him something nice, send for this library, and surprise him with the reception of it. If he should, at first, seem to feel a slight mortification at being thus treated, he will soon get over it, and we predict that he will preach you a better sermon the next week after he receives it, unless he is incorrigibly lazy, which we take for granted is not the fact, or you would not keep him as your minister."

A PASTOR HELPING ON THE GOOD WORK.

We take the liberty of inserting the following extract from a letter recently received from a neighbouring pastor, for the benefit of all whom it may concern. How many pastors will follow so praiseworthy an example?

"*Dear Sir*—At the late meeting of the Synod of ———, in your address you mentioned some startling facts, of whole Presbyterian churches being destitute of the Confession of Faith. I have no doubt there are just such instances, most lamentable indeed, and in no small degree owing to the indifference of pastors to circulate this and other books of the Board. I have repeatedly obtained copies and circulated them among my people, and aided colporteurs in doing the same. I have recently (since the meeting of Synod) paid all the families in my congregation (ninety-nine) *pastoral visits*, and have made it my *duty* to ask each family whether they have a copy of the Confession of Faith or not; and if not, urge them to buy one, saying I would procure them from the Board. *Twenty-nine* families have consented to take them, in addition to those already supplied, and I really feel I shall have done a good work when these copies are put into their hands. But how many pastors might go and do the same, yea, far more. And who can estimate the good that would result! I wish *we Presbyterians* were more distinctively such. Enclosed I send the money for *twenty-four copies* of the Confession of Faith."

PROSPECTS OF THE SABBATH-SCHOOL VISITOR.

As no little interest is felt by many in regard to the newly begun Sabbath-school newspaper, it affords us great pleasure to state that its prospects for success are highly encouraging. From all quarters of the Church orders are coming in, with expressions of strong approbation of the enterprise and great satisfaction with the numbers already issued. A well-known pastor of one of the most important churches in one of our largest cities says, "The Visitor is the best paper of the kind I ever saw." We can certainly do much more as a church through this and other methods than we have heretofore accomplished. Let us have a mind to the work.

THE PRESBYTERIAN RECORD'S TESTIMONY.

We do not know that we can do a better service to our readers than occasionally to let them see how our labours are appreciated in various parts of the Church.

The following is from the *Presbyterian Record*, published at Nashville, Tennessee, a paper to whose kind offices we feel much indebted.

"BOOKS PUBLISHED BY OUR BOARD OF PUBLICATION.

The more we become acquainted with these books, the more we are delighted with them, and are thankful for their publication.

Our Publishing Committee have shown, we think, great wisdom in their selection, and have thus conferred a rich blessing on our religious reading community. Many of them, it is true, have long been familiar to the Christian world, and their sterling merits have been almost universally admitted by all the friends of evangelical truth, for ages past. But their republication in our age of speculative innovation, on almost all subjects connected with Bible truth, is eminently calculated, not only to enlighten the blind, to support the weak, and to confirm the wavering, but to diffuse abroad wherever they may be circulated, a knowledge of those cardinal doctrines of revealed truth, the belief of which is essential to salvation. The minor and more modern publications of the Board, many of them quite small, contain such happy elucidations of scriptural truth and of Christian practice, as must render them not only agreeable and entertaining to all readers, more or less, but peculiarly attractive to such as have a taste for that kind of reading, which abounds in simple narratives, or in biographical sketches of individuals, in their religious faith and practice. Another desideratum in relation to these books, to which allusion has been often made is, that they are so handsomely gotten up. This we consider no small recommendation on their behalf."

BREAD CAST ON THE WATERS.

A most faithful and valuable colporteur of this Board, who had laboured on the steamboats at one of our western cities, has, within the last year, engaged in the service of the Board of Foreign Missions, among the Indians of the far West. In a letter received some time since from this brother, he states, that he had no idea what good he was doing when employed on those steamboats; that when he went among the Indians, he found away there in the far West, some of the books he had disposed of on the boats at C——.

NEED OF COLPORTEURS.

The following article which was published under the above caption, we take from the *Presbyterian Herald*. We presume the writer did not intend his statements in any way to reflect on the Board of Publication. Certain we are that the Board has always been as liberal in its arrangements as a proper regard to the safety and good management of the funds of the Church would permit. The brother suggests the proper remedy for all such difficulties, and we thank him for his word in behalf of the good work.

A pastor in a country congregation realizing the need of the excellent books of the Presbyterian Board of Publication among his people, wrote to the committee of the Board at Philadelphia, asking of them the donation of a congregational library to his congregation. The committee replied, that, as the means of the Board were limited, they had to be very discriminating, and could not grant his request in full, but would meet him half way, i. e., for every dollar sent, they would give two dollars' worth of books. Then the pastor tried for a whole year to bring his people up to the spirit of raising twenty dollars, that such a library might be purchased; but he utterly failed, and could not interest them in the subject. Again he wrote to the committee at Philadelphia, asking on what terms they would sell him fifty dollars' worth of books, he intending to purchase, if possible, on a credit, sell the books and make a return of the money. They answered that they would sell on a credit of six months, but required security or a reference from some merchant near said pastor, to some mercantile house at the North. Now it turned out that there was no merchant any where near said pastor, who knew any thing about any house at the north, of course the required reference could not be secured. Thus the whole matter appears to be hedged up. The pastor sees the necessity in every family for such books, and sees it growing stronger every year, yet want of interest in his church people, inability to secure the proper reference, and his own poverty, (which keeps him from borrowing or advancing the money himself,) have all tended to prevent the accomplishment of his desires. How, Mr. Editor, shall this pastor manage things so as to succeed in this matter?

If the late appeal to the churches, by the Board of Publication were answered by the lifting of collections in all our western churches, then colportage might meet the wants of this pastor and his people. But the case of this congregation is only one of a thousand in the wide West. The call is equally loud from all parts of the land, and the necessity equally pressing. Let the churches respond promptly to the Board's call, and our delightful books will be scattered like autumn's ripened fruits over our broad and happy land. AYTCH.

NOVELS IN POETRY AND PROSE.

The following advice, which one of the most eminently useful and judicious ministers gave to one of his children on the choice of books to be read, deserves to be remembered by all.

"Characters are speedily discerned by their choice of books. Novels in prose I need not now forbid; ignorant as you are of their bad tendency by experience, you, I am persuaded, trust me on that head, and will never sacrifice time, affection, nor attention to them. But beware of novels in *verse*. Poets are more dangerous than prose writers, when their principles are bad. Were Lord Byron no better poet than he is a man, he might have done little harm; but when a bad man is a good poet, and makes his good poetry the vehicle of his bad sentiments, he does mischief by wholesale. Do not be ashamed of having never read the fashionable poem of the day. A Christian has no time, and should have no inclination for reading that has no real tendency to improve the heart."

A PILGRIM OF MORE THAN NINETY YEARS.

A minister of the gospel who was once called to witness the death of the most aged member of his church, a lady ninety-two years of age, deaf and almost blind, says, "As I entered her chamber, she lay upon her bed, her eyes were closed, and she was pale as death. I approached her, seated myself by her side; but she did not perceive me. I thought she was dead. But while I gazed upon her marble countenance, I saw her lips moving; and bringing mine ear down close to them, I heard her whisper these words which she had committed to memory nearly a century before; 'adoption is an act of God's free grace, whereby we are received into the number and have a right to all the privileges of the sons of God'—'and if children, then heirs, heirs of God, and joint heirs with Christ'—'O Lord, receive thy unworthy child through Jesus Christ, Amen.' What a lesson, thought I, is this for all, but especially for children and youth! I conversed and prayed with her, and she soon sweetly breathed out her soul to God.

LICENTIOUS PERIODICALS.

At a recent meeting of the London Tract Society, it was stated that there are no fewer than ten stamped newspapers of an infidel tendency, the circulation of which, throughout the country, is not less than eleven million seven hundred thousand. There are six unstamped newspapers, of which the circulation is six million two hundred and forty thousand. Of miscellaneous publications of evil tendency, there is a circulation of not less than ten million four hundred thousand. Of the worst class of all, the circulation amounts to five million two hundred and fifty thousand. In this country there are, doubtless, as many as in Great Britain, when the population is taken into account.

NOTICES OF NEW BOOKS.

MEMOIR OF MRS. AGNES ANDREW, of Paisley. Illustrative of the Triumphs of Faith in Humble Life, by the Rev. Peter Mearns, Coldstream. 16mo. 108 pages. Muslin gilt.

This is an interesting illustration of simple-hearted piety in the humbler walks of life. The earlier part of Mrs. Andrew's life was spent as an operative in one of the bleach-fields of Scotland. The labours of a neighbouring minister, who was accustomed to hold meetings among the girls employed in the establishment, were blessed to her conversion. She afterwards married, and became a widow, and whilst holding much precious communion with the widow's God, laboured also to do good to all within the reach of her conversation or influence. Few can read this simple memoir without profit. We regard it as an important addition to the "annals of the poor."

THE BRUISED REED AND SMOKING FLAX: to which is added A DESCRIPTION OF CHRIST. By Richard Sibbes, D. D., 1620. 16mo.

To those who are familiar with "Sibbes' Christian's Portion," another work from the pen of the same author will need no further commendation. The republication of this spiritual and excellent old book has been repeatedly recommended to the Board. The title itself will suggest to any devotional mind themes for refreshing meditations. This edition is printed in fine clear type, and the style has been somewhat modernized.

A VISIT TO THE HOLY LAND, THE YOUNG JEWESS, THE RED BERRIES, AND THE TWINS. 16mo. 36 pages.

A series of narratives with these titles makes up another juvenile volume, which the Board has just added to their stock of entertaining and instructive reading, designed specially for the benefit of the young. Our youthful readers will here find four true stories, very well told, and also five very prettily engraved pictures. This little book will of course find its way into Sabbath-school libraries, as well as to many firesides.

THE RAGGED SCHOLARS, PERILS IN THE DESERT, AND THE AVENGER STAYED. 16mo, thirty-six pages.

Another interesting and excellent juvenile book made up of four brief narratives, and illustrated with four wood cuts, the first of which is particularly well executed. The stories of the Ragged Scholars will give a very good idea of the operation of what are called ragged schools among the poor of London.

NEW TRACTS.

THE LIGHT HOUSE, or Jesus Christ the Light of the World.

LOVE NOT THE WORLD, an address to the Lovers of the world.

THE DUTY OF FAMILY RELIGIOUS INSTRUCTION. By the Rev. John P. Carter.

These tracts are all on subjects of the highest importance, are written with reference to practical effect, and bear upon their exterior a favourable introduction, from the cheerful and handsome covers in which they are gotten up.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, IN THE MONTH OF DECEMBER.

Presbytery of Albany.	
2d ch Albany, per Rev Dr Sprague (of which $30 to const Mrs Sarah Jane Vosburgh and $30 to const Miss Mary M Olcott hon mems)	173 11
Presbytery of Bedford.	
Rye ch, per Mission House N Y	8 87
Presbytery of North River.	
Rondout ch, per Rev B T Phillips to const Stephen Osterhondt, Walter B Crane, Mrs Eliza F Crane, Rev B T Phillips and Mrs Mary E Phillips hon mems	150 00
Presbytery of New York.	
1st ch Brooklyn	77 18
Presbytery of Philadelphia.	
Central ch Philadelphia. A Friend	25 00
Presbytery of Washington.	
Washington ch, per Rev J S Brownson	42 57
Presbytery of East Hanover.	
Chesterfield ch per Rev J D Dudley, a Friend	3 00
Presbytery of New Castle, Del.	
Mrs D W Gemmill	5 00
Presbytery of Baltimore.	
Graceham, John Stewart	5 00
Presbytery of Montgomery.	
Christiansburg ch, Wm C Hagan	1 76
Presbytery of Orange.	
Charlotte ch per Mission House, N Y	36 50
Presbytery of Concord.	
Rocky River ch per Rev D Penick	12 00
Presbytery of Western District.	
Brownsville ch, per Rev J E Bright Dr Charles Read to const self hon mem 30; Prosperity ch per Rev Robt McCoy 5	35 00
Presbytery of Zanesville.	
Brownsville ch 12 62½; Washington ch 20 75; Chandlersville 16; Norwich 15 22	64 59½
Presbytery of Richland.	
Frederick ch	9 31
Presbytery of Columbus.	
Mt Pleasant ch	4 60
MISCELLANEOUS.	
Rev S W Watkins, Troublesome P O, N C, Miss A P Warner, Binghampton N Y, 1	6 00
Total	659 49½

A. W. MITCHELL, *Treasurer.*

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 5th of December, by the Presbytery of Florida, the Rev. Jesse W. Hume was installed pastor of the Presbyterian Church in Tallahassa, Florida.

On the 19th of November, by the Presbytery of Zanesville, Mr. Robert Robe was ordained as an evangelist, with a view to a mission in Oregon.

On the 19th of November, by the Presbytery of Zanesville, the Rev. Wm. M. Ferguson was installed pastor of the church of Uniontown.

On the 8th of December, by the Presbytery of Florida, Mr. Wm. E. Hamilton was ordained as an evangelist.

The Rev. Robert McGuigan, late of the Free Church of Scotland, has accepted a call from the churches of Union and Keosauque, Iowa. His post-office is Birmingham, Van Buren county, Iowa.

The Rev. R. E. Sherrill, formerly of Pontotoc, Miss., has taken charge of the church in Somerville, Tenn.

The Rev. W. C. McPheeters has accepted a call to the Presbyterian church in Marshall, Mo.

The Rev. S. B. Cheek was installed pastor of the Columbia Church, on the 10th ult., by a committee of Transylvania Presbytery.

On the 8th inst. the Presbytery of Clarion ordained Mr. Laverty Grier, and installed him pastor of the churches of Bethesda and Bethlehem.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. Simeon Brown and the church of Zanesville, Ohio, has been dissolved, he having accepted an agency for the West for the Board of Publication.

The pastoral relation between the Rev. Ebenezer Erskine and the Penn Church, Penn Township, Philadelphia, has been dissolved.

CALLS.

The Rev. John Woodbridge, late of Greenport, Long Island, has accepted a call to the Presbyterian church at Saratoga Springs, New York.

The Rev. S. J. P. Anderson, of Norfolk, Virginia, has received a call to the Central Presbyterian Church, St. Louis, Missouri.

The Rev. Samuel D. Alexander has accepted a call to the Freehold Village Church. His address will be Freehold, Monmouth county, New Jersey.

The Rev. James W. Alexander, D. D., has accepted a call from the Duane Street Presbyterian Church, New York, on condition that his resignation of the Professorship he now holds in the Theological Seminary at Princeton, New Jersey, is accepted by the Directors of that Institution; and also by the General Assembly. Among the reasons for his decision, is that of impaired health, induced by *too sedentary* a position.

The Rev. J. L. Rogers has accepted a call from the church at Waynesborough, Georgia.

The Rev. Moses A. Hoge, of Athens, has received a unanimous call to become the pastor of the Zanesville Presbyterian Church, vacated by the resignation of the Rev. Simeon Brown.

DEATHS.

The Rev. S. S. Templeton of the Presbytery of Tombeckbee, departed this life on the 1st of December last.

LICENSURES.

On the 6th of January the Presbytery of Philadelphia licensed Mr. James M. Crowell to preach the gospel.

MISCELLANEOUS.

The Rev. Edmund C. Bittinger, Chaplain in the Navy of the United States, has been appointed Chaplain of the new steam-frigate Susquehanna, bound to China, and thence on a cruise round the world.

A new Presbytery, to be called Cedar Presbytery, has been formed by the Synod of Illinois, by a division of the Presbytery of Iowa.

The Post-office address of the Rev. John K. Kornyn, is Warsaw, Wyoming county, New York.

On the 6th of January, the Rev. William C. Windel was received by the Presbytery of Philadelphia as a foreign minister on probation.

Rev. Daniel L. Gray having accepted the appointment by the Board of Missions, of Missionary Agent for the Synod of Memphis, has resigned his charge at Henderson, Kentucky, and removed to Memphis.

The Rev. W. H. Woods has become the stated supply of the church of Six Mile, Jackson county, Missouri. His post office is Sibley, Missouri.

The Rev. B. D. Thomas has accepted an invitation as stated supply of the church of Raleigh, Tennessee.

The Rev. James D. Mason has accepted the appointment, by the Board of Missions, of Missionary Agent for the State of Iowa. His post-office is still Davenport, Iowa.

The Rev. W. C. Mason, of Ohio, has become the stated supply of the Davenport church.

The Rev. Joseph Templeton, of St. Louis, has been appointed Missionary Agent for Missouri, but has not yet signified his aceptance.

The Rev. Samuel C. Logan, formerly of South Hanover, Indiana, has accepted an invitation to labour as stated supply of the church in Constantine, Michigan.

POST-OFFICE ADDRESS CHANGED.

The post-office address of the Rev. Seth Howell, Columbus, Ohio, is now Mount Sterling, Madison county, Ohio.

The Rev. David Wells, Dirt Town, Georgia, now Laurens C. H., South Carolina.

Varieties.

THE "OLD WAY" OF THE PURITANS.—The Puritan Recorder says, "From various quarters, we have received letters commending the spirit of our journal. The number in the religious community, who wish to understand 'New England Theology,' and adhere to the 'Old Way' of the Puritans is rapidly increasing. Rev. Dr. Woods, of Andover, has commenced a series of articles showing what the Theology of the Puritans is. No man in New England is better qualified to do this."

EMIGRATION TO MEXICO.—It is said that more than seven hundred persons of both sexes have moved into Mexico, from the United States, intending to settle permanently. A tract of territory at the confluence of the San Antonio and San Rodrigo rivers has been appropriated for their residence.

LIBERALITY OF POPERY AT ROME.—The Pope has withdrawn from the American residents in Rome, the right to worship in the Protestant form within the walls of the city.

In a letter addressed to the London Times, the Earl of Winchelsea states, "that the English Protestants are not allowed to have a chapel within the walls of Rome." "The present place of worship," says the noble lord, "for Protestants at Rome, is an old granary over the pig market, the noise and stench of which render it the most disgusting place of the kind I ever entered.

THE GOSPEL AS AN ELEMENT OF PROGRESS.—The sons of Chinese peasants could read and write, when the princes of England were ignorant of both. China has since made no advance; while England has reached a height of civilization, that no one at that time could have formed any idea of. England has had the gospel, China has been without it. This accounts for their relative change of position.

EPISCOPAL THEOLOGICAL STUDENTS.—One of our exchange papers says, it is an alarming fact that candidates for the ministry in the Episcopal church have greatly *decreased* of late years.

METHODIST PERIODICALS.—The Northern Advocate says, that the Methodist Episcopal Church now issues about 175,000 copies of periodicals in a year; half of this number is made up of large weekly journals.

THE CINCINNATI BOOK TRADE.—The aggregate amount of the book trade in Cincinnati is estimated at $1,000,000 per annum. There are some thirty bookstores in the city; three stereotyping establishments; ten binderies; and twenty-nine power presses, of which fifteen are running principally on book-work. One of these is constantly employed on German publications.

THE CURSE OF A FORTUNE.—The Records of the French Police mention the case of a lady who came unexpectedly into a large fortune, and immediately fell into profound melancholy. She expected to be robbed every moment, and at length locked her doors, and received food through a small window. She soon became afraid of being poisoned, dismissed her cook, and starved herself to death.

CHANGES OF MINISTERS AND CHURCHES.—Since the rising of the last Assembly, while only two ministers are known to have withdrawn from the Old School connection, seven ministers, with six churches, embracing nine hundred and seventy-one members, have withdrawn from the New.

NOTHING LOST BY KINDNESS.—A Colonel Daniels, who recently died in England, bequeathed to a "certain bookseller in New Haven, Connecticut," whose name he did not remember, £400,062. He gives as a reason, "that the said bookseller showed me many marks of kindness and courtesy, and visited me during a sickness of several days." "Be not forgetful to entertain strangers," says Paul, "for thereby some have entertained angels unawares."

ECCLESIASTICAL INCOME.—The Church of England is supposed to have an annual revenue of fifty millions of dollars—a tax which bears with insupportable weight upon the people. A large portion of this is for the clergy. The cost to the country, of the parochial clergy, in tithes alone, amounts to about thirty millions of dollars, making an average of twenty-five hundred dollars a year, to the ten thousand seven hundred and eighteen benefices. This is all monopolized, however, by some seven thousand incumbents.

A FRENCH PROTESTANT CHURCH IN NEW ORLEANS.—The noble design of erecting an edifice for the use of the French Protestants of New Orleans has been started, and with some prospect of success. That city contains some fifty or sixty thousand French population, the larger portion of whom are Roman Catholics. The little band of French Protestants, headed by their pastor, the Rev. P. Wolf, formerly of Canada, have already accomplished much good, and have subscribed with primitive liberality toward the erection of a house of worship, and now appeal to their brethren throughout the land, to aid them in their enterprise.

THE CLERGY OF MEXICO.—A pamphlet published in Mexico, states that the income of the clergy of that country, amounts to $20,000,000 per annum. They are also in possession of landed property representing an enormous capital. The revenues of the General Government itself are stated not to exceed $6,000,000.

AN OLD MEETING HOUSE.—The old Presbyterian church in Bensalem, Bucks county, Pennsylvania, is said to be, with one exception, the oldest Presbyterian house of worship in Pennsylvania. It "stands in the same churchyard in which William Tennent preached. Whitefield also laboured in that vicinity, and the Log College was hard by the spot." The old building has been remodelled and improved, and was re-opened for public worship on the 18th of December.

A SABBATH-KEEPING WHALER.—The new whale-ship Arctic, which recently sailed from New-Bedford, is commanded by Captain Charles Gillet, a member of the Evangelical church in Kingston. Captain Gillet carries his religion to sea, and is governed by religious principles in conducting a voyage. On the Sabbath he holds religious services on board his vessel, and does not lower a boat on that day to take whales, however great the temptation. He has been blessed—making short voyages, and returning with a full ship.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Domestic Missions, p. 18. Texas, p. 18. Benefits of Church Extension, p. 19. Many Houses of Worship may be easily finished, p. 19. A Good Resolution, p. 19. Plan for Benevolent Contributions, p. 19. A Psalm, p. 20. Receipts, p. 20.

BOARD OF EDUCATION.—I. Ministerial Education: Prayers, Funds, and Principles, p. 21. II. Christian Education in Schools, Academies and Colleges: A Very Great Mistake, p. 22. Hanover College, Indiana, p. 22. Two Female Schools in Georgia, p. 23. Miller Academy, Ohio, p. 23. Receipts, p. 23.

BOARD OF FOREIGN MISSIONS.—Enlargement of the Missions, p. 24. Receipts of the Board, p. 24. Recent Intelligence, p. 24. Africa: Mission near the Equator. Narrative of Exploring Tours, p. 24. India: Allahabad Mission—Letters on Mohammedanism, p. 26. Furrukhabad Mission. The Heathen have no rest, p. 27. Choctaw Mission—Report of Spencer Academy, p. 27. Geneva: Notices of the Church and of the World, p. 28. Receipts, p. 28. Notices, p. 29.

BOARD OF PUBLICATION.—To pastors in the Synod of Georgia, p. 30. An Admirable Suggestion, p. 30. A Pastor helping on the Good Work, p. 30. Prospects of the Sabbath-school Visitor, p. 30. The Presbyterian Record's Testimony, p. 30. Bread Cast upon the Waters, p. 30. Need of Colporteurs, p. 31. Novels in Poetry and Prose, p. 31. A Pilgrim of more than Ninety Years, p. 31. Licentious Periodicals, p. 31. Notices of New Books, p. 31. Receipts, p. 31.

MISCELLANEOUS.—Hastening it in His time, p. 17. Extent of the Universe, p. 17. An Example Worthy of Imitation, p. 17. Church Colonizing in New Orleans, p. 17. Ecclesiastical Record, p. 32. Varieties, p. 32.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 3. | PHILADELPHIA, MARCH, 1851. | PRICE PER YEAR, *Fifty Cents.*

THE RECORD A HIGHLY PRIZED VISITOR.

As the churches will naturally desire to know the success and prospects of the Record, it gives us pleasure to state that the subscription list has been considerably increased since the commencement of the present year. There have been some discontinuances, and a few of these—shall we tell it?—have been *ministers in our own connexion to whom it was sent gratuitously!* But the additions to the subscription list very much exceed the losses. Last year we printed 11,000 monthly, we now print 12,300, and are receiving new subscribers almost every day.

To show what is thought of the Record, we subjoin the following extracts from letters received from as many different sections of the country. Many more of a similar character might be added.

"The Home and Foreign Record is a most highly-prized monthly visitor. May God prosper the Record and bless it wherever it goes in the salvation of souls."

"I can but add my humble testimony to the worth of the periodical and shall do all in my power to extend its circulation."

"Of the success and great usefulness of the Record no one can doubt."

"The Record has made such a favourable impression where it has been read, that I hope to procure several more subscribers."

STATISTICAL REPORTS FROM CHURCH SESSIONS.

It is highly desirable and important that there should be a full and accurate annual report of the statistics of the Presbyterian Church. Heretofore, on account of neglect in some, and carelessness in making out the report in others, the tables printed in the Minutes of the Assembly have been scarcely an approximation to the truth. It will be recollected that the last General Assembly adopted a new schedule for those reports, the form of which may be found in the Appendix to the Minutes of the Assembly for 1850. Will not pastors see that this duty is attended to?

PLEASANT WORDS.

How very gratifying are pleasant words, to all, the rich, the poor, the high, the low, all classes enjoy pleasant words. They cost nothing, they are free, all have the privilege of using them; but, alas, too few use them, some are almost strangers to them. In the words of the wise man, "Pleasant words are as an honey-comb, sweet to the soul, and health to the bones." Yes, as honey is sweet to the taste, so pleasant words are sweet and cheering to the heart. Pleasant words are full of kindness, no bitterness in them, they truly savour of things that are good. Ye that are morose and gloomy, by their influence, if you feel sad and desponding, try, O try to speak pleasantly to all around, and you will find they are indeed "health to the soul;" your own soul will be cheered and softened by them. "The words of the *wise* are pleasant words."—*Presb. Herald.*

From the Independent.

MY BIRTHDAY.

"O world! so few the years we live,
Would that the life which thou dost give
Were life indeed."
Coplas de Manrique.

Once more complete the yearly round,
I reach the quick returning bound
From which I ran:
Swift as the winged arrow speeds,
Behind me far the way recedes,
A wasting span!

I pause to count the perished years,
And weep with unavailing tears,
Their rushing haste:
Like shipwrecks scattered on the strand,
They lie half-buried in the sand,
A fearful waste.

Yet 'tis not that our years are few,
And speeding all so swiftly through,
That moves the tear;
'Tis that the golden moments given,
A treasure to lay up in heaven,
Are squandered here.

O thou whose Spirit only gives
The life in which my spirit lives,
To thee I call:
Mould every purpose to thine own,
And let me give to thee alone,
My life—my all. W.

THE CONSTRAINING POWER OF THE LOVE OF CHRIST.

Love to Christ is a motive equal to all emergencies. There is a ruling passion in every mind; and when every other consideration has lost its power, this ruling passion retains its influence. When they were probing among his shattered ribs for the fatal bullet, the French veteran exclaimed: "A little deeper, and you will find the emperor." The deepest affection in a believing soul is the love of its Saviour. Deeper than the love of home, deeper than the love of kindred, deeper than the love of rest and recreation, deeper than the love of life, is the love of Jesus. And so, when other spells have lost their magic, when no name of old endearment, no voice of onwaiting tenderness can disperse the lethargy of dissolution, the name that is above every name, pronounced by one who knows it, will kindle its last animation in the eye of death. And when other persuasives have lost their power—when other loves no longer constrain the Christian—when the love of country no longer constrains his patriotism, nor the love of his brethren his philanthropy, nor the love of home his fatherly affection—the love of Christ will still constrain his loyalty. There is a love to Jesus which nothing can destroy. There is a leal-heartedness which refuses to let a much-loved Saviour go, even when the palsied arm of affection is no longer conscious of the benignant form it embraces. There is a love which, amidst the old and weary "feel" of waning years, renews its youth, and amidst outward misery and inward desolation preserves its immortal root—which, even when the glassy eye of hunger has forgot to sparkle, and the joy at the heart can no longer mantle on the withered cheek, still holds on, faithful to Jesus, though the flesh be faint. This was the love which made Paul and Silas, fatigued and famished as they were, and sleepless with pain, sing praise so loud that their fellow-prisoners heard and wondered. This was the love which burned in the apostle's breast, even when buffeting the Adriatic's wintry brine, and made the work which at Rome awaited him, beam like a star of hope through the drowning darkness of that dismal night. This was the love which thawed his pen, when the moan of wintry winds made him miss the cloak he left at Troas, and impelled him to write to Timothy a testamentary entreaty to "hold fast" the truths which were hastening himself to martyrdom. Devotedness to Christ is a principle which never dies, and neither does the diligence which springs from it.—*Hamilton.*

THE MOTHER'S REWARD.

I saw a little cloud rising in the western horizon. In a few moments it spread over the expanse of heaven, and watered the earth with a genial shower. I saw a little rivulet start from a mountain, winding its way through the valley and the meadow, receiving each tributary rill which it met in its course, till it became a mighty stream, bearing on its bosom the merchandise of many nations, and the various productions of the adjacent country. I saw a little seed dropped into the earth. The dews descended, and the sun rose upon it; it started into life. In a little time it spread its branches and became a shelter from the heat, "and the fowls of heaven lodged in its branches."

I saw a little smiling boy stand by the side of his mother, and heard him repeat from her lips one of the sweet songs of Zion. I saw him kneel at her feet, and pray that Jesus would bless his dear parents—the world of mankind, and keep him from temptation. In a little time I saw him with the books of the classics under his arm, walking alone, busied in deep thought. I went into a Sabbath school, and heard him saying to a little group that surrounded him, "Suffer little children to come unto me." Long after, I went into the sanctuary, and heard him reasoning of "righteousness, and temperance, and judgment to come." I looked, and saw that same mother, at whose feet he had knelt, and from whose lips he had learned to lisp the name Immanuel. Her hair was whitened with the frosts of winter, and on her cheek was many a furrow; but meekness sat on her brow, and heaven beamed in her dim eye glistening with a tear; and I thought I saw in that tear the moving of a mother's heart, while she reverted to days gone by, when this Boanerges was first dawning into life, hanging on her lips, listening to the voice of instruction, and inquiring, in childlike simplicity, the way to be good: and I said—This is the rich harvest of a mother's toil; these are the goodly sheaves of that precious seed which probably was sown in weeping; and your grey hairs shall not be "brought down with sorrow to the grave," but in the bower of rest you shall look down on him who "will arise and call you blessed," and finally greet you where hope is swallowed up in fruition, and prayer in praise.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. Reese Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

Clothing.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Samuel D. Powel, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

NOTE.

The space allowed us in the Record was exhausted before we had presented a third of our matter. There are a number of letters under the head of "*Fruits*" excluded, exceedingly interesting, from the *South* and *West*. We have over *forty letters*, conveying intelligence of the *Religious instruction of the coloured population*, of most gratifying character: and many other items, which we are compelled to postpone to our next number.

TO SEVERAL FEMALE MEMBERS OF THE CHURCH.

Mission Rooms.

Christian Friends and Helpers—We are glad to learn that you take the *Home and Foreign Record*. You see that it is considerably enlarged this year. It is a *cheap paper*, costing not more than *five cents* a number, and containing an account of all the benevolent and missionary operations of our Church from month to month: and thus, making our ministers and members acquainted with what the Church is doing for the Redeemer in our country, and in foreign countries, it is a *most useful paper*. The officers of the different Boards, whose duty it is made to edit the paper, in their several departments are trying to make it *an interesting paper:* a paper not only for ministers and elders, a paper not only to be taken into the monthly concert and missionary prayer-meeting, but a paper for private members: to be taken into our families, for ourselves and our children and friends to read, that we may have our memories refreshed, and our hearts revived, and our prayers quickened in the great work of glorifying our Lord upon the earth. Yes, we need something of the kind, by God's blessing, to revive us thus. We know the happy influences of this very Home and Foreign Record, and of kindred publications. We have lived in town and country. We have felt the dull influences of the world, and the effect of care and occupation on our hearts. We want something to give us *expansion:* we want a view out on the world to enlarge our conceptions: we want to know how it is with our Christian brethren in the great kingdom of grace; how it is with mankind estranged from God: what we as a branch of Christ's church are doing, and what other branches of Christ's church are doing. Open the Holy Scriptures. Read the precious pages! A Saviour's life: His dying love: His living care: His animating promises: the day of glory yet to settle on his Church, and make it cover over all the world. The soul expands—rejoices. Bring the Record of what Christ's people are now doing, that they may fill up the measure of their duty to him and to their perishing fellow-men. The father reads to his listening loved one and their dear children: or the tender mother reads. "No," saith son or daughter—"let us read, and you listen." We are not at home, we have gone abroad. Now we are with the faithful domestic missionary in the crowded city, visiting with him, the rooms of the poor, the sick and dying: we are in his prayer-meeting: his Sunday-school: his growing church: we leave him rejoicing in his work. Now we are in *the South*, on the plantations, attending meetings with all the household, at the country church, in the midst of an attentive people. We are *in the West:* the village bell calls us to worship: here is the missionary—this is his smiling field, won from the frightful deserts: we pass along, and see a new church rising in the wilderness. Hear the hymns of praise from their Sabbath-schools of bright and lovely children! We are *beyond the Mississippi;* here are missionaries, whose circuits skirt the silent plains over which the wave of life is creeping. Their voices are heard by the listening Mexican and the wild Indians across their lines. Lo! we are *at the Rocky Mountains!* we descend into the valleys, and *on the shores of the great Pacific* we enter churches and greet the heralds of the cross. And all along as we have come, there has been the colporteur, descending rivers, climbing mountains, traversing plains, exploring towns and districts, and disseminating the word of life, and works that tell mankind of the things to be believed, and the things to be done: and we have met with young men called of God, as was Aaron—pursuing their studies with their eyes and hearts upon the ministry, making the hearts of parents, brothers, sisters, and the hearts of all God's people glad: and we have stayed in places with the multitude, and seen them licensed, ordained, and sent forth to preach the unsearchable riches of Christ. But we are suddenly *beyond the seas.* We are in Africa, in Asia. We see the idols, the temples, the crowds of debased heathen. But the ambassador of Christ is there! Come into his Christian church on this heathen ground: into his schools: here are the trophies of redeeming love. The Lord is present in power: he is converting the heathen to himself. We catch the reviving light from point to point all over the world. We see the Spirit of God at work at home and abroad. Thousands and tens of thousands of God's people are labouring, praying, striving. The kingdom of sin, and darkness, and misery is giving way. A mighty work of regeneration is going forward on the earth. We bless God, we belong to the noble army of God's people. We sympathize with them. We awake to renewed prayer and effort. We conclude our hour of reading and conversation. Our spirits are refreshed, our hearts softened in love, our zeal quickened, our life becomes more active, our influence is more powerful in our own field assigned us of God. We shall not live unto ourselves, but unto Him who loved us, and gave himself to die for us.

Tell us: will not the Home and Foreign Record be a useful paper if it does this for us. It has done this for some *we know.* Why may it not do the same for all. We trust it may.

But you have *an objection* to the Home and Foreign Record. What is it? "Why much is said about *money* in it: and the duty of *giving:* and it seems intended very much to *raise money.* We want to hear more of *fruits* and *works* of the Church." You know that according to the arrangement of the Church, an arrangement entered into to secure economy, promptness, and efficiency and careful supervision, all the moneys which she raises for sending out and supporting ministers and missionaries at home and abroad, for building churches, for publishing books, and educating her sons for the gospel ministry, she intrusts to her *central committees*, or *Boards* as we call them; and to these Boards she commits the conduct of these great operations, and regularly demands from them an account of all that they receive, pay out and do, every year. More than this, the Church wishes to know from time to time what the Boards are doing, what is the state of their treasuries, and whether they need more labourers, or more funds, that she may come up to their aid and support. Under these circumstances, we are obliged sometimes to tell you the state of our treasuries, and beg you to think a little of your Lord's work, and help us on if you can. This is all. You will see the propriety and necessity of it. And we do not mean to put any more into the paper about money than we are obliged to do. And if the Church will enable her agents to keep all her operations going forward without it, we will not say a word on the subject. But if she does not, and she holds her agents responsible, we shall have to do it.

Now, perhaps, Christian friends, you have not thought upon the subject with your usual carefulness and accuracy. The other Boards can answer for themselves. We will answer only for the Domestic Missionary Board. Do you know that nearly *one-third* of all our *active* ministers in our Church are in connection with your Board of Domestic Missions? You do not send these brethren a warfare at their own charges, surely not. Does it take a little sum to aid near *six hundred* strong men in the field? Think too of the *number of new churches* you are building? We had to answer the calls of four new churches last week, and it took near six hundred dollars? And how much do you suppose it requires *weekly*, to meet all the claims against the Board of Domestic Missions for building churches, supporting missionaries and so on? Why taking the average for eight weeks past, we require *over twelve hundred dollars per week* from *the office in Philadelphia alone.* What the *Western Committee at Louisville* pays out weekly we cannot definitely state on the moment, but it is *a very considerable amount*, and added to the sum paid out in Philadelphia, the average amount per week would be much larger. Do we not need then a pretty full and constant stream of solid help from the Church to keep *all her works in motion?* If you bear these things in mind, you will hereafter sympathize with your Church in her struggles to glorify God. You, Christian friends, have always been forward in the Lord's profession and service. We have too many instances of your zeal and devotedness, to doubt that you will continue to be efficient helpers in the Master's cause. Helpers you have been, helpers you are, helpers you will be. We receive many encouraging tokens from you, sent by your own hands in various ways. The good Lord pour upon us all his Holy Spirit, and enable us to live unreservedly to his glory. But as you wish to hear something to cheer you, let us now beg you to read the specimens of precious fruits in the vineyard we cultivate, that you may know that means, and labour, and prayer are not spent in vain.

FRUITS.

Revival.—Faithful Pastoral Visiting.

Connecticut, Dec., 1850.

The attendance on the means of grace is better, and a larger number are inquiring what they must do to be saved. Early in November our stated Thursday evening lectures become so full that our place of meeting was too strait for us; and so deep was the feeling manifested by many, especially among the young, that we found it necessary, in order to meet the new state of things, to multiply the means of grace: and especially we deemed it expedient to appoint an inquiry meeting once a week, in which instructions more suitable to the

case of each individual might be given, than can be in a public lecture. The attendance on these meetings is about fifteen, and the meetings have been seasons of great interest and solemnity. Some of those who attend are now rejoicing in hope, and give promise of being an honour to the Church of God.

A special prayer-meeting, to supplicate the influences of the Holy Spirit upon the church and congregation, has been also held from house to house on Tuesday evenings, and has been well attended. The graces of at least some of God's professing people have been revived, and earnestly have they besought the Lord that he would arise, and cause his face to shine, that this people may be saved.

Besides the young who attend our inquiry meetings, there are many older persons—heads of families, and others—who appear to be much concerned about their salvation. In a very general pastoral visitation, which I have recently made, seldom have I found an individual unwilling to converse on the subject of religion: and in some instances have found and left them in tears. Yesterday afternoon, I called upon a family who seldom attend church, in reference to a little secular business, and found the lady weeping. On my referring to her feelings, she stated that she had been reading one of our Sabbath-school books, and was led to feel that she was a great sinner—that she had felt so for some weeks past, and had been praying for mercy; but that being unwell, and the weather unfavourable, she had not been able to get out to church. I mention this as a single instance out of many, to show the secret and silent work the gracious Spirit seems to be carrying on in our community, and often in quarters where we least expect it.

The good work thus far has been characterized by a deep sense of sin, and of the lost condition of the soul; it has been without noise or confusion. It seemed to commence imperceptibly, and has increased till we have been graciously permitted to witness some very striking displays of Divine power and grace. R. G. T.

Activity.

New Jersey, January, 1851.

During the past quarter I have preached sixty sermons in eight or more different places, mostly, however, in my own field; visited a considerable number of families and schools; distributed and put in circulation a goodly number of good tracts, papers, and books; and in general, in the midst of much unfaithfulness and many hindrances, endeavoured to sow the good seed of life. I have seen Sabbath breakers reformed, the careless become attentive, the indifferent interested, and I hope some sinners converted. E. E.

Progress.

New Jersey, December, 1850.

A few years ago, there were three taverns in the bounds of the congregation, all thronged on the Sabbath. At present we have but one, and hope before long to get rid of it also. The church, at that time, was very poorly attended; they could scarcely raise one hundred dollars to support the gospel at home. At present the church is well attended, and the people can raise three hundred dollars to support the gospel among themselves, and some little for the cause elsewhere. There seems to be a growing and steady attendance on the means of grace.

J. M.

Fidelity and Success.

Coal Region, Pennsylvania, Dec., 1850.

This mission is almost exclusively to coal miners. In the four villages which it originally contained, there was no church organization, no Sabbath-school. It was an unbroken moral wilderness, the Sabbath was a day of drunkenness and rioting, and Schuylkill Valley was notorious in all the surrounding country for its open and unblushing wickedness. This was in July, 1848. On the 3d February of the present year, our church was organized with twenty-one members; eighteen on certificate, and three on profession. The Lord poured out his Spirit upon this new organization, and on the 24th of March thirty-six were added by profession; in July, one; and December 15, four. There are two stone houses of worship erected, in a neat style of architecture, with lecture rooms in the lower stories, in which we worship at present, not having funds to complete the upper rooms. I organized three Sabbath-schools when I entered on my labours, which have been sustained all the time. A parochial school was commenced in one of the churches last May, and a second in the other church in September. I had to walk eight miles and preach twice on the Sabbath, and walked often many miles through the week to attend evening meetings, and visit the people. A month ago, or rather two months, another village was added providentially to this extensive field; a mining village, hid among the mountains, containing about six hundred souls. I went there to visit a sick man who was anxious about his soul; he died expressing a hope in Christ. I went to see him every other day for two weeks. I attended his funeral, and the people expressed a strong desire for preaching. I told them that if they would come to the church at Middleport on the one Sabbath, I would preach at their village on the evening of the other. The village is two miles from Middleport. As there are no horses kept here but those which work at the mines, we have all to walk. This has added greatly to my labours; every other Sabbath I preach thrice, and walk twelve miles. In this village there was no religious instruction of any kind. I organized a Sabbath-school two weeks ago, which is well attended, and the people seem to be interested generally. There are a great many Romanists among this population; they come occasionally to hear me preach; I treat them kindly, and they all pay me great outward respect. W. R. G.

Progress.

Coal Region, Pennsylvania, Dec., 1850.

The school-house in which we worship at present is now well filled every Sabbath. I suppose it can seat comfortably one hundred and fifty; this is a decided increase in our regular congregation. Our people here are now making strenuous efforts to complete our church edifice, which has been in an unfinished state since May last. All the money is subscribed but fifty dollars, which can be raised; this will complete the church, with two hundred dollars we expect from the Church Extension fund.

A committee of the Presbytery of Luzerne met here on December 8th, and organized a church of twenty-two members: ten of whom were received on certificate, and twelve on profession of their faith; four adults were baptized. One of their number was chosen and ordained to the office of ruling elder. The church being organized, the little band of disciples sat down to the table of our Lord to commemorate his dying love. It was delightful to see this little company in this place entering into covenant with God. It was a solemn time; we felt that Christ was himself at his table. A number were prevented from joining the church, some from sickness, others we considered it advisable that they should wait until the next season. Some of those who joined us were young converts; the Spirit of God was working silently amongst us; there was no excitement; we held no series of meetings; nothing but the stated preaching on the Sabbath, and prayer-meeting during the week. Though silent, yet it was a genuine work. But a few, however, were the subjects of this work; there are many under deep impressions still. S. A. G.

Result of Revival.

Ohio, December, 1850.

The result of the outpouring of the Spirit of God upon us about two months ago, was, that the few sickly, half-starved lambs of the flock that had lingered here for years, were very much quickened; whilst their number was strengthened by an addition of three heads of families the most respectable in the town. These were admitted by examination to the communion of the church, at the same time they brought all their children with them to enter into covenant with God and his Church, and were baptized. This people have never been so generally and so deeply interested in the preaching of the gospel as they are now. Never have they thought so much, and been so deeply impressed with the desirableness of a permanent ministry. The people flock in crowds to hear the gospel, and our place of worship is becoming too strait for us. I hope another season will find us able, and at least willing, to tax our own ability to the utmost, for the erection of a more commodious edifice in which to worship the God of our fathers. S. H.

Family Worship in every Family.

Ohio, January, 1851.

In this church, I find that every family have the altar of prayer erected, and morning and evening send up their petitions to a throne of grace. This feature is as encouraging to the heart of the missionary as it is profitable to them. May they continue in it. L. A. B.

Necessity and Progress of Home Missions.

Ohio, January, 1851.

When I came here eleven years ago, the Presbytery of Sidney numbered only about five or six efficient members, and they were at such a distance from each other that it was hard for them to have a quorum at their meetings, some of them having to travel one hundred miles or more. Now see the change. If you will look at the Minutes of the last General Assembly, you will see that there are twenty-eight ministers on the ground which was then covered by the Presbytery of Sidney. Truly, we may say, "The Lord hath done great things for us, whereof we are glad." The Presbytery of Maumee was struck off from the Presbytery of Sidney, and now the Presbytery of Finley is, by an act of the Synod of Cincinnati, at its last session, struck off with some six ministers, and our territory is yet too large by one half, embracing seven counties in the north-west part of the State. In closing up my labours as your missionary in this place, I would not be considered as unmindful of the source whence all our help cometh. And while I express my gratitude, I may say, without error, that I also express the feelings of the churches where I have so long laboured and suffered.

I can truly say, that had it not been for the aid afforded us by the churches, through the Board of Missions, probably one half or three fourths of the little churches now in the bounds above mentioned, must have remained without the stated ordinances of God's house until this day. Now, in conclusion, as it may be my last communication to the Board from this point, permit me, as their unworthy servant, to make one remark for the encouragement of the churches who are engaged in the glorious work of sending the gospel to the destitute.

Christian brethren and sisters, who enjoy all the comforts and blessings of the gospel, and all worldly good things necessary to your comfort in this life, if you, by contributing a small portion of the talents committed to your care for improvement, can cause the hearts of the destitute to sing for joy, and the wilderness to blossom as the rose, and the desert to become a fruitful field—if you can thus strengthen the hands, and encourage the hearts of your unworthy servants, who are engaged in this glorious, but self-denying work, surely you ought to thank God and take courage. P. C.

These pleasant items of intelligence will certainly be grateful to all who love the Lord, and are looking for his salvation on the earth. We close them for the present.

SYMPATHIZE WITH YOUR BRETHREN

WHO ARE LEADING THE VAN ON OUR FRONTIERS.

Hear some recent statements from different points, West and South.

Hard Field.—"When I came here I found no preaching except one sermon in two weeks by another denomination, in a community of some three thousand inhabitants! And though there is a flourishing and promising village here, situated on the rail-road, and a rich, well-settled country, settled ten or twelve years, yet there is not a meeting-house or minister of any denomination, or any organized church, except a small one of the Methodist connexion! And what renders things still worse, is the complete failure of former attempts. There are in this field the ruins of three church organizations, attempted by denominations not our own, and the bad example of some who stand high in the Church! Another difficulty here is, the number of dead professors; some who were members of churches elsewhere, are now infidels or Universalists; others are Sabbath-breakers, and neglecters of religious duties. Another difficulty is the different connexions to which Christians have belonged—Seceders, Congregationalists, New and Old-school Presbyterians, from different parts of the world. It has been my object to unite them together. The prospect now seems flattering."

Pastor's Library.—"I am informed by Brother Hill that you are in the habit of donating to your missionaries the Minister's Library, and am requested by him to write to you on this subject, as he was requested by my friends to secure me some books which I very much need at this time. My library is small, and mostly composed of classical and literary books, as I have heretofore been engaged in teaching. *My Commentary I was compelled to sell from necessity*, and I greatly need the Minister's Library, and have not the means to purchase it, as my family expenses will eat up my salary, which is small for such an expensive country. I have been labouring here six months, and during that time have used neither milk, butter, tea nor coffee, at my table. The books will be thankfully received by one who is

willing to sacrifice happiness and comfort, and to endure privations, to labour in this destitute field."

And now for a PASTOR'S STUDY! described by a brother.—"Before coming out here, the venerable Dr. Alexander, of Princeton, showed me a letter from a member of this Presbytery, asking for more labourers. He was very particular to remark, that whoever came out should not come looking for "*feathered nests.*" Two of us responded to the call. Providence has so ordered it, that I, being a single man, have found my nest pretty well feathered thus far. But I cannot say the same for my brother who came out with me. He has now a family of five, besides himself—a wife, two children, a sister, and a nephew. Let me explain myself. He occupies *one half of a house*, that is, two rooms, one above the other. The upper room, 14 by 7, in size answers the purpose of a bed-room, and an omnium gatherum. The lower one, which is *only three feet wider*, answers for a bed-room, sitting-room, dining-room, nursery, *kitchen and study!* That part of this room which comprises his study, is literally four feet by five and a half, being hemmed up in one corner by the foot of a bed and the stove. The family, in all honesty, are cramped, and feel it very much, having never experienced the like before. My excellent brother is, by nature and practice, *a student.* He is a thorough-going Presbyterian minister, a capital hand at out-door work in the congregation, and no less able as a student in the midst of his books. But, my dear sir, what could reasonably be expected of him *as a student* under such circumstances? Just imagine to yourself, the chorus of sounds continually filling that *small* room! Not only from the living voices—from the oldest to the youngest—but also those emanating from the rattling, and buzzing, and hissing of the culinary department! All these sounds, in themselves innocent enough, and quite necessary—but *studying* in the midst of this family melée, I consider quite out of the question. The practical inference then is, that the congregation ought to have a *Parsonage* for their minister, and they know and acknowledge it. But they need a church building no less; and they are talking of that too, but they are not able to accomplish both objects. I think these facts furnish material for an argument, which a certain class of able men at the East can appreciate as a reason why they should help the feeble congregations and ministers of the West." And we may add throughout all our frontier settlements.

And a *Pastor's Wife.*—"My salary and subscriptions from the church have not supported us by a considerable sum, since we came here. This deficiency has been supplied chiefly by my wife's labour, teaching music, and a few girls in our house, with some assistance from me. That I might not be compelled to engage in teaching to any extent, *but have my time to devote to my high calling*, she has laboured often beyond her strength, and is still for the same object willing *to do all she can.*" The full appropriation asked for this brother by his Presbytery, has been allowed by the Board.

TREASURY AT PHILADELPHIA.

Receipts for January, 1851.

SYNOD OF ALBANY.

Pby of Londonderry.—Londonderry ch	$30 75
Pby of Troy.—2d Pres ch city of Troy	445 87
Pby of Albany.—Mrs Mary Speer, Balston Spa ch	1 50
Pby of Saratoga.—Ballston ch	33 00

SYNOD OF BUFFALO.

Pby of Wyoming.—Pres ch of Wyoming	30 00
Pby of Buffalo City.—Penfield ch mon coll for past year 12; Pendleton and Wheatfield chs 12 30	24 30
Pby of Michigan.—Orion and Independence	7 00

SYNOD OF NEW YORK.

Pby of Hudson.—Dr J S Crane of Goshen Pres ch	10 00
Pby of North River.—Matteawan ch (2 payments) 35; Newburg ch additional 10	45 00
Pby of Long Island.—Southampton ch ann coll	25 00
Pby of New York.—Brick ch ann coll 1212 79; Williamsburg ch ann coll in part, 32 37; Duane st ch Sab Sch Miss Association 65; Chelsea ch, N Y in part 151 27	1461 43

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—New Providence ch 34; Westfield ch addl 1; Lamington ch ann coll addl 15; 1st Pres ch Rahway 80	130 00
Pby of New Brunswick.—Cranberry ch 35; 1st ch Princeton 3	38 00
Pby of West Jersey.—Williamstown ch 7 61; Greenwich ch 50	57 61
Pby of Newton.—Hackettstown ch 45; Blairstown ch 20; Knowlton ch 16; Belvidere ch 40	121 00
Pby of Luzerne.—Churches under care of Rev S H Gayley	21 09

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Robert Creighton, Esq, 6th Pres ch 10; Sab sch class in Great Valley ch 2; "A Friend" 10th Pres ch for sustentation fund 30, and for Dom Miss 25, Hon R C Grier 10, Dr W Shippen 5, Mr W Kirk 5, Mr H Catherwood 3, making together 78 from 10th ch; From Central ch as follows: By teachers of S S to con Rev W H Green, pastor, an hon mem 50, Mr J A Freeman 10, Mr Thos Beaver 10, Mr G C Napheys 5, Mr J F Taber 5, Mr James Wray 10, Mr J W Campbell 3, Mr C Hickling 1, Miss E King 1, making 95; Cohocksink ch 20; "Mrs S" 2d Pres ch, for California 10; 9th Pres ch, special deposit for Books (addl) 26 86	241 86
Pby of Philadelphia 2d.—Doylestown ch 21 22; Deep Run ch 4 78; Bridesburg ch 17 50	43 50
Pby of New Castle.—Forks of Brandywine church 50 60; "Rock Cent So." 7 20; Dover ch 8 16	65 96
Pby of Donegal.—Marietta Presbyterian ch	12 00
Pby of Baltimore.—Franklin street ch Balt 140; Bethel ch 12; Long Green ch 10 70; Same ch, Warren Factory Station 6 30; F Street church Washington city 91	260 00
Pby of Carlisle.—Petersburg ch 14; Fem Miss Soc Petersburg ch 18; Mr Brandson's children same ch 75 cents	32 75
Pby of Northumberland.—Shamokin ch	7 00

SYNOD OF PITTSBURGH.

Pby of Redstone.—Clarksburg ch, addl to const Rev E Quillan an hon mem	24 45

SYNOD OF OHIO.

Pby of Richland.—Frederick ch 6; Fem Miss Soc of Frederickstown ch 50 cents	6 50

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Camden ch	2 00
Pby of Lake.—La Porte ch	40 00

SYNOD OF ILLINOIS.

Pby of Sangamon.—North Sangamon ch	10 20
Pby of Wisconsin.—Milwaukee ch	5 00

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Church at Everettsville	16 00

SYNOD OF GEORGIA.

Pby of Georgia.—St Mary's and Linton Grove chs	21 50
Pby of Hopewell.—New Hope ch	9 00
Pby of Cherokee.—Summerville ch 17; Canton ch 3; Roswell ch 23; Pleasant Green ch 17	60 00

MISCELLANEOUS.

L Kirkpatrick, Esq. N Brunswick 150; Mrs. S E Baxter, Kesnick Depot, Va 1 50; Rev R C Galbraith, Baltimore 3 70; "J H" 7 50; "S." Summit Hill, Pa 2 50; Mrs E P Lewis, Blairsville, Pa 15; Rev J McCord, Amenia, N Y 1 50; C L Stewart Dickson, Honesdale, Pa 5; F C M 65 cts; Mrs A B, Clark co, Va 10; Rev Geo Hall, Pennington, N J 1; Rev C. R Lane, Tunkhannock 5; M T Dunlap, Greenwich, N Y 2; Jacob Sutphen, Brockport, N Y 3 50; A Young Friend of Missions, New Year's gift 1; A H R, N Y, 5	214 85

LEGACY.

Legacy of the Late Archibald McCallum, of Robeson co, N C, per Rev H McLean	50 00
Total	$3604 12

TREASURY AT PITTSBURGH.

Receipts for January, 1851.

SYNOD OF WHEELING.

Pby of Washington.—Elizabethtown and Wolfs Run chs 10; West Liberty ch 21; Claysville ch 35; Fairview, a little Sab sch boy 12 cts	66 12
Pby of New Lisbon.—Liverpool ch 6; Champion ch 8	14 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Beulah ch	42 00
Pby of Redstone.—Uniontown ch, (of which from sewing soc 16 87, and Miss Duncan's Sab sch class 1 32) 107 25; Laurel Hill ch 50; New Providence ch 20	177 25
Pby of Ohio.—Monongahela City ch in part to const HENRY FULTON and ISAAC VANVORES hon mems 68; Hopewell ch addl 19; Racoon ch 39 19	126 19
Pby of Allegheny.—West Nebo ch from Mr Thos Cratty 5; Butler ch in part 35	40 00
Pby of Beaver.—Unity ch	5 83
Pby of Erie.—Evansburg ch 1; Conneautville ch 7 50, ($5 of which by ladies;) Girard ch 1 75; Sturgeonsville ch 3 25; Franklin ch 8; Sandy Lake ch 3; Amity ch 4; Meadville ch 30	58 50
Pby of Clarion.—Licking ch 5; Mill Creek ch 2 22	7 22

LEGACY.

Legacy of Robert McFarland, Jr (less Tax) per Executor	23 75

CHURCH EXTENSION.

Meadville church	10 00
Total	$570 86

CLOTHING.

From Miss Soc of Cadiz ch box valued at	75 53

TREASURY AT LOUISVILLE.

Receipts in the Treasury at Louisville, Ky. during the month of January, 1851.

Lebanon ch Ohio per Rev C Levenworth	$80 00
Naddy Run ch in part do do	36 00
do do do	32 52
Fellon Springs ch in part per Rev C Levenworth	34 45
Buck Creek ch do do do	25 05
Mrs Mason Urbana do do	5 00
Individual donation in Dayton, O. per Rev C Levenworth	97 00
Pisgah ch West Lex Pby per I S Berryman	15 00
Geo Benson part of Note per Rev C Sturdevant	100 00
Danville Ky (in part) do do	165 35
Harrodsburgh do do do	65 00
Nicholasville do do do	77 00
Perryville do do do	16 75
Lancaster do do do	19 00
Washington Ky in part do do	25 00
Female Miss Soc Maysville Ky balance of 150 to sustain Rev Mr Scott Mo per Rev C Sturdevant	50 00
One individual of same ch do do	5 00
Mrs M C Irwin Fayette co Ky do do	5 00
A few persons in Richmond Ky do do	19 25
McCord ch addl Ky do do	56 15
Lexington 1st ch coll Ky	57 45
Dr R J Breckinridge	45 00
Ladies Dom Miss Soc Ky	33 00
Indianapolis ch Ind addl	55 00
Louisville 2d ch per Rev E P Humphrey	100 00
New Washington ch per Rev Wm C Walker	5 00
Mulberry ch Ky per Rev J D Paxton	11 00
Mrs F Dewees Lex Ky to sustain miss'y in the West	100 00
Oquawka ch Henderson co Ill per Wm R Talbot	5 00
Louisville 1st per Miss M A McNutt	20 00
Mulberry chs Morton 5, Mrs E Morton 50, per C Sturdevant	55 00
Wm Hanna 10, Step Hanna 2, per C Sturdevant	12 00
Shelbyville in part do do	55 00
Shiloh and Olivet addl do do	37 00
Mrs Hall's last year sub do do	5 00
Coll in Sab Sch Oxford Ohio do do	3 00
Rising Sun Ind ch per Rev W H Moore	6 00
Louisville 1st ch (in part)	30 00
Do do do	50 00
Do do do	50 00
Shiloh and Olivet do	10 00
South Presb ch coll Galena Ill per Rev Thomas Foster	44 00
Goshen ch Ky (in part) per F Snowden	88 00
C J Cist per Rev W W Hill	2 50
Louisville 4th ch mon con per Mr Stone	10 65
Perryville ch Ky per Rev Wm E Crawford	16 00
Clayland ch Vincennes Pby Ind per Jas R Alexander	2 00
Indiana ch Vincennes Pby Ind per Jas R Alexander	6 80
Upper Ind ch do do do do	17 20
Mount Hope ch Ind per D A Wallace	2 50
Adams ch Tenn per Rev J W Ogden	6 00
James Griffith Tenn per Rev J W Ogden	5 00
Jamestown do do do	1 50
Concord do do E S Campbell	3 65
2d ch Memphis do do John Hancock	62 50
Truro ch Ohio do W R Brice	3 75
Honey Creek ch Ohio do Edward Wright	7 00
Bath do do do	9 00
Brunswick ch Ill do Wm J Frazier	6 00
Graham ch Ind do Dan'l Lattimore	5 00
Cambridge ch Ind do F P Monfort	8 00
Ebenezer do do do	5 00
Newport ch Mo do Jos F Fenton	3 05
Washington ch Mo do do	3 50
Lynn Grove ch do J S Fullerton	5 75
Marion Iowa do do	3 45
Raleigh Tenn do Dan'l L Gray	36 55
Holly Springs Miss do do	120 00
Union ch Ind do Robt Irwin	11 50
Hopewell ch Ind do do	11 05
Yorktown do do do	9 25
Total	$2341 66

J. M. RUTHERFORD, *Treasurer.*

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

☞ Letters for the Board of Education to be addressed to Rev. C. Van Rensselaer, D.D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

*** Remittances of money to be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

MIND AND CULTURE.

The ministry of the church is to be recruited from the mind and the culture of the rising generation. The talent should, if possible, be of the best, and the culture of the highest. The natural endowment is to be discovered in time for early training, and tested to a reasonable insurance of future usefulness. The culture is to be applied to the germ, and the twig as it grows must be bent as the tree is to be inclined. The whole work of education should therefore be conducted on the basis of religion. The child must be trained from the first in the way he should go. The nucleus of character should be developed by the Christian standard, and the nurture and admonition of the Lord must form and preserve the principles of the future minister of the gospel. The servants of the sanctuary should be more of them like Samuel, dedicated to the Lord, and sanctified from infancy. Then the office of the ministry will be more sought as the chosen sphere in which the devotion of the soul to Christ shall find its happiest exercise and fairest expression.

A PASTORAL LETTER

TO CANDIDATES FOR THE GOSPEL MINISTRY.

Issued by the Board of Education of the Presbyterian Church.

Presbyterian Education Rooms,
Philadelphia, February, 1851.

Dear Christian Brother—May "grace, mercy, and peace," be given unto you "from God our Father, and Jesus Christ our Lord." Few stand in greater need of a divine, helping power, than one, who like yourself, is a candidate for the office of the holy ministry. We deem it a privilege to address you, in behalf of the Church, a few fraternal words with a view to practical improvement, and have selected as a topic, the importance of reading and studying the Bible, the great and good book of God, written by "holy men of old, who spake as they were moved by the Holy Ghost." Our object is to urge upon your attention the daily, prayerful, intelligent and conscientious study of the Bible.

Among the motives which should consecrate the word of God to every Christian, and more particularly to a candidate for the ministry, is the great fact that,

I. The Bible contains the only plan of salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved" is the substance of prophecy, the joyful hope of promises, the solemn prefiguring of moral and ceremonial law, and the grace and glory of evangelical precept and exhortation. The Bible keeps before the mind and heart the atoning sacrifice of the Lord Jesus Christ. It exalts the Son of God as the Saviour of sinners. It is filled with salvation by grace. The Bible is the student's help in preserving his interest in the plan of redemption through the merits of another. As a dying sinner, you need to be reminded daily of the first principles of the gospel of Christ; as a future minister of the Church, you need to be thoroughly indoctrinated into all that pertains to the scheme of reconciliation between God and man. Therefore, dear brother, read, study your Bible. It will bring you every day to Calvary and Christ. "Search the Scriptures: for in them ye think ye have eternal life, and they are they which testify of me."

II. The Bible is the rule of life. Does the mariner require chart and observations to guide him over the seas? How much more do you and we require the instructions of the Book of Life in our journey to eternity? The Bible contains principles to regulate human conduct in every possible variety of daily circumstances and emergencies. "Thou shalt love the Lord thy God, and thy neighbour as thyself," is the high requirement of moral excellence it holds forth. Its precepts inculcate holiness in every form of virtue—meekness, gentleness, temperance, purity, brotherlykindness, diligence, forbearance, charity. The human heart, prone to undervalue these sacred graces, is constantly exhorted to their cultivation in the written word with the authority of its uncompromising and intelligible standard. The Bible, in the solemn and persuasive spirit of intimate friendship, converses with us about "holiness, without which no man shall see the Lord."

III. The reading of the Bible is auxiliary to devotion and to high christian attainment. "Sanctify them through thy truth; thy word is truth," is the petition of Christ in behalf of the spiritual welfare of his redeemed. The Holy Spirit, who indited the Bible, comes down to bless those who bend over its pages. The work of His own power is the instrument of grace to them that honour it. The word of God enjoins the necessity of daily prayer, of "praying always," of "continuing instant in prayer." Its truth is the ally of devotion, the help of the exercises which its precepts inculcate. Was there ever an eminent Christian that did not love his Bible? If any one does not read diligently the Holy Scriptures, it is proof that he has not made high attainments in the divine life. Nor can he ever rise to much elevation of Christian character, whilst neglecting communion with the Father, Son and Spirit in the sacred pages of Revelation.

IV. The Bible is a delineator of human character. There is a constant tendency to overlook our real condition, to forget our depravity, selfishness, pride, and natural aversion to divine things. The word of God is the Mirror of Human Nature, to reflect back the depths of our depravity. It delineates the character of man in all the reality of its imperfections, in all the perversity of its guilt. "Thou art the man" is the emphatic alarm of its secret-knowing pages. Yes, brother in Christ, the Bible describes us as we are; it lays open our evil hearts of unbelief; it keeps us in the dust; it makes us realize our sinfulness. Therefore, let us diligently read our Bibles.

V. The Bible is the text-book of the theologian. It is the repository of Christian doctrine—the storehouse of the truth of Heaven. A mind that is well versed in the knowledge of what is written, and that has long fed upon the abundance of Divine Revelation, has the intellectual preparation for the ministry which no other learning can supply. The great danger of students is in not going to the Bible for their mental resources. They often place more reliance upon some able text-book of human composition than upon the oracles of God. Some of them, owing to early neglect, have a very imperfect acquaintance with Biblical history — not so much, sometimes, as Sabbath-school scholars of ordinary attainment. And others, who make it a matter of conscience to read the Bible, day by day, are, nevertheless, unable to quote texts readily in proof of theological doctrine. The absurdity, as well as criminality, of this oversight of the word of God, in the preparations that aim at expounding and preaching it, is apparent. It is a great evil of the times. It is an evil that every candidate for the ministry is under the most solemn obligations to eradicate from the history of his personal experience. No minister can expect to preach "in demonstration of the Spirit and with power" who neglects the use of "words which the Holy Ghost teacheth." "The sword of the Spirit" is "the word of God." A verse of scripture, well applied, seals the exposition of doctrine with divine authority. The old maxim, "*a good textuist is a good theologian*" is true in all ages. A thorough knowledge of the Bible is indispensable to a thorough acquaintance with theology, or to the edifying proclamation of its gracious truths. We beseech you, therefore, to place your *main reliance*, in your preparations for the ministry, upon the word of God, and not upon the word of man.

VI. A practical acquaintance with the Bible affords comfort in sorrow and trial. We are born to sorrow; trials are our natural allotment. Especially must the faithful minister of Jesus Christ expect trial in standing up between the living and the dead, and "in warning every one night and day with tears." The minister needs consolation in the midst of the ordinary dispensations which come upon him, and in the official temptations and griefs more immediately connected with the sacred office. The Bible is to him, as to all, a chief source of strength, support and joy. "Thy testimonies also are my delight and my counsellors." "This is my comfort in my affliction; for thy word hath quickened me." "Thy statutes have been my songs in the house of my pilgrimage." You may be assured, young brother, that in reading diligently and prayerfully your Bible, you are laying up for yourself consolation against the time of trouble.

VII. The Bible is a stimulant of evangelical activity. Who, more than a minister, should glow with zeal, be forward in every good word and work, and be clad with the whole armour of God, down to the sandals of the "preparation of the gospel of peace?" And whence does the ambassador of Christ derive the enterprise and the energy to spend and be spent in his Master's service? Not exclusively from the Bible, but from the Bible as *one* of the means of this grace. In the universal spirit of its doctrines, in the fervour of its exhortations, in the joy of its rewards, in its examples of apostolic deeds and endurance, in the glorious light of the unceasing benevolence of the Son of God, the Bible furnishes animating motives to Christian activity. No one, more than a minister, has need of his Bible to arouse him to work for the advancement of the kingdom of Christ.

VIII. The Bible brings heaven to view with the glories of its everlasting rest. Our life of sin and sorrow is to end, if we are the Lord's, in perfect holiness and peace. The Christian minister is refreshed by the anticipations of "the glory that is to be revealed." With the Holy Scriptures in his hand, he looks upward with the gracious assurance that there is "a crown of righteousness which the Lord, the righteous Judge, will give him in that day." "This corruptible must put on incorruption, and this mortal immortality." Sweet to the believer in the hour of death is the life-giving "truth as it is in Jesus." Precious always has been its influence in preparing for the conflict with the king of terrors; and oh, how precious is the Heaven which its revelations, having brought to view in life, leave to

be entered upon at death, "to the full enjoying of God through all eternity!"

We have thus in a cursory manner and in a friendly and pastoral spirit endeavoured to "stir up your pure mind by way of remembrance" in regard to the sacred Scriptures. The most profitable mode of reading them is believed to be *at stated hours* of the day, in *regular course* and with *prayer*. Hoping that this communication may tend in some humble measure by God's grace, to strengthen your sense of the value of the Bible, and to increase your determination to become more and more familiar with its contents, in your preparations for the ministry,

We are your fellow-servants in Christ,

C. Van Rensselaer,
Wm. Chester.

In behalf of the Board of Education of the Presbyterian Church.

PASTORAL HINTS TO CANDIDATES.

Good Aims.—Aim with the most conscientious solicitude, at purity of motive in all your ministerial engagements.

Repress, to the utmost, the feelings of vanity, and pride, and the undue desire of popular applause.

Let the grand points in religion have the due prominence in your discourses.

Aim, in preaching, at the utmost seriousness and earnestness of manner.

Laziness Contagious.—A most curious instance of a change of instinct is mentioned by Darwin. The bees carried over to Barbadoes and the Western Islands ceased to lay up honey after the first year. They found the weather so fine, and materials for honey so plentiful, that they quitted their grave, prudent, and mercantile character, became exceedingly profligate and debauched, ate up their capital, resolved to work no more, and amused themselves by flying about the sugar houses and stinging the negroes.

Suffering.—There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweetness, all the sorrows of Christians do the same. Commend to me a bruised brother, a broken reed, one like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows.

Humility.—Remember, Moses wist not that his face shone. Looking at our own shining face is the bane of spiritual life and of the ministry. O for the closest communion with God, till soul and body, head, face and heart shine with divine brilliancy; but, oh, for a holy ignorance of our shining!

Bereavements.—O God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more when God is the operator, who afflicteth not *from his heart*, nor grieveth the children of men.

Christ's Intercession.—I ought to study Christ as an intercessor. He prayed most for Peter, who was to be most tempted. I am on his breastplate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference—he is praying for me.

Wearing out for Christ.—The oil of the lamp in the temple burnt out in giving light; so should we.

WORK AND CONTEMPLATION.

BY ELIZABETH B. BARRETT.

The woman singeth at her spinning-wheel
A pleasant chant, ballad, or barcarolle;
She thinketh of her song, upon the whole,
Far more than of her flax; and yet the reel
Is full, and artfully her fingers feel
With quick adjustment, provident control,
The lines, too subtly twisted to unroll
Out to a perfect thread. I hence appeal
To the dear Christian church—that we may do
Our Father's business in these temples mirk,
Thus, swift and steadfast; thus, intent and strong;
While, thus apart from toil, our souls pursue
Some high, calm, spheric tune, and prove our work
The better for the sweetness of our song.

Hint to Ministers.—The Rev. J. Brown, of Haddington, tutor in divinity to the Associate Synod, in a letter of paternal counsels and cautions to one of his pupils newly settled in a small congregation, wrote thus:—"I know the vanity of your heart, and that you will feel mortified that your congregation is very small in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ, at his judgment-seat, you will think you have had enough."—*Life of Dr. Waugh.*

Heart Work.—Heart work is difficult work.—Heart work is hard work indeed. To shuffle over religious duties with a loose and heedless spirit, will cost no great pains—but to set thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance upon him, this will cost thee something. To attain a facility and dexterity of language in prayer, and put thy meaning into apt and decent expression, is easy; but to get thy heart broken for sin, while thou art confessing it; melted with free grace, while thou art blessing God for it; to be really ashamed and humbled through the apprehensions of God's infinite holiness, and to keep thy heart in this frame, not only in, but after duty, will surely cost thee some groans and pains of soul.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE SCHOOLS, ACADEMIES AND COLLEGES OF THE PRESBYTERIAN CHURCH.

It is a common remark that *a great deal depends upon the education of the rising generation.* The truth of this remark is relied upon to gain attention to the following statement.

The Presbyterian Church, anxious to train up her children for God, has resolved to unite religion and learning in her public institutions. Without waging an indiscriminate warfare with those who differ from her in her views of education, she is aiming to establish on Christian principles schools and other institutions of a suitable grade, wherever it may be practicable. The oversight of this matter, especially so far as relates to feeble institutions, has been committed to the Board of Education.

The following are the educational statistics of our Church during the last year. There were in operation

100 *Schools* under the care of *Churches.*
34 *Classical Academies* under the care of *Presbyteries.*
11 *Colleges* under the care of *Synods.*
5 *Theological Seminaries.*

The following disbursements were made by the Board of Education during the same period, to assist in establishing and sustaining such of these institutions as needed aid, viz.

$1,435	for *Schools.*
2,064 89	for *Academies.*
2,750	for *Colleges.*
843	for *Theological Seminaries.*
$7,092 89	for all.

It is perfectly obvious that, without a good supply of funds, the operations of our Church in this department must be very unequal and deficient.

In 1848 a meeting was held in New York, for the purpose of forming a Society to aid feeble Colleges and Seminaries in the West; but it was finally resolved to engraft the contemplated movement upon the existing Board of Education. One of the motives which induced the New York pastors to favour this measure was the necessity of *systematizing* the whole work of aiding educational institutions. So many demands were made upon the churches in New York and vicinity by agents from the West, that it was deemed essential to the prosperity of the common cause to arrest what was felt to be a growing evil. The remedy proposed was to make the Board of Education the channel through which the donations of the churches were to be received and disbursed. Hitherto the Board have not been under any necessity of making a special appeal for Schools and Colleges. That time has, however, now arrived. *There is not a single dollar in the treasury.* Our school funds, which last year amounted to $7200, were chiefly derived from a balance of $2300 from the preceding year, and from a private donation of $4000.

Instead of encouraging agents to visit the East for the endowment of Colleges, &c., the Board of Education have acted upon the principle of endeavouring to secure endowments within the local territory of the institutions themselves, and of encouraging them to make this effort by the promise of some *annual* aid during this interval, or until they could take care of themselves. In this way the Board were the means of endowing a College last year, at a very small expense to the general treasury.

As a *specimen* of the wants to be supplied within the bounds of our Church, we refer to three colleges in the North-west—one in Illinois, one in Iowa, and one in Wisconsin. These institutions, in their preparatory stages, rather resemble academies; but with the growth of the States in which they are located, they will become in time flourishing colleges, and contribute largely to the supplies of the learned professions, and to the general elevation of the community. The Rev. John A. Savage of Ogdensburgh, who is known as one of our ablest and most worthy ministers, has recently accepted the Presidency of Carroll College, Wisconsin, but, as the college is in its infancy, a large part of his salary for a year or two must come from the Board.

A letter lately received from the West, and addressed to Dr. Krebs, and through him to the New York churches, contains the following statements:

"By turning to the Minutes of the Assembly, you will see there has been but little progress in the churches in this Presbytery for fifteen years. Our churches are not as promising as they were five years ago. The population is increasing, and our country is improving rapidly. Other denominations have their schools, academies and colleges, male and female. We have not one respectable institution of learning that we can call our own. Our children go to those of other denominations. In this way, the best portion of our youth are brought under other influences than our own. In former years I have made these representations to other ministers in the East, but without success: I now make them to you, and request you will take the matter under serious advisement, and inform me if anything can be done to furnish us the means whereby to educate our own youth. At the present time we need one male and two female academies in our bounds, of as good character and reputation as any in the country. $1300 for each, with what could be raised at home, would answer our purpose to begin with. . . . . Unless we can have such schools, I apprehend our churches will decline, until we will have to abandon them and seek other locations."

Other facts might be mentioned to show the absolute necessity of aiding our brethren in various sections of our Church in establishing and sustaining institutions of learning. We shall merely introduce an additional statement to illustrate the true working of the Assembly's plan of education. It is taken from a letter of the Principal of one of our academies.

"We think we can safely affirm, that our school conducted upon the principles recommended by the General Assembly, has proved these things, viz.

"I. That schools thus conducted are easily governed, the scholars being made kind and affectionate towards each other and towards the teacher, thus almost entirely dispensing with corporal punishment.

"II. That a due proportion of religious study is no hindrance to the acquisition of other knowledge. As those pupils, who are exempt, by the command of their parents, from studying the doctrines and order of the Presbyterian Church, do not excel in any respect (if they equal) those who make these a part of their study.

"III. That where church schools are started, and conducted prudently, no opposition need be feared. Our school is constantly increasing, so much so that we do not expect to ask any further aid from the Board."

These principles of education recommended by the

General Assembly, are not new. They are Bible principles: they are the principles of the Reformation; they are Puritan principles. In the language of Dr. Chalmers, "the schools for which we are pleading are scriptural schools, in the character and system of the good olden time—where the Bible and the Catechism are taught, and the minds of children are brought into contact with those holy principles and truths, by which alone they can be made wise unto salvation. We trust you perceive a momentous interest involved in the support and multiplication, not merely of schools, but of *such* schools." Our New England and Presbyterian fathers acted upon these principles in the olden time, in founding their schools and colleges. Nor is the plan of aiding feeble colleges a novelty. The buildings of Princeton College were originally put up by funds which the Synod of New York begged in Scotland, through the agency of Gilbert Tennent and Samuel Davies. More recently, the Society to aid colleges and seminaries in the West has been established by our New England and New-school brethren. Our own Church owes it to her past and present history to take a share in this great work.

It is hoped that the requisite aid will be given to the Board to carry their plans into successful execution.

Presbyterian Education Rooms,
Philadelphia, Feb. 1851.

HARD WORK AND COURAGE.

Educational institutions are not built up in a day. It takes time to consider the plan; time to lay the foundation; time to build the walls; time to put on the roof; time to furnish with men and apparatus; time to gather in students; time to secure results. We must be patient. But we must *work hard and take courage.* One of the poets of the day, Tennyson, has beautifully written:

> What time I wasted youthful hours,
> One of the shining, winged powers
> Showed me vast cliffs, with crowns of towers.
>
> As towards that gracious light I bowed,
> They seemed high palaces and proud,
> Hid now and then with sliding cloud.
>
> He said "The labour is not small;
> Yet winds the pathway free to all:
> Take care thou dost not fear to fall!"

Brethren, who are nobly and zealously toiling for the rising generation; whose hearts and hands are engaged in building up institutions of learning and religion to the glory of the Redeemer's name, who are founding schools, academies, and colleges in these "youthful hours" of the educational movement of our Church—to you, the poetry is reality, "*The labour is not small;*" but take courage, and "*Do not fear to fall!*" Let faith add energy to humility, and let enterprise be stimulated with hope!

ANOTHER PRESBYTERIAL ACADEMY, AT MONTPELIER, OHIO.

MAUMEE PRESBYTERY.

If the blessing of God accompanies Christian training, is not the Church wise in attending to the institutions of education? All admit that *Home nurture* is first of all in importance. But Christian nurture should not stop at home. Our sons and daughters need the inculcation of religious truth, wherever they go. The same covenant of grace must be kept in view at home, at the school, at the academy, at the college, and at the Theological Seminary.

The Presbytery of Maumee have resolved to establish, with the Divine blessing, an institution which shall secure suitable religious training for its youth in connexion with their advancement in other departments of knowledge. The following letter contains an account of the action of the Presbytery:

"The Presbytery resolved to attempt to establish a Presbyterial Academy in their bounds on the plan proposed by the Assembly, and appointed J. M. Crabb, Philip Condit, and D. S. Anderson, ministers, and Arthur Cleland, P. C. Parker, and Robert Ogle, elders, a committee with full powers to carry the plan into operation. The committee were further authorized to make application to the Board of Education for aid to sustain a teacher.

"The Committee met after the adjournment of Presbytery, and elected the Rev. James H. Anderson to give instruction in said institution. Mr. Anderson is an experienced teacher, and the Committee feel confident, that with the blessing of God on his untiring exertions, such an institution may be built up in this new and interesting portion of our country, if brother Anderson can be sustained in its infancy. It is to be located in Williams county, near Montpelier, in the bounds of the congregation of West Bethesda. This church has very kindly granted, without charge, the use of their house of worship until a more suitable house can be erected. It is designed that the course of studies shall be varied and extensive, embracing all that is necessary to enable young men to enter with credit to themselves institutions of a higher order. The daily exercises of the school will be opened and closed with reading the Scriptures, prayer; and catechetical instruction in the doctrines and duties of the Christian religion, will claim the attention of the pupils a part of the time daily."

"COME OUT OF HER, MY PEOPLE!"

ST. JOSEPH'S COLLEGE, KY.

This is the name of a Roman Catholic seminary located at Bardstown. A difficulty arose some time since between the students and the faculty, from the recent enforcement of a rule requiring the Protestant students to kneel in the chapel at the ceremony called "the elevation of the host," when the priest lifts up the consecrated wafer in sight of the people. Heretofore, they had only been enjoined to respectful and quiet behaviour. They could not kneel in adoration without in fact adopting Romanism and forswearing their own belief. On the attempted enforcement of this outrage, they sent a committee to the President to ask a repeal of the law. The *Presbyterian Herald* says:

"He answered them, as he says, by quoting the rule, and remarking, 'There it is; it is all you may ever expect from me.' The feelings of the young gentlemen were hurt by this abrupt manner. They had looked for something which, though it might be firm, would yet be kind. They retired, and immediately some twenty of the Protestant boys, constituting almost all the large ones, left the college. *Some hours after* they had left, some of the professors came up and told them that the law was repealed, and offered them many inducements to return, but without avail. Their rights had been infringed, and their endeavours to protect those rights met with harshness and rudeness, and they would not again place themselves in a situation where such a thing might once more occur."

Dr. Rice, of the *Presbyterian of the West*, adds:

"St. Joseph's College is an old acquaintance of ours, though it did not, in years gone by, take quite so high ground as now. Its aim, however, was the same, as we had occasion repeatedly to prove. It never did make *scholars;* but it did sometimes make converts to Popery. We know not to what extent the Jesuits have improved its literary character, but when we were acquainted with it, it was one of the poorest concerns, as to its literary attainments, in the State. We trust this flareup will open the eyes of Protestants."

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JANUARY, 1851.

Presbytery of Londonderry.	
1st ch Newburyport Ms to const Rev A G Vermilye an hon mem	$80 00
Presbytery of Troy.	
2d st ch Troy	260 50
Presbytery of Albany.	
Schenectady church	128 00
Presbytery of Columbia.	
Lexington Heights ch addl	2 00
Presbytery of Hudson.	
Mount Hope church	31 00
Presbytery of North River.	
Matteawan church	20 00
Presbytery of New York.	
1st ch N Y in part 881 50, less 73 for General Education Fund 808 50; Duane st ch 181 92; Brick ch collection 616 86, Mrs Ruth Terbell 75—691 86	1682 28
Presbytery of New Brunswick.	
Pennington ch addl	1 50
Presbytery of West Jersey.	
Greenwich church	20 00
Presbytery of Susquehanna.	
Silver Lake ch (of which $20 in part from a lady to const an hon mem)	60 00
Presbytery of Luzerne.	
Mauch Chunk church	8 00
Presbytery of Newton.	
Belvidere church	25 00
Presbytery of Philadelphia.	
2d ch, a member 50 cts; 10th ch, coll 286, A B Cooley 5, Moses Johnson 75, T H Hoge 25, W G Billin 1—392 in part; 11th ch, coll 21 20, J D Reinboth 25, Wilfred Hall 10, Rev Jno Miller 5, H D Sherrerd 5, A M Herkness 5, Chas Raynor 5, D J Kennedy 5, M E D 3, I Harbert Jr 2 50, Mrs C Umsted 2, A J Montgomery 1, Mrs A Hipple 1, B Thackara 1, W G Baker 1, Miss E W Jeffries 1, A Widow's mite 25 cents, in all 93 95 in part of subscription; Central ch, G W McClelland 25, Mrs Richards 5, W W Fleming 15, Mrs Alex Henry 20, making 65 addl; Spring Garden ch, J Neill 2	553 45
Presbytery of Philadelphia 2d.	
Newtown church	11 00
Presbytery of New Castle.	
Forks of Brandywine church	31 35
Presbytery of Donegal.	
Marietta church	7 00
Presbytery of Baltimore.	
F street ch Washington D C	60 00
Presbytery of Carlisle.	
Dillsburg ch 8; Hunterstown ch 30	38 00
Presbytery of Huntington.	
Derry and Washingtonville chs 28; Sinking Creek ch 70 25; Spring Creek ch 48 10	146 35
Presbytery of Sidney.	
Piqua church	10 00
Presbytery of Lake.	
Valparaiso ch, Mrs Mary E Brown	5 00
Presbytery of Sangamon.	
North Sangamon church	4 07
Presbytery of Wisconsin.	
North ch Milwaukie	5 00
Presbytery of East Hanover.	
1st ch Richmond Va	283 00
Presbytery of West Hanover.	
Roanoke church	20 00
Presbytery of Hopewell.	
New Hope church	4 05
MISCELLANEOUS.	
A Friend per Rev Dr Boardman 100; An Individual through Rev Dr Plumer for a candidate 100; A Friend, quarterly payment on three scholarships 150; Rev W J McCord, Amenia, N Y 1; J Suthpen, Brookport N Y 3 50; Mrs S E Baxter, Kenswick Depot Va 1 50	356 00
Total	$3852 55

II. Fund for Schools, &c.

1st ch New York 73; Brooklyn 2d ch N Y 51 25; Titusville ch N J 15	139 25

J. B. MITCHELL, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Compiled from letters received at the Mission House, to the 10th of February.

Furrukhabad Mission.—A letter has been received from the Rev. A. H. Seely, of December 7th. Mr. Seely's health was so far restored as to permit him to resume his duties at the station. The examination of the Furrukhabad school had been held, before a number of English and native gentlemen—amongst the latter, the Maha Rajah Delup Singh. Great satisfaction was expressed at the progress of the scholars, and the Rajah gave a donation of two hundred rupees to enable poor boys to come to the school.

The letters by the overland mail of November have not yet come to hand, nor any of the December letters except Mr. Seely's. We infer from his that Messrs. Wilson and McAuley, with their families, have set out on their return to this country. This measure has been expected for some time, on account of health, Mr. Wilson having been so long in India, nearly seventeen years, that his constitution has become impaired; and Mr. McAuley being subject to a complaint that requires a change of climate. It is somewhat uncertain whether Mr. McAuley will be able to go back to India. Mr. Wilson hopes to return to his field of labour. In consequence of these changes, Mr. Walsh has removed to Futtehgurh, and Mr. Scott to Agra.

Creek Mission.—Letters have been received to the 3d of January. James Junkin, M. D., and his wife have been appointed assistant missionaries in connection with this mission, and have reached their station at Tallahassee. A church was organized at Tallahassee, with three elders, one of them an Indian, the other two teachers; and one of the scholars was received as a member on examination. Others profess to be anxious about the salvation of their souls. At this station there are eighty boarders, and some day-scholars.

Otoe and Omaha Mission.—By a letter of the Rev. E. McKinney, of December 26th, we learn that the condition of this mission was marked by no material change. From the Report of the Commissioner of Indian Affairs, transmitted to Congress with the President's Message, we extract a paragraph, which is found on page 41, in the report of John E. Barrow, Indian Sub-agent at Council Bluffs: "The Rev. E. McKinney, who is in charge of the Otoe and Omaha mission, is effecting much good among these tribes. His school numbers constantly from thirty to forty children, and many seem to be making rapid strides in civilization and education." Mr. Barrow recommends that Pawnee children should be placed for the present in this school; and adds, what must be read with deep interest, "The number of children, under the age of twelve years, belonging to this tribe, (the Pawnees,) would, I am confident, reach twelve hundred, a most astonishing number, when it is recollected that their whole population will not amount to over four or five thousand. What a vast field is here open for the philanthropic and benevolent!"

Iowa and Sac Mission.—The number of scholars in the Mission School, when last reported, was thirty-nine. The Rev. W. Hamilton says, "In addition to the instruction given to the children at the station, the adult Indians are visited at their homes, for the purpose of imparting to them religious instruction. These visits are made three times a week, unless something providential occur to prevent them. The attention they give to preaching on these occasions is often good, and at other times quite indifferent. No special improvement is manifest among them, yet, we hope, our labours in their behalf are not altogether in vain."

Concerning the brethren of this mission, the Rev. Messrs. Hamilton and Irwin, the Indian Sub-agent, Major Richardson, in his report to Government, gives his "testimony to the fidelity, diligence, and prudence with which they have discharged their responsible and laborious duties to these poor Indians, labouring faithfully and industriously for their present and future welfare."

AFRICA: MISSION NEAR THE EQUATOR.

JOURNAL OF THE REV. G. W. SIMPSON.

(Continued from page 26.)

Leave Gaboon.—Arrive at Corisco.—Interview with the Natives.—Notice of a Romish priest.

The first journey of Messrs. Simpson and Mackey to the river Muni was described in our last number. It made them anxious to penetrate further into the interior by that route; but their arrangements compelled them to return to the Gaboon, without accomplishing this object. They made a second journey, therefore, to Corisco and to the Muni—of which we have the following narrative.

June 12th. Having collected our boatmen, and having made every preparation for a journey of two weeks, we set sail about 8 A. M. for Corisco Bay. Our boat was altogether manned and commanded by natives: Tom Whitemen was our Captain. The expense of crew to us would be about $2 per day. We made the island of Corisco at three o'clock, P. M. having run about seven and a-half miles per hour.

As we drew near the land, we were met by a boat, asking us if we were the missionaries, and requesting us to come to their town. They were told we were coming to visit Corisco, and would go to all the towns. We were met on the beach by a number of natives who conducted us to the house of the head man of the town. Immediately the house was filled with men. Their demeanor was very civil and respectful. Bro. Mackey spoke to them a few minutes of the object of our visit, and asked some questions in regard to their views of missionaries coming to live on their island. Several chiefs replied with great earnestness. The substance of the reply was, that they were glad to have us come to Corisco. They were friends to the Americans. That they feared the French would come, but they were determined to oppose them. "Suppose," said one, "French ship come for put man for we town, and dash we ship load dollars, we no fit for let him come. Every man, every child, yes every woman would die first. No more they let him come."

We were now at the south-west part of the island. Entering the boat again we sailed to the east about a mile to Munga's place. The town of the King of Corisco is a few hundred yards in the rear of Munga's. On landing here almost the first individual we met was one of the priests from Little Corisco. He was dressed in a long black gown, buttoned from the feet to the chin, and carried his book with him beneath his arm. Having been informed of our purpose to visit Corisco Island, and that there was some probability of our locating there, it appears that he had come up a couple of days before us, in order to get the consent of the people to establish a Mission. He had taking lodgings in Munga's house, where we intended also to remain during the night.

The night spent in a native house.—Privations of the first missionaries to Africa.—The Priest's offer, and the cause of it.

A crowd of noisy natives gathered around us, but the symptoms of an approaching fever prevented me from conversing with them, and I soon found a place to sleep. The room which was given us to lodge in was a filthy apartment about ten feet square. Although it contained neither window nor chimney, yet it appeared to have been used for a kitchen. The floor was composed entirely of ashes and loose sand, several inches in depth. A frame of bamboo rods, raised a few inches from the dust, served to put our beds upon; and over this was suspended a large native cloth in the form of a bag, which served as a mosquito curtain. Our boatmen talked till midnight, which, together with the swarm of rats, which infested our little apartment, deprived us considerably of rest. One who has become acquainted with the manner of living among native Africans, can well conceive of the privations of the first missionaries who came to this country. They were thrown houseless, and unprotected amongst a savage people. And, with such accommodations as their habitations could afford, the wonder is, not that their lives were so short, but that they lived as long as many of them did.

June 13th. Early this morning the house was again filled with natives. The priest called us into the yard, and informed us through our interpreter, with whom he could speak some Mpongwe, that if we wished to remain, or locate here, he could not stay. That if we wished, he would give place to us and go to the other side of the island. He appeared to be very humble and yielding in his manner; but his Jesuitical craft was too manifest not to be noticed. For, as we learned in less than an hour after, the king, Mumbi, had refused his consent to his staying here. A native came and told us a few minutes after we had been talking with him, "That man heart burn him plenty because Mumbi no like him for live here." What he said, therefore, was merely converting a necessity into the appearance of an humble yielding of preference to us. We informed him that we had come to see the Corisco people, and intended to visit a number of the principal towns that day—that we would meet the king and his people in about an hour, and if we should be pleased with the island as a location for a Mission, and the people should be desirous to have us come, we would then settle on it, we knew not yet at which side. We also invited him to accompany us to Mumbi's to the palaver. This he declined.

Site for Mission premises.—Visit to the western side of the island.—Hospitable reception.—Desire of the Natives for a Missionary.

The "palaver," or council, was held, and the people expressed a great desire that our brethren should remain with them. On the inquiry being made for a suitable place for building houses for the missionaries, the people—

All arose at once, and told us to follow them. They took us along a crooked path, lying through little valleys and over little hills, and past two towns till we came to a fine brook of cool, sweet water, which they told us rose in the centre of the island, and flowed down here to the sea. We were then shown two elevated spots, overlooking the sea, which would afford good sites for a house.

Calling our men together, we loosed and sailed round to the western part of the island. The appearance of the island from the sea, especially opposite the south-west point, called Ugoni, is beautiful. The breeze was very fresh when we passed this point, and the sea, as the natives would say, was *saucy*. Around the base of Ugoni, which is composed of solid rock, it broke and roared in wild grandeur. Running three or four miles along the western side of the island, we came to a quiet little bay, in which we stopped, and visited a couple of towns. The native with whom we stopped, known by the name of Short Jim Glass, is quite a respectable man. On this occasion he gave himself considerable trouble to prepare us dinner, and took great pleasure in showing us how nearly he could come to "White man's fashion of living." Finding that I was fatigued, he had a bed made for me, of a long and beautiful patched quilt, of American or English work, and a pleasant pillow. He spread a table with a white cloth, and white plates, and the plantains, fish, and eggs were served up in very agreeable style. While enjoying this African hospitality, we felt that we were not entirely removed beyond the bounds of civilization. The chiefs of this part of the island showed a strong desire to have us build at their towns, showed us good sites, &c., and when they found we could not promise to come ourselves, they got us to leave a book, telling that we had been there, that we would return and preach again, and that we would use our endeavours to get them a missionary.

Sail for Ilavi.—Notices of the Shikanai, the Elwes, and the Corisco people.

About three o'clock we set sail for Ilavi, which we reached between two and three hours, a distance of fifteen or sixteen miles. During the whole time we were passing over, we conversed with Tom on the birth of Christ. I never met with a man who re-

ceived with such fresh and lively interest the story of the birth of the Saviour. The islanders at Ilavi appeared in a much more civil condition than they did on our first visit. They had heard of the manner in which our boys had been taken from us up the Muni, and attempted to dissuade us from a second trip. They are very jealous of the Muni people, lest we should prefer the river for our location to the islands. They told us many stories about their "bush fashions," and endeavoured to give it as low a place in our estimation as they could. The people of the islands have, indeed, attained to a degree of civilization far above that of their neighbours on the main land. They are of very different tribes too. Those in the river, at least on the south side of the river, and extending from the river to the Mpongwees are the Shikanai. On the north side of the river, the Elwes. The Corisco people, taking refuge from wars, began to inhabit these islands nearly two centuries ago. Being superior to their neighbours of the main land in many respects, they have become their factors in trade, and all the trading done in the river is through them. It is natural that they should look down upon them, and be jealous of their receiving any privileges.

The Law of God made known—The People urgent in their request for Missionaries.

June 14th. We spoke to the people in the king's house of God's law. Recently a law had been made in Corisco, that no man should cut another with a knife upon the penalty of being liable to be killed. This was used to illustrate in some measure the nature of God's law. One law which God had made was, "That no drunkard should ever enter his house above." Abapi seemed to think that the assertion was rather too universal, and said he thought if a man did get drunk, but did not hurt anybody with a knife he was a good man still. They requested us very much to build on Ilavi. We told them we wished to be friends to all people, but we could not live at every place. Abapi's son engaged to come and live with us to "learn to sably book," as he said, wherever we should put our house. Ilavi would be a delightful spot for a mission station, and as it is only about four or five miles to the coast, the missionary who lived here could preach also on the main land.

Enter the Muni.—The Kongwe branch taken.—Kaiyenye; Kindness of the Native Women.—Overflowing Hospitality.

Taking the sea breeze at ten o'clock, P. M., we entered the Muni and passed up about fifteen miles. Here a large branch empties in from the north. We intended, when we left home, to have ascended the main branch of the Muni, which bears nearly an eastern direction, to the mountains. But here, our head man Tom, prevailed upon us to ascend the Kongwe. From his account, we could reach a lofty peak of the chain of mountains, which was now already in sight, and at a place where we could easily climb them. After considerable discussion as to whether the river rose beyond or on this side the mountains, which was the longer branch, the Kongwe or the Muni, and which the most populous,—from which we gathered not a particle of correct information, as the result proved,—we entered the Kongwe. The stream, like the Muni, is bordered with Mangrove.

After running ten or fifteen miles up, we entered a small creek which brought us to Kaiyenye, a small town. Here we tarried till the next day. The chief, and most of the men of the town were absent. The women, most of whom, perhaps, had never seen a white man before, received us, and entertained us with true African hospitality. A house, with two apartments, was vacated at once for our use. The door of the outer apartment, placed upon four posts driven into the ground, served for a table. Presently as we were preparing to make our evening meal upon a few articles we had brought with us, a woman came in and placed before us a large plate, or rather wash-bowl, full of cooked plantains, itself a sufficient supper for ten men. Soon another appeared, carrying a pot of boiled fish, which, with all its contents were placed before us. Directly she was followed by another bearing a vessel of fried fish; and this, again, by another as large as the first containing plantains. And thus it continued, dish after dish for some time, till it would seem that every woman in the town had brought of her stores to our table, which now threatened to give way under its burden. These mothers and daughters seemed to enjoy the occasion exceedingly, and when we made signs to them that there was plenty upon our table, they laughed immoderately, and before we were aware another dish or pot had been placed before us.

The People not interested in Houses and Mills, but in the Gospel.

After our men had finished their supper the people were called in. We sung and talked to them about an hour. In the discourse, brother Mackey thought he would try to interest as well as inform them, by describing to them some of the improvements, &c., of our native land. But, to our surprise, the things of which he talked—for example, the construction of a brick house, a mill—were so utterly incomprehensible to them that they did not awaken the least curiosity. On no occasion have we found an assembly of natives who would not be interested in the simple truths of the gospel to a greater or less extent.

The Muni formed of many streams.—"Mount John" visible—Native Accounts Incorrect.

Saturday 15th. This morning we wished to make an early start, but our men were very tardy. It was with much difficulty we got under way by seven o'clock. We had an upward tide, but no wind. At four miles from Kaiyenye, we entered a left branch called Mangani. The river now begins to form many branches, each growing rapidly less as you ascend until it is lost in a Mangrove Swamp. The Mangani is still about three-fourths of a mile in width. When the mists of the morning had blown away, the lofty head of Mount John appeared but a few miles to the north of us. In about an hour we entered another left branch of still smaller size called Jubu. We now began to be undeceived in reference to many expectations grounded upon accounts of natives along the immediate coast. They all agreed in telling us that there were multitudes of people in this country. We saw, however, but one small town on the branches we ascended.

Singular reception at a native town.—Head of Navigation in this direction.

This was Jomba, about ten miles from the mountains. The people in this place, when they first saw us, and as we drew near them, were very much excited. With the exception of a few individuals, who had been down as far as the mouth of the Muni, none had ever seen the face of a white man before. When we came opposite the town they were in a perfect uproar—some clapping their hands, some shouting, some laughing, and some putting their heads to the ground, uttering the wildest exclamations of wonder. Many had fire-arms. Women and children kept in the rear. Sometimes they ventured out from behind a cluster of plantain stalks to take a look at us, and then skulked away to their retreat. Our men asked them permission to come on shore and cook, but it was refused. They allowed one man to go off with tobacco to buy plantains.

The stream now narrowed upon us rapidly, and in less than an hour terminated in Mangrove and Swamp Palm. It had been several years since our Head man, Tom, had been up this stream; at that time it was boatable to the mountain. But now he could not tell what had become of it! The mangrove is evidently encroaching upon the waters all along this stream, a few years ago it reached to the mountain, now its extremity is between two and three miles distant. Our boat was turned about, and at one o'clock we had again reached Kaiyenye.

Attempt to ascend the main stream.—Difficulty with the boat people.—New men employed.

Being unable to reach the Mountains in this direction, we resolved upon trying the Muni. This was the course which we had marked out for ourselves at first. The Head man was informed of our intentions, and after we had rested a couple of hours, we attempted to get under way. To our surprise, every man of our crew refused to move. They protested against the course; said that they had not engaged to go with us up the Muni, although that was precisely the engagement we had made with them; and refused to enter the boat unless we returned to the Gaboon. They also feigned that they were afraid to go up the Muni lest they should be caught. They were told that unless they entered the boat at once, they should forfeit their wages. They still refused, and we resolved upon the hard expedient of setting out with our Head man and his two boys, and going with the tide that evening down to the Muni, and ascending as far as Gandi. Getting the baggage into the boat as well as we could, we pushed out of the creek, and left the men behind us, in a very sullen mood. The tide, however, was still going up, and we found ourselves compelled to cast anchor, and wait for its turn.

We had not waited long when a canoe came along side with three men. Two of them were prevailed upon to hire for two days. In a few minutes another canoe came up from an opposite direction, and we succeeded in hiring another man from it. These men were from an adjacent town, and were ready to go with us in a few minutes. In the course of half an hour we were again under way, and, with five oars, and as many fresh spirited men, we buffetted the rapid tide towards the mouth of the Kangwe. Soon we were followed by a light canoe, which as it came nearer we found it contained our deserters. One of them, on being requested was glad to return to our boat. Others wished to return also, but we could not receive them. Our complement was now full, and we went rapidly forward. Reached Gandi about 10 o'clock at night.

The Sabbath at a native town.—A heathen Chief's acknowledgment of God's providence; wonderful escape.

Sabbath 16th. Enjoyed a sweet and delightful day of rest. Twice we called the people of the town together and preached to them. They were very solemn and attentive to the word. Albadi, the king, is a man of more than ordinary capacity. He showed more thought and good judgment in answering questions than any native I have ever met with on the coast. When asked if the people believed there was one God. He said, "The man who said there was no God had lost his head," and he gave us an instance of a fact, which he regarded as incontrovertible proof of the existence of God, and also of his universal Providence. Pointing to a man who was present, he said. That man was once a captive. He tried to escape from his masters. They were enraged, pursued him and determined to kill him. He took shelter upon a narrow eminence, which terminated in a lofty and precipitous rock. To the very front of this precipice he was forced. Beneath him a few bushes grew out from the rock, but at the bottom were large stones, upon which to fall would be death. As his enemies approached with uplifted knives, he said to himself, "I can only die, but you shall not kill me," and plunged over the giddy height. All sense was gone. He caught with his hands upon the bushes, was turned like a wheel in the air, from rock to rock, and from bush to bush, till, filled with surprise and wonder at his escape, he found himself safe and sound in the vale below. "Could he," asked the serious chief, as he raised his finger from the sand where he had been describing the whole matter—"Could he have done so had not God helped him?" He gave us also other instances of narrow escapes which he thought surely proved the existence and providence of God.

How shall the Heathen know when the Sabbath day comes?

We told Abadi about the Sabbath. He said they would be willing to keep it. "But," said he, "which way we sabby when him come." We instructed him to take a small stick, just as he would count billets of red-wood, put one notch for the first day, and so on till the seventh. *That* would be the Sabbath, and he ought then to quit work and remember God. He said for his own part, he and his wife could do it, but he did not think the people would. This was a remarkable expression, as it was the first time I have ever heard a native African associate the name of his wife with that of his own in any thing that he was going to do. He expressed a strong desire to have a missionary to come and live with them to teach them these things always. He was also taught some things about prayer: that God was very good, and willing to help us and do us good, if we called upon him; and that it would be proper for them to pray to God to send them a missionary to teach them his word, and his Sabbaths. While we engaged in prayer, though scarcely an individual present understood our words, yet they seemed to be impressed with the idea that we were *talking to God*, and asking good things for them, and were solemn and quiet.

Notices of the River.—Many Towns on each side.—Curiosity of the Natives.

Monday, 19th June. We made an early start, expecting that it would require the whole day to reach the mountain. The river, from the forks where the Kangwe comes in, as we learned from our men, changes its name for that of Otánga. Four or five miles from Gandi, a branch comes in from the south, which the men told us extended far towards the Ommbopoln, a branch of the Gaboon, and that from it a man could travel across to Mr. Preston's station at Bakali in one day. Where this branch empties there is a considerable island, called Ivange,

said to abound with parrots and other birds. We counted many towns on each side of the river as we passed. The further we ascended the more wonder we excited among the natives. Passing a town at one place, the natives wished us very much to stop, but on our refusing they launched a couple of canoes and came after us, both men and women, hallooing and rowing as if for their lives.

Arrive at Fresh Water.—Change of Scenery.—Cool Breezes from the Mountain—Beautiful Views.

After running up about seven hours we found ourselves in fresh water. The Mangrove had disappeared, and the change in many respects was so great that we felt ourselves to be in a new country. The water was sweet and clear, the best we had drunk since we left our native land. Instead of low marsh and mangrove, the banks were now high, and rocks appeared along the sides of the stream, from which little streamlets of fresh water trickled down. The banks, too, were crowned with large tall trees. As we advanced, and the stream narrowed, and approached nearer to the mountain, which was now but a few miles before us, it grew more and more beautiful. The cool and refreshing breeze which blew upon us from the mountain was delightful; not less so the cool water which we could now drink from the stream. The tall trees of a century which bordered the water, were in some places hung with a drapery of vines and dotted with beautiful flowers, presenting to the eye a profusion of beauty which baffles all description. No marks of the hand of man were to be seen in these beautiful solitudes, except that here and there some trees had been felled to procure a monkey. At length the sound of waterfalls was heard, and little brooks were seen pouring over the rocks along the hill side which extended up to the right. A few minutes further and the white foam of the mountain stream, as it broke over a bed of rock, some fifteen or twenty feet in height, burst upon our eyes. The main fall was about ten feet, but the whole stream bounded over a bed of rock for two or three hundred yards.

A Walk on the Mountain Side.—Important Facts ascertained.

We were now at the very base of the mountain, which rose upon our right quite abruptly, and to a considerable height. We possessed no means of measuring it, but we would suppose its height about sixteen hundred feet. Leaving our boat, we walked along the rocks and the mountain side about half a mile up the stream. It was bordered here and there with natural grass, like the mountain streams of Pennsylvania, and in every respect the scenery wore a more natural and healthful appearance than what we were accustomed to see on the coast. We had not the means of ascending further, and at any rate, exploration any further was not necessary to our object. We satisfied ourselves of two or three very important facts:—That the mountains are accessible by means of a boat in about ten hours from the mouth of the river; that the mangrove and swamp cease at about fifty miles from the coast on this river; and that the water is good and the air pure. From the appearance of the land and the vegetation, one could not help supposing it as healthy a country as any in the world. With a canoe or on foot we might have ascended further. In about two hours walk, our men thought we might "be fit to catch [come to] half a dozen towns." A great deal of trade they say is brought down here from the country beyond the towns.

Descending Voyage.—A Boat Race.—Exciting Scene.

In returning we again took the advantage of a tide. The canoes which had followed us from the towns below had continued with us all the way. The men were told that we were missionaries, but our object in coming to look at the mountain and the fall was to them perfectly incomprehensible. As they seemed to paddle their light canoes pretty rapidly over the water, our men proposed to them a race. A scene the most lively and exciting ensued. Every one exerted his strength to the utmost. The canoes, though they had quite the largest number of men, yet could not keep pace with the boat. The forest around rang again with their shouts. At last a very old woman, who had followed to see the white men, and could not with pleasure see her sons beaten, seated herself flat in the bottom of the canoe, and dashed her paddle into the water with might and main. Soon we passed the stream on which their town was situated, and thither they turned, shouting as they left us, "Emen tangoui!" Wonderful white man!

Continuing their journey they reached Gandi about midnight. After some trouble in hiring boat people for the journey from that place to the Gaboon, their "deserters" were again employed. Preaching at Mbini to a large audience, they proceeded on their voyage, spent the night at Ilavi, and reached their temporary home at Gaboon on the 20th. Our next number will contain the remaining part of this interesting journal.

The attention of our readers will be particularly arrested by the statement, under date of the 19th June, as to a healthy climate in the mountains visited by these brethren.

TURKEY.

Progress in the Interior Cities.

The Rev. Mr. Homes, of the important mission of the American Board at Constantinople, thus writes on the 4th of September last.

It has strongly impressed itself on my mind, as the prominent fact of the history of the last twelve months, that there has been such a marked development of the work of the Lord in the interior cities of Turkey. I need not speak of the glorious results of the labours at Aintab, but they should be included in the general picture. I need not speak of Diarbekir, or Mosûl, or Kaisareah, from all which places we have American brethren to give you the details. But you will have noticed that in all these places there has been found, on the arrival of the missionary, a people prepared for the Lord, in a more significant and deeper sense than at any previous time in the history of this mission. Those who have come to listen to the preaching of our brethren have not been the ignorantly curious, but those who knew what they were about, who had already heard, as brought to them on the four winds of heaven, much about this new doctrine, and who were willing to declare themselves on the side of truth, and to incur the odium and suffering connected with their accepting the name of Protestant. Quite a number, in each place, also give evidence of intelligent piety.

To the places already mentioned I ought to add Sivas, Tocat and Rodosto, and our brethren of Erzrûm and Aintab give you the names of many other places in their dioceses or districts, where are a class of avowed Protestants, all from among the Armenians.

The process of development in these places has not been of one kind, with the essential exception that it has been by the presentation of the truth, either by scriptures, tracts, or the preacher. In some one or all of these ways, by a colporteur, or an evangelist, or a brother returning to visit his native country, the seed is sown; and it is freshly watered, from time to time, by the passage of a Christian brother, by the arrival of a few copies of a new book from our press, or by a residence for a few weeks of an evangelist from one of our missionary stations; and as a result, we soon have a small company meeting regularly for spiritual edification, who receive from their countrymen the reproachful name of Protestant, and who send their urgent entreaties to some of us to establish an American or an Armenian preacher in their midst.

Sivas.

Sivas illustrates the mode of growth of a congregation from combined causes most admirably. First, during the past twelve years, we have at different times sent there various packages of scriptures and tracts. Then a shoemaker, who, we hope, became converted in Constantinople, on account of his avowal of evangelical sentiments, on his return there was beaten, chained and imprisoned by the bishop, about five years since, and the causes of his treatment excited much attention. Our book-agent at Tocat visited the place from time to time and circulated the light. About eighteen months since another man from Sivas, who had suffered much from the ecclesiastics for his avowal of adherence to the gospel alone, on returning thither from Constantinople, obtained through the impartiality of the Turkish government, a letter to the Governor requiring that he should have efficient protection as a Protestant. After that, two or three members of the Constantinople Protestant community were residing there for a time, and an evangelist spent several weeks there; and they have maintained meetings regularly for about a year. The pastor of the church at Trebizond is now spending several months among them, and there are eight or ten families of avowed Protestants, some of whom give evidence of piety. They have asked, with great earnestness, that we would send them a school-teacher from Constantinople. To this we have answered, that henceforth, according to our arrangements, every thing regarding their wants should be addressed to the brethren at Trebizond.—*Miss. Herald, Dec.* 1850.

CREEK MISSION.

REPORT OF THE MANUAL-LABOUR BOARDING-SCHOOL AT TALLAHASSEE.

We have been furnished with a copy of the Annual Report of this school. It was drawn up by the Rev. R. M. Loughridge, and submitted to Col. Raiford, Indian Agent, on the 25th of last December. This paper gives such a satisfactory view of the school, that we insert it entire. It will be seen that Mr. Loughridge, than whom no one in the Creek nation is better qualified to form an opinion on the subject, expresses encouraging views both of this particular department of labour and of the general progress of the missionary work among the Creeks.

Dear Sir:—In compliance with the regulations of the Indian Department, I beg leave to submit the following report of our labours among the Creek Indians during the past year.

In regard to the Tallahassee school, under the care of the Presbyterian Board of Foreign Missions, I am happy to be able to inform you that every thing progresses pleasantly and prosperously.

Buildings of the Station.—Fine site of the Institution.

The buildings now at the station, consist of the main building, (embracing school-rooms, sitting and sleeping-rooms for pupils and teachers, dining-room and kitchen:) there is also a meat house, stable and corn-house, mechanic-shop, house for hired men, well house, &c. The main building is a commodious, substantial three story brick house, 96 by 34 feet, with a back wing two stories high, 30 feet by 20. It contains twenty-one rooms besides the attic story and cellar. The plan of the building could not, we think, be better. It is very convenient and in every way suited for a mixed boarding-school.

A very handsome cupola has been placed upon the main building, by the liberality of the chiefs of this district, in which we hope soon to hear a large bell ringing, if the means to purchase one can be obtained.

The house stands in a beautiful, forest grove, on a high, dry ridge of land gently descending in every direction. It is surrounded by a large body of woodland, which has been set apart by the Council for the use of the Institution. The situation is, we think, very healthy, and as good in every respect as the country affords. The Arkansas river rolls along about a mile and a-half to the south, the Verdegris about two miles to the north, and form a junction about six miles to the east; while on the west, about half a mile distant, opens the prairie, which is here about four miles wide, and extends westward, it is said, to the Great Plains or American Desert. The prairie affords an abundance of excellent pasturage for cattle about two-thirds of the year, and also good hay for the winter if cut at the proper season.

Commencement of the School.—Conduct of the Children.

Notwithstanding the many difficulties we have had to encounter, in the erection of such a building in this country, it was so far completed on the 1st day of January last, that we were enabled to open a day school of thirty pupils. On the 1st day of March the boarding-school was regularly commenced; fifteen boys and fifteen girls were received as boarders, embracing ten of the day scholars, thus giving us a school of fifty pupils.

The number of boarders was increased during the session as rapidly as was thought consistent with the proper training and government of the children. So that, at the end of the session on the 1st of August, we had fifty-one boarders and thirteen day scholars.

On the 1st day of October after a vacation of two months, the present session was commenced; at which time we were prepared to receive the full number of eighty pupils. Our number was immediately increased to seventy-seven; and during the quarter the remaining three were added.

The ages of our boarders are from seven to fifteen years, with the exception of six or seven older, who are considerably advanced in their studies, having

been pupils of the Presbyterian school at Kowetah and elsewhere.

The children are generally kind and affectionate in their dispositions, and with proper rules and regulations, judiciously enforced, are very obedient and easily managed.

Their improvement during the past year has been generally good, and in some cases remarkable.

At the close of the last session we had a very interesting and satisfactory public examination, which was attended by a large number of people.

Classification of the Scholars.—List of Missionaries.

The school is divided into nine classes, as follows:

1st Class: six in number, who are studying English Grammar, Geography, and Arithmetic, part of them having gone through Vulgar Fractions, and the rest being in denominate numbers.

2d Class: fifteen in number, who commenced 1st Reader, 1st January, 1850, are now in 3d Reader, are writing, have gone through Multiplication in Arithmetic, and advanced to the 18th page of Smith's Geography.

3d Class: twenty-one in number, who began the alphabet in January, and are now in 2d Reader and Testament.

4th Class: fifteen in number, who began the alphabet in March, have read through two primers and 1st Reader, and are now reading Russel's Series and Testament.

5th Class: fourteen in number, who have read the Eclectic Primers and half of 1st Reader.

6th Class: nine in number, who have read the Eclectic primers and commenced 1st Reader.

7th Class: thirteen in number, who have read the Primer, and are now reading at page 50.

8th Class: nine in number, a Primer class, in words of two syllables, at page 20.

9th Class: eight in number, a class of A B C darians.

Thus during the year one hundred and ten have been connected with the school, some of whom however remained but a short time. Ninty-one boarded with us.

But for a particular account of the progress and present standing of each pupil, I must refer you to the accompanying tabular view, presented by the principal teacher, W. S. Robertson, A. M., whose qualifications and skill as a teacher are excelled by few.

In regard to the teachers employed, and the manner of conducting the Institution, I suppose I should report more particularly; I would therefore, state that the following persons are connected with the Institution as teachers and assistants:

Rev. R. M. Loughridge, A. M., *Superintendent and Chaplain;*
W. T. Robertson, A. M., *Principal Teacher;*
James Junkin, M. D., *Physician;*
Mr. Jos. B. Junkin, *Farmer and Steward;*
Miss N. Thompson, *Care of Domestic Department;*
Mrs. A. E. Robertson, *Care of Girls out of School;*
Miss Mary Bowen, *Assistant Teacher;*
Mrs. Esther Junkin, *Assistant Teacher;*
Mrs. Mary Junkin, *Care of Boy's Clothes.*

Employment, Hours of Study, &c.—The Children cheerful and happy.

The exercises at the station are as follows:

At early dawn a bell is rung, when the pupils rise, make their beds, wash, comb, sweep their rooms, &c.

Then the boys engage in feeding the stock, drawing water, cutting wood, &c.

The girls assist about breakfast, setting tables, setting on victuals, sewing, knitting, &c.

Breakfast, about seven o'clock in winter, and earlier in summer. Immediately after breakfast, we have family worship, consisting of reading the Scriptures, singing and prayer. Then, work for about one and a-half hours. School from 9 A. M. until 4 P. M., excepting one hour at noon for dinner and recreation. Then, work again for one or one and a-half hours. Supper, usually about dark. Immediately after supper, the children each repeat a verse of Scripture. Then family worship as in the morning. Then study until 8 or 8½ o'clock, when all retire to rest.

The children are usually cheerful and happy, whether engaged in study or work. Some are rather discontented, when they first leave home, and are inclined to return; but generally as soon as they become acquainted with the teachers and the rest of the scholars, they love to remain.

Importance of Schools of this kind.

We are more and more convinced of the *great importance* of the manual-labour boarding-school system, for the Muskokee people, at the present time; that it is *the only system* which can succeed. This we think has been reduced to a demonstration. It has been conclusively shown by actual experiments in this nation. Day schools have been tried for years, and thousands of dollars expended for their support. But as some of the chiefs have repeatedly asked, "What good have they done?" "Where are the persons who have been educated at them?"

It must be admitted that they have been almost if not altogether, a total failure; and such they must continue to be for many years to come.

The Indians are proverbial for allowing their children to *have their own way*, from their infancy up. The necessary consequence is, whenever the novelty of going to school is over, and the children *get tired*, as all children *will*—they *leave the school*, and with bow and arrow, betake themselves to their sports; while the desponding teacher is left to preside over his empty benches.

But in the boarding-school it is different. The children are under the care of their teachers all the time; whom they soon learn to love and obey. Their progress in study and improvement in their general deportment are more rapid and satisfactory, than even the most regular and attentive day scholars.

The Boarding-school, whether *large* or *small*, is too almost the only hope of teaching the Indian children *to speak the English language.*

Such are my conclusions from experience in the management of a boarding-school in this country for the last seven years; and the history of schools here and also among the Cherokees and Choctaws establishes the same facts.

It is therefore greatly to be desired that the whole amount of funds and labour to be expended for the education of this people, be laid out in the establishment and support of manual-labour boarding-schools.

Much Encouragement.

Upon the whole, we are much encouraged in our work. This people are evidently improving. They are advancing as rapidly in civilization as could be expected.

While I have laboured among them as a missionary, great changes for the better have taken place. The number of schools has been increased from one to seven, four of which are boarding-schools; Temperance societies have been formed; churches organized; the law against the Christian religion has been abolished; while the desire for schools and the preaching of the gospel has become almost universal.

Hoping that that they will continue to advance, and soon become a Christian people, and that you may be the honoured instrument of doing much in this great and good work, I remain yours, most respectfully.

IOWA AND SAC MISSION.

REPORT OF THE BOARDING SCHOOL.

Names, &c. of the Children.

The Rev. Messrs. Hamilton and Irvin, writing on the 31st of December, give the following particulars in regard to the manual-labour boarding-school under their care. The minuteness of some of these details will not diminish their interest, to many of our readers.

O. 1. Rhoda Jane Wagoner. 15 or 16.* Reading, writing, geography, catechism.
Wag-ku-ha-me. *One who cooks a man.* Of the Bear family.

O. 2. Catharine Bushnell, H. 13. Reading, writing, spelling, &c.

O. 3. Ann Richardson. 11. Writing, spelling.
Wa-ye-shtun-yœ-me. *Tender-hearted.* Of the Pigeon family.

4. Caroline C. Donaldson. 12. Writing, spelling.
Maw-nean-chœ-me. *One that brings the arrows.* Wolf family.

O. 5. Eliza Irvin. 8. Spelling.
Pa-the-ho-wœ-me. *Dreaming of Cedar.* Bear family.

O. 6. Fanny Lee. 14. Reading, writing, spelling.
Neu-ke-krœ-me. *One that puts herself in the water.* Buffalo family.

7. Louisa Rog, H. 9. Spelling. Daughter of the Good Interpreter. She was playing on Christmas afternoon, and fell from the writing desk and broke her thigh. Is now at home.

O. 8. Mary Childs. 12. Reading, writing, spelling.
Esh-na-tan-yœ. *The only one that sees.* Eagle family.

O. 9. Rebecca Boyd. 12. Reading, Ioway, Eng. Writing, spelling.
E-chœ-pe-kra-me. *One that puts her eggs in a good place.* Pigeon family.

Oo. 10. Sophia Campbell, H. 10. Reading, Ioway, Eng. Writing, spelling.
Pa-hu-chœ-me. *An Ioway woman.*

11. Sophie Rubedeoux, H. 7. Spelling in one syllable. Eagle family.

O. 12. Jane Irvin. 9 or 10. Spelling.
No-wœ-ta-me. *A twin (sister).* Bear family.

13. Martha Whitecloud. 4. Spelling one syllable.
The-kra-pe-me. *Pretty tracks.* Bear family.

14. Sarah Cook Whitecloud. 9 or 10. Spelling, writing.
Pah-tu-the-kra-me. *Making tracks in a canoe.* Bear family.

O. 15. Arvaile Higley. 10. Letters.
Mahe-thka-me. *The white knife.* Wolf family.

16. Polly Reed, H. 9. Spelling. She is of the Fox tribe of Indians, or her mother is; and as children follow the father, they would call her *a white girl.*

O. 1. Samuel Humes. 17. Reading Ioway, Eng. Writing, spelling, &c.
A-ko-he. *The South Wind.* Buffalo family.

2. Lewis Cass. 12. Writing spelling.
Wakantainga. *Little god, or little thunder.* Eagle family.
Thunder is supposed by some to be a large bird.

O. 3. Charles Whitecrow. 13. Reading, spelling, writing.
Nawo-pe. *The good Road.* Pigeon family.

O. 4. Francis Dupuy, H. 11. Reading, writing, spelling.

O. 5. John Dupuy, H. 9. Reading, spelling.

O. 6. Henry Roy, H. Spelling.

Oo. 7. Daniel Barber. 11. Spelling, writing.
Chœr-hœ-tung-œ. Eagle family.

Oo. 8. Nicholas M. Kerwan. 14. Reading, writing, spelling.
Ora-chœ. *Left handed.* Bear family.

O. 9. Mitchel A. Rubideoux, H. 6. Spelling.

O. 10. Joseph Hull. 9 or 10. Spelling.
E-tun-thœ. *Bad smelling mouth.* Wolf family.

Oo. 11. Robert Hamilton. 10. H. Reading Eng. and Ioway, writing, spelling, &c.
Ma-ya-pe. *Peace,* (Literally, *Good ground.*)

O. 12. Sandie Reed. 11. Reading Eng. Ioway. writing, spelling.
Má-o-hra. *Corn-tassle.* Pigeon family.

O. 13. Slater Hepburn. 12. Reading, writing, spelling.
Ha-wœ-ku. *Day-spring, or Morning-dawn.* Wolf family.

O. 14. William Smith. 15. Writing, spelling.
Ma-shuh-che. *A real feather.* Wolf family. This name belongs to the Eagle family, but was given to the boy by one of that family.

15. Wm. Richardson Whitecloud. 7. Spelling.
Muntokœ. *A He-bear.* (Child's name.) Bear family.
Esh-ta-ohu-chœ-ing-œ. *Little red eyes.* This name was given to him because he was with the Ioways when they went to cut up the Pawnee girl the Sacs murdered.

Oo. 16. Gardiner Spring. 12. Reading Eng. Ioway, writing, spelling.
A-ho-pa-krun-chœ. *Scalp-lock-cut-off.* Bear family.

O. 17. Robert D. Whitecloud. 17. Reading Eng. Ioway, writing, geography.
Wa-roosh-ka. *The Wizzard, or Giant.* Bear family.

* The figures following the names represent their ages; but most of them are conjectural, as we have no certain means of ascertaining their age.

Oo. 18. Wm. Campbell, H. 6. Reading.
Wa-en-chœr-hoe. *Unfeeling disposition.*

Otoe.

Oo. 19. Moses a Pelainga. 9. Reading Eng. Ioway, writing, spelling.
Kœ-ra-to. *Blue Sky.* Owl family.

Sac.

O. 20. Wilson McKinney. 8. Spelling one syllable.
Má-que-pá-la-sa. *Little White Bear.* Bear family.

Black Feet.

O. 21. Henry Moncrovie, H. 8 or 9. Reading, writing, spelling.

O. 22. Alexander Moncrovie, H. 6 or 7. Spelling.
This tribe inhabit the country on the head waters of the Mo., and near, or among the Rocky Mountains, about 35° west, from Washington, and latitude 45°. About 150 lodges. *See A.*

Sioux.

O. 23. Felix Boyer. H. 9. Spelling.

O. 24. Henry Boyer. H. 6. Spelling in one syllable.
There are several bands of Sioux (pronounced Soos.) These children are from near Fort Laramie, near the mountains, and on the route to Oregon and California. *See B.*

Snake.

O. 25. Mitchel Lajeures. H. 15. Reading, writing, catechism.
This boy has been in St. Louis. Left his people when about 5 years old. Speaks French and English. The Snake Indians dwell near or among the mountains. Perhaps not far from the head waters of the Yellow Stone. *See C.*

Notes on Different Tribes.

A. These mountain and northern tribes, that depend principally on the buffalo for a subsistence, have no settled place of residence. They sometimes encamp in large numbers near their trading posts. Sometimes they spend the winter near the foot of the Rocky Mountain. Traders say it is quite moderate near the base of the mountain in the winter season, and often rains, even in those high latitudes. The Black Feet are much dreaded by trappers and traders, as they are considered a very fierce and warlike people. Their women are quite fair. Before the small-pox made such ravages among them, in 1837, '8, the Black Feet numbered about 400 lodges, but were reduced to about 150. Two warriors are generally estimated to each lodge, and the warriors are considered a *fourth part* of the population. The only missionary who has been among them is Jothe Smet, a Jesuit, who baptized many of them.

Piedgons, (pigons.) Numbered 800 lodges, reduced to about 100 by the small-pox, but are now estimated at 300 lodges, or 2,400 souls.

Blood Indians numbered 500 lodges, reduced to 250. We are not certain, but think these all go under the general name of Black Feet. This would make them at the present time number near 5000 souls, and before the small-pox was amongst them, about 13,000 or upwards. This is the estimate of the fathers of the two little boys who spent ten years among them trading.

B. The Sioux (called by themselves Da-ko-ta) are much the largest of any of the northern tribes of Indians, and are divided into various bands, and sometimes bear a different name, as Assiniboins, etc. They range over the vast extent of country lying between Ioway and the Rocky Mountains, living principally upon the buffalo. Hence they have no permanent village, at least most of them, but live in skin tents. The two little boys from this tribe were brought to us last fall from a band that live near the Rocky Mountains, and trade with the various trading establishments near Fort Laramie.

C. The Snake Indians live at the Rocky Mountains. A California emigrant told me he passed some of them on his way to California. They often seem to be found further north, and for some years lived with the Crow Indians.

Explanations of the List of Scholars.

1. In the list of the children's names, those marked with an H after their name are half blood. Those with one O prefixed have lost one of their parents, those with two (Oo) have lost both their parents. You will perceive that most of the children are orphans.

2. I have given their Indian name as an item of curiosity, and the family to which they belong. There are at present seven families. The Eagle, Bear and Wolf, are the first families, i. e., they came first out of the ground, and are nearly related. The Buffalo, Pigeon, and Snake families, are also nearly related. The Elk is alone.

Among the Otoes there are the Beaver and Owl families, and if they once existed among the Ioways they have become extinct. There is but one boy of the Snake family.

They do not marry into the same family with themselves, because as they say they are *near relations.* A man, e. g. of the Bear family would marry a woman of the Wolf or Eagle family, and his chilren would all belong to the Bear family; and so of the others. Each family has names peculiar to itself, handed down from one generation to another, the signification of which is not often known except by the family that bears the name, and even then only by a few of the older ones. These names and their signification are taught by the principal or old men to the younger ones *for pay.*

Names are given to children, but they take a new name when they do some exploit. See Judges vi. 32. It is therefore something of a disgrace for a grown person to be called by the name he had when a child. The name often indicates the family, as 9. E-chœ-pe-kra-me, Rebecca Boyd. 15. Wm. R. Whitecloud, Muntokœ, or Esh-ta-shu-chœ-eng-œ, see list. He-wa-tho-choe, one that sheds his hair; alluding to the buffalo which has little or no hair in the summer.

The origin of these names and families is coeval with their earliest history, which is involved in obscurity. It is their sacred history.

3. Some of those marked spelling, were beginning to read Ioway when we commenced teaching them English. For the better improvement of the children, there ought to be another teacher, even with the present number of scholars.

It was stated to Mr. Richardson, Indian Agent, that inasmuch as he took a lively interest in the establishment of this school, it might be interesting for him to have a statement of its condition from the commencement, which is as follows:

Extract from Report to the Sub-Agent for the year, September 30th, 1850.

	1847.	1848	1849.	1850.
No. received, including those in school	70	45	46	40
No. left during the year	50	16	8	2
No. at the end of each year	20	29	32	38
Average attendance	24	24	34	32
Reading and writing, English and Ioway				15
Spelling, some of them writing				20
Geography				1
Alphabet				3
Half Bloods, Boys				12
Do. Girls				5
Ioways				30
Otoes				1
Sacs				1
Fox				1
Snake				1
Black Feet				2
Sioux				2
			Total	38

For the quarter ending on the 31st December, 1850,

Highest No. of scholars during the quarter,	41
Lowest " " " "	38
No. received " "	3
No. left " "	0
No. to the close of the quarter,	41
Average for the year,	34½

25 boys, and 16 girls; 19 reading.

Besides the studies already mentioned, they are also instructed in the Catechism and in the Scriptures.

Concluding Reflections.

In reviewing their missionary cause, our brethren make some remarks which cannot be read without awakening feelings of tender interest in them and in their work. Surely their long and faithful labours will be rewarded—in heaven, and we believe also on earth. It is pleasing to see that their faith does not fail. We trust they will be particularly remembered in the prayers of the people of God.

When we look at the length of time we have been here, and the little that is yet done, the reflection sometimes steals upon us, that, either we are not the workmen whose efforts God will honour, or that there are no blessings in store for these poor people. But when we consider that God has brought us here and preserved us so long, while there are so many ways of removing us out of the way; and that the Saviour has not excepted these, or any other heathen people in his offers of mercy, we cannot entertain such thought without indulging in palpable unbelief. We may expect too much while we do not sufficiently value what is already done. When planning for our school, years ago, we remember saying, and writing, that if we had thirty or forty children in the condition, and under the same influence that we then had two or three in the mission family, we would be greatly encouraged. Already that desire has been more than realized.

True, many of these children may be reckless of their advantages and education; they may adopt all the external forms of savage life, and still not utterly destroy the seeds of Divine truth sown in their hearts. These seeds once lodged in the young mind are hard to destroy. This is illustrated among the Otoes. They once had a devoted missionary who closed his life among them, after having spent six years of apparently unsuccessful labour among them. In our sojourn among the Otoes last spring, we took some pains to find the spot where that beloved brother had lived. But we could not find a foot-print, or plough-mark, or a single log of the cabin in which he lived, and in which he had for hours stood with one hand grinding corn, and the other holding his manuscript of Indian words, memorizing the Indian language. To all appearance, there was not a trace left of the labours of this beloved man. But it was a relief to find among the rude villagers those who could sing hymns and answer many Scripture quotations, which they had learned from the beloved man who went to his rest more than ten years ago.

The seeds of Divine truth may lie as safely under an Indian blanket, or in a smoky wigwam as in the splendid mansion. These children, many of them, may return to the practices of heathenism—they may engage in the war-dance, or even handle the scalping-knife, and live in heathen licentiousness for thirty or forty years, and yet by the Spirit of God be brought, through the truths already learned, to a knowledge of themselves and of the Saviour. It is enough for us to know, while we sow the seed, that "God's word will not return to him void," and that "God is not slack concerning his promises."

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JANUARY, 1851.

SYNOD OF ALBANY.

Pby of Albany.—Ballston Spa ch Mrs Mary Speer	$1 50
Pby of Columbia.—Windham 2d ch	14 00

SYNOD OF BUFFALO.

Pby of Wyoming.—Scottsville ch	10 00
Pby of Ogdensburg.—Le-Ray ch	10 00
Pby of Buffalo City.—Rochester 1st ch Sab sch for sup of Rev Henry V Rankin, Ningpo 30; Lockport 2d Ward ch 16 50	46 50

SYNOD OF NEW YORK.

Pby of Hudson.—Goshen ch Dr J S Crane 10, Sab sch to ed *Nathaniel Webb* and *Catharine Jessie McCartee* 50; Rockland Lake ch 10 47	70 47
Pby of North River.—Matteawan ch 20 50, Juv miss soc to ed *William B Leonard* 10; Amenia N Y Rev W J McCord 1 75	32 25
Pby of Bedford.—South East ch 72; South Salem ch mo con colls 34 75	106 75
Pby of Long Island.—Bridgehampton ch 21 12; Middletown ch 3 75	24 87
Pby of New York.—Jewish Missionary Station 1 50, J N 5; Forty-second street ch ann coll 73, less 8 for "*Foreign Missionary,*" L B Ward 100, mo con 16 25, Sab sch Mrs Hepburn's class to ed as before 12 79; Madison Avenue ch mo con 21, "A Member" 150; Williamsburg ch mo con 20 13; New York First ch mo con 120 02; Duane st ch mo con 3 38; Rutgers st ch ann coll 224 30; Wallabout ch mo con 5 50; Brooklyn Central ch Sab sch for education of heathen children 5 50; Brooklyn 1st ch mo con 15 67; University Place ch ann coll of which 100 to const W M Halsted Jr l d 737 80, mo con coll 26 63; Chelsea ch ann coll 109 65, Sab sch for Bazar sch at Allahabad 28 30	1668 42
2d Pby of New York.—Scotch ch three mos con colls 270, A R Walsh 50, Sab sch for Spencer Academy 135; Canal st ch mo con 5	460 00
Pby of Connecticut.—Tariffville ch	20 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Rahway 1st ch ann coll in part 25, Young ladies Jewish miss soc for Jewish Mission 27; Elizabethtown 1st ch ann coll 350, Juv Miss Soc 150, less 20 for "*Foreign Missionary*;" Mount Olive ch 12; Springfield ch 17 87; Westfield ch X Y Z 10	599 12
Pby of New Brunswick.—Trenton 1st ch ann coll	

95 67; Lawrence ch 60; Ewing ch 4, Sab sch 4; Shrewsbury ch 17, Rev R Taylor 5 — 185 67

Pby of West Jersey.—Williamstown ch 7; Greenwich ch 50 — 57 00

Pby of Newton.—Mansfield ch 30; Belvidere ch 34, Sab sch 5 — 69 00

Pby of Raritan.—Clinton ch fem miss soc 30, Sab sch 13 71 — 43 71

Pby of Susquehanna.—Towanda 1st ch — 6 50

Pby of Luzerne.—Kingston ch 8 50; Tunkhannock ch Rev C R Lane 5; Mauch Chunk ch mo con colls 9 50, Sab sch miss soc 10 50, Miss Julia A Lathrop's school 2 50, Miss Margaret Young 1 50, Miss C Smith 1, in all 25 to ed *Maria B Salkeld* — 38 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Philad. Sixth ch ann coll 157, mo con 28 50, Robert Creighton 15; Phila Tenth ch mo con Dec 33 50, Jan 40 70, "A Friend" 50 — 324 70

2d Pby of Philadelphia.—Abington ch 140; Frankford ch to const their pastor Rev Thomas Murphy l d 100; Newtown ch 15; Bridesburg ch 40 — 295 00

Pby of New Castle.—Dover ch Del for African Mission 5; New Castle ch 2 50, Miss Ann Dunlap 2, Miss Moody 50 cts, Miss Booth 5, Miss Louisa Janvier to ed *John Janvier* 20, Mrs Cannon 1, Mrs Black 1, Miss E Scofield 2, Mr Motherwell 2, John Janvier 5, Dr. Cowper to ed *James Cowper* 20, Mrs Potts 1, Kinsey Johns 5, Miss Johns 2, Miss Hart 1, W Cowper 30, mo con colls 80, Sab sch to ed *Sarah McCalmont* 20, in all from New Castle ch 200 — 205 00

Pby of Donegal.—Upper Strasburg Pa W 1; Leacock ch 30; Marietta ch 17 — 48 00

Pby of Baltimore.—Bridge St ch Georgetown D C ann coll and mo con coll's since October 1850 59 06, Juv Miss Soc to ed *Robert T Berry* at Canton 32; Warrenton ch "a member" 1; Baltimore, Franklin St ch 100 — 192 06

Pby of Carlisle.—Dillsburg ch 7, children of Samuel Clark 1 87, Henry (bond boy of Mr Clark) 1 38; McConnellsburg ch, of which 25 from Col James Agnew 73 50 — 83 75

Pby of Huntingdon.—Spruce Creek 1st ch — 93 00

Pby of Northumberland.—Lock Haven Pa Union Sab Sch — 5 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Blairsville ch 91 75; Salem ch 13 53; Indiana ch 37 71; Harmony ch 7 94; Glade Run ch Young Ladies miss soc 16 50, young people's miss soc 16 27; Leechburg ch 23 62; Pine Run ch 5 91 — 213 23

Pby of Redstone.—Long Run ch 17; Spring Hill ch Rev W W McLain 10; Uniontown ch mo con coll's 30; Greensburg ch Sab Sch 17 10 — 74 10

Pby of Ohio.—Lawrenceville ch children 14 42; "———" John Clark 23; "———" Mrs Blair 10; Pittsburgh 2d ch 151 15; Concord ch 28; Alleghany City 1st ch, of which 60 for American Indians, and 58 22 from Sab Sch's 265 22 less, 8 33 for *Foreign Missionary;* Fairmount ch Thomas Stevenson 50 — 533 46

Pby of Alleghany.—Butler ch 38; Scrub Grass ch 30; Union ch 66 61; Muddy Creek ch 2 10 — 136 71

Pby of Beaver.—Bethlehem ch — 25 00

Pby of Erie.—Conneautville ch Ladies 5, Gentlemen 2 50; Franklin ch 9 50, Mr Dodd 2, children of Mrs Lane 50 cts; Sandy Lake ch 3 94; Brightstown ch 3 37; Evansburg ch 2 75, Mrs Stratton 1; Meadville ch 20 — 50 56

Pby of Clarion.—Licking ch — 5 00

SYNOD OF WHEELING.

Pby of Washington.—Fairview ch 122 56; West Liberty ch 2 24; Elizabethtown and Wolf Run chs 10; Washington ch 40, young ladies miss soc 16, sab sch to ed *Lung Asz* in Canton 30; Frankfort ch 6 10; Ritchiestown Sab Sch 4 — 230 90

Pby of Steubenville.—Wellsville ch — 20 67

Pby of St. Clairsville.—Martinsville ch 21 25; Fairview ch 18 40; Wheeling Valley ch 23; Norristown ch 14 75; St Clairsville ch 34, Sab Sch 3; Nottingham ch in part to con their Pastor Rev T K Crawford l d 19 06; Cadiz ch 29 50; Beach Spring ch 66 50; Short Creek ch 6 75; Rock Hill ch in part to con their Pastor Rev H Mitchell l d 41 36 — 297 57

SYNOD OF OHIO.

Pby of Zanesville.—Senecaville ch bal to con their Pastor Rev J E Alexander l m 22, "a member" 2; Salt Creek ch addl to con their Pastor Rev J Caldwell l d 59 95; Buffalo ch bal to con their Pastor Rev Moses M Brown l d 47 — 130 95

Pby of Richland.—Utica ch 25; Frederick ch 95 cts; Sharon ch 5; Waterford ch 2 75 — 33 70

Pby of Wooster.—Fulton ch 15; Sugar Creek ch 38 28; Pigeon Run ch 8 75 — 62 03

Pby of Coshocton.—Keene ch 16; Unity ch 26 15; Millersburg ch 1 — 43 15

SYNOD OF CINCINNATI.

Pby of Miami.—Harmony ch ann coll — 26 00

Pby of Cincinnati.—Cinna 1st ch Sab Sch miss soc 104 51; Cinna High St ch mo con 1 04; Pleasant Ridge ch 12 79; Mount Carmel ch 4; Bedford Ohio Mrs Margaret Brown 1 — 123 34

Pby of Sidney.—Troy Ohio, James Telford — 10 00

SYNOD OF INDIANA.

Pby of Vincennes.—Vincennes Ia "a lady" — 5 00

Pby of Madison.—Hanover ch ann coll — 60 00

Pby of Palestine.—Mount Carmel ch — 10 00

Pby of White Water.—"———" John M Gordon's family — 2 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Delphi ch Sab Sch — 8 00

Pby of Lake.—Valparaiso ch Sab Sch — 2 50

Pby of Fort Wayne.—Fort Wayne German ch — 1 50

Pby of Muncie.—Indianapolis 1st ch ann con 177 30, Miss sewing circle 29 — 206 30

SYNOD OF ILLINOIS.

Pby of Sangamon.—Sangamon ch — 38 28

Pby of Peoria.—Chicago North ch mo con colls 23, Sab sch to ed *R H Richardson* 6; Peoria ch Sab sch 16 45 — 45 45

Pby of Iowa.—Davenport ch — 8 50

Pby of Wisconsin.—Milwaukie, North ch S Chapman — 5 00

SYNOD OF MISSOURI.

Pby of Missouri.—Millersburg ch 12; Round Prairie ch 21 — 33 00

Pby of St. Louis.—St Charles 1st ch in part for sup of a missionary to the American Indians — 141 90

Pby of Palmyra.—Big Creek ch Mrs Eliza Perry — 2 50

Pby of Potosi.—Brazeau ch 24 55; Apple Creek 1st ch 7 60 — 32 15

SYNOD OF KENTUCKY.

"———" to con William Butler, Tompkinsville, Ky l m 30; "———" C J Cist 2 50 — 32 50

Pby of Louisville.—Louisville 1st ch mo con 16, ann coll in part 136 20, Mr Crawford 1; Louisville 3d ch mo con colls 30 50, Mr Barnes 2; Louisville 4th ch 45 65; Louisville Chestnut st ch ann coll in part 165, W C Brooks 100; Mulberry ch mo con 6 40; Shelbyville ch mo con 10; Pennsylvania Run ch 7; Shiloh and Olivet chs 42 — 561 75

Pby of Muhlenburg.—Greenville ch 8; Princeton church 1 — 9 00

Pby of Transylvania.—Danville Ky Miss Patsey Hughes 5; Bethel ch 8 — 13 00

Pby of West Lexington.—Walnut Hill ch — 70 00

Pby of Ebenezer.—Lebanon ch Rev G B Armstrong for sup of Rev C W Forman 5; Flemingsburg ch 10 — 15 00

SYNOD OF VIRGINIA.

Clarke co Va. Miss M P 5, and Miss A B 10 for China — 15 00

Pby of Lexington.—Lexington Va. Miss E Baxter 3; Fairfield ch 4 — 7 00

Pby of West Hanover.—Keswick Depot Va. Mrs S E Baxter — 1 50

Pby of East Hanover.—Petersburg ch ann coll 197 29, A G McIlwain 100, D Dunlap 50, John Donnan 10, D Donnan 15, L B Makepeace 5, J Prichard 5, Wm Smyth 5, J Lynch 5, T W Bradbury 5, Ro. Dunn 5, Mrs Campbell 2, Miss Given 2, B Harrison 2, R H Mann 1, R H Talieferro 1, W J Morton 1, J T Robinson 1, H McCleery 1, First Sab sch to ed *Robert Ritchie* 25; Richmond 1st ch mo con 36 70 — 464 99

SYNOD OF NORTH CAROLINA.

Pby of Concord.—Salem church — 12 00

SYNOD OF NASHVILLE.

Pby of Nashville.—Clarkesville church — 1 00

Pby of Knoxville.—Knoxville 1st ch. 2 mos con colls — 19 50

SYNOD OF GEORGIA.

Pby of Hopewell.—Mount Zion ch 25, Rev C P Beman 5; New Hope ch 5 — 35 00

Pby of Cherokee.—Marietta ch — 20 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Port Gibson ch Sab Sch to ed *A J McGill* at Spencer Academy — 5 00

Pby of Louisiana.—Lafayette Square ch N O ann contbn of which 100 from Robert A Grinnan to con himself l d 400; less 10 for *Foreign Missionary;* Prytanea St ch N O to con their Pastor Rev Elias R Beadle l m 78 45; Pine Grove ch 1 80; Madisonville ch 3 55; Covington ch 3 80 — 477 60

Pby of Tombeckbee.—Good Hope ch — 5 00

Total from churches — $9,024 76

LEGACIES.

Juniatta Co Pa Legacy of Isabella Patterson dec'd in part — 500 00

St Charles Co Mo Legacy of Thomas Lindsay dec'd — 220 90

Randalsville, N C Legacy of Archibald McCallum dec'd — 25 00

Less — 745 90

Expense on account Patterson Estate — 138 48 — 607 42

MISCELLANEOUS.

Pulaski, Tenn J P Alexander — 4 50

A M (left at Mission House) — 18 00

"———" Ga Mrs G R Gilmer — 10 00

Mercer st ch N Y "a lady" — 10 00

New Year's gift from "a young friend of Missions" — 2 00

Geo S Woodhull for building a church at Creek Mission — 2 00

A donor at Princeton N J for sup of A D Wilson at Monrovia — 50 00

J. E. G. — 98 50

A friend, for Papal Europe — 1000 00

T. W., for American Indian Missions — 10 00

" Jewish Mission — 5 00

'———' Rev J M C Bartley — 2 00

Ladies' Jewish Miss'y Soc'y Phila Pa. — 26 11

Alleghany City, Pa, Master H R Wilson 1 03, Miss Elizabeth Wilson 1 03, little Mary Jane Wilson 1 50, (the contents of their missionary boxes, a New Year's gift to the heathen) — 3 56 — 1,241 67

Total receipts in January — $10,873 85

Wm. RANKIN, Jr., *Treasurer.*

DONATIONS OF CLOTHING, ETC.

New York, two ladies 286 garments 12 pair shoes — 206 12 — 12 00

Ladies of Plainfield 1st ch N J two quilts — 6 50

Chapel Hill, N C, Juv miss soc one bundle of clothing

New York, Jane Femster two quilts — 6 00

Ladies of Huntington Pa. one box clothing — 62 00

" " Belvidere N J, one " " — 32 62

" " Concord ch Alleghany Pby Pa, one box clothing — 40 27

" " Hamilton and Rossville O, " " " — 75 00

New York, John Campbell & Co, five reams writing paper

NOTICES.

Letters relating to the Missions or other operations of the Board, may be addressed to Walter Lowrie, Esq., or the Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

The Foreign Missionary is published monthly by the Board of Foreign Missions, at the following prices per year, *payable always in advance:*

For a single copy, pamphlet edition,	25 *cts.*
" 8 copies, newspaper edition, *in a package to one address,*	$1.00
" 20 " " "	2.00
" 35 " " "	3.00
" 60 " " "	5.00

Each number will contain an attractive Engraving.

When copies of the newspaper edition are ordered, they will all be sent to one person in one package. If separately addressed they will be charged at twenty-five cents each.

*** Letters relating to this paper should be addressed, "Foreign Missionary, *Mission House,* 23 *Centre Street, New York.*"

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

CLOSE OF THE ECCLESIASTICAL YEAR.

The ecclesiastical year of the Board of Publication closes with the present month—one month earlier than that of either of the other Boards. The business of the preceding twelve months is then wound up, and the results are embodied in the report to the General Assembly.

It is with unfeigned gratitude that we look upon the results, which we shall probably be able to communicate in our next annual report. The Board of Publication has always seemed to be peculiarly the child of Providence, and surely never more so than in the last two or three years. Its operations within that time have been constantly and rapidly extending, and its popularity has been as steadily on the advance. Unbecoming as some may think it in us to say it, in duty to the Church, whose servants we are, we cannot refrain from stating, that from a constant perusal of most of the religious periodicals, we are convinced that the works of this Board are at this moment the most popular publications issued by any religious publishing institution. Our colporteurs, too, have been greatly blessed by a large measure of success, and in the kind reception they have met with, both in our own and almost all kindred branches of the church. The receipts for sales for the last ecclesiastical month were about $7000—the largest ever reported in any one month.

In view of the favour which the Great Head of the Church is showing this Board, may we not, with renewed confidence, ask for the favour of all of "Zion's friends and our's?" Our fund for the support of colportage and for making grants is largely overdrawn, and, unless the donations are greatly increased, the close of the ecclesiastical year will show a considerable balance against this department of the Treasury. It is highly important that churches intending to make collections for this object should make them and remit the amount, so as to reach us before the last day of the present month. Are there not many individuals who will forward their own donations where there are no church collections? Surely, reader, you will not permit your own Board to suffer for want of funds. "Freely ye have received, freely give."

THE SYNOD OF SOUTH CAROLINA AND THE BOARDS.

We have been highly gratified to find that this excellent body is taking hold of the Boards of the church right cordially. All the Boards received the full endorsement of the Synod at its late sessions, and an increasing interest in their behalf was reported, as will be seen from the following extract from the narrative:—

"We are happy, too, to report an increasing interest in behalf of Foreign and Domestic Missions and Church Extension. The deeply interesting work of circulating the books of our Board by means of colporteurs is successfully prosecuted by all of our Presbyteries, and we have reason to believe is doing great good within our bounds."

FIRE ARMS.

The *Puritan Recorder* gives the following notice of a book recently published by the Board of Publication, entitled, "An Affectionate Address to Mothers. By the Rev. Daniel Baker, D. D., of Texas." We copy it not only to direct the attention of mothers to the book, but as showing the estimation in which the publications of the Board are held in New England.

"This comes from the Presbyterian Board of Publication, whose spiritual armory is furnished with all sorts of weapons, from great guns down to pocket-pistols. Here we have a very neat little revolver, with a dozen barrels. May the shot be well sped between the joints of the harness!"

12,000 SUBSCRIBERS IN LESS THAN TWO MONTHS!

Our junior sister, the *Sabbath School Visitor*, seems disposed to pay but little deference to our superior age and dignity—she has already outrun us in the numbers she can chronicle on her visiting list, and is making no little noise in the world. By the time this reaches the eye of the reader, the subscription list of that paper will probably exceed 12,000! Of the January Nos. we first printed 10,000; then we had to print a second edition of 5,000; and then, still another of 5,000. How many more editions will be called for we cannot predict. This success, we presume, is unprecedented by any newspaper, in so short a time. As we furnish the Visitor free of charge for transportation in New York, Baltimore, Pittsburgh, Cincinnati, St. Louis, New Orleans, Charleston and Richmond, we shall expect a large increase of subscribers from all sections of the church. Orders to be addressed to "*Presbyterian Sabbath School Visitor*, 265 Chestnut street, Philadelphia," and all moneys remitted at our risk. Bankable notes current where subscribers reside received in payment.

TRIBUTE OF THANKS FOR A COLPORTEUR'S LABOURS.

The following article is from the *Presbyterian Record* of Nashville Tennessee, and the writer speaks in terms of such strong approbation of the labours of one of our colporteurs that we cannot refrain from transferring his remarks to our columns.

"It would neither be doing justice to our valuable Board of Publication, nor to its energetic Colporteur, Mr. McCormick, were we to withold our tribiute of thanks, for the good work the Board has done us through his instrumentality.

"Brother Mc Cormick has just finished his labours within the bounds of the Gallatin and Shiloh congregations, and although he laboured among us but three weeks, he sold during this short time, books to the amount of 152,00. This large amount sold, was no doubt owing to the interest manifested by the elders of both churches, who showed their zeal in this good cause, by co-operating with our colporteur; riding with him from house to house in their neighbourhoods, recommending our excellent books. This is as it should be. We need more such Aarons and Hurs, who are willing to sustain the hands of the colporteur when he comes to their doors, by themselves engaging in this laudable enterprise. Every family of our denomination was visited, and where one was found destitute of a copy of the "Confession of Faith," it was supplied. Our hymn books were the very books needed; some four dozen were distributed.

"Families of other denominations received the Board's publications with favour as well as our own; of this we are glad. These sentiments are not merely the sentiments of the writer, but of many of the elders and laymen of both churches, who cordially unite in bidding "God speed" to this noble undertaking; and would earnestly recommend the books of the Board of Publication to all the families our colporteurs may yet visit, in the bounds of our Presbytery. We believe, that Presbyterianism—the Presbyterianism of our fathers, is not dead, neither on the decline, but that it is only in its infancy; and this feature of colportage is but the dawn of a brighter and a better day. C. F. W."

THE FIRST PRINTED BOOK.

It is a remarkable and most interesting fact that the very first use to which the discovery of printing was applied was the production of the Holy Bible. This was accomplished at Mentz between the years 1450 and 1455. Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Greenville collection. One is in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England—there being copies in the libraries of Oxford, Edinburgh and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as $1300.

For the Home and Foreign Record.

"SALVATION: OR THE SINNER DIRECTED IN THE WAY OF LIFE."

This little work, in its style and matter, is well adapted to arrest the attention—impress the heart, and awaken the conscience. It clearly and forcibly describes the sinner's ruined state; and then as clearly points him to the only remedy: "*The Lord, our righteousness.*" It is an excellent safeguard against those fatal errors into which persons, under serious impression or deep conviction, are in danger of falling. The excellency of this little work has not escaped the notice of Christians beyond the Atlantic. It has been re-published by the London Tract Society. R. E.

For the Home and Foreign Record.

A WORD TO PASTORS.

Dear Brethren—Will you permit an obscure individual to say a word to you just at this juncture?

The Church of Jesus Christ is the light of the world. She is set for its illumination and salvation. She should know her exalted mission, and gird herself for the work given her to do. Our branch of the Church, as you well know, is putting on the harness. She is equipping herself for the battle, and going forth under the guidance of the great Captain of Salvation. Her Boards embrace most of the legitimate schemes of benevolence. Missions Foreign and Domestic, Education, Publication, Church Extension, all have their place in her scriptural organizations. These schemes and others claim her attention and support. Each should have its own proper time and place. Hence the need of *system*. There should be a system in every one of our congregations, embracing all the benevolent schemes of our Church. We must, I think, have a system of benevolence in all our borders, or we shall never fulfil our high mission as a church of Jesus Christ.

Brethren, the Board of Publication, as you are aware, is now taking rank with our most interesting and useful Benevolent Schemes. By the adoption of the colportage system it is doing missionary work. It is not only publishing books and tracts, but employing colporteurs to carry them to the needy and the destitute. It is also supplying poor ministers and Sabbath-schools with libraries, and distributing tracts with a liberal hand; all which requires funds. Wide and inviting fields are opening before it, into which it is ready to enter so soon as the means are furnished. It must be evident to you, dear brethren, that to sustain this system the Board must call upon the churches for collections; and to obtain these collections *it must depend mainly upon the* PASTORS *of our churches*. May I then ask for this Board a place

in your benevolent plans? Will not your churches give it an *annual collection*, as has been recommended by the General Assembly? Will you not, at an early day, lay this matter before your respective charges; and from this time forth include the Board of Publication in the list of *annual benevolent contributions* among your people?

In conclusion, two points are respectfully submitted for your prayerful consideration :—1. The importance of a system of benevolence; and, 2. The desirableness of embracing the Board of Publication in this system, so as to bring it regularly before the churches every year. W. J. M.

"WE ARE ALL WRONG!"

In London, where there are thousands of poor, ignorant children wandering about the streets, getting a miserable living by begging, stealing, or sweeping the crossings, schools have lately been established, called Ragged Schools. Here, on Sabbath and week days, are found kind pious ladies and gentlemen, who devote themselves to the instruction of these wretched outcasts, in religion and the elements of human learning, that they may be raised from their degraded and miserable condition, made useful in life, and happy in time and eternity. Is it not a blessed charity?

One day, a little boy came to one of these ragged schools to have his name put down as a scholar. His dress was a very old coat, which had been made most likely many years before for a man, and now, when worn by the boy, its skirts dragged along the ground as he walked. He had no shirt, no shoes, no stockings; and, instead of trowsers, an old dirty apron was tied around him, outside of the coat. The poor little fellow was covered with dirt from head to foot; plainly showing that his home was one of great neglect and discomfort, as well as of poverty.

The parents of this poor boy were not generally reckoned dishonest people; but they were well known as being very careless about their family, and very profligate. Their occupation was that of selling vegetables and fruit in the streets; and they might have gained a comfortable living in this way, but for their sad habits of drunkenness. Almost all they earned they spent at the public-house, leaving their children to wander in the streets, and to obtain food for themselves as well as they could.

You may think what a wretched home they had. A few shavings served for a bed; an old basket, turned bottom upwards, was the only table, and two old saucepans were the only seats the room contained. The parents themselves were always dressed in tatters, and covered with filth; and the neighbours around them, though, alas! many of them were very ignorant and debased themselves, looked upon this family with pity and contempt.

It was hard work, no doubt, to make the son of such parents pay any regard to cleanliness, and take any real pleasure in learning. After a time, however, he was more decent in appearance, and in a few months was able to read. His teacher then gave him, as a reward and an encouragement, a New Testament: and he was told to take it home and to read it to his parents, if they would like to listen to him. He was to read to them the third chapter of the Gospel by John.

The boy had soon an opportunity of doing this; for, degraded as his parents were, they were proud of the success of their son, and pleased with the gift he had brought from school. They sat and listened, and the child read:

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

Now, neither the father nor mother of the boy could read; and most likely they had never before heard this chapter read. If they had, they certainly had not listened to it as they did at this time; for, as soon as the boy had read the third verse, his father stopped him, and cried out, "You are surely reading wrong. 'Except a man be born again!'—you must have read it wrong."

The little reader was sure that these were the very words; but this did not satisfy the father, who said that the teacher must come to tell him whether or not his son was right.

The teacher was glad to go to the miserable abode on such an errand; and when he got there, he took the Testament, and beginning to read at the same place, soon came to the words, "Except a man be born again."

Well, this was just the same as his son had read; and the man could no longer doubt that the exact words were in the book; but this only increased his difficulty. "How *can* a man be born again?" he asked.

The teacher then told him, that the new birth spoken of there meant a change of heart; that a person who had passed through such a change would no longer live for his own sinful pleasures, but for the glory of God. He said that, instead of the love of sin, new desires and affections would spring up in the heart; that there would be a love of holiness, and a constant fear of doing what is forbidden by God. He said also, that this change of heart and of affection would produce a change of conduct; that the man thus changed would forsake the sins which he had before loved, and become sober, honest, industrious, and frugal; and also, in all things would adorn the doctrine of God his Saviour. He told him, lastly, that such a change could only be wrought by the Holy Spirit of God, through the mercy of the Lord Jesus Christ, and on account of what he had done and suffered.

These words made a great impression on the mind of this poor, sinful and ignorant man; he exclaimed, "We are all wrong!" The truth of the gospel had touched his heart with power, and caused him to feel what a wretch he had lived through the whole of his life.

He looked around him and saw everything to convince him that his own sins had brought him to ruin and desolation, even in this world; and he felt that they were hurrying him on to eternal destruction. Like the jailer, whom he read of in the Acts of the Apostles, his thought was, "What must I do?" No doubt, after this, he was shown the way of salvation more clearly; and his conduct gave great hope that he had experienced what it was to be born again. After several years, it was found that the sins he had once loved and followed had been forsaken, and that the word of God was the rule of his life. His wife, too, became an altered woman; she was no longer neglectful of her children, and caring for nothing but her own sinful gratification, but desirous of learning the will of her Maker and Saviour, and of doing it.

You may be sure that such a change as this made a difference in many other respects. The money that they earned, and which once would have been squandered in sin, was employed in making home decent and happy. The children, as well as themselves, were comfortably clothed and fed. By degrees, their abode was furnished with tables and chairs, bed and bedstead; while cleanliness gave additional value to every new comfort they enjoyed. They were no longer "all wrong;" but had reason to hope, and others had reason to hope for them, that the gospel, which had brought such a change to their dwelling, had also been the power of God unto salvation, because it was believed and obeyed. Do you not think, then, that these persons were proofs of God's mercy; and that they had great reason to be thankful for the instructions received by their son at the Ragged School?—*"The Ragged Scholars," published by Pres. Bd. of Publication.*

BLANK FORMS FOR SESSIONAL REPORTS.

The Board of Publication have published the above in very neat style, and can supply church sessions, on moderate terms.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, IN THE MONTH OF JANUARY.

Presbytery of Albany.	
2d ch Windham, Rev Alfred Gardiner	5 00
Presbytery of North River.	
Marlboro ch 7 67; Wappinger's Falls 3 22; New Hamburg 10 60; Delhi 8 10; Smithfield 10 all per Rev W J McCord	39 59
Presbytery of Long Island.	
Huntington ch	7 12
Presbytery of New Brunswick.	
Princeton ch, per Rev Wm E Schenck, Richard Brittain for colportage in the West	10 00
Presbytery of Philadelphia.	
Central ch Phila Sab sch to const their pastor Rev Wm H Green hon mem per M Newkirk 30; Seventh ch A Friend 5	35 00
Presbytery of Philadelphia 2d.	
Newtown ch per Rev R D Morris	8 75
Presbytery of Huntingdon.	
Sinking and Spring Creek ch Wm Milligan	1 00
Presbytery of Baltimore.	
Franklin St ch per Rev Dr Plumer (in part) 140; Monokin ch per W R Carpenter, "Ladies" 1 44	141 44
Presbytery of Wooster.	
Guilford ch per Rev V Noyes, John Lee	10 00
Presbytery of Marion.	
Merseilles ch per Rev S Brown	6 00
Presbytery of Sidney.	
West Liberty ch to const Rev J H Gill h m 30; Kenton ch 20 per Rev S Brown; Urbana ch in part 5	55 00
Presbytery of Miami.	
Lebanon ch in part to const Rev S Newell h m	30 25
Presbytery of Nashville.	
Clarksville ch per J M Rutherford, Dr Wood	4 75
Presbytery of Muhlenberg.	
Henderson ch per J M Rutherford	1 00
Presbytery of Orange.	
Bethworth Wm J Bingham to const self hon mem	30 00
Presbytery of Flint River.	
Hopewell ch S J Saunders to const self hon mem 30; Talbot co Robt Duncan to const self hon mem 30	60 00
Presbytery of Hopewell.	
New Hope ch Rev G H Cartledge	4 00
Presbytery of Tuscaloosa.	
Eutaw ch per Rev Mr Stillman	25 75
Presbytery of Wisconsin.	
Milwaukie North ch S Chapman	5 00
MISCELLANEOUS.	
A Friend in the Lutheran ch 10; Family missionary box 1; Rev Wm J McCord 50 cts, Gulielma T McCord 10 cts; "G N" 10; "A Friend" per J D Thorpe 2 50; T W 5	29 10
Total	508 75

A. W. MITCHELL, *Treasurer.*

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

The Rev. John Woodbridge was installed by the Presbytery of Albany, pastor of the Presbyterian church of Saratoga Springs, on the 21st of January.

The Rev. Thomas T. Magill was installed pastor of the Presbyterian church of Urbana, Ohio, on the 11th of January.

On the 5th of January, by the Presbytery of Brazos, the Rev. Joel T. Case was installed pastor of the Presbyterian church at Victoria, Texas.

On the 23d of January, the Rev. Wm. Burnett was installed by the Presbytery of Ohio, pastor of the church in Manchester, near Pittsburgh.

On the 31st of January, by the Presbytery of Ohio, the Rev. Wm. M. Paxton was installed pastor of the 1st Presbyterian church in Pittsburgh.

On the 15th of January, by the Presbytery of Troy, Mr. Andrew M. Beveridge was ordained as an evangelist.

On the 17th of January, the Rev. Edwin Town was installed by the Presbytery of Eastern Shore, pastor of the churches of Wicomico and Barren Creek Springs.

On the 5th of November, the Presbytery of Susquehanna ordained Mr. Albertus Vandewater as an evangelist.

On the 6th of February, the Presbytery of New Brunswick ordained Mr. John T. Duffield to the full work of the gospel ministry. Mr. Duffield is Adjunct Professor of Mathematics in the college of New Jersey, and stated supply of the Second Presbyterian church in Princeton, New Jersey.

DISSOLUTION OF THE PASTORAL RELATION.

The Rev. S. C. McCune has been dismissed from the church of Canton, Illinois, and become stated supply of the churches of Salem and Liverpool.

The Rev. B. T. Bittenger has resigned the charge of the Presbyterian church at Tamaqua, Pennsylvania. His address now is Georgetown, District of Columbia.

CALLS.

The Rev. Robert McGuigan, late of the Free Church of Scotland, has accepted a call from the churches of Union and Keosauque, Iowa. His post-office is Birmingham, Iowa.

The Rev. R. E. Sherrill, formerly of Harmony church, Pontotoc, Mississippi, has taken charge of the church in Somerville, Tennessee.

The Rev. W. C. McPheeters has accepted a call to the Presbyterian church in Marshall, Missouri.

The Rev. Samuel A. Gayley has accepted a call to the Presbyterian church of Lock Haven, Pennsylvania.

The Rev. R. Lewis has accepted a call from the church of Salem, in Blairsville Presbytery. His address is New Derry, Westmoreland county, Pennsylvania.

The Rev. John Hancock has accepted a call from the church of Greensburg, Kentucky.

The Westminster church, St. Louis, has given a unanimous call to Rev. S. B. McPheeters, of Virginia.

The church of Batesville, Arkansas, has given a call to the Rev. W. K. Marshall, of Fort Smith.

The Rev. Dr. Smith, Agent of the Board of Missions for the Synod of Pittsburg, has received a call to the church of Round Hill, of which his father died pastor in 1803.

CHANGE OF RELATION.

The Rev. S. S. Pettie, of the New-school Presbytery of Newark, has been received by the Old-school Presbytery of Whitewater, and has accepted a call to the church of Lawrenceburg, Indiana.

The Rev. William Burnett has been received by the Presbytery of Ohio, from the Associate Reformed church.

LICENSURES.

Mr. Henry Rinker and Mr. William C. Davis have been licensed to preach the gospel by the Presbytery of New Brunswick.

MISCELLANEOUS.

The Synod of Mississippi, at its late session in Vicksburg, at the request of the Brazos Presbytery, constituted three Presbyteries within the State of Texas, with boundaries as follows:—Presbytery of Eastern Texas, east of Trinity river; of Middle Texas, between the Trinity and Colorado rivers; and that of Western Texas, west of Colorado river.

The First Presbyterian church in Stockton street, San Francisco, of which the Rev. Albert Williams is pastor, was blown down on the 19th of November last, in a heavy gale, we are glad to learn by the last advices, was rebuilding, and was expected to be completed about the 1st of January.

The Rev. John Kennedy has removed from Louisville, Kentucky, and has taken charge of the First Presbyterian church of Chester, Illinois.

The Rev. James C. Barnes is now labouring as a stated supply in the church of Perryville, Boyle county, Kentucky.

The Rev. Mr. Rogers, late of South Carolina, has taken up his residence in Corpus Christi, Texas, with the view of building up a Presbyterian church there.

The Rev. Joseph R. Wilson, pastor of the Chartiers church near Pittsburg, has accepted the professorship of Natural Sciences in Hampden Sidney college, Virginia.

The post-office address of the Rev. John M. Dinsmore is changed to Utica, Licking county, Ohio.

The Rev. J. P. Riddle, of West Lexington Presbytery, has accepted an invitation to labour as stated supply of the churches of Salem, Kentucky, and Golconda, Illinois.

The Rev. Hugh Marshall has removed from the Kenawha Salines to Spring Creek, Greenbrier county, Virginia, to labour as a missionary in that region.

The Rev. Wm. W. Backus, of New York, has accepted an invitation to become the stated supply of the churches of Camden and Edwards, near Rock Island City, Illinois.

Varieties.

THE BACKBONE OF PRESBYTERIANISM.—The Presbytery of Ohio, which embraces the cities of Pittsburgh and Allegheny, according to the Presbyterian Advocate, is not only the largest Presbytery in the United States, but the largest in the world, consisting of forty-five ministers—enough to form *five* Synods, each composed of three Presbyteries.

MORALS OF THE SANDWICH ISLANDERS.—In 1847, there had been among them but five executions, and these for three murders, for ten years. No one, since that time, has been convicted of murder. Rarely is a native seen intoxicated. As a nation, they observe the Sabbath, and attend upon the means of grace, read the Bible, and seek God with their families.

BIBLES AND TRACTS.—In Italy the demand for Bibles and Tracts is incessant, especially in all the towns along the Ligurian coast.

BEAUTIES OF POPERY.—It is said that among all her seaward-looking cliffs, Spain *has not a single light-house*, from the Pyrenees to point Europa; she has no railroads, no canals, no telegraphs; and till recently there has been no safety for travellers on the highways. We suppose that the Pope thinks that the people don't need *light-houses*.

LIBERTY IN REPUBLICAN FRANCE!—For giving or loaning to friends some seven or eight religious tracts, Mr. Estevule, an Evangelist, has recently been imprisoned eleven days, besides being condemned to ten dollars fine, and costs of trial!

PROTESTANTISM NOT DECLINING.—"Do any tell you that evangelical Protestantism is on the decline? How strange their error! Every school that tells the story of Luther and the Reformation—every unmuzzled press—every tract that speaks of Christ's blood as the only atonement for, and cancelment of sin—every sermon that preaches him, God and man, the one and the sufficient, and the only Mediator, every Protestant Bible sent on its glad errand—is a new triumph—is a new protest of a living Protestantism against presumptuous edict that calls *dead*, in the murderous hope of *burying her alive!*"—*Dr. Williams.*

INTOLERANCE IN SWEDEN.—The Rev. Fredrich Olaus Nilsson, a native of Sweden, was condemned to banishment and confiscation of goods, on account of his having seceded from the Lutheran Church, and officiated as pastor of a Baptist congregation in Gottenburg. Appeals in his behalf from various bodies and from different countries had been made to the king, but in vain.

PRESBYTERIANS STRONG IN NUMBERS.—The Rev. Dr. Robert J. Breckinridge stated, in a sermon lately preached in Kentucky, that the Presbyterian body was the largest numerically in the United States. In this estimate all who hold to the Presbyterian order and doctrine were included. The Doctor made this statement, not, as he affirmed, in a way of boasting, but to show the high *mission* with which the Presbyterian Church was invested—that where much was given much was required.

FRUITS OF CALVINISM.—Sir James McIntosh says in his Journal: "The Calvinistic people of Scotland, of Switzerland, of Holland, and of New England, have been more moral than the same class in other nations. Those who preached faith, or in other words a pure mind, have always produced more popular virtue than those who preached good works, or the mere regulation of outward acts." The remarks of Sir James are a fine comment on the words of Paul, "Faith worketh by love."

DISASTERS ON THE LAKES.—The total loss of lives on the lakes during the year 1850 was 395. The loss of property during the same period was $558,926, as follows: steamboats, $265,700; propellers, $30,444; sail vessels, $262,782. Ten steamboats, including the "two tugs," 21 sail craft, and probably one propeller (the Petrel, whose fate remains in doubt), have gone out of existence entirely.

PREACHING TO THE NEGROES.—The Treasurer of the South Carolina Conference Missionary Society of the Methodist Episcopal Church South, reports the sum of $17,700, as the amount collected during the past year, for the support of missions, which is expended in the support of the preachers to the slaves on the plantations.

EMIGRATION OF LATTER DAY SAINTS.—The Ellen lately left Liverpool for New Orleans, having on board 465 emigrants, on their way to the Mormon establishment in the Valley of the Great Salt Lake. The emigrants were from all parts of England; fifteen families coming from Sheffield alone. A second ship, the George William Brown, is also ready to sail, with about 280 emigrants of the same persuasion, and for the same destination, whilst another vessel, the Ellen Maria, has been laid on to sail on the 29th inst.

CONGREGATIONAL CHURCH IN OREGON.—A Congregational church was dedicated, with interesting services, in Oregon city on the 18th of August last.

DR. ACHILI is engaged in writing an account of his experience with the Inquisition. He is also to publish in London a weekly Italian journal. Besides this, he is intent on the preparation of an Italian version of the Scriptures.

THE ALEXANDER HIGH SCHOOL, at Monrovia, has gone into full operation, and increased attention is paid to the subject of education in Liberia.

"MORE JEWS," says Professor Tholuck, "have been converted to Christianity during the last twenty-five years than during the seventeen centuries preceding."

NOTICE.

In renewing subscriptions, or giving notice of removal, or of discontinuance, it is necessary to furnish us with the *Post-office address.* Post-Masters and others who have not done so, will please supply the omission, and take this as an explanation why their orders have not been attended to.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—To several Female Members of the Church, p. 34. Fruits, p. 34. Sympathize with your Brethren who are Leading the van on our Frontiers, p. 35. Receipts, p. 36.

BOARD OF EDUCATION.—I. Ministerial Education: Mind and Culture, p. 37. A Pastoral Letter to Candidates for the Gospel Ministry, p. 37. Pastoral Hints to Candidates, p. 38. II. Christian Education in Schools, Academies and Colleges: The Schools, Academies and Colleges of the Presbyterian Church p. 38. Hard Work and Courage, p. 39. Another Presbyterial Academy, at Montpelier, Ohio, p. 39. "Come out of her, my People," p. 39. Notices, p. 39. Receipts, p. 39.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 40. Africa: Mission near the Equator. Journal of the Rev. G. W. Simpson, continued, p. 40. Turkey: Progress in the Interior Cities, p. 42. Creek Mission, p. 42. Iowa and Sac Mission, p. 43. Receipts, p. 44.

BOARD OF PUBLICATION.—Close of the Ecclesiastical Year, p. 46. The Synod of South Carolina and the Boards, p. 46. Fire Arms, p. 46. 12,000 subscribers in less than Two Months, p. 46. Tribute of Thanks for a Colporteur's labours, p. 46. The First Printed Book, p. 46. "Salvation: or, The Sinner directed in the Way of Life," p. 46. A Word to Pastors, p. 46. "We are all Wrong!" p. 47. Receipts, p. 47.

MISCELLANEOUS.—The Record a highly prized Visitor, p. 33. Statistical Reports from Church Sessions, p. 33. Pleasant Words, p. 33. My Birthday, p. 33. The Constraining Power of the Love of Christ, p. 33. The Mother's Reward, p. 33. Ecclesiastical Record, p. 48. Varieties, p. 48.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 4. | PHILADELPHIA, APRIL, 1851. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

ALL THINGS FOR CHRIST'S KINGDOM.

Let Christians remember their claims on the world for the furtherance of the great work of the Church on earth, and see well to it that those just and invaluable claims be not neglected and sacrificed.

If the earth is the Lord's, and the fulness thereof, and if Jesus Christ the Head of the Church is the heir and actual holder of the whole, then are the members of the Church his agents to apply the world to his spiritual purposes. All things are theirs, to be held in the active and healthful service of the Church. Governments, with all their imperfections, are the Lord's for this end. The social and economic systems of the world are never in right use but when they form a medium of spiritual influence from God to mankind. The same invisible Spirit, which was so abundantly bestowed on the person of Christ, so diffused through his being, and so effective wherever he went, takes up the world as an incorporation of its heavenly agency, and works through it the redemption of the souls and bodies of men. It makes all things the carriers of its spiritual provisions to the Church.

If men use sounds in a spoken language, those sounds shall express the grace of God in the gospel. If men write language for the eye, that writing shall set forth the grace of the gospel. If men nourish the art of eloquence, their eloquence shall find its noblest office in winning souls to Christ. If men multiply the charms of literature, those charms shall enchase the pearl of heavenly wisdom. If art unfold itself in architecture, then architecture must lend its attractions to the scenes of divine worship. If in music, she owes a tribute of her harmony to the service of God. If men construct mechanism for printing, their machines must print the word of God, and furnish the world with a Christian literature. If men erect and endow institutions of learning, their seminaries must be the golden candlesticks for the light of divine truth. They must be nurseries of a learned ministry, and scenes of the spiritual power and grace of God. If men build their vehicles to outfly the winds, those vehicles must carry to and fro the many who are employed in spreading the knowledge of Christ. The swift post maintained by the nation to diffuse intelligence and aid the business of the world, must carry the millions of printed pages glowing with the words of heavenly love. The sails of commerce must be the wings of the angel having the everlasting gospel to preach to every tongue, and people, and nation.

See how the kingdom of Christ, though not of this world, applies this world to its use. The kingdom of Christ is not of this world; but this world belongs to the kingdom of Christ. There is a connexion between the business of the world and the work of the gospel, which gives that business a sacred character. The prophets looked towards a future which wore over all its secularities, in their view, a spiritual aspect; and they foretold the time when holiness to the Lord would be written on the bells of the horses.

But though all things are thus made for Christ, we see not yet all things used for him; and this diversion in fact becomes the occasion of dangerous error in theory. Men presume against the title of Christ, because of deferred possession, as though some human statute of limitations could have availed here. But this is a case in which the longest diversion in the use does not alienate the right. And we have other cases in abundance to show us how slowly things may come to their place in the divine economy of the world, yet surely come at last. You have a tree for fruit; but how many long years may some beholder, not versed in the laws of horticulture, mock your doctrines and your hopes, while he sees the tree through the many autumns of its immaturity, yielding leaves only. The fuel of our fires, how many centuries has it served no office but to uphold the mountains, while men dreamed not that it was made for any thing else.

As Christians put off the old man and put on the new, they learn to place the world in its proper relation to the kingdom of Christ. They understand more clearly and more profoundly, that the kingdom, and the power, and the glory are his; and that his right to them should be claimed and maintained by his people.

J. W. Y.

NEARER TO THEE.

Along the mountain-track of life,
Along the weary lea,
O'er rocks, 'mid storms, in joy, in strife,
Let this my heart-cry be,
"Nearer to THEE!" "Nearer to THEE!"

This pilgrim-path by Thee was trod,
JESUS! my King! by Thee!
Traced by Thy feet, Thy tears, Thy blood,
In love, in death, for me—
O bring my soul nearer to THEE!

Let every step, let every thought,
Sweet memories bear of Thee!
And hear the soul Thy love hath bought,
Whose way-cry oft shall be,
"Nearer to THEE!" "Nearer to THEE!"

Thou wilt! Thou dost! A small still voice
Teacheth of faith in Thee;
Of hope, that might in grief rejoice,
If still the way-cry be,
"Nearer to THEE!" "Nearer to THEE!"

Yet a few days to me, perhaps,
And Time no more shall be:
But boundless love can know no lapse,
Thou art Eternity!
Draw thou my soul "Nearer to THEE!"

Be it the heaven I hope above,
To live and move in Thee!
Oh by Thy past, Thy promised Love,
Grant these blest words to me,
"ASCEND, FORGIVEN!—Nearer to THEE!"

THE CHURCH IN THE HOUSE.

It is with the church in the house as with the church in the village. The wayfarer may get a word in passing which he can never forget. The stranger that turns aside to tarry for a night, may hear at your family worship that word that will save his soul. Some years ago, an Irish wanderer, his wife, and his sister, asked a night's shelter in the cabin of a pious school-master. With the characteristic hospitality of his nation, the school-master made them welcome. It was his hour for evening worship, and when the strangers were seated, he began by reading slowly and solemnly, the second chapter of the epistle to the Ephesians. The young man sat astonished. The expressions, "Dead in trespasses and sins," "children of wrath," "walking after the course of this world," were new to him. He sought an explanation. He was told that this is God's account of the state of men by nature. He felt that it was exactly his own state. "In this way I have walked from my childhood. In the service of the god of this world we have come to your house." He was on his way to a fair, where he intended to pass a quantity of counterfeit money. But God's word had found him out. He produced his store of coin, and begged his host to cast it into the fire; and asked anxiously if he could not obtain the word of God for himself. His request was complied with, and next morning, with their new treasure, the party who had now no errand to the fair, returned to their own home. Perhaps by this time, the pious school-master has met his guest within the gates of the city, outside of which are thieves, and whatsoever maketh a lie.—*Hamilton.*

PEASANT ON THE WELSH MOUNTAINS.

I was told of a poor peasant on the Welsh mountains that month after month, year after year, through a long period of declining life, was wont every morning, as soon as awake, to open his casement window, towards the east, and look to see if Jesus Christ was coming. He was no calculator, or he need not have looked so long; he was a student of prophecy, or he would not have looked at all; he was ready, or he would not have been in so much haste; he was willing, or he would rather have looked another way: he loved, or it would not have been the first thought of the morning. His Master did not come, but a messenger did, to fetch the ready one home; the same preparation sufficed for both, the longing soul was satisfied with either.

Often, when in the morning the child of God awakes, wearily, and encumbered with the flesh; perhaps from troubled dreams, perhaps with troubled thoughts, his Father's secret comes presently across him; he looks up, if not out, to feel, if not to see, the glories of that last morning when the trumpet shall sound, and the dead shall arise indestructible; no weary limbs to bear the spirit down; no feverish dreams to haunt the visions; no dark forecasting of the day's events, or returning memory of the griefs of yesterday.—*Fry.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. Reese Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

Clothing.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Samuel D. Powel, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

STATE OF THE TREASURY.

Mission Rooms, *March* 1851.

As this will be our last opportunity *before the meeting of the General Assembly*, and *before the usual Spring collections* in our Presbyteries, we shall embrace it to lay before the churches *the present state of the Treasury of the Board of Domestic Missions.*

There are *nine Treasuries*, which have been established at various points, and in different parts of the great field, mainly for the sake of convenience for the receipt and disbursement of funds.

There is the Principal Treasury in Philadelphia in immediate connection with the Board.

Within that portion of the field assigned to this Treasury, there are the following Treasuries, established by Synods and Presbyteries, which receive their funds; but the funds paid into these Treasuries are paid out *by drafts on them from the Treasury in Philadelphia.*

The Treasury at Pittsburgh, for the Synods of Pittsburgh and Wheeling.

The Treasury at Columbus, Ohio, for the Synod of Ohio.

The Treasury at Petersburg, Va., for the Presbytery of East Hanover.

The Treasury at Farmville, Va., for the Presbytery of West Hanover.

The Treasury at Staunton, Va., for the Presbytery of Lexington.

The Treasury at Statesville, N. C., for the Presbytery of Concord.

The Treasury at Hamilton, Ga., for Flint River Presbytery.

All these are, by arrangement with the Presbyteries and Synods, in connection with the principal Treasury in Philadelphia.

Then we have the Treasury at Louisville, Ky., of the Western Executive Committee of the Board, which has under its care and for its field, *ten Synods*, namely, Memphis, Mississippi, Cincinnati, Northern Indiana, Alabama, Kentucky, Nashville, Indiana, Illinois and Missouri.

The Western Executive Committee collects and disburses its own funds, appointing all the missionaries within its field, and reports regularly to the Board in Philadelphia: and when short of funds, is assisted by the Treasury in Philadelphia, when it is itself in funds that may be devoted to that purpose.

The Missionaries in connection with the Treasury in Philadelphia, and with the other Treasuries that act through it, are all paid up to date, and we owe no one any thing; and all the Treasuries, so far as heard from the past month, are free of any over-draft, and some of them have a small surplus.

The increase of missionaries under the care of *the Western Executive Committee*, and the consequent increase of expense, and the absence of legacies the present year, has left that Committee *short of its liabilities.* And in consequence of the heavy expense of sending out a missionary and his family to Oregon the past month, the office in Philadelphia has not been able to assist the Western Committee to the full amount which it required; so that Treasury is at the present time, in pressing need of supplies; and it is our earnest hope that the churches will make no delay, but take up their collections a second, or even a third time, if necessary, and enable the Western Committee to go forward, free of embarrassment.

And while writing, we embrace the occasion to say that the drafts which will be made upon the general Treasury of the Board for the months of *March and April*, will be *large;* and there is need of *prompt action* on the part of all churches and Presbyteries, and *liberal contributions*, in order that we be enabled to close the year the 1st of May, and present our Report to the Assembly, free of all debt, which is indeed most desirable. This is the principle upon which our Church has carried on all her benevolent operations in years past; it is the only correct and true principle, and by the good hand of the Lord upon us, we must not depart from it.

NOTICE TO CHURCHES AND PRESBYTERIES.

In order that your *contributions for the work of Domestic Missions should appear in our Report to the General Assembly*, they should be made and forwarded to the different Treasuries, that you are in the habit of sending them to, *before the 1st of May.* We give this notice, that there may be no disappointment to any. The *Treasurers of the Presbyteries* will be good enough *to let us have their accounts in time for our Report to the Assembly.*

NOTICE TO MISSIONARIES OF THE BOARD.

We are now forwarding *the blank Statistical Reports*, which the brethren will please fill up and return *in due season.* We shall be very glad for them to insert what efforts have been made *for the erection of Parsonages* during the year in their respective fields: and whether any of them already occupy Parsonages.

We would also respectfully request that if *the blank Statistical Reports* should fail to reach any of the brethren, as is sometimes the case, *that they will not delay forwarding full Reports of their year's labour, as near the usual form as possible, on the 1st of April.*

SUMMARY FOR DECEMBER AND JANUARY.

During these months there were received at the office in Philadelphia, *two hundred and seventy-seven* Reports from our missionaries: of which 3 were from the *New England States;* 79 from the *Middle States;* 100 from the *Western States;* 92 from the *Southern States*, and 3 from the *Pacific States and Territories.*

They assure us of the continued health of all our brethren and their families, and of the people of their charge, with a few exceptions; and of the general prosperity of the missionary work. And it is our pleasing duty to record for our gratitude to the Great Head of the Church, and for the encouragement of all who love His cause and kingdom, and pray for the salvation of souls, that we have received a number of Reports, *that contain accounts of the presence and power of God's Spirit in the churches*, manifested in the revival of religion in the hearts of Christians, and in the conversion of many who were living without God and without hope in the world. May these gracious influences be extended until our whole Church is abundantly revived. Our space is so limited that we can furnish no extracts in this number. We cannot resist the impression gathered from the Reports, *that there is an increasing interest among the Missionaries of the Board in their great work, and a spirit of prayer for the outpouring of God's Spirit on their respective charges.*

PROGRESS OF THE BOARD.

For eight months up to January 1st, 1851.

The increase of Funds over the corresponding months, the last year, in the Treasuries of Philadelphia, Louisville and Pittsburgh, about $5,500.

The increase of Missionaries over the corresponding months the last year, in connection with the office in Philadelphia, 33. In connection with the office at Louisville 18. *Total* 51.

In commission on 1st of January from the office in Philadelphia, 332. In connection with the office at Louisville, 210. *Total* 542.

While we have this encouraging increase, we must bear in mind that we have corresponding expenses, and our entire income is not up to our wants, as will be seen by the article on the *State of the Treasury.*

A corresponding increase of appointments and reappointments for the remaining four months, will make the whole number in commission during the year, range between 630 and 650.

Resolutions of the Board of Missions and of the Church Extension Committee, in relation to ante-dating Commissions, and appropriations for building Churches. *Passed March 8th and 10th*, 1851.

We earnestly request the Presbyteries and Churches to give the following resolutions attention, and to keep them in view when applications are hereafter made either for commissions for missionaries, or for appropriations to aid in the erection of churches.

Action of the Board of Missions in relation to Ante-dating Commissions, March 10, 1851.

In consequence of the constantly repeated applications of Presbyteries to ante-date Commissions; some for three, others for six, and some even for twelve months, and without any apparent reason other than want of attention and prompt action on the part of Presbyteries and Committees of Presbyteries on Missions, thereby embarrassing the business of the Board, and depriving the Board of an accurate knowledge of the expenses of our Missions, for which provision must be made weekly, therefore,

1. *Resolved*, That the Presbyteries and the Committees of Presbyteries on Missions, be respectfully requested to have Commissions of their Missionaries renewed, before the expiration of their time of service, if practicable to do so; and *in all cases to state definitely the time when they wish the Commission to be dated.*

2. *Resolved*, That from and after the 1st day of May, 1851, the Board will *ante-date* no Commission *beyond two months from the time of the reception of the application at the Mission Rooms*, either in Philadelphia or in Louisville.

3. *Resolved*, That the 1st and 2d Resolution of this action of the Board be printed on the Commissions of our Missionaries.

4. *Resolved*, That this action of the Board in relation to ante-dating Commissions, be communicated to the Presbyteries, through the Home and Foreign Record, and other papers of the Church.

True extract from the Minutes,
A. W. Mitchell, *Secretary pro tem.*

Resolutions of the Church Extension Committee in relation to Appropriations.

The following preamble and resolutions in relation to appropriations, were adopted, viz:

It being impossible for the Church Extension Committee ever to know the exact state of its available funds, without subjecting the appropriation to some limited time, during which the Committee will be responsible, but no time beyond that limit: and

in consequence of appropriations being made and continued to churches for a series of years from whom nothing is heard, and the funds are thereby locked up, and more recent applications cannot be responded to from churches which would immediately build if their applications were granted, and thus destroying that equality of right to this Fund, which should be open upon just conditions to all the churches:—for these considerations, and the necessity of the case, the Committee unanimously adopt the following resolutions *in relation to all future appropriations, as well as to those already made.*

1. *Resolved*, That if appropriations to churches are not called for within two years from the date of their application, the appropriations shall be considered as withdrawn, and the Committee be no longer liable for the same.

2. *Resolved*, That this rule shall apply to all appropriations which have been made to churches *within a year from this date.*

3. *Resolved*, That all appropriations of one year's standing, unless called for by the churches *within a year from this date*, shall be withdrawn, and the Committee be no longer responsible for the same.

4. *Resolved*, That all appropriations which have been made *two years and over from this date* be withdrawn; and the churches notified, that if they still desire their appropriations they will be required to make new and regular applications for the same, and give assurance that their churches will be completed within a year from the date of said application.

5. *Resolved*, That this action of the Committee be communicated to all the churches to whom appropriations have been made, and that it be published in the Home and Foreign Record, and other papers of our Church.

True extract from the Minutes of the Church Extension Committee, March 8th, 1851.

S. D. Powel, *Secretary of Ch. Ex. Com.*

Approved by the Board of Missions, March 10, 1851.

A. W. Mitchell, *Secretary of Board, pro tem.*

BOUNDARIES OF SYNODS AND PRESBYTERIES.

The brethren to whom we are now sending *circulars*, that we may obtain the *accurate* boundaries of all our Synods and Presbyteries, will greatly oblige us by forwarding their replies *as speedily as possible.* We have received from *Fort Wayne Presbytery*, not a *description* of the boundaries of that Presbytery, but a *perfect map* of the Presbytery drawn with the camel's hair pencil, on transparent paper, in a beautiful manner. *The counties* are all accurately outlined, and the *exact position* of the churches of the Presbytery given; and the *rivers and railroads* marked down; and *a table* on the margin gives the population of each county, and the total of all. We dare not expect so much from all our Presbyteries, but we hope for clearly expressed and *accurate boundaries.*

MISSIONARIES TO OREGON—GONE.

The Rev. Edward R. Geary and Family sailed from New York, Febuary 13th, in the steamer *Empire City*, on their way to Oregon by the *Isthmus route.* Mr. Geary will spend a short time at San Francisco, seeing an only brother, who is now Mayor of that city, and making the acquaintance also of the brethren there; and then proceed to Astoria. His field of labour will be determined after he reaches Oregon.

The Rev. R. Robe will leave in a very few days from Columbus, Ohio, if he is not now on his way, and connecting himself with emigrants, take *the overland route.* Mr. Geary is in the prime of life, of robust constitution, and in the enjoyment of perfect health: and Mr. Robe, although younger in years, is no less fitted for this noble work which they have undertaken, of planting the gospel on the shores of the Pacific. They both have determined, by the favouring smiles of Providence, to make Oregon their future home, and field of service in the Ministry. We would unite with a large circle of their attached friends, and with all who love our Zion, in prayer to Almighty God that their lives may be spared, and all their plans of usefulness be crowned with success. The Board would gladly send out more missionaries to these distant fields, but from the state of the Treasury, they cannot do so at present, unless more abundant resources are placed at their command.

We now gratefully acknowledge the generosity of William H. Aspinwall, Esq., *President of the Pacific Steam Boat Company*, in presenting the Board with *Three hundred and seventy-five dollars* towards the payment of the passage of Mr. Geary and family, from New York to Astoria.

THE RELIGIOUS INSTRUCTION OF THE COLOURED POPULATION.

During the last quarter, over *forty letters* have been recieved from missionaries and ministers in Maryland, Virginia, North Carolina, Tennessee, Kentucky, Georgia, Mississippi, Louisiana, and Texas, in which special mention is made of the religious instruction of the coloured population who are connected with their respective charges.

We are confident that we have received but a small part of the information which might be obtained of what is now doing in this interesting and important field, had we reports from all our missionaries and ministers who are located throughout the Southern and South-western States. But many of the reports go directly to the Western Executive Committee, in Louisville, under whose care a number of the Southern States are placed, and we do not receive duplicates of them, and our missionaries have heretofore not made special mention of this class of our population, independent of the white population.

The Presbyterian Church in the Southern States feels a deep interest in the good work, and our ministry, whether connected with the Board or not, have free course in all the labour they desire, and are enabled to bestow upon them. And in this access to the people, we are not peculiar, for it is enjoyed by all denominations of Christians. And the faithful, judicious, religious instruction of the Negroes, is what is not only approved, but desired by all intelligent and engaged Christians in our Southern Zion.

We proceed to give as many extracts from our letlers as our limited space will allow.

A young Lady's coloured Sunday-school in Maryland.—"I at first took charge of a coloured class, that was taught at the same place, with the white Sunday-school, but afterwards, obtaining the use of a comfortable and pleasant room in the basement of the Presbyterian church, I adjourned my class there and took entire charge of my small school, which was increased by some additions. Several were grown persons. Soon after Miss G. became my assistant and fellow labourer. We have had more than we could profitably teach, and more teachers could be employed. Many of these poor children were almost entirely ignorant of the way of salvation. Would that the professed people of God were more interested and active in this good work. I read the pamphlets you sent me carefully, and with interest, for which accept my thanks. Remember before a Throne of Grace, the teachers and scholars of this school. M. L. H."

From Virginia.—"In this country the negroes are not numerous, and perhaps in no part of the State is there more attention paid to their spiritual wants than with us. In some instances they are taught the Westminster Catechism: ample church accommodation: attendance on divine worship, very general; a larger proportion of them members of the Church than the whites; preaching to them in particular, frequent. I commenced ten years ago and have continued to preach to them. H. B."

"I have preached regularly every Sabbath to the coloured people: a few have made a credible profession, and been admitted to church membership. J. J. S."

"I continue to labour among the coloured people, having a regular appointment for them in the evening of each Sabbath day—and there are many encouraging indications in this most interesting part of my charge. During the summer at nearly every meeting, some have waited after the congregation has been dismissed, to talk with me on the great concern of salvation. I am more and more convinced that this part of our population can be brought not only to *endure*, but to *prefer instructive preaching to any other kind.* S. B. McV."

From North Carolina.—"I have always regarded them as an important part of my flock, and as such have made it my business to give them special instruction: sometimes preaching to them in the afternoon at church; at other times, at private houses. At one time I formed a number of them into a class for the purpose of instructing them in your excellent *Catechism.* I also ordered 184 copies of that work; all which, with the exception of some 15 or 20 copies, I distributed among my own and neighbouring congregations for the purpose of having the servants of each family instructed at home. I feel this subject to be an important one, but I fear none of us, in this region at least, feel it as we shall, when called to meet them at the bar of that God who is no respecter of persons. E. H."

CHURCH EXTENSION.

Faithful Action and great Blessings!

Ohio, Feb. 9th, 1851.

Dear Brother,—Your's of February 1st, enclosing check No. 73, from our treasurer, Mr. Powel, came duly to hand; and was paid by me to the Trustees of the Hill Grove Church. Our neat house of worship is now free of debt. We are truly thankful to the Board, and the Church; but more especially to the *Head* of the Church.

In this enterprise, dear brother, God has been with us from the beginning. A little more than one year and a half ago, I preached for the first time at that village, to about thirty persons, in a small unfinished house, belonging to the Methodists. At each subsequent meeting the numbers were increased; and our people, though few in number, resolved, in reliance upon God for his blessing upon the undertaking, to build a house of worship. The friends thought that they could raise as much as five hundred dollars for the work; and planned the house accordingly. The plan was subsequently enlarged. The house was commenced in October 1849, and finished in July 1850. While the house lasts, it will stand as a monument of the goodness of God to that interesting little people. For it is a neat and substantial house; will seat more than two hundred and fifty persons; cost rising eight hundred dollars; built by a handful of poor men, and is free of debt.

And blessed be God, this is not all. About the time that the friends of Christ commenced making efforts to build a house for God, the presence of the Spirit began to be manifest amongst them. And soon conversion followed conversion, and addition to the church succeeded addition, on to the present time. And now, from twenty-five, they have increased to seventy; and have a brighter prospect now for increase than ever.

When the first timbers were laid on the wall of the proposed house, one of the best men said, "That house will not be filled in five years." On the day of its dedication it was literally packed. It is well filled on every Sabbath when I preach there, if the weather is at all favourable. And on the days of our communion, *it is too small!* God has done, and is doing this for his own glory. J. A. M.

SPEEDY SYMPATHY, AND A LITTLE MORE STILL NEEDED.

In the last number of the Record we published a piece headed "*Sympathize with your Brethren who are Leading the van on our Frontiers:*" in which appeared a notice of a "*Pastor's Library*," and a "*Pastor's Study.*" The *Board of Missions* on receipt of the letter about the Pastor's library, immediately forwarded a donation of books to the worthy brother.

A pastor in Philadelphia read the piece to his people, and it awakened a lively interest among them. At a meeting of the *Board of Publication*, at his suggestion, the members of that Board contributed individually, and purchased *Scott's Commentary*, (than which, as a whole, there is none better) for the "*Pastor's Library*"—and then the Board of Publication itself resolved to make such donation of Books to *the same* and to the "*Pastor's Study*," as might appear necessary. A day or two after, *a gentleman in New York* placed at the disposal of the Board *forty dollars* to be appropriated at the discretion of the Board of Missions to these two cases. We thank you kindly, brethren, for this sympathy in the name of the brethren whom you would aid and encourage: we thank you kindly. No doubt there is much of this *real interest* in Domestic Missions in our Church. It would do no harm to give it expression, and for contributions to be sent up to the Board, *to be used at the discretion of the Board for such special cases*, which are coming into notice from time to time.

Here is one, just at hand to-day, *from a laborious Missionary in Western Virginia, March 1st.*

"Am afraid I shall be *necessitated* to abandon my post. A series of misfortunes have befallen me since coming here. First, *a trunk of clothes* miscarried, and I can get no trace of it. Next *my books* were mis-shipped, and did not reach me for four months, and then quite a number of them *gone!* And, the other day, *my horse died!* Don't know what I shall do: can't possibly buy another. The one I lost, *is to be paid for out of my year's salary!* I can neither

borrow nor hire one; and it is impossible for me to get along without one. Have *six* regular preaching places: one from six to ten miles distant from another, and the roads are any thing but comfortable for walking; besides I have a good deal of occasional preaching and riding to do."

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

TREASURY AT PHILADELPHIA.

Receipts for February, 1851.

SYNOD OF ALBANY.

Pby of Troy.—Stillwater ch ann coll, to con Mrs Nancy Bartlett, Cyrus Gilbert, and Mrs Margaret Comstock, hon mems	$125 00
Pby of Saratoga.—Northampton ch	10 00

SYNOD OF BUFFALO.

Pby of Ogdensburg.—Oswegatchie 1st ch	8 62
Pby of Steuben.—Windsor ch	11 00

SYNOD OF NEW YORK.

Pby of North River.—Marlboro' ch per P V B Fowler	4 50
Pby of Bedford.—Ladies Miss Soc Bedford ch 60; Yorktown 1st ch 2; South Salem ch, W Home Miss Soc 21 93	83 93
Pby of New York.—Cambridge 1st ch 50; Madison Avenue ch ann coll 183 57; Williamsburg ch 6; Wallabout ch Long Island, 4 25; Brick ch ann coll addl 20; 1st ch Mrs King 5; Nyack in part ch to con the pastor an hon mem 25	293 82

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Square ch	8 00
Pby of Raritan.—Amwell United 1st and 2d chs	34 00
Pby of Susquehanna.—Silver Lake ch to const Mrs JANE ROSE an hon mem 60; Orwell ch 9 50; Troy ch 7; Warren ch 14 85; collection at Orwell after a sermon on Dom Miss before Presbytery 5 35	96 70
Pby of Luzerne.—Wilkesbarre ch 25; Tamaqua 1st ch 6 50; White Haven ch 2 03	33 53

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—A member of the North ch 10; 10th Pres ch from Moses Johnson 50, and from Morris Patterson 20; A member of 2d ch for California 50, and for general purposes 50; 2d ch collection 94 80; and additional 5	279 80
Pby of New Castle.—Smyrna ch Sab school	3 00
Pby of Donegal.—Wrightsville ch 26; Cedar Grove ch 23 22	49 22
Pby of Baltimore.—Havre de Grace ch 5; Bridge st ch Georgetown from a friend thro' E Myers, Deacon 10	15 00
Pby of Carlisle.—Lower Marsh ch 50; Hancock ch from Robert Wason 5	55 00
Pby of Huntingdon.—Sab Sch of Lick Run ch	12 00
Pby of Northumberland.—Lewisburg ch 46 98; Bloomsburg ch 42; Danville ch 50	138 98

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Ebansburg and Summit chs	20 00
Pby of Redstone.—Petersburg ch	5 00
Pby of Erie.—Sugar Grove ch	3 00
Pby of Clarion.—Brookville ch	12 00

SYNOD OF WHEELING.

Pby of Steubenville.—Steubenville 2d ch	42 00

SYNOD OF OHIO.

Pby of Richland.—Orange ch 3; Hopewell ch 5; Ashland ch (of which $13 bal to const Mrs Mary A Robinson an hon mem) 17	25 00

SYNOD OF CINCINNATI.

Pby of Sidney.—Stoney Creek ch	5 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Penn ch 8; Monticello and Rock Hill chs 2	10 00
Pby of Lake.—South Bend ch 14 34; Sumption's Prairie ch 3 96	18 30

SYNOD OF ILLINOIS.

Pby of Wisconsin.—Oakland ch	6 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—From following churches per Rev J A Gretter Treasurer Nutbush 14 50; Shiloh 19 25; Clarksville 17 30; Spring Garden 25 30; Buffalo 17; Hillsboro' 26; Raleigh 62; Bethlehem 15; Bethel 6 30; Eno 5 50; Fairfield 3; Allamance 10; Lewisburg 10 25; Oxford 10 12; Grier's 21 60; Danville 16; Pennel 14; Hawfield's 10 50; Cross Roads 8 75; Rev S W Watkins 5, and Mrs Baker, of Nutbush ch 10; (Less exchange 1 63)	325 74

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Pleasant Grove ch 5; Bethesda ch per the pastor for Spanish Bibles and Testaments for Texas 10	15 00

MISCELLANEOUS.

David Buttolph and others, Chenango, N Y 7; Philad. Society of Nassau Hall, N J 5; "A Friend" N Y thro' Rev Dr Boardman 500; Rev G D Stewart 2; A thank offering from parents, children and servants of a family in the South 10; A Benevolent Lady, Newberryport, Mass 15; W H Aspinwall Esq Prest. of Pacific Steamboat Co for Oregon 375; Through Mr E M Samuel, of Liberty, Mo. Webster M Samuel 1, Virginia Samuel 1, Daniel B Samuel 1, Edw E Samuel 50 cts, Martha Samuel 50 cts, Ddw W Samuel 1—$5; "Knox Hill" Florida 2; Thos Inglis, Christianburg Va 5; Edw Penfield N Y 50	1064 67
Total	$2813 81

S. D. POWEL, *Treasurer.*

CLOTHING.

A Box clothing from the Ladies of Blairsville congregation, Pa valued at	30 00

NOTE.—The acknowledgment of $35 from Cranbury church in the last number of the Home and Foreign Record should have been from the 1st church of Cranbury, Rev. S. Henry, pastor.

CHURCH EXTENSION FUND.

Receipts into the Treasury, during the months of October, November, December, 1850, and January and February, 1851.

October 1850.

Chambersburg ch per Rev D McKinley DD	75 00	
First ch Spruce Creek per Rev D S Hughes	12 00	
Baltimore 1st ch per Rev Dr Backus	50 00	
Carlisle Presb ch per Rev M E Johnston	21 54	
Bryan Neck ch per Rev John Winn	10 00	
Bryan Neck ch from Mrs Anne W Rogers	5 00	
Troy 2d ch per Dr Halley thro' Dr Mitchell	167 67	
		341 20

November 1850.

Smithfield ch N Y through Board For Miss	2 00	
Madison Avenue ch do	16 45	
Wilkesbarre ch per Rev J Dorrance	5 00	
"A friend" per Rev Dr Engles	2 50	
10th Presb ch Phila, Mrs Roberts	5 00	
do. Collection per W E Du Bois	187 20	
do. do. pastor addl	25 00	
do. Mr Chapin	2 00	
		245 15

December 1850.

10th Presb ch Phila, Morris Patterson	25 00	
do. do. S A Mercer	10 00	
do. do. W A Porter Esq	5 00	
A Lady, Hamptonburg N Y thro' Bd F M	5 00	
		45 00

January, 1851.

German Presb ch Fort Wayne	1 50	
"A Friend" 10th Presb ch, per the pastor	50 00	
Thos N Paxton Lexington Va	4 00	
Towanda 1st church	8 50	
W G Billin 10th Presb ch Phila	2 00	
Franklin st ch Baltimore per W S Plumer DD	60 00	
Rev W J McCord Amenia N Y	50	
Belvidere ch N J per Rev Dr Van Rensselaer	15 00	
W J Bingham Bethmont N C per Rev Dr Engles	13 25	
Mrs Hoge per J H Hoge Esq	10 00	
Smyrna church Delaware	3 84	
Salem ch N J per Rev Mr Helm	20 00	
		188 59

February 1851.

R L & A Stewart N Y	500 00	
Wilkesbarre ch per Rev J Dorrance	5 00	
Bethesada ch S C per pastor for the South or Southwest	10 00	
Moses Johnson Esq Phila	25 00	
"A Friend" N Y thro' Rev Dr Boardman	1000 00	
Knox Hill, Florida through Bd of Pub	1 00	
A Friend, Bridge st ch Georgetown per E Myers	5 00	
Oakland ch per Rev W Cargen	2 00	
Troy ch Pa per Rev Julius Foster	3 00	
A Lady, N Y thro' Bd For Miss	2 00	
		1553 00
		$2372 94

TREASURY AT PITTSBURGH.

Receipts for February, 1851.

SYNOD OF PITTSBURGH.

Pby of Redstone.—Rehoboth ch, in part to con Mrs Mary D Hughes (Pastor's mother) hon mem 58 70; Tyrone ch 25; Brownsville ch 20; Little Redstone 10; New Providence addl 12 25; Dunlap's Creek ch in part to const Mrs Anna Maria Wilson hon mem 47 75; Long Run ch 6 34; Tent ch 29; George's Creek ch 11; Connellsville ch (of which $12 from "Eldad") 92	312 04
Pby of Ohio.—East Liberty ch in part, (of which 2 25 by Miss McKean's infant sch class) 52 25; Bethany ch (of which from Fem Benev Asso 23 85) 54 39; Chartiers in part 20; Sharpsburg ch bal to const Mrs Eliza Jane Murray, hon mem 20	146 64
Pby of Beaver.—Bridgewater ch 53; Pleasant Valley 2	55 00
Pby of Erie.—Deerfield ch	6 00

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 1st ch (of which 14 16 from Sab Sch) 100 78; Do 2d ch 87 20; Richietown ch 15; Forks of Wheeling 44 63; West Liberty ch addl 13 50; West Alexandria 41 75; Amity ch in part 10 50; Upper Buffalo addl 50 57; Washington ch, Rev Dr Clark 15; Ladies mis soc 30, in part to const Miss Sarah H Vowell—mon col in part to const Joseph Henderson and Geo Baird Esqs, hon mem, in all from Washington ch 110	473 93
Pby of Steubenville.—Richmond ch 2; East Springfield 9	11 00

MISCELLANEOUS.

Rev Luther Dodd 50 cts; A Friend of Missions 10; Check on Southwark Bank refunded 25	35 50

LEGACY.

Legacy in part of Mr John Campbell, Poland O. per Rev J Ker	50 00
Total	$1090 11

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts during the month of February, 1851.

Pleasant Township ch Ind Madison Pby per Wm Sickles	16 00
Jefferson do do do do	3 00
Yellow Spring ch Ohio per Rev J D Thorpe	36 00
Pine Grove ch La do	2 75
7th Presby ch Cincinnati O do	30 00
Bethel ch Sab sch do do	10 60
A Lady in Vincennes Ind do	5 00
Pleasant Ridge ch O annl col do	5 90
do C Williams donation Rev J D Thorpe	10 00
Mrs Margret Browne Bedford O. do	1 00
Mount Carmell ch O. do	3 35
Mulberry ch Ky (in part) per Rev J D Paxton	5 00
Jos J Bullock	50 00
Mrs H L Farbrique Corydon Ind per Rev W W Hill	2 50
2d Presb ch Louisville (in part) per J A Taylor	77 00
Donation of Maria H Evans Christian co Ky	10 00
Petersburg ch Sangamon Pby (in part) per Geo McKinley	30 00
New Providence ch Mercer co Ky per P R Dunn	24 55
P R Dunn do do do	10 00
Mulberry ch do per J C Venable	2 00
Donation of John Paul mem of Honey creek ch Carlisle Ohio per Edward Wright	50 00
Popes River ch Ill per Rev Lyman B Crittenden	15 00
Mrs Elizabeth M Morton to constitute W Q Morton life mem per W W Hill	50 00
Collection in Presb ch Grandview Ill per J Y Allison	25 00
Franklin ch Ind to con Rev David Monfort D D hon mem per Rev W W Hill	50 00
Camp Creek ch McDonough co Ill (annl coll) per John Clark Treasurer	11 00
Augusta ch Ky per James H Henderson	12 00
Collection from a friend per Rev H P Goodrich	5 00
Big Creek ch Mo do	7 50
Carondolet do do	5 00
Hillsborough Ill do	14 55
Coll in his field Ill per E S High	8 00
Lancaster ch Ind per Rev Josiah Crawford	4 25
Bethany do per Rev B F Wood	12 00
New Prospect do do	8 60
Georgetown to constitute Mr Wood hon member Board of Missions	12 35
Ripley ch per Rev D A Wallace	2 00
Coll in his field Ohio per Rev W C Hollyday	17 00
Simpsonville ch Ky do Moses C Knight	6 00
Delta ch Ohio per Rev D S Anderson	3 20
Princeton ch Ill per Rev Ithamar Pillsbury	15 00
Louisville 1st ch (in part) per Col P B Atwood	5 00
	$673 10

CHURCH EXTENSION.

Donation of John Paul, Honey Creek ch Carlisle O.	50 00
Total	$723 10

J. M. RUTHERFORD, *Treasurer.*

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

☞ Letters for the Board of Education to be addressed to Rev. C. Van Rensselaer, D. D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

*** Remittances of money to be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE THRONE AND THE LAMBS.

Every Princeton student remembers with affection the venerable Samuel Miller. One of them, before leaving the Seminary to enter upon the work of the ministry, lingered behind a day to receive the parting word of instruction and blessing. He went to the dwelling of his revered instructor, then emaciated with disease and almost in the act of laying down his tabernacle, and he was receiyed with that benignant and sympathizing courtesy which graced that noble specimen of a Christian man. After a brief interval of edifying conversation, the patriarch offered up a fervent prayer for the young student; and then, taking him by the hand, said to him with the solemnity and sweetness so characteristic: "Brother Paxton,* *live near to the throne of grace,* that you may be filled with the love of Christ; and *take care of the lambs of the flock,* the hope of the Church."

OUR WORK IN THE WEST.

The Board of Education has been labouring under some disadvantage in the collection of funds in the West, in consequence of its inability to secure the services of a well-qualified agent. One of our ministers has this subject now under consideration; but in the mean time, the wants of the Board are pressing. Dr. Chester, the Associate Secretary of the Board, is on a temporary visit to the West; and in the hope of assisting him in his earnest efforts to replenish our treasury, we present the following facts, showing the operations of the year to our latest dates.

Our *payments* to candidates for the year, at the West, will amount to	$8602 50
Our total *receipts* this year (so far as known) are	$2835 89
Total receipts last year	$4502 05

The following will show the payments and receipts at the different treasuries. The receipts at Pittsburgh are given up to March; at Columbus to December; at Louisville to January, including Dr. Young's collection.

PITTSBURGH TREASURY.

Payments for the year	$3352 50
Receipts thus far	$1638 32

COLUMBUS TREASURY.

Payments for the year about	$1000 00
Receipts thus far	$175 62

LOUISVILLE TREASURY.

Payments for the year	$4250 00
Receipts thus far	$1021 95

Under these circumstances, it is thought that the Board of Education has some claims upon the pastors and churches at the West to co-operate in furnishing means to carry forward its operations. Will you not then, brethren, who have not done so, take up collections for the Board of Education, *if possible without delay?*

* The Rev. William M. Paxton, recently installed over the First Presbyterian Church of Pittsburgh.

THE SYNOD OF NEW JERSEY.

The time appointed by the Synod of New Jersey for collections for the Board of Education is on the *first Sabbath of April.* The following hints are respectfully submitted.

1. *Every* church in the Synod will this year do *something* for the cause of education, if the ministers and elders will authorize collections to be taken up at the Synodical time.

2. Every church this year *can do more* for education than it has ever done before; because the limit of its ability has never yet been reached.

3. Few Synods enjoy greater *educational privileges* than New Jersey. And those to whom much has been given, in the way of schools, academies, colleges and theological seminaries, ought to assist pious and indigent young men in enjoying the advantages of such institutions.

4. Perhaps this is the *last time* that some of the ministers, elders and people will have the opportunity of aiding in training young men to preach the gospel to every creature. "And so much more as ye see the day approaching."

AN IMPORTANT DOCUMENT.

The Board of Education have in press, as one of their "*Permanent Documents,*" an Address to Christian teachers on the importance and means of an increase in the number of gospel ministers, written at the request of the Board, by *James W. Alexander* D. D. This document discusses the whole subject of educational influences and opportunities in their relation to an increased ministry. After alluding to the wants of the Church, the writer brings before teachers the importance of regarding themselves as labouring primarily and directly for the Lord Jesus Christ, and he shows that Christian teachers have a great work before them in giving increase to the number of ministers. Having thus stated in general terms the *duty* of teachers, a variety of *motives to its performance* are earnestly and truthfully exhibited, and then some of the *modes of its performance* are affectionately pointed out.

We trust that this appeal will be accompanied by the Spirit of God, and that great good will be accomplished in Zion by its instrumentality.

The Document will be ready for distribution at the meeting of the General Assembly.

PASTORAL HINTS TO CANDIDATES.

Luther's Advice.—"You have entered the ship with Christ; what do you look for? fine weather? Rather expect winds, tempests, and waves to cover the vessel till she begins to sink. This is the baptism with which you must first be baptized; and then the calm will follow upon your awakening with Christ, and imploring his help; for sometimes he will appear to sleep for a season."

Need of the Spirit.—"After having composed and delivered a sermon," says Bishop Horne, "I have often thought of and repeated the following lines of Thomson:

"Be gracious, Heaven! for now laborious man
Has done his part. Ye fostering breezes, blow!
Ye softening dews, ye tender showers, descend!
And temper all, thou world-reviving sun,
Into the perfect year."

No Self-trusting.—A minister has no ground to hope for fruits from his exertions until in himself he has no hope; until he has learnt to put no faith in the point and energy of sentences; until he feels that a man may be mighty to compel the attention, and mighty to regale the imagination, and mighty to silence the gainsayer, and yet not mighty to the pulling down of strong holds.—*Chalmers.*

Napoleon's Value of Time.—Napoleon Bonaparte having one day visited a school, said to the scholars, on his leaving them, "My lads, every hour of lost time is a chance of future misfortune." One of his biographers, Bourienne, adds, that these remarkable words afford the maxim which formed, in a great degree, the rule of his conduct. Well did he understand the value of time; even his leisure was attended with some exertion of mind.

If this *soldier of the world* found, as he did, numerous advantages resulting from a careful use of time, should not the Christian soldier obey the injunction of his Master—"*Redeem the time?*"

Work.—The conversion of human souls from sin to holiness is the digging up of the roots of all evil. The dissemination and preaching of the gospel is the efficient instrumentality. In no other way can we make a happy world. Come then, let us go to work.

A Promise.—A promise should be given with caution, and kept with care. A promise should be made by the heart, and remembered by the head. A promise is the offspring of intention, and should be nurtured by recollection. A promise should be the result of reflection. A promise, and its performance, should, like the scales of a true balance, always present a mutual adjustment. A promise delayed is justice deferred. A promise neglected is an untruth told. A promise attended to, is a debt settled.

Pulpit Divinity.—Lord Bacon once said to King James: "If the choice and best observations upon texts of Scripture, which have been made dispersedly in sermons, within this, your Majesty's Island of Britain, by the space of these forty years and more, leaving out the largeness of exhortations and applications thereupon, had been set down in continuance, it had been the best work in divinity which had been written since the Apostles' times."

II. CHRISTIAN EDUCATION IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

AN EDUCATION SERMON.

When in New York, a short time since, the writer went to the Tabernacle to hear a discourse on "religious influences in schools" by an Episcopal clergyman, "the Rev. * * *, Principal of * * Academy." In the absence of any knowledge of the preacher or his academy, I attended out of interest in his subject. Mr. —— soon commanded attention. Small in size, he nevertheless had hold of a sling of Judah, and in it was a smooth stone from the running brook of God's word. His discourse was well handled, full of sound truth, delivered in an animated style, and successfully aimed at the irreligion of the common-school system. After a few remarks on the true nature and objects of education, he pointed out the *means of Christian training,* which he defined to be through Christian *teachers* and through a Christian *course of instruction.* He enlarged very happily upon these two ideas, insisting upon piety in the instructor, and urging the Bible as a text book. He then presented some *motives* to carry out the Christian plan in our schools. Among these he mentioned our *baptismal vows;* the advantage of religion in *developing the mind,* indirectly by supplying motives, and directly by an expanding, elevating power; *the wants of the country;* and the *salvation* of the souls of children. It was good to be there.

BOARD OF EDUCATION AND THE VOLUNTARY SOCIETIES.

The Board of Education is sometimes brought into contrast with the voluntary societies. Recently one of our most intelligent and able ministers wrote as follows:

"The New England Society for Western Colleges collected and disbursed over $17.000 last year.. Our Board of Education secured less than $3000 for the same object. We remember that time is necessary to bring your entire system into effective and successful

operation. But what if the patient die while the physician is concocting a remedy?"

Such a statement as this, coming from one of our most intelligent ministers, seems to render some explanation necessary. Comparisons, we are aware, are odious; and there is virtue often in silence. But when the character of one of the organizations of the Church is directly or indirectly involved, it is the duty of its officers to remove the imputation, if a statement of facts will allow them to do so. The following is a part of the reply which was sent to the foregoing communication:

"You will find that the Western Society collected for colleges $13,593.72, $4129 having been collected for candidates. From this sum deduct expenses and salaries (page 22) which amount to $6,538.53, and add balance of last year, $289,08, and exclude the balance of $76.29 in treasury, and you will find that that Society *disbursed* for Western colleges, not as you say, "over $17,000," "but $7,267.98." You will find furthermore that the amount actually *disbursed* by the Board of Education for Schools and colleges was $7,092.89. True, our amount *collected* this year was only about $5000, the remainder being a balance of preceding year, and a part of our disbursements was for schools and academies, in addition to colleges. But all things considered, I think you must admit that we do not come so far behind after all, our actual disbursements nearly equalling those of the other Society.

In the second place, please remember that our Board combines in one organization efforts for candidates and for colleges, thus occupying the ground worked by the two Societies at the east, viz. the American Education Society and the Western Collegiate Society. By looking at their Annual Reports, you will find that the sums *collected* last year for candidates (exclusive of legacies and permanent funds) was $15,473.11, giving the aggregate as follows:

Am. Education Society for candidates, collected	15,473.11
Western Collegiate Society for colleges, &c.	13,593.72
The two Societies under Congregational and New School Presbyterians	$29,066.83
Board of Education of Old School	30,780.70
Difference in favour of our Board,	$1,713.87

So that exclusive of legacies and permanent funds, nearly $2000 were raised by the Old-school Presbyterian Church for the two departments of education *over and above* the amount collected by the two societies representing the Congregational and New-school Presbyterian churches. If legacies are included, our Board falls behind the two Societies, only about $2000.

Although the above statement is creditable to the Board of Education, it will be found still more so, when you look at the amounts actually *disbursed*, as follows:

Am. Ed. Society to candidates	16,786.00	
West Coll. Soc. to colleges, &c.	7,267.98	
		24,053.98
Bd. of Ed. to Candidates	23,940.45	
do. to schools, colleges, &c.	7,092.89	
		31,033.34
Leaving a difference in favour of our Board of in its disbursements to candidates, schools, colleges, &c., beyond what was disbursed by the Congregational and New School Presbyterian Societies.		6,979.36

The Board of Education is aware that it comes short of meeting the full and reasonable demands of the West in sustaining educational institutions. One difficulty is the impossibility of getting access to the churches for *two* collections; and it is hoped that the Assembly will authorize the Board to present the cause in its two-fold aspect of ministerial and general education, so as to secure a more general co-operation among the churches, and to place donations, except when specific, in a common treasury. Unless this is done, the Board will have to increase the number of its agents and to aim at two collections.

If the Board had $50,000 per annum at its disposal, it could largely promote the establishment of educational institutions in addition to assisting indigent candidates. And it cannot be doubted that, with the combination of all relating to education, the cause would be elevated in importance before the churches, and that the scale of contributions would be increased to enable the Board to accomplish its great work. We have no fear that any of our patients will die, as long as they put their trust in the great Physician. God has taken care of them in severer trials, and will yet do it. It is the duty of the Church, however, in the spirit of her great Head, to do the work intrusted to her hands; and if ministers, elders and people will sustain with proper zeal the organization, which is their own agent in doing good, great results will go down to the rising generation—in new institutions founded, and old ones strengthened—in all of which the truth of Christ is inculcated, according to the promises, to the praise of His glory.

RELIGIOUS EDUCATION OF CHILDREN.

"On the religious education of children," says Dr. Chalmers, "I shall only say at present in the general, that you cannot begin too early; that God should be spoken of to the very youngest, and the name of Jesus Christ familiarized to them, and every association of reverence and love that the tone and style of the parents can attach to the business of religion, should be established in them. Their consciences are wonderfully soon at work. They know what a fault is in reference to their parents, and they can soon feel and understand the same thing with reference to God. And there is much about God being the giver, and the maker, and the upholder of all things, about which their minds can take in the information, and their hearts can be made to 'feel a solemn and touching impression.' And we would add, there is much about the life and death of the Redeemer that is adapted to the feeblest unfolding of their powers. If they cannot understand the theory of Redemption as explained in systems of divinity, they can understand the fact that Jesus loved them and died to save them."

REVIVAL IN HANOVER COLLEGE, INDIANA.

We are informed that a work of grace is progressing at Hanover, with great power, especially amongst the students of the College. At the regular weekly meeting of one of the literary societies of the College, it was ascertained that *every individual present*, numbering near fifty, was either a member of the church, or had recently obtained a hope in Christ, and, on motion of one of their number, it was unanimously resolved that the exercises be suspended for the evening, and those of thanksgiving and prayer be substituted in their place. There has been no violent excitement or unusually protracted public exercises. Scarcely a single student now remains unaffected. The presence and power of the Spirit of God are everywhere visible in their effects upon those who but a short time since were utterly careless and indifferent on the great subject of their soul's salvation.

For the Home and Foreign Record.

ELDER'S RIDGE PRESBYTERIAL ACADEMY.

The attention of the friends of sound and thorough education is respectfully invited to the following statements in reference to the important literary institution bearing the above title.

It is located in Indiana county, Pennsylvania, a few miles north of the Pennsylvania canal, in a region of country highly favourable in point of healthfulness, possessing also great moral and religious advantages, and a more than ordinary exemption from influences of an opposite character.

This institution owes its origin to the individual enterprise of the Rev. Alexander Donaldson, pastor of the churches of Elder's Ridge, and Currie's Run. It has been in successful operation under his immediate control for the last four years, and during that time has won for itself a very large measure of public confidence.

In April 1850, an arrangement was perfected between Mr. Donaldson and the Presbytery of Blairsville by which it became a Presbyterial academy, subject to the general supervision of a board of directors appointed by said Presbytery; of which board, Mr. Donaldson, as Principal of the Institution, is *ex officio*, a member.

The design of this academy contemplates, as one of its leading objects, the elevation of the standard of common education, by furnishing *well taught* teachers for public schools. Young men wishing to engage in that department of philanthropic service will find at Elder's Ridge preparatory facilities not easily surpassed.

The institution embraces also in its plan of studies all the branches, literary, classical, and scientific, necessary to prepare the student for entering reputably, the Junior Class in the regular collegiate course, accompanied with daily Bible instruction suited to impress upon the mind of every student the great truth, that religion is the *chief* concern.

During the latter half of the past year, this academy was favoured to a very encouraging extent with the reviving and converting grace of God, in the happy effects of which many have participated, and still rejoice. The fact of such a visitation of spiritual influence is well suited to make glad the hearts of all who love the Redeemer's kingdom. It is full of hope in its bearing upon the future, as it regards the general interests of religion, and it indicates the best of all encouragements to the officers, patrons, and friends of the institution. viz: the smiles of Heaven.

The attention of the Principal to the conduct and progress of the students is close, constant, and parental; and in the business of instruction he is careful to employ none but well-qualified and competent assistants. A good apparatus has been procured, for illustrating the studies in geography, astronomy, and philosophy.

There is also the advantage of a good literary society.

There are two sessions in the year, of five months each, but the summer term is divided into two parts, by a short harvest vacation.

Boarding can be obtained in a regular boarding house near the academy, and in very respectable families in the vicinity, at from $1,25 to $1,50 per week.

Terms per Session.

English studies	$5,00
Philosophical and Mathematical	$8,00
Classical	$10,00

JOHN CARUTHERS,
President of the Board of Directors.

LAFAYETTE COLLEGE, EASTON, PA.

This institution, now under the care of the Synod of Philadelphia, is making a vigorous effort to secure an endowment on the scholarship plan. The following action of its Executive Committee shows the details of the plan.

"At a meeting of the Executive Committee of the Board, together with the Faculty, held December 26, 1850, the following paper, embracing a Plan of Endowment, was submitted by the Rev. D. V. McLean, D.D., President elect, which was unanimously approved and adopted, viz:

The importance of thorough Christian Education to the happiness of the rising generation, and to the best interests of the Church and the world, can never be too highly estimated. To a certain extent this education may be obtained in our primary and parochial Schools, and Presbyterial, and other academies. But in addition to this, the interests of the Church and the World require that a large number of our youth should receive the advantages of a thorough collegiate training. And as experience proves that a very large proportion of the most useful and efficient men, both in Church and State, have sprung from those who were in humble circumstances, or whose means were limited, it is of the first importance that our colleges should be open, as far as

possible, to all—that talent and worth, however restricted in resources, may have access to their privileges. With the view of opening wide the doors of Lafayette College, and making her still more emphatically a nursery for the Church and the World, the following plan for the permanent endowment of the Institution is respectfully submitted:

PLAN FOR THE ENDOWMENT OF LAFAYETTE COLLEGE, EASTON, PA.

1. *One hundred dollars* paid shall entitle the subscriber to the tuition of all his sons, without further charge, in the College proper;* or, instead of his own sons, those of any family he may designate; and for every additional hundred dollars which the same individual may pay, he shall have the privilege of designating the sons of any family he may think proper to receive tuition in the College, as above.

2. *Five hundred dollars* paid by an individual, an association of individuals, or by a congregation, shall entitle the individual, association or session of the church or congregation to a perpetual scholarship, to which the party may appoint any individual they may select—and the scholarship may be devised by will as any other property. The incumbents on any of the scholarships to be subject, of course, to all the rules and regulations of the College, as well as the discipline.

3. No subscription shall be binding until the sum of *One Hundred Thousand Dollars* has been actually subscribed, at which time all subscriptions shall be due and payable, and shall draw interest until collected. Upon the payment of the subscriptions, scrip will be issued, which may be transferable as other property, as above specified. The funds invested, to be secured by bond and mortgage on unincumbered real estate, or other good and sufficient security.

4. The Trustees bind themselves and their successors, that the funds thus contributed shall never be used for purposes inconsistent with the views of Christian Truth as now entertained by the Synod of Philadelphia, in connexion with the General Assembly of the Presbyterian Church in the United States.

5. Donations of any sums will be thankfully received.

This plan it is fondly hoped will commend itself to the friends of religion and learning and to all God's people. The Institution which it is proposed to endow, although young in years, has already done much for the cause of sound learning and evangelical religion. Of one hundred and twenty-eight graduates, at least sixty-two have entered the Ministry of the Presbyterian Church, or are studying theology for that purpose. A number of those, also, who have received part of their education at Lafayette College, have entered the ministry—at one time, there were twenty-two of the Alumni of this Institution in the Theological Seminary at Princeton.

The College is located in the Borough of Easton, Pennsylvania, in a beautiful, healthy, and improving country, where the habits of the people generally are plain, provisions abundant and cheap, and the necessary expenses of a student comparatively small. The College property is now worth at least thirty thousand dollars, consisting mainly in lands and large and well-arranged buildings, and the location of the Institution is such that its entire success can interfere with no existing College.

The earnest desire of the Trustees, therefore, is that the interests of the College may lie warm on the hearts of God's people, and live in their prayers—that while the poor man gives his son to the Lord, a gift which no money can buy, the rich will furnish the means to educate him—and that Christian parents, who possess a competence, will avail themselves of the present favourable opportunity to make provision for the education of their own sons.

The College is a Presbyterian Institution, under the care of the Synod of Philadelphia, which body has the sole right to nominate all the Trustees and Members of the Faculty, and to appoint a board of visitors from their own number to attend all the examinations, and to which the Trustees are bound to report the condition of the College. Subscribers and donors therefore have a guarantee that the Institution will always be supplied with able and faithful Instructors and Officers, and that as long as that venerable Synod remains orthodox, no religious instruction will be given in the College inconsistent with the standards of the Presbyterian Church.

This Circular is handed to you for your serious consideration, and you will be solicited to co-operate with the friends of learning and religion in this noble work, should it meet your approbation.

In accordance with the previous action of the Board and the resolution of Synod, the President elect is requested to visit the churches of the Synod, and other friends of the College, and endeavour to secure the endowment as soon as possible."

ENOCH GREEN,
JOSEPH DAWES,
A. McCOY. } *Executive Committee.*

D. V. McLEAN,
JAS. H. COFFIN,
GEO. BURROWES,
W. McCARTNEY,
J. M. PORTER, } *Faculty.*

Dr. McLean, the President of the College, is now engaged in prosecuting the plan for its endowment. His success thus far has been very great. The subscription of Easton will amount to at least $10,000; and the subscription of the Second Presbytery of Philadelphia, not a large Presbytery and composed of country churches, will, it is supposed, be at least $7000. Similar success in other Presbyteries will secure the endowment. It will be a laborious work, but, with God's blessing, we expect to record its success.

* The regular tuition fees for *one* student, for a full course, is *One Hundred and Sixty Dollars.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JANUARY, 1851.

Presbytery of Troy.

Lansingburgh ch 53 67

Presbytery of Wyoming.

Moscow ch 2; Rev M Miller 1 3 00

Presbytery of Buffalo City.

Rochester 3d ch a young man 2 00

Presbytery of New York.

1st ch, a friend 500, Jersey City ch 58, Chelsea ch 93 04, Williamsburg ch 36 64, Brooklyn 1st ch 54 741 68

Presbytery of Elizabethtown.

Morristown 1st ch 50 00

Presbytery of Luzerne.

Wilkesbarre ch addl 5 00

Presbytery of Philadelphia.

2d ch scholarship of H L Hodge, M D 75; 10th ch A friend 25, W Goodrich 10, S A Mercer Esq, 10, H Campbell 5, cash per Dr Boardman 2, a friend per the same 25, in all 77 addl; 11th ch C B Dungan, 50, W A Duff 1, R H & C Gillin, 1, addl 52; Central ch J A Freeman 10, Spring Garden ch Mary Black additional 1 215 00

Presbytery of New Castle.

Oxford ch 50 00

Presbytery of Donegal.

Churchville ch Jas Pannell 3 00

Presbytery of Baltimore.

Franklin st ch 100, Bridge st ch Georgetown, a friend 5 105 00

Presbytery of Carlisle.

Dickinson ch 20, Fayetteville ch 20 40 00

Presbytery of Huntington.

Waynesburg ch 38, Newton Hamilton ch 33 71 00

Presbytery of Northumberland.

Derry and Washingtonville chs 5 00

Presbytery of Richland.

Ashland ch balance 4 00

Presbytery of Maumee.

Lima ch 5 00

Presbytery of Fort Wayne.

Fawn River ch 9 37; Ontario ch 4 13; Lagrange ch 2 50; Fort Wayne ch 60 76 00

Presbytery of Wisconsin.

Oakland ch 2 00

Presbytery of West Hanover.

Sundry chs, through Farmers Bank Farmville Va 86 86

Presbytery of Concord.

Salem ch mon con collection 7 00

Presbytery of Lodiana.

Lodiana ch mon con cols to Sep 30, 1850 45 55

REFUNDED.

"J. C." Indiana 75; Checks returned from dead letter office 25 100 00

LEGACIES.

Estate of Robert Work, late of Knox Co. O $50, less exchange 49 42; legacy of Andrew McLanahan White Deer Pa addl 68 33 117 75

MISCELLANEOUS.

Robert Winter, Zanesville O 50, Mrs M Simonton Harrisburg Pa 1, a deceased little boy 2 16 Knox Hill Florida, John Newton 1 25 54 41

Total $1842 92

II. FUND FOR SCHOOLS, &c.

6th ch Philadelphia a friend 200, Central ch Phila J. B. M. 25, "A Friend" 1500 1725 00

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, DECEMBER 1850, AND JANUARY 1851.

Presbytery of Blairsville.

Fairfield ch 5 62

Presbytery of Redstone.

Connellsville ch 46 50

Presbytery of Ohio.

Miller's Run ch 15 00

Presbytery of Allegheny.

Butler ch 2 00

Presbytery of Beaver.

Unity ch 10 07

Presbytery of Erie.

Meadville ch 15, Mill Creek ch 4 19 00

Presbytery of Clarion.

Licking ch 5 00

Presbytery of Washington.

Elizabeth and Wolf Run chs 5, Mill Creek ch 11 52, Wheeling Valley ch 7 23 52

Presbytery of St. Clairsville.

Martinsville ch 5, Mount Pleasant ch 26 12, Rock Hill ch 17 20, Crab Apple ch 25, Rev McK Williamson 2 75 32

Presbytery of New Lisbon.

Madison ch 6 00

Total $208 03

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT COLUMBUS, OHIO, FROM MAY 1ST TO OCTOBER 18TH, 1851.

Presbytery of Columbus.

Columbus ch 11 75, Mount Pleasant ch 53, London ch 5 63, Truro ch 31, 101 38

Presbytery of Zanesville.

Buffalo ch 10 00

Presbytery of Wooster.

Springfield ch 5 00

Presbytery of Coshocton.

Trinity ch 5, Evans' Creek ch 1 24 6 24

Total $122 62

THOMAS MOODIE, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House, on Monday, May 5th, at two o'clock, P. M. The sessions of the Board will be continued during the meeting of the General Assembly, at St. Louis, Missouri.

The Rev. William C. Anderson, D. D. is appointed to preach the annual sermon before the Assembly. The Rev. William A. Scott, D. D. is the alternate preacher.

It is expected also that a sermon will be preached and a statement of the affairs of the Missions made, on the Sabbath evening preceding the meeting of the Board in this city, of which a particular notice will be given hereafter.

RECENT INTELLIGENCE.

Compiled from Letters received at the Mission House to the 13th of March, 1851.

India and China.—Letters have been received from Lahor, to December 31st; Lodiana, to January 7th; Amballa, to December 25th; Saharunpur, to December 24th; Agra, January 9th; Futtehgurh, to January 6th: Allahabad, to December 7th; Calcutta, January 7th; Canton, to December 28th; Ningpo, to December 14th; Shanghai, December 19th.

These letters, by the overland mails of November, December and January, have all come to hand since the last number of the Record was issued, excepting one, which was acknowledged last month. With them, we have received the annual reports of the Lodiana, Furrukhabad, Allahabad, Canton and Ningpo Missions.

We can give here but short notices of the leading points in these letters. As to health, the families connected with the Lodiana Mission had nearly all suffered severely from an epidemic fever, which had been extensively prevalent, and fatal to great numbers of the natives and to many of the foreigners. Several of our missionary friends had been dangerously ill, and two infant children, Mr. Morrison's and Mr. Woodside's, had been taken to the arms of the Saviour. All the missionaries were on the recovery at the latest dates, though Messrs. Rudolph and Woodside were still very feeble. At Ningpo there had been some cases of sickness, but none of an alarming kind, except that of Mrs. Way, whose life had been for some time despaired of under an attack of dysentery, but she was mercifully restored to health. With these exceptions the mission families were enjoying their usual health.

As to the missionary work, these letters contain favourable accounts. The brethren were going on with their usual labours. In India, some of them were out on missionary tours. Mr. Owen mentions the happy Christian deaths of two more of the native church members at Allahabad—see his letter in the "Foreign Missionary" of March. He also gives a good account of the annual examination of the mission college at that city.—The Rev. Messrs. Hay, Shaw, Campbell, Fullerton and Orbison, arrived at Calcutta, on the 30th of December, having had a long but pleasant passage, all well. They met the Rev. Mr. McAuley and his family at that city, on their return to this country.—The brick-work of the walls of the church in Ningpo, was laid to the heighth of two or three feet above the windows; and the foundations of a chapel in another part of the city, which will be forty-one feet by twenty-three inside, holding two hundred persons comfortably. Eleven new girls had been received on trial for the boarding-school within a few weeks, and a number of others were offered as scholars by their parents. Two of the girls in this school continue to show much interest in the things that belong to their salvation. On the other hand, one of the young men, Ko-kuing, had been separated from the communion of the church. Light and shade often alternate with each other in these letters. The paragraph next to the one mentioning poor Ko-kuing's case, reports that the Presbytery of Ningpo met in November, Mr. Quarterman being elected Moderator.

The China letters report two events of a very distressing nature, the suicide, under temporary aberration of mind, of the Rev. J. G. Bridgeman, an estimable young missionary of the American Board at Canton; and the murder by pirates of the Rev. Mr. Faust, a Swedish missionary, lately settled at Fuhchau, who is spoken of as a man of much promise. These are deeply painful events; but "the Lord reigneth."

Siam Mission.—Letters have been received, dated to the 11th of December. The political obstacles referred to in our number for January, seem to be rather increasing than diminishing. The latest advices report a disturbed state of affairs, under apparent quiet, among the high nobles and officers of Government. Mr. Bush says, "There are evidently some things wrong, as the Mohammedan merchants from Bombay and other parts of India proper, are sending off a large amount of goods brought here to sell," and he mentions having information that many of these native merchants were about to leave the country.

Besides these things, and partly on account of them, the missionaries have found it impossible to obtain suitable premises for their residence in Bangkok; and they have been compelled to consider the question of removal from Siam to some other field of labour. They think of this with great reluctance and regret, and if they finally decide to do so, it will be only for the strongest reasons. (See Mr. Mattoon's letter in another column, where the subject is fully presented.) Besides the Province Wellesly, spoken of by Mr. Mattoon, we learn that Sarawak, the new British territory in Borneo, has been recommended to our brethren by Sir James Brooks, the Governor, and other places have also been spoken of. We trust they may not have to leave Siam. Their health suits the climate; they are now acquainted with the language; they feel at home among the people; they consider their field of labour a highly important one. In view of these and other considerations, we would commend these brethren and their mission to the *special* prayers of God's people.

Africa: *Liberia Mission.*—Letters have been received, dated to the 2d of January. We observe that three persons have been admitted to the communion of the church at Kentucky, and the missionary teacher of that station, Mr. Erskine, writes in encouraging terms of his work and prospects. The number of communicants is eighteen, all of them, excepting Mr. Erskine himself, having been gathered into the church from that vicinity—and not partly by dismissions from the church in Monrovia, as has been erroneously stated.

AFRICA: MISSION NEAR THE EQUATOR.

JOURNAL OF THE REV. G. W. SIMPSON.

(Concluded from page 42.)

Mission station on Corisco Island.—Notices of the Corisco People.

After completing their exploring tours, the Rev. Messrs. Mackey and Simpson decided to form their station on Corisco Island, as our readers have been already informed. They reached the Island on the 3d of July, of last year. Under date of September 16th, Mr. Simpson gives the following notices of the inhabitants of this Island.

The Corisco people have been advancing toward civilization, perhaps for a long time. In some respects they are behind, and in many respects they are in the advance of their Mpongwe neighbours. Formerly the slave trade was carried on here extensively by the Portuguese. The islanders were employed as factors in the trade. Not long ago the establishment of the Portuguese was burned by an English cruiser, and a treaty was then made with England, by which the trade was abolished for ever. Since then the natives have been brought in contact more with English and American traders, and about three-fourths of them have learned to speak the English language intelligibly.

First efforts to preach the Gospel.

By means of an interpreter, taken from the most experienced of them, we can preach the gospel to them; but as their ideas, and their knowledge of our language are confined to trade, our work in preaching is very restricted. Yet we are rejoiced to say that it is not without interest; they already begin to receive the gospel of life. In understanding, they are children, and it is but the first and simplest truths that they are able to receive. The substance of our discourses is, that there is a God, and that he is good, holy, and just. He is the Maker of all things, and the Father of men. He loves men. Men have bad hearts. God wishes men to become good; and promises to give them a new heart, if they ask him. Christ, the Son of God, has become our Saviour; and every man that believes his word, and follows him, will become good in this world, and will be saved, &c. These are great truths; truths without which no man can be saved, and with which we believe the Holy Ghost may raise dead souls to life; and we feel that it is no mean privilege to preach these sublime truths to those whose souls are in darkness.

The heathen then ask, Why were these truths not made known to them long ago?—Their dread of death and fears of the Devil.—Their deportment in time of Prayer.

The king and the chiefs are very favourable to the gospel, and frequently tell us that they want to hear about God. "Them thing what live for God book be very good. Which way man no come for tell me them thing long ago." Talongo, a chief, said last Sabbath evening after preachings—"Me want for hear them thing every Sabbath day. Me want to sabby all about God. Me think when me die, me go for God," &c. The people for the most part live in great dread of death, and of the devil. Their natural or acquired knowledge of God does not lead them to trust in him, because they have no idea of salvation by the blood of Christ. They suppose that Ekuki, the devil, has great power over their houses and their persons. Hence the truths, that the devil is a creature of God, and completely under his control; that though stronger than man, yet he has no power to injure them, unless God permits it on account of a man's sins, are received with delight.

In every place we have preached we have been struck with the seriousness the people manifest during prayer. We tell them first that God is great, and is in every place, and knows all things. That he is pleased to have us ask him for good things, especially for his Holy Spirit, and that now we will ask him to do them good, &c. They are at once serious, bow their heads in silence and reverence, as if they felt the presence of God.

The general desire to have Missionaries; how accounted for.

In every place the desire for the missionary is the same. "When more missionary come from big America? Give me one book for let me know when him come." These books are kept with great care, and regarded as almost sacred. Many, I believe, suppose that they will actually bring them a missionary after a time. You will not be deceived by supposing that their desire for a missionary arises from any proper notion of what a missionary is, or what is the exalted nature of his work. They conceive of a missionary as a very good man. They repose great confidence in him, and can trust him when they cannot trust one another. They regard him as a far superior being, one that has the true

religion, and loves them. He does not come to buy ivory and ebony, but he comes to do them good. He will preach every Sunday about God. They expect, too, that he will be of no small temporal advantage to them. Ships will come and anchor where he lives, and thus they will get trade. He will also have houses to build, and will have plenty of cloth to buy bamboo, and mpabo, and poles; he will have some tobacco to buy fowls and eggs with; and he will also have plenty of plates, and cups, and wash-bowls to give them for plantains and fish. And more than all, a missionary living amongst them will give them a name in their own country; for all esteem it a great honour to have a missionary residing in their town or vicinity. Hence the strong desire which they often manifest on this subject. The greatest attention, kindness, and ingenious flatteries will be resorted to, to induce newly arrived missionaries to settle in a particular place.

A singular narrative: the Chief of Ilavi attacking the Missionaries, because of their not settling on his Island.

This feeling often becomes so strong as even to prove troublesome. We had an instance of this in the case of Tambo, at Little Corisco, the man whom I spoke of in the former part of the letter. He was formerly a warm friend of Mr. Wilson's, and had sent his son to Baraka to school. At his request, Mr. Wilson once gave him a "book," promising to use his best endeavours to procure him a missionary. Tambo built very much upon this "book." It was going to bring him a missionary from big America. The first time we visited his town it was presented, and we were claimed to be his. Mr. Wilson explained the book to him, and also showed that he had no power to place us in his town, and moreover, as he had a Catholic missionary already, why did he wish for another? Tambo replied—"Plenty room for both." He afterwards came to see us at Baraka, and tried to prevail upon us to come to his town. Time after time he sent for us, till at length discovering that we were to locate on Corisco Island, he was deeply offended, sent to Baraka for his son, and declared himself no longer the friend of Mr. Wilson, or of the Gaboon people. The latter, because they had many wives from Corisco, he supposed had induced us to settle there.

He also gave us to understand, that we should lodge no more at his town. This was very much to be regretted, because in the dry season the winds are such that it is impossible to make the Gaboon in less than two days from Corisco; therefore we must spend one night somewhere on the coast, and Tambo's town is the most convenient place to be found.

The next trip downward was made by Bro. Mackey. They arrived at Tambo's town about midnight. Tambo refused to receive them as he had formerly done, and had not a native given them a house, they would have had to lodge all night in an open boat. On the following morning, Tambo appeared to be in a very bad humour. He was told that it was very unkind and inhospitable to treat one whom he had before received as a friend, in this way; but he could not be made to understand that we were under no obligation to settle in his town. The next trip to the Gaboon was made by myself. Early in the evening we made the land near Tambo's, not intending however to lodge in his town, but to procure some fire, merely, from some houses beyond. Soon we were noticed by some natives on the beach. The whole town was immediately aroused, and came flocking to the beach. They were told that we wished only fire, and as some was brought, we supposed they intended nothing against us; but when within a little distance of the shore, and they thought we were going to land, the cry was raised to kill one of our boys. This is African justice. When they have a quarrel with any, it is no matter whether they can secure the guilty or not, if they can only get one of the same town or people. So they tried to kill one of our crew.

In coming to this place, we had run along into a little bay; between us and the sea there were rocks, over which the waves dashed and roared with great fury. The night was pitchy dark. Nothing could be seen but the little fire on the beach, the dark frowning coast, on which stood a tumultuous company of excited savages, and before us the white angry frown of the boiling sea. To lie here we could not, to go to sea was terrible, and to fall into the hands of our enemies was still worse. Committing ourselves to the Ruler of the winds and the waves, we ordered the boat to head out, and buffetted the sea. A few large waves tossed us as we crossed the rocks, but soon we were safe. As we departed, the noise of the people ceased, and we indulged the hope that we might row some distance further, and come near enough to cast our anchor and rest till morning. But just as we were about to "lay to," a few yards only from the beach, a gun was fired from a rock immediately over our head. With the report, there arose from a hundred voices, males and females, a savage yell, which ran along and reverberated from the neighbouring coast for miles. Our little crew was much alarmed, not knowing but that the next moment our defenceless lives might fall a sacrifice to the excited passions of this wild mob. We pushed out a second time, when at last their shouting ceased, and we supposed they had lost sight of us in the dark, and had returned to their town, and we again came to the shore and dropped our anchor. Here in our boat, which rocked like a cradle upon the tops of the waves, we endeavoured to take our rest until the morning, whose first dawn we hailed with no common gratitude.

The Chief's anger abated.—Things much to be desired.

Tambo was afterwards sent for several times to come to the Gaboon, to settle this "palaver," but he obstinately refused. He considered himself dishonoured by our passing him by, and taking up our home on Corisco. He also ordered the Catholic missionary to leave his country, and charged him with being the cause of our going past him to live on Corisco. His slaves attacked the cattle of the Missionary, and would have killed them, had they not been removed to the Block-house in the river. After a time we sent him a message, that we wished to be his friend, but that if he gave us any further disturbance as we passed to and from the Gaboon, we would have to report him to the first American man-of-war that appeared on the coast, and have the "palaver set" in American fashion. We have since had the pleasure to learn, that his wrath is cooled, and we have reason to believe that he is ashamed of his conduct, and will give us no further trouble. We may, after a time, put up a bamboo church in his town, and preach there as often as we have opportunity. How delightful it would be to have an American Brother located there. We could then join hands all the way to the Gaboon! Another at Batanga, north of us, would enable us to join hands with our Scotch brethren at Calibar, and with our English brethren at Fernandopo.

Encouraging prospects.—Yet the difficulties not concealed.

The encouragements to missionary labour here are many. There is a great desire, in the young particularly, to learn. Some boys come to me from the opposite side of the island, walking six or eight miles every day, to learn to read. For want of primers, I have made the alphabet with my pen, and have used pieces of newspaper to teach them to read from. The people never heard of the Sabbath till they were told by us, and many are already beginning in some degree to respect the day. We have large hopes that the gospel will do great things for this people; hopes grounded not upon any favourableness of their present disposition, desire to have missionaries, &c., but because it is the gospel of God, and ordained by him as the great means of salvation. Notwithstanding the outward respect and attention the missionary and his work receive, we have no wish to conceal the fact, that the Africans are heathen, dark and degraded to a degree which we can never fathom. Without the gospel they must perish. There is no excuse for them; God himself tells us plainly, "they are without excuse." (Rom. i. 20.) Neither do we wish to represent the life of the missionary here as easy, and free from trouble. It has its trials, its privations, and its discouragements, but it has also its reward and its crown of rejoicing, and its glory.

An obstacle to African Missions; how disposed of.

One great obstacle in the way of men devoting themselves to the work of the gospel in Africa is, the opinion that heathenism here is more odious and repulsive than in other parts of the world, because the people are black. Whenever this notion is entertained so as to make a man reluctant to teach the Gospel to Africans, it is most certain that he would not enjoy the life of a missionary in any part of the world. When heathen are compared with heathen, colour is but a small item. Darkness of skin can add nothing to the degradation of men who have not been raised under the light of the gospel. The fact is, brethren, "that in order to become *all things to all men*, we must have our own minds deeply convinced, that in the sight of God, and compared with eternity, the difference between the most polished and the most civilized people as to manners and customs, in which truth and duty are not immediately concerned, is a matter of very little consequence. This, and this only, will enable the missionary, unaffectedly and cordially, and without restraint, to associate with the African, so as to gain his respect, acquire his confidence, and win his heart."

The Africans have no confidence in their own Religion.—Their minds open to the Truth.—The prospects of Romanism among the Africans.

There is one respect in which God has prepared this country for the gospel, which is very observable. Although the religious principle is remarkably strong in the African mind, yet their confidence in their own religion is almost entirely obliterated. There is not a native here who will not laugh at his own Fetish, when you tell him that it cannot keep itself, much less keep him. Hence their minds are as it were vacated, and open to the reception of the truth.

Not only so, but they are also prepared against the efforts of Romanism. Catholic missions have had no success here in modern times. The priests have, indeed, hung up their crosses and pictures in the houses of the people, and upon the necks of their children; but to the African these trinkets have only taken the place of the Fetish, and he regards them in the same light. It is certain, too, that he conceives but little respect for the man who imitates his religion.

A wide door open before the Church.—An earnest plea for help.

Thus has God opened a wide door for the Church, to do good to the sons of Africa. The African's regard for the white man—his great desire to obtain his knowledge and his religion, his kind and friendly disposition toward the missionary, his growing disregard for his own worthless Fetishism—all unite in urging us speedily to give him the light of the gospel. And who can tell how rapidly this gospel may spread? At present it is but the handful of corn upon the tops of the mountains, but the time is approaching when the fruit of it shall shake like Lebanon, and the numbers of the city of God in Africa shall be as the grass of the field.

Brethren in Christ, the work is too great for us. Our's is but a drop to the vast ocean of influence which ought to be exerted in giving the gospel to Africa.

INDIA: LODIANA MISSION.

EXTRACTS FROM A LETTER OF THE REV. A. RUDOLPH.

General sickness in the Upper Provinces.

Writing on the 6th of December, after his recovery from severe illness, Mr. Rudolph makes the following statements and reflections.

It has pleased the Lord in his all-wise providence to stretch out his hand over these provinces, and particularly this place, and to visit us with sickness, that has prevailed to a remarkable extent, and has swept away many a poor idolatrous heathen or bigotted Mohammedan, who had not made his peace with God. The fever that raged with unabated rigour during the months of October and November, was not of a malignant nature, and yet for want of sufficient care and proper medical treatment, it has proved fatal in many a case among the natives. For a time the mortality was very great among them, amounting sometimes to a hundred and upwards in a day. It prevailed most severely among the aged and infirm.

If we reflect that among these many must have been acquainted more or less with the gospel, and that perhaps to a vast number it has proved a savour of death unto death, this visitation of Divine providence appears awful in the extreme; it is a most thrilling appeal to the servants of the Lord, to discharge their duties with more fidelity than ever before, and to be diligent in season and out of season, in the delivery of the gospel message among their poor perishing fellow men. But while we mourn over the present condition of those that have been taken away in Divine wrath, may not we hope, that perhaps a few, though unknown to us, have had faith, saving faith though hidden, in the Redeemer, and have entered into glory? No case has come to my knowledge that would justify this belief, and yet I cannot but hope, that in a place like this, where the gospel trumpet has been sounded for upwards of sixteen years, the Lord may have his hidden ones, known only to his all-searching eye, who have left off bowing before Baal, and have endeavoured to serve the Lord according to the measure of light they possessed.

If we inquire what has been the result of this visitation with regard to the spiritual condition of the people, we must, alas! confess, that God is not acknowledged in these things. Absurd stories are invented by the blinded heathen, to account for what has occurred. One of these is, that a missionary, probably some one of our number, having caught a kite, tied a piece of flesh to its foot and then let it fly. When the flesh began to putrefy, it vitiated the air, and spread contagion all over this part of the country. Such is one of the idle tales invented by those, that ought to lie low in the dust before their Lord, and to confess their guilt and unbelief. Alas! they are ready to believe any thing, however absurd, but the truth.

While the natives thus have been chastised for their unbelief, the European population has not been spared, though mortality among them has been much less. On our mission premises I know of not one, that has not been attacked by it. Every member of the mission families, and of those of the native Christians, the orphan girls and our servants have had their turns of sickness, and many have had it at several different times. I myself have had three attacks, which have kept me feeble during the last two months, so that except attending to the sick, missionary work with me has almost been a blank. The sick on the mission premises have taken a good deal of my time, there being sometimes above twenty patients here at once. From the city we have had upwards of four hundred and fifty cases during the last two months, and would have had many more, had I not been laid up for so long a time myself. Our schools have been all but empty during this time, and even now in the English school from among eighty boys, there are only thirty-five present, who almost all of them are still in feeble health, and subject to slight attacks now and then. The same is the case with the Persian and Hindi Schools. . .

Examination of the School at Jalandar.

Toward the close of September it was my turn to visit the Jalandar station, and I had the pleasure during my stay there to witness the public examination of the school. It was quite an interesting sight to find so many intelligent-looking boys present to be examined on the things they had learned. There were about sixty in the English, and as many in the Persian department present; almost all of them passed an examination creditable both to themselves and teachers. In both departments they exhibited an amount of Scriptural knowledge that would have done credit to boys in schools at home. It was pleasing to see the promptness and correctness with which they answered when questioned about Scripture history. If we contemplate the fearful darkness that covers the people here, and their utter ignorance about spiritual things and Divine truth, we have abundant reason to be thankful for such an opportunity of disseminating Divine light through our schools. Expense and labour bestowed on such an object can never be lost. There were some eight or ten officers present on the occasion, who expressed themselves gratified at the acquirements of the boys. A number of articles of clothing were distributed as prizes, a friend having given a sum of money for this object. The most deserving received also prizes of books, with which they seemed to be much pleased. The books were those of the Board of Publication.

EXTRACT FROM A LETTER OF THE REV. J. S. WOODSIDE.

Sickness of the Mission Families.

In connection with Mr. Rudolph's account of the epidemic in the upper provinces, we insert a part of Mr. Woodside's letter, dated at Saharunpur, December 6. Our readers will sympathize tenderly with these brethren in their afflictions, and will unite with them in praying that they may work out for them "a far more exceeding and eternal weight of glory."

I cannot now enter into details as to the history of the past three months. It is a melancholy history. It has been a season of affliction among us, at this station. Other places in these provinces have suffered much from sickness this season, but our city and district have been the chief sufferers from the epidemic, and we, among the rest, have come in for a share of the sufferings. On the 29th of August I was seized of a violent fever. I may here mention that almost every European at this station had been obliged to fly previously to this, but owing to the openness of our premises, we were last of being attacked. The first attack was soon subdued, but it was speedily followed by a relapse, and that by another, and another, up to the present time. Mrs. Woodside, after waiting upon me for several weeks, took ill also, and with her the infant of six months' old, which she was nursing. Mrs. Woodside has never as yet completely rallied. She and I are at present nearly in the same condition.

Our dear little boy has ceased to suffer. His disease became gradually more complicated till it went beyond the reach of remedies. The Lord was pleased to release him from his sufferings on the 15th of November, and he now sleeps in the little grave-yard here, with many others, who in like manner have been early taken from a world of sin and suffering. The circumstances of his death were very painful to our natural feelings. To save my life, the Doctor had ordered us to the hills in the end of September. This we thought would have speedily restored us all, but so inveterate is this disease, a bad type of low remittent fever, terminating in an obstinate ague, that some who are till now on the hills, amidst frost and snow, are not cured. . . . . About the 8th of November we had a visit from our own station Doctor, a warm-hearted, Christian man. He at once saw the danger of the child and adopted what measures were in his power, still hoping to save his life. As he could not remain on the hills, he advised us to come home that the child might be near him. We accordingly started from Landour and hoped to reach Saharanpur in safety, but we had just entered the "pass," of the Sawalic range of hills, when the child expired. He was in his mother's arms, in the Palky, and I was riding on a pony by her side when it happened. The body had necessarily to remain in the Palky till we reached Saharanpur about nine hours. This was a peculiar trial to Mrs. Woodside.

Thus you see the hand of the Lord has been laid heavily upon us, but we dare not utter a single syllable of complaint. He dealt mercifully, very mercifully, with us. No doubt we required this afflictive dispensation. Hitherto, all has been prosperity, and it may be, we were beginning to fancy ourselves better than we were. Oh, that grace may be given us to draw us closer to God. Our affections must not be given to another. Every thing else must be subdued to make way for the Highest when he wishes to enter into his temples. I doubt not you will hear from Brother Campbell about the sufferings of his family, and from Lodiana and Lahor, about the sickness in those places.

JOURNAL OF THE REV. J. H. MORRISON.

Journey from Ambala to Rupar; its object, the recovery of a convert's wife and son.

November 13th, 1850, Banúr—Started this morning for Rupar with Saudágar and Isái Dás, the Kuniyar Pandit whom I was permitted to baptize some months ago. The object of this journey at this time, is to bring home the wife and son of the latter. She once came and remained with him some days, and left for the professed object of bringing her children and household furniture, promising to meet him at the Manamajara Mela and return with him. This promise she never performed; whether from her own disinclination, or from the restraint or wheedling of others, I never could ascertain. But she and others have tried various expedients to get him away in vain. Now they say that if the Pandit will come to the delivery of his daughter to her husband, to whom she has been betrothed some years, she and her son will return with him. From all we have ascertained of the disposition of his acquaintances and others towards him, we deemed it unsafe to let him go alone, and having no native Christian whose prudence and judgment we could trust in such an emergency, it was deemed best that I should accompany him.

Notices of the Pandit's Character and History.

Here it may be interesting to give something more of his history and character than I have yet been able to give. He is very modest and unobtrusive, and has very little knowledge of the world, or skill in discussion. But he is a great book-worm—says little, and reads much; nor is he contented until he understands what he reads. He is not satisfied with merely understanding different passages, but he is constantly making close comparisons of different passages of Scripture, and of different translations, with each other, and of the books and tracts with the Scriptures, and never rests satisfied until their harmony is established. Such a mind you may readily suppose, was before prepared to receive the engrafted word with meekness and fear. He says that before he ever heard of the gospel, he had become dissatisfied with the Hindú religion, and lived in the neglect of many of its requisitions. In this state of mind, he met with Natha, one of our native Christians at Kalka, and received some instructions from him, and at once violated caste, by eating with him. He read some in the New Testament while with Natha, but not being able to get a copy for himself, he copied out the Lord's prayer, took it home, committed it to memory, and taught it to his wife and children, and taught them to repeat it morning and night. Some time after this, he entered the service of the Kuniyár Rána who, having a New Testament that he cared nothing about, gave it to him. Here also he had to suffer all sorts of taunts and jeers, on account of his neglect of Hinduism, and reading our books. The people used to tell the Rána, that he had destroyed himself, and would destroy his sons if allowed to teach them. One of the people said to me that the Pandit was a true and sincere Christian, and that he intended to leave the Rána and go to me, and then what shall we do when you take our Guru? To this I replied, you all become Christians too, and then I will send him back to be your Guru still, and not now as before to instruct you in soul-destroying error, but in the truth that leads to eternal life.

Conversation with Mohammedans and Hindus at Banur.—Men responsible for their sins.—Preaching in Bazar.

In the afternoon, I had some conversation with a number of persons who came to my tent—first with some Musalmáns. Having a Koran with me, from which I quoted chapter and verse for every thing I said, and showed it to them both in the original and in their own tongue, I very soon succeeded in putting them to silence. Then came a Hindú, who was very noisy and thought all our charges of sin against men were answered by the admitted fact that God created us. To this I replied, that if God created us to lie, and steal, &c., then we were answering the end of our existence in committing such sins. Then it was in fact no sin to lie and steal, because it was in accordance with the will and law of God as written upon the nature he gave us. This conclusion from the premises he could not deny; but to admit this doctrine would be to destroy his own religion, or even to deny the necessity of any religion, and to make all sorts of iniquity lawful. He was thus driven to the other conclusion, that man had acted contrary to the will of God, and the end for which he was created; and therefore the fact that God had created him was no excuse or palliation, but rather an aggravation of his sins. When driven from his stronghold he had so little besides to say, that he thought it best to take his departure. I then took Saudágar and went to the bazár, leaving the Pandit to attend to those at the tent. In the bazár I had a good audience, and a good opportunity of setting forth the gospel plan of salvation and also of showing that their systems of religion contained no plan of salvation for sinners. Distributed but very few books, as readers were few; and those disposed to examine the foundation on which they were building fewer still.

Discouraging labours at Karr.—Interesting meeting with a Sikh.—The fear of man a great obstacle.

14th. Karr. In the cool of the afternoon I went with Saudagar and Pandit to the bazár, and continued preaching and discussing with the people until near dark. Met with but little besides the most determined opposition and decided manifestations of the most awful hardness of heart, and blindness of mind. . . We are made daily to realize how utterly futile are all our toils, labours, and sufferings without the our-pouring of the Holy Ghost

15th. Bhaktekè Ihaliyán. This is the place where the Pandit's wife and son are with her brother. It is off the road, and I had to travel several miles through the fields; but providentially, just before reaching the proper place to turn off the road, I inquired the way of a Sikh who was coming to a neighbouring village almost in sight of this. So I rode along with him, and found the place without any trouble. He recognised me, having met me at the Manamájara Mela last spring, where he said he asked me for books, but I had none left to give him. He asked me to instruct him as we were going on together which I cheerfully did, and with more hope and encouragement than I often meet with in large crowds. He appeared anxious to know the truth, and professed his readiness to practice it. I took pains to make the gospel plan of salvation plain to him; and to be sure that he understood me, requested him to repeat what I had said, which he did much to my satisfaction. Having ascertained that he understood what I had said, I endeavoured to impress him with the solemnity of his position, as having heard God's

message to his soul, and that now if he continued to walk contrary to it, his condemnation would be so much the more awful in proportion to the light received. He promised, as we parted, to come this afternoon and get books, but did not fulfil his promise; so I fear he was either deceiving me, or, what is more probable, has been detained by the fear of man. It is almost impossible for those who have not mingled with this people, to conceive of the extent and strength of this influence in restraining them from good, and driving them into all evil. The Pandit says he once commenced learning Persian, when his fellow Brahmans compelled him to give it up. At another time he wanted to study Panjábí, but was compelled to desist in the same way. So far as in their power, they prevent each other from looking into any science or religion but their own. Now and then, one either breaks off these bonds by a high-minded resolution, and determined effort, regardless of consequences, or, as in the case of the Pandit, slips out of the sphere of their influence, where he can act with some degree of independence.

Conversation with a Brahman.—Preaching all day.—The Pandit listened to with respect.—His Daughter sent away.

Further on the way overtook and entered into conversation with a Brahman of this village. He assented to the truth and excellence of the doctrines I taught. I asked him what he would call a man who heard wise counsels and rejected them? A fool, he replied. And what would you call a man who heard good instructions, and acted contrary to them? A wicked man, said he. And what would you call a man who heard what he admitted, and knew to be true, and yet rejected it and did contrary to it? A liar, he answered. Well now, said I, you have called yourself a fool, a knave, and a liar, for you have acknowledged all this of my instructions, and not only act contrary to them, but persecute those who embrace and practice the truth. He laughed when he saw how he was caught, and asked what could he do—everybody else did so!

Great curiosity to see the Pandit was manifested by the people from the time they heard he was coming. To take advantage of this state of feeling, after breakfast I sent word into the village that I wanted to see all the people, and their Brahmans and Pandits. Soon a congregation gathered, and I preached to them until I was fairly tired speaking. The Pandit then came up to my relief, and I was surprised to see with what respect and attention they listened to him. Here we continued reading and instructing the people by turns until night. Our audiences changed somewhat during so many hours of preaching; but while the Pandit was speaking, I twice counted the congregation, and both times there were over sixty present and listening attentively, very seldom uttering a word, except of approbation. I two or three times asked if any one present could read, but always received a negative reply from high and low Brahmans, and not one of all that crowd could read.

From some indications among the Brahmans and the Pandit's relatives, I fear they will give us trouble before they will let his wife and son go. His daughter had been sent off a little before I arrived. Her uncle went to call her back to see her father, but they would neither turn back with her nor let her return.

Notices of the Pandit's Wife and Son—Unsuccessful opposition to restoring them.

16th. After a great deal of trouble and annoyance, we succeeded in getting the Pandit's wife and son, and such were the demonstrations of his relatives that I thought it prudent, instead of proceeding to Rupar, to make one march back towards Ambala. Accordingly I proceeded as far as Kalál, where I expected to spend the Sabbath. The Brahmans had so thoroughly frightened the wife and son of the Pandit, that they were as ready in calling him a heretic as any Roman Catholic. They adopted every expedient and practised every deception they could to thwart me. They tried to deceive me by tricks and promises, and swore to all their lies by the Ganges water and by the incense of their gods, but all to no purpose. Finding all of no avail, they at last yielded and delivered them up. Even after giving up his wife, they renewed all their tricks and lies to keep the boy; but at last they brought him out also, and gave him into his father's arms. He roared and repeated all the abuse he had been taught until he got tired, and then after he was out of sight of his village he became quiet, and but for his mother would have been contented. She at first refused to move, but when they put her son on the cart and started she followed of her own accord.

Two professed believers in Christ.—Solemn thoughts from the lips of a Heathen.—Further notices of the Pandit's family.

17th, Sabbath.—Had a pretty good audience about the tent door this morning, to whom I preached from the first half of the third chapter of the gospel by John. After service I had a long conversation with some who remained, and others who kept dropping in. One of the audience said he and one other person in this city were on our side, *i. e.* of Christ, and all the rest against them—that he had for some years been convinced, and maintained that Christ was a true prophet. He had confounded the account of John the Baptist in the first chapter of Luke with that of Christ. I read and explained both, and set him right. Still the truth does not appear to have made any serious impression on his mind. A Brahman was with him, but refused to take any books. However, he returned in the evening with some others, and took some.

After the exercises of the morning, I went with the Pandit to the Bazár, where we had a large audience, and a good opportunity of preaching the gospel to them. One said we have heard and understood you, and approve of what you say, but to-morrow you will be gone, leaving no one to instruct us, or keep us in mind of what we have heard, and all will soon be forgotten. Would that this solemn thought, from the lips of a heathen, whose mind has just got a first glimpse of the truth, might sink deep into the hearts of God's people, and excite them to send more missionaries, and pray more for them. Much of our labour is in a great measure lost for want of the means of securing what is once gained. When we returned to the tent, Saudagar went to the Bazár. While I was at dinner the Pandit was engaged with people about the tent, and after dinner I had others to talk and distribute books to. The Pandit's wife has been constantly annoying us, trying all sorts of tricks to annoy and get the boy away. I was obliged to interfere and threaten to leave her on the road, and not allow her to go with us if she did not desist. I expect to have trouble all the way home, and but little opportunity to do any thing but attend to them.

18th, Karr.—On account of the watchfulness necessary to take care of the wife and son of the Pandit, I did not go to the Bazár to preach, but sent Saudagar, and remained at the tent with the Pandit, and had an opportunity of delivering our message to a few who assembled there.

The Pandit's manner of teaching his countrymen.—Efforts made to draw him back to Heathenism.—Again at Banur.

I have been better pleased with the Pandit's preaching, or rather his didactic comments, than I expected to be. He avoids as far as possible all controversy, and generally succeeds pretty well in shutting it out, and holding forth the pure word of life. This he does in the way common with Pandits when instructing the people in their own religion, by selecting portions of Scripture, reading and commenting on them. To-day on the march he told me of some of the abominations of the heathen, which I cannot detail here. He also told me of an effort made some time ago to bribe him. A young man several times encountered him in the Bazár in his preaching, and made himself very troublesome. At length he ceased his annoyance, and appeared to listen with interest. One day he said he wished to speak with him privately, to which the Pandit assented, and when they were alone, he told him he had been sent by a wealthy and influential Hindú to say that if he would give up his present work, and return to them, he would secure his restoration to his caste, and give him twenty rupees a month, just twice the amount he receives from the Mission. In fact I believe no scheme they could devise has been left untried to get him back, by violence, fraud, or offer of worldly gain and threats. Yet, so far as I have been able to discover, he remains untainted, and appears to be growing in grace and knowledge of the Lord and Saviour Jesus Christ. Indeed I often long for the sweet and heavenly unction he frequently breathes in his prayers. Yet he seems to feel that his prayers are so defective, that they are unworthy of notice.

19th, Banur.—Had an opportunity of preaching to a few this morning at the tent, after our arrival. In the evening I had a large crowd also at the tent, and a very good opportunity to set forth the plan of salvation. But afterwards some of the baser sort became very noisy and insolent. The educated were respectful and attentive. The Pandit was engaged in the same work several times during the day, and Saudagar went to the Bazár in the evening.

MISSION IN SIAM.

EXTRACTS FROM A LETTER OF THE REV. S. MATTOON.

Mission premises in Bangkok, not to be obtained.

The missionaries of our Church have occupied the mission premises formerly belonging to the American Board in Bangkok. These have been transferred by that Board to the American Missionary Association. Repeated efforts have been made by our brethren to procure suitable quarters elsewhere, which we regret to find have all proved unsuccessful. The result seems to be, that our mission will have to be withdrawn from that field of labour.

As this is a very serious measure in every point of view, and one deeply to be lamented, we insert the greater part of Mr. Mattoon's letter concerning it. It is dated at Bangkok, on the 5th of December. Some of its details are minute, but they are all requisite to show fully the state of the case. Some of the lesser incidents evince the feelings of influential personages towards the missionaries.

We have from time to time acquainted you with the difficulties in the way of our procuring a suitable location for a permanent residence here. Some of our attempts and failures you are already familiar with. But it may be well to bring before you again and at one view, some of the things which seem now to be settled from our experience and that of others.

Native residences, if they could be rented, are not suitable for Europeans or Americans; and they could not be obtained, even if they could be occupied. The common people would not be permitted either to erect suitable houses and rent them to us, nor to rent to us land and let us build for ourselves. This we and others have tried to our satisfaction. We fully believe that under the reign of the present policy, we could obtain a place which we should be permitted to retain only directly from the King or the Praklang, the minister of European affairs. To the King we have access only through the Praklang. He can take our petitions to him, or refuse at pleasure. So at last we are left at his mercy.

How the Stations of the Baptist and the American Boards were obtained.

It may be asked, how have the stations now occupied been obtained? Many years ago, a treaty was made with the Portuguese, when they were permitted to have a consul here, and several acres of land were made over to them as a consular residence. This act the Siamese have always regretted, and in their subsequent treaties with European nations, have refused the privilege of a consul, or to give them the possession of land, not even sufficient to bury their dead. When Mr. Jones [of the Baptist Mission,] arrived in the country, he procured a place of the Portuguese consul, adjoining the consular residence; and there the Baptist Mission still remains. They have made at different times, many other unsuccessful attempts to procure other premises. Mr. Jones tells me that in five different cases they supposed that they had nearly completed their arrangements, but failed to obtain any one of them.

Some years before the arrival of the missionaries of the American Board of Commissioners of Foreign Missions, the Government had erected buildings, and rented them to the British merchants; the missionaries, after much effort, procured the place occupied by them, immediately adjoining the British factory, of the Praklang. As their numbers increased, they attempted to procure other places, and succeeded in getting one, erected a house and went into it. But they were soon ordered off, and were obliged to take down and remove their house at considerable expense.

Mr. Buell of our Board, when here, had a house built for him by a Portuguese, joining the Baptist mission premises. If that could be procured there would not be room for our dwellings. . . . In this field we all feel that it would be specially important that each mission should have a separate station, which may be to the people so many centres of Christian influence. But if it was desirable, a place of a suitable size for our mission could not be obtained, joining either of the other stations.

Efforts suspended and again made.—Unsuitable premises offered.

After our failure of last year, we felt that nothing

could be successfully done till the return of the Praklang, who was absent about eighteen months in a distant part of the kingdom. He did not return till the 1st of April, of this year, a few days after the arrival of the first British steamer, and the United States sloop-of-war. Then followed envoys, and their unsuccessful efforts to amend treaties, till the last of September. As soon as the excitement had somewhat subsided, and the king had finished his annual visitation of the Wats, we waited upon the Praklang, and explained to him our wishes. He offered to put up dwellings and rent them to us on either of two places. One of them we were all decided in the opinion, that we ought not to think of, so long at least as there were others more favourably situated, who would preach the gospel to the Siamese. The other is some four miles below our present residence, some two miles from market, and about the same distance from any thickly inhabited portion of the city. The few inhabitants in the vicinity were Chinese and Malays, the latter slaves in charge of the Praklang's gardens. We stated to him our objection to both of the places, and inquired if we should find some other place that could be obtained, if he could not arrange to let us have it. He replied, that he could not. And here let me say that we could easily find twenty places to our minds, if the government would give consent to our renting them. We then asked him if he would present the case to the king in our behalf, and ask him for the privilege of our renting a place for our residence; but this he also refused. Thus we were shut up to his one proposition, and we asked time for consideration.

Farther Negotiations unsuccessful.

We finally decided, notwithstanding all its disadvantages as a mission station, that we would take it, and make an effort to collect a boarding-school, &c., turning our attention to such labours as might be done in such a situation. We waited upon the Praklang again to give him our decision, when we found, upon further conversation, that we had mistaken the lot; and I thought that he appeared disappointed that we had decided to accept his offer. He ordered one of his servants to show us the place which he proposed to let us have. We found it in the midst of docks for building ships, ponds for keeping logs, and canals for the conveyance of logs, connecting these. And with these disadvantages, there is barely land enough to accommodate our mission as it at present exists, without reference to increase, or chapel, school-rooms, printing-offices, or other designs which we have in our mind. We pointed out the objections to the lot, and sent word to the Praklang, that we were not pleased with it, and requested that we might have the one which we first had in view, which was lying near, unoccupied, except by a lime-kiln, and a plantain garden. This was reported to the Praklang in the presence of one of our members, when he said he was sure there was abundance of room for our purpose, and appointed the next day to go with us in person to examine the lot.

We waited upon him at the hour appointed, but did not find him ready to fulfil his appointment; we found, however, during a conversation with him, that he proposed to have the houses built over the places which had been dug out for docks, and for ships, which would be always wet, and at high tide covered with water. This would not be pleasant, but could be endured, if it did not injuriously affect our health, and on that subject we have no experience in this country. He made another appointment to go with us to see the premises. We called at the hour mentioned, waited a full hour for his appearance, and then were merely recognised and dismissed without explanation, and without the appointment of any other time to transact the business. This we consider nearly equivalent to a refusal to do any thing further in the business, as the Siamese never say no, if they can refuse you without. We might possibly succeed in getting the place, if we should press the subject. But it has so little to recommend it in itself, and from its location, that we have thought it best to refer the whole subject to you. Another thing which we have learned is, that he must build himself, and that probably the rent would be extremely high for this country.

Other things of a discouraging kind.

The account of the arrest and examination of the teachers, you have already heard. There has been no official decision in the case, but the old teachers do not feel at liberty to return. We have succeeded in obtaining a few inferior men, who come to us by stealth, but we do not know how long we shall be able to keep them. The Siamese are still engaged on their defences, in anticipation of a war with the English. What the latter will do we know not. One party of the merchants at Singapore have sent home a petition to the government, asking them to enforce their demands; another company have sent a counter petition. We are assured by the Siamese, that there will be no change of policy in reference to Europeans, at least during the reign of the present king. Who will succeed him, or what will then be the policy of the government, it is now impossible to tell.

How the case stands.—Relations to other Missionaries.

I believe I have now laid before you pretty fully what we can and what we cannot do here. We can probably (not certainly) secure premises sufficient for present necessity, but not in a place favourable for the carrying forward our work; or those of us now in the field can live on as we have done, on the premises of other missions, but in that case we could not be reinforced, and probably soon would have to be separated as a mission. To this there are objections which I have not fully stated, and will do so here. The difference of views and practice between ourselves and the other missions here, while it has not, and probably would not, hinder us from living on terms of the most intimate friendship, is still sufficient to make it undesirable to be so intimately associated in our mission work, as we must be if living on the same premises. But what is still more important, we seem to be in each other's way, as we are now located; and that certainly should not be while the harvest is so great. I continue the daily service with our servants, and the Sabbath services in the chapel, but Dr. Bradley could do this without interfering with his other labours. Dr. House continues the dispensary, but there are now two other physicians at this station, and one of them would be glad to practice if Dr. House was not in the place. Both of the brethren who came on with Dr. Bradley will very soon be able to take an active part in tract distribution and market preaching. In reference to room, our friends, in order to accommodate us, live in crowded quarters, two families in one house. And we hear that their Society have already another man under appointment. If he should come on, one of our families must seek a new home. Previous to the arrival of Dr. Bradley and his associates, it was different. From the time I could command the language so as to be useful, I was filling a place which there was no one on the ground to fill, and there was no other physician in the field than Dr. House. And so far as usefulness is concerned, it would be essentially the same now, if we could occupy an independent station a little removed from this. But now it is a little like two clergymen preaching in the same pulpit, and labouring for the same congregation. But still if continued here, we trust we shall not be idle nor wholly useless.

What shall be done?—The feelings of the Missionaries concerning this field of labour.

And now, dear brother, what shall we do? I have tried as far as I was able to let you see our circumstances as we see them. As to our views of the importance of this field, you have access to what we have before written, and I am not prepared to recall a single word I have written on that point. And although, there has hitherto been no success among the Siamese, I do not think that a reason for withdrawing the mission. And I now think, as I have heretofore done, that in many respects the field is open to missionary labour. The common people would, I have no doubt, welcome us as residents in any part of the city or even the kingdom, were it not for the fear inspired by the opposition of their rulers. This jealous, narrow-minded and tyrannical government, presents the great obstacle, I will not say to the success, but to the efforts of missions. We should probably find a sufficient obstacle to success, in the dark and corrupt hearts of the heathen. I should never hope to find, all things considered, a more pleasant field of labour than Siam. I love the Siamese with all their faults, and could not hope to find any other heathen people with fewer faults than they. Besides, I have so far mastered their language, as to feel very much at home in the use of it, though I have much still to learn.

The views of the Missionaries as to another field.

You may ask what we would wish to do, provided this field is abandoned. On this point I will only speak for myself, leaving the other brethren to express their own wishes. And let me begin by saying, that I am perfectly willing to remain here with all our disadvantages, if such is the wish of the Board. If by our leaving, the Siamese were to be left entirely without the gospel, or if any change should occur which would open a favourable station to us, I could scarcely consent to our abandoning the field. But if it should be decided to withdraw the mission from this field, I am willing to go to any of the existing stations of the Board. . . .

We have thought that you might be willing to establish a new mission, if you withdrew from Siam, and in this connexion we have thought of Province Wellesly, opposite to Penang. You have probably access to more information in relation to the country than we have here. Its principal recommendation to us, is its relative position to our present field, and the fact that it has a small Siamese population. Queda, from which it was taken, belongs to Siam, and has Siamese inhabitants, but the majority are Malays. If the time should come when Siam should be fully open, we might from a station there easily reach portions of Siam on the west side of the gulf, which are not reached from this city. So far as we can ascertain, there are no Protestant missionaries in the whole of the peninsula and the adjacent islands, from Burmah to Singapore. The Malay language is easy of acquisition, and the Malays are certainly not a hopeless people. The country is under English protection, and thus we should not have a heathen government to oppose our operations. We should probably be able to have schools, and might be able to educate some Siamese youth to preach the gospel to their countrymen. It must be confessed that the principal inducement which this Province presents to my mind over other parts of the Straits and the adjoining islands, is that we should still be within reach of Siam and the Siamese.

We have received letters from each of the other brethren, relating to this painful subject. They concur with Mr. Mattoon in his views of the state of things in Siam, and also speak of the Province Wellesly, and some other fields, as deserving the consideration of the Board. We trust the Lord will grant to his servants wisdom and grace, in this time of need.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1851.

SYNOD OF ALBANY.

Pby of Albany.—Albany First ch for sup of Rev Joseph Warren, Allahabad 700, four children who love their pastor 10, a little girl 1, a little boy, C M 50 cts, a little girl for India 50 cts, a little boy for China 50 cts; Albany 3d ch 14 20	726 70

SYNOD OF BUFFALO.

Pby of Steuben.—Sparta 2d ch	10 00
Pby of Ogdensburg.—Oswegatchie 2d ch 14 20; Hammond ch 14	28 20
Pby of Buffalo City.—Rochester 3d ch 73, Mrs S G Alling 2	80 00
Pby of Michigan.—Brandon, Mich Rev J A Clayton 75 cts; Bellmont, Mich Rev S J Reid 4	4 75

SYNOD OF NEW YORK.

Pby of Hudson.—Scotchtown ch ann contbu 82, mo con coll's and Sab Sch to ed *Methuselah Baldwin* in Northern India 34	116 00
Pby of North River.—Marlboro' ch mo con 2 80, individuals 8 50; Newburg 1st ch four ladies to ed *Mary Johnston* in India 20; Monroe, Orange Co N Y 4	35 30
Pby of Bedford.—Bedford ch Lady's Miss Soc 20, Sab Sch 13 50; South Salem ch ann contbu 107 55, Lady's Benev Assoc 30, Dorcas Soc 13 88; Rye ch 10	194 93
Pby of Long Island.—East Hampton ch mo con coll's 48 11; Southampton ch ann and mo con coll's 49 50; Smithtown ch mo con 11 86	109 47
Pby of Connecticut.—Thompsonville ch	47 35
Pby of New York.—New York 1st ch ann coll addl 5, mo con 104 60, Young ladies to ed *Richard W Dickinson* 18 75, to ed *Josephine Tuttle* 25; Madison Avenue ch mo con 2 18; Williamsburg ch mo con 16 65; University Place ch mo con 45 88; Duane St ch mo con 3 48, Edmund Penfold 50; Brooklyn 1st ch mo con 12 29; Forty-second St ch mo con 15 15; Jersey City ch ann coll 129 25; Chelsea ch mo con 13; Brooklyn 2d ch ann coll in part 170 12	611 35
2d Pby of New York.—Canal St ch mo con 5, "A member" 30; Peekskill ch in part 45	80 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Plainfield 1st ch Sab Sch Miss sewing soc 1, Sab Sch for Bond scholar-	

ship at Allahabad 6; New Providence ch 33; Chatham Village ch Rev J M Ogden and family 20; Liberty Corner ch 50 — 110 00

NOTE.—In last month's Record, in this Pby 17 87 was acknowledged as from Springfield ch, it should have been "Springfield ch 27 25; Elizabethport ch 17 87."

Pby of New Brunswick.—New Brunswick 1st ch mo con 26 52, Rev J Cogswell D D 50, P C 10; Squan ch 8; Cranberry 2d ch 80 — 174 52

Pby of West Jersey.—Bridgeton ch 6 mos con coll's 138, pupils of a daily school 11, children of a family 5 — 154 00

Pby of Newton.—Greenwich ch 57; German Valley ch to con HENRY J HOFFMAN 1 m 50; Newton ch 85 06; Stewartsville ch 34 50; Stroudsburg ch 10; Middle Smithfield ch 16 62; Upper Mount Bethel ch 5 75; Catasaqua ch 12 15; Allentown ship ch 37 35 — 308 43

Pby of Raritan.—Solebury ch — 14 00

Pby of Susquehanna.—Silver Lake ch 60; Wyalusing ch 10; Orwell ch 9 50; Troy ch 8 — 87 50

Pby of Luzerne.—Lackawanna ch 10; Wilkesbarre ch 25 — 35 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Phila North ch "A member" 10; Sixth ch mo con 25 50; Ninth ch Sab Sch 12; Scots ch ann and mo con coll's 314, Juv Miss soc 32; Second ch "A member" 50; Tenth ch ann coll 278 81, A friend 25, Thos H Hoge 10, A friend 100, Moses Johnson 25 in all from Tenth ch 438 81, less 30 for "*Foreign Missionary*" — 852 31

Pby of New Castle.—New London ch "A Lady" for African Mission — 12 00

Pby of Donegal.—Churchville, Md Jas M Parnell — 2 00

Pby of Baltimore.—Franklin St ch Balt 100; Balt Md A family to ed *Eliza Jane Cross, Martha Young Cross, Hellen Miller Cross,* and *John Cross Webster* at Ningpo 100; Bridge St ch Georgetown, D C 5 66, a friend 10; Havre De Grace ch 10; Balt Md "a deceased boy" 2 84 — 228 50

Pby of Huntingdon.—Hollidaysburg ch Fem Miss soc for Allahabad College 40, for Fem School 50, four small boys for Orphan school 8 32 — 98 32

Pby of Northumberland.—Shamokin and Elysburg chs 10; Warrior Run ch 50 — 60 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Unity ch 91; New Alexandria ch 21 50; Indiana ch in part 14 50 — 127 00

Pby of Redstone.—Somerset ch 11; Stoystown ch 2; Long Run ch 22 20; McKeesport ch 15 — 50 20

Pby of Ohio.—Pittsburgh 1st ch Young Ladies Miss soc to con MRS ELIZA ROBINSON 1 m 32; Pittsburgh 2d ch addl 10 25, "A member" 2; Canonsburg ch to con their Pastor REV A B BROWN D D and MRS ELIZABETH BROWN 1 m's 60; Manchester ch 79 32; East Liberty ch in part 50 — 233 57

Pby of Allegheny.—Plain Grove ch 49 50; Concord ch 14 — 63 50

Pby of Beaver.—Bethlehem ch addl — 20 00

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 2d ch Sab Sch to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods* and *James M McKelly* at Canton 25; Wheeling Va three little children of A Caldwell 1 90; Lower Ten Mile ch 23; West Liberty ch 4 42 — 54 32

Pby of Steubenville.—Steubenville 2d ch Youth's Miss Soc for Scholarship at Allahabad 12; Harrisburg ch addl 3; Waynesburg ch addl 1 — 16 00

Pby of St Clairsville.—Rock Hill ch bal to con their Pastor REV B MITCHELL 1 d 59; Mount Pleasant ch 81 53; Crab Apple ch 59; Cadiz ch addl 49 — 248 53

Pby of New Lisbon.—Deerfield ch 32; Newton ch Jas Russell 5, Mrs Anne Russell 5; Clarkson ch fem miss soc 8 40; Canfield ch, of which 10 from J H and M Holcomb in part to con E R HOLCOMB 1 m 57 54 — 107 94

SYNOD OF OHIO.

Pby of Zanesville.—Zanesville O. Robert Winter 50; Salt Creek ch in part to con their Pastor REV JOHN P CALDWELL 1 d 32; Blue Rock ch to con MRS C CALDWELL 1 m 31; Deerfield ch bal to con their Pastor REV W FURGUSON 1 m 14 50; Uniontown ch 9 — 136 50

Pby of Richland.—Waterford ch children's coll's for 4 mos, of which 3 from three children for memorizing Catechism 3 43; Frederick ch addl of which 2 from A T Bell 2 57 — 6 00

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Cynthiann ch 8; Hillsborough ch John Heron to con MISS ELIZABETH ERWIN 1 m 30; Rocky Spring ch bal 7 — 45 00

Pby of Miami.—Dayton 1st ch Sab Sch to ed *William C Anderson* and *Jane Mary Anderson* in China 50, Mrs S Greene's infant Sab Sch 6 mos coll's 8; Dick's Creek ch 11 85 — 69 85

Pby of Cincinnati.—Cincinnati Central ch Alexander McKenzie to ed boy in Allahabad Mission College 25; Seventh ch mo con 22 50; Cincinnati Welsh ch ann coll 40 75 — 88 25

Pby of Oxford.—Riley ch in part 13 75; Oxford ch 68 11, Mr Wolfe 2; Eaton ch 16 50; North Providence ch 2 50; Venice ch 10; Harrison ch 35 77, less 2 for "*Foreign Missionary*," children 2 48; Providence ch 8 25, less 2 for "*Foreign Missionary*" — 155 36

Pby of Sidney.—Stoney Creek ch 15; Logansville ch 1 75 — 16 75

SYNOD OF INDIANA.

Pby of New Albany.—Livonia ch 18; Corydon ch Mrs H L Fabrique 2 50; Utica ch 4 85 — 25 35

Pby of Madison.—Hanover ch Mrs Scovell 5; Jefferson ch 4 — 9 00

Pby of Indianapolis.—Shiloh ch 2 50; Franklin ch JOHN BANTA in part to con himself 1 m 20; Hopewell ch 19 20 — 41 70

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Sumption's Prairie ch 13 80; South Bend ch 14 34, Fem Miss Soc in part to con REV A Y MOORE 1 d 20 54 — 48 74

Pby of Fort Wayne.—Fort Wayne ch — 75 00

SYNOD OF ILLINOIS.

Farmington Ills John Simpson — 5 00

Pby of Schuyler.—Macomb ch 10, Mrs Hoagland for China 6 — 16 00

Pby of Wisconsin.—Wyocena ch 8; Grafton ch 2; Winebago Rapids ch 10; Oakland ch 2 — 22 00

SYNOD OF MISSOURI.

Pby of St Louis.—St Louis 2d ch Sab Sch's for sup of Rev Henry V Rankin in China — 300 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Louisville 1st ch ann coll addl 22, mo con 17 75; Louisville 2d ch ann coll in part 210 30; Shelbyville Ky Mrs Eliz. M Morton and family to con REV J W CANFIELD 1 m 30 — 280 05

Pby of Muhlenburg.—Christian Co. Ky Maria H Evans — 10 00

Pby of Ebenezer.—Newport ch 4 90; Flemingsburg ch 10 — 14 90

SYNOD OF VIRGINIA.

"———" Mrs Mary E Kelly — 10 00

Pby of Lexington.—New Providence ch 31; Staunton ch 51 20; Waynesboro' ch 17; Tinkling Spring ch 70 80; Bethel ch 40 — 210 00

Pby of West Hanover.—Midland Va Master Isaac R Carrington — 00 50

Pby of East Hanover.—Petersburg ch addl 6; Nottoway ch 60; Richmond 2d ch mo con 56 58, Sab Sch for Colportage in France 11 50 — 134 08

Pby of Montgomery.—Christiansburg, Va Thomas Inglis — 5 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Chapel Hill ch 20; Raleigh ch 102 50; Bethlehem ch 17 50; Newbern ch 43; Greensboro' ch 48 96; Spring Hill ch 12 87; Red House ch 7 30; Cross Roads ch 3 75; Spring Garden ch 31 38 — 287 26

SYNOD OF MEMPHIS.

Pby of Chickasaw.—Holly Springs ch Sab Sch to ed *Sarah B Thompson* — 30 00

SYNOD OF SOUTH CAROLINA.

Synodical collection in Upper Long Cane ch — 200 00

Pby of South Carolina.—Willington ch mo con coll's 40; Rock ch 25 87, Dr John H Logan 1; Warrior's Creek ch 4 50; New Harmony ch 5 05; Friendship ch 10; Rocky Spring ch 10; Spartanburg ch 16 87; Greeneville ch 36 95 — 150 24

Pby of Bethel.—Coates Tavern S C female school 2, ann. family thank offering of W P McFadden 10; Bethesda ch for press in Northern India 60; Pleasant Grove ch ann coll 30 — 102 00

Pby of Harmony.—Beaver Creek ch family of Rev S Donnelly 28, a free coloured man for African Mission 7; Aimwell ch 3; Horeb ch 10 — 48 00

Pby of Charleston.—Charleston 2d ch mo con Decr and Jany 47 90, Juv miss soc in part to ed five children at Ningpo, and five among the Otoe and Omaha Indians 78 98; Glebe St ch mo con coll's 34 96; Columbia 1st ch ann coll 179 75 — 341 59

SYNOD OF ALABAMA.

Pby of South Alabama.—Airmount Ala John Hope and family — 10 00

Pby of Tuscaloosa.—Mesopotamia ch — 100 00

Pby of East Alabama.—Montgomery ch Sab Sch for Scholarship at Allahabad — 12 50

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Natchez ch mo con coll's 150 95, ann coll 722 70, Sab Sch 22 80, coloured members for sup of Rev H W Ellis 17 90, in all 918 35, less 16 66 for "*Foreign Missionary*" — 901 69

Pby of Louisiana.—Woodville ch 45 90; New Orleans 4th ch 40; Jackson ch 10; Comite ch 7; Bethany ch 5; New Orleans 3d ch 20; New Orleans Lafayette Square ch Sab Sch miss soc to ed *William Gardiner, Andrew Brown, George H Shephard, Joanna Lloyd, Eliza Smith* and *Cynthia Bunce Perlee* at Canton 150 — 277 90

SYNOD OF NORTHERN INDIA.

Pby of Lodiana.—Lodiana ch mo con coll's 37 20; Jallandar ch mo con coll's 4 65 — 41 85

Total from churches — $9,329 75

LEGACIES.

Union Co Pa Legacy of Andw McLenaghan — 68 33

Henderson Ky Bequest of Miss M H Hopkins, child of Col Hopkins, (her dying gift to the heathen) — 2 00

York S C Estate of John Blair, Dividend on Bank Shares — 80 00 — 150 33

MISCELLANEOUS.

Parma and Greece Pbn ch N Y — 9 00

Sing Sing N Y Rev Jacob Greene — 10 00

New York R L and A Stuart — 1000 00

Two friends of Missions — 2000 00

Phila Pa J N D — 200 00

A friend from West Chester Co N Y — 20 00

A. M. for article left for sale at Mission House Sept 18, — 36 00

Acknowledged last month — 18 00 — 18 00

Newburg N Y Rev B R Hall D D — 5 00

Phila Pa E F Backus of which 50 for Papal Europe — 150 00

Harrisburg Pa Mrs Martha Simonton — 2 00

"———" Flor. Anna, Virginia, Sarah and Robert Manattee 1 each — 4 00

Phila Pa Ladies Jewish Miss Soc — 25 00

"———" Mrs Cath Kinsey — 5 00

Pickens Co Ala A lady — 10 00

Lowndesboro' Ala "———" for China — 5 00

"———" "A friend of Missions" — 10 00 — 3,473 00

Total receipts in February — $12,953 08

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, ETC.

Lady's Sewing Soc of Scotchtown ch N Y one barrel clothing — 35 12

Harrodsburg Ky two boxes of clothing Mrs Mary Rose to ed *Charles Rose* and *Mary Rose* at Tallahassee among the Creek Indians

Ladies of Mount Pleasant ch Erie Pby one box clothing — 41 05

NOTICES.

LETTERS relating to the Missions or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

THE FOREIGN MISSIONARY is published monthly by the Board of Foreign Missions, at the following prices per year, *payable always in advance:*

For a single copy, pamphlet edition,	*25 cts.*
" 8 copies, newspaper edition, *in a package to one address,*	$1.00
" 20 " " "	2.00
" 35 " " "	3.00
" 60 " " "	5.00

Each number will contain an attractive Engraving.

When copies of the newspaper edition are ordered, they will all be sent to one person in one package. If separately addressed they will be charged at twenty-five cents each.

*** Letters relating to this paper should be addressed, "FOREIGN MISSIONARY, *Mission House, 23 Centre Street, New York.*"

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D. D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

PLEDGES OF PRESBYTERIES UNREDEEMED.

In several instances colporteurs have been recommended officially by Presbyteries for appointment by the Board of Publication, as labourers within their bounds, with the pledge on the part of such Presbyteries that they would raise the sum necessary for the colporteur's support. In several, if not all, of such cases, the Presbyteries named a larger salary than we are accustomed to give, and it was agreed to expressly on the ground of their offer to raise the money themselves. After the lapse of at least two years since some of these pledges were made, we regret to say that *not in one single instance*, so far as we can ascertain, have they been fulfilled. In some cases a part of what was promised has been paid; in none of them has the whole been paid; and from most of them we have received nothing. This result is doubtless owing to unintentional neglect, and to the fact that what seemed to be everybody's business was nobody's; but still, good Christian people ought not to do so.

THE COLPORTAGE CAUSE.

We are gratified to learn that the Rev. A. L. Hogshead, agent of the Synod of Virginia, is labouring with encouraging success in the bounds of Winchester Presbytery.

As yet, the Christian public have very inadequate conceptions of the importance of these enterprises. When it is considered that there are between forty and fifty pious men constantly visiting from house to house, and distributing by sale and gift, approved works embodying the great truths of the everlasting gospel, there is reason to anticipate much fruit from the seed thus sown. In this way the gospel is preached to thousands who would not otherwise hear it. Thousands who have but a partial knowledge of the plan of salvation are thus furnished with the best means of instruction, and thousands who are perishing for lack of knowledge are thus brought to an intimate acquaintance with the way of life. The colportage enterprise, moreover, is not without its effect in the promotion of Education—in the establishment of Sunday-schools, in reforming the intemperate, and in many other respects elevating the moral tone of every community upon which it operates. And hence, whether it appeal to the philanthropist, the patriot, or the Christian, it is richly entitled to a more liberal support.—*Watchman and Observer.*

THE COLPORTEUR CHEERED ON HIS WAY.

Students of theology have of necessity so much of the life of the cloister, that we are always happy to find them learning something of life in the field. Most of the students who have laboured for this Board have done a good work both for it and for themselves, as well as amongst the people with whom their time and toils were spent. The following is from one of two students who as co-labourers passed a three months' vacation in a field where they found many encouragements mingled with their difficulties:

"It was not without some feelings of regret that we discontinued our labours, for we were pleased with the work, and were providentially labouring among a people whose kindness to ourselves, and well wishes for the success of our undertaking, contributed much to sweeten our labours. We, of course, found many indifferent to their own spiritual welfare, who took no interest in the circulation of Bibles or good books for the advancement of the Redeemer's kingdom. It was our aim, by conversation, to enlighten such persons as to their duty of serving God, and to persuade them to seek an interest in the Saviour, and also to urge them to a careful perusal of the books we left them. We nowhere met with opposition. Not unfrequently we failed to dispose of books, but many whose circumstances forbade or limited their purchases, bade us 'God speed,' and were glad to see us labouring in so good a cause. Their prayers we doubt not followed us.

"How cheering it is for the colporteur to meet God's people, and receive from them a sympathetic word! How often did we enter a humble dwelling with no expectation of selling a book, and find the inmates humble and devoted followers of Christ, ready to give the last earnings for a book, regretting that they could do so little to encourage us! The influence of such a visit remained with us to cheer us on our way.

"We cannot refrain from recording with the deepest gratitude, our indebtedness to the several Pastors whom we visited, for the hearty welcome and warm co-operation they gave us in our work. They took us into their houses, and treated us with a kindness we never anticipated. In looking back over our labours, we must record as among the most pleasant seasons of our pleasant time, those spent in these family circles. There is a large extent of country between our field and that passed over by Mr. ——, that ought to be visited, much of it is quite destitute."

A FIELD FOR BOOKS.

The subjoined appeal is from a young clerical brother in the capital of one of the newer States. His field is one of vast importance, and the need of distinctive doctrinal works very great.

"*Rev. and Dear Sir*—Some few months ago it was my honour and privilege to organize a Presbyterian church in this the capital of ——. The place is a most important one, and is growing with great rapidity, having been declared only last August the seat of government by vote of the people. As a field of labour, it is as broad and as fertile as I could wish: but there is one assistance which I greatly need in my labour—an assistance which I so greatly need, that I must venture to apply to you for it, even although I have to stand before you in the attitude of a beggar. I need, *exceedingly need*, some of the standard books of our Board for circulation. Many even of my own church have been so long in this new country, that they have almost forgotten the distinctive doctrines of our Church. I am grieved and discouraged at the almost universal apathy, for instance, in regard to infant baptism among even Presbyterians. Now, I might *preach* sermons on this doctrine in order to instruct, but such a course would be followed by such a storm of controversy, that it would be infinitely more expedient for me to place some standard work on the subject in the hands of those who need instruction on this point. And so of all the distinctive doctrines of our Church. I am satisfied that, just at this critical point in the history of the Church here, this is the best way to ground the members in their most holy faith.

EXTRAORDINARY POPULARITY OF THE SABBATH-SCHOOL VISITOR.

No religious paper of any description has probably ever obtained so large a subscription list in the same length of time as has the Presbyterian Sabbath-School Visitor. By the time this reaches the eye of the reader, the number of subscribers bids fair considerably to exceed fifteen thousand, and this when it has been in existence but three months, and is as yet hardly known to the churches. The demand is still unabated. As a friend said to us the other day, "The Visitor is a decided hit." Testimonials as to its popularity, come in upon us from every quarter. The following, from the pastor of one of our most prominent churches, may serve as a specimen.

"The Sabbath-School Visitor goes like wildfire among the children. I have just been obliged to send for an additional number. It is just the thing. It suits all ages, and my teachers seem to be as eager for it as the children. Indeed I am child enough myself to read it through with more relish than almost any other paper that comes into my hands."

WORKS ON SOUND THEOLOGY APPRECIATED.

Among the many tokens of encouragement with which this Board is greeted, there are none which are more grateful to us than those which come from brethren who are separated from us by ecclesiastical connection, or views of Church policy. To our brethren of the Dutch Reformed, and Associate Reformed Churches generally, to many of our Congregational brethren, and to a very large number of brethren in that connection which was once an integral part of our own ecclesiastical organization, we feel deeply indebted;—to pastors for their kindness in receiving and recommending our colporteurs and publications, and to the people for the favour with which they have welcomed the former and purchased the latter. The following extract from a communication from a colporteur, will serve as a specimen of much intelligence of a similar nature which reaches us.

"I rejoice that one member of our church has given to the Board liberally, considering his ability, and hope his example may yet provoke others. I trust a greater sympathy is being awaked in behalf of the operations of the Board, as the Christian community become acquainted with the excellent publications they send out. One instance I will relate. A gentleman connected with the New-school, who, I was told, would have nothing to do with me or my books, when I visited him received me very cordially, and after examining my books, exclaimed, Oh these are from the Old-school Board. Yes, I replied, they are. After a moment's pause he rejoined—Well after all that has been said and done, these are the men to whom we must look and depend upon for sound theology; and then entertained me very hospitably, and bought several of my largest books. I feel sure that as the Presbyterian churches in this section become acquainted with the books and the operations of the Board, a strong sympathy will be awakened."

JUVENILE LITERATURE.

We transfer to our columns the subjoined remarks from the *Presbyterian of the West*, both because we are willing to let the churches see that our work meets the approbation of so important a journal, and because of our acquiescence in the judicious views the editor has expressed on the general subject of Juvenile Literature.

"We are glad to see the Board of Publication beginning to give more attention to the department of juvenile literature. Their books for Sunday-schools are excellent and attractive. We have long thought that books for children are more important than those designed for persons of riper years. They seem to mould the mind when its faculties are being developed; and the impressions they leave upon the

feelings are reproduced in adult life. How many quarrels have been prevented by the little hymn, 'Let dogs delight,' &c. How many young people have been taught to value the Sabbath and its privileges by that divine song, 'This is the day that Christ arose,' &c. These words we are now writing will be read, we presume, by ten thousand persons, in the families of over three thousand subscribers. How many of all that number do not know and love Watts' Divine Songs for Children? Great as that holy man and excellent writer was, we think it may be fairly questioned whether he did not do more good by planning that tiny volume of juvenile hymns, than he achieved by all his theological and philosophical works. The 'songs' are found in every cottage, and are loved and repeated by millions in every quarter of the globe, who know no other line that Dr. Watts ever wrote. It would be well, if parents paid more attention to the books with which their children amuse themselves. Silly, perhaps immoral, tales or novels, cannot be perused without injury. The sentiment of Wordsworth is valuable:

'The child is father of the man;
And I would wish his days to be
Bound each to each by natural piety.'

If we wish our little ones to become religious as well as intelligent, let us be careful that their minds shall not be poisoned with trash. We think that the *imprimatur* of our Board will be a sufficient guarantee for the character of their publications."

COLPORTAGE IN MEMPHIS PRESBYTERY.

The Colporteur of the Presbytery of Memphis lately sold one hundred and thirty dollars' worth of the books of the Board of Publication within the bounds of the single congregation of Hopewell, in a very few days. He had not completed the supply, but was compelled to desist for the want of books. The pastor informs us that they are producing a very happy impression upon his congregation. This is not a large church, and we see no reason why two-thirds of our churches might not do as well as it has done. They at least have equal ability if they had equal willingness.—*Presbyterian Herald.*

DIFFUSION OF KNOWLEDGE.

A correspondent of the *Gateshead Observer*, in reference to a paragraph stating the fact that the booksellers of Newcastle had observed that most of the standard mathematical works were purchased by pitmen, gives an anecdote in point. He says: "Some years since, a gentleman on his passage from Newcastle to Shields in a steamboat, went into the engine-room, and found one of the books mentioned, namely, Emerson's Fluxions, lying on the table, rather black and smutty, evidently much read. He asked the young engine-man, who read the book. He answered "that he did, when he had time." Rather surprised at the fact, they entered freely into conversation; and from that time the stranger used all his influence to bring the studious engine-man into notice. That engine-man is now a distinguished mathematician, and the author of many of the very works alluded to. He had, a short time previous to the interview, "risen from a bank-trapper to a breaksman" in a Newcastle coal-pit, as stated in evidence before the Lords' Committee last session; and is now Professor Hann of King's College!

THOMAS CARLYLE.

An English correspondent of the *New York Recorder* speaks of Thomas Carlyle as follows:

This writer is perhaps the most dangerous of the new school of infidels in England; and he is so, because his works are so widely read and so deeply studied. Yet what his religious creed may be, it is difficult to say, but what it is *not*, may be readily told. He is not a Christian. Ask him if Christ's mission was divine? "We have *all* a divine mission," he will answer. But he was the Son of God? "Yes," is his reply; I know it—we are *all* sons of God, when we do his will." There is a heaven? "Surely." And for all? "I hope so." Is there a future retribution? "Humph!" he answers, and closes the colloquy.

BOOK-MAKING IN LONDON.

A London journal states that during the year 1850 four thousand and four hundred new publications were issued in London alone. Of these about five hundred were works of fiction—at the rate of almost one and a half daily! The rest were upon every imaginable subject which it is possible to write a book upon. When the tax is taken off paper, there will be no clog to the imagination and no cessation to the printing-press.

NOTICES OF NEW BOOKS.

MORIAH, or Sketches of the Sacred Rites of Ancient Israel. By the Rev. Robert Frazer, M. A. 12mo. 309 pages. Price, muslin gilt, 60 cts.

The disparagement practically put upon the Old Testament both in and out of the pulpit, is in our estimation one of the most prevalent sins against the Scriptures, among professing Christians. The fact is doubtless owing chiefly to the want of such familiarity with biblical geography, archæology, and the sacred rites of the Levitical economy generally, as to render Old Testament reading or preaching in all cases either easy, edifying, or intelligible. For this reason we announce with much satisfaction the appearance of this volume which,—although not for students—more than any thing in the same compass with which we are acquainted, is adapted to impart information and excite interest in the Old Testament teachings. It is written in a sprightly, popular style, and so graphically are some of the Jewish festivals portrayed, that the reader may almost feel for some time, after laying down the volume, as if he had been present at one of the great festivals at Jerusalem. The clear, beautiful pages, the two wood-cuts in the first modern style of the art, and the entire mechanical execution of the volume, should not be overlooked whilst speaking of its more important attractions.

THE LIFE OF DR ASHBEL GREEN, V. D. M. Begun to be written by himself in his eighty-second year, and continued to his eighty-fourth. Prepared for the press at the author's request by Joseph H. Jones, D. D. 8vo. 626 pages, with a portrait. Price in full sheep or cloth $1.35.

As Dr. Green's life has already been before the public, but little introduction is now needed. It is one of the most interesting autobiographical works published within the present century. Its details of religious experience, and records of passing events of a most eventful period, render it equally acceptable to the Christian and the American patriot.

When the reader sees this large and beautiful octavo, now offered at the low price of $1.35, and to clergymen of all denominations at $1.08, we think he will agree with us, that he has rarely seen such a book for so little money.

THE THREE LAST THINGS; or Death, Judgment, and Eternity. By the Rev. John Hambleton, M. A. 18mo. 72 pages. Price, muslin gilt, 25 cents; half roan, 19 cents.

These three last things are themes which should excite deep interest in every bosom, for with these things we must all sooner or later have to do. Strive as we may against it, we can but know at last for ourselves, as Jeremy Taylor says "by an experiment," what death, judgment and eternity mean; and the more we try to learn of them in advance, the better it shall be for us when they come. The manner in which these solemn themes are handled in this little volume, is calculated to make a deep and permanent impression.

LIGHT AND SUPPORT FOR THE DARK VALLEY. 18mo. 72 pages. Price 15 cents. Written for the Board.

For that long journey we must take so soon, we need all the provision in advance which we can get; and here is another little lantern radiant with light divine to illumine the darkness of the way. There are in these pages solemn and touching thoughts befitting the high theme, showing our need of help in passing through the shadows of the last night, and the only true source from which that help can come. Whoever will attentively and prayerfully read these considerations, together with "How to Die Happy," which is included in the same volume, we would fain hope would be better prepared for the summons which shall call him to arise and depart hence for ever.

TRACTS.

SOLILOQUY OF AN INJURED CHRISTIAN.

A WORD OF COUNSEL TO PROFESSORS, ON MORAL HONESTY.

UNION WITH CHRIST.

HOW SINNERS ARE ACCEPTED.

These are all four-page tracts, of a practical character, admirably adapted for their several ends.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF FEBRUARY.

Presbytery of Albany.

Galway ch, per Rev Wm J McCord	4 65

Presbytery of North River.

Matteawan ch, A Friend	1 00

Presbytery of New York.

Rutger's street ch 210 61; "A Friend" per Rev Dr Boardman 1000	1210 61

Presbytery of New Brunswick.

Titusville ch to const their pastor Rev G Vanartsdalen hon mem	30 00

Presbytery of Philadelphia.

North ch 96 21; 2d ch A friend 50; Central ch (in part) F N Buck 50, M Newkirk to const Mrs Newkirk hon mem 30, W W Fleming 15, James Field 10, J V Cowell 10, J S 10, S Lewis 5, Mrs S R Caldwell 5, Miss Jane Garnett's school for sab sch Library for Beechwoods Pa 10, Infant sch to aid in procuring a Pastor's library 10, sundry persons 5 50; Sab Sch for Library for Sab Sch of Penn ch 12 50; Cash collection 48 16	367 37

Presbytery of Susquehanna.

Silver Lake ch per Rev F D Ladd 10; Towanda ch per Rev J Foster 2 80	12 80

Presbytery of Baltimore.

Bridge street ch Georgetown "A friend" per E Myers	5 00

Presbytery of West Hanover.

First ch Lynchburg	23 14

Presbytery of Orange.

New Hope ch 4 52; Raleigh 70 50; Cross Roads 3 75; Hillsboro' 20; Chapel Hill 17; Greensboro' 70 50, all per Rev Jno A Gretter	186 27½

Presbytery of Harmony.

Cheraw ch per J F Mathison	19 90

Presbytery of Nashville.

Gallatin and Shiloh chs per Rev J W Ogden 5; Hermitage ch per do 10	15 00

Presbytery of Findlay.

Findlay ch per Rev S Brown	51 50

Presbytery of Cincinnati.

Pleasant Ridge ch per Rev S Brown	19 95

Presbytery of Sidney.

Buck Creek ch per Rev S Brown	36 40

Presbytery of Zanesville.

Zanesville ch Robt Winters to const self hon mem	50 00

Presbytery of Wisconsin.

Oakland ch per Rev W Cargen	1 00

Indian Presbytery.

Wheelock Mission ch Choctaw Nation per Rev A Wright	10 00
Total	$2044 59½

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

The Rev. John T. Rockwell was installed by the Presbytery of New York, pastor of the Central Presbyterian church, Brooklyn, New York, on the 13th of February.

On the 15th of January, by the Presbytery of Beaver, Mr. John Brown was ordained to the gospel ministry and installed for one half of his time in the church of Freedom. On the following day he was installed for the other half of his time in the church of Concord.

On the 19th of February, the Rev. Samuel D. Alexander was installed pastor of the village church of Freehold, New Jersey.

On the 1st of January, the Rev. Joseph Rogers was ordained by the Presbytery of Iowa, and installed pastor of the Round Prairie church. His address is Yellow Springs, Desmoines county, Iowa.

On the 19th of February, by the Presbytery of New Brunswick, the Rev. James C. Watson, D. D., was installed pastor of the church of Kingston, New Jersey.

On the 16th of November last, Mr. E. Thompson Baird, President of Washington College, Tennessee, was ordained by the Presbytery of Holston, and installed pastor of the Salem church.

At the same time and by the same Presbytery, Professor J. D. Tadlack was ordained as an evangelist.

On the 26th of January, Mr. Moses W. Staples received from the Baptist church, was ordained by the Presbytery of Brazos, Texas. He has received a call from the church of Marshall, Texas.

On the 18th of February, the Rev. S. S. Potter was installed pastor of the church of Lawrenceburg, Indiana, by the Presbytery of White Water.

The Rev. Darwin Cook has been installed pastor of the church of Rome, by the Presbytery of Susquehanna.

On the 13th of February, the Presbytery of Muncie ordained Mr. James C. Fletcher as an evangelist. He expects to labour in Rio de Janeiro, under the direction of the American and Foreign Christian Union.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. L. Merrill Miller and the 1st church of Bath has been dissolved.

CALLS.

The Rev. William W. Backus of New York has received a call to the churches of Camden and Edwards, near Rock Island city, Illinois.

The Rev. Ebenezer Erskine has accepted a call to the Presbyterian church, Columbia, Pennsylvania.

The Rev. Dr. Alexander T. McGill of Allegheny city, Pennsylvania, and Professor in the Seminary at that place, has accepted a call from the Seventh Presbyterian church, Cincinnati, Ohio.

The Rev. L. Merrill Miller has accepted a call to the church in Ogdensburg, New York.

The Rev. S. C. McCune has accepted a call from the church of Fairville, Iowa.

LICENSURE.

Mr. Halleck Armstrong was licensed to preach the gospel by the Presbytery of Susquehanna on the 7th of February.

MISCELLANEOUS.

The Rev. Edward R. Geary, for thirteen years the pastor of the Presbyterian church at Fredericksburg, Ohio, took passage with his wife and two children in the Empire City on Thursday the 13th of February, for Chagres, on the way to Oregon. Mr. Geary goes as a missionary under the care of the Presbyterian Board of Domestic Missions, and the good wishes and prayers of the Church will follow him and his to their wide and important field.

The post-office address of the Rev. John M. Dinsmore will hereafter be Utica, Licking county, Ohio.

The post-office address of the Rev. Joseph Pratt is Rossville, Clinton county, Iowa. He is stated supply of the churches of Rossville and Dayton, Iowa.

The post-office address of the Rev. Daniel Baker, D. D. is now Huntsville, Texas.

The Rev. J. N. Saunders, resigning the charge as stated supply of the church of Evansville, Indiana, may be addressed Louisville, Kentucky.

The post-office address of the Rev. E. Hines is changed from Brownsville to Lyneville, Granville county, North Carolina.

The post-office address of the Rev. Louis L. Conrad is Murrysville, Westmoreland county, Pennsylvania.

The post-office address of the Rev. Joshua Moore is now Reedsville, Mifflin county, Pennsylvania, instead of Lewistown.

DEATHS.

The Rev. William McWhir, D.D., supposed to be the oldest Presbyterian divine in the United States, died in Liberty county, Georgia, on the 31st ult., in the *ninety-second* year of his age. He was a native of Ireland, and formerly resided at Alexandria, Virginia. He was often the inmate of General Washington's house at Mount Vernon, and was also the instructor of two of the General's nephews.

The Rev. Francis S. Hart departed this life in Concordia parish, Louisiana, on the 9th of November 1850. He was enrolled as a member of the Presbytery of California, but was prevented from reaching the field of labour by ill health.

Varieties.

EMIGRATION TO TEXAS.—The *Galveston Civilian* says: The immigration pouring into our State continues unabated. There has been nothing like it, in extent of numbers and wealth, in the history of the State.

A GREAT CATHEDRAL is projected by the Roman Catholics in Washington city. It is estimated to cost $1,000,000, and is to be paid for by contributions from all the Romanists in the Union and by donations from Europe. A lot of ground 300 feet square has been secured for it.

POPULATION OF THE UNITED STATES.—The following are the aggregates:

	Free.	*Slave.*
Free States,	13,574,797	
Slave States,	6,294,938	3,067,234
District and Territories,	197,985	3500
	20,067,720	3,070,734

Total population, free and bond, 23,138,454.

PROTESTANT BAPTISM IN ROME.—The Rev. M. W. Jacobus, of Brooklyn, New York, recently visiting Rome, baptized, while there, an infant child of Rev. Mr. Hastings, the chaplain. He says of the event, "I count it a chief pleasure of my journey to perform this sacred rite in Papal Rome, according to the simplicity there is in Christ Jesus."

CONGREGATIONAL CHURCHES IN LONDON.—The Puritan Recorder states that during the last year, eight new Congregational chapels were erected in London, affording accomodations for 6500 sittings. The entire number of new Congregational chapels in London, built, building, or projected, during the last three years, amounts at least to twenty, the united cost of which cannot be estimated at a much smaller amount than $500,000.

SUSPICIOUS COMPLIMENT.—It is stated that Dr. Bushnell's Book, "God in Christ," has been re-published in London, by a skeptical book-establishment, together with Theodore Parker's writings.

PUBLICATIONS ON POPERY IN ENGLAND.—According to a late number of the London Publisher's Circular, there appears to have been published within *one month*, no less than ONE HUNDRED AND EIGHTY books, pamphlets, and sermons on the Papal Question.

EMIGRANTS.—The number of foreign emigrants arrived at New York, so far, this year, is 22,886, an excess of 6526 over last year.

THE NEW POSTAGE LAW goes into effect the first of July. The rate on letters not exceeding half an ounce is three cents prepaid, or five cents if not prepaid, for all distances under three thousand miles. Over three thousand miles, double those rates.

NEWSPAPERS PER QUARTER.

	Monthly.	Semi-Monthly.	Weekly.	Semi-Weekly.	Tri-Weekly.	Oftener than Tri-Weekly.
In county where published,	—	—	Free	—	—	—
Not exceeding 50 miles,	1¼	2½	5	10	15	25
From 50 to 300,	2½	5	10	20	30	50
" 300 to 1000,	3¾	7½	15	30	45	75
" 1000 to 2000,	5	10	20	40	60	100
" 2000 to 4000,	6¼	12½	25	50	75	125
Exceeding 4000,	7½	15	30	60	90	150

Other newspapers, and each circular not sealed, handbill, engraving, periodical, magazine, not exceeding one ounce, the following rates:

500 miles,	1 cent.	2500 to 3500,	4 cents.
500 to 1500,	2 "	Exceeding 3500,	5 "
1500 to 2500,	3 "		

Each additional ounce, double those rates.

Subscribers to all periodicals shall be required to pay one quarter's postage in advance, and in all such cases the act says the postage shall be one-half the foregoing rates.

CHURCHES DESTROYED BY FIRE.—The Fifth Presbyterian Church, Pittsburgh, under the pastoral care of the Rev. N. West, has been destroyed by fire. A similar calamity has also befallen St. Thomas' Episcopal Church, Broadway, New York.

THE COINAGE at the Philadelphia mint for February, was $5,113,358. The amount of gold bullion deposited during the same period was $3,000,000, the principal portion of which was from California.

PRECIOUS STONES IN THE MISSISSIPPI.—Agates, cornelians, and madrepores have been found profusely scattered among the coarser pebbles in the southern portion of Mississippi. The same formation has been observed as far west as Guadaloupe river, in Texas.

CALIFORNIA TRAVEL.—During the months of January and February there arrived at the port of New York, from California, 2702 persons. During the same period last year, there were but 838 arrivals.

INCREASE OF IMMIGRANTS.—The following statistics are derived from the most reliable sources of information, and are designed to show the average number of immigrants per annum during each decennial period since 1790, when the first census of the United States was taken:

From 1790 to 1800, average number, 5000 per annum.
" 1800 " 1810, " " 7000 "
" 1810 " 1820, " " 14,000 "
" 1820 " 1830, " " 20,000 "
" 1830 " 1840, " " 47,000 "
" 1840 " 1850, " " 250,000 "

WANTED,

The post-office address of

J. T. Bowden, Alex. Von Vleck,
Dr. F. Major, Wm. Giffin.
Rev. J. M. Hair,

A WORD TO OUR SUBSCRIBERS.

Subscribers to the Record will please remember that our terms require payment *in advance*. It is exceedingly desirable that the paper should pay its own way, and not become an expense to the Boards. Its resources will be sufficient, if the amount due from subscribers were paid. Postmasters are authorized to remit moneys, and we hope our friends will avail themselves of this channel to send on their subscriptions.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—State of the Treasury, p. 50. Notice to Churches and Presbyteries, p. 50. Notice to Missionaries of the Board, p. 50. Summary for December and January, p. 50. Progress of the Board, p. 50. Boundaries of Synods and Presbyteries, p. 51. Missionaries to Oregon—Gone, p. 51. The Religious Instruction of the Coloured People, p. 51. Church Extension, p. 51. Speedy Sympathy, and a Little more still Needed, p. 51. Receipts, p. 52.

BOARD OF EDUCATION.—I. Ministerial Education: The Throne and the Lambs, p. 53. Our Work in the West, p. 53. The Synod of New Jersey, p. 53. An Important Document, p. 53. Pastoral Hints to Candidates, p. 53. II. Christian Education in Schools, Academies, and Colleges, p. 53. Board of Education and the Voluntary Societies, p. 53. Religious Education of Children, p. 54. Revival in Hanover College, Indiana, p. 54. Elder's Ridge Presbyterial Academy, p. 54. La Fayette College, Easton, p. 54. Receipts, p. 55.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 56. Africa: Mission near the Equator. Journal of the Rev. G. W. Simpson, p. 56. India: Lodiana Mission. Extracts from Letters of the Rev. A. Rudolph, and Rev. J. S. Woodside, p. 57. Journal of the Rev. J. H. Morrison, p. 58. Mission in Siam—Extracts from a Letter of the Rev. S. Mattoon, p. 59. Receipts, p. 60. Notices, p. 61.

BOARD OF PUBLICATION.—Pledges of Presbyteries Unredeemed, p. 62. The Colportage Cause, p. 62. The Colporteur Cheered on his way, p. 62. A Field for Books, p. 62. Extraordinary Popularity of the Presbyterian Sabbath-School Visitor, p. 62. Works on Sound Theology Appreciated, p. 62. Juvenile Literature, p. 62. Colportage in Memphis Presbytery, p. 63. Diffusion of Knowledge, p. 63. Thomas Carlyle, p. 63. Bookmaking in London, p. 63. Notices of New Books, p. 63. Receipts, p. 63.

MISCELLANEOUS.—All things for Christ's Kingdom, p. 49. Nearer to Thee, p. 49. The Church in the House, p. 49. Peasant on the Welsh Mountains, p. 49. Ecclesiastical Record, p. 64. Varieties, p. 64.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 5. | PHILADELPHIA, MAY, 1851. | PRICE PER YEAR, *Fifty Cents.*

AN EXAMPLE OF CHURCH-EXTENSION.

The destitutions in our constantly increasing new States, and the long unoccupied portions of the older ones, seem to some extent to have diverted the attention of Christians in the cities and larger towns from the great wants which lie at their own doors. One of the most efficient methods of extending our Zion throughout the country, is to build up an adequate supply of churches in the towns and cities. From these central sources fertilizing streams can then be sent out to water the waste places of the land. We cannot refrain from holding up an example to stimulate and encourage to this department of benevolent enterprise.

One of the most successful instances of church-extension which has been witnessed within the bounds of our denomination for several years is that of the Third Presbyterian Church of Trenton, New Jersey. It was organized during the summer of 1849, and the infant colony consisted of only seventeen members. Their separation from the "First Church" took place under circumstances of the utmost cordiality and kindness; and the popular pastor of the parent church (Rev. Dr. Hall) extended to the new enterprise his warmest sympathy.

Within three weeks after their first meeting, the new church gave a unanimous call to the Rev. Theodore L. Cuyler of Burlington, to become their pastor. The call was immediately accepted, although in doing so he turned away from the pulpit of an old and well-established church which was open to him.

In November 1849, the new church edifice was commenced, and completed in one year. The building is one of great architectural beauty, and is unsurpassed by any other specimen of the Norman style in New Jersey. It is of brown freestone, with a spire one hundred and forty feet in height, and is completed with commodious lecture and Sabbath-school rooms under the same roof.

Within a fortnight after the dedication of the edifice, every pew in it was sold or rented, with the exception of a few free seats reserved for strangers. The cost of the building was $17,000, and the debt remaining on the house alone (excepting the lot) is only $400, and arrangements have been made for liquidating this in the month of July. The membership already amounts to one hundred and forty, of whom sixteen were received at the last communion. Since the inception of the enterprise not the slightest feud or difficulty has arisen; the popular and energetic pastor has been preaching to full houses, his hands have been upheld by a united and affectionate people, who seem to have gained new strength and encouragement from what has been achieved; the old mother church is as well filled as ever, by a people as much as ever devoted to their excellent pastor, and already there are thoughts of still another enterprise of the same sort.

Sure are we that none can fail to approve and admire the enlarged spirit of the brethren who have done this good work. Why should not others do likewise?

ONE OF GOD'S AGED MINISTERS IN POVERTY AND WANT.

But little has as yet been done towards carrying out the action of the General Assembly with reference to a fund for the relief of disabled and superannuated ministers. As facts are often the most effective arguments for exciting to Christian duty, we are willing to risk the censure of sticklers for the dignity of religious periodicals, by letting a father in Israel, who has gone through a long life of hard missionary service, tell his own story as to the temporal circumstances of his afflicted companion and himself. The letter from which the subjoined extract is made, was written without the remotest idea of its publication, to a clerical brother who had inquired into the circumstances of this venerable pioneer missionary. Can it be possible that a Church, whose members all over the land are generally in wealth and comfort, will allow ministers whose lives have been worn out in her service, to lack the common necessaries for subsistence in their declining years? The cheerful tone of the venerable writer is almost as remarkable as the details of his condition.

"I assure you that I never thought of soliciting aid; I have asked it of God; but never expected it of the Church; and of God, as undeserved mercy. I have an old log house, leaky, one frame room a little better, ten or twelve acres of land, with two hundred dollars mortgage on it, to lie till I am dead, with fourteen dollars interest yearly; then Mrs. ——, who does out-door work, &c., for me, and takes good care of me for fear I will get cold and never be warm again, will be liable to be turned out of house and home. We have one cow, and one heifer one year old—cash two cents only. I have married eight couples in six months, and received eight or nine dollars fees. Mrs. —— told me to-day that she could get a new-year's breakfast and no more till I got the purse recruited. We have no meat or sauce; but a few parsnips and beets in the ground and hole. We have flour for three loaves. My land is not fenced, or cleared for pasture for one cow and calf. I have ten or twelve bushels of apples, so we can have apple-pie if we can get flour and shortening. The young people would make me a donation visit if we had room for them. We are tolerably comfortable for clothing—none to spare this cold weather. Mrs. —— is in a feeble state of health, has been a great sufferer from a rattle-snake bite—fourteen months confined to her great chair, not able to walk a step; yet she did much work in her chair and bed, as we were not able to hire help. Her afflicted state and my age and infirmities are the reason of our embarrassments. We are much affected by the contents of your kind and friendly letter, and should be very much gratified if you would express your sympathetic feelings in answer to this. I would try to attend Presbytery if it was not so cold—I have no conveyance. We live by faith and hope—too little patience. If I live to 27th April next, I shall be seventy-eight years old. We suffer some inconveniences often for trifles; but we have never starved, and never shall, I trust."

For the Home and Foreign Record.

"WHERE ARE THE NINE?"

I observed an amiable wife come to the Lord's table. It was the first time she had ever been there, but her equally amiable husband sat under the gallery alone, with a look of solitude and anxiety. He had always come in and sat with her in the house of God at other times, but in this instance he left her to go alone in the way of duty.

She had lingered long for him, and tried each fond endearment to win him to the church, and to Christ. She succeeded in the former—he accompanied her to the house of prayer, but not to Christ. He loved her as his nobler life; but his love to her could not overcome his aversion to repentance, faith, and duty. With her he had enjoyed great and equal privileges; with her he had stood amid the same afflicting providences, and listened to the same expostulations from an affectionate and faithful pastor: yet he lingered behind, and left *her*, his weak and timid partner, to go alone to Christ. Was it discourtesy or coolness to her? No! but it was such, and more than this to Jesus.

I saw parents at that table also, whose children were left behind—children, whose parents and friends, whose companions were left behind. I saw many of those who were very closely united by ties of blood and affection; persons who had been always intimate elsewhere, separate on this occasion. It was a sad sight to look upon; and as I mused, I imagined I saw re-enacted the ingratitude of the nine lepers. I could hear the Saviour renew the inquiry—"Were there not ten cleansed, but where are the nine?" Did I not give to that husband all the privileges I gave to his wife? The wife is here to give me glory, but where is her husband? Did I not surround all the other parties with the same blessings, but while the parents are here, where are the children? While the children are here, where are the parents? While the friend is here, where is his companion? The pastor looked sad as he cast his eye upon the delinquents. Ministering spirits seemed to me to bend over them in tender solicitude, and Jesus also to cast upon them a kind, upbraiding glance, but still they relented not.

Let us now pass to another scene. Ages have rolled away—the heavens have waxed old and disappeared, and God's abode with its judgment throne and mighty arches and bowing principalities becomes visible. The long-neglected Jesus himself descends. The dead in Christ arise, and here, among the happy immortals, is the pious wife, but where is her husband? Here is the parent, but where is the child? The child is here, but where is the parent? The friend is here, but where is his companion? Those that were not found in the walks of piety on earth, are not found among the blessed on this joyous morning that dawns at last on the long night of death. "Were there not ten cleansed, but where are the nine?"

A PASTOR.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

Clothing.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Samuel D. Powel, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

NOTICE.

An impression has been made that the Board of Missions is prepared to give "*a Pastor's Library*" to all missionaries connected with it. This is a mistake. We have no books to give; we wish we had. Some time since the Board of Publication presented to the Board a number of volumes for the use of Missionaries who might need them. They are now all gone. The last went to *Oregon*. By distributing these volumes, we suppose the impression was made. The Board of Publication hereafter—and very properly—will retain all its charities in this way, in its own hands. And that noble Board is liberal to the utmost extent of its means.

DOCTRINAL PREACHING.

We notice with unfeigned pleasure and gratitude the attention which is paid by many of the Missionaries of our Church to the great and all-important duty in their ministry of *preaching the pure and fundamental doctrines of the Cross*, and so building up the people of their charge, both old and young, in the truth as it is in Jesus. This is according to the example of the Redeemer himself, who is over all God blessed for ever: it is according to the command of God's word, and according to the practice of His prophets, apostles and ministers in all ages of the world. It is that sort of instructive and impressive preaching which is the bread and wine of the children of God: their staff of life, and their refreshment and comfort on their way to glory. By doctrinal preaching is not intended a dry, didactic, metaphysical presentation of the great truths of Revelation: but *a connection of the things to be believed, with the things to be done:* a setting forth of *the truth—what* it is—*how* it is so;—and *being so, what feelings, what actions does it call for in us:* in a word, *doctrine with its application and practice.* This sort of preaching not only builds up the Church and establishes it, but it builds up and establishes the Ministry. It requires ministers to be prayerful, conscientious, laborious and godly students. Their profiting will appear in all things: they will approve themselves workmen that need not be ashamed, rightly dividing the word of truth. They will be men of armour and men of might. It is not sufficient that we testify *to* the truth and *for* the truth in times when error has crept in and threatens the Church with ruin. We are bound to *live* in the discharge of this solemn duty.

Times are now passing over us, that call for reflection. In some parts of the Church, the people are "having itching ears," and "will not endure sound doctrine;" and our ministers, instead of obeying the inspired injunction—"Preach the word: be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine"—the only proper and divinely appointed method of meeting and staying the fearful declension—are actually yielding their ground, and are framing their pulpit exercises and arrangements so as to catch the popular feeling, and fill their churches with admiring congregations. We have a series of special efforts designed to counteract the impressions made by opposing denominations; we have scientific discourses, historical lectures, occasional efforts on important topics of the day, either literary, political, moral, or even commercial, of which due notice is given of subject, preacher, time and place, that the public may know what entertainment to expect; then we have imaginative and fanciful essays, and startling productions; smooth sayings prophesied to the people; and sometimes "honest John Bunyan" set upon the desk and lectured out of in God's own time, and in the place of God's own word. Verily, if that Preacher of Bedford could rise from the dead, and see "*Pilgrim*" in the place of his Master, in the honest indignation of his soul he would cast Pilgrim into the flames! The idea is, "we must keep up with the progress of things, or we lose the people, especially the young people." It is a progress in the wrong direction. The whole proceeding is wrong, radically wrong! The brethren, and especially the *young* brethren, who have resisted the many influences brought to bear upon them, and have steadily adhered to their appropriate work of "preaching *the word*," have done nobly; and some of them have been blessed of God: yea, let them stand fast, and they will be blessed of God.

We subjoin a few extracts of letters on this subject, from the *West*.

"The growing importance of our slandered Church led to another mode of supplanting us. A *sound* man must be obtained to draw the steady and consistent Christians into their church. He over-did the matter. He out-Calvined Calvin, and well nigh exploded the whole concern. Another has succeeded him; he draws the 'itching ears,' as any new man would: he is able also to please those who go to church to be amused. My own audiences are but slightly affected."

This brother holds on his way, laying the foundations of a Church sound in doctrine and discipline. His growth, though apparently slow, is sure.

"Some years ago there was a public discussion of some of the distinctive doctrines of our Church, since which time these higher topics of theology had been carefully avoided, I am told, and the discipline of the Church had become very lax. These two evils I have been endeavouring to correct. I have not shunned to declare the whole counsel of God, though I have been cautioned again and again of the danger of offending some who do not belong to the Church, and yet assist in supporting the gospel. I have warned them faithfully of the danger of departing from the old land-marks; and of the folly of pretending to believe doctrines which they are unwilling to hear preached; and notwithstanding the many hints I have had, that I would be likely by such a course to destroy my influence, I have uniformly replied, that 'If I yet pleased men I should not be the servant of Christ.' Moreover, we have had several cases of discipline. Upon the whole, we hope we are gradually getting into a better position to receive the divine blessing.—W. M. S."

From the South-West.—"The cause of Presbyterianism, and of sound doctrine and order, has been steadily advancing in favour with the people. We have cultivated love to all around us, and yet have not kept back nor softened down the great Calvinistic doctrines of sovereign and unmerited grace. In a word, it has been our constant practice to preach Jesus Christ and him crucified, in strict accordance with our standards. *I sadly fear there is great lack of doctrinal preaching in missionary fields;* lack of moral courage to teach God's holy truth, and consequently, lack of the divine blessing.—J. H. D."

CHURCH EXTENSION.

Church Dedicated with encouraging Prospects.

Wisconsin, March 1851.

"We have reason to thank God that our church building is completed. It was dedicated to the service of God the 9th of February. In the afternoon we had our communion season; and it was indeed a communion of Christians; for we had around the Lord's table brethren and sisters belonging to the Presbyterian, Congregational, Wesleyan Methodist, Baptist, Episcopal and Lutheran churches. It was an impressive hour, and there were many tears shed, mostly by those who communed, but some by those who stayed away.

"Our church will seat about 225 persons, and is divided into 42 pews. On the day the seats were to be rented, many more came forward than we expected, and all were disposed of but six, part of which have since been taken. The building has cost about $900. The Church Extension Committee gave $200, and without this aid we would have been compelled either to defer building, or to build a house much too small. We do not expect our present house to last us more than two or three years, when we hope to be able to build one much larger. We received also $100 aid from a few Christian friends in *Alexandria City, Va.*, without which we must have run in debt. We feel very thankful to these friends, and to those who enabled the Church Extension Committee to aid us. Could these donors but come and spend a Sabbath with us, I am sure they would feel themselves amply repaid for their donations. If we had no church building, we could not exert one quarter the influence we now do; and as this place is just springing into existence, we have a great work before us.—W. W. McN."

FRUITS.

We continue in our present number, extracts from the Reports of Missionaries, for the encouragement of the churches, and in order that they may be quickened in efforts and prayers for the prosperity of the work in which we are engaged.

The Elder's Son, or the Promise Sure.—Indiana.

"Four persons were admitted to the communion of the Lord's Supper, for the first time. Three of them are sons of deceased elders of the church. The conversion of one of these persons affords a striking testimony in favour of early religious instruction. His father and mother were devotedly pious, and he received a thorough religious training. He grew up, however, a careless young man. When he came of age, like the Prodigal Son, he requested his father to give him his portion of the estate. He did so, and, soon after, the son took his departure for Texas, when he served as a volunteer in the war with Mexico. After the war, he became connected with the stage. In a short time he squandered his property and seriously impaired his health by dissipation. He returned home a most desolate man. But he was the child of many prayers, and he never forgot the example, the instructions, and the prayers of his parents. He now delights in the society of God's people, and attributes his conversion (instrumentally) in no small degree to the influence of his early training.—H. L. McG."

Revival Progress of Home Missions.—Indiana.

"Twenty-five persons united with the church. Twenty-one of that number were received on a profession of their faith, and four on certificate from other churches. There are others whose minds were impressed, and concerning whom we hope that they will soon be numbered with the people of God. Several of those who united with the church are heads of families, and men of high standing and influence in the community.

"I have been in this field about eighteen months; and when we contrast our condition and prospects now, with what they were one year ago, we have reason to 'thank God and take courage, and to say the Lord has done great things for us, whereof we are glad.' *Then* we had but about half a dozen members in the town, and they almost ready to despond. Our congregations were small and irregular. Then we worshipped in an uncomfortable and inconvenient school-house. Then we had no Sabbath-school. No Bible class, and no prayer meeting. *Now* we have more than twenty members in the town, and there is not only an increase in members, but also in energy and zeal. Our congregations are now respectable and increasing. We have a subscription of one thousand dollars for building a house

of worship. The building is nearly enclosed, and we expect to have it finished early in the spring. And in the meantime our Methodist brethren have kindly given us the use of their house until our own is ready for use. We have now a flourishing Sabbath-school. And also a Bible class and prayer meeting—both well attended.—D. D. McK."

Refreshing Seasons.—Indiana.

"This quarter has been one of more evidence of the presence of the Lord with us than I have seen for some months previously. On yesterday at our quarterly communion, eight were added, five on examination, the rest by certificate. We expected four others. They will possibly come forward at the next communion. I administered the Lord's Supper at our out-post nine miles south of the village, in the neighbourhood of which, we have three or four members. The Spirit of the Lord was evidently with us. Some eight expressed anxious concern, and six cherish a hope in Christ. On next Sabbath, I administer the Supper there again, and expect four or five of these to unite with us. The way is, I think, opening for the organization of a church.—J. C. B."

Work well done.—Illinois.

"Cheering evidence of progress. Such has been the increase in numbers and efficiency, that if another preacher can be obtained, there is reason to believe that the people will come nearer supporting the two, than they did last year to support one. There seems to be an increasing spirit of liberality among the people.

I know you will rejoice with me, and bless God for such tokens of his favour. During the past twenty-six years of my ministerial labours, it has been my privilege to organize fourteen churches. The present seems to be the most favourable time for promoting the interests of our church here that I have seen for ten years. The country is more rapidly filling up and improving: and the doctrines and government of our church are becoming better understood. If the Lord will send us another minister who is suited to this field, and willing to 'endure hardness,' and will continue his smiles, and pour out his Holy Spirit, 'the wilderness will rejoice,' and 'the desert will blossom as the rose.'—B. F. S."

Remarkable Success.—Importance of Home Missions. Tennessee.

"The congregations for which I labour have presented a regular call for my services, have pledged me a salary of $600, and have also provided a parsonage at Hickory Withe, to which I will remove very shortly. I have retained their call until the next meeting of the Memphis Presbytery, which will take place at Hickory Withe, on Thursday before the fourth Sabbath of April. As they do not ask any further assistance from the Board, this is my last quarterly report; and, in taking leave of the Board of Missions, on behalf of the dear people for whom I labour, I must thank them, as the organ of our beloved Zion, for that assistance which has been heretofore extended to them. And it is gratifying to be able to add that this assistance has not been abused by this people. Their case furnishes one of the clearest illustrations of the unspeakable importance and wonderful efficiency of our Domestic Missionary system. Two years ago, these people constituted only one congregation of eighty-four members; and, though they were unanimous in requesting me to labour among them, it was with with great difficulty that they raised a subscription of $400. Well, the Board appropriated to them $100 for the first year, and $75 for the second; and, during the two years, they have paid back into the treasury of the Board, $60; so that the assistance actually received amounts only to $115.

"Now for the results. During these two years, twelve persons have been added to their number by certificate, and forty-seven by examination; they are now divided into two congregations; each of these congregations has pledged me $300 for half my time; one of them, with the help of two elders in the other, has prepared a parsonage; and they have jointly called me to be their pastor. Take into view also their own growth in grace, and the incidental benefits resulting to sister churches, and to society in general, from the regular dispensation of gospel ordinances in this region; and certainly it may be safely asserted, that this little sum of $115 has been well expended. When will our whole Church awake to the importance of our *Domestic* Missionary work? In the present state of our country, why should it be held second even to the work of *Foreign* Missions? There are hundreds of places where a minister could be sustained with the aid of a small sum from the missionary fund, and where his labours would be blessed to the establishment of self-sustaining churches. Ought not the Domestic Board to have more room in the "Record?" and ought not the actual results of the labours of their missionaries to be reported in its columns?—R. McC."

Large accessions.—Tennessee.

"I have received into the several churches fifty-seven on examination, and eleven on certificate. Baptized sixteen adults and seven infants. About eighty have made a profession of faith in Christ, so far as I have learned; and a number of them have and will unite with our branch of the church, as I believe, during the present winter and the ensuing spring.—J. W. O."

Small beginnings Blest.—North Carolina.

"When I came here last January, there were *five* Presbyterians in the whole county. They all belonged to churches out of the county. In May, a church was organized at Ashboro with *thirteen* members, including only two of the five Presbyterians mentioned above. Our roll now numbers twenty. It is matter for gratitude that we are enabled to make such a beginning. It is well worth a year's preaching and praying, to be the means of bringing twenty sinners into the Church of Christ. I must not and will not despair, since the Lord has granted me some success. Our prospects are encouraging. We expect eight or ten new members at our spring communion. There is a wide field of usefulness here, and an open door. The county has been neglected by all denominations hitherto, and to their shame be it spoken, by Presbyterians more than any other. I have three or four missionary stations in the county, and the people generally attend well on the services of the gospel.—G. McN."

A minister revived and at work.—North Carolina.

"I have never known in my own experience such freeness of mind and fulness of soul in preaching the glorious truths of the blessed gospel—Christ and him crucified, our wisdom, righteousness, sanctification and redemption; his fulness of grace; the doctrine of the Holy Spirit; the only convincer of sin and of righteousness; the free, unlimited, invitations of the gospel, with its solemn warnings; these have been the themes of the pulpit, before congregations of Episcopalians, Methodists, Baptists, with our own people. I believe the truth has been its own powerful witness to the hearts and consciences of those who heard; and we are greatly encouraged to persevere, in the hope that God will let none of our words fall to the ground. One young lady expects to join the church at our coming communion. Others are seeking the Saviour: perhaps this expression is too strong—*The Saviour is seeking them.* Their hearts are troubled, they have no rest, the Spirit is striving with them, and we have good hope for them, that God will put his Spirit within them, and that they 'may walk in his statutes, and keep his judgments and do them.'—J. H. McN."

We close for the present, with the following letter from *Georgia. Brethren in the ministry,* read this letter to your people. *Christian parents,* continue your prayers and efforts for your dear children. "I will be a God unto thee, and unto thy seed after thee." That promise is sure. Soon God may say, to your unspeakable joy—"Come thou and all thy house into the ark."

"At our last communion season at New Hope, the Church received an addition of eleven members; all by profession except one. All the members received at that time were the children of the Church, and some of them were but mere children in years. All of them, with one exception, were members of the two Bible-classes taught by my wife and myself. Two of them were the *last* of their families, consisting of eight each, the fathers and mothers making ten of each family. From another family we received the sixth and seventh children, the father and mother likewise being members. From another family we received the sixth and seventh, the father and mother making nine of the family in the church. I mention these facts to show how God blesses parental instruction and hears parental prayer; and as a further illustration, I will say that there is a mother who has eight of her own sons and daughters with her in this same church, and her oldest son is the one who at present occupies the pulpit. We trust the Spirit has not left us yet. Some are still inquiring for the new and living way.—G. H. C."

RELIGIOUS INSTRUCTION OF THE COLOURED POPULATION.

We trust that the custom which prevails in many portions of our Southern Zion among our settled ministry, of devoting one-half of the Sabbath-day to the religious instruction of this class of our population, will become universally prevalent, at least in all situations where such an arrangement would be both practicable and profitable. Some of the missionaries of the Board have, with the cordial approbation of the churches to which they minister, adopted the plan. We subjoin some pleasing extracts.

Virginia.

"I have preached to them at all the points in my field of labour, though I have but two stated appointments for them. I devote two Sabbath afternoons every month to this class of our population. At one of my regular preaching points, I feel more encouraged in my labours among the coloured people than the opposite class. In this neighbourhood, the masters of the servants have taken the subject in hand, and use every laudable effort to get them to attend church. The attendance is good, and the attention which they give to preaching is decidedly encouraging. They deport themselves with all proper reverence and respect while in the house of God, and appear to rejoice in the privilege which is afforded for religious instruction. The singing during service is conducted entirely by them, and that too with a great degree of propriety. I consider this now an established congregation. The other congregation is not so well organized; it is but recently since they have enjoyed stated, regular preaching. The minister is amply compensated for his labours among this people by the gratitude which they express and manifest to him. As yet I have not engaged in their catechetical instruction, though some of my people have done so.—J. E. H."

Virginia.

"Three from their number have joined the church since my last report, and another is expected to join on next Sabbath. There have been amongst them of late some eight or ten conversions within the bounds of the congregation. I still preach to them twice a month on Sabbath evenings. They manifest evident symptoms of concern; and I fain hope there approaches a time of general awakening among them. I do love to preach to them, and intend, by the grace of God, to redouble the energy and frequency of my efforts amongst them as soon as the spring shall open.—E. L. C."

Tennessee.

"Some weeks ago I obtained the consent of Macon congregation to a change of plan, which is to go into effect next Sabbath. Hereafter, at this place, I will preach in Macon two discourses, with an interval of one hour between, commencing service at 10 o'clock, A. M., and then go out and preach to the coloured people, and catechise them, in the centre of the neighbourhood in which the main body of them reside. I also intend to urge the elders, who all reside in that neighbourhood, to meet with them and catechise them on the alternate Sabbaths when I am absent.—R. McC."

North Carolina.

"I may say, by way of adding a spark of cheering information, that although our white congregations have apparently made no advance in the Christian life in numbers or in grace, yet my congregation of blacks have been visited by convicting grace, if not in many instances by converting grace. During this last fall, upon several successive Sabbaths, many were in tears. How many have been brought from death to life, I know not as yet.—E. G. W."

North Carolina.

"On Thursday evening of every week I have preached to the coloured people separately; their attendance has been *very good,* and the attention they give is fully as good as that of the whites. As a class, they appear to take a deep interest in my labours, and seem greatly pleased at the privilege of enjoying the ministrations of the gospel. The result thus far is, as far as I have been able to judge, that some half dozen have entertained a hope of their acceptance with God. The meetings have been very orderly, still and solemn; and I have used constant care to prevent the occurrence of animal excitement, and that has been done without difficulty.—M. T. A."

Georgia.

"I still keep up the practice of preaching to the

Negroes on Sabbath, immediately after preaching to the white congregation, and they seem to be highly pleased, and give me good attention. They look upon me as *their* pastor, and recently they are falling into the practice of employing me to preach at the funerals of their deceased relatives, and also to solemnize their nuptials. Two weeks ago I married a couple; and it was truly gratifying to witness the order, neatness and propriety of their arrangements and their conduct. Their owners had provided them with materials for an excellent 'marriage feast.'—G. H. C."

Georgia.

"Here I devote the afternoon of the Sabbath to the blacks; and this is a part of my field where the prospect is very encouraging. For months these services have been attended with striking marks of interest, and for the last two or three services some fifteen or twenty have manifested a desire to find the Saviour. There are somewhere near twenty blacks members of the Presbyterian Church here, and on the Sabbath evenings when I am absent at my other appointments, they have a prayer-meeting among themselves. O that the Lord would bless me in all my labours, and especially in this part of my field! I need scarcely add, '*pray for me,*' for I know that although you have been called to another important field, yet your heart is, in a measure, still *with us;* and you will not, nay, cannot forget to pray for those of us who are endeavouring to build upon the foundation which you have laid for us.—A. S."

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of March, 1851.

SYNOD OF BUFFALO.

Pby of Steuben.—Bath 1st ch 33; Bath Pres Sab Sch Miss Soc 6	$39 00

SYNOD OF NEW YORK.

Pby of Hudson.—White Lake church	13 00
Pby of Bedford.—Croton Falls ch 8 90; North Salem ch 7; Bedford ch 18 50	34 40
Pby of Long Island.—West Hampton church	8 00
Pby of New York.—First ch N Y 1455 58; Wallabout ch 20 45; University Place ch 469 87; Duane st ch addl to ann coll from C Beers 25; Jamaica ch (of which $50 to const. Mrs Nancy Oakey an hon mem) 83 50; Astoria ch, Rev F G Clark pastor 25	2079 40

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Connecticut Farms ch	30 00
Pby of New Brunswick.—Princeton 1st ch 41 97, and addl 2 making 43 97; Dutch Neck ch 8; Nottingham ch 12; Kingston ch Sab Sch at Mapleton 6	69 97
Pby of West Jersey.—Pittsgrove ch in part 59 25; Deerfield ch 55 19, and Centre Sab Sch of Deerfield church 2 31	116 75

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—10th Pres ch, a friend for 1850 through the pastor 100; Central ch from Jas Field, Esq 100; 9th Pres ch Miss Soc 48 15; Arch st ch in part 79 47; 2d Pres ch, on cards as follows:—W R Thompson 10, Wm Nassau 5, W Nassau Jr 2, Mrs S Porter 2, Mrs Andw. Brown 5, Mrs C Field 4, Dan'l Haddock Jr 5, A C Barclay 5, Mary Anderson 5, making 43 addl from 2d ch; 1st African ch 5	375 62
Pby of Philadelphia 2d.—Frankford church	30 00
Pby of Donegal.—Wrightsville ch additional	5 00
Pby of Carlisle.—Cumberland church	19 00
Pby of Huntingdon.—Pine Grove church	59 00
Pby of Northumberland.—Danville ch to const the pastor Rev J W Yeomans D D an hon mem	50 00

SYNOD OF WHEELING.

Pby of St Clairsville.—Pipe Creek church	10 50

SYNOD OF OHIO.

Pby of Richland.—Mansfield ch 6; Frederick ch addl 3 30	9 30

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—La Porte ch bal to const A Blackburn an hon mem	10 00

SYNOD OF ILLINOIS.

Pby of Rock River.—Galena South church	18 02
Pby of Wisconsin.—Lynn and Hebron chs 4; Burnette and Horicon chs 5	9 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Clarksville church per Rev I H Gretter, Treasurer of Presbytery	50 00

SYNOD OF GEORGIA.

Pby of Georgia.—Savannah 1st ch 40 and addl 10 making	50 00

LEGACIES.

Legacy of Mrs J. Kirkpatrick, late of New Brunswick, N J, per Littleton Kirkpatrick Esq 100; Legacy of Mrs Isabella Love, late a member of Carlisle Pres ch per Robert Irwin Esq, Treasurer of said ch 12	112 00

MISCELLANEOUS.

Rev P E Bishop and Mrs Bishop of Guthriesville S C for Texas 20; Mr E F Backus, Philadelphia 100; Capt J K Stribbling, Annapolis, Md 25; Mrs E H., Lebanon Pa 5; A Friend 2 50; "C L F" of Castleton Vt 3; Mr Jas Bayard, Philadelphia 20; Two Ladies of Wilkesboro N C 2 87; Rev B L Beall, Taylorsville N C 2 13; "W and S" 84 29; "———" N Y for pastor's Library 20, and for pastor's study 20	304 79
Total	$3502 75

S. D. POWEL, *Treasurer.*

CLOTHING RECEIVED IN MARCH.

A Box of clothing from the Sewing Society of the Franklin st Pres ch Baltimore valued at	200 00
16 yds of Lustre from Barcroft, Beaver & Co of Philadelphia, valued at 10 for a missionary's wife in Oregon	10 00
A coat and pants from Mrs L Munroe N Y valued at	15 00
	$225 92

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of March, 1851.

University Place church, New York	400 00
Williamstown ch per Rev C E Ford	2 00
James N Dickson Esq Phila. part for special object	200 00
A Friend in Louisiana per Thos Henderson	1 00
First ch New York	806 75
	1409 75

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of March, 1851.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Pittsburgh 1st ch addl 30; Pittsburgh 5th ch 18; Mt Pisgah ch 11 19; Monongahela City ch addl 7; Canonsburg ch in part to const Mrs Martha Bracken h m (Sab sch 2) 44 06; Millers Run ch addl 25; Centre ch 57 70; Chartiers ch addl 1	193 95
Pby of Redstone.—Rehoboth ch addl 32 64; Spring Hill ch 5; McKeesport ch 29	66 64
Pby of Beaver.—Westfield church	21 00
Pby of Blairsville.—Kittaning church	32 32
Pby of Allegheny.—Slate Lick ch 25 11; Tarentum ch in part 25	50 11

SYNOD OF WHEELING.

Pby of Washington.—East Buffalo ch 10; West Alexandria ch 29 50; Mt Prospect ch 19 82	59 32
Pby of New Lisbon.—Niles ch 8; Glasgow ch 5 25	13 25
Pby of Steubenville.—Ridge ch 5 08; Island Creek church 14 50	19 58

LEGACIES.

Joseph Gray decd. late of Canonsburg, bal of bequest 8; Mrs Mary P Smith decd. late of Cross Creek Village ch. legacy to const Wm Cowan Esq an h m per Rev Jno Stockton 50	58 00
Total	$514 17

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

Ladies of Washington ch a box valued at	47 50
Do Lower Bull Creek ch a box not valued.	
Do Wellsville ch a box valued at	20 00
Do Salem ch a box valued at	32 00
Total	$99 50

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of March, 1851.

Salem church Ohio per J D Thorpe	6 00
Troy do do do do	4 00
A Friend of Missions Ohio per do	1 00
Central ch Cin coll do do	117 53
Richmond ch Ky do	3 30
Sand Creek ch Ind (in part) per do	9 75
Venice ch Ohio do do	24 45
South Charlestown ch Ohio do do	9 00
Sinking Creek do do do	31 00
Piqua ch Ohio per Rev. C Leavenworth	52 25
Troy do (in part) per do do	32 90
Legacy from Thos Adams Piqua Ohio Pd by his executor Wm Elliott, per Rev C Leavenworth	200 00
Salem ch Ohio (in part) do do	1 60
Dicks Creek Ohio do do	36 10
Hamilton and Rossville do do	100 00
Franklin ch do do	11 50
New Jersey ch Ohio do do	40 75
Middletown do present coll per do	16 50
do do back coll do do	12 65
do do Ladies Sew Soc per Rev C Leavenworth	5 00
Glasgow Ky per Wm B Kilgore	2 00
Richmond ch Ky bal per Jos Turner	38 50
Bloomingsburgh ch Ohio per Rev W W Hill	8 00
Louisville 1st ch (in part) per Wm Garvin	200 00
Peoria Presby ch per A Coffey	74 40
Frankfort Ind Ladies Sew Soc in part to const an hon mem to be filled hereafter, per Rev C Leavenworth	25 00
Waveland Ind to const D Damere hon mem per Rev C Leavenworth	50 00
Same to complete hon membership of Jno Milligan per Rev C Leavenworth	8 00
Same additional	2 00
Louisville 1st ch in part per T D Crawford	5 00
Donation of Mary B Duke Georgetown Ky	5 00
Ebenezer ch Ky per Rev W W Hill	28 85
Langollen Ky per M L	2 00
Cloverport ch Ky per Wm McAffee	9 00
Chestnut st ch Louisville Ky per Wm Milton	343 90
Silver Creek ch Kirksville Ky per Thos Brown	24 60
Farmington Mos per A A Rogers	13 00
Louisville 1st ch in part per Rev W L Breckenridge	25 00
From a friend to Missions, Somerset La	10 00
Emaus Tenn per Rev. D L Gray	105 90
Somerville Tenn do do	77 00
Mt Bethany ch Tenn per Rev D L Gray	45 00
Alex Allen Rauleigh do do	5 00
Philo ch Miss do do	37 00
Louisville 2d Presby ch per I A Taylor	26 00
Mrs E R Weatherby per Rev D L Gray	5 00
Holly Springs do do	10 00
Memphis 1st ch Tenn do do	150 00
Edmonson (in part) to const Rev A W Young life member per Rev D L Gray	37 15
Error in charge to Rev D L Gray on January 31st	80 30
Amt reserved for Rev A C Allen per Thos Henderson	100 00
Collection in Natchez ch Miss per Rev Benj Chase	900 88
Donation from F Beaumont per Thos Henderson	5 00
do A Friend La do do	2 00
Versailles ch per I W Wallace	17 00
3d ch Springfield Ill per Rev W W Hill	40 00
Donation of the late T Wallace Mayslick Mason county Ky	603 00
Paid by Wm Hodge trustee of S Wallace decd	
Tuscaloosa ch Ala Presbytery per Jno Graham	68 40
Williamsburgh Ohio per L A S	8 00
Union ch Sangamon Pby per Thos Spilman	6 00
Bethel congregation Ky per J C Caldwell	10 00
Zion ch Synod of Nashville per Jos B Friesson	52 00
Fort Des Moines Iowa per Rev W W Hill	2 00
Oscaloosa	4 00
Fort Madison	4 00
Fairfield	10 00
Popes River ch Ill	6 00
Rock Island Ill	37 50
Bloomington Ill	15 00
Union Ill	17 31½
White Hall Ill	87½
Palace Hill Ohio	3 00
Donation of Rev J Huston	4 50
Collection from sundry persons per Thos May	20 20
Donation from Thos May	4 80
Louisville 1st ch in part per Mrs P H Pope	5 00
Do do do	2 00
Do do do	5 00
Do do do	20 00
	4141 33
Proceeds of Note discounted in bank per Rev W W Hill	984 33
Total	$5125 68

J. M. RUTHERFORD, *Treasurer.*

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

☞ Letters for the Board of Education to be addressed to Rev. C. Van Rensselaer, D. D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

*** Remittances of money to be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

ANNIVERSARY MEETING.

The Anniversary Meeting of the Board of Education of the Presbyterian Church will be held at St. Louis, on Friday night, May 15th, at 7½ o'clock, in the 2d Presbyterian church.

Statements and addresses relating to the work of education will be made on that occasion.

DR. GREEN'S OPINION OF MINISTERIAL EDUCATION.

The efforts of Dr. Green to supply the Church with able ministers were earnest, intelligent and persevering. The first action of the General Assembly in providing means for the education of indigent candidates grew out of the overture which he himself drafted in 1805; and the Theological Seminary at Princeton was established in a great measure through his untiring efficiency. The following is Dr. Green's opinion of the importance of ministerial training, as he looked back upon his life, at the verge of fourscore years.

"I consider the agency I have had in providing ministers of the gospel for the Church, and in securing the means of their adequate instruction, and for an attention to their personal piety, as the most important service I have ever rendered to the Church of Christ."

In the light of this strong testimony, we are emboldened to solicit the continued co-operation of our ministerial brethren in advancing this good cause. We rejoice that they are so generally engaged in furthering the objects in view, and that education for the ministry continues to occupy a large share of the Christian energy of our Zion. No one, on reviewing life, will be likely to regret that he was the instrument, in the hand of God, of assisting pious and intelligent young men in responding to the call of the Spirit in their preparations for the sacred office. Few methods of serving the kingdom of Christ are more influential than the one in question. Dr. Green, by his efforts to increase the ministry in the Presbyterian Church, accomplished good which cheered him at the close of life, and which will follow in endless influences and results into the world of glory. Happy for the Church at large, if we could all labour with the same zeal, fidelity and success!

AGENCY FOR THE WEST.

The Board of Education has secured the services, as agent in the West, of a ministerial brother, whose character and qualifications will commend him to the churches. The Rev. William Speer, of Pittsburgh, has consented to labour, at least for a season, in promoting the objects embraced by the plans of the Board of Education; and his special field of labour will be within the limits of the Synods of Pittsburgh, Wheeling, Ohio, and Cincinnati. Brother Speer's health is still feeble; but it is hoped that, whilst it is sufficient for him to commence this work, it will gradually increase with the opportunities, often favourable to health, presented by the kind of labour required. May the Lord grant that his servant may find a wide and an effectual door opened for the advancement of his kingdom.

PASTORAL HINTS TO CANDIDATES.

"What doest thou here, Elijah?"—How often do ministers fall from the courage and activity which become their office, into a state which calls for the rebuke administered in these words! If the offence of the cross might cease, and the servant might be so much greater than his Lord as to escape the hatred and persecution which are the reward of fidelity; or if the preaching of the gospel might cease to be a work of faith, and we could labour without doubt, fear, or vexation, then the office of the ambassador of Christ were easily endured.

But the hinderance to the truth, and the frequent offences which must needs come, and many too from professed disciples, do accumulate themselves at times into an oppressive burden under which the minister will sink in discouragement, unless his faith be strong.

When conscience expostulates with him for his want of faith and courage, he pleads the number and aggravation of his trials, and magnifies the obstacle in his way, until he is disposed to quit the field and seek a less laborious vineyard. He says, "what farther hope is there? I am forsaken even by the hosts of Israel. I have been very jealous for the Lord God of hosts; because the children of Israel have forsaken thy covenant, thrown down their altars, and slain thy prophets with the sword, and I, even I only am left, and they seek my life." Who can stem such a torrent of wickedness as is setting itself against the truth?

When a minister, under the influence of such reflections, faints, and lets go, instead of girding on the armour of God and renewing his strength, he is wandering from duty, quite as much as if he went a day's journey into the wilderness, and sat down under a juniper tree to die. When he fears to rebuke a prevailing sin, when he shrinks from saying, "Thou art the man" to some influential parishioner, when he abandons the helm because adverse winds assail him, when he despairs of seeing the truth fulfil its high commission: when, in whatever way, he fails and yields to discouragement, he is wandering with Elijah away from the field of his labours, and has need to return immediately "to the wilderness of Damascus," again to encounter sin, and to combat in the strength of Jehovah with all who are its slaves and apologists. Faint hearted pastor, "What doest thou here, Elijah?"—*New York Evangelist.*

Indians Judging Ministers.—Some years ago, three American ministers went to preach to the Cherokee Indians. One preached very deliberately and coolly; and the chiefs held a council to know whether the Great Spirit spoke to them through that man, and they declared he did not, because he was not so much engaged as their head men were in their national concerns. Another spoke to them in a most vehement manner; and they again determined in council that the Great Spirit did not speak to them through that man, because he was mad. The third preached to them in an earnest and fervent manner; and they agreed that the Great Spirit might speak to them through that man, because he was both earnest and affectionate. The last was ever after kindly received.

Improvement of Time.—Charles Butler, a distinguished English lawyer and a fine scholar, ascribes his saving of time to these rules:—Very early rising; a systematic division of his time; absence from all company and from all diversions not likely to amuse him highly; from reading, writing, or even thinking on modern party politics; and above all, never permitting a bit or scrap of time to be unemployed—have supplied him with an abundance of literary hours.

Cecil and the Bible.—During a severe illness, the excellent Cecil said to a friend who expressed sympathy for him in his affliction, "It is all Christ. I keep death in view. If God does not please to raise me up, he intends me better. I find every thing but religion only vanity. To recollect a promise of the Bible—*this is substance!* Nothing will do but the Bible. If I read authors, and learn different opinions, I cannot say, *this is the truth!* I cannot grasp it as substance; but the Bible gives me something *to hold.* I have learned more within these curtains from this blessed book than from all the other books I ever read."

ON REQUIRING A "PLEDGE" FROM CANDIDATES.

The following remarks against the policy of exacting a "pledge" from candidates in the early part of their education, are extracted from the Biblical Repertory and Princeton Review for 1850.

At present, assistance is rendered only on condition that the recipient pledge himself to enter the ministry, or to refund the money expended on his education. It is proposed to do away with this pledge. It is urged that it is manifestly improper to exact of a boy just entering an academy the pledge, that after some eight or ten years he will become a minister. He is too young to know his own mind intelligently; he can have no adequate apprehension of his gifts for the sacred office; we cannot tell whether he can conscientiously, after such a term of years, regard himself as called of God to take on himself the work of a minister. He is placed in a false position in being required to decide this momentous question at the very commencement of his literary course. When the time comes for him really to ponder it, he finds it already decided; and he cannot reverse that decision without a loss of character and a heavy pecuniary penalty. This is undoubtedly wrong. The Church has no right to place her children under such temptations to enter the sacred office, uncalled of God. Another objection to the pledge is, that it commits the Church as well as the candidate. The Church assumes that the youth who applies for assistance on entering the academy, is a proper subject to be regarded as a candidate for the ministry. She so considers him. He is recorded as such in the minutes of the Presbytery or of the Board. He is so reported to the General Assembly. How manifestly unwise is it thus to determine this question before his talents, his disposition, his piety have been or can be subjected to any adequate test. This premature judgment has often to be revoked. "Almost all the failures of the Board of Education have occurred in the academical and collegiate courses." The Church is either pained and her organs brought into disrepute by the failure of those prominently held up as suitable candidates for the ministry; or she is constrained, contrary to her better judgment, to introduce into the sacred office unsuitable men simply because she has committed herself, and has had them so many years under training. It is evident that we should have much greater security by rejecting all such premature engagements on either side. Let it not be decided that a man is to be a candidate for the ministry, until he is prepared to enter on his professional studies. Then he may know himself, and be known to the church.

These and other considerations of equal weight are urged by the Secretary of the Board with great force for the abolition of the pledge. We fully concur in this view of the subject. We have for years regarded this feature of our educational operations with growing disapprobation, and we greatly rejoice that from the right quarter a movement has been made to get rid of this unsightly and galling chain.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

EDUCATION IN SCOTLAND.

Before the division of the Presbyterian Church of Scotland into various branches, the parochial schools were, at least in theory, national. But owing to the inert spirit of Moderatism, and the opposition of the land proprietors to an increase of taxes, the schools were not increased in number in proportion to the wants of the population. Hence, when the Free Church seceded from the establishment and organized schools of its own, it was found that there was not only ample room for the new set of schools, but that the old parochial, the Free Church, and the numerous private schools *combined* did not at all meet the real wants of Scotland. Accordingly many of the most intelligent and pious minds have been considering for some time past what can be done to enlarge and harmonize the plans of education in order to adapt them to the present state of the country.

If the three great Presbyterian bodies, the Established, the Free, and the United Presbyterian Churches, which, in regard to numerical strength stand nearly in the proportion of 11, 8 and 5, were united, all that would be necessary would be to aim at the enlargement of the existing parochial system. But at present the Established Church has the entire management of that system, and no person who is not a member of that Church can be teacher in any of the parochial schools. Of course, the Free and the United Presbyterian churches are opposed to the enlargement, and even to the continuance of that system under present circumstances.

It must also be remarked that the three great Presbyterian bodies are cordially agreed as to the indispensable necessity of combining *religious* with secular training. To establish common schools on the generally loose and irreligious basis, so prevalent in this country, is not entertained at all in Scotland. The Presbyterians are thoroughly united in regarding religion as an essential element of sound education.

The problem, therefore, is, how can these three bodies be brought to act in concert on the subject of Christian education?

Every scheme, hitherto proposed, has failed to conciliate the friends of denominational education in the Established and Free churches. A meeting of a few friends of the Free Church was lately called in Edinburgh, and the following scheme has been presented to the public under the authority of the names of Dr. Cunningham, of Dr. Candlish, (the Convener of the Free Church Education Committee) and others. The new plan takes the parochial schools as the basis of a national system, and the Free Church and other schools as the means of extending it for the supply of the whole country.

1. First as to the present PAROCHIAL schools. These are to be removed from the exclusive control of the Established Church, and placed under the control of the heritors and school-rate payers within the parish or district. The teachers, who are to be thus elected, are required to pass an examination before a Board of Government Inspectors. "*The religious instruction in the schools to be given exclusively from the authorized version of the Holy Scriptures and the Shorter Catechism compiled by the Assembly of Divines at Westminster, now, and for a long series of years, in general use among all the elementary schools of Scotland.*"

2. The EXTENSION of the system. Schools now receiving aid from the Government [as the Free Church schools] are to be admitted upon the parochial system, and placed upon the same footing with the parish schools, upon application made to a General Board within six months, unless objections are made by three heritors or rate-payers. In that case the Board shall decide. And on the same principles new schools may be set up at any time in districts which seem to require them.

3. The MAINTENANCE of the schools and teachers. The salaries of teachers are to be defrayed out of the present tax on land, so far as it will go, and the balance to be made up in equal parts out of the annual sum to be voted by parliament, and out of a local assessment within the district to be imposed by the General Board. New school-houses, &c. to be provided for in the same general way.

4. Normal schools, or SCHOOLS FOR TEACHERS, are to be left on their present basis, of receiving aid from Parliament. This allows each Church to continue its existing Normal schools, and provides for a wholesome rivalry between the different Presbyterian bodies, or other associations, in training up teachers for the schools.

The following remarks from the circular of Drs. Cunningham, Candlish, and others, set forth their new scheme in its true aims and principles.

"We are deeply impressed with the conviction, that a comprehensive system of national education for Scotland, based upon sound principles of religion, is both practicable and highly desirable. . . . But the very point of our proposal is, that we take Scotland as it is, and legislate for it, not on abstract principles, but on practical considerations. Thus, in the first place, we recognize the present school establishment as a great fact, and make it the centre of our whole scheme. We wish, accordingly, to interfere as little as we can with the practical working of that school establishment, and we propose no deviation whatever from the method of giving instruction hitherto in use. Then, again, we regard Scotland as still essentially a Presbyterian country, and fully entitled to be treated as such; and therefore we would have the different Presbyterian bodies still interested in the oversight of schools, but without excluding any class of the community, of any denomination, from the benefit of whatever branches of learning they may choose at their own discretion to apply for. Farther, we proceed upon what is also a great fact in Scotland; namely, the entire unanimity with which in all elementary schools—(subject to a very few exceptions indeed)—religious instruction is conducted. The Scriptures are universally read; and the same Catechism—one which touches upon none of the questions of Church government which divide parties in Scotland, but only treats of matters of doctrine and duty upon which all agree—is also universally used. And finally, we take in account the actual existence of a large number of excellent schools beyond the pale of the present school establishment, which it is most desirable to embrace in any comprehensive measure, and which there would be little or no hope of embracing, without some such security for the religious element as our plan indicates. For we think something is due to the conscientious convictions of those who have been planting many schools in the land, and who attach much importance to the sort of guarantee they may have for the education of the people being based on sound religious principle. It would be unreasonable to expect that they should hand over their schools to form part of a national establishment—surrendering their own exclusive control over them, and consenting to their being placed under other management—unless the measure that contemplated such a result contained some adequate provision for what they have so much at heart being still effectually secured."

This plan is considered the best *practicable* education scheme for Scotland, as it *now* is. If we may express an opinion, we should insist upon the three Presbyterian bodies having the right to appoint the General Board, or at least a majority in it. We also attach importance to the suggestion that "a right of periodical *inspection* and of lodging *complaints* before the General Board might be recognized in the Presbyteries of the Established Church, or in the Presbyteries of all the Presbyterian bodies." The great recommendation of this new plan as a whole, is "that it aims at making the least possible change upon the constitution and practical working of the parish schools, consistent with the altered state of Presbyterianism in Scotland, and the altered circumstances of the times."

Whether, or not, this new plan will prevail, we have no means of judging. We suppose that it will meet with some opposition in each of the three Presbyterian bodies; but the probability is that it will be adopted by the Government with perhaps some modifications.

TRUE VIEWS OF EDUCATION.

The fact that *religion forms an important and necessary part of education* is becoming a settled conviction in the minds of Presbyterians. That this fact should have been lost sight of, even for a time, in the Church of Christ in any part of the world, seems truly astonishing. The general testimony of the Church to the necessity of introducing religion into the systems of public education is admirably set forth by Dr. ROBERT J. BRECKINRIDGE in an address delivered before the American Bible Society in 1839, a part of which is as follows:

RELIGION AND EDUCATION GO TOGETHER.

Perhaps the most striking aspect of my duty is, that its performance should ever have been needful—but especially in this country, and at the present moment. From the beginning of time, till a period very near to us, and amongst the entire race of man, except only Reformed Christians of these latter days, the general principle remotely occupying the base of this subject, has been cordially and universally received and acted on, as of paramount importance. Every people, without exception, has thought it necessary to teach its religion to its children, as the very basis of all other knowledge; and every nation that has been sufficiently advanced to have a written religion and places for the regular instruction of youth in knowledge, has made the national religion a national study in childhood. The sacred books of all heathen nations have been known of all, who knew any thing whatever. The pages of the Koran, in every age and country, have been the first study of every follower of the false prophet. The very highest literature of all antiquity is thoroughly impregnated with the popular religion; so that every Greek and Roman youth was made a scholar and a pagan, by the self same process. The Hebrew parent, by the most express command of God, made his child, from its very birth, by every outward mark and every inward accomplishment, at home, by the way-side, in the school, in the sanctuary, in the halls of justice, on the field of battle, and upon the throne itself, thoroughly and intensely a Hebrew. The early Christian Church was in no degree less assiduous in the same devotedness to the exact and universal religious instruction of the young. Every corrupt and apostate sect which has forsaken or renounced our divine Redeemer—and most conspicuously those who have most thoroughly and openly rejected the Bible—has instilled each its own peculiar heresies, by every means, not excluding their schools, into the minds of their children. The leaders of the glorious Reformation of the sixteenth century, and for two centuries and more, all their true followers, received as from God the solemn duty of the public as well as private instruction of the young in the word of life. The illustrious spirit of Luther, as he drew near his rest, in a review of his literary labours, rejoiced the most in this, that he had written his book *De Servo Arbitrio* against Erasmus, and had prepared his Small Catechism; a performance which, like the similar one of his immortal fellow labourer, John Calvin, remains, each, after the lapse of three hundred years, respectively the symbol of churches, states, and races. Nay, until a period so little remote that many who hear me, can recall it, the school house and the church stood side by side throughout our country; and the Bible and the Catechism constituted in both, the basis of perpetual instruction.

Happy will it be for the Church when the union between religion and education shall be re-established in our land.

KINGSTON PAROCHIAL SCHOOL.

This school, located in Kingston, Decatur county, Indiana, is established under the particular supervision of the session of the church of Sand Creek. The writer was present at its first public examination on the 25th of last month, which was attended by many of the friends of this infant institution, and he expresses the opinion of many, that the examinations were highly creditable to the pupils, and gave evidence not only of the competency of their instructors, but of their faithfulness and diligence.

The classes were examined on the different branches of an English education, not excepting the higher, such as English grammar, philosophy, chemistry, geometry, &c., according to their age and progress. This will suggest the fact, that this school is strictly a high school, in which it is intended to furnish the parts of a classical course of study. It is expected to organize a class in Latin at the commencement of its next term, (1st of May next.) Persons from a distance, wishing to locate their children in a suitable retired place, distinguished for good morals, and with a view of having them thoroughly taught, and under good religious influence, would do well for themselves and a good cause, by patronizing this institution. Boarding could be had

in reputable, religious families.—*Presbyterian of the West.*

McDONOUGH COLLEGE, ILLINOIS.

The following communication from the "Presbyterian Herald," of Louisville, gives an interesting account of McDonough College, Illinois, which is commencing its career under favourable auspices.

I am here on a transient visit, and have spent a part of New Year's day in visiting McDonough College, and listening to recitations. McDonough College has recently been established in Macomb, McDonough Co., Illinois, by the Presbytery of Schuyler, (O. S.,) and is under the superintendance of Rev. R. Harris, A. M. There are in attendance at present seventy-five students, though this is but its third session.

Two competent assistants have been employed, who, for the present, are able to do ample justice to the students committed to their care.

At the last meeting of the Board of Trustees, a permanent Professor was elected, and provision made for his support; but we are sorry to learn that his engagements would not permit him to accept. I learn, however, that the Board are determined, at an early period, to supply the Institution with a sufficient number of Professors, and make such additions to the Faculty, from time to time, as the interests of the College may demand.

As it is under the care of Presbytery, it will be, and is, strictly a Presbyterian Institution, but open to all the youth of every name and denomination, who may resort to it, and no religious test is required of any. The Bible is daily read in the school, and the Westminster Shorter Catechism taught to all, except those whose parents or guardians object.

The location is most favourable for health and good moral influence. Macomb is a quiet, retired village, of a population of about one thousand, and is rapidly improving. The location is as healthy as any in the West, and is in the centre of the garden of Illinois, which I think may justly be regarded as the garden of the world, (not speaking disparagingly of your beautiful State, and of that part of it, which has so high claims to be the garden of the world.) Macomb is situated about midway between the two great rivers, Mississippi and Illinois, some thirty miles distant from each; and it is contemplated that a plank road will soon be constructed to some point on the Illinois river. At present there is a tri-weekly stage from this place to Beardstown, on the Illinois river. This whole country and the adjoining counties, as is generally known, is land of the first quality, and town and country are rapidly filling up with an industrious, moral, and enterprising community, and a community which seems determined to build up the great cause of education. We have not only their word for this, but their past acts show it. There is already erected a college edifice, of 60 by 40 feet, two stories high, built of brick, with good stone foundation, divided off into suitable rooms for College purposes. The building is now completed or nearly so, and is entirely out of debt—nearly all accomplished by the energy of the inhabitants of this place. And now that there are seventy-five students within its walls, under the care of a sufficient number of faithful and competent instructors, we say, is tangible evidence that this community will sustain an Institution of learning.

I had the privilege of hearing part of the examination, at the close of the last session, as well as listening to some recitations to-day, and am happy to bear testimony to the fidelity and success of the teachers, and the accuracy and promptness of students in those branches which they had studied, as well as the general order and decorum of the school. Parents, who may wish to emigrate to the West, where they may find the most delightful country and climate, and privileges for education and religious instruction, made ready to their hand, to a degree not to be expected in so new a country, will receive a hearty welcome in Macomb or vicinity.

A TRAVELLER'S NOTES.

AUSTIN COLLEGE, TEXAS.

Dr. Baker, in writing from Texas, thus refers to Austin College:

My reception in the Northern and Eastern States was kind and cordial; and my *success* as agent for Austin College, was better than I had anticipated. I had to operate under many peculiar discouragements—had "wind and tide" against me; and yet, I obtained in money, books, maps, globes, and good subscriptions, about FOUR THOUSAND FOUR HUNDRED DOLLARS. Besides this, I had encouragement to believe, that I should receive, in due time, something handsome from certain generous-hearted individuals, who chose rather not to subscribe any definite amount. On reaching home, I found that the Board of Trustees had been acting very efficiently, and yet, very prudently. The MAIN EDIFICE, which is to cost about twelve thousand dollars, has been contracted for; and, I am free to say, our prospects of ultimate and triumphant success are highly encouraging. If I mistake not, we shall, here, in the beautiful and flourishing town of *Huntsville*, have a College which will be a credit to Texas, and an honour to the Presbyterian name; and, all this too, mark, at *no distant period*. Our worthy President, the Rev. Samuel McKinney, is the very man for this enterprise. He is both a gentleman and a scholar; not only so, he is a first-rate disciplinarian; and with all is a man of indomitable energy—the very kind of man we need in this great frontier State. I am happy to find that my communications, (some of which were published in your excellent and widely extended paper), have been read with interest by many of our communion, in several of the blessed old States, and that a goodly number, both of the ministry and laity, are coming to Texas. Now is the time to plant churches, and foster literary institutions in this—destined to be the great Empire State of the South—and right glad am I, that AUSTIN COLLEGE has been chartered, and that it is now, as I trust, winning golden opinions every day! Heaven speed the enterprise, and crown it with great and glorious success!

SCOTCH LIBERALITY.

Henry Miller, Esq., a native of Scotland, and a retired London merchant, has presented the munificent donation of £4000 ($20,000) to the New College of the Free Church, to be kept for ever as a fund for scholarships. There are to be four scholarships, which will be of the yearly value of about £40 ($200) each, and will be held for four years. They are to be decided by a competition which is open to all students attending the New College, without regard to the profession they mean to follow. The money is to be laid out in land; and the management and application of it are vested in the Lord Provost of Edinburgh for the time being, and the Principal and Professors of the New College.

THE DUTY OF SINGING.

Singing is an ordinance of Divine worship, in which we express our joy in God, and gratitude for his mercies. It was practised by the people of God before the giving of the law of Moses, (Exod. xv.;) and afterwards, also, under the Old Testament dispensation, formed an important part of public and private devotion. And hymns, or songs of praise, form a considerable portion of the sacred Scriptures. It was practised by Christ and his Apostles, Matt. xxv. 30.

Under the gospel dispensation it is particularly enjoined, Col. iii. 16; Eph. v. 19.

That eminently great and good Christian minister, President Edwards, said, that, "as it is the command of God that all should sing, so all should make conscience of learning to sing; as it is a thing that cannot be decently performed at all without learning. Those therefore, (where there is no natural inability) who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship."
—*N. Y. Observer.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz. "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*" Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, MARCH, 1851.

I. FUND FOR CANDIDATES.

Presbytery of Albany.	
2d ch Albany 163 90, 3d ch Albany 14 51	178 41
Presbytery of Saratoga.	
Mayfield 1st ch	15 00
Presbytery of Buffalo City.	
3d ch Rochester	41 00
Presbytery of Hudson.	
Bethel ch, Rev. W. J. Blain	3 00
Presbytery of Bedford.	
South Greenburg ch	6 25
Presbytery of New York.	
Duane st ch addl, C Beers 20, Williamsburgh ch 1, Brooklyn 1st ch addl 1	22 00
Presbytery of Long Island.	
West Hampton ch	6 00
Presbytery of Elizabethtown.	
Basking Ridge ch 15, Connecticut Farms ch 8 27	23 27
Presbytery of New Brunswick.	
Dutch Neck ch 8, Nottingham Square ch 10	18 00
Presbytery of Philadelphia.	
2d ch Philadelphia in part 271, W Nassau, Sr. 5—276; 7th ch collection 113 35, Hon G Sharswood 10—123 35; 10th ch addl W Chapin 3, Central ch addl James Field Esq 75, Spring Garden ch addl, W J. McCullough 1	478 35
Presbytery of Baltimore.	
Franklin st ch Baltimore 94 50 addl, F st church Washington 7	101 50
Presbytery of Carlisle.	
St Thomas ch	20 00
Presbytery of Huntingdon.	
Shaver's Creek ch 30 94, E Kishacoquillas ch Mrs E Johnson 5, Mrs Jane Long 5, Cash 12 30, in all 22 30, Perryville ch 35	88 24
Presbytery of Northumberland.	
Buffalo ch	16 50
Presbytery of Clarion.	
Callensburg ch	7 50
Presbytery of Washington.	
Washington ch to con REV J J BROWNSON an hon mem	63 50
Presbytery of Steubenville.	
New Hagerstown ch	5 28
Presbytery of New Lisbon.	
Rehoboth ch 1, Brookfield ch 1, Salem ch 15, Middle Sandy ch 35	52 00
Presbytery of Richland.	
Frederick ch	9 20
Presbytery of Whitewater.	
Sand Creek ch	16 90
Presbytery of Lake.	
Laporte ch	10 00
Presbytery of Kaskaskia.	
Edwardsville ch	2 00
Presbytery of East Hanover.	
Petersburg ch Lad ed soc (thro' Farmers Bank)	130 00
Presbytery of West Hanover.	
Trinity ch 15, South Plains ch a female member (through Farmers Bank) 2	17 00
Presbytery of Orange.	
Louisburg ch (through Farmers Bank)	9 25
Presbytery of Mississippi.	
Natchez ch 485 04, Pine Ridge ch to const REV B H WILLIAMS an hon mem 51	536 04
LEGACIES.	
Legacy of Mrs Mary P Smith per Rev Dr John Stockton to con SAMUEL COWEN an hon mem	50 00
MISCELLANEOUS.	
Two friends 1000, Rev L L Conrad, Murrysville Pa 3 50, Rev H C Read, Westport Ky 1, Owen Sheldon Moscow N Y 1, Capt. C K Stribling, U. S. N. Annapolis Md 44, Dr Geo Fitzgerald (through Farmers Bank Va) 5	1054 50
Total	$2980 69

II. FUND FOR SCHOOLS, &c.

Through the sexton of University Place ch New York, from sundry individuals	120 00

J. B. MITCHELL, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday, May 5th, at two o'clock, P. M. The sessions of the Board will be continued during the meeting of the General Assembly at St. Louis, Missouri.

The Rev. William C. Anderson, D. D., is appointed to preach the annual sermon before the Assembly. The Rev. William A. Scott, D. D., is the alternate preacher.

A sermon will be preached for the Board by the Rev. George Potts, D. D., and a statement of the affairs of the Missions made, on Sabbath evening, May 4th, in the First Presbyterian Church (the Rev. Dr. Phillips'), Fifth Avenue. Service to commence at half-past seven o'clock.

RECENT INTELLIGENCE.

Compiled from letters received at the Mission House, to the 14th of April, 1851.

India Missions.—Letters have come to hand dated at Lodiana, February 7; Amballa, January 30; Saharunpur, February 6; Futtehgurh, February 6; Allahabad, February 7; Calcutta, January 25. We learn by these advices that the Rev. Messrs. Hay and Shaw had reached Allahabad, and the Rev. Messrs. Fullerton and Campbell had arrived at Furrukhabad; they were most cordially welcomed by the brethren of these missions. The Rev. Mr. Orbison had left Allahabad on his way to Lodiana. The Rev. Mr. Wilson and family had reached Calcutta, and expected to embark on the 27th of January. Four persons had been admitted as members of the church at Agra within the preceding two months. At Saharunpur the church-session had received one person to membership, who would be baptized on the next Sabbath. Mr. Campbell speaks of an interesting visit to Pahasu, a village ten miles from Saharunpur. The people "heard the gospel gladly, and gave us ground to build a school-house and a house for a catechist, and promised to assist in the labour of these buildings. The difficulty is to spare a man to reside among them; but we hope to send one shortly. They have renounced idolatry, and wish Christian instruction." At Futtehgurh the missionaries write of their work in encouraging terms. Mr. Seeley says, "I have never had so many calls for the Scriptures as during the last month. Almost daily intelligent Hindus and Musalmáns have been at my bungalow for them. We desire you to pray for us, and ask the churches to pray that God's blessing may rest upon us, and make fruitful the seed sown." The High-school in Furrukhabad had been re-opened after vacation, with a larger attendance than ever. An interesting school has been established in the cantonments at Futtehgurh under the care of the Rev. Gopeenath Nundy. The Lieutenant-Governor of the North-western Presidency, and other gentlemen, had recently visited these schools, and expressed themselves as highly pleased with their condition and prospects. The Governor afterwards sent a handsome donation for their support, saying, in a kind note, "I am rejoiced to see your active exertions in the cause of education, and trust that your labours may meet with abundant reward." The attendance at the annual fair at Allahabad this year was much smaller than usual, to the great discouragement of the Brahmans. The people are spoken of as "becoming more and more convinced of the folly of seeking the forgiveness of sin and the purification of the heart in the way prescribed by these priests."

China Missions.—Letters have been received from Ningpo, January 6; Shanghai, January 17; and Canton, January 28. We do not observe any thing of special interest in the missionary work. There had been an increased amount of preaching in chapels at Canton by missionaries of different societies, and in general the usual departments of labour were steadily carried forward. But as one writes, "It is now the seed time, not the time of gathering in the harvest." All the letters of the brethren express earnest desire that the prayers of the churches should be enlisted on behalf of their work and themselves.

Africa—Corisco Mission.—A letter from the Gaboon, of December 26, speaks of our friends at Corisco as being all well and engaged in their usual work a few days previous to that date.

Choctaw Mission.—We learn with much regret the death, by consumption, of Mrs. Morrison, late Miss Dutcher, on the 4th of February. Her health had suffered severely several months ago, but she seemed to have become much better. Her last illness, which occurred a few weeks after her marriage, was but of a few hours' duration. She was an admirable teacher and a devoted missionary. Called suddenly, she was not unprepared, but has entered into the joy of her Lord. See a notice of her departure, from the pen of the Rev. A. Reid, in another column.

FIRE AT SPENCER ACADEMY.

We find the following notice in the "Choctaw Intelligencer," of March 19th. No other information of this severe loss has yet reached the Mission House.

We are sorry to be compelled to announce the destruction by fire of the entire stables and granaries attached to Spencer Academy, in this district. The fire was discovered at 7 o'clock on Sunday evening, 16th instant, in the lower part of the building, where there was about ten or twelve tons of hay, stored, and everything being dry, the whole building was in an instant enveloped in flames, rendering it impossible to save anything except the horses.

There was about 1200 or 1400 bushels of corn in the granaries, which was all destroyed, together with the hay, tools, harness, &c.

The mill belonging to the school, which was separated from the stables by a road, also took fire, but, through the exertions of the teachers and students, was suppressed without doing any very considerable damage. Loss, between $3500 and $4000.

The fire, we learn, was the work of an incendiary.

The corn which was consumed was all that they had to depend upon for subsistence until their next crop is made, with the exception of about 10 bushels, which was in the mill at the time of the fire.

INDIA: LODIANA MISSION.

ANNUAL REPORT OF THE STATION AT LAHOR.

Appearance of the City.—Situation.—Inhabitants.

The Rev. Messrs. Newton and Forman reached Lahor on the 21st of November, 1849, to occupy that city as a station for missionary labour. Writing on the 30th of last September, Mr. Forman gives the following narrative of their residence, labour, plans and prospects in this new and important sphere of duty.

On approaching the city from the East, the first thing that presents itself to view, is a compact mass of buildings at a distance of about four miles, with here and there a naked and dilapidated tomb or mosque, a little cluster of houses of varied appearance, and a few scattered trees, occupying the intervening space. Besides these, there are prostrate ruins lining the main road most of the way, and stretching away to the left as far as the eye can reach. The city itself, which is said once to have been contained within a circumference of twelve Kos, or about twenty miles, (which however, is probably an exaggeration,) is now confined to one corner of its original site, is surrounded by a strong brick rampart, and is entered by twelve enormous gates.

The streets are generally narrow and crooked; the houses, which are all built of burnt bricks, but display none of the beauties of architecture, are crowded in the most uncomfortable manner. Many of them rise to a great height, being four, five, and even six stories high. With the exception of some parts on the side next the river, where the citadel stands, and where a portion of the troops of the Sikh Government were quartered, Lahor is the most crowded city of which we have any knowledge. The streets, till lately, were intolerably bad, and most of them filthy beyond endurance. They are now undergoing, with respect both to pavement and drainage, as thorough a repair as the case well admits of, which must, of course, add much to the comfort and healthiness of the place. The general shape of the city is that of an oblong parallelogram, the length being something like two miles, and the breadth about half as much. A census taken by a European officer some three years ago, made the population to be only about 75,000, but when it is considered that the natives of India, through fear of taxation or some other evil, are always disposed to conceal a portion of the truth on subjects connected with the numbering of their heads, we need not hesitate to rate the capital of the Panjáb at 100,000 inhabitants, apart from those who reside in the cantonment bazars. As nearly as can be estimated, the population is about half Hindu and half Mohammedan. The number of Sikhs is almost nothing. The language in vogue, as in other Panjáb cities, is Panjábi for the masses, and Urdu, though not pure, for the more polite, and for such as have migrated from Hindustan, (for so the people here call the eastern and southern provinces, as far down as Bengal.) The wall of the city on the northern side is washed by an arm of the river Ráví, the main stream flowing from the north round to the west, at a distance of one or two miles. The cultivated fields lying between these streams, and an immense tract of country beyond, to a distance of several miles, were covered in the course of the recent rains by an overflowing deluge from the channels of the river. But ordinarily the Ráví is a small stream, being navigable only for country boats.

On the southern side of the city and almost adjoining it lie the cantonments, called Anárkalí and a military bazar, which together contain a native population of several thousand. The new cantonments, now in course of erection, which were intended to supercede the old ones, are at a place called Mían Mir, five or six miles from the city in a south-eastern direction, without the range of the ruins above mentioned. The officers of the civil Government now located in Anárkalí are likely to continue there.

Such is the place at which we were appointed to commence missionary operations.

Objects of the Mission made known.—Liberal donations received.—A site for the Mission premises sought for.

As the enterprise was dependent in part on the patronage of the Christian community here, we lost no time in issuing a statement announcing the circumstances under which we had come, setting forth our plan of operations, and soliciting contributions from such as felt an interest in the work. While this document was in circulation, the Governor-General happened to be at the Station, and it being shown to him by the President of the Board of Administration, the whole plan is said to have had his approbation. Many contributed, and some with a liberal hand. The whole amount received and promised, including what was given by a few individuals at other stations, amounts to rupees 4238, [or nearly $2100.]

The next step was to provide ourselves a temporary home, and to look for a suitable site for mission premises. In furtherance of both these objects the most prompt assistance was rendered by different members of the Government. It was through the kindness of one of these that we obtained the temporary use, at a nominal rent, of one of the most comfortable houses in the city. Another, in reply to a note addressed him on the subject of a building site in the suburbs, not only promised to do every thing in his power in procuring for us the site required, but remarked that he thought it his duty, as a *Magistrate*, to aid in whatever had a tendency to promote the cause of Christian morality;—lan-

guage the more cheering, because so different from the tone too often held by men, who, from their official station, are afraid to show that they consider Christianity in any respect preferable to Hinduism.

To find an eligible spot, however, proved to be far more difficult than was anticipated. All the ground near the city except what was already occupied, or that which constituted the debris of the old town, is obviously too little elevated above the level of the river to make buildings erected on it either safe from the encroachments of high water, or desirable in point of salubrity. On the whole, therefore, it seemed advisable to wait till the troops should be removed from Anárkalí to the new cantonments, and then take the opportunity of purchasing one of their abandoned quarters. This is our present hope. It is a hope, however, which may have to be deferred another whole year; and if so, it will involve the necessity of our spending another hot season in this crowded, and for several months, burning city, to our great discomfort, certainly, if not to the detriment of our health.

English School opened.—Statistics of Scholars.—Vernacular department.

In accordance with the plan published after our arrival, an English school was commenced in our own house in the city on the 19th day of December. It began with three pupils—all Hindú Kashmírís, two of them having formerly been in the Mission school at Lodiana. The number gradually increased till it became necessary to find more capacious apartments. Happily the Soldier's Chapel, built by a pious gentleman at his own expense, had been placed at our disposal, and this being then well adapted to our purpose, the school was removed to it. This was in the month of February. There has ever since been a steady growth in the number of students: and now at the close of the year, we are able to count, in actual attendance, not less than 80. Of these, 55 are Hindus, 22 Musalmáns, and 3 Sikhs. Most of them are inhabitants of Lahor, though some have come from abroad, on purpose to be educated. Of the 80 above mentioned, 38 are Panjábís, 3 Káshmírís, 7 Bengalís, 28 Hindustanís, 3 Afgáns, and one a Belochí. The youngest pupil is six years old, and the eldest about forty. The average age is thirteen and a-half. The school is at present divided into six classes. A number of the more advanced pupils had some knowledge of English when they entered. The second class, consisting of a dozen boys, is studying Grammar; the first, having eight members, adds Arithmetic to Grammar; while both, in common with the classes below them, make translation their principal business.

It was announced to the public that a vernacular as well as an English school was to constitute a branch of our operations. Further reflection has convinced us that a better plan will be to have a vernacular department in the English school, so as to have the whole under our constant superintendance, with as little expenditure of missionary time as possible. Hitherto the Persian has had such a place in the education of the natives, that it may not be expedient altogether to disregard it in any course of instruction we may adopt: but Urdú being the language which the Government now requires to be used in the courts of justice, this without doubt is destined to occupy a much more prominent place in the desires and aims of the people than Persian. On this account, as well as for other reasons, we shall think it our duty to encourage among our pupils the study of it rather than of the other languages current. It is therefore our intention, as soon as possible to engage a teacher of Urdú, with the view of carrying out this part of our scheme. The only reason why this has not already been done, is that the school-house on which we have had to depend, is not constructed in such a way as to afford accommodation to any additional classes. In the mean time, three of the English classes have begun to read Urdú in the Roman character, in order, among other reasons, to be able the more easily to use the only Dictionaries which are available.

Manner of Conducting the School.

The hours of study, as in other schools, in this part of India have varied with the seasons. The school is conducted in the strictest sense on Christian principles, agreeably to the prospectus put forth, when we came to the station. Pains have been taken to procure class-books, which not only recognize the divine authority of the Christian religion, but which studiously inculcate its doctrines, as truths which it behoves all men to be acquainted with. Besides these, one of the daily studies of the higher classes is the New Testament. Part of them read it English, and part in Roman Urdú. The portions on which they have been chiefly occupied are the first nine chapters of Matthew, and the first chapter of Mark. From the first the school was opened with prayer; and though the pupils have been distinctly told, that they are not required to be present at this exercise, we are not aware that a single individual has ever designedly absented himself from it—a thing which any one who was disposed to shun our worship, might easily do without prejudice to his credit as a regular attendant, since the roll is never called till the prayer is over. This is a fact to which we advert with the more interest, because it contributes to dispel the illusion which still possesses the minds of many in regard to the feeling with which the natives view our religion and our schemes of education. Whatever may be thought of the need there is elsewhere of the establishment of Government schools, from which the principle of neutrality excludes Christianity in order to meet the prejudices of Hindus and Mohammedans, it can hardly be pretended in the face of the foregoing facts, that such a necessity exists at Lahor.

We both take part in the work of instruction, but the superintendence is in the hands of Mr. Forman. A young Bengálí, named Sámá Charan, has been engaged as an assistant teacher. He was educated principally in the Scottish Free Church Institution in Calcutta. He is a Hindú by profession, but a man of liberal views.

Before leaving this subject it should be mentioned that early in the year, an application was made to Government for the grant of a lot in the city, at present occupied by dilapidated buildings, with the view of erecting on it a house sufficiently large to accomodate the school in both the English and vernacular departments, and so situated in reference to the native population as to be convenient to a majority of the pupils. As the application went up with a recommendation from the local authorities, strong hopes were entertained of its being given to us at once. But the answer just received from the Secretary to Government informs us that the subject has been referred to the Court of Directors. . . .

Preaching in the streets and distribution of books.—A church needed.—Preaching in English and Urdu.

For some time after our arrival at Lahor, the country was thought by many to be still in an unsettled state, and new insurrections were looked for. We were therefore advised by the highest civil authorities to desist, for the present, from what is called street preaching, lest evil-minded persons should make it an occasion, on religious grounds, of exciting opposition to the Government. As the members of the Government were perhaps without exception friendly to our general object, we could not suppose that in this advice there was the most remote design to thwart us in our work; and therefore, whatever might be our own opinion about the danger to be apprehended from Bazar preaching, we deemed it our duty to comply with their advice. This we did the more cheerfully, because we hoped at an early date to get a chapel opened somewhere in the city, where we might preach regularly on our premises, and within doors—a plan in itself much to be preferred to the other, and one to which none of our friends made the least objection. This hope, however, has not to this day been realized; and as it did not well comport with our views of duty to keep our mouths closed so long, especially when the country was confessedly growing more and more quiet, and the term for which we were advised to be reserved, was left to our own discretion, we ventured about the middle of May, to speak and distribute books in the more private parts of the city to such as chose to consort with us. More recently we have stood in the broadest ways and before the gates, and addressed ourselves to the multitudes, who assembled about us there. The demeanour of our hearers has in general been calm and highly respectful, and in no place have we felt that we could labour with greater hope. The number of books distributed to eager applicants has been very considerable, but no account of them has been kept.

Should our application for a lot in the city meet with a favourable response, one of our first objects will be to erect a chapel on an eligible corner of it, and thenceforth make it a principal place of preaching and book distribution. Soon after our arrival it was intimated that we were expected to preach in English in the Soldier's Chapel already mentioned, and accordingly we have held a service there on the evening of every Sabbath since the 25th of November last. The congregation has consisted of soldiers, office-writers, and others, with their families. The number of hearers has seldom or never risen so high as forty. To the services of the Sabbath, a Missionary evening lecture has recently been added. In the early part of the year a farther effort was made to benefit the European soldiers, by preaching once a week in one of the hospitals. This was done at the suggestion of the Surgeon, and with the consent of the Chaplain, who, on account of his numerous duties, was able to give no attention to this part of his charge.

Preaching in Urdú to a few native Christians, so called, has been a part of the duty of every Sabbath, the service being held at our own house. On these occasions a few of the heathen about us have likewise attended, and some of them not without an apparent interest. One indeed has declared his wish to be a Christian, but evidence of a heartfelt conviction is wanting.

Lahor Subscription School.—Poor Relief Fund.—General view of Lahor, and the Panjab as a field for Missions.

Two other things may be mentioned incidently as having a bearing on the missionary work, though not under the control of the Mission. The first is a school for the benefit chiefly, not exclusively, of the Christian community, both European and East Indian, which has been established at the station, under the name of the Lahor Subscription School. Mr. Forman, having been appointed Secretary of the Managing Committee, is ex-officio the principal manager of the school. The duties of this office call for no more of his time than he seems fully justified in giving, by the amount of good which it may be hoped will result from the operation of such an institution.

The other is a Station Poor Relief Fund, managed under a Committee, by Mr. Newton. The monthly receipts are about 400 rupees. This furnishes a support wholly or in part for something like two hundred people. Of these the number of in-door paupers at present is between thirty and forty. The rest preferring to live in their own houses, receive a monthly allowance, and are required to wear an inseparable badge to prevent them from imposing upon the public by vagrant begging. A further sum of 200 rupees a month is placed at Mr. Newton's disposal for a similar purpose, being a contribution of the young Mahárájá. This supports above a hundred more objects of charity, who, like most of the former, live in their own houses. Latterly these poor people have been invited to come every Sabbath to hear the Scriptures read, and a considerable number have begun to attend. This is a sphere of usefulness which is not to be despised. Not only are the hungry fed, but the poor, as in the days of the Saviour, have the gospel preached to them.

So far as our judgment could be influenced by the experience of the last year, it has been in favour of the policy which added Lahor to the stations of the Board. The field is obviously a good one, nor does the occupation of it seem to have been premature. And we are persuaded that new positions ought to be taken up in this part of the country just as soon as missionaries, and the means necessary for their support, can be obtained. The most eligible post after Lahor is Amritsar. Indeed, the latter is, in some respects, the more desirable station of the two. The English Church Missionary Society contemplate the early establishment of a Mission somewhere in the Panjáb, but at what point they will commence operations is not yet known. The field however is so large, and the harvest so great, that all the labourers who are likely to be sent out, either from America or from England, for years to come will not be sufficient.

INDIA: FURRUKHABAD MISSION.

ENCOURAGING SIGNS OF THE TIMES.

I have been nearly twelve years in Hindustán. What are twelve years? A large item indeed in the estimate of human life, but very little in the history of the world as it has been, and probably as it is to be. God counts time by an arithmetic different from ours. The wheel of providence rolls round with great revolutions, and slowly evolves the purposes of grace. A day with the Lord is as a thousand years, and a thousand years as a day. Man looks on with a degree of impatience, and cries out, "O Lord, how long?" but God knows best.

To any one deeply considering the condition of Hindustán, the influences which are at work, and the progress which is every year being made, it must be evident that Christianity is in the process of making conquests over the hearts of men, and that it will finally triumph and prevail. The work seems to be slow, and no doubt if it were done with more

faith, wisdom, and zeal in the instruments, it would go on much more rapidly; but any one may see that it *is* going on, and that there is every prospect of an accelerated increase from year to year.

We do not, as yet, see a very large accession to the Church. Few come out and join us. The work is still, and probably will be for some time, mainly preparatory. In this point of view it is discouraging, and we ought to labour and pray that God would grant us more souls for our hire. But let it be distinctly understood, that in the work of missions, apparent increase is not the measure of success; and let us not be discouraged if we do not see multitudes coming to us.

I have been led into these reflections by looking at the Reports for this year of some of the missions in this country. It is the custom of most of the missions here, to publish reports every year for the satisfaction of friends in India who contribute to the cause. Looking at these, we see from year to year the varying shades of light and darkness in which the subject presents itself to the minds of the missionaries. Of course there is great variety in their opinions, according to the fields which they occupy, and the aspect in which they view the subject; but it strikes my mind strongly, that this year there is a more hopeful tone in the reports, and so far as I am acquainted with the feelings of the missionary body, I am sure that they are more encouraged than formerly. This I do not suppose is a universal feeling, but I think I can safely say that it is true of the main body; and I am sure that it is so of myself. Two or three years ago I felt discouraged. Everything looked dark and unpromising. I do not feel so now. A new light has broken in upon my soul, faint, indeed, yet cheering; and I could wish to impart my feelings to all the disappointed and discouraged in America. But let me say again, that if you are looking for large accessions to the churches, you are taking a wrong view of the subject, and you will be disappointed. We are not yet able to report thousands of converts. We are sorry for it, but the hearts of men are in the hands of the Lord. And yet even in *this* light, the success is not to be despised. The nucleus of Christianity which has been formed at Futtehgurh, for instance, where there is a church of between sixty and seventy native communicants, numbering, with the children, (who are not yet communicants, but who are, on Presbyterian principles, members of the Church,) not less than one hundred and fifty, is surely a matter for some encouragement. These, settled permanently, and receiving regular instruction in the doctrines and duties of Christianity, will undoubtedly exert a powerful and increasing influence upon the mass of heathenism around, and our Christian village will be as "a city set upon a hill which cannot be hid."

But I look more to the silent and less observable influence which is gradually spreading like leaven through the mass of native society. Who can doubt that such an influence is at work? The tracts and Bibles that have been distributed, and the preaching of the gospel in the villages and towns and by the way-side have not been without effect. In many cases superstitions have been broken down, prejudices have been removed, and a ray of light has beamed upon the darkened understanding and heart. This influence is now beginning to show itself. Almost everywhere we meet with people who will tell us, "Yes: your religion is true, and we know that it will prevail. We are not Christians ourselves, but our children will be." I am fully convinced that this idea is prevailing more and more, and this of itself is a part of the victory, for, if they look upon it first as possible, and then as certain to happen, they will not be very far from the actual accomplishment of it.

The reports before me give a number of such cases. One man, a leader of a sect, with his disciples around him, came up to the missionary, and said, "I have been hearing the gospel preached for four years, and I am now convinced that Ram's incarnation is a made up story, that the idols and gods are nothing, that Jesus Christ is the only true incarnation, and that through him alone salvation is to be obtained." Many of the bystanders called him mad; but others, and that not a few, both of his followers and of the people, assented to the truth of what he said. On another occasion, a man said before a crowd of people, "I confess that Jesus Christ is the true incarnation, and that through him alone salvation is to be obtained. On him I place all my dependence, though I cannot yet come out openly for fear of the Hindus. But if once a great many embrace Christianity, then there will be no difficulty, and I am convinced that in a short time this will be the case." Another man came up while the missionary was preaching in the bazár, and requested permission to speak a few words. He then said, "Oh brethren, believe me, the nine avatárs are not divine incarnations. If they were, those who believe in them, and call on their names, would have become free from the power and pollution of their sins. If there were any power in the idols, or in the Ganges, or in pilgrimages, then not one of the Hindus would remain a sinner, and our land would never have fallen into the power of the English. The real avatár is Jesus Christ, and in him is that divine power which makes the believer holy and fit for heaven." He was here interrupted by one of the people, who gave him a slap on the face, and in the confusion which ensued he disappeared, and has never since made himself known. I could mention many other cases similar to these. Not long ago I was conversing with an intelligent Musalmán, and lamenting before him that so few of them had embraced the gospel, and that it had produced so little apparent effect. He replied, "The effect is not visible, but I know it. When you missionaries first came to Futtehgurh, we wondered what kind of people you were, and we were afraid of you. We had heard of the New Testament, but we did not know anything about it. Now we have it. Every man who can read, has read something of it. We see that it is a good book, and that you are good people. It is a good religion, and if you go on in this way, I have no doubt that it will in time prevail."

These are "encouraging signs of the times." We have every reason to believe that the work is going on, and let every Christian pray, "O Lord, hasten it, —but in thine own appointed time."

And let every man do his duty.

J. L. Scott.

Agra, Feb. 8th, 1851.

IOWA AND SAC MISSION.

COMMUNICATION FROM THE REV. S. M. IRVIN.

Two Blind Men.

"How many miles, whiskey?" was the inquiry of the first Ioway Indian the writer ever saw. It was on our first visit to the Ioway village in 1837. When within about six miles of the Ioway village we were met by a company of five of the natives, three men and two women. The party halted, and while one reclined on the grass and another rested on his spear, the oldest man, throwing his blanket from his shoulder, and extending his long naked arm and finger in the direction we had come, said, "How many miles, whiskey?" This was his best and about all his English, for we asked him many questions, but he seemed to understand them all as having some relation to whiskey only.

This old man appeared to be about sixty years old at that time, but he still lives, though entirely blind. He with another blind man visited the mission a few days ago, and the sight was interesting and instructive. They had obtained the services of a little girl, with good eyes, of about eight years old, who, with a weed or stick about two feet long led the old whiskey-man. He is now full half bent and exceedingly lame, able only to walk with the help of a staff, which must be set every time the lame foot is lifted. The other old man, equally blind but not so lame, followed by keeping his long staff against the loose blanket of the one before him. Should he fall behind and loose the touch of the blanket, he would mend his pace and swing his stick from side to side until he found the object of his guide. We had not before so literally seen the "blind lead the blind," and there was evidently danger of both falling into the ditch. To feel the loose blanket of an old blind Indian with a long stick is a simple thing, but here it was the anchor of this man's hope. By it he hoped to reach the mission, and did so. The Christian's hope is within the vail, and if he gets behind, he should mend his step, and refer to the word of God as his guide.

By their little guide they were brought to the kitchen, where, seated by a comfortable fire, they made alternately about the following statement: "My son, we have come. It is with great difficulty we reached this. We have no eyes. We have no wives. We have no houses of our own, but are like dogs driven and led from house to house. We have none to get wood for us and keep good fires. Our breasts are purple and spotted sitting over a little fire. We have no meat. We are very cold and hungry. Pity us. We want clothes and food; pity us. Look at us, our blankets are tattered: our bodies thin of flesh; pity us—pity us. We will soon die, pity us." Being objects of charity we could not send them away empty.

We have several times through the winter visited the abode of these men. It is made simply of rods and flags. Eight or ten withe-like rods as large as ox-gads set in an oblong circle of about eight by six feet, with one end in the ground and the tops drawn together. Over these are thrown a few frail mats made of flags from the swamps. This is the habitation. A little fire is put in the centre, and each one, with an old buffalo skin for bed, a pillow of deer's hair, and two old blankets for cover, occupies an end. Here they sit and lie from day to day, depending for food on the cold charities of an Indian family, who live a short distance off. Excepting what they get from the Mission, their best supply of food for the winter is not more than a bowl full of boiled corn or pumpkins each day. And though it is winter, some days they get a little fire, and some days none at all. It may be that, like Barzillai, they cannot taste what they eat, or what they drink,—their senses being so impaired with age, but even this renders their situation more dreary. Not a spoonful of warm coffee, not a mouthful of wheat bread, nor scarcely a bite of animal food, all so necessary to the comfort of old people, do they possess. Nor are these old men alone in this state—hundreds and thousands of old people among the Indians are as badly off. Their minds too are perhaps more destitute and miserable than the body. This old whiskey-man, as we have called him, is one of the proudest Pharisees to be found. His name is "Washatratanna," or "great-man." He boasts of his name, and claims it by right. He feels that he is one of the greatest men, intellectually and mythologically in the world. He seems to think that his nation and the world are under obligations to his wisdom. He thinks he has no sin to be pardoned. He is much more ready to believe he could expiate the sins of others, than that he has any of his own to be atoned for.

Should this fall under the eye of any who have been blessed with the good things of this life, and a good hope for the life to come, let them reflect seriously over these inquiries. Why were you made to differ from these old men? What agency had you in appointing the place of your birth, and the advantages attending your early education? Why were you born an heir to wealth, intelligence and Christianity, and not to the lot of these sufferers? Vain philosophy may seek for a polished answer, but the humble Christian will thankfully say, "Even so, Father, for so it seemed good in thy sight."

OBITUARY.

A BRIEF SKETCH OF THE LIFE AND CHARACTER OF MIRIAM, A MEMBER OF THE CHURCH AT LODIANA, BY THE REV. JOHN NEWTON.

Died at Lahor, May 29th, 1850, Miriam, wife of Haldhar. This poor woman was by birth a Cashmerian, and, like others of her race, of a light complexion. Her features were good, and her dark eye expressive of intelligence. Her height was about that of the average of women. At one time she became quite fleshy; but soon after losing her health, she was reduced in flesh; and for years previous to her death, she was comparatively thin and feeble.

At an early age, she was either sold by her parents, as multitudes of young girls are in Cashmere (or Kashmír) and the Hill States, or kidnapped by some monster of a man, and devoted to the most base and cruel kind of slavery. With this view, she was conveyed to Lodiana; but by the good providence of God, her case came under the cognisance of the British magistrate, who, according to British law, at once set her at liberty. But merely to liberate a slave is not always enough. She was helpless, without a home, and without a protector; and the kind-hearted magistrate sought for her an asylum in our Mission. The girl was then some sixteen years of age; and being a Mohammedan, she little relished the idea of living in a Christian family, and among a strange people. The Mohammedans of India, as well as the Hindús, consider themselves defiled by eating food which has been cooked or touched by one of an inferior caste; and such the Christian is esteemed to be, by both Mohammedans and Hindús. Kalo, therefore, (for that was her original name,) refused to eat the food that was offered her; and at the same time she declined cooking for herself, on the ground that she

had not been accustomed to such work. The case seemed to be one of little promise. We almost regretted that we had consented to take charge of any one at so advanced an age; as the obstacles to be contended with, arising from early habits and religious prejudice, were likely to prove insurmountable. But we judged too hastily. Hunger soon taught our young lady the art of cooking; and indolence, before long, made her content to receive food which had been prepared in the kitchen of the Christians. The Rubicon was now passed, and there was no more difficulty on the score of caste.

The process of education was entered upon, and the art of reading was soon acquired. The moral training, however, was not so easy. Kalo had a temper which made her a troublesome pupil. Divine truth, instilled into her mind, produced no immediate effect. Yet the Lord was preparing the way for a work of his Spirit. After about three years she began to manifest a deep concern for her soul. Her conviction of sin seemed much stronger than is often witnessed in the case of converts in India. But before long she rejoiced in hope through a crucified Saviour. Christ was now her song and her delight. She exhorted the other girls in the Orphan School, and prayed with them daily. Many a time have I heard her, in the girls' apartment, which was not far from my study, pouring out her heart, apparently with great earnestness, in supplication for herself and for the girls who were kneeling around her.

At length she was baptized in the presence of a congregation of Christians and heathen—many of the latter being her kinsmen according to the flesh. At her own request her name was now changed to Miriam. She was subsequently married to a native Christian named Haldhar, who was originally a Bengálí Hindú. Some time after the birth of her first child, she became so ill that her life was despaired of. She now exhibited a state of mind which it was delightful to contemplate. She was supposed to be dying; and Mrs. Newton and myself were called up in the night to see her. She spoke in the most glowing manner of her hope in Christ, and her readiness to depart. While we were standing near her bed, she commenced praying with an audible voice; and prayed fervently, yet deliberately, not only for herself, but for her husband, for her child, and for the church. She also sent messages to certain friends, and particularly to a suspended member of the church, all intended for their spiritual improvement. Eternal things then seemed very near. But contrary to our expectations, the Lord spared her life, and she continued to live about seven years. During most of this time she was an invalid, though not a constant sufferer. I wish I could say that her growth in grace was in proportion to her affliction. That she grew in knowledge cannot be doubted; and her Christian character was certainly fairer than that of some others; yet it cannot be concealed, that she had her faults; not indeed faults which called for the censure of the church, yet such as the pastor was obliged sometimes to direct her special attention to—particularly a want of economy in the management of her domestic affairs, and a disposition to judge and speak harshly of the faults of her fellow Christians. She was also too lax in the government of her children. Yet to her praise it must be said, that the pastoral admonitions that were given her on these subjects, so far as my knowledge of the case extends, were always received with a proper spirit.

Her husband came to Lahor to seek employment about the time our Mission was established here; and she soon followed him with the children—well pleased, I have no doubt, (as Haldhar often said, though she herself said but little), to be still near the missionaries to whom she had for years looked up with a filial feeling. In the early part of the month, her health began to decline rapidly, and by the doctor's advice, she was taken out of the city for a change. By a good providence, one of the Sikh chiefs allowed the family the use of a house in one of the most delightful gardens near Lahor. She lingered but a little while, and then gave up the ghost. I saw her as often as I could after she left the city, and she was three times visited by Mrs. Newton. She saw the approach of death, and calmly expressed her confidence in Christ; but there was none of that fervor which she had before exhibited. Her views were clear, and she believed herself to be accepted in the Beloved; but we looked in vain for that joy in the prospect of being soon with the Saviour, which one desires to see in a dying Christian. Still I trust her spirit is among the redeemed, and that her joy is now full. If she left not the world in a triumphal car, the reason of it may possibly be found in the fact, that her race was not so swift a one as it might have been; that she continued not to improve in faith and godliness as might have been expected from the grace first vouchsafed to her. Yet if the case be thus, may not many of us who survive be warned to throw aside every weight, and to quicken our steps in the heavenly course? The body of Miriam rests in the European burying-ground, with no monument to mark its place: but the Saviour knows his own.

—

A BRIEF ACCOUNT OF CHARLES BARNETT, A MEMBER OF THE CHURCH AT KOWETAH, CREEK NATION, BY THE REV. J. ROSS RAMSAY.

Died of consumption, on Friday, February 4th, 1851, Charles Barnett, a pupil of the Kowetah Mission school, aged nearly twenty years.

[This young man was for several years connected with the Kowetah station, first as a scholar, and after his health declined, as a neighbour. He was remarkable for his strict regard for truth, and his general excellence of moral character, while his amiable disposition won the love of his companions. Possessed of more than ordinary talent, and always diligent in his studies, his progress in knowledge was very satisfactory to his teachers. But it was as a Christian they regarded him with the deepest interest. Mr. Ramsay continues:]

About a year before his death, he was much concerned for his soul, and one evening called me to his bedside (for he had been sick) and desired to talk with me. He had been reading that excellent book, Doddridge's Rise and Progress of Religion in the Soul, and was very forcibly struck with the manner in which that author describes the long-suffering and striving of the Holy Spirit with impenitent sinners; speaking of the miserable state of the ungodly, where he asks the question, If there can be anything more dreadful to the sinner than immediate death and immediate damnation? and then replies, Yes, there may be one thing more dreadful than this: it is that the Spirit of God, who has been so long striving with the heart of a sinner, and been all along resisted, may at last determine to take his everlasting flight, and leave the wretch a miserable object of everlasting despair. Charles said all this was very applicable to himself, for he had often resisted the Spirit when he was waiting to be gracious. But he still felt there was hope, though he was afraid that if he resisted another time, that that holy Messenger might take his everlasting flight. He wished my advice what to do; I directed him to yield himself immediately to the call and invitation of the Holy Spirit, to lose no time in giving himself up to Jesus, and thus to seek in earnest the salvation of his soul. He said he would try, and I think that God enabled him, by his grace, to try effectually. He was in earnest, praying night and day, until it pleased God to visit him and grant him an answer of peace. He told me a few days afterwards, that he thought God had heard and answered his prayers. He had given himself away to Christ, and now depended entirely on him for salvation. Some time after he was baptized at his own request, and continued to live a consistent and growing member of the church until his death.

[He was an humble Christian; and though he could not but be aware of the high esteem cherished for him by his friends, he was not thereby filled with conceit, but was modest and retiring in his deportment. On one occasion he was affected to tears by the expressed opinion of a friend, that he was about to pass from the earth to a higher service for God. He replied that his friends thought too highly of him; he did not deserve such respect.

It was his fixed and strong desire to preach the gospel to his own nation; but this was not the will of the Lord. Disease overtook him, and confined him for a long period to the chamber of suffering. He was patient under affliction, though he greatly regretted that he could not go to the house of God on the Sabbath.] To the last, he made the reading of the Bible a part of each day's business, and found great comfort and profit from it. He was rejoiced when any Christian friend would go and read portions of the Scripture to him. When in health he was fond of singing hymns and psalms, but disease hushed his voice, and he would say that he wished "again to hear some of the sweet songs which we used to sing together."

When conversing with him in regard to the near approach of death, he said that he was not afraid to die; for he knew that if he belonged to Jesus Christ, death could not hurt him. Although he said he had not assurance, yet he had a comfortable hope that he was going to be with Jesus. He said that his whole dependence for salvation was on Jesus Christ, and it was the love which he felt that Christ had to his soul, that gave him peace. I saw him the day on which he died—read, talked, sung and prayed with him, and he took great delight in it. One of his last requests was, that his school-mates might become Christians. He had his reason to the last, and just before he died, a few moments, he said, "I am ready," calmly folded his arms and sweetly breathed out his life, falling asleep in Jesus. Thus died a pupil of this mission school, in the blessed hope of the gospel; no doubt called away to a higher sphere of action in his Master's service.

—

OBITUARY NOTICE OF MRS. SUSAN MORRISON, BY THE REV. A. REID, SUPERINTENDENT OF SPENCER ACADEMY, CHOCTAW NATION.

Died at the house of the Rev. Cyrus Kingsbury, on Tuesday night, February 4, 1851, Mrs. Susan Dutcher, wife of Samuel Morrison of Spencer Academy.

It is with deep sorrow we record the death of our beloved sister and faithful fellow-labourer in the work of the Lord. She was an intelligent, humble, and devoted Christian; a laborious and successful teacher, and one eminently fitted for the training of youth. Her death we regard as a calamity of no ordinary character. . . .

This very sudden and unexpected event affords a striking illustration of the words of our blessed Lord: "In an hour when ye think not, the Son of Man cometh." Part of the day on which she died, she spent in the school-room. Early in the afternoon she and her husband left Spencer for Doaksville, partly for the purpose of obtaining medical advice, and partly for the sake of the benefit which she confidently hoped to derive from the ride. When about half-way to Doaksville, her pony became somewhat unmanageable. From the excitement and alarm occasioned by this circumstance, she suffered for a little while very much. For a short time she experienced great difficulty in breathing. In the course of half an hour she became much better, and started again for Doaksville. Before proceeding far, she began to suffer from coughing, and soon again from the difficulty of breathing. Anxious if possible to reach either Pine Ridge or Doaksville, notwithstanding she was so ill, she urged her husband to ride on as fast as he could.

Meanwhile her sufferings continued to increase, until when within two miles of Pine Ridge, they became so intense and intolerable that she could ride no farther. Having left her pony, she was seated on the ground by the road side. The night was cold and dark. In this distressing situation she remained seated on the ground supported by her husband, (for she was not able to lie down on account of the extreme pain it caused her to do so), from six o'clock in the evening until nine. Three long hours of anguish to the surviving husband and of agony to the dying wife! Between nine and ten o'clock she was conveyed by kind friends to the house of the Rev. Cyrus Kingsbury, Pine Ridge. In about ten minutes after she was carried into the house, she was released from her sufferings, and, as we confidently believe, fell asleep in Jesus. On the following day her remains were conveyed from Pine Ridge to Spencer, and on Thursday the 6th inst., they were followed by weeping friends to the burial ground of the Academy, and laid by the side of those of her dearly beloved friend, the late Mrs. Ramsey, and there, to rest until the morning of the resurrection,

"Securely shall their ashes lie
Waiting the summons from on high."

A few months since had our dear sister been called away from us we would not have been altogether unprepared for her departure. But the Lord's ways are not as our ways. Infinitely wiser and better than our ways are the ways of the Lord. It pleased the Lord to raise her up from a bed of sickness, and from what we feared was the bed of death. In his kind providence he permitted her to resume her delightful labours, with bright prospects of greatly augmented usefulness. Though a frequent sufferer from the disease which so unexpectedly terminated her life, she continued at her work with but little interruption until the Lord, whom she loved and revered, called her to receive her reward.

Though we sorrow deeply for the departed, we do not sorrow as others who have no hope. We hear a voice from heaven saying, "Write, Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labours; and their works do follow them."

MISCELLANY.

EPISCOPAL CHURCH AT SHANGHAI, CHINA.

The new church at Shanghai, we find graphically described by the Rev. Mr. Syle, in the "Spirit of Missions." This edifice was erected, we have understood, at a cost of about $5000, the liberal gift of a gentleman in Boston. His example is worthy of consideration by those who have been entrusted with many talents of their Lord's money. There are some, we may believe, in our own communion who could easily, if their hearts were turned to this object, rear a temple for the worship of God at Lahor, or Furrukhabad, or Shanghai, or some other station,—a church which should be a memorial of their love to Christ, and which the true God would honour with his presence.

Let me now endeavour to give you some idea of the building itself, and of the situation in which it stands, so that you may, if possible, get some impression of the great good that has been accomplished by the building of this church, both in the way of a testimony that we put great honour upon the worship of our God, and that we intend to take possession of the land in His name; and also in having given us a suitable place wherein large congregations can be gathered together to hear the message of salvation, and to be taught how they should behave themselves in the house which is to be called a "house of prayer for all nations."

At the risk of seeming somewhat tedious, I will attempt to make you acquainted with that portion of the city, through which we most frequently pass in making our way to the church, in order that you may better appreciate the feelings which the sight of it seldom fails to awaken in the hearts whose "toils and cares have been given" to its erection.

The ferry-boats which ply from the village near our school-house across to the city, land us at the stone quay in front of the Queen of Heaven's Temple; from which place, a few minutes' walk, through dirty, narrow, busy streets, brings one to the South East Gate—the Fish and Water Gate of the city of Shanghai. The gateway is so low that sedan-bearers are obliged to crouch as they pass under the heavy arch of masonry. Here it is often necessary to fight one's way through the crowd of water-carriers, burden-bearers, hucksters and passers-through of all ranks. Once escaped from the press, and left at liberty to choose one of three ways that open before one—right, and left, and straight on—a visitor would be almost sure to take the street before him, because of the more animated appearance of the shops that stretch along on either side, so as to make the line of street look more like the avenue of a bazár than the thoroughfare of a busy, maritime city; after a while, you pass a Mandarin's dwelling and office—all open courts and side-apartments, straggling and dilapidated; then into the narrow busy street again for a little distance, and then a turn to the left takes you through the place where furs and china-ware are sold; to the right again, and you pass another and much larger Mandarin's residence—this is the head-quarters of the district magistrate, sometimes called the 'Mayor of Shanghai.' Straight on yet a little farther, and then, turning to the left, *i. e.* to the southward, the line of the main street is covered by an elevation of very peculiar appearance. On a nearer approach, this is discovered to be a bridge, over which a heavy shed-roof is thrown, supported on the one side by the walls of a little "joss-house," and on the other, by a stage used for musical or dramatic exhibitions intended for the hideous little idols' amusement; for such is the professed object of all public stage-playing here.

To stand upon this bridge, which you cannot do without being so near to the huge chafing-dish where incense or fragrant wood is burnt that your face is scorched by the heat, to look up to the stage where the grimaces of a most unnatural stage-playing, or the squealings and clangor of a most detestable music are going on almost incessantly, certainly for four days out of seven; to see the constant stream of votaries, coming with cash and incense, candles and tinsel-money, bowing, kneeling, casting lots which are to answer questions concerning the recovery of the sick, the welfare of the absent, the success of speculations, or the event of lawsuits; to stand and witness all this, and to realize how the incense and candle makers in the neighbouring streets depend on this shrine in their business, and the apothecaries' shops are all waiting to make up the prescriptions drawn by chance from this demon-lottery, and the actors and musicians calculate upon frequent engagements at this favourite resort for rich and poor—thus making the interests of many trades to be concerned in the maintenance of a worship which offers at the same time a promise of relief to the sick in body and the anxious in mind; all this put together, works up in the mind of a Christian observer such a feeling of horror at what he sees, and of hopelessness as to what he may look forward to, that he is almost sure to turn away and go down the southern slope of the bridge, saying to himself, over and over again, "Where Satan's seat is, where Satan's seat is!"

After thus proceeding a few steps, if he should raise his eyes, he would notice a low brick wall, built more neatly than any other to be seen in the neighbourhood, for the houses hereabout are all of the poorer sort. Another glance, and what does he see? Some thirty feet back from this low wall, and there stands a church—a Christian church! Its solid walls and pointed windows, and tapering pinnacles; its buttresses and parapet; its windows, with their diamond-shaped panes, and doorways with their receding mouldings—all combine to pour in upon his mind that flood of associations, the force of which is made overwhelming by reason of the strong contrast which the building exhibits when compared with every surrounding object. There it stands, in the very middle of this heathen city, at once a monument to the honour of the True God, and a place wherein to hear His Gospel preached.

The interior is easily described. A moderate-sized chancel, at the south end, gives distinctiveness to the whole building, and its large window affords light and air in abundance—both matters of much importance in a climate where winter days are lowering, and the summers intensely hot. On either side of the chancel are doors, both above and below—of those below, one leads into the vestry where the minister can spend his quiet hours of prayer and preparation; and the other, into a tract depository and reception-room for inquirers and catechists with whom personal interviews must very frequently be held. Full-sized galleries extend round the three sides—east, north, and west; and here is the place allotted to females, old and young, who attend in good numbers. Simple, substantial benches are arranged throughout the church, affording room for kneeling when the time shall come that the poor ignorant idolaters shall have learned to worship Him "to whom every knee shall bow." The pulpit, with a reading desk below and in front, stands in the middle of the space before the chancel, and from it the preacher's eye and voice can reach without difficulty the remotest of his auditors. The ceiling, which is in Chinese style, exhibits height enough to suit the other proportions of the building, eighty feet by forty, while it is not so lofty as to waste the preacher's voice.

Two staircases in the vestibule, which is walled off at the north end, afford access to the galleries, while the body of the church is entered chiefly by a large door in the middle of the eastern side; though there are smaller side-doors through which it may be entered from the vestibule.

The wood-work is all varnished of a dark brown colour, except the pulpit and chancel-rails, which are made of Indian teak. The walls are washed stone-colour, which makes the pure white of the chancel arch stand out with more conspicuous brilliancy.

Only one other feature of the interior remains to be mentioned, and that is, the little door at the south end of each gallery, opening into two small apartments which stand over the vestry and tract-room respectively. These apartments are private studies—one for the Bishop, and the other for the Missionary who may be his assistant for the time being in carrying on the services of this—the Cathedral—the Mother Church, the visible and most valuable rallying-point of our present and future missionary operations.

Passing out of the north door, and taking as many steps off from the building as the narrowness of the street will allow, one may obtain the only point of view which brings two sides of the church before the eye at once, and then the strain to look up is painful. The best view would be from the bridge before-mentioned; but a little two-story house, six rooms in all, shuts out from sight everything but some of the pinnacles. Mr. West, the artist who was here some time ago, in taking his sketch, has acted, I believe, on the supposition that these buildings would be removed, and has made his drawing accordingly. I, for one, should be very glad to see this supposition realized; and that not merely because it would render the church more prominently visible, but also because the danger of fire would be greatly lessened by the removal of these tenements.

CHRISTIAN LIBERALITY IN HUMBLE LIFE.

In the course of the late autumn, the Rev. Mr. Nesbit of Bombay arrived unexpectedly at ———, on a Saturday evening, intending to preach next day, and to ask a collection in aid of the funds for erecting mission premises at Bombay. All that could be done, in the circumstances, was to intimate at the close of the forenoon's diet of worship, that Mr. Nesbit would preach in the afternoon and evening, and that the collection would go to the object of his visit. At an early hour on Monday forenoon the minister was waited upon by ———, a servant man, and unmarried, who expressed an anxious desire to see Mr. Nesbit. On finding that Mr. Nesbit had gone out, he explained to the minister the special purpose he had in view. He said that he had been taken by surprise the day before, and had nothing but a trifle in his pocket, which he thought was too little for him to give. He was quite satisfied that the Lord required the buildings which were proposed; they were evidently indispensable to the success of the missionary work; and therefore it was the duty of the Lord's people to provide the necessary funds. He then put into his minister's hand a sum of money as his contribution to be given to Mr. Nesbit. The sum was *ten shillings*. The minister expressed his surprise that he should give so largely to one object, however excellent. "No, sir," was the reply. "The Lord enables me; it is my own wish as a Christian man to give so much." Some conversation ensued, in the course of which this humble but exemplary disciple said, that he had never been allowed to want for money to give to the Lord's cause. He put half-a-crown into the plate for every one of the schemes; he considered it his duty, and felt it his privilege to do so; and had never been the poorer for any thing he had devoted to Christian objects. Not long before he had been out of place; and, while so unfavourably situated, there came round the day of the collection for one of the Assembly's schemes. He resolved to give his usual contribution—his half-crown—and did so. "And very remarkable it was," he said. "The Lord returned it to me in the course of two or three days in a way totally unexpected. The same thing has happened to me oftener than once. The Lord has never allowed me to want for money to give to him, and I believe he never will. It vexes me," he added, "to see how unwilling professing Christians are to support the cause of Christ, and how very little is actually given." Were the spirit of this servant-man more generally diffused, our missions abroad would be more prosperous—our Church at home more influential and blessed—our ministers more efficient in the work of saving souls—our people richer far, both in the perishable wealth of this world, and in the unsearchable treasures of the kingdom of heaven.—*Record of the Scotch Free Church, Nov.* 1850.

SLOW RETURN OF MISSIONARY FRUIT.

One of the difficulties we have to contend with is, the Church is impatient for the fruits of missionary labour among the heathen. As soon as a missionary is in his field we demand visible fruits—the conversion of souls. We forget that the language of the people is to be acquired; their confidence in their own religion is to be destroyed; and then their conviction of the truth of the religion we offer them must be accomplished; and after all this, they are only in the condition of the masses of people in our own country; nay, not in so good a condition: the bonds which bind them to their old customs and friends must be broken upon their awaking to a sense of sin, and becoming converted. Yet all this is being accomplished; slowly, it is true, but surely. The following paragraph will illustrate this, and teach the Church and her missionaries to labour and to wait:

"Dr. Judson was at his station six years before he baptized a single convert. After three of these years had elapsed, he was asked, in view of the little apparent progress, what evidence he had of ultimate success. 'As much,' he replied, 'as there is a God who will fulfil all his promises.' This faith had not grasped a shadow. Thirty-one years had elapsed since his first baptism, and now seventy churches, averaging one hundred members each, were exhibited.—*Missionary Advocate.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN MARCH, 1851.

SYNOD OF ALBANY.

Pby of Albany.—Northampton ch 17; West Milton ch, fem miss soc 11 — 28 00

SYNOD OF BUFFALO.

Pby of Steuben.—Bath First ch — 67 00

SYNOD OF NEW YORK.

Pby of Hudson.—Hamptonburg ch ann coll 34 83, mo con coll's 9 17; Goshen ch, young people's miss soc to con NATHANIEL WEBB l m 30; Hempstead ch 3 — 77 00

Pby of North River.—Wappinger's Falls ch mo con 7, Sab sch 3 50 — 10 50

Pby of Bedford.—Croton Falls ch 4 25; North Salem ch 4 50; Bedford ch 26 75 — 35 50

Pby of New York.—New York 1st ch mo con 130 56, less 10 for "*Foreign Missionary*," a female member for building church at Shanghai 100; Madison Avenue ch mo con 30, less 7 25 for "*Foreign Missionary;*" Williamsburg ch mo con 18 25; Forty-second street ch mo con 17 50; Chelsea ch mo con 23 65; Brooklyn 1st ch mo con 24 68, less 10 for "*Foreign Missionary;*" Duane st ch mo con 19 88, ann coll addl C Beers 25; Rutgers st ch mo con coll's 48 54, Mrs Noah Smith 5 — 415 81

2d Pby of New York.—Peekskill ch Sab Sch miss soc 20 25; Canal st ch mo con 5 — 25 25

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Woodbridge 1st ch Henrietta and Anna Maria Hart (their earnings) 2; Westfield ch mo con 2 50; Baskinridge ch 50 — 54 50

Pby of New Brunswick.—Princeton 1st ch 91 50, Infant Sab Sch 1 66; Middletown point ch 25 01; Bound Brook ch 86; New Brunswick 1st ch Ladies' miss soc 50; Dutch Neck ch 8; Nottingham ch 12 — 274 17

Pby of Newton.—Easton 1st ch Sab Sch to ed *Joseph Burke, Jesse M Howell* and *Cathrine Innes* in India — 50 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Philadelphia 2d ch Sab Sch to ed *James Nassau, William Dulty, Mary Rice* and *Maria Wood* in Northern India, and also to con their Pastor Rev C W SHEILDS l d 100; Philadelphia 6th ch mo con 25 25; Philadelphia 10th ch Mrs and Miss Tate 10, a Friend 2 — 137 25

Pby of New Castle.—Ladies of Oakland Female Institute to ed *James Grier Ralston* — 27 00

Pby of Donegal.—Chestnut Level and Little Britain chs — 40 00

Pby of Baltimore.—New Windsor ch 25; Balt 2d ch 50; Monokin ch 32; Buckingham ch 15; Balt. Md. A Lady 5 — 127 00

Pby of Carlisle.—Carlisle ch ann contbn 99 50, mo con coll's 23 61, Andrew Blair to con his grandson ANDREW BLAIR l m, and for Jewish Mission 30, bequest of Mrs Isabella Love dec'd 12; Cumberland ch 18; Green Castle ch 85 — 268 11

Pby of Northumberland.—Williamsport ch — 10 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Pine Run ch bal to con Rev T S LEASON l m 13 50; New Salem ch 18; Saltsburg ch 1; Congruity ch 22 60; Plum Creek ch 25 38, Rev S M McClung 4, Mrs Nancy McClung 4, Robert Martin 1, Rebecca G McClung 1, Masters John C McClung 1, Samuel A McClung 1 and John G McClung 50 cts; Parnassus ch 10 75; Murrysville ch 18; Beulah ch 80 56 — 202 29

Pby of Redstone.—Greensburg ch in part — 53 00

Pby of Ohio.—Alleghany City 2d ch 20 05, Mr Hanfield 1; Lawrenceville ch Sab Sch 35; Raccoon ch in part to con their Pastor Rev C V McKAIG l d 89 17; Sharon ch in part 14 05, Children of Rev S C Jennings (their savings) 1 19; Sewickley ch of which 60 to con Rev JAMES ALLISON and Rev D E NEVIN l m's, and 30 from Ladies of Edgeworth Seminary to con Mrs MARGARET NEVIN l m 90 — 250 46

Pby of Alleghany.—North Butler ch 12; Scrubgrass ch 20; New Salem ch 1; Butler ch addl 27; Amity ch to con their Pastor Rev M SATTERFIELD l m 30; Tarentum ch 5 — 95 00

Pby of Beaver.—New Castle ch — 50 00

Pby of Clarion.—Callensburg ch fem miss soc — 15 00

SYNOD OF WHEELING.

Pby of Washington.—Wheeling Va. Miss Frances Wilson to ed *Henry Martyn* at Ningpo 25; Claysville ch 32; Pigeon Creek ch in part 11 — 68 00

Pby of St. Clairsville.—Crab Apple ch addl 44; Wheeling Valley ch 8; Martinsville ch 3 — 55 00

Pby of Steubenville.—Richmond ch in part 11; East Springfield ch in part to ed *C C Riggs* at Ningpo 11; Carrolton ch in part 17 94; New Hagerstown ch in part 34; Corinth ch in part to con Rev Mr BROUGH l m 24 72; Island Creek ch in part 6 85, Master John Cunningham 15 cents; Two Ridges ch in part 20 07, Master Frank Eaton 50 cts, Miss Fanny Eaton 50 cts; Cross Creek ch 9 50, Master John Marsh 10 cts; Ridge ch 5 58; Centre Unity ch 7 — 148 91

Pby of New Lisbon.—Glasgow ch — 10 00

SYNOD OF OHIO.

Pby of Richland.—Waterford ch bal of sub. 3 12, Children's coll for March 2 13; Mansfield ch addl 5; Chesterville ch 4 51, Rev F A Shearer and Mrs Shearer 5; Frederick ch bal 6 99; Lexington ch Rev Luke Dorland 3 32 — 30 07

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Chillicothe 1st ch 117, Young Ladies miss soc 7, Sab Sch 9, Inft Sab Sch 1; South Salem ch 233 64 in all for support of Rev Robert Fullerton, Futtehgurh, Northern India — 367 64

Pby of Miami.—Yellow Spring ch — 20 00

Pby of Cincinnati.—Cincinnati 7th ch 62 18, mo con 6 05 — 68 23

Pby of Oxford.—Seven Mile ch 24 20; Salem ch 20 — 44 20

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.—Coal Creek ch 5, Children 1 50, Mrs Smock 50 cents — 7 00

SYNOD OF ILLINOIS.

Pby of Sangamon.—Springfield 3d ch 30, Sab sch to ed *Richard V Dodge* at Canton 30; Providence ch Rev Thos Galt 10; Hillsborough ch 14 55; North Sangamon ch 15 67; Union ch 23 31; White Hall ch 88 cents — 124 41

Pby of Schuyler.—Popes River ch — 10 00

Pby of Rock River.—Galena South ch mo con colls 19 03, juv miss soc to ed *Hempstead Ripley* 25 — 44 03

Pby of Wisconsin.—Waukesha 1st ch — 18 50

SYNOD OF MISSOURI.

Pby of Missouri.—Booneville ch to con Rev W G BELL l m 44, Rev W G Bell 10; Auxvasse ch 13 92; Fulton ch 50; Columbia ch 25; Rocheport ch James H Parker 10, Mrs Keiser 1, Miss M J Mulholland 50 cts, Dr. A H Robertson 5, Mrs Hayes 1 — 160 42

Pby of St. Louis.—St Louis 2d ch 219 15; St Charles 1st ch bal for sup of Rev E McKinney 36, a member for Jewish Mission 10; St Louis Central ch 76 15, Rev Dr N H Hall 5; St Louis Westminster ch 21 50; Dardenne ch in part to const Rev THOS WATSON l m 9 05 — 376 85

Pby of Potosi.—Farmington ch — 13 00

SYNOD OF KENTUCKY.

Langollen Ky — 2 00

Pby of Louisville.—Louisville 1st ch ann coll addl 111 50, mo con 12 50; Louisville 2d ch mo con 20; Louisville Chesnut street ch addl 21 85; Shelbyville ch 10; Mulberry ch 2 35 — 178 20

Pby Muhlenburgh.—Princeton ch 7; Paducah ch in part 10 90 — 17 90

Pby of Transylvania.—Richmond ch mo con 9 30, Sab sch 6; Glasgow ch 2; Harmony ch Mrs J C Barnes 5 — 22 30

Pby of West Lexington.—Georgetown ch Mary B Duke 5; Frankfort ch mo con 4 50; Mt Sterling ch 6 50; Bethel ch in part to const Rev J H DINSMORE l d 15 — 31 00

Pby of Ebenezer.—Flemingsburg ch 16 20; Carlisle ch 10; Millersburgh ch 12, in all 38 20 for sup of Rev Charles W Forman Lahor Nor Ind — 38 20

SYNOD OF VIRGINIA.

Pby of Lexington.—Fairfield ch A R Cummins 5; Staunton ch addl 3 25; Mt Carmel ch 12 — 20 25

Pby of Winchester.—Pattersons Creek ch 10; Moorefield ch 16 50 — 26 50

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Fayetteville ch for female Christian education in Northern India 60 20; Wilmington church of which 8 62 for African Mission 39 — 99 20

SYNOD OF NASHVILLE.

Pby of Maury.—Zion church — 65 00

SYNOD OF SOUTH CAROLINA.

Pby of Harmony.—Bethesda ch 140, less 15 50 for "*Foreign Missionary,*" Youths miss soc to ed *Samuel Davis* 30 — 154 50

SYNOD OF GEORGIA.

Pby of Hopewell.—Columbus ch Sab sch to ed *C B King* at Furrukhabad 30; Macon ch 171 25 — 201 25

SYNOD OF ALABAMA.

Pby of Tuscaloosa.—Mesopotamia ch addl 4, Sab sch for scholarship at Futtehgurh 6; Greensboro ch juv miss soc to ed *William Stedman Peck* 10; Tuscaloosa ch 40 — 60 00

Pby of East Alabama.—Bethel ch N McLeod — 1 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Pine Ridge ch in part 45, less 2 75 for "*Foreign Missionary;*" Bethel ch in part 40 65, Mrs P Daniell to const Mrs CATHARINE S DANIELL l d 100, Mrs Murdock 20, Miss Edwards 10, Mrs Watson 20 — 232 90

Pby of Louisiana.—New Orleans Soc of Inquiry on Missions 30; Prytanea st ch mo con 22 85; Natchez Mi Rev Thomas A Ogden 30; Plaquemine ch 42 17, less 3 for "*Foreign Missionary;*" Lafayette City 1st ch in part 7 35; New Orleans 2d ch of which 15 55 from Sab sch to ed *John Steele* 80 — 209 37

5238 67

Less from *Cincinnati Pby.*—Amt from Juv Miss Soc of Cinna 1st ch acknowledged twice in error — 104 51

Total from churches — $5134 16

LEGACIES.

Gerardstown Pa. Legacy of Miss Rebecca Rippey	1000 00	
Tarentum Pa. Bequest of Margaret Jane Smith	30 00	
Cross Creek Village Pa. Legacy of Mrs Mary P Smith to const Gen JAMES LEE l m	50 00	
		1080 00

MISCELLANEOUS.

Bellmont Pa. Welsh Cong'l ch	10 00	
New York, A Friend	1000 00	
Do Children of W McJ Bensel	5 00	
A Friend	1 00	
'A Sojourner' in aid of schools among American Indians	2 50	
A few individuals for Indian churches	600 00	
Do for chapels in Africa	180 00	
Phila Pa. Ladies Jewish Missionary Soc	34 25	
Lebanon Pa. Mrs E H	5 00	
A Friend	2 50	
Castleton Vt. C S F	3 00	
A Lady	15 00	
Citizens of New Derry Pa	25 00	1883 25

Total receipts in March — $8097 41

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, ETC.

Ladies of First ch New York 1 Box clothing.	108 75
Classs of Young Ladies First ch N Y 36 garments for Seminole Mission	19 25
Infant Sab Sch First ch N Y one quilt for Aaron B Belknap at Spencer Academy, and 14 Testaments for school at do	
New York two Ladies 124 garments, 17 pair shoes	96 25
Ladies of Mount Pleasant ch. St Clairsville Pby. one box clothing	67 87

NOTICES.

LETTERS relating to the Missions or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

THE FOREIGN MISSIONARY is published monthly by the Board of Foreign Missions, at the following prices per year, *payable always in advance:*

For a single copy, pamphlet edition,	*25 cts*
" 8 copies, newspaper edition, *in a package to one address,*	$1.00
" 20 " " "	2.00
" 35 " " "	3.00
" 60 " " "	5.00

Each number will contain an attractive Engraving.

When copies of the newspaper edition are ordered, they will all be sent to one person in one package. If separately addressed they will be charged at twenty-five cents each.

*** Letters relating to this paper should be addressed, "FOREIGN MISSIONARY, *Mission House, 23 Centre Street, New York.*"

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. John Leyburn, D. D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

KINDLY AID.

By reference to the acknowledgments of donations in this paper, our readers will be gratified to see that our zealous and successful agent Mr. Mahon has been very kindly admitted to the pulpits of churches in connection with the other General Assembly, and that he has received from them liberal donations for aiding the Board in carrying on its plans. But few of our publications would be unwelcome in any branch of the Presbyterian family, and it is with great pleasure that we acknowledge such fraternal aid as this, in extending their circulation and usefulness.

POPULARITY OF THE "VISITOR."

The Sabbath School Visitor is still pursuing its career of prosperity under the increasing smiles of favour with which it is everywhere greeted. The subscription list has almost reached twenty thousand, and the increase averages about *one hundred daily!* It can be furnished in quantities from the commencement, or from any other month.

Subscribers for single copies must begin with the January number.

SYNODICAL COLPORTEUR ENTERPRISE.

We are happy to learn from those who are intimately acquainted with the progress of this work, that from present prospects they hope to accomplish twice, if not three times, as much this year as they did last. This result is, in part, inferred from the increased demand for the books of the Board—of which three times as many have been distributed, by sale or gift, as in the corresponding months of last year. Of course funds are needed to furnish the supply, and to sustain the colporteurs.—*Watchman and Observer.*

A COLPORTEUR WHO CANNOT PASS BY THE DESTITUTE.

Quite sure are we, that our readers will say that the humble but excellent writer of the following letter should have every facility for carrying out his heart's desire in the good work in which he is engaged. His field is in the Great West, where he sees and mourns over the painful destitutions by which he is surrounded. When will our churches open their hearts and their hands to this important cause, so that the Board may supply liberally all such calls as this? Who can doubt that one breathing the spirit of piety with which these paragraphs are pervaded, must be an instrument of much good, when engaged in the work of colportage?

"In most places where I have been, I was kindly received, and, on the whole, my work has been a pleasant one, although attended with much toil and exposure in unfavourable weather, and worse roads than any one who does not travel in a backwoods country could well conceive of; but so that God's name is glorified, and his cause is advanced, I will rejoice and give him the glory. My instructions were, to call on all the churches in the Presbytery, so far as practicable, and my visits in general have been to Presbyterian families; but in one small town I went to every house, and every shop and office, where I could find either rich or poor, saint or sinner—where there were five different religious denominations, and ours one of the least; and the result was, the largest day's sales I made during my service, although there had been a colporteur of the Tract Society there, a respectable man, with a good stock of books, for two or three years. This gives me reason to believe that our books may be sold to all classes of men, without distinction, with a few exceptions.

One of my largest sales to one family, was to a member of the United Brethren's Church. His cabin was small, and prospects appeared unfavourable, and I thought of passing by, but on reflecting a moment, I went in. It proved to be a pleasant visit, and I hope it may be a profitable one, both to the family and to myself, as an encouragement and reproof, never to pass the most obscure and lowly abode, lest I might pass the Saviour's dearest friends, unawares to myself. I went away with my spirit refreshed, believing and praying for the blessing of God on my visit, and the seed sown. But from many a splendid mansion have I turned away, with disappointed feelings, without being able to persuade them to purchase one page of your valuable works. One of the most painful parts of my services is to be compelled to pass so many fellow-travellers to eternity, and not be allowed to leave one line to warn them that now is the day of salvation, and this the important time for escape from the city of destruction. As the supply of tracts that came to my hands was small, they soon ran out.

I would say, that if I am continued in the service, my request is, to be liberally furnished with tracts and cheap volumes for gratuitous distribution: and should this meet the eye of some benevolent individual whose heart the Lord has opened, I would say to him, that if I am continued on the field of labour, I will take the toil of sowing, if they will furnish the seed, and, at the harvest, I hope we shall have the pleasure of together seeing the fruits brought home to glory. It would take a soul composed of more unmovable feeling than mine, to pass by the widow, the orphan, and the afflicted, because they have no means to pay for a book to cheer or direct them. It was careless sinners that moved the compassion of the Saviour to make the greatest of all sacrifices. He wept over sinners, and shall we not shed a tear for those souls when we see them stand careless on the brink of a fearful gulf? Although they may have their pockets full of money, I do not feel willing to pass by without pouring in the oil and wine, to heal their malady: and I would say that very much depends on this subject, whether I give my consent to serve as a colporteur. I feel it to be no small sacrifice (were I paid ever so well,) to leave my companion and children alone, in my straitened circumstances, without my aid to take care of, and cheer and comfort them in the hour of need; but as I hope my soul's desire is to advance the Saviour's cause, and especially that branch of his church to which I stand connected, I wish not to be deprived of the means of accomplishing the desirable object. Near as my friends are to me, I remember the Saviour says, that if we love our friends more than him, we are not worthy of him; and a precious promise he gives to those who have left all for his sake. And I think, if I am not mistaken, that for some years past I have felt willing, if Providence would open a door of usefulness in which I was capable of serving him, and be furnished with means to support my family, I was willing to do all, in my imperfect manner, that I was capable of doing.

So far as I have had opportunity of knowing, the clergy of other denominations welcome us to sell all we can to their people; and as vast numbers have no preferences, to them both our doctrinal and practical books would be acceptable and important, and many in this way would be supplied with our books, who do not attend any place of religious worship, or at least only on extraordinary occasions.

You will please to accept of the grateful thanks, through your colporteur, of many whose hearts have been made glad by the benevolence of your Board and its supporters.

A COLPORTEUR'S GRAY HAIRS PLEADING.

The following simple narrative of a colporteur, who in his old age is devoting himself to this work of difficulty and self-denial, will speak for itself. We think our readers will agree that good may be hoped for from the seed sown by such a labourer. Benevolent friends have sometimes asked that a particular colporteur should be designated that they might pay his salary. We doubt whether a better selection than this one could be made for such a purpose.

"It should be remembered that all the back part of the counties assigned me are inhabited by a wild uncultivated people. I do not consider that that colporteur always does the most good who sells most books. There is a great temptation to pass by the poor and go to the rich. I have spent more than five weeks along the Ohio river, and sold two hundred and twenty-six volumes, and distributed about two thousand pages of tracts. About four dollars were given me on board steamboats on my passage from point to point. One of the captains told me to come on board his boat whenever I chose, it should cost me nothing. I have now before me an uncultivated field, where there are from fifteen to twenty furnaces, each of which has one hundred hands, besides about fifty families in the greatest spiritual want. I am ready to exclaim, Who is sufficient for these things! May the Lord in infinite mercy go with and strengthen me.

"The colporteur is like a physician who has a great number of patients, and every one must be treated a little differently, notwithstanding they all have the same disease—all are dead in trespasses and sins. I have endeavoured to fill my place and station as far as my limited abilities would permit. I engaged in this work with a trembling heart, but the Lord has been with me. He has lightened my path. I never saw the hand of God so plain before. I never saw so many plain providences paving the way, and lining my path at every step. I sometimes anticipated difficulty and trouble at a place I was going to, but when I arrived there, the walls had all fallen down, and I had nothing to do but to go straight up into the city, for there was nothing to oppose me. Sometimes I had nothing to do but to stand still and see the salvation of God. At other times when I could not plead the Lord's cause on account of weariness or want of faith, the Lord would make use of my gray hairs to plead his own cause, and this not once or twice. Oh how humble I should be! There have been revivals in several places where I have been, but more especially in the church to which I belong. It has more than doubled the number it had four months ago.

"It is but just to say that I have been well received in all places where I have been. I have met with many pressing invitations to return, and certainly I should be very glad to see them again. I see no way in which hundreds and thousands of families can be reached but this. For such a work, it requires more than a common degree of grace in the heart—therefore I am deficient. I have reason to pray daily, Lord, increase my faith and hold up my goings, that my footsteps slip not."

THE FIRST PRINTED BOOK.

It is a remarkable and most interesting fact, that the very first use to which the discovery of printing was applied was the production of the Holy Bible. This was accomplished at Mentz between the years 1450 and 1455. Guttenburg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page, or even an entire sheet, which was then produced, there might have been less occasion to have noticed it: but there was something in the whole character of the affair, which if not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink. The work contained twelve hundred and eighty-two pages, and being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual, and mechanical labour; and yet, for a long time after it had been finished, and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Grenville collection. One is in the Royal Library of Berlin, and one in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England—there being a copy in the libraries of Oxford, Edinburgh, and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as $1300.

Thus, as if to mark the noblest purpose to which the art would ever be applied, the first book printed with movable metal types was the Bible.

BAD BOOKS.

Bad books are like ardent spirits; they furnish neither "aliment" nor "medicine:" they are "*poison.*" Both *intoxicate*—one the mind, the other the body; the thirst for each increases by being fed, and is never satisfied; both ruin—one the intellect, the other the health, and together the soul. The makers and venders of each are equally guilty, and equally corrupters of the community; and the safeguard against each is the same—*total abstinence from all that intoxicates mind or body.*

THREE HUNDRED YEARS AGO.

Three hundred years ago, no artificer, apprentice, journeyman, husbandman, or labourer, might read the Bible to themselves, or to any other—privately or openly, on pain of one month's imprisonment; nor any *women*, except noblewomen and gentlewomen, nor any manner of person, within any of the king's dominions, unless appointed thereunto by the king or the king's officer! Such was the law in England when Henry the VIII. was upon the throne! Bless the Lord that we live in an age and land of Bibles.—*Congregationalist.*

VALUE OF A SINGLE TRACT.

In attempting to cross a river in America, Dr. Coke missed the ford, and got into deep water; but by catching hold of a bough, reached dry land in safety. After drying his clothes in the sun, he met a man who directed him to the nearest village, telling him to inquire for a good lady's house, where he received all the kindness and attention she could show him. The next morning, the Doctor took leave of his kind hostess, and proceeded on his journey. After a lapse of five years, he happened to be in America again. As he was on his way to one of the provincial conferences, in company with about thirty other persons, a young man requested the favour of being allowed to converse with him; and on asking him if he recollected being in such a part of America about five years ago, he replied in the affirmative. "And do you recollect, sir, in attempting to cross the river, being nearly drowned?" "I remember it quite well." "And do you remember going to the house of a widow lady at such a village?" "I remember it well, and shall never forget the kindness which she showed me." "And do you remember when you left, leaving a tract at that lady's house?" "I do not recollect that," said the Doctor, "but it is very possible I might do so." "Yes, sir," said the young man, "you did leave a tract, which the lady read, and the Lord blessed the reading of it to the conversion of her soul; it was also the means of the conversion of several of her children and neighbours, and there is now in that village a little flourishing society."

The tears of the good doctor showed something of the feelings of his heart. The young man resumed, "I have not, sir, quite told you all. I am one of that lady's children, and owe my conversion to God, to the gracious influence with which he accompanied the reading of that tract to my mind; and I am now, Dr. Coke, on my way to conference as a travelling preacher."—*Report of London Rel. Tract Society.*

NOTICES OF NEW PUBLICATIONS.

Bible Dictionary, for the use of Bible Classes, Schools and Families. Prepared for the Presbyterian Board of Publication. 12mo. 476 pages. Price 60 cents, *without discount.*

We announce with much pleasure the appearance of the long expected and much desired Bible Dictionary. It has been prepared with great labour and care by the editor of the Board, who has availed himself of the numerous and valuable works by writers who have preceded him. It is brought up to the present stage of geographical and archaeological discoveries, and recognizes distinctly the system of truth held by the Presbyterian Church. The matter is well chosen, and expressed with clearness and brevity—all extraneous or irrelevant matter being omitted. Instead of unseemly wood-cuts, this dictionary is enriched with a set of maps, with coloured tracings, from steel plates executed in the best style of the art. The type is larger than in most similar works, and the page has a wide, generous margin. Altogether we have seen nothing of the kind which so nearly meets our views of what such a book should be, and we think the best thing each of our Sabbath-school superintendents and teachers could do, would be to furnish themselves with a copy, with as little delay as possible.

TRACTS.

The Application of Redemption, or What is Effectual Calling? Extracted from Dr. Green's Lectures on the Shorter Catechism.

This chapter from Dr. Green's Lectures on the Shorter Catechism has been published in tract form, at the suggestion of a Professor in a military institution, who is also an elder in a Presbyterian church. It is hoped that many others may regard it with the same high estimation, and find it has been as useful, as did the gentleman who has been the means of its appearance in this form.

It is I, or the Voice of Jesus in the Storm, by Newman Hall, B. A.

Come to Jesus! by the same author.

These are two evangelical and admirable tracts, deserving a wide circulation.

How to use the Bible, by the Rev. Wm. S. Plumer, D. D.

One of the best things we have seen from the pen of the author. It gives most valuable practical hints for profitable Bible reading.

Love not the World.

Sympathy with an Afflicted Christian.

These are both well calculated to prove a word in season to the very different classes for whom they are designed.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF MARCH.

Presbytery of New Brunswick.

First ch Trenton (in part) W Wurts 10, Gov Vroom 5, J Fisk 5, G Green 5, Sundry persons 47 50, (addl) Stacy G Potts Esq to const his son Gardner Lloyd Potts hon mem 30 — 102 50

Presbytery of Burlington.

Burlington ch "C V R" — 50 00

Presbytery of Elizabethtown.

First ch Elizabethtown per Rev N Murray, D D 52 86; Westfield ch per Rev G B Edgar 28; First ch Elizabethtown (addl) per Rev Dr Murray 10 — 90 86

Presbytery of New York.

Brick ch New York City (in part) — 173 56

Presbytery of Long Island.

East Hampton ch — 13 09

Presbytery of Philadelphia.

Scots ch per Jos P Engles 136; 6th ch per John McClure 240; 10th ch (in part) per Dr A W Mitchell 187 30; Central ch Mr Price 50 cts (addl) — 563 80

Presbytery of Susquehanna.

Towanda ch per Rev J Foster — 00 64

Presbytery of Baltimore.

Monokin ch per Rev J Vallandigham 10 50; First ch Baltimore per Rev J C Backus, D D 200; First ch Washington City per D F Rittenhouse 15 26 — 225 76

Presbytery of Orange.

Danville ch "A friend" per Rev J N Lewis to const Miss Eliza J Currie hon mem 30; Wilmington ch per Rev J O Stedman 22; Lexington ch Mrs Mary A Payne to const C Montgomery Payne hon mem (in part) 5, Henry R Dusenbury 10, A Hargrave, Andrew Hunt each 5, J W S Crowson, A C Wege each 2 50; Greensboro ch Jesse H Lindsay to const self hon mem 30, Jesse H Lindsay, W S Rankin, Jas Sloan, Robt Sloan, Dr D P Wier, Mrs Gilmer, A P Eckel, Jno Sloan to const Rev Jno A Gretter hon mem 37 50, Joshua Butler to const Joshua H Butler hon mem (in part) 15, Miss Olinthia S Hart to const Norman H Bragge hon mem 30, Miss Olinthia S Hart 10; Hillsboro ch Sundry persons 3; Yanceyville ch Dr Nath M Roan to const self hon mem 30, Thomas D Johnston to const self hon mem 30, Geo Williamson do 30, Rev A D Montgomery to const Jas A Montgomery hon mem (in part) 5, Rev Jno S Grasty, Jas Mebane, Mrs M Mebane to const Jno Watt Montgomery hon mem 30, Collection in congregation 54 60; Grier's ch to const Rev Jno S Grasty hon mem (in part) 27 50; Red House ch Richd J Smith to const Jno Baptist Smith hon mem 30; Milton ch N M Lewis, J Wilson, Samuel Watkins to const Rev Jacob Doll hon mem 30, Sundry persons to const Mrs Susan J Doll hon mem 32, all per Rev Jos Mahon — 506 60

Presbytery of Holston.

Leesburg ch Mrs Martha A Strain to const her son William S Strain hon mem 30, Maj Thomas C McAdams to const his wife Mrs Cynthia S McAdams hon mem 30, John Devault to const his daughter Miss Mary Jane Devault hon mem 30, J. C Mitchell to const Mrs Emily H Mitchell hon mem 30, Robt A Thompson 5, Mrs Sally Cowan 5, Sundry persons 6 50—total 136 50; Mount Bethel ch James W Galbraith to const Mrs Jane Galbraith hon mem (in part) 5, John Robinson (in part for do) 10, Capt Wm B Robinson, Wm M Lowrey, each 5, towards const'g Rev Saml Doak D D hon mem, Sundry persons 21 75; Salem ch Rev A A Doak 10, Sundry persons 2 50; New Providence ch Jas R Forgey to const his daughter Miss Ellen Forgey hon mem 30, Jesse Lyons to const Miss Sarah Lucy Lyons hon mem (in part) 15, Wesley A Phipps to const Miss Sarah Jane Phipps hon mem (in part) 15, Wm Lyons to const Miss Matilda A Lyons hon mem 30, Miss Mary A Sprole for hon mem (in part) 10, James Waterson, John Young, George M Lyons and David Lyons each 5, Cash 2 50; Kinkead's ch C Waterson 1; Rogersville ch S R Neill to const Saml R Neill hon mem (in part) 5, Mrs Nancy Dalzell to const self hon mem 30, Mr Hale to const Mrs Clementina Hale hon mem (in part) 5, Mr D Alexander to const Miss Hephzibah Alexander hon mem 30, Geo R Powell, Dr Hugh Walker each 5, Mrs Eliz Simpson, Richd Grantham each 3, Sundry persons 4 95, Mrs Sarah Doak 5, all per Rev Jos Mahon — 415 20

Presbytery of Montgomery.

Collection at Green Spring Va, per Rev Joseph Mahon — 2 85

Presbytery of Concord.

Salisbury ch J G Cairns, Dr Ward James each 10, S L Cowan, Rev A Baker, Prof Morgan, Michael Brown, Mrs Mary Murphy each 5, Sundry persons 26, per Rev Jos Mahon — 71 00

Presbytery of Nashville.

Hermitage ch from "A member" per Rev J W Ogden — 5 00

Presbytery of East Hanover.

First ch Richmond Mary Simpson per Rev T V Moore — 2 00

Presbytery of Sangamon.

Petersburg ch per Rev G McKinley — 20 00

Presbytery of Vincennes.

Princeton ch per S M Archer — 4 55

Presbytery of Lake Indiana.

La Porte ch by Rev John Steele — 3 00

Presbytery of Mississippi.

Natchez ch by Thos Henderson to const Rev J B Stratton hon mem 30, for general purposes 70 — 100 00

Presbytery of Sidney.

West Liberty ch addl per Rev S Brown — 5 00

Presbytery of Cincinnati.

Fifth ch Cincinnati 10; High St ch 2; Reading ch 13 31, Pleasant Ridge (addl) 4 50, per Rev S Brown — 29 81

MISCELLANEOUS.

"A Lady" 2, C K Stribling Esq. U. S. N. per W H Mitchell 25, "C L F" Castleton Vermont 4, Legacy of Mrs P Smith to const Wm Lee hon mem per Rev J Stockton 40; Jonesboro ch (New-school) sundry contributions to const Rev Rufus P Wells hon mem 31, Mrs Ann D Cunningham to const Miss Sarah J Foster hon mem 30; Elizabethtown ch (New-school) David Carter to const Mrs E J Carter hon mem (in part) 15, Sundry persons 7 95; Walnut Grove ch Dr R F Preston to const Mrs Sarah M Preston hon mem 30, Mrs Sophia A Feeter to const Miss Ellen Virginia Feeter hon mem 30, Jno P Buchanan to const Philip Claudius Buchanan hon mem 30, Col Jas L Davis to const Mrs Evelina J Davis hon mem 30, Miss Elizabeth Preston 10, Col John Preston, Capt Jno Gibson, James T Preston each 5, Isaac Kreger 1; Abingdon (New-school) ch Jno M Preston to const Miss Eliz Ellen Preston hon mem 30, Robt R Preston, James R Gibson each 10, Dr Preston, Mr Lynch, Rev Mr McChain each 5, Sundry persons 14 25; Cold Spring (New-school) ch to const Jno R King and Leander G Dryden hon mems 60, Rev Jas King 5, David Farnworth, Buncomb Co. N. C. 5, Col Saml Chunn Buncomb Co. N. C. 10; Fairfield ch Sundry persons 10 — 470 20

Total — $2855 42

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 12th of January last, the Presbytery of Eastern Texas ordained Mr. J. D. Sharp as an evangelist.

On the 12th of February, Mr. Mead Satterfield was ordained by the Presbytery of Alleghany, and installed pastor of the churches of Harrisville and Amity.

Mr. David A. Wilson, who expects to take charge of the Alexander High School, in Liberia, was ordained to the office of the ministry by the Presbytery of Carlisle at their late meeting.

On the 2d of April, the Presbytery of Louisville ordained Mr. William McAfee as an evangelist.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation which has existed for nearly fifty years between the Rev. A. A. McGinley, D. D. and the churches of Upper and Lower Path Valley, has been dissolved by the Presbytery of Carlisle, at the mutual request of the parties.

The pastoral relation between the Rev. M. G. Wallace and the 1st church of Terre Haute, Indiana, has been dissolved on account of the advanced age and infirmities of the pastor.

CALLS.

Mr. James M. Crowell has accepted a call from the Presbyterian church of Upper Octorara, Chester county, Pennsylvania.

The Rev. James Coulter has accepted a call to the churches of Conneautville, Ebensburg and Harmonsburg. His post-office address is Harmonsburg, Crawford county, Pennsylvania.

The Rev. D. X. Junkin, D. D., has received a call from the Presbyterian church, Chambersburg, Pennsylvania.

Mr. David Stevenson, licentiate, has received a call to the Presbyterian church in Knightstown, Indiana.

The Rev. William H. Ruffner, of Virginia, has accepted a call from the 7th Presbyterian church, Philadelphia.

The Rev. C. B. Smyth, late of Newry, Ireland, has received a call to the Presbyterian church of Delhi, New York.

The Rev. John D. Matthews has received a call from the church in Henderson, Kentucky.

The Rev. F. A. Shearer has accepted a call to Long Run church.

The Rev. William M. Robinson has received a call to the church at Fredericksburg, Ohio.

The Rev. A. C. Allen, of Mississippi, has received a call to the 1st church of Terre Haute, Indiana.

The Rev. Levi Hughes has accepted a call to the church n Logansport, Indiana.

COLLEGES.

The Rev. Robinson P. Dunn, pastor of the First Presbyterian church, Camden, New Jersey, has accepted a professorship in Brown University, and will enter upon its duties in May next.

LICENSURES.

At the meeting of the Presbytery of Philadelphia, held on the 9th inst., Messrs. Augustus T. Dobson, J. Price Safford, Washington D. McKinley, and Robert Watts were licensed to preach the gospel as probationers.

Mr. William Noble and Mr. John Squire have been licensed to preach the gospel by the Presbytery of New Castle.

MISCELLANEOUS.

The post-office address of the Rev. Reuben Frame is Wappinger's Falls, Duchess county, New York.

The Rev. James C. Carson has removed from East Bethlehem, Washington county, Pennsylvania, to Salem Cross Roads, Westmoreland county, Pennsylvania. Correspondents will please address accordingly.

The post-office address of the Rev. Thomas Aitken is now (by a change of post-offices) North Sparta, New York.

The post-office address of the Rev. Lewis McNeely is Carolina post-office, Haywood county, Tennessee.

The Rev. Robert J. Breckinridge, D. D., has been nominated by the people of Fayette county, Kentucky, for the office of Superintendent of Public Instruction in that State. He is the present incumbent, and has exhibited such superior qualifications for the place, that there is little doubt of his election.

The Rev. E. F. Rockwell's post-office address is changed from Statesville to Davidson College, Mecklenburg county, North Carolina.

The post-office address of the Rev. James Weatherby is changed from Holly Springs, Mississippi, to Charleston, Tallahatchie county, Mississippi.

The post-office address of the Rev. Joseph Smith, D. D. is changed to Elizabeth, Allegheny county, Pennsylvania.

The post-office address of the Rev. John Cross is Middletown, Dauphin county, Pennsylvania.

The post-office address of the Rev. N. G. Parke has been changed from Lackawana to Pittston, Luzerne county, Pennsylvania.

At the semi-annual stated meeting of the Presbytery of Cincinnati, held on the 7th inst., the Rev. Willis Lord, D. D., presented a letter of dismission from the Presbytery of Philadelphia, and was received, and his name enrolled as a member of that Presbytery.

Varieties.

BIBLES ON THE EARTH.—It is estimated that within the last fifty years 32,000,000 of Bibles have been distributed over the earth, translated into two hundred dialects.

INTERMARRIAGE.—The Superintendent of the hospital for the insane at Indianapolis, in a late report upon the condition of the institution, expresses the opinion, from his own observation, that the intermarrying of relatives is a cause of degeneracy of mind and body, and tends directly to insanity. His opinion is generally held by all who have investigated the subject.

HARDSHIPS OF THE POOR.—In London there are 20,000 journeymen tailors, of whom 14,000 earn a miserable existence by working 14 hours a day, including Sunday. There are also in the same city 32,000 sewing women, who, on an average, make *only* 4½*d.* or 9 cents a day, by working 15 hours—not quite ¾ of a cent per hour.

AN IMPORTANT MEASURE.—The British government has originated a plan, to obtain, in connection with the census, an account of all places of worship in the kingdom, and the number of worshippers present on a given Sabbath, and has requested the concurrence of the different Dissenting bodies in facilitating this computation. The dissenting bodies have entered into the work with all zeal.

GERMANS IN WISCONSIN.—Of the two hundred thousand souls in Wisconsin, more than one hundred thousand are said to be Germans. This race of men are settling the country on the sources of the Mississippi very rapidly, and in that region, if in any part of the Union, the German character and customs seem likely to impress themselves on the population.

AMERICANS IN GERMANY.—A letter from Berlin, of a recent date, to the *Boston Traveller*, mentions in evidence of the popularity of Americans in Germany, that an American student, on leaving the University of Gottingen, lately, was honoured with a triumphal procession of the students, in presence of a great concourse of spectators. The American flag was borne aloft in the parade.

RENTED PEWS.—The principal Methodist church in Memphis, Tennessee, rents its pews. A writer in the Southern Christian Advocate says: Some of the "Old Fashioned Methodists grumbled for a time at the innovation; but are now quiet, if not reconciled."

AGRICULTURAL SCHOOL.—Among the acts recently introduced into the New York Legislature, is one "to establish the Agricultural College of the State of New York, to which there shall be attached an experimental farm."

INFLUENCE OF RELIGION ON PROPERTY IN THE SOIL.—In every part of the world the value of property in the soil is greatly increased by the prevalence of real Christianity. A plantation at Maui, (one of the Sandwich Islands,) which cost less than $5000, has recently been sold for $30,000; and a small store lot in Honolulu has just been sold for $10,000.

SALARIES OF CLERGYMEN.—The following is the average rate of salaries per annum of the clergy in different countries, as collected from an article in the Independent, and from other sources: Hungary, $250; Sweden, $300; United States, $375; English Dissenting Churches, $325; English Established Church, $700; Holland, $500; Norway, $1200; Austria, $1200.

DRUNKENNESS IN THE BRITISH NAVY.—The number of punishments for drunkenness in the English navy during the three years 1846, 1847, 1848, was 1449—equal to about 34,000 lashes.

NO LOTTERIES are to be drawn in California hereafter.

GOLD FROM CALIFORNIA.—In about two and a half years—the time since the discovery of the gold mines in California—it is estimated that $95,000,000 have been taken out; or at the rate of $38,000,000 per annum.

REFUGEES.—The unfortunate refugees from religious persecution in Madeira, who were were sent out to Illinois, are prospering in their affairs, being pleasantly located and advantageously employed.

BIBLE IN CHINA.—It is said, that owing to the extremely low cost of labour and materials in China, a translation of the Bible is sold at Hong Kong for three pence sterling, or about six cents of our money.

THE SUBMARINE TELEGRAPH BETWEEN ENGLAND AND FRANCE.—We have now positive information that this wonderful triumph of man's ingenuity will be in operation on the first of May 1851, when it is expected that Prince Albert and the Duke of Wellington shall open the communication on one side of the channel, and the President of the French Republic on the other. The cables will consist of four wires; there will be three cables, each twenty miles long and three miles apart, the whole weighing four hundred tons; and when chained down to the bottom of the sea, they will be of sufficient strength to resist the anchor of a one hundred and twenty gun ship. The cables will cost £200,000.

TORTOISE SHELL.—The following is the inhuman process of removing the shell from the back of the tortoise. When one is caught by the Eastern Islanders, it is suspended over a fire kindled for the purpose, until heated to such a degree that its shell can be removed with the greatest ease. They are then set at liberty. They are often captured again the following season, and subjected to the same ordeal, but not yielding so much profit, as their shell is much thinner.

NOTICE.

Several applications having been made for copies of the Home and Foreign Record for 1850, we are induced to give the general notice that we have not a single copy for sale, but there are several odd numbers left, which may be had by any subscriber who wishes one to complete his set.

Subscribers for the current year can still be furnished with the numbers from the commencement of the volume; and when sending on their subscriptions, are respectfully requested to mention with what number they wish to begin.

A WORD TO OUR SUBSCRIBERS.

Subscribers to the Record will please remember that our terms require payment *in advance*. It is exceedingly desirable that the paper should pay its own way, and not become an expense to the Boards. Its resources will be sufficient, if the amount due from subscribers were paid. Postmasters are authorized to remit moneys, and we hope our friends will avail themselves of this channel to send on their subscriptions.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Notice, p. 66. Doctrinal Preaching, p. 66. Church Extension, p. 66. Fruits, p. 66. Religious Instruction of the Coloured Population, p. 68. Receipts, p. 68.

BOARD OF EDUCATION.—I. Ministerial Education. Dr. Green's opinion of Ministerial Education, p. 69. Agency for the West, p. 69. Pastoral Hints to Candidates, p. 69. On Requiring a Pledge from Candidates, p. 69. II. Christian Education in Schools, Academies and Colleges: Education in Scotland, p. 69. True Views of Education, p. 70. Kingston Parochial School, p. 70. McDonough College, Illinois, p. 71. Austin College, Texas, p. 71. Scotch Liberality, p. 71. The Duty of Singing, p. 71. Receipts, p. 71.

BOARD OF FOREIGN MISSIONS.—Annual Meeting of the Board, p. 72. Recent Intelligence, p. 72. Fire at Spencer Academy, p. 72. India: Lodiana Mission, p. 72. Furrukhabad Mission. Encouraging Signs of the Times, p. 73. Iowa and Sac Mission. Two Blind Men, p. 74. Obituary: Life and Character of Miriam, a Member of the Church at Lodiana, by the Rev. John Newton, p. 74. A brief account of Charles Barnet, a member of the Church at Kowetah, Creek Nation, by the Rev. J. Ross Ramsay, p. 75. Notice of Mrs. Susan Morrison, by the Rev. A. Reid, Superintendent of Spencer Academy, Choctaw Nation, p. 75. Miscellany: Episcopal Church at Shanghai, in China, p. 76. Christian Liberality in Humble Life, p. 76. Slow Return of Missionary Fruit, p. 76. Receipts, p. 77.

BOARD OF PUBLICATION.—Kindly Aid, p. 78. Popularity of the "Visitor," p. 78. Synodical Colporteur Enterprise, p. 78. A Colporteur who cannot pass by the Destitute, p. 78. A Colporteur's gray hairs pleading, p. 78. The First Printed Book, p. 78. Bad Books, p. 79. Three Hundred Years Ago, p. 79. Vulue of a Single Tract, p. 79. Notices of New Publications, p. 79. Receipts, p. 79.

MISCELLANEOUS.—An Example of Church Extension, p. 65. One of God's Aged Ministers in Poverty and Want, p. 65. "Where are the Nine?" p. 65. Ecclesiastical Record, p. 80. Varieties, p. 80.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 6. | PHILADELPHIA, JUNE, 1851. | PRICE PER YEAR, *Fifty Cents.*

THE BEST IS LEFT.

"I am fallen," cried Jeremy Taylor, "into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me; and I can still discourse; and, unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep, and digest, and eat, and drink; I read and meditate; I can walk in my neighbour's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself."

DREADFUL MISTAKE.

It would be nothing strange, should it be found in the great day of trial, that this age was distinguished as an age of self-deception; and if we take not great heed to ourselves, we shall glide on with the same general current. And it is the saddest, most dreadful mistake that ever man fell into, to dream on of heaven, only to awake and find himself in hell. We had better do anything most hard, be pressed with the greatest evils, encompassed with the most painful difficulties, endure all labours, undergo all suffering, practise every self-denial of the good soldier of Jesus Christ, than remain in such danger. What is it not worth to be unalterably safe in Christ, to have constant experience of his preciousness, to be making constant additions to our knowledge of him, to be nourished daily by his grace, and to be animated constantly by his love? O, if we had anything in this world of a value in the least to be compared with the blessedness of a well-grounded hope in Christ, we would not leave it for a single day in such risk as we do our hope of heaven, by living at such a distance from our Saviour.

What shadows we are, and what shadows we pursue! Absorbed with vanities! A vision made for eternity, blinded by the shadows of time! A soul made for God and the boundless realities of everlasting ages, absorbed with earth and the poor worthless trifles of transitory years! Is this the manner in which Christ would have his pupil live? Or is the prize of heaven's eternal inheritance of so little concern? Ah, no! the crown of righteousness is not so little worth.—*Dr. Cheever.*

THE GRACE OF GIVING.

A cent a week. This is a small sum; but it amounts to fifty-two cents in a year—more than many church members are in the habit of annually giving for the spread of the gospel, at home and abroad.

Five cents a week. Who, with a little economy, could not save this trifling sum; but five cents a week amounts to $2 60 a year—which is considerably above the average contributions for benevolent objects.

Twenty-five cents a week. Very few are so poor that they cannot, by practising a little self-denial, give twenty-five cents a week. But twenty-five cents a week amounts to $12 50 a year.

The Apostolic rule seems to imply that a *weekly* collection should be made for benevolent objects. And if the "grace of giving" is a grace which deserves to be cultivated, it must needs be *often* brought into exercise. Nothing is said of the amount. This is to be regulated by the measure of prosperity which has been enjoyed under the good providence of God. But something is said of the spirit in which the gift is bestowed. To render it acceptable it must be given freely—not grudgingly. —*Watchman and Observer.*

For the Home and Foreign Record.

"WE SHALL REAP IF WE FAINT NOT."

BY J. J. MORRIS.

Thou who toilest, think of this!
Labour for thy brothers' sake;
Doubtings from thy heart dismiss;
Fear's dark bondage break.

Bind the broken-hearted up,
Cool the fevered, heal the sore,
Bear the life-imparting cup,
Labour more and more.

At thy gate thy duty lies,
Penury confronts thy brow;
In thy neighbourhood there dies
Many a pauper now.

Give what Jesus freely gave—
Life, and energy, and will;
Every form of insult brave
If it is *His* will.

Carry, on thy strengthened arm,
Burdens which thy kindred bend;
Every stalwart foe disarm,
Changed by love to *friend.*

Then in God's appointed time,
From thy services set free,
Then, on yonder hills sublime
Shall thy spirit be.

Stars shall fade and disappear,
Planets from their paths be hurled.
Dreadful, ghastly, quivering fear
Shake a falling world.

Thee, the loftiest honour waits,
Angels compass thee around;
Lo! the burning sapphire gates,
Close the bright profound.

Faint not! faint not, win the prize,
Blood of Jesus marked the way;
Pass to glory in the skies
Thou frail child of clay.

A HUNDRED YEARS AGO.

Cook had not then navigated the South Seas; Polynesia and Australia were names unknown to geography; no Humboldt had then climbed the Andes; the Valley of the Mississippi had not then been explored; no European traveller had ascended the Nile beyond the first cataract; the Niger was wholly veiled in mystery; and the Brahmapootra was unknown, even by name, among the rivers of India. The language and dialects of the Eastern world were as little known as the physical aspect and phenomena of the countries. No Sir William Jones had arisen to set the example of Oriental scholarship as a polite accomplishment; the Sanscrit had as yet attracted no attention from Western philologists; the Holy Scriptures had been translated into few vernacular dialects except those of Western Europe; no Carey or Morrison, no Martyn or Judson, had girded themselves to the task of mastering those languages which had hitherto defied, like an impenetrable rampart, all attempts to gain access to the mind of India and China. A hundred years ago, there were neither Protestant Missionary Societies nor Protestant missions, save only those which had been formed for the propagation of the Gospel in the American Colonies, the Danish missions in Southern India, and the Moravian missions in Greenland and South Africa. In fact, the obstacles to success, in almost every part of the world, arising from the ascendency and intolerance of the Papal, Mohammedan, and Pagan powers, added to the deficiency of our knowledge and the poverty of our resources, would have proved little short of insurmountable.—*London Patriot.*

READERS.

Readers may be divided into four classes. The first may be compared to an hour-glass, their reading being as the sand; it runs in, and it runs out, and leaves not a vestige behind. A second class resembles a sponge, which imbibes everything, and returns it nearly in the same state, only a little dirtier. A third class is like a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth class may be compared to the slave in the diamond mines in Golconda, who casting aside all that is worthless preserves only the pure gem.—*Coleridge.*

READING.

Few have been sufficiently sensible of the importance of that economy in reading which selects *almost exclusively the very first* order of books. Why should a man, except for some *special* reason, read a very inferior book, at the very time he might be reading one of the highest order?—*Foster.*

How marvellous the infatuation, to delay the inquiry, why I was made to live, till about to die! To neglect inquiring why I came into the world, till about to leave the world! Alas! alas! Many never live till they die!

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

Clothing.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Samuel D. Powel, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

INTERESTING MATTER DEFERRED.

Owing to the large amount of space occupied in the acknowledgment of the receipts of last month, we are compelled to omit much interesting matter in this number of the Record. We have received from Presbyteries in England several interesting accounts from our missionaries of religious awakenings, and more than ordinary attention to the subject of religion, which we intended more fully to notice. The Annual Report will exhibit a large increase to our missionary churches upon a profession of their faith. These are the seals of the power of God's grace, and the glory of the missionary work. To His name be all praise.

We have received $10 from a "Member of the First Church, Baltimore," for the aged minister in want, noticed in the last *Record*, and have given it the proper direction, by which it will go to the end for which it was given.

PAINFUL RUMOUR.

Before this number of the Record will have reached them, many of our readers will have heard the painful rumour of the probable death by violence of the Rev. Edward R. Geary and his family, on their way to Oregon. Mr. Geary was sent out to that distant field under the care and direction of the Board of Missions. He sailed from New York for Chagres with his wife and three children, on board the Empire City, on the 13th of February last. We have had no intelligence directly from him since. And although there are circumstances connected with this painful rumour which are calculated to fill us with fearful apprehensions of its truth, still we would indulge the hope that there may, in all this, be some mistake, and that his name has been confounded with some of those of his fellow passengers, who unfortunately fell into the hands of cruel murderers as they passed up the Chagres river on the 25th of February last,—an account of which our readers have doubtless seen. No sooner did we hear the name of Mr. Geary connected with these unfortunate victims than we took immediate measures to obtain definite information of the facts in the case. Among others, we addressed a letter to the Department of State at Washington city, and have just received, with a promptness and fullness worthy of all praise, all the information in possession of our Government relative to these murders. We have before us extracts of the despatches of the American consuls at Chagres and Panama, of the dates of March 3d and 10th. In these they make mention of the murder of a party of eight men, two females, and one child, by the four boatmen who rowed them up the river. They also allude to reports of the graves of females and children on the banks of the river, other than those mentioned above. The names of four of those then known to have fallen by these merciless assassins are given, viz. John W. Steel, of Waterloo, Indiana; Joseph Brooks, New York city; Catherine Cameron, and a Mr. Moody. Those of the remaining number had not been ascertained; leaving the matter of this painful rumour still uncertain. We will, however, have such information in a few days as will enable us to decide, almost with certainty, of its truth, and will give it in the next number of the Record. We shall therefore wait with intense anxiety; and should it prove to be true, it will not only be startling and painful intelligence to many hearts, but also another of those dark and inscrutable providences which cannot be understood this side eternity. Our consolation is, that God reigneth, and that all his purposes toward his Church and people shall be accomplished, and in such manner as shall be for his glory and their good.

CHANGES EFFECTED IN CHURCHES BY EMIGRATION.

A pastor, settled in Ohio, once considered the "Far West," says:—"I am discouraged with the *unsettled* character of many of the members of our church here. So many remove West, that we seem to gain very little strength from year to year. In 1840, when I came here, there were 59 members in the church, and though upwards of 70 have been added since, yet at present we number but 76 in all."

From the restless and migratory character of our people the same complaint is made, and the same difficulty experienced in all parts of our country. Our brethren must therefore remember that the affliction is common to all, and not give way to discouragement, but do the best with the people while they remain with them, and send them forward when they leave, better prepared to form and support new churches wherever they may go.

DONATION VISITS.

A PLEASANT AND EASY WAY TO DO A GOOD THING.

"*Ohio, Feb.* 1851.—The people of my charge, sensible that my salary was too small for the support of my family, arranged what they termed a '*Donation Visit.*' Although the day was unfavourable, yet we had a large and interesting, and I trust a profitable meeting. Besides refreshments for the occasion, they brought some eighty dollars' worth of well selected articles for the comfort of the family, and about the same amount in *cash;* and seemed to carry away an increase of interest in, and affection for the common cause of religion, and for each other as Christians united in common bonds."

R. C. McC.

Another missionary, W. P., writes that his people had treated him in the same manner, and the amount of their visit was nearly eighty dollars.

EXTRACTS FROM REPORT OF THE REV. C. STURDEVANT.

"In descending to particulars in my report, I would desire first to recognise, and gratefully to record the distinguishing goodness of God, which, amid all my wanderings, has been abundantly manifested unto me. Though required to pass through a great variety of climate, to brave burning suns and withering storms, to meet with demic and epidemic diseases, with the danger and trials of an ever changing and transient life, God has been my protection, confidence, and strength.

"The Western Executive Committee has under their supervision more than one-half the territory in the United States. During the last year I have been the only agent constantly employed in this vast field. Two other brethren in the ministry have been temporarily employed, and have laboured, as will be seen from the report of our Committee, efficiently for our Board. But exclusive of what they have raised, I have been enabled to report more funds by near three thousand dollars than have been reported in any former year. To effect this, it is perhaps unnecessary to say that I have travelled extensively, and maintained a very large correspondence. In various ways, by personal application or otherwise, I have brought the claims of our Board before all the important churches open to us in the bounds committed to our control.

"In regard to the prospects of our Board, I would say, while it is painfully true that many, even of those who have means, are doing nothing for that organization which has more of hope and promise connected with its operations than perhaps any other interest of the Church, yet we have abundant evidence that our Board is rapidly growing in the confidence and favour of the people. In the West and South-West, though there have been many causes operating prejudicial to the general interests of the Board, yet an increase of about thirty per cent., in all the departments of the Board's operations in this great field, has been realized. In securing this result, it has been found a matter of no small importance that the Committee which directs these interests is located so favourably for exercising a prompt and accurate supervision of this great section of our common country.

"Allow me to suggest in conclusion, that there is one great field of labour, most interesting and important in its character, comparatively unoccupied by the ministers of our Church—I refer to the work of preaching the gospel to the blacks in our Southern States. In a recent southern tour, I found a rapidly growing feeling favourable to this great work. Had we a man appointed specially to superintend this interest, hundreds of points might be found where our men would be not only favourably received, but entirely supported. Something ought speedily to be done to meet this pressing necessity."

FRUITS.

An Interesting Work of Grace.—From a Missionary in Western New York.

In the month of December there was some more interest in our regular prayer meetings, and a "more earnest heed" to the word preached on the Sabbath than usual. During the week of preparatory services to the communion season, which was the first Sabbath in January, there were evident tokens of the presence of the Holy Spirit in our congregation. The spiritual strength of Christians was increased, and some impenitent persons were serious and thoughtful. Our communion season was one of unusual tenderness and solemnity. It was very manifest now that the Lord was reviving his work in our midst. From week to week there were instances of deep and pungent conviction for sin, and of conversion to God. We have received into the Church *fourteen* persons on examination, and *four* by letter. There is now much seriousness in our midst, and we are not without hope that many more will be "turned from the power of Satan unto God." This work, we trust, is of God; and to him we would ascribe all the glory. The means of grace which have been blessed were the preaching of the pastor on the Sabbath, with two lectures, and two or more prayer-meetings weekly, visiting from house to house, and conversing and praying with individuals.—G. W. L.

Another Refreshing Season—Mississippi.

The churches to which God in his providence has called me to preach, have laboured under many disadvantages; yet the Lord has graciously smiled upon them. We held a communion season in Unity Church (Caledonia) early in the Spring, during which time there was an interesting state of things. Christians were awakened to a sense of their duties, and their hearts were refreshed from the presence of the Lord. A prayer meeting was established, and has since been well attended. In July we held a series

of meetings, which continued for some time. The good work first commenced among those who had attended the prayer meeting. God heard and answered their prayers. *Twenty-three* or *twenty-four* have professed a hope in Christ. The work has spread into the neighbouring churches of different denominations, until the whole surrounding country has been moistened with the dew of Heaven. Taking Unity church as a centre, with a radius of 7 or 8 miles, we would embrace about 200 souls, who have professed to have a hope in Christ. "The Lord has done great things for us, whereof we desire to be glad." In our Church everything has been silent and still. The work seems to be deep, and I hope permanent. There is still an interesting state of things; some fourteen have already been added to the church on a profession of their faith; a number more are expected to join at the next communion. Quite a number of children have been baptised—one interesting family group I will here mention. Mr. ——, a member of our church, has a wife and nine children, all of whom were in the gall of bitterness. His wife and eldest daughter were baptized on a profession of their faith. All the rest—down to the infant, were also baptized. It was truly a household baptism. To God is all the glory.

I also preach to an interesting little community some ten miles distant from any organized Presbyterian church. There are here some three or four pious families which I hope will be a neucleus at no distant day, of another Presbyterian Church.

Talebenela church is the most important point in my field of labour; and although it has not been so signally blessed, yet much has also been accomplished here by the grace of God. Twelve or fifteen have united with this church; a majority of these, however, by letter. Still, there is a deeply interesting state of things without any excitement. The people of God have been praying and looking for a revival. It will, perhaps, not come as they expect. They look for larger drops and a heavy shower, and do not heed enough the gentle dew now descending. This I hope will continue to descend. There is deep seriousness in many cases, and thoughtful attention in others. Several are rejoicing in hope, who have not as yet united with the church. The Sabbath-school, the prayer meetings, and the means of grace of various kinds, are all observed. The field is large and important. Will you not remember us all at a Throne of Grace?

—

From a Missionary in Wisconsin—Increase of Population in the West.

I am acting as the stated supply of the church at Winnebago Rapids. This village, at which most of our members reside, is about three years' old. Four years ago it was on the extreme frontier, with only about a dozen white inhabitants in the town. Now, the frontier is away nearly one hundred miles beyond us, and we have an incorporated village of some seven or eight hundred inhabitants. Our church was organized two years ago last month. We had then eighteen members; now we have more than fifty. I preach here twice on the Sabbath to a congregation averaging from one hundred and fifty to two hundred persons. We sustain a Sabbath school, two weekly prayer meetings, monthly concerts, &c. As a Church we have been steadily growing in numbers and strength, though we have not enjoyed those evidences of God's presence in the conviction and conversion of sinners which is so desirable. For the last few weeks, however, there has been a marked difference in the attention of the people. Our meetings have been remarkably solemn, and we cannot but hope that God will bless the seed sown, and that we may yet see its fruits.

Besides this place, I preach every other Sabbath evening at Menasha, a new village nearly as large as this, two miles distant, on the other outlet on Fort Winnebago. My congregations there have steadily increased. It is difficult to tell what may grow out of this. We have some Presbyterians there.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of April, 1851.

SYNOD OF ALBANY.

Pby of Londonderry.—Newburyport 1st ch 100; 2d ch Newburyport 32 — 132 00

Pby of Troy.—Malta ch (in part) to con Rev P S Talmage hon mem — 20 00

Pby of Albany.—Tribes Hill ch 30; Princeton ch 36 04; Albany 2d ch 95 60; Schenectady ch 80 — 341 64

Pby of Saratoga.—Johnstown ch 34 50; Sab Sch of same ch 2 35 — 36 85

SYNOD OF BUFFALO.

Pby of Steuben.—Vienna 1st ch — 21 25

Pby of Wyoming.—Oakland ch 5; Moscow ch 9; Duncan McPherson of Caledonia ch 12 50 — 26 50

Pby of Buffalo City.—Alden ch 15; Aurora 1st ch 8 72; Rev J Dubuar, East Aurora 1 50; Second Ward ch Buffalo City 14 43 — 39 65

Pby of Michigan—Bennington 1st ch — 7 00

SYNOD OF NEW YORK.

Pby of Hudson.—Goshen ch 42 32; Monticello ch 53 75; Coshocton ch 4 — 100 07

Pby of Bedford.—South Greensburg ch 9 26; Yorktown ch 17; South Salem ch 59 70, and a Friend same ch 25 — 110 96

Pby of New York.—Rutgers St ch 223 02, and from Jos Skidmore same ch 10; Tariffville ch 15; Brooklyn 1st ch (100 of which from G B Lamar Esq) 206 15; Wallabout ch 3 77; Central ch Brooklyn 57 32; 2d ch Brooklyn cash collection 155 25, J D McKenzie 25, Thos Bayless 20—in all 200 25; Jamaica ch L I 22 16; Williamsburg ch 11 63; Brick ch New York City (addl) 5; Youths' Miss Soc of Rutgers St ch 177 45; Forty-second St ch N Y 49 25; University Place ch Ladies' Soc 147; Fifteenth St ch 189 25 — 1317 25

Pby of New York 2d.—Scotch ch cash collection 243, John Johnson 150, R Carter 50, Richard Irvine 50, Wm Post 62 50, James Morrison 10, in all 545 50; Mount Washington Valley ch 42 42; Mount Pleasant ch Sing Sing 16; 2d ch West Farms 15 — 638 93

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Mt Freedom ch (in part) to con the Rev Jos McMurray an hon mem 15; New Vernon ch 16 31; Mt Olive ch 10; 1st ch Woodbridge to con Mrs Eliza Bartoul h. m. 62 — 103 31

Pby of New Brunswick.—Titusville ch 12; People of Holmanville 2; Trenton 2d ch 13; Millstone 1st ch 10 — 37 00

Pby of Burlington.—Burlington ch — 100 00

Pby of West Jersey.—Cedarville ch 50; Blackwoodtown ch towards support of Rev E Eels 10 50; Pittsgrove ch (addl) 25 50 — 86 00

Pby of Newton.—Easton 1st ch — 150 00

Pby of Raritan.—Lambertsville ch 25; Pleasant Grove ch 4; Lower Valley ch 2; Milford ch 17 53 — 48 53

Pby of Susquehanna.—Wysox ch — 5 00

Pby of Luzerne.—Newton ch 7; Conyngham ch 12 19; Tunkhannock ch 13 45; Wilkesbarre ch 25; Kingston ch 6 50 — 64 14

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Richmond ch 8; 9th Presb ch Phila to con Rev W Blackwood hon mem 50; Central ch Female Tract Soc for tracts for the missionaries to distribute 49; Sixth ch Phila ann coll 187; North ch Sab Sch, Infant Sch, and Young Men's Bible Class to con Rev Thos L Janeway D D an hon mem 50; Arch St ch, bal of collection on card as follows:—B A Fahnestock 10, J W Fahnestock 5, Thos Earp 25, W Worrell 20, F V Krug 20, W H Safford 5, Edwin Coolidge 10, J F Baker 5, R Johnson 10, Mr Woatman 2, H Sloan 10, W Southworth 1, E M Boughton 2, Cards no name 2, W Taber 2 50, F W Baker 5, C Stoddart 10, J R A 5, J Mason 5, Howell Evans 9, W H Anderson 50 cts, Gold ring sold 1—in all 165, less 2 for collecting, or 163—(previously acknowledged, 79 47, making 242 47) — 507 00

Pby of Philadelphia 2d.—Norristown ch 6 07; Conshohocken ch 3 — 9 07

Pby of New Castle.—New Castle ch as follows:—Mrs Gray 5 50, Mrs Smith 5, Misses Smith 75 cts, Mrs Jefferson 2, Miss Scofield 5, Mrs Potts 1, Dr Couper 30; Mr Johns 5, Mrs Black 3, Miss L Janvier 10, Mrs Gemmill 5, Miss Johns 2, Miss Moody 1, Miss Booth 6, Mrs Niven 1, William Couper 50, Samuel Couper 5, John Janvier 5, G W Turner 1 — 143 25

Pby of Donegal.—Chanceford ch — 25 00

Pby of Baltimore.—F. St ch Youth's Miss Soc 28 51; 3d ch Baltimore 150; Annapolis ch 30; Taneytown ch 55; 1st ch Baltimore 500; Madison St ch 1 17; Govane Chapel 10; Bridge St ch D C 21 — 795 68

Pby of Eastern Shore.—Churches under care of Rev E Trown 21; Monokin ch 32 — 53 00

Pby of Carlisle.—Millerstown ch 25 50; Williamsport ch 15 23 — 40 73

Pby of Huntingdon.—Huntingdon ch to con Rev L P Hawes and Mrs Mary Allison hon mems 100 95; Middle Tuscarora ch to con Rev A Jardin hon mem 50; through the Treasurer of Huntingdon Presb from the following churches: Hollidaysburg ch 25 82; 1st ch Spruce Creek Sewing Circle 33; 2d ch Spruce Creek 13; Clearfield ch 7; Fem Miss Soc of Alexandria 45, and Sab School of do 5 to con Mr John Porter an hon mem; Strode's Run Lewistown cong 3; Shirleysburgh ch 4 60; Lick Run ch 22 32; Mt Pleasant ch 3; Fruit Hill ch 5; One-half Presb coll at Bellefonte 27 50, less 2 counterfeit returned, making 192 24—and Presb coll addl 50 cts — 343 69

Pby of Northumberland.—Northumberland ch 15; Sunbury ch 9; New Berlin 1st ch 37 75; Brier Creek ch 3 10 — 64 85

SYNOD OF PITTSBURG.

Pby of Blairsville.—Harmony ch, a Friend, 13 50, 10 of which to aid the missionary in Va. who lost his horse — 13 50

Pby of Redstone.—Jenner ch — 3 00

SYNOD OF WHEELING.

Pby of St. Clairsville—Woodsfield ch — 5 00

Pby of New Lisbon.—Deerfield ch for religious instruction of coloured population — 26 00

SYNOD OF OHIO.

Pby of Marion.—Churches under care of Rev H Hess 7; Milford ch 6 34; Union ch 1 68 — 15 02

Pby of Richland.—Utica ch 13 82; Olivesburg ch 1; Haysville ch 12 04 — 26 86

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Sumption's Prairie ch 2; Valparaiso ch 13; Salem ch 1 50 — 16 50

Pby of Fort Wayne.—Flat Rock congregation — 2 00

SYNOD OF ILLINOIS.

Pby of Wisconsin.—Burnette and Horicon chs — 5 00

SYNOD OF KENTUCKY.

Pby of West Lexington.—Winchester ch from Mrs Florida Vanmeter — 25 00

SYNOD OF VIRGINIA.

Pby of Winchester.—Received from Jno N Bell, Treas'r of the Presb'y, from sundry churches — 166 39

Pby of East Hanover.—1st ch Richmond from Miss Mary Simpson — 2 00

Pby of Montgomery.—Churches under care of Rev J M Wilson — 3 00

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Thro' the Treas'r of Presb'y from the following churches: Tirza ch 12 15; Presb coll at Ashpole ch 33 55; Mt Horeb ch from Mrs L G M and three sons 1; Sardis ch, H Elliott Esq 10; China Grove ch, J Elliott Esq 15 50; Brown Marsh ch, E W Barge Esq 7 60, Mr Sellers 6 40, E W Barge 1 40; Bluff ch, Rev E McNair 17 26; Wilmington ch, Rev J O Stedman 62; Fayetteville ch, H Leete Esq 40 60; Laurel Hill ch, Rev F K Nush 18; Centre ch, Rev F K Nush 22 40; Bluff ch, Alex McAllister Esq 11 67; McPherson ch, Rev D Johnson 4 50; Philadelphus ch, M C McNeill Esq 4 50; Galatia ch, A McGill Esq 4 95; Antioch ch, Rev H McLean 7 12, less 1 34 paid for draft, in all 279 26; Wilmington ch 10 — 289 26

Pby of Concord.—Charlotte ch to con Rev Cyrus Johnston and Mary Johnston hon mems — 104 75

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Waxhaw ch 4; Lancaster ch 2; Six Mile Creek ch 2; Purity ch 20; Salem ch 9; Shiloh ch 3 — 40 00

Pby of Harmony.—Camden ch — 116 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Macon ch 108 73; Athens ch 123 33 — 232 06

MISCELLANEOUS.

Chandler Ward, Franklindale Pa 87 cts; Rev A Gardner, Big Hollow N Y 2 50; Rev Luther Dodd, Shelby Ohio 50 cts; H S C Hamptonburg 10; John Bruster Esq, Shirleysburg Pa 50; Treasurer of Princeton Theological Seminary, and Bible, Tract, Missionary and Education

Society 76 82; Miss Soc of Houston Presb ch, draft on Treas 25 00; John Haswell Esq, West Troy N Y 10 bal to con Margaret Haswell an hon mem, and 10 in part to con Margaret Jane Haswell—20; Presb Sab School, Montgomery Ala 10; S Cummings, Hampton Va 5; Ladies' Miss Soc of Columbus Ga, to con Mr James S Norman an hon mem 50; Rev D V McLean D D, Easton 25; A member of the Presb cong Harrisburg Pa 10; Pro rata dividend of Interest account from the General Assembly per Treasurer G H Van Gelder 389 38; Rev J J Janeway D D, New Brunswick 300; S S Myrick, Peekskill N Y 5; A Friend 2; A Friend, Fishkill Landing 200; Five-sixteenths of Missionary Chronicle receipts for 1850—51, 11 92 — 1193 99

Total — $7653 67

S. D. POWEL, *Treasurer.*

Special Donations to the Board of Missions in view of the loss sustained through the late Treasurer, Wm. D. Snyder.

Moses Johnson 100; James Field 100; Capt E Donaldson 100; Rev R Happersett 100; Rev William Chester D D 100; Rev T L Janeway D D 100; Rev C C Jones D D 100; James Murphy 100; "Friends" 10th ch 100; Scotts' ch 185; Rev H A Boardman 65; R S Clark 50; J B Ross 20; W R Abbey 15; Member of 10th ch 10; Rev W Neill D D 10; Dr W Harris 10; J Ogden 10; John Harris 10; Rev F D Ladd 20; Rev J McDowell D D 10; J S McMullin 50; John M Harper 50; John McClure 50; Wm H Hart 20; T E Harper 20; W S Boyd 20; Charles Abbey 20; H C Blair 20; J W Gibbs & Son 20; Latimer 20; L C Edmunds 10; P J Patton 10; W A Solomon 5; Rev J H Jones D D 10; Benjamin Esler 5; A Friend, Central ch 50; Rev Joseph Stevens 20; Rev John Miller 10 — $1725 00

CLOTHING RECEIVED IN APRIL.

A Box from the Sewing Circle of the Presb ch of Allentown N J, valued at 50 00
Two Quilts from Sab Sch of same ch, val'd 8 00—58 00
Two Boxes from the Potter's Mills Sewing Circle of Sinking Creek ch Penn's Valley, Centre Co Pa, valued at 115 41
A Box from the Sewing Circle of the Matteawan ch N Y, valued at 50 00
Nine Boxes from the Ladies of the 10th Presb ch Phila, valued at 438 74
A Box from the Sewing Circle of the Franklin St ch Baltimore, valued at 175 00
A Box of Clothing from the Ladies of Abington ch Pa, valued at 100 00

Total $937 15

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of April, 1851.

Miss Mary Simpson, 1st ch Richmond Va 1 00
Church under care of Rev Henry Hess, Ohio 0 62
Mrs Rev W B Brown, Hillsboro N C 2 00
Annapolis ch Md 5 00
First Presb ch Baltimore 300 00
Rev James Dubuar, East Aurora N Y 1 00
"W R B" Va, per Mr W S Martien 2 50
A member of Waynesburgh ch Pa 10 00
Steel Creek ch Georgia 2 00
J Dickson, Great Conewago ch Pa 10 00
Scotch Presb ch N Y, cash collection 215 00
John Johnson 200 00
Robert Carter 50 00
William Post 62 50—527 50
Thro' Mission House N Y for church at Brownsville Texas 200 00
Mrs J W 10, Mrs M W 10, C A D 10, S R D 10 for do 40 00—240 00

Total $1101 62

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of April, 1851.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Pittsburgh 1st ch, No 1 Sab School, for Sab schools in the West 25 05; Pittsburgh 4th ch 30 18; Pittsburgh 5th ch addl 81 cts; Lawrenceville ch 25 75; Pine Creek ch 12; Temperanceville ch 5; East Liberty ch 26; Canonsburgh ch, bal to con Mrs Martha Bracken an hon mem 10; Manchester ch 20 85 — 155 64

Pby of Erie.—Concord ch — 3 00

Pby of Beaver.—Neshanock ch 16; Beaver Falls ch, in part 35; New Castle ch 17 50; Pulaski and Hopewell chs, (of which from Ladies' Missionary Society 12) 24 — 92 50

Pby of Clarion.—Callensburg ch, addl 2 50; Bethesda ch 8; Richland ch 5 37 — 15 87

Pby of Allegheny.—Scrub Grass ch — 8 50

Pby of Redstone.—Fairmount ch, bal to con Rev Wm P Harshe an hon mem — 20 00

Pby of Blairsville.—Rural Valley ch monthly collections 5; Fairfield and Union ch 10 — 15 00

SYNOD OF WHEELING.

Pby of Steubenville.—Two Ridges ch 16 85; Bethelem ch 6 25; Still Fork ch 2; Fairmount ch 6 31; Steubenville 1st ch, of which 12 50 from Mrs Elizabeth McLaughlin—a thank offering, 62 50 — 93 91

Pby of Washington.—Wellsburg ch 15 50; Holliday's Cove ch 5; Forks of Wheeling ch 18 37; Cross Roads ch 18 75; Mill Creek ch (of which 30 from Mathew Glass, Esq) to con him an hon mem 50 — 107 62

Pby of St. Clairsville.—Cadiz ch 44; Wheeling Valley ch 15; Martinsville ch 10; Woodsfield ch 1 50; Malaga ch 1 — 71 50

Pby of New Lisbon.—New Lisbon ch in part 27; Hanover ch 11 87; Bethesda ch 9 73; Madison ch 9 15; Bethel ch 15 06 — 72 81

MISCELLANEOUS.

Patterson Estate — 45 00

Total, $701 35

MISSIONARY CLOTHING.

Ladies of New Providence ch, a box valued at 37 00
Do Georges Creek and Tent ch, a box valued 42 00
Do New Lisbon ch, a box valued at 53 00
Do Richland ch, a box valued at 32 30
Do Lower Bull Creek, to con Rev Abraham Boyd an hon mem 63 00

☞ The last box was imperfectly acknowledged last month, the valuation not being known.

Total, $227 30

J. D. WILLIAMS, *Treasurer.*

CHURCH EXTENSION.

Clarion ch — 10 00

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of April, 1851.

Haning Fork ch Ky, coll per John A Bogle 33 00
Louisville 1st ch Ky (in part) 30 00
Cloverport ch Ky per Rev Wm McAffee 2 00
Shelbyville ch Ky 87 10
Vicksburgh ch Miss per D B Downing 51 00
Goshen ch Ky (in part) per F Snowden 78 00
Mulberry ch Ky (in part) 12 00
Middletown ch Ky 7 50
Elizabethtown ch Ky per John Athen 7 85
Mrs E Graves, Springfield Ky per R F Caldwell 5 00
O P Sidney, Ohio per J D Thorpe 3 00
Winchester ch Ohio per do 8 00
High Street ch Cin Ohio, Mon Con per do 2 25
Ladies' Sew Soc of Central Pres ch Cin Ohio per do 100 00
Frankfort annl coll in part per Rev S Robinson 205 78
Donation of Rev W W Hill Ky 50 00
Cherry Spring ch West Lex Pby Ky per F G Strahan 26 00
Vincennes ch Ind per J W Maddox 35 36
Washington ch Ebenezer Pby Ky per Jno A Condit 36 00
Murphysville ch do do do 27 00
Louisville 1st Pres ch 1 00
North Sangamon Ill per Rev W W Hill 28 77
Louisville 1st ch per S B Richardson 20 00
1st Pres ch Oxford Ohio per S R Mollyneaux 16 00
Flemingsburgh ch per J T Lopsley 32 00
Gallatin Tenn Pres ch per S G Gray, Clerk of Sess 24 00
Carlisle ch Ky per James Mathews 6 00
J Barbour, Danville Ky per Rev W W Hill 20 00
Jackson Miss in part, per D B Downing 52 00
Hopkinsville Presb ch Ky per Richard Shackelford 22 00
Hopewell ch Synod of Nashville Tenn per Rev A A Mathes 10 50
Jeffersonville ch Ind per J H McCampbell 25 00
A Thank-offering from Rev R B and L A McMullen, per Rev W W Hill 50 00
Boonville Mo per Rev W G Bell 20 00
Owensboro Ky per Rev H H Hopkins 45 00
Monmouth Ill per Rev W F Ferguson 11 00
Greenville Ohio per Rev J A Meeks 12 00
Dry Point Ill per Rev J D Young 2 75
Rattans Prairie Ill per do 3 00
Edwardsville Ill per do 9 00
Hanibal Mo per Rev J H Lorance 2 50
Charlestown Iowa per Rev O J King 3 00
New Lexington Ind per Rev John Mitchel 11 85
D A Wallace, Union Ind per Rev D A Wallace 5 00
Bloomington Ind per Rev Levi Hughes 9 00
Muskatine Iowa per Rev T I Umsted 12 80
Montrose Miss per Rev J B Adams 11 45
Mt Moriah do do do 11 65
Paulding do do do 5 00
Bethany Ind per Rev D V Smock 13 00
Cranfordsville Ind do do 8 65
Rockville (bal) do do do 5 00
Coal Creek do do do 27 50
Warren do do do 34 00
Chester Ill per Rev John Kennedy 6 00
Shiloh Tenn per Rev E O Campbell 10 60
Do Coloured people Tenn per do 1 05
Concord Tenn per do 17 70
Liberty Ill per Rev B L Spillman 5 00
Sparta do do do 5 00
Gallum do do do 5 00
Carrelton Ind per Rev G F Whitworth 8 00
Albany Ill per Rev O J Park 10 00
Brookville Ind per Rev L D Potter 13 00
West Liberty Ohio per Rev J H Gill 30 00
Lexington Ind per Rev J M Candy 13 00
Rev J L Bellville Ohio per Rev W W Hill 4 00
Mrs Angeline Berryville Ohio per do 1 00
Jackson, Tennessee per Rev D L Gray 136 00
Brownsville do do do 115 00
Union do do do 36 05
Denmark do do do 118 05
Trenton do do do 3 00
Zion do do do 4 00
Shiloh do do do 11 65
Concord do do do 17 70
Mr Coltart do do do 1 00
2d ch Memphis do (bal) do do 39 40
Edmonton ch (bal) per Rev Samuel B Cheek 7 00
Harrodsburgh ch (balance in full) per Rev S R McMurtrie 47 50
Bethel ch West Lex Presb per Rev J H Dinsmore 52 00
Salem Miss per Rev D L Gray 40 00
Germantown Tenn per do 43 25
Oxford Miss per do 65 35
College Hill Miss per do 24 60
Rev J H Miller, Miss per do 16 55
Water Valley Miss per do 15 55
Springfield Ill per Rev Geo McKinley 40 00
Zion ch Miss per Rev J Richon 9 00
Canton ch Miss per do 25 00
Ebenezer ch Miss per do 16 75
Paint Lick ch Ky (in part) per Rev R J Johnstone 15 00
Thomas Wallace deceased, Mayslick Ky per Wm Hodge, Trustee 301 50
Pleasant Ridge ch Ohio per J D Thorpe 19 50
Bethel ch Ohio Cin Pby per do 12 40
Ladies' Soc 7th ch Ohio Cin per do 120 00
Urbana Pby Ohio, R M Wood's don per do 5 00
Hillsboro Ohio to constitute their pastor Rev Dr S Steele an hon mem per do 72 35
A Lady Presby of Marion per do 20 00
Monroe ch Cin Pby Ohio per do 9 50
Eaton ch Oxford Pby Ohio per do 5 00
Camden ch do do per do 7 00
Venice ch do do per do 13 00
Hopewell ch Cin do per do 20 77
Springfield Miami Pby Ohio to con their pastor Rev N C Bart hon mem R D M 95 00
Reading ch Cin Pby per J D Thorpe 16 00
Bethel Miss Pby Mrs Jno Murdock $50, others per Rev C Sturdevant $56 05 106 05
Port Gibson Miss Pby per do 90 50
1st ch Lafayette La per do 10 85
Valley Creek South Ala Pby per do 109 50
Selma do per do 52 50
Greensboro Tuscaloosa Ala Pby to con Rev J C Mitchel an hon mem per do 57 00
Columbus Miss per do 54 85
Aberdeen do per do 34 00
Courtland Ala 33 00
Florence Ala 32 45
Tuscumbia Ala 87 50
1st ch Nashville Tenn 150 55
2d ch do do 100 00
Harpeth per Rev J W Ogden 75 00
Don Rev J W Ogden 3 50
Gallatin Tenn 15 00
Clarksville Tenn (addl) 175 75
Sales Miss Depot 119 99
Amt overdrawn paid by Rev C Sturdevant 32 51

Total $4463 83

J. M. RUTHERFORD, *Treasurer.*

SYNOD OF OHIO.

Receipts into the Treasury at Columbus, Ohio, from October 18, 1850, to 28th April, 1851.

Pby of Columbus.—Columbus ch, per J Cherry 9 50; Scioto ch 4 51; Mt Pleasant ch 3 50; Stoney Creek ch 5; McArthurstown ch 5; Blendon cong 2; Kingston ch 64; Hamilton ch 6 85; Columbus 1st Presb ch 68 71; Do Ladies' Miss Soc 50; Worthington ch 14 75; Tarleton and Amada chs 4; Truro Fem Miss Soc 14 35 — 252 17

Pby of Coshocton.—West Carlisle ch 6 75; Clark ch 7 87; Berlin ch 15; Unity ch 17; West Eaton ch 11; Berlin ch 2 40 — 60 02

Pby of Hocking.—Athens ch 60; Gallipolis ch 6 — 66 00

Pby of Marion.—Waynsburgh ch 1; Kingston ch 2; Bucyrus ch 13; Upper Sandusky ch 3; York ch 3 98; Liberty ch collection 5 25 — 28 23

Pby of Wooster.—Northfield ch 10 30; Wooster ch 32; Sugar Creek ch 29 30; Congress ch 4 85 — 76 45

Pby of Zanesville.—Newark Sab Sch 33; Pleasant Hill ch 4 50; Buffalo ch 38; Hopewell ch Sew Soc 17 — 92 50

$575 37

THOS. MOODIE, *Treasurer Synod of Ohio.*

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

☞ Letters for the Board of Education to be addressed to Rev. C. Van Rensselaer, D. D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

*** Remittances of money to be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE EDUCATION AND SUPPLY OF MINISTERS.

Our educational operations exert a powerful influence on the SUPPLY AND EDUCATION OF MINISTERS. The Board of Education had its origin in the obligations of the Church to use all scriptural means to increase the number of effective preachers of the gospel. As far back as the days of Makemie, when our ministers numbered less than the Apostles, our Church acted upon the two great principles which now govern the Board of Education, viz. that the increase of the ministry is connected with the use of means, and that both piety and learning are essential qualifications for the office. In order to obtain more ministers, the Presbyterian fathers assisted pious and indigent young men in their preparatory studies; and encouraged others of suitable character and promise to enter upon a course of education with the hope that God would call them into the ministry. The academies of the Tennents, Allisons, Blairs, Finleys, Smiths, were the preparatory seminaries of the Church—schools of learning and religion established by a hard-working generation to the glory of God, whose providence blesses such men, and did bless these in the training of many faithful witnesses of His truth. The principle of aiding indigent students in their course of studies dates back to the origin of Presbyterianism in this country, and was contemporaneous with the policy of sending missionaries to the destitute settlements. At that time, if ever, the Church would have been justified in lowering the standard of literary requirement; but even in a day of the greatest straits for men and means, it was determined to send forth only those who were thoroughly furnished for their work. The adoption of the Westminster Confession of Faith rendered education a necessary qualification for the ministry. The standards of ancient times give the watchword to the present generation; and the Church is labouring for the increase of well-qualified ministers, in the strength o efforts hallowed by an unbroken succession in history, and enlarged to meet its present circumstances of progress and benevolence. Hundreds now engaged in preaching the unsearchable riches of Christ, have been assisted in their preparation for this service through the timely co-operation of the Board of Education. Among the number are some of the most distinguished and useful servants of the Redeemer in this or any other age. The memorials of the education operations of the Presbyterian Church are co-extensive with the boundaries of its territory and its glory. If the treasures of the Church are in the worth of her consecrated sons, her well-trained ministers are among the richest jewels in her crown of conquest. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!'

DIVERSE GIFTS IN THE MINISTRY.

Ministers differ in their intellectual powers and accomplishments. Here there is an Edwards or a Butler, trained to the most profound and discriminating research; there is a Hall or a Mason, the grandeur of whose conceptions throws the thoughts of common minds into the shade; and yonder, standing alone—I had almost said in the world's entire history—is a Whitefield, who is familiar with avenues to the heart which others have not explored; who can raise a tempest in the bosom when he will, and as quietly speak it into a calm; while a great multitude shine with inferior but different degrees of lustre. There is a difference in their moral constitutions. The unshrinking boldness of Paul, the headstrong impetuosity of Peter, the winning gentleness of John, the docile spirit of Nathaniel, and every other variety of natural disposition, is continually exemplified in the Christian ministry. There is a difference in the amount of piety which they possess; some keeping the world under their feet, and having their conversation habitually in heaven, while others seem scarcely to rise to the ordinary level of Christian attainment. They are favoured also with different degrees of usefulness; and their usefulness flows in different channels. One exerts an influence in advancing the kingdom of Christ which is felt far and wide; while another, with feebler powers and less zeal and perseverance, would seem to labour to comparatively little purpose. One is directly instrumental of turning many to righteousness, and there are hundreds and even thousands who expect to heap blessings upon him in heaven as the instrument of their salvation; while another exerts a more silent but scarcely less important influence, in vindicating the claims of Christianity, in moulding the character of the young, in guarding the general interests of the Church. And to crown all, they differ in their ultimate reward. They that have been faithful in a few things will not lose their reward; but they that have turned many to righteousness, will shine as the brightness of the firmament.

Such is the variety which the great Head of the Church permits—I may say, has ordained, in the Christian ministry. And the wisdom of this appointment, especially in regard to the different intellectual and moral constitutions of ministers, is as manifest as its existence; for the ministry has to perform its work upon every variety of character, and the influence which might be entirely lost upon one indvidual, might operate with mighty power on another. Hence I cannot think it desirable that all ministers should try to force themselves into a conformity to any particular standard; indeed that seems to me to be doing violence to the divine constitution. God requires indeed that all his ministers should preach the same great principle, but he has not required that they should all be of the temperament of Peter, or of John, or of Paul; he chooses to have his sons of thunder and his sons of consolation; and no one may say with the greater degree of favour. I have sometimes heard even ministers complain of their brethren as likely to accomplish little or no good by their preaching, because, though they preached the truth of the gospel plainly, they preached them with less energy, or less apparent fervor than could be desired. But I would say in all such cases, you have no right to require the brick where God has not given the straw; and besides, the very mode of preaching which you desire, would doubtless be far less acceptable and far less useful to many individuals, than that to which you object. Let a minister keep himself within those bounds of decorum which God's word and the dignity of his own office prescribe, and the more closely he follows the bent of his own mind, the better; he may not be a Paul or Apollos, a Chalmers or a Dwight; but he will be an evangelical and efficient minister.—*Selected.*

PASTORAL HINTS TO CANDIDATES.

Whitefield.—It was a remark of the great and good Mr. Whitefield, (and there is no man's lips whom it would have better fitted) "that the more a man does for God the more he may." Gracious dispositions strengthen and increase by exercise. The chariot in full motion surmounts hills of difficulty with much less effort than at its first outset.—*A. Fuller.*

Themes for the Pulpit.—We find in an exchange paper the following just and valuable suggestions, from John Foster:

In the department of Christian morality, I think many of those who are distinguished as evangelical preachers greatly and culpably deficient. They rarely, if ever, take some one topic of moral duty, as honesty, veracity, impartiality, Christian temper, forgiveness of injuries, temperance—in any of its branches—and investigate specifically its principles, rules, discriminations, adaptations. There is none of the casuistry found in many of the old divines. Such discussion would have cost far more labour of thought than dwelling and expatiating on the general evangelical doctrines, but would have been eminently useful, and is very necessary, in order to set the people's judgment and consciences to rights. It is partly in consequence of this neglect (very generally I believe) that many religious, kind people, have unfixed and ill-fated apprehensions of moral discriminations. Hall told Anderson that in former years he had often insisted on subjects of this order.

REDEMPTION.

"Redemption is the science and the song
Of all eternity. Archangels, day
And night, into its glories look. The Saints
And Elders round the Throne, old in the years
Of heaven, examine it perpetually;
And every hour get clearer, ampler views,
Of right and wrong; see virtue's beauty more;
See vice more utterly depraved and vile:
And *this* with a more perfect hatred hate;
That, daily love, with a more perfect love."

Ministerial Hints.—1. *Don't cough or clear the throat while preaching.* This is sometimes done to fill up a gap. It is said that on one occasion, the venerable Dr. Green, while preaching, having suddenly lost the train of his thoughts, stood erect and silent, looking the congregation in the face for the space of half a minute—then continued with his usual ease and tranquillity. After the discourse, a brother remarked, "the sermon was very impressive, particularly that *awful pause.*" "Brethren, we had better make a few 'awful pauses' than mar the delivery of our discourse by unpleasant sounds."

2. *Don't pull down the pulpit nor beat the Bible to pieces.* Any rough usage of the word of God is offensive to refined feelings. We have heard of one preacher, of whom one of his elders said, that he "knocked the guts out of six Bibles in one year, and kicked down five pulpits." A writer in the Presbyterian of the West, says: "I have known brethren, at the close of a discourse, *to shut the Bible with so much violence* as to be heard over the whole house. The action that thus violently closes the word of God, to my mind, is very significant—generally suggesting about this language—'There, friends, I have just finished a discourse quite satisfactory to myself, and instructive to you, and now, with tremendous emphasis, I intend to enforce it.'"

3. Don't display yourself, but your subject, and let your subject be Christ and him crucified.

4. Don't look at your watch while preaching, especially if you are reading your sermon *verbatim et literatim* from a manuscript.

5. Don't get angry at these hints, for if you do, you are no doubt guilty of such, or of worse habits. —*N. O. Presbyterian.*

Preparation for the Pulpit.—Make your preparation for the pulpit a leading and engrossing object during the whole week. How can a minister consistently preach in the pulpit on the sin of procrastination, while he himself has put off all needful study till the dread approach of the holy Sabbath drives him to scramble for a few hurried thoughts with which he appears in the sanctuary, not clothed in the calm and sacred dignity of an ambassador of Christ, but in mental and bodily trepidation arising

from an unfurnished mind, and the consequent accusations of a guilty conscience? — *Ordination Charge, by Rev. Josias Wilson.*

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

OUR DENOMINATIONAL INFLUENCE.

The influence of the Presbyterian Church upon OTHER DENOMINATIONS OF CHRISTIANS AND UPON THE WORLD is connected with her educational efforts. A work of great value is incidentally performed, in the providence of God, by the influence which each denomination of Christians exerts upon others. An ignorant church surely cannot accomplish the greatest amount of good in the competition of effective example. On the contrary, the one that trains up her children in knowledge and piety is the body of might. "Mark ye well her bulwarks; consider her palaces." An able ministry carries an immense influence where intelligent piety prevails; and the church that best educates its members and its ministers, according to the laws of Christ, must bear the banner in the sacramental host of God's elect. The Lord has condescended to employ the Presbyterian Church in doing good to other bodies of Christians; and one of the chief elements of this adaptation has been our immemorial opinions and practices in regard to education. Ignorance neither cultivates devotion nor fosters influence.

Even the political economy of schools and colleges presents statistics of gain in a community. Property will rise in their neighbourhood; a new impulse will be imparted to the various branches of human industry: villages and towns will thrive under their genial sway. Their moral economy is attended still more actively with high and pervading results. The Presbyterian Church has been distinguished among the churches of the land by its relations to education. This pre-eminence has indeed been forfeited to some extent during the last few years, in consequence of a relaxation of our ancient policy at the very time when that policy was being successfully imitated and pursued by other Christian denominations. Whilst our Church rejoices in the increasing appreciation of the advantages of education exhibited by other churches, it becomes us not to intermit, but to renew our zeal in the great cause of intellectual advancement. The Assembly of 1847 wisely adopted a system of measures which promises to re-invigorate our educational energies. By no surer means could the Presbyterian Church retain a high position among the churches of the land, and be among the foremost in stimulating to every good word and work. Next to piety, intelligence is the most active principle in advancing, in an influential manner, the Redeemer's cause throughout the world.

WHY THEY FAILED.

M. Guizot, presiding on a recent occasion at a Bible Society meeting in Paris, thus summed up: "We Frenchmen have seen the fruitlessness of a century's philosophical speculation, and of merely political constitutions, in rectifying our social state. We have exhausted our wit, and expended mighty energies, to fit man for the duties and enjoyments of time, and we have miserably failed. And why? Because man was made for *eternity*, and we have sought for nothing more than to fit him for the brief space he occupies in *time*. Let us, then, by disseminating the Bible, from the first begin to train man for eternity, and that of itself will adapt man to the duties and enjoyments of his earthly state."

From the Presbyterian.

PAROCHIAL SCHOOLS.

It may be interesting to those who regard the duty of religious instruction in common schools as of paramount importance, to know the plan upon which at least one Presbyterian parochial school is conducted.

1. It is always opened and closed by reading the Scriptures and prayer, and upon these exercises all the pupils are required to attend with gravity.

2. The morning lessons are then recited, including a large class, (some of whom cannot read) who repeat one question in the Catechism for Young Children, in connexion with the morning prayer, beginning, "Now I awake and see the light," &c., and the Lord's prayer. In this exercise the little children take a deep interest, and in about two months they have learned more than fifty questions.

In the evening this class repeats all the questions previously learned, and also the evening prayer, "Now I lay me down to sleep," &c., and also the Lord's prayer.

3. The New Testament is read by the larger children, on which they are carefully examined, and a constant effort is made to impress the truth upon their minds. This exercise affords a good opportunity for making close practical remarks.

4. All the pupils not included in the little catechism class are required to repeat the Shorter Catechism every Friday evening, at which time the questions are familiarly explained.

And in all the branches of knowledge taught, including the languages, every favourable opportunity for inculcating religious truth is promptly embraced.

Now it must be apparent that a school thus conducted must be a blessing to the community, as well as the Church; and may we be allowed to ask, might not every Presbyterian congregation in the land have at least one school conducted upon this plan?

If any shall be induced by these remarks to go and do likewise, the writer will feel that this humble effort has not been in vain. TEACHER.

ACADEMY OF LEXINGTON PRESBYTERY, VIRGINIA.

The following is the action of the Presbytery of Lexington, in reference to their High School, at their late sessions.

PRESBYTERIAL HIGH SCHOOL.

A report was received from the Principal, Rev. William W. Trimble, from which it appeared that this school has had in its connexion the present year forty-eight pupils, about forty of whom are engaged in classical studies. The deportment and diligence of the students generally, is highly commended, and the school appears to be in a flourishing condition. The following resolutions were adopted.

1. That Presbytery confides fully in the wisdom and fidelity of the teachers to whom the Presbyterial High School is at present committed, and approves of the management of the Institution.

2. That the Contingent Fund of Presbytery not permitting the expense of a catalogue at present, the Principal be requested to invite the students of the High School to publish a Catalogue for the current year, and commit the superintendence to a committee to be chosen by them out of their own number.

3. That the Treasurer of the Commissioners' and Contingent Fund, be directed to pay out of the latter fund, $14 to Rev. Mr. Trimble for the use of the maps procured by the latter for the High School.

4. That it be recommended to the Principal, in future, to permit no convivial entertainments to be given by his pupils.

A memorial was presented from the stockholders of this School, asking the agency of the Presbytery in endowing it with a library, and also a Philosophical and Chemical Apparatus. After full deliberation, the Presbytery adopted with great unanimity, the following paper:

"The object of Presbytery in establishing a Presbyterial High School, was to establish a classical school of a High grade, for the education of our sons, the course of study in which should be arranged with especial reference to the preparation of young men for the gospel ministry. Keeping this object in view, their wish is that the thorough instruction of the pupils of said school in that portion of a classical and mathematical course, which will fit young men for the ordinary college course, shall not be sacrificed to any popular demand for superficial instruction in other departments of learning, such as they believe must inevitably be the consequence if the wide course indicated in the memorial be pursued."

A Committee consisting of W. Brown, Baily, and Trimble, was appointed to procure a Library, Globes and maps.

Committee to attend the Annual Examination of said School are Messrs. P. Calhoun, Paine, Dabney, and Morrison.

NORMAL SCHOOLS.

The following is a condensed historical sketch of Normal Schools. It was prepared by the Editor of the Dedham Gazette, who is Chairman of the Joint Committee of the Legislature of Massachusetts, on Education.

Normal schools, or schools for the instruction and preparation of teachers of youth, although new to us, are not new in the history of the world. In several of the States of Europe, particularly in Prussia, schools of this character were found in operation more than a century ago. At a meeting of the friends of education, held at Halifax, in the county of Plymouth, in 1838, John Quincy Adams used the following language: "We see monarchs expending vast sums establishing Normal Schools throughout their realms, and shall we be outdone by kings?" In 1748 a private school was established for teachers, at Berlin, by Rev. John Julius Hecker, which in 1754 was raised to the rank of a royal school, under the patronage of the State. By the provisions of a royal ordinance of the year 1819, Normal Schools are established in each of the ten provinces of the kingdom of Prussia, as a part of the school system. Saxony, Bavaria, Wirtemberg, Baden and other German States have followed the example of Prussia. France, also, early adopted the plan, and at a later date, Holland and England. There are at present 264 Normal Schools in Europe, of which 97 are in France, 51 in Prussia and 23 in England.

The attention of the people of Massachusetts was first directed to the subject chiefly by the writings of the late James G. Carter, of Lancaster, who published several essays upon the subject as early as the years 1824—5. In 1830, a teacher's seminary was established in Andover, as a department of Phillips' Academy. Owing to a want of funds for its support, it was abandoned in 1842, but not until the State had made provision for other schools of a similar character. The name of Samuel Farrar is honourably connected with this project.

Rev. Charles Brooks, of Hingham, took an active part in the labours which resulted in the establishment of the Board of Education and the Normal Schools. He commenced his efforts as early as 1835, and was unwearied in his exertions, until his objects were accomplished. The Board of Education was established in 1837, and in its first annual report it called the attention of the Legislature to the subject of Normal Schools. During the session of 1838, a donation of $10,000 was offered by Edmund Dwight, to be appropriated for the qualification of teachers, on condition that the State would provide an equal sum. The proposition was accepted, and Normal Schools were established at Barre, Lexington and Bridgewater; the two first in 1839, and the latter in 1840.

The Lexington school was transferred to West Newton in 1844, a building for the accommodation of the same having been given by Hon. Josiah Quincy, Jr., of Boston. The school established at Barre has been removed to Westfield. The sum of $5000, obtained by private subscription, was offered in 1845, on condition of a grant by the State of an equal sum, for the purpose of erecting more commodious houses for the accommodation of the schools at Westfield and Bridgewater. The proposition was accepted, and the houses built.

The sum of $7000 per annum is now allowed from the treasury for the support of these schools. Pupils of both sexes are taught at Westfield and Bridgewater, but the school at West Newton is designed for females.

Massachusetts was the first State in the Union to adopt the plan of Normal Schools. New York followed, and in 1844, a State Normal School was established at Albany, and $10,000 annually appropriated for its support. A spacious and handsome building for its use was erected in 1848, at an expense of $25,000. Previous to the establishment of the Normal School for the education of teachers, New York had appropriated large sums to her academies for the same purpose, but without success.

In Pennsylvania there is a Normal School for

female teachers, established in 1848, in Philadelphia, and supported at the expense of that city.

By an act approved June, 1849, provision was made for the establishment of a Normal School in Connecticut, and for its support. The public spirit of the inhabitants of New Britain, in order to secure the location of the institution in that town, raised about $18,000 for its benefit, on a guaranty of its continuance for a period of only four years. The Principal of the school is Hon. Henry Barnard, for many years an active and devoted servant of the cause of popular Education, and recently Commissioner of common schools for the State of Rhode Island. The subject of Normal Schools was early agitated in Connecticut by Thomas H. Gallaudett, formerly Principal of the Deaf and Dumb Asylum. His efforts, in conjunction with those of Mr. Barnard, have at length been crowned with success, and we trust that the institution at New Britain will prove worthy of the long continued efforts that have been made for its establishment.

The youthful State of Michigan has entered the field in competition with her elder sisters. In 1849, an act was passed to establish a State Normal School, and public lands appropriated as a fund for its support. In this school provision is made for instruction in the mechanic arts and agricultural chemistry. It is located at Ypsilanti, whose citizens contributed an eligable lot of land, and a subscription of $13,500 towards a suitable building, besides paying the salary of the instructor of the model school.

We have enumerated above, all the model schools now in operation in the United States.

In the British Provinces on this continent—at Toronto, in Upper Canada, and at St. Johns in New Brunswick, Normal Schools have been established on a scale of great liberality. That at Toronto was established in 1846, and last year the Provincial Legislature appropriated $60,000 for procuring a site and erecting buildings. A beautiful site, containing eight acres, has been procured in the heart of the city, which will afford facilities for a botanical garden, and experiments in agriculture. Great progress has been made in the cause of education in Upper Canada within the past ten years.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, APRIL, 1851.

I. FUND FOR CANDIDATES.

Presbytery of Troy.

Cambridge ch, 1st United Presb ch, of which 13 refunded in behalf of a former candidate 28 00

Presbytery of Steuben.

Vienna 1st ch 4 59

Presbytery of Hudson.

Goshen ch 20 11; Liberty ch 4 24 11

Presbytery of Long Island.

Sag Harbour ch, Ladies' Ed Soc 75; Young Ladies' Praying Circle 15 90 00

Presbytery of New York.

Presbyterial Fund 400; 15th St ch 63 45; Williamsburg ch 1 36 464 81

Presbytery of New York 2d.

Scotch ch, John Johnston 100; R Irvin 50; Wm Post 62 50; J Morrison 5; Collection 253 470 50

Presbytery of Elizabethtown.

Mount Freedom ch 27; Elizabethport ch 9 36 00

Presbytery of New Brunswick.

Kingston ch 26 74; Princeton ch Ladies' Ed Soc 56 40; Trenton 1st ch 46 45; Shrewsbury ch 5; Allentown ch 25; Millstone ch 7; Cranberry 2d ch 27; Freehold Village ch 13 206 59

Presbytery of Raritan.

1st ch Amwell 15; United 1st and 2d chs Amwell 43; Kingwood ch 1 25 59 25

Presbytery of Luzerne.

Lackawanna ch 7; Wyoming ch 35 42 00

Presbytery of Susquehanna.

Wyalusing ch 10; Towanda ch 7 17 00

Presbytery of West Jersey.

Pittsgrove ch 33; Mayslanding ch 5; Williamstown ch 2; Bridgeton ch Ladies' Ed Soc 54 56; Ch collection 95 44, in all 150 190 00

Presbytery of Burlington.

Burlington ch 100, of which 44 56 for a particular candidate; Columbus ch 3 77 103 77

Presbytery of Philadelphia.

7th ch (addl) J Sharswood 1; 10th ch (addl) a Friend, through the pastor 100; North ch 119 50; 9th ch for a candidate 25; Spring Garden ch (addl) 2 247 50

Presbytery of Philadelphia 2d.

Doylestown ch 8; Bridesburgh ch 20 28 00

Presbytery of Donegal.

Waynesburgh ch 15; Pequea ch 5 20 00

Presbytery of Baltimore.

Baltimore 1st ch (addl) 600 00

Presbytery of Carlisle.

Paxton ch 7; Falling Spring ch 62 50; Williamsport ch 25 94 50

Presbytery of Huntingdon.

West Kishacoquillas ch 24 50; Shirleysburgh ch, John Brewster 30; Little Valley ch 19; Williamsburg ch 46 23; 1st ch Spruce Creek 65; Hollidaysburg ch 25; Clearfield ch 3; Alexandria ch 37 50; Perryville ch 5; L. Tuscarora ch in part 50 305 23

Presbytery of Northumberland.

New Berlin ch 5 50; White Deer Valley ch 34; Bethel ch 5 44 50

Presbytery of Blairsville.

Harmony ch 3 50

Presbytery of Redstone.

Petersburg ch 5 36

Presbytery of Washington.

Wheeling 1st ch 170; do 2d ch 88 32 258 32

Presbytery of Marion.

Miscellaneous 5 00

Presbytery of Richland.

Savannah ch 4 69; Haysville ch 15 60 20 29

Presbytery of Miami.

Harmony ch 8 90; Springfield ch 19 70 28 60

Presbytery of Cincinnati.

Cheviot ch, W W Rice Esq 25; Pleasant Ridge ch 6 60 31 60

Presbytery of Oxford.

Seven Mile ch 9 08; Harrison ch 50 cts 9 58

Presbytery of Lake.

Valparaiso ch 20; Salem ch 1 50 21 50

Presbytery of St. Louis.

Paid to Candidates 200 00

Presbytery of Lexington.

Sundry churches, thro' Rev B M Smith 9 76

Presbytery of Winchester.

Paid to Candidates 300 00

Presbytery of East Hanover.

First ch Richmond 2 00

Presbytery of Montgomery.

Missionary Stations, per Rev J M Wilson 2 00

Presbytery of Orange.

Paid to Candidates 558 19

Presbytery of Concord.

Paid to Candidates 130 00

SYNOD OF SOUTH CAROLINA.

Amount expended during the year 3,450 00

SYNOD OF GEORGIA.

Amount expended during the year 445 42

Presbytery of South Alabama.

Paid to Candidates 175 00

Presbytery of Tuscaloosa.

Paid to Candidates 200 00

Presbytery of Mississippi.

Providence and Pecan Grove chs, to con Rev T H CLELAND an hon mem 112 44

MISCELLANEOUS.

"H C S" 5; Bible, Tract and Education Soc of Princeton Seminary 52 10; Rev J Dubuar, N Y 1; Rev J J Janeway D D, New Brunswick N J 150; A Friend 3; Rev D V McLean D D 25; L A Donne, Va 2; A member of Harrisburg ch Pa, per Rev Dr De Witt 10; A Thank-offering 2 250 10

Total $9,295 01

II. FUND FOR SCHOOLS, &c.

Easton 1st ch Pa 150; Interest on the Education Fund of Newton Presbytery 35 28—in all 185 28 for Lafayette College; A Friend in Philad 500. Transferred from "Fund for Candidates" by consent of the donors 500 $1,185 28

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH IN MARCH AND APRIL, 1851.

Presbytery of Blairsville.

Elder's Ridge ch 15; Currie's Run ch 6 30; Fairfield and Union chs 5 26 30

Presbytery of Redstone.

New Providence ch 25; Brownsville ch 11 27 36 27

Presbytery of Ohio.

Mingo ch 28; Centre ch 24; Montours ch 14; Valley ch 15 75; Sharpsburgh ch 15; Bethel ch 28; Pine Creek ch 5; 1st ch Pittsburgh 105 24; East Liberty ch 57; Manchester ch 22; Lawrenceburg ch 24 337 99

Presbytery of Beaver.

New Castle ch 20 00

Presbytery of Clarion.

Clarion ch 15; Callensburgh ch 2 50 17 50

Presbytery of Steubenville.

Steubenville 2d ch 24; Harlem ch 2 05; Amsterdam ch 1 40; Ridge ch 4 43 31 88

Presbytery of New Lisbon.

New Lisbon ch 18 00

LEGACIES.

Estate of T Patterson (addl) 45 00

MISCELLANEOUS.

Rev James Black 3; Church unknown 2 25; Refunded by W S D 10 15 25

Total $548 19

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE FROM NOVEMBER 1, 1850, TO MAY 1, 1851.

Presbytery of New Albany.

New Albany 1st ch (of which 18 75 paid to a candidate) 117 00

Presbytery of Vincennes.

Washington ch, Rev H L McGuire 2 50

Presbytery of Whitewater.

Brookville ch 1 50

Presbytery of Palestine.

Wabash ch 3; Palestine ch, Rev Jos Platt 8 11 00

Presbytery of Louisville.

Louisville 1st ch Fem Ed Soc 50; Cash 27 60—in all 77 60; Pisgah ch 25 85; Newcastle ch 20 123 45

Presbytery of Muhlenberg.

Henderson ch 4; Mt Pleasant ch 4 50; Greenville ch 18 26 50

Presbytery of Transylvania.

Danville 1st ch 304; Glasgow ch 1 305 00

Presbytery of West Lexington.

Cherry Spring ch 15 50

Presbytery of Maury.

Hopewell ch 8 00

MISCELLANEOUS.

Rev Jno Mitchell 3 15; Langollen ch 1; Rev D L Gray, Memphis Tenn 9 15

Total $619 60

J. M. RUTHERFORD, *Treasurer.*

RECEIPTS AT COLUMBUS, OHIO, FROM OCTOBER 18, 1850, TO MAY 1, 1851.

Presbytery of Columbus.

Columbus ch 49 50; Ladies Miss'y Soc of do 50; Mifflin ch 4 69 104 19

Presbytery of Coshocton.

Berlin ch 17 40; West Eaton ch 11 28 40

Presbytery of Hocking.

Gallipolis ch 1 00

Presbytery of Marion.

Eden church 1 00

Presbytery of Wooster.

Congress ch 6 60

Presbytery of Zanesville.

Pleasant Hill ch 3 00

Total $144 19

THOMAS MOODIE, *Treas'r Synod of Ohio.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz. "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*" Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

END OF THE FINANCIAL YEAR.

The pecuniary affairs of the Board are closed on the first of May in each year. It is with sincere gratitude that we are able to report not only a healthful condition of these matters, but a real progress in them. The total amount of moneys received by the Board, in the year ending on the 1st of May last, was $139,084 33, being an increase of about $13,000 over the total receipts in the year preceding. The aggregate amount is made up of several classes of contributions, as specified in the Treasurer's Report. Of these, the most important, as to amount, and as an index of the general interest in this work, is the sum received from the churches. In this portion of the receipts, there has also been a considerable advance, amounting to nearly $7000 over the donations of the churches in the previous or any former year. At the same time, the Board is able to report the gratifying fact of being still unembarrassed by any debt. For these things, our readers will unite with us in giving thanks unto God. They are tokens of his favour towards this great work.

The prospect before us is encouraging. Nearly all the Missions afford opportunities for greatly enlarged labours. God's blessing manifestly rests upon these Missions. Through them, by the blessing of God, we hope to see multitudes, now perishing for lack of vision, brought to a saving knowledge of Jesus Christ. For this, we would go on, giving, praying, hoping, until we hear our Lord's gracious words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

RECENT INTELLGENCE.

Compiled from letters received at the Mission House, to the 13th of May, 1851.

Africa: *Corisco Mission.*—Letters have been received from the Rev. Messrs. Simpson and Mackey, dated to the 12th of February. They were making progress in the study of the native language, preaching through an interpreter, and teaching some of the children. Mr. Mackey mentions some interesting cases of medical practice, tending to destroy the faith of the natives in their superstitious observances. They were about to build a house at a cluster of towns, two miles distant from the station first occupied; and were exceedingly desirous that more missionaries should join them, with a view of occupying new stations, and particularly of taking immediate possession of a station on the neighbouring island of Ilavi. The health of Mrs. Simpson was delicate; that of Messrs. Mackey and Simpson continued to be good. These letters will furnish extracts for publication hereafter.

Siam: *Mission at Bangkok.*—A letter of the Rev. S. Mattoon, February 5th, has come to hand, which speaks of the general prospects of the mission as nearly the same as reported in previous letters. The King of Siam was said to be dangerously ill. His removal by death might lead to a considerable change in the policy of the government towards foreigners—a change, however, which might prove unfriendly to missionary efforts. Mrs. Mattoon was making a journey to Singapore, in company with a mission family of another Society, for the benefit of her health. The Baptist mission had met with a severe loss in the destruction of their houses, printing establishment, &c., by fire, on the 4th of January.

China: *Canton Mission.*—A letter has come to hand from the Rev. A. P. Happer, of February 25th. The missionaries were engaged with their usual duties.

India Missions.—Letters have reached us from Lahor, March 5; Lodiáná, March 6; Amballa, Feb. 27; Futtehgurh, March 7; Agra, March 6; Allahabad, March 6. The general tenor of these letters is gratifying; most of the brethren are in the enjoyment of usual health, and are steadily prosecuting their various duties. We take a single sentence from a letter of the Rev. J. Porter, who was out on a preaching tour in the Panjab, dating his letter at Shahdhara, a large village a few miles north of Lahor. "I expect to go on as far as to Wazirabad, about fifty miles from Lahor, on the Chanab. Were it not so late in the season, I would wish to go farther. As I proceed, the cities spread out in such numbers, to say nothing of the countless villages, that I might spend many months instead of a few days in visiting a portion of them. These perishing millions, when will the church send to them the bread of life! Shall we plead year after year for the Panjáb, and yet receive no help? For five years has this part of India been open to missionary effort, and yet we have only two brethren at Lahor and one native brother at Jalandar. What are these among so many?"

Mission to the Jews.—Some months ago the Rev. J. Neander had the pleasure of baptizing in this city a young man, of the Jewish race; and within a few weeks another professed convert was baptized in Philadelphia, who had been for some time under the instructions of the Rev. B. Steinthal. We trust they will receive grace to walk worthy of their Christian profession.

Creek Mission.—The Rev. J. R. Ramsey, writing from the station at Tallahassee on the 26th of April, gives the following pleasing intelligence: "We have reason to believe that there has been a revival of religion in our school for some months past. The majority of the scholars have given marked evidence of seriousness and anxious concern about their souls, and have attended the inquiry meetings. At our communion season here last Sabbath, four of the pupils professed their faith in Christ by uniting with the church." In addition to these, a Creek woman, the mother of one of the four, was admitted to the communion of the church. Some others desired to become members of the church, but were advised to wait until their religious views and feelings were more fully tested.

The Rev. W. H. McAuley and his family embarked at Calcutta on the Concordia, for Boston. This vessel encountered a severe storm in lat. 36° N., and long. 67°, in which she was dismasted, and in great peril of being lost. We have received a short note from Mr. McAuley, dated April—[date illegible], which was probably forwarded by a vessel that afterwards spoke the Concordia. He says they were all well, and the captain was endeavouring to make the Bermudas, with sails on the lower part of the foremast, which remained, and on a jury-mast. Mr. McAuley closes by saying, "Tell our friends not to be alarmed. The Lord reigns."

THE FOREIGN MISSIONARY.

This newspaper has reached the end of the ninth volume, with a larger circulation than ever—21,000 copies monthly. The heavy postage which has been charged on it heretofore, has seriously restricted its circulation. Under the new law on postage this difficulty will be removed. The Executive Committee have agreed to publish the newspaper edition, at the low price of *One Dollar for Ten Copies, or Fifty Cents for Five Copies*, and at the same rate for any number of copies; *postage after July 1st paid by the Publishers.* Less than five copies to the address of one person cannot be sent. On these terms, the Foreign Missionary will be placed in the hands of its friends all over the land, at the lowest price, and with the least possible inconvenience to them—merely that of taking their packages out of the Post Office.

No change will be made in the general character of the work—it being designed both for adults and for children, but especially for children, to whom we have learned, with great pleasure, it has long been a welcome visitor. Its contents will be increasing in value and interest every year. Some of the choicest articles in recent numbers are from new pens; and the older missionaries feel more than ever the importance of writing for its columns. *It ought to be, and we are sure it will be, worthy of a cordial welcome in every family connected with our Church.*

The Committee regard the Foreign Missionary as one of the most important agencies of the Board, to promote among the churches an interest in the missionary work. And they would respectfully solicit the co-operation of ministers, elders, parents, and other influential persons, in securing for it a general circulation in their congregations, Sabbath-schools and families.

Terms. *Newspaper edition:*—Ten Copies for One Dollar, or, when desired, Five Copies for Fifty Cents. Postage paid by the Publishers. Each number will contain an attractive Engraving.

Pamphlet edition:—Twenty-five Cents a year. Copies of the Pamphlet edition, when desired, are sent free of charge to Donors of Five Dollars and upwards, and to ministers whose churches contribute to the funds of the Board.

Letters relating to this newspaper should be addressed to—"The Foreign Missionary," Mission House, 23 Centre-street, New York.

INDIA: ALLAHABAD MISSION.

COMMUNICATION OF THE REV. ROBERT M. MUNNIS.

Account of the Allahabad Mela of 1851, *and other matters connected therewith.*

You have in all probability heard that the Hindús call the city of Allahabad, Prayág, which means the sacred confluence of two or more rivers. Allahabád is called Prayág, or junction, in common with *four* other junctions in the Province of Gharwál, in the Himaláya mountains, where the Allakananda is joined by other streams, and are named respectively Devá, Rudr, Karna, and Nanda Prayág. As I visited all these junctions in 1848, it may be interesting, to some at least, if I tell something of what I know concerning them;—the names of the rivers which form these junctions, and their distances from Srínagar, the ancient capital of the province, and the residence of the old Garwál Rájás, whose palace stands in the centre of the ruins. Srínagar (the city of plenty) is thirty-eight miles E. N. E. from Hardwár, lat. 30° 11′ N., lon. 78° 44′ E.

1. Dewá Prayág (the union of the gods) is twelve miles west from Srinagar, and is formed by the streams of the Bhágarathí, or true Ganges, and Alakananda rivers. The last-mentioned river is much the larger, being about forty-eight yards wide, while the former is only about thirty-eight, at the place of junction. The union of these two rivers forms the Ganges, the breadth of which immediately below the junction is at least eighty yards. Indeed, at the city of Srínagar, it is a magnificent stream.

2. Rudr Prayág (Rudr, a name of Shiv or Mahadeo), is nineteen miles N. E. from Srínagar; lat. 30° 18′ N., lon. 78° 59′ E. This Prayág is formed by the junction of the Alakananda and the Káliunga, a large stream that rises in the snowy mountains near Kidár, a very famous place of pilgrimage, which I also visited. At Kidár the object of worship is a mis-shapen mass of black rock, supposed to resemble the hind quarters of a buffalo, concerning which a most absurd legend is narrated by the officiating

priests, called Aghora Panths. Aghora is a name of Mahadeo, hence the name given to his priests of this shrine, who are mendicants, suspected of many strange practices, and amongst others, of cannibalism.

3. Karna Prayág is thirty miles east by north from Srinagar, lat. 30° 16′ N., lon. 79° 12′ E., and is formed by the confluence of the Alakananda and Pindar rivers. Here is a shrine containing the image of Rájá Karna—hence the name of the Prayág.

4. Nanda Prayág is thirty-eight miles E.N.E. from Srinagar, lat. 30° 20′ N., lon. 79° 18 E., and is the most northerly of all the Prayágs on the Ganges. It is formed by the junction of the Alakananda with the Nandakiní, a small stream flowing from the south east.

All these Prayágs are places of pilgrimage, and thousands of persons may be seen, at all favourable seasons of the year, making the "grand tour;" but they are considered much less sacred than Allahabad. It is pre-eminently called Prayág, or Prayág-ráj, because it is said that here the *Ganges*, *Jumna*, and *Saraswati* all unite. "There is no such river as the last-mentioned river to be seen in the neighbourhood; but the Hindús assert that it joins the other two under ground, and that, consequently, the same religious merit is obtained as if the penitent had bathed in the whole three rivers separately. When the pilgrim arrives here, he first sits down on the bank of the river, and has his head and body shaved so that each hair may fall into the water, the sacred writings promising him one million of years' residence in heaven for every hair thus deposited. After shaving he bathes, and the same day, or the next, performs the obsequies of his ancestors." The pilgrim performs the obsequies of his ancestors by making a small ball of barley meal, moistened with the water of the Ganges, and then throwing it into the river. This ball, he believes, will arrive in due course at its destination, and satisfy the hunger of the deceased!

The Allahabad Mela lasts for a month, but to prevent tediousness, I purpose only to take notice of the most important days.

12th *January*, 1851. This day the Mela commenced. It is called the *Sankránt* (the sun's entering a new sign); or, *Khicherwár*, because on this day the Hindús make Khichrí (a dish composed of rice, pulse, and clarified butter), and after presenting some of it to their idols and Brahmans, eat the remainder of it in their own homes. This is one of the great bathing days during the Mela, but the day was wet and cold, and many were detained at home on that account. The following extract from Phillips's "Missionary's Vade Mecum" will show the importance attached to bathing on this day by the Hindús. "Whoever bathes and performs Varta during the whole of mójh at sunrise at Prayág, will have much merit; those who cannot bathe a month let them bathe during three days, and those who cannot bathe three days, let them bathe *to-day*. Those who cannot go to Prayág, let them bathe in any other river, and, feeding the Brahmans, make them gifts, and thus obtain much merit." On this day I went down to the Tribení (the very point, according to the Prágwáls, where the Ganges, Jumna, and Saraswati unite) to see the proceedings. Men and women, old and young, sick and healthy, rich and poor, were all in the sacred stream, having their sins washed away! I stood for a time near the brink of the river, and, as occasion offered, spoke to the people. I was unable to collect a crowd on account of the rain and cold; so I walked around and talked to the pilgrims as they were going or returning. Some of them pretended to be insensible to the cold, and insisted that the day was warm and pleasant to all those who were engaged in such holy and meritorious work, but their shivering limbs and blue lips belied their words. Both going and returning I was importuned by the religious mendicants, who are to be met with to any amount on all the Mela ground. The old and decrepit beggars sit, and in the name of their guardian deities call lustily for alms, the giving of which to so deserving objects, they assure the pilgrims, will be a most meritorious action. But the beggars, of both sexes, who can use their legs, run after the pilgrims, and teaze and worry them until the poor people are glad to give them anything they have, to get rid of such troublesome customers. So that, between the Prágwáls and these audacious beggars, the wretched pilgrims are pretty thoroughly fleeced before they leave the bathing-ground. One young vagabond was lying on his back in the water, with only his head and hands exposed. This was evidently a good speculation, if one may judge from the immense pile of Khichrí which lay near his head on the brink of the river, which the passers-by had given him, in regard for such self-devotion. The Prágwáls (Allahabad Brahmans who are supported by the offerings of the pilgrims who visit this place) were assembled in great force, and the different houses had their flags planted along the bank of the river, near the Tribení. The faqírs of different kinds in all their beastly hideousness lined the way from the Tribení up to the bázár. On my return through the bázár, I saw a number of native huntsmen, who had each a Níl Kanth (Blue Jay) in his hand. As the pilgrims gave them money, they let the birds escape from their hands. The Hindús consider the taking away of life a very great sin, and the saving of it a very good action. Therefore, when they give money to the sportsmen who have captured these birds, that they may spare their lives, they think they have done a very meritorious thing, and expect a special blessing from heaven for it. And the deed is particularly meritorious if the bird be a Blue Jay; because this is deemed a sacred bird by the Hindús. The name of this bird in the Hindúí language is one of the epithets of Mahadeo. "He is called by this name because his throat was stained *blue* by swallowing the poison produced by over-churning the ocean with the mountain Mandora, by the Súrs and Assúrs, to procure the Amril, the ambrosia of the gods." But of this interesting operation, more anon.

16th. At 9 P.M. the moon was partially eclipsed, and consequently it was a very important bathing season among the Hindús, who regard this phenomenon with great awe. I walked down to the Tribení, to see how they behaved on such an occasion. Many people were bathing at the *junction* of the three rivers, and others were crowding down to it. On the way down I explained to several crowds the true account of the eclipse of the moon, and many of them listened with great attention, and appeared to get a pretty clear idea of the matter. I had an opportunity at the same time of correcting the erroneous opinion the Hindús hold regarding the shape of the earth. The earth, I said, must be spherical from the shadow that it casts on the moon, &c.

There are two opinions among the Hindús regarding eclipses, which I may mention in this place. The first (the philosophical one) is confined to the learned and enlightened among them. This attributes the obscuration of the moon to its true cause—the intervention of a third body between the sun and the moon. Indeed, the Hindús have amongst them a considerable amount of astronomical knowledge, as their works on this subject go to prove. But the chief and almost sole object of the Hindú astronomy is the calculation of eclipses, which operation they perform with very considerable accuracy. This is accomplished by a tedious process, the *rationale* of which is not understood by any of the modern Hindú astronomers; who have, therefore, with justice been styled "machines for calculating eclipses." Hindú astronomers of the present day do not appear to be so well versed in this science as their forefathers. Almanac makers and astrologers use the rules for the calculating of eclipses, and the construction of horoscopes, as a parrot pronounces the words it has been taught, without knowing their meaning; or rather as the steam-engine performs its functions, in blind obedience to the propelling power. Hindú treatises on astronomy contain, it is true, rules for calculating eclipses by which a considerable degree of accuracy is attained, but these are empirical, and the numbers used for making the calculations are arbitrary. These astronomers use rules without knowing the *reason why*, and are therefore unable to discover in what respects these rules are defective and erroneous, and introduce the necessary improvements and corrections. Besides, Hindú treatises only take account of eclipses visible at the place for which they are composed; while European and American astronomers first ascertain whether an eclipse will occur, and then whether it will be visible at a given place, or, to speak more generally, over what portion of the earth's surface it will be visible. Again, the Hindú method will not give a result that can be confidently depended on. There may be a small eclipse, where this method will indicate none; or there may be none, when this method will indicate a small one; and in every instance the eclipse may be greater or less than indicated. But still, when we take into account the paucity and rudeness of the Hindu astronomical instruments, we must say the patience and ingenuity of Hindú astronomers are worthy of all praise. There is a work now lying on my table, which contains thirty-three rules for calculating eclipses of the sun and moon, which I at first intended to insert in this article; but on second thoughts I refrain. Probably they would not interest the general reader.

This philosophical view of eclipses, as above remarked, is confined to the better educated Hindús, and has *no effect whatever* on the great mass of the people, who believe the following childish tale:

Popular Idea of the Moon's Eclipse.

The Hindús believe that at some early period the sun and moon were very extravagant and dissipated; that in consequence they became debtors to two monsters *Ráhú* and Ketú, who are *domes*, the lowest caste among the Hindús. These come at certain periods to demand their money, and, in order to intimidate them seize them in their mouths; this causes a partial eclipse. When the sun and moon deny that they are debtors to these two monsters, they swallow them outright—this causes a total eclipse. On this the high caste Hindús come out of their houses, and make as great a noise as possible, to drive away the monsters. They also give presents of food, clothes, money, &c. to the domes. This pleases Rohú and Ketú, and they release their victims by disgorging them. By presenting gifts to these low caste people, the Brahmans &c. have contracted ceremonial uncleanness. They therefore must needs bathe, in the Ganges if it be near, if not, in another river; and if a river be not at a convenient distance, they draw water from a well, and bathe with that. They then return and wash their houses, also become unclean, with a mixture of mud and cow-dung; and if any earthen vessels be in their houses, they throw them out and buy new ones. They then cook food and eat very heartily, as they have fasted all the day preceding the eclipse. If a total eclipse of the sun or moon happen, the people think that famine or pestilence is about to fall upon them. Benares is considered a much holier place than Allahabad, because it is, according to the Shastras, nearer heaven. Many therefore of the pilgrims went to Benares to bathe in the Ganges during this eclipse.

This absurd fable of these two monsters seizing the sun and moon, seems to be founded on a story told in the Vishnú Púrán; the substance of which is as follows:—Durvásas, an incarnation of a portion of Shiv, was wandering over the earth, when he beheld a nymph of air, in whose hand was a garland culled from the trees of heaven. The sage, seeing the garland, asked it from the nymph, who, bowing gracefully, gave it to him. He placed the garland on his brow, and, thus decorated, resumed his journey. On the way he met Indra, the ruler of the three worlds, seated on his infuriated elephant Airávota, and attended by the other gods. Durvásas gave the chaplet to Indra, who suspended it on the brow of the elephant. The elephant being drunk, seized the garland, and cast it on the earth. At this the sage was very much incensed, and pronounced a curse upon Indra. In consequence of this curse, Indra and the three worlds lost their vigour, and all vegetable productions withered and died, and men became wicked and abandoned to every vice. In this state of things, the sons of Dánú and of Dití, the enemies of the gods, agitated by ambition, put forth their strength against the gods, who had become feeble and unfortunate. Indra and the other gods being overcome by these demons in battle, fled for refuge to Brahma, the father of the gods. He advised them to apply to the god of high and low, the immortal, unconquerable Vishnú. Having thus spoken, he went with them to the northern shore of the sea of milk and laid the matter before Vishnú, and asked his aid. The creator of the universe being thus entreated by the prostrate divinities, smiled, and thus spoke: "With renovated vigour, O gods, I will restore your strength. Do you act as I enjoin. Let all the gods, associated with the Asúrs, cast all sorts of medicinal herbs into the sea of milk; and then taking the mountain Mandara for the churn-staff, the serpent Vásukí for the rope, churn the ocean together for ambrosia; depending on my aid. To secure the assistance of the Daityas, demons, you must be at peace with them, and engage to give them an equal portion of the fruit of your associated toil, promising them, that by drinking the Amril that shall be produced from the agitated ocean, they shall become mighty and immortal. I will take care that these demons, the enemies of the gods, shall not partake of the precious draught; but that they shall share in the labour alone." (You see from this that Hindú gods can tell lies and deceive.) Being thus advised by Vishnú, the gods entered into alliance with the demons, and they undertook jointly the acquirement of the beverage of immortality. They collected various kinds of medicinal herbs and cast them into the sea of milk. They then took the mountain Mandara for the churn-staff, the serpent Vásukí for the cord, and commenced to churn the ocean for the Amril. The assembled gods were stationed by Vishnú at the tail

of the serpent, the demons at its head and neck. Scorched by the flames emitted from his inflated hood, the demons were shorn of their glory: whilst the clouds, driven towards his tail by the breath of his mouth, refreshed the gods with revivifying showers. In the midst of the milky way, Vishnú himself, in the form of a tortoise, served as a pivot for the mountain, as it was whirled around. Vishnú in various other forms was present, and infused vigour into the gods. From the ocean thus churned by the gods and demons first uprose the cow Surabhí, the fountain of curds and milk; then Váruní, the goddess of wine; then the cool-rayed moon, who was seized by Mahadeo; and then poison was engendered from the sea, of which the Nógos (snake gods) took possession; then Dhanwantrí, robed in white, and bearing in her hand the cup of Amril, came forth. The powerful demons, filled with envy, seized the cup that was in the hands of Dhanwantrí, but Vishnú, assuming a female form, fascinated and deluded them, and receiving the nectar from them, handed it to the gods. The gods then quaffed the ambrosia, which infused new vigour into them; so that when the demons attacked them they were quickly routed, and obliged to take shelter in Pâtâl, (hell). The gods thereat rejoiced greatly, did homage to Vishnú, and resumed their reign in heaven. The sun shone forth with renovated splendour, and again discharged his appointed task; and the stars again circled in their respective orbits. Fire once more blazed forth, and the minds of men were animated with devotion. The three worlds were rendered happy and prosperous, and Indra, the chief of the gods, was restored to power. But the gods (although omniscient) were not able to prevent *all* the demons from tasting the ambrosia; one of them, by name Róhú, (mentioned above) insinuated himself among the gods, and obtained a portion of the nectar before he was perceived. On this Vishnú drew his sword and beheaded him; but the head was immortal in consequence of the Amrit having reached his throat, and it was transferred to the skies, where it became a constellation, and an object of worship among the Hindús. It seems the sun and moon detected his presence among the gods, and for this Róhú pursues them with implacable hatred; and his efforts to seize them in his mouth are the causes of eclipses! Other Puráns add that the body also is immortal, and exists under the name Ketú, another constellation, and that he is the cause of meteoric phenomena. They also state that Róhú and Ketú are brothers, sons of Linika, and that Róhú is drawn in a dusky chariot by eight black horses, while Ketú is drawn in a chariot by as many dusky red ones; and that at the time of an eclipse he takes up the circular shadow of the earth. The reason the Hindú astronomers assign for fewer eclipses of the sun happening than of the moon is, that these monsters cannot so well endure the splendour of the sun, and that consequently they go seldomer toward it. These monsters, Róhú and Ketú typify what are known in our astronomical treatises as the *ascending and descending nodes*.

Some who read this, may ask, is it possible for human beings to believe such silly, childish stories as this? Alas! for poor human nature, it is. The ignorant and superstitious Hindú believes this story, and a great many more still more incredible. In fact he is perfectly willing to believe any thing and every thing his spiritual guides tell him; and the more marvellous and improbable the story, the more likely is he to believe it. To such a man as this, the annunciation of "the simple story of the cross," of a meek and lowly Saviour, crucified for sinners, has little charms. But, blessed be God, Messiah's kingdom shall be so firmly established even in this citadel of Satan, that the gates of hell can never prevail against it. Even here Messiah shall see of the travail of his soul and be satisfied; for the mouth of the Lord hath spoken it.

(*To be concluded.*)

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. HENRY V. RANKIN.

Missionary Incidents and Reflections.

October 27th, 1850.—The past few days have given us much occasion for thankfulness and sorrow. Two of our dear sisters who had been brought to the very verge of the grave, and with whom we had parted, as we feared, for the last time upon this earth, have been restored to us in infinite mercy; and God has given us, in answering our many prayers for their recovery, further encouragement to implore the descent of the Holy Spirit in the midst of us. At the same time, we have been, however, sorely pained at the defection of Ayin, who was the first Ningpo man who professed Christianity, and who has for four or five years been under Miss Aldersey's faithful training. Though it appears that his heart was not right in the sight of God from the first, and that there were other causes to draw him from his profession, it is evident that his intended marriage with a heathen woman has been the occasion of disclosing the emptiness of his faith. No respectable Chinese female would be allowed by her friends to neglect the idolatrous rites which for ages this people have observed upon such occasions; and this poor man, loving the praise of men more than the praise of God, has, with his wife, bowed down at the ancestral tablet, and worshipped the departed spirit of the creature. His sin has been accompanied with flagrant falsehood and other gross crimes—so that it will probably be necessary to suspend him from the privileges of the church. Alas! how little do the churches at home know of the real sources of anxiety here, and the real trials of the missionary. These are not deprivation of meat, and drink, and clothing, nor altogether the absence of friends; but they consist rather in those spiritual conflicts which the eye of man cannot perceive. After the long and laborious effort of preparing for direct missionary work, how few there are to listen to the words of truth; and even though one be converted, how beclouded is his mind, and how deceitful may be our fondest hopes! As in this case, every effort which has been expended in his behalf, appears not only in vain, but calculated to enhance his own condemnation and to cause greater dishonour upon the name of our blessed Master. Then there are various casuistical questions which the Missionary is often called upon to decide in an hour, and when he has no human assistance to guide his judgment, and respecting which, the Bible gives no specific direction. . . . Many prayers should be offered by home churches in behalf of those who represent them in the ends of the earth, on this and kindred subjects.

One thing is evident to us all—that more earnest endeavours should be put forth, not only to make our girls' school a nursery of piety, but to secure to a greater extent the direction of the marriage of the pupils with those who are similarly trained in the boys' school. Yet great caution here is necessary, lest the too easily excited suspicions of the parents should be aroused, whereby we might find it difficult to add to the number of our school. We learn that it is almost impossible to establish a female school at Shanghai on account of the suspiciousness of the people; and as the providence of God seems to have opened the heart of this people in a larger measure in this respect than at any other post in China, we would always regret any step which would provoke an unhappy revolution in their minds. It will probably be a long time before the same relations are allowed here between our different schools as are to be found in Ceylon and other missionary stations.

This day, Mr. Coulter has been set apart and ordained as an additional ruling elder to the Mission church, to which office he had been previously elected. The fact that such solemnities are so rarely witnessed in this part of the world, gave an additional interest to services in themselves peculiarly affecting.

Nov. 10th.—My servant whom I brought with me from Amoy, and who had been in the employ of Drs. Abeel and Hepburn, and Mr. Pohlman, has been very low, though he now is in a fair way for recovery. He has for a long time been tolerably well acquainted with scripture truth, and for a while seemed to be anxious for his soul's salvation; but of late his deportment has been careless. He evinced considerable alarm in view of the near approach of death, and professed his faith in Christ, though his conduct hardly gives us any ground of hope.

We have to-day been gratified in listening to a faithful unfolding, by Mr. Goddard, of that precious text "All things work together for good," &c. It seemed especially appropriate and consoling in a time of spiritual anguish, and we were made to feel that such heavy trials as defection in faith on the part of a church member are really working out present and eternal good. To some, the preacher is indeed a source of life unto life, but to others, of death unto death.

Nov. 12th.—We have within the past few days been permitted to welcome the Rev. Mr. Yates, a fellow missionary from Shanghai, connected with the Southern Baptist Convention, the English Bishop of Victoria, and Dr. Bowring, the English Consul at Canton, but who, for many previous years, has in Parliament, by his wisdom and learning, exerted a commanding influence for the good of his native land. He has been a great traveller, and is one of the best informed men now living, in respect to the different nations of the earth. . . . He has already, without introduction, called upon the most of us in a very cordial manner. To many in our churches he would be chiefly known as being the author of that excellent hymn, "Watchman, tell us of the night," which he says he first heard sung by a company of missionaries in Syria, and with what effect we may well imagine.

Mr. Yates, who visits us for a little time on account of his health, brought under his charge the fine bell which has been sent out for our city church, and which has arrived in perfect order, besides a few boxes for different members of our mission, which have been detained three months at Hong Kong. This inconvenience, which the Ningpo missionaries have several times suffered, will, we trust, be entirely removed when vessels come directly to Shanghai frequently enough to make it advisable to send our goods to that port. It cannot be long before this will be the case—for at this time there are about a dozen American ships there, bound directly to the United States, and trade is every week increasing. Our proximity to California will have much to do in this matter. We look at this, however, with especial reference to the spiritual interests of the Chinese who will emigrate; for by the opening of California, the Lord is evidently designing some good to China as well as to our native land.

With Dr. Bowring, also came the newly ordained bishop of the new diocese of Victoria, who, under the humbler title of the Rev. George Smith, visited the five ports a few years ago and wrote an account of his residence in China. He is now upon his first official tour in a government screw propeller—the Reynard—which recently made the unsuccessful trip to the mouth of the Peiho.

The papers and letters by the mail just arrived, bring to me the sad intelligence of the death of our beloved brother Graham, of the Choctaw mission, with whom, as a fellow townsman of the same age, a member of the same church, and a fellow student in college and the seminary, it has been my privilege to pass many happy hours. But though he entered upon his missionary life after me, he has been called home first! His labours were indeed few, but they must have been eminently faithful, for there are few, if any, young men that were more systematic, earnest, or conscientious in the work of the Lord than was John Graham. Brother Reid, to whom he was a bosom friend, will greatly feel his loss, and so will that interesting mission where he had hoped to labour;—but the Lord can provide even when we are brought to the greatest straits. Sooner or later, must we, in our Christian course, be taught to feel not only resigned, but confident that all God's dispensations work out the best good of his people and the greatest advancement of his cause. I recur to an interesting circumstance in our history, that at the same time there were, in 1842, at Princeton, five Newarkers, none of whom during their first year in college was a member of the church—though all eventually were enabled to rejoice in believing. Two of them became foreign missionaries, and another studied for the gospel ministry, but was obliged to discontinue on account of ill health. The youngest of that band has now been called away; may we who remain be prepared to follow him to glory!

Nov. 18th.—This evening the missionary circle met at the house of our English Church brethren, to listen to an account of the Loo Choo Islands, from Bishop Smith. By the direction of the British Admiralty, and with his own cordial consent, the "Reynard" conveyed the Bishop to this beautiful group, where they remained several days. He gave us a graphic account of the many trials of the only Protestant missionary there—Dr. Bettleheim—who, it will be remembered, entered upon his labours a few years ago. At the outset he encountered great opposition to his landing, and it was only by a well managed scheme that he was permitted to find a home on the island for himself and family. Since then, however—and especially during the past year—almost every annoyance which could be contrived has been employed by the officers that he might be induced to leave—but all to no purpose. They do not allow him the use of servants, nor will they permit him to purchase any article of food, nor will they furnish him with fruit, or anything besides his ordinary food. This consists of some rice and sweet potatoes, which are doled out to him every week, to which is added every day a small chicken or a bit of fish. Even a mosquito curtain, which is very essential for comfort, was denied him, on the plea that the government was too

poor to afford it. These annoyances would seem to arise from the ill will with which the suspicious Japanese regard the presence of a foreigner on an island so near to them. As the Loo Choos are in a great measure dependent upon Japan, their officers, doubtless, find it necessary to yield to the jealousies of this powerful neighbour, in which, also, they evidently sympathize. Here this devoted family is placed under the most distressing surveillance as to all their words and actions, so that they can have nothing to do with the people. The only wonder is that they have not taken Dr. B.'s life. This is the most distressing feature of this persecution—that he cannot preach to them the gospel of Christ. He is a converted Jew, and his heart seems to dwell with especial delight upon the cross of Christ; he has moreover, gained, with all these difficulties, a fluency of speech in that hard tongue, yet no sooner will he open his mouth to tell of Jesus than all of his audience will flee away. As he passes by, men will attempt to escape into another street; they will shut their doors and windows, and will even leave their goods exposed in the market place. They will not receive his repeated offers for medical practice, alleging that their own physicians are far better than he; and one man he speaks of, upon whose eye he was performing an operation, who suddenly became frightened at the presence of an officer, and ran away with the needle in his flesh. Dr. Smith also testifies to the exceeding shyness of the people, some of whom, in a distant place while he was there, were collected together; but before he had spoken many words, by a concerted movement, every person in ten seconds had fled from the spot.

The only encouragement which the poor man has in his multiplied labours, is an affecting one—he thought he once heard a woman pronounce the name of Jesus, and the thought occurred to him that it *might* have been in a spirit of devotion. Therefore he labours on, faint, yet pursuing the great aim which led him to sacrifice much to labour in this hard field. He is not supported by any regular missionary society, but by an association in England, formed for his especial benefit; yet he would rather forego this support and live upon his private limited means than give up his beloved Loo Choo. Though a native, I believe, of Hungary, he considers himself a British subject, and claims of his adopted country protection against the annoyances which he suffers; and in his behalf the captain of the "Reynard" warned the authorities against any further maltreatment. Bishop Smith did not, however, deem their past conduct a sufficient cause for military agression, and advised Dr. Bettleheim, if the evils continued, rather to leave the field for the present, than to provoke their further rage or to call for the promised succour from England. What the result will be it is hard to conjecture—and in such a time of trial the good man certainly needs the prayers of the people of God. It may be observed that a failure in this field is not very remarkable, for the Jesuits laboured there a long time, and are still labouring with a similar want of success. The field is not a large one—the inhabitants of the island not numbering more than fifty thousand.

Dr. B., in consequence of his peculiar difficulties in conveying truth to this people, is shut up to the work of translating, and he is therefore preparing a vocabulary of the Japanese language which is there spoken, and translating the New Testament. It may yet appear that his confinement may, in the help it will afford to others, be the best work in which he could be engaged.

Thursday, Nov. 21st.—The Presbytery of Ningpo held its third regular meeting in the chapel yesterday, and Mr. Quarterman was elected moderator. By previous appointment the moderator preached today on "the spiritual dangers of the missionary," from the text, "Satan hath desired to have thee that he may sift thee as wheat." The overture respecting marriage between a Christian and heathen, which was referred back to us by the General Assembly, was placed in the hands of a committee, to report upon in May. It is a serious and a painful question to settle upon, and which we had hoped the Assembly would have at least more fully debated. This evening has been employed in reading a narrative of the state of religion, in connection with conference and prayer.

Nov. 25th.—This day has been observed by us all according to the recommendation of the Presbytery, as a day of fasting and prayer, and two social services were held. The Lord seems indeed to have a controversy with us, or we would be permitted to enjoy the outpourings of the Holy Spirit in the midst of us. One class of persons have to-day been brought prominently to view—the native members of our church. No class of persons require more the prayers of God's people than they—for where faith exists, it is necessarily weak, because it is so little instructed. Our poor brethren and sisters in Christ from among this people, have not had the advantages which have from infancy fallen to our lot—but have been taught, or neglected, as the case may be, by HEATHEN parents, and all their associations have been heathen. It is a miracle of grace indeed, that they are what they are. Perhaps, on one ground, Chinese converts are less favoured than those of many other idolatrous lands. I refer to the fact that they have no written, colloquial language, in which they may learn the word of God and the songs of Zion. These may indeed be committed to memory by the partly educated in the written character, but it must tell as little upon the heart as would our remembering the Greek or Hebrew Testament. However familiar one might be with these languages, *they would never speak to his heart like his mother tongue.* This is the precise difficulty of the Chinese native convert, and as some of them are uneducated, the evil is the greater. Some measure, it would seem, must be devised to give this people the Bible in their colloquial language—and then we may hope for a similar result to that in Europe, when Luther unchained the word of God from the courtly Latin, and scattered it throughout Germany in the vulgar tongue. From this fact it would also appear that tract distribution at present, should hold a subordinate place in our labours—a principle pretty generally acknowledged in China, and that missionaries must seek to become intelligible and fluent speakers of the language of the people, and should carry the truth by the living voice from house to house and from village to village.

God gives us some encouragement in the midst of the universal apathy of the people. We have for some time been deeply interested in two of our school girls, and one of them has especially evinced a lively concern in matters of religion, and for many months her deportment has been exemplary. With a design of reaching her true feelings, Dr. McCartee asked her to-day which of all God's benefits she most highly prized, and enumerated several of a worldly kind. She, however, passed by them altogether, and instantly referred to the Saviour as that to which all other mercies were subordinate, and professed her own trust in His all-sufficient merits. She is betrothed to a heathen young man, her cousin, and she has only ten months more to remain under our charge. May God grant that she, with many of her associates, may become true disciples! Could Christians at home have any conception of the importance of the outpourings of the Holy Spirit upon these interesting girls, and indeed upon all our schools, they would more largely sympathize with us in our prayers and anxious solicitude.

Nov. 26. Yesterday and to-day the weather has become suddenly very cold, the mercury falling below the freezing point, and ice in our water jars being found one-third of an inch thick. The northerly winds here are very piercing.

Nov. 28. The "Reynard" has just left us for Fuh Chau. Letters have to-day come overland from that port and Amoy, bringing very pleasant and very painful tidings. Mr. Doty at Amoy writes of eight persons who have recently applied for baptism. But from Fuh Chau we learn that the two youngest, but among the most valuable labourers, have been removed, in the providence of God, from their chosen field; Mr. Richards, of the American Board, son of the late lamented missionary to the Sandwich Islands, to return home with ruined health; and Mr. Fast, of the Swedish mission, by a violent death from the hands of pirates. The latter, with his associate, Mr. Elquist, was returning from the vessels at the mouth of the river Min with some money, when their vessel was boarded opposite a Chinese fort, and Mr. Fast was driven overboard and drowned. Mr. Elquist was also severely wounded, and was carried up almost naked to the city. The authorities promise to redress this outrage, but no punishment to the offenders can compensate for so valuable a life as his; for he is represented by those who knew him well as possessed of rare gifts and graces, and as a person calculated to accomplish much good in the blessed cause. But he is not; for God took him. His death furnishes a further illustration of the fact that missionary associations, in their early formation, generally have to pass through heavy reverses, and experience the loss of faithful labourers. God has, indeed, severely tried the faith of his young Missionary Society in Sweden. It was a long time before the two brethren found a place to build near Fuh Chau, and their house which they had rented has two or three times been opened, and they were robbed; and now, just after purchasing land to build a chapel and house, the senior missionary is in a moment cut down. His death also adds another to the list of those missionaries who have died within three years in the Chinese seas—Dr. and Mr. James, Messrs. Lowrie, Pohlman, Spaulding, and Fast—all of different societies represented in China. This amount of unnatural deaths is unprecedented. The American and Presbyterian Boards, together, have not lost so many in the same way since their formation! What lesson are the missionaries to China to learn from this remarkable circumstance? Oh, that we may at least be taught "so to number our days as to apply our hearts unto wisdom."

Dec. 11. We are quite disappointed in learning from Mr. Olyphant that he will not be able to visit Ningpo, as he at first intended. It would certainly have been a source of much satisfaction to the Executive Committee, had one of their number seen us in our various labours, to sympathize with us more fully in our joys and sorrows. He may, however, see us in the spring. We had wished his personal opinion in reference to the question which we must ere long decide—whether we shall detach Mr. Culbertson to Shanghai to assist in the work of translating the Holy Scriptures. The Ningpo missionaries, excepting the Baptists, have to-day begun in concert a revision of the new translation of the New Testament, by the Shanghai committee.

How near we are to our native land! The Sandwich Islands appear to be just off the shores of California, and, lo! a Sandwich Islands' paper, bearing date the last of October, was received by Mr. Martin to-day. It came in *thirty days* from Honolulu to Hong Kong. Distance will be almost annihilated when steamers ply between Shanghai and San Francisco, and we will hardly be surprised to receive calls from fathers and brothers, in a few years, on tours for pleasure or health. What a blessed thing to remember that God is raising up all these wonderful means for the good of his church, and that they will all further his honour and glory!

The Rev. Mr. Alexander, of the Sandwich Islands' mission, gave his nephew (Mr. Martin) a highly interesting statement, with respect, especially, to schools and the children of missionaries; also of the foreigners, who already number 2,000 of the 80,000 inhabitants of those islands. Of the 165 children of missionaries there, nearly one-half are less than ten years old; and of the remainder *forty* are members of the church; and none of all these children, whether connected or not, have brought dishonour upon the mission, or the cause of Christ. What a blessed encouragement to the parent who is labouring for Christ on heathen ground, to give, with all confidence, the care of his offspring to the Lord—for He provides for the sons of Levi. A letter has also been recently received from the Nestorian Mission of the American Board, describing a blessed work of grace, especially in the female Seminary. Thus

> "The dwellers in the vales and on the rocks,
> Shout to each other,"

our first anxious inquiry being to each, "Watchman, what of the night?" Oh, when shall that morning dawn which shall disclose such glories on our fallen earth as were opened in vision to the prophets of old, and for which age after age the people of God have besieged the throne of his grace? "The morning breaketh;" but "Lord how long thy chariot wheels delay!"

Dec. 15. To-day Apoo presented his child to be baptized; which forms the first case of the kind at this port. His wife shows as yet no interest in Christianity, though apparently favourably inclined to the truth.

Dec. 17. Dr. McCartee was requested a few days since by the Che-Heen to come over and assist in interpreting for six shipwrecked men, who had been brought over from Chusan, and from whom they could only get one word, which resembled the sound of *Ningpo.* He accordingly was uncertain as to their country, as was the English consulate interpreter, who had been at first called by the Mandarin. Dr. McCartee, conjecturing that they were Japanese, pronounced the names of several cities in Japan, which they instantly recognized with marked delight. To-day Mr. Martin and I accompanied the Doctor to learn more of them, partly by means of a poor vocabulary which has been published of their colloquial language. Our chairs were carried through a long suite of rooms, and as soon as our cards were sent in we followed to the presence-chamber of the

Che-Heen, who received us with much kindness. A simple tiffin (lunch) was prepared for us, of which we all partook. A friend of the Mandarin was also present, a Mongolian, about twenty years of age, and of more than ordinary interest. He had traded with the Russians in the North, and had also visited Canton and other extreme points in the empire. He evinced much ease in his manners, and manifested considerable knowledge of other nations, besides the institutions of his own country. When the six Japanese men were brought in, they prostrated themselves according to their custom, and as one question after another was asked they bowed respectfully before replying. We can well imagine the joy of these poor outcasts as they found that they were becoming better understood, and of their gratitude to their strange friend who had been called upon to render this pleasing service. Their ages, it appeared, ranged from eighteen to thirty-five years. About three months ago they were fishing outside of Nangasaki, when they met with a heavy gale, which capsized their vessel, and seven of the number were lost. These remaining six escaped in a small boat, and were driven to the Island of Chusan, whence they were sent by the authorities to Ningpo. These facts were all noted by the Che-Heen, who is bound to report all that he can learn respecting them to the Lieut. Governor of this province; and according to the understanding between China and Japan they must be sent home the first opportunity. If they do not return within a year from the time of their departure, they are liable to lose their heads, and unfortunately for them there will be no junk sailing to Japan within the next twelve months. Their language, especially the cardinal numbers, has some analogy with the Chinese, though by no means borrowed from it; and we noticed with interest the successful imitation of the language these men used by the Mongolian who was with us. Their sound of the letter "R," which is very common with them though almost unpronounceable with Chinamen, he repeated very distinctly. Some European words we found were in use among them, probably derived long ago from the Portuguese, such as *savon* (soap), *tobago* (tobacco), *buton* (button), &c. We are told that the common people, when they write, use an alphabet which consists of forty-eight letters. Their language is said to be virtually two-fold, as the same ideas must generally be expressed in different forms to rich and poor, and some words used by ladies change their meaning when employed by men.

The appearance of these Japanese presented a semblance of the Chinese and the North American Indians. The forehead and face are fuller than those of the Chinese, and the nose is tolerably flat, though there is much in their form to recall both races.

As yet little is known of Japan. One vessel after another has visited her ports, but the same policy of her government seems in each case to regard a cautious reserve towards foreigners—to supply them gratuitously with the necessaries of life, but to accept no foreign presents—and to hasten the departure of each ship. Whenever a foreign vessel has entered her harbours, she is instantly surrounded by well-armed boats, and no one has been allowed to land. This cannot long be the case, especially as the steamers which will ply between Shanghai and California will, of necessity, pass among her islands. They will need a port for the supply of coal there, or some slight accident will frequently induce these and other vessels to call by the way. Some provocation will easily arise, which, added to the one our government has already received, will call forth an aggressive power which will force an opening. The Lord seems as yet to have denied his church an opening in that empire—but even if it were thrown wide open, who is there to go in and possess the land? While so many occupied stations are poorly supplied with labourers, when can we secure enough for so large a nation, as yet wholly unoccupied? Indeed, it seems a kind and wise Providence that saves us from so humiliating a result. If the church were not straitened in herself, we should find that God would furnish us with ample fields for the largest energies of the human heart.

Dec. 29. After attending Chinese services in the chapel this afternoon with Dr. McCartee, we visited some boats, and distributed tracts. On our way we saw two blind boys repeating their lessons in *fortune-telling* to an adept in that science, who was likewise blind. It consisted of a series of rhymes applicable for the various cases which may come under the ministration of these unhappy deceivers. These people often acquire a high reputation for wisdom, and the business is very profitable.

(To be continued.)

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN APRIL, 1851.

SYNOD OF ALBANY.

Pby of Londonderry.—Newburyport, Mass 2d ch mon con colls 44, Ladies 8 $52 00
Pby of Troy.—Lansingburg ch 86 21; Dunning st ch Malta in part to const Rev P S Talmage l m 20; Waterford ch to const James R. Blake, George W Eddy, and Joshua Mandeville l m's 205, Sab sch for Siam Mission 15 326 21
Pby of Albany.—Ballston Spa ch 35 00

SYNOD OF BUFFALO.

Pby of Steuben.—Phelps ch 18 14
Pby of Wyoming.—Caledonia ch Duncan McPherson 12 50
Pby of Buffalo City.—Alden ch 7; Aurora 1st ch 8 78, Rev J Dubuar 1 16 78

SYNOD OF NEW YORK.

Pby of Hudson.—Monticello ch ann coll 44 64; Goodwill ch 47 50; Centreville ch 20; Coshecton ch 6; Liberty ch 27 50; Florida ch 6; Goshen ch 165 57; Deer Park ch 13 330 21
Pby of North River.—Rondout ch mo con colls 30, Sab sch to ed *Walter Crane Phillips* and *Martha H Wurtz* 25 55 00
Pby of Bedford.—South Salem ch a friend 50; North Salem ch mo con 5 50; White Plains ch 33 70; Pound Ridge ch 15; Bedford ch ann coll addl 46, mo con colls 51 11 201 31
Pby of Long Island.—Southampton ch mo con colls 41, Sab sch for Ningpo Mission 8; Hempstead ch mo con 7; East Hampton ch Sab sch 16 27 72 27
Pby of New York.—Astoria ch mo con colls 35 69; University Place ch ann coll addl 42 18, mo con 85 11, Ladies soc 118; New York 1st ch 106 19, M F A for church at Shanghai 100, Young Ladies to ed *Mary K Lowrie* and *Julia Whittesley* 12 50, Sab sch to ed *W W Phillips* 6 25, to ed *James Donaldson* and *Sarah C Dow* 12 50, Infant Sab sch to ed *Aaron B Belknap* 6 25; Chelsea ch mo con 21 81, Sab sch for sup of Bazar sch at Allahabad 57 65; Madison Avenue ch mo con of which 30 "a thank offering" and to const Rev William Bannard l m 53 64, Sab sch to ed *John D Wells* 15 61, less 3 for "*Foreign Missionary*;" Forty-Second st ch mo con 28; Wallabout ch mo con 3 77; Brooklyn Central ch mo con colls 57 33; Duane st ch Sab sch to ed *Henrietta Romeyn Beers* 6 54; Williamsburg ch mo con 4 13; Nyack ch 15; Rutger's st ch fem miss assoc 85 22; Brick ch ann coll 487 03; Fifteenth st ch 251; Yorkville ch 2 1610 40
2d Pby of New York.—Peekskill N Y. S S Myrick 5; Stanton st ch mo con colls 18 71; Mount Washington Valley ch 50; Mount Pleasant ch 42 10; Canal st ch contents of Missionary box 25; Scotch ch James Morrison 10, John Johnston 250, W Post 62 50, Richard Irvin 50, Robert Carter and Bros to const Mrs Agnes Carter l d 100; West Farms ch 12 50, less 2 50 for "*Foreign Missionary*" 623 31

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Lamington ch 94; Chatham Village ch 3; Rahway 1st ch 82 179 00
Pby of New Brunswick.—Ewing ch "a lady" 5; Trenton 2d ch bal of ann con 8 60, less 6 67 for "*Foreign Missionary*," Sab sch 2 40; Pennington ch 50; Freehold Village ch 44 54; Titusville ch 15; Millstone ch 10 128 87
Pby of Burlington.—Mount Holly ch 30, Sab sch 8 26 38 26
Pby of West Jersey.—Bridgeton ch Sab sch to ed *Samuel Beach Jones* and *Mary Rülston Jones* 46 25; May's Landing ch 10 53, Sab sch 17 01; Woodbury ch 27 55; Cedarville ch of which 22 bal of sub of 1850 72, fem miss assoc 21; Pittsgrove ch addl 27 50 274 86
Pby of Newton.—Lower Mount Bethel ch 75; Blairstown ch 22 62; Knowlton ch 17 75; Hackettstown ch 55; Easton 1st ch 150; Belvidere ch Sab sch 5; Easton Pa. Rev D V McLean D D 25 350 37
Pby of Raritan.—Milford ch 16; Clinton ch 13 70, Sab sch 9 65; Amwell 1st ch 30; Kingwood ch 12 82; Frenchtown ch 7 18; Lambertsville ch 25 114 35
Pby of Susquehanna.—Athens ch 10; Towanda ch 10 20 00
Pby of Luzerne.—Newton ch 5; Wyalusing ch 30; Wilkesbarre ch 15 50 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Phila 9th ch juv miss soc to ed *Arch. Tudehope* at Allahabad 6; Richmond ch 8; Phila 10th ch mo con 50 56; Phila 11th ch 50; Phila 6th ch mo con 36 75; Phila Central ch ann coll in part 84 28; Phila North ch Sab sch for sup of Rev Andrew P Happer M D Canton 100 335 59
2d Pby of Philadelphia.—Doylestown ch 26 50
Pby of New Castle.—Rock ch Cent soc 6 25; Oxford ch 80, fem seminary for school in Africa 20 106 25
Pby of Donegal.—Chanceford ch 27; Waynesburg ch 133 18; Columbia ch 43 35 203 53
Pby of Baltimore.—Washington, F st ch mo con colls 46 16, youth's miss soc to ed *James Laurie* and *Ninian Banatyne* 46 42; Balt 3d ch Sab sch to const their pastor Rev Geo W Musgrave l d 100; Balt 1st ch 647, youths miss soc and teachers in Sab sch to ed *J Starkie Imbrie, James Armstrong*, and *Margaret Armstrong* in North India 75; Balt Franklin st ch of which 23 77 mo con 50; Balt Madison st ch 2 96; Govanne chapel 10 977 54
Pby of Carlisle.—Big Spring ch 137 95, Sab sch 4 05; Shippensburgh ch 5, Mrs Stewart 10, Miss Sidney King decd (the contents of her missionary box) for North'n India 25; Cumberland ch Mrs McKaig to ed *Linnie McKaig Beal* 20; Waynesboro' ch 40; Mercersburg ch 88 14, mo con colls 30, coloured members for Africa 6 50; Williamsport ch 15, Miss Ann Eliza Cunningham 77 cts; Paxton ch 37 419 41
Pby of Huntingdon.—Lower Tuscarora ch in part, to const their pastor Rev E W Thompson l d 140; Waynesburg and Newton Hamilton chs 70; Presbyterial coll in Bellefonte ch 28; Blair co Pa. Miss Knox 2, Mrs Saml Moore 3; Perrysville ch 40; Hollidaysburg ch 25; Clearfield ch 7; Alexandria ch 110; Lewistown ch 78 31; Shirleysburg ch 13, John Brewster 80; Bellefonte ch 55; Lick Run ch 18 95; East Kishacoquillas ch 27 80; Coleraine Forge fem miss sewing soc 13 711 06
Pby of Northumberland.—Brier Creek ch 2 90; Lewisburg ch 60 75; Washington ch 72; Bethel ch 9; Milton ch 85; Pine Run ch 30 75; Lycoming ch 9 01; New Berlin ch 40 75; Northumberland ch 16 55; Sunbury ch 7 45 334 16

SYNOD OF PITTSBURG.

Pby of Blairsville.—Salem ch 28; Bethel ch 7 30, fem miss soc in part to const Mrs Rebecca McMullen and Mrs Nancy Neil l ms 10 60; Congruity ch 2 50; Union and Fairfield chs 18; Gilgal and Perry chs 10, Gilgal ch mo con colls 4 50, Gilgal fem miss soc 15 50; Harmony ch in part 15 06; Rural Valley ch mo con 5; Strongstown ch 2 118 46
Pby of Redstone.—Dunlaps Creek ch 57 06; McLellandstown ch 11 37; Spring Hill ch 13 45; Rehoboth ch 86 13; Uniontown ch 95; Indian Creek and Harmony chs 25 25; Laurel Hill ch 61 22; New Providence ch Rev John McClintock 5; Churches under care of Rev H Hess 8 362 48
Pby of Ohio.—Lawrenceville ch 38 50, Sab sch addl 12; Pittsburg 2d ch addl 10; Pittsburgh 5th ch 18 81; Temperanceville ch 11 25; Sharon ch 14 50; Pittsburgh 1st ch 339, mo con 20 47, Sab sch to ed *Francis Heron* and to const Mrs Wm Scott of St Louis, Mo l m 30, Juv Sab sch 20, in all 409 47, less 12 50 for "*Foreign Missionary*;" East Liberty ch addl 37, mo con colls 18, Sab sch miss box 3; Bethel ch bal to const Mrs Jane Kiddoo and Mrs Margaret Fife l ms 40 55; Racoon ch bal to const Rev C V McKaig l d 10 62; Montours ch to const Rev Thomas Stevenson l m 55; Mingo ch to const Miss Julia Dundass l m 35 85; Sharpsburg ch 31; Pine Creek ch 9; Pittsburg 4th ch 19 90; Mount Pisgah ch 18 25; Pittsburg 6th ch in part 75 855 20
Pby of Allegheny.—Tarentum ch 17; Amity ch 1; Mount Nebo ch Thomas Crattis 2 50 20 50
Pby of Beaver.—Neshanock ch 156; Pulaski ch 45 38, Ladies miss soc 9 50; Hopewell ch 9; Concord ch of which 30 to const their pastor Rev John Brown l m 37 25; Beaver Falls ch 35; Clarksville ch 40; Sharon ch 10 342 13
Pby of Erie.—West Greenville ch addl 15 00
Pby of Clarion.—Clarion ch 50; New Rehoboth ch 30 10; Leatherwood ch 10 90 10

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 2d ch Sab sch to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods*, and *James M McKelly* at Canton 31 25; Pigeon Creek ch 52; The Cove ch 1 25; Forks of Wheeling ch of which 10 in part to const Chas Bagaley l m 64 25; Cross Roads ch mo con colls 1850, 32, four months of 1851, 17 20 197 95
Pby of St Clairsville.—Short Creek ch 7; Nottingham ch bal to const their pastor Rev Thomas R Crawford l d 81; Deersville ch 10; Mount Pleasant ch "a lady" to const James Alexander and Mrs Nancy Mitchell l ms 60, J Addison Mitchell 5, family of Rev B Mitchell to ed *Benjamin Mitchell* at Ningpo, and also to const Miss Eliza J C Mitchell l m 30; Fairview ch addl 17; Beech Spring ch 12; Bealsville ch 8; Grandview ch 2 66; New Castle ch 1; Pipe Creek ch 6; Powhattan ch 2; Woodsfield ch 3; Malaga ch 1 245 66
Pby of Steubenville.—Amsterdam ch 5; Harlem ch 7; Kilgore ch 2; Carrolton ch 21 50; Fairmount ch 8 50; Monroesville ch 2; Corinth ch addl to const Rev W J Brough l m 5 35; East Springfield ch addl 7; Richmond ch 6 64 35
Pby of New Lisbon.—Poland ch 63; Canfield ch 4; New Lisbon ch 55; Bethel ch 21 50; Newton ch 8 151 50

SYNOD OF OHIO.

Pby of Columbus.—Columbus 1st ch 95 90, mo con colls of which 6 33 for China 26 88, Ladies miss

soc 75; Sab sch to ed two children in China 50; Tarlton and Amanda chs 7 50; Blendon ch 7 47; Mifflin ch 8 16; Worthington ch 12 65; Lithopolis ch 45; Truro fem miss soc 41 52; Circleville ch 18 15, H Remick 25; London ch 8 88; Hamilton ch 24 33; Kingston ch 93 22 — 539 66

Pby of Marion.—Marion ch 5 88; Upper Sandusky ch 8; Milford Centre ch 12 56; Waynesburg ch 1; Kingston ch 1 50; Bucyrus ch 15; Liberty ch 3, Mon Con colls 27 76; '———' Master J Dunlop 52 cts; Union ch 2 89; '———' a Lady 20 — 98 11

Pby of Zanesville.—Muskingum ch 11 80; Pleasant Hill ch 29 50; Newark ch 32 67 — 73 97

Pby of Richland.—Utica ch bal 4 25; Olivesburg ch 2; Bloominggrove ch 3; Mount Pleasant ch 7 65; Orange ch 14; Haysville ch 21 71; Savannah ch 8 43; Martinsburg ch 8 62; Mt Vernon ch 5 90; Perrysville ch 8; Lake Fork Cross Roads ch 16; Sharon ch 7; Shelby ch 2; Waterford ch children 1 27; Frederick ch 4 04; Milford ch 7 34 — 121 21
Less acknowledged in error in April receipts 1850 from Orange ch 17 13; Hopewell ch 8 87 — 26 00 — 95 21

Pby of Wooster.—Chippewa ch 16; Guilford ch 15 87; Northfield ch 19 56; Green ch 2; Springfield ch 4; Jackson ch 6 25; Wooster ch Sab Sch 2 83; Wayne ch 8 07; Mt Hope ch 18 96; Congress ch 12 40 — 105 94

Pby of Coshocton.—Apple Creek ch 40; West Carlisle ch 21 25; Clark ch 13 13; Berlin ch 30 67, Sab Sch 6 03; Mount Eaton ch 13 25; Millersburg ch (addl) 4, Mrs Smith's class in Sab Sch for Tract distribution at Futtehgurh, N India 2 — 130 33

Pby of Hocking.—Athens ch 50; Mt Carmel ch 4; Alexander ch 12; Gallipolis ch 4 — 70 00

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Union ch 12 42, Fem Benev Soc 23 58, in all 36 for sup of Rev R S Fullerton in North India; Brush Creek ch 2 90 — 38 90

Pby of Miami.—Xenia ch (bal) 5; Greenville ch 12; Honey Creek ch 6 80; Dick's Creek ch 2 — 25 80

Pby of Cincinnati.—Cin 1st ch Ladies' Miss Soc 210; Cin 7th ch Sab Sch Miss Soc 3 mos colls 23 53, Ladies' Miss Soc in part 250; Cin Central ch ann coll 195 43, First Mission Sab Sch to ed *Robert Young* 25; Cin Hight St ch 1; Pleasant Ridge ch ann coll 16, Mon Con 3 28; Bethel ch 4 50; Feesburg ch 2; Cheviot ch W W Rice 25; Monroe ch 9 50, Susanna Johnston 3; Reading ch 16 50; Marshal O, Mrs Lucinda Robinson 5; Cin O 2d Mission Sab Sch Young Men's Soc of Inquiry 3 35 — 793 09

Pby of Oxford.—Oxford ch (bal) 19 22; Providence ch 15 — 34 22

Pby of Sidney.—West Liberty ch (bal) — 17 00

SYNOD OF INDIANA.

Pby of New Albany.—Livonia Ind, Jno M McPheters 1 55; Utica ch 4 40; New Philadelphia ch 9 20; Cannelton ch 1; Sharon ch 1; Jeffersonville ch 14 30 — 31 45

Pby of Vincennes.—Petersburg ch 2 50; Carlisle ch 11 65 — 14 15

Pby of Madison.—New Lexington ch — 10 00

Pby of Whitewater.—Sand Creek ch 21 45; Ladies, for sup of Mr Rankin 4 — 25 45

Pby of Palestine.—Palestine ch Rev J Platt — 10 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Delphi ch and Sab Sch — 8 50

Pby of Lake.—Crown Point ch 5; Little Elkhart ch 1 79; Constantine ch 3 10; Valparaiso ch Sab Sch 3 11 — 13 00

Pby of Fort Wayne.—Fort Wayne German ch — 1 00

SYNOD OF ILLINOIS.

Pby of Sangamon.—North Sangamon ch, a few children, the fruits of self-denial for Bible distribution among the heathen — 3 00

Pby of Peoria.—Chicago North ch ann cont 74, Sab Sch to ed *R. H. Richardson* 12; Princeville ch 5; Rochester ch 3 — 94 00

Pby of Iowa.—Fort Madison ch — 6 00

Pby of Rock River.—Albany ch — 7 50

SYNOD OF MISSOURI.

Pby of Missouri.—Jefferson City ch — 4 75

Pby of St. Louis.—Eagle Fork ch 11; St Louis Westminster ch 2 — 13 00

Pby of Palmyra.—Hannibal ch — 2 50

Pby of Potosi.—Flat Rock ch — 5 90

SYNOD OF KENTUCKY.

Pby of Louisville.—Shelbyville ch ann coll 39, mon con colls 22; Louisville 1st ch mon con 10 85; Louisville 2d ch mon con 9 15; Louisville 4th ch Jun Soc to ed *Mason D Williams* in North India 18 — 99 00

Pby of Muhlenburg.—Salem ch 2 05; Cony Fork ch 1 40; Marion ch 55 cts — 4 00

Pby of Transylvania.—Columbia ch — 10 00

Pby of West Lexington.—Bethel ch (addl) 20 50; Frankfort ch Rev S Robinson 50, Mrs F Vanmeter 25; Harmony ch Mrs M J Lewis 1; Pisgah ch 18 75 — 115 25

Pby of Ebenezer.—Paris ch 72 65; Sharpsburg ch 15; Murphysville ch 11; Covington ch 51 37, J M Preston 35, Sab Sch 31 10; Concord ch 3 — 219 12

SYNOD OF VIRGINIA.

Liberty Hall Va. Mrs P R Cabell 1, Harden's Tavern, Mrs M M Lewis 5 — 6 00

Pby of Greenbrier.—Union ch — 25 87

Pby of Lexington.—New Providence ch 25; Harrisonburg ch 21 75; Windy Cove ch 10 50; Lebanon ch 6 35; Timber Ridge ch 9; New Monmouth ch 14 21; Lexington ch 118 75; Goshen ch 11 35; Pisgah ch 1; Fairfield ch (bal) 50 cts, Rev James Paine 2 50; Waynesboro Va, Daniel Fishburn and family 10, a class of little girls 44 cts; Augusta ch 29; Rocky Spring ch 4 45 — 264 80

Pby of Winchester.—Rec'd from Treas of Pres'y — 66 00

Pby of West Hanover.—College ch 20; South Plains ch, 'a female member' 2; a member of Rev E Cochran's ch 2 50; Charlottsville Va, Mrs Mary Jane Smith 10; Hampden Va, Sam'l Cumming 5 — 39 50

Pby of East Hanover.—Petersburgh ch, 'a few friends' for Evangelical Soc of France 63; Norfolk ch 208; Richmond 1st ch ann coll 139, Miss Mary Simpson 2, Mon Con 29 62, Sab Sch to ed *Virginia Richmond* 25; Namozine ch 15; Nottoway ch (addl) 15, Dr Geo Fitzgerald 5; Richmond Va, Dr Jas A Waddel 2 — 503 62

Pby of Montgomery.—Salem ch 49 35; High Bridge ch 10; Missionary stations in Floyd co 3 50; Clifton Forge Va, Mrs Cath. Jordan 2 — 64 85

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Wilmington ch 20; Tirza ch 12 15; Mt Horeb ch 1; Elizabethtown ch for Ireland 2; Sardis ch 8 88; Brown Marsh ch 5 52; Long St ch 10, Rev E McNair 10; Buffalo ch 15 25; McPherson's ch 4 50; Philadelphus ch 8 75; Galatia ch 4 95; Antioch ch Fem Miss Soc 11 98; Hopewell and Rockfish chs 3 — 117 98

Pby of Concord.—Charlotte ch (addl) 1; Mallard Creek ch 26; Sugar Creek ch 48 35, Ladies' Miss Soc 24 50; Poplar Tent ch 20 20; Hopewell ch 15; Rocky River ch 64 10; Thyatira ch 5 85; Centre ch 9 30; Joppa ch 13; Franklin ch 3 06; College ch 25; Salisbury ch 45; Unity ch (Lincoln) 20; Unity ch (Rowan) 6 32; Ramah ch 12 87; Sharon ch 20 10; Steel Creek ch 28 40; Pleasant Hill ch 13; Providence ch 20; Bethpage ch 12; Back Creek ch 15 15; Philadelphia ch 11 85; Third Creek ch 15; Concord ch 20; New Hope ch 8; Fourth Creek ch 15 — 518 05

SYNOD OF GEORGIA.

Mill Grove Ga Robert Miller 1 25, "———" a friend of Foreign Missions 10 — 11 25

Pby of Georgia.—St Augustine ch mo con coll 11; Waynesville ch 25; St Mary's ch 6 50, Rev W G Williams 6 55 — 49 05

Pby of Hopewell.—Milledgeville ch six mon con colls 74 90; Clarksville ch 9 20; Danielsville ch Rev G H Cartledge 5; Augusta 1st ch mo con colls 56; Greensboro' ch 42 05; Mount Zion ch 36; Athens ch 30, "Soc for Home and Foreign Missions" 86 02 — 339 17

Pby of Flint River.—Hopewell ch 16 50; Newnan ch 25; Perry ch 6; Goshen ch 5; Bethany ch 10; Pochilta ch 2 50; Cuthbert ch 4 87; Albany ch 1 50; Mount Tabor ch 4 30; Americus ch 39 50; Ephesus ch 17; Griffin ch 25 — 157 17

Pby of Florida.—Quincy ch — 36 00

Pby of Cherokee.—Woodstock ch 35 35; Roswell ch 20, Juv Soc to ed *M A Pratt* 20; Sardis ch 5 — 80 35

SYNOD OF ALABAMA.

Pby of South Alabama.—Mobile 2d ch 150; Mobile Government st ch 128; Valley Creek ch of which 28 35 from coloured members for Africa 180; Pisgah ch of which 5 from coloured members for Africa 44; Mount Pleasant ch of which 2 50 from coloured members for Africa 39 50; Newbern ch 25; Centre Ridge ch 50; Shell Creek ch 5; Fairview ch 37; Friendship ch 7; Marion ch 15; Pensacola ch 5; Flat Creek ch of which 25 to ed *Kirk White Smith* at Ningpo 30; Selma ch 20; Montpelier ch 5 — 740 50

Pby of Tuscaloosa.—Hebron and Ebenezer chs of which 6 from coloured members for Monrovia 66; Greensboro' ch 25 80 — 91 80

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Natchez ch ann coll addl 50, mo con colls 69 57; Port Gibson ch ann coll 153 75, mo con colls 24, Sab sch Miss L F S 3, Master G A S 50 cts; Red Lick ch 12 15, Master H S and Miss D S Montgomery 2 25 each, 4 50; Ebenezer ch 50 cts; Union ch 12 60; Grand Gulf ch 18 70; Clinton ch 18 40; Jackson ch ann coll 103 50, A C Baine for Alexander High School 5, Sab sch 15; Raymond ch in part to const Rev. J. Cooper l m 21 15; Vicksburg ch 78 70; Lake Providence ch to const Rev Thos H Clelland l d 124 — 715 02

Pby of Tombeckbee.—Montrose ch — 4 20

SYNOD OF NASHVILLE.

Pby of Nashville.—Gallatin ch — 24 00

Pby of Maury.—Hopewell ch — 7 00

SYNOD OF MEMPHIS.

Pby of Western District.—Memphis 1st ch 129 65; Memphis 2d ch 104 90, Sab sch to ed a girl at Creek Mission Tallahassee 26 35 — 260 90

Total from churches, $16,929 09

LEGACIES.

Southampton L I, legacy of Mrs Abijail Foster — 50 00

Pittsburg Pa, Estate of Thomas Patterson deceased — 45 00

Pittsburg Pa, Estate of Dr Gladden dec'd — 50 00

Cinn'a O, Estate of John Gallagher " — 30 00 — 175 00

SEMINARIES AND COLLEGES.

Princeton N J Theol Sem Miss Bible Tract and Education Society — 139 23

MISCELLANEOUS.

A Friend — 1 00

A Friend — 1000 00

A few individuals for Indian churches — 600 00

" for Chapel at Ningpo — 500 00

A Friend — 3 00

Claiborne Miss. John C Baldwin — 20 00

New York, "a thank offering" — 1 00

Little Rock Ark Rev Jos Green for Papal Europe — 50 00

"———" E. M. R. — 75

Mo con colls at Kowetah Mission among Creek Indians, of which 1 62 from pupils — 9 50

Boggy Depot Ark Jas S and Mrs Allan — 10 00

A Friend — 3 00

Grand Traverse Mich Lewis Miller — 2 00

Brooklyn N Y Miss Jane D Platt in part to ed *Sarah Platt* at Kowetah — 5 00

"D" for African Mission — 20 00

N Brunswick N J Rev J J Janeway D D — 700 00

Sales of Memoir of Rev Walter M Lowrie for Ningpo Mission — 539 50

A Friend — 1 00

Associate Reformed Synod of the South — 130 00

W. P. C. — 2 00

Indiana Co Pa a friend — 3 50

Ladies' Jewish miss soc Phila — 50 00 — 3,651 25

Total receipts in April — $20,894 57

Wm. RANKIN, Jr., *Treasurer.*

DONATIONS FROM FRIENDS IN INDIA

Acknowledged in detail in Foreign Missionary for May.

Received during the year 1848–9 Rs. 5699.15.0 or $2849 97

" " 1849–50 Rs. 11664. 6. 9 or 5832 20

DONATIONS IN CLOTHING, ETC.

Ladies of Amity ch Alleghany Pby one box clothing — 42 56

Ladies of Sand Creek ch Ind one box clothing

" Pleasant Hill ch O one box clothing

" Allentown N J one bundle clothing — 9 00

Fem For Miss Association of Rutgers st ch N Y one box clothing for Chippewa Mission — 130 21

NOTICES.

Letters relating to the Missions or other operations of the Board, may be addressed to Walter Lowrie, Esq., or the Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. John Leyburn, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

PROSPERITY OF THE BOARD OF PUBLICATION.

It is with much pleasure, and, we trust, humble gratitude, that we are enabled to state that the fiscal year of this Board, which closed March 31st, proves to have been a year of unexampled prosperity. All along, from the beginning, the good hand of the Lord seems to have been round about this institution, opening for it an ever-widening field of usefulness, and giving it such favour as to secure the necessary means for carrying out its plans. The last year, however, has largely exceeded in its results those of any similar period in the Board's history. The donations to the colporteur fund are larger by fifty per cent.: the sales are nearly $18,000 in advance of those of last year. The sales for the fiscal year of 1849, were about $29,000; for the year '50, $42,000; and for '51, that just closed, $60,000. With almost all who love the truth as it is in Jesus, the publications find favour. We thank God, and take courage.

DR. ALEXANDER PREACHING IN MICHIGAN.

The venerable Dr. Alexander, even in his declining years, is enabled to preach the same blessed truths which have been heard so long and by so many from his lips, for the gratification and edification of those whose privilege it is to be within reach of his Sabbath ministrations. But Dr. Alexander is preaching to many other audiences than those assembled in the churches or the Seminary chapel at Princeton. Through his Religious Experience, and Practical Sermons, as well as many others of his writings, he is proclaiming the gospel tidings all over the land. In illustration of this remark, hear a colporteur in Michigan, who says in his last report, in regard to one of the works alluded to:

"Alexander's Practical Sermons are read once a fortnight to over two hundred hearers, where one year ago a Presbyterian sermon had never been heard."

IMPORTANCE OF REPUBLISHING STANDARD RELIGIOUS WORKS OF OTHER DAYS.

The *Puritan Recorder*, speaking of the importance of republishing and circulating the old standard religious works, says:

"It will vastly contribute to fortify the minds of the younger ministry and brotherhood in the churches, to have the writings of our standard theological authors everywhere easy of access. Our theological literature, as it now is, is a vast advantage against the corrupters of the truth. To carry their plans, they are obliged, in the earlier stages of their work, to maintain that they teach nothing contrary to our standard writers. And those disposed to listen to them, go to these writers with all confidence, and if they do not thereby detect the cheat that is practised there, they perhaps adopt more of the views of the sound writers than of their favourite leader. And so, by a constant drawing of waters from pure wells, the poison which they take from the other source is so diluted as to be in a measure harmless. Thus our Owens, Flavels, Howes and Edwardses being stationed by every minister's study-chair, are preaching the truth more effectually than a single charmer can instil the poison of heresy.

"Here is a reason, additional to the weighty reasons which have been urged, why an effectual effort should be made to fill the libraries of ministers and Christians with these powerful productions of the theologians of other days."

For the Home and Foreign Record.

COLPORTAGE IN MAURY PRESBYTERY.

The labours of Mr. W. H. Arnell, colporteur of the Presbyterian Board of Publication within the bounds of the above-named Presbytery, have been accompanied with the most encouraging results.

Mr. Arnell has sold within the last six months nearly $800 worth of books, principally in the congregations of Hopewell, Ebenezer, Zion, and Bethesda. The sales, however, have not been confined to the families of Presbyterians: all denominations of Christians have purchased and read these books with profit; Christians of every name have found in them "the sincere milk of the word," and are "growing thereby."

Mr. Arnell is doing a great work—1. By furnishing substantial food to our feeble and scattered flocks, who do not enjoy the constant ministrations of the sanctuary. 2. By showing the world and other denominations that Presbyterians do not hold and propagate "the doctrine of devils," which is sometimes charged to their account. Consequently our own people are growing "in the most holy faith," and other denominations are beginning to see that when they are fighting against Presbyterianism they are fighting against the Bible.

There is one fact connected with the labours of Mr. Arnell, which merits special consideration by our Board—he does not leave the impression that it is a mere *book-peddling business*, designed to make money, but that it aims directly at the conversion and salvation of souls by the dissemination of Bible truth. The amount of money received is a very small consideration, when compared with the good effected. This mode of operating is well adapted to the state of things in Middle Tennessee, and the books furnished by the Board are peculiarly suited to our wants. The Great Supper, by Fairchild, is just what we need; and it is working like good leaven. No living minister in this region is doing so much to establish the people of God in a sound and consistent faith as this little book. It deals with revealed truth as matter of fact; and gives it a practical bearing on the judgment and conscience that is almost irresistible. It is worth to us a whole library of such works as speculate and philosophize, until the reader finds it difficult to understand what is the object of the writer.

It would subserve our wants still farther if some one, who has the time and the ability to do it properly, would prepare—1. A short treatise on the pastoral relation, giving prominence to the duty on the part of the minister of giving himself "to the word and *doctrine*;" and, on the part of the people, of "relieving him of worldly care." 2. A practicable plan for systematic and *general* benevolence, by which the "widow's mite," the children's dimes, and the servant's pennies may all be brought into the Lord's treasury.*

* These *desiderata* are partially supplied by Tract No. 21, "The Importance of Doctrinal and Instructive Preaching;" No. 20, "Claims of the Gospel Ministry to an adequate support," and No. 51, "On Systematic Benevolence."—*Ed. of H. & F. Record.*

We lose much by our partial collections; and, if to give is a means of grace, as it must be, the spirituality of the Church would be greatly promoted by making it general. We might then look for the approach of that time when Christians will regard it a sin to die rich.

A Presbyter.

LOOKING FOUR YEARS INTO THE GRAVE.

Among the blessed fruits of colportage are the cases not unfrequently occurring, of colporteurs finding persons in distress of mind, wishing for light and comfort, and knowing not whither to turn for it, and directing them to the Sun of Righteousness, whose healing beams drive away the night of their souls. The following interesting narrative from one of our colporteurs will serve as an illustration of the good done by colporteurs in this respect.

"I have travelled over a considerable extent of country, and have called on all the families in the valley, and on the side of the mountain, and found many destitute who would have been very happy to have bought, if they had had the means. I gave them tracts, and conversed with them on the subject of their salvation. To some I have given one of the cheap editions of the small books, such as Baxter's Call, Way of Salvation, &c., for which they were very thankful. Two or three of the Romanist families had not the Bible, and said they did not want my books.

"It is with gratitude I have to say, that in almost every instance I have been well received, and in most families have been very affectionately invited to call again. I have been made welcome to tarry for a night, and partake of their bounty; which has been very cheering to me when wearied travelling from house to house.

"I have found some persons anxious about their salvation. One poor woman, when I introduced the subject of personal religion, burst into tears, saying, 'I am glad you have called and spoken to me on the subject, for I have been for three or four weeks anxious about my soul, and thought I should be very happy to have some one to speak to me on the subject.' She said she was sorry she had no money. I gave her the Way of Salvation.

"In conversing with another person who had been called about four years ago to part with a beloved daughter, and about eight months since with another, on whom she fondly doated, she said she could not be reconciled—she could not find any comfort. 'Madam,' said I, 'I think I can see why you do not find comfort. I think you do not look to the right source. Now, tell me plainly, are you not looking into the grave?' She said, 'You are right, I am thinking of my daughters there.' 'Now, madam,' said I, 'let me say there is no consolation in the grave. Look to Jesus, yes to Jesus—there you will find comfort, and nowhere else. You have been looking four years into the grave, and found no comfort; look to Jesus, who is willing to pardon and comfort all who come to him, and you shall find rest for your soul.' She appeared thoughtful, and the next day, when passing, she told me she had rested better that night than for many months—that she had been looking upwards, and had not been a little comforted.

"A lady who has since called at my house, said, I must take courage—that the lady I had spoken to had found comfort indeed in looking to Jesus, and had presented herself as a candidate for communion, and in her examination referred to the conversation alluded to as the means which had first set her solemnly and seriously to looking to the right source for that consolation she had found.

"I have seen quite a number who were very

serious, but I must say too, that I have found many who were very careless, and seemed hardened indeed. I called at one house and saw the lady, and her daughter—a young lady. I asked the lady of the house if she did not want a good book. 'I think not,' was the reply. I asked the young lady to look at my books. She did so, and said, 'That's a book that I want.' It was Boston's Fourfold State, which she purchased. Young ladies do not often make as good selections for their reading. I hope and pray that God will, by the influence of his Holy Spirit, bless his truth to many whose lips I have seen quiver, and whose tears flowed freely as I spoke with them."

For the Home and Foreign Record.

"THOUGHTS ON FAMILY WORSHIP."

It may be gratifying to the author of the above work to learn that, in addition to quickening many a child of God in the discharge of the duty it inculcates, it has been blessed recently in the hands of God, as a means of leading a reader to the knowledge of the Saviour.

An intelligent and highly accomplished physician in the county of ———, in the State of Virginia, lately purchased the "Thoughts on Family Worship;" and though he had no religious convictions at the time, was induced to give it an attentive reading. During the course of the perusal the truth reached his conscience, and he laid the book down with this conviction—"Though I have been a professed believer in the existence of God, yet I have been living all my days the life of a practical Atheist." This led to a diligent inquiry into the state of his affections towards his God. The result was—his full and thorough conviction of sin, and need of a Saviour. He sought and obtained pardon through a crucified Redeemer. It is needless to add, the family altar was immediately erected; and now, morning and evening, the voice of that physician is heard leading the devotions of his family. "They that turn many to righteousness shall shine as the stars for ever and ever." D. B. E.

NOTICES OF NEW PUBLICATIONS.

PRIZE ESSAYS ON THE TEMPORAL ADVANTAGES OF THE SABBATH, considered in relation to the Working Classes: containing Heaven's Antidote to the Curse of Labour, by John Allan Quinton, Journeyman Printer; The Torch of Time, by David Farquhar, Machinist; and the Pearl of Days, by a Labourer's Daughter. 12mo, with nine beautiful engravings. Price 50 cents.

We regard this as one of the most remarkable and useful books of the kind which has ever been issued by the Christian press, both on account of its authorship, its adaptation to promote the keeping holy of God's day, and its extensive popularity. The Essays composing the volume, were called forth by the offer of a prize for the best three Essays on the Temporal Advantages of the Sabbath to the Labouring Classes, by competitors from the working men of Great Britain. No less than 1045 manuscripts were offered. In place of the second of those adopted, this volume contains another, which, from not having been written by a labourer, could not be accepted by the committee of adjudication, but which was highly recommended by them for publication, for the author's benefit. As the Essays stand in this volume, they are written by a Journeyman Printer, a Machinist, and the Daughter of a Labourer, the latter of which, as a separate treatise, has reached a circulation of over 36,000 in Great Britain. The elegant wood engravings bring out very graphically the incidents of a well-spent Sabbath—the plough standing still in the furrow, the horses released from their toil, leisurely grazing in the fields, the father with his household around him reading the words of wisdom and life, and the groups of all ages, from the way-worn patriarch to the little children, making their way under the spreading branches of old monarch trees, up to the house of God. Were these Essays scattered throughout the land, their influence in securing a better observance of that blessed day, now so desecrated, could not fail to be most happy. This work is afforded at a very low price, through the liberality of a benevolent Christian friend, by whom the expense of the stereotyping was defrayed.

THE CHRISTIAN PHILOSOPHER TRIUMPHING OVER DEATH; or, A Narrative of the Closing Scenes of the Life of William Gordon, M. D., F. L. S., of Kingston-upon-Hull. By Newman Hall, B. A., with a lithographed likeness. To which is added, a Memoir of Dr. John D. Godman, by Dr. Thomas Sewall, 12mo. Price 50 cents.

This is a book eminently adapted to attract the attention of educated men especially, to the value and beauty of evangelical piety. Dr. Gordon, the subject of the Memoir, was a man of high intellectual, social, and professional standing. He was a living embodiment of scientific attainments, refined courtesy, and heavenly-minded piety; and in the dying scenes to which the reader is here introduced, there are tokens which cannot be mistaken, of the triumph of a Christian philosopher over the assaults of the last enemy. The work will prove attractive to readers of all classes.

AN AFFECTIONATE ADDRESS TO MOTHERS. By the Rev. Daniel Baker, D. D., of Texas. 18mo. Price 12 cents.

This is written in Dr. Baker's peculiar style. The substance of these pages has often been delivered by the excellent author, and has contributed in no small measure to the great amount of good which he has been able to accomplish through his self-denying, devoted, and widely extended labours. To the many mothers who have been brought to a saving knowledge of the truth under his glowing preaching, as well as to many others, this little book will prove a most welcome visitant.

THE CANON OF THE OLD AND NEW TESTAMENT ASCERTAINED; or the Bible complete without the Apocrypha and unwritten Traditions. By Archibald Alexander, D. D. A new edition revised for the Presbyterian Board of Publication. 12mo, pp. 360. Price 70 cents.

A work long and most favourably known. So excellent a standard book is regarded as quite an acquisition to the catalogue.

NEW TRACTS.

No. 109. WHAT PRESBYTERIANS BELIEVE. By A. G. Fairchild, D. D., pp. 20.

No. 110. PLAIN DIVINITY, or a Brief Sketch of the Doctrines of Revelation. By James McEwen, pp. 24.

No. 111. THE YOUNG CONVERT INSTRUCTED, pp. 20.

POPERY FULFILLING PROPHECY. By the Rev. B. M. Smith. 5 cents.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF APRIL.

Presbytery of Bedford.

Paterson ch coll 8 26; Bedford ch to const Rev. D. Inglis hon mem (in part) 18 — 26 26

Presbytery of New Brunswick.

Rev J Cogswell D D — 30 00

Presbytery of Philadelphia.

Scots' ch per Jos P Engles (addl) 2; 6th ch (addl) S S Class No 7 Male Department 5; 2d ch per Mr Stille (in part) 59 — 66 00

Presbytery of Bethel.

Wraxham ch per E F Palmer — 2 00

Presbytery of Northumberland.

1st ch New Berlin per R Swineford — 2 50

Presbytery of Newton.

1st ch Easton Pa per E Green, Treas — 50 00

Presbytery of Huntingdon.

Mt Pleasant ch per Mr Thompson — 2 00

Presbytery of Blairsville.

A Friend — 4 00

Presbytery of Washington.

West Union ch per Rev Jas Fleming — 7 00

Presbytery of Orange.

Danville ch to con Rev J N Lewis hon mem 30, Jno W Paxton, W S Sutherland, Cash each 5, W S Law 10, Sundry persons 5, to con Hobson Johns hon mem 30; Pittsboro ch sundry persons to con Rev Jas H McNeill hon mem 37; Buffalo ch sundry contributions 55 25 (through Rev Jos Mahon) — 182 25

Presbytery of Fayetteville.

Fayetteville ch Jno Cook, Alf. McRathan, D McNeill, to con Rev Adam Gilchrist hon mem 30, Sundry persons to con Mrs Mary Gilchrist hon mem 69, Jno Murphy Sr to con Jas Dickson Murphy hon mem (in part) 16, Jas McRathan to con Wm Rufus McRathan hon mem 30, John Smith to con Farquard Smith hon mem 30; Sardis ch Mrs J Elliott to con Henry Elliott hon mem 30; China Grove ch collection in cong 15 60, Daniel McDiermid to con Mrs A E McDiermid hon mem 30 (through Rev Jos Mahon) — 250 60

Presbytery of Winchester.

Churches in Winchester per Jno N Bell — 6 00

Presbytery of East Hanover.

Chesterfield ch per Rev J D Dudley — 5 00

Presbytery of Redstone.

Sewickly ch per Rev Jas Allison — 9 00

Presbytery of Harmony.

Bishopville ch per T F Matherson, per W S Martien 13 75, "W R B" per W S Martien 2 50 — 16 25

Presbytery of Tuscaloosa.

Hebron and Ebenezer churches per Rev A P Sillaman — 15 00

Presbytery of Mississippi.

Providence & Pecaw churches per A W Hutchins, (30 of which is to con Rev Thos H Cleland h m) — 42 75

Presbytery of Cincinnati.

Springfield ch per J D Thorpe — 15 60

Presbytery of Flint River.

Emmaus and Muscogee churches per Rev T Marks for the following persons, viz to con Jas McMurray hon mem 30, to con Robt G Johnson hon mem 30, to con Jno Bigham hon mem 30, to con Dr David Deane hon mem 30, S B Deane 3, Chas Blake 1; Americus ch 9 50; Ephesus ch 10; Hopewell ch 2; Robt Boyd, Upatoic, per Rev F McMurray 5; Lagrange Ga, Ebenezer Newton to con his daughter Miss Susan Ann Newton hon mem (in part) 25; Corinth Ga, N Davis to con self hon mem (in part) 15, per Rev W M Cunningham — 190 50

Presbytery of Lake.

Valparaiso ch per Rev J C Brown — 10 00

Presbytery of Whitewater.

Brookville ch — 2 00

Presbytery of Miami.

Greenville ch — 6 00

Presbytery of Sangamon.

3d ch Springfield per J Clemens, Colp 25; Jacksonville ch per J Clemens, Colp 10 — 35 00

MISCELLANEOUS.

Missionary Station Floyd Co Va per Rev Jas M Wilson thro' S D Powell Treas 1 50; "A" per Rev J R Agnew 2 50; Indiana ch per A B McKee 3 90; Cold Spring ch (New-school) per Rev Thos Brown to con J R King and Leander G Dryden hon mems (thro' Rev J Mahon) 60; Peperville ch 50 cts; L A Donne, Onnancok Va 2 — 70 40

Total $1046 11

A. W. MITCHELL, *Treasurer.*

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 1st of April, Mr. B. C. Swan was ordained as an evangelist by the Presbytery of Oxford.

Mr. Thomas J. Evans was ordained by the Presbytery of New York as an evangelist on the 27th of April.

On the 13th of April, Mr. H. E. Ruggles was ordained by the Presbytery of St. Louis, and installed pastor of the 1st Presbyterian church in St. Charles, Mo.

On the 3d of April, Mr. George McGuigan was ordained by the Presbytery of Iowa, and installed pastor of the church of Union.

On the 5th of April, the Rev. J. C. Mitchell was installed pastor of the church of Greensboro', Alabama, by the Presbytery of Tuscaloosa.

On the 16th of April, the Rev. Griffith Owen was installed by the Presbytery of Philadelphia, pastor of the Southwark church, Philadelphia.

On the 18th of April, the Rev. Wm. Love was installed pastor of Bethlehem church, by the Presbytery of East Hanover.

On the 9th of April, the Rev. Wm. Cox was installed by the Presbytery of Sidney, pastor of the church of Piqua.

On the 12th of April, the Rev. Charles Fitch was installed pastor of the church of Mount Vernon by the Presbytery of Vincennes.

On the 6th of April, by the Presbytery of Western District, Mr. R. Henderson was ordained as an evangelist.

On the 11th of April, by the Presbytery of Ebenezer, Mr. John A. McClung was ordained as an evangelist.

On the 15th of April, by the Presbytery of New Albany, Messrs. James P. Brengle and John McCrea were ordained as evangelists.

The Rev. A. Y. Moore was installed pastor of the church of South Bend, Indiana, by the Lake Presbytery, on the 10th of November last.

Mr. S. C. Logan, licentiate, was ordained as an evangelist on the 7th of April, by the Presbytery of Lake.

On the 6th of May, the Rev. Ebenezer Erskine was installed by the Presbytery of Donegal, pastor of the Presbyterian church in Columbia, Pennsylvania.

DISSOLUTION OF PASTORAL RELATION.

The Rev. H. B. Gardiner has resigned the charge of the church in Galena, Illinois, with a view to collect and organize a church in Madison, Wisconsin, where he can now be addressed.

The pastoral relation between the Rev. James Richards, D.D. and the church in Morristown, New Jersey, has been dissolved; likewise the relation between the Rev. Oscar M. Harris and the church of Baskenridge, of the same Presbytery.

The pastoral relation between the Rev. J. P. Lundy and the church of Sing Sing (2d Presbytery of New York), has been dissolved.

The pastoral relation between the Rev. J. D. Dudley and the church of Namozine, Virginia, has been dissolved.

The pastoral relation between the Rev. G. H. W. Petrie and the church of Washington, Georgia, has been dissolved.

The pastoral relation between the Rev. Milo Templeton and the churches of Troy and Salem, Ohio, has been dissolved.

The pastoral relation between the Rev. J. H. Saye and the churches of Fairforest and Cane Creek was dissolved on the 16th of April by the Presbytery of Bethel.

The pastoral relation between the Rev. James Coe and the churches of Harmony and Dick's Creek has been dissolved by the Presbytery of Miami.

The pastoral relation between the Rev. N. G. Phillips, of the Presbytery of South Alabama, and the church of Laurel, has been dissolved.

LICENSURES.

By the Presbytery of New York—Messrs. Myron Barrett, John Byers, James A. M. La Tourrette, Edward Wall and T. George Wall.

By the Presbytery of Beaver—Mr. Young.

By the Presbytery of Blairsville—Messrs. Samuel P. Bollman, and James W. McCluskey.

By the Presbytery of Bethel—Messrs. A. J. Witherspoon, A. Euloe, A. A. James, and A. Watson.

By the Presbytery of West Hanover—William B. Tidball.

By the Presbytery of New Albany—John M. Worrell.

By the Presbytery of Columbus—George Lewis Kalb.

By the Presbytery of Miami—J. W. Shields.

CALLS.

The Rev. W. H. Woods has accepted a call from the churches of Auxvasse and Augusta.

The Rev. G. D. Armstrong has accepted a call to the church in Norfolk, Virginia.

Mr. Thomas M. Crawford, licentiate, has accepted a call to Slatesville, York co., Pennsylvania.

The Rev. Franklin D. Harris has accepted a call to the church in Bristol, Pennsylvania.

The Rev. Dr. Thornwell has accepted a call to the Glebe street church, Charleston, South Carolina.

The Rev. G. H. W. Petrie has become assistant to the Rev. Mr. Howard, of the Huguenot church, Charleston, South Carolina.

The Rev. John Gilchrist has accepted a call to Dunlapsville church, Ohio.

The Rev. John W. Pelan has accepted a call to the church of Connersville, Ohio.

Mr. Alexander Scott, licentiate, has accepted a call to the churches of Blooming Grove and Olivesburg, Ohio.

Mr. R. C. Colmery, licentiate, has accepted a call to Mount Vernon Church, Ohio.

The Rev. N. H. Hall, D.D. has accepted a call from the church of Columbia, Missouri.

The Rev. Robert Irwin has accepted a call from the churches of Union and Hopewell, Indiana.

CHANGE OF ECCLESIASTICAL RELATION.

The Rev. Thomas G. Carver, of the Methodist church, has been received by the 2d Presbytery of New York.

Rev. Alexander Miller, of the Presbytery of Richland, has been dismissed to the Associate Reformed church.

The Rev. John T. McLaren, D.D., of the Associate Reformed church, has united with the Presbytery of Ohio.

The Rev. William Graham Allen, who left the Presbyterian Church a few months since, and united with the Cumberland Presbyterians, at the last meeting of the Muhlenberg Presbytery, made application to be received back into that body, and, after a confession of his error and a cordial adoption of the Confession of Faith, was unanimously received.

MISCELLANEOUS.

The post-office address of the Rev. John McKinney is changed from Urbana, Ohio, to Hollidaysburg, Pennsylvania.

That of the Rev. J. W. McKennan from Elizabethtown, Va., to Washington, Pa.

That of the Rev. W. H. Wood is changed to Jones's Tan Yard, Calloway county, Mo.

That of the Rev. James Anderson, is Washington, Guernsey county, Ohio.

That of the Rev. George Morton is Livermore, Westmoreland county, Pennsylvania.

That of the Rev. John Moore is Bradey's Bend, Pennsylvania.

That of the Rev. Dr. James Richards, New York, care of E. C. Richards, Esq.

That of the Rev. J. J. Lehmanowsky, is changed to Hamburg, Clark county, Indiana.

The post-office address of the Rev. William H. Crane is changed from Madison Court House to Quincy, Florida.

The Rev. W. C. Kniffin has received an invitation to labour statedly with the church of Stoner Mouth, and can be addressed at Ruggles Mills, Bourbon county, Kentucky.

DEATHS.

The Rev. Robert G. Wilson, D. D. of the Presbytery of Chilicothe, departed this life, at South Salem, Ohio, on the 17th of April, 1851, in his eighty-third year.

On the 22d of February last, at Galesburg, Illinois, the Rev. Wales Tilleton, departed this life, aged sixty years.

Varieties.

A Protestant Mission to Rome.—It is reported, and we have been assured that it is on good foundation, that steps have been taken to carry into operation the suggestion thrown out by the Rev. R. P. Blakeney, incumbent of St. Paul's, Ison-green, in his lecture on Popery, delivered some months since in the Assembly Rooms, in reference to the appointment of Protestant missionaries to labour among the inhabitants of Rome and Italy. The important preliminary, the raising sufficient funds, has already been done, and the first missionary is to be sent out immediately. Mr. Blakeney himself, as the proposer of the plan, is, it is said, to have the honour of being the person first selected for the onerous office.—*Nottingham Mercury.*

Postage.—To subscribers within a thousand miles, our next number will be sent under the new post-office law. To them there will be a slight reduction. To those over a thousand miles, an increase.

We do not suppose that our circulation will be much affected by it. Those interested in the prosperity of the Church and the evangelization of the world would not suffer from the former rates; and those who have no delight in these things will not be induced to read the Record on account of the small reduction in postage. The reduction in letter postage may, however, act beneficially, and we hope that our friends will not subject us to the higher rate of postage by not paying it in advance. Those remitting money and acting as agents for us gratuitously, are not expected to subject themselves to postage, but we do expect that clergymen, students, and others, giving notice of change of address, &c., should pay the postage.

An abstract of the act is given in our number for April, but there is an omission which may affect many of our readers, viz: the clause subjecting papers of less than three hundred square inches to only a fourth of the regular rates. The *Presbyterian Sabbath School Visitor* is a paper of that class, and the postage for it will be

For 50 miles, or under,	2½	cents per annum.
Over 50 and not over 300,	5	" " "
" 300 " " " 1000,	7½	" " "
" 1000 " " " 2000,	10	" " "
" 2000 " " " 4000,	12½	" " "
" 4000	15	" " "

And so for any number of copies. Forty copies will thus be carried a thousand miles for twenty-five cents a month, or three dollars per annum—bringing the inhabitants of a large region of country into as favourable a position as those in the neighbourhood of Philadelphia now are; and thus we apprehend that there will be a great accession of orders to that very popular paper.

Ardent Spirits.—By the returns made by the Board of Trade it appears that the ardent spirits consumed in England, in 1840, amounted to 28,654,107 gallons, being an increase over any former year. Who has been benefitted by all this?—or, rather Who has not been injured by it?

A WORD TO OUR SUBSCRIBERS.

Subscribers to the Record will please remember that our terms require payment *in advance.* It is exceedingly desirable that the paper should pay its own way, and not become an expense to the Boards. Its resources will be sufficient, if the amount due from subscribers were paid. Postmasters are authorized to remit moneys, and we hope our friends will avail themselves of this channel to send on their subscriptions.

Subscribers for the current year can still be furnished with the numbers from the commencement of the volume; and when sending on their subscriptions, are respectfully requested to mention with what number they wish to begin.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid,* "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

Board of Domestic Missions.—Interesting Matter Deferred, p. 82. Painful Rumour, p. 82. Changes Effected in Churches by Emigration, p. 82. Donation Visits, p. 82. Extracts from Report of Rev. C. Sturdevant, p. 82. Fruits, p. 82. Receipts, p. 83.

Board of Education.—I. Ministerial Education: The Education and Supply of Ministers, p. 85. Pastoral Hints to Candidates, p. 85. II. Christian Education in Schools, Academies and Colleges: Our Denominational Influence, p. 86. Why they failed, p. 86. Parochial Schools, p. 86. Academy of Lexington Presbytery, Va., p. 86. Normal Schools, p. 86. Receipts, p. 86.

Board of Foreign Missions.—End of the Financial Year, p. 88. Recent Intelligence, p. 88. The Foreign Missionary, p. 88. India: Allahabad Mission—Communication of the Rev. Robert M. Munnis, p. 88. China: Ningpo Mission—Journal of the Rev. Henry V. Rankin, p. 90. Receipts, p. 92.

Board of Publication.—Prosperity of the Board, p. 94. Dr. Alexander preaching in Michigan, p. 94. Importance of Republishing Standard Religious Works of other days, p. 94. Colportage in Maury Presbytery p. 94. Looking Four Years into the Grave, p. 94. Thoughts on Family Worship, p. 95. Notices of New Publications, p. 95. Receipts, p. 95.

Miscellaneous.—The Best is left, p. 81. Dreadful Mistake, p. 81. The Grace of Giving, p. 81. "We shall reap if we faint not," p. 81. A Hundred Years Ago, p. 81. Readers, p. 81. Ecclesiastical Record, p. 96. Varieties, p. 96.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 7. | PHILADELPHIA, JULY, 1851. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

"SIMON, SON OF JONAS, LOVEST THOU ME?"

The Lord Jesus, although rich, for our sakes became poor, that we through his poverty might become rich. And he still chooses to remain in a certain respect poor, to give us an opportunity to show our love to him by ministering to him. Of some he will complain, I was an hungered and ye gave me no meat, I was thirsty and ye gave me no drink, I was sick and in prison, and ye came not unto me. How is it then with you? Are you unwilling to live in a cieled house, and leave God's house covered with cobwebs and dust, and falling to decay? Are you unwilling to accumulate large funds for your families, while you leave his ministers to struggle with pecuniary embarrassments? While you enjoy the means of grace, and the ordinances of the gospel, are you mindful of those that have them not, and do you appropriate constantly of your funds, as God prospers you, to the spread of the gospel? Are you ever ready, with a noble Christian sympathy, to relieve the wants of the poor and suffering saints? Or, shall he point indignantly at last to his neglected house, neglected ministers, and neglected missions, and say, Inasmuch as ye did it not to one of the least of these, ye did it not to me. He will try us on all these points, giving us full occasion and opportunity to show what is in our hearts, whether we truly love him or no. He is a jealous God; and his eyes are as a flame of fire, as he walks in the midst of the seven golden candlesticks—he searcheth the heart and trieth the reins.

When a husband is long absent, and writes frequent letters to his wife, she will read them, and again and again return to read and think of what he says, and the promises he makes, and what tokens of his love he will bring on his return. Do you read Christ's epistles, study his sweet promises, and return every day to his word, to light upon some peculiar and characteristic expression there, that shall in a clear and lively manner revive in your minds the image of his glorious person and inexpressible grace? A wife, when her husband is absent for the day, looks with interest for his return in the evening—with a warm heart and cheerful fire, the table spread and ready. If he is absent for a week, or for a still longer period, she counts the days, and would hurry on the lagging hours, and hasten his coming. Do you think of Christ with delight, as the one you shall meet every morning and evening in prayer? Does the week seem long to you, and would you hasten on the steps of time, until the Sabbath should come, that you might see the king in his beauty, when he holds his courts? Does the time intervening between one sacrament and another seem long, and would you hasten the hour when you can meet him again in the breaking of bread? Did you ever possess this love? This is the first great question to be settled. If you did, happy are you, for you shall love on, and love, and be loved for ever. If you have not, then instantly set about to obtain it, for without it you can never please God, or be happy. "If any man love not our Lord Jesus Christ, let him be anathema maranatha. Hearken, and consider; incline thine ear also and hear; forsake also thine own kindred, and thy father's house; so shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him." Come out from among them, and be ye separate. Can you say, So I have forsaken all, every former preference, and in my inmost heart I cleave to Christ alone? Do you choose and prefer the presence of Christ, and seek to be with him where he is, to hear his voice, and behold his glory?

There are competitors for your society. The ball chamber, the opera, the theatre, the concert, the social party, call you in one direction. Voluntary societies, and mystic brotherhoods, call you off in another. The domestic hearth, the call of wife and children, turn you in another. Mammon opens his stores, and lures you by promises of wealth and plenty in another. Do you, amid all these potent, clamorous, and seductive appeals, still prefer Christ, so that you fail not to meet him in secret and social prayer, and in the diligent use of the means of grace in his courts? Lovest thou me?

A PASTOR.

THE MOTHERLESS.

Thou art not mine—upon thy sweet lip lingers
Thy mother's smile—
And while I press thy soft and baby fingers
In mine the while—
In the deep eyes, so trustfully upraising
Their light to mine—
I deem the spirit of thy mother gazing
To my soul's shrine.
They ask me, with their meek and soft beseeching
A mother's care—
Then ask a mother's kind and patient teaching—
A mother's prayer;—
Not mine—yet dear to me—fair fragrant blossom
Of a fair tree—
Crush'd to the earth in life's first glorious summer—
Thou'rt dear to me.
Child of the lost, the buried, and the sainted,
I call thee mine—
Till fairer still, with tears and sin untainted—
Her home be thine.

Mrs. Welby.

THAT ONE WORD.

"I never can forget *that word* which was once whispered to me in an inquiry meeting," said a pious man once to a friend. "What word was it?" "It was the word ETERNITY. A young Christian friend, who was yearning for my salvation, came up to me as I sat in my pew, and simply whispered 'Eternity,' in my ear, with great solemnity and tenderness, and then left me. That word made me think, and I found no peace till I came to the cross."

The sainted McCheyne was once riding by a quarry, and stopped to look in at the engine house. The fireman had just opened the door to feed the furnace with fresh fuel; when McCheyne, pointing to the bright hot flame, said mildly to the man, "Does that fire remind you of any thing?" The man could not get rid of the solemn question. To him it was an effectual arrow of conviction. It led him to the house of God, and will lead him, we trust, to heaven.

A single remark of the Rev. Charles Simeon on the blessings which had resulted from the labours of Dr. Carey, in India, first arrested the attention of Henry Martyn to the cause of missions. His mind began to stir under the new thought, and a perusal of the life of Brainerd fixed him in his resolution to give himself to the dying heathen.

It is said that Harlan Page once went through his Sabbath-school to get the spiritual census of the school. Coming to one of the teachers, he said, "Shall I put you down as having a hope in Christ?" The teacher replied, "No." "Then," said he very tenderly, "I will put you down as having no hope." He closed his little book and left him. That was enough. God gave that young man's soul no rest till he found a hope beneath the cross.

A member of my church, not long since, overtook a lady on her way to the prayer meeting. She asked the young woman if she never thought of her own salvation. The lady thus addressed replied that during all her life she had never had one word spoken to her before about the salvation of her soul! Within a month from that time she became a devoted member of the flock of Christ!

Fellow disciple! have you never yet spoken *one word* to an impenitent friend about the most momentous of all questions? Then I fear you will find no one in heaven that you was the means, under God, of sending there. Though you may reach the "many mansions," I fear your crown will glitter with no splendour. It will be a *starless* crown.—*Stray Arrows.*

A WORD FITLY SPOKEN.

Job Throgmorton, a Puritan minister, who was described by his contemporaries "as being as holy and as choice a preacher as any in England," is said to have lived thirty-seven years without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable John Dod, "What will you say of him who is going out of the world and can find no comfort?"

"What will you say of him," replied Mr. Dod, "who, when he was going out of the world, found no comfort, but cried, 'My God! my God! why hast thou forsaken me?'"

This prompt reply administered consolation to the troubled spirit of his dying friend, who departed within an hour after, rejoicing in the Lord.

So long as we are joined to the world; acting in the main for worldly ends; attached to its interest; oppressed with its cares, or devoted to its pleasures; we must either totally reject or explain away the gospel.—*T. Adam.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

Clothing.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Samuel D. Powel, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

REV. EDWARD R. GEARY AND FAMILY SAFE.

In the last number of the Record we noticed the rumour of the probable murder of the Rev. Edward R. Geary and family, on their way to Oregon. We are now able to say that this painful rumour is happily not true. From reliable information, we learn that they arrived safely at San Francisco, and would soon leave for Astoria, Oregon. Thus far they had been prospered on their journey. There was a combination of circumstances which seemed to give credence to the report; in fact, they were so varied and strong, as seemed scarcely to admit of a doubt. The friends of Zion will therefore unite with us in gratitude to God for his protecting care over them in all their manifold dangers. And let us not forget continually to remember them, as well as all our Missionaries, in our supplications at a Throne of Grace.

ANNUAL REPORT.

The abstract of the Annual Report, which we publish below, together with the resolutions of the General Assembly on the subject of Domestic Missions, and the remarks connected therewith, will be read with much interest, inasmuch as it sets forth in a condensed form, what has been done, and is now doing by this Board, for this immense and interesting missionary field. These facts speak for themselves, and are calculated to impress upon the mind not only the vast field which, in the providence of God, we are called upon to cultivate, but also the relation this Board sustains to our Church, and especially its extension in our land.

It is impossible, however, in this short abstract, to give even a synopsis of the report. We must refer our readers to the Report itself, which will soon be published and distributed, in which all these facts and statistics are set forth at length.

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF MISSIONS,

From May 1850 *to May* 1851.

The Report commences with a notice of the great commission given by our Saviour to his Church and people, to go forth and gather his elect "out of every kingdom, and tongue, and people, and nation," and the part our branch of the Church of Christ is now taking in this great work. Our own country, as the field assigned to the Board of Missions—the *immensity* of its territory, exceeding that of all Europe by some 500,000 square miles—the present, and rapidly increasing population, together with its various and vast resources, is next noticed at length. Also, what has been accomplished by our Church from its first ecclesiastical organization in 1705, down to the present time. The area, increase of population, destitution, &c., of the different states and territories are noticed at length, giving in the aggregate an immense amount of statistical information, which in a condensed form has never before been given to the public, thus forming an important document for future reference.

A review of the whole missionary work, from the organization of the Board in 1816 to the present time, is next given, only an extract of which can here be given: "From 1830, when the Board was fairly in action under its re-organization of 1828, to 1850 inclusive, the increase of *Missionaries* has been from 101 to 570, or 469. The increase of funds, from $12,632 to $79,049, or about $67,000. The number of *new churches organized* 943, averaging 47 a year. The number of *houses of worship* of all kinds erected, 1484, averaging 74 a year. The *number of souls added to the missionary churches* upon profession of their faith, 40,537, not reckoning here the number added by certificate."

This certainly presents an encouraging aspect of our missionary work, but look at the bearing of this work upon the *expansion of our Church!* In the year 1842, we had 19 synods, and 101 presbyteries; 1316 ministers; 1904 churches, and 140,433 members. And in 1850, we had 23 synods; 127 presbyteries; 1926 ministers; 2595 churches, and 207,254 members. Showing an increase in these *nine* years of 4 synods; 26 presbyteries; 610 ministers; 691 churches, and 66,821 members—at the average rate annually, of nearly 3 presbyteries; 68 ministers; 76 churches, and 7,425 members. Of this increase of *churches*, 495 are reported as having been added by missionaries of the Board, and of this increase of *members*, 19,397 were added to the churches served by our missionaries. And the additional presbyteries are nearly all the product, more or less, of the missions of the Church, as will be seen by the mention of their names: Luzerne, Zanesville, Montgomery, Knoxville, Chickesaw, Fort Wayne, Lake, Michigan, Wisconsin, Rock River, Potosi, Upper Missouri, White Water, Muncie, Cherokee, Creek Nation, Washita, Nebraska, Brazos, and California. Already the missionaries of this Board are spread over the whole United States, east of the Mississippi, with the exception of a small portion in the north-east. They have crossed that river, and have begun vigorously to fill up that immense country from the Gulf of Mexico to the British possessions on the north. Yea, they have crossed the continent itself, and in that new world in the far west, they are laying the foundations of the kingdom of Heaven. The conviction then, must surely fasten upon the mind, that the *missionary work belongeth to the Church of God*, and that the prosecution of it by our Church in all times past, feeble as it may have been, yet hath it been THE VERY SOUL AND LIFE, PROSPERITY, EXPANSION, AND HAPPINESS OF OUR CHURCH. Without it, where should we have been?

And the prosecution of this work is *now the very soul and life of our Church.* Abandon it—crush it by whatever means, and we must die. Who would crush it? It hath the highest seal of the approbation of the living God. *Forty thousand* immortal souls snatched from everlasting sin, and introduced into the family of God. What a seal! And a multitude of this host are now before the throne of God in heaven, giving him thanks for the instrumentality of this Church, which by his grace led them unto life eternal. It is a seal infinitely valuable above the contributions of millions of gold and silver, and above all the cares, and labours, and sacrifices of men that has ever been bestowed. Let the Church fall down in humble gratitude and adore the Lord God for the wonders of love and mercy which He has wrought by his people.

THE PROSECUTION AND SUCCESS OF THE WORK THE PAST YEAR.

The *number of missionaries* in commission at the beginning of the year, May 1st, 1850, was 362, to which have been added to May 1st, 1851, 229. Making the whole number during the year *five hundred and ninety-one.*

The number of *churches and missionary stations* wholly or in part supplied, has been as far as reported 1113. The number of churches organized in their missionary fields as reported, 49.

The number of additions on examination 2118, and on certificate 1760, making a total of admissions of 3878.

The whole number in communion with the missionary churches 25,894.

The number of Sabbath Schools reported 610, of *teachers* 4096, and of *scholars* 24,824, baptisms 2279, houses of worship erected 64. When these returns were incorporated into the Report there were 146 missionaries not heard from, consequently they fall very far short of the true state of the missionary work of the Church.

These missionaries have been faithfully employed in preaching the gospel, conducting prayer meetings and Bible classes, promoting temperance, circulating the Scriptures and good books, visiting families, and in every way seeking to build up the people of God in their most holy faith. The state of religion in the missionary field has been very encouraging. Many interesting revivals have been reported.

Nor should we fail to record with the liveliest thankfulness the attention paid, in some parts of our bounds, *to the religious instruction of the coloured population.* In New York and New Jersey the Board have had two coloured ministers serving coloured congregations. The moral and religious condition of this class of our population, especially in the chief towns, is such as calls loudly for the sympathies and aid of Christians of all denominations. From the southern and south-western States within a few months we have received some *fifty* reports, giving acounts of labour performed, and of much encouragement in this field of missionary labour.

Our ecclesiastical year has heretofore closed on the 1st of May. So little time intervened between this and the meeting of the Assembly, as to render the Report of the Board necessarily imperfect. To avoid this, the Board have determined hereafter to close the year on the 1st of April. They have also passed the following preamble and resolutions in respect to ante-dating Commissions:

In consequence of the constantly repeated applications of Presbyteries to ante-date Commissions; some for three, others for six, and some even for twelve months, and without any apparent reason, other than want of attention and prompt action on the part of Presbyteries and Committees of Presbyteries on Missions, thereby embarrassing the business of the Board, and depriving the Board of an accurate knowledge of the expenses of our Missions, for which provision must be made weekly, therefore,

1. *Resolved*, That the Presbyteries and the Committees of Presbyteries on Missions, be respectfully requested to have Commissions of their Missionaries renewed, before the expiration of their time of service, if practicable to do so, and *in all cases to state definitely the time when they wish the Commission to be dated.*

2. *Resolved*, That from and after the 1st day of May, 1851, the Board will *ante-date* no Commission *beyond two months from the time of the reception of the application at the Mission Rooms*, either in Philadelphia or in Louisville.

3. *Resolved*, That the 1st and 2d resolution of this action of the Board be printed on the Commissions of our Missionaries.

4. *Resolved*, That this action of the Board in relation to ante-dating Commissions, be communicated to the Presbyteries, through the Home and Foreign Record, and other papers of the Church.

The enlargement of the Church the past year, chiefly through the instrumentality of her Missions, was the division of the Presbytery of Brazos, into three Presbyteries. Also the Presbytery of Wisconsin into three Presbyteries, thus opening the way for the constitution of two new Synods. Also the division of the Presbytery of Iowa into two. These two latter number seventeen ministers. Two years ago there was but *one* minister on the ground, now occupied by the Presbytery of Cedar. Two Missionaries were sent out to Oregon Territory this spring—the Rev. Ed. R. Geary and the Rev. Robert Robe—the former by the Isthmus, and the latter by the overland route. These, should they arrive safely, with the Rev. Lewis Thompson, who is already there, will be a sufficient number to constitute the Presbytery of Oregon.*

FUNDS.

The whole amount of funds placed at the disposal of the Board during the year, has been *eighty-two thousand, eight hundred and eighteen dollars and fifty-one cents.* The amount paid out at the different

* The General Assembly has just ordered that these brethren shall constitute the Presbytery of Oregon, in connection with the Synod of New York.

Treasuries *seventy-four thousand, seven hundred and sixty-one dollars and seventy-seven cents*, leaving a balance at the end of the year, of *seven thousand and fifty-six dollars and seventy-four cents*. There have been drafts drawn against this amount, up to May 1st, 1851, but not presented for payment, at that date, which, with one thousand dollars borrowed by Western Executive Committee, at Louisville, to meet pressing liabilities to Missionaries, will very considerably reduce the balance reported above.

In addition to the funds reported, clothing, to the value of *several thousand* dollars, has been received and distributed to the Missionaries, according as their wants have been known. To the benevolent *Females* of our churches, we are indebted for these charities, and in the name of these Missionaries and their families, as well as the Assembly, would we return to them our sincere thanks.

The Board could report itself entirely free of incumbrances, had it not sustained some losses during the year, which are noticed at length in the Report.

CHURCH EXTENSION.

This important branch of the work of our Church has been wisely connected with the Board of Missions. From the time of its organization, in May 1844, to May 1851—*seven years*—there has been received for this important work, $43,724 65, of which sum $33,724 65 was contributed by *individual donors*, and $9,675 10 by the churches. The average contribution to this fund *annually* has been $6,199 96. The whole number of churches aided by the Board, and brought to completion during this time, is 297, or 42 annually—a large result from the limited means, and demonstrates both the wisdom, necessity, and success of this scheme.

The whole amount of funds received from May 1st, 1850, to May 1st, 1851, has been

From individual donors,	3,290 50
Collections in churches,	3,201 67
Total,	$6,492 17

The whole of this has been paid out, with the exception of $29 65—leaving a balance in the Treasury of this sum.

Up to November, appropriations were made to aid in building and finishing *thirty* churches. And *thirty-nine* have received their appropriations from the Committee.

The fact that the appropriations exceeded by *several thousand dollars* the funds in the treasury—and all this liable to be called for at any moment—induced the Committee, with the approval of the Board, to cease to grant any *new* appropriations until the state of the treasury should warrant their going on. A large number of applications have since been received, and placed on file in the office. These will receive attention in their order, whenever the treasury will justify the Committee in making further appropriations.

AGENCIES.

The number of *agents* during the year has been less than the wants of the missionary work demanded. No agent has been employed on the Atlantic slope. All that has been accomplished in this department in this field has been done by the Corresponding and Assistant Secretaries from the office in Philadelphia. The Rev. Joseph Smith, D. D., and the Rev. Charles Sturdevant have been employed during the year; the former in connection with the Central Agency—embracing the Synods of Ohio, Wheeling, and Pittsburgh; and the latter in connection with the western Executive Committee at Louisville, and both with encouraging success. The Rev. C. Leavenworth was engaged as a special agent for a few months in the Synods of Indiana and Cincinnati, and laboured with success.

The Board would also notice the lamented death of one of their members, the Rev. C. C. Cuyler, D. D., for many years the Vice-President of this Board, and always the ardent friend of Domestic Missions, and an eminent servant of God, whose praise is in all the churches.

ACTION OF THE GENERAL ASSEMBLY OF 1851.

Dr. Krebs, from the Committee to whom had been referred the Report of the Board of Domestic Missions, submitted the following resolutions.

1. *Resolved*, That the Report be adopted and published under the direction of the Board.

2. *Resolved*, That in view of the vast field for domestic missions now opened in our country, and exhibited in detail in the Report, that it be earnestly recommended to all of the churches to make increased efforts to enlarge their contributions to that Board; and that it be recommended to our pastors and stated supplies, to bring the facts presented in the Report of the Board fully before the people of their charge, and, if possible, introduce among them some systematic form of maturing their contributions.

3. *Resolved*, That the direction of the Assembly in 1844, (Minutes pp. 374 and 375) be renewed; that a special collection be taken up in all the churches in aid of Church Extension, and that the Assembly rejoices in the success which has thus far attended this scheme, although the contributions have fallen far short of the importance and necessity of the scheme, and our own obligations to sustain it.

4. *Resolved*, That the results of the domestic missionary work of the General Assembly for the last twenty-one years, viz: the increase of our missionaries from 101 to 591; the increase of our funds from $12,000 to $79,000; the organization of 943 new churches, the erection of 1484 houses of worship; the addition of over 40,000 souls to the missionary churches, on profession of their faith; the constitution of a number of new Presbyteries and Synods, and a great enlargement of our territorial boundaries, and also the results of the past year, by the Report, being most favourable—all furnish to the Assembly an occasion for profound gratitude to the God of Missions, and to encouragement to us to proceed vigorously with the work.

5. *Resolved*, That the Board of Missions be requested to keep in view the increasing number and religious wants of the German population in our country, and to do whatever may be practicable to furnish them with the ministry and means of grace.

6. *Resolved*, That the General Assembly rejoices in the special interest which is manifested by so large a number of their Presbyteries in the work of domestic missions, and look forward with an assured hope that this interest will become universal, and that it must result, under God, in incalculable blessings to our Church and country.

On these resolutions a number of very interesting remarks were made—among these Dr. Baker remarked that he considered Texas a missionary field. Young men, who are disposed to go out, are not able to sustain themselves. Two hundred dollars given by the Board is not sufficient to sustain a missionary. The people pay nothing. Presbyterian ministers cannot as yet look to them, because of the impressions made by those of other denominations, that we are preaching for money. He hoped the Board will fully sustain her missionaries. He would take the liberty to suggest a method by which missionary support might be secured, and missionary spirit inculcated, viz: that of missionary sustension by Sabbath-schools. He had been adopted as a missionary by the Sabbath-school in Frankfort, Kentucky. They heard of his having been murdered by the Indians, and were much affected. But when he appeared among them, and informed them that he was still alive and their missionary, their bosoms overflowed with emotion, and still contributed to his support. Sunday-school children are willing to make self-denials to aid in sustaining a missionary; other Sabbath-schools might imitate the example of this. We have lost one thousand Presbyterians in Texas. How? They did not emigrate in colonies, consequently were unable to secure the labours of our ministry; being without the most distant prospect for a minister and church, they fell in with others. These very men are glad to see the face of a Presbyterian minister, as it calls to their recollection scenes of early life, so often witnessed in the sanctuary of their fathers. He narrated the case of a woman, where at one time he stopped, who recognizing him as a minister, from his costume, exclaimed, "Are you a minister, Sir?"—"Yes."—"I have a dear child to give to the Lord in baptism." The way being clear, he proceeded to the administration of the ordinance, when he inquired the name he should give to the child. "What is your name, Sir?" "Daniel Baker."—"That is the name for my child." This, it seems, was in accordance to a previous vow, in reference to giving the name of the officiating minister of the denomination of her choice, to her dear child.

Mr. Green, of Arkansas, stated that the brethren of his Presbytery, when parting with him, had charged him to apply to the General Assembly.

Arkansas is a large State, but destitute of the Gospel. The country is not sickly. It has a good climate; it is rich in soil and mineral resources, and is advantageously situated with reference to commerce. The State is now rapidly coming into notice. During the last year 25,000 persons emigrated into the State. Many of those are Presbyterians, from the charges of some of the ministers of this Assembly. But they have no Presbyterian ministers to preach to them, and will be under the necessity of joining other churches. It has been said, we have lost members in Texas in consequence of want of ministers; it is so in Arkansas. There is no portion of our country so destitute and so accessible. By way of illustration, he mentioned his own reception and success at Little Rock, and his reception as a Presbyterian minister at other points in the State.

Dr. Plumer read a letter from a missionary in California. He plead the cause of that distant country. He had met with a young man as he came to St. Louis, who was just from California, who had a lump of gold worth $600, that he had picked up there. There are mountains of quicksilver in Texas, and people will go where wealth is secured so easily. But there is a country so strangely overlooked, viz: New Mexico. That country is exceedingly rich in minerals. The copper and the lead are mixed with silver in such large proportions that the silver will pay for the smelting of the ore, and the transportation of it a considerable distance; yet there is no missionary there—no one there to preach the Gospel even to our own soldiers.

Mr. Phelps, of Florida, presented the claims of Florida, setting forth the climate, advantages, &c., for growth of population, and the great destitution, and urged the importance of the field as one of missionary labour. The Territory of Utah was also brought under review, and its claims, as a missionary field, urged.

Mr. Shinn, directed the attention of the Assembly to the resolution that had reference to the German population, and urged attention to their necessities.

Mr. Lyon, from Arkansas, lived in a destitute State: he enumerated many of the advantages, as a field of missionary labor.

The remarks presented by the brethren from those destitute States were deeply interesting, and incited much emotion upon the part of the Assembly.

FROM A MISSIONARY ON THE EXTREME FRONTIER IN WISCONSIN.

The part of the country in which Providence has cast my lot, is new. Less than *five* years ago it was a wilderness in possession of the savage and the wild beast. But it has of late become an important field from the improvement of the Fox and Wisconsin rivers, which is now being accomplished, so as to open steam navigation from Green Bay and Lake Michigan to the Mississippi river. Owing to this improvement, this part of the State is becoming rapidly inhabited by an intelligent, and for the most part native, population—and the reasonable prospect is, that the day is not far distant when this whole region will become densely populated, by a people who will exert a powerful influence for good or for evil, as their minds shall be enlightened by the pure doctrines of the Gospel, or be left in the darkness of the errors, delusion and infidelity, that are already prevalent in the land.

Since the date of my commission we have had two communion seasons, when *eight* members were added to our church on certificate, and a profession of their faith in Christ. Among these an aged female, who has thus rejoiced in her latter day to cast in her lot with the people of God, and for the first time during her protracted life, to partake of the Lord's Supper. The members of our church are scattered over a large extent of territory. My regular preaching places are four, (of which the villages of Wankau and Delhi—the latter immediately over Fox river—are the principal,) and of course the labours are very arduous and sometimes dangerous. The last Sabbath I was thrown into one of the sloughs of this country by the fearfulness of my horse, when he sunk breast deep in the mire; similar occurrences have happened to me before, so that I have had in some measure the experience and the dangers of frontier missionary life. One of my preaching places is in the unsurveyed Indian Territory, but now quite thickly settled with a white population. A gentleman from another quarter of this same Territory, called on me yesterday and requested me to make his neighbourhood one of my preaching places, and although I am fully occupied, yet I gave him all the encouragement I could. My heart almost fails under the whole aspect of the destitution and the need of more faithful labourers in the cultivation of this moral wilderness. They are mostly a poor, scattered and destitute people. Recently a lady formerly of Erie county, New York, told me, with tears, that she had not heard a Gospel sermon before for *four* years.

Thus, my dear Brother, I have endeavoured to

give you such information in reference to this field, as I supposed would be interesting; and although not very flattering, yet we must not "despise the day of small things"—we must sow beside the waters, and "in due time we shall reap if we faint not."

The above is an extract of the Report of one of our most laborious Missionaries. His field is a new, but important one, and his trials many and great. Other portions of this letter speak of these trials in detail, and manifest a spirit of devotion and self-consecration but seldom found.

FRUITS.

An excellent Missionary in Western New York, writes us—

"At our communion in April, eleven persons were received into the church by examination and one by certificate. Ten of these were baptized on that occasion. All received by profession of their faith were young persons. This accession to our church, is of course peculiarly encouraging."

Another laborious brother, in a destitute portion of Pennsylvania, writes thus:—

"During the last quarter I have preached about sixty sermons—visited much from house to house—received *eight* members to the church; *three* on examination and *five* on certificate—baptized *four;* and commenced *five* Sabbath-schools, with Libraries, &c., besides distributing many Bibles, Testaments, Tracts, &c.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of May, 1851.

SYNOD OF ALBANY.	
Pby of Albany.—Mayfield 1st ch	12
SYNOD OF BUFFALO.	
Pby of Steuben.—Windsor ch 6 74; ch of Mentz 15; Groveland ch 8 31; Sparta 2d ch 15	45 05
Pby of Buffalo City.—Rochester 2d ch	13 50
SYNOD OF NEW YORK.	
Pby of Bedford.—Croton Falls ch 7; Fem Miss Soc of South Salem ch 18	25 00
Pby of New York.—Duane st ch addl from R Gillen	5 00
2d Pby of New York.—A member of Canal st ch	10 00
SYNOD OF NEW JERSEY.	
Pby of New Brunswick.—Freehold ch	9 33
Pby of West Jersey.—Cold Spring ch	44 00
SYNOD OF PHILADELPHIA.	
2d Pby of Philada.—Neshaminy ch	58 50
Pby of New Castle.—Upper Octorara ch 10; Oxford ch 50; Doe Run and Coatesville chs 23	83 00
Pby of Donegal.—Strasburg ch	3 00
Pby of Baltimore.—New Windsor ch	15 00
Pby of Carlisle.—Mercersburg ch (of which 20 from Female Domestic Miss Soc of said ch)	40 00
Pby of Northumberland.—Lycoming Centre ch 5 34; Chillisquaque ch 25	30 34
SYNOD OF PITTSBURGH.	
Pby of Erie.—Washington ch	2 25
SYNOD OF WHEELING.	
Pby of St. Clairsville.—Fairview and Stillwater chs	9 00
Pby of New Lisbon.—Deerfield ch for religious instruction of colored population	8 00
SYNOD OF OHIO.	
Pby of Zanesville.—Washington ch	30 20
Pby of Wooster.—Fulton ch	7 00
SYNOD OF NORTHERN INDIANA.	
Pby of Logansport.—Wabash ch	5 00
Pby of Lake.—Valparaiso ch	7 00
SYNOD OF VIRGINIA.	
Pby of Winchester.—Fredericksburg ch	21 50
Pby of West Hanover.—"Bethel congregation Albemarle co Va" 13 30; and donation of a friend from same source 9	22 30
Pby of Montgomery.—Through Rev U Powers Treas'r of Pby from Locust Bottom ch 10 62; Beaver Creek ch 4 56; Green Spring ch 5 88; Falling Spring ch 15 00; Fincastle ch 5; Covington ch 2 50; Bell Spring ch 15 77	59 33
SYNOD OF NORTH CAROLINA.	
Pby of Concord.—From the Treasurer of said Pby by draft	404 00
SYNOD OF SOUTH CAROLINA.	
Pby of Bethel.—Unionville ch 15; Fairforest ch 3; Lancaster ch 2; Six Mile Creek ch 1	21 00
Pby of Harmony.—Sundry chs per I F Mathison, Treasurer through W S Martien	157 16
SYNOD OF GEORGIA.	
Pby of Hopewell.—Athens ch 31 50; through J R Dow, Treas of Pby from the following—A young Lady in Greensboro 2 50; Mount Zion ch collection 26 75; Washington ch collection 50; Lincolnton ch 8; Waynesville ch 25; Concord ch 4 20; Turkey creek ch 2; Augusta ch 335; Bethany ch 3; Sandy creek ch 2 75; Madison ch 5; Mount Zion ch 24 50; children of Washington ch 20; part Donation from Georgia Dom Miss Soc 65	573 78
Pby of Cherokee.—Through J. Dunwoody, Treas of Pby from the following—Chickamango ch 13; Sardis ch 10; Dalton ch 1 87; Walnut Grove ch 50 cts; Marietta ch 16; Roswell ch 28 63	70 00
MISCELLANEOUS.	
J W Wells Esq, Newburg N Y for religious instruction of colored population 100; and from Mrs J W Wells for same purpose 30; Richard M Green Esq, of Lawrenceville N J 100; "C H" Alabama, 10; Rev J Hall, Lebanon Ohio 1 25; Rev S W Watkins, Troublesome N C 136; A Burnette, Harrisburg Pa 3; A Friend 1; A Friend, Fishkill Landing N Y 200	446 61
LEGACY.	
Legacy in part of Isaac Hadden dec'd Gainesville Alabama	255 47
Total	$2524 74

S. D. POWEL, *Treasurer.*

CLOTHING RECEIVED IN MAY.

A Box from the Ladies of the Madison Avenue ch New York valued at	50 00
A Box from the Ladies' Society of Goshen ch N Y (unknown where from until now) valued at	50 00
	$100 00

CHURCH EXTENSION.

Receipts into the Treasury during the month of May, 1851.

Mr and Mrs Condict, Oswego N Y for Iowa	25 00
Squan Village ch New Jersey	1 00
Church of Mentz, New York	6 00
J Stewart Esq, Graceham Maryland	2 50
A Burnette, Harrisburg Pa	1 00
"H" Thompsontown Pa per Rev Dr Engles	5 00
	$40 50

S. D. POWEL, *Treasurer.*

NOTE.—There has also been received at the office of the Board of Missions, from "C H" Alabama, $5 for "one of God's aged ministers, in want," and $5 for a colporteur for tracts for distribution among the poor. Also, from Rev. D. J. A., $10 for the aged minister, in want, all which has been paid over as directed.

☞ The sum of $17 53 acknowledged in the June Record as from Milford church, Presbytery of Raritan, should have been from Milford church *Presbytery of Hudson.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of May, 1851.

SYNOD OF PITTSBURGH.	
Pby of Allegheny.—Centre ch	11 00
Pby of Redstone.—Jefferson ch	4 75
Pby of Clarion.—Licking ch	6 67
Pby of Blairsville.—Boiling Spring ch 2 50; Warren ch 6 67	9 17
Pby of Ohio.—Pittsburgh 2d ch a member	20 00
Pby of Beaver.—Beaver ch bal to con Rev B C Critchelo an hon mem	17 11
Pby of Blairsville.—Leechburg ch 11; Pine Run ch 15	26 00
SYNOD OF WHEELING.	
Pby of Steubenville.—Hagerstown ch 14 50; New Harrisburg ch 4 10; Ridge ch 12; Harlem ch 8 60; Amsterdam ch 5; Kilgore ch 2 40	46 60
Pby of Washington.—Richietown ch 8; West Union ch 9; Waynesburg ch 3 50; Unity ch 3 75	24 25
Pby of New Lisbon.—Yellow Creek ch	24 75
Pby of St. Clairsville.—Crab Apple ch	10 00
Total,	$200 30
MISSIONARY CLOTHING.	
Ladies of Congruity ch a box valued at	17 84
Do Wheeling 1st ch 2 boxes valued at	115 00
Do Beaver Falls ch 1 box in part to con Rev B C Critchelo h m valued at	39 00
Total,	$171 84

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of May, 1851.

Clear Creek ch West Lexington Pby per Dr Young	29 20
Lancaster ch per William H Kinnaird	25 00
Lewistown ch Peoria Pby Ill per David Keith	70 00
A Friend do do do do	100 00
Princeville do do do do	5 00
J K Walker St Louis do do	5 00
Mrs (Rev J A) Lyon do do do	2 50
Waveland ch O Crawfordsville Pby per C Leavenworth	5 00
Rev Jos Stevenson, Bell Fontaine Ohio, (this with $50 contributed about two years ago is to const Robert Stevenson A. M. and Rev Jos Stevenson hon mems	50 00
Danville ch per Rev. J C Young	42 00
Louisville 2d Presbyterian ch per J A Taylor	11 50
Pby of Ebenezer at last meeting per Rev Mr Grundy	14 50
Rev W H Pauling do W W Hill	18 00
Hendersen ch Ky do do	42 05
Goshen ch Ky balance in full	12 50
A lady of Louisville	2 00
Brownsville ch Ind per Rev T Alderice	4 00
John Todd Owensboro Ky	5 00
Check returned by Rev R Irwin	29 20
Princeton ch Ind per Rev S M Archer	5 00
Balance from Danville ch per Rev J C Young	307 00
Balance from Frankfort Ky per W M Todd	31 00
Mt Pleasant Ohio per Rev Thomas Elcock	6 18
Covington do do do	10 00
Mt Jefferson do do do	7 75
Des Peres Mo per Rev H A Booth	8 70
Union Iowa per Rev R McGuigan	9 00
Greenville Ky per Rev A. S. Housley	9 30
Hudsonville Miss per Rev D L Gray	54 35
Salem do do do	10 00
Holly Springs do do do	1 00
Sommersville Tenn do do	5 00
Hickory Withe to const Rev Robert McCoy life mem	50 00
Lebanon Ind per Rev S N Evans	4 00
Thornton do do do	3 00
Mrs M W Evans do do	2 00
Crow Meadow Ill per Rev Alex Brown	4 00
Stirling do do Geo Stebbins	3 50
Otawa Ohio do W K Brice	6 25
Killida do do do	4 25
Rev W K Brice Ohio do do	5 00
Willow Creek ch Ill per Rev John Ustick	9 00
Total	$1027 73

J. M. RUTHERFORD, *Treasurer.*

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

☞ Letters for the Board of Education to be addressed to Rev. C. Van Rensselaer, D. D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

*** Remittances of money to be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

NEW CANDIDATES.

The following table shows the number of new candidates received under the care of the Board of Education, for the six months ending May 1st, together with the names of their Presbyteries:

New Brunswick	2
Philadelphia	2
Philadelphia 2d	1
Newcastle	1
Huntington	1
Ohio	5
Washington	1
Steubenville	1
St. Clairsville	2
Coshocton	2
Sidney	1
Richland	1
Cincinnati	1
New Albany	2
Madison	3
Crawfordsville	2
Michigan	1
Wisconsin	1
Vincennes	1
Schuyler	1
Transylvania	2
Winchester	2
South Carolina (Synod)	5
	41
Previously received	45
Total for the year	86

CANDIDATES FOR THE MINISTRY.

The following is a view of the number of candidates, the stages of their preparatory studies, the number licensed, &c., for the last ecclesiastical year.

The number of candidates received during the year has been—New, 86; restored, 2; in all		88
Making in all from the beginning		1962
The whole number on the roll during the year has been		388
Of this number there were		
In their Theological course	164	
" Collegiate do	133	
" Academical do	73	
Stage of study unknown	4	
Teaching, and otherwise absent	14	
		388

During the year *forty-nine* candidates are known to have finished their course of study.

Five have withdrawn from the aid of the board.

Seven have abandoned study: three of them on account of ill health.

Three have died.

Ten have been dropped for not reporting for more than a year.

Three have withdrawn from the list by marrying.

Seven have been discontinued for various reasons involving, on the part of some, mental or moral qualifications.

THOUGHTS ON MINISTERIAL EDUCATION.

The number of candidates for the ministry has not perceptibly increased during the year. The whole number exceeds that of last year only by *three*. During the first six months, there was a considerable increase; but the first fruits gave better promise than the harvest. The Board have still the mournful duty to discharge, of presenting before the churches the fact of *no increase of candidates*. During the year, our country has received an addition of nearly one million to its inhabitants, and our Church has received, by God's grace, an accession of several thousand communicants to its former numbers. New openings have in the same time taken place at home and abroad, calling for a large increase of ambassadors of Christ. But our beloved and gifted youth still shrink back from the sacred service of the sanctuary. Some may be intimidated by the magnitude of the office; others, perhaps, ensnared by the allurements of worldly gain; others by the aspirings of political or professional life; others by low and unevangelical views of duty; others by the neglect of a suitable education, and the want of those influences which early mould the soul in a heavenly direction. However various, and whatever may be the causes, the fact exists that our Church does not possess the requisite number of efficient workmen to do our reaping in the great harvest-field of the world.

There has been, indeed, an annual increase in the number of our ministry, thus far; and this increase will continue for some years with the existing sources of supply. But if the rate of increase remains stationary, as has been the case for a series years, it is evident that the relative increase of the aggregate must soon begin to decline, and after reaching a certain point, the deaths and accessions will only counterbalance each other. Nothing, therefore, can be more certain than that it is the duty and interest of the Church to use every scriptural method to perpetuate an *increasing* ministry.

The mere distribution of funds for the education of the indigent is but *one* of the means, and one of the subordinate means, to supply the Church with ministers of the right character and qualifications. Perhaps the efforts put forth by the Assembly in this direction, under the exciting pressure of manifold wants, may have exerted some influence in producing a reaction among classes of our youth, whose piety and talents would have adorned the sacred vocation. Providence has so ordered the arrangements of society and the laws of human action that a too exclusive dependence on any one means of prosperity, however proper and wise in itself, incurs the hazard of interrupting the harmonious and full development of the aggregate resources. Whenever the Church places an undue reliance for ministerial strength on the gratuitous education of her indigent sons, she will interfere with that divine system of motives, means, and ends, whose perfection consists in natural development and uniform growth. The Board do not affirm, or believe, that too great efforts have been made to introduce into the ministry those who have needed sympathizing aid in their preparatory studies. But it is quite probable, if not altogether certain, that the importance and dignity of the ministry and the obligations to enter upon its work have not been sufficiently realized by *all* our pious and capable youth. The great work of ministerial education can be carried on successfully only by a wise regard to each and all the sources of supply which the grace of God permits the Church to trust in. Why should so few, comparatively, of our candidates come from the strong, sober-minded, and ever to be honoured middle classes of society—from those who, having neither the luxuries of wealth nor the miseries of poverty to depreciate character and degrade high aims, are in that condition of God-blest competence which creates the obligation and secures the power, ordinarily, of accomplishing much for the Church and the world? Nor should the rich be lost sight of in providing a ministry, which shall be "all things to all men." Although the wise, the mighty, and the noble are the last and the most dangerous class on whom the Church can place dependence in spiritual things; nevertheless God condescends to men of high as well as of low estate, and with him "all things are possible." Our true course is, to endeavour in the light of the word of God, to produce the impression upon young men of all classes and ranks of life that "he that desires the office of a bishop, desireth a good work;" that it is the duty of the Church to "preach the gospel to every creature;" that all our qualified youth who have been called by the Spirit to accept of Christ as their Redeemer should earnestly ask, "Lord, what wilt thou have me to do?"—and that parents, teachers, companions, and pastors should keep the subject of the ministry as a prominent and sacred object of contemplation before all upon whom the office may seem to have scriptural claims. The Board believe that they magnify the special department of the work intrusted to their own supervision, when the general claims of the ministry upon all the sons of the Church are most thoroughly, wisely, and universally enforced, and when the excellence, divine authority, and power of the office are held in awe by all classes and conditions of men.

It cannot be doubted that, great as has always been the attention paid to the increase of the ministry by our Church, we have but begun to discharge our duty. The fathers and mothers in Israel have yet to learn more of the intense meaning of an unreserved consecration of their children to God their Saviour; our whole course of Christian training has to be baptized with the earnest spirit of making converts of the human soul for the purpose of conquering a lost world to the Redeemer; our beloved youth have yet to live with a spirit of more heart-felt self-denial, holier zeal, and livelier desire to glorify God whenever and wherever and however Providence and the Spirit may designate; our church members in the aggregate must not only more willingly give up their children, but employ their prayers and property and influence and effort, for the advancement of Zion; and above all, the officers, the ministers and elders, the elect leaders of God's sacramental host, are called upon, by life and by office, by word and by work, by enterprise, counsel, example, instruction, to prepare the way of the Lord upon the hearts of all disciples in the day of his power.

The Board of Education desire, before the Assembly and before God, to testify their conviction of the importance of a more general and earnest attention to the means of training for the Church a ministry, whose gracious and mighty strength, under God, shall be felt in all lands. It is not sufficient that the candidates under the care of the Board should be not inferior to other classes of students. Being selected by the Church as special objects of her regard and her hopes, they should be eminent both for character and scholarship. It is believed that a higher degree of supervision should be exercised over all our candidates, on the part of Presbyteries, Pastors, theological Professors, Directors, and the Board of Education. Young men, whilst under tutelage, can be made to put forth their highest efforts for improvement, only under a sense of Christian

obligation, operated upon by a constant and effective superintendence. The theory that students in the Seminary may be wisely left to pursue their studies in their own way, is supported neither by a correct view of human nature nor by the witness of experience. Law and order, supervision and discipline, the appliances of authority and kindly Christian government, are indispensable to the successful pursuit of education in theological seminaries.

The Board also believe that the Bible and the standards of our Church should receive a fuller prominence than has been customary. Candidates not unfrequently present themselves for licensure, who have no skill in presenting proof texts, and whose knowledge of both Bible and Catechism is extremely defective. Influenced by a sincere desire to call the attention of candidates to the importance of thorough preparation for their great work, the Board caused two letters to be addressed to all under their care, one urging the duty of honouring the Bible more, as a rule of faith and practice, and the other remonstrating against the tendency to leave the Seminary before the completion of a full course. These documents are appended to the annual Report. It is a fearful responsibility to train young men for the ministry; and if *every* stage of education needs the safeguards and ordinances of Christian love and authority, the department of *theological* education needs a government adapted indeed to its advanced grade, but nevertheless real, wakeful, and all-pervading.

WESTERN AGENCY.

The Board of Education have long felt the importance of occupying the western field with more efficiency, and have made a number of attempts to secure a suitable superintendent for that great section of country. Besides the official appointments of the Rev. Messrs. Bullock, Dr. Atkinson, Dr. Potts, Dr. Wood, Dr. Stewart, and Dr. Gurley, other brethren have been privately consulted and urged to enter upon the duties of one of the most important offices in the Church, (as it has appeared to the Board.) The efforts of the Board, so long unsuccessful, have finally, it is hoped, resulted in securing the desired end. In addition to the appointment of the Rev. *William Speer* for the Pittsburgh field, the Board have lately elected the Rev. *James Wood*, D. D., to take the supervision of the whole of the field, south and west of Ohio. Dr. Wood has consented to accept this important trust, without pledging himself as to the time he will continue to perform its duties. He has entered upon the work, depending upon the guidance of Providence for his future course. The Board entertain the hope that his valuable services may be long enjoyed in this department.

The recent visit of the Corresponding Secretary to the West has confirmed every impression as to the greatness of this field and the necessity of permanently occupying it. A work of *immense magnitude* is to be done by our Church by educational operations in the West. A new *empire* is starting into existence, of which St. Louis is at present the natural capital. The spiritual richness of this vast territory is well symbolized by its physical fertility. Education and sanctuary ordinances are the two prominent instrumentalities under God, to sway the destiny of these prairie regions. The work of the Board of Education is evidently one of increasing responsibility. May the Spirit of Christ enlighten and animate the Church to do a great and glorious work in its educational departments—a work that shall keep pace with providential opportunities and even anticipate the wants of the rapidly augmenting population of our States, both new and old.

STATE OF THE TREASURY.

The following is a general view of the finances of the Board of Education during the last ecclesiastical year.

Ministerial Education Fund.

Balance at Philadelphia, May 8th, 1850,	$4363 90
Do. at Pittsburgh, Louisville and Columbus,	415 76
	$4779 66
Cash received at all the Treasuries,	31,700 59
Total amount of available funds,	36,480 25
Amount paid on orders of Executive Committee,	31,892 76
Total balance, May 5th, 1851,	$4587 49

General Education Fund.

Balance, May 8th, 1850,	190 24
Cash received from churches, &c.,	*5896 00
Total amount of available funds,	$6086 24
Amount paid on orders of Executive Committee,	6068 27
Balance, May 5th, 1851,	$17 97

*Of this sum, $500 were transferred from ministerial fund *by consent of donor.*

African Fund.

Balance, May 8th, 1850,	993 86
Cash received, (Interest.)	90 00
	$1083 86
Amount paid on orders of Executive Committee,	50 00
Balance, May 5th, 1851,	$1033 86

ACTION OF THE GENERAL ASSEMBLY ON EDUCATION.

The Committee to whom had been referred the Report of the Board of Education, submitted the following resolutions, which were read:

1. *Resolved*, That in the judgment of this Assembly, the wants of the Church, and the general improvement of the age demand increasing attention to the qualifications of candidates for the ministry, and that with the view, partly, of keeping more prominent the idea of the necessity of literary attainments in our candidates, and partly with the view of other advantages, the Board of Education are hereby allowed to give their appropriations the title of scholarships; and the Presbyteries are enjoined to use their best endeavours to raise the standard of qualification for the ministry.

[Two reasons weighed with the Board in recommending this designation.

1. The *name* of scholarship keeps the *thing* implied more distinctly before the Church. It is a familiar and a descriptive name. It characterizes, better than any other, the idea to be expressed; and helps to make prominent the indispensable importance of scholarship as a qualification for the ministry.

2. The distribution of appropriations in the form of scholarships also *relieves, to some extent, the feelings of candidates.*

It is a fact known to the Board, that candidates sometimes make objections to, and sometimes decline, the appropriations of the Church, because made with the appearance of pure charity disbursements. Although there is no real ground of objection to the present form of appropriations, yet if a modification can be made in a manner less obnoxious to a delicate sense of honour and independence, it would seem to be wise to adopt it. Names have an influence in giving popularity and success to all enterprises. And especially in the distribution of charitable funds should the donor regard the sensibilities of the subjects of his benevolence, by the choice of methods, which at least *keep fully in view* the equivalent which it is within the power of the recipient to render.]

2. *Resolved*, That the practice of requiring a pledge from young men to enter the ministry, especially in the early stages of their preparatory studies, is not deemed conducive to the best interests, either of the candidates, or of the Church; and the Board of Education are hereby authorized to modify their rules accordingly.

[This resolution of the Assembly is not exactly understood by some who were not present at the Assembly, as we infer from remarks in some of the papers. The object of the Assembly was to leave the examination of candidates with the Presbyteries, without requiring any *written pledges*. The resolution does not dispense with a *declaration to the Presbytery* of a *present purpose* to enter the ministry; nor does it absolve a young man from any of the obligations naturally binding under the circumstances. The Board of Education believe, indeed, that it would greatly benefit the whole plan of our educational operations, if indigent young men of the proper talents and character were educated in academies and colleges, without any examination before the Presbytery as to their intentions to enter the ministry, until they were prepared to commence their theological studies. But these views were not urged upon the Assembly, nor does the resolution, as passed, have reference to them. It simply declares that any thing of the nature of a vow or pledge is inexpedient. The fact that the written declaration of the intentions of the candidate has always gone by the name of *pledge*, shows that its effect was practically more than the mere declaration of a present purpose.

The practice of requiring these written pledges grew up with the forms of the voluntary Societies. For several years, the candidates under the care of the Board were recommended by examining committees appointed by the Board. In such circumstances a written pledge was more necessary. But since the whole matter was placed under the supervision of the Presbyteries, the recommendation of young men may be wisely left with the sound ecclesiastical discretion of these bodies.

The rules of the Board still require a young man to refund all moneys he may have received, if he abandons his intention to enter the ministry. He is also still required to go through a three years' course of theological study; and the fact of his receiving the appropriations of the Board will be equivalent to his declared acquiescence in all its rules. In short the *pledge* has been done away with, so far as it was *most* liable to be a snare to the conscience. Whilst there are still entanglements, in the judgment of many, which may or may not be hereafter removed, the Assembly by a vote which was not far from unanimous, has obliterated the unpresbyterian feature of what has been considered practically a written *pledge*. One of the beneficial effects of this may be increased attention on the part of Presbyteries to the examination and oversight of the young men who may come before them, as candidates for the ministry.]

3. *Resolved*, That this Assembly prefer that young men within their bounds who are looking forward to the work of the ministry, should be officially recognized as candidates under the care of Presbyteries, only when they are prepared to enter upon their Theological studies, and until that time they be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The object of this resolution is to require a full examination of those who have been studying in reference to the ministry at the academy or college, when they are prepared to enter the theological seminary. Our Plan of Government seems to consider young men as ecclesiastically candidates for the

ministry, only when they have received a diploma from some college, or have prosecuted studies which may be considered equivalent to a collegiate education. This resolution of the Assembly, therefore, not only makes our plan more conformable to our ecclesiastical order, but it brings the young men, on their leaving college, before their Presbyteries, and requires another examination before they are officially regarded as *candidates* under their care.

Before this renewed examination, the young men are to be regarded as on *probation* and under "the general watch and supervision of the Presbyteries." Their *object* is and has been to enter the ministry; but the Church is not yet prepared to enrol them as her candidates. She requires them to re-examine their motives and qualifications, and to give the Presbyteries another opportunity of testing their merit before they are officially recognised as candidates. A number of the Presbyteries have always acted upon this principle, in times past. The resolution of the Assembly is believed to be both orderly and wise.]

4. *Resolved*, That whilst home nurture is, according to the word of God and the covenant of his grace, a main reliance of the Church for the salvation of her children, Providence also testifies to the importance of public education on Christian principles in schools, academies and colleges, and particularly to the intimate relation between Christian education and the power of the Gospel as proclaimed in the sanctuary, and therefore that home, the school and the Church, should all be imbued with the spirit of consecration to the Lord Jesus Christ.

[This resolution is *up to the mark*. It distinctly declares the importance of conducting education on religious principles, wherever the process may be carried on, at home or abroad. The divine blessing will attend such education; but how can it be expected if God and his word are dishonoured and disowned? The chief end of man is to glorify God and enjoy him for ever. "Whatever ye do, whether ye eat or drink, do all to the glory of God." Is not the soul more than meat and its education than drink?]

5. *Resolved*, That this General Assembly, entertaining a lively interest in colleges, in view of the past history of the Presbyterian Church, its present prosperity and its future hopes, learn with great satisfaction the general progress attending this department of Christian education, and also the addition of Westminster College at Buffalo, to the list of these institutions; and it is recommended to our churches and members to assist, as far as possible, in the endowment of our colleges, and to co-operate with the Board of Education in sustaining them during the interval for which they may need aid.

[This resolution confers no new powers and duties upon the Board. Since 1848, the Board has aided colleges during the interval of their complete endowment, and has also assisted in their endowment, through the agency of its officers, as far as practicable. The beneficial effect of this arrangement has been felt far and wide.]

6. *Resolved*, That this General Assembly has a deep sense of the importance of giving to its youth a Christian education in Academies and Colleges on a more extensive scale than has yet been practised within our bounds, and for the purpose of contributing to some extent in bringing forward promising young men of suitable character, other than candidates for the ministry, the Board of Education are hereby authorized to apply to this object whatever funds may be thus specifically appropriated by the donors.

[By this resolution the Board of Education is authorized to apply any sums that may be *specifically* given for the purpose of educating deserving young men, who are not candidates for the ministry. The amount contributed for this purpose may be small, but it will be usefully expended. Sometimes the Board has received applications from ministers who were unable to defray the expenses of a collegiate education for their sons. Promising youth might be sent to our Presbyterial academies and colleges, who would otherwise never enjoy the advantages of a Christian education of a high grade. If there are benevolent individuals in our Church, who are disposed to assist in this manner young men of high talent and character, it is wise to give them the opportunity of doing so.]

7. *Resolved*, That in collecting funds for the purposes of education, the Board shall, in all cases, keep the contributions for candidates, and for schools, academies, and colleges, distinct from each other; but if no special direction is indicated, then the funds shall be appropriated to the education of candidates for the ministry.

[Every person who contributes to the Board has the opportunity of distinctly specifying how his donation shall be appropriated, whether to the assistance of candidates on the one hand, or on the other to the support of schools, academies, and colleges. It is hoped that all who are able will contribute to *both* departments.]

8. *Resolved*, That the Board of Education, on account of its responsible work, and the increased pecuniary liabilities attending it, be commended to the liberality of our churches, and that the Presbyteries are invited to secure collections for the cause of education, either general or ministerial, as may be preferred by the churches.

[Is not the educational work of the Presbyterian Church one of very *great importance?* It should, then, be helped forward by a liberal contribution from every church. The true rules for giving are 1. *Every body something.* 2. *Each according to his ability.* 3. *All from love to Christ.* Our Boards would have overflowing treasuries if these rules were acted upon. Are they not the *right* rules?]

9. *Resolved*, That the last Thursday of February be observed as a day of special prayer for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by divine grace for the work of the ministry.

[Nothing can be done successfully in advancing the kingdom of Christ without the divine blessing. *Prayer* for the outpouring of the Holy Spirit is indispensable. The achievements of prayer form an important part of the records of Providence. In addition to daily prayer and prayer in the sanctuary, the Assembly has recommended the observance of a day of special, united prayer, for the blessing of God upon the educational work in our Church and country. Such days have aforetime been memorable in Zion.]

On motion, the resolutions were taken up *seriatim;* their consideration elicited much discussion, which occupied the Assembly several hours. After this discussion, the resolutions were adopted in the above form.

EDUCATION AMONG THE HEBREWS.

Strange as it may perhaps seem to some of us, there has scarcely ever been a nation in which the people were so universally taught to read. That such was very generally the case in the time of our Saviour, we would infer from the manner in which he often appeals to the people, asking, "Have you not read what Moses saith?" "Have ye not read in the Scriptures?" thus implying that his hearers could and did read the writings of Moses and the prophets. The same thing is plainly to be inferred when we are told respecting the inscription which Pilate placed over the head of the Redeemer at his crucifixion, "This title then read many of the Jews." But we have proof that may be viewed as still more conclusive. We may quote the law which impliedly enjoins it on parents as a solemn duty, that the young should be taught to read and to study the statutes and the ordinances which God had revealed. "The words which I command thee this day," he ordains, "shall be in thy heart, and thou shalt teach them diligently to thy children, and thou shalt write them upon the posts of thine house, and on thy gates."—*Dr. Matthews.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, MAY, 1851.

Presbytery of Wyoming.

Scottsville ch 4 00

Presbytery of New York.

Astoria ch Jas T Soutter Esq 75; University Place ch N Y 532 50 607 50

Presbytery of Elizabethtown.

1st ch Elizabethtown 185 00

Presbytery of New Brunswick.

Freehold ch 7 01; 1st ch New Brunswick, 53; Squan Village ch 1; Lawrenceville ch 37 98 01

Presbytery of Raritan.

Flemington ch 14 47; Pleasant Grove ch 2; Lower German Valley ch 1 17 47

Presbytery of West Jersey.

Cold Spring ch 15 00

Presbytery of Newton.

Greenwich ch N J 31 17

Presbytery of Luzerne.

Kingston ch 6 25; Newton ch 3 9 25

Presbytery of Donegal.

Chestnut Level ch 20 00

Presbytery of Carlisle.

Carlisle ch 70; Gettysburg ch 14 75; Hagerstown ch Md 30 114 75

Presbytery of Erie.

Washington ch 2 27; Mill Creek ch 5 7 27

Presbytery of St. Clairsville.

Washington ch O 14 20

Presbytery of New Lisbon.

Salem ch James McCombs on account of a scholarship 25 00

Presbytery of Crawfordsville.

Poplar Spring ch 3 10

Presbytery of Kaskaskia.

Edwardsville ch 4 25; Rattan's Prairie ch 2 6 25

Presbytery of Peoria.

Prairieville ch 2 00

Presbytery of West Hanover.

Sundries through Farmers Bank Va 24 25

Presbytery of Montgomery.

Falling Spring ch 15; Fincastle ch 5; Covington ch 2 50; Mount Union ch 20 cts 22 70

Presbytery of Mississippi.

Jackson ch 10 00

Presbytery of Louisiana.

Carmel ch 20; Comite ch 2 22 00

Presbytery of Memphis.

Mt Bethany, Presbyterial coll 55; Hickory Withe ch 20; Raleigh ch 6; Macon ch 12, in all 93; less discount 1 40—91 60; 1st ch Memphis for a candidate 66 40 158 00

Presbytery of Western District.

Mount Carmel ch 55, less exchange 1 10 53 90

LEGACIES.

Legacy of the late Horatio Ladd of Bradford Co Pa 47 50; legacy of Rev Isaac Hadden, late of Gainesville Ala in part, 255 46 302 96

MISCELLANEOUS.

A Friend Baltimore quarterly instalment on three scholarships 150; a Friend in B—— per Rev D Stewart 50; A Friend in Illinois 100; "One tenth" per Mr W S Martien 2; Wm Rankin jr Esq 10; Rev R J Hall Xenia O 1 25 313 25

Total $2067 03

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, MAY 1851.

Presbytery of Blairsville.

N Alexandria ch 19 50; Murraysville ch 17 38; Unity ch 36 51 73 39

Presbytery of Redstone.

Greensburgh ch 21 75; Mt Pleasant ch 10 25 32 00

Presbytery of Ohio.

2d ch Pittsburgh to con Rev A T McGill D D, and Rev Wm D Howard, hon membs 100; 1st ch Allegheny 62 08 162 08

Presbytery of Clarion.

Licking church 5 66

Presbytery of Washington.

Ritchie Town ch 10 00

Total $283 13

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, June 13, 1851.

India Missions.—Letters have been received of dates as follows: Lahor, April 5; Lodiana, April 7; Amballa, April 2; Futtehgurh, April —; Allahabad, April 2. The Rev. J. H. Orbison had reached his station at Lodiana. The brethren at that station were much interested in the case of a Sikh, who came to them not as an inquirer but as a believer. They had reason to hope that he is a true believer in the Lord Jesus. He had been a colonel in the Sikh army. A young man from Persia professed to be an inquirer, and had resolved to cast in his lot with the little company of native Christians at Lodiana. At Allahabad, Anna Finley Sandford and Mary Johnston, of the girls' boarding-school, had been admitted to the communion of the church, and their Christian walk was in all respects satisfactory to the missionaries. An aged woman was near the end of her pilgrimage, whose illness was supported and comforted by the hopes of the gospel. Mr. Owen says, "Her mind is in great peace, and she appears really to be one of God's hidden ones, under the protection of the Most High." The mission-letter contains the following notice: "Married, at Allahabad, on the 11th of March, the Rev. R. M. Munnis to Mrs. Fanny Mandal, widow of the late Dr. James Mandal."

Siam Mission.—A letter of the Rev. S. Mattoon, of February 27th, brings advices of three weeks' later date, but not containing anything of special interest. Mrs. Mattoon writes a note from Singapore on the 3d of April, saying that herself and children were quite well, and expected to return to Bangkok by the first good opportunity.

China Missions.—Letters have reached us from Canton, March 28th; Ningpo, March 8th; Shanghai, March 14th. The Rev. M. S. Culbertson and family, by the advice of the Mission and of the Executive Committee, have removed to Shanghai, with the view of his being engaged with other missionaries at that city in the translation of the Scriptures. He expected to carry on missionary labours amongst the Ningpo people, thousands of whom have removed to Shanghai for purposes of business. The Rev. R. Q. Way was chosen pastor of the church at Ningpo, to succeed Mr. Culbertson. His installation took place on the 23d of February. Mr. Quarterman preached the sermon, from Philippians i. 17. Mr. Rankin gave the charge to the pastor, and Mr. Culbertson to the people. The chapel for Chinese and English services on the north bank of the river was dedicated on the second Sabbath of February; Mr. Culbertson preaching a sermon from Isaiah lvi. 6, 7. At the Chinese services in the afternoon, the chapel was quite full. The printing-press at Ningpo was steadily at work. One of the workmen, formerly a member of the boarding-school, is spoken of as in a serious state of mind. Mr. Coulter, after mentioning several interesting things, says of him, "So far as we are able to judge, he is really anxious to be a follower of the meek and lowly Jesus." At Canton, Mr. French says, "The two day-schools in connection with the mission have an encouraging number of pupils, and we hope that one of them will prove an entering wedge for the introduction of the gospel in the neighbourhood in which it is situated. Our chapel labours are continued as usual." Mr. Happer speaks of a meeting for females at the house of one of the missionaries of another Society, who lives "in a family neighbourhood," which has been held once a week since December last. "The attendance has been encouraging, about eighty adult women, besides a good number of children. The attention has been gratifying." This meeting was conducted by Mrs. Happer, the wife of the missionary at whose house the meeting is held, not being yet sufficiently acquainted with the native language. The premises occupied by our brethren are in a neighbourhood not yet prepared for such a meeting. An earnest plea is made for a medical missionary at this station. "A dispensary on a large scale would be the means, with the blessing of God, of bringing quadruple the number of immortal beings under our preaching. Is there no pious physician in connection with our churches, whom the love of Christ will constrain to come and join us in these labours."

Sailing of Missionaries.—The Rev. David A. Wilson and his wife sailed from this city for Monrovia, in the brig Leonora, on the 16th of May. Mr. Wilson will have the charge of the Alexander High School at Monrovia. Both he and his wife are from Gettysburgh, Pennsylvania. Mrs. Wilson is a niece of the Rev. Dr. McConaughy, late President of Washington College, and Mr. Wilson a nephew of the late Rev. Henry R. Wilson, D. D. We desire to commend these missionary friends to the special prayers of the churches. May God long spare them and greatly bless them in their important work!

IOWA AND SAC MISSION.

JOURNAL OF THE REV. WILLIAM HAMILTON.

Facts and Conversations.

Mr. Hamilton, in forwarding this journal, says that while omitting much of what passed in his interviews with the Indians, he has often given not only the ideas but the words employed by them in their replies, as best illustrating the working of their minds.

Jan. 6th, 1851.—Yesterday was the first Sabbath of the year, the usual Sabbath of our celebrating the Lord's Supper. In the afternoon I visited some lodges, but did not find them very anxious to receive instruction, though they made no objection to my talking to them. One woman gave me a long *scold*, because, as she said, I did not let her draw for a child in the school, to whose father she was once married. She said she was poor, and should have drawn for four persons. I told her I was not a chief, nor did I control their money; she could draw for as many as the chiefs would let her—the boy had not drawn any money.

Tuesday, 7th.—To-day, in the first hut I entered, I found several sitting round their fire, one of whom was cooking. An old man spoke of his happiness in being warm from what had been given him. Said he, "I am o-hrú-wa. I think of what you say to me."—"What does that word mean? The interpreter once told me it meant 'not to think much of one's self,' not proud, (humble.) Is that its meaning?"—"It means wise. You do not understand the language. You ask what a word means."—"There is much that I do not understand."—"You have made me warm, I feel glad. Teach all the Indians, they will listen to you. I hear you,—I am wise. GREAT MAN is my name."—"The Iowas hear me, but believe not. Should you be sick and ask me for medicine, or hungry and ask me for food, and I should tell you all the time, 'I hear you, I hear you,' and yet give you nothing, what good would it do you? Just so do you act. You do not obey."—"It is true."—I next went to "Shoot's," and requested those within to go with me to a tent close by. As they were cleaning the hearth, and had thrown out the fire, to put fresh ground on the hearth, I went to White Crane's. He is blind, and lives alone in a tent, made of three or four mats for the sides, and two for the roof. It is about four feet in diameter, and four or five high. As I went in, he said, "My grandson, I am sorry I cannot see you, let me touch your hand—I am glad. I am sorry that I did not get the things I asked you for."—"Did not the others bring you any thing? part was for you."—"No, I got nothing. Send me something by Corn Tassel" (Sandie Reed, one of our scholars) "and tell him to take it to his brother. I want some fat meat."—"What do you think of what I told you?"—"Of the words you speak? They are very good. I think of them."—"Are you afraid to die?"—"No, what should I fear?"—"Are you not a sinner?"—"No, I am an old man; I have no sin."—"Have all old men no sin?"—"No, they have none."—"Who takes away their sins?"—"God does it."—"For whose sake does he take away sin?"—"I do not know."—"I have told you it is for the sake of Christ who died for us. You do not recollect. Do you pray?"—"I do not say words, I only think inwardly. I wish to be good. I used to pray when I was young."—"But you did not then know anything about the Saviour. What did you pray for?"—"I prayed for animals:—that I might get beaver and other animals."—"Would you rather God would leave you blind, and take away your sins, or give you good eyes, and not pardon your sins?" He had often spoken of asking God for good eyes.—"I would rather have him pardon my sins." He said much more to the same effect, and when I left, wished me to send him something to eat, which I did in the evening, of "fragments."

Jan. 10th.—Took with me, to-day, some bread for the blind folks. Found two of them asleep in their mat tent, without fire, which I succeeded in kindling, after some effort. When I gave them the bread, they thanked me very much. Telling them I would call again, I went into another tent, where were several women and a man. When I began the exercises, the man went out, but afterward peeped in at the door. One woman said, "I pray for the forgiveness of my sins, and a new heart." As I went out I saw Shoot, and asked him for some wood, of which he had a large pile, for the old blind men, as their fire had gone out. He said, "O no! it is so windy that fire makes too much smoke. It is very good to kindle a fire in the evening." While there was truth in his remark, I thought it rather an excuse to save his wood. Called again at the blind men's hut, who seemed anxious to have me talk to them, saying, "We like to hear."

Tuesday, 14th.—At the first tent I visited, I found only a boy, who said but little in answer to the questions I asked him, except "I don't know." At the next tent there was only one, but others came in. When I commenced the exercises by singing, one girl laughed immoderately. I stopped awhile that she and others might become quiet. When I commenced praying, she again burst out into a hearty laugh, and ran out of the tent, ashamed, I suppose, that she could not be quiet. The others were attentive, though I had to listen to their various complaints, for half an hour, before they would listen to me. At the next tent I found two women, (including the laughing one), a man and some children. They seemed to listen with interest. Passed by where there had been another, but they had moved away, the fire was still burning.

Friday, 17th.—To-day I went first to White Crane's. It was very cold, and his fire was nearly out. He complained of having no one to make fires for him, and spoke much about being hungry. I said to him, "Do you think God sees you?"—"Yes, he sees all persons, I think he sees me and thinks of me."—"What is his mind, do you suppose, when he thinks of you?"—"I think he pities me."—"You are very hungry. What if God should not give you anything to eat; would you dislike him?"—"Why should I hate him? I would not hate him."—"Will he take you to heaven, when you die?"—"I think not, I have nothing to pay him."—"He does not do it for pay; he invites us to come and get without pay; he gave his Son to die for us because he pitied us. Jesus has shed his blood to wash away our sins. Do you think he has taken away your sins?"—"I think he has taken away many of them; not all:" and again he said, "He has taken away a few; many he has not taken away."—When he pardons one sin, he pardons all. He does it freely—for Christ's sake."—"This is very kind. I pray to him inwardly." After further conversation and prayer, I went to Naumonya's. He referred me to another tent, but in going to it, I passed another, and stopping there, the old blind 'Great man' said to me, "Do not preach at Shoot's; he is foolish; he has thrown me away." I invited them to the next lodge. Several came in after the exercises had closed. I made some remarks to some of them, and then said to Naumonya, "Do you think the Iowas will ever become Christians?"—"Not the old people. The children you have in the school, may."—"If God sends his Spirit to teach them, they will become

Christians, but not without. It is a great sin not to listen to the word of God. You ought to pray earnestly for the pardon of your sins."—"Perhaps so."

Monday, 20th.—Took the old blind man, White Crane, some bread, for which he expressed many thanks, and also expressed his gratitude for some meat Mr. Irvin had sent to him. In conversation, I said to him, "Should I bring you nothing to eat, and teach you, or teach you and bring you nothing to eat, which would you prefer?"—"Both are good."—"But should I do only one, which would you rather have me do?"—"I would rather have you teach me; food is also good, and it is good to be taught, but should you not teach me any more, I would think of what you have told me."—"Do you think God has pardoned your sins?"—"Not all, but most of them;" and again, "a few, most of them are not yet taken away." Perhaps he alluded to corrupt affections. I said, "If he pardons one he will pardon all. Do you think God will take you to heaven when you die?"—"I do not know; he will do as he pleases."—"If he takes you to heaven, will it be for your own sake?"—"No, why should it be for my sake? it will be for the sake of his Son. I am poor. I think the Son of God influences you (told you) to bring me something to eat."—"Do you know that the Son of God is God?"—"Yes, I know it, because you have told me."—"Is there but one God?"—"But one."—"Do you know that the Holy Spirit is God?"—"I know it, and I know that there is a hell, because you have told me." The old man was without fire, and I kindled one for him, for which he thanked me, and said he was comfortable. I next went to Pipe's, another blind man. Several were in this tent. After the more public exercises were over, I entered into a familiar conversation with the old man. He said, "I have heard you ever since you came among us. I always tell them to be good, and do what is right. *Be good! be good! be good!* I say all the time." I gave him some bread, also, a small part of which he broke off and threw towards the fire. I said to him, "Why do you throw that bread away?"—"It is an offering to the spirit," said one; "it is our custom."—"Will the spirits eat it?"—"Yes." After looking awhile, I said, "I do not see them eat it." At this they laughed. The old man said, "I have many relations: they are far away. We prepare victuals for them, and they come and eat it?"—"They do not return to the earth—those who believe in Christ are taken to heaven, the wicked are cast into hell. Where will you go when you die?"—"I will go no where: I will stay about here. If God brings a horse for me, and says, 'Here, I have brought a horse for you,'—I may go with him."—"There are no horses in heaven."—"What I have said is what we have been taught—it is our way; we have the big, sacred pipe, and I pray to the four, the Sun, the Moon, the Wind and the Thunder. My mother, that died long ago, with the small-pox, came for me winter before last: I saw her."—"You dreamed, I suppose."—"Yes."—"What did you say to her?"—"I did not like it. If I had been willing, when she said to me, 'I have come for you,' I suppose I would have died. I am very good, very good, very good. My children have spots on their foreheads, and I prayed to the four to have them do right."—"I know these are the customs of your forefathers, but this is not the way to worship God. He commands us now to repent."—"Yes, I know, because you have told me—I had good wives, who made me leggins and moccasins; as they have not come back, I expect they are married: should I die, I would drive their husbands away, and say to them 'I want my wives.'"

So dark is his mind yet, notwithstanding he said he had heard us ever since we came here. After endeavouring to instruct him in a better way, I went to Britain's tent, with whom I conversed awhile, when he told me I had better go to White Cloud's, saying, "Many are gathered together there, and I am going there myself." Another, speaking, said, "I think if the Iowas would call at the mission to hear you, they would mind better what you say; when you go from house to house to teach them, they forget as soon as you go away."—"I have been trying to get them to come to meeting at the mission for a long time, but cannot succeed." A woman spoke up and said, "Yes, that would be good, and have the women there, and have a great feast."—"That would be good," said the others. On my way to White Cloud's, I passed Shoot, burning a log. Said I, "It is the Sabbath, and you are cutting wood." "O no, I am just making a fire to burn the log: I looked for you a long time, but did not see you. *I cut this yesterday.*" Pointing to his axe, I said, "Why was your axe left out all night, if you cut this yesterday?" At this he laughed. He professes not to work on the Sabbath. I wished him to accompany me to White Cloud's, but he would not.

(To be continued.)

WEST AFRICA: CORISCO MISSION.

LETTER OF THE REV. JAMES L. MACKEY.

Missionary Medical Practice.

Writing under date of February 1, 1851, Mr. Mackey gives some interesting statements on this subject.

. . . I brought out, as you know, a supply of medicines for our own use, and to be dispensed among the natives, if it should be deemed advisable. While at Gaboon, I profited by the experience of Mr. Wilson and of the French physicians connected with their military station in Gaboon, with whom I frequently met. After we came to Corisco I took some pains to seek out cases of sickness, and where the superstitious practices of the people did not interfere I administered medicine. There are three evil spirits in which the people believe, and they trace all their sicknesses to the agency of some one of these spirits. They are ukuku, mondi and melâgâ. All the superstitious of the people and all their fetishes have special reference to these three demons, and their native doctors, or fetish men, are distributed so that each one has his appropriate sphere. One is an ukuku doctor, another a mondi doctor, and another a melâgâ doctor. At first I could not get control of any cases of disease. I saw persons who were sick, but they had more confidence in the mummeries and dances of their fetish men, than they had in the white man's medicine. Two or three providential, I may say, and indeed very striking cases soon occurred, which have very much changed the current of opinion among the people. The first case was that of the headman of a town very near to us. I was well acquainted with him, and had been accustomed to see him almost every day. He was taken sick, the ukuku doctor was sent for, I did not know of his sickness until I heard the singing and drumming in his town. When I went to see him I found him quite ill, but he told me with great confidence that in three days he would be well, the doctor had ordered the people of the town and others who would volunteer their service, to dance, beat drums, and sing three days and three nights, and then the evil spirit would leave him. I talked to him a little while and represented to him the folly of this kind of work, that the noise the people made would only be likely to make him worse, that he had better order them to give up this *palaver* at once, and I would give him medicine, and I hoped would be able to restore him to health. He offered to take medicine from me, but I told him I would give him none as long as he kept the ukuku doctor there and allowed the people to carry on this drumming and dancing. He finally promised me that he would take my advice, stop the singing and dancing, and that if I would come the next day he would be ready to take my medicine. That night the drumming was kept up during the whole night with redoubled vigour, a great many people were gathered into the town, the racket, and hallooing, and beating of sticks and drums were astonishing. This was kept up during the whole forenoon; about the middle of the day I went to the town according to promise, but the people would not permit me to see him. I saw by their looks and conduct that they did not want me there. I would mention here that this is the only case when the slightest disrespect has been shown to either Mr. Simpson or myself since we came among this people. That night the drumming ceased; Vany was to have got well. I inquired for him the next morning, but learned he was no better. I sent him word that as soon as he was willing to trust himself to my care I would give him medicine. I did not see him for several weeks, but heard occasionally that he was growing worse. The ukuku doctor was dismissed, and the mondi doctor brought. I do not know the treatment resorted to by him, but it was of a quieter nature than the former. I passed over through the town, and I observed a particular kind of bush laid on the roofs of all the houses and scattered about the doors. Vany did not get well still, and the mondi doctor was dismissed. They sent off next to the main land for a noted melâgâ doctor. This man is a native of Cape Esterias, he enjoys a wide reputation, and is resorted to in extreme cases. He was with the sick man two weeks, and failed to restore him to health. He concluded that because the man seemed to be incurable, somebody on the island was in league with an evil spirit for his destruction, and if the man was not discovered and put to death there was no hope for Vany. Suspicion was immediately fixed on two young men, sons of a man who had in an affray some years ago killed Vany's father. I was well acquainted with both the young men. One of them had worked considerably for us. A day was appointed for their trial. All the principal men on the island attended, and many from the neighbouring island of Illavi and from the main land. The largest assembly of people were collected together that I have seen here. Mr. Simpson and I attended. When we first came to the island, we asked and were granted all the rights and privileges of Corisco men. We claimed our right now to sit in judgment and to advise in regard to this present case, with the other head men of the island; our right was acknowledged. The trial was opened by the old wizzard doctor. We stood in the middle of the street, the people were assembled in large numbers on both sides. He waved a small brush which he held in his hand, making many mysterious movements, talking all the while apparently to some invisible being, frequently he called over a short form of words to which the people all responded. When he had spoken about half an hour he called out one of the accused young men. He spoke in his own defence about half as long, when the other was called out, who spoke about the same length of time. I could understand scarcely any thing of what had been said, and did not know how either the charge or the defence stood. I thought it a good occasion when so many people were together to preach them a sermon on such superstitions. To shield my interpreter, who I feared might keep back something that I said through anxiety for himself, I wished them to understand particularly that he spoke my words and not his own. I reviewed this case of Vany's from he was first taken sick, mentioned the different kinds of palaver that had been made, all to no good purpose. Vany was worse now than when the ukuku doctor was first called. I denounced in the strongest terms that could be put into their language the folly and sin of such practices as this, resorted to when men were sick. I told them men would get sick and they would die without the instrumentality of an evil spirit, or an individual in league with one, &c. Most of the people listened with attention until I was done. Some pronounced it all true, but it was decided that one of the young men should drink a certain preparation which would test his innocence or guilt. The sick man was to be washed, and certain herbs put into the water which washed him, this was to be boiled and given him, (the accused) to drink. Any others who chose were to drink at the same time. They said this could do no harm, if he was guilty he would die, if not he would go unhurt. I had suspicions that they would poison the man, and warned him not to drink unless Vany would drink also, if it would not hurt an innocent man let all the people then drink, and that he should not drink first. This test took place a few days after his trial. The sick man, with twenty or thirty others besides the accused drank out of the same kettle, but all came off unhurt. Vany was now willing to deliver himself unreservedly into my hands. He had some derangement of the liver, and from debility had dropsy in his legs and feet. I commenced treating him at once. In a few days he was able to walk about, and in three weeks was perfectly well. This case and its results was known to everybody on the island, and I think its termination shook the faith of the people very much in their fetish doctors.

Another case occurred in a town near the one above mentioned, which, though not so public as the first, was not less important as far as it was known. It was the case of a woman who had fever. I was called to see her after she had been sick some time. The people had given up hope of her recovery, and when I saw her I had no expectation that she would live over twenty-four hours. I declined at first to give her any medicine, but her friends seemed so anxious that I consented, if they would lay aside all their fetishes and carry out my prescription I would give her medicine, but I told them I did not expect she would get well. She took my medicine, the next day she was better, and she continued to improve until she was quite well. A case in another town that excited some attention among the people was that of a child which had convulsions from cutting teeth. When the convulsions first came on, its mother and the other women of the town all thought it was dying. It had several fits before I saw it, and the women were crying and mourning for it as if it were already dead. I told them what to do for it, and the convulsions did not return. I have mentioned these cases particularly, because they were

among the first I attended to, and they were the cases that seemed to turn the attention of the people away from their fetish doctors. For the last month or two there has not a case of sickness occurred in the south side of the island near where we are, but I have been sent for or consulted about. Some days I have had more calls than I could attend to. The superstitions of the people appear, as I remarked above, to be altogether confined to their diseases, and I trust that some medical attention, if judiciously applied, may be overruled, to dissipate many of their false notions in regard to evil spirits.

INDIA: ALLAHABAD MISSION.

COMMUNICATION OF THE REV. ROBERT M. MUNNIS.

Account of the Allahabad Mela of 1851, *and other matters connected therewith.*

[Concluded from page 90.]

January 17th.—To-day Mr. Warren had a long and keen discourse with two pundits (Hindú religious teachers of the Brahmanical caste). The subject of discussion was the number of Hindú incarnations of the Deity. Mr. Warren stated that the Christian religion recognised but one God, and one Mediator, the man Christ Jesus, while the Hindús had gods many and lords many. To convince them of the folly of this, he told them, among other things, the well-known proverb of the man who tried to sit down on two stools; the stools slipped from under him, and he fell to the ground. He also compared the Hindús to sheep in a field full of furze. The Brahmans sent them from one place of pilgrimage to another, and at every place they lost part of their fleece, through the cupidity of the Brahmans; and *he* was a very fortunate man indeed, who, after his wanderings, had any wool left on his back. I may remark in passing, that this is the most successful method of reasoning with the natives of this country. A proverb or a comparison will convince them, when the most logical argument falls on their ears perfectly harmless, without producing the least impression. These pundits were at length silenced, and we had an opportunity of presenting some gospel truth, which we gladly embraced. Mr. Warren read them the 115th Psalm and commented on it, and I read a Hindú tract on "Deliverance from Sin." We hope it was altogether a profitable day.

January 18th, Sunday.—Went down to the Mela. A thunder storm came on, followed by heavy rain, and the people were glad to take shelter in our preaching tent, so that it was soon filled. I began to read a tract on the "Evil of Sin," when a man in the crowd asked me what was sin. I then read the ten commandments, and explained to him that doing any thing contrary to these commandments was sin in the sight of God. I then added that no man since the fall of our first parents had kept them, but broke them daily in thought, word, and deed. I next explained to them the plan of salvation through a Redeemer; that Jesus Christ had satisfied the demands of the law, and that if we believed on him, his righteousness was imputed unto us, &c. A man in the crowd attracted my attention. He had lost his left thumb, and the rest of the hand was shrivelled up. I called him over to me, and asked him how he had lost his thumb. His story was somewhat as follows: "Three years ago I was a native policeman, and one time a wolf came when I kept watch, and carried off a child. When the magistrate heard of this, he came and scolded me for my negligence, and told me I must shoot the wolf. I explained to him that this was not a place where wolves lived, and that it must be a ghost from a neighbouring Mohammedan burying ground. On this the magistrate became very angry, and told me if I did not shoot the wolf he would discharge me. While we were talking, the wolf came again. I levelled my musket and fired. But sure enough it was a ghost, for the gun burst, wounding my thigh severely, and blowing off my thumb." He is now employed by the Brahmans of Gháyá to escort pilgrims to the temple there. I told him that such work was very displeasing in the sight of God; that he was endeavouring to lead many of his fellow countrymen to destruction. He plead the universal excuse in this country for doing any thing contrary to conscience: "I do it for a livelihood." He fully believed the ghost story, however, and was very much surprised that I did not give a cordial assent to it too. I may tell another circumstance that happened three days after this, which will show that he is not the only one under the dominion of superstition in this country. A man came into the verandah of the Mission house, and took up a bottle of oil to carry it away for some domestic purpose. A little dog of mine saw him, and thinking he was going to commit theft, caught him by the leg. A few hours after the occurrence, as I was walking in front of the house, the man who had been bitten came up to my dog, and began to count the toes of one of his feet. I asked him what he was doing. He told me he wanted to know how many toes my dog had on each foot. If a dog, said he, have twenty toes, his bite will be severe and tedious of cure; but if he have eighteen, it will soon heal. This man is a native Christian, and I believe a very consistent one too; but it is very evident he is not free from native superstition. Indeed, at every step in this country, I am reminded of the superstitions and prejudices current in Roman Catholic Ireland. Hundreds of customs among these people I can readily recognise as old acquaintances, thereby proving that they have a common origin.

January 19th.—To-day we had a discussion with a pundit and Cálá. (Both these are teachers of Hinduí and Sanskrit, but the former must be a Brahman, the latter of some other caste.) Mr. Warren and Mirza, catechist, conducted the discussion. The point in debate was the difference between the moral character of our blessed Lord, and that of the several incarnations, as Ram Krishn, &c., mentioned in the Hindú sacred writings. Mr. Warren stated that God was a pure and holy being, and that if it pleased him to assume human nature, it must of necessity be a holy incarnation. By this test we were able to discover that none of the Hindú incarnations were true, for they were all notorious for their shameless profligacy. But that our Lord "was holy, harmless, undefiled, and separate from sinners." By this we know that he was the true and only incarnation of God. He had also come to *save* sinners, while the Hindú incarnations came to *destroy* them. Seeing then that we were all sinners, these manifestations of the Deity, even if they could be proved to be such, which they could not, would not by any possibility do us any good. For instance, Krishn was guilty of murder, and all kinds of wickedness. Although this is notorious, and in the mouths of all the natives, would you believe it? these men denied that such a thing was written in their sacred books concerning Krishn. Mr. Warren then appealed to another pundit in the crowd; he said that the sahib (gentleman) had told the truth; that according to their books Krishn had committed murder, &c., but that it could be satisfactorily accounted for, so that no blame could be attached to Krishn's moral character. He then explained himself. Yes, said Mr. Warren, when your books say a thing is *black*, we must understand that it is not *black*, but *white*. This man came three days after to the tent, and asked for one of our religious books. I gave him a Sanskrit tract on the "Person and Glory of Christ," written by J. Muir, Esq., Bengal Civil Service, which he promised to read carefully. The shamelessness of the Hindús and Mohammedans in denying any thing in their religious books, when it suits them to do so, is very deplorable. A Mohammedan a day or two after this, came and entered into a discussion with Mirza on Mohammedanism. Mirza read passages from the Qurán, reflecting on some of the Mohammedan usages, but the man with all the coolness imaginable said, "These are not extracts from any holy book; you have made them for the occasion." We are always glad when the people sit and listen quietly to our message. But we do not often enjoy this luxury. The enemy of souls sends men every day to our tent to cavil and quarrel with us, and we are obliged to listen patiently to their foolish and frequently blasphemous objections. If we do not, the people around raise a laugh at our expense, and cry, You do not answer these men, because you cannot. Sometimes they bow before the majesty of gospel truth, and remain silent and attentive listeners; but more frequently they go away speaking in bitter and disrespectful terms of the Christian religion. Some among them acknowledge that the Christian religion is very good, and that it is written in the Shasters that this country will become eventually Christian. But when asked to follow their Shasters in this particular, they decline, and say that they intend to follow the great men of the land. When they become Christians, so will we.

February 1st.—This was a great bathing day with the Hindús, who call it *Amáwas*, the change of the moon, when the sun and moon are in conjunction. On this day the Hindús bathe and offer flowers to Mahadeo and Beni Mádho. This day many persons came to our tent to hear what was said. Among these, four Sikh faqírs, with whom we had a good deal of discussion, but nothing satisfactory. They were disposed to cavil. They laughed at the Hindús for their stupidity in expecting any benefit from bathing in the Ganges. They also ridiculed their idolatry. Still, poor men, they were as far from the truth as the persons whom they laughed at. They trusted implicitly to their own understandings, and said if they could not comprehend every thing fully, and perceive clearly why God laid such and such plans, they could not believe. As Mirza remarked to them, "You make an idol of your own understanding, and then, falling down, worship it." Such discussions as these are any thing but pleasant and profitable. The missionary has to listen to three or four angry, noisy, disputants at once, and if they can be induced to speak one at a time, they conduct the argument with the greatest unfairness. When the missionary thinks he has completely silenced them, he finds to his great sorrow that the discussion is but begun. They never allow themselves beaten; and glide off from one topic to another interminably. One of these Sikh faqírs came frequently to our tent and heard the gospel preached; may it be blessed to his salvation.

February 6th.—This day is called *Basant Panchamí*. On this day the Hindús worship Saraswatí with books &c., and also make an image of her, which they worship. Placing before Deví mangoe blossoms, and shoots of barley and rice, they worship her, and make merry. The Basant Panchamí is the opening of spring, and is a season of general license and merriment. To-day we had an unusually small mela, as many had left for their homes. However, we collected good congregations, and had several good opportunities of preaching the gospel.

All those who take an interest in missionary labours will be rejoiced to hear that this famous mela at Allahabad is declining rapidly. This year's mela was very small indeed. A circumstance has occurred which may help to make the next even smaller. The cholera has broken out among the wretched pilgrims, and for the last five days from ten to twenty have died daily. Many pilgrims in great alarm left Allahabad and went home, before the Basant Panchamí, thereby depriving themselves of the great benefit of bathing on such a great occasion. For instance one man was seized with cholera, to whom Mirza gave some medicine. As soon as he felt a little better, he ran from the mela ground, saying "I will stay here no longer." Perhaps you are aware that it is considered a very meritorious thing to sleep on the sand in the bed of the river, which is very damp and unhealthy, and in this season especially so, on account of the rain which so unseasonably fell. The man who rents this land from government, parcels it out to the pilgrims, six feet by two, and on this they live during the mela season, and for this they give two rupees rent! This foolish practice of sleeping on such ground has been the cause of much mortality. During one rainy night four faqírs died, notwithstanding all their holiness! Such cases as these might, one would think, open the eyes of the poor Hindús. Seeing the special favourites of heaven dying before their eyes like other men, their eyes might be opened to see their folly in worshipping mortals like themselves, "who are crushed before the moth."

In former years missionaries came from other stations to help us to fight the battle of the Lord. But this year we have been left to struggle alone. We have however been, by God's grace, able to muster a pretty good force, and to show a bold front. Much gospel truth has been exhibited, and many books, large and small, have been given away to readers. Mr. Warren and myself, with one or two catechists, have been in nearly daily attendance. And Mr. Owen came down whenever he could get away from his duties in the College, the attendance at which institution has been good, notwithstanding the mela.

My dear Christian friends, it is your duty to pray for us, that the word of God here may have free course and be glorified; that here Christ's kingdom may come and his will be done as it is done in heaven.

INDIA: FURRUKHABAD MISSION.

JOURNAL OF THE REV. AUGUSTUS H. SEELEY.

A Missionary Tour among Villages not before Visited.

Mr. Seeley was accompanied by his family on this journey, and by Madárá, a native reader, and by Dhoukal, a native teacher of English in the Furrukhabad school. As the bronchial complaint under which he has suffered is not yet removed, rendering it difficult to speak long, their help was of the greater service.

Dec. 16.—Having sent on our tent in the morning, we left our bungalow at 5 o'clock P. M., and came

to it about dark, in a very large and beautiful mango grove, near a village called Kherá, containing a population of between 400 and 500.

Dec. 17.—Early this morning we visited Kherá, and succeeded in collecting an audience of fifty persons, who listened with great attention for more than an hour, while we read a chapter from one of the gospels and explained to them the general truths of Christianity. When they were told of the incarnation of Christ, they seemed more than ever interested, and asked several questions about it. They said this subject is entirely new to us, but we think it is very good. There were no schools in this village, and we found but one man able to read; we gave him a gospel and some tracts, which he promised to read to the villagers.

The people told us that there was a pundit belonging to the village, but we could not get a sight of him, although we took some trouble to do so. One man promised to find him and come with him to my tent, but neither of them came.

Returned to our tents at 9 o'clock; found breakfast waiting, after which we started for a village about one and a half miles off, but found most of the men at work in their fields; talked a few minutes to several persons whom we found loitering about the village; gave a gospel to an old grey headed, deaf Pandit, who could read a little; left for another village near by, called Niyánat, but got no one to listen to us. As we were not far from another village we went to it. At the entrance we stopped to examine one of their gods, placed upon a square mound of earth, which was covered with flowers and grain of various kinds, offerings to the deity. While we were standing, several persons drawn by curiosity came to us. I inquired the name of their god, and of what use he was to the village. They replied, "it is Mahadev, he is the protector of our village, and we get blessings in every way by worshipping him." I insisted strongly that it was a stone, and they as strongly that it was a god. I told them that it could not hear, nor see, nor walk, and that it was lifeless and senseless; that it could not avert one evil from them, nor procure one blessing for them, and therefore they had nothing to hope or fear from it. This they would not believe. As the sun was now shining with intense heat, I told them to come with me under the shade of a large Neem tree which was near, and I would tell them about the *true* Protector of their village; Him from whom they derive every blessing. They immediately brought a small bedstead for a seat. As I was able to talk but little, I asked Madárá to read a part of Christ's sermon on the Mount, and explain to them the character of God, his holiness, his justice, goodness, and truth; also the character of man, his wickedness by nature and practice. He concluded by explaining to them the way of salvation through Christ. Dhoukal also spoke to them for some time, about the folly and wickedness of worshipping idols. Thus more than forty persons, for the first time, listened to the gospel with a good degree of interest.

The people were mostly farmers; they had no schools, I asked them why they did not get a schoolmaster to teach their children? They said, "How can we pay so much?" I asked them if they thought three rupees [a dollar and a half] per month, a great sum? They said, "Yes, for so poor people as we are; our children will be farmers, and what profit will it be for them to read?" When we told them we must go, they urged us to stay longer and tell them more about our religion. We left some tracts, and told them that they contained an account of our religion. Reached our tents early in the afternoon, well jaded. At 5 o'clock, we started for our next encampment, five miles distant. The fields most of the way were covered with excellent wheat; the farmers were busily engaged in watering it. Met several fakírs on their way from Allahabad to Matra.

Dec. 18.—Went this morning to Kalulí, a village containing 600 people. Had a large audience; read a portion of the sacred Scriptures, and made a general explanation of the plan of salvation. They listened with the greatest attention, and said they knew it was very foolish to worship idols. Here, as elsewhere, we found no schools. One man came saying, "I can read, give me a book." He made sorry work in attempting to read our books. I asked for their pandit; a man ran to call him. He was within hearing, and had been listening to what was said; but was very reluctant to come forward in his true character, but the people forced him to come to us. He was very ignorant, and could not read; he could repeat some Mantis or Sloks, [verses] which he had committed to memory. Surely the blind here is leading the blind. When told that all he was teaching was false, and that he did it only to get his food, he confirmed it with a mournful countenance, and said "Sahib, what can I do? If I do not this, my only work, I shall die." As we were coming away, we gave several tracts to the head man of the village. He said he would make the pandit learn to read them to the villagers, and at the same time, looking at him, told him if he attempted any more of his nonsense in the village, he would give him a sound beating. He promised he would not. These villagers seem the most free from prejudice and cavilling of any I have seen in India.

In the afternoon, went to a large village near by (Bagháimá) composed of weavers and farmers. Madara and Dhoukal preached to about fifteen persons. Found an old grey-headed fakír, who had lived here for the last four years; he was seated cross-legged, almost entirely naked, upon the ground, which had been plastered with cow-dung to purify it; his face was covered with ashes of the same substance; before him was placed a small table about six inches high, covered with idols of brass, iron work and stone, with a number of small brass cups and spoons; he was stirring something in one of the cups, and muttering something which I could not understand, except now and then the name of his god, Rám. As I approached near him, he beckoned to me not to come upon the purified ground. If I had done so I would have polluted him and all his gods too; so I stood upon unholy ground and asked him what he was doing. He said, "I am worshipping." What are you worshipping, I asked. I am worshipping these gods, he said, pointing to them. How many gods are you worshipping? I again asked. Very many, he said, mentioning the names of several, as Rám, Krishen, Mahadev, &c., &c.—don't you see them here before you? Do you call this a god? I said, stooping down and putting my finger upon a little brass idol; (this I did, not thinking of polluting it.) He said, it is, and immediately gave it to me, and broke off conversation in order to purify himself for having touched the idol after I had laid my finger upon it. I then told him that there is but one God and but one (avatar) incarnation of him, viz., Jesus Christ the only Saviour of sinners. He seemed very impatient while listening to these things, and said with much emphasis, "Here is my Jesus Christ and Saviour," pointing to his idols. We left this old hardened idolator, grieving for the hardness of his heart and the deep delusion to which he is subject.

Dec. 19.—Encamped near Birpore or Brave Village. Soon after one of the villagers came complaining of the oppression of the land owner. He said, "He takes away our grain, cuts down our trees, brings in false accounts against us, and oppresses us so much that we will all die, unless you will condescend in your great clemency to give an order in favour of your poor slaves." I told him I was very sorry for him and his village, but that it was not in my power to help them. This he would not believe, but insisted that I was an officer of the government, and that no one would dare to do different from what I would command. I told him that I had come to speak to them of spiritual and heavenly things, not of earthly, and if he would be still, we would tell him about the only true religion. By this time quite a crowd had collected, to whom we preached the gospel. In speaking about the absurdity of bathing in the Ganges in order to purify the soul, one man said he did not for his part see any good from it, for "I know people who have been bathing all their lives, and they still tell lies, deceive, and quarrel, and do all kind of wickedness." I assured him that he was reasoning correctly; that the only way to know the tree is by the fruit; and I hoped that not only he, but all of them would apply this true test to all their religious observances.

Before we left our tents for the evening march, a man came from one of the villages, who had heard us preach in the morning, and wished us to come and explain to the villagers more fully what we had told them in the morning. He said what they heard had made them think a great deal, but that they did not agree among themselves as to what had been told them. Madárá and Dhoukal went and explained more perfectly the way of life to about twelve persons. I saw nothing that led me to think they were not entirely sincere in making this request. We left soon, and a little after sundown found our tents near two villages in a beautiful mangoe grove. The full moon was just rising from behind a grove of palm trees as I went to the nearest village, to say a few words to the people about the way of salvation; nearly a hundred people assembled. In attempting to show the folly of worshipping idols, I was interrupted by a Brahman, who continued to trouble me all the time. He was ignorant, impudent and exceedingly vain, and I had but little satisfaction in this attempt to show the people the truth.

Dec. 20.—Early this morning encamped near Nawab Gange, and preached in a village near by, called Nuni Pore; the people, simple-minded and desirous of knowing the truth. As we were leaving, a rather silly Brahman came and requested that we would say nothing more to the people about these things, for he was afraid they would beat him. The people wanted to give us food, and requested that one might come and live with them, in order to teach them more about our religion. I do not believe they were sincere in making this request, and very much doubt whether a shilling could have been raised in the whole village to secure a good faithful catechist.

Dec. 21.—This morning encamped not far from Beg, a large village, of mostly farmers, but with a much larger proportion of Brahmans than usual. I went to the chief place of resort in the village, asked a man to give me a seat, and sent two others to call the villagers. They soon began to assemble, when Dhoukal read and explained the parable of the Prodigal Son. Madará followed, setting forth the general truths of the gospel, and concluded by showing the folly of idolatry.

While going to my tent I met five fakírs; they had come from Benares, and were going to Matra, and from that place to Budrinath. They appeared unwilling to talk with me, and were exceedingly filthy and stupid. When told that it was wrong for them to wander about the country, deceiving the people and getting their food for nothing, they confessed it, but said, 'What can we do?' In the evening, encamped near a small village called Hátipore. Dhoukal and I went to the village; he talked a little while to thirty persons, who listened with good attention.

22d.—Sabbath, about sunrise, started for a village about one and a-half miles distant, called Awaspore; spoke a few minutes to about forty persons. Found a schoolmaster teaching a school: when all were present he had four boys. This is the first school I have found in all the villages I have visited. Left Madara to preach to them, while Dhoukal and I went to another village and succeeded in collecting together between thirty and forty persons, who listened with apparent interest and patience, for some of them we had called back when on their way to their fields. The people seemed very free from prejudice. Arrived at our tents well tired. In the afternoon Madara preached to an audience collected about our tents. At evening, saw a Mohammedan fakír; he lived in a little mud hut by the side of the road; was a man thirty-four years of age; he said he had abandoned the world, and had no desire for wealth or honour, and that he spent much of his time in prayer and meditation. He expected salvation, he said, through the mercy of God and the intercession of the *Prophet*. I attempted to show him the *only way* of life, through Jesus, but I fear I left him without making much impression upon his mind. Christians should pray more, not only for the heathen, but for the followers of the *False Prophet*.

CHINA: NINGPO MISSION.

LETTERS OF THE REV. A. W. LOOMIS.—NO. I.

Introductory—State Religion of China.

I propose to give some account of the religions and the popular superstitions of the Chinese. The subject has been spoken of by others, and full accounts are given of it in some books. Yet a general view of it in a few letters will not be without interest and value, it may be supposed, in the sight of many readers.

A stranger going to China, and mingling with the people, might, unless he gave particular attention to this subject, live among them a long time without noticing any diversity in their religious belief or forms of worship, for he would find them apparently not much unlike in these respects. He would find all enslaved by the same superstitious fears, practising the same or similar ceremonies, and employing now a priest with a head shaved of all its hair, and now one with a head but partly shaved; going to worship in one temple or another, as might be convenient; all patronizing the fortune-tellers, all worshipping ancestors, with household gods and daily forms of worship the same in every dwelling and shop. There are, however, three principal sects, of distinct origin and different creeds; they are termed Confucionists, Taouists, and Buddhists. Each of these must be considered before the reader decides whether the Chinese need the gospel, or whether they already

have a religion that is good enough; and he will then be able also to form some opinion of the difficulties in the way of their receiving the truth. Though the Chinese are the most civilized of the heathen nations, and in some of the arts excel all other nations, yet it will be seen that with all the aids that they have possessed, with a written language, with their philosophers, whose teachings in many respects are good and useful, and with multitudes of men who devote their whole lives to study, they are as far as possible from the truth as revealed in the Scriptures, their morals bad, and the whole nation as far from the kingdom of heaven as any of the savage tribes.

Before considering the three leading sects, I will devote a little space to that which is termed "the state religion," and the rites which are performed at the capitol and by the emperor. It will be seen that the emperor, who claims to be the celestial sovereign, son of heaven, infinite in knowledge and complete in virtue, who himself is worshipped by the people, is but a poor deluded worshipper of false gods; and that from the sovereign to the beggar all are wholly given to idolatry.

In a book entitled "The Middle Kingdom," we find this statement:—"There is a state religion in China of very ancient date, which has undergone few modifications in its general features, during the long succession of monarchs, and still retains much of its primitive simplicity. It does not consist of doctrines which are to be taught, learned, and believed, but of rites and ceremonies; it is entirely a bodily service, and its ritual is contained in the statistics and code of the empire. The objects of state worship are chiefly things, although persons are also included. There are three grades of sacrifices, the *great*, *medium*, and *inferior*, collectively called *Riun sz*, the crowd of sacrifices. The objects to which the *great* sacrifices are offered are only four, viz: *tien*, the heavens or sky, called the imperial concave expanse; *ti*, the earth, likewise dignified with the appellation imperial; *tai miau*, or great temple of ancestors, in which the tablets of deceased monarchs are placed; and lastly, the *shiĕ tsih*, or gods of the land and grain, the special patrons of each dynasty. * * *

"The *medium* sacrifices are offered to eight objects; viz. the sun, or "great light," the moon, or "night light," the manes of the emperors, kings of former dynasties, Confucius, the ancient patrons of agriculture and silk weaving, the gods of heaven, earth, and the passing year.

"The *inferior* sacrifices are offered to the ancient patrons of the healing art, and innumerable spirits of deceased philanthropists, eminent statesmen, martyrs to virtue, &c.; clouds, rain, wind, and thunder; the five celebrated mountains, four seas, and four rivers; famous hills, and great water courses, flags, gods of cannon, gates, queen goddess of earth, the north pole, and many other things. * * *

"The personages who assist the emperor in his worship of the four superior objects, and perform most of the ceremonies, belong to the imperial clan and the Board of Rites: but while they go through with the ceremony, he, as *pontifex maximus*, refuses to pay the same homage that he demands of all who approach him, and puts off heaven with three kneelings and nine profound bows. When he worships heaven, he wears robes of a blue colour, in allusion to the sky; and when he worships earth, he puts on yellow to represent the clay of this earthly clod; so likewise he wears red for the sun, and pale white for the moon. The princes, nobles, and officers who assist, are clad in their usual court dresses, but no priests or women are admitted, except at the worship of Yuenfi, the goddess of silk manufacture.

"There exists in China only one temple consecrated to *heaven*, and one to *earth;* both of them at Peking, and there also the annual sacrifices at the solstices are offered. The temple of the sun is east, and that of the moon west of the city, and at the equinoxes a regulus, or prince of the imperial clan, is commissioned to perform the requisite ceremonies, and offer the appointed sacrifices.* * The sacrifices consist of calves and bullocks, sheep or pigs, and the offerings of silks. Both are brought into the temple on chargers, not killed before or on the altar, but laid out ready dressed, in proper order. The custom of presenting cooked sacrifices is general in Chinese worship: no garlands are placed on the victim when its life is taken, nor is the blood sprinkled on any particular spot or article.* * * Heavy chastisements await any of the common people or the unauthorized, who should presume to state their wants to high heaven, or worship these objects of imperial adoration; strangulation or banishment, according to the demerits of the case, would be their retribution. The *ignobile vulgus* of China may worship stocks and stones in almost any form they please, but death awaits them if they attempt to join the son of heaven, the vicegerent of heaven and earth, in his adoration to the supposed sources of his power."

It seems to us a very strange thing that the people should not be permitted to worship the same objects that are worshipped by their emperor. This prohibition is based upon the supposition that the supreme in heaven may be worshipped only by the supreme on earth; and another design in it is to magnify as much as possible the position and character of the ruler of the nation, and cause his elevation above all other men to appear as great as possible. The people, or some of the people, do nevertheless worship heaven and earth, and they will worship anything which they suppose can help them. While the law forbids all, except the few especially provided for the service, from worshipping the objects sacrificed in the rites of the state religion, the emperor himself receives divine honours from his officers and people, and no person will ever hear a Chinaman speak of his emperor but with the most profound respect. In all papers in which the name of the emperor is written it invariably stands at the head of the column and above every other name, and above the other columns. In many of the temples, in the shrine which contains the idol, at one side and a little in advance of it is a tablet on which is inscribed in gilt letters one of the titles of the emperor, viz: "Ten thousand years, or the one of ten thousand years." Thus worship is rendered to the emperor along with the image. The same tablet is to be seen in the Mohammedan mosque at Ningpo; this, they say, is only to show that they are good and loyal subjects. There are certain religious acts which government officers in virtue of their official station are required to perform, so that should they become Christians they must needs resign their situations, unless the laws could be modified in their favour. At the annual ceremonies of *Leih Chun*, in the beginning of spring, certain of the officers have to participate in idolatrous rites, such as sacrificing the ox, and offering sacrifices to the god of the passing year, the patron of agriculture, &c. At times of excessive droughts or excessive rains the people expect that the officers of their department or district will go in state to the temples and implore the gods for relief from the evil, and by proclamations require all the people to observe a partial fast, and prohibit the slaying of animals till the gods are appeased and the punishment withdrawn.

At the solstices, equinoxes, new and full moons, the magistrate of the district, accompanied by the officers below him, is required to repair to the temple of *Ching Hwang*, the tutelar divinity of the city, and there sacrifice to him and to the gods of the land and grain. On the occurrence of any public calamity, real or imaginary, the officers are required to engage in religious ceremonies in order to avert it. There are many things that will oppose the progress of the Christian religion in China, but the magnitude of these obstacles will be found only as we come upon them: and it is doubtless wisely ordered that we should not see them all, or know their full force at the outset of our work, for then our courage might fail. But when we have gained confidence by witnessing the reduction of one obstacle, others are allowed gradually to be developed, and we at length are enabled to go on with unshaken trust in God, against whom no powers or machinations can prevail.

A. W. L.

MISCELLANEOUS.

EDUCATION IN INDIA.

A correspondent of the Louisville Herald furnishes an account of the annual examination of the Institution of the General Assembly of the Church of Scotland, in Calcutta. About 1000 scholars were present. Among the exercises was the reading of an essay "On some of the causes which prevent educated Hindus from embracing Christianity."

The reason which attracted especial attention was, "That with the exception of Missionaries, or such as are paid for so doing, no other Christians advise them to embrace Christianity." One of the audience was the Hon. Mr. Bethune, President of the Government Council of Education, which prohibits the use of the *Bible and all Christian books* in their schools and colleges, and who has been engaged for some time in getting up a female school, and stimulating others to get up similar schools on the same principle. He was so much impressed with this essay, that at the close of the examination, in some remarks before the school and the audience assembled, he said "he had been particularly struck with this essay, and asked permission to have it, in order to print it for circulation, as he was of opinion that it would not only prove useful to Hindus, but also to our own countrymen." After this, Sir William Burton, Chief Justice of Madras, addressed the school. In the course of his remarks, he said he doubted the truth of the statement in this essay; but supposing it to be true, he continued: "I am not a *paid* missionary, but with my whole heart I do most earnestly entreat you to embrace that religion which I have found to be my only dependence, the only ground on which I can rest my hope, and which I am sure will enlighten, and bless, and save you. You have enumerated various reasons which you say hinder you from becoming Christians, but you have omitted the chief one. Have you ever prayed to the Father of light that he would enlighten you and enable you to overcome the difficulties which you mention? Have you ever, in your whole lives, applied earnestly to God on the subject? Answer me that." So pungent an appeal from one of such high standing in a worldly point of view, is indeed a rarity. It is to be hoped that it has not been made to that audience of 1000 students, and perhaps as many spectators, in vain. May God bless it, and send it as an arrow from his own quiver to the hearts of many, both white and black, both of those who heard it and of those who may read the account of it.

NO HOPE!

In Pridden's Australia, we find the following: "Throughout all the funeral ceremonies of savage and heathen nations, the same distinguishing mark is to be observed—they are the vain devices, the miserable inventions of men, who sorrow for their departed friends as those who have no hope. Nothing, it is asserted, can awake in the breast more melancholy feelings than the funeral chants of the Australians. They are sung by a whole chorus of females of all ages, and the effect produced upon the bystanders by the wild music surpasses belief. The following is a chant, which has been heard upon several such occasions, and which, simple though it be, fully expresses the feelings of a benighted heathen mourning over the grave of a friend, whom he has lost (as he thinks) for ever:—

The young woman sings,
The old woman,
My young brother,
My young son,
In future shall I
Never see
} Again.

My young brother,
My young son,
In future shall I
Never see
} Again."

This, Christian reader, is the only consolation a heathen has in bidding a last adieu to friends on earth. Truly they have "no hope," and are "without God in the world." Imagine yourself now in their condition, without one ray of light to illumine the future, but all darkness, gloom, uncertainty, and despair, and you imagine only what would really be your situation but for your knowledge of divine revelation. It was that condition in which the missionaries, who first came to England, found our forefathers—it is the condition of all who have not heard the gospel, which brings life and immortality to light. Since it is the gospel alone which maketh us to differ from them, should we not prize it above all price? and should we not sympathize with those who have not its enlightening influence and consoling promises, to cheer and animate them through life's dreary pilgrimage?—*The Commission.*

INFLUENCE OF POPERY ON CIVILIZATION.

Popery reigns supreme in Spain; and no Protestant mission is allowed to interfere with its efforts in moulding the minds of the people. Such has been the influence of this "one true religion," that it is said, among all her sea-worn cliffs, from the Pyrenees to the Alps, Spain has not a single lighthouse; she has no railways, no canals, no telegraphs; and till lately there was no safety for travellers on the highways.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN MAY, 1851.

SYNOD OF ALBANY.

Pby of Londonderry.—Newburyport Mass 2d ch mo con 15; Portsmouth N H Mrs M C Dimick 3 $18 00
Pby of Troy.—Waterford ch 3; Troy 2d street ch 351 39 354 39
Pby of Albany.—Westminster ch Utica 54 20, less 17 for *Home and Foreign Record*; Princeton ch 36 73 20
Pby of Columbia.—Jewett ch 84 61, mon con colls 24 108 61

SYNOD OF BUFFALO.

Pby of Steuben.—Groveland ch 8 39; Mentz 1st ch Sab sch addl 2 50 10 89
Pby of Buffalo City.—Rochester 2d ch 1 00

SYNOD OF NEW YORK.

Pby of North River.—Wappinger's Falls ch mo con 2; Newburg N Y. John W Wells for Liberia Mission 200, Mrs Wells 50; Wappinger's Creek N Y "a friend" 100 352 00
Pby of Bedford.—South Greenburg ch 15 70
Pby of Long Island.—Smithtown L I W P Briffett 10; Sag Harbour ch 100 110 00
Pby of New York.—Wallabout ch mo con 4 02; New York First ch mo con 110 68; Madison Avenue ch mo con 21 19, Wm Baird 5; Forty-second st ch mo con 20; Brooklyn First ch mo con colls 23 50; Astoria ch James T Soutter 100; Duane st ch ann coll addl Ro Gillen 5, Infant Sab sch to ed *Henrietta Romeyn Beers* 6 34; Yorkville ch mo con 3 71; Williamsburg ch mo con 19 69 319 39
2d *Pby of New York.*—Canal st ch "a member" 20 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Mount Freedom ch 11 00
Pby of New Brunswick.—Princeton 1st ch Ladies sewing soc for Allahabad Mission 60; Freehold hold ch 29 89 00
Pby of Burlington.—Burlington ch Sab sch to ed *Theo S Cuyler* 12 00
Pby of West Jersey.—Cold Spring ch 25 00
Pby of Newton.—Greenwich ch 2 50
Pby of Raritan.—Flemington ch 66 50; Pleasant Grove ch 20; Lower German Valley ch 6 92 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Spring Garden Institute miss soc to ed *Mabel King Combs* among the Seminoles 30; Cohocksink ch 14 50; Philad Tenth ch "a friend" 100; Philad Sixth ch mo con 15; Philad Central ch mo con colls from May 1850 to April 1851 inclusive 176 69, Jas Campbell 10, J V Cowel 10, James Boyles 20 376 19
Pby of Newcastle.—Upper Octorara ch 10; Wilmington First ch 71; White Clay Creek and Head of Christiana chs 33 114 00
Pby of Donegal.—Strasburg ch 3; Middle Octorara ch 25 28 00
Pby of Baltimore.—Balt 2d ch children of J Harman Brown to ed *Mary E Wilson* 25 00
Pby of Carlisle.—Mercersburg ch col'd Sab sch 8 50; Silver Spring ch 188, annuity of James Graham dec per Jas Graham Jr 7 14, per J Mohler 4 59; Gettysburg ch 23 07; Dickinson ch 26; Carlisle ch 5 262 57
Pby of Huntingdon.—Shirleysburg ch Mrs Anne Porter 3, Mrs. Jane Templeton 2 5 00
Pby of Northumberland.—Derry and Washingtonvile chs 35, H Robinson to const self l m 30, Derry fem miss soc of which 30 to con Mrs Eleanor Russell l m 36, Washingtonville fem miss soc 30; Sunbury ch 2 133 00

SYNOD OF PITTSBURG.

Pby of Blairsville.—Cherry Run ch 3; Ebenezr ch fem miss soc 2 47; Johnstown ch 100; Poke Run ch 55 68; Washington ch 44 90 206 05
Pby of Redstone.—Spring Hill and Sandy Creek chs Rev W W McLain 7; McClellandstown ch 6 61; Dunlap's Creek ch 5 25; Tyrone ch 13 45; Morgantown ch 25, Ladies sewing soc 30; Mount Pleasant ch 17 87 105 18
Pby of Ohio.—Pittsburg 2d ch mo con 36 23; Highland ch 28 64 23
Pby of Allegheny.—Cross Roads and Plain chs in part to con Rev L McAboy l m 25; Bull Creek ch fem miss soc 6 62; Centre ch 55; Concord ch 9; Muddy Creek ch 10 14 105 76
Pby of Beaver.—Bethlehem ch 20; West Middlesex ch 8; Unity ch to con Mrs Isabella Reed l m 30 40; Beaver ch 38 96 40
Pby of Erie.—Washington ch 2 34
Pby of Clarion.—Concord ch 9; Callensburg ch 1 50; Licking ch 5 67 16 17

SYNOD OF WHEELING.

Pby of Washington.—West Union ch 7; Ritchietown ch 12; Upper Buffalo ch 41 27; Upper Ten Mile ch 29 66, little Elizabeth Murray 13 cts; Lower Ten Mile ch 31 37 121 43
Pby of St Clairsville.—Crab Apple ch 10; Concord ch 12 30 22 30
Pby of Steubenville.—Steubenville 2d ch of which 100 from fem seminary to con Rev Samuel H Shipley l d 178 93; New Hagerstown ch 27 50; Steubenville 1st ch 55, Mrs Elizabeth McLaughlin "a thank offering" 12 50 273 93
Pby of New Lisbon.—East Liverpool ch 11; Salem ch fem miss soc of which 25 to ed *Clement Vallandigham* 100, less 1 75 for *Foreign Missionary*; Middle Sandy ch 21 50, less 2 for *Foreign Missionary*; Liberty ch 17, fem miss soc 14 75 160 50

SYNOD OF OHIO.

Pby of Zanesville.—Washington ch Sab sch 5 60

SYNOD OF CINCINNATI.

Pby of Miami.—Lebanon O Rev J Hall 1 25
Pby of Oxford.—Bethel ch Saml Potter 5; Riley ch intst on D Dick's note 3 8 00
Pby of Sidney.—Covington ch 5 50; Mt Pleasant ch 2 7 50

SYNOD OF INDIANA.

Pby of New Albany.—New Albany 1st ch 120 00
Pby of Madison.—New Washington ch 5 00
Pby of Indianapolis.—New Prospect ch 4; Bethany ch 4 95; Franklin ch 14 65, Sab sch 7 35; Shelbyville ch 4 34 95
Pby of Palestine.—Pisgah ch 9 50

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.—Putnamville ch 7 75; Ohio ch 1 15; Vandalia ch 2 10; Poplar Spring ch 10 25; Thorntown Ind J C 12 33 25

SYNOD OF ILLINOIS.

Pby of Sangamon.—Jacksonville ch 27 00
Pby of Rock River.—Sterling ch 3 50
Pby of Wisconsin.—Milwaukie North ch Sab Sch to ed a heathen child 5 00

SYNOD OF MISSOURI.

Pby of St. Louis.—St Louis Central ch Sab Sch to ed *Mary Strother Pelt, J W Skinner* and *Alexander Van Court* 50 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Louisville Chesnut St ch 46; Louisville 1st ch mo con 14 50; Owensburg ch, John Todd 5; Shiloh and Olivet chs 20 85 50
Pby of Muhlenburg.—Henderson ch 29 45
Pby of Transylvania.—Danville ch 155 00

SYNOD OF VIRGINIA.

Pby of Winchester.—Fredericksburg ch 16 00
Pby of West Hanover.—Roanoke ch, "a thank-offering" for China and to con Mrs Matilda C Brown and Daughter l. m's 60, chidren of ch 2 25, Milton (a servant) 25 cts; Mercy Seat ch 2; Village ch 42 30; New Concord ch 4 59; Old Concord ch 15; Orange and Madison chs 20; Amherst ch 4 11; Cartersville Va, Rev P Harrison 20 170 50
Pby of East Hanover.—Richmond 2d ch mo con 39 29, Sab sch for colportage in France 5 38; Nottoway ch 20; Chesterfield ch 4 68 67

SYNOD OF NASHVILLE.

Pby of Knoxville.—Knoxville 1st ch mo con colls, of which 1 35 from Sab sch 27 00

SYNOD OF MEMPHIS.

Pby of Memphis.—Memphis Tenn, Rev D L Gray 5; Macon ch 37 30; Portersville ch 12; Mt Carmel ch ann coll, of which 25 from Rev Jas Holmes D D and family to ed *James Holmes* in N India 134, Sab sch 15 70, Ladies' Sewing Soc 50, in all 199 70 to con J W Hall, Edward Elim, Hosea Sherrill, J N Hall and Thos S Hall l. m's; Hickory Withe ch 52 30; Somerville ch 77 80; Brownsville ch ann coll in part 29, Rev J E Bright and lady 20, Miss Emma Bright 5, Major R F Maclin 10; Jackson ch ann coll in part 68 15, Aunt Sally Cooper 2, Sab sch 2; Denmark ch 82 10; Germantown ch 10 10 612 45
Pby of Chickasaw.—Harmony ch 13 20; Pontotoc ch 19 15; Monroe ch 2 50; Ripley ch Rev W A Gray 10; College ch ann coll 60 10, Sab sch to ed a heathen child 10, coloured members 2 50; Edmiston ch in part to con William Edmiston and Rev A W Young l. m's 54 30; Oxford ch 39 90; Lebanon ch 5; Hopewell ch 1 50; Zion ch 24 30; Willington ch 2 25; New Hope ch 5; Bethany ch 4; Chulahoma ch Mary M Wetherby (nine years old) reward of self-denial 1 50; Holly Springs ch 39 35; Charleston Mi, Rev J H Miller 5; Bellemonte Mi, Mrs M J Reid 5 304 55

SYNOD OF SOUTH CAROLINA.

Wilton ch 37 00
Pby of South Carolina.—Spartenburg ch 27; Willington ch 20 47 00
Pby of Bethel.—Waxhaw ch 7; Lancaster ch 4; Six Mile ch 3; Hopewell ch 60; Unionville ch 15; Bethel ch 35; Catholic ch 40; Beersheba ch 13 65; Bullocks Creek ch 5 45; Yorkville ch Sab sch for Bible distribution in N India 9 192 10
Pby of Harmony.—Salem ch (L R) 31; Lebanon ch 34; Mount Zion ch 118; Williamsburg ch 74; Salem ch (B R) 119 34; Cheraw ch 204 50; Indiantown 9 50; Darlington ch 83 65; Concord ch L McFadden 10; Dr R R Durant 10 693 99
Pby of Charleston.—Charleston 2d ch mo con colls 57 36, Juv Miss Soc to ed heathen children in China and among Otoe and Omaha Indians 118 62; James' Island ch 13 68, Rev J Douglass 40, Ladies' Soc 16 50; Beech Island ch 18; Charleston coloured ch 25 289 16

SYNOD OF GEORGIA.

Pby of Flint River.—Pochitla ch 20 05

SYNOD OF ALABAMA.

Pby of Tuscaloosa.—Gainesville ch 155; Mesopotamia ch 10 165 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Vicksburgh ch (bal) 12 00
Pby of Louisiana.—New Orleans 3d ch Sab sch to ed *Grace Leeds* and *Abby Eldridge Beatty* at Tallahasse 50; Carmel ch 70, Miss'y Box at Parsonage 5, Ladies for clothing for Missions 31; Bethany ch 40 75; Jackson ch 25; Comite ch 10; Woodville ch 10 241 75

Total from churches $7210 69

LEGACIES.

Gainesville Ala, legacy of Rev J Hadden dec'd 255 47
May's Lick Ky, legacy of Thos Wallace dec'd, of which one-fifth for missions in Liberia 904 50 ——$1159 97

SEMINARIES.

Union Theol Sem'y Va, mo con colls 98 18

MISCELLANEOUS.

A Hebrew 5 00
A Friend 10 00
Annapolis Md, Capt C K Stribling 50 00
"N H D" for education in Liberia 50 00
Boston Mass, Geo Johnston 8 75
Amity ch N Y, for sup of Rev Jas Wilson 17 00
Harrisburg Pa, A Burnette 1 00
——— Rev A J Witherspoon 50 00
——— Doctor James M 1 50
——— Mi. Richard Mason 5 00 ——198 25

Total receipts in May $8667 09

Wm. RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING, ETC.

Slaterville ch Donegal Pby, one Box Clothing for Creek mission at Kowetah 55 00
Ladies' Sew Soc East Hampton ch L I, one Box do 38 25
Ladies of Chelsea ch N Y, one Bundle do — —
Ladies of Scrub Grass ch Pa, one Box do 118 95
Ladies of Blairsville ch Pa, one Box do 50 75

NOTICES.

Letters relating to the Missions or other operations of the Board, may be addressed to Walter Lowrie, Esq., or the Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at
Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

The Foreign Missionary.—*Newspaper edition.*—Ten Copies for One Dollar, or Five Copies for Fifty Cents; Postage paid by the Publishers. Each number will contain an attractive engraving.

Pamphlet edition.—Twenty-five Cents a year. Copies of the Pamphlet edition, when desired, are sent free of charge to Donors of Five Dollars and upwards, and to Ministers whose churches contribute to the funds of the Board.

Letters relating to this newspaper, should be addressed to "The Foreign Missionary," Mission House, 23 Centre street, New York.

Overland Letters.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer which sails nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce, This may be paid, by sending post-office stamps to the Mission House, or in other ways.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. John Leyburn, D. D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

THE LATE GENERAL ASSEMBLY AND THE BOARD OF PUBLICATION.

It is matter of no little gratification to those to whom are committed the responsibility and labours of conducting the Boards, to know that their work meets the approbation of the Church, and especially as represented in its highest judicatory—the General Assembly. At no previous time in its career has this Board been able to report results so extensive and favorable, and never, we believe, has the Board received more fully the approbation of the Church. The Assembly found much "cause for gratitude to God, in the success with which He had crowned the wise and zealous efforts of the Board during the year," as will be seen by the subjoined resolutions. No changes were recommended in the present plan of conducting its operations. A memorial was received from the Presbytery of West Lexington, suggesting that the Board of Publication establish a branch in the city of Louisville, and that the Board of Missions be transferred to the same city, or a second Board, with full powers, be established there. The Assembly resolved that it was inexpedient to take the proposed action in reference to these Boards at present.

A resolution was adopted directing the Board of Publication to place in the Libraries of each of the Theological Seminaries or the Synods of our Church, a copy of each of their standard publications as they are issued. A similar resolution had been adopted at a previous Assembly, and to some extent acted upon. As it is often difficult to forward a single volume to remote points, it would greatly facilitate the carrying out of this end, if the proper persons in the Seminaries will inform the Board what disposition to make of the volumes to which they may be entitled.

The functions of the Committee on the Book of Sacred Music were transferred to this Board, with directions to complete and publish the work as soon as practicable.

The following are the resolutions adopted on the Annual Report:

Dr. Brown, from the Special Committee, to whom had been referred the printed report, presented the following resolutions, which were adopted, viz:

1. *Resolved*, That the Assembly find much cause for gratitude to God, in the success with which he has crowned the wise and zealous efforts of the Board during the past year.

2. *Resolved*, That inasmuch as the design of the Assembly in reference to this Board is to call forth the resources of the Presbyterian Church in supplying the Church and the world, as far as possible, with a sound religious literature; and its operations have met thus far the Assembly's expectations to a gratifying extent; the Board deserves the liberal and zealous support of the Synods, Presbyteries, and churches of the Presbyterian Church, and should receive at their hands a preference over other institutions which profess to have kindred objects in view.

3. *Resolved*, That this Assembly learn with pleasure the success which has attended the publication of the *Presbyterian Sabbath-school Visitor*, and recommend it to the hearty support of all the churches under its care.

4. *Resolved*, That in order to bring the publications of this Board more fully to the notice of the public generally, and the churches under the care of the General Assembly, and to furnish increased facilities for obtaining them, and thereby extending encouragement to colportage, it is recommended to the Board, by such arrangements as may seem best to them, to place a full supply of their publications at such points of general access as they may select.

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF PUBLICATION.

The Annual Report of the Board of Publication, presented to the General Assembly during the late sessions at St. Louis, gave a detailed account of the operations of the preceding year, of which we can insert but a brief outline.

During the year, the Board have added to their catalogue 19 new Books, of which they have printed 33,800 copies; 12 new 12mo Tracts, of which 56,000 copies have been printed; 5 new 18mo Tracts and Catechisms, of which 10,000 copies have been printed. They have also printed 20,000 copies of the Family Almanac for 1851, and 20,000 Psalms and Hymns, diamond 64mo. The whole number of copies of new publications issued during the year is 139,800. The new editions of Books and Tracts printed from stereotype plates, amount to 290,500 copies. Total number of Books and Tracts published during the year 430,300; being an increase of 46,800 copies over the issues of last year.

RECEIPTS.

The Report shows a large increase over the receipts of former years. The donations to the colporteur fund, from which the salaries and donations of colporteurs are paid, are larger by more than fifty per cent. than those of last year, whilst the sales exceed those of last year by $17,500. The sales for the year ending 1849, were $29,000; for the year 1850, $42,000; and for the year just closed, $60,000. Total receipts of the year from all sources, $80,987 52.

DONATIONS.

The Board have been enabled, to some extent, to respond to numerous solicitations for donations. When the churches shall have furnished the adequate funds, much more may be accomplished in the gratuitous circulation of books and tracts. There have been granted to needy ministers 1136 volumes; feeble churches 734 volumes; Sabbath-schools 1301 volumes; Hospitals and other Humane Institutions 171 volumes; Literary and Theological Institutions 243 volumes; Ships of War and Military Stations 222 volumes; individuals for gratuitous distribution 717 volumes, in addition to 250,000 pages of tracts. Donations have also been made through the Board of Foreign Missions, of Books and Tracts to the amount of $500, and by colporteurs of 5525 volumes and 528,154 pages of Tracts.

COLPORTEURS AND THEIR FIELDS.

The whole number of colporteurs employed in the course of the year has been one hundred and twenty-five. Their fields of labour have occupied twenty-four States, as follows:—Connecticut, 5; New York, 17; New Jersey, 7; Pennsylvania, 13; Maryland, 2; District of Columbia, 1; Virginia, 3; North Carolina, 9; South Carolina, 3; Georgia, 7; Florida, 2; Louisiana, 1; Texas, 4; Arkansas, 1; Mississippi, 1; Tennessee, 7; Kentucky, 5; Ohio, 22; Indiana, 8; Illinois, 4; Iowa, 1; Michigan, 1; Missouri, 1; Wisconsin, 1.

The Synods of Virginia and Pittsburgh still conduct their own operations under a distinct organization, but are practically auxiliary to the Board.

AGGREGATES OF COLPORTEUR LABOUR.

The following are the aggregates of the labours of the one hundred and twenty-five Colporteurs:—Time spent, thirty years, four months, and sixteen days; families visited, 50,890; conversed or prayed with, 22,151; families found destitute of the Bible, 1898; Presbyterian families visited, without the Confession of Faith, 2237; volumes sold by Colporteurs, 58,492; volumes granted by Colporteurs, 5525; pages of tracts granted by Colporteurs, 528,154.

The results of the year show that the Board has never before been in so prosperous a condition. Its publications are finding favour amongst almost all who love the truth as it is in Jesus. The success with which a gracious Providence has thus far crowned our labours is far greater than our anticipations; whilst the prospects for the future are full of hope. The Board feel called upon to thank God, and take courage.

GRATIFYING TOKENS.

A recent tour to the General Assembly, which carried us through various parts of the Church, and gave extensive opportunities for learning the minds of brethren from all sections of our Zion, has shown us more fully than ever that the Board of Publication has been greatly gaining on the interest and affections of the people. We can observe a large advance in this respect even within the last year or two. Everywhere there seems to be a desire for the circulation of our publications, and much gratification is expressed at the large plans and views which it is believed the Board are adopting. Let brethren in all parts of the land remember, that in common with all other benevolent institutions, this Board requires pecuniary means for carrying on its work, and that whilst other publishing societies receive as high as $100,000 and upwards in donations annually, the Board of Publication has not yet received more than some $12,000, or $13,000 in annual donations. Increased liberality will secure increased results—and whatever is done should be done at once. The seeking out and recommending for appointment, suitable colporteurs—pious, judicious, industrious, persevering men, will also greatly conduce to the advancement of the work. The times, the country, and the church earnestly demand that a sanctified literature should be universally diffused, and that furnished by the Board seems to be generally regarded as such as the circumstances require.

BOOK OF SACRED MUSIC.

It will be perceived that the General Assembly discharged the Special Committee appointed by a previous Assembly to prepare a Book of Sacred Music adapted to our own hymn book, and suited for general use in the churches; and that the functions of that Committee, together with the materials they had prepared, were transferred to the Board of Publication, with directions to complete and publish the work.

The Board will use every means to carry out the directions of the Assembly with as little delay as possible; but it should be borne in mind, that the accomplishment of this work will require no little time and labour. The excellent Committee of the Assembly who have had this matter in hand for several years, have encountered many difficulties in obtaining the use of copyright tunes, &c., and these difficulties have not been removed, but are now transferred to the Board. Extensive correspondence and conference must be held with the owners of copyrights before even the preliminary arrangements for making the book are completed; and then when the list has been made as perfect as possible, it must be put into

the hands of an editor, who must spend probably months in arranging the harmonies and preparing the work for publication. We mention these things that the churches may be patient, if the book should not make its appearance quite so soon as might be desired.

DOCTRINAL OBJECTIONS MET BY COLPORTAGE.

Among the other important results of colportage, we must not forget the disabusing the minds of many who attend our own churches, of prejudices and misconceptions in regard to our doctrines. In addition to a timely word of explanation sometimes given, colporteurs often succeed in leaving in families where there are such misconceptions, books adapted to enlighten them in the faith as held by their own branch of the Church of Christ. The following will serve as a specimen:

"I felt myself however sometimes compelled," writes a colporteur, "to combat with the opponents of our Calvinistic creed. On one occasion entering a house, the members of which all attended the Presbyterian Church, but were not members, I sold a Confession of Faith to the gentleman; his lady inquired what the name of the book was; and on being told, after turning over its pages in a hasty manner, exclaimed, 'I never could allow that book to be under my roof—it should not be read, and it ought never to have been printed.'

"What was I to do? The doctrine of our Church, as far as election is concerned, was attacked. After some little conversation on the subject, I found that she and her son charged our Confession with teaching that God passed a decree which put the fall of Adam beyond the possibility of escape. I told her if the chapter in the Confession which treated on the fall of man said so, I was as loathe to believe it as she was; and if she could find it so, I would condemn the doctrine. On turning to the 6th chapter how surprised was she to read—'This their sin God was pleased, according to his wise and holy counsel, to *permit*.' Here was a fact of which they never heard before, and which gave them no little satisfaction. After answering several objections adduced against the doctrine of election, especially against its demoralizing tendency, and in favour of election on the ground of foreseen faith and good works, which was easily done by a reference to Ephesians i. 4, and 2 Timothy i. 9, I left them, but not until they willingly purchased the Confession of Faith, Fisher's Catechism, and the Great Supper—all mighty weapons to maintain the doctrines of Calvinism."

PERMANENT EFFECTS OF GOOD BOOKS.

One of the advantages belonging to the press is, that its issues continue to do good long after the living voice has ceased to be heard. A colporteur's labours are often felt through the happy influence of the books he has circulated, long after he has left the field of his toils. A person lately in the service of the Board says:—"An amiable pastor of a Reformed Dutch church writes, '—— supplied my people with different publications of the Presbyterian Board about three years ago, and at this time I think I can trace the beneficial effects of his labours.'"

DESCRIPTIVE CATALOGUE.

In order to meet the wants of those who may wish to supply themselves with the publications of the Board, a descriptive catalogue has been issued, giving the character of each of the books. It contains an alphabetical list of the publications, a classification of them into the "Minister's Library," the "Congregational Library," and the "Sabbath-school Library;" a description of the books, list of tracts, catechisms, &c. It is convenient for reference, and the evidence it affords of the progress and prosperity of the Board is truly gratifying and encouraging. Our churches can now procure a good congregational library of 134 volumes for $45.66 cash, or in cheaper binding for $42.00, and a good Sabbath-school library of 87 volumes for $16.39 cash, or in cheaper binding for $13.19. A correspondent suggests that churches make their pastors a *present of the minister's library*. It contains 33 volumes, and may be had for about $20.00 cash.

TO THE MEMBERS OF THE SYNOD OF NEW JERSEY.

We would very respectfully call the attention of pastors and sessions in the Synod of New Jersey to the fact that at the meeting of that body held in Elizabethtown last October, the Board of Publication was included among the objects embraced in their schedule for systematic collections, and that the months of July and August were appropriated to this Board. We earnestly hope that this order of the Synod may be complied with. The present unprecedented state of prosperity of the Board gives great encouragement for appropriating funds to its aid, and shows what might be done if our churches generally and liberally co-operated in carrying out its designs. A very wide field is opening; a great work has already been accomplished, and a far greater one lies before us; will Presbyterians not come forward cheerfully and generously to aid their own Board in doing this important and glorious work? As it would be impracticable for us to reach more than a very few of the churches by an agency, within the two months specified, we trust pastors and sessions will not wait for any such appliances from without, but that they will at once make the collection, and forward it to the Treasurer of the Board. As but a small number of the churches in the Synod of New Jersey have ever before been called on for a contribution for this specific object, we trust that the reasonableness and propriety of our request may commend itself to all.

NOTICES OF NEW PUBLICATIONS.

Lessons of Life and Death. A memorial of Sarah Ball, who died in her eighteenth year. By Elizabeth Richie. 18mo. 144 pages. Price, muslin gilt, 28 cents; half-roan, 22 cents.

We have seldom read a more charming narrative of youthful piety, than that contained in this little volume. The subject of the memoir was endowed with remarkable intellectual gifts, and with those social qualities which gave her unusual attractions, whilst to those was superadded that greatest of all adornments, the ornament of true, simple-hearted piety. The narrative is beautifully written, too—something in the Legh Richmond style, and altogether we have not for a long time met with a little book which strikes us as better adapted to afford pleasure and profit wherever it may be read. The fine taste of its typographical execution should not be overlooked, in considering its more important merits.

NEW TRACTS.

What think ye of Christ? 4 pp.

The Sympathy of Jesus. 8 pp.

Communion with God, the best succour in the Worst Seasons. 8 pp.

Our readers will no doubt be gratified to find that the Board are adding to their excellent series of doctrinal tracts, so many that are experimental and practical. The present three are of this description—full of gospel truth, presented in an earnest, pointed manner, well calculated to arrest attention, and leave abiding impressions for good. Some churches have adopted a plan for the monthly distribution of the Board's tracts, and are greatly pleased with its success. Will not other churches do likewise?

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF MAY.

Presbytery of Steuben.	
1st Mentz ch per Rev G C Heckman thro' S D Powell Treasurer Bd Miss	1 00
Presbytery of Hudson.	
Goodwill ch from the Fem Benev Soc per Rev Wm Blain	13 37
Presbytery of Bedford.	
South East ch 9 75; Plattskill 97 cts per Rev Wm J McCord	10 72
Presbytery of New York.	
Williamsburg ch 15; Greenbush ch 1; S S Myrick 3	19 00
Presbytery of Raritan.	
Solebury ch per Rev Wm H Kirk to const self and wife hon mems	60 00
Presbytery of Philadelphia.	
2d ch per Mr Stille addl 16; 10th ch addl per A W Mitchell M D 41 78, and a "Friend" thro' the pastor per A W Mitchell M D 25	82 78
Presbytery of Philadelphia 2d.	
Neshaminy ch fem tract soc per Rev Jacob Belville	10 00
Presbytery of Donegal.	
Middle Octorara ch by the lad benev soc to const Rev Solomon McNair hon mem	30 00
Presbytery of Northumberland.	
Pennsdale ch per Rev L W Chapman	3 00
Presbytery of Columbus.	
Columbus ch 17; Kingston ch 18; per Thomas Moodie Treasurer	35 00
Presbytery of Marion.	
Milford ch per Thomas Moodie treasurer 6 20, Mt Gilead ch per Rev S Brown 3 85, Canaan ch 9 12	19 17
Presbytery of Richland.	
Ashland ch 3; Richland ch 1; Middleton ch 1, per Thomas Moodie treasurer; Jeromeville ch per W W Colmary 3	8 00
Presbytery of Wooster.	
Wayne ch per Thomas Moodie treasurer	2 25
Presbytery of Chilicothe.	
1st ch per Thomas Caruthers	29 00
Presbytery of Concord.	
Rev John E McPherson	40
Presbytery of Montgomery.	
Beaver Creek ch 4 25; Covington ch 2 50, per Rev Urias Powers treasurer	6 75
Presbytery of Georgia.	
Waynesville ch per Rev Henry K Rees	5 00
Presbytery of Western District.	
Mount Carmel ch 31; Portersville ch 10 to const J T Hall hon mem	41 00
Presbytery of South Alabama.	
Fairview ch per Rev D D Anderson	10 00
Presbytery of St. Clairsville.	
Crab Apple ch per Rev S Brown	13 55
Presbytery of Zanesville.	
Zanesville ch 5, Jackson ch 2	7 00
Presbytery of Miami.	
Springfield ch (to const Rev Burt l m) 36 Dayton ch (to const Rev Dr Gurly and lady l ms) 61 47 per Rev S Brown	97 47
Presbytery of Ebenezer.	
1st ch Covington per Rev S Brown	18 56
MISCELLANEOUS.	
W W Rice Esq 25; a "Lady" 5; a Friend per John D Thorpe	30 00
Mrs Ruth Terbill to const Rev Robert W Dunlap an hon mem	30 00
A "Friend" Louisiana per Thomas Henderson Esq	1 50
Graceham ch Frederick co Md per John Stewart	2 50
Rev R J Hall Lebanon Ohio	1 25
Total	$588 27

A. W. MITCHELL, *Treasurer.*

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

In May last, by the Presbytery of Rock River, the Rev. John Ustick was installed pastor of the Willow Creek Church, Illinois.

On the 14th of April, the Presbytery of Lake ordained Mr. S. C. Logan as an evangelist.

On the 16th of April, the Presbytery of Winchester ordained Mr. Edward Kennedy with a view to his subsequent installation as pastor of Prince William church.

On the 16th of April, the Presbytery of Winchester ordained Mr. F. N. Whaley as an evangelist.

On the 18th of May, the Rev. Samuel H. Hay was installed pastor of the church at Camden, South Carolina, by the Presbytery of Harmony.

On the 22d of May, by the Presbytery of New Brunswick, Mr. A. Gosman was ordained and installed pastor of the church at Lawrenceville, New Jersey.

On the 15th of May, by the Presbytery of Newcastle, the Rev. A. A. Hodge was installed pastor of the church of Kirkwood, Maryland.

On the 3d of June, by the Presbytery of Newcastle, Mr. James M. Crowell was ordained and installed pastor of the church of Upper Octorara, Pennsylvania.

On the 23d of May, Mr. Charles F. Williams was ordained as an evangelist by the Presbytery of Nashville.

On the 28th of May, the Presbytery of Northumberland ordained Mr. Samuel A. Gayley and Mr. William Simonton, and subsequently installed Mr. Simonton pastor of the church of Northumberland, and appointed a committee to instal Mr. Gayley pastor of the church of Great Island.

On the 1st of June, the Rev. S. J. P. Anderson was installed pastor of the Central Presbyterian church of St. Louis, Missouri.

DISSOLUTION OF PASTORAL RELATION.

The Presbytery of Rock River, at its meeting in May last, dissolved the pastoral relation between the Rev. H. B. Gardiner and the church of Galena, and the Rev. O. Park and the church of Albany.

In April last, by the Presbytery of Newton, the pastoral relation between the Rev. D. X. Junkin, D. D., and the church of Greenwich, New Jersey, was dissolved.

The pastoral relation between the Rev. R. L. Stanton and the Second Presbyterian church, New Orleans, has, by mutual consent of parties, been dissolved by the Presbytery of Louisiana.

By the Presbytery of Northumberland, at their meeting in April last, the pastoral relation between the Rev. John H. Grier and Rev. D. M. Barber, and the church at Pine Creek, was dissolved.

CALLS.

The Rev. John M. Worrell has accepted a call from the church of Oxford, Ohio.

The Rev. Casper R. Gregory has received a call from the church at Oneida, New York.

The Rev. John S. Hays of Aberdeen, Mississippi, has accepted a call to the Louisville church, Mississippi. Correspondents will remember the change.

CHANGE OF ECCLESIASTICAL RELATION.

The congregational church of Roscoe, Illinois, have placed themselves under the care of the Old-school Presbytery of Rock River.

The Rev. James Lillie, formerly pastor of the Presbyterian church of Mansfield, New Jersey, has joined the Baptist denomination.

MISCELLANEOUS.

The Rev. Robert C. Matthews, a son of the late Dr. Matthews, has received and accepted the appointment of agent for the collection of the funds now due, and to raise subscriptions for the further endowment of the Theological Seminary at New Albany. His field is Indiana, Illinois, and Missouri.

The Rev. Dr. Wood has resigned his Professorship in the Seminary at New Albany, with a view to entering upon a general agency for the Board of Education in the West.

The Rev. A. B. Quay has removed from Indiana, Pennsylvania, to Pittsburgh, Pennsylvania.

The Rev. Andrew McMillan, of Everettsville, North Carolina, has removed to Aberfoil, Alabama, where his correspondents may address him.

Thomas E. Davis, having removed from Mount Ulla, North Carolina, to Rutherford, North Carolina, correspondents will please address him at the latter place.

The Rev. J. J. Scott has removed from Feesburg, Ohio, and become the stated supply of Truro church, Columbus Presbytery. His post-office is now Columbus, Ohio, where correspondents and editors will please address him.

The Rev. A Lloyd, having accepted a missionary appointment in New York city, would inform correspondents that they may direct to him at No. 1088 Broadway.

The post-office address of the Rev. D. W. Lyons has been changed to Postville, Allemakee county, Iowa.

The Rev. William B. Browne, pastor of the church of Hillsboro, North Carolina, has been elected Principal of the Augusta Female Seminary, Staunton, Virginia, which is now his post-office address.

DEATHS.

Departed this life, on the 4th of May last, the Rev. Ezekiel B. Currie, in the 84th year of his age. Mr. Currie was a member of the Presbytery of Orange, and died without a pastoral charge. He was born in North Carolina, where he died.

Varieties.

The Associate Church.—The Associate Presbyterian Church has recently sent a missionary, the Rev. Mr. Andrew, to reinforce their interesting mission in the Island of Trinidad. The mission, it is said, presents just now very encouraging prospects.

The Two Assemblies.—The delegates to the Old-school Assembly were two hundred and twelve, and those to the New-school Assembly one hundred and fifty.

Refugees.—One hundred and fifty Hungarian refugees have embarked from Havre for New York.

Ocean Steamers.—Since the launch of the Washington in 1847, a fleet of seventy sea-going steamers has been created in this country, (not including those of the navy,) forming an aggregate of 75,000 tons; and at least a dozen will be added this year.

Minnesota.—The Territorial University of Minnesota has been located at St. Anthony. This is a new town, built up within the last two years, immediately around the Falls. It is chiefly occupied by hardy immigrants from the State of Maine. No more beautiful or romantic sight could have been selected. The University building is to be erected immediately. The school fund has been so husbanded in that territory, as to secure to every child a good common school education, free of all expense to parents.

Thoughtful and Wise.—The young men of Chicago have presented the Rev. H. Curtis, pastor of the First Presbyterian church of that city, a policy of life insurance for $2000. We hardly know of a better way to show kindness to a minister than this. It would prolong many a man's usefulness.

Southern Baptists.—The Southern Baptist Missionary Convention recently held its biennial session at Nashville, reporting the receipt of $25,970 during the year. This is a slight diminution from the collections of previous years.

The Isthmus Railroad.—This company have now one thousand men at work, the iron is on the ground, the first section to Gatun is nearly ready for the rails, one locomotive has arrived, the town of Aspinwall is already laid out on the island of Mansanilla, in Navy Bay.

Cost of Royalty.—Some idea of the cost of royalty may be formed from the fact that the English Prince of Wales, though under ten years of age, has a revenue of nearly $300,000 per annum from the Duchy of Cornwall!

Florida Sponge.—A Key West paper says that the sponge which will be gathered in that neighbourhood during this season will be worth fifty thousand dollars. A number of French manufacturers are said to be using the material in the making of the finest broadcloth, by mixing it with wool or with cotton. The fabric produced by this combination equals in lustre the finest Saxony, and is as strong as linen.

Indian Relics.—A few days ago, while a man was ploughing on the premises of the Messrs. George, in Hamtranck, Michigan, the plough struck the lid of a coffin, wherein was deposited the remains of (it is supposed) an Indian chief. Mingled with his bones was discovered a tin kettle, a spoon, a knife in a leather sheath, comb, pipe, whiskey bottle with General Jackson on it, and about sixty-seven dollars in gold and silver pieces, sowed up in a leather case.

Shooting Stars.—M. Quetelet states, in relation to the *Shooting Stars of August*, 1850, that the number per hour on the evening of the 9th of August was about 60 for Brussels; on the evening of the 10th, 111 for Brussels, 180 for Markree, Ireland, and 58 for Rome. The direction was the same in each place.

Destitute Emigrants in New York.—Since February 1st, the Commissioners of Emigration have furnished lodgings in Canal street for 39,000 destitute emigrants, who have, on the average, remained four days.

Evangelizing in France.—It is a fact full of encouragement, that the various Protestant Societies for evangelizing the people of France, have, in spite of the huge obstacles in their way, by the favour of Providence and the help of friends from abroad, come out at the end of the year finished by the recent anniversaries, with better results than have been reported in any preceding year. The Tract Society have distributed over a million of tracts, exceeding the last year's distribution by more than 200,000. Its receipts have been 17,500 francs more than last year.

The Evangelical Society has maintained twenty-six ministers, besides many other labourers. Its receipts for the year have been $28,012, a good part of which comes from other countries.

Rev. Wm. H. Campbell, D. D., of Albany, has been chosen Professor of Biblical Literature at New Brunswick, to fill the chair vacated by the resignation of Dr. McClelland, who has long and ably performed the duties of that very important professorship.

Rev. Dr. Wolffe.—The converted Jew, a distinguished oriental scholar, is making a tour through Scotland. He was once a scholar with the present Pope.

Damp Walls.—A correspondent of the *Builder* has communicated a very simple method of preventing damp walls, by the mere outside application of a lather of soap, and hot water, and then, as soon as dry, sprinkling the wall with a saturated solution of alum.

The Real Miracle of Rimini.—Mr. Drummond may say what he likes about the winking picture of Rimini; but there is one miracle which it has unquestionably performed. It certainly has opened the eyes of wavering Protestants.

A WORD TO OUR SUBSCRIBERS.

Subscribers to the Record will please remember that our terms require payment *in advance*. It is exceedingly desirable that the paper should pay its own way, and not become an expense to the Boards. Its resources will be sufficient, if the amount due from subscribers were paid. Postmasters are authorized to remit moneys, and we hope our friends will avail themselves of this channel to send on their subscriptions.

Subscribers for the current year can still be furnished with the numbers from the commencement of the volume; and when sending on their subscriptions, are respectfully requested to mention with what number they wish to begin.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

Board of Domestic Missions.—Rev. Edward R. Geary and Family Safe, p. 98. Annual Report, p. 98. From a Missionary in the Extreme Frontier in Wisconsin, p. 99. Fruits, p. 100. Receipts, p. 100.

Board of Education.—New Candidates, p. 101. Candidates for the Ministry, p. 101. Thoughts on Ministerial Education, p. 101. Western Agency, p. 102. State of the Treasury, p. 102. Action of the General Assembly on Education, p. 102. Education among the Hebrews, p. 103. Receipts, p. 103.

Board of Foreign Missions.—Recent Intelligence, p. 104. Iowa and Sac Mission, p. 104. West Africa: Corisco Mission, p. 105. India: Allahabad Mission; Communication of the Rev. Robert M. Munnis, p. 106. Furrukhabad Mission; Journal of the Rev. Augustus H. Seeley, p. 106. China: Ningpo Mission, p. 107. Miscellaneous Education in India, p. 108. No Hope, p. 108. Influence of Popery on Civilization, p. 108. Receipts, p. 109.

Board of Publication.—The late General Assembly and the Board of Publication, p. 110. Abstract of the Annual Report of the Board of Publication, p. 110. Gratifying News, p. 110. Book of Sacred Music, p. 110. Doctrinal Objections met by Colportage, p. 111. Permanent Effects of Good Books, p. 111. Descriptive Catalogue, p. 111. To the Members of the Synod of New Jersey, p. 111. Notices of New Publications, p. 111. Receipts, p. 111.

Miscellaneous.—"Simon, son of Jonas, lovest thou me?" p. 97. The Motherless, p. 97. That One Word, p. 97. A Word Fitly Spoken, p. 97. Ecclesiastical Record, p. 112. Varieties, p. 112.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 8. | PHILADELPHIA, AUGUST, 1851. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

A FEW WORDS TO THOSE WHO HAVE BEEN BAPTIZED, BUT HAVE NEVER BEEN CONVERTED, AND HAVE NOT COME TO THE LORD'S SUPPER.

My Dear Friends:—Some of you are young, and some of you are no longer so. Whatever may be your age, I affectionately request your attention to some thoughts, which are worthy of serious consideration. Do not slight the words of kindness because they come to you in print, or at an unexpected time. I do not wish to chide or upbraid you. That might drive you farther away from your own mercies. Yet I wish in all plainness to ask you a few serious questions, and to make a few friendly suggestions. The questions I would ask are such as these:

1. ARE YOU HAPPY? Has not the world sadly disappointed you, and been to you as a liar, and as waters that fail? Has not your own conscience often condemned your course of life, as unwise, wicked, and dangerous? Does not serious reflection upon your future state and prospects make you miserable? Do not God's word and Spirit often reprove you for your sins? Have you not proved by your own experience, that the way of transgressors is hard? Is not a life of sin a life of misery?

2. DO YOU NOT BELONG TO GOD? Did he not make you, and endow you with all your faculties of body and mind? Has not a very kind Providence been over you all your days, granting you food, and friends, and comforts, and life, and breath, and all things? Has not the Lord often rescued you from great perils and evils? Did not God so love the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life, and could he have given any thing greater? Is not salvation so offered as to make it very wicked in you to reject it? Were you not in your childhood solemnly given to the Father, to the Son, and to the Holy Ghost? Were not your parents bound to give themselves, their children, and all they had to God? Do not these things create the strongest obligations on you to love and serve the Lord?

3. DO YOU NOT INTEND TO TURN TO GOD? Are you not unwilling to live, at least are you not afraid to die in your present condition? Will it not be a fearful thing to give an account to God for the abuse, or even the neglect of so many calls, mercies, and advantages, as you have enjoyed? If your pleasures were without alloy, yet would it be wise to follow them when you know they must be followed by an eternity of misery? Have you no purposes of repentance?

4. BUT WHEN WILL YOU BEGIN? Is not this the accepted time? Is not this the day of salvation? The best time in your whole life to make peace with God, and to commence preparation for eternity is perhaps past, but is not the present the best time that remains to you? May not this be the last year, the last week, the last day of your life? Can it be right longer to jeopard the everlasting interest of your soul? If these things be so, then listen to a few suggestions.

1. MANY PRAYERS HAVE BEEN OFFERED FOR YOU.—In the day of your baptism, all the pious who were present lifted up their hearts to God for you. Your pious father or mother, or both of them, have often and solemnly brought your case before God. This should greatly encourage you to pray for yourself. The prayers of others will not save you. If you harden your heart, they will rather increase your condemnation. Awake, therefore, and cry mightily to God; "for whosoever shall call upon the name of the Lord shall be saved."

2. YOU STILL ENJOY THE MEANS OF GRACE.—You have God's word, both written and preached. The love of Christ to perishing sinners is still strikingly presented to your view in the Lord's Supper. You have good examples set you in the lives of those who fear God. Sometimes you see others turn to the Lord; and there is nothing better suited to impress you than that you still see God's hand stretched out both in threatening and in invitation. I beseech you to improve these means of grace.

3. GOD'S OFFERS IN HIS WORD SUIT YOU.—He calls you with a frequency and an urgency that would affect any but those who are desperately wicked. He says, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, buy wine and milk without money and without price." Jesus Christ says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "And the Spirit and the Bride say Come; and whosoever will, let him take the water of life freely." God demands of you no merit, no goodness, no strength of your own. So kind are his offers that it justly awakens astonishment that they are not promptly and universally accepted by perishing men. They could not be more full, or free, or gracious, or sincere.

4. NOR IS IT YET TOO LATE.—Perhaps you have an awful sense of your guilt and folly in having so long slighted God's mercies. This is good cause of humiliation and repentance, but cannot justify hopeless despondency or further delay. Arise, for the Master calleth thee. "The blood of Jesus Christ, his Son, cleanseth from all sin." God's mercy is great: it reacheth to the heavens, yea, it is higher than the heavens. Great as your sins may be, they are not unpardonable, if you will flee to Christ. Others as guilty, as vile, as hardened as you, have found mercy. Christ is able, and he is willing too, to save all that come to God by him.

5. CONTINUED REFUSAL OF HIS GRACE WILL SURELY BRING PERDITION.—Your hands cannot be strong, your heart cannot endure, when God shall deal with you out of Christ. The loss of a soul in hell is far more dreadful than any man has ever represented or conceived it to be. In the case of poverty, or imprisonment, men's fears have sometimes been worse than the reality, but no man ever had excessive fears of damnation. Be persuaded to flee to Christ, and be reconciled to God. NOW OR NEVER. W. S. P.

For the Home and Foreign Record.

BIRTH AND DEATH.

Death sunders soul and body; it cuts in twain what before was one; it breaks by force those strong bonds of our being which make us what we are. It tears us from every object with which we have been conversant, removes us from every path in which we have been accustomed to tread, and drives us over the dark valley, which, though crossed by myriads, is still pathless and trackless.

Birth launches us upon the sea of existence, where every thing is untried and unknown, and from which there is no return. Death transports us into the vast ocean of spiritual existence, where all again is untried and unknown, and admits of no return.

Birth is the gateway to the world of sense; death to the world of spirits. Birth ushers us into time; death into eternity. To be born, is to commence an unending existence. To die is to enter on an unchanging destiny.

Each is a period so unique in character, so momentous in results, as to have peculiar note in the annals of life.

Intermediate between these two is another point, in some respects more open to our inspection, but not less wonderful and important: that in which the soul undergoes a transformation of moral character. A change where death and birth "meet together;" the old nature dies, a new nature is born. It is in one and the same moment, a crucifixion and a resurrection—a "dying unto sin," and a "living unto righteousness."

As original generation draws us from the darkness of chaos into the light of life, so regeneration transfers us from the darkness of depravity to the light of the Lord.

As the death of the body releases us from subjection to matter and sense, so does death unto sin, from the bondage of moral corruption.

By birth we pass the chasm between annihilation and existence; by death we cross the stream between the seen and the unseen. By the renewal of the Spirit we rise from the depths of the Divine wrath to the heights of celestial bliss.

By birth we become creatures; by death we become spirits; by conversion we become saints. "He who is born but once, dies twice; while he who is born twice, dies but once." M. G.

"TEACH US TO PRAY."

Lord, I know not what I ought to ask of thee: thou lovest me better than I can love myself. O, my Father, give to thy child that which he knows not how to ask. I dare not pray either for crosses or consolations; I present myself before thee, I open my heart to thee. Behold those wants that I know not myself. See and do according to thy tender mercy. I adore thy will without knowing it. I am silent before thee; I yield myself up; I would sacrifice myself to thy will: I would have no other desire than to do it. Teach me to pray; pray thyself in me.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

Clothing.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Samuel D. Powel, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

THE LATE MEETING OF THE GENERAL ASSEMBLY.

ITS SPIRIT AND INFLUENCE.

No member of the late Assembly could avoid the impression of the increase of interest in that body in the great and good enterprises it has projected, and for many years carried forward with gratifying success.

The Reports of the several Boards were delivered by the Secretaries in the usual order, and to each of the Reports the Assembly gave most marked attention. These Reports told of the efforts of our branch of the Church of Christ, to build up and to enlarge his kingdom in our country and throughout the world: and indicated in the most positive manner, the general piety and engagedness of our officers and members. Here have we the true developments of the Church of Christ. What signify our standards of doctrine and discipline, and our rigid adherence to them; and our organization, so admirably adapted to the establishment and spread of religion, if we possess no warmth of love, no fire of zeal, no energy of action, no firmness of purpose, no spirit of charity and self-denial? Without these we shall die! We have been reproached with a cold and dead orthodoxy; with the spirit of presumption, glorifying Presbyterianism, "The Temple of the Lord—the Temple of the Lord are these!" Let the reproach be buried deep beneath our love and good works, and be remembered no more. The history of our Church the past year, indicates the presence of a "*spirit of power, and of love, and of a sound mind.*" Life is breathing throughout our body. The Commissioners have gone home from the Assembly, with revived affections and new resolutions of increased activity in their respective fields of labour. The churches have read the proceedings of the Assembly. They have rejoiced in the evidences of the Lord's presence and power with us. They have thanked God and taken courage. So let this spirit of life be cherished; let it grow; and let it, during the present year, bring forth fruit more abundantly to the praise and glory of God.

REPORT OF THE BOARD OF MISSIONS.

EXTRA COPIES FOR GENERAL DISTRIBUTION.

Owing to unavoidable delays, the Report presented to the General Assembly in St. Louis in May, has not yet passed through the press. The opinion was expressed by a large number of the members of the Assembly, that the Report,—detailing as it does much information of the present state of the domestic missionary field in our whole country, and setting forth the importance and necessity of the work and the extent to which our Church has been, and is now engaged in it,—should be put into very general circulation in our churches and congregations. We have received applications for extra copies for this purpose.

We take this means of notifying Ministers, Elders, and Members, that we shall be glad to furnish as many extra copies as they may desire: and do request them to forward their orders, accompanied with the address to which the Reports should be sent.

We are not sure that the edition ordered to be printed by the Board will supply the demand: but should calls for it render it necessary, another edition might be issued.

Brethren, let us hear from you immediately, and suffer us to bespeak your efforts, not only to circulate the Report, but also to have it read when circulated. We hope that the Report will come before our people. They will then understand the great work in which the Church is engaged more fully, and will consequently be incited to aid it more faithfully by their prayers and their contributions. It is an *evil* that the Reports of all our Boards, although printed and circulated, are suffered in so many instances to lie *unread*, even by officers in the Church. Surely we should desire to know what, as a Denomination, we are doing for the up-building of the Redeemer's kingdom.

SUGGESTION ON THE DISPOSITION OF SURPLUS FUNDS IN PRESBYTERIAL TREASURIES.

It is the right of Presbyteries, while acting in connection with the Board in the appointment of missionaries, if they prefer it, to establish their own treasuries, and to collect and disburse funds for the benefit of the missionary work within their own bounds. It is a matter of gratitude that some Presbyteries, having such treasuries, do collect more than sufficient to supply their wants; and have a surplus by them. In such cases, instead of letting their money lie idle, could they not transfer that surplus to the treasury at Philadelphia, and aid the Board in relieving the wants of missionaries throughout the whole country?

There is a considerable surplus at the present time in some of the Presbyterial treasuries, while the principal treasury in Philadelphia is in need of funds to meet its weekly and large appropriations. *Will the brethren think of this, and come to our assistance?* We will thank you kindly for it.

ROMAN CATHOLICS IN THE UNITED STATES.

SUPPORT OF MISSIONARIES TO THEM.

The Presbyterian Church has long been a true and faithful witness against the corruptions of Popery, and sometimes a *suffering* witness. Nor has there been wanting a spirit of love towards the souls of men fast bound in those corruptions. Our ministers and members do, as occasion offers, exert themselves to bring these souls to the true knowledge of God in Christ Jesus, and not without success. We rejoice in all the efforts made by evangelical denominations in this good work, both in our own and in foreign countries.

It will be seen by a reference to the Minutes of the last General Assembly, that the Synod of New Jersey suggested to the Assembly, in an overture, the propriety of creating a separate Bureau or Agency for the more effectual spread of truth in Papal countries. The Assembly, while it acknowledged the great importance of the work, was not prepared to recommend, at present, any new agency for this specific object, but recommended the Board of Foreign Missions to extend its operations in Papal countries in both hemispheres, and to take up separate collections in the churches in aid of this work, unless the same object could be as well reached in some other way. They recommended also the appointment of a sufficient number of agents to advance this work in every proper way, &c.

This action of the Assembly was judicious, and it went as far as the necessity of the case demanded: creating no new agency for this work, it left the Foreign Board to the exercise of its prudence and discretion in carrying it on. We thus arrive at the feeling, nay the conviction of the Assembly, *that it is not a multiplication of Boards and Agencies that we need for the successful prosecution of benevolent enterprises, but merely the appropriation of these enterprises to the Boards already in existence, to which they naturally belong; and clothing these Boards with all requisite authority for their conduct.* The practical wisdom of the Church will sustain the Assembly in this action.

The same principle carried out in relation to the Roman Catholic population of the United States will throw that population under the care, and into the field of the Board of Domestic Missions. To that Board this population naturally belongs, as well as any other population in our country. It is of special importance that efforts should be made to reach and to convert, by God's blessing, Roman Catholics; and these efforts can be made *under our existing organizations, to every advantage, without resorting to any new ones for the purpose.*

Our missionaries, scattered throughout most of our States and territories, are brought in many instances into immediate contact with Roman Catholics; and we would, in this manner, suggest to them the propriety of making some special efforts on their behalf: singling them out as a class, not indeed individually, *nor for the purpose of controversy*, but as persons claiming their kindness and attention, who are in error, and fully within reach of our influence and subject to the truth and spirit of God. We are too frequently incredulous of the conversion of Roman Catholics. Why should we be? The truth of God endures in all its preciousness and power. The Spirit of God beareth witness, now and for ever. Is any thing too hard for God? What was the Reformation throughout all Europe? The regenerated mass at that period were Roman Catholics. Have no Roman Catholics been converted since? Have we no conversions now? Let France, let Ireland speak. Let the voice of these United States be heard. The number is not small, of Catholics converted annually in this country. It will be exceedingly gratifying to the Church, to learn that the labours of its missionaries are crowned with a blessing among this class of our population.

Our Presbyteries should keep this subject before them, and explore fields and appoint missionaries, and the Board is prepared to second their wishes and efforts as far as means are furnished by the Church. And we here take occasion to state, that all *contributions for the support of missionary operations among the Roman Catholic population of our country which our Churches desire to make, will be received by the Board of Domestic Missions and properly applied to that end:* and still further, that in all cases where *missionaries* are needed for this field, the Board will, at the request of Presbyteries in the usual form, *make appropriations for their support.*

CLOTHING.

We invite the attention of our readers to the following interesting communication. *The Female Members of our churches* will here learn something of the value of their charities, and be stimulated to abound in them to the glory of God and the happiness of His people. The introductory remarks are from the pen of one who for zeal, piety, and years and reputation, is numbered with the warmest affection and confidence of his brethren, among the fathers of the Church.

Mr. Editor—There is nothing that can give such a correct view of the vast importance of the work of Domestic Missions as a plain statement of facts, as they exist at the stations occupied by your missionaries. It appears to me, that if all the churches would read the Record which you give of the labours and the wants of those devoted men now in commission, that your treasury would soon overflow with the gifts of God's people to supply their necessities.

I have been led to this conclusion by the perusal of a letter from a faithful "Soldier of the Cross," in reply to a communication accompanying a box of clothing sent for the use of himself and family, from our little church in the country. I ask a place in the Record for a brief extract, to show the feelings of those brethren when they are remembered by the churches more highly favoured in the providence of God. I ask also that the fact may be noticed, that the salary paid by the people is *all* in produce, and the *only money* received during the year *is one hundred dollars* from the Board. Is it not high time to *double* the appropriations made to those devoted men, who are spending all their time in the missionary work. S.

Respected Friends—Most gratefully do we acknowledge the reception of the box you sent us, with its valuable contents. It came to hand yesterday, all in good condition; a timely supply admirably adapted to our wants. The suit for myself, that for the little one, the dresses, bonnet, caps, and most of the shoes and other articles, fit as though they were made to measure. I am thus particular, thinking it will be gratifying to you, as it certainly is pleasing and comforting to us. Our prayer to God is, that he may bestow upon you all needed good in this life, and finally say to you, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

During the first four years of our residence here, the people were able to give us only 50, 60, 75, and 100 dollars in substantial articles of food, such as their farms produce. From the Board of Missions we had each year one hundred dollars—since that our salary has been larger, but we have not yet been able to cancel some debts contracted at the beginning. Your liberality will enable us to do something this year toward removing this burden. The special religious interest mentioned in my last, has measurably subsided. On the last Sabbath in March, we received 16 to our little church—our number is now 62. Most of the recent converts were from the Sunday-school. The books and tracts you sent us are a rich favour, and I trust will do good. Hoping for an interest in your prayers, that we may be able to make grateful returns to God for all his benefits, and be useful to many precious souls in time, and finally be admitted *with you all* through his grace, to the rest that remaineth for his people. I am most sincerely, &c.

THE PUEBLO INDIANS IN THE TERRITORY OF NEW MEXICO.

The following letter from Dr. Massie, now of Santa Fé, is laid before our readers, under the assurance that it will be read by them with no ordinary degree of interest and profit. These Indians are classed in with our newly acquired Mexican population, and may perhaps more properly fall under the care of our Foreign Board. But whatever missionaries are sent to New Mexico by the Board of Missions, they will not fail to make some inquiries touching this people. We trust that the present letter is but an earnest of future communications from the intelligent and benevolent author.

St. Louis, Missouri, *April* 3*d*, 1851.

Rev. C. C. Jones, Philadelphia.

Dear Sir—My friend, Mr. McCoy of Independence, Missouri, has requested me, by letter, to give you such information and impressions as I may have received in regard to the Pueblo Indians of New Mexico. He intimates that this information is desired, in connection with the idea of Christianizing these tribes by missionary labours. It gives me pleasure to comply with Mr. McCoy's request—my only regret being, that I am not possessed of a more minute and comprehensive knowledge of the subject than my opportunities have enabled me to acquire.

The word *pueblo*—meaning town or village—was doubtless used by the Spaniards, at a very early period after the conquest of Mexico, by Cortes, as a term contradistinguishing those Aborigines who dwelt in houses, and cultivated the fields, from those of nomadic habits, who depended on the chase alone for subsistence. The term would have been applicable to the inhabitants of Uxmal and Palenque, and to the Aztic builders of ancient Mexico, as it is now universally applied in Mexico to the aboriginal dwellers in cities, or fixed habitations. Some persons have supposed the term to be less comprehensive, and to cover only those tribes which have been persuaded by the missionary fathers of the Catholic Church to adopt the Christian religion, and abandon the chase for the farm. But such is not the case. The civilization of the Pueblo Indians is not due to the above cause. It is undeniable that there have existed, from time immemorial, in the region between the territory of Utah and Central America, many tribes of Indians—perhaps originally a single nation—remarkable for a comparatively high degree of civilization, and the possession of many of the most amiable traits which adorn the human character in the highest state of social advancement.

I have nowhere seen the idea advanced, that the Indian character is most ferocious on the Atlantic borders, and becomes gradually less and less so, as we approach the coast of the Pacific. But such I have, for several years, thought to be a fact beyond question. The savages of the Atlantic side of the continent were famous for fortitude, courage, and the love of war. The "forest Indians" of the valley of the Mississippi were likewise noted for the same traits, fighting the white man on foot, face to face, with the tomahawk. Yet they were less difficult of extermination than the Indians of the Atlantic States, although they were, no doubt, more courageous and difficult of subjugation than the "Prairie Indians" of the Great Plains, east of the Rocky Mountains, and west of the Mississippi, who, more timid, fight upon horseback, and for food and plunder, rather than from the love of revenge and military glory. But these last, are, in their turn, more warlike and intractable than those tribes which inhabit the Pacific slope of our continent.

These views are believed to be correct; but be that as it may, missionary labours among the natives of the Atlantic half of our continent have been, for the most part, fruitless, whilst less energy has been rewarded with a greater degree of success among those inhabiting the remoter west (Mexico). That a better disposed, more intelligent and civilized class of human beings, dwelt in that portion of the continent cannot be denied. The remnants of the race now existing (the "Pueblos"), the remains of their architectural, agricultural, and manufacturing labours, place it beyond dispute. And these considerations go to make it probable that the first occupants of the "western world" first dwelt somewhere on the Pacific coast of North America. From them—a civilized few—sprang the many nations who occupied the continent on its discovery in 1492; and who had become, as I have before suggested, more ferocious, warlike and barbarous, the farther they wandered off towards the Atlantic, from the parent colony on the Pacific. Presumptive evidence of the common origin of the American Aborigines is further afforded by the very singular fact, that they are universally free from idolatry, worshipping as they all do, so far as my knowledge of them extends, a "Great Spirit," possessing good attributes. To mention this fact on account of its connection with the origin of the human race would be irrelevant to the subject of this letter; it is mentioned, the rather, with the view of affording encouragement to the Christian missionary. He can enjoy the pleasing reflection, that he has not to encounter the labour—perhaps unsuccessful and dangerous—of inducing the Indian to throw down and abandon the worship of gods made of wood or stone; but the more pleasing and encouraging one of properly directing ideas, having a true and proper foundation. It would seem to be half the battle to the missionary, to find the belief of the spirituality of the Divine Being already implanted fixedly in the minds of the people among whom he is to labour.

But the short limits of a letter require that I should return to the subject specially, of the Pueblo Indians. These people inhabit some twenty-five or thirty towns, situated in various parts of the territory of New Mexico, from the valley of Taos on the north, to El Páso on the extreme south, and from the "Old Pécos church" (an Aztic building) in the valley of the Pécos on the east, to the town of Zunia on the west, situated, I believe, upon the San Juan, a tributary of the "Colorado of the West," which discharges itself into the Gulf of California. These towns are of very various sizes, their average population being, at a random conjecture, about six hundred or eight hundred. The ruins of such of their deserted towns as I have had the opportunity of seeing, although showing no evidence that the builders possessed a knowledge of the arch, exhibited otherwise a degree of architectural skill astonishing to an American, who has an acquaintance only with the Indians of other portions of the country more eastward.

Their style of building is altogether unique, and must be considered, for the Aborigines, even magnificent; especially so, when we bear in mind that they inhabit a country, where, to the savage, a good and permanent dwelling is a luxury of life, rather than a necessary. The inhabitants of the different towns have but little, if any, intercourse with one another; indeed each town is said to have a language of its own. It is more probable that they are only very different dialects of the same language. However that may be, it cannot be a labour to be dreaded by Presbyterian ministers, who are always liberally educated, to undertake the acquisition of one, or even many languages, which it is very obvious can neither be very copious nor difficult.

Some of the towns have adopted the Catholic religion, and have, in a few instances, if I mistake not, a priest living among them. But I have been told by those who are more intimately acquainted with them than I am, that the adoption has never been thorough, as they still continue to practice certain ceremonies handed down from ancestors more remote than the first Spanish occupants of New Mexico, or the second and permanent ones succeeding the great rebellion of the natives, and the downfall of Spanish power there in 1688.

These superstitions, however, would seem to be more harmless than religious superstitions are commonly found to be. When we consider the slight opportunities they have hitherto had for improvement, we will be agreeably surprised to find them so free from vices, and in the possession and practice of so many virtues. They are noted for liberal hospitality, for amiability of disposition, and honesty in all the transactions of life. As a people, they are truthful, peaceable, and industrious. In horticulture and agriculture, they have not only kept pace with their instructors, the Spaniards, but, in some instances, even surpassed them. I may be mistaken; but it is my candid opinion, that at no past period has so favourable and interesting a field presented itself to the philanthropic American, to test the efficacy of enlightened agencies, in the speedy elevation of numerous communities to the privileges and blessings of civilization. I think, that, under the guidance of judicious instructors they will be found apt scholars, and facile instruments for the promotion of useful ends. The missionary who goes off to strange and distant countries has unforeseen labours and dangers to encounter, as well as national and religious prejudices, which often render his life uncomfortable, and his efforts for good nugatory. But the teacher who goes among the Pueblo Indians, on the contrary, although he must make up his mind to submit to a species of exile, for a time at least, will be upheld and encouraged by many pleasing reflections. He will there find no national prejudices, which might be turned against him individually. In truth, a contrary sentiment prevails, for it has been a cherished tradition among the Pueblo Indians of New Mexico, ever since their subjugation by the Spaniards, that deliverers were to come to them *from the East*. They generally believe that this prophecy is now fulfilled; and that the Americans who have captured and now hold the country are their long-expected deliverers. They are certainly delivered from Spanish rule, but it has yet to be seen whether they are to be delivered by the same instrumentality from the worse bondage of intellectual and moral darkness. Not only would the missionary find this favourable sentiment prevailing in his behalf, but I believe he would find the people willing, nay, anxious to receive instruction. This is even plainly inferrible from the readiness with which they have caught and acted upon such ideas as the Spaniards have furnished them suitable to their condition. They are the most industrious people in the country, and the best farmers; they

are amiable, just, and moral, and to say thus much of them, is to say very much in their favour.

But I fear I have prolonged this letter to tediousness, and will therefore bring it to a close, by assuring you that I shall be happy to correspond with you further on the subject, should you desire it. I am now on my way to Santa Fé, where I go with the view of practicing medicine. A letter directed there will reach me, provided it escapes the mishaps of the way.

Most respectfully,
Your obedient servant,
TH. E. MASSIE.

HOUSE OF WORSHIP BUILT, AND REVIVAL.

The happy effects of liberality, zeal, and fidelity, are manifest in the following interesting letter from Ohio, received a short time since at the office. "*The Lord is faithful.*"

"I have good news to communicate to the Board. The past year has been one of signal mercies to the congregation of Kingston. They have finished a good and handsome church, have a good bell, have a sufficient number of lamps to light the house well, and a set of furniture for the communion service; and owe nothing for the whole. Since the completion of our house, attendance upon worship has been more than doubled, and there has been a revival in progress nearly ever since. Twelve have been added to the church within the last six months, nine on profession, and three on certificate. Within the last two months, *thirteen* or more have professed to have obtained hope—they have passed from death unto life, and others are yet inquiring. I trust the good work is yet silently progressing. It has thus far been a work of great solemnity, and deep conviction of sin and guilt, and utter inability to do any thing to deserve mercy or save themselves. There has been no out-burst of passion and wailing as has sometimes been the case; and at every pause of the speaker, the most profound attention and silence of the audience was seen. The work has up to this time every characteristic of a genuine revival of religion. The subjects of the work are either young married persons, or young men and women all of them save one. Another striking fact is witnessed in all being *the baptized children of the Church*, with only *one exception*. Those who are yet inquiring, are nearly every one the children of religious parents and baptized persons. God has ever been faithful to perform his promise to believing parents and their children, and this has been strikingly manifested in the present revival among us.

During the past year I have preached 140 times, and *have visited all the families in the congregation, from one to three times each.* Our congregation is prosperous and increasing, and well united, are much revived and encouraged. A. J.

INTERESTING ITEMS.

Religious excitements, not genuine revivals, and serious difficulties in the way of some of our brethren in the field.

Last year, about this time, two denominations had what they called *great* revivals, all round our little church. The former took in 130 members, the latter about one-third that number. Since that time there has been a fearful reaction. The one, I apprehend, had only that religion, they got in *water baptism*, and in that delusion they remain. The other revival was gotten up and attended by an unusual degree of *excitement* and *noise*. That, in due time, subsided; and now they retain *less than a score of their then converts!* But, worse still. The backsliders have generally fallen into a state far more hopeless than that they were in before. And many of them have turned out to be scoffers at religion. My observation leads me to this conclusion, that these *so-called revivals*, in which the means used are *appeals* to the *passions* with *noise* and *excitement*, to the neglect of the real gospel, are ruinous to true piety. A revival of true religion is a most desirable thing, but a revival without it, is most fearful.

A good way to preach sound Doctrines.

My method is to preach the truth plainly and pointedly, without naming other sects, and when I preach upon the distinguishing doctrines of our Church, to present them not in the technical language of theology, but in the language of Scripture. I find that by avoiding technicalities, we may preach sound doctrine without giving mortal offence.

A Movement for Missions and a word to Theological Students.

A word to theological students: not to abandon study, nor to neglect the careful preparation and writing of sermons, but to aspire after the gift of a ready utterance *without reading.*

The meeting of our Presbytery was held in this place this week. It is thought exceedingly desirable in our present situation, that we should have one or two itinerant missionaries within the bounds of this Presbytery. The great difficulty after all will be to obtain men suited to the work. So far as my observation enables me to judge, but few young men immediately from the Seminary are suited to such a work, especially of those who have been accustomed to no other than the refined and polished manners and methods of living of the eastern cities and towns. It requires one who has been somewhat accustomed to country life, if not to life in the log cabins of the back woods. A young man who finds it necessary to sit for three days in the chimney corner to write out a sermon, and who can deliver it in no other way than by reading it, would present rather an awkward figure in the school-house, or barn, where there are no fixtures to support a written sermon, if indeed it should be thought necessary to furnish a stand for his Bible and hymn book.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of June, 1851.

SYNOD OF ALBANY.

Pby of Troy.—First church Kingsbury	$11 00
Pby of Columbia.—Jewett church	65 00

SYNOD OF BUFFALO.

Pby of Wyoming.—First church Sparta	15 00
Pby of Buffalo City.—First ch East Aurora	3 38
Pby of Michigan.—Meridian church	3 50

SYNOD OF NEW YORK.

Pby of Hudson.—West Town ch 6, and from Mrs J Hill same ch 5	11 00
Pby of North River.—Fishkill 1st church	26 00
Pby of Long Island.—East Hampton ch 46 50; Huntington ch 13 30	59 80
Pby of New York.—Rutger's street ch from Youth's Missionary Society 50; Wallabout ch 4 39	54 39

SYNOD OF NEW JERSEY.

Pby of West Jersey.—Pittsgrove ch additional	2 50
Pby of Newton.—Thro' E Green Esq Treasurer of Pres. from Stroudsburg church 20, Mrs Sarah McCandless 20, Muscanetcong Valley ch 10,—50; First and Second Stillwater chs 50	100 00
Pby of Luzerne.—Kingston church	9 40

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Great Valley ch 37 17; 10th ch Phila Mrs and Miss Tate 10; A Lady of Penn Square ch Phila 50	97 17
Pby of Philadelphia 2d.—Newtown church	16 40
Pby of New Castle.—Red Clay Creek ch 23 50; Lower Brandywine ch 6 50	30 00
Pby of Huntingdon.—Little Valley church	25 00
Pby of Northumberland.—Chilisquaque ch 11; A friend (Mrs J S C) church of Derry and Washingtonville 100	111 00

SYNOD OF PITTSBURGH.

Pby of Redstone.—Clarksburg church	2 50

SYNOD OF OHIO.

Pby of Richland.—Pleasant Hill ch 8, "——— and wife" part of one-fifth wool money 6; Lexington ch 7	21 00
Pby of Coshocton.—Millersburg church	11 12

SYNOD OF ILLINOIS.

Pby of Wisconsin.—Wyocena ch 3; Fort Winnebago ch 15	18 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Ebenezer ch 30; Unionville ch addl 3; Cane Creek ch 3	36 00

SYNOD OF NASHVILLE.

Pby of Maury.—Piedmont church	3 50

SPECIAL COLLECTION.

Wilfred Hall 11th Pres ch Phila	25 00	
Jas Leslie 10th do do	10 00	
		35 00

LEGACIES.

Legacy in part of Henry Long decd of Mifflin co Pa 333 34, Less exchange 1 25	332 09	
Legacy of John Johnston decd of New York city, per Executor John T Johnston Esq	500 00	
		832 09
		$1599 75

MISCELLANEOUS.

A Lady in Cincinnati for California through J L K 5; "One-tenth" 2; Womelsdorf ch 17; A feeble church in Virginia 7 50; Rufus Young Lexington Mo 2 50; Mrs Mary T Sampson, Baldwin co Alabama 1 25; J P Sanderson Esq to const his grandson J SANDERSON LAWSON an hon mem 50; A Lady, Marion co Ohio 2; Mrs Z Sweatland, Cazanovia, New York 10; "A stranger" 10; "An unknown lady," Albany New York 15 122 25

Total $1722 00

CLOTHING RECEIVED IN JUNE.

A Box from Ladies of Gettysburg ch Pa valued at	121 88
A Box from Ladies Sewing Association of Newtown ch Penna valued at	50 00
A Box from Ladies of Pres ch of Waterford N Y valued at	63 00
A Box from Ladies of the 1st Pres ch Newton, Sussex co N J valued at	54 00
	$288 88

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of June, 1851.

SYNOD OF PITTSBURGH.

Pby of Ohio.—West Elizabeth ch in part 10 11; Allegheny City 2d ch 8; Mingo ch of which 12 70 bal to const Rev J R Dundass, and 22 30 in part to const Benj Williams Esq h m 35 00	53 11
Pby of Allegheny.—Amity church	11 18
Pby of Blairsville.—Saltsburg ch 9; Ebenezer ch of which from a lady 15, 30 56	39 56
Pby of Redstone.—Round Hill ch in part	20 00

SYNOD OF WHEELING.

Pby of St. Clairsville.—Newcastle ch a widow's mite	1 00
Pby of Washington.—Sistersville ch 8; Elizabethtown ch 6; Wheeling 1st ch mon colls 51 56	65 56

SYNOD OF OHIO.

Pby of Columbus.—Lancaster church	10 00
Pby of Richland.—Sharon church	4 00
Total,	$204 41

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of June, 1851.

Mrs Marg M Helm Glasgow Ky per Rev W B Kilgore	$1 00
Miss Margaret Guthrie Jeff co Ky	20 00
Monroe ch Ohio per J D Thorpe	20 00
Somerville Ohio do do	7 60
Do Ladies Domestic Miss Soc per J D Thorpe	2 20
Presbytery of Marion (particulars not sent) per J D Thorpe	34 84
H F Marrion Hanover Ill per J D Thorpe	50
1st Presb ch Walnut Hill O do do	21 73
Sandusky church do do	3 32
Oakland college Miss Soc to const Rev J Chamberlin hon mem per Prov Elliott	35 00
Fem Miss Soc of Maysville per Rev W W Hill	50 00
A Friend Ky	5 00
Mrs Frances A Saunders to const her husband Rev J M Saunders hon mem	50 00
Miss P Hughes Louisville	5 00
Mrs R McFarland for sup of Rev H L McGuire per Rev W W Hill	40 00
Charleston Ill per Rev R S Mitchel	5 25
Cole co do do. do.	1 55
Unity ch Iowa per Rev Salmon Cowles	6 00
Terre Haute Ind per Rev A C Allen	14 45
Edwards ch Ill per Rev W W Backus	8 00
Mt Sterling Ill per Rev O J Heyer	10 00
Washington Ohio per Rev Jno Marquis	12 25
Popes River Ill per Rev S B Crittenden	1 00
Lower Rock Island ch per Rev E W Larkin	7 00
Rock Island Ill do do	10 50
Lamar Miss per Rev D L Gray	50 50
Fredonia do do do	12 50
Chulahoma Miss do do	5 00
Munroe do do do	5 00
Edmonton do do do	3 00
Zion do do do	5 00
Hopewell do do do	1 50
Harmony do do do	4 50
Panola do do do	1 00
Holly Springs do do do	27 10
Philad do do	8 50
Rev A Johnson do do	50
Proceeds of Note discounted in Bank per Rev W W Hill	348 00
Total	$844 29

J. M. RUTHERFORD, *Treasurer.*

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

☞ Letters for the Board of Education to be addressed to Rev. C. Van Rensselaer, D. D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

*** Remittances of money to be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE CHURCH MUST FURNISH THE MEN.

The Church may solemnly acknowledge the necessity of learning in the ministry, and prove the sincerity of this acknowledgment by furnishing the necessary teachers and appliances of education. But of what avail are these *without appropriate subjects of instruction?* A mill—to use the favourite figure of the enemies of an educated ministry—a mill with every thing complete and in abundance except corn to grind. A store-house of provisions without mouths to eat them—an armoury of weapons, both defensive and offensive, without living men to wield or wear them. Like the hollow suits of armour still preserved in the old arsenals of Europe as memorials of a past age, habergeons, cuirasses, greaves, and helmets, standing erect in warlike posture, but without a living man within them, and therefore motionless and worthless, except as curious pieces of antiquity. Such too must be the costliest apparatus of instruction, if the men are not forthcoming to receive it. This may seem to be a visionary want, a mere chimerical obstruction, and it is so in those countries and those churches where the ministry is placed upon precisely the same footing with the other liberal professions, as a reputable means of subsistence and an object of legitimate ambition. But among ourselves, where the ministry is recognised, in theory at least, as a calling wholly different in kind from every other; where the act of seeking it involves a kind of personal confession and the virtual assumption of religious vows, there is no such excess of the supply above the actual *demand for ministerial labour.* That there is no excess of ministers in our own Church, is apparent, from the simple fact that while our field of operations is continually widening, and the calls for labourers growing daily more importunate, the number of those actually training for the office is no greater than it was five years ago. The time then is well chosen for a reiteration of the truth, that the Church must not only provide men to teach, but men to be taught. How is this want to be supplied?

First of all, by *prayer to God,* according to our Saviour's argumentative command to his disciples. "The harvest truly is plenteous, but the labourers are few; pray ye *therefore* the Lord of the harvest, that he will send forth labourers into his harvest." But he will not send them, as he sent the quails upon the camp of Israel. Nor will he raise them up like the fabled crop of Cadmus from the earth. The very answer to our prayers for men to work for God will be connected with exertions for our own. He helps us when he makes us help ourselves. The question therefore still recurs: what is the Church to do in proof of her sincerity, and in promotion of the gracious answer to her own request?

Another obvious duty is to *seek* for the appropriate materials of which able ministers are to be formed. These materials do not always lie upon our pavements, or along our highways, any more than the materials of our costly fabrics, or most necessary articles of daily use. They are often latent, and must be discovered and drawn out from their concealment, and extricated from their embarrassing associations and connexions, as the precious ores are separated from the baser substances with which they co-exist in nature. At times, indeed, they may seem to be profusely scattered on the very surface of society, as gold is now picked up by handfuls on the soil of California. But all is not gold that glitters. In a moral, no less than in a material sense, golden dreams are often doomed to disappointment, and apparent exceptions only seem to confirm the general law, that what is truly precious is acquired by patient, self-denying toil.

Another analogy between the cases is perhaps not wholly fanciful, or may, at least, afford a wholesome practical suggestion. As the mania for sudden and easily gained wealth, which now prevails among us and around us, can hardly fail to flood the market with spurious or supposititious gold, however genuine the larger part of the new acquisitions may be, so the eager, indiscriminate attempt to force into the ministry every young man who seems possessed of piety and talent, may be expected to result in many a lamentable failure and imposture, as well as to be followed by a violent reaction towards the opposite extreme of apathetic negligence and passive waiting upon Providence for that which is ordinarily given only as the reward of diligence and sound discretion. Against both of these evils let the Church be on her guard, by seeking earnestly for men to serve God in the ministry, but carefully proving them when they are found. This process, added to the means already mentioned, that of fervent and unceasing prayer to God for labourers in his harvest, will do much to meet and counteract the painful and alarming diminution of aspirants to the ministry. But although it will do much, it will not do all. For after bringing young men to the threshold of this work, the Church is not to leave them there and go in search of others, but must help them over it, and put it in their power not only to contemplate the great harvest, but to enter it, and fall to work upon it. Since Apostolic times it is no longer a questionable point that poverty may co-exist with piety and talent. If the empty suits of armour would be worse than useless in the day of battle, because tantalizing to the combatants, would they be of more use, or less tantalizing, if the men who ought to wear them were drawn up in sight of them, but not allowed to touch them, much less to put them on or carry them away? Even so the most complete and liberal intellectual provision for the training of the ministry, and even the most ample supply of men to be trained, can only disappoint the Church and tantalize a dying world, if the two things still remain apart which must be joined together to produce the end desired. And as nothing half so frequently creates obstruction as the poverty of those who are otherwise entitled to the opportunity of training for the ministry, it follows that the Church can do her duty in this great matter only by providing the means of their subsistence. She must not only find the men, but feed them.

FREE CHURCH OF SCOTLAND.

The number of theological students attending the New College at Edinburgh during the last year, was 258, the largest number ever in attendance, of whom about 30 speak the Gaelic language. The number of students attending at Aberdeen was 39; making the whole number at both places 292. Deducting the Irish students, amounting to 17, and the whole number of young men studying with a view to the ministry in the Free Church was 275.

The common fee paid by each student at the New College is £4 10*s.*, or about $22.50.

The Assembly decided to encourage donations to increase the facilities for theological education both at *Aberdeen* and *Glasgow,* in addition to those now enjoyed at Edinburgh.

An overture, making a knowledge of the Hebrew language a pre-requisite to entering upon theological studies, had been sent down to the Presbyteries by the Assembly of the preceding year. It was carried in the affirmative by 52 Presbyteries against 9. This is an important improvement, and will no doubt engage the consideration of our own Church.

PASTORAL HINTS TO CANDIDATES.

Chalmers' Counsel to his Brother.—In a letter to his brother Patrick, under date of the 21st of May, 1812, Dr. Chalmers gives the following counsel, which it would be well if all would diligently heed:

"I look upon Baxter and Doddridge as two most impressive writers, and from whom you are most likely to carry away the impression, that a preparation for eternity should be the main business and anxiety of time. But, after all, *the Bible should be the daily exercise of those who have decidedly embarked in this great business;* and if read with the earnest sense and feeling of its being God's message; if perused with the same awe, and veneration, and confidence, as if the words were actually coming out of His mouth; if, while you read, you read with the desire and the prayer that it may be with understanding and profit, you are in a far more direct road to 'becoming wise unto salvation' than any other that can possibly be recommended to you. There is no subject on which people are readier to form rash opinions than religion. *The Bible is the best corrective to these.* A man should sit down to it, with the determination of *taking his lesson just as he finds it;* of founding his creed upon the sole principle of *'Thus saith the Lord,' and deriving his every idea and his every impression of religious truth from the authentic record of God's will."

Catechize the Young.—Catechizing the children of a congregation by its pastor, is a duty never neglected without a violation of clerical obligation on the one hand, and a positive injury to the parish on the other. Of the times and occasions for discharging this duty, of the best modes of fulfilling it, of the additional catechisms to be used, of the combination of oral with the printed questions—all these are points for the responsible judgment of the Pastor under the control of his obligation to Christ and to the Church.

Preaching.—When I preach, let me remember:

1. That nothing is in vain; but in its consequence and effect eternal, for good or evil, to myself, to my hearers, and to the world.
2. That the least evil may work infinite harm, and the weakest good an infinite blessing.
3. To preach as if it were, as it may be, my last sermon.
4. That it may be the last to some hearer.
5. That an unknown company of angels, both good and bad, wait, watch, and listen, with unspeakable anxiety.
6. The great God, my Saviour and Master, is there to see and hear; his searching eye turned full upon me, and his heart engaged with an infinite intensity of interest.
7. That swift as he is to mark unfaithfulness, he is swifter still to give his help to the weakness of a trusting heart.
8. That I must confront my audience again in the presence of an omniscient Judge, when all the facts will be exposed in their naked reality.

CHRISTIAN BOLDNESS.

"The righteous are bold as a lion."—Prov. xxviii. 1.

Who the righteous are—the servants of God; obedient to him—placing their trust in him. The figure—boldness of the lion, the king of beasts.

1. Christian boldness is not recklessness. This has no regard to consequences—it seeks not results,

but present gratification; the Christian has in view the highest consequences—the glory of God—the promotion of his cause—the salvation of men; it looks entirely at consequences.

2. It does not require a throwing away of influence. Here Christians sometimes mistake; they are reckless of their influence—this is wrong; should never expose themselves unnecessarily—the general should be careful of his soldiers, so the Christian. His influence, a talent—never foolishly throw it away, even if he might hope to secure a great present good—he may secure this, and still be bold.

3. It does not require us to disregard the feelings of men. Here too, is a mistake—why did Paul become all things to all men, that he might meet their feelings—we may be bold, and still not hurt men's feelings more than the sword of the Spirit will hurt them.

4. It is not imprudence. We sometimes err here—on both sides. Where should men be more prudent than in the cause of God—the general to be bold must be prudent—rashness is not boldness, in any one, much less in the Christian.

5. It requires a determined support of the truth. It is cowardice to yield—we must fight manfully for the truth—so Christ did—so the Apostles—so the early Christians; we must defend the truth everywhere—in all our intercourse with errorists—must be no yielding—no compromising—no fence-riding—no willingness to be called any thing—no disposition to lower down truth—to hide its point—to make the sword of the Spirit powerless—no unwillingness to use it if called upon.

6. It requires a determined support of religious practice. There should be no fear of being considered singular—of being called rigid, austere, hypocritical; the question should be, "Lord, what wilt thou have me to do?" and then the opinions of the world may be and ought to be disregarded.

7. It is to be directed by the Bible—otherwise it is not Christian boldness.

8. It requires a reliance upon God. Be strong in the Lord—this to be remembered—a necessary part—without this all vain.—*Congregationalist.*

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

'Train up a child in the way he should go, and when he is old he will not depart from it."

LIST OF PRIMARY SCHOOLS.

The Christian training of the lambs of the flock is obviously a proper subject of care and effort on the part of the Church. Nothing can justify Christian people in allowing their children to be educated in principles which do not recognise the word of God as an agent in the formation of character. The system of schools, established with the approbation of the General Assembly, are Christian schools in the full meaning of that term—having Christian teachers, Christian instruction, and Christian superintendence. Such institutions commend themselves as auxiliaries in the great work of blessing the young with knowledge and religion. The Presbyterial reports have been quite defective; but so far as ascertained, the following is a list of the primary schools in operation during the ecclesiastical year just ended.

PRESBYTERIES.	CHURCHES.	STATES.
Troy,	Lansingburgh,	N. Y.
Wyoming,	Warsaw,	"
New York,	First church, (2)	"
"	15th st church,	"
"	42d st church,	"
"	Chelsea,	"
"	Madison Avenue,	"
New York 2d,	Scotch church, (2)	"
Elizabethtown,	Paterson 1st church,	N. J.
New Brunswick,	Princeton, (3)	"
"	Pennington,	"
"	Cranberry 2d,	"
"	Titusville,	"
"	South Trenton,	"
"	Goshen,	"
"	Squan Village,	"
Burlington,	Burlington,	"
"	Mount Holly,	"
West Jersey,	Camden,	"
"	Williamstown,	"
"	May's Landing,	"
Newton,	German Valley,	"
"	Oxford,	"
Susquehanna,	Friendsville,	Pa.
"	Wyalusing,	"
"	Rome,	"
Luzerne,	Wilkesbarre,	"
"	Summit Hill,	"
"	Middleport,	"
"	New Philadelphia,	"
Philadelphia,	10th ch Miss. school,	"
"	Southwark,	"
"	Port Richmond,	"
"	Phœnixville,	"
Philadelphia 2d,	Newtown,	"
Baltimore,	Bridge st Georgetown,	D. C.
"	New Windsor,	Md.
Blairsville,	Donegal,	Pa.
Redstone,	Fair Mount,	"
"	McConnelsville,	"
Beaver,	New Brighton,	"
"	North Sewickly,	"
Miami,	Yellow Spring,	Ohio.
Wooster,	Northfield,	"
New Albany,	Owen Creek,	Ind.
"	Charlestown,	"
"	Bedford,	"
"	Orleans,	"
"	German ch New Albany,	"
Indianapolis,	Hopewell,	"
"	Bloomington,	"
"	Bethany,	"
"	Rushville,	"
Whitewater,	Sand Creek,	"
Logansport,	Peru,	"
Crawfordsville,	Poplar Spring,	"
Sangamon,	Waveland,	Ill.
"	1st ch Springfield,	"
Schuyler,	Henderson,	"
"	Oquawka,	"
Peoria,	Chicago,	"
"	Brunswick,	"
Palestine,	Grand View,	"
Kaskaskia,	Edwardsville,	"
St. Louis,	Carondelet,	Mo.
"	Bethlehem,	"
"	Bethel,	"
Potosi,	Apple Creek,	"
Louisville,	Louisville 4th ch, (2)	Ky.
"	Big Spring,	"
"	Shelbyville,	"
West Lexington,	Lexington 2d ch,	"
"	Frankfort, (2)	"
Transylvania,	Hanging Fork,	"
Winchester,	Romney,	Va.
Lexington,	Staunton,	"
"	Fairfield,	"
Fayetteville,	Antioch,	N. C.
South Carolina,	Charleston 1st ch,	S. C.
Harmony,	Indiantown,	"
East Alabama,	Bethel church,	Ala.
"	Lowndes,	"
"	Uchee Valley,	"
South Alabama,	Mobile 2d ch,	"
"	Valley,	"
"	Selma,	"
"	Pisgah,	"
Cherokee,	Roswell,	Ga.
"	Carthage,	"
Chickasaw,	College church,	Miss.
Louisiana,	1st ch New Orleans,	La.
Western District,	Memphis 1st ch	Tenn.
Knoxville,	Baker's Creek,	"
Arkansas,	Batesville,	Ark.
Oregon Territory,	Clatsop's Plains,	Oregon.

OUR SYSTEM A GOOD ONE.

The system is a good one, being founded on principles sacred to religion and human progress. The Church of Christ in every age has not failed to inculcate religion as a part of elementary training. These well-settled principles will recover their lost ground, and re-establish themselves more and more in the favour and practice of the Presbyterian Church. In a former Report, [in 1848] the Board exhibited the historical argument at some length; and showed, in relation to our own Church, that the importance of uniting religion with education was its uniform testimony down to 1785. An additional link of evidence, not then ascertained, binds this testimony to the corner-stone of the present century. In 1799, the General Assembly passed a series of resolutions, amongst which was one enjoining upon pastors the duty of instructing their congregations in Bible truth, &c., concluding in the following terms:

"Above all that they be faithful in the duties of family visitation, and the catechetical instruction of children and youth. And that in order to aid these views, they endeavour to engage the sessions of the respective congregations, or other men most distinguished for intelligence and piety in them, to assume, as trustees, the superintendence and inspection of the schools established for the initiation and improvement of children in the elements of knowledge; to see that they be provided with teachers of grave and respectable characters; and that these teachers, among other objects of their duty, instruct their pupils in the principles of religion, which should be done as often as possible in the presence of one or more of the aforesaid trustees, under the deep conviction that the care and education of children, the example set before them, and the first impressions made on their minds, are of the utmost importance to civil society as well as to the Church."

Opinions thus wisely expressed, and recommended by the word of God, and by a regard to the welfare of our children, must ultimately prevail. Difficulties are to be expected. But principles are greater than difficulties, and truth will triumph.

The schools established by our Church were established on the assumption that the common schools of the land did not, and could not, impart sufficient religious instruction. There are known to be localities where the Bible and Catechism are taught in State institutions; but these localities are comparatively few, and must, it is feared, diminish in number. The growing element of Romanism in our population is an additional reason, among others, for believing that evangelical instruction, in the generality of State common schools, is an impracticability. Under such circumstances, the Presbyterian Church must persevere in the daily religious education of her children, wherever it may be practicable to found, under her own care, Christian institutions for that holy purpose.

SUCCESS AN ENCOURAGEMENT.

A reason for the belief that the Assembly's system can be ultimately extended to a large number of churches, is that it is eminently successful in many places. Its failures in some localities are amply compensated by remarkable success in others. The following letter shows what can be done in an ordinary country village, in no degree distinguished from hundreds or thousands of villages in our land.

To the Board of Education of the Presbyterian Church.

The undersigned is instructed by the session and trustees of the Waveland Presbyterian Church, Illinois, to make to you the following report:

The school under our supervision and management was commenced on the 4th day of November last, having been delayed by the difficulty, and until that time, the impossibility of procuring a suitable teacher.

The Scriptures are daily read in the school by all the scholars who are able to read; thus they have read the four Gospels regularly through, and eleven chapters of the Acts of the Apostles. This exercise is accompanied by questions and remarks upon the passage read, which is generally one chapter each day. In addition to this, all the scholars are expected to commit to memory one verse of Scripture each day. Thus the greater part of the school have committed to memory the fifth and sixth chapters of the Gospel by Matthew—82 verses.

Some religious works, judged to be suitable, have also been publicly read in the school. "Mary Carrow's School," and "Line upon Line," have been thus read.

The school is opened and closed each day with prayer, in connexion with the reading of the Scriptures and singing.

Recitations in the Shorter Catechism are attended to several times a week; and the whole school, as one class, are catechized every Friday.

You will perceive by the accompanying schedule,

that *twenty-two* of the scholars have committed the whole Catechism to memory, and most of these answer the questions very readily and accurately, whether asked consecutively or out of the regular course. Several others of the scholars, it will be perceived, have made considerable progress in the study of the Catechism.

We hope that *four* or *five* more will have completed it by the close of the present quarter.

The gratifying interest and success of the school in this study, have stimulated and encouraged many families, not directly connected with the school, to attend to catechetical instruction *at home*.

The order and progress of the school have been highly gratifying to us. It is ruled by love—it is conducted on Christian principles; the Bible is acknowledged and appealed to as the standard of duty, and of opinion, and the scholars are, without exception, ardently attached to the school, and to their teacher.

The school is evidently growing in popular favour; prejudice against it is, we think, wearing away; and we confidently believe that by the time it has been in operation one year, its practicability, desirableness, and success will be so clearly demonstrated, as to leave no considerable opposition to it in the community, and no necessity for calling on your Board for aid in sustaining it. For this we hope, by the blessing of God, upon our efforts to honour Him, and his truth, in the education of our children.

Our church building is now furnished with seats, and writing desks, which are tolerably convenient, both for the school, and for our other religious uses.

We have procured, through the beneficence of some ladies in Baltimore, a good library of 154 volumes, selected from the books of the Presbyterian Board, American Tract Society, and miscellaneous publishers.

The second quarter of the school will close the last of the present month.

THOS. W. HYNES, *Moderator*.
Montgomery Co., Illinois, 1st April, 1851.

THE GOOD INFLUENCE OF OUR SCHOOLS.

An important reason for adhering to our system of parochial schools, is the beneficial influence they exert upon the common schools of the State. The fact that a Christian denomination will not patronize schools where religion is excluded, but will rather establish its own, is already contributing to infuse sound principles into minds heretofore indifferent. In several instances, known to the Board, where the parochial school has stood in the same village with the common school, the former has been of great use to the latter. And there is every reason to believe that if the parochial schools were discontinued in the cases specified, the State schools would relapse into their former indifference. Questions decided by the ballot box are not often decided in favour of evangelical religion, even in a comparatively religious community. Whilst it is believed that the Church cannot evangelize the common schools of the land, much good may result from the beneficial influence of institutions where God's truth is duly honoured.

THE WANT OF FUNDS A CHIEF DIFFICULTY.

The Board are confirmed in the hopefulness of the system of Christian schools, from the fact that the only thing that prevents many from being established, is the necessity of providing *additional funds*. Many churches may not be able to impose upon themselves additional taxes, and others may not be willing. But when the question is, in a great measure, one of funds, there is reason to believe that Christian principle will eventually surmount the difficulty.

There are other difficulties experienced by some of our most intelligent brethren, especially the difficulty of withdrawing ourselves from the rest of the community in the educational movement. The advantages of promiscuous education are very great; and nothing short of covenant fidelity in the religious training of the young, would commonly justify the wisdom of setting up denominational schools. But when it is found, as it certainly is in the generality of State schools, that sound evangelical instruction cannot be imparted, the advantages of union are held at far too high a price. There is a limit beyond which Christianity cannot consent to a compromise, and where worldly expediency comes in contact with religious obligation. When, however, any Church considers that religious advantages are sufficiently enjoyed by its children in State or other schools, the Board would by no means recommend separate action, unless greater good can be accomplished by the change.

The Board believe that the want of funds is one of the chief obstacles to the efficient prosecution of our present educational plans. And as this is a difficulty by no means beyond the reach of Christian zeal and self-denial, there is hope of a much wider extension of our system of schools than has yet entered into our moderate views of computation.

As one of the fiscal encouragements of the year, the Board report to the Assembly a legacy of $5000, accruing to the Church at Hustonville, Kentucky, for the endowment of a school under the care of the session of the Church. The testator is Mr. David Williams, a member of the church at Hustonville, lately deceased. It is understood that at least an equal and probably a greater amount has been left to Centre College, as residuary legatee. Such legacies will doubtless increase with an increasing conviction, that Christian education is among the greatest blessings which the piety of one generation can bequeath to the generations following.

SCHOOLS OF FREE CHURCH OF SCOTLAND.

Dr. Candlish gave in the report from the Education Committee. The number of congregational schools was now 422; of side or district schools, 174; of missionary schools, planted in destitute localities, 13; and of grammar schools, 5—to which must be added the two normal schools of Edinburgh and Glasgow. In connexion with the congregational and other schools there were about 33 industrial schools, in which females were employed to teach needlework and other branches of female industry. For this establishment of schools there were 687 teachers receiving salaries or gratuities upon the Scheme. In the normal schools there were two rectors, 18 male teachers, and 7 female teachers; making 687 in all, not taking into account assistants, monitors, pupil-teachers, &c., or the teachers of Free Church schools not connected with the Scheme. The number of children reported as attending our salaried day-schools is 53,962, besides 1450 attending the model classes of the normal schools, and 141 normal students; and taking an average from the ordinary day-schools returned for those not returned, there fell to be added 2894; making the whole number attending our salaried day-schools 58,387. Add 15,000 children attending Free Church schools not connected with the Scheme, and the whole number is brought up to 73,387 children, who may be reported as receiving education at the hands of the Free Church. In regard to the funds, the collection made in August last amounted to 2784*l.* 15*s.* 6*d.*—the entire amount of the Schoolmasters' Sustentation Fund for the year is 7557*l.* 3*s.*—making in all, with legacies and interest on investments (1552*l.* 2*s.*), and normal school fees (1112*l.* 13*s.* 4*d.*), a total income for the year of 13,006*l.* 13*s.* 10*d.*

THAT OLD PRIMER.

"Where is that old primer?" once inquired a man, under deep impressions of the truth contained in that admirable compend, the Assembly's Shorter Catechism, which his sainted mother had taught him in early life. These truths had found a lodgment in his young heart. There they had lain like sacred leaven for years, till suddenly the life-giving Spirit had imparted to them his own power and energy, and the man was brought into the kingdom of Christ. We have been glad to observe for a considerable time past, renewed attention to the Shorter Catechism as a manual of instruction in the family and in the Sabbath school. We speak of it now only to urge it more and more on the attention of those engaged in imparting to youthful minds the great truths and doctrines of salvation. Innumerable books are written professedly for the religious instruction of the young. Some of these books are of doubtful tendency, with hardly salt and savor enough to preserve them from putrefaction. The young man who is to be trained up for heaven needs more of the sincere milk of the word; and we think parents and teachers may consider themselves at fault who omit to use the Shorter Catechism as a most important means of grace and instruction to the souls of children committed to their care.—*Evangelist.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JUNE 1851.

Presbytery of New York.

Astoria church	26 65

Presbytery of Luzerne.

Mauch Chunk church	12 00

Presbytery of Newton.

Stillwater 1st and 2d chs 7; Stewartsville ch 32 63; Musconetcong Valley ch 9 75; Newton ch 38 20; Fox Hill ch 8 15	95 73

Presbytery of Philadelphia.

6th ch Philad. Ladies for the Jones Scholarship	75 00

Presbytery of Carlisle.

Greencastle ch Mrs C Davidson 50 cts, collections 43 87	44 37

Presbytery of Huntington.

Spruce Creek 2d ch 10 12; Mifflintown and Lost Creek chs 52	62 12

Presbytery of Northumberland.

Warrior Run ch 26 50; Derry and Washingtonville ch by a friend "Mrs J S C" 100	126 50

Presbytery of Richland.

Waterford ch ——— and wife, part of one fifth of wool money 6; Frederick ch 2 50	8 50

Presbytery of Maury.

Piedmont church	3 50

LEGACIES.

Legacy of Henry Long late of Little Valley Pa 333 33, less 1 25 discount 332 08; Legacy of John Johnston late of New York city 1000	1332 08

MISCELLANEOUS.

A Friend Mifflin co Pa 50; A Friend Marion co Ohio 2; A Friend 5	57 00
Total,	$1843 45

FUND FOR SCHOOLS, &C.

University Place ch N Y Mr Bull 25, Mr Brown 25, in all 50; Transferred from Fund for Candidates amount erroneously paid to that fund 100	150 00

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, JUNE 1851.

Presbytery of Blairsville.

Saltsburg ch 30 29; Ebenezer ch 25; Gilgal and Perry chs 15, Congruity ch 21 82; Rural Valley ch 16; Glade Run ch 14	122 11

Presbytery of Ohio.

Bethany ch 23; Raccoon ch 23 50	46 50

Presbytery of Allegheny.

Butler ch 32; Middlesex ch 10	42 00

Presbytery of Beaver.

Neshanock church	24 00

Presbytery of Washington.

Burgettstown ch 15; Fairview ch 33; Cross Roads ch 11 76; Wellsburg ch 6; Frankfort ch 4; Lower Ten Mile ch 3 79; Forks of Wheeling ch 40	113 55

Presbytery of Steubenville.

Steubenville ch 6; Lancaster ch 25 15	31 15

MISCELLANEOUS.

Refunded by "W R" 50; Mrs. J Waugh 2 50	52 50
Total	$431 81

J. S. LEECH, McALPINE & Co., *Treasurers.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, July 12, 1851.

African Missions.—A letter of the Rev. J. L. Mackey, of March 27, mentions the good health of the missionaries, Mrs. Simpson having become quite well. Mr. and Mrs. Simpson had gone on a visit to Fernando Po, expecting to be absent from Corisco two or three weeks. Mr. Mackey expresses an earnest wish that more missionaries should be sent this year to that field of labour. Mr. W. McDonough, under date of April 4, reports his school at Settra Kroo as having from ten to eighteen scholars. The Rev. H. W. Ellis, in a letter of May 15, states that three persons had been lately admitted to the communion of the church at Kentucky. Mr. B. V. R. James, on the 13th of May, reports seventy-six scholars in connection with his school at Monrovia, with a regular attendance of about sixty.

China Missions.—Letters have been received from the Rev. A. P. Happer, at Canton, April 22, and the Rev. J. K. Wight, at Shanghai, April 9. Mr. Happer says "the attendance of the day scholars is very good. It averaged the past month about thirty-six out of the forty-two on the roll." Some of their parents attend the morning service. Mr. Happer renews his earnest request for another minister and a physician, to be connected with the Canton mission. Mr. Wight mentions that the Shanghai mission had not yet succeeded in procuring ground for a permanent site of the mission premises. Mr. Culbertson, besides his duties on the Translation Committee, spends a part of his time in visiting the Ningpo people at their shops for religious conversation. They seem much pleased to find in a strange place a foreigner speaking to them in their own dialect.

Choctaw Mission.—The Rev. A. Reid writes on the 20th of June, that in consequence of the prevalence of the measles among the boys in the school, it has been considered expedient to dispense with the usual examination at the close of the term. Between sixty and seventy cases had occurred, and we regret to learn that four of the boys had died. It had been a season of great care and fatigue to the missionaries; but they were supported by the persuasion that the Lord was with them in their affliction.

Creek Mission.—Letters from Kowetah, May 30, and Tallahassee, June 10, have been received. At the latter, many cases of the measles had also occurred, which were doing well.

Arrival of Missionaries.—The Rev. W. H. McAuley and family arrived safely in the Concordia at Boston, about the end of June. They were exposed to renewed danger on the voyage from Bermuda. Mr. McAuley hopes to be able to present the cause of the heathen amongst the churches in Alabama, his native State, and also in the neighbouring Synods.

Sailing of Missionaries.—The Rev. J. E. Freeman and his wife sailed from Boston for Calcutta in the ship Marcellus, on the 10th of July. Mr. Freeman returns with renewed health to his field of labour. Mrs. Freeman was a member of the First Presbyterian church, Elizabethtown, New Jersey. We would ask for them an interest in the prayers of the churches.

For the Home and Foreign Record.

OUR INDIA MISSIONS.

Our present force in that large field is only twenty-seven. And in view of the present rate of receipts, and the importance of other fields that must be cultivated, it is hardly thought expedient to attempt to keep more than about thirty men there. That is, thirty ordained missionaries from this country, together with as many *native ministers* and other assistants as they can qualify and employ. Is this an adequate force for such a field? Look at its extent and its population. The field already designated and partially occupied, embraces a territory as large as two or three of the first States in this Union, and a population equal probably to the whole of North America! Thirty men, will not give one minister to a million. Surely, then, the supply will not be deemed extravagant. To occupy the whole field, as this country is *now occupied*, will require at least *thirty thousand native ministers*. What a host! what labour, what funds, and what time it will require to educate them! Then what wisdom and what diligence to superintend and direct them in their work! And yet all this must be realized before that field will be supplied as this country now is. Even Texas, we are informed, has more than one minister to every thousand of her population at this moment. What a work then is here to perform, before that India will begin to compare with even the most destitute parts of our own country? We now occupy ten stations there. Put them all on a line from Allahabad to Lahore and they would be about seventy miles apart; and at nearly every one of the present stations, and indeed in almost any part of the entire field, you might describe a circle that would embrace a population equal to that of Texas, California, and New Mexico combined! Is not the force then proposed for that field, in all conscience small enough? The only considerations that could ever have suggested such a limitation, are the limited amount of funds afforded by the churches, and the extent and importance of other fields, that we are equally, and some of them much *more bound* to cultivate. Hence the duty and importance of giving all possible efficiency to the agencies at work there, to raise up and qualify an adequate native ministry, to carry forward and complete the work.

On that vast field, we now expend about fifty thousand dollars per annum. A large sum, many will exclaim. Too large, some will think, to expend upon a single field, and that so far from home. And yet it is not *half* as much as several Christian cities have recently paid for a few *songs!* Not near as much as many of our congregations have expended upon a single church edifice. Not a cent more, nor even as much, as very many of our cities and larger towns expend annually upon the same objects at home; for the support of the Gospel, for Bible and Tract distribution, for Sunday-schools, for the various departments of education, church-building, &c. It is not even as much as our Sabbath-schools could raise at the moderate rate of one cent per week.

But if we turn to China, there we find the field is still more ample, and the force employed less adequate. Let no one think then, that we are attempting too much while we have not yet even *half* a man to every million of the perishing multitudes there depending upon us for the bread of life. Rather let us mourn that the liberality of the Church has enabled the Board to attempt so little; and let us all strive together in our prayers and in every possible way, that our agencies there may be increased a thousand fold.

W. S. R.

INDIA: LODIANA MISSION.

LETTERS FROM A MISSIONARY TO HIS CHILDREN: NO. VII.

The Literature of the Hindus.

My Dear Children—During the hot months in India all extra labour must be avoided by foreigners. This accounts for the long interval between the last letter in this series, and the present. I now wish to tell you something about the literature of the Hindus.

Many persons in America think, because this people worship idols they must be very ignorant of all science, as well as of the Bible. When I was at home, a few years ago, I was sometimes asked how I managed to live on roots while in India! In point of intelligence idolaters are not all to be classed with the South Sea Islanders, or the American Indians.

You know the Greeks and Romans are still celebrated for their arts, and sciences, and philosophy, although they too bowed the knee to stocks and stones.

The Hindus have likewise their Augustan age, their classic ground, their philosophers, their poets, and their historians, and boast of a literature, which far surpasses in extent that of any western nation. Like their assumed antiquity, in whatever way it is viewed, it bears the semblance of infinity. The age of man is not sufficient for the perusal of even a tithe of their Shástres. It is said eighty-eight thousand sages wrote as many sacred books. Those best known are the Veds, Upaveds, Vedanga, and Puráns, all of which are said to have been revealed by Brahman.

The Veds are considered the fountain of all knowledge, and are divided into two thousand one hundred and ninety-one parts. They were collected and arranged in their present form by Vyásá, who was the son of a fisherwoman. They are called Sonti, or that which is heard. It is probable that they were transmitted orally from generation to generation to the time of Vyásá. The divinities invoked in them are air, fire, and the sun, all of which are supposed to be manifestations of Brahm, or the Self-existent. The present idolatry of the Hindus derives no authority from them, nor is the least trace of the worship of Rám or Krishn, or Mahadev in them. Much that is inculcated in the Veds has become obsolete, and a more gross form of idolatry substituted in its stead. The worship of air, fire, and the sun, has been replaced by that of heroes, dumb animals, and stocks and stones. There are, however, a small sect of Hindus still called Vedántists, who profess to follow the ancient creed, and inculcate an abstract and speculative monatheistical worship. An effort has lately been made in Calcutta by a large number of educated native youth, who call themselves Young India, or reformers, to restore the antiquated ritual of the Veds—to abolish idolatry, and the impure rites of modern Hindus. But with their ancient doctrines they have mixed up a good deal of infidelity derived from Hume, Voltaire, and Paine. Their chief object is to defeat Christianity by opposing it with a more rational religion than that now extant. The Veds consist chiefly of hymns, prayers, and precepts.

The Upaveds are divided into four parts, which comprise treatises on diseases, medicines, sacred music, the use of martial instruments, and the mechanical arts.

The Vedangas are six in number, and treat of religious acts, and ceremonies, grammar, prosody, astronomy, and difficult phrases in the Veds.

The Puránas, which are called by way of distinction the eighteen, are ascribed to another Vyásá. They were composed to support the various religious sects, as they acquired predominance, or as they profess, for the instruction and amusement of mankind. The date of the earliest is not known; but the latest cannot be more than five hundred years old. They contain an account of the creation, the destruction and renovation of worlds, the genealogy of gods and heroes, the difference between right and wrong, what is pure and impure, what is to be desired and what is to be avoided, by what means the soul may ascend to God, questions on the divine nature, and sublime speculations on the supreme power, goodness, and eternity of God. There are also eighteen Upa Puranas, of inferior sanctity. The whole of these constitute the present popular creed of the Hindus.

Besides these principal Shástres, there are the Ramayana, and Mahabhárat; the two great epic poems of the Hindus. The former records the adventures of Rám Chandr in his contest with the demon Rávaná, and the latter celebrates the great war between the Kúrás and Pandús, which took place at Kurukhshetr, only eighteen miles from Ambálá, where I write, and in which the god Krishna acted a conspicuous part. These two poems comprise the most valuable part of Hindu literature and history. Previous to them they have no credible memorials. They form the starting point of authentic Indian history. They are supposed to have been written about two thousand five hundred years ago. From this period the popular idolatry of the Hindus may be said to have commenced. To the Ramáyána and Mahábhárat, both Rám and Krishna owe their celebrity and deification, and by them the present religion was established. Valmeeki, the author of the former, and Vyásá of the latter, were the greatest poets of which the Hindus can boast, and through their genius, the achievements of their heroes have been kept alive for more than two thousand years. They are the Homer and Virgil of the Hindus.

Besides these works, which are all considered Scriptures, they have a body of law called Smriti, also in eighteen books, which treat of the administration of justice, and the punishment of crimes.

This was delivered by Manu, the Hindu Adam, for the instruction of the human species. There are also innumerable commentaries on the Hindu sacred books, among which the Vidyádarsa, or view of learning is the chief. Likewise dictionaries, and works on astronomy, philosophy, grammar, logic, chronology, cosmogony, medicine, theology, mythology, poetry, the drama, fiction, geography, mathematics, &c. All of these are supposed to be parts of the Shastres, and consequently not allowed to be read or studied by those not of the Brahmanical Order. This prohibition, however, like all others which are contrary to the laws of God and nature, is in many cases a dead letter. There have been bold spirits in all ages, who disregarding these dogmas of the Brahmans have burst the bonds of caste, and by the force of their own genius have become celebrated for their learning. Such was Vyásá, the collector of the Veds.

The language in which both the sacred and profane books of the Hindus are written is Sanskrit, which means *the polished*. It is now a dead language, so highly artificial that some philologists suppose that it never was spoken—that it was invented by the priests, and consecrated to the mysteries of religion. One fact in regard to it is certain. The Brahmans, in order to secure for themselves passive obedience, and for their faith a peculiar sanctity, have prohibited the laity from acquiring a knowledge of Sanskrit, and to prevent them from learning the first principles of it, they have made the grammar a part of the Veds! It is universally admitted that Sanskrit is the purest and most perfect language extant. It does not contain a vestige of foreign mixture. This proves its great antiquity. It is the parent of all the numerous languages of India except one or two, which are of Arabic origin. The modern Sanskrit, in which the Mahábhárat and Ramáyána are written, is not more difficult to acquire than Greek, to which, in many respects, it bears a striking resemblance.

The ancient, or that of the Veds, is, like their doctrines, almost obsolete. Very few of the most learned pandits of the present day can read it intelligibly. Since the subjugation of Hindustan by the English, a few works have been translated, under the auspices of government and others, by individuals both in India and Europe, from Sanscrit into the spoken languages of the people which are in Northern India, Hindi and Urdu; but the mass of the literature of the Hindus is still locked up in an almost unknown tongue.

The Hindi is the dialect used by the majority of the Hindus, and that in which the Shastres are expounded by the pandits. Some philologists suppose that it is the language of the aborigines of India, greatly enriched from Sanscrit. Others think it is a dialect of this fruitful language. It is a very pure, polished, rich, and euphonious language. The Urdu is the "*Lingua Franca*" of Hindustan, but is used chiefly among the Musulman population of Northern India. It is a mixture of Hindi and Persian, and dates its origin from the invasion of Mahmood of Guzni, about eight hundred years ago, whose followers introduced Persian into India. As the name imports, it was originally a camp or bazar language, and was used in military and commercial transactions between Mohammedans and Hindus, the former supplying the nouns, and the latter the verbs; but is now more extensively used throughout Hindustan than any other dialect. It differs very little from Hindi in its structure. The same grammar answers for both, but their dictionaries are quite different. The Urdu has this advantage over its sister, that while for the latter we can only draw on Sanscrit for aid, for the former we can draw to any extent on Persian, Arabic, and Sanscrit, and that without Urdúizing them, as has to be done in English, when we tax the learned languages for assistance. As these are the two languages we use daily when we preach in the bazars, sometimes commencing our sermons in one, and finishing them in the other, as our audiences vary from Mohammedan to Hindu, or *vice versa*, and in which we translate and print the most of our books, I will give you a specimen of them both in the Roman character, as follows:

The Lord's Prayer in Urdu:

Ai hamáre báp, jo asmán par hai, tere nám ki tagdis ho. Teri badsháhat áwe, teri margi joisi Asman par hai zamin par bhi bar áwe Hamári roz ki roti áj hamen bakhsh. Aur jistaráh ham apne garzdárou ko bakhshte kain tu apne dain kam ko bakhsh de. Aur hamen azmaish men nadál, balki burái se bachá. Kyunki bádsháhat, aur gudrat, aur jalál tramesha teráhi hain. Amin.

The Lord's Prayer in Hindi:

He hamáre pitá jo swargmen hai, tera nám pawitr howe. Terá váj áwe, teri ichchha jaisi swargmen, waise pritwi men howe. Hamáre pratidiu ki roti áj hamko de, aur hamove vinou ko chhema kar jaise ham bhi apre viniou ko chhema karte hain. Aur hamen porikshá men na dál paruntu burái se bachá; kyunki váj, aur prákarm, aur máhátme sadá tere hain. Amin.

Besides these two languages, we have Panjábí in our sphere of labour. This is chiefly spoken by the Sikhs in the Panjáb. It is, however, little more than a corruption of Hindi and Urdu. In other parts of India there are various dialects; but nearly all founded on a common basis. The learned languages of India are Sanscrit, Arabic, and Persian, all of which have ceased to be used in speech, but are still taught in the indigenous schools. The Brahmans and Maulavis, who are the *literati* of the Hindus and Mohammedans, affect to despise the vernacular languages, and to be ignorant of them. They say they are neither fit for religion nor science. We however use them for both, and find them to answer very well, with the aid of a little Sanscrit and Persian to express the nicer shades of thought. The consequence of this dogma is an almost entire cessation of improvement in literature among the Hindus and Musulmans of India. Very few of their most educated men are able to compose works in the learned languages, and their strong prejudices against those of the people will not allow them to make use of them for this purpose. Hence arises, in a great measure, the stagnation of mind which prevails to so lamentable a degree among the higher classes in India, and the great degradation and ignorance of the mass of the people. Imagine what a different state of things would exist in Europe or America, if no new books had been written for the last eight hundred years, and if all the literature written previous to this time, and religion too, were still sealed up in Hebrew, Greek, and Latin, for the special benefit of the priesthood. Were such the case, the long dark night of ages which preceded the Reformation would still be enveloping the world in worse than Egyptian darkness. The light and liberty which now exalt the western hemisphere so much above the eastern, would never have shone on the world, nor burst asunder the fetters of enslaved millions. A Bacon, a Newton, or a Milton, would never have introduced new eras in the science of philosophy, astronomy, and song. America would still have been a howling wilderness, inhabited only by the red man and wild animals.

But I must now close this long letter. I hope in future to give you a more detailed account of the astronomy, philosophy, geography, and poetry of the Hindus, also a description of their schools.

Your affectionate father,

J. M. Jamieson.

JOURNAL OF THE REV. GOLOK NATH.

Brief Notices of a Month's Labour.

October 1st, 1850. Tuesday—To day I had but one individual to talk to at the Mission premises: [Ialandar.] He was a Hindu of some learning, and we had several times had opportunity of seeing each other, and talking together on the subject of religion. We both sat at the school-house, and continued disputing about idolatry till evening.

2d. Wednesday—Having found nobody at the Mission compound to converse with, I went to the city, and succeeded in getting a small company to hear me read and explain a page or two in Pilgrim's Progress in Panjabí.

3d. Thursday—At Guzán ki basti [village of Guzan.] I spent some time this evening in talking with a few individuals on the necessity of a Mediator, who could effect a peace between man and our sin-avenging God.

4th. Friday—A couple of Udásí faqírs, with a few Hindus from the city came to converse with me in the afternoon—a long conversation on the subject of sin and judgment ensued; and ended in giving a book or two, to read and think more on the subject.

5th. Saturday—Busy in getting things ready to start on Monday morning towards Jwála Múkhí.

6th. Sabbath—Preached a sermon to suit the subject of prayer on the first Sabbath of the month.

7th. Monday—Brother J. B. Lewis, Abdullah and myself started very early, and made a long march to Hoosheyarpur; put up with Captain C——, a Christian officer, for the night.

8th. Another long march of twenty kos [thirty miles] brought us in the evening to a place called Anib. On the road I received eight boxes of books sent up for the occasion from Lodiana. The people going to the Mela were travelling on my left and right, and as I had a slow mule to ride, I could not very easily pass them, so I attempted to improve the opportunity in talking with them on various religious subjects.

9th. Stopped at a place within a kos of the river.

10th. About ten we reached Jwála Múkhí, and got our tents pitched at the usual place.

After taking some refreshment, brother John and myself began with our distribution, and in a short time we had a crowd of readers before us. The mela this year was somewhat larger than usual. The Rajah of Pateeyala with 15,000 men of his own establishment, and as many more from his territory, were present there before we got to the ground. The majority of these men were Sikhs, and could read Gurmukhí, and received our books with great eagerness.

11th. Friday—At day break we rose and began the work of distribution. A large crowd was immediately collected, and remained with us till it was time for our breakfast. After a short time we recommenced our work, and continued till evening. In this way we laboured at this heathen fair for parts of five days, when the Mela became very thin, and we also struck our tent to return home.

On the afternoon of the 14th, recrossed the river Béyas. During our stay here we gave away nearly seven boxes of books, a large number being Panjábi and next Hindi.

We had made it a rule among ourselves not to give any one a book without making a short lecture previous to handing it, explaining the contents as briefly as possible, but at the same time telling the person every thing necessary for understanding the volume he received. For instance, when we thought of giving away a New Testament to an individual reading well enough to deserve it, we commenced by saying, "Here is a book which contains the account of a person (the incarnate Son of God) born in the country of Judea, in the town of Bethlehem, near the great city Jerusalem, some 1850 years ago; sent by God to be the Saviour of mankind, by offering his life a ransom for their sins. You will find in the first part of this book a short account of his miraculous birth, his wonderful preservation, the beginning of his ministry, his doctrines and teachings, his parables, his miracles, his death, his resurrection, his great commission to his apostles, the descent of the Holy Spirit on them, their extraordinary sufferings and preachings, the organization of Christian assemblies, and the rapid spread of Christianity in a large tract of country among hostile nations. In the latter part you will find several letters or epistles addressed to these assemblies, inculcating Christian doctrines and morals; and at the close there is a book in which several events connected with the Church and State are predicted, a part of which has already been fulfilled, and a part still remains to be fulfilled." This has been my uniform practice in giving a large book, but in handing over *portions* of Scriptures, and tract volumes, my remarks necessarily have been much shorter; but I have never failed to say something appropriate with every book I distributed. It is true I gave away thus a less number of books; but I trust a greater amount of good has been done. I hear the people frequently make remarks that they cannot understand our books; particularly the New or Old Testament. In order to help them a little in their difficulty, I had adopted this plan.

We had long discussions with the officiating Priests, and Bhagats of the Shrines, about the general attributes of their Debis. They all ascribe power, power to subdue giants, to their Debis. But we attempted to explain to them that the Saviour of the world had to subdue the power of Satan and his kingdom, and to satisfy the just claims of the broken law of God; he had to *die* himself in the stead of sinners.

Strange doctrines these seemed to them. The great Isá Masih, of the Christians and Musulmans, *died* on the *Cross* as a *Malefactor!* But we said to them that he also rose again the third day, and thus gained a victory over death itself. In short, I attempted with my feeble powers, to enlighten my hearers on this one important subject the *salvation of sinners through the death of Christ.*

On our way back, we had ample opportunity of talking on religious subjects with the returning pilgrims, and I trust some of them will retain the impression they got from our remarks, viz.: that they had gained nothing by coming to the great goddess Jwala; on the contrary they had lost all the money they brought from home, and which they had so hardly earned, and could have better and more usefully expended on other objects.

19th. Saturday—At home again. Had a long conversation with a company of Musulmans this evening at Mizán ki busti on the subject of atonement; but it ended in nothing.

20th. Sabbath—Preached in the Mission Chapel from Job xix. 25, about twenty persons from without were present.

21st. Monday—Daniel and myself spent a short time at the bázár to-day, and had a good audience to speak to a while, on the plan of salvation with repentance and faith.

22d. Tuesday—City. Talked with a Bázár cloth merchant for half an hour.

23d. Wednesday—Visited Sheikh ki basti, conversed with a few Banyas [shopkeepers] for about an hour or so—returned home with Azím who had accompanied me.

24th. Thursday—A pandit from Hosheyarpore occupied my time, and gave me a good opportunity to teach Christianity privately. He went back apparently well satisfied.

25th. Friday—In the city. A large crowd to hear a simple exposition of a chapter in the gospel.

26th. Saturday—At Gurzan ki basti. Daniel talked and I listened to his remarks.

27th. Sabbath—Preached from the 99th Psalm; more than twenty persons were present.

28th. Monday—Went to Cantonments to visit a friend.

29th. Tuesday—A company of Musulmans from Tanda called on me this afternoon. After a long conversation on various subjects, they took their leave, with a few books to read at home.

30th. Wednesday—To-day I preached a long sermon at the bazar, but was occasionally interrupted by Musulmans when I had the least disposition to stop to hear them.

31st. Thursday—An old friend from Gurzan ki basti kept me at home talking on the subject of Christ's crucifixion and resurrection till evening. The conversation indeed was interesting. The poor old heathen was quite surprised to hear that the Saviour of the world had to die for his people.

MISSION IN SIAM.

LETTER OF DR. S. R. HOUSE TO CHILDREN.

Recollections of the Cholera in Bangkok—Vain devices of the Heathen.

BANGKOK, Siam, February, 1851.

My Dear Young Friends:—During the past few weeks there have been many deaths from cholera in this city; indeed since the sad visit we had from that terrible disease in the summer of 1849, when 2000 and more were carried off by it here in a single day—there has perhaps not been a month in which some have not died from it in Bangkok. We have got used therefore to having the cholera among us, just as they have in Calcutta and Bombay and other cities of India where they almost always have it, and the people now do not dread it as they did when after being free from it thirty years, it broke out again in Siam some twenty months ago. Those indeed were dreadful days, when in less than a fortnight more than 20,000 people perished in this one city where we live; when go where you would in the streets you would meet men carrying away their dead slung from a bamboo borne on the shoulders of two of them; when hundreds of corpses were thrown into the river, and heaps on heaps were piled up like logs and burned to get them out of the way. I have for a long time thought some recollections of what the people of this country did in those days of the pestilence would interest my young friends in America, and lead them to pity the poor heathen who have none to look to that can help them in their time of trouble.

I need not say that the Siamese were very much frightened when this dreadful cholera broke out among them. They saw their friends and neighbours sicken in an hour, and dying on their right hand and left, in almost every house, and each one feared it might be his turn next. And where did they look for help? Did the King proclaim a fast-day, think you, and the people repent of their many sins and pray to God to have mercy upon them? Alas! God was not in the thoughts of this people at all. Their religion teaches them there is no God—no Creator who made the world—the world made itself, they say—it always was, and the God they do worship, whose images are in every temple, was nothing once but a mere man like themselves, and now that he has become a god and left the world he knows nothing, cares nothing about it, or about aught else indeed.

The common notion among them about the pestilence was, that an army of wicked spirits had come invisibly to carry off mankind to make them their servants in the unseen world. Oh how anxious they were to make these spirits of the air their friends. So they made various offerings to them—offerings to devils—without one thought of looking to the mercy of Him who alone has power to save from death. It was a common practice on those days to make a little square tray of pieces of the plantain-tree, and, putting their offerings on this, leave it by the side of the street near by where the spirits might find it, or else placing it on the water let it float away down the stream. The river was full of these little floats, and everywhere you went on land you would see them. Now what do you think the offerings were that were laid upon these trays? Coming home one night, I stumbled over one of them that lay right in my path, and having a lantern I stopped to examine it. It was a curious collection of odds and ends. You would hardly believe anybody could be so silly as to think he could escape death by trusting to such follies. On the rude tray, which was about a foot square, was strewed some rice, some coarse salt tied up in a little rag, some fresh flowers, betelnut, sliced plantain, the end of a torch, and two rough images of clay representing a man and woman each with a dirty shred of cloth around them. The object in making these images was that the spirits might take these persons of clay and accept them for their servants in the place of the man and woman that made the offering. I never heard of any of the invisible spirits carrying off any of these dainty gifts, but more than once I have seen sensible-looking dogs helping themselves very freely to the rice and whatever else that was eatable they could find among them.

Others again would take a great deal of pains to make a little junk or ship just like that curious Chinese junk that was in New York two or three years ago; perfect little models they were, all painted off gaily; and then they would fit them out with little red and white banners and wax tapers, and fruit and flowers, and put in them as passengers little clay images of men, and women, and children, and just at dusk they would light up the tapers and away would launch the little vessel, an offering to the spirits to be carried away by the tide.

Many wore amulets and charms about their necks, to keep off from them the evil spirits that bring disease. They consisted of strips of paper with curious squares and marks upon them, sewed up in bits of red cloth on leather of a three cornered shape.

But by far the most common practice as a preventive of cholera was the putting a string or a few strands of white cotton yarn about their necks and wrists. Go where you would, in the market or along the river side, you would see all or nearly all the women and children tricked out with this white string. I have been in the houses of noblemen where one was just taken sick, where all the women of the family were busy dividing a hank of this cotton yarn into portions and tying them around the wrists or neck of themselves and their children, with as much earnestness as though their lives depended on it. A poor dependence indeed, as they might have seen with half an eye were not their understandings blinded. Often in trying to feel for the pulse of some poor dying creature, have I had to push this silly wisp of cotton thread away to get at the wrist. The cholera was not to be kept off by a little cotton string. And yet they thought they could not only keep it from themselves but from their households by such means. Many houses were entirely encircled by a long cord of this cotton, with here and there little square bits of paper all written over fastened to it. I saw the outer walls of the palace of the King himself, and they are more than a mile in circumference, thus girt round—the cord looped up from the battlements every few rods. *Death* crossed the enchanted line however, if the spirits did not, and hundreds of the King's large household were swept away. The disease reached all to whom God sent it, nor have spirits power to harm or to bless unless He suffers them.

The pestilence had not been prevailing long, before the Chinese in the city, at their houses on land, and at every floating house (and these last you must know line the river and canals on which Bangkok is built, for miles), had a tall bamboo pole put up with cords fixed to it, by which a little lantern could be raised to the top when night came. After dark, when all these were lighted up, they gave the river a beautiful appearance as if some celebration was going on, which we could have enjoyed better if we could have forgotten the superstition that led to it. And this foolish waste of oil was kept up every night and all night long, for weeks and months. Besides this the Chinese tried to get the favour of their gods by processions on land and water, by boat races, firing of crackers, &c.

There were other spirits besides those that they supposed had caused the pestilence, that the Siamese treated with great respect during those days. Before or near almost every house in Siam, raised up on a single post about as high as one's head, stands a little wooden doll-baby house, for such I am sure you would take it to be,—in the shape of a Siamese house, having one small room inside open in front, with a little porch or stoop before it. In this porch and in the little room you will always find a quantity of offerings, such curious ones too, that when you see them you will be more sure than ever it was a doll's play-house you were looking at, and yet the grown-up people of the family have put them there to get the good will of the spirit that guards the spot where their dwelling stands. There is a piece of board shaped something like the head of a spear, some slips of cloth all scribbled over, some little images of elephants and horses, and perhaps of men and women, made out of clay, and there is rice, and betelnut and tobacco, with flowers, and if any of the family are sick, wax tapers will be burnt there and food set out. The worshipping these spirits of the place is a kind of superstition that appears to have been handed down by the forefathers of the Siamese from the ancient times before the Buddhist religion, which knows nothing of it, was introduced into their country. As the people here believe these spirits can protect them from sickness, you may be sure during cholera time their offering-houses were well served—and the little sprites (had there been any) had no lack of tobacco and betel, and food and clothing, and clay horses to ride.

You will not wonder to be told that the temples of the idols and their idol priests were not forgotten in those days. The preaching places were filled with hearers—presents were made in abundance to the priests—and much bowing down to idols and pagodas practised; all to make merit that would ensure their safety. One great man I heard of, thought he could not die of the cholera, he had just gained so much merit by paying the expenses of making several new priests—some three or four hundred ticals; but he too was carried off like the rest. Priests would be called to chant their prayers over the dying, that they might be happy in the next life. Once I was much affected by seeing a poor mother try to comfort her son, a young man struck down and fast sinking with a violent attack of cholera, by telling him to think of the favour of his (idol) god, and then putting his hands together with the palms touching,—as he was too far gone to raise them himself, lifting them for him above his head, as they do when they worship the image of Buddh.

Many other things I might tell you, dear children, about this visit of the cholera to Siam, and the foolish practices of the inhabitants; but I have told you enough, I trust, to lead you to feel sorry for this ignorant heathen people, and to pray that they may be turned away from their sins, and follies, and idols, and made to trust in the living God who alone can save. How much reason have you to be thankful, my young friends, that, unlike the poor heathen, you have been taught by your parents, and teachers in the Sabbath-school, about that kind Heavenly Father, who is merciful and gracious, and loves them that love Him, and can deliver from all evil, yea redeem our lives from destruction, and our souls from eternal death.

Believe me your sincere though distant friend,

SAMUEL R. HOUSE.

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. HENRY V. RANKIN.

Missionary Incidents and Reflections.

[Continued from page 92.]

6th *January*, 1851. Monday—This day, the first Monday of the new year, has, as is usual, been set apart as a day of fasting and prayer by all the missionaries in Ningpo. Social meetings were held in the morning and afternoon, in which we have found it pleasant and profitable to lift our united prayers to the God of missions. There is much to make us mourn. The past year has witnessed but few additions to the Church in China, and more labourers have from one cause or another been called from the field than those who have joined us in the work. One missionary in another part has recently been cut off by the hands of violent men, and we are just now saddened by what seems the premature death of another. Three of the little ones in our community have been taken to the fold of the good Shepherd. Yet we have so many grounds of thankfulness that

we found it profitable in the morning to meditate upon the words, "The Lord hath done great things for us, whereof we are glad."

We have recently had in our neighbourhood an instance of *spirit marriage*. A young man who had recently died after being betrothed to be married, needed a wife, it was discovered, in his new state. The friends therefore conjured up one from the dead, and the ancestral tablets were brought, and ceremonies were performed as if the parties were alive! The mirth of those interested in the affair has been quite boisterous. Another marriage superstition of the Chinese occurs to me in reference to one of the girls in our school. A match being contemplated for her with a promising son of a very worthy teacher, it was found upon examining the horoscope that one of the parties was born under the sign of the *dog*, and the other under that of the *sheep*, between which animals, it was argued, not much harmony was likely to exist. This of course decided the matter against the proposed marriage.

7th *January*, Wednesday—The mission have today agreed that Mr. Culbertson should at the earliest convenient opportunity go to Shanghai, and take his seat in the Committee for translating the Old Testament, to which he was elected a few months ago. His absence for a time will be a great loss to us, yet the work is of such commanding importance that we feel impelled to make the sacrifice. By the time that he reaches Shanghai, the translation will probably have advanced through the Pentateuch, though a subsequent revision will be necessary, which is to be sent to the various stations.

The chapel on our lot, and adjoining the female school, is now almost completed, and in about a month we hope also to enter the new city church. In the erection of both these edifices, Mr. Culbertson has been one of the Committee, and the delay in the work is the principal cause of his probable detention with us for a month to come. We have experienced much trouble in the building of the church. Ningpo houses are all built in a manner the reverse of ours. Upright beams are joined together in the form of the desired house and immediately covered over with tiles. After this the brick walls are thrown up. They are designed simply to protect the inmate from the weather, and not at all to support the roof—the bricks being built in alternate layers upon their faces and edges on both sides of the wall, and the wall is then filled in with broken tiles and earth. The lime is formed chiefly from well-pounded shells, and is not very good, nor are the bricks generally as good as those at home: yet they form a very enduring wall for this climate. The bricks and tiles are all of a slate colour. We have found it advisable to plaster the buildings which we have put up outside as well as within, though the people are usually more sparing of their lime. When they do plaster their houses, the coating is frequently formed in part of mud, which they use freely in various ways. The contract for the city church, however, contemplated solid walls to bear in part the weight of the roof; but to have the contract carried out we have been obliged to exercise the most rigid watch. We have, by turns, been present while the work was advancing every day, and yet notwithstanding all our vigilance have, upon overhauling the walls occasionally found hollow spaces. It has therefore been to us all, and especially to the building Committee, a heavy burden, from which however we will soon be relieved.

14th *January*, Tuesday—To-day with Brother W. Martin, I visited a room which has just been fitted up by us, to serve as a school-room and chapel, outside the south gate, and about two miles from our residence. It was market day in that part of the suburbs, so that for half a mile the dense crowd with their many provisions greatly impeded our progress. As soon as the door was thrown open the house was filled. We told them of our object to establish a school and divine service among them, and that every Sabbath the gospel would be preached. The field is very interesting, from the large population and their favourable disposition, besides being far removed from any other preaching station or school in Ningpo. Upon coming back we turned into the country and passed through a few small villages in which we experienced uniform courtesy. The plain outside the city in this south-west direction, we found abundantly covered with tombs, some of which were costly and massive. In this vast necropolis were deposited the ashes of more than are now alive, but to how few, alas, had the gospel of the kingdom been preached! Like those with whom we now mingle, these had followed the vain pursuits of life; but now "the memory of them is forgotten; also their love, and their hatred, and their envy, is now perished." One sees so much of death and the grave in China, that many solemn impressions of his earlier days become gradually effaced. If we turn off at all into the country, we must needs pass by tombs which are built of brick above the ground with a large stone for a covering. A small heap of dirt is at first thrown upon the stone, which is added to with pious care every year by the friends of the deceased till mounds are formed. Some of these, when several tombs were placed near each other, have in the lapse of centuries become large artificial mounds and hills, and covered as they generally are with pines and cypress trees, they form the only elevations for miles in the extensive plain which surrounds Ningpo. At Amoy and Fuhchau, where the country is undulating, we find the hills exclusively taken up with graves, which present a solemn appearance to a stranger, especially during the feast of the tribes in spring, when "the mourners go about the streets," and we behold the innumerable graves covered over with paper, which can be seen at a great distance, and which marks the extent of these cities of the dead. The tombs are very enduring in these places, whereas we often in this vicinity pass by tombs in ruins, where lie exposed human skulls and bones. Now and then a dead infant tied up in a piece of matting is washed ashore on the river side, and in the winter it is not uncommon to see in the streets the bodies of beggars, exposed perhaps for several days before they are removed. The dead are indeed everywhere in this land—for the people have no regular burying grounds, but in the luckiest spots—whether it be in the centre of their farms or upon some distant elevation, they deposit the remains of their friends. Yet with all their reverence for the departed, it is melancholy to observe with what scorn they treat the Christian doctrine of the Resurrection. More than once I have noticed the mention of that precious article of our faith, the occasion of evident aversion on the part of those who had listened attentively to and coincided in many other important doctrines. So did the heathen of old regard it, even when proclaimed by Paul; nor would we be discouraged in holding up to their now darkened minds the awful verity that these millions of the dead shall live again; and that the trump of the arch-angel is yet to awake the mouldering remains of buried generations now sleeping side by side over the hills and plains of China and the world, and especially to invite them to participate in the first resurrection. The dry bones of those spiritually dead, are very many, and lo! they are very dry; yet the Spirit of the Lord will yet breathe upon them, and they will stand up an exceeding great army. Hasten, O Lord, the fulfilment of thy gracious purpose of mercy!

19th *January*—This day I regard with interest as the first in which I have formally and publicly proclaimed the "glad tidings." Brother M. and myself opened our new chapel this afternoon with prayer and a short and simple unfolding of the chief points of Christian faith. The room was quite full, and the audience tolerably quiet, though they must have exercised much forbearance with our broken language. It is indeed no child's-play to attempt to utter the mysteries of the cross in so hard a tongue, and it seemed almost presumptuous to commence this great work with so imperfect an acquaintance with the dialect. If anything in this world it be proper "earnestly to covet," it certainly, on the part of the missionary, is the gift of tongues, joined with an ardent love to his Saviour. The two are by no means incompatible, though even in the pursuit of the former the devil places temptations to neglect the latter. We do not get rid of our arch enemy by crossing the ocean, and the foreign missionary needs the prayers of the faithful at home that he may receive these two "good gifts." Three things Christ demands of Christians in their prayers for the cause of missions—generally that His kingdom should come—again, that more labourers should be sent into his vineyard—and those in the field should also be remembered, that "the word of God may have free course and be glorified"—and for this end "*that utterance may be given unto us*, that we may open our mouths boldly to make known the mystery of the gospel." The apostle tells us that it is God who opens this door of utterance, (Col. iv. 3,) and he entreats the Ephesian Christians partly for this end, to "pray always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication."

20th *January*—To-day letters have reached us giving an interesting account of the visit of two native Christians at Shanghai to the Jews in the province of Honan. Though they are sadly degenerated, many importants facts have come into notice by this visit to them, for the first time, of Protestant Christians.

1st *February*, Saturday—This is the beginning of the Chinese new year, and, as is usual, has been the occasion of great mirth and joy among the people. In the streets it presents the appearance of the only Sabbath in the year. The weather has been very unpleasant, and we have not in consequence received the usual number of calls from our Chinese acquaintances in the city to *pa-she*, or pay respects to the new year. Our own house has been filled with happy faces and merry hearts to-day, in consequence of the beginning of the week's holiday which we give to the girls, and especially of a New Year's dinner, prepared with more care than usual, and of which they and a few of Miss Aldersey's pupils as guests, partook with much satisfaction. We gave them also trifling presents, which they seem highly to prize. This is the season in which much idolatry prevails, especially of a domestic kind. Families are accustomed to worship heaven and earth, and the spirits of their deceased ancestors, and to eat things offered to idols. We hoped, therefore, to save our dear pupils from this evil by detaining them in the school. There is not much difficulty in this, since the home which we furnish them is so much more pleasant than the majority of those from which they came, and the hope of the "loaves and fishes" perhaps, also tempted some to remain. In one case at least, however, we feel assured that a higher motive obtained—for hers is a tolerably pleasant home, and her friends are in pretty good circumstances. She is now the largest girl in school, (the oldest having left us a few days since upon the expiration of her term,) and for some time has shown much solicitude in respect to her soul; and the desire of being away from the idolatries of her friends, doubtless induced her to entreat her aunt to permit her to remain—a request very readily granted. The oldest girl has just left us, and will soon be married. She is now about eighteen years old, and has been under our care during four years. She was at first very vicious, and though still not wholly subdued, her character has evidently become much softened. We have also just admitted a few new members into the school—two of whom, the children of Roman Catholic parents, are indentured for a term of eight years.

2d *February*, Sabbath—At communion in the Chinese language to-day, the church members sung, for the first time, in a new Collection of Hymns, just prepared by Dr. McCartee. These consist chiefly of literal translations of some of the most precious hymns with which Christians of every denomination are familiar. There are twenty-three in all; they contain Bishop Kenn's morning and evening hymn —"From Greenland's icy mountains," "While shepherds watched their flocks by night"—hymns appropriate to the Sabbath, to the sacraments, to death and the judgment—paraphrases of the 1st and 100th Psalms—and the creed, and ten commandments, and a doxology, and others also in verse. It was truly affecting to hear so many voices singing to the tune of "Windham," a version of "'Twas on that dark, that doleful night," even in a strange tongue. To me it was more touching than when sung in the original. There has been a great defect of Christian literature in this important branch, and we may indeed hope for much good from this little volume.

3d *February*—Letters from Shanghai to-day announce the pleasing intelligence that the late Imperial Commissioner Keying, so favourably known by foreigners, has just issued a book which vindicates the Christian religion.* The extract sent to us is a clear and full expression of belief in the prominent doctrines of the Christian faith, and if genuine, as there is every reason to believe it is, it gives us great hope to pray with renewed confidence, since one so high in honour and office dares to acknowledge the only true God. As an auxiliary confirmation to those who make use of that translation, it is interesting to notice that throughout, in speaking of God, he uses *Shin* and not *Shang-ti*. The use of a term in this vexed question by one of his literary distinction, is of course a strong argument in favour of Shin. To this may be added another—that the Jews, when asked recently by those sent to them in Honan, replied, as they did to the Jesuits a hundred years ago, that they did not worship Shang-ti—for *he* was worshipped by the Chinese heathen. Keying received a copy of the Manchu Testament from Mr. Thom, and while at Canton, he states that he attentively studied the doctrines of Jesus. We just learn that he, with Muh-chang-a, another old eminent statesman, have been degraded for their too greatly favouring the barbarians—the former to the fifth rank, and that the latter has been stripped of all honour and titles. The young Emperor (who is only eighteen years old) seems to be pursuing a rash

course of conduct, and he may yet involve his country in trouble. Already there has been much insurrection in some of the southwestern provinces, which has been, however, in a measure quelled.

10th *February*—Yesterday the new chapel on the north bank of the river, and adjoining the female school, was dedicated to the worship of Almighty God, after an interesting discourse by the pastor, founded upon Isaiah, lvi. 6, 7. In the afternoon, Chinese services were conducted in it, and a full audience was in attendance. The chapel forms a neat building, consisting of a portico outside, and a room 41 feet long and 23 broad. It furnishes accommodations for nearly 200 persons. The cost of it, including land, fences, &c. is a little more than five hundred dollars, two hundred of which was collected here. There is something interesting in the dedication of a "House of God," and especially is it so in a heathen land. May God grant ever to fill it with his presence and glory.

To-day the pastoral charge of the church was resigned by Mr. Culbertson, as he expects soon to leave for Shanghai, and Mr. Way has been elected to supply the place. A meeting of Presbytery will soon be called to act upon the matter.

(To be continued.)

CHINA: CANTON MISSION.

AN EXCURSION TO WHITE CLOUD MOUNTAIN.

The Rev. A. P. Happer, under date of November 26, 1850, sends an account of a short journey to a place of some note in the neighbourhood of Canton.

I lately made an excursion to the top of a high hill, eight miles to the north-east of the city, called by the Chinese the "White Cloud Mountain." So far as I know we were the first foreigners that ever ascended it. The Rev. Dr. Ball, with whom I went on this visit, sent a native convert, who is employed as a tract distributor, to the mountain a few days previously, to find out the best way to go up the hill. This man now acted as our guide. We started on foot at 6 o'clock in the morning. For three or four miles after we left the crowded streets of the city the road led us through rice fields, and we only saw a few farmers who were engaged in harvesting the rice. As we approached the foot of the hill, the path was by the side of a little rivulet, in which fish were swimming. This recalled to our memories more than any thing else the purling brooks, on whose green banks we had sported in the days of our boyhood. When we arrived at the bottom of the hill, we found an excellent paved road, which was continued all the way up to the principal temple. In some places there is a succession of solid granite steps, like stairs. At the principal ascent there were more than two hundred steps. This road is built for the accommodation of the multitudes who annually go to this temple to worship, and for those who go there to worship at the grave of their ancestors. This hill contains many good locations for graves; and as the priests who own the mountain derive great profits from the sites sold for graves, they seek in every way to enhance their value. We found afterwards that there are three or four other paved roads up the hill. These have been built by devotees, who expected in this way to obtain merit in the sight of their idols.

We found a half-way house on the side of the mountain where the weary could rest themselves. Here, instead of spirituous liquors being offered for sale, there was an abundant supply of tea, that most refreshing of all beverages. We afterwards found on some of the more frequented roads large temporary sheds for the accommodation of passengers. In some of them a hundred persons could be seated around tables and supplied with tea and cakes, or with more substantial fare if they wished it. This I consider a great improvement on what is too often seen in our own gospel-enlightened land, where beer and all kinds of spirituous liquors are provided in similar places. We found these tea houses good places to distribute tracts, as there were always some persons, and frequently a great many, sitting under the shade to rest and refresh themselves; and they were always pleased to hear the short message we had for them and to receive our tracts.

The hill is wholly polluted by idolatry. There are seventeen temples located on different parts of it. We visited several of them, and at each one the priests received us kindly. The principal temple is beautifully situated near the top of the mountain in a deep ravine. While nearly all other parts of the mountain are destitute of trees, it is surrounded by a dense forest. A mountain stream flows down through the ravine. It opens to the south, and in summer must be a delightfully cool retreat from the heat and noise of the city. It would be an excellent health retreat, if we could obtain rooms in the temple. This temple is now in fine repair, having been fitted up at great expense a few years ago, by the high officers of this province, headed by the intelligent and liberal minded statesman, Wóng Ngán Lung, who was then Governor. There was one room appropriated to the tablets erected to the memory of those, who had at different times contributed to the erection and embellishment of the buildings. Before these tablets incense is kept constantly burning.

It is a monastery as well as temple, and is occupied by twelve Buddhist priests. The buildings are erected in a very irregular manner, and without any reference to architectural design. One building rises above another, as they are built on the mountain as it rises higher behind them. Over all the doors and altars, very highly ornamented tablets are suspended, the gifts of devotees. On these are various inscriptions. The inscription over the principal entrance, states that the "White Cloud mountain is at rest or in good health." Such inscriptions as the following are about the altars: "We pray protect us in peace." "Protect me in peace." "Those who sincerely pray shall obtain." "Those who sincerely pray shall have an answer." "Happiness arises from the heart." These sentences, when spoken in reference to the true God and his worship, are very beautiful and appropriate; but when used in relation to the worship of idols, how vain and futile! The last sentence may teach us all an important lesson, that what we all seek after depends much more upon the state of the heart than on any external circumstances. In the enclosure is a spring of very poor water, but which is very celebrated, and is dignified with the name of the "Nine Dragon Fountain." Near it stands a tree, very much like the betel nut tree, which is worshipped. Before it incense sticks were burning, and around it were suspended tablets. And in other parts of the hill we saw several places where shrines were placed at the foot of trees before which incense was burnt.

The priests received us in a very friendly manner, invited us into the sitting room, placed tea and sweetmeats before us, and asked us to eat rice with them. They pointed out to us two tablets which are especially prized. One was sent to the temple by the Emperor Kin Lung about a hundred years ago, and the other was given to it by the late emperor Taou Kwáng. It is a great honour to an idol to receive such gifts from the Emperor; for the Emperor has not only the power to promote the officers for meritorious deeds, but he also has the prerogative of promoting the idols. And when in any place any remarkable favour has been received—as when rain is sent during a drought, or shipwrecked sailors escape to the shore, the local officers memorialize the Emperor to confer promotion on the idol through whose interposition the blessing was received.

After resting ourselves and looking through the buildings, we started on to reach the top of the hill. We toiled up a mile further on a narrow path till we came to the summit. Here a magnificent view opened out before us. We could see around in all directions as far as the eye could reach. The prospect to the south is most beautiful, affording a view of the highly cultivated plain watered by the Canton river from the city down far below Whampoa, where the foreign shipping lies.

But that which most deeply affected our feelings was the moral field spread out before us. Immediately around the base of the mount, at least one hundred villages were in sight, the population probably averaging one thousand or fifteen hundred to each village. What a multitude of immortal souls who had never heard the name of Jesus, the only Saviour of sinners! They truly are as sheep without a shepherd. How could we help uttering with unusual fervour the heaven-directed prayer unto the Lord of the harvest, to "send forth more labourers into the harvest." And from this mount of observation we would send home to the churches of Jesus Christ, to his blood-bought followers, the urgent cry of the perishing, "*Come over and help us.*" My heart has lost none of its deep solicitude for the wants of my native land. The deep feelings of my heart are moved at every call for men of devotedness and zeal, to go forth and labour among the waste places of Zion. And I would that a thousand prophets anointed of the Lord would answer to the pressing calls of the Board of Missions. But I hear the blessed Saviour say "the field is the *world*." And again, "Go ye into *all the world* and preach the gospel to every creature." And I cannot but be affected at the sight of these *perishing millions*. "How can they believe on him of whom they have not heard. And how shall they hear without a preacher, and how shall they preach except they be sent." Here within a circuit of twenty miles from this city are *five millions* of immortal and accountable beings hastening to the judgment-seat of Christ, and there are only *eight* messengers from all Protestant Christendom, labouring to promulgate the blessed gospel of the glorious God among them! Here is a population equal to the whole present population of the two great States of New York and Pennsylvania, and yet only six ministers of the gospel sent to them, while in New York and Pennsylvania there are more than two thousand ministers, beside all the faithful and praying men and women among the six hundred thousand church members. Brethren these things ought not so to be.

One of the most distressing and afflictive dispensations of God toward our American Zion is the small increase, if not the actual decrease, in the number of candidates for the gospel ministry. God verily hath a controversy with his Church. And not to exclude the attention from other sins, what is more likely to be one great ground of controversy than this manifest dereliction of duty in regard to this last and great command of the ascended Saviour! "There is a scattering which yet increaseth, and there is a withholding more than is meet which tendeth to poverty." Let us arise and "bring the tithes into the store house and prove the Lord herewith if he will not open the windows of heaven, and pour out a blessing until there shall not be room to receive it." Let the rich cast into the treasury of the Lord as God hath prospered them, and the poor, and the widow, of their penury; and let all consecrate and train their children for this work of God. Is it strange that God should withhold converting grace and the call to the ministry from the children of the Church, when so many of the parents would be unwilling to have their children go as missionaries to the heathen! . . .

While the necessity of a great increase of foreign labourers for this vast field was thus deeply impressed upon my mind, I felt also more than ever the need of a native ministry in order to carry out this work, and also of pious native laymen. The gospel can only be carried to these crowded villages and cities by native labourers. How constantly and earnestly should the people of God pray that God would raise up an able and pious native agency to carry out this work.

As we passed over the hill, we saw the manifestation of that deep feeling in the Chinese mind—their respect for the dead. We saw on the very top of the hill some very elegant and costly graves. They were built of granite stone, which had been carried on men's shoulders six or eight miles, and much of the way up a very steep hill. Some of the stones must have required eight or ten men to carry one of them, and they could only carry one in a day. . . . We returned about two o'clock, P. M., delighted with our walk. We have been there several times since. We took our families once in chairs. Each visit afforded new gratification derived from the kindness of the people, and the new beauties and interest of the scenery.

A DIME FOR FOREIGN MISSIONS.—THE GOOD IT MAY DO.

A few days ago I preached at a school-house. The pupils were very respectful, and paid good attention. May God grant that the seed sown may produce fruit for eternity. One little boy gave me a dime. Who knows what may be the result of the giving of that dime? It may supply a heathen family with a Testament. That Testament may be the means of the conversion of that family—of that neighbourhood—and who knows where it will stop? Some of the persons converted by this means may become preachers; others converted still by *their* ministry may become preachers, and others again, and so on. All these may be the means, in God's hands, of converting many, yea, thousands. And let us consider how great a work it is to save one soul. A soul saved from endless hell! A soul saved from eternal fire! A soul saved from everlasting horror, anguish, and the blackest despair! A soul saved in heaven, saved from all sin, from sorrow, from every pain! A soul saved in the bosom of Christ! And then eternity! O, what tongue or pen of angel could ever tell the glory of one soul saved in heaven for ever! Then to think of being instrumental in saving one soul—many souls. How pleasing is the thought here! But how much more pleasing the thought of meeting them in heaven!—*Commission.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JUNE, 1851.

SYNOD OF ALBANY.

Pby of Troy.—Kingsbury 1st ch $10 00
Pby of Albany.—Albany 2d ch 185 75

SY NOD OF NEW YORK.

Pby of Hudson.—White Lake ch mo con 4; West Town ch mo con 11 43, Mrs J Hill 5 20 43
Pby of North River.—Newburg 1st ch Sab sch to ed *John Johnston* and *John W Wells* 50 00
Pby of Bedford.—South Salem ch mo con colls 31 25
Pby of Long Island.—Smithtown ch mo con 2, Mrs Phineas Smith 5 7 00
Pby of New York.—Wallabout ch mo con 4 39; New York 1st ch mo con 113, Andrew Reed 30; Chelsea ch mo con 20, Ladies sewing soc 22 66; Forty-second st ch mo con 20; Madison Avenue ch mo con 22 14; Brooklyn 1st ch mo con of which 10 for Iowa and Sac Mission 33 67; University Place ch mo con 48 26; Fifteenth st ch mo con 31 25; Williamsburg ch mo con 17 59 362 96
2d Pby of New York.—Peekskill ch mo con coll's 15; Canal st ch "a member" 27 42 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Elizabethtown 1st ch farewell missionary meeting, for bell for Allahabad ch 25; Elizabethtown 2d ch R Haines for do 10; Lyons Farms ch D Bosworth for do 20 55 00
Pby of New Brunswick.—New Brunswick 1st ch mo con 35 38
Pby of West Jersey.—May's Landing ch John Wesley Smith 1; Pittsgrove ch addl 1 2 00
Pby of Newton.—Stillwater 1st and 2d chs 20; Danville ch 6 75; Knowlton ch 3 25; Musconetcong Valley ch 20 50 00
Pby of Susquehanna.—Canton ch 4 00
Pby of Luzerne.—Manch Chunk ch bal to ed *Richard Webster* 10, in part to ed *Maria B Salkeld* of which 10 from Miss Julia N Lathrops Sab Sch 15 25 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Phila 10th ch ann coll addl Moses Johnson 25, Morris Patterson 25, S A Mercer 10, H M Hildeburre 10, W Shippen 5, S Hood 5, W Chapin 3, a friend 2, in all from Tenth ch 85; Central ch G W McClelland 20; Sixth ch mo con 20 125 00
2d Pby of Philadelphia.—Neshaminy ch 52 00
Pby of Baltimore.—Bethel ch 13; Long Green ch 17 30 00
Pby of Carlisle.—Big Spring ch class in Sab sch 2; Fayetteville ch 22; Toms Creek and Piney chs John Thompson 5, Alex Houser 5, Jacob Shewmoker 5, Saml Galt 1, Sterling Galt 1, Jas Crocket 2, John Horner 2, David Horner 1, Jas Graham 75 cts, Samuel Galt 25 cts, Jane Cornel 25 cts, Rev R S Grier 9 75, Silas Horner 5, Eli Horner 5, James McAllister 3, Jas Barr 3, Mrs Shewmoker 2, in all from Toms Creek and Piney chs 51; Shippensburg ch 60 135 00
Pby of Huntingdon.—Mifflintown and Lost Creek chs 71 50; Pine Creek ch sewing soc bal to con Rev Daniel L Hughes l m 20; West Kishacoquillas ch 39 130 50
Pby of Northumberland.—Buffalo ch 50 50; Derry and Washingtonville chs a friend (Mrs J S C) 100 150 50

SYNOD OF PITTSBURG.

Pby of Blairsville.—Ebenezer ch "a lady" 30; Gilgal and Perry chs 22, Gilgal Ladies miss soc 3 55 00
Pby of Redstone.—Georges Creek ch 16; Connellsville ch to con Rev Ross Stevenson and Alexander Johnston l m's 63 68 79 68
Pby of Ohio.—Sharon ch 11 00
Pby of Allegheny.—Richhill ch 21 80; Middlesex ch "a lady" 3; Freeport ch 16 06; Slate Lick ch 46 07; Bull Creek ch 15 50; Tarentum ch 36 05, little Margaret Smith 10 cts; Concord ch 2 140 58
Pby of Beaver.—Mount Pleasant ch 8 12; Little Beaver ch 33 25; Pleasant Valley and East Palestine chs 14 16 55 53
Pby of Erie.—Franklin ch mo con 6, Sab sch 6 12 00

SYNOD OF WHEELING.

Pby of Washington.—Elizabethtown ch 6; Upper Ten Mile ch 63 90; East Buffalo ch 43 05; Wheeling 1st ch mo con coll's 51 56 164 51
Pby of Steubenville.—Ross ch 11 54; Two Ridges ch 5 50 17 04
Pby of New Lisbon.—Madison ch 13 18

SYNOD OF OHIO.

Pby of Columbus.—Lancaster ch mo con coll 17, "a family thank offering" 10, Sab sch 3 30 00
Pby of Marion.—Churches not named 16 27; Sandusky ch 3 33; Marion co Ohio a lady 2 21 60
Pby of Richland.—Mansfield ch 10; Waterford ch "——" and wife part of one fifth of wool money 35; Sharon ch bal 3 48 00
Pby of Hocking.—McConnellsville ch 19 00

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Hillsboro' ch Mrs Henderson 1, Sab sch Miss E Gran Girard's class 7 50, Miss Ruth Kirby's 1 40, Mrs E Steel's 7 05, Mrs S McDowel's 1 25, Mrs J M Nelson 50 cts, D J Fallis' class 7 60, Mr Perrin's 1 50, A Mathews' 1, A Evans' 1, J Kibler's (coloured) 60 cts, J Van Pert's 1, S E Hibben 8 54, J M Nelson 1, in all from Sab sch in aid of building church at Tallahassee in the Creek Nation 40 41 00
Pby of Miami.—Harmony ch 2 25; Bethel ch 6 30 8 55
Pby of Cincinnati.—Cincinnati 1st ch ann coll 103 81, Sab sch to ed *S Ramsay Wilson* 25 128 81
Pby of Oxford.—Somerville ch 7 60; Hamilton and Rossville chs 90; Oxford ch bal 20 50, mo con coll's 17 50, two little girls, contents of their missionary box 95 cts; Eaton ch 19 36, less 5 for *Foreign Missionary;* Camden ch 1 25, Beulah ch in part 7 73; North Providence ch 9 85 169 74
Pby of Sidney.—Piqua ch in part 41 32, less 5 for *Foreign Missionary* 36 32

SYNOD OF INDIANA.

Pby of Madison.—Hanover ch mo con 20 00
Pby of White Water.—Dunlapsville ch 12; Richmond ch bal 7 28, Sab sch 2 27 21 55

SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne.—Fort Wayne ch 3 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Edwardsville ch 8 75
Pby of Sangamon.—Springfield Ill M G B 5; Springfield 1st ch 27 25; Springfield 3d ch 27 59 25
Pby of Schuyler.—Camp Creek ch 10; Oquawka ch young ladies miss soc 7 17 00
Pby of Peoria.—Lexington ch 70 00

Pby of Iowa.—Washington ch 4 20; Madison Avenue ch Brighton 1 30; Lowel ch 1; Burlington 1st ch 10; Unity ch 5 21 50
Pby of Cedar.—Dubuque ch of which 11 from Sab sch 41 00
Pby of Rock River.—Hanover Ill H F Morrison 4 25; Albany ch 10; Sterling ch 6 20 25
Pby of Wisconsin.—Fort Winnebago ch 5, Sab sch to ed *Reginald Heber* 5; Winebago Rapids ch 10 20 00

SYNOD OF MISSOURI.

Pby of Upper Missouri.—Lexington Mo Rufus Young 2 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Owensboro' ch 54 00
Pby of Muhlenburg.—Henderson ch 33 00
Pby of West Lexington.—Mrs E Todd 4 85; Harmony ch 23; Woodford ch 6 50; Frankfort Ky Rev Robert L Breck to con Miss Pauline Breck l m 30; ——— Mrs M A Parker for Africa 20 84 35

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Hopewell and Rockfish chs 25 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Ebenezer ch 30 00

SYNOD OF GEORGIA.

Pby of Florida.—Manhattee ch Ro Gamble 10, C C May 5, Dr J A Braden 5, Rev Edw Lee 5 25 00
Pby of Cherokee.—Marietta ch 10 00

SYNOD OF ALABAMA.

Pby of South Alabama.—Baldwin co Ala Mrs Mary T Sampson 1 25
Pby of Tuscaloosa.—Oak Grove ch 10; Pleasant Ridge ch 14; Demopolis ch 20; Bethel ch 55; Livingston ch 10; Bethsalem ch 7; Mount Zion ch Rev J P McMullen 15 131 00
Pby of East Alabama.—Marble Spring ch 32; Lafayette ch 30 95; Talladega ch 27 89 95

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Port Gibson ch mo con 8 75, Sab sch to ed *A J McGill* 5; Zion ch 9; Ebenezer ch 50 cts; Natchez ch mo con coll's 69 73, Sab Sch 20 40, Bible class 9 45, colored members 12 70 135 53
Pby of Louisiana.—Plaquemine ch Sab sch to ed *Susan Hildreth* in North'rn India 26 50; Prytanea st ch mo con 24 80; New Orleans 2d ch 16; A Friend in Louisiana 3 70 30
Pby of Tombeckbee.—Friendship ch for Lodiana mission 9 65; Presbyterial coll 9 85 19 50
Pby of Brazos.—Port Lavaca ch F Beaumont 5 00

SYNOD OF NASHVILLE.

Pby of Maury.—Piedmont ch 11 45
Pby of Tuscumbia.—Florence ch 65 00

SYNOD OF MEMPHIS.

Pby of Western District.—Union ch 47 00
Pby of Memphis.—Emmaus ch 51; Mount Carmel ch colored members for African Mission 5 56 00
Pby of Indian.—Wah-pa-nucka ch C Stephen 2 50, Finlay McKenzie 2 50, A McKnight 2, E M Braly 1, A J Whitton 1, Jas A Lee 1, W T Lloyd 1 50, Edward Fisk 1, Jos B Edwards 2, Cyrus Harris 2, R Wright 2 50, Wm R Grey 2, W McDermit 1, Noah Watkins 1, Newton Haynes 1 50, Gilbert Ansley 1 50 26 00

Total from churches $3778 94

LEGACIES.

New York, Legacy of John Johnston dec'd 500 00
Piqua O. Legacy of Hon Thos Adams dec 400 00
Mifflin co Pa. Legacy of Henry Long dec'd in part 333 33 —— 1233 33

MISCELLANEOUS.

Sand Lake ch N Y for sup of Rev Jos K Wight 10 00
Hamilton C W Doctor C McQueston 100 00
do do do do
by request of Mrs McQueston dec'd to con Rev Geo Paxton Young l d 100 00
Mifflin co Pa a Friend for Missions to the Jews and Romanists 100 00
A Friend 1 00
New York Miss Matilda Bleeker for scholarship at Ambala 25 00
A Friend for Jewish Mission 15 00
do do Ningpo Mission 15 00
A Friend 1000 00
Troy N Y. A Meenely for bell for Allahabad church 50 00
South Orange ch N J do do 23 00
Rev J E Freeman do do 63 58
A Friend for Alexander High School 1 00
——— A D Hepburn 5 00
——— "One Tenth" 2 00
——— A Friend to the cause of the Blessed Redeemer 20 00—1530 58

Total receipts in June $6542 85

Wm. RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING, ETC.

Fem Miss Soc of Ebenezer ch Pa, one Box Clothing 64 46
Ladies Miss Soc of Candor ch Pa, one do for Spencer Academy 31 00
Ladies of Bethel ch one Box Clothing — —
Missionary Sewing Soc of Waynesburg ch Pa one Box Clothing for Otoe and Omaha Mission — —

NOTICES.

Letters relating to the Missions or other operations of the Board, may be addressed to Walter Lowrie, Esq., or the Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr., Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at
Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

The Foreign Missionary.—*Newspaper edition.*—Ten Copies for One Dollar, or Five Copies for Fifty Cents; Postage paid by the Publishers. Each number will contain an attractive engraving.

Pamphlet edition.—Twenty-five Cents a year. Copies of the Pamphlet edition, when desired, are sent free of charge to Donors of Five Dollars and upwards, and to Ministers whose churches contribute to the funds of the Board.

Letters relating to this newspaper, should be addressed to "The Foreign Missionary," Mission House, 23 Centre street, New York.

Overland Letters.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer which sails nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid, by sending post-office stamps to the Mission House, or in other ways.

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

NEW ENGLAND AND THE BOOKS OF THE BOARD.

For some time past we have been gratified with the increasing demand from the land of the Puritans for our standard publications. As these have become better known there, there has been a discriminating sense of their value. Sound Calvinists in that important section of the Church and country have found in the great body of our books that system of doctrine which they hold in common with Presbyterians, and hence have been willing to purchase and recommend them. Several colporteurs have been employed with the approbation and co-operation of New England pastors, for circulating them through their congregations, and with much encouragement and success.

Very recently a distinguished Congregational clergyman invited the Corresponding Secretary to be present during the sessions of the General Association of Connecticut, with the view to making the acquaintance of the members of that body, and bringing to their attention the extent and character of the Board's operations. The long absence of the Secretary at the West, and other engagements, having rendered it impracticable to accept this invitation, the Rev. Dr. Boardman very kindly consented to undertake the visit, and very faithfully and acceptably represented the interests committed to his charge. He was fraternally received, and—what had not been anticipated—invited to address the Association. It was even proposed by some members that they should recommend the books *en masse*—which could hardly have been expected, inasmuch as some of them are distinctly Presbyterian. We have every reason to know that the address of Dr. Boardman, and the comparison of views elicited, have very much strengthened the current which had already set in favour of the Board of Publication.

Our brethren in New England may rest assured that we have no design nor disposition to take advantage of their friendship to introduce among them such publications as would be hostile to their own church order—but inasmuch as they see fit to unite with us in circulating books which teach our common Calvinism, we shall greatly rejoice in such valuable co-operation. The Rev. Dr. Hewit, himself a distinguished, well known Congregational minister, has since voluntarily visited the General Association of Massachusetts, and brought before that important and venerable body of ministers the claims of this Board. We thank Dr. Hewit for this, together with many other acts of kindness, and also thank the Association for the audience they gave to one who represented the Board of Publication.

A THANK-OFFERING.

An esteemed pastor in the West sends us the following note, with the inclosed generous contribution, received by him from one of his church-members—a mother in Israel. We heartily respond to the sentiment he expresses, when he says, "Oh that our churches abounded in such members. It gives me as much pleasure to send it, as it will you to receive it."

July 4th, 1851.

My Dear Friend and Pastor,

Thinking this to be a suitable day on which to make some acknowledgment of our obligations to render thanks for the many and undeserved mercies we have enjoyed through past years, I inclose thirty dollars for the Presbyterian Board of Publication, of which I wish to be made a life-member, and thirty dollars for the American Bible Society, of which also I wish to be made a life-member. * * I hope our people will be stirred up to do much for the spread of the gospel, and the extending the blessings we enjoy, to those who have them not," &c.

Sincerely do we thank both the donor and her pastor for this welcome and timely donation. Are there not many others who have equal reason for giving some tangible expression to their appreciation of God's great goodness to them and theirs? Reader! Have you ever made a thank-offering?

VERY DECIDED.

We find the following paragraph in a late number of the New York Observer. The Rev. Dr. Hall, of Norwalk, is the author of several very admirable works, amongst which are "The Puritans and their Principles," "The Law of Baptism," &c. He occupies a high position among the Congregational ministers of New England, as a sound, judicious, and able divine. We thank him for the very decided terms of favour towards the operations of this Board in which he has seen proper to express himself.

"In our report of the proceedings of the General Association of Connecticut, a remark respecting the books of the Presbyterian Board was attributed to the Rev. Dr. Hall of Norwalk. It was made by the Rev. Mr. Hall, from some other part of the State; and we are the more anxious to make the correction, as *Dr.* Hall highly 'approves of those books, has purchased largely of them, placed many of them in his church library, has recommended them, and is still ready to recommend them any where and every where.'"

A FRATERNAL ACT.

We have frequently alluded to the kindness shown the Board of Publication, by ministers and others in various sister branches of the Church of Christ. Our books have been circulated, our colporteurs cordially recommended, and in some cases liberal donations have been made by individuals and churches not in connection with our General Assembly. Amongst others of such friends and brethren we feel called upon to mention the Rev. Frederick A. Ross, of Tennessee, who not long since very generously constituted himself an honorary member by the donation of $30, and also afforded a collection in his church in aid of the operations of the Board.

Just now we have a similar fraternal act from the Rev. Dr. Hewit of Bridgeport, Connecticut,—a well-tried friend to whom we have been indebted for many favours, and whose zealous efforts for circulating our publications have mainly contributed to the popularity they are now enjoying in New England. Dr. Hewit says, "I enclose Thirty Dollars to make my grandson Nathaniel Hewit a member for life of your Board of Publication. He will be three years old next November."

Such tokens of fraternity and liberality from distinguished ministers in other branches of Zion, are peculiarly grateful. We hail with much joy their joining hands with us in our efforts to extend the influence of our common Calvinism, as well as our common salvation.

THE BIBLE DICTIONARY—PRICE REDUCED.

In order to place the valuable Bible Dictionary recently published by the Board, as far as practicable in the hands of all Sabbath-school teachers and Church members, the price has been reduced to fifty cents, from which also the discount is made as usual. It is now probably the cheapest book ever issued by the Board, and we anticipate for it a wide and permanent circulation.

A COLPORTEUR'S ENCOURAGEMENT.

A colporteur of the Board, who has been very successful in his labours in one of the Southern Presbyteries, thus speaks of the encouragement he has met with in his work.

I have great reason to believe that the books which I am circulating through ——— have done good, and, by the blessing of God, will do much more good. In many places where I travelled, the people were exceedingly glad to see the books. In places where I could not find it convenient to visit some families to supply them, as soon as they heard of books being left in the neighbourhood, they went to the houses where I had sold books and borrowed them. I trust that the perusal of these valuable works will bring many sinners to a saving knowledge of the gospel.

Last Sabbath evening I was talking with a Christian friend, and during our conversation he asked me if I remembered selling a book to a gentleman the last time I was at his house. I answered, Yes. "Well," said he, "the man whom you sold that book to sat down and read it carefully day after day. And since he read the book, he and his family attend church regularly every Sabbath, whereas formerly they never entered a church door." I might write you a long letter, on my travels in this place, detailing the success I have met with, and the discouragements which come in my way. I hope that God has blessed my weak instrumentality in his service. I have conversed with many sinners on the love of Christ; I have kneeled with them in their families, and besought the blessing of God for them, and their dear children. Often have I seen the tear trickle down their cheeks, and in parting with them, I have received their warmest thanks and their blessings for my visit. May God water the seed which has been sown.

WHAT OUR BOOKS AND TRACTS ARE DOING.

We are permitted to make the following extract from a letter received at the office of the Board of Missions, from a missionary in the West, who has seen how much good may be done by the free use of books and tracts, and now feels the need for more.

"Could not a small donation of the cheaper publications and tracts of the Board of Publication accompany that box for gratuitous distribution? They are much needed; particularly such as are adapted to guide the inquiring sinner to Christ, the young convert in the work of self-examination, and also such as vindicate the doctrines and order of the Presbyterian Church, against the bitter assaults and misrepresentations of its enemies. Errorists of various complexions have all to be met in their different forms of opposition and modes of attack, and the quiet, and most peaceful, and successful way of doing it, is by the printed page. These, in connection with faithful pastoral visitation, strengthen and hold up the hands of the living ministry, to an extent that can hardly be realized by those who have not had experience in missionary life. "Why," says

one, "I was always an Old-school man, but I did not know it until I read that book," (*Old and New Theology.*) "We are all Arminians by nature," is an expression made by some members of my own church, to me, after reading such works as "Musgrave on Decrees," "The Great Supper," Dr. McKinney's "Doctrine of Election stated and explained to the Youthful Inquirer." Then we often find the desponding Christian and the impenitent disposed to listen to admonitions and warnings, or, perhaps, *deeply anxious* about their eternal interests, far removed from the ordinary means of grace, and whom in providence it may be impossible for us to see again for months. How unspeakably important the appropriate tract, or cheap volume, put into their hands to follow up the counsel already given, and minister the words of consolation and of life, when the living voice is far removed, or silent in death! Such cases have come under my own observation."

WHAT OUR BOARD OF PUBLICATION DOES FOR OUR CHURCH.

1. It furnishes our ministers and membership with some valuable works, which were nearly or quite out of print, and renders them much more accessible by cheapening them.

2. It furnishes "the Constitution" of our Church at one-half the price it was formerly afforded by booksellers, and carries it, by the hands of colporteurs, to the doors of all our people, that all may be furnished, and no longer plead ignorance of our doctrines and Church government. Also, people of all other denominations, and of the world, may now easily procure this book from our colporteurs, and read and judge for themselves. It is a pleasing fact that our colporteurs are selling this book now quite largely out of our Church, and the examination of the Confession of our Faith is having the effect to dissipate those ignorant and unreasonable prejudices which have frequently obtained against our creed and order. The price was formerly seventy-five cents; it is now sold at thirty-seven cents, printed and bound in a much better style.

3. It furnishes our Hymn-book at about one-half the price it would have been furnished had it been left to the private enterprise of booksellers. The Board issues it in *sixteen* different sizes and styles of binding. All tastes may be suited, and the pockets of all. Those who wish to give five dollars for a Hymn-book can be furnished with a splendid copy, and the little child with its twenty-five cents can buy one. Every church and every family may now be fully supplied. There remains no more excuse for "reading the line" in public or family worship.

4. It gives our Sabbath schools a Hymn-book more select in the character of its hymns than any that have heretofore been published. It furnishes a choice periodical for our youth, "The Sabbath School Visitor;" and we hope will sooner or later favour our Sunday schools and Bible classes with question books on the Scriptures, which will supply the defects of the "Union Questions."

5. This Board sends into our feeble churches, in the newer parts of our country, books and tracts, which constitute a most important auxiliary to our ministers who are performing their self-denying labours to build up these churches. In such regions, heretical sects and proselyting teachers usually abound and greatly annoy. Books and tracts, published and endorsed by our Church, and put into the hands of our church members in such places, serve to fortify their minds against error, and furnish them the means of defence against misrepresentation and calumny, and thus greatly sustain the preaching of the truth.

6. Our publications become a source of influence for our Church. The world have awarded to Presbyterian churches the credit of an intelligent ministry, and hence an influence greater than that of some other branches of the Church which exceed us in numbers. An extensive and substantial Christian literature, added to our living ministry, will scarcely do less than double the influence of our Church. Influence, however, should not be sought after for personal or social aggrandizement; but as a means of honouring Christ, and of building up his kingdom, it may be earnestly coveted as one of the "best gifts."

It is highly important that all our church members and pastors should duly appreciate this arm of the Church's power. NEREUS.

New Castle, Ind., *June* 14.

PROFITABLE READING.

It is not hasty reading, but seriously meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching of the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most, that will prove the *choicest, sweetest, wisest,* and *strongest Christian.*

NOTICES OF NEW BOOKS.

LETTERS TO THE RIGHT REV. JOHN HUGHES, Roman Catholic Bishop of New York, by "Kirwan." Three parts in one. 18mo.

"Kirwan's Letters" are too familiar to need any further recommendation. The popular style in which they are written, their admirable adaptation to the present state of Popery, and the fact that the author speaks to a great extent of things with which he had had a practical and personal acquaintance, has rendered these letters a most powerful weapon in the Papal controversy. They are particularly well adapted to open the eyes of Romanists to their own thraldom; and hence the vituperation which both the letters and their author have encountered from high functionaries in the Romish hierarchy. Most of the readers of this notice will probably have been already aware that Kirwan is now speaking in some six different tongues, the letters having been translated into as many languages. The Board are enabled to furnish it in paper covers at a very cheap rate, and earnestly hope that friends of Protestism and friends of Romanists may not fail to use so effectual and successful an implement as widely as the importance of the interests involved demand.

SARAH LEE AND SUSAN GREY.

This little volume in stiff paper covers is a fac-simile of the English edition. It is written in rhyme, and intended as an offering to our juvenile readers.

TRACTS.

LETTERS TO THE AGED, extracted from "Thoughts on Religious Experience," by A. Alexander, D. D.

In order to give a still wider circulation to these admirable letters from an aged and venerable man of God, to those who, like himself, are in the evening of life, they are here issued in tract form. Many will rejoice to have such valuable thoughts accessible at so cheap a rate that they may be widely distributed.

THE DYING PROFESSOR.

BROTHERLY LOVE.

THE DANGER OF SELF-DECEPTION.

These are all taken from that admirable practical treatise, 'James's Christian Professor." Few writers of the day abound more in the evangelical and the pungent than John Angel James. The matter of these tracts is well worthy of being put into a form such as this, that it may reach the numerous professors, for whose benefit it is so well suited.

A REMARKABLE EXPERIENCE in a Letter to a Friend.

A very interesting, instructive narrative of the remarkable dealings of God's grace in the conversion of a soul.

THE FIRS-TDAY SABBATH, or the Lord's-Day the Christian Sabbath.

The subject of this tract still occasions much controversy in different sections of the country. The argument here given will be regarded as conclusive by all candid minds, as to the Scriptural warrant for now observing the first and not the seventh day of the week as the Christian Sabbath.

COMFORTS AND COUNSELS FOR THE AFFLICTED.

The author of this knows well how to speak words of counsel and comfort to the sons and daughters of affliction. To not a few of the smitten of God's people will these pages probably prove as streams of water in a dry and thirsty land.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF JUNE.

Presbytery of Albany.	
Lemuel Jenkins	2 00
Presbytery of Newton.	
1st and 2d Stillwater ch per E Green Treas	1 50
Presbytery of Philadelphia.	
Central ch widow's mite 1; 4th ch per Rev Lewis Cheeseman 30	31 00
Presbytery of Huntingdon.	
"A Friend to Colportage" Mifflin co Pa per Dr A W Mitchell	50 00
Presbytery of Northumberland.	
Derry and Washingtonville chs Mrs J S C per Rev J H Rittenhouse	100 00
Presbytery of Marion.	
Upper Sandusky church	1 00
Presbytery of Vincennes.	
Claibourne ch per A B McKee	5 00
Presbytery of Palmyra.	
Big Creek ch per Keith and Woods	7 50
Presbytery of Maury.	
Piedmont ch per Rev Mr Hodgeman	3 55
Presbytery of Hopewell.	
Macon ch per Rev W J Keith	14 92
Presbytery of South Alabama.	
Mrs Mary T Sampson per Rev W Kelly	1 25
Presbytery of Tombeckbee.	
Anonymous	2 00
Presbytery of Western District.	
Denmark ch per Jas B Neeley 28 35, Col Jno W Love 10, James B Neeley 11 65	50 00
Presbytery of Memphis.	
Hickory Wythe church	7 50
MISCELLANEOUS.	
One Tenth per W S M 2, Rev S Brown 55 42, "A Lady for tracts for a Colporteur" 5, "A Lady" Marion co Ohio 4	66 42
Total	$343 64

A. W. MITCHELL, *Treasurer.*

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 23d of May, by the Presbytery of Donegal, Mr. Thomas M. Crawford was ordained and installed pastor of the church of Stateville, Pennsylvania.

The Rev. David X. Junkin, D. D., was installed co-pastor of the F. street Presbyterian Church, Washington city, on the 17th of June, by the Presbytery of Baltimore.

On the 27th of May, the Rev. Levi Hughes was installed by the Presbytery of Logansport, pastor of the First church, Logansport, Indiana.

On the 6th of June, by the Presbytery of Washington, the Rev. David R. Campbell was installed pastor of the church of Mount Prospect.

On the 21st of May, by the Presbytery of Donegal, the Rev. S. Hume Smith was installed pastor of the churches of Centre and Mechanicsburg, Pa.

By the Presbytery of Ogdensburg, at an adjourned meeting in June, the Rev. L. Merril Miller was installed pastor of the church of Ogdensburg, N. Y., and at the same time, Mr. Archibald Ferguson was ordained as an evangelist.

On the 11th of June, the Rev. Watson Hughes was installed by the Presbytery of Redstone, pastor of the church of West Newton, Pa.

On the 18th of June, by the Presbytery of Richland, Mr. Alexander Scott was ordained and installed pastor of the Blooming-grove and Olivesburg churches.

At the same time, and by the same Presbytery, Mr. Robert C. Colmery was ordained with a view to his installation over the church of Mount Vernon.

On the 26th of June, the Rev. John Cross was installed pastor of the Presbyterian church of Middletown, Dauphin county, Pennsylvania.

On the 25th of June, the Presbytery of St. Clairsville ordained Mr. Robert Armstrong as an evangelist.

DISSOLUTION OF THE PASTORAL RELATION.

On the 7th of July, the Presbytery of Philadelphia dissolved the pastoral relation between the Rev. Wm. Henry Green (appointed by the last General Assembly, a Professor in the Princeton Theological Seminary) and the Central Presbyterian church, Philadelphia.

CALLS.

The Rev. A. H. Hand has accepted a call to the church of Greenwich, New Jersey.

The Rev. James B. Ramsey has accepted a call from the church of Croton Falls, New York.

Mr. H. M. Painter, a licentiate of the Presbytery of Miami, has received a unanimous call from the Presbyterian church of Vicksburg. Correspondents will please notice the change.

The Rev. Wilson Phraner has received a call to the Mount Pleasant church, Sing Sing, New York.

The Rev. L. H. Christian has accepted a call from the First Presbyterian church of Camden, New Jersey.

LICENSURES.

Mr. Ebenezer D. Finney was licensed to preach the gospel by the Presbytery of Donegal, on the 23d of May.

On the 11th of May, the Presbytery of Carlisle licensed J. W. McCune, Joseph Clark, and Edwin B. Raffensperger to preach the gospel.

Mr. Robert Crookshank has been licensed to preach the gospel by the Presbytery of Ogdensburg.

On the 18th of June, the Presbytery of Cincinnati licensed Mr. Henry W. Biggs to preach the gospel.

On the 25th of June, the Presbytery of Allegheny licensed Mr. Robert E. Williams, a graduate of the Western Theological Seminary, to preach the gospel.

MISCELLANEOUS.

The Rev. J. M. Harlow has removed from Bristol, Pennsylvania, and become the stated supply of the First Presbyterian church of East Aurora, Erie county, New York.

The post-office address of the Rev. James Motzer is Adam's Mills, Muskingum county, Ohio.

The post-office address of the Rev. William B. Brown is changed from Hillsborough, North Carolina, to Staunton, Virginia.

The Rev. James Gallatin has removed from Franklin, Indiana, to Canton, Jackson county, Iowa. Correspondents will please address accordingly.

The Rev. James Stafford having removed to Carlyle, Illinois, requests his correspondents to address him at that place.

The Rev. H. C. Read having become the stated supply of the Glasgow (Kentucky) church, has removed to that place.

At the late stated meeting of the Presbytery of Newton, the Rev. Dr. John Skinner resigned the pastoral charge of the Second Presbyterian church, Easton, Pennsylvania, and accepted a call to devote his ministry exclusively to the church of Harmony, Warren county, New Jersey, where correspondents are requested to address him.

The Rev. Milo Templeton has removed from Troy, Ohio, to St. Mary's, Mercer county, Ohio, where correspondents are requested to address him.

The post-office address of the Rev. John M. McLees is Greenwood, Abbeville district, instead of Woodville—the name of the post-office having been changed.

Varieties.

FRANK CONFESSION OF THE NATURAL HEART.—Mr. Scudder, of Ceylon, was told by one of the natives, as he had been urging them to accept of Jesus as their only Saviour, that "it would be hell to them to be obliged to walk according to the Christian religion."

POSTAGE STAMPS.—The Washington *Republic* announces that the Post-office Department has already issued two millions and a half of postage stamps, and are sending them out at the rate of four hundred thousand per day.

ARRIVAL OF MORE CHINESE.—A late San Francisco paper says, Some hundreds of emigrants from the Celestial Empire have arrived in this city within the last week. This element of our population is likely to be a rapidly increasing one.

ORDINATION OF A CHOCTAW.—At the recent session of the Indian Presbytery among the Choctaws, Pliny Fisk was ordained as an evangelist. Mr. Fisk is the first Choctaw that has been ordained by the Indian Presbytery.

THE WYOMING MASSACRE.—Anderson Dana, Esq. died at Wilkesbarre, Pa., on the 24th ult., aged 86 years. He was a boy at the time of the ever-memorable Wyoming massacre. His father and brother-in-law were killed there, when he fled with his mother, her family, and others to Connecticut.

GREAT NUMBERS OF ELEPHANTS IN AFRICA.—A drove of 700 or 800 elephants has been known to visit the Bonny country at one time. The numbers scattered over the whole region are countless. As they all have tusks, and some of their tusks weigh 120, 130, and 140 pounds each, the quantity of ivory which Africa may produce, is almost without limits.

THE AGE OF LIGHTNING.—The full accounts of the great fires in California, were sent from New York to Boston, by Morse's Telegraph, 10,000 words in five hours, or at the rate of 33 words per minute.

INJURY OF TREES.—The trees in the city of Brooklyn have suffered greatly in their foliage by worms. Even the Abeel or silver-leafed poplar, which has been thought worm-proof, shows in many places the ravages of the insects.

DARKNESS.—Among 3,495 families in Ulster county, N. Y., 494 were found destitute of the word of God. 176 of these were Roman Catholic families, who refused to receive the Bible as a gift!

ANOTHER GONE.—The Rev. Daniel S. Butrick, who has laboured as missionary among the Cherokees about 30 years, died at the Dwight Mission on the 8th of June. It is said that he has left among his papers a history of the Cherokees, which is to be published.

AMERICANS IN LONDON.—The number of Americans attracted to London by the World's Fair is not so large as was anticipated. A letter writer states the number there at the time of his writing, at 1500.

AMERICANS EXCLUDED.—It is said that Americans are not permitted to visit or examine the great manufactories in England.

THE "SITTING" INFIRMITY.—Dr. James W. Alexander recently attended service in Dr. Hamilton's Church, Regent Square, London. Speaking of the "genuine Presbyterian usages," which were "unspeakably refreshing," he says, "In a great and crowded congregation, I could observe no instances of that infirmity which increasingly causes American worshippers to pray sitting."

NEW AND OLD SCHOOL.—The Stated Clerks of the respective General Assemblies furnish statistics, from which it appears that the whole number of ministers in the Old School Church is 2,027, and in the New School 1,481; Churches in the Old School 2,675, in the New School 1,579. In other points the statistics of the two bodies seem to hold about the same relative position.

NO COMPROMISE.—It is said that the effort made to compromise the difficulty between the Northern and Southern Methodist Churches as to the division of property has failed.

MORTALITY OF NEW ORLEANS AND LAFAYETTE.—It appears that in 1850 the number of deaths in New Orleans and Lafayette amounted to 8,066; and of these 1,426 were from Cholera, 107 by Yellow Fever, Intemperance 103, Consumption 674, or of all Lung diseases 908.

A TEMPERANCE CHURCH.—Dr. Tying of New York, at a recent Anniversary, said, that of the six hundred members of his church, he did not know a *single person* who either drank liquor or offered it to others. And he never saw, in any of their dwellings, any of the paraphernalia of drinking.

PREPAY YOUR LETTERS.—Three cents will thus accomplish what would cost your correspondent five.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following sums have been received, viz:

From the Rev C R Lane Tunkhannock Pa	$1 00
" Second ch Steubenville Ohio	7 00
" College church Mississippi	12 00
" Tombeckbee Presbytery	12 00
" Jackson church Louisiana Presby	2 00
" Carmel do do do	10 00
" Comite do do do	2 00
From a Friend (Mrs J S C) Penna	50 00
From the First church Vienna N Y	11 75
" Williamsburg church N Y	12 00
" Greensburg ch N Y	2 00
From a Friend Philada	5 00
" Lady	5 00
From J M R Louisville	5 00
From the Head of Christiana church	5 00
" Cumberland church	10 50
	$152 25

GEO. H. VAN GELDER,
Treas. Trustees of the Gen. Assembly, P. C., &c.
Philada., *June 28th*, 1851.

A WORD TO OUR SUBSCRIBERS.

Subscribers to the Record will please remember that our terms require payment *in advance*. It is exceedingly desirable that the paper should pay its own way, and not become an expense to the Boards. Its resources will be sufficient, if the amount due from subscribers were paid. Postmasters are authorized to remit moneys, and we hope our friends will avail themselves of this channel to send on their subscriptions.

Subscribers for the current year can still be furnished with the numbers from the commencement of the volume; and when sending on their subscriptions, are respectfully requested to mention with what number they wish to begin.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—The late Meeting of the General Assembly, its spirit and influence, p. 114. Report of the Board of Missions, p. 114. Suggestion on the Disposition of Surplus Funds in Presbyterial Treasuries, p. 114. Roman Catholics in the United States, p. 114. The Pueblo Indians in the Territory of New Mexico, p. 115. House of Worship built, and Revival, p. 116. Interesting Items, p. 116. Receipts, p. 116.

BOARD OF EDUCATION.—I. Ministerial Education. The Church must furnish the Men, p. 117. Free Church of Scotland, p. 117. Pastoral Hints to Candidates, p. 117. Christian Boldness, p. 117. II. Christian Education. List of Primary Schools, p. 118. Our System a good one, p. 118. Success an Encouragement, p. 118. The good Influence of our Schools, p. 119. The Want of Funds a chief Difficulty, p. 119. Schools of the Free Church of Scotland, p. 119. That Old Primer, p. 119. Receipts, p. 119.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 120. Our India Missions, p. 120. India: Lodiana Mission; Letters from a Missionary to his Children, No. VII., p. 120. Journal of the Rev. Golok Nath, p. 121. Mission in Siam, p. 122. China: Ningpo Mission; Journal of the Rev. Henry V. Rankin, p. 122. Canton Mission: An Excursion to White Cloud Mountain, p. 124. A Dime for Foreign Missions, the good it may do, p. 125. Receipts, p. 125.

BOARD OF PUBLICATION.—New England and the Books of the Board, p. 126. A Thank-offering, p. 126. Very decided, p. 126. A Fraternal Act, p. 126. The Bible Dictionary—Price Reduced, p. 126. A Colporteur's Encouragement, p. 126. What our books and Tracts are doing, p. 126. What our Board of Publication does for our Church, p. 127. Profitable Reading, p. 127. Notices of New Books, p. 127. Receipts, p. 127.

MISCELLANEOUS.—A few Words to those who have been Baptised, but have never been Converted, and have not come to the Lord's Supper, p. 113. Birth and Death, p. 113. "Teach us to Pray," p. 113. Ecclesiastical Record, p. 128. Varieties, p. 128.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 9. | PHILADELPHIA, SEPTEMBER, 1851. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

"TELL THEM TO PREACH CHRIST."

BY J. J. MORRIS.

A devoted soldier of Jesus Christ, who but recently has laid his armour down, at the call of the Great Captain, and passed from the conflicts and trials and dangers which oppose the church militant, to the victor-crown, the shouts, hallelujahs and anthems of the church triumphant, was asked by his friends, just as he was about to quit for ever the theatre of his earthly action, what message he had to send to his brethren in the ministry. "Tell them," he said, in a voice of deep earnestness and pathos, "Tell them to preach Christ to the whole world." This was his dying message, and is therefore valuable to all who profess attachment to the same Lord and Master, whom he honoured by a course of life most exemplary and beautiful, and an influence which cannot terminate until the last saint has been conducted through the open gates of the heavenly city. "Tell them to preach Christ!" He wished them, as his soul caught brighter and clearer views of the glory of that world to which he was hastening, and obtained a correct estimate of the importance of salvation, to preach Christ more fervently, more extensively, to sound the gospel-trumpet far and wide, and wake its echoes through the dense jungles of India, along her consecrated rivers, over her flower-covered mountains, among her thronged bazaars, her idol temples, her huts of poverty and palaces of splendour.

The ministers or servants of Jesus, and the minions of Satan, each resemble a great army of opposing warriors. There are levies of men and means to be made continually, marches to be taken, citadels to be stormed, and the empire of Jesus to be carried forward until it shall be co-extensive with the world. Upon the Church devolves the important duty of furnishing supplies for the successful carrying on of this conflict. With the followers of Jesus reposes this momentous cause. The ministers of Jesus are efficient for his service, but they must be sustained. Prayers of piety, gifts of sympathy, contributions of gratitude, are effective accessories to this glorious cause. They are co-workers with Christ, and declare clearly the course of the current of the heart's affections.

If I love Jesus, I will love his cause also. If I hope to share the triumph, I must take part in the warfare which precedes the victory, though it be interspersed with bloody conflicts and appalling dangers.

The man who contributes to the support of a missionary in heathen lands, is performing his part in the establishment of Christ's kingdom in the world. The child who furnishes his pittance to transmit the Bible to villages destitute of the word of God, is performing his part in the glorious enterprise of the world's evangelization.

Let the Church prove her attachment to the Saviour, by obeying the kind yet solemn injunction of her departed member—"Tell them to preach Christ!"

For the Home and Foreign Record.

A WARNING.

The pastoral relation is of divine appointment; and God sometimes manifests his displeasure at its violent disruption. In a small church in the country, among a farming population, a pastor had laboured quietly and diligently for years. There had been no general awakening under his ministry, but silent and gradual additions had been made to the church. It was one of the smallest in the body with which it was connected; and yet usually its annual additions exceeded those of any other, and this among a population diminishing by emigration. But some were not satisfied; and the pastor must leave, though at this very time a number were inquiring what they must do to be saved. The pastor must go; and among the reasons, it was urged by a young man, that "a new minister might call out some who did not regularly attend; and by hearing from him a single sermon, they might be converted."

A change was made, and what has been the result? The Holy Spirit was grieved. Those inquirers have remained where they were, or have gone back to the world; and though they have one of the best of men for a pastor, and years have passed, there has not been, so far as I know, a single conversion there since. The pastor is discouraged, his heart broken. He has been greatly afflicted; but with deep emotion he said, "All these things are nothing in comparison with the greater trial of Zion's desolation." To trifle with God's institutions is a fearful thing. Let the churches respect the pastoral relation. "They watch for your souls as they that must give account."—Heb. xiii. 17.

M.

For the Home and Foreign Record.

HOW TO MAKE LIFE USEFUL.

Christian beneficence furnishes one of the simplest, most accessible, and most successful means of rendering life truly useful.

Who would not wish to do good in his generation? What heart so insensible to every right emotion as not to desire to accomplish something for the welfare of his race, whilst upon this mortal stage?

True, indeed, God has kindly provided many methods of accomplishing so glorious an end, but these are not all of them accessible to all. All cannot go as missionaries to the heathen; all cannot preach the gospel at home; all cannot occupy extensive spheres of influence and active labour, even as private members of the Church; but who is there who cannot bring his tithes into the store-house of the Lord, and thus aid in the great work of elevating and saving mankind? Who would not wish, by a means so simple, and falling in with the very employments of his life, to aid in scattering the night of Paganism—diffusing the temporal blessings which every where attend the progress of true Christianity, and in giving to dying men that bread of life which cometh down from heaven, and which will give them strength to walk in safety through the waters of adversity, and in triumph through the valley of death, and prepare them for eating for ever the heavenly manna in the paradise of God? If parting with a little or even much of your glittering dust will aid in the attainment of ends so glorious, who will refuse to avail himself of the privilege afforded?

There is no telling what Zion could accomplish did but her children one and all thus come to her help. What has not the Free Church of Scotland been enabled to achieve within the few years, since this spirit of noble Christian liberality has been thrilling through all her members! Her sons and daughters have counted it all joy, to deprive themselves of comforts, and live in constant self-denial, that they might pour into her treasury their offerings; and from seed thus sown, churches, manses and school-houses have sprung up as if almost by miracle; pastors and teachers have found in the constant provision for their support the counterpart of the widow's cruse; and a mass of gold and silver has been gathered for good, to which the Church since the Apostles' days has never seen a parallel. Ah, could this same spirit pervade the universal Zion, should she not, by the blessing of her great Head and King, shake herself from the dust, and put on her beautiful garments, and go forth conquering and to conquer! May God speed that day!

REPENTANCE—THE LONGER DELAYED THE MORE DIFFICULT.

AN ALLEGORY BY ONE OF THE FATHERS.

A hermit was conducted by an angel into a wood, where he saw an old man cutting down boughs to make up a burden. When it was large, he tied it up, and attempted to lift it on his shoulders and carry it away; but finding it very heavy, he laid it down again, cut more wood and heaped it on, and then tried again to carry it off. This he repeated several times, always adding something to the load, after trying in vain to raise it from the ground. In the meantime the hermit, astonished at the old man's folly, desired the angel to explain what this meant. "You behold," said he, "in this foolish old man, an exact representation of those who, being made sensible of the burden of their sins, resolve to repent, but soon grow weary, and instead of lessening their burden, increase it every day. At each trial they find the task heavier than it was before, and so put it off a little longer, in the vain hope that they will by-and-by be more able to accomplish it. Thus they go on adding to their burden, till it grows too heavy to be borne, and then, in despair of God's mercy, and with their sins unrepented of, they lie down and die. Turn again, my son, and behold the end of the old man whom thou sawest heaping up a load of boughs." The hermit looked, and saw him in vain attempting to remove the pile, which was now accumulated far beyond his strength to raise. His feeble limbs tottered over their burden; the poor remains of his strength were fast ebbing away; the darkness of death was gathering around him; and after a convulsive and impotent attempt to lift the pile, he fell down and expired.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

Clothing.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Samuel D. Powel, *Mission Rooms, No. 265 Chestnut street, Philadelphia,* with the name of the church or individual donor upon it.

PRE-PAYMENT OF LETTER POSTAGE—A PROPOSITION.

The Board of Missions will hereafter *pre-pay* all letters sent from the Office, and do request all Missionaries and Correspondents to *pre-pay* letters sent to the Office. Under the present Post-office Law, this arrangement is *forty per cent cheaper* than if the postage is *not* pre-paid.

BOARD OF MISSIONS—ITS PRESENT NECESSITIES—APPEAL TO THE CHURCHES.

Mission Rooms, 265 Chestnut Street,
Philadelphia August 4, 1851.

Dear Brethren—As most of the contributions for Domestic Missions are made in the autumn, winter, and spring, the practice of the Board in Philadelphia has been to husband its supplies, so as if possible to have several thousand dollars on hand in the month of May, for a *reserved fund*, to meet the drafts upon the Treasury during the summer: a season when, comparatively, little money is paid in from any quarter.

This year we were unable to pursue this course, for the reason that the *increase of missionaries* and the *increased appropriations for Missions*, during the year, kept more than even pace with our income, and have now gone far ahead of it: THE CONTRIBUTIONS OF THE CHURCHES NOT HAVING INCREASED WITH THE INCREASE OF THE OPERATIONS OF THE BOARD. The income for the year ending May 1, 1850, was $79,049, and the income for the year ending May 1, 1851, was $82,818, an increase of only $3,769! The sum needed to meet our enlarged operations the past year, should not have been less than $10,000 or $15,000. *The churches have fallen short, and this is the secret of our present necessity.* Brethren, you have the explanation.

On the 1st of June we had $2430 in the Treasury in Philadelphia. Our *receipts* in June were $1722, and in July $1123, and to the 4th of August $56, or $2901 for ten weeks.

Our average weekly appropriations in Philadelphia alone, for missionaries and current expenses of the office for these ten weeks, have been $897, and *the aggregate* $8967. To this amount we must add $1903 *appropriated to and paid for the Western Executive Committee in Louisville*, making $10,870. Of this amount all has been paid *except* $1696, *still due* our Missionaries.

To effect this payment in part, the Board was obliged to procure a loan of $3500, and also *a further* loan of $2000 *to meet the loss* sustained in October last: the two loans amounting to $5500. Add this amount to $1696 still due our missionaries, and we have *the indebtedness of the Board in Philadelphia* $7196.

This is not all. To this sum we must add $1000 due our missionaries *by the Western Executive Committee at Louisville:* and also a further sum of $2000 *borrowed by the same Committee*, for payment of missionaries, making $3000, *the indebtedness of the Board in Louisville*, which added to that in Philadelphia, makes the entire indebtedness of the Board, this day, August 4th, *Ten Thousand One Hundred and Ninety-Six Dollars!* And how much money have we in the Treasury? Not above two hundred dollars!

Such is the condition of the Treasury of the Board of Missions, and such our present necessities. Many are under the impression that the Treasury of the Board of Missions is full: that the whole work goes smoothly and prosperously on, and the Board has need of nothing. It is not so. And we have deemed it due to the Board and to the two Executive Committees, and also to the Churches, to make this candid statement, that the churches may see precisely the position of their Domestic missionary operations at the present time.

Will the churches, blessed in temporal things by a kind and bountiful Providence, and holding ample means of supply in their possession, allow the Board of Missions to be several thousand dollars in advance of its Treasury, for the payment of missionaries labouring in all parts of our great and happy country? Missionaries too who have been sent out *on the faith of the churches*, and are annually *enlarging the bounds and increasing the power and influence of our Church, and scattering the richest blessings* upon communities wherever they go? Will the churches suffer a work to languish which God in infinite mercy *has sealed with His special approbation?* Sealed! Yes, thanks to His holy name, by the outpouring of His Spirit upon missionaries and their charges, evidenced in the conversion of *over two thousand immortal souls, during the past year*, and *over forty-two thousand during the last twenty-one years!*

We feel confident that, coming to a knowledge of the present necessities of the Board of Missions, the churches will respond to our appeal for help. Ministers and churches who *have done nothing* will make an immediate effort and send up their free-will contributions, while those who *have done something* will add more to their charities; and many *private members* whom God has blessed with competency, and some with affluence, may of their abundance dedicate a portion to this cause of their Master.

If the Board should continue without relief, then indeed would our honour as a Church be touched, and our love to the brethren whom we have sent forth to minister, and our love to the glorious and ever-blessed Redeemer, and our love to the perishing souls of men, be impeached. But we have confidence in the Ministry, and in the Eldership, and in the Membership of our Church, that as they have ever come forward to sustain by their prayers and contributions this noble work, in all times of its need, so will they not be found wanting now.

Let each one, therefore, conscientiously see what he can do and set his hand to the work, without waiting upon others, and without delay. Whatever you have in store by you, Brethren, send it, be it much or be it little: and let us again "owe no man anything, but to love one another." Then, instead of halting, we may go forward: instead of curtailing, we may enlarge our missions. *It is no time to halt in our course: we must go forward.* The pastors and missionaries into whose hands this Appeal may come, are respectfully requested by the Board to read it to their people, and to solicit speedy aid from them in such manner as they may deem best.

Contributions may be sent to Mr. Samuel D. Powel, Treasurer, 265 Chestnut street, Philadelphia.

By order of the Board of Missions.

J. J. Janeway, *President.*
C. C. Jones, *Corresponding Secretary.*

CIRCULATION OF THE ANNUAL REPORT OF THE BOARD OF MISSIONS.

The Annual Report has just issued from the press, and we are now mailing copies as fast as possible. The new postage law requires all reports of the kind to be *pre-paid*. Consequently we are involved in an unexpected expense of between $200 and $300 for the circulation of the Report. Will the brethren please remember this, who order extra copies, from a distance. The postage is 5 cents on the Report under 500 miles, and 10 cents over 500 and under 1500 miles. A considerable number of extra copies have been called for and taken from the office, and we thank the brethren for their efforts to put the Report *into circulation among our Elders and People. There* we need the circulation. And Ministers will greatly aid the good cause, if, upon the reception of the Report, they would lay it at the monthly concert, or at some suitable time, before their people, and also set the Report in circulation, and endeavour to have it *read* by them. It is indeed a sore evil for the Church, that her Reports of her labours in extending the kingdom of our Lord, although printed and circulated, *are so little read.* Our people are good and true, and need information, and with more information there would be more prayer and more fruit to the glory of God. We must all learn what, as a Church, we are attempting to do, and wake up to our responsibilities and duties. And now is the time.

Should the present Postage law continue in force another year, we shall endeavour in the printing and circulation of the Report, to save this expense, which instead of being diffused as heretofore in drops, upon the church at large, and is not felt, now falls in a mass and heavily upon the Board alone.

THE SUNSHINE AND THE SHADE.

FROM CALIFORNIA—PRESBYTERIAN HOUSE OF WORSHIP BURNT.

A very recent letter from Rev. Albert Williams, Pastor of the Presbyterian church in San Francisco, received at the Office, gave a most favourable view of the progress of his ministry there, and of the great value of the House of worship to his flock and the city. While we were rejoicing in his prosperity, by the late Steamer we received the afflicting intelligence that our beautiful and so much needed House of worship was *laid in ashes*, during the last fire! Here indeed is the sunshine and the shade in our missionary operations. We do not know if there was any insurance on the building. The loss is a sad one to the brethren in San Francisco, and the more seriously felt now, because occurring so soon after the great fire, and in connexion with the second fire almost as extensive as the first. God's dealings with that wonderful city are very severe. Is He teaching *that city and the multitudes here* that do business with it, that the silver and the gold are his: and that he will have no other gods before him? It is the first time we believe that he has laid his hand upon a house erected to his own honour and glory; and that house was prepared at considerable expense in New York, and sent out and put up in San Francisco, and bid fair to be a blessing to generations. Let us lay this fact to heart. Let it cause us to stand in awe and sin not, and to humble ourselves before Him: but let it not relax our energies, nor discourage our hearts. Though all San Francisco burn down and all the houses of worship also, yet the gospel must, and by God's blessing shall, be planted there. We must *go forward.* That land belongs to the Redeemer and it shall bow the knee to him. So let us *go forward.* If any churches or individuals desire to make an expression of their sympathy to the brethren in

San Francisco, their contributions will be received at the office of the Board of Missions, and faithfully transmitted to them.

The following extract from the *California Weekly Courier*, of July 1st, will show the sympathy felt by our brethren of other denominations in San Francisco for our loss.

"CHRISTIAN LIBERALITY.—We stated a few days since that the Rev. Mr. Shaler had made the offer of his pulpit and house of worship to the Rev. Mr. Williams and his congregation to worship in, until they could rebuild. We have since heard through the Rev. Mr. Hunt, that he and all the other evangelical pastors in this city have tendered to Mr. Williams the same generous offer of their pulpits and houses of worship."

PASTORAL VISITING

By the missionaries of the Board.

Some people would have their Pastors chiefly occupied in visiting: others would have them visit but little, or not at all. Some would have their visits pass off in a social way; others would have them devoted to religion. The duty of visiting from "house to house" is enjoined in Scripture, and has everything in reason to sustain it. Such work as ministers perform in families during the week, is an application of their Sabbath prayers and sermons, and has in numerous instances been crowned with astonishing success in the conversion of souls, the edification of Christians, and the reformation of communities. *There can be no perfect ministry without it.* Yet it is a duty, like all the direct duties of the ministry, environed with its difficulties and dangers, and certainly requiring the pastor to bear its cross. *How* the duty is best to be discharged, must be learned from the word of God: and from efforts, and from observation and prayer. The great difficulty, after all, in the way of a proper and successful discharge of the duty, lies *in the want of an earnest and devoted piety on the part of the ministry.* Let that piety exist in the soul of a minister and he will gain access to the homes and hearts of his people, and find time for it, and find a way for it also. Is it difficult for a minister to visit religiously, in a time of revival? The great majority of the *excuses* of ministers for a neglect of this duty, are founded, when they are searched to the bottom, upon selfishness, pride, and love of ease. The heart leads us astray in its deceitfulness, and we laud and consecrate ourselves to one great duty to the neglect of others, and why? Because there is an aversion at heart, on account of the sacrifices attendant upon them! Yet in our self-deception, we endeavour to feel justified. Surely if any in the ministry should abound in pastoral visiting, it should be those *who are settled in missionary fields and churches.* It is alone by visiting, that the missionary can know the people of his charge, and the strangers that settle around him *personally*, and gain their esteem and confidence, and finally their affections: it is alone in this way that he will come to an exact understanding of the religious faith and character of people gathered from all parts of the world: it is alone in this way that he can secure the attendance and support of men in his church; it is alone in this way that he can properly interest the people in the gospel, and obtain the attendance of their children at the Sabbath-school, and attach the children to him, and so lay a broad and good foundation for a permanent church and congregation. More turns on a faithful performance of this duty in our missionary fields, for success, than brethren are aware of. Some missionaries in a short time build up a self-sustaining church. Others in equally promising fields have to be supported for so long a time by the Board, that the burden is great upon the funds of the Church. Complaints are made in particular instances that the missionaries of the Board *do not visit as pastors the people of their charge*, but live at home, in a sort of independence of them, and *neither they nor their churches grow.* This is indeed lamentable, and we would fain hope, and we do believe, that such instances are rare exceptions to the general rule to the contrary. *Let our pure minds be stirred up by way of remembrance.*

We add an extract from a letter, showing conclusively *the duty and happy consequences of faithful pastoral visiting in our missionary fields.* This brother hopes that his church in another year will be *self-sustaining.*

"I have recently visited all the families of the congregation (about fifty in number) and conversed with them on the subject of religion, inquiring into their state, and giving such advice and instruction as seemed proper. Though I have found by this course that there are some things discouraging, I have also found some that are encouraging. I have found a sad neglect of family religion in some families, there being no family-worship and but little family instruction, children ignorant of the catechism, &c. Yet, I have found other families where the family altar is set up on which is offered the morning and evening sacrifice of prayer and thanksgiving. In visiting families of the latter description, I have had my spirits raised, and my heart encouraged. I have also found a number who are not professors of religion, whose minds are more or less impressed with the importance of the subject. One of this description has since in a sudden manner been called from the scenes of time. I scarcely thought, while making pastoral visits, that I was visiting some for the last time; but so it has come to pass in one instance, and it may in others. When shall we learn to converse with our fellow men as if we were conversing with them for the last time? I believe I was kindly received by every family I visited, at least there was no manifestation of unkindness. I believe that ministers often do themselves and others injustice, by supposing that they shall be received with coldness, if not repulsion. In one family where I anticipated such a reception, I was received with great kindness, and found them in quite an interesting state of mind. By these visits I have become much better acquainted with the families of the congregation than I was before, and they with me; and I think it has tended to strengthen our mutual affection. There has also of late been a perceptible increase of the number who attend upon public worship on the Sabbath." N.

A MISSIONARY TAKING LEAVE OF THE BOARD.

"In taking leave of the Board, I desire to return thanks for the timely aid I have received from that source, and also to bear testimony to the promptness and fidelity with which the concerns of the Board have been conducted, so far at least as my case is concerned. But though I cease to be a missionary technically, I expect still to be one practically. There is much destitution in the region of country, I understand, where I go. I hope to find time to spare from my pastoral duties to preach Christ and him crucified among these destitutions."

S.

CHURCH EXTENSION.—AN EASY PRESBYTERIAL PLAN.

A very recent letter from a missionary in a Presbytery, by no means a rich one, contains the following statement. "A part of the time I have been visiting some of the churches in our Presbytery asking aid for the house of worship we are about erecting at L. P. This absence has not been agreeable to my feelings, but in accordance with the recommendation of Presbytery. Its results promise to be an enlarged interest among our people in this field, and doubtless the whole work of missions, as well as *the speedy and unencumbered erection of the desired building.*"

Now here is the proper course to be pursued in the vast majority of cases where houses of worship are to be erected in destitute parts of Presbyteries. *The churches of the Presbytery* within whose bounds the house of worship is to be erected, *ought to be appealed to, whether they are self-sustaining churches or not, not omitting the church for which the house of worship is to be erected.* It is their own territory—a part of their own household of faith—for which they are bound to do what they can. After they have done all they can, let that fact be made known, and then apply to the general funds of the church, under the care of the Board of Missions, through its Committee on Church Extension. If Presbyteries would conscientiously carry out this just plan, many applications for aid to the Church Extension Committee would never be made, that now are made; and many applications when made would be for far smaller amounts than we are accustomed to. The Church Extension Fund being thus relieved, would put it into the power of the Church Extension Committee frequently to make large and efficient appropriations at various important points in the vast field, that ought to be immediately occupied and furnished with a house of worship. But it is almost universally the case that the application is made to the Church Extension Committee in the first instance, and the churches and the Presbytery never do any thing afterwards, when they might in many instances not only do something, but all that would be required.

One further benefit of this plan would be the bringing before the people of God the destitutions in their own ecclesiastical boundaries; enlisting their feelings and efforts, and giving exercise to their charities would promote their growth in grace and usefulness in the world. *May our Presbyteries consider and adopt this plan.*

ORANGE PRESBYTERY, NORTH CAROLINA.

The Happy effects of Missionary Zeal and Labour.

We take great pleasure in laying before our readers the following most interesting communication from the Rev. J. Doll, in relation to the progress and present state of Orange Presbytery. It fills the heart with sincerest joy and gratitude. Would God that all our Presbyteries were in like manner active and enterprising, and blest in their work! Among the signs of God's presence in that Presbytery is that of *twelve candidates for the ministry.* In these days of drought in respect to candidates, this is refreshing. Orange Presbytery covers a noble part of the State of North Carolina. We shall be glad to receive similar communications from other Presbyteries. The spirit of missions is abroad in the churches. The Lord pour out his Spirit upon us!

Milton, N. C. July 12, 1851.

Reverend and Dear Brother—Up to the close of the year 1848, the number of our churches had continued for some years at 42, except one year; that was, I believe 1843, then our list numbered 43, but the next year it was reduced to the old number of 42. The roll of ministers varied from about 27 to 31. At the meeting of our Presbytery in December 1848, at Greensboro,' North Carolina, Presbytery took this matter into deliberate consideration and adopted a plan (a copy of which I send you), for the more vigorous management of our Domestic Missionary operations. From that hour God has blessed us. The Minutes of the Assembly for 1848 will show that that year our Presbytery contained 27 ministers. Since that time two of that number have died leaving but 25 of those who were then members. Now our roll numbers 33. By reference to the same minutes you will perceive that our churches numbered 42. Now they number 47. There are now 12 young

men in the bounds of this Presbytery, looking forward to the ministry, two of whom are pursuing their academical course but have not yet placed themselves under the care of Presbytery. Showing an increase of 8 ministers, 5 churches, and 5 candidates, in the short space of two years and a half.

Look now at the Minutes of the Assembly for the year 1850, (I have not yet received the Minutes for 1851,) and I think you will find only two Presbyteries that have more than 12 candidates, and only two, I think, that have that number.

Not long since I had intended to take these and other facts as a text and write you a long letter by way of encouraging your heart in the work, and confirming you in a well known truth, that wherever the church developes the great missionary feature in its constitution, there the blessing of God will rest.

Pecuniary embarrassment consequent upon the settlement of a new country one cause of the failure of ministerial support.

"But the fact is, our operations in this State must be sustained chiefly by the Board for some time yet, or be abandoned. A large proportion of the country is under mortgage, under interest at twenty-five and thirty-three per cent.; the consequence must be great embarrassment. The failure of the wheat crop, the distance from market, and enormous taxation, have operated heavily against the farmers, and in my opinion we shall have hard times here for years. The people are not able to sustain the gospel even were they willing, but the great mass care little about it, and many think they are paying a minister a compliment if they go and hear him preach."

REVIVALS.

——— *Pa., January* 29, 1851.

"Thus I attend to about five meetings a week, and visit more or less every week. I have distributed many pages of religious tracts during the last quarter, most of which I obtained from your office. I have also disposed of a number of excellent books of our Board of Publication and other religious books. Besides I have commenced to circulate a library, consisting of near one hundred volumes, which I obtained from the Board in the fall, through the kindness of a few friends in Wilmington, Delaware, and in Philadelphia. My plan is to put one volume in each family every three weeks, which may be used during the weeks of my absence and then returned for another. In this way I trust much good information may be communicated. I regret to say that catechetical instruction has been too much neglected in my bounds; but I trust, as there is more attention paid to it now than there was, that the time is not far distant when parents will give more attention to this subject, and that it will then be more encouraging to your missionary. We have now four prayer meetings in our bounds, and one Sabbath-school; one of the prayer meetings is conducted by females and pretty well attended.

Since my last report six persons have been admitted to the sealing ordinances of the Church on examination and one on certificate. On last Sabbath the sacrament was administered in this place. The attendance was good, and unusual solemnity prevailed. Several persons have given us reason to hope that the time is not far distant when they will unite themselves with the people of God." H.

——— *N. Y.*

"During the week preceding our communion season, which was the first Sabbath in January, I appointed two sermons, two prayer meetings, and a day of fasting and prayer. There seemed to be more of God's presence with us than before. It was remarked by some of the members of the church that the fast day was the most solemn and affecting day that the church had enjoyed for twenty years. A student who arrived in our place that day, came to the house of God. God met him there in giving him conviction of sin, and in about two weeks he found the peace which Jesus gives. He is a promising ingenuous youth from a pious family, and perhaps the Lord will prepare him for much usefulness. Several weeks previous to the communion season one young lady experienced religion. She and another who had entertained hope for some time, were received into the church on confession of their faith, and two others by letter. Since that time my abours have been very abundant. I have preached three times on the Sabbath, twice in the week, and held two or more prayer meetings each week. As many as twelve or fourteen persons have obtained hope in Christ since that time; and numbers more are convicted, tender, and inquiring 'what must we do to be saved?'" L.

——— *Ohio.*

"Since that time we have had a blessed season at C——— church. I preached there almost every evening for three weeks, and during the day held prayer meetings and inquiry meetings. Many felt the strivings of God's spirit and professed to be seeking Jesus. The people continued to turn out through the mud and rain. And on the Sabbath preceding the last, the Lord's supper was celebrated, and twelve came forward and united with the church, seven of whom were heads of families. We hope there are several more who are setting their faces Zionward.

The church here is doing what they can towards the completion of our meeting house. In addition to the former subscription, nearly two hundred dollars have been given to the trustees in promissory notes. The brethren here have really done well according to their ability. O may the Lord prosper them! and that I may be an instrument in building them up in faith, and increasing their numbers." J.

——— *Ind.*

"The people of God are greatly revived, and a spirit of union and brotherly kindness prevails to a remarkable degree between Christians of the different denominations, Baptists, Methodists, and Presbyterians. Our prayer meetings have been increased in their number and are generally well attended. They have been precious seasons to many, so much that some have said they were the most delightful they remember to have ever enjoyed. 'The sinners in Zion are afraid, fearfulness hath surprised the hypocrite.' Backsliders are returning, humbly confessing their sins; several are seriously inquiring what they must do to be saved, and a few are rejoicing in hope. Indeed I may say that seriousness prevails to a great extent in this community, and for the last month much of my time has been taken up in visiting from house to house, talking and praying with the serious. Well may I say 'The Lord was in this place and I knew it not,' for I learn from some of the inquirers that they have had serious impressions for two or three months past."—*W.*

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of July, 1851.

SYNOD OF ALBANY.

Pby of Albany.—Hamilton Union church	$25 25

SYNOD OF NEW YORK.

Pby of Hudson.—Liberty church	10 00
Pby of North River.—Wappinger's Creek ch 20; Smithfield ch 10	30 00
Pby of Bedford.—Church of Rye	20 00
Pby of Long Island.—Middle Island ch	13 00
Pby of New York.—Wallabout ch mon col	3 86
Pby of New York 2d.—Ladies Benevolent Society of Stanton street Pres ch New York	35 04

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Second ch from Mrs S for California 10; Ridley ch 5	15 00
Pby of New Castle.—Rock cent society of New Castle 8 50; Smyrna ch 5; Upper Octorora ch from Susan K Russell 5	18 50
Pby of Baltimore.—Madison st (colored) ch Balt 3 38; New Windsor ch addl 1	4 38
Pby of Carlisle.—Petersburg ch 8; McConnellsburg ch 55 75; Wells Valley ch 9 25	73 00
Pby of Huntingdon.—Waynesburg and Newton Hamilton chs 102; churches under care of Rev J J Hamilton 50	152 00
Pby of Northumberland.—Williamsport ch (6 93 of which for sustentation fund) 15 70; Danville ch 50	65 70

SYNOD OF PITTSBURGH.

Pby of Redstone.—Jenner ch	3 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Lexington ch 2; Normanda ch 5	7 00
Pby of Fort Wayne.—German ch of Fort Wayne	1 50

SYNOD OF ILLINOIS.

Pby of Peoria.—North Pres ch Chicago of which 50 to con Mr M O Dorman an hon mem	75 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Thro' Rev J A Gretter, Treasurer of Presb'y from the following churches: Harmony 6; Bethlehem 21; "Bethlehem" 6 50; Bethesda 8 50; Milton 18; Chapel Hill 33; Gum Grove 2 50; Pittsboro' 20; Spring Grove 10 50; Lexington 21; A friend in Hawfield's ch 5; Presbyterial coll at Yanceyville 50, 202, less deducted for exchange (1 per cent) 2	200 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Unity church	10 00

SYNOD OF GEORGIA.

Pby of Georgia.—St Mary's and Linton Grove ch	9 46
Pby of Hopewell.—Thro' J R Dow Esq Treasurer of Pres from the following churches: Woodstock 25; Thyatira 17; Concord 5 50	47 50
Pby of Cherokee.—Roswell church	20 00

SPECIAL COLLECTION.

M Newkirk Esq 100; F N Buck Esq 100	200 00

MISCELLANEOUS.

Miss Mary Deare, Lawrenceville N J	100 00
"A Stranger" per Mr W H Mitchell	5 00
S S Myrick, Peekskill N Y 2; A Thank offering 5; A Friend to support a missionary in the South 5	12 00

LEGACIES.

Proceeds in part of sale of a lot of ground given by W Woods late of Stuartstown Pa	33 34
Legacy of Mr Blatchley, of Ohio	25 00
	$1214 53

S. D. POWEL, *Treasurer.*

CHURCH EXTENSION.

Receipts into the Treasury, during the months of June and July, 1851.

J Rutherford Esq, Kelso, Scotland, per Mr H Elliott	$10 00	
First and Second Stillwater churches	1 00	
Fairview church, Alabama, thro' G H Van Gelder Esq	17 00	
Jas Leslie Esq 10th church Phila	10 00	
A Friend, Mrs J S C church of Derry and Washingtonville Pa	50 00	
Sixth ch Philada annual collection	60 00	
Newtown ch L Island	70 00	
		218 00
July.		
Fort Wayne German Presb church	1 50	
Dover ch Delaware	5 00	
Smithfield church N York	5 00	
A Lady Newburyport 2d Presb ch Mass	2 00	
		13 50
		$231 50

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of July, 1851.

SYNOD OF PITTSBURGH.

Pby of Erie.—Mill Creek ch	6 00
Pby of Blairsville.—Indiana ch	28 22

SYNOD OF WHEELING.

Pby of Steubenville.—Two Ridges ch 10; Centre ch 2; Waynesburg ch 5	17 00
Pby of St Clairsville.—New Castle 1 25; Brownsville ch 3 60	4 85
Pby of New Lisbon.—New Salem ch	9 77
	$65 84

J. D. WILLIAMS, *Treasurer.*

BOARD OF EDUCATION.

EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

☞ Letters for the Board of Education to be addressed to Rev. C. Van Rensselaer, D. D., Corresponding Secretary, 265 Chestnut Street, Philadelphia.

*** Remittances of money to be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE PLEDGE ABOLISHED, BUT NOT THE OBLIGATION.

Some persons, from merely reading the statement that *the pledge was abolished*, might infer that our Church had determined to educate all young men without reference to the ministry. This is not so. The Assembly did indeed pass a resolution, authorizing the Board to apply funds *specifically given* to the education of others than candidates. Such cases fall within the other department of the operations of the Board, viz., the *general*, and not the *ministerial* department. But the resolution, abolishing the pledge, had reference to young men *studying for the ministry;* and it simply leaves their case *with the Presbytery*, without requiring a written pledge. The examination of the young men before the Presbytery stands precisely where it did before. The rule is as follows:—"The examination shall be on his personal and experimental piety, *on his motives for seeking the holy office of the ministry*," &c. Of course, if a young man does not seek the office of the ministry, or if his motives are not proper ones in the judgment of the Presbytery, he will not receive the Presbyterial recommendation. The Board of Education will certainly educate no one on the ministerial funds who is not looking forward to the ministry. It was the full understanding of the Assembly, that the abolition of the pledge did not release the student from declaring to the Presbytery his present intention before God to enter upon the office of the ministry. The whole case is left *with his Presbytery* on just the same ground as before, with the exception that the extra judicial and unpresbyterian pledge, so generally regarded as a snare to the conscience, is not demanded.

In further explanation of the abolition of the pledge, it may be stated, that the rule of the Board is unaltered which requires the candidate to *refund*, in case he does not enter the ministry, all the moneys he may have received.

Both of these points were clearly stated in the Assembly by the Corresponding Secretary of the Board, by Dr. Plumer, and by others who engaged in the debate. That is to say, the abolition of the pledge does not, in the first place, at all dispense with the declaration, on the part of the student examined by his Presbytery, of a *present purpose* to enter upon the work of the ministry; nor does it, in the second place, release the student from the *obligation to refund* whatever he may have received, in case he abandons studying for the ministry.

One effect of abolishing the pledge will, it is hoped, be an increase of care and fidelity on the part of the Presbyteries in receiving and recommending young men to the Board. Let no one be recommended unless he has earnest piety and good talents, and unless his examination evinces a purity and steadiness of purpose in reference to the ministry.

THE EXAMINATION AT THE BEGINNING OF THE THEOLOGICAL COURSE.

The General Assembly, among other improvements whose wisdom will be seen, it is hoped, in the experience of our Church, adopted a recommendation in favour of officially recognizing young men as candidates for the ministry *only at the beginning of the Theological course.* The resolution is as follows:

Resolved, That this Assembly prefer that young men within their bounds who are looking forward to the work of the ministry, should be officially recognized as candidates under the care of Presbyteries, only when they are prepared to enter upon their Theological studies, and until that time they be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

The practical operation of this resolution is the *Presbyterial re-examination* of all students, who have received aid from the funds of the church, *when they are prepared to commence their theological studies.*

This examination ought to be *thorough* and *satisfactory*, and at least free from doubt. The doubtful cases are the ones which usually disturb the healthful operations of the cause of Education.

It is not expected that this rule requiring a re-examination, will have a *retrospective* operation; or that it will go into effect until next year, unless convenient to the Presbyteries. But after this year, young men, on leaving college, must present new testimonials from their Presbyteries, before receiving aid from the funds of the Church as officially recognized *candidates of the ministry.*

NEW CANDIDATES.

The following table shows the number of new candidates received under the care of the Board of Education for the three months ending August 1st, together with the names of their Presbyteries:

Albany,	2
Ohio,	1
Chilicothe,	2
Oxford,	1
Cincinnati,	2
New Albany,	1
West Hanover,	1
Memphis,	1
Mississippi,	2
	13

This number is *two* less than the nmber received in the corresponding quarter of last year.

PASTORAL HINTS TO CANDIDATES.

Manner.—The celebrated Garrick, having been requested by Dr. Stonehouse to favour him with his opinion as to how a sermon ought to be delivered, the English Roscius sent him the following judicious answer:

My Dear Pupil,—You know how you would feel and speak in a parlour concerning a friend who is in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, of studying your emphasis, cadences, and gestures; you would be yourself; and the interesting nature of the subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures. What you would thus be in the parlour, be in the pulpit; and you will not fail to please, to affect, and to profit.

A Settled Ministry.—Richard Baxter cites, amongst the causes of the success of his ministry at Kidderminster, the fact that he was settled amongst the same people 16 years. "For," said he, "he that removeth oft from place to place may sow good seed in many places, but is not likely to see much fruit in any, unless some other skilful hand shall follow him to water it. It was a great advantage to me to have almost all the religious people of the place of my own instructing and informing; and that they were not formed into erroneous and fallacious principles before, and that I stood to see them grow up to some conformedness and maturity."

Hint to Ministers.—The Rev. J. Brown, of Haddington, tutor in divinity to the Associate Synod, in a letter of paternal counsels and cautions to one of his pupils newly settled in a small congregation, wrote thus:—"I know the vanity of your heart, and that you will feel mortified that your congregation is very small in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ, at his judgment-seat, you will think you have had enough."—*Life of Dr. Waugh.*

Clergyman's Life.—To a person who regretted to the celebrated Dr. Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the doctor made this memorable reply:

"The life of a conscientious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life as an easy life; nor do I envy the clergyman who makes it an easy life!"

The following additional thoughts for candidates have been sent by a minister who takes a deep interest in the candidates of the Church.

Ordination will have no tendency to make up the sad deficiencies of an untrained mind and of unsanctified affections.

He who pays broken vows by a new issue of the same heartless promises, may deceive himself, but will hardly deceive men, and cannot possibly deceive God.

Diamonds need no painting. "Beauty when least adorned, is adorned the most." Unvarnished truth is better than the most high-wrought fancy sketches. Simplicity and godly sincerity are worth more than all the shows in the world. One pang of godly sorrow is better than all the mere pretences ever made by sanctimonious hypocrites.

"To have prayed well is to have studied well."

Young students in danger of eating too much, should carefully study Proverbs xxiii. 1, 2.

"Before honour is humility," but "pride goeth before a fall."

Never forget that under God you must make your own life useful, happy, and honourable. No patronage of others is any substitute for industry, energy, and zeal.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

GERMAN VALLEY SCHOOL, N. J.

The following interesting report of one of the best parochial schools of the Church has been inadvertently delayed to the present time.

Rev. and Dear Sir,

It is my duty to inform you that the fourth quarter of the parochial school attached to the Presbyterian church of German Valley was closed on the 17th April. During the third quarter, thirty-three scholars were in attendance, and during the fourth quarter thirty-six; the whole number enrolled in either quarter was forty-six; some of these entered the school after the quarter commenced, and some discontinued before the close of the last quarter. Respecting the character of our school, we have to say, that it is in all respects such as is recommended by the General Assembly. The exercises of each day are opened and closed with the reading of the Scriptures and with prayer. Brown's and the Westminster Catechism are constantly taught, and since our last report the "Child's Scripture Catechism," published by the American Tract Society has been learned by *all* the scholars who are able to read, and a class has been formed from those somewhat advanced, in "Emerson's Lessons on the Old Testament," published by Crocker and Brewster, in Boston. This latter book has very greatly interested our pupils, and has been

the means of imparting to them a minute and accurate acquaintance with the historical portions of the Old Testament, which perhaps we would have failed in communicating without its assistance. It has been gratifying indeed to see the eagerness with which even young children would search every book within their reach which was at all likely to give them information on matters of chronology or history suggested by the queries of their question book, and the result has been as stated above, an accuracy of knowledge beyond reasonable expectation. The pastor has made it his duty to visit the school when practicable at least one afternoon in each week, and to review the religious studies, and this duty has been very infrequently omitted. Upon these occasions all the religious studies from the commencement are expected to be prepared for recitation; of course all cannot be in any one afternoon reviewed, yet the children are always in ignorance till the time of examination, as to the part upon which they will be questioned. The walls of our school house are adorned with a complete set of Bidwell's Missionary Maps, which lend valuable assistance in all the geographical studies, but especially in Scripture geography. They also exert no small influence in enlisting the sympathies of the scholars in the missionary enterprise. We have commenced on a small scale the formation of a library; our present collection comprises fifty volumes, some of them quite small, of no great pecuniary value, but adapted to those scholars who are yet very young, and fitted to form and encourage in them a taste for reading; and other historical, biographical, &c., for the older pupils; this library we are desirous of enlarging as fast as our funds will admit. The books are sought for with avidity, and we believe are doing good. We are happy in being able to inform the Board that our building, which has cost in its erection between five and six hundred dollars, is entirely free from incumbrance. The appropriation from the Board for the six months now past, we need, and shall be glad to receive it at as early a day as it will be practicable to remit it. Our application for the year upon which we have just entered is for fifty dollars.

The above are the statistics required by the rules of the Board. From them it is made manifest that thus far God has favoured our enterprise. He has done great things for us, whereof we are glad. Ours is a religious school, but while we have taken pains to have much of divine knowledge communicated, and while much time both in and out of school has been expended in its acquisition, we feel perfectly confident that we are exaggerating not at all, in saying that the children have made unusual attainments in secular learning; that they have advanced farther and better than ever they did, under circumstances different from those in which they are now placed.

We hear, too, that our school is exerting a beneficial influence on the community at large, in elevating the standard of education, and awakening in the minds of those too far removed from the school to allow their children to enjoy its advantages, a desire for like advantages, a feeling, we fondly trust, which will ere long result in an extension of the parochial system within the bounds of our congregation.

The hitherto success of our school bids us to indulge in confident hope for the future, and proves, too, that many such schools might be established and maintained in sections of our Church where, through fear of difficulty, the enterprise has been thought impracticable. A school conducted on religious principles by an efficient teacher, (and such it is our happiness to have) and where the rudimental branches of education are thoroughly taught, will almost any where in our country recommend itself to patronage and command it.

By order of session,

James H. Mason Knox, *Moderator.*

PRESBYTERIAL ACADEMIES.

The present academies of the Presbyterian Church are the lineal successors of the institutions of the Tennents, Blairs, Smiths, Grahams, McMillans and Doaks of ancient days. God will perpetuate the glory of a church that retains an interest in the religious instruction of its youth. The blessing of the fathers shall descend to the children.

Fewer obstacles exist in the way of Presbyterial Academies than of sessional schools. In this department, great success has followed the operations of our church. Never have we, at any period in our history, presented such an imposing array of institutions. These institutions are generally conducted on a high standard of literary and scientific attainment; are under the management of competent and able teachers; and are pervaded with strong religious influences by means of Christian text-books and Christian discipline and example.

The following is a list of our Presbyterial Academies.

Presbyteries.	*Name and location.*
Steuben,	Geneseo, New York.
Wyoming,	
Buffalo City,	Bethany, New York.
Newton,	Blairstown, New Jersey.
Luzerne,	Wyoming Institute, Wyoming, Pa.
Susquehanna,	Wyalusing, Pa.
Philadelphia,	Philadelphia, Pa.
Blairsville,	Elder's Ridge, Pa.
Redstone,	Dunlap's Creek, Pa.
Alleghany,	Butler, Pa., Witherspoon Institute.
Washington,	West Alexander, Pa.
Steubenville,	Richmond, Ohio.
Beaver and New Lisbon,	Poland, Ohio.
Columbus,	Kingston, Ohio.
Coshocton, Richland, Wooster,	Vermillion Institute, Haysville, Ohio.
Zanesville,	Miller Academy, Washington, Ohio.
Miami,	Male Academy, Monroe, Ohio.
	Female do. Springfield, Ohio.
Maumee,	Montpelier, Ohio.
New Albany,	Female Academy, Charlestown, Ind.
Madison,	Female Academy, S. Hanover, Ind.
Crawfordsville,	Waveland, Indiana.
Palestine,	Edgar Academy, Paris, Illinois.
Potosi,	Near Hannibal, Mo.
Wisconsin,	Waukesha, Wis.
Lexington,	Brownsburg, Va.
West Hanover,	Halifax C. H., Va.
Montgomery,	Christiansburg, Va.
Fayetteville,	Donaldson Acad. Fayetteville, N. C.
South Carolina,	Greenwood, S. C., male and female.
South Alabama,	Female Academy, Mobile, Alabama.
East Alabama,	Lafayette, Alabama.
Mississippi,	Zion Seminary, Tipton Co., Miss.
Knoxville,	Knoxville, Tennessee.
West'n District,	Mount Carmel, Tennessee.
Do.	Shiloh, Gibson county, Tennessee.

During the year one sad adversity has interrupted the general success of operations in this department. The Board allude to the winding up of the affairs of the *Caldwell Institute*, an academy bearing an honoured name, established by a zealous Presbytery, and favoured with high reputation, and for a time with success. The causes which led to this failure are not understood by the Board to involve the wisdom of Church action. The chief lesson to be learned from this disastrous incident in the history of the year, is the necessity of *avoiding debt*. No institution can prosper under the pressure of *accumulating* financial embarrassments. It ought to be a settled principle that our institutions shall be self-sustaining, and if not self-sustaining, that a contingent fund shall be raised in the Presbytery sufficient to meet the temporary trials, as they occur, to which all such enterprises are from time to time subject. The Caldwell Institute has done a noble work in its day. Its general history is in favour of the ecclesiastical management of academies; and if it could have survived the interval of depression which suddenly came over it, there can scarcely be a doubt that measures might have been adopted to secure its re-established prosperity. In the opinion of some members of the Presbytery, the Caldwell Institute will be revived at no distant day,* but if the star of its glory had set, its light, like that of an extinct orb in the firmament, will shine upon the Church for years after its actual disappearance from its luminous pathway.

Several of the Presbyterial academies have enjoyed the influences of God's Spirit in the conversion of the youth under their instructions. The highest end of true Christian education, be it ever remembered, is the salvation of the soul. Let our youth enjoy the advantages of a course of training which enforces the obligations of religion, and which gives instruction in the means of attaining it, and there is every reason to believe that He, who is more willing to give his Spirit than earthly parents are to give gifts to their children, will sanctify such instruction with immortal rewards. As year after year passes away, the visitations of God, according to the ordinary workings of his providence, will be felt in our literary institutions, as well as in our churches. A single soul saved through an immense outlay of pecuniary resources, would be a reward of Christian exertion inconceivably great in view of the fact that a whole world is as nothing to one immortal soul. But God signalizes his love by employing these institutions, which cost but a trifle in worldly outlay, in delivering many, very many, precious youths from destruction to life eternal.

A church that thus aims at training its youth for a better world, is engaged in no subordinate part of a great evangelical work. In order to confirm the friends of Christian education in our own denomination in the wisdom of our present measures, it may be well to remember what is doing by sister denominations in the same department. The Methodist, the Protestant Episcopal, the Baptist, and other churches have flourishing literary institutions under their care.

There are several aspects in which our Academies rise to very great importance.

1. In the first place, they are the dividing line between the school and the college, and help to diminish the inaccessibility of collegiate education, and thus to remove popular prejudices. Education encounters strong opposition, especially from those who have never fully enjoyed its advantages. The common school is regarded with favour as belonging pre-eminently to the people, whilst colleges often excite jealousy and suspicion as tending to aristocratic and odious demarcations between the learned and illiterate. Well-conducted academies, occupying a middle ground, and offering advantages on an inviting scale, assist in popularizing the whole work of education.

2. Such institutions manifestly exert an elevating influence on our church. Ignorant godliness will secure heaven, and is never to be despised; but enlightened religion is an instrument of power in converting the world to God, and is the direct and lawful means of the greatest good. Whatever draws out the mind improves the piety, if in subordination to its guidance. The greatness of a Church, other things being equal, will be in proportion to its intellectual cultivation. God himself is both infinitely great in intellect and infinitely holy in nature. And just in proportion as the Church approaches the standard set forth in the Bible, does it acquire ability to discharge its highest ends. How then, can we sufficiently appreciate the importance of the academies of our church, as the instruments of its elevation?

3. Academies have a direct bearing upon the increase of the ministry. The great truth, to be learned by faith and to be confirmed by sight, is that the use of means is necessary in the perpetuation of the ministry. God does not often call the ignorant to the service of the sanctuary; and if intellectual acquisitions are a common condition of a call, then to multiply facilities for a course of liberal education is to follow the directions of a trust in Providence. Who can doubt that, with ten times the number of our present institutions, a larger company of precious and educated youth might be selected to the

* We are happy to learn that the Presbytery have already taken measures to place the Institute upon a permanent foundation.

ministry of reconciliation? Every new Academy is a school for future ministers. It offers opportunities of higher training to some, who would otherwise never have possessed any opportunities at all, and places them in a position which Providence shows to be commonly an antecedent to a call to the ministry.

4. Our academies assist in training many of our youth to be teachers, or to occupy influential positions in life, as legislators, jurists, statesmen, &c.

In short, there can be no doubt that our Presbyterian Academies are destined to accomplish a most useful work. It is our obvious policy to foster existing ones and to establish others, until the blessings of learning and religion shall be multiplied more and more extensively throughout our bounds to the praise and glory of God.

THE CALDWELL INSTITUTE.

Since the notice of the Caldwell Institute, contained in the preceding article, was written, the gratifying intelligence has been received that the Presbytery of Orange have resolved to revive the institution at *Greensboro*, where it was originally established, and to attempt its *endowment* on a liberal scale. The following exhibits the action and the plans of the Presbytery.

RESOLUTIONS OF ORANGE PRESBYTERY IN RELATION TO THE CALDWELL INSTITUTE, PASSED AT ITS LATE SESSIONS HELD IN YANCEYVILLE, JUNE, 1851.

WHEREAS, It is highly important to the interest of education and religion in the bounds of the Presbytery of Orange, that the Caldwell Institute be endowed with a permanent fund, affording an income sufficient to secure the services of an able faculty: and that this be so raised and secured, that the persons contributing thereto, may receive an equivalent return in instruction: therefore

Resolved, That not less than five hundred, nor more than six hundred scholarships, of one hundred dollars each, be created in said Presbytery, for the endowment of the said Institute.

2. Any person who shall pay to the Trustees of the Caldwell Institute, or their agent, the sum of one hundred dollars, on or before the first day of June, A. D. 1852, (or on or before any subsequent day which may hereafter be appointed by the Presbytery of Orange,) shall be entitled to all the benefits of a scholarship, subject to the restrictions hereinafter contained, without any charge for tuition from the time the said Institute shall go into operation upon the scholarship plan.

3. Any person taking a scholarship, shall have the privilege of educating any or all of his or her sons in said Institute, free of tuition fees: *Provided*, he or she shall not have more than one son in school at the same time upon the same scholarship. And in case of his or her death before the education of all his or her sons shall be completed, his or her executor, administrator, or family, shall have the privilege of having a scholar in said Institute, until all the sons of the first purchaser of said scholarship shall be educated.

4. That after the education of all the sons of the first purchaser of a scholarship is completed, the said scholarship shall become dormant and remain so during the life of the first taker, but he shall have the power of bequeathing the same by a last will and testament, executed with the formality required by law to pass other property; and in case of his dying intestate, said scholarship shall be subject to sale by his personal representatives in the same manner as his other effects, and the legatee or purchaser of said scholarship shall be entitled to all the benefits and privileges of said scholarship, and subject to the same restrictions as the original purchaser.

5. In case any person shall purchase a scholarship having no son or sons to educate, said person may enjoy the benefits of said scholarship himself, or shall have the right of transferring the privileges and benefits arising from the same, to any nominee he or she shall designate in writing, for the space of twelve years only, after which time said scholarship shall become dormant, during the life of the first purchaser, unless he shall have a son or sons after the transfer aforesaid, in which case he shall be entitled to all the privileges of that class of persons named in the third resolution, and at his death the said scholarship may be transferred by will, or sold in the course of administration, with the same rights and privileges to the purchaser, and subject to the same restrictions as are contained in the immediately preceding resolution.

6. No person shall have the right or power of transferring a scholarship during his life, or in any other mode than that pointed out in the two preceding resolutions.

7. That no person subscribing for a scholarship as aforesaid, shall be bound to pay for the same until the smaller number provided for in these resolutions shall be sold.

8. The money raised by the sale of said rights of scholarship shall be invested in State or United States Government stocks, or in any other sound stocks paying not less than six per cent. annual interest, in which said investment can be made. The interest therefrom only shall be faithfully applied to the payment of the faculty in said Institute, and no part of the principal shall ever be touched in defraying the expenses of the same. And in case the Presbytery of Orange shall suffer said Institute entirely to go down and cease its operations by reason of the expiration of its charter or otherwise—the stocks in which investments shall have been made as aforesaid, shall be returned to the purchasers of said scholarships or their legal representatives.

9. That whenever five hundred scholarships shall be subscribed as above, the Caldwell Institute shall be removed from Hillsboro to Greensboro.

10. That a Committee of not less than three nor more than five persons shall be appointed by Presbytery, whose duty it shall be to procure a suitable charter from the next Legislature, incorporating the Caldwell Institute in the town of Greensboro, and transferring the corporate effects of said Institute from Hillsboro to that place.

11. That the Rev. John A. Gretter be appointed the agent of this Presbytery, whose duty it shall be to visit the churches in the bounds of Presbytery, and any other promising field of operations, for the purpose of selling the aforesaid scholarships.

MOTHERS.—"O, ye mothers, sanctify your tenderness, and your influence! How much depends upon your gentle and early endeavours! How often you may sow the seed, which, after a lapse of time, shall revive and flourish, thirty, sixty, and a hundred fold! How often has a disobedient son been reclaimed by the remembrance of the eloquent tears of her who bore him, or the pressure of her trembling hand, when delivering her dying charge! What did Mr. Cecil and Mr. Newton owe to the lessons their mothers had taught them? What did Timothy owe to his grandmother, Lois, and his mother Eunice? What did Samuel owe to Hannah? We know little of Jesse, but how often and tenderly does David, in his devotions, refer to his mother, and plead the relation in which he had the honour and happiness of standing to her—'Save the son of *thine handmaid*.' 'Truly I am thy servant and son of *thine handmaid*.'

"'I think" said a deceased mother, about a fortnight before her death, 'I think in looking back on all these seasons, my sweetest exercises were with my dear boy on the Sabbath evenings. The house was still; my babes in bed; my husband was labouring for God in the sanctuary; every thing aided and inspired devotion. I think my dear boy will never forget some of these seasons any more than myself. O, my happy seasons with my infant son!"

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz. "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*" Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JULY 1851.

Presbytery of Londonderry.	
2d ch Newburyport, a Lady	2 00
Presbytery of Troy.	
Troy 2d church	16 61
Presbytery of Albany.	
Galway ch 4, Education Fund of Presbytery 6 25	10 25
Presbytery of Buffalo City.	
East Aurora church	8 00
Presbytery of North River.	
Smithfield church	12 00
Presbytery of Long Island.	
Southampton ch Fem Ed Society	36 00
Presbytery of Elizabethtown.	
Westfield church	27 00
Presbytery of New Brunswick.	
Trenton 3d church	16 62
Presbytery of Burlington.	
Medford church	8 59
Presbytery of Newton.	
Hackettstown church	33 39
Presbytery of Philadelphia.	
10th ch Jno McArthur 10, Jno W Tilford 5, addl 15; Central ch F N Buck 100; 7th ch Wm S Martien 75; 1st African ch for a candidate 5; Ridley ch 5	200 00
Presbytery of Baltimore.	
Madison st ch Baltimore	2 00
Presbytery of Carlisle.	
Carlisle ch addl 5; Dillsburg ch 8 50; Big Spring ch 40	53 50
Presbytery of Northumberland.	
Williamsport church	7 25
Presbytery of Fort Wayne.	
German ch Fort Wayne	1 50
Presbytery of East Hanover.	
Petersburg ch A G McIlwaine to const himself an hon mem 50, D Dunlop 35, J Pritchard 2, R F Lester 4, J W Bradbury 5, D Donnan 5, J T Robertson 1, Mrs Bott 1, Collection 83 20	186 20
Presbytery of Montgomery.	
Fincastle ch Miss Harriet N Bascom for special donation fund	100 00
LEGACIES.	
Proceeds of sale of property given by the late William Woods of Tinker Run, Pa in part	66 66
MISCELLANEOUS.	
A Friend, quarterly instalment on three scholarships 150; Rev T A Ogden, Natchez, Mi 10; Check returned 28 12	188 12
Total	$975 60

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, JULY 1851.

Presbytery of Blairsville.	
Ligonier ch 40; Beulah ch 50	90 00
Presbytery of Redstone.	
Brownsville ch 13 25; Tyrone ch 11 35	24 60
Presbytery of Allegheny.	
Plain Grove church	37 25
Presbytery of Washington.	
Cross Roads church	50 00
Presbytery of Steubenville.	
Steubenville 2d church	35 00
Total,	$187 35

J. S. LEECH, McALPINE & Co., *Treasurers.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

DEATH OF MR. OLYPHANT.

Since our last publication, we have received intelligence of the death of Mr. David W. C. Olyphant, a merchant of this city. He died at Cairo, in Egypt, on his return from China. His death is a severe loss to the cause of missions, of which for many years he had been a liberal and influential friend; and particularly to the missions of our Church, with which he has been connected since 1844 as a member of the Executive Committee. His residence for some years in China, his enlarged views, his excellent judgment, his deep and unaffected piety, combined to make his counsels invaluable as a member of this body.

RECENT INTELLIGENCE.

Mission House, August 13, 1851.

India Missions.—Letters have come to hand from Lodiana, May 7; Futtehgurh, to June 14; Agra, May 8; Allahabad, to May 31. The mission families were in the enjoyment of usual health, and their labours were steadily carried on. Of the inquirers formerly reported at Futtehgurh, two had gone away; one of them, however, under the entreaties and threats of his relations, but giving evidence of real concern for his salvation. Two others professed to be sincerely inquiring as to the way of life. The brethren look on all these cases with mingled fear and hope, and they ask for such persons the earnest prayers of the churches. At Allahabad an aged woman, a member of the church, had departed this life. She was enabled to meet the last enemy without fear, and gave pleasing evidence of being one of God's chosen people, for whom it is gain to die. One of the missionaries at this station is engaged on a translation of some of the sermons of the Rev. Dr. Alexander into Hindustani.

China Missions.—Letters have been received from Ningpo, to April 4; Shanghai, to May 7: and Canton, May 21. Dr. McCartee sends an interesting account of an aged man, who was a regular attendant on their services, and of whose sincerity they had no reason to doubt. The occupation of the boys of the mission school after finishing their term of study, is a subject of some difficulty at Ningpo. An arrangement had been completed for one, which it was hoped might be practicable for others—that of having them connected with respectable native mechanics, but allowed to refrain from work on the Sabbath day. Something would thus be gained, in showing the Chinese the duty of keeping that day holy. What the missionaries most desire is, that the boys in their schools may become qualified by the work of grace in their hearts, to aid them in spreading the knowledge of the gospel. Some of the members of the Ningpo Mission, with the missionaries of another Society, were preparing and printing a primary book of the colloquial language in Roman letters, for the use of schools. It was looked upon by them as an experiment, though they were sanguine of its success. Others, however, entertained doubts as to the result.

Creek Mission.—From Kowetah one of the female teachers writes, on the 16th of July, as follows: "It is pleasant and gratifying to witness a gradual improvement in order, neatness, punctuality and industry among the girls, but above all the increasing attention to the things which belong to their peace. Much seriousness has been manifested among them the past winter and spring, and seven have become hopefully pious, and are now members of the church and consistent Christians. These being the oldest of the girls, their influence is most happy upon the others." How gladly would all the missionaries send such accounts as these. How thankful should the churches feel for such evidence of the blessing of God on this work. We learn the arrival of Miss C. M. Workman at Kowetah, as a teacher, in connexion with this mission.

Choctaw Mission.—The Rev. John Edwards and his wife have been appointed to this mission, in connection with Spencer Academy. We are glad to report their having reached their station. Mr. Edwards was ordained by the Presbytery of Steuben.

Arrival of Missionaries.—The Rev. James Wilson and his wife, with their two youngest children, and the youngest child of the Rev. J. L. Scott, arrived at New York on the 31st of July. Mr. Wilson has returned partly for health, which has become affected by living nearly seventeen years in India, and partly to make arrangements for his children. We need not ask for him a cordial reception by the churches which he may be able to visit.

MISSIONS AMONG ROMANISTS.

A Statement by the Executive Committee.

The Executive Committee have given their careful consideration to the resolutions of the General Assembly, on the subject of missions in Papal countries; and in endeavouring to comply with the spirit and letter of these resolutions, they wish to lay the subject more particularly before the churches. All efforts to promote the spread of pure religion among Romanists, as well as among Pagans or Jews, must be so conducted as to enlist the cordial co-operation of our ministers and members, or they will fail of success.

It is manifest from the two series of resolutions of the General Assembly concerning the missions entrusted to the Board, that no intention was shown to withdraw from any of the existing fields of labour, nor to make any material change in the method of conducting the Foreign Missions of the Church.

The duty of the Board, under these resolutions, is to carry on with energy the work of foreign missions as heretofore conducted, and at the same time to employ suitable means for enlarging the missionary force in Papal lands. This enlargement ought to be made, but not at the expense of missions in other countries. There must be no conflict between the interests of different missions, and there can be none, while their direction is entrusted to the same Committee. These are obvious views of the action of the Assembly. In reference to them, a brief survey of the missions of the Board may be given, before the Committee proceed to the subject of enlarging the missions to Romanists.

According to the last Report of the Board, the Missions, and expenditure for their support, were as follows:

Indian Tribes—Seven Missions,	$33,857
Africa—Three Missions,	4935
India—Three Missions,	59,306
Siam—One Mission,	2918
China—Three Missions,	20,157
The Jews,	2508
Papal Europe,	2050

These missions should be cherished by the churches. Some of the fields in which they are planted are of the greatest importance; others have peculiar claims on the Christians of this land. The blessing of God has rested on our missionary brethren and their labours. The growth and prosperity of their work calls for enlarged support. The General Assembly has commended these missions to the confidence, liberality, and prayers of the churches. The Committee cannot appropriate this year a smaller sum than was expended last year for their support, but would gladly increase the amount. Indeed, in some cases, an increased support is urgently required. Under these circumstances, they could not but seriously deprecate any diversion of Christian interest from their claims. And if the whole missionary field can be placed under the clear and fixed view of the Church, no apprehension need be felt that the enlargement of one mission will prove injurious to the welfare of the rest.

In turning now to missions among the Romanists, the Committee are anxious that the ministers and members of our body should consider the importance of this department of the missionary field. The Romanist system extends over a large part of the human family. The inhabitants of no small part of Europe, of nearly all South America, Mexico, and other regions, are subject to the Roman See; besides tens of thousands in our own land. Some of the nations subject to Rome exert a powerful influence on other nations, an influence alike hostile to civil and religious freedom, an influence in some cases officially employed to uphold and extend the power of "the man of sin," thereby injuring deeply all the interests of the souls of men. The Romanist nations of Europe, moreover, are sending thousands of their people to this country, here to become intelligent and true Christians, or else to endanger our cherished institutions. These things should awaken a deep interest for the more than one hundred millions of our race, who are in bondage to the Roman yoke. But it is to these millions as sinners, lost and perishing, yet who may be saved, and to every one of whom the gospel is to be preached, that the Christian sympathies, labours and prayers of the churches should be directed in the work of missions. Viewed in this light their claims must be regarded as great and urgent.

What can be done for the spread of the gospel among these deluded multitudes? This practical question has received the earnest consideration of the Committee. Missions to Romanists may be divided into two fields,—embracing the adherents of the Papal system in this country, and those in foreign lands. For the former, no other organized agency is needed than that of our own Boards. Their missionaries, colporteurs, and schools, constitute an admirable system of means for the spiritual benefit of errorists of every name. The Romanists here are surrounded by a thousand influences, tending to their deliverance from spiritual bondage. In foreign lands they live in circumstances differing widely in different countries; in some they are more accessible, in others less, and in some hardly at all. France, Belgium and Italy are countries which have large claims on our missionary zeal. In these, the same line of policy, in the main, should be followed, which has thus far been adopted,—that of strengthening the hands of evangelical brethren on the ground, fellow-countrymen of the Romanists, but heirs with us of the grace of Jesus Christ, and our kindred in their views of truth and the order of the church. The amount remitted to these European missions last year was smaller than usual. Over $30,000 have been thus expended since the Board entered on this field, greatly cheering the hearts of many faithful servants of Christ. And the Board could well employ greatly increased pecuniary means in aid of these missions. Amongst those to whom we are related by geographical position, the inhabitants of Mexico and other Spanish American States, there are as yet but few openings for direct missionary labour. Changes are in progress, however, in these countries, which should be carefully watched. Some places are specified in one of the resolutions of the General Assembly, to which

the Committee would gladly send missionaries at once, if the way is open, and men of suitable qualifications can be obtained. And for all Romanist countries, the all-important agency of prayer to the God of providence and of grace should be earnestly and constantly offered by the people of God. The Church must look unto God, to open the door where it is shut, to raise up the labourers, to furnish means for their support, and to crown their labours with success.

The Committee would ask the attention of the churches to the methods which have been recommended by the General Assembly, for obtaining funds to enlarge these missions. It is recommended to the Board "to take measures to have a separate collection made in the churches, for the diffusion of the light of evangelical truth in Papal countries, unless the same object can be as well reached in some other way." The Board will faithfully employ for this object whatever funds may be supplied by a separate collection. It is not considered expedient to employ a separate agency system for this purpose; but the Committee would, under this direction of the Assembly, request the churches, unless they can promote this object in some better way, to make a separate collection at whatever time may be deemed most convenient, and least likely to interfere with their general collection for the cause of foreign missions.

The recommendation of the General Assembly implies, however, that this separate collection may not be found to be the best method. In some churches it may be practicable, but in others it will be found difficult to make such a collection without interfering with other important arrangements. In these, and indeed in all cases, the Committee would urge the importance of having the foreign missionary work in its real character brought before the churches. Let its magnitude and importance be truly considered. Let the attention of Christians be fully directed to the extent of the fields assigned to the Board of Foreign Missions, the vast multitudes of immortal souls to be influenced by these missions, their deep and crying spiritual necessities, the loud calls of Providence upon the churches for greater zeal in their benevolent labours, the tender motives drawn from the love and the grace of our Lord Jesus Christ; so that in view of these weighty and sacred considerations, their liberality at the Monthly Concert offerings, and the Annual Contribution, may bear a due proportion to the great object of the Board, or rather of the Church itself—the conversion of all nations to Jesus Christ. If this is done, the happy result will be that the free-will offerings of the people of God will be sufficient for the support of all these Missions, and for the enlargement of missions among Romanists or others, as the leadings of divine providence may direct.

The attention of the Agents of the Board is requested to the resolutions of the Assembly, which call for "special pains" "in every proper way" to set before the churches the nature and extent of the missionary work. But as it is impossible to reach a large part of the churches by Agents, the main reliance must still and ever be on the ministers, elders, and other persons of influence in the congregations; and especially, judging from all past experience, does the promotion of this cause depend on our brethren in the ministry, the chosen leaders of the Israel of God.

The conclusion of the whole matter is, that the Church is called to go forward, and that in a plain and well-known path of duty,—not adopting new machinery, nor turning aside from long-tried plans of doing good,—but addressing herself to all the work before her with new faith, zeal, and hope. The Lord has been with her in her foreign missionary labours, giving to them many and marked proofs of his blessing. Let her draw encouragement from his favour in time past; and in view of the open and opening doors now before her, let her go forward with greater hope than ever in her appointed and sacred work.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. JOHN NEWTON.

Missionary Notices at Lahor.

1850. *Dec.* 23, *Monday.*—A young Bengáli called to ask for a Bible—said he had been educated in Dr. Duff's school—knew enough of Christianity to believe it was a good religion, but wanted to understand it more perfectly; was determined to follow the true faith when he found it. He also wanted to be instructed an hour daily in the Bible and other useful books. A short time ago, when going towards Amritsar, I overtook a man who saluted me in English with a "Good morning." This led to inquiries, and I found he was a Bengáli, about seventeen years of age, who had been in one of the missionary schools in Calcutta. He said he believed in Christianity, and that he prayed daily in the name of Christ. He expressed his hope of salvation through "Our Saviour," meaning Jesus. He had not been baptized, he said, because he was afraid of his heathen friends. These doubtless have their parallel in a multitude of cases.

1851. *Jan.* 20, *Monday.*—Some days ago, when I went, according to custom, into the bazár, to preach, I was encountered by a Hindú, who undertook to defend idolatry, on the ground that God was everywhere present, and therefore in every thing. Several Mohammedans in the crowd, having their zeal excited, began to take part in the debate, siding of course with me. Seeing that the debate was managed with some skill, and carried on with great energy by my coadjutors, I was content to be a listener. One invidual, in the garb of a Musalmán, was particularly eloquent in his way, and for a while was allowed to be the chief speaker; but he presently spoke of Christ as the Son of God. This called forth a torrent of opposition from an old Kashmírí Musalmán, who affirmed that God had neither son nor daughter, father nor mother, &c. The Hindú dropped his argument, and smiled at the mess his opponents were getting into. The man re-affirmed the truth, that Christ was the Son of God, and said it was so written in the gospel. He was immediately asked what he was, to be talking thus. "I am a Musalmán," said he; and proceeded to speak of Mohammed as "our prophet," at the same time exalting Christ above him. The others exclaimed that Mohammed was the last and the greatest of the prophets. "Which of the prophets," demanded my new friend, "besides Jesus, was born of a virgin?" That was a hard question, and for a moment his opponents were all staggered. But it was easy to reiterate, that God had no companion or fellow, son or daughter, &c., and one of them added that all the books of revelation must be examined, if we would know the truth; meaning that we must observe what the Qurán said on this subject. At this point I interposed, and as I spoke approvingly of the proposition that all the books professing to be a revelation should be examined and compared, the whole company gave me their ear. I then admitted that there was only one God, as the Qurán declared; at the same time I reminded them that in the Qurán itself Christ was called "The Spirit of God;" which properly interpreted, implied that he was not a mere man, but had a divine Spirit. Then I said, "You have heard of the prophet Zechariah."—"O yes, yes!" "Well, in the book he wrote, is this verse, '*Awake, O sword, against my Shepherd and against the man that is my fellow, saith the Lord of Hosts.*' So you see, that though there is only one God, yet there is some sense in which God must be said to have a fellow; there is more than one Divine person; the fellow of God was a *man—against the man that is my fellow*—it was in fact *Jesus;* the same that was in the Qurán called the Spirit of God; and the smiting of him with a sword had reference to his death, by which he was made a sacrifice for the sins of men." I dwelt on the subject, vindicating the divinity of the Saviour, and insisting on the necessity of an atoning sacrifice. There was not another syllable of opposition, and no one seemed to feel more interest in what I said than the Kashmírí above mentioned. Having afterwards an opportunity of speaking more privately to the man who had so strangely distinguished himself by pleading for Christ, I asked him who and what he was. He looked around to see if any one was listening, and then said in English, as if afraid to say it in Hindustáni, "Sweeper!" I expressed no surprise, and did not think it necessary then to reprove him for palming himself upon the company for a Mohammedan, but simply asked him where he had learned so much of Christianity. He said that his home was in Meerut, that he had learned the gospel from the missionary there, and that several of his relations had become Christians. I urged the necessity, in order to be saved, of his becoming a Christian himself; and left him with an invitation to come and see me at my house, which, however, he has not yet done.

Lord's Day, Jan. 26.—Preached this afternoon to a native Christian congregation, consisting chiefly of drummers, from Luke iv. 18, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor," &c., showing that it was only to the poor in spirit, to men who were sensible of their guilt and ruin, that the preaching of Christ was truly good news; that such only were capable of being Christians; that without this they were substantially in the same condition as the heathen around them, &c. This service, held in the soldiers' chapel, has been recently commenced. It takes the place of the Hindustáni service I held last year in my own house. The drummers, though ordered to attend by their commanding officer, according to military usage, listen to the word preached with a good degree of interest.

Tuesday, Jan. 28.—Had an opportunity to-day of pressing the claims of the Christian's God on an old Sikh, who was sent to me for this purpose by our friend Dr. Madden. The Doctor had just laid the man under a heavy obligation, and at the same time exhibited the excellence of Christian principle, by operating gratuitously and successfully, with the help of chloroform, upon a son of his, a lad of about twelve, who had for five years been afflicted with stone. A similar case occurred a short time before. So long as we missionaries are not able to perform such operations ourselves, and thus win the hearts of the people, it is a great matter to have the co-operation of pious physicians. I have often regretted that the purpose I had cherished of studying medicine and surgery, before leaving America, was not fulfilled.

INDIA: FURRUKHABAD MISSION.

COMMUNICATION OF THE REV. A. H. SEELEY.

On the Hindu Doctrine of Transmigration.

In forwarding this paper, Mr. Seeley says he has availed himself of the Institutes of Menu in its preparation. Menu, among the Hindus, was in some respects like Moses among the children of Israel.

The doctrine of transmigration holds an important place in the religious belief of every Hindu. It being a subject of frequent conversation, its influence is seen and felt in every grade of society.

They hold to threefold transmigration. 1st. Souls endued with *goodness* always attain the state of deities. The quality of goodness belongs to every act by which a man hopes to acquire divine knowledge, which he is never ashamed of doing, and which brings joy to his conscience.

2d. Those men who are filled with *ambitious passions* appear again in *human* form. Every act springs from passion by which a man seeks exaltation and celebrity in this world.

3d. Persons immersed in *darkness* are born again in the nature of beasts, worms, insects, and plants. That man is sunk in darkness who does acts which he is ashamed to have others know.

Each one of these three transmigrations, caused by the several qualities, is also considered threefold, the highest, the mean, and the lowest, according to acts and their circumstances.

1st. Quality of darkness.

The man possessing the quality of *darkness* in the first degree of death, passes into vegetables, worms, insects, reptiles, fish and cattle. The 2d degree sinks a man to the birth of elephants, horses, men of the servile class, contemptible barbarians, tigers and boars.

Dancers and singers, deceitful men, giants and blood-thirsty savages, are the highest conditions to which the soul immersed in darkness can attain, when it leaves its present state.

2d. Quality of passion.

Boxers, wrestlers, those who teach the use of weapons, and those addicted to gaming and drink-

ing, are the lowest forms occasioned by the passionate quality.

Kings, men of the fighting class, and men skilled in the war of controversy, are the middle states caused by the quality of passion.

Aerial musicians, genii attending superior gods, and companions of nymphs, are the highest of those forms which the quality of passion attains.

3d. Quality of goodness.

The lowest states awarded to the quality of goodness are hermits, religious mendicants, demi-gods and genii of the lunar mansions.

Holy sages, deities of the lower heaven, genii of the Vedas, are the states to which the quality of goodness entitles those who are moderately endued with it.

Brahmá with four faces, creators of worlds, the genius of virtue, divinities presiding over the *mighty* and unperceived, or (the mahat avyacta) are the highest conditions, to which, by the good quality souls are exalted.

A sinner is not only punished by transmigration, but for almost every sin there is an appointed period for him to suffer in one of the many hells before he is allowed to enter that form of existence to which he is adjudged, and thus pass through the different stages of transmigration. Thus it is written, "He who eats excellent food without giving any to others will be punished in hell 30,000 years, and then be born a musk-rat, then a deer, then a man, who prefers bad to good food." The man who refuses to his father and mother the food they desire, will be punished in hell and afterwards be born a crow, then a man diseased. He who has lived with a woman of a superior cast, will endure torments in hell during 71 yugs of the gods; after this he will suffer in another hell, burning like a blade of grass for 100,000 years, then he will be born a worm, and finally ascend to human birth. A man who kills an animal not designing it for sacrifice will be punished in hell, then be born a bull, and then a man afflicted with an incurable distemper. He who laughs at a Puran at the time of its recital will endure infernal torments, be born a snake, a tiger, a crow, and then a man having asthma. A woman who despises her husband will suffer in hell a variety of torments, she will then be born a female, and losing her husband very soon after marriage, will long suffer the miseries of widowhood.

The priest who has drunk spirituous liquors, shall be born in the form of a worm. He who steals the gold of a priest shall pass a thousand times into the bodies of spiders, snakes, crocodiles, and other aquatic monsters. They who hurt any living thing shall be born a cat, or other eaters of raw flesh.

The great indifference manifested in this country to human suffering, is owing in a great degree to the influence of this doctrine; the poor wretch who is starving, the blind, the leper, are regarded as malefactors suffering the just judgment of God for the sins of another birth. A person who is blind is supposed to have destroyed the eyes of some one when he was on earth before. If a Hindu see a leper, he says, no doubt he was guilty in a former birth of some horrible sin, and this is the fruit of it. I was one day talking to a respectable Hindu about the present state of his religion and country; and he said that the sins of the Hindus have been so great in former births, that God is now subjecting them to the influence and rule of foreigners; and it is doubtless owing, he said, to the many good deeds of the English in other births, that God is now blessing them so much, and giving into their hands the whole of Hindustan.

INDIA: ALLAHABAD MISSION.

LETTERS ON MOHAMMEDANISM.—NO. VI.

The influence of the Mohammedan Religion on the political welfare of its votaries.

The truth has one witness in the world, towards which the minds of all men may be directed, and of which not half the proper use is made; that is, its influence upon Government. The worst of all governments are now, and always have been found amongst idolaters. The doctrine of the unity of God, and the truths connected with it, which have been borrowed from the Scriptures, have raised Mohammedan governments one degree higher. Roman Catholic countries, being more imbued with the maxims of Christianity, are governed by despotisms one degree less dismal still. Countries of mixed religions are governed yet one degree better. Protestant countries have attained the highest degree of civil liberty and security that the world has ever seen. A Roman Catholic gentleman of my acquaintance recently said that this was the fact; and that, believing his own religion to be true, of course he did not know how to explain it.

The nations of Asia seem never to have sunk to the lowest possible degree of degradation, as to the forms of society; but have always possessed a rude kind of civilization. Government amongst them has always been maintained to a certain degree. Mohammedanism found monarchical institutions, and certain modes of government, of collecting revenue, &c., on which it laid hold, and brought them into use. It adapted them to its own purpose, and made them some little better than they were in the days of heathenism. But this process of improvement soon reached its limit. The institutions became stereotyped. There has been no improvement for a thousand years. Amidst the endless varieties of the personal characters of the princes, the system has been mainly the same. Those who have possessed military talent and ambition, have aggrandized themselves by adding kingdom to kingdom; those who have had talent for civil government, have kept their subject nobles better in hand than others, and have screwed out of their people more revenue. But still, in the main, the governments have been the same, the condition of the people unaltered, and the degree of civilization unaffected.

In no Mohammedan government have the people ever been considered as having any rights. Common wisdom teaches the rulers not to depress their subjects below the point at which they may continue useful as payers of taxes; and to keep up such a police as to save the country from absolute anarchy. But to admit the people to any share in deciding how they would be taxed, or what police they would have, or what should be the forms of procedure in courts of law, has never been dreamed of as possible. To interpose between the king and the people a responsible ministry has never been attempted. The uniform theory of government has been absolute despotism—autocracy, in which no one has rights but the sovereign. It has usually been administered by a wazír [vizier], in no sense responsible to the people, but always in danger of losing his head by offending the sovereign. The two great maxims of government have always been, (1) The king, and governors of provinces, and the police, are to take all the produce of the country except what is necessary for the bare subsistence of the people; (2) Every thing of a public nature is to be done by government. The exceptions to this first rule are few: families, who have made fortunes in government employment, may retain them for a while; merchants may grow rich, and retain their property till they afford the great men some pretext for stripping them; and religious foundations are respected.

The effect of the second maxim on the people is most deplorable. They are reduced by a grinding revenue system, to general poverty; and are treated as such absolute cyphers, or rather mere tools, in all public matters, that no such thing as patriotism, or public spirit, is ever heard of. A Mohammedan may be attached to his native place; but it is merely the influence of habit and association. His bigotry may be excited to fight against rulers of another religion; but he cares not what Mohammedan princes rise or fall. If roads are wanted, if cities need water or lights, if robbers are to be put down, the people never think of uniting to accomplish what is desirable, but plod on, till the government takes the thing in hand; which it never does till it sees how the revenue may be increased by it.

A further consequence of this depression and apathy is, that enlightened enterprise is impossible. If canals are dug, they are not for commercial purposes, but to water some royal domain. And there is almost a total want of all other public works. No machines except the very rudest have ever been invented, or ever applied, by Mohammedans, to increase or cheapen the conveniences of life. Not one invention of any note is attributed to them; and they have even lost the learning which contact with the Greeks first gave them. Even the Arabic numerals, which all Europe uses, have been replaced in accounts, by an innumerable host of arbitrary signs, representing numbers and fractions.

With all this, is most provokingly mixed the greatest amount of cool conceit that ever served to keep a race of people in contented mediocrity. The universal opinion seems to be, that there can be no better government or state of things. Ravaging ferocity and lust of dominion constitute a great prince; universal plunder and massacre are a glorious campaign; the subjugation of unoffending neighbours, because they are weak, and living in great personal splendour, make up a glorious reign. The prevailing opinion of what a ruler should do, was once well expressed to me by a Mohammedan gentleman, when speaking of the attitude of mere watchfulness assumed by the British Government in this country, just before the irruption of Sikhs, which caused the campaign of the Sutledge:—"Why do the English affect to desire peace? Why do they not attack the Sikhs? It must be that they are afraid of the soldiers of Runjeet." "No," said I, "they do not desire the Panjab; but would prefer that the Sikhs should mind their own business, and keep their own country." He answered, "That cannot be true! It is the proper business of rulers to attack all they can subdue, and get as wide a dominion and as great glory as they can, for what else had God made them kings?" Feeling that this is what makes nations great and happy, and having the traditions of the Musalmán conquest of Asia, they still dream that they are superior to all the rest of the world. Show them the inventions of Europe, and they will tell you that this is mere *animal* skill—that a bird can build a nest better than any of us—*theirs* is the glory of theology and philosophy.

If I can understand the reason that lies at the root of all this, it is,—Their religion is unfavourable to improvement beyond a certain point. It would be tedious to go into an examination of the particular points of this religion, which exercise this influence; and it is not necessary for my present purpose. My end, in writing this letter, is gained, if I can excite any of my own countrymen to exert themselves to preserve our own free institutions, and to admire more that religion *which alone could make them so free.* But one subject related to this remains untouched, which will throw some light on the fixity of Mohammedan governments, that is, the influence of the religion of the Qurán on the social relations. This I propose to mention in my next letter.

J. W.

Allahabad, January 15, 1851.

JOURNAL OF THE REV. JOSEPH OWEN.

A Missionary Tour in the District of Allahabad.

Sirsá, December 10, 1850.—This place is twenty miles southeast of Allahabad. We left that city on Saturday, the 7th inst. to spend our vacation travelling in the district. Our tents had been previously sent on to Mongárí, ten miles distant, and when we arrived we found all comfortably prepared in a pleasant grove. Our first march was over somewhat desolate ground, much cut up by ravine, near the bank of the Ganges. Our party consists of my family, and Mr. Munnis, and Yonas Sinde, and George Douglas, two of our College teachers, who go to assist us in talking to the people. We went into Mongárí in the evening of our arrival, and talked to a few people. Two or three were disposed to be noisy. The next morning we went to Karchanna, about a mile distant, but were prevented from doing any thing directly at preaching by the excessive civilities of the head revenue and police officers, who invited us in and had a long talk with us, much of it on religious matters. At the tent during the day, we had English services; Mr. Munnis read to the servants, and Yonas and George talked a long time with some people who came from the village. A Sabbath of real rest in the quietude of the camp was to me very delightful after the toil and anxieties of the past week. In the evening I went again to Karchanna with George, where we preached to a large crowd in the Bázár. The same gentlemen who were so civil in the morning, repeated their attentions in the evening, but did not succeed this time in interrupting the preaching. Yesterday morning we came about six miles to Panása, a village of perhaps four or five thousand people, on the river Tons, which empties into the Ganges just below. During the day I was at my studies in the grove, and about four in the afternoon we started for this place. Crossing the Tons with our tents and various appendages, was very troublesome, and we did not reach this place till late in the evening. While the boats were crossing and re-crossing with the tents &c. I had time to preach at two different places in Panása. This evening we all went to Rámnagar, a village about two miles from this, where we talked a long time. During the day I corrected a proof sheet and prepared some copy for the Hindí Bible. These quiet groves are delightful places for study.

Saidábád, Dec. 12th.—This place we reached this evening, about seven miles from Sirsá, where I wrote the above, and eighteen miles nearly east of Allahabad, on the great trunk road. Yesterday morning, while at Sirsá, we went on board of the steamer Ghazepore lying there, and, on account of the shallowness of the water at this season, unable to reach

Allahabad. She is a large vessel, as all are belonging to the Ganges Company. There are now three companies sailing steamers on the Ganges, the Government, the General Island Steam Navigation Company, and the Ganges Company. The first generally name their vessels after the rivers of India, as the Indus, Sutlege, etc.; the second after distinguished individuals, as the Sir Frederick Cuvier, Sir Herbert Maddock, etc.; and the third after cities, as the Benàres, Mirzapore, Ghazepore, etc. We were acquainted with the officers of the Ghazepore, and they for some time had our little locomotive steam engine on board, kindly repairing the crank of the driving wheel, which had been broken, and endeavouring to make it run. I had never succeeded in making it run by steam, and the engineer, after trying a long time with all the means at his command, was no more successful. So I suppose it was sent out rather as a model to be looked at than to be used. I wanted very much to show it to the natives and European friends in actual motion by steam, and am not a little disappointed.

Itinerant Preaching not in vain even as to present fruits.

In the evening I preached near one of the large temples, of which there are three in Sirsá, on the bank of the river. One of the principal Bráhmans connected with the temple engaged in a long disputation, which was not a satisfactory one, Near this place I inquired for an old man, *Brig Lál*, whom I saw here seven years ago. Last year when I was here I could hear nothing of him. I now heard from a man who recollected seeing me here seven years ago, that old Brig Lál had been dead five years. His son soon made his appearance and told me about his father. I felt very much interested in the old man when I saw him here at that time, and have often wished to hear from him. I then heard from him and from others, that he had long since given up the worship of idols, and was a believer in Christ. He showed me quite a collection of Christian books and portions of the Scriptures that had been given to him, from time to time, by Missionaries, which evidently, both from their appearance and from his familiarity with them, he had read a great deal. The old man, both in what he said and his manner of saying it, talked like a child of God, and I hope he is in heaven. His light, of course, was not very great, but he knew that Jesus Christ came into the world to save sinners, and with much apparent fervour he declared his firm belief in Jesus, and I could hear of nothing in his conduct to contradict this declaration. His son brought me some of the father's Christian books, which he appeared to be keeping with great care, and to my surprise he showed me a friendly note, dated December 15th, 1843, which I wrote with a pencil and gave to the old man, and which had been preserved with the utmost care. Cases similar to this now and then come to the knowledge of missionaries, showing that itinerant preaching is not in vain even as to present fruits. If it could be multiplied a hundred fold, the fruits would no doubt be in the same, or a far greater proportion.

In the evening we crossed the Ganges, and after a very fatiguing journey over the sandy bed of the river, encamped near a small village called Panditpúra. This afternoon, having finished the studies of the day, I preached to the people of the village, and then we started for this place. On the way I talked to some people in Dhanípúra and Khaptíliá. The people at the latter place remembered my visit to them last year. To my question, whether they recollected me, one of the principal men replied, "Oh yes! you are the gentleman that talked with us under the neem tree about a year ago."

Miscellaneous Notices.

Dec. 14*th*, Jumnípúr, ten miles southeast from Allahabad. Here we came yesterday from Saidábád. On my way I talked a while to a few people under a neem tree, in a small village called *Bindá*. We left the trunk road and came into a part of the country not often visited by Europeans. I walked, as usual, most of the way, and my family came in a buggy. The road not being travelled much was not in good repair, and for some distance I was obliged to have the mare taken from the buggy, and the buggy lifted on by coolies. As we passed through a large village near this, the *zamindar*, or land-holder, taking us probably for some political officer, came out, with nearly all the people of his village, to inquire what *bandabast*, settlement or arrangement, I was making. I replied, "An excellent settlement." Pretty soon he discovered somehow that I was a Pádrí, and then wished to know what settlement Pádrís made. I told him a most excellent one for the whole country, and that I hoped to have an opportunity of explaining it to him.

We meet with various little incidents on the way and in camp. From morning till night we live in the open air, which is most delightful at this season, and spend very little time under canvas, except when we sleep. The quiet and repose of a camp are very pleasant after a year's fatiguing confinement in the college. We are encamped here in one of the most extensive mango groves I have ever seen, having much of the appearance of a forest. At first we had difficulty in getting the necessary supplies of wood, water, &c. The "water and air" of a place the natives always inquire about first. The latter we find good here, the former not quite so pleasant. Various little incidents tend to divert one, such as coming into camp and finding the tent pitched in a bad place, or not pitched at all, and, if one marched in the evening, being obliged to wait till ten or eleven o'clock at night before the cart brings the tent on the ground, or coming and finding that the cart has had an upset and broken a few dishes, and the like amusing occurrences. Near one encamping ground we found some low caste or no caste people had collected a heap of rats for their breakfast, and as it was merely a matter of taste, about which there was no disputing, we passed on. At Saidábád last year we saw some of the same kind of people making a similar disposition of a wolf that had been killed.

This morning, until near one o'clock, I was busy in correcting proof sheets, and then prepared some copy. Towards evening a large number of natives came about the tent, to whom Mr. Munnis read and talked a long time, and then Yonas and George had discussions with them. After dinner I read and talked with them till dark, and then requested them to come with all their friends to-morrow. A mad dog came about the tents this evening, which Mr. Munnis shot dead, to the comfort of us all. A wild cat from the jungles had just been driven away by the servants.

The Duties of a Sabbath.

Dec. 15*th*, *Sabbath.*—We spent about an hour and a half in Jumnípúr this morning, reading and preaching. A few people attempted to get up a laugh and drive us away, but although a part of our first audience left, others came, and we stayed as long as we wished. After prayers and breakfast, Mr. Munnis and I read to our servants. During the day we had religious service in English, and read and talked to the people who came from the villages to see us. Mr. Munnis went again into Jumnípúr, and was much gratified with his opportunity for giving instruction. I went with George in the afternoon into Katawá, another village near us, where I had a large and quiet audience more than an hour. The *zamindar* was very civil in collecting the people of his village and keeping them still, and a word of commendation now and then of his good management seemed to increase his efforts to keep them in good order. After I had done speaking, their village pundit was pointed out to me, to whom I repeated a shloka [verse] or two, and requested him to give the meaning, which he was unable to do. He tried to excuse himself by saying that he could not understand my pronunciation, and I replied that I had got it from a Bráhman or pundit of Káshí, or Banáras, (the Athens of India). I then handed him a book with some Sanscrit, which he was unable to read. He seemed mortified and they laughed at him; but I took his part by saying th t a man could not be expected to know every thing. They looked upon me as a learned man in Sanscrit, which was about as much as to pronounce him ignorant, for beyond the Institutes of Menu and a few Shlokas that I have by memory, together with Sanscrit grammar, my knowledge is very scanty. When coming away, the old zamindár not only gave me a native salám, but seized my hand and gave me a regular English shake. This would be a capital grove for a religious meeting. It would indeed be delightful to see the people of all the villages around collected here, and hear them all join in singing a Christian hymn. . . . The people of this place are numerous, and in complete heathenism. There are several villages in the neighbourhood, some of which I have visited on former occasions. For all these villages, schools and Christian teachers are needed.

Dec. 16*th*, *Mongarsan.*—We marched about seven miles this morning, north of east, on our way to Phulpúr, a large town nort-heast of Allahabad about eighteen miles. I preached in Hammiangunge this morning half an hour to about a dozen people. After leaving that village we found the country rather desolate. We met several droves of oxen laden with bags of sugar coming from Phulpúr. This village, Mongarsan, is very small. Mr. Munnis read and talked a long time to a few people under the trees during the day, and Yonas and George went into the village in the evening, and gave some account of the gospel to several people. I was busy at writing and translating till late.

An Important Place for a Missionary Sub-station.

Dec. 17*th*, *Phulpúr.*—This large town was reached this morning between nine and ten o'clock. We passed no villages on the way, though I heard of some a short distance off. We passed three or four small lakes, one about two miles long, resembling large mill ponds in some parts of America, and giving variety to the otherwise monotonous scenery. The population of this town is nearly ten thousand. From the revenue office here I have thus obtained it: Brick houses 19; mud do. 2694; total houses 2713. Men, women and children, 9908. The whole distance from this to Allahabad is a good macadamized road. The distance to the Ganges at Jhoosy is fourteen miles, and to our mission premises on the Jumna eighteen miles. The inland traffic of this place is very considerable. A great deal of sugar is produced near this place, which is sent on to the west. The bázár is large, and thronged with people engaged in business. I have long had this place in view as one of the first stations to be occupied by a native agency. As the place is so accessible, the mission could easily be superintended from Allahabad. Mr. Munnis and I went into the bázár this evening and had large crowds to hear us at two different places, most of them very quiet and attentive. This is my fourth visit here. Seven years ago, when I first came, after preaching successively for three or four days in the town, I was obliged to leave one night by the general shout of *Rám! Ram! Mahadev!* resembling "Great is Diana of the Ephesians." Last year when passing through the town, one day a man threw cow dung on me, but he was immediately caught by the police and punished till I begged them to let the poor fellow go, and one evening when coming out of the bázár I had a shower of stones and brickbats after me. Mr. B. who lives here, and has always been kind to us during our visits here, sent two men with us to-day who prevented any such occurrence. One respectable man recognised me at once, and invited us to take up our preaching stand at his shop, which we did.

Dec. 18*th*. Went this morning through Old Phulpúr, now mostly in ruins, and then through the modern town. Visited the *munsif's*, or native judge's court; the *wakil's*, or native lawyer's office, the police office, and the revenue collector's office. Both of the latter offices have much work; crime is very abundant, and the revenue of this district large. An Allahabad Bráhman recognised me at once, and reminded me of the time when I gave him a terrifying galvanic shock. I saw a thoroughly primitive school, no books, slates, nor paper. The ground was the substitute for all these, and *kowries* or small shells answered for pencils. The master, with a bamboo stick, stood dictating the copies and sums. This evening I went into the bázár and preached to a large crowd under a spreading neem tree. During the day I had an interesting interview of about two hours with a native gentleman of much intelligence, who seemed to be seriously inquiring for the right way.

Dec. 19*th*. The *tahsildár* or revenue officer called to see me this morning, with whom I had a pleasant interview. During nearly the whole day I was occupied in work connected with the press. This evening I went to the same place occupied last night, and had a large, attentive audience. I am more and more confirmed in the belief that we ought to have a school and a branch mission here. Several, during yesterday and to-day, have expressed to me a wish that we would establish a school in this city. The number of readers in proportion to the inhabitants is not great, still the demand for books has been very considerable, and we have given only to those who could read.

Appearance of the Country—Numerous Villages—Missionary Incidents.

Dec. 20*th*, *Scandra.*—Our march this morning was six or seven miles nearly west from Phulpúr. The road being through a part of the country that during the rains is nearly all under water, and covered with paddy or rice fields, is very uninteresting at this season. We passed no village on the way, and very few trees. In the neighbourhood of this village the country assumed its usual garden-like appearance. Around our tents are some beautiful tamarind trees, which, like the mango, are ever green. This village has, so far as I can judge, from what I have seen and been able to learn, about two thousand inhabi-

tants. The people must be very quiet, for the head police officer told me he had only two men to help him to govern this village and the country around within about three miles in each direction, containing numerous villages. Many of these are very small. The natives always live in villages or towns for mutual protection, and hence we see no farm-houses scattered through the country. This morning we saw not a human dwelling for several miles, although the country through which we passed is nearly all under cultivation. We have found several readers here to-day, and have supplied them with Christian books. Companies of people have collected at different times under the trees near the tents, to whom we have read and talked. I had a particularly interesting audience towards evening, to whom I gave a particular account of the birth, life, death, resurrection and ascension of Jesus Christ, some account of the doctrines he taught, his coming to judgment, and the future state of the righteous and wicked. All were very attentive. Afterwards I went with Yonas into the village, but did not meet with many people, and those were not of a satisfactory kind. The *zamindár* asked us into his house, where we met one of the most wicked pundits I ever saw. He utterly denied all distinction between right and wrong, sin and holiness, condemnation and approval. "What is sin?" said he, "hold it up and let me see its shape." "Sin," I replied, "is a transgression of law." "What is law? there is no such thing." Of course it was useless to argue with such a man, and we took our leave. I had intended to leave him a copy of the New Testament, but found it would be leaving a pearl with a swine.

Cultivation of the Soil and its Productions—A common defect in Native Converts.

Dec. 21*st, Suram.*—This place we reached after seven or eight miles' march still westward. We are now north of Allahabad, and distant from the city about twelve miles. We started south on our journey, went around to the east, and are now at the north. The part of the country through which we travelled this morning is nicely cultivated, with the exception of a small portion of sandy ground, extending on the road nearly a mile, covered with bushes and stunted trees. The people here, as in most other places, irrigate from wells. In the low land about Phulpúr, where a great deal of water settles in large hollow places and remains for months, they scoop it up from the ponds and send it in channels, sometimes more than half a mile, to the fields where it is required. This is a laborious and disagreeable process. Here, as usual, the cultivated field has one, two, or three wells, according to its size, from which the water is drawn by oxen, and distributed around in small channels. Wheat, barley, grain, sugar-cane, peas, mustard, etc., are now growing. The latter is cultivated for the oil it affords, which, with castor oil, is much used in lamps. Now and then we see a field of cotton, which however seldom thrives well in this part of the country. Occasionally we meet with a plot of tobacco, or *tamáhú*, as the natives call it. We passed no large villages directly on the way, but there must have been plenty not far off, for the air was vocal in every direction with the sounds of human beings. I wish we had a preaching agency to go completely through all this district several times every year.

This evening I went with Yonas and George into the village of Suram, where I preached to some quiet people. I wish I could see these young men more zealous in their Master's work. One would naturally think that the good news of salvation must so affect and fill their souls that they would speak out of the abundance of the heart. I grieve to write that this is not the case, not only with them but most of their countrymen who have been turned to Christianity. I have never seen in any of them that earnest zeal for God and love to souls so often and so beautifully exhibited in Christians at home. These native Christians ought to be prayed for very much, and they deserve our earnest sympathy, for they are exposed to many and great temptations. The dreadful heathenism which they inherited from their fathers is still exercising a debasing influence on their minds.

(To be concluded.)

CHINA: SHANGHAI MISSION.

COMMUNICATION OF THE REV. J. K. WIGHT.

A Procession in honour of all the gods.

A little to the west of my house is a small red temple. For the most of the year it is occupied by a family. There is no god or image residing there, and in case of public executions criminals are beheaded there, though of late this has not taken place. Once every year the five gods of the elements are brought to this place. The gods are first carried through the city, and then brought here about night, when they receive the offerings that are to be presented to them. About sundown the spectators began to collect, the more devout bringing paper money, which was put together in a pile. Soon after the gongs commenced beating to announce the approach of the gods; a way was cleared through the crowd of spectators, and priests with their long black garments and shaved heads stood on either side. After waiting a few minutes, some attendants, each with a bunch of peacock feathers, came running ahead; then some men fantastically dressed with faces painted, and false hideous beards, and shaking over their heads rude spears with a rattle on the handle. They at first appeared frightful in the dim candle light, and then ridiculous. The gongs beat louder, and the signal passed from one to another as the first god approached, and all fell on their knees. He was borne by eight bearers in a large sedan chair. The chair was immediately taken apart, and as the covering was taken off, a red canopy was held over the idol's head, and he was carried to his place behind one of the five incense tables. The same thing was repeated to each one of the five chairs as they came up in succession. After each chair usually followed persons bringing offerings. Some of them were dressed in coarse red clothes, with a chain about the neck, and carrying small wooden stocks. The spectators differed in their explanation of this. Some said it was in fulfilment of a vow made when sick or oppressed with some calamity, that if delivered they would appear in this way as penitents. Others that it represented criminals. Many of them were boys apparently hired for the occasion. The offerings brought were candles, incense sticks, and paper money. Some brought a few cash, which was received in a bamboo tube by the side of the altar. This was to pay for the expense of the procession. Among those that brought offerings were many women, sometimes bringing their children and teaching them to fold their hands and bow down to an idol. On the table before each god were arranged plates of eatables, all cooked and ready, as the spectators said, for his honour to eat.

The last idol was received with more state than any of the rest. A salute of three guns was fired as he approached, and what was intended for a band of music preceded his approach. As soon as he was fairly housed, the pile of paper money was set on fire. This money is supposed on being burnt to go into the world of spirits, and is for the special benefit of those that have no resting-place.

The whole scene was in some respects calculated to make a strong impression on the minds of an ignorant and superstitious people, and yet as you went along among them and would say, This wooden god can't eat rice, they would laugh and confess it was true.

EUROPE.

PROGRESS OF PROTESTANTISM IN FRANCE.

The following statements on this subject, made at the recent annual meeting of the Foreign Aid Society, by two distinguished men, are full of interest to all who love the truth, and long for its triumph on the continent of Europe.

Dr. MERLE D'AUBIGNE said—Called upon to address you in the name of the Evangelical Society of Geneva, my first duty is to remind you that this Society exists, and has claims on the brotherly interest of the Christians of England, and to thank you for your aid. I have thought that it will be encouraging to you to learn some instances of the conversions which have been effected by the instrumentality of our Society, and that I should show the bright side of the picture to you, who are so often called upon to contemplate the darker one. First, with regard to the number of the souls who are passing from Popery to Protestantism, and even to a living one; on the other side of the channel it is far more considerable than that of those who have gone over to Popery on this side. A letter, written on the 2d of this month of May, informs us, that as soon as an evangelical minister had begun to preach in a place in the west of France, twenty-five Roman Catholics, several of whom were married, set down their names as being desirous of following regular religious instruction. "The Lord has breathed on this country," writes an evangelist in the east of France, "the way is open everywhere, and I do not know which way to turn." "It is impossible not to have meetings," says another, "for no sooner does one enter a house than all the neighbours come in also." You know that we have churches in Burgundy, full of spiritual life, who missionize, and are composed entirely of converted Romanists. Has Dr. Wiseman any churches in England entirely made up of converted Protestants? It has happened that entire parishes, almost, have declared that they would leave the Pope, and have invited a minister of Christ to come and dwell among them, and the municipalities have offered to defray all the expenses of the service. In these general conversions there are some, it is true, which are not very sure, but have you in England whole parishes which go over to Popery?

I now come to a second contrast. There are men of high consideration on the continent, who go over to evangelical Protestantism, learned, noble, and rich, (such as the imprisoned Guicciardini, for instance,) but in general our continental converts belong less to this class than the perverts of England. Ours are amongst the lowly, sometimes so poor that they with difficulty gain their living; and often, not only the evangelized are poor, but also the evangelists themselves. It is, indeed, wonderful, the intelligence that the Holy Spirit bestows on these lowly ones. One of them was once discussing the subject of transubstantiation with a Romanist, who kept on repeating, "This is my body." Our humble friend pulled out his snuff-box, on which was a painting. "What is that?" said he. "It is a church." "Well, then, I will fetch you on Sunday morning at ten o'clock, that we may go there together, and hear the word of God." "You are laughing at me," said the Romanist, "go to the painting of your snuff-box!" "Did you not say it was a church?" "But did you not comprehend that I meant that it represented a church?" "And you," replied our friend, "do you not comprehend that Christ meant 'this represents my body.'" Yes, my lord, our converts are in general amongst the lowly. What is the conclusion? "Not many wise after the flesh," said Paul, "not many mighty, not many noble are called." (1 Cor. i. 26.) The converts of our stations, like the Irish ones of Mr. Dallas—resemble, then, more the converts of St. Paul, than those of Dr. Wiseman. The contrast is in the nature of the conversions. Those to Popery are brought about more often by exterior means—the architecture of the middle ages, the pomp of Roman Catholic ceremonies, painting, music, incense, bishops, the Pope and his hierarchy; and when a Protestant passes to Romanism, it is essentially to join himself to a visible church, to the bishops, the Pope, and his cardinals. It is not so with us—the word of God and his Spirit are the powerful means that operate them. Generally these conversions are slow, you may say laborious; they proceed little by little, after a time of biblical instruction. They are not superficial, like those of Rome, but operated in the depths of the soul; and when they are completed, it is to Jesus himself that the people are converted. We have conversions like those of Saul or Paul.

A woman who had received a tolerably good education, and who considered the priests as the representatives of God on earth, was, however, shaken in this belief by the bad conduct of a priest, her relation. Later, some severe trials made her reflect. She reproached herself for having lived so long without serving God, and above all the holy Virgin, whom she looked upon as her mother. She began to be alarmed for her soul, and wished to confess herself. "I saw her just then," says one of our friends, "and spoke to her. She began to read her Bible, but found no salt in it. One day, as I visited her, she, finding nothing in the Bible, was just going out to confess, and I requested a few minutes conversation. We read some chapters of the Scripture together, just those which she had read without any profit, and I ended with prayer. The next day I returned, and found that she had put off confessing, on purpose to read the gospel attentively, and with prayer, which she had not hitherto done. She immediately found the good effect of it; the Scripture possessed a charm before unknown; God was working in her in answer to prayer. The Bible became the book of books to her, and it has shown her ever since, little by little, the power of the Holy Spirit, the grace of Jesus, the errors of her Church, and for many years she has continued in that peace, which faith in the Saviour gives." Such are our conversions, not by traditions, by intrigues, but by the Bible, by the Spirit; not to the Pope, but to Christ.

Dr. GRANDPIERRE (Secretary of the Société Centrale Protestante of France) addressed the meeting in the French language, and said:—Mr. President, ladies, and gentlemen, we can assure you that on the continent the Roman Catholic faith is on the de-

crease, and is losing more and more its power among the population,—and in many departments there are entire populations who demand to be introduced into the evangelical faith. My friends have given many proofs of this in their departments, and I can also bear the same testimony. In La Charente, between Augoulème and Jarnac, 250 persons signed a petition last week to the Consistory of Jarnac, that they would send a minister to instruct them in the religion of the gospel. This case is not a solitary one—there are many such cases—the Consistory told me I must prepare myself for many such demands. In the department of Aisne, near St. Quentin, in four localities, there was not a single Protestant two years ago, yet there are now four congregations. The origin of this change was through the means of a poor weaver, who was brought up in the Hospital for Enfans Trouvès. He had once possessed a Bible, and he wrote to a Protestant clergyman in Paris, and asked for a Bible. A copy of the Bible was sent to him, and he was awakened; he made known the contents amongst his fellow-weavers, and afterwards through his means the Bible was extended throughout four large villages, where now there are four great congregations.

At St. Oportune, near Elbeuf (department of Eure), during the space of two years they were without worship, without a minister, no marriages, no baptisms, no prayers, and they were come to that want of religion, that they agitated the question among themselves whether they should not worship the sun. The Bishop of Evreux had devastated their altars. One of the inhabitants was by chance going to Elbeuf; he heard of this pure worship and came back to St. Oportune, and said "I have found a very good religion;" they then asked for a pastor to come and teach them—no less than sixty-five families having signed a letter in order to have a church established at St. Oportune. A minister has arrived there, but when that minister first arrived, on leaving the cabriolet he was searched by two gensd'armes, who were going about from house to house to take away all the Bibles they could find. However, ultimately, the pastor has conquered: the gensd'armes who had orders to attend his preaching to ascertain if he really was a Socialist, went up to him after hearing his discourse, and taking him by the hand said—"There must be some misunderstanding; we do not know why we have been sent here, but we are glad there has been this misunderstanding, for, without it, we should not have had the happiness of hearing you preach." More than that—the gensd'armes have had orders to restore all the Bibles they had taken—and the Conseil Municipal have decided that the church which was devastated shall be given up to the Protestants. We have sent a minister to take care of that flock—a pious, zealous, young man.

In the department of the Seine et Loire there are five evangelical congregations, whilst, three years ago, there was not one Protestant. I have preached there many times, particularly in Mézières and Gomecourt. In Mézières the Conseil Municipal and the Mayor have all embraced Protestantism. The Prefect accused them of being Socialists, but some weeks afterwards they were re-elected by the commune. The Mayor of Mézières takes a great interest in our schools; he examines the scholars, and instructs them himself in the art of composition. I must tell you one fact, which occurred in the department of La Manche, to show how a simple mind may often receive the truth of the gospel. A poor woman was on her dying bed; her friends sent for a priest; the priest came, and, during a temporary insensibility, he gave her the extreme unction; when she awoke, she said—"What do you do? I am sealed for the eternal life—I do not need your oil. You cannot pardon my sins; God alone can pardon them." Your agent there is a converted priest—it was he who had given a copy of the New Testament to this poor woman. I could add many other details to show the favourable results of your labours; but in towns the work is more difficult than in smaller places, because in the former there exists a strong prejudice against the changing of their religion. In villages it is not so; they find their own religion has not done good to their souls; they therefore set it aside, and take another for themselves and their children, and the first thing they ask for is a Christian teacher for their children; they say, "We will have no more priests for us or for our children, they have left us in ignorance."

We pray you to aid us in this good work. You have already done much; we ask of you to do more, for we purpose to make war unto the death with superstition; and, with the blessing of God, we will kill Roman Catholicism on the Continent, so that it may not cross the Channel. Protestants—you must hold fast the Bible; it is not only the foundation of your faith, but the bulwark of your national prosperity, your national liberty, and the standard of your freedom.—*Irish Missionary Herald, July*, 1851.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JULY, 1851.

SYNOD OF ALBANY.

Pby of Albany.—Ballston ch	$24 00
Pby of Columbia.—Windham 2d ch	18 00

SYNOD OF BUFFALO.

Pby of Ogdensburgh.—Le Ray ch 5; Wilna ch 1	6 00
Pby of Buffalo City.—Buffalo Central ch	22 00
Pby of Michigan.—Plymouth 1st ch	13 25

SYNOD OF NEW YORK.

Pby of North River.—Wappenger's Creek ch 20; Smithfield ch 9; Matteawan ch mo con 14; Dew Drop soc 9	52 00
Pby of Bedford.—Bedford ch New Castle miss soc	8 25
Pby of New York.—New York 1st ch mo con 82 09; young ladies to ed *Mary K. Lowrie* and *Julia Whittesley* 12 50; sab sch to ed *James Donaldson* and *Sarah C. Dow* 12 50; to ed *W. W. Phillips* 6 25; Infant sab sch to ed *Aaron B. Belknap* 6 25; Chelsea ch mo con 20 65; University Place ch mo con 19 42; Yorkville ch mo con 5 75; Forty-second st ch mo con 15; Wallabout ch mo con 3 86; Williamsburgh ch mo con 15 54; Madison Avenue ch sab sch to ed *John D. Wells* in China 10; Brooklyn 1st ch mo con 26	235 81
Pby of New York 2d.—Scotch ch 3 mos con colls	250 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Newark 3d ch mo con	13 00
Pby of New Brunswick.—Shrewsbury ch 10; Trenton 3d ch 52 01	62 01
Pby of West Jersey.—Camden ch sab sch to ed *R. P. Dunn* 25; Prof. R. P. Dunn 5; Blackwoodtown ch 10 56.	40 56

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Phila 10th ch mo con colls 94 50; "a friend" 50; Phila 2d ch "G" 10; Ridley ch 5	159 50
Pby of New Castle.—New London ch benevolent fund of which 10 for Papal Europe 60; Upper Octorara ch Susan K. Russell 5	65 00
Pby of Baltimore.—Baltimore 4th ch sewing soc to ed *Abby Purviance* and *George D. Purviance* 50; Madison st colored ch 3 01	53 01
Pby of Carlisle.—Shippensburgh ch sab sch 12; Buffalo ch 97 75; Landisburgh ch 94; Bloomfield ch 18 25; Toms Creek and Piney chs 40; Chambersburg ch of which 58 20 from sab sch juv miss soc to con Rev. J. F. KENNEDY, HOLMES C. CRAWFORD, S. KENNEDY, M. D., and SAML. COOPER 1 ms 200; Carlisle ch children of ANDREW BLAIR to con him 1 m 30	492 00
Pby of Northumberland.—Williamsport ch 5 05; Danville ch 50	55 05

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Congruity ch mo con	10 00
Pby of Redstone.—Rehoboth ch	19 50
Pby of Ohio.—Hopewell ch	15 00
Pby of Allegheny.—Tarentum ch	17 10
Pby of Beaver.—Pleasant Valley ch young female miss soc	10 00
Pby of Erie.—Mercer ch 23 51; Mill Creek ch N. D. Cooper and lady 1 50	25 01

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 2d ch sab sch to ed *Delia M. Dickson*, *Cyrus Dickson*, *Edgar Woods*, *James M. McKelly* and *Robert Crangle* 31 25; West Alexandria ch 63	94 25
Pby of Steubenville.—Steubenville 2d ch juv assoc for scholarship at Allahabad 12; East Springfield, O., Rev. John Knox in part to ed *Joseph Knox* 11	23 00
Pby of New Lisbon.—Deerfield ch fem miss soc to ed *Anna Maria Stratton* and *John Hartzell* 50; for mission at Corisco 17 50; Niles ch 10	77 50

SYNOD OF OHIO.

Pby of Columbus.—Columbus 1st ch sab sch to ed *James Hoge* and *Josiah D. Smith* at Canton	50 00
Pby of Richland.—Ashland ch sab sch to ed *John Robinson* at Allahabad 12; Sharon ch 3	15 00
Pby of Coshocton.—Apple Creek ch 17; Hopewell ch 4	21 00

SYNOD OF CINCINNATI.

Pby of Miami.—Springfield 2d ch	20 50
Pby of Sidney.—Bellefontaine ch Rev. Jos. Stevenson addl to con THOMAS MARQUIS STEVENSON, JAMES EDGAR STEVENSON, and JOSEPH STEVENSON, jr., 1 ms	50 00

SYNOD OF INDIANA.

Pby of New Albany.—New Philadelphia ch 6 10; Orleans ch 8 10	14 20
Pby of Indianapolis.—Bloomington ch 40 80; Bedford ch 8 95	49 75
Pby of White Water.—Greensburg ch in part 24 07; sab sch 3 65; Sand Creek ch 2 75	30 47

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—La Porte ch in part to con Mrs. ANNA PIPER 1 m	19 00
Pby of Fort Wayne.—Fort Wayne German ch	4 00
Pby of Crawfordsville.—Bethel ch	5 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Osceola ch	5 00
Pby of Rock River.—Galena South ch juv miss soc to ed *George W. Fuller* in China 20; Lower Rock Island ch 10; Rock Island City ch 10	40 00
Pby of Wisconsin.—Dane ch	5 00

SYNOD OF MISSOURI.

Pby of St. Louis.—St. Louis 2d ch sab sch for sup of Rev. Henry V. Rankin in China	150 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Louisville 1st ch mo con colls 28 45; Louisville 2d ch mo con 20; Cloverport ch 10; Owensboro' ch 9; Jefferson co., Ky., Miss Margaret Guthrie 5	72 45
Pby of Muhlenberg.—Greenville ch mo con	5 00
Pby of Transylvania.—Richmond ch 76 40; Paint Lick, Ky. Rev C A Wiley 4 15	80 55
Pby of West Lexington.—Versailles ch in part 22; Nicholasville ch 80; Clear Creek ch 11 50; Pisgah ch 44 50, less 12 90 for *Foreign Missionary*; Hopewell ch 34 75; Frankfort ch mo con 6; Cherry Spring ch 26; Georgetown ch Dr Wm Sutton 10	221 85

SYNOD OF VIRGINIA.

Pby of Winchester.—Gerardstown ch mo con colls 22 78, Rev J R Graham 2 22	25 00
Pby of West Hanover.—Roanoke ch 26; Cumberland ch 27; Farmville ch 39; Finneywood ch 15; Lynchburg 1st ch 36 25; Buffalo ch 39 87; Hampden Sidney College 37 55	220 67
Pby of East Hanover.—Richmond 1st ch mo con colls 45 87; Richmond 2d ch mo con colls 22 08, Sab sch for colportage in France 7 66	75 61
Pby of Montgomery.—Mountain Union ch 8 50; Beaver Creek ch 4; Fincastle ch 5; Covington ch 2 50	20 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Harmony ch 1; Greensboro' ch 58; Danville ch 20 10; Hawfields ch 12 50; Bethlehem ch 27 50; Yanceyville ch 21; Newburn ch 15; Milton ch 18; Bethel ch 5 50; Spring Garden ch 24 15; Madison ch 10; Bethesda ch 6 02; Pittsboro' ch 20; Shiloh ch 7; Penuil ch 6; Oxford ch 5; Louisburg ch 4 75; Gum Grove ch 2 50; Hillsboro' ch 25; Spring Grove ch 10 50; Griers ch 12; Lexington ch 10; "———" Rev B F Watkins 5	326 52
Pby of Fayetteville.—Sharon ch fem benev soc for Spencer Academy	15 00

SYNOD OF NASHVILLE.

Pby of Holston.—Mt Bethel ch Mrs Sarah Doak	5 00

SYNOD OF SOUTH CAROLINA.

Pby of South Carolina.—Willington ch mo con	20 00
Pby of Bethel.—Unity ch 10; Fishing Creek ch 47 25; Cedar Shoals ch 7 50; Purity ch 51; Cane Creek ch 3	118 75
Pby of Charleston.—Charleston 2d ch mo con colls 58 12; Columbus ch mo con colls 108 43	166 55

SYNOD OF GEORGIA.

Pby of Georgia.—St Mary's and Linton Grove ch 6 54, Mrs Nichol 1	7 54

SYNOD OF ALABAMA.

Pby of East Alabama.—Montgomery ch Sab sch for scholarship at Allahabad	12 50

SYNOD OF MISSISSIPPI.

Pby of Louisiana.—New Orleans 3d ch mo con 15, Pritanea st ch mo con 7, Juv miss soc to ed *Hannah J* and *Elias R Beadle* at Ningpo 31 05	53 05
Total from churches	$3785 76

LEGACIES.

Stuartstown Pa estate of W Woods dec in part	33 34

MISCELLANEOUS.

——— A friend	1000 00	
——— A Stranger	5 00	
Philadelphia Pa Miss L	5 00	
		1010 00
Total receipts in July		$4829 10

WM. RANKIN, *Jr. Treasurer.*

DONATIONS IN CLOTHING, ETC.

Ladies of Greensburg ch Pby of White Water one Box clothing	25 10
Dew Drop Soc of Matteawan ch N Y one Box for Otoe and Omaha Mission	— —
New York, Two Ladies, 32 garments and 21 pair shoes	30 00
New York, Jane Femster two quilts	— —

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. John Leyburn, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

THE PAST AND THE PRESENT AS TO THE PRESS.

Who would have thought, A. D. 887, when, as an improvement on the cumbrous scrolls, books were invented by Attalus, king of Pergamus, what books were destined to accomplish! Who ever thought when John Guttemberg first revealed his discovery of the art of printing in the city of Mentz, A. D. 1440, what a sway that art of printing was to wield over unnumbered millions of mankind, determining their welfare or their woe, temporal and eternal! Who would have thought in the darkness of the tenth century, when a bishop's library contained but "parts of seventeen books;" when on the loan of a Bible from a cathedral convent, a bond drawn up with great solemnity was required to be given for its return; when the donation of a book was regarded of so much consequence that the monks founded a daily mass for the donor's soul; or when the purchase of a book was considered of such importance, that persons of consequence and character were assembled to make a formal record that they were present—in those dark days of scarceness of books, who would have thought that the day was coming, when books would be scattered like the rain; when in the house of the tradesman, the farmer, the peasant, by the way-side and in the mountain valleys, as well as on the shelves of ecclesiastics and professional men, every where would be scattered abroad these wonderful, silent, but powerful teachers! What would the men of those days have thought, had some gifted seer predicted that in after ages a machine should be invented by which the work could be done in one hour, which, according to the ancient manuscript method of book-making, it would have required 192,000 men to do in the same time; that a single manufacturing house, supplied with such presses, would be sending out 2,000,000 of books a year; and that these books would be sold so cheap that the poorest could buy them, or if they would not buy, there would be societies formed for giving them to all who were in need!

What the men of other ages would have thought, could they but have foreseen the wonderful workings of the press, is not after all so much the question, as what we, into whose hands that enormous enginery is placed, are doing to use it; what we are doing as Christians, as a Church, to keep up with the amazing progress of this country, and the onward march of the times. Let us see to it, that in this day of God's wonders, we are not satisfying ourselves with the meagre measure of duty, which might have sufficed for times and fields less favoured, but which falls illimitably short of the demands of this day of driving enterprise, of wide-spread knowledge. Let the Church awake to the moral power of the press!

A COLPORTEUR'S COMFORTS.

Few but those who have been engaged in such labours can appreciate the toil and self-denial to which colporteurs are exposed, from the repulses, cold looks, occasional unkind words, want of co-operation on the part of those from whom it might have been expected, in addition to the weariness and exhaustion of the hard physical labour oftentimes required. A colporteur who had encountered perhaps an unusual share of such discouragement, thus also speaks of his comforts.

"The many precious seasons of conversation, communion and prayer in S——— and N——— C——— would certainly repay me for a year's discouragement. I bless God for sending me out. I bless him for every hand he has permitted me to press, my heart beating too warm, to give utterance to the language of my soul. I bless him for every entreating word he has permitted me to utter while persuading lost souls to be reconciled to God. The many tears which have flowed from eyes almost incapable of shedding a tear, and these from the very worst of characters would repay me for a lifetime of labour. The heartfelt entreaty, "come and see me again," still rings in my ears. All I can do, is leave all such with God, praying earnestly that he may visit them by his Spirit, and cause his own word to abound and bring forth fruit unto everlasting life. Many will, no doubt, remember the "praying pedlar," as I was called by a man once a sceptic, whose views are now changed, but who is still a profane wretch. My effort, by the way, in the field, in the cottage of the poor, and the stately dwelling of the rich, has been to persuade all, every one, to flee from the wrath to come. All this encourages me to work, the greatness of the cause urges me to work—the shortness of my feeble efforts demands me to work—O for the spirit of McCheyne!"

VARIETY OF GOOD RESULTS FROM A COLPORTEUR'S LABOURS.

A very successful colporteur in the South-West has given an interesting and encouraging report of his last quarter's labours, from which we make the following extract. It will be seen that the good he is accomplishing is not confined to the sale of books, although in that respect he does much.

"The field is a very important one, there are several churches that are destitute of the preached gospel, and need to be strengthened and encouraged to do more to help themselves. I have hopes the books will do this, if they will read them. I found in M——— Presbytery one half of the churches without a minister, and they are now all supplied. I have only spent one week in F——— church, and I sold and distributed about $100 worth. I found some who were anxious to learn the way of eternal life. I spent one month in a destitute region, what is called the barrens, a very poor part of the country. I got up a Sabbath-school of thirty children, and visited from house to house, distributing tracts and cheap publications. There were very few who were not anxious to hear the truth, and who did not receive a tract thankfully. This is a large missionary field. Since I have been in this State I have organized some eight or ten Sabbath-schools, and some have done great good, but in this particular region of my field I cannot sell books, for the most of the inhabitants are poor, and they are very sparse. The books are very readily received by almost all denominations. Several Baptist brethren have told me, after reading the books, they were worth twice the amount they paid for them."

CONFLICT BETWEEN TRUTH AND ERROR.

A colporteur in Michigan writes:—"I rejoice that I can report more favourably at this time, and hope that you may be induced to continue your labour of mercy and love in our much needy State. One reason why my sales have not been more extensive is, that a great portion of my labours have been in the most sparsely settled portions of the State, as many of our churches are literally planted in the wilderness, while the members (numbering from thirty to fifty) are scattered over four townships six miles square. They are surrounded by all manner of *isms*, which all unite in misrepresenting the doctrines of the Bible as held by Presbyterians, and they are especially diligent in presenting the venerable Calvin as a "Hydra-headed monster, having erected on his head the iron horn of fatality, with which he pushes a favoured few to heaven, do what they will, while he hurls by far the greater number down to irremediable woe." I need not add that many of the Board's Publications are well adapted to attract the attention and enlighten the understanding, by presenting the doctrines of our Church in the truth of them. The Great Supper, and Divine Purpose, especially, are doing an effectual work, and are often called for. Can it be that the work must cease in Michigan? Many are the petitions offered to the Great Head of the Church that this may not be so. Your colporteur might add his testimony to that of many others who have spoken of the blessing they have received by the perusal of your books, by making more plain the truth, and enabling him to receive it, in the simplicity of it, which to him is more precious than the gold of California. Often does my heart burn within me while reflecting on some of the many interesting interviews which I have had with the obscure but humble followers of Christ. I have visited all the churches in our Presbytery (one excepted). Those churches are scattered over seven counties, consequently I have been able to visit but one of these the second time. They were more willing and better prepared than at my first call, and seem willing to do all in their power to sustain the Board."

A DEVOTED YOUNG MAN.

A colporteur in Ohio gives the following interesting account of the zeal and devotedness of a young farmer.

"I met with a young man in ——— of rather remarkable character and disposition. His heart seemed to yearn after the conversion and salvation of his fellow mortals. He seemed disposed to exert every influence within his power to accomplish this great work. This young man is very poor, so far at least as the riches of this world are concerned. Yet I do think that he is in the possession of riches which this world can neither give nor take away—*I mean the grace of God*—which is able to make him wise unto salvation. I found him labouring in the harvest-field of one of the elders of the Presbyterian Church. He told me he was about fifty miles from home. When I went into the harvest-field and began to exhibit some books which I had with me in my basket, he came up and commenced looking over the books, and seemed to regret that his means were so limited, for he would like to get a lot of these books to take home with him to circulate among the *hard-hearted* and *unchristianized* people among whom his lot had been cast. He inquired if I had any tracts. I told him I had not, except such as Baxter's Call, Alleine's Alarm, and Salvation, in paper binding. O, said he, these are the very things I want. I had thought he alluded to the loose tracts. He inquired how many of these I could furnish him with. I then went out to my wagon, and found that I had just half a dozen of each kind. I took them into the field where he was at work, and as soon as he saw them he said he would take them all, which he did, and some other small books with them. He actually drew the money that was due him for the work he had done, and two days' pay in advance, and laid it out for books; which, as he said, he intended to give to such as had not means to buy, and perhaps would not buy if they had. Now, the object of this is, first, to show the amount of good that may be done even by the way-side, or in the harvest-field, with the hands that are there employed. We never know what we can do till we try, and if we should even fail, we should try again and again. And in the second place, it shows that if this same spirit of Christian benevolence and charity was a little more felt and practised by the ministers, elders, and members of the Presbyterian Church, things would go on much more profitably than they do. There is too much indifference on the subject with a great portion of the Church. Whilst a very few are doing all they can to promote the interest of the Board in the circulation of their books, very many stand entirely aloof; they neither touch, taste, nor handle."

THE BOARDS HELPING EACH OTHER.

We are favoured with the following extract of a letter received at the office of the Board of Missions, from one of their missionaries. Our readers will see how the colporteur work is appreciated by those who labour in destitute fields, and how the colporteurs of the Board of Publication help the missionaries and feeble churches, and how a feeble church may help a colporteur.

"Our colporteur, Mr. J. B. White, for the Board of Publication, has done us much good. His commission expired the 1st inst. He did not seem inclined to renew it, but we persuaded him to continue in his noble work, and I think he has about consented to do so. He has a large family to maintain, and his compensation from the Board is entirely inadequate, yet it is as much as the Board is able to give; hence in order that he may continue, our little church intends to come up to the help of the Board, and will supply Mr. S——'s family with flour, meat, wood, &c., during the next year, rather than he should cease his agency. So you see your Board helps us, and we help to maintain the agents of the Board of Publication. These two Boards are doing a great work in the West. May God continue his blessing upon them."

ENCOURAGING FROM VIRGINIA.

The Rev. Mr. Hogshead, the excellent agent of the Colportage Committee of the Virginia Synod, in a letter relating to other business, thus incidentally speaks of the encouragement he finds in prosecuting his work.

"Our work is steadily progressing, and with gratifying success. Our churches are generally becoming more interested in the work, and more liberal in its support. But the demand for our books seems to increase in a greater ratio than the men and the means to supply it. You are no doubt informed, through brother Smith, of the enlargement of our orders, and sales of books the present year."

NEW BOOKS AND TRACTS OF THE BOARD OF PUBLICATION.

PICTORIAL FIRST BOOK for little Boys and Girls. 16mo. Square, 64 pages. Price 15, 25 and 30 cents.

If our juvenile friends have not a treat in store in this "First Book," then have we greatly misjudged the stuff that "little boys and girls" are made of. Whoever first introduces this beautiful book to any one of the numerous class designated on its title page, may look out for a pair of bright eyes and a smiling face—our word for it. Already have we seen several of the "old people" wondering at and admiring the elegant pictures; and running over the alphabet rhymes, which adorn its bright and tasteful pages; but what will not the young ones do when they see them? Many, many thousands of this "First Book" will find their way through the land until it shall have become a household companion for the little folks. Through the munificence of one or two Christian ladies, it has been *electrotyped*, i. e., the pages have been moulded in copper, instead of being stereotyped with common type metal, thus not only rendering the work much finer and more durable, but enabling the Board to sell it at a less price than it could possibly have been afforded under other circumstances. Our colporteurs will be liberally supplied with it, so that our young friends in all parts of the country may have an opportunity to see and learn the many beautiful and good things which the Board of Publication have prepared especially for them.

Since writing the above, we have received the following notices, which show that judicious men not connected with our Board, have formed an equally high estimate of it.

"Little boys and girls are the hope of the Church, and must be looked after with assiduous and pious care. Unless the young idea shoots right, it will be very apt to bear evil and bitter fruit. The Board of Publication know how to condescend to the estate of childhood. Through the patronage of "*some kind ladies who love little children*," they have prepared this elegant and seasonable work. May God bless those kind, loving ladies, the hard-working Board of Publication, and every boy and girl who reads the Pictorial First Book. The boys and girls who belong to our Church ought to read it; and many others too will get it. Rejoice, oh ye anti-sectarians; there is no sectarianism in this Presbyterian publication. It might even go into a "common school," unless some republican atheist or universalist should happen to glance at some "hard sayings." The illustrations, which will make many a young eye glow with delight, are of the highest quality of art. Mr. Vollum, who attends to this department, has as much "cunning skill" as any artist in the land. The contents of the work are very good. We are glad to see that sweet old hymn, which one of the best of men used to hear us recite every Sabbath evening—

"Whene'er I take my walks abroad,
How many poor I see," &c.

This being the Pictorial *First* Book, the boys and girls will be soon looking for the *Second*. We wish that this was the commencement of a *series* of elementary text-books for the nursery, school, academy, and college, which our good Board were about publishing, in a long succession. But if they do nothing more, what has been done has been done well."—*Presb. Mag.*

"This is a book that will make many a little eye dance with delight. It is indeed a beautiful thing. The cuts are admirably designed and executed in the finest style of modern art, whilst the matter is just what it should be to put into the hands of our children. It contains first a large illustrated alphabet, progressive lessons in spelling and reading, and a number of beautiful hymns and prayers, adapted to the tastes and wants of childhood. We can cordially recommend it to parents and children."—*Watchman and Observer.*

CONSIDERATIONS FOR DAYS OF ADVERSITY. 32mo. 64 pages. Price 14 cents.

"Days of Adversity!" Alas! who has not seen them? Who has not to see still more of them, if God should prolong the number of his days on earth? Not always is it sunshine and joy for any of us here. Trials we must have of some sort—they are our allotment; adversity in some shape we must know; who would not wish for a solace in the inevitable hours of darkness and sorrow. The "Considerations" contained in this little volume are drawn from the exhaustless fountains opened up by inspiration, and will doubtless prove an important aid in suppressing the murmurings and rebellious suggestions, to which we are all too prone when God lays his hand upon our earthly joys.

PRESBYTERIAN TRACTS, Vol. VI. Price 50 cents.

We have long regarded this series of Tracts as containing an amount of valuable matter, doctrinal and practical, which could not be surpassed in the same compass in our language. They are quivers of polished shafts, which are feathered for every case of necessity. The present volume will take its rank fitly by the side of its predecessors. It contains twenty-one Tracts of different lengths, doctrinal and practical, a guarantee for the value of which will be given when we say that among the writers of them are such men as Drs. Alexander, Plumer, Ashbel Green, Fairchild, and others who wield pens that have both polish and vigour. We heartily wish that this series of Tracts could be in every Presbyterian family. It would be at once an armory and a treasury, to which they would rarely apply in vain.

The Bible Dictionary has met with such favour that a second edition is already called for. As a specimen of the opinions expressed in relation to it, we present the following from another branch of the Presbyterian Church.

BIBLE DICTIONARY, for the Use of Bible Classes, Schools, and Families. 18mo, pp. 476. Prepared for the Presbyterian Board of Publication, 265 Chestnut street, Philadelphia. Price 50 cents.

A book of this kind was needed. The best Bible Dictionaries are too voluminous. Some are almost text books in theology; others are largely made up of treatises on geography, &c. The volume before us keeps very close to the idea of a Bible Dictionary—a work intended to explain the leading terms and difficult expressions used in the sacred writings, and to furnish such definitions, geographical and historical, as the ordinary reader requires for an intelligent perusal of the word of God. In regard to the geography of Palestine, particularly, this publication has the great advantage of being up to the times. All the late discoveries, and they have not been few, are embodied in it. There are maps bound up with the volume, illustrating the times of the Patriarchs—of the twelve tribes—and of the New Testament. Appended is a table of the principal words found in the Dictionary, with their pronunciation, and a list of the kings of Israel and Judah, with the dates of their respective reigns.

So far as we have examined, the expositions are sound. The only exception we have noticed is one expression in reference to the "Gospel" that it will "ultimately be universally received." The meaning of the writer is that it will some day spread over the whole earth, superseding all false religions. The phraseology, however, is inaccurate, and might suggest the idea that ultimately *all mankind* will receive the gospel and enjoy its benefits. But, perhaps, we are hypercritical. This Dictionary will be found an excellent help in reading and studying the Bible.—*The Covenanter.*

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF JULY.

Presbytery of Columbia.	
2d ch per Rev A Gardner	8 00
Presbytery of North River.	
Smithfield church per Rev G P Todd	5 00
Presbytery of Bedford.	
Bedford ch per Rev D Inglis	11 00
Presbytery of New York.	
1st ch New York ann coll 1346 13; Chelsea ch 50; Madison Avenue ch 75 50; University Place ch (in part) 154 61	1626 24
Presbytery of New Brunswick.	
1st ch Princeton in part 27 30; Pennington ch per Rev Geo Hale 32 78	60 08
Presbytery of Philadelphia.	
Frankford ch ann coll to constitute their pastor Rev Thos Murphy hon mem 30; Ridley church Sam'l M Leiper 5	35 00
Presbytery of New Castle.	
New London congregation from the Benevolent Fund per Thos Gillespie, Treasurer	10 00
Presbytery of Donegal.	
Columbia ch thro' Rev Wm H Green	10 00
Presbytery of Baltimore.	
Madison ch per Rev R C Galbraith	2 00
Presbytery of Huntingdon.	
Churches under the care of Rev J J Hamilton	50 00
Presbytery of Eastern Shore, Md.	
Church Hill ch from "G C C"	40
Presbytery of Washington.	
West Union ch per Jas Fleming	8 40
Presbytery of Zanesville.	
Thro' Rev S Brown colporteur 22, less sub to Home and Foreign Record 4	18 00
Presbytery of Richland.	
Ashland ch 5; Harmony ch per J D Thorpe 12	17 00
Presbytery of Fort Wayne.	
German ch per Rev James Bossard	1 50
Presbytery of Schuyler.	
Knoxville ch per Rev T S Vaill	5 00
Presbytery of Louisville.	
Shelby ch from Mrs Eliz M Morton hon mem	30 00
Presbytery of Montgomery.	
From Jacob Campbell, Washington county, Va. per Rev John H Wallace	2 00
Presbytery of Orange.	
Harmony ch per Rev J A Gretter 1; Alamance ch to const Rev Eli W Caruthers hon mem 30; Hawfield ch 12 50; Fairfield ch 8; Bethel ch 14; New Hope ch 5 50; Spring Grove ch 2; Mrs Jiggetts and Mrs Baskerville to make Dr W L Stamps and Col W Baskerville Jr hon mem's 60, all per Rev J A Gretter	133 00
Presbytery of Concord.	
Hopewell ch per Rev H B Cunningham	5 00
Presbytery of Flint River.	
Muscogee ch per Rev R T Marks to const Dr A D Bruce hon mem 30; Mr C T Bruce 3; Mrs Jane Lawson 2; Samuel Baldwin 5	40 00
MISCELLANEOUS.	
Bridgeport, Connecticut, from Rev Dr Hewit to const his grandson Nathaniel Hewit hon mem	30 00
Received July 15	40
Total	$2106 02

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 13th of July, by the second Presbytery of Philadelphia the Rev. Septimus Tustin was installed pastor of the Presbyterian church at Germantown, Pennsylvania.

On the 6th of May, by the Presbytery of Newton, the Rev. Charles Wood was installed pastor of the church of Foxhill, New Jersey.

On the 26th of July, by the Presbytery of Muncie, the Rev. Robert Irwin was installed pastor of the Union church.

DISSOLUTION OF THE PASTORAL RELATION.

The Presbytery of Marion have dissolved the pastoral relation between the Rev. B. Wall and the church of Marion.

CALLS.

Mr. James Rogers, licentiate, has accepted a call from the church of Donegal, Lancaster county, Pennsylvania. His address is Mount Joy, Lancaster county, Pennsylvania.

Mr. William A. Rankin has received a call from the Presbyterian church of Marietta, Pennsylvania.

The Rev. John McNair of Lancaster has received a call from the church at Clinton, New Jersey.

The church of Locust Bottom, Virginia, has given a unanimous call to the Rev. John M. Cochran to become the pastor of that church.

MISCELLANEOUS.

The Presbyterian church edifice at San Francisco, California, was totally destroyed by fire on the 22d of June. It had only been dedicated about five months.

The Rev. William Love of Richmond, Virginia, having left that city to reside in the midst of his congregation, his post-office address is now Old Church, Hanover county, Virginia.

The Rev. A. T. Graves has been compelled, on account of continued ill health, to resign the charge of the churches of Zion and Trenton, Tennessee.

The Rev. J. T. Paxton has removed from Columbia to Louisiana, Missouri, with a view of organizing a church in that place.

The church in Keokuk, Iowa, which suffered so severely from the defection of the Rev. Mr. Hummer, has been reorganized under very favourable auspices, and has secured the services of the Rev. Mr. Cummins.

The Rev. Isaac L. Lyons has resigned the charge of the church of Dubuque, Iowa. This is a large and growing town, and should soon be supplied with a strong and efficient man.

NEW CHURCHES.

The Second Presbyterian church of New Brunswick, New Jersey, was dedicated on the 3d of August.

The new Presbyterian church edifice at Quincy, Florida, was dedicated on the 13th of July.

The corner-stone of a new Presbyterian church edifice was laid at Foxhill, New Jersey, on the 3d of July.

A Presbyterian church was organized in March last, in Pluckamin, New Jersey, and the corner-stone of their new edifice was laid on the 8th of July.

The Presbyterian church in Bloomington, Illinois, was dedicated on Sabbath, 13th ult. by a sermon from the stated minister.

DEATHS.

Died at Weston, Missouri, of congestion of the heart, on the 6th of June, the Rev. Dr. John Mark Fulton, in the 56th year of his age. He was a member of the Presbytery of Upper Missouri, and stated supply of the church at Weston.

The Rev. James Hopkins departed this life on the 29th of June at Red Oak, Brown county, Ohio, in the 31st year of his age.

At Carlisle, Indiana, on the 9th of June, the Rev. John Barr departed this life, aged 28 years.

Varieties.

"So all Israel shall be saved."—Three hundred converted Jews are now engaged in various parts of the world, in preaching that Jesus Christ is "he that was to come."

Dr. Achilli's Lectures.—Dr. Achilli has commenced a course of lectures in London. His first was—"The Church of Rome and the Primitive Church contrasted."

A Professorship in Demand.—Seventeen candidates for the Professorship of Church History, made vacant by the death of Dr. Ogilby, in the Episcopal Theological Seminary, New York, were nominated at the recent annual meeting of the trustees. The election will take place this month.

Transient Newspapers.—Almost all newspapers weigh more than one ounce each, and transient papers are therefore, under the new law, chargeable with two cents postage. All newspapers not mailed from the office of publication are called *transient*.

Street Preaching.—Three clergymen of Glasgow have begun to preach in the open air on Sundays, and are said to have had numerous and attentive audiences.

Anglo-Italian Missions.—The Pope proposes "building a spacious church in the centre of London, in a fine position, in one of the most majestic streets in the city, principally for the use of Italians, and thence of other foreigners, as well as of the natives." A writer in the *Christian Times* suggests the project of "building a spacious church in the centre of Rome, in a fine position, in one of the most majestic streets in the city, principally for the use of the English and thence of other foreigners, as well as of the natives."

Ailanthus Trees.—The Secretary of the Interior will not allow the further propagation of the Ailanthus tree, in the public grounds of Washington City, on account of the injurious effects of its odour, when in blossom, upon the public health.

Good Taste and Good Health.—Dr. Goodall of Columbus, Ohio, has given a tract of forty acres of land to that city for a public park—a praiseworthy act of munificence.

The Synod of the Waldenses met in the valley of St. Martin in May last. All the ministers of the church, twenty-two in number, were present—sixteen of whom are pastors, and six professors in the college and school, together with two lay delegates from each parish, making thirty-two in all.

Uniform Day of Thanksgiving.—Governor Wood, of Ohio, is endeavouring to effect the adoption by all the States of a uniform Thanksgiving Day. The day recommended is the last Thursday in November.

Climate of California.—A writer in the *Sacramento Union*, who says that he has passed through eight seasons in California, states that of late years the climate has been greatly modified, and is now far pleasanter and more agreeable than formerly.

The Boston Seamen's Friend Society, according to the Twenty-third Annual Report, received last year at the Sailor's Home in that city, 1756 boarders, 83 of whom were destitute. To these latter named men 690 days' board was furnished, costing $345, besides 156 articles of clothing.

Plants.—Plants perspire more abundantly than animals. Thus a sun-flower will perspire in a warm day, thirty ounces, or, as it is said, as much as seventeen men. The stem of a vine cut off near the head, with a bladder fastened tightly around it, will, in the sun, soon send off in the form of perspiration, sap enough to swell and burst the bladder.

Lead Mineral.—A letter in the *Potosi Republican* states that fifteen miles from Union Prairie in Alamakee county, Iowa, may be seen a bluff of mineral, or an immense parcel of mineral sticking out of a bluff. Ten thousand pounds can be seen at one sight. The country is said to have the general appearance of that west of Dubuque.

California Grain.—The Editor of the *Sacramento Union* says he has been presented with a bunch of barley of two hundred and twenty stalks, produced from one grain of seed. The bunch is dry and weighs seven and a half pounds. It is a perfect sheaf from one grain.

Military Asylum.—The citizens of New Orleans are preparing a memorial to the Secretary of War, asking for the permanent establishment at that place of a military Asylum. The spot proposed as a site for the Institution is a part of the old battle ground, including a long and airy building which was occupied by General Jackson as his head-quarters in the memorable campaign of 1815.

Exploration of Palestine.—The Rev. Dr. Robinson has gone to Germany to make preparations for a second exploration of Palestine, with a view to bring out a new edition of his Biblical Researches.

Moravian Missions.—The United Brethren received and expended, last year, $55,000 for foreign missions, one-half of which was contributed by other denominations on the continent of Europe and in Great Britain. Their missions are established in the Danish West Indies, Jamaica, Antigua, St. Kitts, Barbadoes, Tobago, Central America, Surinam, North America, Labrador, Greenland, South Africa, and Australia, numbering sixty-nine stations, 290 missionaries (male and female,) with about 70,000 souls under their care.

The best of Reasons.—The Rev. William Jay, in a sermon before a missionary society in London, stated that when young, having doubts whether the time had come for the evangelization of the world, he called to converse on the subject with John Newton, and mentioned to him the obstacles to the extension of the gospel which oppressed his mind. When he had ceased, the venerable clergyman, looking at him, said, "My brother, I have never doubted the power of God to convert the heathen world since he converted *me*."

Quaker Missionaries to Africa.—There was, a day or two ago, a large assemblage of persons at New Bedford, on the occasion of the departure of Eli and Lybel Jones, Quakers, who were destined to Liberia, where they purpose to spend some time as elders or preachers. They are sent out by the Society of "Friends," and bear with them letters of introduction to President Roberts, from the Hon. Henry Clay, Bishop Waugh, and a number of other distinguished advocates of the African colonization cause.

Conversions to Protestantism in Hungary.—The Austrian Government, obedient to the beck of the priest party, hinders as much as possible the going over of Romanists to Protestantism. Papists by birth, who desire to embrace the reformed faith, must go through some mortifying forms. They are obliged to have conferences with their priests; they must postpone for a given time the execution of their design, and endure disagreeable examinations from the civil authority. Besides, the new converts become suspected by the government, and are watched by the public officers; for it seems that a Roman Catholic cannot become a Protestant without showing, by this single fact, that he has more liberal principles than those of the temporal government.

In the course of last year, more than a hundred respectable Hungarian families entered the Reformed communion. Now, new conversions are announced by the *Gazette of Vienna* and *Gazette of Augsburg*.

A WORD TO OUR SUBSCRIBERS.

Subscribers to the Record will please remember that our terms require payment *in advance*. It is exceedingly desirable that the paper should pay its own way, and not become an expense to the Boards. Its resources will be sufficient, if the amount due from subscribers were paid.

Subscribers for the current year can still be furnished with the numbers from the commencement of the volume; and when sending on their subscriptions, are respectfully requested to mention with what number they wish to begin.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

Board of Domestic Missions.—Necessities of the Board, Appeal to the Churches, p. 130. The Sunshine and the Shade, p. 130. Pastoral Visiting, p. 131. A Missionary taking leave of the Board, p. 131. Church Extension, an easy Presbyterial Plan, p. 131. Orange Presbytery, N. C., p. 131. Revivals, p. 132. Receipts, p. 132.

Board of Education.—I. Ministerial Education: The Pledge Abolished, but not the Obligation, p. 133. New Candidates, p. 133. Pastoral Hints to Candidates, p. 133. II. Christian Education in Schools, Academies, and Colleges: German Valley School, N. J., p. 133. Presbyterial Academies, p. 134. The Caldwell Institute, p. 135. Mothers, p. 135. Receipts, p. 135.

Board of Foreign Missions.—Death of Mr. Olyphant, p. 136. Recent Intelligence, p. 136. Missions among Romanists, p. 136. India: Lodiana Mission; Journal of the Rev. John Newton, p. 137. Furrukhabad Mission; Hindu Doctrine of Transmigration, by Rev. A. H. Seeley, p. 137. Allahabad Mission; Letters on Mohammedanism, p. 138. Journal of Rev. Joseph Owen, p. 138. China: Shanghai Mission; Communication of Rev. J. K. Wight, p. 140. Europe: Progress of Protestantism in France, p. 140. Receipts, p. 141.

Board of Publication.—The Past and the Present as to the Press, p. 142. A Colporteur's Comforts, p. 142. Variety of good Results from a Colporteur's Labours, p. 142. Conflict between Truth and Error, p. 142. A Devoted Young Man, p. 142. Encouraging from Virginia, p. 143. New Books and Tracts of the Board of Publication, p. 143. Receipts, p. 143.

Miscellaneous.—Tell them to preach Christ, p. 129. A Warning, p. 129. How to make Life useful, p. 129. Repentance the longer delayed the more difficult, p. 129. Ecclesiastical Record, p. 144. Varieties, p. 144.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 10. | PHILADELPHIA, OCTOBER, 1851. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

THE SPIRITUAL MIRROR.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.—2 *Cor.* iii. 18.

The unveiled face of Apostles radiant with the glory of the Lord, as it shone upon them from the face of Jesus Christ, is contrasted with the veil which Moses put upon his face, emblematic of the darkness of that dispensation of which he was the mediator. The idea of Macknight is, that this Divine glory is reflected in the revelation that God has given of his Son, and that we in turn reflect it on the world. It would rather seem that Christians are represented as contemplating the Divine glory, and are themselves *changed* into the same image,—giving back, by a gradual process of transformation, the image on which they look. Thus, (1 John iii. 1) "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." In the meantime, we, described as looking into the glass, are the subject of a reverse process, so that, by a sort of metonomy, it is not the image in the glass that is our image, but we become the image of the object which is beheld in the glass, reflecting, instead of being reflected. Or, otherwise, we are the reflecting mirrors, instead of looking into a mirror. If this be a correct interpretation, it gives us a beautiful illustration of this process of change. The Christian is the image of God in knowledge, righteousness, and true holiness. As an infant, he is a complete living being, but gradually attains the stature, the wisdom, and the vigour of a full-grown man; or, as the Apostle expresses it, attains the stature of a perfect man in Christ Jesus. So, in the figure before us, as the image that we reflect by the power of the Divine glory shining upon us,—the glory of God in the face of Jesus Christ,—is one that is more and more developed, gradually attaining to greater clearness, perfection and beauty: it is at first indeed complete, but is nevertheless dimly seen, and needs to be brought out more distinctly; is in miniature, and needs to be enlarged. We may get an idea of this process—supposing ourselves to be the mirrors—by imagining such a change in the surface of one of those concave mirrors which reflect a miniature of the object, as that the mirror should gradually become a plane surface: the result would be the gradual enlargement of the image until its size corresponded exactly with the full size of the object. And the reality would be, in the result—only gradually produced—analogous to that of first reflecting the object in miniature, and then—which is all that is possible for us—by a change of mirrors, presenting it in its natural size. And this illustration of what actually takes place, in the process of sanctification, would be the more complete, if, at the same time, we imagine that the surface of the reflecting substance is at first dim, obscure, as when it is covered with vapour, so that, the image, even though it were that of the sun, is but faint and indistinct: but gradually the light and heat of the sun dry up this moisture, remove the veil and cloud that lie upon the surface, and thus, polished and brightened, it gives back an image which every moment appears more distinctly—clear in outline, every lineament apparent, and the whole countenance beaming out in brightness and beauty. So it is with the renewed soul: the image of God impressed upon it in its regeneration, appears upon it at first faintly; but there is an advance in grace; the lineaments of holiness, under the transforming influence of the word and spirit of Christ, one after another are brought out; they are brighter, clearer, purer, more distinctly marked, and are universally recognized, in their likeness to Christ, who is set before us as an example. When the lineaments of the new creature shall all appear, even those that are now obscure, every line of glory shall shine conspicuous. The whole of the portrait, bearing Jehovah's image, shall be symmetrical and exact, and all its perfection be visible at once. There will remain no blindness of mind, no error of judgment, no perverseness of will, no irregularity of affection. All shall be holiness and happiness. God shall put his last hand to this image of himself. Thus changed from glory to glory,—at last made like Christ, because we shall see him as he is, the body sleeping in death, only to wake in the likeness of Christ's glorified body,—the whole redeemed and renewed man wakes to behold his face in righteousness, and be eternally satisfied in its own perfect likeness to God. J. M. K.

Furnished for the Home and Foreign Record.

SCRAPS FROM AN UNPUBLISHED COMMENTARY.

Eccl. ix. 13–17.—This wisdom have I seen also under the sun, and it seemed great unto me: there was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

In the pressure of difficulty and danger the wise man is always found out, how low and obscure soever his station. He is then put forward, with the consent of all, to maintain the breach. But no sooner is the victory gained, than the bustling politicians, and purse-proud strutters, and titled ciphers rush forward. Every one has his tale to tell, his achievement to boast, his pretension to advance, his honours to claim. And now, no body has seen, or heard, or knows anything of the poor wise man. It would be perfect impudence in him to utter a word in such company. Let him go back to his obscurity. Such is the way of the world.—*Dr. Gray, on Ecclesiastes; unpublished.*

Eccl. xii. 1, 2.—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain.

Youth is the season most propitious to piety and virtue. The acuteness of the understanding, the sprightliness of the fancy, the quick susceptibility of the feelings, the promptitude and decision of volition, and the ardent thirst for happiness, fit youth eminently for the sublime enjoyments of religion. Some say the impetuosity of youth is dangerous to the soul.

> Agreed; but would you slay or sell your horse,
> For bounding and curvetting in his course?
> Or, if when ridden with a careless rein,
> He breaks away and seeks the distant plain?
> No! This high mettle, under good control,
> Gives him Olympic speed and shoots him to the goal.

The more brilliant and vigorous the habits, the more exquisite the taste for pleasure, so much the better, when by the grace of God youth devotes itself to piety.—*Ibid.*

A ROLL OF CALVINISTS.

Who, for ages, suffered the confiscation of property, exile, imprisonment, and death, rather than renounce the truth as it is in Jesus? The Waldenses and Huguenots—those noble Calvinists of France. Who were the great leaders of the Reformation of the sixteenth century? Luther and Melancthon, Zuingle, Calvin, Farel and Viret, Knox, Cranmer, and Ridley—all Calvinists. Who "alone kindled the precious spark of liberty in England," and gave "the English the whole freedom of their Constitution?" According to Hume, they were the Puritans, those reviled Calvinists. Who elevated Scotland to her high eminence among the nations? Her sturdy Calvinists. Who bore the most important part in our Revolutionary struggle? Calvinists, according to our distinguished historian Bancroft, himself a Unitarian. He says: "We are proud of the free States that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists; the best settlers of South Carolina came from the Calvinists of France; William Penn was the disciple of the Huguenots; the ships from Holland, that first brought colonies to Manhattan, were filled with Calvinists. He that will not honour the memory, and respect the influence of Calvin, knows but little of the origin of American liberty." "By their fruits ye shall know them."

MEEKNESS.

How difficult it is to be of a meek and forgiving spirit, when despitefully used. To love an enemy and forgive an evil speaker, is a higher attainment than is commonly believed. It is easy to talk of Christian forbearance among neighbours, but to practice it ourselves, proves us to be Christians indeed. The surmises of a few credulous persons need not trouble that man, who knows his cause is soon to be tried in court, and he openly acquitted. So the evil language of the times need not disturb me, since, in the day of judgment, "my judgment shall be brought forth as the noonday."

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

Clothing.—Boxes of Clothing, intended for Domestic Missionary Families, should be directed to Samuel D. Powel, *Mission Rooms, No. 265 Chestnut street, Philadelphia*, with the name of the church or individual donor upon it.

AGENT FOR CHURCH EXTENSION.

The Rev. B. T. Lacy, of the Presbytery of Winchester, has been appointed by the Board of Missions *an Agent for Church Extension*, and will commence his labours within the bounds of the Synod of Virginia immediately. He is commended to the confidence and affection of the churches.

Note.—The length of the two articles published in this Number, has excluded our usual missionary intelligence.

AN IMPORTANT TABLE FOR SYNODS AND PRESBYTERIES.

Mission Rooms, 265 Chestnut Street,
Philadelphia, September, 1851.

The season of the year is at hand when the meetings of Synods and Presbyteries are to be held, and contributions taken up in churches for the Board of Missions. We have thought it a matter of some consequence that Pastors, Missionaries, and Churches, should have laid before them, the *actual amount contributed* during the last ecclesiastical year—from May 1, 1850, to May 1, 1851—to the Board of Missions, *by the particular Synods and Presbyteries in connection with the Office in Philadelphia:* and also the *actual amount expended by the Board for the same Synods and Presbyteries.* The Synods and Presbyteries in connection with the office in Philadelphia, are those inserted in the document now presented; *all other Synods and Presbyteries* are in connection with the Office in Louisville. This division of the field between the two Committees, made by the Board, is of some years standing.

Mr. Powel has devoted considerable time to the preparation of this table; it has been completed with his accustomed care and accuracy, and we are satisfied of its substantial correctness. To prevent misapprehension, it may be proper to remark, that in the Minutes of the Assembly for the past year, sums are reported from churches in connection with the Office in Philadelphia, as contributed "for Domestic Missions," which have never come into the Treasury of the Board, and of which we know nothing at all. We have, therefore, in our table, given credit to Synods and Presbyteries, in connection with this Office, *for that money only which they have paid into the Treasury of Philadelphia.* And very properly, for the Board accounts to the Assembly *for those funds only which are paid into its Treasury, and by which the missionary work of the Church is sustained.*

We present the Table, and shall then subjoin a few remarks based upon it.

TABLE

Showing the amount of money contributed to the Board of Missions from May 1st, 1850, to May 1st, 1851, by various Presbyteries and Synods in connection with the office in Philadelphia: and the amount paid in return to them for the same time by the Board, for the support of their Ministers and Missionaries.

Synods.	Presbyteries.	Number of Ministers.	Number of Churches.	Number of Members.	Contributions to the Board of Missions.	Average per Member.	Amount received from B. of Missions.	Balance in favour of Presbytery.	Balance in favour of B. of Missions.
Albany,	Londonderry,	29	11	1,864	$195	*Cts.* 10.461		$195	
	Troy,	18	11	2,012	940	46.719	$350	590	
	Albany,	38	26	4,169	615	14.752	550	65	
	Columbia,	5	3	221	17	7.692	225		$208
	Mohawk,	7	5	418	95	22.730	150		55
		97	56	8,684	1,862		1,275	850	263
Buffalo,	Ogdensburg,	5	7	791	8	1.011		8	
	Steuben,	11	11	835	124	14.850	335		211
	Wyoming,	12	9	679	126	18.557	310		184
	Buffalo City,	16	12	1,533	321	20.939	1,000		679
	Michigan,	5	14	488	17	3.484	1,090		1,073
		49	53	4,326	596		2,735	8	2,147
New York,	Hudson,	21	18	1,955	325	16.623	375		50
	North River,	16	12	1,248	470	37.660	80	390	
	Bedford,	13	14	1,283	548	42.712	290	258	
	Long Island,	20	18	2,502	160	6.395	462		302
	New York,	35	24	5,098	6,363	124.814	1,925	4,438	
	New York 2d,	15	8	1,362	700	51.395	200	500	
	California,	3	3	84			400		400
	Connecticut,	7	2	238	40	16.807	150		110
		130	99	13,770	8,606		3,882	5,586	862
New Jersey,	Elizabethtown,	37	27	5,570	1,104	19.820	400	704	
	New Brunswick,	46	29	4,823	681	14.120	919		238
	Burlington,	5	8	199	132	66.332	296		164
	West Jersey,	15	15	1,658	787	47.467	785	2	
	Newton,	27	27	3,641	628	17.248	493	135	
	Raritan,	9	16	1,903	139	7.304	180		41
	Susquehanna,	18	18	739	182	24.628	740		558
	Luzerne,	15	20	1,308	297	22.706	1,584		1,287
		172	160	19,841	3,950		5,397	841	2,288
Philadelphia,	Philadelphia,	34	23	5,213	2,872	55.093	783	2,089	
	Philadelphia 2d,	15	16	1,445	175	12.111	555		380
	New Castle,	19	23	2,883	339	11.758	192	147	
	Donegal,	19	24	2,641	293	11.094	123	170	
	Baltimore,	29	25	2,286	1,903	83.246	1,590	313	
	Eastern Shore,	5	8	322	53	16.460	237		184
	Carlisle,	30	43	4,601	1,381	30.015	283	1,098	
	Huntingdon,	35	38	5,500	1,437	26.127	384	1,053	
	Northumberland	17	34	2,968	625	21.058	225	400	
		203	234	27,859	9,078		4,372	5,270	564
Pittsburg,	Blairsville,	29	46	5,578	893	16.009	216	677	
	Redstone,	21	32	3,074	928	30.189	571	357	
	Ohio,	47	36	5,088	1,730	34.002	218	1,512	
	Allegheny,	15	28	2,237	268	11.980	50	218	
	Beaver,	16	22	2,501	344	13.754	100	244	
	Erie,	11	26	1,721	143	8.309	163		20
	Clarion,	9	19	1,693	174	10.277	361		187
		148	209	21,892	4,480		1,679	3,008	207
Wheeling,	Washington,	29	36	4,448	1,221	27.450	625	596	
	St. Clairsville,	15	27	1,882	325	17.269	554		229
	Steubenville,	15	30	2,722	605	22.226	57	548	
	New Lisbon,	14	26	1,974	235	11.905	92	143	
		73	119	11,026	2,386		1,328	1,287	229
Ohio,	Columbus,	13	21	1,378	313	22.714	195	118	
	Marion,	17	31	1,616	62	3.837	1,042		980
	Zanesville,	17	27	2,379	92	3.867	524		432
	Richland,	13	27	2,287	132	5.772	295		163
	Wooster,	9	15	1,175	124	10.553	179		55
	Coshocton,	8	20	1,529	107	6.998	192		85
	Hocking,	9	11	568	76	13.380	610		534
		86	152	10,932	906		3,037	118	2,249
Illinois,	Wisconsin,	26	26	691	50	7.236	4,625		4,575
Virginia,	Greenbrier,	10	21	1,632			296		296
	Lexington,	26	29	2,914	373	12.800	400		27
	Winchester,	17	29	1,621	265	16.348	1,027		762
	West Hanover,	39	45	2,338	965	41.275	254	711	
	East Hanover,	15	14	1,491	897	60.161	525	372	
	Montgomery,	12	19	1,304	108	8.282	550		442
		119	157	11,300	2,608		3,052	1,083	1,527
N. Carolina,	Orange,	35	45	2,134	646	30.272	1,083		437
	Fayetteville,	27	51	2,290	471	20.568	294	177	
	Concord,	31	57	5,420	882	16.273	304	578	
		93	153	9,844	1,999		1,681	755	437
S. Carolina,	South Carolina.	22	43	2,449	35	1.429		35	
	Bethel,	15	23	2,185	160	7.323	200		40
	Harmony,	23	27	3,440	116	3.372		116	
	Charleston,	15	13	1,037					
		75	106	9,111	311		200	151	40
Georgia,	Georgia,	13	9	198	72	36.364	137		65
	Hopewell,	23	27	1,570	371	2.363	600		229
	Flint River,	18	41	1,980	595	30.050	522	73	
	Florida,	8	10	408	33	8.089	125		92
	Cherokee,	12	27	1,065	157	14.742	217		60
		74	114	5,221	1,228		1,601	73	446
				154,497	$38,060		$34,864	$19,030	$15,834

REMARKS.

I. *The Summary.*

(1) *The number of Church Members in the twelve Synods.*—1. The Synod of Philadelphia takes the lead with an army of 27,859. 2. Next comes Pittsburgh, 21,892; then, 3. New Jersey, 19,841. 4. New York, 13,770. 5. Virginia, 11,300. 6. Wheeling, 11,026. 7. Ohio, 10,932. 8. North Carolina, 9,844. 9. South Carolina, 9,111. 10. Albany, 8,684. 11. Georgia, 5,221; and 12. Buffalo, 4,326.—Total, 153,806. Add the Presbytery of Wisconsin, Synod of Illinois, 691, and we have 154,497 church members.

(2) *The amount paid into the Treasury by these*

Synods.—1. The Synod of Philadelphia, $9,078. 2. New York, $8,606. 3. Pittsburgh, $4,480. 4. New Jersey, $3,950. 5. Virginia, $2,608. 6. Wheeling, $2,386. 7. North Carolina, $1,999. 8. Albany, $1,862. 9. Georgia, $1,228. 10. Ohio, $906. 11. Buffalo, $596. 12. South Carolina, $311.—TOTAL, $38,010. Add Presbytery of Wisconsin, $50, and we have $38,060.

(3) *The amount drawn out of the Treasury by these Synods.*—1. New Jersey takes the lead, $5,397. 2. Philadelphia, $4,372. 3. New York, $3,882. 4. Virginia, $3,052. 5. Ohio, $3,037. 6. Buffalo, $2,735. 7. North Carolina, $1,681. 8. Pittsburgh, $1,679. 9. Georgia, $1,601. 10. Wheeling, $1,328. 11. Albany, $1,275. 12. South Carolina, $200.—TOTAL, $30,239. Add Presbytery of Wisconsin, $4,625, and we have $34,864.

(4) *The average of contribution per church member.*—1. New York takes the lead, giving us 62 4-10 cents. 2. Next follows Philadelphia, 32 5-10. 3. Georgia, 23 5-10. 4. Virginia, 23. 5. Wheeling, 21 6-10. 6. Albany, 21 4-10. 7. Pittsburg, 20 4-10. 8. North Carolina, 20 3-10. 9. New Jersey, 19 9-10. 10. Buffalo, 13 7-10. 11. Ohio, 8 2-10. 12. South Carolina, 3 4-10. The Synod of South Carolina conducts it domestic missionary work mainly within itself, and therefore may not properly be reckoned in with the rest. In the aggregate of the Synods, the Table shows that 154,497 church members have contributed $38,060, making an average of about 24 cents and 6-10 each!

II. *The relative value of the Synods in the Missionary work of the Church.—The Synod of Philadelphia*, the first in number of church members, and second in average per member in contributions, pays in the largest sum, draws out (next to the highest sum drawn out) $4,372, and leaves to its credit in the Treasury, $4,706. *The Synod of Pittsburg*, second in membership, and seventh in average, with about one-third members *less* than Philadelphia, does not give half as much money, and barely half as much as New York, although it has 8,000 more members; yet it draws out $1,679, and leaves a balance to its credit of $3,801. *The Synod of New Jersey*, the third in membership, and ninth in average, draws out every dollar it pays in, and runs in debt to the Treasury, $1,447. And although it has 6,000 more members than New York, it does not contribute half as much by $353. *The Synod of New York*, the fourth in membership, and first in average, draws out $3,882, and leaves a balance to its credit in the Treasury of $4,724. With just half as many church members as Philadelphia, it gives within $472 as much money; in other words, in proportion to its membership, the Synod of New York gives very nearly twice as much as the Synod of Philadelphia. *The Synod of Virginia*, the fifth in membership, and fourth in average, draws out all it pays in, and runs in debt to the Treasury, $444. *The Synod of Wheeling*, the sixth in membership, and fifth in average, draws out $1,328, and leaves a balance to its credit in the Treasury of $1,058. *The Synod of Ohio*, the seventh in membership, and eleventh in average, pays in $906, draws out $3,037, and runs in debt to the Treasury, $2,131. Although Ohio has 2,000 more members than Albany, and 1,000 more than North Carolina, it does not contribute half as much money as either of them; and with more than double the members of the Synod of Georgia, contributes one-third less. *The Synod of North Carolina*, the eighth in membership, and eighth in average, draws out $1,681, and leaves a balance to its credit of $318. *The Synod of Albany*, the tenth in membership, and sixth in average, draws out $1,275, and leaves a balance to its credit of $587. *The Synod of Georgia*, the eleventh in membership, and third in average, draws out all it pays in, and runs in debt to the Treasury, $373. *The Synod of Buffalo*, the twelfth in membership, and tenth in average, pays in $596, draws out $2,735, and runs in debt to the Treasury, $2,139.

The paying Synods are Philadelphia, New York, Pittsburgh, Wheeling, North Carolina, Albany, and South Carolina. And *the consuming Synods* are Buffalo, Ohio, New Jersey, Virginia, and Georgia. Buffalo draws out near 5 times more than it contributes to the Board; Ohio near 3½ more; New Jersey near ⅓ more; Georgia above ¼ more, and Virginia over ⅐ more. Whether these Synods of *right ought to be consuming Synods*, we leave it to themselves to decide; but if we are not much mistaken in our knowledge of them, with the exception of one —if indeed *that one* ought to be excepted—all the others should have the balance in the Treasury of the Board *in their favour*. We hope they will make it so the present year.

The Synod of Illinois appears in the Table; but one Presbytery of that Synod is in connection with the office in Philadelphia, that of *Wisconsin*. It occupies missionary ground; the sum paid out for it the last year, was $4,625.

III. *The Presbyteries* can see at a glance from the Table, what they have contributed to the Board of Missions the past year. They may compare themselves with themselves, if they please, and so be provoked to love and to good works. The information here communicated, may be of value to them in making their collections the present year. The order of average per member in their contributions, is as follows: Presbytery of New York, $1,24; Baltimore, 83 cents; Burlington, 66; East Hanover, 60; Philadelphia, 55; New York, 2d, 51; West Jersey, 47; Troy, 46; Bedford, 42; West Hanover, 41; North River, 37, Georgia, 36, and so on, down to 2 cents and 1 cent, and lastly, from one Presbytery nothing at all.

IV. Besides meeting its appropriations from the Treasury in Philadelphia, to the field in connection with that Office, the Board have paid out of the Treasury in Philadelphia, a considerable sum in aid of the Synods and Presbyteries in connection with the Western Executive Committee in Louisville.

V. *We beg special attention to the conclusion of this matter.* While the Synods have been applying to the Board for the supply of their own destitutions; *of their entire contributions*, ONLY $3,196 ARE LEFT BY THEM IN THE TREASURY FOR CURRENT EXPENSES AND FOR THE VAST FIELD FOR MISSIONS IN OUR COUNTRY LYING WITHOUT THEIR BOUNDS! At this rate *how can the work* GO FORWARD? It *has* gone forward. Yea, truly. But how? Would you have the truth? Know then, *that were it not for the miscellaneous sums contributed by individuals, and obtained by legacies, our missionary work, so far as it is sustained by these Synods as such, would remain stationary within our present limits!* Brethren, in the Ministry, in the Eldership, and in the Churches, will you give this astounding fact, your serious consideration? "Begin at Jerusalem," say you? Be it so, since our LORD has commanded it. But He has also commanded us, "Go ye into all the world." We must therefore go *beyond* ourselves if we would obey *this* command. Can these Synods do no more for the spread of the gospel in our country? Will they continue during the present year to absorb all their contributions, as they did the last? We shall pray and hope, and, as the Lord shall enable us, labour for better things.

From a careful view of the past, and of the present condition of our Domestic Missionary operations, we believe *the time has fully come for Presbyteries* to scrutinize more closely the applications which they forward to the Board for aid; and *for the Board* also, through its Executive Committees, to inquire more searchingly into the applications, and see to it that the funds contributed by the churches for *missionary purposes* are not converted into *a general sustentation fund*—a fund for the *supplementing of ministers' salaries*, and the *support of injudicious and abortive efforts, and of churches actually able to support the gospel for themselves, and which in justice can lay no claim to the use of the missionary funds of the Church.* Undue absorption within our present limits prevents the expansion of our Church. We see it, we feel it: and our *purely missionary fields* are parched and withered thereby; and call upon us for aid, and call upon us in vain! Brethren, let us arise and *build.*

PRESENT STATE OF RELIGION IN THE MISSIONARY FIELD.

MISSION ROOMS, 265 Chestnut Street,
Philadelphia, September, 1851.

Some two hundred reports, from all parts of our country, have been received within the past three months in the OFFICE, and while Ministers and Missionaries appear to be employed in their stated work with a good degree of fidelity, and are encouraged with ordinary attendance upon and attention to the means of grace on the part of the people whom they serve; and here and there are souls converted and added to the churches; yet we are constrained to believe that the general state of religion is far below what it ought to be, and should fill us with heart-searchings, and fears, and unfeigned sorrow, and penitence before God! *Our churches throughout our wide bounds are not enjoying seasons of refreshing from the Lord?* Alas! what shall we do when God withdraweth the light of His countenance from us! We ask for the reason of this. Every man who knows anything of his own heart and life can speedily give that reason *for himself.* Nor, Christian brother, whoever thou art, who readest these lines, must you, and I, who writeth them, suppose that *we* are exempt from this condemnation, and it lieth upon others around us. No indeed. We have reason to repent of our backslidings and sins, and to return unto the Lord and seek afresh a union with our Saviour and ever blessed Redeemer. We cannot bear fruit except we abide in the vine; for without Him we can do nothing.

But is there not a cause? We may, as ministers, go through with the stated and public duties of our office, and have peace of conscience, and perhaps much approbation of the Church and the world. But there may be sad and ruinous defects and sins both in *the spirit and matter* of our ministrations. Does the all-powerful, and refreshing love of Christ constrain us? Have we such a sense of the value of the immortal souls committed to our care, and of their imminent danger of damnation, that "of them we travail in birth again, until Christ be formed in them?" Where are the days of private fasting and prayer, the strong crying and tears, the self-sacrifice, that they may be saved, and the church edified, and the Redeemer glorified? Is this *spirit of the Minister of Christ* there? Is it in exercise? And what of the *matter* of our ministrations? Are our discourses crude, hasty, undigested, oft repeated? Have we been "spoiled," as many ministers in these days are, by the conversation, and example, and books of men, "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ?" and so feeding our people upon polished fancies, and theories, and wisdom of words; but not with the bread of life. Where is the Redeemer of men? Is He the end and substance of our preaching? Do we seek "to be

able to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God?" Do we bring forth His supreme Divinity—wonderful, predicted, necessary incarnation—the origin and end of His mission to earth;—His offices of Prophet, Priest, and King;—His life from the manger to the cross;—and then THAT CROSS! The death He died for lost men! The atonement He made for his people! The glories of His eternal redemption;—sin, death, and hell, all vanquished by His power! God, our Father, Heaven our home. The covenant sure! The mission of the Spirit;—His work in applying Christ;—Christ our sun, our shield;—the life we live by faith in Him: He our hope, our joy, our peace, our everlasting reward! This is the *true matter* of preaching. "It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Inexhaustible, infinite. The Spirit applieth Christ, and Christ alone to men for salvation. Hence, if *this matter* be wanting, religion declines, and dies in the hearts of ministers and people, and immortal souls perish: Zion lieth waste, and is trodden down.

Furthermore; do we *follow* our preaching with a due *watch and care over our flocks*, in visitings, in conversations, in exhortations and admonitions; for the young and the old; for saint and sinner; and so in every way do we endeavour to keep God and eternity, Christ and his blessings, near?

If we look *beyond* the churches and stations connected with the Board of Missions, the same dearth of divine influence meets our eye. Are the churches in our large cities in a state of revival? No. Are the churches in our towns and villages in a state of revival? No. Are our country churches better than they? No. And the Lord is solemnly warning us to be about our Father's business, and to finish the work he has given us to do, and stand in readiness for the coming of the Son of man. A minister in connection with the Board, has recently been called to his final account, after a severe illness of but three or four days! The Lord is at hand. It is high time to awake out of sleep. It is high time for ministers and churches who have had no revivings in their hearts for long tedious months, and some, alas! for many, many years; and no joyful sounds of souls praising God in conversion—it is high time for them to fear, and tremble, and return to God. As a branch of the visible Church of Christ, let us not glory, as we are inclined to do, in our doctrines, our discipline, our union, our judgment, our influence, our past growth in numbers, resources and power. If we have not the love of God in us, he will esteem these things as vanity. He is "able of these stones to raise up children unto Abraham." As he delighted when, in his mercy, we were willing and obedient, to lift us up; so when that mercy is despised, and we depart from him, he will delight to pluck us down! God, even our God and Redeemer, must be enthroned in our Zion, and bear rule over all hearts, and then shall we live and prosper, and be glorious upon the earth. Come, thou ever blessed God—come, and in thy mercy revive us. Come, thou Redeemer of thy people, and reign over us, and show us thy salvation!

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of August, 1851.

SYNOD OF BUFFALO.

Pby of Steuben.—First ch Vienna, of which 6 from the Ladies Sewing Society	$21 14
Pby of Wyoming.—Moscow ch from Elijah Scott Esq	20 00
Pby of Buffalo City.—Bethany Centre ch 4 50; Central ch Buffalo city 64, and additional 53 50, less exchange 19, making in all from Central ch 117 31	121 81

SYNOD OF NEW YORK.

Pby of Hudson.—Coshocton church	6 00
Pby of North River.—Smithfield ch 3; Fishkill 1st ch 5	8 00
Pby of Bedford.—Croton Falls ch 18 23; South Salem ch "Two Friends" 4; Jos Banks Dobb's Ferry N Y 2	24 23
Pby of Long Island.—Huntingdon ch from Mrs Elizabeth Wood to const Dr CHAS STURGERS an hon mem	50 00
Pby of New York.—Rutger's st ch N Y from J Levridge Esq 25; Nayack ch 11 62; Wallabout ch 4	40 62
Pby of New York 2d.—Peekskill church	45 00
Pby of Connecticut.—Thompsonville church	46 15

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Squan Village ch	2 50
Pby of West Jersey.—Camden 1st ch 13 67; Bridgeton 2d church 60	73 67
Pby of Luzerne.—Wyoming ch 30; Wilkesbarre church 30	60 00

SYNOD OF PHILADELPHIA.

Pby of Donegal.—Churchville church	25 00
Pby of Baltimore.—F street ch Washington D C	50 00
Pby of Carlisle.—Dickinson ch 38; Cumberland ch 63; Great Conewago ch to const Mr JOHN DICKSON Sen an hon mem 50	151 00
Pby of Huntingdon.—Shaver's Creek ch	29 28
Pby of Northumberland.—Orangeville ch 1 55; Brier Creek ch 4	5 55

SYNOD OF PITTSBURGH.

Pby of Erie.—Irvine church	17 00

SYNOD OF OHIO.

Pby of Richland.—Perryville church	4 00

SYNOD OF ILLINOIS.

Pby of Schuyler.—Henderson church	1 50

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Oak Grove church	2 65

SYNOD OF NASHVILLE.

Pby of Knoxville.—Knoxville 1st church	20 50

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Ebenezer church from Miss Mary Hutchinson	10 00
	$782 29

MISCELLANEOUS.

Rev J J Janeway D D 100; "A Friend of the Board" Phila 50; Mrs Sarah Ray, Rochester, N Y 10; Rev E Scudder High 40 cts; Mr Chas Whitehead, Bath, Ga 5; Wm Nassau, Sen. Esq Philada 5; Sab school, Mineral Point, Wis 93 cts; Rev J S Heacock, Kingsboro' N Y 5; "*One tenth*," Mobile, Ala 5; Mrs Lance Clinton 2; Frederick Whitehead 50 cts; A Friend 1 50; Miss McNary, Brooklyn, N Y 2	187 33

LEGACY.

Legacy, in part, of the late Dr Richard Gegan of Louisiana, per Rev J B Stratton of Natchez, Mississippi	99 25
Total	$1122 18

S. D. POWEL, *Treasurer*.

* *Note.*—The $50 acknowledged in last Record as from "churches under care of Rev. J. J. Hamilton," should have been from the *Curwinsville church*, Huntingdon Presbytery.

CLOTHING

Received since last acknowledgment.

One Box from the Ladies' Sewing Society of the Presbyterian church of Carlisle, valued at	86 48

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of August, 1851.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Pittsburg 1st ch of which 40 from Juvenile Miss Soc	335 72
Pby of Blairsville.—Elder's Ridge ch 11 97; Currie's Run ch 10 98; Rural Valley ch 19 13	42 08
Pby of Clarion.—Leather Wood church	10 00

SYNOD OF WHEELING.

Pby of St Clairsville.—Beach Spring ch in part to const Rev WM S DOOL an hon mem 28; Crab Apple ch 30	58 00
Pby of New Lisbon.—Middle Sandy ch for the benefit of coloured people	22 50

MISCELLANEOUS.

A few friends of Missions at Fayette Springs per Rev J Stoneroad 5; Jonas Amspoker 3; Mrs M A Cakeheart 5	13 00
Total	$481 30

J. D. WILLIAMS, *Treasurer*.

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the months of July and August, 1851.

JULY.

Donation of Dr Wm Sutton Georgetown Ky	$10 00
Wm Stewart Clarksville Tenn Hon Mem per Rev Chas Sturdevant	50 00
Vincenes ch coll	13 00
Greenup Union co Ky	4 00
Knoxville Ill	36 00
Poplar Springs Crawf Pby	3 60
Sugar Creek ch Ill	8 00
Jacksonville Ill Sangamon Pby	30 00
Clearion Mullen	7 30
Albany Ill	10 00
Madison Ind (in part)	44 35
Hanover " "	59 55
Xenia "	10 35
Rev S C McCune, Fairfield Iowa	5 00
Owensboro' add per S M Wing Esq	5 00
Lavonia ch Ind	28 95
Orleans	20 00
Bloomington ch Ind	60 60
Bedford ch Ind	70 00
Corydon Ind	11 75
Hanover addl	17 00
Geo Benson	100 00
Paint Lick Ky per Robt A Johnson	20 00
Check returned by Rev W P Harrison per Rev W W Hill	25 00
Pisgah ch Ky per Rev R Valentine	10 00
Total,	$659 45

AUGUST.

Petersburgh ch Ill per Rev Geo McKinley	32 50
Itona ch Ohio per Rev W K Brice	2 75
Killida " " " "	75
Deer Creek ch Ill per Rev C D Martin	20 00
Bethsada ch Mo per Rev J F Fenton	3 40
Andrech ch Iowa per Rev J D Mason	2 00
Davenport " " "	14 00
L Carrey " " J Pillsbury	8 00
Princeton ch Ill (mon con) per Rev J Pillsbury	10 00
Mrs Parmelia Harris " "	3 00
Princeton ch " "	11 65
Germans in Iowa per Rev J Heider	2 00
Bethel ch Inda per Rev D V Smock	5 00
Coal Creek " " "	7 00
Indian Creek ch Inda per Rev S B Geith	50
Nashville ch Ill " W Gardner	10 85
White co " " "	4 75
Pine Ridge ch Ill per Rev H McDonald	35 00
Red Lick ch Miss " "	18 10
A Friend La " "	3 00
Muscatine ch Iowa per Rev J T Umsted	2 00
Muley ch Ky per Rev J D Paxton	5 00
Miss Harriet Greenup Ky per J B Hadden	2 00
Flemingburg ch Ky per Jas T Lapsley	25 00
Hebron ch Ill per Rev W W Hill	7 00
Salem ch Ohio per Rev Ben C Swan	15 00
Logansport Ohio per Rev M Galbreath	10 00
Hanover ch Ind per Rev David Walker	20 00
Amt returned by Rev Isaac Bard over paid	23 30
Louisville 1st ch Ky per S F Gamble	10 00
Rushville ch Ind per Rev Chas Sturdevant	51 30
Indianapolis " " "	166 25
Appropriated and paid by 1st Pby ch Sab school Indianapolis which is designed for sup of Dom Missions, but to encourage the special attention to the formation of Sab schools in destitute places	15 14
Evansville ch Ind per Rev Chas Sturdevant	8 00
Charleston ch Ind (in part) per Rev Chas Sturdevant	15 00
Owen Creek " " " "	10 05
Big Spring ch Ky " " "	22 20
Pleasant Grove " " " "	11 50
Lebanon " " " "	49 75
Springfield " " " "	49 25
Bardstown " " " "	65 00
Mulberry " " " J D Paxton	21 00
Donation of Miss M J Wallace of Walnut Hill ch Ky per Rev J W Wallace	30 00
Versailes ch bal Ind per Rev J W Wallace	1 00
Glasgow ch Ky per Rev H C Read	2 00
Shiloh " " C F Williams	7 10
Donation of Rev C F Williams per Rev C F Williams	5 00
Greenville ch Ky per Rev A S Housley	5 85
Donation of Rev A S Housley per Rev A S Housley	5 00
Union Ind per Rev H L McGuire	2 60
Donation of Rev H L McGuire per Rev H L McGuire	5 00
Donation of Rev Geo Van Eman to const himself hon mem Ba	50 00
Donation Little Rock Ark per Rev Joshua Green	5 95
Total	$917 49

J. M. RUTHERFORD, *Treasurer*.

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their corporate name, viz. "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*" Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right corporate name. The State laws differ so much that no one Form will answer in all the States.

RULES AND REGULATIONS OF THE BOARD OF EDUCATION.

We publish in this number of the Record the Rules and Regulations *of the Board of Education of the Presbyterian Church* in the management of the work entrusted to their care. These rules have never before been brought so extensively to the view of the Church. Our purpose in publishing them in this form is two-fold; 1st, to enable the Church thoroughly to understand the principles of all the operations of the Board; and 2d, to make the rules easily and always accessible to Presbyteries, candidates, teachers, and others who may wish from time to time to consult them.

I. MINISTERIAL EDUCATION.

RULES AND REGULATIONS.

The special attention of Presbyteries, Teachers, and Candidates, is called to these rules, which refer to the department of ministerial education, inasmuch as difficulties and delays, both in the reception and quarterly payments of students, as well as other inconveniences, sometimes occur through inattention to them.

I. ON THE RECEPTION OF CANDIDATES.

Art. 1. Every person looking forward to the ministry is required to present the testimonials of a Presbytery before he can be assisted by the Board.

Art. 2. If any young man wishes to avail himself of the aid of the Board, he should make known his desire to his pastor, or some member of the Presbytery to which he would naturally belong, who, if he approves of it, shall make application to the Presbytery for his examination.

Art. 3. The examination shall be on his personal and experimental piety, on his motives for seeking the holy office of the ministry, on his attachment to the standards of the Presbyterian Church, in relation to his general habits, his prudence, his studies, his talents, his gifts for public speaking, his disposition to do all in his power to maintain himself, and his willingness to observe the rules of the Board.

Art. 4. An Education Committee, appointed by the Presbytery, may examine and recommend applicants during the interval of the meetings of the Presbytery; and the appointment of such a Committee has been found by many Presbyteries highly expedient, not only to meet exigencies that may arise, but especially for the purpose of corresponding with, and watching over the education of students.

Art. 5. If the examination be sustained, a detailed report shall be made to the Board by the Stated Clerk, or the Chairman of the Education Committee of the Presbytery, of the name of the applicant, his age, residence, church membership, place of education, progress in his studies, need of aid, piety, promise, and whatever else may seem proper.

FORM OF THE REPORT OF A PRESBYTERY.

At a meeting of the Presbytery of held at on the day of 18 , the person whose name is given in the following report, having been examined in conformity with the plan submitted by the Board of Education of the Presbyterian Church, is hereby recommended to the Board of Education.

———— ————, *Stated Clerk.*

Name.	Age.	Residence.	With what church connected.	Stage of education.	Place of study.	Lowest amount required.	To whom appropriations to be sent, and to what place.

[When the Report is made by the *Education Committee*, the above form may be altered to correspond.]

Art. 6. No person shall be received by the Board unless he has been a member in regular and good standing in some Presbyterian Church at least twelve months; and in addition to giving good evidence of his capacity for the acquisition of knowledge, he must have spent at least three months in the study of the Latin language.

Art. 7. Applicants will be received under the care of the Board at any of its regular monthly meetings; and, as a universal principle, the Board will refuse to receive no one who has been regularly recommended by a Presbytery, in conformity to these rules.

Art. 8. When a student, who has been pursuing, under the care of the Board, his studies preparatory to the ministry, shall be ready to enter the theological seminary, he must submit to an examination by his Presbytery on all the points required by the Form of Government. And if such examination be sustained, he shall thenceforth, and not till then, be considered officially a candidate for the ministry.

Previously to entering upon theological studies, all young men who have the ministry in view shall be regarded simply as students on probation, under the general watch and patronage of the Presbyteries.

[The Board would respectfully say, that the recommendation of a young man is so solemn an event to himself, and involves so deeply the character of the Church and the success of the cause of Education, that it demands the most serious and deliberate consideration; and if the application be of doubtful expediency, it should be postponed till a full and satisfactory trial can be made.]

II. ON SCHOLARSHIPS AND APPROPRIATIONS.

The Board act upon the principle, that the Church is bound to make provision for the education of such of her sons as are called of God to the work of the ministry, and are in circumstances to require her aid; and also, that those who receive her aid shall, at stated intervals, prove themselves entitled to it. The Board desire to rest this relation between the Church and her sons on the ground of mutual obligation and responsibility.

Art. 1. The appropriations of the Board are made under the form of *scholarships*, with the purpose of bearing witness, on behalf of the Church, to the importance of high literary attainments in all who have the ministry in view, and to the necessity of possessing these attainments as a condition of securing and retaining the scholarships.

The scholarships are also intended to express, on behalf of the candidates, the equivalent returned to the Church in the form of adequate literary and theological preparation for the sacred office.

Art. 2. No student shall receive the avails of a scholarship, until the testimonials of his Presbytery are received by the Board; and new testimonials will always be required at the commencement of the theological course.

Art. 3. Every person on a scholarship, shall forward, or cause to be forwarded, quarterly, a report from his teacher, showing his standing for piety, talents, diligence, scholarship, prudence, economy, health, and general influence, and no remittance shall be made to any until such report is received.

Art. 4. Appropriations shall be made quarterly, on the first Thursday of February, May, August, and November. When any one is recommended by a Presbytery at a period intervening between the quarter days, his first appropriation shall be a proportional part of the quarterly allowance.

Art. 5. The maximum of scholarships shall not exceed one hundred dollars to theological students and seventy-five dollars to all others.

Art. 6. No payment shall be made in advance.

Art. 7. Tuition and boarding shall always be first paid out of the appropriations, and the Board will, in no case, be responsible for debts of students.

Art. 8. As the scholarships of the Board necessarily fall short of the entire wants of the students, so the friends of each, and the student himself, will be expected to make all proper exertions in assisting to defray the expenses of his education.

III. GENERAL RULES AND DIRECTIONS.

Art. 1. Every student shall be considered as under the pastoral care of the Corresponding Secretary of the Board, and of the Associate Secretary and General Agent.

Art. 2. Every student is required to pursue a thorough course of study, preparatory to the study of theology; and when prepared, to pursue a three years' course of theological studies.

Art. 3. If at any time, there be discovered in any student, such defect in capacity, diligence, prudence, and especially in piety, as would render his introduction into the ministry a doubtful measure, it shall be considered the sacred duty of the Board to withdraw their appropriations. Students shall also cease to receive the assistance of the Board, when their health shall become so bad as to unfit them for study and for the work of the ministry; when they are manifestly improvident, and contract debts without reasonable prospects of payment; when they marry; when they receive the assistance of any other Education Board or Society; when they fail to make regular returns, or cease by a change of circumstances to need aid.

Art. 4. If any student fail to enter on, or to continue in the work of the ministry, unless he can make it appear that he is providentially prevented, or cease to adhere to the standards of the Presbyterian Church, or change his place of study, contrary to the directions of the Executive Committee, or continue to prosecute his studies at an institution not approved by them, or withdraw his connexion from the Church of which this Board is the organ, without furnishing a reason which shall be satisfactory to the Executive Committee, he shall refund with interest, all the money he may have received of this Board.

Art. 5. When any student shall find it necessary to relinquish study for a time, to teach or otherwise increase the means of support, he shall first obtain the consent of the Executive Committee; and if he shall not be absent from study more than three months, his appropriations will be continued; but if longer, they will be discontinued, or continued in part, according to circumstances.

Art. 6. The periodicals of the Board shall be sent, gratis, to all students who desire to receive them.

Art. 7. When the official relation between the student and the Board ceases, or is about to cease, he is expected to notify the Board in due time, stating the reason.

Art. 8. When a student has ceased, for a period longer than a year, to receive aid from the Board, he shall be required to present new testimonials from his Presbytery, or its Education Committee, before his name can be restored to the roll.

Art. 9. The reception of an appropriation by a student shall be considered as expressing a promise to comply with all the rules and requisitions of the Board.

Art. 10. As all intellectual acquisitions are of comparatively little value without the cultivation of piety, it is affectionately recommended to every candidate to pay special attention to the practical duties of religion; such as reading the Scriptures; secret prayer and meditation; attendance on religious meetings on the Sabbath and during the week; endeavours to promote the salvation of others; and the exhibition, at all times, of a pious and consistent example.

IV. ON AUXILIARIES.

Art. 1. Every Presbytery is considered an auxiliary to the Board, so far as that relation is implied by the transmission of an annual report of their Education operations to the Board, as the organ of the General Assembly. [This is according to a standing

order of the Assembly, of long continuance, and is made with the view of embodying in the annual report to the Assembly, all that is done by the Church on the subject of Education.]

ART. 2. Those Presbyteries which co-operate directly with the Board by the adoption of these regulations and in the collection of funds for the general treasury, shall be entitled to claim aid for all the candidates regularly received under their care, however much the *appropriations* necessary may exceed the *contributions* of said Presbyteries.

ART. 3. If any Presbyteries or Synods allow their candidates a larger amount of aid than the maximum fixed by these by-laws, the Board will, if desired, co-operate cordially and to the utmost, in endeavouring to raise the sum needed within their bounds; but it shall not be lawful to appropriate funds for this purpose from the general treasury of the Board.

II. GENERAL CHRISTIAN EDUCATION.

RULES AND REGULATIONS.

1. Under the following rules and regulations, the aid extended by the Board, shall, in all ordinary cases, be applied to assist in making up the deficiency in the salary of the *teacher*.

2. When the aid of the Board is desired for *students* in schools, academies, or colleges, not having the ministry definitely in view, it shall only be granted on HIGH testimonials. 1st, of previous religious training; 2d, of moral character; 3d, of intellectual capacity; 4th, of diligence and desire of knowledge. The rules of the Board relating to persons who have the ministry in view, shall apply to these cases, so far as the difference of circumstances will admit.

PRIMARY SCHOOLS.

I. ON THE ORGANIZATION OF THE SCHOOL.

1. Every school applying for aid to the Board of Education, must be under the care of the Session of a Presbyterian Church; and be subject to the general supervision of the Presbytery.

2. In addition to the usual branches of elementary education, the Bible must be used as a text-book for daily instruction in religion, and the Shorter Catechism must be taught at least twice a week.

3. The teacher must be a member in good and regular standing of the Presbyterian Church.

4. The school must be opened with prayer and reading of the Bible; and singing, as far as practicable, must be taught in the school, and united with the other devotional exercises.

II. ON APPLICATIONS FOR AID.

1. All applications must be approved by the Presbytery, or its Education Committee.

2. Such applications must state to the Board of Education what amount has been raised, or is expected to be raised for the purposes of the school; and what amount is needed from the Board. Also the probable number of scholars in the school.

3. The application must be renewed through the Presbytery annually, if aid is needed.

III. APPROPRIATIONS.

1. The maximum of appropriations from the Board, shall not, in ordinary cases, exceed $75 per annum, and it is expected that in many cases a less amount will be sufficient.

2. An annual deduction will be made on the amount of the appropriation according to the prosperity of the school.

3. Appropriations shall be paid semi-annually on the reception of a report from the session of the church, giving the statistics and stating the financial and general condition of the school.

ACADEMIES.

The above rules shall apply, *mutatis mutandis*, to academies under the care of Presbyteries. The amount of appropriations to academies shall be determined by the Executive Committee, according to the circumstances of each case.

COLLEGES.

1. Every college, applying for aid to the Board of Education, must have an ecclesiastical connexion with the Presbyterian Church; and the Bible and the standards of the Presbyterian Church must be used as books for instruction in the truths and duties of religion.

2. Appropriations shall be paid semi-annually on the reception of a report from the Trustees, giving the statistics and stating the financial and general condition of the college. The amount of appropriations shall be determined by the Executive Committee, according to the circumstances of each case.

3. The appropriations of the Board shall be applied to the payment of the salaries of Professors, or to the enlargement of the library or apparatus, as may be determined by the Executive Committee.

ANNIVERSARY MEETING OF THE BOARD OF EDUCATION AT ST. LOUIS.

The anniversary-meeting of the Board of Education of the Presbyterian Church was held during the session of the General Assembly at St. Louis, on the evening of May 20th. STACY G. POTTS, Esq., of Trenton, N. J., was called to the chair, and the Rev. Dr. MAGIE, of Elizabethtown, opened the meeting with prayer.

Some explanatory statements of the operations of the Board were made by the Corresponding Secretary.

The Rev. GEORGE HALE, of Pennington, N. J., then addressed the meeting, substantially as follows:

The idea which many have of education is radically wrong. The only safe course is to have a correct theory, and it is in consequence of a failure here that so many defective practices prevail. That kind of education is alone the true kind, which trains the whole man; which educates him for the whole period of his being. The physical, the intellectual, and the moral powers all need culture. From the first buddings of intelligence, these constituent parts of education should be considered. Man does not simply sustain a relation to this earth, but a higher relation to spirits invisible, and above all to the Spirit of God. This is not the only life. How brief an interval is the present life, when compared to eternity! Any scheme which leaves out of view man's moral nature, is defective in the most important point. The teacher who begins with the most important, will pay the best attention to the other two.

The Church must keep in view, and maintain, the religious aims of education. In the State a majority govern; and what are the opinions of legislators, or of their constituents, about the immortal part of our nature? Not only are a majority *destitute of piety*, but they are of every shade of denominational and speculative opinion. They cannot regulate the State schools so as to secure the highest objects of education. *They could not if they would, and they would not if they could.*

Shall education then be left to itself? To the random efforts of individual enterprise? It is true that schools can be found here and there, bearing an excellent character. But the very fact that private teachers act separately and apart, each having individual interests to promote, hinders their influence. We know the importance of organization. We need organized, systematized action, and vigour in execution. And what organization is better adapted to carry on the great purposes of education than the Church, established by the infinite and eternal mind, and bound together by the strongest bonds that can unite rational creatures? We are too apt to consult philosophers and statesmen. Christ said to his own commissioned servant, "Feed my lambs;" and education is involved in the last command, "Go, teach all nations." The Church is certainly responsible for the training of her children, and should endeavour to secure for all an education of the true kind.

The Board of Education begins with primary schools, goes on to academies, and then colleges and theological seminaries. Whilst its main operations are with candidates for the ministry, it also assists literary institutions. It trains our pious and qualified youth to preach the gospel in our own land and among the heathen, and also helps incidentally to educate for all departments of life.

There are difficulties. But what great enterprise has them not? When our aim is right, no matter what difficulties are in the way. Our schools and academies have far surpassed the most sanguine expectations. Difficulties we have had; and difficulties we shall have. The advancement of Christ's cause, has always been a *difficult* work. But the Lord gives strength to his people, and crowns their faithful labours with his blessing. If the Assembly's scheme of education shall prove comparatively a failure for years, what is that to us, if we are following Christ? If God calls us to duty, let us do it; and we may be sure that our labour shall not be in vain.

The Rev. Dr. PLUMER of Baltimore, then addressed the meeting, in a speech, which, as nearly as the Reporter could write down, was as follows:

Dr. PLUMER said that his first remark was this: If you strike out from the history of civilization the roll of people who have risen from honest poverty, you leave the world with a history not worth reading. Peter the Great, was first Peter an humble labourer in a ship yard, and to this day may be seen the boat built by Peter the Great. Vanderkemp came to Europe and learned to make bricks with his own hand. If we turn to the Church, either in ancient or modern times, we find that her most distinguished and useful servants have arisen from comparative obscurity. Samuel, the prophet and judge of Israel, was the offspring of humble parents. Samuel Davies, the author of the best popular sermons for practical purposes, was a poor boy. What could we do without John Bunyan, the tinker? His works will last to the end of the world. I say, so it has been in all ages and countries. This is God's plan now. Not many noble, not many wise are called, although a few are. Christ selected Matthew, one rich disciple, but eleven poor ones, to preach salvation throughout the earth.

Let me say that none are likely to have so great an influence as *pious mothers*. Hannah obtained her blessing by prayer. So did the mother of Davies, whose son was a communicant at the age of thirteen years. What a chasm would occur in the ranks of Zion, if we were to lose all the ministers in our Church who are there through the influence of pious mothers! As we were coming to the Assembly in a steamboat, having eighty or one hundred ministers on board, it was a topic of conversation what a public calamity it would be, if all these were lost. But the Church might spare seven vessel loads of such men rather than those who have been brought into the Church by pious mothers. To pious mothers I say, Give your sons. Dedicate them to God, and then train them for his glory. This is no idle resolution. Monica, the mother of Augustine, said that her spiritual anguish for her son exceeded all the anguish she ever had for him. God expects us to be in earnest.

Some say there are failures. This is true. Some candidates die. Such are mysterious failures. When a young minister lately died, his father said, "If God had taken me, it would have been according to my wishes." I have no explanation, said Dr. Plumer, of such providences. "What thou knowest not now, thou shalt know hereafter." There are spheres of usefulness in the temple above far exceeding anything here. God has use of choice spirits in heaven. And if we can train up men, whose course is cut short to *graduate in glory*, let us rejoice.

But there is another class of failures. "You get only five eminent men out of fifty." This complaint is a quarrel with Providence. Is it not so everywhere else as well as in the Church? There has been one Jackson, one Scott, one Taylor, and but one. Shall we give up our Military Academy, because all the graduates are not eminent in military service? God has designed the great mass of men to be mediocre common men. The same thing is true also in

animals. There are only a few superior race-horses, &c. But the work of raising men is as much above that of raising brutes as the work of angels is above that of scavengers in a city.

Then we must remember that men, not eminent, have often so much good sense and patience that the great mass of hard work is done by them. General Taylor said that the glory of his last great battle was due to every man that was there; for every man did something, and every man did his best.

Let us not be disturbed by occasional failures, even though they are real ones, when we have so much to do. I have ascertained that if our Church had in six months an addition of *seven hundred ministers*, we could locate them in situations averaging in importance any other seven hundred. And if we had still seven hundred more, we could locate them in situations scarcely less important. We need more zeal, more of the Spirit of Christ. If we fail in matters relating to this Board of Education, the glory will have departed from our Church, and ignominy will be our portion in time to come. No error is more fatal than to diminish the amount of preparation necessary for the ministry. It is our dispensation to raise up a race of pious, zealous, humble, hard-working men, who are not afraid to swim a river to preach the gospel to the dying.

The Chairman of the meeting, STACY G. POTTS, Esq., made some remarks in vindication of the objects of the Board of Education, to the following effect:

Mr. POTTS said that the main object of the Board of Education was the education of poor and pious young men for the gospel ministry. Many of us have come from the East. We have found at every step, new impressions of the importance of preaching the gospel of Christ, throughout the length and breadth of the land. There needs to be diffused among the people the spirit of intelligent piety. In a civil and political point of view, how important! But we are apt to forget the influences beyond the lifetime of the individual. If important here in this world, how transcendently important, in view of the everlasting spiritual destiny which awaits all! Amid the wreck of our moral nature, God has preserved the seeds of warm affection. We struggle and toil from year to year, rather for our children than for ourselves; and yet how often do we fail in keeping in view their eternal interests!

The Board of Education aims at increasing the number of gospel ministers. The preaching of the word of God is the most efficient means of enlightening and awaking the community. Trace the efforts of a single minister. If a man of talents, he attracts hundreds and thousands during his lifetime, and exerts great influence in society. If inferior in talents, his usefulness may be really as great; he may labour in some obscure portion of the vineyard and bring many souls to Christ. No one can count the influence of a godly, zealous minister. Persons are converted under his ministry, who otherwise might never have entered heaven. And then others are brought in through their influence, which is thus perpetuated in increasing power from age to age. Just as a seed of grain produces thousands of other seeds, and thus a mighty harvest. In this way the greatest results are gathered up by means apparently the most simple.

The wants of our Church cannot be met, except by great efforts in training up a well-qualified ministry. We must aid the indigent, who may be called by God's Spirit to this work. The ministry is not a vocation which has many motives to bring men into it. We must help those who seek an education to qualify themselves for its duties.

When we consider the immense increase of our country, and its population, we fear that the Church is not advancing as rapidly as the world. We should all awake to the greatness of the work to be done. The time is coming, when this whole western world shall become vocal with the praises of God. And as a preparation for the reign of Christ, we must seek to multiply the number of intelligent and devoted ministers.

OUT AND OUT.

In Dr. J. W. Alexander's Report on Parochial Schools to the Assembly of 1846, he alludes to the importance of having schools of our own, "*thorough-paced and above board.*" The following is such a school.

PAROCHIAL SCHOOL FOR BOYS,

Under the care of the Session of the 1st Presbyterian Church, Princeton, N. J.

The next Session of this School will be commenced on Monday the 22d of September, in the Academy in Washington Street.

TERMS will be as follows:

For those in the 1st or Reading Department, $1.50 per quarter of 11 weeks.
In the 2d Department, including Writing, Arithmetic and Geography, $2.50 for do.
In the 3d Department, including the branches of English study beyond those already specified, $3.50.
In the 4th Department, including Classical Studies, $6.00.

Scholars entering the school will be considered as entering for the quarter, and be charged accordingly; and no deduction will be made for absence, unless by a special resolution of the Session. Tuition payable at the middle of each quarter.

WASHINGTON COLLEGE, EAST TENNESSEE.

The Annual Commencement of this venerable College, which in past time has done so much for the advancement of sound Christian education, was celebrated on the 17th ult. The exercises were held in Salem Church, which was densely crowded with an intelligent audience, while a very large number of persons were unable to gain admittance.

After solemn invocation by the Rev. William D. Jones, original orations were delivered by five students, previously appointed to that duty, which were listened to with great attention. The universal judgment was, that the young gentlemen had acquitted themselves well.

The degree of Bachelor of Arts was then conferred on Andrew H. Barkley and Windell D. Snapp, the only members of the Senior Class. The degree of Master of Arts was conferred in course on thirteen alumni of suitable literary standing. The honorary degree of Master of Arts was conferred on Charles S. Carter, Esq. of Baltimore, Maryland; the Rev. James B. McBride of Tennessee, a regular A. M. of Jefferson College was honorarily admitted *ad eundem;* and the honorary degree of Doctor of Divinity was conferred on the Rev. William D. Jones, A. M., President of the Rogersville Female College, Tennessee.

After the conferring of the degrees, the annual address before the Literary Societies was delivered by William Logan Baird, Esq., of Baltimore, Md., upon the "Position and Destiny of the Anglo-Saxon Race;" when the services of the day were closed with the benediction by the President.

The Baccalaureate Sermon was preached on the Sabbath previous to the commencement, upon the "Perpetuity of Religious Influence," from Romans xiv. 7, "None of us liveth to himself, and no man dieth to himself."

The first year of the existence of the College, under the Faculty as at present organized, has thus ended; and we feel safe in saying its success has been equal to the highest expectations of every judicious friend. The prospects of the College for the future are encouraging. The next collegiate year will open on the 1st day of October, when a continued increase of students is expected. B.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, AUGUST 1851.

I. FUND FOR CANDIDATES.

Presbytery of Hudson.	
Hopewell church	11 72
Presbytery of Long Island.	
Hempstead church	17 00
Presbytery of New York.	
Brooklyn 2d church	134 00
Presbytery of Raritan.	
Solebury church	8 00
Presbytery of Susquehanna.	
Wyalusing church	20 00
Presbytery of Philadelphia.	
10th church, Mrs. M. L. Jones	10 00
Presbytery of Baltimore.	
Monokin church	18 00
Presbytery of Northumberland.	
Lewisburg church	26 50
Presbytery of New Lisbon.	
Salem church, Jas. McCombs, (on a scholarship)	12 50
Presbytery of Columbus.	
Congo church	22 75
Presbytery of Richland.	
Perrysville church	4 00
Presbytery of Marion.	
Miscellaneous	5 00
Presbytery of Miami.	
Dick's Creek church	2 40
Presbytery of Cincinnati.	
7th ch, Cincinnati, $80; a member of 1st ch, do. $10; 5th ch do. $24; 1st ch Walnut Hills, $18 48, less $1 13 exchange	131 35
Presbytery of Oxford.	
Oxford ch, $31 50; Venice ch, $14 45; Somerville ch, $7 60	53 55
Presbytery of Chilicothe.	
East Union ch, $4 35; Hillsborough ch, $3 15	7 50
Presbytery of West Hanover.	
Sundries, through Farmers Bank, Farmville	91 60
LEGACIES.	
Legacy of A McLanahan, White Deer Township, Pa., (additional)	37 56
MISCELLANEOUS.	
Refunded by B. N. S., 18 75; W. H. M., 18 75, in all $37 50; J. Banks, Dobb's Ferry, New York, $1	38 50
Total	$651 93

II. FUND FOR SCHOOLS, &C.

German Valley ch, N. J.,	21 00
A Friend,	18 75
Total	$39 75

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH.

Presbytery of Blairsville.	
Poke Run ch 20; Blairsville ch Ladies Ed Soc 61 66	$81 66
Presbytery of Ohio.	
Lebanon church	11 00
Presbytery of Allegheny.	
Tarentum ch 15 37; Glade Run ch young people 2	17 37
Presbytery of Washington.	
Mt Prospect church	14 85
	$124 88

LEECH, McALPINE & CO., *Treasurers.*

Total Receipts for August $816 56

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

DEATH OF THE REV. G. W. SIMPSON AND HIS WIFE.

A few days after our notice of the intelligence of last month was prepared, we received the painful news of the death of Mr. and Mrs. Simpson, of the Corisco Mission, Africa. As the particulars of this afflicting providence have been generally published, we need only state here, that the vessel in which they were making a short voyage for health and missionary labour at the neighbouring places, was suddenly struck by a tornado near the island of Fernando Po, and all on board perished except a Krooman, who was afterwards picked up at sea. We are not likely to receive any further accounts of this sad event. It is one which the churches should deeply consider. We would direct the attention of our readers to an obituary notice of Mr. Simpson in another column. A similar notice of Mrs. Simpson, from the pen of her former pastor, has not yet reached us.

The mission with which our departed friends were connected, is one of great promise. The Rev. J. L. Mackey is now left alone. Who will go forth to join him in the Lord's work? Writing of this sad dispensation, and of the mission thus bereaved, the Rev. J. Leighton Wilson says: "I have recently, with him [Mr. Mackey,] gone over the field of present labours, and I can truly say, that I know no field of missionary labour that seems to promise better results than that occupied by this dear brother. It is evident that the asperity of heathen character is already softened down; preaching is well attended, wherever he preaches; the people generally give unequivocal evidence of sincere attachment to their missionary, and at least one young man of promise seems to be inquiring what he must do to be saved. I hope, therefore, that your Committee will think of nothing else than sustaining this mission, and of reenforcing it as speedily as possible.

RECENT INTELLIGENCE.

Mission House, September 13, 1851.

Africa: Corisco Mission.—The letters of the Rev. J. L. Mackey are dated to the 18th of June. They relate chiefly to the sad event of Mr. and Mrs. Simpson's death, noticed above. The prospects of the mission, in other respects, continued to be full of encouragement.

Siam Mission.—Letters have been received of dates to the 19th of May. The old king of Siam is dead. His removal may be an answer to the prayers of the churches, for he was a great hinderance to their efforts for the conversion of the Siamese. The new king is a man of more liberal views, inclined to modify but not to give up Buddhism. His accession leads our brethren to hope for a favourable change in their circumstances. This, however, is not known with any certainty. As soon as the ceremonies connected with his coronation were over, the missionaries intended to petition for leave to purchase suitable premises for their use. We trust this mission will continue to be the subject of special prayer.

China Missions.—Our last letters are dated at Ningpo, May 31; Shanghai, June 6; and Canton, June 21. Mr. W. Martin says: "Yesterday I spent an hour or two in conversation with three persons from the country, one of whom professes to be a believer, and the others through his persuasion are inquirers. The first is an eccentric man. His mind seems a little disordered, but is very vigorous, and even brilliant. He is also a sincere lover of the truth. Of this I am satisfied, as he has often visited me." The new church at Ningpo was opened for Divine worship on the 4th of May. It is a building of marked character and prominence in the city, and its appearance reflects much credit on its architect and builder. It is an object of great attention among strangers visiting the city. The audiences at first were rather noisy, but at the latest dates were becoming more orderly. A room had been secured for an hospital on a limited scale at Chinhai, a small city on the coast, a few miles from Ningpo. It was proposed to connect a school with this, and to make it a place for preaching. This movement, which was under Dr. McCartee's direction, was regarded with much interest. The health of the missionaries in the different missions was generally good.

India Missions.—We have received letters from Allahabad to June 26; Agra, July 16; Amballa, to June 20; Lodiana, July 12; Lahor, to June 23. We regret to learn that there has been this year again a good deal of sickness in the families of the upper mission. Mr. Woodside and Mrs. Janvier were dangerously ill, but at the latest dates were recovering. The missionary work at all the stations of the different missions was steadily carried on; but we note only, as of special interest, the restoration to the church of Simeon, the former catechist, whose fall was mentioned in the last report. His penitence and humility seemed to be very sincere.

Omaha and Otoe Mission.—A letter of the Rev. E. McKinney, of July 29, mentions that the smallpox had appeared in the mission family as well as among the Indians. On the mission premises there were sixteen cases in all, eight of them quite severe; but they were all nearly well. Much fatigue and anxiety had been endured, but the missionaries were grateful to God for all his kindness to them in their trying circumstances.

IOWA AND SAC MISSION.

JOURNAL OF THE REV. WILLIAM HAMILTON.

[Continued from page 105.]

Facts and Conversations.

Jan. 20, 1851.—At Whitecloud's, I found a number of Indians eating in one room; the chief himself was in the other. He said to me, "There were many here, but they have all gone away." Knowing what he meant, I replied, "If you are not willing to hear, I will go home;" and making a few remarks to those who were there, I started, but had not gone far before one called to me, saying, "We are going over yonder to a feast, then we will go to meeting at the mission this evening;" but they did not come.

Friday 21.—At the lodge I first visited to-day, there were but two persons. The man said, when I spoke to him, "I like well enough to worship God, but there is no one here but myself." I replied to his remark, and went in. "Do you know anything about God?" I said to him. "I know that there is a God, but I do not know how to worship him." After some further conversation I asked him of his father. "He died," said he, "when we lived on the other side of the Missouri river. I bear his name." "How did you get it?" "I got it when I was on a war-party against the Pawnees." "Is it right to kill?" "Yes, it is just like play." "What if you had been killed, would it have been like play?" "Had they killed me I would have gone to heaven; if I had killed one before I was killed, it would all have been well enough." "I come in and sit down in your lodge, would it be right to shoot me, would my children think it play?" "No, you are peaceable, but should you fight me and I then kill you, it would be right." "The Pawnees were not fighting, they were after provisions." "Yes, but they steal our horses." "Those were not the ones that stole horses, they were women and children that were killed." "Still they were Pawnees." "Should some Ioways come at night, as they often do, and steal some of our stock, and I see you the next morning and scold or kill you for it, would that be right?" "No, I never steal." "But I would say the Ioways did it, and you are an Ioway." "You ought to punish the one who did the wrong." "Just so with those Pawnees, they did you no wrong, and God commands you not to kill." "But if I had killed one, I would have been looked upon as a man, now they call me a woman." "Did you not kill any?" "No, there were some with a bundle of arrows, trying to shoot me; but I was on a horse, and rode off, and tried to shoot them, but my gun flashed; the powder was wet." "God was merciful to you and prevented you from killing any." "No, he was not. Had God pitied me, he would have let me kill one, and then I would have been looked upon as a man; but he was not kind to me. They now call me a woman." "Should God make you holy and take you to heaven, and send those murderers to hell, would they, while tormented, and suffering, call you a woman if they saw you happy?" "I suppose not." "Would it be right for you to break my watch to pieces, after I had spent time in fixing it, when you could not repair it again?" "No." "Then as you cannot make people alive again, you ought not to kill them. God has made them, and commands you not to kill. It is not like play." "When they jump about and shoot at each other, it is like play. Sometimes they get wounded." "Do you think when they kill each other they go to heaven?" "Yes." "Should you kill some Pawnees, and others kill you, would you both go to the same heaven?" "Yes, I suppose so." "And would you fight there, or live in peace?" "I think they would live in peace there." "Then would it not be better to live in peace here?" "It is not so on earth." "But it ought to be so. Will you go to war again?" "No one is now going to war. They may fight some tribes when they go on the hunt next summer, as they did last. The chief says they are going to the Pawnees on a friendly visit to get horses."

After the above conversation, I endeavoured to point out to him the way of salvation, and after praying with them, I went to another tent, where I found some whom I had visited before, though in a different place. "Have you thought about what I told you?" I said to one of them. "No, I cannot do it right, therefore I do not think about it." "Have you?" I asked another. "Yes, I think about it all the time. I hear what you say, and pray to God." "What do you pray for?" "What you teach me." Their prayers are doubtless often a simple wish for what they want for the body, yet they were attentive while I spoke to them.

At the next tent I found quite a number, and among them a sick man. I said to them, "Would you like to worship God?" "We like it, but they drove us away when we were at the mission a while ago." "I have come to teach you here." "It is very hard to get into the [mission] house [to beg."] "I got in [this] quite easy. Would you like to hear?" addressing the sick man. "Yes." Some were attentive, and some were not. The two girls were making moccasins. The old woman was cooking some wild beans or peas that they dug out of the ground, or from old logs, where they are often deposited in considerable quantities by the mice. These peas seem to grow under ground, and are collected by the *mice first*, in smaller parcels, after which the Indians come and gather them for their own use. Wild potatoes and artichokes are also quite plenty, and are dug for food. A rude drum was in one part of the tent, used, doubtless in doctoring the sick man. Two old men came in while I was talking.

After I left, I met Horsehoof, the principal doctor. This man returned with me for some medicine. On our way together, I asked him why he did not forsake his ways and serve God. "Why," he replied. "I listen to you, I get your medicine, I doctor a great many persons, and they live. I am not a prophet or holy man. It is the medicine you give me that saves them. How is it that I do not worship God, when I hear you." "I was speaking about the soul, not the medicine; that is good for the body, but you must be cleansed from your sins, or you can never get to heaven." Thus I talked to him until we reached home, but he seemed to feel little, though he gave his assent to the truths.

Tuesday 28.—To-day I visited No-heart's. He looked stupid. I asked the privilege of inviting some from another house near at hand. His wife said, "Do so." "It is another house," he added, meaning he did not wish it. I then said, that as they were eating, I would go to the other house first, and call again. "Do so," they said. Those within listened with attention. After the exercises were over, I said: "Do you know who Jesus is?" "Yes," said one, "He is God." "Is there any other Sa-

viour?" "No." "Why then do you not love him?" "We do love Him." "If you loved him, you would obey him, you would be Christians. Remember what I have said, nor let the evil spirit steal it from your hearts."

Returning to No-heart's, I spoke to a few persons, and went thence to White Crane's, the blind man. When I went in he said, "I have not seen you for a good while, I am sorry. (He sometimes seems to forget that he is blind, and talks about seeing.) I said, "I have been teaching at other places." "I am warm, but very hungry, I will starve to death." "Do you wish to die?" "Yes, because I am hungry." "Should you die, where would you go?" "To the Spirit village." "And would you never hunger there?" "They would perhaps feed me." "Who would feed you?" "My grandfather, or my relations." "Can spirits eat?" "I suppose not." "Spirits do not eat. I fear you do not love God; you do not seem to understand or remember what I tell you." "Yes, I think of your words all the time, I ponder them in my heart." "Pray to the Holy Spirit to help you to understand."

Friday 31*st*.—To-day as I went in to White Crane's lodge, he said, "Is that you?" "Yes." And he held out his hands saying, "I am glad to touch you, but I cannot see you." He spoke of his situation, said he had eaten up what had been sent him, adding, "I like to listen to God's words when I am full." "I fear you love your victuals more than you love God, you talk about them more than you do about God." "It is good to eat, but I think of what you say all the time." "Do you not like to hear me when you are hungry?" "Yes, I like to hear God's words when I am hungry too." I handed him some victuals that I had brought with me, for which he thanked me over and over again, then added, "Lately you have not talked to me as long as you used to do. You go away quick." "Most of the Ioways tell me to 'speak short.' They do not like me to talk too long." "I like to hear a great deal. I cannot recollect all." "Did you hear that Hoé-po-ha-ing-a died last night?" "No, I did not hear—is he dead? He is my relation." "Yes, he is dead, I met his son as I came here. What do you think of him? where do you suppose he is gone?" "I think he is gone to heaven, he was a great man." "He was a great drunkard; he did not like to hear me talk about God. Before he went on the hunt, I wanted to talk to them in his tent, but he would not let me. I think he told me he hated God. I have not seen him since his return. [I was at his tent but he was absent.] Unless God changed his heart, he could not be taken to heaven. Do you know that we are not taken to heaven for our good works." "Yes, I know it." God will do as he pleases." After singing and prayer I talked to him, yet a good while. He said, "I understand it all."

I went thence to another tent. Here were three women who listened, but not with very close attention. One old woman who thinks herself remarkably good, says she prays; but I have my doubts. I went then to another. The man within not long since committed murder, and had his face still black.*

The man he killed, had before killed his own brother. Thinking he did not wish to be disturbed, as he did not look up, I went into one near it. Most were gone to a feast. One man was in. He was tying up his arm. He had pierced it on account of the death of Hoé-po-ha-ing-a. I said to him "Why did you pierce yourself?" "Because I was sorry, I cried." "Did that make you glad?" "Yes, I am glad now because I cried—it is our custom." "I know it, but God tells his people not to cut themselves for the dead like the heathen."

A woman had also pierced herself in both arms. The way they do it, is to take hold of the loose skin, and raising it up, thrust a knife or an arrow through it. The man went to a feast, but I spoke to the woman. They had lately returned from the buffalo hunt. One woman said there were many Kickapoos and others going to the buffaloes; that their corn was out, and their children starving to death. She showed me some wampum that they had given her for provision. She said many had died. I next visited Tapanupa's, whose tent was close to the one where they were feasting. Here were a good many collected. One of them was impudent, saying, "When I go to your house you turn me out, and shut the door." I said, "Why do you tell a falsehood? Who is it gives you medicine when sick? You come very humbly and ask me for medicine. I give it to you, and as soon as I come in here, you talk very largely and say that I shut the door on you. How badly you behave!" The others laughed at him, when he said, "I told you to sit down." "No, it was not you, but Tapanupa that told me to sit down." "I was drunk last night, and they stabbed me, do you see?" showing his arm. "You are talking like you did just now, you pierced yourself for the dead. Is it not so?" He said it was, and finding he could not gain much by his jokes, he ceased, and became pleasant as the rest. Tapanupa said, "I am glad to see you; I am glad to have you come." As the feast was not ready they were willing to listen to me, and were orderly, and more than usually attentive, especially the men. Just as I finished, one came to invite them to the feast. A number of those in this tent had pierced themselves, so honourable does it seem to be among them.

* Since the above was written, he has killed another man, in a drunken spree, and was himself wounded, with both a knife and a bullet: his wife also was shot in the knee, but both yet survive.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. C. W. FORMAN.

Missionary work at Lahor.

The journals of our missionary friends in the different fields of labour show how much they need the sympathies and prayers of the churches. Their daily work is often without present encouragement, yet it is not labour in vain.

March 4th, 1851.—Coming through the city to-day I met a crowd of men and boys preceded by a number of naked faqirs and an old Hindu, dressed in English costume, having on an old coat, worn out and torn, and an old faded hat, and carrying a huge club upon his shoulder. In their midst was borne a kind of banner, covered with gold-leaf and tinsel. They were evidently in a great glee. I asked them what it meant; they laughed and said, "the Holí is coming." This is religion. I went on a little farther and saw a singular-looking idol sitting in the door of a shop. It was the image of a man with a long tail, supporting a man on each arm, and standing on the body of a vanquished enemy. The shop keeper refused to sell it, on the ground that he kept it for himself, but at last parted with it for eight pice (five cents.)

Preached at the Dihlí Gate to a large crowd of bitter Musulmáns. I began by asking a man the first questions in a little catechism. When I asked him what God made him for, he said "for Mohammed." One of the chief subjects of discussion was, Did God make all things in earth and heaven for the glory of Mohammed, or for his own glory?

16*th*.—In conversation with a Musulmán this afternoon, I said, "In the Koran it is written that Mohammed wrought no miracles; but in the Traditions (which the Musalmáns regard as of equal authority with the Koran,) it is said he wrought a great many. Now if you say Mohammed did not work miracles, you are an infidel, for you contradict the Traditions; and if you say he did, you are still an infidel, for you contradict the Koran. Now tell me, did he work miracles or did he not? Take care what you say." He did not answer. I asked him why he did not speak. He then said, "Go and ask our Moulwies." I told him we wished for nothing more than opportunities of conversing with their Moulwies, but now I wished to talk with him. Again I demanded an answer. "I wont answer you," he said; "if I say Mohammed did work miracles, I run into infidelity, and if I say he did not, I still run into infidelity." A crowd had collected around. The Musulmáns were silent, the Hindús greatly delighted.

17*th*.—Stopped to-day under the shade of a Pepal tree, near one of the city gates, where several "hillmen" were sitting with a flock of goats, which they had brought in from the mountains. I commenced speaking of our miserable state as sinners, and asked them how we could be delivered from it. They soon admitted that they had no remedy to offer, which was worth accepting. I then set forth Christ crucified before them. Some seemed pleased, others indifferent. One Musulmán, who had been very troublesome on a former occasion, looked as though he wanted to oppose, but did not know what he could well attack; or what he had to offer instead of what I was proposing.

18*th*.—Some Musulmans insisted that repeating the Kalamá ("there is no God but Allá and Mohammed was his prophet,") would cleanse their hearts. I attempted to show to them that there must always be an adaptation of means to the end to be accomplished, but did not succeed in convincing them.

19*th*.—Again a number of Musulmáns contended that external rites would remove sin. I answered them by showing that sin pertained to the soul and not to the body, and that where there was no rational soul there could be no sin. Now said I, if I should kill you with a sword, the sin would be mine, and not the sword's. "Yes," one of them replied, "but we say our hands sin, don't we?" "But," said I, "if I should cut your hand off and strike another with it, your hand would not sin." He assented. "Then," I said, "you still see that sin does not belong to the body, but to the soul. And consequently external rites can avail nothing, and that what we stand in need of, is a thorough renovation of soul, which God only can perform."

Sunday 21*st*.—To-day a Kází (Musulmán judge) called to see me on business. I told him we did not like to attend to business on Sunday, and explained to him the nature of the Christian Sabbath. This led to a conversation with reference to the claims of the Koran and Gospel, in which I remarked "If the Government at Lahor should send you to Peshawer to fill any office there, they would give you certain credentials, and if they should send another to supercede you, similar credentials would be given him. Now, Mohammed came to overturn the religion of the Bible, confirmed by miracles and prophecies, and to set up another religion in its place. I want to know where are his credentials from God. "O!" said he, "he wrought thousands of miracles." "Where are they recorded?" I asked. "In the Traditions." "Yes," but he himself expressly and repeatedly disclaimed all power of working miracles." He asked for the chapter and verse. I read the passages to him out of the Koran and gave him references to them, that he might examine them at home. I have several times suggested this same difficulty to another young man. But he could give me no answer. At last he asked me to tell him where the passages were to be found, that he might get an answer from a Moulwie. I referred him to five or six passages. Again and again I asked him what answer the Moulwie had given. But he always replied, "None yet." At last I said, "Why don't you bring me an answer? tell the Moulwie I am beginning to believe he has none to give." He said, "I have asked him often what I must tell you, but he just says, 'I am thinking about it.'" Of course I could not object to his thinking as much as he pleased.

April 3*d*.—A very large crowd collected around me this afternoon, while I was reading and explaining what Christ said (Matt. 3d chap.) about the abrogation of the Law. A respectable-looking man said, "O! that is abrogated." I said, "A law can be abrogated, but not a truth. Now when Christ said not one jot or one tittle of the Law should ever pass away, he said what was true, or false." He replied, "He said what was true for you, but not for us." "How can that be," I said, "whatever is true is true for all;" and pointing to a lad sitting upon a wall, I said, "Now if I say that boy is sitting there, and you reply, that is true for you and not for me, you utter the greatest nonsense. And so if what Christ said was true, it is true for all, and never can become false." This evening the people were unusually polite. At one time a noisy man disturbed me very much, and I appealed to the crowd to decide whether he was acting properly or not. They expressed their opinion so strongly and unanimously against him that he was compelled to be silent. At another time when there was some noise, one man called out to the people to be silent, for every word the sáhib (gentleman) was saying was worth a lack of rupees ($50,000)—a fair specimen of eastern hyperbole.

7*th*.—Attempted to prove to a crowd of Musulmáns that the Koran could not be the word of God, for while it acknowledged the gospel to be the word of God, it denied many of its statements. One said, "We will let go the Gospel and cling to the Koran." "But," I said, "you cannot. In the Koran you are commanded to believe the Gospel; if you disbelieve the Gospel, you must disbelieve the Koran also. Now if the Gospel be true, the Koran is false, and if the Gospel be false, the Koran is also false." He attempted no reply, but contented himself with shouting, "We will give up the Gospel, we will give up the Gospel," reminding one of the cry "Crucify him, crucify him." Yes, any thing rather than yield to the power of the truth. Few of them seem to know that Mohammed pretended that the Bible had been corrupted, and those who do seem to appreciate the argument drawn from the fact that all the great doctrines about which we differ, are found in the Old Testament also, which is *the* religious book of the enemies of the Christian [Jews and Mohammedans].

8th.—While at school this morning a soldier came to ask me to visit a comrade who was sick in the hospital. When I entered the hospital I had forgotten the name of the sick man, so I walked about speaking to one here and another there. At length I went up to a young Irishman. His heart seemed very soft, but his greatest distress seemed to be that he had no prayer-book. "No matter about that," I said, "pray from your heart; the thief who was crucified with Christ had no prayer-book either. He simply begged Christ to remember him. So do you throw yourself on Christ, lay hold on Him and never let him go. This is your only hope. Christ died for sinners, and all they have to do is to accept of his sacrifice in their stead. Now just pray thus, "O God! have mercy upon me a sinner for Jesus Christ's sake." He was much affected, his eyes filled with tears, when he said, "I am a great sinner, I often cry when I think how great a sinner I am." I pointed him again to the Lamb of God, and went on in search of the man I came to see.

In the evening as I went to the bazár to preach, I fell in with a Musulmán, who had some small blue stones, which he said had talismanic virtue, and if any one kept one of them he would never want food or raiment. I remarked, "I suppose you want to sell them," he said he did. I told him I did not want either food or raiment, I had as much as I wanted of earthly blessings, but that I did want salvation, "Can you tell me how to get that?" "O!" said he, "repeat the Kulamá, fast, say your prayers five times a day." While I was attempting to point out the insufficiency of all these things, we came into the city. Stopping in the street we were soon in the midst of a large crowd, but many of the people were so noisy and insolent that I could do nothing, although I stood there more than an hour. The exciting subjects were, "Why do you eat pork and drink wine," referring to the customs of Europeans. For about an hour I tried in vain to answer. At last I succeeded in telling them what Solomon, Paul, and Christ taught upon these subjects. One replied by saying, "If you should order your servant to do anything and then give him a contrary order, which must he obey?" I said "The last order." "So," said he, "we obey Mohammed rather than those who came before," and then cried, "Away, all good Musulmáns, away." When order was restored, I asked those who remained what they thought of such conduct. If it was right for a man to present an argument, and then run without waiting for an answer. Some seemed heartily ashamed of their champion. But as only a few remained, it was late, and I was worn out and sick at heart. I thought it not expedient to enter upon the discussion of the claims of the Koran.

CHINA: NINGPO MISSION.

LETTERS OF THE REV. A. W. LOOMIS.—NO. II.

The Religions of China: Confucianism.

In this letter, it is proposed to speak of Confucius, his doctrines, and the worship now rendered to him.

Confucius was born 549 B. C., in what is now the province of Shan-tung, which is nearly in the north-east corner of China proper, and bordering on the Yellow Sea. It is related that his mother had prayed to the hill Ne for a son, and fable says that when this son was born two dragons encircled the house, while sweet music was heard in the air. The Chinese can believe such stories, and they have an exhaustless fund of their reputed miracles to off-set against those which we relate to them out of the Bible, to prove the divinity of Christ and the authenticity of the Scriptures. We find that they cannot be convinced but by the Holy Spirit when He shall open their hearts to receive the truth. We tell them of the miraculous conception of the man Christ Jesus; they refer us to the intervention of the gods in the birth of Confucius.

Confucius did not set himself up as a religious teacher. During most of his life he was engaged in political affairs, and only in his declining years devoted himself to the establishment of a school of philosophy. His writings contain many things that are unexceptionable, and his teachings have done more to render the Chinese nation what it is in eminence and stability, than any, or all their other writings. He admonished and instructed kings, and all in authority, by the histories he gave, (whether real or fictitious,) of the wise reigns of their ancient kings; and he taught the people to regard their sovereign as ruling by divine appointment—as commissioned to assist heaven in the government of the world. He instructed parents and teachers in the training of the young, and enjoined upon all the duties of the several relations, that children should reverence their parents, the younger be respectful to the older, and that all must yield due honour to their rulers. He encouraged industry and economy. The honour in which this teacher has ever been held, has had, no one can doubt, a great influence in elevating the nation, and preserving it, while all other nations have changed, or quite passed away. Yet, in some respects it might have been better for the Chinese had they never had a Confucius. . . . .

Though only the literati can be classed among those commonly termed Confucianists, still every Chinaman knows about Confucius, and all regard him, while he was on earth, as something more exalted than a man, and now as enjoying a place among the gods; and all he said and wrote is regarded with superstitious reverence as the words of a god. Therefore it is that they so carefully gather up all scraps of written paper, lest any of these sacred words should be defiled. This reverence for their holy books is like that of the Mohammedan for his Koran, and greater than that of most people in Christian lands for their Bible. But the teachings of Confucius contain many things which are contrary to the truth. His disciples quote him as having taught, that man by nature is good, and becomes bad only by bad example and imperfect instruction. He also taught his followers to reverence the spirits and the gods, but to keep them at a distance; but he taught nothing about the true God or a future state; and the influence of his doctrines and example are now seen in China, in inducing so great indifference on these subjects. In his works are some allusions to heaven as the presiding power of nature, and to fate as the determiner of all things. He enjoined the appropriate sacrifices to heaven, earth, the gods of the land and grain, and to ancestors.

All Chinese, who study at all, use the books in which such things are taught; they commit them to memory. The sayings of Confucius and other sages, are familiar to all, for such as cannot read learn them from others. Nobody, not even the priests of Taou or Buddha, dare speak a word against any of the doctrines of this philosopher. It will be seen, therefore, that before they can receive the doctrines taught in the Scriptures, they must unlearn, or learn to regard in their true light, the doctrines which now have such a controlling influence over them. With many it would be sufficient reason why they should give no attention to what we teach, that their sacred books say nothing on such subjects. People sometimes say to us, "How can you expect that we will renounce a religion and customs which have been handed down to us from high antiquity, for doctrines and strange gods which you foreigners wish to introduce amongst our people? You tell us that the doctrines you teach are true, and the God you worship the only true God; but we have for this only your assertions; and why should we believe you, a few strangers, against the instructions of our wise men, and against the practice of our whole nation? You tell us that what you teach you know to be the truth, because it is contained in your sacred book; but we also have books, which we consider as important and as worthy of belief as you do yours." Some there are who take occasion to speak contemptuously of Christian books, and translations of the Scriptures, because they lack the elegance of style in which their own books are written. Some again, whose politeness restrains them from speaking against our doctrines in our presence, will acknowledge that they are very good, but that their books contain that which is equally good, and therefore we may infer their opinion, that they have no need to put away the old, which is good, for something that is new, and, so far as they can judge, no better.

Often when we are talking to them about Jesus Christ the Saviour, they compare him to their Confucius, and suppose that Jesus must be to the Western nations what Confucius is to the Chinese, and they say, "Yay-zoo (Jesus) may be better for you, but Confucius is better for us." Again, they have doctrines with which to oppose those which we teach. We speak of the self-existent and eternal God, who created all things, and who is distinguished from every other object that may be worshipped in this, that "the gods of the heathen are idols, but the Lord made the heavens," and they refer us to their system of cosmogony, viz. that all things were produced by what they term the *dual powers*, yin and yong, the male and female principles, which pervade everything, and cause all the changes which are seen in matter; while matter itself they suppose to be eternal. Of the origin of the world, their books teach thus: "Before heaven and earth were divided, there existed one universal chaos, when the two energies of nature were gradually distinguished, and the yin and yong, male and female, principles established. Then the purer influences ascended, and became the expanse of heaven, while the grosser particles descended, and constituted the subjacent earth. From the combinations of these two, all things were produced; and thus heaven is the father, and earth the mother of nature." They say further, heaven and earth produced all things, but as they could not speak, the sages came to settle the form of governments, and teach the principles of right conduct; therefore, the sages are considered equal to heaven; hence also the saying, "Heaven, earth, and man;" man meaning the sages.

Every department and every district has its own Confucian temple, so that in the city of Ningpo we have two, one for the Heen, or district, and a much larger and more splendid one for the Foo, or department, an account of which may be found in the "Letters to Sabbath Schools," by the late Rev. W. M. Lowrie. In these temples images are not employed, but their absence is supplied by tablets; one tablet on which is inscribed the names of Confucius, and others for his principal disciples. The worshippers present their offerings before these, and here they perform their kneelings and bowings. In the district temple at Ningpo, we find an exception to what is required in these places; it is an image, to represent, as we were told, the sage himself. It is the figure of a portly and venerable old man, with a long white beard depending low upon the breast, and seated in a large arm-chair. "There are," it is said, "in China upwards of 1560 temples dedicated to Confucius; and at the spring and autumnal sacrifices, there are offered to him, 6 bullocks, 27,000 pigs, 5,000 sheep, 2,000 deer, 27,000 rabbits, making a total of 62,606 animals annually immolated to the manes of Confucius, besides offerings of 27,600 pieces of silk." These are provided by the emperor. We have no means of calculating the amount of the offerings of private individuals. How should we pity the people who thus erect temples, make sacrifices, and offer prayers to a *man*, who, were he living, could not bestow the benefits they seek from him. But the honours designed for him will do him no good. Poor man! he died as other heathen die. While in the world, he was "without God, without Christ, and without hope;" where then is he now?

Boys, whom their parents design for literary pursuits, when about commencing their studies, are conducted to the temple of Confucius, where they present offerings, and implore the aid of their patron in the prosecution of their undertaking. Alas! that they know no better way; nor can they know until the Church discharges her duty towards them.

The literati of China are commonly ranked as Confucianists, and they very frequently speak in terms of contempt of the sects of Taou and Buddha; but, as was remarked in another place, they are often like others of their countrymen, so under the influence of superstitious fears, that they have recourse to the priests, and to the rites of these religions. Generally, however, they are like atheists, living only for this world, without care or thought about a future existence.

JOURNAL OF THE REV. HENRY V. RANKIN AT NINGPO.

[Continued from page 124.]

Missionary Incidents and Reflections.

Tuesday, February 18.—To-day the bell was placed in its frame in the tower of the city church, and soon attracted an immense throng of the people. Some of them inquired whether the large iron bell, which once hung in one of the chief temples, and which was carried off by the English during the war, had been returned. The few peals that were rung showed that its tones are very clear and melodious. The maker, Mr. Meneeley, deserves all praise not only for its construction but for the admirable packing of everything connected with it. Everything came in the best order, and no difficulty has arisen in raising the entire weight of 1400 lbs. to the tower prepared for it. With the exception of one in Canton, I believe it is the only large bell in China. We cannot but hope that it will be made the instrument of calling many to hear the gospel to their salvation.

A number of the girls in our school have lately suffered from the measles, though in the kind providence of God their sickness has been slight, and nearly all are recovering. A few new applicants have recently been received, some of whom after a three months trial are found to be quite promising. Two of them are sisters who had never as yet received any names from their father—their mother having long since died. Upon referring their case to their

schoolmates it was decided that one of them should bear the Chinese name of the Superintendant's wife, *Ah-Lan*, and the other to be called *Ah-Foh*, (happiness,) from that blessing which they all testified they were receiving in their present situation.

Sabbath, Feb. 23.—To-day Rev. R. Q. Way was solemnly installed pastor of the Presbyterian Church in Ningpo, according to the order prescribed by the Presbytery. The Moderator of the Presbytery (Rev. Mr. Quarterman) preached the sermon upon the occasion, employing as his subject the "Ministry set as a defence of the Gospel;" after which he proposed the constitutional questions. The Rev. H. V. Rankin delivered the charge to the pastor, and his predecessor, the Rev. M. S. Culbertson, that to the people. The Moderator conducted the devotional exercises. The occasion was one of much solemnity, for the office now devolved upon the pastor, we all felt, is one whose duties are of the most serious nature—especially as respects those who are or may become the native members of the church.

The Sabbath evening services, which for some few weeks past Dr. McCartee has conducted in our house, for the benefit of the school and our servants, and a few neighbours, we find very interesting and I hope profitable, as they are specially adapted to a certain class.

Feb. 24.—Walking through the parade ground I saw a man practising in military performances, which certainly consist of the most fanciful antics that we could well imagine from a man in that stern profession. He tossed himself about on the right hand and left, turned summersault, made all kinds of hideous noises, threw up his light basket shield, and brandished an old rusty knife in a most ridiculous manner. Such tactics as these pursued through a whole regiment caused much merriment to the English soldiery during the war, who are represented as singling and taking off their foes while thus upon the wing. Now, during the season of examinations, the shops are very gaily dressed out, and we meet in all the thoroughfares, public theatres, jugglers and fanciful pictures, besides that noisy thing which at home we call a hurdy-gurdy.

Feb. 27.—Our friends, the Culbertson's, left us to-night for Shanghai. They had engaged passage in a lorcha, but the captain just before sailing refused to take them at the stipulated price. Providentially an American brig from Shanghai, bringing as passenger our worthy consul at that port, came in, and the goods were transferred to her. Mr. Culbertson and his family went themselves in a Chinese boat by the way of Chapoo.

March 4.—One of the little girls in the school, aged nine years, died last night from the combined effects of measles and dysentery. She had only been under our care about three months, but showed signs of much promise. Her father came from the country and was in constant attendance upon her last sickness and death, at which he showed manifest concern. The children in the different schools collected in the chapel this afternoon at the funeral exercises, and it is to be hoped that the instruction there and elsewhere given in connection with this afflictive event may not be lost upon their minds. This is the first death that has happened since the first year of the school's existence, and with the exception of the measles, which have been recently quite prevalent, excellent health has been generally enjoyed. The father of the little girl seemed interested as well as astonished at the doctrines of Jesus—especially of the resurrection of the body—and instead of being dissatisfied at his affliction, promised to bring another child, and also to tell his neighbours of what he had seen and heard. Like them, he says, that before he came he had a prejudice against the foreign school—but his prejudice and fears are now wholly dissipated. We laid the little girl near the grave of our own infant, burying her according to her father's wish in a Christian manner.

(*To be continued.*)

SIAM MISSION.

EXTRACTS FROM A LETTER OF THE REV. S. BUSH.

Death of the King of Siam—Choice of his successor.

Mr. Bush, writing at Bangkok on the 19th of April, thus reports the death of the late king of Siam, and the measures adopted by the officers of the government.

The late King died at 4 o'clock on the morning of the 3d inst. He was, according to report, sometimes better and sometimes worse, but still evidently aware that his end was near, and seemed to be as anxious to increase his amount of merit as before. To this end, not long before his death he contributed to each priest of all the royal wats in the city, the sum of 20 ticals, equal to $12, and the number of priests was 7800 and over, making the whole sum given somewhat more than ninety-three thousand six hundred dollars. Besides all this he made large appropriations for unfinished wats, and gave largely to his own sons.

His desire was to have placed one of his own sons on the throne as his successor, and made a second one vice-king, according to the custom of the country. But this the Praklang and other high officers would not permit, they selecting his two half-brothers, Chaw Fa Mongkut, the priest, and Chaw Fa-Noi, or Momfanoi—both of whom are so well known to you all, on account of their friendship to the missionaries and attention to the arts and sciences, as well as to the English language, which they speak. The ground of this selection was, that these two brothers were in the direct royal line, being sons of the Queen, while the late King, although much older than they, was the son of an inferior wife, and at the death of their father, (which was sudden,) the throne was given to him for the time being, as they were thought too young to reign. He, however, when firmly established, never saw fit to resign it to them. Another aspirant to the throne was a half brother of the Chaw Fa's, who has attained to considerable power and influence.

On account of this number of competitors, many of the Siamese expected that civil commotion and bloodshed would succeed the King's death, and therefore buried their treasures and fortified their dwellings. And had this occurred suddenly, we have great reason to fear such would have been the result. But as he lingered, the Praklang took the opportunity to complete all his arrangements for preserving the peace and preventing any other than the Chaw Fa's attempting to obtain the throne by force. He called in some thousands of people from the country, as soldiers to keep the peace. He also armed and manned three vessels of war and had them ready in the river to use if necessary, and a reserve force at Paknam. Such were the preparations. Popular opinion also seemed to be in favour of Chaw Fa, the priest, for all the Siamese consider him a wise and learned man. The day arrived. The King expired, and at 9 A. M. the Prince was carried in state from his wat in the city to the wat within the palace walls.

General mourning, a singular custom—The new King enters on his office.

No opposition was made, and a quietness reigned over the city, even greater than usual, so that it would have been hard to believe that so great an event had happened, were it not for the appearance of the shaved heads of the nobles, as they passed by in their boats. This is the usual badge of mourning; they often, however, dress in white also. In the evening the order was heralded for every Siamese to manifest his grief, by the usual sign, and the next day Bangkok became one gigantic barber-shop. The process of shaving was going on in every direction, and when completed, the appearance of a whole people with shorn craniums, you can better imagine than I describe. This practice is to be continued for a year to come, until the King, who is now laid out in state, shall be burned.

In a few days after the prince entered the wat, within the palace-grounds, he went through the ceremony of throwing off his robes, and leaving the priesthood in order to attend to public business. The 15th of May is appointed for the coronation, and the 20th for a state or ceremonial procession on the land, and the 22d for a similar procession on the river. To the two last the missionaries are all invited, and places are to be prepared for them.

MISCELLANEOUS.

ANNUAL REPORT OF THE LONDON EPISCOPAL JEWS' SOCIETY FOR 1850—51.

The Annual Report, presented at the meeting of the Society in London, on Friday, May 9th, presents varied features of interest, and sets before us the difficulties opposed by the remarkable state of the Jews to the labours of the missionary, as well as the success which, under the divine blessing, has attended the preaching of the Gospel of Christ; and we hope that a few extracts from its pages will be acceptable to our readers. In reviewing the history of the past year, the Committee gratefully acknowledge the goodness and faithfulness of God towards the scattered sons of Judah; and then proceed to say:—

"Our missionaries find that a great and effectual door is opened to them. We have been permitted during the past year to occupy four new stations (in Oran, Jassy, Adrianople, and Hungary), and to engage twelve fresh labourers in the missionary field. Eighty-four agents are at present employed by the Society, of whom forty-seven are believing Israelites: and Missions are maintained in the following places; —At home—in London, Manchester, and Bristol; abroad—in Jerusalem, Safet, Cairo, Oran, Bagdad, Salonica, Bucharest, Jassy, Adrianople, Trieste, Cracow, Hungary, Warsaw, Lublin, Suwalki, Petrikau, Posen, Lissa, Danzig, Konigsberg, Berlin, Breslau, Gothenburg, Frankfurt-on-the Maine, StrasburgCreuznach, and Amsterdam.

"At no period of the Society's existence have its funds been in so prosperous a condition. The total receipts are £32,234 16s. 11d., presenting an increase of nearly £4000 over the preceding year; the expenditure for the year was £29,378. In the receipts above mentioned are included £1550 given by the late Miss Cook for the printing of entire editions of 6000 each of the New Testament and the Book of Common Prayer in Hebrew, and for the purchase of premises and land necessary for the establishment of an Industrial Institution for Inquirers and Converts at Cracow. Miss Cook's bequest of about £25,000 Stock, was given on the understanding that it be applied solely for the purposes of a Reserve Fund, the interest alone being applicable to the general objects of the Society. In consequence thereof, the Committee have been enabled to place the 'Widows' and Disabled Missionaries' Fund' on an efficient and satisfactory footing, by completing it to £15,000 Stock. The receipts for the (Special) 'Temporal Relief Fund,' amounting to £498 6s. 6d., fall far short of the calls constantly made upon it, and the Committee were compelled during the past year reluctantly to refuse relief to many urgent cases.

"The Scriptures issued from the Society's Depository, in whole or in part, amount to 14,537 copies, and other publications and tracts to 23,922. The Society has printed during the year, 5000 copies of the Hebrew Bible, 12mo, 15,000 of various editions of the Hebrew Pentateuch, 2000 of the Judeo-Polish Pentateuch, besides 34,000 copies of other publications and tracts."

The Report announces the realization of the plan mentioned at the former anniversary, for seeking out the remnant of Israel in the Chinese empire. Under the direction of the Bishop of Victoria, two converted Chinese were sent on a mission of inquiry to Kae-fung-foo, and have brought back some interesting information respecting the 200 Jewish individuals still left in that place, though in very reduced circumstances.

The Report gives an encouraging account of the increased demand for the HEBREW NEW TESTAMENT, and states that the demand for the Holy Scriptures by the Jews is GREATER THAN IT EVER WAS BEFORE. We can only find space for the following summary:

"While from Jerusalem we receive information through the Bishop, about 'an extensive secret reading of the New Testament,' the reports from Salonica state that the New Testament is gladly received by most who can read. On the occasion of the last journey, by the brethren at the latter station, a Jewish Rabbi happened to arrive at some places soon after their departure, and he afterwards related to other Jews, that he found both the New Testament and tracts in the hands of the people. What particularly struck him was, that they liked the books and were unwilling to part with them.—At Oran, 'New Testaments and tracts are freely circulated.'—The 'Old Paths' are read by the Jews in Holland with great avidity; the translation of that work into the Dutch language has proved very useful. The Rabbies endeavour to prevent its circulation, but without effect, as the people are desirous of reading and judging for themselves. At Amsterdam more New Testaments were circulated last year than in any preceding year.—Mr. Stockfeld relates that in Bavaria a Colporteur met in an assembly of Jews, a Jewish schoolmaster, who mentioned that he had once possessed a book, in which there was a most beautiful and incomparable prayer; and that he would readily pay a large sum to obtain possession of that book, which somebody must have taken from him. On hearing this, the colporteur opened the New Testament, and showed him the sixth chapter of St. Matthew, asking if that were the book and prayer he referred to. The schoolmaster at once joyfully exclaimed, that it was. And this incident produced an evident impression on the Jews present.—Mr. Hartmann, at Breslau, refers pointedly to the great

change produced in the Jewish mind by the reading of the New Testament, and is also anxious for an increased circulation of the Hebrew translation of the Scriptural Liturgy of the Church of England, which, with the 'Old Paths,' he has found most useful in his labours.—From Danzig, we learn that the New Testament has during the past year been more in request than formerly, and can now be received in the presence of others and taken away without concealment. At some places, hundreds of tracts were distributed at the urgent request of Jews and Jewesses of all ages; they commonly asked for tracts in the German language, because they in general do not understand Hebrew.—The missionary at Konigsberg has made special mention of the acceptation which the New Testament, the 'Old Paths,' and the 'Pilgrim's Progress,' meet with from the Polish and Russian Jews. He has often found them quoting passages from memory.—The Jews who called on the missionaries at Warsaw and Suwalki, to purchase Hebrew Bibles, used on these occasions also to beg for Hebrew New Testaments, for their friends at home. Interesting information has reached the Committee from other sources, which shows that a work is silently going on among the Jews of the great Russian empire, of the extent of which we can form no idea, but have the satisfaction of knowing that the publications of this Society have been the blessed means, though its missionaries have not been permitted to be the visible instruments. Jews themselves have reported, 'that in the heart of Russia many *written copies of the* 'Old Paths' are in existence, and are read in secret by the Jews, and that such a Hebrew MS. of that work was known to have sold for about £2; and that there are also such *written copies of the Hebrew New Testament* in circulation.' These are remarkable facts, as indicating the signs of the times.

Change in the tone and feeling of the Jews towards Christianity.

The Report abounds in proofs of the effect already produced on the great mass of the Jews, by the operations of this Society.

From Cracow we learn, "that the Jews have been led to entertain more correct views of Christianity, and are less vehement in their hostility against it than formerly, while they in general evince a kind feeling towards our missionary." The missionary at *Posen* reports, that while it cannot be said that there is an actual desire on the part of the Jews in his district for reading the New Testament, there is this difference, that they do not now feel such a horror as formerly, when spoken to respecting its saving doctrines, and are more readily induced to accept it, and it is read much more than in former years. They read with pleasure publications respecting the spread of the Gospel, whether among Jews or Heathen, and like especially to hear of what is going on in Jerusalem and Palestine; and this is a token that they have not yet lost all interest in the land of their inheritance, and that at the appointed time this feeling will be quickened within them for the Lord's own purposes. And respecting the work, silently but extensively going on in *Jerusalem* itself, the Bishop writes:—"What, in the midst of many disappointments, gives me the best hope for the future, perhaps not very far distant, is the fact that the prejudices of the Jews against the Gospel are weakening very fast, and the knowledge of the contents of the New Testament is spreading rapidly and widely among them, so that it needs only the breathing of the Spirit of God to restore them unto life; the means, the Gospel, waiting as it were, within their minds, to be breathed upon, in order to become life and power for their restoration."—The missionaries at *Suwalki* report that it has been encouraging to them to notice, on their journeys in Poland, an increasing study of the Bible, and a growing friendly feeling towards Christianity, in proportion as a more correct knowledge of its tenets takes the place of their former prejudices.—The Rabbi at *Creuznach* died last summer; and our missionary who had shortly before visited him, and preached to him Jesus of Nazareth as the only Saviour, was invited to the funeral, on which occasion he met with a cordial reception from those present, among whom were rabbies from neighbouring districts.—On more than one occasion, when the colporteur attached to the Berlin Mission (himself a proselyte), has been surrounded by large numbers of Jews, who replied to his scriptural arguments with scorn and sneers directed against himself, the mission, and proselytes generally—some Jew present has lifted his voice in defence of the Gospel against the attacks of his brethren, exhorting them to search the Scriptures and read the New Testament for themselves.—At the Episcopal Jews' Chapel, in *London*, no occasion of public worship passes which is not marked by the attendance of unbaptized Jews, in various stages of inquiry. The place itself is an object of interest, which induces many, both English and foreign Jews, to visit it, and this more especially during the celebration of their own great festivals. These are doubtless indications of a state of mind which calls for increasing prayer and faithfulness in ministering the word of life unto the house of Israel, and which also contain an earnest of the fulfilment of that blessed promise, that the word of the Lord shall not return unto Him void.

The schools for Hebrew children at home, and in our various stations, have continued their useful course. Twelve additional labourers have been sent forth, and several new stations occupied during the past year. The varied particulars respecting these labours of the Society will appear from time to time; we can only now call upon our readers for renewed exertions and prayers, together with a grateful acknowledgement of all God's mercy and faithfulness. —*Jewish Advocate.*

THE CAUSES OF THE KAFFIR WAR, SOUTH AFRICA.

The causes of the war are, to a large extent, beyond the province of a Missionary Report; and they are too diversified to be easily got at. The aggressions made by the colony on the native territory are, however, doubtless among the chief, and within the reach of all. The Kaffirs are, as a people, proud, daring, and yet remarkably shrewd and cool. They are jealous of every encroachment, particularly on their territorial independence; and yet, instead of getting into a blaze when wronged, as they suppose, they will bide their time, and never forget the wrong till opportunity serves their turn. Judge, then, of their feelings, when, from time to time, the frontier line has been advanced from river to river, till they are now threatened with being driven nearly out of the country which they once called their own.

And yet, without going into any statement concerning the colonial policy, every candid observer will see in the circumstances enough to account for the course pursued. On the colonial side of the line are usually herds of cattle feeding on rich pastures, while the Kaffir herds, not being cared for in the same way, are, it may be, on sun-burnt plains. The temptation is strong to make a *raid* across the borders, particularly as they reckon the lands which are now colonial to form part of their own patrimonial inheritance. The name of every hill and winding stream being in their own Kaffir language, is to them as the reading of a charter. But these forays are followed by reprisals, which at last issue in war; and as victory is always in the end, on the side of the colony, the frontier line is as often moved eastward. In 1812, 1823, 1834, 1846, and now again, wars, more or less, of this kind, have occurred; and in all the past instances the colony has gained on the native territory. And the settlement which took place after the war of 1846 was more crushing than any of its predecessors. The chiefs were reduced to tenants under the British Crown, and large districts of their wonted domain were parcelled out among other settlers—some coloured, and some European. This undermined the authority of the chief, as well as deprived them of territory and other resources.

The object was to reduce the race to the condition of colonial settlers. And if the Kaffirs had gone frankly into the scheme, it would have proved a benefit. By depriving the chiefs of their feudal claims, these people would have been free to act according to their conscience, instead of being compelled to sin, or forced to seek shelter at some missionary station; they would have availed themselves more largely of the education furnished by the missionaries and the Government, which their chiefs discouraged all they could; and they would have cultivated their own lands as they saw others do. These were, no doubt, the ends contemplated by Government. And it is due to add, that all the missionaries speak of the Governor, and those acting under his authority, as kind and encouraging.

Some of the brethren have communicated their views of the future. They have no doubt that the Kaffirs will ere long be overpowered, and think it likely that large bodies of Fingoes, and perhaps Zoolas, both of whom speak substantially the same language, will be settled in another portion of the Kaffir territory. These tribes have shown a much greater willingness to be instructed than the Kaffirs; and though inferior in personal appearance, they are also less proud, and may, in the providence of God, be admitted to privileges which the others have to a large extent despised.—*Scotch Free Church Record, June*, 1850.

OBITUARY.

REV. GEORGE W. SIMPSON.

There are few chapters in the book of Divine Providence in which mystery is not somewhere written. "God's ways are in the seas, and his paths in the great waters, and his footsteps are not known." These truths are brought forcibly to our minds, by the startling intelligence which has lately reached us of the sudden and tragic death of two of our beloved missionaries to the western coast of Africa, the Rev. George W. Simpson and his youthful wife. Whilst making a short sail for the benefit of their health in a British brig, the vessel was suddenly overturned by one of those violent tornadoes which so fearfully prevail in southern latitudes. Our beloved friends, together with all others on board the ill-fated vessel, one only excepted, found a winding-sheet in the waves, and sunk to rise no more till the sea shall give up its dead.

A brief outline of the life of one of these true servants of Jesus Christ, from an intimate acquaintance, who knew him in the days of his boyhood, may not be unacceptable to some of your readers.

Mr. Simpson was the son of pious parents, who consecrated him in his infancy to the service of his Saviour. His mother was truly an "Israelite indeed," a woman whose praises dwelt on the lips of many of God's children, and who, though moving in an humble sphere in life, yet "did what she could" for the glory of God. The mantle of the parents fell upon the child. In early life he learned to cherish the deepest reverence for our holy religion, and ere youth had given place to manhood, he was found among the ranks of the open and active followers of the Lamb. It was the highest ambition of his devoted mother to have a son who should minister publicly at the altar of his Saviour, and the desire of her heart was granted her of God. The teachings of the Divine Spirit unfolded to the mind of our sainted brother that he was called to preach the everlasting gospel, and he hearkened and obeyed. And though difficulties lay in his way, he grappled with them all, that he might be fully qualified for the work that was given him to do. He engaged for a season in teaching, that he might thereby acquire the means of prosecuting his studies preparatory to entering on the work of the ministry. He passed through his collegiate course in Easton College, and shortly after its completion he entered the Seminary at Princeton. There it was that his mind became deeply imbued with the spirit of missions. It was under the training of those venerated men who have so long taught in that school of the prophets, that the claims of the heathen came up vividly before his mind. He felt indeed that "the field was the world," and the question pressed itself on his heart whether it might not be his duty to labour in some of its far off moral wastes. And the more he pondered on the subject, the more fully did the conviction fasten itself upon him that he was called of God to tell the untaught heathen the way of life. It is a sacrifice which none can fully understand but those who have made it, to break away from kindred, friends, and native land, and live and die among a people who, as a mass, are strangers to God, and whose every taste and sympathy is foreign to your own. But our brother resolved to make it, for the glory of God and the good of souls. He might have laboured in God's vineyard at home with great acceptance, and have filled one of our best pulpits, but "he consulted not with flesh and blood." He sought not "the praise of men, but of God." He wished to do his duty, whatever of ease and worldly comfort the performance might cost him. The task which lay heaviest upon him preparatory to his great undertaking, was to communicate his views to his mother, and gain her free consent to a final separation. He was the Benjamin of his family, and his parents' idol so far as they had an idol upon earth. He feared therefore to unfold to them the workings of his mind. He did it first by letter, and afterwards unbosomed his every thought and feeling on the subject. With tears in his eyes he told his mother that without her consent he could not enter on his work. She gave it—gave it, though it cost her sleepless nights and bitter tears. Who was she, she felt, that she should lift up her voice or hand against the bidding of the Lord.

When all matters were arranged for his final departure, and he only awaited the sailing of the vessel to carry him off to his heathen home, Mr. Simpson spent the season that was left him in his native land in visiting the churches and kindling up in the hearts of the people a deeper interest in the cause of missions. It was surprising to all who

heard him, to observe the amount of knowledge he had acquired respecting the religion, and customs, and peculiarities of the African people, among whom he was destined to labour. He spake like a missionary who had been long in the field, rather than as one who was just entering on his work.

The writer of this notice can never forget a Sabbath spent with this dear brother shortly before he left our shores. He had filled his pulpit in the morning, and enchained the audience with the most interesting details of Africa and African missions. In the afternoon he felt unfitted from ill health to perform the usual service, and accordingly lay down an hour or two to rest. But in the evening he was himself again. He was roused up to a most interesting conversation. His wife was with him. "She was a woman of whom less should not be said, and more perhaps could not, than that she was worthy of him." The evening was spent in singing, prayer, and conversation on the subject of missions. It was a season long to be remembered; one of the green spots in the barren pathway of life. Both of the young missionaries talked almost romantically of their distant home, their plans and hopes, and trust in God. They seemed almost to smile at difficulties, so deeply were their hearts imbued with the spirit of their great undertaking. The writer scarcely saw them afterwards. It was shortly after this that they set sail. They left us bearing with them our prayers and ardent wishes for their welfare and success in their work of love—carrying also little tokens of remembrance from many friends. I need not speak of their labours in Africa. They are before the Church, spread out on the pages of the Record. Their work is done, and they "are not, for God took them." They have performed the duty assigned them in the King's service, and have been called away seemingly before their time, "to be crowned in the King's presence."

A heavy stroke has fallen upon the Church; especially has it fallen on two bereaved and stricken mothers, both of whom have been widowed since their children left our shores. May the everlasting arms of Jehovah Jesus support them in their heavy trial! And may the rich measures of sustaining grace be imparted to that dear brother who is left alone to labour, and it may be to die upon the friendless coasts of Africa. He needs our prayers and sympathy, it may be, more even than the widowed parents of our ocean-buried friends. Let none despond. Our hope is in the God of Jacob—in Him who can give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. In him whose word is truth, and who has promised that "Ethiopia shall stretch forth her hands unto God." W. W. L.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN AUGUST, 1851.

SYNOD OF ALBANY.

Pby of Troy.—Cambridge United 1st ch of which 30 to con Mrs AMELIA RICHARDSON l m	$100 00
Pby of Albany.—Ballston Spa ch 35; Kingsboro' N Y Rev J S Heacock 5	40 00

SYNOD OF BUFFALO.

Pby of Steuben.—Bath ch Rev G D Stewart	5 00
Pby of Wyoming.—Warsaw church	10 00
Pby of Buffalo City.—Rochester 3d ch mo con coll's 47, Mrs Sarah Ray 15; Buffalo Central church 53 50	115 50

SYNOD OF NEW YORK.

Pby of Hudson.—Coshecton ch	6 00
Pby of North River.—Fishkill 1st ch 3; Newburg ch Mrs Wm K Mailler for Papal Europe 3	6 00
Pby of Bedford.—Dobb's Ferry N Y Jos Banks	2 00
Pby of Long Island.—Hempstead ch 22; Huntington ch ann coll 22 66, mo con coll's 25 59	70 25
Pby of New York.—Forty-second st ch mo con 15 75, sab sch Mrs Hepburn's class to ed as before 11 87; Madison Avenue ch mo con 14 72; Yorkville ch mo con 4; Wallabout ch mo con 4; Brooklyn 1st ch mo con 20 12; New York 1st ch mo con 41 25; Duane st ch Thomas H Faile 100	211 71
2d Pby of New York.—Canal st ch mo con 9 06, contents of a missionary box 14 50	23 56

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Woodbridge 2d ch mo con coll's 47 65, farewell offering of Mrs A Barnett and Miss Rebecca Rogers 1	48 65
Pby of New Brunswick.—Squan Village ch	2 50
Pby of West Jersey.—Bridgeton 1st ch mo con coll's	125 00
Pby of Newton.—Belvidere ch sab sch	5 00
Pby of Susquehanna.—Burlington Pa	50
Pby of Luzerne.—Tunkhannock ch	7 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Phila Central ch Stephen Caldwell 50, James Wray 10, G C Napheys 5, Lewis Brown 5, Mrs S C Hayes 2	72 00
Pby of Donegal.—Churchville ch	25 00
Pby of Baltimore.—Balt 2d ch mo con coll's 50; Ellicott's Mills ch 21 66, Sab sch 12	83 66
Pby of Carlisle.—Middletown ch	2 15
Pby of Huntingdon.—Lower Tuscarora ch 113; Sinking Creek ch 70 75; Spring Creek ch 34 12, Potters Mills sab sch 2 19	220 06
Pby of Northumberland.—Orangeville ch 1 41; Rohrsburg ch fem miss soc 12 35; Lycoming Centre ch 10	23 76

SYNOD OF PITTSBURGH.

Pby of Redstone.—Greensburg ch	50
Pby of Beaver.—Bridgewater ch	90 00

SYNOD OF WHEELING.

Pby of Washington.—Washington ch to const ROBERT COLMARY, Hon JOHN GRAYSON, ISAAC HEWITT, JOHN WILSON, and JOHN R WILSON l m's 150; Mill Creek ch Hookstown sab sch 6 60; Cross Roads ch 15 43, Jonas Amspoker 2	174 03
Pby of Steubenville.—Centre Unity ch 5 25; Feed Spring ch 20; Island Creek ch 26 50	51 75

SYNOD OF OHIO.

Pby of Coshocton.—Keene ch additional	10 00

SYNOD OF CINCINNATI.

Pby of Miami.—Xenia ch to const Rev JOHN HUDSON of Muscatine Iowa l m	50 00
Pby of Cincinnati.—Cincinnati 7th ch mo con coll's 40 31, sab sch 21 75; Williamsburg ch 10 65; Pleasant Ridge ch mo con 11 45	84 16
Pby of Oxford.—Hamilton and Rossville ch bal	12 00
Pby of Sidney.—Piqua ch David McKee 5, others 1	6 00
Pby of Findlay.—Lima ch ann coll 15, Mrs Mary Cunningham 10, mo con colls 13; Little Grove church 4	42 00

SYNOD OF INDIANA.

Pby of New Albany.—Paoli ch 20 50; Livonia ch 10 cents	20 60
Pby of Vincennes.—Upper and Lower Indiana ch in part 8 20; Vincennes ch 26 27; Bruceville ch 8 55; Carlisle ch for sup of Rev S N Martin at Ningpo 10 50; Hopewell ch in part 1 35	54 87
Pby of Palestine.—Paris ch in part 5 37, Rev E W Thayer 10; Grandview ch 12, Parochial sch miss soc 7	34 37

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Lafayette ch in part 17 50, James Wallace 6, Rev I N Candee and family to ed *Elizabeth Candee* 25; Delphi ch in part 15 80, Sab sch 6 50, less 2 for *Foreign Missionary;* Rossville ch in part 7 05, Mrs Elizabeth C Platt for Jewish Mission 5, and Rev Joseph Platt for Papal Europe 10 and in part to const SAML DAVIES PLATT l m	90 85
Pby of Fort Wayne.—La Grange, Fawn River and Ontario ch's	15 00
Pby of Crawfordsville.—Terre Haute 1st ch Rev M G Wallace 4; Bethel ch 14 45; Rockville ch 10; Waveland ch in part 27 54, Mrs REBECCA S MCINTYRE bal to const herself l m 5, Children of Rev D McIntyre 70 cts, John Demaree to const Mrs HULDAH DEMAREE l m 50, John Milligan in part to const Mrs LUCINDA MILLIGAN l m 5; Crawfordsville ch in part 5 60, Rev C K Thompson 5, Sab sch 10, in all 20 60 for sup of Mr and Mrs Coulter at Ningpo, less 5 for *Foreign Missionary;* Jefferson ch 9 45, Mrs Venable 1; Frankfort ch 12 87	155 61

SYNOD OF ILLINOIS.

Pby of Sangamon.—Hillsboro ch 5; Waveland ch 5 35	10 35
Pby of Cedar.—Davenport ch 7 75, Sab sch for China mission 1 25	9 00
Pby of Wisconsin.—Fulton ch	2 00

SYNOD OF KENTUCKY.

Pby of Transylvania.—Harrodsburg ch ann coll in part 40, Sab sch to ed *John Montgomery* 25, Mrs Mary Rose in part to ed *Mary* and *Charles Rose* at Tallahassee 30; Harmony ch Rev C A Wylie 5, Mary E Wylie 50 cts, John S Wylie 15 cts, Sarah M Wylie 10 cts, Wm A Wylie 10 cts; Paint Lick ch in part 22; Hanging Fork ch 25 55	148 40
Pby of West Lexington.—Walnut Hill ch in part 30 50; Frankfort ch mo con 3 25	33 75

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Oak Grove ch	2 65
Pby of West Hanover.—Little Concord ch 11; Bethlehem ch 8; Walkers ch 8, Maysville ch 17 60; New Store ch 6 25; Charlotteville ch 42; Lebanon ch 20; Trinity ch 20; Lunenburg co Va Mrs A Patterson 5	137 85
Pby of East Hanover.—Richmond 1st ch mo con	23 00

SYNOD OF NASHVILLE.

Pby of Knoxville.—Knoxville 1st ch mo con	19 60

SYNOD OF MEMPHIS.

Pby of Chickasaw.—Holly Springs ch sab sch to ed *Sarah B Thompson*	15 00

SYNOD OF GEORGIA.

Bath, Geo., Charles Whitehead	5 00
Pby of Hopewell.—Milledgeville Ga Otis Childs	5 74

SYNOD OF ALABAMA.

Pby of South Alabama.—Blacks Bend ch	10 00
Pby of Tuscaloosa.—Greensburgh ch 14, sab sch to ed *William Stedman Peck* 16 56	30 56
Pby of East Alabama.—Carmel ch	10 65

SYNOD OF MISSISSIPPI.

Pby of Louisiana.—New Orleans African Missionary Soc for sup of Rev Harrison W Ellis, Monrovia, and of which 30 to const WILLIAM WHITE l m	50 00
Pby of Brazos.—Houston ch miss soc	35 00
Total from churches	$2646 09

LEGACIES.

"——" La Legacy of Dr R Gegan in part 100, less exchange	99 25	
Lewisburg Pa Estate of A McLenaghan	204 22	
Pittsburg Pa Estate of Dr Gladden	100 00	
		403 47

MISCELLANEOUS.

A Friend	1000 00	
A Friend to the poor but dear heathen	5 00	
Philadelphian Society Nassau Hall N J	5 00	
A Friend for the Jewish Mission	236 01	
A little Jewish boy	1 00	
Point Pleasant ch Pa	5 00	
		1252 01
Total receipts in August		$4301 57

WM. RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING, ETC.

Ladies of Vincennes ch Ind One box clothing	32 00
Ladies of Peoria 1st ch Ill do do	96 33
Hopewell sew soc Oxford Pa do do for J K Whiteside Chippewa Mission	— —

NOTICES.

LETTERS relating to the Missions or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY.—*Newspaper edition.*—Ten Copies for One Dollar, or Five Copies for Fifty Cents; Postage paid by the Publishers. Each number will contain an attractive engraving.

Pamphlet edition.—Twenty-five Cents a year. Copies of the Pamphlet edition, when desired, are sent free of charge to Donors of Five Dollars and upwards, and to Ministers whose churches contribute to the funds of the Board.

Letters relating to this newspaper, should be addressed to "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer which sails nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid, by sending post-office stamps to the Mission House, or in other ways.

THE FOREIGN MISSIONARY is published monthly by the Board of Foreign Missions, at the following prices per year, *payable always in advance:*

For a single copy, pamphlet edition,	*25 cts.*
" 8 copies, newspaper edition, *in a package to one address,*	$1.00
" 20 " " "	2.00
" 35 " " "	3.00
" 60 " " "	5.00

Each number will contain an attractive Engraving.

When copies of the newspaper edition are ordered, they will all be sent to one person in one package. If separately addressed they will be charged at twenty-five cents.

*** Letters relating to this paper should be addressed, "FOREIGN MISSIONARY, *Mission House, 23 Centre Street, New York.*"

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

"NOT A READING PEOPLE."

We have occasionally known pastors to assign as a reason why more good books were not circulated in their congregations, that their people were "not a reading people." In most cases where such a statement is made, it is undoubtedly no more than the truth. There are some communities where reading is by no means a popular mode of employing time; and there are not a few good, pious people who would fall asleep before finishing ten pages of the most popular work you could put into their hands. Even the "delicious" fictions which so bewilder and madden fashionable readers would be "High Dutch" to them.

But admitting that many pastors labour amongst those who are "not a reading people," the question arises as to what is their duty to such a congregation. Is no effort to be made to impart the important appetite which seems wanting? Must generation after generation pass with the same distaste for books? or cannot the pastor, by judicious and persevering efforts, so change the character even of such a congregation as that they shall become "a reading people"?

For ourselves, we have great confidence in the almost unlimited power of a discreet and industrious pastor, in moulding the tastes and forming the moral habits of the people committed to his charge. Under such labours we have seen congregations which had been the most inefficient and penurious, become among the most active and liberal; we have seen such wonders wrought indeed as astonished the very people by whom they were accomplished. Not a few congregations are there in various parts of the Presbyterian Church, which have undergone a very great and favourable change in reference to this matter of religious reading. Where, throughout their households but few books were ever found, there are now well-filled shelves of volumes whose thumbed and worn pages bear witness that they have not lacked for want of use. Does any pastor doubt that he can effect a similar change in the tastes and habits of his people? Let him try the experiment, and see what can or cannot be done. Let him on the next Sabbath after this falls under his eye, state from the pulpit his conviction of the importance of religious reading in forming an intelligent and efficient piety;—let him express his earnest desire that his own people should enjoy the luxury and reap the benefits of "a reading people," and then let him, having furnished himself with a supply of *McCheyne's* Memoirs for instance, recommend to each family to purchase a copy, and have it read aloud to the household in the afternoon or evening of every Sabbath until it is finished. When this has been accomplished, let him repeat the process with some other book, and then with another. We should be glad to hear the result of such an experiment after a twelve-month's trial. We have very serious doubts whether by that time such a pastor would longer be able to say that his were "not a reading people."

OUR BOOKS IN MADEIRA.

The painful circumstances which led a few years since to the departure of Dr. Kalley from Madeira, and the cruel dispersion of the Portuguese converts, are familiar to most of our readers. Not a few of them have seen a portion of the latter, who have chosen our country as the place of their exile. Since that persecution, Popery has had very much its own way in that beautiful island.

Still by a treaty with Great Britain the subjects of the British Government being allowed the free exercise of their religion throughout the Portuguese dominions, the Free Church of Scotland have taken advantage of this provision, to raise their standard there. Some months since a few members of Dr. Hall's church in Trenton, sent a donation of books made up to a considerable extent of the publications of this Board, to the Free Church in Madeira, of which the Rev. J. D. Burns is pastor. That these books are properly appreciated, and are doing their work, will appear from the following extracts from letters received by the donors from the excellent pastor at Madeira.

"It is indeed a valuable donation, for which I hardly know how to thank you. The works are just such as we required for our little library; they have been admirably selected, and I know they will be prized as they deserve to be. All who have seen them have been alike surprised and delighted both at the amount and value of the donation. * * I look upon him (referring to Dr. Hall) quite as an old friend, and Trenton as the first city in importance to *me* in your wide Union."

After the books had been some time in use he wrote, "No volumes in the library have been so much read this winter, and several persons who have heard of the donation, have become subscribers in consequence. We could not have wished them more judiciously selected; and I am happy to see parents particularly, availing themselves of them for the sake of their children. In a letter I wrote some time since to our Home and Foreign Missionary Record in Scotland, I had great pleasure in making known to the church at large our obligations to you and our American friends in general."

COLPORTAGE IN THE SYNOD OF VIRGINIA.

We find in a late number of the *Watchman and Observer*, a report of the Rev. A. L. Hogshead, agent for Colportage in the Synod of Virginia. The Synod carry on their own operations, and the agent is employed by and responsible to them. We are happy to find that the cause under their management is in a condition of growing prosperity, as may be seen by the following extracts from Mr. Hogshead's report:—

Since the first of June I have been in my second year as the agent of Synod in this cause; and consequently since that time I have been paying my second visits to the churches. I spent the months of June and July in Montgomery Presbytery, and began in West Hanover Presbytery the first of August.

I have been gratified to find an advance in everything of an outward nature that tends to the progress of the work—a better understanding, on the part of the people, of its nature and importance, a more lively interest in it, and an enlarged liberality in its support.

I have found fewer than formerly disposed to plead as an apology for doing but little, that they had given liberally last year, or had given liberally to some other object. And this was the more encouraging, as many could have offered this apology with some show of propriety, having lately contributed largely to the building of churches and other purposes. I observed with no small gratification that in every case where the congregation was engaged in building a church, and in their own language "were uncommonly hard pressed," they contributed more than they did last year; proving that "the grace of giving" grows by exercise, and showing that Christians are learning that "God is able to make all grace abound toward them; that they always having all sufficiency in all things, may abound to every good work."

On account of the difficulty in securing suitable labourers, not as much colporteur work has been done in certain localities as was desired; yet on the whole we have been able to obtain as many colporteurs as we have had the means to furnish with books and to pay their salary.

We have at present twelve colporteurs in this field, distributed as follows; five in West Hanover Presbytery, three in Greenbrier Presbytery, two in Winchester, one in East Hanover and one in Montgomery.

We will give the aggregate of labour performed by five of these who have been longest engaged, and from whom reports have been received up to the first of July. The other seven commenced their work since the first of June, and had not reported at the above date.

These five, since the last Synod, and up to the first of July, had performed (giving the round numbers without fractions) twenty-seven months' labour, visited two thousand one hundred families, conversed and prayed with seven hundred, found destitute of the Bible one hundred and forty-five, and destitute of all other religious books, three hundred. They had circulated by sale and gift *four thousand volumes and eighty thousand pages of tracts.* There had been ordered from Philadelphia and put into the hands of colporteurs up to the last of July $3600 worth of books and tracts at catalogue prices, amounting to about ten thousand volumes and one hundred and fifty thousand pages of tracts; which amount we expect to be circulated by the next meeting of Synod. This will be more than double the work that has been accomplished in any former year of our enterprise; which must be gratifying and encouraging to those who feel an interest in this important work. An estimate of the whole expenses of conducting the work gives a cost of fifteen cents per volume for circulation, leaving the tracts and personal efforts of the colporteurs by conversation and prayer to cost nothing. In a letter of the Rev. B. M. Smith, Secretary of the Book Committee, from which most of these facts are taken, he says "I think it will appear that no concern is conducted more economically. Fifteen cents a volume is as low as the American Tract Society, or our Board can do this business, and we shall be under it this year when the whole year's operations are taken. * * *

"Our colporteurs all still report a kind and cordial reception, not only from our own people, but from all denominations and from the world at large. The bulk of our books are sold to others than Presbyterians, and gladly received. Not a case of disagreeable encounter has yet come to my knowledge."

I can add the testimony of my own observation to the above statements. The better our books are known the more highly they are valued, and the more demand there is for them. Our doctrinal books, wherever they are read, and that is pretty extensively, are exerting a silent but most efficient influence for the cause of truth. Many have never seen a clear and fair exhibition of these doctrines before. Our practical books (which compose much the larger part of our extensive collection) are highly prized by Christians of all denominations, and even by men of the world.

There is perhaps no portion of our State where there has existed a stronger prejudice and a more open opposition to Presbyterian doctrines than in some parts of Montgomery Presbytery, in which I have lately laboured. Yet the cause of Presbyterianism is probably making more steady and rapid progress in that interesting and comparatively new field than in any other portion of our Synod. We would of course ascribe the chief instrumentality to a faithful and efficient ministry; yet we believe no one acquainted with the facts will deny that the books of our Board have no inconsiderable share in the work. * * *

I heartily concur with Brother S. when he says, in this letter from which we have already quoted; "I have a painful impression that there is too great a tendency now-a-days to reliance on the mere agency employed. Beseech the brethren everywhere to pray for the divine blessing; that God's Spirit may attend each colporteur, and make every book and tract the herald of his salvation; and though a silent, yet a powerful and efficient preacher of the Gospel." While we indeed need more men and more means to meet the urgent calls for colporteur work that are pressed upon us from various quarters, yet we need far more the outpouring of God's Spirit to cause the

truth that has been cast as seed into the ground, to bring forth fruit unto righteousness. If Christians would look and long as earnestly for the reviving showers of Heavenly grace to descend upon the thirsty hills of Zion, as they lately looked and longed for the clouds to pour out their refreshing showers upon the parched earth, they might soon realize their wishes in the former as they have lately done in the latter. "I will therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified."

NOTICES OF NEW BOOKS AND TRACTS.

Universalism False and Unscriptural. An Essay on the Duration and Intensity of Future Punishment. 18mo, 104 pages. Price 19 and 25 cents.

We have here an admirable treatise from a well known, able, and popular pen. The name does not appear on the title-page, but the clear, simple, evangelical and apposite style, will be very apt to tell the tale of its authorship. No matter who wrote it, it is just the thing to remove difficulties from the minds of those who doubt as to the nature and duration of future punishment; and is also adapted to do good execution in the minds of such as have already been engulphed in the dreadful vortex of Universalism. The little work is divided into seven sections, lucidly arranged, and is beautifully printed.

My Father's God. A Testimony for Religion, addressed especially to the Children of Pious Parents. 18mo, 96 pages. Price 16 and 22 cents.

We have here a very interesting narrative, written in a serious, earnest spirit, and adapted to do good. The anonymous author pourtrays his own experience as an alien from God; his early religious privileges, the piety of his parents, and their anxiety on his behalf; their trials and the happy death of one of them, and the contrast between their condition and his whilst in his sins. The whole is concluded with an affectionate appeal to the unconverted children of godly parents. The easy style of the narrative is suited to win the attention of the young, and we should not be surprised if this should prove a most useful book.

The Labourer's Daughter, or Religious Training in Humble Life. An Autobiographical Sketch. 18mo, 41 pages. Price 12 cents.

Those who have read the Sabbath Prize Essays will remember that amongst the more than nine hundred and fifty competitors for those prizes, was one whose essay could not be accepted from the fact that she was a female, and that she was not a "labourer," that class alone being allowed to enter the lists. Her essay was entitled the "Pearl of Days," and was so highly approved, that the committee of adjudication recommended that it should be published, and also requested her to write her autobiography. The Board of Publication were so much pleased with the "Pearl of Days" that they included it in their volume of the Prize Essays, and now also republish the autobiography of "The Labourer's Daughter." The sketch is remarkably well written. None can read it but with amazement that such a production as either this or the essay on the Sabbath could have been written by one, who says "I am one of those who never enjoyed the advantage of attending school in early days, except for two years, or rather for one; for it was but for two years one of my sisters and myself attended a sewing-school alternately; one of us remaining at home one week to assist mother with household labour, or in attending to the younger children, and going to school next week while the other remained at home. Since that time I have been constantly occupied in household duties, either in my father's house or as a servant in other families."

Still Happy in Jesus, or the Dying Hours of Emily F——, a Kelso Sabbath Scholar, aged 14. By Jane Catharine ——. 18mo, 32 pages. Price 12 cents.

A sweet memorial of youthful piety on a dying bed. Emily F. was under the pastoral instruction of the Rev. Horatio Bonar, with whose evangelical and practical writings our readers are familiar. This little narrative shows that his parochial instructions are not in vain even to the lambs of his flock.

The Brazen Serpent, or Faith in Christ Illustrated. By Joseph H. Jones, D.D. 32mo, 64 pages. Price 7, 10, and 14 cents.

This little volume is designed specially for youthful readers. Its plain and simple style will adapt it to the comprehension of that class, whilst its interesting matter and evangelical spirit fit it for usefulness amongst all classes. We have seen nothing from Dr. Jones's pen which pleased us better.

NEW TRACTS.

A Plea for Sabbath Afternoon. 24 pages.

A very glowing and earnest remonstrance with once-a-day church-goers. We venture to say that not a few pastors in every part of the Church would say "Amen" to the sentiments here expressed.

A Dream of the Dying. 20 pages.

We are generally no great believer in dreams, but this is a very striking one, and is used merely as an illustration, and with great solemnity and impressiveness.

Noah's Carpenters. 4 pages.

Under this quaint title the writer has drawn a comparison between those who lend a helping hand in religious matters and yet remain unconverted, and the carpenters who were employed by Noah. They helped to build the ark by which others were saved, but never got into it themselves.

Time Lost! 16 pages.
A Question for All, or "Lord, Is it I?" 16 pages.
Are You Holy? 28 pages.
What Shall I Do? 12 pages.
Who Shall Dwell in Heaven? 8 pages.

These are all excellent practical tracts; the character of which is sufficiently explained by their titles.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF AUGUST.

Presbytery of New York.

Chelsea ch N Y Geo Clark $50 00

Presbytery of Londonderry.

Newburyport "a Lady" 2 00

Presbytery of New Brunswick.

2d ch Cranberry Rev Jos W Blythe per Mr Clark 25 00

Presbytery of West Jersey.

Pittsgrove ch per Rev G W Janvier 10 00

Presbytery of Miami.

Greenville Ohio per J M Rutherford & Co 6 00

Presbytery of White Water.

Brookville Indiana per J M Rutherford & Co 2 00
Richmond ch per Rev Simeon Brown 11 50

Presbytery of Muhlenburg, Ky.

Henderson Ky per J M Rutherford 6 50

Presbytery of Louisville Ky.

First ch Louisville in part 102 55

Presbytery of Findlay.

Lima ch per Rev R M Badeau 7 00

Presbytery of Montgomery.

Jacob Campbell per Rev J H Wallace 2 00

Presbytery of Muncie.

Indianapolis ch per Rev Simeon Brown 26 50

Presbytery of Sidney.

Bellefontaine ch per Rev S Brown 8 00

Presbytery of Indianapolis

Knightstown ch per Rev S Brown 10 00

Presbytery of Fayetteville.

St Pauls ch Jno McKinnon to const himself hon mem 30; Duncan Campbell to const himself hon mem 30; Collection 29 72; Lumberbridge ch Collection 4 65; Jno McEachren in part for hon mem 10; James Conley 2; Wm McNeill 5; Abraham Brown 50; Smyrna ch 3 25; Ashpole ch 9; Bethel ch 7 40; Phillip McRae to const his son Murdock McRae hon mem 30; Miss Ann McRae to const her nephew Christopher McLauchlin hon mem 30; Mrs Mary McLauchlin to const her son Jno N McLauchlin hon mem 30; Rev Hector McNeill to const himself hon mem 30; Archibald Purcell to const himself hon mem 30; Alexander Purcell 5; Centre ch collection 51 60; Archibald Smith to const his daughter Miss Flora Jane Smith hon mem 30; Miss Barbara Murphy in part to const Miss Effie Downing McNeill hon mem 10; Malcom Purcell in part to const Miss Mary Eliza Purcell hon mem 15; Mrs Elizabeth M McNair 1; Hector Currie in part to const his son Donald M Currie hon mem 15; Ladies Sewing Soc to complete hon mem of the Rev F K Nash 9; Daniel M McLean 4; Laurel Hill ch Jno Fairley to const Miss Flora McNeill Gilchrist hon mem 30; Jno C Baker to const his son Thomas C Baker (in part) hon mem 15; Hugh McArn to const Miss Henrietta Buchanan hon mem 30; Whitefield McIntosh to const himself hon mem 30; Collection 11 62½; Antioch ch collection 5; Dr David McBryde to const Miss Christian McLean McBryde hon mem (in part) 7; Geo B Brown to const himself hon mem (in part) 10; Dr Angus Bethune to const Mrs Margaret C Bethune hon mem 30; Allen McCormick to const Mrs Mary McCormick hon mem (in part) 15; Jno Gilchrist to const Miss Mary Gilchrist hon mem (in part) 5; Cash from Antioch by James Martine 2 50; Mrs Sarah Jane Smith to const hon mem (in part) 5; Philadelphus ch 6 30; James McCallum to const Daniel S McCallum hon mem (in part) 10; Miss Mary Brown to const Miss Mary J Buie hon mem 30; Daniel McNeill to const Angus A McNeill hon mem (in part) 15; Wm H Brown to const himself hon mem 30; Additional through Jas Martine 2 25; Wm McMillan 50; Union ch Archibald McKeethan 5; Patrick Murphy Esq to const Robert Thomas Murphy hon mem (in part) 15; Bethesda ch coll 7 25; Malcom McNeill to const himself hon mem (in part) 10; Archibald Blue 5; Robert Graham 5; Miss Mary McKinnon 1; Misses McNeill 50; Elizabethtown ch coll 1 35; Jno C Wooten to const Richard W Wooten hon mem 30; W S Rinaldi 2; James M White 1; Brown ch Archibald Shaw to const himself hon mem 30; Daniel Shaw to const Albert Shaw hon mem 30; Jno McColl to const Mrs Harriet McColl hon mem (in part) 10; Cash 50; Black River Chapel Wm C Henry to const Miss Mary E Henry hon mem 30; Neill H Murphy to const Miss Ellen J Murphy hon mem 30; James Murphy to const Wm B Murphy hon mem 30; Patrick McDuffie to const himself hon mem (in part) 10; Corneline Murphy to const Miss Elizabeth Jane Murphy hon mem 30; Miss Mary Henry 5, Edmund A Hawes 5, William Robinson 5, Daniel McAllister 3, Charles Bannerman 5, Alexander Henry 2, to const the Rev Mr Gibbs hon mem (in part) 25; South River ch Peter Cromartie to const himself hon mem (in part) 2; J A Parker 1; James A Lamb 4; Mrs Eliza Andres 2; Mount Horeb ch James Cromartie 5, all per Rev Jos Mahon 951 29

Presbytery of Orange.

Hillsboro ch Benjamin Huske 1; John H Webb 5; Thomas Webb 1; John B Wilson 1; Miss Sarah Nash 2; Miss Maria Nash 2; Dr. E Strudwick 3; James C Turrentine 1; Dr James Webb 2; Dr O F Long 2; Ladies Sewing Soc 10; Dr S Schoolfield 5; Rev Robert Burwell's family 4; Young Ladies of Mr Burwell's School 5 10; Sundries 2 20, all per Rev J Mahon 36 30

MISCELLANEOUS.

Jonesboro' ch Tenn (New School) 31; Mrs A D Cunningham to const her daughter Miss Sarah J Foster hon mem 30; "A friend to the cause" Robeson co N C 90 151 00

$1385 64

Also books of the Board from Wm J Bingham, Bethlehem ch, and Jno W Norwood, Hillsboro N C valued at 80 00

Total $1465 64

A. W. MITCHELL, *Treasurer.*

The acknowledgment from Huntingdon Presbytery in last month's Record should have been from Curwinsville church $50

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 1st of August, the Rev. George W. Burroughs was installed by the 2d Presbytery of Philadelphia, pastor of the church of Bensalem, Pennsylvania.

On the 21st of August, by the Presbytery of Donegal, Mr. James L. Rogers was ordained and installed pastor of the church of Donegal.

On the 2d of September, by the Presbytery of Newton, the Rev. A. H. Hand was installed pastor of the church of Greenwich, New Jersey.

The Rev. William V. Frierson has been installed by the Presbytery of Chickasaw, pastor of Zion church.

On the 4th of September, by the Presbytery of Elizabethtown, the Rev. John C. Rankin was installed pastor of the church at Baskenridge, New Jersey.

On the 25th of June, Mr. Richard Merrill was ordained an evangelist by the Presbytery of Steubenville.

DISSOLUTION OF THE PASTORAL RELATION.

On the 25th of June, the pastoral relation between the Rev. F. McMurray and the church of Greenville, and that between the Rev. J. Y. Alexander and the church of White Oak, were dissolved by the Presbytery of Flint River.

RESIGNATION.

The Rev. Dr. Brinsmade has resigned the pastoral charge of the Third Presbyterian church Newark, New Jersey.

CALLS.

The Rev. William C. Scheetz has accepted a call to the church of Morgantown, North Carolina.

The Rev. John C. Turbitt has received a call to the church of Mansfield, New Jersey.

The Rev. William J. McCord has received a call from the First Presbyterian church of Jefferson, Schoharie county, New York.

The Rev. Charles Loudor has received a call from the Fifteenth Presbyterian church, Philadelphia.

The Rev. Josiah Milligan has received a unanimous call to become the pastor of the church of Rush Creek. His post-office address is West Rushville, Fairfield county, Ohio.

The Rev. Henry W. Taylor has received a unanimous call from the Presbyterian church of Xenia, at which place correspondents and others will please address him.

The Rev. John M. Dinsmore has received a call from the church in Utica, Ohio.

LICENSURES.

On the 14th ult., Mr. Martyn Lowrey Hofford was licensed to preach the gospel by the Second Presbytery of Philadelphia. Mr. Hofford has received a call to become the stated supply of the Presbyterian church of Tamaqua, Schuylkill county, Pennsylvania.

POST-OFFICE ADDRESSES CHANGED.

The post office address of the Rev. George D. Stewart is Bath, New York.

That of the Rev. J. P. Finley is Hanson, Marion county, Missouri.

That of the Rev. H. I. Venable is Newport, Indiana.

That of the Rev. Alexander Brown is Jones' Creek, Illinois.

DEATHS.

On the 31st of August, the Rev. James Y. McGinnis departed this life, in the 35th year of his age. He was pastor of the Presbyterian church of Little Aughwick, in the Presbytery of Huntingdon.

On the 2d of September, died at Rahway, New Jersey, the Rev Jonathan T. Ely, in the 49th year of his age. He was without charge at the time of his death, having long been in feeble health.

Died, on the 22d of August, the Rev. John Cross, pastor of the church at Middletown, Pennsylvania. He had only been installed two months.

Died, at Bedford, Pennsylvania, on the 28th of August, the Rev. William M. Hall. Mr. Hall was without charge at the time of his death.

Varieties.

Geographical Centre of the United States.—The geographical centre of the United States, at the present time, is in the Indian territory, 120 miles west of the Missouri. The present centre of our representative population, which is constantly moving westward, is ascertained, by actual calculation, to be just about at the city of Columbus, Ohio.

A Scene of Desolation.—The *California Times and Transcript* says that the emigrant road over the desert, beyond Humboldt river, is literally strewed with dead carcasses. A friend who has just come in, counted twenty head of cattle, in as many feet square; for 40 miles they average one to every ten feet; making a total of 20,000. The wagons are one to every rod. Of 11,000 that started for California last year, not one half reached their destination.

Jonathan Edwards's Ministry.—This celebrated divine was settled over the first church, in Northampton, Massachusetts, from 1727 to 1750. During 17 years of this time, 495 members were added to the church, being an average of nearly 30 each year.

Cost of the Bible in China.—Owing to the extremely low cost of materials and labour in China, a Bible in the Chinese language, it is said, can be sold for about six cents.

College in California.—The Supreme Court of California have granted an act of incorporation to "the President and Board of the Trustees of the California Wesleyan College." For its endowment, $27,000 had been subscribed. It is to be located at Santa Clara, under the supervision of the Methodist Episcopal Church. A board of twenty-four Trustees has been appointed.

For Liberia.—The *Hartford Courant* says that sixteen coloured persons, comprising four families of respectability, were expected to leave that city for Liberia.

Boston Travel.—On a late Saturday, from 6½ to 7½, P. M., according to official count by the police, 6626 vehicles entered the city, with 14,942 persons; departed, 7063 vehicles, with 15,964 persons. Entered on foot, 14,310 persons; went out, 12,887. Came in railcars, 12,271; departed do., 13,259. Whole number entering, 41,729 persons; departing 42,313. This count does not include those coming from and going to East and South Boston. Saturday is the busiest day of the week, of course. Fifty-five officers were employed in the count.

Avalanche from the Skies.—The *Boston Times* say, it learns from a reliable source that a lump of hail, weighing *two hundred and seventeen pounds*, fell near Dover, N. H., on the 20th ult. It was seen at a considerable elevation before it descended.

Church Building in Cincinnati.—Two new houses of worship are nearly completed by the Old-School Presbyterians, the First church, rebuilt in magnificent style on the old site; and the Seventh church, on Broadway, between Fourth and Fifth streets, built by a colony from the First. The Second church, New-School, are refitting and improving, on an extensive scale, at a cost of seven to ten thousand dollars.

German Churches.—There are now five Protestant German churches in Newark, New Jersey, a fact of much importance viewed in connection with this interesting class of our population.

Synodical Action on Dancing.—The New-School Presbyterian Synod of the Western Reserve, at its late meeting, passed a minute condemning the practice of dancing, and enjoining on church sessions to institute discipline whenever it occurs among their members.

Lead Mining.—The amount of lead produced by the mines of Lafayette county, Wisconsin, last year, was 7,855,000 pounds, valued at $306,000.

Scotch Settlers.—A number of the most industrious and enterprising agriculturists in Scotland are preparing to emigrate to Ireland, and agents are now engaged in examining the farming capabilities of the country, and negotiating for the purchase of lands.

Theological School in Switzerland.—The Cantons of Vaud and Geneva are the only two in Switzerland where evangelical churches independent of the State have been gathered. The Theological Seminary at Lausanne has sixteen students, and is in a hopeful condition. More than twenty-five of its graduates are now labouring in the ministry in France.

Railroad Investments.—It is a well established fac that at the present time, upwards of $300,000,000 are invested in the various railways of the United States.

Steamers on the Nile.—The Egyptian government has determined upon running steamers regularly every fortnight from Cairo up the Nile as far as the cataracts, making stoppages at all places of interest on the way. This will be a great accommodation to travellers visiting Egypt, and a great saving of time and expense.

Fruits of Missions.—At the last anniversary of the London Missionary Society, it was stated that one-fifth of the Society's income for the past year had been contributed by converts from heathenism; and upwards of $2500 have already been received by the British and Foreign Bible Society for Bibles sent to Tahiti, by the John Williams on her last voyage. What a contrast does this present to the conduct of many in our own country!

Dr. Humphrey's Family.—Within a few weeks, Rev. Dr. Humphrey, senr., three sons, and two sons-in-law, have supplied the pulpit of the South street church in Pittsfield, Massachusetts. Such occurrences are rare.

An Appropriate Sign.—A man who had established a tippling-house, being about to erect his sign, requested his neighbour's advice in regard to an inscription for it. His friend replied, "I advise you to write on it—'Drunkards and Beggars made here.'"

Largest Flower in the World.—There is a plant in the island of Sumatra, the circumference of whose fully expanded flower is *nine feet*; its nectarium is calculated to hold nine pints; the pistils are as large as a cow's horn, and the whole weight of the blossom is computed to be fifteen pounds!

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following sums have been received:

From First Church Baltimore per Rev Dr Backus	10 00
" Rev T A Ogden, Natchez, Mi	10 00
" A Friend, through Dr Boardman	30 00
" Church at Hollidaysburg, Pa	20 00
" Second church Spruce Creek, Pa	10 00
" Church at Shavers Creek, Pa	13 62
" Church at Bellefonte, Pa	5 00
" Church at Roswell, Ga. Presb'y of Cherokee	15 00
	$113 62

Geo. H. Van Gelder,
Treas. Trustees of Gen. Assembly P. C., &c.
September 13th, 1851.

A WORD TO OUR SUBSCRIBERS.

Subscribers to the Record will please remember that our terms require payment *in advance*. It is exceedingly desirable that the paper should pay its own way, and not become an expense to the Boards. Its resources will be sufficient, if the amount due from subscribers were paid.

Bills for the amount due will be found in the October number.

Subscribers for the current year can still be furnished with the numbers from the commencement of the volume; and when sending on their subscriptions, are respectfully requested to mention with what number they wish to begin.

We would also remind them of the necessity, in giving notice of discontinuance, or in making payment, of sending their *post-office address*.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

Board of Domestic Missions.—Agent for Church Extension, p. 146. An important Table for Synods and Presbyteries, p. 146. Present State of Religion in the Missionary Field, p. 147. Receipts, p. 148.

Board of Education.—Rules and Regulations of the Board, p. 149. Anniversary Meeting at St. Louis, p. 150. Out and out, p. 151. Washington College, East Tennessee, p. 151. Receipts, p. 151.

Board of Foreign Missions.—Death of the Rev. G. W. Simpson and his Wife, p. 152. Recent Intelligence, p. 152. Iowa and Sac Mission, Journal of the Rev. William Hamilton, p. 152. India; Lodiana Mission, p. 153. China; Ningpo Mission. Letter of Rev. A. W. Loomis—Confucianism, p. 154. Journal of the Rev. H. V. Rankin—Missionary Incidents and Reflections, p. 154. Siam Mission; Death of the King of Siam, p. 155. Annual Report of the London Episcopal Jews' Society for 1850–1, p. 155. The Causes of the Kaffir War, p. 156. Obituary of Rev. G. W. Simpson, p. 156. Receipts, p. 157.

Board of Publication.—"Not a Reading People," p. 158. Our Books in Madeira, p. 158. Colportage in the Synod of Virginia, p. 158. Notices of New Books and Tracts, p. 159. Receipts, p. 159.

Miscellaneous.—The Spiritual Mirror, p. 145. Scraps from an unpublished Commentary, p. 145. A roll of Calvinists, p. 145. Meekness, p. 145. Ecclesiastical Record, p. 160. Varieties, p. 160.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 11. | PHILADELPHIA, NOVEMBER, 1851. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

THE LAMB OF GOD, THE CHRISTIAN'S HOPE.

JOHN i. 36:—Behold the Lamb of God!

His mediation is our only hope, for there is no other way of access to God. As mediator, he has by his obedience unto death made a perfect, full, and complete satisfaction for our sins—a satisfaction infinite in value and acceptable to God—so that we may hope for mercy from God through him, and we may say, "We are thy sin, be thou our righteousness." God can now be just, and yet justify.

Christian reader, do you say you have, as you hope, looked to the Lamb of God and received him as your Saviour, and yet you have not as clear and comforting views of him as you desire? And what, my brother, is the difficulty? Is he not clearly and fully placed before you in the Scriptures? Have you not felt your need of him, and put your trust in him? And yet are your views dark and obscure? Well, just look to him, and he will remove your darkness. Behold the Lamb of God!

But your sins distress you: and well they may. They crucified the Son of God, resisted and grieved the Spirit, and it may be have brought reproach upon the cause of your Master, and well may they distress you. But remember, Jesus Christ has satisfied for your sins; his ignominious death was sufficient to atone for them all. Just look to him, and he will wash them away. Behold the Lamb of God!

But you have been unfaithful: and this should indeed cause grief. You serve a faithful master, and how unkind in you to be unfaithful to him! This should fill you with humility. But he is compassionate, and will forgive your unfaithfulness; he will heal your backslidings; and if you look to him, he will give you grace to be more faithful hereafter. Behold the Lamb of God!

But you have denied him by your life, as did Peter, and almost betrayed him, as did Judas! And what will you do? Will you wander still farther away? Who has the words of eternal life but he? Who can forgive but he? To whom will you go if not to him? Just go to him now, weeping, as Peter did, and he will forgive; and then pledge yourself anew to him. Behold the Lamb of God!

But, you say, my hope is faint; and so it will be while you look at your sins, and not at the Saviour. This is a defect in the piety of many; not that their sense of unworthiness is too great, but their apprehensions of Christ are too weak; they look more at themselves and at their sins, than at the Saviour. Hence they are sad and sorrowful; their heads are bowed like a bulrush; their hope is so faint and feeble that it seems ready to expire; and their piety has more in it of fear than of hope and love. The remedy for all this, is just to look to Jesus Christ—the Christian's hope—and rely upon his finished work. Behold the Lamb of God!

But, you say, my faith is weak, I lay hold of the promise with a trembling hand, and I feel at times as if I could hardly be said to trust in the Saviour at all. Well, poor soul, and what will you do? You will not give up your profession, will you? You will not depart from the Lord altogether, and thus make shipwreck of your faith? Oh, no; you will cling the closer to the Saviour; you will endeavour to get clearer views of him; you will be anxious to have him ever in your eye; you will trust in him, and you will pray for the increase of your faith, and for grace to be faithful. There is need of prayer. Were there more prayer there would be more faith—brighter hopes—more cheering prospects. Ask, that you may receive. Behold the Lamb of God!

W. J. M.

For the Home and Foreign Record.

"The entrance of thy words giveth light."—Ps. cxix. 130.

In the dark hour of sin;
When, by the traitor-foes who lurk within,
Or by the world's false charm betrayed,
Or when, by will or force o'ercome
Of him who guilt and bitter doom,
And death and ev'ry woe brought in;
Then, in the hour of sin,
In darkness shrouded and by fears dismayed,
This is the word that speaketh
To him who rescue seeketh,
And soon the shadows of the night are gone:
Eastward behold the bright and joyful dawn!
'Let there be light,
On Calvary's height.
Lo! him on whom thy sins were laid,
Who for thy rescue hath the ransom paid,
And for thy guilt hath full atonement made.'
Thus, in the hour of sin,
Quickly the shades begin
To brighten, and the light pours in
Where all was dark before.
No more
Do fears affright and guilt appal;
This word is mighty to recall
To peace; and from the midnight thrall
The soul that mourns its hapless fall,
Release.

R. H. R.

PUT ON THE SHELF.

The following habit of the excellent Cecil deserves imitation.

"I have long adopted an expedient, which I have found of singular service. I have a shelf in my study for tried authors, and one in my mind for tried principles and characters. When an author has stood a thorough examination, and will bear to be taken as a guide, I put him on the shelf! When I have more fully made up my mind on a principle, I put it on the shelf! A hundred subtle objections may be brought against this principle; I may meet with some of them, perhaps; but my principle is on the shelf! Generally, I may be able to recall the reason which weighed with me to put it there; but if not, I am not to be sent out to sea again. Time was, when I saw through and detected all the subtleties that could be brought against it. I have past evidence of having been fully convinced; and there on the shelf it shall lie. When I have turned a character over and over on all sides, and seen it through and through in all situations, I put it on the shelf. There may be conduct in the person which may stumble others; there may be great inconsistencies; there may be strange and unaccountable turns; but I have put that character on the shelf; difficulties will all be cleared up: every thing will come round again. I should be much chagrined, indeed, to be obliged to take a character down which I had once put up; but that has never been the case with me yet; and the best guard against it is, not to be too hasty in putting them there."

"CLIMBETH UP SOME OTHER WAY."

The reasons are obvious why the sinner "climbeth up some other way."

He chooses to retain the pride of his heart. The way to heaven is an humble, self-abasing way. The heart is yielded up to God, and the individual sits at the Saviour's feet, and there learns lessons of heavenly wisdom. His mind is weak and docile; he receives the kingdom of God as a little child. In the way to heaven, the haughtiness of men is humbled, and the Lord alone is exalted. But he who "climbeth up some other way," retains the pride and rebellion of his heart.

He cherishes the spirit of unbelief. The way to heaven is one of faith—trust and confidence in Christ. The soul is united to Christ by faith, and by faith lives upon him and grows up into him who "filleth all in all." During the course of the Christian pilgrim on earth, he needs the constant exercise of faith in the Redeemer, to enable him to "overcome the world," and to "press toward the mark for the prize of the high calling of God in Christ Jesus." But he who "climbeth up some other way," cherishes the spirit of determined unbelief toward the gospel, and thus despises and rejects the Son of God.

He looks with complacency upon his own righteousness. He who is in the way to heaven renounces all personal merit. He has nothing which he can call his own, but his own sins, and those will ruin him for ever, unless "covered" by the righteousness of another. Not one of all the thousands and millions who are struggling up the narrow way to heaven, looks with approbation upon a solitary act by which he hopes to be acquitted in the sight of God. The language of the ransomed on earth and in heaven is, "The Lord our righteousness." But he who "climbeth up some other way," builds his hope of heaven upon some works of his own, which he deems meritorious, and fondly, though fallaciously, expects to purchase the forfeited favour of the Almighty. Fatal delusion. "By the deeds of the law no flesh shall be justified in his sight."

He loves sin. The way to heaven is against "the world, the flesh, and the devil." It is against all sin. It is called, by way of eminence, "the way of holiness, and the unclean shall not pass over it, but the redeemed shall walk there." He who loves sin habitually indulges in it, unwilling to renounce it and put it away for ever—"climbeth up some other way;" but instead of reaching heaven he will fall into hell.

Reader, are you climbing up to heaven some other way? Will you venture upon an impossibility? Shall you be charged with being a thief and a robber at the last day?—*Watch. and Ref.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

THE REV. WILLIAM A. McDOWELL, D. D.

Most of the readers of the Home and Foreign Record have been already apprised, through various public journals, of the death of the late Secretary of the Board of Missions, the Rev. William A. McDowell, D. D., nevertheless, a sense of duty and the impulse of friendship and affection, demand of us a notice of this afflictive event.

Dr. McDowell was born in Lamington, Somerset county, New Jersey, on the 15th of May, A. D. 1789: and graduated at Princeton College, A. D. 1809, at twenty years of age. He filled the office of Tutor in that college for two years, and commencing the study of divinity, he was licensed, and in 1813 was ordained and installed over the church of Boundbrook in New Jersey. The following year he accepted a call to the Presbyterian church in Morristown, New Jersey, and after sustaining the relation of pastor to that church for nine years, on account of his health he removed to Charleston, and became the pastor of the Second Presbyterian Church in that city. Here he remained nine years. In 1833 he was elected Corresponding Secretary of the Board of Missions, which office he continued to fill with singular ability and zeal and fidelity, until his increasing infirmities and ill health compelled him to relinquish his post in the summer of 1850. He passed the winter of 1850 and 1851 in South Carolina, and after experiencing considerable benefit, on the eve of his return home in the spring, he suffered from a severe attack, which prostrated him very considerably, and from which perhaps he never fully recovered. The summer he spent at his residence in Lamington, the place of his nativity, still engaged in his Master's work, preaching from time to time as his health would permit; and when he went to Morristown to consult a physician, for many years his friend and medical adviser, he put a few sermons in his trunk, saying to Mrs. McDowell, "I may be enabled to preach while in Morristown." But his system, long a prey to disease, gave way, and there he died on the 17th day of September, in his sixty-third year.

He has ever been held in grateful remembrance as a man, a Christian, and pastor in the two churches where he laboured longest, and in both of which his labours were specially owned and blessed of God. His name stands in connection with every cause of benevolence in South Carolina, where he lived nine years; for his piety was always active and peculiarly expansive, and with his cheerful spirit and untiring industry, and his habits of labour, his influence was always efficient. He worked for his Master, because he loved him. This was manifest and felt; and that love increased with his years. The writer first formed his special acquaintance in 1832–3, being associated with him in the then Synod of South Carolina and Georgia, and in the Board of Directors of the Theological Seminary of that Synod at Columbia. His efforts in connection with his brethren to found and to foster this Seminary, now of so much importance to our Church, were constant and valuable.

But the crowning work of his life was that of Corresponding Secretary to the Assembly's Board of Domestic Missions. For seventeen years he held this responsible and laborious office. The condition of the Board of Missions upon his accession to the office was most depressed. He lifted it from its depression, and advanced it year by year, with a steady progress in the confidence and affections of our entire Church: and he had the satisfaction of seeing its receipts increased from $25,000 to near $80,000; and its number of ministers and missionaries from 269 to 570, and the Church extended widely over our country, and some 30,000 or 40,000 souls converted through the instrumentality of the Board! The Church owes a great debt of gratitude to this eminent servant of God. Under his direction, and in conjunction with the able Executive Committee of the Board, and the Board itself, the great work of Domestic Missions has been built up; and he may truly share with others the title of Father to it. He was, as far as our knowledge extends, universally confided in for his piety, good judgment, fidelity, and application, by the whole Church, and was specially endeared by his urbanity, and affection, and kindness, to all the agents and missionaries of the Board. To them his death will be peculiarly affecting.

His last act in the office was, on his return from Charleston in April, to read over the Report for the Assembly of this year in manuscript, and to give it his cordial approval. He returned the manuscript into our hands, and bidding us an affectionate farewell, he left the office so long his home, never more to enter it. In his final moments, he said with respect to himself, "*all is peace.*" He was much in prayer for the Church, and particularly for the missionary cause, which for seventeen years had filled his heart and his hands. His character as a man, and a Christian, and a minister, and as a Secretary, has been sketched by other and better hands, and we forbear. He is no more with us. Dr. Neill, in announcing his death to his brother, Dr. John McDowell, said, "Your dear brother has gone to heaven. You know he was a man of labour, and he has entered into his rest!" "Blessed are the dead who die in the Lord: yea, saith the Spirit, for they do rest from their labours, and their works do follow them." Dr. McDowell's funeral sermon was preached from 2 Tim. i. 12, by Rev. Mr. Blauvelt, pastor of Lamington church, and his remains were interred in the family burying-ground at Lamington. The Lord is speaking in his afflictions to us, "The Fathers—where are they?" They are fast leaving us! Upon whom will their mantles fall? O that He would revive his work in the hearts of his ministers, and give us a double portion of the spirit of those who have finished their work and gone before, and enable us to live and labour with death, judgment, and eternity ever in our eye.

CALIFORNIA.

The following intelligent, Christian, and most interesting communication from California, has been very kindly put into our hands by the Rev. Dr. Boardman of Philadelphia, to whom it is addressed. It is written by a *gentleman of high legal standing and attainments*, and although designed especially for the eye of his friend, yet is of such intrinsic value, and presents so forcible an appeal to our church for an increase of labourers and of efforts to fill that destitute State with the knowledge of God and his gospel, that we present it entire. These are the fields we wish to enter and reclaim. Would that the absorption of our funds was less in the older States, that we might cultivate more extensively and more effectively the newer ones. Would that a more ardent zeal possessed our church to fill our great and growing country with the living teacher and the word of life. We trust the letter may be directed by the Lord to the hearts of some in the ministry or some to enter it, and prompt them to seek this field of labour on the shores of the Pacific, now so feelingly and fully set before them.

San Francisco, California, *August* 15, 1851.

Dear Sir—You hardly, I presume, anticipated receiving a letter from this far-off quarter of the world, but an impulse I cannot resist induces me to write to you at once.

I arrived here the 6th of July; as the great fires of May and June had laid the city in ruins, I have had the population exhibited to me at a great disadvantage. Incessant robberies and murders had so excited the public mind, that before my arrival a general organization of almost the whole of the better sort of citizens had been entered into as a Vigilant Committee, and in common with many others, I feared that this violent application of justice would assume its usual aspect of unmitigated tyranny and beget a terrible condition of things. To my great gratification, wonderful prudence has been exhibited. Two executions of well-known old offenders have taken place. A wholesome public opinion has been brought to bear upon their courts. The Judges were told in unmistakable terms, that if they dealt out justice unshrinkingly they should be protected, and if through corruption or fear they did otherwise, they should be exposed, and the ermine torn from their shoulders by an enraged people. The Vigilant Committee has formed a vigorous police, and has arrested a large number of villains, from Sydney chiefly, but some from New York, and has handed them over to the courts, saying, Do your duty, or we'll try them *and you too;* and they have since done their duty, and the Committee has resigned its functions, though still in a condition to be called into action at the tap of the bell on the Plaza. Peace is restored—our streets are quiet—robberies have ceased, and murders are very rare.

The town is being rebuilt, very rapidly, and much more substantially than before, and business is beginning to assume its wonted gait. I however intended to draw your attention more to the moral than to the physical, when I commenced to write. Probably 200,000 people have been, as if by a convulsion of nature, suddenly planted upon the shores of the Pacific; and amongst them, I find myself, accidentally, upon a voyage of discovery. Knowing what brought such a conglomerate of people, made up from the contributions of the whole world, to this point, that it was the thirst for gold, I was prepared to meet the broken merchant, the ruined spendthrift, the reckless gambler, the thief and the robber, with the dissolute and irreclaimable of both sexes and all nations—and I have not been disappointed. But I must also say that in the midst of so much refuse, I have also found, as I believe, much "pure gold." I have been thrown into the family of a clergyman as a boarder, and I am amazed to find in this, which we in the East suppose an almost lost population, a very considerable number of intelligent, active, praying men—men of Christian life and deportment—men who are no worse bitten by the thirst for accumulation than thousands left behind as pillars in the church—men who countenance the prayer-meeting as well as the church; who rejoice in every religious as well as philanthropic movement—men who will act, as well as believe. Nor is *this town* singular in this particular. I have it from the best sources that it is so in most of the towns, and also in the principal mining districts. True it is, and there is no wish to conceal it, that the openly and grossly wicked are very largely in the majority, and that very many who came here with unspotted characters, both moral and religious, have made sad shipwreck. True it is, that in the town, the circus and the French theatre are open every Sunday evening, and the gaming houses through the week; and that even for next Sunday evening public notice is given in the papers of a sparring match, by I believe a couple from New York, and that the race-course is thronged on every Sabbath. Yet, there are here several flourishing congregations of Christians of different denominations, where public services are maintained and *well attended*, but they need the paternal care and nursing hand of older associations in the Atlantic States.

Of our own denomination, there are but three clergymen in this immense State, to whom may be now added a fourth, just ordained. When, therefore, you reflect that a very considerable portion of the 200,000 here, are of Presbyterian extraction or tendencies, you will at once perceive what are the pressing wants of this population. Efforts have been made, as I believe, to discourage the immigration of clergymen to this region—a sort of imputation upon motives has been held over their heads to deter them, and not without effect; and yet from all I have seen, there is no region of country where ten or fifteen or more Presbyterian clergymen of sound and intelligent minds and catholic views could go to, with a fairer chance of doing good to others and benefiting themselves. To illustrate by an example: there is one single town here of 5000 inhabitants, where there is no preacher of *any denomination*, and yet the people there express an anxious desire for a clergyman; a Presbyterian, if they can get one, but any sort rather than none, and they are ready and willing to give him an ample and prompt support. And I am assured by men who are fully informed that there are twenty such places more or less inviting where our clergymen would be hailed with joy. And when you consider, as I can assure you, that a large portion of the miners come from sections where they have been used to Sabbath services, and now feel quite lost during the day for want of them, in their seclusions; and when I assure you I have myself conversed with many pious persons who have gone to the mines, and earnestly desired that their religious destitution should not be forgotten by a Christian world—you will say, as I do, that God never designed that these people should be thrown

away and forgotten by his people; they are seeds scattered by the winds that will yet in due season produce his harvest, and must not be neglected. But you will demand—what it is I want? And I answer—Proclaim this state of facts! Encourage right-minded men of your profession to come and settle here. *Here* is the point from whence to Christianize China! Nowhere could a missionary capable of preaching in the Chinese tongue, do as much good as here. Droves of these people, civil, polite, patient, willing to listen, anxious to become acquainted with our laws, our form of government, our sciences and religious services; all perhaps able, and believed to be willing to read our tracts, are here, and *more coming!* As these become prosperous, they return home—why not then take them when absent from their own temples, relieved from the influence of prejudice and the power of their priests and stringent government, and teach them the pure truths of Christianity, and with the gold they dig, let them carry home the true riches that never perish. I do not, my dear sir, expect you to perform any miracles, but your position is one of influence, and you have the power to make it subservient to this great end, and I respectfully call your attention to it, leaving to your own better judgment what you should do. With my best wishes for your welfare I remain very truly your friend and servant,

——

FRUITS.

We continue our extract from reports received from the missionaries. A very general request is, that they may have an interest in the prayers of God's people—"Brethren, pray for us," is often the closing sentence of these reports.

From a Missionary in Iowa—Acknowledgment of Kindness, and Suffering still.

Had it not been for extraordinary circumstances, I should have sent you a line of grateful acknowledgment long before this, for the favours received.

The same week that I received the gift from "the unknown friend," myself and family but narrowly escaped with our lives from a falling house. The winds have been so high, and rain so constant, as to do incalculable damage both to houses and land. In our bottom lands, every thing has been swept away—fences, crops, houses, &c. presenting now one scene of desolation. On the upland, there will, in all probability, be much suffering this winter, from the fact of general failure in produce by constant storms. Myself and family have suffered much. Being driven out of house, we had for some time to put up with an old cabin, where we were much exposed, consequently we were all sick.

I have now no house at all adequate to protect us during the winter should our lives be spared—but I think the prospect is favourable. The Lord *did* deliver us, and we can trust him still.

I thank you, dear sir, for your suggestion to the ladies, at which they kindly supplied my need. By the rain and exposure our few articles were nearly spoiled: and my few books did not escape. But these are not worthy of consideration, compared with the mercy of Almighty God, who surely saved us.

That unknown friend, though not having seen yet I love—and I trust I shall be able to manifest it, the Lord granting us to meet in this world—for it not only relieved me in a temporal way, but did much encourage my heart and strengthen me for my work. I receive it as an evidence of the work of His blessed spirit, and that He is not unmindful of those who are in obscurity and difficulty. I have a very encouraging field of usefulness here; though a cloud may seem to hang over it for the present. I trust the Lord will have a people here who will be active in doing good to others.

Thirty-five have joined our little church in about a year, and there are those who are still inquiring the way of life.

J. R.

—

From a Missionary in Wisconsin—Schools needed, &c.

This place demands my whole time and strength. It is growing rapidly, and is a point of great importance. We now have 18 members, six having been added at our last communion, the first Sunday in May, and one since. Five out of the seven were received upon examination, though they had at one time been members of some church. We have a flourishing Sunday-school of about 75 scholars. Our weekly prayer meetings are pretty well attended, and there is a good state of feeling in the church, though there is no evidence of the special presence of the Holy Spirit. Our audiences are very good for such a population. There is as yet no other church organized here, if we except the Romish church. There will no doubt soon be a Methodist church, and an Episcopal. There is room for them to work. We have a very large Romish population. The priest lately returned from Europe, and has $5000 for building a church here, and from what I can learn, I have no doubt but that they will make this a strong-hold, and will soon have their nunneries, &c. &c. They are very strong in the State. We should have, by all means, a high school here for boys, and also a seminary for girls. The difficulty is to get the man and money to commence the work. Such an enterprise here, would succeed well, and would be of incalculable benefit to the cause of Christ. I mean, of course, schools under the best religious influences. Br. B. talked some of undertaking the work, but we did not know where to get money to build with. We would need about $1000 to buy a lot, and put up a good school-house, and furnish it with desks, &c. He is well fitted for the work, having had experience in teaching, and being fond of the work. There are no superior educational advantages nearer than forty miles in any direction. Such a school would be the means, I believe, of bringing many young men into the ministry, and of exerting a powerful influence upon the whole region. Had I the money, I would give it to the work, for I feel that money could not be better expended. The plan would be to commence at once a Presbyterial High School, or commence as a private enterprise, and after two years or so, have it taken under the care of the Presbytery. Now is the time to lay eternal foundations here. Two years hence, or even a year may be too late, or may seriously injure our prospects. I wish I could plead this cause with some of our rich Christians east.

W. W. McN.

—

From a Missionary in Indiana—Revival—Real Missionary Field.

But what rejoices us most is that God has blessed our labours in the conversion of sinners. At a communion meeting held on the 1st Sabbath of June, and the Saturday previous, in this place, 8 were added on examination, and 3 by certificate, and but one of them previously a Presbyterian. Nine parents were admitted to the privilege of the church. Four families and the wife of one of our members. In those four families there are more than thirty children. On yesterday I baptized thirteen in three of the families. There are others upon whose minds I hope the Spirit of God is operating. The Lord carry on the work he has begun to his own glory and the salvation of sinners.

Howard and Tipton are two of the best counties, so far as fertility of soil is concerned, in the State, and will undoubtedly at no very distant day be very popular and wealthy. Emigration to them is very rapid. The emigrants, poor though enterprising, are scarcely able for a few years after they come, to maintain their families comfortably. And yet during that time they have roads to open, school-houses to build, and churches to erect for the benefit of the more wealthy, who will follow after the burden of opening a new country is done.

From Kokomo to Tipton is sixteen miles, and there is no cut-out road, just a trace most of the way through the woods. Last summer I got lost nearly every time I passed from the one to the other. The last time I was in Tipton, I got lost in attempting to visit one of the members somewhat off my usual route, and wandered about in the woods until dark. This is missionary ground, emphatically so, and promising missionary ground too; and I do hope our church will continue to occupy it, though I do not know that I will consent to occupy both fields another year after the commission expires, which you sent me. God will provide for me, but do let us have your prayers and your Christian sympathies.

J. D.

—

Cheering Report from a Missionary in Georgia, written and received in September.

Owing to constant engagements from home, I have necessarily delayed my report for a few days. I have now been in commission of the Board of Missions for three months from the 1st of June. I have under my charge three churches, viz. Ephesus, Muscogee, and Mount Zion. Of the first, I am installed pastor—of the two others I am stated supply—for each one-fourth of my time. To only one of these churches, however, (Mt. Zion,) I am preaching *as missionary*. The other two sustain the ministry of the gospel without aid from the Board. The two first-named churches are in an unusually prosperous condition, in spiritual things. In the first, we have enjoyed, and still enjoy, the gracious outpouring of the Spirit of God. Fifteen have been recently added to the Church, and a number of others are hopefully converted; we expect to receive some four or five on next Sabbath, on profession of faith in Christ. At our last meeting in Muscogee Church, we received five members on profession of faith, and a number are anxiously seeking the way of life.

The Mt. Zion Church is a small and feeble band, and have, until this year, been destitute of the regular means of grace for a considerable time. The state of things in this church, however, is much more encouraging than formerly. The members, though few and poor in worldly things, have, I trust, the Spirit of Christ, and they are ardently praying, and longing, and looking for a revival of God's work in their church and community, and there are several in the congregation, of the unconverted, serious and thoughtful on the subject of religion, and some, I trust, truly awakened.

In my field, we have regular Bible class and catechetical instruction for the young. Regular prayer meetings also are kept up, and preaching exclusively for the colored people on every Sabbath afternoon; much good, I trust, is doing among this too much neglected class. The congregations in my field are usually very good, and on the increase. We take up regular quarterly collections for the different Boards of our Church; and I believe there is a growing spirit of liberality in our churches, though we fall far short yet of the full measure of duty in this means of usefulness.

So far as I know, the utmost harmony and brotherly kindness prevail among our people, and also between us and other denominations.

This section of our country has been specially favoured this year with the outpouring of the Spirit upon many of our churches, and upon many churches of other denominations; and many souls, I humbly hope, have been added to the Lord.

In exchange for the labours of other brethren, I have visited and laboured for several of the churches in the surrounding country, and I can truly say that I have not known, for years past, so prosperous a state of things in spiritual religion, in many of our churches, and so encouraging prospects for good.

F. McM.

—

From a Missionary in Iowa—Church Extension.

One word, in general, in behalf of Church Extension. Any one who is even partially acquainted with the condition of the churches in the West, must at once perceive the vast importance of this enterprise of our own beloved branch of Zion.

Next to the ministry of the gospel, *houses of worship*, even though they should be small, are essentially requisite to the proper advancement of the cause and kingdom of our Lord. Until these are secured, congregations and churches are wanting in external bonds of union, and are much more likely to be discouraged, or dispersed; but once comfortably situated in their own temples, there are common interests, and incentives to put themselves in possession of all the privileges of the sanctuary. Very few, however, in the Iowa churches, are yet in circumstances which will enable them to do much in the erection of church edifices. Nevertheless they are generally ready to work with their own hands, as also to contribute of the first fruits of their toil; and having done these, they very gratefully and humbly receive the smaller portion, according to our Saviour's declaration, (Acts xx. 35,) "It is more blessed to give than to receive." We often wonder that this part of Christian benevolence receives, as yet, so little support. Could pastors, and sessions, and churches, in the older States, where God has often poured out his Spirit, and intrusted freely of the bounty of his hand, once see the good that is done, the interest that is excited, and the encouragement afforded to our little bands, scattered over this vast and beautiful prairie land, by the contribution of but *one* or *two hundred dollars*, from the Church Extension Fund, we feel very confident that they would cheerfully contribute *ten-fold* to this now neglected cause.

We do not thus plead, to encourage supineness in the churches here: God forbid! On the contrary, we rejoice to be able to bear testimony, that our people here (with rare exceptions, as everywhere exist) act nobly, in endeavouring to put themselves in possession of all the privileges of the gospel.

J. D. M.

From another Missionary in Georgia—Religious instruction to the Coloured People.

I have preached regularly on Sabbath afternoon to the blacks, and feel a good deal encouraged in my labours among them. At Hebron and at Concord, they manifest a good deal of interest under the plain preaching of "Christ and him crucified." It is true they are ignorant, and very much the creatures of feeling and impulse, but really they are a very hopeful part of my charge. Christian masters are not yet awake, as they should be, to their duty in that relation. They will, they must see, and endeavour to discharge their obligations in this matter before long. Then shall the "church in the house" include not only the children, but the servants of believers, and the blessings of the covenant be extended to them also. The Lord hasten it in his own appointed time. H. N.

From a Missionary in Indiana—A Bible in the hands of a Catholic.

One person was received into the church on profession of faith in Christ. He is an Irishman. He was formerly a labourer on the public works, and, like most of that class of men, was a Roman Catholic. He saved enough of his earnings to purchase one hundred and sixty acres of land in this county, and he now has a comfortable farm. A Protestant Bible fell into his hands a few years ago, and by reading it, he was led to see that the Church of Rome and God's word are at variance on important points. The result has been, that he has renounced Popery, and embraced the Protestant faith as held by our Church. I trust he is one of God's elect, and that he will never return to the service of the man of sin. H. L. McG.

Acknowledgment of a Box of Clothing—from a Missionary in Indiana.

Your box arrived to-day. The articles were all valuable, and the very things we needed; and could not have been better adapted to our wants. In accordance with your request, I have written an acknowledgment to the donors. How many hearts are made to rejoice through the kindness of those who care for the poor missionary; and how many poor missionaries bless God that such an Institution as the Board of Missions exists, to bless the millions to whose wants it administers! I have thought that good might be done by noticing the acknowledgments of missionaries more publicly, that churches may *see*, and *feel* that their favours to them are not bestowed upon the ungrateful; but are remembered with gratitude by those who receive them. Yours, &c. W. M. S.

ANOTHER CHURCH GONE!

Short and good.—The blessing of the Lord go with Pastor and People!

I have nothing special to report since my last, except this, that it is the determination of the little church in this place to draw no more on the funds of the Board of Missions. My last quarter's allowance is now due, and when forwarded, will close the account of the Board with this church, except so far as our people may be able to contribute to re-place what has been given to aid them in their weakness. There is harmony among the flock, and a growing interest in attendance on the public ministrations of the sanctuary. In four years the membership is more than doubled, the salary increased in larger proportion, and a parsonage house erected at an expense of $1000. With many thanks for the aid of the Board. P.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of September, 1851.

SYNOD OF ALBANY.

Pby of Albany.—Northampton church	$10 00

SYNOD OF BUFFALO.

Pby of Steuben.—Portageville ch 9 64; Windsor ch 7 50	17 14
Pby of Wyoming.—Moscow ch 4 50; Caledonia ch 30	34 50
Pby of Buffalo City.—Rochester 2d ch	7 02

SYNOD OF NEW YORK.

Pby of Hudson.—Young People's Miss Society of Goshen church, balance to const Mrs MARY EVANS an hon mem	20 00
Pby of North River.—Rondout ch	180 00
Pby of New York.—Duane st ch N Y. from Thomas H Faile Esq. 100; Greenbush ch 5	105 00

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Squan Village ch	5 61
Pby of Raritan.—Solebury ch 10; Sab Sch Clinton ch 22 34	32 34
Pby of Susquehanna.—Wysox ch 5; Thro' Rev J Foster Treas of Presby from Troy ch 5; Friendsville ch 1; Warren ch 4 78; Burlington ch 50 cts; Towanda ch, Special col 22 92; Rome ch 25	64 20
Pby of Luzerne.—Port Carbon ch 26; Newton ch 6	32 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—A member of 10th ch Phila	1 00
Pby of Philadelphia 2d.—Conshohocken ch 14 49; Germantown ch from Mrs J S Henry 10, and from Miss T B 5	29 49
Pby of Donegal.—Wrightsville ch	18 00
Pby of Baltimore.—Franklin st ch Baltimore 100; Havre de Grace ch 20	120 00
Pby of Carlisle.—Cumberland ch additional	11 00
Pby of Huntingdon.—Lower Tuscarora ch	13 87
Pby of Northumberland.—Church of Derry and Washingtonville 47; Milton ch 20; Northumberland ch 21 55; Sunbury ch 22 45	111 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Fairfield ch 10; Salem ch 25	35 00
Pby of Erie.—Sugar Grove ch	2 00

SYNOD OF WHEELING.

Pby of Steubenville.—New Hagerstown ch	21 82

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Logansport ch	11 00
Pby of Lake.—Salem ch	4 00
Pby of Fort Wayne.—Cedar Creek ch	1 00

SYNOD OF ILLINOIS.

Pby of Rock River.—"A Friend" to const Rev ITHAMAR PILLSBURY and THOS H BEBE, Esq. of Illinois, hon mems	100 00

SYNOD OF VIRGINIA.

Pby of Montgomery.—Christiansburg ch	14 00

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Thro' Jas Martine Esq. Treasurer of Presby from Sharon ch 4; Mineral Spring ch 1 05; Salem ch 1 65; Rock Fish Factory 9 25; China Grove ch 12 15; Collection at Presb'y in St Paul's ch 13 32, less exchange 21 cts—making	41 21

SYNOD OF GEORGIA.

Pby of Georgia.—Collection per Rev John Winn, Flemington, Ga	5 00
Pby of Cherokee.—Roswell ch	10 00

SYNOD OF ALABAMA.

Pby of East Alabama.—Jacksonville ch 11; Bethesda ch 3	14 00

SYNOD OF MISSISSIPPI.

Pby of Louisiana.—Palemquine ch	55 31
	$1126 51

MISCELLANEOUS.

"A B" for sustentation fund 1000; "A B" for general fund 1000; "A B" for California 500; John Stewart, Graceham Md 5; "A Young Friend" Norfolk Va 10; Mrs C. a widow's mite 5; "A Debtor to Grace" Savannah Ga 5, R F Lester, Petersburg Va 5; An unknown donor N Y 20; W P Martin, Columbia Tenn 10; A Friend of Missions 3; Miss Eliza Robbins, Petersburg Va 5; Misses Fannie and Cornelia Barbour, Liberty Mills Va 1; A Friend of the Board to const Rev M ALLEN WILLIAMS an hon mem 50; Rev W E Dixon, Esperance N Y 5; Rev J G Ralston, Norristown, Pa to const himself an hon mem 50; Rev Alfred Gardner, Big Hollow, N Y 2 50; John Parkhill, Belair, Florida 10; Mrs Thos L Crittenden 10; Left at Mission House N Y 5	2701 50
	$3828 01

LEGACIES.

Legacy of Miss Mary Adams, late a member of the church of Derry and Washingtonville, Pa	$50	
Legacy of Mr Jas McCormick of Ohio, formerly a member of Springfield ch Presby of Wooster	40	90 00
Total		$3918 01

S. D. POWEL, *Treasurer.*

CHURCH EXTENSION.

Receipts into the Treasury during the month of September, 1851.

"A B" 1000; Draft on Treas at Pittsburg for funds in his hands 25; Rev P E Bishop, Guthriesville, S C for Brownsville ch 10, and for ch in San Francisco 15	$1050 00

S. D. POWEL, *Treasurer.*

CLOTHING.

Received since the last acknowledgment.

One Box from the Female Benevolent Society of Stillwater ch, New Jersey, valued at	$45 13
One Box from the Ladies of Greenwich ch, N J. valued at	72 00
One Box from Sab Sch of Trenton 3d ch, valued at	100 00
Total	$217 13

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of September, 1851.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Miller's Run ch	$15 16
Pby of Blairsville.—Saltsburg ch 37 30; New Alexandria ch 15 07; Congruity ch 28 20	80 57
Pby of Clarion.—Licking ch quarterly contribution 5 67; Concord ch 6 50; Callensburgh ch 1; Bethlehem ch 2	15 17
Pby of Redstone.—New Providence ch	4 50
Pby of Beaver.—Neshanock ch	27 37

SYNOD OF WHEELING.

Pby of St. Clairsville.—St. Clairsville ch	11 25
Pby of Steubenville.—Steubenville 1st ch Mr and Mrs Hans Wilson each 175	350 00
Pby of Washington.—Wheeling 1st ch (several individuals in answer to a recent call) 30; Fairview ch 51	81 00

MISCELLANEOUS.

E Clifford Esq. New Lisbon 5; John Anderson Esq. 3	8 00
Total	$593 02

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

A Box from Ladies of Unity ch Beaver Presb'y, valued at	35 20

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of September, 1851.

Collection in congregation of Fairfield Ohio per Rev J G Reasor	35 00
John W Pratt Tuscaloosa Ala per Rev E P Humphrey	10 00
Springfield ch Ohio " J D Thorpe	14 61
Somerset ch " " "	11 62
Mrs McFarland Louisville Ky for support of Rev H L McGuire	20 00
Bayou Gross Tete ch La per Rev J E C Doremus	10 00
Union Grove ch Ill " J H Dickey	13 00
Monticello Ky " S Scott	5 00
Woodford & Harmony " W W Hill	32 00
Ladies Assoc. of Maysville ch Ky per Lewis Colling	50 00
Bloomington Ia (balance) per Rev W W Hill	5 50
Pleasant Grove ch Ky " C Sturdevant	5 80
Utica ch Ind " M Zinck	2 45
Geo Zinck	1 00
Covington ch Ky per Rev Chas Sturdevant	31 00
Rev Wm Orr in part of $50 for Hon Mem	5 00
Hon John M Preston Covington Ky	40 00
Newport ch Ky in part	3 00
Madison Ind addl	10 00
Lavonia " "	10 70
Louisville 3d ch Ky addl last year	18 00
Shiloh & Olivet chs Ky in part	52 50
J H Logan & Lady	3 00
Mulberry ch Ky in part	58 05
Rev J H Canfield	37 50
(Amount due J D Thorpe)	7 12
Smyrna Ind per Rev H L McGuire	7 00
Indianapolis " Dr Coe	40 00
John Safford " J M Ray	50 00
Putnamsville Ind per Rev Thos Whallon	8 00
Ohio ch " " " "	5 25
Vandalia ch " " " "	8 25
Sugar Creek ch Ind " Jas Safford	11 00
West Point ch Iowa per Rev J G Wilson	3 05
Mt Carmel ch Ill " P N Thompson	8 00
Maumee Presb'y " T P Emerson	30 00
Mt Blanchord Ohio " "	7 50
Davenport Iowa " J D Mason	10 00
Munice ch " " W M Stryker	20 17
Covington ch Ky (in part) per Rev G B Armstrong	6 50
Burlington ch Ky " " "	9 70
Paris ch Ky " H F Bowen	10 00
Fairfield ch Iowa " L G Bell	17 12
Total	$773 39

J. M. RUTHERFORD, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

NO INCREASE OF CANDIDATES.

We invite the attention of the Church to the fact that there is *no increase of candidates* for the first half of this ecclesiastical year; that there *has been no increase* for the last seven years; and that the *responsibility* of this state of things *rests upon the Church*, upon its ministers, elders, communicants.

It is true that our ministry is increasing from year to year; for the sources of supply are sufficiently great, as yet, to give an increase over and above the deaths and other causes of decline. But this increase is not sufficiently great to meet the enlarging operations of the Church and the calls and claims of a perishing world. Is *prayer to the Lord of the harvest* sufficiently attended to in the family and in the sanctuary?

EARLY ATTENTION TO THE WORK.

The most effectual way of attempting to secure an *answer* to the prayer for more labourers in the harvest, is for parents to *begin early* in dedicating their own sons to this work, and in training them up for it, with supplications, aims and efforts tending in this direction.

The following communication, taken from the "Southern Presbyterian," is worthy of a careful perusal by all who are interested in seeking a supply of faithful ministers in the Church.

DEDICATION OF INFANTS TO THE MINISTRY.

Mr. Editor:—I have been reading recently the biography of that remarkable preacher, John Summerfield. He was one of those who had been solemnly dedicated to God *for the ministry* at his birth! The early development of his talents at school, together with the extraordinary benevolence of his heart, greatly encouraged his father, that he would eventually become a preacher. When John, however, became a lad of sixteen years, he became dissipated, and fell into various irregularities of life. Even at this time, however, his father, clinging to the promise of God, did not despair. At nineteen, John was converted; and what a light in the church he became, is well known. It may not be amiss to narrate in connexion with this case, one existing among ourselves. D. F. was dedicated to the ministry by a dying father, when he was but an infant. To meet the wishes of the dying parent, he was put to books and sent to college. So far as I can now remember, precisely the conversation here narrated, took place between a brother of his and the writer in the fall of 1834. "How is it, brother J." said I, "that your father, having been an elder in the church, and leaving so many sons, did not raise at least one preacher?" "Oh," said he, "there is to be one." "Which?" said I. "D." he replied. "Where is he?" was my answer, for I had never heard of him before. "At A. in college, in the Senior Class." "Is he pious?" "No, but he will be." "How do you know that?" "Why, father when dying solemnly dedicated him to the ministry; and we have never doubted but that God in due time will call him to the work!" I was astonished above measure; and was ready to say, as Christ did to the Syrian mother, "O man, great is thy faith!" It pleased God, in the spring of 1835, to bring me into acquaintance with D. He was still a Senior, among the first in his class, and exceedingly ambitious. But during the protracted meeting held in A. at that time, he became converted; and although he resisted the call to the ministry for nearly two years, he was at last so "inwardly moved of the Holy Ghost" to preach the gospel, that, like Matthew, he literally *left his business* and followed Christ! For many years past has he been preaching with *success* the "unsearchable riches" of grace. Long may he continue so to preach, and thus to encourage other parents to imitate his sainted father! The Rev. Dr. Golding (of precious memory) told me, many a year ago, that when he informed his mother he had made up his mind to study theology, and hoped that she would not object—her reply was: "Why, my son, that is what I have been praying for, for many years!" If we needed scriptural examples on this head, Samuel is such; Jeremiah is such; John the Baptist is such.

Probably there are few pious parents who do not dedicate their children to God, even from their birth. But the point I am aiming at is higher. Are there many who consecrate their sons to the ministry from their birth? This is a higher dedication than the other, and requires possibly, if not a greater, at least a more *specific* faith? But, you are ready to say, "it looks too much like dictating to God what our sons shall be. The ministry is a holy calling, and for parents to thrust their children into it of themselves as it were, appears presumptuous and sinful." Now, while there is some truth, there is far more error in these objections. The ministry is indeed a holy vocation, and to fill it with unworthy men, would be the greatest affliction under which the church could suffer. Nor can any system of a mere *man making ministry* be tolerated for a moment. As every believer is called by grace into the kingdom of God, so every preacher, worthy of the name, must be *inwardly* moved by the Holy Ghost to assume that office—God's call, however, is not the rule of our duty, in this case, and for the very good reason, that we do not *know* the Divine mind on the subject. He gives us a child, a son. What shall we do with it? *Dedicate it to God in that sphere in which it can most glorify his name.*

This, not always, but ordinarily is, *the ministry.* Why not ask then for one dear babe, not simply life, health, protection and *grace*—but *ministerial qualification?* If we give him to God in part, why not in total? If we desire for him *some place* in the kingdom; why not ask a *specific place?* Ah, it is not a fear of dictation on this subject that is in our way, but *unbelief.* We lack *faith* to make the offering. We are too selfish, too earthly, too carnal. Oh, if the sons that should be born in the church even *for one year*, were all solemnly dedicated to God for the ministry; and were suitable prayers and means to follow such dedication, what a host of heaven-inspired preachers would the next generation possess! Brethren, and sisters too, look at this matter. Mother, as the little one first opens his eyes upon you, as he begins to smile upon your countenance, what request have you to make to God for him? What do you desire him to be? A lawyer, a physician, a soldier, a statesman? Oh, spurn such low thoughts, and ask, that he may tread in the steps of Paul, and of Christ, in publishing salvation. Oh, could you have around your dying bed a son who is a minister of Christ, who had been dedicated to that office by yourself for many long years, and who had already turned many to righteousness—what joy would fill your bosom; and how would you be ready like Simeon to exclaim, "Lord, now lettest thou thy servant depart in peace."

One caution we deem it prudent here to give. Let the dedication of your son to God be private, or known to but few. Never mention it, unless under very peculiar circumstances, to the child himself. Don't speak of it to others in his presence. Such conduct as this *vitiates*, we fear, the dedication, or, if not, tends to counteract it. Let the matter be between you and God. Educate and control your son with this design; but keep it altogether hidden from his view. And even should your consecrated boy become wild and dissipated, don't give up. Pray the more earnestly—plead with the greater importunity. Remember John Summerfield, remember Augustin, remember Paul. God's promise is sure; and if your faith be genuine, it will and must succeed. God help you! and may you, O struggling father or mother, may you see your dedicated boy not only a preacher of the gospel, but a *winner* of souls to Christ.

A Parent.

PASTORAL HINTS TO CANDIDATES.

Example.—One watch set right will do to try many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighbourhood; and the same may be said of the example we individually set to those around us.

Holy Scripture.—The Scripture is written for the learned and unlearned alike; and yet is "wisdom in a mystery which the princes of this world understand not;" a sealed book which the greatest sophists may be most unacquainted with; it is like that pillar of fire and cloud that parted between the Israelites and the Egyptians, giving a clear and comfortable light to all those that are under the manuduction and guidance thereof, but being full of darkness and obscurity to those that rebel against it. Divine truth is not to be discerned so much in a man's brain as in his heart.

How to bear Afflictions.—The Rev. Jeremiah Whitaker was a very faithful preacher of the gospel, first in Rutlandshire, and afterwards in the vicinity of London. He was once invited to become the head of a college. His reply was, "My heart doth more desire to be a constant preacher, than to be master of any college in the world."

During the latter part of his life, he was subject to frequent attacks of a malady which gave him excruciating pain. He used to say, "Though my pains be above the strength of *nature*, they are not above the supports of grace."

When his fits of pain were coming on, he would say, "Now in the strength of the Lord God I will undergo these pains. O my God, put underneath me thine everlasting arms, and strengthen me."

Notwithstanding all his sufferings, he often told those around him that he would not, for a thousand worlds, exchange situations with any man on earth, who was living in a state of impenitence.

When he felt his pains coming on, he would request his friends to leave him, that they might not be grieved by hearing his groanings. As his death drew near, his fits were more severe; still, he could say "Through mercy, I have not one repining thought against God."

Reader, your afflictions have been very light compared with those of this man of God: can you say, I have not had one repining thought against God?

THINK.—Thought engenders thought. Place one idea upon paper, another will follow it, and still another, until you have written a page. You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it, the more clear and fruitful it will be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of. At first your ideas may come out in lumps, homely and shapeless; but no matter; time and perseverance will arrange and polish them. Learn to think, and you will learn to write; the more you think, the better you will express your ideas.

CRUCIFYING THE WORLD.—When one becomes noxious to society, an enemy to the commonwealth, and a rebel against just authority, then he merits such a death as crucifixion. Well, the world is an enemy to the life divine, noxious to the welfare of my soul, and a rebel against the authority of heaven. Therefore I should earnestly seek to have it crucified to my affections, and my affections to it. When a person is crucified, his friends need expect no favours from him, and his foes need fear no harm at his hands. So, if the world be crucified to me, I shall neither court its smiles nor fear its frowns. I shall expect nothing, and I shall never be disappointed. Therefore, if I would win heaven, I must crucify the world; for while the world lives in the affections, it will always be rolling itself between the soul and heaven.

DARK HOURS.—There are hours, dark hours, that mark the history of the brightest year. For not a whole month, in any of the millions of the past, perhaps, has the sun shone brilliantly all the time. And there have been cold and stormy days in every year. And yet the mists and shadows of the darkest hours were dissipated, and flitted heedlessly away. The cruelest of the ice fetters have been broken and dissolved, and the most furious storm loses its power to harm.

And what a parable is all this of human life—of our inside world, where the heart works at its destined labours. Here, too, we have the over-shadowings of dark hours, and many a cold blast chills the heart to its core. But what matters it? Man is born a hero, and it is only by darkness and storms that heroism gains its greatest and best development and illustration—then it kindles the black cloud into a blaze of glory, and the storm bears it more rapidly to its destiny. Despair not then. Never give up; while one good power is yours, use it. Disappointment will be realized. Mortifying failure may attend this effort and that one—but *only be honest*, and *struggle on*, and it will work well.

SOLITUDE.—He that is united to God loves solitude. But it is solitude in the relative rather than the absolute sense. True, he is secluded from men, but while he is shut out from the world he is shut up in God; and in the absence of human society, has the far better society of the Infinite Mind.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

OBITUARY.

DEATH OF DR. CHAMBERLAIN.

"Help, Lord, for the godly man ceaseth; the faithful fail from among the children of men."

JEREMIAH CHAMBERLAIN, one of the standard-bearers of Zion, has been called to his rest. His loss is great and grievous; but all things are to the praise of God. The decrees of God are his eternal purpose according to the counsel of his will, whereby for his own glory, he hath foreordained whatsoever comes to pass." Dr. Chamberlain has done a useful work in his day, as one of the most indefatigable champions of the cause of education. It is due to his memory and to the cause of Christ, that some one of his brethren, well acquainted with his character and services, should give to the public an extended obituary notice. Dr. Chamberlain was among the earliest graduates at the Theological Seminary at Princeton. After preaching a few years, he was called to the Presidency of *Centre College*, in Kentucky, where he remained from 1824 to 1831. He was then called to *Oakland College*, under the care of the Synod of Mississippi, where he has served with unremitting zeal for about twenty-one years. The history of that institution is in a great measure the history of Dr. Chamberlain's labours.

His death was by the hand of violence; but it is sufficient for the servant that he should not be above his master. Dr. Chamberlain was remarkable for *meekness, gentleness, and courtesy*—the very opposite of those qualities which naturally invite to violence. He was among the most inoffensive of men and the most devoted of Christians.

The following account of his melancholy death is given in the Presbyterian.

The tragical death of the venerable President of Oakland College has awakened a painful interest in so many hearts, that it may be well to present, through your columns, a history of the affair as it has been communicated to me by a friend, who visited the family of the deceased soon after the occurrence.

Under the excitement connected with the late election for a State convention in Mississippi, a card was published in Port Gibson, asserting that a student had been expelled from Oakland College for expressing disunion sentiments in a speech. This charge was at once contradicted by Dr. Chamberlain and one of the trustees. Mr. George A. Briscoe was then mentioned by the author of the first card as his informant. In an excited state of mind, owing to his position in the affair, Briscoe, on the 5th of September, was in Rodney, and armed himself with a bowie-knife. After drinking freely through the day, he started home, driving up to Dr. Chamberlain's house as he passed. The Doctor met him without suspicion, and stood talking with him at the gate. His two daughters, from the house, observed what followed. They heard Briscoe call their father repeatedly a liar; to which the latter replied, "You must prove that,"—when Briscoe twice struck him to the ground with a loaded whip, and upon his rising the last time, stabbed him with his knife to the heart. A son-in-law of the Doctor had rushed to his relief, but reached him only to aid him in walking to the house, while the murderer stood wiping the blood from his knife. Upon being asked if he was hurt, Dr. Chamberlain replied, "I am killed." He entered the hall, where his daughters and wife met him, and to the exclamation from one of them, "Lord Jesus, receive his spirit," returned a smile full of the serenity and hope he could not utter with his lips, and fell and expired. On the Sabbath, 7th September, his remains, attended by a large concourse of people, were laid in the College burial ground. Little was said, for all hearts were pervaded with a sorrow that could not be expressed in words.

On the afternoon of the same Sabbath, Briscoe was found by a negro in a thicket, in a dying state, giving every indication of having poisoned himself. He lived a few hours after being found, and then passed to the bar of his Judge.

Dr. Chamberlain had done a work for the South-west, in the promotion of education and religion, which, perhaps, no other one man has ever equalled. His work was done, and his Master has called him to his rest in his own way. Oakland College has lost in him a father, as well as a presiding officer. His hand struck the first blow upon the first tree that was felled upon the College grounds, and from that day to the moment of his death, a period of twenty-one years, he had given to the Institution his thoughts, his toils, and his prayers. His martyr blood will now present a new plea to the thousands who loved and revered him, to exert themselves to sustain and cherish the College to which the resources of his life had been devoted, and in whose defence he died. J. B. S.

A SPEECH IN THE GENERAL ASSEMBLY.

We regret exceedingly that no report of the debate in the Assembly on the subject of Education was made for the papers. We were ourselves so much engaged in it, that it was out of the question to make a report. The following speech, delivered towards the conclusion of the debate, is the only one that has been rescued. It was delivered by the Rev. Richard Kay, of Western New York.

The subject of *religious education* is, doubtless, one of the most important which comes before us; and, in the circumstances, the most important perhaps of all the matters respecting which we are called upon to act. Within the last fifty years religious education has been strangely neglected by the Church. Its importance, though set forth in the Scriptures, and apparent in facts, we have failed to appreciate and neglected to act upon. The Church, in consequence, has suffered loss; and our own denomination in particular. Children of Presbyterian parents have gone out from the church of their fathers and scattered themselves among other denominations, and among the people of the world; and are lost to our Church and her beloved institutions, who might else be numbered among her members and increase her influence for good.

This matter may not any longer be neglected; the Church, as such, is loudly called upon to come up now to this work. God has called and is calling her. Religious education must *begin* in the family. Believing parents must look on their children as heirs apparent of "loving kindness and tender mercies," the visible heritors of the kingdom of God—notwithstanding they may forfeit the blessings they are heirs to, "as Esau, who for one morsel sold his birthright." Christian parents must understand these things better and be more affected by them, and more alive to them; and teach them to their children with diligence and tender solicitude; and bring them up for God and for his Church expressly, avowedly, and with all their heart.

When it becomes necessary to send them from the family to acquire higher degrees and other branches of knowledge than the privileges of home afford them, they must send them to Christian schools where the doctrines of our faith are taught, and "the obedience of faith is inculcated continually;" and this throughout the entire course of their educational training. To bring this about must be our own aim and endeavour; or we fail in our duty toward the children of the Church who are in covenant with God, and deprive them of the choicest privileges of their birthright.

It was while men slept that the enemy sowed tares. So in this case. For not only is the faith departed from and corrupted in popular systems of education; but science also is vitiated and debased. School books are put into the hands of our children which bear the marks of rationalistic or atheistic hands. Our youth, for example, are not taught in them to recognise a present Deity in his works. For the doctrine is, that nothing more is necessary to the continued existence of the universe, than for God to have made and balanced all things *at first*, and then set them a going; and that, from this starting point, they have continued to exist and to move on in their order and harmony until now; and shall so continue "until the final consummation of all things" by the sole virtue of inherent qualities of their own and some obvious laws of nature! What is this but to deny the ruling presence of Jehovah? and subvert the doctrine, That Christ upholds all things by the word of his power? God has no providence. He is set as far away from us as the days of creation, *in point of time*, and at the other side of all intervening transactions *in point of distance*—as if the intention were to make it certain, that if our children pursue the natural sciences, "God shall not be in all their thoughts."

I do not want to live in a world which has not God in it. Nor do I want my children, when learning about the planetary system and the stars, to forget that it is God who upholds them; and that he maintains them in their being, and order, and harmony, every moment. I have mentioned this particular, only as an example, to show

that as a subtle enemy is in the field, the effort before us is one requiring unceasing vigilance; and as a further evidence, that education must proceed on Christian principle *from the beginning;* for the world will corrupt it unless it be managed and controlled by the church of Christ, unto whom it is solemnly committed; and whose duty it therefore is to purify the fountains of learning, to elevate the standard, and revive and carry forward the religious education of her children: an object worthy of untiring exertion and unceasing prayer, to accomplish which must be the great effort of the Presbyterian Church during the next fifty years.

I desire to feel the importance of this subject more deeply than I do; and that when we return, as we shall, to all parts of the country, we may remember that this very work is included in the terms of our commission, "Go and teach all nations, &c." Sure I am that the result will recompense our toil, as there is truth in the promise, "Lo, I am with you always." We shall not labour in vain in the Lord. Our children shall be all taught of God; their conversion shall be the general rule, they shall be brought in as living stones in the temple, and flourish in the garden of the Lord; and shall grow as among grass, and as willows by the water courses.

Nor shall the benefit be confined to the natural offspring of those who are the blessed of the Lord. Others, sharing with them in the outward privileges of a Christian education, shall partake the spiritual also, and become fellow citizens with the saints. How would this increase the benign influence of the Church upon our fallen world; and extend the knowledge of the glory of the Lord!

HEBREW IN COLLEGE.

It is proof of the enterprise and sagacity of our Western brethren that they are taking the lead in promoting theological education by affording facilities for the acquisition of the *Hebrew language in the collegiate course.* So far as our knowledge extends, HANOVER COLLEGE, Indiana, under the care of the Synod of Indiana, was the first of our institutions which encouraged the acquisition of Hebrew by undergraduates. The MIAMI UNIVERSITY has recently established a *Professorship of the Hebrew language,* and the following interesting notice appears in Dr. Rice's paper in reference to its prospects.

By a provision of the Trustees of Miami University, the members of the junior and senior classes, who have the ministry in view, are allowed to study Hebrew. Upwards of *twenty* from these two classes are now engaged in that study with that excellent scholar, Dr. Claybaugh; and in the whole College, there are *more than fifty* who are preparing to preach Christ.

The following communication appeared lately in the *Presbyterian of the West,* in reference to the study of Hebrew during the collegiate course. Our readers will remember that the Free Church of Scotland, by the almost unanimous vote of its Presbyteries, has resolved to require students to learn the rudiments of the Hebrew language before entering the Theological Department.

HEBREW IN COLLEGE.

The theological student, instead of sitting down in the seminary to study Hebrew *language,* ought to be able to use his Hebrew Bible as a text-book when he enters the seminary; he will find enough to employ his time in our theological seminaries, without drivelling over a Hebrew grammar, to study for the first time the principles of a language that will certainly cost him more effort than either Latin or Greek.

But let me ask, is the Hebrew to be embraced in the college course, or is it to be merely an *optional* study? I most earnestly hope that it will be made obligatory on all who have the holy ministry in view, to be able to read that language before they leave the University. The idle notion that students sometimes get into their heads with regard to that ancient language, that it is hard, dry, and uninteresting, certainly indicates no very ardent degree of piety. Shall Jehovah himself descend from heaven upon the summit of Sinai, and amid the thunderings and lightnings that attended him, speak to Moses, and will you stand by and hear, and not desire to know what he says? It is indeed true, that the Hebrew language is hard, but it is not true that it is dry and uninteresting. There is a richness, a fulness, and a beauty that no language can convey to the mind (of one who has not studied it) in the original Hebrew Scriptures. But the difficulties cannot be mastered at once: patient, persevering application on the part of the student, and that alone, can surmount them. And if perchance the eye of some Hebrew student, who is half discouraged, should rest upon this article, let me say to you, dear young friend, be not disheartened, but persevere. The light which will soon break in upon your mind, will be very sudden, very unexpected perhaps: and that *vexed vowel system* will all at once assume the appearance of great simplicity, harmony, and beauty; and as you advance, your course will be more agreeable daily, and that which once appeared so irksome, will soon become your chief source of pleasure and delight.

The Hebrew language is well calculated to employ the reasoning powers; the mathematics certainly cannot call for more mental exertion; nor can the result of a course of reasoning be more clearly verified in mathematics, than in an analysis of the Hebrew language. The two studies are similar in several respects—one especially. Every one who knows anything of mathematics, knows that the student must dive to the bottom, and comprehend the principles, if he would gain any permanent advantage by the study—so with the Hebrew. The great reason why we have so few Hebrew scholars, though so many study the language, is, that they commence too late in their course; study too superficially, as a consequence, and soon forget the poor, little, meager, and imperfect knowledge which they once possessed. But let young men begin the study early, and then they will have opportunity to lay a foundation broad and deep in the knowledge of that delightful language—a foundation that cannot be easily overturned; and the way to do this is, *to introduce Moses and the prophets into college.* W.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz. "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*" Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, SEPTEMBER, 1851.

I. FUND FOR CANDIDATES.

Presbytery of Troy.

Waterford ch, $27, less $2, broken bank note — 25 00

Presbytery of Wyoming.

Portageville ch — 3 17

Presbytery of Hudson.

Scotchtown ch — 16 00

Presbytery of Susquehanna.

Troy ch $5; Friendsville ch $1; Canton ch $2 82 — 8 82

Presbytery of Newton.

Interest on Education Fund, — 29 22

Presbytery of New Lisbon.

Deerfield ch — 23 00

Presbytery of Richland.

Ashland ch — 14 15

Presbytery of Lexington.

Presbyterial Collection, $18 37; Staunton ch $36; N. Providence ch 29; Bethel ch $27; Tinkling Spring ch $40 72; Rocky Spring ch $4 64; West Cove ch $7 25; Lebanon ch $4 50; Mill Creek ch $4 63; in all $172 11; less Presbyterial appropriation of $5 — 167 11

Presbytery of Montgomery.

Blacksburg ch — 20 00

Presbytery of Fayetteville.

Bethesda ch, A. Buchem, $1 85; Philadelphus ch, M. C. McNeill, $2 25; Antioch ch, Rev. H. McLean, $6; Tirza ch, Neill McLean, $5 30 — 15 40

Presbytery of Brazos.

Houston ch — 15 00

Presbytery of Western District.

Presbyterial collection at Concord ch — 16 00

REFUNDED.

By "E. T. W." — 100 00

LEGACIES.

Legacy of A. McLanahan, White Deer, Pa., add'l $166 66; Mrs. Sarah Place, late of the Rutger's Street ch New York, $500 — 666 66

MISCELLANEOUS.

"A. & B." New York, $500; Mrs. Thomas L. Crittenden, $10 — 510 00

$1629 53

II. FUND FOR SCHOOLS, &c.

"A. and B." New York, — 1000 00

Total, $2,629 53

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH FOR SEPTEMBER.

Presbytery of Ohio.

Manchester ch — 29 00

Presbytery of Allegheny.

Scrub Grass ch — 2 75

Presbytery of Clarion.

Licking ch — 5 66

Presbytery of St. Clairsville.

Crab Apple ch $33; Fairview ch $2 50 — 35 50

Presbytery of Steubenville.

Island Creek ch $32 84; Two Ridges ch $16 16 — 49 00

Presbytery of New Lisbon.

New Salem ch — 20 00

Presbytery of Zanesville.

Buffalo ch Rev. M. M. Brown, to con himself an honorary member — 50 00

$191 91

J. S. LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE FOR AUGUST AND SEPTEMBER.

Presbytery of Indianapolis.

Indianapolis ch — 39 00

Presbytery of Madison.

Madison ch — 6 00

Presbytery of Louisville.

Louisville 3d ch $13 55; Mulberry ch $24 30; Shelbyville ch $82 60 — 120 45

Presbytery of Transylvania.

Glasgow ch — 1 00

Presbytery of West Lexington.

Lexington 1st ch $64 75; McChord ch $61 — 125 75

Presbytery of Ebenezer.

Marysville ch $33; Washington ch $5 — 38 00

MISCELLANEOUS.

Miss H. Greenup, — 1 00

$331 20

J. M. RUTHERFORD, *Treasurer.*

Total receipts for September, — $3,152 64

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, October 13, 1851.

China.—We have received advices from Ningpo to the 9th of July, from Shanghai to the 16th, and from Canton to the 22d of the same month. The mission families were enjoying their usual health, but we regret to learn that Min-geen, the native assistant at Ningpo, was very ill, and not expected to recover. He had been pursuing studies with a view to the ministry of the gospel. "He expressed great resignation and trust in the Saviour, and we have rejoiced in the dying testimony which he has given to all who saw him of the worth of the gospel. We had indeed other hopes respecting him, that he would be a living witness of its truth, and declare unto his countrymen the word of life. But God's ways are not our ways, and his are infinitely the best." The congregations in the new church at Ningpo are quite large. The rebellion in the province of Kwang-si, adjoining that of Canton, was still extending, and it was considered somewhat doubtful whether the government would be able to quell it.

India: Allahabad Mission.—Letters have been received dated on the 2d of August. The Rev. J. Owen writes that "the affairs of the mission are in steady progress. Martha Holmes, one of the girls in the school, was at our last communion received into the full enjoyment of church privileges." This scholar received her Christian name and a year's support from a Sabbath school in New Jersey several years ago. She has since been supported out of the general funds of the Board. May she receive grace from on high to adorn her Christian profession by a holy life!

Mission to the Jews.—One of the missionaries has lately been permitted to baptize a young Jewish lady. It is not expedient to make particular statements, but circumstances of more than ordinary interest should secure for her a special remembrance in the prayers of the people of God.

Africa: Corisco Mission.—Miss Isabella Sweeney, a member of Union church, Newcastle Presbytery, embarked for this mission at New York, October 2, in the brig Lowder. She had been under appointment as a teacher for several months, but waited for an opportunity of going in the same vessel with the Rev. Messrs. Walker and Preston and their wives, of the mission of the American Board at the Gaboon. This missionary company are all commended to the prayers of the churches.

Choctaw Mission.—The Rev. John Edwards writes from Spencer Academy, September 13th, that the Rev. A. Reid had been seriously ill with a fever. We are glad to learn that he was much better when Mr. Edwards wrote.

France.—We have received a letter from a correspondent in Paris, dated September 29, forwarding the last bulletin of the Evangelical Society of France. This paper contains a number of encouraging facts, showing the progress of the Society's work. Several hopeful conversions are reported at different stations. At one place twelve persons were admitted to the church, but in the other places a less number. After stating these things, the Bulletin makes a fine remark, which we quote as equally applicable to most mission churches, allying them in this respect with many of the churches of the apostles: "It has not fallen to our lot to see a period like that in which three thousand or five thousand persons were converted by the solemn and powerful accents of the apostle. But, on the other side, we are far, very far from those days, when nations in arms, after gaining a victory, professed Christianity in imitation of their leaders—or when party politics created religious parties without the least appearance of faith. We are endeavouring to return back to what is simple and true, following the examples recorded in the early history of the Christian Church, which mentions the conversion of *one* Ethiopian grandee, of *one* centurion, of *one* seller of purple, of *one* gaoler, and which notices these three churches which were in the house of Priscilla and Aquila, at Rome, in that of Nymphas, at Colosse or Laodicea, and in that of Philemon."

INDIA: LODIANA MISSION.

Letter of the Rev. J. H. Morrison, June 20, 1851.

Melas visited—Tent pitched among 'low caste' people—the Missionary's work.

On his return to his station at Amballa, after spending a couple of months on a missionary journey, Mr. Morrison wrote some accounts of three melas or fairs which he had visited. Two of these are particularly noticed, one at Manamájara, at the base of the outer range of the Himalayas, and the other at Pinjaur, in the valley between the outer or first, and the second range of those mountains. The attendance at the latter fair this year was largely increased by the presence of the Rájá of Patiala and all his train. This Sikh chief is a great idolater, spending a considerable part of his revenue on temples, priests, and fakirs.

After speaking of these things, Mr. Morrison proceeds as follows:

This year I learned that custom had allotted various portions of the ground about the Manamájara temples to various castes for their annual encampment during the continuance of the mela, and that the place where my tent was pitched, was in the midst of the Chumárs, i. e. low caste or no caste people, and that in consequence very few respectable or educated people, especially Brahmans, would come to the tent to hear or get books. One day one of the catechists entered into conversation with some Brahmans out in the mela, and induced them to come to see me and get books; but as soon as they saw where I was encamped, they turned away, lest they should be polluted by going into the encampment of the Chumárs. Not being altogether satisfied with this place last year, I directed the people who went before me with the tents to pitch in another place; but the ground had been pre-occupied by the Rájá's people.

Morning and evening I usually went out about the temples with the catechists and books, and was occupied during the day at the tent, often until I became so hoarse, or my organs of speech became so fatigued, that I was obliged to desist. For days during all these melas, I have suffered so much from pure fatigue of the organs of speech, even when not hoarse, that I involuntarily shrunk back at the thought of opening my mouth. Yet had I been able to multiply myself a hundred fold, every one might have found full employ for all his powers in that immense moving mass of immortal beings.

When an explosion occurs on one of your steamers, and forty or fifty persons are plunged into the water, where their lives are in danger, immediately all is bustle, anxiety, effort; and before one is lost, perhaps double their number are engaged in the most vigorous efforts to rescue, if it be but one, from his perilous condition; and the soul that can look on that scene unmoved, or think any effort or expense too great for the occasion, is branded and published as a monster unworthy a name or place among his species. And who but applauds all this enthusiasm to save a life? Who but praises most loudly him who was most enthusiastic in his efforts to save human beings from a watery grave? But alas! here the waters of eternal death are strewed for miles around, with 100,000 immortal souls, all struggling for life and immortality. And for their rescue there is but one feeble, half-broken down pilot in the life-boat, manned by only two who have not yet learned to row or steer. These go forth daily to buffet the adverse waves, every surge of which seems to human view sufficient to overwhelm them. Indeed none but those who have learned to look up to Him who rides upon the whirlwind, and directs the storm, can imagine how we can save even ourselves from the raging elements around us. . . .

The Missionary's feelings in the midst of 100,000 *heathens.*

Would that I could describe the scene and portray the feelings that often occupied my mind while moving about in that immense throng, or stood preaching Christ on the steps of that temple, looking down upon 100,000 people, each one having an immortal spirit, of infinitely more value than so many worlds, and one and all mad upon their idols, moving about like waves of the sea, foaming out their own shame. For four years and more no missionary but myself has been able to attend this mela. For three out of these four years I have attended year after year, sending home the same report, endorsed by the lamentation of the evangelical prophet—"Lord, who hath believed our report?" Year after year the cry has gone over to the Church, "Come over and help us," and yet no response, until the soul sickens and the heart faints. O Lord, how long?. Should any one ask, Why do not other missionaries go and help at so important a mela? the answer is, we are but a feeble, scattered band; some must remain to carry on the work of the stations, while others have other and even more important melas in their vicinity to attend. Much more reasonable would be the inquiry, why some of the 2000 ministers, or of the 500 licentiates and candidates at home do not come over and help us. O that each one would solemnly ask his own conscience, in prospect of his final account, Is there any good reason why I should not fly to the rescue of these immortal souls? Would that one and all would, in the same manner, ask, Is there any good reason, one that will stand the test of the final audit, why I should not contribute more, and pray more and more earnestly for the outpouring of the Spirit upon these dry bones, that they may live?

"One out of many," it is probable.

. . . . A respectable looking young Musalmán came up and began a friendly conversation. He is tutor to the Ráná of Kutár near Subáthú, who is quite a small boy, and has been with the Ráná and his uncle attending the melas. At these he says he heard me preach, and several times wished to come and have some further conversation with me on the subject of religion, but his heart always failed him; and even now, had I not drawn him out, he says he should have gone away without making known his state of mind. Some years ago events occurred that directed his attention to some of the weak points of Islamism and unsettled his mind on the subject, and while thinking of these things he fell in with a copy of the Qurán with notes, published by our mission at Allahabad. This still further opened his eyes to the falsity of the Qurán and the abominations of his system. No explanations of his spiritual guides afforded him any satisfaction, but on the contrary, their utter inability to explain various passages in consistence with truth, and with each other, ripened his doubts into disbelief. Printed in Roman letter, he could read this book without fear; and other books led him to contemplate the cross of Christ, so that he now avows himself, to me, a Christian in heart, though on account of embarrassed worldly circumstances he does not see his way clear to make a public profession of his faith in Christ. In fact he says I am the only human being at all acquainted with his state of mind, and at present he fears to let it be known to any of his own people. I gave him such instruction and books as I thought suitable to his case, and while at Subáthú visited him for the purpose of further instructing him and giving him other books. He promised to write to me, but as yet I have not heard from him.

Such instances afford sweet encouragement here, where one and all seem like the heath in the desert, not to know when good cometh. They excite the reviving hope that God has many chosen ones here, though they may still be in darkness, or only opening their eyes on the rising light. It is indeed interesting to witness these early struggles between light and darkness. And O how unspeakably precious the privilege of being present, at such a time, with the lamp of divine truth to shed additional rays of light upon such a mind. . . .

Again, on returning to the work of the station after an itineration of near two months, in which I have attended three important melas, I am compelled with a heavy heart to say, "Lord who hath believed our report, and to whom has the arm of the Lord been revealed?" Thousands have heard some portion of divine truth. Some have quarrelled and argued; some have listened with attention and apparent interest; and some few have even confessed themselves convinced of the excellence of the doctrines of the gospel, and promised to come and study the subject more thoroughly. But nearly two months have already elapsed, and not one has offered to fulfil those promises.

Mr. Morrison closes his narrative with an urgent request that "more spirituality, more prayer, and more effort on the part of all who name the name of Christ," may be brought to the support of this missionary work. These things are greatly needed. We trust there will be a great increase in these respects. At the same time, we should have faith to expect the blessing of God upon the proper use of scriptural means. The word of the Lord shall not return unto him void; it shall accomplish that which he pleases, and it shall prosper in the thing whereto he sends it. In the great day it may appear that many of the Lord's chosen people were led unto the Good Shepherd, by the missionary labours of this two months' journey. Yet still, there should be an increase of labourers in fields so white unto the harvest. Think of one minister of the gospel among one hundred thousand heathen souls, each one and all of whom may be reached by our prayers, our gifts, and the labours of brethren whom the Church might send forth!

A LETTER OF THE REV. JOHN S. WOODSIDE.

The aged Zemindar, Basáwan.

On page 21 of the last Annual Report, there is a notice of this man and his village. He has since died, but it will be seen from Mr. Woodside's letter that there was hope in his death, and that there is hope for his village. This letter, written at Saharanpur on the 5th of February, was intended for children, but will be found interesting also to adult readers.

My Dear Children—In the annual report of our mission, some notice is taken of a village in the neighbourhood of Saharanpur, the chief Zemindar (landlord) of which is represented as being favourable to Christianity. I shall devote part of this sheet to a more detailed account of that matter. More than ten years ago, a man, advanced in years, came to the house of the missionary at Saharanpur, and asked a copy of the New Testament. It was given, but little notice was taken of the matter at the time, for this is almost a daily occurrence with every missionary in this land. Years passed by, and the matter was forgotten by the missionary, but that Testament was not lost. The individual who received it read it, and after reading it, he visited the missionaries once more. They were pleased with his conversation, and gave him more books. He then began to come on Sabbath to hear the word of God preached. He listened attentively. He sat with his head uncovered, (a thing not usual here.) He knelt at prayer, with the congregation, and seemed to take much delight in the society of God's people. For several years this was continued, but at last his visits became less frequent, and his attendance at worship less regular. Visits were then paid to him, and it was found that he was sick, and had been so for a long time. His strength was declining, and he was not able to walk to church, as usual; but he said he still loved Christ, and his people, and desired to be with them, but did not like to "leave all" as yet, for the gospel's sake. This was the state of affairs, when I came to Saharanpur, in April, 1849. Subsequently to that period he was frequently visited, and as he afterwards improved in health, he came often to the mission, and he was to be seen devoutly joining in the exercises of the sanctuary, as in former years. The missionaries conversed seriously with him, on the state of his soul, his past professions, and his duty of making a public confession of Christ before his countrymen. He was fully convinced of the necessity of doing so, but deferred from time to time, owing to the immense sacrifice it would cost him.

My young friends: it is no easy thing in this country for a respectable Hindu to make a profession of Christianity. He must abandon all;—wife, children, friends—and until lately, house and home. It requires much faith. This Basáwan (for this is the name of the person I refer to) did not altogether lack, but he was not permitted to be baptized. He put off the subject till it was too late. He died about a month ago, unbaptized.

But I have not done with him. I must tell you something more about the period before his death. So far as we can learn from the people of that village, they have never been distinguished for their attachment to Hinduism, but since Basawan began to read the New Testament among them, Hindu rites have been almost entirely abandoned. He taught the youth of the village to read, during his leisure hours, so that now some twenty-five or thirty persons can read the Testament in their own language. During the summer of 1850 he visited the mission frequently, and not only came himself, but brought many others with him. He urged us to send a *Christian Teacher* to live at the village. He used to say, "Oh if you will send us a teacher, how happy we will be; and then we will have church on Sabbath." He frequently asked, "if a man could be *saved* without baptism." He was uniformly told that baptism was not necessary to salvation, but that no true Christian *should* or *would* live in disobedience of the commands of his heavenly Master. He paid us a visit in the month of August, after the severe epidemic, from which we have all suffered so seriously, had set in. He told us that he and two or three others were the only persons in his village, that remained healthy. He strongly pressed his demand for a *Christian Teacher*. We agreed to his request, and promised to send one as soon as possible. This was the last visit he paid us till he came to die. He was soon laid on a bed of sickness, from which he never arose. We visited him several times, and found that he was gradually becoming worse. We urged him to come and live with us for a change of air, and better medical attendance. We were anxious to save his life, as he had said that he would, if spared, present himself for baptism. At last he came; but it was only to die. His disease was beyond the reach of remedy, and on the second day after he came, he died; on the very spot where, in all probability, he was first brought to love the Saviour, and where he had often sat and listened to the news of salvation from the lips of Mr. Coleman, now also deceased.

Some one may be disposed to ask, why did you allow him to die unbaptized, since he was willing to have it done? Our reason was, that such a baptism would have done him no good, and it might have done our cause injury. People might have said, "Oh, they baptized a dying man who did not understand what was being done to him." We think, however, that he died in faith, and is now among the redeemed in heaven. I could fill several sheets about his sayings and doings, but I have already said enough. I will simply add, that though he is gone, his deeds live after him. After we agreed to send him a teacher, he erected a comfortable little school-house sufficient to hold some sixty or seventy scholars, entirely at his own expense. We have since visited the village, and the people received us very kindly. They appeared much affected by his death. We called together all the chief men of the village in the school-house, and endeavoured to persuade them to walk in his footsteps. We then asked them if they still wished a teacher among them. They cried out unanimously, "We do, we do." "And what will you do to get a teacher? Will you give us a place to build his house, and will you give this school-house for the school?" They replied, that the present owner of the house intended it for a general place of assemblage, when any important business should require them to meet; but he was willing to give it till another could be erected. They said they would assist in building a school-house. They allowed us to select the most suitable place around the village for the teacher's house and school-house, and agreed to give the land rent-free for ever.

We will endeavour to send them a teacher, and I trust that village contains many souls given to Christ. The grandson of Basáwan and the heir to all his property, is now a boy of five years of age; his name is "Isa Baksh," or the "Gift of Jesus." He is to be given over to us to receive a Christian education. Pray for him and for his village, and for us that we may be enabled to teach this people the way of life in sincerity and in truth.

INDIA: ALLAHABAD MISSION.

LETTERS ON MOHAMMEDANISM.—NO. VII.

The Influence of the Mohammedan religion on domestic and social life.

In my last letter I spoke of the Mohammedan religion being unfavourable to progress; and I instanced government, as showing this effect most distinctly. As might be expected, this effect extends to the family circle and all the social relations. I will now only mention some habits, which result from their religious dogmas, and produce great effects in their society.

1. *Polygamy.* This is generally destructive of domestic happiness. Though it is probable that in the great majority of families it has no existence, yet it influences all. The husband may always threaten it—the wife always fears it. And since a man may have legitimate children by several women at the same time, and even polygamy is legally *supplemented* by female slaves, all parties come to look on the marriage relation as something much less sacred than it is regarded as being amongst Christians. Unfaithfulness to his wives is counted as nothing by a Mohammedan man—indeed, it is considered a matter that does not at all concern them. In these circumstances, they can scarcely be expected to feel much regard to their husbands. The consequence is, that the husbands, finding them unworthy of confidence, shut them up in the house, or otherwise restrict them from seeing other men. This leads to intrigues. But even when all mischief of this sort is effectually guarded against, the consequences are most deplorable; the women become, or rather remain, grossly ignorant, and ill qualified for the duties of mothers; they can exercise no proper influence over their husbands and sons; and their daughters only become fit to be treated in the same manner as their mothers have been, in their turn.

2. As a consequence of this state of things, mixed companies of males and females are never seen. All the humanizing and softening influence of female society is unknown—so utterly so, that it is one of the most hopeless tasks in the world to make a Mohammedan gentleman understand the benefit we derive from such society. They even doubt the abstract propriety of our talking with each other's wives: the separation of the sexes beyond the immediate family circle, is so complete, that they have come to think our conduct most abominable in that thing which we all agree in thinking to constitute the chief charm of Christian society. It is difficult for Christian men or women to estimate the advantages they derive from conversation with each other. If we think over this subject, and try to imagine what would be our characters without the influence of the other sex, exerted upon us in general society, both men and women will soon perceive that it is a matter of the greatest importance, not easy to be understood.

A singular result of this state of things ought to be noticed; the best informed women—those who know something beyond the mere petty details of housekeeping, and can carry on an interesting conversation—are the *bad women* in the large towns. There is in all men the desire of conversation with intelligent women; and such women not being accessible amongst the virtuous and respectable part of the community, the men seek for those who are neither virtuous nor respectable. They are hired to entertain companies of men, in the evening, with songs, dancing, conversation, &c. Respectable, grave men, of full age and religious pretensions, go to these houses openly in the day time, and sit at their doors in conversation. I have seen a grey bearded Maulaví (religious teacher) so engaged; and he told me, as a reason for being so, that he enjoyed the woman's sparkling conversation. Such women are kept as hired servants, to enliven the master of the house and his friends. They acquire celebrity by their accomplishments. And yet no Mohammedan gentleman would think of giving one of these accomplishments to his daughter, that she might make his home pleasant, however innocent the accomplishment might be; nor would he on any account allow her to gain that knowledge of the world, without which a woman can be nothing but an insipid plaything or a drudge. When things are so, what wonder is it, if many women come to look on respectability as a *bore*, and vice as a very pleasant thing? Thus it becomes necessary to seclude them. Thus the men render the women untrustworthy, and then shut them up, and perpetuate the disability under which they labour.

3. The unbounded sensuality which is encouraged by their religion, unfits them for any dignified or intellectual pursuits. Some distinguish themselves,

but their families are always ruined by debauchery or effeminacy. All the old families of Hindústán are dying out from these causes. A more worthless class of mischievous triflers does not exist. And, strange as it may seem, they grow ferocious and unprincipled in proportion to their effeminacy. There are no harder landlords than those who have neither the muscle nor the mind of men left. There is no class of men, among whom sharping and mean dependence are more in vogue—ashamed to work, but not ashamed to cheat or beg. I think I may safely say that at least half of the Mohammedans of this country, who lay claim to gentility, are living upon richer relations, or meanly follow some great man for a piece of bread. I have seen as many as twenty *gentlemen* in the train of a rich native, who lived near my house, all living upon him in shameful dependence, not at all objecting to be in this position as long as they could be allowed to strut, and pay for their dinner by fawning. Such men come to us sometimes, to ask whether we will support them in the state of gentility which they say is natural to them, if they will become Christians!

4. The literature that grows out of this state of things is natural to it, and perpetuates it: flimsy and pretty poetry, further enervating already emasculated minds; and stories of the worst kind, filling up to running over, the cup of abomination already nearly filled by their religion and poetry.

How fatally wrong perpetuates itself! The evils under which this people labours almost render the opposite good impossible. Their absurd social system has produced a prevailing character, which no other system would suit. Their personal habits render them in a great measure incapable of reformation.

May the Church throw in here abundantly "the salt of the earth." The gospel is as necessary to the temporal welfare of these people, as it is to their eternal salvation. Civilization without the gospel has been fully tried; and they are but half civilized. Learning has been tried, and it is dying out. The manly energy of their original races is become *effete*. The gospel only can save them, and even that will operate but slowly.

Here I close these letters, to which I have not had time to do justice. JAMES WARREN.

Allahabad, March 6, 1851.

JOURNAL OF THE REV. JOSEPH OWEN.

[Concluded from page 140.]

Awful bigotry of Mohammedans—Preaching to several quiet Hindus—An idiot worshipped.

Sabbath, Dec. 22*d.*—This morning we went to Sawait, a Mohammedan village about a mile in a straight direction from this. When here three years ago, I preached there twice without much opposition, and had a very pleasant interview about an hour one evening with a number of intelligent men on the steps of one of their masjids or mosques. I therefore hoped for a satisfactory visit this morning, but was grievously disappointed. As we entered the village, we were invited by a *sayid*, a man of distinction and claiming to be a descendant of Husain the grandson of Mohammed, to take a seat on the elevated place in front of his house. Several people soon collected, and after the usual forms of salutation, I introduced the subject of our errand. He at once said, "We want to hear nothing of your religion, God has put a seal upon your eyes and hearts, and you Nazarenes are all to be damned." I begged for an opportunity of calmly conversing with him on the subject, but he replied in the same strain as before, accusing us of blasphemy, in calling Jesus the Son of God. I begged for an opportunity of saying a word or two in explanation, but he utterly denied it, and put his hands up to his ears. I then said, "Since you do not wish to hear, let me speak a word to the people," and began, "I have come to say something to you about salvation." "We do not want your salvation," vociferated the sayid. "We don't want your salvation," they cried out after him. Then followed a volley of personal abuse, and blasphemy against the Saviour. The sayid became angry, and coming up to me said, "Speak no such nonsense here." I remained perfectly cool, and reminded him that he had become angry without the least cause, that I was a man of peace and had come with a peaceful message, on which occasion he had attempted to raise a tempest. He seemed two or three times ready to strike me in the face, and I remarked that he was not a complete Mohammedan, according to the Qurán, the standing command of which is to draw the sword on all who are not of its faith. He answered, "I have abundantly the will but not the power." When I again attempted to say something he went away a short distance and sat down, saying, "Your religion is a lie, and you are liars, God has sealed up your eyes, and in hell you will open them in utter dismay." I told him that his own eyes appeared entirely sealed, and that I feared he had uttered a prediction respecting himself. I said something more about Jesus, and salvation, but they set up a laugh, and spoke some horrid blasphemy. "Well," I said, "this Jesus whom you have now despised, is to be your judge. He shall come in the clouds of heaven, with his holy angels, and before Him, you and I must appear to answer for what has now been said and done; and Mohammed, too, must appear before his judgment-seat to answer for the dreadful delusion he has propagated," and concluded with "Behold, ye despisers, and wonder, and perish!"

We had worship and gave instruction to the servants as usual during the day. In the evening Mr. Munnis and I went to *Ismiálgunge*, a large village chiefly Hindú, about three miles southeast from us in a straight line, but five or six around by the road. We preached to several quiet Hindús in the bazár, and returned home after dark. The buggy assisted us a part of the way, and as the road was rough, we drove on slowly, occupying the time very pleasantly in singing hymns, such as "Guide me, O thou great Jehovah," "O for a closer walk with God." The Sabbath has been a sweet one to me, notwithstanding the unsatisfactory attempt to preach this morning. The quiet of the grove has afforded an excellent opportunity for reading and meditation. We spent a week in this place three years ago, and it has been pleasant to recollect some of the portions of Scripture read, the meditations that occurred, and the prayers offered up at that time.

Dec. 23*d.*—Preached this morning in Hájígunge, and this evening in Dándupúr, both small Hindú villages, the former a mile south, and the latter half a mile east of the camp. The people made no opposition, and Yonas and George both talked very well. Busy at the Bible all day. A respectable Mohammedan occupied about an hour of my time in a visit, with whom I had some interesting conversation, chiefly religious. I inquired of the people in Dandupúr whom they worshipped, and they replied that they worshipped a bráhman, I requested them to bring him out, and they did so; when I found that he was almost an idiot. Although I exposed the poor creature's idiocy before them, I could not succeed in making them ashamed of what they were doing. He had performed several pilgrimages, and this made him holy in their sight. Perhaps also they mistook his madness for the divinity within him. They present their offerings and a certain kind of worship to him every day.

"Hypocrisy hauled in on the shoulders" of Christmas —A Fakír's false story—Selfishness illustrated.

Dec. 24*th.*—The "respectable Mohammedan" who came to see me yesterday, gave me another call today, bringing his Urdú copy of the Psalms, and requesting me to read to him the expositions of some of them that I am writing. After I had done this, he produced a Hindustaní poem of his own composition, just finished, and asked permission to read, which of course was granted. The theme was, "The greatness of Christmas." It was declared to be, though one of the shortest, the greatest day in the year, for reasons that an Oxonian could have appreciated. Having finished this first part or canto, he announced that he had another ready. This he called the *religious;* the one to come, the *worldly part*. It began with an eulogium of Wine (Owen) Sáhib: then came a statement of his own troubles, that he was formerly a collector of revenue at this place, but had lost his situation, in consequence of which he was in great distress; then a request that I would intercede to have him reinstated, in reward for which our religion should be his religion, the Lord Bishop should be his Pádrí, I his master, and the Mem Sáhib his lady. The wretch hauled in his hypocrisy, not on the shoulders of Melchizedec, as Dr. Chalmers said on a similar occasion, but on the shoulders of Christmas.

The other night at Phulpúr, a man followed me from the bazár, where I had been preaching, with something to say, that he said he could not tell me among the people in the city. That more than two years ago he went to the Mauritius, as a cooley, where, after two years' labour he had saved one hundred and twenty rupees with which he returned to India, came to Phulpúr with one hundred rupees, found that his mother and wife had died during his absence, was presently attacked and robbed of every thing, and had not a pice to help himself with, and implored my aid in a piteous manner. My heart was quite moved, and I offered to give him employment if he would come to Allahabad. He at once exclaimed, "I will never do your service." I then discovered that he was a beggar by profession, and though a *faqír*, and too holy to do my work, was not too holy to make up that monstrous lie. Such occurrences, by no means uncommon here, are bad for one's moral sensibilities. The artful selfishness of these people, high and low, is deplorable, and their meanness of spirit no less so. A missionary of my acquaintance told me he had a servant who became very ill, and he attended on him assiduously until his recovery, when the man instantly struck for higher wages, thinking he was particularly valuable to his master. Two other stories just now occur to me, illustrative of this trait of their character. A surgeon, having saved a poor man's life by the amputation of a leg, was coolly asked by his patient to support him permanently, because the prolongation of his life was owing solely to his interference. A gentleman having with great difficulty and danger to himself saved a native from drowning was asked for *bakhishish*—or a present, the moment the man was able to speak.

The only Remedy—The province of Missionary labour at present—Village Ignorance—Sugar Mills—Ten years past.

The only remedy for these people is the gospel. Mere secular education without religion will never do. Good government and civilization alone will not raise them. The thorough infusion of Christian principle will make them to "quit themselves like men and be strong." This must be a gradual work, and accomplished through the instrumentality of a Christian education. A few preachings, such as we are now giving through the country, are not to accomplish this result. We need a thorough organized agency to reach every village, and hamlet, and every soul throughout all this district, and that not once or twice a year, but every week. Such an agency must come from the natives themselves, through the instrumentality of superior institutions of education. These tours through the country are very important for becoming acquainted with the people, and seeing really what is to be done, and also making known the gospel to the extent of our ability. In this manner too we can become better qualified to mature plans for future operation among the people, when a native agency is ready. Much may be done by this means in preparing the way. The character and aims of the missionary become known, some truth is diffused, we may hope even to the salvation of souls, personal acquaintances in many places are formed, the habits, character, and wants of the people seen, their superstitions and prejudices observed, a more thorough acquaintance with the language and ideas of the common people obtained, and thus preparation is made for the permanent establishment of a native agency among them. This agency, however, is not yet ready, and our special vocation as missionaries is to prepare it. Hence the vast importance of the educational process, and of *Christian* education. To separate preaching from education in the missionary work, is to put asunder what God has joined together. The grand companion of these is the Press; without which, we can neither preach nor educate.

This morning we went into a few small collections of houses, scarcely to be called villages, extending from half a mile to a mile west of the camp. One of them consisted entirely of bráhmans, with whom we had some conversation. They were, however, very ignorant, probably had never seen a Shástr. But they, like all others of their caste, claimed to have come from the head of Bráhma. A gentleman, some days since, while examining a class of boys in our college on Hinduism, among many other questions, asked the origin of the bráhmans. After the answer was given, he asked whether such an origin was probable, to which a negative answer was given, on the ground that it was unnatural. The question then was, "Did anybody ever hear of another such birth?" One boy immediately answered, "Yes, yes, in the 2d book of Paradise Lost, we read that sin was born from the head of Satan." This applies to the bráhmans, simply by the substitution of equivalent terms. In some places we saw the rudest bits of stone, stained over with black and yellow colours, and set up as objects of worship, before which offerings of flowers had been presented.

In one place we found five sugar mills all at work. Their construction is very simple. A large stone is hollowed out with slanting sides, into which a heavy round beam is fastened, standing on one end obliquely,

so as to press against the sides. The sugar-cane, cut in pieces, is thrown into this, and the beam turned around by a pair of oxen, crushing the cane against the sides of the stone. In the lower part of the mill is a hole through which the juice escapes into a reservoir in the ground, from which it is dipped and taken to a caldron near, where it is boiled into a consistency, then ladled out, rolled into balls, and sent off to be sold. From these the manufacturers by further processes of refinement produce treacle and sugar. One of these mills at work, together with a rude native spinning wheel and a cotton gin, each of the latter rigged up for a few pice, would be curiosities at Prince Albert's great Exhibition.

Ten years ago this evening, I first set foot on the shores of India, near Fort William, at Calcutta. Ten years are a very considerable portion of man's short life, for only a few such steps bring one from the cradle to the grave. These, on the whole, have been happy years, though I have not seen so much fruit of labour as I wished.

"Here I raise my Ebenezer,
Hither by thy help I'm come,
And I hope by thy good pleasure,
Safely to arrive at home."

Incidents on Christmas day—A quail fight—Notices of Mow.

Dec. 25th.—A royal salute from the fort in Allahabad at sunrise this morning, proclaimed to all that this was counted, by many at least, a great day. We went before breakfast again to Ismáilgunge, three miles from the tents across the fields. After preaching some time to a large audience, two pandits assailed me with considerable spirit. One of them I succeeded in answering, so that he was left without an answer, and turned and went out of the crowd. The other held on more pertinaciously till I made a display of Sanscrit, which seemed to act like a charm upon him. The sound of this language, whether they understand it or not, has a marvellous effect upon the Hindús, especially the bráhmans. The discussion was long, and somewhat satisfactory. It is certainly much more pleasant to deal with the Hindús than with the Mohammedans. In answer to his repeated assertion, that a man by his own works may obtain pardon and purification, I asked "Can a swine (in their estimation, the most abominable of all animals) turn himself into a cow, (which they count the purest and most sacred of animals,) a bad fountain send forth pure water, or a snake eradicate its own poison?" "True, true, very good," cried the multitude, and reiterated the pundit. The discussion here ceased, and I preached the gospel without further interruption. When coming away, the pundit asked me to allow him to get me some breakfast, which I was obliged to decline, as my own was ready at the tent. We returned through extensive fields of indigo.

On the way a poor woman came throwing herself at our feet in distress. We learned that her husband had been dead about four months, that she had not a friend to help her, had a field of sugar-cane all ripe, but no mill to grind it, nor the means of getting one. Mr. Munnis and I gave her each a rupee, enough to buy a sugar-mill with its apparatus. We also reminded her, and all the people around, how very bad that religion is that makes no provision for the friendless widow. A quarter of a century ago she would probably have been burnt on the funeral pile of her husband. A wise and humane government has produced a different state of things.

We gave a sheep to the servants for a great dinner, in honour of what they call the "great day" of the English, but with characteristic gratitude they all said, "What is a sheep without bread?" So imperfect a present without flour for making *chapátis*, or bread cakes to eat with it, was scarce worthy of their acceptance.

Dec. 26th.—Occupied at my desk nearly all day correcting proof and preparing copy for the Hindi Bible. Went into Suram this morning and conversed with a few people about their spiritual interests.

Dec. 27th.—Went early this morning to Mow, a large town seven miles north of this. My appearance there seemed at first to take the people by surprise. I spent three days there seven years ago, engaged the greater part of each day in preaching and discussions. Some of my old acquaintances recognised me. On my first arrival, however, no one knew me, and I inquired for the police office. Hence I went to the revenue collector's office. At this place all the great men of the town were assembled, not like the Nawáb and "pillars of state" at Lucknow to witness an elephant fight, nor like the dons and grandees of Spain to see a bull fight, but to see—a quail fight! after which there was to be a *bulbul* or nightingale fight! The assembly within was sitting with closed doors, and when it was announced that a Sáhib was present, a door was opened, I invited in, and a chair brought. There they were, the chief men of the place, some of them learned in Mohammedan lore, sitting in silent conclave, several people also looking from windows above, to see the quails peck and pull each other. I remained seated scarcely a minute, rose and left the room, remarking that I had seen what they were doing. They all rose and followed me, and as they came out I complimented them on the very rational amusement in which they were engaged, so worthy of learned, intelligent men! Turning to the principal revenue officer, I began to take from him the census of the place. Houses 4000, *i. e.* allowing on an average four people to each house, 16,000 people, (probably an exaggerated account). Hindús and Mohammedans in about equal proportions; Mosques 40; Hindú temples 3; Hindús of all castes; bráhmans, 40 houses; Learned men, bráhmans, a few; Mohammedans, a large proportion; Mohammedans, all Suunnís. History of the place: at first occupied by the Hindús, but made a seat of Mohammedan influence after their conquest of the country. Revenue of the town, 6200 rupees. By the time this information was obtained, George brought the books, and I gave away a large number. The crowd was very large, and I addressed them a short time. They appeared exceedingly dissipated, given up to the indulgence of the basest passions. Seeing this, and knowing for what purpose they were assembled, I felt that to say much in those circumstances would be like giving that which is holy to the dogs, and casting pearls before swine. They were all however exceedingly civil, insisted that we should come and pitch the tent in their neighbourhood, and would on no account take a negative answer. By the aid of Mr. Munnis' horse and my own buggy I returned to the tents in time for breakfast, a little after ten, and have had the day for study as usual.

Kingdom of Oude—Mohammedans—Return to Allahabad.

Mow is a very short distance from the Oude border. We are only a few miles distant from it here in Suram, and frequently hear the guns firing in collecting the revenue of that wretched kingdom. Its people, at least the Hindús, the real men of the soil, sigh for the Company's rule. Here the people have peace and quiet, security of life and property; there, nothing of the kind. The people on both sides see and constantly remark the difference. The Company's territory, considering all things, is governed admirably well. The prevailing character of its government is that of justice and mildness, and the people in general seem happy and satisfied with it. The Mohammedans and Sikhs are the disaffected people, and probably will always remain so. To the former it is exceedingly mortifying to see the government of the country taken from their hands by a race so hateful to them as the Christians.

Dec. 28th.—Having spent a week very pleasantly at Suram, and preached in all its neighbourhood, we left that place this morning for Nawábgunge, where we now are, six miles west of the former place. Our march was through a well cultivated country. Just outside of this village we saw a Mohammedan funeral. The body in a box, was placed in the grave, and then as many as could surround the grave shovelled in the earth with their hands, repeating, "There is no God but God, and Mohammed is his apostle," in Arabic. From the police office I have obtained the census of the village: houses 350; population 1124. I went into the village this evening, but could not get many people together.

Dec. 29th. Sabbath.—This morning I went to a small village, Mindara, about four miles westward. The people are Mohammedans, and nearly all weavers. I succeeded in getting very few of them together. They were all ignorant, but not too ignorant to be bitter against the gospel. Preaching to the Mohammedans is in general very unsatisfactory. As a class they are thoroughly imbued with hatred to the gospel of the Son of God. I fear most of them are given over to judicial blindness. It really seems, from the horrid blasphemy they are constantly uttering, that a large proportion of them have committed the blasphemy against the Holy Ghost, and are hardening themselves for the time when the Lord shall destroy them with the breath of his mouth. Their idea of a sensual paradise renders them extremely lewd. This evening Mr. Munnis and I went with George to Hauríhár, nearly a mile eastward, where we found a large bázár. A large audience listened very attentively to the truth. Several books have been given away here to readers. Our Sabbath services among ourselves have been as usual.

Dec. 30th. Allahabad.—By making two marches to-day we reached home this evening, hoping to close the year quietly, and be ready for *work* again on the 2d of January, when the college opens. Our pleasant journey is now finished, and with it this journal. To each of its readers the writer wishes a very Happy New Year.

CHINA: CANTON MISSION.

MEDICAL MISSIONS AT CANTON.

Extent of the Field.

The Rev. A. P. Happer, in a paper on the subject of medical missions at Canton, presents information of much interest concerning the people of that city, and their need of medical aid as a matter of Christian charity.

This city is situated just within the tropics, and is the largest, and I think the most healthy of the cities open to foreign intercourse and residence in China. Here, within a space seven miles in length, by four miles in breadth, is collected a population of one million of human beings, of all ranks, classes and conditions! as great a number as the population of the cities of New York and Philadelphia, at the present time. While there are a great many *very* wealthy inhabitants, and *many* more who live in ease and comfort, yet there are a great, a very great number, who live in poverty, crowded in narrow lanes and alleys, in filth and wretchedness. The most common diseases are affections of the eye, and skin, ulcers, dyspepsia, and fevers. There is no provision in the great city, so far as I know, by the natives, for gratuitous aid to the sick poor; and so far as I have heard, the native physicians never prescribe for the poor gratuitously. If you reckon up the number who receive attention at the numerous dispensaries and hospitals in New York and Philadelphia, and add to this amount the numbers that are gratuitously prescribed for, by the multitude of physicians who are in private practice in these cities, and still swell this aggregate number, by reckoning that a vastly greater number suffer here in consequence of the greater poverty and improper food, you will have some conception of the unrelieved sickness and suffering in this one city, which appeals to your humanity and skill for some relief from these ills, and *surely* it will not appeal *in vain*.

Method of proceeding at a Missionary Hospital.

The mode of conducting an hospital here is as follows: a house being rented, and medicines and instruments being ready, the physician fixes his days and hours for attending to patients, and notice is given out and circulated. The door of the hospital is opened early in the morning of the receiving days, and a man gives a numbered ticket to each one as he enters, and in ordinary cases they are attended to in the order of their arrival. At ten o'clock, religious service is held with those who have arrived, making known to them that there is "Balm in Gilead" for the more inveterate malady of sin, and that there is an Almighty "Physician" there. At eleven o'clock the physician commences his labours. Near to the general reception and preaching room, there is a prescribing room, where all kinds of medicines, in great quantities, have been prepared, and where several native assistants are waiting. A certain number of males and females, in the order of their arrival, are called in alternately into the prescribing room. They are each one examined in succession, and prescribed for, and given over to an assistant to give the medicine, or apply the remedy. By tact and dispatch in this way, Dr. Hobson is enabled to get through from two hundred and fifty to three hundred in a day, after five hours of hard work. Of course the nine-tenths of all the cases are very simple ones, and those cases that require operation or special treatment, are requested to remain in the house, or come back the next day.

During all this time, two or three native Christians are conversing with the patients in the general reception-room, explaining some point of Christian doctrine, or reading a Christian tract to a circle of hearers. And some days when the Doctor takes a little recess at one o'clock, a second public service is held. The diseases of nineteen-twentieths are not such as to incapacitate them from attending to the

presentation of divine truth, and they wait most patiently for their turn to come. For in-door patients a place is given to spread their bed, which they provide for themselves, and some relative comes with them to wait on them, and cook their rice. This is a great security against any incorrect statements being made as to the treatment, as there is always a relative to see that the man was properly taken care of, and it saves the physician of a great deal of anxiety which he would have, if they were to be attended to by paid servants. *Twenty-five thousand and ninety-seven* persons were prescribed for at Dr. Hobson's hospital, during the year 1850. The whole expense of the Hospital, including medicines, rent of building, assistants, &c., not including the Doctor's salary, was under $1000, or in the proportion of forty cents for each patient attended to.

An important means of good—More hospitals needed.

As a matter of mere humanity, in what way could such an amount of human suffering have been relieved, at such a small expense? But when we consider that this good is only the *means* to an end, that end being to bring poor benighted men under the sound of the "blessed gospel of the glorious God," what an untold interest gathers round such an institution! It becomes really a *sublime* subject for contemplation. What finite mind can estimate the consequences attendant upon such a work continued for a series of years, or the amount of good which, by the blessing of God, may be accomplished by it? More persons heard the gospel last year, at this one place, than at four chapels in Canton, where there was no hospital. The circumstances under which the persons hear the gospel there, are more favourable for some truth being fixed in their minds, than anywhere else. Most of those who come into our chapels, come in out of curiosity, sit a little while, and then go out; very few sit throughout the whole service. They are coming and going all the time. Sometimes before the close of the service, the hearers are nearly all gone. At the hospital, they not only remain during all the service, but many are conversed with individually, or in clusters, in familiar explanation of the truth, and they have full opportunity of asking an explanation of any point of interest or what they do not comprehend. This use of medical aid, to bring people under the droppings of the sanctuary, is important and desirable at Canton especially, where the people hate foreigners and our holy religion, and have very little curiosity, which brings so many to hear the gospel at other places in China, to induce them to come.

Some might be disposed to question the expediency of using such considerations to bring men under the means of grace. But surely there is nothing in it contrary to the example and precepts of our blessed Saviour. It is impossible for those who are utterly ignorant of the gospel, to have a desire to hear it for its own sake. It is absolutely necessary that there should be some degree of spiritual enlightenment before it will be sought for as a good. In our own happy country, custom, the pleasant associations of childhood, the persuasion of friends, its respectability, the action of the religious feeling natural to man, all combine to lead many to the sanctuary who do not go from any love to the truth. And being thus lead there, the Spirit of God makes his own precious truth the means of their conversion. But here every thing is just the reverse. The vast majority of the crowds that thronged to our Saviour during his public ministry came not from a simple desire to hear his teachings, though "he taught as never man taught," but to be healed of their diseases, and to see the wonderful miracles which he performed. Our compassionate Redeemer did not reprove them for being actuated by these mere earthly feelings, He readily healed all their maladies; and embraced the opportunity to preach to them the glad news of the kingdom.

There are two hospitals in Canton supported by foreigners, and which are ably conducted. They are literally thronged, and many go away from one of them, at least, that cannot be attended to. And yet I do not suppose that one-half of the population have ever heard of them. There is plenty of room for several more.

These statements clearly show that medical missionary efforts are a means of doing great good at a city like Canton, and also that there is an open door and an urgent call for enlarged labours of this kind. Mr. Happer is anxious that an efficiently conducted hospital should be established in connection with the Mission of the Board at that city. We would lay the subject before the churches. We would ask for it the serious consideration of the pious physicians of our communion, and also of our ministers and members generally. Such a measure would involve an outlay of from $2000 to $4000 a year, according to the scale on which it should be projected. This amount would have to be added to the present income of the Board, in order to establish the hospital. But it would be money well employed, and no one can doubt the ability of our churches to furnish it. Neither can we doubt that medical men of a true missionary spirit, and of suitable professional qualifications could be obtained. There are many such men, we trust, in our communion; men, who are pillars in the church, but who could yet be spared for a post of such urgent need and great importance. Shall not this measure be carried into effect?

OBITUARY.

THE LATE MRS. SIMPSON.

Tidings of sorrow have crossed the ocean. This lady, with her husband, was suddenly called from the scene of her earthly labours to enter upon her reward. Many hearts have been filled with surprise and pain. By those who knew her well her early loss will be truly lamented, and yet none of us may say aught against the right or wisdom which has removed her.

She was the child of pious parents, her father an elder in the church of Fagg's Manor. Her early training was of a carefully religious character. The Bible and the Catechism were her earliest books of study. Thence she learned those great principles which laid the foundation for that maturity of Christian character to which she afterwards attained. Amiable and pleasant in private life, a regular and interested attendant on public worship, yet delaying to make a profession of her faith in Christ, she excited much anxiety for her spiritual welfare. During the fall and winter of 1843 she became deeply concerned on the subject of personal religion, and after much correspondence with her pastor (she being absent at school) as to what was evidence of Christian character, and the nature of "a good hope through grace," she was at last led to make an entire surrender to the Saviour, and consecrate herself wholly to his service. He was to her an all-sufficient and an all-gracious Saviour.

On the 12th of April, 1844, she was admitted to the church, and felt it a great privilege on the next day to unite with the people of God in celebrating the dying love of Christ. Thenceforward she aimed to be wholly a Christian. The Bible-class and the Sabbath-school were both highly prized by her; the one affording herself instruction, the other a field of usefulness to others.

About this time the subject of missions engaged her attention, and she felt a desire to labour among the heathen, and especially in Africa. She lost much of her relish for ordinary duties and labours, and though always doing cheerfully and industriously what was necessary, often said in playfulness, "I had rather be teaching the Negroes in Africa."

Her thirst for knowledge was insatiable, and to meet its demand as far as possible she laboured for the most enlarged education within her reach, and sought such works from her pastor's library, and other sources, as would extend her mental vision, enrich her intellectual stores, and elevate or refine her taste. Teaching was with her a very favourite employment. Several of our public schools enjoyed her labours, and both pupils and parents highly appreciated her instructions: and at the time she finally consented to become the wife of Mr. Simpson and share his labours and trials as a missionary in Africa, she was one of the teachers in the Oakland Female Institute at Norristown.

When the proposal was made to her to go to Africa, she felt it to be an opening in the providence of God to gratify a long-cherished desire, and took the subject into very serious and prayerful consideration. She did not arrive at a final conclusion without many anxieties, misgivings and fears. Her wide circle of friends were nearly all opposed to her going; regarding missions to Africa by white people as a forlorn hope. Her parents too withheld a consent, without which she felt that she could not go. In her estimation filial duty required obedience even in this matter. When, however, she obtained what she desired in this respect, she cheerfully consented to go, and immediately began to prepare for her departure.

She went not rashly. She counted the cost, and felt that if the Lord should call for her death in that field she was willing to meet it. The struggle between duty and affection was severe and constant; and yet there was no disposition to withdraw the pledge she had given to labour for the Saviour in Africa. She looked forward to the time of their embarkation with a calmness which astonished all who knew her.

The parting scene was mingled with tears and smiles, but borne by her with a grace and sweetness of character, which greatly alleviated the sorrow felt by her family and friends in bidding her adieu.

Her own feelings are well expressed in a letter received on the eve of her sailing, being sent back by the pilot. Speaking of the missionary meeting in Dr. Phillips's church she says, "They sung the hymn in which is 'Yet with determined courage go,'" and then adds, "These lines have been running in my head all morning, and I heard Mrs. L. hum them once or twice. O, must I see you no more! Have I parted from you all for ever on earth? I cannot bear the thought. But I shall meet you often at the throne of grace. I feel that you will pray for me. Pray that I may not be suffered to bring reproach on this blessed cause. And yet I fear you will forget me. But you won't forget our mission. *Though we all be swallowed in the deep,* don't forget to pray for Africa. I love you all more than ever: each one comes up to mind separately; and my heart bleeds to leave you. But *I go willingly;* I trust the love of Christ; —the boat is leaving."—While on her voyage she wrote to her mother, "I could be *quite* happy sometimes, could I feel certain you are. I wish, mother, you had told me you felt *very* willing to have me come. You are satisfied now, doubtless. I wish you could feel it a *privilege* to be thus permitted to give a daughter to so glorious a work. Then, although I should be a curse to this mission band, and to the Africans, *you* should receive your reward."

With these views and feelings she left her home, (a dear and pleasant one,) and native land, to labour for the benighted heathen. Her filial and social affections never changed; all her letters abound with tender and touching expressions, which show that her heart yet yearned after her friends, but was still fixed in its devotion to the work in which she was engaged. On her voyage she suffered much with sea-sickness, but seemed to think it was but a light evil in comparison with the great object to be gained through its endurance. Her first impressions of Africa were of the most favourable character. From Monrovia, she wrote, December 31st, 1849, "On the 14th of December we reached Sierra Leone, after a passage of 41 days from New York. We were kindly received and made welcome to Africa's beautiful shores by the Wesleyan and Episcopalian missionaries of Freetown.—Freetown is a very pretty place, *beautiful* indeed. We were all much better pleased with our adopted country than our fondest wishes had dared to anticipate." Then, after speaking of her great gratification in Monrovia, she adds, "The Sunday-school bell is heard about 10 A. M. O! imagine how this sound thrilled our hearts—is not Africa different from what you have supposed concerning it. I do hope we may live to see a church among the natives to whom we go. I feel very much like living in this delightful country;"—and as though this feeling would certainly continue she adds, "Think of us as quite comfortably situated, as I dare say we shall be, at Gaboon, when this reaches you."—This feeling did continue, and after having been in Africa for six months she writes to her mother,—"But happiness was not left on my native shores. All wanting to complete it to me here, is the assurance, dear mother, that you are now perfectly willing to have me in Africa. I do indeed enjoy myself here very much. The climate and country are pleasant to me. The lines have fallen to me in pleasant places, yea I have a goodly heritage." And lest the death of Mrs. Mackey should have an unfavourable effect upon the minds of those at home, she wrote, "But I must tell you she died of no African disease. Do not charge her death upon the climate." In nearly all her letters she spoke of her pleasant home, her island home. And in the very last received from her she says, after speaking somewhat in detail of her trials and difficulties there, "Still I don't regret my coming, and hope no one will, who comes here on my letters."

She felt it a privilege to be a missionary's wife, and was anxious that her friends should pray much for her—that she might be truly a help-meet to her husband in his great and important duties. To her father she wrote, "To you, dear father, it

must appear but a very little while since I chattered upon your knee;—now I am a woman and a wife, a privileged person, too, I think myself, in being called to the heathen. I am sure you constantly remember me in your approaches to a throne of grace. Pray that grace may be given me for the discharge of my high duties as a missionary's wife."

Though she felt the loss of her home friends very deeply, yet her greatest trial was the want of Christian society, and of regular Christian privileges, Sabbath-school, the Bible class, the church service, &c. In speaking on this subject, she says, in reference to the Bible class of her own church, "I do hope my young friends will appreciate so great a privilege."—Her mind was interested in every thing which concerned the prosperity of the Redeemer's cause, and she laboured to prepare herself for usefulness in her chosen field. In addition to the study of the native languages she had commenced the Hebrew, with Mr. Simpson. She was always cheerful, and willing to deny herself to make others comfortable and happy.

Her faith and hope were of a high order. With implicit and child-like confidence she rested upon the word and promise of her Saviour. Death and eternity seemed to be familiar subjects to her mind. In writing of their death, Mr. Bushnell says, "I have never known persons who seemed to enjoy a stronger hope and assurance of faith. They often expressed a willingness and readiness to depart and be with Christ. Your daughter never regretted having come to Africa."

Though she suffered much by repeated attacks of purpura, and was thought by friends and herself to be dying at one time, and though she was told by an experienced and skilful physician that she could not live in that climate, and an early removal advised, yet she determined to try the experiment for a time longer, feeling deeply anxious to do something for Africa.

Her last letter to her mother was full of considerations tending to comfort and strengthen her, and as it were, prepare her for the trial awaiting her in the sudden loss of her children in Africa. "I trust, dear mother, you do not feel unduly anxious about us. Earth is pleasant, O! how pleasant; still we cannot enjoy the happiness here, which in heavenly mansions awaits those who love God. We know this, although we cannot understand it. Then why are we loth to make so blessed an exchange, or to have our beloved ones make it? You must not be anxious for my safety. We have your God in Africa. His care is as constant here as in Pennsylvania. The death of Christ is as meritorious here, and the Holy Spirit's influence as free and as powerful. The Christian's hope as firm, and I can humbly say, 'I know that my Redeemer liveth.' When in a fever lately, I felt it an unspeakable comfort to know that I had not my peace now to make with God. I hope we shall all meet as a family in heaven. Pray for us, but don't be anxious."

Early in April following, she was asleep with her husband in her ocean grave! How sad, how mysterious such an event! Yet the Lord has done it. It was in her heart to do something for Africa, but the Master had a short work for her. Being dead, she yet speaks, and the Lord may make her death even more effective than her life. We have no right to murmur, but we may mourn the loss we have sustained in the death of two such persons. They are garnered amid the coral treasures of the ocean, and when the resurrection morn shall come, they will rise to witness the results even of their labours, on their late pleasant but now desolate Island home. May the Lord sanctify this deep affliction to the Church, and raise up many other sons and daughters to cheer and encourage the lone watchman left upon that outpost of Zion. A. H.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN SEPTEMBER, 1851.

SYNOD OF BUFFALO.

Pby of Steuben.—Bath 1st ch Ladies miss soc	20 00
Pby of Wyoming.—Moscow church	4 50
Pby of Buffalo City.—Webster ch 18; Bethany Centre ch Sab sch 2; Rochester 2d ch 4 49	24 49

SYNOD OF NEW YORK.

Pby of Hudson.—Centreville ch mo con	15 00
Pby of North River.—Marlboro' ch mo con	3 44
Pby of Bedford.—Croton Falls ch 11; Bedford ch Mrs R Platt 5	16 00
Pby of New York.—Yorkville ch mo con 4 30; New York First ch mo con 76 50; Forty-second st ch mo con 17; Madison Avenue ch mo con 19 73; Williamsburg ch mo con of which 6 for Papal Missions 37; Chelsea ch mo con 19; Newtown ch L I ann coll 70; Wallabout ch ann coll 22; Jamaica ch 37 15	302 68
2d Pby of New York.—Mount Pleasant ch mo con	12 72

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Newark 3d ch, A member 1, Plainfield 1st ch Miss Jane Van Derveer for Scholarship at Allahabad 12, Sab sch on account of Bond Scholarship 6; New Providence ch 15	34 00
Pby of New Brunswick.—Squan Village ch	5 61
Pby of Newton.—Belvidere ch sab sch	5 00
Pby of Susquehanna.—Troy ch 5; Burlington ch 50 cts; Friendsville ch 1; Warren ch 4	10 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Phila Central ch F N Buck 50, M Newkirk 25, W W Fleming 20, A member 25, Mrs Samuel Richards 10, James A Freeman 10, Alex Wray 5; Phila 9th ch to const their pastor, Rev WILLIAM BLACKWOOD 1 m 50	195 00
2d Pby of Philadelphia.—Germantown ch Mrs J S Henry 5, Miss T B 10	15 00
Pby of Donegal.—Waynesburg ch	50 00
Pby of Baltimore.—Balt Franklin st ch 100; Balt 2d ch Sab sch 26 77	126 77
Pby of Carlisle.—Landisburg ch 40 50; Bloomfield ch 28 50; Bedford ch Dr W H Watson 2 50	71 50
Pby of Huntingdon.—Hollidaysburg ch Miss Hetty Finlay for church at Shanghai	5 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Kittanning ch 69 90, Mrs J J White for 1850 2; Appleby Manor ch 3 50; Crooked Creek ch 1	76 40
Pby of Ohio.—Bethel ch in part 58 62; Fairmount ch 8 88; Allegheny City, Pa. Rev D Elliot D D 2 50, H D King 2 50	72 50
Pby of Allegheny.—Scrub Grass ch John Anderson	3 00
Pby of Beaver.—Westfield ch 73; New Castle ch in part 100	173 00
Pby of Erie.—Fairfield ch 11 60; Mill Creek ch 15 25; Franklin ch Mrs J H Howe 5; Mercer ch 3 10; Harbour Creek ch 5 33; Georgetown ch 13, fem miss soc 2 50	55 78
Pby of Clarion.—Licking ch 5 67; Bethesda ch fem miss soc 14 50; Bethlehem ch 2; Callensburg ch 10; Concord ch fem miss soc 12	44 17

SYNOD OF WHEELING.

Pby of Washington.—Burgettstown ch 25 14; Frankfort ch Sab sch 9 42	34 56
Pby of Steubenville.—Stenbenville 1st ch Mr and Mrs Hans Wilson 175 each	350 00
Pby of New Lisbon.—Rehoboth ch	15 00

SYNOD OF OHIO.

Pby of Richland.—Ashland ch 10; Orange ch 7 25; Sharon ch 4	21 25
Pby of Coshocton.—Unity ch James Dorland	2 00

SYNOD OF INDIANA.

Pby of New Albany.—Charlestown ch 3; New Philadelphia ch 2 25	5 25
Pby of Vincennes.—Washington ch	10 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Peru, Ind. A lady	2 00
Pby of Lake.—Crown Point ch 4 41; Constantine ch 8	12 41
Pby of Muncie.—Indianapolis 1st ch mo con coll's 27 70, Sab sch to ed *Mary Jane Axtell* 25	52 70
Pby of Crawfordsville.—Covington, Ind. Caleb H Graves	00 15

SYNOD OF ILLINOIS.

Pby of Sangamon.—Princeton ch 18 33; Ladies Benevolent soc 8 30	26 63
Pby of Peoria.—Bloomington ch 23 30, Charles Ewing, his savings 70 cts	24 00
Pby of Iowa.—West Point ch	6 00
Pby of Wisconsin.—Milwaukie North ch Sab sch in part to ed *John Mairs Buchannan* in North India	5 00

SYNOD OF MISSOURI.

Pby of St. Louis.—St. Louis, Mo. Sam. S. Law	55
Pby of Upper Missouri.—Prairie ch	11 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Louisville 1st ch mo con coll's 33 81; Louisville 2d ch mo con coll's 34; Louisville Chesnut st ch ann coll in part 100; Shelbyville ch 15; Mulberry ch 2 50	185 31
Pby of Muhlenburg.—Salem, Ky., Miss L Greenup 2; Marion ch 11	13 00
Pby of Transylvania.—Glasgow ch	2 00
Pby of West Lexington.—Clear Creek ch 9; Crittenden ch 10 95; Pisgah ch bal 7; Georgetown ch 37; Woodford ch bal 15; Walnut Hill ch, Mrs. J. T. Breck, 5	83 95

SYNOD OF VIRGINIA.

Pby of Lexington.—Lexington ch Ladies for Jewish Mission	14 00
Pby of West Hanover.—Roanoke ch 2 80; three little children 20 cts	3 00
Pby of East Hnnover.—Richmond 1st ch mo con 13; Richmond 2d ch two months con coll 24 15	37 15

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Sharon ch 4; Mineral Spring ch 1 35; Ben Salem ch 1 10; Bethel ch 14 85; Euphronia ch 6 70; Lumber Bridge ch 6 20; China Grove ch 6	40 20

SYNOD OF NASHVILLE.

Pby of Knoxville.—Knoxville ch of which 30 from W. S. KENNEDY to con self 1 m	132 55
Pby of Tuscumbia.—Florence, Alabama, "Anonymous"	100 00

SYNOD OF GEORGIA.

Pby of Florida.—Belair, Flor., John Parkhill 10; Quincy ch, Rev. Joshua Phelps, 5	15 00

SYNOD OF ALABAMA.

Pby of South Alabama.—Mobile, Ala., Creole Sab sch to ed *John Chapman* at Monrovia	20 00
Pby of Louisiana.—N. O. Lafayette Square ch	61 05
Total from churches	$2627 77

LEGACIES.

Summit Co, Ohio, Legacy of James McCormick, deceased	30 00

SEMINARIES.

Norriston, Pa., Ladies of Oakland Female Institute to ed *James Grier Ralston*, at Corisco	30 00	
Norriston, Pa., Ladies Sewing soc of do to ed *Eliza Ross*, at Futtehgurh	25 00	
		55 00

MISCELLANEOUS.

Left at Mission House	5 00	
A Friend to Missions	10 00	
Phila., Pa., Ladies Jewish Miss'y Soc	50 00	
"——" A church member who desires to be a co-worker in extending the kingdom of Christ	50 00	
		115 00
Total receipts in September		$2827 77

WM. RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING.

Fem Miss Soc Poland ch Ohio One box clothing	41 54
Ladies of Huntingdon ch Pa. one box clothing for Mission at Kowetah	66 00

NOTICES.

LETTERS relating to the Missions or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at

Albany, New York, to the Rev. J. N. Campbell, D. D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut st.;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY.—*Newspaper edition.*—Ten Copies for One Dollar, or Five Copies for Fifty Cents; Postage paid by the Publishers. Each number will contain an attractive engraving.

Pamphlet edition.—Twenty-five Cents a year. Copies of the Pamphlet edition, when desired, are sent free of charge to Donors of Five Dollars and upwards, and to Ministers whose churches contribute to the funds of the Board.

Letters relating to this newspaper, should be addressed to "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer which sails nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid, by sending post-office stamps to the Mission House, or in other ways.

THE FOREIGN MISSIONARY is published monthly by the Board of Foreign Missions, at the following prices per year, *payable always in advance:*

For a single copy, pamphlet edition,	25 *cts.*
" 8 copies, newspaper edition, *in a package to one address,*	$1.00
" 20 " " " "	2.00
" 35 " " " "	3.00
" 60 " " " "	5.00

Each number will contain an attractive Engraving.

When copies of the newspaper edition are ordered, they will all be sent to one person in one package. If separately addressed they will be charged at twenty-five cents.

*** Letters relating to this paper should be addressed, "FOREIGN MISSIONARY, *Mission House, 23 Centre Street, New York.*"

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M.D. Treasurer.

INFIDELITY IN CONNECTION WITH THE GERMAN POPULATION OF THE UNITED STATES.

For years past it has been our fixed impression that there was no class of population coming to these shores whose influence would be more widely felt, and for whose spiritual interests it was more important to provide, than the Germans. As a people they are hardy, industrious, and frugal; most of them know how to think, and in their rebound from the trammels of Popery, have run into the wildest speculations and most unbridled infidelity. They know, too, the value of the press, and are using it with no little effect in scattering their pernicious sentiments, and they are increasing at an annual average of one hundred thousand. Already in some of our most important cities there are whole streets where no other language than the German is heard in conversation, or seen on the sign boards and placards; where even the Americans issue their advertisements in both English and German. We doubt not that the Church generally throughout the country has been too much asleep as to the importance of evangelizing and sanctifying this important and rapidly increasing element of our population. Our own Church, we apprehend, has been specially remiss in not having devoted more of her energies and means for their benefit. With the following well expressed sentiments of the Buffalo Christian Advocate, we fully concur.

"The German population of this country," says that journal, "is immense, and if the following views are correct, they present a most startling spectacle for the consideration of the philanthropist and the Christian. Nothing threatens the fundamental principles of this country's liberty more than the present political leaders of the German population, full of hatred to the religion of Christ. They are not ashamed of attacking and ridiculing the Bible openly in two hundred, or more, German newspapers all over the land. They are busily engaged in erecting in every large city, infidel societies. They are printing tracts and Sunday papers, in which they ridicule the Bible as a book void of common sense, and spread them with great zeal amongst the people in their places of amusement, and sometimes they even throw whole bundles inside the churches for religious people to read. They lately translated Tom Paine's works, and are selling them rapidly in almost every German bookstore. They have regular meetings in different parts of St. Louis, and other cities on every Sabbath, and sometimes on week-day evenings, which are crowded with hearers, in which they pour out invectives against Sunday laws, temperance laws, prayers in Legislature or Congress, and against this priest-ridden and religion-enslaved country, as they call it. Their aim is to persuade the people that all slavery comes from the Bible, and that Protestant ministers are no better than Jesuits, because, say they, the former prepare the people for the latter; and too easily do the German emigrants believe that kind of doctrine. They have come from a country where they witness the greatest immorality among the clergy; they are therefore predisposed to believe their leaders here, and that so much the easier when they find that they are the very men with whose names they got familiar in Germany, and who were leaders in the great battle against kings and despotism; while they found, at the same time, the clergy of the State Church on the side of the kings. Most of the present political German leaders are lately from Germany—some of them were the men who, by their influence, helped to shake Europe to its centre, men of talents and education—they know well that they never can gain political influence, offices and honours here, unless they first revolutionize the masses of the Germans, and create a powerful party of their own, with which they hope to hold the balance of power between the parties, by the votes of the Germans, and ride into office. Here is the secret of their zeal, for infidelity alone has not life and power enough for a work like this. This German infidel Propaganda, which has its branches in every city of this Union where Germans are, is the more dangerous, when we consider the yearly increase of 100,000 emigrants from Germany, who are, or will be, either converted to God, or to rank with infidelity; for their nominal religion, which the majority of them bring from Germany, will not stand the shock; for as soon as they come here, most of them are put, through different agencies, under the influence of the infidel societies. The danger is so much greater when we think that the English people of the land have no, or very little knowledge of the doings of this infidel propaganda, and consequently know nothing of the danger; and if they did, they cannot reach the evil on account of the difference in the language."

THE BOOKSELLER WHO BURNED HIS LICENTIOUS BOOKS.

We clip the following from an exchange paper, in whose columns it appeared under the caption "Noble Act." The merchant who sacrificed his books rather than send them abroad to do evil, certainly did right; but we do not know that he is deserving of special commendation for doing what was so palpably his duty. Our only wonder has been that any who call themselves Christians can allow themselves to aid in disseminating the licentious trash with which the press is flooding and corrupting the country, much less that they could consent to manufacture it and send it out themselves, thus making merchandize of men's souls for gain. That some publishers, professedly followers of Christ, will have a fearful reckoning, when they come to give an account of their stewardship at the last day, we feel just as certain as we do that there will be a judgment day at all. That men can spend their time on earth in scattering broadcast and so *cheap* that all can buy, that which wherever it goes is poisoning and polluting the imagination, inflaming the passions, and opening up fountains of sin and sorrow for all, and especially for the young, and then expect to receive from the Master the plaudit "Well done good and faithful servant, thou hast been faithful over a few things," is simply to expect the final Judge to make that great reckoning day the occasion of the most awful irony. The merchant, of whom mention is made in the following paragraphs, threw his bad books into the fire. Would that all his fellow-craftsmen who are in possession of similar wares would go and do likewise! Better burn the books than send souls to that "fire which is not quenched."

"A few years since, one of the book merchants of this city went to New York for the purpose of replenishing his stock. He purchased a large quantity, some at auction, and others at private sale. Among the former were some with which he was unacquainted. It was discovered by a friend, after the purchaser had returned home, and while he was placing the books upon the shelves, that one of them was of an immoral tendency. When it was suggested to the merchant, he observed, "I purchased it at auction, and know nothing of its character." But what should he do? He might have said, "If I do not sell these books, others will, and therefore nothing will be gained, nor any evil to the community at large, be prevented. Besides, I cannot afford to lose the money which I paid for them."

But having examined the suspected thing, and being convinced that its influence would be evil, especially to the rising generation, he promptly cast the whole lot into the fire. Here was an exhibition of principle worthy of imitation. The evil resulting from pernicious books is second to none in the land. It begins with unprincipled, money-loving publishers; and it is extended far and wide by a multitude of salesmen. The boy with his basket, the pedler with his cart, and the stationer at his counter, like veins and arteries in the human body, are conveying life or death to the teeming millions of our race. Would that our writers, our publishers, and our venders of books, felt their responsibility! What a reformation in morals might they effect! how safe would be our youth, and pure the intercourse of society! It is a subject of devout gratitude that there are some such, we hope many. But is there not room for an increase? Who will search their shelves and bring forth pernicious books, and "burn them before all men?"

OUR PROSPECTS.

We are happy to state that since the commencement of our fiscal year, the Head of the Church has been pleased to continue the constantly increasing prosperity which has attended this Board. The donations from the churches, and the amount of our circulation are considerably ahead of what they were at a corresponding period of last year. The sales for the month just closed exceed those of every other month since the Board has been in existence.

THE PICTORIAL FIRST BOOK AND THE ALMANAC.

From all quarters the Pictorial First Book and the Almanac are receiving commendations. Artistically they are far in advance of any previous issues of the Board. An edition of five thousand of the First Book has been exhausted in the few weeks which have elapsed since its appearance. It will have an immense circulation. The Almanac will in its place give equal satisfaction. It should be ordered at once by those who wish to circulate it.

THE HAPPIEST SUMMER.

Not a few who have spent the last summer in travelling and fashionable dissipation, may perhaps endeavour to persuade themselves that it was the happiest summer of their lives. Others may be willing to admit, that however attractive and agreeable at the time were the gay and frivolous scenes through which they passed, yet in the retrospect, they seem but vanity and vexation of spirit. We subjoin the testimony of an humble follower of Christ who was spending the sultry months—not in the midst of folly and fashion, but in the self-denying work of going from house to house as a colporteur—and who says that thus employed he found the last the happiest summer of his life.

Success in this great work, must depend in some measure upon the qualifications, energy, &c., of the labourer. I have felt the want of experience at times, yet have striven to avoid imprudence, and not err on the side of rashness. Christians of other than Presbyterian denominations I have treated with courtesy, avoiding offensive controversy, but endeavouring to satisfy the candid inquirer after truth. My intercourse with other denominations, generally

has been pleasant: the practical books of the Board have been approved, and the blessing of God invoked upon me, and the cause by them. I seldom leave a Presbyterian family without leaving one or more volumes. I have made it a matter of special effort to sell to the young men of Presbyterian families, and have met with success in the greater number of efforts. One of the most important results of colporteur labours doubtless will be found in the good resulting from supplying the "children of the Church, with the truly excellent doctrinal and other reading furnished by the Board. If the people of God felt more deeply the need of the outpouring of the Spirit, and sought it of Him who hath said, "Ask, and ye shall receive," how great a blessing might result from the sowing of the precious seed!

Our members generally have received me as a friend, and manifest an interest in the work. An efficient colportage will best awaken them. My intercourse with the ministers has been of the most pleasant kind. From the pulpit, and in private, they have strongly commended the cause in its various aspects, and have been my helpers. These churches are not strong ones, being able to give only a moderate support to their pastors, and the past quarter is, perhaps, the most unfavourable season for selling, being a scarce time with farmers. I think the interest in your operations on the increase here.

I have granted volumes where they appeared necessary. In one instance the person was a young married lady, ill of consumption, who was poor and was taken in by a relative. She had very incorrect views of the way of salvation, and depended upon her baptism and her moral deportment. She admired the memoir of Mrs. Andrew, and I thought it well adapted to her case. She has since died. I have not learned whether her views underwent a change. I strove earnestly to convince her of the inefficiency of all else but the Rock of Ages, as a foundation. A second case was in a large family where the parents were Lutherans and read German, (the father English also;) were in very low circumstances and had no religious books in English for their children. I gave them "Baxter's Call." In some cases, after reasoning with sceptics until feelings of anger were apparent, I gave them Scott's tract on the "Inspiration of the Scriptures." Lately, I have met with the boldest sceptics that I have seen. In one instance I entered a pottery where only a lad of about sixteen was at work. I conversed with him a few minutes, and sold him the little volume entitled "Salvation;" and then went into the yard where a number of hands were, and met with bitter opposition, and heard the boldest profanity. I left rejoicing that I had found that interesting youth alone, and raising my heart to Him who is able to save him from the soul-destroying influences to which he is exposed. How much the spirit of a McCheyne or a Page is requisite to make a faithful colporteur! I have to lament my coldness and inefficiency, to humble myself before God on account of my dulness. Yet I hope that of the amount of seed scattered, some may fall in ground prepared of God, where the genial influences of the Holy Spirit shall cause it to take deep root, and spring up and bring forth much fruit. I look upon the past summer as the happiest of my life, and hope that if life and health are continued to me, they may be devoted to a more earnest and energetic prosecution of this truly excellent work.

Viewing the colportage system as the instrumentality, which, with the Divine blessing, will, next to the ministry, be most effective in feeding the flame of piety in our church, and in many out of her pale, with the pure oil of sound knowledge, I most earnestly desire that it may be greatly extended and directed and blessed by the great Head of the Church, and receive special tokens of his favour, and that the spirit of wisdom from his presence may be upon the members of the Board, and all those connected with them and under their control.

NOTES FROM A COLPORTEUR'S LABOURS.

"My tour in ———," writes a colporteur in the West, "has been truly pleasant—the most gratifying portion of time spent in the service of the Board. The active co-operation of the Rev. ——— and of the members of his church has made an impression on my heart which I shall not soon forget. I was there during their communion season and attended the series of meetings, and thus became acquainted with many of the people before visiting them at their homes.

I visited a colliery where some twelve families reside, who were as destitute as persons in that situation usually are. On going into a house the females and children of two or three other families would gather in and listen attentively while I read some stirring portion of a tract or book, and then addressed them as plainly and kindly as I could. I met with two pious females to whom I gave a suitable book and the Sabbath Documents to circulate amongst the community. This service they cheerfully undertook, and expressed a hope that something would come in their way that would stop Sabbath desecration. So earnest were the children in pursuit of the Catechism that they followed me from place to place as they received pennies from their fathers; and I kept my little box containing them beside my plate at dinner, and they came and laid down their pennies and carried away their treasures. At noon I went to the stable where eight or ten of the men were resting, and after a few minutes' conversation in reference to their pursuit and explaining my object, I read to them an extract from the little work entitled 'Salvation,' and made such remarks as I thought necessary and suitable to their condition, and explained the 'Swearer's Prayer' to them, as I had heard an oath just as I entered their company. I was received with kindness and listened to with attention, while emotion was manifest in the countenances of some as I read. I granted a few tracts, with an injunction to circulate them amongst their associates, after reading them themselves. To an old lady of about sixty to seventy years, I granted a copy of the 'Daily Bread.' The old lady has long been a member of the Presbyterian Church.

I design making temporary arrangements for supplying Mr. ———'s people, and will avail myself of such an opportunity as Providence may present to me. I could not feel satisfied in any other calling, unless clearly convinced that duty called me away from my present one. But I know of none else where a qualified layman can do so much for the advancement of the Redeemer's kingdom."

NOTICES OF NEW BOOKS AND TRACTS.

The Works of Creation Illustrated. From the English edition. 16mo, square, 264 pages.

With the exception of the Pictorial First Book, this is decidedly the most elegant of the juvenile publications of the Board. As to the grade of its matter, however, it is adapted to minds greatly in advance of the little folks who were in view, when the "First Book" was making. The author treats in a dignified, yet familiar style, of the epoch of creation, the work of the six days, imparting information in regard to the heavenly bodies, and their movements, and embracing also a considerable range of natural history, all the works of creation being viewed in their connections as showing forth the wisdom, goodness, and glory of their great Artificer. The young people who read these pages will find something to instruct and treasure up in their memories; and even older ones who may look into them will find many things worth thinking about. The work is elegantly illustrated, and will make a beautiful present for the winter holidays, or indeed for any other season.

It is I, or the Voice of Jesus in the Storm. By Newman Hall, B.A. 24mo. 92 pages.

Come to Jesus, by the same author, 103 pages.

We have already spoken of these little works as published in tract form by the Board. They are worthy of a more permanent form, and are now brought out as neat little volumes. Those who find comfort and edification in practical, evangelical exhibitions of scriptural truth, will find something to please them here. All who love Christ will love such truths as these pages contain.

TRACTS.

Thoughts for Spare Moments. Under this title we have a package or series of two-page practical tracts such as "I'm too Busy," "This Moment," "Now!" "And Then?" together with others of the same sort, making in all twenty-four. They are well adapted to speak a word in season to careless souls.

A Friendly Letter to a Young Man. By W. S. Plumer, D. D. 16 pages. This letter points out in the author's usual style the dangers to which young men are exposed, and gives very admirable advice as to the means of escaping the snares of the destroyer, and of living an honourable and useful life. It deserves a wide circulation among the important class for whose welfare it is designed.

The New Jerusalem; or the Soul's Breathing after his Heavenly Country. Eight pages 12mo. By the Rev. David Dickson, of Scotland. The multitudes of admirers of the beautiful lines beginning

"O mother dear, Jerusalem,
When shall I come to thee?"

will be delighted to find them here put into tract form. The anecdote appended is very characteristic of the effects of Scotch early training.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF SEPTEMBER.

Presbytery of Albany.

Schenectady ch per Rev Dr J T Backus	75 00

Presbytery of Bedford.

Joseph Bank	1 00

Presbytery of Carlisle.

Dickinson ch Mrs Davidson per Mr Williams	10 00

Presbytery of Cincinnati.

Central ch Cincinnati per Rev S Brown 82 91; 7th ch 50; Hopewell ch 13 15	146 06

Presbytery of Donegal.

Columbia ch to const their pastor Rev E Erskine hon mem	20 00

Presbytery of Hudson.

Hamptonburg ch "S C H"	10 00

Presbytery of Luzerne.

Beaver Meadow ch per Rev D Harbison	6 00

Presbytery of Miami.

Xenia ch in part to const Rev H W Taylor hon mem per Rev S Brown	7 00

Presbytery of Muncie.

New Castle ch per Rev S Brown	3 35

Presbytery of New Brunswick.

Kingston ch per Rev Dr Watson	13 00

Presbytery of Oxford.

Harrison ch per Rev S Brown 10 40; Providence ch per do 2 59	12 99

Presbytery of Sidney.

Bellefontaine ch bal col per Rev S Brown 12 25; Piqua ch per do 14	26 25

Presbytery of Susquehanna.

Wysox ch per Rev. J Foster Treas 3 70; Friendsville ch per do 1	4 70

Presbytery of West Jersey.

Blackwoodtown ch per Rev John Burtt	7 00

Presbytery of White Water.

Greensburg ch per Rev S Brown 20 15; John Woolf Oxford O per do 3; Brookville ch per do 10 40; Bath ch per do 1 20; Mount Carmel ch per do 4 65	69 40

Presbytery of Zanesville.

Brownsville and Hebron chs bal to const Rev. W M Robinson hon mem	11 00

MISCELLANEOUS.

From "A B"	1000 00
From H G Weaver per J. Patton	82
From "Aliquis" of Western New York	50 00
Total,	$1473 57

A. W. MITCHELL, *Treasurer.*

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 14th of August, by the Presbytery of Memphis, Mr. L. McNeely was ordained as an Evangelist.

On the 17th of September, the Rev. William Blackwood was, by the Presbytery of Philadelphia, installed pastor of the 9th Presbyterian church, Philadelphia.

On the 24th of September, the Rev. Charles S. Lord was installed by the Presbytery of Long Island, pastor of the Presbyterian church at Brookfield, Long Island.

On the 26th of September, Mr. G. B. McCombs was ordained as an Evangelist by the Presbytery of Maury.

Mr. William C. Somerville has been ordained an Evangelist to labour in Texas, by the Presbytery of Newcastle.

On the 9th of October, Mr. James R. Graham was ordained by the Presbytery of Winchester, and installed pastor of the Kent street church, Winchester, Virginia.

On the 7th of October, the Rev. George D. Stewart was installed by the Presbytery of Steuben, as pastor of the First Presbyterian church of Bath, New York.

On the 3d of February last, the Rev. R. Q. Way was installed by the Presbytery of Ningpo, China, as pastor of the Presbyterian church of Ningpo.

Mr. John A. Annin was ordained as an Evangelist by the Presbytery of Elizabethtown, in October.

On the 7th of October, the Rev. Robert Van Amburgh was installed by the Presbytery of North River, as pastor of the church of Hughsonville, New York.

DISSOLUTION OF THE PASTORAL RELATION.

The relation between the Rev. S. J. Baird and the church of Mount Bethany, Tennessee, has been dissolved.

The pastoral relation between the Rev. Mr. Kirtland and the Second church of Morristown, New Jersey, was dissolved by the Presbytery of Elizabethtown.

CHANGE OF RELATION.

The Rev. Charles David Rosenthal was received under the care of the Presbytery of Elizabethtown as a foreign minister, together with the German Presbyterian church of Patterson, New Jersey, to which he is ministering.

CALLS.

The Rev. Francis D. Ladd has accepted a call from the Penn Presbyterian church, Philadelphia.

The Rev. R. E. Sherrill has received a call from the church of Sommerville, Tennessee.

The Rev. Josiah Milligan has received a call from the church of Rush Creek, Pennsylvania.

The Rev. Henry W. Taylor has received a call from the church of Xenia, Ohio.

The Rev. D. G. Doak has received a call from Zion church, Tennessee.

Mr. John Squire, licentiate, has accepted a call from the church at Port Deposit, Maryland.

The Rev. William Henry Green has been called to serve the Second church of Princeton, New Jersey.

The Rev. J. Edwards has accepted the call of the First Presbyterian Church at Fort Wayne, Indiana.

LICENSURES.

Mr. Edwin Emerson was licensed on the 8th of October, by the Presbytery of New Brunswick.

DEPOSED.

The Rev. Michael Hummer has been deposed by the Presbytery of Iowa, from the gospel ministry.

POST-OFFICE ADDRESSES CHANGED.

The address of the Rev. T. R. English is Bishopville, South Carolina.

Post-office address of the Rev. J. Franklin Ford is changed to Shreeveport, Louisiana.

Post-office address of the Rev. A. H. Rogers is changed to Waynesville, Illinois.

Post-office address of the Rev. Samuel B. Cheek is changed to Danville, Kentucky.

Post-office address of the Rev. S. R. Wright is changed to Uniontown, Alabama.

COLLEGES AND SEMINARIES.

Dr. L. W. Green has declined the appointment by the Synod of Kentucky as Professor of Ecclesiastical History in New Albany Theological Seminary.

The inauguration of the Rev. William Henry Green as Professor of Oriental and Biblical Literature in the Theological Seminary at Princeton, New Jersey, took place, agreeably to appointment, on Tuesday, 30th September.

DEATHS.

On the 21st of August, in Chester, Illinois, the Rev. John Kennedy, in the 66th year of his age. He was pastor of the Presbyterian church at Chester at the time of his death.

On the 17th of September, at Morristown, New Jersey, the Rev. William A. McDowell, D. D., aged 63 years. He was an eminently good and useful minister of Christ, and particularly known as the Corresponding Secretary of the Board of Missions for many years.

On the 5th of September, at his residence at Oakland College, Mississippi, by the hand of violence, the Rev. J. Chamberlain, D. D., President of the College, in the 55th year of his age.

On the 2d of September, the Rev. Robert F. Breese, pastor of the Rochester Presbyterian church, near Princeville, Illinois.

On the 25th of September, in Carrol Township, Washington, county, Pennsylvania, the Rev. Samuel Ralston, D. D., aged 96 years.

On the of September, the Rev. Hugh Shaw, of Tennessee.

MISCELLANEOUS.

The Rev. Dr. McLaren has been appointed Agent for the Board of Domestic Missions, in the district around Pittsburgh, in the place of the Rev. Dr. Smith, who recently resigned, to take charge of the churches of Round Hill and Elizabeth. Dr. McLaren will enter upon the duties of his agency immediately. The post-office of Dr. McLaren is now Allegheny City, Pennsylvania.

Varieties.

Presbyterianism.—The New School Presbyterian Church in the United States numbers 21 synods, 104 Presbyteries, 1489 ministers, 140 licentiates, 1579 churches, and 140,060 communicants. The increase for the last year is reported at 9902. The Old School Presbyterian Church numbers 23 synods, 134 presbyteries, 2027 ministers, 2665 churches, and 210,306 communicants. The number of additions for the past year have been 18,744.

Newspapers in California.—There are twenty-one newspapers published in California—one religious, eight political, and twelve neutral, or nominally such.

Union Theological Seminary.—The Union Theological Seminary in New York has received a larger accession of students than ever before entered in one year. The lawsuit touching the bequest of the late Mr. Roosevelt has been decided in favour of the Seminary, and most of the legacy (about $60,000) has been paid into its treasury.

Hollanders.—A Western paper states that a congregation of 250 Hollanders exists at Grand Rapids, Michigan, and a church of 75 members, most of whom have been converted since their residence there. They are now expecting the arrival of a Netherlands minister who can preach in both English and Dutch.

Disappointed Emigrants.—The ship Constitution, which recently sailed from New York for Liverpool, is said to have taken out two hundred and twenty-nine Irish emigrants, who were not satisfied with America, and desirous to return to their own country.

A Pagan Temple in the United States.—A correspondent of the New York *Commercial Advertiser* writes, that a temple for pagan worship had been opened at San Francisco, by the Chinese. This is the first idol temple, we believe, that has been erected in this country, nor can we discover any thing alarming about it.

Missionary Items.—Foreign missionaries in all parts of the world, 2945; assistants, as lay preachers, &c., 11,807; members in the mission churches, 333,604; hearers, 1,415,774; institution for instruction of native ministry, 31; printing establishments, 40; scholars in day and boarding-schools, 224,989; income of all evangelical societies, in dollars, $3,201,419.

Lotteries.—The first lottery mentioned in English history, began drawing at the western door of St. Paul's Cathedral, January 11, 1569, and continued, day and night, until May 6, following. Its profits were for repairing the fortifications on the coast of England, and the prizes were pieces of plate.

Andover Theological Seminary.—Professor Calvin E. Stowe, recently of Lane Theological Seminary, is to conduct the exercises of the Junior Class at Andover during the next term, both in Greek and Hebrew; Professor Edwards having leave of absence for the winter.

Theological Education in England.—It is a remarkable fact, that the English Church with all her famed endowments for university education, has no special provision for the theological and professional training of her ministers. She has an army of 15,000 priests, to whom millions of people look for instruction. These are more or less trained in matters of secular education. But if any of them have a theological furniture, they have got it otherwheres, than in any theological institutions of the Church. This fact is alleged as one cause of so frequent defections of episcopal ministers to Romanism.

Longevity.—In the town of Lunenburg, Massachusetts, there are forty-eight persons who were living when the Declaration of Independence was made, several of whom are over ninety years of age. The population of the town is about 1300.

Dyspesia.—Dr. Jenner, of London, publishes in the *Medical Times*, the discovery of a new and apparently efficacious remedy for some of the worst forms of indigestion. He uses the sulphite (not sulphate) of soda.

The Highest Mountain.—The highest mountain peak in the United States, east of the Rocky Mountains, is the Black Mountain in Yancy county, North Carolina, which is 6476 feet high, exceeding in elevation the White Mountains in New Hampshire, hitherto regarded as the highest land in the United States.

Success of Missions in India.—The average of additions to the Baptist churches in India, compared with those of the Baptist churches in England, is eight to three.

Rapid Growth.—The recent "village" of Williamsburg, opposite New York, has grown so rapidly that its population is now 35,000, and it is about to become a "city."

Mrs. Dr. Judson and children have arrived in Boston by the Canada, with health much improved by their voyage from India.

Parks.—About twenty parks, or open squares in the city of New York, cover 170 acres of ground; estimated value, $8,386,000. Money well invested too. Some of the London parks are 400 or 500 acres in extent. Pity that our Western cities are growing up with no parks at all.

Papist Missions.—Missionaries for Oregon and California, of the Roman Catholic persuasion, were, at the last dates, to set out from Havre, France.

Bequests.—Fifty thousand dollars worth of property has been bequeathed to the Pittsburgh and Allegheny Orphan Asylum, by the late Dr. Thomas Hartford. He also left property to the poor of Canton, Ohio, worth ten thousand dollars.

Churches in New Orleans.—There are at present in New Orleans thirty-eight places of worship, as follows: twelve are Roman Catholics, seven Episcopal, five Methodist, six Presbyterian, two Baptist, three Lutheran, and three are synagogues.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

Board of Domestic Missions.—The Rev. William A. McDowell, D. D., p. 162. California, p. 162. Fruits, p. 163. Receipts, p. 164.

Board of Education.—I. Ministerial Education: No Increase of Candidates, p. 165. Early attention to the Work, p. 165. Pastoral Hints to Candidates, p. 165. II. Christian Education in Schools, Academies, and Colleges, p. 166. Obituary—Death of Dr. Chamberlain, p. 166. A Speech in the General Assembly, p. 166. Hebrew in College, p. 167. Receipts, p. 167.

Board of Foreign Missions.—Recent Intelligence, p. 168. India. Lodiana Mission: Letter of Rev. J. H. Morrison, p. 168. Letter of Rev. John Woodside, p. 169. Allahabad Mission: Letter on Mohammedanism, p. 169. Journal of the Rev. Joseph Owen, p. 170. China. Canton Mission: Medical Missions at Canton, p. 171. Obituary of the late Mrs. Simpson, p. 172. Receipts, p. 173.

Board of Publication.—Infidelity in connexion with the German Population of the United States, p. 174. The Bookseller who burned his Licentious Books, p. 174. Our Prospects, p. 174. The Pictorial First Book and the Almanac, p. 174. The Happiest Summer, p. 174. Notes from a Colporteur's Labour, p. 175. Notices of New Books, p. 175. Receipts, p. 175.

Miscellaneous.—The Lamb of God the Christian's Hope, p. 161. Poetry—"The entrance of thy words giveth light," p. 161. Put on the Shelf, p. 161. "Climbeth up some other way," p. 161. Ecclesiastical Record, p. 176. Varieties, p. 176.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME II. No. 12. | PHILADELPHIA, DECEMBER, 1851. | PRICE PER YEAR, *Fifty Cents.*

SUGGESTIONS ABOUT THE RECORD.

In bringing the Second Volume of the Home and Foreign Record to a conclusion, we respectfully call the attention of the Church to our position and prospects. The Record was established by the General Assembly, and is the only organ authorized to disseminate information on the four great divisions of the Church's operations—it is, emphatically, the paper of the Church.

To make the Record what it ought to be, a more general interest ought to be awakened in its behalf, and we would suggest a few thoughts for consideration by our brethren in the ministry and in the church membership.

Our missionaries in India, China, Africa, and among the aborigines of our own country, contribute regularly to the Record, and through its columns make us acquainted with the manners, customs, history and physical peculiarities of the countries in which they labour, and with the trials and anxieties of missionary life; and no one claiming ordinary intelligence ought to be ignorant of these things.

In the Domestic field we have as regular contributors the hundreds of missionaries scattered all over the land, telling us of the waste places whither they have gone, of the progress of their seed-sowing, and of the ingatherings of their harvest seasons. Ought our people not to know what is going on upon their own soil? Are not portions of this home-field almost as luxuriant with noxious vices as the jungles of India, or the wastes of Africa? Should we not be enlightened about Oregon, California, New Mexico, Texas, Utah, Minesota, Iowa, Wisconsin, and even Arkansas, Missouri, Mississippi, and many regions in the older settled States? Are there not among our teeming population, heresies and errors well nigh as strange and dangerous as Mohammedanism or Hinduism? Everywhere there is destitution of the word of life; and the attention of the Church should especially be called to those cities which are every year springing up in the desert. God is now in a degree never before witnessed, delivering up the kingdom of nature to the dominion of mankind; and it is demanded of the Church that she should put forth all her energies, that all should be laid at the feet of the King of Righteousness.

In the Department of Education there are most important themes in reference to which information and instruction is required. The necessity of raising up an enlightened and efficient ministry; the duties and privileges of God's people in this regard; the manner of teaching, the subjects taught, the character and duties of the teacher and his pupils; the wants of the Church, and of particular regions of country, and the best means of supplying them, are the subjects discussed in this important department.

The Board of Publication here also let the Church know what it is doing in the matter of providing and circulating a sound and sanctified literature, and the interesting incidents from colporteur life, the various and happy results attending the reading of books and tracts, together with notices of the works which the Board is constantly adding to its catalogue, are well adapted to attract attention and excite an interest in this invaluable branch of the Church's labours.

In the Miscellaneous Department we are bound to no class of subjects, and are glad to collect all the stray rays of thought that might otherwise pass into oblivion. In some respects, this portion of the Record offers advantages unequalled by any other Presbyterian publication; for though our circulation is much smaller than it ought to be, it is yet larger than any other, and is the only periodical which reaches *all* the ministers of our Churches.

We have already had aid from able pens, but we would feel greatly obliged if brethren would occasionally send us a very short, racy article.

We are happy to learn by letters received from various sections of the Church, that the Record is, in some measure, accomplishing the end for which it was intended. Pastors have written us that they "cannot do without it" in their churches. A most worthy elder, not long since, said, in our hearing, that if members of the churches were not interested in the Record, it was because they did not read it. Will not Pastors and Elders, especially, endeavour to enlarge our circulation for the coming year? Will they not make at least this additional effort to give information to the people as to what their own Church is doing, and proposes to do, for the wants of the world, and for the glory of her ascended Lord?

For the Home and Foreign Record.

THEIR INWARD THOUGHT.

Their inward thought is, that their houses shall continue for ever—their dwelling places to all generations. The word translated "inward thought," relates to that which is secret or hid in the heart, as distinguished from those sentiments that gain utterance in words.

The devotee of riches, power, or pleasure, he who makes not God and heaven but this world his end, does not expect to die. He sees that others die. Funeral processions, and the signs of recent bereavement, meet him in every street; but his inward thought is, that there are special reasons for these sad events in the case of others, which will not apply to him. He will keep out of harm's way—will not expose himself to sudden changes—will live temperately, and with a good constitution, and "much goods laid up for many days," his "inward thought" is, take thine ease, enjoy life, eat, drink, and be merry. Such instances of folly are not rare, but of every day occurrence.

"All men think all men mortal but themselves,
Themselves, when some alarming shock of fate
Strikes through their wounded hearts the sudden dread.
But their hearts wounded like the wounded air
Soon close. Where passed the shaft no trace is found.
As from the wing no scar the sky retains,
The parted wave no furrow from the keel,
So dies in human hearts the thoughts of death."

No wonder then, that death takes most men by surprise—startles them like a shriek at midnight in their chambers—rings in their ears like the knell of departed joys, or like the voice of God saying, "Thou fool, this night shall thy soul be required of thee." Then where will be health and riches, where honours and pleasures? Shall these be taken also to the dust, and to eternity?

Will not you, reader, learn wisdom from the mistakes and follies of others? Are you pointed to the death-bed of perished friends and reminded of their warning admonitions, and shall God say to you, "Thou hast not humbled thine heart, though thou knewest all this." Ah! me, like sheep to the grave we are allured. "Death is our gloomy shepherd." In flocks, like sheep, we follow; when one breaks through the gap in the hedge, and plunges over the precipice, the rest follow and perish. No folly is too great not to have its imitators; and this of all follies the greatest, is imitated, alas! by what numbers! Truly men are gregarious in evil. In the thronged way to ruin they herd together. "Their inward thought is, that their houses shall continue for ever. This their way is their folly, yet their posterity approve their sayings."

A PASTOR.

For the Home and Foreign Record.

THE SPIRITUAL WINGS BURDENED.

One of the influences most unfriendly to our enjoyment and profit in prayer, and to our spiritual and heavenly aspirations, is the inordinate love and too eager pursuit of this world. That is a very striking and beautiful illustration of the habit and benefit of dependence on God, and of the means of obtaining strength and possessing elevated joy, which is uttered by the prophet, (Isaiah xl. 31.) "*They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint.*" But, how can this divine flight be made by those who, instead of unfettering their feet from earth, actually stoop down, gather up the base dirt beneath them, spread it thick upon their wings, and then attempt to fly? How shall they pursue this heavenly race, who load themselves with this vile burden till they bend beneath it? How can they win the prize set before us, unless they lay aside every weight and the sin that doth so easily beset us?

J. M. K.

BURNING THE MARTYRS.

In the pages of that honest old chronicler, Strype, may be found the annexed bill of expenses for the burning of Bishops Ridley and Latimer, by the Roman Catholics, at Oxford, on the 17th of October, 1555:

	s.	*d.*
For three loads of wood faggots, to burn Ridley and Latimer,	12	0
Item, one load of furze faggots,	3	4
For the carriage of these four loads,	2	0
Item, a post,	1	4
Item, two chains,	3	4
Item, two staples,	0	6
Item, four labourers,	2	8
	£1	5	2

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
J. M. Rutherford, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

TRIBUTE OF RESPECT TO THE MEMORY OF THE REV. WILLIAM A. McDOWELL, D.D., LATE CORRESPONDING SECRETARY OF THE BOARD OF MISSIONS.

Mission Rooms, Philada., Nov. 10th, 1851.

"The Committee appointed to prepare a suitable minute in relation to the decease of their late Corresponding Secretary, the Rev. Wm. A. McDowell, D.D., report the following:

That the Rev. W. A. McDowell, D.D., served this Board from 1833, when he was elected to his office, till 1850, when, owing to increasing infirmities, he was constrained to resign his office—a period of nearly 17 years.

By the providence and grace of the Great Head of the Church, he was richly endowed with the requisite qualifications for his honourable office and laborious work. His judgment was excellent, his talents ample, his devotion to his work unwavering, and his diligence untiring. His addresses before ecclesiastical bodies in favour of the cause he advocated, were powerful; and it was surprising with what skill and propriety, notwithstanding his deafness, he could not only anticipate objections that might be offered, but pertinently answer objections actually made. He was found at his labours in the office, some days, *sixteen hours* of the twenty-four. His administration was manifestly blest by his Master. His work went on prospering from year to year, so that, when he resigned, the funds of the Board had increased from $25,000 to $80,000, and the Missionary appointments from 269 to 570. In view of these facts,

1. *Resolved*, That this Board, and the Church, are highly indebted to the Great Head of the Church for furnishing a man so well qualified for the station he occupied so long, and with such distinguished ability; and for the eminent blessing he was pleased to bestow on the work of his hands.

2. That this Board, and the Church, owe a debt of gratitude to Dr. W. A. McDowell, for the fervent zeal, untiring diligence, and entire devotion of his talents to the great cause of Missions, which he constantly manifested while sustaining the office of Corresponding Secretary of the Board. His whole soul was in his work.

3. That this Board tender to the bereaved family their sympathy in the great loss they have been called upon to bear, by being deprived of a husband so beloved and a father so dear; and commend them to the grace of God, who can sustain them under this heavy affliction, and by his wonder-working power, make it work together for their present and eternal good. He, we are assured in his word, is the widow's husband and the orphan's father.

J. J. Janeway,
C. C. Jones,
Committee.

True extract from the Minutes of the Board of Missions.
A. Symington,
Recording Secretary.

DR. E. P. HUMPHREY'S SERMON ON DOMESTIC MISSIONS,

Delivered before the General Assembly, in St. Louis, Mo., May, 1851.

This timely, and admirable sermon, which Dr. Humphrey was appointed by the General Assembly to deliver, has, agreeably to a resolution of that body, been published by the Board of Missions, and *sent to all the Ministers in our Church.* It met the unqualified approbation of the Assembly on its delivery, and the resolution for its publication was not an unmeaning compliment, but a sincere and intelligent testimony to its intrinsic value. The sermon embraces a full and vivid discussion of two inquiries; the first relates to *the means and facilities which God has imparted to our Church for the prosecution of the work of Domestic Missions*, and the second, to *the arduous duties of that work devolved upon us by Him.* Our space does not permit as full a notice of this sermon as we would desire. We sincerely hope it may receive an attentive reading from all our ministers, and that their copies might be circulated in their congregations. And it would form one of the best productions to be read at our Monthly Concert. *This sermon will advance the spirit of missions.* A few copies remain on hand for distribution.

THE LATE MEETINGS OF TEN SYNODS.

Now to the work, Brethren!

Mission Rooms, 265 Chestnut Street,
Philadelphia, November, 1851.

Through the kindness of Providence, we have been enabled to visit within a few weeks *nine* Synods in their annual meetings; namely, *Buffalo, Indiana, Cincinnati, Ohio, Wheeling, Albany, New York, Philadelphia* and *Virginia*, and an additional one *New Jersey*, through the voluntary agency of Rev. Dr. T. L. Janeway, of Philadelphia, making the *tenth.* And in view of the action of these bodies, and the remarks made before them, and the private expressions of feeling by members, *we have reason to be of good courage in the Church's work of Domestic Missions.*

There was but one mind in relation to the importance and necessity of this work. As it has been over and over characterized, "*It is a fundamental work,*"—underlying the true glory and happiness of the Church: the salvation of immortal souls: the regeneration and upbuilding in all piety and order of our communities: and the wholesome and reforming influences of our great and growing country over all the world. The Presbyterian Church has lived, expanded, and been blessed of God through the instrumentality of her Domestic Missions; and we must sustain these Missions, and love and cherish them more and more, and by the good hand of the Lord upon us, go on unto perfection.

We endeavoured to lay before the Synods, the *condition of the funds*, and to assign the true reasons for it. Those reasons the brethren will remember. The income of *last* year was all absorbed in May, *by the expenses of that year:* and consequently *left no balance with which to meet the liabilities of the Board for the summer and fall of the present year:* and hence our need of funds. The contributions to this cause, are taken up principally between October and May. It is however our hope and confident expectation, that the income of the present year will be sufficient to meet all expenses and leave a balance for the commencement of the next. But this, of course, will depend upon the action and liberality of the churches.

We endeavoured also to demonstrate, and commend to the consideration of the Synods, *the necessity of a careful examination of all applications for aid*, that they all might be legitimate and just; and also *the necessity of a system of reductions of appropriations to churches* that have been six, ten, fifteen, and some even seventeen years drawing upon the missionary funds of the Church: and churches which *are now, and perhaps have been for years, able in and of themselves to support the gospel for themselves, independent of aid from any quarter;* or at least, *are able to contribute more than they do towards the support of their pastors and missionaries.* Every dollar which is thus improperly applied for by churches and Presbyteries, and granted by the Board, is so much money subtracted from the pure missionary churches and fields, and is taking away their support; and we may even venture to say, the bread of life out of the mouths of perishing souls! The true growth and expansion of the Church is crippled by this kind of absorption of funds, and a spirit of dependence and parsimony encouraged, of which every true-hearted Christian and Presbyterian ought to be ashamed. Were our funds relieved of these calls, and calls to sustain churches and fields that ought never to have been originated, or being originated, should have been united, without expense to the Board, to contiguous churches and fields; the missionaries and the means saved would enable us to push on our *aggressive* movements energetically and gloriously.

It is the steady aim of the Board to carry out fully the grand design for which the General Assembly created it; to sustain every enterprise, in every part of our country without distinction or partiality, that presents in its character and prospects the elements of a missionary enterprise; and to sustain such enterprise to the extent of the means placed at the disposal of the Board, (with wise reference to the wants of the whole field, giving each its just portion,) liberally; but not a day longer than such an enterprise is able to stand alone and support itself. Thus will all generous contributors know that their money is sacredly and judiciously applied to the missionary work, and thus will the Assembly see the Church under its care growing in numbers, territory, and strength. The mind and heart of the Synods were with the Board in these things, as of necessity, they could not fail to be, seeing that the Board is but executing the purposes for which it was called into being—purposes known and read by all men in the Church. Some of the Synods have passed strong resolutions in favour of Domestic Missions, and all seemed desirous of increasing their efforts and contributions the present year; and also of relieving the funds as fast and as far as possible from all drafts that should not be upon them. There was zeal and a true missionary spirit, and a spirit of prayer.

And now, beloved brethren, you have, Ministers, Missionaries and Elders, returned to your homes and charges. *The time for action has arrived.* Do not let good impressions die: but, *to the work!* Remember the cause so lately pleaded before you. Remember your secret resolves, your official declarations. Remember your missionaries in need of their appropriations—the new fields opening before us—the wants of our Church and country, and let every one conscientiously lay our great work before the people of his charge—the people of the Lord, who love him and love his kingdom, and the souls of men, and depend upon it, *they will respond to your fervent appeal.* Our true-hearted people will not be wanting if we do our duty. Then, brethren, to the work. *Let every one do something*, and we shall have no lack of anything. God shall be glorified, and Zion shall rejoice.

RESOLUTIONS OF THE BOARD OF MISSIONS IN RELATION TO APPLICATIONS FOR AID TO SUSTAIN MISSIONARIES.

Passed, Philadelphia, October 13, 1851.

"On motion,

1. *Resolved*, That the Committees of the Board, in Philadelphia and Louisville, be directed to examine carefully into the propriety and justice of every application for new commissions or for removal of old ones, and whenever the sums applied for may be reduced, that the reduction be made.

2. That the Presbyteries be requested to state the amount raised by the churches or congregations forming missionary fields, in support of their pastors or missionaries, when they apply for commissions from the Board for them, in order to enable the Board to act more intelligently on the applications.

3. That before a Presbytery entertain the application of any organized church or missionary field, it be requested to inquire whether said church or field has any reasonable prospect of becoming self-sustaining; and whether said church or field may not properly and profitably be united with some contiguous church or churches, and the labour of a missionary and the expense of his support be saved to the Board, agreeably to the recommendation of the General Assembly.

4. That all churches which have been long upon the Board, and are able to support the gospel of themselves, have their appropriations reduced; and that they be discontinued by the Board as soon as possible, in order that the missionary funds of the church may be husbanded, and more liberally and extensively applied to fields that are purely missionary, and in which the church may expand and grow."

The foregoing resolutions, it has been made our duty to publish, and to commend with a few explanatory remarks to the attention of Presbyteries and Churches. They have been passed by the Board from necessity, and with the earnest desire that they may be kindly and respectfully considered and observed by Presbyteries and Churches in their future applications.

The duty of the Committees of the Board, obliges them to examine carefully all applications for aid, and to economize the funds of the Church, allowing all due influence and consideration to the views and wishes of Presbyteries. The Board, as a Central Committee of the Church, is immediately responsible to the General Assembly, and all its acts are reviewed by that body.

The majority of applications received through the Presbyteries, for a long time, have been bare requests for certain amounts, without any statement of the sums necessary for the entire support of the missionaries, or of the sums raised in aid of their support

by the churches or fields in which they are called to labour. Neither is any information given on the prospects of such churches or fields becoming self-sustaining; nor on the important point whether some union might not be formed with contiguous churches or fields, and so, much expense be saved to the church both in men and means. Consequently, the Committees of the Board frequently make appropriations in the dark, and afterwards learn that some of them, at least, are questionable, and others should not have been made at all.

More information would greatly aid the Committees, and ought to be furnished by the Presbyteries, in order that their own plans may the more effectually be secured, and the missionary funds of the church conscientiously and justly disbursed: an end we all desire.

There are a number of churches deriving aid from the Board, which can lay no proper claim to that aid. They have a good, and some a large, membership, and abundant means, and are perfectly able to sustain the gospel for themselves. Common justice and charity demand that all such churches be taken off the Board. They are not *feeble* churches—they possess not one element that makes them *missionary* churches. They ought to be *self-sustaining and contributing churches;* and should at once become such. The Board has made no reduction for years and years on the appropriations to these churches; and, in now beginning that reduction, care is exercised to make the reduction kindly, intelligently and judiciously, accompanied with an appeal to them, to relieve the funds of their support as speedily as possible. And from the response of some of the churches whose appropriations have been reduced, we are inclined to believe that the churches, themselves, will come up cheerfully to their duty; and it may be that they have continued in this state of dependance because they have not had their duty plainly and fully set before them.

There are missionary churches where appropriations might be reduced also much faster than they are, if proper measures were taken to effect it, both on the part of our missionaries and presbyteries. They need only to be awakened and encouraged, to make the effort.

The propriety of the line of policy here indicated will be readily perceived. It is the desire and the design of the Board not to *contract*, but to *expand* our operations. In order to do this, it becomes absolutely necessary to relieve the Board of heavy expenses now incurred for the support of Churches which ought, in justice, to sustain themselves, and be off the Board altogether, and for the support of Churches and fields of labour which should be united to contiguous churches or fields, and so be no expense whatever to the Board. By such necessary and just savings, we shall be more able to send and support missionaries in new and important fields, and so expand our Church and keep pace with the wants of our country. If all the Churches which come on the Board *remain*, and but *few go off from year to year*, we must be crippled in our real missionary operations, and in fact we shall be building up a system of effort which, after a while, must fall to pieces of its own weight, for the want of that support which the Church will find itself unable to afford.

The field before us is extensive: its wants, beyond our ability to supply. The brethren should remember this. And yet we must do our part. The Board is endeavouring, to the best of its ability, to order our missionary operations in such a way as to secure the greatest good of the whole field. Its aim is, by God's blessing, to relieve itself of present liabilities—to meet promptly all appropriations to our missionaries—to expand with new fields, and gather a new circle of Churches and a new harvest of souls, and to reduce the work to as perfect a missionary work as it is possible to make it.

So, brethren, courage for the labour! and the Lord in mercy establish the work of our hands, to the praise and glory of his rich grace in Christ Jesus our LORD.

For the Home and Foreign Record.

CHURCH EXTENSION.

In a vicinity, near Philadelphia, there is a Presbyterian Church lately organized, a beautiful structure, provided with basement school rooms, tower and clock, organ, and every appliance of comfort, and costing $10,000, all defrayed by one generous individual, that the gospel and its ordinances may be in reach of his numerous operatives. The Second Presbyterian Church, New Brunswick, a beautiful and elegant edifice, in a fine location, is the monument of the liberality of three gentlemen, who mainly met its cost of $10,000. These cases are cited as proofs of increasing interest on this great and important matter, and are pressed upon the attention of the many wealthy members of our communion. There are many—I believe there are scores—who could, from the savings of one year's income, rear an edifice in which generations might worship God Almighty, to stand a monument of his piety when he is gone to the dust of the sepulchre, an enduring proof of Christ's constraining love. How can a steward of God, entrusted with *his* gold and silver, more effectively serve his generation, and bless the land of his birth? *He loveth our nation and hath built us a synagogue*, was the testimony to the beneficence of a Roman centurion. In what more appropriate way can love for country flame out, than in founding a church, with its spire heavenward to draw off the lightning wrath of God? At a cost varying according to the position of the people, from $2,000 to $10,000, can tasteful edifices be reared; and if one wishes to enjoy the luxury of continued good, there might be invested a given sum in one edifice, to be refunded when a gathered and established people shall come to appreciate the priceless value of the blessing, and then reinvested in a similar effort, on like condition. Thus the stream would flow and the agency be at work when the heart and hand which gave the impulse shall be mingled with kindred dust. There are locations in our land where *five hundred* dollars would supplement the contributions of a vicinage, to rear a structure free of debt, tasteful, comfortable—a fountain of gushing love to dying men. There are inviting spots, in suburban districts of this city, where *five thousand* dollars would ensure, with the added collections of the community round about, the erection of a house of worship to send forth the blessings of the gospel on the otherwise tumultuous population. Though on the vulgar calculations of mere pecuniary profit likely to inure to the owners of unimproved lots by the uprising of a church edifice, and on the score of sanitary and police regulations such an establishment would exert, much might be said, yet we prefer to place it on the broad ground of men's eternal interests, and God's high glory. The stewards of God, entrusted with a larger share of his gifts, may create, with his blessing, a series of instrumentalities which will ply and work till the resurrection morn. No beneficence is so wide-reaching, so likely to bless. No common arithmetic can figure out its mighty sum of benefits. It digs a well in the desert, it plants the palm trees of Elim, it unseals a fountain to the dying, it rears a refuge to the sin-oppressed. *This man and that man were born there.* Oh, that our wealthy members would ponder this, and concentrate efforts, and thus see the manifest and visible monument of their almsgiving. A convenient church, free of debt, is ordinarily self-sustaining, and relieves pressure on the mission funds—yea, it opens a new source whence pours surplus waters into the central reservoir. There is no view in which the matter can be presented, which does not accumulate upon it a world of interest, and cause it to enlarge in the sight of good men. Our church extension treasury is exhausted, overdrawn. Some *ninety* applications remain unanswered for want of means. The population swells, the flood-tide rolls by us, golden opportunities are lost for ever, and prospects of most inviting success pass away. Who will come to the help of the Lord against the mighty, and seek to rear his banner in a world of sin? *My heart is toward the governors of Israel that offered themselves willingly among the people.* S. R. Y.

A WORD FOR THE CHURCH EXTENSION SCHEME.

Applications to Churches in our large Cities for Aid to Build Houses of Worship.

We commend the following extract from a letter written by a distinguished Pastor of one of our city churches "in the East," to the consideration of our readers. No one feels a deeper interest than he in the missionary operations of our Church, and in our *Church Extension scheme*, and no one has exerted himself more than he in promoting, in the sphere of his influence, this good work. His remarks, therefore, are dictated by a sincere desire to promote the general welfare of missionary and needy churches, in our connection, and not by any indisposition to aid those in need. And we may add, that he expresses the views and feelings of many others.

"To-day, a brother *comes*—to-morrow another *writes*—perhaps, and most probably, for aid to build a church. There have been, I know not how many, who, finding no funds in the Church Extension Treasury in Philadelphia, desire earnestly that we here would appropriate our contribution to his particular case, or to make a special, additional effort for him. The whole affair is getting to be oppressive. Can you do anything at your office to relieve us? It is these constant applications that interfere with the contributions for the Church Extension Committee. And so long as Pastors encourage them, and are thus precluded from taking up collections for you, your treasury will be empty. I think we have had *ten* applications from abroad since the first of September—all "peculiar" cases. If we were let alone, we *could* do something for you; but what are we to do when week after week we have these applications? If our churches would come into this scheme, our church extension operations might be systematized as effectually as those of the Board of Missions. But unless they do so, we might as well break up our system here. At all events, I wish the destitute places would understand that our Presbyteries *desire* and *design* to operate on this system."

These judicious remarks bring the whole subject before us. The General Assembly has originated this scheme of inestimable value. How is it to be sutained *as a scheme of the Church?* By our *Church collections*. If, then, the Churches intend to support the scheme, *let them take up their collections and forward them.* But what are we to do when one, two or three brethren come along and ask for aid to build their churches? Do just as you please. You must use your own judgment on the propriety of admitting the brother to your pulpit to spread his case before your people, or of furnishing him with *names for private application*, (which is doing the same thing in another way.) Every pastor has the right of judgment in such cases. He knows best, or should know best, the state of things in his church. But if you refuse him, it seems hard. Why? Is your church able to respond to all calls made upon it? Have you not sent your contribution to the Church Extension fund? Has it not been paid out to needy churches, and caused them to rejoice? Can you not tell the brother so? But has he not a right to go to the Lord's people and get money wherever and whenever he can? Certainly. But they have a right to give their money to his object in such manner as they think best—either to him particularly, or to the object, through a committee of the Church, generally. We hope the churches will do far more for Church Extension than they have done, and that the complaint uttered by our mother Church, across the water, may not be true of us, that the *self-reliance* of our individual Presbyteries and Churches is seriously impaired by the facilities afforded them of procuring aid in the general schemes of benevolence projected and carried on by the Church. We wish our people gave far more than they do, according to their ability, to all our schemes, and that those who are building churches might get aid to the full extent of their need. We know their necessities, and feel for them.

FROM A MISSIONARY IN GEORGIA.

SOME MERCY DROPS.

Three months have gone by since I last wrote, and the record of them is in Heaven. I thank God for the encouraging hopes which they have left behind them. In this part of my field my heart has been made glad. After more than two years of labour, spent apparently in vain, God has condescended to visit us with a few mercy drops. All my appointments have been filled as formerly, and whilst I had noticed more than common interest in some of my hearers, I was not aware of anything very special (except in one instance,) until our last communion. Two very interesting young ladies were then received upon a profession of their faith in Christ. On making some pastoral visits, I found that some six or eight more were deeply concerned about their soul's salvation. One case in particular, awakened in my breast peculiar interest. It was that of a grey-headed old man, who, though never accused of open wickedness, has yet lived a long life without Christ. He always seemed ready to assist in every good work, and was especially liberal to our Sabbath School. I sincerely hope he will become a child of God, and a useful member of the Church.

It gives me pleasure also to inform you that the Lord has been working all through our Presbytery. Never have I attended a Presbytery when the narratives from the different churches were so universally encouraging. In several of our missionary stations the work of the Lord has prospered, and many of our stronger churches have shared the rich blessing of the Lord. Pray for us, that these encouraging

tokens may be but the *first drops* of the coming shower—the *first fruits* of the approaching harvest.

AN INFIDEL RECLAIMED.

An infidel of my acquaintance, who had long made Thomas Paine the man of his counsel, and who I considered a very hopeless case, from my conversation with him, was some time ago visited with a paralytic stroke. His confidence was destroyed, his assurance forsook him, his vain hopes vanished. He sent for me, in meekness, to inquire the way of life, and listened gratefully to my exposition of the plan of salvation through a crucified Redeemer, and has repeatedly joined with me in earnestly seeking that mercy from God on which he seems to rest his only hope. I recommended him, for the sake of his family, not to keep Paine's works in the house, and his daughters, at his wish, consigned to the flames that tissue of blasphemous raillery, that, as he said, others may not be misled by those books as he had been. I trust this is a brand plucked from the fire.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of October, 1851.

SYNOD OF ALBANY.

Pby of Troy.—Malta church	$30 00

SYNOD OF BUFFALO.

Pby of Michigan.—Plymouth First church	14 00

SYNOD OF NEW YORK.

Pby of Hudson.—Good Will ch 52; Hamptonburg ch 18 50	70 50
Pby of North River.—Newburg 1st ch from Miss C Adams	3 00
Pby of Bedford.—Red Mills ch S S Myrick 2 50; Croton Falls ch 10	12 50
Pby of New York 2d.—Mount Washington ch	34 15

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Chester ch 18; 1st ch Elizabethtown from Miss Hetty Woodruff 2 50	20 50
Pby of New Brunswick.—Princeton 1st ch 21; Princeton 2d ch 25; Village ch 31	77 00
Pby of West Jersey.—Cedarville ch balance of last years subscription 10; Woodbury ch 100	110 00
Pby of Newton.—Newton church	77 37
Pby of Susquehanna.—Orwell church	13 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Tenth ch Phila in part, cash collection 278 50, a Widow's mite 5 (283 50); North Pres ch 296 60; Central ch Phila in part, cash collection 105 95, from Jas Field 100, Rev C C and Mrs Mary Jones to const C C Jones Jr an hon mem 50, Thos Beaver 10, Jas Campbell 5, Mrs Benkert 2 50, Miss Sally Eckert 1 (274 45)	854 55
Pby of Philadelphia 2d.—Germantown ch from "a member" 10; Allen Township ch 50	60 00
Pby of Donegal.—Donegal ch 55 43; Middle Octorara 22	77 43
Pby of Baltimore.—Annapolis ch 25; Frederick ch to const Rev Jos M Atkinson an h m 50; Madison st ch Balt 1 15	76 15
Pby of Carlisle.—Shippensburg ch from Miss Jane R Wilson 5; Schellsburg ch 6	11 00
Pby of Huntingdon.—Through Rev. Joshua Moore Treasurer of Presb., Spruce Creek 1st ch 75; Spruce Creek 1st ch sewing circle 50; Alexandria ch 37; East Freedom 3 70; West Kishacoquillas 43 67; half of Presbyterial collection ta W. Kishacoquillas 7 13; Birmingham ch 7; Spruce Creek 2d ch 18; East Kishacoquillas ch 30 70; Williamsburg ch 51, making together 323 20; Hollidaysburg ch 35; Sinking Creek ch 90 37; Spring Creek ch 38 88, and from R H 15	502 45
Pby of Northumberland.—Warrior Run ch 44; Baffalo ch 37 18; Washington ch 49 91; Bethel ch 9 50; Miss Kate B Sunbury 50 cts, Miss Ann C Sunbury 50 cts	141 59

SYNOD OF PITTSBURGH.

Pby of Blairsville.—East Union and Pine Grove churches	1 50
Pby of Redstone.—Somerset ch 8; Petersburg ch 5, and from Mrs Pastlethwait 1; Clarksburg ch 2 50	16 50
Pby of Erie.—Gravel Run ch 3 76; Washington ch 1 74	5 50

SYNOD OF OHIO.

Pby of Marion.—Brown ch	4 35
Pby of Richland.—Through Rev J M Faris, Treas of Presb. from Olivesburg ch 8; Mansfield ch 13; Jeromeville ch 8	29 00

SYNOD OF NORTHERN INDIANA.

Annual Collection at a late meeting of Synod of Northern Indiana in Valparaiso, to const Rev John H Nevius an hon mem	50 00
Pby of Lake.—South Bend ch	10 00

SYNOD OF ILLINOIS.

Synodical collection	6 50
Pby of Rock River.—Galena South ch	28 30

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Wilmington ch additional 3; Bluff and Long street chs 30	33 00

SYNOD OF GEORGIA.

Pby of Georgia.—Citizens of Dorchester and Colonels Island Liberty co Ga 28 38; Colored people of Liberty co Ga 1 62; Savannah 1st ch 68 50	98 50
Pby of Cherokee.—Through Thos J Dunwody Esq Treas. Roswell ch 9; Pea-Vine ch 4; Sardis ch 7; A Gentleman for Dom Miss in bounds of Cherokee Pres 20	40 00

SYNOD OF MEMPHIS.

Pby of Memphis.—Portersville ch from Mr Jno Thomas	5 00

MISCELLANEOUS.

X Y Z for sustentation 250, and for general fund 500—750; Miss Louisa J Roberts, Marietta Ga proceeds of the work of a small class of S S Girls 10; A Friend Troy N Y 5; J S H 5; R Hutchison Esq Savannah Ga 50; A Young Lady in Michigan for Oregon 1; Mrs Nancy Brice Athens Ohio 1; A Lady, Athens Ohio 1; A Friend 2; A Lady 2; Rev Jos Denton Mendham N J 2; Mr John Brewster, Shirleysburg Pa 50; A H 3; A Friend 2 50	884 50
Total	$3397 84

S. D. POWEL, *Treasurer.*

CHURCH EXTENSION.

Receipts into the Treasury during the month of October, 1851.	
Pby of Winchester.—Fort Royal ch from a Lady 5; Moorefield ch 55 50; Some Members of Romney ch 11; Winchester ch 63	134 50
X Y Z	250 00
Pby of Susquehanna.—Towanda church	10 00
Total	$394 50

S. D. POWEL, *Treasurer.*

CLOTHING.

Received since the last acknowledgment,	
One box from the Ladies of Rahway 1st ch N J valued at	55 00
One box from the Ladies of Warrior Run ch Pa valued at	55 00
One box from the Ladies Sewing Soc of Florida ch N Y valued at	28 96
One box from the Ladies of McConnellsburg cong Pa valued at	67 00
One box from Ladies Sewing Society of Frederick ch Frederick city Md valued at	125 00
One box from Haysville ch Ohio valued at	44 00
One box from Ladies of Salem Pres ch N J valued at	31 33
Total	$406 29

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of October, 1851.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Pittsburgh 1st ch ad 5; Pittsburgh 2d ch in part 217 69 of which by Sab sch 4 34, 150 to const Wm B Copeland, Jno McCurdy and Wm Bakewell Esq. and 25 bal to const Mrs Ellen L Burbridge, and 32 in part to const Mrs Jane Miller h m; Millers Run ch 16 75	$239 44
Pby of Blairsville.—Murraysville ch 25 26; Poke Run ch 50; Donegal ch 10 66; Plum Creek ch 26; Parnassus ch 11; Congruity ch ad 1; Rural Valley ch month col 6; Livermore ch 8 11; Blairsville ch—of which Misses S and M J Knott S S classes 3 25—43 46; Unity ch 54	235 49
Pby of Clarion.—Greenwood and Tylersburg chs 5 25; Clarion ch 50	55 25
Pby of Redstone.—West Newton ch 15 70; Kingwood ch 2; Mt Pleasant ch—of which Mrs Nancy Jack 10—34 50	52 20
Pby of Erie.—Franklin ch 10; Mercer ch 31; Harmonsburg ch 16; Conneautville ch—by Mr Craven 2 50—8 50	65 50
Pby of Beaver.—Little Beaver ch young female miss society	14 24
Pby of Allegheny.—Butler ch	39 00

SYNOD OF WHEELING.

Pby of Washington.—Wellsburg ch 4 25; Wheeling 2d ch 88 02; Fairview ch ad 9; Upper Buffalo ch 31 14; Richietown ch 3 59; Cross Creek ch in part 77 09	213 09
Pby of New Lisbon.—Rehoboth ch 6; Salem ch 18; Hanover ch 8 50	32 50
Pby of Steubenville.—Fairmount ch 12 63; Steubenville 2d ch 50 06	62 69
Pby of St. Clairsville.—Concord ch 8 30; Rock Hill ch to const John Rankin Esq h m 50 70; Wheeling Valley ch 13 12; Martinsville ch 16 25; Nottingham ch 26; Deersville ch 11; Mt Pleasant ch to const Mrs Margaret Pickens h m 50	175 37

MISCELLANEOUS.

Patterson Estate per Rev Geo Marshall	49 25
Total	$1234 02

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

Ladies of Westfield ch a box valued at	31 73
" Dunlap's Creek " "	32 71
" Canfield " "	31 33
" Wheeling 2d " "	80 00
" Connellsville " " to con John Taylor Esq h m	71 04
Ladies of West Union " "	40 31
	$287 12

CHURCH EXTENSION.

Pittsburgh 2d ch children of Sab school	$4 28

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of October, 1851.

Jno P Banta to const himself hon mem (in part)	$25 00
Rising Sun Ia	5 00
Evansville Ia	10 00
Georgetown Ia	1 00
Sparta ch Ga	25 00
Greensburg Ia	42 50
A R Forsyth (in part) to const his son E R Forsyth hon mem	10 00
Dunlapsville Ia	10 00
Sand Creek Ia	25 50
Concord Ia	9 00
Shiloh and Olivet Ky	18 00
Ladies Benevolent So Shelbyville ch Ky	50 00
Mt Pleasant ch Mulberry Pby	3 05
Mt Zion " "	3 35
" " " at meeting of Pby	16 30
Mrs Ruth B Weir	10 00
Henderson Ky	22 25
B C Leper Newport Ky	5 00
A Childs " "	1 00
Elizabethtown Ky	13 00
Shiloh Tenn	2 80
Ladies of Pisgah ch West Lex Pby Ky	5 00
Amount returned by Rev Thos A Spilman	13 38
Union ch Ky	1 62
Carson Dobbins Shiloh Tenn	4 00
Frankfort ch to pay Freight on Box	1 00
Lowell Henry co Iowa	2 00
Ebenezer Pby	17 50
Lee R Shryock Hopkinsville Ky	5 00
"A Friend" Frankfort Ky	20 00
Salem ch Ohio balance	50
James M Chase Macomb Ill	5 00
Total	$382 75

J. M. RUTHERFORD, *Treasurer.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

OBITUARY.

ARCHIBALD ALEXANDER, D. D.

The death of Archibald Alexander, the venerable Senior Professor in the Theological Seminary at Princeton, N. J., has filled the Church with mourning—with mourning tenderly mingled with praise and thanksgiving to the God of the living and of the dead.

It is right and proper that the records of the benevolent operations of the Church should contain an affectionate memorial of one who was identified with them all, and who occupied the post of Professor in one of our Theological Seminaries. The following notice has been condensed from a very eloquent and appropriate discourse, delivered by the Rev. *S. Irenæus Prime*, and published in the New York Observer—a discourse which ought to be issued in pamphlet form, for general circulation in our Church. Our selection of extracts has been made from the more historical portions of the discourse.

"Archibald Alexander was born April 17, 1772, in Virginia, near the banks of the South River, and about fifteen miles from the Natural Bridge. His ancestry were Scotch, and both his immediate parents emigrated to Ireland, and afterwards to America, and thus he is reckoned among the Scotch-Irish, a stock that has produced some of the noblest men in the Church and the State.

After a long, severe, and painful season of spiritual conflict, through which hew as made to pass, that by experience he might afterwards know how to succour those who are similarly tried, he was led to the enjoyment of the life of God in the soul, and soon to devote himself to the sacred ministry. Mr. Graham was for about two years his teacher in divinity, and on the first day of October, 1791, just sixty years and one month ago, he was commissioned by the Presbytery of Lexington to preach the gospel of Christ. As a missionary preacher through the mountain regions of Virginia, and in parts that now belong to Ohio, he travelled widely, proclaiming the way of life to the ignorant and destitute, and gathering the lost into the fold of Christ. Preaching without notes, with strange discrimination of personal experience, for one so young, and with an energy of thought and pathos of delivery rare in the young or aged, he spread the doctrines of divine truth wherever he went, and sowed seed that has yielded successive harvests for more than half a century, and will continue to bear fruit till the angels are sent forth to gather the last sheaves.

But the power as a preacher, and the reputation for genius, piety, and learning which he acquired at a period of life when most men begin to preach, may be learned from the fact, that at the extraordinary early age of *twenty-five*, he was called to the Presidency of Hampden Sidney College. This was in 1797. Probably in no country, unless we except the case of Wm. Pitt, Prime Minister of England at 22, was a more distinguished reputation won so early: never was one earned that was purer or more enduring. In addition to his labours as President of the College, he was pastor of three churches in Prince Edward, Charlotte and Cumberland counties. Such service was beyond the physical abilities of the youthful President, and in 1801 he resigned his post: but resumed it again after spending part of the year 1802 in travelling by horseback in the Northern and Eastern States. Before he made this tour, he had fears that he was declining into pulmonary consumption: seasonable respite enabled him to recover health and strength, and a long life of usefulness was saved to the Church and the world.

In 1806, Dr. Alexander accepted a call to the pastoral charge of the Third Presbyterian Church in Philadelphia, corner of Pine and Fourth streets. Here he was an eminently useful preacher and pastor, and here he might have stood till he died, an able, learned, and persuasive minister of Jesus. But the Presbyterian Church had felt the need of a Seminary for the systematic instruction of her sons in the word of God, preparing them for the ministry of reconciliation. She looked around among all her pastors and men of learning, and wisdom, for the man to be a guide to her youth, to mould their minds and form their views in the great science of divine truth. There were giants in those days, and among them all, the mantle was thrown on the shoulders of Archibald Alexander. Single handed and alone he was sent to Princeton in 1812, to lay the foundation of that school of the prophets from which has now been taken its "master and head." In 1813, he was joined by Dr. Miller, who was called to the Seminary from the First Presbyterian Church, New York; together they laboured, with mutual respect, confidence, affection, and harmony, until they were parted like the two prophets, Elijah and Elisha, by the ascension of one to his reward and joy, in the month of January, 1850.

How did he die? He died as he lived. Until about five weeks ago, he continued to perform full duty in the Seminary, and to maintain his usual amount of labour in the study. Old age had long been on him. The three-score years and ten were numbered, and by reason of strength they were even four-score. "But his bow abode in strength." He was attacked with dysentery, which had been prevailing to some extent in that region, and the fears of his many friends were at once awakened that the blow would be fatal. Ripe fruit falls readily, when smitten, and he was like a shock of corn fully ripe. He continued to sink gradually, conscious that his days were numbered, and that the time of his departure was at hand. One son (the Rev. J. W. A.) was upon the ocean, and the father earnestly desired that he might see him ere he died. The desire was granted, and more, for the son returned just one week before the father fell asleep.

Calling to his bedside the Professor, on whom his mantle falls, he gave him the most minute expression of his views respecting the interests of the Seminary, dearer to him in death than in life, and having committed it to Him who is the head over all things for the church, he was ready to depart.

Into the scenes of domestic sorrow it is not our design to intrude. But it is right to say that the grief of those dearest to him was calmed when they sat by the bedside of the dying saint, and saw the serenity of perfect peace reposing in his eye.

He called the pastor of the Church in Princeton to his chamber, and gave him his parting counsel, assurances of his strong affection, sent messages of love to his family, and then bade him receive his blessing. The young man knelt by the couch and the patriarch laid his trembling hands upon his head, and lifted up his voice and prayed for the God of Abraham, and Isaac, and Jacob to bless him with the richest of heaven's grace.

By a remarkable, but deeply interesting direction of divine Providence, the Synod of New Jersey one year ago adjourned to meet in Princeton on the third Tuesday in October, 1851. It came, and it was the day before the one on which their venerable father expired. He was looking forward to their meeting with great pleasure, and a few days before, with a power of memory rare, perhaps unparalleled, in perfect health, he repeated over the names of one hundred and fifteen of the ministers of that body who had been his pupils! A sweet thought to each of them that they were thus recalled in the dying hours and prayers of one they so revered. His memory of his pupils has always been remarked as extraordinary. He had a distinct recollection of each one of them, their location and progress, watching them in all their ways like as a father watcheth the children of his love.

"Death never appeared to me so delightful as now, when it is near," he said to those around him, and often as strength allowed he spoke of the peace that dwelt in his soul. The records of these last hours will be precious to the Church, and they will be found to illustrate and confirm the *experience* he has written in his letters and sermons, as the fitting close to a life of faith.

The great theologian who had preached theology sixty years, who had taught theology to other preachers forty years, who was known in two hemispheres as one of the most learned and distinguished Professors of *theology* of the age, was now on his deathbed, and he made this observation in the hearing of his friends, and we are permitted to repeat it for the first time, but it will never be forgotten; it will be written and re-written, and repeated a hundred years hence: it was a casual remark, but a transcript of the great man's mind and heart; he said, "*All my* theology *is reduced to this narrow compass,* Jesus Christ *came into the world to save sinners.*"

For three days prior to his departure, the lamp of life was burning so low in the socket, that he was able to converse but little, and few besides the immediate members of the family were permitted to go into "the chamber where the good man met his fate, privileged" as it was "beyond the common walks of life, quite in the verge of heaven." Gradually, almost imperceptibly, the silver cord was loosed, and at six o'clock on the morning of Wednesday, October 22d, 1851, the wheel at the cistern stood still. He fell asleep in Jesus—so peacefully, that the moment of his spirit's flight was scarcely to be detected by the anxious watcher's eye.

And now what remained but to commit the dust of the honoured dead to its kindred dust. On Friday, the 24th October, the borough of Princeton was thronged by the multitude who had come together from various parts to testify with the friends and neighbours, their sense of the general bereavement. The Synod of New Jersey was still in session, embracing 173 ministers and elders from as many churches; not all of them, but a great number were present; with clergy and laymen from New York, Brooklyn, Philadelphia, Baltimore, and other cities and places near and more remote; probably a larger number of clergymen than were ever assembled on a similar occasion in this country.

At half-past two, P. M., they met in the Chapel of the Theological Seminary, and forming a procession four abreast, accompanied the remains to the First Presbyterian Church. The students of the College and the Seminary filled the galleries; the body pews were occupied by the clergy, and the citizens generally the side pews and aisles.

The Rev. Dr. Murray, of Elizabethtown, N. J. conducted the opening devotional services, and Rev. Dr. Plumer, of Baltimore, the closing.

The Rev. John McDowell, D. D., of Philadelphia, preached the sermon at the request of the deceased, who had enjoined it upon him to attempt no delineation of character and no eulogy upon the occasion. The sermon was therefore a simple exhibition of the gospel, from the familiar words, "Blessed are the dead who die in the Lord."

Of all who participated in the inauguration of Dr. Alexander, in 1812, none survive but Dr. McDowell and the venerable Dr. Milledoller.

The services in the church being concluded, the mournful procession was again formed. The students of the College preceded. The Presbytery of New Brunswick claimed the privilege of carrying their honoured father to the grave with their own hands, and it was granted them. The sons, and one who was always called by him his son, followed, and then a long line of clergymen and others, and the students of the Seminary, and a multitude of the inhabitants walked to the house appointed for all living. Forming a circle about the open grave, the brethren let down the remains of their father into the silent tomb and mingled their tears with the dust which covered his clay.

The Rev. Dr. Magie, of Elizabethtown, N. J., then said; "Eighty years of life on earth are ended here. Sixty years in the ministry of the gospel are ended here. Forty years in the instruction of a rising generation of ministers are ended here. All that was mortal of our father and friend we have just committed to this silent tomb. It does look cold, and dark, and dreary, but it is no more so than the grave in which his Master lay, and they who sleep in Jesus will God bring with him." After a few words more he led the assembly in prayer, and dismissed them with the apostolical benediction.

There his remains are lying within an enclosure that contains the ashes of such men as Dickinson, and Burr, and President Edwards, and Finley, and Smith, and Davies, and Witherspoon, and Green, and Dodd, and Miller, such a line of Presidents and Professors as distinguish no other cemetery in this land. Genius and learning and virtue made these men great, and their tombs will be honoured by the friends of sacred science for ever.

No less than 1837 young men have received instruction in Princeton from his lips, and of this large

number 1640 are believed to be still among the living. These will extend his influence to the end of time.

"And I am glad that he has lived so long,
And glad that he has gone to his reward;
Nor deem that kindly nature did him wrong,
Softly to disengage the vital cord,
When his weak hand grew palsied, and his eye
Dark with the mists of age—it was his time to die."

Full of years and usefulness and honours, he has rested from his labours and his works do follow him. The Head of the Church still lives, and will raise up others to take the places of the fathers when they fall asleep.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

NEW CANDIDATES.

The following table shows the number of new candidates received under the care of the Board of Education for the three months ending November 1st, together with the names of their Presbyteries:

Albany,	1
Troy,	1
New Brunswick,	2
Philadelphia,	1
Philadelphia, 2d,	1
Carlisle,	1
Huntington,	1
Blairsville,	3
Redstone,	1
St. Clairsville,	1
Columbus,	1
Muncie,	1
Rock River,	1
Lexington,	1
Western District,	2
Cherokee,	3
	22
Restored,	2
Total,	24

The number received during the *first* quarter of this year was 13, making for the six months, 37. During the same period last year, the number received was 47. According to these statistics, the number of our candidates, thus far, has decreased.

MORTALITY AMONG CLERGYMEN.

In connection with the fact of an apparent *decrease* this year in the number of candidates for the ministry, we place on record the *increased mortality* among our ministers. The number of deaths last year was 29; and the preceding year 26. During the first half of the present ecclesiastical year the number is 19; as follows:

NAMES.	PRESBYTERIES.	AGE.
Ezekiel B. Currie,	Orange,	84
John Mark Fulton,	Upper Missouri,	63
James Hopkins,	Chillicothe,	31
John Barr,		28
James Y. McGinnis,	Huntingdon,	35
Jonathan T. Ely,	Elizabethtown,	49
Jonathan Cross,	Donegal,	young.
William M. Hall,	Huntingdon,	51
John Kennedy,	Kaskaskia,	66
Jer. Chamberlain, D.D.,	Mississippi,	56
Wm. A. McDowell, D.D.,	Philadelphia,	63
Samuel Ralston, D.D.,	Ohio,	96
Robert T. Breese,	Peoria,	
Hugh Shaw,	Tennessee,	
Richard Graham,	Findlay,	
Arch. Alexander, D.D.,	New Brunswick,	79
Hamilton Scott,	Brazos,	
Samuel L. Graham, D.D.,	West Hanover,	
Jacob Green,	Bedford,	61

THE SYNOD OF CINCINNATI AND THEOLOGICAL SEMINARIES.

The following is the action of the Synod of Cincinnati in reference to the Theological Seminaries at New Albany and Cincinnati:

The following resolutions in reference to New Albany Theological Seminary were passed without opposition:

1. This Synod have heard with pleasure the report of the Board of Directors of the Theological Seminary under their care, and approve of the same.

2. Synod would record their gratitude to God for the measure of success which has attended the efforts of the Synods united in the support of that Seminary, in the work of training a ministry adapted to the wants of the Church and our rapidly increasing population.

Messrs. T. E. Hughes, S. R. Wilson and P. D. Gurley, D.D., ministers, with N. Wade, J. S. Todd and D. Osborne, elders, were elected Directors of the Seminary for the term of three years.

A letter from the Synod of Kentucky, proposing to the various Synods having control of the New Albany Seminary to place it under the care of the General Assembly, was read and placed on the docket. The subject was afterwards taken up, and, after some consideration, it was indefinitely postponed.

A communication was received from the Board of Directors of the Cincinnati Theological Seminary, announcing officially to Synod the organization of this Seminary, and giving a brief outline of its history, plan, and prospects. After the reading of the communication from the Board, the following resolution was offered:

Resolved, That the Synod have heard with deep interest, the statement of the Board of Directors of the Cincinnati Theological Seminary, and rejoice in the measure of success thus far attending their efforts to train young men for the work of the ministry, and hope that under the blessing of the Head of the Church it may prove eminently useful in the important work on which it has entered.

This resolution, after some discussion, was passed by a vote of sixty-two to nineteen—two being excused from voting.

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE EDUCATIONAL BOND.

The supervision, by the Church, of the work of education, will do much to call forth THE EFFICIENT AND STEADY CO-OPERATION OF PASTORS in the work of educating the young. The Church and the School are co-ordinate agencies in the Christianizing of the human family. The minister who teaches in the one has no secondary interest in what is done in the other. The ejection of the ambassador of Christ from official connexion with the place where the children of his congregation are receiving their education, is one of the evils of the present order of things. The tie which binds the pastor to the school is dissevered; the children are virtually removed, for six days in the week, from the best opportunities of pastoral intercourse and instruction. There is little or no sympathy between the State schoolmaster and the parish minister. Although the public schools do not, like the Girard College, place ministers on the roll of prohibited persons, yet they offer little inducement to promote their attendance; and if any minister should frequently visit a school, the suspicion of sectarian designs would soon be excited. It is astonishing that our ministers should have so long and so quietly submitted to this estrangement between themselves and the lambs of their flock. The Christian plan of education restores the school to its appropriate place among the institutions of the Church, and re-invests the minister with his full authority over the youthful members of his charge. This renewal of the vital connexion between ministers and children is one of our strong encouragements to "go forward."

DAVIDSON COLLEGE, NORTH CAROLINA.

Davidson College, under the care of the Synod of North Carolina, was established for the purpose of giving a thorough Christian education to the youth, who might resort to its halls. The following is the Annual Report of the Board of Trustees, presented to the Synod of North Carolina, at its recent meeting.

REPORT OF THE BOARD OF TRUSTEES OF DAVIDSON COLLEGE TO THE SYNOD OF NORTH CAROLINA.

The Board of Trustees of Davidson College respectfully report to the Synod of North Carolina, that during the past year the number of students connected with the College was 62.

The amount of tuition fees received was	$1575 00
Interest collected on endowment fund,	1921 50
Total income for the year,	$3496 50
Amount of Professors' salaries for the year,	$4200 00
Leaving a balance against the College of	$703 50

This deficiency of income to meet the expenses of the College for the past year, is owing to the salary of an additional Professor, and to the diminished number of students for the past year.

To meet the wants of the College, and to complete its endowment, the Board resolved on 20th of March, 1851, to sell at least four hundred scholarships at $100 each; and appointed the Rev. W. W. Pharr their Agent for that purpose within the bounds of the Presbytery of Concord; the Rev. A. Baker their Agent within the bounds of the Presbytery of Fayetteville, and the Rev. Wm. Banks their Agent within the bounds of the Presbytery of Bethel.

The agency in Concord Presbytery was commenced in May last, and about 200 scholarships have been sold. The Agents for the other Presbyteries expect to commence their labours soon, and the Board calculate with confidence that the requisite number of scholarships will be sold in a year; after which the scholarship plan will be pursued in College.

The health of the students during the past year has been good; their deportment and attention to studies, with few exceptions, highly satisfactory, and the scholarship in general very respectable.

Eighteen of the students, for the past year, were members of the Church in full communion, and gave good evidence of piety; and nearly all were orderly and paid becoming respect to the ordinances of religion. The Bible Class on the Sabbath, and the student's Prayer-meeting on Saturday evening were well attended.

Each class is required to attend three recitations a day, viz. one at sunrise, one at 11 o'clock, A. M., and one at 4 o'clock, P. M.

At the commencement in August last, the Senior Class, consisting of fifteen young men, having completed their Collegiate Course to the satisfaction of the Board, received the degree of A. B.

The Rev. E. F. Rockwell commenced his labours in the College, as Professor of Natural Science, in November last, and was regularly inaugurated on the 13th of August, 1851.

The price of board for the students will be continued at six dollars per month, for the coming year, notwithstanding the anticipated scarcity and high price of provisions.

The Board of Trustees, grateful to the Great Head of the Church and Ruler of the world for the past indications of his favour to our rising College, would earnestly recommend its interests and protection to the care and regard of the Synod of North Carolina, that it may rise and stand a lasting monument to the piety and patriotism of the Presbyterian Church, and a blessing to mankind.

We would affectionately ask the cordial and efficient co-operation of the Synod of North Carolina, in carrying out the scholarship plan of endowment. We ask that the brethren in the ministry and in the eldership would give their countenance and their aid to a plan of endowment which must, if sustained by the church, place Davidson College on a sure foundation, and at the same time prove—not a loss of money, but a great gain to every purchaser of a scholarship—which promises not only to diminish the expenses of a complete education, but greatly to increase the number of the educated, and to make the future generation of the country, not only an educated people, but one trained up under the pure morality and doctrine of the gospel.

By order of the Board of Trustees,

S. WILLIAMSON,
ROBT. S. McDOWELL,
STEPHEN FRONTIS. } *Committee.*

October, 1851.

From the Genesee Evangelist.

TEACHING AND TRAINING.

It is much easier to teach children than to train them. And in this ease-loving age, it is not to be wondered at, that teaching has become far more popular than training. Teaching is informing, instructing, supplying with knowledge. Hence a person with very little positive knowledge of science, art and literature, not unfrequently renders himself a popular instructor, from his ability to employ his very small stock, in such a way as to amuse, excite, and entertain the young. Training is something more than this. It is doing, and not hearing only—it is forming, as well as informing—moulding and so shaping the young, that they exhibit to the world the impress of that discipline which is indispensable to right training.

A child that has been taught only, is ready to parley with his parent, or teacher, when requested or commanded to do, or leave undone any thing. A child that has been rightly trained never does. When told to do, or not to do a thing, it is enough for him. He never asks why, or wherefore, because he has been trained to honour and obey his parents, as well as taught the precept, that requires the performance of this duty.

Eli, when he heard of the wickedness of his sons, said unto them, "Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; it is no good report that I hear. His sons made themselves vile and HE RESTRAINED THEM NOT." Here is the account of a family brought up, very much as children are at the present day. Children do evil, and the parent, like Eli, asks, Why do ye such things? My son, have I not taught you better? Why then do such dishonourable acts, and disgrace yourself and your parents? The boy might answer, Yes, father, or mother, it is true you told me better, but you never "*restrained*" me from wrong-doing—or, in other words, you taught me well enough, but alas, you never trained me to do what I ought to do, and to leave undone what I ought not to do; *i. e.* you let me do the one, and did not hinder me from doing the other.

The language of inspiration is not teach up, inform up, instruct up, amuse up, a child in the way he should go—and then the promise—that when he is old he will not depart from it—but it is TRAIN UP a child, &c.

But, says one, "it takes more time to train a child than to teach him, and I cannot find time to do the latter, even, how then can it be expected that I should do the former? I send my child to school on the week-day to have this done, and between the teachers of the secular and the Sunday-school, this work will be well done." How do you know this? Are you acquainted with the teacher of secular knowledge? "No! I never saw him—but then 'they' would not employ an instructor that is not competent to teach, you know." No—I do not know this.

Again; do you know the Sunday-school teacher? "No—but then he is a good instructor, because the children like him so well; he is so interesting and amusing—they say he makes them laugh right out loud sometimes, he is so funny."

So children grow up. The mother has no time to train them, because she must keep her house in order, and make "calls," and entertain such as have little, or rather, do little or nothing else; and the father has as much as he can do, to provide the means to live upon, and keep up fashionable appearances for a few short years.

Many children for these reasons are growing up without any religious training in the midst of Christian institutions. This work belongs to parents, aided by the Church of God. Thus may children be educated and trained, both for the life that now is, and for that which is to come. Otherwise there is no hope of training children so that they shall seek first the kingdom of God and his righteousness, and thus secure all earthly good, which alas, is too frequently sought without complying with the condition by which it can be secured and enjoyed. Train your children then to *do* right as well as to *know* right. L. W.

THE TEACHER.

"The diligent and pious teacher, who properly instructs and trains the young, can never be fully rewarded with money. If I were to leave my office as preacher, I would next choose that of school-master, or teacher of boys; for I know that next to preaching this is the greatest, best, and most useful vocation; and I am not sure which of the two is the better, for it is hard to reform old sinners with whom the preacher has to do, while the young tree can be made to bend without breaking."

Thus thought and wrote *Dr. Martin Luther*, and there are few to whom the world owes more than to him.

Many of our most intelligent, liberal and wealthy planters, legislators, congressmen, senators and clergymen have not disdained in their day to teach, and in a higher or lower sphere many continue to teach through life. Jesus Christ was an humble despised teacher.

If we judge a calling to be worthy of honour and respect in proportion to its responsibility and importance, teaching does not come lowest on the scale. To be usefully and profitably employed is the bounden duty of every man; every man in a station according to his several ability, and he who turns his talents to the best account for others, and he alone, deserves the highest honour.—*Presbyterian Herald.* N.

ENGLISH PRESBYTERIAN CHURCH.

At the late meeting of Synod, the Report of the School Committee was called for, and was read by Professor Lorimer, the Convener. It gave a very favourable and encouraging view of the progress of the educational interests of the Church—the collections for the year had been larger than in some former years, and had been contributed by a greater number of congregations than on any previous occasion. Several new schools had been originated since the date of last report—several schools which had been suspended for a time had been revived, and some which had begun to decline had been reinvigorated. New school premises had been erected at Risley with the aid of a grant from Government—at Manchester, in connexion with the new church of Grosvenor-square—at Falstone, by the zealous exertions of our minister, Mr. Stuart, aided by his Grace the Duke of Northumberland—and at Sunderland, where "the New Academy" had already taken a position at the head of the scholastic establishments of the town. Important additions had been made to the number of our trained and highly-qualified masters, and the Fund was of signal advantage in enabling our schools to secure and retain the services of such men. The number of Day-schools connected with the Church now amounted to upwards of fifty, but nothing should satisfy us short of a full equipment of schools, that is to say, a well-taught day-school in connexion with every congregation.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, OCTOBER, 1851.

I. FUND FOR CANDIDATES.

Presbytery of Albany.

Johnstown ch 16; West Galway ch 17 25 — 33 25

Presbytery of Elizabethtown.

Liberty Corner ch 11; Connecticut Farms ch 25; Lamington ch 40; 1st ch Woodbridge 17 65; 1st ch Rahway 60; 2d ch Morristown 12 36; N Providence ch 23; N Vernon ch 15; — 204 01

Presbytery of West Jersey.

Camden ch 10 50; May's Landing ch 6 — 16 50

Presbytery of Newton.

Harmony church — 20 50

Presbytery of Susquehanna.

Towanda church — 6 00

Presbytery of Philadelphia.

Scots church — 150 50

Presbytery of Philadelphia 2d.

Abington church — 50 00

Presbytery of Baltimore.

Frederick church — 1 00

Presbytery of Carlisle.

Shippensburg ch Miss Jane R Wilson — 5 00

Presbytery of Huntington.

Alexandria ch 41; Shirleysburg ch Jno Brewster 30; Hollidaysburg ch 35; Bellefonte ch Female Education Society 100 — 206 00

Presbytery of Northumberland.

Danville church — 50 00

Presbytery of Blairsville.

East Union and Pine Grove churches — 1 00

Presbytery of New Lisbon.

Newton church — 6 00

Presbytery of Richland.

Mansfield ch 5; Martinsburg ch 19; Frederick ch 12, in part, to con ZENAS BALL an hon mem; Pleasant Hill ch 10; Lexington ch 7 — 53 00

Presbytery of Chillicothe.

Chillicothe 1st church — 31 60

LEGACIES.

Legacy of James McCormick, Springfield, O — 30 00

MISCELLANEOUS.

"X Y" 500; A Friend, quarterly instalment on three scholarships 150; "A Lady" 2 — 652 00

$1516 36

II. FUND FOR SCHOOLS, &c.

"X Y" 500; Curwensville ch Pa 50; 3d ch Newark N J 80 70 — 630 70

Total, $2,147 06

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, OCTOBER, 1851.

Presbytery of Redstone.

Rehoboth ch 13 40; Laurel Hill ch 25 75 — 39 15

Presbytery of Ohio.

Montours church — 27 00

Presbytery of Allegheny.

Freeport ch 11 12; Hopewell ch 18 31 — 29 43

Presbytery of Erie.

Sugar Creek ch — 5 00

Presbytery of Beaver.

Bridgewater church — 10 00

Presbytery of Washington.

Upper Buffalo ch 37 30; Cross Creek ch 52 33; West Liberty ch 11; Claysville ch 15; Ritchietown ch 5 50; Mill Creek ch 28; Washington ch 62 27 — 211 40

Presbytery of St. Clairsville.

Beech Spring ch 15; Wheeling Valley ch 6; Malaga ch 1 75; E Woodsfield ch 1 50; St Clairsville ch 27 75 — 52 00

Presbytery of Miami.

Dayton church — 75 00

LEGACIES.

Estate of Robt Patterson, addl per session of Bethel church — 49 25

MISCELLANEOUS.

R Patterson Esq, FOR FUND FOR SCHOOLS — 20 00

Total, $518 23

J. S. LEECH, McALPINE & CO., *Treasurers.*

Total receipts for October, $2,665 29

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz. "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*" Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, November 13, 1851.

Africa.—We have received letters from the Rev. D. A. Wilson, at Monrovia, July 28, and the Rev. J. L. Mackey, at Corisco, July 30. Mr. and Mrs. Wilson reached their station on the 16th of July, making the voyage, including a short time spent at Sierra Leone, just two months from New York. They speak warmly of their pleasant and comfortable circumstances at Monrovia, and contemplate the work before them with much interest. At Corisco, Mr. Mackey is much encouraged. He was forming a new town, which would be subject to Christian rules. The people were attentive to his religious services, and had learnt to observe, in some good measure, the Sabbath day. Many were anxious to place their children under his instruction, and he requests the Board to establish, as soon as possible, two boarding schools, one for boys and the other for girls. He earnestly pleads for more labourers. Who will go to his help? Our readers will be glad to learn that the Committee have authorized him to form a school for boarding scholars. This will require enlarged expenditure, but the object is well worthy of it.

Siam.—Letters have been received of dates to the 29th of July. They convey the painful intelligence of the death of Mrs. Bush, wife of the Rev. S. Bush, on the 23d of that month. Her illness was the consumption. While we mourn over her early removal, and the loss of the mission and her husband, we ought to feel thankful for the grace given unto her, which was manifest in her life, and which shone so brightly in her last hours. Seldom have we read of a more triumphant departure out of this life, than that described in Mr. Mattoon's letter, which will be found in another column.

The application to the government for permission to procure mission premises had not been acted on, though no unfriendly feeling was evinced. The missionaries speak with interest of the re-introduction of vaccination into Siam. This was effected through Mrs. Mattoon's visit to Singapore for health, with her child. "Her visit there," writes Mr. Mattoon, "has not only enabled her to secure our own child against the small-pox, but also to introduce vaccination again into Siam, an object for which the missionaries have been labouring in vain for the last five years, and also into Singapore, where it had been lost for ten months. The virus is brought there by steamers every month, but had proved worthless for nearly a year; and Dr. Lane writes to me that the virus which he used in vaccinating our little boy and the native girl Mrs. Mattoon had with her, had been dissolved and used all day by the other physicians, but not a case took, and they pronounced it worthless; while these cases took, and they are propagating it successfully from them." Dr. House speaks of this as an event of no common importance. He says, "in no country is the small-pox more fatal in its ravages than in Siam, and in no country is it more difficult to procure the vaccine virus which furnishes such a wonderful protection from it. It were a low estimate to suppose that thousands of children have been swept away by it during this present epidemic this year." Drs. House, Bradley, and Jones were actively engaged in vaccinating the natives, and were about to memorialize the king on the subject, in the hope of engaging thereby the aid of native physicians throughout the country. All this gives us an interesting view of one of the collateral benefits of Christian missions.

China.—The only letter received is one from the Rev. A. P. Happer, of August 22. A fever had prevailed generally among foreigners and natives, from which the members of the mission and many of the scholars had suffered, though not severely; they were better at the above date. Mr. Happer gives an interesting account of his Dispensary practice. On three days of the week he prescribed for patients, of whom nearly a hundred attended at the dispensary. The gospel was preached to them at the same time. This account will be inserted in our next number.

India.—Letters have come to hand from Lahor, July 30; the Rev. L. Janvier, at Sabathu, August 29; Saharanpur, August 29; Agra, August 22; Mynpoorie, September 1; Futtehgurh, September 8; Allahabad, to September 5. The health of Mrs. Janvier and of Mr. Woodside was somewhat improved; both had been very ill. The former was at Sabathu, and the latter at Landour, in the mountains, for the sake of the colder climate. The cholera was prevailing to some extent at Agra and Allahabad. Mr. Owen's little son had recovered from an attack, and the other families had been kept in safety. The missionary work at the different stations was going on, without any marked change.

Creek Mission.—Mr. W. S. Robertson, teacher, writes on the 3d of October, that the school at Tallahassee had been re-opened with favourable prospects. "Every day there are more or less applicants for places in the school, and I have no doubt we could find fifty more [than we can accommodate] in a week. All this, of course, shows that we have the confidence of the people, and had we sufficient help I should feel greatly encouraged for the future." Mr. Robertson then mentions with anxiety their want of more assistance in the instruction of the school and the care of the children. Mr. J. B. Junkin, of the same station, writes on this point under date of October 1; "Many little boys and girls were brought in to-day, but had to go away again because our number is full, and we have not room for more. It fills my heart with sorrow to see the poor little children go away to their heathen homes. When will the Church learn the solemn duty resting on her?" This is an afflicting statement. We trust that it may not be long until these children will be welcomed instead of rejected. For this purpose, both among the Creeks and other tribes, more teachers are needed, and funds for the support of the schools.

Omaha and Otoe Mission.—A letter from the Rev. E. McKinney, of September 29, mentions that severe sickness had prevailed for some weeks in the vicinity of the mission station, the Indians suffering from fever and small-pox. All the members of the mission family had been attacked with sickness; this, with the want of suitable domestic help, had proved a severe trial to them, and a serious interruption to their labours. At the date of Mr. McKinney's writing all were better. A school for Pawnee children, heretofore supported by the government, had been disbanded, and Mr. McKinney had taken its pupils, some eight or ten in number, into the boarding-school of the mission. This will save the time and labour already expended on them from being lost, and will keep them under Christian instruction. Thus the Lord is extending the missionary work in almost every direction, and calling upon his people to give it an increased support by their gifts and their prayers.

THE CONDITION AND REQUIRED ENLARGEMENT OF THE MISSIONS.

The annual collections of most of the churches, in aid of Foreign Missions, are made after the present time, or within the last four or five months of the financial year of the Board. This usage is attended with some serious disadvantages, as will be apparent from the fact that the expenditures of the Board, which now amount to over $11,000 a month, must go on at almost a uniform rate. But we advert now to the fact, that so many of the churches have yet to make their contributions to this cause, chiefly as a reason for calling the attention of our readers, and especially of our brethren in the ministry, to some brief statements showing the present condition and the greatly needed enlargement of our foreign missionary work.

The present state of the missions is, in a high degree, encouraging. No material changes have taken place in most of them since the last Annual Report of the Board, and we are sure that every careful reader of that Report must have been satisfied that God is indeed with us as a Church in this work.

The mission in Siam, which was then described as in a critical condition, is now, in answer to the prayers of God's people, in the enjoyment of much brighter prospects. One of its beloved members has been called to her rest, and we mourn over her early removal; but her triumph over death in a heathen land should at once remind us of the preciousness of the Gospel in the hour of our greatest need, and plead with us to pity those who are sitting in the darkness and shadow of death. The new mission to Africa, near the Equator, which was then spoken of as commenced on the island of Corisco under favourable circumstances, has been greatly afflicted in the sudden deaths of Mr. and Mrs. Simpson; yet by this solemn providence God seems to awaken the attention of his people to the wants and claims of the great African field. The mission still lives, and its solitary labourer pleads earnestly for more men. The door into Africa is still widely open. Let the churches prosecute this mission with greater dependence on the blessing of God, and with greater faith; it will appear at the latter end that this sore bereavement was not intended to discourage the zeal of his people, but to promote their usefulness in his service.

The other missions have been marked by no great changes. Their work has been steadily carried on. Daily instruction in schools, the work of the press, the regular preaching of the gospel, have fully occupied the time of our brethren. It is a day of small things at most of their stations. They are now laying the foundations. But while they labour in faith, they are not without tokens of the presence of the Spirit of God. Some souls are inquiring for the way of life, and others have been hopefully converted unto God, while some have finished their course, supported by a good hope through grace of eternal life. What the missionaries most earnestly plead for is the prayers of the churches, that the Spirit of God may be poured out upon them and the heathen around them. Then these missions would quickly become as rivers of the water of life.

It is therefore with sincere gratitude we contemplate the condition of our foreign missions. We see them occupying fields of peculiar interest, as amongst our Indian tribes; of special prophecy, as amongst the ancient people of God; or of the greatest extent, as among the Romanists of Europe and our own continent, and the pagans of Africa and Asia. By these missions, we may reach more than three-fourths of the unevangelized portion of our race; and through them may the benevolence of our churches flow forth to bless immense multitudes, who are now perishing for lack of vision.

The support of these missions, on the existing scale of expenditure, is not all that the providence of God calls for at our hands. The full measure of our ability to give has surely not been reached, when so many churches have not made any offering at all for years to this object, and when the whole amount given would not average one cent each week to all the communicants of our denomination. Many have manifested great liberality, and many have practised self-denial, in their gifts to this work of God, and they will surely be rewarded for what they have done, by Him who once sat over against the treasury, taking notice of the gifts which were cast into it. But may we not hope that all our Christian brethren will come up to the help of the Lord in this work? We ask all to pray for it: should we not ask all to give to it of their property, even as the Lord has prospered them? Until this is done, we surely have not done all that we could, to give the gospel to the perishing.

Some labourers have been sent forth since the meeting of the General Assembly; three to Western Africa, one a minister, and two females; two to India, and a minister returning to his field and his wife, while two families have returned from that country, though it may be but for a season, on account of health; five to missions among the Indians, two ministers, and one male and two female teachers; one is under appointment for China, and another is under appointment for a station among the Romanists, both ministers. These are all. Others, however, have their attention turned to the question of duty; and some will be ready to go forth, if the Lord will, during the coming summer. Arrangements for sending out new labourers are, in most cases, entered upon during the winter months, and the Board should have such encouragement as to funds, as would enable the Committee to make engagements with every qualified candidate, in whose heart the Spirit of God has implanted the desire, and before whom Providence may open the way, to engage in this work. We have some reason to believe that there will be no lack of men during the coming year.

Now, in connection with all this, consider some of the doors opened for enlarged effort:—

1. The Corisco Mission requires immediately another missionary, and within the financial year arrangements should be made for sending out two or three more. The Committee have just authorized the establishment of a boarding-school for the education of native youth, at a considerable outlay, in order to prepare native labourers for that field.

2. In China, a minister is now wanted at Canton, and several more should be sent at an early period; a physician could be most usefully employed at the same city; more ministers are needed at Shanghai and Ningpo.

3. In India, there are whole provinces containing hundreds of thousands of souls, for whose salvation no man seems to care. In connexion with the Missions of the Board in that country, there are numerous large cities, at which stations might at once be formed.

4. In the work of missions among the Romanists, there is a call for a considerably enlarged expenditure. If men of suitable qualifications can be obtained, they will be sent to any places that are open on our own continent. And our brethren in Europe appeal to us earnestly for help; our help they must have.

5. There is an inviting field for a mission to some 30,000 Jews in one of the northern cities of Africa, which would eventually give access to a large Arab population. An earnest request has been made to the Committee, for a missionary to commence this work, by one of our countrymen, a highly respected resident at that city.

5. Our Indian tribes have increasing claims upon us, even as the time for doing any service to them is becoming more and more limited. The Committee have had the subject of missions amongst the California and other tribes before them, and are waiting for men and means to go on with this branch of their work.

In view of these statements, we ask that our brethren in the ministry and the highly favoured members of our churches would lay this great work of God more and more to heart. Our appeal is to those who know the worth of the soul, who feel their obligations to the Saviour, who desire to do his will, and who act under the conviction that life is short and time uncertain. Our appeal is to all who would do unto others as they would have others do unto them. We are anxious that they should all feel a hearty concern in this cause. And then let each one give as he finds it in his heart to give, and as the Lord hath prospered him, accompanying his gift with his fervent prayers, and we will not doubt that God will do a great and blessed work in the earth by our humble agency.

INDIA: ALLAHABAD MISSION.

A LETTER OF THE REV. JOSEPH OWEN: AUGUST 2, 1851.

A Call for more Men in the India Missions.

We commend the statements of this paper to the earnest consideration of our readers, and particularly of our brethren in the ministry. We trust that many of them will judge it proper to read this letter to their congregation from the pulpit. Is not this a call to the Church, which should move the hearts of all her members? Are these heathen perishing, and can we do no more for their help? At least we can pray more. Could not more of our ministers go to these fields, which are so white unto the harvest, and where the labourers are so few? And who can doubt our ability to give more, far more, when it is remembered that in one of our most favoured Synods, as was stated publicly during its recent sessions, *eighty-seven churches* had given nothing at all to the cause of foreign missions the last year!—and when it is also remembered that the whole amount given by all our churches over the land, with all their wealth, would *not average one cent each week* to each communicant in our body! Alas, how painfully do these facts contrast with each other—the millions of the heathen open to us, easily reached, perishing, and our wonderful apathy to their wants and wo! Yet some, yes many, do feel and show a true concern for the Saviour's glory in the promotion of his cause. And we trust all will yet, and soon, lay it to heart. Mr. Owen writes as follows:

I have learned from the Mission House, with sincere regret, that you intend sending out no new missionaries this year. The Committee, as individuals, are not responsible for this determination. They can only send the men and furnish the money that they receive from the Church. The Church must answer for this determination of the Executive Committee. It cannot be that you have for a moment entertained the thought that this part of the country, or even Allahabad, is adequately supplied with ministers of the gospel. This city of Allahabad lies in the centre of a district of the same name, about seventy miles long, with an average breadth of about thirty-five miles, containing a population, according to the latest census, of (1,176,823) one million one hundred and seventy-six thousand eight hundred and twenty-three inhabitants. For the instruction of these people you have here five ordained missionaries, one licensed preacher, and four native assistants or catechists. Seventy-five miles west of this is the city of Futtehpore, containing about 16,000 inhabitants, the capital of a district of the same name more than half as large as Allahabad in area, with a population of 811,132 souls, and not one missionary for the whole. South and south-west of Futtehpore are the districts of Hameerpore and Calpee, containing 482,091 souls, without one spiritual guide. The city of Calpee alone has 18,714 inhabitants. South of Hameerpore is the city of Banda, with 33,464 inhabitants, and the capital of a district containing 552,526 souls, who have no one to set before them the way of life. Futtehpore, Calpee, Hameerpore and Banda properly belong to the Allahabad Mission. In 1841–2, Mr. James Wilson and I visited them all, and spent several days in each, since which time none, except Futtehpore, has been visited by any missionary. In all these said districts, including Allahabad, is an aggregate population of nearly three millions, for whose supply you have only the force now in Allahabad.

This fact is so important, that I would gladly leave it alone for your consideration. But there are others equally weighty. Cawnpore, 125 miles west of this, has lately been brought to our attention, by some friends residing there, as a station for our Board. The city has a population of 108,796 inhabitants, and the whole district 993,031. It is at present feebly occupied by the Propagation Society [with but one missionary,] and the continuance of its Mission there appears at present somewhat precarious. With the claims of Furrukhabad, Mynpoorie and Agra, to your special attention, you are already familiar. I might mention the city of Etawah, not far from Mynpoorie, with its 17,783 inhabitants, and its district with 481,224, if this would not take your attention from Shahjehanpore and Bareilly, both also properly belonging to the Furrukhabad Mission. Both these cities and districts are, so far as I have learned, comparatively very healthy. The city of Shahjehanpore has a population of 62,785, and its district 812,588; the city of Bareilly 92,208, and its district 1,143,657. Among all these multitudes there resides not one missionary.

The two last named cities are in the Rohilcund country, of which Bareilly is the capital. In the same country are the district of Badaon with its 825,712 inhabitants; the city of Moradabad with its 48,880, and the district of the same name with its 997,362 inhabitants; and Bijnour district with its 620,546. In the whole of Rohilcund there is a population of 4,399,855, for whom there is not a single missionary. It is true there have been chaplains at some of the European stations there, but the chaplains in these days, since the time of Brown, Martyn, and Thomason, know little of the language, and few of them, at least in the upper provinces, seem inclined to missionary labour among the natives. Are those nearly four millions and a half of precious souls in Rohilcund, who have none to point them to Jesus, to be entirely forgotten by you and by our Church?

Let us pass further on westward till we come to Allygurh. There is the town of Coel with a population of 36,181, and the district contains 739,356. This station has repeatedly been brought to your attention. Beyond that is the great and far-famed city of Delhi, with its 137,977 inhabitants, which has also been frequently brought to your notice. For many years good Mr. Thompson, of the Baptist Society, laboured there alone, but he has now gone to his rest, and I do not know of any missionary labouring there. That field, therefore, with its 306,550 souls in the city and *immediate* vicinity, is entirely open to you. Even if Mr. Thompson were living, it would be quite as much so as Agra, which, with its 66,003 in the city and 828,200 in the district, we think affords room enough for the Episcopalians, Presbyterians and Baptists, [all of whose missionaries are but a handful.]

Beyond Delhi you come to the city of Paneeput containing 16,870 people, and the capital of a district in which are 283,420. Between Delhi and Muttra is the district of Goorgaon, with a population of 460,326, of which the chief towns are, Hodul, containing 5,840; Firozpur, 7,989; Newaree, 26,936; and Pulwul, 10,062. In the neighbourhood of Delhi too, are the districts of Mozuffurnuggur and Bolundshuhur, the former containing 537,594, and the latter 699,093 souls. Delhi then is the centre of a large and populous region of country, and ought to become the centre of extensive and efficient missionary operations for the whole. All these cities and districts are now entirely without missionaries. Are you willing that they should remain so? Does the Church mean to say so, in obliging you to decide to send out no new missionaries this year?

I might go on with many more statistical details of this kind in regard to several other vast regions of country in these northwest provinces, that have

never yet been visited by any messenger of Christ. In these provinces is an aggregate population that may be stated in round numbers at twenty-five millions, exclusive of the Panjáb, for whom there are not more than fifty gospel ministers of all denominations. For the twenty-two millions in the United States, the General Assembly of the Presbyterian Church in those States furnishes upwards of nineteen hundred ministers, and for the twenty-five or thirty millions of northwest India, that same Church gives nineteen ministers, and will give no more this year—virtually says to these heathen, "Go your way for this time, when we have a more convenient season we will attend to you." Imagination is bewildered in attempting to grasp the numbers mentioned above, and the heart sickens in reflecting on the degradation that spreads over these vast and populous regions, fills every city and ruins each soul. Oh! how can our Church account to her great Head for this guilty neglect? Dare she say to her Saviour, "We have obeyed thy last command!" Or dare she, in the very face of that command, say, "We must give only one there to a hundred here!" Or silently show, by her conduct, that she thinks and cares little about them. The complaint is often made that missionaries have so little success. Send all the ministers of all denominations out of the United States but fifty, and how long do you think these fifty would succeed in keeping your twenty-two millions from falling back into heathenism? How long would they simply defend what has been gained? Do you expect fifty men here not only to do what could never be done there, but to act on the aggressive, in a miraculous way, and bring under the sway of the cross, a population larger than your own, and involved in an idolatry whose abominations are unspeakable? And do you expect us to do this, too, without your co-operating prayers? Let the Church bear the heathen on her heart at the throne of grace, and she will not long have to complain of the small success of her missionaries, nor will those missionaries have to complain that they are so few and far between. May the God of all grace grant to us all sound minds and obedient hearts to do his will!

AFRICA: CORISCO MISSION.

EXTRACTS FROM A LETTER OF THE REV. J. L. MACKEY.

Notice of the Station.

Mr. Mackey's letter is dated on the 30th of July, at *Evangasimba*, the native name of his present station. At first he and his lamented associate, Mr. Simpson, built their houses together at a short distance from the cluster of towns of the principal chief. They were advised to avoid close contact with the natives, on account of "their drummings, dancings," &c.; but they had become satisfied that "the more nearly we can live in contact with the native people, the more powerful our influence and example will be." Of this, we apprehend, there can be little doubt. Partly for the purpose of living nearer to the natives, therefore, and chiefly to form a new town, where the well disposed might settle around the missionary, coming under certain regulations as to polygamy and other evils, Mr. Mackey had his house and the kitchen "pulled up and carried over" to the site now occupied in a different part of the island,—all this "at an expense of a few dollars!" The house occupied by Mr. and Mrs. Simpson remains at the first station, under the care of a trustworthy native, who lives in the kitchen. We trust that it may not be long before a family of kindred spirit will be called by the Lord of the harvest to go forth into this field, and take possession of these mission premises.

That the field is a most important and encouraging one will be clearly seen from the following extracts from Mr. Mackey's letter.

Encouraging Indications.

I have now got fairly established here, and feel very much encouraged indeed in the work here. I have been solicited by a number of men from other towns for permission to come and settle in the town which I have laid out. I do not grant the privilege to any who have more than one wife, or who are unwilling to come under such regulations as I specify. Several houses will be built now before the next rainy season commences.

I will mention here some of the indications by which I feel encouraged, and from which I think the blessing of God is attending our labours.

1st. The whole body of the people on the island seem to feel that our labours are disinterested, and they acknowledge, and I believe feel, that their highest good is desired.

2d. The attendance on the Sabbath service is increasing. I have of late had more than a hundred present, and when I get a church building completed, I have no doubt but the attendance will be much larger. The Sabbath is outwardly observed; as much respect is shown to the day as the people at present are capable of. All ordinary work is suspended, and rarely a boat leaves the island on that day.

3d. There is an increasing desire among the people to have their children instructed. I have been requested by more than fifty parents to take boys or girls into my house, to be instructed.

Notices of Children offered to the Missionary for Education—Boarding-schools needed.

The two little girls whom I mentioned in a previous letter, one of them a daughter of King Mumba, the other a daughter of a deceased brother of his, I have in my family. They are lively, intelligent, and promising children. A few days ago, Dabiyani, an influential head-man, brought two little girls about eight years of age each, and very earnestly requested me to take them and raise them under my instruction; and of his own accord he offered to pay me for the clothes they would need. It was very hard for me to tell him I could not receive them. I told him I expected a female teacher would come out from America, and until she would come, I could take no more.

It has, as you are aware, been exceedingly difficult, wherever a mission has been established on this coast, to get girls to instruct. The condition of things here now is such, that a very good school of girls could be collected, if a teacher was only here to take charge of them. Four of the lads who are now living with me, all sons of head-men, are betrothed to small girls, three of them not living on the island. The boys have all requested that these girls be brought here to be instructed, so that they would be more suitable wives when they were old enough to marry.

The boys' school which we attempted some time ago, was merely an experiment. The influence of their plan at ——— was here, the boys demanded pay as the boys at the ——— school got; we refused to give the least countenance to such a thing, and rather than yield at all, we disbanded the school at once. Brother Simpson and myself considered we would be actually doing the children a wrong, and the people also, by acceding to their desire. The brethren at ——— are heartily sorry that they ever commenced a school on such a plan, but they cannot get rid of it now. They have made some attempts at their out stations to start differently, but their plans at ——— are known, and they are compelled either to have no school or to give the pay. It would be necessary here as they found it at ———, if the children have a decent appearance in school, that part at least if their clothing be furnished them, but I will always be opposed to their receiving that, under the impression that it is pay for attending school.

Boarding-schools would be much better suited at present to the condition of things here than day schools. If children are merely brought into school during a part of the day, and allowed to run through the towns all the rest of the time, there would be but little prospect of benefiting them permanently. In town they would be brought under all kinds of corrupt influence.

Corisco, a healthy place—The best place for Educational efforts—Boarding-schools proposed.

I am well satisfied that persons coming directly to this island, whose health has not been exposed on the main land, will enjoy comparatively good health here. Here undoubtedly is the place for our main educational operations, and when it is needed, the place for our press. The people here have a wide influence on the main land, and boys are frequently brought here to live with them to get some knowledge of trade. Several times when I have been on the main land, I have been requested to bring boys to live at the mission to be taught. I intimated to the Board in a previous letter, that we could probably soon raise up native teachers here. In some respects they would be preferable, but I think now it would not be the best policy for our mission to wait for them. Several can now read, but I do not think it would be proper to give the instruction of the children into the hands of individuals who are not pious. Some of them might soon make assistants under pious and efficient principals.

I would propose to the Board that they establish here, as soon as practicable, two good boarding-schools, one male, and one female; and that one of them be in connexion with each of the two stations on this island, and under the supervision of the resident missionary at the respective stations.

If you can send out white teachers they would be much preferred, and more respected by the people....

[Speaking of the expense of these schools, Mr. Mackey says, "I have introduced the cultivation of the sweet potato from Gaboon, and it grows luxuriantly. We have also plantains, bananas, and cassada in abundance, and fresh fish of the finest quality can be procured at a small expense all the year. The cost of boarding schools, for boarding and clothing, may be estimated at $25 a year—perhaps not quite so much."]

Mr. Mackey concludes his letter thus: "It will be with great joy that I will welcome some additional labourers here, and I trust you will be at no loss either for men or means to uphold this mission. It ought not to languish. To my own mind, one of the most important fields is open here. If our Saviour has a people here, he will provide men and bless means to their salvation."

With our Saviour's command before us, to preach the gospel to every creature; with a most important field open before us in his providence; with the men in our ministry and the means for their support abundantly in the hands of our people—what seems wanting to the vigorous prosecution of this great work? What, but the out-pouring of the Spirit from on high, both on our ministers and our churches? And this great blessing is promised, in answer to the prayers of the people of God.

SIAM MISSION.

COMMUNICATION FROM DR. S. R. HOUSE.

Ceremonies at the Accession of the new King.

Bangkok, Siam, May 15th, 1851.

We have been permitted to-day to gaze on royalty enthroned in all the pomp of state. Our friends in republican America will, perhaps, be gratified with a description of the novel scenes we have witnessed. They were novel and interesting to us, for never before had any missionary been within the walls of the Royal Palace on any occasion; and now we were all invited by a special messenger from the King himself, to be present at a great ceremony of State, and to dine even at the palace as his Majesty's guests. Under the rule of the enlightened Prince who has just succeeded to the throne, our condition is certainly in some respects, at least, different from what it was under his late Majesty, who had become so strangely jealous of foreigners.

At an early hour in the morning, an officer was sent to conduct us to the palace, which stands on the east bank of the Meinan, about a mile above our residence. We landed amid a throng of princes' and nobles' boats, of all descriptions, and soon entered within the outer wall of the palace, continuous here with the wall of the city itself, and like that, built up of brick twenty-five feet high, by some fifteen feet perhaps, in thickness. Within this, again, another wall shut out the palace buildings, and we were led along between the two for some distance, having on either hand long lines of painted galleries or corridors, where hundreds on hundreds of men in the King's service were busy at their meals, till at last we came to a gateway that opened on a large square, dotted over with numerous little buildings, that served to protect pieces of artillery from the weather. Some of these cannon were of immense size; one was seen that was deemed to be full eighteen feet in length. Through lines of troops they were marshalling here, we passed on to a large open building in this royal arsenal, where we were received by Pya Wiset—a nobleman of Portuguese extraction—a general in his Majesty's service. Here we were joined by the few remaining European residents in Bangkok, and after some delay, were conducted through a double gate, lined with guards, into the principal inner court of the palace. The scene that now presented itself was peculiar and picturesque in the highest degree. We

were in a vast quadrangle, adorned with trees and numerous ornamental structures, and surrounded by various buildings of strange oriental architecture; their many-storied roofs, and the glittering spire of the main royal edifice, being the most striking objects. The whole area before us was alive with thousands of the swarthy natives—all bareheaded as usual, and for the most part naked to the waist. Here and there among them were to be seen Buddhist priests, with their cumbrous yellow robes, or a Mohammedan, with his snow-white turban and garments, or a Chinese, perhaps, with his long braided queue twisted round his head. Soldiers in strange uniforms, with stranger weapons, some bearing three-pronged spears; some swords and shields; some bows and arrows; others again armed and equipped more after the manner of European troops—were either drawn up in long line, or were parading back and forth. At one end of the principal avenue, standing at their ease, under awnings of white cloth, were the royal elephants—huge creatures, decked with the richest trappings—at the other end were several horses elegantly caparisoned, their grooms standing by them. Now and then a prince would come by, preceded by lictors, and followed by a numerous train of servants, bearing his betel, his sword, umbrella, fan, &c., when the mass of forms before us would be bowed like a field of grain before the wind, till the great man had passed by. Some of the elephants were brought forward, each with gold netting over his head, and a cloth, rich with the same material, on his back. One was a noble animal, and evidently a favourite, though only the tip of one ear was white. Alas! for some years back the Siamese King has been destitute of what would have been his choicest possession, an elephant entirely white. But this one had a title of nobility—his huge tusks were ornamented each with three broad rings, full three fingers wide, of gold studded with gems, a retinue of servants in livery followed him, bearing on large silver trays bunches of bananas and fresh cut grass for the lordly beast's refreshment, while the people got down before him as if to some dignitary of the realm.

Chairs had been placed for us in the shade of some trees, and there we remained till about eleven A.M., when we received our summons to the hall of audience. Passing on through the guards, under the escort of Pya Wiset, by a flight of steps, we entered the portico. Our attention was here at once attracted by a row of enormous elephant tusks ranged four on a side, the curves of all pointing inwards. They were striking objects, indeed; so large, so white, so polished, so elegantly curved; the inner pair a perfect wonder for size. A large ornamented screen stood before the door by which we now entered; passing round this, we found ourselves in a large hall, crowded with all the nobility of the land. Each one had on a court dress, a wide-sleeved tunic of white gauze, girt about with a handsome sash, with gold fringe. We took the places assigned us, seating ourselves like the grandees around us, on the carpet-covered floor, with particular attention to the indispensable point of etiquette with the Siamese, to have our feet behind us, directed away from the presence.

We had now a brief space to look around. The apartment was a large one, oblong, over a hundred feet in length. The roof was supported by two ranges of large square brick pillars, six on a side; they, as well as the wall, painted in imitation of papering. Numerous chandeliers and lustres were suspended from the ceiling, while some poor mirrors and coarse pictures of Europeans in the costume of the last century, were the paltry adornments. But all the magnificence of the apartment was concentrated at its further extremity. A considerable portion of this was just then shut out from observation by a splendid pair of curtains, each high and wide, and one resplendent sheet of woven gold. Just in front of this was the throne, which stood on a little platform, itself six feet high to the seat. It was some four feet square, heavily covered with gold, and had a low gilt railing around the top, save just in front, where was a place large enough for one to seat himself. The ascent to it was by two or three steps. Over the throne was suspended a handsome canopy, composed of circular umbrellas, as it were, each of white cloth, with a gold border, arranged in a lessening series, several stories high. Numerous similar storied umbrellas, of divers colours, stood in stands on each side of the throne, with other like insignia of royalty. The most beautiful objects, however, were two trees, standing in tall porcelain vases, and each some seven feet high; the leaves and flowers of the one on the right made entirely of gold; of the other, on the left of the throne, of silver.

And now we heard a flourish of wind instruments, that betokened his Majesty's approach. The golden curtains slowly parted in the centre, and in walked, with a grave and solemn pace, a figure strangely but magnificently clad. A high conical crown of gold, sparkling with precious stones, was on his head. Over a shining vest, he wore a robe fairly glistening with gold and gems. In his hand, loaded with jewelled rings, (the diamond on his fore finger worth $10,000,) he held a sceptre like a golden staff. His feet were bare. Ascending the steps that led up to his throne, he seated himself; when the whole assembly, who were now lying prostrate on their knees and elbows, as if with one accord, raised the joined palms of their hands to their foreheads, and then bowed themselves quite to the floor. Thrice they thus in concert repeated this swaying their bodies back and forth. As requested, we joined in the triple bow, but only as far as our republican ideas would allow. The whole court continued in their attitude of worship, throughout the entire audience, lying bowed down on knees and elbows, with their faces looking to the floor. It was a strange spectacle—that prostrate throng—and their new crowned monarch, as he sat there, high in royal state, on his golden throne. It was not difficult for one to realize he was in the presence of the "lord of life" and property of millions, when he saw the highest officers of government themselves, with thousands and tens of thousands under their control, and the highest princes, as well as nobles, crouching like slaves at his feet. And even to the feet of royalty, nobility must not draw too near; for even the Prime Minister, who was nearest in front, was half a dozen yards distant.

We had expected to have witnessed the ceremonies of investing the new king with the crown and other insignia of royalty; but these ceremonies had taken place at an earlier hour of the morning, and in the inner apartments of the palace; so that it was rather the enthronement and first audience to which we were invited.

His Majesty had hardly taken his seat, when one of the Brahmans attached to the court commenced a chant, the nature of which we did not understand. It was soon taken up by another, on the other side of the throne. Then the Chief of the Royal Secretaries, who, with a small tree of gold by his side, was stationed in the centre of the hall, read off the title by which the new king is to be known, and invoked a blessing on it and him. It is "Somdet P'ra Paramendr Maha Mongkut." And now his Excellency, the Praklang, and other chief officers, formally delivered over to his Majesty the different possessions of the crown with which they had been entrusted by his predecessor—as the palace, the army, the royal elephants, &c., whereupon his Majesty, in receiving them, was pleased to address some very gracious words to his ministers and nobles. It pleased him, then, to take notice of the strangers present, and naming "the American missionaries," the Portuguese Consul, the other Europeans, and, I believe, also the Mussulman merchants who were there, he proceeded to speak of us. We were too far off to catch, save now and then, a word; nor did he address us directly, as court etiquette requires, his message to us was received by Pya Chulah, the chief of the interpreters, (received, as every thing from the king is, with the customary triple prostrations,) and then he, keeping his face still towards the throne, backed down, *a la crab*, on his hands and knees, to where we were, and transmitted it to Pya Wyset, who, in turn, in a low voice, communicated it to us. It was to this effect—"that we were not strangers—his Majesty had long been acquainted with the foreign gentlemen present; hence he had been pleased to invite us to grace the occasion with our presence. He was glad to see us. He desired us to be happy, and to go on with our respective pursuits as we had been doing. We need not fear, we need not be afraid. If we had any matters of business with him, they should receive attention. As a token of his consideration, he had ordered refreshments to be provided for us at the palace. As a further token, he had given orders to have distributed to each of us specimens of the new gold and silver coinage of his reign."

The only reply expected to this message was a bow; and soon after there was a like flourish of music as at the commencement of the audience, when his Majesty left the throne, and the golden curtains were drawn to again, closing him from our view. As he was leaving, the whole court, in concert as before, made thrice the same profound obeisance as when he entered; and then each, for the first time, ventured to sit upright.

I forgot to mention that when the curtains were drawn back as they were during the audience, they disclosed, a little behind the throne on which the king was seated, a still higher throne, with pillars sustaining a pyramidal roof or canopy. This was occupied temporarily then by an image of Buddh, before which wax tapers were burning, evincing, as did too many other things we saw, that Buddhism is still enthroned as the religion of state as much as ever.

Making our way out of the hall of audience, we were now conducted through a gateway into a small inner court of the palace. In an airy apartment here, we found a table set out in European style, chairs provided, &c. An adopted son of the king soon came to us here, to say that "his Majesty would have been glad to shake hands with us all, but Siamese customs not allowing it, he had sent him to do it for him. He desired us to accept of a gold and silver flower, with certain coins," with the stamp of the new reign upon them. Each of us was then presented with a gold salung, of the value of a quarter eagle, with a neat little flower of gold, &c., some five dollars worth of gold and silver in all. His Majesty after this came across us in another part of the palace, as he was going by, showering silver right and left among the people, as the custom is during the festivities of his coronation, and rained down his favours, then, too, upon our party, in the form of silver drops, with marked liberality. While waiting for dinner to be announced, we embraced the opportunity to visit the private chapel of the kings of Siam, a spacious temple, where are idol Buddhs of ivory and of alabaster, of precious gems, it is said, and of gold. And after a repast served up in European style, we returned by an early hour in the afternoon to our homes, with the sincerest wishes for the health and prosperity of him who had that day been established on the throne of his fathers; and for the peace and happiness of the nation over which God, in his all-ordering providence, had made him supreme ruler.

S. R. H.

OBITUARY.

THE LAST HOURS AND DEATH OF MRS. BUSH, OF THE MISSION TO SIAM.

The Rev. S. Mattoon wrote the following narrative under date of July 31st, 1851. It will be read with deep interest.

Our last letters will have prepared you to hear that our dear sister, Mrs. Bush, is no longer with us. She has exchanged earth for heaven—earthly service for heavenly rewards—the uncertain and fleeting joys of this world for the sure and abiding bliss of the world to come.

She lingered, growing weaker and weaker under the wasting power of consumption, till the evening of July 23d, when she gently, sweetly fell asleep in Jesus. Her death is a severe blow to her bereaved husband, and to our mission, but we desire to put in in practice the lessons she taught by precept and example, and bow submissively under the stroke, saying, "It is the Lord, let him do what he will." We mourn not for her, but for ourselves. She has left us abundant reason to feel that for her to die was gain, and God has given us another proof that he will never leave nor forsake his children.

During her whole illness, Mrs. Bush was in a quiet, submissive frame of mind, truly desirable. She seemed to have no will of her own; what God appointed was best. Her language, in reference to her removal, was ever, "when God pleased, and how he pleased." Her Bible and hymn book were her constant companions while she was able to read, and the truths of the gospel grew more and more precious to her soul as she drew near the grave. Christ was her only hope, and in him she was able to trust with implicit faith. She spoke cheerfully of her approaching end, gave such directions as she thought necessary to her husband, and charged him not to grieve for her death. Some days previous to her decease, her husband asked her if she had any special views of the glories of heaven. She replied, "No, you know I never had a vivid imagination. It is enough for me to know that Jesus will be there, and I shall be with him." She added, "O, the wonders of redeeming grace; 'for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.'"

For some days previous to her death she was evidently in the land of Beulah, in full view of the gates of the celestial city, waiting almost impatiently the summons to pass over the river. Two nights before her death, we gathered around her couch, thinking her end had come, but she revived again, and said, "I must tarry a little longer, but I thought I had

gone. Oh, for patience to wait all my appointed time till my end come." Upon this occasion she expressed her feelings by such language as this; "Oh, the pain, the bliss of dying;" and "O death! where is thy sting? O grave! where is thy victory?" A few hours before her death God appeared to pour special grace, light, and bliss into her soul. For nearly two hours, she talked almost incessantly, repeating such hymns as "Jesus, lover of my soul," and "Not all the outward forms on earth," &c., quoting and most aptly applying numerous passages of Scripture, speaking in raptures of the glories of redemption, and recalling with pleasure her missionary career, only regretting that she had not been more faithful in pointing every Siamese she met to Christ as the only Saviour. She expressed a strong desire that this deluded people might abandon a religion which had no power to bless, and believe in Christ who could make them happy even in death. I cannot refer particularly to even a few of the many interesting things which fell from her lips. In speaking of her death, she said she had prayed that it might be easy and peaceful, but if it were not, it would all be right; "Jesus said, 'not my will, but thine be done,' and I will say so too."

She seemed conscious of every advancing step into the river, and at every step found a firm foothold on the sure word of promise. As she felt the chill of its waters, she remarked that it was cold; but when her husband proposed to make efforts to restore the heat to her body, she said, "No, you can never make me warm again." Soon after, her sight failed her; she said, "there, I cannot see *you* any longer, I have done with *you*, but I see Jesus," and she seemed to set her face more resolutely toward the celestial city, and soon its light burst upon her spiritual vision, and she exclaimed, "How light it is!" and soon after, "How beautiful! beautiful!—one great beauty!" And again, after her voice had so far failed that we could not catch all her words, she exclaimed in a voice of triumph, "I mount! victory! victory!" And after her voice had again become indistinct, she broke forth singing clearly, "Alleluia! Alleluia! Alleluia!" She had caught the song of the New Jerusalem—a song which with her shall never end. Words can but faintly describe this glorious death-bed scene. I shall ever regard it among the most precious privileges of my life that I was permitted to witness it. I would record it as a new testimony of God's faithfulness to his people. Let no one imagine that their death-bed would be any the less happy for leaving home and kindred to labour and die among the heathen.

Pray for us, dear brethren, that this interesting dispensation of God's providence may be sanctified to us all. Yours, in the labours and trials of the gospel,

S. Mattoon.

A MISSIONARY TEACHER.

OBITUARY NOTICE OF MRS. MORRISON.

Although months have passed since the sudden death of this valuable missionary lady, it is not yet too late to do for her memory what circumstances hither prevented. This is due to that grace that made her what she was; it is due to the church in whose service she was; and it is due to that important class of missionary labourers of whom little is said or known—the teachers in our mission schools—that the people of God may know them better and pray for them more.

Mrs. Susan Dutcher Morrison was born November 25th, 1815, near Tarrytown, New York. She grew up under the ministrations of the late Rev. Thomas Smith, pastor of the Reformed Dutch churches of Unionville and Tarrytown. She had the benefit of early religious instruction in the family and the Bible class—there being then no Sabbath-school there. Often did she speak of the interest with which in her very childhood she listened to religious conversation between her father and a still surviving Christian friend, to whose instructions in the Bible class she always felt deeply indebted for that solid substratum of Scripture truth, upon which the grace of God reared the well-proportioned structure of her faith and practice. At an early age, probably about thirteen, at the commencement of a revival still remembered as "the great revival," she sought and found the Saviour, and united with the church. Her mind more quickly than is usual became calmly confident in the possession of faith that rested on Christ's finished work alone, as all-sufficient. From the time of her conversion, onward, she took a deep interest in the missionary work, and throughout her Christian course, she would probably at any time have welcomed a call of Providence to share its labours and trials. In the church in which for many years her lot had been cast, (the Carmine street church, in New York city,) she was regarded by the pastor and session as a most efficient helper. Its Sabbath-school and missionary associations will long remember the zeal and ability with which she threw into them all her energies. Her remarkable skill and success in the instruction and management, and especially the religious training of children, multitudes can bear witness to. This was a work for which God had in a very eminent degree qualified her. It was this that led to her appointment by the Board in the summer of 1848, as a teacher in Spencer Academy, where she arrived in November following, and immediately entered on her labours. During the summer and fall of 1850, these labours were much interrupted by ill health. She became better however, and on December 25th, was united in marriage to Mr. Samuel Morrison; and with prospects of augmented usefulness she entered anew upon her duties, in which her husband was associated with her. Six weeks afterwards, she was suddenly summoned to the rest of her Lord, in the way already narrated in the May number of the Record—after three hours of suffering on the road side, by night, in the forest.

How tenderly she was loved, how highly valued, we know from the language of deep and unaffected grief that reached us from those who laboured there with her—from the deep gloom with which it seemed to enshroud the mission, and from the tears shed by her pupils and the other boys of the Institution at the announcement of her death, and as they followed her remains to their last resting-place in the "forest grave yard." There they lie on missionary ground, by the side of a sister in Christ to whom she had been many years strongly and tenderly attached, just where she had often expressed a wish to have them laid.

As a *missionary teacher* she excelled. Thirty of those Indian boys were placed under her care on her arrival, she, entirely ignorant of their language, and they, with but three exceptions, ignorant of hers, to be taught and trained both as to their heads and hearts, and habits. The task before her was indeed a vast one, and she felt it, and with true humility trembled, and even wept over it in view of felt insufficiency; but she entered upon it with all her might, and very soon the most happy results were manifest, in the decided and rapid improvement of her pupils both in knowledge and character. As she progressed in her work, her love to it and to her "dear" boys, became more and more ardent and all-absorbing. The self-sacrificing zeal, the steady, untiring, indomitable energy—and the singleness of purpose with which she pursued her proper missionary work, it was a privilege to witness; and these qualities have made her missionary career though short, yet bright and fraught with blessing. The main elements of this success were three.

In her *general character*, grace had so moulded nature as eminently to fit her for usefulness. Strong feelings and warm affections, under the control of a sound, discriminating judgment, combined with a self-sacrificing spirit, produced great force of character, and a persevering energy in duty that often gave her a prominence from which she shrunk. It was owing to this that she to an unusual degree stamped her own impress upon her pupils. Her greatest excellencies, as also her infirmities, arose from an unusual combination of great decision of character, with great delicacy of feeling; and it was especially in the moulding, modifying, and correcting influence of divine grace on these points of her character, that that grace in her case was most signally manifest. For such were these peculiarities, that while they must have rendered her unhappy without it, they under it became the very chief sources of her influence and usefulness.

Her *religious knowledge* was remarkably full and clear. She seized hold of all the great doctrines of the Bible, as held by our church, with a strong grasp, that bade defiance to the arts of error, and that made them her firm support in trial and consolation in sorrow, and a steadily operative and powerful motive to duty. Strong as were her impulses, we have seldom known one who more habitually spoke and acted under the steady governance of religious *principles*, instead of mere *feeling;* principles that drew their power from her clear, strong, and impressive views of divine truth. She was an example of the vast influence and importance of such an early religious training as fills the mind with clear views of the great system of Bible truth in its suitableness to the felt wants of a sinner's soul; and her case is one affording great encouragement to parents, teachers, and pastors to spare no pains to secure this.

There was yet one other thing that, throwing around her character an air of cheerful spirituality, of vital godliness, gave much of its real beauty and power. She had for many years been accustomed to *regard death as at hand*, and to preserve a posture of habitual preparation for it. Of a large family of brothers and sisters, only one half-brother survived—all the rest had become the victims of some form of pulmonary disease. From the way in which we have often heard her speak of it, she seemed to have the words of her Saviour ever sounding in her ears—"Surely, I come quickly." And though, when in health her kind spirit often shrunk from the last conflict, still we have reason to believe, that through the strength of Him that died for her, she *feared* it not. She had her seasons of darkness—but the general tenour of her experience was, she was waiting for her Lord's coming; and feeling that it would be soon, she was stimulated to live to some purpose while she lived. Hence, "whatsoever her hand found to do, she did it with her might!" Her very weakness became thus the main element of her power. And as it was the habitual posture of her life, so we doubt not it was the predominant feeling of her filial longing heart in death, though the suddenness and severity of the stroke by which the Master called her to himself, precluded any expression of it.—Even so, come Lord Jesus.

Such was this excellent woman. Even this brief sketch suggests important instruction to us all. With a single remark, it may be closed:

Let it bespeak for that important class of missionary helpers, of which Mrs. Morrison was one, our sympathies and prayers. We fear these persons are too often overlooked. They occupy indeed a humbler sphere than the ordained missionary, for the most part, but one of great toil and self-denial, and whose importance cannot easily be overrated. It is a task of no small difficulty to train young minds and hearts from civilized and Christian firesides; but when they are heathen minds and hearts, or nearly so, it becomes one which taxes all the skill, and tries all the faith and patience of the most accomplished and devoted Christian teachers, and draws from them many a sigh and tear of anguish. They greatly need our prayers—they should feel that they have our sympathies;—and it will cheer their hearts and nerve their energies to greater and more self-denying efforts, to feel that *they* are specially remembered at the throne of grace by the people of God.

J. B. R.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1851.

SYNOD OF ALBANY.

Pby of Londonderry.—Newburyport 2d ch mo con coll's	38 00
Pby of Troy.—Malta ch, of which 10 bal to con their pastor Rev P S Talmage 1 m	13 69
Pby of Albany.—Galway ch bal to con their pastor Rev Saurin E Lane 1 d	23 00

SYNOD OF BUFFALO.

Pby of Steuben.—Vienna 1st ch Sab sch to ed *Anson P Waterman*	25 00
Pby of Wyoming.—Moscow ch 6; Warsaw ch 30	36 00

SYNOD OF NEW YORK.

Pby of Hudson.—Florida ch mo con 12; Goshen ch, Young People's miss soc 10; White Lake ch 11; Hamptonburg ch 10 96; Deer Park ch 11	54 96
Pby of North River.—Matteawan ch mo con 10; Newburg 1st ch Miss C Adams 2; Wappenger's Falls ch mo con 16	28 00
Pby of Bedford.—Port Chester ch savings of Edward Sniffin (4 years old) 1 20; Red Mills ch S S Myrick 2 50; Rye ch 26 40; Patterson ch 17	47 10
Pby of Long Island.—Southampton ch Shinicoe Indians for Choctaw Mission 1; Smithtown ch ann coll 12 66, mo con coll's 8 44	22 01
Pby of New York.—New York 1st ch ann coll in part 1690, mo con 100 65, Miss Sarah Tuttle for Library for Seminoles 10, Young Ladies to ed *Mary K Lowrie* and *Julia Whittesley* at Ningpo 12 50, Sab sch to ed *James Donaldson* and *Sarah C Dow* among the Omahas 12 50, to ed *W W Phillips* at Canton 6 25, Infant Class to ed *Aaron B Belknap* at Spencer Academy 6 25; Astoria ch mo con coll's 52 94; Yorkville ch mo con 3 64; Forty-second Street ch mo con 18 25; Madison Avenue ch mo con 22 70; Brooklyn 1st ch two mos con coll's 50 85; Fifteenth St ch mo con coll's 48 75; Williamsburg ch mo con 20; Chelsea ch mo con 10	2065 28
2d *Pby of New York.*—Mount Washington ch 40; Scotch ch Mrs Dustin 10	50 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Newark 3d ch mo con 23 11; Mendham N J Rev Joseph Denton 2; Elizabethtown 1st ch Miss Hetty Woodruff 2 50 — 27 61
Pby of New Brunswick.—New Brunswick 1st ch mo con coll's 40, Sab sch to ed *Robert Birch* in China 20; Princeton 2d ch 25 — 85 00
Pby of West Jersey.—Cedarville ch in part 25, juv miss soc bal to con Mrs ANNE CATTELL 1 m 15 — 40 00
Pby of Newton.—Harmony ch Henry Teale — 5 00
Pby of Raritan.—Milford ch — 25 55
Pby of Susquehanna.—Orwell ch — 13 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Philadelphia Tenth ch mo con 55 53; Phila Sixth ch mo con 61 50; Treydiffin ch 36 06; Phila Seventh ch Sab sch to con Rev W HENRY RUFFNER 1 m 30 — 183 09
2d Pby of Philadelphia.—Allentownship ch 47; Abington ch juv miss soc for sup of day schools at Ningpo 12 — 59 00
Pby of New Castle.—Faggs Manor ch of which 25 cents each from Masters Chandler and Geo W McFarland 70 54, Master Allie A Hamilton 34 cents; New Castle ch addl 18 74, juv soc addl to con Mrs MARIA LAWS 1 m 10 35, coloured members for African mission 13 30; Forks of Brandywine ch 18 54; Doe Run and Coatesville chs 36 — 167 81
Pby of Baltimore.—Baltimore Franklin street ch of which 33 60, mo con 50, a member to ed *Mary Elizabeth Boyd* in China 25; Alexandria Va little Caries last gift 2; Balt Madison St ch 1 53 — 78 53
Pby of Carlisle.—Gettysburg ch 39 67; Shippensburg ch Wm Craig 5, Miss Jane R Wilson 5; Schellsburg ch in part to con their pastor Rev THOMAS K DAVIS 1 m 20; Bloomfield ch addl 20; Great Conewago ch to con their pastor Rev ISAAC N HAYS 1 m 30 — 119 67
Pby of Huntingdon.—Huntingdon ch to con their pastor Rev LOWMAN P HAWES and WILLIAM ORBISON 1 m's 100 50; Hollidaysburg ch 33 33; Shirleysburg ch John Brewster 80 — 213 83
Pby of Northumberland.—Bloomsburg ch mo con coll's 55, fem miss soc 30; Northumberland ch children 2 — 87 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Kittanning 1st ch 2 50; Elder's Ridge ch 25; Armagh ch 8; Ebensburg and Summit chs 30; Congruity ch 15 — 80 50
Pby of Redstone.—Long Run ch 41; McKeesport ch 23 25; New Providence ch 15 — 79 25
Pby of Ohio.—Centre ch Benevolent Association 41 25, Ladies miss soc 21 37; Chartier's ch 13; Bethany ch 51 75; Bethel ch 49 25 — 176 62
Pby of Allegheny.—Tarentum ch fem miss soc 28; Slate Lick ch addl 17 60; Freeport ch 20 94; Cross Roads and Plain chs 35 — 101 54
Pby of Beaver.—Little Beaver ch — 44 00
Pby of Erie.—Franklin ch addl to con Mrs C T H EATON 1 m 28; Harmonsburg ch 5; Conneautville ch 2 50 — 35 50
Pby of Clarion.—Callensburg ch bal to con their pastor Rev DAVID MCCAY 1 d 80; Licking ch farewell offering by a few individuals 22 02; New Rehoboth ch addl to con their pastor Rev JAMES MONTGOMERY 1 d 83 50; Clarion ch a few individuals 30 50; Brookville ch Rev C P Cummins 5 — 221 02

SYNOD OF WHEELING.

Pby of Washington.—Cross Roads ch mo con 9; Wheeling 2d ch 88 01; West Liberty ch 5 13; Cross Creek ch 111 15; Mount Prospect ch 28 90, Miss Sarah Moore 5 — 247 19
Pby of Steubenville.—Steubenville O. Female Seminary Soc of Inquiry for China mission 23; Ridge ch 18 81; Munroesville ch 5 — 46 81
Pby of New Lisbon.—East Palestine and Pleasant Valley chs 10 37; Poland ch fem miss soc 32 — 42 37

SYNOD OF OHIO.

Pby of Richland.—Mansfield ch 5; Hopewell ch 5 05; Jeromeville ch 8; Ashland ch mo con 3; Sharon ch mo con 2; Frederick ch childrens mo coll's for one year 7 — 30 05

SYNOD OF CINCINNATI.

Pby of Miami.—Dayton ch mo con coll's 211 28, Mrs Mary C King and family to ed *S M King* 25, John H Williams to ed *John H Williams* 25, B F Ells 4 75, and proceeds of gold 2 64 — 268 67
Pby of Cincinnati.—Goshen ch 3 50; Cinn 7th ch mo con 18 45, Sab sch 14; Cinn High St ch 50 cents; Somerset ch 10 54; Bethel ch 7 18; Springfield ch 22 43 — 76 60
Pby of Oxford.—Oxford ch mo con 7 75; Bethel ch dividend on Turnpike stock 4 36; Camden ch bal 8 — 20 11
Pby of Sidney.—Sharon ch 5; Urbana ch 28 43, Mrs Cowan 5; Stony Creek ch 5; West Liberty ch 20; Newton ch 11 25 — 74 68
Pby of Findlay.—West Union ch 7 40; Enon Valley ch 6; Findlay ch ann coll 34 75, mo con coll's 6, JOHN EWING to con self and Mrs JANE ANNE EWING 1 m's 60, Sab sch 2 — 116 15

SYNOD OF INDIANA.

Synodical coll at Valparaiso — 12 00
Pby of New Albany.—New Philadelphia ch — 2 25
Pby of Vincennes.—Vincennes ch Rev John F Smith 10; Hopewell ch 5 50; Bruceville ch 12 25; Indiana and Upper Indiana chs in part 37 50 — 65 25
Pby of Madison.—Madison First ch of which 72 mo con coll's 141; Hanover ch mo con 12 50, Master Henry Lee (on his eighth birth day) 3 — 156 50
Pby of Indianapolis.—Shelbyville ch — 4 00
Pby of White Water.—Rushville ch 27 25; Rising Sun ch 5 — 32 25
Pby of Palestine.—Palestine ch mo con — 3 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Rossville ch — 10 00
Pby of Lake.—Valparaiso ch 25, Sab sch 3 76 — 28 76
Pby of Fort Wayne.—Bluffton, New Lancaster and Pleasant Ridge chs — 13 25

SYNOD OF ILLINOIS.

Synodical Collection — 6 50
Pby of Peoria.—Peoria ch Sab sch to ed *Addison Coffey* 25; Chicago North ch mo con 20 — 45 00
Pby of Rock River.—Galena South ch mo con coll's — 28 30

SYNOD OF MISSOURI.

Pby of Upper Missouri.—Hopewell ch — 4 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Shelbyville ch 115; Louisville 1st ch mo con 22 50; Shiloh and Olivet ch 20 — 157 50
Pby of Muhlenburg.—Greenville ch 5; Henderson ch 10 75 — 15 75
Pby of Transylvania.—Danville ch in part of which, 100 from Dr Wm Craig to con Rev LEWIS G BARBOUR 1 d, 30 from D A Russel to con Mrs ELIZA S RUSSEL 1 m, and 10 cents each from Eugenia and Zilla Young 555 20; Harmony ch 6 20; Lancaster ch 40; Harrodsburg ch 56, Mrs Mary Rose to ed *Charles* and *Mary Rose* at Tallahassee 20; Perrysville ch 43 — 720 40
Pby of West Lexington.—Mount Horeb ch 30; Frankfort ch mo con coll's 14 05; Winchester ch 18: Lexington 1st ch in part 48 50; McChord ch Lexington, of which 100 from Farmer Dewees and Lady, and of which 25 to ed *Mary Anne Dewees*, and 25 for Scholarship at Allahabad 355; Pisgah ch Ladies 5; "———" Mrs Ruth B Weir for China Missions 10 — 480 55
Pby of Ebenezer.—Sharpsburg ch 7; Springfield ch 4 50; Washington ch mo con 30; Maysville 1st ch 86 75 — 128 25

SYNOD OF NORTH CAROLINA.

Synodical coll at Rocky River ch — 78 92
Pby of Concord.—Machpela ch 12; Unity (Lincoln) ch 2; Salem ch 17 55; Bethpage ch 5; Bethel ch 12 35; Concord ch 2 50; Centre ch 9 35; Joppa, Unity, and Franklin chs 16 37; Marion ch J H Greenlee 15, savings of two little daughters of Rev J M Gibbs 2; Hiwassee ch 4 10; Ebenezer ch 6 90; Wilkesboro' and Taylorsville Catechism classes 1 91 — 107 03

SYNOD OF MEMPHIS.

Pby of Memphis.—Portersville ch John Thompson — 5 00

SYNOD OF SOUTH CAROLINA.

Pby of South Carolina.—Willington ch — 20 00
Pby of Bethel.—Ebenezerville, S C Miss Mary Huchieson 30; Pleasant Grove ch "a pious female member" for Bible and Tract distribution among the heathen 5 — 35 00
Pby of Harmony.—Midway ch 8; Indiantown ch 11; Bethesda ch mo con coll's 63 76 — 82 76
Pby of Charleston.—Charleston 2d ch mo con coll's 99 37, juv miss soc to ed *five children at Ningpo and five among the Otoes and Omahaws* 115; Charleston coloured ch 14; Bethel ch mo con coll's 37; Columbia 1st ch mo con coll's 50 85; James Island ch mo con coll's 49, Ladies sewing soc 22 50, Rev John Douglass 40; Charleston City Court Jury 3 50 — 431 22

SYNOD OF GEORGIA.

Pby of Georgia.—Flemington ch mo con coll's — 36 00

SYNOD OF ALABAMA.

Synodical collection — 40 60
Pby of South Alabama.—Mobile Bethel ch Sab sch to ed *J W Holmes* 20; Marion, Ala A friend 10, A friend 1 — 31 00
Pby of East Alabama.—Alexandria, Ala Friends 5 50; Mardisville ch in part 15; Jacksonville ch 9; Marble Springs ch 28 75; Wetumpka ch 34 73 — 92 98

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Port Gibson ch mo con 10, Sab sch in part to ed *A J McGill* at Spencer Academy 5; Natchez ch mo con coll's 125 98, Sab sch 15 85, Coloured members 17 20; A friend in Louisiana 3, A do 2 50 — 179 53
Pby of Louisiana.—New Orleans 3d ch mo con — 20 00

Total from churches — $8242 83

LEGACIES.

Juniatta Co Pa Legacy of Isabella Patterson — 787 39
St Charles Co Mo Estate of Thomas Lindsay — 284 82
York, S. C. Estate of John Blair, semi-annual dividend on Bank Stock — 83 53
——— 1155 74

SYNOD OF REFORMED PRESBYTERIAN CHURCH.

Received from Treasurer of Synod for sup of Rev James R Campbell and Rev John S Woodside at Saharanpur — 600 00

MISCELLANEOUS.

A friend for Agra Mission — 500 00
A friend for Chippewa Mission — 500 00
Two friends — 1000 00
A friend to the Heathen of India — 2 00
A. Z. — 500 00
A. H. — 3 00
——— 2505 00

Total receipts in October — $12,503 57

WM. RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING.

Fem Miss Soc Deerfield O. one barrel clothing
Ladies of Hammond, N. Y. one box clothing
Ladies of Beach Spring, O. one box clothing to con their pastor Rev WM DOOL 1 m — 56 81
Ladies of Concord ch Pa. one box clothing — 92 75
"Source unknown" one bundle clothing

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, J. M. Rutherford;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly for the Board of Foreign Missions, at fifty cents a year for five copies of the newspaper edition to the address of one person, postage paid by the publishers; and at twenty-five cents a year for a copy of the pamphlet edition. Copies of the pamphlet edition, when desired, are sent free to donors of five dollars and upwards, and to ministers whose churches contribute to the funds of the Board. Address, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Postage on the Newspaper Foreign Missionary.—This paper is under 300 square inches in size. The postage, payable quarterly in advance, is—for 10 copies, per quarter, under 50 miles, 3⅛ cents; under 300 miles, 6¼; under 1000 miles, 9⅜; under 2000 miles, 12½.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

WE ALSO MOURN.

In common with the Church at large, this Board has reason for mourning over the departure of that venerated man of God, the Rev. Archibald Alexander. Dr. Alexander was one of the oldest, warmest, and most useful friends this Board has ever had. He had been its President from its organization to the day of his death. We have reason to know that he felt an ever-increasing interest in its operations. His remarkable appreciation of the power of the press, and his love for the system of truth which he himself taught from his theological chair, and from the pulpit for so many years, led him to place a very high estimate on the labours of the Board of Publication. He was always ready with his lips and his pen to contribute to its efficiency and success. The system of colportage, which was engrafted on the Board a few years since, met with his most hearty co-operation. When the Corresponding Secretary first visited Princeton to engage the students of the Seminary as colporteurs, the venerated Professor himself took the Seminary catalogue, and carefully pointed out such as he thought suitable, and used his personal influence to induce them to engage in the work.

By far the greater portion of what Dr. Alexander has published has been issued through this Board. The first book we ever published was his "Way of Salvation Familiarly Explained," a work written for children, and of which thirteen thousand copies have been circulated. His work on "Religious Experience" has been a closet companion to Christians of every name; it has reached a circulation of 15,500 copies. The "Evidences of Christianity"—regarded as the best work of the size extant on that subject—has been adopted as a text-book in literary institutions under the care of other denominations, and still has an undiminished sale: 11,000 copies have been printed. The "Practical Sermons," a larger and more expensive work, has attained a circulation of 4000, in the short time that has elapsed since it came from the press.

The remaining books and tracts from the same gifted pen, and the number of copies printed by the Board, are as follows: Divine Guidance, 6,000 copies; A Brief Compend of Bible Truth, 6,600 copies; The Canon of the Old and New Testaments, (recently published,) 1,000; Universalism False and Unscriptural, (do.,) 2,000; and the Log College, (in press.) TRACTS.—The Duty of Catechetical Instruction, 3,000; A Treatise on Justification by Faith, 3,000; Christ's Gracious Invitation to the Labouring and Heavy Laden, 15,000; The Immediate Choice, 6,000; The Refuge of Lies, 5,000; Ruth the Moabitess, or the Nature of True Religion, 5,000; Love to an Unseen Saviour, 5,000; and A Dialogue between a Presbyterian and a "Friend," 2,000.

The total number of pages from Dr. Alexander's pen, issued by the Board of Publication, is sixteen millions, twenty thousand, five hundred!

The reader will observe how large a portion of these works are, like the preaching of the venerated author, on practical, experimental religion. How extensively and powerfully they have preached the blessed gospel all over the land, is more than any human mind can tell, but the great good they have already accomplished is but a drop in the bucket compared with the long and useful work which they are yet to do. The spirit which indited them has indeed fled from its clay tabernacle, the hand which wrote them has been palsied in death, but in these works the venerated author still lives, and through these pages he continues to speak, and will speak on till time shall end.

Dr. Alexander's example is a powerful illustration of the importance of using the press as a means of doing good. The results of his spiritual, searching, heart-stirring preaching, are immeasurable; his influence in instructing and forming the characters of a large portion of the ministers of the Presbyterian Church, has probably been greater than that of any other man of his times; but when the revelations of the last day are made known, we feel assured that the good he has done, through his numerous and admirable writings, will be found not to have been second to that accomplished in any other department of his invaluable labours. The Board of Publication is most happy to be the agency for storing up and scattering abroad the treasures of such a spirit as was that of its late and lamented President, Archibald Alexander.

A VOICE FROM NEW ENGLAND.

Our readers will, we are sure, participate with us in the pleasure afforded by the following extract from a letter we have just received from a distinguished Congregational friend in the "land of the Pilgrims."

"I talked with an aged man yesterday," says the writer, "declining in a consumption, and who was for many years a deacon of the Congregational church in ——, Conn., and to whom I gave, a few weeks since, a number of your doctrinal tracts. As I was about to leave, he inquired about your Board of Publication, and asked if any other denomination was associated with you in the publication of your books. I replied, 'No;' and asked him how he liked them. He said, 'Exceedingly. They were what he had longed for, and that they had refreshed him greatly.' He added, 'a member of the church in —— had read them, and with great satisfaction.' He inquired for more, and, as he is poor, (his aged wife and daughter were in the room *making shirts*,) I told him I would give him as many as he wanted, and as he could find readers in the church at ——, whose pastor has but little sympathy with our doctrines. You must be cheered by such blessed fruit of your bounty in the land of the Pilgrim Fathers. I felt myself abundantly repaid for all my pains from the first, in having been the humble servant of the Lord in giving 'a portion of meat' to his aged, and famished, and waiting disciple."

A LETTER INSTEAD OF A SPEECH.

A most excellent brother, who spent several years in circulating the publications of this Board, and whose modesty is only equalled by his worth, has sent us the following, as a substitute for a speech which he was not bold enough to make. His testimony confirms what we have often stated as to the kind and fraternal appreciation which our work is receiving from brethren in other departments of Zion.

"*Dear Sir*—I listened with pleasure to your remarks before the Synod. Were I blessed with 'the gift o' the gab,' I might have been tempted to make some statements in confirmation of what was said by yourself; but I am not thus favoured. As one wrote me a few days since, 'you can write, but you cannot talk; you can drive the quill, but your tongue is not hung in the middle, &c., &c.' Hence I thought it best for me to be *silent*. However, I will now *write* a few lines.

The particular point on which I would have spoken is the acceptableness of our books to other denominations of Christians. During my agency of four years, I visited many churches not in our connection. Reformed Dutch, Associate Reformed, Associate, Congregational, New School Presbyterian, &c., &c. I found no more warm and cordial reception from our own pastors and people than from many in the bodies above named. Some of our Dutch and Associate brethren hailed with joy my visit, and did all in their power to promote the sale of our books; and this is also true of our New School and Congregational brethren, &c. Even before my visit, one Dutch pastor was making arrangements to procure the Congregational Library, published by our Board; others engaged personally in the circulation of our books, and the largest sale effected by any one volunteer, was by a sister in the Reformed Dutch Church.

New School Ministers buy and circulate our books; and one of them who was formerly among the most ultra, expressed a wish that our *distinctive* books might be introduced among his people; 'for,' said he, 'our people have been fed on milk and water so long that they are just prepared to be led away by any designing proselyter;' and his son spent several days in selling our books. Recently, our Psalms and Hymns have been introduced into a New School church with general satisfaction; and the Great Supper, introduced into the families, has been read with delight. This is also true of our tracts, and one of them, 'Musgrave on the Decrees,' has been blessed to the removal of doubts from the mind of an interesting young lady, so that she has since joined a Presbyterian church.

Such facts may be familiar to you, sir; they confirm the statements made by you before Synod, and in this view, though not novel, may be interesting. There can be no doubt that this Board is growing in favour, not only with our own churches, but others—and we may say, with both God and man; nor can there be a doubt that it is destined to do a great and good work for our Church and for other churches, for our country and for the world. And though I have seen some hard service while labouring in its behalf; and received, I suppose, permanent injury to my health, I do not, on the whole, regret it; my only regret is that I have not been able to do more for it. I regard the Board of Publication as one of our most interesting, useful, and efficient agencies for good; and while I live, I hope to do what I can to promote its interests and secure its prosperity. The Lord bless and prosper it.

I hope you will pardon the freedom of this letter, especially as it is a substitute—a poor one—for a speech; and though poor, it is no doubt better than the speech would have been, for I am no speech maker—I'd rather *do* than *talk*. But then some must *talk* and others *work*. Let others do the *talking*; I'll be content with the *doing*. But then I *do* but *little*—alas, how little!

As ever, yours truly."

THE "GERMAN REFORMED MESSENGER" ON THE BOARD OF PUBLICATION.

The following remarks from the *German Reformed Messenger* will show that the principles upon which this Board is founded are approved in other branches of the Church of Christ, and that the necessity for a distinctive religious literature is becoming more and more apparent.

"This Board," says the Messenger, "is accomplishing a great and truly laudable work, in issuing from its press, at reasonable prices and in the very best style, the flower of practical Christian literature. It has probably originated in the sense of a want which is also becoming more and more to be felt in our own Church, namely, the *want of a denominational literature*. However this expression may, in the opinion of some, savour of sectarianism, yet we firmly believe that a Christian denomination, no matter how well founded and supplied with means of improvement in other respects, cannot prosper to a very high degree without a sound and well approved denominational literature; and that no insti-

tution of a general character can fully and successfully supply this want. We have never felt inclined to bigotry, and would not have any of our people exclude from their firesides and libraries what has been written by other approved authors than German Reformed; but we maintain that it is the duty of every church member first of all to patronize the publications of their own Church. When shall *we* have a more extended denominational literature?"

A FRIEND TO THE GERMANS.

An anonymous friend in a neighbouring city encloses us a five dollar note in the following letter which will explain the donation together with the views of the author, and perhaps lead others to think and do likewise. The German works either already published, or now in press by the Board, are the Assembly's Shorter Catechism, The Pearl of Days, (one of the prize essays on the Sabbath,) The Three Last Things, or Death, Judgment and Eternity, and Dr. Baker's Address to Mothers.

BALTIMORE, November 12th, 1851.

Rev'd and Dear Sir—In looking over the last No. of the "Home and Foreign Record," my attention was arrested by an article on the subject of the "German Population" of this country—increasing daily by the numbers emigrating from their "Fatherland," and bringing along with them, as the groundwork of their future lives, the erroneous views inculcated by education and strengthened by the customs of their native country.

The very pertinent remarks contained in the article referred to, are worthy of serious consideration, and a subject recommending itself to the notice of all who feel an interest in the cause of Christ, in bringing to the knowledge of these poor Germans the "glad tidings of great joy" proclaimed in the free salvation promised through the Saviour to all that believe. This will secure to them and their children not simply a refuge from that tyranny from which they have fled, in sheltering them under the glorious banner of liberty in the land of the free, but that light, life and liberty which the Christian alone may enjoy; and not merely that freedom they have sought in coming amongst us, which their vague conception has pictured as a species of libertinism, and so engendering a consequent spirit of infidelity, endangering both our religious and civil privileges. Alienated from God, estranged from their native soil, and ignorant of our language, with false ideas of our free institutions, without the means of learning the truth and judging for themselves, they are fit subjects for any kind of fanaticism; which, if not checked, may at some future day manifest itself with a violence that may not easily be remedied.

A wide field is here, and the object of the writer is to call upon his Christian brethren to adopt some measures whereby the pernicious influence of infidel publications may be counteracted, and this possibly could be in some considerable degree accomplished by the extensive circulation, among the Germans, of tracts and religious newspapers published in their own dialect, that they may be brought to know the "God of our fathers," and to serve him as they did, in spirit and in truth—a Father to all who fear him and hope in his mercy, but a consuming fire to all who do not.

I would suggest that every one approving of this preparatory step subscribe as liberally as their circumstances will admit of to this object. Enclosed please find $5 to be thus appropriated, with the hope that others who are better able will contribute liberally to this great and important work.

A FRIEND OF THE GERMANS.

BOOKS PUBLISHED IN THE UNITED STATES.

The number of books published in the United States for the year ending July 1851, was 1298, containing 213,000 pages: 817 were published in New York; 223 in Philadelphia; and 203 in Boston. The number in quarto was 23; in octavo, 291; in duodecimo, 547, &c. Novels, the most unprofitable kind of reading, form by far the largest class of these publications. Of theological works, there were 170; biographical, 96; scientific, 50; mathematical, 17; classical books, 7; dictionaries and treatises (not grammars) on language, 13; school-books, 50; legal works, 43; medical works, 47; agricultural, 20; practical mechanics, 18; artistic, 6; architectural, 8; political, 16; commercial, 12.

NOTICES OF NEW BOOKS.

EARS OF THE SPIRITUAL HARVEST; or, Narratives of the Christian Life. 12mo. 180 pages. Price, 45 cents.

We have here a very entertaining volume of sketches from real life, by such men as Dr. Thomas Guthrie, the Rev. Frederick Chalmers, and other Scottish divines. The object of the book is to illustrate the work of conversion, and the inner life of the Christian, by the history of individuals. The narratives are remarkable for their air of truthfulness, graphic power of delineation, discriminating casuistry, rich scriptural illustrations, and thoroughly evangelical spirit. It is a book which will interest, and ought to profit, all classes of readers. The Pastor of Resolis, the Ransomed One, Helen McKenzie, Luke Heywood, the Soldier of Fort George, and The Highland Kitchen Maid, are among the best of the sketches. An exquisitely engraved title-page, and a Country Minister in a Snow Storm, by Darley, add no little to the attractions of the volume.

THE LIFE OF COL. GARDINER, who was slain at the Battle of Prestonpans, Sept. 21st, 1745. By Philip Doddridge, D.D. 18mo. pages 228. Price, 27 and 33 cents.

A work from the author of the "Rise and Progress of Religion in the Soul," would need no introduction to evangelical Christians of any name, even had it been before unknown; but in the Life of Col. Gardiner, very many will recognize an old and valued acquaintance, with which their spirits have often held communion. No religious biography, of the same compass, is richer in material than this. Col. Gardiner's valour as an officer in the British army, his career of fashionable dissipation, his remarkable conversion, his eminent piety, and his death on the battlefield, furnish a great variety of incident, whilst his very peculiar religious experience edifies and instructs, This book has long been known and prized by the older generation of Christians, and should be put into the hands of those who are rising up to take their places. The present edition is the most beautiful we have seen, and is illustrated by a fine mezzotint portrait.

CONFESSIONS OF A CONVERT FROM BAPTISM IN WATER TO BAPTISM WITH WATER, from the Second English edition. 18mo. 180 pages. Price 24 and 30 cents.

If our readers are in want of a pleasant and effective medicine for minds troubled on the mode of Baptism, we very earnestly commend to them this little work. Often as the arena of the Baptist controversy has been trodden, we have seen no knight upon the field who used his weapons with more good nature, dexterity, and effectiveness, as to execution *among the people*, than this champion who has "come up out of the water." We shall be surprised if these "Confessions" do not meet with an extensive demand.

THE CONVERTED UNITARIAN. A short memoir of E——— E———. A patient sufferer, who entered into rest, August 13th, 1825. 18mo. 160 pages. Price 22 and 28 cents.

In this well-written narrative we have the history of the daughter of evangelical pious parents, who was afterwards thrown amongst Unitarians and imbibed their sentiments, of the subsequent struggles of her mind between truth and error, her ultimate conviction of the Divine character of Christ and of the necessity and efficacy of his atoning work, the sustaining grace of God in her toils and sufferings, and finally her triumphant death. It is a volume full of sweet, heavenly piety, and well adapted to do good in several directions.

THE CRIPPLE, THE MOUNTAIN IN THE PLAIN, AND TO A BOY ANXIOUS ABOUT HIS SOUL. 18mo. 36 pages. Price 12 cents.

The beautiful pictorial frontispiece, representing the Cripple, is itself enough to make our young readers wish for this little volume. But it contains better things than this beautiful picture, as they will find when they read it.

STILL WATERS, or Refreshment for the Saviour's Flock at Eventide, by the Rev. James Smith, author of "The Believer's Daily Remembrancer. 32mo. 188 pages. Price 25 cents.

GREEN PASTURES FOR THE LORD'S FLOCK, by the same author. Same size and price.

These are selections of texts of Scripture, one for the morning, and the other for the evening of every day in the year. Appended to each passage is a verse from some sacred lyric, and a pertinent practical observation.

IN THE GERMAN LANGUAGE.

The Pearl of Days—one of the Prize Essays on the Sabbath. 18mo. 68 pages. Price 15 cents.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF OCTOBER.

Presbytery of New York.

15th st ch 47 90; 42d st ch 8	$55 90

Presbytery of Elizabethtown.

3d ch Newark 87 50; Liberty Corner ch per Rev J T English 12; 1st ch Rahway per Rev C K Imbrie 20	119 50

Presbytery of Philadelphia.

10th ch Wm Brown Esq	510 00

Presbytery of Baltimore.

2d ch Baltimore "A Young Lady" 1; Frederick ch Frederick City, A Huff 1	2 00

Presbytery of Carlisle.

Shippensburg ch Miss Jane Wilson	5 00

Presbytery of Huntingdon.

Shirleysburgh, J Brewster per Jno A Neff	10 00

Presbytery of Eastern Shore.

Monokin ch per Rev J L Vallandigham	20 00

Presbytery of Washington.

Forks of Wheeling ch per Rev J Harvey D D 20; 2d ch Wheeling a "Poor Widow" per Rev Cyrus Dickson 6	26 00

Presbytery of Richland.

Ashland church	5 07

Presbytery of Concord.

Rocky Run ch per Rev D A Penick	22 00

Presbytery of Louisiana.

N G North	5 00

MISCELLANEOUS.

"X Y Z" 1000; Mrs Sarah M Preston, Walnut Grove Va 30; P C Buchanan, Timber Grove Tenn 20; Miss E V Feeter, Clear Branch Va 30; "M E D" 2 50	1082 50
Total,	$1862 97

A. W. MITCHELL, *Treasurer.*

Receipts of the Book Committee of the Synod of Virginia, for the month ending October 31st, 1851.

Contribution of N Castle ch Montgomery Pby	$6 20
" Gerardstown, Winchester Pby in part	5 00
Collections by Agent	75 00
Contribution of Union ch Lexington Pby	8 00
" Bethlehem ch W H Pby	6 00
Collections of Agent	480 78
	$580 98

B. M. SMITH, *Treas. B. C. of Synod.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

The Rev. Joseph Stevens has been installed by the Presbytery of Northumberland, as pastor of the church at Jersey Shore, Pennsylvania.

On the 7th of October, Mr. Edward Wall was ordained as an Evangelist by the Presbytery of Rochester City.

On the 15th of October, Mr. Isaac N. Shannon was ordained by the Presbytery of New Brunswick, and installed pastor of the 2d church, New Brunswick, New Jersey.

On the 11th of September, Mr. Edward Martin was ordained by the Presbytery of Winchester, with a view to his future installation.

On the 16th of October, Mr. James Smith was ordained by the Presbytery of Ohio, and installed pastor of the church of Highlands.

The Rev. Hugh A. Munroe has been installed pastor of the churches of Brownmarsh and Elizabethtown, by the Presbytery of Fayetteville.

On the 12th of November, by the Presbytery of New York, the Rev. James W. Alexander, D. D., was installed pastor of the new Presbyterian church, New York.

On the 12th of November, the Rev. L. H. Christian was installed pastor of the church in Camden, New Jersey.

On the 24th of October, the Rev. S. J. Miller was installed by the Presbytery of Chilicothe, pastor of the church at Washington, Ohio.

On the 14th of October, Mr. Andrew M. Watson was ordained as an Evangelist and missionary to the Indians, by the Presbytery of Bethel.

On the 5th of November, by the Presbytery of Philadelphia, the Rev. Francis D. Ladd was installed pastor of the Penn church, Philadelphia.

On the 11th November, by the Presbytery of West Jersey, Mr. F. Knighton was ordained and installed pastor of the church at Gloucester, New Jersey.

On the 26th of October, the Rev. Peter B. Heroy was installed by the Presbytery of North River, pastor of the church of the Highlands, Orange county, New York.

On the 4th of October, the Rev. Ludlow D. Potter was installed pastor of the church at Brookville, Indiana.

On the 11th November, by the Presbytery of Philadelphia, Mr. Alexander Fairbairn was ordained as an Evangelist for Texas; and Mr. Bernard Steinthall to labour among the Jews in this city.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation has been dissolved between the Rev. David King and the church in Jersey City.

That between the Rev. J. J. Smyth and the church of Sussex, Virginia, has been dissolved.

That between the Rev. J. D. Dudley and the church of Namozine, Virginia, has been dissolved.

That between the Rev. George Darling and the church of Hamilton and Rossville has been dissolved.

That between the Rev. M. W. Jacobus and the 1st church of Brooklyn was dissolved.

That between the Rev. C. F. Hyde and the churches of Avaleigh, Gilder's Creek, and Smyrna, has been dissolved.

CALLS.

The Rev. John H. Townley has accepted a call from the 1st church Morristown, New Jersey.

The Rev. Thomas L. McBryde has accepted a call from the church at Pendleton, South Carolina.

The Rev. T. R. English has accepted a call from Pine Tree church, South Carolina.

The Rev. T. A. Hoyt has accepted a call from the church of Liberty Hill, South Carolina.

Mr. A. A. James, licentiate, has accepted a call from Fair Forest church, South Carolina.

The Rev. F. Senour has accepted a call from the church at Paducah, Kentucky.

Mr. Richard Valentine, licentiate, has accepted a call from the church at New Castle, Kentucky.

LICENSURES.

The Presbytery of Newton have licensed Messrs. Joseph E. Nassau and Jesse L. Howell.

The Presbytery of Ohio have licensed Mr. J. W. Walker.

The Presbytery of Bethel have licensed A. L. Crawford, Esq., to preach the gospel.

POST-OFFICE ADDRESSES CHANGED.

Rev. P. H. Jacob to be addressed at Coshocton, Coshocton county, Ohio.

Rev. Daniel McNair at Natchez, Mississippi.

Rev. Joseph Worrell at Chili, Hancock county, Illinois.

Rev. Francis D. Ladd at Philadelphia, Pennsylvania.

Rev. J. B. Adams at Shade Gap, Huntingdon county, Pennsylvania.

Rev. W. J. Frazier at Kirksville, Wapello county, Iowa.

Rev. J. L. Lyon at Pittsburgh, Pennsylvania.

Rev. A. C. Miller at Roscoe, Winnebago county, Illinois.

Rev. D. L. Hughes at Stover's Place, Centre county, Pennsylvania.

Rev. Edward Wall at Conquest, New York.

Rev. E. Bradbury at Elizabethtown, New Jersey.

Rev. C. F. Hyde at Cross Hill, Laurens District, South Carolina.

Rev. J. G. Riheldaffer at St. Paul, Minnesota Territory.

Rev. C. A. Wylie at Bryantsville, Kentucky.

Rev. John Lyle Martin at New Albany, Indiana.

Rev. Samuel B. Cheek at Danville, Kentucky.

Rev. Oscar Park at Orleans, Indiana.

DEATHS.

On the 22d of October, the Rev. Archibald Alexander, D. D., Professor in the Theological Seminary at Princeton, in the 80th year of his age. He was the first elected Professor in that institution and served nearly forty years.

On the 21st of September, at Huntsville, Texas, the Rev. Hamilton Scott departed this life.

On the 25th of October, the Rev. Jacob Green, formerly of Bedford, New York, in the 62d year of his age.

On the 27th of September, the Rev. Richard Graham, of Van Wert, Ohio, departed this life.

On the 29th of October, the Rev. Samuel L. Graham, D. D., late Professor in Union Theological Seminary, Virginia, departed this life.

MISCELLANEOUS.

The Rev. Englebert M. J. Heinen, late a Roman Catholic Priest, has been received on probation by the Presbytery of New York.

A new Presbytery has been organized by the Synod of Buffalo, by the title of the Presbytery of Rochester City.

The Rev. J. P. Carter, of Ellicott's Mills, has been elected Principal of Hagerstown Academy. His address, Hagerstown, Maryland.

The Rev. Samuel B. Cheek has been appointed to preside over the Asylum for Deaf and Dumb at Danville, Kentucky.

A new Presbyterian church was dedicated to the service of God near "the Forks," Bedford county, Pennsylvania, on Monday, November 3d. The exercises were conducted by the Rev. P. Hassinger, of Somerset, Pennsylvania, and the pastor, Th. K. Davis.

Varieties.

ENCOURAGEMENT TO MINISTERS.—Dr. Judson was at his station six years before he baptized a single convert. After three of these years had elapsed, he was asked, in view of the little apparent progress, what evidence he had of ultimate success. "As much," he replied, "as there is a God who will fulfil all his promises." This faith had not grasped a shadow. Thirty-one years had elapsed since his first baptism, and now seventy churches, averaging one hundred members each, were exhibited.

A GOOD WAY TO SAVE MONEY.—Judge Parsons recently said, "If the city and county of Philadelphia could appropriate the sum of $50,000 annually for five years for missionary purposes, more than that amount would be saved to the people, in the sustenance of paupers, the administration of law, and the pay of police officers."

DR. ROBINSON, the Oriental scholar and traveller, is to sail for Palestine in December, to make additional researches of importance in respect to the topography of the Holy Land.

BISHOP PAYNE, of the Protestant Episcopal Church, has spent fourteen years in Africa, has preached at least four thousand sermons in thirty or forty different places, and has not been interrupted by ill health a single Sabbath.

A FRENCH PRESBYTERIAN CHURCH, in connection with the New School, has been formed at St. Louis, composed of twenty-five members. Rev. Francis Mitchell, from Switzerland, is their minister.

PARSONAGES.—The Presbytery of Baltimore have resolved to endeavour to raise $500 annually, towards the erection of parsonages in their vacant churches.

RAILROAD SABBATH-KEEPING.—The Vermont Central Railroad has lately issued a regulation prohibiting all access to the shops and depots on Sunday, and also all running of cars on that day, except in cases of necessity, to be determined by the Superintendent.

ANOTHER.—The directors of the Long Island Railroad have resolved to discontinue the practice of running trains on the Sabbath—to the great satisfaction of all good citizens.

THE GREAT METHODIST CHURCH CASE.—The decision in this case, delivered by Judge Nelson in the U. S. Circuit Court at New York, settles the dispute, by giving a portion of the property now in the hands of the Methodist Church, North, to the Methodist Church, South. The decision of the Court is, that the separation of the Church took place in pursuance of the action of the competent ecclesiastical authority—by the action of the founders of the fund themselves, and the beneficiaries falling within the new organization have not forfeited the character which entitles them to its enjoyment. The complainants are entitled to their share of the produce of the book concern; and a decree will be ordered accordingly. Whether the fund shall be administered by an application of the produce *pro rata*, or by an apportionment of the capital, are questions reserved until the settlement of the decree. The value of the fund is $750,000. From the recent report of the Methodist Book Concern in New York, it appears that the sales for the last twelve months were more than $200,000, being an increase of $65,000 over the previous year, and exceeded all former years. The profits on the new Hymn Book were $47,461. The Christian Advocate and Journal has a circulation of from 25,000 to 29,000. The Missionary Advocate, 20,000. The Sunday School Advocate, 65,000, with a yearly sale of Sunday School Books amounting to $5,000. The Quarterly Review has 3000 subscribers.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following sums have been received, viz:

From J. D. Williams, Treasurer at Pittsburgh, amounts collected by him,		$104 22
From church at Warren, Pa.,		1 78
" "	Cumberland,	1 00
" "	Northumberland, Pa.,	5 25
" "	Sunbury, Pa.,	9 75
" churches at Derry and Washingtonville, Pa.,		20 00
" Rutger street Church, New York.		82 30
" Judge Houston, Fayette county, Pa.,		1 00
	Total,	$225 30

GEO. H. VAN GELDER, *Treas.*
Trustees, Gen. Assembly, Pres. Church, &c.
November 18, 1850.

NOTICE.

As the year of the greater part of our subscribers ends with this month, we would remind those who have not yet paid, to send on their subscriptions; and if any wish to discontinue, to give us timely notice. In making payment or giving notice of discontinuance, it is necessary to give the *post-office address*. Clergymen who do not receive the Record, will please to send their address, with the last post-office from which they received it, if they have removed.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Tribute of Respect to the memory of the Rev. William A. McDowell, D. D., late Corresponding Secretary of the Board of Missions, p. 178. Dr. E. P. Humphrey's Sermon on Domestic Missions, p. 178. The late Meetings of Ten Synods, p. 178. Resolutions of the Board of Missions in relation to applications for aid to sustain Missionaries, p. 178. Church Extension, p. 179. A Word for the Church Extension Scheme, p. 179. From a Missionary in Georgia, p. 179. An Infidel reclaimed, p. 180. Receipts, p. 180.

BOARD OF EDUCATION.—Obituary of Archibald Alexander, D. D., p. 181. I. Ministerial Education. New Candidates, p. 182. Mortality among Clergymen, 182. II. Christian Education in Schools, Academies, and Colleges. The Educational Bond, p. 182. Davidson College, North Carolina, p. 182. Teaching and Training, p. 183. The Teacher, p. 183. English Presbyterian Church, p. 183. Receipts, p. 183.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 184. The Condition and required Enlargement of the Missions, p. 184. India. Allahabad Mission: Letter of the Rev. Joseph Owen, p. 185. Africa. Corisco Mission: Letter of the Rev. J. L. Mackey, p. 186. Siam Mission: Communication from Dr. S. R. House, p. 186. Obituary. The Last Hours and Death of Mrs. Bush, of the Mission to Siam, p. 187. A Missionary Teacher. Obituary Notice of Mrs. Morrison, p. 188. Receipts, p. 188. Notices, p. 189.

BOARD OF PUBLICATION.—We also Mourn, p. 190. A Voice from New England, p. 190. A Letter instead of a Speech, p. 190. The "German Reformed Messenger" on the Board of Publication, p. 190. A friend to the Germans, p. 191. Books published in the United States, p. 191. Notices of New Books, p. 191. Receipts, p. 191.

MISCELLANEOUS.—Suggestions about the Record, p. 177. The Spiritual Wings Burdened, p. 177. Their Inward Thought, p. 177. Burning the Martyrs, p. 177. Ecclesiastical Record, p. 192. Varieties, p. 192.

THE

HOME AND FOREIGN RECORD

OF

THE PRESBYTERIAN CHURCH

In the United States of America.

BEING

THE ORGAN OF THE BOARDS OF MISSIONS, EDUCATION, FOREIGN MISSIONS, AND PUBLICATION

Vol. III.—1852.

Philadelphia:

PUBLICATION HOUSE, 265 CHESTNUT STREET.

TERMS.

The HOME AND FOREIGN RECORD is issued monthly at *fifty cents* a year in newspaper form, or *one dollar* a year in pamphlet form. *Payment in advance.*

Address *post-paid*, "Home and Foreign Record, 265 Chestnut st., Philadelphia, Pa."

RECOMMENDATION OF THE GENERAL ASSEMBLY.

The following action was taken at the General Assembly held in Cincinnati, May, 1850, in regard to the Home and Foreign Record.

Resolved, As the action of the last General Assembly has resulted in the establishment of the "Home and Foreign Record," that paper is hereby recommended, and the Ministers and Churches are urged *to exert themselves to place it in every family*, as the organ, indirectly, of the Church, on many important subjects.

INDEX

TO THE

HOME AND FOREIGN RECORD, 1852.

BOARD OF DOMESTIC MISSIONS.

Acknowledgments, 51, 82.
A good Man, full of faith and good works, 116.
Animating Letters, 178.
Annual Report, 82, 98, 114, 131.
California a Presbyterian Missionary Field, 82, 114.
Catechism for Coloured Persons, 114.
Church Extension, 19, 52, 130, 147, 164.
Churches going off the Board, 162.
Clothing, 19.
Coloured Population, Religious Instruction of, 19, 114, 116, 179.
Communications from Missionaries.—Arkansas, 149. Connecticut, 148. Illinois, 148. Indiana, 148, 178. Louisiana, 149. Michigan, 83. New York, 83, 148. New Jersey, 100. North Carolina, 100, 178, 149. Ohio, 83, 99, 148. Pennsylvania, 83, 148. Virginia, 148.
Contributions from the Churches, 18.
Death-bed Donation of a Child, 148.
Elder's Horse saved, 148.
Elders at Work, and the Lord's work revived, 51.
Encouraging Missionary Intelligence, 148.
Florida coming up, 163.
General Assembly, Resolutions of, 99. Answer to an Overture, 99. Character of the Meeting at Charleston, 114.
Georgia, Synod of, 18.
Germans, The, 52.
Greatest Want of all, 18.
Hebrew and Greek, Let us keep well brushed up in, 179.
How it works, 2.
Infant Membership, 178.
Labour for and take care of the Young, and the Church is safe, 51.
Minnesota entered, 18, 67, 82.
Missionaries, Notice to, 2.
Mothers, look at this, 51.
New Orleans, Voice from, 67.
Note of Thanks, 146.
Ohio, Synod of, and Church Extension, 164.
Old Rehoboth, 148.
Oregon, The Overland Route to, 114. First Old-school Church in, 147.
Pacific Missions, Cheering News from, 18. Kind of Ministers needed for, 50.
Passage of Missionaries to California, 114.
Receipts, 3, 20, 35, 52, 67, 83, 100, 116, 132, 150, 164, 180.
Rehoboth Church herself again, 148.
Report from a Minister seventy years old, 179.
Review of the past month, 35.
Revival of Religion, Efforts of Maumee Presbytery for, 35.
Roman Catholics and Protestants in the United States, Relative Position of, 34.
She hath done what she could, 3.
Special Reports, 34.
St. Anthony, Minnesota, 179.
Statement of Facts respecting the Board of Missions of the Presbyterian Church, and its operations in the West, 149, 162.
Table of Receipts for Domestic Missions, as conducted by the General Assembly of the Presbyterian Church in the United States of America, from 1802 to 1852, a period of fifty years, 163.
Table of Receipts and Expenditures for Synods and Presbyteries, from May 1851, to April 1852, 146.
Table for Synods and Presbyteries in connection with the Executive Committee of the Board at Louisville, Ky., 66.
Texas, Reinforcement to, 19.
Thanks, 34, 146.
The Spirits! 178.
Treasuries, 34.
Utah, Territory of, 115.
Virginia, Letter from, 130.
Western Executive Committee and Domestic Missions in the West and South-West, 146, 149, 162.

BOARD OF EDUCATION.

Abstract of Annual Report for 1852, 117.
Affectionate Manners in Ministers, 118.
A good School-influence, 182.
American Education Society, 102.
Anniversary Meeting of Board of Education, 133.
Answers to Prayer, 53, 69.
Apple Creek Church Parochial School, 102.
Argyle, Duke of, Remarks on the Standard of Ministerial Attainments, 165.
Austin College, Texas, 183.
Baker, Dr., on the Increase of the Ministry, 181.
Baptized Youth, 71.
Bardstown Academy, 166.
Bible in the Schools, 135, 166.
Board of Education, Present Basis of, 5. Anniversary Meeting, 133. Annual Report, 117.
Candidates for the Ministry, 37, 85, 101.
Chalmers' Counsel to his Brother, 182.
Chicago Academy, 182.
Church, a Party to Education, 102.
——— and the School, 167.
Day of Special Prayer for Colleges, 21.
Defective Training in Public Institutions operates against an Increase in the Ministry, 117.
Demand and Supply, 70.
Difficulty of Maintenance affects the numbers of the Ministry, 134.
Early Religious Education of Children, 152.
Educational Truths, 103.
Education, Board of, 5, 117, 133.
Encouragements and Discouragements in the Ministry, 38.
English Schoolmaster at Albany, 152.
"Feed my Lambs," 119.
Female Colleges and Academies, 23, 70, 152, 182.
Filial Reverence, 183.
Funds, Want of, 152.
General Assembly, Action of, 101.
Geneva Theological School, 69.
Georgia Synodical Female Academy, 152.
Glory of an Academy, 70.
God's Sovereignty and Man's Sinfulness in the Decline of Candidates, 85.
Good Parochial School, 55.
—— Testimony, 7.
Graham, Rev. Dr. Samuel L., Death of, 5.
Greensboro' Female College, 23.
Harvard College, Reform in, 55.
Home, the Great Place of Training, 85.
Household Training, Effects of Imperfect, 101.
How to make a good Student, 181.
Infant Membership a plea for Church Education, 182.
Knowledge and Practice, 117.
Labour for more Ministers, 181.
Lexington, Missouri, New-School at, 167.
Little at First, but Mighty at Last, 183.
Low state of Religion, a Cause of Decline in the Number of Candidates, 101.
Marengo Academy, 70.
Methodist Institutions of Learning, 102.
Ministers, Want of, 69.
——— and the Ministry, 181.
Ministers' Children, 165.
Ministerial Statistics, 118.
Ministry, A high and various Standard of Attainment necessary for the, 165.
——— suffers from Defective Training in Public Institutions, 117.
——— suffers from Imperfect Household Training, 101.
———, the Divine Plan of Building up the Kingdom, 101.
Missionary School of Tenth Presbyterian Church, Philadelphia, 118.
Monroe Presbyterial Academy, 135.
More Men of High Character, 22.
Mortality among Ministers, 101.
New Candidates, 151, 181.
—— Government Scheme, 38.
—— Institution, 23.
Oakland College, Mississippi, 39.
Obituary Notice of Rev. Samuel L. Graham, D. D., 5.
Parochial School of Apple Creek Church, 102.
Pastoral Letter, 53.
Piety of the Teacher, 54.
Pioneer English Schoolmaster at Albany, 152.
Prayer, Day of Special, 21.
———, Remarkable Answer to, 53, 69.
——— for Candidates, 165.
Presbyterial Academies, 119, 166, 167, 183.
Presbyterian High School, Brownsburg, Virginia, 183.
——— Institute, Philadelphia, 86.
——— Normal School, 6.
Receipts, 7, 23, 35, 55, 71, 87, 103, 119, 135, 152, 167, 183.
Religious Education, Importance of early, 152, 166.
Samuel Davies Institute, Virginia, 135.
Scotland, Theological Education in, 151.
Solemn and Fundamental Question, 37.
Teacher, Piety of the, 54.
Teaching, a Function of the Church, 118.
Thankful and Desiring, 5.
The aged Pastor, 182.
The faithful Pastor, 118.
The Family, 71.
Theological Education in Scotland, 151.
——— Seminaries of the Presbyterian Church, 151.
Thoughts for every Communicant, 21.
——— to our Pious Young Men, 22.
Treasury, State of, for the last Year, 85.
Union Theological Seminary, Virginia, 5.
Wan Reapers, 117.
Want of Funds, 152.
—— of Ministers, 69.
Warning, 117.
Washington College, Pennsylvania, 183.
Waveland School, Illinois, 38.
"Who will take the Colours," 54.

BOARD OF FOREIGN MISSIONS.

Africa, Corisco Mission, 42, 153.
Agra, Statistics of the City, 169.
Annual Meeting, 72.
Annual Report, 104.
Appeal to the Ministers and Members of the Church, 184.
Are India Missions a Failure? 73.
Astronomy of the Hindus, by Rev. J. M. Jamieson, 24.
Belgium, Popery in, 26, 44.
Campbell, Rev. J. R. his Book, 168.
———— Rev. D. E., Letter from, 185.
Chalmers, Dr., his views of Missionary Societies, 12.
Chickasaw Mission, 40, 138.
China. Canton Mission, 26, 74, 107.
——— Ningpo Mission, 10, 26, 42, 59, 75, 88.
——— Shanghai Mission. 89.
——— its Religions, 10, 106, 120, 171. Domestic Life, 107, 155.
Choctaw Mission, 8, 136.
Church at Ningpo, 75.
Corisco Mission, 42, 153.
Coulter, Mr. M. S., Letter from, 121.
Creek Mission, 43, 140.
Domestic Life in China, 107, 155.
Forman, Rev. C. W., Journal of, 41, 57, 123.
France, What it wants, 108. Missions in, 124, 156.
Freeman, Rev. J. E., Journal of, 154.
French Canadian Missionary Society, 188.
Fullerton, Rev. S., Letter from, 59.
Good Effects of the Bible in India, 141.
Hindu Chronology, by the Rev. J. M. Jamieson, 104.
Hindus, Causes of their opposition to the Christian Religion, 154.
Idolatry a means of raising Rice, 74.
India. Agra Mission, 169, 186.
——— Allahabad Mission, 73, 105, 186.
——— Furrukhabad Mission, 59, 105, 154, 170, 185.
——— Lodiana Mission, 11, 24, 40, 57, 73, 90, 105, 122, 153, 168, 185.
Interesting Narrative, 186.
Jamieson, Rev. J. M., Letters from, 24, 153.
Janvier, Rev. L., Communications from, 25, 185.
Journal of Rev. C. W. Forman, 11, 41, 57, 123.
———— Rev. J. E. Freeman, 154.
———— Rev. J. M. Jamieson, 90.
———— Rev. L. Janvier, 185.
———— Rev. J. H. Morrison, 168.
———— Paul Qain, 186.
———— Rev. Henry V. Rankin, 75, 88, 155.
Junkin, Mr. J. B., Letter from, 43.
Loomis, Rev. A. W., Letters from, 42, 106, 120, 171.
Lowrie, Walter, Esq., his Visit to the Indian Missions, 136.
McCartee, Dr. D. B., Letter from, 11.
Mackey, Rev. J. L., Letter from, 42.
Martin, Rev. W. A. P., Letters from, 26, 59.
Mattoon, Rev. S., Letter from, 74.
Mission Schools in India, by the Rev. W. H. Macauley, 91.
Missions in Europe, 60, 108, 124, 156.
Missionary Geography needed, 26.
———— Societies, 12.
Morrison, Rev. J. H., Communications from, 153, 168.
Newton, Rev. John, Letter from, 40.
New Zealand Chief, 173.
Obituary of James Richardson, 92.
Olyphant, Mr., Death of, 75.
Owen, Rev. J., Letter from, 105.
Patience in doing Good, 173.
Paul Qain, Journal of, 186.
Pilatte, Rev. Leon, on the Wants of France, 108.
Polygamy and Caste in the Mission Churches, 56.
———— among the Chinese, by the Rev. A. P. Happer, 107.
Poottoo, Description of the Island, by M. S. Coulter, 172.
Popery in Belgium, 26. In China, 76, 156.
Present Aspect of the Missions, 8.
Pueblo Indians, 72.
Rankin, Rev. H. V., Journal of, 75, 155.
Receipts, 13, 29, 45, 60, 76, 92, 108, 125, 158, 173, 189.
Recent Intelligence, 8, 24, 40, 56, 72, 88, 104, 120, 136, 153, 168, 184.
Reid, Rev. Alexander, Letter from, 8.
Religions of China, by the Rev. A. W. Loomis, 106, 120, 171.
Seminole Mision, 139.
Shaw, Rev. H. W., Letter from, 106.
Shanghai as a Missionary Station, 89.
Siam Mission, 74.
Sights among the Heathen, 73.
Statistics concerning India as a Missionary Field, 170.
The Cause of Missions, 157.
The Foreign Missionary, 120, 153, 168.
To the Ministers and Members of the Church, 184.
Triumph of Grace, 158.
Unevangelized Man, 157.
Walsh, Rev. J. J., Letter from, 105.
Warren, Rev. Joseph, Letter from, 185.
Who made the Tabernacle? 188.

BOARD OF PUBLICATION.

A blessed Work, 174.
Abstract of the Annual Report, 110.
Alexander, Dr. Archibald, Action of the Board in reference to the Death of, 14.
Almanacs, a few words about, 14.
A precious Tract, 191.
A Suggestion, 174.
Bad Books, 31.
Baptism *in* Water and Baptism *with* Water, 15.
Book for Ministers and Students, 174.
Books at an Iron Furnace, 143.
——— blessed in a Revival, 78.
Calvinistic Literature, 94.
Church gathered through a Colporteur's Labours, 31.
Close of the Year, 46.
Colportage in Natchez, Mississippi, 78.
———— Life, Interesting Scenes in, 191.
Colporteur and the Consumptive Invalid, 14.
————, the Boys and the Blind Man, 79.
————, Instructions to, 159.
————'s Troubles among Romanists, 31.
———— Reports from, 126.
Confession of Faith, 174.
Desirable Preachers, 143.
Does the Board establish Depositories? 30.
Eagerness for good Books, 143.
Early Efforts in behalf of Book circulation in the Presbyterian Church, 190.
Enlightened Colporteur, 111.
Fields for Colporteurs, 30. Not exhausted, 191.
Fraternal Welcome, 78.
Fruits of Dr. Archibald Alexander's Works, 78.
Gaining Favour, 78.
General Assembly and the Board of Publication, 110.
Good Company, 143.
Good out of Evil, 62.
Highland Kitchen-Maid, 46.
Important Movement for the Board of Publication in New Orleans, 62.
Influence of a Tract, 142.
Labours among the Destitute, 78.
Lamentable Want of Readers, 78.
Last Hours of a Great Statesman, 142.
Legacies to Benevolent Causes, 95.
Libraries in Presbyterian Sabbath-Schools, 94.
Licentious Literature, Necessity for counteracting the Influence of, 111.
Miller, Dr., his Letters on Clerical Manners, 174.
Musgrave, Dr., appointed Corresponding Secretary, 174.
Musical Explanation, 46.
New Year's Gift from an Unknown Friend, 31.
———— Present for our Colporteurs, 30.
Notices of New Books and Tracts, 15, 31, 63, 111, 126, 143, 175, 191.
Not Words but Deeds, 30.
Old New-England Divinity, 175.
Presbyterian Psalmodist, 14, 46, 111, 175.
———— Sabbath-School Visitor, 30, 46, 78, 159.
Presbytery of Harmony, Action of, 79.
Qualifications of a Colporteur, 191.
Reading, 63.
Receipts, 15, 31, 47, 63, 79, 95, 111, 127, 143, 159, 175, 191.
Results of the Year, 78.
Return to Old-fashioned Orthodoxy, 159.
Sacred Music, New Book of, 14, 46, 111, 175.
Self-Denial, 95.
Superintendent of Colportage, 46.
The Double Gold Eagle and the Rocking Chair, 92.
The Old Man and his Book, 190.
The Secret of True Happiness, 142.
The Suicide, or the Danger of Bad Books, 126.
The "Wee Book," 159.
Tribute to the Memory of Alexander Symington, Esq., 46.
Uses of Books, 142.
Voices from New England, 30.
"Wayside Thoughts," 174.
What the Colporteurs of the Board are expected to do, 62, 159.

MISCELLANEOUS.

A fixed Heart, 17.
A good Name, 145.
An Exhortation, 1.
A short practical Sermon, 17.
A strange Thing, 65.
A striking Fact, 17.
Calvin, John, 97.
Christ, 97.
Contentment—its Advantages, 33.
Duty of Self-Denial, 81.
Ecclesiastical Record, 16, 32, 48, 64, 80, 96, 112, 128, 144, 160, 176, 192.
Eloquence of Bridaine, 161.
Filled with the Holy Spirit, 33.
Fragments, 33.
Handsome Bequests to the Boards, 33.
How will you spend the Year 1852? 1.
Hymn for the Opening of a Church Court, 65.
"In majorem Dei gloriam," 1.
Life, 177.
"No more let us differ," 129.
No Self-Conversion, 145.
No time to Read, 145.
Our Duty to Emigrants, by Rev. W. A. Scott, D. D., 113.
Patient Continuance in Well-doing, 81.
Queries for Ministers, 161.
Repenting according to the Catechism, 33.
Statistics and Postage for the Minutes of the General Assembly, 49.
The Better Covenant, 65.
The Day of Judgment, 49.
The Door Shut, 81.
The Gospel a Blessing—Preaching a Benefit, 113.
The Kingdom of Christ in this World, 129.
The Missionary Corn-Field, 161.
The Person and Work of Christ, 113.
The Truth to be cherished, defended, and propagated, 177.
To-Morrow! To-Morrow! 49.
Varieties, 16, 32, 48, 64, 80, 96, 112, 128, 144, 160, 176, 192.
Western Asia as a Field for Christian Missions, 97.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 1. | PHILADELPHIA, JANUARY, 1852. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

HOW WILL YOU SPEND THE YEAR 1852?

This is an important question. You may not spend the year just begun, in time at all. A very small portion of it may elapse before, to you at least time shall be no more. When the next New Year arrives, bringing joy to many hearts, your's may have been for months before cold and pulseless in the dust, and the going out of the old year, and the coming in of the new, be alike unheeded in your long and lonely sleep. Who knows but that the reader whose eye now falls upon these lines may not already have entered upon the year whose end he shall not see? If so, where will you spend the year —part of it in time, the other, and probably the greater part, in eternity. Think of your so soon being in eternity—the land of spirits, the land of retribution for the things of life, the land where the state once fixed cannot be changed, the land where the great truths which pertain to God, to Christ, to salvation, as well as to the soul's immortal loss, are felt realities. Are you ready for an entrance into that mysterious, solemn, spirit-land?

How do you purpose to spend the year, if life be spared? As the last? This might be doing better than in former years, but does the last satisfy you? In looking back over its sanctuary and closet privileges, its public and private duties, its reading, its praying, its heart-watching and heart-keeping, its kindly benevolence, and its active labours for the Saviour and perishing souls, do you see no cause for regret that nothing has been left undone, and nothing badly done—are you satisfied that 1852 shall be a perfect counterpart of 1851? When that midnight bell rung out the knell of the year just dead, could you from your heart have uttered the prayer, "Lord, let the year begun be but as well and faithfully spent as that just gone?" Or did not the notes which tolled out of life the dying year, wake up in your soul unfeigned regrets that so many of those moments, now for ever gone, had run to waste, that so many priceless privileges had been allowed to pass unimproved?

Will you not strive to spend the year 1852, so that it shall bear to the judgment, and to your own conscience, a better report than any one which has preceded it. If a Christian at all, why not be a Christian in earnest? Why compromise with the world, and sin, and self, when your happiness, your usefulness, your high and holy obligations to God and to his Son, demand an entire, cordial, cheerful, obedience. The beginning of a year is a favourable time for laying aside what has been evil, and seeking that which is good. Reader, with this year begin to live your Christian life anew. Seek the grace which cometh from above, to guide you, keep you, strengthen you, help you. Walk with God, walk in the footsteps of the Saviour, walk under the teachings of the Spirit, be ready for every good word and work, and then the year begun will be a year rich in its results and rewards both in time and in eternity.

For the Home and Foreign Record.

"IN MAJOREM DEI GLORIAM."

"FOR THE GREATER GLORY OF GOD."

This is a truly Christian motto. It expresses a truly Christian aim. It reveals the purpose of all true Christian labour. It is the high end of the whole scheme of Redemption. In its beginning and its end—its wonderful inception and glorious consummation the gospel ministers to the "greater glory of God."

Yet this motto, so expressive of what is good and true, has flamed for centuries on the banner of the most unscrupulous, crafty, and energetic of the enemies of the Church of God. It is the motto of the Society of Jesus—the right arm of the Papacy in her warfare against the truth. And wherever the Jesuit has set himself to do battle against the word and Church of the living God—wherever, as in the days of Pascal, he has busied himself in uprooting the foundations of morality and making the laws of purity and honesty of none effect—wherever he has used his skill in dashing the counsels of kings and statesmen—wherever, in the day of his power, he has stained the earth with the blood of the saints, or in the day of defeat bent a supple knee to the authority he hated, and would fain have destroyed—wherever he has lurked and plotted against righteousness, holiness and truth, it has all been "in majorem Dei gloriam"—for the greater glory of God. A hypocrisy that is almost fearful, thus crowns, not unbecomingly, audacious and consummate wickedness.

But this motto is a good one, and its base uses do not impair its goodness. It is excellent for all those who are engaged in the missionary work of the Church. Church extension may be contemplated from two different points of view, and in two different lights. It is the enlargement of the whole Church, the visible kingdom of the Redeemer, or it is the enlargement of a particular church—a branch of the great kingdom. Our danger is that we are prone to sink the former in the latter, and forget the church in the sect. When we thus reduce and narrow our aim, we let in the thousand influences of sectarianism to corrupt the pure work of God. We labour to build up the temple of the Lord, because we say in our hearts, "the temple of the Lord—the temple of the Lord, are we." Thus our anxieties and pains terminate wholly on the body of which we are members, and do so because we are its members, and our feelings degenerate in the end into an intense form of selfishness. The loyalty to our own church, which is proper when properly subordinated to other feelings, by becoming paramount, becomes evil.

The Church of God, blood-bought, and sanctified by the Spirit, is for the glory of God. Every stone that is laid upon her tried and sure foundation—every scheme that is formed for her increase, should be "for the greater glory of God." High aims are the parents of noble endeavours. In the Church they will save us from the petty spirit engendered by the rivalry of sects. Presbyterian is a good name, but Christian is a better; and the Christian is commanded to do all things for the glory of God. This brings our feelings into unison with those of Christ. He lived to show the glory of his Father unto men. It brings our purposes into agreement with the grand purpose which the universe is fulfilling. It exists to make manifest the declarative glory of God.

Brethren, let us silently adopt the motto which the Jesuit has appropriated, but not spoiled, and lift up high before us as the arm of our missionary work, "the greater glory of God." M. B. G.

For the Home and Foreign Record.

AN EXHORTATION.

Jas. iv. 7, 8.—Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.

We are here warned against several evils, among others *pride*, v. 1—5. We are cautioned against this, because God resisteth the proud, but giveth grace to the humble, v. 6. God is the giver of grace —*the God of grace;*—hence the exhortations:

I. Submit to God:

1. Submit to his *will*, and be *resigned;*
2. Submit to his *law*, and be *obedient;*
3. Submit to his *gospel*, and be *humble:*

The *sinner* should submit, and become *reconciled;* the *saint* should submit, and become *holy.*

II. Resist the devil:

The devil is our *enemy*, God is our *friend;* hence we are to *submit* to the one, and *resist* the other:

1. Resist him when he would excite us to *murmur;*
2. When he would excite us to *pride;*
3. To *worldly conformity;*
4. To put off the *soul's concerns:*

If we resist him, he will flee, for, like all sinners, he is a *great coward,*

"—— and trembles, when he sees
The weakest saint upon his knees."

III. Draw nigh to God:

This will protect us from the devil:

1. Draw nigh in *reading his word;*
2. In *meditation;*
3. *Prayer*—secret, family, social, public;
4. In his *house and ordinances;*
5. In our *daily walk*—walk with God, as one of old:

And he will draw nigh to us:

1. To *pardon* us;
2. To *encourage* us;
3. To *bless* us;

Remark:—Let us take these exhortations to ourselves:

1. Submit to God;
2. Resist the devil;
3. Draw nigh to God;

And we may then claim the *promises* annexed to them. W. J. M.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

NOTICE TO MISSIONARIES.

Owing to large drafts upon our Treasury for the payment of missionaries in much need, particularly those in the western portion of our country, we have not been able, as promptly as usual, to remit to those who have been accustomed to receive their pay from this office. This will account to our missionaries for the delay. We must still ask a little further indulgence of those not absolutely in need, until we meet those more pressing, and due some time since. We are making every possible effort to replenish our Treasury, and thus meet all our claims as they fall due, and as this is the season of the year when the most of our churches make their contributions to this Board, we have good reason to hope that we will be successful.

HOW IT WORKS.

It is not to be expected that in every particular, either the policy, or practice of any, or all of our Boards, will meet with the unanimous approbation of our Church. Scattered as it is, over such a wide-spread territory, embracing in the great Presbyterian family so much intelligence and independence of thought, and involving so many local interests, we are reasonably to suppose that occasionally there will be differences of opinion as to the best course to be pursued in carrying out any of the great operations of our Church. The beauty of our system is, not only the harmonious blending and mutual assistance of each branch of our benevolent operations, but that also, in all these different branches is to be found the embodiment of the mature opinions of the whole Church. All our Boards are but the constituted agencies of our Church, and are equally dependent upon it for their vitality and efficiency. Let but its confidence and interest be withdrawn, and every branch of our benevolent operations would be enervated, and their power and influence for ever gone. We rejoice that ours are ecclesiastical organizations, watched over and carefully guarded by our whole Church, and responsible to it for the manner in which these sacred trusts are discharged. Here is our confidence and guarantee, and none need fear that any course of action either *will*, knowingly, or *can* be pursued, which the Church, in its sober judgment, will not approve.

The general policy of any institution may commend itself to all, and yet in its practical workings there may be honest differences of opinion. These can only be settled after a fair and impartial trial, testing fully the wisdom of any given course, and adopting or rejecting it as may seem best. But there are instances in which our Boards may be shut up to a certain course of action, which, under other circumcumstances, would not, *to the same extent*, be adopted. In all such cases the Boards must exercise the inherent power which they possess, and judge for themselves, with all the facts before them, what changes are to be made in order to carry on efficiently the great work which is respectively committed to them—setting forth fully in their annual reports to the General Assembly the reason and necessity for such action.

Take as an illustration of these remarks, the present financial state of the Board of Missions, and the consequent *absolute necessity* of still more carefully guarding an increase of its liabilities. In the opening providences of God, new and immense, as well as exceedingly important fields were presented to this Board for cultivation. All these territories, together with our already great and increasing fields, called for immediate efforts and watchful care. The Board were not slow to mark this providence, or to follow its leadings; and relying upon our whole Church for support, they have gone forward, occupying many very important points, and preaching the everlasting gospel to many perishing souls. The liabilities of the Board were consequently largely increased, and had there been a corresponding increase of funds the present embarrassment never could have arisen. But such has not been the case. Notwithstanding all the appeals and efforts that have been made, the whole amount of funds at the disposal of the Board are less to-day than they were at this time one year ago. And even should our most sanguine expectations of increase this year be fully realized, it would not justify the ordinary increase of expenditures. *Bankruptcy* or *restriction* were the only alternatives. We must either shape our appropriations to our actual income, or incur a still larger debt, with little or no prospects of soon being able to liquidate it. The only question is, how is this to be done? Either these new and important fields, now fully ripe for the harvest, must be altogether neglected, or those long aided by the Board, and now able in a great measure, if not altogether, to support the gospel themselves, must give up a part of the assistance heretofore afforded, and thus enable the Board to meet the pressing calls in these new fields: still expanding our operations, and the more efficiently carrying on the work of missions in our extended country. This the Board have resolved to do. And by securing from these churches additional aid, no actual loss is sustained by our missionaries, whose salaries, at best, are far too small. Much rather would our Board increase than reduce the salary of any of our devoted missionaries. Our object is, and in this we have been in the main successful, to secure from the churches fully the amount of the reductions made, which in most cases is small, but in the aggregate considerable. Here, then, is a case in which circumstances force upon us a course of action, and with all these facts before us, it seems that no reasonable doubt can be entertained of the correctness of the course pursued.

We are happy to be able to say that we have abundant testimony from almost every portion of our Church of entire approbation in the present policy of the Board. And one of the most pleasing features in the whole, is the very decided approbation of the missionaries themselves. We give in this connexion a few extracts from letters recently received from some of these devoted, self-denying men, that our readers may see in what light they view the present embarrassed condition of our Board, and the claims of other and important fields upon our sympathies and efforts.

From a Missionary in Pennsylvania.

"I am glad to see the late action of the Board with reference to appropriations. I have long thought that some system of reduction ought to be adopted. Acting from such views, I have always felt that it would be wrong in me to receive, for any length of time, the money of the Board, unless I could see that I was made instrumental in accomplishing the purpose of that Board, namely, building up a self-sustaining church. Unless there should be some more encouraging prospects for a reduction of their appropriation, before very long, my conscience will compel me to abandon the field." L. G.

From another in Western New York.

"I would acknowledge the receipt of my commission for the year beginning with the 1st inst. I most cordially concur in the reduction of the appropriation. It appears to me that you could not in justice to the important fields that are opening to our Church have done more. I felt this when the application was made. But it seemed to me that we could not get along with less, and even if I denied myself, and made a considerable reduction, it might be impossible to get a successor when I wished to leave, and thus the success of the enterprise in this place might be perilled.

"From the outset, I placed it before me as the great object of my labours here, to make this a self-sustaining church, and when the year is up I shall think my time has been in a great measure squandered, if the Board is not relieved almost, if not altogether, of any further outlay for our church. I do not expect to do this by any sudden accessions, but by planting another church in the neighbourhood, which will raise half the minister's salary, and then divide my time between them." E. W.

Still another in Western New York.

"Another year of dependence upon the Board of Missions is now closed. I sincerely thank the Board for their assistance during the time that I have been their missionary. A year ago, I felt that our people ought to sustain the institutions of the gospel among them themselves. I frankly told them so, and urged upon them the discharge of what I believed to be their duty. At the annual meeting of our congregation this year, (in October,) I again pointed out to them their duty, and to encourage them by example, told them that I would myself pay *twenty-five* dollars of my salary for the coming year, if they would make up the rest. I hoped that this effort would be successful. But last week, I was informed by one of the elders, who is also a trustee, that it was their determination to apply to the Board for seventy-five dollars, for the year now commencing. Before this, however, having sought Divine direction I had deliberately come to the conclusion, that it was my duty to the Great Head of the Church to decline further support, as the pastor of this people, from the Church's missionary fund. The Board's debt of some $10,000 is abundant proof that none of this fund ought to be bestowed where it is not needed. I am fully convinced that it is not any longer needed here, and therefore I have declined it. In my sermon yesterday afternoon, I spoke to my people freely and earnestly on this subject, made known to them my resolution rather to do without *seventy-five* dollars of my salary, than to receive *one* dollar more from the Board, and taught them boldly and plainly the doctrine of the Holy Scriptures in relation to the support of the ministry. What the result will be I cannot tell, but the hearts of all men are in the hands of the Lord, and he is able to supply all the wants of those who put their trust in him.

Whatever may be the result of the course I have taken, conscious of having desired and aimed to do my duty, I am cheerful and happy, and taking leave as I now do, with heartfelt thanks, of the Board of Missions, at whose hand I have been partly sustained for six years past, I commit myself to that God who never leaves nor forsakes his children." H. L. D.

These extracts speak for themselves. Many others might be given were it necessary. A large proportion of our Synods and Presbyteries, with singular unanimity, have passed resolutions expressing cordial approbation, and urging enlarged liberality to this great cause. Some of these we may hereafter publish.

We commend the following appropriate communication to the attentive perusal of our readers. It speaks for itself. The humblest offering of the poorest saint is acceptable to God. Have we all done what *we* could?

For the Home and Foreign Record.

SHE HATH DONE WHAT SHE COULD.

Mark xiv. 8.

1. *She could do but little.* She was a poor saint, one of the humblest of the disciples of Christ. She dwelt in obscurity in the little village of Bethany. Perhaps her name was unknown beyond its narrow precincts. Perhaps the church itself scarcely noticed her in her deep retiracy. Her sphere was so narrow, her means were so small, and her household cares so numerous that she might, in modest diffidence, have thought that she could be no help to the church's cause. She might have said, "I am too poor, I am too insignificant to be minded. My influence, at best, can be little—perhaps nothing at all."

2. *She did what she could.* Such reasoning did not satisfy Mary. Christ had done great things for her and her household. He had raised her beloved dead. As she sat at his feet he had told her the story of redeeming love. Her heart burned within her to show her gratitude. "What can I do for this blessed Saviour?" was the question that came to her again and again. It troubled her long, no doubt; but her purpose to do something never failed. At last, there came a happy thought. Counting over her hard-earned pence, she found she had just enough to buy an alabaster box of ointment. Gathering it all together, away she went from Bethany to Jerusalem afoot. She entered the nearest shop and bought the precious spikenard. Then with eager steps she hurried away to Simon's house. The Saviour was there, and it was enough. Unmindful of the frowning guests, throwing off all her own timidity in the ardor of her love, she washed his feet, and breaking the box, poured the ointment on his head! Oh! it was a most expressive deed! It was the fullness of her loving heart pouring itself into her Master's bosom! It was faith that had joyfully received, now gratefully imparting! It was the outgoing of Christian love—love that cannot live but in self-sacrifices for the Redeemer's sake!

3. *Jesus was pleased.* The ointment in itself was a very paltry gift. The Creator of the heavens and of the earth had no need either of Mary's spikenard or of her services. She might have kept her pence hoarded up. She might have spared herself the trouble of going to Simon's house. Jesus would have been neither the richer nor the poorer for it. But he was pleased. And why? Not because he so much prized the gift as loved the spirit of the giver—the spirit of humble faith and devotion—the spirit of self-forgetfulness and self-sacrifice for the Master's sake—the spirit that was determined to do *something* for Christ, and did what it could. There was true Christianity. There was the first token of a flame of love enkindled, never to be extinguished. There was the pledge of future Christian labours, never to be intermitted while Mary lived. Therefore the Saviour was glad!

The gift too was just the one that Jesus wanted. Mary was all-unconscious of any other object than that of testifying to her gratitude. She knew not what a great thing she was doing for Jesus. How astonished she must have been then when Jesus said, "She hath wrought a good work on me. She is come aforehand to anoint my body to the burying." This was *her own peculiar work.* There was no one else to do it. There was a Joseph to provide a sepulchre. There was a Nicodemus to bring "the mixture of myrrh and aloes." There were some faithful disciples to prepare the body for burial. But it was Mary's *own work* to anoint it aforehand. She came *only* to show her love, but she wrought a great and good work on Jesus! She thought it *nothing*, but it was a most kind and blessed gift to the dying Christ! Truly, we know not *what* we are doing when we do what we can.

4. *Precious fruits grew out of this simple deed.* Mary thought it would be the deed of the passing hour and be forgotten in a day, but lo! "wherever the gospel is preached throughout the whole world, this also that she hath done is spoken of for a memorial of her." The story of her humble faith and love is written on the deathless page of Inspiration. It has been read in all ages of the Church. It is read now wherever the gospel goes. None but the omniscient God knows the good it has done. In every age, in every clime, it has aroused the desponding, it has strengthened the weak, it has rejoiced the sad, it has drawn sinners irresistibly to the feet of Jesus, to learn of him! *We* are short sighted, we cannot see into eternity, and therefore we cannot reckon up the good this deed hath wrought, but then we *must* know that there is many a jewel in Mary's crown in heaven gathered up by the flying report of her touching affection for Jesus on earth!

Reader! learn the lesson. You may be a poor, despised, neglected saint, of little apparent influence in the Church. Still you can do *something* for Christ. You can put a mite into his treasury, or send up a prayer from your closet, or speak to a sinner of the way of salvation. Do what you can, little though it be. Christ will be pleased. He will love your spirit and your zeal. The little that you do may also be of mighty importance. It may be just what Christ asks from *you* and what *you alone* can give him. It may tell upon the destinies of thousands after you are dead. You know not what shall prosper, whether this or that, but God can bring great results out of little things. Look at history. The flitting dream of Joseph carried Israel down into Egypt—the tear on the cheek of the infant Moses brought them out again, through the wilderness, into Canaan—the cackling of geese once saved the Roman Empire—three years ago, the accidental discharge of a pistol set all Europe a blaze with revolutions—and so Mary's simple gift is to this day spoken of for a memorial of her! God works not as man works. Despise not then the day of small things. Do what you can, and God will bless the deed. Have the spirit of Mary, and God will give you Mary's crown. Arise and work for Christ needs you! Though poor, weak and neglected, he needs you none the less! Out of your little he will bring great things—how great, eternity alone will disclose! Happy saint, if you do as Mary did! Joyful home, when the Master shall give you Mary's blessing, "she hath done what she could!"

BLYTH.

For the Home and Foreign Record.

Never since Pentecost smiled, has there been presented to the ambition of the Church, a field so wide, and a heritage so splendid, as that which now expands before us. The manifest destiny of our country is so unlike that of others who have gone before us—it is not of conquest as that of Rome, nor aspirations for universal empire, as the Corsican's—but the working out of the grand problem, in the sight of the nations, of man's capacity for self-government, when directed by the teachings of inspiration. Parted by rolling seas from the effete and worn-out systems of Asia, and the corrupted governments of Europe, with a field wide enough to sustain a people more numerous than the Cæsars ever ruled—one in language, in race, and in religion—possessing resources so immense as to render us independent of the world, we can, undisturbed, move on, a splendid example to mankind of the perfection to which national glory, in its truest sense, can be raised, when inspired by the lessons of the gospel.

But it is not the expanded area, the immense resources, the peculiar position, insulating us from all the world beside, the working of our government with mechanical precision from the checks and balances, improved by the constitution, not the patriotism of the people, which would gather round an insulted flag—these are means to one grand end in the eye of the Christian. It is here, on a theatre worthy of the enterprise, the gospel is to accomplish her marvels of mercy—it is to work out here the august idea of sending the messages of love to all our people, and having her leaven pervade the entire mass of American society. It is to fill the land with churches, manses, and school-houses—to roll the river of life through every vicinage, and to cover all with one blessed flood. It contemplates a church for every neighbourhood, a school in each hamlet, a Bible in every family, and such circulating literature as may give dignity and elevation to the community. To do all this requires earnest and persevering labour, ample revenues, pains-taking effort. It summons the existing church, not to irregular and spasmodic exertion, but to a continued service. It is by the regular and gentle flow of innumerable rills, falling in modest gracefulness from a thousand hill sides, that the Father of Waters rolls its amassing volume to the Gulf, the gathered tribute of a continent; so is it the regular and systematic contributions of the whole Church which is commensurate with the colossal, and, but for grace, appalling necessities of our land.

Our Church is most deficient in this regular flow of the streams. Many are dry as those of midsummer. Hundreds of our people contribute nothing, absolutely nothing. *Twenty-five cents* per month, from each of our communicants would yield upwards of $600,000; which, divided among the four Boards, would invest them with a power to be felt over the land, and to the uttermost parts of the earth. This will fill up the figure of the *rills*, whose mingling flow would make the river of a glorious benevolence. Is it likely a church like ours has many who are unable to give this much? It can be accomplished not only on the average, but absolutely. Let every pastor, to whom these humble suggestions come, but make the experiment. Let him invite his members to a willing offering, let him not be dismayed by want of entire success at first, let him persevere, and like the rill which falls in sweet murmurs from its rocky spring and loses itself in the Missouri or the Amazon, he will have done *his* duty.

It is the vice of our nature, that we lose ourselves in vague and useless generalities. There is a want of speciality and of individuality in the performance of duty. We come not to the dry, but indispensable detail. We are often lost in magnificent speculations—but do not labour with such pains-taking industry as to realize these splendid visions. It grieves me to consider what resources are locked up—what power sleeps unaroused! Opportunities pass unimproved, and the seed time of many a glorious harvest. The time is auspicious—our Church is a unit in harmony—no distracting questions agitate—no novelties disturb our peace. The Church machinery works with blessed exactness—union of effort is all we need—an organization of benevolence based upon our admirable system—Sessions, Presbytery, Synod, rising in gradation. Let each Session consider this a part of their great work, as guardians of the means of grace, and reach each member with the question,—How much owest thou to thy Lord?—to evoke regular donations to this blessed cause. Then shall the glory of the Lord rise upon us, our peace like a river, and our righteousness like the waves of the sea. As when vapours are exhaled from the heated surface of the earth, only to fall in refreshing showers, so the warming power of divine love will draw forth the *drops* of the Christian's charity, from his store, as God has prospered him, to fall in showers on his soul.

S. K. Y.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of November, 1851.

SYNOD OF ALBANY.

Pby of Troy.—Lansingburg ch to const Mrs CLARISSA A KNICKERBACKER Mrs MARGARET LANSING and Mrs MARTHA W FOX, hon mems 145; Waterford ch (of which 30 from Mrs Abby Manderville) to const Mrs THOMAS SCOTT, Mrs EMILY STEWART and Mrs ABBY MANDERVILLE hon mems 184	$329 00
Pby of Albany.—Ballston Centre ch 32 38; First ch Albany 102 87; Charlton ch fem miss soc balance to con their pastor Rev R H STEELE an hon mem 18 62	153 87

SYNOD OF BUFFALO.

Pby of Ogdensburg.—Ogdensburg 1st ch ann coll 48, mon con coll 11, Ladies miss soc 22	81 00
Pby of Wyoming.—Scottsville ch	10 00

SYNOD OF NEW YORK.

Pby of Bedford.—Poundridge ch	50 00
Pby of New York.—Wallabout ch	7 72
Pby of New York 2d.—Canal st ch, "a member"	10 00
Pby of Oregon.—Clotsop Plains ch 4, and from Rev L Thompson 20	24 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Baskingridge ch 35; Liberty Corner 23	58 00
Pby of New Brunswick.—Trenton 1st ch 155; Lawrenceville ch 63 50; Kingston ch ann coll 20; 2d ch Cranberry 46; Freehold ch 29 98	310 48
Pby of West Jersey.—Cedarville ch	31 37
Pby of Raritan.—Flemington ch to con Rev J L JANEWAY an hon mem	72 75
Pby of Susquehanna.—Canton ch	4 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Central ch addl, from F N Buck 100, Stephen Colwell 50, "a member" 25; James Wray 10, James A Freeman 10, R L Barnes 5, J C Taber 5, G C Napheys 5, S Mann 2, J D Hayes 2, Anna M Hickling 1, less paid for collection 1 25, making 213 75; Tenth ch addl, from Moses Johnson 25, Morris Patterson 25, W. D. B. 30, Hon R C Grier 10, J Imbrie jr 5, A B Cummings 5, W Goodrich 5, C B Penrose 3, W Kirk 10 ($118)	331 75

Pby of Philadelphia 2d.—Norristown ch 7 08
Pby of New Castle.—White Clay Creek and head of Christiana chs 20 00
Pby of Donegal.—Wrightsville ch 3 33
Pby of Baltimore.—1st ch Baltimore 300; Franklin St ch Baltimore 115 415 00
Pby of Carlisle.—Petersburg ch 8 60; Millerstown ch 25 33 60
Pby of Huntingdon.—Perryville ch 30 00
Pby of Northumberland.—Great Island ch 100 00
Pby of Eastern Shore.—Churches under the care of Rev E Town 17 80

SYNOD OF OHIO.

Pby of Richland—Blooming Grove ch 5; Perrysville ch 7 12 00

SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne.—Bluffton, New Lancaster and Pleasant Ridge chs 4 00
Pby of Lake.—La Porte 1st ch in part to con Mrs Mary Dinwiddie h m 40 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Port Gibson ch from Dr R G Wharton 10 00

$2167 25

MISCELLANEOUS.

Pro rata dividend of interest account from the General Assembly per G H Van Gelder Treasurer 337 18; James Bayard Phila 50; "Mrs S" Carbon county 2 50; Through Rev C Van Rensselaer D D for sustentation fund 500, and for general fund 500; Mrs James Rankin, Muncy Pa 3; "A mite from several Ladies" 5; Beverly Lydnor, Halifax county Va 5; a Friend to Coloured people, for missions in the Southern States 1; A D Hepburn Williamsport Pa 5; Rev R McPherson Temperanceville Pa 20; James Davis Morgantown Va 5; "J B" through Boyd's City Express Post, New York 25; fem miss soc of Princeton N J 18 50; A Friend 200; "First Fruits" 106 1783 18

LEGACIES.

Legacy in part of Henry Long deceased late of Mifflin county Pa 100, less exchange 50 cts 99 50
Legacy of John Rea deceased, late of Bradford Borough Pa per Executor John Mower Esq 50 less collateral inheritance tax 5 per cent or 2 50 47 50—147 00

Total $4097 43

S. D. POWEL, *Treasurer.*

Note. To the $30 acknowledged last month as from Malta church, Troy Presbytery, should have been added, "balance to constitute the pastor Rev P S Talmage an hon mem."

CLOTHING.

Received at the Office in Philadelphia, since the last acknowledgment.

One Box from Green Hill and Wells Valley churches Pa, 44 62
One Box from Sinking Spring ch, Centre Co, Pa, "
" " Jewett ch N Y valued at 52 59
" " Ladies of the Presb ch Sunbury Pa 40 00
One Package from a few Scholars of Bridge street ch Sab School, D C valued at 4 00
A box from Ladies of F street ch Washington D C, valued at 43 50
Two boxes from Ladies Charitable Soc of University Place church N Y, valued at $55 each 110 00

$294 71

CHURCH EXTENSION.

Receipts into the Treasury during the month of November, 1851.

Through Rev Dr Van Rensselaer 500 00
Rev S H McDonald Belleville Pa 10 00 510 00

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of November, 1851.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Miller's Run ch 8 25; Allegheny City 1st ch in part to con James Schoonmaker and Alexander Cameron hon mems 81 35 89 60
Pby of Clarion.—Clarion ch 18 90; Rockland ch 5 23 90
Pby of Redstone.—Morgantown ch, Ladies S S bal to con Rev Silas Billings hon mem 25; Union ch in part 56 37; Tent ch in part 20 25; Dunlaps Creek ch in part 39 82; Little Redstone ch in part 13 154 44
Pby of Allegheny.—Union ch 15; Plain Grove ch 25 58; Tarentum ch addl, 2 25 42 83
Pby of Blairsville.—New Alexandria ch addl, 5 50

SYNOD OF WHEELING.

Pby of Washington.—West Liberty ch fem sewing soc 5 06

LEGACY.

Balance of Legacy of John Campbell deceased of Poland Ohio, per Rev Joseph Kerr 150 00

Total $471 33

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

Ladies of Clarksville Mercer county Pa a Box clothing valued at 45 25
Ladies of Indiana a Box of clothing to con Mrs Rebecca Sutton h m 55 00
Ladies of Cadiz a box of clothing Steubenville Presbytery 47 47
Ladies of Ridge a box of clothing, Steubenville Presbytery 30 00
Ladies of Mercer a box of clothing Pa 24 40

$202 12

SYNOD OF OHIO.

Receipts into the Treasury at Columbus, Ohio, from May 1st 1851, to November 1st 1851.

Pby of Columbus.—Mt Sterling ch 4; Sciota ch 11 40; Hopewell ch 6 16; Newark 1st ch 29 41; Blendon congregation 4; 1st P ch Columbus 3 50 58 47
Pby of Zanesville.—Newark S S 1st Pres ch 10; Madison ch 15 10; Salt Creek ch 5; Brownsville ch 12 50 42 60
Pby of Wooster.—Wooster ch 20 64; Mt Hope ch 13 45; Green ch 72 cts; Chippewa ch 12 46 81
Pby of Coshocton.—Evans Creek 1 50; Perry ch 1; Apple Creek 11 50 14 00
Pby of Hocking.—New Plymouth ch 2 42

Total, $164 30

THOMAS MOODIE, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of November, 1851.

Florence ch Ala per Rev Wm H Mitchell 40 00
Deerfield ch Ohio (a widow's mite) per J D Thorpe 1 00
Clifton " " " " 70 15
" " " Ladies' benev assoc 10 00
George Zinyk Utica Ind 4 00
Princeton Ky ch per Rev. James Hawthorne 11 50
John Long, Pulaski county Ky 10 00
Mrs Burnell Jackson Miss per J J Henderson 1 00
Mrs Dwight " " " 1 00
Young Lady's miss soc Oquawka Ill per Rev W W Hill 4 00
Moses Woodfin Salem Mo per Rev W W Hill 5 00
A friend St Louis " " 1 00
Mrs R McFarland, for Rev H L McGuire 40 00
Mayhew ch Miss per Rev W W Hill 10 00
Ann coll Nashville Synod for Rev D I Doak 75 00
Mulberry ch Ky 25 00
Waveland Ind 5 00
Hanover ch addl 12 25
New Castle ch Ky addl 20 00
Six Mile " 15 00
Perryville " 40 00
Big Spring " addl 10 00
Mulberry ch " per Miss Elizabeth Morton 5 00
Palestine Ind 11 00
Shiloh and Olivet Ky addl 15 00
Mr T Paterson Grandview Ind 1 95
Paris ch coll Ill 76 25
To con Thomas McChord h mem in part 20 00 96 25
First church Springfield Ill 50 00
Lad of do to con Rev James Smith D D h m 50 00 100 00
Second ch Springfield Ill in part 50 00
Pleasant Grove Ill 5 00
Potosi Mo in part 20 95
Henderson Ky in part 41 00
To con Mrs Rebecca B Stites h m in part 30 00 101 00
" Mrs Lucy Ann Atkins " " 30 00
Peoria Ill 121 32
Oxford Ohio per Rev J Worrel 31 00
Eaton " Rev J C Mitchell 10 00
Salem ch per Rev W W Hill 3 00
John Gamble Louisville Ky per Rev W W Hill 10 00
Covington Ky in part " " 7 00
Liberty Mo " " " 15 00
Frankfort Ky " " " 211 00
Samuel Glass Shelbyville Ky Home and For Record 1 00
Newcastle Ky per Rev W W Hill 20 00
Augusta " " " " 25 00
Claiborne Ind " " " 2 60
Mrs L P Locke Goshen Ky per Rev W W Hill 20 00
Prairie ch Mo " " 10 00
Crooked River ch Mo " " 6 00
Col by Rev C Leavenworth agent per J D Thorpe
First Pres ch Cincinnati Ohio 140 00
Fifth Presb ch " " 21 25
First ch Chilicothe collection 110 50
" " Sunday school coll 13 50 127 00
" " Infant school " 3 00
Bloomingburg Ohio special col for Rev J S Fullerton 101 00
Washington Ohio 19 10
Lebanon Ohio 70 00
Ladies soc of the 7th ch Cincinnati Ohio 39 00
Harrison ch Ohio 18 00
Providence Ind per Rev H J Coe 6 00
Washington " " " 9 00 15 00
Sharon ch Ohio per Rev T S Smith 5 00
Rattan's Prairie Ill per Rev P D Young 3 65
Edwardsville " " " 13 65 17 30
Claiborne Ind per Rev T H Alderdice 5 00
Hermitage ch Tenn per Rev J W Odgen 25 30
A Friend in Oquawka Ill 30 00
Bridgeton Ind per Rev J T Bringle 4 65
Concord Ind per Rev Francis Monfort 9 00
Falmouth ch Ky per Rev G B Armstrong 6 00
Lebanon ch Ky " " 3 40 9 40
Greenville ch Ky " " A S Housley 32 70
Des Peres ch Mo " " H A Booth 4 85
Fee Fee ch " " " 15 20 20 05
Keosauque ch Iowa per Rev R McGuigan 4 50
Leonard Wood 1 50, Sarah W Stone 1 00 per Rev John Bell 2 50
Coll by the Presbytery of Louisiana per Rev V C Ostrom 100 00
Riply Miss to con Wm A Gray h m per D L Gray 50 50
Bethel ch Tenn 26 20
And Ramah ch Tenn to con Rev H M Kerr hon mem 27 50 53 70
Little Rock ch Ark per Rev J F Green 54 00
Col by Rev James Thompson 5 90
Findlay ch Ohio per Rev R H Hollyday 18 00
Gilead ch Ill " " B Liffler 3 50
Pleasant Prairie ch Ill per Rev Thomas M Walker 1 50
Bethel ch Ohio " " S J Miller 7 00
Shelbyville ch Ind " " J C Caldwell 9 00
Potsville ch Iowa " " D W Lyons 3 00
Bath ch Ohio " " Edward Wright 9 00
Fall Creek ch Ill " " W F Ferguson 14 00
Providence " " " " 3 37
Kenton ch Ohio per Rev J E Marquis 18 00
Huntersville ch Ohio per " " 5 35 23 35
Cheviot " " " Rev F Senour 16 66
Pleasant Prairie ch Ill per Rev R A Mitchell 21 30
Donation by Rev I W Canfield 37 50
Coll by the Presbytery of Louisiana for Rev J Weeks 100 00
Savannah ch Mo per Rev Charles Stewart 10 00
Rev J C Bayless " " G B Armsrtong 5 40
Smyrna ch Ind " " J Crawford 8 20
Lancaster ch Ind " " " 3 00 29 25
Rev J Crawford " " " 18 05
Washington ch Ind per Rev H L McQuire 3 50
Rev E K Lynn 5 00

Total $2610 15

W. W. HILL, *Secretary.*

CHURCH EXTENSION.

From J M Rutherford late Treasurer at Louisville 1 50
" Franklin ch Ind Presbytery of Indianapolis 21 00

$22 50

W. W. HILL, *Secretary.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

OBITUARY.

ANOTHER PROFESSOR GONE.

SAMUEL L. GRAHAM, D. D.

Another of the leaders of our host has been summoned to his rest. Dr. Graham, Professor of Ecclesiastical History in the Union Theological Seminary, Va., has followed his preceptor, the venerable Dr. Alexander, into the world of spirits. He was a man of shining piety and excellent sense. He was among the most learned men in our Church—of that class, whose unpretending modesty prevented all display, and whose true worth was best known to his own friends. We became acquainted with him in 1834, and shall never forget a meeting we attended with him in North Carolina, appointed for the religious instruction of the blacks. Dr. Graham's heart was always in his work; and he excelled, in our judgment, *as a pastor.*

The following notice is taken from the "*Watchman and Observer.*".

DEATH OF THE REV. DR. GRAHAM.

Just one week after the venerable Archibald Alexander died, there followed him to the world of spirits one who had loved him on earth, had heard lessons of sacred knowledge from his lips, and, like him, had been a "teacher of teachers."

Samuel L. Graham died on the morning of the 29th of October, and his remains now rest by the side of Doctor Baxter, in the burial ground of Union Theological Seminary in Prince Edward county. He was a professor in this institution for more than thirteen years. He was born in Bedford county, Va., on the 29th of February, 1794. His father was Michael Graham, brother to the Rev. William Graham, who was the teacher of Dr. Alexander, and one of the Fathers of Washington College, and whose body now lies in the grave-yard on Church Hill, in Richmond. Samuel Graham was a student in the Washington College, and graduated with distinction, having taken one of the honours awarded to his class, at a time when College honours were not gained with less labour than at present. His heart led him to become a minister of the gospel. He entered the Seminary at Princeton, and passed through the full course of three years, before he undertook the great work to which he felt called. After being licensed, he devoted himself to missionary labour in the West. He visited several of the Western States lying on the Ohio river, and preached in the wilds, where the settlements were thin and the dangers of the pioneer life had given way to very few of the comforts of civilization. On his return, he preached for a time among the mountains of Virginia; but was soon called to pastoral labour in North Carolina.

For many years he was pastor of the Churches of Oxford, Grassy Creek and Shiloh, and he was the instrument of collecting and building up the church now gathered in Clarksville, Va. In 1838, he was chosen by the College electors Professor of Oriental Literature in Union Seminary, which office he filled till 1849, when he was transferred to the Chair of Ecclesiastical History and Church Government, and in this he continued until a few days before his death. This brief outline necessarily omits many important incidents of his life, but it may suffice to give to those who did not know him the assurance that he was no idler in his Master's vineyard.

As a Professor, he was punctual and laborious, his love of learning was great, and urged him to accumulate rich stores of knowledge connected with his duties, which appeared in the written lectures he delivered to his classes. His mind was active and inquiring, but a sound judgment saved him from errors in religious theory into which many bright minds have fallen.

As a Preacher, he was fervid and often pathetic; his style had little of ornament, and owed its force rather to matter than form. His voice was not strong, but when warmed with his subject, he then spoke so as to still and subdue the hearts of his hearers.

As a Pastor, he was much loved by every flock to whom he ministered; affectionate and sympathizing, he knew how to encourage the desponding, to comfort the afflicted, and to guide those who wandered from the way.

But it was as a Christian that he shone most brightly; his natural modesty was great, and under the influence of divine grace, it manifested itself in a true and dignified humility. He was ever ready to sacrifice self, and to pursue with zeal the course duty seemed to require, however painful it might be. When in error, he was ready to acknowledge, and, if possible, to repair it. He never forgot friends, of whom he had many; he always forgave enemies, of whom he had few. If persecution came, he met it with courage, but without vindictiveness. When reviled, he reviled not again, but exhibited a calmness and forbearance, surprising to those who know not what a true follower of Christ can do.

His last days on earth were full of peace and joy, in view of the happiness awaiting him. He "set his house in order," and, not long before his death, called his family around him, and took leave of each in a few brief and touching words. Dr. Rice, the pastor of the College Church of Prince Edward, said to him, a short time before he died, "Dr. Alexander has got home before you." He opened his eyes, and raising his hands, said, "Oh! is it so? I had almost shouted Glory! Heaven has seldom received from earth such an inhabitant—a great and good man—his society will be precious."

The life and death of Dr. Graham will long be remembered, and will teach the power of revealed truth in forming a Christian—"the highest style of man."

THE PRESENT BASIS OF THE BOARD OF EDUCATION.

It is important that our ministers, elders, and congregations should distinctly understand the present basis of the Board of Education of the Presbyterian Church. Attention is, therefore, requested to the following explanations:—

Until the year 1847, the Board of Education was exclusively confined to the education of *candidates for the ministry.*

The General Assemblies of 1847 and 1848 enlarged the basis of the operations of the Board, so as to include the subject of Christian Education in *Schools, Academies, and Colleges.* These two departments were, and still are, kept distinct; namely, first, Ministerial Education, or the training of *Candidates;* and, second, General Christian Education, or the establishment of *institutions of learning.*

The General Assembly of 1851 made a few modifications, which are substantially as follows:

I. In the department of *Ministerial* Education, the Board is authorized, 1st, to give the appropriations the form of *Scholarships.* 2d, to dispense with *written pledges;* the candidate, however, being required, as heretofore, to be examined by his Presbytery on his purpose to enter the ministry, and to declare that purpose as a condition of his receiving aid from the funds of the Church. He is also required to refund whatever he may have received, if he abandons his studies for the ministry. 3d, A renewed examination before the Presbytery is required, after receiving his College Diploma, and previously to entering upon his theological studies officially under the care of the Presbytery.

II. In the department of *General Christian Education,* the last Assembly authorized the Board to aid in the education of teachers, or young men of suitable character, who are not candidates for the ministry, *provided funds are specially given to this purpose.*

Upon the basis, as thus defined, the Board expect to conduct their operations without any other change,—excepting, of course, what may be ordered by the Assembly. The funds of the Board, therefore, are to be appropriated, 1st, to the education of young men, who have the ministry in view, as heretofore; 2d, to the establishing of Christian Schools, Academies, and Colleges; and 3d, to the education of teachers, and others, not candidates, provided funds are specially designated to this object. The funds are not applied indiscriminately to these three departments; but *each* has its *own treasury,* and is independent of the others.

No other changes are contemplated by the Board.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THANKFUL AND DESIRING.

The dearth of candidates should not cause us to forget God's undeserved favour in giving to our Church as many as we actually possess. A gentleman was once stopped in the streets of London by a stranger, who asked him, "Did you ever thank God for your reason?" "I don't know that I ever did," the gentleman replied. "Do it quickly, then," said the stranger, "for I have lost mine." If we are not grateful for the gifts bestowed by a gracious Providence, we may lose those we have received, instead of securing more. Our Church cannot be too thankful for the great company of ministers whom God has raised up, during the last century and a half, to bless her borders. And though the number of our candidates is small in comparison with our wants, it is great in view of our sins. Let us be *thankful.*

But gratitude for the gifts in possession does not forbid an earnest *desire* for more. On the contrary, spiritual favours prompt towards their own enlargement. The graces of the Holy Ghost aspire, from their very nature, to an increase. And the fact that Christ "gives gifts to men," in the form of ministering servants, is itself the argument and justification for seeking them in abundance. Let us be *desiring* as well as thankful.

We should desire more candidates, because it is in the line of commanded effort. "Go ye into all the world, and preach the gospel to every creature" is the record of our Saviour's will. From whence are to come the men for this great work? *From Himself alone.* And what is our encouragement? "*Pray ye* the Lord of the harvest, that He would send forth labourers into his harvest." Our prayers are the measure of our desires. Let us pray much. Grateful for what we have received, let us be spiritually importunate for more. Let us be thankful and desiring.

UNION THEOLOGICAL SEMINARY, VA.

The columns of "The Home and Foreign Record" cannot be used more advantageously than by being made the vehicle of intelligence respecting the operations of our Church in its various departments of effort. Although the Board of Education have no official connexion with the Union Seminary, there is great advantage in making known to our whole Church the condition of our different Theological institutions. "The Home and Foreign Record" is the only paper that circulates freely throughout the bounds of our Church, North, South, East and West; and such documents as the one below give information useful and interesting to all. Moreover, many

of our brethren will be glad to preserve them, for permanent use, among the official records.

REPORT OF THE BOARD OF DIRECTORS OF THE UNION THEOLOGICAL SEMINARY TO THE SYNOD OF NORTH CAROLINA, WITH THE ACTION OF THE SYNOD THEREON.

The Board of Directors of the Union Theological Seminary respectfully report to the Synod of North Carolina, that, during the Seminary year ending the 9th day of June, 1851, twelve students have been connected with the institution. Of these, four commenced their studies here within the past year, to wit:

John W. Montgomery, candidate of Orange Presbytery, North Carolina.

Thomas W. Witherow, graduate of Jefferson College, Pennsylvania.

Robert C. Taylor, candidate of Lexington Presbytery, Virginia.

James S. Barr, candidate of Concord Presbytery, North Carolina.

The students have enjoyed good health, with the exception of Mr. Erwin, who left the Seminary in January, from apprehension of bronchitis, and Mr. Barr, who left in May, in consequence of sore eyes. The others have pursued their studies to the close of the session, with commendable diligence. Indeed, it is believed that during no year has there been more punctual attention to all the prescribed duties of the Seminary by the students—and their correct deportment and elevated tone of piety have been highly gratifying. Mr. Taylor has been connected with the Seminary one year. Mr. Tidball has been the whole time prescribed by the rules, but fails to receive a certificate, because he did not study Ecclesiastical History under the instruction of the Professor, though he stood an examination on that branch before his Presbytery, which was sustained.

The Permanent Fund of the Seminary consists of the following property, viz:

Virginia State Bonds, 5 per cent.,	$10,000
Virginia State Bonds, 6 per cent.,	23,200
Richmond city Bonds, 6 per cent.,	10,000
76 shares Farmers' Bank, Va., par,	7,600
100 shares Bank of Virginia, par,	7,000
5 shares Valley Bank, par,	500
3 shares Roanoke Navigation Company,	100
Debts in course of collection,	3,600
Subscriptions prior to 1843,	250

Making sixty-two thousand two hundred and fifty dollars.

The bonds and stocks constituting the permanent fund may be safely considered as worth, on an average, par value. The bank stocks are now at a premium of six to eight per cent. The net proceeds of funds which the Directors are at liberty to appropriate, are, this year, owing to the collection of accumulated interest, $4,500. Amount of current expenses, including repairs, from $3,600 to $3,800. The annual income from invested funds is about $3,600. The debts due by the Seminary are—to Rev. Dr. Wilson $336.73, to Rev. Dr. Sampson $380, to West Hanover Presbytery $900. The amount collected from the churches to defray travelling of Directors fall very short of the sum necessary for that purpose.

Touching the small number of students now, and for years past, connected with the Seminary, the Directors would submit to the consideration of the Synod, the following remarks contained in the Report of the Faculty to the Board of Directors, viz: "To those who have contributed their money to establish this school of the Prophets, for the purpose of increasing the number and promoting the piety and intelligence of the future Ministers in our Church, the present small number of its students may seem to be very discouraging. It may be, that God intends in this way to try the faith and patient perseverance in well doing of his people, or he may be calling us to repentance for the neglect of duty, in praying to the Lord to send forth labourers into his harvest—the use of proper means on the part of ministers, churches and parents to accomplish this important object. To prevent unreasonable discouragement on this subject, we may state that, besides the fact that candidates for the gospel ministry are now wofully few, there are other reasons which may account for the small number collected here. Since this institution was established, two similar ones have been erected in the West, and one in the South, which have received a number of students from parts of our country that formerly resorted to this place. Much, however, as we may regret the present small number of our students, when we examine what has been done for the Church through the instrumentality of this Seminary, we shall find abundant cause to bless God for the good fruit already produced, and to take courage to labour and to hope for still greater things to come. Since 1833, Union Theological Seminary has had under its care two hundred and fifty young men, many of whom are now filling stations in the Church of great importance, with high reputation and great usefulness. By their labours many hundreds have been gathered into the Church, and eternity alone can reveal the amount of good that shall be accomplished through their influence. With these facts before us, while it is yet with us "a day of small things," let us go forward, trusting that He with whom is the residue of the Spirit, will give enlargement and make our beloved Seminary a fountain whose swelling streams shall yet more abundantly bless the Church and the world. Respectfully submitted.

By order of the Board.

C. C. READ, Secretary.

U. T. SEMINARY, June 16th, 1851.

The Committee to whom were referred the documents relative to the Union Theological Seminary, reported—

"That they are highly gratified to find the pecuniary affairs of the institution in a condition so favourable. And while it is a matter of serious regret that so few students are members of the Seminary, yet it is a cause of joy to learn that such candidates as have gone there are to be highly commended for their application to all prescribed duties, and their correct deportment and elevated tone of piety. And inasmuch as the Board of Directors and Faculty of the Seminary have sometimes felt themselves discouraged by the absence of students from the annual examinations, and inasmuch as the remedy does not lie in these excellent brethren, therefore, your Committee would respectfully submit the following resolution for the adoption of Synod, viz:

Resolved, That the Presbyteries composing this Synod be earnestly requested to withhold a license to preach the gospel from candidates pursuing a Theological Course in the Seminary, until such candidates have obtained a certificate from the Faculty and Board of the said Institution—unless under peculiar circumstances."

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

A PRESBYTERIAN NORMAL SCHOOL.

The difficulty of obtaining suitable teachers for schools and academies is increasing with the increasing number of our literary institutions. It is obvious that facilities must be offered for the regular training of teachers in their great work. Some of our academies embrace within their plan, instruction that has a bearing upon this profession; but it must be necessarily limited and insufficient, although good as far as it goes. There is need of an Institution, whose sole aim and methods shall be to prepare teachers to enter upon the duties of their calling with proper qualifications.

In the early part of the last autumn, the late venerable Dr. Alexander sent a message to the Corresponding Secretary of the Board of Education, requesting an interview on business. Advantage was taken of an early opportunity to visit Princeton, and the object of the interview was soon found to be *the establishment of a Presbyterian Normal School.* This was not the first time that Dr. Alexander had conversed on the subject; but he seemed to have deeper impressions of the importance of the undertaking, and of the necessity of commencing its execution speedily. His plan was to establish the Institution in some pleasant, healthy location in New Jersey, accessible to the two cities of New York and Philadelphia; to have it under the care of the Synod of New Jersey, or of the Presbytery of New Brunswick or Elizabethtown; and to conduct it on a plan which would offer inducements to persons in indigent circumstances, as well as others, to avail themselves of its privileges. He said that he had been reading Mary Lyon's life with great interest, and that his views of the desirableness of a Normal School had gathered so much strength that he wished to submit them to the Board of Education. On requesting him to put his thoughts on paper, he smiled and said he was old, and had a great deal to do; but at the same time we saw in his kind manner a willingness to comply with the request at some suitable opportunity. A few days after, he was taken sick, and his work on earth was ended.

The facts of this interview are thus briefly detailed for the purpose of giving to the enterprise the influence properly due to the name and opinions of so great and wise a man. The providence of God kept Dr. Alexander *enterprising* to the last. To the wisdom of age he united the alacrity of youth; and what was called for by the circumstances of the Church he desired to see carried into execution, notwithstanding difficulties and trials.

The *Presbyterian Normal School* is a great and practical idea. Our Church, however, has so disconnected itself, within the last quarter of a century, from the work of education, that every scheme of this nature has to contend with *the want of preparation* inevitably attending so long inertness. But truth and right will prevail. And inasmuch as an Institution for the training of teachers is needed in order to carry forward the educational work on which our Church has entered, public sentiment will not be slack in furnishing the means for its establishment.

The Free Church of Scotland devised its Normal Schools simultaneously with the putting into operation of its system of parochial schools. The Normal School at Glasgow cost $50,000; and that at Edinburgh nearly the same sum. These two Institutions have a corps of *twenty-seven* teachers; viz. two Rectors, eighteen male teachers and seven female teachers. The number of Normal students is 141, besides 1450 scholars attending the model classes. The Normal Schools are thus thoroughly equipped for the training of school-masters and school-mistresses, and they also provide, in the same manner as ordinary schools, for the instruction of a large number of other scholars. Furthermore, Dr. Candlish remarks in one of his annual reports, "both in Edinburgh and Glasgow, the Normal students are not only carefully instructed in religious truth, and in the best methods of communicating it, but are accustomed to devote some portion of their leisure time to missionary work among the poor. The whole arrangements as to admitting these students, and in carrying them on in their studies, are directed with an especial view to ascertain, as far as possible, and to cultivate their *personal piety;* and it is hoped that the divine blessing has not been altogether witheld." Thus, the most thorough and searching system for raising the intellectual qualification of teachers has been adopted, and a strong religious influence predominates in all the instructions.

Such is the kind of Normal Schools which our Presbyteries, or Synods, should aim at establishing. *One* is not sufficient for our educational purposes. Each section of country must judge for itself. Perhaps the greatest demand, just at present, is in the neighbourhood of our two largest cities, where more than one million of inhabitants are concentrated.

The indirect, as well as direct influence of a Normal School would be most auspicious upon our whole educational system; for whilst our existing institutions would be served by a more permanent and better qualified class of teachers, the facility of obtaining teachers of a right character would stimulate the increase of schools and academies.

Let this whole subject be carefully pondered by the friends of Christian education in our Church. And we have so much confidence in their intelligence, liberality and devotion to this great cause, as to believe that a Presbyterian Normal School will ere long be established.

We cannot better conclude this article than by an extract from a speech of Dr. Candlish, Convener of the Education Committee of the Free Church of Scotland.

"Our object is to make the *profession of teacher thoroughly respectable, thoroughly honourable.* Our first business is to see that the teacher is personally a *spiritual man;* our next to make his profession respectable and honourable. And I remark that the two objects are more closely connected than a superficial observer would think. So long as the teaching of youth is made a by-job—a business which any man not fit for anything else can take up—you have no right to expect the blessing of God upon the work, or to expect that men of high respectability and liberal attainments will engage in the work. It is a great matter to raise the status of the teacher's profession. I rejoice at the sentiment recently propounded in high places upon this subject—I rejoice at the voice given forth by Lord John Russell upon the degraded position which teachers generally occupy, and the high position to which they ought to be elevated. But I advocate it not for the reasons which he has stated. I advocate it because it is an important step towards the securing of a thorough system of education.

"As in the first place, we propose to seek spiritual men for our teachers; and as, in the second place, we propose to make the profession honourable; so in the third place, we shall aim at making *the preparation* for that profession *thorough and efficient.* To propose to raise the salaries of teachers without increasing their qualifications, would be liable to grave objections. But, at the same time that we propose to make the profession more honourable, we propose to make the preparation for the profession thoroughly efficient. In order to accomplish this, we intend not only to keep up Normal Schools, but also to establish grammar and model schools in different parts of the country, at which young men will be brought forward in their profession, and we hope in this way soon to obtain a body of men who shall be able to pass a most searching examination, and be licensed as men are licensed for preachers, out of whom the congregations of the Church may choose their teacher. I feel that this part of the scheme must be commended to the good sense and good feeling of the people. We are at a disadvantage here. The people are asked to contribute increased salaries to the teachers, and they see teachers of a comparatively low grade—they see a man who has become a teacher at random, who has gone through no preliminary education and passed no trial, who has become as it were a teacher at his own hand—and they say that for such a man the support given at present is good enough. But we hope to see soon the commencement of a better order of things. We hope to turn out a body of men highly qualified for their work, highly educated and trained in the art of teaching; and when we present the country with a specimen of the class, we hope to receive a cordial support.

"I have a sanguine hope that the people of Scotland will not consider the scheme which I have now explained unworthy of their confidence. Without boasting, I take leave to think that it would have received the approbation of the reforming fathers of our Church, and that it is not unworthy the approbation of their children. And I now call upon parents, upon Presbyteries, upon ministers, to look out promising and suitable youth to fill the office of teacher in the Free Church. I call upon parents, Presbyteries, and ministers, to look out men of personal piety. Let them be sure that the young man whom they wish to train for the office is—so far as human judgment can go—under the influence of the Spirit of God. I call upon them to look out young men of talent for this work. Let them tell young men of high intellectual attainments that the office of teacher is no longer beneath them in point of respectability. Let them tell these generous youths, that it is the thorough determination of the ministers of the Free Church to make the teachers fellow-workmen and associates with themselves; that if it is their ambition to serve God in the gospel of his Son, they need not aspire to the occupation of a pulpit, but may be honourably employed in the teacher's desk, and no longer be separated by the line which has separated them before from the minister, and rendered the ministerial office the object of their envy; and that they will find the ministers of the Free Church determined to receive the teachers as men, respectable and honourable as themselves, and to hold them, out and out, as fellow-workers in the Lord's cause. On our female friends we also call, for they can lend us valuable help. We do not consider our institutions complete unless they have an industrial as well as a scholastic department; that is, a department for teaching to work as well as to read and write. We would desire to have female teachers in all our schools, and we consider them entitled to a liberal support. We have many already enrolled in our cause, and we long for more, we ask for more. And I shall only say that if the first duty which the Free Church was called to discharge, was the duty of providing the ministry of gospel ordinances for her people, the second is that which she is now setting about, viz., the godly upbringing and careful training of the young in the nurture and admonition of the Lord."

A GOOD TESTIMONY.

The two New School Presbyterian Synods in Indiana have united in setting forth to their churches an educational document of no little interest. We republish a part of it, for the sake of confirming our readers in the wisdom of the policy adopted by our own branch of the Church of Christ.

TO THE CHURCHES OF INDIANA.

God, our Father, is the author of light. He said, let there be light, and light was. He formed the natural sun, that the eyes of all his creatures might be enlightened. He made the Bible the moral sun, that none might walk in darkness, but that all might have the light of life. He gave it to parents, and commanded them to lay it up in their minds and hearts, and teach it to their children. He gave it to the Church, and commanded her to obey it and teach it to the world. The Bible is God's great educational book. The Sabbath is God's great educational day. And parents, the Church, the ministry, are God's agents for the education of the world. It is God's appointment that all should be educated in the Bible, and in all those great subjects which human intellect, enlightened, ennobled, elevated, exalted by the Bible, can employ to the honour of God and the good of mankind. We rejoice to proclaim that God is the author of education. We rejoice in the well-known historical fact that Presbyterians have always fallen in with the plan of God, and been the zealous advocates of education.

John Calvin, of immortal memory, the great expounder of Presbyterianism, John Knox, the disciple of Calvin, the fathers of the Presbyterian and the Congregational Church—all, with one accord, elevated the opened Bible before the world, and exerted their great energies that every human intellect, the rich and the poor, the high and the low, should be reached, ennobled, and elevated by it. We rejoice in what these great lights of Presbyterianism have done to enlighten and save the world. We rejoice in the unutterable blessings which their exertions have conferred on us. And we call upon you, dear brethren, to join with us in one *great, united* effort, that every individual in our connexion may be thoroughly educated in the Bible, and in all those other branches of education, calculated to promote their usefulness; and also to hand down the precious blessings which we enjoy to unborn generations.

We desire that every single child, and man and woman in our connection should have *his own* Bible, and that its sacred truths, its histories, its doctrines and duties, its prophecies, its psalms of prayer and praise, should be transferred to all their minds and hearts. We desire that our standards, embracing our Confession of Faith and Catechisms, with our books of Church order, should be found in every house, and be carefully studied by all our people. We desire that no child should grow up in our connection, who cannot repeat the Assembly's Shorter Catechism, in his early years: and also that all the more advanced members of our congregations may be formed into classes for the study of our Larger Catechism and our Book of Order. To be a formal, ignorant professor of religion, requires no effort; but to be a highly cultivated and intelligent Presbyterian requires great effort. We do, therefore, solemnly charge upon all our ministers and sessions, whose duty it is to feed the flock, as they would acquit themselves at the judgment of the great day, to see to it that not a single child grows up in our connection, in ignorance of the Bible or our doctrinal standards. We do charge it upon all our sessions, whose duty it is to inquire into the knowledge of the people, to see to it that none of our people live in stupid ignorance. But, dear brethren, if we would carry out the enlightened educational principles of our Presbyterian fathers, we must make much more effort to elevate our educational establishment. We ought to have a complete system, arranged with a large-hearted liberality, embracing the primary school, the academy, and the college; each one pressed up to the highest degree of perfection in its sphere, and all brought under the sanctifying, ennobling influence of the Bible.—*Central Christian Herald.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, NOVEMBER, 1851.

I. FUND FOR CANDIDATES.

Presbytery of Troy.

Troy 2d st church J Kerr 75, Mrs Susan Gale, E T Gale and J B Gale for the Gale scholarship 75, D T Vail 25, Jas S Knowlson 15, E Proudfit 10, J T McCoun 10, B Marshall 10, T W Lockwood 10, F W Blatchford 10, D Robinson 5, J C House 5, C N Lockwood 10, S G Doughty 5, S Viele 5, I G Rundell 2, C T C 2, T M V 2, R Sage 2, T M Tibbetts 2, P M Corbin 2, Mrs H Doughty 2, G M Taylor 1, S Rowell 1, A F Pruyn 1, Mr Willard 1, Mr Wasson 1, J L Van Schoonhover 5, Dr Halley 3, Mr Virgil 1, others 2 (*in part*) to con Rev Dr HALLEY an hon mem — 300 00

Presbytery of Albany.

First ch Albany, Collection 90 74, Sabbath school collection 40 69, Ladies for Campbell scholarship 75 — 206 43

Presbytery of Long Island.

Bridgehampton ch — 36 45

Presbytery of Elizabethtown.

2d ch Elizabethtown — 118 00

Presbytery of New Brunswick.

Freehold ch — 10 92

Presbytery of West Jersey.

Blackwoodtown ch — 8 00

Presbytery of Philadelphia.

Scots ch Phila addl — 5 00

Presbytery of New Castle.

White Clay Creek and Head of Christiana chs — 15 00

Presbytery of Donegal.

Wrightsville ch — 7 35

Presbytery of Baltimore.

First ch Baltimore *in part* — 300 00

Presbytery of Carlisle.

Bedford church — 3 50

Presbytery of New Lisbon.

Salem church — 25 00

Presbytery of Cincinnati.

3d ch Cincinnati Miss Langlam 1; Pleasant Ridge ch 6 60 — 7 60

Presbytery of Oxford.

Venice church — 17 00

Presbytery of Sidney.

Stoney Creek church — 5 00

Presbytery of Peoria.

North ch Chicago, to con Rev R H RICHARDSON an hon member — 55 00

Presbytery of Lexington.

Hebron ch 2 50; Lexington ch 107 50; Bethel ch A Lady 2; Carmel ch 15 — 127 00

LEGACIES.

Legacy of Henry Long, Little Valley, Pa. $100 less 50 cents exchange — 99 50

REFUNDED.

By "J B K" 18 75. By "J J W" 18 75 — 37 50

MISCELLANEOUS.

"J B" $25. Received through Rev Dr Van Rensselaer 1000. — 1025 00

$2409 33

II. FUND FOR SCHOOLS, COLLEGES, &c.

6th ch Philadelphia 187 50, Rev Lewis Thompson Clotsop Plains, Oregon 10. Received through Rev Dr Van Rensselaer for schools 1000, for colleges 500 — 1647 50

III. FUND FOR TEACHERS AND OTHERS NOT CANDIDATES.

A Friend — 25 00

Total, $4,081 83

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, NOVEMBER, 1851.

Presbytery of Blairsville.

Plum Creek church — 13 50

Presbytery of Ohio.

Highland ch Sunday school 4 50; Centre ch 15; 4th ch Pittsburgh 56 35 — 75 85

Presbytery of Beaver.

Westfield church — 7 25

Presbytery of New Lisbon

Yellow Creek church — 10 00

Total, $106 60

J. S. LEECH, McALPINE & CO., *Treasurers.*

Total receipts in November, $4,188 43

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, December 13, 1851.

China.—Our last letters are dated at Canton, September 27; Shanghai, September 9; Ningpo, August 29. The death of Min-geen, the Chinese assistant missionary at Ningpo, is reported. His mind was stayed upon the Saviour, and there is hope in his death. The missionaries greatly regretted his early removal. The project of writing the colloquial language of Ningpo in the Roman alphabet, somewhat modified, was in progress, and those more immediately engaged in it were sanguine of its success. At Shanghai, the missionaries had succeeded after many disappointments in purchasing a piece of ground for a chapel and dwelling-house.

Siam.—The Rev. S. Mattoon, writing on the 26th of August, communicates intelligence of much interest. After mentioning the return of Mrs. Mattoon to Bangkok with improved health, he states that a most eligible site for the mission buildings had been promised—a site so desirable that the brethren do not now regret their former disappointments. At the request of the king, Mrs. Mattoon and other missionary ladies were giving instruction in English to some of the female members of the royal family, going to the royal palace for this purpose, in turns, every day except the Sabbath. Our brethren are much encouraged at the prospect before them, and express a warm wish to have their number reinforced by new missionaries.

India.—Letters have been received dated at Lodiana, September 19; Amballa, September 29; Agra, October 6; Mynpoorie, October 1; Futtehgurh, October 8, Allahabad, October 2. Some changes were about to be made at two or three of the stations. The Rev. J. Newton and family had left Lahor, returning to this country on a visit for his health, which has become much impaired by a seventeen years' residence in India, and to make arrangements for their children. The Rev. L. Janvier was appointed by the Mission to occupy Mr. Newton's place at Lahor. The Rev. J. L. Scott was also expecting to re-visit this country, on account of his motherless children, and the Rev. J. Warren was about to leave Allahabad, in order to occupy the station at Agra. The Rev. L. G. Hay succeeds Mr. Warren in the charge of the printing-press at Allahabad. Two native young men were received by the Session as members of the church at Allahabad. One of them attributed his conversion to Mr. Warren's translation of Flavel's Fountain of Life. A third applicant for admission to the church was deferred. At Jalandar one of the youths in the school of the Rev. Golok Nath, who for more than a year had been anxious to be baptized, came to the mission premises for that purpose; but a mob of his countrymen was raised, who carried him off and placed him in confinement. The matter was taken before the English magistrate, and had not been decided at the date of our letters. At Amballa the government school had been transferred by the British authorities to the charge of the mission. This mark of confidence in our brethren, and the new sphere of duty thus presented, call for a still more vigorous prosecution of the missionary work at that station.

THOUGHTS FOR THE NEW YEAR.

The change from one year to another is to every Christian mind a serious event. The end of the old year, reminding us that the end of life is drawing on apace; the beginning of the new year, with all its duties, and the uncertainty whether we shall see its end; the review of the past, bringing to remembrance so many short-comings, so little gratitude and love, in exchange for all the riches of divine goodness and grace; the contemplation of the future, reaching into eternity—these are serious and solemn thoughts. This number of the Record will be in the hands of our readers, while their minds are impressed with the brevity of life, the painful sense of their past omissions and neglects, the humble purpose of living more to the glory of God hereafter, the riches of that grace in which they confide, and the joyful hope of the heavenly rest and glory. We wish that the work of missions amongst those who sit in darkness and the shadow of death may not be forgotten by our Christian brethren at such a time as this.

The interests of this cause lie near the Saviour's heart, and they should be dear to the hearts of all his friends. How far we have fulfilled our duty to Christ, to the wandering sheep of his fold, who are not yet gathered in, to all our fellow men who are our neighbours, because they are within reach of our benevolence, are surely proper subjects of inquiry in looking back on the past year. Alas! how far short have most of us come in the discharge of this class of our duties! Have we felt that love for Christ, and desire to promote his glory in the world, which become his redeemed people? Have we felt a real pity for them that are perishing for lack of vision? Have we offered unceasing, importunate, believing prayers for their salvation? Have we given our pecuniary offerings, according to the measure of our ability, to send the gospel unto them? Have we paid an earnest attention to the progress of the missionary work? Have we sympathized tenderly with our beloved brethren in the dark places of the earth, our agents and representatives among the heathen? Have we humbled ourselves for the discouragement attending this cause at home and abroad? And have we been grateful for the tokens of God's presence and blessing at our missionary stations? We would respectfully suggest these as inquiries appropriate to the end of one year and the beginning of another, and as questions which we ought to ask ourselves, in view of our relations to the Lord Jesus Christ, and to our fellow men. Happy shall we be, if a favourable reply can be given to these inquiries. If otherwise, there is pardoning grace for us, and there is yet a time allotted to us for more faithfully performing this work and labour of love.

THE PRESENT ASPECT OF THE MISSIONS.

This topic might occupy several pages. We must speak of it, however, in a few short sentences.

So far as we can judge, the Missions of our Church are all in a satisfactory condition. Their fields are of great interest, and wide doors are open. Their plans, we think, are judicious and far-reaching. The missionaries are faithful men and women, worthy of the confidence and the Christian affection of the churches. Their labours are not in vain in the Lord. In so extensive and varied a work, we must not look for equal progress at all points. At some there may be discouragement—but, on the whole, we gratefully record our conviction that the Church has reason to thank God and take courage, in view of the present aspect of her foreign missions. Some things, however, are greatly needed—

1. *More men*—See statements in the Record of last month. This must not be forgotten.

2. *Larger funds*—The work is great. Let all and every one do something for it.

3. *More prayer*—This is our greatest want. The Spirit of God must move upon our own hearts, upon our missionary brethren and their native helpers, upon their schools and congregations, upon the Heathen, Mohammedans, Jews, Romanists,—or all these Missions will be utterly fruitless. It is in answer to prayer that the Holy Spirit is given.

4. *Enlarged hopes of success, as the result of a stronger faith in the promises of God.* We are doing *God's* work. We are doing it in the way he would have it done. He can easily make it prosper in our hands. The promise is sure. Let us expect a large blessing upon our labours, through his grace.

CHOCTAW MISSION.

EXTRACTS FROM A LETTER OF THE REV. ALEXANDER REID.

Missionary Engagements during Vacation.

Want of room has prevented the earlier insertion of the following narrative, written on the 19th of September. Mr. Reid's duties, as Superintendent of Spencer Academy are not only arduous and responsible, but also confining during most of the year. Here we see how his last vacation was spent. Is not this an example which many might follow with great advantage to the cause of Christ?—Many thoughts, some of them painful, others encouraging and delightful, will crowd on the mind of every one that reads this straight-forward account, but we must refrain from any comments.

On the 25th of June I left Spencer for Mr. Allen's [Chickasaw station]... I only spent one night there, having an appointment to preach at Mayhew on Sabbath, fifty miles distant. Here, the Speaker, or Vice Chief of the district, was my interpreter. He came over twenty miles on purpose to interpret for me. From Mayhew I went to Armstrong Academy to attend the examination. Thence I started for Spencer and reached it Thursday forenoon, after an absence of ten days. I reached home weary and hungry, for the night before I slept out in my blanket, supperless, and had no breakfast in the morning. Mrs. Reid not being at home, one of the ladies hastened to get me something to eat. After eating and putting some clean clothes in my saddle bags, I rode off to fulfil another appointment at Wheelock, thirty miles distant. I met Mrs. Reid on her way home, exchanged a few words with her, and passed on.

The meeting at Wheelock was what in this country is called a "big meeting," *i. e.* a sacramental meeting, commencing usually on Friday afternoon or evening. I preached Friday night, three times on Saturday, and twice on Sabbath, and assisted in the administration of the Lord's Supper. It was a most solemn meeting. The word was in demonstration of the Spirit. There were two Choctaw ministers present, Rev. Mr. Fisk and Rev. Israel Folsom, who is also Supreme Judge of the Nation. He resides near Washitaw. He was in this district holding Circuit Court. The presence of these brethren added much to the interest of the meeting.

On Monday morning, after a parting meeting, I accompanied Judge Folsom and Colonel Pitchlyn to the Court Ground. I may add that my interpreters on the above occasion were Captain Dukes, Rev. A. Wright's assistant in the translation of the Bible, and Captain Gardiner, one of the Trustees of Spencer, and other schools, both good Christian men, and excellent interpreters. On the Court Ground there was a large concourse of people. I made many new friends and saw many old ones. I was deeply interested in all that my eyes saw and my ears heard on this occasion. The Choctaws are becoming a law loving and a law abiding people. Thanks to the gospel for this. I reached home Tuesday night.

Next morning Mrs. Reid and most of the family went to attend the examination of Rev. Mr. Hotckin's school at Goodwater, eighteen miles distant. I remained at home to attend to necessary business until late in the afternoon. I then mounted my horse and started for Goodwater. It was dark when I crossed Kiamishi, and not being very familiar with the road I determined to camp near the river. I wrapt myself in my blanket and lay on the stoop of an old Choctaw cabin, belonging to the father of one of my

boys, until the day dawned, when I was on my road to Goodwater again. I was truly delighted with the examination of the girls. At the close of the examination Colonel P. P. Pitchlyn, Judge Folsom and myself made speeches, according to custom on such occasions. I observed that most of my speech was put into Choctaw and published in the Intelligencer. At Goodwater I received information that Brother Edwards was at Rev. Mr. Byington's, waiting for me to send for him. I despatched our mule team next day to Stockbridge. From Goodwater Mrs. Reid and family returned to Spencer, and I went to attend another "big meeting" about thirty miles distant, near Norwalk, within the bounds of Rev. A. Wright's parish. Being quite familiar with the road I travelled by night, and reached Norwalk about two o'clock in the morning.

The meeting was a "*big* meeting" indeed, the largest I ever saw in the Choctaw Nation. I think there must have been about eight hundred people present. On Saturday there was a grand Temperance meeting. Excellent speeches in favour of total abstinence were made by distinguished Choctaws, by Chiefs and ex-Chiefs, Colonels and Captains. On Friday night I was able to say but little, there being no interpreter. On Saturday night I preached. I conducted the prayer-meeting at sunrise, Sabbath morning, making three short talks. I preached in the forenoon a long sermon—over three hours. This would not do among white people who are surfeited with the gospel. A great many poor Choctaws are hungry for the gospel, and will sit patiently and attentively listening to a *long* sermon. In the afternoon I made a few remarks and assisted in the administration of the sacrament. Sunday evening I accompanied Brother Wright to Wheelock, and waited there for Brother Edwards. He arrived Monday evening. On Tuesday morning I started in company with Brother Edwards and his wife for Spencer. We reached there Wednesday about eleven o'clock. Not having time to wait for dinner, I took a lunch, and then started for the prairie, four or five miles distant, where Mr. Betz [carpenter] and the men were haymaking. After giving Mr. Betz directions about business to be attended to in my absence, I returned to Spencer.

It was now late in the afternoon. As soon as I could change my clothes and partake of some refreshment I started again for another big meeting, nine miles from Stockbridge, *i. e.*, nearly seventy miles from Spencer the way I went. I rode ten miles that evening, and stayed all night at Pine Ridge. Next morning I had an interview with Mr. Wilson, the agent, and with Mr. Thompson McKinney, the United States Interpreter, and one of the trustees of Spencer, &c. He is an enterprising man and a true friend to his people. As I was mounting my horse to proceed on my way, I stumbled and sprained my ankle. I supposed severely, but said nothing. My first thought was, "I must return home—can't go on a long journey with such a foot." My second thought was, "Shall a sprained ankle keep me from fulfilling my appointment to preach the precious gospel to the poor, perishing Indians? No, no. I shall go forward in spite of my sprained ankle." On I went. After I had gone seven miles I began to suffer very much. I was compelled to rest. I stopped at Mr. Fisher's, the grandfather of one of my best boys. The old gentleman paid me every attention. For two hours he ceased not to pour cold water on my foot. This relieved me very much. My foot was now swollen so that I could not put on my boot. Fastening my boot to my saddle, I wrapt my foot in a towel, mounted my horse and rode along as easy as possible. When I had gone about three miles, the pain became so intense that I was compelled to stop again. I was most kindly received by Mrs. Basil Leflore, who not only poured cold water on my foot for an hour, which eased the pain very much, but got out her little wagon, and sent me to Norwalk, about four miles. I rode in the wagon without any pain worth speaking of. From Norwalk I was sent in a wagon to Wheelock. Here I tarried all night. This was a sore day's ride to me. Next morning I started in a wagon for Stockbridge, (Mr. Byington's place) and arrived there about sundown. By this time my sprained foot was almost well. I had followed up the cold water thoroughly. Saturday morning I was able to put on my boot and ride my horse without the slightest inconvenience. Now I felt very thankful I did not return home from Doaksville. Brother Wright and myself reached the meeting-ground early in the forenoon of Saturday. At this meeting I preached four times and assisted in the administration of the sacrament.

I started for home Monday morning, and on my way attended a large political gathering. The object of the meeting was to give the different candidates an opportunity of defining their positions previous to the election. A more orderly political meeting I never saw in the States. I reached home again Wednesday night, having been absent one week. On Thursday morning, bright and early, I was shut up in my study working at my vouchers and accounts. I was in my study before breakfast and after supper, early and late and constant, for I did not leave it to take dinner, lest I should lose time and disarrange my thoughts. I remained at home on the Sabbath and preached twice, (this was the only Sabbath I spent at home during the whole time intervening between the 19th of June and the 7th of September, nearly three months.) Nothwithstanding Mrs. Reid was sick all the time, I worked steadily at the vouchers, &c. Friday night I got them all ready for the mail. I was very glad.

On Saturday morning early I started to fulfil another appointment to attend a "big meeting" at Goodland, twenty miles from Spencer, within Mr. Hotchkin's bounds, and where Mr. Stark is now settled as teacher and preacher. I left Mrs. Reid in bed, sick. I told her if she wished me to stay at home I would cheerfully do it. She earnestly begged of me to go, insisting that she was not sick enough to keep me from preaching the gospel to the poor Indian. So I went sorrowing, yet rejoicing. I reached Goodland about noon. There was a large assembly of people. A Temperance meeting was in progress, which did not terminate till late in the afternoon. Being tired I took no part in it. I preached in the evening, also Sabbath forenoon, and took part in the administration of the Supper in the afternoon. There were about five hundred people present. It was a very interesting meeting: 17 were received into the communion of the Church; 14 backsliders restored, and about 25 came forward to be prayed for, two of them my own boys, Aaron B. Belknap and William Barnes.

Monday night found me again at Spencer. I now went to work to prepare the second package sent to the Mission House, containing papers Nos. 1, 2 and 3, &c. This I finished Thursday morning. Having set the mason to work in the kitchen, and given Mr. Betz all necessary instructions about the work to be done, I left Spencer again to attend another "big meeting" on the Blue, seventy miles distant. It was about ten o'clock when I left home; at six o'clock next morning I was eating my breakfast at the house of my interpreter, Mr. Cochaneur, within two miles of Armstrong Academy, 53 miles from Spencer. I rode nearly all night. The meeting ground was 17 miles off yet. At Mr. Cochaneur's I learned that the Rev. C. Copeland, within whose bounds the meeting was, and whom I expected to meet at the Interpreter's, was sick, and would not be able to be present. Early Saturday morning I started for the river Blue, accompanied by my interpreter. Saturday night I preached—also preached three times on the Sabbath and administered the sacrament.

There was something peculiarly interesting in this meeting to me. I was the only white person on the ground. I lived in pure Choctaw fashion. At night I wrapt myself in my blanket, and laid me down to sleep at the root of a tree. At meals I sat on the ground and partook with real relish of the miscellaneous contents of some Choctaw brother's wallet poured out upon green leaves in the absence of platters. There I sat cross-legged on the ground with a hunk of hard corn bread in one hand, and a chunk of dry venison in the other. Eating away with all my might, varying the exercise by an occasional sip of coffee from my neighbour's tin cup. I got along first rate. Some of the Choctaws expressed their surprise at the ease with which I adapted myself to them. What astonished them most of all, was the ease with which I sat cross-legged. They said I was the first missionary they ever saw that could sit Indian fashion. Some thought I sat Choctaw fashion better than the Choctaws themselves. Little did they think that I had sat in this way for nearly five years, when I was learning my trade.

Next day (Monday) a Council of the Chickasaws was to be held at Post Oak Grove. The new agent was to be present and make an address, defining his position. On several accounts I felt it to be of some importance to be present. Mr. Allen sent urging me to come and see him and go with him to Council. I was on Sabbath night forty miles from Mr. Allen's, and sixty from Post Oak Grove. As soon as the Sabbath was over, I set out to attend the Council, *via* Wa-pa-nu-ka, [the Choctaw station.] I was at Mr. Allen's by Monday noon. Next day Mr. Allen and myself went to the Grove. The Council was not organized, the new agent not having arrived. Several hundred Chickasaws were on the ground. On Wednesday about noon, Mr. Harper appeared and the Council was organized. I was called upon by Mr. Love, the speaker, to open with prayer—so far as I know, the first prayer ever made in a Chickasaw Council. Mr. Harper then read a speech which was interpreted to the people. Mr. Allen then made some statements respecting the progress of the building, and asked for an appropriation of $5000 to aid in its completion. By this time the Council found itself incompetent to transact any business, and adjourned *sine die*. There was no opposition so far as we could see, to voting the appropriation sought. I have no doubt but it will be agreed to at next regular Council, which meets about the 1st of November.

Mr. Allen and I started for Wapanuka. We reached Judge Pitchlyn's on Blue about dark, and tarried with him all night, (Judge Pitchlyn is a brother of Col. P. P. Pitchlyn.) Next morning we were again on our way, from which having gone astray we found ourselves at the going down of the sun on the top of a high limestone hill, at least ten miles north of Mr. Allen's. We had had no dinner, and now there was no alternative but to sleep supperless on this beautiful hill. Mr. Allen fastened his horse securely, as he thought, to the only tree on the top of the hill. The morning came, but our horses were gone! What was to be done? We hunted for them in the timber at the bottom of the hill for two or three hours and found them not. Leaving our saddles and blankets, &c., we trudged towards Mr. Allen's under a broiling sun, faint for want of food, and no water. It was the longest ten miles I ever travelled. We reached Mr. Allen's about three o'clock in the afternoon. We were both not only very much fatigued, but also very sick. To me the tenth mile seemed longer than the other nine. Our course was through an open prairie, and the sun poured down his burning beams upon our unprotected heads. I had a high fever, suffered severely from violent headache and sickness of stomach.... One of my feet became very sore from walking over the rocks; every step I took caused acute pain. My poor sprained foot wouldn't go at all. It became paralyzed below the knee, so that I had to drag it along the best way I could with the aid of my long pole. Whilst measuring in this manner the last long mile, I was compelled to lie down to rest five or six times. At length by dint of perseverance we made a house within one quarter of a mile from Mr. Allen's. Being too much exhausted to walk up the hill to the house, we got the Indian to send us up on horseback. I did feel thankful and happy when I found myself enjoying the luxury of one of Mrs. Allen's comfortable beds. A cup of tea and a little food soon revived our spirits and refreshed our bodies. Next day we felt quite lively—only bones and sinews rather sore and stiff. We would not have suffered so much if we had had something to eat. We tasted no solid food from the time we got our breakfast early Thursday morning at Judge Pitchlyn's until we reached Mr. Allen's between three and four o'clock in the afternoon of Friday. We suffered too from want of water. There is no exaggeration in the above narrative, it falls below the reality.

Early Saturday morning we despatched two Indians to the hill for our saddles, saddle-bags and blankets, but they could not find them. On Sabbath day I preached twice at Mr. Allen's. On Monday I went with Mr. Allen to the hill for our things. On Tuesday morning I was on my way to Spencer, and arrived there about nine o'clock Thursday morning, having been absent two weeks. After spending two or three hours in attending to business about the Institution, I left again for Stockbridge (Mr. Byington's) sixty miles off, to attend another "big meeting" at that place. I reached there Friday night. Saturday I preached twice. Sabbath day I preached three times, two long sermons and one short one, and assisted in the administration of the sacrament. This was a most delightful and precious meeting to my own soul. I hope many others found it so too. There were over three hundred people present.

Monday I started for home again, and reached there Tuesday night. Next morning I found the mason had not brick enough to finish the furnaces, I immediately rode to Capt. Jones', eighteen miles from Spencer, to get brick. From there I went to Doaksville on business, and tarried there all night. By Thursday noon I was back again at Spencer....

I have not been *pleasuring* this vacation. Very far from it; but I have laboured with all the strength of my body, and all the energy of my mind, to lay broad and deep in the hearts of the whole Choctaw people a solid foundation, upon which to raise the Institution over which God in his providence has

made me overseer. Consider the following brief summary of my vacation work:

1st. I visited all parts of the Nation except the Arkansas district, and attended "big meetings" within the bounds of each of the five districts connected with the American Board, viz. those occupied by Messrs. Kingsbury, Wright, Byington, Hotchkin, and Copeland.

2d. I attended in all seven "big meetings," and two ordinary Sabbath meetings. At these meetings I did nearly all the preaching. Between the sixteenth of June and the 1st of September, I preached about fifty-times to large assemblies. It pleased God to own his own truth, and to render it effectual to the conviction and conversion of sinners, and the edification of his own people. Over seventy persons signified publicly their determination to forsake their sins and seek the Lord. Many other persons were very manifestly deeply affected with the truth who did not come the length of a public acknowledgment of their feelings. The *seed* was sown. *Fruit* will come in due time.

3d. I rode between twelve and fifteen hundred miles; saw and was seen by between three and four thousand people. I saw and conversed with all the leading men in the Nation, both Choctaws and Chickasaws. I met with some forty or fifty of my own boys surrounded by their friends. The boys and their parents appeared truly glad to see me. I am sure I have shaken hands heartily with over a thousand persons at the different gatherings which I attended.

4th. I was present at sixteen large meetings of different kinds, viz. seven "big meetings," two Sabbath meetings, three examinations, one Temperance meeting, one political gathering, one Court and one Council. These meetings were in different parts of the Nation, and yet at every one of them I met some Spencer boys! This interested me exceedingly. At two of the meetings there were sixteen Spencer boys present; at four meetings there were ten; at each of the other ten meetings there were several present. The sight of so many of my boys everywhere I went, filled my heart with gladness and gratitude to God for permitting me to witness such scenes. I never before had such an overwhelming sense of the greatness of the work in which my associates and myself are engaged at Spencer. Often did this thought arise in my mind—Spencer Academy is a fountain sending forth in every direction all over the Choctaw Nation numerous streams of influences either for good or evil. May God cast the salt of his grace into the fountain, so that all these streams by their united influences may speedily cause the wilderness and the solitary place to be glad for them, and the desert to rejoice and blossom as the rose.

In paragraphs fifth and sixth, Mr. Reid speaks of the Interpreters who were associated with him in these services, and the subjects of his discourses. These we omit with reluctance for want of room.

7th. I saw with my own eyes the destitution of the land, and the sight of my eyes did deeply affect my heart. The Choctaws are not only willing, but eagerly desirous to receive the gospel. From some of the darkest regions of the land the people urgently call upon the missionaries to come to them with the gospel. The cry of the people for the gospel is constantly ringing in the ears of our beloved brethren of the American Board. These brethren are labouring far beyond their strength to supply the people with the bread of life, but they cannot begin to do it. The spirit is willing, but the flesh is weak. The frames of their bodies are not iron, nor their sinews brass. Neither are they ubiquitous. They can only preach in one place at a time. The Choctaw nation is a field already white for the harvest. And the Presbyterian Church, without making any very extraordinary exertions, could soon gather the whole of it into our Master's garner if she would. She is *abundantly able* at once to give the gospel to the Choctaw nation if she was only *willing*. Why, I am persuaded that *five cents* a year from every member of the Presbyterian Church would defray the expense of supplying the whole Choctaw nation with the preaching of the gospel. There would be enough and to spare, I know there would. Who so poor that they cannot give five cents a year! Who will say that the Presbyterian Church is not able to give the gospel at once to this people. And if she will not do it, will not the blood of lost Choctaws be found in her skirts.

8th. I will state a single fact,—premising that the society of my wife and the quietness of my own room, may be supposed to afford as much pleasure to me as they do to other men in my situation. The fact is this: Out of one hundred and eight successive nights, not more than twenty were spent in my own room? "Deny thyself and follow me is the Redeemer's great command." I got this line by heart more than twenty years ago. After many years' experience I find this to be true, viz. that it is much easier to commit this line to my memory than it is daily to practise the precept in my life. In the days of the Apostles and their successors the grace of *self-denial* was held in higher esteem, and much more generally exercised than it is in our days. ....

In the last paragraph Mr. Reid says that it has not been his aim to describe the meetings, nor the interesting scenes, but to show that by the blessing of God he was "enabled to do much for the good of the Institution in particular, and for the Choctaws in general." No one can doubt this, after reading this narrative. And surely no one can doubt that the Church ought to rise in her might to supply the spiritual wants of our Indian neighbours. To whom shall they look for missionaries, teachers, and other helpers, if not to those who now occupy the broad land which was once their own.

CHINA: NINGPO MISSION.

THE RELIGIONS OF CHINA, BY THE REV. A. W. LOOMIS.—NO. III.

Taouism:—Its origin and doctrines—Intercourse with demons—Oppression of the sick; example in Mr. Zah's family—Another example.

Laou-keun, the venerable prince, or Laou-tsze, the old boy, was the founder of the Taou sect, or Rationalists. There is a belief that its founder was an incarnation of *reason*, Eternal Reason, which according to their doctrine is uncreated and self-derived. This Taou, or Reason, they say pervades all things, is the parent of space, and space is the parent of heaven and earth, and heaven and earth produced men and things. They ascribe to Reason three incarnations: the first, B. C. 1407; the second, B. C. 604; and the third, A. D. 623. The first and third are fabulous, the second, or the Laou-tan or Laou-tsze, born B. C. 607, was the founder of the Taou sect. Their doctrines are, that all material, visible forms, are emanations of Taou or Reason. Laou-tsze says, "Reason has produced one, one produced two, two produced three, and three made all things." He teaches "the emanation from, and return of all good beings into the bosom of Reason, and their eternal existence therein; but if not good, the miseries of successive births, and their accompanying sorrow await them." The votaries of this sect talk much about virtue, and think to promote it by abstraction from the world, "eating their spirits, and stifling their breath for a length of time." Perfect virtue is insensibility, and must be attained by mortifying the feelings and subjecting the heart; and to effect this some of them "wander away to the tops of mountains to cultivate reason, and renounce all intercourse with men, that their studies may not be interrupted. They affect to despise wealth, fame, and posterity." Some of the sect have given much attention to the study of alchymy, in order to find something that may secure immortality, or prove an antidote against death. The principal of this sect is supposed to be immortal, and, like the Grand Lama of Thibet, to pass from the body of one, at his death, to the body of another; thus keeping up the succession. He appoints and removes the deities of different districts, and no tutelary divinity can be worshipped without his appointment or sanction.

The Taouists profess to have constant intercourse with, and control over demons and spirits of the invisible world, and by their tricks they prevail upon a credulous and superstitious people to believe all they say about it; and this belief is a source of disquiet to the people, and of great profit to the priests. They teach that these spirits are about in any place, both abroad and in the houses; that they have the power to injure whomsoever they please, and in whatever manner they please; and that none but the priests of this sect, who have intercourse with them, have power to dispel or appease them. The people believe that these spirits have power to afflict them with disease, and when one is seized with any sudden or violent malady a Taou priest is sent for to eject the demon. People who believe such things are continually in fear. They call a priest, and make use of incense, candles, repeating over and over, in a sing-song or chant, certain parts of their books, accompanied with the beating of gongs, firing of powder crackers, and sounds of bells or cymbals. These noises are supposed to be disagreeable to the spirits, and are employed to drive them away. Feasts to propitiate the demons are also spread out upon a row of tables, around which the persons stand, striking the instruments and chanting the given formulas. Whatever other benefits the priests expect from the nice dishes prepared, themselves and their assistants lay claim to a portion of that which is left after the spirits have satisfied themselves on the *spiritual* qualities of the food and drink. A strange process, indeed, to eradicate disease! What better are the Chinese with all their boasted civilization and comparative refinement than the besotted Africans with their gree-gree men; or than our American Indians, who employ medicine or mystery men for the same purpose! How greatly we are indebted to God for the Bible! "God made man upright, but he has sought out many inventions;" and how absurd and puerile are these inventions; reason alone does not teach them the folly and wickedness of these devices. *All men need the Bible.*

In a crowded city there will of course be much sickness, and many of the sick will have such diseases as they suppose only the priest can rid them of: therefore their services will be in pretty constant requisition. The night is the time to which they seem to be most partial for the performance of their ceremonies, so that those who have Chinese for near neighbours must experience many sleepless nights; there are few persons that can sleep soundly amidst the unceasing clang-a-rang of gongs and bells, the singsong and jabber of human voices, and the deafening sounds of powder crackers set off in large handfuls, some of which give a report like a musket. I will relate something of our experience in this matter. When we lived on the north bank of the river, opposite the Salt Gate, we had for one of our neighbours Mr. Zah. He was an old man, quite venerable in appearance, with a long white beard falling down over his breast. He had been a boatman, and his four or five sons all followed the same employment. Most of them were married, and all lived with their father, or within the same enclosure, each family having separate apartments. Our south-east window looked down into their yard, and we were obliged to hear all the scolding that occurred in case of disagreement and quarrel; and sometimes to hear the crying of the wives when their husbands whipped them; for the poor Chinese women have to bear whipping, or whatever their husbands see fit to inflict upon them. One day one of the young men was seized with a violent pain in the head and limbs, which caused great alarm throughout the house. After due consideration it was decided that an evil spirit must have got possession of the young man, and that he was then beating his bones, which caused the pain. Therefore a Taou priest was consulted, and about dark he came to the house, accompanied by assistants. Several tables were arranged along through the centre of the middle room, and spread with an abundance of cooked food, and over this the performers began their incantations. There was very little sleep for us that night, with such a bedlam under our window. The priest continued chanting till near morning, and the assistants did not weary in endeavouring to force from their instruments the requisite quantity of harsh sounds. Candles, and incense sticks were kept burning, and large powder crackers were lighted and thrown high in the air, where they exploded with a report equal to that of a rifle. One would think such confusion and distressing noise would craze a healthy person; what then must be its effects upon the sick! That night's performance must have cost the Zah family several dollars; perhaps all the young man had earned for two months. Thus it is they labour to fee and to feed the worthless priests, who only deceive and injure them; while they deprive themselves and their needy families of wholesome food and comfortable clothing! Is there anything we can do to teach them how they may be released from this cruel taxation.

I will transcribe a few sentences that I find in Dr. Medhurst's book concerning a similar occurrence. He says, "the house where a scene of this kind was enacted was nearly full of spectators; and at the head of the room, near the altar-piece, stood a priest, performing various incantations, and now and then striking the floor with a rope which he held in his hand. He then approached a bench, on which sat a native in a pensive mood, over whose head he blew a horn and rang a bell, and went through a few more ceremonies; when the man referred to began to move his fingers, hands, and arms; then his knees and legs, till his whole body became convulsed, and he sprang up and

danced around the room like a madman. Just as he was in the act of falling, he was caught by the bystanders, who listened attentively to what he might have to say, and stood ready to record every expression. The occasion of the ceremony was the dangerous illness of an inmate, for whom they wished to obtain an infallible prescription. The possessed soon announced the requisite remedy, which was something about three skeins of red thread, and half an ounce of carpenter's chips, to be boiled down in a pint of water, and a tea-cup full given occasionally. After the unfolding of this wonderful receipt, the individual sank down with a sort of swoon, and was carried out." Do the wild Indians on our western plains exceed this in extravagance and folly?

EXTRACTS FROM A LETTER OF DR. D. B. M'CARTEE: MARCH 29, 1851.

An Aged Inquirer—A Notice of Romanist Missions.

About eighteen months ago, an old man, named Wong, whom I had for some time observed as a regular attendant upon our Sabbath services, called upon me and professed a desire to become my "disciple," saying that he was convinced that our doctrines were good, and wished to learn more of them. Before I could prevent him, he went down upon his knees before me and would have "knocked head" in the usual way in which boys pay their obeisance to their teachers on first entering upon their studies. I, however, succeeded in preventing him from doing so, and told him that we had but one master, Jesus Christ, and that all his disciples were brethren, but that I should be most happy to give him any assistance in my power towards becoming acquainted with the things relating to his soul's salvation. Since that time he has been a regular attendant upon our services, and for some time received instruction from Mr. Culbertson, then pastor of the church, who thought very well of his sincerity. As he complained of frequent interruptions at his own house, and having no family to provide for or detain him, I offered him a place in my house, where he has now been for some two months. He attends family worship morning and evening, following the reading of the Scriptures in Chinese, and frequently coming to me to ask an explanation of some parts not clear to him. He spends almost the whole of every day, apparently with great contentment, in reading the Bible and such religious books as he can get access to, and twice a week attends a bible class under the care of Mr. Way, who has succeeded Mr. Culbertson as pastor of the Mission Church. Notwithstanding his apparent desire to learn, which I believe is sincere, and although he has received a good deal of instruction, he still seems to make rather slow progress in learning, partly, no doubt, from the fact that he is not very much of a scholar. I cannot find that he has any mercenary motive, as he has enough property to keep him from want, and his age precludes him from the hope of making money in any active employment.

There are in China many elderly persons, and some of middle age, who seem to feel that the time is drawing near when they must be gathered to their fathers, and accordingly set themselves to work, by fasting, (or rather abstaining from animal food,) and many prayers, to prepare for their last great change. Old Mr. Wong appears to be one of those, who, having been led to listen to the story of God manifest in the flesh to take away our sins by dying for sinners, feels anxious to learn how he may find an interest in this great salvation, which is offered without money and without price. He is an interesting character, and although he seems, as yet, lacking in some very important points, such as a proper sense of sin, and appreciation of the wondrous goodness of God in giving his Son to die for sinners, yet I earnestly hope that his hoary head may yet prove a crown of glory, and that, when he leaves this scene of sin and imperfection, as in all human probability he must ere very long, it may be to join in the song of the redeemed out of every kindred and tongue, and people and nation, of glory to the Lamb that was slain and has redeemed us unto God by his blood. I have written thus much, that you may see something of our experience in the missionary work. Those who inquire are, as yet, not many. Few of those who have applied to us, like Mr. Wong, are contented to study along by slow degrees to obtain the knowledge of Jesus Christ. The present seems but the seed-time here. We need the prayers of all who love the Saviour's name and look for his appearing, that the Lord of the harvest would pour out his Holy Spirit upon the seed sown, that it may spring up and bring forth fruit to his glory. For, truly, it requires one to be a missionary not long, to be convinced that it is not of the will of the flesh, nor of the will of man, but of God.

The Roman Catholics have several tens of nominal converts in Ningpo. Their mission consists of two French priests, and two or three native priests educated at Macao. They have several stations on the island of Chusan, one at Chinhai, and perhaps also a few converts in the neighbouring villages. At the Roman Catholic chapel in this city are two schools and a kind of foundling hospital, containing, in all, about fifty children. The children are not indentured, as in our schools, but *given* to them, the boys to be brought up as priests, the girls as nuns, and wives for their converts. Among the books they use for the instruction of their catechumens, is a little breviary, containing prayers to the Virgin Mary, invocations to the cross, &c., which might be curious to some who would like to learn what the Roman Catholics teach the heathen. The prayers, &c., are in Chinese, interspered with Latin words and names, of which the syllabic nature of the Chinese written language permits only a very imperfect transfer, as may be seen from the following specimen, in which I have given a translation of what is translated into Chinese, and retained the Latin words which are transferred, but which some would hardly recognize when expressed as nearly as the sounds of this dialect will allow.

PRAYER TO THE VIRGIN MARY.—Avuh-Mawleaw (Ave Marie,) full of Kuh lah tse aw (gratia,) the Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mother of Heaven's Lord, pray Heaven's Lord for us sinners, now and at the hour of death. Awmung. (Amen.)

If any one would find it difficult to recognize Mary in Mawleaw, he would have still more in recognizing grace in Kuh law tse aw, and the names of the Trinity in Paw tuhlah, Fe leoh, Szpe le to San to. (Pater, Filius, Spiritus Sanctus.)

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. C. W. FORMAN.

Discussion with two Moulwis—The correct views of a Fakir.

Lahor, May 14th, 1851.—A money-changer, whom I attempted in vain to draw into conversation, told me that a flight of steps near by would lead me into a Musjid (Mosque) on top of the shops, where I would find a learned man, willing to converse with me. I went up, and upon approaching the place of prayer, was requested to take off my boots. This I declined to do, on the ground of inconvenience. But a young Moulwí having discovered their height by feeling, very gravely expressed the opinion that it would not be very difficult to get them off. Upon my refusing again to take them off, an old Moulwí, who, as I was in the meantime informed, was one of the two most learned men in the city, came to where I was standing. We were soon seated upon a mat, and entered into conversation; but the old Moulwí did not seem disposed to forget or allow me to forget for a moment that he was a very great man. He soon said, "Your Bible has been corrupted, our Koran is pure." I replied, that there was some doubt with regard to the purity of the Koran. "You know," said I, "that Mohammed did not give it to his followers in its present form, but that after his death it was collected from scraps, which had been written on pieces of stone, and upon palm-leaves, and from the lips of those who had heard parts which had not been written: and that afterwards all the copies in existence were collected together by one man, every one of which was destroyed, and a new edition issued in their place. Now, I ask, why were the old copies destroyed?" The younger Moulwí replied, "They were corrupt." "Ah!" said I, 'and how do you know that the new edition was pure." They attempted no answer, but became very angry, and said, "Why do you come to talk to us?" I replied, "We are teachers, and——" "Go and teach the ignorant," said the younger Moulwí. "No," I said, "I intended to say both you and I are teachers, and we are not directing into the same way. It is a fearful thing to lead men astray, therefore we should talk together." They became somewhat pacified, and I went on to show what reason we had for believing the Scriptures were not corrupt, which their profound ignorance of the Scriptures and of history prevented their fully appreciating or replying to. I asked what evidence they had of the divine origin of the Koran, corresponding with the prophecies and miracles of the Bible. They said that prophecies concerning Mohammed were written in the Bible. I told them it was impossible to find a Bible in which this was written. Then they said the character of the Koran was a sufficient reason for believing it: no man, they said, could write a sentence equal to any one found in it. I asked whether they referred to the style or meaning. They replied "both." "The meaning," I replied, "is often very fine, but a single good sentiment cannot be produced, which may not be found in the Bible, and it is very evident that they were obtained from it." They had nothing to reply; so I continued, "As to the style of the Koran, that too is confessedly very good, but in other countries there have been writers unequalled by any of their countrymen; and as for the assertion that no single verse of it could be imitated by any man, that was absurd, for there were many commonplace ideas in it, and if these were not expressed in just such language as was generally used by the people, they would be ridiculous; and besides, God would never give a revelation confirmed only by a miracle which can be appreciated by none but those who are learned in the Arabic language. To all of this they attempted no reply, but endeavoured to draw me into the discussion of another subject, against which I steadily protested. When the time for their evening prayer had come, I arose and made my salam, which was very coldly responded to.

23d.—As I rode through a private part of the city this afternoon, two genteel-looking Faqirs requested me to dismount. I did so, and sat down upon a vacant space they made between them on the little verandah where they were sitting. We began at once to talk about the nature of God, our duties to him, and sin. Never did I hear from a heathen such correct ideas upon these subjects. The views expressed by one of them of the attributes of God would have surprised those who think the Hindús have no idea of a God superior to the blocks of wood and stone in their temples. He expressed very clear and correct ideas of man's duties, and when asked if these duties were to be performed towards enemies, he said they were. He acknowledged that all men were sinners, and that transgression demanded punishment. A man standing by asked, "If we repent and reform, will not God forgive?" The faqir replied, "If a man commit a great crime for which he is brought before a judge, will he be pardoned because he repents?" He then asked me in what way we thought a man could be forgiven. When I explained to him the way of salvation through the sufferings and death of Christ, he seemed delighted, his countenance beamed with pleasure: and when I came away he asked me to return to talk with him again about these things.

Notices of various conversations and incidents.

26th.—A Musulman charged Christians with being idolaters, and when I denied the charge, he said, "Why, you have your cross and images of Jesus and Mary, which you worship." We were standing near a chapel built for the Papists in the English army. Of course I admitted at once that there were idolaters who called themselves Christians. A man behind me said something in favour of Christianity, and another turned upon him with the most diabolical expression of countenance and said, "Will you be a Christian?"

A Hindú asserted that God was not wise. When I asked him if God did not make him, and in his creation manifest wisdom, he said he did. Again he said, the fact that the Incarnation of God had been guilty of theft and other horrible crimes proved nothing against his holiness, for his nature was such that all acts were alike with him. I said many things in reply, but none seemed to make any impression, until I asked him to tell me what he meant when he said God was holy. His inability to define the holiness of God, so as to make it appear consistent with base and wicked conduct, seemed to make a good impression on him.

29th.—Stopped before a hut in which a guard of native soldiers were lodged, and asked them to hear me. They put on their dress and accoutrements and came out to hear me. I read and explained a part of our Saviour's sermon on the mount. When I came to the command, "Love your enemies," one said, "that is very difficult." "But is it not right," I asked. Yes, he said it was right, but very difficult. "True," I said, "it is difficult, but it may be made easy." I then explained to them what is taught concerning regeneration, with which the listeners seemed greatly pleased.

June 9th.—A youth in the highest class in our English school wrote in a composition read to-day in substance as follows: "I must express the pleasure

I feel upon the occasion of your establishing a branch school in the city. Blessed are the men who have left their homes and come a year's journey to teach us true science and religion, and blessed are the people who sent them forth. I hope the Panjábis will be enlightened by your efforts."

10*th*.—The youth mentioned yesterday asked me to-day, if a man could be saved without baptism. He seems to believe the Christian religion, but is not ready to take up the heavy cross which lies in every Hindú's way. Nothing, I think, would please him better than to live a Hindú and die a Christian.

MISCELLANEOUS.

MISSIONARY SOCIETIES—DR. CHALMERS'S VIEWS.

The conversion of the nations to Jesus Christ is the greatest work in the world—in its object and means, its extent and difficulty, its triumph and glory.

No single Missionary Institution is able to take the superintendence of this work, nor of that part of it which belongs to each of the leading bodies of Christians. It is one of the weak things of Romanism, that she is attempting to conduct the work of propagating her views of religion chiefly by means of one great society, with affiliated associations in different countries. Among Protestants, it will be found more and more, that each leading denomination in any given country will accomplish most by having its separate missionary organization. This method is not open to the charge of sectarianism, any more than the existence of different denominations in the one Church of Christ.

That missionary organization is best in each body of Christians which best accords with their general organization as a Church. The same machinery would not equally suit an Independent, an Episcopal, a Methodist, or a Presbyterian Church. Yet there may be reasons for adopting a form of missionary organization, which does not come within this rule. In the infancy of the missionary spirit among the churches, it may be expedient to form a "Union" Society like the London Missionary Society at first—that Society now being the organ almost solely of the Independent churches of Great Britain and Ireland. Or when the friends of missions are in a minority, and are opposed by the major part of their own body, it may be wise for them to follow the example of the evangelical members of the Episcopal Church in England, whose missions are conducted by the Church Missionary Society. Cases like these are of a temporary or special nature, and do not invalidate the general rule.

We see in these remarks a part of the ground on which the foreign missionary organization of our Church rests. They altogether mistake the matter, who ascribe it mainly to the controversies formerly existing in the Presbyterian Church. Instead of being an effect, it was largely a cause. No unimportant part of the discussions of former days hinged on the right and duty of the Church to conduct the work of foreign missions. As to the precise bearing of those discussions on this subject, however, we do not at present inquire. We would look at the great question as to the best method by which we can carry the gospel to the heathen upon its own merits, without referring to collateral issues.

In this point of view we have reason to be grateful for the ground occupied by our denomination. We do not refer to the details, but to the principles of our missionary policy. The former may probably be improved upon longer trial and experience; the latter seem to us simple, comprehensive, and true.

1. We engage in this work *as a Church*. It is a work for the Church, as an organized body, and as consisting of individual believers, all acting voluntarily, yet all under law to Christ. As a denomination, we are large enough and strong enough to engage in missions on an extensive scale. Our Church system easily includes the proper supervision of the missionary enterprise. The appointment of executive officers, the examination of their proceedings, the general direction of measures for awakening a missionary spirit among the churches and calling forth it fruits, the review of the varied labours of missionaries in different fields, all these fall readily within the range of our ecclesiastical system.

2. We wish, as a Church, and as members of the Church of our choice, to give to our destitute brethren of the human family, as far as we can, *the same blessings* which we enjoy ourselves. First among these we reckon our Scriptural doctrines, next our primitive worship, and we do not exclude our church-order, resting as we think it does on the word of God. We would love our heathen neighbours as ourselves, and prove it by giving to them these priceless advantages. We cannot give an abstract gospel to the heathen. We would not give to them less of the gospel and its scriptural order than we have received ourselves.

3. Our missionary organization is so constructed, that all persons connected with it, at home and abroad, act under *full responsibility* to the Church through our ecclesiastical courts, under rules open and known to all and easily applied.

Thus, for our theory. In practice, we find—

(1) An extended platform of Missions—affording the widest range for the sympathies, gifts, and prayers of all our people.

(2) These missions are efficiently conducted, and at a less per-centage for home operations than is incurred by a Society of much larger income, although in both cases the office establishment is of necessity nearly the same. The income of our Board might be doubled, with but little increase of expense for disbursement, and then the relative cost of executive labour would be greatly reduced.

(3) Approved men and women have been enabled to go forth as missionaries; their friends, to give them up freely to this work; the churches, to support them.

(4) There has been a steady, though too slow an advance in the pecuniary contributions made to this cause. In 1841, the income of the Board was $67,-081; in 1851, $140,221. The amount received from churches, individuals, and legacies was, in 1841, $60,920; in 1851, $100,147.

(5) Our doctrines, worship, and order are found to be beautifully developed on heathen ground. We might infer this from their divine character, and *vice versa*. The gospel purely preached, the ordinances of religion simply administered, churches formed after the Apostolic pattern, Presbyteries organized, schools of various grades established for the education of the young, the Press at work, the Sacred Scriptures translated, converts made by the Spirit of God, candidates licensed and licentiates ordained by the laying on of the hands of the Presbytery—these are not matters of theory but of history. These things show that our Church is engaged in her Lord's work, and that his blessing rests upon her labours. A *missionary heart*, therefore, should not be wanting to any minister or member of our body, but the united efforts of all should be put forth with real earnestness and with high hopes of success.

Thoughts like these have often sought expression in our columns, but have been excluded by the fear of appearing to glory in matters which are partly of secondary moment. We may not view even missionary plans and labours with a self-complacent spirit; our sad shortcomings should teach us humility. Nor should we disparage the efforts of our brethren of other churches, but rejoice in the gospel preached by them, and be encouraged by their good example. With these conditions, we may regard our missionary views and efforts as worthy of being mentioned, as the fruits of God's rich grace towards us, and through us towards our unevangelized fellow men. As an occasion for these remarks, passing by many things nearer home, we find the following paragraphs in the third volume of Dr. Chalmers' Memoirs, just published, which breathe a catholic spirit worthy of a great man and a good Presbyterian.

The different missionary societies were introduced to the notice of his auditors by sketches of their leading peculiarities and characteristics. The extracts read from the Reports were interspersed with illustrative observations of his own, and the reading of them was accompanied or followed up by addresses, in which, while all the ordinary motives and encouragements to missionary efforts were enforced, the whole sphere of missionary operation was regarded as one wide field of observation, from the philosophic survey of which there were gathered many an illustration of the peculiar doctrines, and many a confirmation of the evidences of the Christian faith. As a specimen of the manner in which these meetings were conducted, let us present our readers with the preliminary notice given of the Church of England Missionary Society.

"The first peculiarity to be observed of this Missionary Society is, that one and all of its agents must be of the Episcopal persuasion, and that they employ none to preach the gospel, even in heathen countries, but those who have received what, according to the principles of their own Church, is held to be a valid and regular ordination. We have heard the Society reproached with bigotry because of this spirit of exclusiveness. We do not sympathize with the jealousy which even the best ministers of our sister establishment [the Church of England] have of those who are without her pale, but we confess that, on various accounts, we feel ourselves completely reconciled to the way in which they have so completely separated themselves in the present instance from all other denominations of Christians. They, in the first place, secure a much larger support from a class who probably might not have felt inclined to contribute of their means to any other missionary society—the most wealthy and influential class, perhaps, of the British population, the members and zealous partisans of the Church of England, who have come forth largely and liberally in behalf of this particular institution, so that their annual income very nearly reaches £40,000 [now, in 1851, over £100,000, or $500,000.] They, in the second place, by having so wholly a distinct agency at home, will the more readily be led to chalk out for themselves a distinct walk of missionary exertion abroad; and I do prefer a number of independent societies, each selecting its own territory of that immense field, which affords room and occupation for the utmost efforts of all the societies that have yet been instituted, and many more besides. I say, I prefer, and think it a more efficient instrumentality for the propagation of the gospel, than were the whole of missionary exertion to be placed under the superintendence of one immense and unwieldy association. In the third place, I think that this separation of themselves from all other societies has led to another advantage: it has furnished us with an additional style and character of missionary enterprise, and I do like to see all the possible varieties of methods that can be adopted for the carrying forward of this vast scheme. I like to see the experiments multiplied and diversified in every conceivable way. And accordingly the Church Missionary Society has furnished us with a very pleasing and instructive variety. They have directed their attention more to the sending out of catechizers and readers, and to the founding of schools for the education of children, and to the settlement of literary correspondents in various stations abroad, whose business it is to furnish all the possible information which they can collect in their respective territories; and, lastly, to the making out of alphabets and written languages for those barbarous nations who never have been so gifted before, and in these languages to furnish the natives with school books and bibles, and the whole apparatus of that scholarship, which is brought to bear on the boyhood of our own land.

"I am not sure if, upon the whole, I do not like this Society better than any others which are now in operation, always excepting the Moravians. I say not this to disparage any one of them. But people will have tastes and preferences; and I must confess

that from the whole complexion of their proceedings from the numbers of their Missionary Register to which I had access more than ten years ago, from that vein of devoted spirituality, and of admirable sense by which I think they stand characterized, I have always had a very strong partiality and admiration for this most respectable and respectably supported Society. The very best of English society patronizes it; and among the payments which are made to it, you will observe the names of the most noble and wealthy and lettered individuals in all England. But it is the beauty of Christianity that it rallies rich and poor around a cause which is felt to be alike dear to the common sympathies of both. And accordingly there is no Society which has carried the penny-a-week system to a greater extent, than the one which I am now introducing to your notice."

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1851.

SYNOD OF ALBANY.

Pby of Albany.—Schenectady 1st ch		150 00
Pby of Columbia.—Jewett ch mo con 8, Norman Ticknor 16		24 00

SYNOD OF BUFFALO.

Pby of Wyoming.—Caledonia ch 30; Warsaw ch 10		40 00
Pby of Ogdensburg.—Oswegatchie 1st ch ann coll 58 79, mo con coll's 11 11		69 90
Pby of Rochester City.—Mentz ch 17, Sab sch of which 55 cents the last gift of little Charlie Eldridge 3		20 00

SYNOD OF NEW YORK.

Pby of Bedford.—Croton Fall's ch mo con		10 00
Pby of New York.—New York First ch ann coll addl 260, mo con 110 68, Young Ladies to ed *Morris Jessup* among the Seminoles 6 25; Yorkville ch mo con 4; Madison Avenue ch mo con 21, Wm Baird 2; Fortysecond street ch mo con 15 72; Wallabout ch mo con 7 71; Brooklyn 1st ch mo con 32; University Place ch mo con 40 10; Williamsburg ch mo con 18 94; Chelsea ch mo con 16, Sab sch for sup Bazar school at Allahabad 21 75		556 15
2d Pby of New York.—Scotch ch mo con coll's August, October and November 211, Robert Carter and Bro's to con Mrs SAMUEL THOMSON 1 d 100, H A Kerr 20, Mrs Ferguson 25; Canal St ch mo con 6 86, A missionary box 18 71, "A member" 20; Mount Pleasant ch Mrs Green in part to ed *Jacob Green* at Allahabad 12		413 57
Pby of Oregon.—Clotsop Plains ch 1 32, Rev Lewis Thompson 10		11 32

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Perth Amboy ch Sab sch to ed *Benjamin Corey* 25; Baskinridge ch mo con coll's 25 78, Lady's penny society 14		64 78
Pby of New Brunswick.—Princeton 1st ch fem miss soc for female education at Allahabad 15; Freehold ch 40 02		55 02
Pby of West Jersey.—Camden ch 10 01; Cedarville ch fem miss soc semi-ann payment 20 50		30 51

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Phila Tenth ch mo con 20 75; Phila Second ch mo con coll's 180 49; Phila Sixth ch mo con 20		221 24
Pby of New Castle.—Forks of Brandywine ch fem miss soc 20, Miss C Ralston's Sab sch class 2; Upper Octorara ch of which Miss Bent 1, and Mrs Crowell's Sab sch class 2 75, to con Rev J M CROWELL, Mrs LYDIA CROWELL and MARTIN ARMSTRONG 1 ms 101 32		123 32
Pby of Donegal.—Pequea ch 39 25; Waynesburg ch A R Buchanan 5, Mrs Simpson 1, A Lady 2, Two little girls 2; Columbia ch 12 64; Lancaster ch 57; Wrightsville ch 6 68; Marietta ch 22 75; Chesnut Level ch an offering on thanksgiving 35 37		183 69
Pby of Baltimore.—Baltimore Md, A Lady for Jewish Mission 1; Balt First ch 411 69		412 69
Pby of Carlisle.—Dillsburg ch 6 25, Missionary box of Pastor's child 1 65		7 90
Pby of Huntingdon.—Sinking Creek ch Rev R Hamill 15; Waynesburg and Newton Hamilton chs in part 57		72 00
Pby of Northumberland.—Muncy ch Mrs Jas Rankin 3; Pine Creek and Chatham Run chs John Hamilton 4		7 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—East Union ch 1; Poke Run ch 13; Gilgal and Perry chs mo con coll's 20, Gilgal ch 20; Crooked Creek ch 20; Appleby Manor ch 20		94 00
Pby of Redstone.—Georges Creek and Tent ch sewing soc 10; McKeesport ch 19		29 00
Pby of Ohio.—Pittsburgh 2d ch Miss Mary Peebles 2; Pittsburgh 1st ch 3; Bethel ch 23 12; Canonsburg ch to con Professor S K WILLIAMS 1 m 30; East Liberty ch "Adonijah" ann contrib in part to con Maj Gen WINFIELD SCOTT 1 m 20		78 12
Pby of Allegheny.—Harrisville ch 40; Plaingrove ch 52 58; Bull Creek ch 8		100 58
Pby of Clarion.—Leatherwood ch miss soc 10; Richland ch 5		15 00

SYNOD OF WHEELING.

Pby of Washington.—East Buffalo ch 25; Wheeling 2d Sab sch to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods, James M McKelly and Robert Crangle* 31 25		56 25
Pby of St. Clairsville.—Sharon ch		6 00
Pby of New Lisbon.—Yellow Creek ch of which 17 50 from Youth's Foreign miss soc, and 7 from juv soc 64; Champion ch 10; Newton ch Alexander Russel M D 25		99 00

SYNOD OF OHIO.

Pby of Columbus.—Mount Pleasant ch 67 61, Children 3 69; Congo ch 23, Children 2 94; Circleville ch 15 86, Rev M A Sackett 5, Jane Sackett 16 cents; Lithopolis ch 14 10, Miss M E Wilson 30 cents; Lancaster ch ann coll 41 64, mo con coll's 14 85 Sab sch 2 70, Five children 1 87		193 72
Pby of Marion.—Upper Sandusky ch		11 00
Pby of Zanesville.—Washington ch Wm Robe 5; Rush Creek ch 1 20; Deerfield ch 12 77; Uniontown ch 3 50; Hopewell ch 26 50; Buffalo ch 77; Mount Zion ch 24 45, Six children 86 cents; Bristol ch 42 70; Blue Rock ch in part to con JAMES WHITE 1 m 13 94; Cross Roads ch 3 27, Members at Mount Olive 2 45; Olive ch 33 75; Salt Creek ch 8 62; Pleasant Hill ch 21 20; Cambridge ch 40 40, Lady's Foreign miss soc in part to ed *Henry R Wilson* in China 10, Seven children 1 62		329 23
Pby of Richland.—Ashland ch 33 11; Orange ch Perrysburg branch 3; Waterford ch 4 37, Children 2 91; Frederick ch of which 20 from a friend to the cause, bal to con ELIAS COOPER and DAVID CAMPBELL 1 m's 53		96 39
Pby of Hocking.—Athens ch 29, Rev James Campbell 3, Four children 1 48; Alexander ch 16 94; McConnellsville ch 24 35, Mrs Keys 20, Miss Keys' school 50 cents, Mr Roble's children 12 cents		95 39

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Chillicothe ch Individuals 41, Children 50 cents		41 80
Pby of Cincinnati.—Pleasant Ridge ch mo con 8 63; Cincinnati O. a Friend 30		38 63

SYNOD OF INDIANA.

Pby of Madison.—Hanover ch mo con coll's		20 00
Pby of Palestine.—Palestine ch mo con		6 00

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Valparaiso ch		27 49

SYNOD OF KENTUCKY.

Pby of Louisville.—Elizabethtown ch		9 60
Pby of Muhlenburg.—Hopkinsville ch		27 45
Pby of Ebenezer.—Washington ch mo con 16; Murphysville ch mo con coll's 20		36 00

SYNOD OF VIRGINIA.

Moss Neck, Caroline county Va "——"		20 00
Pby of Lexington.—Hebron ch 18; Union ch Ladies to ed *John Hendren* 25, Sab sch 1 35; Bethel ch a Lady 1		45 35
Pby of Winchester.—Moorfield ch 15 50; Fort Pleasant ch 4; Mount Zion ch 8 50		28 00

SYNOD OF NASHVILLE.

Pby of Nashville.—Nashville 2d ch 100; Clarksville ch of which 31 from Sab sch to ed *John Hendricks*, and 50 from WILLIAM M STEWARD to con himself 1 m 218 75		318 75

SYNOD OF GEORGIA.

"——" to ed *Horace S. Pratt* 20; a Friend to For Miss 6; Bath, Richmond county miss soc 14; Burke county and Bath Fem For Miss Soc for Agra Mission 63 50		103 50
Pby of Georgia.—Savannah 1st ch mo con coll's 67 72, Sab sch juv miss soc 10; Liberty county ch Ladies For Miss soc 67 35, coll at Jonesville 3 06		148 13
Pby of Hopewell.—Milledgeville ch mo con coll's 52 80, a family their ann con 50; Sparta ch 5; Athens ch 40 75, a lady 5; Madison ch 10 25; Augusta 1st ch ann coll 140 50, mo con coll's 107 20, fem For Mis soc 58, Sab sch miss soc 27 50; Lincolnton ch, a lady 7; Clarkesville ch mo con coll's 21 70		525 70
Pby of Flint River.—Atlanta ch Mrs M J Peters 10; Columbus ch 56 46; Decatur ch 24 25		90 71
Pby of Cherokee.—Bethel ch 13 50; Sardis ch 5; Marietta ch 30; Mars Hill ch 10; Roswell ch 63 50; La Fayette ch 30		152 00

SYNOD OF ALABAMA.

Pby of South Alabama.—Newbern ch		16 20
Pby of Tuscaloosa.—Concord ch 11 60, children 1; Eutaw ch 36 50, child 50; Greensboro' ch two friends 10		59 60

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Port Gibson ch mo con 5, Dr R G Wharton 10		15 00
Pby of Louisiana.—New Orleans Prytanea street ch mo con 25 05, juv soc to ed *Elias R* and *Hannah J Beadle* 22 30		47 35
Total amount from churches		$5454 03

LEGACIES.

Mifflin Co Pa Legacy of Henry Long, in part	99 50	
Bedford Pa Estate of John Mower deceased	47 50	
Mercer Co Pa Legacy of Rev S Tait deceased	166 66	
West Rushville Ohio, Legacy of Robert W Smith deceased	200 00	
		513 66

SEMINARIES.

Princeton N J, Theological Seminary Bib Tr Education and Missionary Society		86 00

MISCELLANEOUS.

A friend	200 00	
"——" additional amount saved by discontinuing the use of tobacco	10 00	
Sing Sing, N. Y., Alexander Watson	10 00	
Freehold, N. J., a friend	25 00	
Coatesville Pa, a thank offering	7 50	
"——" Mrs Elmake	1 50	
	254 00	
Less amount reported in June receipts from A D Hepburn in error	5 00	249 00
Total receipts in November		$6302 69

WM. RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING.

Fem Miss Soc Cherry street, Bedford ch N Y one box of clothing		31 37
New York, two ladies, forty-seven garments twenty-three sheets, and thirty-two pair of shoes		75 00
New York Jane Femster, one quilt		
Ladies of Windham 2d ch N Y one box		35 62
" Richland ch Ohio "		24 77
" Ebenezer ch Pa "		86 53
" Shirleysburg ch Pa "		25 00
Fem Miss Soc Pulaski ch Pa "		45 00

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, Andrew Davidson;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly for the Board of Foreign Missions, at fifty cents a year for five copies of the newspaper edition to the address of one person, postage paid by the publishers; and at twenty-five cents a year for a copy of the pamphlet edition. Copies of the pamphlet edition, when desired, are sent free to donors of five dollars and upwards, and to ministers whose churches contribute to the funds of the Board. Address, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Postage on the Newspaper Foreign Missionary.—This paper is under 300 square inches in size. The postage, payable quarterly in advance, is—for 10 copies, per quarter, under 50 miles, 3½ cents; under 300 miles, 6¼; under 1000 miles, 9⅜; under 2000 miles, 12½.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D. D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

A FEW WORDS ABOUT ALMANACS.

The march of improvement is not much more obvious anywhere else, than in the change between what Almanacs were, and what Almanacs are. We remember what sort of one we used to recognize as one of the familiar household things of our childhood. It was a very shabby-looking little tract, printed on very bad, yellowish paper, with black, tarry ink, ornamented on the outside with the picture of a plough, and in the inside with that of a man with his hands outstretched towards a circle of very miserable looking beasts, bugs, and creeping things, and his mangled body, looking as if he had come to life and walked off from the dissecting bench of a medical college. We subsequently learned that this picture was allegorical, having reference to certain matters of astronomy, and particularly the signs of the zodiac. The stale anecdotes, doggerel rhyme, and apocryphal recipes, which made up the reading matter, corresponded with the illustrations and general mechanical execution. Still this Almanac of our early days was a thing by no means thought lightly of. It hung conspicuously on its nail the whole year round. It was looked into by the older heads of the family, oftener than any other book in the house, except the Bible. We children consulted it to know which day of the week would be our birth-days, and when the school examinations would be over and vacation commence, and especially as to the precise time in the week for the advent of the Fourth of July and Christmas. It was a standing book of entertainment too—resorted to, once and again—the anecdotes and doggerel read much oftener than have been many better books since, and remembered, when whole chapters of Plutarch, Rollin, and even Alison have faded into dim oblivion.

Times have changed with Almanacs as well as with many other things, since a score or so of years have been rolling their rounds. Instead of the little shabby, yellowish tract, with its plough and mangled man, we have now an elegant pamphlet, printed on the finest paper, filled with valuable information, and illustrated with engravings from the first artists of the age. This is well. That permanent household resident which comes in with the year and stays until the year is out, should wear a garb suited to the best parlour, and the best society. Consulted as he is by old and young, he should come with words of wisdom and instruction, and with the elevating and beautiful, to inform, enlighten, and refine. He is to make lasting impressions, and they should therefore be pleasant, cheerful, and valuable. He admonishes us of the shortness of time, and of the rapidity of its flight, and how can he stoop to trifle, or lead us astray to the impure and immoral? The Almanac is almost the only annual which is ubiquitous. It goes everywhere, it reaches all classes and all ages.

We are very happy to find that the Presbyterian Almanac for this year has elicited such general approval and admiration. It has probably never been excelled, if equalled by any other whatever, in artistic attractions. The illustrations are executed in the first style of art—several of them being from designs by Darley, the illustrator of Washington Irving's Works, and others of the most elegant of the illustrated publications of the day. The reading matter embraces valuable information in reference to our own Church and its benevolent operations, as well as subjects of a general nature—and also a catalogue of the publications of this Board, which it is important to have in every household. We believe pastors and others might do no little good by supplanting the ordinary and often mischievous almanacs, by so beautiful and useful an annual as this.

THE NEW BOOK OF SACRED MUSIC.

Many of our readers will be gratified to learn that the book of sacred music, which has been in course of preparation for some time past, by a Committee of the General Assembly, is now in the stereotyper's hands, and will probably appear not later than the month of April. The Board have selected the distinguished Professor of Music, Thomas Hastings, Esq., of New York, to edit the material placed in their hands by the Assembly's Committee. Mr. Hastings's name will be a sufficient guaranty as to the scientific skill and good taste of the work. The tunes have been chosen with reference to the various wants of different portions of the church; they are to be adapted to the words of our book of Psalms and Hymns; and the notation is not to be what is known as the "patent notes," but the round notes, such as are now uniformly adopted by musical publishers who have any pretension to acquaintance with the science.

ACTION OF THE BOARD OF PUBLICATION IN REFERENCE TO THE DEATH OF DR. ALEXANDER.

The following minute expressive of the sentiments of the Board of Publication, in reference to the character, eminent services, and decease of their late President, was ordered at their stated meeting held at the Publication House on the 16th Nov. 1851.

The Presbyterian Board of Publication have with sorrow received the announcement that their venerated President, the Rev. Archibald Alexander, D.D. LL.D., departed this life at his residence in Princeton on the 22d October, in the 80th year of his age.

In common with the Church at large, the Board regard the exit of such a man as a severe providential bereavement, by which his family have been deprived of their venerated head, the world of a bright example, the school of the prophets of a learned teacher and sage counsellor, and the Presbyterian Church of one of its most distinguished ornaments and zealous friends.

The Board of Publication regard their own loss, by this event, as peculiarly afflictive. Their late presiding officer cherished a sincere attachment for this Institution, and his concern for its prosperity was unabated to the last hours of life. His advice and counsel, always judicious and wise, were promptly and cheerfully tendered, while his able pen was as freely employed in aiding their efforts to provide for the Church a sound, Christian literature. Nine volumes and seven tracts from his pen are to be found on their catalogue, all calculated to be permanently useful, and many of them are already widely diffused through the Church. His last contribution in this way was issued from the press just about the period of his death.

The Board in contemplating the departure of their venerable friend, express their thanks to the great Head of the Church, that his life was so long preserved; that he accomplished so much for his generation and generations yet to be born; and that he was permitted to go down to the chambers of death, with a Christian character so unsullied, with mental faculties vigorous and unimpaired to the last, and with a hope of immortality so serene and bright.

To the family of the deceased the Board would present their sympathy and condolence, with their heart-felt prayer, that they may find their affliction alleviated by the manifested presence of Him who is more than a husband or a father.

Resolved, That the Board, as a token of their friendly regard, present to the widow of Dr. Alexander, copies of all his works which have been published by them, in handsome ornamental binding.

THE COLPORTEUR AND THE CONSUMPTIVE INVALID.

A candidate for the ministry, who has been spending his vacations as a colporteur for this Board, gives the following interesting account of the use he made of Alexander's Religious Experience, in imparting comfort to a consumptive invalid. His statements as to the aid afforded him by pastors and elders are also worthy of notice and of imitation.

The pastors of these congregations did all in their power to make my labours pleasant and useful. If all pastors would co-operate with the colporteurs of our Board as the Rev. Messrs. Knox, Wood, Hunt and Townley did with me, a great work could be done for the Church by the circulation of books and tracts, the colporteur's labour would be easy—and eternity alone could reveal the important results which would be produced.

They engaged in the work cheerfully, and in the right way. I would lay before them the plan of operation, and suggest to them that as it was the work of the Church, perhaps some of their people would be willing to engage in it. Previously to my visiting the families, they would call their sessions together, introduce me to them, and then devise some plan by which either a pastor or an elder would accompany me with a horse and carriage. We would then engage in the work in good earnest, not, however, making it entirely a book-selling business. We visited the poor and needy, the sick and afflicted. We ascended the mountains, traversed the valleys, and went out into the by-ways and hedges.

The season seemed to be adapted for us to do good. While we were labouring in German Valley, two men were instantly killed with falling earth, while digging limestone. One was a young man in the midst of his days, and the only support of a widowed mother; the other had reached the period of threescore years. I attended the funeral with Mr. Hunt. They were both buried on the same day and in the same yard. The scene was a very solemn one. In the morning they both passed by the graveyard in good health, next evening they lay side by side among the coffined dead. We endeavoured to improve this dispensation of Providence, by warning the careless to make immediate preparation for death, and to encourage those who had in anticipation eternal bliss, to rest in the Lord, and wait patiently for him; for as he had come to their neighbours unexpectedly, so he might come to them.

When I was engaged about a year or more ago, I met with a lady whose mind was greatly concerned about her spiritual welfare. She appeared to be a victim of consumption, and, aware that her life on earth would be short, she felt that an interest in the Saviour was all-important. I endeavoured to impress upon her mind the importance of attending to the matter in good earnest, of being much engaged in prayer and following the directions of the Bible. She complained of evil thoughts, which seemed constantly to darken her spiritual sky, so that hope would seem almost gone. I gave her a copy of Dr. Alexander's Religious Experience, saying that I thought it would meet her case. I left her, some time passed and I received a note from her, stating that the "reading of the book had relieved her mind—it met her case exactly—it was full of encouragement and interest. And now as her body was fast sinking into the grave, she had resolved, 'If I perish, I will pray and perish only there.'"

Such a note is very cheering to one who has laboured in this work. The reading of this book, and the influence of the Holy Spirit may have been the means of leading this soul to Christ. And if I could be sure that God had made me the instrument of

leading one sinner to turn to Christ, it would abundantly reward me for a life spent in his work.

BAPTISM *IN* WATER, AND BAPTISM *WITH* WATER.

We have already noticed the "Confessions of a Convert from Baptism *in* water to Baptism *with* water," a little work recently issued by the Board of Publication. The author is the son of a leading member of a Baptist congregation, and was himself a superintendent of a Sabbath-school, when he became incidentally convinced that immersion is not the scriptural mode of baptism. There is much to interest the popular mind in the perspicuous, sprightly style of the book. We give the following as a sample of the author's skill in handling an argument.

"There is a third question with which I am tempted to trouble you. It is this: How, upon your views, do you account for the circumstance that, in all the predictions and promises of the Holy Spirit contained in the Old Testament, you never meet with any allusion to divine influence which agrees with your favourite mode of representing it? Had God intended to appoint immersion as the standing and only symbol of the Spirit's operation to the end of time, might we not have expected to find some metaphor or some reference in accordance with this practice? But there is none. Not a line, not a word occurs in psalms or prophecies which alludes, even in the most remote manner, to dipping, plunging, or any such mode of employing the element which God has consecrated for the service of his sanctuary. But while there is not a syllable that agrees with immersion, there are several very striking descriptions of the dispensation of the Spirit which allude to the mode which you reject. Need I remind you of such passages as the following? 'Then will I *sprinkle* clean water upon you, and ye shall be clean.' 'So shall he *sprinkle* many nations.' 'I will *pour* water upon him that is thirsty, and floods upon the dry ground: I will *pour* my Spirit upon thy seed, and my blessing upon thine offspring.' 'And it shall come to pass afterwards that I will *pour out* my Spirit upon all flesh.' Now, how is this? With the importance which you attach to your *mode* of baptizing, how do you account for the very strange circumstance, (to say the least of it,) that numerous prophecies of the descent of the Holy Ghost should exactly agree with affusion, but *never* with immersion? And between these prophetic representations of the Old Testament, and the history of their accomplishment in the new, the accordance is most exact. Here we read that the Holy Spirit '*came upon*' those that received him; that he '*fell upon* them, was '*shed upon*' them, and was '*poured upon*' them. Now, as visible symbols and audible sound are only two forms of language—the one addressed to the eye, the other to the ear—we might therefore naturally expect, when both are employed to represent one thing, that some correspondence would be found between the modes of representation. And this correspondence exists between the 'divers baptisms' of the law (which were principally sprinklings) and the manner in which the prophets describe the divine influence, of which these sprinklings were the sign. Why, then, should no such agreement appear under the gospel? While the same *verbal* form is retained, what reason can be assigned or imagined, why the *visible* should be changed? Why should the counterpart of a promise to *pour out* be found in the very different mode of *plunging in?* And why, moreover, should a long consecrated symbol of the Spirit's influence be superseded by another, which presents no accordance whatever with the language either of the Old Testament or of the New? How is all this to be explained?

"But I must trouble you with one question more, and it shall be the last. Without asking you to account for the singular circumstance (singular, I mean, if the word 'baptism' only signifies immersion) that, when the Saviour's promise—'Ye shall be *baptized* with the Holy Ghost', was fulfilled on the day of Pentecost, the Spirit was 'shed forth' upon them. I should like much to know how it could have happened, when Peter saw that 'the Holy Ghost *fell upon*' Cornelius and his company, that *then* 'he *remembered* the word of the Lord, Ye shall be *baptized* with the Holy Ghost?' Believing, as you do, that the word baptize describes a mode of applying the body to water, and that mode to dip, I am sure that any thing which '*fell*' upon a person would never *remind* you of a baptism. It would be one of the very last things to suggest such an idea. How, then, did it happen that the descending symbol of divine influence had precisely the opposite effect upon Peter's mind which it must have had upon yours? Why did such an action, unless there was a correspondence between it and the usual mode of baptizing, bring an idea to the *apostle's* thoughts that no *Immersionist* would have ever entertained? Surely he must have had very different associations with the word baptism from those which your practice is calculated to form. And I see not how to account for this difference, except upon the supposition that Peter had been accustomed to administer the ordinance by pouring, whilst you deem dipping a more excellent way."

NOTICES OF NEW BOOKS AND TRACTS.

BIOGRAPHICAL SKETCHES of the Founder, and principal Alumni of the LOG COLLEGE. Together with an account of the Revivals of Religion under their ministry. Collected and edited by Archibald Alexander, D. D. 18mo. 279 pages. Price 50 cents.

Much as we valued the treasures from Dr. Alexander's pen whilst he was living, they have a greatly enhanced value to us now that he is gone. The volume before us contains narratives of the times, and the men who were connected with the early history of Presbyterianism in New Jersey. The work is popularly known as the "Log College"—deriving its title from Mr. Tennent's School at Neshaminy, at which most of the earlier members of the Presbytery of New Brunswick were educated. In the year 1838, Dr. Alexander preached a centenary sermon before that Presbytery, which they requested for publication. Finding the material before him too great to compress into one sermon, he determined to enlarge it into a volume. The result we have before us in a series of biographical sketches of the Tennents, Blairs, Finley and others, and narratives of the remarkable revivals with which they were connected. We are quite sure that the interesting topics, as well as the name of the venerated author will secure readers for the Log College.

THE CHILD'S POETICAL KEEPSAKE. Prepared for the Presbyterian Board of Publication. 18mo. square, 112 pages. Price 40 cents.

We do not know but that in regard to these books, we may fall into the very venial error of some partial hearers in regard to their pastor's sermons, of thinking the last in some respects always the best. Certainly if there have been more exquisitely delicate and beautiful wood cuts in any former publications of the Board, or in any other American publications, we do not remember to have seen them. The poetry is very well selected for the class of readers for whom it is designed. This volume will probably be a favourite gift-book for all holidays for some time to come.

CATECHISMUS MINOR Westmonasteriensis, Latine redditus A. G. Dillingham, 1656, et nunc denuo in lucem editus, mendis aliquot expurgatus. 24mo. pp. 24. Price. 12 cents.

The friends who have for some time past been desirous that the Board should publish either the whole or a part of the Confession of Faith in Latin, will be gratified to see the Shorter Catechism in the language of the old Romans. The *Covenanter* Magazine suggests that it would be well to use it as a school book. We believe there was formerly in this city a teacher who was accustomed to require his pupils to commit to memory the Latin Shorter Catechism. We cannot be too familiar with so excellent a compend of theology in any and every form.

THE SHORTER CATECHISM IN GERMAN is also amongst the publications just out. Price 6 cents.

We trust that the brethren living in contiguity with Germans, some of whom have requested the publication of the Catechism in this language, will now avail themselves of it, and as far as practicable make it the medium of instilling a sound Theology where it is so much needed.

TRACTS.

GUILLAUME ET SA MERE; ou Quel est le vrai Repentir?

This is a translation from one of our interesting narrative tracts already published in English. The attractions of the narrative and the discriminating views of repentance adapt it to be highly useful for circulation among the French portions of our population.

SALVATION BY GRACE. 12mo. 16 pages.

On such a theme, how could a pious heart and well instructed mind fail to produce a profitable tract? We have here rich material for edification—presented in a lucid and logical method, and in the right spirit.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF NOVEMBER, 1851.

Presbytery of Albany.	
3d ch Albany per Rev E A Huntingdon, DD,	17 25
Presbytery of Bedford.	
Red Mills ch, S S Myrick,	2 00
Presbytery of Long Island.	
James Barnaby to const self hon mem, per Robt Carter & Bros	30 00
Presbytery of New York.	
2d ch Brooklyn,	81 52
Presbytery of New Brunswick.	
1st ch Freehold per Rev J Mahon in part, 17 10; A Friend to const Rev Jas R Young hon mem, 30 00; Pennington ch per Rev George Hale, through Rev J Mahon, in part to const Mrs. Hale hon mem, 13 54; 3d ch Trenton to const Rev T L Cuyler hon mem, 30 00	90 64
Presbytery of Philadelphia.	
Vine st ch in part,	89 75
Presbytery of Baltimore.	
1st ch Alexandria (in part,) John C Vowell hon mem 30, Hugh C Smith 20, Mrs Hugh C Smith 10, A C Cazenove 10, W Gregory and family 8, Miss Sarah Smith 5, Mrs Robt Jamison 5, Robt Bell 5, Lewis McKenzie 5, D Gregory, Mrs E Dangerfield and Josiah H Davis each 1, sundry persons 11, 112 50; 1st ch Baltimore per Rev Dr Backus 100; Franklin st ch per Rev Dr. Plumer 150,	362 50
Presbytery of Carlisle.	
Middle Spring ch per Rev Jno Moody D.D.	12 50
Presbytery of Huntingdon.	
Bedford ch per John Mower Esq	3 50
Presbytery of Redstone.	
Morgantown, Rev Jas Davis	5 00
Presbytery of White Water.	
Connersville ch per Rev Wm Pelan	4 00
Presbytery of Concord.	
Charlotte ch 60 of which to constitute Rev Cyrus Johnston and Mrs Mary Johnston hon mems	62 75
Presbytery of Tuskaloosa.	
Eutaw ch per Rev C A Stillman	35 00
Presbytery of Rochester.	
Port Byron ch per Rev Geo C Heckman	8 00
Presbytery of Oregon.	
Clotsop Plains per Rev Lewis Thompson	10 00
Presbytery of Holston.	
Salem ch, Rev E T Baird 5, Rev Jas D Tadlock 3, Capt E McClure 5, A Mathes, Sr 3, H Hord 2, Joshua Green Esq 2, E E Mathes 2, S D Stuart 2, Robert McKee 2, A Mathes Jr Esq 1, A H Mathes 1, E West Esq 1, Jas R Green 1, A M Wilson 1, E S Mathes 1, Mrs L D McNees 1, Miscellaneous 1, in all 34, (together with 17 50 previously acknowledged) to constitute Rev A A Doak, and in part to constitute Rev E T Baird hon mems; E L Mathes Esq to constitute himself hon mem 30; Col Geo W Telford to constitute his wife Mrs Amanda D Telford hon mem 30; Alex Mathes Sr to constitute his wife Mrs Isabella Mathes hon mem 30, J Mathes hon mem, and in part to const Rev S Y Wyly hon mem, per Rev Joseph Mahon,	164 00
	$987 41

A. W. MITCHELL, *Treasurer.*

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 5th of November, the Rev. John Turbet was installed, by the Presbytery of Newton, pastor of the Mansfield church, New Jersey.

On the 16th of November, by the Presbytery of New York, Mr. Henry M. Wilson, a coloured licentiate, was ordained with a view to his labouring in Emanuel church.

On the 19th of November, by the Presbytery of Raritan, the Rev. John McNair was installed pastor of the church of Clinton, New Jersey.

On the 25th of November, by the Presbytery of Newcastle, Mr. John Squire was ordained and installed pastor of the church at Port Deposit, Maryland.

On the 2d of December, by the Presbytery of Newton, the Rev. Ephraim Simonton was installed pastor of Danville church, New Jersey.

On the 8th of November, the Rev. F. Patton was installed, by the Presbytery of Chickasaw, pastor of the Sarepta and Lebanon churches.

On the 12th of November, by the Presbytery of Coshocton, Mr. Milton W. Brown was ordained and installed pastor of the churches of East Hopewell and Nashville. His post-office address is Millersburg, Holmes Co., Ohio.

On November 1st, by the Presbytery of Bethel, Mr. Albert A. James was ordained and installed pastor of Fair Forest church, Union District, South Carolina.

On the —— of November, by the Presbytery of Georgia, Mr. M. D. Fraser was ordained with a view to his future installation as pastor of Bryan church.

On the —— of November, the Rev. Jephtha Harrison, D.D., was installed pastor of Aberdeen church, by the Presbytery of Tombeckbee.

On the 30th of November, by the Presbytery of East Hanover, the Rev. G. D. Armstrong was installed pastor of the church of Norfolk, Virginia.

On the 8th of November, by the Presbytery of Mississippi, Mr. H. M. Painter was ordained and installed pastor of the church of Vicksburg, Miss.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. R. W. Hadden and the churches of Union, Oxford, and Elizabeth, in the Presbytery of Tuskaloosa, has been dissolved.

That subsisting between the Rev. W. M. Smythe and the Centre Ridge church, Presbytery of South Alabama, has been dissolved.

That between the Rev. John McNair and the church in Lancaster, Pa., has been dissolved by the Presbytery of Donegal.

CALLS.

The Rev. Willis Lord, D.D., has accepted a call from the 7th Presbyterian church, Cincinnati, Ohio.

The Rev. Edward Anderson has accepted a call from the Mount Pleasant church, Alabama.

The Rev. B. F. Bittenger has accepted a call from the church in Lewinsville, Virginia.

The Rev. Robert W. Willson has accepted a call as co-pastor of the church in Bloomingburg, Ohio.

Mr. William Rankin, licentiate, has accepted a call from the church of Marietta, Lancaster Co., Pennsylvania.

The Rev. David Stevenson has received a call from the 3d church, Indianapolis, Indiana.

The Rev. W. J. Hoge has received a call as co-pastor with his brother, the Rev. M. D. Hoge, in the 2d church, Richmond, Virginia.

LICENSURES.

Mr. G. R. Foster, by the Presbytery of East Alabama.
Mr. William Armstrong, by the Presbytery of Sidney.
Mr. Henry Walsh, by the Presbytery of Raritan.

POST-OFFICE ADDRESSES CHANGED.

The address of the Rev. J. O. Steadman, is Philadelphia, Pennsylvania.

That of the Rev. Aaron L. Lindsley, is Ozaukee, Washington Co., Wisconsin.

That of the Rev. J. B. Stuart, is changed to Independence, Washington Co., Pennsylvania.

That of the Rev. B. F. Spilman, is changed to Shawneetown, Illinois.

That of the Rev. S. Brown, agent of the Board of Publication, is changed to Oxford, Butler Co., Ohio.

That of the Rev. J. Bennett, is changed to Canton, Fulton Co., Illinois.

That of the Rev. Edward Wright, to Clifton, Ohio.

DEATHS.

On the 28th of October, the Rev. Dugald McIntyre departed this life, at his residence in Indiana. Died without charge.

On the 17th of October, the Rev. Abel A. Case, of the Presbytery of Ebenezer, and pastor of the Bethesda and Greenup Union churches, Kentucky, departed this life.

On the 3d of November, the Rev. Peter McNab departed this life, in Barbour County, Alabama, in the 40th year of his age. He was a member of East Alabama Presbytery.

MISCELLANEOUS.

The Rev. R. L. Stanton has accepted the appointment as President of Oakland College, Miss., made vacant by the death of Dr. Chamberlain.

On the 13th of November, the Rev. Philip Lindsley, D.D., was inaugurated Professor of Biblical Archæology and Church Polity, in the Theological Seminary at New Albany, Indiana.

The Rev. F. P. Monfort has resigned his charge at Richmond, Indiana, and accepted an agency of the Board of Foreign Missions. His post-office address is Greensburg, Indiana.

The Rev. Josiah Crawford has resigned the care of the Smyrna and Lancaster churches, and taken charge of Owen Creek and Utica churches. His address is Polk Run, Clarke Co., Indiana.

Varieties.

Free Church of Scotland.—Dr. Candlish, at the re-opening of the Free College, read a lecture in which he maintained that there should be between the Church and State, a co-ordination of powers, with a subordination of persons; that the Church should be supported by the State, but not controlled by it; a beautiful thing in theory, but an impossibility in practice.

Conversions from Popery.—Conversions from Popery continue to multiply in Ireland. The *Connaught Watchman* says that upwards of 15,000 persons of the Roman Catholic persuasion, in that province, have now embraced the Protestant religion. The *Tablet* cannot disguise the fact that an anti-Popish spirit exists in all ranks of the Irish Roman Catholics.

Reading Sermons.—The charge of reading sermons was recently tabled against one of the ministers in a Scotch Presbytery, and by his own session. But he so defended himself, that the Presbytery, though they condemned the practice in the general, allowed it in his case.

A Pleasant Fact.—More Bibles have been sold in Hungary, within the last two years, since the Revolution, than for any time during the previous twenty years, notwithstanding the mass of the people are so nearly beggared by the losses of the Revolution and Austrian extortion.

Church of England and Dissenters.—The Committee of Parliament on church rates, have recently examined Edward Baines, Esq., who has gathered extensive information on the subject. He states that nearly or quite one-half of the population of England and Wales are dissenters—that the number of dissenting chapels, being over fourteen thousand, is somewhat greater than the number of the houses of worship of the Established Church. In the great manufacturing and commercial towns, the dissenting congregations exceed in attendance the established churches; and in the rural districts, the case is reversed.

Mortality in the States.—The census of 1850 shows the following proportion of deaths to the whole population in the following States: Vermont 1 in 100, Iowa 1 in 94, Georgia 1 in 91, Michigan 1 in 87, Tennessee 1 in 86, North Carolina and Alabama 1 in 85, South Carolina 1 in 83, Maine 1 in 77, New Jersey 1 in 75, Virginia 1 in 74, Illinois and Delaware 1 in 73, Arkansas 1 in 70. Texas 1 in 69, Rhode Island 1 in 66, Kentucky and Connecticut 1 in 54, Maryland 1 in 60, Massachusetts 1 in 51.

Stamps.—Over $600,000 worth of postage stamps have been issued by the post-office department since July last.

Leaving the Priests Behind.—The *London Times* states it as a remarkable fact, that the peasantry of the south and west of Ireland who have been and are emigrating to America, "have evinced no greater inclination to carry with them their priests than any of the other miseries which ground them down to the dust in their native land."

Bibles in England.—Returns laid before the House of Commons, show that during three years, ending December 31, 1850, the Queen's printers printed 1,157,500 Bibles and 750,000 Testaments. At the Cambridge press, 138,500 Bibles and 304,000 Testaments.

Paper for Roofing.—A paper mill in Georgia is engaged in manufacturing an article of paper for roofing, which is believed to be better and cheaper for that purpose than almost anything else. It is made of the same materials as common wrapping paper, is a quarter of an inch thick, and is securely nailed to a well seasoned covering of boards, and then thoroughly tarred and sanded. It is said to be fire-proof, and as hard as stone.

Coal in Iowa.—Dr. Owen, the geologist, reports that the coal fields of Iowa extend nearly across the State, and are 200 miles in width, and in some places 100 feet in thickness. The river Des Moines is to be made navigable through these fields.

American Literature Abroad.—The American Magazine is a new monthly just started in England. The design is to render it a stated medium of communication between the ablest American writers and the British reading public—in our judgment an excellent idea.

Liquor Selling in Boston.—Agreeably to a recent order of the Mayor and Aldermen, directing the City Marshal to ascertain the number of places where intoxicating drinks were sold within the city, he reported to the Board that the whole number of such places was 1500, viz:—American dealers, 400; German and Swedes, 110; Irish, 900. Sold in cellars, 310; above ground, 1190. Male dealers, 1374; female dealers, 126. Sold in oyster and ice-cream saloons, 65; sold in bowling alleys, 90; sold in grocery stores, 469; in other places 1031. Open on the Sabbath, 979. All of the first-class hotels, with the exception of four, have open bars for the sale of intoxicating drinks.

What Does it Mean!—It is three hundred years since Rome entered on the work of missions; within this period she has made converts among people speaking sixty or seventy different languages, but not a single instance is known of her having translated the Scriptures into the language of the people where she has her missions.

Newspapers in the United States.—Holdridge's Statistical Almanac for the year 1852, estimates the number of newspapers published in the United States, annually, at 412,880,000 being equal to sixteen and a half copies per year for every man, woman and child. While in the British Empire only one is published for every 2000 of the inhabitants; in Belgium one to every 25,000; in Persia, one to every 20,186; in Russia, only three copies to every 1,000,000.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record," 265 Chestnut St., Philadelphia.

Postage—Under 50 miles, 1¼ cents. From 50 to 300 miles, 2½ cents. From 300 to 1000 miles, 3¾ cents. From 1000 to 2000 miles 5 cents. Paid quarterly in advance at the post-office at which it is delivered.

CONTENTS.

Board of Domestic Missions.—Notice to Missionaries, p. 2. How it Works, p. 2. She hath done what she could, p. 3. Receipts, p. 4.

Board of Education.—Another Professor gone—Rev. Samuel L. Graham, D. D., p. 5. The Present Basis of the Board of Education, p. 5. I. Ministerial Education. Thankful and Desiring, p. 5. Union Theological Seminary, Virginia, p. 5. II. Christian Education. A Presbyterian Normal School, p. 6. A Good Testimony, p. 7. Receipts, p. 7.

Board of Foreign Missions.—Recent Intelligence, p. 8. The Present Aspect of the Missions, p. 8. Choctaw Mission: Extracts of a Letter from Rev. Alexander Reid, p. 8. China: Ningpo Mission. The Religions of China, by the Rev. A. W. Loomis, p. 10. Extracts from a Letter of Dr. D. B. McCartee, p. 11. India: Lodiana Mission. Journal of the Rev. C. W. Forman, p. 11. Miscellaneous. Missionary Societies—Dr. Chalmers's Views, p. 12. Receipts, p. 13.

Board of Publication.—A few Words about Almanacks, p. 14. The New Book of Sacred Music, p. 14. Action of the Board of Publication in reference to the Death of Dr. Alexander, p. 14. The Colporteur and the Consumptive Invalid, p. 14. Baptism in Water and Baptism with Water, p. 15. Notices of New Books and Tracts, p. 15. Receipts, p. 15.

Miscellaneous.—How will you spend the year 1852? p. 1. "In majorem Dei gloriam," p. 1. An Exhortation, p. 1. Ecclesiastical Record, p. 16. Varieties, p. 16.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 2. | PHILADELPHIA, FEBRUARY, 1852. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

A FIXED HEART.

"My heart is fixed, O God, my heart is fixed." But on what is your heart fixed, dear reader? To have a fixed heart, provided it be fixed on the right object, is well; but to have your heart directed to a wrong object, and then fixed there, is any thing else than well. Some hearts seem not to be fixed at all. They are restless, uneasy, ever seeking for some new thing on which to lay hold, and pour out upon it the strength of the soul; ever tossed about on tempestuous seas, crying, "Who will show us any good?" —wandering stars shot from their courses, and able to return to their orbits never more.

But on what is your heart fixed? Is it on the gathering together in the greedy walks of mammon a little of this world's gains? Are you, like the Cyclops, with but one eye, and that always turned upon some golden goal before you? Who can watch the ceaseless throngs who press along the thoroughfares of our crowded cities, without descrying in the rapid gait, restless eye, and anxious countenance, tokens of the inward workings of some great ruling passion which has laid hold upon the man, and bound him as with some mysterious "possession." To have the heart fixed supremely upon the sordid gains of mammon's walks, to make gold your meat and drink, your conversation, your meditations, the all-absorbing "one thing" that you strive for—this is far from well.

Plead indeed you may, the lawfulness of your pursuits, the honour of honest labour, the scriptural injunction to industry, the necessity of providing for wife and children both while you tabernacle with them and when you may have been taken from them—all these and more you may plead, in order to convince others and yourself that you are not a true worshipper of the idol mammon, but merely a faithful labourer in things approved. But what motives inspire your heart and propel your busy hands? "Whether ye eat or drink, or whatsoever ye do, do all for the glory of God," is the divine prescription as to the spirit with which the truly faithful man is to sail his ships, sell his goods, drive his trade or cultivate his fields. On any other platform your toils must begin and terminate with self, the world will be an end for which life is to be expended here, and not a means towards a better life here and hereafter.

Some fix their hearts on that honour which cometh from their brother men, on feats of statesmanship, of literature, of eloquence, on places of distinction and power; and some, more senseless still, like insects of a summer's day, on giddy sensual pleasure, on sumptuous furniture and apartments, on rich and imposing attire, on the excitements of the opera and the waltz, on all that endless round of emptiness and folly comprehended within the circle of what is called fashionable life. Such heart-fixing is not well.

To fix the heart on God—the high, the holy One, whose habitation is eternity, but who reveals himself through his incarnate Son, our Saviour—to centre the hopes, and the affections, and lay all the interests of the soul upon the provisions of his grace; to find delight in contemplating his character, his works and his word; to draw the motives from the lofty and immortal themes which he reveals; to lay out the life, expending its energies and directing its purposes to the advancement of his glory and the upbuilding of his kingdom; and to walk through this world as a strange country, in the sweet expectation of finding an eternal home at last in God's immediate, heavenly presence—this is to fix the heart on God. This is to find a soul-satisfying, soul-absorbing, ever-during good. This is to bring back the wandering star from its long and dreary exile and fix it in its true orbit, where, bound by the all-delightful and unceasing power of a celestial gravitation, it shall pursue its true path onward and forever!

For the Home and Foreign Record.

A SHORT PRACTICAL SERMON.

My text is Matt. xiii. 31—33, and I give you as the doctrine:—The kingdom of heaven planted and hid in the heart of the true believer is small in its beginnings, but surely advances unto perfection.

An important doctrine this, a fact, if you please, clear as a fountain. "A grain of mustard seed!" The least of all seeds, very small as it lies in the earth, in its beginnings of life, grows, becomes a tree, advances unto perfection! "The leaven," a little, hid in the three measures; it leavens, till the whole is leavened, advances unto perfection! We add that this doctrine is confirmed by our regeneration; by the power of indwelling sin subdued, not wholly destroyed; by our sanctification, the same work of the Spirit being carried on, we are enabled daily to die unto sin and live unto righteousness; by the experience of all true believers that now are, and that have ever been on the earth. Who can say, "I have made my own heart clean?" Who were Noah, Abraham, Sarah, Lot, Isaac, Rebecca, Jacob, Leah, Rachel, Moses, Aaron, Miriam, David, Solomon, Peter, Paul, James and John, while on earth? Perfect or imperfect believers?

But what is the reason of this fact or doctrine? "Even so, Father, for so it seemeth good in thy sight." The mighty God and Saviour could perfect holiness in us in a second of time, and keep us holy on earth a thousand years if he chose to do it. But not so. His will is to make us meet—advance us unto perfection—from a small beginning. Herein is his infinite wisdom and benevolence: 1. It falls under his great system of government and laws, pervading all creation. All things passing from a lower to a higher state of being and organization require time, longer or shorter. This belongeth to creatures. There is a law of development, training and progress unto perfection, visible in all God's works, in all his kingdom of nature. The same law obtains in his kingdom of grace. 2. In this process the Lord acts for his own glory and the good of man. Take an illustration. Why did God lead his people through the wilderness? To prove them, to humble them, to make them feel their dependence, and finally when they should pass Jordan to make them say, "Not unto us, not unto us, but unto thy name, O Lord, be all the glory!" Why do the redeemed in heaven cast their crowns before God and the Lamb? The true believer well knows.

One step more. How is the fact evidenced? Why, if the kingdom of heaven is set up in the heart of the true believer and advances unto perfection, it will be known in the experience of the believer himself, and observed by the Church and world around him.

I cannot stay to show this. The believer knows it to be so. I will bring my discourse to a close by a few inferences and remarks, to which I invite your particular attention.

1. There is sin remaining in every Christian on this earth. Scripture, and facts, and experience, abundantly prove it. This the true believer knows to his cost, to his shame, to his sorrow.

2. The mere fact of the existence of sin in a man does not prove him to be no Christian. The true test is, what is the power and extent of sin, and how is it regarded and treated by him, in view of the love of God, through Christ Jesus our Lord, towards his soul. Young converts, and old converts, afflicted with indwelling corruption, apply this test, and come to comfort.

3. The Christian life is one of warfare, self-denial, watchfulness, perseverance, prayer, faith. Christ is every thing,—"without me ye can do nothing."

4. The true believer has evidence that he is advancing unto perfection. He sees the day dawning. O glorious hour, when his soul shall be freed from sin and made holy as Christ is holy. Precious is the work of the Holy Spirit. The contrary is true of the hypocrite and self-deceiver! Lord, open their eyes!

5. And lastly, the practical and important matter which I have had in view for myself first, and you and your Christian readers next, is: we must have charity one toward another, and learn to bear one another's burdens. Your brother or sister falls into sin, in word or deed, he or she offends you—wounds the Lord. You cast stones, you blame, depress, persecute almost unto death! Are you yourself without sin? Do you never do wrong? Do you never need the charity of your brethren and sisters? What is the state of your heart and life before God and his people? Have charity among yourselves!

J.

For the Home and Foreign Record.

A STRIKING FACT.

Among about one hundred and sixty persons added to one of the churches in Saratoga county, New York, as the fruit of a revival some thirty years ago under the preaching of the Rev. Dr. Nettleton, there were about twenty cases of discipline; and from recent investigations it appears that of these twenty delinquents, not one had received a religious education in childhood! Such a fact needs no comment. It is of itself a strong argument for the present education scheme of the Presbyterian Church, as well as for faithful household instruction.

M.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.

Assistant Secretary—Rev. R. Happersett.

Treasurer—Mr. Samuel D. Powel.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*

Andrew Davidson, *Louisville, Ky.*

Thomas Moodie, *Columbus, Ohio.*

William Rankin, Jr. *Mission House, 23 Centre street, New York.*

NOTICE.

To save space, our matter is printed in small type throughout. We commend the different articles to our readers, and we trust they will be used by our Pastors in their Missionary meetings and refresh the spirit of the people of God. We are happy to report that the contributions from the churches, from May 1851 to January 1852, compared with the same period last year, from May 1850 to January 1851, in the Treasuries at Philadelphia, Louisville and Pittsburgh, have increased, but not largely—nor sufficiently to enable the Board to meet the *excess of expenditures over the income of the past year.* The falling off in the entire receipts, for the period compared, is $2473, and chiefly in *Legacies;* they have been less in this than in the past year. *We have need of renewed exertions.* Yet, Brethren and Friends, we have reason for thankfulness, our *spiritual*—our *best* condition—we trust is improving. *Speak to the children of Israel therefore that they go forward in this great work, in the fear of the Lord.*

THE GREATEST WANT OF ALL.

Amidst all the wants that gather upon our beloved Zion, we labour under no more serious want than that of the *presence and power of the Spirit of God in the hearts of our Ministers and Members.* Here and there we have comforting evidences that He hath not forgotten us; that our sins and iniquities have not separated us from Him for ever; but alas! the general state of religion is such as to affect the hearts of all God's people, and to awaken them to the fact that they have left their first love, and that they should remember from whence they have fallen, and repent and do their first works. If the Divine Spirit, the source and only source of light, love and activity in the soul, were with us, *our Zion would arise and shine.* It is indicative of good, that we are beginning to feel our true spiritual condition, and in many cases to look to the right source for aid. "*We need especially the Spirit's influences,*" is a sentence now frequently occurring in the Reports of our missionaries. Exhortation to duty in a case so plain would perhaps be deemed unnecessary. Better that each for himself should turn unto the Lord, and hear him speak to us in his Holy Word, and examine ourselves thereby, that we may be revived in every grace and quickened in every duty.

May not the 80th Psalm be expounded by our Ministers, and applied in the great congregation to our present spiritual condition as a Church, and may not all our Members make it a subject of prayerful meditation.

We surely need that our God in mercy would stir up his strength before all our *States*—and come and save us; for in no one of them is there any thing like a general seriousness, or turning to the Lord. In sincerity let our prayer be—"Return, we beseech thee, O God of Hosts, look down from heaven and behold and visit this vine." And should he return, the happy influences of a general revival of religion would spread over all this land, and be felt for generations to come. Hasten it, O Lord!

SYNOD OF GEORGIA.

By direction of the Board of Missions we attended the late meeting of the Synod of Georgia in Griffin; which makes the *eleventh* Synod visited this season. There was an excellent attendance: much business despatched, and an uncommon energy and zeal displayed in all the interests of religion, and the welfare and prosperity of the Presbyterian Church in that wide field occupied by the Synod. All the schemes of our Church received attention from the Synod, which, as a body, is remarkably united in their support. The Domestic Missionary work of our Church, carried forward through the Board of Missions, was brought before Synod, and received most marked expressions of affection and confidence: and we trust beneficial effects will follow the feeling and action elicited upon the occasion. The Synod passed a series of Resolutions—calling attention to the dearth of divine influences in our Church generally, for some time past—enjoining collections in all the churches—expressing confidence in the Board—and the desirableness, that the Synod should *raise for the current ecclesiastical year all the funds that might be needed for the support of the missionaries in connection with the Board, labouring within its bounds.*

The Synod fell short last year, and in view of that fact, the last resolution was introduced. That the resolution can be carried into effect, there is no doubt, and even more than it calls for might be done. We earnestly hope, nay, confidently expect that the Brethren will faithfully come up to the work, and enable us to say at the close of the year, that the Synod of Georgia has *fully sustained* all her missionaries—and, may we add, *left a balance in our treasury to her credit.* So be it, by divine blessing. The disbursements for missions in the Synod last year were $1601. Surely with 114 churches, 74 ministers, and 5221 members, we can make up this sum. Think of your destitutions, Brethren, and the call for missionary labour in the State. Let us seek the true spirit—a love to Zion—a love to souls—a love to our Divine Head.

We have returned refreshed from this visit as from others. There is nothing more sweet in this world than the communion of brethren beloved, the fellowship of saints in Christ Jesus: no work more happy than the up-building of His Kingdom of Glory.

CHEERING NEWS OF OUR PACIFIC MISSIONS.

A letter has recently been received from Rev. R. Robe, who went the overland journey to Oregon. He arrived safely in August last. Mr. Geary, who went by the Isthmus route some weeks earlier, arrived before him. Says Mr. Robe—"Having just arrived in this Territory, I hasten to transmit to you a knowledge of the fact. I forbore writing on my journey out, on account of the delay and uncertainty in the transmission of letters written from points on the route. In looking back on the dangers and difficulties of the way, surely we may ascribe to our Preserver, care like to that exercised toward Israel of old: "He found him in a desert land and in a waste, howling wilderness, he led him about, he instructed him, he kept him as the apple of his eye." Never before have I been placed in circumstances, where the Lord alone seemed so emphatically my helper: and never before have I tasted the sweetness (as now I trust I have) of that promise—"Every one that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or land, for my name sake, shall receive an hundred fold, &c." Christ dwelling in the heart by faith, I have found a hundred fold more precious than they all! Brother Geary I understand is already situated in a field of labour. I purpose going to see him immediately. Other denominations, especially Methodists and Campbellites seem already to have considerable footing here. May we not hope for the day when our own beloved Zion shall abundantly flourish in this goodly land! I intend commencing my labours without delay, and feel that I have need of your prayers, and the prayers of the Church under whose patronage we labour. "Pray for us, that the word of the Lord may have free course and be glorified." I return my sincere thanks for the present of books which you sent out by Mr. Geary."

The letters of Mr. Geary have not yet come to hand: we are expecting to hear from him daily.

Rev. Lewis Thompson, our other missionary, writes one month later from Coltsop Plains—"A short time since the box of books forwarded to the ladies of this congregation by our Board of Publication was received, and last Sabbath we were permitted for the first time to use the Bible and Hymn books in our public worship in the house of God! On a review of the history of this Church, we find many causes of regret, and yet we have not been left without some encouragement. When we came here, now more than five years ago, there was not one Presbyterian family in all the Plains; now there are *seven. On the first Sabbath after our arrival* (a Presbyterian family came with us) *we met in a private house for the worship of God!* Our Sabbath services were continued in that place until last fall, when our Church building was finished! Since that time we have worshipped in it. The fact that so small a church has been enabled to build a house for the worship of God at an expense of some $2300, should ever call forth the most lively feelings of gratitude to Him who has the hearts of all men in his hands. For the first three years nothing was contributed towards the support of their minister, nor for benevolent purposes. But including the present year not yet closed, and collections not all made, for the three last years, they have contributed *annually* an average to their pastor of $128, and to benevolent objects, for Bibles and hymn books, Temperance documents, American Bible Society and our own Boards, an annual average of $99.67. We desire to feel humbly grateful to the great Head of the Church, that he is evidently communicating to us a better spirit. He has graciously remembered us in all our wanderings from him. For nearly three years the pastor of this church was almost entirely without books; but in the kind and watchful Providence of a gracious God, through the instrumentality of two of our Boards, the Board of Missions and the Board of Publication, a most acceptable supply of some of the best standard works has been received, now more than two years ago. Besides his spiritual mercies, the Almighty is daily crowding around us the common bounties of his providence. It would really be encouraging if in God's gracious providence we should be enabled to report the organization of the Oregon Presbytery before the close of the present year. It would constitute a new era in this Territory. We should then be encouraged to cherish the hope that our branch of the Church was coming up to her duty in publishing the glad tidings of salvation in these ends of the earth."

A reinforcement of this Mission will go out, as soon as the season will permit, in the spring, of another Minister with his family. He is connected with a colony. Another colony in the West has been projected, which intends taking, in like manner, its Minister with it: and the Board may be called upon to aid in his settlement and support.

Another Minister also will go out to reinforce the Mission in *California* in February, from Tennessee, accompanied, we trust, by his family. And through a recent letter from California, we learn the pleasing fact, that a community of Presbyterians are making arrangements for his settlement among them so soon as he arrives. The probability is, that his support wll be made up by them.

The Rev. *Albert Williams of San Francisco,* under date of Dcember 2, writes:—"I have hope for the prosperity yet of our branch of the Church. Presbyterians who are Presbyterians, *must* have Presbyterian ministers—and no half-way, no compromising measures and organizations can satisfy them.

Mr. Woodbridge's return is waited for with longing, and indeed impatience, by his people: for the hearts of the people are with him.

I am happy to report that the prospects of my church since we have entered our new House of worship are increasingly encouraging. Last evening was set for the public letting of pews for the ensuing year; and, I am told, the business went off in a very spirited manner. The highest premium paid for the choices was a little over 50 per cent. upon the assessed annual rent. I trust we shall present soon a pretty strong force. But enough about ourselves.

Our cry is still, come over and help us. The mail steamer which arrived to-day, brings the sad news of the death of Dr. Alexander. Great and good man! I have much reason to cherish and respect his memory, among other things, for the kind and encouraging words he addressed to me, in the view of my leaving for California. I remarked to him that I had something of the spirit of adventure in my constitution. He said, 'I am glad you are going, and (pardon me for repeating it) you may do something great.' And added, 'were I a young man, I would go myself.' These were his words, uttered in that well known and most attractive place, his own study."

MINNESOTA ENTERED.

We take pleasure in stating that the Board *have commenced their Missions in Minnesota,* after a delay which, under the circumstances of it, was unavoidable. The Rev. I. G. Riheldaffer has been commis-

sioned to this Territory, and is now located at St. Paul's. He arrived upon his field of labour the 30th of October, 1851, and writes under good impressions, and with the spirit of an ambassador for Christ. This beginning will be followed up as fast and as far as we are enabled to do so in Providence. He remarks: "It is very important that we should have a House of Worship as soon as possible. *A church should be built next summer.* Are there not some good people *East*, who have enough and to spare, whose zeal for God and desire to extend the faith we hold, will prompt them to aid us liberally in building a good church in the capital of this rising State.

REINFORCEMENT TO TEXAS.

WHERE WE MUST LOOK FOR MINISTERS.

Two Ministers were sent out by the Board, in the month of November, to Texas. They are both single, young, and ardent, and of good report, and we trust may prove efficient aids to the brethren labouring in that vast and important State, and assist in settling firmly, by God's blessing, the foundations of our Church there.

Rev. Dr. Daniel Baker, under date of December 12th, 1851, holds the following language:—"The tide of immigration is flowing in upon us surprisingly; but no ministers scarcely, of our communion, coming in upon this tide! What are we to do? We call, but they will not come! What has become of the Missionary spirit? The spirit, I will not say of a Peter or a Paul, but of a Brainerd or a Martyn? Alas! alas! In these days, all men seem to seek their own, and not the things which are Jesus Christ's. We need in Texas *fifty* active Missionaries, and we have not half a dozen—scarcely one! What is to be done? Other denominations are shooting ahead, and we are standing still! Many Presbyterians are coming in, but they come only to be scattered and lost to us! It is estimated that we have already in this way lost a thousand! and the process of losing is going on. Brother Jones, I have lately had *a new idea.* Despairing of efficient aid from the old States, *I think we must raise up preachers amongst ourselves.* The other day, this idea flashed upon me with great force; and now, when I see a promising young man in the Lord, I make it a practice to tap him upon the shoulder, and say, 'Young man, are you sure it is not your duty to preach the gospel?' I am happy to say there are *now*, some four or five in the circle of my acquaintance in Texas, who have the Ministry in view. The Lord increase the number of such an hundred fold. Our College enterprise is still in a prosperous state. I trust it will be a great blessing to Texas and our Church."

Happy would it be, if our ministers and missionaries in our *newer* as well as *older* fields of labour, would adopt this "*new idea*" for a supply of labourers in the Lord's vineyard, as our venerable and devoted Brother pleasantly terms it; and whenever they see a promising young man in the Lord, "*make it a practice to tap him on the shoulder, and say, Young man are you sure it is not your duty to preach the Gospel?*" Verily we are remiss in this thing. EVERY STATE AND TERRITORY SHOULD LOOK TO ITSELF FOR ITS OWN MINISTRY:—that, if possible, by Divine blessing, it may have *enough and to spare.*

RELIGIOUS INSTRUCTION OF THE COLOURED POPULATION.

We are receiving Reports from time to time of the openings for, and labours in this good work. The following recent letter from Mississippi will be read with interest.

"When about to leave the Seminary a year ago, by the advice of Dr. Alexander, I accepted a proposal from Rev. Mr. W———, to become a missionary to the negroes, where I now labour, and took from the Doctor a letter of recommendation to the Board, which procured me a blank commission to be filled up after my arrival out. *But meanwhile Rev. Mr. W——— had made provision for my full support by the Planters.* I have agreed to remain a second year in this place, and have reason to believe that the blacks would be sorry were I to leave them. As many as thirty or more have professed conversion since I came among them. The evidence of some is more satisfactory than that of others: and Rev. Mr. W——— expects to receive into the church in a short time, such as may be approved by the Session.

Knowing that you are interested in the religious instruction of the blacks, I will mention the present encouraging state of things here. After Mr. W——— had me settled in my field, he went through his congregation, *and succeeded in getting several planters to unite in providing for the support of another missionary,* and very soon Mr. F. R. M———, (who I understand has the pleasure of your acquaintance) was employed in this new field. He has just returned from a visit North, and the experiment has worked so well *that four or five more planters have entered into the arrangement,* making work enough for half Mr. W's time, Mr. M's, and Mr. R's, who is appointed a catechist and resides as private tutor in the family of one of the elders of the P——— R——— Church. My field is in Louisiana, on the river below N———, and is so arranged that I go over my whole parish by preaching *thrice*, once every Sabbath. If God continues to smile upon the enterprise as he has already done, and grant prudence to those engaged in the work, Mr. W——— will have introduced a new era into this Presbytery and Synod, for the number of ministers in their bounds devoted to the instruction of the coloured race, will in a little time exceed those who labour for the whites. The N——— church now want to find some one to assist their minister by labouring chiefly for the blacks, and so of one or two other points in the bounds of Presbytery, as I am informed." J. W.

An efficient missionary in North Carolina has just retired from his connection with the Board, to take charge of a church where he is supported, and is engaged to devote one half his time to the coloured people.

Our space will not allow of further extracts from letters from brethren in Virginia, South Carolina, Georgia, Mississippi, Louisiana, and Texas, who are directing their attention to the coloured people of their charge, some preaching to them, oftener than others, according to circumstances, and all with encouraging success.

CLOTHING.

A word to our kind friends and helpers, the Ladies of Sewing Societies.

The following letter is from an esteemed lady in the state of Ohio, acknowledging the receipt of a box of clothing prepared at the Office, from clothing sent there, and forwarded to her family. Her own benevolence, by her statement, is now returning upon her. May Christian females, who read her impressive lines, be moved to sympathy, and to a continuation of their efforts to aid the cause of Domestic Missions in so efficient a manner. The season for working is at hand, we shall have many families applying for clothing, and a large supply will be needed, if all are served.

"*Dear Sir*—I should have answered some time since the reception of the box of articles sent by you, which came duly to hand. It will be useless to tell you of the value of the articles contained in it. They were all useful, all good, all just what we needed. Very few of the persons who assist in making up such a box, can imagine how much they contribute to the happiness of the missionaries, as I know from my own experience. When at home I helped to fill many, but little thought then that I would ever be placed in a situation to receive one; yet it is even so. If you know any of the contributors, please give them our sincere thanks, for their labour of love and benevolence. They will have their reward, although we can never repay them. I know not what we should have done since we came to this region, had it not been for the articles of clothing we have received from a distance, for the people are very poor, very destitute; some of them even of the comforts of life. We have seen some rather hard times, but perhaps not so severe as we may yet. However we have always been helped some how or other, and I trust we will be in time to come. I have little further to add. From Husband's reports you have all the intelligence necessary. With many, many wishes for your welfare, and for those who feel and *act* for us, I am, yours respectfully." * * *

For the Home and Foreign Record.

CHURCH EXTENSION.

Dear Sir—In the Record for December, my attention has been directed to two articles on the subject of Church Extensions; one, bearing against application to the Churches for aid in building, when the congregation is too weak of itself to build; the other giving instances of great liberality, and making some valuable suggestions. If the Board were in a condition to render aid in this matter, as they are in reference to the support of their missionaries, it is undoubtedly the safest, the best and the most expeditious. But unfortunately it is not, and I fear our wealthy churches do not feel its importance as they should. It is a very unpleasant and an unthankful business truly, to go from church to church, to solicit aid for a weak congregation—for it is a very common feeling, and one which is sometimes expressed, that a church ought not to undertake the erection of a building until it has the ability within itself. If the church as a body should settle down upon this principle, it would be better to change the plan of the Board, and apply for a year or two the aid which would otherwise be given to a Missionary, and build a church first and then send an ambassador afterwards. A building, if not of the first, is of very great importance in a new and growing country like ours. In the community in which I live it is vastly important. Two years I have laboured at great disadvantage, where we have a population of from 1500 to 2000, and the children and youth, who are between the ages of 5 and 21, numbering nearly 500. But our church is a mere handful of women—poor in this world's goods, and in a community where error, vice, and immorality abound; a community on the whole who feel no interest in the erection of Churches, but the reverse. Will some one answer, "Let them alone." But what shall become of the children? If we abandon them, are we complying with the Savour's injunction, "Feed my Lambs"? Few though we be, and weak as we are, we have commenced the house, and it is more than half completed, but without aid we cannot finish it. The Board cannot aid us, what must we do? We do not wish to interfere with the plans of the Board, or in the least degree to divert from its proper channel any funds intended for that purpose. There seems to be no other way left us, but to solicit wherever we can the aid which we need; for the church must be finished, or the field abandoned. If the field is thus given up, it will be at a sacrifice of two years' labour, a loss of property now worth 1800 dollars, including the parsonage lots, and an abandonment of those whom Christ has directed us to feed.

Besides, it is a refusal to hold up the hands of these women, who, in the midst of a crooked and perverse generation, are labouring to build up their Master's cause to the best of their ability. It should be remembered too, that three years ago the place existed in little more than name, and it must before many years be a place of importance, at least as a manufacturing town. When I thus view it, I conclude it is impossible; the Presbyterian Church of the United States, hitherto distinguished for its enterprise, will not fail in such an emergency, and in a place where not only Romanism but even Unitarianism is entrenching itself.

I cannot ask that the Board would receive any aid to be specially applied to this object at the request of donors, or employ its organ to solicit such aid; it would be doing injustice to others as well as the Board. But will it be improper for me to profit by the suggestion of one of your correspondents, and to say that if there are any persons under whose eye this may fall, who wish "to enjoy the luxury of continued good by investing a given sum in one edifice, to be refunded when a gathered and established people shall come to appreciate the priceless value of the blessing, and then reinvested in a similar effort, on like condition" they may have a good opportunity of commencing such an agency for good, by donating in that way to the church in Cannelton, Indiana. And I do not doubt there are many others similarly situated, who would be glad to receive donations in the same way. Might not the ninety applications now made to the Board, and for which no provision has been made, be thus provided for in the benevolence of some, who have not only enough of the goods of this world, but to spare? And will they not thereby relieve the Board? Then, too, in the words of your correspondent, "the stream would flow and the agency be at work, when the heart and hand which gave the impulse shall be mingled with kindred dust."

The amount we need to supplement the contributions already made is six hundred dollars.

A MISSIONARY.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of December, 1851.

SYNOD OF ALBANY.

Pby of Londonderry.—Londonderry ch	$26 40
Pby of Troy.—Cambridge ch	57 00
Pby of Albany.—Albany 3d ch 17 25; Princetown ch 52	69 25

SYNOD OF BUFFALO.

Pby of Buffalo City.—Central ch Buffalo City	27 50
Pby of Rochester City.—Rochester 2d ch	8 62
Pby of Michigan.—Lyon ch 6 54; Plymouth 2d ch 10	16 54

SYNOD OF NEW YORK.

Pby of Hudson.—Coshecton ch	5 00
Pby of North River.—Marlboro' ch	18 72
Pby of Bedford.—Scotchtown ch 90; Croton Falls ch 8 25; North Salem ch 16 50	114 75
Pby of New York.—Brick ch New York 1248 53; Jamaica ch 11 73; Rutger's St ch fem miss soc 97 01	1357 27
Pby of New York 2d.—Delhi ch	26 03

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Westfield ch 28; Rahway ch 70; Chatham ch 36; Woodbridge 2d ch 17 73	151 73
Pby of New Brunswick.—First ch New Brunswick from Ladies' miss soc 70; Second ch Trenton 23	93 00
Pby of West Jersey.—Bridgeton 1st ch (of which 42 from Ladies' miss soc) 180; Greenwich ch 50; Williamstown ch 9	239 00
Pby of Newton.—Greenwich ch	68 00
Pby of Raritan.—Kingwood ch 13; Frenchtown ch 9	22 00
Pby of Luzerne.—Luzerne ch 50; Lackawanna ch 40	90 00
Pby of Burlington.—Mount Holly ch 17 05; Allentown ch 30	47 05

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Central ch addl from G W McClelland 20, and from Matthew Newkirk 50; Tenth ch Phila addl from Thos H Hoge 25; Eleventh ch Phila from "A Friend" 20; Scot's ch Phila 251; C H 2d ch Phila 1	367 00
Pby of New Castle.—Fagg's Manor ch from Mrs Harriet Dilworth 2 50, and from Mrs Rebecca Monaghan 2 50; New London Congregation Benevolent fund, to const ROBERT M WAUGH an hon mem 50; Fagg's Manor ch coll in part 30; Upper Octorara ch 17 12	102 12
Pby of Donegal.—Chestnut Level and Little Britain chs	25 00
Pby of Carlisle.—Presb ch of Carlisle 102; Shippensburg ch from Wm Craig 5; Chambersburg ch 100; Bedford ch 12	219 00

SYNOD OF OHIO.

Pby of Coshocton.—Coshocton ch	17 50

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Marshall ch	7 00

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—La Porte ch from Mrs A Piper	5 00
Pby of Fort Wayne.—Auburn ch 3 50; German Presb ch 2 50	6 00

SYNOD OF GEORGIA.

Pby of Georgia.—White Bluff ch 20; Mount Vernon ch 15	35 00
Pby of Flint River.—Columbus 1st ch Ladies' miss soc, of which 50 to const ASA POND M D an hon mem, and 7 30 in part to const John Johnson	57 30
	$3278 78

MISCELLANEOUS.

A Lady 5; Rev W J McCord N Y 1 50; A Friend "A M B" 10; Chandler Ward Franklindale Pa 26 cents; Rev J Cogswell D D New Brunswick 25; Presby'n Ladies' sew soc Sunberry 10; Independent Presb ch Savannah Ga Rev W Preston D D pastor 117 37; Presb ch Norwich N Y 5; Mrs E A Johnston for Oregon 20; "T L O" Bridesburg Pa 1; C C Hough Cazenovia N Y 1; J Gilbert South East N Y 50 cents; Rev G D Stewart Bath N Y 5; Miss C J M 2; Mrs Eunice Freeland 50; A Friend 2; A Lady of Mercer St ch N Y 5	260 63
Total	$3539 41

S. D. POWEL, *Treasurer.*

NOTE. The acknowledgment of a Legacy in the January Record from John Rea deceased, of *Bradford borough*, should have been printed BEDFORD BOROUGH.

CLOTHING

Received at the Office in Philadelphia, since the last acknowledgment.

One Box from Ladies of F St ch D C, valued at	43 50
Two Boxes from the Ladies charitable society of University Place ch N Y, valued at 55 each	110 00
One Box from Ladies' Sewing soc of Franklin St ch Baltimore, valued at	130 00
	$283 50

CHURCH EXTENSION.

Receipts into the Treasury during the month of December, 1851.

Tenth ch Phila collection in part	$121 35
Tenth ch Phila addl from Moses Johnson 50; J B Ross 20; S A Mercer 10; Mrs Hoge 10; Mrs M J Taylor 2 50; A Friend 2; H Campbell 5	99 50
Rev J McCord New York	50
Wilkesbarre ch Pa	10 00
Draft on Rev W W Hill of Louisville Ky	22 50
Chambersburg ch Pa	30 00
Total,	$283 85

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of December, 1851.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Chartiers ch 12 58; Racoon ch 50 07; *Pittsburgh 2d ch *ad* bal to con Miss JANE MORROW hon mem 24 29; Monongahela City addl 110—(of which 35 bal to con HENRY FULTON and ISAAC VANVORHIS—$50 to con Mrs ABIGAIL MARTIN—from Sab sch $25 in part to con JOSEPH WILSON Esq hon mem)—Hopewell ch bal to con Rev GEO W SHEAFFUR hon mem 20 06	223 00
Pby of Redstone.—Greensburg ch 33 75; Brownsville ch 20 84; Uniontown ch addl 25 75	80 34
Pby of Erie.—Fairview ch 10 09; Sturgeonville ch 8 16; Girard ch 18; Georgetown ch 8 37	44 62
Pby of Blairsville.—Beulah ch	59 77

SYNOD OF WHEELING.

Pby of Washington.—Washington ch 69; Wheeling 1st ch monthly collection 57 32	126 32
Pby of St. Clairsville.—Short Creek ch	4 25
Pby of New Lisbon.—Liverpool ch	6 00
Pby of Steubenville.—Big Spring ch	16 17
Total	$560 47

CLOTHING.

From Ladies of Unity ch Coshocton Presbytery Ohio a box	45 00
From Ladies of Manchester ch Ohio Pres a box	44 00
" " Canonsburg ch "	33 00
" " New Castle ch a box not valued	
	$122 00

J. D. WILLIAMS, *Treasurer.*

*In report October 1, (December Record) Mrs JANE MILLER should read Miss JANE MORROW as above.

FLINT RIVER PRESBYTERY.

The Treasurer of Flint River Presby has received the following sums of money for Domestic Missions, from October 10, 1851, to November 20, 1851, inclusive.

Muscogee ch 9 10; Ephesus ch 14	23 10
Mount Zion ch 12 40; Alcovia ch 3 50	15 90
Hopewell ch 24; Mount Tabor ch 8	32 00
Fairview ch 10; Americus ch 15	25 00
Smyrna ch 3; West Point ch 10	13 00
Brainerd ch 7; Friendship ch 2 50	9 50
Zebulon ch 2 50; Goshen ch 5 25	7 75
Ebenezer ch 5; Greenville ch 5	10 00
Griffin ch 25; Long Cane ch 5	30 00
Emmaus church	8 65
Columbus ch collection	119 25
Friendship ch 1 50; Mrs Howell 1	2 50
Total,	$296 65

R. T. MARKS, *Treasurer.*

PRESBYTERY OF LEXINGTON.

Receipts into the Treasury of the Presbytery of Lexington, from April 3, 1851, to December 31, 1851.

Collection at Presbytery for Domestic Missions	$29 57
Legacy of J Guthrie, New Providence ch	100 00
Miss Hall's pupils (Staunton) proceeds of industry	10 00
Pisgah church	7 00
Staunton church	55 75
Lexington church	107 60
New Providence ch	36 00
Mr and Mrs H G Guthrie of Tinkling Spring	20 00
Union ch from A Lady	1 00
Bethel church	30 50
Waynesboro' church	20 75
Bethany church	1 00
Tinkling Spring ch	54 50
	$473 67

FOR SPECIAL OBJECTS.

Augusta ch for church in Buchannon	$23 00	
New Providence ch for "	17 25	
Mossy Creek ch for "	9 68	
Lebanon ch for "	7 30	
Bethel ch for "	2 00	
Staunton ch for a church in Pocahontals	8 72	67 95
Total,		$541 62

B. M. SMITH, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of December, 1851.

Georgetown ch Ky per Rev H V D Nevins	23 00
Mrs Nevins Georgetown Ky per do	2 00
Versailles ch Ind per William H Moore	5 00
St Charles Pres ch Mo per Rev Henry E Ruggles	23 00
Jefferson City Pres ch Mo per Rev John G Fackler	23 00
Shiloh and Olivet chs Shelby Ky per William M King	5 00
Check returned of J M Rutherford & Co favour of Rev David Polk	24 75
Collections by the Rev C Leavenworth, viz. Indiana ch in part 5 35; Vencennes ch in part 18 85; Bruceville ch in part 9 60; Madison ch to con Rev F T BROWN hon mem 50; JOHN KING in part to con himself hon mem 25; Mrs N McKee in part to con MARIA MCKEE hon mem 25; Hopewell ch Ind in part 15 40; W H Manwairing Franklin Ind 5; First Presbyterian ch Indianapolis addl 13 50; Upper Indiana ch 5 95	173 65
William Proctor Livingston Ill	25 00
Mrs C W Bradshores Louisville Ky	20 00
Mulbery ch Ky in part per Rev J D Paxton	6 00
Clement H Waring Esq Greenup Co Ky per Rev J H Condit	20 00
Miss Sarah W Waring " " J H Condit	5 00
Mrs Ruth Roach " " "	5 00
Mr William Waring " " "	1 00
Mrs Susan Waring " " "	1 00
Frankfort ch Ky additional per W M Todd	10 30
" " Mon con for Nov & Dec "	13 83
J F H Macon Miss	5 00
Donations from Washington ch Mason Co Ky—Miss Mary Reeder Washington per Rev J H Condit 4; Samuel Reeder Washington per Rev J H Condit 4; Henry R Reeder Esq Washington per Rev J H Condit 5	13 00
Kirksville ch Ky per Thomas Brown	16 00
Goshen " in part " Rev C Sturdevant	30 00
Middleton " " " "	6 00
Lancaster " " "	71 85
Paint Lick " " " "	42 05
Richmond " " " "	39 45
Clear Creek " " " "	15 00
Nicholasville " " "	109 75
Dr Wasson Woodford Co Ky "	5 00
McCord ch Mon con per Rev C Sturdevant 18 15; A Member of same " " 1	19 15
Bethel ch Ky in part ch coll per Rev C Sturdevant 30; Collection by Ladies of same per Rev C Sturdevant 36 45	66 45
West Point ch Iowa per Rev James G Wilson	5 95
Nashville ch Ill " William Gardner	5 30
Rev James Watson Tennessee	5 00
Major McLean "	2 00
Mr Hardy "	30
West Point and Salem Mo per Rev R S Symington	19 50
Rev John Crozier half quarter's Salary	12 50
Unity ch Iowa per Rev S Cowles 6; Eddyville ch Iowa per Rev S Cowles 3 10; Fort Demoine Iowa per Rev S Cowles 3; Crawfordsville Iowa per Rev S Cowles 1 40	13 50
Salem Ky per Rev J P Riddle 7 30; Golconda Ill per Rev J P Riddle 3 90	11 20
Bureau Ill per Rev A B Church 1 40; Rev A B Church, Donation 18	19 40
Monticello Ill per Rev R H Lilly 5; Robinson ch Ill per Rev R H Lilly 3 60; Bethel ch Ill per Rev RH Lilly 4 25; Grandview ch Ill per Rev R H Lilly 22 75; Grandview ch Ill in part to con Rev J A STEELE hon mem 25; Mount Carmel Ill per Rev R H Lilly 5; Charleston Ill per Rev R H Lilly 20; Urbana Ill per Rev R H Lilly 5; Davin Ill per Rev R H Lilly 16; Martinsville Ill per Rev R H Lilly 16; Rev R H Lilly to con Mrs THOMAS BOATRIGHT hon mem 50	172 60
An offering of the Sabbath school children of the First Presbyterian church Covington Ky per Wm Ernst	28 44
Total	$1120 72

A. DAVIDSON, *Treasurer.*

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE DAY OF SPECIAL PRAYER.

The General Assembly having recommended the observance of the *last Thursday of February* as a day of special prayer for the conversion of young men in our institutions of learning, with a particular reference to the increase of the ministry, we have brought this subject to the attention of the communicants of the Church and of our pious youth in several articles. A circular will be sent to our ministers in due time, containing additional statements, with statistics, &c.

SOME THOUGHTS FOR EVERY COMMUNICANT.

THE DAY OF SPECIAL PRAYER.

The General Assembly of the Presbyterian Church has solemnly set apart the *last Thursday of February* as a day of special prayer. What subject is it that, in the judgment of our supreme Judicatory, needs a more than ordinary interest at the throne of grace? The resolution is as follows:

"*Resolved*, That the last Thursday of February be observed as a day of special prayer for the outpouring of the Spirit of God upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by divine grace for the work of the ministry."

1. Prayer is a general duty perpetually binding upon individual Christians and upon the Church. It is among the highest privileges of the soul; for it brings us into communion with God, and encourages the hope of a gracious answer to our requests. Ask and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you."

2. Days of *special* prayer for particular objects are in the course of Providence highly useful. They serve in an emphatic manner to arouse the Church to important duties, too much neglected, and to unite the hearts of God's people in importunate and persevering supplication. When the love of many waxes cold; when the absence of Divine influences impairs all our energies; when the world is enticing our youth by the multitude of its fascinations, and few of them make a profession of faith in Christ, and still fewer think of looking forward to the work of the ministry; when death is invading the sanctuary with more than ordinary ravages; and the cry of our country and of the heathen nations for the gospel is unanswered to a great degree from the want of faithful labourers, it seems to be peculiarly important for our congregations to call upon the name of the Lord, and to make our wants known according to the terms of his precious promises. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to *them that ask Him!*"

3. The Holy Spirit is the gift to be sought in the prayers of the Church. No progress can be made by the church without His influences. God has given His Son as a sacrifice; he has enlightened us with revealed truth; and has added the aids and sanctions of ordinances, sacraments, and providential discipline; but without the quickening grace of the Divine Spirit, all is as the means without the end. To pray for the Holy Spirit, kindles within the Christian heart *hope* and supplies it with *power*. The believer finds at the mercy-seat help for all his individual wants, and help for the Church in the aggressive work of preaching the gospel to every creature. The outpouring of Pentecostal gifts is the only hope of Pentecostal results. Our youth cannot be converted, and will not enter the ministry, unless God's power, invoked in prayer, descends into their hearts with conquering grace.

4. What a glorious subject of prayer is the *conversion of our youth!* Endeared to our households by the tenderest ties, consecrated to God from early infancy, the hope alike of the Church and of the State—immortal, privileged, influential youth—who will not pray for their present and eternal well-being? If they enter upon the scenes of life, destitute of love to Christ and of the controlling principles of piety, how little hope that they will ever turn from the error of their ways! Their opportunities for intellectual elevation constitute a weighty plea for their special remembrance in the prayers of the Church. The lax principles of educated men have always been a snare to the community. It has been supposed that every student of respectable talents and acquirements may be regarded as the representative of at least a thousand immortal beings, who will be moulded by his opinions and example. And then, when to this is superadded the immense influence which every such man must send down into the next and future generations, the relative importance of our youth may be to some feeble extent conceived. Shall it fail to awaken a special interest in their behalf?

5. The Church needs *ministers*, an increasing number of heralds to proclaim the word of life. How are they to be obtained? Let us hear the instructions of our Saviour. "*Pray ye* the Lord of the harvest, that *He* would send forth labourers into his harvest." Our dependence is above. Our hope of supply, thanks be to God, is in heaven. Christ has enjoined the Church to acknowledge his sovereignty, to invoke his power, to be supplicants at his throne. Never was a duty expressed in clearer language. *Pray* ye! Lord, send down the spirit of prayer into our hearts. Pray *ye!* Ye parents, ye sisters, ye brothers, ye grandfathers and grandmothers, all ye members of the household; ye ministers, ye elders, ye communicants; ye presidents and teachers in schools, academies, and colleges; ye candidates for the ministry and pious youth pursuing a liberal education; all ye that love our Lord Jesus Christ in sincerity and in truth, pray *ye*—individually and collectively; privately, in the social meeting, and in the sanctuary; day by day, and on the day for special prayer, pray ye to the Lord of the harvest. If we would have ministers, we must ask for them. They are *gifts*, they are *ascension* gifts. "When he ascended up on high, he led captivity captive, and gave gifts to men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And the fact that Christ has thus connected the supply of ministers with *Himself*, with his own ascension into heaven, with his own glory and dominion and grace, is the sweetest encouragement to believers to draw near with assurance of hope.

Especially in view of the fact that the number of our candidates is at best *stationary*, perhaps *declining*, should the Church unite in solemn prayer for an enlargement of the ministerial ranks. There has certainly been no increase in the number of the theological students in our Church, for the last five or six years. Where is the responsibility? Whose is the fault, the sin, the shame? If ours—and where else is the blame?—let our prayers testify to our sincere endeavours of amendment, to our awakened sense of obligation, to our endearing reliance upon the Lord of the harvest for the forgiveness of past omissions and for grace to fulfil our duties in the future.

The following remarks of the venerable Dr. Alexander, who last year united in the supplications of Zion, and who now rejoices in the praises of the saints above, will no doubt arrest the attention of the thoughtful reader.

PAUCITY OF CANDIDATES FOR THE HOLY MINISTRY.

The great Head and Founder of the Church had this subject in his mind, and urged it on the attention of his disciples, while he was on earth. His commandment on this point, which is as obligatory now as it ever was, is, "Pray ye the Lord of the harvest that he would send forth labourers into his harvest." It is evident from these words, that the Lord of the harvest is able to supply the deficiency of labourers; and that He will only do it in answer to prayer. Christ could have offered a prevailing prayer for this gift, but no: Christians must pray. "*Pray ye.*" He will be inquired of for this blessing, that he may do it for us. When there is a great deficiency of faithful labourers, does it not suggest a reason for an inquiry, whether this command has been obeyed? In some cases, we cannot be certain that what we ask is agreeable to the mind of God; but here all room for doubt is removed. It is not often that Christ, in exhorting his disciples to the duty of prayer, informed them particularly what to pray for; but in this case, he puts words as it were, into their mouth—"Pray ye the Lord of the harvest, that he would send forth labourers into his harvest." It cannot be, then, that he would omit to answer a prayer thus expressly dictated by himself. If there be a want of labourers, the neglect must be in the Church. The blessing has not been asked, with due importunity and perseverance. The people have depended on Education Societies and Theological Seminaries to provide the candidates; and there has been but little earnest supplication to the Lord of the harvest.

Thus the matter now stands; and if this state of things continues, your Education Societies and your Theological Seminaries will soon experience a great falling off in their numbers. Let Christians know and remember, that no organized societies or seminaries can supply this want. They may educate pious young men when they come to them; but what if the number of such shall go on diminishing, every year, can they create a supply? Surely not. We must have recourse to the Lord of the harvest. Formerly pious parents dedicated their children to this sacred service, from their birth, and were incessant in their petitions, at a throne of grace, for ministerial grace and gifts for their devoted sons; and such prayers God has heard and answered, in thousands of instances. But where now do we find the consecrated Samuels, growing up under the light of the sanctuary? Where are the Hannahs, to wrestle with God in public and private, until they obtain their heart's desire! This ought to be a weighty care with every Church of Christ. The Church cannot exist without a ministry; and where are we to look for candidates for the ministry, but in the churches? Can that church have done its duty, in which few or no candidates for the sacred office have been reared up? Or what judgment must be formed of those large and flourishing churches with their hundreds of communicants, which once had a succession of young men in training for the harvest, but now have none? Perhaps it will startle some of our good people to hear it alleged as a fault, that particular churches are rearing no candidates for the ministry. But I will maintain it. There must be a grievous fault somewhere, in relation to this important concern; and as it is a matter of common duty, when there has been a continual barrenness, there

must have been a want of due culture. Why have you no pious young men, on their way to the ministry? Have you not many sons who, if their hearts were touched by the finger of God, might be useful? But you may say—We cannot give them grace. True; this is not the ground of your accountability. But have you, as a church, prayed for the conversion of the dear youth, that might be prepared for this work?

Every church, rich in numbers, as well as worldly substance, which has no young men in a course of training, ought to appoint a day of fasting and humiliation to inquire into this matter, and to beg of God not to leave them like a barren tree, in his vineyard. You say that you contribute every year to the Education fund. This is well; but it is not all, nor the half of your duty on this subject. You must furnish men, as well as money; and the men are by far the most important part of the means. Without suitable men, money in this concern is worthless. You must bring forward pious and promising men. Do you ask how you can accomplish this? I answer as before, "Pray ye the Lord of the harvest." Do not forget to pray this prayer, as you have too often done. Think much of it, and lay it before God in secret, in your families, and in the church. And be not contented until you receive this blessing of the ascended Lord, to be the honoured instrument of furnishing the harvest field with at least one labourer. There are a few churches in our land, which can number more than one devoted missionary in the foreign field. The writer knows a church of moderate size and little wealth, in a remote station, which within his recollection has furnished five or six faithful men for the work of the ministry, the bones of one of whom lie among the heathen. He could designate another place, where at least a dozen ministers have proceeded from one church, and some of them men of eminence. But, alas! the glory is departed; for years past, this fruitful spot has been barren in this respect. An able and excellent minister in Virginia was snatched away from his family without a moment's warning. His children, mostly sons, were then small—now, *five* of them are labouring in the field; and possibly the sixth may enter. Do you not suppose that this was in answer to the prayers of the father?

Some people say, that there is no real deficiency, or we should not have so many unemployed ministers. It may be admitted, that if the sacred office be viewed as a secular trade, by which men may make a comfortable living, the profession is already overstocked. At any rate, it is overstocked with men who will not work—or will only work where they can find everything ready prepared to their hand. The Church wants no *cumberers* of the ground, but *labourers*—not men who wish to enter on and enjoy the fruits of other men's labours, but *working men*, willing to break up the fallow ground, and ambitious to preach the gospel even where Christ has not been named. No class of educated men are more to be pitied than those clergymen who are not occupied with the proper business of their profession. Although they may grow rich, (though Providence commonly thwarts their schemes and disappoints their hopes,) they are not to be envied. In fact they lose all respectability in the eyes of the world. What would be unnoticed in another, public opinion will not tolerate in them. But to bring up such as a proof that there are supernumerary ministers, is as absurd as to plead that reapers are not wanted for a great and ripe harvest, because many idle loungers or busy triflers may be found in the country. The Lord hath spoken it, "The harvest is great and the labourers few, *Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.*"

1. Our readers will unite, we trust, in regarding this whole subject as one of *vast importance to the Church.*

2. It demands *steady*, not transient attention.

3. *Prayer* is a clear duty in reference to it.

4. Much depends upon the fidelity of *every* church member.

5. If all do their duty, who can doubt that the "Lord of the harvest" will "*send forth labourers into his harvest?*"

MORE MEN AND OF HIGH CHARACTER.

The Church should ever remember, in her prayers for *more* labourers, the importance of praying for men of the *right kind.* As is the ministry, so is the Church. A feeble inefficient class of men is rather a curse than a blessing. The times require ministers of the *best sort.* Let this great truth be remembered in all our prayers and efforts for the raising up of leaders for the sacramental host of God's elect.

The following remarks from that great and good man, Dr. Samuel Miller, will be read with interest.

HIGH CHARACTER NEEDED IN THE MINISTRY.

It is evident, that, while we greatly need a much larger number of ministers, WE STILL MORE URGENTLY NEED AN INCREASE IN MINISTERIAL ZEAL AND FIDELITY. That there is real, nay, a most distressing deficiency in the *number* of labourers employed in the "great harvest," in almost every part of our country, every well-informed person knows to be a fact. Taking into view the missionary as well as the pastoral service, it is probably safe to affirm, that if we had a thousand able and faithful men, added, at once, to our present number of ministers, they might all be usefully employed. This, I am aware, is doubted by some, because they now and then find a candidate for pastoral settlement, or for some other branch of evangelical service unemployed. But the inference drawn from this fact is, undoubtedly, delusive. May it not be said of a *portion* of these unoccupied candidates, that they are NOT WORTH EMPLOYING? That they are so strikingly deficient in the most important qualifications as to be little, if any, better than none? And of the *rest*, that they are not willing to go where they are pressingly invited, and greatly needed? But if some, evidently wanting in the furniture requisite for instructing and edifying the people; and others, not willing to labour where they are called, are standing idle; does either case afford evidence that able, willing and faithful labourers, and even large additional numbers of them, are not greatly needed? Certainly not. Every enlightened friend of religion, then, will pray without ceasing that MORE LABOURERS may be raised up, qualified, and thrust forth into the harvest. But the friends of piety ought to pray still more earnestly that all who are sent forth may be of the RIGHT STAMP. It is unspeakably more important that ministers be men of the PROPER SPIRIT, than that they be VERY NUMEROUS.

Many people appear to speak and act as if it were desirable to obtain a large number of ministers of almost *any sort.* But, truly, this is a great mistake. Of what advantage is it to any church to add to her ministry a drone, an ignoramus, or a learned formalist? A thousand such additions to her clerical ranks would do her no good. *Good*, did I say? The more such ministers are multiplied, the worse it is for the church. They draw down upon her blasting and desolation, rather than a blessing. What the church needs is a greater number of pious, humble, and enlightened ministers, who *know how* to labour, and who *love* to labour, for Christ, and for immortal souls. One such man as Brainerd, or Whitefield, or Tennent, or Martyn, is worth fifty or a hundred of your cold, timid, indolent men, although they go through a formal round of duties, without any disreputable deficiency, and preach the truth and nothing but the truth, every time they enter the sacred desk. One such man as the apostle Paul, has been, and may be again, the means of regenerating a nation; while scores or hundreds of men calling themselves ministers, but either bloated by sacerdotal pride, or paralysed by frigid indifference, may slumber through their miserable routine for years, without witnessing the regeneration of a single soul.

THOUGHTS TO OUR PIOUS YOUNG MEN.

Beloved Youth—Permit a few meditations to be suggested to your minds on the occasion of the observance of a day of special prayer for the outpouring of the Spirit of God upon those who are in the morning of life. Your influence upon the Church and upon the world must be great within your sphere. And you have *personal* interests which add to the responsibility of deciding *how*, or *in what manner*, you will spend the time allotted by your Creator.

Our Church has set apart the last Thursday of February for the purpose of engaging in special prayer for the conversion of her youth to God, and for an increase of labourers in the gospel harvest. It may be supposed that you will have peculiar sympathies with these solemnities of Zion. You yourselves will be the subjects of special prayer. The whole Church will supplicate before the mercy-seat that many of you may be called into the ministry, if it be God's will; and that all of you may consider earnestly your duty to your Creator, Preserver, and Redeemer, in choosing your profession in life.

You are invited to ponder upon the following questions, suggested on a previous occasion by a well-wisher to your souls; and may the quickening Spirit of all grace enlighten you as to duty and strengthen you for its performance.

QUESTIONS RESPECTING THE MINISTERIAL PROFESSION.

I.

First.—Is there any office in which we can render more substantial service to our fellow-men, or more advance the glory of God? Should not the good of society and the glory of God influence us in the choice of a profession?

Is there any office, however splendid or lucrative, of greater real dignity, than that of God's ambassador?

Is there any office which affords more and higher prospects of true happiness in *this* world?

Is there any office which affords as many incitements to piety, as many helps and facilities in the work of salvation, or more comfortable prospects of future glory and reward?

Does it require the relinquishment of any habit or indulgence necessary to the highest enjoyment?

Are not multitudes in the world possessed of the ability to serve God in the work of the ministry, prevented by the love of ease or of pleasure, or of profit, or of distinction?

While it is admitted that much may be done in every condition of life for the special benefit of piety, can as much be done in any other for these ends, as in the ministry?

II.

Second.—Is not every man when he is sent into the world, and endowed with rational and bodily powers of ordinary excellence—is he not *called and commanded*, not only to work out his own salvation, but to assist others to the utmost extent of his ability?

The age of miracles being long since terminated, have we a right to expect a supernatural designation to the sacred office; or anything more than circumstances and dispositions providentially favourable, or not providentially unfavourable?

Are we not bound to use our own endeavours to remove obstacles, and support inconveniences *in this cause* as well as in any other?

Does not the *fact* that there are many whole congregations going astray from the way of life, rendering no worship to their Maker, ignorant of their danger, their wants, their privileges, and their Saviour, and in the broad road to destruction, who might, by the blessing of God, through the exertions of a pious minister, be rescued from vice and misery, and be led to the inheritance of eternal glory—does not this *fact* constitute a *call*, and the most powerful call—*a call from Jesus Christ*, upon young men of pious dispositions and ordinary talents, to engage in the work of the ministry?

Will not this call continue to be thus providentially addressed to such persons, as long as there remain any flocks without a shepherd, or in danger of being in that state?

III.

Third.—Is it not very often the case, that the greatest good is rendered to the cause of religion, and the souls of men, by persons certainly not possessed of *singular* abilities?

Do not the promises of Jesus Christ—"I am with you always, even to the end of the world;" "My grace is sufficient for you," furnish every good man with just grounds of confidence in this respect?

Is it not as much, and even in a greater degree our duty to rely upon the *sufficiency of grace* for the work of *the ministry*, than in the work of *individual salvation?*

Do not the solemn and unequivocal promises made to persevering prayer, through the intercession of Christ, extend to prayers offered up for ability to glorify God by advancing the salvation of souls?

IV.

Fourth.—Have *you* ordinary talents?
Have *you* a pious disposition?
Do *you* love Christ?

Do *you* love the souls of men?
Is not his Almighty grace *promised to you?*
Is not his Almighty grace *sufficient* for you?
Has not his providence afforded you means, or the prospect and assurance of means to enable you for the work?
Would not the efforts used for your worldly establishment in some other manner, succeed in accomplishing *this?*
Are not souls *now perishing*, which by the blessing of God, *you* could be instrumental in saving?
Will you hear Christ in vain?
Shall they perish?
Before you deliberately weigh these considerations, invoke, on your knees, the guidance, and overruling power of the Holy Spirit.

If, after proper inquiry and prayer, any of the beloved youth of our Church should feel disposed to *follow on to know* the mind of Christ, they are affectionately urged to consult their pastor, or pious friends, and to read such tracts or books as may give light upon the point in question.

The Board of Education have published a treatise on *the Nature of a Call to the Gospel Ministry*, which, with the divine blessing, may materially assist candid and prayerful minds. This treatise may be had gratuitously by addressing the Corresponding Secretary of the Board of Education at Philadelphia; or perhaps it is in your pastor's library.

Young Men! the hope of the Church in her ministry, the occasion solemnly invites you to have much intercourse with God in deciding upon your profession. *You are strong.* Without *you* the ministry must cease. But you are *frail and must die;* and you must render an account to God for the time and talents lent to you. May the decision be one which your Judge shall approve!

II. CHRISTIAN EDUCATION

IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

A NEW INSTITUTION.

A new institution on a religious basis is an appropriate *Ebenezer* for our Church at the present day. The Synod of Georgia is engaged in establishing two female Institutions under its care. One is ready to commence operations, as we learn from the following notice.

GREENSBORO' FEMALE COLLEGE.

The Trustees of the Greensboro' Female College hereby give notice to the public, that this institution will be opened on the second Monday in January 1852.

OFFICERS.

Rev. Robert Logan, President, and Instructor in Mental and Moral Philosophy, Evidences of Christianity, History, and Belles-Lettres.
Mr. J. L. Lyman, Professor of Mathematics and Natural Sciences.
Miss L. L. Bass, Instructress in English branches, and Mathematics.
Mr. Nathan B. Clapp, Professor of Vocal and Instrumental Music.
The necessary Assistants, in the several Departments, will be provided.
In connection with the College there will be a primary, and an Academic Department, under the supervision of the President.
All branches belonging to a thorough Collegiate Course of Female Education will be taught.
The following are the rates of Tuition, *per annum:* Primary Department, $18.00; Academic $26.00.
The *Four Collegiate Classes, each* $40.00 and $3.00 to meet contingent expenses.
Instrumental Music, Piano or Guitar, $50,00.
Should there be a class desiring a regular course of instruction in vocal music, each member of such a class will be charged at the rate of $5.00 for Twenty-five Lessons.
French, and other Modern Languages, *each* $15.
No extra charge for Latin and Greek, for the use of Piano, for fuel, or stationery, such as slates, copy-books, pens, ink, &c.

Board may be had in the most respectable families, on moderate terms,
By order of the Board of Trustees.
Francis Bowman, *Pres't.*
Homer Hendee, *Sec't'y.*
Greensboro,' Ga., Dec. 10th, 1851.

The following is the action of the Synod o Georgia, relative to the Female College in Greensboro,' at its Session in Griffin, Nov. 1851.

"The Committee to whom was referred the Report of the Board of Trustees of the Greensboro' Female College beg leave to say, that they have given the subject of that Report such consideration as their limited time would permit. They are pleased to learn that a fine college building has been erected, and is nearly completed; and that a faculty has been elected and will be ready to commence the important business of instruction in the ensuing January.

This Institution will occupy a most valuable field in our State and Church, forming as it will, a school where the education of our daughters may be finished, and made as perfect as at any other Seminary North or South. Your Committee therefore deem it very desirable that this College be properly endowed in a pecuniary point of view: that it have the ablest Professors and Instructors; and that it be conducted upon correct principles. And without stopping now to go into any details, your committee beg leave to mention two points upon which they desire to remark. The one is, the absolute necessity of having such distribution of the pupils among the pious and cultivated families of Greensboro' that no pupil will be left for a moment without the domestic influence of the family, and especially that the system of College Dormitories be carefully eschewed. And your Committee are happy to know that there is no community in Georgia, to whose care our daughters can be confided with more safety and advantage for fine examples of lady-like and Christian deportment, combined with the exemplary discharge of the duties of the wife and the mother, than Greensboro' affords. In the same spirit your committee would insist upon the exclusion from this Institution of all exhibitions in "mode theatric," but they have not time now to discuss this topic. The other point is, that steps be taken at an early day to raise funds to complete and enlarge the improvements. And also to raise a permanent fund to educate the daughters of deceased ministers, (and of every living minister whose means will not enable him to educate his daughters,) the entire expense of education being contemplated by the Committee, including board, tuition, &c. Your committee submit the following resolutions.

I. *Resolved*, That it be the duty of the Trustees to see to it, as a fundamental rule, that the pupils of the Greensboro' Female College be judiciously distributed among the pious and cultivated families of Greensboro', so as to secure to each pupil the influence of the domestic circle.

II. *Resolved*, That the Trustees of the Institution be instructed to employ an agent to raise funds to complete and furnish the Institution. And also to devise the ways and means as rapidly as possible, to educate, free of charge for board, tuition, &c., the daughters of deceased ministers, and of every living minister whose means will not enable him to educate his daughters at his own expense.

III. *Resolved*, That the agent to be appointed be commended to our churches and members, and that the cause he presents be favorably regarded and duly patronized by our people and the public generally, both with their money and children."

All of which is respectfully submitted.
William L. Mitchell, *Chairman.*
This Report was adopted by the Synod.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, DECEMBER, 1851.

Presbytery of Troy.

Troy 2d St ch addl Mrs G Vail 5, Mrs Church 3, Mrs J Van Schoonhoven 2, H N Lockwood 10, Sundry persons 17 — 37 00

Presbytery of Hudson.

Deer Park ch — 7 00

Presbytery of New York.

Rutgers street ch — 151 40

Presbytery of Long Island.

East Hampton ch — 10 30

Presbytery of Elizabethtown.

Lamington ch addl — 2 00

Presbytery of Raritan.

Frenchtown ch — 2 00

Presbytery of West Jersey.

Greenwich ch — 20 00

Presbytery of Burlington.

Mount Holly ch — 11 78

Presbytery of Philadelphia.

Ninth ch Missionary Society — 50 00

Presbytery of Philadelphia 2d.

Newtown ch — 10 00

Presbytery of New Castle.

New London ch Benevolent Fund to con Rev Robert P DuBois an hon mem 50; Churchville Md 3 — 53 00

Presbytery of Carlisle.

Shippensburg ch — 33 00

Presbytery of Huntingdon.

Waynesburgh and Newton Hamilton chs — 77 00

Presbytery of Northumberland.

Lewisburg ch 22 31; Washingtonville ch Rev J H Rittenhouse 5 — 27 31

Presbytery of Finley.

Lima ch — 7 24

Presbytery of Lexington.

Union ch 7; Waynesboro ch 20 20, Dr Fishburn 5 — 32 20

Presbytery of East Hanover.

Nottoway ch 39, Ladies' Education Society Petersburg ch Va 100, through Farmers Bank Richmond — 139 00

MISCELLANEOUS.

Rev Mr Hogshead Lexington Va 2 50, Rev A L Holladay 2 50, Rev A Currie Richdale N C 50 cents, Rev W J McCord Jefferson N Y 1, Rev R P Dunn Providence R I 2 50, Mrs M H Green Sing Sing N Y 5, Mrs C C Hough Cazenovia N Y 1 — 15 00

$685 23

II. Fund for Schools, &c.

Rutger's St ch N Y 20; Central ch Phila Collection 48 45, Mrs H M Henry 20—68 45; Rev J W Blythe Cranberry N J 18 75; A Friend for Hanover College Ind 500 — 607 20

J. B. MITCHELL, *Treasurer*

RECEIPTS AT PITTSBURGH, DECEMBER, 1851.

Presbytery of Blairsville.

Parnassus ch 12; Leechburg ch 4 50 — 16 50

Presbytery of Ohio.

First ch Pittsburgh in part — 243 00

Presbytery of Erie.

Mercer ch in part — 25 72

Presbytery of Washington.

West Alexandria ch — 73 50

Presbytery of St. Clairsville.

Cadiz ch — 32 85

Presbytery of New Lisbon

Deerfield ch 16 14; Long's Run ch 6; Newton ch 1 — 23 14

$414 71

J. S. LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, OCTOBER, 1851.

Presbytery of Madison.

New Washington ch — 7 00

Presbytery of Lake.

Salem ch — 3 00

Presbytery of Peoria.

Bloomington ch — 17 00

Presbytery of Louisville.

Third ch Louisville addl — 9 50

Presbytery of Muhlenburg.

Henderson ch addl — 8 25

$44 75

Total receipts in December $1751 89

CORRECTION.

In the acknowledgment of receipts in August, 1851, the sums credited under the head of *Chillicothe Presbytery* belong to *Richland Presbytery*, viz. *East Union* chs 4 35; *Blooming Grove* chs 3 15.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, January 13, 1852.

Africa: Corisco Mission.—We have received letters from the Rev. J. L. Mackey, dated to the 20th of October. He was in the enjoyment of good health, and the prospects of the mission continued to be encouraging. A small church, to hold two hundred hearers, had been erected with the help of the natives in ten days, at a cost of $40, an example of economy both of time and money not often witnessed! The attendance and deportment of the people at religious services were such as to awaken hopes of their receiving spiritual benefit. As they do not know when the Sabbath day comes, Mr. Mackey agreed to have the bell, sent from this country, rung on Saturday evenings. It is "swung at a respectable height on a tree close by the church."

Mr. Mackey had made a second journey up the river Muni, on the main land, in company with Dr. Ford of the American Board. His account of this journey will be given in our next number. He was desirous of crossing the mountains, and penetrating the region beyond, and hopes to do this soon after the mission is reinforced by new labourers. He concludes his last letter by saying, "*I long for help.*"

Africa: Liberia Missions.—We have letters dated to the 17th of October. The Rev. Mr. and Mrs. Wilson, to that date, had suffered but slightly from the climate.

China Missions.—Letters have been received from Ningpo, to October 3; Shanghai, October 17; and Canton, October 27. A strong application is made from Ningpo for funds, to purchase ground and build two chapels in different parts of the city, at an estimated cost of from $800 to $1000 each. It is important that these buildings should be provided. The outlay required for such objects is one of the proofs of the prosperity of the mission. One girl, A-jing, of the boarding school, was received by the church-session as a member of the church, and was to be baptized on the next Sabbath.

Siam Mission.—A letter of the Rev. S. Bush, of September 16th, mentions the continued favourable state of the mission, though we learn with regret the death of the Rev. J. T. Jones, of the Baptist mission at Bangkok, and also of Mr. Mattoon's little son. Mr. Bush was occupying a floating house, at the request of the prince, near his palace; and Dr. House had moved his floating house and stationed it alongside of Mr. Bush's. The prince, Mr. Bush adds, "wishes to have us near to him that he may talk with us the more frequently."

India Missions.—Letters has been received from Lahor, November 6; Lodiana, November 6; Saharunpur, November 7; Rev. J. Newton, at Meerut, November 7; Futtehgurh, November 7; Mynpoorie, November 8; Rev. J. Warren, on the Jumna river, October 29; Allahabad, November 3. Mr. Newton and his family were on their journey homewards. Mrs. Newton had been quite ill, but was so far recovered as to resume the journey. Mr. Warren and his family were on their way to Agra. At Lahor, Captain Simpson had generously made over to the mission a chapel, which had been erected at his expense. With some additions, costing about $200, it will answer also as a school-house, and thus save the expenditure of a considerable sum for that object. At Jalandar, the boy who desired to be baptized is still under the strict watch of his friends. He has been offered two thousand rupees if he will abandon the thought of becoming a Christian, but thus far he remains firm. On the last Sabbath of October, four adults and two children were received by baptism into the church at Lodiana. Mr. Newton was present, and the occasion was one of deep interest to all the brethren and the little church. The converts were all Sikhs, one a soldier, the others of the weaver caste. Messrs. Campbell and Woodside had returned from a journey of three hundred miles among villages in the interior of the Himalaya mountains, with health greatly improved. These villages had never been visited before by missionaries, and many of them heard the gospel with much apparent interest. One man came several miles to obtain the Scriptures. At Allahabad, Mirza John Beg had been taken under the care of the Presbytery, as a candidate for licensure, and trial pieces and studies were appointed to him. His answers to all the questions were considered very satisfactory. He understands but little English, but a course of study, including Church History, Theology, Greek and Hebrew, was given him, besides texts for a lecture and a sermon. Mr. Hay adds, "Mirza has already exhibited fine abilities as a speaker . . . and I have great hopes of his future usefulness."

An interesting and an important application has been forwarded through Mr. Newton, for two missionaries to occupy a new station, at Peshawar. This city is west of the Indus, on the borders of Afghanistan. It is a key-place to a large territory, whose inhabitants have never heard the voice of a minister of the gospel. A pious English officer, a member of another branch of the Church of Christ, generously offers a hundred rupees a month, about six hundred dollars a year, towards this mission. We wish this matter may gain the heartfelt interest of our churches. Then men and means will not be wanting. God seems to be calling his people to greater efforts than have yet been put forth.

Indian Missions.—By a letter of the Rev. E. McKinney, of November 7th, we regret to learn that much sickness had prevailed in the mission family among the Omahaws and Otoes; and by advices from the Choctaw mission to December 10th, that the whooping-cough had appeared among the scholars at Spencer Academy. Two of the younger boys had died of this complaint. Our missionary brethren, in these trying circumstances, need the sympathy and the prayers of the churches. At Tallahassee, among the Creeks, three of the pupils, all girls, were admitted to the church in October, and others were under serious impressions.

INDIA: LODIANA MISSION.

LETTERS FROM A MISSIONARY TO HIS CHILDREN IN AMERICA:—NO. VIII.

Astronomy of the Hindus.

My Dear Children—It is evident that in remote periods the Hindus made considerable progress in astronomy, and it is very probable that to them we are indebted for much of our knowledge of this science. The Chaldeans appear to have been the first to turn their attention to the movements of the heavenly bodies. By them the practice of observing the stars was introduced into Egypt, and was transferred thence into India. Remains of Astronomical and Mathematical instruments, constructed of stone, and immensely large, some of them twenty feet in height, and proportionably thick, are still to be seen at the ancient observatories in Benares and Delhi. The Signs of the Indian Zodiac are also still visible on the ceilings of many Pagodas. Besides these remnants of a once flourishing science in the East, the modern Hindus have astronomical tables which were constructed by their ancestors many hundreds of years ago, and by the help of which, they still calculate eclipses of the sun and moon, with much accuracy. This is now the chief, and almost sole object of Hindu astronomy. It is, so far as it goes, merely *descriptive*. Of *Physical Astronomy*, they have no correct knowledge whatever. They have lost all knowledge of the time, and manner, in which the above tables were constructed, and say they were revealed to the sages by the gods. To these wonder-working calculations the Brahmans often triumphantly appeal in their discussions with the missionary, as an irrefragable proof of the inspiration of their Shastr. For them they claim a most extravagant antiquity. No reliable record, however, of their invention exists, nor can their actual age be ascertained from the facts they furnish.

M. Bailly, a celebrated French philosopher and astronomer, endeavoured, in 1795, to prove that they were constructed 4800 years ago, and to this hypothesis Professor Playfair at one time expressed himself a convert, but, some years afterwards, confessed that his confidence in Bailly's theory was much shaken. European astronomers have since shown pretty clearly, that these tables cannot be more than 800 years old. The Surya Siddhánta, which is confessedly the origin of them, was written between the year of our Lord 1000 and 1200. These tables, however, show decidedly, that astronomical science was not in its infancy among the Hindus when they were constructed. Ages must have passed away, from the time the Patriarchs, while watching their flocks in the silence of starlight, beheld with the eye of contemplation and wonder, the celestial orbs which rolled above them, merely as so many lesser lights to rule the night, and the time when the Hindu astronomers attained that proud eminence from which they handed down their important discoveries to the world.

The principal Hindu systems of astronomy are the *Puranic* and *Siddhantic*, and although as antagonistic as life and death, both rest on authority deemed divine.

The former, like every thing contained in the Puráns, is a mass of absurdity, defying all description. They tell us the earth rests on a *tortoise*, and that this is supported on the back of a *boar*, what supports this upholder of all things, it would be folly to inquire;—that the terrestrial world is a plane figure, surrounded by seven seas of milk, butter, nectar, and other fluids;—that the golden mountain *Sumeru*, rises and gleams in the centre; that it is 756,000 miles above the earth, and 144,000 below its surface; that the Ganges falls from heaven on its summit, and flows thence to the surrounding world in four streams; that when the sun passes to the north of this mountain, darkness settles on the earth, and when it again appears in the south, it becomes day. They tell us that the sun is between the earth and the moon, and the former much smaller than the latter; that when an eclipse of either takes place, it is caused by a dragon's head attempting to swallow them. But in justice to the Hindus, we must not confound this system of the Puráns, or poetical fabulists, with that of the Siddhánt, or mathematical astronomers, though the latter are few in number compared with the believers in the Puráns. But to the Siddhántists such a confusion would be as unjust as to make our nursery stories about the man in the moon with a bundle of sticks on his back, a part of our Copernican or Newtonian system, and yet many such mistakes are made by Europeans on the subject of Hindu science. We hope the day is not far distant when the Puráns, with all their degrading, superstitious divinations, incantations and astrology, will be numbered with the monstrosities of the past. The educated Hindus in Calcutta, Bombay, and Madras, are becoming ashamed of their stupid, disgusting mythology, and are endeavouring to resuscitate the obsolete pantheistic system of the Veds, as more rational. This feeling of dissatisfaction with the present popular religion of India is also spreading over the whole land, and pervading all ranks; a something more adapted to the spirit of the age is a great desideratum—a something that will not destroy the foundations of Hinduism. But so closely is the religion of the Puráns interwoven with the present system of Hinduism, and the whole frame-work of society, that with the abolishing of it, away would go at one sweep, all distinction of caste, the worship of idols, of *Krishnu*, with his obscene rites, of Ram Chandr, and of Mahadev, in all its disgusting forms. This would be a step in the right direction, but it would be far short of the goal. The system of the Veds is not one of monotheism, but of pantheism. The Vedantist considers himself identical with God—every thing is God. Such a system is a poor substitute for idolatry. The gospel is the only remedy.

But I must now notice the *Siddhántic* system of

astronomy. This is nearly the same as the Ptolemaic, which was almost universally adopted until the sixteenth century, when it was refuted by Copernicus, who proved that the earth, and all the planets, moved around the sun as a centre. According to the *Siddhánt*, the earth is placed in the centre of the universe, and around it revolve the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. The sun, you perceive, is considered one of the planets by the Hindus, as also the moon. Besides those mentioned, they know nothing of any other planets. They have no telescopes, to reveal those which move beyond the reach of unassisted human vision. Nor are they aware of the vast dimensions of those they behold, nor of their immense distance from the earth. They are not in possession of suitable instruments for making such observations, nor have they that thirst for knowledge and enterprise, requisite for using them when provided.

The Brahmans have divided the Zodiac, as we do, into three hundred and sixty degrees, and twelve signs; but in addition to this, they have subdivided it into twenty-seven lunar stations, which they call *nakshatras*. To each of these they allow thirteen degrees and twenty minutes. The twelve constellations they have distinguished by the figures of various animals, and other imaginary similitudes, which nearly all correspond with our own nomenclature. Namely, *Mesha*, (Ram); *Orisha*, (Bull); *Mithuna*, (Twins); *Karkati*, (Crab); *Singha*, (Lion); *Kanya*, (Virgin); *Tula*, (Balance); *Orishkika*, (Scorpion); *Dhanus*, (Bow); *Makara*, (Seamonster); *Kambha*, (Waterman), and *Mina*, (Fishes).

To each of these solar stations thirty degrees are allotted. The *Nakshatras* have also their appropriate names given, in conformity to the hieroglyphic taste of the ancients. From twelve of these asterisms, the twelve Indian months are denominated. Although these months are the same in number as ours, they do not correspond with them as to the division of the year. The Hindu year commences when the sun enters Aries, which, according to their time, is about the tenth of April. The length of their months is regulated by the time which the sun occupies in passing from one sign to another. They have no fixed number of days for each month as we have, and it is only by consulting the Brahmans, or the calenders, which they prepare annually, that the people can find out the length of each month.

The Hindus also reckon time by lunar months, each of which consists of thirty *tithis*, or lunar days. They contrive so far to reconcile the lunar and solar years, as to make them proceed almost concurrently. In order to remedy as much as possible the irregularity between the solar and lunar year, the Brahmans have added to every third year an intercalary month, as we, every fourth year, add an additional day to February, to remedy the irregularity occasioned by the difference between our solar and astral year. This, however, is but one approximation to accuracy. The lunar year of 360 days is more ancient in India than the solar. This may be inferred from the fact that the names of the months are taken from the lunar stations.

It is supposed by some astronomers, that the Hindus derived their knowledge of the Zodiack from the Greeks and Arabs. The reason assigned is that the solar division of it in India is the same as that of the Greeks, and the lunar similar to that of the Arabs. It is, however, more probable that this knowledge was received from an older nation than either the Greeks or Arabs. The precession of the equinoxes, as calculated by the Hindus, is something more than ours. "From the best observations, it appears that the equator cuts the ecliptic every year, 50″. 25 more to the westward than the year before." But the Hindus make it 54″. This, in 600 years, would amount to a difference of 34′ in the position of each of the heavenly bodies.

It is a remarkable and interesting fact, that in India, the days of the week are arranged as in Egypt and Greece, according to the number of the planets, and called by similar names. Nor is the resemblance between the most of our Gothic days of the week, and those of the Hindus, which are dedicated to the same celestial objects, less extraordinary. Sunday is called *Itwár* (the day of the sun); Monday, *Sombár*, (the day of the moon); Wednesday, *Budh*, or *Budhbár*, (the day of Budh); Saturday, *Sanibár*, (the day of Saturn.)

The nations referred to above, could not all have fallen upon this practice by chance. They must have received it from a common source, probably from Noah and his descendants, and thence it was handed down through the Chaldeans, Egyptians, Hindus, Greeks, and Romans to our ancestors.

Although the Siddhántic system of astronomy is much preferable to the Puránic, it is far from being free from philosophical and religious falsehood. A gross and degrading superstition pervades it throughout. The sun, moon, and stars, are supposed to be animated intelligences, and receive the worship due to the Creator. Their influence for good or evil in human affairs is all-powerful. On their movements depend the fate of nations. A transit of a planet over the sun's disc, its conjunction with a constellation, an eclipse of the sun or moon, or the sun's entering a sign, are events fraught with the most awful vicissitudes. Nor are the every-day details of Hindu life less influenced by the heavenly bodies. A man's destiny for time and eternity depends on his horoscope. A star regulates his sleeping and waking, his eating and drinking, his sowing and reaping, his journeying and sojourning, his marriage and giving in marriage, his life and death. By the lunar mansions, the physician is directed in administering medicine to his patient. If the fever begin on an inauspicious day he will die, even the waters of immortality cannot preserve his life. If on a favourable day, he will recover without medicine.

Thus the most sublime of all science has been degraded to a grovelling superstition by the self-constituted wise men of the East, and thus it must lie prostrate until Christianity come to its rescue.

Your affectionate father,

J. M. Jamieson.

EXTRACTS FROM A LETTER OF THE REV. L. JANVIER: FEBRUARY 14, 1851.

An account of the Roshní Fair, at Lodiana.

There is a mela now in progress at this place, which is called the Roshní (Light) Mela; because at a certain time in the course of it, they light up a great number of little lamps. That ceremony is to come off this evening. The mela ground is the vacant space in the edge of cantonments, on the west of the city, being in the neighbourhood of the Khánqáh, or shrine erected to the pír, or saint, in honour of whom the mela is held. Here the people assemble, year by year, and make offerings. It is a Musalmán mela, but still Hindús and Sikhs to some extent attend also, and take part in the doings of the occasion. Though Musalmáns condemn Hindús as idol worshippers, yet in fact the spirit of idolatry has very much taken possession of the one as well as the other: and at this, and many other melas, both, as well as many sects besides, become companions in iniquity, and unite in giving that glory to the creature which is due only to the Creator. Their hope is, that through the influence of this departed pír, and in virtue of the offering which they make, or perhaps vow beforehand to make in his name, some blessing or advantage of which they are desirous, will be obtained. This they call their *murád*, literally, the object on which their minds are fixed: so they say they are going to the mela, "murád ke wáste:" *i. e.* for the sake of their murád. This murád is sometimes a pair of oxen, sometimes a son or daughter, sometimes the deliverance of themselves, or some member of their families, from sickness, &c.

Our practice generally has been, at the time of this mela, to have two tents pitched near the shrine, the one to be used as a place for the distribution of books, the other to receive those who may be disposed to engage in religious conversation; and ordinarily two of our number are present, one occupied in distributing books, the other in speaking with the people. Generally one of the two is a native assistant: sometimes both. On the present occasion we are trying how it will answer to dispense with our tents, and have the people meet us in the school and chapel building erected within a year past, and which stands not far from the shrine. The plan seems to work pretty well. The people came in today in great numbers, and the opportunity for speaking was better than it ordinarily is in a tent, as the walls of the building served in a good measure to relieve us from the noise and din of the mela.

The following is a brief outline, so far as I can now recall it, of the conversation I had with them. I commenced by telling them that the object for which they had come together was a vain and unsuitable one, while yet the fact of their being assembled together gave me an opportunity to speak to them in the name of God, concerning the things that belonged to their peace, of which I was glad. Allusion was then made to the folly and sin of looking to a creature, and one too who was long since dead and gone, for blessings which it was in the power of the Creator alone to bestow upon us.

Reasons for and against the worship of the Saint.

Presently a man spoke and said that the pír was not dead, but living, and that it was suitable to make use of his mediation, to obtain blessing from God. He was told in reply, that, in one sense, doubtless the individual was still living: because it was only the body that went to decay in death, and that, in God's view, not only this man, but all the dead, had still an existence; but that speaking after the manner of men, the man was certainly dead: and that in point of fact, he was entirely out of our reach, and not only unable to aid us, but ignorant of the fact that men were seeking his aid.

Another (a Kashmírí Musalmán) then spoke, and said that this pír had obtained special favour and dignity from God, and that he had been invested with healing powers which were to continue till the end of time. This seemed so absurd as hardly to require an answer: but there were many sitting and listening, and these by their silence virtually assented to what was said, and would probably have been glad to hear much more in praise of their saint, whether they really believed it to be true or not. So I said, "This is a very unreasonable and groundless assertion; and quite inconsistent with God's ordinary method of dealing with man, as well as with what we learn from his word. He has appointed means and instrumentalities and remedies, to be used with reference to the various necessities, and troubles, and sufferings of life. He has given us food for our hunger, water for our thirst, clothing to wear, medicines of different kinds to be used when we are sick, &c., and all we *can* do, or *need* to do, is to make use of these things, and look to him for a blessing." I further explained, that God was *not unwilling* to bless us, but, on the contrary, had a *tender love* and *pity* for us; and that as to resorting to the aid of those who not only were palpably dead and gone, but who, when living, had been no more than sinful men like ourselves, it was as foolish and sinful as it was unprofitable.

This, however, did not satisfy him, but he proceeded to reiterate what he had said, and to utter much more to the same purpose. I then replied, "This is very bad in you, not merely to come to the mela, but to defend the practice, and insist on that defence by considerations that are contrary both to reason and religion. Many come here in compliance with custom, and without having ever thought whether that custom is good or bad, who when told the truth admit it, and acknowledge that they ought to go directly to God for those favours which they seek from the pír. But your object seems to be to defend the idolatrous practice at all events: and that notwithstanding the fact, that it is contrary to the religion you "profess," (the Mohammadan.) I then mentioned to him that two or three years ago a Maulwí of great note among them, had happened to call on me at the time of the Roshní mela, and when I asked him whether he had come to attend the mela, he replied that he desired not to hear, or speak the name of the mela: nor so much as to think of it, except with disapprobation, as it was a thing contrary to their religion. To all this the Kashmírí replied that if I was displeased at what he was saying, he would go away—so off he went.

The plea of good works alleged and examined—"Every man for his own religion."

I was then about to set forth the plan of the gospel, with reference to the wants and woes of men, but as soon as the question, How man could be just with God? was stated, a Faqír spoke up, and said that this was to be accomplished by good works. This gave occasion to show the utter insufficiency of man's best works to secure salvation, and the necessity of such a righteousness as the Lord Jesus wrought, and such a sacrifice as he offered up: as well as the necessity of following that Saviour in a holy and upright life; seeing that without holiness no man can see the Lord. When this part of the subject came up, another Musalmán spoke and said that the Koran likewise required good works, and uprightness of life. "Yes," I replied, "doubtless there are things of that kind written, and so there are perhaps to some extent, in every system of religion. Man's natural conscience as well as the remnants of revelation that the different tribes of the earth may have among them by tradition or otherwise, can teach him so much as this, that he ought to keep God's commandments. *This* is no new thing. From the *earliest ages*, from the *beginning* of *time, this* has been testified to, in divers ways: but the question *now* before us, the *great question* upon which we differ, is, how shall man, who has *not kept God's commandments*, but broken them *all, time after time*, in thought, word, and act, *how shall he* obtain favour with God?" This gave opportunity to set forth still more fully and to urge with addi-

tional earnestness, upon their acceptance, the glorious gospel of Christ.

Presently, however, a man who was standing off toward one corner, and had perhaps but just come in, called out in a noisy manner, "hán sab koí ápo apne dín:" viz. "Yes, every man for his own religion:" and followed it up with such a tirade as one often has to endure upon such occasions. I said, "This is very bad for you to say, 'every man for his own religion:' which is as much as to acknowledge that you do not care whether you believe the truth or not, and that you are equally indifferent as to what your fellow men believe: whereas your desire and solicitude ought to be, to become acquainted with *the truth*, whatever it be, that *God has declared:* and to have your fellow men acquainted with it also." This point was opened and insisted on at some length, as it is one on which the benighted people of this land are fearfully in error: the *value of the truth* is a sentiment which they seem unable to appreciate.

The Koran to be believed; why not.

After a little the man went away, and left me to pursue my discourse, when another spoke, and said, that as for him he trusted in the Koran: that his prophet had told him what to believe, and what to do, and that was enough for him. "Yes, my friend," and "I suppose you do: and were there reason to think that the Koran was from God, I would do so too: but I must have a foundation for my faith: I must go back to the beginning, and find out what God has said by the mouth of prophets and holy men since the world began; and there I find that he has appointed the Lord Jesus to be our Saviour: that from the time that the woman's seed was promised, from generation to generation, until the Messiah appeared, all testimonies combine and centre in him: I find that he came likewise at the time, and place, and under the precise circumstances foretold: and that, blessed be God, when he did come, he proved just such a Saviour, as was foretold, and as perishing men needed: and finally, that the testimony of angels, apostles, and God himself speaking from heaven, agreed with, and confirmed that of the blessed Saviour himself, that *he* was the Hope of Israel, the *only* Saviour of men; the Intercessor with whom the Father is well pleased, and whose mediation is ever prevalent with him. And now can I, at the beck of every one who has subsequently presented himself, whether Mohammed, or any one besides, renounce this divine, Almighty Saviour, and forego the glorious hopes of which he is the author, and to the fruition of which he alone is able to bring me?"

While I said these things, and more to the same purpose, the people were very quiet and listened attentively.

I had now been speaking and conversing for a considerable length of time, and on reaching a convenient point, I ceased, and my place was taken by Brother Rudolph.

CHINA: NINGPO MISSION.

A COMMUNICATION OF THE REV. W. A. P. MARTIN.

A Missionary Geography needed.

God, in his providence, has usually taken long periods of time for the accomplishment of great designs, and the world's conversion is a work of such magnitude that with all the energies of the Church wrought to the highest intensity of action, and with the efficacious power of the Spirit, bestowed as freely as in the apostolic age, a long period must still elapse before its final achievement. Though each generation is encouraged by seeing some fruits from their labours, many generations must sow and reap before the whole field is replenished with the good seed and white for the harvest.

In this work, the vigour and permanence of the exertions abroad depend very much on the fidelity with which the missionary spirit is cherished at home. This is done mainly, it is true, by cherishing grace in the hearts of Christ's people; but next to this, is the diffusion, among Christians, of full and accurate knowledge respecting the state of the world. Missionary societies have always found it necessary to employ periodical publications for this purpose; and no argument is wanted to show that this agency will always continue to be indispensable. But it is insufficient; for, however replete those periodicals may be with matter of every description suited to old and young, it is still in a confused state, and like the contents of periodicals, in general awakens an interest which can only be kept alive by constant succession.

To render the immense mass of information thus given to the public in the highest degree effectual, it requires to be thrown into such a shape as to constitute a part of the primary education of youth, that it may imbue in the fountain, the principles and practice of their maturer years.

What then is the form best suited to this purpose? A history of missions, not like some that bear the title, a chaotic compilation of missionary records, nor on the other hand, a meagre and unsatisfactory outline, but well digested, elegantly written, and pervaded with a religious spirit, might exert a great and lasting influence upon the popular mind, but no degree of excellence in such a work would secure its introduction into schools as a permanent text-book. This is a position into which such matter, however important in itself, can only be introduced by incorporation with branches of knowledge usually considered essential to a good education.

There are only two branches which are at all available for this purpose, namely, Geography and History.

The short period of study in common schools will not admit of an extensive series of historical works; and the compends in general use are on so reduced a scale, that the subject of missions, if introduced at all, must be treated in such a cursory manner as to be of little value. But the subject of Geography, on the contrary, is of such a nature, that it cannot be treated properly without communicating much information calculated to promote interest in the cause of missions. An acquaintance with the condition of mankind as existing in all parts of the world, tends to promote philanthropy, the highest form of which is exhibited in the missionary spirit. And though I am not aware that the subject has ever been treated in that way, there is certainly no branch of common school study so capable of a religious application. This will be readily admitted, if repudiating the vulgar notion, that exercises on the maps and tables of statistics are all that is wanted, we consider the geographer as undertaking to lead the youth of a nation through the tour of the globe, with the design of teaching them whatever may be learned from it of the character of God and the condition of man.

An author of piety and talent, proposing to himself this theme, the same which kindled the genius of Herodotus, but enlarged by the growing dimensions of the known world, and sanctified by viewing it through the light of religion, could be at no loss for room to exercise his powers, or for opportunities to make good impressions on his youthful readers. In describing the natural features of a country, mountains, rivers, lakes, and seas, would all be made to illustrate the wisdom and goodness of God. Animals, fruits and flowers might be introduced to swell the argument, exhibiting an infinite variety of adaptations as found in different soils and climates; and these objects, being studied, each in its own locality, in connexion with the whole group of remarkable things attached to that spot, could not fail to be more interesting than in the stiff classifications of their several sciences. The writer would next delineate the moral condition of its inhabitants as traced in their social habits, arts, commerce, and laws, and then proceed to develope the causes which have combined to produce the various aspects of society. The resources of the country, the employments of the people, and the form of government might here be noticed; but religion, which has always had a chief agency in moulding the laws, literature, and moral character of nations, would be the principal topic. If a people are enlightened, happy, and prosperous, it would be shown as resulting from the predominant influence of gospel truth. A brief survey of their history might also be taken, from which it would in most cases appear that the first impulse in civilization came from the introduction of the gospel, and that every stage of their future progress may be taken as an index of its influence. The unfriendliness of the Church of Rome to every form of human improvement would be demonstrated on a grand scale. It would be shown that "throughout Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism, have been turned by skill and industry into gardens, and can boast of a long list of heroes and statesmen, philosophers and poets. Whoever, knowing what Italy and Scotland naturally are, and what, four hundred years ago, they actually were, shall now compare the country round Rome and the country round Edinburgh, will be able to form some judgment as to the tendency of Papal domination. The descent of Spain, once the first among monarchies, to the lowest depths of degradation, the elevation of Holland, in spite of many natural disadvantages, to a position such as no commonwealth so small has ever reached, teach the same lesson. Whoever passes in Germany from a Roman Catholic to a Protestant principality, in Switzerland from a Roman Catholic to a Protestant canton, in Ireland from a Roman Catholic to a Protestant county, finds that he has passed from a lower to a higher grade of civilization. On the other side of the Atlantic the same law prevails. The Protestants of the United States have left far behind them the Roman Catholics of Mexico, Peru, and Brazil. The Roman Catholics of Lower Canada remain inert, while the whole continent round them is in a ferment with Protestant activity and enterprise. The French have doubtless shown an energy and an intelligence which, even when misdirected, have justly entitled them to be called a great people. But this apparent exception, when examined, will be found to confirm the rule; for in no country that is called Roman Catholic has the Roman Catholic Church, during several generations, possessed so little authority as in France."—(*Macaulay's History of England*, p. 31.) Nearly the same might be said of the Greek Church, and the degraded remnants of the Armenian, Nestorian, and Abyssinian churches, would complete the lesson respecting the influence of a corrupted faith. Turkey, among the first countries in Europe, in respect to natural advantages, but lowest on the scale of civilization; Asia Minor, Egypt, and the Barbary States, once luxuriant and populous, now covered with deserts and ruins, would combine to illustrate the tendency of the sensual religion of the Koran.

Under the best forms of paganism men would always be found more debased than under the worst phases of Christianity, and always less degraded where paganism embodies most of the principles of true religion. Nor would the author fail to notice in their proper places the efforts now making for the spread of the gospel in many parts of the world, regarding them, though apparently unimportant, as really the initial principles of great revolutions.

A new element of interest would thus be imparted to the study. Its moral influence would be made more healthy, by introducing, in occasional sketches of missionary history, a style of character very different from that which occupies the most prominent place in profane history.

A judicious summary of general history, would throw much light on the existing state of society, enforce the moral of the work, and form in the mind of the student a permanent association between geography and history, which would be of great value in the prosecution of the latter subject.

This outline agrees in its main features with the plan of one of the most important geographical works now extant, which is stated to be—"The description of different parts of the globe, with a view to delineate the various aspects of man, as an active and social being, and upon the principle that a survey of the history of man is necessary to enable us, accurately to understand, and duly to estimate his present condition."—(*Murray's Cyclopedia Geography.*) The chief additional feature is, that the supposed work shall be prepared in a religious spirit, so that all the varied matter contained in it shall be combined in a united influence on the heart and character. A work of this kind might indeed be larger than those in common use; but its value would be so enchanced that a longer period might well be allotted to its study. And whatever the precise shape it might assume under the hand of the author, if well executed, it could scarcely fail of becoming a text book in our own parochial schools, and the schools of other religious denominations; and perhaps might secure a place in private libraries generally.

The writer of this article drew his views on this subject from his experience as a teacher, and now from a heathen land, suggests the preparation of such a work, as a good method for turning the influence of common schools in favour of foreign missions.

Will not some of the friends of the cause give the subject a fuller discussion?

Ningpo, March 26, 1851.

MISCELLANEOUS.

POPERY IN BELGIUM.

The Rev. E. Panchaud, of Brussels, is the writer of an admirable paper "On the spirit of Popery in Belgium; its operations and prospects," which is

published in the December number of "Evangelical Christendom." Seldom have we seen a more complete view of a subject, and we regret that we cannot transfer the whole paper to our columns. It would, however, occupy some seven pages of the Record, and must therefore be excluded, to the regret of those who would like to see what Romanism is in our day, even in the country most confidently appealed to by her advocates, as showing that the papal religion is consistent with civil liberty.

A slight abstract of this paper may be given, chiefly to show the connection in which occur two extracts we shall make from it:

Mr. Panchaud shows, I. The Spirit of Popery in Belgium; II. The Operations of Popery in Belgium; and III. The Prospects of Popery in Belgium.

Under Part I. we have "The Romish doctrine in Belgium," showing by quotations from works of authority recently published in that country, that Romanism is indeed "another gospel"; then "The Romish worship" is treated of, which agrees well with the idolatrous, sensual creed; next "The discipline of the Roman Catholic Church in Belgium" comes before us, a discipline which tolerates almost every sin, provided a few external rites are observed, and which is so conducted as to bring the largest pecuniary gains, especially from the dying, into the coffers of the church and its priests; afterwards we meet with a section on the relations of the Roman clergy with the government. This we quote. It explains what has no doubt appeared singular to some of our readers, why and how Toleration exists in a Roman Catholic country:—

Popery in its relations with the Government.

It was by the alliance of the priesthood with the liberal party in 1830, that they succeeded in overthrowing a government, the only fault of which, in their eyes, was its being Protestant. They would not hesitate to repeat this revolution now; it is their work. Thus they have again sanctioned and consecrated revolt, when it advances the interests of Popery. A striking lesson this, to those Governments [and individual politicians,] who think they can strengthen their power by means of the Romish clergy; they may be assured that this alliance will be broken [under certain conditions, which Mr. P. mentions—virtually whenever the priests cannot have their own way.]

In Belgium the Roman Catholics amount to nearly five millions, and the dissenters from the communion to a few thousands only. The clergy flattered themselves that, after the revolution, they should rule unrestrained, and that the people would allow themselves to be brought entirely under their dominion; therefore they did not hesitate to subscribe to the articles of the constitution relative to religion, though they were extremely liberal; we will give a transcript of them.

"Freedom of religious worship, and the public exercise of it guaranteed. If any disturbance should be made in using this privilege, it will be repressed.

"No one shall be compelled, in any way whatever, to take part in any religious ceremonies, or to observe the days set apart for such purposes.

"The State has no right to interfere in the nomination or installation of ministers of religion, nor to prevent them corresponding with their superiors, and publishing their acts. In this last case they incur the ordinary responsibilities of the press and of publication.

"The salaries of the ministers of religion are at the charge of the State, and will form part of the annual budget.

"The Belgians have the right to form societies, and this privilege shall not be subject to any preventive measures."

That the clergy, who had given either a voluntary or a forced assent to these provisions, have been much disappointed in their expectations, none can doubt; for Protestanism, which they thought had died with the fall of the Dutch dynasty, took advantage of the liberty insured by the constitution to propagate its doctrines, to form various religious societies, and colport the Holy Scriptures; and succeeded, by the blessing of the Lord, in spreading abroad the vital doctrines of Christianity; and about twenty new churches have sprung up in Belgium, principally composed of pious proselytes from Popery. The liberal party, though Papists, became united in strenuous opposition to ultramontane principles. As long as the liberal and clerical parties were not defined, and neither had expressly stated their views, union was maintained, though with mutual suspicion. Various differences, however, quickly took place, conflicts ensued, and now the allies of 1830 are at open hostilities.

Trials had frequently been made in the Chambers, in order to ascertain to which of these parties power should belong; it ended by the liberals being conquerors. The clergy saw with grief and indignation that temporal power and influence had left them, and could not hide their discontent; but sooner than abandon the field of battle, they entered upon a struggle with the Government, of which no one could foresee the result, or calculate the consequences. It was on the ground of public instruction, the education given at the expense of the State, that the clergy exhibited a spirit of the most deplorable intolerance and exclusiveness. Some years before, under a mixed ministry, a law regarding elementary schools was voted, which was extremely favourable to clerical domination. Every school which was supported, either in whole or in part, by the State or the commune, was compelled to have the religious instructions given by a priest. It was entirely confided to him; but if he, from some motive known only to himself, refused to come to the school, and the bishop did not send another priest to replace him, the school immediately ceased to be communal, and became simply a private institution, and had no longer any claim to the subsidy allowed from the public purse; and the bishop had no account to render of his determination to any one. How little soever the ecclesiastic might be dissatisfied with the choice of books, or with the professors, or should he find he could not govern the school according to his own will absolutely, he could close the establishment, and there were no means of obtaining any redress. Having obtained such success, the clergy flattered themselves that they should obtain the same advantages in the law regulating the "Enseignment Moyen," or second stage of education. But strong clamour and numerous objections having been made against the intolerance of the law voted, the liberal ministry in power since 1847 were led to propose a measure, of a less objectionable character, on secondary education. They proceeded, nevertheless, very slowly, and during the discussion of the bill they admitted all the amendments consistent with the maintenance of religious liberty, and the independence of the State. But the blow was struck, the law was voted, against all the clamour of the clerical party, and the protestations of all the bishops and the court of Rome. It provided that the priests should still be called upon to give religious instruction, but their retirement should not in any way cause the suppression of the school. The ministry deferred putting the law in force for some time, in the hope that when the excitement of party feeling had passed away, the clergy would avail themselves of the advantage of being the official religious teachers in the schools. But this did not satisfy them, they refused it, and again protested; and in a correspondence between the Minister of the Interior and the Archbishop—the organ of the whole episcopate of Belgium—the objections of Popery against the new law are formally stated. We will mention the principal.

1. The clergy *reject* being called, as any favour; they claim the *right* to enter the schools. They are the spiritual authority, and, as such, command; they do not receive their mission from the State—this is to be clearly understood.

2. The introducing dissenting or Protestant ministers into the colleges, to teach the pupils of that faith, violates the principles of Romanism, and consequently is contrary to its liberty.

3. No guarantee is given as to the choice of books, or professors, so that the instruction may be homogeneous in all its branches.

4. They will not submit to the rule, that if the priest should retire, from some particular reason, known only to himself, the religious instruction should be given by a layman.

The clergy do not acknowledge themselves in possession of religious liberty, until they can interfere with the educational establishments *by virtue of their own authority*, expelling from them the *dissenting ministers*, and receiving guarantees that *professors and books shall be chosen according to their views*. If they fail in obtaining their demands, they exclaim against the violation of liberty of worship, and the intolerance of the Government. The clamours they have succeeded in raising have already produced a certain effect upon timid consciences, but their accusations have lately become doubly violent, on account of the approbation expressed by the Chamber of Representatives with the conduct of the Minister of the Interior, regarding the clergy, and his correspondence with the bishop.

To this intolerance in principle, and these tendencies towards the usurpation of power, Roman Catholicity in Belgium adds, as often as it is able to do so, persecution, open and cruel. We could fill pages in relating the repeated attacks instigated by the clergy, during the last fifteen years, against the colporteurs, the schoolmasters, and the evangelists; but, in the majority of instances, the civil power has interfered for the protection of the victims. These attacks are now becoming less frequent, and the principles of religious liberty are beginning to be understood, as well as the right of the dissenting ministers to exercise to the full their work of evangelization. Instead of recording these scenes of persecution, we prefer quoting the words of one of the clergy, who at present enjoys much consideration in the Romish church. M. Malou, bishop of Bruges, before his elevation to the episcopal dignity, spoke in the following terms of William Tyndal, in the work already quoted on the reading of the Bible in the vulgar tongue:—"Obliged to leave his country, in which the heretics (the Protestants of the sixteenth century) were most vigilantly pursued, he took refuge in Belgium, where the Spanish laws were not very indulgent to men suspected of heresy. *He was burnt alive as a heretic at Vilvorde.*"—*Page* 178.

This punishment is termed *a want of indulgence*, and there is not one word from the pen of the bishop condemnatory of the murder. What does it, on the contrary, stigmatize as intolerance? It is the resolution of the British and Foreign Bible Society to withhold the apocryphal books from their editions of the Bible. Three pages after that in which Tyndal is mentioned, M. Malou terms the measures of the Bible Committee *little tolerant*, and adds, a little further on, "The rigour of the Bible Society cannot be softened."

He also manifests his persecuting spirit in recording the tragic end of Cyrille Lucar, patriarch of Constantinople. This dignitary had adopted some of the Reformed opinions, and committed what in the sight of Popery was the immense crime of translating the Bible into the vulgar tongue. "This publication was the cause of some troubles, and," coldly adds the new bishop of Bruges, "the Grand Turk *had him strangled*, in order to stifle his intrigues." Further on, M. Malou considers the Grand Turk as the instrument of Providence for the infliction of a just punishment, and commences a fresh paragraph with the cruelly emphatic words:—"But Cyrille, before suffering this just punishment of his apostacy," &c. Although the sympathy of Belgian priests towards the Greek church has not been very lively hitherto, it would doubtless be soon awakened were the clergy and the people of this communion brutally to oppose the dissemination of the Holy Scriptures by the evangelical missionaries. "The people of Syra," writes the same author, "attacked the house of Mr. Leeves, and the Protestant establishments of the island. The missionary was obliged to call in the assistance of the authorities, but so strong was public animosity, that the troops took part with the people, instead of repulsing them."—Page 270.

Not a word of sympathy is expreseed for the victims of so culpable a violence, and not a word of blame against the people, nor the military forces, which, instead of obeying their leaders, joined the rioters. All is well in the eyes of Rome, when a tumult is excited and outrages are committed for the purpose of destroying the Holy Scriptures, and maltreating the missionaries who translate and distribute them. "The end justifies the means," is Rome's old maxim. But we have not yet come to the end of the bishop's pages on this subject. "The same scenes," says he, "were repeated in most of the towns of Greece. A young Greek perished at Para for having brought a Protestant Bible there. More Bibles were burnt in the isle of Tina, perhaps, than at Syra," &c. "In a word, the biblical colportage in modern Greece meets with all the obstacles *it has been accustomed to encounter* in Catholic countries."—Page 270.

We confine ourselves to the record of this avowal. It is, indeed, excellent on the part of a bishop to reveal what the Romish clergy would do in Belgium, *a Roman Catholic country*, if the Government allowed them the power, and put the gendarmes at their disposal. We know, by the persecutions practised in Greece, what would be *the obstacles* raised in our way.

The work of M. Malou possesses an official charac-

ter. It is approved by the archbishop of Malines, its author is one of the highest dignitaries of the church, and his colleagues in Belgium and France eagerly joined him last year at Bruges, for the purpose of celebrating with the greatest splendour the festival of *the Precious Blood*.

It is on account of this spirit of intolerant and cruel ursurpation that many men, while composing the Catholic party in Belgium, and outwardly professing Romanism, are leagued against the maxims and the influence of the clergy, being persuaded that, were the spirit of Popery to prevail, the civil and religious liberty of their country would perish at once. We meet, indeed, with the following words in one of the liberal papers, concerning a motion of the Chamber of Representatives:—"It signifies that there is in Belgium a compact, united majority, which has inscribed the principle of religious instruction among the laws of the State, but which is decided to repel every pretension tending to invest the clergy with unconstitutional power."

Politique, 23d July, 1851.

Under Part II. Mr. Panchaud treats of "The Religious Orders," "Schools," "The Festivals of Popery," "The Papal Press in Belgium," "Money obtained and employed by Rome in Belgium." It is stated that there are 650 convents, cloisters, &c., 450 for women and 200 for men, having 13,000 individuals estimated in connection with them, "the sworn militia" of Popery: and the number of secular priests is put down at 6000, making nearly 20,000 ecclesiastics, or persons devoted in virtue of their position or salary to the propagation and defence of this false religion in a kingdom of 4,500,000 inhabitants. In this enumeration several classes of persons, such as choristers, sextons, &c., and many associations among the laity, such as those of the Rosary, the Sacred Heart, the Good Death, &c. are not included. Here, as under the former division, we have to omit many interesting statements and details.

Under Part III. Mr. Panchaud gives a general view of the elements of power and durability in the Romanist religion in Belgium: and he closes with a brief statement of the other and brighter side of the case. The picture is drawn with evident discrimination and ability. It is indeed a terrible one, but its gloom is not unbroken. And we know that the pall of Roman death cannot always rest on that fair land. "The earth shall be filled with the knowledge of the Lord, as the waters cover the sea."

As the Board is in correspondence with Christian friends in Belgium, having remitted funds to them, and hoping still to do so, though on a more liberal scale, to aid them in their missionary work, we insert this part of Mr. Panchaud's paper. Those of our readers who peruse it, we hope all, will be glad to see what are the prospects of Rome and of the Gospel in Belgium. We can lay before them no stronger plea than is here presented for their prayers and their gifts in aid of our brethren who are set for the defence and the spread of true religion in that country.

The Prospects of Popery in Belgium.

Our Lord has told us, "the world loves its own," and the spirit of Popery being that of the world, this spirit will maintain its influence so long as men shall love darkness rather than light, because their deeds are evil.

Besides, the means employed by Popery being such as generally procure success in the world—namely, reputation, power, numbers, fortune, added to the influence of a position established by the support and pay of the State and of long standing, we must expect, humanly speaking, that the "mystery of iniquity" will yet display its power for a long time. And if cunning, superstition, pious frauds, flatteries adroitly directed, and threats judiciously fulminated, ought to give prosperity to a cause, that of Rome will see its successes multiply.

We shall find a new element of durability and power for Popery in the character and dispositions of the Belgian people.

The spirit of inquiry and research, in matters of religion is null in the population, and particularly in the Flemish part of it, which counts two-thirds of the whole. They can criticise the clergy, and turn into ridicule the doings and actions of their curé; they will laugh sometimes at certain ceremonies, and will perhaps so far emancipate themselves as to deny their belief in some absurd dogmas; but no one gives himself the trouble to discover the true road which conducts to heaven.

Amongst the men who are the least under the influence of Popery, their religion consists, as they express it, in being honest men; and as to *forms*, they submit to them, at long intervals, out of respect to public opinion and for the sake of their families. How, then, can a religious reformation extend itself amongst a people, one part of which is bigoted to excess, and the other indifferent and worldly, but held in the bosom of Romanism by the power of custom, and we must add, by that of fear? For, even in parts where the clergy are not loved, they are feared. Their rule has been long exclusive and without control, and they say it may return in full force. Its influence with the rich, the nobility, the magistracy, and the proprietors of landed property or of manufacturing establishments, is still great, because it flatters their tastes and their fancies. Accordingly, every one is afraid, if the priests are against him, of losing his work, or his custom, or his inheritance. As regards the poor, the greatest part of the help which they can hope to receive must reach them by the agency or with the consent of the clergy. In the towns, the overseer of the poor is almost always the friend of the curé, and his right hand; and, in the small towns and villages, the burgomaster must be a man of great energy if the "Bureau de Bienfaisance," of which the curé is a member, is not entirely under the domination of the latter. Also, in the distribution of the public charities, we see continually the poor and needy, who have left the Roman communion, deprived of that which, according to the law, they have a right to receive. It is indeed rarely that claims of this sort are even listened to.

The rich and the noble, from an idea of self-preservation, generally ally themselves with the clergy. They think that without them their influence, their titles, and their property would be wrested from them. One can scarcely count *one* in a *thousand* of those who belong to this class, who has dared to act in opposition to the priests' party, and who seeks the light of the gospel.

In the class of the bourgeois, the shop-keepers, the manufacturers, and the men of liberal professions, one finds, much more than elsewhere, a dislike to the doctrines of Rome and opposition to clericalism. It is also from this class that the party is recruited which offers the most vigorous resistance to the ultramontanes, and asserts strongly the independence of the State in relation to the church of Rome, as well as the rights of religious liberty. Nevertheless, this party gives us very little reason to hope for a genuine reformation. Liberal, it is true, in its policy, as regards the Popedom, and rejoicing in everything that puts an obstacle in the way of the clergy, it neither has, nor seeks to have, generally speaking, genuinely Christian convictions. Its delight is in pleasure, fêtes, the theatres, luxury, and all that development of a superficial civilization, which multiplies external enjoyments at the expense of domestic life, economy, and religious habits. To support its philanthropic designs independently of the clergy, it will be continually setting on foot new fêtes to be given on Sundays. So, every time that the disciples of the gospel address themselves to men known as *liberals*, and make known their own opinions, and thel anguage of the word of God, on what ought to be the life of a Christian, they find themselves repulsed with more animosity than if they had been priests or Jesuits; and they are forthwith accused of puritanism, of unreasonableness, and even of intolerance and a sectarian spirit.

Many, thinking that they would find amongst us a system of morals which would permit them to live in our religion in a more unrestrained manner, have very soon withdrawn themselves when they have known us better.

It appears, besides, that they hold, more than the poor, to their temporal position; and knowing well that Rome will pardon them, sooner or later, if they return to her bosom, and that public opinion will support them, so long as they have not *changed their religion*, and committed the crime, which in the eyes of all honest people is most grievous, of *forsaking the religion of their fathers*, they will not cease to be Roman Catholics. So long as this almost universal and deep-rooted prejudice against all change of religion shall continue, the future of Popery will not incur any serious danger.

It is true there are men, both in the republican party and amongst the liberals, who do their best to bring about the complete separation of the Church and State; and others, who think it possible, under the influence of democratic institutions, to reform Catholicism, and make it return to the point where it was in the seventh century, before Gregory I. assumed the tiara, and took the title of Universal Bishop. The Pope would then be nothing more than a president, "primus inter pares;" all abuses would in like manner disappear, and the superstitions which the middle ages gave birth to; and the clergy would be subjected to popular election, like the public functionaries. We have heard this system set forth by men of talent and study, but we cannot at all see that such views are becoming popular; and the thinkers who have adopted them have forgotten that Rome, which is easy to deal with on questions of morals and politics, will yield nothing as to the rights of the Pope. For an instant she will know how to bend her head, in order to let the storm pass over her; but it will be to lift it up more proudly than ever, as soon as the times are more favourable to her.

Further, politicians and members of the liberal press scarcely exhibit any marked favour to Protestantism. Its doctrines seem to them to belong to an age long past, to be mystical, and to tend to a morality little in accordance with the state and wants of society. They have learned, too, that men of influence and numerous ecclesiastics in England have passed over to Catholicism, which already fills them with distrust.

And, in a political point of view, they do not consider the Protestant church as being at all more liberal than the Catholic. They remark enormous abuses in certain Reformed churches, and accuse them of being equally intolerant with those that are under the dominion of the Pope. Ireland is the continual theme of their charges against the professed liberalism of the Protestants. Persons of high consideration in Belgian liberalism have told us very plainly that the Protestant ecclesiastics were not the friends and defenders of liberty of worship, except in the countries where they were in the minority, or only while they did not succeed in getting themselves acknowledged and paid by the State. The following article from a journal edited at Brussels, in the liberal interest, will give an idea of the exaggerated character of the complaints of this party, in its accusations of intolerance against the Protestants:—

"In England, the Protestants are acting towards the Catholics and the Jews, in the same manner as, with us, the episcopate would wish to see the Government act towards the Protestants and the Jews. In England, under the pretext of the supremacy of the Anglican religion, the Parliament is exerting itself in the making of Bills to hinder the Pope from conferring ecclesiastical titles on the bishops; in Belgium, under a similar pretext, the bishops demand that no State professor may be named without their approbation; that is to say, in fact, that all professors belonging to other than the Catholic religion may be excluded from the State instruction, and so on. In England, the Parliament shelters itself behind a law which it might easily modify, to shut its doors against Mr. Lionel Rothschild, and to drive from its bosom Mr. Solomons, because they are Jews: in Belgium, the bishops demand, against the formal will of the Constitution, the right to hinder pupils from receiving the religious instruction of the ministers of their own religion, in the Colleges of the State, because they are Jews or Protestants!

"The bishops, above all, considering the evils which the Catholics have to suffer in England, ought loudly to proclaim the principle of complete religious liberty, instead of giving themselves up to quibblings, in order to bring about a change in the carrying out of the wise provisions of our Constitution."—*Le Politique*, July 25, 1851.

If you join to this cause for the unpopularity of Protestantism, the fact that Belgium has shaken off the yoke of the Protestant Government of Holland, and has retained a feeling of resentment against everything belonging to its old masters, you will agree with us that the Popedom has not the least reason to fear that it will see the Belgian people soon turn, in a body, to the Protestant religion.

Lastly, will the Popish clergy see a reforming movement proceed from themselves? What we have said of the spirit in which they are educated, of the practices to which they are continually addicted—of the influence which they exercise—of the servitude and absolute dependence under which they are placed in relation to their rulers, and to the powerful hierarchy which directs the action of the forces of Rome, as it were, by one head and one arm—gives us reason to doubt whether a movement of any extent could declare itself amongst the ecclesiastics towards a return to the doctrines of the gospel.

Unquestionably, there is in the clerical body, and particularly amongst the young priests, as well as

an ardent and fanatical party which is devoted to Rome and which favours Jesuitism, another class which submits impatiently to its servile position. It would willingly break its chains, but by little and little it is gained over and brought into subjection. The most refractory are driven away, or sent to convents to do penance. Very soon, by far the greatest number of those who have dreamed of changes, end by being calmed down and resigning themselves to their lot. They get accustomed to slavery, and come at last, from finding it pleasant themselves, to persuade their young brethren to follow their example, and bow the head under the gilded yoke of the Popedom. To have reason to hope for any reform of a useful and blessed character, we must have ecclesiastics rich in evangelical light and strong in Christian convictions. But where are the members of the Romish clergy to find these treasures? It is not in their "offices," which take up a great part of their time; it is not in each day's compulsory reading of the Breviary; and still less in their relations with laymen or ecclesiastics who are strangers to the word of God.

The absurdity of the dogmas and rites of Romanism will render them sceptical and indifferent, and will make them cold deists, who do the work of the priesthood as the only means of existence within their reach; but, without the work of the Spirit and a serious perusal of the Bible, it will never guide them to saving truth. Accordingly, to whichever side we turn, we see that, as far as man can judge, the partisans of Rome may feel the greatest security, and flatter themselves with the prospect of a long domination over the people of Belgium; and a few isolated defections of ecclesiastics and laymen do not hinder them at all from singing their triumph, and from continually recording in their journals that the confessional has never seen so many penitents, and that their *fêtes* and their processions have never been better attended.

Must one, then, absolutely despair of the future of Belgium, in a spiritual point of view? By no means.

Mr. Panchaud then presented "the other side" of the subject. This, though not very long, we must defer till our next number. It will then be seen that there is yet hope for the people of Belgium.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN DECEMBER, 1851.

SYNOD OF ALBANY.

Pby of Mohawk.—Oneida ch Sab sch for Spencer Academy 2 00

SYNOD OF BUFFALO.

Pby of Steuben.—Vienna ch Carso Crane to con himself and Mrs Mary Anne Crane, his wife 1 m's 60 00
Pby of Buffalo City.—Buffalo Central ch 27 50
Pby of Rochester.—Clarkson ch in part to con Elijah Drake l m 7; Parma and Greece ch "A member" 12 19 00

SYNOD OF NEW YORK.

Pby of Hudson.—Coshecton ch mo con 5 00
Pby of North River.—Marlboro' ch 26 93; "——" Rev W J McCord 2 28 93
Pby of Bedford.—North Salem ch mo con 15 50
Pby of Long Island.—Southampton ch Mrs Hunting to ed *Hugh N Wilson* 12; South Haven ch 8 35; Middletown ch 17 37 35
Pby of New York.—University Place ch for France 307, Two mos con coll's 63 85; First ch New York ann coll addl 520, mo con 137 96, Young Ladies to ed *Mary K Lowrie* 6 25; Duane St ch ann coll 601 18, T K P and three little friends in part to ed *Henrietta Romeyn Beers* 5; Brick ch bal of last year's contbn 11; Forty-second St ch mo con 20, Mrs Hepburn's class in Sab sch to ed as before 6 25; Nyack ch for Ningpo Mission 6; Yorkville ch mo con 4 35; Fifteenth St ch mo con 25; Chelsea ch mo con 21; Rutger's St ch mo con coll's 44 97 1779 81
2nd Pby of New York.—Canal St ch mo con 5 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Paterson 1st ch ann coll 43 80, mo con coll's 37 94; Rahway 1st ch Young Ladies Jewish mis soc for Jewish Mission 36 117 74
Pby of New Brunswick.—Bound Brook ch 20; New Brunswick 1st ch Ladies miss soc 70, Dr Cogswell 25; Trenton 2d ch 11, less 8 for "*For. Missionary;*" Freehold Village ch 50; Lawrence ch 39 82; Pennington ch Sab sch to ed *George Hale* 27 264 82
Pby of West Jersey.—Greenwich ch 50; Williamstown ch 6 56 00
Pby of Newton.—Belvidere ch Sab sch 5 00
Pby of Luzerne.—Wilkesbarre ch 25 00
Pby of Burlington.—Mount Holly ch 16 68

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Phila 2d ch C H 2; Sixth ch mo con 28; Ninth ch juv miss soc 15 60; Tenth ch mo con 17 71; Central ch Josiah Randall for French Mission 20; North ch 135 50, mo con coll's 92 03, Young Ladies Bible soc to ed *Mary Anne Ayers* at Spencer Academy 25 50; Penn ch Sab sch miss soc to con Edwin Booth l m 30 366 34
2d Pby of Philadelphia.—Abington ch juv miss soc for Iowa and Sac Mission 10 00
Pby of New Castle.—Lower Brandywine ch 5; Red Clay Creek ch 26 31 00
Pby of Donegal.—Leacock and Bellevue chs 50; Chestnut Level ch in part to con James Perry and John Long l m's 40 90 00
Pby of Baltimore.—Alexandria 1st ch Bible class 6; Taneytown ch 10 31, The Misses Birnie 70, Roger Birnie and family 10, Mrs S McK Longwell 4, mo con coll's at Thorndale 5 69, in all 100 to con Rev James Williamson l d, Young Ladies of Thorndale Seminary 28, and Sab sch 3 to ed *Robert Belleville* in China 137 00
Pby of Carlisle.—Carlisle ch Mrs Boughan 5; Bedford ch in part to con John Mower l m 12; Shippensburg ch Mrs Jane Stewart 20 37 00
Pby of Huntingdon.—Pine Grove Mill's sewing soc 20; Little Valley ch 43; Huntingdon ch "A voluntary offering" 10 50; Perrysville ch 60 50 134 00
Pby of Northumberland.—Milton ch mo con coll's 19 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Fairfield and Union chs 10; Cross Roads ch 10 31; Murrysville ch in part to con Rev L L Conrad l d 59 34, Master L W Conrad 13 cents; Congruity ch 49 70; Boiling Spring ch 6; New Salem ch to con Rev James C Carson l m 32; Saltsburg ch 62 92 230 40
Pby of Ohio.—Lebanon ch 18; Canonsburg ch Sab sch to ed *Alexander Brown* at Spencer Academy 10; Manchester ch Sab sch for sup of Rev R S Fullerton North India 15 50 43 50
Pby of Beaver.—New Brighton Pa Miss E Lightner 25
Pby of Erie.—Georgetown ch 1 00

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 1st ch mo con coll's 57 33; Mill Creek ch 34 92; Washington ch Young Ladies For Miss soc bal to con Miss Hannah Saminson and Mrs Sarah Wilson l m's 44 136 25
Pby of Steubenville.—Two Ridges ch fem miss soc 12 50; E Springfield O Rev John Knox to ed *Jos Knox* 15 27 00

SYNOD OF OHIO.

Pby of Zanesville.—Olive ch addl 12 75, do of which 1 from C T for Bible distribution in North India 2, Mount Olive and Cross Roads ch 2 25; Cambridge ch 31 92 48 92
Pby of Richland.—Waterford ch 6; Frederick ch contents of Johnny's purse (died July 24 1851) 1 22; Sharon ch 3; Mifflin ch 2 75; Lake Fork Cross Roads ch to con Enoch Covert l m 30 25; East Union ch 3 40; Danville ch 3 76 50 38
Pby of Wooster.—Guilford ch La Fayette Sab sch 1 00
Pby of Coshocton.—Millersburg ch Sab sch for sup of Mrs Maria Campbell North India 2 00
Pby of Hocking.—Alexander ch of which 1 61 from children in part to con Rev B Williams l m 12 45

SYNOD OF CINCINNATI.

Pby of Miami.—Springfield ch ann coll 212 43, less 23 75 for "*Foreign Missionary;*" Dayton ch Ladies to ed *Jane Mary Anderson* 25 213 68
Pby of Cincinnati.—Bethel ch Sab sch 5 88; Cincinnati 7th ch mo con 11 50; "——" Mrs M Brown 1 18 38
Pby of Oxford.—Oxford ch ann coll in part of which 30 to con Mrs Rhoda Worrell l m 63 15, Rev W S Rogers to con Rev John Worrell l m 30 93 15

SYNOD OF INDIANA.

Pby of Madison.—Pleasant Township ch 11 50; Jefferson ch 1 25 12 75

SYNOD OF NORTHERN INDIANA.

Note.—$12 acknowledged in December Record as from Synod of Indiana—should have been from Synod of Northern Indiana.

Pby of Logansport.—Logansport ch to con Rev Levi Hughes l m 34 85
Pby of Fort Wayne.—Fort Wayne German ch 2 50
Pby of Crawfordsville.—Thornton ch 3 40; Prairieville ch 1 60 5 00

SYNOD OF ILLINOIS.

Pby of Schuyler.—Monmouth ch 5 00

SYNOD OF MISSOURI.

Pby of Upper Missouri.—Lexington ch 6 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Louisville 1st ch mo con 12 05; Louisville 2d ch mo con 20; Shiloh and Olivet chs 34 95 67 00
Pby of West Lexington.—McChord ch Lexington ann coll addl 69, mo con 30 99 00
Pby of Ebenezer.—Flemingsburg ch 20; Augusta ch for sup Rev C W Forman 15 35 00

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Kanawha Salines ch 15 00
Pby of Winchester.—Winchester ch 84 00
Pby of West Hanover.—South Plains ch 20; Byrd and Hebron chs 57 77 00
Pby of East Hanover.—Nottoway ch 10 00

SYNOD OF NASHVILLE.

Pby of Nashville.—Nashville 1st ch ann coll 368 60, Montgomery Bell to con self l d 100; Nashville 2d ch juv miss soc 6 70; Hermitage ch W Donaldson 4 479 30

SYNOD OF GEORGIA.

Pby of Florida.—Tallahasse Florida John Parkhill for Evangelical society of Geneva 10 00

SYNOD OF ALABAMA.

Pby of East Alabama.—Hatchet Creek ch 18, Sons of Temperance 10; Marble Spring ch 20; Talladega ch 64 50, A child's offering 1 113 50

SYNOD OF MISSISSIPPI.

Pby of Louisiana.—New Orleans Soc of Inquiry for church at Ambala Northern India 50 00

Total amount from churches $5274 33

LEGACIES.

Lexington Ky, Estate of James C Todd 800 less one-half per cent. exchange 796 00

Note.—47 50 acknowledged in January Record as from "Estate of John Mower, Bedford, Pa." should have been from "Estate of John Rea, Bedford, Pennsylvania," per John Mower, Esq. Executor

MISCELLANEOUS.

Cazenovia, N. Y. C C Hough	1 00	
New York, Mrs Doctor Freeman to con Mrs Elizabeth Freeman Irving l m	30 00	
"——" Mrs Euince Kneeland	50 00	
Cedar Hill Sab sch N. Y. for Testaments for Kowetah, Creek Mission	3 00	
A. B. C.	100 00	
New York, two Gentlemen for English School at Monrovia, Liberia	100 00	
New York, three Ladies for church at Monrovia	35 00	
Mercer St ch N. Y. A lady	10 00	
—— John Millard to con self l m	30 00	
—— Master James Hay for Corisco	25 00	
	——	384 00

Total receipts in December $6454 43

WILLIAM RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING.

Ladies of Astoria ch L. I. one box of clothing 80 00

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or the Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr. Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
St. Louis, Missouri, David Keith;
Louisville, Kentucky, Andrew Davidson;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

The Foreign Missionary is published monthly for the Board of Foreign Missions, at fifty cents a year for five copies of the newspaper edition to the address of one person, postage paid by the publishers; and at twenty-five cents a year for a copy of the pamphlet edition. Copies of the pamphlet edition, when desired, are sent free to donors of five dollars and upwards, and to ministers whose churches contribute to the funds of the Board. Address, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Postage on the Newspaper Foreign Missionary.—This paper is under 300 square inches in size. The postage, payable quarterly in advance, is—for 10 copies, per quarter, under 50 miles, 3½ cents; under 300 miles, 6¼; under 1000 miles, 9⅜; under 2000 miles, 12½.

Overland Letters.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

Form of Bequest.—I bequeath to my Executors the sum of dollars in trust, to pay over the same in after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction; and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors, for the same.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D. D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

"NOT WORDS BUT DEEDS."

Words are well enough in their places. Words of comfort, kindness, and encouragement oftentimes go a great way. They are angel voices amidst the din and tumult, the darkness and dismay of contending passions, and depressing fears. But whilst words have their place, and that place a most important one, we have never yet seen the time when mere words would pay debts, or provide the silver and gold requisite for carrying on any extensive system of operations. Words will not pay colporteur's salaries, nor freight-bills, nor travelling expenses, nor for books and tracts given to the destitute. If mere words would fill a treasury, we should be very rich just now. We have had resolutions upon resolutions from the various Synodical meetings of the past autumn, all in the highest degree commendatory, but as yet these resolutions have brought but little money. We are somewhat in the condition of the nation's illustrious guest, the Hungarian hero, when he said, "You have made your speeches and they are very good, now please give us your money." We are certainly greatly in need of funds. We have not the heart to refuse the appointment of colporteurs in the new and needy portions of the country, when earnest applications are made to us. We have thus far made such appointments relying on the liberality of the churches to furnish the means for their support, but at present our receipts are inadequate to our wants. The quarterly salaries of all the colporteurs became due on the 1st ult., but at that date that department of our Treasury was entirely empty. In order that this Board may prosecute efficiently the great and glorious work in which it is engaged, it is well enough to say at once, that it will be indispensable that more liberal donations should be furnished it from the churches.

"DOES THE BOARD ESTABLISH DEPOSITORIES?"

This question has been so often asked us, that it may save time and trouble once more to revert to this matter and "define our position." A moment's reflection will show, that if the Depository system were once entered upon, it must be very extensively carried out. To establish a depository at one point, and not at another which the friends of the latter considered equally important, would be a prolific source of discontent. But to extend a system of Depositories all over the Church, would require a very large amount of capital—more indeed than the entire capital of the Board, and even a limited attempt could not be made without crippling seriously other and indispensable operations. We must have money to buy paper, pay printers, binders, &c. or we shall have no books and tracts; and we must have a very considerable amount of these books and tracts—which is just so much capital—in the hands of colporteurs, or we shall break up the colportage system, and thus wither the right arm of our strength. After providing for the publishing department and the colportage department, we have no other capital except what is in the shape of stereotype plates, and the buildings where our operations are carried on—so that in these circumstances, to establish depositories is simply a financial impossibility.

Upon the principle which led the king, to whom an officer had come with six reasons for not firing a salute on a certain occasion, to tell him he need not give any more of his reasons when he had stated that his first one was that he "had no powder," we presume we might now be excused from assigning any further reasons for not acceding to requests for local depositories when we have just said that over and above the necessities arising out of our present operations, we "have no money." We may add however, that so far as our knowledge extends, all religious publishing institutions which have ever extensively tried the Depository system have abandoned it. Neither the American Bible Society, the American Tract Society, nor the Methodist Book Concern now act to any extent on this principle. The carelessness of those to whom books were entrusted, the fact that the stock often became dust-soiled and worm-eaten by long lying on the shelves, and that many books were never heard from, occasioned such losses as showed the plan to be inexpedient. Where depositories are really needed, it would not be difficult for some active church member in a few days to raise the necessary capital; and at other less prominent points the wants of the people can be easily supplied by our colporteurs, who will cheerfully be sent to such fields as call for their labours.

To show that this Board is not acting less liberally than other institutions, it may be proper to say that some of the large voluntary societies having their head-quarters in another city, do not even keep depositories in Philadelphia, the second city in the Union. There are depositories here, it is true, but they are owned here, and, in some cases, those who own them are required to settle as often as *monthly* with the parent societies. We trust, therefore, that brethren will not expect the Board of Publication to do what under any circumstances and in many respects would be inexpedient, and in our present circumstances is impossible.

A NEW YEAR'S PRESENT FOR OUR COLPORTEURS.

The Messrs. Carters of New York, have very kindly presented the Board with one hundred copies of "Roger Miller, or Heroism in Humble Life," a very interesting little work they have lately published, of which they wish in this manner to bestow a copy as a New Year's gift on one hundred of our colporteurs. We have seldom seen a book better adapted to excite in the hearts of those who read it, a profound sense of the importance of earnest and persevering labours to carry the gospel in some form to the destitute and outcast in the midst of Christian lands,—under the very shadow of God's sanctuaries. If all colporteurs were pervaded with the spirit of Roger Miller, then blessed indeed would be the results of their labours, and blessed would be the privilege of directing and sustaining such men. What Roger Miller accomplished, might, under God, in some sense be done, by ten thousand other laymen, were they but imbued with the same spirit. We earnestly hope that the desire of the generous donors may be fulfilled, in the happy impression which this little volume may make upon the piety and the usefulness of the colporteurs of the Board of Publication. The work is very happily introduced by the Rev. James W. Alexander, D. D.

VOICES FROM NEW ENGLAND.

Our work goes on. Amongst the many indications of favour with which we are greeted, those which from time to time reach us from the land of the Pilgrims are by no means the least gratifying. A week or two since we wrote to several ministers in New England, asking them whether the labours of our colporteurs and the circulation of our books would be acceptable in their respective regions. The following expressions of favour are from the only two answers we have as yet received. The writers are both pastors of large Congregational churches.

"*My Dear Sir*—I was away from home when your letter came. I have known your valuable books for a long time, and have greatly rejoiced in their publication and circulation. They are strong cables by which to hold in this headlong generation.

With the exceptions you indicate, I shall be most happy to see the dwellings of New England, (we have *houses* here, and no *mansions*,) enlightened by them. We have, too, minds so educated that they will be appreciated. Anything I can do to facilitate the business, will be at your command. Should you want a line from me, and should the young men not reach here till the first of June, you had better let me know it, as I may be away by that time, recruiting my health. You are doing a great and good work; no human mind can measure its results. The works of the wicked, like their name, go under the waves of oblivion, while those of the righteous grow for ever. Yours most sincerely."

"*Reverend and Dear Sir*—Your esteemed favour of the 5th inst. is just received, and I hasten to reply by return mail. I am exceedingly desirous that the works of the Board of Publication should be extensively circulated throughout our bounds, and among the Congregational churches in this region. My opinion is, that one or two devoted colporteurs would find full employment in this field, and that great good would be done. It would afford me the sincerest pleasure to do all in my power for the promotion of this object."

FIELDS FOR COLPORTEURS.

As we expect to employ a number of students as colporteurs during their vacations in the ensuing spring and summer, it may be in our power to supply many fields where such labourers are wanted. To avoid as far as possible unnecessary travelling expenses, it would be better that those to whom we specially allude, should find employment within the States of New York, New Jersey and Pennsylvania. If brethren in this portion of the Church who may wish their people supplied with the works of the Board, will be so kind as to inform us of their wishes, we shall be happy to do all in our power to meet such demands.

PROSPERITY OF THE SABBATH-SCHOOL VISITOR.

We have entered upon the second year of our Sabbath-school paper, with a subscription list of some thirty thousand. From various sources we have reason to know that this little periodical has given satisfaction and done a good work. As we heard a highly judicious and intelligent layman say with regard to it, "It contains good reading for young people and for older ones too." Its success thus far has equalled our most sanguine expectations. But why should there not be sixty thousand subscribers? With the hearty co-operation of pastors and Sabbath-school

superintendents, the present list could easily be doubled.

MATERIALS FOR A CHURCH GATHERED

THROUGH A COLPORTEUR'S LABOURS.

A colporteur in a new and destitute portion of the West thus speaks of the encouragements he has met with, and of the permanently good results which promise to follow.

"There is much encouragement to prosecute the work of colportage with vigour. The books are in demand, and are nowhere to be had, especially our doctrinal works, Confession of Faith, &c. I have seen some good fruits of the work, particularly in a new settlement which I have regularly supplied a part of the time, and where I have gathered the materials of a church about to be organized."

A NEW YEAR'S GIFT FROM AN UNKNOWN FRIEND.

We very sincerely thank our unknown friend who sent us the following note, with five dollars enclosed, a few weeks since. We trust there may be many others, who, whether they have much or little to give, may imitate this good example. Alas! that there are so many who have so much *to keep* and so little *to give*.

"*Dear Sir*—Enclosed you will please find five dollars, to be applied to the uses and purposes of the Board of Publication—a New Year's gift. From a friend of the Board, who has but little to give."

A COLPORTEUR'S TROUBLES AMONG ROMANISTS.

A colporteur in the West, who has been endeavouring to scatter some rays of light amongst the Romish portion of the population, thus speaks of his reception.

"As a matter of course I have been opposed, to the utmost of his power, by the Roman priest who lives in this part of the country; and I have been subjected to almost all kinds of treatment, even to the necessity of sleeping out of doors. In the many discussions I have had with the Roman Catholics I have been threatened very hard, but notwithstanding all this, I have frequently met with persons, who, though nominally Romanists, are desirous to be enlightened in the truths of the gospel, and who bought books very liberally. The tracts were well received * * I suppose that to you, living as you do in the midst of an enlightened people, the detail of the encounters we colporteurs have in the West, with infidels, Deists, Romanists, and all kinds of errorists, would appear almost a romance. But still these things are true, and the greatness of the matter calls loudly for the untiring efforts of the Church to purify the land. To give a full detail of the wickedness I am daily witnessing, would be more than I could do."

BAD BOOKS.

Bad books are like ardent spirits; they furnish neither "aliment" nor "medicine:" they are "*poison.*" Both *intoxicate*—one the mind, the other the body; the thirst for each increases by being fed, and is never satisfied; both ruin—one the intellect, the other the health, and together, the soul. The makers and venders of each are equally guilty, and equally corrupters of the community; and the safeguard against each is the same—*total abstinence from all that intoxicates mind or body.*

NOTICES OF BOOKS AND TRACTS.

SERMONS TO YOUNG CHILDREN. 32mo, 80 pages. Price 10 and 14 cents.

We have here a neat little volume of ten sermons, averaging less than eight small pages each. The style is sufficiently simple to suit the comprehension of young children, and at the same time is free from the wishy-washy "baby-talk" so often resorted to by those who attempt to make such books, and which is just as offensive to sensible children as to sensible older persons. The genuine talent for writing for children is a great gift. We think the author of these sermons has evinced no little of this talent, and trust the truth so well expressed will find its way deeper than the mere outward senses of the young auditors for whom they are designed.

UNIVERSALISM FALSE AND UNSCRIPTURAL. Price 8 cents.

A cheap edition, in paper covers, of this lucid and excellent treatise, is just out. Now that the venerated author is no more, it may add interest to this little volume, in the minds of its readers, to know that it is from the pen of the late Dr. Archibald Alexander.

CONFESSIONS OF A CONVERT FROM BAPTISM *in* WATER TO BAPTISM *with* WATER. Price 8 cents.

This work bids fair to be so popular that the Board have just issued a cheap edition of it in paper covers. In this shape it can be purchased by those who may wish to give it a wide circulation, at a very small cost.

BIBLE DICTIONARY. Second edition. Price 50 cents.

We are happy to state that the first edition of two thousand of this Dictionary was exhausted so soon that it was impossible to have another ready in time to keep up the supply. As a large edition is now ready, the various orders can be filled. The favour with which this work has been met, is a very satisfactory indication as to how much it was needed. The present edition has been corrected and improved.

NEW TRACTS.

THE DOCTRINE OF THE TRINITY STATED AND DEFENDED. By the Rev. David McConoughy, D. D., 24 pages.

Socinianism and Arianism have been apparently of such easy indigenous growth in the visible Church, and come forth at the present day in such new and insidious guises, that we cannot too well guard the old scriptural doctrine, so fundamental to all evangelical religion, of a Trinity in Unity in the Godhead. Dr. McConoughy has given a succinct and lucid exhibition of what the word of God teaches on this most important subject.

ON FAMILY GOVERNMENT. By the Rev. H. W. Bulkeley. 24 pages.

This is the second tract on the subject of Family Government recently issued by the Board. We judge there may be need for both of these and several more beside. A proper degree of subordination in the younger members of the household is a consummation greatly to be desired. The want of timely restraint and correction at home has laid the foundation in not a few families for lasting sorrow both for parents and children. This tract contains very excellent hints, and such as are not unnecessary.

SINS OF THE TONGUE, with Rules and Reasons for avoiding them. By the Rev. William S. Plumer, D. D. 32 pages.

This tract contains some very plain talking on a very practical subject. Dr. Plumer's strong common sense, and remarkable knowledge of human nature, have enabled him to make this about the best tract on the sins of the "unruly member" which has ever fallen under our notice. Were the wholesome truths here told universally read, remembered, and acted upon, there would be much less trouble in the world and in the Church than there is now, or ever has been.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF DECEMBER, 1851.

Presbytery of Hudson.	
Monticello ch per Rev James Adams	10 25
Presbytery of Long Island.	
East Hampton ch per Rev E C Wines	10 30
Presbytery of New Brunswick.	
Pennington ch per Rev George Hale (addl)	13 68
Presbytery of West Jersey.	
Williamstown ch per Rev Charles E Ford	1 27
Presbytery of Raritan.	
Amwell 1st and 2d ch's per Rev J Kirkpatrick D.D.	35 00
Presbytery of Baltimore.	
Alexandria 1st ch (addl) per Robert Bell, viz: Hugh Smith 10, James McKenzie 5, Dr McNair 2, H B Clagett 1, David Appich 1, George Auld 1, Miss Davis 50 cts	20 50
Presbytery of Huntingdon.	
Clearfield ch in part per Rev J J Hamilton	7 77
Presbytery of Northumberland.	
Derry and Washingtonville ch Rev J H Rittenhouse	5 00
Presbytery of Washington.	
1st ch Wheeling 50; 2d ch do 23; West Liberty 5 50; Forks of Wheeling 14; West Union 1; all per A F Stevenson colporteur	93 50
Presbytery of St. Clairsville.	
Cadiz ch per Rev James Kerr	7 66
Presbytery of Marion.	
Marysville ch per Rev S Brown	13 80
Presbytery of Richland.	
Mansfield ch mon col per Rev S Brown	8 25
Presbytery of Miami.	
Springfield 3 40; "a Friend" 1, per J D Thorpe	4 40
Presbytery of Oxford.	
Venice ch in part 8 30; Seven Mile ch in part 9 20, per Rev S Brown	17 50
Presbytery of Madison.	
Madison ch in part 12; South Hanover ch in part 30 72; Rev J D Smith 4, per Rev S Brown	46 72
Presbytery of Lake.	
La Port ch Mrs A Piper per Rev J Steele	5 00
Presbytery of Muhlenburg.	
Greenville ch per A S Howsley	5 00
Presbytery of Greenbrier.	
Lewisburg ch 7 25; Spring Creek from Benjamin F Renick and Col Thomas Hand 10 55 per Mark L Spotts	17 80
Presbytery of Winchester.	
Winchester ch per John N Bell	3 00
Presbytery of Maury.	
Zion ch per W H Arnell col	22 00
MISCELLANEOUS.	
H J Conway 3, C C Hough 1, Rev Wm J McCord 1 36, Rev James H Sanders hon mem 30, "A B" 500, Daniel L Bonell, Chatham Morris county N J 53 cents, Mrs Abigail Scott, per Dr J Johnston 50	585 89
Robert Carter and Brothers, 100 copies of "Roger Miller: or Heroism in Humble Life," as a donation to colporteurs	
Total	$934 29

A. W. MITCHELL, *Treasurer.*

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 11th of December, the Presbytery of Donegal ordained and installed Mr. William A. Rankin, pastor of the church of Marietta, Pa.

On the 11th of December, the Presbytery of Baltimore ordained Mr. Thomas Warren, and installed him pastor of the Aisquith street church, Baltimore.

On the 12th of November, the Rev. L. H. Christian was installed by the Presbytery of West Jersey, pastor of the church of Camden, New Jersey.

On the 21st of December, the Presbytery of Cincinnati installed the Rev. Willis Lord, D. D., pastor of the Seventh church, Cincinnati, Ohio.

On the 11th of December, Mr. Josiah Milligan was ordained by the Presbytery of Washington, and installed pastor of the church of Rush Creek, Pa.

On the 9th of December, the Rev. Henry W. Taylor was installed pastor of the church of Xenia, Ohio.

On the 14th of December, the Rev. Samuel B. McPheeters was installed by the Presbytery of St. Louis pastor of the Westminster church, St. Louis, Mo.

On the 21st of December, the Rev. J. D. Dudley was installed by the Presbytery of Philadelphia, pastor of the Presbyterian church at Crookville, Pa.

On the 8th of November, Mr. H. M. Painter was ordained by the Presbytery of Mississippi, and installed pastor of the Presbyterian church in Vicksburg, Miss.

On the 14th ult., Mr. William H. Ruffner was ordained by the Presbytery of Philadelphia, and installed pastor of the Seventh Presbyterian church, Philadelphia.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. Edward J. Vail and the church of Babylon was dissolved by the Presbytery of Long Island on the 24th of November.

By the same Presbytery, on the 11th of December, the pastoral relation between the Rev. Joseph A. Copp and the church at Sag Harbour was dissolved.

By the same Presbytery, on the 25th of December, the pastoral relation between the Rev. James C. Edwards and the church at Smithtown was dissolved.

CALLS.

The Rev. James C. Edwards has accepted a call from the Second church of Morristown, New Jersey. Correspondents will address him accordingly.

The Rev. L. W. Williams has accepted a call from the churches of Lower Path Valley and Burnt Cabin. His post-office address is Fannettsburg, Franklin county, Pa.

POST-OFFICE ADDRESSES.

The post-office address of the Rev. S. D. Campbell is changed from Pochitla, Early county, to Concord, Baker county, Georgia.

The post-office address of the Rev. M. R. Miller is for the present Norwich, Muskingum county, Ohio.

The post-office address of the Rev. A. R. Naylor is at present Cincinnati, Ohio.

The post-office address of Rev. A. Williams is San Francisco, California.

That of Rev. James Woods, Stockton, San Joaquin county, California.

That of Rev. Lewis Thompson, Clotsop Plains, Oregon.

That of Rev. E. R. Geary, Oregon City.

DEATH.

On the 18th of December, the Rev. Oliver Alden Taylor departed this life, aged fifty years. He was a member of the Presbytery of Londonderry, and pastor of the church of Manchester, Massachusetts.

MISCELLANEOUS.

The Rev. Charles Huntington having resigned the pastoral charge of the church at Wysox, has entered on his engagements as Professor of Mathematics and English Literature in the Collegiate Institute of the Presbytery of Susquehanna at Wyalusing, Pennsylvania.

Varieties.

Persecution in Madagascar.—The Queen of Madagascar is bent on exterminating Christianity in her dominions, and has long mercilessly persecuted those who prefer the "new religion." In the last outburst of this protracted persecution, four persons were burnt alive; fourteen precipitated from a high rock and crushed to death; a hundred and seventeen persons condemned to work in chains as long as they live; twenty persons cruelly flogged with rods, besides 1748 other persons mulcted in heavy penalties, reduced into slavery and compelled to buy themselves back, or deprived of their wives and families. Persons of rank have been degraded, and sent as forced labourers to carry stone for twelve months together to build houses; and in an endless variety of other ways have the maddened passions of one wicked woman been permitted now for years past to plunge a large, populous and beautiful country into misery and ruin.

A Transformation.—The Wesleyan Methodists in Mansfield, England, now occupy as a chapel the mansion which was for many years the residence of the celebrated Lord Chesterfield, whose dining-room now forms the vestry, and the wings are occupied as the residence of the Wesleyan ministers. Its interior has recently undergone a through remodeling and renovation.

Baptist Periodicals.—The Baptists publish forty-two periodicals in the United States—weekly, twenty-five; monthly, fifteen; quarterly, two.

The Baptist Mariners' Church in New York employs regularly ten missionaries, is composed of members from sixteen different nations, and received last month into its fellowship seven persons belonging to as many different nations.

Domestic Happiness.—"Six things," says Hamilton, are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted up with cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.

Pews in Bad Repute.—The last Ohio Methodist Conference arraigned one of its members for advocating the policy of having pewed seats in churches.

Costly Romish Cathedral.—It is stated that the Catholics of Buffalo, N. Y. contemplate the erection of a Cathedral in that city, to cost one million of dollars.

Mrs. Judson's Grave.—The grave of the second Mrs. Judson, at St. Helena, is said to be in a neglected condition. The Rev. Mr. Bertram, a Baptist missionary from St. Helena now in this country, is endeavouring to procure the means for protecting it by an iron fence. The piety and usefulness of this honoured missionary deserves at least such a tribute.

The Chinese Opium Trade.—Rev. Mr. Bridgeman, writing from China, says that the number of chests of opium, each containing 133 lbs. taken to China the present year, will exceed 70,000, and that in exchange for these 70,000 chests the Chinese will pay to foreigners more than $36,000,000, and most of this in silver.

The Lane Seminary has been defeated in its attempt to purchase Neander's Library. The required fund had been raised. But the administrator was offered a greater price for it, by an American gentlemen, as it is supposed, and sold it for the greater price.

Science on the Sea.—The advantages of science in nautical affairs have rarely been more strikingly illustrated than in the fact stated in the report of the Navy Department, that, by means of the wind and current charts, projected and prepared by Lieut. Maury, the Superintendent of the Naval Observatory, the passage from the Atlantic to the Pacific ports of our country has been shortened by about forty days.

Steam Carriages on Common Roads.—Mr. J. K. Fisher of Boston has made important improvements in the construction of steam carriages for common roads, and an effort is on foot to get up a Company with a capital of $100,000, for the manufacture and sale of such carriages in this country.

Life Preserving.—The Legislature of Vermont, at its recent session, enacted a law forbidding the employment of conductors, engineers, brakemen, or switchmen, "who shall make use of intoxicating liquors as a beverage." The employment of such a person, with the knowledge of the President, Superintendent, or any of the Directors, exposes the company to prosecution and a fine of $300 to $3,000, besides being liable for all damages that may result.

Work of the Needle.—More than thirty thousand persons are supported in the city of New-York by the manufacture of ready-made clothing; while the number living by it who reside in villages in Connecticut, New-Jersey and New-York, within a few hours' ride or sail from the city, is much larger. About eight-tenths of the goods manufactured are sent out of the city for sale. A single firm employs in the various departments three thousand five hundred operatives, and the sales of the house annually exceed a million of dollars. One hundred persons are employed in receiving and returning work only. Many of the operatives receive a compensation which barely keeps them from starvation.

Princeton Theological Seminary.—According to the Catalogue just published, there are, Resident Licentiates 3; First Class 48; Second Class 48; Third Class 38; total 137. Of these, 33 are from New York, 27 from Pennsylvania, 14 from New Jersey, 12 from Virginia, 6 from Tennessee, and from 1 to 4 from other States respectively; from Ireland 4, Nova Scotia 1.

Ponies Instead of Children.—The Marquis of Londonderry has purchased fifty or sixty Shetland ponies, to be employed in coal mines as substitutes for children, who have hitherto moved the coal trucks along the confined corridors under ground.

Reading and Writing in the United States.—In 22,000,000 of the United States population there are more persons who habitually read and write, than can be found in any 150,000,000 in Europe in one area, choose where you please.

Missionaries in China—There are now 75 Protestant missionaries in China, connected with fifteen different missionary societies; being an increase of 55 in nine years. Of these 48 are Americans, 25 English, 3 Germans, 2 Swiss, 1 Swedish, and 1 unconnected.

Disasters on the Lakes in 1851.—The Buffalo Commercial Advertiser gives its annual statement of marine disasters on the Lakes, together with the loss of life and property attendant upon them, from which it appears that during the year 1851, property to the value of $730,537 was lost, and 79 lives. Five steamers, three propellers, and thirty-seven sail vessels were totally lost. The disasters of the last four years have involved the loss of $2,087,146 worth of property, and 563 lives.

A New Isthmus Scheme.—A company is forming in New York to undertake in earnest the construction of a canal to connect the Atlantic with the Pacific, by a new and more southern route. The company is styled the Atrato Interoceanic Canal Company. The route possesses advantages which Baron Humboldt long since proclaimed to the world, and which are in part recorded in Congressional documents.

Hereditary Defects.—In a late report of a Deaf and Dumb Institution in England, it is stated, that there were 72 couples of married mutes, who had 102 children—98 of these children hearing and speaking perfectly well, and only four born deaf and dumb, like their parents.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage—Under 50 miles, 1¼ cents. From 50 to 300 miles, 2½ cents. From 300 to 1000 miles, 3¾ cents. From 1000 to 2000 miles 5 cents. Paid quarterly in advance at the post-office at which it is delivered.

CONTENTS.

Board of Domestic Missions.—Notice p. 18. The greatest Want of all, p. 18. Synod of Georgia, p. 18. Cheering News of our Pacific Missions, p. 18. Minnesota Entered, p. 18. Reinforcement to Texas, p. 19. Religious Instruction of the Coloured Population, p. 19. Clothing, p. 19. Church Extension, p. 19. Receipts, p. 20.

Board of Education.—I. Ministerial Education. The Day of Special Prayer, p. 21. Some Thoughts for every Communicant, p. 21. Thoughts to our Pious Young Men, p. 22. More Men and of High Character, p. 22. II. Christian Education in Schools, Academies, and Colleges. A new Institution, p. 23. Receipts, p. 23.

Board of Foreign Missions.—Recent Intelligence, p. 24. India: Lodiana Mission, Astronomy of the Hindus, by Rev. J. M. Jamieson, p. 24. Extracts from a Letter of Rev. L. Janvier, p. 25. China: Ningpo Mission. Communication of Rev. W. A. P. Martin, p. 26. Miscellaneous: Popery in Belgium, p. 26. Receipts, p. 29.

Board of Publication.—Not Words but Deeds, p. 30. Does the Board Establish Depositories? p. 30. A New Year's Present for our Colporteurs, p. 30. Voices from New England, p. 30. Fields for Colporteurs, p. 30. Prosperity of the Sabbath School Visitor, p. 30. Materials for a Church Gathered through a Colporteur's Labours, p. 31. A New Year's Gift from an Unknown Friend, p. 31. A Colporteur's Troubles among Romanists, p. 31. Bad Books, p. 31. Notices of Books and Tracts, p. 21. Receipts, p. 31.

Miscellaneous.—A Fixed Heart, p. 17. A Short Practical Sermon, p. 17. A Striking Fact, p. 17. Ecclesiastical Record, p. 32. Varieties, p. 32.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 3. | PHILADELPHIA, MARCH, 1852. | PRICE PER YEAR, *Fifty Cents.*

HANDSOME BEQUESTS TO THE BOARDS.

We are gratified to see that from time to time the Boards are remembered by members of our churches when making their wills. It is well that Christians should learn to use their substance for religious and charitable purposes while living, but of that which they must retain to live upon and do good with as long as they are here below, it is well, too, that they should cast a portion into the Lord's treasury, when making arrangements for the time when they shall need it no more. The late Michael Allen, Esq., of Pittsburgh, whose membership, we believe, was in the Rev. Mr. Paxton's, late Dr. Herron's church, has left to the Board of Foreign Missions $10,000—$5000 of which is to be used for the evangelization of the Jews; to the Board of Domestic Missions for general purposes, $5000, and for Church Extension $4000; and to the Boards of Education and Publication each $3000. The testator further states that he had reason to believe, that after paying all the specific legacies, there would still be a considerable residuum of his estate, which he also bequeaths to the four Boards.

For the Home and Foreign Record.

FILLED WITH THE SPIRIT.

To be filled with the Spirit, Eph. v. 18, is to be under his influence and guidance—to be spiritual in our affections, our exercises, our conversation, and our deportment, as well as in our devotions; and we should remember that the *mind* of the Spirit is expressed in the Bible, and hence that his drawings, and leadings, and teachings are always in accordance with the Scriptures. Hence if we feel ever so strongly inclined to do any thing which is not agreeable to the Bible, we may know that it is not the Spirit which inclines us to do it. We cannot justify any irregularity by saying, "We were led to it by the Spirit of God; we must follow where the Spirit leads; we are filled with the Spirit, and therefore we could not help it." For "God is a God of order, and not of confusion;" and the Spirit is a Spirit of order, and not of confusion. The Spirit has spoken in the *word*, and that is *our rule*, and not *impressions* or *impulses*. "Let all things be done decently, and in order." See 1 Cor. xiv. 34—40.

It is plain, then, that being filled with the Spirit, so far from leading to disorder and confusion, will be promotive of order, of love, and of every good word and work; for it will lead to the strictest observance of the infallible rule and standard, the word of God, which is the very mind of the Spirit, and in accordance with which are all operations. Nothing which is unscriptural can be the fruit of the Spirit of God. The apostle specifies three things as resulting from the full indwelling of the Spirit:—

1. The first is a *happy, joyful frame of mind*, Eph. v. 19. Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord. Observe, it is, *speaking to yourselves*, and making *melody in your heart;* there is no boisterous noise and confusion about it; no interfering with the devotions of others; but all is orderly and comely; and yet the heart is joyful, and there is *melody within*, as sweet as that which angels make around the eternal throne.

2. Another result of the indwelling Spirit is *thanksgivings to God through Jesus Christ*, Eph. v. 20. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. This is both a duty and a privilege. And as it is a duty and a privilege to give thanks to God at all times for all things, in the name of Jesus Christ, so we should render special thanksgiving on special occasions—special occasions demand special thanksgivings.

3. A third result of the indwelling Spirit is a *faithful discharge of all relative duties*, Eph. v. 21—33. Submitting yourselves one to another in the fear of God. Relative duties are to be done from a regard to God. There is a two-fold obligation to their performance, one resulting from the command of God and our relations to him, the other from the relations we sustain to our fellow-creatures. Hence, to neglect these duties is not only to sin against men, but against God. Hence we should submit ourselves to one another in the fear of God; perform our duties to each other as to the Lord; and this we shall do if filled with the Spirit. The neglect of relative duties is no evidence of superior piety; nor will any one who is led by the Spirit of God claim to be too holy to render obedience to the laws of the land, provided those laws require nothing which is not clearly opposed to the revealed will of God, as contained in the Scriptures; for *civil government is a divine institution*, and obedience to it is required by our relations to both God and man. "Submit yourself to every ordinance of man for the Lord's sake." 1 Pet. ii. 13. Discharge faithfully all relative duties.

W. J. M.

For the Home and Foreign Record.

REPENTING ACCORDING TO THE CATECHISM.

Not long since, said a pastor, an incident occurred in my congregation, which illustrates the value of teaching the Catechism to our children. A native of Scotland presented himself for admission to the church. He was examined as to his knowledge and piety. In regard to repentance, he repeated from the Catechism, as he had learned it in his native land—"Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.' And if," said he, "I have ever repented, it has been according to this definition of the Catechism: 'out of a true sense of my sin, and apprehension of the mercy of God in Christ, I have, with grief and hatred of my sin, turned from it unto God, with full purpose of, and endeavour after, new obedience.'" In a word, he had *repented according to the Catechism*. Would that all professors of religion had repented thus! Happy for the church when all her children are taught the Catechism; and when they all repent according to the Catechism! To teach our children the Catechism is the true way to prevent their self-deception; the true way to make them intelligent, consistent Christians. For to *repent according to the Catechism* is to repent *according to the Bible*. 2 Cor. vii. 9—11.

W. J. M.

CONTENTMENT—ITS ADVANTAGES.

It fills with comfort.—He never wants comfort that lives contented. A contented spirit is ever a cheerful spirit. It is a heaven upon earth, as the opposite to it is a hell upon earth. It is the mind at rest in every condition. A contented man hath not only the comfort of what he hath, but also of what he hath not. What he wants in outward possession is made up to him in inward submission.

It fits for duty.—Lord! when the heart is repining and mutinying against God, how unfit is a man for duty! but when the spirit is still and quiet, all is done well. Passion unfits us for converse with men, much more for converse with God in holy duties. It is sad praying, when discontent prevails.

It always procures that very mercy which we desire, or some other that is better for us.—Discontent makes us to lose what we have; contentment gets us what we want. Fretting never removed a cross, nor procured a comfort: quiet submission doth both. The father continues to correct the froward child; but when once it yields and is quiet, he gives it anything.

It sweetens every bitter cup.—This ingredient takes off the bitterness of every state, as the wood cast by Moses did the bitterness of the waters. Nothing can come amiss to him that hath learned to be content.

FRAGMENTS.

There are certain great principles clearly laid down in Scripture, in relation to giving, and the use of property generally, which, by almost all men, are sceptically disregarded—as, for example, 1. That what we have, we hold as stewards that must give account. 2. That the way to increase is to distribute. Some are rich because liberal. 3. That what is given to the poor, is loaned to the Lord. 4. That God has designated a *tenth* himself: and Pagans give that proportion to their gods. 5. That what is done to Christians, is done to Christ.

The low and scurrilous writers against revelation carry their own condemnation with them. They are like an ill-looking fellow, who comes into a court of justice to give evidence, but carries the aspect, on the first glance, of a town-bully, ready to swear whatever shall be suggested to him.

When the ship that carried Jonah sailed from Joppa, there was only one good man aboard, and the storm was for his sake.

Religion should be not a *rapture*, but a *habit*.

The greatest honour some men could do the Christian name, would be to disclaim it.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

NOTICE.

Treasuries—Special Reports—Thanks.

It will be recollected that by a resolution of the Board of Missions of April 28th, 1851, "the annual Reports of the Board shall be made up *to the first day of April in each year.*" The design of this arrangement is to secure sufficient time before the meeting of the Assembly in May, for the reception of the *Special Reports* of the year's services, of all ministers, missionaries, and agents: and also of the *reports of the state of the different treasuries connected with the Board;* in order that the entire work of the year might be introduced into the Annual Report to the Assembly, and be made as ample and satisfactory in its character as possible.

The Special Reports for the current ecclesiastical year were mailed to all ministers and missionaries *in February*, and will reach their destination *in sufficient time for the brethren to return them answered by the first of April:* and we earnestly request the brethren to be *prompt* and *punctual* in doing so. When the Annual Report for the last year went to press, *there were one hundred and forty-five ministers and missionaries who had not reported:* a fraction *over one-fourth of the whole number!* The General Assembly, consequently, received no information from one-fourth its number of appointed and sustained missionaries in the great field of its Missions! We trust that there may be a universal return the present year of the Special Reports; and should they, in any cases, miscarry, that there may be no failure, we publish the whole form of the Report, to which the brethren may refer, in the present number of the Record. The Reports are made up to the *first of March*, and we would be glad to receive them *by the first of April.*

We would respectfully and kindly request the Treasurers to send their Reports *complete up to the first of April, immediately after that date.* The Treasuries to report are those of *Louisville, Pittsburgh; of Lexington, East Hanover, West Hanover, Flint River, and Concord Presbyteries;* and *Synod of Ohio.*

Churches desirous of having their contributions *acknowledged in the Report of the year* will forward them before the first of April.

We shall endeavour to furnish, for the information of the Assembly, a statement of the condition of the funds of the Board, up to the first of May, if it be possible to do so.

And now, brethren, *we are much behind hand still,* and hope that our receipts before the first of April may put us into deep water once more. Give this good cause your substantial aid.

We embrace this opportunity *of returning the hearty thanks of the Board* to various churches, and generous individuals, old and *young*, male and *female*, East, South, North, and West, who have come forward and granted us special aid in answer to our appeals. The Board feels encouraged, and has every reason to know that the work of Domestic Missions is dear to the heart of the Church, and as the work of God, he will sustain it. His people shall be made willing for this work in the day of his power. The aged have sent their contributions. Young ladies have turned collectors; one sends "a widow's mite," another signs "A Young Friend," and another touches the heart, and signs, "*a debtor to grace!*"

The following is from a minister in the South: "Enclosed, I send you $40 for the Board of Missions. I did not expect to send any thing to your Board at this time, being occupied with Foreign Missions; but the public statement of the embarrassment of your Board, determined me at once *to forward now what I could.* Do, dear Brother, *trust longer— pray longer,* and make another *longer and louder* appeal to the people of God in our churches, before you withdraw the commission of one worthy brother, or refuse an application from a promising field. I do trust that the Lord in mercy will forbid that the Board shall be trammelled in its labour, or contracted in the sphere of its operations, or of its usefulness."

FORM OF SPECIAL REPORT.

Office of the Board of Missions.
No. 265 Chestnut Street,
Philadelphia, February, 1852.

Rev. and Dear Brother:—The period is again approaching when we shall be called upon to render to the General Assembly a report of the operations of the Board of Missions throughout the year, and as the results of the labours of our brethren in the Missionary field must, necessarily, occupy a prominent place in that report, we forward to you the annexed *form of a Special Report* which contains the various items on which the General Assembly desires information. Will you be so good therefore, as not only to give us *some information on each item introduced*, but also make that information *as full and as accurate as may be in your power.* We would ask it as a special favour, that you pay particular regard to *statistical* information, and should you be in possession of any *interesting facts* connected with your missionary work, that you would insert them under the head of "General Remarks." Your report will, of course, include the amount of labour performed under the appointment of the Board, from the first of April, 1851, or if appointed since that time, from the date of your commission.

As it will require some time to reduce into one, the numerous reports furnished by our Missionaries, we earnestly request you, after filling up the blanks and completing your annexed Special Report up to the first of March 1852, or to the end of your commission if it should close sooner, *to return it immediately after date, in an envelope to the Secretary of the Board at Philadelphia.* Your punctuality in this matter will greatly oblige us.

Grace, Mercy and Peace be multiplied unto you in our LORD.

Sincerely and affectionately yours, in him,
C. C. JONES,
Corresponding Secretary.

☞ You will please not introduce into your Special Report *any other business* than that which properly belongs to it. Otherwise in the press of engagements in the office, it may be overlooked. And should your quarter's salary be due at the time that you are forwarding your Special Report, do not expect payment on *that* report; but make a *separate report for the quarter*, and you will not be omitted in the regular payments of the office.

SPECIAL REPORT.

Months of labour performed under commission from the Board since April 1st, 1851.
Number of Congregations and missionary stations supplied between April 1st, 1851, and March 1st, 1852.
Names of do.
Within the Bounds of what Presbytery.
Churches organized between April 1851, and March 1852, and Names of same.
Houses of Worship erected or finished during same time.
Number of families regularly attending your ministrations.
Number of Sabbath Schools in operation between April 1st, 1851, and March 1st, 1852.
Do. Teachers in do. during same time.
Do. Scholars in do. do do. do.
Catechetical and Bible Classes do. do. do.
Number of Learners in do. do. do. do.
Number of Sermons preached do. do. do.
Is the Monthly Concert observed?
Have you weekly Prayer Meetings?
Number of Family Visits.
Observance of the Sabbath, whether good, bad, or indifferent.
State of the population, whether increasing, diminishing, or stationary.
Attendance on public religious services, whether good, bad, or indifferent.
Number of Baptisms, between April 1st, 1851, and March 1st, 1852.
Additions on Examination do. do. do.
Additions on Certificate do. do. do.
Total in Communion, on the 1st March, 1852.
Religious Instruction of Coloured population.
Number of Coloured Communicants.
Temperance Cause.
Amount raised for, and paid over to the Board of Domestic Missions.
" " " " Church Extension Fund.
" " " " Board of Education.
" " " " Board of Foreign Missions.
" " " " Board of Publication.
Amount raised and paid to other objects.
Are your collections for the different benevolent schemes of the Church reduced to a system, and what is it?
What amount of salary do your people pay towards your support, in addition to what the Board gives?
What prospect of your Church becoming a self-sustaining Church?
☞NAME AND POST OFFICE ADDRESS (IN FULL.)
P. S.—Are you in want of Clothing? If so, what family have you? *Be particular to give height, age, sex, and general size of each member.* Give plain and full directions how Boxes shall be sent.

GENERAL REMARKS.

RELATIVE POSITION OF THE ROMAN CATHOLICS AND PROTESTANTS, IN THE UNITED STATES IN 1851.

There are in the United States 6 archbishops, 26 bishops, 1385 priests; 1411 churches, and 681 other stations; distributed among 34 dioceses and 2 apostolic vicariates; subtracting deaths, it appears that during the year there was an accession of 1 archbishop, 1 bishop, and 114 priests. The Catholic population of the United States, obtained from official and consequently the most reliable sources, (with the exception of the dioceses of St. Louis, Boston, Galveston, St. Paul's, and Indian Territory, which are *estimated*, there being no official returns from these,) is set down in round numbers at 1,980,000.

Of the entire body of the clergy, amounting to 1417, 1242 are returned as *in the ministry:* and 179 as *in other employment* (a discrepancy of 4 from the returns of the *whole* number above.) That is to say, within a fraction of one-eighth of the clergy are in other employment than the ministry; occupying we suppose the posts of Professors, Teachers, &c. If we take the 1242 in the ministry as a supply for the 1,980,000 Catholics, then we have a priest to every 1594 persons. And seating the people in the 1411 churches and 681 stations—2092—we have 1 church for every 946 persons. The number of *clerical students* is 421.

"*The Association for the Propagation of the Faith*" (whose affairs are administered by two committees, one in Paris and the other in Lyons), in 1850 *received from* the United States $765, and *expended in missions in the United States* $89,703, exceeding by nearly $500 what was expended in all the Missions *in Europe:* the missions in Europe amounting to $89,277. By this large expenditure, it will appear in what estimation the Association holds these United States! The number of Catholic Periodicals is 11 *weekly*, (2 of which are in German and 1 in French.) 1 *Quarterly*, and 2 *annual*, total 14.

We may indulge in a few comparisons without offence, we hope, to any one.

The Old-School Presbyterian Church in the United States, has 2027 ministers, 2675 churches, 210,000 communicants (the returns being imperfect, say 220,000,) and a total of population attending on our ministry and connected with our congregations of 950,000 or 1,000,000 persons. It will be recollected that all persons are reckoned Roman Catholics who have been baptized, and profess that faith, and are counted with their congregations. They do not in their returns make the distinction, so just and

common with Protestant churches, between "communicants" *i. e.* those who give credible evidence of a change of heart—*really spiritual persons*, and the *mere members of the congregation*. Hence in estimating Protestant denominations this fact should not be overlooked, and in comparing them with the Roman Catholics, we must take *the total of persons attending on our ministry, and connected with our congregations*. It is losing sight of this fact, that makes the disparity between Protestant denominations in the United States and the Roman Catholics appear so greatly in favour of the latter, while the disparity should be the very contrary, against them.

We will throw off 253 or one-eighth of our ministers as in other employments, (Professors, Teachers, Editors, &c.,) and we have left 1774, which will give us 1 minister to every 563 persons. And seating our 1,000,000 people in our 2300 churches, throwing off 375 organized churches, not having their own or adequate houses of worship—a large deduction! we have 1 church building for every 434 persons.

In a Protestant denomination which considers *the preaching of the gospel the great end of the ministry*, and *ample sittings for the hearers of indispensable necessity*, it is not to be wondered at that our supplies in these respects are so far ahead of the Roman Catholics. Our number of clerical students (candidates 381, licentiates 237,) is 618. The number of Presbyterian (Old-school) periodicals is 9 weekly; 1 semi-monthly; 4 monthly, and 2 quarterly:—total 16.

Thus we have 610 more ministers; 208 more houses of public worship (and if we make no deductions then 583); 197 more clerical students; and 2 more periodicals. The comparison of Literary and Theological Institutions, and Ecclesiastical Academies and High Schools for youth of both sexes, we believe, would be equally in our favour.

There are two facts worthy of special notice. *First: the mass of the strict Roman Catholics in the United States are foreigners, and their immediate descendants.* When they have been in our land of civil and religious liberty, of Sabbaths, and Bibles, of education and of newspapers and books, for two or three generations, they begin to fall off from "*mother church*," and become Protestants. The Protestants gain far greater numbers from the ranks of the Roman Catholics than they do from the Protestants.

Second: the mass of the Roman Catholic priesthood in the United States is made up of foreigners! not more than one-seventh are *native born* Americans, the other six-sevenths are Frenchmen, Belgians, Germans, Spaniards, Portuguese, Italians, Swiss, Poles, Canadians, and Irishmen. And with the one-seventh native born Americans it is probable that not one in one hundred is descended from *Protestant parents*.

We have no means of ascertaining how much money is contributed by the Roman Catholic Church in the United States for the propagation of their faith *in the United States*. The United States is considered *missionary ground*, and *receives* from the *Propaganda*, but *contributes* nothing, or next to nothing. If we are rightly informed, the Roman Catholics in the United States depend for the support of their missions upon money donated by the Propaganda. We have seen that in 1850, $89,703 were sent over to them. Of the regular contributions taken up in their churches, one-third goes to the education of ministers, one-third to the support of the priesthood, and one-third to the repairs of the church, if they need it. The support of the poor, and all extra calls, are met by voluntary contributions, taken up in the churches or by personal application; but as far as we have any information, there are no general and regular systematic contributions in their churches for missionary purposes in our country.

We would be willing to enter into a comparison of our contributions also, had we the means of doing so. But we have not. The amount contributed for congregational purposes in 1851, was $1,056,023, and for other religious objects, (Home and Foreign Missions, education of young men for the gospel ministry and publication of books &c.) $406,692—making a total $1,462,715. A portion of the funds of our Foreign Board—about one-fifth or one-sixth—is furnished by our Government for the christianization of the American Indians.

It will be seen that our returns are imperfect and fall short of the true amount. The comparison now instituted is with but a *single* denomination of Protestants, the Old-school Presbyterians. Suppose now we connect once more our brethren of the New-school Presbyterian Church with us, and how will our account stand with the Roman Catholics?

Our New-school brethren have 1490 ministers, 1579 churches, 140,076 members, and between 500,000 and 600,000 members of their congregations; and 204 clerical candidates.

Now for the result. The Roman Catholics report 1,980,000 Roman Catholic population. The Old-school and New-school Presbyterian churches have a Presbyterian population connected with them, of 1,600,000, giving the Catholics the advantage of us of 380,000.

But here the scale turns:—we have 2,145 more ministers; 401 more clerical candidates, and 2,162 more churches.

The true position and relative influence of the Roman Catholic Church can be easily apprehended from this comparison. Bring in all the other branches of the great Presbyterian family—the Reformed Dutch, the Associate Reformed, the German Lutheran, the Cumberland, &c.—bring in the Baptist, the Methodist, the Episcopal churches, all the Protestants, and what an array of Protestant population, of ministers, clerical candidates, churches, periodicals, literary and theological institutions, &c. Connect the immense multitude, who although committed, some to no form of faith, and others to an erroneous faith, yet all "*antagonistical*" to the Roman Catholic Church, as such and how much stronger is the array. It is discovered at a glance. Throw off the *coloured population* altogether and we have some 20,000,000 of inhabitants; deduct 1,980,000 and the balance of 18,020,000 may be set down as Protestants. We may throw off a considerable number still for *deists, unbelievers* and *indifferentists*, and yet we are a *Protestant Nation* OVERWHELMINGLY.

The Roman Catholics have sense enough to know what country they should emigrate to. If they must leave Europe, why do they not go to Brazil, to Chili, to Peru, to South America somewhere, or to Mexico? No! these Roman Catholic settlements in this western hemisphere do not suit them! They must emigrate to the United States. *Protestantism has made our land what it is*, and it now offers to the poor, ignorant, miserable, and oppressed of mankind the happiest home in the world.

Let the friends of Zion then rejoice, and hope in the Lord. These Roman Catholics are sent to this country we trust for their own and our good; and that in view of *their being made by the Spirit and Word of God his true children by faith in Jesus Christ;* and so brought to renounce the errors and idolatries and soul-destroying dogmas of their church. We must therefore look upon them as a part of *the great field open to the labours of all who love the souls of men* and the Lord Jesus Christ in sincerity and in truth. And if we do our duty in reliance upon God, we shall be a blessing to our Roman Catholic population and they in the end no ruin to us. *Fear not, we are of God, and must by his blessing prevail.*

REVIEW OF THE PAST MONTH.

The number of letters received at the office has been large, and the information conveyed in them gives us ground of sorrow as well as joy in respect to the spiritual state of our Zion. The reports of some of the brethren are exceedingly depressed, while the reports of others breathe a longing after the presence and power of God's Spirit, and exhibit renewed efforts to advance the Redeemer's kingdom, strong in faith and hope—and others still record the tender and refreshing mercies of the Lord. It is one comforting evidence of returning life to our Churches that very many are becoming alarmed at their lukewarmness and deadness, at the long dearth of divine influences, and are seeking to return unto the Lord. What is this, but the *returning of our covenant-keeping God to His people?* We would lay before our readers some items of information to cheer their hearts and awaken their gratitude and draw them to the Mercy-seat; and by God's blessing, quicken them with new zeal and love, had we the room; but our space in the Record is out.

EFFORTS OF MAUMEE PRESBYTERY, OHIO, FOR A REVIVAL OF RELIGION.

We commend the plan of visitation adopted, and the great end which the brethren proposed to themselves and the churches, to be secured by it, to the consideration of other Presbyteries.

"Our little Presbytery, feeling the great need of a higher state of piety among our people, undertook the work of visiting all the members of all our churches—sending two ministers to spend a week in each and every church, visiting from house to house in a pastoral way, preaching every evening, and closing this visitation in each church with a communion season. So far as we have carried out our plan, we are encouraged to hope that it has not been altogether in vain. In addition to visiting and conversing with all, we have preaching every evening through the week and on Saturday and Sabbath. Some of these meetings have been most solemn and in some respects interesting. Christians have been excited to more earnest prayer; to a deeper sense of their own need of the grace of Christ, and many appear to feel as one pious mother expressed herself to me, 'I have never before been made to feel so deeply my own nothingness; I know that the Lord will bless these means which you employ.' Some also have appeared to be deeply impressed with a sense of sin, and to feel their need of an interest in Christ. O! that we could all be more consecrated to the work of our blessed Redeemer. Pray for us, that the Lord would graciously interpose for our help and cause his people to rejoice."

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENT OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of January, 1852.

SYNOD OF BUFFALO.

Pby of Ogdensburg.—Oswegatchie 2d ch.	$8 00
Pby of Steuben —Oakland ch	6 00
Pby of Buffalo City.—East Aurora ch in part to const Rev J M HARLOW hon mem 12; Pendleton and Wheatfield ch 6 50	18 50
Pby of Rochester City.—Vienna 1st ch 62 65, of which 50 to const Rev BENJAMIN F. STOCKTON an hon mem, and 12 65 in part to const MRS OLIVIA E STOCKTON an hon mem; and	

from Carso Crane 60, of which 50 to const Mrs. Mary Ann Crane an hon mem, and 10 in part to const Carso Crane an hon mem—less 61 cts exchange 122 04

SYNOD OF NEW YORK.

Pby of Hudson.—Deer Park ch 10 00
Pby of North River.—Highland ch 20; Matteawan ch 15 35 00
Pby of Bedford.—Poundridge ch 25 00
Pby of New York.—Duane St ch N Y 634 16; Brick ch N Y addl 14, and from S P Stone 50 698 16

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Morristown 1st ch, from a Friend 2 50; Lamington ch 101, and from Mrs Jane H McDowell, widow of the late Wm A McDowell, D. D., 50 to const herself an hon mem; Elizabethport ch 19 46; 2d ch Elizabethtown 151 28 324 24
Pby of West Jersey.—Camden ch mon col 3 50, and from the Rev R P Dunn 20; Williamsburg ch 2 13; May's Landing ch (including 2 from Weymouth Works) 46; Leeds Point ch 3 50 75 13
Pby of Newton.—Belvidere ch 45 00
Pby of Luzerne.—Kingston ch 15 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—7th ch Phila, from a Lady, for a destitute missionary 20: Central ch Female Sab School, for California, 20; Penn ch, from Mrs Jane Rose 20, from Miss Ellen Rose 20, and from Rev F D Ladd 20, to const the Rev Lyman Coleman D D an hon mem; 4th ch in part 38 87; Germantown ch from Mason Kindell 10 148 87
Pby of New Castle.—Dover ch 16 21; Smyrna ch 6 29 22 50
Pby of Baltimore.—Ellicott's Mills ch 31; First ch Alexandria 50; Long Green ch 12 37; Bethel ch 10 63; Havre de Grace ch 10; Madison St ch Baltimore 2 50; Franklin St ch Baltimore 100 216 50
Pby of Carlisle.—Middle Spring ch 33; Greencastle ch 31 50; Fayetteville ch 18 75 83 25
Pby of Northumberland.—Bloomsburg ch 36 00

SYNOD OF OHIO.

Pby of Hocking.—Alexander ch 12 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Monticello and Rock Creek church 5 10
Pby of Lake.—Crown Point ch 5 76; Constantine ch 6; Sab School of Valparaiso ch 4 15 76
Pby of Fort Wayne.—La Grange, Ontario, and Fawn River chs in part to const Rev James Wilson of Northern India an hon mem 30 00

SYNOD OF ILLINOIS.

Pby of Dane.—Mineral Point ch, of which 1 70 from Sab School 16 65

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Beverly church 13 00
Pby of Winchester.—Winchester ch, from Miss Susan G Burwell, to const herself an hon mem 100, and from Rev James R. Graham 2, making 102; through J N Bell, Treasurer of Winchester Pby, from Winchester ch to const Rev J R Graham an hon mem 69 43; a mem of Winchester ch 50; "chs in Winchester Pby" 45 57 267 00
Pby of Montgomery.—Big Lick ch 17; Salem ch 25 42 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Milton ch, for the usual spring contribution, 150, and from J Wilson Esq to const himself an hon mem 100 250 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Six Mile Creek ch 13 00

SYNOD OF GEORGIA.

Pby of Cherokee.—Through J Dunwody, Treasurer of Pby, from Pleasant Grove ch, col at camp meeting, 33 45; Roswell ch 16 55 50 00

SYNOD OF ALABAMA.

Pby of East Alabama.—Talladega ch 70 00

$2673 70

MISCELLANEOUS.

A Parent's thank-offering, through Dr Van Rensselaer, 50; J C 1000; Rev J J Janeway D D N Brunswick N J 100; Contents of a missionary box of the Children and Domestics of Mr H Fricke's family, Phila 4; A Friend of the cause N Y 5; "P" 2 50, and "A" 5 50 of Summit Hill Pa; A Friend, Adirondac, N Y 5; Rev W E Dixon Esperance N Y bal to const him an hon mem 45; "H N S" 2; Robert Creighton Phila 10; Through L Y Atkins, from Mrs Farley, Wellford, Culpepper co Va 5, and from others 5; A New Year's thank-offering from Hanover N J 3; A Gentleman, left at the store of the Board of Publication 5; Rev S W Watkins, Troublesome N C 12 50; S J Rider Albany N Y for missions at the West 10; Jacob Sutphen, Sweden N Y 3 50; "——" left at the Mission House N Y 50; Jefferson Ramsey, Cecil co Md 5; J M C Bentley, Hempstead N H 4 50; J D Miller M D 2; Rev P E Bishop, Guthriesville S C 40; S S Myrick, Peekskill N Y 2 50 1377 00

LEGACIES.

Legacy of Jubal Terball dec'd, late of New York $500 00
Residuary legacy of Robert W Smith, dec'd, of Fairfield co, Ohio 200—less exchange 2 198 00 698 00

Total $4748 70

S. D. POWEL, *Treasurer.*

CHURCH EXTENSION.

Receipts into the Treasury during the month of January, 1852.

First ch Alexandria D C $25 00
Yellow Chapel ch Va 5; "Circle of Industry" Winchester Va 10; Rev Peyton Harrison Va 5; church of Orange and Madison, Va 24 40; Charlottesville ch Va 18; Christiansburg ch Va 27; Blacksburg ch Va 23 25; Salem ch Va 75; Rev Urias Powers Va 5; Fincastle ch Va 30 75—in all, from Virginia 223 40
"J C" 1000 00
Rahway 2d ch N J, for special object 50 00
W B Carter, Madison N C 1 75
Franklin St ch Baltimore 60 00
A Friend, special donation 300 00
Messrs R L & A Stewart, New York 500 00

Total $2160 15

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of January, 1852.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Bethel ch in part to con Robert Johnston Esq., an hon mem 40; Allegheny City 1st ch addl 5; Pittsburgh 1st ch addl Infant sch for Sab sch Libraries in the West, and to con F G Baily Esq an hon mem, 50; Centre ch Benevolent Association 31 40; Sewickley ch 30 156 40
Pby of Allegheny.—Portersville ch 9; Scrub Grass ch 10 19 00
Pby of Blairsville.—Johnstown ch 120 00
Pby of Redstone.—George's Creek ch 12; Long Run ch 19 25; Sewickley ch in part 2 75; McClellandtown ch in part 2 22 36 22
Pby of Erie.—Evansburg ch 3 10; Fairfield ch 7 42 10 52

SYNOD OF WHEELING.

Pby of Steubenville.—Two Ridges ch 31 17
Pby of Washington.—East Buffalo ch 10; Lower Buffalo ch 10; Claysville ch 31 25 51 25
Pby of St. Clairsville.—Bealsville ch 12 00

Total $436 56

MISSIONARY CLOTHING.

From Ladies of Pittsburgh 4th ch a box
" " Salem ch a box valued at 48 96
" " Uniontown ch to con Miss Mary Duncan an hon mem, valued at 50 00

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of January, 1852.

Hamilton and Rossville ch Ohio per John D Thorpe 28 80
Kanawha Salines ch Va " " 15 00
Mrs M Brown Bedford Ohio " " 1 00
Mrs Susan H Read, Knox co Ky " " 5 00
St Charles church Mo per Rev J B Harbison 27 00
Mellersburgh " " " 10 00
Fulton " " " 35 00
Concord " " " 11 75
Hopewell " " " 4 00
Salt Pond " " " 10 00
Mount Hope " " " 6 40
Pleasant Hill " " " 9 00
Six Mile " " " 10 05
Independence " " " 23 00
Castile " " " 5 70
Liberty " " " 33 45
Bethel Donation " " 9 05
Richmond " " " 9 60
From various persons " 15 50
Lake Providence and Pecan Grove La per Rev T H Clelland 200 00
Third donation of fifty dollars from the Ladies of Maysville ch during the year 1851, per Lewis Collins 50 00
Avails of box clothing, donation from the Ladies Benev Soc Greensburgh Ind per A R Forsyth 24 00
Bethany ch, the tythe of a don visit by that ch to their pastor and his wife, W Y and M A Allen 5 00
Sharon ch Ky per Rev J S H Henderson 18 85
Augusta " " addl " " 1 25
Grandview ch Ill bal to con Rev J A Stelle hon m per J H Steele 25 00
Mr Philemon Bird Shelby Ky 5 00
Mrs Lucy P Locke, Goshen Ky bal to con Wm W Locke hon mem 30 00
Mr Carson Dobbins Shiloh Tenn 5 00
Mr Jonathan K Brice of Truro ch O don to con himself hon men per John Marquis 50 00
Crow Meadow ch Pby of Peoria per W P Carson 4 90
Low Point " " " " 2 10
Pine Ridge ch La 70 00
Charles E Walker Madison Ind 2 00
Camp Creek ch Ill per John Clark 13 00
Collections by Rev C Leavenworth, Mrs Nancy McKee bal to con Miss Maria J McKee hon mem 25 00
John King bal to con himself hon mem 25 00
Hopewell ch addl 7 45
Isaac Vannuys to con Mrs Ellen Vannuys hon mem 50 00
Bethany and New Prospect chs bal to con Rev B F Wood hon mem 17 00
From same in part to con Mrs Louisiana Wood hon mem 18 00
John D Brewster to con himself hon mem 50 00
Daniel Brewster 5 00
Franklin ch to con Rev James McKee hon mem 50 00
John P Banta in part to con Peter J Banta hon mem 25 00
Monmouth ch Ill per Rev W F Furguson 8 00
Middleton ch addl per Rev C Sturdevant 19 00
Owensboro ch Ky collection " " 59 40; Mrs Mary A Anderson in part to con her son Wm Kyle Anderson hon mem 25 00 84 40
Jefferson ch Ind to con its pastor Rev Robert H Allen hon mem 50 00
First ch Louisville in part 75 15
Third " " " 43 50
Mr R H Kelly Walnut Grove 5 00
Franklin ch Ind addl for Church Extension 1 00
Paint Lick ch Ky in part per Rev Robert A Johnstone 12 00
First Presb ch Lexington Ky by Fem Sew Soc for Rev Wm Pawling 115 00
First Presb ch Lexington Ky col in part 68 00
Mrs Dewees of same ch for Rev T S Vail per R Long 25 00
Pleasant Township ch Ind per Rev Wm Sickels 16 00
Hannibal ch Mo " " J H Lorance 26 00
Covington ch Ind " " H M Bacon 8 00
Shiloh " " " R M Overstreet 4 10
John Vannuys and Lady " " 2 00
Rev R M Overstreet don 5 00
Burlington ch Iowa " " G H Shinn 15 00
West Liberty ch Ohio " " J A Meeks 18 00
Collection by Rev W M Strycker 50
Mount Salem ch Ohio per Rev John M Crabb 4 73
Eagle Creek " " " " 3 27
Union " " " " 10 00
West Bethesda " " " " 15 00
Col by Rev E S Campbell 1 00
Dry Point Ill " " P D Young 1 40
Kallida ch Ohio " " W K Brice 3 60
J L Ellweller Kallida, H & F R 50
A Friend from Chester Ill " " John Kennedy 3 00
Marion and Lynn Grove Iowa " " J S Fullerton 19 65
Brighton ch Iowa " " R S Dinsmore 4 25
Washington " " " " 4 35
Union " " " R McGuigan 16 00
Fem Miss Soc Muscatine Iowa in part to con Rev J T Umsted hon mem 25 00
Fourth ch Louisville Ky half mon con collection 9 37
Lexington Ind per Rev John Mitchell 4 40
Donation by Rev John Mitchell Lexington Ind 3 18
Poplar Ridge Ind per Rev John Mitchell 1 80
Petersburg Ill " " G McKinley 37 50
Rev L B Crittenden donation 18 75
Check returned by Rev D V Smock 74 00
Collections by Rev D L Gray
Shiloh ch Tenn to con Rev E S Campbell hon mem 55 00
Mountain church Tenn 103 35
Holly Springs Miss in part 40 70
Rev T C Stuart 5 00
J Maxwell 5 00
A Friend 1 00
Trenton and Zion chs Tenn to con A T Graves hon mem 50 50
Concord " 33 40
Jackson " 86 45
Denmark " 100 70
Salem " 37 50
Second ch Memphis " in part 51 05
First " " " 96 00
Raleigh " " 27 50
Flemingsburgh Ky in part per Rev W W Hill 16 00
Monticello Mo from Two Friends 5 00
A Friend in Louisville Ky 10 00
Rockville Ill per Rev W W Hill 24 00
Mount Pleasant Ky in part " " 6 00
Fourth ch Louisville Ky in part " 23 00

Total $2686 40

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
J. B. MITCHELL, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

CANDIDATES FOR THE MINISTRY.

The impression extensively prevails that the number of candidates in the Presbyterian Church is not increasing. This impression is unquestionably correct.

The following table shows the number of new students in the different Theological Seminaries in the Presbyterian Church for the last ten years.

Date.	New Students Annually.	Do. for 5 years.
1842	83	
1843	92	
1844	108	
1845	101	
1846	120	504
1847	103	
1848	95	
1849	115	
1850	109	
1851	88	510

These statistics show that, whilst the number of our theological students has varied somewhat from year to year, the number at the end of the ten years is very much the same as at the beginning. The total number for the first five years is 504, whilst for the second five it is only 510.

The following table shows the number of candidates under the care of the Board of Education for the last five years.

	Whole number in all stages of education.	New in all stages of education.
1847	403	96
1848	377	60
1849	373	72
1850	384	82
1851	388	88

The same result of *no increase* of candidates appears; and the Board apprehend this year a still farther diminution; grounded on the fact that, thus far, the number of new students is *considerably less* than last year, there being only 50 new candidates against 70 during the corresponding period of the year.

These statistics establish the fact that the number of our theological students has been stationary for five years and upwards. It does not follow that the number of our ministers is stationary; there is, on the contrary, a steady increase, as is well known; the number of our ordinations being yet considerably more than the deaths. But the *rate* of increase cannot advance, whilst the number of students remains the same, but must, after a time, diminish on account of the natural increase of the deaths.

CONGREGATIONAL CHURCHES.

As a matter of some interest, we subjoin the statistics of the Congregational churches on the same subject. The table, though formed on a somewhat different basis, indicates the same thing, or rather shows a still worse condition. The numbers opposite each year are the *graduates* in the New England Theological Seminaries at Andover, Bangor, and New Haven.

Date.	Graduating Students annually.	Do. for 5 years.
1842	68	
1843	82	
1844	54	
1845	71	
1846	70	345
1847	64	
1848	57	
1849	57	
1850	62	
1851	49	289

It thus appears that in the Congregational churches there has been a *decrease* of 56 during the last five years, as compared with the previous five; and that the last of the ten years, as compared with the first of the series, shows a falling off of no less than 19.

We have no means of ascertaining the condition of things in the New School Presbyterian Church, as no separate statistics have been published within our knowledge: but we observe a statement in the *New York Observer* as follows:—"By recent statistics it has been ascertained that in all the Theological Seminaries attached to the Presbyterian and Congregational denominations in our land, there were 70 students less in 1850 than in 1840." Our impression is, that the number of their students has diminished of late years in the New-school branch.

We publish these facts, as indicated in the above tables, in the hope that they will awaken inquiry, urge to prayer, and stimulate the use of those means which properly belong to this department of Christian exertion.

A SOLEMN AND A FUNDAMENTAL QUESTION.

One of our ministerial brethren proposes the following important question.

"Let me ask you a question. Do you think a young man, twenty-one years of age, industrious, prudent, always strictly moral, and for some time a humble Christian, of average talents and having a good English education—in short, just such a person (leaving age out of view) as is likely to make a hard-working, useful country minister—do you think such a one too old to begin a course of study preparatory to preaching the gospel?"

The chief difficulty here is age, which *cannot be left out of view* in propounding the question. If the individual, in the judgment of his pastor, is likely—all things, *including age*, considered—to make a "hard-working, useful, country minister," then such a person may be encouraged to go forward in his studies. Age, however, is a very important point; and it is here precisely where the great danger exists in the present efforts of the Church to educate young men for the ministry. There are undoubtedly some of our most useful ministers who have commenced their classical studies late in life; but these are the exceptions to the general rule. The general rule unquestionably requires the *early discipline of the faculties* and their *harmonious and thorough development* in the Academy and College, in the usual course, and at the usual time. When a young man postpones his education until he becomes of age, he diminishes the prospects of his adequate preparation for the ministry, and more especially, if he has only "*average talents.*" Under such circumstances, he ought to have very *clear evidences* that God has called him to abandon his present occupation.

We shall have more to say upon this interesting point hereafter. In the meantime we publish the following extract from an article in "*Home, the School and the Church,*" having a general bearing upon the question.

There is a class of cases of somewhat frequent occurrence, on which we proposed to make a few remarks. We mean those in which men have this question pressed upon their minds late in life; after the judgment is matured, habits are formed and arrangements of business have been made. These are often more difficult to decide than any others. But some of them are the most easy; and we have often wondered at the difficulties which press upon minds cultivated and disciplined by education, study, and professional engagements. We now allude to such as have received an early education with other views, and have been employed in the professions of law or medicine, or in the instruction of youth. Sometimes men of this description are called to engage in the ministry, and yet have great difficulty in deciding the practical question. Perhaps it is sufficient to refer their case to another class; and let them try their qualifications, the character of their feelings and desires, and their circumstances, according to the suggestions which we have already made.

But there are some, who have had less advantages in early life, whose minds are tried on this subject. From the nature and circumstances of their case, there must be more difficulty in solving the question. Perhaps there would be no difficulty in deciding on such cases, if there were not great want of ministers in actual service. Then, it is fair to conclude, the evidence of the call would be so extraordinary and distinct, that there would be no room for doubt. This conclusion is in accordance with the common procedure of God's government, in which he adapts his directions to the exigency of the times. We could not exclude all such from the sacred office, nor would we encourage them on slight grounds to seek it.

There are now situations in the Church, which are destitute of pastors, and are likely to remain destitute, in which a man of sound discretion, vigorous enterprise, ardent piety, and moderate acquirements in literature and science, might be very useful in the ministry. It is commonly easy to ascertain the character of a man's judgment, common sense, piety, and energy, at the age now supposed. But if there should be a doubt of the character after the maturity of twenty-five or thirty years, we should consider it an excluding fact. Of all these qualifications, it should be said in such a case, they must be *much above mediocrity.* No man should consider himself called away from the common occupations of life, at so late a period, whether from agricultural, mechanical, or mercantile pursuits, or from the instruction of youth, unless he is acknowledged to possess some qualifications of high order, which give him influence in society, and the confidence of the Church. There is one difficulty, however, which such men should confidently examine. It is the breaking up of established habits, and engaging in a new employment, amidst entirely new associations. This is never easily done. Its practicability at every age depends on the mental discipline and facility of acquiring knowledge. If, at the age now contemplated, a man's mind be not disciplined to accurate thought, and ready expression, he will find it next to impossible for him to be either comfortable or useful in the ministry. With a prospect so extremely doubtful, no one should consider himself called to undertake the duties of the sacred office.

It is sometimes said that men of cultivated minds and taste cannot live and be useful among rough, uncultivated, and poor people; we must, therefore, have some men of moderate acquirements, who will be satisfied with coarse fare, uncouth manners, and the privations incident to such places. But the force of this argument, in its principal intention, we deny: it is used as an apology for introducing ignorance into the pulpit. It is, indeed, true, that habits formed in cultivated society, and in the acquisition of a thorough education, may lead a man to desire a place congenial to his taste, especially as such places afford a more dense population, and a larger sphere of usefulness: but it is not true, that he cannot live and labour wherever his Master calls him to go. If his heart be thoroughly imbued with the love of Christ, and a desire to be instrumental in saving precious souls, he will be ready to sacrifice any worldly pleasure, and to practise any self-denial involved in a plain course of duty. The truth is, such comparisons are out of place, when used to justify the introduction of unqualified men to the ministry. There can be no apology for introducing ignorance and boorish habits into the sacred office. Piety and

poverty cannot consecrate such to be instructors and examples in the Church of God.

Still we would not infer that no man, without a thorough classical education, or the time and means of attaining it, is ever called to the gospel ministry. Men possessing a high order of native talent, sound discriminating judgment, ardent piety, and persevering industry, may be very useful in this office, with a limited stock of learning. Some of our most useful men, in active pastoral duties, are of this description. And more of them might be employed to great advantage in the Church. But in such cases, the evidences of the call should be clear and decisive, leaving no doubt in the mind of the individual himself; and, we think, in this case, the public estimation of his character should be well considered. It is a good rule for such a man to adopt, that unless the path of duty is made very plain before him, he should remain in the employment where Providence has placed him. When once a man has arranged his plan, entered upon his course of business, formed and adjusted his habits to his employment for several years, he should have very substantial reasons for leaving a lawful employment, and undertaking so entire a change. Examples of most disastrous character are not wanting in the ministry, where the experiment has been made, with complete failure.

ENCOURAGEMENTS AND DISCOURAGEMENTS IN THE MINISTRY.

Every profession has its trials—its peculiar trials—and also its rewards. No situation in life is exempt from the common conditions of encouragement and discouragement. The ministry has many things to cheer, and many to depress the soul. But whoever is called of God to engage in this sacred service, will be supported under all its trials, and, what is more, under all its joys.

We have been much interested in reading a modest little volume, by one of our own ministers, entitled "An Essay on the Encouragements and Discouragements of the Christian Ministry," by John M. Lowrie, pastor of the Presbyterian Church of Lancaster, Ohio." It owes its origin to an appointment made by the Columbus Ministerial Association—a society of ministers, chiefly members of the Presbytery of Columbus, organized for mutual spiritual and literary advantage.

In noticing some of the *discouragements* felt by a minister of the gospel, the following are mentioned 1. That class of discouragements which arise from the work itself in which he is engaged. 2. The discouragements connected with his fellow-labourers in the same cause. 3. Those which arise from personal considerations.

In enumerating the *encouragements*, the writer refers, 1. To those granted by our loving Lord to his ministers, while engaged in present efforts to serve him; and, 2. The encouragements which refer to the future.

The various subjects are discussed in a discreet, evangelical, and edifying manner. We subjoin two extracts.

There is a luxury in the work of the ministry—a luxury of thought, and motive, and feeling, which makes every pastor love his office. What, though we mourn over our own coldness and remissness, and fear for our own conversion! It is not always so. We have many rejoicings in the love of Christ; many comforts in his service; many rich feasts upon his word; many earnests of his Spirit, in grace to restrain, to support, to teach, to guide; and, in some seasons, perhaps if they abounded more, we would wish to make our heaven upon earth; we have communion with the Father of our spirits, in which one hour of holy devotion more than makes amends for days and months of trial and discouragement. Sometimes we think if we could take such views of truth, such ideas of Christ, such hopes of glory, as we gain in the closet, and find words suited to express them to our people, they must surely feel like us, sweetly won to the service of our Jesus. Even the discouragement we feel through ill-success is lightened when we know that God's purposes are not thwarted, and that we are a sweet savour to him, even in them that perish. * * *

It has frequently been said by Christian ministers, and it is perhaps the feeling at some time or other, of almost every one, that if, before entering upon the office, they had known the trials, and difficulties, and discouragements of the ministry, no inducements could have led them to become ministers. But, perhaps every preacher of the gospel may as truly say, that before actual experience, he had no just conception of the supports, and comforts, and satisfaction which our Lord grants to his ministers in the midst of trials. And there is one other thought belonging to this subject, which we feel safe in affirming, even before experience. There is no risk in saying that when the faithful, laborious minister of God is permitted to reach heaven, there to see his blessed Lord; there to taste the joys at God's right hand; there to shine as a star in the firmament, as having turned many to righteousness; and thence to look back over the trials and privations of the wilderness journey he trod to reach that heavenly Canaan, he will have no regrets that he was a minister of the gospel on earth, and knew the trials and difficulties of ministerial life. Perhaps it is not too much to say, that ten-fold our present sorrows and disheartening trials would be easy to bear, if we kept heaven more in view, and laboured more to reach that blessed abode, and to go there accompanied by larger fruits of our ministry.

II. CHRISTIAN EDUCATION
IN SCHOOLS, ACADEMIES, AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

WAVELAND SCHOOL, ILLINOIS.

The Rev. T. W. Hynes presents the following report of a parochial school of the Waveland church, located about six miles from Hillsboro, Montgomery county, Illinois.

In the letter accompanying the report, Mr. Hynes states that "seven of those whose names are herewith reported as the pupils of the Waveland school, together with several others of their young associates and neighbours, united themselves with the people of God by a public profession of their faith in Christ. Thus God set his seal to that commandment with promise, contained in *Proverbs* xxii. 6." He also states, "I believe the people would not be satisfied now, with any other than a *Christian* school."

REPORT.

TO THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

The undersigned is requested, by the Session and Trustees of the Waveland Presbyterian Church, to whom is committed the control of the Waveland Parochial School, to submit to you their report for the quarter.

Their school has continued through this quarter with evidences of the Divine favour, that have been gratifying and encouraging to us. The regular exercises of the school have progressed without interruption.

The regular attendance, diligence in study, and progress of the pupils, have been altogether commendable.

The school remained through the quarter under the instruction and direction of Miss Elvira M. Powers.

The religious interest and Christian instruction in the school have continued, not merely without abatement as compared with former terms, but with manifest increase. As heretofore the school has been opened and closed with the reading of the Scriptures, singing and prayer. The Shorter Catechism has been regularly recited, on Friday afternoons, by the whole school as one class, and at other times during the week, in smaller classes. It will be seen by the accompanying statistical table, that *twenty-four* of the *twenty-nine* scholars attending the school this quarter, have recited all the Catechism. This number includes every scholar of whom, from age or advancement, it could have been expected. During *three quarters* of the school (this being the third quarter), *twenty-nine* pupils have recited the whole Catechism.

The Scriptures read in school this quarter, have been from Acts xii. to Colossians iii.

Scriptures committed to memory are, Matt. vii. 1—23; Mark iv. 1—9; and John i. 1—17; making *forty nine* verses.

For a general view of the state and progress of the school, we refer you to the accompanying statistical report which will be found to contain the number, names, daily attendance, studies, and ages of the pupils. All which is respectfully submitted.

By order of the session and Trustees of Waveland church. THOMAS W. HYNES, *Moderator.*

Montgomery county, Ill., September, 1851.

STATISTICAL REPORT OF THE WAVELAND PAROCHIAL SCHOOL FOR THE QUARTER ENDING THE LAST OF JULY, 1851.

No. of Scholars.	*No. of days attended by each scholar.*	*No. of Questions committed to memory in the Catechism.*	*Ages of the Scholars.*
1	20	107	16
2	40	107	13
3	60	107	11
4	60	107	7
5	30	107	21
6	60	107	13
7	60	107	8
8	40	107	15
9	60	107	14
10	60	107	8
11	60	107	12
12	60	10	8
13	60	3	7
14	60	107	15
15	60	10	8
16	50	5	6
17	60	107	13
18	60	107	11
19	60	80	7
20	35	107	12
21	60	107	7
22	50	107	18
23	55	107	16
24	60	95	8
25	60	80	7
26	30	2	5
27	50	1	6
28	55	107	13
29	60	107	13

EXPLANATORY REMARKS.

1. In the second column the number of days attendance is approximately given. Those who were absent from school but a day or two, are marked "60"—and those who attended a day or two more or less than 30 days are marked "30"—&c.

Sixty school days make one quarter.

2. In the column headed "Number of questions committed to memory in the Catechism," the number "107" denotes that the pupil has committed to memory the whole Catechism; the figures "80" that the pupil has committed eighty of the answers. Three of those marked 107, had recited all the Catechism, but had not reviewed it all, and are therefore not considered as having it thoroughly committed to memory.

Those marked 4, 7, 10, 12, &c., are, as will be seen from last column, quite young, and had lately commenced reading; several of them began to read during this quarter. They were still encouraged to commit some of the Catechism, though it should be but a question or two.

We trust that this school will continue to bear much fruit. Its history constitutes a strong plea for the union of religion and learning.

A NEW GOVERNMENT SCHEME.

This is the age of progress and inventions. The following is the latest idea that has been proposed on the subject of governmental education.

At a recent Agricultural Convention held at Granville, Putnam county, Ill., Prof. Turner, of Jacksonville, proposed an educational enterprise on a large plan, which was adopted by the Convention with the view of bringing the same before the next session of the legislature of that State. Prof. Turner alleges that the system of education in this country is adapted only to a professional class of men, and that it overlooks the very much larger industrial class. His plan proposes the establishment of a great Central National University, with a Minor University in each State and a subordinate college or school for each county, and a still more subordinate school in each township.

When the people learn to depend upon the *Government* for every thing in the matter of education, the voluntary principle will become dishonoured, and the separation of religion and general instruction well established.

OAKLAND COLLEGE, MISSISSIPPI.

This important institution, more endeared than ever to its friends by the violent death of its honoured President, has been placed under the superintendence of the Rev. Robert L. Stanton—a gentleman of eminent talents. The ceremonies of his inauguration were mingled with appropriate testimonials of regard to his predecessor. The Rev. Joseph B. Stratton, of Natchez, was appointed to preach a discourse commemorating the character and services of the late Dr. Chamberlain. Solemnly, affectionately and ably did he perform his task. We have room only for a brief extract.

In the spring of 1829, he was led to reflect upon the importance and practicability of establishing a College, which should be under the care and supervision of the Presbyterian Church. The primary motive that directed him to the framing of this project, was the hope, that could the opportunity of obtaining an adequate education be furnished upon their own soil, many pious youth in the South-West would be induced to avail themselves of it, and thus a native ministry be provided for this destitute and neglected field. At that time, no College commencement had ever been held, nor had a single scholar ever been graduated South-West of Tennessee; nor had a single educated native of Mississippi ever entered the ministry. Dr. Chamberlain submitted his plan to the consideration of the Presbytery of Mississippi, first, at a meeting held in the town of Baton Rouge, La., in April, 1829. It was at once approved of, and having been subsequently matured, was adopted by the Presbytery, in April, 1830, when a Board of Trustees was appointed, and the originator of the plan invited to assume the Presidency of the projected College.

He entered upon the work assigned him, with an energy and hopefulness which gave confidence, at once, to all enlisted with him, and seemed to indicate, what the event has proved, that, thenceforth, his life was to have no interest apart from the success of the institution, which for Christ's and His Church's sake, he had undertaken to build up.

The Rev. Dr. Zebulon Butler delivered the charge to the new President. The charge was brief but full, almost every sentence containing weighty thought. The following is a part, which shows the spirit of the founders of the College, and magnifies the true relations of a Christian president.

In you our confidence is fully reposed; and of failure, we are not even sensible of an embryo fear. Yet, my brother, bear with me, while, as a co-Presbyter and fellow-labourer in the gospel of Christ, I exhort you to engage in your appropriate work in this Seminary, with the same sense of responsibility to God, and the Great Head of the Church, as if you had this day been installed as pastor, and not President. Cherish and exhibit, I beseech you, the same sincere, pure, and self-denying zeal, as if the sphere of your labours were Ceylon, or Siam, or Africa. Let the Presidents in other Colleges strive for literary distinction, and be held to duty by the charm of wealth, or the world's coveted *otium cum dignitate;* be it ever your aim, to please your Master, and glorify his name. In comparison with some other institutions, you are not surrounded with equally imposing and massive edifices—the structures of wealth or regal munificence; you have not, as some others, access to a library of numberless worm-eaten volumes; there is not a costly apparatus, or well furnished museums and cabinets, to compare with some ancient universities;—but the ground on which you tread *is consecrated;* you are on foundations laid with tears and prayers; and on *this hill* "the Lord hath commanded his blessing, even life for evermore."

This College is the child of Religion; and over its interest the Omnipotent Redeemer will ever keep a sleepless watch. To its members, you must exhibit, in doctrine, an unalloyed evangelism, without the mingling of sectarianism; and, in practice, all the loveliness of Christian character, undimmed by worldliness, selfishness, intolerance, or ostentation.

The Rev. R. L. Stanton, President of Oakland College then delivered an able and interesting Inaugural address on Collegiate education. The principal topics were, 1. That collegiate education is not an experiment of doubtful utility. 2. It tends to develope the whole mental and moral man. 3. It is one of the impelling forces of modern civilization. 4. It should be provided in every section of our country—and its especial friends should be none less than the people at large. Under the 2d head Mr. Stanton thus expresses himself in reference to mental education:

The first object, we repeat, in a sound education should and must be, to discipline the mind. And for this, we affirm, without fear of successful contradiction, the collegiate course to be the best system yet devised. The wisdom of ages has, in vain, sought for any thing better, or indeed, equal, for developing the reasoning faculties, and subduing them to perfect control. In the study of the languages and the mathematics, for example, the powers of attention, comparison, abstraction, association, analysis, and the methods of reasoning by induction and analogy, are brought into constant requisition; and, indeed, it is impossible for these studies to be pursued thoroughly, and to any great length, without subjecting all one's mental faculties to his complete control. If it be said that the study of the Natural sciences, history and philosophy, will accomplish the same result, we reply, that most parts of them are not of a nature to do so—that those which are, require this previous discipline, of which we are speaking, in order that they may be studied with profit—and, that some of the natural sciences absolutely demand a knowledge of the principles of the higher mathematics, in order that they may be studied at all. These points, we think, must be admitted. If it be said, that logic, metaphysics, intellectual philosophy, will serve to discipline the mind, we reply as before—that the faculties must be under good control before these studies can be pursued. In the languages and the mathematics, the student has the book and the blackboard to enable the eye to help the mind; and these aids are essential in early discipline. But in metaphysics, all is pure abstraction. The mind, therefore, must be previously well trained, or all will be mist and fog—and even then, there will be quite enough to encounter.

The order of nature is, that which is first necessary, should be attended to first. In a system of education, the first thing necessary is, to subdue and fit for use the untutored faculties. For this, the experience of the world has settled down upon the study of the languages and the mathematics, as of primary necessity; and a thorough examination of the subject shows that this judgment is the result of well applied common sense. Some few persons have, from time to time, attempted radical changes in the collegiate system, by diminishing the time spent upon the classics, or ejecting them altogether; but they have never been able to commend their plans, extensively, to the confidence of the public.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JANUARY, 1852.

Presbytery of Albany.

Ballston Centre ch 17 00

Presbytery of Columbia.

Jewett church 10 00

Presbytery of Ogdensburg.

Ogdensburg ch 5 00

Presbytery of Michigan.

Northville 1st ch 7 21

Presbytery of North River.

Marlboro ch 4 00

Presbytery of Bedford.

South Salem ch 27 10

Presbytery of New York.

First ch N Y 1756 50; Brick ch N Y, of which 75 from Mrs Ruth Terbell 625 99; 42d St ch N Y 30; Madison Avenue ch 53 56; Chelsea ch 65; Newtown ch 55 2586 05

Presbytery of New Brunswick.

Shrewsbury ch 14 25; Pennington ch fem ed soc 47 50 61 75

Presbytery of Newton.

Belvidere ch 30; Middle Smithfield ch 12 68; Marksboro' ch 2 44 68

Presbytery of Philadelphia.

10th ch, W Goodrich 10, collection 265 42, in part 275 42; Central ch W W Fleming 20; Penn ch Miss Ellen Rose 10, Mrs Jane Rose 10, Rev F D Ladd 10—in all 30; 2d ch lad soc in part for the "Cuyler Scholarship" 75 400 42

Presbytery of Philadelphia 2d.

Frankford ch 15 06

Presbytery of Baltimore.

Franklin ch Baltimore 104 37; 1st ch Alexandria 40 144 37

Presbytery of New Lisbon.

Deerfield ch 12 00

Presbytery of Fort Wayne.

Bluffton N Lancaster and Pleasant Ridge churches 4 00

Presbytery of Lake.

Valparaiso ch 26 00

Presbytery of East Hanover.

Richmond 1st ch 158 50 less exchange 1 18 157 32

Presbytery of Montgomery.

Salem ch 33 81; Mountain Union ch 5 38 81

Presbytery of Memphis.

Germantown ch 1; Salem ch 6 7 00

LEGACIES.

Estate of Jubal Terbell late of New York city 250 00

REFUNDED.

By "P. C." additional 50 00

MISCELLANEOUS.

A Parent's Thank-offering 50; John Hibberd, Geo 57 cts; Mrs Jane McDowell, Pluckamin N J 25; Jacob Sutphen, Sweden N Y, 3 50; A Friend, quarterly instalment on three scholarships 150 229 07

$4096 84

II. Fund for Schools, Colleges, &c.

First ch N Y 70; Central ch Phila M Newkirk 25, A Friend 20; Mrs Richards Sr 10; J Sibley 10; R L Barnes 2 50; Mrs Hickling 1, in part 68 50; Penn ch Phila Miss Ellen Rose 10, Mrs Jane Rose 10, Rev F D Ladd 10—in all 30; two Friends 400 568 50

III. Fund for Teachers, &c

Two Friends 100 00

Total, $4765 34

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, JANUARY, 1852.

Presbytery of Redstone.

West Newton ch 9 68

Presbytery of Allegheny.

Portersville ch 9 00

Presbytery of Clarion.

Pisgah ch 25 00

Presbytery of Steubenville.

Ridge church 13 00

Presbytery of New Lisbon.

Hubbard church 9 00

$65 68

J. S. LEECH, McALPINE & CO., *Treasurers.*

Total receipts in January $4831 02

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"The Trustees of the Board of Education of the Presbyterian Church in the United States of America."

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, February 12, 1852.

Indian Missions.—We learn by letters from the Otoe and Omahaw Mission of January 16th, and from the Choctaw Mission to January 9th, that the Mission families had recovered from the sickness reported in our last issue. Mr. McKinney, after mentioning two attacks made on the Omahas during their recent hunt, by the Puncas and Sioux, in which several lives were lost, says, "Both tribes, Otoes and Omahas, are very poor, having made very poor hunts. Their need of the gospel is hourly more apparent. Evidently, nothing else will save them from destruction. My impressions of their misery are daily deepening: and I feel constantly pressed in spirit to preach more fully to them the unsearchable riches of Christ. O! for the outpouring of the Spirit, that their blind eyes might be opened, and their hearts melted!"—Letters from the Creek Mission to the 5th of January, mention the admission of a coloured man and his wife to the communion of the church. Five of the boys in the school applied for admission, but were kept on longer trial. Others, both boys and girls, were under serious impressions.

The Rev. Andrew M. Watson and wife, and Messrs. John M. Carter and Leander W. Davis, have been appointed to the Chickasaw Mission, and are now on their way to the station at Wah-pa-nucka. See a notice of their appointment in another column. Mr. and Mrs. Allen have been the only persons yet engaged in this interesting and important Mission, and through Mr. Allen's unwearied efforts, carried on with much self-denial, the buildings are now nearly completed for the proposed school. The Chickasaws themselves have taken a lively and generous interest in the school; and we trust that this Mission will prove a great blessing to them. We commend these Indians and their missionaries to the prayers of the churches.

Mission to the Jews.—The Rev. Matthew R. Miller has resigned his appointment in this Mission. In whatever part of the vineyard he may hereafter labour, he will have the best wishes of the Committee and of his late associates, for his success in the ministry.

Africa: Liberia Mission.—A letter from the Rev. D. A. Wilson, of December 12th, mentions the recovery of Mrs. Wilson from an attack of the acclimating fever. He was expecting to open the school in January, having, as advised by the Committee, delayed engaging in active labours, until he should feel himself somewhat accustomed to the climate.

India Missions.—Letters have been received from Lodiana, November 28th; Agra, December 10th; Futtehgurh, December 8th: Allahabad, December 3d; the Rev. J. F. Ullman, November 22d; and the Rev. J. E. Freeman, December 8th. Messrs. Ullman and Freeman and their wives had safely arrived at Calcutta, and would make the journey to their stations by budgerows, or native vessels, on the Ganges. They were enjoying excellent health. Mr. Warren had reached Agra, and entered upon the duties of that station. Mr. Scott had set out on his journey, crossing over to Bombay, instead of taking the usual route by Calcutta. The brethren at the different stations were prosecuting their various labours, but we do not note any thing of special interest.

Siam Mission.—A letter of the Rev. S. Mattoon, of October 25th, mentions the admission of a Chinese as a member of the Church, on the first Sabbath in September. He has learned the Siamese language. Mr. Mattoon, being now the oldest missionary at Bangkok who is acquainted with the Greek and Hebrew languages, was spending part of the time in the work of revision and translation. The Gospel of Mark had been completed.—The ladies of the different missions were still teaching English at the palace, "where by conversation and books they could sow some seeds of Christian truth."—There is a call for more missionaries. Mr. Mattoon says, "*We need more labourers here*, and other fields are opening around us. If we had the men, we should urge the attempt to establish one or two new stations. I think we could get permission from the authorities here to do so, but we are too weak to attempt it at present."—The promise of a most eligible site for buildings has been made; and the brethren hoped to put up their houses during the dry season, which was then beginning

China Missions.—Our letters are dated at Canton, November 27th; Shanghai, November 19th; and Ningpo, November 5th. We notice the marriage of the Rev. John B. French to Mary L. H., daughter of the Rev. Dr. Ball of the American Board of Missions at Canton, and sister of Mrs. Happer.—At Ningpo, Ajing, one of the most advanced scholars, was admitted to the church by baptism, on the first Sabbath in October. Her marriage, soon afterwards, to a young man who is not a Christian, in fulfilment of an early betrothal, was an event causing no little solicitude to her Christian friends. The performance or omission of the usual heathen ceremonies was a marked test of the decision with which she would maintain her new profession. The result was every way happy.—Three of the oldest boys in the school, and the oldest pupil in the girls' school, have applied for admission to the church. Two or three others seem interested in the subject of religion. The missionaries of the Board and of the Church Missionary Society have united in the work of preparing a colloquial translation of the Scriptures in the Ningpo dialect—a work of much interest, but of some difficulty.

MISSIONARY TO THE CHICKASAWS.

A correspondent from upper South Carolina, informs us that Rev. Andrew M. Watson, late of Bethel in that State, has been appointed by the Presbyterian Board of Foreign Missions, as a missionary to the Chickasaw Indians; also to superintend a Female Academy at a new station, called Wah-pa-nucka.

We rejoice at this appointment. The Board has done well in making it. It is an interesting field, and one in which this young brother will doubtless be eminently useful.

The great anxiety manifested by the Chickasaw Indians to have missionaries and instructors among them, gives great encouragement to the Board and their missionaries, to labour for and among them. They have manifested greater anxiety, and a much more liberal spirit in preparing this station, than any heathen to whom the Board have sent missionaries. Surely if the Lord has put it into their hearts to do what they have done for his cause, he will bless his cause among them. Bethel Presbytery sends out *three* missionaries in company—one a mechanic, one a farmer, and the third a minister—all from the same church, Bethel. May the Lord bless the church whence they go, and also abundantly reward those missionaries in the "winning of souls" for their self-denying labours.—*Southern Presbyterian.*

INDIA: LODIANA MISSION.

A LETTER FROM THE REV. JOHN NEWTON.

Notices of Sabathu and the Hill people—Interesting missionary station to be re-occupied—Was Sunday instead of Saturday the original Sabbath?

Sabathu, Sept. 19, 1851.

My Dear Mr. Editor—Having had occasion a short time ago, to go up to Simla for a few days, I presume you will not take it amiss if I note for the perusal of your readers some of the things which have come under my notice during the trip; especially things connected with our old mission station at Sabathu; which, you know, is about eighteen miles in the interior of the Himalayas, and twenty-five miles below Simla.

When I left Lahor on the 19th of August, the heat was very great, and sickness was beginning to abound. How delightful then, after the lapse of a week, to find myself clothed in woollens, and sitting with comfort before a Simla fire. At Sabathu, whither I had returned by the end of another week, the temperature was about ten degrees lower. In praise of the climate of this place too much can scarcely be said. True, indeed, in the early part of the summer, it is uncomfortably warm, and the direct rays of the sun are powerful during the whole summer season; but the winters are mild, and while the rains last, in what would otherwise be the hottest part of the year, the air of Sabathu is most pleasant. Add to this the charming scenery presented by the surrounding hills gently sloping and undulating, and rising higher and higher in the distance, clothed with a rich crop of grass with intervals of cultivation, exhibiting every shade of green—and the place is lovely in the extreme. Such is the appearance of things from the mission house. It is situated on a ridge fronting towards a mountain river called the Ghambar, with valleys and higher hills beyond them on the right and left, and an elevation concealing the town in the rear.

As this station had been unoccupied for nearly two years, for want of a missionary who could be spared for this purpose, I was glad of an opportunity to renew, though only for a short season, the labours in which I had once been here engaged. And this pleasure was enhanced by my having Mr. Janvier, who had come over for a short time from Kosauli, [where he was on a visit with his wife, who is ill,] to share these labours with me. It was sad to see the little mission church standing "like a cottage in a garden of cucumbers," neglected and forsaken. But it was again opened for the worship of Jehovah; and again the gospel of the Son of God was preached to the heathen in the bazár. When shall a missionary be found to resume the regular duties of this station? It is painful to think of abandoning such a field. The hill stations, I know, are generally thought to be less important than those on the plains, because the population of mountainous districts is comparatively sparse. But admitting this, it must still be remembered that these stations have peculiar advantages. It is not my object to speak of these at present, but I wish to say that the population about Sabathu is by no means so small as it might be supposed to be. Standing on the verandah of the mission house, I am able to count over the hills and in the valleys no less than seventy-five clusters of houses; averaging, I should suppose, half a dozen dwellings. On two sides my vision extends to the distance, in a direct line, of ten or fifteen miles; on another side to a distance of two miles; while on the fourth side it is entirely obstructed by the hill. Besides these, there are doubtless many others that can be seen only by winding about through the valleys. These clusters are not so many different villages, for in the hills it is not uncommon for houses, a quarter or a half a mile apart, to be counted in the same village. From what I know of the population in other places in the vicinity of Sabathu, not visible from the mission house, I should estimate the number of souls within twenty miles of this station, (not direct, but as the roads run,) at 10,000. This, you will agree with me, is no contemptible charge for a missionary.

These hill people, you are aware, though Hindus, differ in some things from the Hindus of the plains. They are of a different race; their language is somewhat different; and they have different objects of worship. The hills are covered with small temples, consecrated to different local deities, such as the Hindu Shasters have no knowledge of. The worship of these probably constituted the whole religion of the mountaineers prior to their conversion to Hinduism; and such is the principal part of their religion still. One of the most powerful of these deities, (*dewtas*, as they call them,) is denominated Dewt Sid. In speaking about him, the other day, one of his admirers told me, that to prove his divinity an Englishman, named *Váran*, had removed a goat previously offered to him, and so rendered sacred, saying that if any harm befell him in consequence, he would acknowledge Dewt Sid to be a true god; otherwise he must be considered false. No sooner had the goat been removed than Mr. Váran's eyes burst. He immediately restored it, and lo! his eyes

were instantly healed. This fact, the man said, he had not himself witnessed, but it was known all over the hills where he lived. The story, no doubt, was invented and propagated by the priests of the dewta, to save his endangered if not declining cause.

There is one curious fact worth mentioning. I asked some people one day about their seasons of worship. They said that the great dewtas were worshipped every day, but the little ones only on *Sunday*. It is singular that the sacred day of the Hindus, so far as any day with them is sacred, is the same as that of Christians. If the same thing were found to be true of other heathen nations, it might be supposed that they had learned it by tradition from the patriarchs; and that Sunday was the original day of rest, Saturday being substituted, as some have imagined, when the Israelites came out of Egypt, to answer a local and a temporary purpose, viz., the commemoration of their deliverance from Egyptian bondage, as intimated in Deut. v. 15.

Since I came to Sabathu some Gurkhá soldiers have come repeatedly to converse about religion, and seemed much interested in the gospel scheme of salvation. Yours truly, JOHN NEWTON.

JOURNAL OF THE REV. C. W. FORMAN.

Leave Lahor on a preaching tour—A thief at night disappointed—Talk with a distiller—Apathetic Musalmans.

Oct. 3d.—Yesterday at 4 P. M., I started from Lahor upon a preaching tour, and came out seventeen miles. For two years I had not been out of sight of Lahor and its ruins. In seeing the open country with its trees and fields of corn once more, I felt all the delight of a school-boy in starting upon his vacation tour. When the sun was near the horizon I got out of my gig at Shalimar, the famous garden made by one of the Mogul kings of Upper Hindustan, and walked for several miles, passing by several other long gardens probably the property of Lahor Surdars (chiefs). I was struck with the coolness of the atmosphere in the neighbourhood of every garden, showing the influence of trees and vegetation upon the temperature. When Kentucky is deprived of its trees it will in all probability be as hot as the same latitudes in Europe, if not Asia. Arrived at camping ground at 8 o'clock P. M.; did not have my tent pitched but went into a garden house, formerly the property of Runjit Singh; after getting a cup of tea went to bed, very tired and sleepy—a Musalmán faqir and one or two others sleeping in the verandah. These natives often sleep the greater part of the day, and lie and smoke and talk at night. By entreaties I prevailed upon them to be silent, and so got asleep. At 2 o'clock I was aroused by a noise at my table: I looked up and saw a man busily gathering up the things that were on it. I shouted "Koun ho," (who are you?) He dropped the tea box which he was just taking up, and ran—and I after him, crying, Chore, chore, chore, (thief, thief, thief,) Chokidar, chokidar, (watchman, watchman;) but no watchman came, and the pebbles hurt my naked feet so that I soon gave up the chase. But the thief was so frightened that he dropped nearly all that he had taken. Only getting off with an old cravat, an old pair of suspenders, one stocking, and a piece of cloth which I wore folded around a large summer hat to protect my head from the sun. He was certainly a very foolish thief, for he had carefully taken the hat (which was made by sewing soft thin woollen cloth and then cotton cloth around a straw hat) all to pieces, which must have taken some time; he also took a saucer from under a cup and left the cup and spoon. When I called up the two watchmen in the morning, to inquire what they were doing at the time, the one who should have been awake said he was near the gate with the camels, tents and men; he heard me call, but was afraid to leave that place (where all the servants were) lest the thief should run there and steal something. This was a sufficiently lame excuse, but when asked why he did not answer when he heard me calling, he had nothing to say, and so was dismissed without any wages for his night's work.

Went out early in the morning to preach; saw several men sitting by a still, under the shade of a large tree; attempted to convince them of sin from the fact, that contrary to the commands of their sacred books they made and drank ardent spirits. They assented to all that I said, and I went on to show that in many things we all offend, and the way of salvation from sin. As I returned, saw three Musalmán faqirs sitting before their hut. I asked if they were Musalmáns—one replied as Musalmáns almost always do "Shakar Mohammed Ali." Which may mean either "Thanks to Mohammed and God," or "thanks to the great God." I tried to show them it was no cause of thankfulness. They assented to all I said even when I told them Mohammed was a lascivious, bad man. Indeed the subject seemed to be one utterly devoid of interest in their eyes. One seemed much more occupied with his breakfast, which consisted of unleavened cakes and boiled pulse—and another at feeding a little goat.

Notices of the second day's incidents—Need of watchfulness unto prayer—The Sabbath at Amritsar—No man needs grace more than the Missionary.

In the evening, made a march of ten miles, preaching and giving away books on the way as occasion offered. At one place, preached for a half hour with great freedom. People seemed much pleased, and asked me to remain all night; but my camels had gone on before. On the road to-day, saw a deep well with steps leading down to the water; the well, steps and walls were well made of bricks cemented together—a faqir living by it ran down to get me some water, and seemed much pleased with my admiration, and inquiries into its history. Put up to-night in a portico on the side of a large well-made tank, using the sides of my tent for walls. Prescribed for six fever cases during the day. Had applications from two other sick men, whose cases were beyond my skill; spent much of this day (Oct. 4th) in preaching, giving away books and medicines; assisted more, I think, than ever before in preaching to the heathen. The day passed rapidly and pleasantly away, but towards evening, after I had set forth the gospel plan of salvation to a crowd of people, a Musalmán said aloud, "You don't obey your own prophet, you eat pork." This put me out of patience, and I spoke to him very harshly. Thus God continually permits me to fall, when I become a little puffed up by my performances.

Oct. 5th.—Sunday, at Amritsar. Felt little disposed to preach this morning—cast down; yet went to the city, and standing in one of the head-streets, soon collected a crowd chiefly of Musalmáns; disputed with them for an hour, on the Divinity of Christ. Their chief speaker was a shrewd man, of weak judgment; no ability to distinguish between sound and unsound arguments—the most disagreeable of all opponents. One thing I remarked was, that in their own Koran Christ was called "The Spirit of God," and I continued, "My spirit and I am one, my body is nothing but earth, the house in which my spirit dwells, which will be destroyed when I go to another world—so the Spirit of God is God—therefore your book teaches that Christ is God." He replied, we must not judge of things by their names. No, I said, not when man gives them, for men are flatterers, but we may judge things by the names God gives them, for he always speaks in accordance with truth. I said that the Law and Prophets and Gospel in a thousand places taught that Christ was God—that he was equal with God, and the Son of God. "That was all abrogated." I told him what I had said a hundred times before, that a truth could never be abrogated, only a command could be, and that I said nothing about a command. "But," said he, "if there is no command, it matters not whether it is, or is not." This was a mere play upon the word *command*, which they use in the sense of word or speech when applied to a superior—so his words also meant. If God has not spoken, what matters it whether the thing is true or not. This was such egregious folly, that I told him that it was not worth while talking, if I could not get a more sensible man to talk with. As he had shown a good deal of cunning, this offended him and his party very much—so I suppose I did more harm by my anger than good by my instructions. Returned to my tent quite disheartened.

A Hindu faqir came with several others to my tent; all that I could make out of what he said was, that there is no difference between Hindús, Musalmáns and Christians; when we look down at our stomachs and inhale sin, that is Moses; when we exhale it, that is Jesus! Surely no men need so much grace as Missionaries. We need always the grace the pastor requires when he enters the pulpit, yea, more. Went into the city in the afternoon, taking a servant with books with me. There was great demand for them, particularly for those written in Hindí (the language of the Hindus) and Gurmukhí, (the language or rather alphabet of the Sikhs,—the language being called Panjábi. Saw three very genteel-looking men sitting in a shop and stopped to speak to them. They said they were Moghuls, i. e. Persian Musalmáns. The Persian worshippers of fire call themselves Phársi, and their country, Erán. The youngest said he was going to Erán, after twenty days and would come to my tent for some Gospels, (Persian) to take with him; we will see whether he comes. I never think of a man keeping his word unless he is from the West. These Eastern people all lie, and the Persians are said to be the greatest liars among them. Henry Martyn speaks of his delight at meeting with a Russian in Persia, because he spoke the truth. As I came out of the city I addressed a large crowd on a bridge near the city gate. They seemed much interested, and to approve of all I said. I always find the people quiet, attentive and apparently pleased when I shut them up by the law to the Gospel, and then open it to them. Coming to my tent I sat upon a box, and soon a man came up and I commenced to talk with him, another and another came till I had twenty or thirty around me. I preached for some time, till a Musalmán interrupted me. I conversed with him for some time in a good spirit, till he asked me why I did not obey the Koran; and I undertook to prove by quotations that it was not God's word. He denied that what I said was written, and a number joined in the flat contradiction. It was now dark, I called for a light, but my servant was away and so I could not confirm what I had said. All I could do was to assure them of its truth and ask them to come back in the morning, when I would read the verses to them, and give them the chapter and verse, that they might ask their Moulwies whether it was correct, what I had said. But they most obstinately and absurdly persisted in saying that what I said was false, till I became impatient. I don't know how much I said, but I know I was not as prudent as I should have been.

Idolatry among the Sikhs—Discussion with a Mohammedan; an objection not rightly answered—Native pride—Native vanity and lies—Animal food lawful.

Oct. 6th—Went to the far-famed Holy Place of the Sikhs—a gilded temple in the middle of a large tank or reservoir of water—approached by a marble walk. It was affecting to see the throng of people walking barefoot to the temple, prostrating themselves before it, and then going in to worship, what? not our common Creator and Lord; but a book. This is as singular an evidence of the natural disposition of men to idolatry as anything in the history of the Jews. The Sikh book forbids idolatry; so they cannot make idols, but bow down and worship the book they fancy contains God's word. Returning, I saw a Moulwí sitting in his school; offered him a book, which he politely advised me to give to those who needed instruction. I sat down and we were soon in the midst of a discussion of the claims of the Gospel and the Koran. Of course the question with these men must always be, has the Gospel been repealed? He was very unreasonable, and disposed to overwhelm me with words. One thing he said gave me great advantage; it was, that God, who generally commands all not to worship anything but himself, upon one occasion commanded Satan to worship Adam. The story, as told in the Koran, is, that when God had made Adam in Paradise (i. e. Heaven), from earth brought by an angel from this world, he commanded all the angels to worship him. Satan only refused; and for his pride and disobedience he was cast out of Heaven. They answer the argument drawn from this passage against the Koran, by saying that "worship" is an indefinite term, and may only mean to salute; just like the Romanists. But the Moulwí in using the term when applied to the command to worship Adam, in the same sense that it is used with reference to God, cut himself off from his only retreat and I did not spare him. What sort of a god must he be, said I, who denounces idolatry as the greatest sin, and says every idolator shall go to hell, and yet who commands his own creatures to commit this sin? But I fear I did harm by my eagerness—I put my foot rather too unmercifully on a fallen opponent, and too triumphantly. No people would feel the force of this argument more than the Musalmáns, because none are more averse to idolatry. They are taught from their infancy to loathe all forms of it. This is especially true with regard to those who best understand their religion. The more ignorant have adopted many of the errors of Hinduism.

This is a great Musalmán holiday—a feast called the "Goat feast." My servants asked me to give them a goat. I was a little doubtful about the lawfulness of it, at first, as a Persian in the city called it a sacrifice. But they seemed only to want it to eat, so I gave it. After preaching at my tent again in the afternoon, I went into the city. Had a long dispute with a vain Musalmán. One objection he urged I fully understood, but before I had time to answer, I forgot its point, and so did not answer it properly. I felt dissatisfied with what I had said, and he was evidently so; but I could not see where I had failed, till after I had left the city and was on my march; then the whole subject flashed into my mind, and I

was amazed at my own stupidity. The objection was an absurd one, but would have weight with Musalmáns, and could have been easily met. I felt half disposed to go back, but I knew it was vain to hunt for the man in such a city.

I saw a man to-day whom I had known in Lahor. He had been very mad in conversation with me once at Lahor, and when he came the second time, I refused to have anything to say to him, and assigned as my reasons, his former impoliteness. To-day he rode by me in tremendous style. O how his silks glittered in the sun! In the afternoon he passed me again. He rode up to within 20 or 30 yards and then stopped, that I might have a fair opportunity of seeing him in all his splendor, and then rode slowly past.

A Cashmírí came to my tent, a very respectable-looking man, and spoke to me in English. I had heard that a Cashmírí Pundit was the chief English teacher in the Government school in this place. This was very improbable, as few Cashmírís have learnt English, and the best English scholars are Bengalis. However, the thing was not impossible, and so I thought this must be the man. Ah, said I in English, you are the head-teacher, in Government school? Yes, he said. How many English scholars have you? "Yes," he replied. I saw all his English was "Good evening," and "Yes." So I said to him in Hindustaní. Do you teach in the Government school? O yes, I am a teacher of Gurmukhí. These two instances are fair specimens of native vanity and lying. The teacher having addressed me in English, was ashamed to confess before the people his ignorance of the language, and then went on to act such an absurd part. Here was a man belonging to the learned portion of the Brahmans, and selected by the English for an important post, and one more worthy than the rest of his class. Surely "vanity and lies" might with truth be written upon the foreheads of these people.

A Hindu at Amritsar objected to our religion on the ground that we allowed the killing of animals. I told him that all cruelty to animals was expressly forbidden, but that man was evidently the lord of this world. Then I went on to show that God had made one kind of animals to eat vegetables and another to eat flesh, and that they must each eat their own proper food, or death would be the consequence: both their teeth and stomachs were adapted to their proper food. A camel could not eat meat, and if he could get it into his stomach, that could not digest it; and so with the lion in reference to grass. Here we learn the will of God. Men have teeth and stomachs for both vegetable and animal food, and don't we equally plainly learn God's will with reference to his food from this? Then, I argued, that it was still more clearly lawful to kill a snake or a scorpion to save life. The speaker and audience expressed great satisfaction, which I suppose they felt for a moment, as the thing was new to them.

[To be continued.]

CHINA: NINGPO MISSION.

LETTERS OF THE REV. A. W. LOOMIS:—NO. III.

[Concluded from page 11.]

Religions of China: Taouism—Painful observances —Charms—Cruelty towards the dying.

The Taouist priests, to preserve their influence over the people, call them to witness how their gods can exempt them from injury and pain. On the anniversary on the birth of one of their gods, as related in substance by Medhurst, they run barefoot through a large fire prepared for the purpose in front of the temple, and they pretend that if they possess a sincere mind they will escape injury. They must prepare themselves for this hazardous act by chanting prayers before the god, and with bells, holy water, blowing of horns, and with swords which they strike into the fire, for the purpose it is said of subduing the demon. They cut and pierce themselves also with knives and sharp instruments.

Once when passing along the East Gate Street in the city of Ningpo on my way to the Chapel, I observed the people crowding to the doors and windows of their shops, and listening to certain strange sounds far down the street, and growing louder as they approached nearer. Presently a sedan chair appeared in view, borne by two men, coming on as fast as they could walk, bearing a man, not seated within, but standing erect, his feet resting each on a pole of the sedan. It was a rainy and cold day in winter, but he was naked, except about the loins and thighs; blood was on his body, in each hand he held a huge sword, with which he was thrusting and cutting the air; with a face twisted about in frightful grimaces, and uttering shrieks, yells, and groans.

The priests write charms, which the people buy to preserve them from evil influences; they are pasted up in the house or boat, or sewed up in a little bag and suspended on the breast by a string around the neck, and some are burned and the ashes swallowed in a cup of water or tea. It is said that these charms must be renewed every year.

These Taouists teach that death is unclean; that it brings evil influences into a house, which can be expelled only by their arts; and the fear that this creates in the minds of the people overcomes the feelings of humanity which they might otherwise obey; for rather than that their dwellings should be contaminated by the presence of a dead body, many will turn a sick person into the streets to die; even relatives are often refused the privilege of closing their eyes in death in the presence of kindred, and left in the streets or open country, or carried into some of the unoccupied rooms of a temple, or a deserted house, and left on the cold stones or the ground, with only a ragged mat, or a bit of straw for a bed. O when shall they receive that religion which teaches to be merciful, to do justice to the afflicted and needy! Who will act the part of the good Samaritan to the many in China, who in poverty and sickness see their countrymen and acquaintances passing by without offering them aid, and refusing when asked? All the missionaries do what they can themselves, and endeavour to teach the people their duty to the poor and sick. But the missionaries are few in number, and have not funds to expend in private charities, except what can be saved from their own expenses. There are many whose duty it is to go over to inquire into the condition of their neighbours in China and bind up their wounds; and such as cannot personally do this, may send aid by the hand of those who do go.

Taouist Priests—Idols worshipped by them—Temples.

The priests of the Taou sect, like the Buddhists, for the most part, live in communities. A given number are attached to each monastery, and are supported from the proceeds of the lands with which it is endowed, and by their numerous fees and perquisites. The superior carries the purse, or is the treasurer, and all the fraternity are governed by him. They do not marry; but they adopt boys as apprentices, who study the proper books, and are employed as servants about the temple until they are of a suitable age to be received to full orders. The priests shave each side of the head, allowing what remains to grow long, and this is twisted and done up in a knot on the top of the head, and fastened with a pin. The fashion of their robes is similar to those of the Buddhist priests, but the colour is different; the Taouists wearing slate colour, but the Buddhists yellow or a dirty white. The lay assistants do not adopt the dress or tonsure of the priests, nor do they receive any of their support from the revenue of the temples; but like the common people they marry and live with their own families, and depend for support upon their fees and perquisites. The Taouist priests are by no means so numerous as the Buddhist. Their monasteries are expensively built, and occupy extensive grounds, which are tastefully arranged, and shaded with venerable trees. Their principal god is Shangte. His titles are, *Haou teen yuh wang ta te*, luminous heaven's precious king, great sovereign; *yuen teen shang te*, pure heaven's highest ruler; *wan she woo shang*, in all worlds none is greater; and *teen kung*, heavenly ruler. In their temples are many idols, some of which belong properly to the Buddhist sect, this results from a spirit of accommodation; also in Buddhist temples are often to be found some of the gods of the Taou sect. They have the god of the North pole; of fire, called Hwa Kwang. They worship also genii, and innumerable inferior divinities.

I cannot describe their temples minutely. In style of architecture and internal arrangement they do not differ materially from those of the Buddhist sect. The "Yew Shing Kwan," near the north gate of Ningpo, is the best specimen we have in that city. In the principal entrance is an image about the ordinary size and proportions of a man, standing in his shrine, like a sentry in his box, to guard the gate; he has three eyes, the third one situated in the middle of the forehead. On one of the posts that support the roof of his little pavilion, are inscribed these words, "Evil and good, how can they escape the three eyes?" In one part of the establishment is a department appropriated to the gods that preside over the seasons. It occupies an oblong piece of ground, at one end of which is a small temple where the god of spring presides; at his left is the god who presides over the current year; at his right the god of cow-drivers, or plough-boys, with a very youthful appearance. In front of these and reaching far down on either side are sheds, open in front, and in these are the gods which preside over each year of the cycle respectively; and as the Chinese cycle has sixty years, so the number of images to represent these must be sixty. In front of each image is a tablet giving the name of the god, and the number of the year over which he presides. Also before each is a small stand, on which may be placed incense, sticks and candles, and they all bear evidence of frequent use. Every person who worships here must know in which year of the cycle he was born, and the god of that year is his patron, and this must receive his offerings. The images in these sheds then, are sixty, lacking one, that one for the passing year is holding his station at the left hand of the god of spring. In the same house with the god of spring are also the god of the month, the god of the day, and the god of the hour. At the present time, 1851, the Chinese, I think, are in the forty-eighth year of the seventy-sixth cycle.

At this temple is celebrated the annual ceremonies of *Leih chun*, the beginning of spring, and others, of which I cannot now speak. The anniversary of the birth of their principal god, Shang-te, is a high day for the great body of the people. Vast multitudes on this day flock to the Taouist temple, to present their congratulatory offerings, and supplicate the benedictions of this reputed sovereign of all the gods. On such occasions all the rooms of the temple and all the adjacent grounds are filled with the smoke of fragrant wood. The candles which each worshipper lights and places on the stand before the idol, burn but a few seconds and are removed to make room for others. All these candles and other offerings go to make up the revenue of the temple.

I cannot be more particular in this letter, though I wish I might, in order that the reader could know how constantly the Chinese are going to the temples, what pains they take to please their gods, and what sums of money they expend upon them; he would then see what a pittance Christians give for religious purposes, compared with what the heathen waste in idolatry, "wearying themselves for very vanity."

AFRICA: CORISCO MISSION.

A LETTER OF THE REV. J. L. MACKEY: SEPTEMBER 1, 1851.

Another journey on the Muni—The Pangwe people.

In the Record of March, 1851, we inserted a very interesting journal of the lamented missionary, the Rev. G. W. Simpson. It described a missionary tour up the river Muni. We now insert an account of a second journey on the same river, but on a different branch of it. Mr. Mackey expected to have set out on this journey in company with the Rev. Mr. Bushnell, of the American Board Mission at Gaboon, early in the season for travelling, but some delay occurred, and Mr. Bushnell was unable then to proceed. Mr. Mackey continues:

While Mr. Bushnell was at Corisco, some Boha men from a distance up the river made a visit to Corisco. I learned from them that individuals from their tribe frequently crossed the mountains to trade with the people beyond. I had learned before, that the *Pangwe* tribe could be reached by traversing the mountains. One of the men who was down at Corisco, told me that his father had married a Pangwe woman, that they were frequently going over into their country, and that they could conduct me by a passage of two days' journey through the mountains to the first Pangwe towns. The Pangwes are a very interesting people. They are beginning to come down on the head waters of Gaboon, and the brethren of that mission have once or twice reached their nearest towns. They seem to be a very numerous people. Besides those on the head waters of Gaboon they are heard of up the branches of the Muni, and as high up as Batanja. They are the manufacturers of the native iron instruments, and of almost all the manufactured curiosities taken from this part of the coast. Some of their workmanship which I have seen is exceedingly neat and ingenious. The sea-coast tribes have a great fear of them, as well as a high respect for them; they tell us they make things just as white men do. Many of the stories told of them are marvellous and incredible, and I forbear to repeat any of them.

I did not think it advisable at all, in the present condition of our mission, to undertake any very distant exploration, but I was desirous to explore to its source the south branch of the Muni, (Utembâni,) which Brother Simpson and I did not ascend, and to confirm by personal observation, the statement made

to me by the man from there, in regard to the practicability of crossing the mountains.

Dr. Ford came up from Gaboon after Mr. Bushnell's return, and he consented at once to accompany me. Before we started, we had concluded not to attempt crossing the mountains. The rains were beginning to prevail, and I felt that it would not be prudent for me, in the present condition of our mission, to be many days absent, or, in any way unnecessarily to expose myself.

South branch of the Muni—A night at Evolingo—The devil worshipped—The Gospel preached.

I will give you some notes of this tour to the source of the Utembâni, south branch of the Muni.

This river empties into the Muni about twenty miles from its mouth, and is much longer than the Muni above their junction. For the first ten miles, it is a fine, deep river, more than a mile in width, but densely bordered on both sides with mangroves. We entered it in our small craft about four o'clock, P. M. We arrived at Evolingo, a town about five miles above the junction, before sunset. As our boat ran into the landing, the main street appeared to be perfectly crowded with people. Some were beating drums, some singing and dancing, and others making different kinds of indescribable noises. Many people came down to meet us. Our white faces seemed very attractive to them. There had never been but one white man in the town before, and none had ever ascended the river higher than this. Among the crowd who came down to meet us, were several Corisco men, who had come up to trade. I asked one of them what all this noise and commotion in the town meant. His reply was, "They are making the devil here." They were engaged in a kind of superstitious worship, or homage rendered to an evil spirit, which they call Ukuk. The performers were too much engaged, to take any notice of us. They were men and women, almost naked, with bundles of dry nut shells, which make a loud rattling noise when shaken, tied to their knees, singing and dancing, with some beating sticks and drums around them. All were working as if their lives depended on the labour they were undergoing. We were taken into the house of the head-man of the town, which was soon crowded almost to suffocation. A fine, straight-looking man, venerable and dignified, soon made his appearance, who we were told was Diâkâ, the head man of the town, and King of the Boha tribe. I was very favourably impressed with his appearance at the first sight. I told him we had come to visit his town, but were very sorry to hear so much noise; that we were missionaries, and wanted to talk to the people about God, but that we could not stay while such noise and confusion continued; if he would stop all the drumming and dancing, and have his people keep quiet, we would stay over night and preach to them. He sent out and required all the performance to cease, and we heard no more of it during our stay. Two hours afterwards, when we had taken some refreshment, the same persons who were so recently worshipping the devil, were standing round us hearing the way of salvation through Jesus Christ. The house was full, and the street near it was also crowded. My interpreter sat in the door, and a large number heard, for the first time, the way to eternal life. They listened with respectful attention.

A sick man not relieved—Journey continued—One or two towns visited.

We learned in the evening that there was a man lying very sick in the house next to the one where we were staying. Dr. Ford was desirous to see him, and to give him some medical aid. We started to see him, but when we were in the house the people would not let us go into his room to see him. They were making *fetish* for him, and they would not even let us look at him.

In the morning, we prepared to start at daylight. We had made friends with King Diâkâ, and as he was acquainted with the people up the whole length of the river, we requested him to accompany us; he consented with great readiness. His brother, next in authority to him, insisted on going with us, also. About seven o'clock, A. M., we were under weigh. The morning was cloudy and unpromising; we had no breeze to fill our sails, but with six strong oarsmen, and the tide in our favour, we made a progress of five or six miles an hour. About six miles above Evolingo the river divides into two nearly equal branches. One runs nearly due east, the other keeps on its southern course. We were told by the men who accompanied us, that the southern branch had almost a common source with the main branch of the Gaboon. The eastern branch, which retains the name of the river, leads directly towards the interior; of course, it was the one we took.

About ten o'clock, the ebb tide was setting so strongly against us, that we determined to run our boat in to a town which was near by, and let our men rest until the tide had expended its force. The town was situated on high ground, back of the mangrove border, which was here but two or three hundred yards in width. We were unable, however, to land. Our boat would not run in through the narrow pass in the mangrove. The people in the town hailed us, but there happened just at that time to be no canoe to carry us out on shore, and we concluded to pass round to the next town, a few hundred yards further up. At this town we found a small canoe, but the people were very timid about allowing us to go on shore. After some little talk, the men whom we had brought with us prevailed on some of them to bring us the canoe. This town, like the former, was behind the mangrove border of the river; through the mangrove, a narrow passage led to the town. We got on shore with difficulty, but we were obliged to make our stay very short, as the tide was ebbing rapidly, and as the water left the passage through the mangrove, it left exposed an almost unfathomable depth of mud. The people were of the same tribe, and were subjects of the king who was with us, but they seemed to show him little regard. Their town was filthy and wretched, indicating the same want of industry and energy in the inhabitants which are seen on all this coast. We made our retreat as fast as possible, to prevent being *mud-bound;* and anchored our boat out in the river. When the people found there was no danger to be apprehended, nearly all belonging to the town came down, climbing over the high projecting mangrove roots, offering to sell us various articles.

The different appearance of the country—A rainy night and a hospitable tree.

We were soon under weigh again. The country began now to assume a different aspect. The mangroves ceased; a magnificent view of mountain scenery appeared directly ahead of us, apparently at but a few miles' distance. The water in the river was fresh and cool, but we saw no towns—no people. Our men told us there was but one more town on the river. Several sites where towns had formerly stood, were pointed out to us, but all the people had moved down the river for the sake of trade. We were soon at this last town. It was about four o'clock, P. M., and we debated whether we had better put up for the night, or proceed as far as we could, and sleep in our boat. We concluded, as the town did not seem to promise much better shelter or accommodation for the night than we could find in our boat, that we would proceed and not lose the remainder of the day. We engaged a canoe and men here to accompany us. The course of the river was still nearly due east, and we seemed to be coming up directly against the mountains, but our men told us it was still a long distance to the place where the "water comes down," that is, to the fall or rapids in the mountain. Two or three miles above the last town, when we had come up almost to the base of the mountain, the river makes a sudden turn nearly at a right angle, and the remainder of its course is almost directly north. At this turn in the river we were shown the road, which we had been told would lead us into the Pangwe country.

As night was coming on, it began to rain heavily, and as we had no prospect of any shelter better than what we could make with the sails of our boat, we were beginning to repent our passing the town which we left but two hours before. The canoe which accompanied us was a little distance ahead; the men in it went on shore at a place which they seemed to know, and our boat was hauled in at the same place and anchored. It was growing dark, and rain was falling heavily. There appeared but a dreary prospect for a pleasant night's rest. The Doctor went on shore to oversee some cooking, while I undertook to have our wet sails spread in a kind of tent form over the stern of the boat, so that we should have some shelter from the rain during the night. The Doctor soon called to me, as it was so wet in the boat, to come on shore and see the prospect there. "Here is a perfect house!" he exclaimed as he took me to a mammoth tree which offered us a complete shelter. Our guides had already a large fire kindled under it. Weary travellers in a more civilized land never, perhaps, welcomed the sight of an inn with more joy than we did that hospitable tree. It served as a complete shelter for nine of us to sleep under. We had temporary bedsteads erected, of bamboo, which grew in abundance near by, and we did not pass, during our whole trip, a night more comfortably. We were in a country of wild beasts. An elephant path passed under the same tree. We appointed watches and kept up fires during the night, but our God kept us in perfect peace and safety, and suffered no harm to come near us. In the morning, starting as the day began to dawn, we took an earlier leave of our tree than we would have done, had we not expected to re-visit it on our return, when we would have daylight to take a view of its dimensions.

Country near the mountains—End of the journey upwards—Notice of the tree—Another night at Evolingo.

The course of the river led us to-day, until we reached the rapids, through a very beautiful country, very different in appearance from the immediate seacoast. There is none of the impenetrable jungle which is there everywhere met. There is some fine, straight timber, but the land is not covered along the river with dense forest as the mountains are. Every thing seems to indicate a soil well suited for agricultural purposes. We saw, as we passed along to-day, numerous fords where elephants appeared (from the numberless tracks in either bank) to have frequently crossed. We started some wild ducks, and we saw, also, many birds of strange and unknown species to us. We reached the rapids about nine or ten o'clock, A. M. The smooth water of the river ends here in a beautiful basin, surrounded by high hills, except at the outlet. We found no perpendicular fall here, as we found on our previous trip up the Muni, at the head of the river. The water, which most probably collects at no great distance among the mountains, is here poured down through a deep ravine with precipitous mountains on each side, with amazing rapidity. We followed the stream, which is here but a few yards wide, up this ravine for about half a mile, but the travelling was so laborious over the huge rocks, that we abandoned it, and returned to our boat. This was the extent of our journey, and we immediately prepared for our return.

In the course of the day, we arrived at our last night's camp, where we stopped to take a daylight view of our hospitable tree.

Its stature was not so gigantic as I had supposed, but it is certainly singular enough in its form to merit some notice. It would seem to have sprung from a seed which germinated in the air, and which threw out branches upwards and downwards at the same time. The shaft of the tree commenced at least twenty feet from the ground; from its bottom, five large branches lead off to the earth, which are inserted at such a distance from each other as to enclose an area of about two hundred and fifty square feet. The main shaft of the tree would have measured, perhaps, fifteen or twenty feet in girth. We felt truly grateful to a kind Providence who had prepared for us this shelter in the wilderness.

We spent a night, on our return, at Evolingo. The man whom we left sick on our passage up had died during our absence. The mourners were chanting their lamentations during the whole night. A large part of the women of the town seemed to be gathered in and about the house, all joined in the noisy demonstration, but their mourning was, as is usual among all the African tribes, more a matter of form or custom, than of sorrow for the dead.

Mr. Mackey expresses his disappointment at finding the country on the upper waters of the Muni destitute of inhabitants. It is the finest country he has seen in Africa, but the people have left it and "crowded down towards the sea-coast for the sake of trade. Undoubtedly there is a large population beyond the mountains. The amount of trade which comes down indicates this." The region beyond the mountains, he is anxious to explore, and thinks the journey could be made with safety, and without great difficulty; but with only a single labourer on Corisco, he wisely judges that this exploring tour must be postponed. He will probably undertake it as soon as the Mission is re-inforced.

CREEK MISSION.

LETTER OF MR. J. B. JUNKIN; TALLAHASSEE, OCTOBER 13, 1851.

Boarding Scholars out of School—Farming at the station—Need of lay-Missionaries—Pleasing intelligence.

The attention of our readers is particularly directed to the following remarks. They have the greater weight as coming from a practical experienced lay-man. The minuteness of the details needs no apolo-

gy. They show that the lay-members of our churches have much to do and can do much on missionary ground among the Indians.

Perhaps some of the friends of missions (and especially the boys and girls who are friends to this great cause) would like to know what our Indian boys and girls work at, and how they work. I shall speak especially of the boys, as they are under my care *out of school*. They are just like any other forty boys you could collect, promiscuously, any where in the States, from the ages of 8 to 16, with every variety of disposition and character; most of them will work pretty well when I am with them, and *some* will when I am not; but some are very lazy, and they are all as full of fun and mischief as any forty boys would be, who were together night and day.

The above will answer as a description of the girls with a few exceptions. Well, now as to what they do, last year we raised between 900 and 1000 bushels of Indian corn. The boys with my direction and assistance did all the planting, hoeing and pulling. We had also two large gardens to attend. Besides this, they chop all the wood, which is no little labour, as there are fourteen stoves in winter; they draw and carry the water; last winter we grubbed, picked, took off all the timber and prepared for the plough, three acres of land. This year we raised near 700 bushels of corn, 100 of wheat, and 190 of oats; also 120 of Irish and 200 of sweet potatoes—the boys and I doing all the work, except for the wheat and oats and the ploughing and hauling. We had also a good garden, raising 500 cabbages, an abundance of beets, lettuce, radishes, tomatoes, melons, &c. Besides all this they do a great many things that cannot be told. Their ages average about eleven years. So you see they are small boys.

The girls are employed, as they should be, in doing the domestic work of the Institution, such as washing, ironing, scrubbing, setting the tables, sweeping, sewing, &c. They are generally very smart and active at their work. An instance of this strikes my mind; during vacation, while five of the girls were staying with us, I was sitting in the dining-hall when the bell rung for setting the table. For some cause no one came but *Mary Rose*, a little girl of eleven years, named for a good lady in Kentucky who supports her. I think in ten minutes she had a table set, all the dishes in their proper place and order, for twenty-five persons. I just thought there were many little *white* girls older than Mary Rose who could not do so.

I want to say a word to those, for I believe there are many such, who think there is no *necessity* for sending any but *ministers* and *teachers* out as missionaries. Now, friends, I think, I *know*, you are mistaken. I have always thought assistant missionaries necessary: and now I *know it by experience*. If I had three bodies, yes, and minds too, I could employ them all in the duties of a farmer and steward at this station, and then all would not be done that is needed to be done. In the first place, those forty boys out of school, are enough for one man to manage; and while they are in school, he should be providing work for them, and repairing tools. Then I have the supervision of the farm, and all other out-door business, besides providing provisions for a family of one hundred. I think I have often had a dozen such calls in the morning, especially on Monday, as the following. "We want water at the wash-place." "*Aunt Celia* has no wood." "We are all using the last bag of meal." "We must have some beef to-day." "Could you have those cows brought up?" &c., with three or four workmen wanting to know what to do, and *how to do it*, while I am wanting to go with my boys to work at the same time. Now, this is no exaggeration.

This will give some idea of the labour to be performed, and also show the necessity of such help at a station like this. Look at the other station of this Mission—Kowetah: there you see two *ministers*, one *teaching*, the other *attending to such business as the above*, while souls are going down in *heathenish darkness, all around them for want of that gospel which they are authorized and prepared to preach*. Will none come and take their places? There are some, surely, in the Church who are willing to take an active part in this great and trying work; for, as has been said, it is the only way of doing any permanent good for the poor Indians. Yes, these boarding-schools are doing a great work for the Creeks.

Tuesday, Oct. 21st.—Since writing the above, we have had a solemn and interesting communion season; one which, I trust, will be long remembered by all who were present. Three of our dear girls professed their love to and belief in Jesus Christ, by coming out from their companions and the world, and uniting with the Church: one had been baptized in infancy, the other two were baptized on Sabbath morning after sermon, before a large congregation. It was a solemn, and yet pleasant sight, to witness in "*these western wilds*," to see those two young and modest retiring girls profess their love to Christ, surrounded by so many thoughtless and giddy companions. It shows the power of the gospel of Christ to bring sinners to repentance and obedience. O! pray for these "*lambs of the flock*," that they may be kept from the grasp of Satan, and be made instrumental in bringing others to Jesus. May it be but the beginning of good things here. Pray for us. Yours truly, J. B. J.

MISCELLANEOUS.

POPERY IN BELGIUM.

Prospect of its overthrow.

After stating various grounds on which Romanism seems firmly planted in Belgium, (See *Record* of February,) Mr. Panchaud gives a more pleasing view of the future state of his country. The Gospel shall yet triumph, where Popery now wields its despotic and debasing power.

Popery, being a worldly religion in its spirit and its practice, bears within itself an unceasing cause of dissolution—like everything else which is of the flesh and of Satan. The lie which is at its foundation, and which reproduces itself in its different ramifications, is the ever-gnawing worm which, sooner or later, according to the word of God, will bring on its ruin.

Truth must eventually triumph over fraud and cunning; we have on our side Jesus Christ, *the Truth:* and the gates of death shall not prevail against the church of his people. Now, such a church exists in Belgium; the Lord has a people and flocks there. The lamp has been set up, by Him who is *the light of the world*, upon the table of many houses. Messengers of good news are repeating, from hill to hill, the tidings of salvation; and the church of Christ is erected amongst us, like a city set on a lofty mountain, whither all those who, like Lot, have their souls afflicted on account of the sins of their generation, go to find a refuge.

Besides the ten Protestant churches, with their schools, which are supported by the Government, there are twenty independent churches, of which the greater part, with their schools, are in connexion with the Christian Missionary Church of Belgium. Although spiritual light and piety are not to be found, in the same degree, in each of the congregations spoken of, one may truly affirm that most of them possess faithful leaders, and count amongst them pious members, more or less numerous.

Nearly 170,000 copies of the Bible or New Testament have been distributed and sold, as well as some hundreds of thousands of tracts and of printed writings, containing sound doctrines of faith. Various institutions, such as regular meetings for prayer, Sunday-schools, societies for aiding the cause of missions, and that of the Evangelical Alliance, exist in Belgium, and hold their ground with a manifest blessing. But the most important is the Christian Missionary Church of Belgium, or Evangelical Society. By its past labours, which date from fourteen years back, as well as by its present efforts, it contributes powerfully to the propagation of the truth.

If the pecuniary resources of the different associations which devote themselves to the work of Christian proselytism were stronger, and more commensurate to the wants of the population, one would see a much greater number of men shake off the chains of Popery and break them asunder; for generally in in every place where one has been able to open chapels and schools, and to provide regular instruction, great numbers of adults and children have come to profit by them, in spite of the opposition of the Romish clergy. Without exaggeration, one may put down at more than 2000, if we add together the different congregations, the number of Romanists who at present attend the worship of the evangelical churches; and these churches have prospered, in spite of the difficulties of all sorts which have been raised up against them, and the extreme poverty and distress which they have had, and still have, to suffer.

The Protestant press publishes, not only numerous edifying writings or tracts, which are distributed at a very low price, but, moreover, three religious monthly journals have been successively established, and reckon, each of them, a thousand to fifteen hundred subscribers. Two of these publications are of a character decidedly orthodox and edifying.

If we sum up these different means of action, one will easily be convinced that if Popery as a whole does not incur serious danger from the Evangelical Church, it has been, nevertheless, vanquished by it in several places, which have seen some hundred of inhabitants join together to form congregations, presided over by ministers of the gospel. Brussels, Liège, Nessonvaux, Paturages, La Bouverie, Charleroi, Jumet, &c., have been witnesses of such facts.

To what degree will the Lord, by the life-giving breath of his Spirit, continue to breathe on Belgium, and to bless the efforts of the friends of his reign? He alone knows. But this we can affirm, that to the gospel alone in Belgium, belongs the glory of having burst for thousands the chains of Popery, and of having led very many souls to the glorious liberty of the children of God.

By prayer, by the dissemination of the Scriptures and of godly tracts, by the faithful preaching of the truth, by the establishment of numerous evangelical schools, and by the Christian zeal of the members of the churches, there is no doubt that the Popedom has sustained shocks much more fatal to its empire than the blows have proved which have been given to it by liberalism. . . . .

Nevertheless, on this latter side, also, it may have to suffer grievous trials. Popery always stays itself upon the world; but the world is inconstant, and often perfidious. It is an ancient, and it is also a modern proverb, that the multitude may crush to-morrow what it crowns to-day; and Popery being at its mercy, is exposed to all the variations of popular caprice.

Besides the avarice, the ambition, and the despotism of the Romish clergy weigh heavily upon many, who only wait for a favourable opportunity to get rid of the burden. Although in a minority, they will avail themselves of every means which political disturbances may put at their disposal, to humble the clergy, and to overthrow, wholly or in part, the whole system of the Papacy. Even the monarchists and the conservatives may at last come to the conclusion that the Popedom has always betrayed them, and that it is a perfidious ally which turns its back in the day of battle. Accordingly, Popery stands upon the shifting ground of human opinion in Belgium, as well as in all other countries where the social soil is in movement, owing to political passions and the exaltation of human reason. In short, the Belgian episcopate, by its intolerance and ultramontane pretensions, may bring on a crisis which will be fatal to it. The liberal party does not demand the overthrow of Popery; on the contrary, it professes great regard for the religion of the country. But when one knows the men who are at its head, one may well have doubts as to the sincerity of its professions. Now, the headstrong and obstinate conduct of the episcopate, encouraged by the court of Rome, may occasion a decided schism. The Papacy is running the risk of destroying itself in Belgium by its own fault.

We have omitted all considerations drawn from Scripture which militate in favour of the gospel against Popery, and the numerous predictions of the ruin of this wicked system. Powerful as they are, we leave them to the appreciation of each reader of the sacred volume. We should teach them nothing which they do not know already; or which, if they are ignorant of it, they may not learn in innumerable writings on the subject. Besides, our reflections on this head would have no more particular relation to Popery in Belgium than to the whole of Roman Catholicism established in the ten kingdoms of the empire of the west. We believe, with all our brethren, that ere long, perhaps very soon, the colossus, with his feet of clay and iron, will be smitten by the stone cut out and hurled without hands, and that the cry shall be heard over all the earth, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

In conclusion Mr. Panchaud makes several remarks, of which we quote the last three:—

4. The Christians whom the Lord has brought together, in Belgium, in his purposes of mercy towards this kingdom, on account of their weakness and their small number, as well as in consideration of the multiplied obstacles which they meet with on their road, have a claim upon the sympathy and support of their brethren who are placed in more favourable circumstances, in order to have it in their power to struggle courageously and successfully against the influence and strength which numbers, riches, dignities, and temporal power give to Popery.

5. The religious liberty with which God at this time favours Belgium, furnishes the most favourable opportunity to the friends of the reign of Jesus Christ, for applying the resources which the Lord has confided to them to the propagation of the gospel by supporting evangelical chapels and schools, and the colportage of Bibles and tracts.

6. Lastly, the influence which the kingdom of Belgium exercises over the neighbouring States, by its two languages, by its constitutional and liberal institutions, by its industry, by its situation and facilities of communication, and by the residence which it offers to numerous strangers, renders it of the highest importance that the Popedom, which reigns there up to this day, almost without control, as in one of its strongholds, should be energetically and unceasingly combated on the spot, by means of the sword of the Spirit, the word of God, by all the disciples of Christ who have at heart the temporal and spiritual welfare, not of Belgium only, but of all Europe.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JANUARY, 1852.

SYNOD OF ALBANY.

Pby of Troy.—Stillwater 1st ch $108 12
Pby of Albany.—Ballston Spa ch 19; Albany 3d ch 56 75 00

SYNOD OF BUFFALO.

Pby of Wyoming.—Scottsville 1st ch 12 00
Pby of Ogdensburg.—Hammond ch 15; Oswegatchie 2d ch 19 34 00

SYNOD OF NEW YORK.

Pby of North River.—Matteawan ch 6; Wappinger's Falls ch Sab Sch 6 10; Rondout ch ann coll 230, less 11 58 for *Foreign Missionary* Sab sch to ed *Walter Crane Phillips* and *Martha H Wurts* 25 255 52
Pby of Bedford.—South Salem ch mo con coll's 30 27; Croton Falls ch mo con 11 41 27
Pby of Long Island.—East Hampton ch 41 28
Pby of New York.—Madison Avenue ch mo con 35 70, Sab sch to ed *John D Wells* 22; Forty-second street ch mo con 15 53; University Place ch ann coll in part 494 22, mo con 19 41; Fifteenth st ch ann coll 175; Duane st ch ann coll addl E Penfold 50; Yorkville ch mo con 4 58; Chelsea ch ann coll 112; Brick ch Moses Allen 200; Jersey City ch ann coll 121 71; New York First ch ann coll addl 5, mo con 121 13, Young Ladies to ed *Richard W Dickinson* 25, to ed *Josephine Tuttle* 12 50, to ed *Julia Whittesley* 6 25, and to ed *Morris Jessop* 6 25, Miss Sarah Tuttle for Seminoles 10, Sab sch to ed *James Donaldson* and *Sarah C. Dow* 12 50, to ed *W W Phillips* 6 25, and to ed a heathen child at Corisco, W. Africa 40, Infant Sab sch to ed *Aaron B Belknap* 6 25 1516 28
2d Pby of New York.—Canal st ch "a member" 28, "a missionary box" 13 41 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Morristown 1st ch a friend 2, "A Pastor" 3; Rahway 1st ch 30; Newark 3d ch ann coll 213 83, mo con 18 40; Westfield ch mo con 4 12; Lamington ch Mrs Jane H McDowell 25 296 35
Pby of New Brunswick.—New Brunswick 2d ch 25; Cranberry 1st ch 30, less 2 50 for *Foreign Missionary* 52 50
Pby of West Jersey.—Camden ch mo con 3 50
Pby of Burlington.—Burlington ch Sab sch to ed *T L Cuyler* at Allahabad 15 50
Pby of Newton.—Harmony ch 40; Belvidere ch 35; Danville ch 4 67 79 67
Pby of Susquehanna.—Wyalusing ch 10 00
Pby of Luzerne.—Port Carbon ch 5; Kingston ch Mrs C Dorrance 5; Summit Hill ch Sab sch coll's for 1851, 5, "P" 2 50; Mauch Chunk ch of which 18 25 from juv miss soc to ed *Maria B Salkeld* at Ningpo 25 42 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Phila 11th ch a friend 20; Penn ch Mrs Jane Rose 20, Miss Ellen Rose 20; Sixth ch ann coll 110, J N D 100, J H J 20, W S B 20, J M H 10, Robert Creighton 20, mo con for January 30; Phila Ladies' Jewish miss soc for Jewish mission 50 420 00
2d Pby of Philadelphia.—Abington ch 150, children in Miss Mary Yerkes Sab sch class 50 cts; Germantown ch Mason Kindel 10, Sab Sch to ed *Abraham Martin* 25 185 50
Pby of Newcastle.—Lower West Nottingham ch 51; New castle ch Dr Couper to ed *Jas Couper* 20, Mrs Johns 2, Mrs Cannon 1, Wm Janvier 5, Chancellor Johns 5, Miss Moody 50 cts, Miss Scofield 2, Wm Couper 25, Miss Booth 5, W Ocheltree 3, Rev J B Spottswood D D 10, Mr Stait 1, mo con coll's 80, Sab sch to ed *Sarah McCalmont* 20 230 50
Pby of Baltimore.—Alexandria 1st ch 50, Sab sch class, a Christmas offering for Ningpo female school 8; Georgetown D C ch juv miss soc to ed *Robert T Berry* 24; Havre de Grace ch 10; Balt 2d ch mo con coll's 50; Franklin st ch 132 25, Madison street ch mo con 2 36, Sab sch to ed a boy at Corisco 23 89 300 50
Pby of Carlisle.—Middle Spring ch 26; Centre ch 18 50; Upper ch 7 55; McConnellsburgh ch 61; Green Hill ch 16 129 05
Pby of Huntingdon.—Hollidaysburgh ch female miss soc for female school at Allahabad 60, for Allahabad College 48 90 108 90
Pby of Northumberland.—Great Island ch Sab sch 10 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Cross Roads ch 39 69; Curries Run ch 8; Saltsburg ch 2 25
Pby of Redstone.—Greensburg ch Sab sch 14; Round Hill ch 27 50; Uniontown ch mo con coll's 22 49 94
Pby of Ohio.—Pittsburg 1st ch ann coll to con their pastor Rev WILLIAM M PAXTON, and FRANCIS G BAILEY, ALEXANDER LAUGHLIN, F LORENZ and HUGH MCCLELLAND 1 d's 667 62, less 15 for *Foreign Missionary*, sundry children 17 42; Alleghany City 2d ch children of Rev H R Wilson, their New Year's offering 5 79; Pittsburg 2d ch 15; Lawrenceville ch Albion Sab sch to ed *Giles S Bates* 12 50; Pleasant Hill ch 17; Fairmount ch to con Rev D E NEVIN 1 m 30; Centre ch 16 50; Manchester ch 24 83 63 50
Pby of Alleghany.—Union ch 57 23; Brady's Bend ch 22 87; Ebenezer ch 9 81; Scrub Grass ch 7 50; Concord ch 6; Pleasant Valley ch 5 16; Harrisville ch 5 35; Plain Grove ch in part to con their pastor Rev R B WALKER 1 d 41 49; Portersville ch 18 53; Butler ch 42 791 66
Pby of Clarion.—Bethesda ch 45 52; Concord ch 15; Callensburg ch 3; Richland and Rockland ch's to con their pastor Rev WILLIAM MCMICHAEL 1 m 30 96; Pisgah ch 42 75; Brookville ch 60 20; Leatherwood ch 14 50 215 93

SYNOD OF WHEELING.

Pby of Washington.—Fairview ch 110, Sab sch to ed a child in Mrs Coulter's school, Ningpo 5 50 115 50
Pby of New Lisbon.—New Salem ch 11 17; Glasgow ch 14 72 25 89

SYNOD OF OHIO.

Pby of Columbus.—Truro ch JONATHAN K BRICE to con himself 1 m 30 00
Pby of Zanesville.—Buffalo ch 23; Bristol ch 12 81; Blue Rock ch 13; Salt Creek ch 24 18 72 99
Pby of Richland.—Perrysville ch 8; Loudonville ch 4; Lexington ch 11 31; Pleasant Hill ch, of which 5 37 from Rev Luke Dorland 16 69, Master Walter Lowrie Dorland 1; Waterford ch addl 2 97; Mansfield ch 17; Jeromeville ch, of which 5 from Rev W W Colmery 13 73 97

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Concord ch for sup of Rev. Robert S Fullerton 15 00
Pby of Miami.—Lebanon ch, of which 2 from Dr Clements for American Indians 92 75; Franklin ch 15 50; New Jersey ch 3; Harmony ch to con REV NOAH BISHOP 1 m 32 25; Dick's Creek ch 28 50; Middletown ch 10 25 182 25
Pby of Cincinnati.—Cinna 7th ch Sab sch 20 15; Cinna 5th ch Sab sch 11 60; Hopewell ch 14 40 46 15
Pby of Oxford.—Oxford ch Dr Bonde 5, Mrs Cathcart 25 cents 5 25

SYNOD OF INDIANA.

Pby of New Albany.—New Albany 1st ch 105 01
Pby of White Water.—Connersville ch 13; Sand Creek ch 3 85, Ladies for sup of Rev Mr Rankin 6; '———' Ind. John M Gordon 3 25 85
Pby of Palestine.—Palestine ch mo con coll's 13 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Lexington ch 5 28; Monticello ch Sab sch to ed *John M Wampler* at Lahor 15 20 28

SYNOD OF ILLINOIS.

Pby of Sangamon.—Springfield 1st ch Sab sch to ed *John G Bergen* 30 00
Pby of Iowa.—West Point ch Ladies for Bible distribution 10; Mineral Point ch 18 55 28 55
Pby of Wisconsin.—Winnebago Rapids ch 12 50; Lynn and Hebron ch's 3, Rev. H Chapin 2 17 50

SYNOD OF MISSOURI.

Pby of St. Louis.—St Louis 2d ch Sab sch for sup of Rev Henry V Rankin, Ningpo 150 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Louisville 1st ch mo con 12 15; Louisville 2d ch mo con 24 25, Mrs Rosanna McFarland 23; Mulberry ch 46 65, Elizabeth M Morton 25, and Elizabeth A Morton 5 to con DOCTOR WM J MORTON 1 m 136 05
Pby of Transylvania.—Lebanon ch 7; Bethel ch 8 15 00
Pby of Ebenezer.—Sharon ch for sup Rev C W Forman 15 00

SYNOD OF VIRGINIA.

Pby of Lexington.—Timberridge ch 14; Staunton ch 46 50; Mossy Creek ch 5 25; Tinkling Spring ch 34 85, H G Guthrie 20 120 60
Pby of Winchester.—Fredericksburg ch 40 00
Pby of East Hanover.—Petersburg ch 117 22; A G McIlwaine 100, D Dunlap 35, David Donnan 25, John Donnan 10, J B Dunn 5, Thomas Smyth 5, Rev A B Vanzandt 5, Ro Dunn 5, J W Bradley 5, Mrs Campbell 2, H McCleery 1, Ro Banks 1, J W Rice 2, Geo Whitlock 1, Mrs. Haines 1, Mr Mills 1, mo con coll's 56 63, 1st Sab sch to ed *Robert Ritchie* 25 394 85

SYNOD OF NASHVILLE.

Pby of Knoxville.—Knoxville ch mo con colls 25 75

SYNOD OF MEMPHIS.

Pby of Chickasaw.—Edmiston ch C Bias 5, Mr Featherston 2 50, a friend 50 cents, bal to con Capt W EDMISTON and Rev A W YOUNG 1 m's 8 00
Pby of Memphis.—Memphis 1st ch 99 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Macon ch ann coll of which 30 from THOMAS TAYLOR to con self 1 m 203 25
Pby of Florida.—Quincy ch Rev J Phelps 5 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Port Gibson ch Sab sch to ed *A J McGill* 5 00
Pby of Louisiana.—Prytanea street ch N O ann coll 67 10, mo con 21; Buhler's Plains ch 20; Lafayette Square ch N O 438 64 546 74
Pby of Tombeckbee.—Macon, Mi. J F H 5 00

Total amount received from churches $7918 34

LEGACY.

New York, Legacy of Jubal Terbell, dec 500 00

MISCELLANEOUS.

Washington Co N Y a friend to the Missionary cause	5 00	
"———" for Evangelical Soc of Paris	700 00	
"———" for Evangelical Soc of Geneva	700 00	
Peekskill, N Y. S S Myrick	2 50	
Sundry donations	2000 00	
A Parent's thank-offering	100 00	
Newark, N J. William Rankin to ed two heathen youth at Ningpo	50 00	
Proceeds of Bond of the Borough of Columbia, Pa with interest in full	390 00	
Left at Mission House	50 00	
M S N	5 00	
H N S	2 00	
	———	4004 50

Total receipts in January $12422 84

WILLIAM RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING.

Ladies of Pisgah ch Ky one box clothing —
" Hopewell and Claibourne chs Ind one box clothing 56 00
Ladies of Waynesburg, Pa one box clothing for Miss C Workman —

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. George Gilliss;
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly for the Board of Foreign Missions, at fifty cents a year for five copies of the newspaper edition to the address of one person, postage included; and at twenty-five cents a year for a copy of the pamphlet edition. Copies of the pamphlet edition, when desired, are sent free to donors of five dollars and upwards, and to ministers whose churches contribute to the funds of the Board. Address, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Postage on the Newspaper Foreign Missionary.—This paper is under 300 square inches in size. The postage, payable quarterly in advance, is—for 10 copies, per quarter, under 50 miles, 3½ cents; under 300 miles, 6¼; under 1000 miles, 9⅜; under 2000 miles, 12½.

☞ As the postage cannot be prepaid at New York, let it be deducted according to the above rates, when remittances are made to pay for the paper. Thus the price is—fifty cents for five copies, postage paid.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D. D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

A TRIBUTE TO THE MEMORY OF ALEXANDER SYMINGTON, Esq.,

LATE VICE-PRESIDENT OF THE BOARD OF PUBLICATION.

But a few months since we were called upon to notice the decease of the venerable President of the Board of Publication, the Rev. Archibald Alexander, D. D. How little did we then imagine that in so short a time we should also announce the death of our beloved and efficient Vice-president, Alexander Symington, Esq. But it is even so. Our friend, Christian brother, and fellow-labourer, has been called away from the toils and trials of his earthly pilgrimage, to the rest of his eternal home—he has finished the battle of this life, and gone up to the victory of the life to come.

In our opinion, the Presbyterian Church has seldom lost a more valuable layman, than was this brother, who has just been carried to his long resting-place in the grave. Long before our own removal to this city, we had heard of him as a successful Philadelphia merchant, and been familiar with his name as a member of the church courts and of the Boards. On our arrival here, to enter upon our duties in connection with the Board, he was one of the first to meet us with a welcome, and with a cordiality and efficiency of co-operation in carrying out the plans of the institution with which he had been so long connected, which he was too modest then to promise, but which his constant, cheerful, and often difficult labours for successive years have made abundantly manifest. Week after week we had been accustomed to meet with him around the table of our Executive Committee. Often in the intervals between these meetings, would he come into our office, and with his smiling countenance, wise counsels and kind words, cheer us amidst the onerous labours connected with the affairs of this branch of the Church's benevolent operations. He was present at the meeting of the Executive Committee the Tuesday before his death, looking as well as ever in his life. We saw him on his way to church on Sabbath morning, walking slowly, on account of some suspected disease of the heart, and on Monday morning the tidings came that he was no more. He died almost instantly, whilst engaged in conversation with a relative in his own house. He had met with his children at breakfast and around the family altar that morning as usual. His departure was sudden, but it was unquestionably safe.

Born of Scotch parentage, he was early instructed in the principles of the gospel, and that system of truth held by the Presbyterian Church. He had been for many years an invaluable elder in the Scots church, of which the Rev. Mr. Macklin is pastor. The late Solomon Allen, Dr. A. W. Mitchell, and himself, were the three laymen most efficient in organizing the Board of Publication, and who, indeed, in connection with their clerical co-labourers, gave it being. The amount of time and labour they expended, in laying the foundations, and in afterwards helping on the superstructure of a great institution such as this, no one can fully estimate who has not known from experience something of the numerous, complicated, and often perplexing details of such an organization. But what he did is known on high. His memorial is with the God and Saviour in whose presence he now is. He has rested from his labours and his works will long follow him; and in the remembrance of such a life, he has left to the Church an eloquent exemplification of what a Christian layman, content with successful accumulations, and ready to retire from business and devote himself to the interests of his Master's kingdom can do; and in such remembrances, too, he has left an incomparably richer legacy for his bereaved orphan children, than all the wealth the world could give. May we be made wiser and better by such examples as speak to us from his life, and by such Providences as appeal to us from his sudden and affecting death.

CLOSE OF THE YEAR.

The fiscal year of the Board of Publication closes with the last day of the present month. From present indications, our report to the General Assembly will show that through the favour of a kind Providence we have enjoyed another year of prosperity. But in order to come out clear of debt in our colportage department we greatly need additional funds. Will not individuals and churches, where contributions have not already been made during the current year, send us their generous donations in time to reach our Treasury before the first of April?

A MUSICAL EXPLANATION.

To our respected brother who understands us to have made an assault upon certain systems of musical notation, in the brief paragraph which announced the anticipated speedy completion of the Assembly's Book of Church Music, we beg leave to say, that he has entirely misapprehended us. Indeed, so far from intending to enter the arena for a musical controversy, we did not even know to what he alluded, until we referred to the article again. Our simple object was to describe the book, and in so doing it seems that our opinion was inadvertently expressed as to the merits of the "round notes." We very frankly confess that our musical knowledge is very rusty, and that what was said was probably the result of a vague impression made in our singing-school days. Our very limited musical education was commenced with notes of several mathematical shapes. Learning to sing with that system was very easy and comfortable. Having a tolerable ear, we "caught" the tunes, and as the shape of the notes told their names, our mind was free from any distraction, and we were left to the unmolested enjoyment of the music. Afterwards, however, we were introduced to the round notes, and told that the other sort were "block-head notes," and with much toil set ourselves to trying to learn why precisely the same sort of note should be called *fa* on one line and *la* on the next; or why the same note on the identical line or space, should be called *fa* in one line, *la* in another, and *sol* in the third,—all which was very confusing, not at all conducive to enjoying the singing at the time, and, as we generally caught the tune by ear, with us entirely a work of supererogation. We have thus given our brother frankly, our own experience with both sorts of notes, and are quite sure he will see that we could not consistently with our musical reminiscences, accept his challenge to a discussion which would require us to make war on the family of notes which constituted our first and most pleasant helps in acquiring the mysteries of singing according to science. We very much regret what was so inadvertently said in our previous article.

Mr. Hastings is an elder in one of the Dutch Reformed churches in the city of New York.

SUPERINTENDENT OF COLPORTAGE.

For a year or two past, brethren in the Synod of Georgia have been urging us to appoint a Superintendent of Colportage for their bounds, whose duty it would be to seek out colporteurs and fields for them, to collect funds for their support, and use all proper means for promoting the Board's interests in the district assigned him. We have now the pleasure of announcing that the Rev. J. Y. Alexander, of Newnan, Georgia, has been appointed Superintendent of Colportage for Georgia, Florida, and such portions of South Carolina as brethren in that State may wish him to occupy. Mr. Alexander enters immediately on his work. His address for the present will be Newnan, Georgia. We shall hope for greatly enlarged results from this arrangement.

A PASTOR'S OPINION OF THE "SABBATH-SCHOOL VISITOR."

We mentioned last month, in speaking of the success of the Visitor, that thirty thousand copies were then printed. The tide of prosperity on which this little paper has been riding, seems to be still rising. We are now printing thirty-one thousand copies; may the increase continue to be at least a thousand a month. The following extract from the letter of a highly esteemed pastor, may serve as a sample of the testimonies we receive as to the value of the Visitor.

You will allow me to add that I anticipate much good among the youth of my congregation from the circulation of the Visitor. It is the only paper of the kind that I can cordially approve. Only maintain its character for sound doctrine and pious sentiment and I am sure it will win its way into all our churches. It is in truth a Sabbath paper, and one does not have to stop and question the propriety of reading article after article to his children, on this sacred day, as I have often done with other papers of a kindred character.

THE HIGHLAND KITCHEN MAID.

We are sure our readers will thank us for giving them the following extract from one of the sketches from "Ears of the Spiritual Harvest"—a book recently issued by the Board of Publication. The cut on the opposite page represents the good pastor, Mr. M'Phail, breasting a storm, on one of his missions of mercy.

Our story, however, dates far on in the month of May, a few days before the meeting of the General Assembly of the Scottish Establishment, to which Mr. M'Phail was proceeding, as a commissioner from the presbytery of Chanonry. Travelling at the rate of from thirty to forty miles a-day, his journey would occupy a full week, and would frequently oblige him to pass the night in the then by no means comfortable inns upon the Highland road. It will not surprise any of my readers to be told that it was Mr. M'Phail's invariable practice to hold family-worship in these houses, and to insist upon the attendance of every individual inmate. Resting one night at a little inn amid the wild hills of Inverness-shire, he summoned, as usual, the family together for devotional purposes. When all had been seated, the Bibles produced, and the group were waiting the commencement of the devotions, Mr. M'Phail looked around him and asked whether every inmate of the house were present. The landlord replied in the affirmative.

"All?" again inquired the minister.

"Yes," answered the host, "we are all here; there is a little lassie in the kitchen, but we never think of asking her in, for she is so dirty that she is not fit to be seen."

"Then call in the lassie," said Mr. M'Phail, laying down the Bible which he had opened; "we will wait till she comes."

The landlord apologized. The minister was peremptory. "The scullery maid had a soul, and a very precious one," he said; "if she was not in the habit of being summoned to family-worship, all the greater was her need of joining them now." Not one word would he utter until she came. Let her, then, be called in.

The host at length consented; the kitchen girl was taken in to join the circle, and the evening worship proceeded.

After the devotions were concluded, Mr. M'Phail called the little girl aside, and began to question her about her soul and its eternal interests. He found her in a state of the most deplorable ignorance.

"Who made you?" asked the minister, putting the usual introductory question to a child.

The girl did not know.

"Do you know that you have a soul?"

"No; I never heard that I had one. What is a soul?"

"Do you ever pray?"

"I don't know what you mean."

"Well, I am going to Edinburgh, and I will bring you a little neck-kerchief if you promise to say a prayer that I will teach you; it is very short—there are only four words in it—'Lord, show me myself;' and if you repeat this night and morning I will not forget to bring you what I have promised."

The little kitchen-maid was delighted; a new piece of dress was a phenomenon she had rarely witnessed. The idea was enchanting: the condition was easy; the promise was given with all the energy of young expectancy; and Mr. M'Phail, after explaining, no doubt, the meaning and force of the prayer, retired to rest, and next morning resumed his journey.

My object is not to write a life, either in whole or in part, of Mr. M'Phail, otherwise it might be interesting to ascertain the precise date of his journey, so as to discover the character and proceedings of the Assembly in which he sat. Every one, however, must be aware that the visit of a Ross-shire minister to the metropolis is a sort of triennial era, even in these days of easy transport. This call, and that commission, have to be executed; and, if one be known to possess the least degree of the obliging in his character—*satagit rerum*—he has his hands full. Nevertheless Mr. M'Phail did not forget the Highland inn and its little menial; but, relying upon the fulfilment of her promise, purchased the trifling present that was to make her happy.

Again, then, we accompany the devoted minister to the wild mountains of Badenoch, and at the close of a mild June evening reach the lonely Highland inn. The white pony, now sleek and shining with metropolitan fare and a whole fortnight's idleness, is safely housed, and the minister, ere he permits supper to touch his lips, summons the household to the worship of God. Again, however, the little kitchen-maid is absent, and again he inquires the cause. But it is now a different reason that withholds her.

"Indeed, sir," replied the hostess to Mr. M'Phail's inquiry, "she has been of little use since you were here; she has done nothing but sit and cry night and day, and now she is so weak and exhausted that she cannot rise from her bed."

"O my good woman, let me see the girl immediately," exclaimed the minister, instantly divining the reason of her grief.

He was conducted to a hole beneath the stairs, where the little creature lay upon a straw bed, a picture of mental agony and spiritual distress.

"Well, my child," said the amiable man, affectionately addressing her, "here is the neck-kerchief I have brought you from Edinburgh; I hope you have done what you promised, and said the prayer that I taught you."

"O no, sir, no, I can never take your present; a dear gift it has been to me: you taught me a prayer that God has answered in an awful way; he has shown me myself, and O what a sight that is! Minister, minister, what shall I do?"

Of course, the conversation is to be understood as having been carried on in Gaelic. This will account for the correctness of the language used by the little girl, for in Gaelic not even a child commits a grammatical error.

I need not say how rejoiced the faithful man of God was to see that the Spirit of Jehovah had been dealing with this young soul, and that, although still operating as a "spirit of bondage" in the production of a true, though partial and imperfect faith, there were yet such hopeful signs that, ere long, he would exhibit himself as "the Spirit of adoption," generating in her heart a full and perfect trust, and leading her to cry, "Abba, Father." But how reconcile such an experience with the strange opinion which denies to the Holy Ghost any special agency in conversion, giving to each of the human race a certain modicum of influence, to be communicated only through the medium of the word? Whence had this child derived in the course of little more than a fortnight, and through the use of such a prayer, this experimental acquaintance with her own heart, far deeper and more correct than the author of "Know thyself" ever attained? Read the word she could not; sympathy of feeling in the careless household was out of the question; whence, then, that mysterious ray which all at once illumed the darkened chamber of the soul, and as it shot its clear strong light through the once benighted understanding, exposed in all its barrenness the deformity of self? It was the Spirit of God that wrought independently of the word, coming into "warm contact" with her living soul in a manner altogether special, and hitherto unknown by herself or a carnal world. It was "the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but she knew him, for he dwelt with her and was in her." On no other principle can we account for the fact, that one, but a few weeks ago so totally ignorant that she had asked "What is a soul?" should now have been able to pursue that most difficult and severe of all subjective mental processes—the reflex inspection of self. Now, this is no fictitious case got up for the occasion; "I tell but what was told to me;" but who that reads it can deny the absolute necessity of a special agency and a personal and immediate indwelling of the blessed Spirit, sent forth into the soul in answer to the prayer—"Lord, show me myself?"

After some further conversation, Mr. M'Phail opened up to the distressed girl the great gospel method of salvation, and closed the interview by recommending the use of another, and equally short and comprehensive prayer: "Lord, show me thyself." Next morning the minister was once again on his way to his still distant home. But he had "cast his bread upon the waters;" did he ever "find it again after many days?"

Many years had passed since this memorable journey, and the vigorous and wiry minister who could ride forty miles a day for a week without intermission was now become an old and feeble man, worn out in his Master's service, scarcely any longer "spending," because already "spent," for Christ. One day his servant intimated that a stranger was desirous to speak with him. Permission being given, a respectable matronly woman was ushered into the study, carrying a large parcel in her hand.

"You will scarcely know me, Mr. M'Phail," said the person, with a modest and deferential air.

The minister replied that he certainly did not recognize her.

"Do you remember a little scullery maid at —— inn, in whose soul you once took a deep interest upon your journey to Edinburgh?"

Mr. M'Phail had a perfect recollection of the events.

"I was that little girl; you taught me two short but most expressive prayers. By the first I was brought to feel my need of a Saviour; by the second I was led to behold that Saviour himself, and to view Jehovah in the character of a reconciled God and Father in Christ. I am now respectably married, and comfortably settled in life; and although the mother of a numerous family, have travelled far to see your face, and to cheer you, by telling with my own lips the glorious things which, by your means, the Lord has been pleased to do for my soul."

Before parting with Mr. M'Phail she entreated his acceptance of the parcel she carried, which contained a large web of linen of her own spinning, made long before, for the purpose of being presented to the blessed and beloved old man, should she ever be permitted to see his face in the flesh once more.

She lived for many years, not only a consistent character, but an eminently holy Christian.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF JANUARY.

Presbytery of Albany.

2d ch Albany, T W Olcott Esq to con his son Dudley Olcott hon mem 30; cash coll 86 — 116 00

Presbytery of Troy.

2d ch Troy, John Kerr 50, of which 30 to con F S Knowlson Jr hon mem; E Thompson Gale 30, hon mem, I F Winslow 30, hon mem, D T Vail 30 hon mem, Stephen Veile 30 hon mem, James Knowlson 15, A Nash 5, John C House 5, J L Van Schoonhoven 5, Dr Blatchford 5, J T McCown 5, E Proudfit 5, T W Lockwood 5, George Vail 5, William T King 3, E Halley D D 2, E H Virgil 1, P M Corbin 2, R Wasson 1, E W Stoddard 1, P W Daler 50 cts, G H Eaton 50 cts, Mrs C T Coit 1—237, cash coll 51 38 — 288 38

Presbytery of Hudson.

Marlboro ch 30, of which to const Peter V B Fowler hon mem — 33 75

Presbytery of Elizabethtown.

Lamington ch per Rev John McDowell D D, from Mrs Jane H McDowell widow of Dr William A McDowell 25; Springfield ch per Rev W E Locke 10 — 35 00

Presbytery of New Brunswick.

Lawrenceville ch S M Hamill to con Rev Hugh Hamill hon mem 30; Pupils of the classical and commercial High School to con Rev S M Hamill hon mem 30 cash col 34 — 94 00

Presbytery of Philadelphia.

Arch Street ch (in part) B A Fahnestock to con Rev C Wadsworth hon mem 30, R Johnston 10, John Wiegandj 10, H Evans 10, W Rush 1, H Sloan 5, J W Throckmorton 5, E M Boughton 2, cash coll 73 — 122 18

Presbytery of Baltimore.

Madison street ch per Rev R C Galbraith — 1 50

Presbytery of Huntingdon.

Clearfield ch (addl) per Rev J J Hamilton — 1 00

Presbytery of St. Clairsville.

Fairview ch per Rev I I Lane 11 45, Mrs Duncan 1, per Rev J M Kirkpatrick — 12 45

Presbytery of Wisconsin.

Rev William Cargen, Cambridge Wis — 4 00

Presbytery of Louisville.

1st ch Louisville (addl) per Rev W W Hill, D D — 12 98

Presbytery of Concord.

White Hall N C, Mrs R McDowell 4 50, John H McDowell 4 — 8 50

Presbytery of Flint River.

Newnan ch, from the ladies per Mary A Alexander — 10 00

Presbytery of Cherokee.

Archibald Smith, Rosewell, Ga — 1 00

Presbytery of Memphis.

Mt Carmel to con J D Hall hon mem per Rev R R Evans — 31 25

MISCELLANEOUS.

"A Friend's" thank-offering thro' Dr Van Rensselaer 50; A Friend of the Board 5; Legacy of the late James C Todd Esq of Lexington, Ky 800 — 855 00

$1626 99

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. Joshua Phelps and the church of Quincy, Florida, has been dissolved.

The pastoral relation between the Rev. James G. Shinn and the church at Burlington, Iowa, has been dissolved.

CALLS.

The Rev. B. G. McPhail has accepted a call from the churches of Snow Hill and Pitt's Creek, Md.

The Rev. Amos H. Rogers has accepted a call from the church of Waynesville, Illinois.

The Rev. Caspar R. Gregory has received a call from the church at Oneida Depot, Madison county, New York.

The Rev. I. N. Shepperd has accepted a call from the church of Marion, Ohio.

The Rev. G. Van Artsdalen has accepted a call from the church of German Valley, New Jersey.

The Rev. William V. Wilson has accepted a call from the Second church of Petersburg, Virginia.

CHANGE OF POST-OFFICE ADDRESSES.

The post-office address of the Rev. J. B. Plumstead is changed to Portage City, Columbia county, Wisconsin.

That of the Rev. A. O. Patterson, D. D., to Hamilton, Ohio.

That of the Rev. Dion Pharr to Red Sweet Springs, Virginia.

That of I. N. Shepperd to Marion, Ohio.

That of the Rev. A. Fairbairn to Houston, Texas.

That of the Rev. Hugh McLaurin to Upatoie, Muscagee county, Georgia.

That of the Rev. A. L. Hogshead to Covington, Virginia.

That of the Rev. H. C. Carter to Everett's Springs, Floyd county, Georgia.

That of the Rev. T. A. Shearer to Chestersville, Ohio.

That of the Rev. James G. Shinn to No. 260 Spruce street, Philadelphia.

That of the Rev. Andrew M. Watson to Fort Washitaw, West Arkansas.

That of the Rev. William C. Mason to Le Clair, Scott county, Iowa.

That of the Rev. B. Van Keuren to Mamaronock, West Chester county, New York.

DEATHS.

The Rev. David McConaughy, D. D., late President of Washington College, Pennsylvania, departed this life at Washington, Pa., on the 29th of January, aged seventy-five years.

The Rev. Robert W. Hadden of the Presbytery of Tuskaloosa, Alabama, departed this life on the 5th of January, aged about twenty-eight years.

The Rev. James R. Young departed this life at Muscatine, Iowa, on the 13th of September, aged twenty-eight years.

The Rev. William Gardner departed this life near Nashville, Illinois, on the 3d of January, in the fifty-fifth year of his age.

LICENSURES.

The Presbytery of Philadelphia, at its meeting in January, licensed to preach the gospel, Messrs. James Alexander Paige, R. A. Criswell, and George R. Marriner.

MISCELLANEOUS.

The Rev. Dr. Thornwell has taken leave of his church in Charleston, South Carolina, to enter upon his duties as President of the College of South Carolina, at Columbia.

Rev. Daniel L. Gray's post-office has been changed from Memphis to Raleigh, Tennessee. He has been appointed agent of the Board of Missions for another year for the Synods of Memphis and Mississippi.

Varieties.

New Bible House.—The American Bible Society is about erecting new and more spacious buildings, rendered necessary by their increasing operations. A large plot of ground near Astor Place, equal to eleven lots, has been secured, which borders 230 feet on Ninth street, 200 on Fourth Avenue, and 76 on Third Avenue. It is proposed to commence the new building as soon as possible, and have it ready for occupancy by the fall. It will be of brick, five stories high, and cover nearly all of the ground.

The French Protestants have missionaries in Algiers, which are not without success, especially among the Spanish Romanists there. The French Government now forbids every kind of colportage, even that of the Bible. One of the missionaries wrote to the Government official, requesting permission to sell Bibles, which was decidedly refused. But, in spite of the interdict, a colporteur at his own risk, sold, in ten days, one hundred and seventy-five francs worth of Bibles and Testaments, and he had met with no resistance. The Spanish population are hungry for the word of Life.

Methodist Episcopal Book Concern, South.—It is proposed in some of the Louisiana papers, that the funds, which will come into the possession of the Methodist Episcopal Church, South, by the recent favourable decision of the suit of the Southern division of the Church *vs.* the Church North, be used in the erection of an extensive book concern at Jackson, Louisiana, in the immediate vicinity of Centenary College.

Darkness in Constantinople.—Constantinople has a population of about five hundred thousand souls. There is not a lamp in that great city, nor a name to any of the streets; neither is there a post-office, or a mail route throughout all Turkey. They have thousands of useless dogs, but no bells—the Moslems abominating the sound of a bell.

The Christian Religion is professed by about one-third of the human race. Of the 260,000,000 of the population of Europe, all but about 10,000,000 are nominal Christians.

Steamboats and Railroads.—From a report lately made to the United States Senate, it appears that 955,100 passengers were carried on the steamboats which navigate the Hudson, during the past year. In the last half of the year, 517,418 passengers were carried on the Hudson River Railroad, while in an unfinished state, and not opened through till October. This result is equal to an average of 3276 passengers per day, or more than a million per annum. It thus exceeds the number said to be carried on all the steamboats.

Newspapers.—It costs the people of the United States $15,000,000 a year for newspapers and other periodicals, and these newspapers and periodicals are as essential to their safety and happiness as the roofs over their heads, and more so than the army and navy, which costs twice as much.

Sunday Work Discontinued.—The editors and proprietors of the *Richmond* (Virginia) *Whig, Inquirer, Times, and Republican*, have resolved to discontinue work in their respective offices on the Sabbath. The Typographical Society thereupon passed a resolution determining not to work on the Sabbath, day or night, under any circumstances, for any employer in Richmond. All credit is due to the Richmond press for having taken this decided stand for the Sabbath.

What one Man has done.—From the Temperance press in Albany, while sustained by E. C. Delavan, Esq. 13,626,260 temperance documents were distributed in this and other countries, at a cost of $123,334.75. During the last twenty-two years, the number of documents sent out under his direction is believed to be about 20,000,000, nearly half of which were distributed gratuitously.

Indians in the United States.—The last census shows that the entire number of Indians inhabiting all parts of our country, is 418,000. Of this number, 40,000 is the estimated number of those inhabiting the unexplored territories; 24,100 are the Indians of Texas; 92,130, belong to the tribes living in New Mexico; 32,231 are in California; 22,733 are in Oregon; 11,600 in Utah. Many of the New Mexican Indians are civilized, and have fixed habitations and towns.

German Literature.—It is astonishing to witness the prolific issues of the German press. We see it stated in foreign papers, that nearly five thousand new works have been issued in Germany in one half year! Of these 106 treat of Protestant Theology; 62 of Roman Catholic Theology; 36 of Philosophy; 205 of history and bibliography; 102 of languages; 64 of the theory of music and the arts of design; 168 of the fine arts in general; 48 of popular writings; 28 of mixed sciences; and 18 of biography.

Gutta Percha Pens.—Among the most recent inventions are gutta percha pens, which are stated to be far more durable than goose quills, and more available than the metallic materials.

Poison of the Rattle Snake.—It is a curious fact, recently demonstrated, that if a tree be inoculated with the poison of a rattlesnake, the leaves will wither.

Queen Victoria not a Queen.—The London Times remarks that fourteen noblemen and gentlemen compose in reality the government of the great kingdom of Great Britain. This excludes Queen Victoria.

Upas Tree on the Isthmus.—The Panama Star states that a man named James Linn, while hunting on the Gorgona road, grew tired and lay down to sleep under a tree. On waking he found his limbs and body swelling, and death soon ensued. The Star says that a tree grows on the Isthmus, under which cattle avoid eating or ruminating.

Intoning the Liturgy.—It is said that the Archbishop of Canterbury is determined not to license any curate in his diocese without a pledge that he will forbear to "intone" the prayers.

Poisonous Tallow.—A young man lately came to his death in Hull, (England), through putting tallow from a candle on a pimple that was upon his face—mortification ensued, which ended in his death, although the affected part was cut away. The use of tallow, for such purposes, is mostly dangerous, as arsenic is much used by the tallow chandlers for the purpose of improving the appearance of the candles.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following have been received:

From Duane Street Church, New York,		$2 50
" First Church, Richmond, Va.,		10 00
" Roswell Church, Cherokee Presbytery,		20 00
" Sixth Presbyterian Church, Philadelphia,		101 32
" Church at Morristown, St. Clairsville Presby.		6 00
" Short Creek Church,	do. do.	4 00
" A. S. a New Year's gift,		10 00
" Church at Belvidere, N. J.		15 00
" Church at Troy,		2 80
" do.	Athens,	2 00
" do.	Wysox,	2 00
" do.	Towanda,	3 00
" do.	Friendville,	1 00
" do.	Canton,	1 50
" do.	Orwell,	2 00
" A member of the church at West Galway, New York,		50 00
From Franklin Street Church, Baltimore,		60 00
		$293 12

GEO. H. VAN GELDER,
Treasurer Trustees Gen. Assembly.

February 14th, 1852.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage—Under 50 miles, 1¼ cents. From 50 to 300 miles, 2½ cents. From 300 to 1000 miles, 3¾ cents. From 1000 to 2000 miles 5 cents. Paid quarterly in advance at the post-office at which it is delivered.

CONTENTS.

Board of Domestic Missions.—Notice—Treasuries, Special Reports, Thanks, p. 34. Relative Position of the Roman Catholics and Protestants in the United States, p. 34. Review of the Past Month, p. 35. Efforts of Maumee Presbytery for a Revival of Religion, p. 35. Receipts, p. 35.

Board of Education.—I. Ministerial Education. Candidates for the Ministry, p. 37. A Solemn and a Fundamental Question, p. 37. Encouragements and Discouragements in the Ministry, p. 38. II. Christian Education in Schools, Academies, and Colleges. Waveland School, Illinois, p. 38. A New Government Scheme, p. 38. Oakland College, Mississippi, p. 39. Receipts, p. 39.

Board of Foreign Missions.—Recent Intelligence, p. 40. Missionary to the Chickasaws, p. 40. India: Lodiana Mission; Letter from the Rev. John Newton, p. 40. Journal of the Rev. C. W. Forman, p. 41. China: Ningpo Mission; Letters of the Rev. A. W. Loomis, p. 42. Africa: Corisco Mission, Letter of Rev. J. L. Mackey, p. 42. Creek Mission: Letter of Mr. J. B. Junkin, p. 43. Popery in Belgium, p. 44. Receipts, p. 45.

Board of Publication.—A Tribute to the Memory of Alexander Symington, Esq., p. 46. Close of the Year, p. 46. A Musical Explanation, p. 46. Superintendent of Colportage, p. 46. A Pastor's Opinion of the Sabbath-School Visitor, p. 46. The Highland Kitchen Maid, p. 46. Receipts p. 47.

Miscellaneous.—Handsome Bequests to the Boards, p. 33. Filled with the Spirit, p. 33. Repenting according to the Catechism, p. 33. Contentment—its Advantages, p. 33. Fragments, p. 33. Ecclesiastical Record, p. 48. Varieties, p. 48.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 4. | PHILADELPHIA, APRIL, 1852. | PRICE PER YEAR, *Fifty Cents.*

STATISTICS AND POSTAGE FOR THE MINUTES OF THE GENERAL ASSEMBLY.

As the time for the spring Presbyterial meetings is approaching, we would call the attention of Stated Clerks, Pastors, and Church Sessions, to the great importance of full and accurate statistical reports. The tables appended to the Minutes of the Assembly have been barely an approximation to the truth, owing to the unaccountable carelessness and neglect of those whose business it is to furnish reports. Will not Presbyteries take this important matter in hand?

We would also call attention to the necessity of larger contributions to the Contingent Fund of the Assembly. Every Presbytery ought to pay in a considerably larger amount than will purchase their quota of the Minutes, in order to defray the current expenses of the Assembly, and also to provide the means for prepaying the postage. On this latter point it is indispensable that something be done.

For the Home and Foreign Record.

TO-MORROW! TO-MORROW!

FROM AN UNPUBLISHED MANUSCRIPT BY THE REV. DANIEL BAKER, D. D.

One day the minister heard that his neighbour was sick, very sick! What if he dies in his present state? thought the minister. He is an amiable man, a generous man; in many points of character a most excellent man; but, by his own confession, he is no Christian—has never felt the power of God's converting grace upon his soul. Suppose he should die in his present condition! I must go and see him. Accordingly, taking his hat and cane, he called to see him. He knocked at the door; a servant opened it. "How is Mr. K?" "Very sick, sir, please to walk in." The minister, led by the servant, entered the chamber. The curtains were down, and the room was darkened; and, on the bed, there lay his neighbour, scorched by a raging fever. Taking him kindly by the hand, "How do you find yourself this morning?" said the minister. "Very sick, sir," replied the neighbour. After a while the minister, in a subdued tone of voice, said, "Do you think, my dear sir, that you have made your peace with God? Should God see proper *now* to take you away, are you ready to go?" "Oh, sir," said the sick man, interrupting him, "I am in agony! Please to excuse me. Oh, my head! my head! I cannot talk to you now. Please to call again." "When shall I call?" "*To-morrow*," said the sick man. The faithful man of God burst into tears, and retired. The next day he called again. The knocker was muffled, a bad sign; knocking gently at the door, the servant opened it. "How is Mr. K.?" "No better, sir, please to walk in." The minister entered the chamber, and there was his neighbour, still upon a bed of sickness. "My dear neighbour," said the minister, "how do you do this morning?" There was no response! The man was delirious now, and spoke in broken sentences, incoherently. The minister, leaning upon the top of his cane, looked at his neighbour, and the silent tear trickled down his cheek. He was about to rise up and go away, but the wife of the sick man exclaimed, "Oh, my dear pastor, won't you pray for my husband?" The prayer was offered, and the minister, taking the hand of his neighbour, said, "My dear friend, good-bye." Still there was no response. Alas! the sick man knew not that his wife was weeping at his bedside, and that his pastor had been praying for him. As the man of God was retiring, the affectionate wife followed him to the door; and, in parting, said, "My dear pastor, I am in great affliction; will you not be so kind as to call again?" "Madam," said he, "when do you think I had better call?" And she said, "*To-morrow!*" Oh, that to-morrow, that to-morrow! The associations were more than he could bear, and the man of God went weeping all the way returning to his home. The next morning he called again. The knocker was still muffled. He tapped gently at the door. The servant opened. "How is Mr. K.?" "He is said to be worse, sir." "I would like to see him." "You can't, sir! The doctor has just left, and he has given the strictest orders that nobody should enter the room but those who are waiting upon him. But here is Mrs. K." "Madam, how is your husband?" "Oh, my dear pastor," replied she, bursting into tears, "he is worse; I fear *much* worse!" "I would like to see your husband, madam, a few moments." "I would be glad to have you see him, too," replied the afflicted woman, "but our physician says that the crisis is come, and that the slightest excitement may prove fatal: but the doctor said that if his patient revived, he might be able to see you to-morrow!" Having received a message about the going down of the sun, that his neighbour was still in a critical state, and too weak to be seen, the minister could scarcely sleep that night, so anxious was he about the salvation of his neighbour. The next morning, gathering his hat and cane, he went early, to make at least some inquiry. Tapping again gently at the door, the servant opened. "How is Mr. K.?" was the anxious inquiry. "Oh, sir," replied the servant, "*he is dead!*" "DEAD!" exclaimed the minister, "DEAD?" "Yes, sir, he died this morning at four o'clock." "God have mercy!" the minister was about to say, but it flashed upon him—it is too late now!

Dear procrastinating sinner! It is enough—I beseech you, don't say to-morrow any more! To-morrow! It may be too late for ever! To-morrow's sun may shine upon your grave! Once lost, you are lost for ever! "Be wise to day! 'Tis madness to defer."

For the Home and Foreign Record.

THE DAY OF JUDGMENT.

To Christ, his saints and angels, the day of judgment will be a day of *triumph*. The Lord will then make a show of his enemies openly. They that would not kiss the Son shall be dashed in pieces like a potter's vessel. In his triumph all his saints and angels shall share and glory. The most timid of his people shall "have boldness in the day of judgment." I never could have believed that, if the Bible had not said so.

To the wicked, the same day will be full of *despair*. They will cry to the rocks and to the mountains, "Fall on us, and cover us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" Was more dreadful despair ever portrayed?

The day of judgment will be the *last day*. So Christ calls it. So inspired writers often teach. After it, "time shall be no longer." No more shall duration be measured by the alternations of day and night, or of the seasons; and there shall be no succession of seconds, minutes, hours, days, months, or years, as now. All beyond the judgment day is boundless, fathomless eternity. This last day will leave an ineffaceable impression on all minds. None will ever forget what they shall have seen and heard and felt on that day. The great days of earth may fade from the memories of saints and sinners, but this *last* great day shall never, never, never perish from the recollection of any.

It may well be doubted whether any man thinks as much as he should, of the judgment day. Justin Martyr said, "I seem always to be hearing these words: Awake, ye dead, and come to judgment." A modern writer, speaking of the same day, says: "It would seem as if Christ was always thinking of it. How frequently he speaks of it, and never but with the deepest solemnity." The apostles seem to have had every thing associated with it. One expresses gratitude for kindness and hospitality, by praying that his host may "receive mercy of the Lord in that day."

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Reader, are you prepared for your last account? Have you made peace with God through our Lord Jesus Christ? Is all your hope in the precious blood and righteousness of Jesus Christ? Nothing of your own can save you in that day. It will burn as an oven. It will try your works and your hopes as by fire. If you have built on Christ and on him alone, then hold fast your confidence, which hath great recompense of reward.

But if you are yet in your sins, then be persuaded to "flee for refuge to the hope set before you in the gospel." "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." Nor can you be in too much haste, or too much in earnest in this weighty matter. It is your life. "Behold, the Judge standeth before the door." And he says, "Behold, I come quickly, and my reward is with me, to give every man according to his work."

P.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.

Assistant Secretary—Rev. R. Happersett.

Treasurer—Mr. Samuel D. Powel.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*

Andrew Davidson, *Louisville, Ky.*

Thomas Moodie, *Columbus, Ohio.*

William Rankin, Jr. *Mission House, 23 Centre street, New York.*

PACIFIC MISSIONS.—KIND OF MINISTERS NEEDED.

Interesting and encouraging letters have been received from California and Oregon of very late date. The importance of supplying these Pacific States with an able, an energetic, and evangelic ministry, we are happy to know, is becoming daily more impressed upon our Church. The attention of the students in our Theological Seminaries is in certain instances earnestly turned to this distant field, and not a few of our settled ministers are pondering the question of a removal there. *But what kind of ministers do we need?* An important question and one frequently asked. We proceed to answer it upon information gathered from conversation with ministers and others who have been in those States, and from correspondence and the various sources opened through the channels of commerce, government agencies, reports, and so on.

Negatively—ministers are not needed of *impaired constitutions*, or of *decidedly feeble health*. The reasons are too obvious to require any statement of them. Ministers are not needed who *cannot succeed* in the older States—Ministers settled over small congregations, or having no settlements at all, who hope by going to California or Oregon to do better, and be more acceptable and useful. As a general rule, they who cannot succeed in one section of the country, will not in another; they who cannot succeed in the older settled States, with all the peculiar advantages of such a location, will not in real missionary fields. The fault is not *in places*, but in *the men* who occupy them. They *themselves* require the change. Removing, they carry their entire characters and habits; their want of industry, energy, perseverance, devotion, resolution, self-denial, and want also of a faculty of adaptation to times, and circumstances, and society; and how can they succeed? It is in *the ministry* as it is *in farming*. One man grows rich on a farm where another man has been starved out! The starving man moves for richer lands and finds them, but alas! he brings all his laziness, his carelessness, his procrastination—in a word, all his bad habits and bad management, and is no better off than when he occupied the old homestead! Such kind of ministers cannot succeed.

Ministers are not needed *who are moved to seek these distant lands*—perhaps unconsciously to themselves—yet truly and in great measure for the purpose of *bettering their temporal affairs*. Ministers are but men; they are but partially sanctified men, and may be led away by the allurements of ease, and of competency, and of wealth, for themselves and their families. Going to California and Oregon, they court, they enter into temptation. The secret idolatry of the heart is fostered, opportunity is given for its development, and presently the men of God decline in spiritual zeal, in spiritual labours; their distinctive character is lost, and they become *of the world!* This is, we have been assured, no imagination, but in some cases sober truth!

Nor do we need ministers of a *dry, stiff, phlegmatic, impracticable deportment;* expecting all things and all men to be just such things and just such men as they have been accustomed to. Ministers who cannot preach without pulpit and paper; of poor extemporary powers, and unable to converse and argue with men except in a magisterial, bookish way. Who cannot get their feet wet; nor sleep in an open house; nor eat whatever is set before them; nor be at their ease with all classes and characters of men: who cannot deny themselves, and are easily discouraged and always complaining.

But positively, ministers are needed who would be good ministers anywhere. Men of ordinary scholarship and ability; with an aptness and willingness to teach and to preach in season and out of season, with or without paper; having the power of adaptation to times, places, persons, and circumstances. Who know how to work, and are willing to work; full of love to the Redeemer and the souls of men, and devoted to the upbuilding of his kingdom, and determined, as much as in them lies, by the good hand of the Lord upon them, so to do. The more *eminent* they are in these qualifications, of course the better. The inhabitants of California and Oregon are men—neither less nor more; and such as we are accustomed to meet with all over our country, though under fewer restraints, and forming a society more mixed and evil than we commonly find in the older States, with honourable exceptions, however, in places, here and there. Now the character and qualifications that would give a minister success east of the Allegheny mountains, will almost to a certainty give him success west of the Rocky mountains.

The Board has been faithfully warned and desired by the brethren in the Pacific field—who well know the trials, and labours, and dangers, and the work to be performed there—to send only such ministers *as promise usefulness;* they say they would be glad to welcome brethren of *character, religious and intellectual, reliable:* and if of *some age* (not too old) and *experience*, so much the better.

The following extracts of letters will be read with peculiar interest, and stimulate the churches to pray for our infant Zion in that far-off land, and to contribute the means for sending and sustaining more missionaries there.

Rev. *Mr. Williams* writes from San Francisco under date of January 31st.

"We are expecting the arrival of the Rev. Mr. McCoy of Tennessee, some time in March next. We shall then have in California six ordained ministers of our branch of the Presbyterian Church. *Thus, with the Presbytery of Oregon, we may be constituted into a Synod!*

"The object of my present writing is, however, not to invite attention to the want of a Synodical organization, but rather of more ministers, according to our former earnest entreaties.

"I mentioned in a former letter that it was my wish to make a beginning in the creation of a missionary fund for California. That beginning was made on the evening of the first Sunday of the present year. The collection was *fifty dollars*. Tomorrow evening a second collection will be made for the same object. It is hoped this attempt may grow to something, and at least encourage and stimulate our friends abroad to give us of their personal service."

Rev. *Mr. Robe* writes from Oregon under date of January 15th.

"Immediately after my arrival in this territory, I addressed you by letter, and have since been expecting a reply, but have yet received none. I arrived here in very destitute circumstances, on account of losses on the plains, and was compelled to engage a school. Having selected the field I deemed most promising for ministerial labours, I itinerated as much as possible, and taught in the meantime during the week. My school having now closed, I am at a little more leisure for those duties in which I would much prefer spending my whole time.

"The field which I am attempting to occupy is the upper or northern part of the Willamette valley. I am forty miles above Salem, the present seat of government, and about the same distance from the Calapoora mountains, which separate this valley from the Umpqua. The climate and soil of this region are peculiarly inviting. Whilst I write, it is as warm as April in the States, and the earth is clothed with abundant herbage.

"Our Presbyterial report, transmitted to you by Mr. Geary, will give you the general ecclesiastical view of this territory. Almost all denominations are here represented, and few have fewer members than our own. Whilst our Church is so much stronger in the States than the Cumberland Presbyterians, yet here they have, I believe, nine ministers, and communicants proportionably. We could enumerate other denominations, of whom the same general fact is true. This arises from the fact that the most western States, particularly Missouri, have emigrated here principally; hence the denominations which flourish most there, are here most numerous. Difficulties of various kinds present themselves in this field; denominational strifes to prepossess the various fields, a spirit of proselytism, the sparseness of the population and houses to be obtained for holding meetings, added to general worldly-mindedness and indifference about the gospel, make it difficult and somewhat trying to the gospel minister. But shall we be discouraged? It is as we expected. In this field there is a little Presbyterianism. We contemplate organizing a little church shortly. It will be very small. But we wish to go forward. How happy for us if, with the coming emigration, a few families of real Presbyterians would come and settle with us! If the eastern States, where our Church is numerous, knew as much of this country as the western do, then would we hope that such would be the fact.

"I feel deeply the want of books left behind me and lost; we hope, however, to be able to obtain a small church library when we organize, which will be some advantage to me. We hope that your churches on the highly favoured eastern shore of our common country, will not forget us on their western shore. Especially we beg an interest in your petitions at a throne of heavenly grace."

Rev. *Mr. Thompson* writes from Clatsop Plains, Oregon, December 26th, 1851.

"We had two objects in our recent visit in the upper Willamette, which was protracted to some ten weeks from our field of labour. One was the constitution of the Oregon Presbytery; the other was to take my wife and children on a visit to her father in the Willamette valley, some seventy-five miles above Oregon city.

"From our last report to the present time, (absence included) our services have been as usual, preaching every Sabbath, succeeded by the Sabbath-school. We should have other religious meetings much more frequently, if the few families in our church were not so far apart. The families on either extreme are some ten or twelve miles distant from each other.

"The annual meeting of our Bible Society was held yesterday (Christmas day) in the Presbyterian church. It was a very interesting meeting and well attended. Several addresses and many remarks were made which manifested great zeal and deep interest in disseminating the word of life in these ends of the earth. During the past year about one hundred and thirty dollars were subscribed, of which amount I believe one hundred have been paid into the treasury. The Clatsop County Bible Society is auxiliary to the American Bible Society. Two hundred and fifty dollars worth of Bibles and Testaments are now on their way from New York to this society.

"I presume you will have heard before this reaches you, that the Oregon Presbytery was constituted on the 19th of November last, in accordance with the injunction of the General Assembly. This was done at Lafayette, where Mr. Geary resides. So we have at length a second Presbytery on the Pacific, and soon we trust with the blessing of the Lord, we shall have a third, and then a Synod.

"There are a number of places that ought to be occupied by ministers of our denomination, not because we have churches that desire preachers, but because there are a very few Presbyterians in each of these places, and numbers of persons who care

little for any kind of preaching. This is truly a missionary field, for there is not a town nor neighbourhood in the territory that is able to support a Presbyterian minister.

"Portland is at present the most flourishing town in Oregon, and presents a very active and business-like appearance. Most of the vessels that enter the Columbia go up as far as this place. Some of them are towed up by the steamer, which makes two trips from Portland to Astoria every week. It is situated on the west bank of the Willamette, about one hundred miles above the mouth of the Columbia. Many think it bids fair to continue to be what it is already, the first commercial place in the territory. Its present population would, I think, fall short of a thousand. The Methodists and Congregationalists have each a minister and house of worship, in which they hold their regular services every Sabbath.

"Oregon City is some twelve miles above Portland, at the Falls of the Willamette. Its natural advantages are great, the falls affording an immense amount of water power, so that it must eventually become a great manufacturing town. Its present population is about the same as Portland. The Congregationalists, Baptists, Methodists, and Catholics have each a stated ministry and houses of worship in this place.

"Salem, more than fifty miles above Oregon city, is quite a flourishing village. It is beautifully situated on the right bank of the Willamette, and its wharf is visited almost daily by the steamers that are constantly plying up and down this fine stream. It is the prospective capital of this territory; indeed, the Legislature is in session there at the present time. It has a population, I should think, of some four or five hundred, and presents a very thriving and prosperous appearance. The Methodist Institute is located here, and this is by far the strongest hold of that denomination in the territory. Here are the residences of a number of their ministers. There are several Presbyterians in and near the town.

"The three places just mentioned promise most encouragement for the settlement of Presbyterian ministers at the present time. Unless Presbyterians should emigrate more largely than heretofore to this country, we are forced to the conclusion that the building up of our churches here will be a slow and tedious work. Who will come into this truly missionary field? However discouraging its present aspect may be, as it regards Presbyterianism, surely our Church will not think of neglecting so important a country. A territory destined in all human probability soon to rank among the foremost of the States, in wealth, enterprise, health, intelligence, and piety. May the 'Lord of the harvest' send such labourers here as he will delight to bless in his own work."

ACKNOWLEDGMENTS.

Acknowledgment to Young Ladies.

We tender our sincere thanks to the "two young ladies," for their generous enclosure in the following note. Perhaps others may emulate their good example.

"We send enclosed, five dollars from our private purse. Hereafter we hope to give something every year. It is a melancholy truth, that we have often spent on trifles, the money we might have given to the Lord. Although our donation is small—every heap is formed of atoms, and this will help to make a larger sum. Besides, the Lord receives according to what we have. FROM TWO YOUNG LADIES.

—

The following note with a handsome enclosure is from a gentleman of distinguished legal standing in Pennsylvania.

"I enclose you a draft for —— *dollars*, as a contribution to the Board of Domestic Missions, having for its supervision and cultivation a very extensive field, and for which labourers are required, at an expense beyond the present limited means of your Treasury.

It is to be deplored, that so many of our churches have failed to respond to the calls of aid to this cause, at a time when extended territory and an influx of foreign immigration, with its irreligion, superstition, error and ignorance, demand increased missionary labours and instruction, as the church's instrumentality of reform, under the blessing of Providence, for the saving of souls, the growth of our Christian church, and the prosperity and stability of civil government. Very respectfully."

—

Fruit in old age—The offering of a Mother in Israel.

"The enclosed New Year's thank-offering from New Jersey is requested to be at the disposal of the Board of Domestic Missions, from one who is completing her eighty-fifth year, and feels that perhaps it is the last she may be permitted to give, and whose fervent prayers daily ascend for the enlargement and prosperity of those Boards whose doings are chronicled in the Home and Foreign Record.

Very respectfully yours."

MOTHERS, LOOK AT THIS!

Illinois.—"We administered the Lord's supper on the first Sabbath of January. Five persons were received on letter, and seven on *examination*. Of those received, there was the mother and three interesting and intelligent daughters, *all baptized at the same time, and together took their seats at the table of the Lord!* The services of this communion were deeply interesting, and all appeared affected at what they saw and heard. Others are still thoughtful, and I trust they will be brought from darkness into the light of the gospel of salvation. This accession increases our number to forty-three communicants. Our people feel greatly encouraged, and appear to labour with becoming zeal and fidelity. Our prayer-meetings are well attended, and I think there is considerable interest throughout this community on the subject of religion. I hope and pray it may be greatly increased, and that we may give all the glory to him who died to redeem us from sin." M.

Have you interesting and intelligent daughters? How are you bringing them forward in life? To *whom* and to *what* do you dedicate them? Are *you* for God, or against him? When will *you* profess Christ before the world, together with your daughters, and then sit down with them at the table of the Lord?

LABOUR FOR, AND TAKE CARE OF THE YOUNG, AND THE CHURCH IS SAFE.

Ohio.—"My greatest discouragement the first four or five years of my labour here in this 'new town,' was, *we had no* YOUNG *society*. Here and there a solitary youth was under the control of religious parents, or religious principles. There were hardly enough of these in our church, or in all the churches combined, to say '*we*,'—not enough to keep from getting lonesome. But the dancing-room was filled. *Now* my sitting-room is filled, mostly with precious youth, for Bible class, and several of them are regular and efficient teachers in the Sabbath-school. When I have them around me, I hardly know how to be sufficiently grateful to God, who has given me their attention and affection." T.

THE ELDERS AT WORK, AND THE LORD'S WORK REVIVED.

Georgia.—"H—— church presents some features of deep interest. The elders are ready to meet their obligations in the fear of God. They frequently call the church together on the vacant Sabbaths, and by prayer and exhortation strengthen and encourage one another, and uphold the hands of the minister. My congregations here have been large, very attentive, and solemn. God has in mercy answered the prayers of his children, and refreshed our hearts by the communications of the Holy Spirit. I visit them once a month, and preach sometimes two, and sometimes three days together. Since my last report, two have been added to the church on profession of faith, four or five more are indulging hope, and some fifteen deeply concerned. Concerning many of these last, we may say, as our Saviour said of one, they are near the kingdom of heaven. Nearly all of these are the children of the church. How faithful is our covenant-keeping God!" N.

THE GERMANS.

The following communication from a missionary to the Germans in one of our largest cities, will not only convey a favourable impression of his wisdom, fidelity, and zeal, but also of the excellent opportunity he enjoys of preaching the gospel to his countrymen, and preparing those who have recently arrived among us, to become good and useful citizens in their adopted country. It is the design of the Board of Missions, in obedience to the expressed will of the General Assembly, to do all in its power for the spiritual welfare of this people.

"Two hours every week I devote to give instruction to the children, in my hall, in religious knowledge, according to the Heidelburg Catechism, the old standard of the Germans. About forty children attend these instructions, and as these instructions take place before the prayer-meeting on Wednesday evening, from five to seven o'clock, the greater deal of the parents attend too these hours of instruction, and I find that God is blessing these instructions to parents and children.

Every day I devote some hours to the very important and humble work of visiting German families from house to house, distributing also German tracts and Bibles, where I find it expedient to do so. I distributed in these three months more than 8000 pages of tracts, and six Bibles. In the midst of the month of November, I found a German lying on a sick-bed, suffering very much, and deprived of all necessary comfort. I have helped him, and I found that he was the editor of a very bad German paper, called the Lucifer. I have had the pleasure to hope that the man has come, through my instrumentality, to the knowledge of his sins, to repentance, and I hope that he will become a Christian. He has been one of the most dangerous, unbelieving men; having influence on the German population through his paper. God has changed his heart! The Lord co-operates with us, the Lord visits many of my countrymen in this city.

The association of young men, which has been organized under my care two years ago, is going on very good. Last Sabbath evening we had the anniversary of this society. The object of this association is to bring the German young men together, and make them acquainted with each other, to give them opportunity for reading, conversing, discussing, and singing, and to hear weekly a lecture, which I have given regularly, and thus draw them away from the many temptations to evil with which they are surrounded. This association proves an important means of extending our influence among young men who stand in no connection with the church, and we will bring them under the influence of the gospel by and by. One hundred and thirty young men have been since the beginning under this influence. It was a very interesting service on last Sabbath evening." S.

CHURCH EXTENSION.

A house of worship builded with little aid from abroad, and the plan detailed.

The following valuable and most interesting letter from a missionary of the Board in Iowa, we commend to the perusal of *our old and established and contributing churches*, that they may see the struggles and devotion of their brethren in the frontier settlements, and rest assured that all they give to the building of churches is accomplishing a vast amount of good to our Zion. A small appropriation from the Church Extension Fund, oftimes accomplishes a great work; a work to bless generations! We commend the perusal also to *our churches in wilderness places*, that they may see what a true love to the great Shepherd and to his flock, and a dying world, may accomplish; and how, by general contributions, and a patient, persevering, cheerful spirit, a noble enterprise may be brought to completion, without being oppressive to any. The Lord bless this faithful pastor and his generous, willing people, and cause their good example to stimulate others to go and do likewise. If anybody chooses to send us a donation (be it much or little,) for this church, we will have it forwarded immediately.

"Ever since I left the southern part of the State I have deeply regretted that the churches in this northern region are without houses of worship. I believe there are but two houses of this kind (belonging to the Presbyterian Church) north of Iowa City. One of these is at Dubuque and one at Edinburgh or Scotch Grove in Jones county. Such a state of things much more deeply affects the prosperity of the Church than many are ready to believe. Court-houses and school-houses are now almost the only

places where the people of God meet for his public worship. In the former, civil investigations unfolding all the darkest pictures of human nature are regularly exhibited—Political haranguers, lecturers on mesmerism, animal magnetism, &c. &c.—Negro songsters, learned pig exhibitors "et omne id genus" claim the court-houses as belonging to the public. And as their special business is to enlighten the public, of course they meet them in their own house. The result is, that sacred reverence for a place of worship which was possessed by him who said, "keep thy foot when thou goest into the house of God," is never felt by those, whether old or young, who are in the habit of worshipping in court-rooms. School-house worship is attended with difficulties of the same kind already recited; besides the additional trouble that old and young, male and female, healthy and infirm, are subjected to the unpleasant necessity of 'riding the rail' during the season allotted to worship. I have been striving to have these evils remedied in the churches with which I labour. One of these will, I trust, have their house up, if not completed, during the coming summer. If you think their plan one that should be recommended to feeble churches, you can make such use of this brief outline as you may think proper. And first, they secured an eligible lot as soon as there was any probability of their being able to build. This should be noted because we could not buy such a lot now for twice, and perhaps thrice the sum we paid for it one year ago. Members of the church then turned out and quarried and hauled rock for the foundation, nearly enough of which we now have on the ground, and not one cent was paid out for this part of the work. The congregation then applied themselves to the work of furnishing wood, for the purpose of burning brick. The yard will be prepared, and the hands furnished for the yard. A competent person has been employed to mould and burn two hundred thousand brick. The surplus brick, we trust, will pretty much meet the expense of making the brick and of laying the walls of the house. One of our elders owns a saw-mill only three miles distant, and he stands pledged to do all a man in his circumstances can do towards furnishing lumber. One or two of the members are carpenters, and their time and skill will be exerted in framing, putting on the roof, &c. This church is one of the feeblest in point of wealth I ever knew, and yet we hope on the above plan to erect a house of no mean appearance, with very little aid from abroad. One friend of Zion, who does not wish a trumpet sounded before him, left us fifty dollars when on a visit here during the winter. Another has authorized us to draw on him for ten dollars as soon as we need that sum. A very few more such friends, together with sufficient energy on the part of our people, will enable us soon to complete a work which will tell on the interests of this church. And we trust the example will be felt by other churches, until the court-house and the school-room shall no more be needed for the public worship of Jehovah. I. S. F."

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of February, 1852.

SYNOD OF ALBANY.

Pby of Albany.—Albany 1st ch from the Lad Mis Soc 100; Northampton ch 5	$105 00

SYNOD OF BUFFALO.

Pby of Wyoming.—Moscow ch	16 00
Pby of Michigan.—Pontiac ch	10 00

SYNOD OF NEW YORK.

Pby of Hudson.—Milford ch 21 08; Monticello ch 58	79 08
Pby of North River.—Newburg 1st ch ann col in part 65 17, and one-half mon cols 32 83; Marlboro' ch 6 75	104 75
Pby of Bedford.—South Salem ch, from Western fem benev soc 21 40, and from the fem charitable soc 17—38 40; Croton Falls ch 13; Rye ch 30; North Salem ch 5	86 40
Pby of New York.—First ch N Y city, for sustentation 500, and for the general fund 1361; Brick ch N Y addl 25; Madison Avenue ch N Y 74 41; Duane St ch N Y addl 5; Wallabout ch N Y 6; Williamsburg ch in part 58 72; Nayack ch 20	2050 13
Pby of New York, 2d.—Mount Pleasant ch Sing Sing, of which 50 to const Rev WILSON PHRANER an hon mem	52 86

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—New Providence ch of which 10 from John Littell Esq, 37; Newark 3d ch 100 95	137 95
Pby of West Jersey.—Camden ch mon col	6 37
Pby of Newton.—Blairstown ch 23; Knowlton ch 21	44 00
Pby of Susquehanna.—Through Rev J Foster treasurer of Presbytery, as follows:—Orwell ch 4; Monroeton ch 5; Warren ch 5 40; Troy ch 14 39; Athens ch 14 50; Wysox ch 6 50; Friendsville ch 1; Towanda ch addl 4; Canton ch addl 1; col after sermon in Rome 4 82	60 61

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Second ch Phila, from Mrs Andrew Brown 5, from "a member" 150, of which 100 for California; Tenth ch Phila ann col addl, from a friend through the pastor 100, a friend through the pastor 25, and for sustentation 30; Seventh ch Phila 328 40, of which 50 to const the pastor the Rev WM HENRY RUFFNER an hon mem, and 50 to const Rev ROBINSON P DUNN an hon mem	638 40
Pby of Philadelphia, 2d.—Abington ch 60; Catasaqua ch 2	62 00
Pby of Baltimore.—Long Green ch, from Warren Factory station 5; Baltimore 1st ch 750	755 00
Pby of Carlisle.—Big Spring ch	92 00
Pby of Northumberland.—Danville ch	50 00

SYNOD OF PITTSBURGH.

Pby of Erie.—Irvine ch	2 00

SYNOD OF WHEELING.

Pby of St. Clairsville.—Pipe Creek ch 10; Powhattan ch 5	15 00

SYNOD OF OHIO.

Pby of Zanesville.—Washington ch	36 30
Pby of Wooster.—Springfield ch	12 50

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Kokomo ch	5 00
Pby of Lake.—La Porte ch bal to const Mrs MARY DINWIDDIE an hon mem	10 00
Pby of Fort Wayne.—First ch Fort Wayne	18 00

SYNOD OF ILLINOIS.

Pby of Rock River.—Galena, South ch	17 00
Pby of Iowa.—Trenton ch	4 70

SYNOD OF MISSOURI.

Pby of Missouri.—Natchez ch from a member	100 00

SYNOD OF VIRGINIA.

Pby of Lexington.—Old Oxford ch	9 50
Pby of Montgomery.—High Bridge ch	9 50

SYNOD OF GEORGIA.

Pby of Cherokee.—Through J Dunwoody Treasurer of Presbytery, from Roswell ch 24 35; Dahlonega ch 7 65; Mars Hill ch 8	40 00

SYNOD OF ALABAMA.

Pby of East Alabama.—Bethel ch	15 00
	$4645 05

MISCELLANEOUS.

Littleton Kirkpatrick Esq New Brunswick N J 150; Hugh R Buchanan 30; Rev A Reynolds Pine Plains N Y 1 50; a Lady, Steubenville Ohio 3; N W Sample Esq 2 50; S M Littell, Delaware Ohio 3; Elizabeth Griffith, Alexandria Va 4; Mrs Martha Simonton, Harrisburg Pa 1; Milledgeville (Ga) miss soc 10; a friend 3; Alexander Stinson, Cornersville Tenn 10	218 00
Total	$4863 05

S. D. POWEL, *Treasurer.*

CLOTHING.

Received since the last acknowledgment, at the office of the Board of Missions.

A box from Lad Sew Soc of Goshen ch N Y not valued
A box from the "Circle of Industry" of Winchester ch Virginia, valued at 220 00

NOTE. The acknowledgment of 50 in the February number of the Record, from *Luzerne* church, should have been Presbyterian congregation of *Wilkesbarre*, Presbytery of Luzerne.

CHURCH EXTENSION.

Receipts into the Treasury during the month of February, 1852.

A Friend, 10th ch Phila, through the pastor	30 00
Belvidere ch N J	15 00
First ch N Y city	910 00
A Friend, for the following churches:—Pottsville ch 200; Paterson ch N J 300; Cannelton ch Ind 100; and for the general fund 100	700 00
Through Rev D B Ewing, "balance of a collection at a meeting of Synod of Virginia, in Barboursville Va"	5 00
Fairfield ch Iowa	6 00
Total	$1666 00

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of February, 1852.

SYNOD OF PITTSBURGH.

Pby of Ohio.—East Liberty ch in part 50; Bethany ch of which by fem benev asso 22 70—57 05; Lebanon 23 25	130 30
Pby of Clarion.—Middlecreek ch 2 50; Callensburg ch 22 50; Concord ch 2 50	27 50
Pby of Redstone.—Uniontown ch lad sew soc addl 1 85; Laurel Hill ch 32; Tyrone ch 10 50; Connelsville ch, in part 60; Rehoboth ch 73 25	177 60
Pby of Beaver.—Unity ch 14 67; West Middlesex 7 86	22 53

SYNOD OF WHEELING.

Pby of Washington.—Richietown ch sab sch children	5 00

MISCELLANEOUS.

A Friend	2 00
Total	$364 93

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of February, 1852.

Mr Alexander Mann Grandview Ill, in part to const himself hon mem, per Rev John A Steele	25 00
First Presb ch, St Charles Mo, per D Keith	4 00
Boonville ch Mo per Rev Wm G Bell	52 50
Lebanon ch Ky	10 00
Union ch Ill per Rev Thomas A Spilman	10 00
Winchester ch Ky per Rev L A Lowry	23 00
First Presb ch, Drayton Ohio col by Rev C Leavenworth, to Jan 28th	157 00
Mission ch " " " "	19 10
West Liberty ch " " " "	60 00
Buck Creek " " " "	41 65
Mrs Mary Cowen, Urbana ch Ohio col by Rev C Leavenworth	5 00
Mrs Jane Mason " " " by Rev C Leavenworth	2 00
First Presb ch Finley in part to const Rev R H HOLLYDAY hon mem col by Rev C Leavenworth	39 50
John Ewing, in part to const Mrs JANE ANN EWING hon mem col by Rev C Leavenworth	10 00
J S Van Eman in part to const himsel hon mem col by Rev C Leavenworth	10 00
Treasurer of Finley Presbytery col by Rev C Leavenworth	3 00
Cherokee ch Ohio " "	7 85
First Presb ch Bellefontaine Ohio col by do	23 10
Seventh Presb ch Cincinnati " per John D Thorpe	84 04
Franklin ch Ohio per John D Thorpe	6 00
Somerset ch " " " "	9 50
Zion ch Tenn bal of col for 1850 per Joshua B Frierson	30 00
Frankfort ch Ind 25 60; and Jefferson ch Ind 14 in part to const Mrs MARGARET ALLEN h m	39 60
Lexington ch Ind 26; Rossville ch Ind 14; Rev J Platt 10, to const Mrs ELIZABETH PLATT h m	50 00
Delphi ch Ind to const Rev E W WRIGHT hon mem	50 30
Logansport ch Ind, to const Mrs AMANDA HUGHES hon mem	54 00
Robert Elliott	5 00
Samuel Elliott	5 00
Lafayette ch Ind	29 00
Mrs Mary Hanna McNott addl to const ROBERT RANDALL MCNOTT hon mem	30 00
A R Forsyth add to const ELIAS R FORSYTH h m	10 00
Paris ch Ky, to const Rev JAMES S KEMPER and Mrs F L KEMPER hon mems	133 00
Mrs B J Baylor Clinton Miss per J M Baylor	10 00
Jefferson ch Ind per Rev Wm Sickles	2 00
Pleasant Township ch Ind per addl Rev Wm Sickles	50
Premium on bills of exchange	2 75
Clarksville Tenn, col by Rev Stuart Robinson	400 00
Nashville Tenn, in part col " "	145 00
Fairfield ch Iowa in part (former collection 17 12) per Rev S C McCune	15 00
Marion ch Ky, per Rev J B Hadden	10 00
Mrs Rosana McFarland Louisville Ky for Rev H L McGuire	50 00
First ch Louisville Ky addl	61 00
Second ch " " ann col in part	339 18
Gallatin ch Tenn per G S Gray	30 00
Trenton ch Iowa	4 00
Darlington ch Iowa	4 00
Hopewell ch "	1 00
Collection in East Alabama Presbytery	100 00
Rev A Howsley	18 95
Little Grove	3 00
Natchez, Miss in part collected by Rev D L Gray	200 00
Rodney " " " "	39 43
Mrs Murdock " " " "	20 00
Port Gibson Miss " " "	209 50
Raleigh Tenn, balance " " "	6 50
Monfordville Ky per Rev Thomas C May	22 00
Rev Thomas C May	5 00
Total	$2736 95

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
J. B. MITCHELL, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

A REMARKABLE ANSWER TO PRAYER.

In a Circular Letter, recently issued to the ministers of our Church in reference to the day of special prayer, and not published in the Record on account of want of space, the following statement occurred.

"In the third place, the blessing of God has in a particular manner followed the observance of the Concert of Prayer for Colleges. In 1850, the revival of religion at Princeton College, as precious a work of grace, perhaps, as any that preceded it, occurred in close connection with the prayers and efforts resulting from the solemn keeping of the last Thursday of February, as recommended by the General Assembly. The remarkable revival at Hanover College, which was in progress during February of last year, received an important impulse by the religious solemnities of the same occasion. Other colleges, as Jefferson, Oglethorpe, Yale, Amherst, have borne witness to the some gracious coincidence. The immediate answer recorded in the experience of the prophet, has been not unfrequently returned to the supplications of God's people, even "whiles they were speaking, and praying, and confessing their sin and the sin of the people Israel, and presenting their supplication before the Lord their God." "It came to pass before they called that God answered, and while they were yet speaking he heard."

We have to record another remarkable instance of God's answer to the prayers of his people. The following notice from the "*Southern Presbyterian*" will excite lively emotions of praise and gratitude to the Lord of the harvest.

REVIVAL AT OGLETHORPE UNIVERSITY, GA.

ENCOURAGEMENT TO PRAY.

The Psalmist addresses God in this delightful language, "O Thou that hearest prayer!" And how many precious illustrations are afforded to us that Jehovah is a *prayer hearing God.* The present state of religion in Oglethorpe University is, to the minds of Christians there, a manifest instance of direct answer to prayer.

On the afternoon of the last Thursday of February, the usual literary exercises of the College were suspended, and the Faculty, students, and citizens, assembled in the chapel, to unite in the annual concert of prayer for colleges. Nothing of a remarkable character occurred; there was simply exhibited a respectful attention to the exercises. One of the speakers who conducted the exercises remarked, that though there had been a cold state of religious feeling in the College, yet he had observed an unusual interest was awakened this year in the ecclesiastical bodies all over the land to dedicate this day to prayer for colleges. He was therefore looking with expectation for extraordinary blessings to flow down upon our literary institutions in answer to the prayers of God's people.

The pious students appointed a special prayer-meeting at night in one of the recitation rooms. An unusual number of non-professors were found at the meeting. Whilst they were engaged in singing, prayer, and reading the word, an extraordinary influence descended upon the meeting, and they were all, saint and sinner, melted into tears. One young man expressed his fears that he had no piety, and begged the company to pray for him. Another youth, who had, unknown to the rest, been engaged for months in religious reading and prayer, but all in darkness, obtained a hope of pardon. Others were prostrated under overwhelming conviction of sin. A sunrise prayer-meeting was appointed for the next morning, and a committee waited on the Faculty to obtain their approval of the meeting and their presence at it.

Since that time a daily prayer-meeting has been held, and such other occasional exercises as the state of things seem to call for.

Some twenty students have expressed a hope of being brought from darkness to light. Others are under deep conviction, and almost daily some new convert is found rejoicing in hope. There is a still, but deep and solemn influence, pervading the community, and the prospects seem daily to grow brighter. Let Christians, encouraged by their past experience of the power of prayer, continue to pray for this Institution, the child of the Church—that God would make it a "school of the prophets," and send from it many a faithful labourer into his vineyard, for the fields are white for the harvest, but the labourers are few. The prayer of the prophet, "O LORD, REVIVE THY WORK," let it constantly ascend. Who can tell what God may do for this institution?

A PASTORAL LETTER

TO CANDIDATES FOR THE GOSPEL MINISTRY.

Issued by the Board of Education of the Presbyterian Church.

PRESBYTERIAN EDUCATION ROOMS,
Philadelphia, February, 1852.

Dear Brother in Christ:—Among the agencies which it is the privilege of the Board of Education to employ, in endeavouring to advance your best interests, is that of addressing a pastoral letter; and we pray that the Spirit may sanctify the truth he may permit us to bring at this time and in this form to your consideration. The *connexion of the preparatory course with your future career*, together with *some of the responsibilities* and *duties* resulting therefrom, are the topics on which are offered a few brief hints.

I. It is a certain fact that there is connexion between your preparatory and future course in life.

The power of habit proves this connexion; and in this principle of our nature how abiding a strength! Dispositions are now being formed, habits of action nurtured, and a standard of life established, which are to exert lasting and powerful influences. "Father," inquired a child, "what kind of a man am I to be?" "Very much the same kind of a man as you are a boy," was the reply. The habits acquired in early life are prophetic of our future destiny. Exceptions prove the general rule; and the demonstrations of what has been called our *second nature* possess an authority not easily overthrown. The student rarely becomes a different man from what he was in his early course.

The *influence of training* throws light upon this same idea. The processes of education are among the most earnest and controlling in the formation of character. How much active influence is at work in academies, colleges, and theological seminaries! The recitations, the prayers, the intercourse of the preparatory period—all its incidents, trials, duties, sins, efforts—are the unconscious occasions of developing and fixing, of exciting and retaining, the traits which are seen throughout the whole future life.

All the *analogies of the Divine government* conspire to enforce the solemn truth. Is there any connexion between sowing and reaping in the natural world? Not more than between the seed-time of youthful acquisition and the harvest of matured character. The axiom that "eternity depends upon time," includes the influence of early discipline upon after years. Providence would invalidate its laws, if the issues of the preparatory course failed to correspond with the promises and threatenings of its beginning.

Accordingly, *experience and observation* declare that young men commonly convey with them, through life, the characters formed in the college and seminary. More than twenty years ago, Dr. Miller said, "Mark my words; that young man will never do any thing in the ministry;" and the siftings of a quarter of a century made the sad prophecy a hopeless reality. Who expects to gather grapes from thorns? When did human observation falsify the union between the means and the end, or break up the connexion between causes and their results? The ministers who have left the seminaries of our church and are now engaged in active duties, will ordinarily recognize in their own Christian experience no *essential* change of general character. There has been improvement, where the elements existed in earlier life; but the progress actually made has not varied materially from what might have been foretold by a shrewd observer of human nature.

II. The certainty of this connexion between the present and the future, suggests the *solemn responsibilities* resting upon yourself and every student, at this period of his course.

As an *individual* you have personal responsibilities to improve, to the utmost, all your opportunities. The solemnity of present scenes has an awakening power which should not find *you* asleep. Every day, every moment, is weaving into the texture of life, forms and materials which will never be wrought out again. You are now deciding the most important questions which will ever occur for your intelligent consideration. Momentous personal interests are at stake both for time and eternity, both as an individual Christian and as a minister of the word. In short, the relation of the present to the future, summons every student to mould his character according to the highest standard of gospel truth.

There are also responsibilities flowing from your *relation to the Church.* The spiritual welfare of others is depending upon your present aims and acquisitions. If, in the language of Whitefield, "a dead clergy make a dead people," it is no less true that a feeble, inefficient and stand-still clergy, or one that is active, zealous and faithful, will leave characteristics for evil, or for good, on the present, and even future generations. The Church has done much to prepare you for her service, at the institutions whose advantages you have enjoyed, and through the instructors set over you in the Lord; and it is reasonable to expect adequate returns for her parental care. Little do young men realize what the Church is expecting of her candidates, in character and in service. The students of such instructors and of such a Church should be men of no ordinary stamp. Their influence is to be felt far and wide throughout our bounds, not only in their own congregations, but in Presbyteries, Synods and General Assemblies. The whole world, indeed, has an interest in ministers of the gospel. Eight hundred millions of souls will be more or less affected by their spirit, influence, and conduct. Your *public* responsibilities, therefore, are very great.

The responsibilities of a student in his relation to *God's glory* should affect his heart. Do you love your Creator, Preserver and Redeemer? Is Christ precious to your soul? Is it your meat and drink to do the will of God and to glorify your Father in heaven? Such is the influence, then, of present efforts upon your future power of serving, that, if remiss now, you will suffer a loss which no tears or zeal can hereafter supply.

Responsibilities, solemn and various, are pressing

you to use to the utmost, the privileges and opportunities of your preparatory course.

III. There are two points which, in view of the *responsibilities* resulting from *the relation of the present to the future*, seem to require special attention. We refer to Christian character and to the call to the ministry.

1. Christian character pre-supposes a vital union to Christ by faith. Whether this union has been truly formed, and whether, if formed, it is bearing appropriate fruits, are questions, whose present decision has far-reaching results. It is not very likely that a person who goes through his preparatory course, with a hard, impenitent heart, will be undeceived afterwards. What, then, dear young friend, is the ground of hope that your sins are pardoned? Do not, we beseech you, carry the terrific burden of impenitence, or of doubt, into the active scenes of life. In the language of Andrew Fuller, "If it be a matter of doubt with you, whether you be truly converted, far be it from me to endeavour to persuade you that you are so. Your doubts may be well founded, for aught I can tell; and supposing they should be so, the door of mercy is still open. All the blessings of the gospel are freely presented for acceptance to sinners. Sinners, whatever may have been their character, have a complete warrant to receive them; yea, it is their duty to do so, and their great sin if they do not." Now is the time to settle this point, if unsettled. It was a remark of the late Dr. Alexander, that in his judgment, there had been frequently instances of students in the Seminary, who were unconverted. Look well, therefore, to your personal interest in Christ; for without piety the greatest natural gifts are but snares. Whitefield said that "accomplishments in an unsanctified heart only make a man a more accomplished devil." It is awful to enter the ministry without grace; and the more awful, because under such circumstances, so few ever arrive at a knowledge of the truth.

But, if a true child of God, remember that, as your present piety is, in a good degree, to be the measure of your future attainments, it is your duty to aim at greater things. "Work out your salvation with fear and trembling;" "press toward the mark;" be not satisfied with any progress already made. The character of your religion through life will partake of its prevalent spirit now. Let Christ, in the glory of his person, the purity of his example, and the power of his offices, be more frequently in your contemplations. It is not profitable to be engrossed with marks and evidences, to the too great exclusion of a direct communication between the soul and the Saviour. "These," says old Robert Blair, "though in their own place, may, and do, prove useful to our faith and living thereby, yet, if we offer to make all of these, or any of these, the object for our soul to rest or rely upon, in order either to our salvation, our sanctification or outgate from trouble, they are not able to support or bear up the weight." Look to Jesus, the author and finisher of our faith; pray fervently; read the Bible attentively; "it is not so much by remembering our past religious experience that we shall obtain satisfaction, as by renewed exercises of grace." It is not an exaggeration to say that, much as the Church needs an increase in the number of her candidates, her greatest want is an increase in the quality of their graces. Endeavour, therefore, to let your light shine in the fervent glow of consistent piety.

2. Every pious man is not *called to the ministry*. There are persons who keep out of the ministry, who ought to enter in, as well as those who enter in, who ought to keep out. It is indispensable to be "fully persuaded" respecting a call to the ministry by the Spirit of God, before beginning a course of preparation for its duties. And after the preparation has commenced, it is well to re-examine a point, having so important a bearing on private and public interests. What, then, is the ground of your belief that God has called you to the ministry? Are you clearly in the path of duty? On this subject, we beg leave to refer you to a candid and able article in the first volume of "Home, the School and the Church."

If hopefully called to the ministry by the Spirit of God, it is important to examine your gifts and qualifications with particular reference to the fact that these will ever depend materially on the character of your present attainments. How much zeal should be enlisted in equipping yourself thoroughly for the vast work you have undertaken! Latin and Greek and Hebrew are useful only as they discipline and fit you for the understanding of the Scriptures. The age demands more than ordinary mental accomplishments, a greater range and a profounder depth of learning than ever before. But the power of the ministry is, after all, not in the resources of human wisdom, but in the peculiar grace which God only can impart. "The Spirit of the Lord is upon me, and he hath anointed me to preach the gospel to the poor." Is he zealous, apt to teach, and self-denying, are more important questions than does he understand Hebrew and all knowledge? Is he willing to follow Christ, to go any where, to seek not his own, to condescend to all classes, to spend and be spent, to beseech men day and night with tears? Has he a compassionate spirit; does he labour in season and out of season; is he enterprising in his plans of usefulness; does he care for the heathen; is he a friend of education; does he take an enlarged view of the wants of the world; does he feed the lambs; is he a man of prayer? Such questions as these reveal the true power of an ambassador of Christ. And we beseech you not to overlook the divine spirit of your profession in labours to secure its literary accompaniments, however necessary the latter may be. The former is infinitely more vital to your success. And as both are through life to be so closely connected with your present attainments, may you exercise yourself diligently and under the divine guidance, in cultivating the true *spirit* of one "anointed to preach the gospel to the poor," and the *qualifications* of one "thoroughly furnished" for his work.

Commending you with Christian affection to the Lord of the harvest,

We are your fellow servants,

C. Van Rensselaer,
Wm. Chester,
In behalf of the Board of Education of the Presbyterian Church.

"WHO WILL TAKE THE COLOURS?"

Since we last alluded to the numerous deaths among our ministers, others have been summoned from the strife of the battle-field to their eternal rest. No less than *thirty-two* of our standard bearers have fallen before the foe since the beginning of the ecclesiastical year. Who will take the colours, which their hands can no longer clasp? Who will fill up their places in the army of God's elect?

The Rev. Dr. Guthrie, of Edinburgh, in a funeral discourse on the late Dr. Gunp, has the following remarks which have an application in the numerous bereavements our own Church has experienced:

"Gone to the call, 'Come ye up hither,' they have left an empty place in the church, an empty place in the ranks of its officers, of its praying and faithful members. Oh! that God would persuade others to lift up the banner which they have dropped, and step into the place which their death has left empty. 'Another man to take the colours!' was the cry in one of our regiments on the battle-field: they lay on the ground, and the gallant young ensign bleeding beside them—it was answered, bravely answered. Through the smoke of battle the sun glanced again on the levelled line of muskets, and another volley rang. Again that cry, 'Another man to take the colours!' Stepping forth, one bent him over the dead, loosed the staff from the dead man's fingers, and flung the flag on high in the face of the foe; yet another volley rang—he too, goes down; and a third time the cry rose, terrible above the roar of battle, 'Another man to take the colours!' The Thousand Years are not begun, nor, as those who have entered on Millennial times, do we see Christ's banner floating this day from peaceful towers; it is to be borne up by the arms of faith, and on through the very fire of battle. Over all the field, Christ's cause stands in need of men of might—men of prayer—men that can wield the sword of the Spirit among us, this sad day more than ever."

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE PIETY OF THE TEACHER.

It is not only necessary that the *matter* of instruction should combine in due proportion the religious and the secular, but that the *person* who communicates instruction should be imbued with the Christian spirit. Mere formalism is an atmosphere of death. Truth must be made impressive by the savour of piety. If the teachers of a nation are worldly-minded, and careless in regard to the duties of personal religion, a system of education may embrace religious topics without having any vitality of spiritual influence. On this subject, we quote a few sentences from an address delivered by Dr. Candlish, of Edinburgh, the Convener of the Education Committee of the Free Church of Scotland.

"As to the kind of teaching which we mean to provide, let me advert to the highest qualification of a teacher of youth—a qualification which can be secured only by the outpouring of the Spirit of God—a qualification, however, which it is our bounden duty to aim at, and to pray for—I refer to *personal piety*. I am aware of the difficulty of touching upon this topic. I am aware that it is difficult to ascertain the presence of personal piety, or true and living spirituality, in a man's soul. But it is not difficult to lay down a general principle, upon which, so far as human infirmity permits, men are to act. I believe, then, the principle of our scheme to be substantially this:—That the teachers of youth should be as decidedly spiritual men as the ministers of the gospel themselves.

"O, Sir, a great delusion has gone abroad upon this subject, and it has been thought that we could so fence the teaching in our schools—that we could so lay down rules—could so enforce the reading of the word and prayer—that it did not matter what the teacher was. A delusion has gone abroad that our children were safe in these schools because there was a rule that the Bible should be read in them—that they should be opened and closed with prayer, and that the Catechism should be taught. Do I undervalue these securities, Sir? God forbid. I prize them as fences, but as nothing more. Of what avail is it that your children are fenced in with prayer and reading the Bible and the Catechism, if the pasture into which they are fenced is without the bless-

ing of God, and if the shepherd who feeds them is a shepherd who will kill their souls? Sir, I trust we will start with the conviction that the excellence of a school lies in the school-master. Rules are nothing—the man is everything. Tell me what the man is. Is he a man of God, a man of prayer, a man who makes the welfare of his pupils the subject of daily supplication at the throne of grace? Tell me, is your school-master such a man, and I do not care what the rules may be; I place my child without hesitation under such a man. I wish it, then, to be distinctly understood, that, from first to last—in training up our teachers, in putting them to the Normal School, in licensing them, and in getting them appointed to schools, so far as our judgment goes, personal piety will be an indispensable requisite. And I may remind you that it is not human wisdom which avails us here, but, in so far as the instrumentality of man goes, human prayer. We depend upon the prayers of God's people. We know that many make it a business to pray for spiritual pastors; we urge them to pray also for spiritual teachers. Many recognize a duty in the former, but neglect it in the latter. Many pray for us, and for a blessing on our instructions, but few pray for the teachers of their own children, that God would send among the lambs of the flock a shepherd after his own heart."

A GOOD PAROCHIAL SCHOOL.

If there be first a *willing mind* to make education auxiliary, under the superintendence of the Church, to the objects of the Church, difficulties and misgivings would practically be often found less formidable than they at first appeared.

The school, attached to the Presbyterian Church in Squan, N. J., had as few encouragements as could well be imagined. The Church was but recently organized; it is a missionary Church, comparatively small and feeble; and yet the people, with a little aid from abroad, have not only put up a neat and commodious house of worship, but they have recently erected a school-house of their own by its side. The following letter from the Rev. *Morse Rowell*, who has been instrumental in providence in establishing both the Church and the school, gives an interesting account of the latter.

Squan Village, N. J., February 25, 1852.

Rev. and Dear Sir:—It becomes again my duty and privilege to send a semi-annual report of our Parochial School. Within the last six months we have removed the school into our new Parochial School-building, situated close to our church. As the building is an excellent one, and pleasantly located, the removal has proved highly beneficial to the school. Never before has the school been so flourishing. It has increased in numbers until there are now nearly or quite sixty different scholars. The school is evidently the object of God's favour and tender care. And it has become more and more dear to the patrons. This prosperity is quite remarkable, when we consider that this is quite a poor people and that our school does not receive one cent of public money. God has blessed us, praised be his name. We are full of hope for the future.

The Lord has sent to us an accomplished teacher, in the person of Miss Freeman. She uniformly opens the school with prayer, and reading and expounding a chapter from the Scriptures. She hears recitations in the Catechism twice every week. The scholars are also required to repeat verses of Scripture from memory, on three days of each week. They sing every day at the close of school.

Our school is truly a nursery of sound learning and pure piety; it is a great prop and bulwark to our Church.

From this brief statement I trust that you will see that the cause of God is aided by the appropriation of your Board. Would that we could get along without assistance: but as I have incurred large expense in sustaining the school, I am compelled to apply for the usual remittance. May the Lord bless the Board of Education for the generous help afforded in planting and supporting this school. Its charity is not in vain. Your brother in the kingdom of Christ, M. Rowell.

REFORM IN HARVARD COLLEGE.

Under this caption the secular papers mention a political arrangement designed to *governmentalize* this old institution. The Board of Overseers are henceforth to be elected by the State. The corporation itself remains unchanged and is self-perpetuating; but the Board of Overseers have a veto upon the election of officers in the institution. The following is the politico-ecclesiastical designation of the new Board of Overseers.

One	Democratic Presbyterian.
One	Free Soil Unitarian Congregationalist.
One	Democratic Unitarian Congregationalist.
One	Whig Episcopalian.
One	Whig Baptist.
One	Democratic Baptist.
Three	Free Soil Orthodox Congregationalists.
One	Free Soil Methodist.

Here are three Democrats, four Free Soilers, and two Whigs; or in other words, one Presbyterian, two Unitarians, one Episcopalian, two Baptists, three Orthodox Congregationalists, and one Methodist. *Politically* there is a three-fold cord, and *ecclesiastically* a six-fold one; but by the *combination* of Church and State it is expected that unity will be twisted in.

This is the institution founded by the pious Puritans, the first law of whose college code, enacted more than two centuries ago, in 1642, was that "every one shall consider it the *main end* of his life and studies to know God and Jesus Christ, which is eternal life." The University was consecrated by its founders to *Christ* and his *Church*. The last revival of religion in the institution was in 1741. Its first century was one of glory. But the self-perpetuating Corporation became tinctured with Arminianism, and then went on and down to Unitarianism. The *Government* is now trying to step in with its authoritative councils.

Let Presbyterians learn a lesson. If the Puritan idea of education is the true one, the Government is not the true organ to accomplish its ends.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, FEBRUARY, 1852.

I. Fund for Candidates.

Presbytery of Troy.

Lansingburgh church $31 32

Presbytery of Albany.

Schenectady 1st church 130 55

Presbytery of Columbia.

Big Hollow church 7 00

Presbytery of North River.

Newburgh 1st ch Thanksgiving day collection 15 50

Presbytery of New York.

1st ch add'l 100; Duane st ch 512 23; 15th street ch 95; Blauveltville ch 2 50 709 73

Presbytery of Susquehanna.

Athens ch 4; Friendsville ch 1 5 00

Presbytery of Luzerne.

Wilkesbarre church 25 00

Presbytery of Philadelphia.

2d ch a member 75, Mrs A Brown 5, in all 80; 10th ch add'l S A Mercer 15, H Campbell 5, W G Billin 1, T H Hoge 20, Morris Patterson 20, Moses Johnson 75, A Friend through Rev Dr Boardman 25, in all 161; 11th ch C B Dungan to const James Steadman Dungan an hon mem 50 291 00

Presbytery of Baltimore.

1st ch Baltimore 750, of which one half for candidates, and one half for schools, colleges, &c 375 00

Presbytery of Huntington.

Sinking Creek ch 60 05; Spring Creek ch 40 25 100 30

Presbytery of Northumberland.

Sunbury ch 15 94; Northumberland ch 16 36; New Derry ch 7; Great Island ch 41 80 30

Presbytery of Richland.

Orange ch 5 90; Hopewell ch 4 10, (paid over in June last but not before acknowledged) 10 00

Presbytery of Chilicothe.

Greenfield church 8 50

Presbytery of Miami.

Springfield ch 17 67; Muddy Run ch 18 35 67

Presbytery of Cincinnati.

Somerset church 6 90

Presbytery of Sidney.

Piqua church 10 00

Presbytery of Fort Wayne.

Fort Wayne 1st church 19 00

Presbytery of West Hanover.

Briery ch 25 30; College ch 38 28; Sundries 15 99 79 57

Presbytery of East Hanover.

Norfolk church 51 48

Presbytery of Flint River.

Newman ch Ladies' Benevolent Society 10 00

Presbytery of Louisiana.

Carmel church 17 00

MISCELLANEOUS.

A Friend, through Rev Dr Chester 50, J Ritchey Milford, Ind 5, Geo C Barnes, Savannah, 3 58 00

$2076 82

II. Fund for Schools, Colleges, &c.

2d ch Philadelphia, A Member 75; Central ch Philada F N Buck 100, Jno V Cowell 10, Mrs E White 2, in all 112, add'l. 1st ch Baltimore 375 562 00

Total, $2638 82

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, FEBRUARY, 1852.

Presbytery of Redstone.

Connellsville church 46 09

Presbytery of Allegheny.

Tarentum ch 24; Plains ch 25 49 00

Presbytery of Clarion.

Licking church 5 00

Presbytery of Steubenville.

New Cumberland ch 3 88; New Hagerstown ch 24 12 28 00

Presbytery of New Lisbon.

Canfield ch 13; Madison ch 7 35; Poland ch 13 50 33 85

MISCELLANEOUS.

H Wilson, Esq. Steubenville, O 30 00

Total, $191 94

J. S. LEECH, McALPINE & CO., *Treasurers.*

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday, May 4, at 4 o'clock, P. M.

The Annual Sermon will be preached by the Rev. William A. Scott, D. D., before the General Assembly in Charleston, South Carolina. The Rev. William T. Hamilton, D. D. is the alternate preacher.

A Sermon for the Board will also be preached in the church on University Place, New York city, by the Rev. William B. Sprague, D. D., on the Sabbath evening preceding the meeting of the Board.

RECENT INTELLIGENCE.

Mission House, March 13, 1852.

China Missions.—Our letters are dated at Ningpo, December 12; Shanghai, December 11; Canton, December 27. A lot had been purchased at Shanghai for a house and chapel, after much difficulty. The Taoutae opposed the purchase, partly, it is supposed, on account of his belief that the erection of a high building would result in his death! It seems that the district magistrate died soon after the erection of the tower of the Baptist church, to which cause the Chinese attributed his death.—The missionaries were all pursuing their usual labours, and these are spoken of by Mr. French at Canton, in terms that apply generally to all the stations: "Our two chapels have been kept constantly open during the year, and there has been more preaching of the word, and a greater distribution of tracts, in connection with our mission than in any previous year. But alas! as yet we see little fruit. Even the few buds of promise which have occasionally appeared, to cheer our hearts and excite our hopes, have one after another passed away. Still we are not discouraged, but labour in faith, believing that God will make his word effectual to the accomplishment of his own purposes. Remember us constantly in your prayers, and beg for us an interest in the prayers of the churches."

Siam Mission.—We have received advices dated November 24. The missionaries were all well, and in addition to their usual duties, were making preparations to build their houses. They renew their request for more labourers.

India Missions.—Our letters are dated at Lodiana, December 8; Amballa, December 29; Saharunpur, January 7; Futtehgurh, January 7; Agra, January 10; Allahabad, January 7. Messrs. Porter, Orbison, Morrison, Seeley, and Campbell, were out on missionary tours; and Messrs. Owen, Munnis, and Rudolph of the Lodiana mission, were engaged in preaching to the multitudes at the Allahabad mela, which was then in progress. The other labours of the missions were going on as usual. At Agra three persons were received as church members on the 7th of December. At Futtehgurh, two new members were admitted to the church on the 4th of January, and three other applicants were advised to continue longer on trial. The examination of the school in the cantonments at Futtehgurh, established and superintended by the Rev. Gopenath Nundy, gave great satisfaction to the European and native gentlemen present. One of the latter, Maharajah Dhulip Singh, the Sikh chief, gave a donation of two hundred and fifty rupees to the school.

Africa: Liberia Mission.—Letters dated to the 26th of January have been received. The excitement caused by the war with a native tribe was subsiding. Mr. Wilson had commenced his labours in the Alexander High School. The schools of Mr. James in Monrovia, and Mr. Erskine in Kentucky, were also doing well.—It is with deep regret we have to mention that the Committee have been constrained to terminate the connection of Mr. Ellis with the Board. He has also ceased to be pastor of the church in Monrovia. This case will be noticed in the Annual Report, and will doubtless receive the attention of the proper church court.

Creek Mission.—By a letter of the Rev. J. R. Ramsey, of January 29, we learn with much regret that on account of Mrs. Ramsey's continued feeble health, it will be necessary for them to withdraw from the mission, at least for a season. This has been feared for some time, but their reluctance to leave the missionary work has delayed their decision. In other respects, the prospects of the station at Kowetah are very favourable.

European Missions.—By letters received from Paris, January 28th, and Geneva, January 26th, we are glad to learn that "the work of evangelization has not been slackened, and has pursued its steady and peaceful course;" "the dangers and interruptions anticipated . . . . have not been realized;" and one of our correspondents adds, "our courage has not abated." At Geneva much larger contributions are greatly needed for carrying on the missionary work in France.

Return of a Missionary.—We are thankful to mention the safe arrival, on the 12th of March, of the Rev. J. L. Scott, who has been about fourteen years connected with the Furrukhabad Mission. He visits this country for reasons connected with his family, his children requiring his presence.

ON POLYGAMY AND CASTE IN THE MISSION CHURCHES.

In some parts of the country charges are publicly made, as we are credibly informed, that the Board and the Missionaries, and through them the Church, tolerate polygamists and observers of caste in the mission churches.

These charges are not true. No instance has ever occurred in which a polygamist, or one retaining the distinction of caste, has been received as a member of any of the churches connected with the Missions of the Board.

As the gospel gains ground in a heathen country, it will come in contact with evils that do not exist in Christian nations; and practical cases will occur requiring much wisdom for their proper settlement. This will be found true in regard to the social and family relations. In India, questions concerning the course to be pursued where a man has several wives have been frequently raised, and may be presented at any time for the action of the Missionary. Under these circumstances, this subject came properly before the Synod of North India—it being considered important by the brethren that they should act under the same views in cases that might occur. We shall quote here the whole of their action in the premises, the Minutes being printed in the *Missionary Chronicle* of November, 1849.

At the first meeting of the Synod, held at Futtehgurh, in 1845, under date of November 17th:—

The following resolution was adopted, viz., that a Committee of two be appointed to draw up a report to be presented at the next meeting of Synod in reference to the following and similar questions, viz.:

1. Is the marriage relation dissolved by desertion, where the party deserting goes back to heathenism, or Mohammedanism?

2. When a man embraces Christianity, having previously married a plurality of wives, what is his duty in relation to them?

(1.) Should he retain them all as his wives?
or,
(2d.) Should he separate from all except one of them?
(3d.) In this case, should he be required to support those from whom he is separated?
(4th.) If any of those thus separated embrace Christianity, are they at liberty to be married to another man?

3. Is it proper for a Christian to maintain as his wife a woman to whom he has been married according to Hindu or Mohammedan law, who had been previously married to another man, and divorced by him according to that law, the former husband being still alive?

Messrs. Wilson and Rankin were appointed this committee.

At the second meeting of the Synod, held at Agra, in 1848, under date of December 2d:—

The Committee appointed at the last meeting of Synod to draw up a Report in reference to several questions concerning the Marriage Relation, reported: whereupon it was,

Resolved, That the Report be accepted, and the whole subject be the order of the day for Monday.

Under date of December 4th:—

On motion, Synod proceeded to the order of the day, viz; The discussion of the subject relating to the Marriage Relation. Mr. E. G. Fraser, an Elder of the Church at Agra, being present was invited to give his views on the question, which he did; when, on motion, the whole subject was postponed till Thursday next.

Under date of December 7th:—

The Synod then proceeded to the order of the day, viz. the report on the Marriage Relation, when the whole Report as amended was adopted; and is as follows:—

1st. In relation to the first question—"Is the marriage relation dissolved by desertion, when the party deserting goes back to Heathenism or Mohammedanism?"

In the opinion of the Committee, the teaching of the New Testament in 1 Cor. vii. 15, seems to affirm that it may be so regarded. Yet that position should be assumed with a great deal of caution, and not until after all lawful means of reconciliation have been fully tried, and time allowed to be assured that all have really failed.

In such a case, where there is deliberate and permanent desertion of one of the parties, it leaves the other party—in this case the party aggrieved—no alternative except voluntary apostacy from Christianity itself, or abandonment of the party concerned. The necessity is forced upon the party aggrieved either to give up *Christ*, or the party to whom he or she was bound by covenant in the marriage relationship. The character of the obligations owed to Christ the King and Head of the Church, must be put into the scale with that of the obligations owed to the party apostatizing from Christianity. Paul says in the passage above referred to, "If the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases." That is, a brother or a sister is under high and sacred obligations, obligations which they have no right to disregard or lightly esteem: but it should not be construed into a *bondage*, in which they are hopelessly trammelled. A point may be reached at which it is proper to consider those obligations cancelled. But in reaching that point, in coming to that decision, all pains should be taken to be assured that it is unavoidable, and that it is done in a forbearing, considerate, conscientious manner. And it should be manifest to all that the party thus seeking to be released, has done all that could be done to effect a reconciliation, short of sacrificing the interests of Christianity itself.

Therefore, *Resolved*, That in case of continued and apparently permanent desertion, the Synod, with reference to 1 Cor. vii. 15, considers the aggrieved party to be at liberty to contract a new marriage after the expiration of at least two years: provided always that when possible, due notice should be given to the party in fault; and that the aggrieved party should act with the advice of the Session of the Church to which he or she may be attached.

"2d. When a man embraces Christianity, having previously married a plurality of wives, what is his duty in relation to them? (1st.) Should he retain them all as his wives?

"(2d.) Should he separate from all except one of them?

"(3d.) In this case should he be required to support those from whom he is separated?

"(4th.) If any of those separated embrace Christianity, are they at liberty to be married to another man?"

The difficulties which gather themselves around

this subject in a heathen or Mohammedan country are so many and so great as to make it a subject peculiarly difficult to decide in an incipient stage of the progress of Christianity.

The Missionary body in Calcutta,* as early as 1835, had found it a practical difficulty with which they had to deal. They also found it exceedingly hard to decide. They therefore appointed a Committee, composed of missionaries of different societies and denominations. After much research and examination of the subject in all its bearings, that Committee reported, on the whole, in favour of not constraining the party so trammelled to separate, or turn off any of those to whom he sustained such a relationship.

The Committee are of opinion that we are not ready yet for a final and satisfactory decision of the question. Such ground should always be taken as will show that the New Testament, in all its length and breadth, and the *spirit* of the Old Testament too, goes to forbid and to condemn the assumption of such a relationship altogether. But where the relationship has been assumed before it came in contact with Christianity in any form, it becomes a case much more difficult authoritatively to decide. A positive or authoritative decision of the question, therefore, had better be postponed till time and experience have thrown more light on the subject.

3d. "Is it proper for a Christian man to retain as his wife a woman to whom he has been married according to the Hindu or Mohammedan law, who had been previously married to another man, and divorced by him according to that law, the former husband being still alive?

This question does not appear to come fairly before Synod as a case to be decided at once. Each Church Session ought to be left to deal with such cases as they come up, in view of their respective peculiarities, and in consultation with the civil authorities of the place. The cases would then come up before the Presbyteries and the Synod in the regular course of revision, and more information would thus be acquired before anything like an authoritative decision be attempted. Almost every case of this kind will have features and peculiarities of its own, which must be weighed and examined by persons conversant with the facts of the case, and decided by them in view of all the peculiarities of the case itself.

The preceding remarks and extracts will give our readers a full view of this subject, so far as it is known. In view of these statements, they can judge for themselves as to the truth and candour of the charges made against our missionary brethren.

We may add, that according to the plan on which the Missions of our Church are conducted, the responsibility of deciding on the qualifications of Church-membership falls upon the Church-Sessions; and their action is subject to the review of the superior Church courts, terminating with the General Assembly. Neither the Board nor the Executive Committee can take action on a question of this kind, without going out of their province. In no instance has this been done. If any practical case should occur, the question of polygamy, caste, or any other, could be brought before the General Assembly in a regular manner; and the merits of the subject could be investigated under circumstances likely to secure a just decision, and one that would prove satisfactory to our Churches.

* [*Note by the Editor of the Foreign Record:*—This body was composed of missionaries of the Church of England, the Church of Scotland—afterwards the Free Church—the London Missionary Society, and the Baptist Missionary Society, Eng.]

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. C. W. FORMAN.

[Concluded from page 42.]

Failing to convince men of sin—Boats on the Biasá—Appearance of the country.

Oct. 6.—Chuhar—fifteen miles from Amritsar.... Here I made two efforts to preach, but although the people understood unusually well for "Zemindars," or landholders, yet they seemed so utterly careless that I was quite discouraged. In one case having endeavoured to convince some men of sin, I failed so completely, that I did not offer the gospel, thinking it unnecessary to offer food to the full, or medicine to the whole. I afterwards thought I ought to have said to them, that although men are great sinners in the way of actual transgression, there was danger of sinning still more grievously by refusing deliverance from sin and its penalties when God offers it.

7*th.*—To-day crossed the Biásá. It was night when we crossed, and the full moon was shining beautifully upon the broad river. In this country every river seems to have its peculiar boats; all of them in upper India have flat bottoms, and float upon the surface of the water, but they differ very much in form. On this river the sides and stern of the boats are low, and the bow very high, terminating in a point. The sterns are not rounded, but square. The camels, carts, &c., are taken in over the side, which is made about a foot lower in one place for this purpose.

I was much struck with the fertility and beauty of the country towards Jalandar, the trees, corn, and other products showing a much greater degree of productiveness than the country between the Biásá and Rávi.

Encamped at a little mud village near the river. Found a good many sick of fever, owing to the low ground and stagnant water which is always allowed to collect in the large holes from which the earth is taken to build with.

Attacked by fever—Visits of natives—Delightful intercourse with Christians.

Oct. 8.—Just as my servants were striking my tent, I was attacked with fever. Sat under the shade of a large banyan tree from ten to half-past four with a burning fever, which continued through the march, and almost all night. Gave a few books away, and talked to the people a little in the morning. Had excellent opportunities of doing so in the afternoon, but fever prevented. Some men and children sat before my tent almost all day. When one party would go away, another took their place. The men tried much to please me with flattery. Every thing received some notice, but my tent more than all. It is new and rather genteel. One man said, "The English, living or dying, great or small, do every thing just right." To-day's march brought me to within nine miles of Jalandar, and as I did not wish to be exposed to another day's sun, resolved to go on early in the morning.

Oct. 9.—Arrived at Jalandar about seven and a half o'clock. Found all well and glad to see me. Soon after I came, Captain Conran, an old friend, rode up. We were each surprised to see the other, he thinking I was in Lahor, and I thinking he was in Hoochianpoor. He only came to call, but sent away his horse, and remained all day. We spent a delightful day together.

A school boy wishing to become a Christian—Arrive at Lodiana.

The native brethren had much to tell us about one of their scholars, who was resolved to join us, but his parents opposed with violence. He seemed firm, yet sufficiently yielding. His father gave him gold ear rings, and massive gold bracelets, and promised him a thousand dollars if he would remain a Hindú; but Bhudu said, No, I want none of these things, I want to be a Christian. He is eighteen years old, and has been long in school. His knowledge of Scripture history attracted the notice of Mr. Newton and myself two years ago. May the Lord keep him! He is now confined in his father's house in a village one mile from Jalandar. This event had driven away almost all the boys from the school, which had been large.

Oct. 10.—Left Jalandar in company with Golok Nath, in his bullock carriage. Came out fifteen miles; slept three hours at Pagwara.

Oct. 11.—Came on from Pagwara this morning, leaving there at two o'clock A. M. Arrived at Lodiana at nine.

Oct. 12.—To-day preached in English from the text "Why art thou cast down, O my soul, and why art thou disquieted within me; hope thou in God," &c.

Oct. 13.—Examined the school. More than two hundred boys in attendance in all the departments, and nearly half learn English. Spent the evening at ———'s. He and his wife are pious, and seem to be excellent people.

Oct. 14.—Spent much of the day in writing our annual report of labour done at Lahor. In the evening went out with Mr. Newton to preach. Had good audiences, and he spoke encouragingly of my improvement in the language. In the evening conducted a meeting for native Christians. Had no time for preparation, but spoke with great ease, though this was my first attempt of the sort in Hindustání.

Returning to Lahor—Little work, but some compliments—Preaching in a large village—Various incidents.

Oct. 15.—Bade farewell to my friends at Lodiana, including the Newton's, who are going to America, and began my march to Lahor, via Fírozpúr. Ordered my servants to pitch my tent at Hamhur, but when I arrived there at eight o'clock P. M., there was no tent. I thought I would have to spend the night without tent or bed. Borrowed a bed-stead, on which I lay down under a tree, having sent out two men to hunt for the tent. One soon returned to tell me he had found it at the next village. Servants had no excuse for disobeying orders, but I was too glad to find a shelter to be angry.

16*th.*—Very little missionary work to-day. Could not get the people to listen to me. Talked to a faqir, who said I had all knowledge, with which he thought I would be greatly pleased.

17*th.*—At a pretty large place half way to Fírozpúr. Went out at eleven o'clock to preach; found a pundit and sat down by him; he cared nothing about religion. Asked me if I was born in the Punjáb, as he could not otherwise account for my knowledge of the language. Nothing is too manifestly false to be said in flattery. Breakfasted this morning with Dr. ———, who called at my tent last evening. He was travelling the same road, but I make longer marches than he.

18*th.*—At a large village, probably of one thousand or fifteen hundred people, nearly all Hindus. Went into the village in the morning and evening to preach; found the people ready to hear, and many to approve. Commenced the morning by asking a shopkeeper about his wealth. He seemed much pleased with his riches. I asked him how much of it he expected to take out of the world with him. He said nothing, but a youth sitting by said, "All that he gave away in charity"—not exactly true, but a good answer for a heathen. A Hindu came to my tent in the afternoon with one of our books which had been given him, to ask some questions, but it was soon evident that he came rather as a teacher than learner, so I got rid of him as soon as I could. I am encamped in the yard of some Musalmán faqirs. When I came in, found them preparing bhang, (hemp leaves,) and the pods of poppy, making an intoxicating drink. They said they were going to get drunk, and then go to sleep. These are their holy men. A Musalmán youth came in the evening to see me; said he wanted to go to Lahor with me and read in our school, but had no money, and his father was dead. Agreed to go and act as my servant while reading in school.

19*th.*—Sunday. At same place; have had excellent opportunities of preaching the gospel. In the evening went to see the brother of the Thanadar, or chief officer of the village, who was sick of fever, and prescribed for him.

20*th.*—At a caravansary in the jungle, near where the bloody battle of Firozeshahr was fought, several years ago. Went into the caravansary, and talked some time with fifteen or twenty hard Musalmáns. No good impression seemed to be made.

Missionary Conversations in Firozpur.

21*st.*—At Fírozpúr. Went into the city as soon as I arrived, and entering a Hindu place of worship, entered into conversation with a lot of Brahmans. I attempted to expose the insufficiency and falsehood of their religion, and the truth and sufficiency of ours. In the afternoon two of the Brahmans came to my tent; said they were dissatisfied with their own religion, having followed it long without profit; were much pleased with what they had heard from me, and wanted books to enable them to inquire further into the subject. May the Lord guide them into a knowledge of the truth! I went into the city in the evening, and seeing a number of respectable Musalmáns, I took a seat which was offered me, and soon introduced the subject about which I came to speak, by asking the signs of a true prophet. They were greatly puzzled by the query, and made desperate efforts to answer it, but could not. One man said that God put a mark of a seal upon the prophet's shoulder. To make the question a little more definite, I asked how they knew Mohammed was a true prophet. Not being able yet to answer, they asked me how I knew Christ was a prophet. I mentioned the prophecies concerning his character, the time and place of his coming, and the circumstances of his death and resurrection, and also the prophecies he had spoken. They said there were prophecies in the Old and New Testaments concerning Mohammed, but could not tell where they were written, or what they were, but there were such, for the Koran said so. I told them the Koran was now on trial, and it was not the custom to take the prisoner's testimony

in his own case. They assented to the justice of this rule. Then I proceeded to say that there were not only no prophecies with reference to the coming of Mohammed in the Bible, but it was written that there would be no prophet after the Messiah. They soon abandoned this ground, and turned to prophecies written by Mohammed. Well, what prophecies did he write? Why, that there would be a day of judgment! They all seemed to feel the weakness of this. I urged them to give me one sign by which I might know that Mohammed was a prophet, but they had nothing to say; and as is their custom at such times, they began to move about and murmur angrily among themselves. I saw it was not worth while to stay longer. I had been talking a long time with them, so I just remarked that it was not right to give up the old books, until those who gave us new ones showed us their credentials, and we saw they were unexceptionable. Saying this, I bade them good evening, and returned to my tent.

Argument with a Musalmán—The privilege of preaching the gospel—A Musalmán not at leisure, and an ignorant Sikh—Arrive at Lahor.

22*d*.—Kassan, a city of about twenty thousand inhabitants, surrounded by a brick wall. Near it is a fort and ten or twelve villages, all of which formerly belonged to one native chief. Commenced to talk to some people at a shopkeeper's door, who asked me to sit down, but seeing he did not wish his business to be long interrupted, I soon ceased. In the evening had a crowd of people at my tent. They were not much disposed to listen, and rather rude. I was talking about Christ's being the second Adam, when a Musalmán interrupted me, by saying that Mohammed occupied that place in their religion. I wanted to know how a sinner could be the surety of other sinners. I asked if it was customary for creditors to take those as sureties who were poor and involved in debt. He denied that Mohammed was a sinner. This ground he was soon compelled to abandon by a reference to the Koran. When again urged to show how a sinner could be our Saviour, he was silent, and when I went on to insist that Christ was the only Saviour, he seemed greatly disgusted, turned away, and went home. The conduct of the Musalmáns now is so much like that of the Jews in our Saviour's time, I feel that it is the greatest privilege and honour to be allowed to preach the gospel to them, whether they will hear or forbear. I have a sort of feeling which I never should have had, if I had not been a missionary. Constant contention for truth and virtue has given my piety something of a peculiar turn. The other night I was riding along singing the hymn,

> "I'm not ashamed to own my God,
> Or to defend his cause;
> Maintain the honour of his name,
> The glory of his cross"—

and when I had finished it, I felt that my face was twisted into an expression of indignation.

23*d*.—Continued at Kassan all day. In the morning I went to one of the villages to preach. The village contained about four hundred houses; half Musalmáns and half Hindus. Each class lived in its own part of the town. A venerable looking Musalmán asked me to sit down with him and a number of others. I asked if they had seen our books. "No," he replied, not very civilly, "we don't want to see them." "Why?" "Because they don't contain the true religion; they are not now to be obeyed; the Koran is God's word, which is now in force." "How do you know the Koran is God's word?" Here he was very opportunely interrupted by business; as soon as he seemed at leisure, I took up my thread where it had been broken off. But I had scarcely time to utter a sentence when he had something more to say to those about him on private business. I waited ten or fifteen minutes, and then arose and said, "I came to have some conversation with you, but you seem to have no leisure." "No, we have no leisure this morning," replied one of the company, so I made my salam.

I then went into the city and got an audience. A Sikh contended that Bábá Nanuk was their surety. "How do you prove that he was?" "In the same way in which you prove that Christ is yours." "But you don't know how we prove that; then how can you know that you prove that Nanuk is your surety in the same way?" "Well, it is written in the Grunt," [the sacred book of the Sikhs.] "How do you know the Grunt is true?" Of this of course he had no proof, and so I was permitted to go on, but not without occasional interruption. In the evening had a large audience at my tent. Gave away a few books. Came out to a sárái or caravansary after sunset.

24*th*.—Came on twelve miles to a little village within fifteen miles of Lahor. On my march gave away some books at a village which I passed, and talked a little to the villagers.

25*th*.—Arrived at Lahor.

JOURNAL OF THE REV. J. M. JAMIESON.

Leaving the station on a missionary tour—Travelling establishment.

January 7th.—I have just set out from Ambálá on a short tour for the purpose of preaching and distributing books, and have come seven miles to a place called *Kot Kuchriá*. Our party consists of Mrs. Jamieson, myself and four children, who accompany me for the sake of health. After being closely confined for six months by the burning heat of this country, and prostrated by its enervating influence, it becomes a duty for every foreigner to make the best of the cold season for recruiting health and strength, and this can be done in no way so well as by making an excursion in the country. Happily for the missionary, he can do this, and at the same time promote the cause for which he labours as much, and perhaps more, than by remaining at his station.

The first thing to be done in making preparation for a Missionary tour, is to overhaul the tents and put them in travelling order. These, for the plains, consist of a large day-tent, and a small night one for each family. . . . .

After getting the tents in order, the next thing necessary for a *march*, is to procure ox-carts, or camels, for the conveyance of them, and other baggage; also tent-pitchers, &c.

The ox-carts of India are a mechanical curiosity—something between a *truckel-wagon* and a *dray;* they have only two wheels, which are made entirely of wood, and very heavy. A small iron axle protrudes through the hob, and rests on the rude frame outside of the wheel, which is lashed to the frame work of the cart with ropes. The body of the cart is constructed of bamboos, and is balanced on the axle-tree so as to see-saw at discretion. Thus poised, it not unfrequently disgorges its load of chairs, tables, trunks, crockery, pots, and pans, as it may happen, all in a heap in mud, or water, much to the annoyance of the foreign gentleman who is so dependent on such articles, and the amusement of the oriental, whose sole luggage is bound in a napkin. But the traveller's greatest vexation is the snail-like rate at which these carts move. Their average velocity is one mile an hour.

Orders given—Expected pleasure—Vexatious disappointments.

. . . Having got our camp equipped, I sent off the carts last night from Ambálá, with orders to proceed to this place, and told the watchman in whose charge the camp is, to have the tents pitched, and all ready, by the time we should arrive in the morning. After an early breakfast we set out, Mrs. Jamieson and myself in a gig, and the children with a nurse in a bamboo cage lashed on a cart, expecting to have a pleasant drive, and to find every thing done as directed, on reaching our camp ground. But we had not come more than two miles until we found one of our carts sticking in the deep sand of a dry river-bed, and the driver sitting, like the man in the fable, calling on his gods for help without putting his shoulder to the wheel. I went to a neighbouring village to procure help, and soon found two oxen on the street. I inquired of a by-stander whose they were, and if I could get them for a short time, to help us out of the difficulty. He replied, he knew nothing about the oxen, except that they were *not* work-cattle. I soon suspected he was himself the owner, and told him so, also pointed out to him the mark of the yoke on their necks. He then confessed they were work-cattle, but had no yoke. I told him his story was false, that where there were oxen there must be a yoke, and rather impatiently insisted on having them for an hour or two to take us over the sand. For this I offered him a full day's wages, but he remained as obstinate as the oxen in the sand. An old man, however, who turned out to be the father of my equivocating friend, having heard my offer, and thinking me a liberal as well as troublesome customer, ordered his son to let me have the oxen, yoke and all! Having got our cart under weigh once more, we came out five miles to our camp. Here our troubles were of another type, but no less trying to human nature. The tent, instead of being pitched for our reception, was sprawled in all directions except the right one, and the rain pouring down in torrents. One of the tent-pitchers had gone off to his home to bid farewell to his family, and the other coolly confessed he had never even seen a tent put up in all his life, and that he had taken service merely for the pay. Nor was there another man on the ground who could do such a piece of (*hikmat*) wisdom, although some of them had spent all their days in a military camp. After stowing away Mrs. Jamieson and the children under a piece of canvass, I turned tent-pitcher myself, and soon astonished the camp by my *hikmat*.

Illustration of Caste—Rainy night under canvass—Thief stories.

To illustrate the ignorance of each other's work which exists in India among the different castes, I will give another example. A man spends all his days in cutting grass for one horse, (or rather digging up the roots of grass from under the sand) and cleaning him, and yet never learns to saddle or bridle him. Another spends his life with the same horse, in doing this, and running with his master when he rides, or drives out, to hold the horse; and yet never mounted one. This is the business of the *sawar* or rider, whose sole business it is to break in horses.

As the day had passed before we had all things arranged for the night, and as it continued to rain, I have not been able to do any missionary work to-day.

We are now sitting in our large tent, which is pitched on a barren plain, quite comfortable, but without all is dark and dreary. Nothing is to be heard except the spattering of the rain on the tent, and the doleful sounds of four watchmen calling to each other from under their blankets in a half-asleep, half-awake voice, "Oh, brothers, be careful of the thieves."

These unwelcome visitors are very numerous and daring in this part of India. I have been robbed three times since I came to the country, while travelling, by them. They quietly cut the canvass of the tents, and carry off trunks, clothes, and whatever they can find. The wife of one of our missionaries had all her day-apparel stolen one night, and had to travel ten miles the next morning in her night-clothes. The thieves sometimes denude themselves, and besmear their bodies with oil, in order to elude the grasp of their pursuers in case they should be caught.

An English officer once told me of a scene he and two brother officers had with a thief thus dressed out. They one night heard something making a noise in their tent, which they at first supposed was a dog, but afterwards, suspecting it was a robber, they sprang on him, and, oily as he was, they secured him until they got a light, when they found he belonged to their own *genus*. They then bound him hand and foot with a tent rope, and coolly told him to take his rest until it would be light enough to hang him. As soon as day appeared, they erected a gallows, and told him to prepare for what would soo n follow. The poor fellow was much agitated, and being a Musalmán, requested time to say his prayers, which was granted. A rope was then put round his neck, and one end of it drawn over the gallows, so as to stretch his neck as much as it would bear; while in this critical situation one of the officers secretly cut the rope with his sword. The affrighted culprit, supposing it had fortunately broke, fled for life to the jungle, deeply impressed, no doubt, with a sense of his narrow escape from the hands of the *kafirs*, and a disgraceful death. It is very seldom that thieves in this country do any bodily injury to those whom they rob; we fear more for our property than our lives. But "He that keepeth Israel shall neither slumber nor sleep." "Except the Lord keep the city, the watchmen waketh in vain." To his care we commend ourselves, and trust in his protection.

Preaching to Mohammedans—Their objections and reply.

January 8th.—Went out this morning with *Lálá*, one of the native brethren, to preach in the bazár; we met in the gate of the *Sarai*, a number of Mohammedans, to whom we spoke, and offered books. The chief men among them said they could not read, and if they could, they would not take our books; that they were in possession of the true religion, and wanted no other; that it was dangerous to read our books, as some silly people did, and had their heads turned by them; that he had been informed a whole village of Hindus in the neighbourhood of Saháranpur had become Christians in consequence of reading some books they had received from a Pádri [clergyman] there. To these remarks, which were made in an angry tone, I made no direct reply, except to correct the mistakes: I preferred preaching the simple gospel, and endeavoured to impress on the minds of my hearers, the great importance of true repentance, faith in Christ as the only saviour of sinners, and holiness of heart. What I said of our

Saviour was listened to with silent indignation depicted on each countenance, a smothered rage flashing from each eye, and a scornful twirl on each lip. We left them with heaviness of heart, and could only breathe a silent prayer that He whom they despise would destroy the enmity of their hearts, and fill them with his love. We afterwards went to another place, where we found a company of Hindus. These Lálá addressed, and was quietly heard. *Kot Kuchria* is a very small village, consisting chiefly of a large *Sarái* (inn), built of unburnt bricks, and a few shops for the supply of travellers. The country around has a sandy barren appearance.

At Shahabad—Mode of cooking on a journey; the steward's perquisites—Preaching under a tamarind tree.

January 9th.—Came this morning seven miles to Sháhabád, a large town, inhabited chiefly by Mohammedans.

Shàh means king, and *abád*, residence, whence it is probable our *abode* originated. Having sent off our large day-tent last night, according to marching order, and slept in our *Shouldári*, (sleeping tent,) on our arrival we found it pitched, and ready for our reception.

As the mode of cooking on a march in this country is a culinary curiosity, I must say a few words respecting it. In the absence of a kitchen, several small furnaces are made of clay, by the plastic hands of the cook, with an aperture in the top large enough to admit the bottoms of the cooking vessels. These are made of copper, and tinned inside. As they are very thin, a few small sticks of wood in the furnace are sufficient to cause them to boil in a short time. With this primitive apparatus at his command, and on a sandy plain, a Hindu cook would laugh at an American cooking stove, and much prefer the custom of his fathers. The principal part of our food, the same worthy procures daily from the bazárs. He goes in advance of the camp, to lay in supplies for the table, and when he has the good fortune to get into the service of a moneyed man, who is more thoughtful of the palate than the purse, he drives a good business in the shape of over-charges, perquisites, &c. There is a story extant of a Governour General's Khánsamán (Lord of the pantry) who, when his lordship was out on a tour of inspection, preceded him for the above purpose, and to procure his supplies free of expense to himself, told the villagers the lord Sahib was, like all Englishmen, an *all devourer;* that he was not satisfied unless he could have a Hindú child served up for breakfast every morning; but that if they would let him have all he required gratis, he would intercede with the *most noble* in behalf of their village, and spare their children from such a calamity.

After breakfast we went to the Bazár to preach. Lálá first read aloud a part of a tract, to draw the attention of the people, and collect a congregation. I then, standing under the shade of a tamarind tree, read and expounded the fifteenth Psalm, in Hindustani, to a large and attentive audience. Several Pundits and Moulavíes wished to interrupt me with various idle questions; but I told them I could attend to no one until I had finished my subject. One Moulaví was particularly anxious to defend his religion, and still more so, to show his skill in debate, and to him I replied at a proper time.

Discussion with a Mohammedan teacher of religion.

His first remark was, Sir, you have been saying a great deal about the necessity of holiness of heart, in your address, but you do not understand the subject, nor do you practice holiness. You say your prayers in the morning before bathing. I desired him to inform me what his idea of holiness was. He replied, the abstaining from swine's flesh, wine, and every thing which defiles the body, was holiness; that if a Musalmán but takes the name of the unclean animal on his lips, he becomes unholy. To this I replied, there is a great difference between your definition and mine. Yours has reference only to the body, mine to the soul. God searcheth the *heart*, that he may give to every one according to his works, not the body. A human judge does the same, so far as he can. Christ taught his disciples, that the kingdom of God was not meat and drink—"Not that which goeth into the mouth defileth a man but that which cometh out of the mouth, this defileth the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." I then read the account of Peter's vision in Acts x, wherein he was taught that what God hath cleansed no man should call common or unclean.

Moulavi.—You do not observe the precepts of your own religion. Christ forbade the use of wine and swine's flesh. The Jews also were commanded in the law of Moses to abstain from the same things. You profess to receive the *Tauret* (Pentateuch), and the *Injeel* (New Testament), as the word of God, why are you so inconsistent?

Missionary.—The first assertion you made is a mistake. Our Saviour no where commanded his disciples to abstain from wine and swine's flesh. He plainly showed by his teaching, that eating and drinking, except when indulged in to excess, had no moral character, and the law of Moses, to which you refer, was a ceremonial one, and was only binding on the Jews for a time. It was intended to keep them separate from their idolatrous neighbours, who eat, and sacrificed swine to their false gods, until Christ would come to fulfil the law of Moses, do away with the ceremonies which prefigured his coming, and unite all nations in his Church. But it also seems to me there is much inconsistency in the Mohammedan religion. The eating swine's flesh is only one of the things forbidden by the Korán. It likewise prohibits lying, theft, dishonesty, and uncleanliness; and yet, for none of these latter sins do you exclude a Musalmán from your religious fellowship, while for the former offence, you say, a Mohammedan can never be forgiven, nor suffered to live. Why single out this one transgression, and mark it with such marked displeasure? "You strain at a gnat and swallow a camel." You say a follower of Mohammed cannot even take the name of the *Sur* (swine), and yet you admit our common father Adam gave names to all animals. How did he name it? But the swine is a creature of God, as well as you or I, and is good in its place; I suspect better in the sight of its maker, than many a self-righteous man. Do not despise the works of God. But further, you eat the flesh of the *ass*, which we hold among those animals not to be eaten, although we do not consider eating its flesh a sin; also, that of the cow, and the domestic fowl, which the Hindús abominate. So I think we stand on a level as to eating. But remember, we will be judged by God, not according to what we *eat*, but according to what we *do*. Religion concerns the *heart*, not the stomach.

Moulavi.—You talk much about holiness of heart, your religion produces no such effect, God has given so much efficacy to the Musulmán religion, that if the lowest caste Hindú should read the *Kalma*, viz. "There is but one God, and Mohammed is his prophet," he would become holy; also, God has given so much grace to Mohammedans, that, let them be as wicked as they please during life, and die in their faith, they would be saved.

Missionary.—Then yours is just the religion to encourage all kinds of wickedness—just the faith for thieves, liars, drunkards, and debauchees. But God has granted no such dispensation to man. He has given us a religion to regulate our conduct, and make us better, and not worse. He requires obedience to his holy law, and wo be to the sinner who presumes to disregard it. A religion which does not sanctify the heart, and purify the affections, is false.

Moulavi.—What! the Korán false! It is the only true word of God, and has superseded the Jewish and Christian Scriptures, as one Governor General of India supersedes another.

Missionary.—That idea you have got from *Sheik Sádi*. There is no such a thing written in the Korán. On the contrary, in one of the chapters, it reads thus, "Oh ye book-men, unless you remain firm in the faith of the *tauret* and *Injeel*, you will be in the possession of no religion." But let us examine the claims of the Korán to be a divine revelation. Mohammed was not foretold by any of the prophets, as a person who would give the world a new religion from God. He wrought no miracles to prove his mission to be divine, and made no prophecies to establish the religion he gave to be true. He professed to have received his revelations from *Gabriel*, in the darkness of the night, when all others were asleep, and published them without any evidence of their truth; and to complete his imposition, he recorded in the Korán, that God had sanctioned his immoralities, and many other falsehoods.

Here our conversation was broken off by angry clamours on all sides, and I returned to our tent; many persons followed for more books, and were supplied.

[To be concluded.]

INDIA: FURRUKHABAD MISSION.

LETTER OF THE REV. R. S. FULLERTON: MYNPOORIE, JANUARY 7, 1852.

Examination of the School—Remarks of the Magistrate.

The examination of the Mynpoorie mission school took place on the 20th of last month. The most of the Europeans of the station, Mr. Reid, the Superintendent of Common Schools for the north-west provinces, the Rajah, and the most of the native officers were present. The attention throughout was good, and those composing the audience expressed themselves highly pleased with the manner in which the boys acquitted themselves. The subjects on which the different classes were examined, were, English, Hindú, Urdu, and Persian; Geography, History, English Grammar, Arithmetic, Geometry, what is here known as the larger and smaller Catechisms, and Composition. At the close of the examination, our magistrate, C. Raikes, Esq., distributed prizes in money from his private purse, among the boys, to the amount of some forty rupees, and Mr. Reid distributed perhaps ten rupees' worth of Government books.

Mr. Raikes then arose and delivered a short address to the school, first in English and then in Urdu, a memorandum of which he kindly sent me, and which I now transcribe:

Students of the Mynpoorie Mission School:—I am not going to make a long speech to you, nor a fine speech. It would be troublesome for me to translate a long speech into Hindustani, and as for a fine speech, even if I knew how to make one, you would not all understand it when it was made. No. I am not going to make a speech, but just to say a few words which you will all understand, and which I hope you will remember.

I need not recommend the pursuit of learning and knowledge to young men who have proved this day the zeal and the success with which they have followed their studies. We have all witnessed your satisfactory acquirements in history, geography, languages, and other useful learning. I repeat, I need not recommend study to you, for you have yourselves tasted, some less and some more, the advantages of learning and knowledge. But may I remind you that knowledge, mere *head knowledge*, will do little good, and may do great harm, without *heart* knowledge too. Now, heart knowledge depends on religion and on morals. As for your religion, I leave that to others; I have nothing to do with your religion, but I have a great deal to do with your morals. I came here to day, not only as your friend, but as your magistrate; and I say again, as your magistrate, I have a great deal to do with your morals. It makes a great difference to me, whether the Mynpoorie Mission school sends you as orderly and moral members of society into the world, or whether you are merely puffed up by the learning you get here, and come out of school without *heart* knowledge as well as head knowledge. I want to see you leave this school *examples of moral virtue.*

Remember what you have so often heard within these walls. Let no boy who has been educated under masters, pious, truthful, and good, come out into the world of every day life to throw discredit on the education which he has received. Let it never be said that a scholar of the Mynpoorie school has said any thing untrue, or done any thing unjust. One word in conclusion; I need not remind you how much you owe to the missionaries, your kind instructors and friends. I know that you love them, and well you may, for they devote themselves to your instruction, not for their own advantage, but for your good. Whilst many of us are engaged in the pursuit of money or ambition, they labour, may I not say, "without money and without price" for your improvement. The best return that you can make for all their labour is your attention and obedience to their instructions. Nor are they entitled to *your* gratitude alone. None feel more truly the obligation conferred on India by such men, and by the admirable Society to which they belong, than the servants of Government; none know better than they do, how much the country must benefit by labours alike so earnest, so unpretending, and so disinterested.

Before Mr. Raikes left, he told those who drew prizes, that he hoped that they would make good use of their money, and they afterwards came to me almost *en masse*, to ask what they should do with it. I advised them to buy dictionaries, to which they at once consented, and several who had only received a prize of one rupee, brought seven rupees, and asked me to buy dictionaries for them. We cannot close, without expressing our gratitude to Mr. Raikes for his many acts of kindness to us as individuals, and as servants of the Board. Though a member of another branch of the Church, he has ever given us his countenance and support.

CHINA: NINGPO MISSION.

LETTER OF THE REV. S. N. MARTIN: NINGPO, DECEMBER 6, 1851.

The gospel preached, but few yet receive it—Day-schools tried.

Since the sending of the last mission letter, nothing of special interest has occurred. Our various operations go on as usual, though almost none seem sincerely inquiring after salvation through the Saviour whom we endeavour to preach. We are permitted to speak freely, without any to hinder. Our hearts are often pained by the worldliness and indifference to eternal things evinced by the people, and by frequently hearing remarks designed to throw

contempt on the doctrines of the gospel. Yet we are encouraged by having numbers to listen respectfully and attentively to the messages we bring them. The seed is sown, mostly among thorns, upon stones, and by the wayside; but here and there we believe a grain alights in soil prepared by the Lord of the harvest, and sooner or later he will cause it to bear fruit.

Early this year several day schools were commenced as experiments, one in the city, three in the suburbs, and one on North bank. All except the latter were situated in places where foreigners were almost wholly unknown, and the people very suspicious. Two of these schools never could get above seven or eight regular pupils; the others succeeded better; but when the excitement among all natives in foreign employ, referred to in Mr. Rankin's letter July 28th, prevailed, two schools were entirely deserted by the pupils, and two were so much reduced in number that it was not worth while to continue them. The one at the North bank is attended by boys from families living near and well acquainted with us; it was not affected by the cause which broke up the others, and still goes on prosperously.

We believe day-schools will be useful, if conducted under favourable circumstances, which we could not command, in little rooms, temporarily fitted up for the purpose. They afford an opportunity of discovering bright and promising boys, who may be transferred to the boarding school, a thing very desirable, as the present pupils are necessarily picked up anywhere, and are of low and poor parentage, their object being to get rice, more than knowledge. These day schools also bring us into nearer relations than can in any other way be attained, to the families from which their pupils come; and exert a good influence on the neighbourhood around them. The great drawback on their usefulness is the want of Christian teachers. We pray that this want may not long exist.

The translation of the Scriptures into the spoken dialect progresses slowly, as but little time can be given to it. We *need* such a translation for various classes of persons.

MISSIONS IN EUROPE.

MISSIONARY WORK OF THE GENEVA EVANGELICAL SOCIETY.

Brief statement of the Society's position.

This Society has three departments of missionary labour—the school of Theology, Evangelization, and Colportage. In the former there are twenty-six students. In the direct preaching of the word, a number of pastors and evangelists are connected with the Society; and several colporteurs are also employed in spreading a knowledge of true religion, chiefly in some of the provinces of France.

We regret to observe a serious deficiency in the income of the Society. In a letter lately received from Geneva, gratefully acknowledging a donation of the Board, an earnest plea is made for farther aid. This we trust our churches will enable the Board to grant.

Notices of two Colporteurs—What colporteurs ought to do.

From the last Circular of the Society we translate a few paragraphs on Colportage. Two of the labourers of this class are thus spoken of:

The first is one of the beloved students of the school of Theology, who asks us to employ him in this service during his vacations [partly as a preparation for the ministry.] The other is one of the evangelists happily employed by the Society for many years, who to quicken and extend his ministry, has undertaken to visit thoroughly his field of labour, carrying the word from house to house, in colportage.

Their work has not been in vain in the Lord. They have been blessed themselves, and have shown us what colportage can do, when the colporteur is worthy of the book which he carries, and the Master who sends him. One of them sold, in two months and a half, 374 copies of the Holy Scriptures; and hardly a copy went out of his hands, without a serious word to show its inestimable price, and to urge on the conscience of the purchaser the duty of giving it good usage. [Particulars of these labours are given. One of the colporteurs writes as follows:]

An interview with a Romanist Silk-weaver.

Discouraged, I arrived at the hamlet of Ch. After calling at several doors in vain, I entered a silk-weaver's. All was furnished with the cross, the Virgin of Sallette, the Virgin of Osier, our Lady of Fourviere, saints and saintesses—the air breathed a perfume of devotion Roman-like, and I almost fancied myself in the cell of some abbess. I offered my plain book with some fear. In fact the mistress of the establishment refused it, but she entered into conversation with me, saying she would like to have the life of all the saints. "The word of God," I replied, "contains the life of St. Paul, St. Peter, St. John, St. James, St. Barnabas, &c., and moreover it contains the whole life of Jesus Christ, who is our only model. You seem to be religious; purchase the gospel, read it, ask God to help you by his Holy Spirit, and your faith shall be enlightened and strengthened; for the word of God is divinely inspired for our correction, instruction, consolation, and making us perfect in every good work." Opening the book I read to her the annunciation of the angel Gabriel, the song of Mary, and some parts of the Sermon on the Mount. She replied to me with sense and seriousness. We spent an hour together, and she ended by purchasing the gospel, which will be perhaps well placed in her hands. . .

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1852.

SYNOD OF ALBANY.

Pby of Albany.—Albany 1st ch for support of Rev Joseph Warren, 700, four Children who love their pastor 10, a little Boy 75 cts 710 75
Pby of Columbia.—Windham 2d ch 13 00

SYNOD OF BUFFALO.

Pby of Wyoming.—East Bethany ch 22 00
Pby of Buffalo City.—Pendleton and Wheatfield ch 5 00
Pby of Rochester City.—Port Byron ch sab sch 2 87

SYNOD OF NEW YORK.

Pby of Hudson.—Monticello ch 35, sab sch for Africa 10; Scotchtown ch of which 25 to ed *Methuselah Baldwin* 90; Florida ch mo con 5 37, W and L Masters (children's offering) 63 cts; Goodwill ch 48; Hamptonburg ch 26 215 00
Pby of North River.—Newburg 1st ch mo con coll's 32 84, A Friend 20, Miss Adams 2; Marlborough ch 8 62 84
Pby of Bedford.—North Salem ch mo con 4 25; South Salem ch Dorcas soc 13 20 17 45
Pby of Long Island.—Bridge Hampton ch 21 75; Southampton ch 33 54 75
Pby of New York.—N Y 1st ch mo con 120 02; 42d St ch ann col in part 30, mo con 13 20; University Place ch mo con 29 61; Duane St ch W J H, sisters and mother, to ed *Henrietta Romeyn Beers* 5; Williamsburg ch mo con 20 42; 15th St ch mo con 24; Rutgers St ch ann coll 187 68; Madison Avenue ch mo con 27 70; Jersey City 1st ch sab sch to ed *Elizabeth G Southmayed* and *David Henderson* 50; Wallabout ch mo con 6; Chelsea ch mo con 7 03; Greenbush ch 2 50 523 16
2d Pby of New York.—Scotch ch mo con coll's 170, R L and A Stuart 1000, Heirs of John Johnston 250, Sab sch for Spencer Academy 130 25 1550 25
Pby of Connecticut.—Tariffville ch 7 76

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Newark 3d ch 1; Elizabethtown 1st ch ann coll 246 87, less 20 for "*Foreign Missionary*," juv miss soc 100, sab sch for sup of sch at Mynpoory, Northern India 20; Mount Olive ch 9; Plainfield 1st ch ann coll 14 20 less, 4 20 for "*Foreign Missionary*," Sab sch for Bond Scholarship 6; Chatham ch 20 75; Elizabethport ch 21 66 415 28
Pby of New Brunswick.—Trenton 1st ch 146 72; New Brunswick 1st ch mo con 19 42; Kingston ch Sab sch for Spencer Academy 10; Ewing ch a lady 3, Mrs C B Cooley 3, E F C 5, Alice M Scudder 3 50, Birmingham Sab sch 1 191 64
Pby of West Jersey.—Bridgeton 1st ch six mos con coll's 124 21, children of a day-school 15, yearly savings of a family of children 5 79; Greenwich ch 60 205 00
Pby of Raritan.—Clinton ch fem miss soc to ed *Albert Williams* 25 00
Pby of Susquehannah.—Troy ch 3; Athens ch 10; Monroeton ch 5; Friendsville ch 1; Towanda ch 19 59; Orwell ch 4 42 59

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Philadelphia 2d ch Mrs A Brown 5, 'a member' 50; Tenth ch 'a Friend' 50; Seventh ch Sab sch to con Mrs HARRIET RUFFNER, JOHN S HART, and ARCHIBALD MCINTYRE 1 m's 90; Sixth ch mo con 20 215 00
2d Pby of Philadelphia.—Frankford ch of which 50 for mission at Ambala, Northern India 90; Catasaqua ch 2 92 00
Pby of Baltimore.—Baltimore 1st ch ann coll in part 928 43; New Windsor ch 9; Alexandria 1st ch Sab sch for Ningpo fem sch 5; Frederick ch 34 976 43
Pby of Carlisle.—Middle Spring ch, Captain David Wherry 5; Hagerstown ch to con Rev R W DUNLAP 1 m 40 75; Petersburg ch fem miss soc of which 8 bal to con JAMES ROBINETTE 1 m 11 56 75
Pby of Huntingdon.—Waynesburg and Newton Hamilton ch's bal to con JOHN MCNAIR, DAVID COPLIN, SAMUEL WHITTENOW and NATHANIEL WILSON 1 m's 67; Perrysville ch 15; Shade Gap ch 5; Spruce Creek 1st ch 113 200 00
Pby of Northumberland.—Warrior Run ch 46; Milton Pa, James P Sanderson 50 96 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Plum Creek ch 50; Blairsville ch of which 3 30 from Sab sch 45; Unity ch 58 153 00
Pby of Redstone.—Morgantown ch 11, children of maternal association 4 15 00
Pby of Ohio.—East Liberty ch 50; Pittsburgh 2d ch (addl) 117 27; Pittsburgh 1st ch (addl) 35, 1st Sab sch to con Rev DAVID ELLIOTT D D 1 m 30; Valley ch 12; Allegheny City 2d ch 12 25 256 52
Pby of Allegheny.—Plain Grove ch 144 21; Pleasant Valley ch 3; Concord ch 35 182 21
Pby of Beaver.—Pulaski ch 14 75
Pby of Clarion.—Licking ch 5; Concord ch 4; Callensburg ch 1; Mill Creek ch 3; Bethesda 1 14 00

SYNOD OF WHEELING.

Pby of Washington.—Mill Creek ch 5 00
Pby of St. Clairsville.—Deersville ch 27; Nottingham ch 41 22; Wheeling Valley ch 5; Crabb Apple ch 55; Cadiz ch 41 37, little John Kerr 10 cts; Beech Spring ch 53; Short Creek ch 8 230 69
Pby of Steubenville.—Steubenville fem sem Soc of Inquiry for Northern India 23 32; Steubenville 1st ch Sab sch 6 62; Steubenville 2d ch 100; Minerva ch 27; Carrolton ch 29 67 and Fairmount ch 22 12 to con their pastor Rev A SWANEY 1 m; Harrisburg ch 6; New Hagerstown ch 38 37 253 10
Pby of New Lisbon.—Long's Run ch 44 05, little Mary J Thompson (given on her death-bed) 87 cts, three children 45 cts; Bethel ch 23 45; Bethesda ch 8 25; Rehoboth ch 18 25, fem miss soc 31 77; Brookfield ch 17; Canfield ch 50 45, J H Holcomb in part to con his son E P HOLCOMB 1 m 5; Poland ch 59 82, children of Rev Jos Kerr 1 24; Salem ch 23 55, ladies miss soc 71, children 2 25; Deerfield ch 44; Middle Sandy ch 11 57; Newton ch James and Mrs Anne Russell 5 each, 10 422 97

SYNOD OF OHIO.

Pby of Zanesville.—Zanesville ch for sup of Bazar school at Futtehgurh 20; Norwich ch 18, child 10 cts 38 10
Pby of Richland.—Utica ch in part to con Rev JOHN M DINSMORE 1 m 22 00
Pby of Hocking.—Alexander ch 4 56, child 10 cts 4 66

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Concord ch for sup of Rev R S Fullerton 15; Bloomingburg ch for do 81 51; Newmarket ch for do 16 112 51
Pby of Miami.—Dayton ch Sab sch to ed *P D* and *Emily Gurley* 50; New Jersey ch 17 67 00
Pby of Cincinnati.—Cincinnati 1st ch 137 21, Juv For Miss soc 75 98; Cinna Central ch children's class 1; Pleasant Ridge ch 11 67; Cheviot ch 14 50 240 26
Pby of Sydney.—Stony Creek ch 10 00

SYNOD OF INDIANA.

Pby of Vincennes.—Princeton ch 10 18
Pby of Madison.—Madison 1st ch of which 30 to con Rev JAMES GREEN 1 m, 12 75 in part to con Mrs ——— 1 m, and 30 from JOHN KING to con himself 1 m 72 75; Smyrna ch James Richie 1 73 75
Pby of Indianapolis.—Shelbyville ch 7 85, coll at hills in neighbourhood 8; Knightstown ch 4 60; Hopewell ch 17 65; Shiloh 9 75 47 85
Pby of White Water.—Ebenezer ch 4 68; Bath ch 13 05; Dunlapsville ch 13 25; Liberty ch Rev J W Monfort and family 2 10, McCully 50 cts; Richmond ch 8 05, Sab sch 2 15; Concord ch 11 40; Lawrenceburg ch 14 40; Decatur co Sab sch scholars, James and Mary Holby 15 cts 69 73

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—La Porte ch bal to con Mrs ANNE PIPER 1 m 11 00
Pby of Fort Wayne.—Fort Wayne 1st ch 19 00
Pby of Muncie.—Indianapolis 1st ch of which 30 from James M Ray to con Rev JOHN A MCCLUNG

1 m and 30 from Dr Isaac Coe to con his son Rev HENRY J COE 1 m 92, three mos mon coll's 19 43, less 10 83 for "*Foreign Missionary;*" Indianapolis 3d ch three mos con coll's 16 — 116 60

SYNOD OF ILLINOIS.

Pby of Sangamon.—Union ch — 12 00
Pby of Peoria.—Chicago North ch to con O M DORMAN, A H HOGE, SAMUEL HOWE, and C H MCCORMICK 1 m's — 120 00
Pby of Iowa.—Fort Madison ch — 17 00
Pby of Rock River.—Galena South ch mo con coll's 17, juv miss soc to ed *Hempstead Ripley* 25 — 42 00
Pby of Cedar.—Davenport ch — 15 50

SYNOD OF MISSOURI.

Pby of Missouri.—Booneville Mo, Moses Woodfin — 5 00
Pby of St. Louis.—St Charles 1st ch 64; St Louis Mo, Mrs Lyon 2 — 66 00
Pby of Palmyra.—Big Creek ch — 5 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Louisville 1st ch mo con 17 03; Louisville 2d ch mo con 10 80 — 27 83
Pby of Muhlenburg.—Greenville ch — 5 00
Pby of Transylvania.—Lebanon ch 5 75; Danville ch Sab sch 57 50; Richmond ch mo con 12 05, Sab sch 7 40 — 82 70
Pby of West Lexington.—Pisgah ch mo con coll's — 10 00
Pby of Ebenezer.—Covington Ky, James M Preston — 35 00

SYNOD OF VIRGINIA.

——— Mrs Mary Kelly, ann subscription — 10 00
Pby of West Hanover.—Cub Creek ch a very little girl — 10
Pby of East Hanover.—Richmond 2d ch mo con coll's 52 31, Sab sch for colportage in France 9 74 — 62 05

SYNOD OF NORTH CAROLINA.

Pby of Concord.—Rocky River ch 3; Charlotte ch 76 15 — 79 15

SYNOD OF NASHVILLE.

Pby of Holston.—New Providence ch — 17 00
Pby of Maury.—Cornersville Tenn, Alexander Stinson 10; Zion ch ann coll 110, J B F 100; Hopewell ch 13 — 233 00

SYNOD OF SOUTH CAROLINA.

——— Two Ladies — 60 00
Pby of South Carolina.—Willington ch mo con — 20 00
Pby of Bethel.—Bethesda ch for Missions in Northern India 51; Six Mile ch 18 10 — 69 10
Pby of Harmony.—Hephsibah ch 19; Pine Tree ch 10 — 29 00
Pby of Charleston.—Charleston 2d ch two mos con coll's 72 50; Columbia ch 85 82 — 158 32

SYNOD OF GEORGIA.

Pby of Hopewell.—Lexington Ga, Mrs Geo R Gilmore — 10 00
Pby of Flint River.—Newnan ch ladies benev soc to ed *Charles Hodge* at Spencer Academy 10; Columbus ch Sab sch to ed *Charles B King* 35 — 45 00

SYNOD OF ALABAMA.

Pby of South Alabama.—Mobile, Government st ch ann coll 191 78, mo con colls 55 43; Mobile 2d ch ann coll 142 40, Sab sch 10; Selma, Ala, a friend 1; Centre Ridge ch 77 — 477 61
Pby of Tuscaloosa.—Greensboro ch Sab sch to ed *Wm Stedman Peck* 12; Pickens co, Ala, a lady a friend to Misions 10 — 22 00
Pby of East Alabama.—Montgomery ch 43 05, Sab sch for sup of scholarship at Allahabad 12 50; Lafayette ch Sab sch to ed a heathen child 10; Mardisville ch 10; Prattsville ch 40 10; Bethel ch 15; Lowndesboro ch 34 65; Hayneville ch 22 50; Sandy ridge ch 10 — 197 80

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Vicksburg ch 50; Jackson ch 63 60; Natchez ch ann coll 834, less 20 for "*Foreign Missionary*," mo con colls 93 30, Sab sch mo colls 26 90, coloured members 16 35 — 1064 15
Pby of Louisiana.—New Orleans 2d ch Sab sch to ed *John A Steele* 15; Carmel ch 30; Woodville ch 28 25; Bethany ch 26 65; Covington ch 14; Lafayette Square ch N O Sab sch to ed *William Gardiner, Andrew Brown, Goorge H Shepherd, Joanna Lloyd, Eliza Smith,* and *Cynthia Bunce Perlee,* 150 — 263 90

SYNOD OF NORTHERN INDIA.

Pby of Lodiana.—Lodiana ch mo con colls 41 75; Jalandar ch mo con colls 2 29 — 44 04

Total from churches — $11,395 65

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

Received from Treasurer of Synod for support of Messrs. Campbell, Caldwell, and Woodside at Saharanpur, Northern India — 1200 00

LEGACIES.

Wells Valley Pa Legacy of John Alexander dec — 50 00

MISCELLANEOUS.

A friend — 2 00
A friend — 20 00
The dying gift of a young disciple — 3 00
"M" for chapels at Ningpo — 100 00
"M" for new station at Pashewar, N I — 50 00
New Brunswick N J, Rev J J Janeway D D, for France — 100 00
"A poor missionary" — 67
Cumberland Md a lady to ed *Linie McKaig Beal* — 20 00
Two friends — 2000 00
Wa-pa-nucka W Ark, F McKenzie — 10 00
A friend — 1 00
Sundry donations — 2500 00
———J M C Irwin for education and preaching in Liberia — 10 00
A friend — 14 50
Harrisburg Pa Mrs Martha Simonton — 2 00
New York Moses Allen, to supply certain college libraries with 125 copies Memoir of Rev Walter M Lowrie — 125 00
Astoria, N Y, R Benner (included in last month's receipts, but omitted to be specified) 15 — 4958 17

Total receipts in February — $17,603 82

WILLIAM RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING.

Missionary sewing soc Greencastle ch Pa one box clothing — 59 30
Miss. Soc of Great Valley ch Pa one box clothing Otoe and Omaha Mission — 60 00
Young Ladies of Spring Garden Institute, Phila, one box clothing for Seminole mission — 30 00
Ladies of Union ch Mi one box clothing for Spencer Academy — 45 50
New York, Two Ladies 103 garments — 70 00
" Mrs K—— 33 garments — 17 00
" A lady, 12 shirts — 9 00
" Jane Femster 2 quilts
Young ladies of First ch N York 29 garments for Seminole Mission — 23 75

DONATIONS

FROM FRIENDS IN INDIA,

(Continued from Foreign Missionary for May, 1851.)

RECEIVED DURING THE YEAR 1850—51.

AT LODIANA.

For the Orphan Girl's School.—Col. Mountain, Rs. 48, A Friend 20, Capt. Raban 50, Abr. Molyneux 4, R. V. 10, Major Dawes 25, — 157 0 0

For the Dispensary.—Mrs. Chisholm 10, Mrs. Andrews 6, — 16 0 0

Towards enlargement of building for High School.—Capt. Armstrong 10, Dr. H. Clark 10, Dr. Mactier 8, Lt. Rothney 10, Lt. Wright 8, Capt. J. Grissel 10, Rev. A. Rudolph 25, Major Templer 10, Rev. J. Sharpe 8, G. Joseph 3, A Friend 1, Capt. Weller 10, Lt. Mercer 8, Capt. Turner 10, J. Christie 5, J. Abraham 5, H. H. 1, Mr. Blackburn 2, — 144 0 0

For General Purposes.—Serjt. Ferguson 2, Serjt. Hill 5, Capt. Douglass and others 50 8, Dr. H. Clark 50, R. Vaughan 30, Capt. J. S. Philips 100, C. B. Saunders 20, Col. W. H. Marshall 200, A Friend 23, H. J. F. Berkeley 50, Major Dawes 25, — 555 8 0

For the Beneficiary Fund.—J. H. Smith 1, J. Abraham 10, Lt. A. Leigh 3, Mr. Arratoon 3, Capt. Armstrong 3, Mr. Joseph 9, Lt. Rothney 10, Mr. Johnston 4, M. S. N. 2, Major Goldney 26, Capt. Turner 9, Capt. Brooke 3, Lt. Mercer 11, Lt. Freeling 12, Lt. H. P. Hindon 20, Capt. Grissell 24, Lt. Wright 6, Dr. Clarke 3, Anonymous 16, E. R. R. R. 2, — 177 0 0

For the Poor House.—Rev. A. Rudolph 24, Rev. L. Janvier 24, Major Templer 24, Rev. S. Sharpe 18, J. H. Smyth, Artillery 2, A Friend 4, J. Abraham 3, Lt. R. T. Leigh 23, Lt. Rathney 16, Mr. Johnston 5, An unknown friend 10, Capt. Conran 10, Rev. J. Porter 24, M. S. N. 2, Major Goldney 10, Mrs. Philips 5, Capt. Turner 18, Capt. Brooke 3, Lt. W. Freeling 6, Lt. Shrrpe 6, Capt. J. Grissell 24, Capt. Jorden 1, Rev. J. H. Orbison 8, Anonymous 16, Lt. J. S. A. 2, Jn. L. W. 5, J. Christie 5, Lt. W. E. W. 1, Mrs. N. 3, Mr. B. 10, Mrs. Macdonald 6, — 318 0 0

AT JALANDAR.

For General Purposes.—D. F. M'Leod 200, F. Corbyn, M. D. 100, H. Scott 100, Lt. Col. Tremenheere 90, Lt. Cunningham 25, Major Kinleside 20, Lt. Col. Griffin 10, Capt. Holmes 36, Capt. Newbolt 75, Gen. W. Richards 40, Friends in Scotland through Miss Duff 60, 756 0 0

AT SAHARANPUR.

For Building New Mission Church.—Moseley Smith, C. S. 200, Sir Wm. Gomm, Commander-in-Chief 50, Major M. Dawes and friends 50, Miss Shaw and friends 40, F. Corbyn, M. D. 32, Lt. R. Maclagan 30, Dr. Brown 25, Maj. Stepney 25, Capt. T. Plumbe 15, Saharanpur Mission Church, being part Monthly Concert Collection 41 13, — 508 13 0

For General Purposes, Education, &c.—Jas. Powell, Sen. 24, W. Johnston 10, — 34 0 0

AT AMBALA.

For Mission School.—Miss Beatson 4, Major Fitzgerald 10, H. Russell 5, R. Griffeth 5, Dr. Jackson 20, Capt. Starkey 154, Conductor Vaughan 20, Major Herbert 10, Dr. G. G. Brown 36, Dr. E. Tritton 12, F. Garrett, 18, Rev. J. M. Jamieson 24, Rev. J. H. Morrison 24, Lt. Jones 8, Dr. Irving 2, Church Collections 59 11 9, — 411 11 9

AT LAHOR.

For General Purposes.—H. M. C. 508 1 3, Dr. P. Baddeley 145, Dr. J. R. Brown 121, A Friend 30, Col. Comberlege 24, Lt. MacCartey 35, R. Berkeley 20, Capt. G. Williams 12, Through Dr. Madden 15, A Friend 10, Sub-Conductor Vaughan 10, Serjt. Andrews 8, Serjt. Elliott 8, Men of H. M. 96th Foot 16 10, Men of H. M. 24th Foot 10, — 972 11 3

For Mission School.—Brigadier Tennant 20, R. Montgomery 115, M. P. Edgeworth 50, Mrs. Gen. Battine 25, Capt. J. W. Martin 100, Dr. C. Madden 100, Dr. C. Hathaway 20, R. Fagan 10, W. Wishart 3, Rev. W. J. Jay 20, Capt. J. Brind 30, J. Beecher 10, Col. J. L. Mowatt 50, Capt. R. S. Simpson 50, Lt. J. R. Christopher 10, Lt. Hodgson 20, Lt. Angus 5, Lt. E. McDougal 5, Lt. Allan 10, Lt. D. Stewart 5, Dr. S. Lucas 23, Capt. Packenham 5, W. J. Penn 5, Major C. Cheape 20, Major W. Swatman 25, H. Cope 59, Lt. G. Camegie 10, Serjt. Powell 2, Lt. J. W. B. Blagrave 25, Capt. W. H. Ryves 10, H. P. Fane 16, Capt. B. Loveday 5, O. J. M. Farrington 16, A Traveller's mite 5, — 884 0 0

AT MYNPOORY.

C. Raikes. — 50 0 0

AT FUTTEHGURH.

For Cantonment School, — 1,216 6 3

AT ALLAHABAD.

For Library.—Dr. Angus 100, R. Temple 15, W. McKennon 30, Capt. Kennedy 25, A. Spiers 189 7 10, Mosley Smith 200, A. Lang 200, S. S. Brown 100, Conductor Vaughan 30, — 889 7 10

For Orphans' School.—Mr. Boggs 18, Col. Cayley 2, Lt. Fitzgerald 8, Mr. Turnbull 15, Mrs. Thomson 5 Col. Thomson 5, Mr. Duhaw 3, Mr. Powell 2, Mrs. Willis 6, — 64 0 0

For General Purposes.—A. Lang 100, Dr. J. A. Guise 305, Dr. Ayers 30, — 435 0 0

For Boys' Bazar School.—H. C. Tucker 30, R. H. W. Dunlap 25, Col. F. Slinger 24, Col. Thomson 2, — 81 0 0

For City Chapel Expenses.—Collections — 25 5 0

Total received in India during 1850—51, — Rs. 7,695 15 1

Or, — $3,847 96

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly for the Board of Foreign Missions, at fifty cents a year for five copies of the newspaper edition to the address of one person, postage included; and at twenty-five cents a year for a copy of the pamphlet edition. Copies of the pamphlet edition, when desired, are sent free to donors of five dollars and upwards, and to ministers whose churches contribute to the funds of the Board. Address, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Postage on the Newspaper Foreign Missionary.—This paper is under 300 square inches in size. The postage, payable quarterly in advance, is—for 10 copies, per quarter, under 50 miles, 3½ cents; under 300 miles, 6¼; under 1000 miles, 9½; under 2000 miles, 12½.

☞ As the postage cannot be prepaid at New York, let it be deducted according to the above rates, when remittances are made to pay for the paper. Thus the price is—fifty cents for five copies, postage paid.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M.D. Treasurer.

WHAT THE COLPORTEURS OF THE BOARD OF PUBLICATION ARE EXPECTED TO DO.

In order to correct erroneous impressions, it may be proper to state that the colporteurs of the Board of Publication are not required to "hold meetings," nor in any way directly or indirectly to perform such duties as might be regarded as infringing on the prerogatives of the ministry. If our colporteurs have transgressed in this respect, information of the fact has not reached us. So far as we have been able to learn, they have been very generally well received, and have left a good impression. In this, as well as in all other human affairs, there will of course be occasional exceptions.

A colportage system of some sort, we regard as absolutely indispensable to the efficiency of a religious publishing institution. Of what avail would it be that we publish books, even though these were tenfold more than they are, were they to be laid on our shelves, there to remain until orders were sent for them? Even were local depositories established in various sections of the Church, would they reach the multitudes who are scattered through rural districts and the more sparsely settled portions of the country? There must be a body of men who will make it their special business to canvass every neighbourhood, taking the books from door to door, or in vain will we essay to supply the Church with a sound religious literature. The duties of the colporteurs of this Board require them to take the books to the people, and whilst performing this office, to converse on personal religion, and engage in prayer wherever this may be suitable and advisable, just as any other pious persons ought to do. We confidently believe that no harm can result, but that on the contrary, incalculable good will ensue from such a colportage system judiciously conducted.

We just add, that inasmuch as it would be impracticable to sell the books at such a profit as would defray the expenses of these colporteurs and pay for their grants and for the other donations of the Board, it is but fair and reasonable that the churches should contribute the funds required to meet these expenditures, just as they do to any other benevolent institution. We rejoice to know that this is becoming the general sentiment of the Church. Voluntary contributions from various sections of the country are increasing; few, if any, pulpits are closed against applications for collections, and in every respect there are most gratifying tokens of a kindly sympathy. The work goes on. Who can refuse their help?

IMPORTANT MOVEMENT FOR THE BOARD OF PUBLICATION IN NEW ORLEANS.

From the Report of the proceedings of the late meeting of the Synod of Mississippi, published in the *New Orleans Picayune*, we learn that very decided measures were adopted by that body for establishing a Depository of the books of the Board of Publication in New Orleans. The Depository is intended to be a chartered institution. The churches were enjoined to make collections in aid of the object previously to the 1st of April, and required to report as to whether or not they have complied with this injunction, to the next meeting of Synod. The Rev. Dr. Scott, J. A. Maybin, Esq., and others, were elected a Board of Trustees "for the establishment, superintendence and control of said depository, and directed to seek incorporation according to the laws of Louisiana, with power to receive donations and legacies, to purchase and hold property, &c."

By a private letter, since received, we learn that the Committee of the Synod are making arrangements to purchase a lot and erect a suitable building for the purpose. The Rev. Dr. Scott and his noble church seem to have taken hold of the matter in earnest. A more important movement towards extending and giving efficiency to the Board of Publication has not been made in any portion of the church.

For the Home and Foreign Record.

THE DOUBLE GOLD EAGLE; AND THE ROCKING-CHAIR,

OR SOMETHING FOR PARENTS AND CHILDREN.

Dear Brother—Among the late contributions from my congregation for the Board of Publication, you will have observed that several were for life memberships (at $30 each). Of these, three of them were for young children. In regard to two of them, I have thought the following notice might be interesting, and its publication of service.

About the time of making the contribution, your discourse greatly attracted the attention of one of these children, aged between six and seven years. On his returning home with his mother, he said to her that he would like to be a life member, because he could thus help in giving away good books to the poor people. "But," said his mother, "D——, how will you become a life member? it costs thirty dollars." "Why, mother," he answered, "you know that my brother A—— has a gold double eagle, and I have been saving my money till I got enough to exchange it for a double eagle also. I have already got eighteen dollars, and if you will give me twelve dollars more, that will be thirty dollars, and I will give it all." "Yes," said she, "but then you will not have the double eagle at all." "I know that," he replied, "but I had rather give my money in this way, than to have the gold piece: I would only lock it up for a keep-sake, to look at; and I am sure the money will do more good if I lay it out for good books to be given to the poor people that have none. I am sure the money would do me as much good in this way, as if I only kept it." "Well, my son," replied this judicious mother, "I am glad that you want to lay out your money so wisely; but I wish you to think about it a few days, for fear, if I give your money away, you might afterwards be sorry." No more passed; and after some days, the lad came to his mother and told her he had thought a good deal about it, and he was still of the same mind. The result was, that the mother complied with his request, and the little fellow is very happy, to think that his money will do some good, instead of resting in his drawer.

The other child is now only a few days over four years old. His birth-day was drawing near, when his father usually made him a handsome present. He said to him, "Now, Ally, you know that I am going to make a present, on your birth-day. And I thought I would get you an elegant child's rocking chair; but I would sooner take the money and make you a life-member of the Board of Publication, which will send books with it to little children, and other people who have not so many nice books as you get, and no money to buy them with. And we will get a beautiful certificate, with your name and birth-day in it; it shall be framed; and when you grow up, it will keep you thinking of doing good, and that your parents wish you to love to do good, instead of spending all your money in toys, or something else for your own pleasure. Now, which shall I do?" The child was not long in deciding. "I will do without the rocking-chair, and you may get me the certificate." It was accordingly done. But the parent had another object. He wished not only to exercise the child to self-denial, but to teach him that benevolence never loses. For besides making the child a life member, a few days after, a very handsome rocking-chair appeared in the parlour, which his father had purchased for him, with which the child was very much delighted; but he still felt happier in thinking that he had been willing to do without it, in order that the money might do good to the poor and needy. It was in a similar way, you remember, that Cecil taught his child to believe, in obeying the commands of God, by prevailing on it to give up a necklace—a pretty hard sacrifice—but which the father afterward replaced by one of greater value.

These incidents teach us,

1. That instruction is not lost on the young. They can understand and feel what their duty is; and to form them to correct sentiments and right habits in childhood, will train them up to feel and act aright when they grow up.

2. That nothing is lost, by the habit of benevolence. A cup of cold water given from kind and pious feeling is not without its reward.

3. The things that please us for the moment, are soon perished; but who can tell the duration and extent of that influence which is produced by a good deed, an act of self-denial for the good of others.

4. Are there not other parents and other children that might be exhorted to follow these examples. Whether is it best to inculcate a false and selfish economy, to foster the love of dress and self-indulgence, in children, and sow a harvest of unbelief and selfishness, of mere worldliness and sinful waste, and possibly make them a curse to themselves and others in after years or to educate our children to consider the poor, making them industrious, prudent, and frugal, and that they may do good, and encouraging them in those habits of practical piety, which will in after years, make them a blessing to others and truly blessed to themselves?

"Train up a child in the way he should go, and when he is old he will not depart from it."

"Godliness is profitable for all things, having the promise of the life that now is, as well as of the life to come."

K. M. J.

For the Home and Foreign Record.

GOOD OUT OF EVIL.

Had not Bunyan been shut up in Bedford jail, the world had not been blessed with the Pilgrim's Progress; had not Edwards been driven from his people in Northampton, many of his best works had never seen the light; and had not two thousand of England's best ministers been deprived of their *livings* by the act of uniformity, succeeding generations had not been furnished with so rich and abundant provision for their spiritual life, nourishment, and growth. No man liveth to himself. The misfortunes of some are the salvation of others. The works of the dead are the life of the living. Let us do what we can to scatter these works far and wide over the earth, for in them the dead yet speak!

W. J. M.

For the Home and Foreign Record.

READING.

There is no want of reading: but there is a vast amount of unprofitable reading. Pamphlets of the lightest and vilest kind are all abroad, while so numerous are the issues of the newspaper press, that the people have been said to be "educated by newspapers;" and surely they are almost *governed by them.* This has had a blighting influence on the piety of the church, and is no doubt one cause of the present low state of religion. This alone—light reading—is sufficient to account for the dearth of revivals.

One effect of light reading is, that it dissipates the mind, and renders it averse to serious thought, and solid and profitable reading. It also has a corrupting influence. It feeds and nourishes the depravity of our natures, and quenches the Spirit's heavenly influences. And as what corrupts the heart and weakens moral principle does also vitiate the conduct, there is danger that the *life* will but too clearly show with what the *heart* has held intimate but disastrous communion! Shun light reading as you would shun poison! It leads to death!

W. J. M.

NOTICES OF BOOKS.

A Digest of the Acts of the Supreme Judicatory of the Presbyterian Church in the United States of America. Compiled from the Records of the original Synod of New York and Philadelphia, and of the General Assembly from its organization in 1789 to 1851, inclusive. Arranged to illustrate the Constitutional Rules of the Church. 12mo. 288 pages. Price 65 cents.

The Digest which has been so long anticipated, has at length made its appearance. The old one had become obsolete, years ago, and for a long time there has been no means of determining what have been the decisions of the highest judicatory of the Church, except by the interminable work of wading through all the volumes of the Minutes. We have now the action of the General Assembly on all the important questions which have been before it, condensed into a small compass, and arranged in a lucid and convenient order. Though the volume does not appear to contain a very large amount of matter, its preparation has cost a great deal of labour. It was prepared, at the request of the Board of Publication, to whom it had been referred by the Assembly, by the Rev. Richard Webster, of Mauch Chunk, Pennsylvania, and does credit to his patience, judgment, and power of condensation.

A Catechism of Scripture Doctrine and Practice, for Families and Sabbath-schools; designed also for the oral instruction of Coloured Persons. By Charles C. Jones. 18mo. 154 pages. Price 15 cents.

Dr. Jones's Catechism has been long known and valued, especially in the South. It contains the fruits of his long, faithful, and successful labours for the instruction of the coloured people, and supplies a most important want in regard to their spiritual welfare. It has been published heretofore at such inconvenient points as to render it difficult, and in many instances impracticable, for persons to obtain it. Issued as it now is by the Board, and sold at so low a price, it ought to secure, as it deserves, a wider circulation than ever. Although designed originally for the instruction of the coloured population, it is by no means unsuitable for other uses, and is well adapted for Sabbath-schools and Bible-classes generally.

Presbyterian Tracts. Volumes VI. and VII. Price 50 cents each.

These volumes continue the series of Tracts from No. 91 to No 136, and are rich in the usual doctrinal and practical matter. The seven volumes of tracts now issued would make a very excellent family library.

Early Religious History of John Barr. Written by himself, and left as a legacy to his grand-children. To which is added a sketch of his character. 18mo. 80 pages. Price 16 and 22 cents.

The subject of this autobiography was one of that numerous class of American Presbyterians whose lineage is to be traced to the north of Ireland. The narrative is a simple statement of his Christian experience, and of God's dealings with him in the earlier part of his life. Those who love to watch the workings of a human heart under the operations of divine grace, will find something to edify them in these pages. The sketch of Mr. Barr's character appended; is an affectionate tribute from a grandson.

Mr. Barr was a pious and intelligent North Carolina farmer.

TRACTS.

Are Infants Saved? By the Rev. David McConaughy, D. D. 24 pages.

Not a few parents will be thankful for these words of comfort on a most interesting subject. The object of the tract is to prove that infants are saved.

Old Age Anticipated and Realized. By the Rev. Reuben Smith. 16 pages.

This is a commendable effort on the part of the writer, to cast some rays of sunshine on the pathway of those who have arrived at the evening hours of life. He has made valuable suggestions and given good counsel.

How Stands my Case with God? A help to self-examination. By the Rev. William S. Plumer, D. D. 32 pages.

Like all the other tracts from the author's industrious pen, this is sensible, searching, instructive, evangelical, and well calculated to do good.

Emily J———; or the Danger of Worldly Conformity. 20 pages.

An unusually interesting narrative, illustrating a prevailing sin and danger of professing Christians.

The Posture in Prayer, or God to be worshipped with the body as well as the mind. By the Rev. Isaac Todd. 24 pages.

It would not be amiss for all the members in all our churches to read this plea for a respectful and reverent posture in prayer. One of the crying sins against propriety, of the day, is the prevalent disposition to "sit bolt upright," when the minister says "Let us pray." Few things are more unpleasant, than when the minister rises to lead the people in a direct address to God, to see the congregation all keep their seats. An entire congregation, standing reverently whilst their prayers are going up to the throne above, is a spectacle most appropriate and impressive, and we cannot perceive why persons who can be upon their feet hours at a time elsewhere, cannot stand up a quarter of an hour in the house of God. Ministers may have aided in the formation of these bad habits by making their prayers of an inordinate length, but however the evil may have originated, it ought to be remedied.

Paul's Inquiry. 4 pages.

The Universalist's Death-bed. 8 pages. Both excellent practical tracts.

Qualifications of a Sabbath-school Teacher. By the Rev. James Hamilton, London. 16 pages.

A tract from Hamilton's glowing pen will be read without any commendation from us.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF FEBRUARY.

Presbytery of Londonderry.

1st ch Newburyport to con Moses Pettingill hon mem 30; William Pritchard hon mem 30; James Caldwell hon mem 30—cash coll 25 50 — 115 50

Presbytery of Ogdensburg.

1st ch Oswegatchie Ogdensburg Sab sch for the Rev John A Savage of Waukesha Wis. per L Merril Miller — 10 00

Presbytery of North River.

Rondout ch Walter B Crane to con his son Henry McKinstry Crane hon mem 30—cash coll 70 — 100 00

Presbytery of New York, 2d.

Scotch ch R L and A Stewart — 150 00

Presbytery of Newton.

Belvidere ch per Rev James McWilliams — 10 00

Presbytery of Susquehanna.

Athens ch per Rev J Foster — 2 00

Presbytery of Philadelphia.

2d ch "A member" 50, Mrs Andrew Brown 5, Arch St ch (addl) Thomas Earp 10; 6th ch per John McClure 146 30; Central ch F N Buck 100, M Newkirk 25, James Field 10, J Sibley 10, John V Cowell 10, John C Taber 5, James Wray 5, Mrs M P McArther 5, Mrs Dr C C Jones 5, cash coll 22 45—less amount for subscription to *Home & Foreign Record* 18 75 — 390 00

Presbytery of Baltimore.

1st ch Baltimore, per Rev J C Backus D D — 300 00

Presbytery of Carlisle.

Dickenson ch James McCord Woods to con self hon mem — 30 00

Presbytery of Ohio.

Rev Allen Campbell D D — 20 00

Presbytery of Columbus.

Columbus ch 23 16; Rev J D Smith 3, per Rev Simeon Brown — 26 16

Presbytery of Marion.

Marysville ch per Rev S Brown — 13 80

Presbytery of Richland.

Maryfield ch mo col Rev S Brown 8 25; Pleasant ch per Rev John M Faris 6 — 14 25

Presbytery of Cincinnati.

Rev L A Spofford and daughter per Rev S Brown — 5 00

Presbytery of Oxford.

Venice ch 14 80; Salem ch 4 40; Seven Mile ch 19 45; Winchester ch 1 70; Hamilton ch 10 per S Brown — 50 35

Presbytery of Sidney.

Piqua ch per Rev R J Hall — 1 50

Presbytery of Findley.

Findley ch 50; Harmony ch 4 26; Kenton ch 15 48, per Rev S Brown — 69 74

Presbytery of Madison.

South Hanover ch 30 72; Madison ch 12; per Rev S Brown — 42 72

Presbytery of White Water.

Rushville ch per Rev S Brown — 16 70

Presbytery of Fayetteville.

Fayetteville ch, William Wallace McDermaid hon mem per George McNeill — 30 00

Presbytery of Concord.

Bethel ch per C S Potts — 4 00

Presbytery of Holston.

Mt Bethel ch John Robinson (addl) to con Mrs Robinson hon mem 20; James Galbraith (addl) to con Mrs Jane Galbraith hon mem 25; New Providence ch from Wesley A Phipps (addl) to con self hon mem 15; all per Rev Samuel Y Wyly — 60 00

Presbytery of Flint River.

La Grange ch John Davidson to con his daughter Miss Laura Davidson hon mem per Rev William Cunningham — 30 00

Presbytery of Memphis.

1st ch Memphis per Andrew Henderson — 100 00

Presbytery of Winchester.

Charleston ch per Rev J Mahon — 15 00

Presbytery of Carlisle.

Hagerstown Mrs Potts 10, Ladies' sew soc 9; Big Spring ch Mrs Lydia McFarlane 2, Mrs Ann Johnston, Miss Martha Geddes, William Brattan, Mrs R Barr, Miss M Sharp, James Logan, Mr Harper each 1; Mrs Mary Irvin 5; Chambersburg ch (addl) 45, per Rev J Mahon — 78 00

Presbytery of Orange.

Raleigh ch, William Peace hon mem 30, Charles Dewey in part hon mem 15, William D Cook in part hon mem 15, Henry Turner Cooley by Henry D Turner to complete hon membership 25, Miss Mary Ellen Colburn hon mem, by her father (in part) 10, Miss Sarah B Hinton hon mem by her sister 30, Rev Drury Lacy Mrs Mary R Lacy hon mem and Miss Bessie Lacy in part by the following contributions viz. Mrs Brown, J Brown, Mrs McPheeters, Mrs Eliza F Taylor, Mrs Annie Busbee, Mrs Mary R Lacy, Miss Priscilla Harding, Mrs McPheeters and daughter, Bessie Lacy, Dr James Waddell and lady, James R Harrison, Mr Partridge Sr, Mrs John Partridge, Miss Sophia Partridge, Miss C Pool, Mrs H B Bobbit, Mrs C Jordan, Mrs E Primrose, Miss M E Colburn, S White each 1; W Dewey 3; S W Whiting 10, William Boylan 5, Mrs G Seawill 2, Miss Elizabeth Hinton, 1 50, Mrs Hinton 2, John C Partridge 2, Mrs Mary Wheaton 1 19, William R Miller 5, Rev Drury Lacy 5, James M Towles 2 50, Richard B Seawell 2, John Primrose 2, William Stronack 2, George Lewis 2, per Rev Jos Mahon — 194 19

Presbytery of Fayetteville.

Tirzah ch Rev Dr S Colton per Rev Jos Mahon — 1 00

MISCELLANEOUS.

Sundry congregations per Rev J R Agnew — 6 17

$1886 08

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 3d day of February, by the Presbytery of Michigan, the Rev. James Dubuar was installed pastor of the First church of Plymouth.

On the 6th of January, by the Presbytery of Elizabethtown, the Rev. James C. Edwards was installed pastor of the Second church in Morristown, New Jersey.

On the 11th February, by the Presbytery of Elizabethtown, the Rev. Charles K. Imbrie was installed pastor of the First church in Jersey City.

On the 16th of December, by the Presbytery of Elizabethtown, the Rev. John H. Townley was installed pastor of the First church of Morristown, New Jersey.

On the 12th of December, by the Presbytery of Carlisle, Mr. William A. Graham was ordained and installed pastor of the church of Upper Path Valley, Pennsylvania.

On the —— day of January, by the Presbytery of Chickasaw, the Rev. James Weatherby was installed pastor of the Willington church.

On the 24th of February, by the Presbytery of Wooster, Mr. Joseph A. Hanna was ordained as an Evangelist. Mr. Hanna's address will be Oregon City, Oregon.

PASTORAL RELATION DISSOLVED.

The Rev. R. S. Symington, in consequence of ill health, has resigned the charge of the church in Independence, Missouri.

CALLS.

The Rev. D. McNeill Turner has accepted a call from the church in Washington, Georgia.

The Rev. S. S. Sheddan has accepted a call from the First church in Rahway, New Jersey.

The Rev. William R. Glenn has accepted a call from the church of Tamaqua, Pennsylvania.

The Rev. William E. Schenck of Princeton has received a call from the First church in Lancaster, Pennsylvania.

The Rev. Stuart Robinson has received a call from the Second church in New Orleans.

The Rev. I. W. Canfield has accepted a call from the churches of Castile and St. Joseph's, Missouri.

The Rev. D. A. Wallace has accepted a call from the churches of Pisgah and Lawrenceville. His address is Lawrenceville, Illinois.

Mr. Joseph Clark, licentiate, has accepted a call from the church at Chambersburg, Pennsylvania.

The Rev. A. R. Naylor has accepted a call from the 1st church in Chiviot, Ohio.

CHANGE OF RELATION.

The Rev. Y. H. L. Laird has left the Protestant Episcopal church and joined the Presbytery of Louisville.

POST-OFFICE CHANGES.

The post-office address of the Rev. B. Van Keuren is now Mamaroneck, West Chester county, New York.

That of the Rev. T. Bradshaw is Hope, Pickens county, Alabama.

That of the Rev. C. B. Stewart is Centreville, South Carolina.

That of the Rev. David Hull is Watsontown, Northumberland county, Pennsylvania.

That of the Rev. L. W. Chapman is Monroetown, Bradford county, Pennsylvania.

That of the Rev. A. T. Graves is Columbus, Mississippi.

That of Rev. Jacob Coon is Haysville, Ashland county, Ohio.

That of Rev. R. Merrill is Oneida Mills, Ohio.

LICENSURE.

The Presbytery of Florida has licensed Mr. S. J. Millikin to preach the gospel.

DEATHS.

The Rev. Orson Douglass, mariners' preacher at the port of Philadelphia, and member of the Presbytery of Philadelphia, departed this life on the 1st of March, aged 57 years,

The Rev. Joseph S. Wylie departed this life at Florence, Washington county, Pennsylvania, in the 40th year of his age.

Varieties.

Ronge the Reformer.—Ronge, once so famous as the leader of the so-called reformation of the German Catholics, and whose reformation came to nothing, because it was not built on the Bible, but had a basis of rationalism, is now in England—an exile from Austria—lecturing on the influence of the Jesuits in Europe. The churches which he had gathered, and which had survived till of late, have all been dissolved by the government.

Religious Charities.—The religious charities in Massachusetts for the year 1850, it is estimated, amounted to $308,000. The Evangelical Congregationalists, constituting one-third of the numbers, gave two-thirds of the amount.

Germans.—In Cincinnati there are but two American military companies, and five German. The Germans hold their parades, balls, concerts, games, &c., always on Sunday.

Protestant Methodist Church.—There are connected with this church in the United States, 31 annual conferences, 72 stations, 368 circuits, 90 missions, 807 ministers, itinerant and local, 841 meeting-houses, and 65,008 members.

Blessing of Pious Parentage.—The statistics of one of our theological seminaries, gathered some time since, presented the following results: Of 101 students, 71 had *both* parents pious; 23 had *one* parent pious; 7 had *neither* parent pious.

Methodist Theological Education.—Rev. S. M. Vail, of the Biblical Institute, Concord, New Hampshire, has been writing a series of letters for the Northern Christian Advocate, on theological education in the Methodist Episcopal Church. In letter first, Professor Vail states that measures are now in train, at Lima, New York, to connect a biblical school with Genessee College, which shall have a separate endowment of at least $50,000.

A Temperance Town in New Jersey.—The proprietors of the new town recently laid out on the Delaware, in Burlington county, New Jersey, nearly opposite Tacony, called "Rierton," have a bill of incorporation before the Legislature of that State, one section of which prohibits the manufacture or traffic in intoxicating liquors on any of the lots, which proviso must be inserted in every deed of conveyance.

Insanity in California.—Insanity is said to exist to a fearful extent in California. The editor of the Courier thinks there have not been less than four hundred cases in San Francisco since the settlement of the place. Excitement, disappointment, privation, gambling, and dissipation, are doing their work.

Chinese in California.—The Missionary Advocate for January says, that in San Francisco there are strong indications of an interesting work among the Chinese of that city, many of whom are studying the Gospels and the Acts, which have been distributed among them. Some of them attend church, and one is a bold and earnest convert.

Temperance Movements in Great Britain.—The House of Commons have at present a bill before them to appoint a select committee to inquire into the license law of Scotland. In the debate upon it, Mr. Fox Maule said that the consumption of spirits there amounted to 6,000,000 of gallons annually, being almost two gallons and a half for each person, infants included. An act has also been passed, regulating the sale of beer, in which no debt for beer drank on the premises is made recoverable.

New York State Senate.—The number of Senators is 32. The oldest is 64 years of age—the youngest 29. The majority are over 35. Among them are only five single men. Most of them are natives of New York, but there are six from Massachusetts, three from Connecticut, and two from Vermont.

Landholders and Freeholders.—According to the census of 1850, there were 1,448,486 landholders in the United States, in addition to 930,977 freeholders.

Indiana.—The ordinary expenses of the State of Indiana for the year ending October 31, 1851, amounted to $71,810.36, being at the rate of only seven cents to each individual of the population. The taxable property in that State amounts to $210,000,000.

Religion in Colleges.—There are 120 professors of religion among the students of Yale College, 70 in Brown University, 21 at Bowdoin, 118 at Amherst, and some 800 others in different College institutions in New England.

Hungarian Settlers.—A party of twenty Hungarians have gone to Missouri, to purchase a tract of land. They have sufficient means to purchase 10,000 acres of land and the necessary agricultural implements for cultivation, and to stock the same.

An Abundance of Constitutions.—During the last forty-eight years there have been five constitutions in France, reckoning that last promulgated; and it is precisely forty-eight years since the Civil Code was promulgated by Napoleon, then Consul for life.

The Largest Manufacturing City in the World.—Manchester, in England, is unquestionably the greatest manufacturing city in the world. The annual value of the Cotton manufactures of that city, is $235,000,000; that of the Woollen manufacture of the same place is $100,000,000; and that of the Linen manufacture is $60,000,000. The silk manufacture is also quite large, but the amount we have not seen stated.

Native Preachers in India.—Three young men were licensed and set apart in Calcutta to preach the gospel by the Calcutta Presbytery of the Free Church of Scotland. They were all natives, and had for some time been employed in missionary work in connexion with the schools.

Mint Operations.—The Philadelphia North American says there are annually consumed in the chemical operations of the Mint in that city, seven hundred tons of anthracite coal.

New Orleans.—There are now in this city nine Presbyterian churches open for public worship every Sabbath. Sixteen years ago there was but *one* church, and that without a pastor, with 25 members and 120 of a congregation.

Methodist Church.—A Convention for securing lay representation in the Conferences of the Methodist Episcopal Church has been held in Philadelphia. A large number of delegates were present from different States, and the meetings were fully attended and of unusual interest. Strong resolutions were passed, expressive of the sense of the Convention relative to lay delegations in the annual and general conferences, as a matter both of justice and expediency. The Convention appointed delegates to urge this matter before the General Conference, shortly to meet in Boston.

Popish Encroachments.—The bold impudence of the Roman Catholic priesthood in this country is increasing every day. A bill has been introduced in the New York Legislature to vest in Archbishop Hughes all the right and title of the real estate belonging to the various Roman Catholic congregations in his diocese.

The Sandwich Islands.—A gentleman who has just returned from California, expresses the opinion that the Sandwich Islands will, in less than two years, apply for admission to the American Union.

First Newspaper in Virginia.—The first newspaper tolerated in Virginia was in 1780; the subscription price was $50 per annum for one copy; advertisements of moderate length were inserted for $10 the first week, and $7 for each week succeeding.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage—Under 50 miles, 1¼ cents. From 50 to 300 miles, 2½ cents. From 300 to 1000 miles, 3¾ cents. From 1000 to 2000 miles 5 cents. Paid quarterly in advance at the post-office at which it is delivered.

CONTENTS.

Board of Domestic Missions.—Pacific Missions—Kind of Ministers needed, p. 50. Acknowledgments, p. 51. Mothers, look at this, p. 51. Labour for and take care of the Young, and the Church is safe, p. 51. The Elders at work and the Lord's work revived, p. 51. The Germans, p. 52. Church Extension, p. 52. Receipts, p. 52.

Board of Education.—I. Ministerial Education. A Remarkable Answer to Prayer, p. 53. A Pastoral Letter, p. 53. "Who will take the Colours?" p. 54. II. Christian Education in Schools and Colleges. The piety of the Teacher, p. 54. A good Parochial School, p. 55. Reform in Harvard College, p. 55. Receipts, p. 55.

Board of Foreign Missions.—Recent Intelligence, p. 56. On Polygamy and Caste in the Mission churches, p. 56. India: Lodiana Mission; Journal of the Rev. C. W. Forman, p. 57. Journal of the Rev. J. M. Jamieson, p. 58. Furrukhabad Mission: Letter of the Rev. S. Fullerton, p. 59. China: Ningpo Mission; Letter of the Rev. S. N. Martin, p. 59. Missions in Europe, p. 60. Receipts, p. 60.

Board of Publication.—What the Colporteurs of the Board of Publication are expected to do, p. 62. Important Movement for the Board of Publication in New Orleans, p. 62. The Double Gold Eagle and the Rocking-Chair, p. 62. Good out of Evil, p. 62. Reading, p. 63. Notices of Books and Tracts, p. 63. Receipts, p. 63.

Miscellaneous.—Statistics and Postage for the Minutes of the General Assembly, p. 49. To-morrow! To-morrow! p. 49. The Day of Judgment, p. 49. Ecclesiastical Record, p. 64. Varieties, p. 64.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 5. | PHILADELPHIA, MAY, 1852. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

HYMN FOR THE OPENING OF A CHURCH COURT.

1. Almighty Lord! our waiting eyes
Are turned for help to thee:
O hear, and in this sacred place,
With us a dweller be!

2. O let thy Holy Spirit come,
With wisdom, truth, and grace—
To guide our counsels, and to keep
Our souls in righteousness.

3. Give help to conquer sin and self,
Each idol to dethrone;
To yield our hearts to Zion's King,
And Israel's God alone.

4. Enable us with holy love
To work together here:
To purge our church from sloth or guilt,
And downcast hearts to cheer.

5. O Sun of Righteousness, arise!
And on thine Israel shine,
And let thy quick'ning beams descend
Upon this lowly vine:

6. And cause its branches wide to spread,
And fruits mature to bear;
Till over all this goodly land
Its plants are everywhere.

7. And gather 'neath its fostering shade
The outcasts of our race,
From distant lands, afar from God,
And strangers to his grace.

8. And when our duties here are done,
Permitted to disband,
May gracious blessings from our King
Go with us o'er the land!

W.

For the Home and Foreign Record.

THE BETTER COVENANT.

He is the mediator of a better covenant, which was established upon better promises.—*Heb.* viii. 6.

The apostle speaks in this chapter of a *first* and of a *second* covenant; of an *old* and of a *new* covenant; and in the following chapter of a *first* testament; and of a *new* testament; and in the preceding chapter of a *better* testament; and so in the verse above quoted of a *better covenant.* See Heb. vii. 22; viii. 6—13; and ix. 15—22.

1. *This new and better covenant is the covenant of grace.* It is a covenant entered into between the Father and the Son for the redemption of men. Into this covenant we become interested by faith; and then the covenant is made with us, and we become partakers of all its peculiar benefits. In this sense God promises to make this new covenant with Israel, *i. e.* with all the spiritual seed of Abraham, whether they be Jews or Gentiles. Heb. viii. 10—12.

2. The old and inferior covenant is *not the covenant of works.* That was made with Adam, and by him it was broken. It knew nothing of altars and sacrifices. It had no mediator and no ministry, whereas that old covenant of which Paul speaks had both. Heb. ix. 1—22.

3. *Nor is the covenant with Abraham that old and inferior covenant.* The covenant with Abraham is the same in substance as that which is made with every believer, *i. e.* it is the covenant of grace. Abraham believed God, and it was imputed to him for righteousness. Rom. iv. 1—17. Gal. iii. 13—29. The covenant with Abraham was made long before the old covenant referred to by the apostle. He fixes the date of this old covenant in Heb. viii. 9, where he speaks of it as the covenant made with the fathers in the day when the Lord took them by the hand to lead them out of the land of Egypt. It was while on the way from Egypt to Canaan that this old covenant was made. Hence it is not the Abrahamic covenant. That remains still in force, as the apostle teaches in Gal. iii. 17. The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul. The law did not and could not disannul it. Its blessings come on all the spiritual seed of Abraham. The promise is to us and to our children. In short, the covenant with Abraham is the covenant of grace in its relation to the chosen seed. Abraham became interested in it by faith, and so do we. He and his seed were circumcised, as a *seal* of the covenant and a *sign* of their covenant-relation to God; and so we and our children are baptized. Now we, brethren, as Isaac was, are the children of promise; and if ye be Christ's, then are ye Abraham's seed. Gal. iii. 1—29, and iv. 28.

4. The old and inferior covenant is *the national covenant made with Israel at mount Sinai.* We have an account of this covenant in the 24th chapter of Exodus. The covenant is proposed in the 19th chapter; its conditions are contained in the intervening chapters; and its ratification in the 24th chapter. The basis of this covenant is the moral law. Hence the tables on which it was written are called the tables of testimony, or the covenant; and the ark in which they were deposited is called the ark of the covenant. Heb. ix. 4. *This covenant* included the whole *Mosaic dispensation;* and it is here compared by the apostle with *the covenant of grace as administered under the gospel.* The promise of the *new* included the removal of the *old* legal economy, and the introduction of a new dispensation, as much superior to the old as Christ is superior to Moses and the priests of the law. Heb. vii. 11—22; viii. 13. This new covenant—the covenant of grace, including the whole gospel economy—is established upon *better promises* than the old national covenant with the Jews, including the Mosaic ritual; for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. 2 Cor. iii. 7—9.

Read Ex. xxiv. 3—8. That this is the old covenant to which the apostle refers, is clear from what he says in Heb. ix. 15—21. Neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, "This is the blood of the testament which God hath enjoined unto you."

It is a point, then, which the apostle has settled, that by the *old covenant* he means, not the covenant of works made with Adam; not the covenant made with Abraham; but the Sinai covenant—the national covenant made with Israel at mount Sinai when they came up out of Egypt—a covenant sealed, *not with circumcision,* but with the *blood of slain animals.* Heb. viii. 9; and ix. 15—20; Ex. xxiv. 3—8. This covenant was to be temporary. It promised Canaan, and secured temporal blessings to the Israelites while they were obedient, together with the enjoyment of religious privileges; for it was connected with the ceremonial law under which the Levitical priesthood officiated. And this covenant, with all its ceremonials, was done away by Christ, who is the Mediator of a better covenant. Indeed, the promise of a new covenant implied the abrogation of this, and the introduction of a new dispensation. Heb. viii. 13. But *circumcision,* being no part of this covenant, having been instituted long before, (Gal. iii. 17,) was not abrogated with it, but changed into *baptism;* and so to be applied to *believers and their offspring,* as circumcision was. *Hence the right of infants to baptism.* Of such is the kingdom of heaven. M.

For the Home and Foreign Record.

A STRANGE THING.

Even the wise virgins slumbered and slept. As sinners sleep in their sins, so Christians sometimes sleep over their duty. This is a strange thing.

It is strange, if we consider what has been done for them. God has loved them with an everlasting love. For them the Saviour has died. The Holy Ghost has been sent down from heaven to renew their hearts and lead them to Christ. They have been made alive from the dead, and been made not only children, but heirs of God. And how can they sleep for whom so much has been done?

It is strange, if we consider their professions. They have subscribed with their own hands unto the Lord, acknowledged his right to them, vowed to be his. When convinced of their sins, and brought to feel their need of Christ, they bowed to his sceptre, and made a full surrender to him. They kept back nothing then; they made no reserve. And when they stood up in the great congregation, to profess their faith in Christ, there was no reserve made in their dedication to him who bled for them. And often since they have repeated their vows, and said, we will serve the Lord. Yet after all they fall asleep, and this may well excite astonishment.

It is strange, if we consider their circumstances. They are engaged in a warfare. "Hell and their sins resist their course," and yet they sleep on the field of battle and when their leader cries to arms! They are surrounded with temptations; within them are the remnants of corruption, without and around them the seductions and allurements of the world: they need to watch and pray, and yet they sleep! They are the salt of the earth, the light of the world, and stand in the most solemn relations to the cause of Christ and to perishing men; they are under the strongest obligations to be ever vigilant and active. On them is suspended, instrumentally, the salvation of souls and the conversion of the world! How then can they sleep? How strange that they can slumber, with the weight of a world resting upon their shoulders, with the destiny of immortals suspended upon their zeal and watchfulness! Christians asleep! It is a strange thing! Oh, it is high time to awake out of sleep! Sleeper awake! awake! awake!

W. J. M.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Mr. Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

IMPORTANT TABLE FOR SYNODS AND PRESBYTERIES IN CONNECTION WITH THE EXECUTIVE COMMITTEE OF THE BOARD AT LOUISVILLE.

Mission Rooms, 265 Chestnut Street,
Philadelphia, April 8, 1852.

We have just received the following Table from the Executive Committee of the Board at Louisville, accompanied by some explanatory remarks from Dr. Hill, Corresponding Secretary of the Committee. It is a table similar to the one published from the Office in Philadelphia in the October number of the Record, and is a most valuable one, and cannot fail to suggest important reflections to Presbyteries and churches. A similar table *for the same time* will be made out *from this Office*, so soon as we find leisure to prepare it. It is a matter of congratulation that the church is so generally coming up to her duty in the mission given her by her Divine Head, of thoroughly evangelizing our great and growing country. We share the labour and the reward with all other denominations who love the Lord Jesus Christ in sincerity and in truth. Our year closes beyond our expectations, and we would thank God and take courage.

The following table has been made out with great care and labour, and though it may not be entirely accurate, it approximates as near to it as under the circumstances could be expected. It includes in the receipts only the money that has been actually paid into the Treasury of the Board, or to missionaries commissioned by it, and in the expenditures only that which became due to Missionaries from May 1st, 1851, to April 1st, 1852. A number of churches have missionaries of their own, as, for example, those of St. Louis, Natchez, New Orleans, New Albany, and other places, who were not in commission from the Board. The money raised for their support is not included in this table, as it did not come into our Treasury. This remark is also true of the Presbyteries of South Alabama and Tuscaloosa, which have commissioned and paid their own missionaries during the past year. In some cases the contributions of both last year and this have come into the Treasury within the eleven months; whilst in others the funds of churches, which regularly contribute to the Board, were paid in last year before the first of May, and have not yet been paid in for this year, thus causing in the one case the contributions of two years to be counted, and in the other of neither, though the churches contributed last year, and doubtless will do so the present. Notwithstanding these drawbacks, the tables give a tolerably fair estimate of the relative liberality of the churches in the different portions of the field. We leave the facts to tell their own tale.

W. W. Hill.

TABLE

Showing the amount of money contributed to the Board of Missions from May 1st, 1851, to April 1st, 1852, by various Presbyteries and Synods in connection with the office in Louisville; and the amount paid in return to them, for the same time by the Board, for the support of their ministers and missionaries.

PRESBYTERIES.	*Number of Ministers.*	*Number of Churches.*	*Number of Members.*	*Am't Rec'd by B. of M.*	*Am't Rec'd from B. of M.*	*Bal. in favour of Presbytery.*	*Bal. in favour of B. of M.*
SYNOD OF CINCINNATI.							
Chillicothe,	21	28	2599	265 27	147 50	117 77	
Cincinnati,	18	21	2001	373 80	125 00	248 80	
Miami,	17	18	1588	548 95	420 50	128 45	
Oxford,	14	19	1424	90 80		90 80	
Sidney,	14	23	1377	288 95	548 75		259 80
Maumee,	4	11	210	120 50	538 81		418 31
Findlay,	7	19	589	202 95	302 50		99 55
	95	139	9788	1891 22	2083 06	585 82	777 66
SYNOD OF INDIANA.							
New Albany,	14	23	1081	203 55	706 09		502 45
Vincennes,	9	20	782	89 49	261 75		172 26
Madison,	11	12	871	450 78	157 50	293 28	
Indianapolis,	8	13	773	447 95	432 00	15 95	
White Water,	14	23	1463	309 30	1200 63		891 33
Palestine,	7	21	724	382 40	559 08		176 68
	63	112	5694	1883 47	3316 96	309 23	1742 72
SYNOD OF ILLINOIS.							
Kaskaskia,	9	21	675	56 00	399 60		343 60
Sangamon,	10	15	767	285 75	143 75	142 00	
Schuyler,	11	20	712	198 62	713 50		514 88
Peoria,	13	16	714	386 82	388 33		1 51
Iowa,	11	22	664	151 17	1589 83		1438 66
Rock River,	10	13	609	147 55	910 50		762 95
Cedar,	7	13	416	54 00	1360 10		1306 10
	71	120	4557	1279 91	5505 51	142 00	4367 70
SYNOD OF MISSOURI.							
Missouri,	9	15	1158	173 15	112 50	60 65	
St. Louis,	20	22	1345	104 65	387 00		282 35
Palmyra,	5	14	566	31 00	326 00		295 00
Potosi,	4	12	746	50 10	50 00	10	
Upper Missouri,	9	18	742	207 25	339 58		132 33
	47	81	4557	566 15	1215 08	60 75	709 68
SYNOD OF KENTUCKY.							
Louisville,	20	31	2210	2691 25	292 50	2398 75	
Muhlenburg,	14	26	1163	379 52	407 91		28 39
Transylvania,	17	27	2253	1537 15	782 00	755 15	
West Lexington,	21	30	1765	1458 86	109 50	1349 36	
Ebenezer,	17	30	1461	629 54	191 50	438 04	
	89	144	8852	6696 32	1783 41	4941 30	28 39
SYNOD OF NASHVILLE.							
Holston,	8	8	490		33 00		33 00
Maury,	9	9	553	32 50	91 50		59 00
Nashville,	12	13	1095	775 50	577 00	198 50	
Knoxville,	3	9	555				
Tuscumbia,	4	8	345	40 00	73 00		33 00
	36	47	3038	848 00	774 50	198 50	125 00
SYNOD OF ALABAMA.							
South Alabama,	16	28	1742			10 00	
Tuscaloosa,	15	27	1556	10 00			
East Alabama,	17	42	1703	100 00	300 00		200 00
	48	97	5001	110 00	300 00	10 00	200 00
SYNOD OF MISSISSIPPI.							
Mississippi,	22	22	1382	1287 83	385 00	902 83	
Louisiana,	27	22	1669	813 00	1014 00		201 00
Tombeckbee,	17	41	1491	15 00	150 00		135 00
Brazos,	9	11	291		1390 32		1390 32
Eastern Texas.	5	10	205	9 37	461 00		451 63
Western Texas,	5	5			347 00		347 00
	85	111	5038	2125 20	3747 32	902 85	2524 95
SYNOD OF MEMPHIS.							
Western District,	8	12	837	544 10	400 50	143 60	
Chickasaw,	18	35	1486	363 65	75 00	288 65	
Ouachita,	6	8	208				
Arkansas,	6	8	234	96 55	434 50		337 95
Memphis,	11	17	1409	229 55	187 50	42 05	
	49	80	4174	1233 85	1097 50	474 30	337 95
SYNOD OF INDIANA.							
Crawfordsville,	17	30	1316	375 77	671 91		296 14
Muncie,	9	11	470	315 39	721 50		406 11
	26	41	1786	691 16	1393 41		702 25

Received from miscellaneous sources, it not being known from what Presbytery they came—Miscellaneous $939 54

MINNESOTA.

We give below the first of a series of short articles from an excellent brother in Minnesota, with which we hope to be able from time to time to furnish our readers. This is among the most important of all the missionary fields in the great West. The soil, climate, water, lumber, and great abundance of good lands now in market, offer inducements to emigrants second to none in the western country. There will soon be there a large population; and this is the time to plant our church there, that it may grow up and extend with the increasing population. The little church just organized in St. Paul, greatly needs a house of worship. They appeal to benevolent Christians in our church for assistance in this their time of need. The great importance of this enterprise cannot be doubted, and we sincerely hope their appeal will not be in vain. Any donations sent to our office will be gladly received, and go directly to the end for which they are given.

For the Home and Foreign Record.

St. Paul, Minnesota, Feb. 27, 1852.

In attempting to furnish a few short articles for the Record, giving information in regard to Minnesota, we feel that our pieces must of necessity differ from those usually published in the department of Domestic Missions. Such articles relate generally, to the state of churches in missionary fields. As yet we have but little to communicate upon this subject, having just commenced our labours, and being the first of our branch of the church in Minnesota.

I have just organized a church in St. Paul, consisting of eight members, four males, and four females; we have elected two elders, and expect to sit down together at the Lord's table, for the first time, on next Sabbath the 29th of February. This is a small beginning, but the Lord is able to make "the little one a thousand," and our prayer is that he may hasten it in his time.

St. Paul is the capital of Minnesota Territory. It is situated on the east bank of the Mississippi, seven miles below the mouth of the Minnesota, or St. Peter's river, and contains at present a population of two thousand. The town, as now laid out, extends along the river a distance of two miles. Its site is beautiful; a succession of table-lands approaching the river terminates at the water's edge in a perpendicular bluff of fifty feet. Upon the first bench stands St. Paul; from the foot of the second issue springs of the purest water sufficient to supply the whole town, and comparatively little expense will conduct it through every street.

St. Paul is the emporium for all this region of country, even as far north as the Selkirk Settlement in Canada, and as far west as the Red river of the North. From its present commercial importance, and its position at the head of navigation, below the falls of St. Anthony, St. Paul must become *the* city of the upper Mississippi. These things make this an important point, as well to those who labour to extend the kingdom of Christ, as to those who seek the wealth of this world. Neither has the importance of this point been overlooked by Christians, or the *man* of *sin;* the religious privileges of the place are keeping pace with other improvements. The New School Presbyterians, Episcopalians, Methodists, Baptists, and Romanists, have all laid their foundations here, and a *liberal* policy has been persued by these denominations; they are all supplied with good houses of worship, and an able, laborious ministry. These churches have been built mainly by contributions from abroad, and have gone up like magic. The Presbyterian Church is a good brick building that cost seven thousand dollars, and in less than four months from the laying of the foundation, service was held in the building. We are the last who have entered this field, and may we not hope, that a like liberality will be shown by members of our branch of the church, as has been by our brethren of other denominations. The erection of a house of worship is essential to our enterprise in St. Paul, it is *the* work now to be done! and may we not hope that the stewards of God who read these lines will give them a prayerful consideration, and that the necessary means for the erection of a church will be forthcoming, that we may not be called to leave our field of labour to beg for this purpose. The extension of Christ's kingdom is the work of the whole church, and if ministers of the gospel give up the gains of this world, and devote their time and talents to this work, are not private members under obligations to give of their substance for the same work?

In view of these things allow me to ask each individual whose eye may fall upon the question. Do you desire to see that branch of the church to which you belong and whose doctrines you believe to be the truth of God, built up here and extended throughout the Minnesota Territory? If so, how much do you desire it? Estimate the amount in dollars, and forward it to Mr. S. D. Powel, Mission Rooms, 265 Chestnut street, Philadelphia, that it may be available.

J. G. R.

A VOICE FROM NEW ORLEANS.

We give below a short but pungent extract from a sermon on Domestic Missions, recently published by Dr. Scott of New Orleans. May a kind Providence spare his useful life, and keep alive in his heart that love for souls, and that zeal for the advancement of Christ's kingdom, which have so long dwelt within him, and made him a bright and shining light, wherever the Lord has caused him to labour!

His remarks on the moral condition and wants of New Orleans may apply with equal force to all our great cities on our Atlantic coast—and the time has fully come for Christians in these cities to arise and bestir themselves in the building of Churches and in the employment of ministers and city-missionaries, lest ignorance and vice accumulate in fearful masses, and our cities vie in iniquity with many in the old countries, and send their pestilential influences over all our land.

Another extract may appear in our next number.

Among the mighty agencies which it has pleased God to ordain for the conversion of the world, the preaching of the Gospel is the chief. The cause of domestic missions, therefore, is the first and greatest cause of our age and country; and just in the proportion that our population increases, and as the agitations of the Old World cause its inhabitants to seek a home in the New, in the same degree are our obligations increased to support schools, colporteurs, missionaries and pastors throughout the length and breadth of our country.

The importance of religion, the superiority of Christianity to every other system of religious worship, and the sufficiency of the means which we possess for carrying into execution some more direct and extensive plans for the preaching of the Gospel, are subjects that none of you will call in question. We live in a missionary age, and in the midst of a vast missionary field. It is obvious to the mere stranger that this city and its neighbourhood present a wide field for steadfast, persevering and well-directed efforts for erecting churches and gathering Sabbath-schools and congregations. From the United States barracks below to Carrollton above, and on both sides of the river, and from the river bank to the lake shore, we have a missionary field, containing, it is believed, at least 150,000 souls. Seven years ago there was but one Presbyterian congregation in this city. Now, in the city and in Lafayette, by the blessing of God, there are seven. Six of these worship in English and one in French. But what are these among so great a multitude? At this moment there is a pressing necessity for missionaries and means to support them in this city. From many districts around us, and from many parts of the State, the Macedonian cry is made to us every day —*come over and help us.*

Lift up your eyes and look at the thousands of people of colour in this city, who have no pastor to care for their souls. Look at the thirty thousand Germans among us without a single regularly organized Presbyterian church; and look at the hundreds of American families, or families that speak the English language, who do not attend any place of Protestant worship. Think of the vast multitude of immortal beings that crowd our streets every season; and remember that these are our countrymen—that many of them are not pious—that they are living in sinful but hopeless destitution—many of them almost indifferent on the subject—many of them filled with gross and fatal delusions—liable every moment to sickness and death—a dark and gloomy grave awaiting them, and beyond the grave, an unknown, awful eternity coming to meet them!

Can anything more be wanting to awaken your piety and call forth all your sympathies? They are our fellow-men. They are living in sin, and the only hope of saving them from hell, is to bring them, before they die, to Christ.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of March, 1852.

SYNOD OF ALBANY.

Pby of Troy.—Second St ch Troy 521 12 (of which 50 to const R P Hart Vail an hon mem and 50 from J S Knowlson to con J S Knowlson Jr an hon mem) Troy 2d ch 375 — 896 12

Pby of Albany.—Esperance ch 2; Tribes Hill ch 31; Hamilton Union ch 5 75; Albany 2d ch in part 291 50; Schenectady ch 105 14; Saratoga Springs ch 146; Galway ch 17 — 598 39

Pby of Mohawk—Oneida Valley ch 10; Westminster ch 37 46 — 47 46

SYNOD OF BUFFALO.

Pby of Buffalo City.—Central ch Buffalo 37; Alden ch 12 — 49 00

Pby of Rochester City.—Port Byron ch 25; Rochester 2d ch 7; Rochester 3d ch 150 16 — 182 16

SYNOD OF NEW YORK.

Pby of Hudson.—White Lake ch 15; Goshen ch 37 14; Coshecton ch 4; Hopewell ch 12 — 68 14

Pby of Bedford.—Bedford ch ann col 131 37, of which 48 from Ladies Miss Soc — 131 37

Pby of New York.—1st ch New York ann coll add'l 226; 1st ch Brooklyn, of which 100 from G B La mar Esq 222; Rutgers St ch N Y ann col in part 164 36, Jos R Skidmore to const his infant son Irad Hawley Skidmore an hon mem 50, from Irad Hawley 20, and from John Conger 15, in all from Rutgers St ch 249 36; Astoria ch 25; Williamsburg ch 16 50; Duane St ch N Y add'l 30, of which 20 from C Beers—30; Chelsea ch ann col 161; 15th St ch N Y ann col 193; Brick ch N Y addl 1; Jamaica ch 64 56; Wallabout ch, 39 50, of which 4 38 from Sab sch class; University Place ch ann col 295 in part — 1522 92

Pby of New York, 2d.—Mt Pleasant ch Sing Sing addl — 1 50

Pby of Connecticut.—Tarriffville ch — 25 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Plainfield 1st ch — 8 00

Pby of West Jersey.—Camden ch ann col 30; Blackwoodtown ch 10; Millville ch 32 — 72 00

Pby of Newton.—Lower Mount Bethel ch — 30 00

Pby of Raritan.—Amwell 1st ch 23; Clinton ch 35 50 — 58 50

Pby of Susquehanna.—Wyalusing ch — 30 00

Pby of Luzerne.—Newton ch 10; Wilkesbarre ch 20; Port Carbon ch 12 50; Beaver Meadow ch 5 56 — 48 06

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Spring Garden ch Philadelphia from Rev John McDowell D D 10, Miss Brown 10, Jacob M Johnson 5, Robert S Clark 5, Jos Allison 5, John Hocker 5, George W Paxon 5, Mrs Cochran 3, E Elwell 1, Walter Ross 1, Mrs A Thorn 1, Mrs E Hatfield 1, Mrs Collins 1, James Spear 50 cts, Phebe E Combs 50 cts, collection 16 37, Mrs M Henderson 1, cash 1, Rev John P Hall 2 50, in all 74 87; 2d ch Phila ann col 133 31, monthly col 48 98, making 182 29 — 457 16

Pby of Philadelphia, 2d.—Phœnixville and Charleston chs 13; Bridesburg ch 23; Doylestown ch 17; Bensalem and Centreville chs 25; Neshaminy ch 50; Bristol ch 3 — 131 00

Pby of New Castle.—New Castle ch, Mr and Mrs D W Gemmill 7 50, Mr Taggart 1, Mrs Darragh 2, Mrs Gray 5, Dr Couper 30, Miss Moody 1, Mrs Cannon 50 cts, Miss Julia Johns 1, Mr Turner 1, Mrs Potts 1, Miss E Johnson 25 cts, Miss Booth 5, Miss L Johnson 25 cts, Mrs Jefferson 3 50, Miss Scofield 5, Chancellor Johns 5, Mr James Johns 2, Mrs Johns 1, Mrs Mary Smith 2, Miss Hetty Smith 50 cts, Miss Ella Smith 50 cts, Mrs H Couper 3, Mr S M Couper 5, Mr J Janvier 5, Mr William Couper 25, Dr

Lesley 1, Rev Mr Spottswood 20, Mr Hart 1, Mr William Janvier 5, in all 140 00
Pby of Donegal.—Chanceford ch 28 00
Pby of Baltimore.—Aisquith St ch Baltimore 25; F St ch Washington City addl 30; Madison St ch Baltimore 1 65 56 65
Pby of Carlisle.—Williamsport ch 16 50; Silver Spring ch from Rev George Morris 100, and Miss Jennett Morris 100, in all 200; Paxton ch 8; Shippensburg ch 70 294 50
Pby of Northumberland.—Milton ch 60; Williamsport ch 4 30 64 30

SYNOD OF PITTSBURGH.

Pby of Clarion.—Mount Tabor ch 4; Richardsville ch 4 8 00

SYNOD OF WHEELING.

Pby of Steubenville.—Corinth ch 11 00

SYNOD OF OHIO.

Pby of Columbus.—Lancaster ch 22, less exchange 22 cts 21 78
Pby of Richland.—Through Rev J M Faris Treasurer of Presbytery, from Orange ch 5; Hopewell ch in part 13; Ashland ch 21; Frederick ch bal to const A GREENLEE an hon mem 26, in all 65; Utica ch 11; Milford ch 7 80 83 80
Pby of Wooster.—Wooster ch from Hon Edward Avery to const Rev JAMES H BAIRD an hon mem 50 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Camden ch 1 15; Monticello and Rock Creek chs 4 90 6 05
Pby of Lake.—Valparaiso ch addl 13 00
Pby of Fort Wayne.—Flat Rock ch 3 00

SYNOD OF ILLINOIS.

Pby of Schuyler.—Oquawka ch 8 00
Pby of Wisconsin.—Chur ch of Lynn and Hebron (2 of which from pastor) 6 00

SYNOD OF WISCONSIN.

Pby of Milwaukie.—North ch Milwaukie 20 00
Pby of Dane—Oakland ch 10 00

SYNOD OF VIRGINIA.

Pby of Lexington.—Bensalem ch from Miss Margaret Glasgow 5 00
Pby of Winchester.—Martinsburgh ch 23 66
Pby of Montgomery.—Christiansburg ch 15; chs under the care of Rev James M Wilson 5 50 20 50

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Through Rev J A Gretter Treasurer of Presbytery, Washington ch, of which 50 to const Rev JAMES STRATTON an hon mem 165; Greensboro ch 75; Spring Hill ch 10; Speedwell ch 2 25, Rev S W Watkins 50 cts; Madison ch 16 20; Spring Garden ch 25 37; Buffalo ch 15 05; Raleigh ch 90; Hillsboro ch 17; Bethlehem ch 18; Oxford ch 5; Nutbush ch 15; Shiloh ch 11 05; Danville ch 21; New Hope ch 5; Grassy Creek ch 5; Cross Roads ch 3 33; Hanfields ch 12 50; Graham ch 4 40; Mrs C E Fuller, Louisburg 5; Rev Mr Burwell's school at Hillsboro 5; Mrs Jiggets of Warrenton 25; Mrs Baskerville of Warrenton 5; in all 556 65
Pby of Fayetteville.—Everettsville ch 15 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Bethel ch 20; Pleasant Grove ch 7 27 00

SYNOD OF GEORGIA.

Pby of Cherokee.—Roswell ch 5 65; Chicamanga ch 10 35 16 00

SYNOD OF ALABAMA.

Pby of East Alabama.—Marble Spring ch 43 00

$5887 67

MISCELLANEOUS.

"T. W." for Calfornia 5; "Two Young Ladies" by letter 5; Chandler Ward, Franklindale Pa 62 cts; Hon George Chambers Chambersburg Pa 40; John Whipple, Bellville Mich 1; a member of the Presbyterian ch Harrisburg Pa 20; James Stacy, Theo Sem, Columbia S C for missions to the blacks 2; Mrs Frances Paisley, Greensboro N C 12; James Bayard Esq, Phila 50; "J. F." Long Island 5; Rev C C Jones D D to const his son JOS JONES an hon mem 50; Rev R I Hall, Pequa Ohio 3 09; "A. M. B." 5; Joshua B Frierson Esq, Maury Co Tenn 100; R L & A Stuart, N Y 500; Miss Mary Hutchinson, Ebenezerville S C 10; Mrs Margaret Greer, Mecklenburg Co N C 4; Col G Loomis Fort Belknap Texas 25; Comm C K Stribling, Annapolis Md 40 877 71

LEGACIES.

Legacy of Miss Caroline Shepherd dec'd, late of Rochester N Y 15; Legacy of Mrs Nancy J Hall dec'd annual proceeds per Rev R I Hall Executor, of Pequa Ohio 3 16 18 16

Total $6783 54

S. D. POWEL, *Treasurer.*

CLOTHING.

Received since the last acknowledgment, at the office of the Board of Missions.

Two boxes from the Ladies of Franklin St ch Baltimore valued at $135 and $130 265 00

CHURCH EXTENSION.

Receipts into the Treasury during the month of March, 1852.

Rev W G Smith Hartswellville Michigan 1 00
"A Friend" for building a house of worship at St Paul, Minnesota 500 00
Tenth ch addl from B Gaskill 5 00
"A Lady" 1 00
First ch N York in addition to 910 acknowledged tast monh 14 00
"H" 5 00
Through Rev B T Lacy agent, from the following churches viz: Falling Spring church Montgomery Presbytery 20, Lexington Presbytery, Timber Ridge ch 9 50; Hebron ch 22 40; Lexington ch 141; Waynesboro ch from Mr C Patrick 5; Staunton ch from Col Wm Bell 5 202 90 West Hanover Presbytery, Lynchburg ch 32 00 234 90
Oakland ch Winconsin 2 00
Mrs Margaret Greer, Mecklenburg Co N C 2 00

Total $764 90

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of March, 1852.

SYNOD OF PITTSBURGH.

Pby of Clarion.—Licking ch miss soc 5; Rehoboth ch 15 66; Richland and Rockland chs 5 25 66
Pby of Redstone.—McClellandtown ch addl 6; Dunlap's Creek ch addl 1; Connellsville ch of which by Eldad 10, 11; Jefferson ch 2 37 20 37
Pby of Erie.—Concord ch 14; Meadville ch 40 54 00
Pby of Ohio.—Highlands ch 12; Canonsburg ch 15; Manchester ch 20; Pittsburgh 1st ch addl to const Rev WM M PAXTON h m 64 53; Pittsburgh 6th ch to const L R LIVINGSTON Esq hon mem 50 161 53
Pby of Blairsville.—New Salem ch 11 00
Pby of Allegheny.—Middlesex ch in part to const THOS WELSH hon mem 22 16

SYNOD OF WHEELING.

Pby of Washington.—Mt Prospect ch 19 80; Lower Buffalo ch 2; Pigeon Creek ch (by Sab school 7 83)—50; Unity ch 2; Waynesburgh ch 3 62; Washington ch Dom Mis Soc bal to const Miss MARY HAWKINS and Mrs REBECCA G HAY 33 110 42
Pby of St. Clairsville.—Newcastle ch 2 00
Pby of Steubenville.—Wellsville ch 13 00
Pby of New Lisbon.—Canfield ch 21; Liberty ch 14 69 35 69

SYNOD OF OHIO.

Pby of Richland.—Ashland ch 3 00
Pby of Columbus.—Mt Sterling ch 5 64; Scioto ch 1 55 7 19

MISCELLANEOUS.

Rev J F McLaren D D to const Rev DONALD C MCLAREN, Caledonia, N Y 50; Elizabeth S Duncan, Fairview ch O 1; George Reed, Fairview ch O 5 56 00

Total, $522 02

CLOTHING.

Washington ch. Dom Miss Soc a box valued at $67 00

J. D. WILLIAMS, *Treasurer.*

SYNOD OF OHIO.

Receipts into the Treasury at Columbus, Ohio, from May 1, 1851, to March 29, 1852.

Pby of Columbus.—Columbus ch 87 50; Truro ch 25; Dublin ch 3 81; Mount Pleasant ch 44; Worthington ch 12 82; Congo ch 13; Mifflin ch 9 60 195 73
Pby of Marion.—Liberty ch, a thanksgiving thank offering 12 88
Pby of Zanesville.—Zanesville ch 77; Hebron ch 11 88 00
Pby of Wooster.—Congress ch 11; Jackson ch 9; Guilford ch 7 27 00
Pby of Coshocton.—Berlin ch 21 21; Mount Eaton ch 8; West Carlisle ch 12; East Hopewell 6; Unity ch from J B Crosly 4 51 21
Pby of Hocking.—Sandy Creek ch 1; New Plymouth ch 2 24; Athens ch 49 25 52 49

Total $427 31

THOMAS MOODIE, *Treasurer of Synod.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of March, 1852.

Miss R Veech per Rev J N Saunders 5 00
J M C Irvin near Midway Ky for preaching the gospel to the blacks in this country per Rev C Sturdevant 10 00
Bethel ch West Lexington Presb additional per Rev C Sturdevant 17 75
Pisgah ch West Lexington Presb in part per do. 45 50
Rev R L Buck " " " per do. 10 00
Walnut Hill " " in part per do. 16 70
T W Bullock Esq 1st ch Lexington Ky per do. 10 00
Mrs REBECCA B STITES Henderson Ky, bal to const self an hon mem 20 00
Mrs S A ATKINSON Henderson Ky bal to const self an hon mem 20 00
Shelbyville Ky in part per Rev C Sturdevant 40 00
Danville " " " " 499 30
Rev M D Williams Louisville Ky 5 00
Hopewell ch Ind per Rev John F Smith 4 00
Harmony ch Ky in part to const Rev C A WYLIE hon mem 25 00
Smyrna ch Tenn per Rev Wm P Buell 18 00
Fort Madison ch Iowa per Rev O I King 8 00
Chestnut St ch Louisville Ky, ann col per W H Bulkley 506 60
Edmonton ch Ky per Rev W W Hill 13 50
Bloomington ch Ill ann col per Rev F N Ewing 41 00
Maria H Evans New Millers Mill Ky 10 00
Mr Allen Miner Middletown Ky 5 00
Mrs E F Burch Middletown Ky 3 00
Mrs Emma Cox Raleigh Tenn 1 00
Mr. James Brodie Eddyville Ky per James Hawthorne 1 75
Lexington ch Ind per Rev J Mitchell 6 00
Frankford ch Ky " Rev Stuart Robinson 75 00
Hopkinsville ch Ky per F G Montgomery 5 25
Flemingsburg ch Ky bal per Rev J S Lapsley 15 00
Greencastle ch Ind per Rev W W Hill 3 00
Cherry Spring ch Ky per Rev F G Strahan 23 00
Bethel ch Ind per C K Thompson 7 00
2d Presb ch Louisville addl 6 00
Middletown ch Ky bal per R V Sprowl 13 00
Osceola ch Ill per Rev W W Hill 4 00
Natchez Miss part of collection per Rev W W Hill 342 40
Union ch Ohio " " 3 50
Washington ch Ohio " " 5 67
Bethel ch " " " 2 00
Eagle Fork ch Mo " " 10 00
Prairieville ch Ind " " 6 00
Donation by Rev S N Evans " " 3 00
Belbrook ch Ohio " " 4 15
Colls by Rev B Harbison in Mo " " 25 90
North Sangamon Ill " " 12 75
Bath ch Ind " " 19 00
Carlisle ch Ill " " 6 00
Little Rock Arkansas " " 30 00
Miss Soc New Orleans for Rev N G North per do. 600 00
Rev W W Robertson's donation 15 00
Danville Ky for Rev S B Check per Rev W W Hill 50 00
Princeton Ill " " 32 00
Putnamville Iowa " " 16 00
Lima ch Ohio " " 20 00
Little Grove ch Ohio " " 3 00
Greenville Ohio " " 12 00
Smyrna ch Tenn " Rev W P Buel 4 00
Mount Vernon ch Tenn " " 2 00
Proceeds of horse sold, donated by Francis Snowden Esq, Goshen ch Ky per Rev C Sturdevant 85 00
Harrodsburg ch Ky in part " " 102 00
Providence ch " " " 30 00
Hustenville ch " " " 10 00
Mrs Mary Davison Springfield Ky per " 5 00
Rev C Sturdevant (addl) per " 25 00
Pleasant Prairie Mo " " 11 00
Friend of same church " " 3 90
Paoli ch Ind " " 15 00
Owensboro ch (addl) " " 7 00
McChord ch Lexington Ky Mrs Dewes to sustain Rev T S Vaill 100, church collection in part 182 25, monthly concert 19 45, per Rev C Sturdevant 301 70
Part of Legacy of Mrs Margaret Stead, late of Dearborn Co Ind paid by William Horner Esq Executor per Rev C Sturdevant 75 00
Laurenceburg Ind per " 10 00
Sales in Missionary Depot per do 179 56
Bellevue and Potosi chs Mo per D Keith 20 15
1st ch Louisville Ky (addl) 271 50
Rev P H Golliday Harrison Ohio per John D Thorpe 5 00
R M Woods Urbana Ohio " " 5 00
Piqua ch Ohio collected by Rev C Leavenworth 30 00
Troy ch " " " " 29 45
Springfield ch Ohio Miami Pres col by do 132 00
Middletown ch " " 9 06
Rev S M Templeton Middletown " 5 00
1st Presb ch Cincinnati " 30 00
Mrs L P Locke Goshen Ky to const THOMAS I BARBOUR hon mem 50 00
Goshen ch Ky (addl) per Dr Barbour 80 00
Clear Creek ch Ky " Rev J M Wallace 20 00
Millersburg ch " " " James Matthews 9 00
Carlisle ch " " " " 5 00
Frankfort ch " mon concerts per Wm Todd 16 03
Donation by Rev W W Hill 50 00
Harmony ch Ind per Rev W W Hill 5 00
Popes River ch Ill " " " 22 00
Rockville Ind " " 15 00
Waveland " " " 18 45
Bethany " in part to con Rev W Y ALLEN h m 20 00
David Demaree to const SUSANNA J DEMAREE h m 50 00
DAVID FULLENWIDER in part to const self hon mem 5 00
Holly Springs Miss in part 66 50
Philadelphia " 20 00
Simpsonville ch Ky per Rev W W Hill 5 00

Total $4578 72

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
J. B. MITCHELL, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

ANSWERS TO PRAYER.

In addition to the religious interest among the students at *Oglethorpe University*, Ga., referred to in the last Record, we learn that a similar state of things exists, by the grace of God, among the students at *Centre College*, Danville, Ky., at *Jefferson College*, Canonsburg, Pa., and at the *Miami University*, Oxford, Ohio.

The following particulars of the revival in Jefferson College are contained in a letter recently received.

Jefferson has been blessed with a precious season of revival. It began on the day set apart for special prayer. It seems to verify the experience of the prophet, that while God's people were calling upon God and confessing their sins and presenting their petitions, God heard and answered them. About forty-five students of the College have professed a hope, and fifteen others, principally in the Ladies' Seminary, have been hopefully converted. A deep, solemn influence still pervades the Seminary, but the College has disbanded, and very many have gone forth under deep convictions. What the influence of associating with friends and a cold and careless world may be upon them, God only knows. Oh may He keep them from going backward, and lead them to a knowledge of himself. Many who had not thought of it, or were undecided, are now looking forward to the study of the ministry. I trust thousands shall rejoice, not only through time, but throughout eternity's ceaseless ages, and praise God for this revival.

Such wonderful testimonies to the connection between prayer and its answer, record the fidelity of our covenant-keeping God, the sincerity of his promises, and his readiness to do still greater things for his people if they will draw near to him in increased faith and love.

GENEVA THEOLOGICAL SCHOOL.

DR. MERLE D'AUBIGNÉ'S ADDRESS.

[We have received, through the kindness of the Rev. J. C. Lowrie, the circular of the *Evangelical Society of Geneva*, a part of which we translate as containing matter of much interest in this department.]

The opening exercises of the scholastic year took place in the Oratory, on October 3d. Professor Merle d'Aubigné presided. Many members of the Committee were present, and also a number of friends from abroad. Among the latter were noticed two of the early pupils of the school, the Rev. Mr. Anet, of Brussels, and the Rev. Mr. Sibleyras. After prayer, and the reading of a portion of the word of God, the President of the school addressed the students in an exhortation, of which we can only give a brief outline.

It may be remarked, that among the different works of the Church, the work of the Theological School was perhaps the one which presented the greatest difficulties; its very excellence provokes equally the favour and the disfavour of men; and according to the source from whence the Professors draw their instructions, whether it be pure or poisoned, is the Theological School a blessing or a curse. But it is not only in reference to the Professors that difficulties exist, but in reference to the students also. Some of these difficulties ought to be distinctly pointed out; and omitting to-day theological discussions, we will take views altogether practical; following the example of Paul, who in his epistles, after the great principles of Christian theology, lays down the rules of life. There are general facilities, as well as special, for the student in this School. But alas! from these very advantages come new difficulties and dangerous rocks. It is to these that we wish to call your attention. (Here the Professor developed a train of thought, of which we can only sum up the principal points.)

The first advantage of this School is, that it receives as students only those who are truly converted, at least so far as man can judge. The School believes that the minister of the word is specially called to invite his hearers to enter in by the gate, which is Christ. And in order to invite others and to give them the necessary directions, it is absolutely necessary to have entered in himself. But here is a snare. Because he is in the Theological School, a student may imagine that he has been converted, whilst he may be yet in his sins. If there are souls who have not experienced the new birth, there are also those who, thinking that they have, do not show its fruits. A defective, languishing, Christian life,—this is one of the snares to which we particularly call your attention; and in order to escape from this evil, we invite you truly to find Jesus Christ, and truly to walk with him, poor in spirit but rich in faith.

A second advantage of this school is, that those who send young men here are not worldly parents and friends, desirous of procuring for them a sure and lucrative position in life. It is the pious who send us our pupils; but here too there may be a snare. Indiscreet friends in their zeal for the kingdom of God, imagine sometimes that because a young man is pious, he is fit for the ministry. They forget that he must have judgment, good natural capacities, and the gift of speech. Sometimes young men are even drawn here by the desire to quit an obscure situation and to rise to a higher one.

A third advantage of this school is found in the helps of various kinds that are here afforded. Close at hand, however, lurks a danger, that of weakening the great principle of personal activity. The man, the minister, should develope himself freely, spontaneously, having no other support than God alone. Our aim ought to be to *help*, but only to help the young man to *help himself*.

A fourth advantage of this school is, that it does not aim at making worldly orators, who task their powers to elaborate three or four sermons a year. We demand that each one of you should know how to speak in season and out of season, and from the abundance of the heart. But then, there is a snare in our very gifts. A readiness in extemporaneous preaching ruins ministers and their ministry; we could wish that your work might be easy, and at the same time a difficult work. Those who in California content themselves with scratching the surface of the ground, find nothing; they must go down deep. A number of the students never find the gold which God has hid in his word, nay, which he has hid in themselves, and always remain moderate men.

A fifth advantage is in the theological and other duties which are required of you; duties more considerable perhaps here than elsewhere. But at this point comes another snare—health compromised. A minister without health soon finds that his soul becomes dispirited, and his labours fewer. After all, it is not so much work that kills. Work often vivifies. What injures health is the want of care in exercise, in diet, and above all, in system about our work.

A sixth advantage consists in the fact that, coming principally from the country and from small towns, you are here in a larger city where you have more intercourse with persons of superior culture. This is of great price. A student, or a minister who is rude and clownish, may injure the ministry. Every Christian, and above all, every minister ought to be a prepossessing and courteous man; not in the spirit of the world, but in the spirit of St. Paul. But in connexion with this advantage also is a snare; it is the want of humility, of simplicity, of self-renunciation. It is the too easy Christianity which appears to characterize evangelical religion in our day. Students have too light habits of intercourse. They form too soon projects of marriage, or glide easily into the midst of worldliness.

A seventh advantage is, that you live in a time of theological excitements, and the excitements have been recently no where greater than in this school. Agitations are good in some respects, for death is the worst of evils; but there is also danger. I would particularly warn you of two reefs, the Charybdis and the Scylla of Theology, namely, the spirit of tradition, and the spirit of innovation. The spirit of tradition has for a long time reigned over the church, it has rejected all improvements, all reform, resting upon no other basis than ecclesiastical authority, which perpetuates the faults and errors of antiquity. But now we see an opposite tendency, a spirit of licentious innovation, of changes without end, of radical revolution. It would appear that, in order to correct one evil—tradition, it was necessary to rush into another—innovation. You are young, you are in search of truth, you thirst for it: this is well. But remember that between the two abysses of tradition and innovation there is a rock, the word of God. Submit yourselves to the word, but do not make the word submit to you. "Germany!" is the cry; "Germany!" There are, undoubtedly, doctors in Germany, even among the best, who do not yield to the word the homage which is its due. But since so much is said of Germany, I will quote a saying of a German, a celebrated saying of a celebrated German. "My wooden house on which my sun-dial stands is out of order," says Claudius in his *Asinus omnia secum portans;* "the dial no longer indicates the exact hour; neighbour what shall I do? Must I arrange my house and make it accord with the sun; or must I lay hold of the sun, and make it agree with my house?"

Yes, gentlemen, and there is the greatest advantage you can find among us; we wish you to be theologians of God's word—of all the word—of the word which is human throughout, and throughout perfectly divine. And it is not only to your intellect that we present it; it is to your heart, to your will, to your life. As the theologian ought to receive *all* the word, the word reclaims *all* the theologian. Theologians have often appeared, whose only qualifications were those of human science. It is true we are never but as fragments, parts of a book which is not yet complete. But we ought to go on unto perfection, and to endeavour to be theologians, not after the model of this or that University, but after the model of St. John or St. Paul.

After this discourse, of which we have given a mere abstract, the ministers present expressed their great joy in assisting at the opening of the School, and said that it was only after their entrance upon an active life of evangelization that they appreciated the full value of their theological studies. They exhorted the present pupils to profit by all the means of instruction now offered to them, for later in life they would find comparatively little time for study.

The President then presented the Rev. Mr. Binder as Mr. Raymond's successor in the functions of Director of the Preparatory School.

Professors Gaussen, Pilet, and La Harpe, and the Rev. Messrs. Cordes and St. George, then addressed to the students a few words of exhortation and encouragement. Afterwards two of the students and several other brethren successively engaged in prayer to God, and the assembly broke up after singing, and the benediction.

The School this year numbers only 26 students, of whom four candidates are preparing for their final examination.

WANT OF MINISTERS.

The rapid growth of our country, and the increasing demand for able and competent men to fill the pastoral office of old and new churches, is a question of deep and solemn interest. Dr. Scudder, the veteran missionary, while lecturing on this subject uses the following language:

"There is another subject which ought to engage the attention of every pastor. I allude to the efforts which should be made to bring forward young men of suitable qualifications for the gospel ministry. The qualifications to which I allude are piety, common sense, sound faith, education, and good health.

Thousands of this description are to be found among the great body of the pious young men belonging to our different evangelical churches—young men who have gone, or who are about to go to some secular pursuit, with little or no effort on the part of Christians to prevent it. There are at present hundreds of pious young men in our colleges who ought to study for the ministry; but who, I fear, will be lost to it, and this too from the sole reason, that suitable efforts will not be made to secure them for it. O for a baptism of the Holy Spirit upon the professors of these colleges, that they may be constrained to be unwearied, both in public and in private, in making these efforts. Such a course of procedure would, in the times that are passed, have prevented many a pang of regret and sorrow. President Pierce, in speaking of his remissness on this point, says, 'Having within twelve years admitted not far from one hundred young men to the church, I know not one of the number who is now on his way to the ministry; and coming among the churches of the Western Reserve, where God has poured out his Spirit of late, in the most wonderful manner, and gathered multitudes of youths into the fold, and seeing how few young men are in the course of preparation for the ministry, I have been led to fear that others like myself have been neglectful of Christian obligation.' With proper efforts many of these young men might, under the blessing of God, have been secured for the ministry. Should the eyes of any minister of the gospel who is connected with our colleges, pass over these pages, I would beg to ask of him, if he has ever laboured with the pious young men in the institution to which he belongs, for the purpose of securing them for the gospel ministry? Has the awful condition of the heathen, who, humanly speaking, must be lost, unless they are secured for it, constrained him to pray agonizingly, and to labour in season and out of season for this great object? If not, I fear that he has been making sad work for a dying hour, and more sad work for the judgment-seat of Christ, and for eternity.

"Where efforts to bring forward young men to the gospel ministry have, to any considerable extent, been made, how blessed have been the results. I have read of one church which, in fourteen years, furnished between thirty and forty persons who had either entered the ministry or who were about to enter it, and in whose bosom their remained from ten to fifteen others who had expressed their desire to enter it. One minister of the gospel, who had been a settled pastor for about thirty-five years, was made instrumental in introducing one labourer for nearly each year of his ministry. And what was the secret of his success? It was because he urged upon all the young men of piety, the consideration of the duty of preparing for this sacred office. O, if every pastor of our churches would pursue a similar course, and if, in addition to his private efforts, he would preach at least annually upon this subject, what an amount of good might be accomplished. He might be the means of having the gospel preached to thousands who must otherwise be left to perish. May grace be given to you, dear brethren, so to act in this momentous business, that when you come to the close of life, you may have the unspeakable pleasure of reflecting that you are about to leave many who have been brought into the ministry through your instrumentality."

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE GLORY OF AN ACADEMY.

The highest end of an institution of education is to lead the soul to Christ, the great Teacher for time and for eternity. To reject religion from a course of human training is to degrade its main object, and to run the hazard of incurring the punishment of God. Religion is the one thing needful. Its knowledge is a natural part of a system of education. It is the *best part*. It will assist in developing the intellect as well as in directing the conscience, in forming high moral character, and in saving the soul. Whatever else is taught in schools, academies and colleges,

LET CHRISTIANITY BE TAUGHT.

The following information, incidentally contained in one of our letters, shows how the blessing of God accompanies the means of his appointment:

"The Academy at Elder's Ridge, under the care of *Blairsville Presbytery*, and superintended by the Rev. *A. Donaldson*, has had some indications of the special presence of God, and his willingness to bestow blessings. At a recent communion, eight of the students connected themselves with the church; and since then three or four others have professed a hope. A number of others were deeply concerned. This institution numbered fifty students during the past winter and will perhaps reach sixty-five or seventy during the summer. What encouragement do these facts give to God's people, constantly to send up to his throne the prayer, "O Lord, revive thy work."

The Presbyterian Church will have reason to praise God throughout eternity for the disposition, prompted by his grace, to enter at last upon the work of Christian education. A great field is before us; and it will become greater and greater just as we keep in view the *true glory of educational institutions.*

MARENGO ACADEMY.

The following letter from the Rev. R. H. RICHARDSON, of Chicago, Illinois, contains the interesting intelligence of the addition of another Presbyterial Academy to the growing list of our Christian Institutions. God is opening the way for our Church to regain her educational influence. Though infidels gnash their teeth, and fellow Christians sometimes cry out "sectarianism," the path of duty is plain before us. We have covenant obligations which no cry from earth should tempt us to hesitate to fulfil. The day is not far off when there will be a hundred Academies in our Church—not left to the contingencies of a precarious life, but sustained in being by the prayers and ties of the Church herself, and all keeping in view "the chief end of man."

The new Presbytery of Chicago has signalized its ecclesiastical origin by a most influential movement; and we trust that it will put into operation another academy before long.

MARENGO ACADEMY OF THE PRESBYTERY OF CHICAGO.

Chicago, Illinois, April 9, 1852.

Rev. C. Van Rensselaer, D. D.

Dear Brother:—The new Presbytery of Chicago, which has just held its first meeting at Marengo, made a good beginning in the matter of education, by receiving under its charge a school in successful operation at Marengo, and adopting it as the "Marengo Academy of the Presbytery of Chicago." The school during its last term had seventy scholars in attendance; is under the management of a competent and faithful teacher, and has the permanent use of excellent rooms in the basement of the new Presbyterian church, now in process of erection in the village of Marengo. The principal room is now completed and well fitted up for its object. Two others are as yet unfinished. It is probable that application may be made to the Board of Education for aid towards this and other wants of the Academy; and I do not hesitate to say that the funds of the Board could not be more judiciously and beneficially employed.

Presbytery elected the Trustees required by the rules adopted, and these Trustees have met and organized themselves. This is our *first* Presbyterial Academy. We hope ere long to report the establishment of others.

I send you annexed the constitution or regulations adopted by the Presbytery for the government of the academy.

1. This Academy shall be known by the name of "The Marengo Academy of the Presbytery of Chicago."

2. The Academy shall be under the management of a Board of Trustees, consisting of five persons, all of whom shall be members of Presbyterian congregations, and a majority of whom shall be members of the Presbyterian church; and every three of said Board shall constitute a quorum competent to the transaction of business lawfully within their province.

3. The Presbytery reserves to itself forever the right of visitation and of the appointment of Trustees.

4. The Board of Trustees shall have power to elect teachers; prescribe their terms of office; fix their salaries; the prices of tuition; the number and length of terms per annum &c.; and these Trustees shall meet at least once a term, or oftener, on a call of any three members, one notice having been given to all at such time or times as may be agreed on among themselves. It shall also be the duty of the Trustees to present annually at the spring meeting of the Presbytery a report of their doings for the year past; and these Trustees shall be elected annually by the Presbytery at said meeting.

5. It shall be the duty of the Presbyterial Committee on Education to visit and examine said Academy at least once a year, or oftener, at such time or times as they may deem best, and shall report the results of such examinations at the spring meeting of Presbytery.

6. These rules may be altered by a vote of two-thirds of the members present at any stated meeting of the Presbytery.

You will find perhaps some defects in the above regulations, but they are the best which our limited time and knowledge enabled us to frame.

Yours very truly,

R. H. RICHARDSON,
Stated Clerk.

THE DEMAND AND THE SUPPLY.

The following statements of the Rev. L. B. Gaston, agent of education of the Synod of Memphis, contains within a few lines important truth on this great subject:

As Synodical agent for the Board of Education the undersigned would represent to the Synod the result of the past year's observation and experience.

First, That the call for ministerial labour in our bounds is great—yea, distressingly so.

Secondly, That the prospects of supply from all foreign sources are oppressively discouraging.

Thirdly, That aside from the providence of God, the only alternative is, a total decline of Presbyterianism within our bounds, or the effort to rear up and provide the requisite supply of ministers from our own resources. To that end, it will be indispensably necessary to institute a system of educational processes, by which the children of the Church shall be trained up within the pale of its influence.

This system shall be, 1st. The primary schools, which shall be, if possible, the Parochial order. 2d. Academical schools, both male and female, under the care of the Presbyteries, and 3d. One or more Collegiate schools under the care and control of the Synod.

The undersigned earnestly and sincerely urges upon Synod the consideration of this important subject, with special reference to the immediate organization of this system, under the pressure of an urgent claim of the Gospel ministry upon the sons and daughters of the church of Jesus Christ, to supply the wide-spread destitutions of the southwest. The undersigned had cause to regret the partial and imperfect observance of the recommendation of Synod, and the General Assembly, by the members of Synod, touching the subjects of presenting to the churches the claims of the gospel ministry and special prayer for Colleges. He would fain hope that such weighty recommendations might not in future be lightly entertained by brethren. May the Great Head of the Church guide us into the ways of all righteousness.

L. B. GASTON, Agent.

A FEMALE COLLEGE IN THE PRESBYTERY OF WESTERN DISTRICT, TENN.

At a meeting of the Presbytery of Western District, recently held, the following action was taken in reference to the Female Institution under the care of the Presbytery.

Jno. W. Campbell, E. S. Campbell, and J. H Gillespie were appointed a committee to report on the number, character, and duties of a Board Trustees, to take charge of our Female College located at Denmark, Western District Presbytery, January 26, 1852.

The Committee appointed on the Female College reported as follows, viz:

Resolved, That there shall be twelve Trustees for the supervision and control of the Denmark Female College, viz: Dr. Jno. Ingram, J. B. Neely, Thos. Reid, A. R. Reid, Jno. W. Love, Jno. Alston, Jno.

W. Campbell, E. S. Campbell, J. W. Strother, C. McKinney, B. Tyson, and J. H. Gillespie, and that the Principal of the Institution shall be, ex-officio, President of the Board. That four Trustees, together with the President, shall constitute a quorum for the transaction of ordinary business; but in all cases of elections of officers, and in all fundamental regulations, there shall be a majority of the whole Board voting—in order to carry or repeal the same. That a majority of the Trustees shall reside in, or as near Denmark as practicable. That in all cases when there be an equal number of votes for or against any measure, the President is to give the casting vote.

Resolved, That Jas. H. Gillespie, Jno. Ingram, and J. W. Strother, be and they are hereby appointed by this body, to draft and present for enactment to the Tennessee Legislature now in session, a suitable charter, in conformity with the principles and designations embraced in the foregoing and present resolutions, and that the Trustees before designated, whose names shall be embodied in the charter to be drafted shall hold their office indefinitely, and have power to fill, in case of death or resignations, vacancies in the Board—subject however to the revision and confirmation or rejection of this Presbytery, as in the wisdom of the same shall be deemed proper and expedient.

Received and adopted.

THE BAPTIZED YOUTH.

Those who have received the seal of the covenant constitute a very interesting portion of the community. For their salvation there is special encouragement to labour and pray. This is a truth full of encouragement to parents who have consecrated their children to God; it is full of encouragement to ministers, in reference to that class of their hearers, and full of encouragement to all who pray for the welfare of Zion in reference to the same individuals. According to the blessed promises, we are encouraged to pray for all sorts and conditions of men, even for them "that are afar off;" but if there be any meaning in infant baptism, we have still greater encouragements from a covenant-keeping God, to pray for those who are within the pale of the covenant. How important, then, it becomes, that all God's people should seek the conversion of those who have been baptized!

If we have special encouragements to seek their salvation, there is also a special responsibility resting upon us to do so. Christians in general should remember such persons in their prayers, and ministers should make them a special object of their labours. Every minister should keep a complete roll of all the baptized young people in his congregation, that he may not overlook any of them, and that he may have the personal salvation of each as a definite object before his mind. The writer of this article has found a decided advantage in this plan, and can recommend it from his own experience.

Definiteness is very important in all our prayers and plans of usefulness. It is very important that parents should make it the special object of their heart's desires and prayers unto God, that their children may be converted before leaving the paternal roof. It is a dreadful error for parents to put off the expectation of their children's conversion to some distant period. The golden opportunity to seek the conversion of their children is while they remain in their own family circle. Every parent should do all in his power to have his children interested in the great salvation, before they are thrown upon their own resources, amidst the temptations and distracting cares of life. Afterwards, the probability of their ever being converted is very seriously diminished. When we think of the future of many, the heart sickens at the prospect. Let every parent be faithful towards his children while under his influence, as he expects to meet them before the throne of God. —*Presbyterian.*

THE FAMILY.

The family is the nursery of the future Church; and every parent is to his children what his pastor is to him. They are placed under his care to be trained up "in the way they should go," to be brought up "in the nurture and admonition of the Lord." Hence every family should become "a house of prayer"—a nursery of piety, a vestibule of the Church, a preparatory department, in which the infant mind is trained for a position in Zion. And every parent should be a priest over his family, a shepherd, spiritual guide, teacher, and protector of the infant immortals intrusted to him. It is thus the duty of every parent to consecrate his children to God, and instruct them in his ways. The vows and obligation of their baptism involve this.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, MARCH, 1852.

I. FUND FOR CANDIDATES.

Presbytery of Troy.

First United Presb ch Cambridge 36 00

Presbytery of Hudson.

Hamptonburg ch "H" 10 00

Presbytery of New York.

Duane St ch (addl) 20; Williamsburg ch 25 45 00

Presbytery of Elizabethtown.

Rahway 2d ch 20; Plainfield 1st ch 8 15 28 15

Presbytery of Raritan.

Lambertsville ch for a particular candidate 25 00

Presbytery of Luzerne.

Newton church 2 00

Presbytery of Philadelphia.

2d ch Phila W Chester D D 100, Theodore Cuyler Esq 20, William Dulty 10, Mrs Haseltine 5, "Friends" 25, cash 99 75—259 75; 9th ch Miss Soc 50; 10th ch a Friend 100; Miss A Burt 25—125 434 75

Presbytery of Carlisle.

Dickinson ch 18; Paxton ch 7 50 25 50

Presbytery of Huntington.

Little Valley ch 23; West Kishacoquillas ch 18 75 41 75

Presbytery of Northumberland.

Williamsport ch 5 80; Danville ch 67; Lower White Deer ch 7 86 80 66

Presbytery of Clarion.

Callensburg church 2 00

Presbytery of Indianapolis.

Bethany ch 4; New Prospect ch 2 6 00

Presbytery of Palestine.

Grand View ch 15; Palestine ch 10 25 25 25

Presbytery of Crawfordsville.

Thorntown church 4 00

Presbytery of Kaskaskia.

Chester ch 2 60; Edwardsville ch 3 50 6 10

Presbytery of Wisconsin.

Oakland ch 3; Lynn and Hebron ch 4 7 00

Presbytery of Ebenezer.

Lebanon church 22 30

Presbytery of West Hanover.

Roanoke church 20 00

Presbytery of East Hanover.

Petersburg ch ladies ed soc 40; Richmond 2d ch 35 04; less exchange 16 cents 74 88

Presbytery of Montgomery.

Falling Spring ch 21; churches under the care of Rev J M Wilson 2 50 3 50

Presbytery of Lexington.

Fairfield church 3 25

Presbytery of Nashville.

Smyrna ch 14 55; Mount Vernon ch 2 02 16 57

Presbytery of Mississippi.

Natchez 1st ch 629 50; Providence ch 2; Rev E Wurts 2 50 634 00

Presbytery of Lodiana.

Lodiana ch 49 42; Jálandhar ch 2 66 52 08

LEGACIES.

Mrs Nancy J Hall, Xenia, Ohio 3 17

REFUNDED.

W. W. L. 100; ——— Ohio 200 300 00

MISCELLANEOUS.

Mrs S Baxter 2 25; J Bayard Esq, Phila 50; Rev R J Hall, Xenia Ohio 3 08; "J. F." Long Island 5; Mrs M Grier N C 4; R L & A Stuart New York 500; sundries through Rev W W Hill Louisville Ky 44 90 609 23

Total, $2538 09

II. FUND FOR SCHOOLS, COLLEGES, &C.

Pennington ch N J, 2 50; Sand Creek ch Ind 15 35 17 85

Total, $2555 94

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, MARCH, 1852.

Presbytery of Redstone.

Dunlap's Creek ch 18 70; Brownsville ch 9 27 70

Presbytery of Allegheny.

Scrubgrass ch 9 50

Presbytery of Beaver.

Neshanock ch to con Rev A McCREADY an hon mem 52; Westfield ch 6 58 00

Presbytery of Erie.

Greenville ch 21; Georgetown ch 6 04; Harmonsburg ch 11 26; Meadville ch 37 37; Sugar Creek ch 12 11; Franklin ch 11; Mill Creek ch 15 68 114 46

Presbytery of Clarion.

Callensburg ch 16; Richland and Rockland chs 22; Concord ch 7 50; Clarion ch 20; Pisgah ch 5 25; Licking ch 6 76 75

Presbytery of Washington.

Wheeling 1st ch 108 38; Florence ch 16 50; Fairview and Sistersville churches 17 50 142 38

Presbytery of St. Clairsville.

Beech Spring ch 10; Concord ch 13 75; Crab Apple ch 22; Fairview ch 4 25 50 00

Presbytery of Steubenville.

Big Spring ch 15 41; Carrolton ch 7; Corinth ch 17 28 39 69

Presbytery of New Lisbon.

Middle Sandy ch 38 75

REFUNDED.

By "H. L." 20 00

Total, $577 23

LEECH, McALPINE, & CO., *Treasurers.*

RECEIPTS AT COLUMBUS, OHIO, FROM MAY 1, 1851, TO APRIL 1, 1852.

Presbytery of Columbus.

Columbus ch 7 50; Mount Pleasant ch 28 75 36 25

Presbytery of Zanesville.

Newark ch 17; Pleasant Hill ch 6 50; Madison ch 3 25; Norwich ch 1 18; Brownsville ch 10 37 93

Presbytery of Wooster.

Springfield ch 4 50; Jackson ch 6 50; Chippewa ch 5; Sugar Creek ch 22 26 38 26

Presbytery of Coshocton.

Berlin ch 18 71; Mt Eaton ch 7 37; Apple Creek ch 8; Congress ch 11 45 08

Total, $157 52

THOMAS MOODIE, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday, May 4, at 4 o'clock, P. M.

The Annual Sermon will be preached by the Rev. William A. Scott, D. D., before the General Assembly in Charleston, South Carolina. The Rev. William T. Hamilton, D. D. is the alternate preacher.

A Sermon for the Board will also be preached in the church on University Place, New York city, by the Rev. William B. Sprague, D. D., and an Abstract of the proceedings of the last year presented, on the Sabbath evening preceding the meeting of the Board.

RECENT INTELLIGENCE.

Mission House, April 13, 1852.

Siam Mission.—The missionaries write, under dates of January 10th to 12th, that they have obtained formal possession of the ground for their buildings. The lot contains about an acre and a half, and is most favourably situated for their purposes. Dr. House says, "For the eligible location of the lot, its size, and the reasonable terms on which it is secured to us, we have reason to congratulate ourselves and the Church. He, to whose providential direction we trust we had committed ourselves during four and a half long years of hope deferred, has at last brought us out into a large place; and now, with no more of doubt and uncertainty than hangs over most of human affairs, we can go on with our work, assured of what we never were before—an abiding place in the land. We have now abundance of room for carrying on the different branches of missionary operations. . . . That some are coming to join us, we do verily persuade ourselves. Has not the time arrived for the Church to reinforce their mission in this field? Shall we not thus read the providential dealings of God with us and this land during the last year?"

China Missions.—We have received letters from Canton, January 27; Shanghai, January 13; and Ningpo, January 9. Two young women had been received as members of the church at Ningpo, one of them a pupil in the boarding school, the other a member of Miss Aldersey's school. Two persons at the same city, one of them a teacher, were inquirers; and a third professes to be a Christian.—"The experiment of writing and teaching the colloquial dialect goes on with increasing satisfaction," writes one of the brethren at Ningpo. At Canton, Mr. Happer writes—"The interest in emigration to California is increasing wonderfully. Sixteen ships are now chartered to convey Chinese emigrants, at from $40 to $50 apiece. . . . I think 8000 is a low estimate of the number now in California. The letters that come back urge their friends to sell out all to get the means to come. They are nearly all from this vicinity, and speak this dialect."

India Missions.—Our last letters are dated at Lahor, January 30; Lodiana, February 6; Amballa, February 6; Futtehgurh, February 7; Mynpurie, February 7; Agra, February 4; Allahabad, February 3. Two members of the little Christian congregation at Allahabad had been removed by death, one an aged woman, who had been a member of the church for eight or ten years, the other a young woman—both of whom professed to rely solely on the Lord Jesus for eternal life. Four persons were to apply to the church-session at Agra, the same week in which the letter from that station was written, for admission as members of the church.

Africa: Corisco Mission.—A letter of the Rev. J. L. Mackey, of December 17, mentions his continued encouragement in the work of the mission. He had commenced a school with twenty boys; but the number soon increased, until forty-eight were in regular attendance. Applications were made to him frequently to receive children as boarders. The Sabbath service in the chapel was very well attended. Mr. Mackey adds, "I have not been a day sick for many months. My health has been mercifully preserved in the midst of many labours. . . . I need not express to you again my strong desire to see this mission strengthened by the arrival of additional labourers."

Chippawa and Ottawa Mission.—A new station has been chosen for this mission on the west side of Grand Traverse bay, and a station will be formed also on Little Traverse bay. Some new arrangements will be adopted in regard to the schools of the mission. These things will be stated particularly in the Annual Report. They grow out of the blessing of God upon the mission in time past. In carrying the new plans into effect, Mr. Dougherty has displayed his usual energy. We quote a paragraph from his last letter, dated March 9, mentioning his visit to Little Traverse. "It is quite a formidable job, after a tiresome day's walk, to dig away the snow, some two and a half feet deep, and get a camp made and wood cut to keep comfortable, when the thermometer is from 6° to 8° below zero. We had one cold bright day, and having no protection for my face, it was very badly burned and my eyes very painful. I was affected with what the Indians call 'snow blind.' I suffered on the way back very much in my face and eyes. To day I am quite comfortable and can see to read and write. I found the lot which they [the Indians] had selected for the school a very good location."

Visit to the South-West Indian Missions.—Walter Lowrie, Esq., one of the Secretaries of the Board, left this city on the 12th of April, on a visit to the Choctaw, Creek, Chickasaw, and Seminole Missions. He will probably be absent from the office on this journey some two months.

Legacy to the Board.—The newspapers have made public the statement, that a large legacy has been left to the Board by the late Mr. Hans Wilson, of Steubenville, Ohio. To prevent erroneous impressions, it is proper for us to mention that the specific bequest is $1000.—The larger sum, published in the newspapers, is a *residuary* amount—a matter of estimate, and not payable until after an event, which we hope will be many years distant.

THE PUEBLO INDIANS.

Much consideration has been given to the subject of forming a Mission among the Indians of New Mexico. Inquiries have been made, and information collected in various quarters, bearing on this important question. The following paper prepared by the Secretary in charge of the correspondence with the Indian Missions, embodies a brief abstract of the information thus far obtained concerning the Pueblos. It will aid our readers to think of them, to pray for them, and if the way is open, to aid with their gifts in support of a Mission amongst them. It may perhaps lead some to offer themselves as labourers in this interesting field.

The Pueblo Indians of New Mexico reside in twenty pueblos, situate on or near the Rio Grande, for a distance of more than three hundred miles. The following list contains the names of the pueblos, and the population, according to Schoolcraft's History of the Indian Tribes, Vol. I. p. 519.

1	Taos,	*population*, 345.	50 miles above Santa Fe.
2	Pecuris,	" 250.	Above Santa Fe.
3	San Juan,	" 275.	20 miles above.
4	Poquaque,	" 200.	12 miles above.
5	Santa Clara,	" 350.	
6	San Ildefonso,	" 250.	
7	Jemes,	" 450.	Below Santa Fe.
8	Silla,	" 250.	"
9	Santa Ana,	" 300.	"
10	Cochite,	" 500.	22 miles below.
11	San Domingo,	" 750.	25 " "
12	San Felipe,	" 275.	30 " "
13	Sandia,	" 400.	"
14	Isletta,	" 450.	60 " "
15	Leutis,	" 250.	65 " "
16	Laguna,	" 900.	"
17	Acoma,	" 750.	"
18	Socorro,	" 600.	Below El Paso.
19	Isletta,	" 650.	" "
20	Zuni,	" 2985.	

The location of Zuni has not been definitely ascertained. An intelligent trader places it 186 miles south-west from Santa Fe. They are said to be idolaters. Later information makes the population in Santa Ana, San Felipe, and Isletta, above El Paso, nearly double what is here given.

Major Emory of the United States Army, who passed through New Mexico in 1846, gives the following account of his interview with these Indians:

The next day the chiefs and head men of the Pueblo Indians came to give me their adhesion, and express their great satisfaction at our arrival. These large and formidable tribes are amongst the best and most peaceable citizens of New Mexico. They early after the Spanish conquests embraced the forms of religion and the manners and customs of their more civilized masters, the Spaniards. Their interview was long and interesting. They narrated what is a tradition with them, that the white man would come from the far East and release them from the bonds and shackles which the Spaniards had imposed, not in name, but in a worse form than slavery.

An invitation was received from the Pueblo Indians to visit their town of San Domingo. . . We had not proceeded far before we met ten or fifteen sachemic-looking old Indians, well mounted, and two of them carrying gold headed canes and tassels, the emblems of office in New Mexico. . . .

When a few miles from the town, we saw a cloud of dust rapidly advancing, and soon the air was rent with a terrible yell, resembling the Florida war-whoop. The first object that caught my eye, through the column of dust, was a fierce pair of buffalo horns, overlapped with long shaggy hair. As they approached, the sturdy form of a naked Indian, revealed itself beneath the horns, with shield and lance, dashing at full speed, on a white horse, which like his own body was painted all the colours of the rainbow; and then, one by one, his followers came on, painted to the eyes, their own heads and their horses covered with all the strange equipments that the brute creation could afford in the way of horns, sculls, tails, feathers, and claws; as they passed us, one rank on each side fired a volley under our horses' bellies, from the right and from the left. . . .

In the cañon we were joined by the priest, a fat old white gentleman. We were escorted to the Padri's, of course; for here, as everywhere else, these men are the most intelligent and best to do in the world, and when the good people wish to put their best foot foremost, the Padri's wines, beds and couches have to suffer. The entrance to the portal was lined with the women of the village, all dressed alike, and ranged in treble files; they looked fat and stupid.

We were shown into his Reverence's parlour, tapestried with curtains, stamped with the likenesses of all the Presidents of the United States up to this time. The cushions were of spotless damask, and the couch covered with a white Navajoe blanket worked in richly coloured flowers.

In November last a number of these pueblos was visited by John Griener, Esq., an intelligent Indian agent in New Mexico. He describes the people of Cochite as honest and industrious. Their wheat crop will be a failure, but of corn they will have 1500 bushels for sale.

San Domingo is represented as one of the most densely populated and flourishing pueblos in the territory. They own six hundred head of cows and oxen, with horses and mules, and large flocks of sheep and goats. Their lands are under fine cultivation, with large orchards of apples, plums, and peaches.

San Felipe was also in a thriving state. The people own 125 horses, 250 cows and oxen, and 1500 sheep and goats; with orchards, and large quantities of corn. In the settlement of some claims against the Government, they were asked if they were willing to be sworn. The answer was brief and earnest, "Why should we not; are we not Christians?"

Santa Ana is clean and neat, and the people are very industrious. They have 125 horses, 225 head of cattle, and orchards, and 1500 bushels of corn for sale.

Jemes is also in good order, kept very clean, the

houses well built and the people comfortable. They own 200 horses, 225 cattle, and 300 goats.

Silla was less thriving. Their crops have failed by the drought, and they have but few horses and cattle. But they said "What God gave them, they always tried to be contented with."

Sandia is compactly built, and has some of the best lands in the territory. This is the only pueblo visited in which any drunkenness was seen, many of the Indians being engaged in distilling brandy from grapes. Here they are decreasing in number.

Isletta is one of the richest pueblos in the territory; a wealthy Indian sold last year $2000 worth of fruit and wine. They have 400 horses and mules, as many cattle, many sheep and goats; some ten or twelve orchards, and a number of vineyards.

At all the pueblos the most serious complaints were made against the Mexicans, many of them running back for a long period, and especially of their encroachments on their land. These were all taken down by the agent, and reported to the Governor of the territory.

Besides these accounts of separate pueblos, the following information relating to the Pueblo Indians generally, is condensed from the same able report of Mr. Griener.

The men in summer wear nothing but a shirt and breech cloth; in the winter they add a blanket or buffalo robe, and leggins and moccasons. Beads are highly prized by them, and are worn around the neck, and worked into their holiday dresses. They pull their beards out by the roots.

The women wear a dark-coloured shawl or blanket, called *manta*, which, covering one shoulder, is drawn under the other, and is fastened round the waist by a belt, leaving the arms free and bare. Their dresses are short, coming just below the knee, with leggins and shoes of buckskin. Many of them may be called handsome, and their virtue is above any suspicion.

The pueblos are built with streets, running parallel with each other; the houses constructed of adobas, two stories high, the entrance in all cases being through the roof by a trap door, to which access is had by ladders, which can be drawn up at pleasure.

Every pueblo has one large Catholic church, and two estuffas. The churches are always well filled on Sundays and fast days, for the most devout Catholics in this Catholic country are the Pueblo Indians. They seem also to have retained a portion of their old customs. They have six dances, for which they paint and dress themselves in the most fantastic manner—the Montezuma, the Green Corn, the Buffalo, the Deer, the Cavallida, and the Melachine dances.

The estuffas are circular, built of adobas, from six to eight feet high, and one hundred and twenty feet in circumference. Their dances are held on the flat roof, and their councils within the building.

The principal officers of a pueblo are, an alcade, a cacique, a war captain, and a clerk of the church or sexton. The alcade regulates the police, the cacique is one of the council, and a sort of legal adviser. The council is composed of twelve of their oldest and most influential men. The war captain trains all the young men in feats of arms, and leads all their hostile expeditions. The clerk of the church attends to the religious ceremonies, in the absence of the priest, and takes charge of the church. All these officers are elected annually.

The honesty of the Pueblo Indians is remarkable. Any of them can get credit for what they want, and theft is almost unknown. They treat their aged people with much kindness and affection. The best seats in their public meetings, and the choicest articles of food are always provided for them, and the greatest deference paid to their opinions. But although they show so much kindness to their friends, they are more fierce in war than even the wild Indians. Many of them own fine rifles, and all of them use the bow and the arrow, and the spear.

They are all said to understand the Spanish language, and a few of them can read. They have also a language of their own, which differs, to some extent, among the different pueblos.

Their laws for the regulation of the descent of property in the case of death, are just and equitable.

What would be the success of missionary operations among them, it is impossible to say till the trial should be made. Interesting as these people undoubtedly are, it would be well for the missionary who may be sent to them not to be over sanguine at first. It is easy for those not very familiar with missionary operations to say, There are no national prejudices in the way, and hence they are ready to receive instruction at once. This may be so, but behind all this is the unbelief of the human heart, and the alienation by nature of the whole soul from God. What influence their priests may have acquired over them, can only be known when a pure gospel is presented to them. They may prefer their present system of baptized heathenism, as so many thousands elsewhere prefer it, to the humbling doctrine of the cross of Christ, and salvation through him without money and without price.

But whilst the Church should not be carried away with general statements of great promise and an easy victory, neither should she be discouraged, though certain to meet with difficulties. These she meets with everywhere in her encounters with heathenism and the man of sin. It is by the preaching of the truth that the elect of God will be gathered into the fold of Christ; and as the door is now open, no delay should take place in sending the truth to this interesting people, now for the first time relieved from their oppressors, and brought under that civil and religious liberty, which permits every man to read the word of God, and secures to him the liberty of worshipping God according to the dictates of his own conscience.

For some time this mission would be an expensive one, compared with others. The supplies must be sent from Missouri, and the carriage alone of a barrel of flour is twenty-five dollars. But this expense would gradually be lessening, as the territory fills up with inhabitants.

Besides the foregoing twenty pueblos, there are seven others, called Moquid Pueblos. Little is yet known of them. They are said to number 11,000, and are supposed to be due west of Santa Fe, and three or four days travel north-west from Zuni. They all speak the same language, but are reported to be separate, distinct, and independent republics: though for the purpose of mutual protection they all join with each other.

INDIA: LODIANA MISSION.

AN EVENING AT JWALA MUKHI.

Sights among the Heathen.

The Rev. J. H. Orbison is the writer of the following paper. No one who begins to read it will leave it unfinished. Our missionary friends help us to see the heathen as they are.

Omitting an account of the journey from Lodiáná, and many other details, let me present some of the scenes witnessed one evening at the Mela of Jwálámukhí last year. The city of Jwálámukhí is in the eastern part of the Panjáb, situated at the foot of one of the ranges of the grand Himalaya chain of mountains. The city takes its name from the shrine, and the shrine is called Jwálá-mukh—Mouth of Flame—from the fact that thin, lambent flames of burning gas issue from the mountain side. The Hindus say and believe that these flames are but the manifestation of one of their most popular goddesses. Here they have built a temple enclosing the Devi, and here millions present their offerings. It is given out by the Priests, and believed by the people, that no combustible material will burn in this flame. But this is wisely accompanied with a proviso that the material must be brought in contact with the flame *involuntarily, undesignedly*. Countless numbers of absurd and contradictory stories about this manifestation of gas receive full credence by this poor, deluded people.

The scenes of one evening are sufficient to show how much the gospel is needed to humanize, elevate, enlighten and save. Other means have all brought forth miserable fruits. Imagine the multitudes gathered here, thickly covering a vast area, swaying to and fro, a living sea of humanity, and the noise of mingled murmuring and roaring, like the noise of many waters. As the day draws to a close the shadows come down from the mountains and the darkness gathers around the multitudes. Then here and there and everywhere throughout the vast assemblage the Fakírs light their little lamps in imitation of Jwálá Jí, ring their bells and gather their circles of deluded followers. It might seem that such a vast multitude of human beings in various costume, with the robed priest's twinkling lamps, tinkling bells, and devout circles, would appear grand, but all other feelings are lost except sadness and disgust. The folly and blasphemous wickedness is so very, very palpable!—Approaching one of the lights we see a Fakír in a long robe, with a bell in his hand, which he rings as he sings and gesticulates, ever and anon bowing to the lamp which represents, or rather *is* (through the miraculous power of the priests) the goddess. The people sitting around in a circle, bow and chime in with a chorus. A poor, wretched-looking votary who has just joined the circle presents a few pice to the flame of the lamp, placing them upon the lamp-stand, from which they are conveyed to the Fakír's pocket. The Fakír mumbles over a prayer for the benefit of the offerer, at the close of which all the circle shout "Victory to Devi," and bow their foreheads to the ground.

At another place we find a large company gathered around a Fakír who has a large lamp in each hand. Hideous music is kept up by some musicians. The Fakír dances, whirls around on one foot, balances the lamps on his fingers, waves them to and fro, and singing, applies the flame to a sheet stretched over head without burning it. The people murmur inwardly "Is it not a god?"—and they are robbed of their pice by imposture.

A little distance further on, a Fakir is dressing and ornamenting a boy like a girl. Having completed all the arrangements, the music strikes up, a burning lamp is placed in the hand of another boy not disguised—and the newly-made girl begins to dance and bow and twist about. Then the boy with the lamp moves around the dancing one, presenting the flame to his face as gracefully as possible: and the simple people sitting by gaze with stupid, superstitious wonder at the pantomimic representation of some of the deeds of the gods.

Ascending some steps to a kind of platform on the side of the mountain, we behold a kind of shrine. Before it is a burning lamp, on one side sit the musicians, ringing bells, striking cymbals and singing. Two Fakírs profess to be filled with the spirit of the Devi and to have the power of divination and giving oracles. One had been overpowered by the spirit of Devi and now stood motionless with his hands bound. Coming to himself a little, his hands were loosed. He then took his long iron tongs, with short bits of iron like lashes at one end, and beat himself terribly over the back until he wrought himself into a high state of fervour, then bowing before the flame, gazed at it for some time with a fixed, stupid stare, until suddenly he gave a shriek and a jump, and he was dispossessed of the Devi. The surrounding multitude cried, "Victory to Devi." The other, who had long, matted, dirty hair, and his almost naked body smeared with some kind of mixture, had placed himself on all-fours between the legs of the first during the time of his iron-beating, where he twisted himself about most awfully. Then he rolled himself in contortions upon the hard stony ground. Rising upon his hands and knees he crawled towards the lamp; and gazing at the miniature Jwálá as if to drink in some supernatural influence, he began to shake his head rapidly and fiercely, and twist his body like a serpent. In this state he was prepared to utter oracles for the benefit of any who wished information. One person from the crowd asked if there was any person at the Mela who owed the Devi anything. The dirty, but sagacious oracle still shaking his head mumbled forth "Yes, there are many, but some *will pay to-morrow*." Another question put was, "My wife will not speak to me; what is the reason?" In the midst of the noise I could not catch the broken answer. The poor fellow, after crawling about again, and after some more contortions, returned and gazed at the flame. Then wringing his neck almost off, he gave a loud shriek and the spirit of the Devi had left him. The stupid people immediately shouted, "Victory to Devi."

Such are a few of the scenes witnessed one evening. Similar scenes, and perhaps more revolting, were at the same time being enacted at all of the other hundreds of twinkling lights.

INDIA: ALLAHABAD MISSION.

ARE INDIA MISSIONS A FAILURE?

Mr. Editor:—A young missionary, when about leaving his native land for a foreign field, has peculiar advantages for eliciting the opinions of those he leaves, in regard to the work in which he is about to engage. Some speak to him words of undoubting hope, strong faith, earnest zeal, and a cheerful service to Him that redeemed them, so predominant in some hearts, that they rather envy the lot of the missionary, than pity his weakness, or lament his fanaticism. Others, with less faith, and a less vivid apprehension of the Saviour's love and presence with all his servants, speak kindly of the *exile's* self-denial and philanthropy—wish him all success, yet think it at best a very doubtful and expensive experiment. Another class regard him simply as a soft-hearted, deluded *fool*. If his task were to melt down the frozen snows of Mont Blanc, and cover it with fragrant orchards and vineyards, they might credit him

as a bold experimenter, and though rather incredulous, they would secure him from the charge of utter imbecility, by referring to the undeveloped powers of Chemistry and Natural Philosophy. Men will believe almost any thing—dare any thing which rests on human skill or reason—but, strange anomaly, the word of God, the promise of God, the *power* of God, in their relation to human affairs, are with such men no ground of effort or hope. Good enough in their way, these heavenly mysteries—but what have they to do with channeling a ship-way across the Isthmus, or extracting gold from the mines of California? All these opinions of the world are natural enough, as the Musalmán's prostration towards Mecca is natural, but they are not true; they are the teachings neither of experience, nor of the immutable word. Unfortunately, this same spirit has been harboured in some Christian hearts: they are wearied by calls of the agents for Foreign Missions, and querulously inquire—"Where is the fruit of all this expense of money and life; better spend it at home, here are large fields; rather let me follow my child to the grave, than send him to heathen ground as a missionary." All these expressions, and some much stronger, were heard by the writer, just before leaving the United States, from professing Christians, too; and in the hope of relieving their fears about the *political economy* of giving to foreign missions, the subjoined information is forwarded. It is enough to show that giving the gospel to the Hindus —to all the different branches of the great heathen family here—is the work of God: that his seal is stamped upon it, and while unhesitating obedience to a clearly revealed duty is obligatory on all, we have here the testimony, graciously given, that in due time the fruit shall be gathered. The extracts are from an article in the last number of the *Calcutta Review*, and the author, it is said, is the senior member of the London mission in that city; one whose long experience and patient research give ample warrant for the strict fidelity and truth of his statements. The article should be published entire, as I hope it will be, when you receive the Review. The extracts are but a meagre specimen.

After a few remarks in regard to the country, people, government, &c., he refers to the several successive plans that have been pursued for Christianizing India. The *first*, by the Portuguese king and his fighting priests, in Ceylon and South India,—an effort characterized by cruelty and bloodshed, and yielding its appropriate results. The *second*, by the *Jesuits*, claiming to be high caste *Brahmans*, with their usual falsehoods and jugglery; in manner, dress, &c., like the heathen; in heart, doubtless worse. The *third* effort was by the Dutch Government; and here also the unwise, anti-scriptural method, *force*, was employed to convert the heathen; by *force*, I mean the *refusing* of Government employment, farming of land, &c., to all who would not become *nominal* Christians. Of course all these were failures; the 40,000 Romanists of South India can scarcely be distinguished from the heathen. The *fourth* and last, is the plan of modern missionary societies. It began in India, in Tranquebar, in 1706: was sustained mainly by the king of Denmark, and missionaries from the University of Hallé: by Augustus Herman Francke and his successors. During the century more than fifty missionaries came to India, in connection with this mission. *Schwartz* was one of these. There were 50,000 baptized converts altogether, and vast results might have been fairly expected, had not German *neology* at home quietly consumed the missionary spirit there, so that by the close of the century, or a little after, only *three* missionaries remained, and these supported by English friends.

The present era of India missions dates from the founding of the Serampore Baptist Mission, 1799; henceforward the work fell into the hands of England and America, the continent of Europe retiring from the field. The progress now was rapid. From Calcutta, Madras, and Bombay, as centres, the light began to spread in all directions. The results are succinctly stated by the Reviewer, thus:

"At the close of 1850, fifty years after the modern English and American Societies began their labours in Hindustan, and thirty years since they have been carried on in full efficiency, the stations at which the gospel is preached in India and Ceylon, are 260 in number, which have enjoyed the services of 403 missionaries; belonging to 22 missionary societies. Of these missionaries 22 are *ordained* natives. Assisted by 551 native preachers, they proclaim the word of God in the bazárs and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made considerable impression, even upon the unconverted population. They have founded 309 native churches, containing 17,356 members or communicants. These church members form the nucleus of a native Christian community, comprising 103,000 individuals, who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of missionaries in the cause of education are now directed to 1345 day-schools, in which 83,700 boys are instructed through the medium of their own vernacular language: to 73 boarding-schools, containing 1992 boys, chiefly Christian, who reside upon the missionaries' premises, and are trained up under their eye; and to 128 day-schools, with 14,000 boys and students, receiving a sound, scriptural education, through the medium of the English language. Their efforts in female education embrace 354 day-schools with 11,500 girls; and 91 boarding-schools with 2450 girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into ten languages, and the new Testament into *five*, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from 20 to 50 tracts, suitable for distribution among the Hindu and Musalmán population. Missionaries have also established and now sustain 25 printing establishments. While preaching the gospel regularly in the numerous tongues of India, missionaries maintain English service in 59 chapels, for the edification of their own countrymen.

The number of missionary societies employed in the work, are the great Missionary Societies of England, the Established and Free churches of Scotland; American Societies, comprising the American Board, Presbyterian and Baptist; six German Societies; Irish Presbyterian; Wesleyan, &c. Add to them the six Bible Societies of England and America."

I have not room for extracts, in regard to the great incidental fruits of mission labour as given by the Reviewer. The patronage which government has shamefully given to heathen idols, has been gradually diminishing, though even now this sin lies at their door. So late as 1844, (see Sir Herbert Maddock's minute, on the grant to Jagganath,) the English Parliament were apprized that "the temple of Jagganath is only one of innumerable Hindu temples, the establishment and worship of which are partly maintained by money payments from the public treasury." It is also known that the government *exclude* the Bible from their colleges and schools, while they are supporting the Calcutta Madrissa—"a college for the education of Mohammedans in their own creed!" This short-sighted and anti-Christian policy is gradually giving way to the influence of missionary and private Christian effort, so that we may hope the day is dawning when it shall not be true in India, that the Saviour's word is dishonoured in the house of his friends.

A word in relation to the *cost* of this work. I quote from the Reviewer. "The cost of all the agency in the Presidencies of Bengal and Agra, including the support of 159 missionaries, amount to £68,000. This sum is not quite equal to two items only of the government expenditure, viz: the *salary* of the Governor General (£24,000), and *his travelling expenses* £45,000."

But I must close, I have not space to speak of the Suttee, Infanticide, Human Sacrifices, Thuggee, Slavery, &c., all which are fast disappearing under the influence of Christianity in India. They know little of the iron customs of semi-civilized India, who think to break them by a single blow. They are the growth of centuries, inwoven with all their public and private feelings, and nothing but the steady flame of Christianity, consuming while it purifies, can ever affect these millions of idolatrous Hindus. Then let the Church of America and England give abundantly, and pray continually; let the young men come by scores, full of faith and zeal; the harvest is ready, the people are waiting, idolatry is falling—where are the reapers! Will they not come, and, gathering the sheaves which the Master is offering them, bring them home to the heavenly garner with songs of praise and everlasting joy? Our day of toil will soon be over, there is time enough for rest in heaven.

Yours affectionately,

L. G. H.

Allahabad, November 30, 1851.

SIAM MISSION.

EXTRACTS FROM A LETTER OF THE REV. S. MATTOON: BANGKOK, NOVEMBER 24, 1851.

Notice of Missionary work—New fields, and more labourers wanted.

We have little news to report by this mail. We are making but slow progress in getting our own houses ready. We have begun sawing boards for building, and they have at length commenced removing the old buildings from the ground, which leads us to hope we shall soon get possession. Our other labours proceed as usual. Mr. Bush has entirely recovered, and is absent with Dr. Lane on a trip into the country for tract distribution.

. . . As we are now, we hope, permanently settled here, we need men and means to make our mission efficient. Our thoughts are often turned to other fields intimately connected with this by geographical position and political ties, which have not as yet been even explored by Protestant missionaries. If we had the men and the means we should think it wise to make an effort to enter on these fields at once. In reference to one or more of them I hope to be able to speak more definitely and more intelligently in a few months.

In the meanwhile, if you can find men who are willing to preach the gospel in the "regions beyond," out of the track of monthly steamers and monthly mails, but in places where the sound of the gospel has never been heard, and where the Bible has not been put into the language of the people, let them think of South-Eastern Asia.

CHINA: NINGPO MISSION.

IDOLATRY AS A MEANS OF RAISING RICE.

Many of our readers are farmers. We commend the following paper to their consideration. Its perusal will lead to the inquiry, Who made us to differ? It will lead also to a deeper compassion for these ignorant deluded people—This paper was written by the Rev. A. W. Loomis of the Ningpo Mission.

In China, as in most of the Eastern countries, the principal dependence of the inhabitants for food is rice; and for the cultivation of this grain there must be fresh water sufficient to irrigate the fields. The rice lands are submerged from the time of ploughing until within about ten days of the harvest. A rainy, or *mouldy* season, as it is called, is expected in the spring, in April and the early part of May, when the farmers prepare the ground, sprout the seed in small beds, then transplant it into the fields, all the time working in mud and water more than ankle deep; and the spring rains are generally depended upon, not only to afford water to soak the ground at first, but also to fill all the canals and reservoirs with a supply which, together with occasional showers, shall be sufficient to enable every farmer to keep an inch or two of water on his fields till the berry of the rice is filled out and begins to harden. It is sometimes the case that the spring rains come early, before the farmer is ready to plough, (for ploughing and seed-time are put down in the almanac, and no person ventures to be before the time which the almanac makers have prescribed,) and in this case it is dried up before he needs it, or does not last through the summer. Again, the rains may come later than usual, when the husbandmen do not conceal their impatience, and I may say *anger*, for they do get angry with their gods when they afflict them, as they are apt to think without cause, or more severely than there is need. The rains also may be too abundant, when the young grain is, as farmers say, drowned out. Severe and continued storms sometimes come on near harvest time, and destroy the crops nearly ready to be gathered in. For these reasons the occupation of husbandry is attended with much anxiety, and not a little uncertainty. I am not now able to remember a season in which we did not, at one time or another, hear the farmer expressing his forebodings of evil, and muttering about the perverseness of the weather. Sometimes the burden of his complaint was, "Clouds unwilling to cease pouring—every thing will be drowned." At other times, "Heaven not willing to rain—the sun-god fierce; every thing is burning up; all of us will have to starve to death." The spirit they exhibit is not at all that of pious resignation, but of complaint, as though the gods were dealing hardly with them, by refusing to reward their hard labour, and therefore about to cause unaccountable suffering by withholding the needed supply of food. But if the evil continues long, various expedients are resorted to, to cause the hearts of their deities to relent, and grant the desired relief. Petitions are generally sent in to the prefect of the district, desiring him by proclamation to forbid the slaying of animals, that the people may thereby all be compelled to mortify themselves by abstinence from animal diet, in hopes that by this means the gods may be appeased. At first the prohibition extends only to hogs, sheep, and

goats; and afterwards, if the gods remain inexorable, fowls and every kind of animal food is forbidden; and any person detected in killing or selling any of these interdicted creatures would be severely punished. The officers feel in a great measure responsible for the prosperity and happiness of the district or department over which they are placed, and are consequently in great trouble when that on which their people depend for subsistence is in danger of being cut off. They therefore, often of their own accord, require the people to fast, and are not negligent to observe themselves what they require of the people. Sometimes all the officers in the city go in procession in their sedans, accompanied by attendants, to the temples to sacrifice and pray for rain, or for a cessation of the rain, as the case may be. Even the Emperor himself does the same, supposing that for his own faults, or maladministration of government, heaven is afflicting his people; therefore he sacrifices, fasts, and confesses his sins.

At one time, when another missionary and myself called upon the Taou Tae of the Ningpo and Sheaou Shing departments, it being a season of drought, he spoke quite feelingly about it, and remarked that the only hope of the people was in the "mercy of heaven," and that the duty of all men was to pray for it: and he intimated his wish that we with our friends would supplicate our God for the blessing in which we were interested equally with the people amongst whom we lived. His request reminded us of the mariners in the ship on board which Jonah was fleeing to Tarshish, who, afraid on account of the storm, began to cry, "every man unto his god," and awoke Jonah also, and said, "Arise, call upon *thy* God."

In 1846 the part of Che Keang province, in which we were, was visited in the early part of spring by great and long-continued rains, and there was much worshipping, fasting, &c., to procure a cessation of it. Among other expedients, as I learned, a colossal image in one of the temples was brought out into the street, that the rain might pour down upon *his* head, in order that he might have opportunity of testing for himself whether or not it rained, and whether the representations of those who sought his interference were true or not! This wet weather did at length cease, but it was followed by a more protracted and more distressing drought. For three or four months scarcely enough rain fell to wet the dust, and the consequence was, that the rice growing on the plains was dried up, the water of the canals and reservoirs was exhausted, even the wide and deep canals near the city were as dry and hard as the streets: also the crops of sweet potatoes and millet cultivated on the hills were almost entirely cut off. The heavens were as brass, and the earth as iron. The hearts of the stoutest failed them, and people looked sorrowfully on each other, and shook the head with forebodings of dire calamities. Deputations came in from all parts of the surrounding country with petitions to the officers that they would lay on heavier injunctions regarding fasts, or other expedients to appease the hitherto relentless deities. I saw a procession consisting of two or three thousand people, from a section of the country some miles to the south-east of the city, made up of the literati, landholders, and farmers, the latter class forming the principal part; and a company of men with more sorrowful visages I never saw. They really appeared like men already half famished, dragging along their weary way under the scorching sun; many of them bare-headed, others with the large sun hat, and others with a napkin over the head. They carried flags with various inscriptions and devices—small flags borne aloft on newly cut bamboos, on which the twigs and leaves were left—lanterns, fancy sedans, gongs, &c. At last came the idol in a chair with two bearers, an incense car preceding, and another following him. The procession marched first to the Taou Tae's office, and he came out and worshipped the idol which they carried, and afterwards they marched around to the other officers, who also worshipped the image, and offered a prayer for rain.

In the summer of 1847, there was again a lack of rain. In the latter part of the month of July we visited Chusan and Pootoo for health. While lying in the harbour of Chusan, several native vessels came in, in which were some high officers from Ningpo, with attendants, on their way to the sacred Island of Pootoo, to sacrifice and supplicate for relief from the present distress. It so happened that showers of rain came not many days after this, which afforded the Chinese an opportunity of exultation in the efficacy of their worship, and the verity of their gods.

At this time, also, we found the south gate of the city of Tinghae shut, and all who went in and out of the city were compelled to go through the water-gate, or the gate of the canal which passed into the city under the wall, and which was then dry. I did not learn what was the precise design or import of this. It may have been for the same intent as the fasts; that is, to compel all the people to afflict themselves in some way, and humble themselves; just as the king of Nineveh compelled all his people, old and young, to fast and put on sackcloth, and commanded that even the beasts, herd and flock, should not taste any thing, that they should neither feed, nor drink water.

CHURCH AT NINGPO.

Its dimensions, arrangement, style, and location—Hopes of its usefulness.

Our readers have already been informed that the church in Ningpo has been completed and set apart for divine worship. The Rev. M. S. Culbertson may be called the architect of this building, and from his pen we have the following description of it, under date of August 8, 1851. We regret that we cannot insert an engraving of it.

The entire length is seventy-eight feet by forty-three feet front. A portico and vestibule with the front walls take up about twenty-five feet, leaving the hall for worship about forty feet by fifty-three in dimensions. Across the front end of the room there is a gallery a little less than fourteen feet wide. The room is capable of seating comfortably about five hundred persons. A portion of the room near the pulpit is separated from the rest, and appropriated to the use of the women. They can enter by a private entrance in the rear, and thus avoid encountering the crowd (if happily there should be one) about the front door. Over the vestibule are two small rooms which may be convenient for holding Bible classes, or as a place in which to sit and meet with any who may be disposed to enter for conversation on the subject of our doctrines. In the rear of the church is a small dwelling-house eighteen feet by forty, occupying the whole of the space between the church and the extremity of the lot. It has two rooms on each floor, finished off in such a way as to be a comfortable dwelling for a single missionary or a small family. When not occupied by a missionary, it may be occupied by the family of the sexton—or of a native assistant, when we may be so happy as to have one. The style of architecture attempted is the Tuscan, chosen chiefly on account of its simplicity. This seemed on the whole better suited to our purpose than a building in the Chinese style. Indeed the nature of the locality, as well as convenience of use, forbade our adopting the latter, since in Chinese buildings the main entrance and the portico, with its columns, are always at the *side*, and not in the gable, while our lot was long and narrow, requiring the end of the building to be on the street. Having adopted a foreign style, it was thought best to avoid, as far as possible, the introduction of Chinese ornaments, which would interfere with the unity of the plan. It was thought too that a foreign style would attract more attention than a Chinese building, and thus assist, by exciting inquiry, in diffusing a knowledge of our objects and views.

You have already been fully informed as to the circumstances which gave rise to so long a delay in the erection of the building—you are aware of the difficulties we met with in procuring a suitable site, and of the manner in which we were prevented from securing one which we had selected, and for which we had been negotiating for some months. This lot was purchased by the agents of another society, but is still unoccupied. The situation which we finally obtained is on a street that is a good deal frequented, so that we may hope to get as good congregations here as in almost any part of the city. It has the advantage too of being near to our residences. The lot is about one hundred and twenty feet deep by seventy feet front. This gives us an open space of about thirteen feet on each side of the building.

I trust that the kind friends, who so generously contributed funds for the erection of this temple to the living God in this dark land, will be permitted one day to have tangible evidence that they have indeed "lent to the Lord," and to rejoice in hearing that "this and that man was born there"—yea, that great multitudes have been brought to Christ through the word preached within these walls. Those who have provided the means for erecting the building, will not be forgotten by those whose privilege it may be to dispense there the word of life.

JOURNAL OF THE REV. HENRY V. RANKIN.

Missionary Incidents and Reflections.

[Continued from Vol. II. p. 155.]

August 5th, 1851.—We have just been enjoying a very refreshing rain. June and July have been, as usual, dry months, and we are all more or less feeling the effect of the weather. Our numbers are consequently somewhat diminished; several have gone to Chusan to recruit, and two of our little society, Mr. and Mrs. Lord, of the Baptist Mission, to return home. This had become absolutely necessary, in consequence of the ill-health of the latter. This separation we all deplore, as it removes for a time from China valuable missionaries, and from our little circle those to whom we are fondly attached. And here I may allude to a fact which I hope will tend to startle Christians at home. Within about a year's time, since the arrival of our last reinforcement in July 1850, only three missionaries, so far as I can learn, have reached China, of whom only two expect to labour in this empire, the other having proceeded to Siam. During that same interval of time, two, Messrs. Bridgman and Fast, have been removed by death, and another (Mr. Richards of Fuh-Chau) we fear has left us only to die.* Besides these, there have been called away, by sickness and other providential causes, three from Canton, two from Ningpo, and one from Fuh-Chau. Thus while nine male missionaries have been called away from this blessed work, only three new ones have come out to the great Chinese population! According to this ratio, how long will it be ere the whole missionary force is swept away from China? It should also be considered that with the enlarging commerce the influx of foreigners for mercantile objects is greatly on the increase.

During the last two or three months we have been greatly favoured in the visits of missionaries from other ports. Among these are Bishop Boone and family, and Miss Jones of the Episcopal Mission, Mrs. Shuck of the Baptist, and Mr. Wight of our own mission, all from Shanghai, and Mr. and Mrs. Doty of the American Board from Amoy. Missionary brethren and sisters thus meeting in a strange land, find themselves no strangers to each other, and many tender recollections cluster around the blessed though transient enjoyment which we experienced, when commingling our social pleasures and our prayers with fellow workers in other parts of this vineyard. We part with some perhaps never to meet again on earth, but with new bonds of sympathy in each other's persons and field of labour.

Apprehended interference by the civil authorities.

There has of late been considerable excitement among our teachers, in consequence of certain serious proceedings on the part of the officers. These have sent men to inquire into the details of our operations, who it appears have secretly taken the names of all who are in foreign employ. What is the aim of government in this course has greatly puzzled all who are thus enrolled, and our poor teachers for a whole week canvassed the matter in great distress of mind. Several things combined to show that the officers were standing in a menacing attitude to us and to all foreigners, though in consequence of their equivocations, we could not discern their real intentions. The affair has, however, now pretty well blown over, and our teachers no longer seem apprehensive of losing their heads, or even their property or honours. We learn that there has been a somewhat different, but equally intense excitement at Shanghai.

Death of Mr. Olyphant.

Aug. 27th.—To-day the mail has arrived. It brings us sad, very sad news of the death of Mr. Olyphant, at Cairo on the 10th of June. The China Missions have indeed much to lament in the death of such a man. He had greatly wished to visit Ningpo, and had promised us to that effect, but was providentially hindered—so that we did not have this privilege. His heart, however, was with the cause of Christ in China, and had he lived we had hoped much from him. In a letter which he wrote me from Shanghai last November, after alluding in an humble manner to the little, as he said, he had done, he adds—"but if this fourth mission of me by Providence to China shall be overruled to increase my faith and love, and to the service of the cause of our blessed Lord in China, in making me either here or at home an helpmate to his servants here, I shall not have come in vain. I scarcely venture to hope, however, that such privilege is for me." This last fear

* A fear painfully realized, this excellent brother having died at sea near St. Helena, June 5, 1851.

is indeed most sadly to us realized, but we rejoice in the full assurance of hope for so eminent and useful a Christian. We hear also to-day of the death of the celebrated Dr. Gutzlaff on the 10th inst. Thus one after another China's missionaries and other best friends are falling, while few seem raised up to take their places. The harvest truly *is* great—but ah! how few the labourers!

Popery in China.

Aug. 28.—Mr. Russel, one of the Church missionaries, called this afternoon, and gave us an account of a late visit he made to the Romish chapel at Tinghae, the capital of Chusan, and which I will briefly allude to for the purpose of giving you a glance at Popery in China. As soon as he entered, the bystanders in the vestibule directed him within, but just at that moment there came out a surly Chinese attendant, who vociferated "Begone, we don't want such men." Mr. Russel bowed very respectfully, and asked him his "honourable name"—the polite salutation among the Chinese—but the only answer was "go away." He then asked him his "dignified employment," but received the same reply. Another and better dressed man also came up, and cried out in like manner. Turning to the bystanders, Mr. Russell said, "Why surely the man is out of his head." Finding that the priest was not within, he after a while took his leave, but not before he had the opportunity of showing to the crowd who had collected and were laughing at the scene, what Popery was, and of telling them of the religion of Jesus Christ. He afterwards visited another temple in the interior of the island, where they had evidently not been instructed by their bishop, on account of its secluded situation, to beware of Protestant missionaries, and where he was received with a good degree of politeness. They had in the chapel among other pictures a representation of "T'een-Chu," Heaven's Lord (the Romish appellation for the Deity). Upon inquiring of the priests how they reconciled that picture with the expression in their Catechism that "God is without form"—they replied that that was only for the vulgar, and that they worshipped what was signified. Precisely in like manner do the intelligent Buddhist priests, who daily bow before their huge gilded idols, answer us when we tell them of their idolatry—like the Romanists, these poor idolaters profess to worship not the idol, but that which it represents. There are fourteen Romish chapels in this single island of Chusan. At Chinhae, at the mouth of this river, they are actively at work, and at this port they have a French bishop and a large establishment, including an orphan asylum.

A little blind Girl taught to read.

Aug. 29.—A number of us met this evening at Miss Aldersey's, to enjoy a social farewell with one of the Church missionaries, who expects to leave in a few days for England, to be absent about a year. This excellent lady, who for about fifteen years has with earnest zeal been spending her property and strength for the cause of Christ in the East, has had for a long time a well-trained school of fifty girls, to whose welfare she pays the most unremitted attention. One is a little blind girl, who has been taught to read English through the medium of raised letters, in which she has made no small proficiency. The poor little creature hardly realizes that she has lost her sight. When pictures were being shown to the pupils, she forced her way among the rest, saying, "I want to see too;" and then all at once, after turning her face in that direction, she exclaimed, "Why, I can't see"—as if the reality had just burst upon her.

Death in the Mission Family.

Sept. 27*th.*—Our senior school matron has this day gone, I can but hope, to her rest. Yesterday morning we discovered that Paou-shen (our oldest girl) was seized with the cholera, which has been quite prevalent of late. The matron while taking care of her was also seized with it, and after a short but severe sickness of thirty hours she fell a victim to this fearful disease. Previous to her sickness, for several months, her conduct had been exemplary, and she had expressed a wish to be baptized, and during her illness she told her friends that she wished to be buried in a Christian manner. Her sickness was too brief and too violent to allow her to say much, but what she did express, tended to confirm our hopes in her death. The school has lost much, and we have lost much by her death, but we pray and hope that manifest good will result from it, for the girls all confided in and loved her, and are greatly distressed by her removal.

Sept. 29*th.*—Our annual meetings have just closed, and we have observed this day as one of thanksgiving, in view of the kind mercies of another year from our Father in heaven. We had hoped to have enjoyed the society of brother Culbertson among us, but from unavoidable reasons he was detained, though he writes us that he will come down by the earliest opportunity.

Fruits of Missionary labour.

Oct. 5*th.*—A-jing, one of our dear pupils, has this day been admitted to church privileges. Mr. Way conducted the baptismal services, and Mr. Culbertson, who arrived a few days since, the communion services in Chinese. This young girl is about fifteen years old, though much maturer than Chinese females generally at that age. She has been four years under instruction, and from the very first her deportment has been amiable, and all her habits pleasing. For more than a year, however, she has shown more decidedly an interest in religious truth; and indeed long before she applied for baptism, all who have known her well have esteemed her to be a real child of God. Paou-shen was not able to be present at the services on account of extreme weakness, incident to her attack of cholera a week ago. In the afternoon I sat with her for a while, and found that her mind had been favourably affected by the death of the matron, and her own severe sickness. She has for a long time been a praying girl, and we had hoped that she too would have applied for admission to church privileges, but from this she has doubtless been hindered by her extreme bashfulness. Though intellectually much in advance of any in the school, there is no one with whom, on this account, it is so difficult to converse. It was pleasant to find that she was much more free than usual, and she told me that she now desired to become outwardly a disciple of Jesus, in whose merits she fully trusted. There seems really to be an awakening interest among some in the subject of religion, which in connection with the promises of God should tend to confirm our faith. Very recently two men were baptized by the Episcopal missionaries, who appear to be promising disciples. One of our teachers recently remarked that there were several men who were convinced of the truth of Christianity, which they would openly espouse, if they did not fear for their reputation. Thus they love the praise of men more than the praise of God.

Popery in China—Further facts.

Oct. 6*th.*—We are just now having in the city a large delegation of Roman Catholic bishops, who have been inducting into office Mr. Danicourt the resident French priest at this port, who takes the place of one who died about a year ago. Among them are the bishops of Mongolia, Peking, Japan, Honan, and Chekiang provinces. The French Consul from Shanghai and his family, and the procureur-general are also here. China is divided among the priests of different countries; the Italian priests having the oversight of Shanghai; the Portuguese of Canton; the Spaniards of Amoy; and the French of this city, of Peking, and their respective provinces. The French are represented by two divisions, the Lazarists and the society of foreign missions. I shall, if I can, at some future time, give more definite information with respect to Popery in China. It may be well, however, to quote the statements of a native priest from Peking to one of our number, which is confirmed by the full belief of missionaries in China, in order to correct a false statement which has had, I notice, extensive circulation in the American religious and other papers. The statement I allude to is the favourable regard of the young Emperor toward Christianity, who, this notice states, has been for some time under Romish instruction. This is probably all a fabrication. No foreigner is allowed to enter the city of Peking; and to guard against any such intrusion, such strict vigilance is observed at the gates, that even the bishop of Peking meets his followers outside the walls. Within the inner city are two chapels, built in the time of Kong-hyi, which have been however, for many years under seal, so that no one has entered them. There were in the astronomical Board in 1826, three foreign priests, but at that time two were dismissed, and obliged to remove, and the other was only allowed to remain till his death, which happened a few years later, because of his advanced age and imbecility. This, like many other astonishing stories, such as a free opening to foreigners through all the provinces, and the favourable impressions of the Emperor of Japan toward Christianity, &c., we first hear of through American and British newspapers; and they are all alike probably very doubtful stories.

Oct. 9*th.*—Mr. Culbertson returned to Shanghai to-day, accompanied by Dr. McCartee. Before leaving, we had the opportunity of consulting together respecting the desirableness of his remaining upon the Translating Committee, in which we were most of us agreed, in consideration of the importance of the work; and though the sacrifice is a great one to us, thus to part for a time with a useful brother, we could not but acquiesce in the providences which seem to have marked his course. The Rev. Mr. Syle, of the American Episcopal Mission, who came down with him a week ago, will not return for some time to come.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN MARCH, 1852.

SYNOD OF ALBANY.

Pby of Londonderry.—Newburyport 2d ch mo con coll's 32 00

Pby of Troy.—Troy 2d st ch 296 15; Lansingburg ch 116 56 412 71

Pby of Albany.—Northampton ch 10; Johnstown ch 22 05; Princetown ch 42 67 74 72

Pby of Columbia.—Jewett ch 57 09

Pby of Mohawk.—Oneida Valley ch 3 85

SYNOD OF BUFFALO.

Pby of Steuben.—Bath ch Sab sch for sup of Rev. J Edwards 14 00

Pby of Buffalo City.—Buffalo Central ch 37; Bethany Centre ch 9 26 46 26

Pby of Rochester City.—Rochester 3d ch 21; Clarkson ch, Mrs Mary Drake and Mrs Mary Skinner in part to con ELIJAH DRAKE l m 10 31 00

SYNOD OF NEW YORK.

Pby of Hudson.—Coshecton ch 4; Florida ch 2; Hopewell ch 12 18 00

Pby of North River.—Marlboro' ch 7 00

Pby of Bedford.—Bedford ch, Ladies miss soc 17; South Greenbush ch 13 72; South Salem ch a friend 1; Croton Falls ch 10 41 72

Pby of New York.—University Place ch, ann coll addl, FREDERICK H. WOLCOTT to con himself l d 100, mo con 20 75; Rutgers St ch, Mrs Noah Smith 5; Yorkville ch mo con 5 04; New York 1st ch mo con 148 02, Sab sch to ed *W W Phillips* at Canton, 6 25, to ed *Sarah C Dow* and *James Donaldson* among the Omahas 12 50, Infant Sab sch to ed *Aaron B Belknap* at Spencer Academy 6 25; 42d St ch ann coll addl 44, Sab sch 7 33, Mrs Hepburn's class to ed *A-jing* at Ningpo 6 25; Madison Avenue ch mo con 37 11; Duane St ch ann coll addl, C Beers 20; Astoria ch 36 94; 15th St ch mo con 24 85; Brooklyn 2d ch ann coll 159 27 639 56

2d Pby of New York.—Scotch ch A R Walsh 50; Canal St ch mo con 6, a member 20; Peekskill ch mo con coll's 16 62, less 5 for "*Foreign Missionary*," Ladies benev assoc'n 48, Sab sch 12; Mount Pleasant ch, of which 12 55 mo con coll's, and 30 to con their pastor Rev WILSON PHRANER l m 71 59 219 21

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Newark 3d ch ann coll addl 5, a member 1, Sab sch for Ningpo mission and to con their Pastor Rev H N BRINSMADE D D l m 30; Rahway 2d ch, of which 20 for French mission, 50; Westfield ch 34; Liberty Corner ch 40, less 5 25 for "*Foreign Missionary;*" Lamington ch 69 223 75

Pby of New Brunswick.—Princeton 1st ch 81 13; N Brunswick 1st ch Ladies miss soc 60; Cranberry 2d ch, of which 5 42 from Sab sch, 76 74; Lawrence ch 72, Sab sch to ed heathen child in Northern India 20 309 87

Pby of West Jersey.—Camden ch Rev ROBINSON P DUNN to con himself l m 30; Mays Landing ch 19; Williamsburg ch 2 51 00

Pby of Newton.—Belvidere ch Sab sch to ed boy at Spencer 5 00

Pby of Raritan.—Amwell United 1st and 2d chs 35; Clinton ch 35 50, Sab sch 9; Solebury ch 10; Amwell 1st ch 17 106 50

Pby of Susquehannah.—Silver Lake ch, Miss Emily Rose to ed *Francis D Ladd* 25 00

Pby of Luzerne.—Lackawanna ch 10; Mauch Chunk ch, of which 5 from Miss Julia A Lathrop's class in Sab sch to ed *Richard Webster* 25 35 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Spring Garden ch mo con 31 87; Scots ch ann coll 250, mo con coll's 80, juv miss soc 36; Tenth ch mo con 36 78; Ladies Jewish miss soc 50; Phila Pa, a friend of Missions 3 487 65

2d Pby of Philadelphia.—Newtown ch 18 00

Pby of New Castle.—Oakland Female Institute, Young Ladies to ed *James Grier Ralston* at Corisco 50, and to ed *Eliza Ross* in Northern India 35 85 00

Pby of Donegal.—Chanceford ch 37; Waynesburg ch, Mrs Simpson to ed *William W Latta* and *Mary J Latta* at Corisco 50; Upper Strasburg Pa, W 1 — 88 00
Pby of Baltimore.—Baltimore, Aisquith St ch 20; Georgetown, Bridge St ch mo con coll's 111 53; Washington, F St ch Youths Miss Soc to ed *James Laurie* and *Ninian Bannatyne* 50 — 181 53
Pby of Carlisle.—Cumberland ch 63; Shippensburg ch, little Mary Jane Irvin 50 cts; Greencastle ch 34 50; Williamsport ch 20; St Thomas and Rocky Spring chs 45; Carlisle ch ann coll in part, of which 30 from Andrew Blair to con his grandson ANDREW BLAIR l m 123 62, mo con coll's 16 38; Silver Spring ch, Rev. George Morris 100, Miss Jennette Morris 100; Paxton ch 31 50 — 534 50
Pby of Huntingdon.—Bellefonte ch — 67 00
Pby of Northumberland.—Williamsport ch — 13 90
Pby of Eastern Shore.—Monokin ch — 27 25

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Glade Run ch, young people's miss soc 20; Rural Valley ch 8, miss soc 17; New Alexandria ch 21 — 66 00
Pby of Redstone.—Rehoboth ch Sab sch 9; Clarksburg ch 5; West Newton ch 26 25 — 40 25
Pby of Ohio.—Allegheny City, 1st ch, of which 108 30 for North American Indians, and 65 96 from Sab sch, 559 49, less 10 for "*Foreign Missionary*" — 549 49
Pby of Allegheny.—Middlesex ch 7; Concord and Pleasant Valley ch 12, Andrew Porter 4; Brady's Bend ch 19 — 42 00
Pby of Erie.—Meadville ch — 25 00
Pby of Clarion.—Concord ch 10; Clarion ch 50; Richland and Rockland chs 9 05 — 69 05

SYNOD OF WHEELING.

Pby of Washington.—Fairview Va, Elizabeth S Duncan 1; Wheeling Va, Miss Frances Wilson to ed *Henry Martyn* 25 — 26 00
Pby of Steubenville.—Fairmount ch 12 50; Carrollton ch 11 50; Corinth ch 12; Chestnut Ridge ch 4 — 40 00
Pby of St. Clairsville.—Cadiz ch — 49 09
Pby of New Lisbon.—Deerfield ch in part for Corisco — 14 00

SYNOD OF OHIO.

Pby of Columbus.—Lancaster ch mo con 13 53, Sab sch 2 38; Truro ch 53 15, Fem miss soc 45 51, Sab sch 11 80; Lithopolis ch 31 75; Columbus ch 115 83; Circleville ch 4; London ch 8; Mount Pleasant ch 12 22; Mifflin ch 3 12 — 301 29
Pby of Marion.—Liberty ch — 17 15
Pby of Zanesville.—Salt Creek ch Joseph Peiars 5; Hopewell ch 6; Senecaville ch 13; Madison ch 11 16, Adams Mills Sab sch 74 cts; Zanesville ch 100; Brownsville ch 16 40, mo con 3 60 — 155 90
Pby of Richland.—Mount Vernon ch to con Rev ROBERT C. COLMERY and SYLVESTER POND l m's 60; Mount Pleasant ch in part to con ROBERT GRAHAM l m 17; Milford ch 10 80, Rev J Pitkin 4; Waterford ch addl 7, children's coll's for five mos 4 15; Hopewell ch 20 — 122 95
Pby of Wooster.—Springfield ch 3; Greene ch 1; Guildford ch 21 10; Chippewa ch 12; Northfield ch 9 93; Jackson ch 7 68; Sugar Creek ch to con Rev ARCHIBALD HANNA l m 30 25; Mount Hope ch 15 92; Wooster ch Sab sch 1 35 — 102 23
Pby of Coshocton.—Evans Creek ch 1, Mrs. Crawford 12; Coshocton ch 1; Berlin ch 26 02, mo con coll's 18 02, Sab sch 10 04; Mount Eaton ch 8 — 76 08
Pby of Hocking.—Sandy Creek ch 1, Athens ch 92 70, Miss S J 5; McConnellsville ch 6; Mount Carmel ch 2 — 106 70

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Salem ch, of which 6 from Joseph Vandeman for sup of Rev R S Fullerton 251; Chillicothe ch ann coll 102, four mos con coll's 5, fem miss soc 10, Sab sch 4 75, infant sab sch 2 25, in all 124, for sup of Rev R S Fullerton; Marshall, O, Mrs Lucinda Robinson 5, Nathanial Williams 5, several individuals for Evangelical Soc of France 13 — 398 00
Pby of Miami.—Xenia ch 28 40; Muddy Run ch 35 60; Middletown ch Rev S M Templeton 5 — 69 00
Pby of Cincinnati.—First Welsh ch 13; Seventh ch 91 25; Cincinnati O, A Lady 1 and a friend 25 cts for France, a friend 25 — 130 50
Pby of Oxford.—Oxford ch mo con 4 46, Master Charlie Bond 18 cts; Harrison and South Providence ch 16 77; College Corner ch 11 67, less 2 for "*Foreign Missionary;*" Somerville and Seven Mile ch 21; Bethel ch 34 — 86 08
Pby of Sidney.—Piqua O, Rev R J Hall — 3 08

SYNOD OF INDIANA.

Pby of New Albany.—Livonia ch — 37 48
Pby of Vincennes.—Washington ch — 1 46
Pby of Madison.—New Washington ch — 9 00
Pby of Indianapolis.—New Providence ch — 4 24
Pby of Palestine.—Paris ch 31 90; Grandview ch Francis Allison 1; Pleasant Prairie ch Rev. James McDonald 3, J J Monfort 1; Charleston ch 8 40; Palestine ch 9 15 — 54 45
Pby of White Water.—Sand Creek ch — 1 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Monticello ch Sab sch to ed *John M Wampler* 5; Delphi ch 8, Sab sch 8 15 — 21 15
Pby of Lake.—South Bend ch mo con coll's 17 42, Sab sch for Corisco 9 68, Fem miss soc in part to con Rev A Y MOORE l d 20 25 — 47 35
Pby of Crawfordsville.—Terre Haute ch ann col 10, five months con colls 18; Greencastle ch Rev J M McChord 1, Alexander Black 5; Putnamville ch 11 75, H S Wakfield five and a young man 1 for France; Ohio ch 3 25 — 55 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Carlyle ch 12; Greenville ch 12 — 24 00
Pby of Sangamon.—Springfield 1st ch bal 37, less 3 75 for "*Foreign Missionary;*" Springfield 3d ch bal 23, less 3 75 for "*Foreign Missionary*" Sab sch to ed *Richard V Dodge* 30; Jacksonville ch of which 40 from a friend of Missions to con Miss F B SWANWICK l m 79 50, mo con coll's 25 — 187 00
Pby of Schuyler.—Macomb ch 11, Mrs Hoagland for Corisco 5; Oquawka ch Sab sch to ed *Alexis Phelps* 7; Pope's River ch 10 — 33 00
Pby of Peoria.—Osceola ch 3; Peoria ch 110 25 Sab sch 15 — 128 25
Pby of Iowa.—Fairfield ch — 7 00
Pby of Wisconsin.—Oakland ch 4; Fort Winebago ch 22 — 26 00

SYNOD OF MISSOURI.

Pby of Missouri.—Round Prairie ch 15; Millersburgh ch 6 — 21 00
Pby of St. Louis.—St Louis Central ch Sab sch to ed *Alexander Van Court* and *John W Skinner* 25; St Louis Mo A F Pack 3 — 28 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Louisville 4th ch Rev M D Williams 5; Louisville 1st ch ann col in part 209 46, mo con 13 35; Louisville 2d ch ann col in part 156 15, less 3 75, for "*Foreign Missionary,*" mo con 12 50; Louisville Ky J H Hubber 2; New Castle ch Sab sch 10 — 404 71
Pby of Muhlenburg.—Midway Ky J M C Irvin for Education in Liberia 10; New Miller's Mills Ky Maria H Evans 10; Eddiesville, Ky James Brodie 1 — 21 00
Pby of Transylvania.—Danville ch addl 149, less 26 38 for "*Foreign Missionary;*" New Providence ch 47 — 169 62
Pby of West Lexington.—Nicholasville ch — 10 00
Pby of Ebenezer.—Covington 1st ch 57 81; Burlington ch 9; Sharpsburg ch 10; Springfield ch 4; Falmouth ch Samuel Holmes 1; Millersburg ch 8; Carlisle ch 7 75; Concord ch 2 all for support of Rev C W Forman — 99 62

SYNOD OF VIRGINIA.

Pby of Lexington.—Tinkling Spring ch 5; Staunton ch 3 50; Bethel ch 28 25; Windy Cove ch 10; Lebanon ch 5; New Providence ch 44; Augusta ch 20 25 — 116 00
Pby of West Hanover.—Charlotte Va a Friend — 1 00
Pby of East Hanover.—Richmond 1st ch mo con 26 25; Richmond 2d ch mo con 22 56 — 48 81
Pby of Montgomery.—Rock Spring ch 5; Christiansburg ch 45 — 50 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Danville ch 20; Bethel ch 6 50; Greensboro ch 104; Buffalo ch 13 88; Spring Garden ch 5 05; Speedwell ch 2 25; Chapel Hill ch 38; Raleigh ch 130; Bethlehem ch 18; New Hope ch 5; Grassy Creek ch 5; Cross Roads ch 3 33; Hawfields ch 12 50; Spring Hill ch 11; Graham ch 2 90; Louisburg ch Mrs C E Fuller 5; Warrenton ch Mrs Jiggetts 25, Mrs Baskerville 11 — 418 41
Pby of Fayetteville.—Everittsville ch 15; Fayetteville ch mo con coll's 104 99, fem miss soc for female Christian education in India 41 50; South River ch a lady 4; Elizabethtown ch 9; Bethesda ch 6 38; Long Street ch 5; China Grove ch 6 70; Lumber Bridge ch 4 07; Tirza ch 19 45 — 216 09

SYNOD OF NASHVILLE.

Pby of Holston.—Mount Bethel ch Mrs S Doak — 5 00
Pby of Nashville.—Smyrna ch 18 55; Mount Vernon ch 3 27 — 21 82

SYNOD OF MEMPHIS.

Pby of Memphis.—Raleigh Tenn Mrs Emma Cox — 1 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Ebenezerville S C Miss Mary Hutchinson — 10 00
Pby of Charleston.—Columbia S C Rev A J Witherspoon — 50 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Athens Ga Mrs A A Nisbett 10; Griffin ch Sab sch to ed *Jane Anne Long* at Ningpo 25 — 35 00

SYNOD OF ALABAMA.

Pby of Tuscaloosa.—Eutaw ch 89 25 less 5 25 for "*Foreign Missionary*" Sab sch to ed boy at Futtehgurh 7 50, colored members for African Mission 3 25 — 94 75

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Port Gibson ch mo con colls 31, L. F. S. 3, G. A. S. 50 cts, M. E. S. 50 cts, Sab sch to ed *A J McGill* at Spencer 10; Lake Providence ch 12 50, Sab sch 7 50 — 65 00
Pby of Louisiana.—New Orleans 3d ch mo con 25; Prytanea Street ch mo con 29 75 — 54 75
Pby of Tombeckbee.—Louisville ch, colored members for African Mission — 2 55

Total from churches — $8926 42

LEGACIES.

Gainsville Ala, Legacy of Rev Isaac Hadden	160 75	
Riley Ohio, Bequest of Miss V Deneen	35 00	
Cincinnati Ohio, Estate of John Gallagher	30 00	
Piqua Ohio, Estate of Mrs Nancy J Hall	3 17	
——— Ky, Bequest of Mrs Sarah Munger	18 54	247 46

MISCELLANEOUS.

Sundry donations	2500 00	
Dutch Reformed ch, St Thomas to sup *Edward Blyden* in Africa	50 00	
Newburyport Mass Ladies Soc for Jews	43 00	
Newark N J a friend	5 00	
Troy N Y, A Meneley's sons	5 00	
"———" for North American Indians	500 00	
"———" for Siam Mission	500 00	
Annapolis Md Com C K Stribling	50 00	
"———" N J, Philip Kinsey	5 00	
"———" N J, Mrs Catharine Kinsey	5 00	
"———" Long Island, J F	5 00	
"———" T W of which 5 for Papal Europe, and 10 for North American Indians	15 00	
"———" a thank-offering from a poor lady	5 00	3688 00

Total receipts in March — $12861 88

WILLIAM RANKIN, Jr. *Treasurer.*

NOTE. $30 acknowledged in March Record as from Jonathan K Brice of Truro church *Columbus Presbytery*, should have been of Truro church *Findlay Presbytery.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly for the Board of Foreign Missions, at fifty cents a year for five copies of the newspaper edition to the address of one person, postage included; and at twenty-five cents a year for a copy of the pamphlet edition. Copies of the pamphlet edition, when desired, are sent free to donors of five dollars and upwards, and to ministers whose churches contribute to the funds of the Board. Address, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Postage on the Newspaper Foreign Missionary.—This paper is under 300 square inches in size. The postage, payable quarterly in advance, is—for 10 copies, per quarter, under 50 miles, 3½ cents; under 300 miles, 6¼; under 1000 miles, 9⅜; under 2000 miles, 12½.

☞ As the postage cannot be prepaid at New York, let it be deducted according to the above rates, when remittances are made to pay for the paper. Thus the price is—fifty cents for five copies, postage paid.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directors, One Hundred Dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

RESULTS OF THE YEAR.

As our paper goes to press before the accounts of the fiscal year just closed are entirely made up, we are not able to present to our readers as yet, the statistics of our operations during that period. On account of our not having established depots in different sections of the Church, our colporteurs were hindered somewhat in their operations by not being able to get supplies of books from Philadelphia, because of the obstruction of the channels of communication by the severity of the weather. Still the good hand of the Lord has been upon us, and we shall be able to show that the Board has been advancing in popular favour and in usefulness. It never stood higher than at the present moment. Within the last month or two, quite a number of churches which had never before aided the Board, have of their own accord forwarded contributions. The plans for the ensuing year will probably be on a more extended scale, and with such modifications and additions as are contemplated, results still more gratifying may be expected. Already this Board is doing more than any similar institution had done at the same period of its existence.

THE SABBATH-SCHOOL VISITOR.

The large subscription list of our children's paper, is an indication, of itself, of the favour with which it has been received. From the time of its commencement to the present moment, the number of its subscribers has been constantly increasing. From all parts of the Church we have had abundant testimonials as to its adaptation to the end it has in view. Its matter is usually suitable for the Sabbath, and of such a character as to be at the same time both interesting and instructive. We know some families where it is read *through* by every member of the household. As to typography and illustrations, we could of course render it much more beautiful; but we believe it is at present sufficiently so, and we have no idea that judicious and reflecting persons would justify us in making extravagant expenditures on such a publication, especially as it does not even now quite pay expenses. Pastors and Sabbath-school officers could with ease greatly enlarge the number of subscribers.

FRUITS OF DR. ALEXANDER'S WORKS.

It is well known that Dr. Archibald Alexander selected the Board of Publication as the channel for publishing almost all the books he wrote after its organization. We have already stated that at the time of his death we had circulated more than sixteen millions of pages of his writings! We are receiving from various quarters evidence that the seed so widely sown does not lie barren in the ground. A colporteur in Pennsylvania, from whom a letter has just been received, says: "Some two years ago, I sold three copies of Alexander's Religious Experience to three different families. This winter there were five heads of families united to the Church, who all stated to the pastor that that book, under a kind Providence, had been the means of leading them to take the step they did. The pastor said our books had been the means of great good among his people."

BOOKS BLESSED IN A REVIVAL.

A colporteur in an important city has found our books useful in promoting the good work with which the churches there have been blessed. "For some time past," he writes, "several of the churches in this city have been enjoying a season of refreshing. In the First Presbyterian Church, about forty have been hopefully converted, whilst many others seem to be earnestly inquiring what they shall do to be saved. The books of the Board have been blessed in helping forward this work. The little books Divine Guidance, and the Way of Salvation, have been especially blessed to many inquiring souls."

COLPORTAGE IN NATCHEZ, MISSISSIPPI, AND THE VICINITY.

We have found some difficulty in securing the right description of colporteurs for portions of the South and South-west. On this account an experienced colporteur from another field was sent to Natchez, at the request of the brethren in that important city, to spend a part of the winter and spring. His labours have been attended with great success; so far as we can learn, a favourable impression was made for our cause, a large number of books were circulated, and much good done, as we hope, in various ways. The colporteur speaks in the warmest terms of gratitude of the kindness shown him in and around Natchez, where he laboured, and of the efficient co-operation extended to him. The Natchez church has always set a good example in every thing pertaining to benevolent operations.

A FRATERNAL WELCOME.

A respected and valued pastor of a Congregational church in New England, says, in reference to the proposed visit of one of our colporteurs: "My acquaintance with the publications of your Board is not so thorough as I wish it was. But from what I do know about them, I can say that I should be very glad to have them circulated in my parish, throughout this county, and indeed all over New England. * * * I know no reason why he should not be as successful here as elsewhere. Any thing that I can do, to promote, in this vicinity, the circulation of your excellent books, will be done most cheerfully; and should one of your colporteurs conclude to visit this county, I shall be glad to see him at my house, and will render him whatever assistance may be in my power."

GAINING FAVOUR.

An excellent colporteur in Ohio, in making his quarterly report, says: "I find uniformly that where our colporteurs have been before, more can be done now; I find, too, that our books are gaining universal favour with the community. Our good cause is gaining every day."

LAMENTABLE WANT OF READERS.

A very judicious and successful colporteur in one of the oldest States of the Union, gives the following picture of the ignorance prevailing in his field. The writer is in the region of his own home, and is held in high estimation there.

"There is a loud call for the labour of colporteurs here, but not so loud as it would be if all our people could read your excellent books. There are in this county alone about seven hundred persons over twenty-one years of age who cannot read, and a very large number of the children also in the same situation. I make it a matter of conscience and duty to urge all such whom I meet to learn at least to read the Bible, that it may be a light to their path and a lamp to their feet, to lead them in the way everlasting."

LABOURS AMONG THE DESTITUTE.

The following, from a colporteur's report, will serve to show our readers the kind of work some of them are doing.

"I have during the last three months visited over four hundred families, conversed with more than seven hundred different individuals on personal religion, and prayed with the people three hundred and seventy-six times. I have been very much edified and profited, and in my own soul blest; and I think I can say of a truth that others have been profited, and will praise God for his loving-kindness in permitting us to meet with them. I have been pained to see the indifference and apathy manifested by some as to their eternal interests and salvation. I have in almost every instance been kindly received, and when about to leave, been very kindly and earnestly invited to call again. They thanked me for my fidelity to them, and hoped it might be profitable to them, adding, We shall not very soon forget your visit.

"I called at a miserable-looking hovel called a house—found the lady within, surrounded with four little children, all mere babes, and the wind blowing in at every corner. I commenced conversation with her, and asked her how she had got along this cold winter in such an open building. She said she thought sometimes that she and the children must perish with cold, but she had been spared. I asked her if she was a Christian. She burst into tears and said, No, sir, I wish I was. I asked her if she had a Bible. She said she had one, and had commenced to read the Testament through a few days before, and was determined not to give it up till she had read it through. She said, I am but a poor reader, and have to spell the long words, and it will take a long time to get through with it, but I am determined to persevere till I read it through. I asked if her husband could read. She said, He is a good reader, but will not read for me. I encouraged her to do the best she could, and read every day, if but a little, and try to understand what she read, and pray God to bless his own word to her salvation. You must repent, confess, and forsake all your sins, said I, and pray God to forgive you for Christ's sake, as there is no other name whereby we can be saved but the name of Jesus. I prayed with her, and when about to leave, I took her by the hand and bid her farewell. She said, Do pray for me. I told her I would, but you must pray for yourself. She evidently felt deeply on the subject of her soul's salvation. It is not likely that in this world it will ever be known to me what were the effects of that conversation. It may have been like the 'morning cloud and the early dew,' or like 'a nail fastened in a sure place.' I pray it may result in her saving conversion.

"The books of the Board have been well received, and where I have sold *once* I can sell *again*. I find the clergymen along the line are willing and anxious that I should visit their people and sell them my books. They recommend them from the pulpit, and in every way they can, aid me in my work.

"One or two clergymen that I have not yet visited are very anxious that I should come among their people at my earliest convenience, which I intend to

do as soon as I can get a new supply of books, such as the Great Supper and Divine Purpose, and works of like character, which they wish me to distribute among them. I hope that the great day will reveal that some good has been done through the feeble efforts of your unworthy servant."

THE COLPORTEUR, THE BOYS, AND THE BLIND MAN.

"This country abounds," writes a western colporteur, "with all kinds of wickedness and ignorance. I will give a few cases. In passing along one day, I came across two boys, one about sixteen, and the other about twelve years old. I asked the oldest if he could read; he said he could not. I asked the other if he could; he said not. I asked them their ages—they could not tell. I asked if their parents belonged to a church; they did not know. I then asked if they had heard that Jesus had died for sinners; they appeared astonished—said they had never heard of it before. I then gave them as plain a history of the plan of salvation as I could, and gave them a tract, the title of it "Now." I told them to give it to their father, and tell him that the man that gave it told them that he must read it, as he must soon die and give in his account; he must read it every day and pray—the boys still saying Yes, Yes, Yes. I went on about four miles farther, and saw two boys about the same age of the first described, walking smartly up a lane, each of them having a hoe on his shoulder. I had the same conversation as with the former two, and found them as ignorant in every respect. They were as much surprised on hearing about the way of salvation as the others. I asked them if they would learn to read if I would give each of them a book. They said they would. I gave one of them the tract 'Now,' and told him to tell their father that it was a message to him to meet his God; that he must pray every morning and evening, and read this little book every day. I had bought a few small Testaments, and I gave the other a New Testament, and after exhorting them some time I left them. The boys left their hoes lying on the ground, and each one with his book in hand went back down the lane as fast as they could walk, to show their books, and tell the strange things they had heard. To-day, as I rode along, I thought of the woman of Samaria leaving her water-pot, and walking off to tell about the Saviour. In passing along one day, as I was crossing a bridge over a stream, I saw a man coming down a long hill, some distance ahead. As I came closer to him, I saw something was the matter with him. I asked if he was lame. No, said he, I am blind. Still worse, said I, but if you have been in the habit of reading good books, and the Bible, you still have a great satisfaction. Are you a preacher? said he. I told him not. He said, 'About seven weeks ago, on Sabbath, a man came riding across the bridge where I was fishing. He threw down a little book. A little girl picked it up. It was the greatest thing I ever heard, and I thought you was the man.' I said not; but I said, I have good books, (It was one of my tracts I had given our preacher in M——. He had given it to another preacher in that neighbourhood, who dropped it for him). I got off my horse, and began to look for some book or tract to suit him. He was under very deep conviction. I went to his house and found his wife and three daughters. I told my business; the work was laid aside. I asked to see the book that had made such uneasiness in the family, for the old lady and three daughters were all as much concerned as the old man. I read it to them again; they all appeared in great distress. The old man was seventy-four years old, but he never had heard any thing like it before. He said he knew it was wrong to fish on Sabbath. He said he had been a very wicked man all his days. I sold him 'James' Anxious Inquirer,' and conversed with him and family."

ACTION OF THE PRESBYTERY OF HARMONY.

The Presbytery of Harmony, at its late meeting, took the following action in relation to the Board of Publication.

"The Committee, to whom was referred the Report of the Standing Committee on Colportage, would respectfully submit the following:

That we feel greatly encouraged by the success with which the Colporteurs engaged by the Committee have met, in disposing of the issues of our Board of Publication, and thus diffusing extensively a sound and orthodox literature; and that we regard it as not only warrantable, but obligatory on us, to prosecute the enterprise with more vigour and to a greater extent than has heretofore been done. But, at the same time, we are constrained deeply to deplore the continued embarrassments with which the enterprise has been trammelled, from the want of the necessary amount of funds at the disposal of the Committee, the original assessments having been at first small, and some of these never responded to by the churches: Therefore

Resolved, 1*st*. That Presbytery engage with renewed energy and zeal in the prosecution of the work, and the more effectually to secure this object, and place the enterprise on a permanent basis, that in accordance with the direction of the General Assembly, collections be taken up annually in all our churches for this purpose.

Resolved, 2*d*. That in order to meet the present exigencies, and enable the Committee to carry the work at once into successful operation, our churches be immediately called upon to contribute the necessary amounts.

Resolved, 3*d*. That pursuant to the suggestion of the present Committee, the centre of operations be now changed from Sumpterville to Winnsborough—and that Ruling Elders, James R. Aiken, and A. W. Younge, and Rev. M. D. Fraser be a Committee to whom the direction of the enterprise shall be entrusted.

Resolved, 4*th*. That Presbytery memorialize our Synod to take the necessary steps for establishing, at as early a day as practicable, a depository of the publications of our Board, at some convenient point within their bounds.

Resolved, 5*th*. That we earnestly recommend to our Ministers and Churches the circulation of the Home and Foreign Record, and the Sabbath-School Visitor, in preference to other religious papers which are not of a strictly denominational character.

All which is respectfully submitted."

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

"To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF MARCH, 1852.

Presbytery of Albany.

Amsterdam Village ch per Rev J M Campbell 12; Brown University, Providence R. I. per R P Dunn 1 80; 2d ch Albany "a Lady" per Dr Sprague 20 — 33 80

Presbytery of Troy.

Waterford ch to con Rev Alexander B Bullions hon mem — 35 50

Presbytery of Steuben.

1st ch Bath per Rev G D Stewart 16, Rev G D Stewart 5 — 21 00

Presbytery of New York.

Rutgers St ch Joseph R Skidmore 30, to con his son Irad Hawley Skidmore hon mem, Wm L Skidmore 30 to con his son Alfred Freeman Skidmore hon mem, also from same ch 30 per Robert Carter to con Master D G Brown hon mem, cash collection 151 59—241 59; Brick ch "a member" 100; Duane St ch 232 50; Williamsburg ch 22 18 — 596 27

Presbytery of Elizabethtown.

Rahway 2d ch — 20 00

Presbytery of Philadelphia.

10th ch "a Lady" 25 cash collection (less 7 14 for *Home & Foreign Record*) 224 91; Central ch (add'l) "a Friend" 25; Scots ch ann col 126 85 — 401 76

Presbytery of Washington.

2d ch Wheeling per Rev Cyrus Dickson — 5 00

Presbytery of Richland.

Lancaster church — 10 00

Presbytery of Chilicothe.

Hillsborough ch per A S Evans — 27 00

Presbytery of Oxford.

Oxford ch "a Friend" 7 40; Hamilton ch per Rev S Brown bal 4 25; Oxford ch per Rev S Brown 25 — 36 65

Presbytery of Sidney.

West Liberty ch per Rev S Brown — 42 00

Presbytery of White Water.

Dunlapsville ch per Rev S Brown — 23 00

Presbytery of Wisconsin.

Oakland ch per Rev Wm Cargan — 3 00

Presbytery of Winchester.

Fredericksburg ch Mrs Mary Carmichael — 5 00

Presbytery of Montgomery.

Sundry churches per Rev James M Wilson — 2 00

Presbytery of Orange.

Yancyville ch 22 50, Joshua Butler bal to make Joshua H Butler hon mem 15; Chapel Hill ch 30; Bethel ch 6; Spring Garden ch 21; Buffalo ch 10; Cross Roads ch 15; Graham ch 2 90; Greensboro ch 58 all per Rev John A Gretter, Mrs Frances Paisley 12 — 121 40

Presbytery of Maury.

Connersville ch Alexander Stenson — 5 00

Presbytery of Nashville.

Smyrna ch 9 10; Mt Vernon ch 2 02, less 20 cts, per Rev Wm P Buell — 10 92

Presbytery of Knoxville.

Knoxville 1st ch Sew Soc per Rev Joseph L King — 150 00

Presbytery of Harmony.

Cheraw ch per John F Matheson Esq — 17 00

Presbytery of Hopewell.

Athens Ga Mrs A N Nisbett — 5 00

Presbytery of Cherokee.

Roswell ch per John Dunwoody — 35 00

Presbytery of Louisiana.

Carmel church — 10 00

MISCELLANEOUS.

Mrs Margaret Rogers 2, Rev James Dunbar per James Graham 2, "I P" 45 cts, "I F" Long Island 5, bequest of Mrs Nancy J Hall (dec'd) per Rev R J Hall 3 17, Rev R J Hall 3 08, "Aliquis" 10, "H" Hamptonburg N Y 10; Mrs Margaret Greer, Steel Creek, Muhlenburg Co N C per Mr H McDowell 4 — 39 70

$1736 00

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

By the Presbytery of Wooster, on the 24th of February, Mr. Joseph A. Hanna was ordained as an Evangelist.

On the 4th of March, the Rev. James H. Baird was installed by the Presbytery of Wooster, pastor of the First Presbyterian church of Wooster, Wayne county, Ohio.

On the 9th of March, by the Presbytery of Mohawk, the Rev. Caspar R. Gregory was installed pastor of the Presterian church at Oneida Depot, New York.

On the 4th ult., Mr. Edward Wurts was ordained and installed pastor of the Presbyterian church of Rodney, Mississippi.

DISSOLUTION OF THE PASTORAL RELATION.

The Rev. Silas Johnston has resigned the pastoral charge of the churches of Mount Gilead and Canaan, Synod of Ohio.

The Rev. William E. Schenck has resigned the pastoral charge of the 1st Presbyterian church in Princeton, N. J., to become Superintendent of Church Extension within the bounds of the Presbytery of Philadelphia.

CALLS.

The Rev. A. R. Naylor, of Newcastle, Indiana, has accepted a call from the 1st Presbyterian church in Cheviot, Ohio.

The Rev. Robert Conover, of the Cincinnati Theological Seminary, has received and accepted a call from the newly organized church at North Salem, Indiana, where correspondents will please hereafter address him.

DEPOSITION.

The Rev. E. B. Altermatt, a German minister, has been deposed from the ministry by the Presbytery of Fort Wayne.

POST-OFFICE ADDRESS.

The post-office address of the Rev. Joseph A. Hanna is Oregon city.

The post-office address of the Rev. P. D. Young is Chester, Randolph county, Illinois.

The post-office address of A. B. Quay, General Agent of the Pennsylvania Colonization Society, is changed from Pittsburgh to Rochester, Beaver county, Pennsylvania.

The post-office address of the Rev. Gaylord L. More is Babylon, Long Island.

That of the Rev. Varnum Noyes is Guildford, Ohio.

That of the Rev. Jos. B. Hadden is Quasqueton, Iowa.

The Rev. Jacob Coon having been elected Principal of the Vermillion Institute, Haysville Ohio, has removed to that place, and requests correspondents to address him accordingly.

The Rev. Luther Dodd has removed from Shelby to Mount Gilead, Ohio, where correspondents may address him.

MISCELLANEOUS.

The Rev. John Leyburn, D. D., has resigned his position as Corresponding Secretary of the Presbyterian Board of Publication, and has become co-editor with Dr. Engles in "The Presbyterian."

The Rev. J. Y. Alexander of Newnan, Georgia has accepted the appointment of Superintendent of Colportage for the Presbyterian Board of Publication for Georgia, Florida, and such portions of South Carolina as he may be able to occupy. The most happy results are anticipated from Mr. Alexander's efficient labours.

HONORARY DEGREE.

At the recent commencement at Jefferson College, the degree of Doctor of Divinity was conferred upon the Rev. Melancthon W. Jacobus, Professor of Hebrew and Oriental Literature in the Western Theological Seminary.

DEATHS.

The Rev. Henry Davis, D. D. of the Presbytery of Mohawk departed this life on the 8th of March, in the 80th year of his age.

The Rev. John L. Cummins of the Presbytery of Iowa, departed this life on the 28th of February, in the 31st year of his age.

The Rev. William S. Potts, D. D. of the Presbytery of St. Louis, departed this life on the 28th of March, in the 49th year of his age.

The Rev. William B. Barton of the Presbytery of Elizabethtown, departed this life on the 7th of April.

Varieties.

EDUCATION IN LIBERIA.—The republic of Liberia contains 300,000 inhabitants, of whom 7000 or 8000 may be regarded as civilized. The Christian churches in this republic contain 2000 communicants, and 1500 children are in the Sabbath-schools. On the western coast of Africa, are about 400,000 subject to British and Liberian law. Among this people are 137 schools, and 23,164 pupils. Among these schools, are at least seven high-schools. The Methodists sustain a high-school at Monrovia, and the necessary buildings have been erected at an expense of $8300. Large sums have been contributed to promote education in Liberia. The late Augustus Graham, of Brooklyn, New York, left $10,000, W. Bloomfield, of Rome, New York, $25,000. Five Missionary Boards hold property amounting to $42,000. Various persons have contributed $8,126 45 towards establishing a college. The trustees are now seeking a suitable person to go out and lay the foundation of a college. This is an object that commends itself to the friends of the African race.

OPPRESSIVE.—The Protestant pastor, Girod of Rouille, France, for a mere joke upon a government courier passing by, has been interrogated, incarcerated, and condemned without the possibility of defence or of calling a witness in his favour, to be transported to Algeria. French Republicanism!

MIAMI UNIVERSITY.—Letters from Dr. Anderson and the Rev. Mr. Worrall, the pastor of the Presbyterian church in Oxford, inform us, that a delightful revival is in progress there, and that a number of the students are anxiously inquiring.

SECESSION FROM THE CHURCH OF ENGLAND.—The English papers announce the secession of an English clergyman of a noble family—the Rev. William Bathurst—from the Church of England. The points on which he secedes are baptismal regeneration, the burial service, and the condemnatory clauses of the Athanasian creed. His living brought him $5100 a year.

NATIVE PREACHERS IN INDIA.—Three young men have been licensed and set apart in Calcutta to preach the gospel, by the Calcutta Presbytery of the Free Church of Scotland. They were all natives, and had for some time been employed in missionary work in connection with the schools.

IMMIGRANTS.—During the month of March, 23,175 immigrants arrived at New York. Of these, 18,532 were from England, Ireland, and Scotland; 2535 from Havre; and the remainder from other foreign countries. The number for the quarter ending the 31st of March amounts to 42,454, which is a decrease of 2914 on that of the first quarter of last year, and an increase of 17,757 on the arrivals during the first quarter of 1850. Two hundred and eighty-three vessels arrived from various foreign ports at New York last month, the aggregate tonnage of which amounted to $142,852.

AURORA BOREALIS.—Professor Olmstead, of Yale College, has in preparation a treatise on the Aurora Borealis, to which, for many years, he has paid much attention, and in regard to which he holds an original theory. His treatise is to be published by the Smithsonian Institute.

THE BIBLE IN A ROMISH COLLEGE.—Dr. Russell of Maynooth College in Ireland, made a public declaration, that each student of the College had a Bible, and that a whole recess of their library was devoted to biblical literature—which literature was the subject of their study during their five years' course. In answer to this statement of the professor, Patrick O'Brien, a converted priest, answers to the effect—that he was an alumnus of the college, and he declared, with all the solemnity of an oath, that during his six years residence in that college, in course of education for the priesthood, he had no Bible in his possession, nor was he aware that any other student had one, nor was it a class book in the divinity course, even in a dead language—and that as soon as he came to read the Bible, he renounced popery.

THE REV. DR. MCLEAN, Vice-President of Princeton College, and Professor of the Greek language and literature, preaches to a congregation of coloured people, in a neat little church, established much by his own liberality. How much to his honour, thus to imitate Him who said, "to the poor the gospel is preached."

GEORGIA.—The Savannah Bible Committee report the thorough canvassing of fifteen counties of the State by five colporteurs in their employ the past year; and they say, that in some cases *one-third*, and even *one-half* of the families visited were entirely destitute of the Bible. In one family where the wife had been a member of the church for fourteen years, they had never had any portion of the word of God in the house.

BAPTISM.—The Maryland Annual Conference of the Methodist Protestant Church, recently in session at Georgetown, D. C., resolved that the practice of private baptism, except under peculiar circumstances, ought to be discouraged.

IN LABOURS MORE ABUNDANT.—A brother in Indiana says, that between the first Sabbath in February and the first in March, he preached thirty-seven times, conducted about twenty prayer or inquiry meetings, made four temperance speeches, and rode more than two hundred miles exclusive of the distances in attending meetings in neighbourhoods. He had no ministerial help beyond one prayer, offered by a Methodist brother. This is active ministerial life in the West.

THE CHINESE AND THE ENGLISH.—The Chinese pay the British merchants fifteen millions of dollars for cotton manufactures, and forty-five millions of dollars for opium grown in the British East Indies, every year.

WAR ON THE KAFFIRS.—The war carried on for some time past by the British Government in South Africa, against the Kaffirs, is denounced bitterly by the religious press in England. It is said to have destroyed both the Moravian and Wesleyan Missions, and threatens the destruction of the French Protestant Mission.

CHINESE GOING TO CALIFORNIA.—Intelligence received from China, by way of England, represents that the emigration of Chinese to California is greatly on the increase. During the past month six vessels have sailed; ten are preparing to leave, and more are required. Many who had previously emigrated have returned with substantial proofs of their success, and the Chinese are not slow in following the example of their countrymen, when money is the inducement.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following sums have been received:

From	"Presbyterian"	5 00
"	Church at Cheraw, S. C.	100 50
"	Mrs. Margaret Greer of North Carolina	4 00
		$109 50

GEO. H. VAN GELDER,
Treas. Trustees of Gen. Assembly Presb. Ch. &c.

April 21st, 1852.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE PER QUARTER.—Under 50 miles, 1¼ cents. From 50 to 300 miles, 2½ cents. From 300 to 1000 miles, 3¾ cents. From 1000 to 2000 miles 5 cents. Paid in advance at the post-office at which it is delivered.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Important Table for Synods and Presbyteries in connection with the Executive Committee of the Board at Louisville, Ky., p. 66. Minnesota, p. 67. A voice from New Orleans, p. 67. Receipts, p. 67.

BOARD OF EDUCATION.—I. Ministerial Education. Answers to Prayer, p. 69. Geneva Theological School, p. 69. Want of Ministers, p. 69. II. Christian Education in Schools and Colleges. The Glory of an Academy, p. 70. Marengo Academy, p. 70. The Demand and the Supply, p. 70. A Female College in the Presbytery of Western District, Tenn., p. 70. The Baptized Youth, p. 71. The Family, p. 71. Receipts, p. 71.

BOARD OF FOREIGN MISSIONS.—Notice of Annual Meeting, p. 72. Recent Intelligence, p. 72. The Pueblo Indians, p. 72. India: Lodiana Mission; Sights among the Heathen, p. 73. Allahabad Mission: Are India Missions a Failure? p. 73. Siam Mission: Letter from Rev. S. Mattoon, p. 74. China: Ningpo Mission; Idolatry a means of raising Rice, p. 74. Church at Ningpo, p. 75. Journal of Rev. Henry V. Rankin, p. 75. Receipts, p. 76.

BOARD OF PUBLICATION.—Results of the Year, p. 78. The Sabbath-School Visitor, p. 78. Fruits of Dr. Alexander's Works, p. 78. Books blessed in a Revival, p. 78. Colportage in Natchez, Miss., and the Vicinity, p. 78. A Fraternal Welcome, p. 78. Gaining Favour, p. 78. Lamentable Want of Readers, p. 78. Labours among the Destitute, p. 78. The Colporteur, the Boys, and the Blind Man, p. 79. Action of the Presbytery of Harmony, p. 79. Receipts, p. 79.

MISCELLANEOUS.—Hymn for the Opening of a Church Court, p. 65. The Better Covenant, p. 65. A Strange Thing, p. 65. Ecclesiastical Record, p. 80. Varieties, p. 80.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 6. | PHILADELPHIA, JUNE, 1852. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

THE DOOR SHUT.

And the door was shut.—MATT. xxv. 10.

The parable from which these impressive words are taken, is designed to teach the importance of being always ready for death. The great truth which the Saviour would impress upon us is this, "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." Matt. xxv. 13.

Even at the present day, marriage customs in some Eastern countries are very much like those alluded to in this parable. Ward, in his view of the Hindus, tells of a marriage where, as soon as the bridegroom entered the house, the *door was shut,* and guarded by native soldiers. Those who were ready went in; others were excluded; and the door was shut!

I. There is a door *open* now.

1. The door of *hope* is open. Man is a sinner. He is a prisoner, bound in the fetters of sin; but he is a prisoner of hope, and not of despair. There is One who came into the world to proclaim liberty to the captives, and the opening of the prison to them that are bound. Zech. ix. 12; Isa. lxi. 1—3.

2. The door of *salvation* is open. The Bible points sinners to the Lamb of God, which taketh away the sin of the world. It assures them that there is salvation through atoning blood. John i. 29; Acts xiii. 39.

3. The door of *heaven* is open. Thus saith the faithful and true witness—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 14, 21.

It is Jesus Christ who has opened the door of hope, of salvation, and of heaven. He has the keys of hell and of death; he has the keys of heaven too; he openeth, and no man shutteth; and he shutteth, and no man openeth. Rev. i. 18; iii. 7. He shed his blood for the remission of sins. By his death he opened the doors of our prison-house; and the doors *opened by his death* are kept open by his *intercession;* and men are urged to flee from the wrath to come. Matt. xxvi. 28; Rom. iii. 25.

II. But soon the door *shall be shut.*

1. The door of *hope shall be shut.* It is now open wide. None need despair. All are invited to Christ. But by and by it will be too late. The gospel will no longer speak in accents of mercy; the darkness of despair will settle around the sinner; the gloom of the pit cover him; the door of hope will be shut!

2. The door of *salvation shall be shut.* It is now open. We are invited to enter. Look and be saved! Turn, why will ye die? Isa. xlv. 22; Ezek. xxxiii. 11.

"While God invites, how blest the day!"

But soon our day will be over; the night will come, and the door of salvation will be shut!

3. The door of *heaven shall be shut.* It is open now; it stands wide and solicits our entrance. Its joys invite us; its blessed inhabitants beckon us; its blissful seats, its sweet music, unite their charms to draw us thitherward. But soon we shall feel no longer these wooing and constraining influences. Heaven's attractions will cease to attract us; its gates will be barred against us; the door of heaven will be shut!

How dreadful to go into eternity hoping to enter heaven, and find the *door shut!* Oh, to go from heaven's gate to the pit of hell, how terrific! To plunge from the regions of eternal sunshine into the blackness of darkness for ever—

"Where woe and wrath in every form
Is there the sinner's part."

Who can think of it without horror! Yet such, it is to be feared, will be the sad history of many! The parable authorizes this conclusion—Many will knock for admission, but no admission will be granted—the door is shut! Reader, shall it be so with you? Remember, the door of heaven shall be shut against all who do not enter the door of hope and salvation through Jesus Christ. There is but one way to heaven—it is a short, but a narrow way—it lies by the cross of Christ—believe, and you shall live! Delay not; flee to Jesus Christ now, and put your trust in him, for soon the door shall be shut!

W. J. M.

For the Home and Foreign Record.

"PATIENT CONTINUANCE IN WELL-DOING."

Bear the burden of the present—
Let the morrow bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?

If the darkened heavens lower,
Wrap thy cloak around thy form;
Though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken
Animate the trusting breast;
Step by step the journey's taken
Nearer to the land of rest.

All unseen, the Master walketh
By the toiling servant's side;
Comfortable words he talketh,
While his hands uphold and guide.

Grief, nor pain, nor any sorrow,
Rends thy breast, to him unknown;
He to-day, and He to-morrow,
Grace sufficient gives his own.

Holy strivings nerve and strengthen—
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay the burden down.

THOMAS MACKELLAR.

Philadelphia, May 17th, 1852.

For the Home and Foreign Record.

THE DUTY OF SELF-DENIAL.

"If any man will come after me, let him deny himself." *Matt.* xvi. 24.

My dear Christian brother, do you consider it a duty to practise self-denial? And how far do you practise it in your house, your furniture, your dress, your food, your recreations or your pleasures? If you disregard this duty, and do not thus *deny yourself,* and give to the cause of the blessed Redeemer, should you not ask yourself, "How dwelleth the love of God in *me!*" That is, if this evidence is so doubtful, or wholly wanting, am I a child of God, while I so readily and constantly *pervert* this command—*indulge myself, and deny the needy!*—If this "fruit" of my life, is so sickly, or entirely blasted, how should I tremble, lest I be found at last bound with the tares, and ready for the fire!

I was delighted to hear of the resolution [given on p. 95] of a Christian brother, under a sense of duty, to abandon *Tobacco.* How many Christians are addicted to this *costly* and *offensive* practice! very often using it to excess—and in numerous cases, disgustingly so. It is admitted that over $1000 worth of Tobacco is consumed *daily* in the city of New York—about half a million per annum in that city alone—and all the land bears a due proportion to New York in this vice. If so, the people of the United States consume *daily,* near $50,000 in Tobacco—or the enormous sum of about $18,000,000 a year! More than one-third of the entire expense of our National Government! *and nearly ten times the total amount of American benevolence, all put together!*

Of this vast consumption of a costly, offensive, *poisonous* drug—unnecessary, and very often directly and positively hurtful—professing *Christians* consume a full proportion, according to numbers.

What vast numbers fail to give $1 a year to the cause of Christ, while they pay $10 a year for Tobacco! And how many almost forget to open their purse for the Redeemer, who gave his life for them; while they pay 25, 50, 100, and some 200 and 300 dollars a year for *cigars!*

Is this right? When "the Lord cometh" to reckon for the talents loaned to you, will this be accepted? Will it be satisfactory, either to Him or to you?—That brother alluded to, thought it would not. He felt it a duty to abandon that *filthy* weed, that he might the better discharge his plain duty as a Christian.

Have you ever given the matter a *candid, prayerful* consideration?—*honestly*—as if before the bar of God?—Do so at once, and see the result.—Do not *flinch* from it—it will soon stand before you when you *cannot* shrink from it;—consider it now, and follow the dictates of conscience and duty, as seen in the light of *facts* and of God's holy word. It is no trifling matter, and may not be delayed, or neglected—and may God give you wisdom and grace to *decide* and *do right.* C.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

RESOLUTION OF THE BOARD OF MISSIONS.

At a recent meeting of the Board of Missions, the following resolution was unanimously passed.

"*Resolved*, That missionaries of the Board are expected not to leave their fields of labour for the purpose of collecting funds for building houses of worship, without first referring the subject to the Executive Committee by whom they were appointed."

The bearing of the above resolution may not be apparent to all, at first glance, and yet its necessity is felt by many. It frequently happens that ministers leave their fields of labour for the purpose of making collections to build a house of worship with the belief that theirs is a *peculiar case*, and that it will only be necessary to make it known in our large cities, and the amount needed will soon be collected. These brethren often return home, after weeks, and even months of absence from their churches, sadly disappointed, with scarcely enough to meet their travelling expenses. Indeed, we have known instances where they were compelled to borrow the necessary funds to carry them home. Now, these failures arise often from an *untimely* visit, and a want of a knowledge of all the facts in the case, more than from any indisposition on the part of our more wealthy churches to render them assistance. Had these brethren been advised of the existing difficulties at the time, it would have saved them both time and expense, as well as the unpleasant, and often thankless duty which they have tried to perform. To such an extent has this matter been carried, in former years, that pastors and churches in some places have been led to adopt measures which may be regarded by some as too exclusive; and yet these very churches still give largely to this, as well as other objects. And in doing so, they certainly do no more than their duty. They ought to assist in building houses of worship not merely in *our cities*, but all over our own land. And there are instances, doubtless, where our missionaries may very properly act as agents for an important enterprise for a limited time, but the time and circumstances should be well chosen. And the brethren would do well to be governed in this, by facts which can thus be brought before them. This subject has frequently been suggested for the consideration of the Board, and has recently been brought before them in the form of a memorial. The importance of some such action will, we trust, be manifest to all.

We cheerfully publish the following acknowledgment from our Missionary in St. Paul, Minnesota. We scarcely know of a more important point, or of an infant-struggling Church more worthy of assistance. Our Missionary there does not wish to leave his field to solicit aid, and therefore appeals through our columns for assistance, as will be seen by reference to last Record. How many more will respond to this appeal? We will gladly receive, and forward any contributions for this object.

For the Home and Foreign Record.

ACKNOWLEDGMENT.

I have received three dollars enclosed in the following note, from Newport, Rhode Island:

"Sir, the trifle within is to assist you in building a church. The Lord can see that it reaches its destination. A Disciple of Jesus."

How many more "Disciples of Jesus" will do likewise? How soon we could build a church if the "Disciples" would send in their tens, fives, threes, and even ones. J. G. Riheldaffer,
St. Paul, M. T.

ANNUAL REPORT.

Before this number of the Record reaches our readers, the Report of the Board of Missions will be laid before the General Assembly. We are gratified now to be able to say that the results of the year will compare favourably with that of any preceding, both as it respects funds, as well as the increase of the work in fields really missionary. Not the least gratifying feature of the whole, is the large number of churches that have become self-sustaining. Many of these were planted by this Board, and received for a time its fostering care, until having gathered sufficient strength, they felt it to be neither right nor necessary to ask further aid.

It will be remembered that by order of the General Assembly, the Board closes its accounts one month earlier than any previous year; hence the Report will embrace only *eleven* months, viz., from May 1st, 1851, to April 1st, 1852. This may occasion a little *wider* discrepancy this year between the facts published in our statistical tables, and those usually published in the Minutes of the General Assembly. We hope to be able to give an abstract of the Report in the next number of the Record.

For the Home and Foreign Record.

CALIFORNIA, A PRESBYTERIAN MISSIONARY FIELD.

It is my present wish to bring to notice some of the peculiar features of California, not only as a missionary field generally, but one peculiarly inviting to the Presbyterian Church.

The large population already congregated on these shores, the many permanent towns and settlements already sprung up, and the gradual and rapid increase of numbers, make on these accounts a forcible and sufficiently loud appeal for the founding, amid an interesting and growing people, of the institutions of the gospel.

But besides the *want* which has been thus created for Christian institutions, the *desire* for them among our people generally, has been no less marked and manifest. Of Californians it may be truly and emphatically said, they have *desired* among them the presence and influence of the ameliorating influences of the Gospel. This feature of society was brought early to the writer's notice. Among his fellow-voyagers to California, at a time, too, in which many were sneeringly describing all adventurers to this land as mere *gold hunters*, whose ruling and all-absorbing passion was a sordid lust of gold, he well remembers from the lips of many of his associates in travel strong expressions of gratification, that ministers of the gospel were sharing with them the trials of their enterprise, and would be found among them, in the land of their destination, to administer in their need the aids and consolations of religion. The same trait of character has continued to exhibit itself in all the history of succeeding adventurers and their sojourning in this land.

Added to this desire for the institutions of the gospel, has been also a *marked disposition to support them* with a justly commendable liberality. This fact has existed notwithstanding there has been much personal indifference to the duties and services of religion, with even neglect and a "turning away" on the part of many. But still, the test of an appreciation of gospel privileges has been most favourably and commendably met, when the call has been made to contribute to their sustentation. The large amount of funds contributed directly for the founding and support of churches, will ever be an honour and praise to the spirit of liberality of early Californians.

The promise of the present and future is also most encouraging. In the growth of society, and especially in the increase of the number and stability of its communities, the need of permanent religious instrumentalities has been more and more impressed upon the public mind, and developed in expressed wishes and corresponding efforts. Indeed, until the present time, religious enterprises were wanting, as to the State at large, in a feature which ever adds greatly to their interest and the gratification of those who embark in them—the knowledge of a fitness in circumstances, and maturity in preparation, as well as general timeliness in the opportunity for introducing the ever-blessed instruments of gospel truth and grace.

This field is also peculiar in the strongly marked intellectual character of its population. Generally, the people of California are men of strong minds, with a high order of cultivation, vigour, and activity. With such a people it is interesting to associate. Their intelligence and enterprise in schemes of secular interest, become elements of efficient usefulness, under the controlling and sanctifying power of divine truth. Enlarged views and energetic action will be the characteristics of their religious efforts; their pious zeal will be intelligent and warm; and far-reaching as well as happy will be the fruit of their beneficent endeavours. Such a population, capable of these noble aims and ends, is now in California.

To this field the attention and active zeal of the Presbyterian Church is invited. Our own beloved Zion is called to share in the glorious labour and reward of directing, in a religious channel, the energies of this enterprising people. Upon them we are invoked to bestow the culture of Christian doctrine; in them to seek to develope the full proportions of a mature Christianity. The field is one prepared to receive the cultivation of such labourers as the Presbyterian Church is capable of bestowing. The soil is one fitted to receive the seed which our labourers in the gospel of Christ are accustomed to sow. The men of California possess the mind, and have attained the skill, of making them capable of comprehending and appreciating the system of religious instruction which it is the peculiarity of the Presbyterian ministry to bestow. Besides, here is also a distinct sphere of usefulness, *in the educational interests of the country*, for which the agencies of our Church are peculiarly adapted, and in the line of which it has ever been her habit and distinction to bear a conspicuous part. The educated ministry in connection with the laity of the Presbyterian church has now a most favourable opportunity for embarking anew in this highly useful and important work. This service, with the more exclusive labours of the ministry of the word, will find California an open and a most encouraging field for their employment.

Beyond these general reasons, which we are warranted in assuming as providential indications of the obligations resting upon our beloved Church, to engage in the work of rearing Christian institutions in this land, there are of course other and more intelligible calls from California upon the Presbyterian ministry. No inconsiderable proportion of the population of this State are of Presbyterian origin and association. These have come not only from different portions of our Union, but also from the united kingdom of Great Britain, its provinces and colonies, as well as from Continental Europe. They are here with their strong preferences for the simple rites and ordinances, the forms of doctrine, and order of church government, under the influence of which they have been trained. It is natural that they should desire, as thus also they express themselves, to be followed by their accustomed, cherished church privileges, embalmed as they are in their most sacred recollections and affections. They desire in their midst the church of their sires, venerable and endeared in its worship and observances; this only is wanting to enkindle in their bosoms at once a home-interest in this the land of their adoption; and impart to its foreign features, in natural scenery, and habits of society, a familiar, home-like face. The planting of this church among them *they ask;* at its altars they desire the ministry of their choice to serve; to such a ministry they are ready to extend a cordial welcome, and an affectionate respect and attachment; to its support they will contribute of their "temporal things," and to its authority will yield

all due submission in the Lord. Will such a ministry enter into this open door of usefulness? Shall such a ministry be sent?

An early commencement was made in the planting of Presbyterian churches on these Pacific shores. We were not a whit behind any branch of the Church in early, zealous efforts to unfold here the banner of the truth. The *first two Protestant churches organized in California* were those of our own order. But it must be confessed we have not maintained the same forwardness in the subsequent history of our missionary operations in this country. We have suffered other denominations far to exceed us in zeal to supply these wide-spread religious destitutions. The number of our ministers have remained stationary, while at the same time the demand for an increase has been continually augmenting. *We* who are in the field have not organized congregations as we might, for the want of ministers to become their pastors. Our hands have been tied in the cause of education, because there have been none who could be spared to devote themselves especially to the labour of teaching and the founding of literary institutions. It cannot be that our small representation will continue unassisted to meet the responsibilities of its burden of duty in this land. Is it not an authorized, a divine impression which re-applies to the Presbyterian Church in the present emergency, the ancient prophetic call, WHOM SHALL I SEND? AND WHO WILL GO FOR US? A. W.

San Francisco, *March* 1852.

The following extracts from letters recently received from a few of our missionaries, among the many in our office, present very clearly the lights and shadows of a missionary life. They speak for themselves. But few have any just conception of the trials and discouragements of many of our missionaries. The fields of their labour are chiefly in new and frontier settlements, and always in comparatively weak and feeble churches. Many of these communities are composed of those who have but little of this world's goods, and can therefore do but little toward the erection of houses of worship or the support of the gospel. And many among them are lamentably indifferent to the whole subject of religion, and its advancement, in the community in which they live. One of the trials of our missionaries, and by no means the least, is the *indifference* manifested by those who ought to be active in endeavouring to uphold them in their arduous work, and particularly those who are members of our Church, or professedly attached to its doctrines and order. Here and there, we find those who come nobly up to the work, and determine, with God's blessing, to accomplish it; and the blessing of God generally accompanies these efforts. The case immediately below sets forth some of the trials and encouragements of these devoted men.

Michigan.

I have been so disheartened for a month, that I feel almost ashamed to write. There have been many things to work against us, aside from the wickedness of men and the machinations of Satan. The winter has been unusually severe. Our house of worship exceedingly uncomfortable, and scarcely a family but has been visited with sickness in some form or other—and there have been many deaths. All these things conspire to make our congregation small, and attendance irregular. My own health has been so poor that I could with difficulty perform my Sabbath duties; yet with the exception of two Sabbaths when I omitted one service, these duties have been performed.

There have been a series of excitements here, arising from a variety of causes which has almost destroyed the hope of the outpouring of God's Spirit. The foolish opposition of a minister of this place, the excitement in reference to our schools, and the "spiritual rappings," &c., all turn the attention away from the truth. * * *

I commenced writing this report more than a week ago, and laid it aside to visit my people, and the result is a rejoicing of heart which I did not expect. God's blessing *disappointed* me. I found a feeling among my people truly gratifying. Many are inquiring the way, and some seem to have set their faces Zionward in earnest, whom I did scarcely hope for. Our communion came yesterday, and we received seven additions, four by letter and three by profession. Two of these latter were children of the church, and the third I baptized. Our services were exceedingly solemn. The whole house seemed melted to tears. On Saturday I baptized three children, presented by a widow who entered with us by profession three months ago. I have commenced an effort to build a house of worship, and the first day procured six hundred dollars. This is my plan; I have four subscriptions, 1st of $100, payable if ten subscribers can be found; 2d, $50 payable on the same conditions; 3d, of $25 with the same, and then balance of all amounts that persons may feel able to give. You perceive that by the first three we will get $1750, and by the last we hope to get at least $150 more. The house which is demanded will cost at least two thousand dollars; and we must trust to friends abroad to finish it. Our members have come up nobly to the work. Each male member who possibly can do so has subscribed $100, and some with great self-denial. We are determined to make it go if possible, and I trust we have the love of Christ's kingdom at heart. Another thing which cheers me is the kind expression of good feeling I meet with everywhere. Rejoice with us and pray for us. We cease not to make mention of you before God, that he may sustain your hands and strengthen you by his Spirit with might in the inner man.

Pastoral Visitation—Bible Class Instruction.

Ohio.

I have visited about eighty families this winter, and my custom has been to have personal conversation with every adult person in every family, (and also with every child). I have endeavoured to make my inquiries, instructions, and warnings, as pointed as possible, often having spent from *thirty* minutes to an hour in conversation, and then followed it with a short prayer. I have left a whole family bathed in tears. This kind of labour I find very profitable to myself.

Besides three or four classes of the larger children accustomed to meet with our Sabbath-school, we have two Bible classes, one composed of young ladies, the other of young men. I meet with the class of young ladies once in two weeks, and have made it my business to make pointed applications of the truths contained in the lesson, and I have frequently found that it produced a deep feeling. This kind of labour I also find interesting and profitable. R.

Concert of Prayer by the Members of a Church.

Pennsylvania.

The most encouraging thing about the spiritual interests of this church is, that we *feel* deeply our spiritual deadness. We have a monthly meeting of our session for prayer and conversation. We have tried almost every means, again and again. We have now resolved to hold a union prayer-meeting in our closets on Saturday evening at seven o'clock to wrestle with God for an outpouring of his Spirit, and a revival of pure religion. I have also engaged all the church members in the same. On Sabbath evenings I preach mostly on the subject of prayer. We know not what the result will be. B.

Discouragements.—Want of early Religious Training.

New York.

The state of the Presbyterian Church in this valley, particularly the New School branch of it, is low and discouraging—they do not prosper, and can scarcely conceive what the evil is which is gnawing at the root. Some of them are looking toward our connection as their probable home, at no distant day. We are sorry that we cannot see more that is encouraging in our churches. The truth is, we are all labouring, more or less, under the influence of the same great evil, viz:—*the want of a thorough training of the young* in the nurture and admonition of the Lord. For it cannot be denied that a great proportion of the youth in our region are the most profoundly ignorant of the gospel, the most devoid of religious principle, and perhaps the most self-confident of any that preceded them, since the first settlement of the country. It will take a generation of *hard labour* to bring the youth into as good a state in this respect, as they were before this part of God's fair heritage was "burnt over." Neither branch of the church are sufficiently awake to the cause of the evil, or sufficiently prompt to apply the remedy. It is not sufficiently felt that the work of reformation should begin in the family. Those tendencies which prostrated many a family altar, and closed the lips of the mother, who else had learned her little one to lisp the cradle hymn, and evening prayer, are still existent; and are sometimes visibly active in many of those persons, under the shade of whose influence some of our youths must grow up, at least for a time. Some persons of this description, who came out with us in our exodus a few years ago, carry in them some sad effects of their education in the house of bondage, and are strangers to that power, and distinctness of moral preception—that fixedness of conviction, and that form of character, which those persons discover who had not been over-heated, and over-strained, and which are elements of efficiency in the training up the youth for God. Yes, innovation and heresy connected with high bewildering excitement have produced results upon our church which it is feared she cannot recover from during the present generation—let the witnesses "cry and sigh," labour and suffer as they may. "This," you will say, "is a gloomy representation!" So it is. But, brethren, we have to deal with the matter as it is. It is perhaps not enough that *you* too are deceived. If Israel, having "sinned a great sin," are therefore under judicial anger, perhaps *it ought to be told them*. Would it not have a tendency to humble us?—allay many a murmur, forestall and stifle many a desponding (sceptical) suggestion, (as if the gospel had proved a failure); and dispose the church more earnestly to pray, "Return, O Lord, how long? and let it repent thee concerning thy servants—oh, satisfy us early with thy goodness. Let the work appear unto thy servants, and the glory to their children."

Faithful Exposition of the Scriptures.—His truth effectual.

During this quarter, the manner of my preaching was almost entirely expository, and chiefly upon the 10th chapter of the Gospel of John. I gave notice that I would search that portion of Scripture in their presence—sustain, exhibit, and enforce whatever sentiments should be found clearly revealed therein. This notice awakened the attention of the people, and numbers of them turned their attention to a diligent search of the word of God. As might be expected, there were all manner of feelings and sentiments manifested. Some heard the word of God with gladness of heart. Some assented to the truth, but questioned the expediency of its presentation in such plainness. Some doubted, and some hated and opposed, while a few became serious minded, and we have reason to hope that there have been several conversions. * * * * It was really amusing to hear the comments and opinions that were thrown out. Such, for instance, as "Mr. —— has used himself up for this place"—"He will not be sustained here another year."—"Such sentiments are from the pit."—"Such doctrines serve no other purpose than to make infidels."—"The people will not hear such doctrines," &c. But the people did hear. The congregation still increased, and we have no evidence that any were kept away from the Saviour—on the contrary, we have good evidence—blessed be God—that some were brought experimentally to the knowledge of the truth as it is in Jesus. To his name be the praise. H.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of April, 1852.

SYNOD OF ALBANY.

Pby of Londonderry.—First ch Newburyport to con Miss PHEBE HARROD and Miss MARY C Greenleaf hon mems	103 00
Pby of Troy.—Kingsbury 1st ch	9 40
Pby of Albany.—Second ch Albany (addl to 291 50 last month,) from ISAAC W VORSBURGH to con himself an hon mem	50 00

SYNOD OF BUFFALO.

Pby of Steuben.—Bath ch 50; Sparta 2d ch 19	69 00
Pby of Wyoming.—East Bethany ch	7 24
Pby of Rochester City.—Rochester 3d ch (addl)	11 00
Pby of Michigan.—Meridan ch	5 00

SYNOD OF NEW YORK.

Pby of Hudson.—Hempstead ch	25 00
Pby of North River.—Smithfield ch	3 00
Pby of Bedford.—Croton Falls ch 58 (of which 50 from T R Lee Esq) Red Mills ch from S S Myrick 5; North Salem ch 4; South Salem ch 53 81, of which 11 from S. School	120 81
Pby of Long Island.—Brookfield ch	8 00
Pby of New York.—Rutgers st ch N Y (addl) from Geo Mather 30, from Irad Hawley 20, from	

Youth's Miss Soc 86 in—all 136; 1st Presb ch Brooklyn (addl) 21 25; Wallabout ch (addl) 4; Jamaica ch L. I. (addl) 9 50; Williamsburg ch (addl) 30; Yorkville ch 10; 1st ch New York a balance 8 — 218 75

Pby of New York, 2d.—Scotch ch N Y cash col 273 60, from Samuel Cochran 50, Estate of John Johnston deceased 150, from a Lady 5, William Post 62 50, R Carter 50—in all 591 10; West Farms ch 21, Staunton St ch N Y 19 39; Mt Washington ch 10 — 641 49

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Mount Freedom ch 50; Connecticut Farms ch 30; Baskingridge ch 15 — 95 00

Pby of New Brunswick.—Squan Village ch, a donation from the Ladies 10; Dutch Neck ch 9; Nottingham ch 12; 2d ch Trenton (addl) 8; Millstone ch 6 — 45 00

Pby of West Jersey.—Cedarville ch mon coll's 36; Somers Point congregation 5 — 41 00

Pby of Newton.—Lower Mount Bethel ch — 2 00

Pby of Raritan.—Kingwood ch — 1 00

Pby of Luzerne.—Kingston ch — 10 00

Pby of Burlington.—Allentown ch — 30 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—10th ch Philadelphia, from a Lady 5; Spring Garden ch (addl) from Mrs Brodie 1; 2d ch Philadelphia (addl) from a member 5; 4th ch Philadelphia 54; Central ch Phila 63 92, (of which from Fem Tract Soc 43 92 to purchase tracts for distribution by Missionaries of Board, and from James Boyles 20;) 6th ch Phila 208 07 — 336 99

Pby of Philadelphia, 2d.—Easton 1st ch — 150 00

Pby of New Castle.—1st Presb ch Wilmington 45 94; Lower West Nottingham ch 41; Forks of Brandywine ch (for 1851–52) in part 41 31 — 128 25

Pby of Donegal.—Strasburg ch 5; Slateville ch 21 — 26 00

Pby of Baltimore.—Franklin St ch Baltimore 100; Annapolis ch 37; 1st ch Alexandria Va 25 — 162 00

Pby of Carlisle.—Ickesburg ch 25; Lower Marsh Creek ch 35 — 60 00

Pby of Huntingdon.—Curwinsville ch 25; Shirleysburg ch 22; Lower Tuscarora ch 72 38; through Rev Joshua Moore Treasurer of Presbytery, Alexandria ch, from Fem Miss Soc, in part to con WILLIAM D SHAW Esq hon mem 37 75; Clearfield ch 7; Birmingham ch 5; 2d ch Spruce Creek 15; Hollidaysburg ch 25; 1st ch Spruce Creek, from Sewing Circle 25; from an individual of do. 75 cents; Mt Pleasant ch 3, from Samuel Hagerty of do. 1; one-half Presbyterial collection after missionary sermon at Williamsburg 8 87, making 128 37 through Rev J Moore — 247 75

Pby of Northumberland.—Mifflinsburg ch — 8 96

Pby of Eastern Shore.—Churches under the care of Rev E Town — 12 25

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Ebensburg and Summit chs 25; from a few friends within the bounds of Harmony ch 5 — 30 00

SYNOD OF WHEELING.

Pby of Steubenville.—New Hagerstown ch (addl) — 5 00

Pby of New Lisbon.—Deerfield ch for religious instruction of coloured people, South — 16 00

SYNOD OF OHIO.

Pby of Zanesville.—Buffalo ch — 26 00

Pby of Richland.—Through Rev J M Faris Treasurer of Presbytery, Hopewell ch a balance 3 75; Haysville ch 25 50; Ashland ch a balance 2 84; Londonville ch 5 55; Mifflin ch 2 75; Utica ch balance 50 cents; Lucas ch 4 90; Martinsburg ch 15; Mansfield ch 10; Chesterville ch 2 50; Harmony ch 2 50; Lexington ch 4 60, less exchange 80 cents — 79 59

SYNOD OF INDIANA.

Pby of Palestine.—Wabash ch — 1 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Kokomo ch — 10 00

SYNOD OF WISCONSIN.

Pby of Dane.—Church of Mineral Point — 5 00

Pby of Milwaukee.—Waukesha ch 5 — 5 00

SYNOD OF VIRGINIA.

Pby of Lexington.—Pisgah ch 3; Goshen ch 10 75; from Rev L Emerson and family 11 25 — 25 00

Pby of Winchester.—Martinsburg ch (addl) from Mrs Sarah P Dandridge 2 50; through J N Bell Treasurer of Presbytery, from Fort Pleasant ch 14; Moorefield ch 22; Mt Zion ch 14; Mt Bethel ch 2; Gerrardstown ch 6 50; Shepherdstown 3 50; Stone ch 2 47; Bloomery ch 2 13; Concord ch 2 05; Romney ch 19; Springfield ch 21 54; Patterson's Creek ch 7 16—in all per Mr Bell 116 35; Lewisville ch 30 — 148 80

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Through James Martine Treasurer of Presbytery, South River ch from a lady 4; Elizabethtown ch 6 40; Rock Fish Factory ch 7 37; Smyrna ch 16 75; Long St ch 5; Hopewell ch 20 25; China Grove ch 13; Tirza ch 14 25, less exchange 86 cents — 86 16

SYNOD OF SOUTH CAROLINA.

Pby of Harmony.—Through J F Matheson Esq Treasurer of Presbytery — 300 00

$3364 49

MISCELLANEOUS.

Rev J G Ralston, Norristown Pa 50; Rev Archibald Currie, Cedar Grove N C 1; J. D. New York 500; H. K., New York 500; John Haswell Esq, West Troy N Y, in part to con MARGARET JANE HASWELL an hon mem 20; a Friend Buffalo New York 50; D Ponce Esq, Mt Zion Ga balance to con his wife Mrs ISABELLA PONCE an hon mem 20; Presbyterian Sabbath school in Montgomery Ala 10; John Brewster Esq Shirleysburg Pa 50; an humble thank-offering from a lady of New Brunswick, New Jersey 10; Rev J J Janeway, D D New Brunswick, New Jersey 300; pro rata dividend of interest account from General Assembly 345 88; Rev Reuben Lowrie of New York 50; a Friend 20; W R Jackson Esq, 50 cents; a Friend 10 — 1937 38

LEGACIES.

Legacy of Jane McKean deceased of Chester Co, Pa 50, less collateral inheritance tax 2 50—47 50; Legacy in part of Peter Hay deceased, of Michigan 245, less exchange 1 23—243 77; Legacy of Isaac Hadden deceased of Gainesville, Alabama 160 75 — 452 02

Total — $5753 89

S. D. POWEL, *Treasurer.*

NOTE.—The heading of Receipts published in the last Record, from Synod of Ohio, should have been from November 1, 1851, to April 1, 1852, the receipts *to November* having been acknowledged in the January Record.

CHURCH EXTENSION.

Receipts into the Treasury during the month of April, 1852.

Pby of New York 2d.—Scotch ch N Y cash coll 200 22, Estate of John Johnston 200, R Carter 50, Wm Post 62 50 (less 250 appropriated by session of said ch for a special purpose)—balance — 262 72

Pby of New Brunswick.—Squan Village ch from the ladies — 5 00

Pby of West Jersey.—Blackwoodtown ch — 4 00

Pby of Philadelphia.—Tenth ch Philadelphia, addl a Friend through the pastor — 50 00

Pby of Baltimore.—Annapolis ch — 10 00

Pby of Carlisle.—Great Conewago ch from John Dickson — 10 00

Pby of Lexington.—Bethel ch 18 25; Union ch 21 03; Tinkling Spring ch 37 50; Waynesboro ch 13; Staunton ch 21 50; Hebron ch 19 40 — 130 68

$472 40

S. D. POWEL, *Treasurer.*

CLOTHING.

Received at the office of the Board of Missions since the last acknowledgment.

One Box from the Ladies of Spruce Creek ch Pa valued at — 29 25

Nine Boxes from the Ladies of Tenth ch Philadelphia, valued at — 401 16

One Box from Ladies of Bedford ch New York, valued at — 50 00

One Box from Sab sch of Trenton 3d ch N Jersey, valued at — 70 00

One Box from the Fem Miss Soc of Upper Octorara ch Pa, valued at — 60 00

One Box from Sewing circle of Allentown Pres ch New Jersey, valued at — 60 00

One Box from "Friends through the Mission House N Y," *no valuation*

One Box from Ladies of Abington ch 2d Presby of Philadelphia, valued at — 60 00

One Bundle from Rev G T Todd Smithfield ch, N Y

$730 41

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of April, 1852.

SYNOD OF WHEELING.

Pby of New Lisbon.—Poland ch 15 16; Hanover ch 8 50; Bethesda ch 7 90 — 31 56

Pby of Washington.—Claysville ch 1; West Alexandria ch 82; Upper Buffalo ch mon col 12 96; Washington ch mon col 40 87; Burgettstown ch 36 12; Wheeling 1st ch (of which mon col 44 13) 153 63 — 326 58

Pby of Steubenville.—Harlem ch 8; Kilgore 2 70; Amsterdam ch 3 66; Island Creek ch 25; Steubenville 1st ch—(of which from Mrs W McLaughlin 12 50) 60 — 99 36

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Congruity ch 5; Cross Roads ch 12 — 17 00

Pby of Ohio.—East Liberty ch in part 32 55; Sharpsburg ch 30; Pine Creek ch 3; Allegheny City 2d ch in part 6; Centre ch Ladies Miss Soc in part to const Mrs ELIZA ANN ORR hon mem 25 — 96 55

Pby of Redstone.—New Providence ch 20; Morgantown ch ladies Sew Soc 21 75 — 41 75

Pby of Allegheny.—Mt Nebo ch 5; Scrubgrass 2 — 7 00

SYNOD OF OHIO.

Pby of Zanesville.—West Rushville ch 7; Bethel ch 2 — 9 00

LEGACY.

Patterson Estate, per Rev George Marshall — 40 00

Total, — $668 80

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of April, 1852.

Cloverport ch Ky per Rev Wm McAfee	9 00
Haning Fork ch Ky bal of col per Rev J A Boyle	60 00
Rev L A Spafford and daughter Willinsburg Ohio	5 00
Shelbyville ch Ky (addl) per S Harbison	105 55
Shiloh and Olivet chs Ky per Rev Dr Matthews	7 25
Washington ch Ky per Rev J H Condit	29 00
Murphysville " " " "	28 00
By error in charge of Rev J H Shields in January	30 00
Salem ch Ky per Rev Geo T Fishback	31 00
Hopewell ch Ky in part per Rev J G Simrall	49 00
Horeb " " " " "	66 00
Danville " bal of col per Rev J C Young D D	59 00
Cherry Flat ch Tenn per Thomas Hard	3 00
Bethel ch Mo Presbytery of upper Missouri per Rev T A Bracken	7 15
Fairfield ch Iowa per Rev W W Hill	7 00
Mary and Lizzie Forsyth Louisville Ky	1 50
Tuscaloosa ch Ala per John Graham	50 00
Member of Bethel ch Mo	2 00
Lexington ch Mo per Rev Mr Breck	5 00
Central Presb ch Cinn per John D Thorpe	112 16
Mount Carmel ch Ohio per " "	3 00
Monroe " " " "	8 70
Goshen " " " "	5 00
Dicks Creek " " " "	23 00
Pleasant Ridge " " " "	16 60
Hopewell " " " "	15 50
Hamilton and Rossville chs Ohio per do	9 50
Reading ch " " "	10 36
Owens Creek Ind New Albany Presbytery	6 75
Dr J R Baird, New Philadelphia Ind	2 50
Davenport ch Iowa	10 00
Rising Sun ch Ind	4 00
Mount Hope Ind	5 00
Dellsborough Ind	3 00
Plum Creek Ky	12 00
Newton ch Ohio	26 25
Bath ch "	9 00
Cannelton ch Ind	4 00
Rev J C Caldwell donation	25 00
Shelbyville	6 25
Larissa Texas and vicinity	50 00
Willow Creek Ill	12 67
Upper Indiana ch	5 50
Hudsonville Miss	18 00
Lamor "	5 00
Emmaus "	138 00
Hickory Wythe Tenn	33 70
Somerville "	53 00
Germantown "	35 95
Shiloh Iowa	12 00
Liberty Ill	7 85
Pleasant Ridge Ill	1 25
Rev W C Kniffin, donation	25 00
W Rice in part to const his wife ISABELLA JANE RICE h m	25 00
Terre Haute Ind	10 55
Jacksonville Ala	7 00
Bethesda "	3 00
Mrs M Mitchell	1 00
Cane Run Ky	5 25
Rev Moses G Knight	5 00
Washington Prairie Iowa	8 00
Postville Iowa	3 00
Covington Ohio	18 00
Total	$1355 74

A. DAVIDSON, *Treasurer.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

STATE OF THE TREASURY FOR THE LAST YEAR.

The following is a general view of the finances of the Board of education during the last ecclesiastical year.

MINISTERIAL EDUCATION FUND.

Balance at Philadelphia, May 5th, 1851,	$4,182 37
Balance at Pittsburgh and Columbus,	426 33
	4,608 70
Cash received at all the Treasuries,*	32,617 04
Total amount of available funds,	37,225 74
Amount paid on orders of Executive Committee,*	32,399 35
Total balance, May 5th, 1852,	$4,826 39

GENERAL EDUCATION FUND.

Balance, May 5th, 1851,	17 97
Cash received from churches, &c.	6,833 74
Total amount of available funds,	6,851 71
Amount paid on orders of Executive Committee,	6,383 44
Balance, May, 1852.	$468 27

AFRICAN FUND.

Balance, May 5th, 1851,	1,033 86
Cash received, donation,	100 00
	1,133 86
Amount paid on orders of Ex. Committee	56 00
Balance, May, 1852.	$1,077 86

FUND FOR TEACHERS AND OTHERS.

Cash received,	185 00
Amount paid on orders of Executive Committee,	75 00
Balance, May, 1852.	$110 00

GENERAL RECAPITULATION

Total Receipts, including balances,	45,396 31
Total Payments,	38,913 79
Total balance,	$6,482 52

Of this balance, more than $1000 belong to the principal of the *African fund;* and a considerable portion of the remainder has been already paid to meet the obligations due for the May quarter.

* Included in these sums is $725, transferred to General Education Fund, by consent of donors.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE NUMBER OF CANDIDATES.

The great fact, characterizing the department of ministerial education for the last year, is the decline in the number of candidates for the office of the gospel ministry. The statistics of the Church, so far as they are accessible, prove that in the last ten years there has been no perceptible increase among our theological students, and that the number during the last year has been rather under than over that of some of the preceding years.

The Board are very solicitous to keep before the Church, in all its magnitude, solemnity, and responsibility, the fact that our theological students are not increasing in the ratio answering to our providential position in the ranks of the evangelical host.

The following is a view of the number of candidates, the stages of their preparatory studies, the number licensed, &c., for the last ecclesiastical year.

The number of candidates received during the year has been—New, 67, restored, 2; total		69
Making in all from the beginning,		2029
The whole number on the roll during the year has been		372
Of this number there were		
In their Theological course,	144	
" Collegiate do.	145	
" Academical do.	71	
Teaching and otherwise absent,	12	
		372

During the year *forty-eight* candidates are known to have finished their course of study. *Six* have withdrawn from the aid of the Board. *Eleven* have abandoned study: six of them on account of ill health. *Four* have died. *Four* have been dropped for not reporting for more than a year. *Four* have withdrawn from the list by marrying. *Seven* have been discontinued for various reasons, involving, on the part of some, mental or moral qualifications.

GOD'S SOVEREIGNTY AND MAN'S SINFULNESS IN THE DECLINE OF CANDIDATES.

Among the reasons which may be assigned to account for the want of increase in the candidates of our Church, there is too great a disposition to neglect our dependence upon God, and to leave out of view our own short-comings.

1. In the first place, the sovereign good pleasure of God is not only a doctrine of theology, but a practical truth, to be religiously and solemnly acknowledged in all our approaches towards the arcana of this awful subject. God reserves to himself the inalienable right of exercising his sovereign will in bringing sinners into his kingdom and in appointing them to its offices of responsibility and trust. His own glorious and absolute dominion is the foundation of Zion's hope. He knows her wants, and establishes her times and her seasons. Her name is engraved upon the palms of his hands, and all her destiny is arranged in the counsels of infinite knowledge. It is therefore a solemn duty and a precious privilege for the Church to feel her deep, abiding and all-pervading subjection to the King of kings throughout the administration of her system of means and measures. Nor is there any one point where the absolute authority of her great Head is more distinctly to be recognized than in designating those, whom he will, to the sacred office. In the midst, therefore, of all our wants and destitutions, it is the Church's sacred duty to exalt the divine prerogative in the perpetuation of the ministry. "Not by might, nor by power, but by my Spirit, saith the Lord." The humble and adoring ascription of sovereignty to the King of saints, which is a part of the praises of the kingdom of glory, should be a sober, heart-felt, practical element in all our meditations and discussions respecting the ministry and the Church.

2. But God permits his people to interpret his adverse providences as a rebuke upon their own short-comings and sins; and in giving to him all glory, to take unto themselves guilt and condemnation. No calculation of the instrumental causes which have prevented the larger increase of our theological students can safely leave out of view the sins of the Church. Few severer trials can afflict a Church than the inadequate supply of her ministerial resources; and this very fact may well awaken the inquiry, if God has not a controversy with us. It is certain that judgment is sometimes appointed in this general line of direction. "Repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, unless thou repent." The threatened removal of gospel ordinances in the Church of Ephesus, on account of its sins, may be to our own Church a key to the interpretation of God's dealings in the shortcomings of our ministerial power. Has our Church done her full duty in preaching the Gospel to the poor, in occupying the waste places of our own land, and in proclaiming far and wide to the heathen the message of eternal life? Our sins in these few particulars may be sufficient to provoke divine judgment from Him who walketh in the midst of the golden candlesticks. But whilst we are not called upon to specify the individual sins which, to the eye of Christian discernment, seem not unlikely, at least in part, to affect the issue now under consideration, it may be safely affirmed, in the general, that there are sins enough throughout our borders to invite the displeasure of the Redeemer. And farther, it is not unscriptural to believe that the diminution of ministerial strength may be one of the forms in which that displeasure may be expressed. It is certain that the humble acknowledgment of sin before God, accompanied by "repentance and the doing of first works" is in accordance with our present obligations.

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

HOME, THE GREAT TRAINING PLACE.

"Everything that is moral in a nation, and holy, worthy, and useful in the Church, if not actually formed, is fostered and cherished before the household fire."

1. One of the great advantages of home for the inculcation of religion is, that its instructions begin *early*. Long before the teacher or the minister can gain access, the parent is in daily contact with God's immortal gift. Though our nature is corrupt, even unto death, the arrangement of Providence, which gives a faithful parent the opportunity to bring God, and truth, and duty before the dawning mind, is a most precious and weighty compensation. A great deal can be done by early training to secure spiritual blessings. The promises of God, like the angels who welcomed the infant Redeemer, are a heavenly host, bright-shining, and glorious witnesses of the fulfilment of the covenant. God has connected the means with the end. Whilst the blessing is with his Spirit, the agency is with his people. That agency primarily consists in *home nurture*, early and piously at work, resting upon divine promises, and therefore industrious in elaborating the comprehensive and mysterious means. "I will be a God to thee, and to thy seed after thee:" "Train up a child in the way he should go; and when he is old, he will not depart from it." The raising of the seed is God's stipulation in the covenant; and the promise for the man is in the training of the *child*. The early nurture of home is of unspeakable advantage in maturing the true ends of education. The mysterious power of a *right beginning* is never more clearly exemplified than in the great work of train-

ing the human soul for "glory, honour, and immortality."

2. Home, also, has peculiar opportunities of illustrating by *example*. Divine truth exemplified in the consistent lives of parents, makes a deep impression upon the youthful mind. A child in whose presence religion is daily acted out in all the familiarities of the social circle, is highly favoured of the Lord. Before he understands doctrine, he is made acquainted with practice, and is thus insensibly led on in the way everlasting. The power of godly example, utterly insufficient in itself to counteract natural depravity, is sanctified by Divine grace in the salvation of children and of children's children.

3. Another of the elements which characterize home nurture, is its *facilities of training*. To teach, to give a good example, and to train, are three distinct parts of the work of education. It is important to communicate divine knowledge early, and to illustrate it by example; but it is also important to see that the child applies the knowledge he thus acquires. A parent has constant opportunities at home of forming *correct habits* in children, of directing and restraining their impulses, of superintending their whole conduct, of training them to act out what is right. By means of watchful supervision, seasonable counsel and discipline, vicious ways can be in a good degree anticipated or broken up, and habits of rectitude early cultivated.

4. Then, too, there is a direct power in the *parental and filial relation itself* to give efficacy to home instruction. The tie which binds parent and child is among the sweetest attachments of life. The natural authority of the parent is acquiesced in with deference and affection; and the instructions of a father and mother possess greater influence than those which flow through any other channel.

5. Nor must be omitted among the advantages of home, the fact that its nurture is carried on amidst the *seclusions of domestic life*, comparatively free from the temptations, the turmoil, and the interruptions of the world. God has separated the home-kingdom from invasion by natural boundaries better defined and more authoritative than mountain landmark, or civil and political division.

Considerations like these give to home-instruction a prominence among the means that sway the destiny of our race. Religion claims the advantages of the domestic circle as her own covenant right. She says, "Fathers! mothers! bring up your children in the nurture and admonition of the Lord. Receive them, as God's gracious gifts, for his glory! Their salvation is closely connected with your faithful endeavours. The promise is to you, and to your children; to those children whom you have so often nursed in infancy, kissed with tenderest love, and whose very curls and smiles are grateful to your heart. The promise of immortal life is to you and to them; but it is a promise linked with active duties on your part." "These words which I command thee this day shall be in thine heart. And thou shalt diligently teach them unto thy children, ... and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "That the generation to come might know them, even the children which should be born, who should arise and declare them to their children."

It is a true remark, that "although grace does not come *by* succession, it commonly comes *in* succession." The destiny of children is in a great measure decided by household influences; and Christianity has ever vindicated and honoured home as the scene of her triumphs, the favoured retreat of enlightening and gracious instructions made efficacious by the Divine Spirit.

PRESBYTERIAN INSTITUTE OF THE PRESBYTERY OF PHILADELPHIA.

We present to our readers the "Annual Announcement and Report of the Trustees of the Classical and Mathematical Institute of the Presbytery of Philadelphia."

PRESBYTERIAN INSTITUTE.

This Institution in its design and organization harmonizes with the system of Parochial School education, which, by the urgent recommendation of the General Assembly, has been extensively and successfully adopted by the churches in connection with this body. Its appropriate position in this system of education, is intermediate between that of the Primary School and Presbyterial College, embracing many of the advantages of the latter. Neither sectarian nor exclusive in its character, it receives the patronage of several religious denominations, and invites it from all who would withdraw their sons from those corrupt communications which are inseperable from any system of public education, and provide for them the means of moral and religious instruction more characteristic and efficient than is compatible with public sentiment on this subject. The religious instructions which are given in the Institute are in harmony with the religious sentiments of that denomination by which it was established. In this sense only is it denominational. With these views, the Shorter Catechism of the Westminster Assembly and the Scriptures are the subject of daily attention and recitation.

The supervision and control of the Institute is vested in a Board of Trustees, appointed by the Presbytery of Philadelphia, under a charter from the State. A Committee of Visitors is also appointed by the Trustees from their own body, and others, whose duty it is at stated intervals, to visit the Institute, to observe the diligence and proficiency of the pupils, the ability and fidelity of the teachers, and to consult for the encouragement and welfare of both.

The course of instruction comprehends the several branches of an English and classical education usually pursued in similar institutions, preparatory either for the active pursuits of life, or for admission to any class in College. Particular attention is paid to the mental habits of the pupils, to elementary principles, and to the rudiments of the English language —too frequently neglected in the variety of studies that are often crowded prematurely and indiscreetly upon the attention of a young child.

The discipline of the school is intended to be kind and parental, but decided; in which the co-operation of parents and guardians is earnestly sought. For this purpose both the deportment and proficiency of their sons or wards are faithfully reported to them from week to week.

As a check upon parental indulgence in permitting needless absences from school, the lessons omitted in this manner are to be recited on the return of the pupil. But the patrons of the Institute are respectfully reminded that occasional absences greatly retard the progress of the child; and, when frequent, exonerate the instructors from all responsibility respecting his improvement.

The Institute is provided with the large and convenient rooms lately occupied by the Protestant Episcopal Academy, No. 341 Market street, three doors above Ninth, Philadelphia.

The academical year is divided into two terms of five months each, beginning on the first Monday of September and of February respectively.

The tuition is sixty dollars per annum—to be paid semi-annually at the middle of each term.

Pupils to be received into any of the organized classes in the Institute, must have made good proficiency in the first rudiments of an English education, reading, orthography, writing, oral and written arithmetic, and geography, and in all cases will be subjected to examination. A primary department is provided to receive and forward pupils that are not prepared for any of the organized classes.

REPORT OF THE TRUSTEES.

It is scarcely two months since the Trustees of the Institute entered upon their duties. They found its affairs in a desponding, but by no means discouraging condition. Like every child whom the Father receiveth, it had been subjected to trials, painful and mortifying, but in these very trials a lively faith could discern the seal of a divine adoption. The Board are confident in their convictions, that the enterprise has proved successful, and in comparison with most efforts of a kindred nature, cheeringly so. When it is considered that it has toiled under unusual disadvantages of location, competition and straitness, there cannot be mistaken in its present hopeful condition, the divine hand that is with it, not only encouraging but directing our duty.

In the Treasurer's Report it will be observed that the Institute is relieved from all financial embarrassment. The assets up to the present time are adequate to its liabilities.

That this gratifying position has been secured with but little pecuniary aid from the churches, must appear a subject of surprise to all. The instances are exceedingly rare in the experience of all successful institutions, literary or religious, that so inconsiderable a sum has been required to sustain the struggles of their infancy. It is two years since this enterprise was commenced; and it should be observed, that of all the deficiency of income which has occurred, the less proportion belongs to the second year; which exhibits an encouraging financial gain upon the first, and promise for the future.

Having repeatedly visited the school and examined the classes, the Trustees are unhesitatingly of opinion, that the pupils will favourably compare in proficiency, with those of any similar institution in our city.

It is with pleasure the Board are able to announce that decided improvements have been recently secured for the future facilities of the school. Other rooms have been obtained far more commodious than those which have been occupied. Another teacher has been added to the corps of instructors, which increases the number to four.

And, further, what has been long desirable, the requirements of pupils for admission have been elevated to a standard that will enable the teachers to concentrate their efforts to much greater effect.

That the Institute should have succeeded in attaining its present efficiency and character while destitute of these advantages, reflects the highest credit upon the principal and his associates. It is in itself a pledge, that, with these added facilities, it must in a still more eminent degree fulfil the design of its foundation.

Asking leave to recall briefly the attention of the Presbytery to one or two of the principles upon which this enterprise was undertaken, the Board respectfully submit this report.

First, a thorough mental discipline to the children of the Church.

It is a principle established by all experience, that the only efficient means as well as important end of all education, is discipline of mind—the training of an intellectual gymnasium, which developes and strengthens the faculties, not so much for present exhibition as for future power—the power to wield vigorously and skilfully the materials of practical life. Any system of instruction, therefore, which does not secure this end, must be regarded a dissipation and waste, whose tendency is to make our youth mountebanks instead of men—to enervate and make them less efficient than their fathers for responsibilities that will be greater than their fathers have incurred. That a superficial and unhealthy training, for purposes of mere exhibition, is, at the present day, substituted for a severe discipline, and solid, though perhaps slower attainment, and that it characterizes a large proportion of our schools, is glaringly and painfully obvious. This is believed to be not so much an intentional fraud as a necessity, arising from great competition for pupils, and from blind and mistaken views of parents as to what is true progress in the education of their children. It is from this increasing evil we seek protection, where alone we believe it can be found—in an Institute under our own supervision, and established upon such a basis of independence as is afforded by the interest and patronage of a large denomination.

A second principle is that of duty to our church.

No Christian will deny that every man is responsible for the propagation of the truth as he believes it. If Presbyterianism is our faith, we are under obligations to inculcate and extend it, by every lawful means in our power. If it is not our faith, sincerity requires us to abandon it. It is universally conceded that denominational education is an essential and eminently efficient power in the policy of all vigorous church extension. It is also conceded that it is educated mind which exerts the most effective influence either for error or for truth. To these principles is allowed the force of common maxims; and therefore, though the Presbyterian element enters largely into the learned professions, we cannot innocently become indifferent to the duty of maintaining this advantage of professional influence, or to the dangers which threaten it. We may not shut our eyes to the fact, that the schools of other denominations are absorbing material belonging to our own,

and moulding it for themselves. With a false liberality, as weak and treacherous as false, we are leaving the education of our youth to the ever-ready care of others, who baptize them into their own faith and draw them into their own folds. An Institute of our own, therefore, is a necessary measure of self-consistency and defence. If it has the appearance, or even the reality of sectarianism, it is because the aggressive policy of all others admits of no alternative. There is, in the nature of the case, no neutral or undenominational ground we can occupy if we would. While all denominations of Christians are acting aggressively upon each other, and an infidel world is seeking whom it may devour, we must either secure ourselves by our own walls and act under our own banners, or we must naturally become a common prey to all. Liberal or illiberal, a necessity is laid upon us. We are shut up to the alternative of educating our children in our own schools for Presbyterianism, or of seeing them educated for a different faith, or for absolute infidelity. What gathers not with us, scatters abroad.

Fidelity, therefore, to our own peculiar mission as a church; to the faith written on our hearts by the Spirit of God; to the wise policy of our fathers, which has made us what we are; fidelity to our children, who demand from us that careful discipline of mind which alone can make them adequate to the trust we bequeath them; fidelity to the stern injunctions and conditions of the covenant of our hopes, that we teach this gospel as we believe it, *diligently* to our children, not only on the Sabbath, but whenever and wherever they go out and come in, writing it upon the door-posts of our houses and our gates, baptizing with it all their attainments and powers; sincerity in our professions, confidence in our efforts and prayers, reverence and love for that pure gospel we are set to witness and defend—all require that we rally around the standards and institutions of our own Church, or that we be subjected to the reproach of weakness, treachery, and sin.

Believing our Presbyterian Institute eminently adapted to carry into effect these principles, the Board would congratulate the Presbytery upon the favourable auspices with which the school will enter upon another year. They are happy to declare their conviction, formed upon careful and candid inquiry, that in faithfulness and efficiency of instruction, it is inferior to no other school in this city. The Trustees co-operating with the distinguished gentleman they are so fortunate as to retain at the head of the Institute, are determined to spare no effort or expense to secure its excellence; so that it shall no longer ask, but, by its own inherent merits, command, the confidence and praise of all the churches. In executing this resolve, the Presbytery may apprehend no application for aid other than their counsel, their countenance, and prayers.

For the Board of Trustees,

WM. CHESTER, *President.*
FRANCIS D. LADD. *Secretary.*

INSTRUCTORS.

Principal.—Rev. Lyman Coleman, D.D. *Assistants.*—John Parker Hall, A.M., in the department of Ancient Languages; Samuel Baird, A.M., in the department of Mathematics; S. M. Fletcher, A.M., in the department of English Studies. Instruction in German by the Principal. Tito Seron, instructor in French, Spanish, and Italian. Joshua T. Hillen, instructor in Drawing. William Jones, instructer in Penmanship.

The total number of students on the Catalogue is *eighty-three.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, APRIL, 1852.

I. FUND FOR CANDIDATES.

Presbytery of Albany.

2d ch collection 200 49, of which 100 25 for "School Fund" Fem Miss Soc 50; A Friend 5 — 155 25

Presbytery of Bedford.

Croton Falls ch T R Lee Esq 50, collection 10 — 60 00

Presbytery of Long Island.

Sag Harbour ch Ladies Education Soc 75; Young Ladies 10 — 85 00

Presbytery of New York.

Yorkville ch 7, Presbyterial Fund 150 — 157 00

Presbytery of New York 2d.

Scotch ch collection 185; Estate of John Johnston 100; W Post 62 50 — 347 50

Presbytery of Elizabethtown.

Baskingridge ch — 30 00

Presbytery of New Brunswick.

Squan Village ch 5; Millstone ch 5; Village ch Freehold 50; 1st ch Trenton 65 — 125 00

Presbytery of Philadelphia.

2d ch J W Gibbs 5, Ladies Education Soc in full of "CUYLER SCHOLARSHIP" 50, in all 55 addl; 10th ch a Lady 5, W D Bell 30—in all 35 addl; North ch 249 — 339 00

Presbytery of Philadelphia 2d.

Durham ch — 3 23

Presbytery of New Castle.

1st ch Wilmington — 66 16

Presbytery of Baltimore.

F St ch Washington 61 69, Youth's Miss Soc of do 11 32—in all 73 01; Annapolis ch 16 — 89 01

Presbytery of Carlisle.

Ickesburg ch — 16 50

Presbytery of Huntington.

Perryville ch 35; Lower Tuscarora ch 50; Clearfield ch 3; Hollidaysburg ch 25; Lewistown ch 35 28; East Kishacoquillas ch 16 77; 1st ch Spruce Creek 67; Shirleysburg ch John Brewster 30 — 262 05

Presbytery of Northumberland.

Mifflinburg ch 4 99; Buffalo 15 75 — 20 74

Presbytery of Blairsville.

Fairfield ch 6; Ebensburg and Summit ch's 10 — 16 00

Presbytery of Redstone.

Petersburg ch — 2 63

Presbytery of Steubenville.

New Hagerstown ch — 13 75

Presbytery of Richland.

Mansfield ch — 8 42

Presbytery of New Albany.

New Albany ch — 85 70

Presbytery of Indianapolis.

Franklin ch — 17 10

Presbytery of Muncie.

Indianapolis ch — 17 15

Presbytery of Wisconsin.

Mineral Point ch — 11 50

Presbytery of Peoria.

Crow Meadow ch W Dodd — 3 00

Presbytery of. St Louis.

1st ch St Charles — 21 00

Presbytery of Palmyra.

Big Creek ch — 10 00

Presbytery of Louisville.

1st ch Louisville, Ladies of — 100 00

Presbytery of West Lexington.

Lexington ch — 20 00

Presbytery of Ebenezer.

Covington ch — 42 41

Presbytery of Lexington.

Goshen ch 4 95; Pisgah ch 1, Rev L Emerson and family 2; Bensalem ch 2; N. Monmouth ch 5; Fairfield ch 75 cts — 15 70

Presbytery of Winchester.

Martinsburgh ch 23 67; paid to candidates 390 — 413 67

Presbytery of Fayetteville.

Paid to Candidates 41 50; Fayetteville ch 1 03; Tirza ch 6 — 48 53

Presbytery of Concord.

Paid to Candidates — 150 00

Presbytery of Holston.

Paid to Candidates — 150 00

Presbytery of Knoxville.

1st ch Knoxville — 15 55

SYNOD OF SOUTH CAROLINA.

Paid to Candidates — 2820 00

Presbytery of Bethel.

Paid to Candidates — 150 00

Presbytery of Harmony.

Paid to Candidates — 150 00

SYNOD OF GEORGIA.

Paid to Candidates — 500 00

Presbytery of Mississippi.

Paid to Candidates — 64 25

Presbytery of Memphis.

Mount Carmel ch — 40 38

LEGACIES.

Estate of Robert W Smith, Rush Creek Ohio 198; Estate of J Cox, Baltimore (addl) 50; Estate of Rev Isaac Hadden, Gainesville Alabama, (addl) 160 75; Estate of A McLanahan, White Deer Pa, in full 185 33 — 594 08

REFUNDED.

By a Candidate at Louisville Treasury — 25 00

MISCELLANEOUS.

Capt C K Stribling, U. S. N. 40; Mrs Edmund Cox, Raleigh Tenn 1; J Brodie, Ky 2; a Friend 5; Rev J J Janeway D D, New Brunswick N J 150; a Friend per Mission Rooms, N Y 5; Mrs Blair, Pittsburgh Pa, instalment on account of a scholarship 50 — 253 00

Total — $7515 26

II. FUND FOR SCHOOLS, COLLEGES, &C.

2d ch Albany N Y one-half of collection 100 24; Squan Village ch N J 5; Central ch Phila, S Colwell Esq 50; James Field Esq 75—in all 125 addl; a Friend 5; a Friend for Hanover College 500; Easton ch Pa 200; transferred from Candidates' Fund, by consent of the donors 625 — 1560 24

III. FUND FOR TEACHERS, &C.

11th ch Philadelphia, a Friend 25; "individuals" 35 — 60 00

Total, — $9135 50

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, APRIL, 1852.

Presbytery of Blairsville.

Congruity ch — 1 00

Presbytery of Redstone.

Uniontown ch 45; Fairmount ch 8 50; Mount Pleasant ch 6; Spring Hill ch 8; Georges Creek ch 8 25; Petersburgh ch 3 — 78 75

Presbytery of Ohio.

East Liberty ch 52 60; Sharpsburg ch 14; Pine Creek ch 5; Highland ch 4 56; Bethel ch 25; 2d ch Pittsburgh, Ladies Soc to con Mrs ADELAIDE HOWARD an hon mem 54; Centre ch 30; 2d ch Allegheny 11 94 — 197 10

Presbytery of Allegheny.

Mount Nebo ch 2; Scrubgrass ch 5 75; Glade Mills ch, Young Men's Ed Soc 17 75 — 25 50

Presbytery of Beaver.

Newcastle ch 20; Pulaski ch 11 46; Sharon ch 26 74; Concord ch 10 — 68 20

Presbytery of Erie.

Gravel Run ch — 2 00

Presbytery of Clarion.

New Rehoboth ch 26 66; Clarion ch 24 85 — 51 51

Presbytery of Washington.

Washington ch 6 38; Burgettstown ch 19 19 — 25 57

Presbytery of Steubenville.

New Harrisburg ch 6 50; Kilgore ch 1 25; Harlem ch 2 55; Amsterdam ch 1 29; East Springfield ch O, 5 (omitted in November acknowledgment) — 16 59

Presbytery of New Lisbon.

Bethesda ch 10; Hanover ch 9; Liberty ch 5 — 24 00

LEGACIES.

Estate of Thomas Patterson addl — 39 00

Total — $529 22

J. S. LEECH, McALPINE, & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, APRIL 1852.

Presbytery of Louisville.

New Castle ch 14; Pisgah ch 2 65 — 16 65

Presbytery of Muhlenberg.

Greenville ch — 6 00

Presbytery of Transylvania.

Danville ch, J H Hopkins 60, J Ford 75, J Sneed 21, Collection 94 — 250 00

MISCELLANEOUS.

From Rev W W Hill Treasurer *pro tem* — 20 00

Total, — $292 65

A. DAVIDSON, *Treasurer.*

RECEIPTS AT COLUMBUS, OHIO, APRIL 1852.

Presbytery of Hocking.

Alexander ch 7; Milfield ch 2; Athens ch 9 55 — 18 55

THOMAS MOODIE, *Treasurer.*

Total acknowledged above, $9975 92.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, May 12, 1852.

China.—Letters have been received from Canton, February 26; Shanghai, February 16; Ningpo, February 4. One of the church members at Ningpo, who had fallen under censure some mouths ago, expressed penitence for his sin. Several persons were applicants for baptism, one of them the wife of a member of the church. Of others, Mr. Quarterman writes, "The three now in the school, who desire to be baptized, give us much anxiety. They seem to be sincere; they are enlightened in a good degree; they are blameless in their deportment, and diligent in their studies. But they may be looking out for situations in after-life, thinking that we may give them employment; and such is the danger on this point, that we fear deception practised on themselves and on us." At Shanghai, the missionaries had succeeded in purchasing an eligible lot, outside of the South gate, at a moderate price.

Siam.—A letter has reached us from the Rev. S. Mattoon, of February 12. The affairs of the Mission were in their usual state. Mr. Mattoon says, "The government still continues friendly. The king has lately broken through all former custom, and sent for the 'foreign doctors' to treat one of his wives."

India.—Letters have been received from Allahabad, March 3; Lodiana, February 21; Saharunpur, March 6; Lahor, March 1. Mr. and Mrs. Freeman, and Mr. and Mrs. Ullman had passed Allahabad, on their way to their stations at Mynpoorie and Futtehgurh. Mr. Forman writes thus from Lahor: "Our work here goes on as usual. I preach every afternoon at one of the gates of the city, or in the bazár, teach five hours in the school, and give away many books. But still no fruit is gathered. If I could only see a blade, it would be encouraging." A public examination of the school at that station was held near the end of February, which gave much satisfaction to the European and native gentlemen present.

Missionaries to China.—The Rev. John Byers and his wife, and Miss Juana M. Knight, sailed in the ship Nestorian for Shanghai, from this port on the 29th of April. Mr. Byers was lately ordained by the Presbytery of New York, and is appointed to the Shanghai Mission. Miss Knight will be associated with her sister, Mrs. Henry V. Rankin, in the instruction of the female boarding-school at Ningpo. We would ask for these missionary friends the prayers of our readers.

Close of the Financial Year.—We have room but for a few lines on a subject of deep practical moment. Our readers will be grateful to learn, that notwithstanding the heavy pecuniary pressure during a part of the year on the business movements of the country, and notwithstanding the urgent claims of other important objects, the income of the Board for the year ending on the 1st of May was larger than during any former year. Upwards of $8000 from the members of our churches, were contributed over the donations from the same source during the preceding year. A less amount was received from some quarters outside of the churches, but the whole amount is greater. We give thanks to God for this. We give thanks to him also for the general encouragement attending the Missions. No former Report of the Board, we think, will be found to contain more marked proofs of the blessing of the Most High upon the missionary work of his people.

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. H. V. RANKIN.

[Continued from page 76.]

Visit to a Budhist Temple—a Devotee.

Oct. 17th.—Messrs. Syle, Quarterman, and myself have just returned from a pleasant trip to Téen-tong, a much visited Budhist temple, several miles from Ningpo. We went by canal and chairs, having left Ningpo last night. This famous place has been so often described that I will not now attempt it. The priests connected with it are numerous, and the ground and buildings spacious, though there is no marked splendour. The chief attraction is in the scenery, which there and at various points on the road is very beautiful. The idols, as usual, are prodigious in size, and the bell which they use is very large, the largest indeed that I have seen in China. It is beaten on the outside by a wooden mallet. With one of the senior priests, we visited the cave, where dwelt the oldest of the band, who for some years has given himself up to abstraction. He finds it sometimes necessary, however, to attend to his bodily wants, and to-day he was not within, having gone up to Ningpo for food. In a dark fissure in the damp rock, his straw bed was laid, and a little below was his fireplace for cooking. Near by was a small straw and bamboo house, in which was his devotional straw chair, and around the coarse walls were hung Budhistic pictures. Here this poor devotee to a most forbidding error, sits alone, day after day, looking forward to some mysterious absorption of essence.

Our guide told us about a species of *baptism by fire*, which the neophite receives upon his forehead when admitted into the regular priesthood; and which he informed us would take place upon the first day of the twelfth month. It is a remarkable and general fact that the priests of this error are made so, either from being brought there in childhood, or because they are too poor to do any thing else.

In returning this afternoon, we went out of our way to visit "the lakes," another place of interest. We had only time, however, to ascend the highest hill in the vicinity, from which we had in prospect an extended landscape. The whole Ningpo plain was laid open before us, extending in two directions about thirty miles, covered in with the second crop of rice, and thoroughly interlaced by numerous canals. This plain is very fertile and populous, but here, alas, is Satan's seat, and this multitudinous people are his willing slaves!

Translation of the Scriptures into the Colloquial.

October 31st.—Our own mission, together with the members of the Church Mission, met in my study this afternoon, according to previous agreement, to deliberate upon the translation of the word into the colloquial language of this people. After prayer and some discussion, those who were present formed themselves into a committee for this purpose, and agreed to meet every Thursday for translation, at which times a draft previously prepared by a subcommittee of two, representing each mission, is to form the basis of our work. Every month, what has been gone over is to be revised. The gospel by Luke was the portion of Scripture agreed upon to commence with. I hail this work with peculiar joy. As yet almost nothing has been done for the people in their own tongue, and as so few can read the Chinese characters understandingly, the mass are shut out from any portion of Scripture in their own familiar language. In preaching in our chapels or elsewhere, in quoting from the word of God, we have been obliged to use extemporaneous translations, in which perhaps no two men would present exactly the same rendering; now we shall have a version which we all—Presbyterians and Episcopalians—can and will constantly use. The children in our schools also will necessarily derive benefit from a common version of the Scriptures, and our native church-members having the truth in their own language, cannot fail, through the blessing of God, to grow thereby. The experience and knowledge of some among us well qualify them for taking a prominent part in this work, and to the youngest the exercise will be necessarily profitable.

Marriage of a Pupil.

Nov. 4th.—A-jing was married this afternoon to the young man to whom she has been betrothed for several years. The ceremony was performed in the English and Chinese chapel by the pastor of the church. According to their custom, one of the women, who are always employed in this business, has been engaged most of the morning in preparing her "as a bride adorned for her husband." Many of the garments and ornaments which had been hired by her friends, and used upon this occasion, strikingly called to mind scriptural descriptions. With two of her school-mates, we accompanied her to her new home, and she parted from us with many tears. From Christian friends, this young follower of the Saviour, has, only a month after being connected with the church, gone among heathen relatives, where she will be exposed to such temptations and trials as one at home can hardly conceive. We can only commit her into the hands of the great Shepherd, whose care of his own flock is far greater than ours can be. It is a great mercy to her, that God inclined the hearts of her husband and other friends so cordially to consent to Christian rites at her marriage, for she has thus been spared the necessity of resisting them in their otherwise natural endeavours to have her bow in idolatrous worship. For the first few months she will, according to Chinese custom, be much confined at home, but we hope ere long to have her nearer to us, and more directly under our influence.

Meeting of Presbytery—Death of Missionaries.

Nov. 6th.—The Ningpo Presbytery met yesterday, and was opened with a sermon, from John xx. 21, on the "encouragements of the missionary in his work." Mr. Way was elected Moderator. This evening the narrative of religion was read, which presented a more favourable aspect than at the regular meeting a year ago. Messrs. S. and W. Martin were received from the New Albany Presbytery.

Dec. 1st.—We recently heard that Mr. Richards of the American Board for Fuh-Chaw, died at sea on his way home; and yesterday we learned that Mrs. Shuck of the S. Bap. Convention was called away ten days since, after a short illness. She left a very pleasing remembrance among us, after her visit to Ningpo last summer, but we then little realized that we should see her no more. She herself, however, had anticipated the sad event, and with a sweet confidence in her Redeemer, breathed her last, enjoying to the latest moment that blessed legacy of our Saviour to his disciples, a peace which the world can neither give nor take away.

The British brig of war "Contest" came up the river yesterday. She will remain here a few days, and then proceed to the Loo-Choo Islands, to look after Dr. Bettleheim, the indefatigable missionary of whom I wrote more fully a year ago. As a British subject, that government is bound to protect him, and it is to be hoped that the frequent visits necessarily made to that jealous people will tend to open not only those islands, but Japan also, with which they are closely connected.

The people seem greatly alarmed just now, in consequence of a supposed piratical fleet outside, which has been laying tribute on several islands and towns along the coast, and which is now lying not many miles south of Chinhae. Their fleet are called "grasshopper vessels," from their green colour and their imagined resemblance in form to those insects. They are known to be well armed, and manned by a set of men of more daring and skill than most of their countrymen. Application has been made by the Chinese officers for foreign vessels to protect them, and they hail the arrival of the "Contest" with much satisfaction. Their own fleet does not amount to much.

Baptism of Native Converts—Mercy Drops.

Dec. 28th.—Our little church has been increased to-day in numbers, by the baptism at Chinese service this afternoon of two young females, Paou-shen and A-san. The former I have already referred to as the oldest member of the female boarding school belonging to our mission. Ever since the attack of cholera which she experienced three months ago, she has been earnestly desirous to be received into church fellowship, and her every-day conduct has shown the sincerity of her desire. In the female school report, fifteen months ago, I alluded to her and her fellow disciple A-jing, as giving great promise, and now God has graciously permitted us to see them both the professed followers of the Lamb. The case of A-san is also highly interesting. She is an orphan girl under Miss Aldersey's charge. Her father was accidentally killed during the war, at Shanghai, and her mother, who was at that time poor and very sick, gave her into the charge of the lamented John R. Morrison, then one of the principal interpreters, and whom she saw endeavouring to relieve the distresses of those who had been called to suffer at that fearful time. He immediately received the trust, and had her taken care of by one of the Hindú followers whose wife was with him at Chusan. When Miss Aldersey reached that island

A-san was given into her charge by Mr. Morrison, and has ever since been in her school. She was at that time about eight years old. During the years that have intervened she has made good progress, both in Chinese and English studies, and has for some time taken part in instructing the younger girls. But from the very first she has shown an unhappy temper, and much impatience under the influence of Christian instruction. She has till recently listened to all appeals to her conscience with the utmost stoicism. Indeed, she has generally preferred the society of the servants to that of her teachers and more serious companions. Her case has thus for seven years been a very unfavourable one; but at last the Holy Spirit touched her unfeeling heart. Her conduct has, in every respect, greatly changed, so as to excite remark among the little children, and a few weeks since she applied for baptism. She appears to be very decided, and we can but hope that she will make a truly useful Christian.

A few mercy-drops are thus descending upon this part of the garden of our Lord. And how refreshing to Christian missionaries thus to see the members of our families sitting with us at the communion table of our Saviour! We hope and pray for more abundant blessings. Another school girl of about eleven years old interests us much. In conversing with her to-night she answered very freely and with much intelligence. Her heart seems very tender. This, with her continued habit for some time past of secret prayer, and her studious and correct deportment, are hopeful signs in one so young as she is. She has no mother, nor brother, nor sister, and her father is a bad man. Mrs. Rankin has a Sabbath class of four women, all of whom are attentive, and one or two of them apparently interested in divine truth. A-jing is now with us upon a visit of eight or ten days, that she may enjoy with us our Sabbath and communion privileges. Her character seems not to have been at all affected unfavourably by the trial she has as yet been called to undergo among heathen friends. We have recently employed her aunt, who has most influence with her, and who is a highly sensible woman, as matron in the school, in place of the one who died.

Monday, Jan. 5th, 1852.—This day, according to usual custom, has been observed by all the missionaries with fasting and prayer. Rev. Mr. Goddard, of the Baptist mission, preached an excellent discourse in the morning from the text "This kind goeth not out but by prayer and fasting." In the afternoon we observed the usual monthly concert.

Jan. 8th.—The cold has been intense for the last day or two, and several persons have been seen frozen to death. I have never known the ice thicker in China; the thermometer has been lower than any year since 1845.

Proficiency in the Colloquial Dialect.

Mr. Russell told me an exceedingly interesting circumstance of one of their church members, who is a tailor by trade. He has for a few months, after a very little instruction, been employing his leisure moments in learning to read and write the Ningpo colloquial, in the Romanized system lately introduced among us, and he has already attained to such proficiency as to take down, with a good deal of minuteness of detail, the sermons that he hears, which he afterwards carefully writes out. In conversing with Mr. Russell's teacher, he urged upon him the merits of the Christian religion, and then referred to his own blessed experience in about the following language: "I was blind before, but now I see. I was blindly following false objects of worship, but now I know the true God and have faith through Christ. Before I could not read, but now I can read the word of God and write understandingly." Those of us who have been teaching an alphabetic system of writing the Ningpo spoken dialect, are greatly encouraged by such facts as this. More than a hundred persons can already read through this medium, some of whom knew nothing of letters a few months since, and several teachers are being employed part of the time in translating books into their own colloquial with Roman letters, whose power they in a few days learn to use. The resources of the colloquial language are thus being drawn out, and we greatly hope in the permanent good which will be effected. At Amoy the brethren are equally interested and hopeful in the success of teaching the people under their influence, in their own spoken dialect through their system of Romanized colloquial, and have likewise printed books. Almost all the printing that has been done at this port, has been from blocks on which the Roman letters have been cut by the Chinese with admirable skill. They bear a very fair comparison with work executed at the press. Letters of the size of the great primer are cut in blocks at the rate of *eighteen for one cent*, and before long they will be much cheaper. The cost of paper and printing is also comparatively small. From these blocks a thousand good impressions could be stricken off, and for present use this is quite enough; though we hope the time is not far distant when, through this or some modified form of writing, the spoken language of the Ningpo people will extensively prevail. It cannot fail to break asunder many of the chains imposed by old established superstitions. Not till the mass of the people begin to read understandingly the truth, will knowledge extensively prevail. But past experience, as well as the nature of their written language, convince me that this can never be done by these hieroglyphics, splendid though the system be, but that it must be done through an alphabetic language.

SHANGHAI MISSION.

SHANGHAI AS A MISSIONARY STATION.

The Rev. J. K. Wight thus presents the growing importance of Shanghai as a missionary post. This city appears likely soon to become the New York of China:

The population of Shanghai, at the opening of the port, was not usually estimated at more than 200,000. Its chief importance consists in its position as a commercial city. In this respect it seems destined to become the chief city in the empire. The value of the exports has been constantly increasing, and in 1850 nearly equalled Canton, and will probably exceed it this. The value exported in British ships alone, last year, was over eight millions of dollars. It also holds an important position as the connecting point with the opposite coast of America. Formerly we looked westward to the home of civilization and Christianity. Now, we look east, and our own native land appears within thirty days' sail. Gladly do we welcome the approach, as we hope it will bring the truth to bear more brightly and powerfully on this benighted land.

The importance of Shanghai consists, however, not so much in its convenience of approach outwardly, as its connexion with the interior, and especially with the tea and silk districts. From these districts the Chinese come in all directions to Shanghai. Many of them remain here several months, and then return. Others, attracted by the advantages for business which the place affords, take up their abode permanently. It is difficult to estimate the exact number of those here from other places, but some of the intelligent Chinese estimate the number at 100,000, or one-third of the whole population, which they state at 300,000. Others make the estimate much higher, believing that more than one-half are from other places. The facility for spreading abroad the knowledge of the truth thus afforded cannot be easily over-estimated. The more earnestly and faithfully the gospel is preached here, the more wide-spread will be its effects throughout the empire. Morally, though not literally, this will be like a city set on a hill. The avenues which serve for leading up hither, will also serve for conducting forth the truth. And as the strangers which were in Jerusalem at Pentecostal times could relate, when they returned, what they saw of the wonderful works of God, so may we hope that those who gather here, shall, if the Lord bless us with times of refreshing, be also able to return to their countrymen, bearing the news of salvation.

But there is not merely a wide and distant field which we can operate on; there is a large one close at hand. We are here in the midst of a fertile valley, teeming not merely with towns and villages, but with large cities. These cities might to some extent be visited now, notwithstanding the greater restrictions under which we lie since the commencement of the present Emperor's reign; and all of them, so far as accessible from here, ought to be considered as embraced within our missionary field. And had we well-qualified native evangelists, they could go without restraint to preach the gospel in ten or fifteen large cities, where this dialect is spoken with but very slight alterations. Suchau, situated on the Grand Canal, whose population is estimated at two* millions, and is reckoned among the first cities of the empire, in point of wealth, population, and literature, is only distant eighty or ninety miles.

Such, in a few words, is the field that lies before us.

* See Williams' Mid. Kingdom, I. p. 84.

What has been done towards occupying Shanghai as a Missionary Station.

It is now nine years since this port was opened. Missionary operations were commenced soon after. At present there are twenty-one† male missionaries, including three from other ports, who are engaged on the committee for translating the Old Testament. They are all able, however, to do more or less other missionary work. Five chapels have been built within the city walls, besides which there are four or five other stated places for preaching. There are three boarding-schools for boys, containing in all about seventy-five pupils. There are also three for girls, but only one of them fully in operation—pupils in all between thirty and forty. There are also four or five day schools—none of them large—less than twenty in each. These are the principal means in use, and all in the infancy of their operations. The number of converts is still very small—of whom nearly one-half are natives of another province, (Fohkeen.) I have not the means of ascertaining the exact number of all the converts, but they do not exceed thirty. There is one native evangelist.

These are some of the tangible results. There are others which cannot be expressed by numbers, but which in the present stage of missionary operations ought to be considered as more important. We cannot expect fruit before the land is cleared, and the seed planted; so men, imbued with superstitions, and bowing down to idols, must first be convinced of the folly of such a system, and be instructed to some extent in the truths of a better, before we can expect them to turn to God with full purpose of heart. Something has been done in this preparatory work. Many know of Jesus whom we preach. Many will acknowledge, at least outwardly, that their idols are of no avail; but still few among the mass understand the real nature of the Christian system. To be saved by trusting to the merits of another, is so foreign to their apprehension that they count it foolishness. It is only by dwelling often on the fact, and by frequent repetition and explanation, that the gospel method is understood even intellectually. To communicate this truth is our work, aided, as we trust, by the Holy Spirit, who alone can effectually remove the darkness, and cause the light of the knowledge of the glory of the Lord to shine into their hearts.

More Missionaries needed at Shanghai.

It will readily be seen that there remains much to be done. If we have crossed the Jordan in our efforts for this people, the whole land still remains before us, to be possessed. No Jericho has yet fallen, and very few of the Lord's people have come to shout around its walls. Where are they who should bear the ark of the covenant? Verily, in these last days, the Church has either abundant faith or little zeal—faith to suppose the Lord will save by few and not by many, or little zeal to come forth and assist in this great work.

But how many missionaries does the Church at home suppose are needed? To supply China with ministers in the same proportion to her population as at present exists in the United States, would require at least 370,000. But it is estimated that in our own country there are only 25,000. So that if we would, we could not supply this destitution. But it is not my object to set up an amount of destitution, which it is clearly impossible for the Church, by any effort, at once to supply. But there is a work which we feel that the Church is called at once to enter upon, and that is to preach the gospel to those who are at present accessible, and to prepare the way for more extensive inroads upon the kingdom of darkness. We do moreover consider it necessary to prepare for a great work, embracing mighty results. We wish to lay our plans with the obligation resting upon us to preach the gospel to every creature; and with the distinct expectation that the millions of this heathen Empire are all to be made acquainted with the truth, and that this people is to become a Christian people, in the same sense with any other Christian nation. We ought then to lay our plans not merely with reference to the city in which we dwell, but with reference to the whole Empire—we ought to lay them not only for the present, and what the present opens to our view, but for the future, for the wide door which I suppose every Christian

† London Missionary Society, 7; Church of England Missionary Society, 2; American Episcopal Board, 2; Southern Baptist, 3; Southern Methodist, 2; Sabbatarians, 2; American Board of Commissioners for Foreign Missions, 1; Presbyterian Board, 2. The Southern Baptists expect a reinforcement of 4 male missionaries in the course of the year; American Episcopal, 3; and the mission of our own Board, 1.

believes will one day be opened to us, by the great Head of the Church, who has all power in his hands, and will overrule all things for the good of his people and the glory of his name.

Different departments of the Missionary work at Shanghai.

In order to prepare for the work which at present lies before us, let us look at some of the different departments of missionary labour which ought to be carried forward.

1st. Preaching. For this work we have constant opportunities and a wide field. The simplest truths of Christianity are as yet understood but by few. The present missionary force are only able in their ministrations to reach a small portion even of the inhabitants of this city. And were there men, immediate attention might be given without any restriction from the officers, to preaching in large villages in the vicinity.

2d. Connected with preaching, there ought to be more or less visiting from house to house. Few females, and scarcely any of the better class, ever come to our places of worship. We need also to visit families, in order to secure any regular and continued attendance upon the preaching of the word.

3d. Preparation and distribution of books. In order to prepare suitable books, no little study of this difficult language is required. A missionary cannot sit down upon his arrival, and write a tract, as he might do in his native tongue. It must be remembered also, that there is much to be done in this department. No Christian or scientific literature exists. It all remains to be prepared—books for schools—books for the family—books which will elevate and instruct the nation.

4th. Another department of missionary labour is education, we need this, (1st.) Because we wish to begin early to root out error and superstition, and to plant instead the principles of truth and righteousness, and (2d.) because we wish to train up those who will become teachers of others. The more rapid and permanent will be our conquests, the sooner we are prepared to bring a well qualified native agency to assist in carrying the gospel to their countrymen. We shall need one day a vast army of labourers; and God in his providence will have ready work for them to do, long before the Church has them ready to go forth. And we know that even now they might be widely and usefully employed. Roman Catholics have them, and they go all over the Empire. We are, it is true, restricted by treaty, which the European Romanists do not respect; but there is no treaty to limit the free declaration of the gospel by native converts. In fact, the limit which restrains us, calls upon us more earnestly to train up those who shall not be affected by it.

It will, I trust, be acknowledged that no department of labour here mentioned can properly be neglected, and that to carry them on efficiently will require the labour of many hands. Education alone, in its different departments, needs the entire care and attention of two or three; and no one at home would think of entrusting a course of instruction to so few—and then we must not neglect other departments of labour.

Work enough to be done—The grace of God needed.

Let the Church then know that there is work enough to be done. Most earnestly ought we to prepare for a contest, in which we cannot rest till this whole empire is brought into subjection to him whose right it is to reign. We need not excuse ourselves because so small a portion of the empire is yet open. We have room enough in the space which we already possess to reach the remotest portions of it. Let the truth be firmly planted here, and the leaven of its influence will speedily pass beyond the limits to which we are restricted. We know too, from the history of God's providential dealings, and also from his promises, that he passes on before his people preparing for them a way, and we feel assured that efforts made with ultimate reference to the establishment of his kingdom throughout the whole of this empire will be more than seconded by his overruling providence and the added influences of his Holy Spirit.

We have only to express our earnest desire, in conclusion, that God would, of his infinite grace, put it into the hearts of his people to labour with the same zeal and liberality which characterize the worldly plans of the present age; or rather that, taking courage from the manifest workings of God's providence in preparing a highway among the Gentiles, by bringing Protestant nations into closer proximity to heathen, that they would enter upon the course thus marked out, with the zeal which such a cause, and such an object, and such a leader, and I may add, such leading providences, demand, assured that he who points out the way will abundantly bless their efforts.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. J. M. JAMIESON.

Continued from page 59.

Another rainy night and its discomfort—Government bungalows.

January 10*th.*—About 8 o'clock last night, a heavy rain commenced, which continued the whole night. Our sleeping tents were completely soaked, and the ground underneath our beds flooded. I had an embankment of earth thrown up all around the tent, but it soon gave way to the violence of the water. The wind caused our little canvass houses to flap so much against, and over our beds, that they became quite wet. Happily for us, we were encamped near a staging bungalow; in this we took shelter as soon as it was light enough to move; and here we shall have to remain until the weather clears up. These bungalows are erected by the British Government, for the accommodation of European travellers. They are found on all the high roads, about sixteen miles apart. They usually contain two large rooms, and four small ones—are well built and comfortable. To each bungalow are attached a cook, a water-carrier, and sweeper. The former supplies the traveller with curry and rice, wheaten cakes, and tea, at his own prices. For the use of the bungalow alone, the travellers pay one rupee each, for every twenty-four hours, or any part of that time. This is carried to the credit of Government. The rain has continued to pour down so hard all day, we have not been able to do any missionary work. All our children have taken bad colds, in consequence of the wetting we got last night, and some of them are quite ill. I have spent the most of the day in reading the life of the celebrated Fletcher. He was a burning and shining light in his day. Oh for more of his zeal and love!

A sermon preached, giving rise to a discussion with Mohammedans.

January 11*th.*—The weather is still unsettled, but has been favourable the most of the day. Spent from 11 to 2 o'clock in the bazár. Preached from Jer. xvii. 9, "The heart is deceitful above all things, and desperately wicked: who can know it." With the exception of a few interruptions, I was heard attentively throughout my discourse, which lasted nearly an hour.

The Mohammedan quotes a New Testament prediction—A powerful argument!

But, said he, there is still a prophecy concerning our prophet, in the fourteenth chapter of John, sixteenth verse—"He shall give you another Comforter," and this had reference to Mohammed. That interpretation, I said, could easily be shown to be incorrect. To whom did our Saviour make that promise? It was to his own disciples; to Christians. Now, I ask, in what sense Mohammed ever comforted Christians? He and his followers persecuted them unto death, and they are yet, in Mohammedan countries, comforted with the name of dog. Besides, the Comforter was to remain with the followers of Christ always. But where is Mohammed?

Another man then presented himself, and vociferated that Mohammed had split the moon, and that the dark spots on its disk were thus caused, to be a standing evidence of his power. The truth of this I denied, and said the only authority he had for that assertion was an obscure sentence in the Korán, viz: *a'goi wah ghori, amphat goya chóud*, (the hour came, and the moon was split). This probably refers to the end of the world, and was borrowed from our Saviour's description of the last day.

"Every man's religion is best for him;"—how answered.

After the discussion was ended, I went to another part of the bazár, and preached to a congregation of Hindus, from a part of the sixth chapter of Matthew, and gave away some books in Hindu, and Panjábi. A Brahman said, "Your religion is very good, but it is not for us, we have one of our own. All religions were given by God, and are equally true. Every man, however, thinks his own the best, just as every person prefers his own country. A man who was born in a cold country, likes the cold; and he who is a native of a warmer climate, likes the heat. So every man's religion is best for him." I told him his reasoning was not sound. God had furnished the globe with various climates for wise purposes, but had only given one religion to man, as a king gives one law for all his subjects. It was impossible that two religions, so contrary as the Hindu and Christian, could both be true; one of them must be false. A counterfeit rupee cannot be genuine. There are false religions in the world, just as there is spurious coin. As, therefore, you try your rupees so carefully to avoid imposition, examine your religion with the same care. Falsity can as easily be detected in religion, as alloy in silver or gold. For instance, your Shastras state that Ceylon is inhabited by demons—that the houses are all built of gold, and that no man can approach the island; I have been there myself, and seen with my own eyes the falsehood of this statement. Ceylon is inhabited by Hindus and Mohammedans, and is under British rule. In this your Shastras are wrong; so they are with regard to the seven oceans of milk, ghee, &c., and Mount *Samera*, which is said to be many thousands of miles higher than the whole diameter of the earth is in length. Although the earth has been circumnavigated again and again, and every country traversed, no man has ever discovered these wonders. If, then, your Shastras are so mistaken in temporal things, how can they be correct in spiritual? But here is a religion—the religion of the Bible—of the true God, which is truth itself. It fears no investigation, and asks no easy credence. Examine it for yourself. It points out the only way of salvation, through Christ the Saviour of the world.

The Brahman takes Pantheistic ground;—how driven from it.

Brahman—Where is Christ?

Missionary—At the right hand of God in the heavens.

Brahman—No. God is every where. He is in you, in me, in water, and in every thing he has made. It is he who speaks through our mouths—thinks in our hearts. When we do good or evil, it is God who does it.

Pulling out my watch, I held it to the Brahman, and asked him if he heard its tick. Was the watchmaker in the watch, and speaking through it? No, he was beyond the seas, if not beyond the grave. He gave to the watch the power of moving and ticking, and sent it off. So God has endowed man with the faculty of thought, and speech, and left him to act for himself, but still holds him accountable. He sits enthroned in the heavens, and beholdeth all things. Your sight extends to the opposite side of the street, and your hearing to those within a few yards of you—they are finite, but extend these senses to infinity, and you would see and hear all things. Thus God is infinite in all his attributes, and although in heaven, is, in this sense, omnipresent and omniscient. Besides, your theory would make God the author of sin, and man would be a mere machine. It would be God who would utter falsehood, speak deceit and profanity. It would be God who would become angry, and quarrel with himself in the shape of another man. But such an idea is too absurd and wicked to contemplate. Give up such grovelling thoughts of God, and worship him in spirit and in truth.

Sabbath services—Mohammedanism has no Saviour—How books are sometimes treated.

Sabbath, 12*th.*—Owing to our tents still being wet, the weather unsettled, and our children unwell, we thought it best to remain in this place until Monday. Went out to preach as usual. Had a large audience. Preached from John iii. 16—"For God so loved the world," &c. Some Mohammedans objected to Christ being called the Son of God—that God was holy and had no son. I explained to him what was meant by the term, Son of God—that it must be understood spiritually and not carnally. Referred to Christ's supernatural birth as recorded in the first chapter of Matthew. The same old story was repeated about the Bible being abrogated by the Koran. I inquired which of the ten commandments, or of the precepts of the gospel, were abrogated, and where such a statement was written—certainly not in the Korán. Showed the necessity of a Saviour, such as Jesus, for sinners—one who was God and man, the friend of both. Mohammedanism had no Saviour, no perfect example of righteousness. Mohammed was a bad man, and left a bad example for his followers, the effect of which was seen in all Mohammedan countries. There falsehood, treachery, robberies and murders every where prevailed; all of which showed their religion was a bad one.

A few books were given away; we distribute sparingly, because we are certain many of them are destroyed. I used to hear in America, that Mohammedans never destroyed a bit of printed paper, lest the name of God should be on it. I am sorry to say they are not so conscientious in India. I have known them to burn our Scriptures, and to make kites of them. But both they and the Hindus, when they do not preserve them, usually sell them to grocers and apothecaries for wrapping paper, at about four cents a pound.

A noisy Cashmerian—The Argument from Fate—Almost a Mob.

13*th.*—Still detained by the rain. Preached in the bazár to a large crowd. Afterwards while Lalla was reading aloud a chapter in the Hindú Testament, a noisy Cashmerian pushed himself forward, and called out there was no God but one, and Mohammed was his prophet—Islamism had spread over the whole world, and a follower of the prophet had slain at one time all the Christians except one woman! and that from her the remnant of Christians, who now inhabit a small island in the ocean, have sprung. He then turned to Lalla, and asked him why he had become a *Nasóra* (Nazarene). He replied by asking him why Mohammed left the religion and idols of his fathers, and became a Musalmán. By God's command, was the reply. So, said Lalla, I became a Christian by God's command, and now invite you to follow me. No, said he, you became a kafir because it was written in your fate that you would be destroyed. I inquired what he meant by fate. He replied, That which God has written on every man's forehead. God wrote all bad actions, as well as good, in every man's fate, otherwise, how would hell be filled? To this I said in reply, Did God make hell merely to fill it with his creatures? Does any government build jails and workhouses for the purpose of filling them with its subjects, and then command them to transgress its laws in order to condemn them? If God has written in every man's fate that he must do evil, why does he forbid evil in his word? You say God is the author both of his word and fate, but they are contradictory. One commands to do evil, the other forbids it. Which shall we obey? No, my friend, we have nothing to do with fate; our duty is to obey the revealed word of God. That is sufficient for us to know. This bothered our vociferous friend, but he became more noisy, and stirred up the people against us, until they, with one voice, cried out, "Beat the kafirs, beat the kafirs." A rush was made towards us, but when they saw us stand our ground, they made a halt. I then read to them the 10th, 11th, and 12th verses of the fifth chapter of Matthew. This firmness quelled the tumult, and we passed away untouched.

Inconveniences—An African—The plea of good works.

14*th.*—Sent off our sleeping tents and bedding this morning, six miles to *Chanál Ghár*, and intended to follow them in the evening, but have not been able to leave on account of the rain. We shall, therefore, have to sleep without our beds to-night, some on the floor, and some on bare bedsteads. There are chairs, tables, and bedsteads belonging to the bungalow, but no beds. Have been confined to the house all day by the inclemency of the weather. It is very unusual to have so much rain at this season of the year, but we must not complain. He who controls the seasons does all things well.

15*th.*—Sent a man this morning to bring back our tents and beds, but owing to the swollen state of a small stream between us and them, the cart was not able to return. He, however, procured a camel, on which he brought our beds. He crossed himself on a raft made of a bedstead placed on inverted earthen jars. The rain continues to pour down. Spent the most of the day in reading brother J. C. Rankin's tract on the Mohammedan controversy. It contains a great deal of matter ready for discussion, and is one of the best we have for distribution among the Mohammedans.

16*th.*—The rain has ceased, but as our tents are all soaked with water, and the roads flooded, we have been obliged to halt to-day also. Preached in the bazár; had a large number of hearers, among whom was an African, as woolly-headed and as black as any of his brethren in America. I felt towards him as a countryman, and addressed myself to him, but was disappointed when I found he was a bigotted Musalmán. There are very few of these sons of Ham in India, and they are generally eunuchs in the service of wealthy Mohammedans. My subject was the necessity of a Saviour. One man said he had done many meritorious works, by which he hoped to be saved; that as a washerman cleanses defiled clothes, so merit purifies the soul. I replied, we are all unprofitable servants. A thief who steals but one rupee cannot escape from the disgrace of it by paying any amount of money; he must pay the penalty of the law. So with a sinner, he cannot purchase the pardon of one of his sins; he must have a sufficient Saviour, or be lost. Such a Saviour is Christ.

Another man replied, God had made three religions, by which all would be saved, viz: the Hindu, Mohammedan and Christian. Each sect would be saved in its own religion. This error I exposed as before.

Ruins of an extensive Inn—Interview with three wandering "saints"—Hindu villages—Return to Amballa.

Near where we preached, there was a large brick Sarai (inn), in a very dilapidated state. Its walls are some forty feet high, and eight or ten in thickness. On each corner is a tower, more than twice the height of the walls, and sufficiently large to hold a hundred men; battlements extend around all the walls. The gate-ways resemble those of a strong fort. The whole covers an area of about twenty acres, and was intended to give shelter to some thousands of men at once. This Sarai is one of many which the celebrated *Ahkbár*, emperor of Delhi, had built for his troops, while marching between his capital and Lahor. The distance is about two hundred and fifty miles, and there was formerly one every ten miles. Many of them, time has levelled to the earth, and some of them, like the glory of their builder, have disappeared altogether. He also erected conical pillars every two miles, some thirty feet high, and ten at the base, of solid masonry, and, it is said, rows of splendid trees lined both sides of the road, the whole distance.

17*th.*—Went out with Lalla, two miles, to visit a village, and found nearly all the inhabitants assembled to hear the wonderful stories of three wandering ascetics. I inquired of them who they were. One of them replied we are *saut* (saints), or pure-hearted. I told them I had been in search of purity of heart for years, but had searched in vain, and would therefore be glad if they would tell me how they attained to it. The same man replied, We were born such. From this I dissented, and told him we were all born in sin, and all sin in thought, word, and deed. He confessed he did sometimes sin, but, said he, who can help it in the *kul jug?* (dark age). Lalla read a chapter in Hindi, and explained it to them, after which I preached to them Paul's sermon to the Athenians on Mars' Hill. They all confessed that idolatry was absurd, but said it was their religion, "and we cannot forsake it." The villagers all over India are chiefly the original inhabitants and Hindus. They are a simple-minded people, and much more likely to become Christians sooner than bigotted, depraved, residents of cities and towns.

It was a pleasure to preach to our audience to-day, compared with preaching to the noisy people of *Shahbád.* But God by his grace can overcome the most rebellious, as easily as the simple-minded.

On our return to the bungalow, we found our sleeping tent-cart had come back from Chanál Ghor. The road, and rivers, were reported to be quite impassable, in the direction we intended to go, and that they would not be passable for many days, in consequence of so much rain. We have therefore concluded to make our way back to-morrow.

18*th.*—Returned to our station this afternoon, and found our friends all well, and everything as usual. May the Lord bless the seed sown in Shahbád, and by the way-side.

For the Home and Foreign Record.

ON MISSION SCHOOLS IN INDIA.

BY THE REV. W. H. MACAULEY.

In order to understand the character and influence of our mission schools in India, it is necessary to say a few words concerning the state of learning among the people of that land. In the first place, it is known to most of your readers that a large portion of India is subject to the Government of the English in that country. This makes it an object of the highest importance, to every aspiring youth, to acquire a thorough knowledge of the English language, that he may secure those offices of Government, which are open to the most successful candidate—and there are also many young men, who are looking forward to an education in their own languages, as a means of support, or for the purpose of increasing their respectability. These considerations bring into the field a large number of young men, who are anxious to acquire a good education; and as they find, by experience, that the Mission Schools are usually more faithfully taught than any other schools in the country, multitudes attend these schools, even in those cases where, at the commencement, there is a strong prejudice against the Christian religion.—In the second place, the state of learning among the natives, and its close connection with their religious systems, give these schools an importance, or afford means for removing error, and planting the seeds of truth, which are seldom possessed by the schools of any other land. For the learning of the Hindus, and to a very considerable extent, that of the Mohammedans also, is taught by professedly inspired books;—and that of the Hindus especially, is so interwoven with their religion, that they must stand or fall together. Let these young men be convinced, that what these professedly inspired books have taught, in science, is false, and they will necessarily reject, as equally false, that which they have taught on the subject of religion. But in making an attack on this point of their citadel, the Missionary does not meet the same strong opposition, or the same amount of prejudice, which he does in approaching their religion itself—he does not array religion against religion, or inspiration against inspiration—he is merely bringing their science to the test of reason—he is directing his forces against an outerwall—but when the victory is here gained, he is placed on an eminence from which his forces will play upon the very heart of the citadel, with the certainty of a complete overthrow. The certainty and ease with which this outerwall is taken, may be seen by a momentary glance at the state of science among them. The Hindus have much correct knowledge in Mathematics, some correct ideas in Astronomy, and much that is deeply interesting in Poetry. But nearly all which their sacred books teach, concerning geography, chemistry, and natural philosophy, and in all of the natural sciences, is false—and much of it is childishly absurd and foolish.

The state of learning among them, with a few exceptions, is nearly what it was with us previous to the time of Lord Bacon. But they have not been blessed with a Bacon to lay down the rules for investigating the laws of the natural world, nor with a Newton to apply those laws to the system of the universe—among their inspired books on science, they have not not found a Novum Organum or a Principia. Nor have the Mohammedans surpassed their neighbours in this respect. For although the Mohammedans, by their intercourse with Bagdad, have introduced much of the Grecian literature into India—it has been too much like the efforts of the schoolmen in Europe—labour without progress—toil, without any permanently good effect. They have not enjoyed the advantages of the telescope, to gaze on a new heavens,—nor the microscope, to see new beauties on the earth around them—nor have they beheld the powers of the galvanic battery, in laying open the elements of which that world is composed. Add to these facts, their method of instructing youth, and we may see something of the field of usefulness made ready for the operation of our Mission Schools. In the Native Schools, every thing is learned by rote, without any effort to cultivate the intellect, or to make the pupil understand the facts and principles taught; and if the inquiring youth should wish to know the reasons for that which is taught, the only reason he obtains from his native instructor—who is usually as ignorant as himself on these points—is a "thus saith the inspired word"—or "thus saith the Profound Philosopher." When, therefore, the Missionary commences his labours—even in the more secular department and elementary branches of his work—his first efforts are directed to making his pupils comprehend the facts and principles taught, and the reasons on which these are based. This leads them to think and reason for themselves, and when they learn from geography that the earth is round, and moves round the sun, and are made to understand these facts, it is easy for them to compare these facts with the statements they have learned from their own sacred books—for although a few Sidantic Philosophers understand the true shape of the earth, the great mass of the people believe the statements of the Márkandá Purán, the Bhágwat and other sacred books, that the earth is an extended plain—that it is surrounded by seven different seas—one of salt water—one of sugar cane juice—one of milk—one of melted butter, &c. &c. They also state that this earth rests upon the head of an elephant, a turtle, or the great serpent—some of them making seven successive steps in this direction also—and teach that there is a mountain in the centre of the earth which reaches the height of 600,000 miles, with trees growing upon it 8,800 miles high, with other similarly absurd state-

ments—and when the mere child carries out this comparison, he readily sees the folly of their system and the correctness of ours. In the high departments of learning, the principles of sound philosophy, without parade, or needless formality, are continually applied, and made the test of every fact which is laid before them. In some of the best schools in the country, the Novum Organum, by Bacon, is made a text book; and where this has not been done, the principles which it has laid down, as well as those of the Principia, by Newton, are the guiding principles in the interpretation of Nature; for some of the best modern works on the Natural Sciences have been translated into their native languages, and are used in our schools. These, with the telescope, the microscope, the galvanic battery, and other instruments of a regular Chemical and Philosophical Apparatus—all lend their aid in teaching true science, and in overturning that which is false; and at the same time, in undermining their system of idolatry. These consequences follow, even where religion is not brought to bear on the subject in the least degree. For in the government schools, where the Bible and the Christian religion are excluded, the youth taught are almost universally convinced of the folly and absurdity of idolatry. But we are sorry to say, this Government system of education is increasing infidelity nearly as fast as it is destroying idolatry—for if you take away a man's idols, and give him nothing better in their place, from the very tendency of the human mind, you leave him to run into the wildest infidelity; and among the Professors in these Government Colleges are too often found those who aid these deluded youth in this downward change. In the Mission schools, this secular department is merely preparatory to the more important work of teaching the Bible; and as these deeply interesting youth are withdrawn from the fall of their decaying temple, they are directed to one which "hath foundations, whose builder and maker is God."

The Bible is made a text book, which is carefully studied from the beginning to the end of the course. And when the pupils read the simple account of the creation, as given by Moses, and the sound maxims of duty to God and man, as they are recorded in the book of Proverbs and other parts of the Old Testament, and as they read the holy aspirations of the sweet singer of Israel, and compare these things with the meagre and often childish records of similar subjects, in their own sacred books, the impression in favour of truth is most happy. And as they open the New Testament, and read the clear and striking illustrations of truth and duty from the teachings of our blessed Saviour himself—as they become acquainted with his spotless life—with the miracles which he wrought,—and especially with his death, and the cause of that death—and compare these facts with that which is related of their own most popular incarnations of their Deity, especially with the lives of Krishnu and Rám, who were vile in the lowest degree—who, according to their books, came not for the purpose of *saving*, but to *destroy sinners*—the effect is almost universally, to make them reject idolatry and at the same time to convince them of the truth of Christianity. Many of these young men, who have not broken caste, are exerting a very considerable influence in favour of the Christian religion, by carrying its truths into the midst of their families and among their friends and associates, who have not enjoyed similar advantages; and in many cases they have been known to defend the doctrines and practices of the Christian religion, with the most happy consequences; and where God's Spirit breathes upon them, and changes their hearts, they make our most efficient and energetic Christians. Most of our Christian teachers and native ministers have been brought to Christ, chiefly through the instrumentality of these schools. The missionaries of the Free Church of Scotland, with Dr. Duff at their head, have taken the lead in this department of missionary labour, and their institutions in Calcutta and other parts of India are not inferior to the best institutions for the training of youth in Europe and America, and all the other missionary bodies in India are extensively cultivating this deeply interesting field. In Calcutta alone, there are about eight thousand young men under this system of training; while Bombay, Madras, Agra, Benares, Allahabad and a large number of other important cities, are following in her footsteps. According to the last reports which I have received, there are now in course of training in Mission schools in India and Ceylon, about one hundred thousand young men, and about twelve or thirteen thousand females.

When, therefore, we remember the number of scientific and religious books which these schools are introducing into the country—when we remember that these schools combine all of the excellencies of the secular and Sabbath schools of our own land—that youth is the time to remove error and plant the seeds of eternal truth; and that many of these young men will obtain stations of power and influence, where their principles will tell upon the destinies of 150,000,000 of their fellow men; and when we also recollect that more than twenty regularly ordained natives have entered the gospel ministry, and nearly five hundred Christian teachers, who are labouring successfully among their countrymen, have been brought in through this channel, and that the hopes of the rising church in India must be directed to these schools for a future and permanent ministry of the gospel—I think we cannot help realizing that these schools are one of the mighty engines which God will bless, in overturning idolatry, and establishing the gospel in that land. To these efforts every intelligent Christian should direct his attention, accompanied by his prayers to Almighty God, for his blessing to rest upon them now and for ever.

For the Home and Foreign Record.

OBITUARY.

JAMES RICHARDSON.

The name of this Christian man appears in the present number of the Home and Foreign Record, in connection with bequests to our Boards of Foreign and Domestic Missions, and a short narrative of his life may not be without its use. Mr. Richardson was born in the town of Wellington, Tolland county, Connecticut, on the 26th of June, 1766. At a very early age, he was left an orphan, and being left without worldly means, he was entirely dependent upon his friends and his own exertions. In consequence, his early opportunities were very limited. He often told the writer of this sketch, that he never attended school regularly more than three months in his life, and that was a common district school, with such facilities of common-school education as were furnished seventy-five years ago. But with this limited opportunity for acquiring knowledge, and by dint of his personal endeavours, he made himself capable of transacting ordinary business with promptness and accuracy.

Mr. Richardson was married in the year 1791, to Miss Aurelia Crocker, with whom he lived till his death, December 13th, 1850. The year of their marriage they removed from their native place to what was then the town of Cambridge, now North White Creek, Washington county, New York; and so straitened was Mr. Richardson in worldly circumstances at this period, that he engaged in the winter in shoemaking from house to house. When he began house-keeping, and for some time afterwards, he had but two chairs; the top of a chest served for a table, and wooden trenchers were used instead of plates: yet though in these humble circumstances, by their united industry and frugality, they soon began to accumulate property, and after a few years Mr. Richardson was the owner of a good farm, and his property continued to increase, until the time of his death. He was always a plain, careful, and frugal man; nor was he known for his benevolence till in the latter part of his life.

Having been hopefully converted, Mr. and Mrs. Richardson united with the First United Presbyterian Church of Cambridge, in the year 1798, about a year after the organization of the church, of which church he continued an exemplary member, until death released him, to join the spirits of the just made perfect. The companion of his vows, that stood up with him before the altar of God, still remains a worthy member. It may be said of this excellent man, that he was always during his after life, a constant and regular supporter of the church, and of religious institutions; and he was attached to the doctrines and order of the Presbyterian Church, and ever prayed for its peace and prosperity.

In the last part of his life, he was very liberal in his support of the institutions of the gospel, and the great schemes of benevolence. After his death it was found by his will that he had bequeathed considerable sums to different objects, and that he had not forgotten the church and congregation of which he was so long a valuable member. Besides liberal bequests to some other benevolent Institutions, amounting to $2700, he left to the Trustees and Elders of the church of which he was a member, the sum of $1400, of which $500 are for the poor of the church and congregation; to the Presbyterian Board of Domestic Missions $600; and to the Presbyterian Board of Foreign Missions $500.

This is what the poor orphan boy has done for the cause of Christ at his death. While his life and faithful stewardship are examples of what men, in the more humble walks of life, may accomplish for the glory of God, and the good of man; so that "he being dead, yet speaketh."

I. O. F.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN APRIL, 1852.

SYNOD OF ALBANY.

Pby of Troy.—Kingsbury 1st ch 9 40
Pby of Columbia.—Jewett ch mo con 16 00

SYNOD OF BUFFALO.

Pby of Steuben.—Bath 1st ch mo con coll's 50 00
Pby of Wyoming.—Oakland ch 1; Portageville ch 12 21 13 21
Pby of Buffalo City.—Buffalo N Y, a Friend 25 00
Pby of Rochester City.—Rochester 3d ch Bible Classes to ed *Frederick Van Doorn* at Furrukhabad 20 00
Pby of Michigan.—Lyon ch James S Rogers stated coll's in his family 2 50

SYNOD OF NEW YORK.

Pby of Hudson.—Goshen ch of which 100 for sup Rev James Wilson 173 97, Sab sch to ed *Catharine Jessie McCartee* and *Nathaniel Webb* 50, Young people's miss soc to con Rev Robert McCartee D D l m 30; Middletown N Y "Mary W" 2 255 97
Pby of North River.—Matteawan ch mo con 10; Rondout ch mo con 17, Sab sch to ed *Walter Crane Phillips* and *Martha H Wurtz* 25; Wappingers Falls ch mo con 16, Sab sch 2; Newburg ch ladies to ed *Mary Johnston* 20; Smithfield ch 3 93 00
Pby of Bedford.—Red Mills N Y, S S Myrick 5; North Salem ch 9; Patterson ch, a little boy 50 cents, a little girl 25 cents; South Salem ch 93 40, Fem Benev Association 41 21; Bedford ch ann col 89 87, mo con coll's 45, Sab school 13 25 297 48
Pby of Long Island.—East Hampton ch 55 33; Southampton ch 49 50, Sab sch for Ningpo Mission 17 47; Hempstead ch 41; Flushing L I Mrs Darling 3; Smithtown ch 8 13 174 43
Pby of New York.—Chelsea ch mo con coll's 24, Sab sch for sup of Bazár School at Allahabad 22 55; Madison Avenue ch mo con 37 82, less 10 for "*Foreign Missionary;*" Wallabout ch mo con 4; New York First ch mo con 157 08, less 12 50 for "*Foreign Missionary,*" Young Ladies of Sab sch to ed *Mary K Lowrie* 6 25, to ed *Morris K Jesup* 6 25, and to ed *Josephine Tuttle* 12 50; Yorkville ch mo con of which 15 from "a member" 19 35, less 4 for "*Foreign Missionary;*" Astoria ch mo con 10 85; Rutgers street ch Jos R Skidmore to con his son Irad Hawley Skidmore l m 30, Fem For Miss Association 59 66; Brooklyn Central ch 50; Forty-second street ch mo con 13 50; Brooklyn First ch of which 100 to con Rev N S Prime D D l d 209 78, less 10 for "*Foreign Missionary;*" Williamsburg ch mo con 11 74; Brick ch ann coll in part 600 1238 83
2d Pby of New York.—Canal street ch mo con 5, contents of a missionary box 12 04, a friend for France 10; Delhi ch a little girl 6 cents; West Farms ch 20, less 2 50 for "*Foreign Missionary;*" Mount Washington ch 10; Scotch ch William Post 62 50, Samuel Cochran 50 167 10
Pby of Connecticut.—Hartford ch mo con 2 24

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Newark 3d ch 1 10; Connecticut Farms ch 50; Baskingridge ch 64 75; Springfield N J Phoebe M Reeve 1 25 117 10
Pby of New Brunswick.—Freehold Village ch 38; Trenton 2d ch 5; New Brunswick 1st ch mo con 22; Pennington ch 40; Dutch Neck ch 10; Nottingham ch 11; Mill Stone ch 5 131 00
Pby of West Jersey.—Mays Landing ch, J W Smith 1; Bridgeton 1st ch Sab sch to ed *Samuel Beach Jones* and *Sarah Ralston Jones* 36; Cedarville ch 36 73 00
Pby of Newton.—Stewartsville N J, Henry Teel 5; Oxford N J, Col James Davison 5 10 00
Pby of Raritan.—Kingwood ch 13 82; Frenchtown ch 10 18; Flemington ch 70 94 00
Pby of Luzerne.—Wilkesbarre ch 35; Kingston ch 10 45 00
Pby of Burlington.—Burlington ch Sab sch to ed *Theo L Cuyler* 10 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Tenth ch ann coll 190, less 21 43 for "*Home & Foreign Record,*" a Lady 5, W. D. B. 30, Morris Patterson 20, A B Cummings 5, Card 5, S A Mercer 15, Hon R C Grier 10, Moses Johnson 25, a Friend 25—in all from Tenth ch 308 57, less 36 for "*Foreign Missionary;*" Fourth ch 30; North ch mo con coll's 78 82, Sab sch for sup of Rev A P Happer, and to con James Russel l d 100; Arch St ch mo con coll's 70; Central ch 35 84, James Boyles 10; Second ch Sab sch miss soc to ed *Eleanor Cuyler, Mary Rice, James Nassau,* and *William Dulty* in North India 100; Eleventh ch

50; Philadelphia Pa, Rev W Chester D D for education in foreign lands 50 797 23

2d Pby of Philadelphia.—Newton ch 4; Easton 1st ch of which 50 from Sab sch to ed *Jos Burke* and *Jesse M Howell* 150; Durham ch 8 37; Doylestown ch mo con coll's 50 212 37

Pby of New Castle.—Wilmington 1st ch 50 50

Pby of Donegal.—Columbia ch 51 20; Waynesburg ch Mrs Simpson to ed *William W Latta* and *Mary J Latta* at Corisco 50; Donegal ch 61; Strasburg ch 5 167 20

Pby of Baltimore.—Washington F St ch of which 42 58 mo con coll's 95 89; Baltimore Franklin St ch 105 25; Madison St ch 1 06; Annapolis ch 21, Miss M. S. 2 50; Bethel ch 13; Long Green ch 10 248 70

Pby of Carlisle.—Chambersburg ch of which 200 to con Hon GEORGE CHAMBERS, JOSEPH CULBERTSON, JOHN CREE and WILLIAM G REID l m's and 50 from Sab sch to ed *Mary L Irvin* and *Daniel McKinley* 266 31; Mercersburg ch ann coll 43 50, mo con coll's 25, Young Ladies 5; Carlisle ch addl 17 12; Silver Spring ch Rev George Morris for Papal Europe 100 456 93

Pby of Huntingdon.—Shirleysburg ch 22, Rev J Campbell for Lodiana 5, John Brewster 80; Pine Grove ch 48; Curwinsville ch 50; Lower Tuscarora ch 41 87; Upper Tuscarora ch 3; Clearfield ch 7; Alexandria ch 90; Hollidaysburg ch 26 21, ladies sewing soc 25; Middle Tuscarora ch 50 85; Williamsburg ch 39 03, two individuals 2; Sinking Valley ch 21; Mt Pleasant ch 2, Individual 1, S Hargarty 1; Lewistown ch 36 47; Presbyterial coll 8 87 560 30

Pby of Northumberland.—Lewisburg ch 60; Milton ch 45; Buffalo ch 43 25; Mifflinsburg ch 11 68 159 63

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Johnstown ch 50, Mrs Shaffers' little children, 12 cents 50 12

Pby of Redstone.—Somerset ch 8 62, Sab sch 2; Spring Hill ch 30; Petersburg ch 3 50; Jenner ch 3 47 12

Pby of Ohio.—Monongahela City ch 90, Sab sch to con Jos WILSON l m and for sup of Bazár School in India 30; Lawrenceville ch Sab sch to ed *Mary Lee, Richard Lee,* and *Giles S Bates,* at Tallahassee 50; East Liberty ch 34 78, mo con coll's 16, Sab sch 3 62; Sharpsburg ch 15; Pine Creek ch 3; Manchester ch mo con coll's 30 17; Racoon ch 44 75; Mingo ch to con Mrs MARGARET HAMILTON l m 30; Montours ch 15; Chartiers ch 14; Bethel ch Ladies For Miss Soc to con Mrs SUSAN ESPY l m 43 50; Sharon ch 22 41; Canonsburg ch bal to con JOHN HUTCHINSON l m 15 457 23

Pby of Alleghany.—Union ch 10; Scrubgrass ch 19 12; Ebenezer ch 17 18; Concord and Pleasant Valley ch's 21; Glade Run ch mo con 7 50 74 80

Pby of Beaver.—Hopewell ch 10 28

Pby of Erie.—Fairview ch to con their Pastor Rev WILLIAM WILLSON, and Mrs LUCINDA B WILLSON l m's 60; Sturgeonville and Girard ch's 12; Gravel Run ch 3 75 00

Pby of Clarion.—Bethesda ch 4 25

SYNOD OF WHEELING.

Pby of Washington.—Upper Buffalo ch 52 43; Wheeling 2d ch, children of Rev C Dickson 16 cents; Claysville ch 25 50; Burgettstown ch 12; New Providence ch 24; Washington ch mo con coll's 40 87 154 96

Pby of St. Clairsville.—Nottingham ch 32 88; Deersville ch 12 22; Crab Apple ch 39 84 10

Pby of Steubenville.—Harrisburg ch 2 75; Minerva ch 7; Amsterdam ch 2 45; Harlem ch 5 70; Wellsville ch 21 87; New Hagerstown ch 17 70 57 47

Pby of New Lisbon.—Rehoboth ch 40 75; Bethel ch 11 92; Bethesda ch 29 50; Middle Sandy ch 23 75; Poland ch 53 52; Madison ch 8; Longs Run ch 1 25; Hanover ch 12 50; Salem ch 6 75; Liberty ch 7 47 195 41

SYNOD OF OHIO.

Pby of Zanesville.—Rush Creek ch 18; Bethel ch 2 20 00

Pby of Richland.—Waterford ch bal to con Dr J J TURNER l m 7, Estate of Brice Rambo 2, children 70 cents; Frederick ch, children 30 cents; Chesterville ch of which 50 cents from Master Melville Shearer 16 69, and Harmony ch 19 37 to con Rev F A SHEARER l m; Hayesville ch 5 50; Olivesburg ch 14; Blooming Grove ch 4 10; Perrysville ch 1 50; Ashland ch mo con 1 50 72 66

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Hillsboro' ch of which 10 in part to con Mrs ANNE FALLIS l m and 10 in part to con JAMES M JOHNSTON l m 116 05, Oakland Seminary, Young Ladies bal to con Miss EMELINE GRAND GIRARD l m 14; Washington ch 8 95 139 00

Pby of Miami.—Yellow Spring ch ann coll 54, fem benev soc 10; Bath ch, a Lady 6 50 70 50

Pby of Cincinnati.—Cinn'a 7th ch mo con 8, Sab sch 27 77, Ladies Miss soc 200; Mount Carmel ch 3; Monroe ch 8 70; Pleasant Ridge ch 18 75; Cinn'a 1st ch ladies miss soc 235 501 22

Pby of Oxford.—Oxford ch bal 12, less 8 18 for "*Foreign Missionary,*" Mrs Morrison for Spencer Academy 2; Hamilton and Rossville chs 73 90; Providence ch 7; Harrison ch 8; Seven Mile ch 12 106 72

Pby of Sidney.—Sidney ch 34 00

SYNOD OF INDIANA.

Pby of New Albany.—Owen Creek ch 3 25; Woodville ch 1; Charlestown ch 21 75; New Albany 1st ch 64 02; Orleans ch 2 50 92 52

Pby of Madison.—Lancaster ch 2 65; Madison ch bal to con Mrs CHARLOTTE BROWN l m 17 25; Vernon Ind, J C Burt 2 50, Sarah E Butler 2 50 24 90

Pby of Indianapolis.—Georgetown ch 1; New Prospect and Bethany chs bal to con their Pastor Rev B F WOODS l m 21 40; Shiloh ch 4; Kingston ch 10 15 36 55

Pby of White Water.—Dunlapsville ch 5; Palmyra ch 60 cents; Mount Carmel ch 19 80; Greensburg ch Sab sch female class No. 1, 4; Concord ch Rev Francis Monfort 6 35 40

Pby of Palestine.—Wabash ch 1 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—West Union ch 5; Roswell Ind SAMUEL DAVIES PLATT in part to con self l m 10 15 00

Pby of Lake.—Valparaiso ch Sab sch 4 60; Salem ch 3 93; Sumptions Prairie ch 5 47 14 00

Pby of Crawfordsville.—Eagle Creek ch 1 50

Pby of Muncie.—Indianapolis 3d ch mo con 6 80

SYNOD OF ILLINOIS.

Pby of Schuyler.—Knoxville ch 15, Mr Bushill 1; Monmouth ch 20, Rev R C Mathews 3; Oquawka ch of which 30 from STEPHEN S PHELPS to con himself l m and 10 from Mrs CORNELIA MOIR in part to con herself l m 43 10, Rev Robert Ross 95 cents 83 05

Pby of Peoria.—Chicago North ch Sab sch to ed *R H Richardson* in China 25; Canton ch 5 70; Liverpool Ill, a few friends 6 19; Lewistown ch of which 20 from WILLIAM PROCTOR in part to con himself l m 84 20 121 09

Pby of Iowa.—Burlington 1st ch ann coll 25 50; Unity ch 7 32 50

Pby of Wisconsin.—Mineral Point ch of which 5 from Sab sch 6, postage on Foreign Missionary returned 75 cents 6 75

SYNOD OF MISSOURI.

Pby of Missouri.—Booneville ch 59, Moses Woodfin 5, Sab sch to ed *John G Miller* 25 89 00

Pby of St. Louis.—St Louis Westminster ch 51; St Louis Central ch 194; Fee Fee ch 5 75; Dardenne ch 5, individuals for sup of Rev E McKinney 1 60, for sup of Mr Read 50 cents; St Louis 2d ch Sab sch's for sup of Rev Henry V Rankin 300 557 85

Pby of Potosi.—Pleasant Hill ch 10; Apple Creek ch 9 35; Farmington ch 5 24 35

Pby of Upper Missouri.—Independence ch 30; Bethel ch S. B. C. for Choctaws 1; Ebenezer ch 4 45; Lexington ch 53 30 88 75

SYNOD OF KENTUCKY.

Pby of Louisville.—Louisville Chestnut St ch ann coll 264 40, mo con coll's 76; Louisville 1st ch 5 53; Louisville 2d ch 12 40; Shiloh and Olivet ch's 34 50; Shelbyville ch 15; Louisville Ky Rev W W Hill 10 417 83

Pby of Transylvania.—Paint Lick ch 31 00

Pby of West Lexington.—Lexington 1st ch 9 20; Frankfort ch 117 60 126 80

SYNOD OF VIRGINIA.

Pby of Lexington.—Mount Carmel ch 12; Staunton ch 2; Fairfield ch 9, A R Cummins 5; Goshen ch 6 05; Pisgah ch 2 25, Rev L Emerson and family, of which 1 61 from their deceased daughter, her dying gift to send the Bible to the heathen 7 76; Lebanon ch 1 40; Bensalem ch 9; New Monmouth ch 5; Lexington ch 141; Bethesda ch 5; Waynesboro ch 30 75 236 21

Pby of Winchester.—Charlestown ch 50; Martinsburg ch 23 67, Mrs Sarah P Dandridge 2 50; Mount Bethel ch 2; Stone ch 2 47; Bloomery ch 2 13; Concord ch 2 05 84 82

Pby of West Hanover.—South Plains ch 16 00

Pby of East Hanover.—Richmond ch 98 45, Sab sch to ed *Virginia Richmond* 25 123 45

SYNOD OF NASHVILLE.

Pby of Holston.—Leesburg ch 17 00

Pby of Nashville.—Gallatin ch 31 00

Pby of Knoxville.—Knoxville 1st ch mo con 7 55

SYNOD OF SOUTH CAROLINA.

Synodical collection at Winnsboro' 91 00

Pby of South Carolina.—Providence ch 15; Roberts ch 4; Fairview ch 10 25; Laurens C H ch 5 35; Bethel ch 3 25; Little River ch 7 50; Rocky River ch 18 75; Rock ch 65 05; Warrior Creek ch 1; New Harmony ch 7 25; Spartanburg C H ch 4 42; Anderson C H ch 12 56; Nazareth ch 19; Good Hope ch 28 45; Carmel ch 3; Lebanon ch 18; Willington ch mo con coll's 40; '———' individual contributions 16 67 279 50

Pby of Bethel.—Fishing Creek ch 36 55; Cedar Shoals ch 5; Pleasant Grove ch 32; Yorkville ch 30, Sab sch for Bible distribution in India 4 107 55

Pby of Harmony.—Scion ch mo con coll's 104 20; Bethesda ch 50 60; Concord ch Mrs L McFadden 10, Dr R R Durant 10; Cheraw ch 243 25; Salem B R ch 77 50; Hopewell ch 50 17; Carolina ch 3 70; Williamsburg ch 56 605 42

Pby of Charleston.—Charleston 2d ch mo con coll's 157 89, from the Moore fund 89 08, for African Mission 45 60, Coloured members 18; Wilton ch 46; Beech Island ch 20 376 57

SYNOD OF GEORGIA.

Pby of Georgia.—St Augustine ch mo con 11 50

Pby of Florida.—Monticello ch 25, Sab sch to ed *Hamilton Milliken* at Futtehgurh 15 40 00

Pby of Cherokee.—Marietta Ga, Sab sch class of Miss Louisa J Roberts, proceeds of work for sup of Mrs Way and Rev J W Quarterman, Ningpo 10 00

SYNOD OF ALABAMA.

Pby of South Alabama.—Geneva ch 9; Newbern ch 9; Marion ch 20; Mount Pleasant ch, of which 7 from coloured members for African Mission 51; Black's Bend ch 2 50; Bethel ch Sab sch to ed *J W Holmes* 20, Creole Sab sch in part to ed *John Chapman* 3 65; West Branch Sab sch in part to ed *Alexander McGlashen* 4 35; Mobile 2d ch of which 11 25 from Sab sch to ed ——— 44 60; Valley Creek ch, of which 25 from coloured members for African Mission 158; Shell Creek ch 5; Camden ch 5; Fairview ch 43; Friendship ch 5; Flat Creek ch to ed *Kirk White Smith* 25; Mobile, Government St ch 44 10; Nanafalia Ala, Rev R D Russel 1; Pisgah ch 35 485 20

Pby of Tuscaloosa.—Tuscaloosa ch 91 15

Pby of East Alabama.—Hatchet Creek ch 8; Lowndesboro' ch 10; Marble Spring ch 5; Jacksonville ch 18 25; Cane Creek ch 3 33 44 58

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Pine Ridge ch to con Rev B H WILLIAMS l d 140, less 3 for "*Foreign Missionary,*" Sab sch to ed *Elizabeth S Williams* in Northern India 16 25, Coloured members 9 61 162 86

Pby of Louisiana.—Carmel ch missionary box at parsonage 5, Sab sch to ed *William Dunbar* in China 25 30 00

Pby of Western Texas.—Green Lake ch 32 45

SYNOD OF MEMPHIS.

Pby of Memphis.—Mount Carmel ch 90 50, sewing soc 50, Sab sch 17 50, coloured members 5 85; Memphis 2d ch 85 77 249 62

Pby of Creek Nation.—Seminole Mission, John Liley 10 00

Total from churches $12,603 33

LEGACIES.

Southampton Pa, Legacy of Samuel Duncan in part 1507 50

Baltimore, Md, Legacy of James Cox 100 00

Lewisburg, Pa, Estate of A McLenaghan 185 33

"———" Ala, Interest from Underwood Estate 60 00

"———" N C, Legacy of Mrs Frances P Devereux 2000 00

"———" Ind, Estate of Daniel A Brewer 50 00

"———" S C, Interest of Reid's Legacy 7 00

York S C, Estate of John Blair 94 40

Mercer Pa, Legacy of Rev S Tait in full 35 00——4039 23

COLLEGES AND SEMINARIES.

Union Theological Seminary Va, mo con coll's 95 00

MISCELLANEOUS.

A friend 20 00

——— for Missions in Belgium 500 00

New York, Benjamin Pike Jr 50 00

A friend 10 00

A friend 1 06

——— W R Jackson 50

New Brunswick N J, Rev J J Janeway, D D 700 00

St Andrews, Canada East, Rev Archibald Hamilton 4 00

Proceeds of sale of Memoir of Rev W M Lowrie 270 21

Proceeds of sale of Sermons of Rev W M Lowrie 319 00

A thank-offering of a lady a missionary in India to con Rev ROBERT STEELE D D Abington, Pa l d 100 00

J B S for Lodiana Mission 5 00——1979 77

Total Receipts in April $18,717 33

WILLIAM RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING &C.

New York, A Lady 8 pair shoes 6 00

" Mrs K. 5 comfortables 10 00

" Mrs S. 2 bundles clothing

Sewing Soc of First ch New York 234 Garments 75 25

Sab sch children 1st ch Plainfield N J 1 bundle clothing 6 00

N Y, R & J Warnock 45 boys caps

Fem Miss Assoc'n Rutgers St ch one box clothing 165 70

1 Box clothing for Chickasaw Mission of which from Potters Mills Sewing soc of Sinking Creek ch Pa, 113 50, from Boalsburg sewing circle of Spring Creek ch Pa 53 25, and from Branch sewing circle of Spring Creek ch Pa 30 37. 197 12

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M.D. Treasurer.

A CALVINISTIC LITERATURE.

Whilst other and collateral objects have not been forgotten or neglected, a leading object of this Board has been to furnish to the churches a thoroughly sound Calvinistic literature. In this department the Board of Publication stands to a considerable extent in a position unique. Other institutions profess to furnish reading of an evangelical, religious character; to this Board, more than to any other organization, seems to be committed the duty and privilege of giving to the Church and the world, a literature saturated with the system of doctrines of the great Genevan, or rather with the principles which the mighty Genevan hewed out of the solid rock of the oracles of God.

That the Presbyterian Church should essay to do such a work need not occasion surprise. Her standards teach a distinct system of doctrines, her ministers and elders are ordained upon professing their belief in them, her separate existence as an organized branch of the Church of God, is owing to these peculiarities. Why should she not teach them through the press as well as through the pulpit? Why muzzle this, which is the second power in the Christian estate, any more than the pulpit, which is first? What right have we to ignore any portion of the truths which God himself has taught, and which we have so solemnly professed to believe? Where is our authority for agreeing, by deliberate compact, that we will not teach any portion of that which God himself teaches, and all of which he has pronounced profitable? Who has assured us that sinners can be saved, souls sanctified, and Christ's kingdom established by a part of the truth, better than the whole of it? When we find ourselves putting asunder things which God has joined together, is there not reason to fear lest we have sought out human devices, and are taking counsel of a short-sighted worldly policy?

Just as surely as there is either sound philosophy, or the teaching of experience, just so surely will it be found, that the religion begotten and fostered on the mere elementary principles of the gospel is different from that which is nurtured and strengthened upon the whole truth which the Bible inculcates. Quite possible it may be to rear a child on milk, until he shall have reached the stature of manhood, but after all he will show the marks of his milk-diet, in his pallidness and languor. He will not be the stalwart man of iron nerve and vigour which he might have been, had there been much strong meat in his feeding. Nor is this, unhappily, mere matter of speculation. The experiment has been tried on a scale sufficiently extended, and for a time long enough, as one might think, to satisfy the most incredulous. There have been times and places where God's ministers have feared to preach his whole counsel; where they have regarded it as better, all things considered, to keep back the strong meat, from fear of men From this beginning of omissions of the truth, they have proceeded to still further and weightier suppressions, until the very essence of the gospel is forgotten, until Christ's deity is ignored, until Christ's crown is taken from his head. One of the most insidious methods by which the fatal work of denying the truth can be perfected, is by simple suppressions. They are hardest to detect, and yet in their full development are pregnant with the saddest results. Times there have been, and places too, where although no such appalling evil as the dethronement of a divine Saviour has been reached, yet the whole truth has been kept back in the pulpit and by the press, until when heresies have arisen, good and great men in Israel have cried out in alarm, that as they had taught the people nothing distinctive, so the people had nothing distinctive whereon to rally in this the time of their danger.

Great and unfounded prejudices have been fostered in the minds of not a few, against whatever may be distinctive either in doctrine or polity. They shrink away from particular tenets with horror, although these are clearly written in God's word. They will favour nothing which distinguishes their own from any other denomination—abjuring all denominationalism as at war with a true Christian charity.

Such views are obviously narrow and ill-advised. To affirm that because one believes the system of truth taught in his own branch of the church to be more in conformity with Scripture than other systems, and so believing, maintains, and, if need be, defends it, therefore he cannot love his brethren who think differently, is bad both as regards its logic and its piety. We have yet to learn that a thorough theologian is a less loving Christian than one who but lisps the alphabet of things divine. The more truth the soul receives and adheres to, provided it be God's truth and in its right proportions, the more will that soul advance in sanctification, grace thereto being given; and thus advancing, the more thoroughly will be opened up the well-spring of love, both towards God and man. To maintain the contrary, is as much as to say that ignorance in religion is more to be desired than knowledge.

Nor does a thorough education of church-members in the tenets of their own peculiar system, in any way hinder the efficiency of that branch of the Church, but on the contrary greatly tends to its advancement. It secures a oneness of heart and purpose, it leads all to aim at one thing and in one way, and thus concentrates the energies of the whole body for a common class of objects. It fulfils the proverb, "union is strength." It avoids the evils incident to a divided, distracted house. A denominational feeling, indeed, would seem almost an innate principle. It is kindred in its nature to love of country, love of one's birth-place, love of home. It arises from a variety of causes, such as early associations and instruction; veneration for the opinions and preferences of one's ancestry; attachment to things with which we have become familiar, and for the forms of truth from which we have derived most comfort. These, and nameless other causes, serve to bind the soul by easy, natural, and yet powerful cords to the particular division of the one Church of Christ with which we may be associated. Then, when in addition to this, from faithful investigation he is convinced that the peculiar features of his denomination are sanctioned by the Bible, how can it be otherwise than that he should find within himself a special attachment to that which is his own? If he allows this specific attachment to override his general love for all who love Christ, this is his sin. It is the smallness of his piety, and not his attachment to his church, which has wrought the mischief.

Under these views, instruction in the peculiar doctrines and polity of the Presbyterian Church has been a cardinal point, in the ends for which the Board has been all along labouring. In so doing, it has taught the common Calvinism of many other Christians, and secured their co-operation; and in so doing it has seen many and blessed fruits, in the increased intelligence and efficiency of our Zion. Whilst there is great reason to lament the absence of God's Spirit in his reviving influences throughout the Church, there is also abundant evidence, that at no period of her history has the Presbyterian Church been so thoroughly organized for her sublime and glorious work; or when she has more generally and heartily elicited the respect and confidence of the Christian world. The Board will continue to teach practical godliness through its publications as heretofore, but it will be also as heretofore, a practical godliness founded on a sound and complete system of theology—a theology which will give substance and richness to its fruits.

For the Home and Foreign Record.

LIBRARIES IN PRESBYTERIAN SABBATH-SCHOOLS.

BY A LATE COLPORTEUR.

A good Sabbath-School is an important auxiliary in the religious instruction of children and youth. The systematic study of the Holy Scriptures is in great danger of being neglected by youth, unless connected with Sabbath-School or Bible-class recitations. Here the church trains up her sons, like Timothy, familiar, from childhood, with that book which is able to make them wise unto salvation; and her daughters in that knowledge, which, when sealed upon their hearts by the Holy Spirit, produces the "faith unfeigned" of Lois and Eunice. Here the faithful followers of Christ may prove their love to Him by complying with his charge to Peter, to feed his lambs. Sound instruction, by the prayerful teacher, together with books of the proper kind, has been eminently blessed by the Good Shepherd, in gathering in the young of his fold. As the importance of the latter influence is, I fear, greatly underrated in many of our churches, I propose suggesting a few hints to church-members and those engaged in Sabbath-School instruction generally.

A Sabbath-School library should include a variety of books adapted to the capacity of every pupil in the school. The more advanced scholars will not read books prepared for those less advanced, nor will the youngest pupils derive profit from books that they do not understand.

They should be adapted to leave serious impressions on the mind. Many Sabbath-School books are written in a trivial style, disagreeable, and in some instances disgusting to intelligent youth. Others are written in an exaggerated style, and are not believed, although, in the main, true; whilst too many are not only in appearance, but in reality fictitious, and will be either thrown aside as worthless, or will instil a love of fiction, and thus sow seed which will too often bring forth fruit unto death. In addition to these classes of improper works, may be mentioned another, which I have seen with surprise and regret in many libraries. These are works such as the "Life of Bonaparte," and "Life of Washington," &c. which are as unfit for Sabbath reading as any merely historical works with occasional serious remarks or reflections would be. It is to be regretted that many of our Sabbath-Schools, especially in the country churches, yet retain libraries with books of these objectionable classes, which were purchased before the Board of Publication of our own Church was prepared to furnish a sufficient variety for an extensive library. Our Board is now furnishing a Sabbath-School library of great variety, and of no ordinary excellence, containing an extensive assortment of biography, amongst which are Memoirs of Newton, Martyn, Buchanan, John Knox, and Melancthon, of Mary Jane Graham, Sarah Ball, Mrs. Andrew, John Barr, and many other persons who were distinguished for eminent piety and usefulness, which are well adapted to interest the more advanced members of Sabbath-Schools and Bible-classes. The books designed for children comprise many memoirs of youthful piety, some of them from the pen of McCheyne and other eminent Scottish Presbyterian writers; while all are from able authors, and their great object is never lost sight of even in their embellishments. In works pertaining to the missionary cause, the library of our own

Board is unusually rich. Narratives of missionaries and of converted heathen, written especially for children, are calculated to enlighten our youth and awaken a lively interest in the missionary cause, and prepare them for taking an active part in labouring for the extension of the Redeemer's kingdom in future life. They inculcate the doctrines contained in that form of sound words prepared by the Westminster Assembly, which has been like oil to the flame of piety in the hearts of each succeeding generation of those that love Presbyterianism in its primitive purity; and must be to the present and each succeeding generation, as long as those doctrines are perpetuated in the Church. They are here presented, interwoven with the narrative of eminent Christians, in their conversations and correspondence, in the accounts of their conversion and their dying sayings, and are thus adapted to make stronger impressions on youthful minds than if read in a doctrinal treatise. If it is essential that our youth should learn those doctrines in the Catechism; it is equally essential that such an important means as the Sabbath-School Library shall exert its influence to the same end. By supplying our Sabbath-Schools from our own Board, we will secure the attachment of our children to the institutions of the Presbyterian Church, in early life, preserve them from erroneous impressions, train them not only as Presbyterians, but as intelligent advocates of her doctrines and church order, and secure their influence as hearty supporters of her benevolent operations at home and abroad; and thus prepare them for aiding in the work of sending the pure gospel of the Son of God, to those that are sitting in the dark shadows of spiritual death, that they also may rejoice in its light; and that thus the Man of sorrows "may see of the travail of his soul and be satisfied."

P. S. The number of volumes in the Sabbath-School Library is one hundred, and the cost, at cash prices, is $20, or in cheaper binding $16.50.

SELF-DENIAL.

One of our agents writes: "One gentleman had conditionally bought a watch, to cost $30, but after hearing the subject (of our publications and colportage) presented, he preferred to return the watch and give the $30 to constitute his wife an honorary member, and thus aid the Board. Another brother resolved to quit the use of TOBACCO, that he might save the means to aid the Board, and purchase the books of our publication."

LEGACIES TO BENEVOLENT CAUSES.

William B. Kelly, a member of the Presbyterian Church of Lewistown, Illinois, who died on the 20th August, 1851, after making liberal provision for his family, and bequests to other relatives, specifies the following objects of benevolence in his will.

American Bible Society,	$1000 00
American Sunday-School Union,	500 00
Presbyterian Board of Foreign Missions,	500 00
Presbyterian Board of Education,	500 00
Presbyterian Board of Publication, for the purpose of aiding the Colporteur enterprise in distributing religious books	2000 00
	$4500 00

For the purpose of erecting a church edifice, the First Presbyterian Church of Lewistown, Illinois, is made his residuary legatee.

NOTICES OF BOOKS.

THE PRESBYTERIAN PSALMODIST; a collection of Tunes adapted to the Psalms and Hymns of the Presbyterian Church in the United States of America. Approved by the General Assembly. Edited by Thomas Hastings. 368 pp. containing 485 tunes, with a number of set pieces, anthems and chants, and eight pages of blank ruled music paper. Price 75 cents single, or eighteen copies for $10, if purchased at one time in Philadelphia, *for cash.*

It has been edited with much care and labour by Thomas Hastings, Esq. of New York, whose reputation is a sufficient guaranty as to the scientific character of the work. It contains a very large collection of the old favourite airs, as well as many of the more popular tunes of modern date. It promises to be very acceptable to the Church. Though out but two weeks, a second edition of 3000 copies has just been ordered to be printed.

THE FLOWER TRANSPLANTED.—THE BLIND BOY, AND LITTLE GEORGE. 32mo, pp. 64, with an engraving. Price 10 and 14 cents.

Sweet memorials of infant piety, peculiarly attractive to youthful readers, and gratifying to the advanced Christian, as exhibiting the tender care of the Good Shepherd for the lambs of the flock.

THE SHORT PRAYER AND THE TEXT OF EASY WORDS. 32mo, pp. 64, with an engraving. Price 10 and 14 cents.

Two interesting narratives, exhibiting the power of divine grace, and the peculiar methods by which souls are sometimes brought under its influence.

TRACTS.

Tract No. 143, pp. 16. THE DAY OF JUDGMENT. Written for the Board of Publication.

A very solemn subject handled in a becoming manner, by an experienced pen.

Tract No. 144. ON WORLDLY CONFORMITY. By the Rev. James M. Brown. pp. 16.

This tract exhibits in a very striking light the importance of consistency of conduct in the professor of religion, and the evils of conformity to the maxims and habits of a sinful world.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF APRIL, 1852.

Presbytery of Albany.

Ballston congregation per Rev R Smith 8 00

Presbytery of Buffalo.

Central ch Buffalo, "a Friend" 25 00

Presbytery of Michigan.

1st ch Plymouth per Jos Dubuar 6 27

Presbytery of New York.

Rutgers St ch (addl) George Mather 10 00

Presbytery of Elizabethtown.

1st ch Norristown "a Friend" 3 00

Presbytery of New Brunswick.

Squan Village ch per Rev M Rowell 2 25

Presbytery of Philadelphia.

10th ch (addl) "a Friend" per Rev H A Boardman D D 20 00

Presbytery of Philadelphia 2d.

Easton ch per Rev Dr Gray 22 61

Presbytery of Baltimore.

Franklin St ch per Dr Plumer (addl) 100; Annapolis ch per John Ridout 16 116 00

Presbytery of Carlisle.

Lower Marsh ch per Rev D D Clark 35; Ickesburg ch per Rev John Dickey 2 37 00

Presbytery of Northumberland.

Mifflinsburg ch per W L Morrison 3 37

Presbytery of Washington.

Washington ch to con George Baird Esq hon mem per Jos Henderson 30 59

Presbytery of Columbus.

1st ch Columbus per Thomas Moodie 15 56; Amanda ch per do 3 18 56

Presbytery of Zanesville.

Madison ch per Thomas Moodie 3 75

Presbytery of Wooster.

Chippewa ch per Thomas Moodie 4; Fulton ch per do 15 19 00

Presbytery of Vincennes.

Princeton ch per Samuel Archer through A Davidson 6 35

Presbytery of Indianapolis.

New Prospect ch per M Henderson through A Davidson 3 00

Presbytery of Palestine.

Grandview ch per S Y Allison 12 00

Presbytery of Lake.

Valparaiso ch per Rev J C Brown 10 00

Presbytery of St. Louis.

1st ch St Charles per D Keith 9 85

Presbytery of Winchester.

Winchester ch per John N Bell 32 92; Bloomery ch 2 13 35 05

Presbytery of Orange.

Raleigh ch in full to con Charles Dewey hon mem per Rev D Lacy 15 00

Presbytery of Fayetteville.

P Murphy Esq (addl) to con his son Robert T Murphy hon mem 15 00
Wilmington ch collection in part 34 26
Centre ch to con Miss Janetta McLean by herself and Bro Allen McLean, in part 15; to con Miss Octavia J McCullem h m by her father Jos B McC 30; (addl) to con Miss Effie D McNiel h m by her aunt, Miss Barbary Murphy 20 65 00
Bethesda ch Mrs McFarland, Miss Sarah Graham, Miss Dorothy Graham, Miss Dorothy Martin, Mrs Isabella McLeod, each 25 c 1 25
Mr A Graham 5 00
Philadelphus ch Wm McMillan 30; A Smith in part to con his daughter h m 10; Jas McCallum in part to con his son h m 10; Miss Mary A Black to con self h m 30; D McCallum h m by self and sister, Miss Diana McC 30 110 00
Antioch ch Geo B Brown (addl) to con self h m 20; M McPhaul in part to con his wife h m 10; M McBryde to con his daughter Miss Mary E McB h m 30—per Rev Jos Mahon 60 00

Presbytery of Harmony.

Little Pedee ch to con their pastor, Rev David Frierson h m, in part 18 00
Marion ch Mrs Sophia McIntyre 5 00
Darlington ch A Wilson 2; Rev Wm Bearley to con his wife Mrs Margaret B h m 30; Thos C Williamson to con self h m 30; Miss E L James h m by 20 for self, and 10 for Wm G James; John James 5; E A Law Esq 2; H Huggins 25 c 99 25
Paid to Rev Joseph Mahon at Green Castle 5 00
Hopewell ch in part, Dr Wm R Johnston 5; Mrs S A Johnston 3; Capt Wm T Wilson 5; Jas McCoun 2; J L Gregg 5 20 00
Great Pedee ch S Sparks Sen to con his daughter Miss Sue M S h m 30; Dr A McLeod 5; W Johnston Esq 5; Mrs Emily R Gause to con self h m 30; Mrs Maria T Lane 10; J C Stewart 5; A Sutherland 10, cash 1 96 00
Cheraw ch Jno A Inglis Esq to con self h m 30; Alex McQueen to con daughter J McQ h m 30; Jno F Matheson to con self h m 30; Mrs Jane M Campbell in part for h m 10; R T Powell 5; D Matheson 5; Miss Catharine T Macfarlan to con self h m 30; Allen Macfarlan 30; Jno Thomson 2,50; Dr A Malloy 5; D Mallory 5; Chas Holmes 2,50; Jno McNeil 5 190 00
Reedy Creek ch, in part to con Rev Archibald D Campbell h m 7; Dr J N Alford in part to con self h m 10—per Rev Jos Mahon 17 00

Presbytery of Mississippi.

Port Gibson per Rev Zebulon Butler D D 15 75; Brandon ch Isaac F Alexander 5 20 75

MISCELLANEOUS.

Com C K Stribling U S Navy 27 35; Timber Grove ch, Walnut Grove Colportage Society per Miss Fanny R Ralston 10; John Brewster of Shirleysburgh Pa, per F W Porter 10 47 35

$1225 51

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 4th of April, by the Presbytery of Mississippi, Mr. Edward Wurts was ordained and installed pastor of the church of Rodney, Miss.; Mr. George Waterman was ordained as an Evangelist, by the Presbytery of Baltimore.

The Rev. S. S. Sheddan was installed pastor of the First Church of Rahway, N. J., by the Presbytery of Elizabethtown, on the 21st of April.

On the 8th of April, by the Presbytery of Crawfordsville, Mr. Henry W. Biggs and Mr. N. S. Palmer were ordained as Evangelists.

On the 9th of April, by the Presbytery of Arkansas, Mr. Thomas R. Welch was ordained as an Evangelist.

On the 9th of April, by the Presbytery of Arkansas, the Rev. S. J. Baird was installed pastor of the church of Batesville, Arkansas.

On the 14th of April, by the Presbytery of Coshocton, Mr. Robert W. Marshall was ordained and installed pastor of the church of Linton.

On the 20th of April, the Rev. Samuel P. Bollman was installed pastor of the churches of Washington and Centre, Pennsylvania.

On the 28th of April, by the Presbytery of New York, the Rev. John Little was installed pastor of the Westminster church, New York.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation has been dissolved between the Rev. Samuel Paisley and the Euphronia church, North Carolina.

The Rev. M. A. Williams and the church at Uniontown, Pennsylvania.

The Rev. E. Quillin and the church at Clarksburg, Virginia.

The Rev. E. K. Lynn and the church of New Philadelphia, Indiana.

The Rev. H. L. Maguire and the churches of Washington and Union, Indiana.

The Rev. S. Taylor and the church of Waveland, Ind.

The Rev. J. C. King and the church of Sand Creek, Indiana.

The Rev. C. Huntington and the church of Havre de Grace, Maryland.

The Rev. William Stewart and the church of Govanstown, Maryland.

The Rev. D. Harbison and the church of Beaver Meadow, Pennsylvania.

The Rev. J. J. Helm and the church of Salem, N. J.

The Rev. P. B. Marr and the church at Lewisburg, Pa.

The Rev. David Hull and the churches of Shamokin and Elysburg, Pennsylvania.

CALLS.

The Rev. G. B. McPhail has received a call from the churches of Snow Hill and Pitts' Creek, Md.

The Rev. P. G. Van Wycke one from the church of Buckingham, Md.

Mr. Myron Barrett has accepted a call from the church of Pontiac, Michigan.

Mr. Robert Conover has accepted a call from the church of North Salem, Ind.

Mr. Henry J. Van Dyke has received a call from the church of Pottsville, Pa.

The Rev. W. F. P. Noble has accepted a call from the 2d church in Lancaster, Pa.

The Rev. A. C. Allen has accepted a call from the church of Terre Haute.

The Rev. W. W. McLain has accepted a call from the church of Mount Pleasant.

LICENSURES.

Licensed to preach the gospel, Mr. James Black and Mr. William Fleming, by the Presbytery of Redstone; Mr. Alexander B. Maxwell, by the Presbytery of Allegheny; Mr. Joseph S. Grimes, by the Presbytery of St. Clairsville; Mr. William R. Vincent, by the Presbytery of Washington; Mr. Robert McCullough and Mr. Charles A. Munn, by the Presbytery of Coshocton; Mr. John Armstrong and Mr. Samuel Osmond, by the Presbytery of New Castle; Mr. Wm. A. West, by the Presbytery of Carlisle; Mr. B. Lynch, by the Presbytery of Baltimore; Mr. John F. Baker, by the Presbytery of Luzerne; Mr. Henry E. Thomas, Jr., by the Presbytery of Louisville, Mr. J. S. Hoyt, Mr. W. C. Smith, and Mr. J. C. Thornton, by the Presbytery of New Albany.

CHANGE OF RELATION.

The Rev. Eben. Brown of the Winnebago and Ogle Congregational Association has been received as a member of the Presbytery of Chicago.

The Rev. Alfred Nevin has been received by the Presbytery of Carlisle from the German Reformed Synod.

POST-OFFICE ADDRESS.

The post-office address of the Rev. I. E. Hughes, is Front Royal, Warren county, Virginia.

That of the Rev. A. C. McNeile is Camden, Wilcox county, Alabama.

That of the Rev. D. V. Smock is Crittenden, Kentucky.

That of the Rev. John Lyle Martin is Middletown, Jefferson county, Ky.

That of the Rev. John M. Morrow is Hickory Grove, Oktibbeha county, Mississippi.

That of the Rev. M. T. Adam is Yonkers, N. Y.

That of the Rev. J. P. Brengle is Carlisle, Indiana.

That of the Rev. James R. Baird is Blackstock, Chester District, South Carolina.

The Rev. W. F. Ferguson having removed to Macomb, Illinois, and entered upon his duties as President of McDonough College, requests his correspondents to address him at that office.

DEATHS.

The Rev. Giles Manwaring, Principal of the Raymond Collegiate Institute, departed this life on the 11th of May, at Carmel, Putnam co., N. Y., aged 38 years.

Varieties.

A Meeting-going People.—By accurate estimates made recently, it is ascertained that one quarter of the whole population of South Boston attended church in one forenoon, reckoning the number of inhabitants at 14,000.

Change of Circumstances.—Within the last fifty years, a benevolent person offered to the trustees of one of the Lutheran churches of New York city, a present of about six acres of land near Canal street and Broadway. They passed a resolution that it was inexpedient to accept the gift, "inasmuch as the land was not worth fencing in." The land is now worth millions of dollars.

Education and Religion in Indiana.—There are in the State, among all denominations, 1900 houses of worship. Number of communicants in all evangelical churches, about 124,000—1 professed Christian to every 8 of the population. 1 in 7 of the adult population can neither read nor write; 1 in 8 of the families is without the Bible; 1 in 75 die annually.

Singular Recovery of Speech.—A few days since, a singular and pleasing incident occurred at the Mint in Philadelphia. A number of young females are employed there, one of whom had been deaf and dumb for ten years, an affliction resulting from scarlet fever. While engaged at her occupation, judge of the surprise of her companions to hear her exclaim, "Oh, I believe I can speak!" So great was the astonishment, that one of the females swooned, and the most of them were strangely affected. Since then the female has entirely recovered her speech.

The Vestiges of Creation.—A writer in the Southern Presbyterian Review, speaking of the ephemeral popularity of this infidel work says:—"That book is now the jest of men of science. Among them all, there is not one, who could acknowledge its paternity without blushing. Indeed, it is destitute of an enlarged and thorough view of knowledge. A witty writer remarked of it, that its author had been at a geological feast, and had run away with the scraps. It is rather curious, that one of its main doctrines was exploded before the book was well dry from the press. It based a portion of its claims on the nebular hypothesis. But Lord Rosse, about that time, turned his wonder-working telescope upon these nebular embryo worlds, and in an instant this theory was dissipated into thin air."

The Cedars of Lebanon.—Messrs. Lansing and Burnett, American missionaries at Damascus, visited this region last summer, and carefully counted the cedars, both old and young. They also made some measurements of a very interesting character. The entire grove, according to their estimate, consists of four hundred trees; the average circumference of the original twelve is about twenty-five feet, and one was found to measure upwards of thirty. The trunks of the more ancient cedars do not rise to any great height before they branch out into enormous limbs, commencing ten or fifteen feet from the ground, some perhaps twenty feet. The branches are very crooked and tortuous, partly decayed as before stated, and gnarled with the frosts and tempests of ages. It is said that no other specimens of the kind are found in any part of the world, except such as have been transplanted from the grove; but Messrs. Lansing and Burnett ascertained to their entire satisfaction that other cedars of the same species do exist in the mountains of Syria. The wood is white and has a pleasant perfume; and to this odour reference is made in the Scriptures. It is not stronger, however, than the scent of the ordinary red cedar, perhaps less apparent.

Religious Statistics of Ireland.—The remarkable movement in Ireland, which promises to uproot and expel Popery from the beautiful island it has cursed for ages, gives interest to whatever relates to her religious condition. The Romanists.—There are in Ireland the following Roman Catholic priests—Prelates and arch-prelates, 28; parish priests, 989; curates, 1430; other ecclesiastics, 322; total, 2769. There is one Roman Catholic priest to every 1755 Roman Catholics.—The Episcopal Church. With regard to the Episcopal church in Ireland, there are 2261 clergymen, supported by what is called "church property."—Presbyterians and Methodists. There are 662 Presbyterian and 238 Methodist ministers. The total number of Protestant ministers, exclusive of Unitarians, is 3224. Thus it will be seen that the Protestant ministers outnumbered the Roman Catholic priests by 445. With reference to secessions from Roman Catholicism, his grace, the bishop of Tuam, stated that during the past year no fewer than 10,000 persons had forsaken the Roman Catholic communion in his diocess alone!

Kossuth, in a speech lately delivered at Boston, corrected the current impression that the Turk had set a price upon his protection in the proposition to renounce Christianity and embrace Islamism. It was indeed suggested to him by the Grand Vizier and other ministers of the private council of the Sultan, that if he esteemed life more than honour, he could save his life by abandoning his religion. But the next day the Sultan, when hearing of the matter, rose from his seat, and lifting his hands to God, said, "I will never divert the sufferings of war from my country by staining the honour of my empire. If I am doomed to perish with my people, let it be done in honour. I never will surrender these men."

Apology for the Pope.—The *Republican World*, an Irish Catholic paper in this city, offers the following apology for the act of his infallible highness, Pope Pius IX., in granting his benediction on the usurpation of Louis Napoleon.

"The Pope was made to believe that the villany of the 2d December was a providential delivery from imminent evils of the most alarming and fatal character. And, finally, the act of his holiness was his own, and not the Church's, and it is binding on the conscience of no one in the Catholic world. The Catholic in France, highest in character and next in rank to the Pope, had nothing for Napoleon but his curse."

What is the use of having a Pope at all, if his blessing and his curse can carry no more weight than this, and if his decrees bind the conscience of no Catholic?

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage per Quarter.—Under 50 miles, 1¼ cents. From 50 to 300 miles, 2½ cents. From 300 to 1000 miles, 3¾ cents. From 1000 to 2000 miles 5 cents. Paid in advance at the post-office at which it is delivered.

CONTENTS.

Board of Domestic Missions.—Resolution of the Board of Missions, p. 82. Acknowledgment from St. Paul, Minnesota, p. 82. Annual Report, p. 82. California, a Presbyterian Missionary Field, p. 82. Reports from Michigan, Ohio, Pennsylvania, New York, p. 83. Receipts, p. 83.

Board of Education.—State of the Treasury for the last year, p. 85. I. Ministerial Education. The Number of Candidates, p. 85. God's Sovereignty and Man's Sinfulness in the Decline of Candidates, p. 85. II. Christian Education in Schools and Colleges. Home, the Great Training Place, p. 85. Presbyterian Institute of the Presbytery of Philadelphia, p. 86. Receipts, p. 87.

Board of Foreign Missions.—Recent Intelligence, p. 88. China: Ningpo Mission: Journal of the Rev. H. V. Rankin, p. 88. Shanghai Mission; Shanghai as a Missionary Station, p. 89. India: Lodiana Mission; Journal of the Rev. J. M. Jamieson, p. 90. On Mission Schools in India. By the Rev. W. H. MacAuley, p. 91. Obituary: James Richardson, p. 92. Receipts, p. 92.

Board of Publication.—A Calvinistic Literature, p. 94. Libraries in Presbyterian Sabbath-schools, p. 94. Self-Denial, p. 95. Legacies to Benevolent Causes, p. 95. Receipts, p. 95.

Miscellaneous.—The Door Shut, p. 81. The Duty of Self-denial, p. 81. Patient Continuance in Well-doing, p. 81. Ecclesiastical Record, p. 96. Varieties, p. 96.

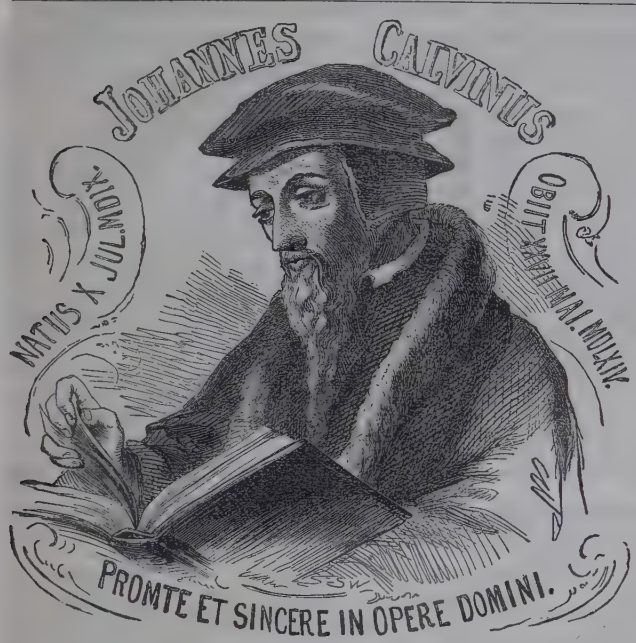
THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 7. | PHILADELPHIA, JULY, 1852. | PRICE PER YEAR, *Fifty Cents.*



JOHN CALVIN.

We have the pleasure of presenting to our readers the following spirited, life-like sketch of the great Genevan Reformer, extracted from the opening sermon of the Rev. Dr. Humphrey, before the General Assembly of our Church. It will be read with interest, and will be a suitable accompaniment to the beautiful engraved portrait of Calvin, prepared for the forthcoming Family Almanac for 1853.

"John Calvin was twenty years of age before he was converted from Rome to Christ. When, soon afterwards, our theology struck its forces into his mind, it roused him to the utmost stretch of thought. It was like a fire in his bones. So vital was the new life within him, that at the age of twenty-six he had deduced our entire system of doctrine from the Word of God, adjusted its elements into a masterpiece of logical coherence, and published it to the world in his immortal Institutes. The twenty-eight years of life that remained to him, were laden with affliction both of mind and body. Physical infirmities multiplied upon him, until no less than seven distinct maladies laid siege to his attenuated frame. He suffered also every private grief, even that domestic bereavement which he styled 'an acute and burning wound.'

"It is impossible to look, without wonder, at the labours he prosecuted amidst all this weariness and painfulness. The products of his pen exist in nine huge folios of printed matter, besides several hundred letters, and more than two thousand sermons and theological treatises yet unpublished. He prepared a copious commentary on most of the Scriptures; he edited a French translation of the word of God; he disputed, by tongue and pen, with Bolzec, on the doctrine of predestination, with Westphal and Hesshus on the sacraments, with Welsius on free will, with Pighius on free grace, and Servetus on the Trinity. He wrote against relics and astrology, the Anabaptists, the Libertines, and the Pelagians. He employed his wit and sarcasm in assailing the Sorbonne, his powers of argumentation in confuting the Tridentine Decrees, and his noble eloquence in behalf of the Emperor against the Pope. He corresponded incessantly with his contemporaries —Farel, Viret, Beza, Melancthon, Knox, Cranmer, and the Kings of Sweden, Poland, and Navarre; projecting, by his long and masterly letters, his own intellectual and spiritual life into the leading minds of Europe. With an asthmatical cough upon him, he lectured three days in the week on theology, and preached daily on every alternate week. He presided every Thursday at the Court of Morals, attended the frequent assembly of the clergy, assisted in settling the civil and ecclesiastical affairs of Geneva; he founded there a seminary of liberal learning, and when the city was threatened with siege, laboured at the fortifications. He educated preachers of the gospel; performed many journeys; was consulted on all important subjects; occupied the pulpits of his brethren in their absence: and did not neglect pastoral labour in the congregation. Besides all these things, he composed the dissensions which perplexed the reformers, and the strifes which afflicted the churches; and aided in settling the affairs of the Reformation in Poland, France, Germany, Scotland, and England. At last, being compelled by mortal disease to relinquish public duties, he received in his chamber all who sought his advice, and wore out his amanuenses by dictating to them his works and letters. When his shortening breath and failing voice terminated these labours, his kindling eye and heaving breast indicated that he was in constant prayer. On a beautiful evening in May, seven days later in the month than this, the day of our solemn convocation, just as the setting sun was irradiating, with its purple light, the waters of Leman and the Rhone, the Jura mountains and the more distant glaciers of the Alps, this great man rested from his labours. He gave directions that his body should be buried without the slightest pomp, and that his grave should be marked by neither monument nor headstone. His commands were obeyed, and 'no man knoweth of his sepulchre unto this day.'"

Christ is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be but weak, how strong is he!
To dead men, life he is; to sick men health;
To blind men sight; and to the needy wealth;
A pleasure without loss; a treasure without stealth.

For the Home and Foreign Record.

WESTERN ASIA AS A FIELD FOR CHRISTIAN MISSIONS.

The contemplation of this region, in connection with the North-eastern part of Africa, is calculated to awaken the profoundest interest in every heart engaged in the advancement of the Redeemer's kingdom. Here was the human family placed at the creation. Here were saved righteous Noah and his family, from the flood of divine vengeance which overwhelmed the world of the ungodly. Here wandered forth Abraham, at God's command, a stranger and a pilgrim from his father's house; and here, though a pilgrim abiding in tents, was his heart made glad by the vision of the Messiah's day, beheld with the eye of faith. Here dwelt Isaac, the child of promise, rescued from the altar of sacrifice, in type of the redemption of God's elect. Here, in the wilderness, the tribes of Jacob marched in the protection of the fiery pillar, or reposed in the shade of the pillar of cloud, till they reached, in triumph, the promised land.

Here fought and sung the valiant and pious David. Here flourished the magnificent kingdom of Solomon. Here too, upon the sins of Judah and Israel has been visited the avenging arm of Jehovah, which was oft extended in their defence. Here arose, and flourished, and fell, the mighty empires of Assyria, and Babylon, the Medo-Persian and the Macedonian. Upon these plains and seas, have met in bloody contest, the bands of freemen and the legions of the despot. Here have flowed rivers of blood in vindication of human liberty; and in maintenance of tyranny and oppression. Here science first saw the light; and here, amid catacombs and pyramids, she lies embalmed. Here first dawned the radiance of God's saving truth—and here, for a long season, "*darkness hath covered the earth and gross darkness the people.*" Here taught and testified prophets, and apostles, and martyrs. Here lived, and laboured, and suffered—"*Immanuel—God with us.*" Hence he arose in triumph from the grave, "*leading captivity captive.*" And hither, it is written, shall he return in glory, to reign with his saints a thousand years! How grand a field for missionary enterprise! Murat, narrating the battle of Mt. Tabor, gained by Napoleon against the Turks, exclaims—"In the hottest of this terrible fight I thought of Christ, and his transfiguration upon this very spot, two thousand years ago, and the reflection inspired me with tenfold courage and strength." With how much greater propriety may the Christian missionary take courage from such reflections, as he gives himself with invincible ardour to the glorious work of proclaiming to the remnant of Israel, the glad tiding of Messiah's cross; the washing of regeneration, to the superstitious and bigoted Greek; mercy, to the relentless Moslem; and to the benighted and debased sons of Ham, the purity and exaltation of the gospel! If "*the world is the field,*" this portion of it is the garden of the Lord! Where are the labourers for this vineyard?

J. P. C.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.

Assistant Secretary—Rev. R. Happersett.

Treasurer—Samuel D. Powel.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*

Andrew Davidson, *Louisville, Ky.*

Thomas Moodie, *Columbus, Ohio.*

William Rankin, Jr. *Mission House, 23 Centre street, New York.*

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF MISSIONS,

Presented to the General Assembly, May 25th, 1852.

In fulfilment of the promise made in the last number of the Home and Foreign Record, we now give an abstract of the Annual Report of the Board of Missions, presented to the General Assembly, May 25th, in Charleston, South Carolina. The Report will be put to press very shortly, and be distributed in the month of July.

I. The State of the Treasury.

It has been a year of embarrassment, owing to the fact that the loss and disbursements of the preceding year absorbed its entire income, with the exception of a very small balance. The increase of that year being but $3769; whereas, to meet the enlarged and enlarging operations of the Board, the increase should have been between $10,000 and $15,000. The debt of the Board in August last was over $10,000, and in November over $15,000. But the year closes much more favourably than we at one time anticipated.

Total receipts from all sources for *eleven* months: (the present Report owing to a change in closing the year extends over eleven months only,) is $81,748 98
Amount paid out for same time $78,883 89
Drafts drawn and not presented,
April 1, 623 80
79,507 69
Leaving a balance in favour of the Board in all the Treasuries, of $2241 29

Against this, is a note in Bank, and appropriations to missionaries due and unpaid on the 1st of April about $7141 78; which leaves the Board in debt on the 1st of April 1852, $4900 49; or we may say $5000. The estimate may be *too low.*

We have, then, for eleven months, $81,748 98.

Against twelve months, the last year, $82,818 51. We are, consequently, short $1,069 53. Should the receipts for April, 1852, equal the receipts for April, 1851, we shall be *ahead* of the income last year, but not sufficiently so to pay our debt of $5000, and make the Treasury easy; and unless the churches come up more liberally than heretofore in the summer and autumn, we have no other prospect than that of continued embarrassment; and, in that event, *the expenses of the Board must necessarily be reduced, to clear itself of a debt agreeably to the rule of the General Assembly.* We hope, however, for better things, in God's mercy, and in his people's fidelity.

II. Operations of the Year.

The number of missionaries in commission are given for one year from April 1, 1851, to April 1 1852, and compared with the previous year, from April 1, 1850, to April 1, 1851. In commission April 1, 1851, 341; added to April 1, 1852, 197;—making a total of 538, and *fifty-three less than the year before.*

There are a number of names on the registers, that should not be there at all, as they serve churches abundantly able to support them without assistance. The Board is endeavouring to relieve the registers of these names as fast as possible. *We cannot expand without doing this just work.* A diminution of our lists, therefore, under these circumstances, will argue no diminution of our *missionaries.* The Board is glad to report between forty-five and fifty churches gone off to sustain themselves the past eleven months. We wish we could report five times the number. *The more off in this way, the better.*

The number of churches and missionary stations wholly or in part supplied, has been, as far as reported, 1101, newly organized churches 49, admissions on examination 1919, on certificate 1665, making a total of admissions of 3584; number in communion with churches connected with the Board 24,082, Sabbath-Schools 643, teachers 4356, scholars 27,637, baptisms 2367, houses of worship erected or finished 79; of 538 missionaries in commission 121 sent in no special report! These are the returns for *eleven* months, and while the additions to the churches and the aggregate in communion do not equal the 12 months of the preceding year, yet the number of Sabbath-schools, and of scholars and teachers, and the number of baptisms and houses of worship erected, are in excess. The results are gratifying, and while we have had no general outpouring of the Spirit of God, yet we have been cheered with revivals from time to time, and the seal of God of 1919 conversions shows that his favour abides upon us. *This is the seal above all others desired by the Assembly;* and it fills the hearts of our zealous and laborious and devoted brethren in the field, with joy.

Although a year of embarrassment, yet the Board has kept steadily in view the wishes of the Assembly, and have appropriated all their savings to the *reinforcement and enlargement of the Church. Two* ministers were sent as a reinforcement to *Texas: one* to *California,* and *one* to *Oregon. The Presbytery of Oregon was constituted in Nov.* 1851, and the General Assembly at its present meeting ordered the constitution of Three new Synods! *The Synod of the Pacific, the Synod of Iowa,* and the *Synod of Arkansas;* all owing their existence mainly to the Domestic Missionary operations of the Assembly. Here is expansion! *We have reached the shores of the Pacific and constituted a Synod there!* Let the whole Church arise and give thanks to God!

We have also planted our *first* missionary in *Minnesota.* We are straitened in all the western and south-western States for want of men and means.

The Religious Instruction of the Coloured Population has been kept prominently before the Board, and much progress is made in this good work. Our most promising efforts on their behalf are in the Southern states.

A few missionaries have been employed among the Germans. The foreign population calls loudly on American Christians for sympathy and aid. Many of our large cities present fields of as pure missionary labour as are to be found anywhere.

The usual amount of clothing has been contributed by our benevolent females, for the supply and comfort of our missionaries.

The scheme of Church Extension deserves to be again seriously urged upon the attention and support of the churches. It has been eight years in existence. *Amount contributed by the churches,* $10,922, or only $1365 annually!! *Amount disbursed by the Church Extension Committee* in the same time, $41,923, leaving a balance unsupplied by the churches of $31,001!! How has this large sum been made up? By Individual Donors! How have the churches fallen short!

This fund was in debt for appropriations in Nov. 1850, $8460. No new appropriations have been made since that time. We are happy to report the Church Extension Fund *free of debt on the 1st of April,* 1852, within $303.12. This balance has since been *paid.* The receipts for 11 months $7101.40, of which $2876.60 were contributed by the churches, and $4,224.80 by individuals. *Sixteen* houses of worship were aided to completion, and *thirteen* received assistance by special donations sent through the committee for the purpose.

Is there *a necessity* for this scheme? Let facts speak! *Every Synod* (22) in our church has applied for and received aid from the Church Extension Fund! Of 129 Presbyteries, (5 foreign not counted) 97 have applied for aid; and 86, *or two-thirds of the whole number have received it!* What means this almost universal application for aid, if there be no necessity?

Is the scheme *feasible?* Nothing to impede its progress but want of support.

Has it been *successful?* 281 houses of worship aided to completion, demonstrates its success.

What are its *benefits?* It awakens numerous organized churches to the duty of building houses of public worship for themselves. Gives firm establishment and success to newly organized churches in new and missionary fields; promotes the temporal welfare of communities, and gives them permanency—honours and advances the church—and secures conveniently the great design we have in view, the salvation of souls and the edification of the body of Christ.

Our Church has *lost ground,* and is *now losing ground,* for want of more aid in this good work! How can Synods and Presbyteries expect the scheme to live—and themselves to be benefited by it, if they all draw out more than they put in? What we do as a Church, we must sustain as a Church. No other principle of action will do. Our dependence for all our schemes must be *on the contributions of the churches,* and *not* upon *individual donations and legacies.*

Agencies.—There have been no agents employed on the Atlantic slope—the Board has found it extremely difficult to obtain suitable agents. They are *needed.* The domestic missionary work in which the Assembly is engaged was presented before *eleven* Synods during the year. The Rev. B. T. Lacy was agent for Church Extension in the Synod of Virginia for 6 months. The Rev. J. F. McLaren has been employed during the year in the Synods of Ohio, Wheeling, and Pittsburgh. The Rev. C. Sturdevant and Rev. C. Leavenworth were employed by the Western Executive Committee, one for the whole, the other for a part of the year. Rev. D. L. Gray was exploring and missionary agent in the Synods of Memphis and Mississippi; and Rev. J. D. Mason a part of the year in Iowa. All have done much good.

The Western Executive Committee have conducted the affairs of the Board intrusted to it, with promptness, ability, and energy during the year; especially have they been energetic in carrying out the resolutions of the Board for reducing improper appropriations, and getting rid of churches that ought to draw nothing from the missionary funds of the Church. We look forward to the day when this Committee will be able to sustain all the missions within the field assigned it, without being dependent for aid upon any other part of the Church. The Lord hasten it in his time.

III. The Third *division* of the Report, of very special value and importance, embracing *a brief review of the mode of carrying on the domestic missionary work by the Church, from its first establishment in the country to the present time; the principles upon which the General Assembly has conducted the work,* and *the evils* which have incidentally appeared in the Presbyteries and churches, and the Board itself, in the progress of the work, cannot well admit of an abstract; and we must refer our readers to the Report itself. We, however, give so much as relates to the *principles upon which the Assembly conducts the great work.*

The great work undertaken for so long a time by the Assembly, *is the expansion and full establishment of the gospel of our Lord and Saviour Jesus Christ, by his own Spirit and power over all our vast country.* And it is *purely a missionary work,* missionary in this respect—that ministers are *sent out by the Assembly,* and *means furnished for their support in whole or in part,* while they are preaching the gospel *and gathering and establishing churches.* So soon as individual churches or groupes of churches *are established,* and are *able to support all the institutions of the gospel for themselves,* they are no longer missionary in character, but immediately cease their connection with the Board, and fall into line with the great body of self-sustaining and contributing churches, and go to add to the solid material and power of the Presbyterian Church.

Now the principles upon which the General Assembly conducts its domestic missionary work, gathered from its own official acts and declarations as reviewed, are these:

1. It is in the sense defined *a missionary work.*

2. The funds contributed for it *are missionary funds.*

3. The men employed preaching the gospel are, in their fields, *missionary men.*

4. All the churches and fields aided and supplied, *are missionary churches and fields.*

5. The funds supplied, are funds for *temporary assistance,* and not for *entire,* nor *permanent support.* The people aided are to *help themselves,* be it ever so little, *from the beginning,* and are to go on *to independence.*

6. *The grand end and aim of the Assembly,* is *to establish self-sustaining churches and fields,* as fast and as far as possible; and *so to increase the solid material and power of the Church,* and *accumulate strength to go forward expanding.*

7. Ministers and means are to be *distributed according to the relative importance and promise of different fields, and in view of the necessities of the whole field,* that there may be *equality,* and *no partiality.*

8. The Assembly *conducts this work through a Com-*

mittee or Board, responsible to itself alone, under its advice and control, and which Board is required *to exercise its sound discretion and judgment in deciding upon, and in conducting the business intrusted to it.*

9. *No debt to be incurred in carrying forward the missionary work.* The Assembly always acted upon this just and only safe principle: and a principle which will always be adhered to by our Church. And in the Assembly of 1803, the following resolution was passed—"That there ought to be no anticipation of the funds in future: or, in other words, that appropriations ought not to be made in any year, beyond the amount which the funds arising in that year will be sufficient to satisfy." p. 280.

10, and finally: *Agents for visiting the churches and collecting funds for the work, may be employed by the Board.*

IV. *Conclusion.* The year has witnessed a growing interest in the work of Domestic Missions, evidenced in the acts and doings of Synods and Presbyteries, and by the increased contributions of the churches. The conviction is deepening, that *it underlies the growth and establishment of our Church: the purity, prosperity, and happiness of our country.* And for the conduct of this work, our Church possesses peculiar *advantages:* such as, our ecclesiastical organization, and action through a central committee; unity of views and feelings; mutual confidence and warm affection pervading the whole Church; general intelligence; no anti-missionary spirit; soundness in doctrines; the confidence of the people; and, up to the present time, the smile and approbation of the God of missions—we have been prospered.

Our obligations are manifold and great to sustain and advance the work. We are under obligations *as disciples and ministers* of the Lord Jesus Christ; and we are under obligations *to the branch of the Church with which we are connected,* and also *to the Church general and militant.* Let us not be found wanting; but, by the help of God, we will gird on our armour, and quit ourselves like men.

RESOLUTIONS OF THE GENERAL ASSEMBLY ON THE REPORT OF THE BOARD OF MISSIONS.

By reference to the action of the late General Assembly on the Annual Report of the Board of Missions, which we publish below, it will be seen that it is both clear and decided. The policy of the Board, which has always been the same, is here reiterated in a way not to be misunderstood. It is, in fact, a collection and condensation of the principles as set forth from time to time, through a long series of years, by our General Assemblies. The Board, which is but the creature of the Assembly, and to which it is responsible, has endeavoured faithfully to carry out the principles as here set forth, and in all cases, as far as possible to meet the wishes of our whole Church. In a work like this, in a country so vast, and in a Church so large and scattered as ours, it is not to be wondered at, that occasionally there may be honest differences of opinion as to the application of these principles in certain given cases. We say the *application,* for we now take it for granted, that the principles and policy so repeatedly set forth by the Assembly is the expressed opinion of our Church. We do not, therefore, refer to the principle so much as to its universal application. In carrying on this great work, there must be some general rules by which the Board shall be governed. Without this, the work could not be efficiently prosecuted. And yet no rule can be adopted, however correct it may be, which may not have its exceptions. And it is more upon these exceptions that differences of opinion arise, than anything else. These "*peculiar cases*" often create *peculiar* difficulties, because seen from different points, and in a very different light. We commend the zeal which leads to great activity on the part of our brethren to supply any one portion of our country with the preached word. Our destitutions are so great in almost all our land, that it becomes all parts of it to put forth far greater efforts to supply and build up our waste places. But may it not sometimes happen that this local zeal may get the better of sober judgment in this very thing? Is it not the fact, that some of our good brethren sometimes become restless, and are disposed to complain when men and means cannot be afforded for the particular field in which they are so much interested? Or when, perhaps, that very church had for many years drawn largely from the funds of the Board, and when it was perfectly clear that under the same influence it never would be any better, and therefore neither so inviting, nor half so important as *many* other destitute fields that were begging for the Word of Life through the living ministry! Would that the Board had at its disposal both men and means to meet promptly every demand! But when such is not the case, it is unreasonable to expect that this can be done. The appropriations can only be in proportion to the actual receipts.

And never, perhaps, in the whole history of our country, have we had presented to us a field so wide and encouraging, and one that called so loudly for purely *missionary* work, as the present. In the opening providence of God, a vast field is spread out before us, such as is not presented to, or in which no other nation on the face of the earth is so deeply interested. God will hold us responsible for the manner in which we cultivate it. To meet this demand, our means are wholly inadequate; but by faithfully adhering to the principles as set forth in the following resolutions, and which are here reiterated by the Assembly, we may be able, with the blessing of God upon our feeble efforts, to accomplish something for his kingdom and glory.

The Committee on the Annual Report of the Board of Missions presented the following report, which was adopted:

Resolved, 1. That the General Assembly has heard, with high gratification, the report of the Board of Missions, and acknowledges, with devout gratitude, the successes of the past year, and the good hand of God yet mercifully resting upon this important branch of the Church's operations.

Resolved, 2. That the churches be urged to contribute more liberally to the funds, in order that the present liabilities of the Board may be met, and the Board enabled to go forward in supplying the destitute fields in our widely-extended country.

Resolved, 3. That the Assembly would re-affirm all the principles upon which it has heretofore carried on its Domestic Missions—principles which have been exhibited in a review of all the published minutes, acts, and doings of the Church in her highest judicatories from the beginning, and which are drawn up and set forth in order, in the report of the Board of Missions.

Resolved, 4. That the great work, undertaken for so long a time by the Assembly, is the expansion and full establishment of the gospel of our Lord and Saviour Jesus Christ, by his own Spirit and power, over all our vast country. And it is purely a missionary work—missionary in this respect, that ministers are sent out by the Assembly, and means furnished for their support, in whole or in part, while they are preaching the gospel, and gathering and establishing churches. So soon as individual churches, or groups of churches, are established, and are able to support all the institutions of the gospel for themselves, they are no longer missionaries in character, but immediately cease their connection with the Board, and fall into line with the great body of self-sustaining and contributing churches, and go to add to the solid material and power of the Presbyterian Church. Now, the principles upon which the General Assembly conducts its domestic missionary work are these: 1. It is, in the sense defined, a missionary work. 2. The funds contributed for it are missionary funds. 3. The men employed in preaching the gospel are, in their fields, missionary men. 4. All the churches and fields aided and supported are missionary churches and fields. 5. The funds supplied are funds for *temporary* assistance, and not for permanent support. The people aided, are to help themselves, be it ever so little, from the beginning, and to go on to *independence.* 6. The grand end and aim is to establish self-sustaining churches or fields of labour as fast and as far as possible, and so to increase the solid material and power of the Church, and accumulate strength to go forward expanding. 7. Ministers and means are to be distributed according to the relative importance and promise of different fields, and in view of the necessities of the whole field, that there may be equality and no partiality. 8. The Assembly conducts the work through a Committee of the Board, responsible to itself alone, under its advice and control, and which Board is required to exercise its sound discretion and judgment in deciding upon, and in conducting the business intrusted to it. 9. No debt is to be incurred in carrying forward the missionary work. The Assembly always acted on this first and only safe principle, which will always be adhered to in our Church; and in the Assembly of 1803, the following resolution was passed—"That there ought to be no anticipations of the funds in future; or in other words, that appropriations ought not to be made in any year beyond the amount which the funds arising in that year will be sufficient to satisfy."—*Minutes,* p. 280. 10. And finally, agents for visiting the churches and collecting funds for the work may be employed by the Board.

Resolved, 5. That the Board be directed to go forward and conduct the work intrusted to its care on these principles as heretofore, and that they be commended to the attention and observance of all Presbyteries and churches in their applications for aid; and that the Board be recommended, as heretofore, to pay due regard to the recommendations of Presbyteries; that all pastors and stated supplies be requested to take pains to circulate the Report when published, and diffuse more information on the subject of Domestic Missions among their people.

Resolved, 6. That the warmest thanks of this Assembly are due to the Rev. C. C. Jones, D. D. and the Board of Missions, for the energy, zeal, and good judgment with which their whole work has been prosecuted during the past year; and the Assembly would further express its special gratification with the enlarged and liberal views of this great subject presented in the Annual Report.

ANSWER OF THE GENERAL ASSEMBLY TO AN OVERTURE.

We call attention to the following Overture, which was presented to the General Assembly in Charleston, S. C., as well as the answer thereunto. The Board of Missions are always thankful to the Presbyteries for the information communicated, and pay every possible respect to their requests. At the same time they must be governed by the circumstances alluded to by the Assembly.

Overture No. 13, is a memorial from the Presbytery of Logansport, desiring the Assembly to say whether the Board of Missions has the power to reduce the amounts recommended to be given in aid to any churches, under care of any Presbytery, without consulting such Presbytery; and if so, whether the Board has not equal right to take away the whole amount so recommended, in any case? It was

Resolved, That while the Assembly expect the Board of Missions to pay great respect to the advice of the Presbyteries touching Missionaries labouring within their bounds, yet, in the distribution of its funds, the action of the Board must be controlled by the state of its treasury, and the relative importance of the various missionary fields under its care.

LETTERS FROM MISSIONARIES.

The extracts from our correspondence in this number of the *Record* have particular reference to the separation of our Missionaries from the service of the Board, either by removals to other fields of labour, or by arrangements of the churches to sustain the gospel themselves, without further aid. There is no class of men in our Church who manifest a more noble spirit in this respect, and who stand ready to relieve the Board as far as they possibly can, than the missionaries of this Board. These extracts speak for themselves.

From a Missionary in Ohio.

Our Presbytery and Synod have been so burdensome to you that we feel like cutting loose and trying to stand alone at the earliest moment. If we

catch a few falls, I hope the Lord will enable us to rise again.

I hereby resign the commission I have the honour to hold, as a missionary of your body, dated July 14th, 1851, promising $100 for the year ending July 1st, 1852. This resignation to take effect from the 31st day of December, 1851, up to which time my compensation from the Board has been received in full.

In withdrawing from my position as a recipient of the funds of the Board, I must be allowed to express the warmest thanks for my people and myself, for the aid you have extended us in our early struggles. When I "*stopped*" here in May, 1846, I found an infant church of seven members. They could not raise $100 a year for me. Your Board have sustained me in part ever since.

My heart swells and softens with grateful and fraternal feelings, as I review these years. We now number fifty-seven communicants, and can raise $25 for Domestic Missions, instead of $3 or $4. I can be useful in teaching, and still supply our little church, if God bless, and the church and myself combining our exertions, can support my family. Should my health fail under double duties, we may be compelled to knock at your door again. But we hope the best; and will *try* to stand alone without further material aid. Let this aid now go to the more destitute.

* * * * * *

—

From an Itinerant Missionary in North Carolina.

After ten and a half year's service as a missionary in the mountains, I now bid the Board farewell, in obedience to a unanimous invitation from —— Church, which I have decided it was my duty to accept.

My trials there were many and peculiar, but, if I live ten years longer, and have as many evidences of the Lord's favour as I have had for the ten past, I shall have cause for much thankfulness. The work, above all others that I had before my mind, in that very interesting field, was *foundation* work. In such a community, the building up of a church is not the work of a day, or of a year. The Lord has every year furnished me with some precious material to build upon the foundation that I had attempted to lay in His name. In ten years, between forty and fifty have been received upon examination into the church. Some of these are now pillars in the Lord's house; others are valuable private members of both sexes—and some dear souls, as I trust, have been invited up higher, to become inhabitants of that house not made with hands. I now feel that the sweetest of my remembrances, both in this world and in the world to come, may be those connected with my missionary labours in Macon and Cherokee counties.

* * *

—

From another in the Pines of New Jersey.

In taking my leave of the service of the Board, to resume the charge of a much-beloved congregation in Kentucky. I would say that I consider these two years of missionary labour as among the most instructive and profitable of my life. Not a few discouragements, difficulties, and trials have I been called to meet, and by the grace of God, enabled to surmount. If my poor advice could reach the ears of those dear brethren who are seeking in vain for what shall seem to them "a suitable field" of labour, I would earnestly exhort them to seize upon the first opportunity that is granted them of going to *work* in God's vineyard, leaving the care of themselves to His Providence, and remembering that the harder the field the better its discipline.

* * * *

ACKNOWLEDGMENTS OF RECEIPTS.

—

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of May, 1852.

SYNOD OF ALBANY.

Pby of Londonderry.—Newburyport Second ch from the Ladies Society	22 00

SYNOD OF BUFFALO.

Pby of Steuben.—Bath ch (addl) from the Ladies Benev Soc	7 00
Pby of Wyoming.—Warsaw ch 10; Sparta 1st ch 15	25 00
Pby of Rochester City.—Pickleville ch	4 00

SYNOD OF NEW YORK.

Pby of Bedford.—South East ch 39; Croton Falls ch (addl) 9; Bedford ch (addl) 10	58 00
Pby of Long Island.—Sweet Hollow ch	6 63
Pby of New York.—Jersey City ch coll 137 06 (of which 50 to const Hon DUDLEY S GREGORY an hon mem) and 50 from the Sab school—in all 187 06; Forty-Second St ch New York 25 50; Second ch Brooklyn 187 73; Wallabout ch N Y (addl) 3 50; University Place ch, from the Ladies 90	493 79
Pby of Connecticut.—First Presb ch Hartford City	1 09

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Through Rev G Hale Treasurer of Presbytery, from the Coloured ch Princeton 2; Ewing ch 19 40; First ch Squan Village 7 59; Freehold ch 15 14	44 13
Pby of West Jersey.—Pittsgrove ch	24 00
Pby of Newton.—Through Rev James McMillan Treasurer of Presbytery, Danville ch 5 11; Stewartsville ch 34 75; Stroudsburg ch 16 58; Middle Smithfield ch 14 28; Hardwick ch 13; Upper Mount Bethel ch 3; Musconetcong Valley ch 14	100 72
Pby of Susquehanna.—Through Rev J Foster Treasurer of Presbytery, from Monroeton ch	6 67

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Cohocksink ch (of which 5 from the Sab sch)	15 00
Pby of Philadelphia 2d.—Coshohocken ch	7 75
Pby of New Castle.—Forks of Bandywine ch (in addition to 41 31 paid last month) 17; Lower Brandywine ch 6 25	23 25
Pby of Baltimore.—Havre de Grace ch 5; Taneytown ch in part 50	55 00
Pby of Northumberland.—New Berlin ch 21 50—less exchange 11 cents, 21 39; Brier Creek ch 4; Orangeville ch 2 12; Rohrsburg ch 5 05; Chillisquaque ch 18	50 56

SYNOD OF OHIO.

Pby of Marion.—Richland ch, from Daniel Oborn 1; Pisgah ch, from R G Boyd 1, and from Sarah Hess 1—through C Lee Treasurer of Presbytery 25 37	28 37
Pby of Richland.—Through Rev J M Faris Treasurer of Presbytery from "——— and wife, part of one-fifth" 10; Pleasant Hill ch 11	21 00

SYNOD OF INDIANA.

Pby of Palestine.—Wabash ch	1 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Peru Second ch	11 00
Pby of Lake.—Rolling Prairie ch	15 00

SYNOD OF VIRGINIA.

Pby of Winchester.—Fredericksburg ch, from Mrs Mary Carmichael 2 50, and from others 3 39	5 89

SYNOD OF NASHVILLE.

Pby of Maury.—Mount Pleasant ch, from D Dobbins	6 20

SYNOD F SOUTH CAROLINA.

Pby of Bethel.—Fishing Creek ch (addl)	10 65

SYNOD OF GEORGIA.

Pby of Georgia.—Midway congregational ch	131 50

SYNOD OF ALABAMA.

Pby of Talladega.—Lafayette ch cash coll 6 75, and dying donation of Mrs F E Moore 10; Mt Pisgah ch 4; Hatchet Creek ch 3 50	24 25

SYNOD OF THE PACIFIC.

Pby of Oregon.—Clatsop ch	10 00
	$1209 45

MISCELLANEOUS.

Amicus 2 50; A Widow's Mite 50 cents, Rev P E Bishop, Guthriesville S C 25; Missionary, Bible, Tract, and Education Society of Princeton Theological Seminary 56; Rev S W Watkins of Troublesome N C 50; Mrs James Dunlap, Bovina N Y 5; a Friend 30	169 00

LEGACIES.

Legacy in part of Peter Hay deceased, of Michigan 377 50, less exchange 1 88—375 62; Legacy of James Richardson deceased of Washington county, New York 607, less expense 1—606	981 62
Total	$2360 07

S. D. POWEL, *Treasurer.*

CLOTHING

Received since the last acknowledgment.

One Box from the Ladies of the Missionary Soc of Marietta ch Pa, valued at	41 34
One bed-quilt from Virginia McDaniel, Mary Waples, Alice Naudain and Lizzie Walker, little girls of the Presb Sab sch, Dover, Delaware, valued at	5 00
	46 34

CHURCH EXTENSION.

Receipts into the Treasury during the month of May, 1852.

Pby of Marion.—Through C Lee Treasurer of Presbytery	1 00
Pby of Lake.—First ch Laporte Ind	12 00
Pby of South Alabama.—Fairview ch	35 00
Pby of Louisiana.—Berean ch 6 30, and from Rev S B Hall 5 70	12 00

MISCELLANEOUS.

Rev C K Caldwell towards erecting a church edifice at St Paul Minnesota 1; A. B. 1250	1251 00
	$1311 00

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of May, 1852.

SYNOD OF OHIO.

Pby of Zanesville.—Deerfield ch 20; Uniontown ch 10	30 00

SYNOD OF WHEELING.

Pby of New Lisbon.—Glasgow ch 5; New Salem 3 50; Clarkson ch from Ladies Miss Soc 6; Yellow Creek ch 32 75; Poland ch 12 62; Hubbard ch 7 12	66 99
Pby of Steubenville.—Ridge ch	13 00
Pby of Washington.—Wheeling Second ch	61 47

SYNOD OF PITTSBURGH.

Pby of Beaver.—Westfield ch	21 00
Pby of Erie.—Washington ch	1 00
Pby of Clarion.—Licking ch quarterly collection	5 00
Pby of Ohio.—Lebanon ch (addl)	2 50
Total,	$200 96

CLOTHING.

Ladies of Wellsville church a Box valued at	33 11

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of May, 1852.

R B Martin Gallatin Tennessee	5 00
Bethel ch Ky per Rev James Caldwell	8 00
Moses Woodfin Saline County Mo per David Keith	5 00
Dr C A Finley St Louis " " "	10 00
Rev J F Fenton " Presby Mo " "	3 00
Union ch " " " "	3 00
Brazeau ch per Rev John F Cowen	7 80
Farmington ch per " "	19 35
Lewistown ch Ill per M Philips	58 00
Andrew J Hibler St Louis County per David Keith	5 00
Canton ch Iowa per Joseph Atward	1 50
Hawsville ch Ky per Rev William McAfee	2 25
Dr Ewing Second ch Louisville Ky	10 00
Cash returned from Rev R C Matthews	25 00
Richmond Ind collected by Rev C Sturdevant	16 60
Pennsylvania Run Ky in part " "	4 60
Hamilton and Rossville in part per do	39 25
Cape Girardeau Mo per do	19 60
Galena ch Ill per do	55 78
Third ch Louisville Ky (addl) per do	2 00
Dr J N Dorsey Henderson county Ky per Rev W W Hill	3 00
A Lady in Rodney Miss, through her pastor	5 00
Rev F Patton donation	25 00
West Union Ohio per Rev G Vaneman	4 50
Blanchard " " " "	6 00
Edwardsville Ill " " P D Young	3 00
Chester Ill " " "	7 25
Thornton Ind " " S N Evans	8 25
Sterling Ill " " G Stebbins	10 00
St Mary Ohio " " Milo Templeton	12 00
Ebenezer Ky " " John Hancock	21 70
Greensburg Ky " " " "	7 70
Portersville Miss collected by Rev D L Gray	32 40
Edmiston Miss " " "	3 00
Philadelphia Miss " " "	7 00
Centre " " " "	3 50
Chulahoma " " " "	2 00
Oxford " " " "	50 00
Hebron " " " "	1 00
Pontotoc " " " "	10 00
Harmony " " " "	20 00
Water Valley " " " "	2 00
Sand Spring " " " "	4 50
Zion " " " "	18 65
Ripley " " " "	9 00
Hopewell " " " "	4 75
J A Rosseau " " " "	5 00
Brownsville Tenn " " "	42 00
Union " " " "	60 00
2d ch Memphis Tenn " " "	34 72
Mount Pleasant Iowa per Rev F B Dinsmore	3 20
Osceola Ill per Rev E S High	3 00
Mrs Matthews West Jersey per Rev E S High	50
Andover Ill mon con coll per Rev I Pillsbury	15 00
1st ch Louisville Ky (addl)	3 00
Total	$748 35

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE LOW STATE OF RELIGION A CAUSE OF DECLINE IN THE NUMBER OF CANDIDATES.

One of the causes operating to deter young men from the ministry, is the *low state of religion* in the Church.

The office of ambassador of Jesus Christ requires piety as its first and essential qualification, and piety of a high order. The earnest outgoings of a renewed heart towards the Lord of life adapt it to pursue his glory, wherever Providence may guide. In a high condition of religious prosperity, a Church may always hope to see her sons dedicating themselves to the ministry. The motions of piety then investigate all questions of duty, and the cry is often heard, "Lord, what wilt thou have me to do?" But when religion languishes, her higher aims become obscured, the spiritual discernment of her disciples impaired, and worldliness intrudes with a deceptive and conquering fascination. Few young men enter the ministry in a lukewarm Church. And the present state of religion within our bounds, although not obnoxious to the charge of any particular defection, is, nevertheless, justly chargeable with some of the results of our ministerial decline. Revivals have not been numerous during the year. Some precious outpourings of the Divine Spirit have been, indeed, experienced in various portions of the vineyard of the Lord; but general vigour of Christian life has not been a characteristic of our annual history. Until a higher standard of piety is adopted in the churches, and more earnest efforts are made for the salvation of sinners in the means of God's appointment, few of our present youth will enter the ministry, and the prospect of the accession of others is proportionably hopeless.

THE MINISTRY SUFFERS FROM IMPERFECT HOUSEHOLD TRAINING.

Imperfect attention to household dedication and the *training of the youth of the Church*, is another of the more obvious causes of a ministry of impeded growth. The household arrangement, including parental authority, family ties, reciprocal affection, the dependence of children, &c., is one of the most hopeful reliances of Christianity. God has ordained blessings for the world through the benign influences of Christian homes. How few of the ministers of the Presbyterian Church have not felt the constraining energy of parental consecration and training, in the formation of character, and in the choice of their profession! Pious fathers and mothers, with the earnest solicitude of Christian zeal, have been the instruments in the hands of Providence in giving a scriptural direction to the habits and aims of their children, which God has afterwards sanctified, by bringing many of them into the ministry.

Any considerable improvement, either in the number or character of our ministry, must depend upon the increased cultivation of the opportunities afforded by Divine Providence for household nurture. Here is one of the great defects of our Church. Children are too frequently allowed to grow up without a religious bias; with minds too unimbued with the spirit and principles of Christ; and even where a religious education has been systematically carried forward, there is too often cherished on the part of parents, a disinclination towards the sacred profession. The true power of family training on the increase of the ministry has never yet been fully realized. It will be a glorious day in Zion when fathers and mothers shall imbibe the spirit of holy Hannah, and early consecrate their offspring to the Lord of the harvest; when every Christian home shall endeavour to obtain for the Church the blessing of a Christian minister, and when the real resources of the family shall be developed in all the richness of evangelical faith, and in all the abundance of sanctified education.

MORTALITY AMONG MINISTERS.

Another fact, having a close connection with the want of increase in our candidates, is the *large mortality* with which God has seen fit to visit the Church during the past year. No fewer than *thirty-six* standard-bearers have been summoned to their rest, since the meeting of the last Assembly.

These departed servants of the Lord have been taken away at every period of life. The youthful soldier, who just commenced his work in the armies of the living God, has been buried by the side of the aged warrior, who bore the toil of many a conflict, and the reward of many a victory.

Their fields of labour have been as various as the periods of their service. Alexander, and Graham, and Davis, and Chamberlain, and McConaughy, were engaged in the sacred duty of directing the education of youth. Others were employed in preaching the word at the East, at the South, and at the West. One was a missionary to the heathen. One for many years superintended with eminent abilities the domestic missionary operations of the General Assembly; and one was a distinguished leader in the cause of Christ at the West.

Death found some at home; others away from relatives and friends. One was laid in the deep; others in the western prairies; others by our great water-courses; others in the soil of the sunny South.

The average character, talent, and service of the dead of 1852 are believed to be greater than that of those who remain. Some of the choicest spirits of our Zion have been removed to "the spirits of just men made perfect," to the general assembly and Church of the first born, and to Jesus the Mediator.

The loss of so many, and of such men, occurs under circumstances of solemn interest. The departure from earth of these *thirty-six* takes away nearly one-half of the increase of new labourers, and in quality, the diminution of ministerial power is beyond computation. It becomes the Church, however, to rejoice, that God is raising up other servants to fill the places of his departed ones, some of whom may hereafter attain by his grace to equal eminence of service. Of the new licentiates this year, about fifty have been sent forth by the parental kindness of the Church, displayed through the Board of Education.

The melancholy fact, however, exists, that whilst "the harvest truly is plenteous, the labourers are few." And never was there a period of the world when prayer to "the Lord of the harvest" was more earnestly demanded, in connection with the other active instrumentalities ordained of God to supply his Church with faithful preachers of the word.

ACTION OF THE GENERAL ASSEMBLY.

The following is the action of the General Assembly on the Annual Report of the Board of Education, presented on May 22d.

1. *Resolved*, That the claims of the home and foreign field demand a large increase in the ministry of the Presbyterian Church, and that a time when the candidates seem to be decreasing instead of increasing in number, and death to be multiplying its ravages in the ministerial ranks, it is especially incumbent on the Church to use all scriptural means, to train up her youth with more direct reference to the preaching of the everlasting gospel.

2. *Resolved*, That the Assembly recognise with gratitude the goodness of God in pouring out his grace upon several of our institutions of learning during the past year; and whilst the churches are invoked to pray without ceasing to the Lord of the harvest for the continuance of his favour, the last Thursday of February next is recommended for general observance as a day of *special* prayer for the Divine blessing upon the youth of our land, who are pursuing their studies in literary institutions, and especially that many of them may be called, and qualified by the grace of God, for the work of the ministry.

3. *Resolved*, That this Assembly re-affirms its testimony in regard to the importance of establishing education upon a religious basis, as recommended by preceding Assemblies, and viewing the Church as a party interested in education within its sphere, it invites its judicatories, according to their wisdom under their various circumstances, to see that the youth within their bounds have access to institutions of learning, where the truths and duties of religion shall be assiduously inculcated.

4. *Resolved*, That the Board of Education in its important departments of benevolent operation be recommended to the patronage of our churches, and that the Presbyteries and Synods endeavour to have its objects annually presented in such manner as may be deemed expedient with a view to increasing the means of educating pious young men for the ministry.

THE MINISTRY THE DIVINE PLAN OF BUILDING UP THE KINGDOM.

It is important, in the prosecution of the cause of ministerial education, to remember that its fundamental principle is established by the wisdom of God. The divine plan is to save men by the preaching of the cross. The living minister is the appointed instrumentality of unfolding the measures of redemption and of bringing a guilty world back to God.

The *early adoption* of a priesthood or ministry for the propagation and defence of the truth, and as the means of preserving the knowledge of God among men, is a fact clearly indicating the divine preference of this mode of administration. In *patriarchal* times, there were preachers of righteousness, raised up of God to testify in his behalf against the wickedness of the world. Enoch and Noah and the godly patriarchs all exercised this office. At the more formal organization of the Jewish dispensation, a whole tribe was solemnly set apart and consecrated to the service of God. Under the *Old Testament* was an extensive system of religious ceremonies and observances, in the administration of which the high priest, the priests and Levites had their appointed functions. The principle was transferred to the new dispensation. Our Lord exercised much care in the selection and training of his disciples. "When he ascended up on high, he led captivity captive, and gave gifts to men. And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." No ordinance of religion rests more emphatically upon divine authority than the arrangement of build-

ing up the Redeemer's kingdom through the agency of living ministers.

The wisdom of this divine plan is pre-eminently set forth by the *assumption of the office of preacher by the Lord Jesus Christ.* The prophetical is one of the offices which he executed, as the Redeemer of God's elect. The work of enlightening and teaching belongs to the infinite dignity of his nature and to the glory of his mediatorial person. When he was upon earth, a chief part of his office was to preach the gospel of the kingdom. Throughout Galilee, Samaria, and Judea he was known as the prophet of Heaven, who spake with authority and not as the scribes. The true spirit of the ministerial work was manifested in the love and labours of the life of Christ. Whenever there was a sinner ready to hear, *there* was a teacher ready to instruct. Whether by the well-side, or way-side, in the harvest field, on the mountain, in the desert, on the lake, in the synagogue, in the houses of publicans, or at the temple gates, the Lord of glory was the condescending prophet to unfold the truth of God to dying men. He thus magnified in his own person the office of the gospel ministry, and imparted a peculiar dignity to his ascension gifts which he bequeathed as the hope of "every creature."

AMERICAN EDUCATION SOCIETY.

Receipts of the Society and its auxiliaries, $27,376. Disbursements, $32,066.

The whole number of young men aided during the past year by the Parent Society and its auxiliaries, allowing 25 (about the usual number) for the Society at Auburn, from which we have no definite report, is 438. Of these, the Parent Society assisted 294; of whom 131 were engaged in the study of theology, and 163 were in college. Of the 294 assisted by the Parent Society, 168 were from New England, 44 were from the Middle States, 74 from the Western States, 3 from Canada, and 2 from Constantinople. 61 new applicants have been admitted to the patronage of the Society during the past year, and 31 have completed their course of theological study. The number aided by the Parent Society has been gradually on the increase for several years.

In 1844,	230
In 1845,	218
In 1846,	238
In 1847,	246
In 1848,	275
In 1849,	285
In 1850,	294
In 1851,	277
In 1852,	294

Many of the auxiliaries on the field of the Parent Society have for some time been quite deficient. Maine has received in appropriations to students within her institutions the past year, $1700. She has returned in contributions and legacies, only $274.32. Vermont has received in the same way, $560. She has returned $279.22. Connecticut has received $3110. She has returned $1081.21. New Hampshire the past year has more than paid, which has not occurred before for some years.

The amount of earnings by the beneficiaries of the Parent Society during the past year is $15,345, showing that a sum almost equal to that which we have sent out to these young men in appropriations has been earned by themselves.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE CHURCH A PARTY TO EDUCATION.

In the first place, the Church is a party to education, because the TRUE OBJECTS and NATURE OF EDUCATION NECESSARILY INCLUDE THE INCULCATION OF RELIGION.

The idea of training up an immortal being with no higher aim than to qualify him for certain duties in this life, is one of the false and popular maxims of the day. Education, in its true aim, takes a wider range than the life that now is, and comprehends both the mortal and the immortal destiny of its subjects.

The true *object* of education includes religion. The training work has reference to all the powers capable of being trained, whether intellectual, moral, or physical. The mind is not the only part of the complex being which is to be subjected to the influences of education; but the feelings, and especially the moral feelings and discernments, claim the right of culture as inherent and essential elements of humanity. True philosophy acknowledges the conscience as an important department in the constitution of the human soul; not an appendage, to be neglected or not according to circumstances, but a constituent of the nature of man, susceptible of cultivation, and greatly needing it under all the exigencies of human depravity. Under no circumstances, then, can religion be properly excluded from a system of education. It enters into the training system as naturally and lawfully as any other branch of knowledge; and if its importance be taken into view, it is the last branch of instruction that ought to be undervalued. Indeed, it can only be banished from institutions of learning on principles which are as unfounded in true philosophy as in genuine piety, and which, by degrading man to a mere creature of intellect, cast indignity upon his moral and immortal powers.

The right of religion to form a part in the course of instruction is further evident when the *nature* of education is carefully considered. Education is an *enlightening* process. It adds to the stores of knowledge. It delivers from ignorance, and enriches with instruction. It developes the mind, and, in the process of developing, it furnishes materials of thought and prepares it for an increase of acquisitions. Now shall education enlighten the human soul on all branches of knowledge, except those which relate to divine truth? Does not the very fact that the training is an enlightening system prove that religious, the highest kind of all knowledge, ought to be included among its lasting and precious results?

But education also secures the *discipline and strengthening* of the faculties. This is no insubordinate but a prominent result. A thorough course of instruction always invigorates and disciplines, as well as enlightens. The mind acquires a self-control, a readiness to use its powers, a capacity of enlargement, which cannot be over-estimated. And is it right, under circumstances of such advantage, to omit the discipline of the moral faculties, to pass over the subjection of the conscience and of the will to the law of God and to the gospel of Christ? No considerations of worldly policy can justify the neglect of opportunities which can never be recovered, for strengthening the immortal part of our nature.

Again: Education, in its nature, is a *moulding* process. It forms character, and gives direction to destiny. It has the elements of power. It controls the life, and sends forth its influences into eternity. No human being can undergo the processes of a course of education without receiving impressions for good or evil, which pass on with his years. There is a formative energy which works throughout the soul. The absence of religion in such a process leaves human nature to its own corruption, and destroys any well-grounded hope of moral and religious development, which is "the chief end of man." Education without religion is one of the most dangerous and heaven-daring experiments ever devised by man. It is not necessary that the course of instruction should be pervaded by an irreligious spirit, in order to render it hazardous in its moulding influences. The mere absence of religion, like the withholding of the good seed, insures the growth of weeds and thistles on the human soil. Negation of good is in all ordinary circumstances the very presence of evil.

If education enlightens, invigorates, and moulds, then religion must participate with its divine and holy truth in giving light, vigour, and direction throughout the whole course of instruction. And if the claims of religion are so prominent and authoritative in the educational work, as indicated by the objects and nature of education, it is clear that the Church, which is the guardian of the former, is one of the parties to take an interest in the latter.

METHODIST INSTITUTIONS OF LEARNING.

Whatever doubt there may be in the minds of some in our Church, about the policy of religious education under the Church's care, there is no doubt that other denominations of Christians are acting on this principle with increasing vigour, and that they will carry it into execution just as *fast* and as *extensively* as Providence may seem to indicate. Let us see what the *Methodists* are doing in this country, in the matter of education.

A report on education, made to the late General Convention of the Methodist Episcopal Church at Boston, gives a tabular view of the literary institutions which have come into existence in that connection. There are no less than eight colleges, with property and funds amounting to $494,063. The oldest of them, at Middletown, was founded in 1830. There are forty-six academies and seminaries, the oldest of which is that at Wilbraham, founded 1829, under the auspices of the lamented Wilbur Fisk. In twenty-nine of these there are 4936 students, an average of 170 to each. The committee, of which Professor Whedon was chairman, say well in their report:

"Our work is not done when we have constructed a system of academies, and crowned them with colleges. We are not only to bring these advantages within reach of our young men, but we are to bring our young men into the actual use of these advantages. We must take hold of our young men, recall them to a sense of duty to the Church and to God; they must be directed to the great importance of intellectual and moral cultivation; and if, under proper inquiry, they give proof of being moved by the Holy Ghost, and inspired by the sense of duty, let them assume the sacred calling; and we may hope thus to possess a ministry for the times. If, however, the intimations of Providence require their occupying a secular position, they will bless the Church scarcely less, by filling the ranks of a cultivated Christian laity."

PAROCHIAL SCHOOL OF APPLE CREEK CHURCH, MISSOURI.

Dear Sir—I am requested by the session of this church to make the second semi-annual report of our Parochial School.

The number of scholars during the last half of the year has, as well as during the first half, been small, averaging from fifteen to twenty scholars, though forty different ones have been connected with the school within the last six months. The attendance of the pupils has been greatly interrupted by sickness. Twice the school has been nearly broken up. So far as we know, there has been universal satisfaction with the progress of the pupils in their studies. The school has been regularly opened with reading the Scriptures by all that were able to read them and with prayer, and closed with singing. The Shorter Catechism has all been committed by most of the pupils and reviewed two or three times by those who have attended school regularly. The Catechism for Young Children, published by the Board of Publication has also been studied by some of the small scholars.

The most interesting item that we have to report, is the religious interest which has been manifest in the school. During the year there have been five hopeful conversions in the school; of these, three since our last report. Besides these, others have been deeply impressed upon the subject of religion, and at least one other indulged hope in Christ, just after leaving the school. Ten of the other pupils were members of the church. Four of those who have been the longest time connected with the school are now engaged in teaching. Two of them open their schools with prayer and close with singing. In regard to the others I am not informed, but I hope they do the same. I hope we shall be able to sustain the school, and that it will prove to the Church, as I trust it has already been, a nursery of true piety. By order of Session,

A. MUNSON, *Moderator.*

In addition to the above report, I would say that I find one great difficulty in sustaining a parochial school here, arises from this, that the people have been in the habit of having district schools kept up about three months in the year, or just enough to consume the public money, and as soon as that is gone, the school stops by general consent. All would be delighted with a parochial school, if there were public funds to sustain it, but comparatively few think they can afford to pay for more than a quarter's tuition at a time. They are, to be sure, poorly enough able to pay much for the education of their children, but the greatest part of the difficulty arises from the formation of a bad habit. This must be overcome by degrees. A change of feeling in regard to this matter is gradually taking place. I hope that the Church, at least, will soon learn that training the intellect, while neglecting the heart, is poor policy. I feel deeply interested in the scheme of Christian education that has been entered upon by our church. And had "the school and the kirk" always existed together, no doubt the Church would have been in a much healthier state than it is now. I hoped we should not have occasion to ask any further aid from the Board for the support of our school, but we are obliged to do it. I have, from the beginning employed one teacher upon my own responsibility, as the session were afraid to assume it. With the aid derived from the Board, I have kept from becoming involved, and I have just made another engagement with the teacher to go on with the school the coming year. I have given a good deal of my own time and attention to the school the past year, and expect to do so in time to come. We ask the Board for an appropriation of forty dollars for the coming year. I send an extract from the minutes of Presbytery at their late meeting.

EDUCATIONAL TRUTHS.

TRUE AIM OF EDUCATION.—Education ought to agree with our two-fold destination: it ought to prepare a child for two successive states of existence: he is, at the same time, a weak creature, sent into the world to suffer and die, and an immortal spirit that is to pass away into eternity. We are so constituted, that our nature harmonizes with both these vocations. The soul is endowed with some faculties which relate only to its sojourn on earth, and with others which carry its hopes and views beyond this world. Both ought to be cultivated by education. Since God has not thought fit to call us directly to himself, but has obliged us to seek him by the path of human life, it becomes the strict duty of an instructor to furnish his pupil with every thing necessary for his journey.

THE BIBLE IN EDUCATION.—If my opinion will be of any use, I give it most cheerfully in favour of making the Bible a text-book in the school, the academy, the college, and the university. To say nothing of its literature, which, in my judgment, is unrivalled, it contains not only the purest system of morals, but the soundest maxims of political economy, and the most exact delineations of human nature, to be found on earth. There is more in it to make a man *great* as well as *good*, than there is in any other volume. Men cannot be well educated without the Bible. It ought, therefore, to hold the chief place in every institution of learning throughout Christendom; and I do not know of a higher service that could be rendered to this republic, than the bringing about this desirable result.—*Dr. Nott.*

DR. WAUGH'S MODE WITH HIS CHILDREN.—There are some parents, who, in their eagerness to make doctrinal points plain to their children, debase them by vulgar phrases and familiar allusions; but this he never did: and while some by excessive softness encourage children to trifle with their religious exercises, and to deem it of little consequence how they acquit themselves to them in such a task, there was no point of paternal duty to which he was more strictly attentive; well knowing that piety to God is the only soil in which the social virtues can be securely planted in the human heart. He was partial to the Catechisms of his native country, for the soundness of their sentiments, and for the conciseness and accuracy of their expressions, and because they recalled so tenderly to his mind the period when he used to repeat them, standing beside his father's knee, and when his mother drew from them the counsels by which she laboured to make him wise unto salvation. In his work of catechising and instructing his children, he never suffered anything to interfere. An hour every Saturday evening was devoted to this purpose; and amidst all the multiplicity of his public avocations, the incessant calls on his time by private applicants, and his preparations for the ministerial services of the ensuing Sabbath, this duty was never neglected.—*Life of Dr. Waugh.*

EARLY RELIGIOUS TRAINING.—None but such as have closely watched the effect of early religious training, can estimate its powerful effect upon the whole of the after life. The members of our churches thus trained, other things being equal, are worth almost double as much in efficiency and consistency as those who were not. A minister in one of our Presbyteries in a Presbyterian sermon stated, "that one of the churches connected with the Presbytery had, some years since, added about one hundred and sixty persons as the fruit of a revival of religion, and out of eighteen cases of discipline that had occurred, of that number, not one had enjoyed in youth the advantages of a religious education."

PROTESTANT FOLLY.—Much is said of Popish follies and absurdities—with very good reason, too; but it may be doubted, whether any Popish folly or absurdity surpasses that of Protestants, when they give their money to build Romish churches and cathedrals, when they send their sons and daughters to Romish schools and convents, when they employ Romish nurses and domestics who refuse to come to the family altar, and when they rely on the Protestant atmosphere of the country to convert Catholics, while the divinely appointed means of conversion are neglected.

RELIGION IN EDUCATION.—The Rev. Thomas H. Gallaudet says: "I am more and more confirmed in my views, not only from the *perusal of the sacred Scriptures*, from the observation of *my own heart*, and from the study of *human nature*.

"I am no friend of metaphysical subtleties, or of straining points in theology—above all, in the education of youth. I would labour to present the truths of the gospel in their simplest, plainest, and most attractive forms. Especially would I endeavour to make them *intelligible* to the youthful mind.

"I have been toiling for more than seven years to teach the human mind in its most unsophisticated state, and I must unhesitatingly say, as the result of my experience, that what are usually called 'evangelical doctrines,' are the best adapted to the spiritual wants of man, and best calculated to lead him into the paths of piety, of peace, and of solid happiness."

WISDOM FOR THE YOUNG.—Confucius asked the fowlers, busy with snares, if they caught the young birds. "No," said they, "not while the old birds are with them. If these were away, we could easily catch the young." "True," responded Confucius, "it is so with all: take away the wisdom of ages, and we are easily ensnared."

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, MAY, 1852.

Presbytery of Ogdensburg.	
Ogdensburg ch	38 50
Presbytery of Steuben.	
1st ch Vienna	18 17
Presbytery of New Brunswick.	
Princeton ch Ladies Education Soc 50; Princeton Coloured ch 5; 2d ch Cranberry 36 50	91 50
Presbytery of West Jersey.	
Pittsgrove ch 32 50; 1st ch Bridgeton, of which 50 from Ladies Education Society 157	189 50
Presbytery of Newton.	
Blairstown ch 15; Knowlton ch 15; Upper Mount Bethel ch 1 06; Stillwater 1st ch 10; Stewartsville ch 39 42; Greenwich ch 25	105 48
Presbytery of Luzerne.	
Wyoming ch	25 00
Presbytery of Philadelphia.	
Sixth ch Ladies for the "Jones' Scholarship"	58 00
Presbytery of Philadelphia 2d.	
Neshaminy ch 44; Durham ch (addl) 10 cts	44 10
Presbytery of Baltimore.	
Franklin St ch, a Friend "for a scholarship"	100 00
Presbytery of Northumberland.	
Washington ch	27 70
Presbytery of Marion.	
Sundries per E Lee Treasurer	1 00
Presbytery of Richland.	
Waterford ch "——— and wife"	10 00
Presbytery of White Water.	
Rising Sun ch	3 00
Presbytery of Wisconsin.	
Fort Winnebago ch	8 00
Presbytery of Peoria.	
Lewistown ch	25 00
Presbytery of West Hanover.	
Sundries, through Farmville Bank	147 47
Presbytery of Memphis.	
Germantown ch	11 00
Presbytery of Oregon.	
Clatsop Plains ch	1 00
LEGACY.	
Legacy of William B Kelly late of Lewistown Illinois 500—less 1 32 exchange	498 68
MISCELLANEOUS.	
Missionary, Tract and Education Society of Princeton Theological Seminary 35; a Friend quarterly instalment on three scholarships 150	185 00
Total	$1588 10

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, MAY, 1852.

Presbytery of Blairsville.	
Elder's Ridge ch 22 50; Unity ch 9 20; N. Alexandria ch 25; Murrysville ch 20 18; Ebenezer ch 36; Currie's Run ch 7; Ligonier and Donegal churches 13; Bethel ch 20; Kittaning ch in part to con Rev J PAINTER an hon mem 19 25	172 13
Presbytery of Redstone.	
Rehoboth ch 57; Petersburgh ch 7; Somerset ch 1; Morgantown ch 13 37	78 37
Presbytery of Beaver.	
Slippery Rock ch 6 66; Concord and Pleasant Valley churches 21 50; Little Beaver ch 23; Sharon ch 13	64 16
Presbytery of Erie.	
Harmonsburgh ch, Rev James Coulter 3 25; Mill Creek ch 12.	15 25
Presbytery of Clarion.	
Callensburg ch 11; Concord ch 4 75; Licking ch 10	25 75
Presbytery of Washington.	
Forks of Wheeling ch 27 50; Wheeling 2d ch 26 67	54 17
Presbytery of St. Clairsville.	
Martinsville ch 12; Wheeling Valley ch 6	18 00
Presbytery of New Lisbon.	
New Lisbon ch	18 00
LEGACIES.	
Estate of Thomas Wilson late of Ligonier ch 90; Estate of David Hamilton, late of Monongahela City Pa 150; Hon H Denny deceased, per J O H Denny 25	265 00
MISCELLANEOUS.	
Rev John Black 3; Rev James Coe 5	8 00
Total,	$718 83

LEECH, McALPINE & CO., *Treasurers.*

Total acknowledged above, $2306.93.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, June 14, 1852.

China.—Letters have been received from Ningpo, March 10; Shanghai, March 18; Canton, March 27. The missionaries at Ningpo felt strongly the importance of forming a station at Chinhai, a city at the mouth of the Ningpo river. We hope to find room in our next number for their letter, giving their views of this measure. At Shanghai, a school of twelve girls as boarders, and nine day scholars, conducted by Mrs. Bridgeman, of the American Board of Missions, was placed under the care of Mrs. Wight, during the absence of Dr. and Mrs. Bridgeman on a visit to this country for health.

India.—Our last letters are dated at Lahor, March 22; Lodiáná, April 7; Saharunpur, April 6; Futtehgurh, April 8; Mynpurie, April 10; Agra, April 7; Allahabad, April 3. The schools at Lahor contained about 130 boys. Mr. and Mrs. Porter had just returned from a missionary tour of nearly six weeks in the Panjáb. Messrs. Campbell, Caldwell, Morrison, and Orbison, with three native assistants, were attending the mela at Hardwar. Mr. and Mrs. Ullman had reached their station at Futtehgurh; and Mr. and Mrs. Freeman, at Mynpurie. One of the church members at Futtehgurh had been called to her rest, sweetly supported in her last hours by the same grace which had shone in her daily life as a Christian. One of the young men had fallen before temptation. Two others were received as members of the Church. One of the brethren writes, "There are discouraging events, but there are others that cheer and encourage us. What we want is, more prayer, prayer for a rich outpouring of the Holy Spirit upon us, our Christians, and the heathen. We pray for this. Ask the churches to help us." At Agra a school has been opened for boys of Anglo-Indian parentage. The number of persons of this class is considerable and increasing. Allied to both the European and the native population, and speaking commonly both the English and the native languages, they are destined to become a more and more influential part of the inhabitants of India. They are of course inured to the climate, and acquainted with the customs of the country which is their home. They have already furnished some valuable labourers in the missionary field. It is hoped that many more may be prepared amongst them for great usefulness. Our missionaries have always regarded this portion of the inhabitants with much interest, and have at length been enabled, with the sanction of the Executive Committee, to commence an institution intended specially for their benefit. It is with pleasure we learn that its prospects of success are most favourable. A more extended account of this matter will be given hereafter. At Allahabad, Mr. Owen has made some missionary excursions during the vacation, and some of the native assistants and older students were sent out two and two for the purpose of distributing tracts.

Africa.—Advices have been received from Monrovia to the 12th of April, and from Corisco to the 13th of February. Miss Isabel Sweeny had safely arrived at Corisco. The health of the missionaries was good, and their labours were continued without interruption. Mr. Mackey says, "There is immediate and urgent need for three or four missionary families here. . . . A short time ago one of the principal men from the opposite side of this island called on me, to know the reason why I did not go and preach at his town. He said he wanted to hear this word that I declared to the people, and he wanted me to preach to his own people. Were I to attempt to meet all the calls that are made on me to see the sick, to attend palavers, and to *preach the gospel*, I would soon sink under it. Why is it that so few of the young brethren are willing to set their faces towards Africa?"

Omaha and Otoe Mission.—A letter of the Rev. E. McKinney, of May 20th, says, "We hope and pray that the Committee will succeed in getting us some help."

THE ANNUAL REPORT.

Under the present Postage Laws, the postage on this document must be paid in advance. In order to diminish this expense on copies sent by mail, it has been considered expedient to strike off a part of the edition on paper of a lighter kind than usual. They will present a fair and good appearance, and be suitable for distribution. Those who wish to preserve the Report for binding and permanent reference, will be supplied with duplicate copies on better paper by remitting the postage, which is seven cents under 500 miles, and fourteen cents over that distance. We hope this notice will lead to an extended circulation of the Report.

A BRIEF ABSTRACT

OF THE FIFTEENTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS: MAY 1, 1852.

Finances: The receipts from all sources were,	$144,922,90
Add balance of last year,	136,16
	145,059,06
The expenditures were,	144,472,48
Leaving a balance in the Treasury, of	$586,58

Publications: The Board has continued to occupy a part of the *Home and Foreign Record*, and to publish *The Foreign Missionary*—of which 21,500 copies are issued monthly. Of the Fourteenth Annual Report, 4300 copies were published, and a number of missionary tracts.

Agencies: The Rev. H. R. Wilson has acted as Agent in the Synods of Pittsburgh, Wheeling, and Ohio; the Rev. W. S. Rogers, chiefly in the Synods of Cincinnati, Indiana, Northern Indiana, and Memphis; the Rev. R. L. Breck, for ten months, in the Synods of Kentucky, Tennessee, and Missouri; the Rev. F. P. Monfort, for five months, in the Synods of Indiana, Northern Indiana, and Illinois; and the Rev. W. H. McAuley, for ten months, in the Synod of Alabama.

Missionaries sent out: Thirty persons were sent forth as missionaries and assistant missionaries during the year—some of whom were returning to their fields of labour.

Indian Missions: Among the *Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Omahas and Ottoes, Chippewas and Ottawas*—the Rev. Messrs. A. Reid, H. Balentine, J. Edwards, A. M. Watson, R. M. Loughridge, J. R. Ramsay, W. H. Templeton, W. Hamilton, S. M. Irvin, E. McKinney, and P. Dougherty; Messrs. J. G. Turner, G. Ainslie, J. E. Dwight, J. S. Betz, T. Judson, J. S. Allan, L. W. Davies, J. McCarter, W. S. Robertson, J. G. Junkin, M. D., J. B. Junkin, J. Lilley, J. D. Bemo, D. E. Read, J. K. Whiteside, D. Rodd, and A. Porter; twenty-eight females, teachers, and the wives of missionaries and assistant missionaries. Four of these labourers are natives. The Rev. A. W. Loomis and wife, of the Ningpo Mission, will be connected for the present with the Creek Mission. In the schools, 368—of whom 325 are boarded and clothed by the missions. Church members reported 93. Most of these missions are in an encouraging condition. More laymen are urgently needed at several stations, as teachers and other assistants.

African Missions: In *Liberia*, three stations, among the *Kroos*, and on the island of *Corisco*, near the equator:—the Rev. Messrs. D. A. Wilson, J. M. Priest, and J. L. Mackey; Messrs. B. V. R. James, H. W. Erskine, and W. McDonough; three females, teachers, and the wife of a missionary; scholars, 163—of whom six are boarders; church members reported, 96. The Rev. G. W. Simpson and wife, of the Corisco Mission, were called suddenly to their rest, while on a short voyage, the vessel being lost in a tornado. The Rev. H. W. Ellis is no longer connected with the mission in Liberia. The Alexander High School has been opened with favourable prospects under the Rev. D. A. Wilson. The Corisco Mission continues to present a most important and inviting field of labour, and more labourers are greatly needed.

India Missions: Lodiana, Furrukhabad, and Allahabad—with ten stations; the Rev. Messrs. J. Newton, C. W. Forman, Golok Nath, J. Porter, L. Janvier, A. Rudolph, J. H. Orbison, J. R. Campbell, J. Caldwell, J. S. Woodside, J. M. Jamieson, J. H. Morrison, J. J. Walsh, A. H. Seeley, J. F. Ullman, D. E. Campbell, Gopeenath Nundy, J. E. Freeman, J. Wilson, J. L. Scott, R. S. Fullerton, J. Warren, J. Owen, R. M. Munnis, L. G. Hay, and H. W. Shaw; twenty-one females, the wives of missionaries; twenty-one native assistants; church members reported, 231; scholars, chiefly in schools of a high grade, 1914—of whom 117 are boarded and clothed by the missions. Issues of the press, 4,797,160 pages. An extended system of stated and itinerant preaching, Christian teaching in schools of various kinds, translating, printing and distributing the sacred Scriptures and other religious books, &c., is steadily carried forward. More labourers are needed. The work is great, but the signs of progress are cheering.

Siam Mission: At *Bangkok*, the Rev. Messrs. S. Mattoon and S. Bush; S. R. House, M. D.; Mrs. Mattoon; one native assistant. Mrs. Bush was called to her rest in July. The prospects of this mission have become full of encouragement, and more labourers are urgently called for.

China Missions: Canton, Ningpo, and Shanghai; the Rev. Messrs. A. P. Happer, J. B. French, R. Q. Way, J. W. Quarterman, H. V. Rankin, S. N. D. Martin, W. A. P. Martin, M. S. Culbertson, J. K. Wight, and J. Byers; Messrs. D. B. McCartee, M. D., and M. S. Coulter; eleven females; a teacher, and the wives of missionaries; church members reported, 19; in the schools, 206 pupils—of whom 87 are boarders; issues of the press, 2,808,160 pages. These missions are also attended with marked encouragement and call for additional labourers.

European Missions: among Romanists, in *Hungary, Italy, France and Belgium*. Moneys have been remitted as in former years for the support of native ministers and colporteurs. The sum of $4500 was thus expended last year.

Mission to the Jews: At *New York, Philadelphia* and *Baltimore*, the Rev. Messrs. J. Neander and B. Steinthal, and Mr. F. J. Neuhaus, a licentiate preacher, have continued to labour among their kinsmen according to the flesh. The health of the Rev. M. R. Miller having become impaired, he has resigned his appointment in this mission.

Particular details of these Missions cannot be given in this brief abstract; but their general condition is undoubtedly cheering to the friends of the missionary work. Notwithstanding some severe afflictions, the favour of God's providence is manifested towards them, in a marked degree. What appears now most to be required is the outpouring of the Spirit of grace on our missionary brethren, their congregations and schools, so that the work of conversion may be witnessed in a still more remarkable degree. For this object, the prayers of the churches should be offered without ceasing.

INDIA: LODIANA MISSION.

LETTERS FROM A MISSIONARY IN INDIA TO HIS CHILDREN IN AMERICA.—NO. IX.

Hindu Chronology.

The Hindus divide time into four ages, denominated *Jugs* or *Yugs*. Of these there are the *Satya*, the *Treta*, the *Dwápor*, and the *Kálá Yug*. They are said by the Hindus, to comprise four million, three hundred and twenty thousand years—the age they have assigned to the world. Three of these ages are supposed to have passed since the creation; and of the fourth, which is the present, and is to consist of four hundred and thirty-two thousand years, four thousand nine hundred and fifty-two have elapsed. At the expiration of this age, all things terrestrial are to be destroyed. In the *Satya Yug*, or Golden Age, vice was unknown. White-robed innocence associated with the virtuous sons

and daughters of men unsullied. Celestial spirits rejoiced to leave their regions of light and glory, to tabernacle on earth. Such was the pristine state of the world for one million and seven hundred and twenty-eight thousand years. To this succeeded the *Treta Yug*, comprising one million two hundred and ninety-six thousand years. Then the *Dwápor*, consisting of eight hundred and sixty-four thousand. The present is the *Kálá Yug*—an age fruitful of all wickedness, in which virtue can nowhere thrive, and from which truth has taken a long flight. The sages are no longer revered, nor the gods propitiated. The sceptre has fallen from the hands of the Solar and Lunar races, and the sons of Brahma are thrust aside by the unclean *Sudar*. The white-faced descendants of the demon *Ráwaná*, who waged war with *Ram*, for the empire of *Ceylon*, have sprung up from behind the *black water*, and brought into subjection the land of the gods. The heaven-descended and deified Ganges is ploughed by the infernal *fire-boat*, and its sacred waters withdrawn to supply the canals of the unclean. Magical wires transmit news from the ocean to Calcutta with the rapidity of lightning, and will soon enable the north, and south, and east, and west, to converse as face to face. The *Smoke Waggon* is beginning to traverse the plains of India, and usurp the place of the elephant and camel. All is innovation in the *Kálá Yug*. The periods of the world are divided in proportion as virtue is supposed to have decreased in the golden, silver, copper, and iron ages. This division the Hindus believe to have been made by the gods. But it appears to be merely astronomical.

In the *Institutes* of *Menu* it is written, "A month is a day and a night of the patriarchs, and is divided into the light and dark of the moon."

A complete revolution of the nodes and apsides forms a *Kalpa*, or day of Brahma, consisting of 4,320,000,000 years. But it is more probable that the Brahmans, in order to aggrandize themselves, and make their antiquity appear greater than that of any other nation, knowingly extended their chronology far beyond the truth. It does not bear the least resemblance to either nature or reason. Like the most of their sciences, it is mere assertion, and seems to have been designed by the priesthood to strike the minds of the unlettered laity with awe, instead of leading them to the truth.

Immured in the gloomy caverns and consecrated groves of *Salsette* and *Elephanta*, and inspired by the stupendous sculptures of their gods and goddesses overshadowing them, they cut loose their imaginations from the realities of time, and soared in wild delirium far beyond the limits of probability. Touched by their magic wand time became infinity, the hero a god, and the squalid devotee the subduer of heaven and earth. Invention took the place of fact, fable of truth, and superstition of religion. "A thousand great ages, or a thousand times the four Yugs, say the Hindu poets, are a day of *Brahma;* a thousand such days are an hour of *Vishnu;* six hundred thousand such hours make a period of *Neshaden;* and a million such periods, or two quadrillions, five hundred and ninety-two thousand trillions of years are but a second of *Brahm.*" Such rhapsody is a fair specimen of the absurdity of Hindu chronology. Nothing more repugnant to reason was ever invented by the most fabulous of Nature's untutored sons. The three passed ages of the Hindus must be discarded as wholly mythological. The present is the only one which contains any historical truth. Its commencement is generally fixed by European chronologists subsequent to the flood, or about two thousand years before the Christian era, and into this period must be brought all the events of Hindu history.

To the Christian chronologist it is no small consolation to be able to find in the histories of all nations, however fabulous, many gems of truth, borrowed from the inspired record. He takes delight in girding himself to the task of clearing away what is fictitious, and reconciling systems, which, to the superficial observer, seem the most contradictory, with this standard. Every truth, whether historical, scientific, or religious, is consistent with every other truth. Hence, although obscured by the superincumbent rubbish of ages, whenever it is discovered, it adds new lustre to the source of all truth.

Happily for the cause of truth, there is a striking similarity between the Mosaic and Hindu accounts of the creation and deluge.

Narain, which is translated *moving on the water*, is said to have brooded on the world of waters before the creation, and thus produced the mundane egg, from which Brahma created the heavens and the earth. *Manú*, the son of Brahma, who is the Hindu Adam, is called *Adim* in Sanscrit, and means the first. Five munies, or sages, are said to have succeeded the first *Manu;* but there is scarcely anything recorded of them. Of the seventh, who is supposed to be the *Noah* of the Bible, much is written. In his reign it is said the whole human race was destroyed by a flood, except himself and seven sages, with their wives. In the Bhágwata it is written, "The demon *Hayagriva*, having purloined the *Veds* from the custody of Brahma, while he was reposing at the close of the sixth *Manroontra*, the whole race of men became corrupt, except the seven Rishis, and *Satyavrata*, who reigned in *Dravira*. This prince was performing his ablutions in the river *Kritamála*, when *Vishnu* appeared to him in the shape of a small fish, and after several augmentations of bulk in different waters, was placed by *Satyavrata* in the ocean, whence he thus addressed his amazed votary. 'In seven days all creatures who have offended me shall be destroyed by a deluge, but thou shalt be secure in a capacious vessel, miraculously formed; take therefore all kinds of medicinal herbs, and esculent grain for food, and together with the seven holy men, and your respective wives, and pairs of all animals, enter the ark without fear; then shalt thou know God face to face, and all thy questions shall be answered.' Saying this, he disappeared; and after seven days, the ocean began to overflow the coasts, and the earth to be flooded by constant showers, when *Satyavrata*, meditating on the Deity, saw a large vessel moving on the waters: he entered it, having in all respects conformed to the instruction of *Vishnu;* who, in the form of a vast fish, suffered the vessel to be tied with a great sea-serpent, as with a cable, to his measureless horn. When the deluge had ceased, *Vishnu* slew the demon, and recovered the *Veds*, instructed *Satyavrata* in divine knowledge, and appointed him the seventh *Manu*, by the name of *Voivaswata*, or *sun-born.*"

There can be no doubt but the above story has reference to the deluge of Noah, and that it was derived from the Bible. The eldest son of the seventh *Manu* was *Ikshwáku*. He is said to have been the first sovereign who established a kingdom in India. Between his time and that of *Ram*, who flourished about twelve hundred years before the Christian era, fifty-seven princes are said to have reigned over the Hindus. To the ages and rule of these princes, periods are assigned far beyond the course of nature. Some of them are said to have reigned twenty-seven thousand years. But fortunately for us, while the *time* of each reign has been thus exaggerated, their *number* has not been augmented beyond the appearance of reality. Modern chronologists, therefore, taking advantage of this favourable feature of the royal genealogies, strike off some thousands of years from each reign, and reckoning thirty years for a generation, bring the fifty-seven princes within a period of about two thousand years. This mode of reckoning brings the Hindu chronology to correspond with the authentic chronology of the Jews, the Chaldeans, the Egyptians, and Greeks, and is, perhaps, as near the truth as we can approximate.

Between the time of Rám and the last prince of the Solar race, who flourished near the commencement of our era, the Shastras give fifty-six reigns. Fifty-six years before Christ the celebrated *Vikramaditya* ascended the throne, and it was, probably, while his successor was sovereign of India, that our Saviour became "a man of sorrows, and acquainted with grief." He was the founder of the present Hindu era, which is in general use. The last Hindu sovereign of whom we have any account, flourished about the year of our Lord 1000. A short time after this, their mighty empire became subject to the fierce followers of the False Prophet, and their glory departed, never to return.

The Hindus, however, are still proud of their assumed antiquity. Compared with their chronology, ours dwindles to insignificance. Although their sages, and heroes, and mighty empire, have long since passed away, and their incarnations no longer descend from heaven to deliver them from their oppressors, they still boast of a literature, sacred books, and stupendous miracles, which bear the semblance of infinity. What, they say, is your little pocket Bible in comparison with our pondrous shastras? It is but of yesterday, ours are eternal. What is the story of your Saviour, compared with that of our *Krishn* and *Ram?* Where was your religion a hundred years ago? If you have the true religion, why did you not let us hear of it sooner? Your Bible does not inform you if God is white or black, or describe his shape. It can be read through in a few days. The longest life is too short to read even a tithe of our shastras. I sometimes reply to such objections as follows—Suppose you wish to visit Calcutta, and ask me to furnish you with directions for the way. But instead of complying with your wishes, I write you a long disquisition on my colour, size, and shape. What would you think of it? God did not reveal his word to satisfy our idle curiosity, but to direct us in the way of heaven.

This pride of antiquity, and contempt for the simplicity of truth, is one of the greatest obstacles to the spread of the gospel among the Hindus. Our preaching is literally foolishness to them, and our doctrines a stumbling-block. They have no love for truth in any shape, and know nothing of its power. It is, however, forcing itself on them in various ways, and will, with the blessing of God, chase away the dark mass of superstition and falsehood which rest on India, as easy as the morning cloud is dispelled by the rising sun.

Your affectionate father,

J. M. Jamieson.

January 30, 1852.

INDIA: FURRUKHABAD MISSION.

EXTRACTS FROM A LETTER OF THE REV. J. J. WALSH: APRIL 8, 1852.

Sickness and deaths at Futtehgurh—Happy death of a Church Member—Hopes disappointed.

We have had a very sickly season of it, and in consequence a great number of deaths, no less than eleven during the last two months—two of which were grown up people in the village, and three girls of the Asylum. The others were young children. The two of the village were Chunná and Elizabeth Manaydiér. Chunná, I am sorry to say, gave us no hope whatever. He was a complete miser—his heart was set on money, so much so that he could not dismiss it from his mind on his dying bed. I have reason to hope his case is a peculiar one, and oh! that it may prove a warning to others. But what a contrast was Elizabeth's death to Chunná's. She was ready to die and be with Christ. She was a sweet Christian, and could point to a consistent and humble walk with God as evidence of her being one with Christ. Her death was very much felt in the village, and has not been without a beneficial influence in leading others to think on the great subject of their personal salvation. I cannot give a particular account of all who died, and it is not necessary perhaps. There has been one very happy result in producing a feeling of seriousness and anxious inquiry among many of our people. At our communion on Sabbath last, we had the pleasure to receive two of our young men into the church, who attribute their first serious thoughts to the mortality amongst us. There was another examined, who gave very pleasing evidence of a great change having been wrought in her, but owing to the very recent time she had been under the exercise of these feelings, we preferred deferring her case till our next communion season comes around. Thus you see, we have our trials and our joys—and thus will it ever be during all our pilgrimage here below.

During this week my feelings have been very much tried by the sad misconduct of one of our young men, who has hitherto stood very high and fair. I refer to Cornelius, who after stealing some money and destroying papers containing the accounts, ran away. He was one of the young men chosen to conduct the tent-work, and up to the present time has given every satisfaction.

INDIA: ALLAHABAD MISSION.

EXTRACT FROM A LETTER OF THE REV. J. OWEN: APRIL 3, 1851.

Missionary journeys—Native helpers—A thousand "Nagas"—Book-stalls in the city.

During the December vacation I made three preaching excursions, one forty miles to the West, one forty miles, and the other about twenty miles South; sometimes preaching in several villages daily. My second trip took me into a region of country that had never been visited by any missionary. Sometimes I walked through the country far away from any road, carrying with me the Hindu New Testament, from which I read parables, such as that of the "Lost Sheep," "The Prodigal Son," "The Rich Man and Lazarus," &c., and frequently the "Sermon on the Mount," accompanying all with the most simple explanation of the plan of salvation that I could possibly give, often as much as possible in their own village dialect. I look back to these excursions with great pleasure. But, O! the poor people are so thoroughly under the influence of the Brahmans! When shall this wretched bondage cease?

During the mela season I preached daily for about

three weeks. Most of the time I attended the college the first part of the day, and then went and stayed till evening at the Mela. Mirza, Paul, Yonas, and George were all there, preaching in the tent and talking to the people outside. The mela was rather larger this year than it has been for some years back. Our tent was pitched on the dry bed of the Ganges, in the midst of the people, and we had multitudes around us constantly. We tried to confine the preaching as much as possible to the simple annunciation of the truths of the gospel, avoiding discussion and controversy, except when necessary. Sometimes discussion was necessary; we were really called to it, and then we did not shrink in the least from the task imposed on us. About a thousand *nágás* (very filthy, and almost naked devotees) were encamped not far from us, and these often figured largely in and around our tent. Herds of them, containing several hundreds, daily passed our tent, with most hideous shouting and music. I sometimes saw them assisting each other at their toilet, besmearing each other with a mixture of ashes and manure, and drawing it all through their long hair. I am almost sorry for calling them herds—poor creatures! They are immortal, and, unless washed in the blood of the Lamb, and purified by the Holy Spirit, they can never enter that holy place into which nothing cometh that worketh abomination. And why do we love them so little? May that love which brought Jesus from heaven to earth speedily fill the hearts of all his people. Much of God's truth was preached at the mela: let us pray that the Spirit may seal it on the hearts of many.

I have just returned from a pleasant visit to Phùlpúr. Paul and Thomas Cone Spencer have just returned from a missionary tour over the Ganges. Yonas and Thomas Janvier are still out on a tour south of the Jumna, and George and Melancthon Jacobus are west in the Doab.

I have recently established two book-stalls in the city; one at the Chauk, and the other at Kydganj. The former is attended by Paul and Thomas, and the latter by George and Melancthon daily, except Sabbaths, about an hour, frequently more, each evening after school, when people come to look at the books, and this leads to discussion, and gives opportunities for preaching. Yonas at the same hour preaches in the Blind and Leper Asylum. I go about on horseback to each place, seeing that all goes on properly, sometimes speaking a few words at each place—sometimes speaking principally at one place alone. Thus we are trying to act as much as possible on the aggressive. We have certainly an interesting corps of young labourers rising up around us. I need not ask you to pray much, and to ask others to pray that they may be thoroughly imbued with the Spirit of God. Yours affectionately.

LETTER OF THE REV. H. W. SHAW, MARCH 30, 1852.

Native labourers sent forth—A child left to perish, but rescued from death—Death of a valued missionary.

We have now just reached the close of another term in our college, and have this week given the younger boys an opportunity to enjoy their freedom to the full. Our vacation commenced on the 29th and closes with the week; the older students, with Paul, George and Yonas, have been sent out in different directions two by two, to talk with the people in the district, and distribute gratuitously and sell books and tracts in the native language and character. Before sending them out, they were all assembled at Mr. Owen's, who, after reading a portion of the 6th chapter of Ephesians, conversed with them and endeavoured to encourage them in this new trial of their faith, and sincerity of their Christian profession. It was interesting thus to meet with these young men, and unite with them in prayer, it seemed so much like the meetings I have so often attended at home, when we have bowed together to ask the Divine blessing upon tracts we have been about to distribute. Though it was a new, and to some extent an untried kind of labour, in which they expected to meet with much opposition of that peculiar kind most trying to the feelings; that is, sneers, scoffs, and ridicule; yet they started out with a great degree of alacrity and cheerfulness—each couple with their bundle of books and their Bibles. Two go to the borders of that mountain district, and forming a part of Bundlekund, which, until Mr. Owen's last itineration, had never been visited by any missionary. Two others go down upon the left bank of the Ganges, in the direction of Mirzapur, fetching a compass to the north. The other two are to join Mr. Owen at Phúlpúr, whither he has gone this morning, and where he intends spending a few days. The readiness with which these young men engage in such kinds of self-denying labour, compared with what it seems to have been formerly, speaks much in favour of the development of their Christian character.

As an illustration of the manner in which our Orphan Schools are occasionally supplied with new comers, as well as of the singular hard-heartedness of some Indian mothers, I may mention an incident which recently occurred. A native officer from the magistrate called upon us, accompanied by a woman having a basket on her head in which was an infant of about two weeks. This had been found on the morning of that day, a few miles from the city, lying in a field of grain, where it had been left to be devoured by some wild animal, or to perish with cold and hunger. The little outcast has been received and provided with a foster mother, at the expense of the Girls Orphan School. Female infanticide, it is to be feared, has by no means ceased, even in those provinces subject to British law.

You will be grieved to learn the sudden death of the Rev. J. J. Weitbrecht of the Church Missionary Society,—during eighteen years an earnest and indefatigable labourer in the work to which he had consecrated his life. The disease of which he died, the cholera, was fearfully rapid in its fatal work. On Wednesday evening, February 25th, he preached to his missionary brethren, at their Conference meeting in Calcutta, from Rev. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life;" and in his address said, "I feel that I myself am on the very borders of the heavenly land." On Sabbath evening he again preached from the text Rev. xxii. 20, "Surely I come quickly" &c., and soon after leaving the pulpit was attacked by the fatal disease, which on the following morning had accomplished its mission. In the evening his remains were borne to their final resting-place. Mr. Weitbrecht had been stationed at Burdwar. His sudden departure is a solemn warning to those from foreign lands. Though efficient in the posts assigned them, and, as far as man can judge, owned of God as his approved servants, by the abundant success which has attended his labours, yet when to us they appear best qualified for their important posts, and when their work seems laid out for many years, and we have so associated them with it in our minds as to make their continuance almost indispensable to its accomplishment, then suddenly, God in his mysterious providence, who sees not as man sees, declares their work to be accomplished, removes them from their field of labour, leaving us to contemplate with wonder and astonishment the stroke so unexpected, so incomprehensible. This valuable missionary has gone to his rest from a circle of great usefulness, in which he had moved with singleness of heart and purpose, with earnestness and zeal for many years. But the harvest was ready for the sickle, and he has been gathered in like a shock of corn fully ripe. May his mantle fall upon many who, like him, have forsaken parents, brothers and sisters, and homes, to make known to the perishing the way of life, and may a double portion of his spirit animate us all in the work he so much loved.

CHINA: NINGPO MISSION.

THE RELIGIONS OF CHINA, BY THE REV. A. W. LOOMIS. NO. IV.

Buddhism:—Its author; inventor of purgatory—Its introduction into China—Its prevalence—Principal object of worship and other Buddhas—Its doctrines; sad details.

Buddhism is the subject of this letter. It is a form of false religion which originated in India nearly ten centuries before the advent of Christ, and which has spread into all the eastern and northern parts of Asia. The author of it was Boodh or Buddha; born a prince, and himself king for a time; but he soon resigned the honours and cares of government, that he might devote himself wholly to religious matters.

It is recorded that he invented the doctrine respecting a purgatory, which became popular, or caused the tenets of the sect he wished to establish to be popular and to spread rapidly in his own and other countries. It is believed by his disciples that by contemplation he brought himself to a state of purity and perfection, and was annihilated, or absorbed into nothing. Some say that Vishnu, one of the Hindu triad, in his ninth avatar, or descent to the earth, assumed the form of Boodh.

This then is the object worshipped exclusively in some of the countries of Eastern Asia, and which in China is worshipped, more than any other of the gods, by nearly all the people. He is supposed to appear in three forms, viz: the past, present, and future Buddhas, or the "San Paou Fuh"—as they say in China—the three precious Fuh; Fuh, Fu, Fat, or Buddha being the same thing. This religion was brought into China in the year A. D. 66. The emperor Mingte of the Han dynasty, having heard of a new religion that had appeared at the west, sent a high officer to make inquiries, and to bring with him the books and some of the priests. Some have supposed that rumours respecting Christ and his doctrines had reached China, and the emperor, without having any distinct idea of what it was, or where it was to be found, sent to make inquiries. But, be the case as it may, the officer returned bringing two priests from India with their religious books. The emperor appointed persons to examine the books; the new doctrines were favourably reported upon, and the emperor became the patron for a time of this religion, temples were built by imperial favour, and from this beginning, and from these two priests has grown a sect in China numbering more than all others combined; and the priests of this religion now swarm in every part of that vast empire. Buddhist monasteries, nunneries, and temples, are numerous in every city, and are found wherever the eye turns upon the open country: they are generally the most prominent and expensive buildings in China. Travel wherever you may throughout the empire, you will never, I presume, be long out of sight of a towering pagoda; and you will scarce ever lose sight of one temple till you come upon another, and perhaps a score of them large and small; and at frequent intervals along the road you will be passing altars and shrines, some beautiful and highly finished, others of rough stones and nearly hid amongst bushes and grass that have grown over them. The first and strongest impression upon every person visiting the country is, that *the inhabitants are wholly given to idolatry.*

The principal object of worship by this sect, as already stated, is Buddha. But you will say, "How can this be? if he was absorbed into nothing, or annihilated, how can he still be a god, to hear and aid those who pray to him?" It is certainly very strange that his worshippers, who are human beings, and can think and reason, do not see their inconsistency. But Satan has blinded their eyes. They, like other heathen nations, have for many centuries been given up to believe a lie. After Buddha, the next most important is the goddess of mercy, who is the protectress of seamen. She is sometimes represented with a male child in her arms. This may easily, as sometimes is the case, be substituted by the Roman Catholics in China for the Virgin Mary and her son. The Buddhists have the goddess of the small-pox, the patroness of barren women, and the god of wealth. All absorbed into Buddha also themselves become Buddhas: they have also present Buddhas; these are persons of the greatest sanctity, so long absorbed in contemplation as to hardly seem to live. Such persons may be worshipped.

To adapt themselves to the predilections of the Chinese, they place in their temples gods belonging to other sects, and fall in with the notions of the people about demonology, and respect the worship of ancestors. Being tolerated by government and by the other sects, they in turn tolerate others.

In regard to the origin of the world, they teach that all things came from nothing, and will return to nothing. Thus, like all the religionists and philosophers in China, they teach nothing of a great first cause. Annihilation, or absorption into Buddha is the chief good. To arrive at this supreme of excellence and enjoyment, it is necessary to be absorbed in contemplation, withdraw the mind from all other objects, and think only of Buddha; to repeat his name, and have it constantly in the mind and on the tongue; for "he once swore," as it is said, "that if any one in all the ten worlds should, after repeating his name, fail to attain eternal life in his kingdom, he would cease to be a god." Their worship consists in propitiating the god with offerings, kneeling and bowing down before him, repeating his name, and reciting prayers in a language which is not intelligible to the Chinese. Most of the worshippers use beads, like the Roman Catholics, to assist in keeping count of the number of prayers said, or the number of repetitions of the name of Buddha. At every repetition one bead is slipped along on the string by the thumb and finger. On entering a temple in which a large number are assembled to worship, we hear a continuous buzzing of voices in the repetition of the words, *Na mo O me to Fuh.* Devout persons, especially the devout women, spend whole days, or parts of days, and sometimes many succes-

sive days, in this repetition and in handling the rosary, both at the temples and in their own houses. It is not uncommon to meet old women in the streets saying over in a low voice, as they walk along, *Na mo O me to Fuh.* Children are taught to do the same, and not unfrequently little boys and girls while at play may be heard singing these words. This feature in heathen worship brings to mind what our Saviour said, "Use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking." "The advantages said to accrue to the repeater," as stated in Medhurst's China, "are the following: all the gods of heaven will protect him: all the Buddhas will think of him: all the demi-gods will attend him: no devil can harm him: no calamities afflict him: all his former crimes shall melt away, and he shall be delivered even from the crime of murder: his dreams shall be pleasant, and his heart always glad: the world will respect him; and when he dies, he shall see O-me-to Fuh, and all the sacred ones, who will introduce him to the pure land."

In regard to a future existence, and rewards and punishments, the Buddhists teach that there is a heaven, a hell, purgatory, and many grades of transmigration. The good, they say, escape all the grades of metempsychosis and pass into heaven, those already sufficiently purified are immediately absorbed into Buddha. Some who are not good eneough for heaven are permitted another existence, or series of existences, upon the earth, to enjoy riches and honours. Those who deserve some punishment may receive it in purgatory; while the incorrigibly bad are condemned to suffer the torments of hell, or doomed to incessant births and deaths, to drag out so many existencies in the form of animals and loathsome creatures.

Heaven is spoken of as the *Keih loh Rwoh*, the most happy kingdom. It is described as a kingdom of which the land is yellow gold, with gardens and palaces, and beautiful birds whose song is melodious; a country where there is no pain, or disease, or old age, and where life is interminable; where the inhabitants "enjoy themselves at ease, following Buddha, gaily frisking about without trouble." No women are found there, for the women that are to be received into that place are first changed into men. Heaven, as they say, has thirty-three stories; these they attempt to represent in pictures, in which the inhabitants are to be seen, some in prayer and adoration of their god, some seated on lotus flowers, or in the act of coming up out of them, some in palaces and other pleasant places, others marching in religious processions, while a few are in the act of passing from one chamber to another a degree higher. The highest chamber of all is where Buddha himself resides and all who have become absorbed into him.

In some of the tracts which the priests, and other persons who wish to do a meritorious deed, distribute to propagate their doctrines, are rude representations of what imagination has conjured up of the enjoyments of the good and sufferings of the wicked. I have one of these tracts now on my table. Once when returning from the chapel, with one of our missionaries, distributing tracts, we were met by a man distributing Buddist books, and he offered us some. I keep this copy, as evidence of the efforts heathen can put forth, to make proselytes to a system that only ruins all who follow it.

The passage to the "happy land in the West," is supposed to be easier and more direct from the sacred places of Buddha on earth. Such is the sacred island of Pootoo; consequently we find there very many old priests who have come from different, and from distant parts of the empire, that they may end their days in these haunts of the gods, and be transported speedily to the Buddhist paradise.

Great efforts are made by the priests to hold up before the people, the sufferings for crime inflicted on all who fail to propitiate the gods. The representations of the miseries of the wicked are found in some of the temples in a conspicuous place, just within the main entrance, evidently for the purpose of frightening people to more liberal offerings, and more abundant devotions. Sometimes these things are represented in a separate room. I have in my mind one of this kind in a temple at Ningpo, and I will tell you something about it. It is a dismal place, smoky, with a faint light admitted through a small window in the roof. The first objects that strike one on entering are five figures of clay; one, a portly figure with stern aspect, standing behind a small table. This is *Ne-lo-to wang*, the judge and king of the infernal regions; he passes sentence of death, and summons one after another of the living to leave the earth, and appear before him. At his right stand two officers, and at his left two; these are fiendish-looking images, with hollow cheeks, and glaring eye-balls, one shaking a trident, another a spear or sword. Around the sides of the room, arranged in three or four tiers, are the miniature images represented as undergoing every imaginable kind of suffering. In one place sits a judge attending to the prisoners as they are brought before him, and you may see many figures of those who have apparently received their sentence marching away to the place of punishment. We will take a hasty glance around the room, for we cannot wait to examine every thing particularly. You see some attempting to walk over a bridge and falling through into the water; some thrown down precipices to fall upon the points of spears or swords; some plunged head foremost into cauldrons of boiling oil; here one under a trip-hammer, and there another pressed between two upright timbers and sawn through the middle from head to foot; some are represented lashed to posts, while grim monsters are hacking their flesh, now lopping off a limb, and now cutting away a piece of flesh; others are in the act of being devoured by wild beasts, or swallowed by serpents; and others again undergoing the process of transmigration. You may see persons in the various stages of transmigration; here is one with the lower part of his face lengthening out into the form of a dog's snout, on the head of another the horns and ears of a cow are starting out, the extremities of another are tapering off into the body and tail of a snake. Such are a few of the punishments represented here. The doctrine of purgatory, and the fear of going to that place, brings much money into the coffers of the priests of Buddha, in like manner as it does to the priests of Rome, for they cause the people to believe that their services are efficacious and necessary in praying souls out of purgatory; therefore they are employed at funerals, and on various other occasions to unlock the doors, and release the imprisoned souls for a time.

To be compassionate to animals is regarded as meritorious. This arises partly from the belief in the transmigration of souls; for the spirit of a deceased relative or friend, or of any human being that may have died thousands of years ago, and has been going the rounds of successive births and deaths, may now be animating the body of a brute. To be kind to any animal, therefore, may be a kindness to some wretched soul residing in it, while to injure the animal might subject the offender to constant annoyance from the injured spirit. These are the reasons why hogs, ducks, and fowls are kept at some of the monasteries till they die of obesity or disease; and it is, no doubt, for the same reasons that such troops of nearly starved and mangy dogs are suffered to live in and about all Chinese cities and villages, without owners, roaming around and feeding on whatever offal they may pick up. I knew an instance in which a Chinaman was hired to kill a diseased and worthless dog, but as he was leading him away he was met by a devout old woman who pursuaded the man to deliver the dog to her. She then crossed the river with the dog, took the rope off his neck and let him go at large. For such a deed she credited herself a large amount, and had no doubt that the charge would be allowed at the final settling of accounts when summoned before *Ne-lo-to wang.*

We sometimes meet with persons who suffer much pain, or whose condition seems worse than that of their neighbours, and they account for their peculiarly hard lot by supposing that in a previous state of existence they were peculiarly bad, and are now suffering the penalty. Women in China regard their condition as very hard; therefore their zeal in the service of the gods, which is so much beyond that of the other sex, is in great measure owing to the fear that they shall again be born as women.

[To be continued.]

CHINA: CANTON MISSION.

POLYGAMY AMONG THE CHINESE.

Illustrations of their domestic life.

Dear Young Friends:—I write to tell you something about the domestic life of the Chinese. You have probably heard that polygamy prevails in this country; but you cannot readily conceive of all the effects that it has upon their domestic state. How strange it would sound to you to hear persons speaking about *several mothers;* and how absurd and wrong it would appear to you to have to honour and obey any one more than your own mother! But here every day we hear persons speaking of their *mothers;* and the children in many families must obey the principal mother more than their own. How wicked you think it for parents to make any distinction between the children; but here, in many families, some of the children are considered and treated by all as more honourable than their brothers and sisters. I write to explain these things to you.

Nearly every gentleman that can afford the expense, marries more than one wife, and the rich marry a great many; some marry twenty, and some even thirty wives. The principal wife, and the one who is properly called wife, is married for her rank and connections. The husband and wife never see each other till they are being married. The matter is all arranged by a match-maker, and the betrothment is often made when the parties are very young. The engagement is ratified, and the marriage is completed with a mutual exchange of presents between the two families who thus become allied to each other. The value of the presents varies with the rank and wealth of the families. This wife is counted the lady of the house and the head of the family.

The other wives (or more properly the concubines) are all *bought*, and they are brought home without any ceremony. They are all seen before-hand, and they are selected for their beauty and accomplishments. The prices for which they are bought varies from $200 to $2000, according to the wealth of the purchasers and the estimate they may place upon them.

These wives may all live in the same establishment, or, as is more common, the husband may have several establishments, or one for each wife. Still all the children are subject to *the wife*, and style her *first* mother, and those of the secondary wives must honour and obey her more than their own. The children of *the* wife are more honoured than the children of the others. Yet, on the decease of the father, the property is equally divided among all the children, unless the father specially directs otherwise. You can readily conceive of the jealousies, heart-burnings, and contentions this state of things gives rise to. The history of Sarah and her Egyptian maid-servant, whom she gave to Abraham for a concubine, will occur to your memories, and the more distressing incident of Ishmael cast off because he would not render the required homage to his younger brother Isaac. So also the jealousies of Jacob's wives, and the contentions of Jacob's sons, and the evils and afflictions that happened to the good old patriarch, in consequence of them, will all recur to your minds.

When the principal wife dies, the husband may either advance one of the secondary wives (which is often done) to the place of the deceased, or he may marry another (which is more commonly the case), with the same ceremonies as he married the first. Sometimes they have two wives of equal rank, and they are called "even wives." But this is very seldom, and can happen only under peculiar circumstances: as, for example, a gentleman is travelling from home, and makes a marriage engagement for his son; if, before the intelligence reaches home, the mother should have likewise made an engagement, both these engagements must stand, and the two are called "even wives." The question of precedence between them is settled by the priority of the engagement; or, if there is much difference in their ages, the elder takes precedence.

But a more fatal destruction of all domestic peace more frequently arises in the following way. The husband, from some feeling of caprice, or from dislike of his *wife*, contrary to custom, places in his own household one of his secondary wives, on an equality with the principal wife, and requires all the domestics to pay the same respect to her as they do to the principal lady. Some of these singularities in their domestic life were so strikingly observed in the family of a Chinese lady whom Mrs. Happer visited a few days ago, that it may be interesting to note them in detail. This lady is, by the way, a very remarkable and interesting woman. She visits Mrs. Happer and other missionary ladies very often. She has a great respect for foreigners, and she is exceedingly anxious to learn all she can about their customs and manners. She goes much beyond what any other lady will do here to gratify her curiosity. She went with my wife to call on a merchant's wife, to see the elegant houses in which the foreign merchants live, and to see how elegantly they are furnished. She also went with her to Mr. French's wedding, in order to see our marriage customs. She is very anxious to go to Hong Kong, to observe foreign customs there.

Her husband is wealthy, and is the twelfth child in a large family of children. She is the principal wife, and her husband has two secondary wives. The first secondary wife lives with *the* wife, and the second one has a house to herself. As the husband loves her best, he spends most of the time with her. The wife has a son and daughter; the first secondary wife

has two sons. They have a private tutor to teach these three boys. When Mrs. Happer visited them, the schoolroom was shown to her. The first seat and the best chair and table were assigned to the son of *the* wife. In a conspicuous place, a tablet, on which was inscribed the name of the sage, Confucius, was placed. Every day when the children come into school they worship Confucius, as the patron of letters. This idolatry is inculcated with the study of their classics, and it is associated with the most interesting scenes of their youth. What a reproach is this to many schools in Christian lands, where there is no devout acknowledgment of the true God, and whence the Bible, the great fountain of knowledge is excluded.

The daughter is not instructed with her brothers, but is sent out to a school for girls in their own street. These children have all been supplied with the Christian books in use in our day-schools, and they show much interest, especially the little daughter, an interesting girl of twelve years, in committing them to memory. In another room was a little girl learning to sing. This girl is about eleven years of age, and she was purchased for ninety dollars. She is very pretty, and is not put to work like a slave, but has slaves to wait and attend on her. Her feet are bound to make her small footed (which is the great evidence of gentility in China); and a blind woman comes every day to teach her to sing. Every thing is done to make her beautiful and accomplished, so that she may bring a large price when she arrives at the proper age to sell to be a secondary wife. Many families buy and bring up children in this way for this purpose. They buy others and bring them up to be waiting-maids to their daughters.

The woman who comes daily to teach this girl to sing is, as I stated above, blind. Nearly all the professed singers here, so far as I know, are blind women and girls. Every night that I walk the streets I meet a number of these blind women, who are being led by some one either going to, or returning from the place where they had been sent for to sing. These blind singers play Chinese tunes on the guitar, and accompany them with their voices. Their remuneration for the singing during an evening depends upon the estimate of their skill.

The above is a sketch of the domestic life in one aspect of it, in the best families of this, the most civilized and elevated heathen nation on the globe. What a contrast to the domestic circle in our highly favoured land!—Who of you, after reading this, will not with more ardent feelings thank God for giving you your birth and education in a Christian land?—in a land where no plurality of wives is allowed to destroy all domestic peace and harmony—where each child loves and obeys its own mother so long as she is spared to bestow maternal care upon it—where all the children are equal, and where the unrestricted and affectionate intercourse of brothers and sisters mutually tempers and perfects their several characters and dispositions.

This account of the domestic state of the Chinese will give you a new view of the greatness of the work to be done by the gospel. It is destined to change and renovate the entire social state and disseminate its holy and purifying principles through all classes. While you rejoice and thank God for the great blessings you enjoy, will you not be more earnest in your effort to send the gospel to those who have it not. And especially will not all mothers, wives and daughters, as they owe to the Bible the enjoyment of their social comforts and domestic happiness, be excited to increased exertions to send this blessed Bible to their sisters in heathen lands, who know nothing yet of its elevating and happy influences.

May we all be enabled to fill up the measure of our days with usefulness "that living or dying we may be the Lord's." Yours very truly,

ANDREW P. HAPPER.

Canton, January 25th, 1852.

EUROPE.

MISSIONS AMONG ROMANISTS.

We translate the following paragraphs from a Circular of the Evangelical Society of Geneva, lately received at the Mission House.

Conversion of Romanists.

I have the happiness (an evangelist writes to us on the 10th of February), of telling you that two families have completely broken away from the Roman church, to cleave unto the Saviour; some others are restrained by the fear of man, and by their own hearts not being yet altogether free from bondage.

Among those lately brought to the faith is a young woman, who has for a long time felt a desire to partake of the communion; but before being received, she had to undergo a severe trial of her faith. An aged and bigotted woman, by promises and menaces, endeavoured to prevent her attending our worship. Two of the nuns were brought from Lyons, who threatened her with being disinherited and abandoned by her parents, otherwise willing to make an ample provision for her future comfort. But nothing caused our new sister to hesitate. She said to them, that having heaven as her inheritance and God as her protector, she was rich enough; and when they did not cease to threaten her, she said "It is all in vain; I have given my heart to God, and wish to leave it with him; far from hating you, this religion which you detest makes me love you more, and every day I pray that the Saviour would open your hearts to his love, as he has mine." It was after these trials that she came again to request that she might make a public profession of her faith, and thus glorify the name of her Saviour.

Conversation with a Countryman.

An evangelist in the Department of Isére, writes as follows: In following the main road in the neighbourhood of S—, I met a countryman, who, with the coarse garb of a peasant, had yet one of those intellectual figures which strike one at first sight. He supposed I was going to talk with him of the political affairs of the day, but he was mistaken in his man, for I understood nothing. I then turned a little the thread of conversation, and hardly had we gone a mile before I had him on the ground of gospel truth. I saw that he was but little pleased, and that he wished to end the matter by launching a great phrase, which they usually throw in our faces to close such conversations, "I know very well that we are all brother Christians." "I am not of that opinion!" said I. This caused him to look at me with surprise. I then asked him what he understood by a *Christian.* Compelled to answer, he showed himself in the bottom of the wheel-rut of the false doctrines of the papacy. It was one who had been baptized, who had taken his first communion, and who had been confirmed. Having to deal with a man of some intelligence, it was easy for me to point out the false principle involved in his answer; and when I was setting before him the portrait of a Christian according to the Gospel, he surveyed me from head to foot—believing that he saw in me a priest in the dress of a layman. He could not refrain from saying, "Since you have told me what a Christian is, I would like to know how a man like me can ever become one?"

It was with gladness I cited to him, here a little and there a little, the words of the Bible, to show him precisely in what way a sinful man is brought to Christ. As I described to him what God had done to provide salvation for us, I saw him affected to tears, and biting his lips to keep from sobbing. At length, as we parted, I made him observe the immense difference between a Christian according to the world, and a Christian according to the Gospel. In bidding him adieu, I placed a good tract in his hands, for which he warmly thanked me, and said, "For a long time I have heard religion spoken of in the sermons of the priests, but I have never learned until to-day, what religion is, and I assure you that I can say more—we are brother Christians." When I recalled the attention of the peasant to the things we had spoken of, and his intelligent answers, it seemed to me that it is hardly possible that God will permit all this to be fruitless.

An Evangelist under Restraint, but the Gospel not bound.

At B—— our brother C—— has encountered great dangers, in the commotions which followed the political events of December 2d. Taken by force by a band of insurgents, and dragged after them, he was afterwards accused of being a partaker of the revolt, and twice arrested upon calumnious charges. He was put in prison, and conducted, chained to a malefactor, from one city to another; but he was always manifestly under the protection of the power of God. The intervention of some excellent persons eventually obtained his release. He writes—"I ought to say to you that this idea, (that believers in Geneva were uniting their prayers for him, with his own,) gave me so much comfort, that in prison, on the route, in the midst of the soldiers, I had not the least fear, and forgetful of my sad situation, I preached the Gospel to two Catholic soldiers who were at my side, with as much liberty as if I had been simply a fellow traveller with them. I can add, that the words which I was enabled to speak to them, have not been in vain; for during all the time we were in the garrison at B——, they attended Protestant worship. They have come to see me since my liberation, and I believe, that, as they have themselves said, their eyes have been opened to see the light of the Gospel. May the Lord finish this good work in their hearts, so that when their time of service is ended, they may carry the one into Sarthe, the other into Seine and Oise, the light which shines in darkness, and may become instruments in the hands of the Lord, of great blessings to their parents and their friends."

WHAT FRANCE WANTS.

The Rev. Leon Pilatte, a gentleman well known in this country, lately made the following remarks at an anniversary in London. They contain a world of truth in a small space. We commend them to those who look for the emancipation of Europe by the virtue of powder and ball.—*New York Recorder.*

What is the spirit of self-government? Nothing but the highest regard for God's will. No man is free before he becomes the servant of God; and the reason why we Frenchmen cannot understand or practise freedom is, because we have not practised submission to God's will. If Protestantism had reigned amongst us, as it seemed almost certain of doing in the beginning of the seventeenth century, our nation would have been in a very different position now. The people have been content to give up the care of their souls to the priest; and how could men be expected to pay any proper regard to their temporal or political interests, who were willing to give up the entire care of their souls to other people? When men feel the responsibility they are under to God for their own souls, they will come to have some proper care for themselves in political and social matters. It has been said that Popery does not reign any more in France; and it is true that the people do not now believe in Popery. More than ten years spent in the missionary career in France has shown me clearly that Popery has lost its hold on the minds of the people, that it has fallen below the level of the public conscience. But there is something worse, if possible, than Popery, and that is, the moral stain which it leaves behind it when it departs from a nation. Sometimes it is the case that a disease which attacks the body is not so bad as the effects which it leaves. I believe this is so frequently in typhus fever. And, let me say, the typhus fever is far from being so bad a thing physically, as Popery is morally. We are not Roman Catholics now as a nation; but Popery has made us what we now are.

My experience as a man has been very much like the experience of the nation itself. When a child, I was sent to the priests, as to the highest divine authority which was to teach me my duty. I went, listened to them, bowed before them, and believed every thing. But I could not help reading, thinking, hearing, talking, looking about me, and seeing what was going on in the world; and when I detected falsehood in Popery, and not thinking that Christianity was different from Popery, but believing that Christianity and Popery were all the same thing, I gave up Popery and Christianity too, and became a thorough infidel. This is the history also of the French nation. When a child, France fell into the hands of the priests, receiving Popery in the place of Christianity, and grew up in it; but the nation has detected falsehood in Popery, and given it up altogether; and, guided by Voltaire and the Encyclopædists, become a nation of infidels. What do we want? The gospel! Of revolution we have had enough—indeed, too much. In these fierce struggles, much of the best blood of France has been shed, and the noblest hearts have been broken. Of glory in industry and the fine arts we have had plenty. It is generally the share of heathen nations to have such glory also. The Greeks had plenty of it. Of military glory we have had enough—too much. I hate it, and cannot bear the thought of it. What do we want, then? We want the gospel.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN MAY, 1852.

SYNOD OF ALBANY.—*Pby of Londonderry.* Newburyport 2d ch, mo con colls 22, ladies' soc 11, a lady for distribution of Bibles among the Jews 5; Bedford, N H, Saml McQueston 10: *Pby of Troy.* Waterford ch, of which 12 56 from sab sch, 220; Malta ch 10: *Pby of Albany.* Albany 2d ch 211.50; Princetown ch 9.33; West Milton ch 10, missionary soc 24 50 . . . . . 533 33

SYNOD OF BUFFALO.—*Pby of Steuben.* Sparta 2d ch 21 15; Vienna ch mo con colls 8 58, less 5 12 for "*Foreign Missionary*:" *Pby of Wyoming.* Sparta 1st ch 15: *Pby of Rochester City.* Port Byron ch 12 51 61

SYNOD OF NEW YORK.—*Pby of Hudson.* Hamptonburg ch mo con 11 76; Milford ch 14; Deer Park ch 25: *Pby of Bedford.* Rye ch 27 87; South Greenburg ch 5; Bedford ch miss box of children of St John Owen for orphan school at Allahabad 5; Yorktown ch, S J R 4 50; Poundridge ch 15: *Pby of Long Island.* Southampton ch 6 83: *Pby of New York.* New York First ch mo con 123 05, young ladies to ed *Julia Whittesley* 6 25; Madison Avenue ch mo con 26 16, sab sch to ed *John D Wells* 9 17, less 3 for "*Foreign Missionary*;" Brick ch addl 12 80; Williamsburg ch 16 25; Forty-second-st ch 15 12; University Place ch mo con 42 77, ladies' soc 72; Brooklyn 1st ch 45; Yorkville ch mo con 6 25, sab sch to ed *Mary Briant* at Ningpo 6 87; Fifteenth-st ch mo con 42 06; Wallabout ch mo con 3 50 539 21

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Newark 3d ch, a member 1; Paterson 1st ch mo con 18; Woodbridge 2d ch infant sab sch to ed *Julia Welles* at Ningpo, and in part to con Rev ROBERT S FINLAY 1 d 25: *Pby of New Brunswick.* Princeton 1st ch ladies' sewing soc for scholarships at Allahabad 55, sab sch 10, family of late Rev. Dr. Alexander for sup Alexander High School, Monrovia 30; Freehold ch 15 34; Squan Village ch 17 59; Princeton colored ch 2: *Pby of West Jersey.* Cedarville ch fem miss soc 20 32; Salem ch, of which 30 from sab sch to ed *Ruth Van Meter* 96; Pittsgrove ch 20 50; Bridgeton 2d ch 20: *Pby of Newton.* Belvidere sab sch to ed *Jno M Shererd* at Spencer 5; Upper Mount Bethel ch 4 35; Stewartsville ch 47 95; Newton ch 62 50; Stillwater 1st ch 19; Oxford ch 15; Lower Mount Bethel ch 80; Knowlton ch 26; Blairstown ch 21: *Pby of Raritan.* Lambertville ch 29: *Pby of Susquehannah.* Monroetown ch 3 33: *Pby of Luzerne.* Wyoming ch 30 673 88

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Phila Sixth ch mo con 38; Central ch, Thos Beard 10; W Fleming 10, Mrs Richards 5, John C Taber 5, J S 10, J B M 25, Rufus S Barnes 2 50, F N Buck 50, S Caldwell 50; Tenth ch mo con 35 46, Mrs Hoge 10; Cohocksink ch 11: *2d Pby of Philadelphia.* Bridesburg ch 25: *Pby of New Castle.* Forks of Brandywine ch fem miss soc 13 75: *Pby of Donegal.* Slateville ch 25; Cedar Grove and Cairnarvon chs 22; Chestnut Level ch ladies' benv soc 21; Donegal ch, Jane Elizabeth, Anna Mary and George Redsecker (25 cts each) 75 cts; Middle Octorara ch, of which 20 from ladies' benv soc 44: *Pby of Baltimore.* Havre de Grace ch 7: *Pby of Carlisle.* Fayetteville ch 20; Big Spring ch 66 20, Wm Bratton 10, Wm Green 10, M Glen 10, Dr Rankin 10, Eliza Laughlin 20, A Laughlin 10, Jas Laughlin 10, Rev A M McCachren 10, T A McKinney 10, sab sch 6 40; Dickinson ch 27: *Pby of Huntingdon.* East Kishacoquillas ch 47 64: *Pby of Northumberland.* Lycoming Centre ch 13 32; Nippenose ch 3 80, Rev J H Grier 2 50; New Berlin ch 34 50; Brier Creek ch 4; Orangeville ch 3 10; Sunbury ch 20 04, little Lewis De Wart 52 cts; Northumberland ch 17 44; Derry and Washingtonville ch 21 50, Derry fem miss soc to con Mrs SARAH VICKER l m 33, Washingtonville fem miss soc 20 50; Washington ch 78 939 92

SYNOD OF PITTSBURGH.—*Pby of Blairsville.* Congruity ch mo con 11 61; Beulah ch 61 57; Johnstown ch 126; Indiana ch 15; Ebenezer ch 10; Concord ch fem miss soc 8; Bethel ch 5 75; Poke Run ch to con Miss ELIZA STEWART l m 50; Livermore ch 14; Ligonier ch 3: *Pby of Redstone.* Morgantown ch 20; Uniontown ch 53: *Pby of Ohio.* Sewickley ch, of which 42 from sab sch, to con Rev JOSEPH TRAVELLI and Mrs RACHEL STARR l m's 60; Long Island ch 3 62, sab sch 2 22; Pittsburgh, Pa, Rev Wm Speer, of which 30 to con Mrs E B SPEER l m, for Canton school 40; Canonsburg ch bal to con JOHN HUTCHINSON l m 15; Miller's Run ch 17 03: *Pby of Alleghany.* Centre ch 14; North Butler ch 9; Portersville ch 10; Middlesex ch ladies' miss soc 6: *Pby of Beaver.* Westfield ch, "A Friend of Missions" 5; Unity ch 14 15; West Middlesex ch 11 75; Slippery Rock ch 9: *Pby of Erie.* Concord and Pleasant Valley ch 1 50: *Pby of Clarion.* Licking ch 5; Bethesda ch 4 50, fem miss soc 5 60 610 30

SYNOD OF WHEELING.—*Pby of Washington.* Wheeling 2d ch 57 02, sab sch to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods, James M McKelly* and *Robt Crangle* 62 50; Lower Ten Mile ch 3; West Union ch 4; Wheeling 1st ch 44 13, ann contribution of a member 50; Frankfort ch 31; Forks of Wheeling ch, of which 10 to con CHARLES BAGALEY l m 63; Mill Creek ch Mrs Glass: *Pby of St Clairsville.* East Woodfield ch 1; Wheeling Valley ch 17 25; St Clairsville ch 49; Beech Spring ch 20 63; Martinsville ch 16 40; Morristown ch 10 51; Crab Apple ch 7; Mount Pleasant ch, in part to con HENRY AMBINA l d, 77 73; Rock Hill ch, in part to con Rev BENJAMIN MITCHELL l d, 52 10; Pipe Creek ch 4: *Pby of Steubenville.* Steubenville ch, of which 12 50 from Mrs McLaughlin, 63 49; E Springfield, O, Rev John Knox to ed *Joseph Knox* 15, family of Rev John Knox for Corisco 5: *Pby of New Lisbon.* Newton ch 18; Clarkson ch 5 679 76

SYNOD OF OHIO.—*Pby of Marion.* Churches not named 17 35; Richland ch, Daniel Oborn 1; Pisgah ch Rebecca Boyd 1, Jane Boyd 1, Sarah Hess 1: *Pby of Zanesville.* Deerfield ch 10; Uniontown ch 5: *Pby of Richland.* Waterford ch '———' and wife, part of one-fifth 15; Ashland ch to ed *John Robinson* 13 64 35

SYNOD OF CINCINNATI.—*Pby of Miami.* Blue Ball, O, Rev James Coe, 5: *Pby of Cincinnati.* Cin'na, O, little James and Tommy Naylor 75 cents; Reading ch 11; Cin'na 7th ch mo con 13 25: *Pby of Oxford.* Oxford ch juv soc 8 56; Harmony ch 10: *Pby of Sidney.* Covington ch 12 60 56

SYNOD OF INDIANA.—*Pby of New Albany.* Cannelton ch 4: *Pby of Madison.* Hanover ch mo con 10: *Pby of Palestine.* Hebron ch 7; Wabash ch 1: *Pby of White Water.* Lawrenceburg ch 2; Rushville ch 7 75; Greensburg ch 39 90; Connersville ch Adam Smelsor 2 73 65

SYNOD OF NORTHERN INDIANA.—*Pby of Lake.* Constantine ch mo con 9 64, children's pennies for Ningpo 1 36: *Pby of Fort Wayne.* Fort Wayne German ch 2: *Pby of Crawfordsville.* Rockville ch 17; Waveland ch, of which 30 from W H H RICE to con himself l m, 30 from JOHN DEMAREE to con himself l m, and 30 from David Demaree to con his wife Mrs SUSANNA T DEMAREE l m 123 62; Indian Creek ch 3 15; New Hope ch 12 65; Crawfordsville ch to con Rev C K THOMPSON l m 30; Frankfort ch to con Mrs MARGARET A M ALLEN l m 30; Rossville, Ind, Rev Joseph Platt bal to con his son SAMUEL DAVIES PLATT l m 5; Jefferson ch 13 50; Bethel ch 7 70; Thornton ch 3 25; Greencastle ch, JOSEPH ALLEN in part to con himself l m 15; Prairieville ch 4 35; Darlington ch 7 285 22

SYNOD OF ILLINOIS.—*Pby of Schuyler.* Camp Creek ch 9 90: *Pby of Peoria.* Lewiston ch Sab sch for education of heathen youth 30; Osceola ch 2: *Pby of Iowa.* Washington ch 13 25; Washington Prairie ch 4; Postville ch 2; Canton ch 1 50; Union ch 15 45: *Pby of Rock River.* Sterling ch 4; Galena South ch 8 22: *Pby of Cedar.* Dubuque ch, a response for Lodiana Mission 10 100 32

SYNOD OF MISSOURI.—*Pby of St. Louis.* St Louis 2d ch Sab sch for sup of Rev Henry V Rankin, Ningpo 150; Central ch 33 34, Sab sch to ed *Mary Strother Belt* 25 208 34

SYNOD OF KENTUCKY.—*Pby of Louisville.* Simpsonville, Ky, Rev. Moses G Knight 5; Louisville 1st ch addl 16, mo con 10 93; Louisville 2d ch addl 3, mo con 9 50; Louisville 3d ch 33; Louisvill 4th ch juv miss soc to ed *Mason D Williams* 30 10; Louisville Ky, Mrs Rosanna McFarland 20; New Castle ch Robert Cooper 5: *Pby of Muhlenburg.* Princeton ch 13 30; Greenville ch mo con 5: *Pby of West Lexington.* Frankfort ch 42 50, Rev Stuart Robinson 25; Pisgah ch 13: *Pby of Ebenezer.* Paris ch 69 300 33

SYNOD OF VIRGINIA.—*Pby of Winchester.* Fredericksburg ch 8 92: *Pby of East Hanover.* Norfolk ch 128 65 137 57

SYNOD OF NORTH CAROLINA.—*Pby of Concord.* Sugar Creek ch 47 70; Salem ch 21 01; Wilkesboro' ch, a lady 1, two little girls 11 cents; Steel Creek and Pleasant Hill chs 48 40; Philadelphia ch 9; Bethlehem ch 3; Statesville and Bethesda chs 23, Statesville Sab sch 5; Concord ch 15; Sharon ch 16; Providence ch 15; College ch 25; Ramah ch 13; Unity ch (Lincoln) 34 37; Mallard Creek ch 19 37; Salisbury ch 39 334 96

SYNOD OF NASHVILLE.—*Pby of Maury.* Piedmont ch 5; Mt Pleasant ch D Dobbins 6 20; Zion ch for African Mission 5 16 20

SYNOD OF MEMPHIS.—*Pby of Chickasaw.* College ch 49 62, sewing soc 10, for African and American Indian Missions—less 2 50 for "*Foreign Missionary*;" Oxford ch 51 22; Monroe ch 1 50; Edmiston ch 1 50; Hollysprings ch 35; Chulahoma ch 1; Hebron ch 1; Pontotoc ch 16 40; Harmony ch 9 25; Water Valley ch 2; Sand Spring ch 1; Bethany ch 11; Zion ch 5; Mount Hope ch 5 20; New Albany ch, Dr James Thompson 1; Sarepta ch 2; Ripley ch to con Rev W A GRAY l m 50 05; Lebanon ch 7: *Pby of Memphis.* Sommerville ch Sab sch to ed *Fanny Q Boyd* at Wa-pa-nucka 22 10; Salem ch 14 50; Germantown ch 20 25; Hickory Wythe ch 24 15 339 24

SYNOD OF SOUTH CAROLINA.—*Pby of Bethel.* Bethel ch 93 00

SYNOD OF GEORGIA.—*Pby of Flint River.* West Point ch 4 30; Columbus ch 130; Mount Tabor ch 4; Cuthbert ch one gold ring and 18; Fort Gaines ch 6 50; Pachitla ch 30 75; Americus ch Mrs L W McCarter 5; Mr Dudley 10, friends 3: *Pby of Florida.* Monticello ch children to ed *Hamilton Milliken* 10 221 55

SYNOD OF ALABAMA.—*Pby of Tuscaloosa.* Hebron and Ebenezer chs 25; Bethel ch 35; Mount Zion ch 42 65; Mount Olivet ch 6; Livingston ch 10: *Pby of East Alabama.* Mt Pisgah ch 10; Lafayette ch 33 85, dying gift of Mrs T E Moore 15; Auburn ch 13; Tuskegee ch 30; from Treasurer of Presbytery 12 55; Eufaula ch 15 60 249 65

SYNOD OF MISSISSIPPI.—*Pby of Mississippi.* Natchez ch mo con coll's 78 05, Sab sch 22 20, coloured members 18 83; Ebenezer ch 17 45; Sharon ch 4 50; Hopewell ch 4; Port Gibson ch of which 16 17 mo con coll's 78 17; Rodney Mi, a lady 5; *Pby of Louisiana.* Plaquemine ch 20, Mrs A M Dickinson 30 and Rev Benj Wayne 54 for Lodiana Mission; Carmel ch 37; Madisonville ch 17; Berean ch 4 35, Rev S B Hall 30; Comite ch 10; Woodville ch 22 50: *Pby of Tombeckbee.* Bethsalem ch for building ch at Tallahassee 10 75: *Pby of Brazos.* Houston ch 35 60, Sab sch to ed *Miller Texas* 92 591 40

SYNOD OF CALIFORNIA.—*Pby of Oregon.* Clatsop ch 4 75

Total from churches, $7109 10

LEGACIES.—Southampton Pa, Legacy of Samuel Duncan 1909 50; Washington Co, N Y, Legacy of Jas Richardson 505 83; Lewistown Illinois, Legacy of William B Kelly 500; Wayne Co, Michigan, Legacy of Peter Hay 619 38; ——— Pa, Legacy of Rev W Logan for Africa 600; Pittsburg, Pa, Estate of Thomas Patterson 40 4174 71

COLLEGES AND SEMINARIES.—Princeton N J, Theological Seminary, Missionary, Bible, Tract, and Education Societies 60 00

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH—Received from Treasurer of Synod for sup of Rev Messrs James R Campbell, J Caldwell, and John S Woodside, at Saharanpur, Northern India 900 00

MISCELLANEOUS.—Bovina, N Y, Mrs James Douglass 5; ——— Mi, J B Hawkes 100; N Y, Mrs J F Sheafe for Evangelical Soc of France 50; Brooklyn N Y, John F Huntington 5; a friend for Jewish mission 30; Hamilton, Canada West, Calvin McQueston to con JOHN FISHER and JAMES PORTER DICKINSON l d's 200; Amity ch N Y, 20; Amicus ch 2 50; James Cree, jr, 5 50; Newark Delaware, a lady 3; Bedminster, a friend of missions 1; a widow's mite 50 cents 422 50

Total receipts in May, $12,666 31

WILLIAM RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING.—Ladies of Belvidere ch N J, one box clothing for Spencer Academy 74 25; Ladies of Bellefonte ch Pa, one box clothing for Iowa and Sac Mission 130; Ladies Soc of Lexington ch Ohio, one box clothing 32; Ladies of Pleasant Hill ch Ohio, one box clothing 52; Ladies of Sand Creek ch Ind, one box clothing 38; Ladies of Scrubgrass ch Pa, one box of clothing to con Mrs SARAH HENRY l d, 106 75; Ladies of Ebenezer ch Pa, one box clothing 54; Ladies of Mt Pleasant ch Ohio, one box clothing 56 79; a number of volumes of books for Creek Mission, from little girls of Oxford Female Seminary, Ohio, from Sab sch of Rome, N Y, and from Sab sch of 2d ch Buffalo, N Y

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly for the Board of Foreign Missions, at fifty cents a year for five copies of the newspaper edition to the address of one person, postage included; and at twenty-five cents a year for a copy of the pamphlet edition. Copies of the pamphlet edition, when desired, are sent free to donors of five dollars and upwards, and to ministers whose churches contribute to the funds of the Board. Address, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Postage on the Newspaper Foreign Missionary.—This paper is under 300 square inches in size. The postage, payable quarterly in advance, is—for 10 copies, per quarter, under 50 miles, 3½ cents; under 300 miles, 6¼; under 1000 miles, 9⅜; under 2000 miles, 12½.

☞ As the postage cannot be prepaid at New York, let it be deducted according to the above rates, when remittances are made to pay for the paper. Thus the price is—fifty cents for five copies, postage paid.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. JOHN LEYBURN, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF PUBLICATION.

The past year, as the Board have reason thankfully to acknowledge, has again been a year of prosperity. Its operations show an increase in the number of its publications, its sales, and its receipts as donations, over any previous year.

Publishing Agent's Report, May, 1852.

The Publishing Agent reports, that during the year ending March 31, 1852, the Board have added to their catalogue 27 new books, (two of which are in the German language,) of which they have printed 67,750 copies; and 33 new tracts, (one of which is in the French language,) of which they have issued 115,000 copies. They have also printed 30,000 copies of the Family Almanac for 1852. The whole number of copies of new publications during the year is 212,750. This is 73,000 copies more than the issues of the preceding year.

During the same period they have published new editions from stereotype plates to the amount of 605,500 copies of books and tracts, being 315,000 more than the year before. Total number of copies of books and tracts published during the year, 818,250, being an increase of 388,000 copies over the former year.

They have also published from March, 1851, to April, 1852, twelve months, 676,000 copies of the Presbyterian Sabbath-School Visitor, a strictly religious semi-monthly paper for children. This periodical is steadily growing in the confidence of parents and teachers, and in the affections of children. Thirty-four thousand copies are now published semi-monthly.

Receipts for the Year.

The receipts for the year show a very encouraging increase. The sales have amounted to sixty-six thousand five hundred and thirteen dollars and seventy-two cents, or more than six thousand five hundred dollars over the amount reported last year. The donations received for colportage and distribution have amounted to $17,996.89, including a legacy of $825.33, being an excess of $7,705.70 over last year. Total excess of receipts of both departments over last year, $14,219.42, including the legacy just specified. The sales have exceeded the amount stated in the Treasurer's account, inasmuch as that statement refers only to the sales for which the cash has been already received.

The mortgage on the real estate has been paid off, so that the property is now entirely free from debt.

Colporteurs and Colporteur Labour.

There have been one hundred and forty-one Colporteurs employed during the year, in twenty-five different States, viz:—In Massachusetts, one—Connecticut, four—New York, fourteen—New Jersey, eleven—Pennsylvania, twenty—Delaware, one—Maryland, two—Virginia, two—North Carolina, twelve—South Carolina, one—Georgia, nine—Florida, one—Alabama, one—Mississippi, three—Texas, six—Arkansas, one—Tennessee, eight—Kentucky, three—Missouri, one—Iowa, two—Wisconsin, three—Illinois, four—Michigan, one—Indiana, eleven—Ohio, twenty-one.

Of these, one has been employed jointly in New Jersey and Georgia—one, in Alabama and Tennessee—and one in Mississippi and Missouri.

The Synods of Virginia and Pittsburgh are still conducting their operations as independent auxiliaries of the Board, with efficiency and success.

Aggregate of Colporteur Labour.

The following are the aggregate amounts of labour performed during the past year by the one hundred and forty-one Colporteurs, viz:—Time spent, thirty-five years; families visited, 64,526; conversed or prayed with, 22,838; families having no religious book but the Bible, 2,212; Presbyterian families without the Confession of Faith, 2,772; volumes sold by Colporteurs, 71,150; volumes granted by Colporteurs, 5,506; pages of Tracts distributed by Colporteurs, 581,956.

Donations.

Donations to a considerable extent have been made during the past year, in addition to those made through the Colporteurs. More liberal contributions from the churches would enable the Board still more effectually to scatter abroad their publications, in places where they would probably accomplish much good.

The grants of the year have been as follows:—Sabbath-schools, 869 volumes; ships of war, naval and military posts, 397 volumes; humane institutions, 68 volumes; Literary and Theological institutions, 2210 volumes; indigent ministers, 1293 volumes; feeble churches, 1355 volumes; individuals for gratuitous distribution, 336 volumes; and also, 175,190 pages of tracts, independent of the donations of tracts made by Colporteurs.

THE GENERAL ASSEMBLY AND THE BOARD OF PUBLICATION.

It is a source of much gratification to us that the General Assembly have again given their approval of the operations of the Board. Some discussion took place upon the subject of supplying a religious literature by an ecclesiastical Board, in preference to those voluntary organizations, which at present to a considerable extent occupy the field, and the Assembly in a more decided manner than formerly expressed their preference for the former.

The Rev. Stuart Robinson, as Chairman of the Committee on the Report of the Board, in reply to some remarks on the other side, said:

"He was sorry that the discussion had come up. It was not of his seeking, but now he must discuss it. He differed from many as to the principles of the philosophy of union. Many were for seeking it by grounding all distinctive differences, and uniting to labour together on the principles in which they were all agreed. He had no faith in this plan; the Assembly had tried it long ago, when the Plan of Union was got up, and it ended in constant bickering and contentions, until they had to separate. The best way to make men unite, was to keep their differences well and clearly defined. The farmers in his country never thought of making peace by throwing down their division fences, and having their fields and pastures in common. No, their most peaceable measure was a fence ten rails high, well staked, and a rider on that. They never thought of ploughing together until the fields of all were ploughed. No, their doctrine was for each man to plough his own field, and attend to his own business, and that was the way to have peace. The notion seemed to be prevalent that the Presbyterian Board was only to publish those works which were a little too blue for general circulation. The voluntary organizations were to publish all the practical religion, and the Assembly's Board only the blue controversial books, or such as were half and half. But he thought that each Church, as such, should do her own work, and avoid the trouble consequent upon these voluntary associations. Their agents are not under proper control, and they bring the work of agency into disrepute before the people. The agency system was only a necessary evil at best; but when irresponsible agents appeal to the pride and lower motives of the people, and not to their high duty as Christians, they do great injury, and should be excluded from the pulpits of the Church. He spoke plainly in these matters—that was his principle. The great difference at last, between what was called bigotry and brotherly-love was, that the supposed bigot spoke openly and above board, whereas brotherly love preferred to dig in the dark. He preferred to speak openly. He preached the gospel as a whole. And for a set of men to pick out *this* as essential, and *that* as not so, was as much as to say that it would not matter much if God had not revealed the latter.

The Rev. Mr. Cook believed the Church, in her organized capacity, was the instrument whereby the world was to be saved. The principle of voluntary associations was, that there were some things the Church could not do, and in this their tendency was to cast suspicion on the power of the Church. It had been feared that the strict adherence to these distinctive differences had created disunion and weakness in the Church, but, on the contrary, it proved her power and strength. Let her continue to insist upon all her doctrine, and the shackles which may be put upon her will prove as the green withes upon the arms of Samson; but let her be shorn of her locks of love for doctrines, and her eyes may be put out by her enemies.

The following resolutions were then carried almost unanimously:

Resolved, 1. That a review of the history of this enterprise, and the gradual development of this great idea of furnishing a religious literature for the Church, by agencies under control of the Church, from its feeble beginning to its present wide-spread and triumphant success, calls upon us devoutly to thank God and take courage.

Resolved, 2. That the Assembly hereby tender its thanks to the Board of Publication, for the energy, wisdom, and success with which they have carried forward the work during the past year.

Resolved, 3. That this Assembly, in the name and on behalf of the Church, do hereby return its warmest thanks and its sense of obligation to the Rev. Dr. Leyburn, late Corresponding Secretary of the Board of Publication, for his able, untiring, and eminently successful efforts in extending and giving efficiency to the plans and operations of the Board.

Resolved, 4. That in the judgment of this Assembly, the present position of this work, the circumstances of the Church, and the urgent wants of the people, call upon this Board to press still onward—extending their operations, widening and more fully occupying their field of labour, so far as may be consistent with prudence and safety, relying on the liberality of the Church, and the blessing of the Great Head of the Church for support.

Resolved, 5. That the experience of the past, and the results which have been developed, as to the comparative efficiency, safety, and intrinsic merits of the plan of supplying the religious literature of the Church by Boards under ecclesiastical control, rather than by voluntary organizations, indicate plainly the duty of our Church to sustain more fully and more exclusively, and extend far more widely the work intrusted to the Board of Publication throughout our bounds.

Resolved, 6. That in the opinion of this Assembly, it should be a first consideration to adapt the plans and modes of operation of the Board, in as far as may be, to the peculiar wants of the several geographical divisions of the Church; and in this view, the future plans of the Board should contemplate the organization of co-ordinate local agencies and depositories at the West, South, and South-west, as speedily as may be deemed consistent with the safety and permanency of the organization already established at Philadelphia.

Resolved, 7. That it be recommended to all our pastors and churches to give particular attention to the claims of this Board, and render such aid by the contribution of funds as to enable the Board to enlarge greatly the work of colportage.

Resolved, 8. That the Assembly suggest to the Board, that in its next Annual Report it exhibit somewhat more in detail the financial operations of the year, and also in a form as extended as may seem proper to the Board, a statement of the method of

procuring the manufacture of books published by it, and the advantages of the plan of the Board in this regard, over the plan of establishing a printing-office and bindery for the execution of the work.

NECESSITY FOR COUNTERACTING THE INFLUENCE OF A LICENTIOUS LITERATURE.

However much the Church may have neglected to furnish reading for her people, the world has not been idle. The children of this world, in this as well as other respects, have been wiser than the children of light. There have not been wanting men to write, nor men to publish and circulate such books as have been calculated to subvert the truth, to undermine all sound morality, and to ruin the souls of men. No age and no part of the world has been so characterized by an omnivorous licentious literature as our own. Its name has been legion. Its hands have been unwearied, its footsteps everywhere, its breath pestilence and the second death. Probably no one evil has been more wide-spread, more insidious, or more hurtful. Under cover of enticing fiction it has instilled the most pernicious sentiments. Now it teaches no religion, and perpetrates sins of omission, by showing off virtue without godliness, and sending men to heaven without a Saviour. Now it sneers at vital piety, casts lofty flings, and throws out mean insinuations against revelation, leaving on the mind, without logical proofs or apparently any formal statement, infidelity as the residuum. Now it presents a ritualism and sacramental religion, under the trappings of such pomp and ceremony, and such vaunted boastings of a dim antiquity, as to leave the heart unfitted for the plain truths and simple forms of a church after the apostolic model; and now it treats of the violation of the restraints of moral purity, and disregard to the relations of life, which lie at the foundation of all social and hallowed domestic enjoyments, as either mere foibles, or things to be expected as a matter of course, thus sanctioning the most lawless licentiousness; until the unsophisticated reader is left to infer that the restraints by which his passions have been curbed are but the forgings of a misanthropic despotism; that virtue is but a name; and that, in the main, he may live as regards all morals as he lists. Who doubts for a moment that such is the character, such the results, and such too the deliberate design of a large part of the popular literature of the day?

And where is it that such a literature finds readers? Not merely in its congenial home of the debauchee and the profligate, but in the houses of the respected, the hitherto virtuous, the pious. Its readers are the millions of unwary youth of both sexes, who are growing up to preside at the hearth-stones, the counting-houses, the professional offices, and in the high places of the government—those who are in their turn to be the fathers and mothers of the youth of this land. Shall the mighty interests, both as regards the Church and the world, at stake on this continent, be committed to those from whose souls all high principles of honour, all pure morality, all holy and reverential sentiments, have been eaten out as by a canker? Shall the generation whose training is in our hands be fed on the miserable viands which have been tainted in the pesthouses and fetid haunts of nations grown old in luxury and sin? In this regard a great responsibility surely rests upon the Church. The evil to be counteracted is wide-spread and appalling. It is doing its work constantly and effectually, though it may be silently—with what results, the terrible domestic catastrophes with which we are ever and anon shocked, already indicate;—with what results, coming time, unless a remedy be applied, will tell more fully.

It may indeed seem a disheartening work, to undertake to set over against books such as the popular fictions of the day, a literature whose principal features are sound sense, substantial instruction and evangelical piety. Still the evil is too appalling to be left to pursue its destructive course without an effort to arrest it; and as we know God's truth to be the only availing method for the healing of these bitter waters, we must make the attempt, and trusting in Almighty grace to give efficacy to what the Spirit has revealed, labour diligently to spread abroad everywhere a sound, wholesome, religious literature, if peradventure, it may prove an antidote to the licentious reading of the day. This we believe to be no small part of the mission of this Board.

PRESBYTERIAN PSALMODIST.

The "Independent," thus pleasantly notices the above work.

"The General Assembly, Old-school, with a watchful jealousy over all the interests of 'the church,' has caused to be published, under its approval, a collection of tunes adapted to the psalms and hymns of the Presbyterian Church in the United States of America. Whether these tunes have all been sung through by the Assembly in mass we are not informed; but the compilation has been made under the supervision of a judicious committee, guided by the taste and experience of Mr. Hastings. It is a good collection, consisting chiefly of old and standard tunes. We know not what constitutes orthodoxy in music, but no doubt this collection is up to the standards of the General Assembly, while at the same time we have not been able to detect in it a single Presbyterian tune or sectarian note. Indeed, we are of opinion, that it will tend greatly to promote *Congregational* singing—unless a jealousy of the name should hinder. The book is published in very good style, and will, of course, be introduced into all orthodox choirs, thus promoting harmony of worship throughout the Church."

We receive similar commendations from all quarters of the church. The second edition of 3,000 copies is just out of press. It has the valuable addition of an index of first lines. E.

A COLPORTEUR ENLIGHTENED.

The following extract is from a report of one of our Colporteurs, who has been labouring faithfully for a short time in Pennsylvania. He is in a position to appreciate the light of truth which he is endeavouring to spread, having known what it is to sit in the palpable darkness of Rome. He is in course of preparation for the ministry.

"I delight in distributing truth and knowledge through the country, and in giving to the destitute, without money and without price, especially the prominent publications of our Board, which are all baptized with scripture truth, and sent out in a plain and comprehensive language. I hope that the trumpet-tongued press will soon rouse the slumbering millions from the night of endless misery, until the light of gospel revelation shall spread in every direction, so as to form one grand blaze of illumination to the honour and glory of God, through this dark world. I was once myself in the chains of papal darkness, but when I landed in this country of light and liberty, I was led to see my danger, and to find out a sure way of escape, by reading the Bible, which is able to make wise unto salvation, through faith that is in Christ Jesus. I never saw a Bible till I came to this country. I find that it is a map of the road to the heavenly Canaan, and that we cannot travel there without it. It is my fervent prayer to God that he would hasten on the time when the gospel shall be borne on every sea into every land, until all shall know the Lord from the least even to the greatest, when Romanism, Paganism, and all false doctrine shall be done away, and pure and undefiled religion be experienced in every heart."

NEW PUBLICATIONS.

Counsels of the Aged to the Young. By A. Alexander, D. D. 18mo, pp. 67. Price 16 and 22 cents.

Letters to the Aged. By A. Alexander, D. D. 18mo, pp. 82. Price 16 and 22 cents.

These two volumes are extracted from Dr. Alexander's work on "Religious Experience," so well known and highly valued, both in this country and in Great Britain. They are full of instruction, and are beautiful specimens of the earnest and affectionate spirit, and of the clear, simple, and attractive style of the venerated author.

An Earnest Search for Truth, in a series of Letters from a Son to his Father. By the Rev. S. A. Lowry. 18mo, pp. 162. Price 22 and 28 cents.

The author was once in the ministry of the Cumberland Presbyterian Church, who have adopted a system of doctrines which professes to hold a middle ground between Calvinism and Arminianism. He here gives his reasons for adopting, in full, the system of doctrines contained in our Confession of Faith.

It is well worthy of perusal by those who have doubts as to the scriptural character of those doctrines which ignorance and prejudice brand "as the horrible dogmas of Calvinism."

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF MAY, 1852.

Presbytery of Hudson.
Goodwill ch Female Evangelical Society per Rev William Blair 12 12

Presbytery of North River.
Smithfield ch City, per Rev George T Todd 8 75; Mrs N Gridley per Rev William J McCord 3 11 75

Presbytery of Bedford.
South East ch, from Ladies per Rev R B E McLeod 28 00

Presbytery of New York.
Yorkville ch per William Rankin Jr 2 00

Presbytery of New York 2d.
Peekskill ch by the Ladies Benev Association per Rev D M Halliday 40 00

Presbytery of Elizabethtown.
Connecticut Farms ch per William Rankin Jr 25; Lamington ch per John McDowell D D, in full to con Mrs JANE MCDOWELL hon mem 5 30 00

Presbytery of Newton.
1st ch Stillwater per Rev James McWilliams 2 75

Presbytery of Madison.
Madison Indiana, W H Moore 3 00

Presbytery of Fayetteville.
Philadelphus ch, Daniel McNeill, bal to con himself hon mem per Rev Hector McLean 15 00

Presbytery of Tuscaloosa.
Tuscaloosa ch per Wm Rankin Jr 10; Hebron and Ebenezer chs per Rev A P Silliman 15 25 00

Presbytery of Mississippi.
Natchez, to const E B Fuller and Elizabeth Cotton, his wife, hom mems 60 00

Presbytery of Zanesville.
Uniontown ch per Rev S Brown 10 00

Presbytery of Chillicothe.
Bethel ch per Rev S Brown 6 80

Presbytery of Cincinnati.
Williamsburg ch 7; Reading ch 5; Pleasant Ridge ch 13 05, per Rev S Brown 25 05

Presbytery of Sidney.
Urbana ch per Rev S Brown 20 25

Presbytery of Whitewater.
Richmond ch per Rev S Brown 15 00

Presbytery of Marion.
Per Rev S Brown 29 89

Presbytery of Oregon.
Clatsop ch per Rev L Thompson 50

MISCELLANEOUS.
A "Widow's Mite" 50 cents; Legacy from Rev Isaac Hadden (dec) per Wm Rankin Jr 160 75 161 25

$498 36

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 1st of May, by the Presbytery of St. Louis, Mr. S. S. Laws was ordained and installed pastor of West Church, St. Louis.

On Sunday evening, April 25th, by the Presbytery of Baltimore, Mr. George Waterman was ordained as an Evangelist.

On the 7th of April, by the Presbytery of Eastern Texas, the Rev. W. M. Staples was installed pastor of the churches of Marshall and Golden Rule.

On the 8th of May, by the Presbytery of Redstone, the Rev. W. W. McLain was installed pastor of the congregation of Mount Pleasant.

On the 15th of May, the Rev. A. C. Allen was installed pastor of the First Presbyterian church, Terre Haute, Indiana.

On the 27th of May, by the Presbytery of Long Island, the Rev. Rutgers Van Brunt was installed pastor of the church of Smithtown Branch, L. I.

On the 11th of May, by the Presbytery of Newton, the Rev. G. Van Artsdalen was installed pastor of the church of German Valley, N. J.

On the 25th of May, by the Presbytery of East Hanover, the Rev. W. V. Wilson was installed pastor of the Second Presbyterian church, Petersburg, Va.

On the 5th of May, by the Presbytery of West Lexington, Mr. Robert G. Brank was ordained and installed pastor of the Harmony church.

On the 9th of June, the Rev. William R. Glen was installed pastor of the Presbyterian church at Tamaqua, Luzerne county, Pennsylvania.

DISSOLUTION OF THE PASTORAL RELATION.

On April 23d, the pastoral relation between the Rev. Luther Emerson and the churches of Pisgah and Goshen was dissolved by the Presbytery of Lexington. He has taken charge of Shemariah church.

That of the Rev. N. Chevalier and the church at Blacksburg, with a view to Mr. Chevalier devoting his whole time to the church of Christiansburg, Va.

That of the Rev. B. H. McCown and the Hopkinsville church, Kentucky.

That of the Rev. D. McKinley, D. D., and the Sixth Church of Pittsburgh, Pa.

CALLS.

Mr. Edwin Emerson, of the class just graduated at Princeton, has accepted a call from the church at Greencastle, Pa., to become their pastor.

The Rev. Malcolm Conolly has accepted a call to become pastor of the church at Columbia, Texas.

A call from the church of Bell Spring, Va., for one-half the pastoral services of Mr. Hickman, has been accepted, and a committee of Montgomery Presbytery appointed to install him.

The Rev. Henry Steele Clarke, of Manchester, N. H., has accepted a call to become pastor of the Central Presbyterian church, Philadelphia.

The Rev. Robert L. Breck, Agent for the Board of Foreign Missions, has accepted a call from the church in Macon, Georgia.

The Rev. G. W. Shaiffer has received a unanimous call from the church of Fairmount, Presbytery of Ohio.

The Rev. M. B. Grier, of Ellicott's Mills, has accepted a call to become pastor of the vacant church in Wilmington, North Carolina.

The Rev. David Inglis, pastor of the Presbyterian church, Bedford, N. Y., has received a unanimous call from the St. Gabriel Street Presbyterian church, Montreal, Canada.

The Rev. W. C. Somerville has accepted an invitation as stated supply of the church at Galveston, Texas.

The Rev. John N. Boyd, of Hempstead, has accepted a call from the Presbyterian church of Liberty, Sullivan county, N. Y.

Mr. J. J. A. Morgan, a licentiate of the Presbytery of Northumberland, has accepted a call to become pastor of the Presbyterian church of Southampton, L. I.

LICENSURES.

On the 5th of May, Mr. J. T. Leonard, a graduate of the New Albany Seminary, was licensed to preach the gospel by the Presbytery of West Lexington. Mr. Joseph M. Rittenhouse, by the Presbytery of Raritan.

POST-OFFICE ADDRESS.

The post-office address of the Rev. Luther Emerson, is Middlebrook, Augusta county, Virginia.

That of the Rev. Rufus Taylor is Manchester, Mass.

That of the Rev. H. R. Wilson is Attleboro, Bucks Co., Pennsylvania.

That of the Rev. W. C. McPheeters is Versailles, Ky.

That of the Rev. James Petrie is Pluckamin, N. J.

That of the Rev. S. S. Braddock is Bridgeport, Franklin county, Ky.

That of the Rev. J. K. Cornyn is Troy, Bradford county, Pennsylvania.

That of the Rev. John E. McPherson is Deep Well, Iredell county, N. C.

MISCELLANEOUS.

The Gasper River and Pleasant Grove churches, Kentucky, were united into one, to be known as the Oakland church.

The Rev. Charles K. Stewart has been compelled, by long-continued ill-health, to resign the care of the church in Savannah, Mo.

Varieties.

Circulation of the Home and Foreign Record.—New England States, 95 copies; New York State, 1519; New Jersey, 814; Pennsylvania, 2723; Delaware, 74; District of Columbia, 73; Maryland, 581; Virginia, 673; North Carolina, 336; South Carolina, 278; Georgia, 285; Florida, 97; Alabama, 306; Mississippi, 455; Louisiana, (of which 200 are subscribed by Dr. Scott's church, New Orleans,) 324; Texas, 52; Arkansas, 41; Tennessee, 212; Kentucky, 325; Ohio, 928; Michigan, 48; Indiana, 398; Illinois, 262; Missouri, 164; Iowa, 85; Wisconsin, 89; California, 5; Oregon, 4; Minnesota, 1; foreign countries, 17; in all, 11,264; of which about 2600 are taken by clergymen and students. We are anxious to know if there is not room in all these States to increase our circulation.

The General Assembly of the Established Church of Scotland met at Edinburgh on the 20th ult., the Earl of Mansfield being the Lord High Commissioner. Dr. M'Leod, of Morven, moderator of the past year, preached the annual sermon, and proposed the Rev. Dr. Forbes as his successor. The royal letter being read by the commissioner, a committee was appointed to prepare the reply. The Assembly was occupied on the following day entirely on routine business. It appears that the incomes of the Scottish ministers in all the country parishes have been seriously diminished by the alteration in the corn duties; and it is only after intervals of twenty years that an augmentation of stipend can be legally obtained, and even then the heritors and courts of law make much opposition. An address to the government on the subject is resolved on. It is expected that both from the Assemblies of the Established and Free Churches, petitions will be adopted against the continuance of the Maynooth grant.

The General Assembly of the Free Church commenced its annual meetings at Edinburgh on Thursday the 20th ult. Dr. Duff, of Calcutta, moderator of the past year, preached the opening sermon. After the house was constituted, Dr. Duff proposed as his successor the Rev. Dr. Makeller, which was unanimously agreed to. The new moderator having addressed the court, an address to the Queen was moved by Dr. Duff, and seconded by the Earl of Panmure, expressive of loyalty and attachment, on the occasion of Her Majesty's birth-day. The annual report of the contributions to the schemes of the church was then read, from which it appeared that the sum collected for missionary and educational purposes was £53,876 4s. 6d. This is independent of the sum collected for the support of the Free Church in Scotland, from the central fund of which nearly 700 ministers received a dividend of £130, which is supplemented by local funds in the more important congregations. At the meeting on Friday, the house heard the report of the Jewish Mission Committee, and addresses were delivered by Messrs. Wingate, Smith and Edwards, the missionaries lately expelled from the Austrian territories. The Assembly resolved to memorialize Her Majesty's government on the subject.

Frigate Ordered to Athens.—We observe, with great satisfaction, that our Government has ordered the United States frigate Cumberland to Greece, with directions to demand an explanation from King Otho for the oppressive treatment to which the Rev. Jonas King, D. D. has been lately subjected. Such a step is eminently proper, and we trust that the line of procedure indicated will be steadily pursued, until the rights of American citizens are respected in foreign countries, as the rights of foreigners are respected here.

The Graves of the Arctic Voyagers.—It needed not a dark wintry sky nor a gloomy day, says Osborn, in his Arctic Journal, to throw a sombre shade around my feelings as I landed on Beechey Island, and looked down upon the bay, on whose bosom once had ridden her Majesty's ships Erebus and Terror.

The graves attracted our attention; they, like all that English seamen construct, were scrupulously neat. Go where you will over the globe's surface, afar in the east, or afar in the west, down amongst the coral-girded isles of the South Sea, or here where the grim north frowns on the sailor's grave, you will always find it alike; it is the monument raised by rough hands, but affectionate hearts, over the last home of their messmates; it breathes of the quiet churchyard in some of England's many nooks, where each had formed his idea of what was due to departed worth; and the ornaments that nature decks herself with, even in the desolation of the Frozen Zone, were carefully culled to mark the dead seaman's home. The good taste of the officers had prevented the general simplicity of an oaken head and footboard to each of the three graves being marred by any long and childish epitaphs or the doggerel of a lower-deck poet, and the three inscriptions were as follow:

Sacred to the memory of J. Torrington, who departed this life January 1st, 1846, on board of H. M. S. *Terror*, aged 20 years.

Sacred to the memory of Wm. Braine, R. M. of H. M. S. *Erebus*; died April 3d, 1846, aged 32 years.
"Choose ye this day whom ye will serve."—Josh. xxiv. 15.

Sacred to the memory of J. Hartwell, A. B. of H. M. S. *Erebus*; died January 4th, 1846, aged 25 years.
"Thus saith the Lord of Hosts, Consider your ways."—Hag. i. 7.

I thought I traced in the epitaphs over the graves of the men from the *Erebus* the manly and Christian spirit of Franklin. In the true spirit of chivalry, he, their captain and leader, led them amidst dangers and unknown difficulties, with iron-will stamped upon his brow, but the words of meekness, gentleness, and truth, were his device. We have seen his career, and we know his deed!

Why should their praise in verse be sung?
The name that dwells on every tongue
No minstrel needs.

The Rev. Calvin E. Stowe, D. D., has been recently appointed Professor of Biblical Literature in Andover Seminary, and has accepted the appointment. He will be inaugurated in September, and will enter on the duties of his office at the commencement of the next autumnal term. This appointment is to fill the vacancy occasioned by the death of Professor Edwards.

Archdeacon Manning.—A late English paper says that Archdeacon Manning, one of the most distinguished of the recent converts to the Roman Catholic Church, is likely to renounce that creed and return to the Church of England.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received:

From the Congregation, New Providence		8 00
" Church at Roswell		16 00
" " Hollidaysburgh		17 13
" Huntingdon Church		10 00
" Lycoming Centre Church		4 31
Tombigbee Presbytery		3 00
" Rev. S. B. Hall		10 00
" Madisonville Church		1 00
" West Union "		5 00
" late Miss P. Q. K.		5 00
		$79 44

Geo. H. Van Gelder,
Treas. Trustees of Gen. Assembly Presb. Ch., &c.
June 14th, 1852.

CONTENTS.

Board of Domestic Missions.—Abstract of the Annual Report of the Board of Missions, p. 98. Resolutions of the General Assembly on the Report of the Board of Missions, p. 99. Answer of the General Assembly to an Overture, p. 99. Letters from Missionaries—Ohio, p. 99. North Carolina, p. 100. New Jersey, p. 100. Receipts, p. 100.

Board of Education.—I. Ministerial Education. The Low State of Religion, a Cause of Decline in the Number of Candidates, p. 101. The Ministry suffer from Imperfect Household Training, p. 101. Mortality among Ministers, p. 101. Action of the General Assembly, p. 101. The Ministry the Divine Plan of Building up the Kingdom, p. 101. American Education Society, p. 102. III. Christian Education in Schools and Colleges. The Church, a Party to Education, p. 102. Methodist Institutions of Learning, p. 102. Parochial School of Apple Creek Church, Mo. p. 102. Educational Truths, p. 103. Receipts, p. 103.

Board of Foreign Missions.—Recent Intelligence, p. 104. The Annual Report, p. 104. A Brief Abstract, p. 104. India: Lodiana Mission; Hindu Chronology, by Rev. J. M. Jamieson. Furrukhabad Mission: Letter from Rev. J. J. Walsh. Allahabad Mission: Letter from Rev. J. Owen, p. 105. Letter from Rev. H. W. Shaw, p. 106. China: Ningpo Mission; The Religions of China, by Rev. A. W. Loomis, p. 106. China: Canton Mission; Polygamy among the Chinese, by Rev. And. P. Happer, p. 107. Europe: Missions among the Romanists, p. 108. What France wants, p. 108. Receipts, p. 108.

Board of Publication.—Abstract of the Annual Report of the Board of Publication, p. 110. The General Assembly and the Board of Publication, p. 110. Necessity for Counteracting the Influence of a Licentious Literature, p. 111. Presbyterian Psalmodist, p. 111. Enlightened Colporteur, p. 111. New Publications, p. 111. Receipts, p. 111.

Miscellaneous.—John Calvin, p. 97. Christ, p. 97. Western Asia as a Field for Christian Missions, p. 97. Ecclesiastical Record, p. 112. Varieties, p. 112.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 8. | PHILADELPHIA, AUGUST, 1852. | PRICE PER YEAR, *Fifty Cents.*

OUR DUTY TO EMIGRANTS.

In the May number of the Record we published a short extract from a sermon on Domestic Missions by the Rev. Dr. Scott, of New Orleans. As then intimated, we now give another paragraph or two from this very able discourse. And we do so the more readily, as it relates to an interesting department of the work of our Church in this country, and one which demands a much larger share of our sympathies and efforts, than we have reason to fear is bestowed upon it. Our land is now the land of refuge to many down-trodden people—many poor, ignorant, blind, and superstitious. What a field for missionary work! Ought we not more vigorously to cultivate it?

"One of the effects of the recent revolutions of Europe has been to unfetter the press. And as knowledge is imparted to the people through a free press, so will they gain information concerning this country and about their own rights; and in the same degree a majority of them will grow stronger in their aversion to their oppressors, and in the desire of finding a home in America. Our duty to immigrants does not properly come within my present purpose, but I cannot forbear to say that it comprehends the three following things:

First—To receive them kindly. The earth is the Lord's and the fulness thereof. The Almighty has not given this earth to a few families of any one nation and to their descendants only. He has not *patented* out this glorious land to any royal lines. He has made it the asylum of the oppressed from every clime—the homes of the brave. The ragged, the outcast, the starving, the ignorant, as well as the educated, the refined, and the wealthy, who seek a home amongst us, should be welcomed to our shores; and the country of their adoption should not be their stepmother, but fold them to her bosom as those born of her own vitals. Talk not to me of their unworthiness, nor of their vices. It is enough that they are wretched; it is enough that they are within reach of our sympathies. A *stranger, and you took me in*—is worth infinitely more than all the sagacity ever displayed in detecting impostors. I repeat it, then, our first duty is to receive them kindly—make them feel that we are a Christian people, and that we look upon them as men, made in the image of God, and heirs of a glorious immortality.

Secondly—We should provide for their immediate wants. I have not now time to amplify the way in which this should be done. Doubtless, however, poor foreigners, who are thrown into our large towns and cities, should be sent as soon as possible into the interior, where there is room enough and to spare, and where, in one twelvemonth after their arrival, they can all support themselves. They should be protected against the land-sharks who infest our wharves. They should, by means of cheap tracts and newspapers, be instructed in the nature of our climate and soil, and the way to get into the interior, and the way to make an independent living. I am not now speaking of religious or political tracts, but of tracts for the people on common subjects.

A House of Refuge, or an Asylum for the Poor, of all ages, is very much needed in this city. As our police is now administered, there is great cruelty and injustice in classing the poor with the convict. To treat the youthful offender in the same way that the hardened villain is dealt with, is the way to destroy all self-respect, and to increase every species of crime. Schools of reformation and a home for the friendless stranger are greatly needed in our vicinity. The man of wealth who shall endow such institutions in New Orleans will be a benefactor to his race, that many generations will bless. The foreign poor in our streets is not a tithe of what it will be in a few years; and the sooner and the more effectively some judicious mode of assisting them is devised by us, the better for them and for us. American pauperism is a term that happily has hitherto had no place in our history; but in our Atlantic towns, at least, it will soon call so loudly for relief, that legislators, and citizens, and property-holders, as well as philanthropists, will be obliged to attend to it.

Thirdly—We must educate the children of foreigners, and by every proper means seek to imbue them, both old and young, with the spirit of Christ. The two great instruments by which this can be done, are public schools and domestic missions. These are the two great agencies intrusted to American philanthropists and Christians, by which to regenerate so much of the Old World as God in His providence may cast upon the bosom of the New. Of all secular agencies by which to do good to foreigners, there is nothing to compare to our Free Public School system; and if there was not a single native-born child benefited by our Public Schools, they should be fostered and upheld through every obstacle, for the sake of the child of the stranger within our gates, and for the sake of the orphan committed to the State by its Almighty Father. I do not mean that public schools should be for such only—by no means; they are and should be, open to all, rich and poor, native and foreign. But I mean that they are of the very first importance in view of immigrants to this country. It is there they begin to taste the sweets of liberty; it is there they begin to learn something of our blessed institutions, and to know how to enjoy them."

For the Home and Foreign Record.

THE PERSON AND WORK OF CHRIST.

The holy law of God requires an obedience which we, imbued with depravity and overwhelmed with guilt, can never render; and eternal justice demands an atonement which we have neither the ability to make nor the authority to present before God. But in the glorious person of the Redeemer, we find the human nature united to the divine; the former rendering an immaculate obedience, and enduring the fearful curse of the law; and the latter giving costly value to his whole work, which, with authority, he presents in our behalf.

This competent Mediator, appointed by the Father, humbled himself to the form of a servant, laboured, and wept, and groaned, and died to deliver precious souls from the curse of sin. And because his perfect work has received the approbation and seal of his Father, our Judge, the vilest sinner, believing in his name, is accepted in the Beloved, and his unworthy name inscribed in the book of life.

God out of Christ is a consuming fire; but ever since his ears were pierced with his Son's triumphant cry—"*It is finished!*"—the chief of sinners may approach him, in the name of that Son, confident of an answer of peace. When God saved Lot, it was because he remembered Abraham. When the Egyptians cried unto Pharaoh for bread, he sent them to Joseph. So when any poor sinner hungers and thirsts after righteousness, God says to him, pointing to one on his right hand, "*This is my beloved Son, hear him!*"

J. P. C.

For the Home and Foreign Record.

THE GOSPEL A BLESSING—PREACHING A BENEFIT.

The gospel is God's scheme for blessing men. All the blessings which men enjoy they owe either directly or indirectly to this scheme, for without it the race would have been cut off in our first parents. Hence every man is indebted to Jesus Christ. Every blessing men enjoy is blood-bought: it comes from Calvary.

The preaching of the gospel is God's plan for interesting men savingly in the gospel. And as men are indebted to the gospel for every mercy, temporal and spiritual, so the preaching of the gospel is in every view a benefit to men. It benefits them *temporally*. It increases the value of their property, renders property and person secure, and by that competence and security which it promotes, it adds to their enjoyment. Life may be endured without the gospel, but it has in it the curse of the fall; it is the gospel alone, which, by a partial removal of the curse, renders life desirable. The preaching of the gospel benefits men *socially*. It improves society, moralizes neighbourhoods, and renders men as much like angels as without it they are like devils. It benefits them *intellectually*. It improves their intellects as well as regulates their affections. No people can assemble Sabbath after Sabbath and hear the gospel preached, without being made wiser, if not better. It benefits men *spiritually*. It calls up their attention to their immortal interests, acquaints them with the atoning Saviour, with the regenerating and sanctifying Spirit, and is the very power of God unto salvation. It promotes the Christian's growth in grace, and is the means of fitting him for eternal rest. Hence the preaching of the gospel is an *eternal* benefit to men. It benefits them for two worlds, for time and eternity; for life and immortality are brought to light through the gospel, and it pleases God, by the foolishness of preaching, to save them that believe. Rom. i, 16; i Cor. i, 21; 2 Tim. i, 10.

W. J. M.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

ANNUAL REPORT OF THE BOARD OF MISSIONS.

The Annual Report of the Board is printed, and will be immediately sent out, in connection with the Home and Foreign Record. We commend it to the careful perusal of the church, and bespeak for it as extensive a circulation as possible. Brethren who desire *extra copies* for circulation will please write us to that effect.

THE LATE MEETING OF THE GENERAL ASSEMBLY.—FORWARD!

The meeting of the General Assembly in Charleston, S. C., will long be remembered by all who had the privilege of being either members of that body, or attendants upon its deliberations and religious exercises. The utmost harmony and Christian affection prevailed, and the glory of Christ's name and kingdom seemed the great object that was kept prominently in view. There were rejoicings at the manifestations of God's favour towards us as a Church—but they were rejoicings without vain confidence and boasting—and rejoicings seasoned, and saddened too, with assurances that we had come short in duty. One impression was deeply made upon all observers of that Assembly: an impression of its conservative spirit, its prudence, its firm union in doctrine, and upon all the great and essential principles of Presbyterianism. And one feeling seemed to pervade the members and attendants—that of *Love*. There were discussions, but no disputes; differences of views, but no personalities. It was good to be there. Blessed shall our Church ever be when the meetings of her General Assemblies shall be looked forward to as meetings full of peace, and love, and joy in the Holy Ghost, and from which all may retire with spiritual improvement and refreshment.

The hospitality of the churches of all denominations, and of the citizens of Charleston, left nothing to be desired.

The feeling of the Assembly, in relation to its Boards, could not have been better, and the annual reports gave a flattering view of the general conduct and success of the important schemes committed to their care. For ourselves, and all the brethren engaged in the Boards, we earnestly entreat the brethren, both ministers and elders, to remember these schemes, now that they have gone home, and endeavour to *do more* for them the present than they have any past year. We must not only hold our own, *but advance*. Our Church is engaged in building up Christ's kingdom. What better, more noble, more exalted work? Let the word then for the year—for every minister, for every elder, for every member, be—Forward.

CALIFORNIA.

The following letter from the Rev. *Robert McCoy* has been received very recently, and we commend it to the attention of our readers. Brother McCoy had a prosperous journey out, and enters upon his new field full of faith and zeal. He may not settle at San Jose valley as was at first anticipated.

"San Francisco, April 16, 1852.

Dear Brother—On the 17th of February we arrived at New Orleans, where we were detained 23 days, as we could not obtain through tickets to leave sooner than the 12th of March. After a voyage of ten days of fine weather, in travelling only 1400 miles, we arrived at Aspinwall, Navy Bay, where we took the cars early on Monday morning 22d, for Bojio Soldado, 21 miles; thence 20 miles by a small boat to Gorgona, where we arrived at 9 o'clock, P. M. The next day we rode on to Panama, where we were detained three days waiting for the mails and passengers by the Ohio. On the 27th we left in the Northerner, and in 18 days we landed here all safe and in good health, day before yesterday morning. I find brother Williams and family all well, and in fine spirits. Brother Butts of New York, came in also on the Northerner, and proceeded immediately to Placerville and the adjacent towns, intending to occupy that field, if encouraged. Brother Williams organized a church called Camden, in San Jose valley, as contemplated; but only five persons gave their names as members. They are ready to give me the 2000 dollars per annum and board, for preaching and teaching for them; but it is the unanimous opinion of all the members of this Presbytery and prominent elders here, that the field is too narrow and limited, and that I ought to prefer Sonora, Columbia, and adjacent towns back of Stockton, where they believe I will be fully sustained without the incumbrance of teaching. I therefore feel bound to explore that field, and am to leave in the steamer for Stockton at 4 o'clock, P. M. this day. As soon as I explore it, and come to some definite determination, you will hear from me again. My heart was set upon San Jose valley; but I have ever made it my rule to sacrifice my own preferences to a sense of duty. I hope the Lord, who has graciously brought me thus far, will guide me to a field that will be fruitful, and suitable for me and my family. His will be done."

Brother A. Williams writes under date *San Francisco, May 3d.*

"We were much rejoiced at the arrival of brethren McCoy and Butts. Their location is yet undetermined. They have a wide field before them, and still many more may come. I am afraid I should be suspected of exaggeration if I should say how many preachers and teachers of our order would in our numerous towns and rural districts find employment. I can truly say it seems strange that so few of the *young ministers* of our Church turn their attention this way. Yet I hope a brighter day is dawning upon our cause in California. If any in the ministry can be spared from the older communities, to what part of the world can they look for a more hopeful field of labour? Shortly I shall be able to send you a new and quite accurate map of our State. South of San Jose and Santa Cruz on the coast are no Protestant ministers. And in that direction are Monterey, Santa Barbara, Los Angelos, and San Diego, quite important places. Northward and eastward, the places now open and inviting to Presbyterian ministers are many."

Again under date of May 15th he writes:

"I do not know that I can add anything to the suggestions I have before made, or to the wants of this missionary field; if possible I would give them more urgency. The field is enlarging. I trust we shall be stimulated by the many and strong motives which urge us to plant the standard of truth firmly on these shores. Be assured there are many who stand ready to welcome the arrival of good Presbyterian ministers in this country. You seem to know well what qualifications are needed in a ministry for California. The observations in the April 'Record' on this topic pleased me much. I look for much good for California to grow out of the present meeting of the General Assembly. Church extension, not neglecting home interests—*Church extension* is the work of our generation. May God prosper it more and more!"

And under date of May 31, he again writes:

"Papists are here busy. A prominent Jesuit priest has recently arrived. Yesterday he made his *debut* in the Catholic church in this city, putting forth most designing, yet arrogant assumptions in favour of the papacy, its antiquity, unity of faith, &c. We too, who hold the Protestant faith, must be astir."

NOTICE RESPECTING THE CATECHISM FOR COLOURED PERSONS.

As we are from time to time written to for information touching the "Catechism of Scripture Doctrine and Practice for Families and Sabbath Schools, designed also for the oral instruction of Coloured Persons, by Charles C. Jones:" *where* it may be had, and *how*, we would state that the Catechism is now issued by our *Board of Publication*, at fifteen cents per copy, and may be had generally of all the colporteurs of the Board in the southern and south-western States; and also by sending orders for it immediately to the Board of Publication, No. 265 Chestnut Street, Philadelphia.

This Catechism has received the approbation of the Christian public, and has been extensively used all over the southern and south-western States, in the religious instruction of the coloured people, and with encouraging success. It has passed through *nine or ten editions*. It has also been translated into the *modern Armenian*, and into the *Armeno-Turkish*, and into the *Chinese languages*, at the missionary stations in Syria and Ningpo, as a book of instruction for nominal Christians and heathen.

PASSAGE OF MISSIONARIES TO CALIFORNIA

By the Isthmus, in Ships of the Pacific Mail Steamship Company.

The following letter from *W. H. Aspinwall, Esq.*, in reply to one addressed to him from the Board of Missions in relation to the passage of our missionaries to California, we commend to the notice of Brethren who anticipate going by the steamers of the Pacific Mail Steamship Company.

It will be seen that the Company most generously offer to convey all "authorized missionaries and their immediate families to California at 25 per cent" (*or one quarter*) "less than the current rate of passage, when they embark." And the adoption of this fixed regulation was to encourage the great object of missions without unduly prejudicing the interests of the stockholders. Christians could not expect the stockholders to carry out their missionaries free of charge, when they are abundantly able to pay for them, and thereby laying the stockholders under a contribution to missions above all reason; and we consider that the offer to take out missionaries at a quarter less than the regular passage price is a most liberal and generous act, and one for which the "*Pacific Mail Steamship Company*" deserve the thanks and gratitude of the different denominations of Christians; and we here make a sincere tender of the same for ourselves, with our best wishes for the blessing of a kind Providence to rest upon their noble enterprises.

"*Dear Sir:*—I am in receipt of your letter of June 24, and in reply have to say that the rule has been adopted of allowing to authorized Missionaries and their immediate families passage to California at 25 per cent. less than the current rate of passage when they embark; and in case of the Presbyterian missionaries about to embark, the gentlemen associated with me in the direction of the Company do not feel that they can deviate from this rule in justice to other denominations of clergymen, or to those interested in the company.

The object of adopting some fixed regulation was to encourage the great object of missions, without unduly prejudicing the interests of our stockholders. I can only assure you that it will afford me great pleasure to offer to the Missionaries referred to by you, every facility not inconsistent with the regulation to which I have referred.

Very respectfully and truly yours,
W. H. Aspinwall."

OREGON.

The following letter from Rev. Messrs. Geary and Robe, dated April 29th, is one of special interest. It conveys information of value to *ministers* who are

anticipating a removal to that distant and important field. The *overland route* is decidedly preferred. The remarks upon *ministerial support* in the territory deserve consideration and reflection. All who read this letter will be surprised at one plan of ministerial support suggested, which comes next in promise in the territory to *teaching*, namely, something that looks like *pastoral life*. To what extent this suggestion of the brethren should be followed out, and for how long a time, must of course be left to the conscience and discretion of every minister who is compelled to adopt it. Did not Paul work with his own hands, and make tents for his support, that he might not be burdensome? Yes. But he did not make tents all the time. His principle was, that they who preach the gospel should live of the gospel, and he kept before the people their duty to support their ministers, freely and fully. The Lord's Spirit and word and time will set all things right in Oregon.

There is valuable information in the letter, also, of the condition and prospects of Oregon as part of our great confederacy. A great work is to be done there in every department of Christian effort, and we entreat the aid of the churches, in men and in means, and ask an interest in their prayers continually.

The "Presbyterial Report," referred to in the letter, has never been received.

LAFAYETTE, Yam Hill co., O. T., April 29, 1852.

Dear Sir—In the Presbyterial report of the Presbytery of Oregon last fall, a general view of Oregon as a field of missionary labour, and the prospects of building up the Presbyterian Church in particular, was given as extensively and minutely as our knowledge of facts and the fluctuating state of society would permit. Since then there has been a rapid development of population and resources in several parts of the territory, and especially in the southern, which enables us to speak somewhat more definitely with regard to fields of labour, and more encouragingly. We would however remark as before, that little direct support is to be expected in the way of salary for ministerial labours: first, because there are very few Presbyterians either in profession or sentiment in the territory, and these few widely dispersed; and secondly, because the mass of the people are unaccustomed to contribute, at least statedly and in any considerable amount, to the sustentation of ministers. Ministers must therefore be sustained in their work in this country at present, either by funds drawn from the funds of the missionary Board, or from the avails of teaching or some other secular vocation here. No minister of our Church should come here with an expectation of finding a location where he will realize a salary from the people for his ministerial labours, as has frequently been the case in California. If he does, he will certainly be disappointed. As to the amount of salary necessary to the maintenance of a minister and family, the strictest economy being observed, we would say from $700 to $1000. With this support he could barely subsist. Teaching is the most eligible employment, for which from $50 to $100 per month is given.

The places to which we would direct the attention of the Board are, first, Salem, the present seat of government. Here there are a few Presbyterians and congregationalists, who without any predilection in that way, would organize probably as an Old-school church, could they obtain a minister of our church with whom they should be pleased. They also say that they will raise $400 of salary. A minister could from this point reach Albany and Marysville, which are going to be places of importance. There are a few families in the Umpqua valley, who would give a Presbyterian minister a cordial reception. Winchester, at the upper crossing, promises to be a place of importance, and should be occupied. A popular teacher and preacher, able to endure fatigue, and not easily discouraged, would, we think, succeed in this field. Rogue River valley is filling up rapidly, two or three hundred claims being taken, and the newly discovered mines there attracting immense numbers of miners. Forty miles beyond this valley is Chaste city, a place of rapid growth in population and wealth—this is in California. An active young man might preach at these two points, and would probably be supported, as miners generally have shown considerable liberality in this regard.

Puget Sound, including Olympia, the Chebalis and Cowlitz valleys, might constitute another field, as no doubt a large part of next fall's immigration will locate in that region. We think a way of support would be secured, (at least with small aid from the Board,) in this field.

We have heard of the expected emigration of Messrs. Yantis and Hanna, who will probably each occupy one of the fields of labour designated. We apprehend that the excited state of public feeling in regard to Oregon is the source of many extravagant expectations, which are in innumerable instances doomed to be disappointed. We feel it our duty to be very explicit on this point. *We say emphatically that none but those ministers who are popular speakers, and able and willing to endure hardness as good soldiers of Christ, should think of coming here!*

With regard to the route of emigration. We give the decided preference to the overland, as by far the most economical. A few hundred dollars well laid out in choice cattle (cows), will, if the owners are successful in bringing them here, be a source of certain and large profit. The expense of the journey will almost be covered by the enhanced value of wagons and oxen, should Providence grant health and a prosperous journey. We wish to be understood here in suggesting the above, that a *farm and a few good cows* will, with suitable attention, be next to teaching, the reliance of ministers for support. We would further say, that as most of our ministers will live on claims; aid to the amount of a few hundred dollars at the outset, to enable them to purchase a few select cattle, would be of more material aid to secure their support, than twice or thrice the sum when here. With a band of thirty cattle a man would soon be placed in the possession of an ample sustenance, and relieve the Board of the expense of contributing to his support. With regard to Salem, we think it important that a young man of decided and popular ministerial qualifications, and of ardent piety especially, would, if on the ground, be immediately employed, and secure a most important field of influence. Oregon City and Portland are lost to us at present. We should secure Salem. It would be wise policy, we apprehend, to send such a man as we have described immediately, and as each moment lost jeopardizes the possession, it would be best to send the missionary in this case by sea.

E. R. GEARY,
ROBERT ROBE.

TERRITORY OF UTAH.

Many of our readers, like ourselves, have but an imperfect knowledge of that astonishing delusion which has in a few years worked itself into notice and a power which is remarkable; we mean *Mormonism*. So far as it is a form of *religion*, it owes its stability, influence, and progress to its alliance with *the state*, if we may be allowed the expression. The Mormons erect themselves into a civil community, under laws and regulations peculiar to themselves, and the private interests of individuals are merged in the interests of the entire body. It is a form of *socialism*. The government is despotic, whether lodged in one, or several rulers, and in its operation is frequently most capricious. Once embarked with them, it is not only extremely difficult, but even dangerous to withdraw from them; and if report be true, always with the loss of every cent, unless secreted beyond discovery. An intelligent individual who had been among them and made himself somewhat familiar with the people and their system, divided them into *three* classes; first the *Deceivers*—the men of knowledge, cunning, influence and power; second the *Deceived*—those who are really impressed with the belief of Mormonism, and submit themselves to it for salvation—ignorant, superstitious and fanatical; and third, the *Desperate*—men of no character, nor fortune—nothing to lose, and all to gain, and fit instruments for any enterprise.

We say nothing of the justice and the morality of the system. "A corrupt tree bringeth forth evil fruit."

Driven beyond the Mississippi, they have selected the Territory of Utah as their future home and seat of empire, and have settled in the *Great Salt Lake Valley*. The subjoined very recent account of the condition of the Mormons, taken from the Mormon paper "*The Deseret News*," is most instructive. It discloses their perfect union, enterprise, energy, devotion to their system, sympathy with each other, submission to their rulers, and efforts at the propagation of their faith, and the multiplication of *saints* in different quarters of the world. And it assures us that Christians have a difficult work before them to introduce the true gospel among this people, and effectually to overthrow their delusion. Whenever Utah is settled by emigrants from the States and in large numbers, *the peculiar civil constitution* of the Mormons must give way before the constitution and laws of our country, and a blow will then be struck at its existence, which will prove the beginning of the end with it. At the present time direct efforts for the salvation of the Mormons do not promise much success. They are sovereigns in the Great Salt Lake Valley, and it is impossible to say what means they would not resort to for the expulsion or silence of any disturbers of their peace.

LATE FROM UTAH—CONDITION OF THE MORMONS.

The *Deseret News* (Mormon) contains the following intelligence:

GENERAL CONFERENCE.—The General Conference of the Church of Jesus Christ of Latter Day Saints was held at the New Tabernacle, Great Salt Lake City, April 6, President Brigham Young, presiding.

The new Tabernacle was dedicated by appropriate solemnities, at the opening of the Conference, President Richards offering the prayer of dedication. The first "Bent" of this new Tabernacle was raised on the 21st of November, and the whole shingled and inclosed January 16, 126 feet in length, and 64 in breadth, with three foot walls, the whole in an entire arch sprung from the base. The pulpit is situated near the centre of the west wall, to be entered by an ante-court or vestry; the slips ascending on three sides from the pulpit, so that the prospect for all is good; and about 2000 can be pleasantly accommodated; the whole completed and dedicated on the 6th inst.

A considerable portion of the earth has been excavated, ready for the reception of the wall around the Temple Block, and many stones are on the ground. The brethren, generally, have been prompt in paying in one-tenth of their property, according to their vote of last September Conference; and never before had the Lord's Store House been so well supplied with wheat, meat, butter, eggs, vegetables, and other useful articles, and his pasture with cattle, as at the present time.

Brigham Young was sustained by the unanimous vote of the Conference, as the President, Prophet, Seer, and Revelator of the Church of Jesus Christ of Latter Day Saints, in all the earth; and Heber C. Kimball and Willard Richards as his counsellors; and the authors of the church generally, as hitherto organized, were sustained in like manner.

The report of the financial affairs of the church, by the Trustees in Trust, showed that from the commencement of tithing in the valley, on the 6th of November, 1848, to March 27, 1852, there had been a profit to the Church in the management of the funds of $48,017 38.

The subject of the Saints walking over the prairies, with hand carts and wheelbarrows, was presented to the Conference, when 93 brethren volunteered to go with teams and provisions, to meet them, and to assist them on their journey, as a free donation to the kingdom of God.

It was voted that Thos. Margetts and Alfred Smith take a mission to Italy; William Fotheringham to Calcutta; John C. Armstrong, Edward Bunker, David B. Dille, Samuel Glasgow, T. B. Broderick, John Dalling, John Barker, and George Fenn, on foreign missions, (probably to, or through England.)

Edward Hunter was ordained Presiding Bishop of the whole church, who proposed Brigham Young and Heber C. Kimball as his counsellors, with the entire approbation of Conference.

Seth Taft, David Pettegraw, Abraham Hoagland, David Fullmer, and Daniel Spencer, were unanimously chosen Assistant Presiding Bishops. A few were disfellowshipped, and 67 ordained to the priesthood. The last day of the Conference, Sunday, P. M., was devoted to administering the Sacrament of the Lord's

Supper, and social observations by the assembly; after which a contribution was called for the purpose of procuring furniture for the communion service in the tabernacle, when $149 were presented in silver coins, beside several pounds of watch cases, spoons, rings, and other silver ornaments.

The Seventh General Epistle of the Presidency of the Church of Jesus Christ of Latter Day Saints from Great Salt Lake Valley, to the Saints scattered throughout the Earth, was issued April 18. It gives a general view of the condition of the Church since last September. We take from it a few items:—

It is contemplated that we shall be ready to commence the Temple next Spring; and that fonts and other preparations will be made ready the present season on the Temple Block; but cash will be wanted from all who have, to purchase such articles as demand cash, and such as cannot be produced in the valley. We hear a good account from the Saints in England, and trust they will continue in good works, and others follow their example.

Besides the Deseret Pottery in this city, another is open at Provo, in Utah county, and another is expected to commence this summer at Fillmore, in Millard county. A machine for manufacturing combs is nearly ready for operation. There is a nail factory in operation in Iron county, another in San Pete, and another building in this city.

Building has been materially hindered for want of nails hitherto, which, we trust, will soon be prevented by the use of domestic machinery. Most of the principal settlements are comfortably supplied with flouring mills, and where there is a deficiency, mills are building. The number of saw mills is increasing. The country is supplied with wooden bowls from a factory at Provo.

Tanneries have been commenced at most of the principal settlements; and at some, two or three; and after another season for peeling bark, the prospect will be good for a supply of domestic leather.

The iron ore at Coal Creek, in Iron county, has been tested, and proved to be of an excellent quality, though but little has been done for want of coal, an abundance of which is on the mountain near by, but inaccessible to teams, until a road can be made, for which there have been some public appropriations.

There has been very little cash in circulation among us, the past year, it having been previously vended in foreign goods, which was necessary for our comfort; but of late the want of cash to purchase importations, has induced the people to enter into domestic manufactures as fast as possible. A small woollen factory in this valley, commenced last year, is expected to go in operation about midsummer; and another in Utah Valley will be ready for this year's wool. Many hand-wheels and looms have been in operation, in families, and several thousand yards of cloth have been manufactured, besides carpets, mits, stockings, &c.

MORMONISM IN THE SANDWICH ISLANDS.—Elder W. J. Perkins writes from Lahaina, Sandwich Islands, January 19, 1852, that the work was progressing with rapidity; natives and whites inquiring; that Brother George Q. Cannon had baptized 21 the day previous, and that there was a general call from all quarters for Bro. Cannon to come and preach to them, as he understands their language.

RELIGIOUS INSTRUCTION OF THE NEGROES.

Another young minister enters this field. He goes from the Columbia Seminary to an important charge offered him in Mississippi; and with his zeal and engagedness we can but anticipate the happiest success. The following is an extract from his letter of June 26.

"It was my intention to have seen and talked more with you at the Assembly, in reference to my entering upon the work of instructing Mr. M's people. However, as I had not at that time fully made up my mind to go there, I could not have given you any definite answer. I have since, from correspondence had with Mr. M., concluded to go. I hope I will be in the path of duty in so doing. The fact is, when I look around me and see the spiritual destitution that prevails to an alarming extent, and then turn my eyes to the frontier of our extensive country, I feel exceedingly perplexed to know exactly what my duty is. I wish to go to that field where I can be *most* useful, and do the *most* good in behalf of our beloved Zion—but where is that?

Any suggestions and counsel that you may feel inclined to give me in reference to my contemplated work will be thankfully received and prayerfully considered. Our term is near its close—three more weeks—and then we go forth. With some of us it is a melancholy thought. It is our last farewell to Columbia, and to beloved Professors and classmates. But so it must be. May God enable us to go forth as good soldiers of the Redeemer, determined not to *rust* out, but to *wear* out in his service!

W. H. R."

"A GOOD MAN, FULL OF FAITH AND GOOD WORKS."

The following plain description *of a good man full of faith and good works* is communicated to us by an esteemed and honoured minister, and is now laid before our readers for their contemplation and example.

"He was for many years a Ruling Elder: an office which he held till death. He was a good man, and full of faith and good works: He was $50 annually to my support; and for some time before his death $20 to each of the Boards of Missions and Education. He was $500 to our Presbyterial Academy four years since: and within two years of his death gave, besides his regular subscription, $180 to your Board, and $100 to the Board of Foreign Missions, besides various other frequent small charities. He was a hard working plain farmer, making no show."

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of June, 1852.

SYNOD OF BUFFALO.

Pby of Steuben.—Seneca Falls ch	35 03
Pby of Wyoming.—East Bethany ch, from the Misses Hammond	2 00
Pby of Buffalo City.—Central ch Buffalo City	19 00
Pby of Rochester City.—Rochester 2d ch	8 00

SYNOD OF NEW YORK.

Pby of Hudson.—Coshecton ch	5 00
Pby of North River.—Highlands ch 10; Marlboro' ch from Mrs E Velie 1, and from Mrs E Hanford 50 cts—1 50	11 50
Pby of Long Island.—West Hampton ch coll 20 and from W B Reeve and family 5—25; Huntington ch ann coll 20 37	45 37
Pby of New York.—Brooklyn 2d ch	3 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Lamington ch (addl) 2; Rahway 2d ch 50	52 00
Pby of West Jersey.—Gloucester ch don of Rev F Knighton	2 50
Pby of Raritan.—Pleasant Grove and German Valley chs	10 00
Pby of Luzerne.—Kingston ch	8 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Crookville ch a thankoffering from a member 2 50; Ninth ch Phila 31 75; Fourth ch Phil 40 54; Tenth ch Phil from Mrs and Miss Tate, 10	84 79
Pby of Philadelphia 2d.—Newtown ch	13 50
Pby of New Castle.—Doe Run and Coatesville chs 18; Upper Octorara ch to const Rev JAMES M CROWELL an hon member 50	68 00
Pby of Baltimore.—Bridge Street ch, Georgetown D C	39 00
Pby of Carlisle.—Petersburg ch 6 86; Shippensburg ch Sab School 13	19 86
Pby of Huntingdon.—Huntingdon ch to const Hon JOHN KER and CHAS MILLER hon members	100 00
Pby of Eastern Shore.—Monokin ch	26 00

SYNOD OF OHIO.

Pby of Richland.—Jeromeville ch, a donation from Mr James Pocock	10 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Rock Creek ch	3 02
Pby of Lake.—Constantine ch	10 35

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Beverley ch	5 00

SYNOD OF WISCONSIN.

Pby of Winnebago.—Fort Winnebago 1st ch	6 32

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Danville ch, from the sewing circle	20 00

SYNOD OF MISSISSIPPI.

Pby of Louisiana.—Plaquemine ch Sab School, for the west or south-west	15 00
	$622 24

MISCELLANEOUS.

A Friend, 2000, of which 500 for California; James Cree Jr Burnt Cabins Pa 2; Rufus Young Lexington Mo 2 50; a member of the Harrisburg Presb Congregation 10; Rev John Clancey of Charlton N Y 5; Widow's Mite, 2 50; "J," per Rev Dr Potts N York 100; "B," Dillsburg York Co Pa 5	2127 00

LEGACY.

Legacy (in part) of Henry Long deceased, late of Mifflin County Pa	500 00
Total	$3249 24

S. D. POWEL, *Treasurer.*

CLOTHING

Received since the last acknowledgment.

1 Box from Madison Avenue ch N Y, valued at	73 43
1 " Ladies of Chillisquaque ch Pa	60 00
1 " " Tinkling Spring ch Va	60 61
1 Box second-hand clothing from N Y	
	194 04

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of June, 1852.

" J R," for church edifice at St Paul, Minnesota	5 00
" J," per Rev Dr Potts, N York	100 00
Sixth church Philadelphia	60 00
	$165 00

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of June, 1852.

SYNOD OF WHEELING.

Pby of Steubenville.—Centre Unity ch 6; Carrolton ch 10 75	16 75
Pby of St. Clairsville.—Brownsville ch 1; Crab Apple ch 6 87; Beach Spring ch, bal to con Rev W S DOOL h m 33 16	41 03
Pby of Washington.—Mount Prospect ch 23; Mill Creek ch 28	51 00
Pby of New Lisbon.—Champion ch	10 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Boiling Spring ch 8; Warren ch 2	10 00
Pby of Clarion.—Leatherwood ch miss soc 11; Licking ch from Hon Wm Curll 10	21 00
Pby of Erie.—Franklin ch	10 00
Pby of Beaver.—Bridgewater ch	26 97
Total,	$186 75

CLOTHING.

Ladies of Congruity ch a box valued at	40 50	
" Slippery Rock " "	47 50	
" McClellandtown "	46 85	
" Falling Water ch Winchester Pby	44 47	
		179 32

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of June, 1852.

Mrs Maria P Pope 1st ch Louisville Ky, per S Casseday	5 00
Collections in Green county Miss by Rev James H Thompson	5 90
Rev James H Thompson's donation	3 00
Mr John Gamble 1st ch Louisville Ky	10 00
Mrs John Gamble " " "	5 00
A Little Girl in Mo, per Rev H Blackwell	50
Rock Island Ill mo con coll's per Rev E W Larkin	3 00
Washington Ohio " " John Marquis	9 85
Edwards ch Ill " " W W Backus	5 00
Unity ch Iowa " " Salmon Cowles	7 00
Charleston Ia, bal of ann coll " " H H Cambern	18 00
Total	$72 25

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

DEFECTIVE TRAINING IN PUBLIC INSTITUTIONS OPERATES AGAINST AN INCREASE IN THE MINISTRY.

Inadequate measures of public education constitute a fertile cause of the small number of candidates for the ministry. Schools, academies, and colleges are indispensable auxiliaries in the cultivation of the mind of a Church. An extensive educational apparatus is, in the highest degree, important to aggressive and evangelical activity.

The two particulars in which our Church, with all her interest in public education, has been defective, are (1st), *in not educating a larger number of youth in academies and colleges.* The supplies for the ministry in our Church may be usually expected to come from the educated classes; or rather, the greater the number of educated young men, the more hope is there, in the ordinary course of Providence, of greater accessions to our theological seminaries. It is therefore clearly our policy to encourage public education on a larger scale. More of the families in our Church should feel their responsibility in sending forth at least *one* of their number to possess the advantages of intellectual training, with a view to the public service. It is a great injury to the effective strength of the ministry to postpone this educational training so as to render it necessary for many of our pious youth to commence their preparatory studies at a late stage of life. Far wiser is it to educate on a large and liberal scale, and to secure the early advantages which God often consecrates by calling their possessors into the ministry of reconciliation. The proportion of liberally educated youth in our Church is small, when compared with its wants. And one of the most effective measures for increasing the number of our ministers, in a hopeful reliance on Providence, is to extend the blessings of a liberal education to a larger proportion of our promising youth.

(2d.) Our public education has not only been defective in quantity, but also in *quality.* There has been far too little religion in it. If our public systems made more of Christianity as a divine system, adapted through grace to the regeneration of the soul, the promises of God afford abundant assurance that more of our youth would be converted to his knowledge, and thus more be placed in circumstances favourable to examine their personal duty in reference to the ministry. A course of education, unimbued by the spirit and principles of the gospel, has a natural tendency to harden the heart. When shall the Church arouse herself to the importance of giving her youth a thorough *Christian* education? Until this point is duly attended to, the number of our candidates cannot be expected greatly to increase.

A WARNING.

The following communication comes from a friend. It is intended as a faithful warning. We know not how far it has any application; certainly to a limited extent. Human nature is corrupt and needs to be reminded of its infirmities. Sometimes, too, the faithful are confirmed by being warned of the possibility of their falling.

THE PREACHING TRADE.

We dislike to hear preaching called *a trade,* inasmuch as it is a holy calling, not to be put in comparison with anything mean or mercenary; nevertheless there are men in the ministry who "make a gain of godliness," sons of Eli, who "crouch for a piece of silver," and beg the priest's office that they "may eat a piece of bread." The preliminary study is called a curriculum or course, and the tradesman-student makes it one, pacing only in the beaten path, and taking care to do nothing not required by the indenture. He has no love for the work: he views his education as a ticket to pass, a *quid pro quo,* which he will lay aside as soon as he gets *free.*

He is not like Paul, who would not build upon another man's foundation. His first inquiry is for a *good vacancy,* or, in other words, for *an old and well-established stand.* When he has the fortune to find one, he then makes the best display of his wares, and it is seldom that the stock is so good as the sample. He is ever anxious to please; and his first endeavour is to find out what his customers like, as to have an article not in demand would be so much dead stock. He looks around, not to give, but to get; and he cultivates his field only so far as the grist will come to his own mill. He hears with envy of the high prices given in other quarters, and is always on the look out for a more fashionable neighbourhood. He often suffers by his own example: the measure he gives is meted out to him again. He teaches men to be mercenary, by his continual grasping; and shuts the door of charity by his perpetual craving. His apostolicity may be traced from Judas, and to "his own place" he must go at last.

Phil. Ant.

THE WAN REAPERS.

BY MRS. EMILY C. JUDSON.

I came from a land where a beautiful light
Is slowly creeping o'er hill top and vale,
Where broad is the field, and the harvest is white,
But the reapers are wasted and pale.

All wasted and worn with their wearisome toil,
Still they pause not, that brave little band,
Though soon their low pillows must be the strange soil
Of that distant and grave-dotted strand.

For dangers uncounted are clustering there,
The pestilence stalks uncontrolled,
Strange poisons are borne on the soft languid air,
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan cheek,
But there's beautiful light in her eye,
And the smile that she wears is so loving and meek,
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's golden prime,
But he cheerily sings at his toil,
For he thinks of his sheaves, and the garnering time
Of the glorious Lord of the soil.

And ever they turn, that brave, wan, little band,
A long, wistful gaze on the west—
"Do they come, do they come from that dear distant land?
That land of the lovely and blest.

Do they come? Do they come? Oh! we're feeble and wan,
And we're passing like shadows away;
But the harvest is white, and lo! yonder the dawn!
For labourers—for labourers we pray!"

Knowledge and Practice.—A grain-weight of sincerity and practice is worth a talent of knowledge. It is better to practise as the weakest Christian, than to know as the most excellent angel, if we do not practise what we know.—*Andrew Gray.*

ABSTRACT OF THE ANNUAL REPORT FOR 1852.

Part 1. The first part of the Annual Report, after alluding to the unusual mortality among our ministers and to the decline in the number of young men seeking the ministry, points out some of the causes which affect the decline in the number of candidates. 1. The sovereign good pleasure of God must be acknowledged in all our approaches towards the arcana of this subject. 2. The sins of the Church. 3. The prevalent low state of religion. 4. Imperfect household training. 5. Inadequate measures of public education. 6. The small salaries of ministers. 7. The want of steady and persevering attention to this whole subject on the part of the ministry. 8. The neglect of prayer. The special injunction, "Pray ye the Lord of the harvest" is practically in such disrepute that the small number of our candidates cannot be wondered at.

II. The second part of the Annual Report gives an account of the operations of the year.

Candidates.—The number of candidates received during the year has been—

New, 67, restored, 2; total		69
Making in all from the beginning		2029
The whole number on the roll during the year has been		372
Of this number there were		
In their Theological course	144	
" Collegiate "	145	
" Academical "	71	
Teaching and otherwise absent	12	
		372

During the year *forty-eight* candidates are known to have finished their course of study.

The aggregate number, as compared with last year, shows a diminution of *sixteen.*

Institutions of Learning. The number of *parochial* schools, so far as ascertained by the defective reports of Presbyteries, is 92. The number of *Presbyterial Academies* is 41, and of *Synodical Colleges* 11. Several revivals of religion have occurred during the year in these institutions; and general prosperity seems to attend them.

Teachers and Miscellaneous Department.—The Board are assisting in the education of *six* young men, most of whom are expecting to become teachers. The funds of this department are specially designated to its objects.

Agencies.—The agencies are the same as last year. The Rev. Mr. Speer has laboured in the Pittsburgh field; and the Rev. Dr. Wood in other parts of the West. Dr. Chester has, as usual, exercised a general superintendence.

III. The third part of the Annual Report discusses the question, "Who are the parties to education?" The main object of this discussion is to vindicate the Church as one of the parties in education; but the general position taken, is that parents, the Church, and the state, are respectively concerned in this great matter, each within its sphere.

Parents have the primary responsibility, whether education is conducted at home or in public institutions.

The Church is a party to education, 1. Because the true objects and nature of education necessarily include the inculcation of religion. 2. Teaching is one of the functions of the Church. 3. Children are considered by our standards as members of the Church, and under her care. 4. The ordinance of baptism justifies the Church in establishing for her children religious institutions. 5. The Church has a great interest in the work. 6. The Church is able effectually to superintend and to promote the work. 7. The history of the Church proves it to be a lawful party in the training of the rising generation. 8. The revelations of eternity will confirm the important relations of the Church to education.

The State is acknowledged to be a party to education; but the State has not only no monopoly in the work, but its authority is properly inferior to that of both parents and the Church.

In conclusion, the Report gives a few reasons for the vigorous prosecution of the Assembly's measures of public education. 1. Our covenant obligations. 2. The vindication before the world of the rights of the Church, as a party to education. 3. The influence of the Assembly's measures upon the State system. 4. The prosperity of our Church. 5. The interests of the other parties to education will be promoted by the sympathies, zeal, prayers and efforts of the Church on this great subject.

From the New York Observer.

MINISTERIAL STATISTICS.

In looking over the Triennial Catalogues of several of our Colleges lately, I was led to institute some comparisons between the different institutions as to the number of ministers and missionaries which they have sent out.

As to the missionaries, I have depended mainly upon Prof. Park's address before "the Society for the Promotion of Collegiate and Theological Education at the West," in 1850; except one or two corrections which I have been able to make in his numbers. I have confined myself mainly to the Congregational and Presbyterian Colleges.

1. *Proportion of Ministers among the Graduates.*

Amherst College,	one in	2.19
Trinity	" "	2.19
Middlebury	" "	2.31
Williams	" "	3.13
Hamilton	" "	3.7
Brown University	"	3.8
Yale College	"	3.8
Dartmouth	" "	3.9
Harvard	" "	4.2
Union	" "	5.0
Princeton	" "	5.4
Burlington	" "	5.4
Bowdoin	" "	5.6

2. *Number of Ministers that have been supplied per year, upon an average, since the commencement of the institution.*

Amherst College,		15.0
Union	"	10.7
Yale	"	10.3
Middlebury	"	7.8
Williams	"	7.2
Dartmouth	"	7.0
Harvard	"	6.9
Princeton	"	5.3
Brown	"	5.1
Hamilton	"	4.4
Trinity	"	4.2
Bowdoin	"	3.6
Burlington	"	1.6

3. *Proportion and number of Foreign Missionaries.*

Amherst	41; or one in	23.5
Middlebury	24; or one in	36.5
Williams	33; or one in	40.0
Dartmouth	24; or one in	106.0

I regret that I cannot extend this last list to the other Colleges.

4. *Whole number of Ministers to* 1851.

Yale	1562 in 151 years.
Harvard	1489 in 215 years.
Dartmouth	650 in 82 years.
Union	600 in 56 years.
Princeton	557 in 105 years.
Brown	450 in 87 years.
Amherst	435 in 29 years.
Williams	420 in 58 years.
Middlebury	377 in 51 years.
Hamilton	173 in 39 years.
Trinity	117 in 27 years.
Burlington	95 in 60 years.

THE FAITHFUL PASTOR.

"An anecdote was told me by a well known Irish character, Thaddeus Conolly, who used to spend much of his time in wandering through Ireland, and instructing the lower classes in their native language. 'I went,' said he, 'one Sunday into a church, to which a new incumbent had been lately appointed. The congregation did not exceed half a dozen, but the preacher delivered himself with as much energy and affection as if he were addressing a crowded audience. After service, I expressed to the clergyman my surprise that he should hold forth so fervently to such a small number.' 'Were there but one,' said the rector, 'my anxiety for his improvement would make me equally energetic.' The following year Conolly went into the same church, the congregation was multiplied twenty-fold; a third year he found the church full."—*Dr. Gilly.*

AFFECTIONATE MANNERS IN MINISTERS.—How much ministers and religious teachers gain by a tender style! I hope, dear brother, you will never withhold the pungent doctrines of the gospel; but I hope you will cultivate that affectionate solemnity which accomplishes more than harshness. A minister preaches by his looks, his attitudes, and his tones, out of the pulpit, and in it, as well as by what he says. O, I do long to see love the prominent, all-pervading characteristic of every Christian.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

TEACHING A FUNCTION OF THE CHURCH.

The Church is a party to education, because TEACHING IS ONE OF THE FUNCTIONS OF THE CHURCH. This position in the abstract will scarcely be denied. God makes use of his Church to "teach all nations." It is her very vocation to instruct in divine things. The great practical question here for consideration is, how far the teaching of *other* things besides pure religion is embraced within the scope of ecclesiastical authority?

In answering this question so as to bring general learning within the lawful sphere of the Church, it is important to remember, in the first place, 1. That *the proper knowledge of the Bible calls into requisition learning of every kind.* History, geography, astronomy, mental philosophy, general literature, and in short, every department of knowledge is fairly subject to the demands of every one who desires thoroughly to understand the Scriptures. On the principle, therefore, that the greater includes the less, the Church has a right to teach the general branches of education as auxiliary to the interpretation and knowledge of the divine word.

2. It must also be remembered that, if secular knowledge is taught outside of the Church and in a secular way, the opportunities for inculcating divine truth are rendered very unpromising. The Church cannot hopefully undertake the dissemination of religion throughout the world, when secular training is allowed to anticipate its aims.

3. In the third place, light may be thrown upon this subject by inquiring into the natural method of propagating religion among the ignorant and the heathen. Is it by education, or by simply preaching the word, or by a union of the two? Certainly by a union of the two. All our missionary stations have elementary schools and higher academies as indispensable auxiliaries in the work of teaching religion. These institutions cannot be trusted to foreign hands. The Church herself must superintend them with a religious interest which does not slumber. Her hopes of success are there. The great educational Institute, under Dr. Duff's care at Calcutta, has done more to undermine Hinduism than all other causes combined. The Government institution, in which religion was not definitely taught, produced no impression upon the pagan mind, except to make it infidel. But the Spirit of the Lord has made the Christian institution of the Free Church of Scotland a terror to the Brahmins, whilst the other readily receives their patronage. Experience proves that in the propagation of Christianity the Church cannot forego the advantages of superintending the mental cultivation of those she hopes to convert to the knowledge of the truth.

4. Let it also be considered that, in a Christian land, the Church succeeds in winning her youth to the Saviour in proportion as she combines the religious element with secular learning. It is indeed said that, in Christian countries, where there are so many other opportunities of inculcating religious truth, there is no necessity for the care of the Church in general education. In opposition to this statement, it may be confidently affirmed that fidelity to the Redeemer in daily education receives a blessing even where other privileges are realized to the greatest extent. What institutions enjoy the outpourings of God's Spirit? Is religion often, if ever revived, where the course of instruction is not leavened with religious truth and superintended by religious men? The promises of God are not with the ungodly. His covenant is with them that fear Him. Conversions to Christ are the joy of *religious* institutions.

5. The facility with which ministers become teachers of general knowledge, and the admitted relationship between the two professions of preaching and teaching, go far to establish the position taken. Probably nearly 300 of our ministers are engaged in teaching, and many of them in immediate connexion with the work of the ministry. The fathers of our Church signalized themselves as instructors of youth. Numbers of them personally established and superintended schools and academies. Did these men depart from their ordination vows? On the contrary, did not the general commission to preach the gospel, and to feed the lambs, authorize them to devote a large part of their energies in training the rising generation and in bringing the Gospel to bear upon their minds and hearts through the apparently circuitous, but really direct, course of public education?

MISSIONARY PAROCHIAL SCHOOL OF THE TENTH PRESBYTERIAN CHURCH, PHILADELPHIA.

A few gentlemen of the 10th Presbyterian Church, Philadelphia, realizing the importance of parochial school instruction, determined to organize one, in connection with a Missionary Sabbath-school already in existence in the south-west part of the city. A commodious brick edifice having been erected for the joint purpose, a Parochial School was opened on the first Tuesday of November, 1848, under a most efficient female teacher, with an *attendance of seven scholars.* A small tuition fee was imposed, of ten cents per week, for each pupil. This measure was of doubtful policy at first, inasmuch as public school education was gratuitous. It was believed, however, that time would prove the superiority of our system over the common school, if for no other reason than the blending of the religious with the secular, in the training of youth.

From the very threshold of our work, it was evident that we were following, not leading, Providence. The field was white to the harvest. Confidence in the school daily gained ground among the people of that district. The Bible was read and studied as the foundation of all true knowledge. The Shorter Catechism was introduced as a necessary text-book. The elementary branches of English education were faithfully taught. The school prospered. Our mountain stood strong, because the Lord was our reward and defence.

In the fall of 1849 we numbered *fifty scholars.* Improvements were then made in the school fixtures, by the introduction of new desks, chairs, &c., adding to the comfort and health of the scholars. In the spring of 1851, there were *seventy-five scholars* in attendance, which made it necessary to secure the services of an assistant teacher. With this increase of force, we found that more attention could be given to the older scholars, and their studies advanced. The juvenile department could also be more carefully regarded. In the month of November, 1851, *three years from our organization, we numbered one hundred and twenty scholars.*

The discipline and order of the school is believed to be as perfect as fallen human nature will allow it to be. The use of the rod is seldom resorted to. To any one visiting the school, the hallowed influence of divine truth is most palpable. Portions of the New Testament, gospels and epistles, have been memorized by the scholars, together with many of David's Psalms. The Shorter Catechism has been entirely committed to memory by the older scholars. The

Child's Catechism is studied by the second division.

By way of extending the benefits of Sabbath and Parochial-school instruction to the adult population of that neighbourhood, a religious exercise has been commenced on Sabbath evenings in the school-room, and a course of lectures on Sacred Biography is now in process of delivery. The attendance on this service is some two hundred. Thus, if we mistake not the signs of the times, is the Lord of the vineyard speaking to us, "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." T.

PRESBYTERIAL ACADEMIES.

The following is a list of the classical and religious Academies under the care of the different Presbyteries of our Church:

Presbyteries.	*Name and Location.*
Steuben and Wyoming,	Geneseo, New York.
Buffalo City,	Bethany, New York.
Newton,	Blairstown, New Jersey.
Do.	Newton, New Jersey.
Susquehanna,	Wyalusing, Pa.
Luzerne,	Wyoming, Luzerne Co., Pa.
West Jersey,	Atlantic Academy, May's Landing, New Jersey.
Philadelphia,	Presb. Institute, Philadelphia, Pa.
Blairsville,	Elder's Ridge, Pa.
Redstone,	Dunlap's Creek, Pa.
Allegheny,	Witherspoon Institute, Butler, Pa.
Washington,	West Alexander, Pa.
Steubenville,	Richmond, Ohio.
New Lisbon,	Poland, Ohio.
Columbus,	Kingston, Ohio.
Coshocton, Richland, Wooster,	Vermilion Institute, Haysville, Ohio.
Zanesville,	Miller Academy, Washington, Ohio.
Miami,	Monroe, Ohio.
Maumee,	Montpelier, Ohio.
New Albany,	Female Academy, Charleston, Ind.
Madison,	Female Academy, S. Hanover, Ind.
Crawfordsville,	Waveland, Ind.
Chicago,	Marengo, Illinois.
Palestine,	Edgar Academy, Paris, Illinois.
Palmyra,	Hannibal, Mo.
Wisconsin,	Waukesha, Wisconsin.
Muhlenberg,	Kentucky.
Lexington,	Brownsburg, Va.
West Hanover,	Halifax C. H., Va.
Montgomery,	Christiansburg, Va.
Fayetteville,	Donaldson Acad., Fayetteville, N. C.
South Carolina,	Greenwood, S. C.
Georgia (Syn.)	Greensboro'.
South Alabama,	Mobile, Alabama.
East Alabama,	Lafayette, Ala.
Mississippi,	Zion Seminary, Tipton Co., Miss.
Memphis,	Covington, Tennessee.
West'n District,	Mount Carmel, Tennessee.
Do.	Shiloh, Gibson Co., Tennessee.
Do.	Denmark, Tennessee, (Female.)
Oregon.	
Knoxville,	Campbell's Station, Tennessee.
Do.	Knoxville, Tennessee, (Female.)

In the academical department the operations of the Board have been in a high degree successful. The number of academies has considerably increased; and others are projected, and will go into operation in the course of the year. Not a few of our Presbyterial academies are among the most flourishing institutions in the land. God has given them favour in the sight of the people, and blessed several of them with the outpouring of his Holy Spirit. A number of these institutions, where they have had full opportunity to develope their characteristics, are acknowledged to be of a higher order than any which have ever preceded them in the districts where they are located. Although this may not be affirmed of all, yet their general success fully establishes the hopefulness of educational efforts under the care of the Church.

There are now *forty-one* Presbyterial Academies; and in another year the number will doubtless reach *fifty*. That faith is small which limits to insignificant results so many institutions, honouring the living word of God, and aiming to promote his glory. The revival of these institutions is a sort of memorial of our ancient educational energies, and a pledge that Presbyterians will not soon be found unwatchful again of the right training of their youth.

"FEED MY LAMBS."

Make the *young* (says one of our contemporaries) the objects of your care. "In the morning sow thy seed," and you shall reap an abundant harvest. It is related of Francis Xavier, an accomplished and devoted Jesuit, that when labouring as a missionary in India, after travelling a whole day steeped in rain, when he lay down to rest upon the sand in his wet Spanish cloak as his only covering, he used to say to his attendant, if even a little child should come to ask him a question at midnight, "Be sure to awake me: don't let the child go away." O that we all had equal zeal in an infinitely better cause!

Your Master loved little children. The disciples, in their ignorance, would have kept them away, as unworthy the attention of the incarnate God; but He said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven." They are the lambs of his flock. "He gathers the lambs in his arms, and carries them in his bosom." They are the hopes of our Church; and, if you have the spirit of your Master, you will make them objects of your peculiar regard.

Little children are eagle-eyed: they see your mind in your manner; they scrutinize your very motives; they soon discover whether or not you love them; and whatever you say to the children of your flock, whatever act of kindness or affection you show them, will be treasured in their memory when they are gray-headed men and women, and when you are in the deep grave.

There is not in the volume of revelation a character more brilliant than that of David. I admire him as a fearless youth, when tending his father's flock, and saving them from the lion and the bear. I admire him as a poet, writing those transporting songs that have carried many a soul in its aspirations to heaven; and as a musician, striking his harp to strains as sweet as angels sing. I admire him as a warrior, putting to flight the enemies of the Lord. I admire him as a king with a crown upon his head, and the sceptre in his hand. But I confess I admire him more than all, when he left the cares and the glories of royalty behind him, and gathered his youthful subjects around him, and said, "Come, ye children, hearken unto me, I will teach you the fear of the Lord."

It is a fine sight to see the old oak tree, waving in majesty on the brow of the mountain; but to me it is, if possible, still more interesting to walk through a sweet garden, when the little flowers are blooming in all the tints and hues of their beauty, and every shrub is clothed with the most delicate and lovely verdure. And while one is delighted to see the fathers and mothers advancing to the full maturity of Christian character, it is delightful, in the nursery and garden of the Church, to see them training up the tender saplings till they become "trees of righteousness, the planting of the Lord, that He may be glorified." Your sons will thus be like "plants grown up in their youth;" and your daughters like "corner-stones, polished after the similitude of a palace." That little boy, to whom you now affectionately teach the simple elements of divine truth, may give you his manly arm to rest upon, when you are tottering in old age. That little girl, whose head you stroke in approbation, when she has timidly repeated her catechism and hymns, may yet attend you on a bed of sickness with all a Chloe's Christian love.—*London Wesleyan Magazine.*

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN JUNE, 1852.

Presbytery of Albany.

Albany 3d ch collection 17 57; G H Thatcher 5 — 22 57

Presbytery of Troy.

Malta ch — 10 00

Presbytery of Bedford.

Bedford ch — 27 53

Presbytery of Long Island.

Southampton ch Fem Education Society — 31 00

Presbytery of New York.

University Place ch — 414 60

Presbytery of Elizabethtown.

Elizabethtown 1st ch 150; Liberty Corner ch 17; Chatham Village ch 10 25 — 177 25

Presbytery of New Brunswick.

Freehold ch — 12 64

Presbytery of Raritan.

Amwell 1st ch 17; Pleasant Grove ch 5 — 22 00

Presbytery of Newton.

Musconetcong Valley ch — 14 00

Presbytery of Carlisle.

Petersburg ch — 9 14

Presbytery of Richland.

Orange ch 4 50; Hopewell ch 3 50 — 8 00

Presbytery of Fort Wayne.

Lagrange, Ontario, and Fawn River chs — 14 00

Presbytery of Lake.

Crown Point ch — 3 75

Presbytery of Louisiana.

Madisonville ch 2; Carmel ch 10; Comite ch 5; Rev S B Hall 5 — 22 00

Presbytery of Tuscumbia.

Florence ch — 50 00

LEGACIES.

Legacy of Henry Long, Little Valley, Pa, add'l — 500 00

MISCELLANEOUS.

A Friend, through Mission Rooms, New York 5; Rev Mr Stewart 5; Rev T A Ogden, Natchez, Miss 10; "J." per Rev George Potts D D, 100; "B." Dillsburg, Pa 10 — 130 00

Total, — $1468 48

II. FUND FOR SCHOOLS, COLLEGES, &c.

A member of Brick ch New York 300; Central ch Philadelphia, add'l George W McClelland 25; Mauch Chunk ch Pa 10 — 335 00

Total — $1803 48

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT LOUISVILLE, JUNE, 1852.

Presbytery of Sidney.

Covington ch — 3 00

Presbytery of Findlay.

Truro ch — 2 50

Presbytery of New Albany.

Corydon ch, Mrs Fabrique — 3 00

Presbytery of Madison.

Madison ch 56 10; Hanover ch 44 35 — 100 45

Presbytery of Louisville.

1st ch Louisville, A Lady 6; 2d ch Louisville 83 20; Goshen ch 14 50 — 103 70

Presbytery of West Lexington.

Pisgah ch 18; Versailles ch 4 — 22 00

Presbytery of Transylvania.

Hustonville ch — 25 00

Total, — $259 65

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, July 13, 1852.

Africa.—Letters have been received from Monrovia, Kentucky, Sinoe, and Settra Kroo, dated respectively May 15, May 22, April 22, and May 1. Our missionary friends were in the enjoyment of usual health, and were prosecuting their ordinary labours. Mr. Wilson gives an encouraging notice of the Alexander High School, and expects soon to forward a report of the last session. Another minister is greatly needed as pastor of the church in Monrovia. From Kentucky, Mr. Erskine writes, "Our church here has had three additions within two weeks. Sabbath before last, Mr. Wilson preached and administered the Sacrament for us. The last monthly concert of prayer was a season of refreshing to the church. Missionary reports were interesting to our people. When they heard how much was doing for the conversion of the world, and especially for the work of evangelizing Africa, their joy was increased, their prayers were more to the point, and they seemed to feel more of a child-like trust in our covenant-keeping God."—It will be thought by many of our readers, that this is the legitimate and happy effect of the missionary cause, even on the feeblest churches.

China.—Letters have come to hand from Ningpo, Shanghai, and Canton, dated respectively April 5, April 16, and April 22. Mr. Happer expresses much satisfaction at being able to re-rent the premises occupied by him in the midst of the native community. No opposition was manifested, which is attributed to the kind feeling awakened by the dispensary labours of the missionaries. At Shanghai, the Taoutai had prohibited the workmen to proceed with a building, on a lot lately purchased by the missionaries. His objections, it is hoped, will be overcome. Some superstitious notions about building in front of a neighbouring tomb are supposed to be the cause of his opposition. In a former instance, the same magistrate had opposed the purchase of a particular lot, fearing the missionaries would erect a building higher than his own, and thereby cause his death! Visionary as are his fears, they are real evils to him. Influencing a man of his rank and intelligence, they show in a striking manner the sad effects of idolatry on its votaries, and should call forth our compassion and our prayers on their behalf.—At Ningpo, Mr. Rankin mentions that eleven chapters of the Gospel of Luke had been translated into the colloquial dialect.

India.—Letters have reached us from Lahor, Amballa, and Agra, dated severally April 23, April 20, and May 6. We regret to learn that Mr. Morrison's health had become seriously impaired, so that his physician had prohibited all mental exertion. Urgent applications are again made for more men at Amballa and at Lahor. The Anglo-Indian school at Agra had already twenty scholars in attendance, and more were expected.

Europe.—A respected correspondent on the continent writes, under date of June 14, "As for Italy, the more the Christians are persecuted in ——, the more their faith is confirmed, and the more the Scriptures are sought after. The news from —— is also very good. ——— is very active in directing this work, in which he takes the greatest interest. A collection of Italian hymns is now in the course of preparation, and forty-four of them are ready."

Creek Mission.—The Rev. J. R. Ramsay and his wife have been constrained, by the failure of Mrs. Ramsay's health, to withdraw from the station of Kowetah. The Rev. A. W. Loomis and his wife, of the Ningpo Mission, have joined this station, under the provisional arrangement mentioned in the Annual Report.

Southwestern Indian Missions.—Our next number will contain a journal of a visit to these Missions, by Walter Lowrie, Esq., one of the Secretaries, who has recently returned from this tour. It will be seen that our brethren among these Indians, and their missionary work, have strong and tender claims on the confidence, sympathies, and prayers of the churches.

Mission to the Chinese in California.—The increasing numbers of Chinese in California, and their spiritual condition, have awakened much interest amongst the religious community in that new State, and also amongst the churches in the older States. Upon a memorial from the Presbytery of California, this subject received the consideration of the Executive Committee. We are grateful to state that measures have been taken for sending a missionary to these Chinese. The Rev. W. Speer and his wife, it is expected, will proceed on this mission about the 1st of September. Our readers will remember Mr. Speer as formerly connected with the mission at Canton, from which he was compelled to return by impaired health. His knowledge of the Canton dialect, and his missionary experience, will find immediate employment in this new field of labour, it being a remarkable circumstance that the Chinese in California are all from the province of Canton.

It is not easy to predict the extent of emigration from China to this country. The Chinese may be considered an emigrating people, not less than the Irish or the Germans. The deeply impoverished condition of vast multitudes in China, their want of employment, their hopeless prospect of a better lot at home, are strong reasons for their seeking a foreign land. Hundreds of thousands of them are found in the countries of the east within reach of China, where they are permanent residents. They now find it easy to reach our shores, and their keen practical thirst for gain, added to the general causes already mentioned, will probably bring great numbers of them here, unless powerful causes should arrest their course. Such causes we do not see yet developed. The recent outbreaks against them are already subsiding. The views commonly prevailing amongst our citizens favour the emigration of people from every country. Nor can it be denied that these Chinese are a better class of emigrants than many who come from Europe. They do not fill up our poor-houses and prisons. On the contrary, their industry, their uprightness, their peaceful minding of their own business, make them a very valuable class of our population. What they want is the gospel. Has not God brought them here to receive it?

We would, without enlarging, commend this new mission and our esteemed friends who are expecting to embark in it, to the special prayers of the churches. It will add considerably to the expenditure of the Board, and it was not provided for in the estimates, according to which the expenses of the current year are graduated; but we trust the means for carrying it forward with vigour will not be found wanting.

THE FOREIGN MISSIONARY.

A new volume of this publication commenced with the June Number. We insert a list of the contents of the June and July numbers, of both editions—Newspaper and Pamphlet. The latter is one of the lowest priced works in the country; and we take leave to add, one of the best of its class. It contains about three octavo pages more matter than the Newspaper edition, with occasional supplementary pages as in the July number. Its price, is twenty-five cents a year—postage not included. The Newspaper edition is published at a relatively still lower price, viz. Ten copies for one dollar—postage included.

It will be observed that the much larger part of the contents of this publication consists of original papers; and that it is all different from the contents of the Foreign department of the Record, excepting Recent Intelligence and Donations.

The Foreign Missionary is edited for both adult and juvenile readers, and is not designed exclusively for any one class; but the object aimed at is to make it a Missionary Paper for the family.

Subscriptions may commence with any number. Address—The Foreign Missionary, 23 Centre Street, New York.

June No.—*Newspaper Edition:* Original communications—The river Ganges, by the Rev. A. H. Seeley; A Sorcerer among the Indians of South America, by J. M. L., with an engraving; Boy's Boarding School at Ningpo, by the Rev. R. Q. Way; There is blame somewhere, by Iota; I am going home, and Sowing Seed, by * * *; Each one can pray, by D——; Missionary labours in the Panjab, by the Rev. Joseph Porter; Questions in Bible History, by ——. Other articles—Recent Intelligence; Extracts from Correspondence; What can make a heathen happy; Donations received in April.

June No.—*Pamphlet Edition:* The same as above, with the omission of Missionary labours in the Panjab; and with the addition of a Sermon—He being dead yet speaketh, by the Rev. W. B. Sprague, D.D.

July No.—*Newspaper Edition:* Original communications—Hut of the Warrow Indians, by W. R., with an engraving; The Religions of Mankind, a Missionary Apologue, by A.; A Child lost! A child lost!! and Fear not little flock, by * * *; Dispensary labours at Canton, by the Rev. A. P. Happer; Questions in Bible History, continued by ——. Other articles—Recent Intelligence; The Fisherman and the Serpent: Verses on Blessed are the Merciful; The Shalmagru; Donations received in May.

July No.—*Pamphlet Edition:* The same as above, with the addition of Plus Ultra, by S. N.; Emigration *vs.* Popery; Things to be remembered; Darkness and Superstition of the Greek Church; Importance of diffusing Missionary Intelligence.

CHINA: NINGPO MISSION.

THE RELIGIONS OF CHINA, BY THE REV. A. W. LOOMIS. NO. IV.

[Concluded from page 107.]

Buddhism:—Its Priests; their duties, character, influence, &c.—The five precepts of Buddhism.

The priests of this sect in China are very numerous; we cannot go far without meeting priests or nuns. Their dress is a long flowing robe, with large sleeves, of a yellow colour. The head is shaved quite bald, as a sign of purity. They go bare-headed except in winter, when they wear a dark-coloured hood, with a broad cape; and in summer there are some exceptions, when the sun is fierce. Travelling priests, and those about the country begging, sometimes wear a broad hat. They do not learn trades, or perform any useful labour, except that the inferior priests are detailed by the superior to perform the menial services of the temple, such as sweeping, keeping the door, lighting the lamps, etc. In some cases a part of the lands belonging to the monastery are worked by the inferior priests, but in most cases all such lands are leased to farmers, who give to the superior one half the products of the grounds as rent. The priests are extremely lazy, and not a few appear almost like idiots; having no profitable stimulus for mind or body, and the chief end of their being seems to be to mumble over the name of Buddha, and to eat and sleep.

They are despised by the respectable portion of their own countrymen, because they deceive so many silly people, and are themselves useless drones, and because they live in violation of some of the prominent doctrines of Confucius. He insisted on industry and correct behaviour, but above all, on regard for ancestors and the consequent obligation to marry and rear families. But the Buddhist priests do not marry, and many of them are notoriously profligate in their habits. They adopt or buy young boys who are to

be their successors in the priesthood. Sometimes persons disgusted with the world join a community of priests, and if they carry with them much property they can make an arrangement by which they may be exempted from menial services: but many join them who are willing to serve for a piece of bread, or rather for their allowance of rice and pulse. These are generally from the lowest of the people. Very few of the priests are educated men: all of them must learn such parts of the liturgy as they will need in the discharge of their office as priests; yet if they memorize the lessons, it is as well as if they could read them. Many sentences in their liturgy, and some entire prayers are simply transferred from the original, which is an ancient language of India; all such are entirely unintelligible both to priests and people. It makes, however, little difference in what language they pray, since he to whom most of their worship is addressed died two thousand and eight hundred years ago, and who when living was but a man, unable to prolong his own mortal existence, or to save his own soul; and much less could he have saved others.

There are five precepts which Buddhist priests are required to observe. 1st. Thou shalt not kill any living thing. 2d. Thou shalt not steal. 3d. Thou shalt not marry. 4th. Thou shalt not speak falsely. 5th. Thou shalt not drink wine. In another place I find ten prohibitions mentioned, which are, the killing of animals, theft, adultery, falsehood, discord, harsh language, idle talk, covetousness, envy and malice, following the doctrines of false gods.

Ceremonies in the Monasteries.

The religious duties of the priests are to perform the daily service in the temple, as matins and vespers. In the monasteries we have noticed the routine of ceremonies to be somewhat as follows: Long before light in the morning the big bell and drum are sounded to awaken the god, and two or three of the priests go to recite prayers before him; again after breakfast two or three others perform the same ceremonies. In the afternoon the whole company of the priests, in full dress, assemble in the principal temple before the colossal images of the three precious Buddhas, and here a long service is performed. Two priests standing by the altar lead the ceremonies, striking alternately, and at short intervals, a huge bell, a big drum or hollow piece of wood, and a large plate of iron. The company of priests stand in rows in front of the altar, on each side of the passage from the door to the altar, all chanting in one voice, now fast, now slow; now on a high key, now low. Now they kneel upon a mat or low stool, and remain with the face bent quite to the earth for many seconds, in perfect silence. Then they slowly rise and renew the solemn chanting; then one of the priests takes a cup of the consecrated water and pours it out upon a stone pillar, the top of which is formed like a shallow dish, at the door of the temple. Then the two leaders of the ceremony, continuing the chant, slowly march down the passage, the priests fall in two and two and march three or four times around within the temple, which is a spacious building. They return again to their former position, chant and kneel as before. These ceremonies continue for about half an hour; the effect of it upon the mind is rather impressive. In the evening again, between nine and ten o'clock, two or three priests go into the temple, as in the morning, to strike the bell, and hurry over the required form; this finishes the routine for the day. You see that their gods need bells sounded in their ears to arouse them; and surely they must be very sound asleep, for they never move from their position or turn their eyes. This is the daily service for the priests.

Observance of times—Devices to obtain money—Old women at prayers.

They have no Sabbaths, but observe with particular solemnity the first and full of the moon, the solstices and equinoxes, and "have in all," as Mr. Medhurst states, "one hundred and sixty-two fast days every year." The people are accustomed to visit the temples on every first and full of the moon; there are also special occasions, or special efforts made by the residents of the different monasteries for the purpose of recruiting their funds. The devices for this are various. The superior puts out his hand-bills and scatters them through the country, and orders them to be posted up on every corner, announcing that on a given day, or series of days, it will be highly meritorious and beneficial to visit the given temple or monastery, and bring offerings. The objects to which the proceeds are advertised to be devoted are, the repairing of the temple, or patching up, repainting and regilding the gods, or to cast a bell and the like. Women are by far the largest portion of worshippers at the temples, and on the special occasions just mentioned, they go early and stay all day, and often all night, and sometimes for three days and nights in succession. The birth-days of the gods are observed as special worshipping days, when multitudes flock to the temples, and the coffers of the priests are again replenished.

At some of the temples, and especially at the nunneries, may be seen almost every day, a number of old women, spending their time from morning till night, repeating prayers to Buddha. On entering the temple they go around to all the images, and even to the fierce looking things which guard the entrance, place a few burning incense sticks before each, then bow down, knocking the head three times upon the earth. They use the rosary, and keep an exact account of the number of their prayers and repetitions of the name of their god, and this account they expect to have buried with them, that they may have it to show in the next world in evidence of their merit.

It is sometimes the case that we miss some of the old women that we have been accustomed to meet day after day going to the temples, and on inquiring what has become of them, we are told that they "have said up all their prayers, and may now stay at home and mind their work." What an idea! They have filled up, as they suppose, the measure of the merit they will need, and have paid in advance for all the help their gods can afford them! But we must not despise them for their ignorance and folly. We must pity them, and inquire what can be done to save the multitudes who are now hastening on to the grave under these delusions.

Devotional 'account current'—Living Buddhas; a singular case.

The zealous Buddhists, as has been mentioned, keep an account of debt and credit; this they should look over at the end of every year, and at death they should be able to show a large balance on the credit side, that it may be carried with them to the other world. I have now by me a Buddhist liturgy, in the back part of which are 4700 small circles. When the devotee has gone over all the prayers in the book, he puts a dot into one of these circles; and this he does each time he goes through the book. The greater the number of circles he can mark the better, and this book he expects to carry with him to the other world, to bear witness for him. Deluded people! The only judgment they know anything about is, as they suppose, before the King of the infernal regions; and the only heaven they can look forward to, is a figment of their own fancy. But they must all appear before the judgment-seat of Christ; and the evidence of devotedness to Buddha, on which they now depend, will not avail them there.

Something has been said about present Buddhas, or men who are worshipped as *living Buddhas*. You may wish to know something about them. They are those who have brought themselves to a remarkable degree of fancied perfection by contemplation; or any "who can manage to sustain life without seeming to live." Such persons are in the habit of sitting much of the time with their legs drawn up and crossed under them, as their god is represented, without seeming to notice anything. I remember one of this sort who came to Ningpo, and created a great sensation both amongst all devout Buddhists, and amongst the literati; the latter were affected with disgust and indignation, and sent petitions to the chief civil officer of the department, praying him to expel from the city the vagabond priest who wished to be worshipped as a god. But the officer declined interfering with the religious sects, so long as they do not interfere with the affairs of government. The "present Buddha" of whom I am speaking was kept at one of the monasteries, and for three days he sat on the altar, certain portions of the day, and people flocked in thousands from the city, and all the surrounding country to see, and to worship him. From five to six hundred priests, who came in from the neighbouring monasteries and temples, were daily fed at the table, from provisions liberally furnished by a willing people. I passed through the halls twice during the performances, and at one time found the priests at dinner, and then I wondered where they could get enough to eat; but I passed on to the kitchen, and saw that ample provision had been made. At a caldron that would contain two hogsheads or more, stood a man with a long-handled shovel dipping up the rice into tubs; at another caldron of the same size, was a man with an instrument like a three-tined pitchfork, serving out boiled cabbage and vegetables. In other parts of the kitchen were bags of rice, heaps of cabbage and various kinds of vegetables, and tubs of salt; all these were donations. At the door of the temple was a stand where prayers were sold—a slip of yellow paper on which the prayer was printed; every worshipper bought one; the price was ten cash, or two-thirds of a cent; perhaps the cost was one cash each. Each worshipper brings candles and incense sticks. The candles burn but a few seconds, and are extinguished and become the property of the monastery; they are taken to a shop or stall outside, and again sold to persons coming to worship, and thus they may be sold a dozen or twenty times.

Priests on their journeys—Nunneries—Concluding reflections.

Any priest may travel from one part of the kingdom to another free of cost, as to board and lodging; and some stranger priests are generally met at the monasteries, for there are many that travel about, on pilgrimage to the sacred places. Any priest must be entertained by his brother priests for a day and night, and then, unless the weather is too unfavourable, he must depart on his journey. But if he is a person of uncommon sanctity he is entitled to three days' entertainment. The evidence of uncommon merit, is, in some cases, the absence of one or more fingers from the hand, or of the first, or first and second joints of the finger, which have been burned off. But though the priests pretend to sanctity, and profess to mortify the flesh, many of them are confirmed opium smokers, and others of them spend much of the time in gambling. When we lived in the central part of the city of Ningpo, our house was close by a Buddhist monastery, and we could look down into some of the monks' rooms, and from morning till night of every day, more or less of them were to be seen engaged in gambling.

Connected with the Buddhist sect are many nuns, these live in communities by themselves. The nunneries, like all buildings for religious purposes in China, are built by subscription, or by individual munificence. It is considered a work of great merit to help in constructing or repairing religious buildings, or other public works. The nuns are supported, like the priests, by fees and presents, and by any funds that may belong to the nunneries to which they are attached. Their patron goddess is Qwanyin. Their dress is very much like that of the monks; they have large feet, and wear such shoes as are worn by the men. They take a vow to avoid the society of men, and never to think of marriage; but, notwithstanding this vow, most of them lead profligate lives, and though the people all know it, still they fear them, because they suppose the nuns may have some mysterious connection with spirits, and may have it in their power to benefit or injure whom they please. Many of the women choose a nun as their spiritual adviser, and it is an object with the nuns to secure many friends of this kind, to whom they may look for support in case of necessity.

Enough has been said to exhibit the absurdity of their doctrines, and the unsubstantial nature of their hopes. How dreadfully are they to be disappointed! Who can calmly look on and see these hundreds of millions of people, blind themselves and led by blind guides, going on in the road to death? They give freely of their money, they fast, they pray, they afflict the body, all to procure blessings hereafter. But all their efforts are vain. They know not the true God; they know not the Saviour of sinners. And *must* they perish—*need* they perish? "Christ Jesus came into the world to save sinners," then the Chinese may be saved; but Christ Jesus must first be preached unto them.

A LETTER OF MR. M. S. COULTER: NINGPO, MARCH 10, 1852.

Reasons for occupying a Station at Chinhai.

As mentioned in the "Recent Intelligence" of last month, the missionaries at Ningpo have for some time considered it important to extend their operations, by forming a station at the city of Chinhai. The following letter gives their reasons for this measure. We are happy to add, that the Executive Committee have authorized the mission to proceed in this good work, agreeably to their suggestion in the last paragraph of this letter.

In our last Annual Report a few remarks were made in regard to the desirableness of having a mission station at Chinhai, the city at the mouth of the river on which Ningpo is situated. For several months past some of our number have had the subject in their thoughts, and have felt its importance. At a meeting on the 8th inst., it was formally laid before the mission, and after a free conversation on the subject, the following resolution was unanimously adopted:

"That we strongly recommend to the Executive Committee, that we be allowed to attempt the esta-

blishment of a branch mission at the port of Chinhai, by a detachment of one or two of our mission families, whose places shall thereafter be supplied by reinforcements from home."

Some of the reasons which have led us to make this recommendation, are—

1st. That it is accessible to foreigners. This, in China, is a very important item. It might be, and probably is, doubted by some, whether it is really an open port; but Ningpo being open, Chinhai, from its situation, seems necessarily open. It is considered by all the English consuls in China as part of the port of Ningpo. No foreigners having as yet attempted to reside permanently there, we do not know whether the Chinese authorities would oppose it or not. The reason we have not tried to find out their views on the subject is, that we think there would be no advantage gained by knowing them, if we have to wait six or seven months for authority to act; because the Chinese are so vasciilating that they might give their consent now, and oppose it six months hence, and vice versa. Neither do we think it would be politic. If we should ask leave of the authorities to make a visit to Teen-tung or Chusan, they would object; whereas, if we went without leave, they would say nothing about it. So in this case, if we asked permission they might object, but if we should take it for granted that they have no objections, we might be able to establish a mission there without a word of opposition.

2d. The size of the city would justify the establishment of a branch mission there. The city and immediate suburbs contain about 40,000 inhabitants. It is not scattered over a large surface, but is compactly built, and would consequently have this advantage, that the labours of the missionary would be known, and his influence felt throughout the whole city. There is also a large village within five or ten minutes' walk, containing several thousand inhabitants, and many others at no great distance containing their thousands.

3d. It is already occupied by Roman Catholics. We do not know that any foreign Roman Catholics reside there permanently, but they have chapels rented, and native assistants employed, who are indefatigable in trying to make converts. Roman Catholicism is the same in China as elsewhere; and the proud, domineering spirit of those who profess to be its converts, is exerting an unhappy influence upon the minds of the people, creating in them a prejudice against any foreign religion. On this account it would be desirable that a counter influence should be exerted, that they should be taught that there are some who seek *them*, not *theirs*. The sooner this is commenced, the more easily it will be accomplished.

4th. The dialect is the same as at Ningpo. There may be a few words that are pronounced slightly different; but they are so few that one speaking the Ningpo dialect well would find no difficulty whatever in making himself understood at Chinhai. The mission there being formed by a detachment from Ningpo, there would not therefore have to be any delay in acquiring the language; they would be able to commence their labours immediately. This is a great advantage gained.

5th. The healthiness of the location. Chinhai being situated directly on the sea-shore, is doubtless the most healthy city in China that is open to foreigners. If there were suitable buildings there, our missionaries would make it their summer retreat. Going to Chusan or Shanghai is always attended with a good deal of trouble, expense, and loss of time; but Chinhai, from its close proximity to Ningpo (12 miles distant) and its sameness of dialect, would present none of these difficulties.

6th. Establishing a branch mission at Chinhai would be adding *one* to the number of cities in which the gospel is already preached in China. When the Chinese are so exclusive in their ideas, and so anxious to keep foreigners out of the country, it seems necessary and important that we should take every *fair* advantage to establish ourselves among them, and proclaim to them the way and plan of salvation.

7th. Another consideration which induces us to recommend the *permanent* occupation of Chinhai, is, that it is at too great a distance from Ningpo for an *out-station*. But leaving the *distance* out of the question, we are convinced from observation and the experience of others, that *transient visits*, such as are made to out-stations, do not exert that wide and lasting influence which a permanent residence would. The seed must be *watered* as well as *sown*, if we expect it to spring up and bear fruit. This we think can not be *well done* by transient visits.

8th. Another advantage would be the increased facility for sending books to other parts of the Empire. All the junks trading at Ningpo have to stop at Chinhai to be examined by the custom-house officers; so that we could not only have the opportunity of distributing books among them, but also among great numbers of junks which do not come so far as Ningpo.

The above are the main reasons which we would urge for the occupation of Chinhai. The mission think that the only *possible* obstacle would be, that we *might* find it difficult to buy land and build houses *at once*, as, owing to the conduct of Roman Catholics, the *people* are *afraid* of foreigners. The *authorities* might also object to our residing permanently there, but as they have *virtually* granted this privilege to the Roman Catholics, we think they could not well deny it to us. It might, however, be necessary that the mission should be *gradually established;* that a house should first be *rented*, and a brother spend some months there without his family, until both the people and the authorities become acquainted with him and his object. Their prejudices would thus be gradually removed, and his permanent establishment among them would be gratifying instead of repulsive.

Having thus briefly, and as we think fairly, laid the subject before you, we leave it for your consideration.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. JOHN H. MORRISON.

The Missionary's Sabbath at Patiala.

On this journey to preach the gospel, Mr. Morrison was accompanied by two of the native brethren. They reached Patiala, a city of about 100,000 souls, under a native chief, late on Saturday.

March 16th, Sabbath.—This has been a day of hard work. After an early breakfast, went out in front of the tent and addressed a large crowd, which the native brethren had collected. I commenced by asking them what was the object of religion, of what use is it? One man answered, in substance, that it was to minister to human desires and passions. I replied, Do you say such is the object of the religion given by God to man? He said, Yes. Several in different parts of the crowd spoke up and said No, that that fellow knew nothing about the subject. I then said to him, You see your brethren with one consent pronounce your answer erroneous. Of course I must go by their decision; and as no one suggested any other object, I asked whether they thought it was to sow dissension and discord among men, or to produce peace, harmony, and love. They agreed that the latter must be the design of the religion that God would give to men. Again, I asked whether its design was to restrain men from sin, or to promote sin among men. To this they agreed that its object was to restrain men from sin, and that by these signs the true religion given by God might be distinguished from all human inventions.

I then proceeded to demonstrate to them, from the Korán and Shastras, that neither of these objects ever had been or ever could be attained by Islamism or Hinduism, but the reverse; but that both were provided for in the gospel of the grace of God, by which the love of God is shed abroad in our hearts. At this two or three Musalmáns spoke up, and said the Old and New Testaments were abolished. I asked for their authority for this assertion. They replied it was in the Korán. I asked where it was written in the Korán. One said if he had a Korán he would show me. I then immediately produced a Korán, and asked him to show me the place, but he excused himself by saying he had not performed his wazu (ablution), without which it was unlawful for him to touch the Korán! I then asked several others, but all made the same excuse! Not a soul would touch it! I then charged them with wilful falsehood in saying, when the Korán was not present, and they thought I could not produce one, that if it were present they would show the place, but the moment the Korán was produced they invented such a false and frivolous excuse for refusing to perform their promise; and then proceeded to prove from the Korán itself that the Old and New Testaments were not abolished, but were still binding, and that Mohammed acknowledged them as binding on himself. This demonstration astonished them, and some remained silent, while others resorted to abuse and making a great noise.

After preaching and discussing a long time, until I became hoarse and tired, I retired to the tent for rest and to seek help from on High, leaving the catechists to go on with the work. After a while returned to the work, and continued at it until dinner. Again after dinner went out, and continued at it until dark. Thus some have been compelled to think—they have had their thoughts directed in a new channel—they have received information respecting the iniquity of the systems they have been accustomed to regard as of divine origin, and of the excellency of the gospel, which they had never before supposed to exist—some seed has been sown, but O! how awfully hard and dry and cold the soil!—O that the dews of the Spirit may be granted to soften and moisten this dry and rock-like ground, and that the Sun of Righteousness may send forth his reviving rays to warm and fertilize these icy hearts, that the seed sown to-day may spring up and bring forth fruit abundantly, to the praise and glory of God the Father, Son, and Holy Spirit!

Sad scenes on a Hindu Festival: the degrading effects of Idolatry.

17th.—Another day of almost incessant labour, though the number of hearers was not so great as yesterday. It is the last day of the Holí festival, with its filthy and obscene ceremonies. Even the Rájá was out in the streets to-day, throwing the red powder and other filth on the people, and receiving his share in return. The crowd at such a time reminds one more of a company of demons than of any thing else. Only imagine the inhabitants of a large city, from the king down to the lowest inhabitant, shutting up shop, suspending all business, and turning out in the streets to spend the day in bespattering each other with coloured water, coloured powders, mud, dust, and water from any mud puddle they may meet, and see the whole as busy and hard at work as the firemen in one of your large cities while a great fire is raging, and you may form some idea of the scene that has been passing here and throughout India to-day and for some days past. Multitudes go out ready prepared for this filthy work with little leather hand-buckets, and wherever they can get coloured or filthy water, watch their opportunity to throw it on some passer by.

But this is not all, nor the worst of this disgusting festival. The filthy language and songs used by all classes, men, women, and children, is such as cannot be repeated, and the obscene images of Krishna publicly carried about the city, cannot be named, much less described. To this satanic work they are stimulated by all sorts of intoxicating liquors and drugs. Without witnessing some such scene, you can hardly form a conception of the awful depth of degradation and pollution into which idolatry has plunged this people. Such is the provision idolatry has made to meet the wants of immortal beings—to make them holy and prepare them for eternal bliss in the presence of a holy God! O that the people of God would take these things to heart, and labour more and pray more for the salvation of these miserable, blinded, degraded dupes of one of the most filthy and disgusting systems that ever disgraced the human race.

Illustrations of one great difficulty.

. . . . One great difficulty we labour under, is the ignorance of the people respecting their own religions. Hence when the iniquity of the Korán is exhibited, the Musalmáns exclaim, *tauba, tauba,* repent, repent, i. e. of the impiety of saying such things about the Korán—or *lá háulwa lá qú ata illá billáhi*—there is no power or virtue but in God. It is repeated to drive away evil spirits, or to escape the evil influence of some great impiety. While the Musalmán is repeating his *lá haul* the Hindú laughs. But then comes his turn, and when the iniquity of the Shastras is exposed, he is in astonishment at the exhibition of what he never supposed to exist, and in pious horror at the imputation of such iniquities to his holy shastras, he exclaims, *Ram! Ram!* The Musalmán then enjoys his laugh, and both open mouth and eyes in astonishment at the learning of the Sáhib.

Often they venture to deny that their books contain what we show to be in them, but when asked if they will renounce those books supposing these things are actually found in their own copies, or in the copies in possession of their religious guides, they shrink back from such a promise. Such is the hold Satan has on them, that often they say, right or wrong, they will stick to their own religion, be the result heaven or hell. It is enough to make one, who has some conceptions of the value of an immortal soul, shudder to hear them, as I have often heard them coldly say they would prefer hell in the religion of their fathers, to heaven in any other. O that the Spirit of God would accompany the word, and pour into their darkened minds the light of heaven, and guide their feet in the paths of eternal life and peace!

Effects of excessive labours—Patiala as a Missionary Station.

19*th.*—Owing to a bad headache and sore throat from too much speaking, was unable to do much to-day. The native Christians, however, were engaged most of the day in discussing with, and instructing the people. About the middle of the afternoon I joined them and assisted them, but was not able to take the burden of the work on myself, or to enter fully into any discussion. Distributed some books and gave some instructions, showing that Christ was the only Saviour, and all others guilty sinners and not to be trusted.

20*th.*—Have been occupied most of the day, as usual, in various discussions with Hindus and Musalmáns, and instructing them in the way of salvation.

21*st.*—To-day has been occupied much as the rest of the week, but with fewer visitors. For this there are two reasons; one is, the novelty has somewhat worn off, and the other is, most of my Urdú books are gone; though I have exercised great caution in the distribution. This is *one* of the largest cities, if not *the* largest, I have seen in the north-west Provinces, and ought, as soon as circumstances will permit, to be occupied by the heralds of the cross. It is the capital of a native Rájá; and whether he or the government of the East India Company would interpose any difficulty in the way of the settlement of missionaries here or not, remains to be ascertained when we are prepared to make the proposition. But at present it would be necessary, if occupied at all, to send a physician; for there are no Europeans here at all, and none but native physicians to depend on. As a field for itinerating missionary labour, it is fully equal to the most favourable portions of the Company's territories, and much more so than some.

Conversation with a sinful Saint.

22*d.*—*Saniáwar.*—On my arrival here, walked into a large garden close by, belonging to the Patiála Rájá, where there is a báoli (a large well with a wide flight of steps from the water to the surface of the ground) extending back a long distance. Here I found a Sanyási Faqir who has made the recesses of the walls his residence for two years. He was watering some flowers in pots, which done he washed his face and hands. I then engaged him in conversation, and set before him the gospel plan of salvation, to all which he assented, as true and excellent, but said he had never heard of these things before. While I was talking with him he went away for a moment, and returned with his face all covered with ashes. In course of conversation I spoke of the darkness in which the people were involved; to which he replied, Yes, these people are all blind; for see, said he, they call me Father, and worship me, while I use all sorts of intoxicating drugs and am guilty of all uncleanness, and am now actually suffering the consequences of my licentious life. Yet, says he, they are so blind as to worship me as a great Saint! I told him I had often told the people that whoever would lay aside the appearance of a human being and adopt that of a hog, and indulge in all sorts of licentiousness, everybody would regard him as a saint. He said this was all true. I then solemnly pressed on him the guilt of his course in living such a life, and still taking advantage of the credulity of the people to impose himself on them as a saint. From his candor I did entertain some faint hope that he might profit by my instructions, but he was then taking intoxicating drugs and stupifying himself so as to unfit himself for anything but iniquity. His rescue would be truly a miracle of grace, and yet the grace of our Lord Jesus Christ is fully equal to the greatness of such a work. Returning met with several people from the city going to bathe, with whom I had a long conversation, during which time the carts arrived and the tent was pitched. During the day numbers continued coming and going, so that we had as much as we were able to attend to until after dark.

Some of the discouragements—A shaven-headed Musalmán's idea of religion.

23*d, Sabbath.*—To-day have had some specimens of the discouragements which almost constantly, in one shape or other, fall with oppressive weight upon the missionary, and fill him with sadness. While at breakfast I overheard the Pandit very earnestly engaged in proclaiming man's sinfulness and the gospel remedy, when all at once one in the crowd spoke up and asked him what his name was. In the same way, when I was speaking, a man interposed some objections and asked some questions, which I answered evidently to his conviction, if not to his satisfaction; and when I thought I had not only silenced, but interested him, he suddenly asked some silly question about the price of grain!

One great difficulty is, that neither Hindus or Musalmáns can conceive of any other religion than that of forms and ceremonies, and abstaining from certain kinds of food; nor any kind of holiness but that produced by the use of water; consequently when we speak to them of a religion of the heart and a holiness which consists in hating all sin and in love to God and man, our language has no meaning to them. They cannot understand how there can possibly be any religion where there is no imposing round of ceremonies, or holiness where there are no bodily ablutions, or prayer without a set form to be repeated at all times, on all occasions, whether understood or not. Hence, after having exhibited the gospel plan of salvation, they think that all is well enough, but ask what is your religion? what is it lawful for you to eat? and what must you abstain from? When we exhibit the New Testament instructions on that subject, they reply—you have no religion, you eat just what you please! and you eat and pray without first bathing or performing any ablutions! . . . As an example, while at dinner a Musalmán came to the tent, whose head was all closely shaved. Shaving the beard they consider an awful sin, in comparison with which falsehood, theft, and adultery or the like, are not to be named; but shaving all the hair off the head is one of their highest acts of merit. Well, after dinner I went out and he took his seat before me in front of the crowd, to hear what the religion of the gospel was, and to discuss points on which we might differ. When all were seated, I commenced by taking ground on which all were agreed; God is omniscient, the searcher of hearts, and requires of his people the homage of the heart, &c. To this all agreed, and I hence drew the conclusion that whatever religion God gave would be a religion of the heart, but that as man could take cognizance of external actions only, it was most likely he would invent a religion which had reference chiefly, if not solely, to external rites and ceremonies. I then proceeded to show from Scripture and reason that all our ills owe their origin to sin, and so on. Thus far all had remained silent and apparently interested listeners; but as I was about to exhibit the work of the Spirit, the shaved head interrupted me. I begged he would allow me first to finish what I was saying, and then propose his questions. But no, he insisted on my first hearing his question. Well, as he considered his question so important I yielded; and when it came, what was the question of this learned and holy man? It was no more nor less than this, "What are you allowed, and what are you forbidden to eat?" I then, in reply, read to him several passages on the subject from the New Testament, on hearing which he got up in holy disgust, and saying we had no religion and were unfit to be reasoned with, he walked away! Such is a specimen of their ideas of what religion consists in.

JOURNAL OF THE REV. CHARLES W. FORMAN.

Hindu worship—Interviews and discussions with Mohammedans.

Lahor, March 22*d.*—This evening, as I walked through the fields near the city, I stopped at a Hindu temple in a beautiful garden. It was becoming quite dark. The priests within were performing their evening worship. A bell, a gong, and a drum, were all called into use to attract the attention of their god.

23*d.*—Went into the "Sona Musjid," (the Golden Mosque) this afternoon, and began to talk to a respectable-looking man whom I met there. After a short time I was interrupted by a voice from behind me, telling me they did not wish to hear what I had *to say*, but wished me to bring my books and compare them with theirs. This I cheerfully consented to, and to-morrow at one o'clock was fixed upon as the time. I then took my leave, and going a little further, stopped at a well. Soon a crowd of Hindus collected, and we conversed some time on the subject of idolatry, with which some Musalmáns who came up seemed greatly pleased, particularly an old man, whose shop I passed in going home. As I passed he called me up, and said, "I liked what you said this evening very much, did you get it out of a book, or out of your own heart."

24*th.*—Went to the Sona Musjid according to agreement; found the man present who had challenged me to the discussion. He immediately went away, and after a while returned with another Moulwe. One of those who were present insisted upon my taking off my shoes when I entered the house adjoining the Musjid, which I did not do very willingly, because I knew it was unnecessary, as they never expect us to take off our shoes unless we go into one of their holy places, which this was not. And, moreover, it seemed evidently to be done in a bad humour, and as a sort of humiliation. However, I did take them off. I asked for something to sit upon. The same man told me to sit upon the floor, that I must sit upon a level with them, if I conversed with them. I was a little out of patience with what seemed to be a deliberate intention to treat me with contempt, so I replied that I was not accustomed to sit upon the floor, that my clothes were not adapted to that mode of sitting as theirs were; that I was not too proud to sit on a level with them, but it was not convenient. At last they consented to my sitting a little more elevated than they were. We soon got to work, but in the mean time quite a concourse of people had assembled. There were three Moulwes, I believe, two of whom seemed to be men of considerable importance.

One began the discussion, by asking how I knew the book we called the gospel was the true gospel which was originally given. I replied, we knew it, because, 1st, We had in our libraries in London and other places, gospels which were made 1500 years ago; that it was acknowledged on all hands that at that time the true gospel was in existence; and that between these old books and those we now made there was no difference. 2d. Although there was, and always had been such diversity among Christians, still they all had always acknowledged the one gospel which we now have; and 3d. If the gospel were lost, it might be re-written almost entire from the prophecies with reference to it contained in the Jewish Scriptures. This conformity proved the purity of our gospel.

He then wanted to know how I could prove that the writers of the New Testament were inspired; which I did from the miracles of the apostles, and other arguments. He then said, "If you believe the gospel on the ground of miracles wrought, why don't you believe the Shasters on the same ground?" I showed him the difference between the miracles wrought by the apostles, and those professedly wrought by the Hindu priests. He then said, "Why don't you believe Mohammed on the ground of his miracles?" I said he never wrought any, and produced a passage from the Koran to prove that he did not. It was with great difficulty that they could find the passage I referred to, but at last they found it, and then said mine was a wrong translation, that it was written there were *some* signs which God did not give to Mohammed. Here I was at a stand, because I could not read Arabic, but I said, "what is the word you translate *some?*" intending to inquire into the matter. He replied, *Al.* I happened to know that *al* was merely an article, and did not mean "*some.*" I told him what *al* meant. But he did not seem to be in the least disconcerted by being detected in a manifest falsehood, but instantly changed his ground and said *al* meant a certain—or the—and pointed out a particular miracle. I showed him that the word was *miracles*, not miracle, and the context forbade his explanation. He had nothing more to say, and our conversation was broken off by the arrival of one of their fixed times of prayer, to be resumed on Friday.

Persian school—Moulwes again—Magic lantern exhibition—English school examination—English Missionaries.

26*th, Friday.*—In the morning went to see a Persian school I had lately established in the city, under one of my English scholars, a very intelligent young Moulwe. It promises well; already twenty-seven names enrolled. I hope for much fruit from this school, as I shall have constant opportunity of imbuing the mind of the teacher with our ideas and sentiments.

At one o'clock, after spending three hours in the English school, went to the Golden Mosque according to agreement, but found them at their worship. They rather contemptuously asked me to wait an hour or so, which I declined to do. To receive such treatment from such people is hard to bear with Christian patience and love. One said, "What is your conversation that we should give up the worship of God for it?" I merely replied that I did not ask them to do it. They had appointed a time for a conversation, and that I was present at the appointed time, but if they were not ready, I must go. How galling to such a sensitive disposition as our Saviour's must have been the treatment he received.

In the evening, after preaching in two places in the Bazar, went to the school to exhibit the magic lantern to the pupils. Much to my surprise, found the house crowded with scholars and visitors. Every bench was occupied, and many on the floor, crowded to the very curtain, though the room is a large one, say 45 by 25 feet. I have seldom witnessed such

displays of surprise and delight, as the spectators manifested. Their interest continued to the last.

27*th.*—This morning had an examination of the English School, before many European and native gentlemen. Among the former were Mr. Lawrence and Mr. Montgomery, members of the Board of Administration. Among the latter, Raja Dína Náth, who was perhaps the greatest man in the Panjab under Ranjit Singh, and main support of the government. All seemed to be greatly pleased, and spoke most favourably of the school in the remarks in the visitors' book.

I spent the latter part of the day at Mr. Jay's, with Mr. Clarke, one of the Amritsar missionaries; the latter is a most loveable man. His father is a clergyman of the Church of England; he educated this son at an enormous expense, and just when he thought he should see his son well located at home, he told him his purpose to become a foreign missionary. It almost broke the old man's heart, but at last he gave his consent. The time is not yet past when men must hate father, mother, brothers, and sisters for Christ, and upon no easier terms will he receive a single disciple. How thankful ought I to be that God has sent two such men to Amritsar. Surely it will puzzle Satan to cause any root of bitterness to spring up between us.

28*th, Sunday.*—In the morning heard Mr. Clarke preach from the text "Who will consecrate himself this day unto the Lord," a good plain gospel sermon. In the evening preached in English at the schoolhouse to our little English congregation, subject "the glory of God in the fear of Christ." Several of the more advanced pupils were present; and one Musulmán, who seemed soon to be satisfied. The subject would scarcely please him.

Royal buildings—An Emperor's grave—Missionary labours.

29*th, Monday.*—In the afternoon I left Lahor to go out on a preaching tour. Came out to "Shah Dera" (the King's Tent) so called, I believe, because the King always joined his camp here, when going on any expedition northward. Here is the tomb of "Jahan gir," or as his name is written on his tomb, "Núr-al-Dín Muhamúd Jahán Gír Bádhsha." He was the son of Akbar, and father of Sháh Jahan, by whom his tomb and the Shálamár gardens were made. The tomb is a fine building. The foundation is about 300 feet square, covering a space of 90,000 feet. At each corner there are most beautiful minarets built of various coloured marble, a beautiful specimen of Mosaic; the floor of marble also. But nothing produces the impression of sublimity so much as the Mosaic pillars and arches, forming a portico all around the building. I went to the door last night, intending to go into the tomb to see the tomb proper, the place where the body lies. The door was closed, but through an opening between the folding doors, I could see the dim light of the lamp at the grave. I went around to another side, and found a door open, but by this time my mind was so affected by the silence and gloom, as well as the sublimity of the building, that I found it difficult to enter, though I am not very nervous. The grave is where the passages from the four sides meet. It is surrounded by latticework of white marble. The floors of the passages are of white marble, inlaid with stones of different colours. The tomb in the centre is of the same, only the stones are set in the form of flowers. On it also are praises of God written in black letters of stone. The Faqír who lived at the place, said that it had been swept and the lamp lighted by him and his ancestors, from the time of Sháh Jahan.

30*th.*—Went into the village, which contains perhaps 3000 people. In the morning, preached an hour at a shop, where I found a man very well acquainted with the gospel. The son of a native prince (Sardar) was reading with him. I gave them both books, and also several others. Then went to a Mosque, where I found a very stupid Moulwe. A number of the better order of people came in, and I talked with them for two hours. None would take books. But two or three followed me and took them in another place. One said, "These people don't understand; I know the gospel is true." Then, I said, Why don't you obey it? O, said he, they would give me great trouble if I should. I talked with him for some time; he promised to come to see me at Lahor. Went to another Musjid (Mosque) where there was a very amiable and intelligent Moulwe, but I was too tired to talk with him. Gave him a gospel and tract. I am sitting in a room over the gate of the garden of the tomb. It is large and airy, but I could not sleep last night for the noise made by the owls and bats; and because I had an idea, that as a thief entered my room last fall, the first night I was out, so one would come to-night. But he did not come.

31*st.*—Came about 15 miles yesterday afternoon. Much of the road was under water, which made it very difficult for the camels to travel, their feet being formed for sand; it is difficult and dangerous for them to march on muddy roads. Got into my tent at half-past ten. And this morning went into the neighbouring village and preached to a number of Hindus, who listened pretty well and seemed to understand. In the afternoon went to another village, where, perhaps the gospel was never before heard. But met with a good deal of opposition from the Qází, which is sometimes translated "*judge;*" though I don't know why, for he is rather an ecclesiastical than civil officer. As I approached the village, I felt great pleasure in the thought that I was to offer salvation for the first time, to a simple people; so I was greatly disappointed by meeting with opposition. I begged the Qází to take a book and read and compare it with the Korán, and see if they were both from God; if not, which was. No, he replied, I'll not take on me such a load as that, but follow my own way. I then turned to the people and told them if they followed him he would certainly lead them to perdition. But they seemed to care for none of these things.

April 2*d.*—This morning came into Lahor again, being driven in by the rain. Spent the evening at the chaplain's with the Amritsar missionaries, who left for Amritsar during the following night.

School re-opened—Bazar preaching—Death of a former pupil—Notices of Sermons preached—Religious impressions amongst Scholars.

3*d.*—To-day re-opened the school, a good attendance. At the examination I gave certificates to all the English scholars. They seem to have produced a good effect. Those who got good ones were much encouraged; and those who got bad ones determined to do better this year. It was delightful to see them all meet in such good spirits and begin with so much earnestness.

Went to the Bazár this afternoon, determined to preach a sermon without allowing myself to be interrupted. Again and again my hearers tried to stop me, but I insisted upon their waiting till I had preached what I had to say. With a good deal of trouble, I got through a sermon and prayer of 30 minutes or so. I heard several say, "O, he is only giving advice." But when, in conclusion, I said prayer must be made through Jesus Christ, then began the usual dispute. They can bear any thing but to hear of the character and work of our Saviour. Even when I spoke of the inability of man to pray till God gave him a new heart, they assented; but to pray in the name of Christ, they could not endure.

12*th.*—During the last ten days, I have been engaged as usual, in the School and Bazár. To-day heard of the death of a youth who had been a pupil in our school. I considered him one of the most promising boys we had, and, for a time, I thought him a serious inquirer; but his mind seemed suddenly to undergo a great change, and to be filled with the most intense hatred for Christianity. I felt a great deal of interest in him, and exerted myself to save him, but in vain, I fear. Not in vain, for we never do our duty in vain, "we are a sweet savor in them that perish." In the evening preached a long sermon on the Divinity of Christ, which seemed to be well received, almost no opposition. This greatly astonished me, and I almost hoped a fair day was dawning.

13*th.*—To-day attempted to preach at the same place, "the Dihlí gate," on the benefits of Christ's Death; —a stormy time.

14*th.*—To-day in the same place, on the Holy Spirit;—better than yesterday. Had a Surdar (nobleman) and four Moulwes to hear me. A Moulwe asked me why I did not receive the Koran? I answered as usual, because it was not God's book, which I could prove; and began to do so by reading two contradictory passages from it. He denied the correctness of one of the quotations, and we concluded by engaging to meet at my room at the school, on Saturday, to examine this and other passages of the Korán. Other Moulwes will be present, I hope. I have great difficulty from not being able to read Arabic, and so having to use a translation; the correctness of which it is very easy to deny when they get into trouble.

This morning I asked one of our finest pupils what he thought of the character of their gods, he replied, "Before I knew Christianity I thought they were perfect, but now I think they are utterly imperfect." Another said, "We know that idolatry is wrong, but it is so fixed in our hearts that we can't get it out." I told him that if the Holy Spirit would touch their hearts they would soon get rid of it. He then wanted to know how he could obtain his influences. "I know," said he, "you always say, pray for them. But how must I pray, what words must I use?" Poor fellow! how utterly helpless and lost is man; he feels after God in the dark, but never can find him till God is pleased to give him light. I well remember how I was bewildered once. And that which is now so plain as to need no explanation, or rather as to be incapable of explanation, was most unintelligible. I believe the best instruction to give one in such a state is just this,—You can never understand these things till God reveals them to you. You can never come to God till he draws you. Then, like a helpless, lost sinner, cry for mercy—who knows but that he will hear you?

EUROPE: MISSIONS IN FRANCE.

REPORT ON EVANGELIZATION IN ISERE: MAY, 1852.

General remarks—Labours of the two missionaries, Messrs. G—— and C——.

We are happy to say, in beginning this Report, that since the one which was sent last autumn, 1851, our mission in the department of Isére has progressed in a satisfactory manner. The political changes which have agitated the whole of France, have not sensibly affected the work of evangelization, and although, until last month, the department was under the rigorous military government of a state of siege, our evangelists and colporteurs have not, as in others, been impeded in their work. They are, no doubt, surrounded with enemies, especially those little knots of believers who have been called to the faith by means of Mr. C——, but hitherto the hostility of the priests and their adherents has been chiefly confined to insults and threats. We must not however be too sanguine about the future. Violent and arbitrary measures have been resorted to against the preachers and distributers of the word of God; several have been put in prison and punished with fines and interdictions; some have been exiled into another part of France. In this great country, so often agitated by various passions, like the waves of the sea, no one can tell in how far the circumstances of next year, next month, next week perhaps, may lead to an abridgment of religious liberty. Be it as it may, what has recently taken place is sufficient for us and for all the friends of the gospel, to urge us on to pray and to work while it is day. We have before given various details on Messrs. C—— and G——'s field of mission, on their personal circumstances, and the way in which they proceed in their work; it would therefore be useless to repeat these things, and we shall content ourselves with giving some extracts from their reports.

Mr. G—— continues to reside at V——, where well-attended meetings are regularly held. Every Sunday he preaches a sermon, gives catechetical instruction, and in the evening, presides at a prayer-meeting. He still visits T——, where we have lost some friends through removal, and where some danger from invasion by Popery on the one hand and from Plymouthism on the other, renders watchfulness peculiarly necessary. In other places where the meetings are less numerous, Mr. G—— finds occasion to hold familiar intercourse with individuals apart. His regularly transmitted journals, show the indefatigable zeal of this faithful labourer. The following extract will not be read without interest.

Peaceful death-bed of a young girl—Religious feeling at V——.

"*Nov.* 1851.—We have to deplore the loss of one of the members of our little flock, a young girl seventeen years of age, and of a very prepossessing exterior. Her mother had been previously afflicted by the death of her husband and five children, which had caused her to concentrate all her affections on this child, who, having been brought up under the influence of the gospel, had never tasted the dangerous pleasures of the world. She attended evangelical meetings and held no intimate intercourse but with pious persons, and yet there seemed to be observable in her character a degree of coldness which left room for some apprehensions lest the work of grace should not be effectually wrought in her heart. But this illness soon brought to light her hunger and thirst for the Word of Life. I saw her almost every day, and she constantly begged to have the gospel read to her, pointing out the passages she desired to hear; and this not merely on the occasion of my visit, but also on other Christian friends coming to see her. On the last evening but one of her life she requested me to read the 14th, 15th, and 16th chapters of St. John's Gospel to her; which I did, accompanying them by some reflections. What charming words, she said, the Saviour has left us there, how full of

consolation. I drew near to her bed and said, 'Rosalia, I am glad to find you love the word of God. At an hour like this it is necessary to seize every remaining moment, and seek through the Redeemer's merit the salvation of your soul.' 'Alas, yes, sir. I have too long neglected my salvation, and trodden the broad way.' 'Do you think of death?' 'I think of it frequently, for I feel that I shall not recover.' 'And is your soul at peace—do you think you are saved?' 'I feel often troubled at the thought of my sins, yet I believe in the Lord Jesus Christ, and that he is come to save that which was lost.' From the beginning of her illness she made known to one young friend, F. L., the sentiments of repentance and hope by which she was animated. Speaking of the visits she received from this young friend, she said, 'I love Fanny's visits; they do me more good than the physician's.' On the Wednesday I was sent for in great haste, and on arriving I found Rosalia's bed surrounded by some of our Christian female friends. Her changed countenance and the rattling of her difficult breathing, were proofs of my being too late to bid her adieu, she saw nor heard any more, and soon her soul took flight to a better world. On beholding expire one whom a few days before we had seen in the full bloom and beauty of youth, we felt constrained to throw ourselves on our knees, and ask for grace to be ready for the day and hour of the Lord's calling us to himself, and we also sought, in the word of God, those warnings and consolations with which it abounds for such a moment."

• • • • From time to time Mr. G—— is rejoiced by some newly attracted souls manifesting their change through a godly life. He wrote in February last, "Although nothing very striking has occurred at V——, yet the Lord has been pleased, during the last two months, to afford us some encouragement. Two individuals, after having appeared to turn from the right way, have regained some spiritual life; others, including some young men and married women, continue their regular attendance at our meetings. A female, frightened by the threatenings of the priests, had drawn back a little, but since the beginning of winter she has taken courage, and now re-appears at the meetings; she even spends part of the Lord's day with us. Conviction of sin is deepening in her heart, and leading her to feel more profoundly the need of grace for salvation. One of her neighbours, a bigoted woman, has become acquainted with the gospel, and having purchased a New Testament, she is reading it constantly. Her confessor, to whom she frequently speaks of the gospel, told her one day, 'I know not what to say to you, you have more knowledge than myself;' and, on his desiring her to give up her New Testament, she said, 'I will never part with that book, it will be my rule of faith and conduct.'"

A Voluntary Colporteur.—Notices of Mr. G——'s varied work.

One of the members of the little flock of V——, Mr. C.—, an active Christian, zealous for the salvation of souls, feeling an ardent desire to do something for the Lord—has begun to labour as colporteur in this portion of our department, and is thus powerfully seconding the cause of evangelization. Within one month he has distributed nearly 200 New Testaments and 300 tracts. The works of colportage and evangelization are mutual helps and means of completion to each other. The colporteurs break up the ground and cast in the seed of the word; the evangelists follow to water and cultivate the rising crop.

We will add but one extract more from Mr. G.'s journal of March last: "A young man tolerably well instructed, having read some of our publications, came and secretly purchased a Bible, not having the courage to let his friends know it. A man forty years of age, living at a distance of two leagues, came by night to converse with C——, and on the Sunday following, he attended the meeting. One Sabbath evening, on leaving meeting, one of my hearers invited me to accompany him to his dwelling, and there fell on his knees confessing his sins and begging me to pray with him. His wife, who knows the grace of God, entered and joined in our prayers. The illness and death of one of our friends has become the occasion of an opening for the gospel in a new locality, where the word of the grace of God had not yet been preached. On the 17th, I learned that our friend was unwell, but I was too much indisposed myself to be able to leave the house. On the 21st we heard there was danger, and, in spite of pains in the loins which scarcely allowed me to move, I promised to go next morning a distance of four leagues from this; but that morning a message came to inform us he had expired. I went in a while to perform the burial service. Sixty persons were assembled round the grave, and listened with profound attention to my simple address on the necessity of being always ready to meet that inevitable messenger, *Death*, who is to conduct us to the tribunal of a holy and just God, who will bring into judgment our thoughts, words and actions, and pronounce a condemnation from which there is no way of escape except through faith in Christ the Saviour. We had serious conversations with several persons, to whom brother C—— related his conversion, and the change the word of God had wrought in him." We may conclude by saying that the station of V—— is in a tolerably prosperous state, and that the symptoms of coolness which appeared last autumn are no longer visible.

[To be continued.]

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN JUNE, 1852.

SYNOD OF ALBANY.—*Pby of Albany.* Ballston Spa ch 30; *Pby of Mohawk.* Westminster ch, Utica, 38 70 — 68 70

SYNOD OF BUFFALO.—*Pby of Buffalo City.* Buffalo Central ch 19: *Pby of Rochester City.* Seneca Falls ch 62 30 — 81 30

SYNOD OF NEW YORK.—*Pby of Hudson.* Florida ch mo con 2 75, Miss Eunice Sazer 1 75, Miss Susanna Sazer 1; White Lake ch mo con 5; Coshecton ch 5; *Pby of North River.* Smithfield ch 12 50; Marlboro' ch mo con at West neighbourhood 4 50, Miss Eliza Velie 1; *Pby of Bedford.* South Salem ch 6 mos con cols 28 63; Croton Falls ch 13 13; *Pby of New York.* New York First ch mo con 120 82; Fifteenth st ch mo con 1; Forty-second ch mo con 16; Madison av ch mo con 9 62; University-place ch mo con 16, "J" 100, Mrs Gardner Howland 50; Chelsea ch mo con 23 10; Williamsburg ch mo con 25; Rutgers st ch, George S Woodhull 10; Yorkville ch mo con 4 61: *2d Pby of New York.* Canal st ch, "a member" 30; *Pby of Connecticut.* Thompsonville ch, of which 10 for American Indians, 23; Hartford ch 1 75 — 506 16

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Woodbridge 1st ch 50: *Pby of New Brunswick.* New Brunswick 1st ch mo con 25; *Pby of West Jersey.* Gloucester ch, Rev F Knighton 2 50; *Pby of Newton.* Musconetcong Valley ch 14; *Pby of Raritan.* Pleasant Grove and German Valley chs 10 — 101 50

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Central ch mo con cols 170 49, ann col add'l J V Cowell 10, J A Freeman 10; Sixth ch mo con 20; Crookville ch, a thank-offering of a member 2 50; *Pby of New Castle.* White Clay Creek and Head of Christiana ch 36 75; *Pby of Donegal.* Churchville ch 30: *Pby of Baltimore.* Baltimore, Md, a family to ed *Eliza Jane Cross, Martha Young Cross, Hellen Miller Cross, and John Cross Webster*, 100: *Pby of Carlisle.* Shippensburg ch, Friends for the sup of the gospel in the Panjab 100; Dillsburg, Pa, "B" 10 — 489 74

SYNOD OF PITTSBURGH.—*Pby of Blairsville.* Gilgal and Perry chs 32, Gilgal fem miss soc 21; Salem ch 20: *Pby of Redstone.* Mount Pleasant ch 33 40; Rev W W M'Lain 10: *Pby of Ohio.* Bethel ch 5; Pittsburgh 2d ch bal, of which 3 from Mountain sab sch 47 35: *Pby of Alleghany.* Ebenezer ch 4; *Pby of Beaver.* Neshanock ch 27; New Brighton ch 18: *Pby of Clarion.* Licking ch, a member of session 5; Leatherwood ch 10 — 232 75

SYNOD OF WHEELING.—*Pby of Washington.* Cross Roads ch sab sch 16 60; Washington ch 85; East Buffalo ch, James Donaghey 5; West Liberty ch 11: *Pby of Steubenville.* Steubenville 2d ch, youths miss soc to ed *Wm P Breed* at Futtehgurh 12: *Pby of New Lisbon.* Niles ch 6 — 135 60

SYNOD OF OHIO.—*Pby of Zanesville.* Zanesville ch sab sch for sup of bazaar sch in Northern India 20: *Pby of Richland.* Perrysville ch, Clear Fork Branch 9, Mrs Rachael Wilson 5: *Pby of Wooster.* Guilford ch 20 — 54 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe.* Union ch 10: *Pby of Miami.* Muddy Run ch 1; Washington ch 9 46: *Pby of Cincinnati.* Cinna, 7th ch mo con 9 12: *Pby of Oxford.* Oxford ch mo con cols 29, Miss C Neal for East Indians 20; Riley ch 14; Salem ch 15; Winchester ch sab sch 1 33; Bethel ch, divd on Turnpike Stock 8 72; Lexington ch 2 51; N Providence ch, Mrs Dowdle 1: *Pby of Sidney.* Bellefontaine ch 6; West Liberty ch 28: *Pby of Findlay.* Rockport ch 1 60; Little Grove ch 4 40; Lima ch 31 — 192 14

SYNOD OF INDIANA.—*Pby of Indianopolis.* Franklin ch 25, John P Banta to con Mrs EMELINE DITMARS 1 m 30; Bloomington ch 74 25: *Pby of White Water.* Sardinia ch 3; Sand Creek ch 7 20: *Pby of Palestine.* Grandview ch, of which 30 from JOHN S HITE to con self 1 m, and 15 from Wm Blackburn in part to con Mrs REBECCA E T BLACKBURN 1 m 80 50 — 219 95

SYNOD OF NORTHERN INDIANA.—*Pby of Crawfordsville.* Jamesville ch, D J Buzzard 1 50; Rockville ch 6; Bethany ch 14; Putnamville ch, of which 10 from HORATIO T WAKEFIELD in part to con himself 1 m 24 — 45 50

SYNOD OF ILLINOIS.—*Pby of Iowa.* Kanesville, Iowa, Laura F, Charles, William and Mary Furguson's missionary box 3 65; Birmingham, Iowa, John Raney 1 — 4 65

SYNOD OF MISSOURI.—*Pby of St. Louis.* St Louis, Mo, Andw J Hibler 5: *Pby of Upper Missouri.* Lexington, Mo, Rufus Young 2 — 7 00

SYNOD OF KENTUCKY.—*Pby of Louisville.* Louisville 1st ch mo con 16 20, ann contribution of a lady 7; Louisville 2d ch addl 1: *Pby of Muhlenberg.* Princeton ch, Master William Jurey 1 — 25 20

SYNOD OF VIRGINIA.—*Pby of Montgomery.* Wytheville, Va, Miss Mary M'Kee 20; High Bridge ch 20 50; Mountain Union ch 8; Falling Spring ch 20; Fincastle ch 7; Salem ch 37; Locust Bottom ch bal 45 cents — 102 95

SYNOD OF MEMPHIS.—*Pby of Western District.* Jackson ch ann col 88 25, Aunt Sallie Cooper ann don 3, sab sch to ed a child at Wa-pa-nucka 25; Denmark ch 101 50; Union ch 58; Brownsville ch 86 35: *Pby of Memphis.* Hickory Withe ch 1 75; Macon ch 23 05; Mount Bethany ch 38 95; Somerville ch bal to con Rev R E SHERRILL and Miss LUCY F LYNE 1 m's 50; Emmaus ch 99 95; Mount Carmel ch 39 30, Mrs Hill 50 cents; Portersville ch 26 83; Raleigh ch 48 — 690 43

SYNOD OF GEORGIA.—*Pby of Flint River.* A F M — 20 00

SYNOD OF ALABAMA.—*Pby of Tuscaloosa.* Gainesville ch 170; Eutaw ch sab sch to ed *Luther Hoadley* 10 — 180 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi.* Port Gibson ch 65 08, sab sch to ed *A J M'Gill* 5; Natchez ch mo con 75 30, sab sch 15 30, col'd members 4 30; *Pby of Louisiana.* Natchez, Mi, Rev Thomas A Ogden 10; Plaquemine ch sab sch to ed *Susan Hildreth* 25; *Pby of Tombeckbee.* Dry Creek, Mi, Rev J C Baldwin 3 — 202 98

Total from churches, $3,360 55

LEGACIES.—Dearborn co, Ind, Legacy of Mrs Margaret Stead in part 135; Mifflin co, Pa, Legacy of Henry Long in part 500 — 635 00

MISCELLANEOUS.—A widow's mite 2 50; a friend to the cause of missions 15; Independence, Ia, JACOB HARMAN to con himself 1 m 50; a friend 15; a friend to con DANIEL C LIST, ANNE ELIZABETH LIST, and KATE LIST 1 m's 100; a friend for Africa 5; a widow's mite 2 50 — 190 00

Total receipts in June, $4,185 55

WILLIAM RANKIN, Jr. *Treasurer.*

DONATIONS IN CLOTHING.—Ladies of Bethel church, Blairsville Pby, one box clothing to con Mrs MARTHA COLWELL and Mrs SARAH ROBINSON 1 m's 54 56; Female mis soc of Racoon ch, Pa, one box clothing 25; Female mis soc of Amity ch, Washington Pby, one box clothing for Tallahasse 36 25.

NOTICES.
BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, William H. Crane.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly for the Board of Foreign Missions, at fifty cents a year for five copies of the newspaper edition to the address of one person, postage included; and at twenty-five cents a year for a copy of the pamphlet edition. Copies of the pamphlet edition, when desired, are sent free to donors of five dollars and upwards, and to ministers whose churches contribute to the funds of the Board. Address, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Postage on the Newspaper Foreign Missionary.—This paper is under 300 square inches in size. The postage, payable quarterly in advance, is—for 10 copies, per quarter, under 50 miles, 3½ cents; under 300 miles, 6¼; under 1000 miles, 9⅜; under 2000 miles, 12½.

☞ As the postage cannot be prepaid at New York, let it be deducted according to the above rates, when remittances are made to pay for the paper. Thus the price is—fifty cents for five copies, postage paid.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to Rev. John Leyburn, D.D., Corresponding Secretary and General Agent.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

THE SUICIDE,

OR THE DANGER OF BAD BOOKS.

[From the "Youth's Gleaner, or Ripe Fruits of Piety, Gathered and Garnered for the Presbyterian Board of Publication." 18mo. Now in press.]

Among the various cases to be found in the wards of an hospital, there are none more trying to the minister of religion, and none which cause him a greater measure of anxiety, or yield him a smaller return of comfort or of hope, than those of persons who have committed or attempted the dreadful act of self-destruction.

The writer can recall the painful impressions of many such cases. He has still before him the deluded youth, the disappointed and ruined man of riper years, and the aged miscreant; all of whom he has attended, and to each of whom he has endeavoured at the eleventh hour to testify of repentance towards God, and of faith towards our Lord Jesus Christ. Alas! how seldom have any evidences of true penitence appeared! The heart has generally been found to be hardened in sin and in opposition to the will of God, before the awful crisis arrives, when men can deliberately rush upon an eternity of woe.

In the legal investigation which is generally instituted in such cases, we not unfrequently hear that a verdict is returned of "temporary insanity." This in many instances may be correct, and it is charitable to ascribe to mental aberration an act which indicates the absence of all sense of duty towards God or towards man; but in many cases the mental disease is not the originating cause, but the effect of some unhappy affection, some baneful influence, some hidden leaven, which has been secretly consuming the moral health and happiness of the soul.

The following narrative affords a melancholy illustration of this. It was on a Saturday afternoon, that a young gentleman of very prepossessing appearance, was brought to ——— hospital. He had been found by a policeman in ——— gardens, stretched on or beside one of the benches placed there for the accommodation of the public. He was unable to speak, but the symptoms of his case indicated but too plainly that he had taken a large dose of poison. On his arrival at the hospital he received the most prompt attention. The resident apothecary was on the spot. The physician for the week was immediately summoned, and no effort was left untried to save him. There was something in his appearance calculated to excite a feeling of interest in those who saw him. He was young and handsome, and had evidently moved in the higher circles of society, and from some unhappy cause, upon which as yet no light was thrown, he had brought himself to his present truly awful position.

About an hour after his admission, a lady arrived at the hospital, accompanied by a friend. Her appearance told but too plainly the relationship in which she stood to him. No one could have seen her agitated manner, or watched her countenance with its deep alternations of grief and love, without at once concluding that she was the mother of the unhappy stranger. We soon learnt that he was an only son, and that she was a widow. When the first burst of maternal sorrow was somewhat subsided, she was persuaded to retire to another apartment, and there to wait the result. Meanwhile, it was my sad office to be with her, and to endeavour to address some word of comfort to her mind. Alas! how unavailing were my efforts! What comfort could be imparted to a mother's broken heart in such an hour!

The additional particulars which we now heard of the young man's history only added to the mystery of his present situation. He was in possession of a free and independent income, and had the prospect of inheriting considerable landed property in a few years. He had hitherto lived with his attached and widowed mother, and no circumstance had transpired to lead her to suspect the real state of his mind.

The first intimation of his feelings had been communicated to her in a note which he had addressed to her that same day, in which he revealed the dreadful purpose which he had formed, and described the place where his body would be found. It was on receiving this note that his afflicted and distracted parent, accompanied by a friend, set out to search for him, and found that he had already been discovered in the manner described, and conveyed to the hospital.

The medical officers persevered in their kind endeavours during the whole of the afternoon and evening. A considerable portion of the poison was removed from the stomach, but it had been there for too long a period to admit of much prospect of a recovery. How long and trying were those hours of suspense to his afflicted parent! Never shall I forget the scenes of anguish through which she passed! It has often been my lot to see a mother's sorrow for an only son, but then the loved one had been removed by the hand of God, and this shed at least one ray of light and hope, amidst the darkness of the dispensation; but here was sorrow without hope. Here was all the grief of a tender and affectionate mother, with an addition which seemed to be too great for the human heart to bear.

In the course of the evening she was joined by a female friend, and it was now for the first time that I was able to discover any clue to the circumstances which had led to this sad and guilty act. This friend, who was obviously on terms of the strictest intimacy with the family, mentioned that the mind of the young man had become completely unsettled and unhinged by reading the works of Lord Byron.

Here was the secret revealed. Here was the hidden poison which had been instilled into this youthful and once happy mind, and which had produced such sad and lamentable fruits.

O! that all who trifle with works of an irreligious or immoral tendency could have witnessed this scene! It must surely have awakened them; it must have startled and impressed them; it must have left at least one awful lesson upon their minds, "there is a way which seemeth right unto a man, but the end thereof are the ways of death." Here was one, naturally amiable, and capable of adding to his own happiness and to that of others, possessing a cultivated mind, an ample fortune—the joy and support of a widowed mother; one who, through the blessed influence of true religion, might have become an ornament to society and a useful member of the Christian Church: and here were all those hopes for ever blighted. And blighted by what? By the unhallowed influence of the works of a man of splendid and attractive talents, but who prostituted those talents to the worst of ends.

A few hours now terminated the life of this unhappy youth. His poor mother, sinking under her deep and solemn trial, became delirious some time before he died, and was removed to her home. During the night, a few words were uttered by the sufferer, the only words which he had spoken, and they were of an unpleasant character. Towards morning the death pang came; and ere the sun had arisen to usher in the calm and tranquil rest of the Christian Sabbath, the soul of this misguided and erring youth had departed.

COLPORTAGE.

A colporteur in Ohio writes: "To make the matter as systematic as possible, I have made our own people and the *poor* the principal objects of my visits; indeed, the missionary part of the work is by far the greatest object, in my opinion. To be sure it is something pleasant to sell a good book in any family, hoping that God will bless it to the salvation of some one's precious soul; but to enter the humble log hut, and find what, alas! is too often wanting in the stately mansion—'pure and undefiled religion,' clad in its most beautiful garments, simplicity and humility, although surrounded by poverty and distress—in such a place as that to give a book or some tracts, and receive in return the invocation of God's blessing on me and the cause of colportage, and behold the tear of gratitude steal down the cheek—this fills the soul too full for utterance."

Another colporteur in Ohio writes: "The demand and interest is still increasing in the West for the books of our Board, and a great amount of good is being done by the wide and extensive circulation of the books. Going once over a field seems only to open and prepare the way for a second and third time, and still every time more books are sold than at the former time. Our prayer is, that the blessing of Almighty God may rest upon and go with all who are engaged in this great and glorious work, that of spreading light and truth abroad in the world, and especially in the dark corners of it."

A colporteur in Pennsylvania writes: "I will not attempt to give a summary of the incidents that have occurred. By the grace of God I have been able more than once to speak a word which was in season, and afforded comfort to the heavy laden. Some I have seen the victims of fatal diseases, yet triumphing through faith; and I trust I have myself been profited by the exhibitions of sincere piety which I have met sometimes where I little expected it."

NOTICES OF THE BOOKS OF THE BOARD, BY THE CONTEMPORARY PRESS.

We are encouraged in our work of preparing a valuable and interesting literature for the Church by the favour accorded to our labours, not only by the presses of our own Church, but by those of other evangelical denominations. We give the following specimens:

The Presbyterian Psalmodist; a Collection of Tunes adapted to the Psalms and Hymns of the Presbyterian Church in the United States of America. Approved by the General Assembly. Edited by Thomas Hastings. Philadelphia: Presbyterian Board of Publication, 265 Chestnut street. Price 75 cents.

A music-book prepared under such auspices needs no endorsement from us. It is matter of devout thankfulness, that our Church has been able to secure the services of Mr. Hastings, as editor of a book which we take for granted will give character to the devotional music of our Church, for generations to come. The preparation of such a book demands not only exquisite and highly-cultivated musical taste, but a devotional spirit, in harmony with its great object. Both these qualities are revealed in full measure in the volume before us. The character, number, and variety of the tunes, are such as to adapt it to almost every conceivable exigency of the congregation, the prayer-meeting, the Sunday-school, and the family. The thanks of the Church are due to the Committee, to whose judicious and faithful services much of the value of the book is owing. We earnestly hope its effect will be to promote congregational singing; and thus arrest the tendency we notice in some quarters, especially in New England, to deliver over this portion of divine worship to the "performance" of the choir.

We ought to add, that the Set Pieces, Anthems, and Chaunts, appended to the copy before us, constitute a highly valuable portion of the work. We hope to see the day when the common version of the Book of Psalms will form a common element of the devotional exercises of the public worship of our congregations.—*Princeton Review.*

"Here is a new thing, and one we doubt not will be welcome in many places. One of the largest religious denominations of this country has laboriously prepared a collection of 520 Tunes, with special reference to the wants and habits and prepossessions of the families and congregations in its connection; and such is its selection from the best days of the Scottish and Irish churches, as well as the American, that it is happily adapted to all of the Presbyterian name everywhere. Its aim is to encourage a desirable uniformity and fixedness of style in conducting divine praise, and to bring back as far as possible the sound practice of universal congregational singing. By being generally introduced into the churches, and thoroughly used, and steadfastly adhered to, it will early have all the members of our worshipping assemblies acquainted with the tunes that will be ordinarily

sung, and thus effectually check the practice which has been too often and painfully seen, of choirs virtually monopolizing the act of praise by the use of new and strange tunes, in the singing of which few or none of the people could join.

"In its execution the book is evidently designed for permanency and for good. It is the work of nearly four years' preparation, under the eye of an able committee appointed by the General Assembly of the Presbyterian Church, and is now brought out in substantial and convenient form by the Board of Publication. Its instructions in the 'Rudiments of Vocal Music' appear brief, judicious, and complete; and every effort seems to have been made to impress upon all the sacredness and the becoming solemnity of every thing pertaining to the exercise of praise. It is intended for general circulation; and, that it may be in the reach of all, is sold at 75 cents per copy.

"The only matter of regret which we notice in this book, is one which, we fear, attaches itself to almost all works of this kind. It is that of setting for the different tunes the most sacred words, and words in which oftentimes the divine name occurs. But the very design of a singing-book is one for practice—and, therefore, in learning the tune, and frequently amidst the wildest scenes of mirth or playfulness, and laughter, these solemn, sacred words, will roll upon the tongue. Is there not a fearful tendency in this to the merest trifling with sacred things? Is there not thereby furnished an excuse for what virtually amounts to the veriest profanity? Too much caution cannot be practised toward the young. Familiarity in this way may lead to contempt. Much, very much, would we have preferred to see in this good collection words different from the ordinary character and tendency in such books.

"In this opinion, however, we may be alone; and even in this matter 'The Presbyterian Psalmodist' is better than most singing-books with which we have met. As a whole, it was called for, and gladly will we see it early and widely used in Associate Reformed, as well as other Presbyterian churches."—*Christian Instructor (Associate Ref. Church.)*

"It seems to us that in the selection of Tunes, this book is a great improvement on those in common use. We find in it all the old tunes with which we have been familiar, some of which we have not found in any collection lately. We think this book should be preferred on that account by those who are learing music, that they may be prepared to take part in the singing of praise in God's worship. As to the lessons, we are not much of a judge; but we have no doubt they are up to the times."—*The Covenanter.*

BIBLE DICTIONARY, for the use of Bible classes, schools, and families. Prepared for the Presbyterian Board of Publication, 12mo, pp. 476. Price 50 cents.

"We regard this as a very timely production. There are several excellent works of this kind, but none that precisely meet the wants of our Church. Kitto is too large and costly, besides being deeply tinctured in many of its articles with German modes of thought: and other smaller and more accessible manuals are too general and vague on many points to meet the necessities of our Church. This little hand-book has been carefully prepared from the most authentic sources, and speaks clearly out in regard to Bible facts and doctrines, which our Church considers of the highest moment. For all ordinary purposes this book will be sufficient to furnish the information demanded by an intelligent and inquiring reader of the Scriptures. It has added to it several appendixes, giving the meaning of words in common use, pertaining to Christianity, but not found in the Bible; the orthoepy of proper names in Scripture; and lists of the kings of Judah and Israel. We are not sure that the book would not be improved by the incorporation of the first and second appendixes with the main text. The bulk would not be increased, and the matter desired would be brought more entirely under the eye at a glance. We cordially recommend this convenient and portable aid to the clear comprehension of the word of life."—*Watchman and Observer.*

"This work, like the other publications of the Presbyterian Board, is got up on good paper, fair type, and substantial binding. It is accompanied by a map of Canaan and the adjacent countries named in the Bible, two maps of Palestine, one of the countries travelled by the Apostles, and a map of modern Jerusalem. It contains, in an Appendix, a vocabulary of Scripture proper names pronounced; also, one of theological and other terms—a knowledge of which is very desirable for a student of the Bible. In the body of the work the articles are brief, but contain a large amount of information, very clearly stated. The latest geographical and archæological discoveries are noticed; and, as a whole, it must be highly useful to Sabbath-school teachers and scholars."—*Vermont Chronicle.*

"Prepared under the auspices of the Board of Publication of the Presbyterian Church, this volume is exact, learned, and orthodox. It is excellent as a cheap book of reference in studying the Bible, and is especially fitted for Sabbath-School purposes."—*Puritan Recorder.*

"This is the second edition, revised and corrected, of the Bible Dictionary, issued by our Board of Publication. It is an abridgment and condensation of larger works, and peculiar in this, that it employs largely the results of modern research and discovery, as well as refers to modern authors, in elucidating Scriptural topics. Thus, for example, under the head of 'Jordan,' we have a brief account of the American expedition under Lieut. Lynch, of the U. S. Navy, which navigated that river in 1848, from the Sea of Tiberias to the Dead Sea. This is an important improvement over all previous works."—*Pres. Advocate.*

"From a slight examination of the Bible Dictionary we are induced to believe that it is a work of great merit. It embraces in a small compass a vast amount of information, and the definitions contained in it may be confidently relied upon, as the result of much study and investigation. We congratulate all our Sabbath-School teachers on having so valuable an assistant to the study of the Scriptures placed within their reach. The work is very handsomely gotten up, and is sold at a price which everybody must consider as very reasonable. It is indeed remarkably cheap."—*Presbyterian Record.*

"None but a well-informed student of the Bible can have an adequate conception of the vast accessions that have been made within the present century, to the science of Biblical illustration.—Travellers have explored, and in some degree surveyed the lands mentioned in Holy Writ—antiquarians have deciphered and interpreted monumental inscriptions—naturalists have identified the animals hitherto known imperfectly under Hebrew names, and philological critics have given precision and accuracy to our ideas of ancient words—so that the time for Bible Dictionaries, exhibiting the results of these multifarious labours, has at last fully come. The age demands such works—Sabbath-school teachers and Christian parents require their aid in the instruction of the young, and the members of Bible classes, in whom a spirit of inquiry has begun to work, find them of great use in their researches after truth. A great book, however, is often a great evil. It is wasteful of both time and money. Calmet falls under this censure, and, besides, it is far behind the age. Kitto's Cyclopedia is an immense mass of learning and instruction; but neither of these books, nor indeed any other that we know, is suitable either from their price or their principles for the universal circulation among the people, at which the Board aims. We think that our views of truth are found in the Bible; and we are anxious to have them exhibited in the works issued by our church. Let any one try this publication by this test; and if he be a true-hearted Old-School Presbyterian, he will find it is just the book to suit him. The terms Elder, Election, Predestination, Perseverance, Perfection, for instance, are defined briefly but very clearly as they are held by our Church. The references to Scripture texts are copious; and as they are not quoted at length, the size and price of the book are proportionably diminished. The volume contains five neat maps; but we should have liked it still better if it had also been furnished with illustrative wood-cuts. We hope that, in a future edition, this deficiency will be supplied. Some of the Hebrew names have been interpreted, thus 'ABRAHAM (*Father of a multitude,*)' but a great many other names which might have been profitably, and yet briefly treated in the same manner, have not been explained. We mention these matters, because we are anxious to see a work already so valuable, still further amended and improved."—*Presbyterian of the West.*

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF JUNE, 1852.

Presbytery of New York.

First ch N Y 500; and 30 to con Henry V Olyphant hon mem — 530 00

Presbytery of Philadelphia.

Central ch, S Colwell — 30 00

Presbytery of Marion.

A Friend — 1 00

Presbytery of Richland.

Fredericktown ch, per Rev John M Faris, in part to con And Dalrymple hon mem — 10 00

Presbytery of Chillicothe.

1st ch Chillicothe per Rev Irwin Carson — 30 75

Presbytery of Miami.

Yellow Spring ch 25; and 5 from the Female Benevolent Society of said congregation to con Rev Moses Russell hon mem — 30 00

Presbytery of Cincinnati.

1st ch from members to con Rev Samuel R Wilson hon mem — 30 00

Presbytery of Orange.

Danville ch per Rev J N Lewis — 10 00

Presbytery of Fayetteville.

Black River ch per Rev G M Gibbs 90; Centre ch from Malcolm Purcell to con his daughter hon mem, in full per Rev H McLean $15; Antioch ch Margaret Smith 2 50 — 107 50

Presbytery of Concord.

By the hands of James H Greenlee, esq — 5 00

Presbytery of Tuscumbia.

Florence ch per Rev Wm H Mitchell — 35 00

Presbytery of Flint River.

Pachitla and Cuthbert chs to con Rev Wm Mathews hon mem — 30 00

Presbytery of Florida.

Bainbridge, Currys and Damascus chs to con Rev Wm H Crane hon mem 30, Madison and Oakland chs to con Rev Donald J Auld hon mem 30; Monticello ch to con the Rev Wm E Hamilton hon mem 30; Tallahassee ch to con the Rev J W Hume hon mem 30; and Mr James W Espy hon mem 30; and from sundry individuals in Georgia and Florida 128 79 — 278 79

Presbytery of Tuscaloosa.

Mount Zion and Concord chs per Rev J P McMullin — 8 06

Presbytery of Louisiana.

Madison ch 2; Bereau ch 5 80; Comite ch 4; Rev S B Hall 5 00 — 16 80

Presbytery of Memphis.

Somerville ch — 2 00

MISCELLANEOUS.

From "P A M" — 30 00

$1184 90

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 3d of June, by the Presbytery of Carlisle, Mr. Joseph Clark was ordained and installed pastor of the Church in Chambersburg, Pa.

On the 12th of June, by the Presbytery of Cincinnati, the Rev. A. R. Naylor was installed pastor of the First Church in Cheviot, Ohio.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation has been dissolved between the Rev. A. D. Montgomery and the Church of Lexington, North Carolina.

The pastoral relation between the Rev. M. B. Grier and the Church at Ellicott's Mills, Md., has been dissolved.

The pastoral relation between the Rev. J. H. Callen and the Church of West Greenville, Pa., has been dissolved.

CALLS.

The Rev. A. D. Montgomery has accepted a call from Upper Long Cane Church, Abbeville District, South Carolina.

Mr. George R. Marriner, licentiate, has accepted a call from the Church of Cochecton, Sullivan county, New York.

The Rev. Richard R. Richardson, of Chicago, Illinois, has received a call from the First Church, Lancaster, Pa.

POST-OFFICE ADDRESS.

The post-office address of the Rev. M. B. Grier is Wilmington, North Carolina.

That of the Rev. C. H. Taylor is Esperance, Schoharie county, New York.

That of the Rev. J. H. Callen is West Greenville, Mercer county, Pennsylvania.

That of the Rev. C. M. Kellogg is Mason Village, New Hampshire.

That of the Rev. W. H. Wood is Haskinville, Kentucky.

That of the Rev. H. L. McGuire is Richmond, Wayne county, Indiana.

That of the Rev. Myron Barritt is Detroit, Michigan.

That of the Rev. Thomas M. Walker is Fountain Green, Hancock county, Illinois.

That of the Rev. F. A. Pratt is Decatur, Macon county, Illinois.

LICENSURE.

Mr. E. B. Cleghorn, of the Princeton Seminary, was licenced to preach the gospel, July 7th, by the Presbytery of Philadelphia.

Varieties.

Protestant Church in Turin.—It is gratifying to learn, that the Sardinian Government continues firmly to maintain the principles of religious toleration and constitutional freedom. The proceedings of the Pope and the Jesuits against the building of the Waldensian Church have entirely failed. Its erection is now proceeding rapidly, and funds are required to meet the monthly instalments. The weekly journal conducted by the Waldenses, at Turin, has drawn the attention of its people, and of the inhabitants of Italy, to the season for prayer, which has been set apart for the downfall of Antichrist. It is an encouraging fact, that thus, on the other side of the Alps, the members of the ancient primitive Church in the peaceful valleys, and the exiled Tuscans, Lombards, and Neapolitans, who have found an asylum from their persecutors in Piedmont, will be engaged in the same exercises with their fellow-Christians in Scotland, America, and elsewhere. The time fixed was from the 15th to the 22d of April. The word of God and prayer are Antichrist's most formidable foes. And at the present time, when there is a wide-spread conspiracy of Popery and despotism against civil and religious liberty, when darkness is fast gathering over the nations of Europe, we have arguments sufficient to engage Christians of all denominations to unite earnestly and heartily in this work.

Assyrian Discoveries.—The last number of the London Athenæum contains a communication from Col. Rawlinson, announcing an important historical discovery. He has deciphered some of the cuneiform inscriptions brought from Nineveh by Mr. Layard, and found them to contain some remarkable verifications of Bible history. They are records of one of the Assyrian kings, who proves to be the Sennacherib of Scripture. They notice his war against the king of Sidon; and describing the battle between the Assyrians and Egyptians, in conformity with the accounts of Josephus and Herodotus, notice the proceedings of Sennacherib against Hezekiah, king of Judea. The names of Hezekiah, Judea, and Jerusalem, are given in the inscription as Khazakiyah, Jehuda, and Ursulimma; and the tribute which the Jewish king pays, in order to free himself from his enemy, is stated almost in the very words of Scripture. The annals of Sennacherib in this inscription extend over seven years, and a cylinder has been met with, which gives the events of two years more. Other points of identity between these annals and the Greek and biblical notices of Sennacherib likewise occur; but the chief point of interest is the establishment of the identity of the king who built the great palace of Koyunjik with that sovereign. A secure starting-place is now obtained for historical research, and a rapid progress will be made in fixing the Assyrian chronology.

Trifling with the Word of God.—The New York *Observer* gives sundry curious extracts from a new translation of the Bible by the Baptists into the Armenian language. The learned translators, for their own sectarian purposes, were so anxious to secure the insertion of a word for *baptize*, which should express the idea of *immersion*, that they have used a term which conveys to the native Armenians of all classes, learned and ignorant, no other idea than that of *drowning!* "He that believeth and is *drowned* shall be saved."

Revival on Board the Frigate Independence.—This noble ship, which lately arrived at New York, brought back a precious cargo,—over a hundred hopeful converts to religion. This great work of salvation took place on board the Independence while at a foreign station, and is without a precedent in the history of our Navy. A meeting was held, a few evenings since, in the Bethel Church, Brooklyn, got up at the instance of part of the crew of the above-named frigate, the Rev. Wm. Burnett, and Mr. Edward Cavendy, who was instrumental, in the hands of God, in bringing about this great work. The weather-beaten tars, as they rose, and in heartfelt language and gratitude, spoke of the mercy of God in snatching them as brands from the burning, of the persecution they had to endure on shipboard, and how they endured all, and came out conquerors, brought the tears to the eyes of all the audience.

A Safe Experiment.—Dr. Ashbel Green, of Philadelphia, published in the North American, some years since, the following account of his recovery from scepticism when a young man:

"To the Bible itself I determined to make a final appeal. My Christian education had already rendered me in a degree familiar with a large portion of its contents; but on this I resolved to place no dependence. I took up the New Testament as I had never opened it before, and with the single object of looking out for the signatures of divinely inspired truth; and I prayed, as well as a half infidel could pray, that God, in whose existence and attributes I believed, would help me to form a just opinion of the truth or fallacy of that book. Proceeding in this way I had not gone through the four Evangelists, till all my scepticism left me, and to this hour it has never returned. My mind indeed has sometimes been harassed with almost every species of infidel, and even atheistic suggestions; but I have, at the very time of their occurrence, been thoroughly convinced that they were false and groundless. . . . And this, let me say, is, in my opinion, the best way of bringing to a satisfactory issue this question of unavoidable and infinite importance."

Affiliation.—At a Unitarian celebration recently held in Massachusetts, the chairman, Samuel Greele, Esq., among other things remarked as follows:

"The various sects of Christendom are yearning for a deeper sympathy, and are thus becoming more and more affiliated in spirit, if not in creed. A few more blasts from such true prophets of the Lord as Bushnell and Parks and Henry Ward Beecher, will make the walls of Jericho to fall, and cause us to become one in Christ."

No doubt the Unitarians would rejoice at the fall of the citadel of a true Christianity, but it is likely to survive the assaults of such men as are here grouped together as "true Prophets of the Lord."

The Queen of Madagascar not Dead.—The Christian world felt relief, when it was reported a few weeks ago, that the persecuting Queen of Madagascar had been removed from the earth. Later and more authentic intelligence makes it probable that her royal hatefulness is still alive. We pray that God will bring her to repentance and amendment.

Scandinavian Professorship.—Efforts are making by the Norwegians to endow a Scandinavian Professorship in "Capital University," at Columbus, Ohio. Jenny Lind last year gave $1500 as the commencement of a fund for this purpose. The Norwegian Lutheran Synod of Wisconsin, at its last meeting, appointed a committee on the subject.

Revival in Yates Baptist Seminary.—The Recorder says, "By a private note, we are happy to learn that an unusual attention to religion has existed among the pupils of the Yates Seminary in Orleans county, of which W. B. Bunnell, Esq., is Principal. Between forty and fifty have been hopefully converted to God. Nothing gives the people of God more cause for rejoicing than the prevalence of heart-religion in schools and colleges.

Loss of Catholics by Immigration.—The Halifax *Sun* states that Rev. Robert Mullen, missionary to the United States on behalf of the Catholic University, endorses, unintentionally, a statement "that of the number of Irish Catholics emigrating to the United States, one-third, at least, were lost to the Roman Catholic church." He thinks the number that have been lost to the Catholic Church since 1825, in round numbers, two millions!

In the Ark.—It is mentioned of Romaine, when the public troubles of his day were being somewhat unreasonably forced upon him, that he put them from him with the remark, "I am in the ark." It is the only place of security in this day, as in his. It is only when hid in that secure abode, that we can work with due temper and effect on the evils within and around us. And what are all these things to us, if we are not there? The whole is fast passing away as a feverish dream. Much that we see around us is the work of the devil, with which he amuses men to their eternal undoing. Much in the Church, as well as in the world, is nothing else. They are Satan's toys which he amuses vain fools withal. Let us beware. Let him that thinketh he standeth take heed lest he fall. Let us distinguish things that differ. Let us pray always. Let us watch thereunto with thanksgiving. Let us distrust ourselves, and trust without a doubt in the faithfulness and truth and wisdom and direction of God.

Protestantism in Silesia.—According to official reports, says an English paper, 648 persons renounced Catholicism and embraced Protestantism in Silesia last year. Of these 648 persons 269 were adults, and the remainder had already been confirmed. Independently of these, 486 Roman Catholic parents had their children baptized in the Protestant church in 1851. These figures are higher in comparison than in the previous year, 1850, for in the official list for that year only 308 converts were entered, of whom 159 were adults. In that year also only 187 children of Roman Catholic parents were baptized in the Protestant Church of Silesia. It appears that many persons who had joined the so-called German Catholic churches are now going over to the Protestant churches, on account of the great obstacles which have been put in the way of the German Catholics.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in all cases in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage per Quarter.—Under 50 miles, 1¼ cents. From 50 to 300 miles, 2½ cents. From 300 to 1000 miles, 3¾ cents. From 1000 to 2000 miles 5 cents. Paid in advance at the post-office at which it is delivered.

CONTENTS.

Board of Domestic Missions.—Annual Report of the Board of Missions, p. 114. The late Meeting of the General Assembly—Forward! p. 114. California, pr 114. Notice respecting the Catechism for Coloured Persons, p. 114. Passage of Missionaries to California, p. 114. Oregon, p. 114. Territory of Utah, p. 115. Religious Instruction of the Negroes, p. 116. A Good Man, full of Faith and Good Works, p. 116. Receipts, p. 116.

Board of Education.—I. Ministerial Education. Defective Training in Public Institutions operates against an Increase in the Ministry, p. 117. A Warning, p. 117. The Wan Reapers, p. 117. Knowledge and Practice, p. 117. Abstract of the Annual Report for 1852. Ministerial Statistics, p. 118. The Faithful Pastor, p. 118. Affectionate Manner in Ministers, p. 118. II. Christian Education in Schools and Colleges. Teaching a Function of the Church, p. 118. Missionary School of the Tenth Presbyterian Church, Philadelphia, p. 118. Presbyterial Academies, p. 119. "Feed my Lambs," p. 119. Receipts, p. 119.

Board of Foreign Missions.—Recent Intelligence, p. 120. The Foreign Missionary, p. 120. China: Ningpo Mission; The Religions of China, by the Rev. A. W. Loomis, p. 120. Letter of Mr. M. S. Coulter, p. 121. India: Lodiana Mission; Journal of the Rev. John H. Morrison, p. 122. Journal of the Rev. Charles W. Forman, p. 123. Europe. Missions in France, p. 124. Receipts, p. 125.

Board of Publication.—The Suicide, or the Danger of Bad Books, p. 126. Colportage, p. 126. Notices of the Books of the Board by the Contemporary Press, p. 126. Receipts, p. 127.

Miscellaneous.—Our Duty to Emigrants, p. 113. The Person and Work of Christ, p. 113. The Gospel a Blessing—Preaching a Benefit, 113. Ecclesiastical Record, p. 128. Varieties, p. 128.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 9. | PHILADELPHIA, SEPTEMBER, 1852. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

THE KINGDOM OF CHRIST IN THIS WORLD.

God governs the world. His government of the natural world may be termed the Kingdom of Nature; his government of men and nations in the ordinary course of events, is the Kingdom of Providence; and his government of men in respect of their spiritual interests, is the Kingdom of Grace.

In each of these, we have the elements of a kingdom—a ruler, subjects, and laws. The theatre for the display of the divine perfections may be the same, and to some extent the subjects are the same; yet there is variety without confusion, and uniformity of administration without identity. The laws or methods of government all originate in the purpose of Him who ruleth all things after the counsel of his own will. But as they affect different subjects, and the same subjects in different aspects, there is propriety in speaking of God's universal dominion under the threefold administration which may be called three Kingdoms.

1. In all, God governs by laws. The observation, experience, and study of wise men have developed and delineated the laws of the Natural Kingdom; and we find they are fixed, and evince an infinite wisdom and goodness as well as power. So we discover in the Kingdom of Providence that God's ways are wise and best. Even heathen, untaught by written revelation, have learned to note and understand something of this government; and the principles of a moral philosophy, as deduced from these sources, are generally correct.

2. But it is in the Kingdom of Grace that we behold at once the brightest display of divine glory, and the most important and beneficent arrangements for man's well-being. "Here the whole Deity is known." Here we have a full exhibition of the divine perfections, and a full discovery of the great purposes to be accomplished in man's creation.

3. This Kingdom of Grace is visible and invisible. Its laws and administration respect eternity as well as time. Its subjects are here and in the eternal world. The Kingdom of Nature is to be dissolved. This world and all which it contains is to be burnt up. The Kingdom of Providence is to come to an end. God will overturn and overturn, and he who holds in his hands the hearts of kings, and governs among the princes of this earth, will soon have subjected all things to the accomplishment of his purposes, and then the whole moral machinery of the world will be effaced. Kings and princes die, and turn to dust; crowns and thrones crumble and decay; palaces and cities sink to ruins; human institutions fall. "This solid globe, and all which it inhabit will pass away and vanish, and, like the baseless fabric of a vision, leave not a wreck behind;" but of this kingdom of grace there shall be no end. It is everlasting. It is a dominion which shall endure throughout all generations.

4. Though visible and invisible, yet this does not denote a contrariety in its parts. The same King, the same principles of law, and the same subjects, pertain to each. While God governs in this kingdom, he has by a special arrangement determined to govern by delegation. All power in heaven and earth has been given into the hands of the Son, whom, in his mediatorial capacity, as God-man, he has constituted heir of all things. He is Head over all things to his Church. This is his kingdom. Those who belong to it are made willing in the day of his power. They are convinced of their sin and misery; enlightened in the knowledge of Jesus Christ, and the way of salvation through him; renewed in the spirit of their minds; and enabled and persuaded sweetly to submit to his laws, to trust his grace, and receive his divine teachings.

5. And now for the proper government and ordering of this kingdom, while its subjects are in this world, he has laid down certain principles or rules. These apply to them here, and, in many important aspects, hereafter also. Thus the subjects of this kingdom are to be made holy in thought, and word, and life. They are to seek those things which are above. They are to set their affections on heavenly things. As the basis of all this, they are to receive implicitly all the great teachings of the Scriptures, respecting God and his relations to man; man and his condition, or estate of sin and misery; the way of salvation by a Redeemer; God's purposes of grace; and the whole scheme or system of doctrine taught in the Holy Scriptures. Then they are to adopt and act on the principles of divine government, or order, as to the regulation of all their affairs. Here, in the Scriptures, are clearly unfolded such truths, as—that the visible kingdom or church is to be instructed and governed by men, according to divine law, for man's benefit. And hence it is very evident that so far as this kingdom is administered on earth, it unfolds all the principles essential to the best human government. It is a government of laws, both fundamental and special. This is to be administered by men appointed—not to rule except as they serve. They are servants of God, to carry out his purposes, and so servants of the people for their good. The officers are provided for offices; not offices for officers. The rulers for people; not people for rulers. There is a parity of rank among such. Christ is head—all those who minister are brethren; that is, on an equality of position. There may be various offices to be performed, and these will differ in dignity and importance; but they differ not in rank.

6. Now what has been here delineated leads us to a right mode of recognizing what constitutes part of this visible kingdom. And while, in general outline, there may be many communions among men which agree with this delineation, still we find its distinguishing features more clearly unfolded in some than others.

Thus, in our own beloved branch of Zion, we have a distinct and full recognition of all the great fundamental principles of sound doctrine which are presented in the Scriptures. These she ever confesses; she publishes them in her pulpits at home and abroad, and by her printed confessions and catechisms, and by her books. She proclaims, too, in her form of government, the great principles of law which distinguish the Kingdom of Christ, as it respects the government of its subjects. She declares her public teachers to be ministers of God and the people. She claims for them no other than an executive and ministerial function; and she places them all on a level as to rank, however different their position as to duty or office.

7. Simple as are these principles, yet they furnish the basis for an immense system of service. Here may be thousands of officers—and yet ten thousand more. Here are a set of truths, simple and plain, yet applicable in ten thousand times ten thousand cases. And the agencies for carrying on the plans of this government are simple. Here are the fundamental laws and special precepts of the Bible, to be studied, and understood, and propagated. For this we want men able in the Scriptures, by the pulpit and by the pen, to bring forth out of this treasury of divine truth, the healing words of eternal life. And these men are to be sent forth, and the word of God, and works explaining and inculcating its truths, are to be disseminated. This is the great work for which this visible kingdom has been organized by its head. Now in the actual organization of our Church we contemplate just this work. This paper from time to time unfolds its progress in raising up men and in sending them forth, and in preparing and publishing sound expositions and illustrations of divine truth. This is the great work of the Church. She is not a party, or a sect, for this world. She is not to be known by her splendid temples, her gorgeous adornings, her imposing ritual, or her power over man's temporal concerns—but this, this is her honour and her name—THE DEPOSITARY AND PROPAGATOR OF TRUTH TO MAN.

B. M. S.

NO MORE LET US DIFFER.

No more let us differ, as oft we have done,
Let our anger go down with the light of the sun,
And a well-spring of joy shall gush forth in the breast,
Pure and calm as his smile in the far distant west.
Not long does the life-blood career through the heart;
Like the glory of summer, we come and depart;
Yet, e'en like that glory, if gentle and kind,
We leave both a beauty and perfume behind.

No more let us differ! If falsehood or wrong
Have biassed our judgment, or sat on our tongue,
Let the act be atoned for—regret be conveyed
For the pain we have caused, for the wound we have made;
For who, of the thousands that look up to heaven,
Can hope by his God to be freely forgiven,
If he live not a life of forbearance and love,
But withholds from mankind what he asks from above?

No more let us differ! We've plenty to do,
As 'mid sunshine and tempest we travel life through,
In keeping our frail barque from drifting astray—
Without falling out 'mong ourselves by the way.
Oh! wisest is he who forgives and forgets,
Whose anger goes down with the sun when he sets—
Whose soul is secure for a bright world of bliss,
From the friendship and love it has cherished in this.

G. L. BANKS.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

REPORTS SENT OFF WITHOUT PRE-PAYMENT.

Two bags of Reports were carried down to the Post-Office in Philadelphia, and deposited for stamping by the regular Clerks in the office, according to arrangement, and they were through some oversight in the multitude of mail matter, sent off without being marked pre-paid. The Reports were, we believe, generally for brethren in the extreme west and south-west—as we sent to the *most distant first;* and we make this statement to relieve them of any surprise at the circumstance of their being called on to pay the transient postage of the Reports. We were annoyed at the oversight, *which was not chargeable to us,* and would have rectified it, had that been possible. But the bags were gone.

A LETTER FROM VIRGINIA TO CHEER THE HEART.

August 1852.

The period has again arrived when it becomes my duty to furnish you with an account of my labours. I rejoice to say that they have been attended with more favourable results this summer than at any former period of my ministry. I am able to look back with more pleasure upon the last few months of my ministerial labours than upon any similar period of time since I have been connected with the Board. My own heart has been more deeply and prayerfully exercised in regard to the importance of the work in which I am engaged, and hence my preaching has been characterized by greater ardour and pungency. I feel and know that I have enjoyed more of the spiritual presence of God, and have aimed more exclusively to promote his glory. Nor have the tokens of God's grace been conferred alone upon me, his unworthy servant, but his people, to whom I minister in holy things, have likewise been refreshed and strengthened. And it is to their orderly walk that I more particularly refer, when I remarked above, that my labours had been blessed with greater success. I have never known a more prayerful spirit to prevail in any church, except in special seasons of revival, than what is now exhibited by our little flock. I feel now that I have a people who will sustain my hands, and who will cordially co-operate with me in my efforts to build up the Redeemer's kingdom in this community. For a number of weeks I have been preaching a series of close practical sermons, addressed particularly to them, and I can truly say, that they were bathed with my tears. In addition to these, I have held a regular weekly lecture. To these exercises, united with conversation in private, on personal piety, I attribute, under the blessing of God, the present delightful state of things in the membership of the church. And as a direct result of such an awakening on the part of God's people, there is already some manifestation of concern and interest by the impenitent. O that the spirit of grace and holiness may be poured out upon them! We are confidently expecting it—we are praying for such a blessing. H.

CHURCH EXTENSION.

We have been long desirous of laying before the churches the exact history and condition of *the Church Extension scheme,* that most important branch of the Domestic Missionary work of the General Assembly. But we could not do it in an intelligible form without *a Table:* and after considerable labour the following table has been completed, which will furnish all the information desired, and be a document for reference in time to come. We give the table, and then add a few remarks upon it.

TABLE

Showing the amount of money contributed by Synods and Presbyteries to the Church Extension Fund, from July 1844 *to April* 1, 1852, *a period of seven years and nine months. Also the number of churches aided, and the amount paid out by the Church Extension Committee of the Board of Missions in each Presbytery; together with the balances in favour of Synods and Presbyteries, and of the Church Extension Committee.*

SYNODS.	PRESBYTERIES.	No. of Churches Aided.	Amount paid by Church Exten. Com.	Am't contributed to Church Exten. Fund.	Balance in favour of Presbytery.	Bal. in favour of Church Exten. Fund.	Balance against the Synod.	Balance in favour of the Synod.
ALBANY,	Londonderry,			7 00	7 00			
	Troy,			168 66	168 66			
	Albany,	1	150 00	27 77		122 23		
	Mohawk,	1	150 00			150 00		
		2	300 00	203 43	175 66	272 23	96 57	
BUFFALO,	Ogdensburg,	1	100 00			100 00		
	Steuben,			56 05	56 05			
	Wyoming,	1	100 00	5 00		95 00		
	Buffalo City,	2	325 00	7 57		317 43		
	Michigan,	2	350 00			350 00		
		6	875 00	68 62	56 05	862 43	806 38	
NEW YORK,	Hudson,	2	250 00			250 00		
	North River,			24 67	24 67			
	Bedford,			28 00	28 00			
	New York,	4	1844 80	4625 27	2780 47			
	New York 2d,			592 50	592 50			
	California,	2	4344 14			4344 14		
		8	6438 94	5270 44	3425 64	4594 14	1168 50	
NEW JERSEY,	Elizabethtown,	2	400 00	165 64		234 36		
	New Brunswick,	6	725 00	107 76		617 24		
	West Jersey,	4	525 00	120 07		404 93		
	Newton,	1	150 00	117 37		32 63		
	Raritan,	3	350 00	22 00		328 00		
	Susquehanna,	4	450 00	49 51		400 49		
	Luzerne,	8	975 00	152 00		823 00		
		28	3575 00	734 35		2840 65	2840 65	
PHILADELPHIA,	Philadelphia,	2	750 00	1714 97	964 97			
	Philadelphia 2d,	2	175 00	17 00		158 00		
	New Castle,	3	310 00	66 84		243 16		
	Donegal,			10 00	10 00			
	Baltimore,	6	735 00	887 10	152 10			
	Carlisle,			196 54	196 54			
	Huntingdon,	2	150 00	37 25		112 75		
	Northumberland,	7	700 00	31 00		669 00		
		22	2820 00	2960 70	1323 61	1182 91		140 70
PITTSBURGH,	Blairsville,			31 05	31 05			
	Redstone,	1	75 00	4 00		71 00		
	Ohio,			10 00	10 00			
	Allegheny,	1	200 00			200 00		
	Beaver,	1	100 00			100 00		
	Erie,	3	300 00	25 47		274 53		
	Clarion,	2	150 00	20 00		130 00		
		8	825 00	90 52	41 05	775 53	734 48	
WHEELING,	Washington,	1	100 00	85 15		14 85		
	St. Clairsville,	1	200 00			200 00		
	Steubenville,	2	125 00			125 00		
	New Lisbon,	1	100 00			100 00		
		5	525 00	85 15		439 85	439 85	
OHIO,	Columbus,	2	375 00			375 00		
	Marion,	7	645 00	5 62		639 38		
	Zanesville,	3	250 00			250 00		
	Richland,	3	300 00			300 00		
	Wooster,	3	365 00			365 00		
	Coshocton,	3	325 00	5 00		320 00		
	Hocking,	3	150 00			150 00		
		24	2410 00	10 62		2399 38	2399 38	
CINCINNATI,	Chillicothe,	5	450 00	5 00		445 00		
	Cincinnati,			386 29	386 29			
	Oxford,	1	100 00	2 50		97 50		
	Sidney,	7	700 00	10 00		690 00		
	Maumee,	2	200 00			200 00		
		15	1450 00	403 79	386 29	1432 50	1046 21	
INDIANA,	New Albany,	6	550 00	15 00		535 00		
	Vincennes,	4	475 00			475 00		
	Madison,	3	450 00	4 50		445 50		
	Indianapolis,	4	375 00	21 00		354 00		
	White Water,	1	100 00			100 00		
	Palestine,	3	350 00			350 00		
		21	2300 00	40 50		2259 50	2259 50	
NORTHERN INDIANA,	Logansport,	4	550 00			550 00		
	Lake,	3	300 00			300 00		
	Fort Wayne,	7	725 00	1 50		723 50		
	Crawfordsville,	3	600 00			600 00		
	Muncie,	2	220 00			220 00		
		19	2395 00	1 50		2393 50	2393 50	
ILLINOIS,	Kaskaskia,	6	605 00			605 00		
	Schuyler,	4	500 00	3 15		496 85		
	Peoria,	3	575 00			575 00		
	Iowa,	16	2145 00	26 00		2119 00		
	Rock River,	2	250 00			250 00		
	Wisconsin,	6	1950 00	6 00		1944 00		
		37	6025 00	35 15		5989 85	5989 85	
MISSOURI,	Missouri,	7	675 00	120 50		554 50		
	St. Louis,	5	660 00			660 00		
	Palmyra,	1	150 00			150 00		
	Upper Missouri,	4	575 00			575 00		
		17	2060 00	120 50		1939 50	1939 50	
KENTUCKY,	Muhlenburg,	5	450 00			450 00		
	Ebenezer,	2	350 00			350 00		
		7	800 00			800 00	800 00	

SYNODS.	PRESBYTERIES.	No. of Churches aided.	Amount paid by Church Exten. Com.	Am't contributed to Church Exten. Fund.	Balance in favour of Presbytery.	Bal. in favour of Church Exten. Fund.	Balance against the Synod.	Balance in favour of the Synod.
VIRGINIA,	Greenbrier,	1	150 00	20 00		130 00		
	Lexington,			226 40	226 40			
	Winchester,	3	305 00	154 23		150 77		
	West Hanover,	5	525 00	49 40		475 60		
	East Hanover,	1	100 00	46 70		53 30		
	Montgomery,	6	850 00	181 00		669 00		
		16	1930 00	677 73	226 40	1478 67	1252 27	
NORTH CAROLINA,	Orange,	1	200 00			200 00		
	Fayetteville,			26 00	26 00			
	Concord,			7 00	7 00			
		1	200 00	33 00	33 00	200 00	167 00	
NASHVILLE,	Tuscumbia,	1	75 00	13 00		62 00	62 00	
SOUTH CAROLINA,	South Carolina,	1	200 00			200 00		
	Bethel,			10 00	10 00			
		2	200 00	10 00	10 00	200 00	190 00	
GEORGIA,	Georgia,			15 00	15 00			
	Hopewell,	1	100 00			100 00		
	Flint River,	2	350 00			350 00		
	Cherokee,	3	400 00			400 00		
		6	850 00	15 00	15 00	850 00	835 00	
ALABAMA,	South Alabama,			28 00	28 00			
	East Alabama,	3	500 00			500 00		
		3	500 00	28 00	28 00	500 00	472 00	
MISSISSIPPI,	Mississippi,	1	75 00	40 00		35 00		
	Louisiana,	3	600 00			600 00		
	Tombeckbee,	8	1000 00	80 00		920 00		
	Brazos,	5	875 00			875 00		
	Western Texas,	2	400 00			400 00		
		19	2950 00	120 00		2830 00	2830 00	
MEMPHIS,	Western District,	4	575 00			575 00		
	Chickasaw,	3	500 00			500 00		
	Arkansas,	6	920 00			920 00		
	Ouachita,	2	425 00			425 00		
		15	2420 00			2420 00	2420 00	
	Total,	281	$41,923 94	$10,922 00	$5,720 70	$36,922 64	$3,138 93	$140 70

REMARKS.

1. The Church Extension Scheme was entered into by the General Assembly in May, 1844. The Table covers the whole time from that date to the close of the last ecclesiastical year of the Board of Missions, namely, to April 1, 1852: a period of *seven years and eleven months;* set down in the Annual Report of the Board in round numbers, at *eight years.* The Table dates from July 1844, *in which month the contributions were formally entered into the Treasurer's book.*

2. *The entire contribution of the churches, say for the eight years, is only* $10,922; or $1,365 *on an annual average:* and allowing the average number of our churches for these eight years to be 2400, then each church will have contributed *in the eight years* $4,55! or an *annual sum of* 57 *cents,* omitting fractions! And if the average annual contribution of $1,365 from the churches, was divided among our 200,000 members, each member would contribute *not quite seven-tenths of a cent a year!*

3. Of the 22 *Synods* which we had (the two foreign ones not counted) before the last meeting of the Assembly, *every one had applied for and received aid from the Church Extension Fund;* and *every Synod had drawn out more than it put in,* except one, the Synod of Philadelphia, and that Synod left a balance in its favour in the Treasury of $140 only.

The Synods have contributed in the following order: New York in the lead, $5,270, nearly one-half the whole amount; next Philadelphia, at a considerable distance, $2,960; then New Jersey, still further behind, $734; then Virginia, 677; Cincinnati, $403; Albany, $203; Missouri, $120; Mississippi, $120; Pittsburgh, $90; Wheeling, $85; Buffalo, $68; Indiana, $40; Illinois, $35; North Carolina, $33; Alabama, $28; Georgia, $15; Nashville, $13; Ohio, $10; South Carolima, $10; Northern Indiana, $1,50, and Kentucky and Memphis, nothing at all. The overdraft of New York arises from the amount sent to California.

And the Synods have drawn out in the following order, over and above their contributions. Illinois takes the lead, $5,989; New Jersey comes next, $2,840; then Mississippi, $2,830; Memphis, $2,420; Ohio, $2,399; Northern Indiana, $2,393; Indiana, $2,259; Missouri, $1,939; Virginia, $1,252; New York, $1,168; Cincinnati, $1,046; Georgia, $835; Buffalo, $806; Kentucky, $800; Pittsburgh, $734; Alabama, $472; Wheeling, $439; South Carolina, $190; North Carolina, $167; Albany, $96; Nashville, $62. *One only* leaving a balance in its favour, as already stated, namely, Philadelphia, of $140.

4. Let us come to *the Presbyteries.* Of 129 Presbyteries, before the last meeting of the General Assembly, (the 5 foreign ones not counted,) 97 *have applied for aid: and* 86, *or two-thirds of the whole number, have received it.* Of the 86 receiving aid, 43, or one-half of them, contributed to the Fund.

Of the 129 Presbyteries, 59 only (if we have counted right) have contributed; not one-half: or, in another form, out of 129 Presbyteries, 70 have contributed nothing! By referring to the Table the brethren can see how much their respective Presbyteries have contributed. And let it be borne in mind, that the contribution is not for *one year,* but for *eight years.*

5. *The total amount appropriated for the time, by the Board through the Church Extension Committee is* $41,923, against $10,922 contributed by the churches; *leaving a balance against the churches of* $31,000! How has this amazing balance against the churches been made up? By individual donors: and the churches would be startled to know the *fewness* of their number. These benevolent donors have appreciated the importance of this arm of our Domestic Missionary work, and have come forward in an excellent spirit to sustain it: and some of them with the richest and most generous contributions. The churches owe them a debt of gratitude. But the scale should turn, in justice, directly the other way. The overwhelming amount of contributions should be from *the churches:* not from *individuals:* for what we undertake to do as a Church we must sustain as a Church. This is the true and only principle upon which we can build in all our church schemes. We cannot depend upon individual donations and legacies. Both are exceedingly fluctuating, and uncertain at best.

6. The whole number of churches aided to completion is 281, or 35 a year, which is certainly doing well for our limited means. We have reason to be grateful and to be encouraged: and to hope also, that a brighter day is dawning upon this branch of our work. It gives us pleasure to state that *the Church Extension Fund is now clear of debt:* but we are enabled to meet but a small number of applications for aid. A large number have come in and been laid aside for want of funds, and had we now $15,000 it could be advantageously disposed of.

7. The Table, with its plain figures and facts, teaches us a plain lesson, and that is, *as a Church we have done very little for Church Extension!* The importance of this scheme is universally acknowledged—its necessity felt throughout all our bounds; and we venture to affirm *that it could not have been brought in any extent to the notice of our church-members from our pulpits, in the eight years now past, otherwise the contributions would have been larger.* The piety and wisdom and liberality of our members would have responded to the call. The Lord's people will love Zion and take pleasure in building up her walls. Try them, brethren, and you will not be disappointed.

8. The brethren and churches in all parts of our States and Territories, whose applications to the Church Extension Committee have not been complied with, will now appreciate the reason more clearly than ever before. The mists are passed away from around us. They can now *see into the Treasury of the Church Extension Committee*—and see not only how little *is there,* but all the Synods putting in little and drawing out much; and when divided into Presbyteries, 97 in a solid body, out of 129, coming up and asking for aid; 32 only are in the back ground, not needing it. The Committee are doing their best to supply them, but can accommodate 86 only—two-thirds of the whole number. And when the Committee call upon the Presbyteries to throw something into the Treasury, 70 of them go off without giving anything. What is the Church Extension Committee of the Board to do in such a case? We have no gold mine. If money does not come from the churches, it will not be in the Treasury to disburse. The appeals for aid are urgent; some of them calculated to move the heart. Brethren beloved, money would be poured out like water to you if we had it.

In conclusion, we commend the Table—the whole work of Church Extension—to Synods, Presbyteries, and Churches. You have it, brethren, before you, and we entreat you to take more efficient action in relation to this scheme, and send us contributions for the prosperity of our Zion, and the glory of God our Redeemer.

ANNUAL REPORT—PRESENT STATE OF THE BOARD.

In July over 2800 copies were forwarded through the Post-Office to all parts of the Union. We were encouraged to hope that the Report would pass through the mail as *a supplement to the "Home and Foreign Record,"* and although put up in the usual form, it is so set forth on the title-page as a "*Supplement, &c.*" But upon application to the Post-Master General, he decided against its issue in that form: consequently the postage falls again on the Board. But that is not to be considered for the good which will accrue to the missionary work of

the Assembly, *if the Report is only carefully read by all to whom it is sent*—and if brethren in the ministry will *give it circulation, and lay it before their people in their missionary meetings. The history* of this Domestic missionary work, so essential to the growth and establishment of our Church, and *the principles upon which it has been conducted by the General Assembly*, ought to be well understood by all our ministers, elders, and members, and when the Report is read, they will see a remarkable unity in action by the Assembly, from the beginning to the present time. Amidst all the changes of times and seasons that have passed over us as a Church, the Assembly has started no new policy in conducting its Domestic Missions, but has steadily pursued that which is old and from the beginning, and the blessing of God has rested upon it. The piety and wisdom of the fathers have been cherished and followed by the sons. All we need, is the prayers and the confidential and hearty co-operation of the Presbyteries and Churches, in carrying out the missionary work of the Assembly; and especially the co-operation of all churches receiving aid from the Board, in making efforts to come as nearly up as possible, if not completely so, to the point of *sustaining the gospel for themselves:* and by so doing they will relieve the funds and enable the Board to support other and more needy fields, and to expand into waste and desert places.

With thankfulness, we state that the Board has thus far got through the summer much better than was anticipated. At this time last year the debt was over $10,000; in November of same year it was over $15,000; all this has been paid off, and we now owe nothing, and our missionaries are all paid up both in Philadelphia and in Louisville, as far as heard from. May the Lord continue to smile on the work.

We also state that throughout our missionary fields, Presbyteries and churches *are generally moving towards the point of self-sustentation*, the applications in many cases being spontaneously reduced by them: some of the churches notify the Board that they will need nothing more after this year, and others have already gone off; taking leave of us in the kindest manner. And some Presbyteries, that have feeble churches, are throwing them as much together as possible, forming circles of churches, and so bringing them to the missionary standard, and relieving the Board of expense in men and in means, agreeably to the wishes of the Assembly. *All money thus saved, will be put into new fields and to the support of our struggling enterprises in all parts of the Union.* A good spirit seems breathed into the people of the Lord, and we can only express our sincere gratitude to Him—and to them, and take courage. We have had some special assistance, and thank the unknown friends—for they have not allowed us to learn their names, and some, not even their locality. The Saviour sees their work done to "his brethren"—and it shall in no wise lose its reward. Again, brethren, we thank you.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of July, 1852.

SYNOD OF ALBANY.

Pby of Troy.—Stillwater First ch, of which 50 to con Rev. DAVID KING an hon mem	91 00
Pby of Albany.—Ballston Centre ch	16 30
Pby of Columbia.—Jewett ch	77 60

SYNOD OF BUFFALO.

Pby of Wyoming.—Caledonia ch 12 50, and from Duncan McPherson 12 50	25 00
Pby of Michigan.—Plymouth 1st ch (of which 5 from Rev. J. Dubuar)	17 75

SYNOD OF NEW YORK.

Pby of North River.—Smithfield ch	15 00
Pby of Bedford.—South Salem ch 5; North Salem ch 5	10 00
Pby of New York.—Wallabout ch addl 5; Newtown ch 45	50 00

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Third ch Trenton, N J	51 36
Pby of West Jersey.—Camden ch 14; Cedarville ch, death-bed donation of Ruth B. Harris, a little girl ten years of age, 1	15 00
Pby of Luzerne.—Port Carbon ch	11 25

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—North ch, from "Miss ——" 2 64; Great Valley ch 40 65; Second ch Philad from Rev. Dr. Chester 50	93 29
Pby of Philadelphia 2d.—Frankford ch	25 00
Pby of Donegal.—Churchville ch 35; Hopewell, Mechanicsburg and Centre chs in part 10; Chestnut Level and Little Britain chs 26 83	71 83
Pby of Baltimore.—Madison st ch Baltimore	2 51
Pby of Carlisle.—Hagerstown ch	40 00
Pby of Huntingdon.—Bellefonte church 56 22; Waynesburg and Newton Hamilton chs 100; Unity ch 6 30; Little Valley ch 35	197 52
Pby of Eastern Shore.—Monokin ch addl from J H Done, Esq	20 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—A few friends within the bounds of Harmony ch	5 00

SYNOD OF OHIO.

Pby of Zanesville.—Washington ch Sab sch	3 76
Pby of Richland.—Through Rev J M Faris, Treasurer of Presbytery, Waterford ch from John J Turner, M D, balance to con himself an hon mem, and to aid in the support of Missionaries among the slaves 40, less exchange 20 cts	39 80

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—West Union ch 1 25; Camden ch 2 50	3 75
Pby of Fort Wayne.—German ch Fort Wayne	2 00

SYNOD OF ILLINOIS.

Pby of Chicago.—North Pres ch Chicago to con A H HOGE and SAMUEL HOWE hon mems	100 00

SYNOD OF VIRGINIA.

Pby of Montgomery.—Through Rev U Powers, Treasurer of Presbytery, Mountain Union ch 7 35; High Bridge ch 3; Wyethville ch 12; Locust Bottom ch 14 86; Fincastle ch 9	46 21

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Bethesda ch	50 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Macon ch	88 06
	$1168 99

MISCELLANEOUS.

An unknown donor, Va. for missions among the Catholics of this country 30; Miss Mary Deare, Lawrenceville, N J 100; "R," Salem, N J 3; Rev D Dana, D D, Newburyport, Mass 5; A Friend, Philadelphia 20; F Wyeth, Esq, Harrisburg, Pa 10; through the Mission House, N Y 500; A Friend 20	688 00

LEGACIES.

Legacy (in part) of Jas Torbert, dec'd, late of Pickaway co, Ohio 500 and premium 2 25—502 25—Legacy (in part) of Chauncey Bulkley, dec'd, late of Wethersfield, Conn. 2340; Legacy (in part) of Peter Hay dec'd, late of Michigan 485 20, less counsel's fees &c, 277 34—207 86	3050 11
Total	$4907 10

S. D. POWEL, *Treasurer.*

CLOTHING

Received since the last acknowledgement.

1 box from the Ladies' Missionary Society of the 1st Presbyterian Church, Alexandria, Va. Valued at	85 00

CHURCH EXTENSION FUND

Receipts into the Treasury during the month of July, 1852.

Pby of North River.—Smithfield ch	3 00
Pby of Philadelphia.—Tenth ch annual collection additional from Wm Goodrich	50 00
Pby of Fort Wayne.—German Presbyterian ch	1 00
	$54 00

MISCELLANEOUS.

"R," Salem, N J 1; Mrs Jane Davis, Canal Fulton, Ohio 25 cts; "E S" for a house of Worship at St Paul, Minnesota 1; "A Lady," for a house of worship at St Paul, Minnesota 5; Two Friends for a church edifice at St Paul Minnesota 70	77 25
	$131 25

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of July, 1852.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Pittsburgh 1st ch in part	314 50
Pby of Beaver.—Beaver Falls ch, Fem Miss Soc 17 00; Concord ch 2 50; Freedom ch 2 50; New Brighton ch 31 62	53 62
Pby of Redstone.—Tent ch	10 00

SYNOD OF WHEELING.

Pby of Washington.—West Liberty ch in part 15 80; Florence ch in part 19 03; West Alexandria ch in part 47 25; Upper Ten-Mile ch in part 29 60; Lower Ten-Mile ch in part 25 72; East Buffalo ch in part 12 25	149 65
Pby of Steubenville.—Steubenville 2d ch in part 25 50; Island Creek ch 2	27 50

MISCELLANEOUS.

Mrs. Glass, Hookstown	2 00
Total	$557 27

CLOTHING.

Ladies of Beaver Falls ch a box	24 00

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of July, 1852.

Rockport ch Ind, per Rev Wm McAfee	7 00
Xenia ch Ohio, per John D Thorpe	10 00
Rev James Coe, Blue Ball, O, per John D Thorpe	5 00
Springfield ch Ohio, " " "	15 75
Cheviot ch " " " "	16 61
Pisgah ch Ky, per E Milton	6 00
Morristown ch Ind, per Rev R H Allen	5 00
Stanford ch Ky, per James Reid	12 00
Walnut Grove ch Ky, per Rev W W Hill	10 00
Miss Veech, Louisville, Ky	5 00
A Lady of the 1st ch Louisville, Ky	2 50
Glasgow, Ky, per Rev W W Hill	2 00
Flemingsburg ch Ky, mo con colls per Rev James T Lapsley	20 00
Mrs Elizabeth M Morton, Shelbyville Ky, to con ANNA A MORTON (wife of Rev Francis Morton) and ALEXANDER L MORTON hon mems	100 00
Charleston ch Iowa, per Rev O I King	3 15
A Friend to Missions, Louisville, Ky	5 00
Collections by Rev A C Allen, per Rev W W Hill	3 25
Rev A C Allen's donation " " "	3 75
Fort Smith, Arkansas, per Rev C Washburn	11 85
Apple Creek ch Mo, collected by Rev John F Cowan	31 85
Jackson ch Mo, collected by Rev John F Cowan	21 75
White Water ch Mo, " " "	10 38
Benton ch " " " " "	10 00
R Caldwell, Pleasant Hill, Mo " " "	1 00
Miss Ellen Beckworth, Cape Girardeau, Mo, per Rev John F Cowan	1 00
Mrs McLean, Cape Girardeau, Mo, per Rev John F Cowan	1 75
Miss Ferguson, Cape Girardeau, Mo, per Rev John F Cowan	1 75
M B Gardiner 25 cts, A L Rue 25 cts, Master E L Rue 25 cts	75
Miss Kate Hunter	50
Bedford ch Ind, per Rev R M Roberts	40 00
Rev James Stafford's donation	1 65
Mount Bethany Tenn, collected by Rev T Leckie	50 00
Tombeckbee Presby collections by " "	57 04
Canton ch Ill, mo con colls per Joseph Alward	7 50
Total,	$480 78

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

ANNIVERSARY MEETING OF THE PRESBYTERIAN BOARD OF EDUCATION.

The Anniversary Meeting of the Board of Education of the Presbyterian Church was held, during the sessions of the General Assembly, on the evening of May 21st, in the Second Presbyterian church, Charleston, South Carolina.

The Hon. Humphrey H. Levitt, of Ohio, was called to the chair, and the meeting was opened with prayer by the Rev. Dr. Scott, of New Orleans. After singing a song of praise, the usual statistical statements were made by the Corresponding Secretary of the Board. The Rev. Nicholas Murray, Professor in Washington College, Pennsylvania, then addressed the meeting.

Mr. Murray remarked that he had been connected with a college for some years, and that Christian education had been much upon his mind. The fact that the number of our candidates for the ministry was rather decreasing than increasing, was calculated to excite deep attention. What was the cause of this alarming state of things? Doubtless there are various causes which have more or less influence. Some say that the *secular pursuits* opening before young men are becoming more numerous and tempting than formerly. But, on the other hand, it must be remembered that more young men go to college than formerly. The increase of students, in the whole country, has been steady, and ought, at least, to counterbalance the increased temptations of secular pursuits. Yet the number who are looking forward to the ministry has been diminishing. Others say, *there is not prayer enough.* This is undoubtedly true; and it is the chief cause of the Church's difficulties at this crisis. There is too little prayer, private and public. I have, Mr. Chairman, great confidence in the efficacy of prayer. Ministers come from God, and we must look to God for them. His willingness to answer prayer is seen in the outpouring of his Spirit upon some of our institutions of learning within the last few months. Prayer is an indispensable means for the securing of a supply of ministers, and of ministers of the right order. Others say that *the ministerial profession does not receive as honourable a maintenance* as formerly. There is some force in this. But ingenuous young men do not always look at such considerations. Their hopes and their piety, generally, rise above the fear of inadequate support.

Other causes might be mentioned as affecting the supply of our ministerial ranks. But, Mr. Chairman, I will merely allude to one, in addition to those already enumerated, and it is this, *there is not religion enough in our colleges.* Our institutions of learning should be feeders for the ministry; and the only way to make them so, and to keep them so, is by infusing into their course of instruction the religious element. The Board of Education has two objects, viz. to assist indigent candidates for the ministry, and to build up Christian institutions, under the care of the Church, at which they may receive suitable instruction. Our Church has always gone in strongly for education; our ministers have, generally, been foremost in their zeal to promote its interests. And no wonder; for our young men, the hope of the Church, must be trained for their work. Our institutions of learning should be made decidedly religious, not only in theory, but in practice; and the best guarantee of their religious character is *church superintendence.* This last is no new idea. It is, at least, as old as the Reformation. Calvin and John Knox understood it and acted upon it. This great idea is incorporated into the education of Scotland. There is, indeed, a difference of opinion how far the institutions of education should be under the care of the Church. Some prefer voluntary schools, and others, those that are supported by the State. But so far as these latter institutions stand related to the ministry, there is, commonly, a defect. There is not enough religion in them. State institutions may do good; but if our ministry is to be trained and enlarged in its gifts and in its numbers, we must trust to institutions under the care of the Church herself.

We already have a considerable number of schools, academies, and colleges under our own denominational influence. So far as I have become acquainted with the schools, they have done well. Our academies have been conducted with efficiency; and their influence on the increase of the ministry will, undoubtedly, be great. The revivals that have occurred in our institutions of learning during the year, argue well. God will bless his truth. He encourages teachers of the young to teach them religion. If we want to meet the exigency of our day, we must throw more religion into our institutions of learning. And I know of no more effectual means for securing this end, than for the Church herself to see that this is done. She herself is best able to guarantee the teaching of religion; and she must superintend education in her own name and in that of her King. Other denominations are acting on this principle; and this is not the time for Presbyterians to falter.

The Rev. Stuart Robinson, of Kentucky, then addressed the audience in a speech, of which the following is a meagre outline:

With this Board, Mr. Chairman, are connected all the interests of the Church. Its objects are fundamental, not only on the score of divine appointment, but on the score of policy. There is one point, however, in the operations of the Board, which demands our prayerful, earnest, and sorrowful attention. With a growing country and a white harvest, the labourers are not only few, but becoming fewer. What are the remedies? With all our congratulations and rejoicings, we are sorrowful that no more come up to take part in this ministry with us. What are the remedies?

We must look beyond the machinery of means; for nothing but grace will reach the evil. When Christ saw the multitudes, he was "moved with compassion," and, although omnipotence was in his grasp, he said to his disciples, "*Pray ye to the Lord of the harvest.*" If *He* sends not forth the labourers, they need not go. You may have the genius and the talent of the nation, but if God does not consecrate and commission the men, they will be no better than drones. We must pray; our people must pray; not once a year, but a daily prayer at the family altar. Parents must take the choice ones of their family, their darling sons, and aspire for the highest blessings of God upon them. When we have that spirit, we will see the impression it will make. It will carry more religion *into* the colleges, which the preceding speaker was so anxious to secure. We need not wait until the young men get there. It is well to look for conversions in these institutions, but it is better to send our youth to them with religion in their hearts; God going with them.

What we pray for, *we must labour for.* Some make a mistake, and pray for the Kingdom, without labouring for the Kingdom. We pray for our daily bread, but does that prevent our working for it? On the contrary, the better the prayer, the more persevering the industry. So it is on spiritual subjects and on this subject. There must be prayer, Mr. Chairman, earnest prayer to the Lord of the harvest, or the few labourers will continue to grow fewer, and God will withhold his blessings from us.

Among the helps to raise up more ministers, we must cultivate, in the minds of our people, *the importance of the ministerial office.* Here is the loftiest position that God ever gave to man. The preaching of the gospel of Jesus Christ is the most honourable of all stations. Its dignity is derived from its own importance by the appointment of God. It is concerned with the loftiest subjects. All other knowledge is but ancillary—elementary to these great themes; it falls infinitely short of gospel knowledge. And yet our people seem to have lost a part, at least, of their reverence for this office. Perhaps one reason is, that we ministers have failed to preach it up; to elevate its dignity in the estimation of the Church. If we do our duty, personally and officially, and give such instructions from the pulpit as will unfold the high dignity of the work of the ministry, depend upon it, our youth will not run off so into other professions.

One great notion of parents, in our times, is, that their children may "*do something.*" Well, let us appeal to that passion in the parental heart. Do you want your child to do something in his day and generation? Well, here is a way to make his mark. The gospel ministry is the greatest of all work. Men may not always see its results. Sometimes, after years of labour, the minister scarcely admits any to the Church; he barely feeds the flock, without adding to their number. His labours produce results rather negative than positive in the view of men. But then he can use, in a qualified sense, the language of the Saviour, "all that thou gavest me I have kept," and that is a great thing. Generally, however, the Spirit blesses the gospel message, so that sinners are born into the kingdom. A work, when well done, is immortal work. But what work so great as this, either for time or eternity? To save a soul from guilt and corruption, to deliver it from unending misery, to introduce it to the glories of heaven and the inheritance of grace, is a work both great and immortal. An English archbishop once said, "I have had offices and honours for seventy years; but if a single soul has been converted under my ministry, I would lay more store thereto than in all honours." Humanity is a web, vast and complicated, spun out in infinite wisdom, and God is the centre, and every soul a mesh. The destiny of millions is hanging, as it were, by a slender tie; and it is the glory of the ministry that it warns the perishing from falling into perdition. Go to the bar of God, and estimate the work of Whitefield! Tell us the worth of Archibald Alexander's services! Did he not make his mark? Yes, a mark of immortality. Once a little boy, there in the streets of Lexington, grace brought him to Christ and to the ministry, and his bright record is on high.

Another passion in this country is *to do things quickly.* In old times, men used to sigh for immortality when they were dead. Our people want fame *now.* They can't wait for death. They will engage in anything that brings in quick returns of reputation. The merchant's motto is "Quick sales." Many will plant the locust tree, one of the meanest of shade-trees, because it is quick in growth. Now, this universal passion for fast work can find a vent, if sanctified, in the sphere of Christian enterprise and activity. Sir Christopher Wren was thirty-five years in building St. Paul's Cathedral; but Summerfield was the master-builder, under God, in the erection of hundreds and even thousands of living temples. Pitt was immortal at twenty-five; but how much surpassing Pitt's were the labours, the rewards, and the immortality, of Whitefield!

In this work, no injustice is done to men. Politicians often complain in their struggles to rise. The old age of statesmen is embittered by the ingratitude of their country and forgetfulness of their services. But the ministerial profession has sure rewards. Ministers, indeed, may be forgotten; but their works do follow them. Last night, at the organization of the Presbyterian Historical Society, the records of a presbytery were said to be lost. But then they have records in the Lamb's Book of Life, which survive the oblivion of the world, and endure in glory for ever. Ministers may have no outward monuments, no tablets on which their services are inscribed; but their work is more durable than Parian marble or time-resisting brass. Their story is on living hearts. Go, ask all over the land, and you will see their work in the cottages of the poor and the mansions of the rich. The answer will be; "Here, in this living soul, is their record;" and theirs are immortal names, that were not born to die.

Mr. Chairman, we need more men in the ministry; and, I repeat it, we must pray more; we must labour more; we must magnify more this divine office. To be the pastor of a people in such a land as this, and in such an age, is a great thing. May God give us more men, and more efficient men.

The Rev. John C. Lord, D. D., of Buffalo, N. Y., Moderator of the General Assembly, was called upon for an address; and he responded to the call as follows, as nearly as the reporter could take note of his rapidly-spoken, earnest sentences:

Dr. Lord said that his remarks would be upon that department of the operations of the Board which had been recently organized—general Christian education.

The idea of general education was not entertained in the heathen world. The grand thought was never conceived. Nay, the learned entertained a profound hatred of the people, tersely expressed by the language of Horace:—"*Odi profanum vulgus, et arceo.*" The gospel of Christ brought with it an

expanded idea of education. In the primitive Church, schools were frequently established next to the sacred edifices, or formed part of the buildings. The origin of the idea of general education was in Christianity. The Bible gives knowledge, awakens the faculties of the soul, and stimulates the desire to communicate knowledge to others.

As the Church advanced, and began to mingle with the policy of the world, the government assumed the control over learning. The cause of this union was the grasping ambition of Antichrist—the scarlet harlot that puts the cup of abomination to the nations of the earth. Rome unites Church and State wherever it is in her power to do so. She holds the cross in one hand and the sword in the other. Where she exercises supreme power in the state, she wields it for ecclesiastical purposes. Her educational system has always included religion, whether she has the control of civil government or not. This idea of the subserviency of education to religion is a true one; and she derived it from a pure age of the Church. It is an idea, strong in the power of a divine origin, and efficient to secure the greatest results. The fathers of the Reformation were not ignorant of its authority and value. Calvin and Knox, enlightened by divine grace to see the truth, and strengthened by the same grace to practise it, early turned their attention to the instruction of the young. Schools, and other institutions of learning were organized in Geneva, France, Scotland, and other countries of the Reformation. And on what principle, sir? On the principle of excluding religion? Such an idea would have been a degradation to the impulses and movements of the age. No, sir:—the education of the Reformers was *religious education;*—religious education under the care of the Church. It was reserved for modern speculators to tear out the vital part of the system, and to dissever the connexion between religion and learning.

When the Puritans and the Huguenots came to this country, they brought their schools with them. The glory of the New England school-system was that it inculcated religion, and was superintended by religious men. The emigrants in the Mayflower brought religion with them, and they brought education. They did not separate the two; they allowed them to live together in their homes, their schools, and their churches. Why, Mr. Chairman, I remember the time when the Shorter Catechism was taught in the schools. I myself learned it there; and the practice of teaching it continued in New England until quite recently. At the present day, however, the State, without any connexion with the Church—even a nominal one—has included education within its functions; and the State has passed beyond the boundaries to which it could lay any just claim. Instead of providing for the education of the poor—of those who could not educate themselves—it undertakes to educate all.

Now, the great objection which I have to the State schools, is, that they cannot teach religion. And, in my view, religious training should accompany all other teaching. God has not committed to governments the work of education. The civil magistrate has other duties to perform; he has no divine warrant to turn teacher, or to superintend education. This is not a matter to be passed upon at the polls. Where the Church is united with the State, she may derive aid from the State, and allow the State to conduct her affairs. But in this country there is no union of Church and State. What right has the State to educate my child? The State may administer justice, build canals and railroads, incorporate banks, and perform civil functions; but it has no right to establish a system of public schools, which compels, in fact, the great mass of the community to have their children educated there, or not at all. I wish my children to be educated "in the nurture of the Lord," and not in the nurture of the State. So do Christians in general, if the truth were known; but the State throws obstacles in the way, by its taxation, and its great public establishment.

There is an evil growing out of the public system, on which I cannot dwell at this late hour. The evil is, that it brings together, on a large scale, the pure and the impure. Wicked, profane children, picked up from the lowest haunts of vice, and who received no restraint or training at home, are brought into promiscuous contact with the moral, and gentle, and orderly. Now, what must be the effect of this indiscriminate mingling? Are the vicious reformed, or are the good made wicked? The latter, sir, is, the common result, according to nature and observation. Many an innocent child has learned profanity and indecency first at the public schools. With us [in Buffalo], this thing is beginning to be understood. The system, sir, must fall:—not only because it is irreligious in its nature, but because—what naturally follows—it is immoral in practice. We all, Mr. Chairman, desire to save the wicked. The children of the vicious, and vicious children, ought to be educated and reclaimed. But it is too much to ask Christians to send their sons and daughters to schools which have no religion to overawe and restrain vice, and which cannot exercise discipline in a way to make it the terror of evil-doers. If we are compelled to send to promiscuous schools, let us at least have the Gospel leaven in the schools. It is too bad that pure children should not only be mixed with the evil and the abominable, but that no divine teaching should be allowed to exert its influence upon either class.

The relation of the General Assembly and of our Board of Education to this subject is very important. The Presbyterian Church asserts the necessity of religion in a system of education. This is the old Christian principle. It is unpopular, we know. The world does not like God. Impenitent teachers do not relish religion, or care to teach it; and many Christians, alas! think their children need not learn about Christ at school. Public sentiment may be against us at the present time; and it may take years to engraft our views and opinions into the public mind. But *our testimony is priceless.* Those who see in the common schools the downfall of religion, hate our Church. The whole system tends to infidelity and corruption. Time will show it. The Assembly has testified in advance against it. Our witness, before men and angels, is that a Christian man should educate his child in a Christian way, both in the family and in the school. This is faithful witness-bearing, and let us not recede from it. What! Is the child to live for ever, and shall he be trained only for time! God forbid that our church should ever endorse such a delusion as that. Let us hold fast to our noble, our Christian position. This course of action is not only good for our own church, but our example will tell upon the public mind. I have heard shrewd worldly men acknowledge that the Assembly was right.

This thing, Mr. Chairman, has a practical bearing. What parent would care for all knowledge, if his son were an infidel or a drunkard? Religion, communicated in a school, day by day, and little by little, forms the character. It has a prodigious practical energy. It is a daily blessing to the youthful heart. Character is every thing to a young man; but in the public schools the mind is enlightened whilst character is left to shift for itself. The foundation of the State system is, that "knowledge is the chief good;" and the public sentiment seems to sustain it, and to consider that "knowledge is virtue." Sir, this is as false a sentiment as was ever uttered in the face of the heavens. Knowledge never has, and never will, save a country. Our boasting will be found to be in vain. To refuse to incorporate religion into a system of education is really to take infidel ground.

Has not this subject, sir, a wide and a national aspect? The thing we need among our public men is the infusion of correct principle. Religion is the saving power in the land. We need it at the bar and on the bench; we need it in physicians, in farmers, in mechanics, in all classes and conditions of men. And if we would have it, we must teach it—teach it everywhere, at home and in the school. Our church is wielding an influence for the country, and for all generations. Our position is one of honour and of power. God will own it, and men shall see it.

The meeting was dismissed after singing and the benediction. The audience was large, and the addresses were listened to with marked interest and favour.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE DIFFICULTY OF MAINTENANCE AFFECTS THE NUMBERS OF THE MINISTRY.

THE LOW SALARIES OF MINISTERS, and the difficulty of decent maintenance on the ordinary professional income, is a cause which operates, no doubt, to some extent, in deterring young men from engaging in this important work. The following extract from a letter recently received at the office of the Board, is a significant token of the impressions made on the minds of many by a parsimonious policy:

"My salary is small; I pay sixty dollars for a very poor house per year. My wife, a feeble woman, is compelled to do her own work. . . . I am not able to buy a house; and if I had one, my income would not enable me to keep it. Many young men see all these things, and especially the sons of ministers. They see the anxiety of their fathers, and they witness the burdens of their mothers; and this state of things is *one of the great causes of the unwillingness of the youth of our Church to turn their attention to the ministry.*"

The celebrated Dr. JOHN M. MASON says:

"It is demonstrably certain that no church ever can be well served, whose ministry is not exclusively devoted to their work. . . . A population increasing with unexampled rapidity creates a demand for an increase of gospel ministers far beyond what is generally conceived. Many who feel an inclination to devote themselves to the service of God in the gospel of his Son, will be disheartened, if they have reason to believe that only the shreds of their time and talents can be occupied in that service. On the other hand, we do believe that if a reasonable prospect is held out that when young men shall have expended their patrimony upon education, and shall have acquired those literary habits which disqualify for secular pursuits, they will enjoy a life appropriated to the duties of their selected station, *it will fix many a wavering resolution.*"

One of our own ministers, in a communication to the Board, maintains the inexpediency of making *an inadequate support* a too prominent *cause* for the decrease of candidates. His remarks, which are here inserted, contain much good sense and piety.

"No one denies that there is a loud call for more labourers to enter into the ripening harvest. No one denies that the numbers are few who enter in. But why this scarcity? is a question to which different men give different answers. It has become common to answer it by saying that the support of the ministry is so small that few will enter in;—they fly off to other professions. This, no doubt, is the *fact;* but should it be brought forward as the *ground* of this failure? We believe that such an opinion as this, repeated over and over again in our religious papers, increases the evil. The apostle Paul to the Philippians declared, 'Not that I speak in respect of want; for I have learned that in whatever state I am, therewith to be content.' To find the reason of this lack of men, we must go to the bottom; and if we do, we will learn that it is a *lack of faith,* of a self-consecrating piety in our young men, which is the source of all the trouble. Those who desire to take upon themselves the office of a bishop should do it without reference to the support which they are to receive; they must trust God for that. They must enter upon this work, although they see starvation staring them in the face. This may seem strong language, but it is the truth as derived from God's word.

"And I would here be understood as referring to the first decision of this question by the young man. The whole subject of an adequate support to the ministry is most important and essential, and one that demands the earnest activity of the Church; but I declare again, with the Bible to sustain me, that it has nothing to do with the decision of the question by our young men; it must not weigh a feather in their judgment.

"But it may be said that it does influence them, and practically prevents many from entering upon the work. This but brings me back to the first ground of the difficulty—not that the support is insufficient, (for with this they have nothing to do,) but it is a lack of trust in God's superintending care. Our Saviour, when he sent forth his disciples first, said to them, 'Provide neither gold, nor silver, nor brass, in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his hire.' They were worthy of the support, but they had nothing to do in providing it on their entrance upon the work.

"If we want the ranks of our ministry filled up, let us pray that God would pour down a self-consecrating spirit upon our young men, with a willingness to enter upon the work for the love of Christ and of souls, looking to God for the gold, and the silver, and the brass, and the scrip, and the raiment, and the staff to support them in the midst of all their trials and discouragements, and thus we will be praying in the most effectual manner for more labourers to be sent forth into the harvest."

Whilst it is admitted that young men *ought not* to distrust Providence in the choice of the sa-

cred profession, it is still to be feared that the small and badly-paid salaries of ministers is *practically* an argument for some other profession, at least to some extent. And it is more than probable that the cause mentioned operates on the minds of parents, to dissuade their children from engaging in so self-denying work, rather than directly upon the ingenuous nature of our consecrated youth.

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

SAMUEL DAVIES INSTITUTE, VIRGINIA.

The following notice of this flourishing Presbyterial Academy, located in Halifax county, Virginia, will be gratifying to our readers. The notice is from the "*Watchman and Observer.*"

To add to the proper pride and satisfaction which the promoters of our home institutions should indulge, I feel impelled to give some account of the examination and closing scene at the Samuel Davies Institute at Halifax C. H., Virginia. The examination of the students occupied three days, during which time the large examination-room was filled, part of the time crowded, with spectators, with trustees, parents and guardians, anxiously bent on hearing the recitations of their young scholars. The ladies also attended.

The examination was most thorough and impartial, and the impression made upon my own and upon other minds was in the highest degree satisfactory. It is pleasing, sir, in this age of novelties, this age of theory and superficial education, to find an institution like the Samuel Davies, in which thoroughness seems to be the great end aimed at.

The three men whom the Trustees have had employed in training the pupils of this school are of the very first order. They would rank high in the professorships of the best Colleges in our country.

One great difficulty that this Institute will labour under, arises from the inability of unendowed institutions to retain their Professors. Well endowed Colleges have an advantage which they are very careful generally to assert. The Trustees of Washington recently elected Professor James J. White, of the Samuel Davies Institute, to the Professorship of Greek in their College. He has accepted their offer and given up his place in the Institute. The Trustees of the Institute, however, have elected in his place George White, who is of the same parentage, of the same training and education, and I am assured, a man of the same staunch and energetic qualities which rendered his brother so efficient.

With the talented trio of Smith, Graves, and White, the Institute is bound to flourish and prove eminently useful.

The students all stood examination on the Shorter Catechism, which was deeply interesting and impressive to my feelings. Religion, the great concern of man, is here most faithfully taught. It is believed that the Bible and the Shorter Catechism have done much, very much, to secure the order and decorum which have characterized the conduct of the students from the foundation of this Institute till now.

On Wednesday evening the juvenile orators of the Samuel Davies Institute were heard by a very large auditory. Five of the students spoke original speeches, which would have reflected credit on the graduates of a College. These were the first rhetorical exercises of the Institute. It is understood that at the close of the next scholastic year, there will be quite a literary entertainment furnished to the patrons and friends of this young Institution. The Board of Trustees have decided upon the plan of having a literary address delivered annually by some distinguished man from abroad. And under this plan they selected the Rev. M. D. Hoge of Richmond, to deliver the first address. Mr. Hoge has signified his consent to do so.

The prayers of many hearts will go up to God for the Samuel Davies Institute. We believe that it is destined to enlargement and great usefulness to the cause of education and religion.

Yours, &c.

"SPECTATOR."

August, 1852.

MONROE PRESBYTERIAL ACADEMY.

The Annual Catalogue of this Institution, under the care of Miami Presbytery, has been handed us. During the past year, sixty-seven pupils have been in attendance, viz: males, 45; females, 22.

Rev. John R. Kingery is Principal, and A. C. Tyler, A. B., assistant.

There are Primary, Junior, and Senior departments of study. The instruction in each is designed to be thorough, so that pupils are fitted fully for the ordinary avocations of life, or for entering the regular classes in the higher collegiate institutions.

MONROE is on the turnpike leading from Cincinnati to Dayton, and is 25 miles distant from either place. The location is healthful, and the society good. The advantages of securing an education, surrounded by religious and moral influences, commend it to the notice of parents and guardians.—*Presbyterian of the West.*

THE BIBLE IN THE SCHOOLS.

At the late meeting of the American Association on Education, the subject of the use of the BIBLE IN SCHOOLS was brought forward and occasioned a long and animated discussion. Mr. BROWN, of Pennsylvania, offered the following preamble and resolutions:

Whereas, A complete education embraces the development of the whole man, his physical, mental, and moral nature; and *whereas*, the development of the latter is of equal or greater importance than either of the others; therefore,

Resolved, That the Bible should be read daily in all of our schools, and the pupils instructed in the general principles of Christianity.

Dr. MCELLIGOTT, of New York, inquired as to the gentleman's object in offering these resolutions. He was, personally, in favour of reading a portion of the Scriptures at the commencement of school-hours, but unaccompanied by comment. If the resolutions looked to this object only, they would meet with his hearty concurrence.

Mr. WHITEHEAD, of Newark, considered the subject sufficiently important to call for the appointment of a special Committee, and moved that such a Committee be appointed, with Dr. MCELLIGOTT as Chairman.

Mr. HENRY, of New York, thought it was the most important matter of School Discipline. He thought the firm stand of the Roman Catholic Church for their faith, in matters of education, made it incumbent upon Protestants to stand equally firm by their open Bible, never to consent that it shall be closed. He insisted that it was all-important to liberty and to every phase of well being. When this book is closed, the sun of liberty has set for ever.

Mr. MCELLIGOTT deprecated the idea of censuring any denomination for any course in regard to the Bible. He was for a simple expression of the propriety of reading the Bible, without the least allusion to doctrines of any kind. He deprecated the idea of the introduction of denominational creeds into teaching.

Rev. Mr. FISH, of Newark, held the idea that a question of this character should be met fairly and openly, and not be shirked. He believed in the importance of the plan.

Dr. MCKEEN suggested the propriety of allowing the matter to lie until another year, when, if a committee could meantime be appointed to prepare and furnish a judicious report, it may be resumed, and some definite determination be arrived at by the Association.

Mr. WHITEHEAD said the importance of the subject demanded immediate action. There was much difficulty in some places in getting children into schools where the Bible was read. He hoped the matter would be referred to a special committee.

Mr. SWAN, of Boston, moved, and it was carried, that the resolutions be laid upon the table.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA IN JULY, 1852.

I. FUND FOR CANDIDATES.

Presbytery of North River.

Smithfield ch $8 00

Presbytery of Elizabethtown.

Westfield 1st ch 26 00

Presbytery of New Brunswick.

Lawrenceville ch 52 00

Presbytery of Raritan.

Solebury ch 8 00

Presbytery of West Jersey.

May's Landing ch 9 00; A family in the Camden Presbyterian ch, to con Rev L H CHRISTIAN an hon mem 50 59 00

Presbytery of Philadelphia.

9th ch Missionary Society 32; 10th ch, A Friend, on account of a scholarship 50 82 00

Presbytery of Baltimore.

Franklin st ch, A Friend, on account of a scholarship 100 00

Presbytery of Richland.

Waterford ch, Dr JNO J TURNER, in part to con himself an hon mem 19 80

Presbytery of Zanesville.

Washington ch 23 75; Buffalo ch 15 00 38 75

Presbytery of Chilicothe.

Marshall ch 9 00

Presbytery of Cincinnati.

7th ch Cincinnati, less exchange 60 cts 78 33

Presbytery of Oxford.

1st and 3d chs Oxford, less exchange 36 cts 40 34

Presbytery of Fort Wayne.

German ch, Fort Wayne 1 00

Presbytery of East Hanover.

1st ch Petersburg, A G McIlwaine 50; David Dunlop 35; David Donnan 6; Thomas Smyth 5; sundry persons 100 88 196 88

Presbytery of West Hanover.

Charlottesville ch, pr Farmville Bank 29 00

Presbytery of Lexington.

Mossy Creek ch 15; Shemariah ch 4 73; N Providence ch 25; Timber Ridge ch 15; Harrisonburg ch 2; Bensalem ch 8 50 70 23

Presbytery of Montgomery.

Fincastle ch 6 00

Presbytery of Chickasaw.

Monroe ch 1 75

LEGACIES.

Legacy of Chauncey Bulkley, Wethersfield, Ct. in part 2340 00

REFUNDED.

By "M M B" in part 20 00

MISCELLANEOUS.

Rev Dr Dana, Newburyport, Mass 5; Joseph P Gray, Brandon, Mi 2 50; A Friend, Baltimore, Quarterly installment on two scholarships 100 107 50

Total $3293 58

II. FUND FOR SCHOOLS, COLLEGES, &C.

Bedford ch N H, for Carrol College 25 00; Smithfield ch, New York 4 00; Newton ch N J 64 55 93 55

Total $3387 13

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, JUNE AND JULY 1852.

Presbytery of Blairsville.

Saltsburgh ch 27 15; Cherry Tree ch 5 06; Congruity ch 19 28; Appleby Manor ch 2; Bethel ch 6 65; Ligonier ch 8 17; Fairfield ch 8; Beulah ch 32 31; Unity ch 41; Poke Run ch 16 165 62

Presbytery of Redstone.

Long Run ch 13 75; Smithfield ch 10 23 75

Presbytery of Ohio.

Fairmount ch 30; Raccoon ch 27; Bethany ch 24 13; Chartiers 20 25; Canonsburg ch 10 25; Highlands ch 14 25 125 88

Presbytery of Allegheny.

Cross Roads ch 23 70; Plaingrove ch 28 51 70

Presbytery of Beaver.

New Brighton ch 5 25

Presbytery of Clarion.

Callensburgh ch 2 00

Presbytery of Washington.

West Liberty ch 3 00

MISCELLANEOUS.

Hon W Curll 5 00

Total, $382 20

LEECH, MCALPINE, & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, JULY, 1852.

Presbytery of Louisville.

2d ch Louisville addl 10; Mulberry ch 28 20; Pisgah ch 11 50 49 70

Presbytery of Transylvania.

Glasgow ch 1 00

Total, $50 70

A. DAVIDSON, *Treasurer.*

Total amount $3,820 03.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, August 13, 1852.

India.—Letters have been received, dated at Lahor, May 25; Lodiana, May 26; Saharanpur, May 7; Sabathu, May 20; Futtehgurh, May 26; Mynpurie, May 27; Agra, May 28; Allahabad, May 29. A new station had been formed in connection with the Allahabad Mission at Futtehpore. The name of this city has frequently been mentioned as an eligible place for missionary labour. It is about seventy-five miles above Allahabad, has a considerable number of inhabitants, and is surrounded by a large population—"more than half a million within a radius of about thirty miles from Futtehpore in each direction." The Rev. R. M. Munnis and four of the native brethren have been appointed by the mission to occupy the new station. A considerable part of the expense incurred by this measure will be defrayed by the liberality of English friends at Futtehpore. After mentioning these things, the Rev. J. Owen adds, "We must not stop at Futtehpore. That is but the entrance into a vast, new, and inviting field. Next we ought to have a missionary at Banda, then at Humeerpore, and then——But let us first get a missionary at each of these two stations, with schools and catechists. If you could send out the required men soon, we could furnish them with some Christians and native labourers from this place, as we are now furnishing Mr. Munnis. Another man ought to be sent here as soon as possible, to take the place now left vacant by Mr. Munnis. . . What noble fields for enterprising young men are open before us! How long shall they remain unoccupied? When will the Church feel as she ought, about these perishing myriads?"—Several persons applied for admission to the church at Allahabad early in May, but it was deemed best to keep them longer on trial. Two of the church members have been removed by death, witnessing a good confession unto the end.—At Agra the arrangements for the East Indian school were going on well. An eligible building had been purchased for it, at an expense of about $2000, most of which was contributed by European friends at the station. Twenty-one scholars were already in attendance. Mr. Warren says, "there are very promising boys among them." At Futtehgurh, the missionary work in all its departments is spoken of in quite encouraging terms. Mr. Seeley says that nearly five hundred children are now in their schools, all learning the catechism and to read the sacred Scriptures. In the upper mission, the brethren are able to give a good account of their labours. Mr. Campbell at Saharunpur says, "Our schools and missionary work generally are quite encouraging. No objections are now made to reading and studying the Scriptures in all departments. A large Bible-class of the English scholars attend every Sabbath morning, and afterwards all proceed to church to hear a sermon in Hindustani. What an improvement is this on former times, when the sight of a Bible or a direct reference to it was the signal for a most determined opposition. Well may we exclaim, What hath God wrought?" We regret to learn, however, that Mr. Morrison, Mr. Porter, Mrs. Janvier, and Mrs. Jamieson are suffering from ill health. Mr. Woodside continues slowly to improve. In two at least of these cases, the climate is not particularly unfavourable. Urgent requests are made for more missionaries—especially for at least one more at Ambala, and another at Lahor. And this number ought surely to be sent without delay. May the Lord be pleased soon to raise up the men!

Siam.—The Rev. S. Mattoon writes at Bangkok, March 22, that they are making progress with the building operations, though in that country, building is a slow and troublesome business. They expected to have a house completed in about a month after the above date. The Rev. S. Bush had been confined with a fever, for three weeks, but was on the recovery.

China.—Letters have been received from Ningpo, April 15; Shanghai, May 10; Canton, May 22. The missionaries at Shanghai were going on again with their house, having obtained the magistrates' consent, though one of the officers wished to stipulate that it should neither be built high nor painted red! Mr. Wight adds: "All that the neighbours care about it, is expressed in the same way they always do, when a house is being built near them, by erecting brooms and baskets in a corner of their houses to ward off all evil influences." At Canton, one of the signs of progress was the rather painful fact, that two boys of Mr. Happer's school—Robert T. Berry and John G. Bergen, "carried away with the gold fever, left the school without leave, and have gone to California." Even there the Lord can show them his grace, and use them for his glory. The missionary work in all the missions was going on as usual.

Africa: Corisco Mission.—A letter from the Rev. J. L. Mackey, of April 20, gives still encouraging accounts of the Mission, though the boys' school had to be suspended for want of a teacher. The attendance had increased to upwards of seventy. Ten girls had been selected out of far more that had been offered, and were under the charge of the Mission as boarding scholars. Upwards of forty children attended the Sunday-school. More labourers, is the pressing need of this Mission.

Departure of a Missionary.—The Rev. Robert E. Williams, of the Presbytery of Alleghany, left this city on the 12th of August, to sail in a few days in the ship Rose Standish, for Calcutta. Mr. Williams, formerly of Newville, Pennsylvania, is a nephew of the Rev. Dr. Elliott, of the Western Theological Seminary. His station is Agra, Upper India.

Arrival of Missionaries.—The Rev. John Newton and his family arrived at this port on the 12th of August. Mr. Newton returns on a visit on account of impaired health.

INDIAN MISSIONS.

REPORT OF WALTER LOWRIE, ESQ., ONE OF THE SECRETARIES OF THE BOARD, TO THE EXECUTIVE COMMITTEE, OF HIS VISIT TO THE INDIAN MISSIONS.

On the 12th of April I left New York, in company with Mr. George Ainslie, a teacher for Spencer Academy, and Mr. James Balmer, an assistant for the Creek mission. At Louisville, Ky., we were joined by Miss Clara W. Eddy, a teacher for the school at Tallahassee. We reached Fort Smith on the 28th of April, and on the 29th our little company separated. Miss Eddy and Mr. Balmer to the Creek mission, 75 miles—and Mr. Ainslie and myself to the Choctaw mission, 135 miles distant from Fort Smith. We reached Spencer Academy on the 4th of May. This land journey was tedious and wearisome, as we could get no conveyance better than a common wagon without seats or springs, and drawn by two Mexican ponies, so poor and weak that we had to walk up all the hills and mountains on the road. Mr. Ainslie having walked the last twenty miles in advance, reached the mission several hours before me, when Mr. Reid set out to meet me. I was glad to leave the wretched wagon, even for the distance of half a dozen miles.

Choctaw Mission: Spencer Academy.

It was an amusing sight, and one of much interest to me, to see the boys when we reached the mission. They had talked no little among themselves about my coming, and a good many of them were quite sceptical in regard to it. Some sixty of them were at the north gate—some on the fence, and others standing close to the road; as many more were collected in groups under the nearest shade trees. At first sight there seemed to be more than two hundred of them. They returned my salutation very pleasantly, and each showed a set of white teeth. In the afternoon, Mr. Reid introduced them to me one by one, and I shook hands with them.

It is but due to the occasion to say, that the missionaries and their wives, and the other ladies and assistants of the mission, were much rejoiced and strengthened by my visit to them. It could not well be otherwise. Their extensive correspondence with the Mission House, had made the officers there, in a good measure, familiar with their labours, their trials, and their encouragements. To meet one of these officers on the mission premises, where these things could be talked over, and where he could see for himself, what their arduous duties were, with all the details of their field of labour, was pleasant and profitable, and encouraging both to him and to them.

Although the agreement with the Choctaw Council was for one hundred boys only, there are one hundred and twenty now in the Seminary. The applications to have boys admitted, from all parts of the Nation, are so numerous and pressing that it is very hard to refuse them, while there is any room to receive them. This is one evidence, among many others, that the Institution possesses the full confidence of the Choctaw people. To all my inquiries as we passed from Fort Smith, the answer was favourable; some of the most intelligent adding—"They have got good and able teachers there." One hundred and ten boys are selected by the trustees, and ten by Mr. Reid; but no boy is received after the session opens, even if a vacancy should occur by death or removal. It was deemed important that the classes should not be embarrassed by admitting new boys when they were once formed, and their studies commenced. So many promising boys were looking forward to the opening of the next session, and their parents were so anxious they should be received, that we agreed to recommend to the committee to receive next session, one hundred and thirty boys.

The boys are divided into four schools, and a teacher assigned to each. He has the care of his own boys, both in and out of school. Each school has its own school room, and its own sitting room. This arrangement is found to work well. It prevents all crowding and disorder, brings the boys immediately under the influence of their respective teachers, and tends to insure to him their respect and love.

There were but three teachers when I arrived; Mr. Turner, who had charge of one of the schools, finding the duties too arduous, had given it up in February, and had joined the Chickasaw mission. Mr. Reid, therefore, in addition to his other duties, had the care of one of the schools himself. On Thursday afternoon, I visited and examined his boys. He has taken great pains with them. In his double duties, neglect what he may, he will not neglect his boys. The examination and appearance of the school was very satisfactory.

Wednesday, May 5.—Visited Miss Thompson's school in the forenoon. This young lady is an efficient and accomplished teacher. She has thirty boys, and her influence over them is complete. It seemed, like the dew, to fall unseen; but like the dew, when it had fallen, it was seen. The slightest intimation of her wish was responded to with cheerful and pleasant obedience. The boys stood a good examination, especially in geography, where they were much at home.

In the afternoon, visited Mr. Edwards' school. Here, too, the boys appeared well, and their examination was satisfactory. Mr. Edwards is an excellent teacher, and the boys are very much attached to him. His influence over them, in the formation of their characters, is of the best kind.

Thursday, May 6.—Visited Mr. Balentine's school in the forenoon. His boys are the furthest advanced. Two classes were examined in the higher rules of arithmetic, and they wrought out some difficult questions, on the black board, with promptness and accuracy. Reading, spelling, and geography,

were recited much to their credit. Mr. Balentine has been engaged longer than any of the others in instructing Indian youth and boys. He is very much at home with these youths around him, and greatly to their advantage.

At 11 o'clock, each day, the boys all meet in the chapel, and Mr. Reed spends an hour with them, chiefly in religious instruction; which, for the benefit of all the boys, is translated into Choctaw by Mr. Dwight. It was assigned to me to fill up this hour to-day, which I did by referring to the creation and fall of man—the sinful state of the whole human family by nature—the divine mission of the Saviour—and the work of the Holy Spirit. Mr. Dwight translated, and I never spoke to a more deeply attentive audience. A number of the larger boys have for some time been under deep exercise of mind, and we trust the time is at hand when they will come out and own the Saviour.

After supper the boys have a short recess for play. At 7 P. M., each school meets in its sitting-room, and with its teacher spends an hour in reading the Scriptures, prayer and singing. These exercises are in Choctaw and English. The boys are very fond of these meetings. The exercises are sometimes varied by familiar instructions from the teacher. The boys are very fond of singing, and always bring their hymn books, both in English and Choctaw, with them. This evening I met with Mr. Reid and his boys. They seemed unwilling to separate, and in fact did not separate till 8½ P. M., half an hour beyond their usual time.

Friday, May 7.—Visited Mr. Edwards' school again in the forenoon, and was some time employed in examining and talking to the boys. It was the day they recite the Shorter Catechism, each boy repeating the questions he has learned through the week. The rule is, to say them perfectly, or to sit down. Only two boys could recite all the questions; but all the boys will soon have them all perfectly.

At 11 A. M., spoke again to the boys in the chapel. I went over our different missions, pointing them out on the map, and describing particularly the different schools, at the same time introducing such remarks as would be profitable to them. They became deeply interested. When the hour was up, I had only got through the Indian and African missions, and it was agreed I should take the hour on Saturday to finish.

After dinner, Mr. Reid and myself went to Doaksville. We stopped at Pine Ridge, the station of the Rev. Mr. Kingsbury. Several Choctaw chiefs were there waiting for us, and after tea we went to the town, where, without my knowledge, a meeting had been appointed, at which I was to give them an address. The supreme court were holding their session there then, and a number of influential chiefs were present. I explained to them the extent and government of the Presbyterian Church—the constitution of the Board of Foreign Missions, by the General Assembly, and under its direction—that this Church was always among the foremost in education, both at home, and among her foreign missions—that the missionary work embraced education, as well as preaching and translating the Bible—I explained our views as to the Choctaw mission, and took up the objection, that Spencer Academy was too large, and should be broken up and divided. That although this objection had been urged, even by some friendly to the missionary work, as well as by the enemies of missions, it had not one solid reason to support it—that one hundred and fifty boys could be formed into classes, so as to require less labour, in proportion to that number, than one hundred. That we had now one hundred and twenty boys, and next session we would probably have one hundred and thirty—that the time was just at hand, when the whole Choctaw nation would request us to take one hundred and fifty. The danger to Spencer Academy was not in the number of the scholars, but in the difficulty of the Board obtaining suitable teachers, willing to engage in the self-denying work.

Another objection was, that we employed ministers as teachers, where they could do far more good, as was said, in preaching. This objection too, was made by individuals for whom we had a high regard. But these brethren were far more than mere teachers. Their duties were to form the character of those boys—to teach them to think for themselves—to prepare them for usefulness, that a native agency might be raised up for the wants of both the Church and the States. Had such an Institution been established thirty years ago, and properly conducted, with the blessing of God, how different would have been the condition of the Choctaw Nation! There might have been native ministers enough to supply all their vacancies, besides educated men for the wants of the State. The providence of God brought us here—for we did not seek this mission—and when we were trying to fill up what we deemed to be a want in the missionary work for the Choctaws, we merited a cordial welcome from the Choctaw people, and their friends. So too, the education of the girls, and young women of the Nation, was of equal importance with that of the boys and young men. You cannot elevate man, if you leave woman ignorant and degraded. My heart had warmed at the sight of thirty Choctaw girls, under the best instruction, in Mr. Kingsbury's school, which I had left but an hour ago.

It was late when we got back to Mr. Kingsbury's. I slept little that night, as my strength was not yet sufficient for such labours.

Saturday, May 8.—Mr. Kingsbury had to leave home, immediately after breakfast, having to ride forty miles to the place of preaching on the Sabbath. I could not but respect and honour him, for the zeal and cheerfulness he manifested in his abundant labours. Mr. Reid and myself made a short visit to the school. It is under the care of two young ladies, one of whom teaches them in the school, and the other takes the charge of them when out of school. Every thing gave evidence to the faithfulness and ability with which the girls were instructed and cared for. We got back to the mission in time for the meeting in the chapel, when I finished the missionary address to the boys.

In the afternoon Mr. Reid and I went over all the mission premises, sleeping-rooms, store-room, meat-house, kitchen, cellar, horse-mill, and granary. Every part was in good order, nothing out of place, no waste in the provisions, which with a family so large is no small matter. In speaking of the schools and expressing the confidence in the faithfulness and ability of the teachers which I really felt, it was proper to refer to them by name. But all the other members and assistants of the mission, in their respective employments, though not here named, are equally entitled to the confidence of the Board for the faithful performance of their duties. Of Mr. and Mrs. Reid it is unnecessary to speak. Their duties in the care and superintendence of such a large family, are very arduous, and require unceasing attention. The prosperous state of the Institution gives full evidence how faithfully and ably these duties have been met.

After the boys had retired, the mission families all met together, when we had a very pleasant and affecting meeting, with reading the Scriptures, prayer and praise. I made a few remarks about the difficulty and importance of their work—the solemn duty of mission families to live in peace with each other—the great cause we had for gratitude to God, that they were all living in harmony and peace. Several travellers, Col. Pitchlynn and other chiefs, were at the mission, but we deemed it best that the mission families should have one meeting by themselves, during my stay. We explained the circumstances however to these gentlemen, the same evening.

Sabbath, May 9th.—On week-days when the boys rise in the morning, they are full of spirits and mirth, and are heard laughing and talking at their different halls. This morning every thing was so quiet that, so far as hearing was concerned, it could not be known that there was a boy on the premises. This respect and regard for the Sabbath by 120 boys impressed me favourably. Col. Pitchlynn also remarked it, and spoke of it with much satisfaction.

At 7 A. M., the boys met in their respective Sabbath-schools. At 9 A. M. they were all assembled in the chapel, when I talked to them for an hour, Mr. Dwight translating. I had some doubts about my speaking so often to them, but my objections were overruled. Col. Pitchlynn made a good address to them in English, with notice that he would give them the same in Choctaw in the afternoon.

At 11 A. M., the regular service by Mr. Reid was held, translated by Mr. Dwight. He is explaining the Bible in course, and his subject to-day was, "the murder of Abel by his brother Cain." It was a clear exposition of the dreadful effects of sin on the depraved human heart.

At 1 P. M. Mr. Dwight preached in Choctaw, the boys, Mr. Reid and myself present.

At 3 P. M. the mission families, travellers and visitors, met with the boys in the chapel, when I made an address to the missionaries. I dwelt chiefly on the Divine appointment, trials, and final triumph of the missionary cause; and all these with reference to ourselves, and our co-labourers in different and distant parts of the world. As this was to be our last public meeting, it was a season of solemn and tender interest. Col. Pitchlynn then spoke to the boys in Choctaw, as did also Ishmayhubbee, one of Mr. Wright's elders. He spoke in Choctaw, was very solemn and impressive, and presented as fine a specimen of eloquence as I ever heard. If he had received an English education, so as to have given him access to the rich stores of sacred literature in our language, what an efficient missionary he would have made to his own people. This is a strong evidence of the importance of education in the foreign missionary work.

Another similar instance is seen in the case of a pious and promising young Choctaw, named Henry Clay. He was a pupil of Mr. Wright's school, and is a member of his church. The brethren have employed him to teach a school four miles from Spencer. They give him eight dollars a month, and he boards at the mission. But he cannot even speak English, and the teaching of his school is in Choctaw merely. I expressed my doubts about continuing this arrangement, and suggested that he devote himself to a course of study with them. He would then be qualified to take charge of any part of the missionary work, and add one more to the number of efficient labourers. The longer I live, the more am I convinced of the wisdom of the Presbyterian Church, in requiring her ministers to be educated men, and of the duty of the Foreign Board to carry the same principle into all their efforts to raise up a native ministry among every heathen people to whom they are privileged to send the gospel.

Mr. Balentine went out this morning to preach to a small congregation, where Henry has his school, and returned to the mission before 3 P. M.

The evening of the Sabbath had now come; the whole day had been profitably employed. Two extra meetings had been held, because I was there. After supper, the boys, with their teachers, met for a short time in their sitting-rooms, and sung several hymns in English and Choctaw. I sat at an open window and listened to them. They all retired to rest early, when deep silence prevailed over these peaceful dwellings.

The previous evening, four gentlemen and a lady, who were travelling from Texas to see their friends in Missouri, requested to lodge at the Mission. Mr. Reid informed them, that if they would remain over the Sabbath they could stay, and were welcome; but if they intended leaving in the morning, he must decline receiving them, as he did not wish the example of white men to be counteracting the religious instruction the boys were receiving. They cheerfully agreed to remain. They had horse feed with them, and themselves sat at the tables with the boys and the teachers, as is the rule at the mission, be the visitor whom he may. They attended all the meetings, and expressed themselves greatly pleased and surprised at the deportment of the boys. When leaving, they wished to pay for their lodging, but Mr. Reid informed them he never made a charge for any of our citizens passing a night at the mission. They then made a donation of five dollars to the mission, and expressed themselves much gratified at what they had seen and heard.

Monday, May 10.—This was the day assigned for leaving the mission. When I awoke, the clock was striking 3 A. M. Knowing that the bell would ring at 4, and hearing Mr. Reid already up, I rose and spent an hour by candle-light writing some letters home. I thought I was done speaking to the boys, but not so had Mr. Reid decided. Usually they have prayers morning and evening, after breakfast and supper, before leaving the table. This morning Mr. Reid stated that prayers would be in the chapel, and that I would make them a parting address. Some of the largest boys manifested deep feeling, and all were more than usually attentive. When the exercises were over I stood at the door and shook hands with each one as they passed out. I then went to each mission family and bade them farewell. Little was, or could be said, but silent tears on both sides were shed.

This report is already too long, yet the importance of the subject requires a few remarks.

1. In every part of the Choctaw Nation, where there is a settlement of people, the urgent cry is for a missionary and a school. Some of these settlements are small, others consist of a large number of families. This people greatly need instruction, both as to things of this life and the life to come. These poor families, scattered on their lonely farms, though possessing a country rich in soil, healthy, and well watered, cannot elevate themselves. As the fathers and mothers are, so, if left to themselves, will their children be. Some three or four missionaries at least, to occupy the principal points, are at this time most urgently needed. But their entire wants can only be supplied by their own educated sons and

daughters. Hence the vital importance of the system of education and religious instruction now carried on by the several religious societies; and especially the importance of Spencer Academy, which receives the youth from every part of the Nation.

2. The preceding statements show the care and labour bestowed on these boys, by their missionaries, both male and female, and especially the prominence given to their religious training. Their studies in the school are conducted in English, but in their religious instruction, their own language is freely used. Most of the boys when they first come, know nothing of English, but they know their mother tongue, and the truths of the Gospel are thus at once brought in contact with their minds through it. In thus using it they attend to instruction without weariness. In no school or seminary that I have ever seen is the same amount of care and labour bestowed on the pupils; and I never saw the same number of boys together so civil to each other, so pleasantly obedient to their teachers, and so punctual in their attendance, whether for meals, or for school, or for work. Nor is this the result of despotic authority. The influence which controls them is of another and stronger kind. Unseen though it may be to a spectator, it is founded on love and respect for their teachers, justly merited on their part by continued acts of kindness and instruction, and at the same time a full knowledge on their part that the rules of the Institution must be upheld. The use of the rod, or *medicine*, as the boys call it, is very seldom necessary.

3. After a careful examination of these boys, during a part of four days, I became fully satisfied that their minds and intellects are fully equal to those of white boys. At first, as they have a new and difficult language to learn, it must be taken into the account, when comparing their progress with others. It is a pretty difficult task for a boy, just from the woods, and unused to think at all, to learn to speak and read, and especially to spell correctly our difficult language. Yet, in the circumstances and relative position of this people, this acquirement lies at the foundation of a practical and useful education. When this is mastered, the Choctaw youth, under equal advantages, will not fall behind the youth in the United States, and in some things, as in public speaking, they will be found in advance.

4. Until the last two years, the frequent changes in the scholars was most injurious, and greatly retarded the usefulness of the Institution. This evil has nearly subsided. Last year the changes were almost nominal, and the prospect for the future in this respect is good. The anxiety of the parents to have their boys admitted, and the regulation that none are to be admitted after the session commences, will, it is believed, remove the evil altogether.

5. How sad it would be if such an Institution should fail or be suspended, for want of suitable or qualified teachers, when there are so many pious and competent men in the Church. The fears expressed in the last Annual Report, are for the present removed, as the two excellent brethren referred to, have cheerfully agreed to continue till suitable men can be found to take their places. Two teachers, however, will be wanted at the commencement of the next session, for reasons which will be stated in the Report of the Chickasaw mission. If our brethren in the ministry will bear in mind the request made to them by the Board in the Annual Report, it cannot be that they will not be obtained.

6. Towards an agency so powerful for good, it is not to be expected that Satan will be idle, and hence the solemn duty of the Church to remember these boys, and these self-denying missionaries at a throne of grace. No good will follow these labours, without the Divine agency of the Holy Spirit. If the Church puts her trust in the piety and zeal of her missionaries, or in the wisdom of her plans and principles, she will certainly be disappointed. But if she asks in faith for the gifts and graces of the Holy Spirit, she will as certainly not ask in vain.

Chickasaw Mission.

Monday, May 10.—At 7½ A. M. Mr. Reid and I left Spencer Academy for the Chickasaw mission. The direct road is between sixty and seventy miles, but in time of high water the distance is one hundred. Heavy rains had fallen in the night, and it rained at times through the day. We went some miles round to visit the station of the Rev. Mr. Stark, and dined there. He is in a field of much usefulness, is much esteemed, and with his excellent wife is doing a good work. There is a promising day-school, which we visited, taught by a young lady. Mr. Stark came six miles with us to guide us round the high waters. At night we came to Mr. Stewart's, whose lady, in his absence, treated us with every Christian kindness. She told me she had read the memoir of my lamented son—that her only son had been named after him, but that a few months before he had gone, as she trusted, to join him in heaven. We rode this day 45 miles. I was as tired and sore as could well be, and at bed-time had a severe chill. Mr. Reid covered me with heavy blankets, and a profuse perspiration through the night saved me from all fever.

Tuesday, May 11.—Set out at 7 A. M. and stopped for dinner at the Rev. Mr. Copeland's. He also is in a field of great usefulness, having a number of preaching places, and able to preach in Choctaw. Here also is a day-school taught by a young lady. Messrs. Stark and Copeland are missionaries of the American Board. Mr. Copeland came a number of miles with us to show us the road. At night we reached the Boggy Depot, and were kindly entertained by Mr. and Mrs. Guy. Came to-day forty-five miles.

Wednesday, May 12.—Left the depot at sunrise, and came through a series of beautiful prairies, ten miles to Wapanucka, by 7 A. M. A cordial welcome awaited us from Mr. and Mrs. Allan, Mr. and Mrs. Watson, and the other members of the mission.

The afternoon that Mr. Reid and myself went to Doaksville, we called on P. Colbert, Esq., an intelligent and influential Chickasaw chief. He appeared to be gratified with our visit, and received us very cordially. He resides on a rich and beautiful farm, with large fields under good cultivation. His house is large and well constructed and finished, and the lawn and garden laid out with much taste and beauty. He spoke proudly of their building at Wapanucka. It would look well, he said, beside our buildings in New York. That their intention is to pay all the expense of the building, and they are ready to do the same for a boys' school, as soon as the Board will agree to take charge of it. They wish us to take 100 girls and 100 boys, at $75 each per annum. Their Council, he said, would meet in the fall, and they would be glad to hear from the Board then. I told him the Board would be ready to make them a communication then—that they were willing to do every thing in their power for the education of the Chickasaw youth, and for their religious instruction. That in the mean time I would see the new building and the country, and would be able to give the Board all the information they needed, especially as to the site of the boys' Institution.

At the last meeting of the Council they were anxious that Messrs. Reid and Allan, who were present, should enter into a contract on the part of the Board for a boys' school, on the terms above stated. This of course these brethren declined doing, as they had no instruction in regard to it. This matter, however was fully and favourably considered by the Committee before I left New York, and I was instructed to act in regard to it as circumstances would require.

This is a matter of much importance and of deep concern to this interesting and liberal people. Should these arrangements be completed, it will be a very loud call to the Church to take the direction of such agencies for good. Two such Institutions, placed at the proper distance apart, would do much to sustain each other. It is believed that owing to the increased amount of missionary influence that would be connected with them, and the increased means of usefulness they would afford, there would be less difficulty in obtaining suitable missionaries and teachers for both, than there would be for supplying one only. The sight of so many promising children of both sexes, which I witnessed while among them, rising up in the wilderness, to the level of their parents merely, deeply affected my heart. Here was an agency, that, with the blessing of God, would raise them to an equality in civilization with their white neighbours, and above all, to an equality of privileges in the Church of God.

In looking forward to the opening of the girls' school, and the contemplated direction of the boys' school, several questions of much interest were presented. Should this new building be commenced, Mr. Allan's whole time would be required for it. But Mr. Watson had been sent out as superintendent of the girls' school, with the understanding that Mr. Allan would act as steward and farmer, and by his experience relieve him from many perplexing parts of the business. Both Mr. and Mrs. Watson were willing to do any thing in their power for the Institution; but they were without experience in these things, and to withdraw Mr. Allan from them, would be to leave them to untried and difficult duties. Besides, Mr. Watson, since his arrival in February, had been constantly engaged preaching to the Indians, at four different stations. They had become strongly attached to him, and often came seven or eight miles to hear him preach. It seemed very hard to withdraw the bread of life from those so desirous to receive it.

After repeated consultations, first with the brethren at Spencer, and then with the brethren at Wapanucka, these matters were arranged to the satisfaction of all. That Mr. Watson should continue to give his whole time to preaching, and to be near the centre of his field, should reside at the depot. That Mr. Balentine and his wife, from Spencer, should take the direction of the girls' school, they both having had much experience and knowledge of the duties. And that Mr. Allan should take the direction of putting up the new buildings, should the proposed arrangement be completed.

The only drawback to this disposal of these questions was, the depriving Spencer of one of its able missionaries. Miss Thompson also, was originally appointed for the Chickasaws, and will greatly prefer joining the school at its first opening. This will take two teachers from Spencer, whose places must be supplied by the 1st of October next.

As soon as it was made known that Mr. Watson and his family had commenced a station at the depot, the most earnest request was made from the families residing in that neighbourhood, for a day-school. They offered to put up a school-house at once. A liberal allowance has been made by the National Council for the support of every day-school having a regular attendance of twenty scholars. I could only answer them, that if a female teacher could be obtained, the Committee would be willing to establish the school at once, and, if possible, have it in operation by the 1st of October next.

Three young brethren, Messrs. Turner, Davis and McCarter, I met here for the first time, although frequent letters had passed between them and the Mission House. They all manifest a true missionary spirit, and are most usefully employed. Till the buildings are finished, their services will be very important, and they will be equally so when both these Seminaries are in operation. It is encouraging to meet with intelligent and pious laymen, in opening manhood, devoting themselves to the missionary work, especially where their services are so indispensable in the system of Christian agency now employed by the Church, for extending the blessings of civilization and Christianity to our Indian neighbours.

Spent the 12th instant in examining the building improvements and premises. The house was built according to a plan sent out from the Mission House. It is 105 feet long, 32 feet wide, in the clear; three stories, or 30 feet high, with a kitchen in the rear. It is of limestone, nearly as white as chalk, the stone neatly dressed in front, and the course all of a height, but not cut with the chisel. Its size, its whiteness and eligible position, gives it an imposing appearance. Less expense in its structure would have fitted it equally well for a mission-school; but the chiefs preferred it as it is. It was built for eighty scholars, but the Council wishing the Board to take one hundred, made an appropriation for two wings, each 18 by 20 feet, two stories high. They will join the building, and will not require stairs. This will give ample room for one hundred girls.

The causes of the unavoidable and perplexing delays in the erection of the buildings have been mentioned in the Annual Reports of the Board. To understand the full force of these difficulties, one must be on the ground. Mr. Allan has gone forward with untiring perseverance, sustained by the conviction, that though but a pioneer, he is engaged in the Lord's work, preparing the way for the salvation of many precious souls among a people for whose benefit both he and his excellent wife have most cheerfully devoted their lives.

Thursday, May 13.—Rode all day, examining a site for the boys' school. Found one every way suitable, about a mile from the female school, with every advantage; woodland, prairie, and rich bottom land, all adjoining each other. Examined the mill-seat also on Wapanucka creek, where a permanent dam can be built at small expense. Passed through some places rich with fossil remains; the views and scenery on every side were rich and exceedingly beautiful.

Friday, May 14.—Started early to examine the country on the Blue River, eight or ten miles distant, where it is supposed some of the Chickasaws may wish to have the boys' school placed; saw some pretty good sites. But were all strongly opposed to having the schools placed so far apart.

Saturday, May 15.—Mr. Reid set out to visit the Methodist school. Spent the day with Mr. Allan, deciding on proposed improvements, and looking over the accounts and expenditures of the mission. Examined the mill-seat again. As a horse or water-

mill will be absolutely necessary, we all thought that the benefits of the latter over the former will be so great, it had better be built.

Sabbath, May 16.—A day of rest which I very much needed. The young brethren went out two miles to hold a Sabbath-school. At 2½ P. M., all the families and workmen met in Mr. Allan's house for public worship. His usual custom is, with singing, reading the scripture and prayer, to read a sermon. Instead of the sermon I spoke to them on the duty and privilege, the trials and encouragements, of extending the knowledge of the Saviour's name.

Monday, May 17.—Last evening the horses had been turned out to graze a while under the watch of a negro boy. Just at dark he reported that he could not find them. To-day we got an Indian to hunt for them. All day busy with Mr. Allan, about the building and the premises. He will have it ready by October, for the school, which is the usual time of commencing the session.

Tuesday, May 18.—All ready to go forward to the Seminoles, but no word of my horse. Mr. Reid left us early for Spencer. We had been nearly two weeks together, which was better than either of us had expected. At 11 A. M., the Indian returned with my horse, but it was then too late to make the first stage of the journey.

Wednesday, May 19.—All ready to set out, but at day-light a heavy rain commenced, which continued most of the day. This raised the streams so much that the journey was impracticable. It rained also on the 20th, but not heavily.

Friday, May 21.—Although the sky was overcast, being anxious to be on my way, concluded to set out. Mr. Allan went with me, intending to return when he saw me across the Canadian branch of the Arkansas, 35 miles distant. We left at 7½ A. M., the horses in fine spirits, and the ride over the prairies for some hours was delightful. At 10 A. M., we reached the Boggy river, but the stream was so deep and rapid, and the banks on both sides so steep, it was impossible to cross, even by swimming the horses. We then concluded to ride some distance up the river, in hopes of getting a better fording. But the river was so crooked that when we were four or five miles up, it was a great distance from the prairie on which we rode. It was now 11 A. M., and a heavy thunder-gust, with rain and wind came upon us. We had just time to put on our Indian blankets, when the rain fell in torrents. I never saw till now such large drops of rain, and so close together. As we rode on we came to a large branch of the Boggy, which took our horses to the belly. We had some misgivings about being able to re-cross this stream, in case we had to return, but hoping soon to reach the main river, we went on. We found, as we advanced, that we had got but the wing of the storm. The little streams were full of water, and every path in the prairie overflowed. The ground was so wet, the horses sunk often to the pastern joint. The Indians whose cabins we passed could not speak English, so we could not learn how far we were from the river. At noon we came to a small stream, not more than twenty feet wide, but so full of water, and so rapid, we could not cross over it. We then turned back, and after letting our horses graze for half an hour, we pressed on homewards, as fast as the wet ground, and our now tired horses would permit. Before we reached the first branch, we came to the cabin of Mr. Wilson, a friendly Indian, known to Mr. Allan, and who spoke English. He told us he had just come up from the branch, that we could not cross it, for it was full from bank to bank. He would go with us however, and he thought, by going round, we could cross it where it forked into three branches. He led us a wide and weary circuit; stayed with us till we crossed two of the forks, and then pointed out the course that would bring us to a path, adding—you cannot lose the road. We did lose it, however, or rather we never found it, and we soon came to the bottom land of the third fork, where we were entangled with grape-vines, green briars, and sharp spines of the Red River burdock. We made various attempts to cross, but in every instance found the water so deep the horses would have to swim. Another gust was coming up, and cross we must, or remain in that wet and gloomy bottom all night. Mr. Allan's horse being larger than mine, got over partly by walking and partly by swimming. He carried my saddle-bags, which being well made were but slightly wet. My horse, however, had to swim for it, which he did nobly. We crossed in safety, but were wet nearly to the middle, and our boots were full of water. Making out of the bottom to the prairie, and having each a pocket compass, we pursued a course that Mr. Allan knew would strike a path that would lead us home. We had still eight or nine miles to go, and it was now near 4 P. M. We had to cross a high hill, so steep in the descent that we had to walk down. At the foot, Mr. Allan picked up a singular petrifaction, and I was putting it in his saddle-bags, which were on my horse, when I found them half full of water. In one end, Mrs. Allan, with considerate forethought, had placed a little bag of ground coffee, and a paper of sugar. The sugar was all melted, and so much of the coffee that it was about the right strength. Though in no laughing humour, the idea of carrying the saddle-bags half full of liquid coffee, five times sweetened, was so ludicrous that we laughed heartily. After a cold and weary ride we reached the mission at 7 P. M. They were all glad to see us back, as they had seen the storm passing in the north. A change of clothes, a cup of tea, and a cheerful fire, made us feel at home.

The day's ride, however, was a hard one, both for man and horse. We were eleven hours on the saddle, exclusive of the half hour we let our horses graze. We must have travelled above forty miles, and the deep roads, the frequent crossings of deep and unbridged streams, made it fully equal to sixty miles. But we were truly thankful that the providence of God watched over us. Had we not met with Wilson, we must have remained in the forks of the Boggy all night, with no shelter but two wet blankets, and our common clothes. Nothing remains but for me to stand still till these waters subside. I cannot return even, for the waters on that road are up also. In the meantime, were it not for the delay, the home with these dear friends is a very pleasant one.

To-day we passed a settlement of six or eight families of Cherokees, forming something like a village. There might be others in the vicinity which we did not see. They appeared to be living in comfort, their cabins well built, and clean and neat in the inside. The women were better dressed than is usual for residents on these remote farms. One of them knew Mr. Allan, as she had been at the mission. Her cabin was well furnished, and she was herself neatly though plainly dressed. She could not speak English, but she appeared to understand what was said. In one of the cabins was a man busily engaged playing on the violin. So absorbed was he with his music, that we could not get him to come to the door, or even to give us more than one look, when we first called to him. A number of healthy active children were playing about the premises.

Saturday, May 22.—Sore enough this morning, and no wonder, for Mr. Allan complains of being sore all over. It rained heavily in the night, and every time I awoke, I thought of the forks of the Boggy, where, but for the providence of God, we would have been passing the night.

May 23 *to* 25.—Had an attack of fever which gave way to medicine. The waters so much fallen, made arrangements to try the road again to-morrow.

Wednesday, May 26.—Rained very hard all night. Wapanucka creek is over all its banks. The streams are now higher than ever. No way of getting either back or forward. Feel sometimes almost discouraged. No chance of getting twelve miles either way, till the waters fall.

Monday, May 31.—Set out again for the Seminole mission, with Mr. Allan and an Indian guide. We reached the Boggy at a point higher up than in the former trial. The river was not deep here, and we thought this could not be the much dreaded stream, till we looked up and saw the high-water mark on the trees some twenty feet above our heads. At sundown we reached the Canadian, forty-four miles from Wapanucka. Our horses suffered much from the prairie fly. My horse being an iron grey, suffered the most, as that is one of their favourite colours. From 9 A. M. till 4 P. M. he was kept in a constant fever of excitement.

The prairie fly is a beautiful insect; it is about half an inch long, and three-sixteenths of an inch in thickness. Its colour is bright green, and the wings are two-thirds the length of the body. It strikes its victim with the directness of an arrow, and instantly inflicts a deep wound, from which the blood will ooze out in drops, even after the fly is removed. Had I been two weeks later in the season I could have travelled only at night, as thousands upon thousands of them were seen on the weeds and grass in the prairies, not fully fledged.

We lodged at the cabin of a Shawnee Indian with a large family of children. We found on inquiring that there were forty families of Shawnees settled together. Our host could speak pretty good English and was willing to talk. His knowledge of God and divine things was very obscure. When asked if his neighbours would attend to hear preaching and prayer, if a missionary came to them, he did not seem to know what the question meant. Would the parents send their children to school? He could not say, it had never been spoken of. Would they be afraid if a white teacher came to them? No, they were not afraid of white men, why should they? How many children were there belonging to the forty families? He did not know; some had four, some six, some eight or ten; some were young men and women, some little children.

He treated us very kindly; he has been here ten years, and has a large improvement, many horses, and cattle, and even goats. His cabins, however, were so small that he made our beds out of doors, with buffalo skins and Indian blankets. But the mosquitoes were so numerous that I slept none the whole night.

1. Little need be added to show the vital importance of the measures here proposed, for the benefit of the Chickasaw people. But unless the qualified men and women can be obtained, these Institutions cannot be commenced. A deep responsibility rests upon our brethren in the ministry in regard to this matter. With their assistance the proper agents can be obtained, and no time is to be lost, for some of them are wanted now, and all will soon be needed on their field of labour.

2. It is cause of encouragement that the whole time of one faithful missionary is given to the preaching of the Gospel among this people. Another is greatly needed in the same kind of itinerant labours. Besides the Chickasaws and the Choctaws, there are the forty families of the Shawnees, who have never heard of salvation. Who will go to preach unto them the unsearchable riches of Christ.

3. The blessings of a strong mission among the Chickasaws will not be confined to them, but will in due time extend beyond their limits, and reach the tribes to the south, and far to the west. God in his providence has given this people the means of improvement, and the disposition to use them, by inviting to their assistance those who are abundantly able to instruct them. These Institutions, accompanied by the preaching of the Gospel, with the blessing of God, will be the means of raising up an educated and sanctified native agency, far beyond their own wants. From this advanced position, the missionaries sent out can be supplied with every facility for further advances, and accompanied by the native brethren, will in time be able, step by step, to reach the Camanches of Texas, the Pueblas, Apaches and Navagoes of New Mexico, the ancient Cibolos, and even the poor root-diggers of Utah. It was the constant and untiring effort of the Apostle to the Gentiles, to preach the Gospel in the regions beyond. This was the rule of his life, so far as he was enlarged and sustained by the churches. So it ought to be with the ministers and the churches now.

Seminole Mission.

June 1.—Early on Tuesday we crossed the Canadian without difficulty, though the water came above the skirts of the saddle. From bank to bank the river here is half a mile wide, and about half that distance was now covered with water. Here Mr. Allan and the Indian guide returned, and I pursued my way alone, at first through the wide forests which adjoin the river, and afterwards through prairies, interspersed with woodland. I could get no guide however, and soon lost my way among the numerous Indian paths. I had not been able to ascertain whether the Seminole mission was to the north-west or the north-east of the point where I crossed the river. The account I had received of the distance also varied from fourteen to twenty-four miles. After wandering among the paths for more than two hours, I struck a wagon road, and at a venture took the west end. This soon brought me to an Indian settlement, but they could not speak English. When I asked the road to Edwards' store, they always pointed to the road leading to the west. After travelling sixteen miles, I met an intelligent Shawnee Indian who could speak English. He informed me that I was on the California road, going in the wrong direction. I then found I had to go back over these long and weary miles. The heat of the sun was most oppressive, and the flies kept my poor horse in a ferment in every prairie. At sundown I reached Edwards' store, faint and wearied, for I had eaten nothing all day. I had travelled forty-eight miles; and was distant but ten miles from where I had parted with Mr. Allan; yet I felt truly thankful that,

in the providence of God, I had met this friendly Indian. Without his direction, I must have gone further out of the way, and have been obliged to lodge in the prairie, without food or company.

Wednesday, June 2.—I reached the Seminole mission at Oak Ridge, at 9 A. M. It is less than fifty miles from Wapanucka, but by the circuit we made to cross the Boggy river, and by losing my way, I had travelled more than one hundred miles.

I found the mission family well, but very uneasy on account of my long delay. After speaking to all the scholars, I spent the rest of the day in viewing the premises and in conferring with the missionaries. The site of Oak Ridge is well chosen for health, and the wood-land and prairies, for miles around, are rich and productive. The buildings, owing to the difficulty in getting boards, are not yet finished, and in their present state subject the families to much inconvenience. When finished, they will accomodate thirty scholars. At present, the school contains sixteen Seminoles, supported by the mission, and four Creeks, supported by their parents.

Mr. Lilley has the care of the school. Three of the scholars are too young for a boarding-school, but being orphans, could not well be refused. The other youth and children are accordingly promising. I examined the different classes, and their progress in learning showed that Mr. Lilley had bestowed much care upon them. When out of school, both boys and girls engage cheerfully in their appropriate employments. Though few in number, with the blessing of God, they will be prepared to do much to elevate this poor and dispirited people.

Mr. John D. Bemo has the care and direction of the out-of-doors work, and of the boys, when out of school. He sustains his Christian character, and is happy and contented in his present position. He has some mechanical skill, which is of service to the boys. He is very kind to the scholars, and while they treat him with great respect, they are much attached to him.

There is but little difference between the Seminole and Creek languages. Living as these two tribes do, on the same territory, they must at some time become one people. The Seminoles are much scattered, and show as yet but little disposition to attend on religious services; though a few living near, attend the public worship on the Sabbath. The boarding-school appears to be the best agency at first, to bring the blessings of the gospel and civilization to them, and if it were enlarged to thirty Seminole children, it would in due time be to them a rich and precious blessing.

I was so pressed for time, I could stay but little more than one day at the Seminole mission, and on Thursday at 11 A. M., I set out for Tallahassee. Gilbert Combs, one of the largest boys of the school, went with me, to act as interpreter, in case of need. The road lay principally through prairies, and until 4 P. M., the flies stung my horse almost to phrensy. Then two very heavy gusts, or rather torrents of rain, the second succeeding the first at a short interval, with strong wind, and tremendous thunder and blinding lightning, came down upon us in the prairie. It continued to rain all the evening, and every little rivulet was soon running so full of water we could hardly cross it. Till 9 P. M., we had come to no human habitation, and then we came to a creek so deep and rapid we could not cross. Our condition was now most unpleasant, as it was still raining. The evening was dark, although the moon had been up for half an hour. After such heavy rains, it was impossible for us to kindle a fire, destitute, as we were of an axe, to procure dry wood. Just then we discovered an Indian cabin. A single Indian was in bed, and he permitted us to stay all night. He too had got wet, and as a kind Providence ordered it for us, he had left a good fire burning. This was what we most needed, for all my clothes were wet, and those in my saddle-bags were wet also. Mrs. Lilley had kindly furnished us with ground coffee, and plenty of other provisions. For the first time, I tried my hand at making coffee, and being wet, and cold, we found it excellent. After drying my clothes for some time, I lay down on the floor and slept soundly. I felt truly thankful that the Lord had provided for us this humble shelter.

Friday, June 4.—The morning was clear and lovely, the sun came out in all its brightness, and the air was cool and refreshing. We found that the rain of yesterday had quieted our beautiful but tormenting enemies, the flies, and we made good progress on our way. At noon we crossed the north fork of the Arkansas river. The fording is uneven and rocky, and the water deep and rapid, but we crossed in safety. Near sun-set we were stopped by Elk creek, which was full from bank to bank. We lodged in an Indian cabin, clean and neat, owned by an Indian woman, who gave us a good supper and breakfast. In the morning her son took us to a fording higher up, where we crossed without swimming the horses. For ten miles, till we reached the wide forest of the Arkansas river, our winged adversaries marked our poor horses with many stains of blood.

Creek Mission.

At noon on Saturday, June 5, we reached Tallahassee, being one hundred miles in two days. We were most cordially welcomed by all the missionaries. They too had become quite anxious about me, having heard nothing of me since leaving Fort Smith, on the 29th of April. If I had not reached them that day, they would have sent on Monday, to inquire after me.

The boarding-school at Tallahassee contains forty boys and forty girls. I examined it on different days, during my stay. The children appear remarkably well. While in school, they are as attentive to their books, as quiet, orderly, and obedient, as any scholars need be. Mr. and Mrs. Robertson, and Miss Eddy, have the charge of the school, and the scholars are highly favoured with having such competent, experienced, and efficient teachers. Miss Stedham also is employed as assistant native teacher. Both scholars and teachers are looking forward with confidence to the July examination. From a thorough examination, they have nothing to fear.

Miss Thompson has the general care of household matters, assisted by Mrs. Reid. When out of school the girls come under their care, and I have never seen two ladies better qualified for such an important trust. The boys when out of school, are under the care of Mr. Junkin. Much of Mr. Robertson's time also is given to them out of school, and as he has considerable skill in working in wood, his example and instructions in this, as well as in matters of more importance, are of much benefit to them.

The connection of Dr. Junkin with the mission was terminated by mutual consent. His purpose is to reside a mile or more from the mission, and give himself wholly to his profession. In case of sickness, the mission will have his services. He has, in a good degree, secured the confidence of this people, and all his influence among them will tend to promote their best interests.

I spent the Sabbath at Tallahassee. Mr. Loughridge had an appointment to preach at a place ten miles distant, from which he returned at 3 P. M. In the morning the scholars met in the Sabbath-school, which presented much the appearance of a Sabbath-school in one of our churches at home. At 11 A. M. Mr. Loomis preached by an interpreter; a few of the neighbours, principally members of the church, were present. In the afternoon, I made an address to the scholars, which was translated by the interpreter, that all might understand it. After this I made an address to the mission families, at some length, in relation to the missionary work, its trials, and its certain and glorious results. These exercises were accompanied by singing and prayer, in English and Muskogee.

June 8.—On Tuesday at 4 A. M., Mr. Loughridge, Mr. and Mrs. Loomis, and myself, set out for Kowetah, fifteen miles distant. By starting so early, we stole a march on the prairie flies. I stayed but one day at this station, which gave me barely time to examine the school and the premises, and arrange some prospective matters with the brethren.

Mr. and Mrs. Ramsey had left Kowetah for home, a few days before my arrival, on account of the failure of Mrs. Ramsey's health. Mr. and Mrs. Loomis, who had arrived a week before me, will now take their place. Miss Workman, who is an experienced teacher, and greatly loved and respected by the scholars, has the charge of the school, and Miss Green the care of the girls out of school. They are greatly attached to Miss Green also, and she has spared no pains in their improvement. Miss Green will leave at the end of the present session to join the female seminary among the Chickasaws. After Mrs. Ramsey was laid aside by sickness, Miss Bowen had the general care of household matters, for which, and also for teaching, she is well qualified. They will now have the efficient assistance of Mrs. Loomis, whose experience in the direction of the female boarding-school at Ningpo, will render her counsel and direction of much service to the mission. Out of school, the boys at present are under the care of Mr. Templeton. The school contains forty scholars; they are about the same ages, and are pursuing nearly the same course of studies, as at Tallahassee. I examined the different classes, and made to them a short address. These youth and children are exceedingly promising. Their religious instruction is constantly and prominently attended to. The mission church is made up chiefly of those who have been, or now are scholars of the school, and with the continued blessing of God on the labours of these his servants, this branch of the mission, if continued as at present, will be of lasting benefit to this people.

When Mr. Loomis' health will permit, he will conduct the services in the mission church on the Sabbath, thus leaving Mr. Templeton to preach on the Sabbath at different places, where preaching is greatly needed. The evening was spent with these beloved missionaries, till a late hour, in religious conversation in reference to the missionary work.

June 9.—At 8 A. M. I bade farewell to these kind friends, and with Mr. Loughridge returned to Tallahassee. For three hours, the flies, in increasing numbers, tormented our horses, and wearied ourselves. I spent the day in the school, and with Mr. Loughridge, examining the premises and all the details of existing arrangements. It is not necessary to speak of his devotion to the best interests of this people, or of his untiring efforts to do them good. He still possesses their confidence, and richly has he merited it at their hands.

Promising and encouraging as are these Muskogee schools and infant churches, they are not without opposition from some of the Creeks themselves, and some of the white men residing in the nation. The question whether day-schools or boarding-schools are best, has been a good deal agitated. Day-schools, it is contended are less expensive than boarding-schools. The chiefs, to some extent, have yielded to this impression, and a few days before my arrival, they decided to withdraw the annual allowance of $2000 for the support of the boarding-school at Kowetah, and apply it to the support of four day-schools, which have been for some time in operation. One of these day-schools is said to be doing well, but the other three are reported to have but an average of twelve or fourteen scholars, showing that they are nearly as expensive as boarding-schools, which it is admitted are far more efficient. The difficulty with day-schools, among the Creeks at present is, that the parents will do nothing to induce their children to attend. At both Tallahassee and Kowetah, are more than twenty children within convenient reach of each place. They have been invited to attend as day-scholars, free of charge; but although a considerable number attended at first, they gradually fell off, till now three, and two, and sometimes but one, attends. The boarding-schools will, in time, correct this evil, by showing the parents the value of education; but at present, and until the parents will induce their children to attend, the day-schools, supported at $500 each per annum, are far from being encouraging.

The Muskogee chiefs are not prepared to promote education with the liberality that the Cherokees, Choctaws and Cherokees, promote it—yet they desire their people to be educated. In withdrawing the allowance from Kowetah, I think it not unlikely they counted a good deal on the Board sustaining the school without expense to them.

June 10.—On Thursday at 10 A. M. I parted with the last company of our missionary friends, after we had committed each other to the protecting care and mercy of our heavenly Father. In every instance these partings have been sad and painful to us all. They ought to remind us that this is not our rest, and that we are but strangers and pilgrims here. Mr. Loughridge accompanied me to Fort Gibson, nine miles distant. On the way, we called on General Mackintosh, B. Marshall, Esq., and Mr. Lewis, three of the chiefs whom I met when here five years ago. I said nothing to them about their withdrawing the allowance from Kowetah. Their present agent has strongly encouraged them to make trial of day-schools, and we can have no objections to their making the experiment. When the trial is made, they will be better able to judge between them and boarding-schools. They received me cordially, and expressed themselves glad to see me.

At Fort Gibson I parted with Mr. Loughridge, and turned my face homewards. The land journey by wagon and on horseback was above six hundred miles. Much of it was of the severest kind, not unaccompanied with perils and dangers. But a kind Providence watched over me, and through it all my health improved. The Arkansas river was very low. We lay one burning day and half the night, on a sand bar. I stayed a day in Cincinnati making purchases for the different missions, and, by the blessing of God, reached home on the 26th of June, and found my family and friends all well.

MISCELLANEOUS.

GOOD EFFECTS OF THE BIBLE IN INDIA.

The last Report of the British and Foreign Bible Society contains much evidence of the good effected by the word of God in heathen lands:

The Rev. W. B. Addis, of Coimbatoor, writes:—"The heathen of all classes read our Scriptures, and have, in several instances, solicited a supply of gospels for the use of the scholars in their own schools, and thus in a measure assimilating them to those of this mission.

"Mohammedans have continued to receive our Scriptures, and instances have been known of their comparing them with their Koran—a circumstance which a few years ago would have been thought little, if anything, short of blasphemy among them; but which now excites little or no opposition.

"The Romanists, although strictly prohibited from receiving our books by their spiritual guides, nevertheless secretly obtain them and read them. About two months ago, several members of that community applied to us for portions of Scripture, in order to settle disputes between themselves and their priests upon some particular points. They came many miles for the purpose, and were supplied with the portions they required. They distinctly stated that great numbers of their communion were not satisfied with the mere word of their teachers, but brought the doctrines, &c., to the touch-stone of the volume of inspiration."

"A request was lately made to the Committee at Bombay for a supply of Bibles to be distributed among the ladies in the seraglio of some of the Ameers of Scinde; who, having heard much of Christianity, had expressed a wish to read our sacred books, that they might ascertain whether what they had been told was really to be found in them. In whatever way the Scriptures are spread, good must result. They are the incorruptible word, and it cannot return void. There has been an attempt here to establish a system of native colporteurs, in some way resembling that which the Society employs with such effect in different parts of Europe; but as yet, I am sorry to say, without success. Still there is a movement in the native mind. Our missionary efforts, with the auxiliaries afforded by our Bible and Tract Societies, have made an inroad upon the vast superstructure of Hinduism; and even its votaries no longer regard it as an impregnable fortress. Many of the natives, in papers published among themselves, and in their own language, have from time to time put forth proposals for a thorough reformation of Hinduism, and a return to what they fondly deem principles of truth. While utterly repudiating Christianity as a system of religion, they are yet not unwilling to adopt many principles which could have no other origin. We know where this will lead, and we thank God and take courage."

The Rev. E. Porter, of Cuddapah, South India, writes under date of January 30th, 1850:—"I have much pleasure in informing you that a Tamil sepoy of the 13th regiment, at this station, has been led, by a careful study of the Scriptures in his own tongue, to renounce the errors of Romanism, and connect himself with the Protestant Church. He appears, so far as I can judge, sincere in his profession, and expresses great joy in having found out the true way of pardon and peace to his soul."

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JULY, 1852.

SYNOD OF ALBANY.—*Pby of Londonderry.* Newburyport 2d ch mo con 18 53; Rev Daniel Dana, D. D. 5: *Pby of Albany.* Albany 2d ch mo con coll's 156 46. 179 99

SYNOD OF BUFFALO.—*Pby of Wyoming.* Warsaw ch 10; Caledonia ch 12 50, Duncan McPherson 12 50 35 00

SYNOD OF NEW YORK.—*Pby of Hudson.* Monroe ch 5 38: *Pby of North River.* Highlands ch 10: *Pby of Bedford.* North Salem ch 6; Croton Falls ch 11; *Pby of New York.* Wallabout ch mo con 5; Madison Avenue ch mo con 28 54; Forty-second street ch mo con 15; Chelsea ch sab sch for Bazar sch at Allahabad 15 62; Brooklyn 1st ch mo con 36 53, JOHN MILLARD bal to con himself l d 70; New York First ch mo con 58 28, sab sch to ed *W W Phillips* in China 6 25, Teachers to ed *James Donaldson and Sarah C Dow* among the Omahas 12 50, Young Ladies to ed *Mary K Lowrie* at Ningpo 6 25, to ed *Sarah Tuttle* 9, Inft S S to ed *Aaron B Belknap* at Spencer 6 25: 2d *Pby of New York.* Scotch ch mo con coll's for May, June and July 243: *Pby of Connecticut.* Hartford ch 1. 545 60

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Newark 3d ch mo con coll's 31 73: *Pby of New Brunswick.* New Brunswick 1st ch mo con 36 50, Rev J Cogswell, D D 25; Trenton 3d ch 43 38: *Pby of West Jersey.* Camden ch 6 96, sab sch to ed *Robinson P Dunn* 25; Salem ch "R" 2; Blackwoodtown ch 12: *Pby of Newton.* Belvidere ch S S to ed *John M Sherrerd* 5: *Pby of Susquehanna.* Rome ch 2 60; Towanda ch 7 65; Canton ch Mrs Bartlett 75 cents. 198 57

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Tenth ch ann coll add'l 10, mo con coll's 68 20; Ladies Jewish Missionary soc for mission to the Jews 45: *Pby of New Castle.* Oxford ch four little children to ed *Deborah Anne Cresson* at Ningpo 25; New London benevolent fund, of which 10 for Foreign Tract distribution 60: *Pby of Baltimore.* Baltimore 2d ch, children of J Harman Brown to ed *Mary Elizabeth Wilson* 25; Madison street ch 1 35: *Pby of Carlisle.* Shippensburg ch of which 85 for Panjab mission 150: *Pby of Huntingdon.* Sinking Creek ch 78; Spring Creek ch 55 09; West Kishacoquillas ch 43 50: *Pby of Northumberland.* Chillisquaque ch Fem mis soc 21; Williamsport ch S S a few children 2 06; Great Island ch 82. 666 20

SYNOD OF PITTSBURGH.—*Pby of Redstone.* Sewickly ch 12: *Pby of Ohio.* Lawrenceville ch Albion S S to ed *Giles Swan Bates* 12 50: *Pby of Alleghany.* Bull Creek ch 3 47: *Pby of Erie.* Mercer ch 14 50 42 47

SYNOD OF WHEELING.—*Pby of Washington.* Washington ch sab sch to ed *Lung Asz* in Canton 60: *Pby of St. Clairsville.* Grandview ch 8: *Pby of New Lisbon.* Madison ch 8; Rehoboth ch 1 50 77 50

SYNOD OF OHIO.—*Pby of Zanesville.* Washington ch 35 26: *Pby of Richland.* Waterford ch Dr J J Turner, bal to con WILLIAM KILLEN l m 20, Mrs ——— to con herself l m, and in part to con her daughter l m 50; Perrysville ch 5: *Pby of Wooster.* Northfield ch 75 cts. 111 01

SYNOD OF CINCINNATI.—*Pby of Miami.* New Carlisle O, Mrs Stonemeyer 1; Bath ch 6 10: *Pby of Cincinnati.* Seventh ch S S 28; First ch S S, to ed *S Ramsey Wilson* 25: *Pby of Oxford.* Oxford ch Mrs Luke 1; Salem ch S Smith 10, J Kelly 5, J F Skinner 2, Mr. McCormick 1, Miss Rogers 1, sundry persons 2 80; Winchester ch 10 44, S S 81 cents: *Pby of Sidney.* Buck Creek ch 35 129 15

SYNOD OF INDIANA.—*Pby of Madison.* Hanover ch S S to ed *John Finley Crowe* at Ningpo 15: *Pby of Indianopolis.* Shelbyville ch mo con 3 80: *Pby of White Water.* Lawrenceburg ch S S 3: *Pby of Palestine.* Palestine ch 3 80 25 60

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport.* West union ch 1; Delphi ch to con Mrs HENRIETTA M WRIGHT l m 30; Lafayette ch in part to con Mrs ELIZABETH N CANDEE l m 22, WM B COCHRANE in part to con himself l m 10, Rev I N Candee and family to ed *Elizabeth N Candee* 25; Dayton ch Robert Elliot 5, Samuel Elliot 5; Peru ch in part to con Rev A C MCCLELLAND l m 23 75: *Pby of Fort Wayne.* Wabash ch 1 88; Roanoke Ind, S Horton 1: *Pby of Muncie.* Indianapolis 1st ch mo con 5 70; Indianapolis 3d ch mo con coll's 12 45 142 78

SYNOD OF ILLINOIS.—*Pby of Sangamon.* Petersburg ch 25; Sangamon North ch 14: *Pby of Schuyler.* Oquawka ch S S to ed *Alexis Phelps* 5: *Pby of Peoria.* Peoria ch Mrs John Reynolds and Mrs J L Griswold to ed *Francis Charles Smith* at Futtehgurh 30; Crow Meadow ch 5 25; Canton ch mo con 7 50 86 75

SYNOD OF WISCONSIN.—*Pby of Milwaukie.* Waukesha ch 13 25

SYNOD OF KENTUCKY.—*Pby of Louisville.* Louisville 1st ch mo con 6 75, a lady 2 50; 2d ch mo con coll's 22 65; 4th ch mo con 10 40: *Pby of Muhlenburg.* Bowling Green Ky, James Herdman 65 cts: *Pby of Transylvania.* Glasgow ch 2: *Pby of West Lexington.* Walnut Grove, R H Kelly 10 54 95

SYNOD OF VIRGINIA.—*Pby of West Hanover.* Maysville ch 18 70, Mrs S E Carrington 5; Buffalo ch 20: *Pby of East Hanover.* Richmond 1st ch mo con coll's 49 06; 2d ch mo con 38 23, Sab sch for colportage in France 7 84 138 83

SYNOD OF NASHVILLE.—*Pby of Maury.* Columbia, Tenn, W E Kennedy 25 cts: *Pby of Nashville.* Nashville ch Youth's Miss Soc to ed *Adam G Adams* at Futtehgurh 25 25 25

SYNOD OF MEMPHIS.—*Pby of Chickasaw.* Monroe ch 1 25: *Pby of Indian.* Fort Towson ch C N mo con 5: *Pby of Creek Nation.* Tallahasse Mission mo con coll's 214; Kowetah Mission mo con colls 84 304 25

SYNOD OF SOUTH CAROLINA.—Erskine Missionary Society for China 30—J S M 1: *Pby of South Carolina.* Willington ch mo con coll's 40: *Pby of Bethel.* Ebenezer ch 41; Catholic ch 30; Hopewell ch 25; Bethesda ch for Bible dist'bn in Nor Ind 40; Bullock's Creek ch 3 20; Fishing Creek ch 33 22; Cedar Shoals ch 3 63: *Pby of Harmony.* Salem ch (L R) 31 50; Lebanon ch 21; Bishopville ch 10; Darlington ch 62, Mrs E W Charles for China 1; Midway ch 5; Mount Zion ch 99; Bethesda ch 40 40, less for *Foreign Missionary* 10 75: *Pby of Charleston.* Buford Bridge S C Sophia F, Laura M, Catherine and Walter Hay, children of Dr L S Hay 6; Columbia 1st ch 222 83; Charleston 2d ch mo con coll's 65 26; Glebe street ch 125; Beech Island ch 14 939 29

SYNOD OF GEORGIA.—*Pby of Georgia.* Flemington 7 62; White Bluff ch 20; Walthourville ch 16 92; St Mary's ch 3; Liberty Co Fem Miss Soc 46 50; Jonesville ch mo con 14 50; Savannah 1st ch 12 mos con coll's 95; S S miss'y box 11 40. *Pby of Hopewell.* Greensboro ch 65; Woodstock ch 23 75; Milledgeville ch 127 35; Mt Zion ch 21 50; Clarkesville ch 22 20; Augusta 1st ch 74, Fem miss soc 56; Athens ch 61 75. *Pby of Flint River.* Rec'd from Treasurer of Pby 199 32; Perry ch 10; Bethany ch 15; Americus ch 10, G M Dudley 3; Emmaus ch 2; Albany ch Rev S D CAMPBELL bal to con self l m 10; Griffin ch 23; Newnan ch 36 15: *Pby of Cherokee.* Marietta ch 61; Rome ch 23 10; Roswell ch 84 35, Juv Miss Soc to ed *N A Pratt* 20; Chickamauga ch 11; Pea Vine ch 7; Dahlonega ch 12 80; Sardis ch 5; Bethel ch 13 70; Mars Hill ch 7; Canton ch 13 50; Cassville ch 1 65 1,235 06

SYNOD OF ALABMA.—*Pby of East Alabama* Montgomery ch S S for scholarship at Allahabad 12 50

SYNOD OF MISSISSIPPI.—*Pby of Mississippi.* Bethel ch Miss J J Mosely 45 cts. *Pby of Louisiana.* New Orleans 1st ch mo con coll's 125; 3d ch mo con 20, S S to ed *Grace Leeds and Abby E Beatty* at Tallahasse 50; Prytanea St ch mo con 30 05; *Pby of Tombeckbee* ——, Dr A M Carothers 38 263 50

Total from churches $5,227 50

LEGACIES ———, Mich. Legacy of Peter Hay, decd, less expense of collection 207 86

MISCELLANEOUS.—A lady for Bible distb'n at Allahabad 10; Walter Lowrie for Chickasaw mission 200; Jas S and Mrs Allan for do 1,025; sundry friends for Seminole Mission 21; '———' for North American Indians 500; '———' for Agra Missions 1,000; '———' for Mission to the Chinese in California 1,000; coll at meeting of General Assembly at Charleston, S C 231 05 3,987 05

Total receipts in July $9,422 41

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, ETC.—Ladies of St Claresville ch O one box clothing 70 00
N. Y. A Lady, six shirts.
Ladies of Smithtown ch, L. I., one box clothing.
Fem Miss Soc of Bloomsburg ch, Pa., one do 92 30

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly for the Board of Foreign Missions, at fifty cents a year for five copies of the newspaper edition to the address of one person, postage included; and at twenty-five cents a year for a copy of the pamphlet edition. Copies of the pamphlet edition, when desired, are sent free to donors of five dollars and upwards, and to ministers whose churches contribute to the funds of the Board. Address, "The Foreign Missionary," Mission House, 23 Centre Street, New York.

Postage on the Newspaper Foreign Missionary.—This paper is under 300 square inches in size. The postage, payable quarterly in advance, is—for 10 copies, per quarter, under 50 miles, 3½ cents; under 300 miles, 6¼; under 1000 miles, 9⅜; under 2000 miles, 12½.

☞ As the postage cannot be prepaid at New York, let it be deducted according to the above rates, when remittances are made to pay for the paper. Thus the price is—fifty cents for five copies, postage paid.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to The Presbyterian Board of Publication, No. 265 Chestnut St.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

USES OF BOOKS.

An ever-teeming press is with untiring energy pouring forth its volumes of all sizes, and in numbers almost defying calculation. Not only in the Old World but in the New are the types in ceaseless motion, to keep pace with the eager competition of authors. Did all the issues of the press bear the stamp of goodness, and were the busy and fertile minds of authors intent only on the moral and intellectual culture of the world, it would be well. This unfortunately is not the fact. Amidst the sound and useful currency, much base coin may be detected. All authors are not philanthropists. Some of them are enemies to their kind, occupied in diffusing a subtle and fatal poison; others are mercenaries, anxious merely to pervert a good instrumentality to purposes of gain; and others still are incompetent to instruct, and employ their small powers to divert their readers from a better appropriation of their time. While, under the blessing of divine Providence, the press is a powerful agency to scatter among the multitude a wealth more enduring than gold, and to improve and elevate the human family, Satan has perverted it to the basest purposes, to shake the faith of men in the holiest truths, and to corrupt their hearts and lives. The stream that might carry only the waters of life to the habitations of men, he insidiously poisons, that whosoever drinks thereof may die. Men need then to be warned to discriminate in their choice of books. No one can read all that is published, and no one should. Bad books are always safest when neglected. There is danger in even glancing at their pages. Even to a casual reader they may convey some pernicious thought which it may be in vain to attempt to forget, or some foul image which no subsequent effort can efface from the memory. Not only positively bad books should be rejected, but those of doubtful character. Under this last class may be ranged a large proportion of what has been denominated the lighter literature, which, besides its uselessness in conveying valuable information, diverts the mind from a better application of its powers, and both enervates the mind and perverts its moral sensibilities. No man in his senses insists upon tasting every thing by way of experiment, to gratify his appetite, nor should any man admit into his mind everything which others may have thought, and put into print. The mind may be as certainly and fatally poisoned as the stomach; and in the one case the antidotes are not as certain in their effects as in the other. He will be a better informed and a happier man who will limit his reading to choice books of well-established character. There is no deficiency of such books, the production of the best constituted minds and the most benevolent hearts. The object of the reader should be improvement. He may safely acquaint himself with those who can contribute to the stores of his secular knowledge, while he should give due prominence to that which is religious. Secular knowledge can only prove available for the present brief life, while that which is religious will not only prove valuable in assisting him to shape the course of his life, but in preparing him for its close, and the endless state of existence which lies beyond. Good books may be presumed to embody the best thoughts of the best men; the results of their carefully considered experience; their most judicious and benevolent counsels. These are certainly worthy of our attention; things above price offered to us gratuitously; gems presented to us which we may make our own. A good thought, a sage reflection, a timely counsel, should be much more prized than gold that perishes; and when it is recollected that we may daily refer to such books, each replete with wisdom and rich in instruction, we are in infinitely better circumstances than if we were surrounded by the gold mines of California. A taste to appreciate a solid and instructive religious book is not a natural, but an acquired one, and it is worthy of being cultivated. The more such reading is indulged, the stronger will be our desire for it, and the less we will relish the jejune and trashy productions of the day. We can with sincerity give the advice to all—Read daily, and read the most useful and instructive books within your reach.

THE LAST HOURS OF A GREAT STATESMAN.

The Rev. Mr. Butler, in his funeral sermon for Henry Clay, among other interesting facts, indicative of the state of his mind during the last days of his life, says:—"He grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Among the books that he read most were 'Jay's Morning and Evening Exercises,' 'The Life of Dr. Chalmers,' and 'The Christian Philosopher triumphant in Death.' His hope continued to the end, though true and real, to be tremulous with humility rather than rapturous with assurance. When he felt most the weariness of his protracted sufferings, it sufficed to suggest to him, that his heavenly Father doubtless knew that after a life so long stirring and tempted, such a discipline of chastening and suffering was needful to make him meet for the inheritance of the saints, and at once the words of meek and patient acquiescence escaped his lips. Exhausted nature at length gave way."

"The Christian Philosopher triumphing over Death" is one of the most popular and valuable publications of the Board of Publication.

THE SECRET OF TRUE HAPPINESS

TO BE OBTAINED FOR TEN SOUS.

AN AUTHENTIC FRAGMENT OF AUTOBIOGRAPHY.

* * * "From my childhood, one idea seemed to possess me—that I would endeavour to obtain, by some means or other, perfect happiness. How this was to be accomplished I could not yet determine; but it was the subject ever uppermost in my thoughts. Not far off from my father's house lived a chemist and druggist, a man of simple and engaging manners, and possessed of a remarkably happy temperament. He was very fond of children, and used to take a great deal of notice of me. I saw him so constantly cheerful, and so happy in his outward life, that by degrees, with a sort of childish reasoning, I connected the idea of happiness with chemistry, and I came to the conclusion that it was only necessary to become a chemist to be a happy man. So much did this idea possess me, that I gave my father no rest till he sent me as an apprentice on trial to my friend the chemist. I soon, however, found out my mistake. I discovered that mixing jalap, rhubarb, &c., and the other hard and dirty work of a druggist's apprentice, did not confer the anticipated happiness I was in search of; and I was heartily glad when the expiration of my time of trial released me from this vocation.

"My next experience in the search after happiness was in the law. My father had a friend in this profession, and he happened to be a very cheerful and apparently very happy man. I then concluded that every one connected with the law must possess peace and happiness of mind. I resolved to become a lawyer, and took my seat at the desk of my father's friend. Ah! I soon found out the fallacy of this last association of ideas. Law, with all its dry detail and hard work, conferred anything but happiness. However, I continued my allotted time in the attorney's office, and eventually commenced the practice of the law upon my own account. But I seemed still as far off from happiness as ever. I cannot say that I was positively unhappy, for the faithful discharge of duties, however irksome, is generally attended at least with some satisfaction.

"Well, in the progress of time, I met a charming young lady, with a sweet face and a sweet temper. I married her, and now, at last I fancied I had realized the object of my search; and truly, so far as the happiness of this world is concerned, I believe I did possess it. For the society of a kind and affectionate wife is one of the purest sources of earthly happiness, which the goodness of our Almighty Father has conferred upon man. But withal there seemed a something wanting, a craving void in my heart that was yet unfilled. I was not truly happy, and yet I knew not why. One day I was taking a solitary and meditative walk in the neighbourhood of our town, when I happened to encounter a man trudging along the road with a heavy pack at his back. He was singing with a pleasant voice, what I recognized as a hymn. A calm and pleasant expression dwelt on his countenance, and I thought to myself, 'Well, if ever I saw a happy man, there goes one.' I accosted him and said, 'My friend, you seem to enjoy a pleasant frame of mind under the load you are carrying. May I ask you, are you a happy man?' 'Why sir,' replied he, 'thanks be to God, I am.' 'Can you tell,' said I, 'your secret? I would give much to know it.' 'Gladly, sir, but I can sell it to you for ten sous.' Directly pulling out a half franc, I joyfully placed it in his hand, and anxiously waited while he removed his pack, unstrapped it, and from a pile of books put into my hands a small volume. I opened it, and looked at the title-page, and saw 'The Gospel of our Lord and Saviour Jesus Christ.' 'I believe, sir,' said the *Colporteur*—for my friend with the pack was one of these useful men—'I believe, sir, if you read that little book with prayer to the Holy Spirit for his enlightening influence, you will soon possess that happiness you say you desire to find.' I did read it, and thanks be to God first, and next to the excellent Society that sent it forth—for it bore impressed on its binding the name of the 'British and Foreign Bible Society'—I did find what I had never dreamt of before—that happiness consists alone in knowing God and his revealed will applied to the heart, through the influence of the Holy Spirit, by Jesus Christ our blessed Lord and Redeemer."

Has the reader of these lines found this happiness? —*Ch. Mon. Pen. Mag.*

INFLUENCE OF A TRACT.

We learn that a precious work of grace has been going on for some time, under the labours of American missionaries, among the ignorant and superstitious Armenians in Turkey. This work has reached the town of Marsovan, a secluded place surrounded by mountains, which had never enjoyed the labours of a missionary, but God had prepared the way by a simple instrumentality which many are too apt to despise. About seventeen or eighteen years ago, a native of Marsovan, buried in all the ignorance and superstition of his native church, set out on a pilgrimage to Jerusalem, to see the great pretended miracle of the Holy Fire. Passing through Beirut, he was led by that gracious Divine Providence, which works in such mysterious ways, to the purchase of a few tracts, which he found exposed for sale, in the Armeno-Turkish language. He began to read them, for it was a new and curious thing to see a printed page of his native language. But the matter in them he found to be still newer and more wonderful than the form; they were pleasant and profitable to his heart. He perused them through all his homeward journey, and he afterwards continued to read them, and they became very precious to him, and he loved them much. The Spirit of God must have accompanied them, and made them a great means of saving grace; and thus the Lord, as it now appears, had mercy on this poor wandering sinner, causing the light of his eternal truth to shine within his soul. It was for this pur-

pose that, in the midst of an otherwise most profitless and superstitious journey, God threw those tracts in his way, and sent him back with them to his native place, to carry the true light of the gospel to those in spiritual darkness.

He was entirely ignorant of the authors of those tracts, and remained so for years, until the word Protestant began to be sounded for alarm, and anathemas broke forth from the churches against the Protestants and their books. He still retains them in his possession, and when he showed them to the first missionary he has ever known, they were found to have been printed a great while ago, so that now they are quite out of print; but so far as could be known, they were published under supervision of the Rev. Mr. Goodell, more than twenty years ago in Malta. So long had the seed lain hid; so long had the bread-corn cast upon the waters remained without any known return. But God was still watching over it and blessing it. The writer of the tracts, the printer and the seller, have perhaps alike forgotten the work of their hands; but lo, it springs up before them, its influence at length is traced, and will, by the blessing of God, go on increasing, and be conspicuous through eternity.

Some ten years after this memorable journey of the pilgrim in search of the Holy Fire, when indeed he found it on the way, and carried it back, as the gift of God, in his heart, the evangelical priest Vertannes, journeying through Armenia, came to a monastery at Marsovan, where he was a guest for one night, and the pilgrim brother was present that evening. The two children of God understood each other; but at that period in the presence of the Vartabed, they dared not speak together openly. It was even with difficulty, and with much fear and trembling, that they found an opportunity of uniting together in prayer under the trees of the garden, but without reading, or otherwise even speaking together. The next morning the two separated, and that was the first evangelical prayer the pilgrim brother at Marsovan, whose heart the Lord had opened by the tracts, had ever in his life listened to, and from that time, some eight years more, he never saw a preacher nor a Christian brother till the spring of last year, when Mr. Powers made his first visit to Marsovan. From that visit the revival of God's work commenced in that town.

Such historical tissues of Divine Providence and grace are wonderfully instructive and encouraging. What a host of them will there be, what immortal volumes of them unrolled,

> When God makes up the blest account
> Of natives in his holy mount!

What may not God see fit to accomplish by the smallest instrumentalities we set in motion! The leaves of a single tract, floating, as it were on the wings of the wind, may light where they shall prove the regeneration of a nation.

BOOKS AT AN IRON FURNACE.

A colporteur in Georgia gives the following interesting account.

"At the furnace there are from fifty to one hundred hands supplied with the publications of the Board, besides twenty families that live round the furnace. The second time I visited it, I found some sitting at the furnace, reading the books that I had sold to them. After the word had been circulated that I was there, the hands came in and bought from sixteen to eighteen dollars' worth of books. The principal men of the furnace gave me all the encouragement that I could ask for. I am confident that they are sensible of the good that these books are doing, and will do, through the blessing of God."

DESIRABLE PREACHERS.

The same colporteur writes:

"I have been locating more than a thousand *ministers*, which I hope are doing good. One peculiar trait of character my ministers have, they never get tired nor discouraged."

GOOD COMPANY.

A colporteur writes thus in reference to the benefit derived by himself from the books he is engaged in circulating.

"I cannot express my gratitude to that kind Providence that has thrown me into such good company the year past. I have been in the company of the wisest, the best, the most holy, the most learned, the most talented, and of the deepest piety, patience, perseverance, humility, and self-denial, of all the men that have been on the stage for two or three centuries past, and is not this a great favour? I at this moment know more than I could have ever known, had it not been for their instructive society. I can say to them as Ruth did to Naomi, 'Entreat me not to leave thee, for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God.' These are my feelings, and I know it is the feeling of others whom I have introduced to the same company."

EAGERNESS FOR GOOD BOOKS.

A colporteur in North Carolina gives the following instance of the eagerness with which our books are sought. Colporteurs are authorized to make donations of books in peculiar circumstances. All the tracts are given away.

"I will relate one instance, to show you how I am sometimes placed. While stopping at the hotel in N——— village, while I went over the place, I was visited late in the evening, at my room, by two poor young men or boys, who inquired if I was the man who was going round selling *Christian books*. I told them I was, and invited them to look at some of the books I had. They said they wished to buy, but were sorry they had no money to pay. I began to converse with them, and soon learned they were far from home at work, learning the carpenter trade. They were poor and without friends, yet they had a friend, even Christ, and it did my soul good to talk with them. As I saw their love for books, and their need, I could not but supply them at my own expense. Though in my present circumstances, I could hardly afford it; yet when I saw their joy and gratitude of heart, I was abundantly repaid. The next morning, one of them was so anxious to purchase two more books, that I heard he went to several men in the place to borrow some money. He finally succeeded in getting fifty-six cents. The price of the books was sixty-five. Of course I let him have them at fifty-six cents."

THREE NEW BOOKS.

1. Pictorial Scenes and Incidents, Illustrative of Christian Missions. 144 pp. sq. 16mo, with 13 beautiful wood engravings. Price, in different bindings 31, 40 and 50 cents.

This cannot fail to be a very attractive book to the young; while it is calculated to excite in them gratitude for their privileges, and sympathy for the deluded and depraved heathen.

2. The Eastern Traveller, or descriptions of places and customs mentioned in the Bible. By John Macgregor, M. A. 18mo, pp. 72, with several engravings. Price 16 and 22 cents.

We know no book of the size that contains so many passages of Scripture illustrated in a familiar manner by references to what travellers observe at the present day in the East.

3. The Well watered Plains, or instructive lessons from the History of Lot. By the Rev. H. N. Brinsmade, D.D. 18mo, pp. 94, with three beautiful engravings. Price 19 and 25 cents.

Here the striking incidents in the History of Lot are interwoven with judicious and forcible instructions, calculated to touch the heart, and mould the conduct both of young and old. Much taste is displayed in the numerous and appropriate poetical quotations interspersed through the book.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF JULY, 1852.

Presbytery of Londonderry.

Rev D Dana, D D — 5 00

Presbytery of Troy.

First United ch Cambridge, per Rev I O Fillmore — 35 00

Presbytery of New York.

Madison Avenue ch, per Wm Rankin Jr 57 91; University Place ch, per Rev Dr Potts 80 32; Nyack "A Friend" 5; Mr and Mrs Davison in part to con Sarah Louise Davison hon mem 10 — 153 23

Presbytery of Long Island.

Huntington ch from Mrs Elizabeth Wood to con her pastor Rev James McDougal hon mem &c — 50 00

Presbytery of Philadelphia 2d.

Frankford ch per Rev Thomas Murphy — 11 00

Presbytery of Richland.

Waterford ch Dr John J Turner in part to con himself hon mem, 7 50; Frederick ch, bal in full to con A Dalrymple hon mem 3 35; Ashland ch per Rev J M Faris 10 — 20 85

Presbytery of Zanesville.

Washington ch per Rev J E Alexander — 2 11

Presbytery of Fort Wayne.

German Pres ch — 1 00

Presbytery of Fayetteville.

Elizabethtown N C, Dr Neill Graham per Rev Jos Mahon — 10 00

Presbytery of Maury.

Zion ch per Wm H Arnell — 15 75

Presbytery of Harmony.

(Camden in part) D L De Saussure 5, J W Bonney 5, A M Kennedy 5; Cheraw ch Wm McReight 5, add'l to con Rev J C Coit hon mem, per Rev Joseph Mahon; Mrs Jane Campbell in full to con herself hon mem, per John A Inglis 20; Miss Eliza A Ellerbe per John A Inglis 5 — 45 00

Presbytery of Charleston.

Charleston ch, John Townsend per Rev Joseph Mahon — 20 00

Presbytery of Hopewell.

New Hope ch 50 cts; Greensboro ch Mrs H Bowman 2 60; Penfield ch Wm B Johnston 1; Augusta, A Friend 1, James Brown 5, Wm Shear 5, John Craig 5, Wm J Ansley 5, R A Robins 2, M Wilkinson 5, T Miller 1, Wm E Jackson 3, Y W Miller 5, H W Risley 5, Dr O Munson 1, J W Davis 5, George M Thew 2, Robert Campbell 50, J A Ansley 5, G W Wyman 1, C Whitehead 5, L Roll 5, John Davison 10, Jas Miller 2, C J Jenkins Esq 10, Wm C Jessup 5, C Hall 2, Cash 2, Josiah Sibley 10, J S Willcox 5, Gollitham Walker 5, J S D Linton 2, Mrs Mary McKenny 5, Dr Robert Campbell 2, John Bones 5, Dr D S Chase 5, J A Carrie 2, R Carmichael 2, Rev E P Rogers 5, B Hall 2, Wm H Crane 1, Miss Sarah Cumming 30, P Fleming 5 — 237 10

Bath, Richmond Co. Georgia.—Gideon Dowse 30, Judge Whitehead 5, General Evans 1, Rev J L Rogers 5, J P C Whitehead 5, Miss C Dent 2 50 Miss Jennet Dent 2 50, Samuel Dowse 10, Thos Nesbit hon mem 30 — 91 00

Madison, Ga.—Mrs. Julia Branham hon mem 30, Mt Zion ch Rev C Beman 10, Mrs A D Beman 5 — 45 00

Sparta, Ga.—R L Storey 1, Mrs Purdee 50 cts, Mrs Morell 50 cts, Dr A S Brown 5, T T Windsor 5, Myles Harris 100 to con Mrs Lucy E Harris, Miss Emma L Harris of Sparta, and Mrs Mary A Simpson of Augusta hon mems; Mrs Olfriend 1, Mr Dubose 1 — 114 00

Washington, Ga.—A S Wingfield 5, J B Weems 5, E M Burton 2, A L Alexander Esq 10, Mrs. S Wingfield 1, Miss L Wingfield 1, Samuel Barnett, Esq 10, Miss Maria J Randolph hon mem 30, S C Ellington 5, Mrs Harriet D Turner 3, Mrs Isabella Weems 1, Dr John H Pope 5, Wm M Cozart 1 to con Rev Dr McNeill Turner hon mem, per Rev Joseph Mahon — 79 00

Presbytery of Tombeckbee.

Dr A M Carothers per Joseph Bardwell — 26 25

MISCELLANEOUS.

James Wood, Mt Bethany ch, per James M Flinn, 5 40; at Rock Dale N C, "A Friend" 50 cts — 5 90

$967 19

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

By the Presbytery of Steubenville, on the 23d of June, Mr. Israel Price was ordained and installed pastor of the Church at Feed Spring.

On the 22d of June, the Presbytery of Allegheny ordained Mr. R. E. Williams, with a view to a foreign mission in North India.

The Rev. David King was, on the 30th of June, installed pastor of the 1st Church of Stillwater, Saratoga county, New York, by the Presbytery of Troy.

On the 14th of July, by the Presbytery of Eastern Shore, the Rev. B. G. McPhail was installed in the churches of Snow Hill and Pitt's Creek.

On the 27th of June, by the Presbytery of Baltimore, Mr. T. J. Neuhaus, a converted Israelite, was ordained as an Evangelist to labour among the Jews.

On the 15th of July, by the Presbytery of Eastern Shore, the Rev. G. P. Van Wycke was installed in the Church of Buckingham, Maryland.

On the 9th of June, by the Presbytery of Des Moines, Mr. G. M. Swan was ordained and installed in the Church of Oscaloosa.

On the 5th of July, by the Presbytery of Coshocton, the Rev. Prosper H. Jacob, was installed pastor of the First Presbyterian Church of Coshocton, Ohio.

CALLS.

The Rev. Henry Steele Clark has accepted a call from the Central Presbyterian Church, Philadelphia.

The Rev. James Clark, D. D. has accepted a call from the Church in Lewisburg, Pennsylvania.

Mr. A. McFarland has received a call from the 1st Church in Plainfield, New York.

Mr. F. S. C. Smith has accepted a call from the Church in Havre de Grace, Maryland.

The Rev. Stuart Robinson has accepted a call from the Duncan Church, Baltimore.

The Rev. Wm. B. Weed has received a call from the 1st Church of Princeton, New Jersey.

The Rev. Henry J. Van Dyke has accepted a call from the Church of Germantown, Pennsylvania.

Mr. John A. Mearns has received a call from the Church of Long Run, Westmoreland county, Pennsylvania.

The Rev. J. A. H. Henderson has accepted a call from the Church of Big Spring, Newville, Pennsylvania.

The Rev. R. H. Richardson has declined the call from the 1st Church, Lancaster, Pennsylvania.

The Rev. Bloomfield Wall has accepted an invitation to supply the churches of Mount Pleasant and Trenton, lately supplied by Mr. Dinsmore.

LICENSURE.

Mr. Robert Price, late of the Seminary at Princeton, was licensed to preach the gospel, by the Presbytery of Mississippi, at Oakland College, on the 20th July, 1852.

POST-OFFICE ADDRESS.

The post-office address of the Rev. W. M. Smythe has been changed to Charleston, South Carolina.

That of the Rev. Robert Robe to Eugene city, Lane Co., Oregon.

That of the Rev. James Stafford to Highland, Illinois.

That of the Rev. Robert Bell to Vincennes, Knox county, Indiana.

That of the Rev. Thomas Thomas to Friendsville, Susquehanna county, Pennsylvania.

That of the Rev. W. C. Somerville to Huntsville, Texas.

That of the Rev. James Clark, D. D. to Lewisburg, Union county, Pennsylvania.

That of the Rev. J. P. McPherson is St. Paul's, Robeson county, N. C.

That of the Rev. John Arthur is Zanesville, Ohio.

That of the Rev. Milton W. Brown is Nashville, Holmes county, Ohio.

That of the Rev. James Hoyt is 109 Henry Street, New York.

CHANGE OF RELATION.

The Rev. George W. Timlow, of the Episcopal diocese of New York, and late Rector of Calvary church, Williamsburgh, was received as a member of the Third Presbytery of New York, on the 19th ult.

The Rev. F. H. L. Laird, who was received into the Presbytery of Louisville at its last session, from the Episcopal Church, has received and accepted an invitation to become the stated supply of the Church in Corydon, Indiana.

COLLEGES, &C.

South Hanover College.—The Rev. William Hamilton, late pastor of the Fifth Church, Cincinnati, has been appointed Professor of the Latin Language and Literature in South Hanover College. The Rev. William Bishop, late of Illinois College, has been appointed Professor of the Greek Language and Literature in the same Institution. Both of the appointments have been accepted, and the Professors elect will enter upon their duties at the commencement of the next session.

Des Moines College.—The Rev. Francis B. Dinsmore, of Mount Pleasant, Iowa, has been appointed to a Professorship in the Des Moines College, located at West Point, in the same State, which he has accepted, and will enter upon its duties forthwith.

Wisconsin University.—At a recent meeting of the Board of Regents of the University of Wisconsin, Mr. O. M. Conover was transferred from his former position to the Professorship of Ancient Languages and Literature, and of History, in that institution.

Columbia Theological Seminary, South Carolina.—The *Southern Presbyterian* says:—"Dr. McGill, professor-elect to the vacant chair of Ecclesiastical History and Polity, repaired to that place, and for some weeks conducted a class by his pleasing and instructive lectures, through the more important divisions of that department. Domestic affliction suddenly summoned him home. Since his return to Allegheny City, he has notified the Chairman of the Board of Directors of his acceptance of the appointment. Favoured with life and health, he will remove with his family to Columbia in October next, and enter permanently upon the duties to which he is appointed."

Varieties.

Calvin's Commentary.—The Commentaries of Calvin on the New Testament, in French, almost impossible to find now in France, are to be reprinted in Paris verbatim from the beautiful Badius's edition. A noble hearted friend of truth in America has done what was necessary to render possible that magnificent publication (4 great 8vo. volumes of 800 pages in two columns). Rev. M. Pilatte, who has been intrusted with the supervision of the work, is pushing it forward, and will get it through. It will be brought out under the auspices of the Presbyterian Board of Publication. Price to subscribers 25 francs.

French Protestant History.—A new literary society has been formed at Paris, entitled, "The Society of the History of French Protestantism;" the object being to collect and publish the documents, whether printed or manuscript, of the history of Protestantism in France from the sixteenth century. A bulletin will be issued of the society's transactions, with a *recueil* of papers and documents. Guizot is president; Coquerel, Monod, and other pastors are members.

Sunday in Brooklyn.—The ordinance directing the liquor stores to be closed in Brooklyn was carried out last Sunday, and the police arrested a number of persons who did not obey the law. The greatest excitement prevailed during the day and evening, and those who were opposed to the late enactment did all they could to discourage the police from executing the order. Twelve persons were arrested for selling liquor contrary to the new law, nine of whom were released on giving bail in the sum of $200. The city authorities deserve to be sustained in their attempt to enforce so wholesome a law as this. And we trust that they will also have courage and strength to put a stop to military funerals, fast driving, and similar annoyances with which that goodly city is afflicted on the Sabbath day.

Sunday in Milwaukie.—Some fifteen hundred citizens of Milwaukie have signed a letter to the Mayor, asking him to put a stop to the Sunday evening balls now regularly held at several halls in that city. Seventeen clergymen (nine of them Germans) are among the signers.

Renunciations of Popery.—Three persons lately converted from Popery, recently united with a Protestant church in Rochester, a father and two children, two of the same family having previously joined the same church. No less than thirty have renounced Popery, in that city.

Eleven converts from the Church of Rome renounced the errors of Popery on Tuesday, in the church of the Rev. Dr. Armstrong (St. Pauls, Bermondsey). They were for the most part intelligent working men, and one of them had been clerk to a priest.

Nine persons publicly renounced the errors of Popery on Sunday evening, the 20th ult., in the Church of St. James's, Latchford, near Warrington, and were received into communion with the Church of England, by Rev. James Wright.

Syria.—Rev. D. M. Wilson writes from Tripoli, Syria, June 2, to the *Central Christian Herald*.

Drs. Robinson and Smith traveled some forty-six days in company, exploring the land, studying its geography, its monumental remains, etc. They were allowed to go where they pleased in the land, and improved the opportunity. Dr. Robinson is now travelling with Mr. Thompson, and proposes travelling a few days with others of the missionaries. Those who have perused his work on Palestine will not doubt that he is improving his rare opportunity for collecting materials for a better edition of that work.

Prosperity of Liberia.—Commodore Lavallette, in a letter to the Philadelphia Inquirer, says: "I have visited Bassa Cove, and all other settlements of the emigrants on the coast of Liberia. I found them *prosperous and happy;* and, I believe, if it was generally known to the coloured population of the United States that Liberia offered to them a home possessing incalculable advantages, and the means of transporting them were provided, few of them would remain in our country.

Return of Missionaries—Mrs. Benjamin Schneider of the Armenian mission, with four of her children, and Rev. Dwight W. Marsh of the Assyrian mission, arrived in this city, Saturday, P. M., the 9th inst., in the bark Martha Clarke, seventy-six days from Smyrna. Mrs. Schneider has been in the field eighteen years. It is an interesting circumstance that the two mates of the Martha Clarke, and one of the sons of Mrs. Schneider were hopefully converted on the passage to this country. The friends of Rev. Mr. Marsh will sympathize deeply with him in the death of his father and brother, which took place recently in Michigan.

A Highland Sacramental Occasion.—What is called by the people "the long sacrament" has lately been celebrated at Bonar-bridge, in pastoral Sutherland. Large numbers here gathered to continuous services, lasting from Monday to Thursday. Preaching, prayer, and exhortation in the Gaelic were attended upon by thousands, many of whom attended "the tables."

The Late Sir Robert Peel.—A writer in a quarterly periodical mentions as a fact that had come to him, on high authority, "That for many of the latter years of his life, Sir Robert Peel was in the invariable habit, at whatever hour he returned from Downing-street, or the House of Commons, of reading for half an hour, in some serious or religious book before retiring to rest. It was only by this habit, he said, that he could keep his mind calm and clear after the distraction and irritation of the day."

The Maine Law.—The *Portland Argus* says, "There was not a single committal to the watch-house during the night of the Independence celebration—an event unheard of since we were a city, and long before!" A fact like this is worth a volume of assertions.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage per Quarter.—Under 50 miles, 1¼ cents. From 50 to 300 miles, 2½ cents. From 300 to 1000 miles, 3¾ cents. From 1000 to 2000 miles 5 cents. Paid in advance at the post-office at which it is delivered.

CONTENTS.

Board of Domestic Missions.—Reports sent off without Prepayment, p. 130. A Letter from Virginia to cheer the Heart, p. 130. Church Extension, p. 130. Annual Report—present State of the Board, p. 131. Receipts, p. 132.

Board of Education.—Anniversary Meeting of the Presbyterain Board of Education, p. 133. I. Ministerial Education. The Difficulty of Maintenance affects the Numbers of the Ministry, p. 134. II. Christian Education in Schools and Colleges. Samuel Davies Institute, Virginia, p. 135. Monroe Presbyterial Academy, p. 136. The Bible in the Schools, 135. Receipts, p. 135.

Board of Foreign Missions.—Recent Intelligence, p. 136. Indian Missions: Report of Walter Lowrie, Esq., one of the Secretaries of the Board, to the Executive Committee, of his Visit to the Indian Missions, p. 136. Good Effects of the Bible in India, p. 141. Receipts, p. 141.

Board of Publication.—Uses of Books, p. 142. The Last Hours of a Great Statesman, p. 142. The Secret of True Happiness, p. 142. Influence of a Tract, p. 142. Books at an Iron Furnace, p. 143. Desirable Preachers, p. 143. Good Company, p. 143. Eagerness for Good Books, p. 143. Three New Books, p. 143. Receipts, p. 143.

Miscellaneous.—The Kingdom of Christ in this World, p. 129. "No more let us differ," p. 129. Ecclesiastical Record, p. 144. Varieties, p. 144.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 10. | PHILADELPHIA, OCTOBER, 1852. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

VAIN EXCUSES.

"But to Israel he saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people."—ROMANS x. 21.

How descriptive this, of the Jews! And no less of sinners now, as is seen in the vain excuses they make for their neglect of religion, and their indifference to it.

1. One does not like the plan of salvation. So it was with the Jews. They were in love with the law: they wanted to be saved by their works; and so there are those now who do not like to renounce themselves, relinquish all reliance upon their own merits, and trust entirely in Jesus Christ for eternal life, and receive it as the gift of God through him.

2. One says he must wait till the Lord's time comes. Extremes meet. The other, above-named, thinks he can do all, and yet does nothing: this one thinks it must all be done for him, and therefore does nothing; so they both agree in doing nothing, and the practical effect of the two errors is the same, and one persevered in is as fatal as the other. To hope to be saved by our works is vain; and it is also vain to hope for salvation while we sit down with the presumptuous plea of waiting God's time. Sinner, you have already waited too long! It is time now to turn and live; turn, for why will you die?

3. Another says he has many other things to engage his attention, so much to do that he has no time to attend to the concerns of the soul, to the invitations and entreaties of Jehovah. Just as if religion were not the one thing needful, and it were not enjoined upon us as a duty, to seek first the kingdom of God and his righteousness!

4. Another says, there is time enough yet. So here again extremes meet. One has no time, and another has so much time that he is in no hurry; and both do nothing but disobey God and invent excuses for their disobedience. Time enough! But who can tell what shall be on the morrow? And who gives us liberty to boast of time which we have not and may never see? Now, now, sinner, now is the accepted time; now, now is the day of salvation!

5. But to sum up all excuses in one—some will say, God is too merciful and has made too many promises to cast us off; he surely will not destroy the work of his own hands. So said the Jews; but where are they now? and where have they been for these eighteen hundred years? And, sinner, where will you be, by and by, if you regard not the outstretched hand of God, and listen not to his warning and inviting voice? Did he not say to the unbelieving Jews, Ye shall die in your sins; whither I go, ye cannot come? And does he not say the same to you, if you believe not? Beware, then, how you trifle with the calls of God. Beware how you reject the Son of his love, and resist and grieve his blessed Spirit! He is just, as well as merciful; he has threatenings as well as promises, and you will find him faithful and true. Believe, and you shall live; refuse, and you must die! Away then, with your vain excuses! Come to Jesus Christ, and trust in him for salvation. Come, O come, without delay.

W. J. M.

NO SELF-CONVERSION.

I may affirm, without fear of contradiction, that no true Christian ever believed that he converted himself. They uniformly ascribe the very commencement of the saving work to the Spirit. It is God's work in the beginning and continuance of it. Should any one deny this, he would be regarded as still unconverted, or as under the power of some strong delusion. I have seen the following statement:

A lady, one evening, argued long and violently in the defence of the creature's being first in the work of conversion to God. When about to separate for the night the gentleman with whom she had been arguing said, "Madam, when you retire you will think to spend a few minutes between you and God; please then, to tell God what you have just told me." "What is that?" "Why, madam, that you began with God before he began with you." "No, I will not," said she. "I knew you would not," replied the gentleman, "for I never knew one of your opinion that could address God in consistency with the language which you hold out to your fellow men." Christians cannot do this. It would seem to them like "blaspheming the Holy Ghost" to deny his power and grace in their conversion.

The Rev. Charles Simeon, a distinguished minister of the Church of England, could not for some time fully receive this doctrine on account of some supposed difficulties. "But," says he, "I am as much convinced as I am of my own existence, that I should no more have loved God if he had not by his free and sovereign grace turned me, than a cannon ball would of itself return to the orifice from which it had been shot. I soon learned to take the Bible in its plain meaning, and from that day I never had a doubt respecting that doctrine."

The late Dr. Milnor, of the Episcopal Church, in this country, was, while unconverted, violently opposed to this doctrine. He deemed the efficacy of his own efforts all-sufficient. By his conversion he became a signal proof of the truth of this doctrine. After that he said, "How am I astonished, when I look back at my former misconceptions of religious truth! My endeavour was to make poor, finite, feeble and depraved man, the efficient cause of his own salvation. Now, my prayer is, that I may be washed in the blood of the Lamb; be sanctified by divine grace, and justified in the name of the Lord Jesus, and by the Spirit of our God." Such is uniformly the difference between the unconverted and the converted man on this subject.

The feelings and sentiments of Christians respecting this subject are expressed with great clearness in their prayers. When they bow together before the throne of grace, there is always manifested a most delightful unity of sentiment. I never heard a prayer—I never read one, which was designed for the use of evangelical Christians, in which the sovereignty of God, in the bestowment of his blessings, was not fully and solemnly recognized. This doctrine pervades their devotional exercises. There they seem to forget systems, and parties, and prejudices, and to give free utterance to the heaven-taught sentiments of regenerated hearts.

NO TIME TO READ.

Offer a good book to some people, they will give you the above reply. Or ask them to subscribe for some good periodical, they will make the same response—No time to read. This, they think, is a true and justifiable excuse for them. But very many of those same characters have, almost any time, time enough to commence, and long continue, and very tedious to end, a dry, poor, if not vain, conversation, and use a multiplicity of words.

No time to read! Nevertheless they have time enough to hunt up and get their tobacco, smoke-pipes, and cigars, and sit together for hours, every day, and raise a volley of tobacco smoke.

No time to read! Yet they have time enough to spend every week a day or two in travelling about, visiting from house to house; keeping coffee and tea parties, and other feasts of pleasure, and thus killing up their time in worse than idleness.

No time to read! Yet they have a great relish to go to musterings and vendues, elections, rolling and grubbing matches, and other gatherings, and oftentimes will go idling and drowning their precious time away in worse than idleness.

No time to read! Yet others make it almost their regular business in the evening of each day, to sit about in work-shops, store-rooms, or tippling-houses, spending their long evening hours in vain chit-chat and tattling, throwing away their time in this miserable way.

No time to read! Yet others misimprove their time, decorating the body, but neglecting the soul, thinking more about their dress, than about their immortal spirits; spending much of their time before the looking-glass, to get their dress to please them, in order to make a fair show, and hide deformity, fixing on their ruffles and artificials, setting on their breast-pins and finger rings, and a few more such jewelries and fooleries.

Now, if the above different characters would live more by a becoming system, purchase good books, subscribe for good papers, and regularly attend to reading, and thereby improve their time and intellects, and cultivate the desire and principle for reading, we should then soon have, in general, a better state of morals, brighter minds and better hearts, and a more pious and useful society. The Lord send information.—*W. Messenger.*

A GOOD NAME.—Always be more solicitous to preserve your innocence than concerned to prove it. It will never do to seek a good name as a primary object. Like trying to be graceful, the effort to be popular will make you contemptible. Take care of your spirit and conduct, and your reputation will take care of itself.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.

Address, *Mission Rooms, No. 265 Chestnut street, Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

WESTERN EXECUTIVE COMMITTEE AND DOMESTIC MISSIONS IN THE WEST AND SOUTH-WEST.

The "*Statement of Facts, &c.,*" recently issued by the Western Executive Committee of the Board in Louisville, is of so much value that we shall transfer the whole of it to the pages of the "Home and Foreign Record," in order that it may have as wide a circulation as possible, and produce its happy effects in the *North, East,* and *South,* as well as in the *West* and *South-West.* In consequence of much of our matter having gone to press before the "Statement" came to hand, we shall be able to print but one half of it in the present number, although, through the kindness of two of the Boards, we have been indulged with two more pages of space than we are entitled to. The Executive Committee in Louisville is infusing new life and energy into their operations, and the Board rejoices in it, and in the *grand aim* now set forth in the "Statement," that the west and south-west should sustain their own missions. Upon such a consummation, there will be feelings of gratitude and joy and of self-reliance, under God, unknown before in the bosoms of the brethren and churches occupying that vast and growing field. It will be a great and glorious day to our Church, and one which we believe cannot be far distant. Onward then, beloved brethren, and the great Lord of the harvest for his own glory, speed the work!

TOUCHING NOTE OF THANKS.

"As I opened *the box of clothing* my heart ascended to God in gratitude to the kind ladies of N. church who remembered the missionary. A record is kept of their labour of love on high. O, if my dear wife were here, her blessing would rest upon them. After nine weeks of patient suffering, she called our little family around her and gave us her last affectionate embrace, and her dying exhortation and blessing, and then said, '*Now I am going, all is peace and happiness,*' folded her hands upon her bosom, and fell asleep in Jesus without a struggle or a groan!" B.

ANNUAL TABLE OF RECEIPTS AND EXPENDITURES FOR SYNODS AND PRESBYTERIES.

Mission Rooms, 265 Chestnut street,
Philadelphia, *September*, 1852.

We have prepared for the present, as we did for the past year, a Table showing the *actual amount contributed to the Board of Missions, by the particular Synods and Presbyteries in connection with the Office in Philadelphia;* and also the *actual amount expended by the Board for the same Synods and Presbyteries.* Our ecclesiastical year closing a month earlier, by the alteration of the Board, the Table covers but *eleven* months, instead of *twelve.*

We present the Table, and then subjoin a few remarks based upon it.

TABLE

Showing the amount of money contributed to the Board of Missions in eleven months, from May 1, 1851, to April 1, 1852, by the various Synods and Presbyteries in connection with the office in Philadelphia, and the amount paid in return to them, by the Board, for the same time, for the support of their ministers and missionaries, &c.

Synods.	Presbyteries.	Number of Ministers.	Number of Churches.	Number of Members.	Contributions to Bd. of Mis.	Average per Member.	Am't rec'd from Bd. of Mis.	Balance in favour of Presbytery.	Balance in favour of B. of Missions.
ALBANY,	Londonderry,	28	11	1876	$ 26	cts. 1.386		26	
	Troy,	14	12	1949	1323	67.881	217	1106	
	Albany,	35	25	4050	974	24.049	311	663	
	Columbia,	4	3	215	65	30.232	90		25
	Mohawk,	6	5	437	47	10.755	263		216
		87	56	8527	2435	28.5	881	1795	241
BUFFALO,	Ogdensburg,	6	7	693	89	12.843		89	
	Steuben,	9	8	539	89	16.512	294		205
	Wyoming,	9	7	569	96	16.872	85	11	
	Buffalo City,	12	8	868	241	27.765	583		342
	Michigan,	6	13	500	44	8.800	724		680
	Rochester City,	8	9	1194	313	26.214	357		44
		50	52	4363	872	20.	2043	100	1271
NEW YORK,	Hudson,	20	18	1841	280	15.209	385		105
	North River,	17	12	1032	405	39.244	150	255	
	Bedford,	14	14	1258	489	38.076	176	313	
	Long Island,	18	18	2683	123	4.584	392		269
	New York,	35	25	6292	5845	110.450	1321	4524	
	New York 2d,	15	8	1566	215	13.729	642		427
	California,	4	4	117			200		200
	Connecticut,	8	3	299	71	23.746	282		211
		131	102	14,088	7428	52.7	3548	5092	1212
NEW JERSEY,	Elizabethtown,	37	29	5340	700	13.109	598	102	
	New Brunswick,	44	28	4511	498	11.040	353	145	
	West Jersey,	17	18	1884	654	34.713	807		153
	Newton,	25	23	3112	364	11.697	219	145	
	Raritan,	10	16	1984	186	9.375	160	26	
	Susquehanna,	18	19	750	172	22.933	430		258
	Luzerne,	14	20	1299	254	19.553	1285		1031
	Burlington,	5	9	477	47	9.853	448		401
		170	162	19,357	2875	14.8	4300	418	1843
PHILADELPHIA,	Philadelphia,	34	24	4972	2914	58.608	506	2408	
	Philadelphia 2d,	19	21	2043	361	17.670	765		404
	New Castle,	21	24	2969	416	14.011	387	29	
	Donegal,	18	25	2475	180	7.273	175	5	
	Baltimore,	29	25	2523	1709	67.737	1635	74	
	Eastern Shore,	4	8	319	18	5.643	231		213
	Carlisle,	32	44	3867	1008	26.067	323	685	
	Huntingdon,	31	40	5563	753	13.536	291	462	
	Northumberland,	18	34	2864	715	24.965	181	534	
		206	245	27,595	8074	29½	4494	4197	617
PITTSBURGH,	Blairsville,	30	49	5816	694	11.933	220	474	
	Redstone,	19	33	2916	572	19.616	430	142	
	Ohio,	51	35	5478	1424	25.995	877	547	
	Allegheny,	15	29	2426	145	5.977	311		166
	Beaver,	15	21	2489	81	3.254		81	
	Erie,	13	26	1703	209	12.272	223		14
	Clarion,	10	21	1719	172	10.006	438		266
		153	214	22,547	3297	14.6	2499	1244	446
WHEELING,	Washington,	26	37	4576	682	14.904	407	275	
	St. Clairsville,	16	29	1913	303	15.838	563		260
	Steubenville,	17	30	2481	569	20.028	124	445	
	New Lisbon,	14	27	2011	139	6.912	92	47	
		73	123	10,981	1693	15.4	1186	767	260
OHIO,	Columbus,	13	24	1817	293	22.248	298		5
	Marion,	15	32	1592	17	1.068	688		671
	Zanesville,	17	27	2407	197	8.184	404		207
	Richland,	17	31	2337	157	6.718	258		101
	Wooster,	11	14	1156	143	12.370	92	51	
	Coshocton,	9	21	1472	94	6.386	118		24
	Hocking,	7	12	610	67	10.984	670		603
		89	161	10.891	968	8.9	2528	51	1611
N. INDIANA,	Logansport,	11	19	735	39	5.306	948		909
	Lake,	7	11	524	105	20.038	512		407
	Fort Wayne,	12	26	922	64	6.941	567		503
		30	56	2181	208	9.5	2027		1819
WISCONSIN,	Dane,	10	10	269	27	10.037	1386		1359
	Milwaukie,	12	11	339	26	7.670	1552		1526
	Winnebago,	7	9	198	18	9.090	1023		1005
		29	30	806	71	8.8	3961		3890
VIRGINIA,	Greenbrier,	10	21	1632	16	.980	306		290
	*Lexington,	22	29	2840	586	20.634	328	258	
	Winchester,	18	29	1587	312	19.660	608		296
	*West Hanover,	39	46	2387	253	10.599	409		156
	*East Hanover,	14	14	1545	471	30.485	289	182	
	Montgomery,	13	20	1263	145	11.481	406		261
		116	159	11,254	1783	15.8	2346	440	1003
N. CAROLINA,	Orange,	32	47	2459	1007	40.952	749	258	
	Fayetteville,	26	53	2609	89	3.411	42	47	
	*Concord,	30	58	5612	223	3.974	292		69
		88	158	10,680	1319	12.3	1083	305	69
S. CAROLINA,	Bethel,	17	23	2281	117	5.129	227		110
	Harmony,	25	28	3434	157	4.572		157	
		42	51	5715	274	4.8	227	157	110
GEORGIA,	Georgia,	12	9	236	148	62.712	120	28	
	Hopewell,	25	29	1760	653	37.102	594	59	
	*Flint River,	18	40	1462	415	28.386	558		143
	Cherokee,	12	27	1105	246	22.262	323		77
		67	105	4563	1462	32.	1595	87	220
		1331	1674	153,548	$32.759		$32,718	$14,653	$14.612

* These Presbyteries have separate Treasuries, and having had a balance on hand at the commencement of the year, paid their own missionaries, and have not been, and are not now a charge upon the Board, as the figures would indicate in some instances. *Concord* Presbytery sent to Philadelphia during the eleven months, $404, to be expended *out of her bounds.*

REMARKS.

1. The number of Synods in connection with the Office in Philadelphia is 14, and the number of Presbyteries is 75, following the Minutes of the General Assembly for 1852. The new Synod of the Pacific and its Presbyteries have not yet appeared in the Minutes.

The number of ministers in the 14 Synods and the 75 Presbyteries is 1,331; and the number of churches is 1,674, making the excess of churches over ministers 343.

The number of churches in these Synods, reported in the Minutes of the Assembly as *vacant* is 303; and the number of ministers reported as being *without charge* is 188. In counting up the ministers we have been as careful as our time permitted to *exclude* the "infirm," "professors," "teachers," "editors," "agents," "colporteurs," "secretaries," &c. There may be some slight mistake, yet the general result will vary very little from what we have made it. If the 188 ministers "without charge" were employed, the Synods would still have 115 *churches unsupplied.* Many of the churches are small, and might be thrown together and form circles of churches, and so require fewer ministers to supply them. Still, after setting all the ministers to work who are "*without charge,*" and throwing the churches together as much as possible, a wide field is left even *among them* for the employment of more ministers and missionaries, without taking into account *the missionary ground* in which we have no organizations at all. Ought not Presbyteries to make some earnest efforts to obtain employment for all ministers "*without charge,*" who are able and willing to labour, in some vacant church or missionary field? A letter was received in the Office a short time since upon this very subject, in which the writer says, that *vacant churches,* instead of employing ministers "*without charge*"—able and good men—are reaching after new and young men. Would there be any harm in Presbyteries moving in this matter? The Presbyteries and churches in our purely missionary fields may now learn why, when they write to the Board of Missions for missionaries, the missionaries are not in all cases sent. *They are not to be had.* The Board would be glad to obtain suitable missionaries for some important fields at the present time.

The number of church members in the 14 Synods and 75 Presbyteries is 153,548, or 48,341 *more than one half the entire membership of our church;* the entire membership, as reported in the Minutes of the Assembly for 1852, is 210,414.

2. *The whole amount contributed* to the Board of Missions for the 11 months by these Synods and Presbyteries, in the office in Philadelphia, is $32,759. *And the whole amount drawn out* by them in the same time, is $32,718, leaving to their credit in the treasury of the Board in Philadelphia but FORTY-ONE DOLLARS! This is a fact worth remembering. How are the expenses of conducting the work paid? and how are expenses for expanding into destitute and new regions paid? Through INDIVIDUAL DONORS. *We are not yet up to the full measure of our duty.* Again, we must repeat the principle upon which all our church schemes should be conducted, namely, WHAT WE UNDERTAKE TO DO AS A CHURCH, WE MUST SUSTAIN AS A CHURCH. Brethren, we need more general and larger church collections.

The Synods *contributed* in the following order of their membership, beginning with the highest. Philadelphia, with 27,595 members, contributed $8,074. Pittsburgh, with 22,550 members, contributed $3,297. New Jersey, 19,357 members, $2,875. New York, 14,088 members, $7,428. Virginia, 11,254 members, $1,783. Wheeling, 10,981 members $1,693. Ohio, 10,891 members, $968. North Carolina, 10,680 members, $1,319. Albany, 8,527 members, $2,435. South Carolina, 5,715 members, $274. Georgia, 4,563 members, $1,462. Buffalo, 4,363 members, $872. Northern Indiana, 2,181 members, $208. Wisconsin, 806 members, $71. Total contributed for the eleven months, $32,759.

And the Synods *drew out*—Philadelphia, $4,494; New Jersey, $4,300; Wisconsin $3,961; New York, $3,548; Ohio, $2,528; Pittsburgh, $2,499; Virginia, $2,346; Buffalo, 2,043; Northern Indiana, $2,027; Georgia, $1,595; Wheeling, $1,186; North Carolina, $1,083; Albany, $881; South Carolina, $227. Total drawn out for the eleven months, $32,718.

3. We now beg the brethren not to take encouragement from the Table too readily, *nor to think of their contributions more highly than they ought to think.* A Synod or a Presbytery says, "We have done well. We have paid in more than we have drawn out, and are ahead of such a Synod or such a Presbytery." But is this the proper way of determining your efficiency and liberality? We trow not. *In average per church member,* you are perhaps behind many other Synods and Presbyteries; and had you contributed as liberally as they, you would have had one-fourth, or half as much more to your credit in the Treasury of the Board. The Synod or Presbytery that *pays in more* than it *draws out* does well: but the Synod or Presbytery that *pays in most per church member* does better.

Taking the average per church member as, on the whole, the most correct mode of judging of missionary zeal and liberality, the leading Synod is New York, averaging per church member 52 cents and 7-10ths of a cent: and the other Synods follow after thus—Georgia 2d, averaging 32 cents; Philadelphia 3d, 29¼ c.; Albany 4th, 28½ c.; Buffalo 5th, 20 c.; Virginia 6th, 15.8 c.; Wheeling 7th, 15.4 c.; New Jersey 8th, 14.8 c.; Pittsburgh 9th, 14.6 c.; North Carolina 10th, 12½ c.; Northern Indiana 11th, 9½ c.; Ohio 12th, 8.9 c.; Wisconsin 13th, 8.8 c.; South Carolina 14th, 4.8 c. The Synods of Northern Indiana and South Carolina cannot be reckoned in this average, as their Presbyteries are not all in connection with the Board.

Averaging the Presbyteries in like manner, the leading Presbytery is New York, averaging $1.10 c. per church member; Troy 2d, averaging 67 cents and 8-10ths of a cent; Baltimore 3d, 67.7 c.; Georgia 4th, 62.7 c.; Philadelphia 5th, 58.6 c.; Orange 6th, 40.9 c.; North River 7th, 39.2 c.; Bedford 8th, 38 c.; Hopewell 9th, 37 c.; West Jersey 10th 34.7 c.; East Hanover 11th, 34⅓ c.; Columbia 12th, 30 c.; Flint River 13th, 28¼ c.; Buffalo City 14th, 27.7 c.; Rochester City 15th, 26.2 c.; Carlisle 16th, 26 c.; Ohio 17th, 25.9 c.; Northumberland 18th, 24.9 c.; Albany 19th, 24 c.; Connecticut 20th, 23.7 c.; Susquehanna 21st, 22.9 c.; Cherokee 22d, 22.26 c.; Columbus 23d, 22.24 c.; Lexington 24th, 20.6 c.; Lake 25th, 20 c., and the scale gradually goes down until a Presbytery closes it with a contribution of *one cent* per member!

A balance cannot be struck between the contributions and disbursements now given, and those of the year previous, since our Table covers but *eleven months.* The contributions of the Synods of Albany, Buffalo, Ohio and Georgia, *for the eleven months, exceed* their contributions for the whole year preceding. All the other Synods *fall short.* We hope they may in the remaining month come up to, should they not go beyond, the contributions of the past year.

4. All the Synods embrace missionary ground within their limits: some, indeed, are altogether missionary ground. Yet judging from the number of their church members: and the actual extent of missionary ground under their care, *the consuming Synods are too many and the paying Synods too few.* Consuming Synods may become paying Synods, either, *by bringing up their churches and fields now on the Board, to the point of self-sustentation: or as nearly up to it as possible:* or, *by awakening a greater zeal for missions, and securing, by faithful effort, not only more general, but also more liberal contributions from the churches.* Both these methods might be adopted, and of course the success would be more certain. Presbyteries might visit their missionary fields and churches *by committees,* who could confer with and exhort, and encourage them to sustain the gospel for themselves. If such committees did no more than strengthen the principle of duty in the minds of our people, that they should support their own ministers, and relieve the missionary brethren from urging that duty upon their respective charges, they would do far more than enough to pay for the time consumed and the expense incurred. Upon such visits they might preach in the churches two or three days in succession, and unite in administering the Lord's supper. Would not the souls of God's ministers and people be refreshed? would not the cause of the Redeemer be advanced in every way? And the brethren, *by exchanges,* might preach on the subject of domestic missions, and take up collections in each other's churches. Why wait for *Agents?* And if none come, then no collections are taken up until they do come: whether it be for one year, or two years or more! *There is no better agent in a Pastor's congregation than the Pastor himself.* Where there is faith, there will be works. Where there is a will, there is a way.

Finally, Brethren, in this great enterprise so long cherished and so dear to our church, and so essential to her prosperity, how much is it dependent for its success, yea, we may say, for its very life, upon our *Ministers.* To them, under God, we look, upon them we call. They have in times past upheld this enterprise. We believe they will uphold it in all time to come. They are the Lord's own ministers. They love him. They love his people. They love the souls of men. They behold the immense and increasing wants of our country and they will not be found wanting in their duty to supply those wants and to build up our Zion. The season of the year is rapidly approaching when the Board will need a larger increase of funds, and we trust the brethren will come up generously to its aid.

CHURCH EXTENSION.

THE FIRST OLD-SCHOOL CHURCH IN OREGON.

We give below some statements from a recent letter from Rev. Lewis Thompson, showing the efforts made by a few Presbyterian families to build their house of worship, and their present wants. If any friends of Zion feel disposed to render aid in this interesting case, we shall be happy to hear from them. Our Church Extension funds are all appropriated: and as the General Assembly directs the Board not to anticipate funds, and thereby run into debt, the appropriations are made only when funds are in the Treasury to meet them.

"*Lexington, Clatsop county, Oregon Territory, July* 20, 1852.

"At a meeting of our church and congregation, on the 5th inst., a resolution was passed requesting the pastor to ask the Church Extension Committee of the Board for $300 to enable us to pay off the debt for the building, and to make some other improvements. That you may appreciate the propriety of our application, let me mention the fact that *three* families subscribed $1600, as follows: the first $750, the second $500, and the third $350. Ten others gave $550. It is probable that the three first families gave more than they could well afford under their circumstances. They are not now clear of debt—and *all* are in moderate circumstances. The

amount asked for appears small, but those who have contributed so liberally do not feel able to do more at present. Shall the debt continue to lie upon us? *It would be better certainly that the first church (Old-school) founded in Oregon should be free from debt.* We are trying to make some return for the benefits already received and now asked for. Our contributions to the different Boards the present year will probably reach $100 or $150. Trusting that the Lord may bless your efforts to extend his Church I am, sincerely, yours in him.

LEWIS THOMPSON."

AN ELDER'S HORSE SAVED!

Rev. J. H. Gray, D. D., in making application to the Church Extension Committee for aid for the church of Walnut Grove, Presbytery of Memphis, Tennessee, says: "A few have exercised great self-denial in order that the house of worship might be built. It is the first Presbyterian church ever organized in the county, and the only one in several surrounding counties. The amount asked for is small—but sufficient. I will just add, that one of the Elders, who had already given the largest subscription, *had brought his horse to market to sell to raise the means to finish the house.* When he learned that Presbytery would recommend their church to the Church Extension Committee, he was greatly delighted, *and consequently did not sacrifice his horse.*"

The Church Extension Committee granted the application, and the worthy brother has his horse to use in some other way for God's service.

The Church Extension Committee are in want of funds: and *we need some more money for the house of worship in St. Paul's, Minnesota.*

OLD REHOBOTH CHURCH HERSELF AGAIN!

CAN OLD CHURCHES DIE?

Rehoboth Church, in Somerset county, Eastern Shore of Maryland, is said to be THE MOTHER—*the oldest Presbyterian Church in our country.* Some deny this, and affirm that *the 1st Presbyterian Church in the City of Philadelphia is the oldest.* We shall not undertake to decide the controversy in this place. We shall give no one offence when we declare Rehoboth to be, if not *the* oldest, then *next* to the oldest Presbyterian Church, in these United States of America. Her position is, to the 4335 churches (O. S. 2733. N. S. 1602) that have sprung up and spread over the land, what the position of the church of Jerusalem was of old, to the world—*the mother of all.* Rehoboth, if we only were living 1500 years earlier, might be made by some American Constantine, *the seat of a Patriarchate:* and her present Bishop, our highly esteemed and beloved brother, the Rev. J. L. Vallandigham, might be A *Patriarch:* and the question of seniority being decided in favour of Rehoboth—might be THE *Patriarch of our whole Church.*

Rehoboth has existed a church of the Lord Jesus Christ 150 years. And for the time, with exceptions occasionally perhaps—has had her minister and been a light in the world. But changes in God's providence have passed over her, and in these latter days she has needed aid from her numerous and favoured daughters. Her pastor, when not receiving aid specially on her account, has received it for some church or field contiguous: so that she has occupied and been placed on missionary ground. Her daughters have come up cheerfully and heartily, and contributed towards the support of her pastor: yea the stump has been left in the ground—with the sap of life in it: and bound about with the love of God, and watered with his grace: and now the noble tree has shot forth her stem and boughs, and is herself again: and flourishes in renewed youth and beauty in the midst of the trees of the Lord.

Brother Vallandigham is pastor of Rehoboth and Monokin churches, and writes: "We have lately received into both churches nine members: recently ordained and installed two additional elders in Rehoboth church; and will shortly ordain and install two new elders in Monokin church. My whole charge is in a promising and flourishing condition, and, by the blessing of God, we hope at the end of the year to dispense with any further aid from the Board."

Who fails now to perceive and to acknowledge the wise arrangements and provident care of the General Assembly over its Churches, in conducting its domestic missionary work? Are our ancient and decayed and feeble churches to be abandoned, and left to die? No. The General Assembly has never so ordained it. But, on the contrary, they are to be cherished and kept in being, as many have been, and even now are. But cherished and kept in being, on the *missionary standard.* They are to have their fair proportion of men and means. They are to be associated with neighbouring churches or fields, until they again—if it be possible—revive and stand alone—or alone *with* some other in association, like old Rehoboth. She has been associated with a neighbouring church and the surrounding field, until now, by the blessing of God and the faithful labours of pastor and people, they are strong again, and need no more aid, but stand ready to grant aid to others. The independent old Presbyterians (not old in age—but old in association and piety and principle) receive aid gladly and thankfully, and it is their right: but no longer than it is necessary—not one moment beyond the time that they are able to help themselves. So live for ever this Christian independence in our churches!

DEATH-BED DONATION OF A CHILD.

We received a short time since the following touching note, without comment. Our young friends can read and think upon it; and they will call to mind the words of the Holy Bible, "Out of the mouths of babes and sucklings thou has perfected praise."

"*Cedarville Church, N. J.*—Death-bed request of a little girl, aged ten years: *That her money should be given to the missionaries: One Dollar.*"

How she died the note does not say; but her mind was turned on the unspeakable value of the gospel to dying sinners, and she did what she could with her little treasury, to send it to them. We hope she has gone to be with the Saviour in heaven. The Lord make us conscientious in the use of the property he gives us, be it more or less, and prepare us for death, judgment and eternity!

ENCOURAGING MISSIONARY INTELLIGENCE.

"I am prayed for."

Although the general state of religion in our missionary churches and fields is not what the friends of Zion would desire, and it calls for heart-searching and humiliation before God, yet we have recently received a number of letters from various parts of our country, that cheer the heart; and we now present extracts from some of them, in the hope that they may reach the eyes of churches, lukewarm and inefficient, and awaken them to the duty of strengthening the things that remain and are ready to die.

Connecticut.—"Within less than a year from the time the first effort was made, there has been gathered and organized a church of 34 members, to which have since been added 5 by letter, and 22 on examination; arrangements made for the purchase of a church edifice, and an encouraging part of the amount secured; and I may add, finally, a pastor called and settled. In reference to spiritual affairs, we have still to take up the song of praise. God has not yet withdrawn from us. Since my last report we have had one communion season: 11 *additions,* 4 by letter, 7 *on examination.* The previous communion, (we have had but two,) there were added by letter 1, and 15 *on examination;* making the present number of members 61, as given above. There is still a pleasant state of feeling, and I hope we shall have further additions to our number." C.

This enterprise is most promising. If we succeed in establishing six or eight strong churches in Connecticut, (and there is material for them,) their influence will be of the happiest kind, and we should not be surprised to see the Presbyterian church acquire a strong foothold in the State, and go on its way increasing.

New York.—"I have reason to believe that the Holy Spirit is at work in the minds of some of our children. One dear child, about 12 or 13, has for some months given very decided evidence of a change of heart; and several others are serious, if not indulging a hope. I have endeavoured to visit every family as often as possible, that I may find out the spiritual wants of my people, and throw around them those pastoral influences which can be obtained in no other way. I believe the children and I are pretty well acquainted. I love them, and try to make them love me." R.

Pennsylvania.—"At our last communion at B— church, there were added on profession of their faith 10 persons, and 1 on certificate; 7 children were baptized. There appears generally to be a sober and serious state of feeling in the church and congregation." W.

From the same State.—"During the year God has evidently been with us, and borne testimony to his truth. Six were added to C— church, and 4 to D— church; and in June, our last communion, 5 were added to C— church, and the state of feeling is encouraging. Our wish is soon to ask the Board for no more aid, and by the blessing of God, we think that day not far distant." P.

Ohio.—"About two weeks since we had a very interesting communion season in the congregation of G—. The Lord seemed graciously to be near, and his work to be revived. *Five* persons were admitted on examination; 4 of them were baptized; of the baptized, 2 were *elderly ladies,* heads of families, and one a young man who had been brought up in a most irreligious manner, scarcely knowing what Christianity or religion meant. There were others under serious impressions." A.

From the same State.—"To the B. church we received thirteen members at our two last communions. I think at no former period have our members been so much encouraged." R.

Indiana.—"On last Sabbath seven persons were received to the communion of the church of C. where I labour once a month. We have received applications from three persons for our next communion, and hope for more. The cause of temperance seems to be, at the present time, making most encouraging advances throughout our State, and we doubt not but that the Maine liquor law will be carried in Indiana. More than four thousand people attended a temperance mass-meeting of this county, in this place yesterday. Meetings of the same kind are frequent throughout the State."

Illinois.—"Our congregation numbers one hundred and fifty to two hundred. Eighteen months ago, when we organized, we had about fifty. Our Sabbath-school is in a flourishing condition; over one hundred members. The Presbyterial Academy is also in a flourishing condition, and is exerting an excellent influence over the youth. The change for the better in the morals of the place is so great that the irreligious themselves notice it. We hope to have our house of worship finished in two or three months. We recently determined to take up regular contributions for our Boards; we raised twenty dollars the first collection for the Board of Missions. All this is very encouraging. I feel that the Lord has blessed our efforts extensively. What we need is his blessing spiritually." G.

Virginia.—"I have been considerably encouraged; congregations larger, people feel more interest in religion, the impenitent more willing to be conversed with. We have had two interesting additions. One a very intelligent lady who was a member of the Roman Catholic church, and educated in a convent. She has seen the truth, and I trust embraced it heartily; and grace was given her to overcome every obstacle. The other was a young physician, who, I trust, will make a zealous and efficient labourer in the Lord's kingdom. We hope we have indications of better times." W.

North Carolina.—"A greater degree of solemnity prevailed at A. church. At a sacramental meeting, two young men and four other persons were received on examination, and one on certificate. Several children baptized. I preach statedly here two Sabbaths in a month, and on those days, preach twice to the whites and once to the blacks; the latter a truly interesting field. They exhibit a degree of order, sobriety, attention, and self-respect and reverence for the sanctuary, which I am sure is not surpassed by any congregation, similarly situated, in our whole country. The attendance is remarkably good, caused, in part, by the great degree of attention I give them during the week everywhere. They appear to appreciate their privileges. The hearts of God's people are gladdened thereby. At our meetings, the Spirit of God is evidently present. God was pleased to be with me from the very first at S. church. At this church twenty-five souls, we trust, have passed from death to life; twenty-two white and three coloured. Among the former, *three children of my worthy predecessor in the ministry here!* A delightful state of Christian feeling; breaches healed; brotherly love prevailed. A leading part of the blessed work is that which has taken place among *the blacks*. A great change has come over them in their interest in and attendance upon the means of grace. At R. C. church many friends thought there was scarcely any hope, so great were the seeming discouragements. I went, met an overflowing congregation; very solemn service; tears were shed! A soul converted that day! Since then, six dear young people have given their hearts to God! To God be all the glory." A.

Arkansas.—"In D. and D. and N., I now preach once a month to the coloured people. There appears to be some interest manifested among them. Some are anxiously inquiring the way of salvation." W.

Louisiana—"I am cheered by the manifest interest felt by the servants, to whom I preach on the great concern of salvation. On two plantations where I labour, several have professed hope in Christ. I have examined twenty-three of the coloured people, preparatory to admission to the church. As far as I can judge, they are worthy of admission; may the Lord sanctify and preserve them faithful unto the end. Pray for us." W.

May they who read remember the request of this last missionary. All who are engaged in this great work need the presence and blessing of God, that they may be faithful. Pray for us. A missionary, long engaged in preaching the gospel under peculiar trials, and with much labour, was remarkably sustained in health, strength, resolution, and faith; and seemed borne along over all discouragements. Reflecting on all this, he said to himself, "It is wonderful! How can you account for it? You are nothing in yourself. Very true. Now, said he, 'I think I know.' *I am prayed for.* THE PEOPLE PRAY FOR ME. *Blessed be God!*"

A STATEMENT OF FACTS RESPECTING THE BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH; AND ITS OPERATIONS IN THE WEST.

The Western Executive Committee of the Board of Missions of the Presbyterian Church respectfully invite attention to the condition and prospects of the Board.

The Rev. C. Leavenworth has been appointed to the agency for the Synods of Cincinnati, Indiana, Illinois, and Iowa.

The Rev. Benjamin M. Hobson is the agent for the Synods of Kentucky, Nashville, Memphis, Arkansas, Mississippi, Alabama, and Texas.

The Rev. John F. Cowan is a missionary agent for Missouri.

Since the beginning of this missionary year, which dates from April 1st, but little has been done in the way of raising funds. The number of churches on our field exceeds one thousand. It is wholly impossible for our agents to visit even the half of these churches, scattered as they are, over the vast territory occupied by the twelve Synods. Our reliance must be, therefore, under God, mainly on the ministers who are labouring within these bounds.

It is the purpose of this publication to request you respectfully, to take up a collection for the Board in the church or churches which you serve in the Gospel, unless you have good reason to expect a visit from one of the agents of the Board; and to place within your reach such information as will enable you to present the cause satisfactorily to the people of God, we embody herein a statement of facts collected from a variety of sources.

I. THE EXTENT AND POPULATION OF THE COUNTRY.

The area of the United States is estimated at between 3,260,000 and 3,500,000 square miles. It exceeds the whole of Europe by 500,000 square miles, and composes about one-fourteenth part of the really habitable globe. We might carve out of our vast possessions about 450 States as large as Massachusetts, more than 80 as large as Kentucky or Ohio, and about 70 as large as Louisiana or Mississipi. The whole kingdom of France might be laid down at least fifteen times on our map, and the British Islands nearly thirty times.

The population of the United States in 1850 was, in round numbers, 23,000,000. It is ascertained, that since the year 1790, the average rate of increase has been more than 34 per cent. in ten years, doubling our population every thirty years. At this rate we have, for years to come, the following results in round numbers:

A. D.	1850, our population was	23,000,000
	1860, our population will be	31,000,000
	1870, " "	41,000,000
	1880, " "	54,000,000
	1890, " "	72,000,000
	1900, " "	96,000,000
	1910, " "	128,000,000
	1920, " "	170,000,000
	1930, " "	207,000,000
	1940, " "	275,000,000
	1950, " "	360,000,000

Making every reasonable deduction for counteracting influences, we are almost appalled at the prospective increase and vastness of our population.

II. FOREIGN EMIGRATION.

The number of passengers arriving in the United States for the year ending September 30, 1850, was 315,333. (Am. Alm. 1852, p. 224.) Deducting natives of this country returning from abroad and adding foreigners who entered the country by the way of Canada, we may estimate the increase of our foreign population at one thousand a day; demanding to keep pace with that portion alone of our population, an annual increase of three hundred and sixty-five ministers of the Gospel.

III. OUR MISSIONARY FIELDS.

We may divide our country into four missionary fields: the Atlantic slope, the Pacific slope, the region of New Mexico and Utah, and the valley of the Mississippi. We limit our present statement to the latter field, as the most of it falls under the supervision of the Committee.

IV. THE EXTENT AND POPULATION OF THE WESTERN FIELD.

State.	*Square Miles.*	*Population.*
Ohio,	40,500	1,977,041
Indiana,	36,626	988,734
Illinois,	56,506	858,298
Michigan,	60,537	397,654
Wisconsin,	68,000	304,226
Iowa,	73,000	192,214
Missouri,	70,050	682,043
Kentucky,	40,023	982,405
Tennessee,	41,752	1,002,625
Arkansas,	54,617	209,639
Mississippi,	49,356	592,853
Louisiana,	47,413	500,763
Alabama,	54,084	771,671
Texas,	397,319	187,484
Total,	1,089,783	9,647,649

The territories of Minnesota and Nebraska are not included in the above table. Exclusive of these wide regions, the West is about five times as large as the kingdom of France, and about nine times as large as the British Islands, or all the kingdoms of Italy.

The inhabitants of Ohio average nearly fifty to the square mile. At that rate the West would contain a population of *fifty millions*. New York State contains nearly seventy to the square mile. At this average the population of the West would swell to *seventy millions;* and if it becomes as densely settled as Massachusetts, one hundred and twenty-seven to the square mile, our Western population will amount to nearly one hundred and thirty millions. If as densely peopled as France, one hundred and sixty eight to the square mile, then our population would be one hundred and seventy millions; or as England, three hundred and two to the square mile, the West would contain three hundred millions of immortal beings.

The rapidity with which the West is now filling up may be seen in the following facts: In twenty years Ohio has added more than a million to its population; Indiana more than six hundred thousand, almost trebling its numbers; Alabama and Mississippi have increased more than four hundred thousand each; Arkansas has multiplied itself six fold; and Michigan thirteen fold. Of Iowa and Wisconsin twenty years since, we cannot speak, as neither of these great States were then in existence. But in ten years they have increased, Iowa almost five fold, and Wisconsin ten fold.

V. THE PROGRESS OF THE PRESBYTERIAN CHURCH IN THE WEST.

What has been done in the West for the last few years may be stated in a variety of forms.

1. *Increase of Synods.*—Since 1841 six new Synods have been erected; all of them products of our Board of Missions. These are the Synods of Northern Indiana, Wisconsin, Iowa, Arkansas, Memphis, and Texas.

2. *Increase of Presbyteries.*—Since the year 1841, thirty-one Presbyteries have been formed on this missionary field, viz: Maumee, Findlay, Indianapolis, White Water, Lake, Fort Wayne, Muncie, Rock River, Milwaukie, Winnebago, Dane, Iowa, Cedar, Des Moines, Chicago, Potosi, Upper Missouri, Nebraska, Memphis, Maury, Knoxville, Tuscumbia, East Alabama, Chickasaw, Indian, Ouachita, Creek Nation, Brazos, East Texas, West Texas, and Talladega.

3. *A General View.*—The following table, published in the Presbyterian Herald of July 22, will show the progress of the Church in the West for ten years, as exhibited by a comparison of the Minutes of the Assembly for 1841 and 1851. The Presbyteries which have been formed since 1841, and thrown into new Synods, are counted in the table as if they were in the Synods which covered their territory in 1841. The first three columns show the number of ministers, churches, and communicants in 1841; the last three exhibit the number of these in 1851.

SYNOD OF CINCINNATI.

	1841			1851		
Presbyteries.	*Min.*	*Ch.*	*Com.*	*Min.*	*Ch.*	*Com.*
Chilicothe,	12	18	949	21	28	2599
Miami,	7	23	1399	17	18	1588
Cincinnati,	8	17	1324	18	21	2001
Oxford,	19	30	1498	14	19	1424
Sidney,	9	21	1024	14	23	1377
Maumee,	..	..	....	4	11	210
Findlay,	..	..	...	7	19	589
	55	109	6194	95	139	9788

SYNOD OF INDIANA.

New Albany,	8	15	677	14	23	1081
Vincennes,	10	18	686	9	20	782
Madison,	9	16	620	11	12	871
Crawfordsville,	5	16	503	17	30	1316
Logansport,	11	26	757	12	17	596
Indianapolis,	..	..	....	8	13	773
White Water,	..	..	....	14	23	1463
Lake,	..	..	....	7	10	509
Fort Wayne,	..	..	....	10	26	848
Muncie,	..	..	....	9	11	470
	43	92	3243	111	185	8709

SYNOD OF ILLINOIS.

Kaskaskia,	8	32	481	9	21	675
Sangamon,	6	9	119	10	15	767
Schuyler,	10	16	379	11	20	664
Iowa,	6	12	213	11	22	712
Palestine,	9	13	439	7	21	724
Peoria,	4	10	192	13	16	714
Rock River,	..	..	....	10	13	609
Wisconsin,	..	..	....	26	26	691
Cedar,	..	..	....	7	13	461
	43	92	1823	104	167	5417

SYNOD OF MISSOURI.

Missouri,	8	15	543	9	15	1158
St. Louis,	12	18	729	20	22	1345
Palmyra,	9	18	727	5	14	566
Potosi,	..	..	....	4	12	746
Upper Missouri,	..	..	....	9	18	742
	29	51	1999	47	81	4557

SYNOD OF KENTUCKY.

Louisville,	17	23	1651	20	31	2210
Muhlenburg,	7	18	531	14	26	1163
Transylvania,	13	27	2292	17	27	2253
West Lexington,	13	28	1550	21	30	1765
Ebenezer,	10	25	758	17	30	1461
	60	121	6782	89	144	8852

SYNOD OF WEST TENNESSEE.

Presbyteries.	*Min.*	*Ch.*	*Com.*	*Min.*	*Ch.*	*Com.*
Holston,	7	10	862	8	13	490
West Tennessee,	8	14	483	00	00	000
Nashville,	7	13	866	12	13	1095
North Alabama,	6	10	124	00	00	000
Western District,	11	32	805	8	12	337
Memphis,	..	..	...	11	17	1409
Maury,	..	..	....	9	9	553
Knoxville,	..	..	....	3	9	555
Tuscumbia,	..	.	....	4	8	345
	41	79	3140	55	81	5284

SYNOD OF ALABAMA.

South Alabama,	18	43	3712	16	28	1742
Tuscaloosa,	12	23	916	17	42	1703
North Alabama,	6	10	124	00	00	0000
East Alabama,	..	..	...	15	27	1551
	36	66	2752	48	97	4996

SYNOD OF MISSISSIPPI.

Mississippi,	11	15	756	22	22	1382
Clinton,	11	16	226	00	00	0000
Arkansas,	7	7	242	6	8	234
Louisiana,	11	12	332	27	22	1669
Tombeckbee,	7	22	117	17	41	1491
Chickasaw,	..	..	....	18	35	1486
Indian,	..	..	...	5	10	123
Ouachita,	..	..	....	6	8	208
Creek Nation,	..	..	....	4	3	40
Brazos,	..	..	....	9	11	291
East Texas,	..	..	....	5	10	205
West Texas,	..	..	....	5	9	205
	47	72	1673	124	179	8334

4. *The progress of benevolence.*—The same paper publishes the following table showing the increase of our Church in the West, as marked by the progress of benevolence in our Synods.

	1841				1851			
Synods.	D. M.	F. M.	ED.	PUB.	D. M.	F. M.	ED.	PUB.
Cincinnati,	1179	1314	232	903	7983	4525	3522	1540
Indiana,	784	913	366	26	2932	2214	3259	111
Illinois,	129	250	2	7	4071	1125	1295	99
Missouri,	456	594	100	25	2320	1109	979	278
Kentucky,	1507	1777	987	316	6148	5035	18371	577
W. Tennessee,	782	937	1186	509	1380	1860	2724	1177
Alabama,	111	1270	859	109	1274	1716	3217	92
Mississippi,	2427	1508	706	220	5142	4546	2345	1737
	$7355	8563	4438	2115	27250	22330	35712	5611

The 8 Synods of the West, in 10 years grew into 12 Synods, and have formed 24 new Presbyteries, and their ministers increased from 354 to 673, their churches from 682 to 1073, and their communicants from 27,706 to 55,929. Their contributions to Domestic Missions rose from $7,355 to $27,250, to Foreign Missions from $8,563 to $22,330, of Education from $4,438 to $35,712, to Publication from $2,115 to $5,611, and their whole contributions to these objects from $22,471 to $90,903.

It will be seen that the contributions of the West to Domestic Missions and Publication, last year, nearly equalled those of the whole Church in 1841, and their contribution to Education exceeds that of the whole Church in 1841 by $13,277. It ought to be stated, however, that there were important items included under that head in 1851, which were not reported under it in 1841.

5. *A Comparative View.*—The Herald remarks on the above table:

"The West increased 319 ministers, 391 churches, 28,223 communicants, and her contributions to Domestic Missions $19,895, to Foreign Missions, $13,967, to Education $31,274, and to Publication $3,496, whilst the whole of the other parts of the Church increased in ministers 404, in communicants 47,650, in contributions to Domestic Missions $42,099, to Foreign Missions $9,691, to Education $35,677, and to Publication $9,750. The West grew in ministers about one hundred per cent., whilst the other parts of the Church grew only fifty per cent. In churches the West grew nearly fifty per cent., and the other portions only about twenty-five per cent. In communicants the West has increased near one hundred per cent., whilst the others only increased about thirty-five per cent. The West increased in her contributions near four hundred per cent., whilst the others increased about two hundred per cent."

V. MISSIONARIES EMPLOYED IN THE WEST.

The following table shows the number of Missionaries in each Presbytery within our bounds, in commission during the year ending April 1, 1852:

Arkansas,	4	Cedar,	9
Brazos,	5	Cherokee,	3
Chicago,	1	Muhlenburg,	7
Chickasaw,	1	Muncie,	6
Chillicothe,	4	Nashville,	2
Cincinnati,	2	New Albany,	8
Crawfordsville,	8	Palestine,	5
Des Moines,	7	Palmyra,	3
East Alabama,	2	Peoria,	3
Eastern Texas,	3	Potosi,	1
Ebenezer,	2	Rock River,	9
Findlay,	5	Sangamon,	2
Holston,	1	Schuyler,	9
Indianapolis,	6	Sidney,	6
Iowa,	7	St. Louis,	6
Kaskaskia,	8	Talladega,	2
Louisiana,	5	Tombeckbee,	2
Louisville,	3	Transylvania,	6
Madison,	3	Tuscumbia,	1
Maumee,	3	Upper Missouri,	4
Maury,	1	Vincennes,	4
Memphis,	3	Western District,	4
Miami,	5	West Lexington,	4
Mississippi,	5	Western Texas,	3
Missouri,	2	White Water,	8

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of August, 1852.

SYNOD OF BUFFALO.

Pby of Ogdensburg.—Oswegatchie 1st ch, Ogdensburg	97 50
Pby of Wyoming.—Moscow ch	10 00
Pby of Buffalo City.—Central ch Buffalo	23 94

SYNOD OF NEW YORK.

Pby of Hudson.—Goshen ch from the young people's missionary society, in part to const SARAH WILKIN an hon mem	13 00
Pby of North River.—Fishkill ch	15 00
Pby of Bedford.—Croton Falls ch	11 00
Pby of New York.—Wallabout ch addl 4 52; Brick ch addl 25; Rutgers St ch New York, from George Woodhull 5	34 52
Pby of New York 2d.—Peekskill ch from the Ladies' Benev Association	50 00
Pby of Connecticut.—Thompsonville ch	42 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—New Vernon ch	19 00
Pby of New Brunswick.—Cranbury 1st ch	30 00
Pby of West Jersey.—Woodbury ch 79 28; Salem ch 23	102 28
Pby of Luzerne.—Wilkesbarre ch 50; Tunkhannock ch 5	55 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Spring Garden ch, from JACOB M JOHNSON to const himself an hon mem	50 00
Pby of Philadelphia, 2d.—Norristown ch	8 50
Pby of New Castle.—Rock Cent Society, of Rock church	6 75
Pby of Donegal.—Slateville church balance	4 00
Pby of Carlisle.—Bedford ch 24, (of which 10 from James Rea) Presb congregation at "Forks" 7; McConnellsburg ch 50; Green Hill ch 9 50; Toms and Piney Creek chs, from John Stewart 5, and from Miss Margaret Stewart 2; Great Conewago to const Rev ISAAC N HAYS an hon mem 56	153 50
Pby of Huntingdon.—Upper Tuscarora ch	18 27
Pby of Northumberland.—Northumberland ch 14 16; Sunbury 19 84; Derry and Washingtonville church 30	64 00

SYNOD OF PITTSBURGH.

Pby of Erie.—Irvine ch 12; Sugar Grove ch 4 25	16 25

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—La Porte 1st ch in part to const Mrs CATHERINE WESTERVELT an hon mem	20 00
Pby of Fort Wayne.—German ch, Fort Wayne	1 00
	$845 51

MISCELLANEOUS.

"A few Friends" to pay the debt of the Board 2500, and for Sustentation 1000; "R. W. G.," Harrisburg 5; Miss Kate 2; a Friend, per S. B. S. 298 41; S. B. S. 101 59	3907 00

LEGACIES.

Legacy of James Pollock dec'd, late of Martinsburg, Knox county, Ohio 15; Estate of William Woods dec'd of Stewartstown, Pa, in part 32 50	47 50
Total,	$4800 01

S. D. POWEL, *Treasurer.*

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of August, 1852.

Pby of Troy.—Troy 2d ch	107 66
Pby of Carlisle.—Toms and Piney Creek chs from John Stewart	5 00
Pby of Chillicothe.—Hillsborough ch	46 07
Pby of Logansport.—Peru 2d ch	5 00
Pby of Lexington.—Lexington ch balance per Rev B T Lacy	7 00
Pby of West Hanover.—Briery ch 33 43; Farmville ch 28 82; Cumberland ch 10 all per Rev B T Lacy	72 25
Donation of Rev B T Lacy	51 95
Total	$294 93

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of August, 1852.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Maple Creek ch 6 50; Island ch 2; Lebanon ch, in part 24	32 50
Pby of Beaver.—New Castle ch 56; Clarksville ch 21 50	77 50
Pby of Allegheny.—Cross Roads ch, in part 12; Tarentum ch 35 58	47 58
Pby of Blairsville.—Leechburg ch	10 00
Pby of Clarion.—Licking ch miss soc in part	1 00

SYNOD OF WHEELING.

Pby of Washington.—West Liberty ch balance 6; West Union ch 20; West Alexandria ch addl 40; Burgettstown ch, in part 21 50; Upper Ten Mile ch 6 25	93 75
Pby of St. Clairsville.—Cadiz ch	39 41
Pby of New Lisbon.—Poland ch	18 62
Pby of Steubenville.—Island Creek ch	26 75

MISCELLANEOUS.

A Widow's Mite for Choctaw Mission 1; a Misses' Mite for do. 10 cts	1 10
Total	$348 21

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of August, 1852.

Hillsboro ch Ohio, of which 10 in part to const Mrs ANN FALLES hon mem	45 06
Henderson ch Ky per James E Rankin	36 00
Pisgah " " Rev R Valentine	6 30
Sidney ch Ohio per William McCullough	34 00
Payment from late J M Rutherford's estate	40 00
Presb ch Vincennes Presby per Rev Samuel Alexander	7 00
Mrs E Groves Springfield ch Ky, per Rev R F Caldwell	5 00
Mrs Thompson, Helena, Ark, per Rev W W Hill	3 00
Mrs Famesworth, Madison, Ind, per Rev F F Brown	3 00
L. U. S., Williamsburgh, Ohio, per Rev W W Hill	5 00
Union ch Sangamon Presbytery " Thomas A Spilman	10 00
New Washington ch Ind per W C Walker	6 00
Prairie ch Upper Mo Presbytery per Rev Thomas A Bracken	10 00
Hopewell ch " " " "	5 00
Mt Zion ch Ky collected by Rev Alban S Housley	4 00
Greenville ch " " " "	13 85
Fort Gibson Miss " " Ramsey Henderson	10 25
Red Lick Miss " " " "	5 00
Ebenezer " " " " "	12 20
Natchez " " " " "	9 85
Mr Hawnes for Rev Mr Ogden by Rev Ramsey Henderson	50 00
Connersville Ind, collections for 1851 and 1852, per Rev W Pelan	19 20
Dover, Arkansas, collected by Rev H P S Willis	4 50
Dardenales " " " "	3 00
Hatchet Creek, Ala " " R McAlpin	4 50
Pisgah " " " "	6 35
Mt Zion " " " "	9 50
Louisiana Presbytery, for Rev J Weeks	100 00
Victoria, Texas, collected by Rev J T Case	12 00
Steelville Mo, " " J F Cowan	13 00
Iron Works Mo " " "	9 50
Potosi " " " "	3 60
Miss E Waner, Raleigh, Tenn,	10 00
1st ch Memphis Tenn,	20 00
Bruceville Ind, collected by Rev T H Alderdice	6 45
White River Ind " " "	3 25
Hopewell Ind " " "	3 50
Osceola, Ill " " E S High	2 00
1st ch Nashville, Tenn	60 00
Total,	$610 86

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

NEW CANDIDATES.

The following is the number of candidates placed on the roll for the quarter ended on the 1st of August, together with the names of their Presbyteries.

Luzerne,	2
Carlisle,	1
Blairsville,	2
Erie,	1
Washington,	3
Richland,	2
Madison,	3
Whitewater,	1
Fort Wayne	1
	16

This number is about the same as for the corresponding period of last year.

THEOLOGICAL EDUCATION IN SCOTLAND.

Desirous of keeping our Church acquainted with the movements of theological education in Scotland, we publish a number of overtures adopted by the last Assembly of the *Free Church*.

1. "That the ordinary theological curriculum shall consist of four years' regular attendance upon the Divinity Hall; that in no case shall less than two years' regular attendance be sustained; that exemption from four years of regular attendance shall be granted to particular students only by a Board appointed by the General Assembly; that enrolment in two different sessions shall be required for each session, for which exemption from regular attendance may be granted; and that all students exempted shall be yearly examined upon books and subjects prescribed to them."

2. "That, inasmuch as a class of Natural Science exists in the New College, Edinburgh, for which no additional charge is made, attendance upon that class for one session be required of all theological students pursuing their theological course in Edinburgh."

3. "That every student about to enter the Hall for the first time, shall be examined upon his previous course of study by a Board of Examination to be appointed by the General Assembly, and shall produce a certificate of his having passed that examination satisfactorily, to any Presbytery to whom he may apply, with a view to his being allowed to begin the study of theology according to the existing laws of the Church."

4. "That every theological student, before he applies to any Presbytery, in order to his being taken upon trials for license, shall be examined upon his previous studies by a Board of Examination to be appointed by the General Assembly, and shall produce to the Presbytery a certificate of his having passed the said examination satisfactorily."

5. "That the election of Professors shall be vested in the General Assembly, under such regulations as the Assembly may from time to time enact for securing due deliberation in the discharge of this important duty."

6. "That the ordinary discipline of the College, and the regulation of the library and museum, shall be vested in the Senatus Academicus, consisting of the Principal and Professors, subject to such rules as the Assembly may lay down, according to the laws of the Church."

7. "That the right now enjoyed of sending representatives to the General Assembly shall be vested in the Principal and Professors, being office-bearers of this Church eligible to be members of Assembly."

8. "That all Professors of Theology shall be inducted into their respective offices by the Presbytery of the bounds, in the same manner in which ministers are inducted into their charges."

9. "That a Select Committee shall be appointed by the General Assembly, to consist of eleven ministers and ten elders, of whom not more than five may be changed from year to year, with authority to undertake the general administration of College property and finances,—to originate and prosecute before the Church Courts processes against any of the Professors for heresy or immorality, reserving the rights competent to all parties, according to the present laws of the Church, to originate also and to prepare for the decision of the General Assembly proposals for the retirement of Professors disabled by age or infirmity, and for fixing the retiring allowances they are to receive, and generally to exercise the functions of ordinary visitors of the College."

10. "That the General Assembly shall institute a quinquennial visitation of the College by Special Commission, to consist chiefly of the senior members of the Church, and that said Commission shall bring up a special Report to the Assembly on the general state of the College."

The following summary of the difference between the state of theological education in the *Free* and in the *Established* Church, is taken from the *Edinburgh Witness*, edited by Mr. Hugh Miller.

ESTABLISHED AND FREE CHURCHES.

"At the Disruption, both parties had the same curriculum. Since that time the Establishment has made no change; the Free Church, on the other hand, has made important changes, all tending towards raising the attainments of the ministry. Without instituting any invidious comparison, we shall just state the agreements between the two curriculums and the differences, and leave the public to determine which of the two is the more stringent. 1st, The preparatory course at the University before entering the Hall in both Churches is four years. But the Free Church demands that, in the course of these four years, her students shall not only attend all the classes that are attended by the students of the Establishment, but shall also give such attendance at the Hebrew classes as to be able to prepare and translate passages in the Hebrew Scriptures. The students of the Established Church are not required to know even a single letter of the Hebrew alphabet. 2d, The time of attendance at the Hall in both Churches is a session of five months each year for four years. The Free Church demands that this attendance shall be *bona fide* for the whole four sessions. The Establishment only requires three sessions of regular attendance. During one of the so-called years of study the student of the Established Church, if he choose, need never open a book or enter a class-room. 3d, The number and the order of examinations of students by the Presbyteries are the same in both Churches. But, over and above the Presbyterial examinations, the Free Church has appointed a Board of Examinators, before which every student must appear at the close of his University course, and again at the close of his theological course; and if he cannot pass the examinations of this Board, he is at once sent back to his studies. The Establishment has none but the Presbyterial examinations. Those who know what Presbyterial examinations are, in all churches without exception, will look on the Board instituted by the Free Church as the only effective agency for testing the qualifications of students which yet exists in any Church in Scotland. 4th, The theological course *prescribed by law* for every student of the Free Church, requires exactly double the number of professors that are required by the prescribed course of the establishment. 5th, Natural science, in its bearing on theology, has no place in the curriculum of the Establishment; it is an indispensable part of the curriculum of the Free Church. We might also have adverted to the fact, that while the session of the Established Church Hall in Edinburgh is as long as that of the Free Church, in St. Andrew's it is shorter by one month, and in Aberdeen, the session, if we mistake not, is only three months. We have assumed that the Professors and students in both Churches are equal so far as talent and attainments are concerned. We do not anticipate that our friends in the Establishment will put in a claim of superiority. At any rate, such a claim on either side amounts to nothing in a comparison of the two curriculums. The Free Church has everything in her curriculum which the Establishment has, and a great deal more."

THEOLOGICAL SEMINARIES OF THE PRESBYTERIAN CHURCH.

THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

Founded 1812.

Charles Hodge, D. D.
Professor of Polemic, Exegetical, and Didactic Theology.

Joseph Addison Alexander, D. D.
Professor of Biblical and Ecclesiastical History.

William Henry Green,
Professor of Biblical and Oriental Literature.

Edward P. Humphrey, D. D.
Professor *Elect* of Pastoral Theology, Church Government, and Composition and Delivery of Sermons.

UNION THEOLOGICAL SEMINARY, PRINCE EDWARD COUNTY, VIRGINIA.

Founded 1823.

Samuel B. Wilson, D. D.
Professor of Theology.

Francis S. Sampson, D. D.
Professor of Oriental Literature and Biblical Criticism.

Robert J. Breckinridge, D. D.
Professor *Elect* of Ecclesiastical History and Church Polity.

WESTERN THEOLOGICAL SEMINARY, ALLEGHENY CITY, PENNSYLVANIA.

Founded 1827.

David Elliott, D. D.
Professor of Didactic and Polemic Theology.

Alexander T. McGill, D. D.
Professor of Ecclesiastical History and Church Government.

Melancthon W. Jacobus, D. D.
Professor of Biblical Literature.

THEOLOGICAL SEMINARY AT COLUMBIA, SOUTH CAROLINA.

Founded 1831.

A. W. Leland, D. D.
Professor of Theology.

George Howe, D. D.
Professor of Oriental Literature and Biblical Criticism.

Alexander T. McGill, D. D.
Professor *Elect* of Ecclesiastical History and Church Polity.

NEW ALBANY THEOLOGICAL SEMINARY, INDIANA.

Founded 1832.

Edward D. McMaster, D. D.
Professor of Theology.

Daniel Stewart, D. D.
Professor of Ecclesiastical History.

Philip Lindsley, D. D.
Professor of Biblical Archæology and Church Polity.

———— ————, Professor of Oriental Literature and Biblical Criticism.

CINCINNATI THEOLOGICAL SEMINARY, OHIO.

Founded 1850.

James Hoge, D. D.
Professor of Ecclesiastical History, Church Government and Evidences of Christianity.

Nathan L. Rice, D. D
Professor of Didactic and Polemic Theology and Mental and Moral Science.

Willis Lord, D. D.
Professor of Pulpit and Pastoral Instruction.

James C. Moffat,
Professor of Biblical Literature and Criticism.

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

WANT OF FUNDS.

The treasury for general Christian education is now empty. There are no funds applicable at the present time to assist in sustaining our institutions of Christian education.

The General Assembly has adopted a plan, which commends itself generally to the Church, by which schools, academies, and colleges, shall be established upon a strictly *religious basis*. A number of such institutions are now in operation with most encouraging prospects. The agency of the Board of Education has been influential in organizing and sustaining them, and some are still dependent upon the Board for aid during the interval which frequently marks the history of such enterprises.

In regard to the necessary funds, the Board have seen the difficulty, if not impossibility, of aiming at two collections in the churches, one for candidates for the ministry, and one for institutions of learning. Objections have also been made to the plan of operating through a common fund, to be drawn upon according to the wants of each department. If these two plans are set aside, the Board must either rely upon private collections for its academical operations, which resolves itself finally into the plan of two collections, or it must appeal to some churches for aid in one department, and to others for aid in the other; that is to say, it must present the claims of *candidates* in some churches, and the claims of *Christian institutions* in others. On either of the four above-mentioned plans, it is obvious that there are serious difficulties in managing successfully the finances of the Board.

In this state of things, the appeal is made for aid in such form as may best suit the views of those who have the interests of the cause of education at heart. The Board, in addition to the old *fund for candidates*, which must be sustained *unimpaired*, need from $6000 to $10,000 for the support of schools, academies, and colleges. Last year the amount received for this latter department was $6833 74; but this year, for four months, the amount received has been only $568 55. The Board are now, therefore, greatly in need of funds. If $10,000 were our income for this year, a great impulse could be given, with the Divine blessing, to this branch of benevolence, so thoroughly connected with the prosperity and growth of our Church.

From the Southern Presbyterian.

THE GEORGIA SYNODICAL FEMALE ACADEMIES.

Mr. Editor—I am gratified to be able to announce that the Rev. C. P. B. Martin, the popular teacher of the Milledgeville Female Academy, has been unanimously elected President of the Synodical Female Seminary of Griffin,* which is to go into operation within a few months. Mr. Martin has accepted of the appointment.

The Trustees have, in my opinion, made a wise choice. Mr. Martin is a laborious, able, and judicious teacher. He is favourably known and highly esteemed as an instructor in various places of Georgia where he has taught. His past experience and success in Female Schools constitute the best guarantee for the future.

Success, I say heartily, to the Female Seminaries at Greensboro' and Griffin, under the care of the Synod of Georgia. Much will be expected of them both; and I hope they will sedulously avoid some of the dangerous tendencies of the times, and prove *models of Female Education*.

Whilst it is truly gratifying to see such unusual interest awakened in all parts of the State in relation to the too long neglected cause of Female Education; still the method adopted should be adjusted wisely, and with a discriminating reference to the different spheres to which the sexes are destined. A system of education that overlooks this principle, may contain latent elements that will develope bitter fruit.

Woman was never designed to occupy a public sphere. The inspired direction of Paul, 1 Cor. xiv. 34, "Let your women keep silence in the churches" is a Divine appointment, involving a principle that cannot be undervalued without a violation of the laws of nature, and a distortion of the female character.

Any system of education that exposes young females too prominently to the gaze of the promiscuous crowd—that shocks the natural modesty and retiring delicacy, which are at once the ornament and the protection of the sex—that blunts sensibility, encourages forwardness—that shows off a bold girl, and keeps the charms of a diffident one in the shade, is to be looked upon suspiciously, and as tending to deteriorate society, when the generation under the influence of those causes shall have grown to maturity, and shall be giving tone to society.

In the organization of Female Institutions, every thing should be rigidly discarded that developes a spirit alien to the domestic retirement and quiet of that sphere in which woman is destined to act, and where the truly accomplished female exerts an influence at once so benign and powerful, so elevating and refining.

Let the Trustees and Faculties of the Greensboro' and Griffin Female Seminaries, in their organization and plans, carefully eschew all *humbuggery* and *false show*. Whilst they labour to provide for the fair daughters of the land a solid and accomplished education, under the benignant influence of Christianity, let them guard against vanity and a prurient love of display, and wise parents will appreciate their claims.

I recently read in the columns of a prominent newspaper, an account of a commencement of a new Female College. You would have thought that each of the *Female orators* of the graduating class was an angel just let down from heaven. The writer speaks of the good fortune of the men who should be happy enough to gain their fair hands, as though these young girls had not vanity enough already without being inflated by the sickly compliments of an undiscriminating and wholesale flatterer, and as though they would not think of beaus and of matrimony quite early enough without the auxiliary suggestions of a prompter.

* Just as we are going to press, we observe with deep regret an announcement that the Seminary building at *Griffin*, Ga., had been consumed by fire.

THE PIONEER ENGLISH SCHOOLMASTER AT ALBANY.

The following copy from an original record in the Secretary of State's Office, New York, is a relict of antiquity worth preserving.

The Governor's License, *granted unto* John Shutte, *for teaching of the English Tongue at Albany.*

Whereas the teaching of the English Tongue is necessary in this Government; I have, therefore, thought fitt to give License to John Shutte to bee the English Schoolmaster at Albany: And upon condition that the said John Shutte shall not demand any more wages from each Schollar than is given by the Dutch to their Dutch Schoolmasters, I have further granted to the said John Shutte that hee shall bee the onely English Schoolmaster at Albany.

Given under my hand, at Fort James in New York, the 12th day of October, 1665.

RICH'D NICOLLS.

We hope the State system will not seek to continue this monoply of "English schoolmasters," but will allow the Church free scope to carry forward its instructions in the language of Zion.

THE IMPORTANCE OF EARLY RELIGIOUS EDUCATION OF CHILDREN.

Children are capable of receiving religious impressions at a very early age. They are then much more readily brought under religious influence than in after years, when their habits are confirmed, and hearts hardened by contact with an evil world. Every husbandman and zoologist is familiar with this principle and turns it to profit. When the husbandman would train a vine, he does not select the rugged growth of years, but would rather choose the tender scion, and transfer it to his vineyard, while its fibres are flexible and its tendrils delicate. With such a choice he finds but little resistance in shaping its growth. When the zoologist would domesticate a wild animal he would not choose one with fully developed frame and ferocity, matured by the exercise of its native habits, but rather select the young, ere its fierce nature has been matured. Then his task is easy. From these observations we should learn a lesson in reference to our children. Multitudes, who become the subjects of grace in advanced age, in their fierce struggles against early habits, are led to deplore the deprivation of early religious instruction.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, AUGUST, 1852.

I. Fund for Candidates.

Presbytery of Elizabethtown.	
Rahway 1st ch to con Mr Amos Mors an hon men	50 00
Presbytery of West Jersey.	
Salem ch	15 00
Presbytery of Miami.	
Springfield 1st ch	113 00
Presbytery of Oxford.	
Eaton ch 5; Camden ch Ohio 4	9 00
REFUNDED.	
By "S B B" in part	181 25
LEGACIES.	
Legacy of James Pollock, late of Martinsburg, O. 15; proceeds of sale of lot given by the late William Woods of Westmoreland Co, Pa 65	80 00
	$448 25

II. Fund for Schools, Colleges, &c.

Hamptonburg ch N Y for the Endowment Fund of Carroll College 85; New Brunswick 1st ch N J 55	140 00
	$588 25

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, AUGUST, 1852.

Presbytery of Blairsville.	
Poke Run ch	16 00
Presbytery of Beaver.	
Clarksville ch	21 25
Presbytery of St. Clairsville.	
Fairview ch	23 00
Presbytery of Steubenville.	
Two Ridges ch	10 33
Presbytery of New Lisbon.	
New Salem ch	15 58
	$86 16

J. S. LEECH, McALPINE, & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, AUGUST, 1852.

Presbytery of New Albany.	
Paoli ch	21 35
Presbytery of Madison.	
Madison ch, Mrs Farnsworth	3 00
Presbytery of Indianapolis.	
New Prospect ch	2 00
Presbytery of Louisville.	
Shelbyville ch	60 00
Presbytery of West Lexington.	
Nicholasville ch	81 50
Presbytery of Muhlenburg.	
Henderson ch	18 50
	$186 35

A. DAVIDSON, *Treasurer.*

Total Receipts for August, $860 76.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, September 13, 1852.

India.—Letters have been received from Amballa, June 25; Saharanpur, June 25; Futtehpore, June 26. The health of Mr. Morrison was gradually improving. At both Amballa and Saharanpur, the various labours of the missionaries were going on as usual. At the new station at Futtehpore, in connexion with the Allahabad mission, a beginning had been made. Mr. Munnis reports 145 boys in the school, and mentions the liberal interest manifested by English residents in the success of the new station.

Siam.—Dr. House writes, under date of May 26, "The usual Sabbath and daily religious services are sustained by these brethren, (Mattoon and Bush,) and I have more time for tract distribution. The ladies continue their visits to the palace, with unabated interest on their part, and on the part, I believe, of their pupils. Under the new reign we certainly are treated with more respect than formerly by all classes, and find the people more willing than before to converse on the subject of religion, nay, ready even to introduce it themselves; but, alas, the first inquirer among the Siamese, who is really in *earnest* about the great salvation, we have yet to find."

China.—Letters have reached us from Canton, June 24; Shanghai, June 16; Ningpo, June 8. Mr. Happer had been suffering for some time with inflammation of the eyes, preventing him from engaging in his usual duties, but was better at the last date. He speaks of an aged man, an attendant at the Dispensary, who "professes to have renounced his idols, and to worship and trust in Jesus alone." One of the truant boys, John G. Bergen, had not been able to pay for a passage to California, and was received back into the school. At Ningpo, an edition of 10,000 copies of the new version of Genesis was about to be printed, mostly for the missionaries of other societies. Mr. W. Martin's work on Geography in the Romanized Colloquial, Mr. Way's Geography in the Chinese character, Mr. Quarterman's translation of "the Union Questions" on the Old Testament, and Mr. Happer's Questions and Answers on the New Testament, had been just printed or were in press. Dr. M'Cartee was engaged in translating a work on Mechanics and Natural Philosophy. Mr. Rankin mentions, as under the instruction of his wife, an aged woman, concerning whom it was hoped that she had "indeed tasted of the grace of Christ."

Creeks.—A letter from Mr. Loughridge, of July 14, states: "At our communion on the 11th inst., one Indian was received into the church on profession of his faith. There is a very interesting state of inquiry among the children of the school."

THE FOREIGN MISSIONARY.

Contents of the August Number.

Newspaper Edition.—*Original Communications:* Questions on Bible History; Offerings of boat-people at a temple near Ningpo, with an engraving; West Africa—Corisco, by J. L. M.; Recent Intelligence; Mission to the Chinese in California; Payments for Children in the Mission Schools; Donations in June. *Selected articles:* The Missionary Cause; What can make a heathen happy?; Now; What can I do for Jesus?; Burdwan, East Indies; A soldier arrested; Death at Tinnevelly; The Isles doing homage; The Gospel in France; No little sins; "Too tired to pray;" The worst of it.

Pamphlet Edition.—The same as above, with the addition of Hindus distributing the Bible, by the Rev. John S. Woodside; Children Saved; Faith, the Element of Missions, a discourse preached before the General Assembly in Charleston, S. C., by the Rev. William A. Scott, D. D.

Contents of the September Number.

Newspaper Edition.—A Hindu Pundit and his disciples, with an engraving; Letter about Agra, by the Rev. R. S. Fullerton; "Young Bengal Literary Society of Agra," by J. W.; "I meant to do more," by X.; Recent Intelligence; Donations of Children; The Pilgrims, by M. R. P.; Education of Hindu Women, by X.; "Men with hot hearts," by Iota; Donations in July.—*Selected articles:* "I long to see the Sun;" Prayer for the Heathen; An aged inquirer; The carnal mind; A sweet comforter.

September No.—*Pamphlet Edition:* The same as above, with the addition of The Monthly Concert Meeting—How shall it be made interesting?; An unknown champion for the truth; Gujerat—Liberality of a heathen lady.

Revised Terms.

For the terms of the Foreign Missionary, as conformed to the new postage Law, see notice on page 158. According to these terms, there are two rates, one for twenty copies and upwards, the other for packages under twenty copies. On the former, weighing not less than eight ounces, *the postage will be prepaid;* on the latter, the postage falls on the subscribers at the office of delivery, where, if paid quarterly in advance, it is one-half cent on each copy. As an offset in part to the postage which subscribers will have to pay on packages under twenty copies, the price is reduced to seventy cents for ten copies, or thirty-five cents for five copies, to the address of one person. As the lowest rate of postage is available only on packages of eight ounces weight and upwards, we hope that in all cases where it can be done, orders will be sent for the largest number of copies. Send on $2.00, $3.00, $5.00, or any larger sum, and packages of 20, 30, 50, or more copies will be sent—postage all paid every month, without any trouble to subscribers.

AFRICA: CORISCO MISSION.

EXTRACTS FROM A LETTER OF THE REV. J. L. MACKEY: EVANGASIMBA, APRIL 20, 1852.

Day-school; teacher wanted—Medical practice; physician wanted—Girls' school; scholars received—Attendance at Church.

After Mr. Allison, the teacher whom I had here from Gaboon, had returned thither, there was no one to conduct the boys' school. I thought, however, that I could spare two or three hours a day, to be in the school, to govern it. The school increased from fifty-four, which it had numbered under Mr. Allison, to seventy-two boys and young men. But I soon found that the labour of attending to it, together with my other duties, was beyond my strength. Not a day passes, but what I have several patients to administer medicine to, either at the mission-house, or at some of the neighbouring towns. When I had attended to these, to the school, and to my various duties about the mission-house, I was totally exhausted, every evening, often so much fatigued, that I was barely able to stand on my feet. I was compelled, therefore, after a trial of one month, to disband the school. It was with much sorrow that I did it, for the instruction of the youth here is certainly the most promising part of our work. Can you not send us two teachers? I am afraid we will have to wait a long time if we are to get teachers from any place on this coast. I have written to the Rev. D. A. Wilson, at Monrovia, according to your suggestion, but when I will hear from him, or have an opportunity of writing again, I do not know. The means of communicating from here back to Monrovia are very unfrequent. I have only had one opportunity since I heard of Mr. Wilson's arrival out, and that was by Captain Brown's return on his recent voyage.

There has been a complete revolution in regard to the opinion and confidence of the people respecting medicine, since our mission was established here. There would be a fine field open to a pious physician. I am called upon to see the sick oftener than I can go. Recently my other labours have been such that I could not go out often to the towns. Every day patients either come or are brought to the mission-house to receive medical aid. The superstitious mummeries and drummings and dancings over the sick are nearly altogether abandoned. Their native doctors use very few remedies that have any medical virtue at all. There are some important medical plants growing here, but they formerly knew nothing of their properties. For the cure of diseases they depended on their *fetish* to drive away the evil spirit which they supposed caused the disease.

The house for the girls' school was completed and the school got under weigh about the first of this month. Many more girls were offered than we were willing to take as boarders. When I wrote last, I mentioned that we would take ten out of the number offered. I selected that number. Three of them are betrothed to boys who are employed about the mission-house. Five of the rest are free from any engagements, and their fathers promised, that on condition that I take them, they should not be betrothed to men having wives already, nor removed from the mission until they grew up to be women. The remaining two are betrothed to men who have a plurality of wives already. One of them I hope to get released, and the other was taken under peculiar circumstances that I need not now detail. Their ages vary from about six to ten, as nearly as I can guess. A few day-scholars come, but the number will not be large.

INDIA: LODIANA MISSION.

EXTRACT FROM A LETTER OF THE REV. J. M. JAMIESON: MAY 20TH, 1852.

Sabathu—The Hill States as a Missionary field—Encouraging fruits of former labours.

I have just read Bro. Newton's description of Sabathu, published in the March number of the Record, and fully agree with him as to the desirableness of re-occupying it as a missionary station. But out of so many invalids, whom shall we appoint to occupy it, and who can be spared from our other stations? One remark I make from experience: A man to labour on the hills must have *muscular* strength. A *broken down* man would be of very little use. The people must be visited in their villages perched on the tops of almost perpendicular mountains, and buried in dells whose depth seems beyond the reach of man. To do this requires no little nerve. He must also be a man of faith, patience, and perseverance. I laboured some eight or nine years in this place without fruit, but I now see my labour was not in vain. Five of my old disciples have, since I left, been baptized, two of whom were the Sikhs. Bro. Porter baptized them about a year ago in Lodiáná, and there are still some in and about Sabathu who confess the truth; some also have died expressing hope in Christ. Many of my school-boys have grown up to be bearded men, and still hail me as their *gúrú;* one of them, near Sabathu, is the brother of a chief and acting as regent to his son.

EXTRACTS FROM A LETTER OF THE REV. J. H MORRISON. AMBALLA, JUNE 23, 1852.

More labourers needed—Bazár labours—Prayer all-important.

After stating the interruption to his work by reason of serious illness, and then referring to the school, which "was never in a better state, or presented a better prospect of usefulness than it does at present," Mr. Morrison proceeds as follows:

We want more help. Indeed, unless we are reinforced soon, I fear, in a year or two, we shall be compelled to discuss the question as to which station shall be given up or suspended. Even now we labour at a very great disadvantage for want of a full complement of men, but if one or two more of our number should be laid aside, I can see no alternative but we must either give up some of our stations, or give up important operations at the stations thus weakened.

Our bazár work with all its discouragements offers much to encourage. The clique that long annoyed us, has been completely driven from the ground, and now no educated Musalmán ever pretends to contest the point with us. We are sometimes annoyed by

ignorant fellows, of the baser sort, who know nothing of their own religion; but as to discussion of the great points at issue, we have it all to ourselves. Still their opposition is not the less determined or effective. For as sure as any man listens to us with interest, or takes a book, or makes an inquiry that shows a disposition to seek for the truth, he becomes a marked man, and influences are exerted on him, which soon compel him to desist. When once marked, they dare not be seen walking with us or our native Christians, or speaking civilly to us. Indeed we are beginning to avoid, in the city, those who show a disposition to listen and inquire, lest it should be the means of marking them for this sort of persecution. We have also heard of threats that all the Musalmán boys were to be taken from the school lest they should be made Christians. Indeed there has been no little effort made, by force or fraud, to produce that result.

All this shows that our influence is felt and feared as well as hated. It shows that the leaven is at work. In this state of things we need nothing so much as the prayers of the people of God, until he grant us an outpouring of the Spirit, which will cause the seed sown to spring up and bring forth an abundant harvest unto eternal life. But, I fear, such appeals have been made so often, that Christians at home are beginning practically to regard them as merely a part of the necessary form of a missionary letter or journal, not intended to exert any practical influence on the reader. None but a missionary knows how discouraging this is. None but he knows how the heart, as it were, faints and sinks within him, at every fresh indication of this state of things in the church. Yet if they could only see what we see, and hear what we hear, and feel what we feel—in other words were it possible for us to give them a true picture of the state of things here, in its native colours, I am certain no impression would be deeper than that we must all pray more and pray differently.

INDIA: FURRUKHABAD MISSION.

THE OPPOSITION OF THE HINDUS TO THE CHRISTIAN RELIGION AND ITS CAUSES: BY THE REV. J. L. SCOTT.

It cannot be doubted that the inhabitants of Hindustan generally entertain a peculiar, and most virulent dislike to the Christian religion. This dislike is natural to fallen man, and no doubt exists in all countries, and in the hearts of all ungodly men; for "the carnal heart is enmity against God," and cannot but hate the things of God. But there seems to be something *beyond* this in Hindustan. It is not merely that Christianity is an embodiment of the purity of God that it is abhorred by the Hindus. There are other causes at work, and it is proper that Christians at home should know what these are, in order that they may understand the difficulties with which we have to contend, and pray the more earnestly for our success. Let the truth be told. It will always, in the end, be beneficial.

[The feeling of dislike to Christianity has been strongly displayed in Calcutta by events of no remote date. Public meetings were held, and violent resolutions adopted, to secure the repeal of the law by which those who renounce caste should no longer be subject to the loss of property. A leading inducement to these measures was the apprehension that many might become Christians.] In most other places besides Calcutta—and I speak especially of the north-west—the dislike to Christianity is not less real; but it is not so well organized, and partakes more largely of the elements of ignorance and prejudice. The great mass of the people know but very little of what it is. Their idea of a Christian I believe is about this: that he is one who wears English clothes, drinks brandy, and eats beef and all kinds of abominable things. They see us pay no attention to external forms and ceremonies, on which they place so much reliance, and they think that we have very little regard to religion of any kind. We are in a religious point of view, *the unclean*. Even the Mohammedans, though beef-eaters, and thoroughly hated as religionists, have a regard to what is clean and unclean, and have far more external religion than we have. The term Christiyán (Christian) is a term of reproach, or at least it conveys so unpleasant an idea, that if a Hindu wishes to be respectful he will not use it. It is applied by the people entirely to native Christians, and I believe the idea generally conveyed by it, is that of a worthless vagabond, who from motives of gain has renounced the religion of his fathers, and who is now at liberty to do all kinds of abominable things. Those who have had more intercourse with the world, of course have their ideas somewhat modified, but they are not mitigated. It is not dislike to us as foreigners. We, as belonging to the ruling class, are generally respected, and treated with a high degree of deference. It is considered natural and proper that *we* should be Christians. If they find us just, kind, generous, and religious after our own way; if they see us earnestly engaged in efforts for their good, they will only respect us the more. They generally listen to our preaching with deference. When we urge the moral doctrines of the gospel, they approve with apparent cordiality. For the cross of Christ they have no relish, but they will generally listen, and admit that Jesus Christ was as true an incarnation as their own Ram or Krishna. It is only when you ask them to renounce Hinduism and become Christians, that their whole soul revolts at the idea. It implies so much that is abhorrent to their feelings, and wakes up such a train of revolting images, that they turn from it with disgust.

Whence this exceeding dislike?

Much might be said in answer to this question. I shall only mention those causes which I conceive to be in some measure peculiar to Hindustan.

1. The influence of *caste*. It is not in the power of language to portray the full evil of this dreadful system. Imagine society cut up into numerous divisions, all the parts closely united in the bonds of brotherhood; depending upon each other for most of the enjoyments and amenities of life; forbidden to eat or drink with any one not in their own circle; unable to marry or give their children in marriage out of the prescribed bounds; and above all, the conduct of every member subjected to the scrutiny of an eldership of their own; and it will not be hard to perceive the strength of the chain which binds them. The Hindu is a slave; a *willing* slave to his caste. If he offend his brethren or break the rules of caste, they meet and punish him. Most likely he is interdicted from eating and drinking with them, until he restore himself by giving them a feast; a contingency which a poor man will avoid as he would an adder. If this crime should be of a nature not to be forgiven, he is irretrievably *cast out;* and who can tell the horror of that event? Father, mother, brother, sister, wife, child, friend, companion, he has none. No one to pity him, no one to sympathize with him, no one to help him. He sinks down into the dregs of society—drags out a weary life, and becomes a miserable *outcast*. Christianity is a direct antagonist of caste. Christians all eat and drink *together* at the Lord's supper. To a Hindu the very first idea of Christianity is the giving up of caste. These societies therefore guard themselves and their members against the danger of contamination. If any one is disposed to listen to our instructions, he must be careful that he does not go too far, lest he should bring down upon himself the wrath of the council. Thus, caste is a lion guarding the way to the tree of life, and ready to spring upon the too daring adventurer. Unless a man is already a vagabond, and so has nothing to lose, or unless he can satisfy his brethren that he has some other object in view, or unless perchance he be a sincere inquirer, and ready to hazard every thing, he dare not come too frequently to us for instruction. The consequence of all this is that a man must not inquire; he must not open his mind to the light; he must remain ignorant and prejudiced, and look upon Christianity as a deadly evil to be avoided and detested.

2. The peculiar prejudices of the country in reference to the sacredness of animal life, and *especially that of the cow*, is another cause of the dislike of the Hindus to Christianity. Many of the Hindus kill various kinds of animals, and eat them too, but no one ever dares to lay violent hands upon the cow; and it is more holy to abstain from all animal food, and protect all animal life. The idea is that in killing an animal you may perhaps be killing your own father or mother, for they all believe in the doctrine of transmigration, and make no difference between the soul of a man and that of an animal. The cow is sacred, and is exceedingly dear to a Hindu's heart. She understands his language. I have heard a cow-herd talking to his cow as if she were a reasonable being, and he seemed to think she understood every thing he said, only she did not answer. Gow-hatiya, cow-murder, as the killing of the cow is called, is the very summit of crime, a murder infinitely more heinous than that of a human being. In this respect we outrage their prejudices dreadfully. We kill, and eat every day, our religion allows us to do so; but it must be a bad religion in the estimation of the ignorant and prejudiced Hindu, that will grant such an unholy and detestable indulgence. They cannot think of it without abhorrence.

On this point their prejudices are aroused sooner than in any other way. There was a wicked native Christian in Futtehgurh, supported for a time as a catechist by an officer in the army, but who did every thing he could to hinder us in our work. There was a village close by, where we were in the habit of going to preach, and where the people listened to us with much respect. This emissary of Satan, when he learnt how it was, followed us up. Collecting the people together, he said that he had something very important to tell them. Do the Sahibs come here to preach? Yes. Well then let me warn you. Listen to them ten times, and they will get an order from the Governor-General, and make you all Christians. *They will make you eat beef.* So it was with me. They made me drunk, put a piece of beef into my mouth, and I became a Christian. I have had my tail cut off, but I do not, like the fox, wish to see you in the same plight, I have therefore come to you as a friend to warn you. This was enough. The next time one of our number went to the village he was pelted with stones, and for a long time the people were afraid to listen to us.

3. Another cause of this dislike is, that Christianity has in this country been sadly betrayed, misrepresented, and shorn of her beauty by her professed friends. Among the English, formerly there was scarcely any sign of religion, not even the external appearance of it. Things are much better now. There is, here and there, a goodly number of truly pious people. But the great majority still know nothing of the spirit of Christianity, and do not recommend it in their lives. Among the native Christians, on whom much more depends in this case, we hope there are many of God's people, but it cannot be denied that many of them also are exceedingly weak, and that they often bring disgrace upon the cause of Christ. There is especially a pretty large class—most of them Roman Catholics, who go about through the country as beggars. These men are utterly ignorant of Christianity, and are a deeply degraded class. Many of them dress themselves up in old cast-off European clothes, and dirty, and ragged, they go about committing all kinds of iniquity, and wallowing in all kinds of impurity. They present a picture at which respectable Hindus shudder, and no doubt the thought often crosses their minds,—such would we be, if we were to become Christians.

4. I can only mention one more cause:—the influence of government. The officers at the head of affairs are nominally Christians, and some of them, no doubt, truly so. But the government is scarcely worthy of the name of a Christian government, though it is gradually coming round. Formerly idolatry was countenanced in several ways, and even yet, in the southern part of India, the connexion is not entirely dissolved. But the course which government adopted in former times, in reference to the schools and colleges for native education, has not yet been changed, and is most deplorable. We would not ask them directly to patronize Christianity, for that would hardly be right; all we ask is that it should not be prescribed and forbidden, as is the case at present. A teacher in a government school *must not open his lips* on the subject of Christianity. The Bible must not be brought within the walls of the building. A boy, should he be ever so desirous, must not learn anything about God and heaven. The consequence is, that the natives consider the government as opposed to Christianity, and on their side. No serious Christian will hold a place as teacher in these institutions. The situations are filled by worldly minded men—often by infidels. The boys who are instructed in these schools come out of them thorough infidels, both as regards Hinduism and Christianity, knowing nothing of the Bible, but often armed with the arguments of Paine and Volney.

What I have said above is not to discourage. The gospel can triumph over all this, and much, much more. "Who art thou, O mountain? before Zerubbabel thou shalt become a plain." Let us not be discouraged, but only arm ourselves more fully for the conflict. Let the missionary be more zealous and laborious, let the church be more instant and earnest in prayer, and even India will be vanquished. Her gods will be forsaken, and her temples will be brought down to the dust, or converted into temples for the worship of Jehovah.

JOURNAL OF THE REV. J. E. FREEMAN.

Incidents by the way.

After leaving Calcutta, we came in a few hours to a city long noted as the mount from whence has

flowed in various and increasingly multiplied streams, the word of the Lord. Dark, very dark were the days when the altar was here first erected, but brighter days have passed, and brighter still are in prospect. Vast changes have taken place among the heathen, since Dr. Carey could hold up the word of life and cry, "Ho, every one that thirsteth, come ye to the waters" of eternal life. There are many events constantly recurring which show the change wrought upon the heart of the people, insomuch that even those who have stood unmoved by changes, and least impressed by them, are now compelled to yield to the surrounding pressure, and to act according to these outward movements. One of these events at this place, strikingly shows the power of truth, and its effect upon the religious guides and rulers of the people. In one of the missionary institutions, a young man of high brahmanical birth, connections, and standing, was led by the Spirit of God to renounce idolatry, and to become a follower of the despised Nazarene. He was united in marriage to a high brahmanical family of this place. After his conversion, he felt a strong desire that his wife should become a partaker with him in the joys of salvation. To attain this, he often by letter or otherwise, related to her "what the Lord had done for his soul," and urged her to cast in her lot with the people of God. She saw his happiness and designed to share it with him. This could not be done, except by forsaking all for Christ. Even this she was willing to do, for she longed to know more of that gospel which had brought such love and joy to the heart of her husband. Months passed away, and this longing kindled into resolves to give up all for Christ. The parents were asked to allow her to join her husband, that she might live the life of a Christian among his Christian friends. The parents could not, and would not if they could, consent to bring disgrace upon themselves and upon their brahmanical relatives and friends, by permitting their daughter to become a Christian. They chose rather to imprison her, and thus quench the fire of Christian love. Love for Jesus and her partner, his disciple, crept through the bars, and leapt over the walls of her prison, and heart was still joined to heart by various tokens and epistles. At length a plan was laid for an escape to, and union with her husband. The plan was scented by some of the leading brahmans. They went to the parents, and talked the whole case over, and others too, which had occurred in Calcutta, and stated that although violently opposed the cause of Christ had triumphed, and greater disgrace was entailed upon the families offering opposition—said they, you cannot prevent her from embracing Christianity, except by taking her life, or by imprisonment for life—better far, let her take the responsibility—let her be brought out in the presence of all, and then and there allow her to make choice of what she will do. This most unexpected and unusual advice was in due time followed. The family, relatives, friends, and distinguished brahmans were assembled, and among them one whose eye was clear and whose face shone, for hope was the light thereof. He knew from the past that there would be no faltering in the hour of trial. The assembly stood in silence, breathless, yet moved with deep emotion. The question was put "Will you go with this man?" and she said, "I will go." Amazement and confusion veiled every face save two, that never shone brighter or appeared more lovely. Whatever might have been the feelings of the multitude, the happy pair felt as none can describe, a burthen that none can estimate had been suddenly removed. Joys that few can realize were theirs for ever, if they were the children of God. Together they journeyed to his home among the people of God. There they live in happy union, witnessing a good profession, and living epistles, read of all men. This event gladdened many hearts that have borne the burden and heat of the day. Christians at home can not realize the change which has been wrought by truth, when an assembly of brahmans can willingly assent that one of their own number shall be allowed to embrace Christianity, and that freely, openly, and publicly. The moral effect too of such an act, will reach far down the stream of time. It is the Lord's doing, and marvellous in our eyes.

Bible at the writing-desk.

On the eleventh day after leaving Calcutta, and about one hundred and seventy miles from the same, we came to anchor on the Jallinghi, at the town of Karímpúr. There we spent the Sabbath. Early in the morning I went up to preach the gospel and distribute the word of life to the people. As I drew near the centre of the town, my eye caught a large well-known book lying beside a portable writing-desk, and the owner was sitting beside them with a number of well-dressed natives around him, and all very busy in settling accounts. The counting houses of merchants in this country are generally an open portico, or some open room put up for the purpose. With deeply interested feelings I approached the portico, to inquire into the history of said book and its possessor. I learned that the owner of the book was the head clerk of a rich native merchant. The book was a copy of the New Testament in Bengalee. The reason of its presence here, was that it might be studied at leisure moments. Upon inquiry I found that the young man had been educated in one of the Presbyterian Mission schools of Calcutta. After completing his education he entered the house of the merchant here as head clerk, and having read the Bible in school, and learned something of its valuable precepts, he preferred it above all books. He believed its truths, and would prefer to be with Christians to learn more of it, but his "parents had put a bridle upon his mouth," lest he should confess Christ to their disgrace. Said he, I love them and must obey them. I read, or quoted several passages in reference to our duty to God, and our love for him and his service, which should at all times surpass any duty rendered, or love given to any other object, and that while we were required to believe with the heart, we were equally bound with the tongue to confess Christ before all men. He admitted the full claims of the gospel, but felt the parental "bridle" and said that it alone prevented him from publicly avowing his attachment to Christ. The incident was cheering and instructive. There was seen the power of truth in dispelling darkness, removing prejudice, inclining the heart to good, implanting a desire for clearer light, and giving a relish for truth, as in itself more to be desired than gold. Here was public testimony given to truth as found in the Bible. Here was taught the important lesson of improving spare moments by searching after knowledge, and that the best knowledge is found in the word of God. This young man confessed to me that it was daily his delight, and by making it his companion at the desk he testified the same to all who might see it. It will be a bright and cheering day for India when every clerk and every clerk's room shall be adorned with the Bible, and its precepts become the rule of action. We have reason to believe that there are many such youths who have been enlightened by the word of God in mission schools, and are now spreading the leaven of truth in all parts of the land. A number of influential men were present that morning from different country villages, and heard the history of that precious book, and witnessed its power upon its possessor, and listened to our long conversation in reference to the purity of heart which it requires, and the high hope which the man of God has, that it will yet enlighten every house of India. Will they go home and forget the Testament at the writing-desk? I went anew to our work in the strength and spirit of our Master, with greater zeal, constancy, fervency and hope, believing that the whole land will yet be leavened.

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. H. V. RANKIN.

(Continued from page 89.)

Itinerating; facilities for reaching the villages and preaching to the people.

January 16th, 1852.—In company with two brethren made an excursion into the country for the purpose of itinerating. As yet we are hardly prepared to spend much strength in this kind of labour, chiefly from the fact that not enough of the Scripture is as yet translated into the Ningpo language (as distinct from the written language of China) to read to the people the word of eternal life. Without a settled rendering of the more important parts of Scripture, we can, when asked upon this subject, only give the general sense of the word of God; and hence are obliged to confine ourselves to addressing the people, without being able to hold up the word as the revelation of God to man. Thus we can "warn every man," but we cannot "teach every man in all wisdom." This difficulty however is being gradually removed by the prosecution of a work already referred to, viz. the translation of the Gospel of Luke into the Ningpo Colloquial. Yet, even without this, itinerating is a very profitable employment. The simple-minded villagers seem so much more ready to listen to the strange doctrine of Jesus and the resurrection than the people in the city. We have far greater access to the women in the country, who, wherever we preached to-day, formed perhaps the largest part of our audiences, and in almost every instance listened with marked attention. Whatever village we entered, one of our number at least tarried for a while to unfold the blessed truths of the gospel, and to distribute books to whoever could read; and I can but hope that some good impression will be left. We have our Saviour's own example to encourage us in this kind of labour, and our general experience seems to be, that every day passed in the country is a profitable and pleasant one. The people generally are at leisure, and their hearts, the world over, are much more open than those in the city. It strikes me that this is eventually to be one of the most successful modes of propagating the gospel in China. The facilities for itinerating in this land are remarkable. Perhaps there is no village in the whole circuit of country about Ningpo which may not be reached by boat, either on the river or the numerous canals which interlace this vast plain. For the sum of twenty-five or thirty cents we can hire a boat to be absent an entire day, and which is capable of holding several individuals. Thus we can be transported with our books, &c., from village to village in the most convenient manner. Our families can also readily accompany us, and in these boats, which are quite comfortable, we can pass as many days as we please. Nor is the physical advantage to the missionary to be overlooked.

Surrender of pirates to the authorities—Corruption of the officers—Ningpo "Vigilance Committee"—Scene in a Budhist monastery.

January 21.—To-day we hear that the pirates, who have been such a cause of alarm to the government, have surrendered some of their vessels and have submitted to the rightful authorities, upon the consideration of a large sum of money which has been paid them by the mandarins, who, for this purpose, have imposed a heavy tax upon the landholders in Ningpo. Part of this tax they will undoubtedly retain themselves, for none are greater pirates among the people than their own officers. This is readily acknowledged by the people. It is an established law in China that no mandarin can govern in the province in which he was brought up, so that they are virtually foreigners, speaking a different language, and having nothing in common with the people whom they are set over. Our oldest missionary in some cases has been called upon to interpret between a Ningpo man and his officer! It is further reported that some of the more notable of the pirates have been promised offices in consequence of submission!

Thursday, January 22d.—An immense excitement prevailed yesterday in the city. Bishop Smith, in his "Researches in China," refers in his 15th chapter (p. 184) to a visit to the flower-garden of a wealthy gentleman named Mr. Kang. This garden has hitherto been to foreigners one of the most attractive places of resort in Ningpo. The old gentleman died a year or two since, but the family have continued to retain the monopoly of salt, which has been a source of great revenue to them. It has, however, brought them into frequent collisions with the people, especially in the country, where they have endeavoured unjustly to extend this monopoly. So frequently had they been threatened with violence by the people, that two of our mission were offered, six years ago, rooms in their house, in order that they might be a safeguard against any attack. Frequent outbreaks have occurred between their own underlings and the smugglers of salt out of Ningpo, which has resulted in more or less sacrifice of human life. The people have also complained that the price of salt has been raised beyond its legitimate value. Within a few days, however, they became fully exasperated upon the occasion of the imprisonment of a popular man among them on the ground of smuggling salt. Notice was immediately sent to the city on Tuesday, that a large band of men might be expected yesterday at a given time, for the purpose of avenging their wrongs. The shop-keepers were, however, told that it would be unnecessary to close their shops, as no violence might be expected by them. At the time appointed they came—an army, according to the calculation of some, of twenty thousand men, drawn from sixty temple districts, with their banners flying, and their protecting idols carried among them. After resting a while in the large parade ground outside the city, they marched orderly along to the office of the city prefect, when, after some little trouble, they released the prisoner and obliged the prefect to flee. Thence they proceeded to the house of Mr. Kang and immediately set fire to his premises, which in a few hours were totally consumed. Here

too they acted with all the decorum of a "Vigilance Committee." The females of the house were suffered to escape without any ill treatment, though they were not allowed to carry off any of their valuables. The gates were most carefully guarded, so as to prevent a single act of thieving. Every thing was destroyed by the flames. At the same time they succeeded in preventing any of the neighbouring houses from taking fire, and guarded them against any improper intrusion. When the destruction was completed, they retired in the same orderly manner; and before many hours that vast throng were quietly settled in their respective homes, as if nothing had happened! The mandarins, with a handful of soldiers, I noticed late in the evening making a feint of pursuing them, but of course it was all for effect. Probably nothing will be done in behalf of the family thus suddenly bereft of their worldly goods, and the whole matter will pass over in silence. How utterly weak is such a government!

The literary men in the city are also greatly excited in consequence of the ill-treatment of one of the higher order of scholars, by the priests of one of the Budhist monasteries, with whom he had been for some time at variance. It was supposed that these priests had recently introduced some females into their monastery—a sin with them of a most heinous nature—and from actual observation, he discovered this to be a fact. The priests took the alarm, and hurried off the women into boats to go into the country. At this juncture, the scholar met the priests with a company of men, but in the encounter he was badly injured. He immediately appealed to the prefect, who had however already received a large bribe from the priests, so that he could get no redress. This produces great indignation. The whole affair is not yet fully known.

Expulsion of the Papists from Chusan—Pirates at Chinhai.

January 23d. The report reaches us that on the island of Chusan the people have risen against the Roman Catholics, and driven some of them from the island, and burned their places of worship. They have been exasperated by the impositions of the Papists, who have retained some Budhist temples, which they had at first unlawfully taken possession of, and where they had set up their own rites. In my journal of last August, I referred to the condition of Romanism upon this island. No foreigner has been continuously residing there, though Bishop Danicourt has looked well to the interests of his faith, and has been seconded in his efforts by the French Consul at Shangbae. To-day these two dignitaries called upon the Taou-tae, probably to obtain, if possible, some redress. We learn that the pirates have broken faith with the authorities, and are plundering at Chinhai. A government fleet is now in our river, too secure probably to risk an engagement. Their most reliable vessel is an old Baltimore clipper, the "Boxer," which was purchased a few years since by the Chinese.

Preaching on the Sabbath—Monthly Concert—Death of Dr. Alexander.

Sabbath 25th. What a different class of people we meet with upon different Sabbaths. Sometimes I have gone to my preaching places and the rooms have been quite full of attentive hearers, and again only a few have entered in. To-day, at both the services which I conducted, the audiences were good, and they listened with evident interest. Upon the whole, so far as I can discover, the truth is gaining upon the minds, if not the hearts, of the people.

February 2d. Our monthly concert-day is always a profitable one. The services in the afternoon are always conducted by the brethren of all the missions here, in alphabetical succession, and are oftentimes full of interest. To-day, letters were read from Amoy, giving accounts of a pleasing work of grace among that people, which for many months has been progressive. How pleasing the reflection, that one day in every month is thus set apart by Christians all over the world to pray for this blessed object with which we are so nearly identified.

February 14th. The overland mail reached us, bringing tidings of the death of Dr. Alexander. As may well be supposed, this sad event brought grief to many hearts in China, and we all felt that a great man had fallen in Israel. Doubtless every one of the 1600 ministers who have been taught from his lips could relate incidents respecting this patriarch, all of which would tend to illustrate those wonderful traits of character which were so peculiarly his. Blessed be God, for the long continuance upon this earth of such a holy man!

Trip into the Country—Numerous Villages—Encouraging fields of labour.

February 23d. With two brethren took a trip into the country. We were led a little out of the way we had purposed to go, and to our surprise found ourselves on the road to Ling-fong, a famous temple some fifteen miles off among the hills. We noticed the providence of this in finding ourselves in company with an immense throng of pilgrims, chiefly women, who were just returning from worship on this one of the "high days" of the year. We had not been previously aware of this circumstance, but of course improved it to the best of our ability, so that very many of these poor idolaters heard the gospel of Jesus Christ. We spoke to every company that passed by, and when there were any capable of reading, we distributed books. We afterwards went to the village which we had previously purposed to visit, and there again had good audiences. One can hardly imagine how numerous and populous are the villages in our immediate vicinity. Wherever we turn our eyes a cluster of houses may be seen, in each of which, according to their patriarchal mode of life, several families related together would be found. In a single day we may visit several of these villages, but when the day's work is over we find that we have necessarily neglected many on our right hand and on our left—in fact, that we have done almost nothing. It is impossible to be out of the sight of a village, and it would be difficult to place ourselves in any position where we would be distant from one a quarter of a mile. What a teeming population, all open to the efforts of the missionary of the cross. I have never yet heard an impudent remark made to me at any place that I have visited, but, on the contrary, the people generally listen to us with some degree at least of attention. They do not, it is true, appreciate the objects for which we go among them, but this we hope they will do, when they shall learn more of our character and of the doctrines which we teach. How comforting to plant ourselves upon, not the mere signs of the times, but the immutable promises of God, and reflect that we are taking possession now of this land in the name of our prince Immanuel, to whom this people are yet to be subject. The missionary work, even in the darkest hours, can in no respect be properly called a discouraging work, for it is emphatically the work of God. "The word has gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear." To this glorious consummation the eye of faith looks with most cheerful confidence. Hasten it, Lord, in thine own time!

Visit from a class-mate—Missions at Fuh-Chau.

February 26th. We were permitted to welcome today, a fellow-labourer from Fuh-Chau, who was a class-mate in the Seminary at Princeton, the Rev. Mr. Baldwin, who has come on a short visit with his family. He has been obliged to leave his post for a while, on account of ill health.

Monday, March 1st. At the monthly concert, this P. M., Mr. Baldwin gave some account of the aspect of affairs at Fuh-Chau. There are at present three Societies represented at that post, (1) The American Board, which has five married missionaries. (2) The American Methodist Church, which has four married missionaries. (3) The Church Missionary Society, which is represented by one missionary physician. Excepting the last named, none of them have as yet succeeded in getting either houses or chapels within the city, and they have from the outset met with much resistance on the part of the officers. Yet they have there a still wider field, so far as population is concerned, than here. It is estimated that in the city and immediate suburbs of Fuh-Chau, there are a million of inhabitants, and in the seven hundred circumjacent villages, all of which are within a day's journey, there are half a million more. The language is as entirely different from that spoken here as it is possible to conceive. This is generally polysyllabic, whereas that is composed chiefly of monosyllables. Here we employ many more letters in the Roman alphabet than they—so that while all their initials and finals amount only to forty-eight, there are nearly ninety here. Hence the greater necessity of the use of the tones with them than with us.

March 4th. The cold weather still continues. This has proved to be the coldest and longest winter yet experienced by foreigners at Ningpo. We have had a good deal of ice and snow, so that our trees and the tops of our houses have often brought to mind a February at home. A good deal of wet weather has also prevailed. Yet, in the kind providence of God, we are now all quite well.

EUROPE: MISSIONS IN FRANCE.

REPORT ON EVANGELIZATION IN ISERE.

(Concluded from page 125.)

Labours of Mr. C—.—Violent Opposition.

No change has taken place in the position of our evangelist, C—. He continues to reside principally at G—, the capital of the department. Conjointly with the minister of that city, he labours there among the Protestants and Catholics; but the greater portion of his time is devoted to evangelization in the country, to a considerable distance around G—. He visits more particularly the boroughs of A— and V—, the former in the mountains that separate France from the Savoy, the latter on the road to G—. Of all the localities within the range of his evangelization, A— is that which stands foremost as affording satisfaction. A small knot of Christians has been formed there, simple, but firm and decided, producing manifest proofs of the reality of their faith, amidst the opprobrium and persecution they are enduring from a population over which the popish clergy are exercising a greater influence than in most other places; and where, therefore, the Bible Christian must encounter the most violent opposition, of which several proofs have been reported in our preceding papers. "Our friend J.," writes Mr. C—, "has a son twenty-four years of age. For a month past the Curé and two bigoted families have been exciting the young man, and irritating him against his father to such a degree, that the unhappy child has threatened to kill him as a heretic. J. himself related this to me with tears. 'What would have become of me,' he added, 'had not faith in our Lord Jesus Christ sustained me!' The priest has made unheard of efforts to draw me back to mass, saying, 'you are a renegade,' &c.; to which I answered, 'I know one thing, namely, that you have never taught me what I have learnt through Mr. C—, to know Christ as a perfect and sufficient Savour, and this is my happiness.' 'Take heed, unhappy man,' replied the Vicar, 'you are bringing famine on yourself, your wife and family,' &c." Mr. C—, visiting a family to whom he had furnished a New Testament, inquired if they read it. "Alas," replied a lad of thirteen, "it is gone. The priest came a few days ago, and perceiving my New Testament, he was very angry, and said if I did not throw the book into the fire, I should not be admitted to first communion, (confirmation,) then snatching the volume out of my hand, he threw it into the oven himself."

What the villagers think of the mass, and of worship in Latin.—Intolerance overruled for good.

The following conversation will show what the villagers think of the mass and divine service in Latin. I accompanied Mr. F., the pastor, to B—, where we found some persons from the neighbourhood. We addressed them concerning the things of God. A female, affiliated to the congregation of the Holy Rosary, remarked that it would be well if the priests were to give instruction like our's, instead of mass, which teaches men nothing. Whereupon a man, belonging to the Brotherhood of Penitents, addressing the woman, said, "This is a pretty way, indeed, to speak of mass and our good priests, be quiet, at least, in the presence of these gentlemen. We must never speak ill of our religion." "I don't speak ill of my religion; only I know from experience, that there is so little to interest in the mass, that during its performance, I am incapable of banishing from my mind all sorts of thoughts. I think it is my not understanding Latin which makes me so inattentive; and my evil heart tells me that all others do like myself, because they too do not understand it." The poor Penitent strove in vain to reduce the woman to silence, and, fixing her eyes steadfastly on him, she continued, "I will further say it is hurtful to one's faith; is it not certain that the priests desire nothing except our money?" She then related facts well known in support of her argument, and, by degrees, the Penitent, who knew these things as well as she did, became pacified, and at last acknowledged that the woman's assertions were but too true; indeed, he himself cited other facts in addition.

We are anxious to state the following instance of intolerance, which turned out profitably to the cause of truth. A fortnight before the Christian death of our young friend B., the Curé went to inform her that, unless she returned to the church of her fathers he should not permit her to be buried in the churchyard. And, indeed, after her decease he refused that permission; but, on application being made to the Mayor, that functionary allowed the grave to be

dug. The church stands in the middle of the cemetery, so that the priest could distinctly hear the address of Mr. F., the pastor officiating at the burial, at which service the whole village attended, in spite of the snow and cold. They listened with earnest attention to the powerful appeal the Lord was addressing to them through the instrumentality of his servant. Several were moved to tears, and I was enabled to effect a large distribution of tracts, &c.

All sorts of people addressed: soldiers and Jansenists.—A Jansenist lady's remarks.

Mr. C—, is well known in his missionary excursions to address himself to all sorts of persons, Protestants, Catholics, men of science, custom-house officers, labouring men, and, in short, to any one he may meet on the road; yet there are two classes of persons in the locality he inhabits, that have become, as we have noticed in former reports, the particular objects of his attention, viz., military men and Jansenists. We have already seen several of these military characters, visited by our friend in the hospital, and in prisons, led to embrace the doctrine of grace through Christ, acknowledging their sinfulness, and afterwards proving the sincerity of their faith by their lives. Mr. C— wrote to us this winter: "I am visiting a light-horseman from Vincennes, who honours the gospel by his Christian conduct in his difficult position as a soldier. He wrote to his sister, 'I cannot express how happy I feel in being in garrison at G—, for it is here I found true liberty.'" This good soldier," adds Mr. L— "in spite of the difficulties he frequently experiences, of leaving the barracks, sorely misses our Thursday evening meeting, and moreover comes to see me every week. He has made me acquainted with two other soldiers who have thankfully accepted some pamphlets. He said that if he received his dismissal at G—, he should greatly like to attempt colporting the Bible."

Among the Jansenists visited at G— by our evangelist, there are some sincere Christians, loving the Bible and the Saviour, yet not feeling as yet the duty of leaving a church whose errors and infidelities they have (in part at least) discerned. "Mrs. F— and Miss A—, the Jansenists," he writes, "receive me with their accustomed kindness, and disseminate copies of the sacred Scriptures. These dear friends have just notions on several portions of Scripture. Mrs. F— I found to take pleasure in meditating with me on these words, 'The time is at hand.' These things, she said, strengthen our faith and do good to the soul, but what good can one expect, she added, from things like the following, which I have read in a book of my servant's: 'When Jesus Christ, in his severity will not permit poor sinners to enter heaven, his kind mother, ever full of tender sympathy, opens another door for them, so that they, notwithstanding, may come in!' Sometimes I have interesting discussions with these friends, upon various doctrines of the Romish Church, to which they are still belonging, although they show me much attachment and receive me as a brother. May the Lord accomplish his work."

In a letter of the 30th March, Mr. C— further says: "Mrs. F— told me that two very devout Catholic ladies have felt scandalized at seeing me visit her, but I have made them blush, she added, by bringing into comparison their own frivolous talk and the edifying intercourse *we* hold. The more, she continued, I advance, the happier I feel with my two little girls, whom I am striving to bring up for heaven. We are living, as it were, in a convent, conversing about God and his gospel. Not long since Mr. C—, she said, addressing me, the most devout woman of A— attempted to ridicule your labours, and the persons who follow your instructions, taking for her basis the old maxim—*Without the church there is no salvation.*" I replied to her, "Do you wish to know my opinion as to the good people you are thus thrusting out? Well I believe they are better instructed in the Bible than you or I, and they are putting it better into practice than we do, so that they are proved to be *within* and not *without* the church."

Notice of Christians at A—; Conversation with a Priest—A pastor's testimony to the faithful labours of these Evangelists.

We add a few extracts more, concerning the Christians of A—. "We have had a happy religious festival at A—. Mr. F—, the pastor, came up with me to baptize an infant in one of our Christian families, and on this occasion we had an excellent sermon, followed by the celebration of the communion. It was touching to see with what eagerness our friends came to chapel, some from a distance of several leagues, notwithstanding the snow. After Mr. F—'s departure, I presided over a meeting at which the Lord manifested his presence. One of the brethren told me with the seriousness that characterizes him, 'I think that although all the Christians at A— were to fall back into the Church of Rome, the Lord would grant me strength to remain alone to confess the Holy name.' His brother said that the friar meeting him the other day, had told him he would be lost if he continued his connection with those foolish Protestants. "Happily for me you are not my judge." "Ask your Mr. C— where his Pope holds his residence?" "I will tell you, Mr. le Curé, his Pope and mine is at the right hand of God. Jesus Christ, unlike your Pope, dies not." "My poor young friend, you are losing yourself more and more, and I would wish to save you, for I have admitted you to your first communion (confirmation), and I love you." "Since you say you have instructed me, why have you not taught me to know that Jesus Christ has died for me on the cross? Why have you never spoken to me about the gospel, &c?"

In conclusion, we transcribe a few lines from one of Mr. F—'s letters, (the pastor of G—.) "I am happy to be able to announce to you that the most harmonious relations exist between Messrs. G—, C—, and myself. Every day I see increasing reasons for appreciating the devotedness of these two brethren. The cause of the gospel in our department, though humble in its manifestation and but little known by outward show, is nevertheless making sensible progress, both as to number and quality. When I reflect on the difficulties of all kinds that your agents have to encounter, called, as they are, (particularly Mr. C—) to labour in the midst of the most fanatical of Romish populations, which is moreover excited by the inimical priests, I am constrained to exclaim, "The finger of God is there." I have several times visited the neighbourhood of A—, and have never returned home without cause to bless the Lord. In spite of all opposition Mr. C— is exercising an influence both salutary and extensive. He is respected and beloved; he is welcomed by all he approaches. I esteem his mission therefore worthy your sympathy, for he is indeed well qualified for the work in this part of the Lord's vineyard. V— presents itself also under a very interesting aspect. Mr. G— has not to fight in that town against such ardent fanaticism as that of A—. The work is prospering and encouraging; the agent an indefatigable labourer." We rejoice to be able to produce such a testimony as this from the pen of a witness so well able to appreciate the case.

MISCELLANEOUS.

UNEVANGELIZED MAN.

Shall we pass in brief review before us some few of the many sections into which the human family is subdivided, and which, however dissimilar in other respects, in this prevalence of sin are found to be identical?

We may commence with the more civilized, such as the Chinese and the Japanese; and these are not the least painful to consider. In no part of the world do we find astuteness in worldly matters, and blindness as to every thing of a spiritual nature, more strangely combined than in the character of the Chinese. In their mind, unbelief as to the great realities of unseen things, and a ready reception of idolatrous tenets, and superstitions the most puerile and contemptibly ludicrous, meet together. When we observe a barbarous race like the Indians of America, or the wild Australian tribes, and find that —in the utter ignorance of the one true God in whom they "live, and move, and have their being," they believe only in evil spirits, whom they regard with superstitious dread, this, however painful, is not more than we expected. But when we find the intelligent Chinese, dexterous in the affairs of this life, men of courtly demeanour and polished manners, utterly blind as to the existence of Him whose "eternal power and godhead" are inscribed with the finger of light on the heavens above and the earth beneath; when we find, that throughout the vast extent of the Chinese empire the true God is ignored; that He who gives "rain from heaven, and fruitful seasons, filling men's hearts with food and gladness," is unknown and unacknowledged; that no prayer is offered to him, no knee bends to him, no heart offers its service of affection; that he is sanctified in no remembrance, honoured in no life; a scene is presented most painful to contemplate.

And if, with rapid transition passing over the various tribes and nations that might be classified between the two extremes, we select a people in the lowest grade of barbarism, and furthest removed from every thing bordering on civilization, what shall we find there?

Shall we glance at the fine group of the Feejee islands, consisting of two large islands—Viti Levu, 85 miles long by 40 broad, and Vanua Levu, 95 miles long by 20 or 30 broad—besides numerous, perhaps not fewer than 100 smaller islands, the whole group containing a population of at least 200,000? Shall we bear to investigate their moral state? To do so would be to leave the fresh air and bright sunshine, and go down into a dark and gloomy cavern, full of loathsome sights, where cannibals have been living in the increasing practice of all that is most revolting. Here, in these isles, you have the same unsparing expenditure of all that is beautiful and luxuriant on the part of Him who assigned them their deposition in the mighty deep. "The tree, the shrub, the flower, the leaf, are all fresh, strong, and brought to perfection. New and beautiful varieties meet the eye at every turn. Fruits and flowers teem by the wayside: the fruit is good for food, and the odours of the flowers defy description." But the moral phenomena, which are of man's production, are hideous, and the mere relation of them more than can be well endured. The cannibal mother rubs a portion of the horrid repast on her infant's lips, that it may grow up in similar practices. It is indeed with them a great sensual indulgence, and the only term they have for the human body when deprived of life is the word "bakola," which in its meaning is inclusive of the thought of cannibalism. But we must draw a veil over the abominations of Feejee.

Such is unevangelized man: the rest may be imagined from the specimens we have given. We would only add, that, for generations, sin has been increasing in its intensity of action amongst the heathen, until at length it has attained a degree of virulence of the most deadly and destructive character. We are justified in concluding, that, so long as any remnant of that traditionary knowledge of the true God transmitted from Noah and his immediate descendants lingered amongst them, that knowledge exercised upon them a proportionate degree of restraining influence; and that, as it was lost, they became more depraved, more vile, more miserable; until at length, in our own day, we find them in a condition melancholy beyond all description; in which the leprosy of sin in its most malignant form appears to have completely covered them, so that "from the sole of the foot even unto the head there is no soundness in them; but wounds, and bruises, and putrifying sores:—they have not been closed, neither bound up, neither mollified with ointment." Even amongst the Feejee islanders it is alleged that cannibalism, although a very ancient custom, did not formerly obtain to the same extent which it has latterly done; and that the present overflowing of this tide of blood, this abounding of iniquity, is of recent growth. The precise period when the various forms of sin, which have acquired power over the heathen, became marked by a greater intensity of action, appears to have been contemporaneous with the discovery to Christendom of these distant tribes; as if "the god of this world," aware that the era of his iron rule over them was drawing to its close, and that his supremacy would soon be disputed, desired to load them with additional chains, and so render them more hopelessly his own.

It is difficult to conceive an individual so destitute of the common feelings of humanity as to entertain no compassion for nations in so pitiable a condition. —*Ch. Miss. Intell.*

THE CAUSE OF MISSIONS.

The cause of missions is the cause of God. The diffusion of the gospel among the heathen nations is the course of conduct which many explicit precepts enjoin, on which numerous promises shed an encouraging light, and in respect to which the Divine presence and faithfulness are pledged. There can be no doubt as to the propriety of the missionary enterprise. We may question the purity of our motives for engaging in it, the proper character of our agency, or the adequacy of the means used, as compared with our ability; but with regard to the dutifulness of the work itself there can be no hesitation. Should the measure of success, therefore, which attends our efforts not correspond to that which the Word of God warrants us to expect, the line of conduct which we are to adopt is not to pause in our exertions, to relax them, far less to cease from them altogether. This would be sinful disobedience.

It would be to trample under foot all our spiritual obligations. The exercise to which, at such a time, we are summoned, is to review our motives, our machinery, and our modes of operation. It is always a matter of thankfulness to God, when in condescension to our weakness he favours us with tangible proofs of success; but the fact is, it is extremely difficult, where so many operations are being conducted, to estimate the precise character of any one missionary year, and to say whether it is prosperous or otherwise. There may be little outwardly to excite attention, or to startle the onlooker, while in reality there may be going on in the minds of all classes belonging to our stations, great and gracious processes, which will ere long issue in ample clusters of the best fruit; and there may be seasons when visible success fills all hearts with joy, and yet that success may be the consequence of those very years, when we sowed in tears, and mourned the seeming absence of all symptoms of life. Often the kingdom of God does not come with observation. The seed germinates unseen. Let us, then, bless God for the tokens of good with which we have been favoured; let us humble ourselves under his outstretched and correcting hand, cleaving more closely to him as our all-sufficient helper; and let us dedicate ourselves, and all that we have, more entirely to his service, esteeming it our privilege and our honour that we are allowed to do anything, however small, in preparing for that time when all men shall be blessed in Christ, and shall call him blessed.—*Miss. Record, United Presb. Church of Scotland.*

JAMAICA:—THE TRIUMPHS OF GRACE.

The following notice is contained in a letter of the Rev. Peter Anderson, dated Bellevue, 23d October:—

The happy death of an Elder.—The church at Bellevue, amid its recent numerous losses through means of the pestilence, has suffered another heavy loss in the death of one of its elders. His constitution, not naturally strong, was rendered less so by an attack of cholera, from which he recovered, but which left behind it effects tending to an early grave. Consequently, it was not long till a rapid consumption, produced by a severe cold, seized upon, and extinguished the vital spark of life. The deceased, although a Creole, or one born in the land, was nevertheless a complete African in mind, and body, and language. Moreover, prior to his connection with the Mission, he was without the knowledge of a single letter, yea, even without the notion of a soul to be saved or a God to be honoured. But that God who is rich in mercy, for the great love wherewith he loved sinners, let in upon his mind and heart the light and love of heaven, which changed this Ethiopian's character and destiny. Dedicated to the Lord, and devoted to his cause, he joined the fellowship of the church, and was, after years of trial and training, called by unanimous consent to the honourable office of the eldership. As a member and elder of the church he was a fine example of the Christian and the office-bearer. Consistent in domestic and social life; attentive to private and public duty; fearless in his opposition to the immoral customs of his fellow-countrymen; bent upon their reformation; and earnest in spirit for the honour of the Sabbath and the prosperity of the church; his strong mind and stronger Christian principles never yielded to times, and seasons, and circumstances, so that the enemies of the gospel never had it in their power to point the finger of scorn, and to say, "Lo, the church and the world are alike." Beginning at an early period with the simplest lessons of English learning, he persevered till he could read, with considerable ease, any part of the word of God; and this acquired talent he laid out for the good of others as opportunity offered. His death is a great loss to the station; but our loss is assuredly his gain. During his illness he read the word of God for himself and prayed; and others read and prayed with him. His faith in the Saviour was simple and confiding, and therefore his mind was tranquil. I tried him every way in relation to the ground of his hope; but still it was Jesus, and only Jesus. On one occasion, indeed, when a few verses in the 40th chapter of Isaiah were read, he replied, "That is good, I was getting into the dark, but now I am in the light again." On another occasion, when the 12th chapter of Luke was read, he answered, "That is comforting, even the hairs of the head numbered;" and then added, in the way of advice to his wife, that she must not have overmuch care, but must remember the flowers and the grass, and remember that the Saviour orders it so. On the Sabbath morning, near the hour he used to leave his cottage and repair to the church, his redeemed spirit left its earthly tabernacle to engage in the services of the triumphant Church. "Then I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labour: and their works do follow them."

On the Jamaica mission much money has been expended and life sacrificed; and on a field where the outlay has been so great and the return so small, the interest of the Christian Church is every moment ready to give way; but however this be, on the day when things will be viewed in their true light, the deliverance of one soul from sin, its restoration to the favour of God, and its preparation for the heavenly glory, will be accounted a work exceeding in value the combined efforts both of the society and its agents since the commencement of the mission. The return of a sinner to God, my blackamoor elder, if you please, washed in the blood of the Lamb, and blessed and beautified by the operation of the Eternal Spirit, and fitted for heaven at death, calls forth the plaudits of the glorified who encircle the throne of a redeeming God.—*Ibid.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN AUGUST, 1852.

SYNOD OF ALBANY.—*Pby of Londonderry.* Newburyport 1st ch, three members 10 00

SYNOD OF BUFFALO.—*Pby of Ogdensburgh.* Oswegatchie 1st ch 54: *Pby of Buffalo City.* Buffalo Central ch 70 54: *Pby of Rochester City.* Vienna 1st ch 41 25; Rochester 3d ch Sab sch to ed *Sarah Ray* 30 50 196 29

SYNOD OF NEW YORK.—*Pby of Hudson.* Centreville ch 10: *Pby of North River.* Fishkill ch 13; Matteawan ch 10; *Pby of Long Island.* Huntington ch, of which 32 86 mon con 51 48: *Pby of New York.* Wallabout ch mo con 4 52; Chelsea ch mo con 16 25; New York 1st ch mo con 50 57; Forty-second St ch mo con 12 25, Sab sch to ed a heathen girl in Canton 12 50; Rutgers St ch mo con 33 74; Madison Avenue ch mo con 57 51, a member for Mission to the Chinese in California 100; Nyack ch mon con coll's 15; Williamsburg ch mo con 35 10; Yorkville ch mo con 7 34, Sab sch to ed *Mary Briant* 6 13; 2d *Pby of New York.* Scotch ch mo con 24 90: *Pby of Ningpo.* Ningpo ch H. V. R. for Papal Europe 10, M. G. R. for Jewish Mission 5, 475 29

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Plainfield 1st ch Miss Jane Vanderveer for Scholarship at Allahabad 12; New Providence ch 35; *Pby of West Jersey.* Bridgeton 1st ch 6 mo's con coll's 116: *Pby of Luzerne.* Wilkesbarre ch 25 188 00

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia.* Philadelphia Seventh ch mo con 56 13, Sab sch 21 50: 2d *Pby of Philadelphia.* Abington ch Jenkintown Sab sch 3 50: *Pby of New Castle.* Oxford ch, a friend to ed *Clement Cresson* at Ningpo 25; Rock ch cent soc 7 75: *Pby of Carlisle.* Gettysburgh ch mo con coll's 65 25; Wells Valley ch 10 50; Bedford ch 13: *Pby of Northumberland.* Watsontown Pa, family of Rev D Hull 6 50; Rohrsburg ch fem miss soc 12; Bloomsburgh ch 50; Tom's Creek and Piney ch's individual contributions 44 315 13

SYNOD OF PITTSBURGH.—*Pby of Redstone.* Laurel Hill ch 18 37, fem mis soc 31 07: *Pby of Erie.* Georgetown ch 8 25; Fairfield ch 7 75: *Pby of Clarion.* Brookville ch Union Sab sch 10, Mr Caldwell 25 cents 75 69

SYNOD OF WHEELING.—*Pby of Washington.* Wheeling 2d ch Sab sch to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods, James M McKelly* and *Robert Crangle* 31 25; Mill Creek ch Hookstown Sab sch 9: *Pby of New Lisbon.* Deerfield ch fem for miss soc, of which 50 to ed *John Hartzel* and *Anna Maria Stratton* and 10 for Corisco Mission 60 100 25

SYNOD OF OHIO.—*Pby of Richland.* Harmony ch bal 50 cts; Waterford ch, ch ldren 2 76; Frederick ch children 24 cts; Mount Vernon ch, Mrs Turner's Sab sch class 1: *Pby of Coshocton.* Apple Creek ch to con their pastor Rev JOHN E CARSON, 1 m 30 34 50

SYNOD OF CINCINNATI.—*Pby of Miami.* Springfield ch Sab sch to ed *N C Burt* at Lodiana 16 63; Dayton 1st ch in part 130, Mrs Mary C King and family to ed *Samuel King* 25: *Pby of Cincinnati.* Pleasant R ch 14 63; Williamsburgh ch 21; Cincinnati O. 1st Mission Sab sch to ed *Robert Young* 25: *Pby of Oxford.* Venice ch 22; *Pby of Sidney.* Stoney Creek ch 32 75; Buck Creek ch 5; Urbana ch, a little girl 10 cents 292 11

SYNOD OF INDIANA.—*Pby of Madison.* Hanover ch mo con 16 00

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport.* Monticello ch to ed *John M Wampler* 20: *Pby of Lake.* Valparaiso ch 37; South Bend ch 11 87; Rolling Prairie ch 32 75; La Porte ch 5 15; Salem ch George A Woodbridge 25 cts; Crown Point ch 7 42: *Pby of Fort Wayne.* Fort Wayne German ch 1; Fort Wayne ch to con Rev J EDWARDS and Mrs ELIZA RICE EDWARDS 1 m's 60 50: *Pby of Muncie.* Indianapolis 1st ch Sab sch to ed *Mary Jane Axtell* 25 200 94

SYNOD OF ILLINOIS.—*Pby of Sangamon.* Union ch 10: *Pby of Rock River.* Freeport ch 5 60; Galena South ch 21 10: *Pby of Chicago.* Marengo ch 4 66; Roscoe ch 4 50 45 86

SYNOD OF MISSOURI.—*Pby of St. Louis.* St Louis Mo Doulos Christou 5 00

SYNOD OF KENTUCKY.—*Pby of Louisville.* First ch mo con 14 20; Second ch mo con 9 05: *Pby of Muhlenburg.* Greenville ch mo con 5; Henderson ch 19 50, Miss Mariana Goza 2: *Pby of West Lexington.* Frankfort ch 12 23, Lawrence Robinson 1, WILLIAM M TODD to con himself 1 m 30; *Pby of Ebenezer.* Washington ch 42 80; Murphysville ch 23 36; Concord ch 13 75; Mount Sterling ch 8 10; Flemingsburg ch 29 30 210 29

SYNOD OF NORTH CAROLINA.—*Pby of Fayetteville.* Wilmington ch, coloured members for African Mission 23 00

SYNOD OF NASHVILLE.—*Pby of Knoxville.* Knoxville 1st ch 21 00

SYNOD OF MEMPHIS.—*Pby of Western District.* Trenton ch 10 70; Zion ch 6 30 17 00

Note—Of the 90 50 acknowledged in April receipts, from Mount Carmel church, Presbytery of Memphis—25 was from the families of Rev. James Holmes, D.D., and Rev. J. H. Cummins, to educate *James Holmes*—and 39 30 acknowledged in June receipts, as from Mount Carmel church, should have been from Covington church.

SYNOD OF SOUTH CAROLINA.—*Pby of Harmony.* Bethesda ch Camden Sab sch to ed *Samuel S Davis* 30 00

SYNOD OF GEORGIA.———Ga "a well wisher" 5 00

SYNOD OF ALABAMA.—*Pby of Tuscaloosa.* Eutaw ch Sab sch to ed *Luther Hoadley* 2 60

SYNOD OF MISSISSIPPI.—*Pby of Mississippi.* Port Gibson ch mo con 20: *Pby of Louisiana.* New Orleans, Lafayette Square ch African Missionary Society for Liberia and to con Miss CORNELIA L SEIBELS 1 m 36 56 00

Total from churches $2,319 95

LEGACIES.—Martinsburg, Ohio, Legacy of James Pollock 10; Southampton, Pa, bal of Legacy in full of Samuel Duncan 54 73; Merritstown, Pa, Legacy of Ebenezer Finley 380; Jackson, Tenn, Legacy of Elijah Bigelow 103 42 548 15

MISCELLANEOUS.—"———" for Agra Mission 1000; "———" for Mission to the Chinese in California 1000; "———" for Chippewa Mission 500; Philadelphian Society of Nassau Hall 3; a Friend of Missions for Mission to the Chinese in California 10; Smithtown, L. I., W. P. B. to con himself 1 m 30 2,543 00

Total receipts in August $5,411 10

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING.—Missionary Sewing Society of South Bend ch, Ind, one box clothing 58 56; Fem Miss Soc Blairsville ch, Pa, one box clothing 50; Ladies Miss Soc of Hopewell ch, Beaver Pby one box of clothing 76 33; Fem Miss Soc of Fairfield and Georgetown ch's, Pa, one box of clothing 63 82.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition,* at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition,* twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to The Presbyterian Board of Publication, No. 265 Chestnut St.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

SABBATH-SCHOOL VISITOR.

We have the gratification of announcing that our little periodical has now attained a circulation of nearly 40,000. Its success hitherto will be an inducement to make it still more worthy of patronage. We continue to receive the most encouraging assurances of its acceptableness and usefulness. To those who receive it in packages from our agents, or in small packages containing less than ten copies, the terms will continue to be,

For a single copy,	$ 25
" 6 copies to one address,	1 00
" 20 " " "	3 00
" 40 " " "	5 00

And any number upwards at the same rate. But by the new postage act of August 1852, it is enacted that the postage on small papers, to whatever distance, "when sent in single packages, weighing at least eight ounces, to one address, and prepaid by affixing stamps thereto, shall be charged only one half of a cent for an ounce, or fraction of an ounce, notwithstanding the postage calculation on each separate article of such package would exceed that amount." This is a uniform postage of about five cents per annum on each copy; and for the benefit of those who wish to take advantage of this provision of the act, we will affix stamps and supply the paper, after the first of October, at the rates in the following table:

For $2, 10 copies.	For $7, 40 copies.	For $12, 70 copies.
" 3, 15 "	" 8, 46 "	" 13, 76 "
" 4, 20 "	" 9, 52 "	" 14, 82 "
" 5, 26 "	" 10, 60 "	" 15, 88 "
" 6, 32 "	" 11, 65 "	" 17,100 "

RETURN TO OLD-FASHIONED ORTHODOXY.

One of the Colporteurs of the Board in one of the New England States, remarks:

"As to intelligence, many of them are intelligent, but far too many lamentably ignorant, and many more disregard religion. Some are open scoffers, many Universalists, and a large number have imbibed the modern *isms*, which are rooting out all genuine piety from those who profess to believe the Bible, but pervert its sacred truth, and in some places are even making sad havoc in the orthodox churches; so that the orthodox ministers are waking up to the subject, and are beginning to teach the old Calvinistic doctrines in all their 'hydra-headed' forms. They see the dangerous tendency of all New School-isms, Parkisms, Bushnellisms, &c., and are taking a dead stand against them, regarding the Old School as possessing the only tenable ground, the only Bible ground; hence they commended our books as the best and the safest; as second to none save the first of all books—*the Bible.*"

The same Colporteur thus acknowledges the efficient aid afforded by a benevolent individual:

"I met with one man whose example is worthy of imitation, and who should be commended to every Christian as a pattern of good works. He was in comfortable circumstances, in respect to this world's goods; but was richer in faith and love to his Saviour, and ardently desired to see the extension of his Master's kingdom in the world." He was especially a devoted patron of the colporteur system, believing that it is God's appointed mode of conveying to the destitute the means of grace. He felt very solicitous about the spiritual welfare of the people of his neighbourhood, and desired to do something for them in such a way as not in the least to excite a suspicion as to the purity of his motives. Many of the people of that neighbourhood were professors of religion, yet it was very doubtful whether they possessed it. The Christian Baptists held occasional meetings there, in a school-house, and a few years ago had what they call a reformation, during which many became excited, were immersed, and received into the church. When the excitement subsided, a lifeless state ensued; many becoming hardened in sin, reckless as to the future, and finally settling down, as a last resort, in infidelity or Universalism. Such is generally the result of all their boasted reformations, doing more harm than good. To them good books had no attractions. They were abundantly able to purchase, but wanted the disposition. This Christian brother was very desirous that I should leave some of my good orthodox books among them, hoping that they might be the means of effecting a reformation approved of God. But being aware that they would not purchase, he gave me five dollars to distribute among them, pointing out the character of each family to direct me in donating a book adapted to it. I sold, in connection with the donations, about one and a half dollars' worth of books. May these books be blessed to their salvation, and may that brother see his neighbours walking in the ways of the Lord. Would that many more such men might be found to aid and encourage the colporteur in his wearisome labours, and bless their wicked neighbours."

THE "WEE BOOK."

A Colporteur in Wisconsin gives the following interesting account:

"Our books and tracts are almost universally admired, and I am received everywhere with all the kindness and attention that I could expect; and the 2296 books, and 13,846 pages of tracts, which we have distributed through the country, may give comfort to many souls, shed much light on the whole community, and do much to build up the cause of Jesus Christ in this rising commonwealth. But the influence is not confined to our own State, or nation. 'O,' said a pious old Scotch lady; 'O, how I did love the dear wee book ye gied me. I read it, and read it; and my old man read it, and all the family read it:' (it was a large family,) 'and then I sent it, I had nothing else to send—so I sent my dear wee book to my daughter, a thousand miles off, in Canada; and she will read it, and love it; and she will love it the more because it came from her mother.' So the little book has gone on a foreign mission. Such expressions of interest and gratitude are an ample reward for a little fatigue."

INSTRUCTIONS TO COLPORTEURS.

Each Colporteur of the Board has a small volume of Instructions handed to him with his commission, by which he is expected to regulate his course. One item of these Instructions, as it relates to a subject of peculiar delicacy, we think fit to quote:

"Your primary errand is, undoubtedly, to Presbyterians in our own connection, and to the destitute; but inasmuch as there are other branches of the Presbyterian family to whom most, if not all the Board's publications are acceptable, and as some of these books are valued by all evangelical Christians, and a portion of them are published no where else in this country, it may not unfrequently be advisable to call on the pastors of other churches, and ascertain whether your labours would be desired or acceptable among their people. In some regions of the country, Colporteurs of our books call upon every family without reference to denomination, and are well received; but this course would not be equally acceptable everywhere, and any thing like efforts to proselyte, or improper interference with Christians of other denominations, should be carefully avoided."

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF AUGUST, 1852.

Presbytery of Albany.

Schenectady ch, per Rev J T Backus D D — 68 00

Presbytery of Columbia.

2d ch Windham, per Rev Alfred Gardner — 5 00

Presbytery of Elizabethtown.

1st ch Rahway, in part to con ——— hon mem, (name to be given when balance is paid) per Rev S S Sheddan — 20 00

Presbytery of New Brunswick.

2d ch Cranberry, per J G Symmes — 30 00

Presbytery of West Jersey.

May's Landing ch, per Rev A H Brown — 6 00

Presbytery of Miami.

Springfield ch, per Rev N C Burt — 42 50

Presbytery of Ebenezer.

Washington ch, from Rev J H Condit and Mrs Condit to con William Cullen Condit hon mem in part — 10 00

Presbytery of Fayetteville.

Philadelphus ch, from Neill B McNeil Esq, to con his daughter Flora B McNeill hon mem 30, Rev C Shaw to con his daughter Mary Knox Shaw hon mem 30, Mrs Phebe W Shaw to con her son Washington Irving Shaw hon mem 30; and from the Ladies' Benev Soc of Black River chapel, to con Rev G M Gibbs an hon mem 30, and to con Rev C Shaw hon mem 30, addl to the 25 collected in the congregation by the Rev Jos Mahon to con Mr D Sellers a licentiate under the care of Fayetteville Presbytery hon mem 5 — 155 00

Presbytery of Concord.

Bethphage ch 7; Statesville ch 5; Bethesda ch 3; all per Rev P H Dalton — 15 00

Presbytery of South Carolina.

Wilmington ch in part John B Bell 20, Mrs Frances A Colhoun in part hon mem 10, S Holms 1, Lewis Covin 5, Theophilus A Rogers 5, Rev. Wm H Davis 5, Nathaniel Harris M D in part hon mem 10—56; Hopewell ch in part Stephen Lee 10, Moses O McCaslin 5—15; Lebanon ch in part to con Rev James F Gilbert hon mem S M Morrow 1, Miss Martha Cosby 1 50, Charles Evans 1, C B Griffin 1, J Pursey 5, L J Johnson 5, A Gillespie Esq 5, William Pursey 1, a Female 50 cts, Miss Rosalie H W Reid 50 cts, Miss Anna E Reid 50 cts, Mrs Anna Eliza Reid 2, Rev James F Gilbert 2, James Taggert 2, Dr John F Livingston 5—33; Upper Long Cane ch Miss Mary Robinson 1, Mrs Mary Haggon 1, Mrs A Martin 50 cts, J A Allen 1, J McLaren 1, Miss J McLaren 1, Alexander McCoy 1, James M Perrin Esq 5, Samuel McGowan 1, J J Wardlaw 1, Miss Lucia Wardlaw 1, Miss Jenny Wardlaw 50 cts, J A Wier 50 cts, D S Benson 50 cts, R A Fair 1, A Lithgoe 3, R H Wardlaw 5, Mrs R A Gilmer 1, Mrs N J Bowie 2, William Hill 1, Rev A A Morse 10, William Lesly 1, Mrs Allen 1, D Lesly 5, Thomas C Perrin hon mem 30, A T Strain 1, Sundries Cash 5, H S Kerr 1, Mrs R Barr 1, John J Barnett 2, Thomas Gordon 2—88; Rock ch Miss Mary McKeller in part hon mem 5, H Reynolds 50 cts, Dr E R Colhoun 5, Dr McLogan 5, James Creswell 5, Dr J Logan 2, Dr H Leland 2, A M Blake 1, R A Griffin 5, Matthew Colhoun 1, Rev John McLees 5, Mr Rumple 1, Henry Boozer 5, Dr S V Cain 5, John McClellen 5—52 50; 2nd Associate Reformed Presbytery of the South Cedar Spring ch care of Rev H Sloan to con him an hon mem viz Dr J W Herst 10, J H Foster 2, Dr Robert Devlin 5, W Gibson 1, Robert Drennon 50 cts, J McCormac 1, J L Morrow 1, Rev H T Sloan 1, Gen P H Bradley 3, J W Frazier 1, H H Nelson 50 cts, J Kennedy 1, J P Kennedy 50 cts, J J Shooks 1, J Bridges 50 cts, J Devlin 1, J Dennan 1, Cash 1 25—32 25; per Rev Joseph Mahon

Presbytery of Hopewell.

Washington ch Mr Reese per Rev Joseph Mahon 1; Thyatira ch to con Rev. Henry Newton hon mem 30; Collections 2 70; Hebron ch 3 25; per Rev J Y Alexander — 36 95

Presbytery of Flint River.

Ebenezer ch 5 10; La Grange ch to con the Rev W W Cunningham hon mem in part 25; Long Cane ch 10; West Point ch to con Rev Albert Shotwell hon mem in part 11; Columbus ch to con Rev Charles B King hon mem 30, from the same ch at the same time 2 40; from Rev R T Marks treas of Flint River Presby 60 60, all per Rev J Y Alexander — 144 10

$809 30

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

On the 8th of September, by the Presbytery of Philadelphia, the Rev. Henry Steele Clarke was installed pastor of the Central Presbyterian Church, Philadelphia.

On the 1st of September, by the Presbytery of Carlisle, Mr. Edwin Emerson was ordained and installed pastor of the Church of Greencastle, Pennsylvania.

On the 20th of August, by the Presbytery of Huntingdon, the Rev. William J. Gibson was installed pastor of the Church of Lick Run, Pennsylvania.

On the 30th of August, by the Presbytery of Indianapolis, the Rev. David Stevenson was installed pastor of the Third Church of Indianapolis.

DISSOLUTION OF THE PASTORAL RELATION.

The Presbytery of West Lexington has dissolved the pastoral relation subsisting between the Rev. Stuart Robinson and the Church of Frankfort, Kentucky.

CALLS.

Mr. John A. Mearns has accepted a call from the Church of Long Run. His post-office address will be Tinker Run, Westmoreland county, Pennsylvania.

The Rev. N. L. Rice, D. D., of Cincinnati, has received a call from the Second Presbyterian Church, St. Louis, Missouri.

The Rev. J. Abeel Baldwin, of the Dutch Reformed Church, has accepted a call from the First Church, Lancaster, Pennsylvania.

The Rev. James T. H. Henderson has accepted a call from the Church of Newville, Cumberland county, Pennsylvania.

The Rev. Adam Harris has received a call from the Fourth Church of Louisville, Kentucky.

The Rev. William M. Scott, Professor in Danville College, has received a call from the Church of Danville, Kentucky.

The Rev. Evander McNair has received a call from the First Church of Galveston, Texas.

The Rev. Samuel Terre Wilson has accepted an invitation to labour in the church at Camden Mills, Rock Island county, Illinois, where correspondents can now address him.

CHANGES OF POST-OFFICE ADDRESS.

The post-office address of the Rev. J. T. Leonard will be Burlington, Boone county, Kentucky.

That of the Rev. William J. Gibson will be Walker post-office, Centre county, Pennsylvania.

That of the Rev. David McKinney, D. D., will be Philadelphia, Pennsylvania.

That of the Rev. Philo Calhoun will be Chicago, Illinois.

That of the Rev. Stuart Robinson will be Baltimore, Maryland.

That of the Rev. John Donaldson is Greenville, Kentucky.

That of the Rev. W. M. Stryker is Kingston, Indiana.

That of the Rev. Thomas Thomas is Friendsville, Susquehanna county, Pa.

LICENSURE.

Mr. Orlando Clark has been licensed by the Presbytery of Indianapolis.

THEOLOGICAL SEMINARIES.

The Rev. Alexander T. McGill, D. D., has tendered his resignation as Professor of Ecclesiastical History and Church Government in the Western Theological Seminary, with a view to accept a similar appointment in the Theological Seminary at Columbia, South Carolina.

The Rev. Dr. Humphrey, although he has signified his wish to decline the appointment to the Princeton Theological Seminary, has not yet given his final decision.

Varieties.

Christian Colonists for Palestine.—Philip D. Dickson, practical farmer, and his wife, from Groton, Massachusets, sailed on the 22d July, from Boston, by way of Smyrna, for Palestine, for the purpose of joining the Agricultural Mission for the Jews, under the superintendence of John Meshullam, near Bethlehem of Judea. They took with them a supply of agricultural tools and seed.

Queen of Tahiti.—It is gratifying to learn that the Queen of Tahiti maintains her Christian character amid the difficulties that surround her, and that neither French usurpation nor Romish idolatry has prevailed to seduce her from her fidelity to the British Protestant missionaries. Many youthful converts have been added to the Tahitian churches recently, and four well trained native pastors have been ordained, in parts of the island not yet subjected to French control, over native churches.

Presbyterian Church in Ireland.—The Irish Presbyterian Church comprises about 500 congregations, and 522 ministers; these sustain four missionaries among the Jews, fifteen in Canada, besides furnishing aid to thirty-one congregations at home. The Protestant County of Ulster contains one-third of the population of Ireland, and has but one-eighth of the crime and pauperism of the country.

Liberal.—William Rankin, Esq., of Newark, N. J. has erected a building in that city, at his own cost for a Sabbath-school. The chapel is a neat and tasteful structure, 42 feet by 28, capable of accommodating over 200 persons. By the side a vacant lot has been appropriated for a church, which will undoubtedly be required in a few years.

Parliament.—The *Globe* states, that the only Roman Catholic who has been returned throughout England, Scotland, and Wales, is Lord E. Howard, the nominee of the protestant Duke of Norfolk, and husband of Miss Talbot.

A Romish Editor in Parliament.—While there is but one Romanist returned to the new Parliament of England from England, Scotland, and Wales, there are enough to supply the deficiency from Ireland. And among these, is the editor of *The Tablet*, the organ of British Romanism, Mr. Lucas. He was formerly a Quaker, and since his conversion, he has brought his Quaker shrewdness and zeal to bear for the promotion of Romanism through the press.

Converts from Popery.—Of the clergymen of the Established Church at present officiating in Ireland, 64 have been either Roman Catholic priests or laymen.

Thessalonica.—The mission to the Jews, heretofore a department of the mission to the Armenians, was organized into a distinct mission, June 9. Its members ask, that captive Zion may have a special remembrance with those who pray, and that themselves, who are standing amid the dry bones of the prophet's field, may have the benefit of their faith, of their intercessions at the throne of grace. Mr. Morgan conducted the service in the Sefardee—the colloquial language of the Jews of Thessalonica—performing all the services, reading, singing, praying and preaching, in about two months after his arrival.

Dr. Bushnell.—The Puritan Recorder says, Dr. Bushnell's Unitarianism is more palpable than Dr. Channing's was when the separation between Congregationalists and Unitarians occurred in Massachusetts; and yet he has, it is affirmed, many admirers among the young ministers of Connecticut.

New Zealand.—Of the 800,000 inhabitants of New Zealand, 65,000 may be considered Protestants, of whom 45,000 are under the care of the Church Missionary Society. The Wesleyans have under their care about 18,000; not more than 5000 are Romanists, and 10,000, perhaps, are still Pagans. Wars have almost entirely ceased. The people, instead of being shut up, as they were formerly, in fortified villages, are scattered over the country, busily employed, many of them, in agricultural pursuits. English clothing has taken the place of the native garment. They are erecting water-mills to grind their wheat, and procuring small vessels to take their produce to the towns.

Silver Ware for the Sandwich Islands.—Specimens of silver ware intended for exportation to the Sandwich Islands were lately shown in Boston. They consist of vases, pitchers, goblets, cups, medals, &c., and in design and finish equal the productions of the most celebrated establishments of the country. There are in all some eight hundred peices, and they have been ordered, we understand, by the directors of the Hawaiian Agricultural Society, who intend to distribute them as premiums to the producers at the next Annual Fair of the Society, which takes place in December, we believe.

A Travelling Sunday-school.—A number of families from the capital of Winconsin, recently passed through Iowa, bound for California. Before starting, they organized themselves into a Sunday-school, embracing twenty-five scholars and five or six teachers. They furnished themselves with Bibles, a library, question books, &c., &c. During each Sabbath they camp under the broad canopy of heaven, and engage in the interesting and profitable duties of the school. They are truly a "bright and shining light" along that dark trail. And the influence of their example will most emphatically rebuke the guilt of an utter neglect of all religious duties—Sabbath desecration and dissipation so lamentable and so universal in that thronged highway to the Pacific. May they never cease to demonstrate a due appreciation of wisdom, the merchandise of which is better than the merchandise of silver, and the gain thereof than fine gold.

What a Revival in a College does.—At the revival in Princeton College, in 1815, there were thirty converts. McIlvaine, Bishop of Ohio; Johns, Bishop of Virginia; McLean and Hodge, Professors of Princeton; and Armstrong, late Secretary of the American Board, were among the number.

Cost of Chinese Books.—A Chinese novel in 21 volumes, and estimated to contain from one-sixth to one-fourth more characters than Dr. Morrison's version of the Bible, is sold in the shops for 60 cents. Mr. Williams sees no reason why the Bible in Chinese should not be afforded for half a dollar.

Chinese Literary Enterprise.—A family in Canton has engaged to have a set of blocks cut for a new edition of the national historians of China, a series of classical works called the Twenty-four Histories, which will involve an outlay of more than $100,000. It is done to show their regard to letters, rather than with the hope of gain.

Comparative Expenditures.—It is stated on good authority, that not more than fourteen millions of pounds have been expended by all religious societies in Great Britain, in the last fifty years; while sixty millions are *every year* spent on strong drink! And twelve hundred millions have been spent in *war*, in that half century.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

The New Postage Law, which goes into operation on the 1st of October, enacts that "Each newspaper, periodical, unsealed circular, or other article of printed matter, not exceeding three ounces in weight, shall be sent to any part of the United States for one cent; and for every additional ounce or fraction of an ounce, one cent additional shall be charged; and when the postage upon any newspaper or periodical is paid yearly or quarterly in advance at the office of delivery, or at the office where the same is mailed and evidence of such payment is furnished to the office of delivery in such manner as the Post-office Department shall by general regulation prescribe, one-half of said rate only shall be charged. Newspapers and periodicals not weighing over one ounce and a half, when circulated in the State where published, shall be charged one-half of the rates before mentioned." The Home and Foreign Record weighs under one ounce and a half.

CONTENTS.

Board of Domestic Missions.—Western Executive Committee and Domestic Missions in the West and Southwest, p. 146. Touching Note of Thanks, p. 146. Annual Table of Receipts and Expenditures for Synods and Presbyteries, p. 146. Church Extension: The First Old-School Church in Oregon, p. 147. An Elder's Horse saved! p. 148. Old Rehoboth Church herself again! p. 148. Death-bed Donation of a Child, p. 148. Encouraging Missionary Intelligence, p. 148. A Statement of Facts respecting the Board of Missions of the Presbyterian Church, and its operations in the West, p. 149. Receipts, p. 150.

Board of Education.—I. Ministerial Education. New Candidates, p. 151. Theological Education in Scotland, p. 151. Theological Seminaries of the Presbyterian Church, p. 151. II. Christian Education in Schools and Colleges. Want of Funds, p. 152. The Georgia Synodical Female Academies, p. 152. The Pioneer English Schoolmaster at Albany, p. 152. The importance of Early Religious Education of Children, p. 152. Receipts, p. 152.

Board of Foreign Missions.—Recent Intelligence, p. 153. The Foreign Missionary, p. 153. Africa: Corisco Mission, p. 153. India: Lodiana Mission; Letter from the Rev. J. M. Jamieson, p. 153. Rev. J. H. Morrison, p. 153. Furrukhabad Mission: The opposition of the Hindus to the Christian religion, and its causes, by the Rev. J. L. Scott, p. 154. Journal of the Rev. J. E. Freeman, p. 154. China: Ningpo Mission; Journal of the Rev. H. V. Rankin, p. 155. Europe: Missions in France; Report on Evangelization in Isere, p. 156. Miscellaneous, p. 157. Receipts, p. 158.

Board of Publication.—Sabbath-School Visitor, p. 159. Return to Old-fashioned Orthodoxy, p. 159. The "Wee Book," p. 159. Instructions to Colporteurs, p. 159. Receipts, p. 159.

Miscellaneous.—Vain Excuses, p. 145. No Self-conversion, p. 145. No Time to Read, p. 145. A good Name, p. 145. Ecclesiastical Record, p. 160. Varieties, p. 160.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 11. | PHILADELPHIA, NOVEMBER, 1852. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

THE MISSIONARY CORN-FIELD.

I remember when I was a boy there began to be a good deal said about Foreign Missions, and most good people began to think it was time for them to be doing something to aid in sending missionaries to the heathen; so some that were able gave money, and others said that if there were any way in which they could work for the cause they would gladly do so. Whereupon certain members in a church in one of the pretty towns up in New York, contrived a plan by which they hoped to engage the labours of most of the society, and to realize a large sum of money for the Foreign Missionary cause. The plan was this, to hire a field, and have it ploughed, planted, hoed, gathered, and thrashed, all by the combined labour of those men in the society who "could not pay money, but would work cheerfully." The business was brought up in a pretty full meeting, and the proposal "agreed to" by a loud and strong "AYE." Then a committee was chosen whose business should be to hire the ground and warn out the men to do the work: and the men all agreed that when notified they would come right on, and do the necessary work, *promptly*. Accordingly, the committee when ploughing time arrived were prompt in notifying their men. Mr. A. was called on. But Mr. A's teams and hired men were all just as busy as they could be, getting his corn-land ready; it was such a pity to break off just then, but in a few days the hurry would be over, then he would come, and nobody should say he had not done his "proper proportion." The committee next went to deacon B. "Well, deacon, you remember our resolution in society meeting about the missionary corn-field. The ground is engaged and now waits to be ploughed, and we've no time to lose if we expect to get a respectable crop." "Yes, yes, I remember; and just as you say, that ground ought to be ploughed right away, and we must have it good and mellow, for I count that the *Lord's field*, and we must do as well for the Lord as we do for ourselves. I take care, you see, to have my ground ploughed early, and well harrowed, and the seed in in good season, and good order—but, brother ——, you see how I'm situated—nobody but this boy to help me—work all to do ourselves—but we'll hurry and come on in time to do *our share*." "Why, deacon, that's the 'Lord's field' you say, then why not do the Lord's work first, and your own afterwards?" "Yes, yes, but, but—you see how I am situated; there's brother C. and brother D.—nothing in the world to hinder their going to work for you to-morrow." So our committee went on to brother C's, somewhat fearful that he also might have a field of his own to plough as well as Mr. A. and deacon B., and sure enough, he met them with the same excuses, and nearly the same expressions of interest in the "good work." And brother D. was not much better, and so on down the alphabet, and the committee saw there was no hope of getting the missionary field put in planting order till after all other fields were prepared. The consequence was, it was very late in the season before our field was ploughed, and then it was hurriedly and imperfectly done; the grass which had got a rank growth was not properly covered. Our field now had to lie a long time before the men could be brought together to plant it. At hoeing time again the mission field fared as bad as before. The tender blades of corn in the "Lord's field," as deacon B. called it, were left to struggle on as best they could, till the weeds and grass, which had the start in the commencement, now both sucked up the moisture of the earth, thus starving the roots of the young corn, and by a luxuriant growth above almost entirely cut off from them the rays of the sun, by whose influence only they could breathe and thrive. When at last the hoers came they found the field in such a state they were nearly all discouraged; the boys and young men thought that if working for missions was hard like that, they would'nt like to have much to do in that line; and the older men predicted that there would not be a sufficient crop to pay the outlay.

The summer months slipped by, then autumn came, and when autumn came, it brought its frosty nights; but most of the corn-fields in the town were uninjured, for they had been started in season; but in the missionary field much of the corn was still unripe, and all such was destroyed by the frost.

By and by the farmers began to gather the golden ears, and to fill corn-houses and cribs. Mr. A. might have been seen complacently stroking his chin as he was calculating how many hogs he could fatten, and how many bushels of corn he might sell, and then how many dollars he would have to lend to merchant S. and get his note on interest; for as to reserving anything for benevolent purposes, that could'nt be this year, because *there had been so much work in the missionary field*—"paid my missionary *tax* in labour this year." Deacon B. and brother C. and brother D. and all others secured their crops in good season and good order, and nothing had yet been said about the missionary field, for the committee had become disheartened, and moreover they concluded that it might possibly be as well to leave the whole to perish on the stocks rather than insult the Most High, who requires first-fruits, by offering to him in this way the blasted and the frost-bitten. After a while, however, the deacons began to think more seriously about the "Lord's field," and betook themselves to calling on the brethren. They generally introduced the subject by allusions to their "garners being now filled;" and "now we ought," they would say, "to think about doing something for the Lord." Some unamiable things might be dropped respecting the committee. "Sorry they have been so slack—could we only have had the right men to manage matters what a noble crop of corn we would have got there—such a grand piece of land! But may be there was a providence in it." After much consultation and delay, a day was fixed upon when the brethren should all turn in with their teams, and boys, and hired men, and "make short work of it." I remember when that day came; what a snow storm! and cold as winter. And I remember how the men looked when they came home from picking missionary corn in a snow storm; and I remember how they talked about it.

A great many times since those days I have thought of that corn-field. Sometimes I have been reminded of it when reading such passages as these in the Bible. "Ye offer polluted bread upon mine altar. Ye brought that which was torn, and the lame, and the sick; thus ye brought an offering." Sometimes in a church whose seats were trimmed in the most expensive and luxurious manner, where the minister preached from a pulpit that cost perhaps $3000; and an organ that cost as much discoursed their music; and when again I have found little or almost nothing accredited to them by the treasurer of the Foreign Missionary Board, then too, I have thought of that corn field.

But when I have seen ladies—both matrons and misses—giving cheerfully a good half-day in every week to work, and work actively for missionary purposes, I have thought, "This is not at all the way work was done in that corn-field." * * *

Translated for the Home and Foreign Record.

ELOQUENCE OF BRIDAINE.

"They crucify to themselves the Son of God afresh, and put him to an open shame.—HEB. vi. 6.

The following spirited allusion to this passage was taken down from the lips of Bridaine, a celebrated French missionary preacher in the eighteenth century.

"A man accused of a crime of which he was innocent, was condemned to death by the iniquity of his judges. They led him to the place of execution, but it was found that no gallows had been erected, nor was there any executioner there. The people, touched with compassion, hoped that the miserable man would escape death, when suddenly a man raised his voice and said, *I will erect a gallows, and I will be executioner!* You tremble with indignation. Ah! my brethren, each of you is that inhuman man. There are no Jews here to-day to crucify Jesus Christ; you yourselves rise and say, *It is I who will crucify him.*"

"I myself," says Marmontel, "heard Bridaine, with a voice the most piercing and heart-rending; with a figure as venerable as an apostle, quite young as he was; with an air of compunction that no other preacher ever equalled; I heard him pronounce this passage, and I venture to say that eloquence never produced a more sensible effect—nothing was heard but sobs."

Queries for Ministers.—Has the Home and Foreign Record, as the organ of the Boards of our Church, any claims upon *my* attention? Are all the members of my church who would feel an interest in such reading as it furnishes, provided with a copy? Is it taken and *read* by all our elders? These queries are respectfully submitted to pastors. The subscription price is too small to allow of the employment of any agencies to increase its circulation, or to collect subscriptions due—for this work the Boards look to our ministers and elders.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.
Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*

A STATEMENT OF FACTS RESPECTING THE BOARD OF MISSIONS OF THE PRESBYTERIAN CHURCH, AND ITS OPERATIONS IN THE WEST.

[*Continued from the October number.*]

We insert in this number of the *Record* the remainder of the interesting and valuable "*statement of facts,*" recently published by the Western Executive Committee in Louisville, and commend it to the readers of the Record. Pastors will find the whole "statement" of value in presenting the claims of the Board to their people.

VI. COMPARATIVE VIEW OF RECEIPTS AND DISBURSEMENTS.

Note. The Table "showing the amount of money contributed to the Board at the office in Louisville from May 1, 1851, to April 1, 1852, by various Presbyteries and Synods, and the amount paid in return to them for the same time for the support of their ministers and missionaries," was published in full in the Home and Foreign Record *in May last,* and consequently is now passed over.

VII. TOPICS OF IMMEDIATE IMPORTANCE IN RELATION TO DOMESTIC MISSIONS.

1. *The better support of Missionaries.*—Hitherto the work has owed more of its success to the self-denial and voluntary sacrifices of the Missionaries than to any other human instrumentality. They have struggled with sickness and poverty and many sore trials. The church at large has but a faint conception of the burden laid upon many of these brethren. It deserves to be widely known that one of the reasons why it is so difficult to supply our destitutions is the inadequate support of missionaries. This, too, is one of the causes of the decrease of candidates for the ministry.

2. *The supply of vacant Churches.*—The following, from the Presbyterian Herald of Aug. 19, shows the number of vacant Churches in the Western Synods: "A glance through the Minutes of the General Assembly reveals the fact, that there are in the West two hundred and ninety-one Presbyterian Churches which have neither pastors nor stated supplies. They are distributed as follows. In the Synod of Kentucky, thirty-five; the Synod of Cincinnati, twenty-one; the Synod of Northern Indiana, thirty-three; the Synod of Illinois, forty-six; the Synod of Missouri, forty-one; the Synod of Nashville, twelve; the Synod of Memphis, twenty-two; the Synod of Mississippi, twenty-two; the Synod of Alabama, twenty-four, and the Synod of Texas, eight. In these Synods we find one hundred Ministers marked as not engaged in the regular and stated work of the Ministry. This number embraces the superannuated, the infirm and out of health, and those who are engaged in secular pursuits, together with such as are out of a place for stated preaching. The number of unemployed Ministers, by this statement, is shown to be very small."

3. The foreign emigration to the north-western States, its already large and its constantly swelling number, its spiritual condition and its prospective influence on the religious character of the West.

4. The spiritual condition of our coloured population in the south-western States, the means of reaching them by the Gospel, the peculiar obligation resting upon our church with respect to them, and the encouragements to labour for their salvation.

The following table exhibits the number of coloured persons within the several States of the south-west:

Kentucky,	222,436
Tennessee,	246,732
Missouri,	89,966
Arkansas,	47,569
Mississippi,	301,317
Louisiana,	245,493
Alabama,	345,114
Texas,	54,272
	1,552,929

The whole number of coloured communicants in our Church within this district in April 1852 was only 2406, or only one in nearly seven hundred.

5. The demands made on the Church by the new towns and cities fast rising to importance in all parts of the country.

6. The new rural settlements expanding in all directions outrunning the means of grace.

7. The condition of some of the most important States of the Union, as Arkansas, Louisiana, Texas, &c., which have just begun to be occupied by the Board.

8. In every State in the West there are whole counties, and in some, groups of counties, from five to twenty in number, where there is no minister of our Church.

VIII. THE WEST SHOULD SUSTAIN ITS OWN MISSIONS.

The Board, in its last report, expresses the opinion that the time has come in which our church in the West should sustain its missions from its own resources. In this opinion we fully concur. During last year we drew nearly $8000 from the Treasury at Philadelphia. This should no longer be. A vigorous, united, hearty effort on the part of all our churches and ministers would enable the West to sustain amply and generously all the missionaries labouring within our bounds. To this result the efforts of the Committee will be, henceforth, steadily directed, in the confidence that they will herein enjoy the approval and co-operation of their brethren.

IX. HOW CHURCHES CAN HELP THE BOARD.

1. The churches now aided by the Board are reminded that the missionaries are expected to take up an annual collection for the Board and report the result. This will not only assist the Board, but train the new churches, from the beginning, to benevolent action.

2. Churches which have been aided by the Board, but are now self-sustaining, may assist in preaching the gospel in regions beyond.

3. Other churches now aided by the Board may become self-sustaining. During eleven months, ending April 1st, of the present year, the support of twenty-five missionaries in the West, formerly assisted by the Board, was wholly assumed by the churches which they were serving in the gospel. This noble work should go on, enabling the Board to extend its operations.

X. HOW PRESBYTERIES CAN HELP THE BOARD.

1. By aiding, encouraging and superintending the missionaries labouring within their bounds. A large and most essential part of the work of supervision belongs, constitutionally, to the Presbyteries, and cannot be attempted, even by the Committee or by the Board.

2. By urging churches now aided to assume, from year to year, a larger part of the support of the gospel, until they become independent of the Board. The Presbytery is in a position to ascertain, minutely, the condition of each church; and its advice and authority will be most influential in securing an end so vital to the progress of the Board and to the success of the congregations now aided. The efforts of the Committee will be nearly powerless unless sustained by the Presbyteries. The Synod of Virginia, at its meeting in 1851, resolved, "That for a church to consent to receive aid from the Board of Missions, which it might be properly expected to furnish itself, is a sin against God and his people, and a wrong done to the missionary work. Our Presbyteries are hereby admonished of the duty and necessity of a close inspection of this matter within their respective bounds."

3. By making arrangements at their approaching stated meetings, by which the cause of Missions may be presented, and a collection taken up in all their churches.

4. By resolutely withstanding all applications for aid which are not legitimate and necessary. There have been cases where the committee have granted aid at the recommendation of a Presbytery or its committee, and have afterwards learned that churches in that very Presbytery threatened to withhold contributions from our treasury, on the ground that the funds have been improperly applied.

5. By uniting contiguous congregations into a single missionary circuit, where one preacher can do the work now divided between two or more.

6. By discouraging the formation of feeble churches through their bounds, where there is no prospect of permanence and growth.

XI. PRINCIPLES ON WHICH THE BOARD PROCEEDS.

The following important resolutions were adopted by the last General Assembly.

Resolved, That the great work undertaken for so long a time by the Assembly, is the expansion and full establishment of the gospel of our Lord and Saviour Jesus Christ, by his own Spirit and power, over all our vast country. And it is purely a missionary work; missionary in this respect, that ministers are sent out by the Assembly, and means furnished for their support, in whole or in part, while they are preaching the gospel, and gathering and establishing churches. So soon as individual churches, or groups of churches are established, and are able to support all the institutions of the gospel for themselves, they are no longer missionary in character, but immediately cease their connection with the Board, and fall into line with the great body of self-sustaining and contributing churches, and go to add to the solid material and power of the Presbyterian Church. Now, the principles upon which the General Assembly conducts its domestic missionary work are these: 1st. It is in the sense defined, a *missionary work.* 2d. The funds contributed for it are *missionary funds.* 3d. The men employed in preaching the gospel are, in their fields *missionary men.* 4th. All the churches and fields aided and supplied, are *missionary churches and fields.* 5th. The funds supplied are funds for *temporary assistance,* and not for *entire* nor *permanent support.* The people aided are to *help themselves,* be it ever so little, from the beginning, and are to go on to independence. 6th. The grand end and aim of the Assembly is to *establish self-sustaining churches* and *fields,* as fast and as far as possible, and so to increase the *solid material* and *power* of the Church, and accumulate *strength to go forward expanding.* 7th. Ministers and means are to be distributed according to the *relative importance and promise of different fields,* and in view of the *necessities of the whole field,* that there may be *equality* and *no partiality.* 8th. The Assembly conducts this work through a *Committee* or *Board,* responsible to *itself alone,* under its advice and control, and which Board is required to exercise its sound discretion and judgment in deciding upon, and in conducting the business intrusted to it. 9th. *No debt* to be incurred in carrying forward the *missionary work.* The Assembly always acted upon this just and only safe principle, and a principle which has always been adhered to by our Church, and in the Assembly of 1803, the following resolution was passed: "That there ought to be no anticipation of the funds in future; or, in other words, that appropriations ought not to be made in any year, beyond the amount which the funds arising in that year will be sufficient to satisfy."—p. 280. 10th. And finally, agents for visiting the churches, and collecting funds for the work, may be employed by the Board.

Resolved, That the Board be directed to go forward and conduct the work intrusted to its care on these principles, as heretofore, and that they be commended to the attention and observance of all Presbyteries and churches in their applications for aid, and that the Board be also instructed to pay, as heretofore, due regard to the recommendations of Presbyteries. That all pastors and stated supplies be requested to take pains to circulate the Report when published, and diffuse more information on the subject of Domestic Missions among their people.

XII. THE PRESENT CONDITION OF THE BOARD.

1. The debt of the Board on the 1st of April, is stated in the report (p. 11) at $4900 49.

2. The General Assembly has ordered the Board, in the positive, so to conduct its operations as to be free from debt at the end of each year.

3. The Western Committee is now in debt to its missionaries, for labour actually done and reported, of about $1600.

It is indispensable, therefore, that immediate exertions be made to replenish our Treasury. The Committee lay the whole matter before their brethren, praying that the Great Head of the Church will give grace to his servants, to enable them to do his whole will in this great work.

Remittances should be made to Andrew Davidson, Treasurer, Third street, Louisville, Kentucky.

CHURCHES GOING OFF THE BOARD.

"That those which preach the gospel should live of the gospel," is the ordination of the Lord. But how can they obtain their living by preaching the gospel? Only in one way, and that is the ordination of the Lord also. When preachers of the gospel are employed for the purpose, and devote all their time and energy to the spiritual and the eternal interests of any people, that people are to take care of their temporal interests, and to give them a competent worldly support. It is a fair, just, reasonable and godly contract, and the Lord holds both the parties to a faithful performance of their mutual duties.—1 *Cor.* ix. 1—14.

The General Assembly, in conducting its Domestic

Missions, has always kept this ordination of God before its eyes, and required the missionaries to devote themselves to the preaching of the gospel; and the people to contribute to their support, and as soon as possible take the *entire support of their ministers upon themselves.* By so doing *self-sustaining* churches are built up (they have been built up by fifties and by hundreds) and become *contributing churches*, and the great church goes on occupying new fields and expanding over all our land. This is the only way to carry on our Domestic missionary work. It is the only way that we can live as a church. Every member of the church, male and female, must do his and her duty, and every particular church must do its duty in *supporting the ministry.* And it is a sin to throw off this duty and take advantage of the greater kindness, charity, and piety of sister churches, by putting it upon them. If churches will not do their duty when abundantly able, then it is no sin in others not to do it for them, and it is no sin in ministers to wipe off the dust of their feet against them, as having refused to receive Christ; and depart out of their coasts. All this is plain gospel doctrine. *But you should take care to distinguish between those able and those unable.* Be assured, the Board is doing so, under all the light, and help, and instruction it receives from the churches and Presbyteries. *How is the self-sustentation principle of the General Assembly working?* Well, excellently well. Letters from brethren high in standing and old in years and influence, as well as from others not so prominent in the church, approve it most cordially. Presbyteries are vigorously carrying it out; and we have the successful efforts of churches to sustain themselves, and draw no longer from the Board. *How many churches have reported themselves as off the Board, since April* 1, 1852, the beginning of the present ecclesiastical year? *Twenty-two* in the office in Philadelphia. How many in the office in Louisville, we have not yet heard. And others give us intimation that this is the *last year* they expect to be on the Board. *Do they go off happily?* Most happily. A good Presbyterian church knows how to be grateful, and how to rejoice in the mercy of the Lord, and how to enjoy the happiness of being able to support its own ministry.

Let us give a few, out of many pleasant specimens.

"As my connection with the Board closes this day, I make through you, to them, my last quarterly report. Since my last report, the churches under my charge have made such arrangements as will enable them to become *self-supporting.*

The churches are in a good condition at present. Union and harmony prevail among the members. Prayer-meetings and Sabbath-schools are kept up and well attended. With these remarks, I take an affectionate leave of the Board of Domestic Missions, as their missionary, and thank them, through you, for the kindness I have received at their hand. I trust they shall ever have a place in my prayers and contributions. Your affectionate brother in Christ,

K."

"The most interesting news that I can communicate at this time is the fact, that judging from present indications, this is the last Report for pecuniary aid. The Board certainly will not be more rejoiced in being relieved of us, than we are, in becoming 'free and independent.' From this time forward, by the blessing of God, instead of receiving aid from our Board, we hope to contribute statedly to its funds, in some degree at least, according to our ability, in enabling it to assist others who are also struggling for an existence amid great difficulties.

Thanking the Board for their fostering care over this church in the trials of its infancy, and the officers in particular with whom I have had the pleasure of correspondence, for their uniform courtesy in the prompt discharge of duty, I take my leave, by subscribing myself,

With Christian regard and much esteem, &c. W."

"The continual increase of population in this vicinity affords ground of hope, that this congregation may gradually acquire strength, and may yet be able to sustain itself and have something to contribute to the general fund for Church Extension. In this expectation, as your views expressed in Synod and the General Assembly on the subject of Domestic Missions, are in entire accordance with my own, I have suggested to our Session my unwillingness to continue longer on the Board. No further application has therefore been made for assistance.

Praying that your Board will be greatly encouraged by past success as well as by the gospel promises, to labour with renewed and patient zeal in the very great cause in which you are engaged. I remain with fraternal respect, Yours, &c. P."

"The present prospect is so encouraging for my future support by this church, as to induce the belief that after the 1st of October, no further aid will be necessary from the Board of Missions. Efforts are now being made to that effect here, and they are successful. Considering the amount this church will raise the next year for Domestic Missions, this field will more than sustain itself. When I look back six years, and think of the small amount then raised by the people, the discouraging aspect of things, and the difficulties we have had since to encounter, including those attending the building of our beautiful little church, we feel encouraged and know that God is true to his promise.

In Christian regard, I remain yours, W."

"Three years ago when I was appointed to this field as a place where it was thought a Presbyterian church *might* be built up, I had not the most distant idea that in three years we could have built and paid for a handsome house (38 by 48,) and gathered a church of fifty-four members. But so it is. God has blessed the Board of Missions, and they *gave us the start. We now leave you, to stand alone.*

May the Lord continue to bless the Board of Missions, and enable it to extend the borders of his own kingdom. The favours our little church has received from you, will, we trust, never be forgotten.

To you, we all, as Pastor, Session, and People, bid an affectionate farewell. F."

FLORIDA COMING UP.

The State of Florida has been one of our missionary fields, and various causes have operated against its occupation until within some two years past. With great gratification we observe now a steady, and as we trust, a permanent increase and establishment of our Church in the State. Valuable accessions have been made to the Presbytery of Florida. If our information be correct, the following is the list of its ministers: Rev. J. W. Hume, Tallahassee, Rev. Mr. McElroy, Tallahassee, missionary to the negroes, Rev. William Neil, Iomania, Rev. W. E. Hamilton, Monticello, Rev. D. J. Auld, Madison, Rev. H. Hendee, Quincy, Rev. Edmund Lee, Tampa Bay, and Rev. Messrs. Joel S. and Eli S. Graves, in Thomas county, Georgia, near the Florida line: and Rev. William H. Crane, Bainbridge, Georgia. Mr. Samuel J. Milliken, licentiate. A member of the Presbytery of Georgia, Rev. James Stacy, from the Seminary in Columbia, may labour in Jacksonville and vicinity; and we have recently been in communication with a graduate from the same Seminary, who we hope will go and occupy a very promising field in Middle Florida. Rev. J. Y. Alexander, in a recent letter, says, "while in Florida, I visited *ten* churches. These churches have never been more encouraged since their existence than now. Three ministers took charges, or were about to do so, when I was there. Can any young men of talents be found willing to go into Florida? Being far south, and in a very warm climate, many may conclude that it is sickly. Every evidence of health I saw there. People looked well; children were ruddy and robust. Were I a young minister seeking a new field, I would go to Florida with the prospect of being useful, sooner than I would to any part of our country known to me. The people moving into Florida are generally the intelligent, and there is displayed true southern hospitality."

The heat of the climate is greatly mitigated by the regular and delightful sea-breezes, and for persons of weak lungs or throat affections, there are few finer countries. Many ministers, by a timely removal South, would add years of comfort and of usefulness to their lives; but the misfortune to them, and to their families, and to the Church, is that they wait until consumption lays its strong hand upon them, and then they make the experiment of a change! Too late of course.

There are vacant fields in Florida, and to all ministers who desire to preach the gospel to the coloured population, an open door. A High School for boys has been projected in Tallahassee, under Presbyterian influence, and a similar school should be established for girls. This will come in time. The finest agricultural districts will soon be laid open, and much vacant and valuable land brought into market by the railroad which is to connect Pensacola with the sea-board of Georgia, at Brunswick or Savannah, or at both points. It will not be long before our Church will gain a strong foot-hold in Florida. In the progress of things, it cannot be otherwise. May our ministers and members be encouraged! The Board of Missions stands ready to do all in its power to aid them, whenever that aid may be required.

TABLE OF RECEIPTS FOR DOMESTIC MISSIONS AS CONDUCTED BY THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, FROM 1802 TO APRIL 1, 1852, A PERIOD OF FIFTY YEARS.

The following Table has been carefully prepared from the Treasurer's Books of the Trustees of the General Assembly, and from the Treasurer's Books of the Board of Missions, and it may be relied on as a correct Table; and as a table for reference is of great value. We propose, when time permits, to throw the whole domestic missionary operations of the General Assembly, from the beginning to the present time, into a condensed *tabular view.* This tabular view will embrace not only the receipts, but the missionaries and missionary churches, general expansion of the field and progress of Domestic Missions, and will form *a condensed history of the whole work.*

The first Synod of the Presbyterian Church in our country came into being in 1717, and at its first meeting a fund for "pious uses" was moved, which once commenced was never lost sight of, and was the foundation of funds for missionary and other purposes. The *invested permanent funds* of the General Assembly grew out of this movement.

The funds collected for Missions were placed in the hands of the Treasurer of the Synod of Philadelphia; then, after *the division*, in the hands of the Treasurer of the Synods of Philadelphia and New York; then, after *the union*, in the hands of the Treasurer of the Synod of New York and Philadelphia; and on *the constitution of the General Assembly*, in 1789, in the hands of the Treasurer of the General Assembly, until 1829. From 1706 to 1789, the Domestic Missions of the Church were conducted by the Synods; from 1789 by the General Assembly, to the present time.

In 1802 the business was committed by the Assembly to a "Standing Committee of Missions." In 1816 this committee was changed into what the Assembly called *a Board*, under the title of "Board of Missions, acting under the authority of the General Assembly of the Presbyterian Church in the United States:" and it was not until 1829 that a separate Treasury for the Domestic Missionary fund was formed, and Mr. Solomon Allen was appointed Treasurer. He was succeeded in 1834 by Mr. William Nassau, senior; he in 1841 by Rev. Thomas Hoge; and he in 1846 by Mr. William D. Snyder; and he in 1851 by the present Treasurer, Mr. S. D. Powel.

For the first 5 years—from 1802 to 1807—there is a gradual, though, comparing one year with another, an unequal *increase* in the funds. For the succeeding 12 years, 1808 to 1819, the same fact is observable: and for the next 9 years, 1820—1828, there is a *decrease*, and in 1828 the receipts were almost identical with those in 1807—$1.34 being the difference in favour of 1807! Since the establishment of a separate Treasury in 1829, and the projection of new and more enlarged efforts, the receipts have continued *gradually*, though unequally, to increase, comparing one year with another, until the present year, 1852. This, from the great increase of our Church, is nothing more than what should be expected. The increase has, however, fallen far short of the necessities of the work.

The total of contributions to the Domestic Missions of the Church for the 50 years, is $1,004,706.91. *One million and four thousand, seven hundred and*

six dollars, and ninety-one cents: or an average of $20,094.14 annually.

The sum looks large, but distributed year by year among our Church members as it comes in, *the average per church member is small,* ranging from 13 cents to 38 cents! At this rate of contribution our denomination has not been impoverished. And what has the Assembly accomplished by its Domestic Missions? An amount of good which it is impossible for our Church ever to know or to estimate. Presbyteries and Synods have been formed in no inconsiderable numbers, overspreading our land; several hundred missionaries have been kept in the field annually for years past, hundreds of churches organized, and houses of worship erected, tens of thousands of Sabbath-school children trained up—wilderness places have been made to blossom as the rose: and, to go no further back than 22 years, above 44,000 immortal souls have been, in the judgment of the church, converted and added to our communion. Let the church rejoice in this great and growing work. Fifty years hence, and our present operations, which look so large in comparison with what they were fifty years ago, will, to those who shall then conduct them, be as the day of small things. We must keep our eyes upon the growth and vastness of the field which we are endeavouring to occupy, and our hearts affected with its spiritual wants, and then what our hands find to do for the supply of those wants, do it with our might. "The night cometh in which no man can work."

TABLE OF RECEIPTS FOR DOMESTIC MISSIONS, FROM 1802 TO APRIL 1, 1852.

1802 to	1803,	$1,706 75	1827 to 1828,		$2,995 91
"	1804,	2,430 25	"	1829,	7,665 19
"	1805,	2,893 34	"	1830,	14,440 49
"	1806,	2,688 04	"	1831,	19,773 18
"	1807,	2,997 25	"	1832,	20,692 10
"	1808,	3,383 93	"	1833,	21,471 29
"	1809,	3,431 11	"	1834,	24,029 05
"	1810,	3,217 09	"	1835,	22,135 93
"	1811,	4,488 96	"	1836,	30,040 80
"	1812,	4,166 14	"	1837,	29,715 73
"	1813,	3,635 12	"	1838,	34,238 14
"	1814,	5,257 05	"	1839,	39,419 63
"	1815,	4,098 86	"	1840,	39,225 90
"	1816,	4,948 34	"	1841,	33,522 43
"	1817,	4,137 74	"	1842,	32,082 24
"	1818,	4,031 38	"	1843,	29,934 52
"	1819,	4,466 80	"	1844,	36,595 38
"	1820,	3,560 93	"	1845,	45,821 15
"	1821,	3,707 22	"	1846,	47,631 98
"	1822,	3,441 85	"	1847,	51,809 77
"	1823,	3,472 78	"	1848,	56,147 80
"	1824,	2,977 02	"	1849,	70,440 37
"	1825,	3,048 07	"	1850,	67,654 19
"	1826,	3,050 79	"	1851,	74,974 27
"	1827,	2,656 37	April 1, 1852, Eleven months,		64,356 29
		$87,893 18			$916,813 73
					87,893 18
					$1,004,706 91

NOTE.—From the commencement of our missionary operations, until 1829, the Treasurer of the Trustees of the General Assembly kept the account of missionary funds received. In July 1829, Mr. Solomon Allen entered upon his duties as *Treasurer of the Board of Missions;* at which time, the Treasurer of the Trustees of the General Assembly had advanced the Board over $4,500. The Annual interest money due the contingent missionary fund, from the Permanent Missionary Fund of the General Assembly, was in part retained by him, from year to year, with the consent of the Board, to pay this advance; and although this interest money was *an actual receipt for missions,* it has not appeared in any previous statement of receipts, so far as we have been able to discover. This interest, with some other small sums, has now been added in; and hence this statement will show larger receipts for missions, than have heretofore been published in the annual receipts of the Board from 1829 to 1840.

SYNOD OF OHIO AND CHURCH EXTENSION.

Shortly after the issue of the September number of the Home and Foreign Record, containing the *Church Extension Table,* Mr. Moodie, Treasurer of the Synod of Ohio, called our attention to the fact that but a very small portion of the contributions of that Synod had been acknowledged in the Table; only $10.62 out of $361.42. The reason of the omission was made known to Mr. Moodie subsequently. He had, previously to our coming into the office, and once since, correctly reported the funds for Church Extension paid into his hands, but *not forwarding* the funds, they were not entered in the Treasurer's book, and, consequently, did not appear in the Table. His impression was, that the *Church Extension Funds* in his hands would be drawn for when needed, in like manner as the *missionary funds* in his hands are drawn for. But a very small sum of the $361.42 has been contributed since we came into the office, say $53.70. There is but one Treasury for Church Extension, and hereafter the moneys contributed, we trust, will come into it, and all receipts be regularly entered. This incident demonstrates the value of the Tables as published in the Record. They show the churches the exact state of their accounts with the Board, and give them opportunity of correcting anything that may be erroneous. We thank Mr. Moodie. The receipts of the Synod are now published in this number of the Record. We wish we could give the Synod of Ohio credit for ten times the amount. The whole contribution from 1846—6 years, is but $361.42, off expenses, $2.50—$358.92: an average of but $60 a year; and the Synod this year reports in its seven Presbyteries 10,891 members. What is past is past. The scheme of Church Extension is advancing throughout all our Synods, so we will thank God and take courage, and cherish the belief that we shall be aided more and more every year.

Account of money contributed within the bounds of the Synod of Ohio, for the General Assembly's Church Extension Fund, and received by the Treasurer of Synod, to April, 1852.

Contributions to May 8, 1846, reported to Rev. Thomas Hoge, Secretary, Mission Rooms, Philadelphia, of that date.

Columbus Presbytery.—Columbus ch 95 23, Ladies S. S. 25—120 23; Truro ch 17 75; Mifflin ch 8 10; Blenden ch 3 76; Circleville ch 5; Worthington ch 2 50 — 157 34

For year 1846–7.

Columbus Presbytery.—Truro ch 10 25; Mifflin ch 2 66 — 12 91
Richland Presbytery.—Frederick church — 5 60

For year 1847–8.

Columbus Presbytery.—Blenden ch 6 75; Hamilton ch 2; Lancaster ch 10; Mount Pleasant ch 12; Mifflin ch 4 18; Truro ch 10 50 — 45 43
Wooster Presbytery.—Congress ch — 2 73
Zanesville Presbytery.—Zanesville ch — 10 00

For year 1848–9.

Columbus Presbytery.—Columbus ch 49 20; Hamilton ch 2 75 — 51 95
Marion Presbytery.—New Winchester ch — 2 62

For year 1849–50.

Columbus Presbytery.—Blenden ch 12 52; Columbus ch 1 50; Mifflin ch 4 75 — 18 77
Zanesville Presbytery.—Centre ch — 37

For year 1850–51.

Columbus Presbytery.—Columbus ch 25 20; Blenden ch 1 85; Mifflin ch 2 80; — 29 85

For year 1851–2.

Columbus Presbytery.—Columbus ch 22 50; Mifflin ch 1 35 — 23 85

$361 42
Deduct prop'n Synodical Agent's expenses in 1846 — 2 50
$358 92

THOS. MOODIE, *Treasurer Synod of Ohio.*

September 10, 1852.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of September, 1852.

SYNOD OF BUFFALO.

Pby of Ogdensburg.—Oswegatchie 1st ch (Ogdensburg) — 35 00
Pby of Wyoming.—Warsaw ch — 12 00

SYNOD OF NEW YORK.

Pby of Bedford.—Croton Falls ch 9 69; South Salem ch Sab sch 3 50 — 13 19
Pby of New York.—Williamsburg ch — 41 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Morristown 1st ch — 86 56
Pby of New Brunswick.—Trenton Second ch — 16 00
Pby of Susquehanna.—Through Rev J Foster, Treasurer of Pby, from Wysox ch 10; Monroeton ch 8 20; Warren ch 6; Towanda ch 4 38; Friendsville ch 3; Canton ch 1 — 32 58

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Tenth ch Philad'a, cash collection 152, and addl cash per A W Mitchell M D 5, from W D Bell 30, from Hugh Campbell 5, from A D Cash 5, from "T M" 25, "Cash" 10, A Friend 40, in all from the Tenth ch, being annual collection in part 272 00; Central ch Phila, cash collection 35 53, from F N Buck 100, from S Colwell 100, from J Sibley 20, from J V Cowell 10, in all from Central ch, being annual collection in part, 265 53; Ninth ch Phil 50 — 587 53
Pby of Philadelphia 2d.—Germantown ch, from Mrs J S Henry 10, and from Miss Bayard 5 — 15 00
Pby of Carlisle.—Dickinson ch — 21 00
Pby of Huntingdon.—Mifflintown and Lost Creek ch, a bequest of Miss Mary Ann McDonald to said ch for Domestic Missions — 24 00

SYNOD OF WHEELING.

Pby of St. Clairsville.—Morristown ch — 2 00

SYNOD OF OHIO.

Pby of Hocking.—Mount Carmel ch — 6 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Bethany ch — 2 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Ena, Little River, and Fairfield chs — 14 00

SYNOD OF THE PACIFIC.

Pby of Oregon.—Clatsop ch — 15 67

$923 53

MISCELLANEOUS.

Mrs Ellen Adair Beatty of Florida, per Rev C C Jones, 100; "A Stranger," through Messrs Wood and Oliver, Phil, 15; Miss Jane R Wilson, Shippensburg Pa, 5; A Burnett, Harrisburg Pa, 2 50; A Lady, per Rev C C Jones 1; A Lady, per Dr. Beatty, 1; Children of Miss Susan Barnes' School, Harford county, Md, 1 — 125 50

LEGACY.

Legacy in part of James Torbert, deceased, of Pickaway co., Ohio — 500 00

Total, $1549 03

S. D. POWEL, *Treasurer.*

CLOTHING.

Received since last acknowledgment.

Ladies of First ch Rahway N J, a box valued at — 120 00
Ladies' Sewing Society of Gettysburg Pa, a box valued at — 61 41
Ladies of Kingston ch New Jersey " " — 83 15
" Lawrenceville ch New Jersey " " — 90 67
Ladies' Miss. Society of Greenwich ch N J " " — 63 04
Ladies' Sewing Society of Sunbury ch Pa " " — 62 00

$480 27

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of September, 1852.

A Lady, Trenton N J, to aid in erecting a church at St. Paul's, Minnesota — 5 00
Mrs Rebecca Boyd, Northumberland Pa — 5 00
J Rutherfurd of Kelso Scotland — 10 00

Total, $20 00

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of September, 1852.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Mingo ch, bal to con BENJAMIN WILLIAMS Esq, hon mem 36 42; Lebanon ch addl 3 — 39 42
Pby of Redstone.—Round Hill ch 19; Fairmont ch 2; Mt. Pleasant ch, John Giffin Esq, 30 — 51 00
Pby of Blairsville.—Elder's Ridge ch 13 54; Curry's Run ch 9 22; Harmony ch 15 00; Gilgal and Perry chs 18 — 55 76

SYNOD OF WHEELING.

Pby of St. Clairsville.—Mount Pleasant ch 52 58; Rock Hill ch 32; Crab Apple ch 14 — 98 58
Pby of Washington.—Pigeon Creek ch 41 92; Fairview ch 35 — 76 92
Pby of New Lisbon.—Liverpool ch — 5 59

LEGACY.

Estate Eleanor Giffin, per Wm Plummer Esq, Executor, — 50 00

Total, $377 27

CLOTHING.

Ladies of Uniontown ch, a box valued at — 56 22
" Indiana ch, a box valued at — 50 67
Ladies of Monongahela city a box valued at — 22 00

Total, $128 89

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of September, 1852.

Harrodsburg ch Ky, collected by Rev C Sturdevant — 65 00
Mrs Margaret Stead, Oxford Pby, Providence ch, balance of bequest, per John D Thorpe — 125 00
Stoney Creek ch, Sidney Presbytery, per John D Thorpe — 5 00
Mrs Rebecca Alexander, Bellville, Ill — 1 50
Mr F H Alexender " " — 1 50
Bardstown ch Ky, in part, collected by Rev B M Hobson — 58 00
Lebanon ch " " " " " — 50 00
Big Spring ch " " " " " — 50 05
Taylorsville ch Ky, in part, " " " " — 6 45
Fanny Laws and Mary Rae, friends to Missions — 5 00
Messrs Hull and Brothers, Louisville, Ky — 5 00
Mr Carson Dobbins, Shiloh Tenn, per Rev E F Williams — 5 00
Fairfield ch Iowa, per Rev W W Hill — 10 00
Miss Mary Ann Green, Bentonsport Iowa — 1 00
Taylorsville ch Ky, in part, per Rev J N Saunders — 15 00
Marion ch Ky, per Rev James Hawthorne — 8 00
Collections by Rev J F Cowan — 100 00
Dardenne ch Mo, collected by Rev J F Cowan — 13 00
Oquawka Ill, " " Thomas S Vail — 6 50
Bethel ch Ohio " " J M Crabb — 1 00
Rev Philip Condit " " " — 5 00
Mount Prairie Mo " " J P Poag — 2 50
Rev J P Poag, donation — 5 00
Round Prairie Mo, collected by Rev D Coulter — 10 00
Fulton Mo, " " " — 10 00
Donation by Rev D Coulter — 8 75
Collected from Rev W W Robertson by Rev D Coulter — 8 75
Rev R H Lilly to con MRS MARTHA W LILLY hon mem — 50 00
A Friend to Missions — 2 00

Total, $634 00

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
J. B. MITCHELL, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

A HIGH AND VARIOUS STANDARD OF ATTAINMENT IN THE MINISTRY.

We present to our readers some valuable remarks of the DUKE OF ARGYLE, extracted from an address delivered by him at his installation as Chancellor of the University of St. Andrews. The Duke of Argyle is one of the ablest men in the Upper House of the British Parliament.

I entertain, gentlemen, a very strong conviction—I wish I could impress it as deeply upon you—that in no previous period in the history of the Christian Church has a high and various standard of attainment in its ministry been more indispensably required. (Hear, hear.) One of the earliest assaults to which Christianity was exposed, was from those vague but often grand philosophies which were the offspring of the ceaseless activities of Grecian intellect; which at one time threatened to throw a new galvanic life into the dying forms of Pagan worship; and from which, long after that danger had passed away, a large proportion of the heresies and distractions of the early Church were derived. This, as well as all other dangers of an intellectual kind, could not, of course, appear during the ages when intellect remained asleep; but with the scholastic theology and metaphysics it re-appeared under the sanction of the Church; and it is a remarkable fact, that soon after the founding of this University, during the brilliant period of the Medici at Florence, the admiration of Platonism was far more sincere than the belief in Christianity.

The engrossing contests of the Reformation, and the renewed life it imparted to the Christian faith, put a stop to the progress of this kind of mischief. I need hardly remind you that it has reappeared in the present day; and that, under the name of transcendentalism and some others, it numbers amongst its disciples some eminent men and some very popular writers, whilst the influence of their views is perceptible where no hostility to Christianity is declared and sometimes where none is really felt. (Hear, hear.) You cannot deal with those men on the ordinary grounds of dogmatic theology. That theology they do not cease to attack—they think they already know all that it can teach them, and infinitely more besides. Neither, gentlemen, are we called upon to deal with them as you are called upon to deal with so many others. You have not to rouse them to a sense of spiritual things from too great engrossment in things which are seen and temporal. They habitually live in a spiritual world, though it be one, for the most part, of their own fancy. Their difficulty is not a difficulty of believing, but of combining their beliefs within the limits of a definite revelation. There is room for much wise and careful dealing with this philosophizing school—much room for the exercise of the highest faculties of a mind well trained, both in the knowledge of its own powers, and not less well trained in the many phases through which the human intellect has gone in its search after a spiritual world, which, as has been profoundly remarked by Bacon, can become known only by inspiration of the same Being who is the Creator of the mind itself.

Then, gentlemen, passing from this danger, I need not dwell on that strange revival which we have lately seen of opinions over which we had hoped that, in this country at least, the victory had been final.* It is the less needful to say much on this point, because this is the ground on which the theology of Scotland has been well practised, and on which I feel sure the present generation will renew the battle of their fathers with energy and effect. (Applause.)

Allow me, however, to point to the students of divinity another field on which it is most important that they should be prepared to fight. I allude to that hyper-Biblical criticism which has had its principal source in Germany. Hitherto our insular position in respect to language and ideas has been as complete a defence against some dangers of opinion as the same position in respect to geography has been against the attacks of hostile armies. We cannot reckon, however, on a continuance of this insecurity, and the increase of communication is rapidly bringing the mind of Europe into one common connection, exposed more or less every where to the same influences and the same currents of opinion. (Applause.) An intimate and accurate knowledge of the language and history of the sacred books, and a high range of scholarship in this important work, is of essential and increasing importance in the present day.

Lastly, let me entreat the earnest attention of those who have a view to the Christian ministry, to the rapid advance and influence of the physical sciences. One great error was committed in former times with regard to these. The allusions made in the Bible, for the purpose of illustration, to the various appearances of the external world, were held to be authoritative declarations on questions of physical science; and some of the noblest discoveries of the human intellect were pronounced to be heretical on religious grounds. We all know the result of an attempt to denounce as false what conclusive reasoning could demonstrate to be true. This error is now almost universally abandoned. (Applause.) I am not sure, gentlemen, that an opposite error, almost as dangerous, has not succeeded in its place. An absolute separation has been declared between science and religion; and the theologian and philosopher have entered into a sort of tacit agreement that each is to be left free and unimpeded by the other within his own walk and province. And, so far as the intentions of men of science are concerned, this understanding is often adhered to where it would be safer that it should not be taken. Generally men of refined and highly educated minds avoid, where it is possible to do so, any direct collision with popular beliefs; whilst, at the same time, the conclusions to which they point are frequently absolutely incompatible with the fundamental doctrines of the Christian faith. They may not wish to point this incompatibility out, and may even keep it as much as possible in abeyance, but it will still be felt and seen by all who thoroughly accept those conclusions and enter into their spirit.

The truth is, that no such separation between science and religion as that which is often attempted is possible. Every outward visible thing has some inward and spiritual meaning; and if the true one be not seen, a false one will be invented. The same desire of knowing the mysteries of one Being, and of the being of the world around us, which leads the metaphysician beyond the borders of Christian belief, will, in like manner, lead beyond it the man of physical research—only that his philosophy will be apt to degenerate into a low materialism, instead of evaporating into the haze of the idealistic school. No, gentlemen, it is neither a confounding a physical with religious truth, nor yet is it a total separation, which is unnatural and impossible, but a true idea of the nature of their connection, which is wanted now. (Applause.) The Christian minister must never, indeed, interfere with the man of science on his own walk; he must show no ignorant jealousy of any fact which the physical world may reveal to the activities of modern research. But he may be jealous, and he must be watchful of the interpretation which is put on those facts; whilst, in order to correct that interpretation, he must know them, and know them in their true connection. (Applause.) One of the great works to be done in our time is to keep the immortal analogy of Bishop Butler abreast of the science and discoveries of the day. (Renewed applause.) Looking, then, gentlemen, to the number and variety of the directions from which influences hostile to Christianity may be expected in the present age, we must be deeply impressed with the arduous nature of the duties of the Christian ministry; we must see how various must be the weapons, how complete the armour, of those who would enlist in our day as soldiers of the cross.

* Romanism, including Puseyism?

MINISTERS' CHILDREN.

In the families of 35 ministers, there are 141 children, fifteen years old and upwards—of these 89 are professors of religion—15 are hopefully pious, but have not made a profession; and 19 are ministers, or preparing for the ministry. Four sons are intemperate—the mother of one of them is not a pious woman. The remaining 33 sustain a good moral character.

In the families of 172 deacons, there are 796 children, fifteen years old and upwards, of whom 450 are professors of religion—46 hopefully pious, but have not made a profession, and 17 ministers. Sixteen are intemperate; three of these were excommunicated from the church for this crime. The *fathers* of three of them use strong drink, and the fathers of two others are strongly opposed to *temperance societies*. The *mother* of one was excommunicated for this sin. The remaining 284, with very few exceptions, are respectable, useful citizens.

In the families of 42 ministers, there are 99 children, between 5 and 15 years of age, of whom 7 are professors, and 2 are hopefully pious, but not professors.

In the families of 85 deacons, are 199 children, between the ages of 5 and 15, of whom 17 are professors, and 17 are pious, but not professors.

In view of these facts, Mr. Grosvenor asks, Will any one still maintain that this proverb is true "that ministers' children are the worst children in the world," in its general application to the families of ministers and deacons? If so, let him select in the several towns in this State, 207 families, embracing 937 children over 15 years of age, of whom 539 are professors of religion—61 pious, and not professors, and 36 ministers, and among whom there are but 20 who are intemperate. But when he has done this, his point is not proved—for he must show that these 937 are *more* respectable, *more* moral, and *more* religious than the same number among the children of ministers and deacons.—*N. E. Herald.*

For the Home and Foreign Record.

PRAYER FOR CANDIDATES.

Should the churches pray for their candidates for the ministry?

Or the question might be shaped thus: Should the churches pray for their own members, who are in circumstances of special responsibility, difficulty, and danger? It is scarcely necessary to show that candidates for the ministry *need* to be prayed for. The Church has always felt her obligations to pray for her ministers, since an inspired apostle enjoined prayer for him and for the success of his ministry. And when we consider that in the great majority of cases the ministerial character is for the most part formed while the candidate is in training for the office, it seems not unreasonable to extend the apostle's exhortation, and claim the almost direct injunction of the Scriptures, to pray for those who are to be set over us in the Lord. And indeed, the Church does pray for this, at least in general terms, whenever she prays the Lord of the harvest to send forth labourers into his harvest. The prayer for the men includes a prayer for qualifications which God alone can give. It is for labourers she prays, not drones. It is for reapers, who with wisdom and care shall gather in the precious harvest, and not for those who through lack of suitable acquirements, or prudence, or still more necessary qualifications, shall waste or destroy the ripening grain.

But might not what is done in general terms be done to greater advantage, if done in a more particular manner? When the Christian prays for the thousands who are pressing forward to fill the posts of responsibility in the universal church militant, or for the hundreds who are preparing to lead in his own division, he is praying for a grand object; but his thoughts are apt to be very indefinite, and his feelings but little interested. If he should first have fixed his thoughts upon some one, or some few with whose character and difficulties he may be somewhat acquainted, and in whom he may thus feel in some degree interested, his prayer would doubtless be prompted by livelier feeling; and then, passing from

the particular to the general, he would be prepared to add to the freshness and vigour of his feeling the solemn elevation that springs from extended views.

The question, What shall enter into the minister's public prayer? is an important and difficult one. The prayer must not be too long, or it becomes wearisome; it must not be too much condensed, or the undisciplined mind cannot follow; not too general, or it fails to awaken feeling in the worshippers. The objects must be important, must be such as the people are or can be interested in, and such as are proper to be made public. With diffidence as to wiser, better, and for the most part older heads, we would suggest the question, whether the welfare of each particular candidate is not an object of sufficient importance to engage at times the public prayers of his own church; whether it is not an object in which the people could be easily interested, if they be not so already; and whether it would be injudicious thus to make private interests public. This last point seems the most open to question, and the minister would decide it according to his own judgment of the circumstances of the case. It is supposable that there might be cases where the candidate's knowing that he was publicly prayed for (it is assumed that this public prayer is in his absence) might tend to foster vanity and self-conceit. But just so does the church pray at the request of parents for a son who has gone on a distant voyage, or a daughter who may be dangerously ill. If the candidate be truly pious, it is not easy to imagine anything that would tend more naturally to work humility of mind and solemnity of deportment than this very thing. And if, though pious, he be so incorrigibly self-important as to be injured by this, he is not well fitted for introduction to an office which, most of all, involves temptation to self-conceit, and in which self-conceit is most injurious to usefulness.

We would suggest the question to those who lead in the devotions of the weekly prayer meeting—the little band that have often been led in prayer by the fervent supplications of the candidate, and perhaps oftener than others think of him, though they may think seldomer of his need of grace than of their own, unless reminded of it. And at the family altar, whence prayer goes up for the coming of the kingdom as well as for daily bread, might not this important interest of God's kingdom be remembered? and would not the parent whose high ambition for his children is that they may be ambassadors of God, be using a valuable means to this end as he brings this subject before their minds in connection with persons whom they know, and in the solemn acts of family worship? And the private Christian, whose prayers go beyond the circle of his personal wants, can find few points where circumstances of local interest so blend with considerations of general importance as in his prayers for the well known one or few who are preparing to win souls. ELISHA.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE BIBLE IN THE PUBLIC SCHOOLS.

The Pope is hard at work in getting the Scriptures out of the common schools. Many of these schools, indeed, do not admit the Bible at all; and where it is admitted, the reading of a chapter or of a few verses does not supply the want of *religious instruction*. The difficulty of obtaining even the reading of the Bible in the common schools is becoming more and more difficult. Whilst the Papists claim the Douay version as the only suitable one, some of our Baptist brethren are becoming interested in *their* new version and have already shown a disposition, as in a late Kentucky convention, to press its claims.

The following account of the Romanist movement in *Cincinnati* will be interesting to our readers.

The School Trustees of our city have been engaged in a discussion for some time past, as to the use of the Bible in our schools. The Romanists here have assumed the position that, as the schools are supported by a tax on the whole community, and they pay their share of it, that their children shall not be required to read the Bible. They hold that it is sectarian. The School Board cannot, however, be induced to forbid the use of the Bible, and now they demand that the Douay version shall be the one which is read by their children. We are informed that the subject will come up for discussion next Friday evening, and that there is a great probability that the Board will yield to this requirement. It is time Protestants were awake to this subject. The opposition of Romanism to Free Schools and to the Bible is well known, for both are unfavourable to its despotic assumptions. The Douay version is not a correct translation of the original Scriptures, and can not be read any where properly as the word of God. And this movement is not from a sincere desire to have their children instructed in the Bible, but it is calculated to produce dissatisfaction and trouble, and bring about the exclusion of the Bible altogether. We are glad to see our neighbour, Dr. Rice, in the field on this subject. Always ready to battle against what he considers error, he has delivered a lecture showing the difference between the popular translation of the Scriptures and the Douay version. At the request of several gentleman, he will repeat the lecture in Wesley Chapel, and follow it with three others: 1. The comparative effects of Romanism, *without* the Bible, and Protestantism *with* the Bible, upon *public morals;* 2. The comparative effects of these two systems upon the *wealth and prosperity* of the country; 3. Their comparative effects upon *civil and religious liberty*. The importance of the subject, and the well-known ability of the lecturer, render it unnecessary for us to urge a large attendance. We have been also glad to know that the Daily Times has taken high and right ground on this subject, while our other dailies have been silent. It is a topic on which every patriot should speak out frequently and fearlessly.—*Central Christian Herald.*

RELIGIOUS INSTRUCTION OF THE YOUNG.

WORDS OF THE WISE.

The following extract is from the special prolegomena of URSINUS, the principal author of, and able commentator on, the Heidelberg Catechism. He may be regarded as the father of the German Reformed Church.

In the new translation of his commentary are these words: Since from the very beginning of the world, God has been the God not only of those of adult age, but also of those of young and tender years, according to the covenant which He made with Abraham, saying, "I will be a God unto thee and thy seed after thee," he has also ordained that both classes should be instructed in the doctrine of salvation according to their capacity; the adults by the public voice of the ministry, and the children, by being catechised in the family and school. * * *

"Under the Old Testament dispensation, children were taught in the family by their parents, and in the schools by the teachers of religion, the principal things contained in the prophets, viz: such as respects God, the law, the promise of the gospel, the use of the sacraments and sacrifices, which were types of the Messiah that was to come, and of the benefits which he was to purchase; for there can be no doubt but that the schools of the prophets Elijah, Elisha, &c. were established for this very purpose. * *

"That the catechization of children was diligently attended to in the times of the apostles, is evident from the example of Timothy, of whom it is said that he knew the Holy Scriptures from a little child; and from what is said in the Epistle to the Hebrews, where mention is made of some of the principal heads included in the catechism of the apostles, such as repentance from dead works, and of faith towards God, of the doctrine of baptism, and of laying on of hands, and of resurrection from the dead, and of eternal judgment, which the apostle terms milk for babes. * * *

"So likewise the fathers wrote short summaries of doctrine, some fragments of which may still be seen in the Papal church. Eusebius writes of Origen, that he restored the custom of catechizing in Alexandria, which had been suffered to grow out of use during the times of persecution. Socrates writes thus in relation to the system of catechizing in the primitive church: 'Our form of catechizing,' says he, 'is in accordance with the mode which we have received from the bishops who have preceded us, and according as we were taught when we laid the foundation of faith and were baptized, and according as we have learned from the Scriptures, &c. Pope Gregory caused images and idols to be placed in the churches, that they might serve as books for the laity and children. After this period, the doctrine of the church, through the negligence of the bishops and the subtlety of the Romish priests, became gradually more and more corrupt, and the custom of catechizing grew more and more into disuse,' (until at length it was changed into the ridiculous ceremony which to this day they call confirmation.)

Williard's Translation of Ursinus' Commentary on Heidelberg Catechism, special prolegomena, pp. 11, 12, 13.

The next is an extract from MARTIN LUTHER.

COLLEGE EDUCATION.

"I fear much that the universities may prove but great gates to hell, if sedulous attention be not given to the explaining of Holy Scriptures, and engraving it on the hearts of the youths who attend them. I would advise no one to send his child where Holy Scripture does not hold the chief place. All must be corrupt where increasing attention is not paid to the word of God."—*Luther.*

BARDSTOWN ACADEMY.

The Presbyterians of Kentucky have been foremost in the work of establishing religious institutions of education under the care of the Church. Dr. RICE of Cincinnati had a prominent agency in laying the foundations of the Bardstown Academy; and the following notice, taken from "*the Presbyterian of the West,*" of which he is Editor, gives an interesting account of a late visit to the institution, together with some historical notices.

BARDSTOWN FEMALE ACADEMY.

We invite attention to the circular of this Institution. We feel a deep interest in it—having, with great labour and sacrifice, in connection with faithful friends, founded it, some *eighteen years ago*. At that time the common opinion both of ministers and people was, that *female education* might be safely left to individual enterprise. We were then pastor of the Presbyterian church in Bardstown. At that place—a handsome and healthy town of some fifteen hundred inhabitants—was located the Roman Cathedral, St. Joseph's College, then the most celebrated Roman College in the west; Nazareth Nunnery, where for many years there have been, on an average, from one hundred to one hundred and fifty young ladies, many of them of Protestant families, receiving their education; and in the vicinity several other less celebrated schools of the same general character. There we saw the wisdom of Rome in founding so many permanent *female institutions*, and the folly of Protestants in leaving female education to take care of itself. The Roman clergy know, that if the mother of a family is a Papist, the children's minds will be early imbued with the superstitions of Rome, no matter what may be the faith of the father; and as their schools are intended to be *proselyting establishments*, they have wisely multiplied those designed for females. We then contended, as we still contend, that female education, whether the interests of Church or of State are considered, is no less important, than the education of the other sex; and that it is of the utmost importance that there should be permanent institutions fitted to impart thorough education to the females of our country. We rejoice to find these views now becoming prevalent in the Presbyterian churches.

The Bardstown Female Academy was placed under the care of the Louisville Presbytery, and is, if we mistake not, the first institution of the kind in our Church. It is now under the control of the Presbyterian church of Bardstown, the Presbytery having given it up to that church.

It has passed through many trials, and has been bitterly assailed by the Romish clergy. But it has educated a very large number of young ladies, many of whom have become pious, and quite a number of whom have gone to their eternal reward.

This Academy still lives and prospers. It is beautifully situated on a lot of two acres, ornamented with shrubbery of different kinds; and the buildings are very spacious, as well as handsome—admirably calculated for the purpose. It is now under the care of Rev. Mr. Cosby and Lady, who possess rare qualifications for the important work they have undertaken.

We had the pleasure, a short time since, of paying a visit to our first pastoral charge, and with the pleasure of visiting once more very dear friends, we had the additional happiness of finding the Academy in a flourishing condition. Amongst the most pleasant recollections of this visit, we shall long cherish that of the presentation to us of a handsome family Bible by the young ladies, in consequence of our early connection with the Institution.

We take pleasure in bringing this Institution to the notice of our readers, and in recommending it to the patronage of those who have daughters to educate. We know no Institution of the kind which we can more safely recommend.

A NEW SCHOOL AT LEXINGTON, MISSOURI.

A Christian school is a great addition to the evangelical resources of a congregation. Care and effort, employed every where else *except upon the daily training of the young*, will be comparatively inefficacious. If we want an intelligent and Christian generation, we must "bring them up in the nurture and admonition of the Lord."

The following is the prospectus of a parochial school recently established by the pastor and elders of the Presbyterian church in Lexington, Missouri.

PAROCHIAL SCHOOL,

Lexington, Missouri.

The first session of the Parochial School, in connection with the Presbyterian church in Lexington, will commence on the first Monday (6th) in September. Miss J. D. Vaughn, Principal.

The first design of the school is for *the benefit of the congregation*. Yet *others* who may desire it, will be received as pupils.

The regular course of study is comprised in the following four divisions:

PRIMARY DIVISION.

Orthography, Reading, Penmanship, Colburn's First Lessons, Paley's Geography, Written Arithmetic, *commenced*.

JUNIOR DIVISION.

History, Mitchell's Geography, Grammar, Arithmetic, Physiology, Ancient Geography, Watts on the Mind, Burritt's Geography of the Heavens, Composition.

MIDDLE DIVISION.

Natural Philosophy, Algebra, Rhetoric, Botany, Astronomy, Marsh's Ecclesiastical History, Grammar, Composition.

SENIOR DIVISION.

Geometry, Algebra, Mansfield's Political Grammar, English Grammar, Logic, Chemistry, Moral and Intellectual Philosophy, Geology, Evidences of Christianity, Butler's Analogy, Kaimes' Elements of Criticism, Composition.

The *Bible* and *Shorter Catechism* will be considered as indispensable parts of the exercises of the School.

Bills payable in advance.

The scholastic year, commencing on the first Monday in September, will consist of two sessions of twenty-one weeks each, without any intervening vacation.

The terms for tuition, in each division, will be as follows, viz:

Primary,	$ 8 00
Junior,	10 00
Middle,	12 00
Senior,	15 00

No extra charges of any kind.

Those at a distance from Lexington, who may wish to send their daughters to this school, can place them under the care of the session, or of any member of it who may be designated, who will provide boarding accommodations, and promote their comfort and interest as much as possible.

Pupils will be received at any time, and charged from the date of their entrance to the close of the session.

No deduction will be made for absence, except on account of prolonged sickness.

A. V. C. Schenck, *Pastor.*
W. T. Wood,
E. Stratton,
W. Hunter,
A. McFadden,
H. S. McClure, } *Ruling Elders.*

THE CHURCH AND THE SCHOOL.

There is a natural and somewhat intimate connexion between the Church and the School. No one can doubt that they are, or can be made, mutually helpful—that the kind of instruction imparted at the school may be made to fortify and enlarge the Church, and that the Church is the grand instrumentality by which schools are fostered and maintained. This connection subsists both in churches which are true and those which are false. The false church maintains itself by maintaining schools in which its own falsehoods and superstitions are ineffaceably engraved upon the youthful mind. Even Popery institutes schools, in self-defence, and to keep its miserable victims from partaking of the light, and Puseyism employs them as one of its most efficient instruments of propagandism.

The instrumentality which untruth finds so efficient, is doubtless available for maintaining and promoting the truth. The school is one of the most important and influential formative powers. What a man shall be, or do, depends very much on his school training. In school he acquires habits of attention or of idleness; he is trained to think or to be merely passive; acquires knowledge, and learns principles which may ultimately save or destroy him. Hence the acknowledged importance of having schools which are really good, and an education which is pervaded by religion. If the man is expected to be religious, the boy should be under the lessons and influences of religion in the school, in which his mind and habits are, or ought to be, in process of formation and development.

A religious education, in all ordinary circumstances, implies, or presupposes, a church connexion. We are not aware, indeed, of any examples in which, on an extensive scale, a religious education has been attempted or successfully carried out apart from the watchful superintendence and fostering care of the church. The church is the heaven-appointed instrumentality for preserving and propagating religion in the world. It is the pillar and ground of the truth; and whatever is religious in the world must be more or less intimately associated with the church. To separate education from the church, will be found practically to separate it from religion.

In a country such as ours, in which the children of church members are, by profession, Christians, and receive in baptism the seal of that profession, it appears both natural and dutiful that the Church should exercise a watchful superintendence over their education, and, so far as she can, provide that it be such as is fitted to form, not only intelligent citizens, but intelligent and consistent church members. On the one hand, the repeated visits of the minister to the school, in his recognized and official capacity, are fitted to maintain the religious character of the school; and, on the other hand, such visits form a mutual bond of attachment and recognition between the pupils and the minister, which cannot fail to fortify and to preserve the Church.—*Free Church Record.*

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, SEPTEMBER, 1852.

Presbytery of Troy.
Waterford ch 54; Stillwater 1st ch 56 50 — 110 50

Presbytery of Steuben.
Portageville church — 7 36

Presbytery of New York.
Brooklyn 2d ch — 50 45

Presbytery of New Brunswick.
Lawrenceville ch, addl — 5 00

Presbytery of Susquehanna.
Warren ch 3 80; Friendsville ch 2; collection after Presbyterial sermon 9 24 — 15 04

Presbytery of Luzerne.
Lackawanna church — 2 00

Presbytery of Baltimore.
Frederick church — 1 75

Presbytery of Carlisle.
Chambersburg ch 66 62; Fayetteville ch 5 — 71 62

Presbytery of Blairsville.
Blairsville ch, Ladies of — 43 50

Presbytery of Richland.
Pleasant Hill ch 10; Frederick ch, in part to con Zenas Ball an hon mem 28 — 38 00

Presbytery of Sydney.
Stoney Creek ch — 5 00

Presbytery of Cincinnati.
Hopewell ch 10 85; Pleasant Ridge ch 7 46 — 18 31

Presbytery of Lexington.
Bethel ch 26; W. Cove ch 5 50; Lebanon ch 7; N. Monmouth ch 5; Carmel ch 14 25; Staunton ch 33; T. Spring ch 36 33; Fairfield ch Rev James Paine 53 cts, in all 127 61—less $5 commission paid Treasurer of Presbytery — 122 61

REFUNDED.
By E. T. W. — 50 00

MISCELLANEOUS.
Mrs E A Beatty, Florida — 100 00

$641 14

II. Fund for Schools, Colleges, &c.
Staunton ch, Va — 10 00

Total $651 14

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, SEPTEMBER, 1852.

Presbytery of Blairsville.
Johnstown ch 50; Gilgal and Perry chs 35 — 85 00

Presbytery of Ohio.
Fourth ch Pittsburgh 4; Fifth ch Pittsburgh 5; First ch Monongahela City 40; Second ch Allegheny City 8; Highlands ch Sunday School 5 — 62 00

Presbytery of Clarion.
Licking church — 6 00

Presbytery of Columbus.
Lancaster church — 26 60

Total $179 60

LEECH, McALPINE, & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, SEPTEMBER, 1852.

Presbytery of New Albany.
New Philadelphia ch 10 30; Jeffersonville ch 25 — 35 30

Presbytery of Indianapolis.
Bloomington ch 8; Hopewell ch 9 15; Bethany ch 6 35; Franklin ch 20 — 43 50

Presbytery of Palestine.
Paris church — 14 25

Presbytery of Louisville.
Pennsylvania Run ch — 18 75

Presbytery of West Lexington.
Carrollton church — 24 90

Presbytery of Transylvania.
Bethel church — 10 00

Presbytery of Nashville.
Shiloh ch, Mr Carson Dobbins — 5 00

Total $151 70

A. DAVIDSON, *Treasurer.*

Total Receipts in September, $982 44.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, October 13, 1852.

India.—Letters have been received from Allahabad to July 31; Futtehgurh to July 31; Mynpurie, July 30; Agra, to July 29; Saharanpur, July 15; Sabathu, July 22; Lodiana, July 23; Lahor, July 24.

One of the native female members of the church at Allahabad had died, in the enjoyment of great peace and a good hope through grace. Yunas Singh and Thomas Janvier, native assistants, had been stationed at Phulpur, some twenty miles from Allahabad, to form a branch school. This measure was looked upon as a hopeful experiment, and was regarded with much interest.

The Rev. J. J. Walsh at Futtehgurh writes, "We have lately been cheered by the conversion of two respectable and educated Hindus at Delhi. One is a sub-assistant surgeon, and the other a mathematical teacher in the Government College at that city. It is very cheering to us to see these young men, after they have left our schools, still continuing to think on the great subject. I have no doubt that the influence exerted in our schools over intelligent young men, is extended through them to many others, and that this leaven will work till the whole mass is leavened."

The Rev. J. E. Freeman, at Mynpurie, speaks of the increased interest among the people on the subject of education. This is owing largely to the enlightened policy of the government. Hereafter, in the government of the upper provinces, a preference is to be given in all appointments, even those of the lowest grades, to those who are able to read. In consequence of this, a number of natives now in office, but unable to read, had applied at the mission station to purchase Hindi spelling-books. In view of this movement, Mr. Freeman adds, "We see a wider door opening for the preaching of the gospel, and the distribution of the word of God." He also makes a request for funds to erect a school building at Mynpurie.

At Agra, the brethren are quite encouraged in the new efforts for the education of East Indian youth; forty-two boys and fifteen girls were receiving instruction. Several of the latter were thus saved from going into a school taught by Romanist nuns, two of them having been sent to Agra for that purpose, from a station three hundred miles distant. A few of the boys were not of the East India class, including four who are the sons of native gentlemen high in office. About two thousand dollars had been contributed by English friends towards the purchase of a suitable building.

From Saharanpur, the Rev. J. R. Campbell writes of the encouraging progress of their work, and gives a very pleasing account concerning one of the native catechists, who was in an advanced stage of consumption, but enjoyed the abundant support and consolation of the gospel, "wishing to depart and to be with Christ." Mr. Campbell adds, "I have had several delightful conversations with him, and have felt well repaid by what I had witnessed for all the little trials I have endured in India." A native woman was admitted to the church by baptism in June.

A very urgent request is made for more men at Ambala. The station is becoming one of the largest and most important in the upper provinces. Our missionary work there is well commenced, with buildings in a most eligible location. But Mr. Morrison's health has been much injured, and Mr. Jamieson will eventually have to remove to the hills, if not to return to this country, on account of his wife's health. The station, however, is not at all an unhealthy one, for those who can stand the India climate. We trust the Lord will raise up some of his servants to occupy this and other stations in that field, which is so white unto the harvest.

China.—Letters have been received from Canton, July 22d, Shanghai, July 17th, Ningpo, to July 2. The church session at Ningpo had agreed to receive into the church Mr. Wong, an aged man, who has been mentioned in letters formerly published, as an inquirer. Four others, three of them in the boys' school, had applied for baptism. The heat had been excessive at Shanghai and Ningpo, the thermometer rising to 100° in the shade. Much apprehension was felt by the natives for the rice crops. Sickness also aggravated their distress, and the mandarins and the people were all praying to their gods for rain. They know not Him who sendeth rain on the just and the unjust.

Seminole Mission.—Mr. J. Lilley mentions that on the 22d of August the sacrament of the Lord's Supper was administered at the mission station, by the Rev. W. H. Templeton, of the Creek Mission. Two persons were then admitted to the church by baptism.

Departure of Missionaries.—On the 2d October, the Rev. George McQueen, Jr., sailed for Corisco, Africa, in the brig Lowder, Captain Brown. Mr. McQueen is the son of a respected elder in our church, Judge McQueen, of Schenectady, New York. He was ordained by the Presbytery of Albany, a few days before he sailed.

On the 5th of October, the Rev. William Speer, formerly of the Canton Mission, and Mrs. Speer, sailed in the Georgia for the new mission among the Chinese in California. Our readers will learn with pleasure that the excitement against the Chinese in that State has subsided. Large numbers of them continue to arrive at San Francisco, some of whom remain at that city, while others proceed into the interior, mostly to the southern mining sections of that State.

On the 7th of October, Mr. Reuben Lowrie, licentiate preacher, son of Walter Lowrie, Esq., Sec'y., left this city for the Choctaw mission. It being doubtful whether his health will stand the summer in the South-west, his appointment is a temporary one, to meet the present wants of the mission. Two teachers are greatly needed at Spencer Academy, one of the most important missionary establishments in the Indian country.

We ask for these brethren and their respective missions, the prayers of the churches.

THE FOREIGN MISSIONARY.

Contents of the October Number.

Newspaper Edition.—The Savage Islanders, with an engraving; Good News from India, by J. M. J.; "The poor also, and him that hath no helper," by X; An Account of a new Preacher; Recent Intelligence; Revised Terms of the Foreign Missionary; The little Kashmiri, by M. R. P.; The hidden things of dishonesty, by J. P.; Pictorial Scenes and Incidents illustrative of Christian Missions; the Lodiana Mission School, by J. H. Orbison; What is the cause of this difference, by * * *; The Contrast, by * * *; Mission Schools at Canton, by Mrs. Happer: Is the name of Jesus precious? Donations acknowledged.

Pamphlet Edition.—The same as above, with the addition of An Appeal to the Presbyterian Church for the Heathen.

THE REV. J. R. CAMPBELL'S BOOK.

Mr. Campbell, of the Lodiana Mission, has prepared for the press the substance of the Lectures delivered by him, when on a visit to this country, a few years ago. These have been published under the title of "Missions in Hindustan," by Mr. George H. Stuart, of Philadelphia, in a handsome volume, with engravings. Our readers will find in this book much information about the Hindus, deeply affecting views of their spiritual condition, and encouraging accounts of the missionary work amongst them. We hope this little volume will be extensively circulated.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. J. H. MORRISON.

(Continued from page 123.)

Hindu legends and credulity.

March 24th, Bhunareri.—On my arrival at the encampment ground, I saw two or three persons loitering about, to whom I spoke, and soon a few others gathered around and listened, until the carts arrived. Among them was a Brahman pilgrim, who made some inquiries, and some slight attempts at a defence of his system. As soon as the native brethren arrived, I called one of them to continue the work, which he did for some time. This place is on one of the great roads leading to Pahoe, the place of pilgrimage to which I am now going. Pahoe is on the Saraswatí river, which is in Hindú mythology, the daughter of Brahmá the creator, who lived in a state of adultery with her for 1000 years of the Deotas (one of whose days is equal to 100 years of mortals), and afterwards married her to his son. The mythological name of Pahoe is Prathudak, from Rájá Prathu, who instead of going on the usual pilgrimage to perform the Kríyá for his father, who had been excessively wicked, concentrated the merit of all the previously established pilgrimages at this place, and then performed the Kríyá, or masses, for the release of his father's soul. When that Rájá existed, or how he concentrated the merits of all other pilgrimages at that place, or if that be true, why the people proceed immediately from that to other places of pilgrimage, are questions which Hindus never think of asking. To the first two questions, when put by any one else, they think it perfectly satisfactory to reply that they know nothing about it except that it has been so handed down from their ancestors, and to the latter the only and universal answer one can get is, that so the world goes, and they go with the rest!

'Apagatí' deaths—Sad superstitions.

Pahoe is the place where the people of all this region must perform the Kríyá for the release of their deceased relations, but especially in the case of *apagatí* death. There are various circumstances which render the death of an individual apagatí, *i. e.* evil, or such as involves the soul in misery, until some relative or friend perform the Kríyá Karm for them. Of this class are almost all accidental deaths, or deaths by disease within three days after being taken ill, dying on the house-top or in bed. When a person is evidently dying, if he is on a bedstead or house-top, he is tumbled down on the ground floor, or out of doors; but should they not be sufficiently watchful, and let him die on his cot, some one must go to Pahoe to perform the prescribed ceremonies, and pay the Brahmans for masses to get his soul out of this purgatory.

To-day numbers passed this on their way to Pahoe, with their little bags containing the ashes, nails, and teeth of some deceased relative. They all appeared to feel that they were engaged in a most important work, and few could be induced to stop at all, and they only for a few minutes. I was particularly impressed with their apparent earnestness; nothing could turn them aside form their purpose. I felt that they were administering a solemn reproof to the majority of those who have named the name of Christ, their manner indicating so much more decidedly that they felt they were engaged in business of vast importance. One man stopped a while who was on his return. He had been there to perform the Kríyá Karm for his father and mother. I asked him what sort of apagatí they had died. One of them, he said, had died on a cot! The conversation then took such a turn that I forgot to pursue my inquiries about the other. I asked him, Now, is their salvation secured? Yes, he replied. Now then, said I, have you nothing further ever to do for them? O yes, said he, I must perform the shrád, *i. e.* feast the Brahmans for their benefit every year. Thus these poor, deluded beings are never released from the talons of these harpies, the Brahmans. While alive they are kept constantly spending all they can earn in pilgrimages and dues to Brahmans, and after their death their children, as long as they

live, must do the same both for parents and themselves, and when all is done, they are gravely told they must notwithstanding all suffer for all their sins, their merited punishment! Yet when we expose all this absurdity and villany, they open their eyes with astonishment, say, Yes, this is all certainly true, but what can we do? This is the way of the world, and we cannot leave the old track, bad as it is! Oh! how awfully enslaved are these miserable beings! How securely Satan has bound, and how awfully has he degraded his liege vassals! Come, O thou blessed Spirit of light, life, and liberty, break these heavy chains, and let the oppressed of Satan, the world, and the flesh go free.

Conversation with Pilgrims—Ignorant Mohammedan devotees.

25*th Karám.*—On the road this morning overtook a company of pilgrims on their way to Pahoe and Hardwár. They proved to be a Prohit (priest) and his Jagmáns, (those whose offerings are his right by inheritance,) from Jálandhar. I alighted from my horse and walked with them for the purpose of pointing them to the Lamb of God, who taketh away the sin of the world, without requiring long, expensive, wearisome, and dangerous pilgrimages. At first, all seemed delighted, and I could hear them expressing their surprise to each other, that I could talk with them in their own language. I had not proceeded far before the Prohit began to show signs of uneasiness, and a wish to get rid of my company. He was obliged to admit the truth of what I said, but were he to practise it, his gains would be gone. So he managed to drop behind after I had exposed his ignorance pretty effectually, and left me to proceed with my instructions to his Jagmáns, which I did until I became fatigued with walking, when I again mounted my horse and left them.

This place is almost all a mass of ruins, a few miserably poor-looking beings living in patched up ruins. Its principal importance seems to be derived from some old mausoleums occupied by faqirs, who live on the offerings of the people made to the tombs of these ancient saints of Islamism. They are a lazy, idle, ignorant, and bigoted set, the latter quality indurated in them by the support it affords them without labour. In order to disarm prejudice, I endeavoured to give them some instruction, taking my text from the Korán, the passage that declares that Christ was the Spirit of God, and given as a pattern for the world. From this I argued the divinity of Christ, the duty of all to follow his example, and worship God through him. They would not believe their Koran contained such a passage, and there was not one among them that knew enough to tell whether I had the Koran or not. At length a young upstart from one of the other tombs came up, who professed to be able to read the Koran. I tried him, and found the amount of his learning was, that he could rattle over a little at the beginning without understanding a word he read. On turning over a few leaves, he could not read a word even in that way, nor even the translation in his own mother tongue. Such is the ignorance of their own religion, into which I suppose more than 99–100 of this people are involved.

Theft—Lodging in a Faqir's house—Call of priests—Another theft.

26*th, Pahoe.*—Last night I had a practical exemplification of the villanous character of the people where I was. I got three watchmen from the police to guard the baggage, but instead of guarding they were leagued with thieves, who came and stole five or six rupees' worth of property, principally from the servants. In consequence of this, I was delayed so late that I was obliged to stop to get breakfast on the road, and did not reach this until late in the afternoon. To save the trouble of pitching a tent, I went into a small native house which I found empty by the road side, under the shade of a large pipul tree. It had been occupied by a faqír, but being now empty, was used by travellers. At one end of it was a small throne for his idols, ascended by three steps. During one tour I made, attending melas, some three years ago, I lived with these faqírs two or three weeks, and found it pretty comfortable, except that the amount of filth was rather more than I had been accustomed to.

Shortly after my arrival, quite a number of the Prohits of this place, who recollected my visit last year, called to make their salám, with whom I had some little discussion, in which I managed to set forth the gospel plan of salvation, and the character of Christ as the only immaculate incarnation. One man stood forward as a disputant, but after I had exposed several of his errors and self-contradictions, he raised a noise and went off.

27*th.*—Last night was awaked and kept awake for a long time by the noise in consequence of a theft—two of our oxen being taken off. And to-day a good deal of our time was taken up in ineffectual efforts for their recovery. I was surprised at the way in which the police officers tracked them to two neighbouring villages, through grain and grass. They then seized several of the villagers, and after exacting a promise of them to bring back the stolen property, let them go to search for them. Very few people have as yet arrived, consequently have had but little to do. The catechists went into the city, but the Brahmans would not let them do any thing, for the noise they kept up about them.

Stolen property recovered—Labours at the Mela.

28*th.*—Succeeded to-day in recovering the value of the property stolen from Karám, and have some hopes of recovering the oxen stolen from this place. The number of pilgrims arriving somewhat increased to-day, and we found more to do, but the Brahmans are so much afraid of our influence on their gains, that they avoid us, and do all they can to keep others away, and when they do come, very seldom any of them will listen to instruction, or even discuss any question. They will ask a question, and as soon as I begin to answer, two or three will start some other questions, or before I get out a single sentence, attempt to give their various answers to what they suppose I am about to say. Any thing to make a noise, and keep the people from receiving the truth.

29*th.*—This morning went out along the bank of the stream among the pilgrims, and addressed a good number of them, exposing the sin and folly of their course, and pointing them to the Lamb of God, who taketh away the sin of the world. The Brahmans, seeing me at this work, came and interrupted several times.

The water here is not half as deep as it was last year. I observed people wading across not knee deep, and even at that they sunk ankle deep in the mud. At the bridge, the deepest place, the water is black with filth, and the stench is quite offensive, crossing the bridge, some thirty feet above it! This filthy place is the spot where the greatest amount of bathing takes place. I was occupied all day in various labours, until obliged from fatigue to desist, and walk out to take the evening air. During this walk was drawn into discussion two or three times, at each of which quite a crowd gathered around to listen.

30*th, Sabbath.*—The crowd still continues to increase, though it is nothing like what it was last year. A company from the mountains arrived, and learning I was here, came and encamped close by me, because they said they were afraid of thieves elsewhere, but by me felt safe. I took occasion from this to remind them that if their holy place had so little efficacy in reclaiming its inhabitants from gross sin, it was not likely to do much for them.

We were all very fully occupied to-day in private conversation, discussion, and preaching and distributing books; but our companies were generally small, and our discussion conversational and unsatisfactory.

31*st.*—This morning had the largest congregation and the best opportunity to preach. I have, during the whole mela, addressed them on the all-sufficiency of the plan of salvation by Christ, and the utter worthlessness of the absurd and wicked superstitions to which they were trusting.

On the proofs of the existence of God, independent of matter—A man drowned.

An Udasí Faqír has been here regularly every day for four days, to listen and propose questions. To-day he came twice and listened for a long time, but interposed no questions or objections. Apparently, however, he had one to discuss his difficulty for him, *i. e.* the proof of the existence of God independent of the material universe. Paley's argument from the evidences of design in creation was of no use in satisfying them. They took the ground of the eternity of matter, and that God was not separate from, or independent of, matter.

After exhausting the usual arguments without satisfying them, I appealed to the Word of God; but, replied they, first show that there is a God to give a revelation. I then referred to several of the prophecies and their circumstantial fulfilment, after a lapse of several centuries, and argued from this that they must have been written by the instruction of some being superior to any finite creature, and that being we call God. But, said they, how do we know that all this is true? I replied, if we reject these facts we must reject all the histories of every country in the world, for none are better authenticated than those which testify to the fulfilment of the prophecies, centuries after they were written. Therefore, if we reject them, we must reject all that has been written before us, and plunge ourselves into primeval darkness, and go to work to investigate anew every subject, without any previous experience to guide or assist us. This answer ended the discussion. The Faqír looked delighted, and his friend assented and yielded the point.

This evening the people were busy lighting little lamps and setting them afloat, to give light to their ancestors. One person was drowned at the principal bathing-place, and no effort was made to rescue him. He never arose to the top after he went under the water. It is possible he had jewels on his person, and some covetous Brahman dived and drowned him for his jewels, for this is a common trick at Benares, and the Brahmáns here are bad enough for that or anything else.

Brahmans suspected of murder; their bad character attested by pilgrims—Advice to these pilgrims—Concluding notices.

April 1st.—Learned to-day that the young man drowned last night had on a considerable quantity of jewels, and that the Brahmans told his mother not to cry about him, for his salvation was now secure, notwithstanding they number drowning among the cases of apagatí death! I am satisfied in my own mind, that my first suspicions were correct. The violence, fraud, oppression, and robbery practised by Brahmans, villains of all descriptions, and police-officers is beyond description.

The company of pilgrims from the mountains, mentioned on Sabbath, came up with me this evening and encamped beside me. I asked them what they had gained by their pilgrimage? The one who was most forward in defence of the Brahmans, said, in reply: "Blistered feet, hunger, thirst, an empty purse, and a light burthen to take home," for the Brahmans had robbed them of almost every thing. One of the women said they were not now afraid of thieves, for the Brahmans had left them nothing to steal, they were now almost naked. I told them they had gained one thing more than they enumerated, and that was a good lesson from the Brahmans, as to their character and religion, a lesson they might have learned from me had they only listened to me when I visited them in their villages, or when they arrived at the melá. I further advised them to go home and burn up their idols, give up Brahmans, and pilgrimages, and spend the money that would be thus saved in making their families comfortable, and educating their children. They expressed themselves delighted with the idea, and promised to adopt it, saying that would make them men and not mere animals. Still, I fear, they have not decision enough to do what they know to be right and best for themselves and for their children.

Was too hoarse from yesterday's labours to do much to-day, besides the wind and dust and constant noise and confusion of the people returning from the melá, rendered it almost impossible to do anything. Had a few to listen. Distributed a few books. Just before sundown, the Sardár or chief of an adjoining district called; urging me to call at his residence to-morrow, which I promised to do.

2*d. Naggar.*—Called on the Sardar on my way this morning, according to promise, but found him utterly ignorant of every thing except what might minister to the animal part of the man. After talking with him a long time, endeavouring to raise his thoughts to something higher than the gratification of mere sensual desires, and excite in him some desires after knowledge which might benefit his children, if not himself, I left him and proceeded to this place.

The Thánadár (head police-officer,) a respectable and gentlemanly young man, called on me this morning with some of his attendants, to whom, after a long conversation, I gave a supply of such Urdú books as I have left. Proceeded, after the heat of the day, to Ambála, and found all in usual health.

INDIA: AGRA MISSION.

STATISTICS OF THE CITY OF AGRA.

In a paper dated October 30, 1851, the Rev. J. L. Scott presents some interesting and valuable statistics of the population of Agra, drawn from the official returns.

The statistics of the city of Agra, which I am now about to present, may afford matter for much reflection, and if carefully studied will give a better idea of the state of an eastern city than many pages of

general description. You will see from it the different classes into which society is cut up, and the proportion which those classes bear to each other. I have no doubt that the same proportion, with certain allowances for particular causes, will be found in other large cities. Of course it would not be the same in the country. I add a short description of each of the different *occupations*.

Sonár.—Goldsmiths, work also in silver; a caste of Hindus, respectable but not high; generally pretty well off in the world; some of them make very pretty ornaments in gold, such as breast-pins, earrings, &c.—They number 1104.

Lohár.—Blacksmiths, and iron-mongers; a caste of Hindus, rather low, but respectable; work slow but make some things very nicely. Some of them work also in brass, and I have had very pretty mathematical instruments made quite as well as the pattern. Many of them have now got English tools.—1194.

Thathere.—Braziers; Hindus; generally make brass and copper vessels for cooking and drinking. The Hindus always use brass or copper for these purposes, or if they cannot afford this, earth.—423.

Sikligar.—Burnishers, Musalmáns; engaged in polishing brass and iron tools generally. The Hindus always scour their own vessels with earth or sand, but have no employment in this way for the Sikligar.—92.

Barhái.—Carpenters; a Hindu caste; about equal to blacksmiths. They work very slowly, but some of them well. Their trade extends to all kinds of work in wood, labour not being so much subdivided here as at home. As joiners, they can make very respectable furniture, always however from a pattern. Always sit at their work, as where is the Hindu who does not, if he possibly can? The general price of a day's labour is what amounts to 8½ cents, which appears to be very cheap, but on account of the slowness of the work, it is I think about as dear as labour would be at home.—1507.

Kalaigar.—Tinkers; Musalmáns, mostly engaged in washing brazen and iron pots with a composition of pewter to prevent rust. All our cooking vessels are thus washed once a month. If this were not done the brass would poison the food.—89.

Chumárs.—Tanners, curriers, shoemakers, cobblers, and workers in leather generally. A caste of Hindus, the very lowest in the ranks of caste. These people eat all kinds of food, and are much despised by the other classes of Hindus. Still, though so very low, they have their own rules of caste, and are as careful as the others to preserve them.—2699.

Musawar.—Painters; both Hindus and Musalmán. Generally make pictures of the curiosities of Agra; the old buildings, such as the fort and Taj, and the different classes and occupations of the people. Also paint pictures of the gods in the temples, and in the houses of the wealthy.—189.

Glaziers.—Workers in glass. Not a caste. These people make a very inferior kind of bottles, very thin, and of a green cast. This is about the extent to which the art of glass-making has been carried in India.—21.

Teli.—Oil-men. A very low caste of Hindus. By the highest classes of Hindus it is considered unfortunate to see one before breakfast. The way in which they extract oil from various kinds of seeds, is by digging a conical shaped hole in the end of a large block firmly fixed in the ground. Into this hole a heavy beam, pointed at the lower end, with a shoulder to prevent it from falling out, is placed, and this beam is drawn round by an ox or cow, thus pressing the seed from which the oil is extracted against the sides of the hole in which it is thrown. The oil runs down through a little hole made below. This is the way in which sugar-cane also is pressed. It is hard to believe that this process will extract more oil than the most powerful presses, and yet it is so. Of course it is not so clean, and the process is slow, but time in this country is cheap. Most common oil is made from mustard seed. It sells at about the rate of 14 lbs. for fifty cts.—890.

Atash-báz.—Firework-makers—literally fire-players. These are generally Musalmáns. The people of this country are attached to exhibitions of this kind, and the works of the Atashbázies are much in demand. I have seen magnificent displays of fireworks, but they have not so many *kinds* as in America.—50.

Chúriwálás.—Makers of lac ornaments; a caste of Hindus. The lac is a gum exuded from the pípal tree (ficus Indica,) and is that from which sealing-wax is made. These ornaments are sealing-wax rings of various kinds and colours, worn on the wrist and ankles by the poorer classes of native women.—295.

Gold and silver lace-makers, and wire-drawers.—2435.

Nánbái.—Bakers and cooks. Hindus at home always cook in their own houses, but travellers sometimes buy from the shops. Of course the baker must be of a high caste. It is probable the most of this class are engaged in baking for the Europeans and East Indians of the station.—330.

Qasái.—Butchers—always Musalmáns. No Hindu would dare to engage in such an employment. Meat of a very inferior description is sold in the markets, and is bought by Musalmáns, and (except beef) by many of the Hindus. Good meat (beef and mutton) is fed for the Christian community, and may be had every day.—1304.

Durzi.—Tailors—Hindus and Musalmáns.—1604.

Kori.—Weavers—a caste of Hindus. The loom with which they weave is a very primitive thing. A hole is dug in the earth for the treadles and feet of the weaver. The warp is wrapped round a beam at the end, and tied to a stick at the other. No shuttle is used, but the woof is pushed with the hand from side to side. A good weaver cannot weave more than three yards a day. Yet in this way all the finest Indian fabrics have been woven. In the present day many of this class are turning to other occupations, on account of the superior cheapness of English and American goods. The latter is called Markeen—a corruption of American.—8702.

Dhuniyáns.—Cotton-teazers.—Cotton and wool are cleansed, not by cards, but by a large bow, the string of which is made to fly with great rapidity against the cotton.—452.

Ghariwálás.—Watch-makers, or rather *menders*. These are of course taught by Europeans.—8.

Saddlers and wapping-makers.—44.

Nái.—Barbers. A Hindu caste. Those who shave Englishmen are generally Musalmáns, who have taken up the trade. The Hindu barber, operating on a Hindu, washes the head and beard with cold water, and then with a broad blade, something like a razor, hacks away, shaving the beard and the head except the locks and a tuft of hair on the crown. After this is done he cleans and pares the nails of the fingers and toes.—1893.

Dhobi.—Washermen. A caste of Hindus; very low. They wash on the edge of the river, or tank, beating the clothes on a board raised at an angle of about 35°. The vast majority of Hindus have very little washing, never hardly changing their clothes until they are worn out.—1560.

Kasbi.—Dancers; women of ill-fame. These form a large class. They are employed at festivals, and great public gatherings, to dance and sing, and receive large sums of money for these services.—1317.

Banyán, Mahaján, Bizáj.—Banyans, merchants, cloth-merchants. The banyáns are a Hindu caste; the others are composed of all classes of people. Under this head shops of all kinds are included, from the highest to the lowest. Shops in this country are not like the splendid ones you have in New York or Philadelphia. They seldom look better than a cow-house would at home, and generally not half so well.—18,512.

Nálband.—Farriers. Mostly employed by the Christian community. They do not make the horse shoes, which is done by the blacksmiths, their trade being merely to put them on.—74.

Ragoogar.—Shawl-menders.—99.

Patwás.—Workers in silk. These men can make an humble imitation of fringe, and tassels, but their silk is not good.—703.

Nechiband.—Hookah-snake makers. The hookah-snake is the long tube through which the tobacco smoke is drawn. It is made by wrapping wire over a round stick, then covering it with strips of a large leaf of very firm texture, and lastly with silk. Almost all natives smoke the hookah, but only the rich are able to afford any thing more than a long wooden stem. These hookah-snakes are made for the richer natives, and for the English and East Indians, the latter of whom are much addicted to smoking the hookah. Dinner or tea is scarcely over before they are brought in by the servants, and placed behind their masters, when the gurgling sound of bubbling water, through which the smoke is made to pass, immediately commences. It would be an amusing sight to people in America.—166.

Draughtsmen and miniature painters.—165.

Thread-makers.—37.

Kumhár.—Potters; a Hindu caste. The art of pottery is in a very primitive state in India. A stone wheel, about two feet in diameter, running on a pivot is the only instrument required. The potter places a lump of mud duly prepared upon it, and whirls it round, forming the vessel with his fingers. The art of glazing is not known.—1529.

Chhípi.—Chintz printers. A wooden stamp with the pattern carved on it, is the only machinery used. This chintz is used for garments in the cold weather, for lining tents, for carpets, &c.—386.

Ráj.—Masons and stone-cutters; a Hindu caste. These men can do their work well, and some of them are skilful. They work slowly, and receive 3 annas, or about 8½ cents a day.—3608.

Bamboo basket-makers.—790.

Paper makers.—The material for the paper is washed, soaked, and pounded into a pulp. It is then taken on to a seive, from which it is removed, and stuck up on the side of the house to dry.—220.

Chandlers, soap makers, &c.—Soap is never used by the Hindus, as it contains the fat of the cow or hog. They always use sand or mud in their cleansing operations. But with strange inconsistency, they do not scruple to use the hide of the cow for their shoes.—59.

Poulterers.—These are sweepers, and the lowest class of Musalmáns.—159.

Engravers and lapidaries.—These men make very beautiful mosaic work in marble. The Táj, perhaps the prettiest building in the world, is extensively covered with this work.—61.

All others,—50,066.—Total 104,636.

Add for five years since the census was taken. The Deputy Collector, who was the principal person engaged in taking the census, thinks that the city has increased not less than this sum, 10,000.

Servants in gentlemen's compounds estimated at 5000.

East Indians estimated at 1000.

Englishmen, European soldiers, sepoys, and inhabitants of the bazars, in the civil and military lines, of which bazars there are twelve, 7000.

Grand total—127,636.

The above may be considered a pretty fair estimate of the population of Agra. What a field for missionary labour! Would that we had forty or fifty missionaries continually acting upon this population, by preaching, by schools, and by all the means in our power!

INDIA: FURRUKHABAD MISSION.

VIEWS AND STATISTICS CONCERNING INDIA AS A MISSIONARY FIELD.

The subjugation of the whole of Hindustan by a Christian nation more than 15,000 miles distant, is one of the most wonderful facts of modern times. No part of history shows more clearly the hand of God, or in a more striking manner fulfils the prophetic declarations of his holy word in reference to the progress of the Redeemer's kingdom. The stone which was cut out of the mountains without hands, is smiting the kingdoms of the earth.

By this overruling Providence, one of the largest, most populous, and wealthy portions of heathenism has been opened to the gospel. Never before has the Church had so extensive a field for her efforts of benevolence.

This vast empire extends from Peshawer to Cape Comorin, near 2000 miles, and from the Indus to the Brahmanputr, more than 1500, containing 1,287,000 square miles, an area as large as the whole of Europe, omitting Russia, and as large as the six Eastern, four Middle, nine Southern, and the Western States of America. Besides, it contains nearly three times the number of inhabitants found in the *whole* of North and South America.

In whatever light the mind contemplates India, it is filled with astonishment. Her history extends into an unknown antiquity, her civilization is the most ancient the world has known; her literature and science, for ages equal to if not surpassing that of any other nation; her systems of philosophy and religion are monuments of the subtlety, acumen, and industry of their founders, and are conveyed to us in one of the most refined languages of the earth. Still, notwithstanding all this, the millions of India are the victims of the most debasing superstitions. Their civilization or their philosophy, either, has not saved them from the worship of stocks and stones, of beasts and reptiles, and with all their claims for wisdom, they do not fail, in a moral sense, to put light for darkness, and darkness for light, to call sweet bitter, and bitter sweet, to call good evil, and evil good.

However interesting the study of India may be to the worldly and curious, the chief interest with which the Christian views her has reference to her spiritual welfare. He looks upon her past history and present condition with sorrow, but forward with hope. The signs of the times speak a language which every one who is interested in her evangelization should not fail to understand. The field is

open and white for the harvest; the people are eager to read and to hear; schools have been established in which thousands of young men are trained in the literature, science, and religion of Christian nations; Bible and tract societies have been organized; the Bible and religious books have been translated into most of the native languages, and extensively distributed; a spirit of inquiry has been awakened, and we have good reason to believe that the truth has taken deep root, and that, in proportion to the labour expended, the fruit has been as great as the Church could reasonably expect. But oh! how few the labourers, how entirely inadequate to the wants of this country, the following tables, taken from authentic sources,* will show.

BRITISH POSSESSIONS.

Divisions of Country.	*Sq. Miles.*	*Population.*	*Missionaries.*
Bengal Presidency,	173,000	35,000,000	102
N. W. Provinces,	170,210	28,000,000	59
Madras Presidency,	126,000	18,000,000	145
Bombay Presidency,	68,000	8,000,000	26
Panjab,	65,000	4,000,000	4
Scinde,	50,000	1,500,000	1
		94,500,000	337

Taking the parts best supplied with missionaries, we have but 337 labourers to a population of 94,500,000; this will give more than 281,000 souls for each labourer; in this proportion there would be not more than two for the city of New York, three for the State of Massachusetts, not two for Connecticut, and about seven for the entire State of Pennsylvania. In the Presbyteries of Elizabethtown and New Brunswick, there are 83 ministers and 23 candidates; these make a greater number than all the missionaries in the Bengal Presidency, which contains 35,000,000 of souls, and almost double the number in the N. W. Provinces, containing 28,000,000. This is a glance at those portions of India which are the best supplied with missionaries, but there are large districts where there are none, as the following table will show.

TRIBUTARY OR ALLIED STATES.

Names.	*Square Miles.*	*Population.*	*Missionaries.*
Oude,	24,000	6,000,000	None.
Sikim,	4,000	500,000	None.
Rajpoot, Jaypoor, Indore, Bhopal,	120,000	17,000,000	None.
Gwalior,	33,000	4,000,000	None.
Hydrabad,	89,000	10,000,000	None.
Nagpore,	57,000	3,000,000	2
		40,500,000	2

Here are vast districts containing 13,000,000 of inhabitants more than the whole British empire, and almost double the number found in the United States, without a single missionary, except in the province of Nagpore. All these are under British influence and British protection, and open to the gospel. What great destitution is here! Can the Church shut her eyes and do nothing for these perishing millions? Has God opened these regions for no purpose? I believe not. The Church will rise and do her duty, But why delay? Time is precious, and souls are perishing. Now is the time to send the gospel to India.

I will subjoin a table presenting the subject in a new form, of the cities and towns of India, with their population and the number of missionaries provided for them.

Some of the cities and towns.

Names.	*Population.*	*Missionaries.*
Calcutta and suburbs,	800,000	37
Madras,	700,000	25
Bombay,	230,000	13
Dacca,	200,000	2
Benares,	300,000	11
Agra,	120,000	12
Midnapore,	70,000	None.
Delhi,	150,000	None.
Patna,	200,000	1
Lucknow,	300,000	None.
Saugar,	70,000	None.
Barreilly,	65,000	None.
Surat,	160,000	None.
Allahabad,	70,000	3
Furrukhabad,	79,000	5
Mirzapore,	55,000	3
Ahmedabad,	100,000	None.
Jeypore,	300,000	None.
Hydrabad,	200,000	None.
Nagpore,	80,000	2
Joudpore,	60,000	None.

* See "The Urgent Claims of India for more Christian Missions:" By a Layman in India. W. H. Dalton, Cockspur street, London.

North-Western Districts.

Again, let us look at the North-Western provinces, the field which our Church has undertaken to cultivate, and see what yet remains to be done.

Districts.	*Population.*	*Missionaries.*
Paneeput, Hurreeanah, Delhi, Rohtuck, Gorgaon,	1,567,501	None.
Saharunpur, Mozuffernagger, Meerut, Bolundshahur, Allyghur,	3,384,432	4
Bijnore, Moradabad, Badaon, Bareilly, Shajehanpore,	4,399,865	None.
Mattra and Agra, Furrukhabad, Mirzapur, Etawah,	3,505,740	19
Cawnpore, Futtehpore, Calpee, Baroda, Allahabad,	3,219,042	7
Gorruckpore, Azimghur, Jaunpore, Benares, Ghazepore,	7,121,087	19

From this it will be seen that "some of the finest, and some of the most populous parts of Northern India are altogether neglected, or supplied at the rate of one missionary to 1,500,000 people."

A. H. Seely.

CHINA: NINGPO MISSION.

THE RELIGIONS OF CHINA, BY THE REV. A. W. LOOMIS: NO. V.

(Continued from page 121.)

Worship of Ancestors—Chinese reverence for parents and grand-parents.

The worship of ancestors forms so considerable a part of the religion of the Chinese, and is, as it will probably long continue to be, in the mind of a Chinaman, so prominent a difficulty in the way of his receiving the Christian religion, that it is needful to say something about it. In the letters to Sabbath-school children, by Mr. Walter M. Lowrie, already referred to, you will find much information on this subject, and there is therefore less need of my saying much in this place.

The rites for the dead, or the service rendered by the Chinese to the spirits of their deceased parents and ancestors, is of a religious character: it is of the same kind as that rendered to their gods, and to heaven and earth. From their earliest years Chinese children are taught to reverence their parents, to obey them implicitly, to address them in the most respectful language, to rise when they approach and give them the most honourable place, to wait upon them and help them to the best of whatever they have. They are taught, by precept and example, the necessity of being willing to endure the greatest self-denial for the relief and comfort of their parents; even to sell themselves into slavery, if need be, in order to procure funds for the relief of a parent's necessities. To grand-parents they are still more attentive and respectful. At the new year's holydays, especially, they must go to see them, and bow down before them, striking the head to the earth, in the same manner as is done at the graves, and before the tablets of those parents and ancestors that are dead. Parents require their children, the sons especially, to do these things, and to refuse is considered the greatest possible act of disobedience and disrespect.

Ancestral tablets, "halls of ancestors," and temples.

Ancestral worship is performed before the ancestral tablets, and at the tomb. The Chinese believe that every person has three souls, of which, at death, one goes immediately to appear before the king of the infernal regions, to receive its sentence; one resides in and about the tomb, and the other resides in the tablet.

The tablet is a piece of board from six to fifteen inches in length, two or three inches wide, set on a pedestal. In the back of the tablet is usually a box, or place hollowed out, in which may be put a paper containing the names of ancestors for generations back. On the front of the tablet are carved the name, title, and date of the birth and death of the person for whom it is intended. And this little piece of wood is called the "house of the spirit." It is supposed that the spirit passes from the body of the deceased into the tablet, as they are placed near each other on the ground, while the priest is chanting prayers over it, and the mourners are wailing. These tablets are found in every family. The poor place them in a little shrine which occupies some prominent position in the principal room of their dwelling; usually at the upper part of the back wall, or partition of the middle room.

Some families have one room especially appropriated as the "hall of ancestors," and a niche built into the wall for these household divinities. Where a number of families of sons and sons' sons live on the same premises, on the patriarchal principle, as is common in China, the ancestral hall is in the part of the house occupied by the father; and after his death, of the oldest surviving brother. It is the duty of some member of the family daily to place burning incense-sticks, and to bow down before this shrine. Wealthy families build temples expressly for the honour and repose of the spirits of their ancestors; in these the tablets are placed, and the ancestral worship is performed here. Many branches of a family, the sons of the same father, may have a common interest in these temples, many of which are large, with extensive courts, and with many halls, all adorned with carving, gilding, and sculptured stones. In these halls are placed, for preservation and observation, all honorary tablets which any members of the family may have received from the emperor, obtained either by merit or by money, and the tablets which serve as diplomas for the literary degrees. Before the gates of many of these ancestral temples are raised those long poles, so common in China, the privilege to erect which is granted by the emperor in consideration of a large sum of money. They insure to the person possessing them a title of some importance, with certain privileges and immunities.

How this worship is often supported.

Many of the ancestral temples are endowed with lands, the proceeds of which are appropriated to the support of the temple, such as furnishing things requisite for the offerings, for the pay of priests who may officiate at the stated seasons of worship, and for theatrical exhibitions designed for the entertainment of the spirits of the departed. Properly, the whole income from such lands should be used in offerings, and in other ways for the supposed benefit and entertainment of the deceased, whose spirits are, as they think, residing here; but even so superstitious as the Chinese are, in this most important part of their religion, they are brought by the necessities of poverty, or demands of avarice, to rob their ancestors of part of this portion, which they had settled upon their own manes, and those of their posterity for ever. They divide amongst the living members of the family at the end of every year, all that has not been consumed in the services of the temple. This dividend often gives many hundred pounds of rice to each branch of the family. But should a person become a convert to Christianity, he of course refuses to take part in the ancestral worship, and as a consequence, he is cut off from the privilege of sharing in the proceeds of this property. Here is one instance where interest must be sacrificed by many among the Chinese should they become converts to Christianity.

Ancestral temples serve as convenient places for family meetings on festival days, and other occasions for family gatherings.

The worship of ancestors costs the Chinese much of their time, and very much of their money. A stranger is impressed with the frequency and the size of the buildings devoted to this purpose, each being the property of a few individuals. The temple purchased by the Ningpo Mission from the Loo family, was said by them to have cost originally upwards of three thousand dollars. This item, though it is but a part of what the Chinese pay for religious purposes, yet it may be contrasted with all that Christians give for the support of the gospel amongst themselves.

You see what provisions are made for the soul which dwells in the ancestral tablet, such as ancestral halls, incense and adoration daily presented, with plentiful sacrifices, at stated times, of cooked meats, cakes, fruit, wine, tea, &c. &c., and special worship on New Year's day, and on other particular occasions in the family.

Provisions made for the second soul—Reasons for delay of Burials.

I must next describe briefly the attentions which are paid to the soul, which they believe abides by the coffin or tomb. It is often the case that the corpse remains in the house many months; sometimes more than a year, before it is carried out to be buried. Some of the reasons why the corpse is kept in the house so long are the following: One family keeps the corpse in the house because the geomancers, in hope of getting more fees for their services, pretend to have difficulty in finding a "lucky place" for the burial. Another family defers the funeral ceremonies on account of a lack of means for a funeral as expensive and pompous as they suppose the standing of the family, or a proper regard for the deceased requires; for they not only consult their own pride in the matter, but believe also that the deceased is really gratified and benefitted by the attentions shown to the remains. Others, who have removed to a distance from their paternal home, preserve the coffin unburied until they can remove it to the place of their fathers' sepulchres. The coffin being large, of thick plank, and the seams made tight with cement, there is seldom any offensive odour from it.

While the coffin remains in the house, a small table is usually kept before it, on which are an incense-pot, and a pair of candlesticks. Some small offerings and incense are daily presented. In many cases paper images are placed between the table and coffin; these are representations of a man-servant, and of a female servant; one in the act of presenting a pipe with tobacco to his master, the other holding a server with tea and fruits. Also, near the coffin, may be paper boxes to represent trunks of clothing, sedan-chairs, &c. Eventually these images and paper furniture are burned, and in this way transmitted to the land of spirits, for the use of him who is dead. . . When the burial takes place, a small hole is left in the mason-work which incloses the coffin, to allow the spirit a place at which to go in and out.

Worship at the Tombs.

Care is taken that the tomb shall be in a pleasant situation, and where the occupant may enjoy an agreeable prospect. There is much to be said about the manner of selecting a place for burial, the manner of constructing the tombs, funeral ceremonies, &c., but leaving that for the present, I will give you a brief account of the annual, and, with some, semi-annual worshipping at the tombs. This worship is called *pai shan*, or worshipping the hills, because, where the hills are not too far distant, they are chosen as more suitable for burying-places. The season for this worship occurs at *Tsing Ming*, about the month of April; and many observe the same ceremonies again in September. The universal Chinese nation, both high and low, old and young, male and female, regard the duty of worshipping at the tombs of their ancestors, at least once a year, as indispensable. Sons absent from home return at the season of *Tsing Ming*, or as near to it as possible, to discharge this most important filial duty. With the youthful members of a family, it is a kind of jubilee, when they expect an excursion into the country, a time for visiting with cousins, and plenty of good things to eat. At this season all the pleasure-boats, and many of the sedan-chairs, kept to hire, are in requisition. Whenever we go out, and in whatever direction we go, while the time for these ceremonies continue, we encounter parties going to, or returning from their family sepulchres.

The rich go with pomp, sometimes taking with them a band of musicians, who fill the air, as they proceed, with the doleful sounds produced by their instruments. When the party arrives at the place where their kindred are buried, they arrange tables before the tombs, and lay on the sacrifices prepared, and which they have brought with them; these consist of small hogs, fowl, duck, geese, fish, baked or boiled whole, and are called the "five sacrifices;" also wheaten cakes, boiled rice, fruits and wine. Candles and incense-sticks are lighted and placed on the table. Then all the persons present worship before the tables, kneeling and knocking the forehead many times upon the earth. Each repeats these forms many times before they depart. They pray to the spirits of their kindred, entreating them to come forth and partake of the viands they have spread for their use, and beseeching them to lend their good offices to their surviving descendants. In some cases prayers are written and laid upon the tomb. Gilt and silver-leaf, or tin-foil paper, put up in the form of bars and cakes of gold and silver, are burned near the grave, to be transmitted by this process to their relatives in the other world. Long strips of white, and of yellow paper cut in scollops, are hung about the grave, these are to represent strings of copper coin. Other paper ornaments are burned, or left upon the grave. After some time has been spent in disposing of the offerings, and in worshipping, the provisions on the table upon which, as they suppose, the spirits of the dead have been feeding, are again put into the baskets, libations of wine are poured out in front of the graves, and handfuls of boiled rice are thrown about amongst the graves of infants, and youthful members of the family, and neglected graves, to feed the hungry spirits who have no surviving relatives to care for them. After removing any weeds and rubbish that may be about the tombs, and looking to the shrubbery and flowers with which the place is adorned, they repair to their boats, and return home to feast upon the good things in their baskets.

Concluding Reflections.

I have been sitting a few moments, running over in my mind what I have been writing about the anxiety manifested, and the care which is taken for the welfare of the souls of the dead; and I have been thinking of the practical lessons which these things teach the children of our churches. I conclude my remarks, therefore, at present, with these reflections: Obedience to parents, and respect shown to the aged is well—the Bible commands it; and in this *we* may learn morals, and good manners from Chinese children: but we should grieve that they carry their good manners to excess, and render divine honours to mortals. It is commendable in children that they do not soon forget their parents and kindred that have died, and that they frequently repair to the grave where profitable reflections should be suggested by the proximity of the dead: but when we know that they visit the grave expecting that the soul of their relative dwells there, and hoping to render it some service, thinking too that it can serve them, we are sorry for them; they are deluded, their friends who have died are beyond the influence of their kind services; and if they lived without God and without Christ in the world, they died without hope. O that they had the gospel which teaches of life and immortality brought to light by our Saviour Jesus Christ. O that they knew the truth, that man has a soul—one soul, which is of more value than worlds; that Jesus only can save the soul, and that all who believe upon him shall not perish, but shall have everlasting life.

A LETTER FROM MR. M. S. COULTER.

The Island of Poo-too—Its Temples—Extensive View—Walk round the Island.

Ningpoo, China, June 8th, 1852.

My Dear Sir,—On the 24th of last month, Mrs. Coulter and myself, in company with several others, started on an excursion to Poo-too. We reached there on the 26th, and remained on the island five days. The weather being fine all the time, we had an opportunity of seeing most of what was to be seen. As you do not hear very often from this peculiar island, I have concluded to give you a brief account of some of the things which come under my observation. If I fail to interest you, please excuse the attempt.

The description of the places visited by your son, is very accurate; the only thing in which I would be inclined to differ from him, is, that the idols do not seem to be in such poor repair as he represents them to be. His visit, however, was made several years ago, and they may have been repaired since. The first day we were on the island we passed over the same road, and visited the same temples, viz., Pih-hwayen, Seen-sz, and How-sz—('Eo-sz.) On the following day we extended our rambles to Veh-ting-sæn, the highest hill on the island—(*Veh* is an appellation of Budh, and *ting-sæn*, is the summit of a hill.) We had no means of ascertaining its height, but I would suppose that the road by which we went up was rather more than a mile in length. The ascent was not very difficult: the first half was gradual, the latter quite steep. The road is made of stone slabs as steps. About half way up is a little spring of beautiful water. The 'Eo-sz which lies at the foot of this hill, is furnished with water from this spring; being led down the hill in bamboo pipes. Close by, lives a recluse.

Having reached the summit of the hill, we found there a rough monument. The lower part is about ten feet square, and six feet high. On this, is another elevation of four feet, and about four feet square. As many of us as could find room, climbed to the top of this, and from it we had a view which fully repaid us for our fatiguing journey up the hill.—We could see the outline of the whole island, with its temples and groves on the sides and summits of the hills, and its cultivated fields in the valleys. The sea opened out on all sides. On one side was the magnificent and well-cultivated island of Chusan; turning a little farther round, a vast expanse of sea stretched out before us; still a little farther, and we see the ocean dotted over with hundreds of little islands, some of them looking like mere specs. The scene was a beautiful one. We all united in singing, "Father, whate'er of earthly bliss," and the Missionary Hymn. A little distance down the northern side of this hill, is the Veh-ting-Sæn temple, situated in a beautiful grove. We visited it, but found nothing of note. Returning home, we found the descent of the hill much more difficult than the ascent had been. Although the chairs were good, and the bearers sure-footed, a person could not come down entirely free from anxiety. I here found disadvantage in being large, as on this account I had to walk most of the way both up and down the hill. When we started in the morning, my bearers estimated my weight at 300 lbs., but before we got back they had increased it to 1000! just five times my real weight. They told me I was abundantly large for a mandarin!

The next day, the Rev. E. W. Syle, (of the Episcopal Mission, at Shanghai, who was one of our company,) and myself, walked around the island. We were eight hours in making the circuit, walking at the rate of about one and a half miles per hour. Including two or three promontories, around which we did not walk, we estimated the circumference of the island to be about fifteen miles. In passing around, we found the scenery varied and interesting. Some beautiful valleys opened out towards the sea, all of which were in a high state of cultivation. The farming here is not done by the priests themselves: they rent the ground to farmers from the adjacent islands, who come and plant it. If they plant it with rice, they pay the priests from 200 to 240 catties of rice per acre, as rent. If they plant it with any thing else, they do not pay the rent in kind, but in rice, as before, or the value of that much rice in money. Some of the hill sides, which were too steep or too poor to plant in grain or vegetables, were planted with pines. We saw many fields of them in different degrees of advancement. When they become large enough they are cut down for fuel. Most of the northern side of the island is bleak, and has very few groves and temples. All of the temples that we visited were small, and in a ruinous condition; in one of them, the idols were propped up with old benches to keep them from falling. I believe we never saw more than three priests in any of them; mostly only two. The portions of the island facing towards the east, south, and west, were more fertile, and the groves and temples more numerous. On the south side there are some deep ravines and frightful looking precipices—on this side there is also a beach, called the "beach of a thousand paces"—I would suppose it a mile long. It is perfectly smooth, and when we first saw it, breakers from six to ten feet high were rushing in over it. Not far from this is another smaller beach, where the Rev. Mr. Lowder was drowned. Before reaching home we came to a spring, which was pointed out as a curiosity. It is about ten feet under ground, and we descended to it by steps. The water is clear, cool, and sweet. Besides this, there is nothing at all remarkable about it.

Sabbath Services—The Oldest Priest—"Thousand handed Goddess"—A round Rock—Caves—Monument and Inscription—Temples, Caves, and Priests—Poo-too as a Retreat.

The next day, (Sabbath,) at 10 A. M., Mr. Syle preached from Acts iv. 1–4. At 3 P. M., Mr. Goddard (of the Baptist Mission) preached from Acts xvii. 16: "Now, while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry." Our congregation in the morning consisted of fifteen persons, (all foreigners,) and in the evening twelve. During the day several Chinese services were held, both for the benefit of our own servants, and also for any who might be disposed to listen. Only a few of the priests attended, and they listened with a look of scorn and contempt.

On Monday we visited a temple on the summit of one of the hills, in which the oldest priest on the island lives—he is 73 years old; has a grey beard and pleasant countenance, and is active for a man of his age. He made himself very agreeable; spread out a nice and beautiful tiffin for us, and treated us kindly in every way. In this temple is the "thousand-handed goddess." None of our party attempted to count how many there really were; we were satis-

fied that if there were *not a thousand*, there were at least *a great many*. Eight or ten pairs of those in front were in good proportion; the others came out of the sides of the image, and formed a figure similar to half of an elipse—they were of a proper length, but very small otherwise. Over another goddess we saw the inscription "Yin gyin plh ing,"—"He that seeketh will certainly find an answer."

Close by this temple is a rock, which the Chinese think curious. It is a round bowlder, about twelve feet in diameter, resting on another stone which is nearly flat. So small a portion of it is in contact, that it looks as though one man could move it with ease. But several of us were upon it at one time, and found it perfectly firm. From this, a very extensive view can be had of the ocean and adjacent islands.

We afterwards visited several caves. Two of these had been so evidently changed by art, that they were devoid of interest. They were originally, in all probability, small clefts in the rocks; they have been somewhat enlarged, the irregularities filled up, and to crown the whole, have been plastered and whitewashed! We finally, however, found a group of caves in a state of nature; nothing about them showed that the hand of man had been there, except a god in each one of them, and a little incense pot. These caves are well worth seeing. A visitor is very liable, however, to miss them, for being just as nature formed them; the people never think of pointing them out as curiosities, our party came across them accidentally.

Frequently during our walks we passed the monument mentioned by your son, and supposed to be written in Sanscrit. He mentions but one: there are two, however, side by side. On one, the writing is very distinct. Of this I took a copy, which I herewith send you. The writing on the other is so dimmed with age, that I found it would be very difficult to take a copy, and my time being limited, I did not attempt it. If I should visit Poo-too again, I will try hard to accomplish this.—I should like to hear the opinion of some of the learned ones at home, as to what language this inscription is written in, and what its meaning. The Chinese characters under it, are those which you see in hundreds of places in Poo-too: "Nan woo o-me-to-fuh:" (Hail! Budh.)

There are said to be 72 temples and 36 caves on Poo-too. Of the temples, there are only four large ones, and of these four, the Seen-sz is the largest. There are said to be 100 priests in it. We heard several accounts as to the number of priests on the island; 500, however, better agrees with what we saw, than any higher number. They constitute the greater part of the fixed population. There is, however, quite a number of houses and shops about the Seen-sz, which are occupied by tradesmen. Women are not allowed to live on the island. Of the 500 priests, 200 are said to smoke opium.

Poo-too wants but one thing to make it a desirable and healthy summer retreat; and that is *provisions*. Nothing but the red rice and a few vegetables can be bought there. However, if it was much frequented by foreigners, it would induce those on the neighbouring islands to bring provisions. Poo-too has not been much frequented by foreigners heretofore, partly because it was formerly a great resort for pirates, and partly owing to the difficulty of communication between it and other parts of China.

It is painful to see so beautiful an island so "wholly given to idolatry;" so entirely given up to the service of the evil one. Images are seen carved on the rocks by the way-side; every grove has its temple; every cave its god; and every spring its presiding deity.

It was an interesting incident to find Chinese paintings of our church building exposed for sale at this place, which is so eminently Satan's seat.

MISCELLANEOUS.

THE NEW ZEALAND CHIEF.

One day a chief in New Zealand met a missionary and told him that his old heart was gone, and that a new one was come in its place. "Gone! whither?" "It is buried: I have cast it away from me." "How long has it been gone?" "Four days." "What was your old heart like?" "Like a dog; like a deaf man; it would not listen to the missionary nor understand." "How long have you had your old heart?" "Always, till now; but it is now gone." "What is your new heart like?" "It is like yours; it is very good." "Where is its goodness?" "It is altogether good; it tells me to lie down and sleep all day on Sunday, and not to go and fight." "Is that all the goodness of your new heart?" "Yes." "Does it not tell you to pray to Jesus Christ?" "Yes; it tells me that I must pray to him when the sun rises, when the sun stands in the middle of the heavens, and when the sun sets." "When did you pray last?" "This morning." "What did you pray for?" "I said, O Jesus Christ, give me a blanket, in order that I may believe." "I fear your old heart still remains; does it not?" "No; the new one is quite fixed; it is here"—pointing to his throat. "But the new heart, that comes from God, does not pray in that way." "How then?"

In answer to this last question, the missionary went on to tell him what it was to pray, what he should pray for, and how ready God is to hear us, when we ask for heavenly blessings in the name of Christ. But it was hard for him to understand the meaning. Children, who have been taught from their cradle about the Saviour and a new heart, do not know how dark the minds of the heathen are. This story shows you what Paul means, when he says, (2 Cor. iv. 4,) "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Will you not pray that many such ignorant heathen as this New Zealand chief, may find the way to Jesus Christ, and be truly washed in his blood and made heirs of heaven?—*Dayspring, Oct.*, 1850.

PATIENCE IN DOING GOOD.

When we remember that the missionaries laboured five years in Orissa, fifteen in Greenland, sixteen in Tahiti, and seventeen in New Zealand, before they saw any of the heathen converted to Jesus, and then gathered a rich harvest of precious souls, we need not, and indeed must not, despond. "Behold," says James, "the husbandman *waiteth* for the precious fruit of the earth, and hath LONG PATIENCE for it, until he receive the early and latter rain. *Be ye also patient;*" for "*in due season* we shall reap if we faint not."

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN SEPTEMBER, 1852.

SYNOD OF ALBANY.—*Pby of Albany.* Ballston Spa ch 12 00

SYNOD OF BUFFALO.—*Pby of Steuben.* Bath 1st ch Rev D. Stewart. 5 00

SYNOD OF NEW YORK.—*Pby of Hudson.* Florida ch mo con 6: *Pby of Bedford.* Croton Falls ch Sab sch to ed *Henry Thomas Lee* at Futtehgurh 12.50: *Pby of New York.* New York First ch mo con 102.26, Sab sch young ladies to ed *Julia Whittelsey* 12.50, to ed *Mary K Lowrie* 6.25, to ed *Morris Jesup* 6.25, Teachers to ed *James Donaldson* and *Sarah C Dow* 12.50, Scholars to ed *William W Phillips* 6.25; Brooklyn First ch mo con col's 50.85; Forty-second st ch m c 14.25; Madison Avenue ch m c 44.57; Williamsburg ch m c 26.19; Wallabout ch of which 2.89 from class in Sab sch 15.61; Chelsea ch m c 18.25; Fifth Avenue and Nineteenth st ch Thomas H Faile 100; Fifteenth st ch m c 33.50; Astoria ch mo con col's 74.78; Yorkville ch m c 5.65: *Pby of Connecticut.* Hartford ch m c 3.45 551 61

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown.* Newark 3d ch m c 1: *Pby of New Brunswick.* Trenton 2d ch of which 9 from Bible class and Sab sch 15: *Pby of Newton.* Lower Mount Bethel ch Flatfield Sab sch 3: *Pby of Raritan.* Milford ch 3.10: *Pby of Susquehannah.* Warren ch 6; Canton ch 5.50; Wysox ch 10; Friendsville ch 3; Monroeton ch 4.10 50 70

SYNOD OF PHILADELPHIA.—2d *Pby of Philadelphia.* Neshaminy ch 50; Germantown ch Miss Bayard 10, Mrs J S Henry 5: *Pby of Donegal.* Waynesburg ch 130: *Pby of Baltimore.* Balt 4th ch sewing soc to ed *George D* and *Abby Purviance* 50; Frederick ch ladies' sewing soc 6: *Pby of Carlisle.* Shippensburg ch Wm B Craig 5, Miss Jane R Wilson 5: *Pby of Huntingdon.* Mifflinton and Lost Creek ch's bequest of Miss Mary A McDonald 24; Lower Tuscarora ch of which 3.85 from Gap schoolhouse district 117.29: *Pby of Northumberland.* Danville ch 50 452 29

SYNOD OF PITTSBURGH.—*Pby of Redstone.* Mt Pleasant ch John Giffon 35; Connellsville ch of which 10 from "Eldad" 63.50: *Pby of Ohio.* East Liberty ch "Adonijah" bal to con Maj Gen WINFIELD SCOTT l m 20; Lawrenceville ch Hatfield Sab sch to ed *Susannah Chislett* at Tallahasse 18; Highland ch 20.50; *Pby of Clarion.* Licking ch 6; Bethesda ch fem miss soc 7.62 170 62

SYNOD OF WHEELING.—*Pby of Washington.* Upper Buffalo ch 27.31: *Pby of St Clairsville.* Brownsville ch 3; Morristown ch 10: *Pby of New Lisbon.* Poland ch fem miss soc 35.07; Hubbard ch 7.34; Pleasant Valley ch 6.33 89 05

SYNOD OF OHIO.—*Pby of Richland.* East Union ch 10 00

SYNOD OF CINCINNATI.—*Pby of Miami.* Xenia ch in part to con Dr THOS S TOWLER l m 25: *Pby of Cincinnati.* Cincinnati 1st ch mo con 18.77; Seventh ch m c 13.43; Springfield ch 17.10; Somerset ch 11.12: *Pby of Sidney.* Piqua 1st ch 60 145 42

SYNOD OF INDIANA.—*Pby of Vincennes.* Petersburg ch 2.60: *Pby of Madison.* Pleasant Township ch 8.21: *Pby of Palestine.* Palestine ch 6 16 81

SYNOD OF NORTHERN INDIANA.—*Pby of Crawfordsville.* Newport, Ind. Mrs M A Venable 5 00

SYNOD OF ILLINOIS.—*Pby of Kaskaskia.* Rattans Prairie ch 3; Edwardsville ch 7.20; Chester ch 7.25: *Pby of Sangamon.* Sangamon North ch 9.25: *Pby of Schuyler.* Oquawka ch White Oak Springs Sab sch to ed *Alexis Phelps* 2: *Pby of Peoria.* Peoria ch Sab sch to ed *Addison Coffey* 25; Canton ch 5 58 70

SYNOD OF WISCONSIN.—*Pby of Milwaukie.* Milwaukie North ch Sab sch to ed *John Mairs Buchannan* 16 25

SYNOD OF MISSOURI.—*Pby of St. Louis.* St Louis Central ch Sab sch to ed *Samuel J P Anderson* and *Anne McEllery* in the Panjab 25; Westminster ch a member, of which 25 for Papal Europe 50 75 00

SYNOD OF KENTUCKY.—*Pby of Louisville.* Cloverport ch 7; Hawesville ch 6; Louisville 1st ch m c 14.11; Chestnut st ch 46.35; Pisgah ch 12.70 86 16

SYNOD OF VIRGINIA.—*Pby of West Hanover.* College ch 33.60; Lebanon ch 21: *Pby of East Hanover.* Richmond 1st ch m c 4.35; Richmond 2d ch m c 20.93; Sab sch for colportage in France 11.32; —— Va, Henry Webb 2 93 20

SYNOD OF NORTH CAROLINA.—*Pby of Orange.* Lexington, N C, Mrs R A King for Furrukhabad mission 5 00

SYNOD OF MEMPHIS.—*Pby of Western District.* Shiloh, Tenn, Carsin Dobbins 5 00

SYNOD OF GEORGIA.—Cobb Co Ga Ro Mable 1: *Pby of Hopewell.* Thyatira ch 47.25: *Pby of Flint River.* Decatur ch 46.30; Fairview ch 33.90; Smyrna ch 5; Bethany ch 7 140 45

SYNOD OF THE PACIFIC.—*Pby of Oregon.* Clatsop ch mo con col's 21 35

Total from churches $2,009 61

LEGACIES.—Mount Pleasant, Pa, Bequest of Eleanor Giffon 50; ——— Pa, Estate of Wm Wood 33.50; Washington Co Pa Estate of Wm Wallace for African missions 388.05; Providence ch O. Estate of Mrs Margaret Stead 65 535 55

MISCELLANEOUS.—An Old Presbyterian 30; Troy, N Y, A Meneeley's sons 2; A friend for Chickasaw mission 10, and for Corisco mission 10; "———" for French Canadian mission 500; Harrisburg Pa, A Burnett 2.50; A stranger 7.50; ———, Florida, Mrs Ellen Adair Beatty 100 662 00

Total receipts in September $3,207 16

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING.—Ladies of Neshaminy ch Pa One box clothing for Spencer Academy; N Y, A Lady 12 sheets and 6 shirts; Fem miss soc of Deerfield ch O. One barrel clothing to con ——— l m's 60; Lexington Heights ch N Y Two barrels clothing 62.29.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to the Rev. GEORGE W. MUSGRAVE, D D. Corresponding Secretary and General Agent, No. 265 Chestnut St.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

Our readers will be gratified to learn that the vacant Secretaryship of the Board of Publication has been filled. The Rev. George W. Musgrave, D. D., pastor of the Third Presbyterian Church, Baltimore, Maryland, has been elected their Corresponding Secretary and General Agent. The appointment has been accepted by Dr. Musgrave, and, Providence permitting, he will immediately enter upon the duties of his office. We need scarcely express our appreciation of the qualifications of Dr. Musgrave for this station. His name, character, and influence are well known to the Church at large; and while highly esteemed by the Church which he has served for twenty-one years, for his pastoral fidelity and ministerial success, he has a wider fame as an able preacher and most efficient member of our Church judicatories. Under his superintendence we have reason to hope that the highly interesting and popular Institution which has just expressed its confidence in him, will continue to press forward in a still increasing sphere of usefulness.

"WAYSIDE THOUGHTS."

The Board have lately published a series of two-page tracts, 18mo., done up neatly in a packet, containing 52. Price 5 cents.

They are wholesome and agreeable food for souls, to be partaken of either in the house or by the way.

We subjoin a specimen.

"He that shall endure unto the end the same shall be saved. Matt. xxiv. 13.
Wherefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. x. 12.

The perseverance of the saints is a glorious doctrine, founded on God's everlasting love, and the continual intercession of our glorious Advocate before the throne. Grace begun will certainly be perfected in glory. Remember the apostle's declaration, "He that hath begun the good work in you will perform it until the day of Christ." Yet we are exhorted to take heed how we stand; and it will be necessary first to examine the foundation on which we stand. If Christ be our foundation, neither earth nor hell can remove the building; but if our hopes of salvation are founded upon our own performances, it is like building upon the sand, and it will certainly fall. To this take heed; and in order that you may stand an honourable member of Jesus Christ, be diligent in the exercise of religious duties. Pray much, read your Bible much, be frequent and serious in your attendance upon public ordinances; be strong in the grace that is in Jesus Christ; look to him for needful supplies, and he that has promised never to leave nor forsake his people, will be found faithful to his work.

And when I reach the realms above,
And view my Saviour's face,
My whole employ will be to sing
Rich, free, and sovereign grace."

A BLESSED WORK.

A theological student in the South, who spent his vacation as a colporteur in North Carolina, thus writes:

"You can hardly imagine the blessed work you are doing from day to day, as you are at work managing the business of preparing and sending off the books of the Board. By your labours many are made happy; many a family circle among the poor spend the quiet hours of evening in reading and re-reading good religious books. And while you spend many days of anxious care about the prosperity and usefulness of the Board, you must occasionally think of the joy and gladness springing up in the hearts of many a family as they receive your books from the hand of the colporteur. Could you but witness some of the interesting scenes that are familiar to the colporteur, you would feel that your labour was light compared with the pleasure you afford. There is much labour to be done in conducting all the operations of the Board, and there is much real pleasure to be enjoyed in the work, for it is a blessed work. The colporteur, though labouring in a more humble sphere, enjoys the more pleasure; for it is his privilege to enter the cottages of the poor, and bring to them sweet messages of truth. He too is permitted to witness the happy influence that religious truth exerts upon the heart, and he cannot but feel that he is engaged in a blessed work—nothing less than the work of bringing souls to heaven.

At places where I have stopped at night in the country, my heart has been cheered in view of my work. As soon as my books were brought in at evening, the family would gather around to look over the books. When they had examined them, the mother or father would say, Come, children, get some of these good books, and read all you can to-night, for we cannot buy all the books, and the man will leave us in the morning. So presently all would be engaged in reading, and the parlour would, till a late hour, have the appearance of a school-room. In the morning, the children would be sure not to let the book-man leave, and carry *all* his books."

For the Home and Foreign Record.

A SUGGESTION.

As a true blue Presbyterian, ardently desiring the welfare and prosperity of our Church, I think that any circumstance, although comparatively slight and unimportant, which is calculated to benefit our cause, should be noted. Particularly anxious we all feel that the younger members of the churches and congregations should love the form of worship held dear by their fathers; and it has seemed to me, from ample opportunities of observation, that there might be much more attention paid to seeming trifles—which, however, are not trifles if they further this end. One item I wish particularly to call attention to, which is the general inattention and indifference exhibited toward the doctrines of our Church as laid down in the Confession of Faith. Would not our young people desire a better acquaintance with the contents of the book were its exterior more attractive? We see every adornment of beautiful binding and gilding lavished on the Episcopal Prayer-book; it is on every young lady's table—and is a book dear to them. If they admire it, they love it too; and does not our sterling book of doctrine *deserve* more attention to its dress and appearance than it has ever received? I speak what I know, when I say that were our Confession of Faith a more *sightly* book, three copies would be sold to every one now disposed of. What more beautiful or appropriate present from a father to his son or daughter, than a richly bound copy of this book? It should be made to correspond with a Bible and hymn-book—and no beauties of the book-binder's art could be better bestowed. I have never yet seen this book exalted to its proper position in the Presbyterian's library. May I not hope that this suggestion may find favour in the eyes of those who have the management of these matters, and be the means of doing some little good to our cause? A CONSTANT READER.

We thank our correspondent for the above suggestion. It savours of "zeal according to knowledge." "Apples of gold," though not more valuable, are more attractive when presented "in pictures (baskets) of silver." It is not as well known as it ought to be, that the Board have published an edition of the Confession of Faith on superior paper, in 12mo size, bound in Turkey morocco, at $2.50 a copy. It is a favourable indication of the interest taken in the standards of our Church that the Board have already published 40,000 copies of the Confession, of which 1500 were of the fine edition.

A BOOK FOR MINISTERS AND STUDENTS.

Letters on Clerical Manners and Habits, addressed to a Student in the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D. A new edition, revised by the author. 12mo, pp. 384, with a portrait of the author. Price 65 cents.

Every candidate for the ministry, and every minister of the gospel, of whatever denomination, should read carefully, and ponder seriously, the lessons of wisdom contained in this volume. Those who had the happiness to enjoy the instructions or the familiarity of the venerable author, know that his own mind and manners furnished the model which he has here so forcibly and affectionately recommended to others.

We subjoin an extract.

"Be a close student through life. It is as wonderful as it is humiliating, how entirely habits of study are abondoned by many clerical men, almost as soon as what may be called their initiatory course is closed. From that time, they seem to think it sufficient, if they read and think enough, each week, to address their people twice from the pulpit, on the Sabbath, in a common-place way. Thenceforward they make no solid addition to their stock of knowledge. Their minds become lean and inactive. Instead of causing "their profiting to appear unto all," every time they enter the sacred desk they become more and more jejune and uninteresting. With the habit, they lose all taste for study. Their leisure hours are spent in worldly cares, or in gossipping, rather than among their books. They invite premature intellectual torpor and debility. They cease to instruct their hearers, and soon become a dead weight, instead of a comfort and blessing to their congregations. Such is the history of many a minister who had good natural talents; and concerning whom the expectations of his friends were raised; but who could never be persuaded to love study. Rely upon it, no minister will ever be, for any length of time together, really acceptable and popular as a preacher, who is not a constant and diligent student; and who does not "feed his hearers with knowledge and with understanding." Keep up this habit with unabated vigour even to extreme old age, if you shall ever reach it. Strength of mind is promoted and retained by nothing so much as persevering exercise. Many judges, and other secular men, retain their intellectual powers unimpaired to the age of seventy, or even later. But the mass of ministers, after fifty-five, make no more mental efforts; preach over their old sermons, and study little. The consequence is, that, at sixty, they are commonly beginning very perceptibly to decline in intellectual vigour, and sometimes greatly to the injury of the cause of religion.

Make a point, then, of being a "hard student" as long as you live. Keep up the habit of reading much, reflecting much, and writing much, as long as you have strength enough to open a book, or wield a pen. Content not yourself with merely that kind of study which will qualify you to prepare your sermons with success; but let your constant aim be to make rich and solid additions to your stores of professional knowledge. For this purpose constantly keep under perusal some great standard work. And never consider yourself as having gotten through a year well, unless you have carefully read seven or eight such works, in addition to all your other studies. This will render your sermonizing more easy and delightful to yourself, and more profitable to others. It will keep up the activity and tone of your mind. It will avert premature dotage; and better qualify you, in every respect, to do your Master's work.

Do not, however, confine yourself to the perusal of books strictly professional. Endeavour, as far as practicable, to keep pace with the current literature of the day, by reading the most important new books which appear. Be careful, also, to maintain a constant familiarity with your college studies. There is a shameful negligence on the part of many young clergymen as to this matter. If you live, you will probably be, one day, a trustee, or a visitor of some college or academy; and you may often be called upon to examine students on all the branches of knowledge taught in those institutions. And will you not disgrace yourself, if you shall have become so rusty in those studies as to be wholly unable to do it, or to do it in a very bungling and inadequate manner? Besides, you know not to what station

God in his providence may call you. It is the part of a wise man to be prepared for any one. During a considerable part of the eighteenth century, in the days of Dickinson, Burr, Edwards, Davies, Finley, Ewing, Allison, Wilson, Witherspoon, Nisbet, Smith, MacWhorter, and a number of others who might be mentioned, we had a very honourable proportion of ministers in our Church, whose classical and scientific attainments and general literature were so rich and mature, that they were well qualified for the highest literary as well as ecclesiastical stations; and acted as conservators of literature in their respective neighbourhoods. Whether we have as many now, in proportion to our numbers, who are thus qualified, I will not at present decide. But do what in you lies, that the Church may have one such individual in yourself.

Always have some reading, or some other intellectual employment, to fill up the small spaces of time which would otherwise be lost. To the man of real wisdom, every moment is precious. To waste even single minutes, therefore, appears to him unspeakably more foolish than throwing away gold. Yet, in the lives of the most industrious, many minutes will occur, in the course of every day, which must inevitably be wasted, unless some expedient be adopted to furnish means for filling up every vacant moment, however unexpectedly it may occur. For this purpose, I would advise you always to carry a Bible in your pocket, and some other portable book of value, which may be taken up for a few moments, wherever you may happen to be, and laid down again without material disadvantage. And when you go from home, always take with you books enough, and of the proper character, for the profitable employment of your time, while waiting at taverns, or travelling in public conveyances, in which many an hour is lost by the improvident man. If you are only awake to the importance of this subject, and have your attention vigilantly directed to the economical use of time, it is wonderful how much of it may be easily saved from utter waste."

OLD NEW-ENGLAND DIVINITY.

We copy from an exchange paper the following notice. To all such efforts to propagate good, old, Puritan divinity, we heartily bid God-speed.

THE DOCTRINAL TRACT AND BOOK SOCIETY.

This is a society, the corporate and voting members of which all reside in Massachusetts, though its honorary members are more widely scattered. Its object, as stated in its constitution, is, "To procure and circulate such tracts and books as are adapted to explain, prove, vindicate and illustrate, the peculiar and essential doctrines of the Gospel, and to discriminate between genuine and spurious religious affections and experience. All tracts and books published and circulated by this society, shall be in accordance with the doctrines of the Gospel, as professed and defended by our Puritan ancestors in New England, and by the original founders of this society." It is the design of its conductors, to make it for the Congregational Churches what the Presbyterian Board of Publication is to the Presbyterian Churches. It commenced its operations by publishing tracts on the distinguishing doctrines of the Gospel, as held by the Calvinistic Churches, and has proceeded to the publication of books, such as the works of Bellamy, Jonathan Edwards, D.D., John Robinson, and Samuel Hopkins, the Memoirs of Nettleton, Fuller's Gospel Worthy of all Acceptation, Backus on Regeneration, etc. The principle by which the officers are governed in the selection of works for publication, is thus stated in the twenty-third report of the Society, which is before us:

"While we shall publish no books but what we regard as, on the whole, sound, able, and of good tendency, we shall not abridge or mutilate any book, to suit ourselves; or reject a good book, because it may contain some few things not according to our own views."

THE PRESBYTERIAN PSALMODIST

Has been received with much favour through the Church. Three editions of 3000 copies each have been published. In the third edition, the favourite old tune of "Windham," which by some unaccountable mischance had been omitted, though approved by the Committee of the Assembly, has been inserted in place of "Woburn." Price 75 cents, or 18 copies for $10 cash.

NEW BOOKS.

THE BIBLE—THE BOOK OF THE LORD, OR THE DIVINE AUTHORITY OF THE SACRED SCRIPTURES, addressed especially to the Young. 18mo, pp. 48, with an engraving.

This is a small, but most valuable publication, which ought to be found in every Sabbath-school, and every family in the land, as may be seen by the following titles of the chapters:—I. The Bible shown to be useful. II. The instruction of the Bible suited to our wants. III. The Bible has all the proofs which a book coming from God might be expected to have. IV. Testimonies in favour of the Bible.

The following is the conclusion of Chapter III.

We see, then, that the Bible bears the most decisive marks of having God for its author. We see his omniscience in the truths it reveals, and we have his omnipresence and omnipotence most clearly displayed for its sanction, its preservation, and success.

These proofs are certainly sufficient to satisfy us that the Bible is "the book of the Lord." They have been deemed sufficient by the greatest and wisest of men. We might mention very many of the most learned, who have embraced the Bible as a revelation from heaven, such as Milton and Cowper, Wilberforce and Johnson, Hale and Haller, Blackstone, Locke, and Boyle; and to these we may add Sir Isaac Newton, one of the most intelligent men that ever lived. These men were capable of judging of the claims of the Bible. Not that we are to receive it *because* they did; we do not mention them for this purpose, but to show you that the belief of the inspiration and divine authority of Scripture, has not been confined to the poor and ignorant, as some would insinuate. The book of God has been received and reverenced by men of the greatest and most cultivated minds.

While we would not receive the Bible simply because others have received it, still there is a satisfaction in knowing that it has been received by men so capable of examining and judging of its claims. The fact that it has been so received, is calculated to confirm the evidences by which it is attested, and to establish our minds in its truth.

But let me, in conclusion, remind you, my young friends, that the most convincing of all evidence is the testimony of our own hearts, when we are brought to feel its enlightening and transforming power. Then we shall have "the witness in ourselves," and "shall know of the doctrine, whether it be of God," and shall be enabled to say—

> "Should all the forms that men devise,
> Assault my faith with treacherous art,
> I'd call them vanity and lies,
> And bind the gospel to my heart."

What a blessing, then, is the Bible! It is the most precious book in the world! How highly we ought to prize it! how anxious we ought to be to improve it! The Saviour instructs us to "search the Scriptures," and we are encouraged to do this by the conduct of the Bereans, of whom it is recorded, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things [the things preached to them by Paul] were so." Acts xvii. 11. Let us not be satisfied with reading the Scriptures, let us *search* them, and try to find out their meaning; but remember, we cannot do this of ourselves; only the Author of the Bible can teach us to understand it. Let us, then, after the example of David, pray to God—"Open thou mine eyes, that I may behold wondrous things out of thy law." "Let my heart be sound in thy statutes, that I be not ashamed."

Choose, then, "the good part," and, like Mary, sit at the feet of Jesus, that you may know his word, "which is able to make you wise unto salvation."

THE YOUTH'S GLEANER, or ripe fruits of Piety, gathered and garnered for the Board of Publication. 250 pp. 18mo., with two wood engravings. Price 33 and 40 cents.

This is one of the most interesting miscellanies that the Board has published. It consists chiefly of sketches of character, religious and irreligious, from the highest rank in life to the lowest. It cannot fail to give pleasure, and at the same time afford profit, to readers both young and old.

A MANUAL ON THE CHRISTIAN SABBATH, by John Holmes Agnew, with an Introductory Essay, by the Rev. Samuel Miller, D. D. 198 pp. 18mo. Price 27 and 33 cents.

This is a very seasonable publication, in these days of Sabbath desecration. Every reflecting man, whatever be his politics or religious connection, must admit that the temporal as well as the spiritual welfare of our country is intimately connected with a due observance of the Sabbath. It is "the article of a standing or falling" state. The points discussed in this volume, after the admirable Introduction of the late Dr. Miller, are, 1. The institution of the Sabbath. 2. Perpetual obligation of the Sabbath. 3. Change of day. 4. Utility of the Sabbath. 5. The duties of the Sabbath. An Appendix contains large extracts from Sir Andrew Agnew's Report on the Sabbath to the British House of Commons.

A CALL TO THE GOSPEL MINISTRY.—What constitutes it. By the Rev. W. Neill, D. D. 18mo tract, price 1 cent.

This ought to be scattered broad-cast through all our schools and churches. It gives a plain, common-sense, scriptural answer to a very important question, on the proper answer to which not only the well-being, but even the existence of the Church depends. We have room only for a short extract.

"And now, in concluding these remarks, we make our appeal with earnestness and hope to our 'young men in Christ,' in behalf of the sacred ministry. You have been called of God, as you trust, beloved youth, into the kingdom of grace, and are cherishing a hope of glory. You are in covenant with God, and stand connected with a peculiar people, required to be zealous of good works. What are you going to do? What good work do you propose to engage in, as the main business of life? How will you best fulfil your obligations to redeeming love? In what department of public service will you be able, by divine aid, most effectually to glorify God, and promote the interests of your fellow-men? You wish to know, doubtless, what the Lord would have you do; but how are you to know? Not by special revelation, but by fervent prayer for divine guidance, and by a careful comparison of your talents, your tastes, and acquirements, with the duties of the several occupations that present themselves to your choice. You cannot expect to be conducted to your proper station in life by accident, or the force of circumstances. You may blunder into a wrong place, a place for which you have no fitness, where you will find yourself awkwardly situated, and be alike uncomfortable and useless all your days. The matter requires thought and decision, from right motives and in view of probable consequences. Every man is not fitted for every place. There is a diversity of gifts corresponding to the numerous occupations by which the business of the world is carried on. What is your gift? What office in the commonwealth of Israel can you fill with most satisfaction to yourself, and advantage to the cause of your Redeemer? This question you must decide; and in making up your mind, we ask you to *think of the Gospel Ministry.*"

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF SEPTEMBER, 1852.

Presbytery of Troy.

Susquehanna ch to const Rev VILLEROY D REED hon mem	31 56

Presbytery of New York.

Forty-second Street ch per W Rankin, jr	8 00

Presbytery of Elizabethtown.

Liberty Corner ch per Rev James T English	9 00

Presbytery of Susquehanna.

Towanda ch per J Foster, Treasurer	3 00

Presbytery of Baltimore.

Frederick ch per Abraham Huff, deacon	3 62

Presbytery of Carlisle.

Miss Jane R Wilson	5 00

Presbytery of Crawfordsville.

Thorntown ch, per Rev J N Evans	5 00

Presbytery of Flint River.

Ladies Working Society of Chatooga Valley, Ga, to const Mrs AMANDA M TAYLOR hon mem 30; Philadelphus ch 14 15 per Rev J Y Alexander	44 15

Presbytery of Cherokee.

Rome ch 8 95; Mars Hill ch, Jos L Orr 30 cts; Pleasant Green ch 16 37, per Rev Jos Y Alexander; and also from the Ladies of Rome ch, in part to const Rev J M M CALDWELL hon mem per N J Omberg 6 75	32 37

MISCELLANEOUS.

From Mrs E A Beatty of Florida through Rev C C Jones	100 00
	$241 70

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. Robert G. Thompson and the Church of Tariffville, Connecticut, has been dissolved.

The pastoral relation between the Rev. L. A. Spofford and the Church of Williamsburg, Ohio, has been dissolved.

The pastoral relation between the Rev. S. Paul and the churches of Norristown and Conshohocken, Pennsylvania, has been dissolved.

CALLS.

The Rev. C. Huntington has accepted a call from the church of Ellicott's Mills, Maryland.

The Rev. John Moore has received a call from the church of Cherry Tree, Pennsylvania.

The Rev. R. M. Roberts, of Bedford, Ia. has received a call from the church of Hillsboro, Illinois.

The Rev. Oliver O. McClean has received a call from the church in Galena, Illinois.

The Rev. J. M. Saunders has received a call from the church of Big Spring, Pennsylvania.

The Rev. Aaron H. Kerr has accepted a call from the church of Dubuque, Iowa.

The Rev. J. W. Johnson has received a call from the church in Darlington, Pennsylvania.

The Rev. J. H. Callen has received a call from the church in Conshohocken, Pennsylvania.

The Rev. G. H. Cartledge has accepted a call from the churches of Hebron and New Lebanon, Georgia.

The Rev. D. McNeill Turner has accepted a call from the church in Washington, Georgia.

The Rev. John F. Coons has accepted a call from the 3d Presbyterian church, New Orleans.

The Rev. Ross Stevenson has accepted a call from the church in Johnstown, Pennsylvania.

The Rev. S. N. Evans has accepted a call to the church at Waveland, Indiana, which is now his post-office address.

The Rev. L. H. Angier has accepted a call to the orthodox church in Concord, Massachusetts.

ORDINATIONS AND INSTALLATIONS.

On the 14th of September, by the Presbytery of New Brunswick, the Rev. Jesse B. Davis was installed pastor of the Church of Titusville, New Jersey.

On the 28th of September, by the Presbytery of Hudson, the Rev. John N. Boyd was installed pastor of the 1st Church, Liberty, Sullivan county, New York.

On the 6th of October, by the 2d Presbytery of New York, the Rev. Charles B. Smith was installed pastor of the Church at Delhi, New York.

On the 7th of October, by the Presbytery of Marion, Mr. John W. Drake was ordained and installed pastor of the Church of Maryville.

On the 7th of October, by the Presbytery of Marion, Mr. James A. Stirrat was ordained as an Evangelist.

On the 13th of September, Mr. W. D. McKinley was ordained by the Presbytery of Mohawk as an Evangelist.

Mr. Finley has been ordained as an Evangelist by the Presbytery of Palmyra.

CHANGES OF POST-OFFICE ADDRESS.

The post-office address of the Rev. Thomas Elcock is now Delphos, Van Wert county, Ohio.

That of the Rev. James H. Anderson is Williams Centre, Ohio.

That of the Rev. W. G. Williams is Athens, Georgia.

That of the Rev. N. West, sen., is McKeesport, Allegheny county, Pennsylvania.

That of the Rev. J. Ross Ramsey is Slate Hill, York county, Pennsylvania.

That of the Rev. Robert G. Thompson is Beloit, Wisconsin.

That of the Rev. John Moore is Newman's Mills, Indiana county, Pennsylvania.

That of the Rev. W. G. Rice is South Union, Logan county, Kentucky.

That of the Rev. J. T. Paxton is Farmington, St. Francis county, Missouri.

That of the Rev. S. H. Hazard is Solon, Johnson county, Iowa.

That of the Rev. O. Park is McConnelsville, Ohio.

That of the Rev. Thomas C. May is Marion, Crittenden county, Kentucky.

That of the Rev. William Perkins is Liverpool, Illinois.

That of the Rev. T. W. Cheeny is Hopkinsville, Kentucky.

That of the Rev. William Lyon is Richmond, Virginia.

That of the Rev. Andrew McElwain is Indiana, Indiana county, Pennsylvania.

That of the Rev. S. M. Templeton is Monroe, Butler county, Ohio.

That of the Rev. E. Quillin is Wellsburg, Brook county, Virginia.

That of the Rev. James A. Stirrat is Marysville, Ohio.

That of the Rev. Alexander Cunningham is Prospect, Butler county, Pennsylvania.

That of the Rev. A. B. Maxwell, who is supplying the congregations of Cedar Creek, Swan, and Kendalville, is Swan, Noble county, Indiana.

That of the Rev. M. A. Sackett is Kingston, Ross county, Ohio.

That of the Rev. A. Harris is Louisville, Kentucky.

LICENSURES.

Messrs. William Y. Brown, William Cathcart, Jr., John L. Nevins, and John H. Pratt, have been licensed to preach the gospel by the Presbytery of New Brunswick.

Mr. J. H. Alexander has been licensed by the Presbytery of Maury.

Messrs. J. R. Hendrick and J. P. Hendrick have been licensed by the Presbytery of West Lexington.

DEATHS.

The Rev. Hugh McLaurin, of the Presbytery of Fayetteville, departed this life on the 31st of September, at Upatoie, Georgia.

The Rev. Thomas F. Magill, pastor of the Presbyterian church in Urbana, Ohio, departed this life on the 24th of September.

The Rev. J. W. Murray, pastor of the Sharpsburg church, Pennsylvania, departed this life on the 18th of September, at Salem, Ohio, in the 52d year of his age.

The Rev. S. B. Lewers, of the Presbytery of Chickasaw, departed this life at his residence in Mississippi, on the 28th of August.

MISCELLANEOUS.

The Rev. George W. Musgrave, D. D., pastor of the 3d Presbyterian Church, Baltimore, has been appointed the Corresponding Secretary and General Agent of the Presbyterian Board of Publication, and will enter upon the duties of the office early in November.

The Presbytery of Wooster have recently appointed a committee to visit the city of Cleveland, and organize an Old-school Presbyterian church there, should circumstances seem to warrant it.

The Rev. Dr. Humphrey has finally declined the appointment to a Professorship in Princeton Seminary.

The Rev. E. T. Baird, late President of Washington College, Tennessee, has succeeded the Rev. Mr. Templeton as editor and proprietor of the *St. Louis Presbyterian*.

CORRECTION.—The Rev. George Waterman wishes us to state, that by an oversight of the clerk of his Presbytery, his name does not appear, as it should, as a member of the Presbytery of Baltimore, in the printed Minutes of the Assembly.

The Charleston Union Presbytery, which since 1838 has maintained a neutral position, has declared its adhesion to the General Assembly, (Old-school.)

Varieties.

THE JEWS—INSTITUTION AT AMSTERDAM.—A Christian lady at Amsterdam has offered to the Free Church of Scotland a new building in that city, worth about £2000, together with £2080 in money, as a partial endowment, for the purpose of training evangelists and colporteurs to make known the gospel among Jews and others in Holland, and throughout the Continent. The building is said to be well fitted for the work of such an institution, and, in fact, part of it is at present rented by the Jewish Mission, and occupied by the Rev. Mr. Schwartz as a place of worship. The proposal, which was laid before the General Assembly, has been finally concurred in by the Commission. The Rev. Robert Smith, one of the missionaries expelled from Hungary, has been appointed to Amsterdam, in order that he and Mr. Schwartz may immediately open the institution, and commence that course of preparation of gospel labourers which promises ultimately to tell so beneficially on the objects of the Jewish mission.

CONSTANTINOPLE.—The Rev. Duncan Turner, who has for some time been labouring at Constantinople, was ordained by the Presbytery of Glasgow on 9th August. He sailed on 17th September on his return to Constantinople, to be a fellow-labourer with Mr. Thomson, among the Spanish Jews in Hasskioy.

REVIVALS.—The Rev. Dr. Baker has been labouring with great success in the divine Master's cause in Sumpter District, South Carolina—the gospel, through his instrumentality, having been made the power of God unto salvation to many souls.

A correspondent from Kingstree, South Carolina, writes as follows: "We have just closed a meeting of nine days' continuance, in Williamsburg church, and the result exhibits the most powerful work of grace within the recollection of the oldest inhabitants. For this blessing we are indebted, under God, to the Rev. Dr. Baker of Texas, who preached every sermon on the occasion, except one. The number of converts thus far reported is sixty-four; and on many other minds the Sun of Righteousness seems to be just rising. On last Sabbath about fifty young converts sat down together for the first time at the table of the Lord, while a vast congregation of older disciples looked on with gratitude and wonder. Among these, were some of the most intellectual men in our community, heads of families, and some precious youth, who, it is hoped, will devote themselves to the work of the ministry. A blow has been struck at the empire of Satan here, which, we trust, will be felt for years to come. 'The Lord hath done great things for us, whereof we are glad.'"

RELIGIOUS INSTRUCTION OF THE SLAVES.—Rev. Mr. Fiske, of Bath, was a delegate from the General Conference of Maine to the last General Assembly of the Presbyterian Church held in Charleston, South Carolina. He states that he saw the negroes, while attending worship, provided with hymn books, and looking over the hymn, as it was read and sung, just as their white masters did. He could easily count 113 books in one meeting from the seat where he sat. Many a congregation in New England does not present so many hymn books in the hands of the worshippers in proportion to their numbers, as does Dr. Smyth's negro congregation in Charleston.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received.

From the West Union church	5 00
" W. R. Bland, Nottaway, Va.	2 50
" B. Dillsburg, York county, Pa.	5 00
" Church at Roswell	15 00
" New Hagerstown church, Ohio	6 00
" Warren church	2 00
" Monroeton church	2 00
	$37 50

GEO. H. VAN GELDER,
Treas. Trustees Gen. Assembly Pres. Ch., &c.
October 18th, 1852.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar.

All moneys remitted at our risk. Notes of the denomination of five dollars and upwards can be used with less loss by us than smaller ones. Post-office stamps to any amount received as cash.

☞ *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum.
" All other States, 6 " "

Paid annually or quarterly in advance. If not paid in advance, double these rates.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—A Statement of Facts respecting the Board of Missions of the Presbyterian Church and its Operations in the West, p. 162. Churches going off the Board, p. 162. Florida coming up, p. 163. Table of Receipts for Domestic Missions, as conducted by the General Assembly of the Presbyterian Church in the United States of America, from 1802 to 1852, a period of Fifty Years, p. 163. Synod of Ohio, and Church Extension, p. 164. Receipts, p. 164.

BOARD OF EDUCATION.—I. Ministerial Education. A high and various Standard of Attainment in the Ministry, p. 165. Ministers' Children, p. 165. Prayer for Candidates, p. 165. II. Christian Education in Schools and Colleges. The Bible in the Public Schools, p. 166. Religious Instruction of the Young, p. 166. Bardstown Academy, p. 166. A new School at Lexington, Missouri, p. 167. The Church and the School, p. 167. Receipts, p. 167.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 168. The Foreign Missionary, p. 168. The Rev. J. R. Campbell's Book, p. 168. India: Lodiana Mission; Journal of the Rev. J. H. Morrison, p. 168. Agra Mission: Statistics of the City of Agra, p. 169. Furrukhabad Mission: Views and Statistics concerning India as a Missionary Field, p. 170. China: Ningpo Mission. The Religions of China, by the Rev. A. W. Loomis, p. 171. The Island of Pootoo, by M. S. Coulter. The New Zealand Chief, p. 173. Patience in Doing Good, p. 173. Receipts, p. 173.

BOARD OF PUBLICATION.—Dr. Musgrave appointed Corresponding Secretary, p. 174. "Wayside Thoughts," p. 174. A Blessed Work, p. 174. A Suggestion, p. 174. A Book for Ministers and Students, p. 174. Old New-England Divinity, p. 175. The Presbyterian Psalmodist, p. 175. New Books, p. 175. Receipts, p. 175.

MISCELLANEOUS.—The Missionary Corn-field, p. 161. Eloquence of Bridaine, p. 161. Queries for Ministers, p. 161. Ecclesiastical Record, p. 176. Varieties, p. 176.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME III. No. 12. | PHILADELPHIA, DECEMBER, 1852. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

LIFE.

Life which never, as it is contemplated, seems in many of its phases less than a mystery, is exhibited, in the light of divine revelation in its most intelligible as well as prominent and important aspects. It is a gift of God—a boon of Heaven—a real blessing to its possessor, if rightly used and enjoyed—and so it is a talent conferred for the very purpose of a right and beneficial use. God gave life; and when he gave it, he said, "live and be useful," and thus, "live and be happy." And inasmuch as life is continuance of being, a continued progress in well-doing, in usefulness, in felicity, is involved and obligatory. This is man's prerogative and interest, and should be his aim, though he "continueth not in one stay;" for in the final disrobing of his spirit and crumbling down of its outer "earthly" covering, his immortality is confessed; his death is a reproduction of life.

I need not say how truly the mysterious, evanescent, and frail nature of life is shadowed forth in the scriptural description of it, as our "breath"—"the God in whose hand thy breath is." At the first, God breathed into man the breath of life, and he became a living soul. More than a mere metaphorical embellishment is this term "breath," employed as it is to designate that most cherished but fleeting thing which we call "life." It is more a sober and precise, than a fanciful and figurative description, a description reduced to the scale of a reality, when life is spoken of as the "breath in our nostrils." Gently did God at the first breathe into our frame the breath of life—with tenderest care he sustains it, *holding our soul in life;* and at the end of our mortal career, life's termination is like its beginning only *reversed*—a gentle exhalation. Thus has been celebrated, in lasting, cherished phrase, the peaceful, happy exit of the servant of God out of this world, in a stanza with which is associated almost an inspired authority—

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And *breathe my life out* sweetly there."

Such an end of life is an ample compensation for its brevity and weakness. "Let me die the death of the righteous; and let my last end be like his."

But frail and uncertain as life is, Christian, its every moment is full of importance and most precious. How many may be life's useful enterprises and labours! Life is not given you to spend it in idleness; to be a mere looker-on at the world's changing scenes; to watch the progress which others are making, and the great and rapid strides of improvement, which, observed at different points of time, mark the onward career of human society and its welfare. Continuance of life is not to be desired by you, that, as if waking at intervals of dreamy indifference and forgetfulness, you may occasionally look out upon the busy moving world, and see what changes in science and art, what in cultivation and refinement of manners, what in the higher interests of morals and of real happiness, may in that interim have occurred. No, your highest and best interests will be consulted by consecrating your life to its great and glorious end, in acknowledging the being, perfections, and authority of Jehovah, and devoting yourself supremely to his service and glory—so your blessed and enduring reward of earth's experiences will be, the sure and blissful possession of the "life everlasting." W.

San Francisco, Sept. 1st, 1852.

For the Home and Foreign Record.

THE TRUTH TO BE CHERISHED, DEFENDED, AND PROPAGATED.

Having formed our creed in view of sufficient testimony, we should never abandon it without the most positive evidence that we were mistaken. "Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus." "Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them." "Be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." "And this I say, lest any man should beguile you with enticing words. As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and established in the faith." There are some who are "ever learning, and never able to come to the knowledge of the truth," and this instability or scepticism arises frequently from the mistaken idea, that a man is bound to doubt of the truth of any thing, the proof of which is not present to his mind. But this is certainly unreasonable. Suppose a man had witnessed the process, by which a physical result had been obtained, would he afterwards be obliged to doubt the effect which he saw produced, merely because he had forgotten or was unable to tell the process by which it was effected? Certainly not. Why then, should any one doubt the truth of religious doctrines, who has once been satisfied with his examination of the evidence by which they are supported, merely because he has forgotten that evidence, or is incapable to exhibit it to others? He should not. Let us, therefore, stand fast in the truth, that "when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Christians are bound to *defend* the truth against those who seek to pervert it. This duty is frequently enjoined in Scripture, and is obviously important. But while Christians recognize this obligation in reference to fundamental truth, they do not generally feel it to be their duty to defend those truths which are deemed not essential to salvation. It is certainly reasonable and proper to distinguish between truths of vital interest and those which are not so; and our zeal should be regulated in a great measure by this distinction. But it should never be forgotten, that all truth is important—that while some truths are not essentially necessary to salvation, there is no truth whatever, that is not of some importance. We are therefore under the most solemn obligations to defend every part of our faith and practice. And particularly would this be our duty, should any attempt be made to introduce error into our own communion. There are many things which we may suffer to pass unnoticed among other denominations, which we should never tolerate among ourselves. It may not be a man's duty in some cases to interfere with the principles and government of his neighbour's household, when it would be his imperative duty to prevent the introduction of those principles into the bosom of his own family. It appears that in the days of the apostle, there were some who troubled the churches of Galatia, and desired to pervert the gospel of Christ. His direction to them was, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."

It may be proper here to remark upon the weapons which should be employed in the defence of the gospel, and the manner in which they should be used. With regard to the first, it may be said in general, that all our weapons should be spiritual. For as "we wrestle not against flesh and blood," so "the weapons of our warfare are not carnal." In defending the truth, God authorizes the use of nothing but his own word and reason; and these (especially the former) "are mighty through God," and will ultimately triumph over all opposition. We desire therefore no other means of defence than these. And though ungodly men have accused the church of desiring to enlist the civil arm in her behalf, she would be the first to deprecate such interference. No, we abhor the very shadow of persecution; and again repeat, that we desire nothing more than the use of those spiritual means, by which, we doubt not, the world universal will be converted to the truth as it is in Jesus. As to the manner in which these weapons should be used, it may be remarked briefly, that we should use them with prudence, meekness, and benevolence. We are no advocates for bigotry and intolerance—nor for that zeal which is unenlightened by the Spirit of God and untempered with divine grace. In all our conduct, we again repeat it, we should act prudently, meekly, and with Christian charity.

But it is not sufficient that we cherish and defend the truth; we are obliged to *propagate* it as widely as our ability and opportunity permit. If the truth be important to us, it must be so to all others; and in proportion as we appreciate its value, should we be desirous of extending it to the rest of our fellow creatures. The methods by which Christians may disseminate the truth, are numerous, and are too well known to require mentioning here. While we should embrace every opportunity to disseminate the truth through the various public channels which are now open, we should not forget the inculcation of correct principles in our families and on those with whom we have social intercourse. In this way we may propagate truth with great advantage. M.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.

Assistant Secretary—Rev. R. Happersett.

Treasurer—Samuel D. Powel.

Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
Thomas Moodie, *Columbus, Ohio.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

ANIMATING LETTERS.

The small space allotted us in the Record prevents the publication of many letters full of piety, and zeal, and energy. The two following, one from North Carolina and the other from Indiana, will move the spirit of the reader. The apostle speaks of a spirit *of power*. There is nothing like it in the ministry. But, of course, it must have with it, as he says, a spirit of "love" and of "a sound mind."

"N. C.

"My efforts have been unweariedly directed to the glorious work of building up this yet 'feeble and infant' church, by every means in my power. I am not discouraged, though no great results have, within the period specified above, rewarded my labours. The reward is certain, in God's time. *There is to be a Church in this county*, standing as a city on a hill, whose order and doctrines shall cast a light upon the regions round about. The indications of progress are abundant, and there is no room for discouragement from this source. The work is practicable under God; it is going forward far more rapidly than could have been anticipated at its commencement four years ago: and though it is yet with us a 'day of small things,' I am not the man to despise it. I am rather disposed to look back with gratitude to God, and to bless his holy name for the undeserved mercies we have already received. God has a people here whom he regards with infinite love and mercy. Into this central region of the old North State, a few Presbyterian Christians had wandered. Six in number, they formed the nucleus of a church, which was duly organized by order of Presbytery four years ago. Since that time, their original number has just been quadrupled. A regular and highly respectable congregation has been gathered, and is gradually increasing. The doctrines of our Confession are preached, and discipline maintained according to our Form of Government. The church is growing in influence and moral power; and the day is not far distant when that power shall be felt and acknowledged throughout the county.

"There are difficulties; nor do we under-estimate them. Many prejudices exist against us because of the misrepresentations of enemies. But we find that these are harmless: they vanish upon a very slight acquaintance, and are rapidly becoming extinct. The usual obstacles to the progress of the gospel are all found in this field, as elsewhere; but have been proved to be not insurmountable. The influence of an ignorant fanaticism, which has long possessed the land, is very hostile; but this false fire, which has swept and desolated this region periodically for so many years, is at length dying in its own ashes, and the people are turning to look for better things. Many are directing their steps to the Presbyterian Church, and the field is fully open to our labours. Presbytery met here last winter, and is well acquainted with the character of the field, and regards it, with the adjoining county of R——, as the most promising and important of all her missionary fields. The *materiel* is here at hand; population is abundant; a church edifice has been erected; the work is in progress; and if *not abandoned now*, it will be carried on gloriously, under the favouring eye of the great Head of the Church.

"Our usual services on Sabbath and during the week have been continued as formerly; except that I have added another service on Sabbath, going out three miles into the country in the afternoon, to preach to a considerable population who attend church nowhere. I thus preach three times on Sunday. The Sabbath-school, monthly concert, and weekly prayer-meeting are well sustained. Of the results of our monthly concert, I would say a word. In the exercises on these occasions, our congregation has ever shown much interest. But this interest has gradually increased the past year. None of our church services are now better attended, or regarded with more interest than this. It has been my constant aim to build up a church filled with the spirit of missionary enterprise; a church whose members shall consider themselves *stewards* of the manifold grace of God; burdened with the responsibility of giving the bread of life to all them that lack; and willing to deny themselves, that they may have wherewith to obey and cherish the Christian instinct of benevolence. I look with delight upon the evidence that such a spirit is increasing among my people. O! what better evidence of the presence and blessing of God with any church, of the reality and power of religion in any heart, than is to be found in this spirit of loyal devotion to the Saviour; in this earnest and constraining desire to see the kingdoms of this world submit to him and call him Lord! At our last missionary meeting, I laid before the congregation the report of the Board of Foreign Missions, with a general sketch of the operations of our Church throughout the world. Much interest was exhibited, and some expressed a wish to read the report for themselves. Next Sunday night I hope to present the subject of Domestic Missions, in connection with the very interesting and valuable report of the Board; and I shall be at some pains to explain fully the principles laid down in the Report, as those upon which the Board conducts its work. I hope that it will do good, and, perhaps, incite the church to even greater efforts than they are now making to support their own minister."

—

Indiana.

"In my last report, I stated that we were progressing with our church building at U— M—, that our congregations were good in both places, that at our communion in the 1st church of L—, we received five members on examination—and at our last sacramental occasion, we received eight members on certificate, and one on examination—nine in all; the total fourteen members received in the 1st Presbyterian Church of L—, since my connection with it on the second Sabbath of October, 1852. Our church at L—, has, since the purchase, undergone a thorough repair, and compares respectably with the other churches of the place. Our congregations as good as most of the churches, and still increasing. We have prayer-meeting every Thursday evening, not as well attended as could be wished. We have a good Sabbath-school, and have added some $10 worth of books of our own Board of Publication—this school I superintend myself. Things seem in a fair way in this field. I have just finished my quarterly visitation among the families, and find some interest on the subject of religion. May the good Shepherd abundantly pour out his Spirit upon us. At U— M— things are brightening. We have finished our church, and dedicated it and paid the debt, and $50 over for fencing the lot, one half acre donated to the church. This is a very neat and well-finished church, 45 feet by 30 feet, with a belfry. Since the dedication of the church, our congregations have been unusually large, and many have attended the word, that hitherto have not darkened the door of a church. Our house has cost us about $1,000, and cost me a great deal of money, ($200,) labour, (I hauled most of the lumber ten miles myself,) anxiety, and time. The purchase and erection of these two churches have cost me $350 in all. But as God, in his providence, has blessed my basket and store, I give him but his own. I have nothing before me now but the ministrations of the Gospel. And, if he will only bless my feeble labours in the ministry of his Son to these people, I shall feel even grateful, and feel that I have achieved the height of my ambition—that which I have only coveted, the infinite pleasure of being useful in the Master's cause, in advancing his glorious kingdom. We have a good Sabbath-school here, under the superintendence of a deacon of Bethel Church." C.

INFANT MEMBERSHIP.

Thirteen Infants Baptized.

The following *Postcript* to a recent Report from a missionary, may serve to call up in remembrance, a subject—a doctrine—and a duty, too much neglected in our church. Our church in its *membership, holds to the original constitution*, which the Lord gave his visible church, when he established it in the family and household of Abraham: "Believing parents with their infant children."—Gen. xvii. 1–27. Our church holds also to the covenant lying at the foundation of that membership. "I will be a God unto thee, and to thy seed after thee." Those who deny infant membership, are *not* of the original constitution of God's visible church. We are. By thus separating what God has joined together, they also break the covenant. The promised, all-comprehensive, all-glorious blessing, is also interfered with. To their own Master they stand or fall. We shall, by Divine aid, preserve and practise our faith in this matter. *This covenant—this membership—meet us in the foundation, the superstructure, the entire developement* of our church. Neglect, or corruption here, is followed by ultimate, if not immediate deterioration. We must be vigilant, firm, active and kind. Attend to the lambs of the flock. "*Feed my lambs.*" May all our *ministers*, as well as *missionaries*, look to the duty. *Do any need an exhortation to its performance?*

At our last communion, thirteen little children, between the ages of ten and thirteen, were baptized. Their mothers only were pious, but it was gratifying to see their fathers also, standing with them before the altar. It was a novel sight in this community, and the whole scene seemed to make a deep, and I hope, lasting impression. Infant baptism has been very much neglected in this region, and especially in this place, which was first settled by Baptists.

Yours truly, C.

THE SPIRITS!

Truly our brethren in the West have their trials: *special trials!* Here with this excellent brother in Indiana, is Satan, not confining his legion to one poor soul, nor choking a herd of swine with them in the sea, but turning them loose in a community, and setting them at work to enter in, and possess men and women:—saints by profession, and sinners by practice; and the whole course of nature is out of joint. What is a man to do? *Stand firm!* "Resist the devil and he will flee from you." The brother does stand firm. He resists; *and Satan will flee.*

I have nothing encouraging to communicate. Instead of the precious communications of God's Spirit in our midst, we are called to mourn over desolations and delusions by another "Spirit, or Spirits." This community have almost gone wild through communications from "Spirits," as they are called, not only in this village, but in various sections in this region, leading many into absurdities and follies, and causing some to renounce their faith. I need not particularize, but communications have been had respecting personal character, medical advice to the afflicted, concerning stolen property, the Bible and its teachings, denying future punishment, or only for a term at most, &c. &c. From all the witcheries, it would seem that Satan was "master of the ceremonies;" at all events the influence has been for evil decidedly. Universalism has been much strengthened, as the communications go to establish the doctrine of no future punishment, or, at most, only limited and purifying. As a result, some have been led to embrace "another gospel" and renounced their faith. Two or three individuals who have been active ministers in the Methodist Church, have gone to preaching the "new revelations," universalism or restorationism. Defections from that church have been sad, and in this place have shattered the church very much. Our members, it is true, have not been led to embrace the new doctrines, but, no doubt, the influence upon us is bad, very bad. Infidelity triumphs for a time, the world laughs, and some of whom we expected better things have gone far astray. Many are the trials and discouragements against which we have to contend, but our prayer is, that God will bring order out of confusion, and light out of darkness. How we shall be able to bear up under the tide of evil and adverse influences setting against us, time will determine. Perhaps at another time, I will give you more fully the history and results of this new form of delusion, folly, and wickedness. K.

A REPORT FROM A MINISTER SEVENTY-ONE YEARS OLD!

May we who are young in the ministry be hereby admonished and instructed, and see the fulfilment of God's word: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him."—Ps. xcii. 12–15.

———, Ohio.

I have nothing special to report. Goodness and mercy have been our happy lot, since the date of my last; and although we have not experienced a special out-pouring of the Spirit, yet we have reason to be thankful that the Spirit has not been wholly withdrawn from us. We are gradually increasing the number of communicants, and there is good attendance upon the worship of the Sabbath; our house is well filled, and there is good attention to the word. We have a good Sabbath-school, and a male and female Bible-class. The members of the church appear to be walking in the unity of the Spirit and bond of peace. Since the date of my last report, two have been added to the church, which makes the number of communicants at this time fifty-two. The growth of the church though slow, appears to be healthful, and we have reason to believe is growing in grace, and becoming a firm and well-established congregation.

During the quarter ending the 1st of July, I have preached generally twice every Sabbath, and visited as usual a considerable portion of the families belonging to the congregation.

My health is much improved since my last report, and although seventy-one years old, wanting only two months, yet my strength holds out, and I am able to perform my pastoral labours, as fully as at any former time. How long I shall be able to do so, I know not; but while health and strength permit, shall labour in my poor way in the vineyard of the Lord. Very respectfully, yours, A. J.

LET US KEEP WELL BRUSHED UP IN HEBREW AND GREEK.

We do not know what moment we shall be called on to exhibit our knowledge, for the salvation of the truth. Read the following paragraph from a missionary brother in *Illinois:*

A public debate, between the Methodists and "Christians," has been seven days in progress, on the doctrines of the Trinity and a Vicarious Atonement. The advocates of the doctrines are ———, the Presiding Elder, and two circuit preachers; opposed, ———, from C., sent for by express, and to aid him, two preachers of the "Christian" order. A reporter, engaged by the parties, is active taking notes for publication. Orthodox views have been strongly sustained by the affirmants. The opponents have been, in argument, weak, evasive, subtle, and deceitful. God's name they have profaned, and his word they have dishonoured. They boasted somewhat of their knowledge of Hebrew and Greek. Unexpectedly, a question arose upon a Greek sentence quoted by Dr. Adam Clarke, in his Commentary. After a dispute, it was agreed to refer it to a Presbyterian minister in the house. It was referred to your missionary. To decide was easy. The decision was the triumph of a little knowledge over less. For the moment, error was seen to blush. Its friends were disconcerted. The advocates of truth felt that by this, an event in itself trivial, an important advantage had been gained to their side. The *Christians* in the assembly could not judge then, that their guides "would *teach* the Methodist and Presbyterian ministers *something*," as was vauntingly said by one of their members, who was piously trained by Dutch Reformed parents. In the judgment of others in the assembly, the accurate and extensive attainments of the boasters were brought into suspicion. Mr. ——— asserted to Methodists that he could read Hebrew, chapter for chapter, with any person they might bring forward. Your missionary was asked by a Methodist preacher, with what facility he could read the Hebrew. The answer was, that he would do the best he could in reading Hebrew with ———, before leaving the house, or at whatever time and place should be chosen. Though your missionary has been in the house since, no inquest has been held to ascertain whose knowledge of Hebrew is the most profound, his who gave the challenge, or his who might accept it.

RELIGIOUS INSTRUCTION OF THE NEGROES.

It is with great pleasure that we commend to the readers of the Record the following letter, (which would have been inserted sooner, but for want of room,) on the religious instruction of the negroes in Adams county, Mississippi, from an esteemed brother in the ministry, to whom we cordially extend the right hand of fellowship in this work. His own efforts have been unremitting and successful; and long may the Lord spare his life, and enable him to fill it up with not only the same, but increasing measures of usefulness, even unto the end; and have many immortal souls saved through his instrumentality as crowns of his rejoicing in that day. Surely, both ministers and masters in that county set before us an example worthy of all praise and imitation throughout our whole southern and south-western bounds. We shall be happy to receive communications on this subject, giving details of labour, at any and at all times.

Shut up in confinement day after day in our office, standing at our desk, and attending to the mere details of business, the happy years of our missionary life are continually passing in review; and memory spreads out its scenes in such vividness as to efface the lines we are endeavouring to trace, that lie before us. The heart turns in undiminished interest back to those years. Will they ever come again?

Adams County, Mississippi, *September*, 1852.

To the Cor. Sec. of the Board of Domestic Missions:

Rev. and Dear Sir—In accordance with your request, I send you a brief account of the "Progress of Missions among the servants of this county." We trust that we can safely say "*progress*"—for the good work is evidently on the increase—and we hope the day is not far distant when *Adams county, Mississippi*, will not be at all behind your own Liberty county, Georgia, in caring for the best interests of her coloured population.

I will simply mention a few facts. Eight years ago, there was but one minister of any denomination who devoted himself exclusively to the instruction of the negroes in this county. This minister, (a Presbyterian of a high order of talent, and great experience,) preached and taught on a few plantations near the city of Natchez. He still continues to occupy the same field, and with great success. The happy effects of his labours will yet be more plainly manifest on earth, but the full fruits will never be seen till earthly things are viewed in the light of eternity. *That light* will give all things their true *colour* and *value*.

At the present time, there are four Presbyterian ministers, one Methodist, and one Baptist, engaged almost exclusively in this work; and besides these, the pastors of the several white congregations devote a part of their time to the servants of their charge. I believe that all ministers, of all denominations, now feel and acknowledge that the servants in their parishes are a part of their charge, over whom they must watch, and for whose religious instruction they must, at last, give an account unto God.

And in addition to the foregoing, there are at least a few instances, where the owners themselves weekly call their servants together, in true patriarchal style, and teach them those things which make for their everlasting peace. It is to be hoped that this may become universally the case.

Another fact should not be overlooked, in contemplating the progress of the work, viz: *the missionaries to the servants are supported by the owners of the servants. I believe none of them receive aid from your Board.*

Many planters, who a few years ago were unwilling to have the gospel preached to their servants gratuitously, are now willing to contribute liberally for the same. Masters, as a general thing, seem to feel more than ever their solemn responsibility to God, as regards their servants; and *few*, if any, can be found to deny their obligation to supply the *spiritual* as well as *temporal* wants of those committed to their care. Many endeavour to keep in view their final meeting with their servants at the judgment bar of God.

In proof of the foregoing, it is now difficult to obtain enough suitable labourers to satisfy the demand. Your Board will always be safe in sending the right kind of men to this part of the South. Two are now needed in this and an adjoining county. Please bear this in mind.

Our effort is to be able to say, (not from pride, but out of love to the Saviour and the souls of men,) that there is not an individual, old or young, bond or free, within our bounds, to whom the gospel is not preached.

May the great Head of the Church, who "does his will among the armies of heaven and the inhabitants of the earth," hasten the time when this shall be the happy case, not only in our *county*, but in all our *country*, and *throughout the whole world*.

Much has been done for which we should rejoice and give thanks to God; yet much still remains to be done, for which, in true faith and humility, we must continue to labour and pray. Yours very truly,

B. H. W.

For the Home and Foreign Record.

ST. ANTHONY, MINNESOTA.

In my last, I gave you some account of St. Paul. St. Anthony being the next in importance, shall be the subject of this article. If there were anything in names, you might be led to suppose that the Minnesotians are a very saintly people; but it is not the reverential feeling of our present population, that gives these names to our towns and rivers; we are rather disposed to exchange some of them for names more euphonic, as appears by the late action, of dropping the name St. Peter, and restoring to that beautiful river, its proper name, Minnesota. St. Anthony is situated on the east bank of the Mississippi, opposite the falls from which it takes its name; it is eight miles from St. Paul by land, and about sixteen by water. It is a beautiful town site. A handsome elevated prairie, with a gentle inclination towards the river bank, and of sufficient width for several parallel streets, extends indefinitely up and down the river. In the rear of this another bench of table land swells up some thirty feet high, forming a beautiful and elevated plateau. It possesses every advantage for the display of taste, in laying out the town and constructing houses. The buildings at present are frame, mostly painted white, and although not large, exhibit an air of neatness and comfort. It would seem almost impossible that any man could make a display of deformity, in the face of so much beauty as God has impressed upon the whole scenery around the Falls of St. Anthony; and yet how strangely some will outrage nature's fair proportions.

The Falls of St. Anthony present a broken, irregular outline. In consequence of the continual action of the water upon the soft sandstone rock, that underlies a strata of limestone, over which the water passes, the falls are annually receding, and the superincumbent strata of limestone is deposited in large blocks in the bed of the river below, as if to check the mad rush of the obedient waters. The perpendicular fall at present, is, perhaps, not more than twenty feet high. Immediately above the falls, the water gains immense velocity by passing down an inclined plane of smooth limestone rock; after being precipitated over the main cataract, the waters dash on in wild confusion, down through the broken masses of rock, presenting a continual surface of spray. An island thirty rods long, divides the river at the falls, elevated above the fear of inundation. Below the falls, a small island, or rather huge rock covered with soil and vegetation, overlooks the whole scene, and if made accessible to visitors, as it doubtless will be, would afford the finest view of the falls and town of St. Anthony. For miles below the falls, the river passes through a deep gorge, the bluffs rising high on either side, and spreading in beautiful prairies and openings, resembling extensive farms, and old orchards. All these beauties combine to make St. Anthony a delightful place of residence, or resort for those who seek rest, away from the busy marts of life; and the available water-power at the falls, on both sides of the river, must make it a great manufacturing town. Here, too, is located the University of Minnesota; a good building for the primary department has been erected, and the school is in successful operation; and the people down the Mississippi, must, in a few years, see the advantage of sending their sons and daughters to be educated in an atmosphere so healthy, and so conducive to physical and mental activity.

St. Anthony is greatly deficient in churches. There is not one respectable church edifice in the town. There are several church organizations, but all small, no one denomination seems as yet to have gained any considerable hold upon the people. There was a prosperous New School Presbyterian organization there some time ago, but it was pulled to pieces, by receiving as a supply a man who felt himself conscientiously bound to organize a Congregational church. This difficulty has scattered the Presbyterian church, and, as yet, not resulted in much prosperity to the Congregational. We hope soon to see things take a more permanent shape in the religious interests of that interesting community, and the people of God taking sweet counsel and walking to the house of God in harmony. J. G. R.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of October, 1852.

SYNOD OF ALBANY.

Pby of Londonderry.—Second ch Newburyport, from a lady	6 00
Pby of Albany.—Princetown church	43 03
Pby of Columbia.—Windham 2d ch	8 50

SYNOD OF BUFFALO.

Pby of Steuben.—Oakland ch	7 00
Pby of Wyoming.—Scottsville ch	9 00
Pby of Buffalo City.—Central ch, Buffalo, in part	108 80
Pby of Michigan.—Bennington ch 6; Pontiac ch 5	11 00

SYNOD OF NEW YORK.

Pby of Hudson.—Coshecton ch	5 00
Pby of Bedford.—Croton Falls ch 10 12; Rye ch 35 87	45 99
Pby of Long Island.—Middletown ch	14 00
Pby of New York.—Greenbush ch 2 36; Wallabout ch N. Y. 4 14; Williamsburg ch 6; Fifth Avenue and Nineteenth street ch N. Y. from Thomas H Faile Esq, 100; Jamaica ch L. I. 5 47	117 97

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Chester ch	20 00
Pby of New Brunswick.—First ch Trenton N. J. 182; First ch New Brunswick through the Ladies' Miss Soc 70	252 00
Pby of West Jersey.—Camden ch	12 00
Pby of Newton.—German Valley ch 25; Through Rev J McWilliam Treasurer of Presbytery 129; (Newton ch 184, and Belvidere ch 45)	154 00
Pby of Raritan.—Lambertville ch	20 00
Pby of Susquehanna.—Through Rev J Foster, Treasurer, Athens ch	9 00
Pby of Luzerne.—Summit Hill ch 15; Port Carbon ch 4 25; Kingston ch 11	30 25

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Central ch add'l from Rev C C Jones 50, J A Freeman 5, T Beaver 20, James Wray 10, J C Taber 5, R L Barnes 5, W Moland 5, Mrs Samuel Richards 10, Mrs Ann Hickling 1, Mrs McKinney 1, W N Atwood 1—113, less paid *Home and Foreign Record* 18 75, and for collecting cards 1 50—20 25, balance 92 75; Tenth ch add'l Moses Johnson Esq, 25, Hon R C Grier 10, Misses Wurts 1, cash per the Pastor 6—42, less paid for *Home and Foreign Record* 10 72, balance 31 28, a Widow's Mite (Tenth ch) 5	129 03
Pby of Philadelphia 2d.—Allen Township ch	43 75
Pby of New Castle.—Zion ch	10 00
Pby of Baltimore.—Madison street ch Baltimore	2 03
Pby of Carlisle.—St Thomas and Rocky Spring churches 10; Cumberland ch 85; Gettysburg ch 15	110 00
Pby of Huntingdon.—Lick Run congregation, from a Lady 5; Spring Creek ch 40; Sinking Creek ch 69; West Kishacoquillas ch 48; Hollidaysburg ch 33 34—through Rev J Moore Treasurer of Presbytery, Lewiston ch 79 05, Pres coll at Perryville 5 50	279 89
Pby of Northumberland.—Buffalo ch 27 50; Washington ch 35 09; Bethel ch 8 12; Sunbury ch add'l 1 50; Milton ch mon colls 14 06, and from Mrs. Margaret Sanderson 20	106 27

SYNOD OF WHEELING.

Pby of Washington.—Cross Creek Village ch	70 15
Pby of St. Clairsville.—St. Clairsville ch 40; Nottingham ch 20; Deersville ch 7 71; Martinsville ch 15	82 71
Pby of Steubenville.—Carrolton ch balance of former col 5; Bloomfield ch 6 64. Fairmount ch 9 68; Harlem ch (bal) 2	23 32
Pby of New Lisbon.—Liberty ch	3 05

SYNOD OF OHIO.

Pby of Richland.—Olivesburg ch 6; Bloominggrove ch 2 60; Hayesville ch 10 71; Lake Fork Cross Roads ch 14 50	33 81

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Kokomo ch 5; Normanda ch 5	10 00
Pby of Lake.—South Bend ch	12 75
Pby of West Hanover.—Draft on the Treasury	400 00

SYNOD OF VIRGINIA.

Pby of Lexington.—Draft from the Treasurer of Presbytery	150 00
Pby of Montgomery.—Wytheville ch	10 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Cane Creek ch 4 20; Purity ch 27 80; Catholic ch 42	74 00

SYNOD OF GEORGIA.

Pby of Georgia.—Mt. Vernon ch Fem Miss Soc 45; St. Mary's ch 3 48	48 48

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Vicksburg ch 50, less 10 appropriated at home	40 00
	$2512 78

MISCELLANEOUS.

A D Hepburn, Williamsport Pa 5; "A. O. F." Port Kennedy Pa 2; "M. N." 1000; Robert Wallace Philadelphia 5; Mrs Mary Upton, Grand Gulf Mississippi 75 cts; James H Campbell 5; A Friend, Springfield Ill, 2; "First Fruits," Brooklyn N. Y. 35; "G. W. C." New York city 26 25	1081 00

LEGACIES.

Legacy of Elizabeth M Hunt dec'd, late of a member of Newton church, N J, 100; Estate of Matthew Patton dec'd, of Franklin County Pa, 30; Balance of Legacy of Chauncy Bulkley Esq, dec'd late of Wethersfield Conn, 462	592 00
Total,	$4185 78

S. D. POWEL, *Treasurer.*

CLOTHING

Received since last acknowledgment.

Ladies of Clinton ch Pa, a box valued at	70 00
"Colerain Sewing Society" Pa, a box valued at	82 00
Ladies Sewing Society of Hamilton Square, New Jersey, a box valued at	56 00
Ladies of Williamsburg ch L I, New York a box valued at	175 00
Ladies Sewing Society of Chapel Hill N C, a box valued at	67 79
Ladies of Flemington ch N J, " "	53 00
A Bundle from Mrs R H Herring Steubenville, Ohio	12 50
	$516 29

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of October, 1852.

SYNOD OF NEW JERSEY.

Pby of West Jersey.—Williamstown ch	2 20

SYNOD OF WHEELING.

Pby of Washington.—Cross Creek church	13 25

SYNOD OF OHIO.

To May 1846.

Columbus Presbytery.—Columbus ch 95 23, Ladies S. S. 25—120 23; Truro ch 17 75; Mifflin ch 8 10; Blenden ch 3 76; Circleville ch 5; Worthington ch 2 50	157 34	

For year 1846-7.

Columbus Presbytery.—Truro ch 10 25; Mifflin ch 2 66	12 91	
Richland Presbytery.—Frederick ch	5 60	

For year 1847-8.

Columbus Presbytery.—Blenden ch 6 75; Hamilton ch 2; Lancaster ch 10; Mount Pleasant ch 12; Mifflin ch 4 18; Truro ch 10 50	45 43	
Wooster Presbytery.—Congress ch	2 73	
Zanesville Presbytery.—Zanesville ch	10 00	

For year 1848-9.

Columbus Presbytery.—Columbus ch 49 20; Hamilton ch 2 75	51 95	
Marion Presbytery.—New Winchester ch	2 62	

For year 1849-50.

Columbus Presbytery.—Blenden ch 12 52; Columbus ch 1 50; Mifflin ch 4 75	18 77	
Zanesville Presbytery.—Centre ch	37	

For year 1850-51.

Columbus Presbytery.—Columbus ch 25 20; Blenden ch 1 85; Mifflin ch 2 80	29 85	

For year 1851-2.

Columbus Presbytery.—Columbus ch 22 50; Mifflin ch 1 35	23 85	
	$361 42	
Deduct prop'n Synodical Agent's expenses in 1846	2 50	
	358 92	

For year 1852-3.

Columbus Presbytery.—Columbus ch	11 00	$369 02

MISCELLANEOUS.

Dr Charles Fowler, Montgomery N Y	100 00	
"M. N."	1500 00	1600 00
Total,		$1985 37

S. D. POWEL, *Treasurer.*

Receipts at the office of the Board of Missions, Philadelphia, for the church edifice at Washington, D. C., to November 1, 1852.

Pby of Wyoming.—Warsaw church	7 00
Pby of New York.—First ch New York City 550; Fifteenth Street church New York city 52; Greenbush ch 2 58	604 58
Pby of West Jersey.—Williamstown ch 2; Blackwoodtown ch 5	7 00
Pby of Susquehanna.—Towanda ch	4 61
Pby of Luzerne.—Wilkesbarre ch	30 00
Pby of Philadelphia.—Second ch Phila, from a Lady	5 00
Pby of Donegal.—Columbia ch	10 00
Pby of Zanesville.—Buffalo ch	7 00
Pby of Flint River.—Columbus 1st ch 25 60, and from John Kyle 1	26 60
Pby of Mississippi.—Pine Ridge ch	60 00
	$761 79

S. D. POWEL, *Treasurer Bd of Missions.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of October, 1852.

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Murraysville ch 19 31; Bethel ch 10 26; Salem ch 15 70; Indiana ch 30; Donegal ch 7; Unity ch 63; Congruity ch 21 15; Union ch 5 50; Poke Run ch 57; Alexandria ch 28; Salisbury ch, (from Sab sch 5) 43 43; Rural Valley ch, Young Ladies' Miss Soc 20 58; Mechanicsburg ch 3 50	324 43
Pby of Clarion.—New Rehoboth ch, in part 26 50; Clarion ch, (a member 5, a Lady 2 50, J Campbell 5) 57 50; Brookville ch 37 25; Mill Creek ch 2 50; Licking ch (add'l) 16 54; Callensburg ch 25; Concord ch 14 25	179 54
Pby of Erie.—Georgetown ch 12; Mercer ch 9; Fairview ch 11 43, Sturgeonville ch 10, Girard ch 3, balance to con Rev William Wilson hon mem; Evansburg ch 6; Harmonsburg ch 7 67	59 10
Pby of Ohio.—Centre ch in part bal to con Mrs Eliza Ann Orr hon mem 27 41; Pittsburgh 2d ch in part (of which by J T Shryock Sab sch class 1 50) to con Thomas Hartley Esq, Mrs Sarah Hartley and Mrs Mary Thompson hon mem 161 61	189 02
Pby of Allegheny.—Tarentum ch (add'l) 9 15; Pleasant Valley ch 6; Plain Grove ch Female Miss Soc 55 64; Cross Roads ch (add'l) 20	90 79
Pby of Beaver.—West Middlesex ch C W Watson 2; Little Beaver ch, Fem Miss Soc 17 75; Unity ch 7 51; Sharon ch 6 50	33 76
Pby of Redstone.—Ind'an Creek ch 3; Mt Pleasant ch 40 50; West Newton ch 12; Tyrone ch 10 75	66 25

SYNOD OF WHEELING.

Pby of Washington.—Lower Ten Mile ch (add'l) 4 60; Upper Buffalo ch 70; Cross Roads ch (of which 5 from Jonas Almspoker) 13 32	87 82
Pby of St. Clairsville.—Wheeling Valley ch 10; New Castle ch 2 49	12 49
Pby of Steubenville.—Harlem Springs ch 13 70; East Springfield ch 10; Annapolis ch 3; New Harrisburg ch 5 47; Steubenville Second ch 34 90	67 07

MISCELLANEOUS.

Rev Samuel H Shepley, Blairsville 5; John Anderson Esq 3; A friend of Missions 10	18 00
Total,	$1128 27

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING, &c.

Ladies of West Middlesex and Unity chs a box valued at	30 00
" Middlesex ch " "	54 00
Ladies of Ridge ch, a box valued at	30 06
" Beach Spring ch "	61 89
" Westfield ch "	19 05
Pine Run Sab sch, a Library of 100 vols and case per Rev T S Leason.	

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of October, 1852.

Augusta ch Ky, collected by Rev B M Hobson	13 50
First ch Lexington Ky, in part col by Rev B M Hobson	56 95
" " " bal of last year by B M Hobson	1 20
Nicholasville ch Ky in part " "	95 15
Walnut Hill " " from Col W Rhodes 5; Col J R Dunlap 5, S B Barton 5, Miss Nancy Boggs 10, Mr R C Bogga 20, Rev J J Bullock 50, collected by Rev B M Hobson	95 00
Clear Creek ch Ky, in part by Rev B M Hobson	30 45
First ch Madison Ind, in part collected by Rev C Leavenworth	72 00
First ch Indianapolis Ind " " " "	97 00
Third ch " " " " " "	11 50
A Lady in Indianapolis Ind " " "	1 00
South Hanover ch Ind, in part " " "	21 43
Mrs Emma Cox, Raleigh Tenn. per Rev W W Hill	1 00
Livonia ch Ind per Rev M McPheeters	30 25
Scotch Grove Iowa, per Rev W W Hill	4 00
Lawrenceburgh ch Ind, Sab sch donation	3 00
Springfield ch Ky, per Mr McElroy	30 00
Pisgah ch Ky, per E Milton	4 00
Burdstown ch Ky, in part collected by Rev B M Hobson	9 00
Nicholsville ch Ky, bal " " " "	7 00
First ch Lexington Ky, in part collected by Rev B M Hobson	5 00
Taylorsville ch Ky. balance in part collected by Rev B M Hobson	4 00
Perryville ch Ky, (col by Rev Dr Barnes) collected by Rev B M Hobson	45 00
Flemingsburg ch Ky in part collected by Rev B M Hobson	5 00
Paris ch Ky " " " "	55 15
Donation by Rev B M Hobson	50 00
Mr Thomas Stevens Bethlehem Ind	10 00
Carmel Ala, per Rev W W Hill	11 65
Davenport Iowa per "	18 00
Shelbyville Ind, " "	18 75
Charleston Ill, " "	16 00
Pleasant Prairie Ill, per Rev W W Hill	8 10
Sugar Creek Ill, " "	12 75
Carlyle Ill. " "	6 00
Total,	$848 83

A. DAVIDSON, *Treasurer.*

FLINT RIVER PRESBYTERY.

The Treasurer of Flint River Presbytery acknowledges the receipt of the following moneys for the use of the Assembly's Board of Domestic Missions; and held subject to the draft of the Board.

From the Ladies Benev Soc, Newnan ch	10 00
From Ladies Dom Miss Soc of 1st Presbyterian ch Columbus Ga, 13 45 bal to con William A Redd Esq an hon mem, and 31 55 in part to con Hon Crigsly Eskridge Thomas an hon mem	45 00
Mt Zion ch 5 15; Long Cane ch 7 15	12 30
Ephesus ch 16 30; Greenville ch 4	20 30
Fort Gaines ch 20 60; Muscogee ch 11 75	32 35
Alcovia ch 3 60; Emmaus ch 15	18 60
Fairview ch 10; Griffin ch 30	40 00
R F Crawford 5; Goshen ch 4	9 00
Philadelphia ch 3; Brainerd ch 3 50	6 50
Total,	$194 05

R. T. MARKS, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

NEW CANDIDATES.

The following is the number of candidates placed on the roll, for the quarter ended on the 1st of November, together with the names of their Presbyteries:

Londonderry,	1
Steuben,	1
Bedford,	1
New Brunswick,	3
Raritan,	1
West Jersey,	1
Philadelphia, 2d,	1
Huntington,	1
Erie,	1
Butler,	1
Cincinnati,	1
Richland,	1
New Albany,	2
Crawfordsville,	2
Indianapolis,	1
Greenbrier,	1
Holston,	1
Memphis,	2
	23

The number of new candidates is about the same as last year, thus far. There is no encouraging increase. For the first six months last year, the number was 37; this year, 39.

May the people of God take heed to this subject in due time!

MINISTERS AND THE MINISTRY.

One of the causes, working largely and disastrously against an increase in the ministerial ranks, is the WANT OF STEADY AND PERSEVERING ATTENTION TO THIS WHOLE SUBJECT ON THE PART OF THE MINISTRY. The Board by no means insinuate any accusation of wilful neglect of duty against the ministry of our Church. The clergy of no denomination take a deeper interest in the general results pertaining to this discussion. But it will scarcely be denied that more attention might be profitably given in certain directions, of which a few hints may be here given.

1. Ministers have great responsibilities in regard to the increase of their profession *through the influences of the pulpit.* The sanctuary of God is a great place of human instruction. Nowhere else can truth be so powerfully brought in contact with the reason and conscience of men. The eternal sanctions of the living word seem to derive an increased authority from the day, and the place, and the mode, of their utterance. From the pulpit emanate influences which endure for the welfare or the woe of Zion. All that concerns Christian duty should receive due attention in its season; and the rightly dividing of the word of truth surely implies spiritual instruction on the topics connected with the perpetuation of the Christian ministry.

2. Training the young men of the Church to *activity in well-doing* has an important use in leading some, or many, of them into the ministerial office. If the smallest providential incidents sometimes give a direction to Christian character, who can estimate the importance of habits of enterprise and labours of love into which the young disciple is carefully trained? The superintendent or teacher of a Sunday school, the distributor of tracts, the visitor of the poor, the collector for the schemes of the Church, may often receive impressions of the dignity and excellence of Christian service, which gradually unfold to his mind the consideration of the work of the ministry. And it may be added that such training, under pastoral supervision, not only tends to increase the number of ministers, but to give them better qualifications for the office than they could otherwise ever possess.

3. Another point, requiring steady attention on the part of ministers, is the *selection and oversight of young men of promise,* whose general character affords good reason to believe that they may, under divine grace, become useful ministers. Great caution is, indeed, necessary on this subject, but such caution as the servant of Christ may use for the edification of the Church. Many a young man has been led forward in his preparatory studies by the intervention of others, and especially of his pastor; and there cannot be a doubt that a wide field of usefulness is here opened for every minister to whom God may give a willing mind.

4. Another mode in which a pastor may effectually promote the increase of the ministry, is by causing the *claims of all the Boards of the Church,* and, of course, *of the Board of Education,* to be presented, annually, to his congregation. The people take an interest in operations they assist in promoting. Their minds become expanded, and their hearts warmed by the things of the kingdom of Christ. And one great advantage in allowing these general claims to be unfolded, consists in the evangelical discussions, the statistical details, and the knowledge communicated to the people on points of duty not commonly dwelt upon on ordinary occasions. A congregation, ignorant of evangelical operations, will send out few ministers.

In short, the regular attention of our ministers to this great subject, in all the variety of its topics and incidents, is of indispensable necessity as the means of contributing to an increase of candidates.

DR. BAKER'S LETTER.

LET US LABOUR FOR MORE MINISTERS.

The Rev. Dr. Baker, of Texas, has lately been on a missionary tour in the Southern States; and God has blessed his labours in a remarkable manner. The following extract from a letter to Dr. Jones, Corresponding Secretary of the Board of Domestic Missions, shows that the subject of the increase of the ministry pressed heavily upon the mind and heart of this servant of God.

"Another matter which I think will interest you, is this:—That of the hundred and fifty persons who have, within a few weeks past, found peace in believing, under my preaching, nearly one hundred are *men!* and the great mass of them *young men!* Some young lawyers, some young physicians, some who have just finished their collegiate education, and some who expect to graduate in South Carolina College the coming winter, or the coming year. Is not this a good omen for our church? You recollect, Brother Jones, that, in my sermon before the General Assembly last spring, I stated, in emphatic terms, that '*we must have more ministers,*' and that my heart was towards the *young men* of our land, as Deborah said that her heart was towards the *Governors of Israel,* who offered themselves willingly. Well, at the commencement of every protracted meeting which I held, I mentioned, distinctly, that the 'harvest was great and the labourers few,' and '*we must have more preachers.*' And as we did not wish any one to enter the ministry, unconverted, we must set our hearts upon the conversion of *young men.* And, as for myself, I was determined to make a *dead-set* upon this class in particular; and lo! already, God has granted the desire of our hearts. A little army of young men are already gathered around the standard of the cross! Some of whom, I do hope, will soon be numbered amongst the heralds of salvation. Indeed, some, I am told, have already had their attention *strongly* turned that way! I trust we shall have at least one tithe.

Nearly all who have professed conversion, have, by their respective pastors, been *added to the communion of our Church.* Last Sabbath I beheld a beautiful sight—twenty young converts seated together, at the table of the Lord; and the Sabbath before, a sight still more beautiful—one whole table filled up with young disciples, fifty in number! and, amongst them, so many prominent men, and lovely and promising young men! O! it was a scene of thrilling interest, well worth a journey of a hundred miles. Nay, more; well worth an angel's visit from the skies. To God be *all,* ALL, the praise! Do, brother Jones, get as many of our venerated and beloved pastors, evangelists, and missionaries, to say '*we must have more ministers.*' Remember what I told you in Charleston, and what, of course, you knew before, that of seventy churches in the Synod of Alabama, thirty are not supplied; and that, in Texas, we have not more than about one minister of our communion to five counties. Our standard bearers are falling, and the number of candidates are decreasing. Only think of that! Something must be done. Do sound the tocsin of alarm, and let all who love our Zion, come up to the help of the Lord, to the help of the Lord against the mighty. In other words, adopt some method of sending this saying, '*we must have more ministers,*' through the churches, like thunder echoing among the mountains. I think that pastors and missionaries should take more interest in this matter. Pious and promising youth should be *sought out* and encouraged to enter the ministry.

'Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its fragrance on the desert air.'

Don't misunderstand me. I am not for *urging* any young man, however talented, to enter upon the sacred office; but there is a *certain kind of encouragement* that might very properly be given, and ought to be given, to youths who bid fair to be useful in the ministry. And here, I would simply make this remark:—If *I* had not met with some encouragement, (so far as I can see,) *I* would never have entered upon the sacred office. Brother Jones, I would like you to see some of these young men who have lately professed faith in Christ. They are truly a noble set. If I mistake not, some of them are destined to make a figure in our church; who can tell whether we may not have some amongst them. But this letter is already much longer than I intended to make it; so, with Christian salutations, I bid you adieu.

Yours, in a precious Saviour, Daniel Baker."

HOW TO MAKE A GOOD STUDENT.

Many years since, when the late Lieutenant-governor Phillips, of Andover, Massachusetts, was a student of Harvard College, owing to some boyish freak, he left the university, and went home. His father was a very grave man, of sound mind, and few words. He inquired into the business, but deferred expressing any opinion until the next day. At breakfast he said, speaking to his wife, "My dear, have you any cloth in the house suitable to make Sam a frock and trousers?" She replied, "Yes." "Well," said the old gentleman, "follow me, my son." Samuel kept pace with his father, and as he leisurely walked near the common, and at length ventured to ask, "What are you going to do with me, father?" "I am going to bind you an apprentice to that blacksmith," replied Mr. Phillips. "Take your choice, return to college, or you must work." "I had rather return," said the son. He did return, confessed his fault, was a good scholar, and became an excellent and useful citizen. If all parents were like Mr. Phillips, the students at our colleges would prove better students, or the nation would have a plentiful supply of blacksmiths.

THE AGED PASTOR.

He stands in the desk, that grave old man,
With an eye still bright, though his cheek is wan,
And his long white locks are backward roll'd,
From a noble brow of classic mould,
And his form, though bent by the weight of years,
Somewhat of its primal beauty wears.

He opens the page of the sacred word—
Not a whisper, nor low nor loud, is heard;
Even Folly assumes a serious look,
As he readeth the words of the holy Book:
And the thoughtless and gay grow rev'rent there,
As he opens his lips in fervent prayer.

He stands as the grave old prophet stood,
Proclaiming the truth of the living God—
Pouring reproof on the ears of men,
Whose hearts are at ease in their folly and sin,
With a challenge of guilt, still unforgiven,
To the soul unfitted, unmeet for heaven.

O, who can but honour that good old man,
As he neareth his threescore years and ten—
Who hath made it the work of his life to bless
Our world in its woe and wretchedness;
Still guiding the feet which were wont to stray,
In the paths of sin, to the narrow way.

With a kindly heart, through the lapsing years,
He hath shared our joys, he hath wiped our tears,
He hath bound the wreath on the brow of the bride,
He hath stood by the couch where loved ones died;
Pointing the soul to a glorious heaven,
As the ties which bound it to earth were riven.

Methinks ye'll weep another day,
When the good old man shall have passed away,
When the last of his ebbing sands are run,
When his labours are o'er and his work is done;
Who'll care for the flock and keep the fold,
When his pulse is still'd and his heart is cold?

Ye'll miss him then: every look and tone,
So familiar now, when for ever gone,
Will thrill the heart with an inward pain,
And ye long and listen for them in vain;
When a stranger form and a stranger face
Shall stand in your honoured pastor's place.

Independent.

CHALMERS' COUNSEL TO HIS BROTHER.

In a letter to his brother Patrick, Dr. Chalmers gives the following counsel, which it would be well if all would diligently heed:

"I look upon Baxter and Doddridge as two most impressive writers, and from whom you are most likely to carry away the impression, that a preparation for eternity should be the main business and anxiety of time. But after all, the Bible should be the daily exercise of those who have decidedly embarked in this great business; and if read with the earnest sense and feeling of its being God's message; if perused with the same awe, and veneration, and confidence, as if the words were actually coming out of His mouth; if, while you read, you read with the desire and the prayer that it may be with understanding and profit, you are in a far more direct road to "becoming wise unto salvation" than any other that can possibly be recommended to you. There is no subject on which people are readier to form rash opinions than religion. The Bible is the best corrective to these. A man should sit down to it, with the determination of taking his lesson just as he finds it; of founding his creed upon the sole principle of 'Thus saith the Lord,' and deriving his every idea and his every impression of religious truth from the authentic record of God's will."

PIETY AND MENTAL GROWTH.—An hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or "subtle *bosom* sin," will teach us more of thought, will more effectually awaken the *faculty*, and form the *habit* of reflection, than a year's study in the school without them.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

INFANT MEMBERSHIP A PLEA FOR CHURCH EDUCATION.

A strong plea for education under the care of the Church is the fact that HER CHILDREN ARE MEMBERS OF THE CHURCH. They sustain a covenant relation to God, and are within the enclosures of his visible kingdom, and thus entitled to the oversight of its appointed officers.

"The visible Church," says the Confession of Faith, "consists of all those throughout the world that profess the true religion, *together with their children*, and is the kingdom of the Lord Jesus Christ, the *house and family of God*," &c.* If children belong to the house and family of God, and are members of the kingdom of the Lord Jesus Christ, then the constituted authorities of the house and kingdom are under obligations to see that such members are trained up "in the way they should go."

The doctrine that the children of believers are members of the visible Church is uniformly maintained in the Confession of Faith. Thus, in the Larger Catechism, the answer to the *sixty-second* question is, "The visible Church is a society made up of all such as in all ages and places in the world do profess the true religion, *and their children*."

Again, a part of the answer to the 106th question is, "Infants descending from parents, either both or but one of them, professing faith in Christ and obedience to him, are, in that respect, *within the covenant*."

In the administration of baptism, a part of the instruction to be communicated is, that "*children are federally holy*,"† that is to say, they are to be regarded as included in the covenant of grace, and are the subjects of divine promises.

One more quotation from our standards will show that the doctrine of our Church places children in a very intimate relation to her authority, and enjoins their careful education. "Children born within the pale of the visible Church, and dedicated to God, in baptism, are *under the inspection and government of the Church;* and are to be taught to read, and repeat the Catechism, the Apostle's Creed, and the Lord's Prayer. They are to be taught to pray, to abhor sin, to fear God, and to obey the Lord Jesus Christ."‡ It would be impossible for language to express, in clearer terms, the duty of the Church to watch over the education of her children, and to combine with all secular instruction that knowledge which accompanies salvation. The language of the standards of our Church sanctions the fundamental principles of our plans of education, both as to the union of learning and religion, and the "inspection" of ecclesiastical authority.

The basis of these teachings of our formulas is the word of God, especially that tender saying of our Lord, when he blessed little children, "Of such is the kingdom of heaven." Our commentators, generally, agree in referring this declaration to the Church of Christ, of which infants are thus acknowledged members.

* Chapter xxv. section ii. p. 134.
† Directory, chap. vii. sect. iv. p. 499.
‡ Confession of Faith, chap. ix. sect. i. p. 504.

THE CHICAGO ACADEMY.

In a former number of the Record, we apprised its readers of the establishment of the *Marengo Presbyterial Academy* by the Presbytery of Chicago.

The Presbytery of Chicago has undertaken *another* institution in the flourishing city of Chicago. A new Presbyterial Academy has just commenced its operations in Chicago. The Rev. PHILO CALHOUN, late Professor in Washington College, Virginia, is the Principal. The Institution opened under good auspices. Thorough Christian education is greatly needed in the West. Our Church should endeavour to establish and sustain many such institutions throughout her bounds. Funds are required to sustain them; the funds of the Board, in this department, are not at all adequate to its wants.

A GOOD SCHOOL-INFLUENCE.

One of our schools in Pennsylvania reports, that "It is exerting a happy influence in this community of Papists and Universalists. The school has accomplished somewhat by inducing a disposition to make the common schools *much better than they ever were before*."

This latter result has followed the efforts of our Church everywhere.

From the Southern Presbyterian.

FEMALE COLLEGES AND ACADEMIES.

The following remarks deserve to be read by all teachers. Though not referring to our own ecclesiastical institutions, they are warning for all.

Mr. Editor:—There is not a female college or academy in . . . of any reputation, that is not under more or less religious influence. At least by their public notices which they send forth to gain patronage, they almost invariably present their claims under a religious aspect. According to these representations, nothing is permitted, or connived at, in the deportment, manners, habits, or conversation of the young ladies which would not be allowed in a Christian family. Yet there is a fearful risk in sending our daughters of tender years into these schools. From some things that have come to my knowledge, I am satisfied there are schools in . . . of no mean reputation, into which my daughters shall not enter as pupils, even if the cost be reduced to a dime a month. Nay, even if the tuition and boarding expenses twice told were held out as an inducement.

Let parents beware; let them make a thorough examination before they place their beloved children in situations of temptation and danger. Many of them are ignorant that the practice of *playing cards* is prevalent in some schools that are not only popular and fashionable, but that are conducted by men who claim to be *the disciples of Jesus*. Some young ladies who entered these schools ignorant of the names of the cards, are graduated with a strong passion for the amusement. Less than twelve months ago some twenty or twenty-five pupils of one of these schools, when taken on an excursion of pleasure, (or of exhibition,) being invited to spend a night at a private house, engaged in playing cards with their beaux soon after tea, and continued until a late hour. The lady of the house repeatedly urged them to retire; but the sport was so fine they could not give it up until ten, eleven, twelve o'clock had passed. It is not known that this practice prevails in any of our schools with the approbation or knowledge of the teachers. But their ignorance of the prevalence of a practice so objectionable, and their ability to check it, are alike insuperable objections to them as instructors of the young.

It is also to be observed that some young ladies leave these schools with *manners almost disgusting*. They are bold and froward, and seem to have lost the modesty and gentleness of children or domestic daughters with which they entered. May not this be ascribed in part to their being *publicly exhibited* as declaimers or readers of composition?

And this leads me to another evil prevalent to some extent in all or most of our institutions for female education. With some young ladies the habit of *deception*, has, in these seminaries, become almost inveterate. And they are taught this habit by the Professors themselves. They are permitted to read compositions in public as their own productions, which they know were written by another hand, it may be by one of their own instructors. Is it strange that before they are graduated they are adepts in deceiving the teachers themselves? Another instance is this: a class is examined before a large and admiring audience and not a word missed.

The audience think the class are well acquainted with the part on which they are examined. But the young ladies themselves know that they have been a fortnight or three weeks preparing that lesson expressly for the examination. Here is gross deception, in which the teachers are principals and the pupils are accessories. From such morality we may ever pray that our daughters may be delivered.

Much might also be said about the *ostentation* and *extravagance* that are cultivated, instead of economy and unassuming demeanor, which are more becoming, and which most parents desire their children to learn.

I find no fault with worldly and fashionable people having schools where dancing, dice, and cards, fine dressing and many beaux are desired more than prayers or modest behaviour or sound learning But I warn Christian parents to beware of such institutions, even when with all their vanities they assume the garb of piety, and to gain popular favour are called religious. A PARENT.

LITTLE AT FIRST, BUT MIGHTY AT LAST.

BY CHARLES MACKAY.

A traveller through a dusty road
Strewed acorns on the lea,
And one took root, and sprouted up,
And grew into a tree,
Love sought its shade at evening time,
To breathe its early vows,
And Age was pleased, in heats of noon,
To bask beneath its boughs;
The dormouse loved its dangling twigs,
The birds sweet music bore,
It stood a glory in its place,
A blessing evermore?

A little spring had lost its way
Among the grass and fern;
A passing stranger scooped a well,
Where weary men might turn.
He walled it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again—and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside!

A dreamer dropped a random thought;
'Twas old, and yet 'twas new—
A simple fancy of the brain,
But strong in being true;
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small—its issue great;
A watch-fire on the hill,
It shed its radiance far adown,
And cheers the valley still!

A nameless man, amid a crowd
That thronged the daily mart,
Let fall the word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of Love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

PRESBYTERIAN HIGH SCHOOL

At Brownsburg, Rockbridge county, Virginia, September 1852.

OFFICERS.

Rev. W. W. TRIMBLE, A. M., Principal,
Mr. W. S. M. GAY, 1st Assistant Prof.
———— ————, 2d " "

The next session of this school will open on the 1st day of September, and close the last Friday in June, 1853.

TERMS.—Classical and Mathematical course per session of ten months, $30 00
The higher branches of English, 24 00
Arithmetic, Geography, and English Grammar commenced, 15 00
Contingent Fund, 1 50

Board—including every personal accommodation except light, can be had in the village and vicinity, and in the best families, at from $65 to $75 per session. A number of pupils can be accommodated in the family of the Principal.

Address the Principal, at Brownsburg, Rockbridge county, Virginia.

WASHINGTON COLLEGE, PA.

Washington College, Pennsylvania, has been taken under the care of the Synod of Wheeling. The Rev. John W. Scott, D. D., has been elected President. An effort is to be made for its endowment on the scholarship plan. The individual scholarships to be $50; family, $100; permanent, $500.

We have not heard whether the Trustees of the College have decided to make the transfer to the Synod. Further particulars will be given when they come to hand.

AUSTIN COLLEGE, TEXAS.

Austin College, Texas, is going forward well. Dr. McKinney, the President, writes:—"We have two young men in the Junior Class, three in the Sophomore, and four in the Freshman, with a large number in preparation for the Freshman next year."

FILIAL REVERENCE.

When Sir Thomas Moore was Lord High Chancellor of England, (an office second only in rank to that of Archbishop of Canterbury,) he was wont publicly, upon his knees, to beg the blessing of his father, who was one of the judges of the Court of King's Bench.

The loosening of the tie between parents and children is one of the worst features in our times. St. Paul calls the fifth "the first commandment with promise;" and certainly there is no duty which seems to bring its own reward so speedily along with it as the religious education of children. Let parents ponder well that fearful threat made by God to Eli: "Behold, I will do a thing in Israel, at which the ears of every one that heareth it shall tingle. I will judge his house forever, because his sons made themselves vile, and he restrained them not." (1 Sam. iii. 13.) And let children remember that no less alarming one: "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Prov. xxx. 17.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, OCTOBER, 1852.

I. FUND FOR CANDIDATES.

Presbytery of Londonderry.
First ch Newburyport, to con Capt PAUL SIMPSON, an hon mem. (Omitted in June.) 68 00

Presbytery of Wyoming.
Moscow ch 1 00

Presbytery of Long Island.
East Hampton ch 22 56

Presbytery of West Jersey.
Blackwoodtown ch 10 25

Presbytery of Newton.
Blairstown and Knowlton chs 19 00

Presbytery of Raritan.
Milford ch 8 25

Presbytery of Susquehanna.
Towanda ch 5 39

Presbytery of Burlington.
Allentown ch 25 00

Presbytery of Philadelphia.
Scots ch, Philadelphia 159 00

Presbytery of Philadelphia 2d.
Frankford ch 40; P Kennedy ch "A O F" 1 41 00

Presbytery of Carlisle.
Fayetteville ch 5; Shippensburg ch, Miss Jane R Wilson 5 10 00

Presbytery of Huntingdon.
Hollidaysburg ch 30 00

Presbytery of Northumberland.
Bloomsburg ch Fem Ed Society 8 00

Presbytery of Eastern Shore.
Monokin ch 12 00

Presbytery of Washington.
Washington 1st ch 46.59; Cross Creek ch 44.75 91 34

Presbytery of St. Clairsville.
Mt Pleasant ch 33.30; Grand View ch 7; Wheeling Valley ch 4; Beech Spring ch 21; Short Creek ch 3 68 30

Presbytery of Richland.
Ashland ch 11.44; Olivesburg ch 5; Martinsburg ch 21.50; Mt Vernon ch in part to con Rev R C COLMERY an hon mem 28.50 66 44

Presbytery of Chilicothe.
Chilicothe First ch 28 50

Presbytery of Cincinnati.
Cincinnati 1st ch 112.11; Cheviot ch 9.60 121 71

Presbytery of Oxford.
Hamilton and Rossville chs 38 75

Presbytery of Miami.
Xenia ch 6 00

Presbytery of Winnebago.
Winnebago first ch 17 00

Presbytery of Montgomery.
Locust Bottom ch 25 00

LEGACIES.
Balance of legacy of C Bulkley, late of Wethersfield, Connecticut 462 00

REFUNDED.
By "S D S" 18 75

MISCELLANEOUS.
"G C W," New York 25.00; "C P W" to con "M S" an hon mem in part 5.00; A Lady, paid at the office 3.00; "M N" 1.000 1,033 00

$2,396 24

II. FUND FOR SCHOOLS, COLLEGES, &C.

Deer Park ch, N Y. for Carrol College 28; "M N" 1,500 1,528 00

Total $3,924 24

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, OCTOBER, 1852.

Presbytery of Blairsville.
Indiana ch 18.75; Kittaning 1st ch 1 19 75

Presbytery of Ohio.
Manchester ch 14.20; Miller's Run ch 15.74; Centre ch 14; 2d ch Allegheny 1 44 94

Presbytery of Allegheny.
Portersville ch 9 00

Presbytery of Erie.
Harmonsburg ch 6 00

Presbytery of Clarion.
Bethesda ch 6 50

Presbytery of Washington.
Upper Buffalo ch 25 25

Presbytery of Steubenville.
Big Spring ch 12 70

Presbytery of New Lisbon.
Salem ch, James McCombs for a par. cand. 47 00

LEGACIES.
Estate of John Anderson 1 00

Total $172 14

LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, OCTOBER, 1852.

Presbytery of Louisville.
Louisville 1st ch, Ladies' Ed Society 50 00

Presbytery of West Lexington.
Carrollton church 2 00

Presbytery of Memphis.
Raleigh ch, Mrs Emma Cox 1 00

MISCELLANEOUS.
Donation of Rev J B Poage 5 00

Total $58 00

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

TO THE MINISTERS AND MEMBERS OF THE CHURCH.

Mission House, New York, Nov. 15, 1852.

Dear Brethren:—The Executive Committee of the Board of Foreign Missions feel it to be both their duty and their privilege to communicate freely with you, on the great work of sending the Gospel to the dark places of the earth. This work is one of common concern, and it can go forward only as it is supported by the prayers and the contributions of the churches.

Since the Annual Report to the General Assembly, the Committee have continued to receive encouraging accounts from the Missions. These accounts have been published in detail in the Record, and Foreign Missionary, and have shown that, with the exception of impaired health in some cases, our missionary brethren have much to encourage them in their great work. Though no special outpouring of the Spirit from on high has been granted, yet a number of hopeful conversions have been reported from different stations, and several native church members have finished their course, witnessing a good confession to the last, and sustained by a good hope through grace. By these things the Committee have been much cheered, seeing in them the undoubted tokens of the Saviour's presence with his servants.

From most of the Missions, the Committee have received within the last six months very earnest requests for more labourers. These requests are based chiefly on the ground of the growing work, which is set before our missionary brethren. Several men ought to be sent without delay to the Missions in India, Siam, China, Africa, and among the Indians. The Committee would specify, particularly, the stations of Ambala, Bangkok, Canton, and Monrovia, as urgently requiring more labourers. Besides these places, there are many others, especially in India and Africa, where the door of access is fully open to vast multitudes who have never yet heard the name of Jesus Christ as the Saviour of sinners. And among the Indian tribes, two permanent teachers for Spencer Academy, and six laymen as farmers and stewards in different Missions, are still greatly needed. The Committee are encouraged to hope that a sufficient number of qualified female teachers for the present wants of these Missions will be obtained during the winter and spring. But in view of this essential part of their work, the Committee feel constrained to entreat the earnest prayers of their brethren, that more men may be raised up to go forth as missionaries. "The harvest truly is plenteous, but the labourers are few."

Owing to the advancing state of the Missions, a larger sum will be required for their support than was received last year. Following, as they believe, the leadings of Providence, the Committee have sanctioned some important measures which involve increased pecuniary expenditure. One of these is the establishment of a boarding-school, and also of a second station, in connection with the Ottawa and Chippewa Mission. Another is a school for East Indian youth at Agra; and a third is a boarding-school at Corisco; these schools, it is believed, will prove valuable means of training up a native missionary agency, which is so essential to the progress of the work. In connection with the Agra and Corisco Missions, two esteemed brethren have received appointments, and are now on their way to their respective stations. A missionary and his wife have been sent also to the Chinese in California. From the province of Canton, 30,000 Chinese have come as emigrants, and they are now in the bosom of one of our own States. Large numbers of their countrymen will probably follow them to our shores. The Rev. W. Speer, formerly of the Canton Mission, and acquainted with that dialect, his health being restored, has now gone to speak unto them the words of eternal life. No one can doubt the expediency of commencing this new and interesting Mission; but the churches should bear it in mind, that for a time it will be an expensive one, and that without an enlargement of the receipts of the Board it cannot be sustained.

The Committee do not refer to the want of larger funds with discouragement; it is a reason for thankfulness. If the Missions were in a declining state, a smaller sum would answer for their support. It is because of the blessing of God upon this good work of our hands, that our beloved Church is called upon for the exercise of increased liberality. And yet the Committee are not without solicitude on this subject. The receipts of the six months ending on the first of November, were $44.578, being nearly the same as those of the corresponding months of last year, and leaving a large amount necessary to meet the whole expenditure of the year.

This expenditure is now unavoidable, and must be provided for. From the nature of the work, the Committee cannot wait until the end of the year, and then divide among the different Missions the funds which the piety of the Church has contributed for their support. The matter is managed in this way: Estimates prepared beforehand with care by the missionaries, serve to show the probable expenditure of each Mission for the year. These estimates receive the best consideration of the Committee, and are modified and finally adopted in view of the probable receipts of the Board from the churches during the same period. After the estimates are thus approved, the missionary brethren are authorized to proceed in accordance with them, their expenditures being limited, but not subject to reduction. Owing to the distance of most of the Missions, and the nature of their work, no reduction can ordinarily be made in the sums estimated for each Mission during the year. The Committee are pledged to the Missions to send them their respective amounts. The money must be sent, even if it should have to be borrowed. If not furnished by the churches within the year, the painful work of reduction must then commence.

But if the members of our body can be generally engaged in this work of the Lord, there need be no fear of reduction; on the contrary, there would be a large increase of funds. It is ascertained that the steadily increasing income of the Board for the last ten years, has been contributed by comparatively a small part of our Christian people. This shows what can be done by a few, and what might be done by a general and hearty effort.

To meet the pressing wants of the Board for the current year, the Committee must rely mainly on their brethren in the ministry. Without their assistance in presenting this object to their respective congregations, a sad and painful close of the year must take place. The Board has now in all the bounds of the Church but one permanent and one temporary agent, with the temporary assistance of two returned missionaries; the Rev. R. L. Breck and the Rev. H. R. Wilson, D. D., having resigned their appointments on the 1st of May last, after several years of faithful and successful service. Yet the want of agents will not be seriously felt, if each pastor will consider himself an agent, appointed by the Head of the Church, to see to it that this branch of his service is laid before the flock over which the Holy Ghost has made him the overseer.

With this general statement, the Committee would commend this great cause to the continued sympathy and support of their brethren in the churches, and would ask for it a constant remembrance in their prayers.

RECENT INTELLIGENCE.

Mission House, November 15, 1852.

Africa: Corisco Mission.—A letter has been received from the Rev. J. L. Mackey, dated August 17, in which he mentions the continued good health of himself and Mrs. Mackey, formerly Miss Sweeney. Ten boarding, and as many day-scholars, were under their care, all girls, who were making good progress "both in their books and with their needles." Mr. Mackey says, "Our little church is sometimes crowded, and always respectably filled. The Rev. Mr. Porter of the Gaboon Mission spent a Sabbath with us just two weeks before his death. When we were walking out to the church in the morning, the walk from the mission house to the church was quite crowded with respectably dressed people. I will not soon forget the pleasure he seemed to derive from the sight. 'That looks like Ethiopia stretching forth her hands unto God,' he exclaimed; and the last time he was permitted to preach, was to our people that day."

India Mission.—Letters have been received from Lodiana, August 20; Ambala, August 31; Futtehgurh, September 6; Mynpurie, August 31; Allahabad, September 2. An exceedingly severe storm of rain had caused great loss at Ambala, carrying away many houses. The mission premises had not escaped injury, but it was thought the requisite repairs could be made for about 500 rupees, or $250. Mr. Jamieson says, "Our school continues to flourish, and all our work is proceeding as usual. We need the outpouring of the Spirit upon us."—Mr. Freeman sends an urgent request for funds to erect a school-building at Mynpurie, the rooms now occupied being altogether too small. A valuable and conveniently situated piece of ground had been offered by the magistrate for the proposed building. About $1000 from the Board, with some donations from friends at the station, would be required.—Mr. Owen mentions that in the Allahabad Mission, "All things are going on as usual. Attendance at the college good, over three hundred. Phulpur branch-school, started and promising."

Siam.—Letters have been received, dated on the 30th July, Mr. Mattoon says, "We are at last comfortably settled in our new home. The second dwelling is not finished, though it is now fast approaching completion. They have cost us much hard work, and many trials of our patience, but I trust they may serve to make several generations of missionaries comfortable." Mrs. Mattoon had become deeply interested in the class of ladies in the royal palace, to whose instruction she had been lately devoting a portion of every day.

China.—Our advices from Canton are dated August 21; Shanghai, August 16; Ningpo, July 30. Mr. Happer mentions that the emigration of Chinese to California had been checked, by the report of the restrictions imposed on their countrymen at the mines. "The attendance at the Dispensary has been very good, varying from eighty to one hundred and thirty on dispensing days. The attention given by those present to the preaching of the word has been gratifying."—From Ningpo, Mr. S. Martin writes: "On the second Sabbath of this month, the old gentleman, Mr. Wong, who for several years has been receiving instruction, was baptized. It was affecting, and a matter of thanksgiving and joy, to see the old man stand forth in the presence of some

hundreds of heathen spectators, and boldly renounce the idols in whose service he had grown gray, and the false doctrines he had believed from his youth, and declare his faith in Jesus as the only true God and Saviour. The next Sabbath four persons, two men and two youths, were baptized by the Episcopal brethren; and on the evening of the same day, two others were baptized by our Baptist friends. . . . Our hearts are cheered and encouraged. Though of different branches of Christ's Church, I think we each cordially rejoice in the success of the others, believing that our common Lord is blessing the instrumentality of each for the redemption of his elect among this people."

CREEKS.—Under date of September 6, Mr. Loughridge says, "Many of our scholars are sincerely inquiring what they must do to be saved, and we have good evidence that the Spirit of God is in our midst. Pray for us that God would convert all our dear children." The vacation of the school was then just commencing. On the 4th of October, Mr. Loughridge writes, "We had a very pleasant meeting of Presbytery a few days ago. We received Mr. David Winslett and Mr. Joseph Perryman as students on probation for the ministry. They are acting as interpreters at present."

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. L. JANVIER.

The following notices were written at Kasauli, a station in the hills, where Mr. and Mrs. Janvier were spending the hot season on account of Mrs. Janvier's health. Mr. Janvier was able to carry on there a large part of his usual labours, and amongst other things to visit the bazárs for the purpose of preaching to the natives.

Kasauli, June 11th.—Went to the Sadar bazár, and stopped at the lower side of it, where the chumárs are generally to be found, and where there is also a considerable thoroughfare, so that a crowd may be collected in a short time. Found two or three chumárs, and addressed one of them. He immediately replied in that style of adulation that is so usual among the people of this country, only that he went further than usual, comparing me with Parmesur, (God). I rebuked him for this, telling him it was very wrong and very sinful for him to use such language, and took occasion to remark that he and his fellow-countrymen were in the habit of worshipping and deifying all sorts of things, while they knew nothing, as they ought to know it, of the true character and glory of God; and not only so, but had no heart to learn and understand these things.

As this conversation proceeded, a number of persons stopped to listen, till quite a company had collected. Presently a hill-man came up, (the most of those present being people from the plains;) and I said to him, "You worship stones, do you not?" "Yes," he replied, while the rest laughed. I remarked "You need not laugh, for you too are ready to worship trees, rivers, stones, and almost any thing that presents itself to you." The hill-man, after hearing a few words that were addressed more especially to him, went off in a very careless, trifling manner. I observed, "You see it is as I have told you, religion has no hold on your hearts; you are more ready to give your thoughts and attention to any thing besides, than to it." They admitted that it was true.

The chumár who was first spoken to, had not sat long before he too began to talk with some one, on which I said to him, "See how inconsistent you are; a few minutes ago you were comparing me with God, and yet you are not paying attention to what I say." He sat down again very quickly and began to listen.

One man said, that the great thing was to utter the name of God. He was told, in reply, that this was one of their leading errors; that they ought, indeed, on proper occasions, especially in worship, to use his name: but that they in fact had utterly parted with God, having abandoned his service, his ways, the right knowledge of Him, and indeed *every thing* but *His name*. I remarked further, "Herein you entirely impose upon, and deceive yourselves, taking the name of a thing for the reality, which in the affairs of this life you would by no means do. For instance, if my child should ask me for a horse, and I should take a piece of paper, and write on it 'a horse,' and give it to him, saying, here is a horse, take it, use it, ride on it, it will be of service to you, and will last you a long a time;' would he not see that I was mocking and ridiculing him? Yet this is just the deplorable imposition you practise upon yourselves, with reference to God. You have his name, and think that you have himself; not only so, but you think that however you break his laws, it matters not, provided you retain his name. Thus are you without God in the world, and having no hope." After endeavouring to set before them the truth as it is in Jesus, and obtaining a tolerably attentive hearing, I left them to Him to whom it belongs to give the word success.

Saturday, 12th.—Went to the same place, and found the same man, with some others. Asked him whether he remembered what had been said to him the evening before. "O yes," he replied, "I have it in remembrance every moment." "Well, then," I said, "give me a little account of it; what was it I told you?" He was silent for a minute, looked foolish, and then began to laugh, saying, "It has not remained in my recollection."

I proceeded then to speak the word, and again a considerable company assembled; thirty or forty perhaps, before the occasion closed; and though there was some interruption, yet on the whole a good opportunity was obtained for making known the truth.

Thursday evening, 17th.—Stopped at the upper part of the Sadar bazár, a man there having spoken to me, and asked me for books. I began to tell him what our books were like, and what kind of things he might expect to find in them, in case he took them. Presently he stopped me, saying there was one thing received and practised by us, which he did not approve at all, and that was khún. The literal meaning of this word is *blood*, but according to the usage of the language it also means murder, so that it was as much as to say that we practised murder. His reference was to the killing of animals for food, particularly cows. He was a Hindú, and the Hindús think, that the killing of a cow is as bad as taking the life of a man, or worse, though the flesh of the sheep, goat, &c. many Hindús use for food; whether they think it is right, or because their appetite leads them to do what they erroneously suppose to be wrong, it is difficult to say. I of course understood to what the man referred, having heard the same thing often before; but as he charged us with murder, I answered accordingly, saying, "This is a great mistake, we do not allow murder; if a man is found guilty of it he is hanged." "Yes," he replied, "but you kill animals." He did not say cows, thinking probably my reply would be, that a cow was no better than another animal, a thing that a Hindú by no means believes, though he finds it very hard to disprove it, when called upon to do so. I replied, "Yes, we kill animals, and use their flesh for food; but this we do by a Divine warrant. *Every thing* belongs to *God;* the lives of animals belong to him, and he can dispose of them as he sees best. There was a time when he did not authorize the slaying of animals, but subsequently he did, as I can show you from his word, the true and holy Shaster; the oldest Shaster in the world, and the Divine authority of which is unquestionable; in it you may find a distinct narrative of this grant, with mention of the time, place, and circumstances." To this he listened with a degree of attention, and had not much to say in reply. I further referred to the fact that many Hindús eat animal food, observing that if they did it against their consciences, it was of course wrong; but that in fact they might, if they did but know it, do so with a clear conscience, which was the case with us. The principle laid down and instructions given on this subject, by the apostle Paul in Romans 14th chapter were then stated and explained, and seemed to be much approved by those who heard, a considerable company having gradually gathered. I was then proceeding to explain the important truth that "the kingdom of God is not meat and drink," when a poor creature that had been drinking to intoxication, interrupted me. With some trouble he was checked, when another began to manifest similar symptoms, and presently two or three more such made their appearance, having evidently just come from a drinking shop, and soon there was such confusion that those who were disposed to listen had no opportunity to do so, and I as little for speaking. So I was compelled to leave, with the principal half unsaid.

Thus it is that these poor creatures are held bondslaves by the adversary of souls, and the devices of their own hearts. Their good is evil, and their light darkness. The repeating of the holy name of God, times numberless, is one of their chief acts of worship, and, as they suppose, of merit; while in fact it is not only an unmeaning and absurd, but a most profane practice. The abstaining from this and that particular article of food, is another part of their righteousness; while their hearts are in love with falsehood, deceit, covetousness, drunkenness, and *all manner* of uncleanness: and they do not even contemplate such a probability as the getting rid of these vicious practices; but hope that their vain, mistaken acts of devotion will serve as a foil to them, and that God will account their merits more than their ill deserts, and so save them. But these are the immortal souls to whom the Saviour has commanded life and salvation to be proclaimed. O that we might be enabled to go in the power of *His name* to the mercy-seat, and *so* plead for the grace of the promised Spirit, as that new life might be infused into these dead souls.

INDIA: FURRUKHABAD MISSION.

LETTER OF THE REV. D. E. CAMPBELL.

The Missionary work in India.

Dear Friends—Those of you with whom we discussed the claims of the Home and Foreign fields some time ago, are perhaps ready to inquire, What think you now? Has the time yet come for the heathen to be given to the Son of God, for his inheritance, or not? We still think it has. God is now giving this people to his Son; and while he expects his own people to look well to their own hearts, their own families, and their own kindred, he also requires that they should come up to the help of the Lord, to the help of the Lord against the mighty.

After a hasty march through the various stations in India, you might be disappointed, and return home, only to discourage the churches respecting this field of labour. In America, by the blessing of God upon early Christian education, churches spring up in a very short time. Here you would pass from mission to mission, and hear that such and such stations have been occupied for many years—that one set of labourers have been mostly set aside, and others are filling their places; and in view of the comparatively few converts who would gather around to give you a Christian greeting, you would perhaps exclaim, Alas! brethren, where is the fruit of your labour, and where the justification of such expense of health, and life, and means? The question respecting this field is not, whether missionaries are greatly successful in their labours—whether the heathen in all our neighbourhoods are aroused to a sense of their awful condition by nature and practice, and are flocking to the shelter of the cross, like doves to their windows, but whether God has commanded his people to occupy India, and preach the gospel to its benighted inhabitants in *faith* and *hope*. He has not given such a command from heaven audibly, and we need never expect him to. The high and lofty One will never vouchsafe such a thing, for it is neither reasonable nor necessary. Servants look to the hands of their masters; and we, the servants of the King of kings, should look to the hand of our Master in heaven for orders. He has thrown the doors of this whole country wide open to the gospel. To those then, who study the providences of God, as well as his written word, for direction, does it not appear, as though necessity were laid upon us to preach the gospel to this people? Already bound by the general command of our Saviour to teach all nations, we cannot resist the conclusion, that this providence is a particular, express order from heaven, on behalf of the Hindú. And shall we not obey, or obeying shall we shrink because the work is a difficult one? Should we become at all discouraged, if at first our success is not great? O no. Let us ever remember how long, before our conversion in a Christian land, and surrounded by Christian influences, we received line upon line, and precept upon precept—how long we resisted the strivings of the Holy Spirit—let us remember these things I say, that we may not grow weary in our efforts to save the heathen. If we only consider the result of missionary labour in India, we have abundant reason to be thankful, take courage, and proceed resolutely forward with the work. It is true the number of converts is not great, and will not suffice for the encouragement of those who expect great things at first, and do not consider the work in connection with all its difficulties. . . . .

This is not a simple-minded, honest people, who worship idols, simply because they know no better,

and who are ready to throw them away as soon as the gospel is preached to them. No, they love their idols, and hate the Son of God. They are madly attached to their filthy gods—as a general thing are wicked and determinedly opposed to the Son of Righteousness. Tell them that idolatry is a great sin, and they are not very much hurt, for they have no idea whatever of the infinite demerit of sin. They regard it as a slight stain of the body rather than of the soul, which is easily removed from Mohammedans, by devout prostrations towards Mecca, the holy city, and from Hindus by frequent ablutions in Ganges, the holy river. But without some sense of the exceeding heinousness, the infinite demerit of sin, how can it be expected that they will fly to Him who is infinitely meritorious—to Him who has a spotless righteousness to give them. Thus, you see, in pleading with them to accept the Saviour, we are deprived of a most powerful weapon against them. The preacher must not take it for granted that his hearers know any thing. He must explain every thing as he goes along, for all is new and mysterious. This is the case with all the great truths of the Bible. They are mostly deprived of their power, because the very first principles of religion are not known—because the heathen are totally ignorant of God's glorious character and attributes, and their own lost and ruined condition. Now, when it is remembered that the hearers of the gospel here are only occasional hearers—that the crowd that listens to-day, will perhaps for ever go away, never to hear the sound of the gospel again—never to hear it more fully explained to them, and never to have it more earnestly and tenderly urged and impressed upon them, is it a wonder that there are but few inquirers, and still fewer converts? If you could only see the true state of things here, which no pen can fully and vividly convey to your minds, I am sure you would say it is a wonder that any are converted. In preaching to the multitudes, our only hope is in that divine power which accompanies the truth, and often instantaneously calling into exercise a conscience where its compunctions had never been felt before, leads to the Saviour, for peace and safety.

There is no greater stranger in Hindustan than truth. You would be greatly surprised to see how little this people are actuated by it—how little it rules in their hearts and lives. It does not characterize the dealings of man with man one-tenth as much as falsehood and dishonesty. This is another reason why the preached word is not more efficacious. If a man's understanding assents to the preacher's arguments and expostulations, his wicked heart inquires, why he should obey the truth? What is to be gained by such a course but persecutions and reproaches; and then the feeble struggles of conscience are hushed perhaps for ever. The Apostle Paul, in the first chapter of his Epistle to the Romans, has most truthfully portrayed the character of this people. I might give examples under every trait of that whole black catalogue, had I time and space. In the following you will discern the workings of much of that wickedness with which the Apostle charges the heathen.

About a year ago, one of the scholars in the Furrukhabad city school was accused of a criminal offence, and arrested. He was a mild, inoffensive boy, and none of us believed him guilty of the heinous crime preferred against him. He was tried, and sentenced to a year and six months' imprisonment. The judge by whom he was sentenced, was himself persuaded of his innocence; but what could he do? The evidence against the boy was much the strongest—his decisions were subject to the revision of a higher tribunal, and he must proceed according to evidence, and not according to his own private opinion. The case was afterwards reviewed in a higher court, where, in view of the strength of the evidence against the accused, and the magnitude of the offence, his confinement was increased to seven years. The distress of the boy's parents was extreme. His afflicted father did every thing in his power, sparing neither expense nor trouble to save his child; but all in vain. The boy's mortification was too much for him. He died a short time ago, declaring, as he had ever done, that he was an injured, innocent boy, the unfortunate victim of implacable revenge. It has since appeared that the whole was a deep-laid, wicked scheme, devised by the boy's enemies for his ruin. The chief actress in the sorrowful case, was hired for a mere pittance to perform her nefarious part. I may say the same of all the witnesses against him. Now cases of a like character with the above are not of unusual, but very frequent occurrence. The courts of justice here are full of them.

How contemptible a thing then is truth, in the eyes of this people! How little does it bind their consciences or actuate their lives! How debased and abandoned they are to the commission of all wickedness! Is it a great wonder then, that the word of God, preached under such circumstances, does not run, and is not glorified in the lives of *many?* We think not. Here, however, we might give many interesting facts to show that preaching the gospel to the heathen is not a *hopeless* business, by any means, but one of the ways ordained of God for their salvation. Some who have heard the gospel but once, and afterwards have been removed far away from the neighbourhood of missionaries, have never been able to stifle the still small voice within, until they have found the Saviour. [See the article next following, for an example. Ed.]

But there is a mighty work silently progressing here, the results of which are not now perceptible to the churches at home. It is the instruction of Hindu and Mohammedan youth in the principles of the Christian religion. In every school the truths of the Bible are taught, while the filthy tales of the heathen are excluded. In this way over two thousand boys are instructed, in connection with our missions, from year to year in the great truths of Christianity. Very many of them express themselves convinced of the nonsense of Hinduism, the falsehood of Mohammedanism, and the truth of Christianity. Some of them express concern for their souls, and some have been known to weep with anxiety about themselves, when earnestly entreated and importuned to haste and make their peace with God. If such be the case, why are there not more conversions from among them, you will inquire? The only reason I can give, is the want of moral courage. As before stated, truth is not, and never has been obeyed here. It is a complete stranger, and its authority not acknowledged. Consequently, it is an exceedingly difficult thing for boys to embrace Christianity, in defiance of all the reproach, contumely, and persecution which would be heaped upon them by their friends and connections. The Hindu's love of ease is proverbial. He shrinks from exertion, and he shrinks still more from suffering. It is not very astonishing then, that the Hindu youth are shy of the Christian religion, and regardless of the everlasting honours and rewards which it promises, when it requires of those who embrace it, the sacrifice of all they have been taught from infancy to love and idolize. But we confidently trust that there is a day fast approaching, when these now insurmountable barriers which obstruct the passage of awakened sinners into the fold of God will be thrown to the ground. They have already begun to fall in the older missionary stations, and escape from the shackles of heathenism has become very much easier. Hundreds of boys go forth from us, if not to become Christians hereafter, at least with their feelings elevated, and their views expanded, and their characters altogether bettered by the varied instruction they have received in school. And we know that in very many cases their example and influence is for good. Would that our schools were greatly multiplied. Then our expectations of this people becoming speedily leavened by gospel truth would be greatly increased. In the midst of the millions of Hindustan, what are all our schools? As it were but a drop in the ocean. May God have mercy upon India and send us more help!

Now in view of the many and truly great difficulties and obstructions we are contending with, because the work is in its incipiency, have we not reason to be encouraged in teaching and preaching the gospel to this people? Yes, we have; and we are confident that there is an invisible arm stretched forth here—that there is a secret omnipotent power at work in the midst of this people, before which these stupendous monuments of Satanic power, subtlety, and wickedness, Hinduism and Mohammedanism, must fall and crumble into dust. Then the house of God will rise gloriously on the ruins, to be seen and admired throughout all the earth. "Strengthen then those hands which are weak in this glorious cause, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not—for this parched ground shall surely become a pool, and this thirsty land springs of water."

INDIA: AGRA MISSION.

AN INTERESTING NARRATIVE.

The last mail brought the following accounts from the Rev. Joseph Warren, formerly stationed at Allahabad, now at Agra.

I have recently received a letter from a friend at Jubbulpore in Central India, which contains the following paragraphs, from which those at home, who love the cause of Foreign Missions, will learn that the truth is working its way here in spite of all obstacles: and that in many cases there may be a work of grace going on where we least suspect it.

"Can you let me have an Old Testament, or even Bible complete, in Hindí? I wish very much to give it to an old man, once a high caste Brahmán Pundit, who has flung off the faith of his forefathers and strives for the light of truth. He would be the first fruit for any man of God [who would establish a mission there,] but he is weak in his views of things, and needs assistance. I think he has read just so far that he still risks a shipwreck of faith, and that to prevent this, a Bible complete is [wanted.] * * * As yet he has read by scraps and odds and ends. He knows much of Old Testament history, and I have set him to studying the Psalms. He has many difficulties to contend with from man. His wife is still a heathen, and he tells me her taunts and sneers are bitter as gall, and of the grossest description; but still he keeps to her, and I believe from real love. He has one child, an interesting little girl about eight years old, whom he has taught to read, and instructed in the Scriptures as far as he is able. She is a very interesting child, and has an amount of character seldom met with in a native; and she apparently only requires to be trained to walk in the Christian path to keep it. Naturally very quick and intelligent, she has become more so under her father's tuition; and I should really feel most thankful if you could send me down a few Hindí tracts for this couple, suited to their capacities.

"Strange to say, my friend the Pundit was first set to inquiring, after hearing a discourse, about eight years ago at Allahabad, where he had gone to do púját [worship], and to take a dip in Tribení ji [a title of the sacred junction of rivers.] He says one of your Mission was the man, but who he cannot say; but the jist of the case is, that an argument occurred between the minister and some Brahman priests, on their Veds and the Bible, in which they were worsted, and as he himself says, 'myself shaken.' The old man has studied the Koran, and the Cazee here has made desperate attempts to convert him; but he tells the Cazee to let him know whence Mohammed obtained his laws, &c., so far as they are good for any thing, if not from the Bible. If yes, then the Bible is true, and the Koran is made up of truths borrowed and lies invented, both blended to deceive."

I will add but little to these paragraphs, they speak for themselves. But it is a great encouragement to us, who "cast our bread on the waters" here. Eight years pass in this case, and then we hear of the effect of one of our discourses in the old Mela tent at Allahabad. Each one of our Mission, who was there that year, may say, "Perhaps that sermon was mine!" and it is not likely that we shall know whose it was till the end. There is great encouragement in this to labour at Melas. In this case the truth was carried three hundred miles. Again, look at the effect of the smallest influence of the Bible. I have never heard of a Hindú teaching a daughter to read; but no sooner does this man take an interest in the Scriptures, than his affections are directed towards his daughter, as they never otherwise would have been; his prejudice against female learning vanishes; she acquires a character different from that of other Hindú girls, and altogether there is a great change. My informant is a military officer, who is not likely to be imposed upon. His special duties now are such as to require more than ordinary discernment and sagacity. So we may feel a good degree of confidence in his opinion.

INDIA: ALLAHABAD MISSION.

JOURNAL OF PAUL QAIM, SCRIPTURE-READER.

Our readers will look with interest on the following journal, which we insert just as it was written. The penmanship is excellent, and the style has fewer faults than might have been expected, the English being a difficult language for a Hindu to learn.

We are glad to see our native brethren at work, making the gospel known to their countrymen. Eventually this work must pass altogether into their hands. The churches should pray especially that *native* labourers may be raised up in each field, to gather in the harvest. The missionary policy of the Board is directed carefully to this result.

28th March, 1852.—After prayer in Mr. Owen's

house at 2 o'clock, P. M. we crossed the Ganges Bridge at four, and started straightway for Hanúmángung. On our way Thomas, Khádim and myself left the ekka [native wagon] and visited three villages near the way: we went into one of the fields and saw the corn and its great damage on account of the rain. We asked the men the cause of the corn's becoming so much damaged; they answered, It is Bhagwán; whatever seemeth good to him, he doeth, and none can say anything to him. We replied, Yes, it is very true, but the cause of his displeasure is, that we do not mind him, neither worship him in the manner which he commands: also, that instead of worshipping and praising him, the Hindus worship wood and stone. They seemed to be stopped by hearing this: then I explained to them Christianity, and the evil of idolatry; they heard it quietly. I also told them that if they through Christ (who is the incarnate God and true Saviour) plead with God not to do so; he will then hear them. We further told them, God says, If you follow him according as he directs, then if there be plague around you, you only see it with your eyes and hear it with your ears, but not taste its bitterness, for God then will be your shield and protection. But if you will not do according as he commands, then, when there is no such thing, you shall flee merely by the shaking of the leaves, and tremble in yourselves by hearing the report. All of them heard this and said nothing: the men were in number 12 and one woman. We left them and entered into the villages, there we saw in one place 6 or 7 men sitting together: we went near them and asked what they are doing? They also asked us whence are we come and why? But when they knew and saw books in our hands they gave us a charpaí [seat] and wished us to tell them the main object of our coming to them. So we talked a long time about religion: in the meantime there gathered many other people. Then I read from Mr. Munnis' Tract, about two leaves, and explained its meaning, and the way of salvation through Christ by faith. Upon which the people called an old Brahman to argue with us; when he came, he told them that they have their faith in Pilgrimage and their Brahmanical Thread. We asked; Have they who do pilgrimage ever found peace and comfort in their heart by doing it, and by hanging the ganeo [thread] on their neck? He said "No." Then I asked him, if they do not find rest and ease in their mind, that their sin is blotted out, what is the use of doing it. I told them all, that if they believe upon Jesus Christ and pray to God for the pardon and remission of their sin through his name, then indeed they will find an answer in their own mind that their sin is pardoned. I told them, their great fault generally lies in this, that they don't allow their children to become acquainted with knowledge and with every religion that is now prevalent in the world; so that they may examine and judge for themselves, which religion is true and leads to God. I said many things which I have not time to mention here. The audience consisted of more than 30 men, and several women. There was also an old sick man, whose feet were swollen. He asked something from us, so we gave him some pice and at sunset we took our way and came to Ináyat kí Saráe, where we lodged during the night. After our dinner we talked again with several cow-merchants, who lodged very near us. Khádim especially talked with them for a long time, and showed them that there is no salvation by any, except Christ whom they ought to follow. We prayed together and went to rest.

29*th March.*—We rose in the morning at three o'clock and started for Handiá; in the way we passed Hanúmángung at gunfire. The people were all asleep at the time of our arrival and therefore we got no opportunity to talk with them, neither did we stop there: for the time was cool and we wished to walk on before the heat of the day. We came to Harípoor: Thomas and myself preached and made known the gospel about an hour. I explained how Christ is become wisdom and righteousness for us in the sight of God, *i. e.* by his fulfilling all the demands of God in our stead. I also told them that there is none other name given under heaven among men whereby they must be saved. Some of the people seemed glad and others laughed; but none said any thing against it, except this: Since the power of the English is prevalent in the world, why does not also their religion spread with it? The assembly consisted of 16 men, 6 children, and 5 women. Thence we came to Bínda, where we, after refreshment, talked with many people. The people who heard us were chiefly travellers coming from the Bindlinyá-jal and a few of the village people. We told them how foolish they were in spending the money which they earn with great trouble after idols which speak not, neither see. Two or three old men replied, "Yes, indeed it is a foolish thing to worship dumb idols made of wood and stone." They also said, "See we are coming from there, and gave two pice to the idol without profit." One of the village men said, Rám is greater than all, and others are under him: but by comparing him with Christ I showed him the great difference between the two, viz. one came to save us from hell, while the other merely rescued his wife Sita from the slavery of Ráwana: and this too he did not himself but through Hanúmán's aid. After an hour's talking, one man asked us to go into the village to a rich Musalman Zamindár to converse with him. Accordingly Khádim and myself went together and walked through the whole village, but found not a single man, except some women who on seeing us closed the doors of their houses. All were gone at their work in the field. From there we came to Saidá-bád; and after our breakfast at 2 o'clock Khádim and myself went in the village and returned at four. We read the 14th chapter of the Gospel of John and explained there how Christ is gone to prepare a place for his followers in heaven at the right hand of the Father. The people brought several objections, and asked who are the Father and the Son or Christ spoken of in the chapter; which I explained according to the gospel. Upon which the people said, we call upon Rám and you call upon Christ, it is same, and there is no difference except in names. But we by arguments and by long discussion proved to them, that it is not so; for Rám was a mere man and fought for his wife. Khádim told them that Rám killed himself, which is a dreadful sin: but Christ was a God and gave up his life for sinners, which was necessary for us, otherwise we could not have been saved from the wrath of God. We also told them, that not a single attribute of God can be found in Rám, whereas all Christ's works were worthy of God and the Anointed Saviour of the world. Many wanted books without price, but I did not give them. They wished us to stop for some time and to explain to them more; but I had a severe headache on account of the sun, and therefore could not stop any longer. We advised them to believe on Christ and ask pardon for their sin of the Father in his name of whom they just now heard, and leave all other gods: to which the people answered, if we do this, then our friends and relations would leave us, take our property, and drive us out of the village. I replied to them: "Surely they will do so, for darkness cannot bear the light and Rám shall not have any share with Christ." The assembly consisted of about 50 men, women and children. We left them and took our way for Handiá: in the way we met two old Brahmans sitting under a tree and talked with them for some time; Khádim read from Mr. Munnis' tract about 7 pages and explained them the attributes of Christ. They seemed to be convinced, and professed the things to be true, and Christ to be a true and only Saviour. They too asked, If we believe on Christ, how shall we get our livelihood. We answered them that if they believed in Christ, he would provide for them. We arrived during the evening at Handiá, and as we preparing to go out of the Saráe to talk with the people, we met Bábú Harry [licentiate preacher] on his way to Mirzapoor for some change of air, and therefore did not go into the village: but told him all which we had done in the way. In the evening after our dinner I read a Psalm from the English Bible and Harry asked the blessing of God for us and for the increase of his grace in this land, and his protection and care over us while in the way, and safely to take us into our houses and at last into his kingdom. In the Saráe there was an English gentleman, who was going up to Alygurh. I talked with him about God's mercy towards us in sending his gospel to us in this dark country. He seemed to be very glad, that we had come out to preach the gospel of Christ to the heathen.

30*th March.*—We left Handiá early in the morning and took our way to Phulpúr. In the way we passed a village in which we saw several sugar-mills and also a Pipal tree under which there were many images: we asked the people, for what purpose those stones were under the tree? They answered "They are Mahádeos and other deities." This we did only to get opportunity to speak with them: we talked with them about their great foolishness in worshipping those blind and dumb idols. They seemed to be convinced of their folly, for they said nothing to the contrary, but confessed; "Yes, they are truly blind and dumb, and cannot do any thing for our salvation." Then we talked to them about Christ: why He came in this world and what he did for us, and how he died. We advised them to believe on him, to leave their idols, and ask pardon in his name from God for their sin and folly. From there we came into Ballipoor which consisted of several villages; we went into five of them; and read from Mr. Munnis' tract some parts here and there, and talked several things concerning Christ. And in one of the threshing floors Khádim read nearly the whole of the above mentioned tract. There were about 25 men, besides children and girls. All of them seemed to be very much pleased. Besides them we met several persons sitting under a tree, to whom we also said many things about religion. These men also directed our religion to be true and worthy of acceptance. We passed several other villages in the way, found none to speak with, except women, who by seeing us closed the doors either on account of fear or shame. During the hot part of the day we lodged in a garden and took our breakfast. Many people passed by us, but none stopped. To-day we had more talking in the villages and fields than before; for we altogether spent not less than 6 hours in different places, in talking, explaining, and advising them to have their faith in Jesus Christ, the true and only Saviour of the world. We also passed a Musalman's village; where I did not like to stop and say any thing, for the people seemed to be too proud and wished not to hear any thing. It is known to every one, that these men are more intimate friends to Satan than the poor Hindus. Although the Hindus worship wood and stones, and observe many diabolical feasts and do pilgrimage, still when we show them the errors and folly of their gods, they seem not to be much offended by it. At four o'clock P. M. we came into Phulpúr, and lodged at Mr. Owen's tent; he was here from three days before, preaching in the village and making arrangements for a branch-school.

31*st March.*—Early in the morning we all three went into Phúlpoor and walked nearly through all the streets of this town; but not find any convenient place as we expected, to converse with the people. Still we preached and talked in two of the places, where were gathered between 40 and 50 men in each of the places: we did not stop a long time in these places; yet we exhorted and advised them to come to Jesus Christ the only Redeemer of men, and to accept his religion. Some of the men brought objections and laughed too; yet others listened patiently to our words and to the gospel. We didn't preach in the Square place of the city, neither at any rich man's house; but only to the poor and simple men, who we thought would hear us without much controversy. Still many rich men and Musalmans too passed by us during our speaking to them; but none said any thing hard to us. From Phulpúr we came into Sikandra, and in the way we met two villages, viz., Chítúpoor and Chituralpúr, where we talked a little. At night we came into Sikandra; it is a large place, there are five hundred houses of the Kaiths and three hundred of the Musalmans; besides shopkeepers and other house of the low caste men. The people, when they heard that I was sent by Mr. Owen, became much pleased and glad, and asked why he had not come? I told them that he was in Phulpúr making an arrangement for starting a school. When they heard this, then they became very glad. I talked with the Kaiths about two hours respecting Christianity and many other subjects, several of them promised to come to Allahabad to see me. Besides this, I talked in another place, just near our lodging, about half an hour: here the people also became very glad and interested with my talking.

April 1*st.*—In the morning about ten, we came into Soráon; and in the way went into two villages, the name of the one is Dandipoor, and the other Daigalpoor; we did not talk here a long time, for the people were very few. In Soráon we talked twice, once when we were coming through it. We saw many images placed under a tree, and we talked about them. And then after our breakfast, we went again in the village, and talked about Christianity. At this time the people became much displeased with us, and wished not to listen to us more. From there we came into Háji-poor, on the way to Allahabad. I did not go in the village, but saw many people bathing in a tank, which was near. I talked here with the people about an hour, and explained to them Christianity. And from there we came into our houses, and found our families in safety, for which, let there be thanks to God, and for his care in the way.

MISCELLANEOUS.

For the Home and Foreign Record.

WHO MADE THE TABERNACLE?

The Tabernacle that was set up in the wilderness of Sinai, when the Israelites were coming up out of Egypt—who made it?

Did not Moses make it? says one. Was it not Bezaleel made it? says another. Just turn to the book of Exodus, 35th chapter, and you will find that it may be said that all the people made it; or, at least, that a great many of the people took part in the labour, or contributed materials for making it. A general invitation was given to all the congregation of the children of Israel—to whosoever was of a *willing heart*—to bring an offering. We do not read that any were *compelled* to work on the tabernacle, or to contribute the materials with which to make it; those who were of a *willing heart* were informed as to what sort of materials would be needed, and what kind of work would be required. If you will read from the fifth to the ninth verses, you will see what things they might contribute; then read on through the chapter, and you will see how the people became engaged in the matter; the women brought their ornaments, bracelets, and ear-rings, and rings, and tablets, and jewels of gold; and the men offered gold, and materials of blue and purple, and scarlet, and fine linen, and goats' hair, and skins of different kinds, and shittim wood, and silver, brass, oil, incense and precious stones—a great many things are mentioned. Then all the women that were wise-hearted, took hold of the work—that was the first "*female benevolent society*"—they did spin with their hands, and brought that which they spun, some the blue, or the scarlet, or the fine linen, and some spun the goats' hair. The men and women became so much interested in working on the tabernacle, and in bringing articles of different kinds, that the stuff thus collected was more than enough, and the master-workman had to request Moses to give commandment to the people not to bring any more.

By and by, all the work was done, and the tabernacle was set up there in the wilderness. No person had ever seen the like before; only Moses in the mountain had seen the representation or pattern of it. There was the tabernacle resplendent with gilding, and ornaments of gold and silver, with various parts of the work in silver and brass, and the richest kind of curtains, embroidered and fringed. Then the court with its pillars and curtains; and within the court were the altars, and brazen laver, and many other things.

Now, we may try to imagine the whole congregation of the children of Israel, going out to view the tabernacle when it was completed; and we seem to see them going around about it, and again and again going around, and within the court, and gazing, and wondering, and admiring. The children too, were there, and what remarks did they make? It would not be strange if certain of the women should notice the curtains, and the fringes on which they had wrought, and perhaps some of the girls could distinguish such portions as they had wrought upon; and when they came by the brazen laver, bright and burnished like a mirror, they were reminded of the materials it was composed of—of the looking-glasses or brass mirrors which the women had contributed. See Ex. xxxviii. 8. And, perhaps the little boys couldn't help thinking, when their eyes were dazzled with the silver plating on the pillars, and the silver rings and vases; they perhaps couldn't help thinking, "My ornaments were put into that; and the money, the silver pieces, I contributed, helped to make this ring, or this socket."

Now do you not think that, as was at first suggested, all the people may be said to have made the tabernacle and the court around it?

But what do you suppose suggested these thoughts? How can we tell? you say: then I must tell you. I was looking at a boy, an Indian boy, going from the dwelling across the yard to the school-house, and something seemed to say, Who is educating that boy? Who is educating that boy! Why, isn't Miss —— the teacher of the school? Then, she is educating him? No, not altogether; for there's what the children learn in Sabbath-school, and what they learn from the minister when he preaches, and at family worship, and what they learn from the different members of the mission, when they are with them at their work, and when they take them aside to converse with them.

Say then that all the missionaries at the station are educating him. Will that do? But something asked, That hat which the boy has on—where did it come from? Why, Mr. A. made a donation of hats and caps to the mission, and this boy's hat is one of them. His coat—where did it come from? The ladies of the Sewing Society in B., probably would recognize it, could they now see it on his back. His pants? They came in that well-filled box from C., where the merchants contributed materials, and the ladies made up the clothing, which the tailor said he would get cut without their having to pay anything. His vest, perhaps it came from D. And the shirt? very likely, it is out of the box sent by the young ladies of E. But those nice warm socks—where are they from?—a very essential article of clothing; and without which the boy's health in cold and damp weather would be constantly exposed—does he know to whom he is indebted for them? To that excellent old lady that is always lamenting that "there is nothing she can do to help on the missionary work," she made them; and I can't tell you how many pairs she knits every year to send to different missions; I only wish she could know how rejoiced the children are, when they get them on their feet, and how much real good she is doing every year; and moreover, I have very good reason to believe, that with almost every stitch she takes, she offers a petition for the conversion of the heathen. But the lad's shoes—how about them? Why, Mr. G., thought as he had not much "ready cash" these "hard times," he could take leather and make shoes for a few of the boys and girls at the Indian Missions in "odd spells" when he wasn't pressed with "custom work." A happy man that Mr. G., and he wishes others to be as happy as himself, and you may hear him singing "From Greenland's icy mountains—waft, waft ye winds his story," &c., all the time he is hammering the leather, and pulling at the threads. A happy man, and he'll not lose his reward. And there are other articles—as suspenders, handkerchiefs, &c.; then the books, atlas, slates, papers, pens, &c.; some of these are given, and some are bought with money, contributed for the purpose.

And again, the funds needed for the support of the mission—money for the support of the missionary, his travelling expenses to his field of labour, where does it all come from? It comes from many, very many sources. I cannot tell you of every place that furnishes water for the big Mississippi river; but will ask you to look on the map, and count all the streams you find emptying into this river; then the branches of these streams, then the smaller streams that form these branches; but after all, you will not know, and you will never know about all the creeks, and the brooks, and the springs, and the occasional rivulets, millions of them, that make up the smaller streams. And, very much in this way, the whole amount of the funds required for the support of missions is brought together. There are big streams and little streams, creeks and brooks, and some spasmodic torrents; the best are the perennial streams, though they be small, for they can be depended upon; we know we may go to them in "a dry time," and not have to come away thirsty. Sabbath-school penny contributions, Mr. A.'s and Miss B.'s classes, in Sabbath-school, monthly concert collections, societies and churches' yearly contributions, widows' mites, and princely gifts of the rich. Such are the springs and streams.

Really, a great many people are engaged in educating that lad. I doubt whether he is aware what a great amount of labour, and what a wide influence there is engaged in his education; or how many there are praying for him.

I don't know what that boy may become; but he may become a Christian, and be one of those of whom our Saviour says, "I will make him a pillar in the temple of my God," upon whom he will inscribe those names mentioned in Rev. iii. 12. You remember about the pillars of the tabernacle; how portions of them were laid over with gold and silver, and how this gold and silver was collected.

It is true, that all who become pillars in the temple of God are made so by Christ, for he says, "I will make him a pillar," and he shall have all the glory; and yet we cannot think it improper to allow ourselves to indulge a kind of satisfaction in looking upon a piece of work, and remembering that we were permitted to take part in the labour needed to perfect it. Therefore, when you—all you who are helping to educate this lad—when you walk around about Zion, to view her towers, her bulwarks and her palaces, you may then chance to spy this pillar—a pillar in the temple of God, polished and ornamented—a monumental pillar—a monument of the grace of God—a monument to declare the power of the gospel, and the good effected by such labours as you are engaged in.

* * *

FRENCH CANADIAN MISSIONARY SOCIETY.

[We insert an extract from a recent Circular of this Society. Our readers will perceive that it is engaged in a work among the French Romanists of Canada, similar to that of the Evangelical Societies of Geneva and France, amongst the Romanists of Europe. Like those societies, it enjoys the confidence and co-operation of the Scotch Free Church, United Secession, and other Presbyterian bodies; and it is understood to be supported chiefly by the Free Church body in Canada. Its respected Treasurer, Mr. Court, has recently had an interview with the Executive Committee, and it was agreed that the object of the society should be favourably noticed in the publications of the Board, and that funds designated for its use should be received and duly forwarded by the Treasurer.—Ed.]

"The French Canadian Missionary Society was formed at Montreal, in 1839, upon a catholic basis, and is under the direction of a Committee composed of ministers of Christ, and members of churches of various evangelical denominations.

Its object is the evangelization of the French Canadian population, amounting to about 700,000 souls, who are, generally speaking, (though naturally intelligent,) kept in ignorance and Romish superstition, under the yoke of a numerous and wealthy priesthood. To maintain her sway, the Church of Rome has called to her aid from Europe the Jesuits, who, with various orders and fraternities of devoted partizans, are spreading themselves, and exerting an unwearied influence over the country. They are influencing legislation—extending their agencies into Protestant Canada West—and moreover, have their active connection with Romanists in the United States. By reason of large ancient endowments, of tithes, and of the power on the part of numerous corporations of Monks and Nuns to hold lands in mortmain to an unlimited extent, they have immense pecuniary resources in their hands. These are employed, not for personal aggrandizement, but wholly for the advancement of Romanism. They seek to control education, and so to induce a fanatical trust in Mary, and in relics, scapularies, and 'lying wonders.'

The means employed by the Society to counteract, under God, these mischievous influences, and to save the souls of the people, are,

1. Circulation of the Scriptures and religious tracts, by Colporteurs, and the systematic visitation of the people by Scripture Readers and Catechists.

2. Preaching the Gospel by Ministers and Evangelists.

3. Education of the young of both sexes.

Of the class of Colporteurs the Society has five devoted labourers, two of whom are from Switzerland, and three are from among the converts in Canada. Of Scripture Readers and Catechists, there are three in the field, all from France and Switzerland, and there will soon be a fourth. There are three ordained Ministers, who will be increased immediately to four, who preach continually the everlasting gospel with encouraging indications of the Divine blessing. There are five male and female teachers in a department of the work which the Society will have continually to enlarge. The male and female schools at Point aux Trembles contain nearly ninety French Canadian youth at present, a number which is likely soon to increase. There are two local schools in country places of considerable promise; and such is the call for schoolmasters that the Society is engaged in training several of the French Canadian converts for this important work. Although in a mission like this, the earlier years of its history must be devoted very much to preparatory movements, which in the history of this Society have been happily achieved in the formation of principal and subordinate stations, and in the creation of the important establishment at Point aux Trembles—yet it has not been without that positive success which affords encouragement to continued effort.

There have been rescued, in a greater or less degree, from the superstitions of the Church of Rome, and introduced to a knowledge of saving truth, as taught in the word of God, upwards of five hundred individuals, (including children); of whom it is believed that about one hundred have been savingly converted to Christ. These have either died in the faith of the gospel, or are now walking in various localities in the fear of the Lord. There have been more or less trained up in the Mission Schools, including those at present under instruction, about

three hundred French Canadian young persons, whose whole destiny for this world and for eternity has been greatly affected by their connection with the schools. Large numbers of copies of the sacred Scriptures have been placed among the people, as well as many religious tracts and books.

But there is every reason to expect, under the blessing of God, that the next five years will exhibit results vastly greater than the last thirteen years have produced.

During the present year the Society has been steadily augmenting its *corps* of Missionaries. One ordained minister has been added, and the ordination of another will soon take place. Two schoolmasters have been sent forth from the Institute, others are expected from Switzerland.

The Society is effectively sustained in Montreal and Canada generally, as well as in Great Britain; but these sources of supply are insufficient for the increasing requirements of the field; and besides, Montreal, which has always done liberally, has been recently severely crippled by extensive disastrous conflagrations.

The matter is now left to the consideration of the disciples of Christ, whose prayers and contributions are earnestly besought."

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1852.

SYNOD OF ALBANY.—*Pby of Londonderry:* Newburyport 2d ch 31.40, Sab sch class 1. *Pby of Albany.* Schenectady ch 150; Northampton ch 1.50; Ballston Centre ch 42.15; Albany 3d ch 10.64 236 69

SYNOD OF BUFFALO.—*Pby of Wyoming:* Moscow ch 11. *Pby of Buffalo City:* Buffalo Central ch m c 9.20. *Pby of Rochester City:* Vienna 1st ch Sab sch to ed *A P Waterman* 25. *Pby of Michigan:* Plymouth 1st ch 10, Rev James Dubuar 3; Plymouth 2d ch 5.30 63 50

SYNOD OF NEW YORK.—*Pby of Hudson:* Centreville ch 15; White Lake ch 6; Hamptonburg ch 13.72; Deer Park ch 12; Coshecton ch 5. *Pby of North River:* Highlands ch 5; Rondout ch ann col in part, of which 25 from Sab sch to ed *W C Phillips* and *Martha H Wurts* 120. *Pby of Bedford:* Patterson ch 19.75; North Salem ch 9. *Pby of Long Island:* Southampton ch Sab sch among Shinicock Indians for Choctaw Mission 1.25. *Pby of New York:* New York First ch ann col in part 1885, mo con 104.92, Infant Sab sch to ed *Aaron B Belknap* 6.25; Greenbush ch 2; Forty-second street ch m c 14.45; Wallabout ch m c 4.14; Newtown ch ann coll 70; Chelsea ch m c 16.81; Madison Avenue ch m c 47; Jamaica ch ann col 42.68; Fifteenth st ch m c 22.50; Williamsburg ch m c 26.65; Yorkville ch m c 4.43. *2d Pby of New York:* Canal st ch contents of missionary box 15; Scotch ch mo con Sept and Oct 112, H A Kerr 20, Mrs Ferguson 15, Mrs Dustan 10. *Pby of Connecticut:* Hartford ch m c 1.50 2627 05

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown:* Newark 3d ch a member 1, young people's miss soc to ed *Horatio Brinsmade* at Spencer 23.21, Sab sch to ed *A Alexander* 25, and in part to ed ——— at Spencer 3.70. *Pby of New Brunswick:* New Brunswick 1st ch Sab sch to ed *Robert Birch* in China 20. *Pby of West Jersey:* Cedarville ch juv miss soc 8, fem miss soc 20.50; Camden ch 6; Woodbury ch 81. *Pby of Newton:* Belvidere ch 35, Sab sch to ed *John M Sherrerd* at Spencer 10. *Pby of Susquehanna:* Wyalusing ch 10; Athens ch 7. *Pby of Burlington:* Burlington ch Sab sch to ed *Theo L Cuyler* 10 260 41

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia:* Phila, Pa., Robert Wallace 5; Sixth ch mo con col's 95.21; Tenth ch "a friend" 100; Seventh ch m c 6.47, Sab sch of which 30 to con JOHN OGDEN, Brooklyn, 1 m 71.51; Treydiffin ch 34.96. *2d Pby of Philadelphia:* Port Kennedy ch A O F 2; Allentownship ch 50. *Pby of New Castle:* Oakland female Institute, Ladies to ed *James Grier Ralston* at Corisco 35, Ladies miss soc to ed *Eliza Ross* in Nor Ind 50, Rev J Grier Ralston 50; Zion ch 10; Forks of Brandywine ch fem mis soc 11.85, Miss C Ralston's Sab sch class 1. *Pby of Baltimore:* Madison st ch 2. *Pby of Huntingdon:* Pine Grove ch sewing soc 40; Lewistown ch 27.58; Presbyterial coll 15; Lick Run ch for Lodiana mission 5; Hollidaysburg ch 30, Ladies to ed *David McKinney* in Nor Ind 25. *Pby of Northumberland:* Bethel ch 8.75; Williamsport Pa. A D Hepburn 2.50 678 83

SYNOD OF PITTSBURGH.—*Pby of Blairsville:* Ebensburg and Summit chs 23; Elder's Ridge ch 17.80; Armagh ch 8; Warren ch 6; Currie's Run ch 7.17; Cherry Tree ch 5; Leechburg ch 7.50. *Pby of Redstone:* Rehoboth ch 65.70; West Newton ch 7.62. *Pby of Ohio:* Bethel ch to con JAMES ESPY 1 m 44; Bethany ch 49.12; Valley ch 10; Sharpsburg ch 15. *Pby of Allegheny:* Tarentum ch fem miss soc 22; Centre ch 15; Brady's Bend ch 1; Plain Grove ch 3; ——— John Anderson 3. *Pby of Beaver:* Little Beaver ch 22; West Middlsex ch 18.07; New Castle ch 55. *Pby of Erie:* Emlenton, Pa. 5.25; Salem ch 7.75; Franklin ch 19. *Pby of Clarion:* Leatherwood ch miss soc 10; Clarion ch Sab sch 8.50; New Rehoboth ch 8.25, systematic contributions 11; Bethesda ch 1; Richland ch Sab sch 3; Callensburg ch fem miss soc 18; Concord ch 650 503 23

SYNOD OF WHEELING.—*Pby of Washington:* Cross Roads ch 51.77; Cross Creek ch 92.44; Wheeling 3d ch 5.06. *Pby of Steubenville:* East Springfield, O, Rev John Knox to ed *Joseph Knox* at Ningpo 12; New Harrisburgh ch 3.78. *Pby of New Lisbon:* Rehoboth ch 13.31 178 36

SYNOD OF OHIO.—*Pby of Richland:* Mount Vernon ch mo con in part of con THOMPSON COOPER 1 m 14.56; Frederick ch of which 3.77 children's colls in part to con C WOLFE and WM DICE 1 ms 37.84; Waterford ch in part, of which 10 from Mrs ——— bal to con self and daughter 1 ms 20; Chesterville ch 15.10; Harmony ch 5.12; Perrysville ch 9; Loudonville ch 9.67; Hayesville ch 26.71; Hopewell ch 13.88; Orange ch 12.12; Lake Fork Cross Roads ch 15.05; Utica ch bal to con Rev JOHN M DINSMORE 1 m 8; Danville ch 6; Mount Pleasant ch bal to con ROBERT GRAHAM 1 m and in part to con JOHN SMITH 1 m 18.05; Jeromeville ch 8.03; Clear Fork ch 20.67 239 80

SYNOD OF CINCINNATI.—*Pby of Chillicothe:* Bedford O, Mrs M Brown 1. *Pby of Miami:* Dayton 1st ch bal ann coll 58.30, Herbert S Williams to ed *H S Williams* 25; Centreville Ohio, Rev J L Belleville 3. *Pby of Cincinnati:* Cinna 7th ch Sab sch 20.39; *Pby of Sidney:* Stony Creek ch 14; Sidney O, Mrs R McGookin 5. *Pby of Findlay:* Van Buren ch 15; Blanchard ch A Hall 2; Findlay ch 80.95; Enon Valley ch 9.38; Kenton ch 23.37 257 39

SYNOD OF INDIANA.—*Pby of New Albany:* Livonia ch Sab sch 3.65. *Pby of Indianapolis:* Knightstown Ind, Charles D Campbell 1.38; Indianapolis 3d ch 10.24 15 27

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport:* Dayton ch 2. *Pby of Lake:* Elkhorn ch 1.15; Valparaiso ch Sab sch 5. *Pby of Fort Wayne:* Bluffton, New Lancaster, and Pleasant Ridge ch 7; Flat Rock ch to con Rev J WOLFE 1 m 30. *Pby of Crawfordsville:* Lebanon ch 8.80. *Pby of Muncie:* Prospect ch 1.85 55 80

SYNOD OF ILLINOIS.—Synodical coll 20. *Pby of Sangamon:* Springfield Ill, a Friend 3. *Pby of Schuyler:* Oquawka ch 6.50; Pleasant Prairie ch 5.50; Macomb ch 37.10; Camp Creek ch 28.75; Vermont ch Rev J M Chase 5. *Pby of Peoria:* Bloomington ch 49.58, Sab sch Miss Soc 4.50; *Pby of Rock River:* Lower Rock Island ch in part to con Rev SAMUEL CLELAND 1 m 9.25 169 18

SYNOD OF WISCONSIN.—*Pby of Milwaukie:* Wakesha 1st ch 5 37

SYNOD OF IOWA.—*Pby of Cedar:* Dubuque ch, of which 25 from John W Finley, M. D., in part to con Mrs HELEN FINLEY 1 m 47.10; Maquoketa ch 1.45; Tipton ch 18.25; Iowa City ch 4. *Pby of Des Moines:* Washington ch 7.35; Fairfield ch 8. *Pby of Iowa:* Mount Pleasant ch 14.75; Trenton ch 14.60; West Point ch 9.85; Middletown ch 3.70; Burlington 1st ch mo con 6.40 135 45

SYNOD OF MISSOURI.—*Pby of St. Louis:* St Louis 2d ch Sab sch for sup of Rev Henry V Rankin, Ningpo, 150. *Pby of Palmyra:* Mount Prairie ch 2.50; Rev J P Poag 5 157 50

SYNOD OF KENTUCKY.—*Pby of Louisville:* Louisville 1st ch m c 11.70; Louisville 2d ch m c 10.90; Louisville, Ky., Miss R Veech 5; Miss Rosanna McFarland 3. *Pby of Transylvania:* Perryville ch Mrs Barnes 10; Danville ch ann coll in part 407 70, Doctor Wm Craig to con Miss E J CRAIG 1 d 100; Miss Jacobs 5; Paint Lick ch 40.45. *Pby of Ebenezer:* Bethesda ch 6, a Lady 1; Maysville ch 81; Flemingsburg ch 11; Springfield ch 3.50; Sharpsburg ch 10.55; Newport ch 1.50; May's Lick ch mo con coll's 13.70 722 00

SYNOD OF VIRGINIA.—*Pby of Greenbrier:* Lewisburg ch 32.55. *Pby of Lexington:* Waynesboro ch Daniel Fishbourne and family, 20; Old Oxford ch 5; Harrisburg ch 2. *Pby of West Hanover:* Orange and Madison chs 10; Old Concord ch 20; Village ch 59.36; Providence ch 1; Cumberland ch 29.05; Patrick C. H. ch 4 25; New Concord ch 7; Cartersville, Va., Rev P Harrison, 15; Ebenezer ch Rev Thomas C Smith, 2.09; "———" Rev J Blain and family 4 35; Mrs M W McClelland, 5; Mrs M Cabell, 1. *Pby of East Hanover:* Bethlehem ch 16.20; Nottoway ch 52.50; Richmond, 1st ch mo con 28.87; "———" a Lady, 2; Geo W Gretter, 10; P B Wilkes, 1=328.22 less 16 acknowledged in April, receipts from South Plains ch Pby W. Hanover, in error 312 22

SYNOD OF NASHVILLE.—*Pby of Maury:* Poplar Ridge Tenn, S P Maxwell 1. *Pby of Tuscumbia:* Florence ch 74; Tuscumbia ch 28.60; Courtland ch 25; Somerville ch 7 135 60

SYNOD OF MEMPHIS.—*Pby of Indian:* Wheelock ch female school 15; Fort Towson ch mo con colls 9.50; Spencer Academy mo con colls 45.50. *Pby of Memphis:* Raleigh Tenn, Mrs Emma Cox 1 71 00

SYNOD OF SOUTH CAROLINA.—*Pby of Bethel:* Mount Zion ch 16; Concord ch 6; Catholic ch 40; Purity ch 20. *Pby of Harmony:* Bethesda ch 52. *Pby of Charleston:* Charleston 2d ch mo con colls 46.36, Juv miss soc for the education of heathen children 110; coloured members 32; Bethel ch 35; Columbia 1st ch 79.56=439.92—less expense of Synod of South Carolina 72 367 92

SYNOD OF GEORGIA.—*Pby of Florida:* Bel-air Florida, John Parkhill 5. *Pby of Cherokee:* Pleasant Green and Somerville chs 45; Carmel ch 6.45; Sardis ch 21.10; Bethel ch 7.65; Rome ch 40; Lafayette ch 26.25; Pea Vine ch 7.60; Dalton ch 8.73, a little boy and girl 1.50; Chickamauga ch 14; Chatanuga ch 12.50; Adairsville ch 6.50; Cassville ch 5.30; Roswell ch 24.50; Marietta ch 25, a friend 10 267 08

SYNOD OF ALABAMA.—Synodical coll 45.50. *Pby of South Alabama:* Selma ch 29.65, coloured members 4.90. *Pby of Tuscaloosa:* Union ch a friend 1.50; Greensboro' ch Sab sch to ed *Wm Stedman Peck* 11. *Pby of East Alabama:* Calabee ch friends 7; Bethel ch to con Rev A MCMILLAN 1 m 30.50; Palmyra ch to con Rev A PATTERSON 1 m 33 163 05

SYNOD OF MISSISSIPPI.—*Pby of Mississippi:* Port Gibson ch Sab sch to ed *A J McGill* at Spencer Academy 10 00

SYNOD OF TEXAS.—*Pby of Western Texas:* Victoria ch 9 00

Total from churches $7,641 70

SYNOD OF THE REFORMED PRN CHURCH.—Received from the Treasurer of Synod for support of Rev Messrs Campbell, Caldwell, and Woodside, at Saharanpur, Nor. India 900 00

LEGACIES.—Florence, Pa. Bequest of Samuel Closkey 190; Plaingrove, Pa, Bequest of Mrs Nancy Plummer 10 200 00

MISCELLANEOUS.—N. Y. a friend 2; "———" 500; "———" 500; "———" Miss Mary Feemster 2.50; Miss Mary E Lee 1; Miss C Bullack 1; Mrs Mary Webb 2; Rev A L Hogshead 2.50; Anne Louisa 2; Mary Frances 2; Mill Grove Ga. R Miller 1.25; "———" James H Hepburn 5; "———" a friend of Foreign Missions 20 1041 25

Total receipts in October $9,782 95

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &c.—Fem Miss Soc of Poland ch Ohio, one box clothing 44; Fem Miss Soc of Liberty ch Ohio, one bundle clothing 9.25; Fem Miss Soc of Rehoboth ch New Lisbon Pby, one box clothing 29.53; Ladies of Neshanock ch Pa, one box clothing 82.75; Ladies of Concord and Pleasant Valley chs Pa, one box clothing for mission at Little Travers Mich; Ladies of Scotchtown ch N Y, one box clothing for Spencer Academy 50.50; Ladies of Pequea ch Pa, one box clothing for Africa 74.75; New Village, Suffolk Co. L. I., Mrs Eliza Howell one quilt and other articles prepared by children for the heathen 6.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition,* at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition,* twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to the Rev. George W. Musgrave, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut St.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

EARLY EFFORTS IN BEHALF OF BOOK-CIRCULATION IN THE PRESBYTERIAN CHURCH.

No less than eighty years ago, the Synod of New York and Philadelphia, then the highest judicatory of our church, took measures to enlist the churches in the important cause of book-circulation. *Sit lux* is the motto of the Board of Publication, and the diffusion of light has always been a favourite object in our church. Let error veil itself in darkness—truth loves and cherishes the light.

At the sessions of the Synod, in May, 1772, a committee was appointed to draw up a pastoral letter to the churches on the subject of raising a fund for purchasing useful books, to be distributed on the frontiers, and in such places as were not able to support the gospel.

The catalogue of books proposed to be purchased and distributed, was very meager, compared with the present rich catalogue of the Board of Publication, but the books were all of standard value, and most of them are on the catalogue of the Board. The following is the list:—"Bibles, Westminster Confessions of Faith, small edition of Vincent's Catechism, Doddridge's Rise and Progress of Religion, A Compassionate Address to the Christian World, Alleine's Alarm to the Unconverted, Dr. Watts' Divine Songs for Children, and the Assembly's Catechism."

The Synod, in their pastoral letter, speaking of the book-scheme, say:—"We apprehend little need be said to recommend this last object to your countenance. The success which hath attended schemes of the same kind for spreading Christian knowledge in other parts of the world, and the very peculiar state of some parts of our country and the poor people under our care, render this undertaking at the present juncture both promising and necessary."

The rest of the letter, though of a more general character, is so appropriate to the times we live in, that we are tempted to give it without abbreviation.

"We think it our duty, at the same time, to call upon you to bewail the declension of vital religion; and while we remind you of your many civil and religious privileges—of the blessings of peace, and ample security in the possession of all the sacred rights of conscience, together with the faithful ministry of the gospel, which you have long enjoyed, we earnestly pray that you would not provoke God to deprive you of them, but to take warning by the judgments which he inflicted upon his unfruitful churches of Asia, Africa, and Rome, lest he remove your candlesticks out of their places. We therefore recommend to you frequent and fervent addresses to the throne of Almighty God for the Holy Spirit to be sent down upon his churches. This alone will lead you in the way of truth and life, and render our labours for your comfort and edification effectual.

"We recommend likewise a steadfast regard to the pure and simple doctrines of the gospel, which have been the powerful means in all ages of enlightening and reforming the world. And therefore we earnestly beseech you not to be carried away by any opinions, however specious, which are not founded upon the Scriptures, but in all things which relate to doctrine and practice, to be strictly guided by those sacred oracles of truth.

"We recommend further, that you would cultivate that spirit of love and Christian union among one another which is so frequently enjoined by the gospel of our Lord Jesus Christ, that it may appear to the world that you are not only one body, but of one mind. We exhort you in a particular manner to diligence and faithfulness in instructing your children and servants in the doctrines of the Holy Scriptures, an excellent summary of which is contained in the Westminster Confession of Faith, larger and lesser Catechisms.

"In the last place, we recommend to you a punctual attendance upon all the public ordinances of religion, and earnestly request that you would strive to promote that regard for the Sabbath—that reverence for the holy name of God—that temperance, sobriety, chastity, charity, humility, decency, and universal benevolence and love, which are so essential to Christianity, and so strongly inculcated in every part of the word of God. Finally, brethren, pray for us, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

For the Home and Foreign Record.

THE OLD MAN AND HIS BOOK.

A few years ago, there lived an old man in Rockland county, New York. When I visited him, the frosts of some ninety winters had left their hoary influence upon his thinned locks. His eyes were dim—the clearest sunlight shining upon the printed page could only reveal to him that letters and words were there; he could not distinguish them. This was to him a severe trial, as it cut him off from the privilege of reading his favourite book—favourite among human productions I mean, for the Bible was, of course, the best of all books to him, as it is to every true saint—"sweeter than honey to his mouth." Psal. cxix. 103.

The old man had also become dull of hearing. Memory, too, with his other faculties, had measurably failed—all but the memory of his chosen volume. The mention of that would at any time kindle a smile upon his wrinkled face, and impart lustre to his dimmed eyes. The old man seemed to live anew in the recollection of the book of his youth and of his manly years.

His pastor was with me when I called to see him. *That book*—I had almost said *the book*—was the theme of joyous converse. Its blessed truths, drawn as they are from God's own oracles, cheered the drooping spirits of the aged pilgrim. Some pages from it were read. They treated of *union with Christ*, that most vital doctrine of the Christian system.

"Union with Christ," said his pastor, as he closed the book, "union with Christ is a precious doctrine." "Yes," said the old man, his lips quivering with emotion, and a tear stealing from his eye, "yes, it is precious to me." "United to Christ, his Spirit dwells in our hearts—we are clothed with his righteousness—we hope for heaven, and we rejoice in hope of the glory of God," said his pastor. "Yes," said the old man; "yes, and we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. v. 1. Union with Christ! Blessed truth! This cheered the old man of ninety winters, as his life was wearing away; this caused streams of joy to run through all the avenues of his soul, when external joys were fast failing him; yes, this gilded with glory his prospects for the eternal world; this dispersed the gloom from the dark valley of the shadow of death, and spanned that valley with a bow of promise, indicative of the clear and bright shining of the Sun of Righteousness a little beyond, and the sure and near approach of an eternal day, where no storms shall ever rise, and no shadows shall ever cast their gloom over the liberated, redeemed, triumphant spirit of the humblest child of God!

Once upon a sick-bed, the old man had been heard to be speaking; his attendants thought his mind was wandering; they listened, and heard him repeat what he had learned in his book:—"It is indeed a union of *persons*, but not a *personal* union: believers make not *one person* with Christ, but *one body* mystical, of which he is the head." 1 Cor. xii. 12, 27. Union with Christ was the theme which then occupied his thoughts; and it was a fitting theme. Upon what more appropriate theme could the old man meditate upon his bed of languishing?

"And what would you give?" said his pastor once to him; "what would you give to be able to read *that book* through once more?" The old man's countenance brightened, a smile played upon his lips as he spoke. "O," said he, "I would be willing to go without eating for three months!" So highly did he prize the treasure—such an estimate did he place upon the privilege of reading but once his *dear old book!*

And what was the book which had so deeply and permanently enlisted the feelings of the old man, and acquired such an influence over him? It was no rare and costly volume; it was a very plain book, but a very instructive one; it was Fisher's Catechism—"The Westminster Assembly's Shorter Catechism Explained, by way of Question and Answer"—first published in 1753, and recently re-published by the Presbyterian Board of Publication, price 62½ cents—an exceedingly instructive and valuable work on theology.*

And how did the old man form an acquaintance with this book, and become so interested in it? He shall tell his own story, as I heard it from his aged lips:

"His advantages, when young, had not been great. As years increased, he felt a desire for knowledge. When quite a boy—some twelve or fourteen years of age—he had some ducks; his father was going to New York, and he went with him to sell his ducks. He had heard tell of a geography; he went to a bookstore and inquired for one, bought it, and came home.

"The book proved to be not what he wanted; and when his father went again to the city, he went with him to exchange his book; and, in exchange for his geography, the bookseller gave him Fisher's Catechism.

"Fisher's Catechism! He took it home, read it, and became interested in it. The Lord blessed it to his conversion, and he continued to study it. Indeed, he had studied that and his Bible all his life—from the age of fifteen till he was ninety! The study of Fisher's Catechism had given him a clear and consistent view of the truths taught in the Bible; half the pleasure of his life had been derived from the study of its pages, and much of its contents was indelibly fixed upon his memory.

"Nor was he content with studying it himself, and treasuring up its truths. He had often recommended it to others; had given many copies to his friends; and while health and strength and age permitted, he would at any time take a journey of twenty-five miles to New York city, just to get that book for any one who wanted it. And now, as the last sands of life were running, the recollection of the truths it contains were the comfort of his lonely hours; and, I doubt not, were the support and consolation of his dying moments; yea, those blessed truths are the theme of enraptured praise before the eternal throne!"

This narrative suggests a few practical remarks and observations:

1. *How wonderful are the ways of God!* A youth from the country buys a book. It is not what he wants, and he exchanges it. The bookseller gives him a religious book for his geography—he gives him a book which he himself regards of no value for one which is so regarded by the youth; but that book has a blessing in it; it proves the salvation of the one who receives it; he devotes himself to the service of God, and is instrumental in placing the same treasure into many other hands. In all this who cannot see the finger of God? It was he who ordered that exchange; and his purposes comprehended all the results issuing from it. We cannot see all these results, nor estimate them. One soul, we know, is by it rescued from perdition; but the results stop not here. Other souls are influenced; it may be, other souls are saved; and a chain of influences extending onward through all time, has its beginning in the reception by a country boy of Fisher's Catechism for a geography! And who can tell how much good may grew out of the many copies of Fisher, which the old man put in circulation? and how much may also be done by the copies which have been put in circulation in consequence of its influence upon him? for, *I know*, many have bought the book, who never saw the old man, nor ever heard him recommend it, but just because they were interested in the story about *the old man and his book!* Such are the ways of God; thus God works. "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" Rom. xi. 33.

2. *How important to imbibe right instructions in*

* The Board have published no less than 8000 copies of this book—a greater number, we presume, than were ever sold by all the booksellers in this country. This tells equally well for the intelligence of the Church and the usefulness of the Board.

childhood and youth! How different might have been the old man's life and history, had he received some other book instead of Fisher's Catechism! Had it been such a volume as the writer of these lines purchased in his first visit to the city, the old man might have lived and died an infidel; and instead of leading others to heaven, he might have taken them with him to perdition; for no man perishes alone. But rightly instructed by the volume he received, he lived a Christian, and has gone to glory, and his works do follow him; Rev. xiv. 13. Let our children and youth be rightly instructed, and they too, shall be useful and blessed. And for their right instruction no work of human author is better adapted than *the book of the old man*—Fisher's Catechism.

3. *How important to study and understand, as well as to read!* "Many skip through a book like a child looking for pictures." So did not the old man. He read and re-read; he studied; he understood; hence the happy effects of his one book upon him. He also prayed. God heard his prayers, forgave his sins, *united him to Jesus Christ by faith*, and made him wise unto salvation. May this be the happy experience of every reader! Read to understand, understand to believe, believe to obey; and look to God for his ever-blessed Spirit, and trust in Jesus Christ for salvation.

4. This narrative illustrates *the influence of good books, and the duty and the privilege of spreading them abroad.* How much good may *one book do!* If but one soul is converted, who can tell its influence? And even where no soul is converted, new strength and new life may be imparted to some weary pilgrim in his way to heaven; it may sustain and cheer, animate and encourage, and thus have a blessed and heavenly influence! And if, reader, we can do no more, let us endeavour to put in circulation at least *one good book*, and follow it with our prayers, encouraged in the effort by *the history of the aged saint of Rockland county and Fisher's Catechism!*

W. J. M.

From the Puritan Recorder.

A PRECIOUS TRACT.

"I have heard many, who were upon sick and dying beds," writes a colporteur, labouring in one of our great cities, "crying out in agony of soul, 'What must I do to be saved?' To one such man whom I visited, I read the tract, 'Come to Jesus.'* He was interested in it, and said, 'that just suits my case.' I besought him to repent, and flee to Jesus while yet there was time. After I was gone, he requested his wife to read the tract to him again. He became a penitent, and, so far as man can judge, was saved at the eleventh hour. Soon after he died, his wife was taken ill, and probably will not survive long. The same tract has been blessed to her soul. She loves to talk of Christ, gives evidence of faith in him, and rejoices in prospect of death. She wishes to leave a copy of that precious tract to each of her two children as her dying legacy."

*This is tract 107 of the Board of Publication's series—48 pages.—*Ed. Bd. of Pub.*

QUALIFICATIONS OF A COLPORTEUR.

One of the clerical colporteurs of the Board, thus summarily states the requisite qualifications for that important, but too little esteemed office:

"I find that a colporteur pre-eminently needs not only devoted piety and self-denying diligence, but an uncommon amount of *common sense.*"

INTERESTING SCENES IN COLPORTEUR LIFE.

A colporteur of the Board in Indiana, gives the following interesting statements:

"Many of the poor people that I call on in my travels in Blackford county, say they would like to have some of my books, but they are out of money. Some days I have travelled and not sold a book. Many of them are new comers, and have built cabins in the woods, and are living in them without being daubed, with very little improvement, and entirely without any kind of books. In some of these poor cabins a colporteur meets the most hearty welcome. Many times I forget I am not in a palace. You may judge how it is when I tell you that I have not been charged one night's lodging for one year. I might give you many things of interest. In travelling through M——— county, in the forepart of the summer, I called on a young Lutheran preacher. He said he was glad to see me, as he wished me to visit a small congregation out in the country. I had been with some of them. I visited every family, and found every one a praying family, and all bought of my books. This little band of brothers, although they are surrounded with a most degraded people of all classes, kept up a prayer-meeting, and that in the country, every night, summer and winter, seed-time and harvest, and for some years continue to have three meetings every week. Often when I would get cold and lifeless, and feel almost as if I should leave the field through the corruptness of my evil and deceitful heart, and the cold reception of infidelity and Universalism, I would, in this lifeless condition, go to some of these warm-hearted brethren, and in the morning go on my way rejoicing. I will give one instance: After staying with one of these families over-night, the man told me of an old man about sixty-five years old, a very hard case—an infidel, who had been raised a Presbyterian. He wished me to call on him. Had I gone the day before, I suppose he would have put me out of the house, but this morning I felt above the fear of man—I introduced myself as a Presbyterian colporteur. I showed him my books, told him the object of the Board in sending us out, and showed him our Catechism and new Hymn Book, and told him how many colporteurs were in the field, scattering the bread of life, and some of the success of our labours, and exhorted him to his duty, as he was getting old. It brought up his early training; he was melted down in view of his departure from the truth, and bought the Confession, Hymn Book, and Catechism. I spent a very interesting hour with him, and bade farewell till the judgment of the great day, when the result of our labours will be fully made known to an assembled world. This is one of many such cases."

THE FIELD NOT EXHAUSTED.

A colporteur in Tennessee reports:—"I have visited nearly all the churches of Memphis Presbytery this summer, for the second, and some for the third time, and still find a considerable demand for books. Some of them tell me the books which they bought from me before, are hardly ever at home. Their neighbours of other denominations borrow and read them with a great deal of interest. I find that our books are generally well received wherever they are known."

A NEW KIND OF BOOKS.

A missionary, writing from India, says:—"Here we have no books but nature's own. We have folio mountains, quarto valleys, pamphlets in flowers, and tracts in flowing streams, and one sad volume bound in black—poor human nature. Here we read on every page, in every line, that this nature is depraved."

NEW BOOKS.

DAILY READINGS. Passages of Scripture, selected for social reading, with applications. By Caroline Fry. 12mo, pp. 290. Price 62½ cents.

This is a casket filled with gems of thought and piety. Like the holy book whose truths it is designed to elucidate and enforce, it may be read and re-read with undiminished interest.

PATIENCE. By James W. Alexander. 18mo, pp. 40. Price 10 cents.

This excellent little book was originally written as a pastoral gift to an esteemed friend, who had been more than two years confined to her dwelling by a dangerous, lingering, and sometimes exceedingly painful malady. It brings out the subject of which it treats with great simplicity and directness, and is well fitted to act as a cordial to a wounded spirit.

EVIDENCES FOR HEAVEN, written in the year 1650, by Mrs. Thomasen Head, for the benefit of her children. 18mo, pp. 101. Price 16 and 22 cents.

Mrs. Head was a native of England, but was living in Ireland in the time of the dreadful massacre of the Protestants there. She was disciplined in the school of affliction, and came out a bright scholar, qualified to teach others the way of the Lord in truth. This little book is rich in Christian experience and real *heart-religion.*

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF OCTOBER, 1852.

Presbytery of Troy.	
2d ch, Rev Dr Halley, per Edward Wilson jr Treasurer 203 75, (30 of which is to con ANNA STEWART KNOWLSON hon mem)	203 75
Presbytery of Michigan.	
Pontiac ch, per A A Lull Treasurer	4 00
Presbytery of Rochester.	
Vienna ch, per Robert Carter & Brothers	15 64
Presbytery of Hudson.	
Deer Park ch to con Rev LUTHER LITTELL hon mem	30 00
Presbytery of New York.	
2d ch Brooklyn, per William Rankin jr	86 30
Presbytery of Long Island.	
East Hampton ch, Rev E C Wines	22 56
Presbytery of Elizabethtown.	
Westfield 1st ch, per Rev E B Edgar 25; Newark 3d ch per William Rankin, jr 72 28	97 28
Presbytery of Washington.	
Forks of Wheeling ch, per Rev James Hervey D D 12; Lower Ten Mile ch 10; Cross Creek ch 10, per Rev R Happersett	32 00
Presbytery of Cincinnati.	
7th ch Cincinnati Ohio, per J D Thorpe	64 62
Presbytery of Kaskaskia.	
Chester ch, per Rev P D Young	5 00
Presbytery of Schuyler.	
Oquawka ch from the congregation to con Rev WILLIAM K TALBOT hon mem	30 00
Presbytery of Concord.	
Rocky River ch per Rev D A Penick	17 30
Presbytery of South Carolina.	
Rock River ch, in part, Andrew Giles hon mem 30, Alex Hunter hon mem 30, T T Cunningham 5, W A Giles 5, J R Cunningham 5, Miss Elizabeth Moore 10, Mrs. Elizabeth McCaw 2	87 00
Providence ch, in part, J H Baskin Esq, 5, Michael Kennedy 2, M B Kennedy 2, George Patterson 50 cts, Alexander Oliver 5, W H Cochran 1, J McAllister 1, Joel Lockhart 1, Dr A Walker 4, Isaac Carlisle 3, D O Macklin 3	27 50
Good Hope ch, in part to const Rev DAVID and Mrs MARY M HUMPHREYS hon mems, viz, John Sadler 5, John Simpson 5 50, James Gray 5, S H Baker 5, Dickson H Baker 5, R M Davis 1, T N Beatty 1, William Obriant 5 50, Archibald Simpson 1, collections 4 18	38 18
Roberts ch, in part, J J McLees 1, J McLees 1, cash 16 cts	2 16
Richland ch, in part, John Thompson 72 cts, Dr J M McElroy 5, Mrs E Dendy 2, J Humphreys 50 cts, M S Stribling 95	9 17
Retreat ch, in part, S J Verner 1, J R Shelar 2, Morgan Harbin 50 cts, J G Craig 50 cts, L Towers 2, D D Verner 1, W Duboc 1, L H Verner 2	10 00
Mt Zion ch, in part,	5 10
Anderson C. H. ch Hon Jos N Witner hon mem 30, Thomas H Russell (in part to con Mrs JANE RUSSELL an hon mem 5,) from Hon J N Whitner of Anderson C. H. 150, all per Rev Joseph Mahon	185 00
Presbytery of Charleston.	
D D McBRYDE to con himself hon mem	30 00
	$1002 56

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. John Turbitt and the Church in Mansfield, New Jersey, has been dissolved on account of the bad health of the pastor.

The pastoral relation between the Rev. Stephen Yerkes and the churches of Bethel and Long Green, Maryland, has been dissolved.

The pastoral relation between the Rev. James Williamson and the church at New Windsor, Maryland, has been dissolved.

The pastoral relation between the Rev. George W. Musgrave, D. D. and the 3d church of Baltimore has been dissolved.

The pastoral relation between the Rev. D. McKinney, D. D. and the church at Hollidaysburg, Pennsylvania, has been dissolved.

The pastoral relation between the Rev. G. W. Coons and the church of Memphis has been dissolved.

The pastoral relation between the Rev. Wm. Love and the Church of Bethlehem, Virginia, has been dissolved.

The pastoral relation between the Rev. H. R. Hennigh and the churches of Fulton and Marshallville has been dissolved.

The pastoral relation between the Rev. J. T. Umstead and the church at Muscatine, Iowa, has been dissolved.

The pastoral relation between the Rev. B. M. Hobson and the 3d church of Louisville, Kentucky has been dissolved.

The pastoral relation between the Rev. G. M. Hair and the Church of Hopewell, Ohio, has been dissolved.

CHANGE OF RELATION.

The Presbyterian Church of Piermont, New York, from motives of expediency, has placed itself under the care of the Reformed Dutch Classis of Paramus.

The First Reformed Presbyterian Church of Williamsburg, New York, has signified its intention of placing itself under the care of the Presbytery of New York.

The Welch Methodist Church of Philadelphia has placed itself under the care of the Presbytery of Philadelphia.

CALLS.

The Rev. Alfred Nevin has received a call from the 2d Presbyterian church in Lancaster, Pennsylvania.

The Rev. Joseph Nesbitt has accepted a call from the 2d church Norristown, Pennsylvania.

Mr. John Elliott, licentiate, has received a call from the church in Williamsburg, Pennsylvania.

Mr. Robert Conover, licentiate, has accepted a call from the church in North Salem, Indiana.

The Rev. J. W. Johnston has received a call from the church in Darlington, Pennsylvania.

The Rev. W. G. Taylor has accepted a call from the church in Beaver, Pennsylvania.

The Rev. Samuel Taylor has accepted a call from the churches of Washington and Union, Indiana.

The Rev. John Crozier has accepted a call from the church of Charlestown, Indiana.

The Rev. Thomas J. Biggs, D. D., has accepted a call from the 5th church Cincinnati, Ohio.

The Rev. H. I. Coe has accepted a call from the church of Galena, Illinois.

The Rev. R. S. Morton has accepted a call from the churches of Ebensburg and Summit, Pennsylvania.

Mr. G. R. Foster, licentiate, has accepted a call from the church at Prattsville, Alabama.

The Rev. Theodore L. Cuyler of Trenton, has declined the call from the Congregational church in Portland, Maine.

ORDINATIONS AND INSTALLATIONS.

On the 13th of October, by the Presbytery of Baltimore, the Rev. C. Huntington was installed pastor of the church at Ellicott's Mills, Maryland.

On the 28th of October, by the Presbytery of Baltimore, the Rev. William J. Hoge was installed pastor of the Westminster church, Baltimore.

On the 13th of October, by the Presbytery of Northumberland, the Rev. Henry M. Parsons was installed pastor of the church of Warrior Run, Pennsylvania.

On the 26th of October, by the 2d Presbytery of Philadelphia, the Rev. Henry J. Vandyke was installed pastor of the church in Germantown, Pennsylvania.

On the 27th of October, by the Presbytery of Baltimore, Mr. Thomas Stuart C. Smith was ordained and installed pastor of the church of Havre de Grace, Maryland.

On the 29th of October, by the Presbytery of Northumberland, the Rev. James Clark, D. D., was installed pastor of the church of Lewisburg, Pennsylvania.

On the 28th of October, by the Presbytery of Donegal, the Rev. John Abeel Baldwin was installed pastor of the 1st church Lancaster, Pennsylvania.

On the 19th of October, by the Presbytery of Redstone, Mr. John A. Mearns was ordained and installed pastor of the church of Long Run.

On the 27th of September, by the Presbytery of Albany, Mr. George McQueen, Jun., was ordained as an Evangelist, with a view to his labouring as a missionary at Corisco, Africa.

On the 26th of October, by the Presbytery of Wyoming, Mr. Thomas S. Dewing was ordained and installed pastor of the church at Tuscarora, Livingston county, New York.

On the 27th of October, by the Presbytery of Wyoming, Mr. Stuart Mitchell was ordained and installed pastor of the church at Warsaw, New York.

On the 4th of November, by the Presbytery of Hudson, Mr. David C. Beattie was ordained and installed pastor of the church at Scotchtown, New York.

On the 27th of October, by the Presbytery of New Brunswick, the Rev. W. A. Dodd was installed pastor of the 2d church in Princeton, New Jersey.

On the 27th of October, by the Presbytery of Louisville, the Rev. Adam Harris was installed pastor of the 4th church in Louisville, Kentucky.

On the 15th of October, by the Presbytery of Arkansas, Mr. Henry P. S. Willis was ordained as an Evangelist.

On the 23d of October, by the Presbytery of Mississippi, Mr. James Wilson was ordained as an Evangelist.

On the 2d of October, by the Presbytery of East Alabama, the Rev. A. McMillen was installed pastor of the church of Bethel, Alabama.

LICENSURE.

Mr. John McNulty has been licensed to preach the gospel by the Presbytery of New York.

CHANGES OF POST-OFFICE ADDRESS.

The post-office address of the Rev. E. L. Cochran has been changed to Scottsville, Albemarle, Virginia.

That of the Rev. J. H. Lorance to Courtland, Alabama.

That of the Rev. Samuel Terree Wilson to Camden Mills, Rock Island, Illinois.

That of the Rev. Joseph Penney, D. D., to Pontiac, Michigan.

That of the Rev. L. B. Crittenden to Peoria, Illinois.

That of the Rev. Luther Dodd to Pleasant Hill, McLean county, Illinois.

That of the Rev. George Vaneman to Florida, Monroe county, Missouri.

That of Rev. D. F. McFarland to Brunswick, Peoria county, Illinois.

That of the Rev. Daniel Motzer to Georgetown, District of Columbia.

That of the Rev. H. R. Hennigh to Felicity, Ohio.

That of the Rev. Henry Hess to Delaware, Ohio.

That of the Rev. J. Boozer to Calhoun's Mills, South Carolina.

That of the Rev. John Huston to Mount Gilead, Ohio.

That of the Rev. Edward Wall is Kingsbury, New York.

That of the Rev. Benjamin C. Swan is Carthage, Hancock county, Illinois.

That of the Rev. J. B. Stewart is Richmond, Ohio.

That of the Rev. J. W. Walker is Huntington, Indiana.

DEATH.

On the —— of November, the Rev. Hugh E. Reed, pastor of the Welch Presbyterian Church, Cincinnati, Ohio, departed this life.

MISCELLANEOUS.

A part of the ministers and churches of the Presbytery of Elizabethtown has been set off by the Synod of New Jersey, to form a New Presbytery, to be known by the name of Passaic.

Lafayette College, situated in Easton, Pennsylvania, is now strictly a Synodical college, under the care of the Synod of Philadelphia, and Washington College, in Washington, Pennsylvania, is also placed under the control of the Synod of Wheeling.

The Synod of Missouri, at its late meeting, resolved to establish a Synodical College, at Fulton, to be called *Westminster College*, and appointed the Rev. R. S. Symington agent for its endowment.

The Synod of Indiana met on the 7th ult. at Vincennes, Indiana. The principal business transacted was the agreement of the Synod to the transfer of the New Albany Seminary to the General Assembly, and the renewed recommendation of Hanover College to the patronage of the churches, and to their pecuniary aid in completing the College buildings. The Synods of Kentucky and Illinois have in like manner agreed to the transfer.

The Synod of South Carolina, at its late meeting at Yorkville, have consummated the arrangements made by the last General Assembly for the re-union of Charleston Union Presbytery with the General Assembly. The Synod received the Presbytery into its connexion by a vote of 56 to 17; and afterwards dissolved both that and the Presbytery of Charleston, and provided for constituting a new Presbytery, to be called the "Charleston Presbytery." The proceedings on the occasion are said to have been highly conciliatory. The new Presbytery is to meet in the Glebe Street Church, Charleston, in April next. It will be remembered, that the Presbytery which has now been received, has not been connected with the General Assembly since the division of the Church.

The Rev. James M. Allen, late of Goochland, Virginia, has accepted the office of General Agent of the Virginia Bible Society. His post-office address will be Richmond, Virginia.

Varieties.

Christian Colonization.—A hundred families of Methodist Protestants are preparing to go out to Oregon next spring, with a view to settlement there, taking with them the elements of one or two new churches. They will take with them wealth, and the means of turning the wilderness into gardens and fruitful fields.

Legacies.—Frederick R. Griffing, Esq., of Guilford, Conn., who died at the Astor House, in New York, on the 13th ult., by his will bequeathed to the American Colonization Society, $2000; Bible Society, $1000; Home Missionary Society, $1000.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, viz:

From 1st Church, Vienna,		$9 00
"	Shavers Creek Church,	7 50
"	Rev. S. B. Hall, of Covington, Louisiana,	128 00
"	Roswell Church,	18 00
		$162 50

Geo. H. Van Gelder,
Treas. Trustees Gen. Assembly Pres. Ch., &c.
November 11th, 1852.

NOTICE.

As the year of the greater part of our subscribers ends with this month, we would remind those who have not yet paid, to send on their subscriptions; and if any wish to discontinue, to give us timely notice. In making payment or giving notice of discontinuance, it is necessary to give the *post-office address*. Clergymen who do not receive the Record will please to send their address, with the last post-office from which they received it, if they have removed.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum.
" All other States, 6 " "
Paid annually or quarterly in advance. If not paid in advance, double these rates.

CONTENTS.

Board of Domestic Missions.—Animating Letters, p. 178. Infant Membership, p. 178. The Spirits, p. 178. A Report from a Minister Seventy Years Old, p. 179. Let us keep well brushed up in Hebrew and Greek, p. 179. Religious Instruction of the Negroes, p. 179. St. Anthony, Minnesota, p. 179. Receipts, p. 180.

Board of Education.—I. Ministerial Education. New Candidates, p. 181. Ministers and the Ministry, p. 181. Dr. Baker's Letter—Let us labour for more Ministers, p. 181. How to make a good Student, p. 181. The Aged Pastor, p. 182. Chalmers' Counsel to his Brother, p. 182. II. Christian Education in Schools and Colleges. Infant Membership, a Plea for Church Education, p. 182. The Chicago Academy, p. 182. A good School Influence, p. 182. Female Colleges and Academies, p. 182. Little at First, but Mighty at Last, p. 183. Presbyterian High School, p. 183. Washington College, Pa. p. 183. Austin College, Texas, p. 183. Filial Reverence, p. 183. Receipts, p. 183.

Board of Foreign Missions.—To the Ministers and Members of the Church, p. 184. Recent Intelligence, p. 184. India: Lodiana Mission; Journal of the Rev. L. Janvier, p. 185. Furrukhabad Mission: Letter of the Rev. D. E. Campbell, p. 185. Agra Mission: An Interesting Narrative, p. 186. Allahabad Mission: Journal of Paul Qain, Scripture Reader, p. 186. Who made the Tabernacle? p. 188. French Canadian Missionary Society, p. 188. Receipts, p. 189.

Board of Publication.—Early Efforts in behalf of Book Circulation in the Presbyterian Church, p. 190. The Old Man and his Book, p. 190. A Precious Tract, p. 191. Qualifications of a Colporteur, p. 191. Interesting Scenes in Colportage Life, 191. The Field not exhausted, p. 191. Receipts, p. 191.

Miscellaneous.—Life, p. 177. The Truth to be Cherished, Defended, and Propagated, p. 177. Ecclesiastical Record, p. 192. Varieties, p. 192.

THE

HOME AND FOREIGN RECORD

OF

THE PRESBYTERIAN CHURCH

In the United States of America.

BEING

THE ORGAN OF THE BOARDS OF MISSIONS, EDUCATION, FOREIGN MISSIONS AND PUBLICATION.

Vol. IV.—1853.

Philadelphia:

PUBLICATION HOUSE, 265 CHESTNUT STREET.

TERMS.

The HOME AND FOREIGN RECORD is issued monthly at *fifty cents* a year in newspaper form, or *one dollar* a year in pamphlet form. *Payment in advance.*

Address *post-paid*, "Home and Foreign Record, 265 Chestnut st., Philadelphia, Pa."

RECOMMENDATION OF THE GENERAL ASSEMBLY.

The following action was taken at the General Assembly held in Cincinnati, May, 1850, in regard to the Home and Foreign Record.

Resolved, As the action of the last General Assembly has resulted in the establishment of the "Home and Foreign Record," that paper is hereby recommended, and the Ministers and Churches are urged *to exert themselves to place it in every family*, as the organ, indirectly, of the Church, on many important subjects.

And in the Assembly held in Philadelphia, in May, 1853, it was

Resolved, That it be recommended to all our pastors *to endeavour to increase the circulation* of the "Home and Foreign Record," the organ of the Boards of the Church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support.

INDEX

TO THE

HOME AND FOREIGN RECORD, 1853.

BOARD OF DOMESTIC MISSIONS.

Abstract of the Annual Report, 98.
Annual Report, 130. Its Circulation urged, 146.
Arkansas, Letters from, 195.
Board, Present State of, 146.
California, a Voice from, 50. Present Condition and Obligations of Protestantism, 82. Letter and Appeal in behalf of, 99. San Francisco, 164.
Church Extension, 51, 131, 195.
Churches gone off the Board, 3, 19.
Clothing, Thankful Acknowledgment of a Missionary for a Box of, 3.
Deaths of Missionaries, 162.
Domestic Missions, 162.
Dying Gift, 194.
——— Testimony to the Gracious Doctrines of the Church, 83.
Elizabethtown Presbytery, Extract from the Minutes, 3.
Encouraging Report, and an Appeal for Aid, 194.
Frontier States, Condition and Wants of, 146.
Fruits of Missions, 195.
General Assembly, Action on the Report of the Board of Missions, 98.
Georgia, Letter from, 132.
Giving, Thoughts on, 180.
Grace, Interesting Work of, 4.
Gracious Influences, 18.
Growth and Comparative Growth of the Presbyterian Church, 66.
Indiana, Encouraging Letter from a Missionary in, 194.
Jones, Rev. Dr. C. C., Resignation of, 178.
Lake Superior, Region of, 19, 163.
Letters from Missionaries, 131, 132.
Limiting the Lord, 19.
Louisiana, Call from, Who will go? 162, 179, 180.
Married, Do not get, 36.
McKinley, Rev. Daniel, appointed Agent, 2.
Michigan, Letter from, 131.
Ministers needed, 82.
Minnesota, House of Worship in St. Paul, 51.
Missionary Toils, 195.
——— Work in our large Cities, 2.
Missions, Objection to, 83.
Monthly Reports, 34, 178.
Movements, 147.
Musgrave, Rev. Dr. G. W., Election and Acceptance of, as Corresponding Secretary, 178.
New Mexico, Interesting Letter from, 50.
New Year, a few Thoughts on, 2.
New York, Letter from, 147.
North Carolina, Letter from, 131.
Northern Indiana, Letter from, 131, 147.
Objection to Missions, 83.
Ohio, Synod of, 18.
Oregon, Presbyterian Colony to, 3. How they go to Presbytery in Oregon, 18. Overland Journey, 164.
Pittsburgh, Synod of, and Missions, 194.
Poor, How some Ministers are kept, 146.
Presbyterian Church, Growth of, 66.
Receipts, 4, 20, 36, 52, 67, 83, 99, 132, 148, 164, 180, 196.
Religious Errors, Why is the West and the more recently settled portions of our country so full of, 162.
Report, Special, 35. Annual, 98, 130. Monthly, 34, 178.
Revival of Religion, 194.
Roman Catholic Intolerance again, 66.
Spiritual Rappers spiritually rapped, 51.
Texas, a Word from, 36, 132.
Two Mites, 147.
Virginia, Letter from, 131.
Western Executive Committee of the Board, Circular of, 67.
Wisconsin, Church organized in, 19.

BOARD OF EDUCATION.

Academies, List of, 150.
Address to the Churches, 21.
African School, 103.
Alexander College, Iowa, 135.
Annual Report, Abstract of, 101.
Appropriations, Modification of Rule on, 102.
Aranama College, Texas, 39, 166.
Augusta Female Seminary, Virginia, 167.
Baptismal Covenant, 86.
Bible in Schools, 40.
Botts, Mrs., of Petersburg, Virginia, 53.
Bradford Academy, 166.
Buchanan, Dr. James, Address to Theological Students, 5.
Call to Young Men, 133.
Candidates increasing elsewhere, 5.
———, Number of our, 133.
——— come short of the Demands of Providence, 149.
——— and Institutions, 197.
———, Pastoral Letter to, 22.
———, Hints to, 133, 166.
———, One Reason why they are so few, 39.
———, Why they are decreasing, 85.
Catechetical Instruction, 86.
Charter of the Board of Education, 69.
Chartered Corporations in Education, 54.
Church Hill Academy, Texas, 71.
Colleges, 39, 54.
Christiansburgh, Virginia, Academies at, 151.
Davidson College, North Carolina, 71.
Decrease of Candidates in Episcopal Church, 198.
——— and Increase of Membership, 182.
Denominational and other Colleges, 39.
Des Moines College, Iowa, 7.
Destitutions, Our abounding, 69.
Donation of Five Thousand Dollars, 23.
Dordrecht, Synod of, Resolution in regard to Catechizing, 86.
Ebensburg Parochial School, Pa., 182.
Educational Excursion, 181.
Effectual Prayer, 182.
Episcopal Church, Decrease of Candidates in, 198.
Faith, 38.
Fletcher, Ohio, School at, 150.
Florida Academy, 199.
Fort Wayne Academy, Indiana, 182.
General Assembly, Action of, 101.
Geneseo Academy, Revival at, 39.
God chooses the Poor of this World, 199.
Good Influences of a School, 6, 40.
Great Value of an Academy, 166.
Greensboro Female College, Georgia, 199.
Greensburg Presbyterial College, Indiana, 55.
Harvard and Andover, 54.
Humphrey, Rev. Dr., His Sermon on the Ministry we need, 53.
Lafayette College, Pa., 71.
Let us Increase our Schools, 134.
Linden Wood Female College, Missouri, 134.
Lines on the Death of a Student, 5.
Low Salaries, 5.
Makemie College, Arkansas, 151.
McDonough College, Illinois, 71.
Memphis, Synod of, Education in, 7.
Mind and Heart, 38.
Ministers and Colleges, 86.
Mitchell, Joseph B., Resignation of, 165.
New Parochial Schools, 55.
Our Aggressive Work impeded, 149.
Outside Work of a School, 6.
Outward Agencies not at fault, 165.
Palmyra Presbyterial Academy, 6.
Pastoral Letter to Candidates for the Ministry, 22.
Policy of our Church, 102.
Practical Suggestions, Two, 134.
Prayerless Ministers, 149.
Pray always, Pray now, 21.
Prayer, Day of Special, 21, 198.
Preachers for the People, 149.
Preaching, and the End of Preaching, 5.
Preaching and Teaching School, 38, 69.
Presbyterial Academies, 6, 150, 151, 199.
Receipts, 7, 23, 40, 55, 71, 87, 103, 135, 151, 167, 183, 199.
Responsibilities of the Church, 133.
Richmond College, Missouri, 7.
Rule on Appropriations, 102.
Schools, Church, 55, 70, 150.
Self-Made Men, 150.
Synod of New Jersey, Debate in, 197.
Theological Students fewer than last Year, 38.
——— and Pious Parents, 85.
Treasury, State of, 101.
Treasurer of the Board, 165.
Want of Ministers, 165, 182.
——— the Day, 165.
Washington College, Pa., 6.
Westminster College, Missouri, 7, 151.
West Point School, Iowa, 40.
What must we Do? 69.
White Water Presbytery, Presbyterial Academies of, 199.
Windsor Academy, New York, 151.
Zion Seminary, Miss., 7.

BOARD OF FOREIGN MISSIONS.

Africa. Corisco Mission, 91, 152, 200.
Annual Meeting of the Board, 104.
Annual Report, 104, 113.
Arctic Searching Expeditions, 60.
Best Employment for Church Courts, 92.
Byers, Rev. John, his Sickness and Death, 74. Obituary Notice of, 187.
California, Mission to the Chinese in, 26, 43, 75, 106.
Campbell, Rev. J. R., Letters from, 89.
Chickasaw Mission, 155.
China. Ningpo Mission, 10, 42, 58, 74, 89, 105, 168, 203.
——— Shanghai Mission, 58, 74, 169, 186, 202.
——— Sketch of the Rebellion, by the Rev. M. S. Culbertson, 169, 186, 203.
Chinese Funeral Ceremonies, 42.
——— Preaching to the, by the Rev. J. K. Wight, 58.
Coulter, Mr. Moses S., his Sickness and Death, 74.
Curse of Meroz, 60.
Duff, Dr., on the Employment of Church Courts, 92.
Europe. Missions in France, 27.
——— Evangelical Society of Geneva, 59.
——— Mission to Roman Catholics in Ireland, 136.
"Foreign Missionary," 8.
General Assembly, Resolutions of, 104.
Great Preachers, 59.
Hardwar Fair, 139.
Hay, Rev. L. G., Letter from, 90.
Hinduism, by Rev. A. H. Seeley, 25.
Hindu Festival, Sketch of, 171.
India. Agra Mission, 139, 184.
——— Allahabad Mission, 73, 90.
——— Furrukhabad Mission, 8, 9, 25, 57, 89, 108, 137, 153.
——— Lodiana Mission, 8, 24, 56, 72, 88, 137, 171.
Iowa and Sac Mission, 201.
Ireland, Mission to, 136.
Isaipur, the Christian Village, 137, 154, 188.
Isthmus of anama as a Mission Field, 11.
Janvier, Rev. L., Letter from, 88.
Johnson, Rev. W. A. B., Memoir of, 28.
Journal of Rev. M. S. Culbertson, 203.
——— Rev. Dr. S. House, 139.
——— Rev. J. E. Freeman, 154.
——— Rev. Wm. P. Martin, 105.
——— Rev. John H. Morrison, 137.
——— Rev. L. Janvier, 24.
——— Rev. Joseph Owen, 73.
——— Rev. J. Porter, 8.
——— Rev. A. H. Seeley, 89, 108, 153.
——— Rev. W. Speer, 43, 75, 106.
——— Rev. H. V. Rankin, 105, 168.
——— Rev. A. Rudolph, 171.
——— Rev. Joseph Warren, 184.
Julundur School, 204.
London Jews Society, 156, 172.
Loomis, Rev. A. W., Letters from, 10, 42.
McQueen, Rev. George, Letter from, 91, 152.
Mackey, Rev. J. L., Letter from, 91, 152.
Mela at Singrampur, 8.
Mexicans, Proposal for Missionary to the, 76.
Mission Church, Report by Rev. J. J. Walsh, 9.
Missions among Romanists, 76, 136.
Obituary Notice of Mrs. Jane M. Ramsey, 140.
——— Mrs E. M. Seeley, 140.
——— Rev. John Byers, 187.
Omahaw and Otoe Mission, 27.
Orphan Asylum at Futtehgurh, 188.
Pastorate of Mission Churches, 156.
Polynesia: Samoa, 12.
Ramsay, Mrs. Jane M., Memoir of, 140.
Receipts, 13, 29, 46, 61, 76, 93, 108, 141, 157, 173, 189, 204.
Recent Intelligence, 8, 24, 41, 56, 72, 88, 104, 136, 152, 168, 184, 200.
Seeley, Mrs. E. M., Memoir of, 140.
Siam Mission, 139.
Statistics of Missionaries in China, and Reflections, 90.
Support of Missions by Christians living in Heathen Lands, 155.
Unitarianism, Pantheism, and Polytheism of the Hindus, by Rev. A. H. Seeley, 25.
Waldensian Church, 136.
Walsh, Rev. J. J., Letter from, 72, 90, 137.
Warren, Rev. Joseph, Letter from, 139.
Woman without the Gospel, 13.
Woodside, Rev. John S., Extract from a Letter of, 56.

BOARD OF PUBLICATION.

Annual Report, Abstract of, 110.
Beautiful Gift Book, 207.
Bible, What one may do, 175.
Blank Forms, 207.
Board of Publication in Nova Scotia, 174.
——— and Colportage, 47.
Books and Tracts, on Writing and Circulating, 158.
Catechism, The Shorter, 142.
Change for the Better, 31.
Colportage in the Synod of Pittsburgh, 30, 174.
Colporteur Fund in Arrears, 174.
——— not a Pedler, 206.
Colporteurs, their Usefulness, 30.
——— Wanted, 206.
Confession of Faith, 190.
Congregationalists, their Testimony in behalf of Presbyterianism, 111.
Corresponding Secretary, 190, 206.
Demand for Books, 174, 206.
Destitution of the West, 14.
Difficulty, The Great, 30.
Diligent Bible Student, 206.
Doddridge's Rise and Progress, 206.
Eagerness to read Good Books, 47.
Encouraging, 206.
Faithful Mother's Reward, 206.
General Assembly, Resolutions of, 110.
Good News, 30.
Highly Encouraging, 62.
Incident of Colportage, 78.
Infidel Publications in England, 158.
Interesting Letter from one of our Colporteurs, 62.
——— Scenes, 206.
——— Statement, 14.
Let there be Light, 14.
Louisville Depository and the Presbytery of Muhlenburg, 94.
———, Presbytery of, Resolution in favour of a Depository there, 111.
Mahon, Rev. Joseph, Letter from, 94.
Memphis, Presbytery of, Encouragement from, 111.
Mothers, A Book for, 159, 206.
Musgrave, Rev. George W., his Resignation of the Office of Corresponding Secretary, 190.
"Narrative of the State of Religion," 110.
Notices of New Books and Tracts, 14, 31, 62, 78, 94, 159, 175, 190.
Pernicious Fiction, 158.
Prejudices abated, 47.
Presbyterianism, Advance of, 142.
Presbyterian Psalmodist, 206.
Questions for Pastors, 31.
Reading for the Summer Holidays, 142.
Receipts, 15, 31, 47, 63, 79, 95, 111, 143, 159, 175, 191, 207.
Revivals in Alabama, 174.
Roses planted in the Wilderness, 78.
Seasonable Publication, 207.
Sin-Bearer, The, 62.
Smith, Rev. B. M., appointed Corresponding Secretary, 190, 206.
Synod of Alabama on the subject of Colportage, 14.
Tract Needed, 31.
Value of Books, 206.
Webster and a Religious Literature, 62.
———'s Estimate of Colportage, 30.
What People read, 174.
Word to our Friends, 47.

MISCELLANEOUS.

"Abide with us," 49.
Bad Books, 98.
Candid Mind, 129.
Catechism, The Assembly's, 81.
Colporteur's Song, 161.
Davidson, Dr., on the Study of History, 177.
Do we know how to Pray? 17.
Ecclesiastical Record, 16, 32, 48, 64, 80, 96, 112, 144, 160, 176, 192, 208.
Free Church of Scotland, 144.
Gems for the Christian's Cabinet, 64.
General Assembly, Abstract of Proceedings of, 96, 112.
Green Leaves for Winter Hours, 97.
Home and Foreign Record, 161.
Importance of Doctrinal Truth, 161.
Increase of the Presbyterian Church, 145.
"I shall be satisfied," 1.
"I would not live alway," 33.
"It is more blessed to give than to receive," 193.
Light Reading, 97.
"Live for something," 1.
Living Fountain, The, 161.
Minister's Quarter Pay-Day, 129.
"Our Rest," 17, 81.
Preaching of the Press, 49.
Presbyterian Sabbath-School Visitor, 192.
Reading for Students, 1.
Real Power, 145.
Resignation, 145.
Religion our best support on the Journey of Life, 17, 33.
"So many Calls," 65.
Study of History, The Advantages of the, 177.
"The Border Land," 65.
Thoughts for Ministers, 80.
Varieties, 16, 32, 48, 160, 176.
Why the difference? 49.
Wolf-Scalp, The, 81.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 1. | PHILADELPHIA, JANUARY, 1853. | PRICE PER YEAR, *Fifty Cents.*

From the Episcopal Recorder.

"I SHALL BE SATISFIED."

Not here! Not here! Not satisfied! wherever
Hope's joyous song is lost in sorrow's moan,
Not where anticipation's light hath never
On the fulfilment of its promise shone.

Not where the light from happy eyes is fading,
Where, on each hearth, the shadow of the bier
Falls darkly, every home with gloom invading,
And chastening love itself with mortal fear.

Not where so many cold, harsh words are spoken,
Not where so few may breathe love's purest air,
Where cherished ties are in a moment broken,
And life's long agony becomes despair.

Not here—where every dream of bliss deceives us,
Where the worn spirit never gains its goal,
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

Not here! Not here! not where the sparkling waters
Fade into mocking sand as we draw near;
Where in the wilderness, each footstep falters—
I shall be satisfied! but oh! not here!

There is a land where every pulse is thrilling
With rapture earth's sojourners may not know,
Where Heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Ear hath not heard, nor hath eye seen the vision
Of light and loveliness beyond the skies;
Hope is forgotten there in full fruition,
And the heart vainly to conceive it tries.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abide,
And of its bliss is nought more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied? Satisfied? the spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longings—
The aching void which nothing earthly fills?
Oh! what desires upon my soul are thronging
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending—
Saviour and Lord! with thy frail child abide!
Guide me toward home, where all my wanderings ending,
I shall see thee, and "shall be satisfied."

Mount Holly, Nov. 19th, 1852. R. A. R.

LIVE FOR SOMETHING.

Thousands of men breathe, move, and live; pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world; and none were blest by them, none could point to them as the instrument of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal! Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven.—*Chalmers.*

READING FOR STUDENTS.

The Board of Publication have in press a new edition of the late Dr. Miller's "Letters of a Father to his Sons in College." This book is written in the author's best style, and contains just such cautions and advices, as to the literary, moral, and religious course of a student, as every pious parent would wish to put into the hands of a beloved child.

We present an extract from the chapter on "General Reading." We regret that our limits will not allow a more extended extract.

"Let your general reading be such as is adapted to be useful. Think of the great ends of education. They are to form proper intellectual and moral habits, and to fill the mind with solid, laudable knowledge. And as life is so short, and the field of knowledge so very extensive, we cannot, of course, know every thing; we cannot find time to read all the books which are worthy of being read. Of the many within our reach we must make a selection; and that this selection ought to be made with discrimination and judgment needs no formal proof. The studies prescribed by authority for your classes will occupy, I trust, with indefatigable diligence, the greater part of your time. Need I employ argument to convince you that the reading destined to occupy the interstitial spaces of your time, not filled with prescribed studies, should be of a kind adapted to unbend, and at the same time, to enlighten, to enlarge and invigorate the mind, and to add to the amount of its valuable furniture? * * * You ought to be as choice of your books for what is called general reading, as the prudent man who is in delicate health feels bound to be in the selection of his articles of aliment. There is a wide range of reading, comprehending what may properly be called English classics, with which every educated man is expected to have some acquaintance. * * * To the list of authors of whom I thus speak, belong Bacon, Shakspeare, and Milton, of the seventeenth century, and Addison, Steele, Pope, Thomson, Young, Goldsmith, Johnson, Cowper, Beattie, and a number of others, of the eighteenth; to which may be added Clarendon, Robertson, Hume, and several more who have figured as votaries of the historic muse. In this catalogue I have forborne to insert the names of some writers greatly distinguished as theologians, because, however worthy of universal study, popular feeling does not generally require that they should be the objects of youthful study. But there are two works, even of this class, which I cannot help singling out as indispensable objects of attention on the part of all cultivated thinkers. I refer to Butler's Analogy, and Edwards's treatise on the Will. What would be thought of an educated young man who had no acquaintance with any of the eminent writers just named but by hearsay? True, indeed, a few of these writers are not wholly unexceptionable in regard to the moral character of some of their pages; but their intellectual and literary eminence is transcendent; and when read with discrimination and caution, the youthful aspirant to knowledge and eloquence may derive from them the richest advantages. The truth is, without an acquaintance with the mass of these writers, you cannot appreciate the riches, the beauties, or the purity of your vernacular tongue, or hope successfully to train yourselves to a good style of writing. In these writers, too, you will find a great store-house of fine sentiment, as well as of happy diction, adapted greatly to enlarge and elevate the mind, to impart to it the highest polish, and to prepare it for its best efforts. No matter what the profession may be to which you intend to devote your lives; in any and every walk of life you will find a familiarity with these English classics of inestimable value. No man ever heard Alexander Hamilton or Daniel Webster plead at the bar, without perceiving the potency of the weapons which they continually derived from their acquaintance with this class of writings. Who ever listened to the speeches of John Quincy Adams, or Henry Clay, or any of their noble compeers, in the Senate-house, without recognizing how largely this department of reading added to the richness, the fascination, and the power of their eloquence? It might be supposed, at first view, that the masters of the healing art could derive but little aid, either in practising or teaching their favourite science, from an intimate acquaintance with the best English classics. But the slightest acquaintance with the most distinguished medical writers and teachers of Great Britain, will show the egregious error of this estimate. And who ever attended the lectures or perused the writings of Dr. Rush, of our own country, not to mention others still living, without perceiving what grace and power this kind of knowledge imparted to all the products of his lips and his pen? With respect to the pulpit, I will not insult your understandings by attempting to show that the large and general reading of which I speak, is of inestimable value in its bearing on the matter as well as the manner of the instructions given from week to week, by those who occupy the sacred desk. In short, he who expects to be able to address his fellow men, in any situation, or on any subject, in an attractive and deeply impressive manner, without the diligent study of the principles and powers of the language in which he speaks or writes, cherishes a vain expectation. And he who imagines that these principles and powers are to be learned without the careful study of those writers who have furnished the best examples of both, might as well hope to "gather grapes of thorns, or figs of thistles."

CONSECRATION OF WEALTH.—It is estimated by Sir David Brewster, that of the free annual income of Great Britain and Ireland not more than £1 in £750 is given for the spread of Christian truth in heathen lands.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.

Assistant Secretary—Rev. R. Happersett.

Treasurer—Samuel D. Powel.

Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*

Andrew Davidson, *Louisville, Ky.*

Thomas Moodie, *Columbus, Ohio.*

William Rankin, Jr. *Mission House, 23 Centre street, New York.*

The Rev. Daniel McKinley, D.D., has accepted the appointment of the Board of Missions, as their Agent. He is well known in our Church, and eminently qualified for this important work. For the present his labours will be confined to the Presbyteries of Northumberland, Huntingdon, Carlisle, Donegal, and New Castle, in the Synod of Philadelphia. His post office address is Chambersburgh, Pennsylvania. Pastors and brethren will doubtless co-operate with Dr. McKinley in every laudable effort to advance this important cause.

A FEW THOUGHTS ON THE NEW YEAR.

Reader! what impressions does this period of time make upon your mind? Does the record on high of the transactions of the past year awaken no fearful apprehensions? In the retrospect, do we see no neglected duties, misspent hours, or abused privileges? Alas! what cause for deep humiliation and fervent prayer! Again we are reminded of the passing nature of time, and of the necessity of working while it is called to-day. "The night cometh." Death is just at hand. In reference to many, the declaration has gone forth, as to Hananiah of old: "This year thou shalt die." What a solemn sentence! And in its execution how many and important the changes!

1st. *All the pleasures of life will then cease.* Life, although embittered by sin, has, nevertheless, seasons of comparative enjoyment. In the wreck of human nature, there is still some redeeming qualities. Corroding care may press upon the mind; incessant pain may for a time wear away the body; still there are intervals in which life is sweetened, either in the anticipation or in the actual enjoyment of pleasures incident thereto. But when death comes, all these cease. All actual worldly enjoyments—all pleasant anticipations which fill the mind and light up the future—all pass away. None of these can pass the "dark valley of the shadow of death."

2d. *All sorrow and pain incident to life will end.* This world is truly a vale of tears. From the cradle to the grave there are accompanying sorrows. As all are alike fallen, so are all alike under the penalty. All share the consequences in the wreck of human nature. Truly has it been said "that every heart in this world knows its own sorrow." Sin, and its effects are constantly with and around us. But the Christian pilgrim is animated by the delightful truth that with death all these sorrows cease. Grace has lit up in the breast of every child of God a joyful anticipation of the future. It has given a foretaste of the joys of the redeemed in glory—grace, then glory. "There shall be there no more death, nor sorrow, nor crying, for the former things have passed away."

3d. *All means of grace will then cease.* This is not only the day, but the place of probation. The little space is here to be filled up in preparation for eternity. Salvation is now offered freely. The Holy Scriptures are given to instruct—the Spirit of grace to renew and sanctify—the holy sacraments and Sabbaths for communion and worship—and ambassadors for Christ are sent to beseech men to be reconciled to him. But all these end with death. To the ransomed spirit in glory they are no longer needed; to *the lost* they are no longer offered.

> "In that lone land of deep despair,
> No Sabbath's heavenly light shall rise;
> No God regard your bitter prayer,
> Nor Saviour call you to the skies."

Solemn thought! Time bounds the means of grace. Death, to an impenitent sinner, would be robbed of half its terror, were it "all of death to die." But "the sting of death is sin," and its momentous consequences in eternity, where for it there is no redemption, is well calculated to fill the soul with solemn, and fearful apprehensions.

4th. *All opportunities of working for God, in the advancement of his kingdom on earth, will then cease.* In this work, brethren, we are individually interested and responsible. The Church has a solemn work committed to it to perform, and each member being a component part of that Church, is personally bound to do what, and all he can, to spread the knowledge of redeeming love. Souls are passing away year after year into eternity without a knowledge of God and his salvation. How many during the past year have died, to whom, with comparatively little effort, the word of life might have been sent! How many, at our very doors, have gone down to death without a warning voice, or a helping hand from us, to lead them to the Lamb of God! Alas! how many neglected opportunities for good crowd upon us to-day! Standing now upon the threshold of another New Year, we have a point from which to look back and reflect, and look forward and resolve, in view of the salvation of the immortal soul, by the grace of God to live to him and for him. "The night cometh when no man can work." Oh! the *value* of time. Who can estimate it? It is a solemn thought, that to many this may be the last year in which we may have the opportunity to work for God. "What our hands find to do," therefore, brethen, "let us do it with our might."

MISSIONARY WORK IN OUR LARGE CITIES.

It cannot be doubted, that there is a manifest awakening to the importance of missionary efforts among the ignorant and destitute in our large cities. We have all too long slumbered over this important work. That there is wealth enough, and facilities for its successful prosecution, with God's blessing, none can doubt. And that there are *thousands*, and in some of our large cities *tens of thousands*, who never enter the house of God, is equally apparent. Nor is there church accommodation for them if they were disposed to attend. Perhaps the larger proportion of them are foreigners, and among them are many educated German infidels and rationalists. They are constantly spreading in our community, through their periodicals, and otherwise, the principles of infidelity in all their various shades and forms. It is surely high time that our large cities should take measures to bring more effectually all these various classes under the influence of the pure gospel. As patriots, as well as Christians, we are deeply interested in it; and not only *interested*, but *responsible*. Do we sufficiently feel this? The subjoined extract on this subject we take from a recent "Circular of the Domestic Missionary Committee of the Presbyterian Churches of New Orleans." We would, had we room, publish the whole of this admirable paper. At present we give but an extract.

"Past experience satisfies the committee, that the often-tried and never-failing liberality of the churches is equal to all our temporal or pecuniary demands. This pecuniary liberality, however generous or munificent, is by far the smallest ingredient that goes to make up the elements of success. What is most of all wanted to give efficacy to the feeble instrumentalities employed, is a deep-seated, ever-abiding consciousness in the hearts of God's dear children, that while they are fed to the full with Christian Bible knowledge, thousands and tens of thousands are perishing around them, who might be brought to a saving knowledge of Christ, if each professed disciple would only *pray* and *labour* as God has given him ability.

"Christian reader! are your faith and talents in such lively exercise, that you feel prepared to meet your share of this responsibility? Does it not occur to you, that your influence may be scarcely *felt or needed* where you are; while in some of the feeble, struggling churches, or at some of our missionary stations, you might do an incalculable amount of good, where the light of your example would be seen and appreciated, while the genial warmth of your influence would cherish these enterprises into vigorous life?

"Are you doing all you can, or all you might do, *with but a little self-denial*, to forward this work? If not engaged already in Sabbath-school labour, or being unwilling to go to a distant district and teach in a destitute mission school, you can at least go to your own church, there take a class, and release some more self-denying labourer, who will hasten to help those who are toiling to sustain these missionary enterprises single handed and almost discouraged. Are you not willing to do this, or will 'all, with one consent, begin to make excuse?'

"The destitution of gospel means in large cities is awakening the deepest interest and solicitude of philanthropic Christians. While these cities have been expanding, and their population multiplying with tremendous rapidity, there has been no expansion of Christian effort or increase of moral means, proportioned to the rapidly growing necessities of these multiplied thousands. The tide of emigration is filling up our cities, and the voices of many of our devoted ministers are heard from the pulpit and the press, sounding the alarm, and exposing the folly and evil of that sentimental, fashionable religion of our day, which only aims at centralizing and building costly and elegant churches, where religion exists more in form and appearances than in power and spirit; where seats are so expensive that the poor are excluded, and the fashionable, cold, lifeless professors compromise with duty and conscience, by contributing a few dollars for Domestic Missions, Sabbath-schools, and Church extension, withholding their prayerful and self-denying labours, which alone can accomplish any permanent good.

"In this progressive age, while physical science and physical progress is achieving such mighty wonders, and every thing secular is pushed on with unparalleled energy by its advocates, the Church alone seems almost at a stand still, paralyzed from the apathy of her members.

"The startling fact, published in a late number of the 'Edinburgh Witness,' that, in the city of London alone, it has been ascertained that more than one million of its adult population attend no place of public worship whatever; together with the infidel tendencies of science, (falsely so called,) reveals the secret of England's exposure to the influence and power of Popery. The friends of evangelical Christianity have not possessed 'that goodly land,' which the Lord their God gave unto them; and Papal Europe has poured in her hordes of priests, until it may be truly said, that 'the enemy has come in like a flood.' The solemn enactments of the Ecclesiastical Titles Bill, and the proclamation of the Queen, forbidding papal processions, &c., are disregarded and evaded.

"If we would not become a prey to similar influences, let us, in God's name and with his help, employ the power of the gospel; plant its standard, and teach its saving truths throughout our city. This will be greater security to us, than parliamentary enactments and royal proclamations are to the protestantism of England. Let the members of our churches in New Orleans arouse and labour, while our means, though limited, bear some proportion to the work to be done, and not sit supinely still until, with our population growing in numbers and more formidable in iniquity, our feeble enterprises for

Christ's cause are engulfed and swept away by the rising tide of worldliness and vice.

"Let us, one and all, sensibly feel, that we are under the eye of a heart-searching God, and resolve that in his strength, we will do more in the service of him, who bought us with his precious blood; rightly employing the means, the time, and the talents he has conferred upon us.

"The committee might adduce arguments and present motives, almost without number, exciting the interest and co-operation of God's people in this great work. Leaving out of view the main object, (the salvation of sinners,) they could show, that the establishment of Sabbath-schools and mission stations in the destitute quarters of our city and suburbs, would have a powerful tendency to elevate the moral and social, and improve the physical condition of the classes to whom they were more especially directed; inducing habits of industry, economy, and temperance, and drying up the fountains of vice and crime, whose subjects fill our prisons, work-house, hospitals, house of refuge, and asylums. And that every one hundred dollars spent in *preventing*, would be a saving of thousands, now spent in the *punishment* of crime, and the provision that has to be made for pauperism."

PRESBYTERIAN COLONY TO OREGON.

The Rev. J. A. Hanna, whose letter we publish below, went out to Oregon as a missionary of the Board of Missions, with quite a large colony, principally from the State of Ohio. The colony soon separated, because quite a number of them persisted in travelling on the Sabbath. And here again we have the testimony of God's favour to those who keep holy the Sabbath day; for those who travelled on the Sabbath did not reach the Territory until eight days after those who rested, and were severely scourged with sickness and death, whilst the others were graciously preserved from both—as we learn from other sources. Their trials and difficulties however were very great, as will be seen by the following letter. He has now entered upon an important field of labour, and with God's blessing, may do much in planting our Church and advancing the Redeemer's kingdom in that important Territory.

Clatsop Plains, October 4th, 1852.

My dear Brother—My commission, accompanied with your letter, reached me at St. Joseph, Mo., in which you request a brief history of our journey. It affords me pleasure to inform you that we arrived safely in the Willamette Valley on the 16th day of September. For this special favour we would praise our Heavenly Father, for truly he has been merciful to us.

I have time at present to give but a brief sketch of our journey. A fuller account will be sent to the Presbyterian of the West for publication, which you can see. For a description of the route, camping places, &c., I would refer all emigrants to Capt. R. M. Walker's Emigrants' Guide. The guide is full and complete, and gives general satisfaction.

You will, no doubt, have learned before this reaches you, that our colony were subject to divisions on the Plains. Strange as it may appear, all large companies on this route divide and re-divide. We started with a company of eighty persons and twenty wagons; twenty persons were professors of religion, twelve of whom were members of the Presbyterian church. We resolved to be a Sabbath-keeping company, and this was the point on which we divided. A few of us were fully resolved to observe the Sabbath, but persons on the Plains generally become restless and wish to be moving even on the Sabbath. We had three divisions on this point. At sundry times three parties left us—each left on the Sabbath because we refused to travel on that day; the members of the Presbyterian church chiefly remained with us. Owing to these divisions we were so reduced that when we entered the Cascade Mountains our company consisted of eighteen persons and five wagons. Whilst in these mountains we had sore trials and privations—the cattle dying, the teams failing, &c.; this caused us to scatter and each one to travel as he was able. I had an interest in an ox-team which failed in the deserts, the wagon was left, all the oxen died except one; and at the summit of the Cascade Mountains my mules became so jaded and weak, for want of food, that they were not able to draw my carriage. I was obliged to leave it and all my goods in the mountains until I sent back a fresh team. They were left seventy miles from Oregon City. I walked this distance, the mules being so weak as not to be able to carry a rider. Mrs. H. rode on horseback until her horse gave out, after which she travelled much of the way on foot. We have met with considerable loss in the deserts and mountains; our carriage was considerably broken in bringing it in from the mountains, and since our arrival here we have lost a mule; yet we should be thankful and praise God for his mercies. Mrs. H. and I had good health when on the Plains, and are now quite hearty, probably more vigorous than we have been for many years. We entered the valley alone; the colony is completely broken up. I have been solicited to go and settle in Salem. I hope the Lord will direct me to a field where I may be useful. Soon after my arrival, I learned that Presbytery was to meet at Clatsop Plains on the 2d day of October. Not having time to go up the Willamette and return in time for the meeting, I concluded to come direct down the Columbia to this place, and found Brother Thompson in expectation of the brethren for the meeting of Presbytery. On Sabbath, 3d instant, Brother Thompson held communion in his church. I was with him on the occasion, it was a pleasant and solemn meeting. The little church appears to prosper; they have quite a missionary spirit.

I am quite well pleased with Oregon, so far as I have seen, and the people appear kind and obliging.

I would just say that it is my intention to devote my whole time to the work of the ministry; others have had to resort to teaching, &c. I will probably ride this winter, preaching at points hitherto unoccupied, and no doubt will receive little or no support from the people.

Means of subsistence here are very high. The following are the current prices: Flour $25 per barrel; potatoes $2 per bushel; beef 12½ cts. per pound; butter 75 cts. per pound; chickens $1 each, and eggs $1 per dozen. You will see from these prices that a family cannot live comfortably in Oregon on a very small salary.

There was a great deal of sickness and suffering on the Plains. We passed 168 fresh graves between St. Joseph's, Mo., and Oregon City. As to dead cattle we cannot speak definitely, they may be enumerated by hundreds and thousands. In our company there was but little sickness and no deaths. There was sickness and death with those who separated from us.

We have great reason to be thankful for our mercies, which were many and undeserved. Pray for us.

Your co-worker in the gospel of Christ.

J. A. Hanna.

ANOTHER CHURCH GONE OFF THE BOARD.

The following is one of the many letters which we are constantly receiving, showing the gratitude of brethren and churches for the assistance rendered by this Board. An unusual number of churches hitherto aided are becoming self-sustaining.

"Yesterday ended another year of my connection with your Board as its Missionary at C—— and I am happy to say, closes the connection of this church with the Board; from the fact of its having resolved to become a *self-sustaining Church*.

In order that you may see that the amount granted this people, by the Board, has not been wholly in vain, I will just state that during the six years now closed, sixty-six persons have been added to this church on *examination*.

So far as externals are concerned, their walk has been consistent, and we, as yet, have had no cause to regret their admission. If only one-half of these should prove to be the followers of Christ, and are saved from eternal death; would it not amply compensate the Board for the amount granted this feeble church? Yes; I know that every member of your Board would rejoice and bless God, if but *one* precious soul were saved here through their instrumentality.

In all probability, had it not been for the aid thus received, this church would now not be in existence.

The people here are very grateful for the aid received; they *feel* that God has thus favoured them; and it is their duty now, to do all in their power for the Board which has so generously assisted them in their time of need.

In conclusion, I would ask you and the members of the Board, to accept my thanks, for the kindness and Christian courtesy which has marked all your conduct towards me, during the long connection which we have sustained to each other. May the Lord bless you all personally, and enable you to press forward in your noble enterprise, until every portion of our land shall be brought under th sanctifying influence of the Gospel of Christ."

Yours in Christian bonds, M.

THANKFUL ACKNOWLEDGMENT OF A MISSIONARY FOR A BOX OF CLOTHING.

Such letters as the following are often received by the Board, and are well calculated to encourage our good ladies in their laudable efforts to administer to the comforts of our missionaries and their families. It was addressed to the ladies who furnished the box of clothing, and a copy sent to this office.

"We have just received a box of clothing, (the fruit of your liberality and labour,) in good condition, containing a good variety of useful and valuable articles. We thank the Lord, and we thank you, for this seasonable supply of our wants. These free-will offerings of clothing are of greater value to the families of missionaries than is generally known; especially to those who have large families.

I have laboured in this State as a missionary, for seventeen years; have assisted in organizing thirteen churches; have supplied at different times congregations fifty miles apart; have many times travelled sixty, eighty, and one hundred miles to preach and administer the Lord's supper; witnessed many additions to the churches, and precious revivals of religion. In all my labours and toils, I have been richly compensated by the full belief that our labours are not in vain in the Lord.

As it respects the five dollar gold piece sent to the "Minister's Wife,"* it was found as described; but the question arose, How shall this precious gift, from one whom we never saw, and whose name we should like to know, be applied to something precious as a memento? Scott's Commentary I had wanted for years; this therefore being something that would be of lasting use to my wife, to myself, and to our children, we concluded to put a little more to the gift and make the purchase, noting the fact in the book. The lady who sent the present has our sincere thanks."

* *Note*—The money was sent by a minister's wife, who happened to be visiting in the town where the box was prepared, and present when it was closed up.

EXTRACT FROM THE MINUTES OF ELIZABETHTOWN PRESBYTERY ON DOMESTIC MISSIONS.

The Presbytery of Elizabethtown have long felt the importance of reducing the work of Missions within their bounds to some kind of system. Committees were appointed to visit the churches receiving aid, and endeavour to make such arrangements as would relieve the Board in some measure of the draft upon it, which, however, is not as much as they pay into our Treasury. The following is an extract from their Minutes on this subject.

Resolved, 1*st*. That the reports of the Committees and the final action of Presbytery be based upon the following principles.

(*a*.) That no aid shall be granted to increase the salary of a Pastor of a single congregation beyond $400 per annum, except in extraordinary circumstances.

(*b*.) No one church shall in future be recommended to receive more than $100 per annum.

(*c*.) Except in peculiar cases; such churches as have received $100 for four years, shall be recommended for not more than $75; and at the expiration of two years more, the amount shall not be more than $50.

Resolved 2*d*. That it be deemed out of order for a church to apply for aid to the Board of Missions except through these committees.

Resolved 3*d*. That it be the duty of these committees to labour with the churches, to induce them as far as possible to sustain their own ministers, and endeavour to combine two or more feeble charges into one, where it can be done consistently with the interests of religion.

Resolved 4. That the pastors of our churches be enjoined to make earnest efforts to increase the contributions to Domestic Missions; that thus the really destitute may be supplied with the preaching of the word.

INTERESTING WORK OF GRACE.

From a Missionary in Tennessee.

Several of our Missonaries report a somewhat unusual degree of attention to the subject of religion in their respective fields of labour. Others, of the presence of the Lord in a very special manner, as in the case below. How encouraging and precious are such manifestations of mercy!

"Since my last report I have administered the Lord's supper in both churches. They were seasons of good to the people. At R——, where I laboured alone for four successive days, there was nothing very special. Yet the members of the church were much comforted, and stirred up. Two additional members were received, on examination. At B——, where also I laboured alone for four days and nights, (preaching ten sermons,) there was a most glorious display of the goodness and mercy of our God. We have been favoured, in times past, with many precious seasons of refreshing from the presence of the Lord, but none equal to this late occasion. I have never seen the members of the church so animated and excited. The old, steadfast members, almost without exception, were filled with ecstacy and joy. None, I believe, of the non-professors, who were regular in their attendance, were unaffected. I received into the communion seven persons, on a profession of their faith. Before the close of the meeting several other individuals made a profession of their hope in the Saviour, whom we hope in due time to receive into the church. Many others went away deeply concerned for their soul's salvation. The light of eternity alone can reveal the amount of mercy bestowed on us on that occasion. To God's great name we desire to give all the praise and glory. In consequence of this refreshing, the people have multiplied their meetings for social prayer. In addition to the regular weekly prayer-meeting, in connexion with the Sabbath-school, they have appointed one for every Thursday night, and also one for every Sabbath night. The Sabbath school is doing very well, and effecting much good. A goodly number of the scholars were among the anxious, and several among the professors at the meeting. We are on the eve of establishing a day-school at our church, in which we will have the Scriptures, and their important matters taught. I intend it to be a Parochial school in effect, without the name."

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of November, 1852.

SYNOD OF ALBANY.

Pby of Troy.—Malta ch 18 48; Lansingburgh ch to con Mrs Martha Walbridge, Mrs Eve V Knickerbacker, and Mrs Elizabeth Gaston hon mems 156 50; Waterford ch of which 100 to con Jas R Blake and Mrs Mary Scott hon mems 151 50	326 48
Pby of Mohawk.—First ch Little Falls	25 00

SYNOD OF BUFFALO.

Pby of Steuben.—Bath First ch from Rev G D Stewart	5 00
Pby of Rochester City.—Rochester 2d ch	15 00

SYNOD OF NEW YORK.

Pby of Hudson.—Hopewell ch	11 12
Pby of Bedford.—South Salem ch from the Western Female Association of Lewisboro'	26 00
Pby of Long Island.—East Hampton ch	47 52
Pby of New York.—Brick ch N Y from Mrs Ruth Terbell 20; Yorkville ch 28 61	48 61

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—First ch Rahway to con Joseph Randolph Esq an hon mem 70; First ch Elizabethtown 260; Elizabethport ch 21 50	351 50
Pby of New Brunswick.—Squan Village ch 4 50; Lawrenceville ch 74	78 50
Pby of Raritan.—Solebury ch	8 00
Pby of Luzerne.—Conyngham ch 10 69; Newton ch 8	18 69

SYNOD OF PHILADELPHIA.

Pby of Philadelphia 2d.—Bristol ch	6 00
Pby of New Castle.—White Clay creek and Head of Christiana chs 27; Faggs Manor ch from Mrs R Monaghan 5	32 00
Pby of Donegal.—Middle Octorara ch	31 00
Pby of Baltimore.—Mount Paran ch 5; Annapolis ch 25; First ch Baltimore 450	480 00
Pby of Carlisle.—Fayetteville ch 12; Chambersburg ch to con Rev Jos Clark and Holmes Crawford hon mems 115 50	127 50
Pby of Huntington.—Through Rev J Moore Treas of Presby from Alexandria ch	43 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—From a few friends within the bounds of Harmony ch	1 00
Pby of Redstone.—Morgantown ch 11 75; Sewickley ch 15	26 75

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Monticello and Rock creek chs	4 50

SYNOD OF WISCONSIN.

Pby of Milwaukie.—Lynn and Hebron ch	4 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Unity ch 17; and from J M A 9	26 00

SYNOD OF GEORGIA.

Pby of Georgia.—Savannah First ch from a Lady	5 00
Pby of Cherokee.—Through J Dunwody Esq Treas of Presb, from Roswell ch 20; Rome ch 10	30 00
	$1778 17

MISCELLANEOUS.

Dividend of Interest from the General Assembly 425 58; Rev S B Hall Covington La being part of "one-tenth of the gross proceeds of our parochial school for the last 4 months" 100; A Friend, Princeton N J, 10; Rev Edmund Lee, Florida, 5; Robert Gamble, Florida, 10; Z Sweetland, Cazenovia N Y, 20; "G. G." 12	582 58

LEGACIES.

Legacy in part of Miss Nancy Hinsdale, late of Troy Female Seminary, N Y	55 86
Total,	$2416 61

S. D. POWEL, *Treasurer.*

CLOTHING

Received since last acknowledgement.

From the Ladies of Raleigh ch N C, a box valued at	35 00
From the Ladies of Warrior Run ch Pa, a box valued at	36 56
From the Ladies of Chatham ch N J, a box valued at	26 00
Sundry articles from Mrs R H Hening and friends, Steubenville Ohio, valued at	17 50
	$115 06

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of November, 1852.

Philadelphia Presbytery.—Tenth ch Philadelphia annual collection (in part) 184 44; from a member through Dr A W Mitchell, 10; Moses Johnson 50; S A Mercer 20; Morris Patterson 20; H Campbell 10; F Squire 1	295 44
Pby of Susquehanna.—Canton ch	3 00
Pby of Des Moines.—Union and Keosauque chs through A Davidson, Treasurer, Louisville Ky	10 30

MISCELLANEOUS.

Daniel Fishburn and family, Waynesboro' Va	5 00	
Rev S B Hall, Covington La, "being part of one-tenth of the gross proceeds of our parochial school for the last 4 months"	22 00	
Mrs Rosanna McFarland, Louisville, Ky, through A Davidson, Treas	10 00	
"S. B. C." Danville, Ky	5 00	42 00
Total,		$350 74

S. D. POWEL, *Treasurer.*

Receipts at the office of the Board of Missions, Philadelphia, for the church edifice at Washington, D. C., during the month of November, 1852.

Pby of Wyoming.—Caledonia ch	24 68
Pby of Hudson.—Hamptonburgh ch	10 00
Pby of Philadelphia.—Port Richmond ch	7 06
Pby of Baltimore.—Annapolis ch	12 00
Pby of Carlisle.—Chambersburg ch	20 00
Pby of Ohio.—Bethel ch	5 00
Pby of Alleghany.—Portersville ch	7 00
Pby of Washington.—Fairview ch	5 00
Pby of Kaskaskia.—Chester ch	6 00
Pby of Cedar.—Davenport ch	4 00
Pby of Dane.—Oakland ch	5 00
Pby of West Lexington.—George Town ch	11 00
Pby of Orange.—Greensboro' ch	20 00
Pby of Maury.—Zion ch	20 00
Pby of Nashville.—Gallatin ch	27 00
Pby of South Alabama.—Fairview ch	10 00
Pby of Mississippi.—Natchez ch	196 60
Pby of Louisiana.—Berean ch	16 00
Through Rev Dr Engles from a gentleman 5	
" " from a Friend 2—	7 00
Mrs Lennon, Camden N J	1 00
	$414 34
Previously received and acknowledged,	761 79
Total,	$1176 13

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of November, 1852.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Pisgah ch 13; Long Island ch (of which Sab sch 18 cts—children of J H Hamilton 1 69) 18 62; Pine Creek ch 4; Pittsburg 2d ch, add'l (of which from Sab sch 9 77) 32 11	67 73

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

Ladies of Manchester ch	a box	not valued	
" Clarksville	"	"	
" Cadiz	"	valued at	59 06
" Meadville	"	"	72 36

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of November, 1852.

Bethel ch Cincinnati Pby Ohio, per Jno D Thorpe	11 22
Marshall ch Chillicothe " " "	8 20
Rev J L Bellville " "	3 00
Mrs M Brown, Bedford Ohio " "	1 00
Clear Creek ch Ky, bal per Rev J W Wallace	7 00
Grandview ch Ill, collected by Rev C Leavenworth	30 30
Vincennes ch Ind, to con Rev Thos Alexander hon mem collected by Rev C Leavenworth	62 90
South Hanover ch Ind, addl " "	14 90
Synod of Illinois " "	20 00
Synod of Indiana to con Rev B Ogden hon mem collected by Rev C Leavenworth	53 80
1st ch Indianapolis Ind, add'l collected by Rev C Leavenworth	5 00
Bloomington ch Ind, col by Rev C Leavenworth	65 00
Check returned from Rev H L McGuire	25 00
Zion ch Tenn, collected during meeting of Synod of Nashville per Rev D G Doak	52 00
L A S, Madisonville Tenn	3 00
Pisgah ch Ky, in part col by Rev B M Hobson	3 85
Newcastle " " " "	17 75
1st ch Lexington Ky " " "	1 00
Shelbyville ch Ky, Ladies' Society col by Rev B M Hobson	62 83
Shelbyville ch Ky, in part col by Rev B M Hobson	96 45
Shiloh and Olivet ch Ky " " "	22 50
Mulberry " " " "	42 40
Six Mile " " " "	4 25
Rev J H Logan, Shelbyville Ky " "	5 00
Sharon ch Ky, per David C Irwin	22 00
Sharon ch Ind, per Rev Jno Wallace	4 35
Rehoboth " " "	2 90
Palmyra " " "	2 40
Bethlehem " " "	2 55
Jackson Tenn, at the meeting of Synod of Memphis	32 50
Rev A C Miller Roscoe Ill, his own donation	5 00
Washington ch Ind, per Rev H I Coe	10 00
Dr Isaac Coe, Indianapolis, Ind, per Rev H I Coe	27 50
Rev J F Fenton's donation	1 65
2d ch Nashville Tenn, per Rev J W Ogden	50 00
Rev T A Bracken's donation	3 00
Ramnah ch Tenn, per Rev H M Kerr	9 50
Bethel " " "	13 50
Bruceville ch Ind, per Rev T H Alderdice	9 60
Total,	$814 80

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

CANDIDATES INCREASING ELSEWHERE.

Whilst the number of candidates in our own branch of the Church is not increasing in number, it is gratifying to learn that there is a perceptible increase in some other denominations. Quite a remarkable addition has occurred to the number usually received in one quarter by the *American Education Society*—as we learn from the Puritan Recorder:

"At the Quarterly Meeting of the American Education Society, last week, *forty-nine* new candidates applied for aid, and *forty-six* were admitted upon the roll of the Society, three having been set aside in consequence of informality. This is a very unusual number of new applicants for a single quarter. Although applications of this kind come in more numerously at the fall quarter, than at any other season of the year, the number received at that time seldom amounts to half of the whole number for the year. For example, the number of applications at the corresponding meeting last fall, was *twenty-six*, while the whole number for the year, was sixty-one. For the year previous, the number at the fall meeting was nineteen, while the whole number for the year was fifty-eight. For a long course of years, there has not been so large a number of applicants at any one time, as at the meeting last week. This fact would seem to indicate that God has heard the prayers of his people, and has put it into the hearts of young men to come forward in larger numbers for the work of the ministry. This increase of candidates is due to no special efforts on the part of the Society. So far as efforts have been made of late, they have been with especial reference to an increase of interest in the churches, in relation to this whole subject, so that there might be a natural basis for an appeal to young men to come forward. And there have been many pleasing evidences, that this cause of ministerial education has taken a new hold upon the minds and hearts of men. But God by his providence makes now a still more urgent appeal in the other direction, and we trust that the churches will not be remiss to their duty, but will come up and nobly sustain a work of such vast and growing importance."

ADDRESS TO THEOLOGICAL STUDENTS.

At the opening of the session of the New College, Edinburgh, Dr. James Buchanan made an address to the students, of which we find a report in "The Witness." The report will be read with interest, we doubt not, by students in this country.

"The lecturer stated that his address was designed to illustrate a few first principles in theology, selecting those which were of fundamental importance at all times, and especially such as admitted of being applied to counteract and check the existing tendencies to theological speculation, in a direction that appeared to him to be alike unwarrantable and dangerous. Many of the most insidious and seductive errors which appeared in their day might be ascribed either to the partial or total neglect of these principles. It was of the more importance that young men should be placed on their guard, seeing that these errors had found entrance to not a few of the theological halls of England, Europe, and America.

The first proposition he would lay down was, that the supreme and infallible authority of Scripture as the rule of faith, was one of the fundamental principles of theology. The learned Professor showed the entire sufficiency of this rule of faith in the matter of man's salvation, and stated that the principle which he affirmed rested on the doctrine of the plenary inspiration of the word of God. He pointed out the absolute obligation which this imposed upon all men to believe and obey; and contended that there was no rival or co-ordinate authority with the word of God. This was the stronghold of Protestantism, as opposed alike to Popery and Rationalism—a strong hold which should be resolutely defended, since any concession here would amount to a surrender of the very citadel of their strength, and which might be defended against all assailants, simply by making good two fundamental positions—first, that the Bible was in such a sense inspired, that it was really and truly the word and the oracles of the living God; and second, that, being so inspired, it was such a rule as neither required nor admitted of any co-ordinate authority or extraneous supplement in matters of faith.

He then referred to four systems of erroneous opinions at present prevalent; the first of which was, he observed, the most general and comprehensive form of error, viz., that of those who rejected all authority in matters of faith, and with perfect consistency denied that the belief of any definite doctrinal truth was necessary to salvation. This might be said to be the distinctive principle of the extremest kind of liberalism; and as its representative, they might refer to the late Blanco White. The lecturer lucidly and eloquently pointed out the legitimate consequences which flowed from this system of error—how it was opposed alike to the plainest statements of Scripture, and the dictates of a sound philosophy, seeing that authority was recognised in matters relating to things seen and temporal, as well as relating to matters unseen and eternal. He showed the necessary subjection of the human mind to authority in the volume of nature, as well as in the volume of Scripture.

The second system of error was that which ascribed authority to the decrees and traditions of men, making them rival and co-ordinate with the written word of God. This was Romanism; and in illustration of this system of error, he commented upon Dr. Wiseman's lectures "on the Principles, Doctrines, and Practice of the Catholic Church," clearly pointing out the sophisms which ran through them, and the manner in which the Cardinal evaded the general question. Rabbinism, he observed, stood in the same relation to Judaism that Popery did to Christianity, and said that if the oral traditions of the Talmud and the traditions of the Fathers were displaced, one of the greatest barriers to the spread of the gospel would be removed. In this part of his lecture the learned Professor clearly pointed out, that while the Saviour in general reprehended the use of traditions, and told the Jews that when these were at variance with the old Testament Scriptures, they ought invariably to be rejected, Dr. Wiseman adopted a course of precedure the very opposite.

The third system of error, he remarked, was that which made reason the ultimate arbiter and judge in matters of faith, or Rationalism, as represented by James Martineau; but observed that, from the length of the lecture, he was unable to enter upon it —a remark which was also applicable to the fourth system of error, the doctrine of a Subjective Creed, or that which placed the principle of authority in the inward consciousness of men of spiritual insight or spiritual discernment. As regarded the last branch of his subject, however, he referred the audience to two very able articles which appeared in the twenty-first and twenty-second numbers of the *North British Review*, on Morell's Philosphy. The lecture, which occupied an hour in the delivery, was of a most masterly and learned character, and contained a number of passages of surpassing beauty. It was frequently applauded throughout.

LOW SALARIES.

There seems to be but one sentiment, at home and abroad, among all denominations of Christians, on the injurious effect of stinting the salaries of ministers. The ministers of the *Established Church of Scotland* have been suffering of late a diminution in their salaries, brought about by some political changes and the peculiar mode of computing payment.

On the subject of the decreasing salaries, Dr. Lee made these remarks: "He would now ask the House to contemplate what must be the consequences of such a state of things. In the first place, it appeared to him, that ministers must lose their influence. They all know the passage in Proverbs where it was said the counsel of the poor wise man was despised. In the second place, they must become a body of comparatively illiterate men. This would very naturally and inevitably result, where no means existed of procuring literature. And thirdly, while every dissenting body in the country was making the most strenuous efforts to increase the incomes, and consequently the status and influence, of its clergymen, what result could be expected, without such efforts on the part of the Church of Scotland, but that Dissenting ministers must ascend in the scale, and established ministers descend? Were they prepared to allow a process to go on that would destroy them, without an effort at least to prevent it? Again, they were directing their attention to the subject of raising the standard of acquirement in theological students, their future ministers; and no doubt that was highly desirable; but how was it possible it could be accomplished if the scale of living was reduced to a point which rendered it not possible to admit of its being done? The most disastrous consequences to the Church would result if this evil were not met."

From the Puritan Recorder.

LINES ON THE DEATH OF A STUDENT.

Lines suggested by the sudden death of a student of Andover Theological Seminary, who had the missionary work in view.

I hear the *call* of millions;
It comes o'er sea and land,
It comes to you, my brethren,
Haste! bear a helping hand.

I hear the *cry* of millions,
Pleading for living bread,
Oh the millions! millions! millions!
Who hasten to the dead!

I hear the *wail* of millions,
From many a heathen shore;
Oh the millions! millions! millions!
They sink to rise no more.

I hear the *shout* of millions,
Descending from the sky,
The hosts of ministering angels,
To welcome you on high.

F. H. B.

For the Home and Foreign Record.

ON PREACHING AND THE END OF PREACHING.

Such a manifestation of the truth as tends to affect the conscience, is the proper and immediate end of preaching the gospel. If this is not the proper and immediate end of preaching, what is? Doubtless the chief and ultimate end is the salvation of men, in a way that is subservient to the divine glory. But how is this to be effected? Not, surely, by pleasing and amusing mankind; nor by flattering and deceiving them; but by instruction and persuasion. Men are to be taught the way to heaven, and to be persuaded by all rational and scriptural arguments to walk in it.

The truth really exhibited will naturally commend itself to the conscience so far as to gain its assent to duty and its dissent from sin; to make it approve of what is right, and condemn what is wrong. We are not, however, to expect that the truth alone, *without a divine influence, will convert the soul;* yet it will awaken the conscience, and these awakenings and convictions ordinarily precede conversion, and render it more probable that the subject of them will attain to the true grace of God; *in this sense,* the faithful exhibition of the truth happily tends to the great end of preaching, which is the salvation of souls in the way before mentioned.

It is by a faithful exhibition of the truth, that sinners are to be awakened and led to repentance, and saints are to be edified and quickened; and so the salvation of men is to be effected. A.

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

A GREAT ACADEMICAL WORK.

The Presbyterial Academy of Palmyra Presbytery, though only a year old, has already accomplished an incalculably great work, as will be seen from the following report of the Principal, the Rev. JOHN P. FINLEY.

"Our Scripture and Catechism lessons are still considered the most important recitations in school. We have a free conversation on the portion of Scripture read each morning. Thus we have read together forty-two chapters of Genesis, and expect to continue regularly through the Bible. God has greatly blessed us thus far in our enterprise. We hang out no dubious colours. We are known as Presbyterians attempting to establish a Presbyterial Academy, and no denomination, so far as I have heard, supposes we are a set of 'bigots.' During the recent visit of God's Spirit in our church here, *sixteen* who were then, or had been students of the Adademy, were received into our church. Two others who then united, have since become students. For these things we thank God and take courage."

Who will not agree with us in saying, that the institution which, while advancing its students in secular knowledge, has been instrumental, under God, in nurturing *sixteen* in the ways of practical piety, has done a GREAT ACADEMICAL WORK?

GOOD INFLUENCES OF A SCHOOL.

A great principle, lying at the basis of all our measures for education, is, that religious truth *exerts a salutary influence.* Even when conversion does not ensue, within the educational period, the good results of the faithful inculcation of divine knowledge are manifest in a general improvement of character. The following Report from one of our institutions will be read with interest.

"These young men, with but one exception, I have known before they came into our school, and the happy influence it has had upon those of them who have been longest in, in a moral point of view, is so palpable as to be subject of remark. They have become staid, sober, and remarkably studious, which, from their previous history, is quite remarkable. A pious and widowed mother observed to me that she had noticed with pleasure the great change going to school had made upon A. B. and C. of our scholars, and she would not hesitate about any expense if her son (who was somewhat wayward) could be induced to go and do likewise. A few weeks after, he came, and already appears to be absorbed in his studies, and a different boy. I may say of all our scholars thus far, they are studious beyond what I have ever noticed in the same number. There are at least one dozen, who are now engaged in teaching, who were qualified for their work whilst with us. Some intend to return and prosecute their studies further, and are teaching to procure means.

Our scholars, if not pious, appear to be serious minded. They are punctual in their attendance upon the public means of grace, and manifest no disposition to shrink from religious instruction. In contemplating what has already been done, I cannot but fondly hope that God will, in his mercy, grant to them his renewing and saving grace, and that our school may be the blessed instrument in sending forth some at least, who shall in due time be engaged as heralds of salvation. Our more advanced class, I think all of them, design entering college.

The amount of religious instruction is as follows: At the opening of the school, a chapter is read from the Scriptures by all who are capable of reading well. This is followed by prayer from the Principal. This is the case every day except Monday, when this exercise is followed by a recitation from the Bible, on a lesson previously prepared. The school is closed by singing only. The catechism is recited by all the scholars during the week, but to most of them now it is familiar."

OUTSIDE WORK OF A SCHOOL.

A chapter, instead of a paragraph, might be written on the *outside work of Presbyterian institutions.* We design at present only to illustrate the *fact* that our schools are patronized, and well patronized, outside of our Church. They always have been, and they always will be, as long as they are good schools. The cry of bigotry, sometimes raised *inside* the Church, has very little response from sensible people who want their children well trained. As an illustration, read the following extract of a letter from one of our intelligent elders.

"We think the school is accomplishing much good. We have before said, and may repeat, we regard it as permanently established, independently of all the State may do for public schools. We will give you a statement of attendance for two terms, ending October 15, 1852, by which you will see that the school is able to operate *outside* the Church as well as in it, the Shorter Catechism to the contrary, notwithstanding.

During these two terms there have been seventy different scholars in attendance. Aggregate attendance, four thousand three hundred and thirty-three. Average attendance, nearly sixty-two days. Both parents of twenty-two scholars are members of our Church. Of six others the mothers only are members. The parents of fourteen others are Baptists, Methodists, Congregationalists and Episcopalians. The parents of the remaining twenty-eight are nonprofessors, and none of them attend worship at our Church except the parents of five children. Thus you see we have an *opportunity* for usefulness."

WASHINGTON COLLEGE, PA.

The Trustees of Washington College, Pa., have agreed to the proposition of the Synod of Wheeling, by which the institution is to be brought more intimately in connexion with the Presbyterian Church. Dr. J. W. Scott has been appointed President, and the endowment of the institution will be undertaken on a liberal basis, mutually advantageous to the College and its friends.

The following official announcement has been made to the public, of the objects of the friends of the College in seeking an ecclesiastical relation. After some preliminary statements, the document proceeds:

"From the foregoing statements, it will be perceived by all candid persons, that this whole transaction partakes of the nature of a *mutual contract*, in which both the parties concerned are to give and receive specific advantages. Whilst, however, the undersigned are of the opinion that the state of the case, as thus given, will commend itself to the approval of the community generally, they are not unwilling to offer, more fully, some of the reasons which induced the Board to consent to this union with the Synod, for the satisfaction of those who may deem such an explanation desirable.

1st. We refer to the present aspect of the whole subject of collegiate education in our country. That serious changes have of late occurred in the circumstances surrounding Colleges generally, cannot be disputed by any persons, who are familiar with their history. Such institutions have been greatly multiplied, and consequently a ruinous competition prevails among them. Religious denominations have, for the most part, reared or adopted Colleges of their own, upon which their patronage is now chiefly bestowed. And because of these, and kindred influences, it is practically found impossible to sustain and advance such institutions, upon the old plan, in a manner worthy of the progress of the present age. In this respect, all are more or less similarly affected. Few Colleges—if indeed any—have escaped the pressure of these circumstances, and generally, they have been compelled to seek a formal connexion with some religious body, or to aim at *endowment*, in some other way. And this very fact is sufficient, at a glance, to show that the equilibrium of a fair competition, in the case of *unendowed* institutions, is destroyed, and that *they* are therefore left to maintain the contest on vastly unequal terms. Dickinson, Allegheny, and Lafayette, of our own State, to say nothing of many in other States, have adopted, with success, the same course which we have now chosen. In view, therefore, of this state of things, we may safely ask whether the rights and advantages of the *whole community* have not been consulted, in placing Washington College under the care of a denomination of Christians which will sustain it—the same denomination, too, by whose efforts, mainly, it has been established and conducted until the present time?

2d. The plan adopted, contemplates the erection of a still higher standard of education. Intelligent men have generally felt and deplored the want of advancement, in this respect, which has resulted from the crippled pecuniary condition of most of our literary establishments, west of the mountains. The salaries of Professors have necessarily been too low to command the services of the best qualified men. The libraries, philosophical apparatus, &c., have generally been too limited and imperfect. And a prevailing disposition, in the community, for *cheap*, rather than *adequate* education, has seriously retarded the spirit of progress itself. In enlisting more effectually the patronage of a church, which has always been distinguished by an enlightened and liberal policy in this respect, we offer the best possible pledge, that the instructions of our College will be both comprehensive and thorough.

3d. The *religious influence*, which will be thrown into the institution, under the arrangement now adopted, is deserving of a prominent place, in these considerations. That influence will not be narrow and sectarian, but broad, evangelical and liberal; yet it will be *decided*. The Presbyterian Church has a history, in connection with the management of education, to which, with no shame, we may appeal, as the index of her spirit and action. In mixed Colleges, denominational rivalries must necessarily hinder, to a great extent, efforts to exercise sufficient religious restraint, and to impart sufficiently distinct religious instruction. Even in points of common and practical agreement, and of confessed importance, there are tendencies, not apt to be altogether inoperative, to restraint and fear, when vigilance and fidelity are loudly demanded. And it is even a greater hinderance still, that young men so commonly come to a College constructed upon a general and secular basis, with the impression deeply fixed in their minds, that science is the only legitimate subject of collegiate attention, and that religion has no proper place. Under those and kindred influences, a course of study in college is acknowledged, on all hands, to be a perilous experiment to the moral views and habits of young men. Certainly *no just efforts should be spared* in counteracting, as far as possible, by all proper means, the power of temptations so strong and so multiplied as those which surround the ingenuous youth, who is separated from the guardianship of a pious home, at the most critical period of his whole life. What Christian parent would refuse to send the son of his love and prayers to a College, *because* special attention is to be given there to the kind and faithful inculcation of religious truth, a sedulous care is to be exercised over the morals of students, and it is made an avowed aim, to win their hearts to Christ; whilst at the same time, the conscience of each is left without trammel, in adhering to the church of his fathers?

4th. We are now naturally brought to the last point demanding our present notice—the relation in which our College is hereafter to stand to *other denominations.* We would indignantly repel the insinuation, that its doors are to be any less open, than ever before, to all persons of whatever Church, who may desire to enter them, for the purpose of receiving a liberal education. The charter under which we act, no less than sound policy, would forbid such an exclusion. Neither will the conscientious preferences of students, on the subject of religion, be disregarded, nor their liberty taken away. That the Synod of Wheeling, in taking Washington College under her special patronage, designed primarily to furnish a suitable intellectual and moral training, for the youth of Presbyterian families, is freely admitted; but we have the best authority to say, that all other youth are invited to come and partake of the advantages of such a training, upon precisely equal terms. The benefits of the institution are not to be confined to one branch of the Church of Christ. "Assuming the right to think and act for ourselves in religious matters," says the President of the Board of Trustees of Lafayette College—which is also a Synodical College—"we freely accord to others the same right, and no one shall be refused admittance into our College, or denied any of its privileges, immunities, or advantages, for or on account of his sentiments in matters of religion. The profligate, vicious, and profane, however, come not within this exception, nor can the atheist or infidel find a place

amongst us. To all such our doors are closed." This declaration we approve and adopt.

Happy, ourselves, in the prospect which now brightens in the path of Washington College, and congratulating the friends of literature and religion upon the enlarged blessings which may be expected to proceed from it, to the Church and the world, we subscribe ourselves,

Very respectfully, &c.,

JAMES I. BROWNSON,
A. D. CAMPBELL,
T. M'KENNAN.

Nov. 16th, 1852.

ZION SEMINARY, MISSISSIPPI.

The Committee appointed by the Synod of Mississippi to examine the fifth annual report of Zion Seminary, reported as follows:

"That it is matter of pleasure and gratitude to learn that said institution is still in a highly prosperous condition. The committee have examined the accounts and find them correct."

EDUCATION IN SYNOD OF MEMPHIS.

In the narrative of the state of religion, adopted by the Synod, the following paragraph occurs:

It was gratifying to learn that one of the Presbyteries had received by voluntary transfer, an interesting Female Institute, now in successful operation. It belonged to a close corporation, and the buildings, &c., of the Institute were worth $5000 or $6000. A proposal was made to Synod to receive another "Institute" in another part of our territory. This is also like the first one named, under the control of a close corporation, and is now in successful operation, and has valuable buildings, apparatus, &c. The establishment of a College, however, was the principal subject of discussion under the head of education. The members of Synod seemed to be of one mind, that, if possible, we must have a Synodical College. One member, and one who has some experience in collecting funds, said he had no doubt, he could for this object collect with ease $50,000. The whole subject was committed to an able and efficient committee to consider and examine the whole matter, and report to Synod.

DES MOINES COLLEGE, IOWA.

The Synod of Iowa received under its care Des Moines College, which had previously been under care of the Presbytery. We glean the following particulars from "*The Presbyterian Herald.*"

A report from the Trustees of Des Moines College, together with extracts from the proceedings of the Presbytery of Iowa, in relation to this Institution, was presented to the Synod, and, on motion, read and accepted; whereupon the following action was taken:

Whereas, The Presbytery of Iowa has tendered Des Moines College to the Synod of Iowa, according to the articles of association, therefore,

Resolved, That Synod accept the same, and take the oversight thereof.

After some discussion the whole subject was laid on the table for further consideration.

* * * * * *

A committee of seven was appointed to make an investigation into the condition of the College, to examine the articles of association (or corporation) and see if any change would be desirable upon them, and to submit to Synod for consideration any measures which, in their judgment, would tend to promote the interests of the College.

The committee on Des Moines College reported, which report was accepted, discussed, amended and unanimously adopted.

[The prospects of this institution are now considered fair and encouraging. The average number of students during the past year has been *forty-five*. The Faculty consists of the Rev. J. C. Sharon, Vice-President and Professor of Greek and Hebrew Literature; Rev. J. H. Dinsmore, Professor of Mathematics and Natural Science; and Rev. F. B. Dinsmore, Professor of Latin and English Literature.]

McDONOUGH COLLEGE, ILLINOIS.

At the late meeting of the Synod of Illinois, the President of McDonough College, the Rev. Dr. FERGUSON, in behalf of the Trustees, submitted a report to Synod, which was committed to Messrs. J. V. Dodge, Stafford, Clelland, Reynolds, and J. G. Bergen. This committee submitted the following resolutions for the adoption of Synod.

Resolved, 1. That Synod have heard with pleasure of the prosperity which has attended McDonough College during the past year, and would recommend it to the patronage of our congregations.

Resolved 2. That the vacancies in the Board be filled by the following persons, whose term of office shall continue for four years:—Rev. A. B. Church, Rev. A. Coffey, and Rev. F. N. Ewing.

Resolved 3. That the request of the Board for an appropriation of $400 be approved; and that this Synod hereby recommend to the Board of Education, that they make an appropriation to that amount.

Resolved 4. That Synod regard it as important to the interests of the institution, that it be endowed as speedily as possible; and that it be recommended to the Board to employ a suitable agent for this purpose, or such other means as may secure this end.

WESTMINSTER COLLEGE, MISSOURI.

The Synod of Missouri, at their last meeting, resolved to establish a college at *Fulton*, Calloway county. The "*St. Louis Presbyterian*" gives the following particulars:

The Committee appointed at the last meeting to select sites for a Synodical College, reported, nominating, as suitable for that purpose, Richmond, Boonville, Fulton, and St. Charles; but advising that the location of the College be postponed until the next meeting of the Synod. The minority of the Committee also submitted a report, recommending the Synod, at this session, to locate the College. The reports were accepted.

Propositions for the location of the College at the places above named, were laid before the Synod. After considerable discussion, the following resolutions were adopted, under the operation of the previous question, viz.

Resolved, That Synod adopt the report of a majority of the commissioners, so far as to accept the nomination of Richmond, Boonville, Fulton, and St. Charles.

Resolved, That the roll be called, and that members be allowed to vote for any one of the places nominated.

Resolved, That a majority of all the members present be necessary to a choice.

The roll was then called, and a majority of the votes was given to Fulton. The vote stood, 32 for Fulton, 18 for Richmond, and 3 for St. Charles.

The Synod, after engaging in prayer, elected a Board of Trustees, consisting of eighteen persons, and appointed the Rev. *R. S. Symington* the agent to endow the institution on the scholarship plan.

RICHMOND COLLEGE, MISSOURI.

We understand that the Presbytery of Upper Missouri, not satisfied with the location of Fulton, have resolved to establish a college at *Richmond*, and have appointed an agent to labour for its endowment by scholarships.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, NOVEMBER, 1852.

Presbytery of Bedford.

South Salem ch 44 50

Presbytery of Michigan.

Pontiac ch 4 00

Presbytery of New York.

Madison Avenue ch 60 06; First ch Jersey City 228 00; 42d st ch 29 317 06

Presbytery of Elizabethtown.

Newark 3d ch, Ladies Association 44, collection 84 57, in all 128 57, of which 42 28 to "FUND FOR SCHOOLS, &c" 86 29

Presbytery of Philadelphia.

Central ch collection 62 18, less 18 75 for "Home and Foreign Record," 43 43; John V Cowell 10, James Field 30, in all 93 43 in part; Second ch "Y" 20; 10th ch, B Gaskill 5 118 43

Presbytery of Baltimore.

First ch Baltimore 450, of which 225 for "FUND FOR SCHOOLS, &c." 225; Annapolis ch 8 50 233 50

Presbytery of Huntingdon.

Alexandria ch 37 00

Presbytery of New Lisbon.

Deerfield ch 15 50; Newton ch 7 50 23 00

Presbytery of Sydney.

Piqua 1st ch 15 00

Presbytery of Miami.

Yellow Spring ch 20, Ladies Benevolent Society 10, in all 30 00

Presbytery of Cedar.

Davenport ch 14 00

Presbytery of Des Moines.

Union ch 9 00

Presbytery of Lexington.

Waynesboro ch D Fishburn and family 5; Lexington ch 102 37 107 37

Presbytery of East Hanover.

Nottaway ch 54 50; Ladies Ed Society Petersburg, 100; Bethlehem ch 24 76; Powhatan ch Mrs Mary W Smith 2 181 26

Presbytery of Montgomery.

Falling Spring ch 23 00

Presbytery of Mississippi.

Pine Ridge ch 66 00

$1,309 41

LEGACIES.

Estate of Gardiner Green Howland, late of New York city 1000 00

MISCELLANEOUS.

'J P' Medina O, 50 cts; A Lady, Virginia, 2; Little L ch Va, 4 62; Dr F B Watkins 5; Mrs L A Donne 2 50; A Friend, Princeton N J 10; Cazenovia ch N Y, Z Sweetland 5 29 62

$2,339 03

II. FUND FOR SCHOOLS, COLLEGES, &c.

A member of Brick ch New York 300; 3d ch Newark N J one-half of collection 42 28; First ch Baltimore, one-half of collection 225 567 28

Total $2,906 31

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, NOVEMBER, 1852.

Presbytery of Redstone.

Greensburgh ch 12 25

Presbytery of Ohio.

Sharpsburgh ch 12; Pine Creek ch 3; Montours ch 21 36 00

Presbytery of Steubenville.

Centre Unity ch 6 00

Presbytery of Coshocton.

Fredericksburg ch 1 00

Total $55 25

J. S. LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, NOVEMBER, 1852.

Presbytery of Madison.

New Washington ch 5 00

Presbytery of West Lexington.

Versailles ch 12 50; Clear Creek ch 7 50 20 00

MISCELLANEOUS.

Rev M G Knight 5; T Stevens Bethlehem Ind 10 15 00

Total $40 00

A. DAVIDSON, *Treasurer.*

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, December 15, 1852.

China Missions.—Letters have been received from Canton, September 27; Shanghai, September 16; Ningpo, September 4. By these letters we learn the arrival of Mr. and Mrs. Byers at Shanghai, and Miss Knight at Ningpo, after a comfortable and speedy voyage. The affairs of the Missions were going on as usual.

Siam Mission.—A note from Mr. Mattoon at Bangkok, August 19, speaks of the continued welfare of the missionaries, and mentions their anxiety to be joined by more labourers.

India Missions.—Letters have been received from Lahor, October 4; Saharanpur, September 6; Agra, September 6; Futtehgurh, to October 7; Mynpurie to October 7; Allahabad, September 14. The missionary families were generally in the enjoyment of usual health, and their work was marked by no special change. Mr. Campbell writes from Saharanpur, "I am happy to tell you that we expect to baptize two young men from the orphan school next Sabbath, and to restore to membership one who had been suspended for some time. Thus the Lord is giving us occasionally some encouragement in our labours, some first-fruits of a larger harvest." Mr. Forman at Lahor says, "We want another preacher. The whole Panjáb ought to be visited by a missionary, and if there were another man here, I should be in favour of one of us spending the next seven months in itinerating."—Of the East Indian school lately established at Agra, Mr. Warren says briefly, "Boys and Girls, above 40 and 20," which as to numbers is quite a good report.

Africa: Corisco Mission.—A letter from Mr. Mackey, of September 4, has reached us. This date is a fortnight later than was acknowledged last month, but there is no additional news of special interest.

Mission to Chinese in California.—A letter of the Rev. W. Speer of November 15, mentions the safe arrival of Mrs. Speer and himself at San Francisco. Their voyage was a very favourable one, and religious services were conducted on ship-board, which were attended with apparent interest by the passengers. Mr. Speer was able to enter at once on labours for the benefit of Chinese in the Hospital at San Francisco, from twelve to a hundred being generally under treatment. These poor people received his instructions with delight. And the object of the Mission was regarded with great favour by the community at large. After further observation and conference with the ministers of our body in California, the plans of effort would be matured. At present, every thing looks encouraging.

THE FOREIGN MISSIONARY.

Contents of the November Number.

Newspaper Edition.—Matters at Ningpo, by Mr. M. S. Coulter; Krishna, a favourite Hindu God, by D. J., with an engraving; The Farmer Missionary, by ***; Are the results of missionary operations worthy of their expense? by ***; Happy death of a Hindu Convert, by the Rev. L. G. Hay; Recent Intelligence; Missions in Hindustan, Mr. Campbell's book; A Pleasant Letter; "Shall reap if we faint not," by X; Good news from Ningpo, by the Rev. R. Q. Way; A branch school at Phulpur, by the Rev. J. Owen; A Dialogue by the Way, by ——; Superstition and Ignorance of the Hindus, by Mrs. Seeley; Purchasing an Idol, by the Rev. J. M. Quarterman; Peace in view of Death, by the Rev. J. R. Campbell; Worth of Five Dollars, by ***; Mohammedan Teacher's opinion of the Gospel, by the Rev. C. W. Forman; Donations in September.

Pamphlet Edition.—Nearly the same as above, with the addition of The Idol, by H. C. C.; The case of one of the Scholars at Lahor, by the Rev. C. W. Forman.

Contents of the December Number.

Newspaper Edition.—An Interesting account of a Choctaw boy, by the Rev. A. Reid; Worship of a Bechuana Rain-maker, by W. R., with an engraving; Earnest Calls for Earnest Efforts, by M. S. C.; Heavenly "Zion, the perfection of beauty;" Recent Intelligence; Scholars at Tallahassee and Kowetah; Without the gospel men cannot be saved, by ***; A generation of men like the wind passeth away, by ***; Hindu and Mohammedan Children, by J. C.; "Gifts unto the Lord," a remarkable summary of special Donations to the Church Missionary Society; Donations in October.

Pamphlet Edition.—The same as above, with the addition of a Letter from Futtehgurh, by Rev. D. E. Campbell; Notices of Preaching at Futtehgurh, by Rev. J. F. Ullman; Ignorance and Superstition of the Hindus, by Mrs. Seeley; One brick on another.

For Terms, see Notices on page 13, in this number of the Record.

INDIA: LODIANA MISSION.

EXTRACTS FROM THE JOURNAL OF THE REV. J. PORTER.

Influence of the Missionary work at a Fair in the Panjab.

April 6th—9th.—These four days were spent at the mela at Jwala Mukhi, which continued to increase to the last. Still it was not as large as the one held in October; that being considered the principal one of the year. The additional security, to property and person, afforded by the British Government, induces many to go, who formerly would have remained at home. On the other hand, the imperceptible change that is stealing over the minds of the people, detaching them from idolatry, causes a decrease in the attendance. As far as possible, with the few labourers we had, the Gospel was made known, by the distribution of books, conversation and preaching. Many listened with apparent interest; some seemed to be convinced; and one or two agreed to accompany our native brother to Jalandar, as inquirers. This mela's work is done; the Gospel has been proclaimed in many a heathen ear: the word of God will be carried to many a far distant town and city; influences have been exerted, that, like the pebble cast into the water, will continue to roll on to the edge of time; nay through eternity itself. In the evening, leaving Golok Náth and Qádir Baksh behind, till the close of the mela next morning, we marched on our way homeward, seven miles, to the Biás, which we reached just at dusk, crossed, and pitched on the left bank. . . .

Remarks on this tour, and on the Missionary field in the Panjab.

15th.—Having set off last evening at sunset, we rode all night, and reached home this morning about 7 o'clock, somewhat fatigued, but thankful for the kind protecting care that had been over us, and the many comforts that had attended us, during our two months' wanderings, but especially for the many opportunities granted of publishing the glad news of salvation. I have not been able to preach as much as on former tours. This has not been owing in the least to the want of opportunities, nor to any unwillingness on my part to embrace the opportunities afforded; but entirely to an affection of the throat, contracted while travelling in America and speaking on the subject of missions. I daily felt under the necessity of keeping quiet, and committing the principal part of the preaching to my fellow-labourer, Q. Baksh. With the small amount I did, my voice was taxed almost constantly beyond its strength.

The field traversed was mostly new ground. Nearly two-thirds of the march to Lahor; that is, from the Biás to Lahor, from Lahor to Guzrat, the farthest point to the north-west, and back again; and from Amritsar to the Hills, embracing some three hundred miles in all, are all regions over which the missionary's foot has not before trod. Here in many cities was salvation proclaimed for the first time. Here crowded attentive assemblies can be obtained, whenever he, whose "feet are beautiful upon the mountains," is disposed to publish "glad tidings of good."

Never perhaps in any former itineration have I met with so many incidental encouragements. The indications of the coming morning do awaken emotions of faith and joy in the heart. Notwithstanding all the sad experience I have had of the utter listlessness of native character, and the very little apparent success of our missions hitherto; yet I cannot but carry about with me the abiding belief, that if we had heralds of the cross sufficient to encompass the whole land, Jericho would not be gone round seven times, till the walls would "fall down flat," and Zion in her wonder, amazement and triumph, would exclaim: "These, where have they been!"

Present aspect of the Sikh Religion.

The Sikh religion is as truly a religion of the sword as that of Mohammed, and in some respects even more so; for all the religious rites of the latter may be observed where the head of their religion is not a military leader; but the Sikh ceremonies, in order to their proper observance, require that the religious head be the head of military power, and that power in the ascendancy. This fact needs to be understood to be able to appreciate the effects of the late war with the British; and to understand the present position of the country. The Sikh military power is gone, and with it the possibility of performing properly the religious rites which it upheld. This the Sikh feels and acknowledges; and in this respect the British arms, in two short campaigns, have done more towards the overthrow of this religion, than many years preaching could have done, unless extraordinary power attended it. Those campaigns have been the opening wedge. The Sikh power is crushed, doubtless never to rise. Their religion therefore can never flourish. Now is *the crisis* in their history. Now is the field white unto the harvest. Now, if ever, they must have the gospel. Would that I could make those young men, just entering the ministry, who are looking around for some quiet home, in the bosom of friends, hear the Macedonian cry; and that Jesus himself would speak to them with power, and put his own Spirit within them, to fit them for this field of labour, and send them forth to reap the harvest.

INDIA: FURRUKHABAD MISSION.

A MELA AT SINGRAMPUR.

Occasion and place of the festival—Appearance of the crowd.

On the 28th of May I went to an interesting mela at Singrámpúr, in company with Gopeenath Nundy, Hánúkh our catechist, and four of our readers. Of this mela I intend giving you a description.

There are two festivals of this kind held annually, one in the cold, the other in the hot season. It was in the latter time that we went there. The Hindus believe, that this festival is celebrated in commemoration of the important (!) event of the goddess Durgá having descended from her heaven, the Kailásh, in order to visit her relations, on this day. The fearful heat, which we generally experience in the month of May, had become in a measure abated by some showers of rain which had fallen, and fortunately, the sky was cloudy, which made the heat at least bearable.

Singrámpúr is 16 miles distant from Furrukhabad. In itself it is but a village, but it has become celebrated, not only because it is situated on the banks of the Ganges, but chiefly from the fact, that close to a few temples a number of dirty fakírs with a Mahant or leader, have fixed their place of residence. Hence it has become a famous resort for pilgrims. The Mahant is known to be a deceiver and a hypocrite, and a few years ago narrowly escaped being sent to jail, on account of some wicked act of his; yet his success in feigning himself a saint, and imposing upon others, is very great; hence great multitudes flock to the place, to worship there, and to present offerings to the fakír.

We pitched our tent in a mango-grove, being surrounded by natives, men, women and children, all dressed in their best and gayest clothes, who together with their horses, bullocks, carts and carriages, presented the most motley and striking appearance. On walking through the different parts, and reconnoitring the mela, we saw not far from us a temporary bazar, or rather a row of booths erected for the occasion,

in which there were clothes, toys, fruit, eatables, sweet-meats and other things—all covered with dust—for sale, spread upon the ground or upon platforms. Here and there swings were erected for the amusement of the people; and altogether the mela presented not so much the appearance of people having assembled for religious purposes, as of having come in pursuit of pleasure. I was forcibly reminded of Bunyan's Vanity-fair. The constant din and noise, together with the incessant beating of tom-toms, and the tingling of rude brass plates, which the natives call music, now and then interrupted by the discordant blasts of rude trumpets or horns, all this, together with the noise produced by the people's calling loudly to each other, has such a bewildering effect upon the visitor, that he scarcely knows at first what he is doing or saying.

Strange Scenes; hideous looking Saints; their pretensions and character.

His attention is now and then arrested by strange scenes. He sees, for instance, here and there two women, sitting or standing, embracing each other, one of whom is crying, or rather howling in a dreadful manner, so that really for a time you can forget the din of the mela. You naturally imagine that some distress or great affliction causes such a fearful lamentation, but upon your inquiring, you learn, that this is an expression of joy, caused by the meeting of a mother with her daughter at the mela, after having been separated for some time; and Hindustani etiquette requires that the daughter must first make such a howling, hanging on the neck of her mother. You then also can understand why these cryings are sometimes so forced and unnatural, for tears are not always so readily forthcoming as rules or etiquette would demand it. Another sight, and rather a disgusting one, presents itself to you almost everywhere by a certain class of men, that look more like brutes than human beings. They are almost, nay sometimes entirely naked, having the body besmeared with ashes; upon the forehead, breast and arms, some singular white, red, or yellow marks, sometimes in the shape of a curve, sometimes in that of a fork; the hair matted, or at least hanging down in great disorder, with a hollowed gourd in one hand and a pair of tongs in the other; a face bespeaking ignorance and vice, and eyes—if they have still a lustre—expressing stupidity, and yet slyness, greediness and yet contentedness, impotence and yet lust, independence and yet cringingness, with an air of sanctity intended to hide the expression of vice; they rather appear to be some infernal beings in human shape, or at least men that wish to appear as disgusting and frightful as possible. You inquire who they are, and you hear, to your utter astonishment, that these are Hindu saints or fakírs. You ask, why they go without covering, or nearly so, and whether they have no shame; and the answer of these singular saints is, shame is only where there is sin, but we being without sin, or having at least our passions in due subjection, know nothing of shame, why then should we put on clothes? But why then, you continue, do you make yourselves so filthy? Why do you rub your body with ashes, and mat the hair &c. &c., and they will tell you, perhaps, not only with the air of a saint, but also a philosopher: "All visible things of this world are vain and transitory. There is nothing beautiful and nothing ugly. There is only one really existing thing which is worth our consideration, that is the mind, and that mind, within me, and you, and every one, is God. Why then seek for cleanliness or external beauty in a man whose mind is absorbed in God?" You hardly know what to answer, but your wonder and astonishment knows no bounds when you hear, that these ashes upon their bodies are not common, but sacred, and why? because they are the ashes of burned cowdung, which with the Hindu is sacred. The horrid-looking marks on their foreheads, surpassed in hideousness only now and then by the marks that sin impresses upon their faces, remind you of the passages in the book of Revelation, where you read of the mark of the Beast upon the forehead of the wicked. Places of pilgrimage generally abound with these creatures, because there they collect often a great deal of money by begging. With very rare exceptions these fakírs are generally the offscouring of Hindus, and a pest to the community. Yet they have immortal souls, and also unto them the gospel is preached. Though they stand so very low, yet now and then we meet with a sincere fakír. During the twelve years that I have been in India, I remember having met with two fakírs of that kind, and these two became Christians. They are now both catechists, one in Benares the other in Tirhoot. Of these I shall give you an account perhaps at some other time.

View of the bathing place—Offerings of the Worshippers.

But to resume the thread of my narrative. Continuing to push our way through the mass of people, of whom, by the by, a very large proportion consisted of women, the most bigoted of the votaries of Hinduism—we approached with them their most sacred place, where they bathe, and where their temple is situated; but here a sight presented itself to our view which is difficult to describe. Masses of people, men, women and children, young and old, high and low, are all crowded together on the banks of the Ganges, or in the river, washing themselves in the muddy water of the Ganges, (which has been stirred up by thousands of other worshippers,) now and then diving, and every now and then taking a sip, thinking thereby to cleanse their polluted souls; at the same time murmuring a few words or sentences from their Shastras, or the name of their favourite god. The passage in Mat. vi. 7, came forcibly to my mind whilst viewing this revolting spectacle. Here you see fathers with their little children, whom they, perhaps, with great danger and difficulty, have brought upon their heads or shoulders through the crowd, forcing them into the river, notwithstanding their crying and opposition; and washing and dipping them in order that they also may have the benefit of the heart-cleansing waters of Ganga. Among them there are a great many young men, who, while they appear to be deeply engaged in their religious ceremony, look about with a sinful eye upon other objects that attract their attention; for men and women are all bathing in the same place.

A great many of the worshippers bring some kind of offering with them; rice, fruit, flowers, cowries, &c., which they throw all, or partly, into the Ganges, giving the remainder to one of the Brahmans, who are present in large numbers. Intermingled with the people in the river, you see also cows, calves and kids, either standing in the water, kept by a man, or held in the arms of the worshipping Hindu in the river. These are also offerings; and the Brahmans take great care that the goddess Ganga may devour none of them: for whilst these animals are led by the offerer into the water, the Brahman, with an eye beaming with delight in the anticipation of receiving these presents, stands in front of them, in the water, waiting for the desired moment when its proprietor lets the rope go out of his hands. I have been told that the fate of little kids, at such times, is often not to be envied; and any one may conceive what will be the consequence, if, perhaps, half a dozen of such Brahmans, after the worshipper has thrown the kid into the river, seize it with a brahmanical grasp, each one wanting to claim it. One's attention is also attracted by another class of people, standing in the river, namely by the divers, who every now and then disappear under the water, to pick up from the bottom of the river, money which has been offered to the goddess as *goopt-dan*, or a "secret gift." This money, some Hindus, whilst bathing, drop into the river, but so that no one may perceive it; which makes the act very meritorious.

Painful Impression—The chief fakír—About fifty ugly idols—Missionary labours at the Mela.

Now looking upon these thousands of deluded creatures, bathing, murmuring, offering, &c., all for the good of their souls, produces even in one who like me has seen it so often, a feeling of sadness, which cannot be described. And whilst feeling every desire to help them and lead them to Christ, our heart sinks within us, when we think of the magnitude of the work to be done by us, and our insufficiency. Oh for more zeal in the work and more earnest prayer, that God may pour out his blessing upon us! Without this all our efforts are in vain.

From the bathing-place we went to the temple. There we saw multitudes pressing into the door to get a view of the idol and offer rice or something else. We did not enter it, as we had often seen similar abominations. Close by the temple the before-mentioned Mahant or head-fakír has his seat. There, on a platform, within an octangular brick enclosure about a foot high, and under a red canopy, this wretched saint sits almost naked; forehead, arms and breast marked with the signs of his god, with an expression upon his face, which seems to imply, every one must worship me and offer me their money. Close by his side, on a heap of ashes, he has a large piece of wood, still smoking; and every one who offers him money, receives a little of his sacred ashes. Money was readily offered to him by the Hindus, who threw it into that enclosure. I heard from Babu Gopeenath Nundy, that on such a mela-day this fakír realizes sometimes eight hundred rupees, or about $400 dollars—a sum to a Hindu worth ten times its value in America or Europe. The man knew us already, having seen us before, and did not return one answer to our questions. He knew we were padrees, and that we were opposed to all his tricks and wickedness, being fully aware of them. Not far from the temple, standing upon a heap of stones, we addressed the people, who surrounded us in large numbers, and listened as attentively to our words as the present circumstances would admit. We distributed also a small number of tracts to persons who could read.

From there we turned homewards, but soon a new sight presented itself to us. Upon a small platform there were about fifty ugly-looking idols, big and small, placed where they could be worshipped. On one side stood their proprietors, four dirty fakírs, with rude musical instruments in their hands, playing and singing most lustily, at the top of their voices, in praise of their gods, to induce the people to present their offerings. The most zealous among them was a blind man. Before the group of idols a fifth fakír was sitting with a plate of boiled rice and a jug of water. Numbers of people offered their money to the idols, or rather to the fakírs, and received in exchange a few grains of rice and a small spoonful of sacred water.

Turning away from this disgusting sight, we all ascended a high platform close by the bathing-place, and preached from there, that not the waters of the Ganges but the blood of Jesus Christ cleanses from all sin. One man opposed us much, but was at last silenced, and we had there a good opportunity of preaching the gospel to a large crowd. After that we returned to our tent, and there with but little interruption we preached from 9 o'clock in the morning till 4 o'clock in the afternoon. When I became tired Gopeenath preached, and on his ceasing I continued, and so alternately. Our catechist Hanúkh, and our readers, but chiefly the first, assisted us admirably, partly by addressing the people, partly by reading tracts to them. At last we, all feeling tired, were obliged to cease. We distributed all our tracts, about 1500; and when at last we saw a good many people leave the place, to return home, and others preparing to do the same, we also left and reached Furrukhabad in the evening. May the Lord bless the preached word to the salvation of sinners and the glory of his name!

J. F. Ullman.

REPORT BY THE REV. J. J. WALSH: OCTOBER 7, 1852.

The Mission Church.

During the year, six have been received on examination—two have been dismissed to other churches, and two have been expelled. We have also lost one member by death, and another is under the discipline of the church. Thus you see we have had our joy and sorrows intermingled. In regard to those expelled, we would remark that they had for a long time given us dissatisfaction, as manifesting but little, if any, of real spiritual life; but we could not fix on any one particular thing, by which the discipline of the church could be brought to bear upon them. The parties are man and wife, and were at length expelled on account of immoral conduct. They have been for three or four years or more, employed by one of the Europeans at the station, and removed from under our immediate superintendance. This case, as well as other circumstances, proves that it is not advisable for our native Christians to leave us and seek employment elsewhere, and that for their good and the good of the cause, we should try to keep them under our vigilant care. We have already given you an account of Cornelius, the one under censure, and therefore it is not necessary that we give any more particulars, save that we trust that this discipline will result not only in his good, but also redound to the purity and spirituality of the church. It is with melancholy and yet cheerful feelings that we refer to the case of Elizabeth Maynadier, who died on the 5th of March last; she had suffered for a long time from consumptive symptoms, but her death was from another cause, and unexpected. Her infant child soon followed her to the grave. And we here record our tribute to her consistent walk and exemplary life. Our whole number now is ninety-six, and there have been baptized during the year sixteen infants. Our Sabbath and Wednesday evening services have been continued as usual and without interruption. On Sabbath mornings our service is throughout in English, and though intended for ourselves and families, has not been without benefit to many others. In the evenings we have had our services in Hindustani, with a

congregation composed of our native Christians and servants and others in our employ. The attendance has been very good, and we think our people are increasing year by year, both in knowledge and consistency of Christian character. We have the largest native Christian congregation in Northern India, and cannot but feel encouraged by the contrast between what we are now, and what we were when the mission was established, a little more than thirteen years ago. Then we had a single missionary, with only two converts, and these from other stations, and no one of all this people seemed to care for the things which made for their peace: now we have four missionaries, one ordained native preacher, and a large Christian congregation waiting upon God in the ordinances of his house, and evidently anxious to honour him by obedience to his commandments. It is a pleasant sight to see our people, cleanly dressed, and with serious and cheerful faces, attended by their children, going up every Sabbath to join in the solemn worship of God's house. The day of small things with us has passed away, and we cannot but feel that our little church is as a city set on a hill, exerting at present a good influence, and destined to make a wide and abiding impression on the heathen population about us. Our Wednesday evening service, which is designed entirely for the benefit of our little flock, has been kept up as usual. The attendance on this service, though not so good as on Sabbaths, perhaps is better than that of week-day services usually observed in America. Mr. Campbell has commenced taking part in this service, and it is conducted now alternately by him and myself. We trust that our church will share largely in the prayers of our whole Zion, and in answer to those prayers our people will prove to those about them as the salt of the earth and the light of the world.

The Asylum and Christian Village.

The present number of orphans in the Institution is thirty-four—three having been received during the year; one has been expelled, and one, who with great reluctance was permitted to return to the Asylum, ran away for the fourth time. Seven couples have been married, five of whom are settled in the Christian village; of the other two couples married, one has gone to Allahabad, and the other is with our native minister, Gopeenath. The past year has been one of great mortality in the school and village. Three of the girls belonging to the Asylum have died, and three grown people and nine children of the village; in all, fifteen people. In this respect we have been much tried; but we are happy to add, that these afflictions have been blessed to many, and in the case of two of our young men resulted in their conversion. Of the three deaths in the village, two were peaceful and happy, and the other quite the reverse. Buldah, though not a member of our church, was, we trust, prepared for the great change awaiting him. He seemed anxious to depart and be with Christ. He has left a widow, and two very interesting daughters, about nine and ten years of age. His history is a singular one. He was one of the orphan boys collected in the time of the famine, and remained in the Asylum about four years, when, for some misconduct, being punished, he ran away, and joined the Musalmans in the city of Furrukhabad. He was taken by the hand by one of the most celebrated Moulvies in the city, and married to one of his slave girls. He remained in the city about a year or more, when he became dissatisfied and troubled in mind, and went to Agra. Not long after his arrival he applied for admission into the Orphan Asylum at that place, and was admitted to the Institution. He soon learned the printing business, and received a good salary as one of the pressmen, and was received into the communion of the church. About a year ago he applied, through Mr. Scott, to be received into our Christian village, as his health would not permit him to continue his labours as a pressman. Consumptive symptoms had made their appearance. He came here; lived in one of the houses of the village, and worked in the tent factory. But his stay with us was very short. In about seven months from the time he came, and after a month and a half of sickness, he died. Besides these deaths we have had a good deal of sickness, which has given us a great deal of anxious thought, and required a good portion of our time. Dr. Guise has kindly visited the sick, and given us the benefit of his professional skill.

The past year has been a very favourable one in a pecuniary point of view, and our profits for the year will probably be larger than ever before realized. This is in consequence of the very extensive order for tents by H. H., the Maha Rájah of Gwalior and his ministers, which amounts to more than 22,000 rupees. Besides these tents, we have received more orders this year than any previous year up to the present time. The making of tents has given us constant employment, and there are now eight or ten of our people who depend on this altogether for employment, and all the villagers with the exception of those engaged as teachers and catechists. The weaving of cloth has not yet been begun, because Mr. Smith of Chitaura cannot spare us any one who is acquainted with the work, and without this we cannot make a commencement. We feel anxious to introduce this branch of labour, as it will give our people constant employment, and can be carried on with very little capital. This department, or work of some kind, is absolutely indispensable. We must keep our native Christians under our vigilant care, and this can only be effected by giving them employment. Another great and very important object to be accomplished is, to keep our people together, and by the *power of numbers* make an impression on the surrounding heathen population, and this is the only means of its accomplishment. As our tent business must ever be precarious, and as of late other tent factories have been started, it becomes a question of importance how these two objects can be best secured. And having given this subject considerable attention, we feel disposed to suggest the following as most likely to secure the objects in view. It is proposed to take the lease of some large village, near Futtehgurh, for a number of years, and renewable for any indefinite period, and put our villagers in a position to become independent farmers. By giving each a suitable portion of land they could soon, and with very little assistance, acquire a more than competent support, and attain a respectable position in society. By having a missionary and a small church building in the village, their spiritual interests would be well attended to, and with a number of native assistants, the missionary could make his village the center of extensive itinerations. This would soon make a decided, and we cannot but hope, a most favourable impression on the neighbouring villages. The village, if near our station, could be easily visited when required. It would also enable us to give employment to any number of inquirers and others disposed to put themselves under Christian instruction. This plan has been tried at Agra on a small scale, and has worked very favourably. A number from the villages around Chitaura have joined the Christian village, and put themselves under Christian instruction. But what will be done with the present Asylum? is a question which may be asked. To this it may be replied, let it remain. We are likely to receive new accessions every year, and the number of children requiring education is increasingly large. The expenses of the Asylum would be so much reduced, that its entire support would be comparatively very small. It would, in fact, be a boarding-school, to which the villagers could send their children, and pay for their board, &c.

The school continues to be divided into two departments, as formerly; that of the boys and girls. In the girls' department there has been no important change in the course of instruction pursued, though most of the girls of the first class last year having married and settled in the village, it has become very small. The instruction is chiefly confined to the Hindi. The number of girls is very small, and the most of those now in the school are either blind or with some other defect of body, which renders study impossible. They are all engaged in knitting and other work, and those blind listen to the others when they read and recite their lessons. There is an interesting class of girls from the village, about twelve in number, who are taught by Mrs. Campbell. Being of the second generation of our native Christians, and those early instructed, we indulge great hope of their becoming a superior order of women. The youth are the hope of the Church in every land, and with us they are our peculiar joy. The boys' school, for the greatest part of the year, has been under Mr. Campbell's superintendence. The number of boys is thirty-five, who, in addition to the vernacular studies, have been learning grammar, geography, history, and the other important branches of English education. As all the teachers and nearly all the boys in this school are Christians, the influence exerted is of the most beneficial and permanent character; and as the number of children in the Christian village increases, it will become more and more important as an auxiliary in our great work.

But little requires to be said about the Christian villagers. Their deportment has been quite as good as could be expected, considering their position and advantages. During the year we have had an accession of seven families, including six children, and a loss of three grown people by death, and one woman by desertion, who, we are happy to add, was not a member of our church. The men are either employed in their fields or in the tent factory, and the women in knitting lace. These employments give them a good support, and it is cheering to report that all our people manifest a disposition to work, when suitable employment is provided. We find that when our people, both men and women, are constantly employed, that everything goes on very harmoniously, and we therefore have given out thread for the women to knit, though we cannot dispose of it as fast as it is made. There has been a Bible-class formed for the village women, which has been conducted by Mr. Walsh, every Tuesday. The Bible-class for the men has also been conducted as formerly. This is a sight never witnessed in America—the grown people of a whole village assembling weekly for Bible instruction—and a very pleasant sight it is. The Sabbath-school for children has met every Sabbath. In conclusion, we advert with a great deal of satisfaction to the encouraging fact, that our village people have commenced a Bazár school in one of the heathen villages near them. This school originated with them, and is supported in part by them. It was only made known to the Mission when the subscription paper was presented to us as individuals. And the cause of its organization is praiseworthy and creditable to them, as showing a desire to extend the blessings of Christianity, and benefiting one of their number. The teacher employed is a native Christian, living in the village, and all the books and instruction given will be of a Christian character.

CHINA: NINGPO MISSION.

LETTERS OF THE REV. A. W. LOOMIS. NO. VI.

What is done for departed spirits by the Chinese.

From what has been said in the previous letter [see Vol. III., p. 172,] about the importance with which the Chinese regard the worship of ancestors, you may imagine, as is the fact, that it is considered a great misfortune not to have sons, who may survive, to present the accustomed offerings and worship to the manes of the dead. In China, a person without sons born to him, is regarded as extremely unfortunate; and to lose a son by death is the greatest calamity that can be suffered. Daughters are not valued, for the reason that their services are less profitable than that of boys, and when married they go out of the family, and cannot perpetuate the ancestral name, (for it is contrary to Chinese law for those of the same family name to intermarry,) or be depended upon to perform the ancestral worship. Therefore it is that in those parts where infanticide is practised, male children are spared, and females only destroyed.

With many of the Chinese, polygamy is adopted, in the hope of having sons. Others adopt boys. Some buy, and some steal little boys to bring up as their sons. We have known some instances in which children have been stolen from Ningpo, and carried off to other provinces.

But notwithstanding all these expedients there are many left without male descendants or heirs, and who die without leaving provision for the feeding of their spirits after death. These are provided for by charity. Each ward or street provides for its own hungry ghosts. It is believed that all who die without posterity are left without sustenance, or clothing, or money for necessary expenses, and must wander about in the invisible regions, or linger about the place which was their residence while living, cold, hungry, and wretched. The living are actuated not only by pity, but by self-interest, to furnish succour to famishing ghosts, for they believe that if they are not fed and clothed they may cause evil to those through whose neglect they suffer. One festival for their benefit is called *seaon e*, or burning of clothes, on which occasion they make a profuse display of all kinds of garments, or rather, of coloured paper, cut and pasted to represent in miniature different kinds of garments; also, miniature furniture and figures of servants are prepared of the same material. These are fixed upon strings along the streets, and left fluttering in the wind for a day and night, after which they are burned, together with paper money. Theatrical exhibitions are provided for the entertainment of the ghosts, and feasts with abundance of good things, could they eat them; but there is little doubt that the children and beggars that scramble for the cakes and fruit, after the feasting time for the spirits is over, find that very little of the substantial part has been carried off by them.

Buddhist priests are employed on this occasion, who, by their prayers, profess to obtain, for such souls as are in purgatory, a temporary release, that they may come forth to enjoy a holiday, and receive their share of the food, clothing, and money, etc.

Once when at Canton we witnessed the festival called *Ta tseau*, it was for the same purpose as that above described. It occurred some time during the month of November, and the display surpassed anything of the kind we had witnessed in other parts of China. Silk and cotton goods of brilliant colours were hung in festoons along the narrow streets; many stagings were erected over the streets on which were arranged small images of men and women, to represent persons of different offices and occupations. Houses were erected of bamboo poles, very high, covered with matting, and the inside adorned with scenery, very well executed, to illustrate certain portions of Chinese history. Glass lamps with lustres, and painted lanterns, of all forms and sizes, were hung near together, and when lighted at night the effect was gorgeous. There were stagings for theatrical performances, others for bands of music, or for the feasts designed for the spirits, where also the priests rehearsed their prayers. After one street had enjoyed this exhibition for a day or two, everything was taken down and moved on to the next street, and put up in the same manner as before; the shopkeepers and occupants of the houses defraying the expense by contributions.

The ancestral tablets of extinct families are not neglected. In each district provision is made by yearly subscriptions, or by a fund established by charity, for providing a place in which such tablets are deposited, and for hiring a person to serve them. In most cases a small temple is built for this express purpose; but in some places a hall in one of the monasteries is obtained, where these tablets are placed, and the monastery paid for furnishing the officiating priest, with the incense, candles, and other offerings.

Besides the annual and semi-annual visits to the tombs, women go alone to wail by the side of the grave of a deceased husband; and this they do monthly or quarterly, on the day of the month on which his death took place. As they suppose the spirit of the dead is in or about the grave, they believe he hears their cries, witnesses their tears and grief, and can exert some influence for their good in answer to the prayers they address to him. With sobs and bitter lamentations they tell over their griefs, and supplicate for some mitigation of their misery. These scenes, though we frequently witness them, are very painful to behold; for the weeping is not always feigned. They indeed howl, wring their hands, and tear their hair. Poor creatures! who does not pity them? Vain are their prayers, and unavailing their grief. Oh that they knew of Him who once mingled his sorrows with the family of Bethany; and who still proclaims, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die." "Believest thou this?" Yes, reader, believest *thou* this? Then how long shall those widows, in whose behalf I here appeal to you, how long shall they be ignorant of Him who came to bind up the broken heart?

MISCELLANEOUS.

THE ISTHMUS OF PANAMA AS A MISSION FIELD.

Proposed Missions.

We invite the attention of our readers to the following "Report of a special committee of the Foreign Committee [of the Episcopal Board of Missions] in relation to a proposed mission to Central America." It will be found to contain useful information concerning a region with which we are becoming intimately connected, and its views of Christian duty will commend themselves to the friends of the missionary work.

Here we deem it expedient to recall the attention of our readers to a paragraph in the last Annual Report of our own Board, on page 61. "The Committee have devoted a large share of their attention to the establishment of missions among some of the Roman Catholic States of our own continent. Their plans embraced the appointment of missionaries at several places on the borders of Mexico, and in the South American States. It is with regret they have to report, however, that no missionaries have yet been obtained for these new fields. One excellent minister, under appointment, was constrained finally to decline the service by the state of his health."

It was not deemed expedient, at the time, to publish the details of the measures contemplated by the Committee; their publication might have embarrassed the object in view. Nor do we design at present to furnish these details. But we may state now, without impropriety, that the respected minister spoken of as "under appointment," was designated more than a year ago to Panama; and that the leading design of his mission had reference to the native or New Granadian population, though his duties in the first instance would have been chiefly amongst our countrymen, at Panama and on the Isthmus.

The Committee have not relinquished the design of forming missions in this and other interesting fields on our own Continent. And we hope the insertion of this valuable paper will turn the minds of our readers with greater interest to this subject. What is most needed for establishing such missions, is men of the right kind—men of prudence, energy, and piety, and of health equal to the demands of tropical climates. In answer to prayer, such men will be raised up, and the funds provided for their support.

The Sub-Committee, to whom was submitted the project of a mission to the countries bordering upon the Isthmus of Panama, and to the Isthmus, respectfully report:

The Isthmus of Panama is the north-western province of New Granada, which is the north-western State of South America. Central America bounds the Isthmus on the north. The principal towns in the Isthmus are Panama, on the Gulf of Panama or the Pacific Ocean, and Aspinwall, on the Caribbean Sea or the Atlantic Ocean.

The population of the Isthmus is a mixed race. The proportion of white Spaniards is, probably, not one-third. There are a few Indians. The bulk of the inhabitants are mulatto, white, and negro. It is supposed that the Indian race was rapidly exhausted by the mining operations, and their place supplied by an importation of Africans, from whom the present population has in a great measure descended.

As might be supposed, the preponderating traits of character are African. There is great ignorance, superstition, and animalism. Nevertheless, the infusion of Spanish blood elevates them above the low type of the African race. They appear to have a desire for improvement, and considerable aptitude for receiving instruction. Many exhibit very fair intelligence. The natives who labour on the railroad are quite as capable as the usual run of labouring men; in many instances have been raised to positions of responsibility, requiring skill, tact, and ingenuity. Many of them exhibit a desire to learn to read and write; some have acquired both. Many are inquiring for and anxious to receive books.

Similar remarks probably apply to the condition of Central America. If there is any difference between the two, the condition of the Isthmus and New Granada is the most favourable.

The whole of these countries are under the influence of the Roman Catholic Church, and to it are owing the grievous ignorance and degradation, and the entire want of all true religion, under which the people exist. The small intelligent portion of the people are becoming infidel. The great mass is in the lowest degree superstitious, idolatrous, and given to ceremonials and formalities. The condition of the priesthood is lamentable.

Such a state of religion among the teachers could consist only with the deepest degradation among the people, and the absence of all true knowledge of God. The amount of religion among the natives at work upon the railroad, is observed to be their attention to feast days as days of idleness; even these observances are, in many cases, neglected, since it is found that the company pay for labouring upon festivals. Fast days are not much observed. They are fond of ceremonials and processions. An eye-witness informed your Committee of a circumstance illustrative of this fact. He was sitting with a distinguished native officer on Palm Sunday, when a procession passed, illustrating Christ's entrance into Jerusalem. A negro boy mounted on an ass, bedizened with silver paper stars, and surrounded by an admiring crowd, personated the Saviour of the world. His friend (himself a Romanist) remarked, that he had not seen such religious degradation as exists in that country even in Italy.

As was to be expected, this religious condition has aroused the attention of the more intelligent few. The party now in power in New Granada has arisen upon the ruin of the Jesuits, and is decidedly anti-Roman Catholic, and will afford every reasonable facility for Protestant missionary effort.

A similar spirit of religious improvement is being awakened in other parts of South America. At Valparaiso, on the occasion of a dinner given to the President of Chili, a gentleman from Buenos Ayres offered a sentiment in favour of religious freedom. He said (so it is stated) that since the people were so much indebted to foreigners for improvements in physical condition, the least return would be, to allow foreigners full liberty of worshipping God according to the dictates of their own consciences. The correspondent of the *Commercial Advertiser*, from which paper we extract the account, proceeds:

"He was right. This is the heavy and depressing load which rests upon and retards this and all the South American nations. The priests are for the greater part illiterate and morally disqualified. And if the people are by law shut up to the miserable religious nutriment which such teachers are able to impart, it is but little better than being shut up to a moral starvation. It is a thousand pities that these people cannot come into a closer contact on this subject with the great North American heart, as it throbs with the sentiment of respect for the fullest freedom in matters of religious belief and practice."

The annunciation of such a sentiment, and the forbearance with which it was received, especially when the character of the audience is considered, is a very encouraging sign. It seems to indicate that before long the influence of the Protestant commercial enterprise of the Anglo-Saxon race will, under Divine guidance and blessing, open stand-points for the faith in the darkest places of the South American continent; portions of the great field which have been left by true Christianity for ages as entirely impracticable.

In the mean while, no obstacle opposes such missionary effort in the Isthmus of Panama. The government, it is supposed, will favour the scheme. At present, the Roman Catholic Church have no ministry labouring there.

But another element is being rapidly infused into the character of the population, not only of the Isthmus, New Granada and Central America, but of the western coast of South America. The immigration from the United States is great. Most pass through to California, but many remain; and many from various causes are scattered through the neighbouring country. The features of character of this more powerful race must necessarily be impressed upon the weaker, either for good or evil.

The American population of the Isthmus is already several thousand. Two thousand passengers may be said to be at all times on the Isthmus. The wayfarers, as well as those who have settled there, especially need the ministrations of the gospel.

The question now occurs, whether it be the present duty of the Foreign Committee to commence missionary operations in this part of the world.

Obvious considerations—such as the pressing need that this immense field should be opened to the gospel; the fact that it is consigned to our Committee, and the contemplation of their worse than heathen condition, appear to answer this question in the affirmative; and when combined with the statements already made, and some which we proceed to offer, will, we think, incline the Committee to conclude that the time for such missionary effort has fully come.

Having in view, and keeping distinctly before our minds, the ultimate purpose of direct missionary labour among the natives of South America, it appears to us, that the most effectual method of resolving that result will be to establish the Protestant Episcopal Church on the Isthmus of Panama.

In the first place, it would serve as a point of observation. An intelligent and judicious missionary there, coming into immediate contact with the natives, would soon be able to form intelligent and judicious plans for our missionary work. At this distance, and with our very limited knowledge, we are incapable of forming such designs with the necessary minuteness.

Again—The Isthmus must always be the central point of southern and perhaps western oceanic Missions. From this point direct communication, as it is established with America, North and West, will soon be opened with the Sandwich Islands and

China, and with the various ports along the western coast of South America. A line of steamers has already commenced to run fortnightly, between Panama and Valparaiso.

Again—From the Isthmus a missionary can have direct communication with the interior of New Granada. The workmen on the railroad are all from the central districts of New Granada, generally numbering from 600 to 700. None of these become settlers, but after making a little money return to their homes. Consequently, missionary influence upon them will be readily felt in their (at present) not easily accessible country.

Again—It will not be difficult for a missionary in the Isthmus to reach Central America.

Having well established ourselves at such a central post, we can readily extend operations in any direction which seems advisable, keeping there a point of observation and communication.

Besides—the Americans in the Isthmus very much desire the services of religion: and we do not know by what article of our Constitution, or rule of the Foreign Committee, they are excluded from our sympathies or charity. Certainly the gospel teaches us to preach the glad tidings to every creature; and our Constitution uses the terms Foreign and Domestic, as terms of convenience, not to divide the heathen from the Christian lands. Those brethren who have gone out from the blessings of Christianity can look to no other friends than our Committee.

There are two points which might well be occupied as missionary stations, Panama and Aspinwall.

Panama has a population of about ten thousand, a very small number being white. The Roman Catholic Church being established, although at present no services are held, their Cathedral may be expected to be re-opened immediately on the appointment of the first Protestant missionaries. Although it is probable that no obstacle would be thrown in the way of our efforts, we should not have any further immediate assistance, than partial aid towards the salary of a clergyman. It has been stated with probability that $1500 could be raised among the residents in Panama for the purpose of supporting a minister.

Aspinwall is now much smaller, but is destined to be the important place on the route of the railroad. Its population is two thousand, and is rapidly increasing. It is built on an island, which is based on a coral rock. Its climate is delicious. It is healthy. The municipal regulations of an American town will (it is hoped) under Providence, save it from many of the evils which afflict other tropical cities. There are no water-courses to deposit at their mouths what originates miasmata.

Certain gentlemen are willing to build a church and parsonage and it is confidently stated that the inhabitants will liberally support an efficient, useful man. No guarantee can be given, but there seems no reasonable doubt that if the proper man can be found in six months after his landing, the Foreign Committee will be relieved of his support.

If we are not prepared to establish both stations, that at Panama would almost necessarily and speedily arise from that at Aspinwall.

Your Committee do not hesitate to recommend that the Foreign Committee take immediate advantage of this opening.

From the testimony before us, your Committee think that a married missionary would be more influential than an unmarried one. They judge that if a parsonage would be provided, $1500 would support him. They suppose that a man wholly devoted to his work, of high moral tone of character, and possessing fair talents as a preacher, is wanted; and that any less qualifications would fail of success. They suggest that the minister's wife, in connection, perhaps, with another teacher, might take charge of a school, which would form one of the most influential modes of forming the character of the new people.

Your Committee recommend the following resolutions:

Resolved, That in dependence upon Almighty God, the Foreign Committee will take immediate steps for the commencement of a Mission to Central and South America.

Resolved, That the town of Aspinwall, on the Isthmus of Panama, be adopted as the first station.

Resolved, That the Committee will take immediate steps to send to that part, as soon as practicable, a well qualified missionary.

Resolved, That information of this purpose be given to the Panama Rail-road Company, and they be respectfully requested to co-operate with the Committee, in whatever manner they may deem best.

New York, May 25, 1852

POLYNESIA: SAMOA.

That portion of the Island of Savaii, to which the present article has reference, appears to have suffered comparatively little from the ravages of the late war; but, on the other hand, from the villages being difficult of access, the inhabitants had scarcely emerged from their primitive barbarism. During the last three or four years, however, they have enjoyed the constant supervision of a resident missionary, the Rev. C. W. E. Schmidt; and the signal and happy change that has been brought about, through the benign influence of the gospel, is depicted in the following communication from Mr. Schmidt, under date Salailua, December 31st, 1851.

"It is gratifying to be able to report that during our residence in this portion of the Lord's vineyard we have apparently not laboured in vain, nor spent our strength for nought. It is true we have met with trials, but they are far outnumbered by our mercies.

Triumphs of the Gospel.

One of the most cheering indications amongst the people of our charge, is the conversion of the principal chiefs, and many other individuals of Faiaai, a village which had formerly been a den of evil spirits, and a nursery of abominable heathen practices and horrid cruelties; it being, at the same time, the principal seat of government in this division of our district. This happy change commenced with the most influential young chief, the ringleader in all sorts of wickedness, who was made to feel, by the power of the word and Spirit of God, that he was a sinner, and thus exposed to everlasting condemnation. The question, 'What shall I do to be saved?' became the great question of his life; and, on learning that the way to salvation is the way of repentance and faith in Jesus, he parted with all his wives but one, gave up many detestable heathen customs, and attended earnestly to the things that belong to the soul's eternal welfare. For some time he had to encounter, along with a faithful teacher, great opposition and enmity from his own father, and from all the chiefs of the village, who tried every scheme to draw him back into evil courses. We tried, however, to encourage and strengthen the new convert, who took refuge with us until the hatred of his father and the other chiefs had partly subsided. This interval was signally blessed to the good of his soul, so that he grew rapidly in knowledge and devotedness to the cause of Christ. He was in due time prepared, under the Divine blessing, for the holy rite of baptism, received into church fellowship, and is now labouring as a teacher in another village. His friends, on observing his steadfastness and consistency, were silenced, and soon followed him, one after another, in setting their affections on things above; so that at present twenty-two inhabitants of Faiaai are sitting, clothed and in their right minds, at the feet of Jesus. Consequent upon these events, a stop was put to the abominable night dances; the adult school became frequented; New Testaments, &c., were eagerly bought; and oil, native cloth, mats, and cinet were joyfully contributed for the spread of the gospel in general, and for the mission to the New Hebrides in particular.

By their fruits ye shall know them.

We are delighted, likewise, to be able to record that not only here, but in almost all the villages of the district, the pestilential night dances, which were reproduced by the cruel war in many a district, are entirely discontinued and forbidden by the respective authorities. Two chiefs, in different villages, destroyed some large houses used for the accommodation of strangers; several wicked travelling parties having, in disregard of their prohibition, practised this heathenish work.

Another indication of the growth of light and knowledge was the joy manifested on the reception of the neatly printed and bound New Testaments; and while some parties elsewhere were preparing oil for a war-boat, our people were purchasing the precious word of God. The number of readers is fast increasing in every village. The divine services are well frequented on Sabbath days, though with less regularity during the week. The Sabbath-schools are better attended, on the whole, by the adult population than by the children. The attendance on the juvenile week-day school is fluctuating; but those children that attend with regularity make pleasing progress. It is very delightful to observe what a pleasure the children take in contributing for the spread of the gospel. Each child brings every Monday morning one cocoa-nut to the school. One-half of the cocoa-nuts thus collected goes to the support of the teachers, while the other half forms the annual contributions of the children towards the spread of the gospel, in which labour of love the teachers, church members, and inquirers, joyfully unite. The children's contributions for the past year amounted to more than one hundred gallons of oil.

Another pleasing circumstance worth mentioning, is the readiness with which the female church-members and inquirers entered, two years ago, upon a plan proposed to them by Mrs. Schmidt, to work unitedly, at stated seasons, for the support of the native teachers in the New Hebrides. They have already manufactured a very large quantity of native cloth and mats in the anticipation of the arrival of the *John Williams*.

On the whole, we have been able to carry out with effect our plan of visiting unitedly, at convenient seasons, the two principal out-stations, Samata and Falealupo, and of residing some months at each place, during which time I make repeated excursions to the neighbouring villages. The people are well pleased with this arrangement, *as both of us* thus come again and again into contact with our whole widely scattered flock. We hold annually three missionary meetings at the three principal villages alternately—one in the month of May, and the two others in other suitable months. They are very well attended, and rendered very interesting by the animating speeches of efficient teachers and church-members. By their means we endeavour both to stimulate the zeal of believers, and to gain over to the Lord's side those who are still enemies to the truth. The contributions afford pleasing evidence that the Divine blessing rests upon these our feeble efforts, for they have increased during the last two years more than twofold. In 1849, they amounted to 159 gallons of oil; in 1850, they increased to 400; and this year, they amounted to 600 gallons.

The church likewise had an accession of 46 persons, making a total in communion of 147. The class of the catechumens consists of 90, including some very aged persons. 74 children of church-members, and 28 adults, have been baptized. There have been excluded from church-fellowship, 20; suspended, 5; restored, 18; marriages, 10. Five church-members exchanged the church militant for the church triumphant, having kept the faith to the end. Four young men, who had been under special training, have been added to the corps of teachers; and an efficient teacher has been obtained from Malua. We have thus been enabled to follow up our plans for instructing and ameliorating the condition of our poor people, although our health has often been greatly affected by our over-exertion, and the effects of a debilitating climate.

The way of transgressors is hard.

To this humble record of the Lord's merciful dealings with us, I will subjoin a notice of the awful death of *Popotunu*, one of the most wicked chiefs of Samoa. He delighted and excelled in every kind of abomination, and had killed many foreigners, of whom several were Americans. (See Captain C. Wilkes's Narrative of the United States Exploring Expedition, page 96, vol. ii.)

Popotunu, being on a visit in his native village, Faiaai, returned one afternoon from bathing; ascending the steep path, he suddenly became giddy, and fell from a high precipice upon rocks, without being observed by a small party which followed him at some distance. His head being most severely wounded, and the whole body terribly shaken; he was lying insensible in his blood for some time, before he was missed and sought after. The people of Faiaai lost no time in removing him to Salailua, where I attended him four days. When he was brought to me, his skull was quite bare, so that I had to sew together nearly the whole skin of his head. He suffered great pain, but although lying at the brink of the grave, he wished, like Felix of old, to put off attention to spiritual things to a more convenient season. After four days, his people conveyed him to his village, Palauli, but he expired shortly after reaching the shore. He died as he had lived. Awful consideration! Popotunu was often hunted after by American ships—a large reward having been offered for his apprehension, dead or alive, on account of some Americans whom he had murdered. All attempts to catch him were, however, unsuccessful, until God Almighty made bare his arm, and arrested him in his wicked career, in the very same village where he had most cruelly put to death an unoffending sick American seaman who had been left in his charge. I endeavoured to improve this awful event for the benefit of the living, by preaching on Matt. xxi. 44.—*London Miss. Mag., Nov.* 1852.

WOMAN WITHOUT THE GOSPEL.

"One can faintly imagine," says Mr. Tyler, who is labouring among the Zulus, in South Africa, "the pitiable condition of females in heathendom, till he has seen it with his own eyes. The slavery both of body and soul which we daily behold, is most abject." Let us look with his eyes upon some of the scenes which he is constantly called upon to witness.

See that group of females, coarse in features, clad only in the native dress, and offensive to all that is refined and pure in manners, conversing earnestly with a missionary. They are three wives of the man who possesses a neighbouring kraal. He has four others. They have not come, however, to be taught the way of life. They have no inquiry to make in respect to an improvement of their condition. What they wish is, to strike a bargain for the purchase of a heavy Kaffir hoe, which they will pay for by digging in the missionary's garden. He does not want such help; but as it will afford some opportunity, not otherwise easily gained, for him and his wife to do them good, he yields to their proposal.

Behold that company wending their way along the hill-side, in the cold dew of the morning. All but one are women, each of whom carries a heavy basket of corn on her head, while their husband saunters on at his ease. Their destination is at last reached, the baskets are emptied, and their master orders them home, while he wraps the blanket around him which he has thus purchased, and proceeds to his kraal at his leisure.

Beauty has been dispensed with a prodigal hand on the view which now lies before you. Flowers of rare sweetness and delicacy are everywhere springing amidst the verdure that carpets the valley and the swelling hills which surround it. How busy, too, the scene at this time of preparing the ground for seed. But those swarms of labourers, so diligently plying their unwieldy picks in digging up the ground over the valley, are females, the wives of the men who own the kraals that are scattered along the hill-sides. So also are those others, wearily climbing the steep ascents to their huts, with heavy pots of water on their heads. One reason why the men pursue, as their chief end, the object of procuring as many wives as possible is, that they may thus use them as beasts of burden.

Go now to a kraal when the work of the day is done. Are these huts the places where women, capable of such refinement, and with whom we instinctively associate so much delicacy of feeling, must lodge? And yet, comfortless as they are, they might be put up with, if love too had her abode there. But you can discern slight tokens of affection. The husband does not welcome his wives from their toil with any manifestation of regard, and few are the acts of sisterly kindness which they perform for each other. Nay, you have no cause for being shocked at that harsh contention which begins to arise. What should hinder, what under the circumstances could hinder these wives from quarrelling with each other and with their husband? Must not jealousies of necessity burn between them; must they not often look upon him as, what in fact he is, a selfish, lazy, unfeeling tyrant? And often does he resort to the tyrant's weapons, and inflict serious beatings on those who ought to enjoy his protection; so that at times they endeavour to escape from his power, in the forlorn hope that they may fall into the hands of some one who will treat them with more of consideration.

Shall not these wretched ones have our sympathy? Will we not stretch out our hand to lift them from their degradation? How tender as well as constraining is the appeal which their condition makes to woman's heart—woman as she is blessed by the gospel? That which has availed to make woman's condition so pleasant a one in our land is of equal efficacy for them. On some few places it is beginning to take effect. If supplied to them in the fullness with which it is in our power to bestow it, woman there will soon occupy her appropriate sphere in a multitude of happy homes.—*Ch. Adv.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1852.

Synod of Albany.—*Pby of Troy:* Cambridge 1st ch 100. *Pby of Albany:* Broadalbin, N Y, a friend to Foreign Missions 1; Albany 3d ch 226 29. *Pby of Columbia:* Jewett ch mo con 12. *Pby of Mohawk:* Little Falls 1st ch 23 362 29

Synod of Buffalo.—*Pby of Steuben:* Bath 1st ch Ladies' miss soc 10. *Pby of Rochester City:* Rochester 2d ch ann donation of three children of Bible class, being a penny each per week 1 56 11 56

Synod of New York.—*Pby of Hudson:* Liberty ch, the dying gift of Alanson Stewart, dec'd, 10. *Pby of North River:* Wappinger's Falls ch mo con coll's 21 57, Sab sch 4 81. *Pby of Bedford:* White Plains ch 26 14; Croton Falls ch 7 91. *Pby of New York:* University Place ch mo con 19 39; First ch New York ann col addl 319, mo con 104 56; Williamsburg ch mo con 27 31; Forty-second street ch mo con 14; Chelsea ch ann col 100, mo con 16; Fifteenth st ch mo con 33; Yorkville ch mo con 7 08, Sab sch to ed *Mary Briant* at Ningpo 6. *2d Pby of New York:* Mount Pleasant ch mo con 23 76, Sab sch to ed a heathen child 10 750 53

Synod of New Jersey.—*Pby of Passaic:* Morristown 1st ch a friend 4; Newark 3d ch a member 1. *Pby of New Brunswick:* New Brunswick 2d ch 25; Freehold 1st ch 32 14; Squan Village ch 4 50, Sab sch 3; Princeton, N J, a friend 10. *Pby of Newton:* Fox Hill ch 5; Greenwich ch in part to con Rev A H Hand l d 80. *Pby of Raritan:* Frenchtown ch 12 37; Kingwood ch 15 13 192 14

Synod of Philadelphia.—*Pby of Philadelphia:* Spring Garden Institute Young Ladies' miss soc to ed *Mable King Combs* among the Seminoles 25; Tenth ch two mos con coll's 144 25; Second ch "G." 20. *Pby of Baltimore:* Baltimore First ch 519 44, Youth's miss soc 30, Sab sch teachers to ed *J Starkie Imbrie* and *Margaret Armstrong* in India 50; Annapolis ch 20. *Pby of Carlisle:* Middle Spring ch Miss Mary Pomeroy 5, Abm Smith McKinney 5. *Pby of Northumberland:* Bloomsburg ch mo con coll's addl 18, fem miss soc 34 85 871 54

Synod of Pittsburgh.—*Pby of Blairsville:* Harmony ch 'a few friends' 4. *Pby of Redstone:* Greensburg ch 29 25. *Pby of Ohio:* Lebanon ch 25. *Pby of Allegheny:* Mount Nebo ch 9 50; Bull Creek ch Ladies 6 73 75

Synod of Wheeling.—*Pby of Steubenville:* Ridge ch 17 00

Synod of Ohio.—*Pby of Columbus:* Worthington ch 20; London ch to con Rev R C McComb l m 30. *Pby of Marion:* Bucyrus ch 16 35; Delaware ch 19 25; Liberty ch of which 30 to con Rev S K Hughes l m 37 28. *Pby of Zanesville:* Zanesville ch Sab sch for sup of Bazar sch in India 20. *Pby of Richland:* Ashland ch to con Samuel Fulton l m 39; Waterford ch 1 87; Frederick ch 1 13; Shelby ch 14 50; Pleasant Hill ch in part to con Samuel Johnson l m 5. *Pby of Wooster:* Jackson ch Mrs Sarah Hotchkiss 2 206 38

Synod of Indiana.—*Pby of Vincennes:* Honey Creek ch Jacob Ogle 1, Jas Carruthers 50 cts; Hopewell ch Geo Carruthers 1; Carlisle ch 13 24; Vincennes ch to con Rev John F Smith l m 33 75; Bruceville ch 2 10; Indiana and Upper Indiana chs in part to con Rev S R Alexander and Mrs Dorcas Alexander l m's 37 70; West Salem ch Jacob Pea 2; Princeton ch of which 30 from John Lagow to con his grandson John Lagow Preston l m and 30 from Mrs Anna M E Lagow to con her grand-daughter Kate Preston Hall l m 92 45. *Pby of Madison:* South Hanover ch mo con 15 50; Bethel ch 9 26; Vernon ch 16 53. *Pby of Indianapolis:* Indianapolis 3d ch two mos con colls 7 40. *Pby of Palestine:* Palestine ch 3 58 236 01

Synod of Northern Indiana.—*Pby of Fort Wayne:* Fort Wayne German ch E. S. 1. *Pby of Muncie:* Indianapolis 1st ch mo con 6 76 7 76

Synod of Illinois.—*Pby of Schuyler:* Oquawka ch Sab sch to ed *Alexis Phelps* 3. *Pby of Rock River:* Galena South ch juv miss soc to ed *George W Fuller* at Ningpo 20 23 00

Synod of Wisconsin.—*Pby of Milwaukie:* Lynn and Hebron ch 5 00

Synod of Missouri.—*Pby of Upper Missouri:* Lexington ch Sab sch to ed *Addison V C Schenck* at Futtehgurh 20 00

Synod of Kentucky.—*Pby of Louisville:* Louisville 1st ch mo con 12 85; Louisville 2d ch mo con 13 60; Shelbyville ch mo con 20 46 45

Synod of Virginia.—*Pby of West Hanover:* South Plains ch 49 32; Little Concord ch 11 55; Bethlehem ch 5 10; Lynchburg 1st ch 39, Dr J W Dupuy 5; New Store ch 7 50 117 47

Synod of North Carolina.—*Pby of Concord:* Salem ch 7; Bethpage ch 7; Poplar Tent ch 13; Macpelah ch 17; Bethel ch 12; Morgantown ch 11; Concord ch 27; Siloam ch 6 100 00

Synod of Memphis.—Synodical collection at Jackson Tenn 32 50

Synod of Georgia.——— Ga to ed *Horace S Pratt* in India 20; Burke and Bath Fem For Miss Soc for Agra Mission 51 10; Bath Juv Miss Soc to ed *Samuel Dowse* 10. *Pby of Flint River:* Fellowship ch 2 50, Mrs Caroline Jones 1; Hopewell ch 20; Ephesus ch 16 25; Muscogee ch 8 95; Alcovia ch 3 60; Fairview ch 19 20; Emmaus ch 5; Griffin ch 7; Goshen ch 4 80; Brainerd ch 3 50. *Pby of Hopewell:* Augusta 1st ch ann coll 164, mo con colls 21 50; Clarkesville ch mo con colls 22 63; Woodstock ch mo con colls 30 40. *Pby of Cherokee:* Roswell ch 10 421 43

Synod of Alabama.—*Pby of Tuscaloosa:* Eutaw ch, Sab sch to ed *Luther Hoadley* 5 00

Synod of Mississippi.—*Pby of Mississippi:* Port Gibson ch Sab sch to ed *A J McGill* at Spencer 5. *Pby of Louisiana:* Prytanea st ch N O, mo con 33 20; Covington ch, part of one-tenth of gross proceeds of their Parochial School for 4 months 50 88 20

Total from churches $3588 01

Synod Associate Reformed P'bn. Church South.—Received from Rev N M Gordon for education in Liberia 147 00

Legacies.—Rockaway co. O, Legacy of James Torbert dec'd, 1000, less exchange 10 990 00

Seminaries.—Princeton N J, Theo Sem Miss Bib Tr. and Education Society 50 00

Miscellaneous.—Douglass Farms N Y, George Douglass to con himself, Samuel George Douglass, William Procter Douglass, William Douglass, and Mrs Harriet Douglass Cruger l d's 500; Rochester 1st ch for sup of Fem sch at Ningpo 35; J B R Dayton for church among the Waldenses 3; "J" for Turin 5, for French Canadian Mission 5; a Friend for Chippewa and Ottowa Mission, 1000; sundry individuals for Turin ch, of which 36 received through "The Presbyterian," 736; a friend of Missions 10 2294 00

Total receipts in November, $7069 01

WM. RANKIN, Jr., *Treasurer.*

Donations in Clothing, &c.—Ladies of Hammond ch N Y, one box clothing 38 50; Mrs S——— 31 garments and 68 copies Psalms and Hymns; six shirts, made by six little girls in a Presbyterian church school, Duchess county N Y; one quilt from Jane and Rebecca Steel, Shavers Creek, Pa; Ladies of Jeffersonville ch, Ind, one box clothing for Messrs Martin, Ningpo; Mr R A Brown's Bible class of young ladies in Rev Dr McDowell's ch Phil, a S S library, No 1, for Miss Thompson's school in the Chickasaw Female Institute 10; Mr John Parker Hall's Bible class of young ladies in Rev Dr McDowell's ch Phil, a S S Library No 3, for Miss Green's school in the Chickasaw Female Institute 10.

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or the Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr. Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

The Foreign Missionary is published monthly, in two editions. *Terms: Newspaper Edition,* at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition,* twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Overland Letters.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to the Rev. George W. Musgrave, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut St.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

LET THERE BE LIGHT.

Much ignorance prevails respecting the doctrines of the Presbyterian Church. It is the province of an intelligent and prudent colporteur to dispel unfounded prejudices, and exhibit the truth in its beautiful harmony with Scripture and reason. A colporteur in Michigan gives the following account of his success in this cause:

"I do hope the Board may find a more efficient colporteur for this field, not that I wish to withdraw from the work, for it is that in which my soul takes delight. The man we want here, is a minister; that the labours of the missionary and colporteur may be united. From the knowledge I have of Michigan, I could not encourage the Board that any other would have much better success than myself. Are there not some young men in the Eastern States, who are about to enter, or have entered the ministry, who would be glad to come and gather the many almost and altogether Presbyterians, with whom I daily meet, and teach them the truths of the Gospel? Pray the Lord that he may direct the steps of such an one to us.

"I find it is much to the advantage of the cause, that the colporteur be acquainted with the people among whom he labours, as well as with the character of the books he carries. 'Sir,' said a lady, not long since, 'did you not call here about a year ago?' I answered in the affirmative. 'Then I owe you an apology; I did not understand the character of the colporteur enterprise. Had I, I should have treated you with more attention.'

"I find, too, the colporteur of the Board needs to be familiar with the doctrines of our Church, as well as wise in the manner of defending them. The imprint of Presbyterian Board of Publication is often the signal for some to 'give Calvin a thrust.' A minister who was in connection with the Methodist Episcopal Church, taking up the Confession, read from chapter III, 'God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass.' 'Absurd! horrid! who can believe that?' He was about to make some further remark, when I asked him if he would be good enough to read the remainder of the sentence? He read, 'Yet so as,' &c. After finishing the sentence, he paused for some time, and asked if that always was there. I answered, '*always*.' I handed him a cheap edition of 'The Great Supper,' saying he was welcome to that little work, (as he had stated previously that he was out of funds,) and hoped he would read it attentively. In January, I was urged by a minister and his elder to turn from my destined point, and labour in a little village. Here was a protracted meeting, where, after having conversed with many, I found some who were trusting in their own merits. On Sabbath, in the absence of the minister, I read the tract entitled 'The Sin-bearer,' after having showed it to the elder. There was deep attention as the inquirer was directed to 'Him who bore our sin in his own body on the tree.' The unbidden tear started from many an eye. After I closed, a man arose and remarked, 'There were some solemn truths in what the brother had just read. But we were not all Presbyterians, nor Baptists, nor Methodists, neither are we all Pharisees; and he believed the sinner had something to do.' He was the class-leader. But our Methodist friends are not all such, as will be seen from the remarks of another, at the close of the same meeting. 'Thank God, brother,' said he, taking my hand, 'I am glad you read that *sermon;* it was the best we ever had here, just what these young people needed here. I know not who you are, nor where you come from, but I believe God sent you here. Will you sell me that sermon?' I handed it to him, saying he could have it in welcome, as its price was less than a penny. He handed me sixpence, saying, 'it was well worth that.'"

DESTITUTION IN THE WEST.

In a letter from one of our clerical brethren in the West, the following passage occurs:

"The destitution of Presbyterian preaching, and of religious works, not only within the bounds of this, but in all the Presbyteries, is truly deplorable. In many of the mountainous counties contiguous to this, seldom, if ever, do they hear preaching of our denomination, and rarely have they been visited by colporteurs. The demand is urgent and pressing for good religious works, to be scattered to counteract the baneful and dangerous influence of novel reading, religious error, and infidelity. * * * I would, therefore, urge upon the Board the importance of occupying this field, as speedily as possible, with men and books."

Such urgent appeals are often made to the Board, from various parts of our country, and they often cause us most deeply to regret that our means are so limited. Will not the churches furnish the Board with more ample means, in order to enable them to supply the destitute with the "men and books" which are so earnestly desired?

EXTRACT FROM THE MINUTES OF THE SYNOD OF ALABAMA ON THE SUBJECT OF COLPORTAGE.

The Committee on Colportage made the following report, which was received and adopted:

The Committee on Colportage are deeply impressed with a sense of the importance and necessity of the work on which the Synod propose to enter. They have given the subject their anxious attention, and as the result of their deliberations, offer the following plan of operation for the adoption of the Synod:

I. That the Synod appoint a Superintendent of Colportage.

II. That a committee of three be appointed, who shall live in such proximity as to meet monthly, or oftener if necessary, to be called "the Financial Committee," whose duty it shall be

First—To commission all colporteurs, and to fix the amount of their salaries.

Secondly—To provide the Superintendent with the necessary means for him to carry forward the work, yet so as not to involve the Synod in debt.

Thirdly—To endorse all his orders for books.

Fourthly—To receive the quarterly reports of the Superintendent, and to audit all his accounts.

Fifthly—And to report to the Synod annually, in detail, an account of all their doings.

III. It shall be the duty of the Superintendent

First—To look out the right men for the work, and to take the entire charge of all the colporteurs within the bounds of the Synod.

Secondly—To take charge of all the books belonging to the Synod; select his depository or depositories; make out all orders for books, and fill all orders from colporteurs to the extent he may deem best, and assign to each his field of labour.

Thirdly—To require monthly and quarterly reports from every colporteur, and he shall himself report quarterly to the Financial Committee, giving a complete and full account of all that has been done. He shall, also, make a similar report to each Presbytery at their regular meetings.

Fourthly—To instruct all the colporteurs under his care, that they shall give no credit except upon their own responsibility.

IV. There shall be collections in all our churches at an early day in behalf of this cause, and the amount forwarded to the Financial Committee. And that the sum of $1,000 be placed at their disposal without delay.

By order of Committee.

R. NALL, Chairman.

INTERESTING STATEMENT.

A Colporteur of the Board in North Carolina, gives the following interesting and cheering account of the fruit of his labours:—

I have now been acting as colporteur, under a commission from your Board, about three years. During this time I have visited and prayed with thousands of families; I have sold more than $2,000 worth of books. Sometimes my faith has been weak and my heart discouraged; and I have been ready to conclude that I was "labouring in vain and spending my strength for naught." At other times I have thought that I could see manifest indications that God was blessing the books circulated to the good of souls. But I hope I have some modesty, as well as some humility; and perhaps this has caused me to shrink from reporting such instances as came to my knowledge, of apparent good accomplished by the books, for fear I might seem unduly to magnify my office.

But of late, things have taken such an interesting turn that I must be pardoned for speaking somewhat of them. There are, in the field of my labours, two Presbyterian churches. In each of these congregations there is a classical school of the highest order, and patronized by most, if not all, the southern and south-western States. In the bounds of these two congregations I have had most success in circulating our books. I have supplied and re-supplied them, and have been more successful of late than ever before—having just sold within ten days $110 worth of books.

During the past summer there began to appear evident signs of seriousness in these congregations. This seriousness from that time has been gradually growing, and within the last two or three months not less than seventy-five persons have been led to cherish the fond hope that they are the children of God. Among these are four of my own children, who, on last Sabbath, became members of the same church with which their mother and I have long been connected.

One interesting fact in this gracious work of the Spirit is, that between twenty-five and thirty of the young men in the two schools mentioned above, are among the number of those who have professed conversion to God. And perhaps a still larger number of them give evidence of deep seriousness. No one can estimate the influence, for good that may be exerted by these young men in future years. That the books of the Board have been instrumental, to a greater or less extent, in this work, there is no room to doubt. Statements made to me by some of the subjects of this work, render this fact sufficiently obvious. But how far these books have been instrumental, and how far the faithful ambassadors of Christ have been instrumental, of course it would be presumption in me to attempt to settle. These are things which we shall not know until that day arrives which is to reveal the secrets of all hearts.

I do feel, I trust, thankful, and never so much encouraged as at present. I think I can see manifest indications of a golden harvest to be reaped from the "Word of Truth," sown through the publications of the Board.

OUR NEW PUBLICATIONS.

Romanism as it is. An Oration delivered by the Rev. John Cumming, D. D., of London, in the Theatre Royal in Liverpool, Oct 13, 1851. 72 pp. 18mo. 6 cents. By mail, postage paid, 8 cents.

It would be impossible, in a sixpenny pamphlet, to give a complete view of the protean forms of modern Romanism. In this oration, Dr. Cumming chiefly adverts to things that had fallen under his own observation, and so gives freshness and originality to a vigorous and condensed view of the subject. Among the incidents which he details is his interview with the distinguished Romish convert, Mr. Spencer, and his controversy with Father Belissi. That the reader may have some notion of the change which conversion to Popery works, we will extract a few sentences.

"One day I was sitting in my study preparing my sermons, as I always do, for the ensuing Sunday, when the servant came and said that there was a very strange-looking gentleman at the door, who wished particularly to see me. As I was one of the governors of the Scottish Hospital, I thought it might be some one who had called for a recommendation, and had come in some unprepossessing aspect, which had given the servant a bad opinion of him. I told him to show him into my study, and presently in came a gentleman in most extraordinary attire, with no shoes to his feet, with the exception of leather soles, to which thongs were attached that passed between his toes and met at the ankles, with a singular mediæval and old-fashioned robe, a sort of cape over his shoulders, and a broad slouching hat. He bowed in a graceful manner, and I said, 'I believe I have

the honour of seeing the Hon. and Rev. Mr. Spencer.' He bowed and said, 'Father Ignatius, if you please."

Our space will not permit us to proceed. But the reader will perceive that we have the conversion of the nineteenth century into the fifth—a responsible being, but a little lower than the angels, into a portion of a vast machine, an automaton on wires.

Dr. Cumming notices in succession the claims of the Romish Church to be the exclusive patron of the fine arts, her pretence to miracles, to perfect unity, to venerable age, to constant visibility; and after adverting to the character of her doctrines, proceeds to prove that she is an "idolatrous" and "an intolerant and persecuting Church."

On this last topic the Editor of the Board of Publication has appended the whole of a leading editorial of "The Shepherd of the Valley," a Roman Catholic paper, published at St. Louis, Mo., which more than admits all that Dr. Cumming contends for; and at the same time gives due warning of what we may expect should that portion of our citizens who are now so anxious to serve their country ever gain the ascendancy. From it we give a short extract:

"Well, then, is this doctrine of toleration a Christian doctrine, or is it not? does it come from heaven or hell, from God or the devil? do we see any thing of it in the Bible, in the Fathers, in the actions or writings of the saints, in the treatises of the doctors of the Church? was it heard of before the birth of Protestantism? has it not been condemned by the Council of Constance, and repeatedly by the supreme Pontiffs? is it any thing more than a convenient theory, got up that Catholics living among Protestants may meet with less ill-will? are not the French philosophers and their disciples its most zealous advocates; is not Gibbon full of it; has it ever had any thing more than a theoretical existence, except where it has been practically impossible to carry into active operation the principles which it condemns? was St. Thomas right when he said that 'it is a much worse thing to corrupt the faith, by which life is given to the soul, than to falsify money, which is an assistance to the temporal life?' Did he reason correctly from these premises, when he argued that temporal princes might justly punish convicted heretics? Have we stated anything rash, erroneous, offensive to pious ears, or savouring of heresy, in the extracts given above; is our opinion, as to the consequences of the spread of Christianity in this country, improbable; may we not expect the Church and Christian rulers to act again as they have acted; is it not our boast that the Church never changes, and is not her history an open book, which all may read, which we cannot close if we would, and of which we are accustomed to say that we have no cause to be ashamed?"

—

May I go to the Theatre? By the late Rev. John Macdonald, A. M., Missionary Minister, Calcutta. 33 pp. 18mo. 4 cents.

The reasons why none should go to the Theatre are stated by the author with remarkable clearness and force. We wish that every one who is either in the habit of visiting the theatre, or who is tempted to go there, would seriously read this little tract. If any Christian parent has a son or daughter who evinces a disposition to go to the theatre, let this seasonable treatise be placed in his or her hands, and by the blessing of God it may be instrumental in preventing immeasurable evil.

The following extract will exhibit the style of the author, and may perhaps induce our readers to procure and read the work itself:—

"How many *ruined young men* date their first steps in ruin from the time when they began to frequent the theatre! They were at first comparatively pure and free from open or decided vice;—but play-going completely altered their habits of thinking and acting. The victims of imagination all day, the victims of fascination all night, their minds have become intoxicated, debilitated, and unfitted for the active duties of life. This vitiated state of mind prepares them to become the prey of the toper, the scoffer, the harlot, the gambler, the embezzler, the gentlemanly beggar who lives by constant borrowing, and the gentlemanly friend who lives by constant lending. The youth becomes intimate with the swearer, the Sabbath-breaker, the infidel, and the liar; with these he meets, and spends his hours of rest, and money more than his own. Midnight hours, restless slumbers, noon-day stimulants, a weakened body, a jaded mind, neglected work, a doubted character, suspected honour, unpaid debts, offended friends, a lost situation, all come in train of the play-house, where first he learned to laugh at sin, to take pleasure in the imitative representations of human iniquity. This fact is so well known, that no merchant would appoint as a confidential money-clerk a youth whom he knew to be *addicted* to play-going; he would consider the temptation to evil too great for him to withstand: and he knows that play-going never stands *alone* when it is habitual. How many young men, or men once young, are now tossing and heaving to and fro on the billows and breakers of town-life, who call the theatre their first seducer, no one would believe, unless from circumstances he has been compelled to see it. It is told of an ingenuous youth, that after a struggle he prevailed over his better self so far, as to find himself at one of the entrances to a play-house; but, to make sure, he raised his eye to the transparency that hung over the avenue, and read these words, '*The way to the Pit!*' The Pit! the Pit! flashed upon his mind, and remembering earlier days and better feelings, he hurried back to his home, he fled from the 'Pit.' Men may say this was weak and foolish, be it so; there is a folly that is better than wisdom—a weakness that is better than strength; for it is written, 'The foolishness of God is wiser than men, and the weakness of God is stronger than men; for things that are despised hath God chosen, yea, and things that are not, to bring to naught things that are.' The word 'Pit' saved a youth from ruin! Go, ask the merchants of our large cities about these things, and let their counting-houses and banks be our witnesses."

—

My Own Hymn Book. Illustrated with fourteen engravings. 72 pp. sq. 16mo. 25, 30 and 40 cents.

This Hymn Book is designed for young children and is admirably adapted to interest and instruct them. Every child ought to have his "own" Hymn Book, and learn to sing such beautiful and pious songs. They refine the affections and are among the best means of exciting devotional feelings.

As a specimen of the Hymns, we give three stanzas of the following.

A LITTLE CHILD MAY BE USEFUL.

I may, if I have but a mind,
Do good in many ways:
Plenty to do the young may find,
In these our busy days:
Sad would it be, though young and small,
If I were of no use at all.

One gentle word that I may speak,
Or one kind, loving deed,
May, though a trifle poor and weak,
Prove like a tiny seed;
And who can tell what good may spring
From such a very little thing?

Then let me try each day and hour,
To act upon this plan,—
What little good is in my power,
To do it while I can.
If to be useful thus I try,
I may do better by and by.

—

An Address to Students, by the Rev. James Hamilton, London. 26 pages, 18mo. 2 cents.

This address is marked by the usual ability and eloquence of its distinguished author. Its counsels, admonitions, and exhortations are well adapted to the class of persons for whom they were intended. What food for profitable reflection is furnished in the following passage!

"Should your mind already be made up that the Bible is the word of God, lose not a moment in devoting yourself to God's immediate service. So long as you live to yourself you live in sin, and you only commence a truly happy and noble life when you begin to live to God. And for his dear Son's sake, a holy and merciful God is unspeakably willing, not only to receive you into his service, but to make you something more than a servant, even his own son. And happily for you, whatever be your tastes or talents, there are endless fields in which you may exercise them, and still be serving God. The great thing is personal devotedness. It was this which hurried Martyn and Thomason away to the missionary work, and which made Spencer and McCheyne such burning and shining lights at home. It was this which shed such a halo round jurists like President Forbes and Sir Matthew Hale, and which interwove its fragrant myrtle with the laurel crown of Haller, and Hope, and Boerhaave. It was this—the feeling that their pen was not their own, but that they were bound to glorify God in their authorships, which actuated at once Foster's iron energy, and Cowper's enchanting elegance, and has imparted to their books more than human perpetuity and power. And though they never passed forth to active life, it was their undisguised devotedness, that relation to a beloved Redeemer, which they neither vaunted nor concealed, which gave a lustre to the college-life of students like John Urquhart and James Halley, and gave to genius the momentum and majesty of pervasive piety. And, my dear friends, is there any thing else for which you are content to live? College honours? Hear a senior wrangler: "I obtained my highest wishes, but was surprised to find that I had grasped a shadow."—(H. Martyn.) A seat in the English Cabinet? Hear a Secretary of State, (Lord Melville,) when a friend wished him a happy New-Year: "This year had need to be happier than the last, for I do not remember a single happy day in it." The Chancellorship of England? Hear him who longest held it, and most dearly loved it, (Lord Eldon:) "A few weeks will send me to dear Encombe as a resting-place between vexation and the grave." Fame? "They came from all lands to hear the wisdom of Solomon," but the famous philosopher summed it up, "Vanity of vanities, vanity of vanities, all is vanity." But pray the Lord to teach you a nobler end, and a more excellent way. Pray that he would make you zealous for himself, and enable you to diffuse his glory through the earth. And do not rest till you feel in your secret soul that something grander prompts you than the love of money, the love of title, or the love of power. Let that motive urge you which fired evangelists and strengthened martyrs, to which earth owes its most splendid virtues, and to which heaven owes all its earth-born citizens. Let the love of Christ constrain you, and then you can neither live too long, nor work too hard, nor be summoned from the world too soon.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF NOVEMBER, 1852.

Presbytery of Wyoming.
Warsaw ch, per Rev Stuart Mitchell — 9 00

Presbytery of Michigan.
Constantine Sab school children's penny box, per Samuel C Logan — 3 00

Presbytery of Philadelphia.
Ninth ch, per Thos Craig — 50 00

Presbytery of Baltimore.
Annapolis ch, per J Ridout, M D — 8 50

Presbytery of Eastern Shore.
Monokin ch, per Rev J Vallandigham — 10 00

Presbytery of Chilicothe.
Bloomingburg ch, per Rob't W Wilson Esq — 5 41

Presbytery of Sidney.
Covington ch, per A Davidson — 3 00

Presbytery of Muhlenberg.
Henderson ch, per A Davidson 5 50; Carson Dobbins, Shiloh Tenn, per A Davidson 5 00; Princeton, Ind, per A Davidson 5 50 — 16 00

Presbytery of West Lexington.
Bethel ch, per A Davidson — 7 00

Presbytery of Concord.
Charlotte ch, per Rev P H Dalton 61; Salisbury ch, per Rev P H Dalton 50; Fourth Creek ch, per Rev P H Dalton 5; Hopewell and Paid Creek ch, per Rev P H Dalton 5 — 121 00

Presbytery of Florida.
Quincy ch, to con Rev H Hendee hon mem, per Rev J Y Alexander — 30 00

MISCELLANEOUS.
Received from "Aliquis" in part to make ——— hon mem — 25 00
Received from "S. B. C." Danville Ky, per A W Mitchell M D — 5 00
Received from "W. W." Wyalusing, Bradford co Pa, per W H Mitchell — 1 00

$293 91

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The following pastoral relations have been dissolved, viz.

Between the Rev. H. H. Cambern and the Charlestown church, New York.

Between the Rev. R. M. Roberts and the church of Bedford, New York.

Between the Rev. Samuel Fisher Colt and the church of Wyalusing, Pennsylvania.

Between the Rev. A. G. Peden and the church of Friendship, Georgia.

CALLS.

The Rev. William E. Schenck has declined the call from the 1st church of Brooklyn, New York.

The Rev. Thomas Castleton has accepted a call from Brunswick church, Virginia.

The Rev. Sylvester Woodbridge has received a call from the 2d church in New Orleans.

The Rev. J. H. Callen has accepted a call from the church in Uniontown, Pennsylvania.

The Rev. Oliver O. McClean has accepted a call from the church of Middletown, Pennsylvania.

The Rev. William H. Hogshead has accepted a call from the churches of Carthage and Union, North Carolina.

ORDINATIONS AND INSTALLATIONS.

On the 27th of October, by the Presbytery of Albany, the Rev. Charles H. Taylor was ordained as an Evangelist.

On the 12th of November, by the Presbytery of Columbus, the Rev. Thomas Woodrow was installed pastor of the church at Worthington, Franklin county, Ohio.

On the 16th of November, by the Presbytery of Northumberland, Mr. Andrew Barr was ordained and installed pastor of the church of Elysburg, Pennsylvania.

On the 16th of November, by the Presbytery of Northumberland, Mr. William S. Morrison, a foreign licentiate, was ordained as an Evangelist.

On the 15th of November, by the Presbytery of Huntingdon, Mr. John Elliott was ordained and installed pastor of the church of Williamsburg, Pennsylvania.

On the — of November, by the Presbytery of Fort Wayne, Mr. J. N. Swan was ordained and installed pastor of the church of Eel River, Indiana.

On the 17th of November, by the Presbytery of Carlisle, the Rev. Mr. Henderson was installed pastor of the church of Newville, Pennsylvania.

On the 5th of November, by the Presbytery of New Castle, the Rev. James Latta was installed pastor of the church of Penningtonville, Pennsylvania.

On the ———, by the Presbytery of Upper Missouri, Mr. J. W. Canfield was ordained as an Evangelist.

On the 17th of October, by the Presbytery of St. Louis, Mr. William Grote, missionary among the German population, was ordained as an Evangelist.

On the 23d of November, by the Presbytery of Northumberland, the Rev. David Hull was installed pastor of the church of Lycoming Centre, Pennsylvania.

On the 10th of November, by the Presbytery of Bedford, the Rev. Aaron Lindsley was installed pastor of the church of South Salem, New York.

On the 1st of December, by the Presbytery of Bedford, the Rev. David C. Lyon was installed pastor of the church of Bedford, New York.

On the 6th of December, by the Presbytery of Chilicothe, the Rev. William P. Eastman was installed pastor of the church in Union, Ross county, Ohio.

On the 9th of November, by the 2d Presbytery of Philadelphia, the Rev. William Scribner was installed pastor of the church at Bridesburg, Pennsylvania.

On the 7th of December, by the 2d Presbytery of Philadelph a, Mr. Joseph Nesbitt was ordained and installed pastor of the 2d church Norristown, Pennsylvania.

LICENSURE.

Mr. William Evan Jones was licensed by the Presbytery of Philadelphia in October last.

CHANGES OF POST-OFFICE ADDRESS.

The post-office address of the Rev. A. McElvaine is now Indiana, Pennsylvania.

That of the Rev. L. A. Spoffard is Madisonville, Tennessee.

That of the Rev. Smith F. Grier is New Cumberland, Hancock county, Virginia.

That of the Rev. J. Marquis is Dayton, Ohio.

That of the Rev. Samuel F. Colt is Towanda, Pennsylvania.

That of the Rev. Thomas Woodrow is Worthington, Ohio.

That of the Rev. Thomas McIntyre is Indianapolis, Indiana.

That of the Rev. S. H. Henderson is Newville, Pennsylvania.

DEATHS.

The Rev. John McIntyre, of the Presbytery of Fayetteville, departed this life at Robinson, North Carolina, on the 17th of November, aged 103 years.

The Rev. Hugh McLaurin, of the Presbytery of Fayetteville, departed this life on the 31st of August.

MISCELLANEOUS.

The Rev. Joseph A. Copp, recently installed over a congregational church in Massachusetts, still holds his relation to the Presbytery of Long Island.

The Rev. Thomas Morrow, of the Presbytery of Tuscaloosa, has joined the New-school Presbytery of Newton, Mississippi. The *St. Louis Presbyterian* says he was, at the time, under charges by the former Presbytery for "disrespectful, irregular, and disorderly conduct towards his Presbytery."

The Rev. J. W. Shields, of Belbrook, Ohio, has received and accepted the appointment of Agent for the American Bible Society for the State of Mississippi.

The Rev. Thomas McIntyre, of the Presbytery of Columbus, has been appointed Superintendent of the Indiana Institution for the Education of the Deaf and Dumb, at Indianapolis, and has moved to that place.

The Rev. Griffith Owen has been stricken from the roll of the Presbytery of Philadelphia, as no longer a Presbyterian minister in good standing.

The new Presbytery of Passaic was constituted on the 11th ult., at Patterson, New Jersey. The Presbyteries of Newark, Rockaway, (New-school,) and Elizabethtown, and Passaic, now exist within the same territory which but twenty-eight years ago embraced only one, the Presbytery of Newark.

Varieties.

PREMIER AUTHORSHIP.—It is to be placed to the credit of Lord Derby, the English Premier, that he has published a little work, entitled Conversations on the Parables of the New Testament, for the use of children. It was republished in this country, and is a genial and earnestly pious work. It may be that this little labour may be of greater value, and more deserving of credit, than any of the deeds of his Lordship's political life.

CONGREGATIONALISM IN NEW ENGLAND.—

	No. of churches.	Settled Pastors.	Stated Supplies.	Vacant.	Ministers without Charge.	Church Members.	Added past year by profession.
Connecticut,	273	179	44	43	74	30,348	1243
Maine,	227	105	50	60	21	16,896	366
N. Hampshire,	184	109	43	33	27	19,637	591
Vermont,	197	98	58	41	55	18,649	416
Rhode Island,	25	14	6	5		2,981	94
Massachusetts,	461	352	54	66	107	67,912	1674
	1367	857	235	238	284	156,523	4384

SUCCESSOR OF DR. NEVIN.—The German Reformed Synod, at its recent meeting, made choice of Rev. Dr. Bernard C. Wolff, as Professor of Theology in the Mercersburgh Seminary, in place of Dr. Nevin, resigned. Dr. Wolff occupies a high position in the denomination, and is understood to be uncommitted to either of the parties to which Dr. Nevin's speculations and course have given rise.

THE BURMAN DICTIONARY.—The Burman Dictionary at which Dr. Judson worked so long, and with such a desire to complete it before his death, is about to be accomplished by another hand, the Rev. E. A. Stevens. About three hundred pages quarto are already printed, and it is progressing at a good and steady rate.

REV. WILLIAM JAY.—From the last *London Banner*, we learn that Rev. W. Jay, of Bath, has resigned his pastoral office, to take effect from the 30th of January next. This is the sixty-third anniversary of his ordination. He is in feeble health.

A NEW COMMENTARY ON THE SONG OF SOLOMON.—Prof. Hengstenberg of Berlin is now preparing a Commentary on the Song of Solomon. His mind is fully made up in favour of the canonical character of the book, and he reasserts the old allegorical interpretation of the Song, which the orthodox critics have so generally adopted. He is hard at work on this undertaking; everything promises its speedy completion. Nothing can exceed the enthusiasm and delight with which he speaks of his employment. He says he has hopes that the commentary will be finished and printed early in the coming spring. A publication on this subject from such a source will excite attention in this country and in England, as well as in Germany. We are informed that Professor Burrowes, of Lafayette College, Easton, Pa. has a work in preparation on the same book.

FATHER MATHEW'S TEMPERANCE MOVEMENTS A FAILURE.—It is grievous to see one new feature of Irish life disappearing, before the echo of the world's admiration has died away. The relapse of the people into intemperance is indubitable and very rapid. Everywhere we are told that the temperance begun in superstition and political enthusiasm, was maintained only by the destitution of the famine time; and everywhere we see but too plainly that the restraint was artificial and temporary. "Now that they are better off," we are told, "they are taking to drink again;" and, so it seems, by what we see in the towns and by the road-side. We never believed that such a process as that of self-government could come complete out of such an act as a vow, or such an impulse as social sympathy.

THE EXPEDITION OF LIEUT. LYNCH.—Lieut. Lynch is to visit the western coast of Africa, to make inquiries and arrange preliminaries, with reference to an exploring expedition to that coast and the adjoining country. This is a measure of the deepest interest, as to the evangelization and civilization of that continent.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, viz:

From 1st Church, New York,	$1,354 69
do. Rutgers Street Church, New York,	48 07
	$1,402 76

GEO. H. VAN GELDER,
Treas. Trustees Gen. Assembly Pres. Ch., &c.
December 11th, 1852.

NOTICE.

As the year of the greater part of our subscribers begins with this month, we would remind those who have not yet paid, to send on their subscriptions; and if any wish to discontinue, to give us timely notice. In making payment or giving notice of discontinuance, it is necessary to give the *post-office address*. Clergymen who do not receive the Record will please to send their address, with the last post-office from which they received it, if they have removed.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum.
" All other States, 6 " "

Paid annually or quarterly in advance. If not paid in advance, double these rates.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Rev. Daniel McKinley appointed Agent, p. 2. A Few Thoughts on the New Year, p. 2. Missionary Work in our large Cities, p. 2. Presbyterian Colony to Oregon, p. 3. Another Church gone off the Board, p. 3. Thankful acknowledgment of a Missionary for a Box of Clothing, p. 3. Extract from the Minutes of Elizabethtown Presbytery on Domestic Missions, p. 3. Interesting work of grace, p. 4. Receipts, p. 4.

BOARD OF EDUCATION.—I. Ministerial Education. Candidates increasing elsewhere, p. 5. Address to Theological Students, p. 5. Low Salaries, p. 5. Lines on the death of a Student, p. 5. On Preaching and the end of Preaching, p. 5. II. Christian Education in Schools and Colleges. A great Academical Work, p. 6. Good Influences of a School, p. 6. Outside Work of a School, p. 6. Washington College, Pa., p. 6. Zion Seminary, Miss., p. 7. Education in Synod of Memphis, p. 7. McDonough College, Ill., p. 7. Des Moines College, Iowa, p. 7. Westminster College, Mo., p. 7. Richmond College, Mo., p. 7. Receipts, p. 7.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 8. The Foreign Missionary, p. 8. India: Lodiana Mission; Extracts from the Journal of Rev. J. Porter, p. 8. Furrukahabad Mission; A Mela at Singrampur, p. 8. Report by the Rev. J. J. Walsh, p. 9. China: Ningpo Mission; Letter of the Rev. A. W. Loomis, p. 10. Miscellaneous. The Isthmus of Panama as a Mission Field, p. 11. Polynesia: Samoa, p. 12. Woman without the Gospel, p. 13. Receipts, p. 13.

BOARD OF PUBLICATION.—Let there be Light, p. 14. Destitution in the West, p. 14. Extract from the Minutes of Synod of Alabama on the Subject of Colportage, p. 14. Interesting Statement, p. 14. Our New Publications, p. 14. Receipts, p. 15.

MISCELLANEOUS.—"I shall be satisfied," p. 1. Live for Something, p. 1. Reading for Students, p. 1. Consecration of Wealth, p. 1. Ecclesiastical Record, p. 16. Varieties, p. 16.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 2. | PHILADELPHIA, FEBRUARY, 1853. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

RELIGION OUR BEST SUPPORT ON THE JOURNEY OF LIFE.

Whoever undertakes the journey of life, though he may have set out with many pleasing anticipations, soon finds that there are difficulties to encounter, and serious obstacles to overcome. It does not turn out to be the smooth and delightful road his youthful imagination may have pictured before him, but a difficult and rugged path, in the progress of which he easily becomes wearied and exhausted. Even in the most favourable circumstances, where an unusual share of prosperity falls to our lot, a sense of weariness and exhaustion is soon experienced in the pursuits of the world. We soon learn to view its objects with comparative indifference; the novelty and attractiveness they wore at the earlier periods of life, gradually disappear, and in the place of the original ardour of pursuit, we come at length to experience little else but sensations of dullness and apathy.

In addition to this, there are trials and afflictions to be met with in the progress of life, under the depressing influence of which we are liable to sink down into despondency and gloom. If we carry our minds forward, moreover, to the later periods of life, the melancholy prospect of old age is presented before us—old age, cut off from the usual sources of earthly enjoyment, and oppressed sometimes with a load of infirmities, sufficient to render existence itself a burden.

Looking upon human life in this light, apart from any divine consolations and supports—viewing it as attended with many trials and difficulties, afflictions and disappointments, it may not be inappropriately compared to a rugged and uneven path, along which the traveller pursues his toilsome, weary way, and in the progress of which his strength becomes entirely exhausted. In the word of God, human life is often viewed under the image of a difficult path, in the prosecution of which the most vigorous soon begin to show signs of weariness and exhaustion, and which none can successfully surmount, but those who are favoured with the special assistance of heaven. "Even the youths shall faint and be weary, and the young men shall utterly fall, but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

By dwelling upon some thoughts connected with this subject, we shall obtain a renewed impression of the value of religion—we shall discern, moreover, the folly of those who attempt to prosecute the difficult journey of life, in a reliance simply upon their own strength. Let religion then be considered under three several particulars:— *As supplying the defects of the world; as compensating the losses and trials of the world;* and *as providing for the decline of life.*

Religion, we say, supplies the defects of the world. It meets that sense of emptiness and vanity which is the invariable experience, sooner or later, of all who try the world as a means of happiness.

When we speak of the insufficiency of the world as a source of happiness, we utter a sentiment that is so often repeated, that it ceases almost to make any impression on our minds. It is from experience alone that we learn the full significancy and meaning of this idea. Experience teaches us that whatever enjoyment the world may afford, it is far from yielding to us a *complete satisfaction.* The young generally set out in life with *high expectations and hopes.* They enter upon the pursuit of the world with ardour and enthusiasm; confident, notwithstanding the many predictions they have heard to the contrary, that they shall be able to realize from the world a large amount of happiness. But how soon do we see this ardour to be sensibly abated! How soon does their enthusiasm receive a check! We meet with these same persons at a later period of life, and we find them in all probability labouring under a sensation of *weariness* and *dissatisfaction.* They are no longer looking to the world with the same confidence as before. Their expectations of happiness from this source have undergone a sensible abatement, and the only effect of further experience is to deepen these impressions, until the conviction is produced of the entire emptiness and vanity of the world as a means of happiness.

Such is the result that will be finally reached, through a longer or shorter experience, by every individual; and that, too, though the experiment be made under the most favourable circumstances. The most vigorous and successful, those who have the largest promise of happiness from the world, are found to falter and decline upon the path of life. "Even the youths faint and are weary, and the young men utterly fall." This is what we mean when we speak of the defects of the world. We refer to this uniform experience of its insufficiency and vanity as a source of satisfaction and happiness; its intrinsic incompetency, as attested by all human experience, to meet the wants of the soul, to satisfy the cravings of human desire. It is this capital defect that religion supplies. It meets mankind under such an experience as this, and proposes to them objects better suited to their capacities—better fitted, if truly embraced, to give satisfaction and repose to their tossed and agitated minds. It takes up the weary wanderer upon the path of life, and unfolds to him the elements of a better portion than the world can afford. It instructs him in the claims of a higher destiny; opens to him the extent and the grandeur of his spiritual relations, and teaches him to aspire after the "glory, and honour, and immortality" that are revealed to him in the gospel of Christ. In such objects and pursuits as these he finds the fullest scope for his desires and hopes; the best and most rational employment for all his faculties and powers. He no longer experiences the weariness and dissatisfaction that he felt before in the pursuit of the world. He finds his strength renewed. New objects engage his affections; new hopes are awakened in his soul; a new gratitude swells his heart. He devotes himself to the service of God and of Christ, and realizes progressively the delightful experience, that "those who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." It is here that religion appears to be peculiarly lovely and attractive, as a refuge from the weariness of the world; as a solace and support under the certain, the invariable experience of the vanity of life. She comes to the children of men, not to impair their happiness, but to save them from the emptiness of the world; to proffer to them her own resources of strength and of joy; to elevate them to higher prospects, and to a nobler destiny. She speaks to them in the winning accents of the Saviour, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." From the vain pursuits of a restless and agitated world, she calls upon them to enter the ways of pleasantness and the paths of peace.

OUR REST.

"The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us."

My feet are worn and weary with the march
O'er the rough road and up the steep hill-side;
Oh! city of our God, I fain would see
Thy pastures green, where peaceful waters glide.

My hands are weary too with toiling on,
Day after day for perishable meat;
Oh! city of our God, I fain would rest—
I sigh to gain thy glorious mercy-seat.

My garments, travel-worn and stained with dust,
Oft rent by briars and thorns that crowd my way,
Would fain be made, O Lord, my righteousness,
Spotless and white in Heaven's unclouded ray.

My eyes are weary looking at the sin,
Impiety and scorn upon the earth;
Oh! city of our God, within thy walls
All—all are clothed again with thy new birth.

My heart is weary of its own deep sin—
Sinning, repenting, sinning still again;
When shall my soul thy glorious presence feel,
And find, dear Saviour, it is free from stain?

Patience, poor soul, the Saviour's feet were worn;
The Saviour's heart and hands were weary, too;
His garments stained, and travel-worn, and old;
His vision blinded with a pitying dew.

Love thou the path of sorrow that he trod;
Toil on, and wait in patience for thy rest;
Oh! city of our God, we soon shall see
Thy glorious walls—home of the loved and blest.

—*Southern Churchman.*

DO WE KNOW HOW TO PRAY?

Has not the church almost to learn the power of prayer? What conception have we of *believing prayer*, which opens heaven? What of *persevering* prayer, which causes us to stand continually upon the watch-tower in the day-time, and which sets us in our ward whole nights? What of *importunate* prayer, which storms heaven with its violence and force? What of *united* prayer, gathering us together to ask help of the Lord? What of *consistent* prayer, which regards no iniquity in our hearts? What of *practical* prayer, which fulfils itself? Let but such prayer be understood, let our spirits but break with such longing, and the expectations of our bosoms shall not be delayed. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—*Dr. Hamilton.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

The Chairman of the Church Extension Committee requests that all letters on this subject be directed to 265 Chestnut street, office of the Board of Missions. This will prevent delay, and place them *at once* on file, to receive the earliest practicable attention.

Presbyterian papers will please copy the above notice.

SYNOD OF OHIO.

We are requested to state, that inasmuch as the Treasury established by the Synod of Ohio, has recently been abolished, all remittances from the churches within its bounds to the Board of Missions, will hereafter be made directly to Mr. Samuel D. Powel, Treasurer of the Board, No. 265 Chestnut street, Philadelphia, instead of, as formerly, to Thomas Moodie, Columbus, Ohio.

GRACIOUS INFLUENCES.

In the last number of the Record, we published an extract or two from reports of our missionaries, which referred to the reviving influences of the Holy Spirit in their fields of labour. We then expressed the hope and belief—judging from our letters—that God was visiting our missionary churches with a more than ordinary effusion of his Spirit. Recent intelligence confirms us in this opinion. Not a few allude to serious and marked attention to the subject of religion, as well as of encouraging accession to their respective churches; whilst others speak of the presence of the Lord in a very remarkable manner—of the quickening and reviving of God's own dear children, as well as of the conversion of sinners. This, to the Board, as well as the whole church, is encouraging. It is that for which we labour and pray. Every other consideration sinks into utter insignificance when compared with the conversion of souls to God, and the consequent extension of the Redeemer's kingdom. What we need in all our churches is more of earnest, practical zeal, and fervent prayer for the success of missions. It is to be feared that too many, to a very great degree, dismiss this subject after they have made their annual contributions to its funds. This is apparent from their absence from the concert for prayer. And we are sorry to think, that some of the professed followers of Christ do not even feel enough of interest in it to contribute at all. We hope the number is by no means in proportion to the ten lepers, only *one* of whom returned to give thanks. The spirit of entire consecration to the Lord, is the true spirit of the Christian—"He became poor, that we, through his poverty, might be rich." Without this spirit, which includes all the Christian graces and obligations, we are none of His. This spirit includes, as a prominent element, that of earnest prayer—"For all this God will be inquired of." It needs no argument of ours to show the relation between prayer and the accomplishment of God's purposes. It "availeth much." The progress of God's kingdom is "not by might nor by power," but by "his Spirit." This Spirit is given in answer to prayer. Let there be found in our churches generally, sincere and fervent prayer for the success of this cause—that the word preached by our devoted missionaries may be made effectual, and we will soon hear of still greater ingatherings of souls—of true and precious revivals of religion. Nor is this all: the offerings to the Lord will then be in proportion to the spirit of prayer. We will not then be straitened for means to carry forward this work. It is when the love of Jesus burns brightly in the soul, that Christians are ready and willing, yea anxious, to make liberal offerings to the Lord. And not until this spirit of prayer and entire consecration is felt throughout the church of Christ, do we ever expect to see the treasury of the Lord full, or the "kingdoms of this world become the kingdoms of our Lord and of his Christ."

Our object, however, was simply to introduce to our readers two or three extracts of letters from missionaries, in which we have repeated evidence of God's gracious favour. We might give more, but our space will not permit. These encourage us to hope for more copious effusions of the Holy Spirit, for which we earnestly labour and pray.

"Since my last report, we have had a meeting of considerable interest. About the last of October, Rev. Daniel Baker, D. D., was providentially thrown in our midst, and preached for us several days, (from Thursday night until Monday morning.) The congregations were quite good and attentive, but nothing indicative of interest occurred until Sabbath night, except in the case of one young lady. She had been under very deep impressions for nearly two months, (originating in the death of her father), but although free to converse on religion, had not obtained any hope. On Sabbath morning, seeing her weeping as I came out of the church, I stopped to have a few words of conversation, and found her tears, tears of joy. Love to Jesus made them flow. On Sabbath night, there was more interest, and although Dr. Baker had to leave on Monday, I thought best to protract the meeting, and accordingly I appointed preaching for Monday night. More interest was manifested then than at any time previous, and I appointed an inquiry meeting for Tuesday morning and preaching at night. Thus, day by day, was the meeting continued, until Friday morning, when I was under the necessity of closing. The interest was, however, still deepening. There were seven or eight who hoped that they had found their Saviour, and between twenty and thirty who were anxious about their souls, and inquiring 'what must we do to be saved?' The other portion of my field claiming my attention, I was compelled with great reluctance to close on Friday morning. Since the meeting, I have endeavoured to point anxious souls to the Saviour, and hope that two of them have been born again. It is the Lord's work; to his name be the praise."

—

"In my last, I told you we were confidently expecting a visit from the Lord. Our expectations have been realized. God has visited us, and filled our souls with joy, and our hearts with gladness. Yesterday we had communion in E.; it was indeed a precious time. The Holy Spirit was with us. We received eight persons on examination, and to-night four more came out, two of whom are entertaining a hope; the other two are deeply interested. All these are the baptized children of the church, with one exception. Truly our God is a covenant-keeping God. There are many others deeply concerned, that have not come out yet. We trust God will bring them to himself.

"We purpose having communion at S. in two weeks, and confidently expect a gracious season there also. We have every promise of it; quite a number there are already inquiring, and some are rejoicing in hope. May our expectations be more than realized. B."

—

"In making out my first quarterly report as a missionary of your Board, I rejoice in being able to state that an unusually interesting state of things at present exist in Mt. B., the church of which I am pastor. Our meetings for religious worship are numerously attended; many are inquiring 'What they shall do to be saved?' and several have, as we hope and trust, passed from death unto life. A few weeks since, three young ladies, whose parents are members of the church, united with us on a profession of their faith; a short time after, one of them was suddenly called into eternity. Several other young persons, about the same time, were called as suddenly, and the effect has been to extend the interest taken in the subject of religion more among the people of the world. I can only hope and pray that God may appear in his glory to build up Zion.
"R."

—

The past fall has been unusually sickly in this part of the country, and several deaths have occurred, some from every class—the old, the middle-aged, and the young, have been called to appear before God. I have been called to stand by the bedside of many of the dying, and we have reason to believe that these calls of Divine Providence have not been suffered to pass utterly unheeded. A general seriousness seems to pervade the minds of many in various parts of the congregation. Some young persons seem to be in earnest in inquiring 'What shall we do to be saved?' The preaching of the word is not without its effects, and God, I hope, is blessing the use of other means of grace to the conversion of souls. Some are rejoicing in a Saviour whom they have recently found. 'What shall we render unto the Lord for all his benefits to us?' J. M. Q.

—

"In relation to S. G. It seems to me that appearances have not, at any time since my connection with this church, been more hopeful. Our congregations on the Sabbath, although not so large as in the summer, are usually larger than our winter congregations hitherto have been. But what is particularly hopeful, is the gradually increasing interest manifested by our young people in the study of the Bible, and also in attending our Sabbath and weekly meetings, for prayer and social worship. The leaven seems to be working slowly, though I hope surely.

"Last winter, for the first, we continued our Sabbath-school every second Sabbath, (i. e. when I preached at this church,) This winter we open the school every Sabbath. By most of us, fears were entertained lest the effort might prove a failure; but to the surprise of all, our school never, in the most favorable season of the year, appeared more interesting, and rarely ever has it been larger. We live and labour in hope. May the good Master crown all with his blessing. Pray for us. C."

HOW THEY GO TO PRESBYTERY IN OREGON.

Our readers will, we doubt not, be interested in the extract given below from a letter which we have just received from the Rev. Edward R. Geary, who is settled in Lafayette, Oregon Territory. It sets forth some of the difficulties and dangers to be encountered in planting the institutions of the gospel in these new settlements—trials and difficulties of which many of us know but little. These brethren need the prayers and support of God's people to sustain them.

"Brother Robe and myself had determined (partly to avoid the expense of the river route, and also to explore the coast south of Clatsop, where several points are now attracting considerable attention,) to go over the coast range to the meeting of Presbytery. When brother Robe arrived at the point where we met, his horse was too much jaded to think of undertaking the transit of the mountains, and it was at last agreed that I should proceed in the undertaking with my guide, while he would go by the river. I accordingly made my way to the head of the South Yam Hill Valley, about 35 miles, where I entered the mountains by a narrow trail, and after passing over a precipitous and rocky road, not without much danger to man and horse, I reached the shore of the Pacific at the mouth of Salmon river, some 50 miles south of Tillamook Head. This occupied two days, the distance over the mountains being about 30 miles. The path is much obstructed with the large trunks of fallen timber, it being necessary to leap the horses over nearly two hundred logs; the path is also much overhung with bramble. We were advised to proceed by this route, as the direct route was said to be impracticable for so small a party (there were but two of us). We were also assured that we would find Indians at the mouth of Salmon River, who would swim our horses over, and carry us in their canoes. But when we arrived no Indians

were to be found, though there were signs of their recent presence. This was a deep mortification, as it wholly prevented my farther progress. As a last resort, we proceeded the same evening—though the tide had already begun to flow, and the sun was near its setting—down the beach ten miles to Seletse Bay: I there hoped to find the Indians. After being completely wet with the surges, and almost washed away by them, we arrived, about eight o'clock, at a small tide meadow, sheltered from the bleak wind then blowing from the ocean by a projecting bluff. Ourselves and horses were almost famished with thirst, and after seeking about for water and Indians for more than an hour, but in vain, we spread our blankets on the grass, and committing ourselves to Him who guarded Jacob at Luz, we laid down to wait the return of the morning. I early renewed my search for water, and found enough for our own use, but none for our horses. While on this errand, an Indian came to our fire, which we had kindled in the morning. I found out that he was a Tillamook, and learned from him that there were a great many Indians a short way off, over the bay—this he evidently said to intimidate us. I was, however, extremely desirous to accomplish my journey, and determined to go over to the Indians and endeavour to persuade them to take us over the Salmon river and pilot us through. The Indian reluctantly took us over the bay, about three miles, in his canoe—both Indian and white man with gun at hand to guard against surprise. On landing, we were surprised to find but a single wigwam, occupied by the *three wives* of our tawny friend. He then told us the Indians were about three miles farther off! We did not deem it expedient to seek any farther for them; so letting our Indian know very unequivocally that he *must* take us back, we returned to our horses, and hastened to take them to a place where they could be watered. That evening we returned to the mouth of Salmon River, and encamped near the shore of the ocean. The rain poured down upon us all night in torrents. We arose in the morning, our blankets and clothes perfectly saturated with water, and after an early breakfast on bread, coffee, and roasted clams, we hastened to re-cross the mountains, fearing lest the swollen streams might prevent our escape from this desolate wilderness. In two days we again reached the settlements in the valley of the Willamette. We failed to reach Clatsop, and there was consequently no Presbytery.

There is doubtless an extensive country about the numerous small bays that indent this part of the coast, suitable for grazing and tillage; its chief importance, however, will be found in its cod and salmon fisheries; destined, I doubt not, to yield large rewards to hardy enterprise.

This is destined to be a great and important country—it is of all things the most important that the pure gospel, in its doctrines and morals, get early and firm footing here. O that our Zion would awake to the magnitude of the enterprise! O Lord, send us who are entrusted with this work at home and here, sound hearts and minds, and lead us by thy own right hand. E. R. G."

For the Home and Foreign Record.

LIMITING THE LORD.

It is reckoned, by the Psalmist, among the provocations of God's ancient people, that "they limited the Holy One of Israel," lxxviii. 41. Forgetful of his past demonstrations of power and love in their behalf, they distrusted his ability to help them in prospective troubles. This fault was not confined to them. What unbelief do Christians now betray! What enfeebling timidity characterizes their hopes! What despondency invests their enterprises for the advancement of religion!

By limiting the Lord, we do a serious wrong to him, to his cause, and to ourselves. One might suppose, from our distrust, that God had never interposed his power and goodness for the promotion of his cause—that difficulties could embarrass him—that his purposes could fail. But oh how discreditable and untrue the supposition! Job better celebrates his power—"I know that thou canst do everything," lxii. 2. Isaiah praises him, as "wonderful in counsel and excellent in working," xxviii. 29; Jeremiah declares him to be "great in counsel and mighty in works;" and God himself saith, "is there any thing too hard for me?" Jer. xxxii. 27. The history of his providence and grace attests, that "he doeth great things and unsearchable; marvellous things without number." By limiting the Holy One, both hopes and efforts for the cause of religion are weakened. Hope stimulates the ploughman who breaks up the clods; hope cheers the student at his midnight toil; hope animates the hero on the field of war. Hope for the triumphs of religion rests on the might and mercy of God; and if that foundation be destroyed or shaken, what can the righteous do? What will they do? O let us not depress hope, or discourage effort, by limiting the Holy One of Israel.

True, the heathen world is wide, and full of the habitations of cruelty; darkness covers the earth and gross darkness the people; but God hath promised that the heathen shall be given to Christ for his inheritance, and the uttermost part of the earth for his possession. Do not limit the Lord: only believe; he is able to make his promise good.

True, the settlements of our country are widely extended, and are still more widely spreading; our own people are rapidly multiplying, and "nations are running to us." But God, who can make the wilderness blossom as the rose, can also make it rejoice in his salvation. Hope in God and labour in his cause, rather than set distrustful limitations to his power. Sustain, by prayer and liberality, the wise and benevolent enterprise of domestic missions. The Lord hath done great things for us, as a church; let the church be encouraged to go forward in every good work. Let her emulate the lauded energy of the Anglo-Saxon race, and she will achieve higher triumphs, and richer trophies will reward her toils.

J. F. M.

Allegheny City, *Dec.* 24.

For the Home and Foreign Record.

REGION OF LAKE SUPERIOR.

Copper Falls, *Lake Superior.*

May not the friends of Zion here ask with truth and earnestness, what are Christians doing for the spiritual interests of the mining regions of Lake Superior? Has the "Macedonian cry" been heard in behalf of this destitute but important field? Here is a large district which has sprung suddenly into the most intense activity, by the discovery of mineral wealth. From almost every source, thousands are pouring into it, bent only on reaping its gains. And who is there to care for their souls? This single point, (Kreivainona,) within the last four years, has received a population of near three thousand souls; and yet it has but a single Protestant minister, and the occasional visits of a Roman Catholic priest. The population along the entire Lake is estimated at *seven thousand*, and we have but *three* ministers for them all. We have here a territory five or six hundred miles in length, by three or four hundred in width—embracing all from Sault St. Marie to seventy miles above Fond du Lac, and only five ministers, (exclusive of those in mission stations,) and only *eleven* for all—both Indians and whites—in this whole region! The present supply is, therefore, altogether inadequate to the demand. As to the future: what provisions are now making for the population, which must rapidly increase, now that the mines are just coming into general notice? Here we have assembled, as in California, those who hold all the mixed dogmas and creeds of ignorance and superstition—Reason and Atheism, Protestant and Papist. Here, German materialists, of education and intellect, industriously sow the seeds of blasphemy and dangerous error. Romanists ignorant of the Scriptures, become Infidels; and nominal Christians even—members of our congregations and Sabbath schools at home—come here too often to learn soon to profane God's holy day, and abandon all pretensions to religion. Here the Sabbath is almost universally the day for bargains, and trade, and drink. Of five villages on this Lake, every house in one is a tavern, or drinking-house; eighteen months ago this was also the fact in the second; the third is pretty much the same; of the other two I cannot speak particularly. Each of these has its bowling-saloon and gaming-tables, where many pass their Sabbaths gambling for liquor. Around one of these, the writer has seen four little boys, scarcely able to speak plainly, dealing and dashing their cards, with the flaunt and slang of blacklegs. I have sat in the Sabbath-school to teach children whose parents were trading at the store; while the reports of guns firing around would often startle us. On last Sabbath, men worked the whole day. On one side of our cabin, the saw, hammer and plane, rang constantly in our ears. In the afternoon, the agent of the company came to our cabin and sent one off to work, and on Monday deducted that day's wages from another, because he refused to work on the Sabbath. My only object in these statements is to give a true picture of facts, as they exist here. The state of morals here is indeed sad—very sad.

Of all the ministers—four churches and four Sabbath-schools, on the Lake—not one of them are Presbyterian. Can our Church not do something in this vale of moral death? Her children are here—shall she not care for them? Are there not those who will pray for us, and send to us some one or more, to preach the everlasting gospel? Too long has this destitute, but interesting field, been neglected. J. J. S.

CHURCH ORGANIZED.

From a Missionary in Wisconsin.

"In this quarterly report, I have a few items of interest which may be also interesting to you. You are aware that for a year past I have been labouring a fourth of my time in the neighbourhood of the Blue Mounds. Until within a few months past the field there was not very encouraging. With the exception of a few who had been raised by Presbyterian parents, the little congregation was composed of those who cared but little for these things. However, both the size and attention of the congregation have greatly increased. In October last, a petition signed by *eleven* persons was put into my hands, as a committee of Presbytery, to organize them into a Presbyterian church. After due consideration, we fixed upon last Saturday and Sabbath for that purpose, when the church was duly organized, with *eleven* persons. Two ruling elders were ordained, and installed on the Sabbath, and the sacrament of the Lord's Supper was administered. Of these, six were received on certificate, and five on examination. An interesting feature connected with this newly formed church is, that all the members are parents, and heads of families. In one family there are five children, in another four, another three, another two, and another one. All these dear children—with the exception of three who, owing to circumstances, could not be taken out at that time, but who will be presented soon—twelve in number, were consecrated to the Lord in the ordinance of baptism. It was, to me at least, an interesting scene. May the great Head of the Church follow it with his blessing! This church have it in contemplation to build a house of worship. We now worship in an old log school-house, very open, and consequently very cold. But how shall we build? The members themselves cannot do it. Neither can they hope to get much from the vicinity. We only want a small, plain house. Cannot some benevolent friend assist us? We live and labour in hope. Yours, &c.

J. A."

ANOTHER CHURCH OFF THE BOARD.

From a Missionary in Pennsylvania.

Dear Brother—During the last quarter the services of religion were maintained as usual, and with increased interest on the part of the people. At our communion, on the third Sabbath of December, five—four of them heads of families—were admitted to the church upon profession of faith, and five by certificate; and we have reason to believe that the Spirit is striving with others, who we hope will be brought to Christ. My own health has been good, but my dear wife has suffered severely, being brought to the very brink of the grave. However, through the mercy and goodness of God, she is now slowly, yet we think permanently, recovering. May these afflictions be sanctified unto us!

Although the sum we have been receiving from the Board is not large, yet I am pleased to be able to inform you that the sum due for the quarter just past is all that we will expect. Henceforth the people feel able to *bear their own burdens*, and also *distribute to the necessity of others*. A contribution of $26 has just been made for your Board, which will make our contributions to the Board $101 since I came here; whilst we have only drawn out $100! This is not so bad for a church that was scarcely known as in existence five years ago, but now able to undertake the work of supporting their pastor with a respectable salary. The Lord hath done great things for us, whereof we are glad. The Lord bless domestic missions.

Yours, &c., J. A.

AND YET ANOTHER.

From a Missionary in Georgia.

Dear Brother—As my year under your commission has closed, I herewith send you my last quarterly report. We are not going to apply for a commission from the Board for this year, though I expect to continue in the same field. I will be able to receive my support from another source. I will, however, write to you occasionally of our success and prospects in this important field, &c. Yours, &c.,

A. E.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of December, 1852.

SYNOD OF ALBANY.

Pby of Albany.—Albany First ch 84 70; Amsterdam Village ch 36 $120 70

SYNOD OF NEW YORK.

Pby of Hudson.—Scotchtown ch 84; Goodwill ch 46; Monticello ch Sab sch 8 138 00

Pby of North River.—Church of the Highlands 15; Marlboro' ch, from P O B Fowler 10, T D Bloomer 1, Mrs D Conklin 50 cts, J O Conklin 50 cts—12 27 00

Pby of Bedford.—Croton Falls ch 9 50; South Salem ch, Female Charitable Soc 15 50 25 00

Pby of New York.—Brick ch, New York city, ann coll 1732 82; Rutgers st ch, New York, Fem Dom Miss Soc 101 75; Brooklyn 1st ch Ladies' Sewing Soc 20 1854 57

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—First ch Westfield 30; Morristown 1st ch add'l from Hon P A Johnson 50; Rahway 2d ch 60; Baskinridge ch 30 170 00

Pby of Passaic.—Connecticut Farms ch 30 00

Pby of New Brunswick.—Village ch Freehold 20; Freehold 1st ch 34 41 54 41

Pby of West Jersey.—Bridgeton 1st ch, of which 37 50 from the Ladies' Miss Soc and 50 from Joseph Reeves, Esq. to con his nephew JOHN REEVES an hon mem 222 50

Pby of Raritan.—Amwell First ch 17; Flemington ch 102 119 00

Pby of Susquehanna.—Rome church 18 75

Pby of Luzerne.—Tunkhannock 5; Mauch Chunk ch, from Miss Smith 1; Lackawanna ch 50; Wyoming ch 31 87 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Central ch, Philadelphia, add'l, from M Newkirk 100, and from Mrs H M Henry 20; Tenth ch, Philadelphia, add'l from Thomas H Hoge 25; Fourth ch, Philadelphia, balance of a collection through Hiram Ayres Treasurer of Presb. 31 13; Second ch Philadelphia, per hands of Rev W Chester, D D, to con Miss SARAH CHESTER, Miss ELIZABETH C CHAUNCEY and Miss HANNAH CHAUNCEY hon mems 150 326 13

Pby of Philadelphia 2d.—Bridesburg ch, from a lady 10 00

Pby of New Castle.—Upper Octorara ch 31 34; Benevolent Fund of the New London Congregation 45 76 34

Pby of Baltimore.—Ellicott's Mills ch 20; Frederick ch 40; Alexandria First ch 50 110 00

Pby of Carlisle.—Mercersburg Fem Dom Miss Soc 25; Green Castle ch 36 25; Shippensburg ch 67; Pejersburg ch 6 18 134 43

Pby of Northumberland.—Lewisburg ch 66 22

SYNOD OF OHIO.

Pby of Wooster.—Guilford ch, from a Friend of Missions 10 00

SYNOD OF WISCONSIN.

Pby of Milwaukee.—Marengo ch 15 00

SYNOD OF VIRGINIA.

Pby of Winchester.—Fredericksburg ch 14; Sundry chs in Pby, through J W Bell, Treasurer 44 15 58 15

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Everettsville ch 20 00

SYNOD OF ALABAMA.

Pby of South Alabama.—Cahaba ch, through H Packard, New Orleans 5 00

$3698 20

MISCELLANEOUS.

Missionary Bible, Tract, and Education Society of Princeton Theological Seminary 50; Aliquis, in part to con an honorary membership 25; W W, Wyalusing, Pa, 1; Miss A Greenleaf to con GEORGE W THORP and MRS. ANNA G. THORP hon mems 100; John Brewster, Esq, Shirleysburg, Pa, 50; Chandler Ward, Franklindale, Pa 67 cts; Rev F D Ladd, Philadelphia 100; Miss Mary Rankin, Muncy, Pa, 2 50; Female Missionary Society of Princeton, for Missions in New Jersey 22 50; R S Brown, Esq, near Bethlehem, Pa, 5; Mrs G Woodruff, Columbus, Ga, 2; Jas Pannell, Churchville, Md, 5; Rev W J McCord, Jefferson, N Y, 2; S 5, and P 4 75, per N Patterson, Esq; Mrs C L Crittenden, Liverpool, England, 10 385 42

LEGACIES.

Legacy of Elizabeth McNair, decd, late of Newtown, Pa 366 94

Total, $4450 56

S. D. POWEL, *Treasurer.*

CLOTHING.

Received at the office of the Board of Missions since the last acknowledgment.

Harmony congregation Ind. 1 box, no valuation
Sewing Circle of Spring Creek ch Pa, 1 box valued at 67 34
Ladies of Madison Avenue ch N Y, 1 box valued at 40 00
Ladies of Roswell ch Ga, 1 box not valued.

$107 34

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of December, 1852.

Pby of North River.—Smithfield ch $5 00

Pby of Philadelphia.—Tenth ch Philadelpia add'l from Mrs E Hoge 10, from S J Randall 2 50 12 50

Pby of Michigan.—Pontiac ch 4 00

MISCELLANEOUS.

A Lady, Bridgeton, N J, 5; Ezra Pratt of Jewett, N Y, for a church at St Paul, Minnesota 5; Rev W J McCord, Jefferson, N Y, 1; A Friend, Tenn, per W S Martien 20 31 00

Total, $52 50

S. D. POWEL, *Treasurer.*

NOTE.—The acknowledgment of $30 in the Record of June last, from Lewisville ch, Winchester Presb, should have been from *Lewinsville* church.

Receipts at the Office of the Board of Missions, Philadelphia, for the church edifice at Washington, D. C., during the month of December, 1853.

Pby of Troy.—Individuals in Second st ch Troy 105 00

Pby of North River.—Smithfield ch 2 00

Pby of New York 2d.—Peekskill ch 62 00

Pby of Philadelphia.—Seventh ch Philadelphia 76 03

Pby of Redstone.—New Providence ch 8 00

Pby of Allegheny.—Scrubgrass ch 3 00

Pby of Schuyler.—Fountain Green ch 3 00

Pby of Lexington.—United congregations of Fairfield and Mount Carmel 10; Through Rev B M Smith, Treasurer of Lexington Presb, Providence ch 13, and Staunton ch 35 50, less discount on uncurrent note 50 cts—35 58 00

Pby of Winchester.—Sundry members of Martinsburg ch Va, 28, less paid Adam's express for delivery 50 cts 27 50

Pby of West Hanover.—Hampden Sidney College ch 25, and addl per J M McCalla Esq, 1 50—26 50; Roanoke ch 20 46 50

Pby of East Alabama.—Pea River ch 5 00

Pby of Memphis.—Somerville ch per J M McCalla Esq 7 00

David Roe Esq, Haddonfield N J 2; Mrs F K per W S Martien Esq, 3; Mrs G McKinney Shelby Tenn 1; R R E, Shelby Tenn 1; A Friend, Tenn, per W S Martien Esq, 20 27 00

430 03

Previously acknowledged 1176 13

Total, $1606 16

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of December, 1852.

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Ligonier ch 13 12; Blairsville ch 40 25; Beulah ch 33 50; Congruity ch addl an elder 3 89 87

Pby of Allegheny.—Union ch 8; Slatelick ch 29 50; Butler ch 38; Freeport ch 25 100 50

Pby of Beaver.—Bethlehem ch 16 82

Pby of Redstone.—Long Run ch in part 16 00

Pby of Ohio.—Canonsburg ch in part 26 00; Bethel ch bal to con ROBERT JOHNSON, Esq, and in part to con HENRY POTTER, Esq, h m 34 00 60 00

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 1st ch monthly collections 71 88; Fairview ch 2; Washington ch 111 76 185 64

Pby of New Lisbon.—Long's Run ch 28 00

SYNOD OF OHIO.

Pby of Coshocton.—Unity ch 41 50

MISCELLANEOUS.

Rev J D Hughes 75 cts; John Sargeant 40 cts; Patterson Estate, per Rev George Marshall 40 41 15

Total, $579 48

CLOTHING.

Ladies of Salem ch, a box valued at 42 65
Ladies of Plain Grove ch, a box valued at 25 57
Ladies of Pulaski ch, a box valued at 59 24

Total, $127 46

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of December, 1852.

Woodford ch Ky, per Rev R G Brank 14 00
Harmony ch Ky, " " " 22 85
The Children of Lake Providence ch La, per Rev Thomas L Cleland 5 00
1st ch Cincinnati, Ohio, col by Rev C Leavenworth 62 80
Greensburgh ch Ind, including 6 from Rev Francis and Sophia Monfort, also 10 from A R Forsyth per Rev C Leavenworth 72 35
Sand Creek ch Ind, per Rev C Leavenworth 30 50
Rushville ch Ind, " " 95 25
Eaton ch Ohio, per John D Thorpe 7 00
" " Sabbath School per John D Thorpe 8 00
Central ch Cincinnati, Ohio, annual collection per John D Thorpe 126 00
Vincennes Presbytery collection per Rev John F Smith 11 00
Bequest of Sarah Bushnell, per John Bushnell, Esq 50 00
Walnut Hill ch Ky, bal col by Rev B M Hobson 38 00
Mulberry ch Ky, in part of annl col per W C Hanna 31 50
Henderson ch Ky, in part, col by Rev B M Hobson 75 00
Check returned from Rev Joseph T Leonard 25 00
Miss R Veech 2d ch Louisville, Ky, to con her brother R S VEECH, Esq, hon mem 50 00
Miss R Veech 2d ch Louisville, Ky, addl 20 00
2d ch Louisville, Ky, annl col 405 00
Mrs Bradshaw 2d ch Louisville, Ky, addl 20 00
Mrs G McKinney Salem ch Tenn, per Rev R R Evans 3 00
Frankfort ch Ky, annl col per R Knott 131 10
Rev Dr Paxton, Shelby co, Ky, his own donation 10 00
1st ch Louisville, Ky, in part of annl col 257 13
Thomas McCord, Paris, Ill, in part to con himself hon mem 20 00
South Hanover ch Ia, bal col by Rev C Leavenworth 32 35
Individuals of Washington ch Ohio, by Rev C Leavenworth 1 85
1st ch Dayton, Ohio, including 34 from Ladies Miss Soc, col by Rev C Leavenworth 201 60
First offering of Mission ch Sab Sch Dayton, Ohio, to con Elder JOHN MOOREHOUS hon mem, col by Rev C Leavenworth 50 00
Lebanon ch Ohio col by Rev C Leavenworth 102 30
Sand Creek ch Ind, addl col by Rev C Leavenworth 2 00
1st ch New Albany, Ind, including 47 70 from Sab Sch 233 20
Golconda ch Ill, per Rev J P Riddle 6 60
Salem ch Ky, " " 3 40
Friend of Missions in Ill, per Rev J P Fullerton 20 00
Lynn Grove ch Iowa, " " 5 90
Marion ch " " " 2 40
Hon J M Preston per Rev J T Leonard 21 17
Independence, Ky, " " 2 50
Covington ch Ky, in part " 28 44
Newport " " " 9 25
Burlington " " " 4 00
Friend of Missions in Ark, per Rev W K Marshall 10 00
Covington ch Ky, mon con col 28 39
Collections by Schuyler Presbytery, per Rev Thos S Vaill 6 80
W B McLean, Greenville ch Ky, per Rev A S Housley 5 00
W J Morton and Lady, Shelbyville, Ky, to con WM WATERS, Esq hon mem 50 00

Total, $2417 63

A. DAVIDSON, *Treasurer.*

NOTE.—The acknowledgment of $50, in the last Record, from the Synod of Indiana to constitute Rev. B. Ogden an honorary member, should have been from the *Synod of Northern Indiana.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

DAY OF SPECIAL PRAYER.

The General Assembly has recommended the observance of the last Thursday of February as a day of special prayer for the outpouring of the Spirit of God upon the young men in the literary institutions of our country. The resolution is in the following terms:

Resolved, That the Assembly recognizes with gratitude the goodness of God in pouring out his grace upon several of our institutions of learning during the past year; and whilst the churches are invoked to pray without ceasing to the Lord of the harvest for the continuance of his favour, the *last Thursday of February next* is recommended for general observance as a day of *special* prayer for the Divine blessing upon the youth of our land who are pursuing their studies in literary institutions, and especially that many of them may be called and qualified by the grace of God for the work of the ministry.

The objects in the resolution are two, viz: 1. The eternal well-being of the numerous young men in the institutions of learning throughout our country. 2. The introduction of many of these youth into the ministry of Jesus Christ.

Let each member of our Church bear in mind that the objects of the day of special prayer are inestimably precious and important.

PRAY ALWAYS—PRAY NOW.

Special prayer for the youth of our country implies the necessity of praying *always* for them, of praying *daily*. The recommendation of the General Assembly is designed to give increased intensity to habitual supplications. Our Lord has *enjoined* prayer for the sending forth of labourers into the harvest; and unless his injunction is neglected through ignorance, negligence, or a deliberate undervaluing of its importance, it will be the subject of frequent, if not daily remembrance at the throne of grace. And the salvation of our youth in general, ought it not to be an object of persevering supplication?

Brethren, wait not for the day of *special* prayer. Pray always. Pray now. If you wait at all, wait in hope; wait praying.

ADDRESS TO THE CHURCHES.

The following article was written in reference to the day of prayer for colleges, a number of years ago, when the Rev. Dr. Cornelius was Secretary of the American Education Society. As an address to the churches, it contains many interesting thoughts. We have altered a few figures and words, to adapt the communication more to the times. It first appeared in the "American Quarterly Register," for 1828, from which it is now extracted.

Dear Christian Brethren—Permit us in a few words, to "stir up your pure minds by way of remembrance." *The last Thursday of February is at hand.* Blessed day! How many warm and gushing emotions is the bare mention of it calculated to excite in a thousand pious hearts. What though no worldling's pulse will be quickened by its approach; no jubilant peals will usher it in; no far-sighted politician will mark it in his calendar; and it will come and go unheeded by the busy and the pleasure-loving throng; surely the *entire Church* will anticipate its return, with a deep and thrilling interest. Faith, and hope, and charity will kindle in her eye at its early dawn, and impart a holy importunity to her supplications. Angels, we doubt not, will rejoice in their celestial spheres, and God himself pour down blessings of grace, when he looks and beholds his children wrestling togēther with the "Angel of the covenant."

Shall we stop to prove that prayer is a duty, and that God is moved by it to bestow blessings upon the world which he would otherwise withhold? This might have been needful in a darker age, but "the darkness is past and the true light now shineth." We will not therefore keep you a moment longer, beloved brethren, from the main design of this address. It is to engage, if possible, every Christian in the land to pray for the out-pouring of the Holy Spirit upon our Colleges; and especially to secure for them the united intercessions of the Church on the day already specified, which we hope will be devoted to fasting and prayer by all who love the Saviour.

However we may sometimes find ourselves straitened for want of arguments and motives in discussing subjects of ordinary interest, we feel no such embarrassment on the present occasion. The great difficulty is to select, condense, and arrange our topics, so as within narrow limits to lay the case fairly before your consciences. God blesses and curses the world by human agency; and it is needless to say, that under this economy, the destinies of the church and the state will soon be in the hands of those who are now receiving their education. In our academic halls are the future lawgivers and religious teachers of this great republic; and oh, what unknown interests of time and eternity are suspended upon the few months, or years, which remain of their pupilage. Their piety, if by the grace of God they are pious, is public property, and there is none so valuable in all the investments and securities of the government. So on the other hand, the lax principles and kindred habits of liberally educated men, are more onerous to the public than all the burdens of taxation. Every student in college, of respectable talents and acquirements, may be regarded as the representative of at least a thousand immortal beings, who will be moulded by his opinions and example; to say nothing of the amazing influence, either good or bad, which will go down from him to distant generations. Contemplated in this light, the aggregate amount of good to be gained, or lost, in the short space of four years, baffles the mighty and almost illimitable grasp of imagination itself.

The number of young men now enjoying the advantages of a public classical education in these United States, is estimated at *ten thousand*. Of course, a large number will leave our colleges within the present year, and go forth to scatter blessings over the face of the land, or to sow it with their errors and their vices. In twenty years the number will greatly increase; and at the present rate merely, will amount, in a single generation, to many thousands! Give us this army of educated men, this immense weight of talent, and energy, and influence, and what is there of ignorance or irreligion in the nation, which could long stand before it? But what cause will this disciplined host be inclined to espouse? Under whose banner shall it be marshalled? Will it declare for Christ and the church, or against both? These, dear brethren, are momentous questions, and will lead you, we doubt not, anxiously to inquire, what is the religious character of the students now in our public seminaries?

It has been stated that about one third of the young men in the New Englaud colleges are professors of religion. Our information from the middle, southern, and western colleges, is much less particular; but, we fear, that a large proportion of the whole ten thousand, included in our present estimate, are not on the Lord's side. More than *three* to *one*, probably, are still his enemies; and will in one way or other act in hostility to his kingdom, unless their hearts be changed by his grace. And must the great body of these precious youth lose their souls? Must the churches be without pastors, and the land without pious rulers, and the heathen without missionaries, when there is so much talent and knowledge and influence to be sanctified in our higher seminaries? And what hinders its being sanctified? Who will be answerable for consequences, should six thousand, or even one thousand of these gifted and privileged young men remain unconverted when they leave college? Will not the American church, will not you who profess to love Zion be answerable?

Why should the majority of educated men, nay, why should even a *minority* any longer throw the weight of their talents into the wrong scale? What withholds the Spirit from descending upon all our literary institutions and subduing stout-hearted sinners? Ah, brethren, is it not our unbelief? Our faith wavers. Our heart is not enlarged. Our mouth is not filled because it is not opened. In reference to the conversion of students during their academic course, we have expected but little, we have prayed for but little, we have attempted but little; and is it strange that but comparatively little has been done? Can you offer any scriptural reason why you should not pray for the conversion of every scholar in our hundred colleges, or why the prayer may not this very year be answered? The time *will* come, and who can tell how near it may be, when all the talents and science and literature in our great public schools will be sanctified by the Divine Spirit, and when "holiness to the Lord" will be written in all their halls and upon every course of study. But prayer and faith only can bring that day; and whenever the efficacy of holy importunity and confidence in the promises shall be fully tested, "it will come and will not tarry." Why then should we put it far from us, by supinely waiting for it, when our souls ought to be going forth to meet it? Why are not the fountains already purified?

The truth is, dear brethren, and it must be told, that the church at large is not awake to the duty and importance of praying for revivals in colleges. But few Christians, we believe, have yet contemplated the subject in half its important bearings; while the great majority of professors in this country have not hitherto taken any part in the annual concert. It is extremely encouraging to know, however, that since God first put it into the hearts of a few to propose and to unite in such a concert, the holy flame has been spreading from church to church; and from that blessed era, (for we must call it an era,) revivals have become more frequent and powerful in our classical seminaries than they ever were before. Indeed, when we look at facts and coincidences, we find it impossible to doubt, that God has affixed to this concert the broad seal of his approbation. Again and again has that promise been verified, "Before they call I will answer: and while they are yet speaking I will hear." In some instances has the Spirit been poured out on the very day of fasting and prayer, and numbers of students have been "pricked in the heart." In many other cases a deep solemnity has fallen upon colleges, while the children of God were yet upon their knees, and has been manifestly connected with subsequent revivals. One such case, at least, occurred last February. We saw it. If our hearts deceive us not, we felt it: and after a few weeks of gradually increasing interest, the Holy Ghost came down upon the seminary "like a mighty rushing wind." Reviewing the recent history of college revivals, we can no more question that God has heard and answered prayer, than if we were assured of it by an audible voice from heaven. But how much greater things than these might have been done, had there been more prayer, and more faith, and more fasting; had *two or three millions of Christians* united in the annual concert, and often renewed their supplications in behalf of our colleges.

Permit us then, dear brethren, of every denomination, and in every section of the American church, to be importunate with you in this regard: and we solemnly put it to your consciences, whether we ought, in any case, to take a denial? In asking you to unite with us in fasting and supplication, *on the last Thursday of February*, we plead for your sons and brothers in our public seminaries, and for your own children also, who yet are enemies to God. We plead for the destitute churches in the older States, and for the scattered population of the West and the South. We plead for all the invaluable institutions of our common country: for the Sabbath, for the laws, for public morality and safety, for all our republican constitutions of government. We plead

for the red man within our borders and without—for Africa, and Asia, and the isles of the sea.

Do you then care for your own flesh and blood? Do you love the church, or your country, or the souls of the poor heathen? Do you wish to see a new and holier impulse given to all the machinery of Christian benevolence; and that every part of it may move onward with increasing majesty and power after you are dead? Do your hearts, "full of faith and of the Holy Ghost," ever go forth to meet the prophetic glories of the latter day? If so, you will pray, you cannot help praying for the effusion of the Spirit upon all our colleges; for the early sanctification of all their youthful and beloved inmates; and you will look forward with no ordinary degree of interest to that day, which has been designated for united fasting and prayer in their behalf.

God is not slack concerning his promises; the Saviour has lost none of his interest in the welfare of Zion; no encouragement to faith and prayer has been withdrawn. Let the church then "come boldly to the throne of grace;" let her resolve, "I will not let thee go except thou bless me," and how soon will the heavens open over her head! How copiously will they "pour down righteousness" upon the seats of learning, and in receiving pastors and missionaries from them, how will those mourning disciples who have long sat in "desolate places" sing, "Lo this is our God; we have waited for him and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

Here we might close; but it occurs to us with great force, that by striving to fix your thoughts exclusively upon colleges at the approaching concert, we should too much narrow the ground of holy wrestling. Several thousand young men, who will soon enter the higher seminaries, are now pursuing their studies in academies and other preparatory schools. Supposing one fourth of this number to be now pious, which is a large estimate, what multitudes are "aliens from the commonwealth of Israel"—"without hope and without God in the world."

Now all the arguments and motives which should influence the Church to pray for them in a more advanced stage of their education, apply here, even with greater force. For if it is of such amazing importance, as has been represented, that the best talents and learning should be dedicated to the service of God, then this dedication cannot take place too early in life. There is manifestly great advantage in giving the heart to God, before any of those evil propensities and dispositions ripen into habits, which it often costs the converted student in college, long and painful efforts to subdue. A large number who are now unreconciled to God, will become members of our public seminaries within the present year; and how great is the hostile influence which they will carry along with them, if their hearts are not changed—an influence by which some of your own sons may be led away from the paths of virtue and destroyed.

Pray then, Christian brethren, for all the preparatory seminaries as well as for the colleges; that God will revive his work in them; that he will purify the smaller fountains and thus make all the streams which flow into the larger ones salutary; that "our sons may be as plants grown up in their youth;" that they may be "all righteous," and all be made happily instrumental in promoting the glory of God and the salvation of the world.

A PASTORAL LETTER

TO CANDIDATES FOR THE GOSPEL MINISTRY.

Issued by the Board of Education of the Presbyterian Church.

PRESBYTERIAN EDUCATION ROOMS,
Philadelphia, February, 1853.

Dear Brother in Christ—It is our earnest desire, in this pastoral letter, to assist the reflections which may naturally arise in your mind, on the day of special prayer, from the inquiry, "*What can I do to increase the number of candidates for the ministry, in the Presbyterian Church?*" Such an inquiry is obviously in accordance with the spirit of the observance, recommended by the Assembly, and with a true sense of your own responsibility.

1. Permit us affectionately to specify, as an instrumentality bearing upon this subject, the *influence of your personal example.* A holy life is the crowning excellence of the Gospel plan. It is an argument priceless and irresistible for every thing good. The best recommendation to others of the sacred profession you are aiming to enter, is your own appreciation of it, as indicated by a holy walk and conversation. A candidate for the ministry influences, for good or for evil, the opinions and purposes of others. This influence, generally an unconscious one, is both extensive and efficacious, and needs the careful supervision of the inward principle of spiritual religion. How precious is the example of a classmate, or friend, of eminent piety, in keeping before your own mind the responsibilities of the Christian ministry. His very presence excites awe and reminds of heaven. His life is an argument for his profession. Wherever he goes, he will give a favourable representation of its claims; and commend the pursuit, which he has felt called of God to engage in.

On the other hand, the prejudice which an unsuitable, indiscreet, or godless candidate may excite against the ministry, can never be portrayed in human language. As a matter of fact, such a prejudice has been engendered in many a neighbourhood. Failures are disastrous to an extent far exceeding the computations of the delinquent, and are followed by a desolation which it is always easier to create and to extend, than to repair. Failures are not properly limited to those candidates who cease to study for the ministry, and who turn off into other professions. Some who persevere in their preparatory studies do more evil to the ministerial ranks than those who have deliberately changed their course. Every candidate *fails* in an important sense, when he produces the impression that he is undervaluing the solemnity and responsibility of the sacred office, or has inadequate qualifications for the discharge of its duties. The world, indeed, is prone to censure severely, and is often uncharitable in its criticisms; and yet, on the whole, its estimate of character is more apt to be too favourable than the reverse. And even if a want of charity were the general characteristic of its decisions, this very perversity would constitute a plea for Christian watchfulness and prudence. A careless word, a hasty temper, and, much more, a guilty act, on the part of a candidate, may fatally impair, in the minds of others, the authority and dignity of the sacred office itself. It is thus possible for a young man, who has not the requisite qualifications of piety, or of intellect, by entering the ministry himself, to keep others out of it. There is unquestionably great need of high personal character, in order to exalt the profession, in the midst of a wicked and gainsaying generation.

Some of the best friends of our Church have expressed their fears lest a too easy access to the ministry, through the system of benevolent aid extended to students, may not have impaired its general character and usefulness, as well as its numbers. Whilst the Board of Education have no evidence of the justice of this apprehension, it is their duty to take warning from every friendly suggestion, and to endeavour to "stir up the pure minds" of the young brethren under their care, on all suitable occasions, and in reference to all proper topics of exhortation. High personal qualifications are necessary conditions in keeping the operations of the Board free from reproach. The evil of encouraging improper candidates extends into the very heart of the prosperity of the Church. Nor is it the least of its results that it reacts against the increase of the ministry.

We, therefore, tenderly invite you to consider the connexion that exists between your own character, and the efforts of the Church to call the attention of her pious youth to the ministerial office. One of the best ways in which you can effectively co-operate in these efforts, is by presenting an example of what a minister ought to be. Let your light shine. Let the graces of your Christian character unite with the dignity of the office, in pleading for good-will toward it. An old writer has said: "That is not the best sermon which makes the hearers go away talking to one another, and praising the speaker; but that which makes them go away thoughtful and serious, and hastening to be alone." So that is not the best candidate who makes the greatest impression for ready wit and polished manners, and deepest intellect; but the one who has most of the love of Christ in his heart, and who adds to the acquisitions of learning the force of a religious character, that represents truth and grace to men.

2. A candidate for the ministry may assist in increasing the numbers of his profession by *judicious intercourse with pious and promising young men.* The amount of ignorance prevailing in the Church on the nature of a call to the ministry, its claims, its wants, &c., is not inconsiderable. There are comparatively few means of instruction, and the subject itself has its mysteries and sacred difficulties. You have yourself felt the need of friendly counsel in solving its cases of conscience; and perhaps your mind was first called to consider the matter through the timely exhortations of some one, who was interested in doing good. Is there no pious young man within your circle, of the right qualifications, whom you could reach in a similar way? The influence of a good, serious talk, may form and shape his whole future life. Or a letter, addressed to him, may not be without its effect.

There is undoubtedly need of great prudence in introducing and in pressing such a subject. Mischief may be often done, instead of good, in urging young men to become candidates; and even the way of proposing and arguing the claims of the ministry may be repulsive and do harm. But God gives wisdom to those who love Him and who ask for it. When the heart is right, the language is not often wrong. Friendship sanctions, and religion enjoins, the duty of social exhortation; and it is impossible to estimate the good which may be wrought by the timely use of providential opportunities in addressing the mind and conscience. A word, spoken in season, is good. So is a book lent,—often better than an argument, or than a personal conversation of any kind. But the two go well together. You may do an important service for Christ by calling the attention of a friend to this solemn subject through the various channels open to judicious, Christian intercourse.

3. Another mode of promoting the objects of the day of special prayer, is by *labouring for the conversion of the impenitent.* You have special opportunities, as a candidate for the ministry, of doing good to the souls around you. If in an institution of learning, or its vicinity, where youth are living "without hope and without God in the world," you can have access to at least some of them, with the prospect, under God, of imparting spiritual blessings. No harvest-field has so rich a soil as a college vineyard. The conversion of educated youth, more than any other class, seems, in Providence, to redound to the advancement of the kingdom of Christ. With cultivated gifts, and active zeal, prompt in service and influential by position, they are fitted to do important work under the guidance of the Holy Spirit. Some of them, in the common course of providence, may be led to enter the ministry; and others by a religious life and influence may contribute, more incidentally but still effectively, to the same result, in their day and generation. No one has lived in vain who has been the instrument of

leading an educated young man to the cross of Christ.

Without confining our remarks to institutions of learning, we may say, more generally, that in proportion as religion flourishes any where, will the ministerial ranks be ordinarily supplied. Whatever agency, therefore, you may have in quickening the Christian graces of others, has a bearing upon the matter before us. The mysterious connexion of causes with remote events need not impair our faith; on the contrary, its certainty is encouragement for persevering zeal. Every effort, put forth to do good to the souls of men, will have some influence—it may be *great* influence in bringing labourers into the vineyard. Be "always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

4. *Prayer* is a means, enjoined by the Lord of the harvest, and open to you, as to all. You have access to the throne of the heavenly grace, and are urged to come to it with special supplications. The harvest of the world has an interest in your petitions. Endeavour to pray with an intelligent conviction of the wants of dying millions, of the adaptation of the gospel to save them, and of the scarcity of labourers in the field. Pray, as though momentous interests were depending upon your fidelity; as though your own unutterable pleadings were conditions in the procurement of the blessing. The great deficiency of the Church is in her prayers. And yet here, under God, is her hope. Her dependence is her strength.

It is a great privilege for all God's people to invoke in an especial manner His blessing upon the youth of the Church. The simultaneous offering from so many hearts is well calculated to stimulate each to holy fidelity. If any prove negligent in this great duty, dear brother, let it not be you! Let youth pray for youth! Let a sense of your own gracious privileges make you earnestly solicitous to have others partakers of them also. Be drawn towards those of the same period of life, in affectionate sympathy, and Christian longing for their welfare. They are part of the harvest, of which Christ is Lord. They are sheaves to be laid upon his altar. Our impenitent youth should be remembered before God. Their immortal destiny has a dependence upon what we do, and how we pray. Solemn thought! Let it dwell in the mind along with the memories of a Saviour's love!

5. One more reflection is worthy your consideration, in answer to the inquiry, "What can I do to promote the objects of the day of special prayer?" We beg you to resolve to keep the increase of the ministry near your heart, when you enter upon the *active duties of your profession.* If ministers do not give a sufficient prominence to this topic, their hearers will not take a sufficient interest in it. Without implying any more than ordinary imperfection in the present generation of ministers, we may rightly exhort you to magnify your office, by labouring with more zeal for its perpetuation on a scale of elevated character and of increased numbers. Pray statedly in public "to the Lord of the harvest to send forth labourers into his harvest." *Preach up* the subject with earnestness, discretion, and solemnity. Converse with parents about dedicating their children to God with the unreserve of Hannah. Cherish the young, who may become Samuels and Timothys in Zion. See that a Christian school is established, for their nurture in the Lord, as well as for their instruction in knowledge. And in every wise way keep the ministry high in the thoughts and esteem of the people.

Thus aiming at doing your whole duty, and fortifying yourself beforehand for its performance, you may be permitted in Divine providence to see one, and another, and another, of the choicest youth in your congregation, offering themselves for the work of the ministry unto Him, who calleth whom and how he will.

With these suggestions, which we hope may be profitable in assisting your meditations on the subject indicated by the observance of a day of special prayer, we commend the whole matter to your candid consideration.

The dearth of candidates at the present time, gives an emphasis to whatever of truth may be contained in this communication.

Praying that you may be strengthened with all might by the Spirit in the inner man, and be enriched in all utterance and knowledge, and thoroughly furnished unto all good works,

We are your friends and
Fellow servants in Christ,

C. Van Rensselaer,
Wm. Chester,

In behalf of the Board of Education of the Presbyterian Church.

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

DONATION OF FIVE THOUSAND DOLLARS.

PAROCHIAL SCHOOLS.

The establishment of parochial Schools in a number of our congregations, especially missionary ones, is prevented by a want of funds. Every day is showing the importance of Christian education; and our church has a great work before her in the training of her youth. The Board of Education are happy to announce that it is now in their power to assist in establishing and sustaining Parochial Schools, to an extent not hitherto practicable. By the liberality of a member of the Brick Church, New York, a sum not exceeding *five thousand dollars* is placed at the disposal of the Board for *this particular object* during the present year. The name of the gentleman is withheld at his own request; but the necessity of the case compels the Board to call the attention of the Church to the fact of their having received this large donation, in order that it may be *made available.* The following is the letter:

New York, Dec. 24th, 1852.

Dear Sir—I agree to furnish for the use of establishing and sustaining Parochial Schools in the Presbyterian Church, during the year 1853, any sum that can be advantageously used, not exceeding five thousand dollars, ($5000,) at such times as it may be wanted—the Board giving a few days notice.

I remain your's truly,

* *

The Board of Education, therefore, give notice that they are prepared to make an appropriation, ordinarily not exceeding *one hundred dollars* for the year, to any school that may be established according to the plan of the General Assembly, and that may need assistance from the common fund. It is hoped that this offer may lead many churches to think of this matter, and to *act at once.* A reasonable prospect of continuing a school, and a determination to use every means in Providence towards that end, ought to exist before commencing the effort. May the Lord enable our Church to do her whole duty to the young!

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, DECEMBER, 1852.

I. Fund for Candidates.

Presbytery of Albany.

1st ch Albany, col in ch 60 66, col in Sab sch 27 87, Ladies, for the Campbell Scholarship 75, in all 163 53; 2d ch Albany 153 80 — $317 33

Presbytery of Wyoming.

Warsaw ch — 12 00

Presbytery of North River.

Newburgh ch 26 70; Marlboro ch P V B Fowler 2, Mrs E Fowler 1, T D Bloomer 1, Mrs E Jagger 1, J O Conklin 50 cts, in all 5 50 — 32 20

Presbytery of New York.

Rutger st ch coll 125 46, Jos R Skidmore to con his father Jeremiah Skidmore an hon mem; Nathaniel M Terry to con his son Allen B Terry an hon mem 30, Charles G Harmer 20, E J Hawley 10, —— Cady 1, in all 236 46; Newtown ch, L I, 55; Brooklyn 2d ch L I 136 16 — 427 62

Presbytery of Elizabethtown.

Elizabethtown 2d ch 66 46; Springfield ch 10 — 76 46

Presbytery of New Brunswick.

Trenton 3d ch 25 23; Freehold 1st ch 32 05 — 57 28

Presbytery of Philadelphia.

6th ch Philad'a, Ladies for bal of the "Jones' Scholarship" 17, ch col 151, in all 168; 2d ch Philadelphia Ladies' Ed Soc for the "Cuyler Scholarship," 75, Miss Soc of 9th ch, Philad'a, for a cand. 30 06; Central ch, W N Atwood 1 — 274 06

Presbytery of New Castle.

New London ch Benevolent Fund — 45 00

Presbytery of Baltimore.

Alexandria 1st ch Va — 17 00

Presbytery of Huntingdon.

Bellefonte ch, Fem Ed Soc 85; Shirleysburg ch Pa, John Brewster 30 — 115 00

Presbytery of Miami.

Dayton 1st ch, O, from the Ladies — 26 00

Presbytery of Findley.

Lima ch — 10 00

Presbytery of Logansport.

Logansport ch — 8 00

Presbytery of Lexington.

Waynesboro ch 23 96; Rocky Spring ch 3 61 — 27 57

Presbytery of South Alabama.

Amount paid in May, but overlooked until now — 100 00

Presbytery of Flint River.

Columbus ch, Geo, "F T C" — 5 00

LEGACIES.

Legacy of the late Judge Thomas Adams, Piqua, O, less 1, exchange — 399 00

MISCELLANEOUS.

"W W," Wyalusing, Pa, 1, "R P D," 1 50, Mrs G Woodruff, Columbus, Ga, 1, Jas Pennell, Churchville, Md, 3, Mrs G McKinney, Tenn, 3, Mrs C L Crittenden, Liverpool, England, 10, Rev W J McCord, Jefferson, N Y, 1 — 20 50

$1,970 02

II. Fund for Schools, Colleges, &c.

Bedford ch, N Y, for Carroll College 80; Rutgers st ch, N Y, A Member 20; Wilkesbarre ch, Pa, 25, Rev W J McCord 1 — 126 00

Total, $2,096 02

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT LOUISVILLE, DECEMBER, 1852.

Presbytery of Sidney.

Sidney ch 26; Piqua ch 20 — $46 00

Presbytery of Cincinnati.

5th ch Cincinnati — 10 00

Presbytery of Indianapolis.

Shiloh ch 5 25; Hopewell ch 15 65 — 20 90

Presbytery of St. Louis.

Westminster ch 27 40; West ch 26 20; St Charles ch 31 00 — 84 60

Presbytery of Louisville.

Louisville 2d ch — 100 00

Total, $261 50

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, January 13, 1853.

Missions to Chinese.—We have received, since our last issue, a letter from the Rev. A. P. Happer, Canton, October 28, from which we are glad to learn that his eyes are much better, and that he was able to resume preaching. We have also received a letter from the Rev. W. Speer, San Francisco, November 30, from which extracts are inserted in another column. It will be seen that the prospects of this mission are still quite encouraging. The Chinese have not erected any temples to idols. A man of considerable influence among them as the head of a company, who would probably have been hostile to the mission, has been obliged to return to China on account of his health, and his successor is a young man of fine abilities and promise, who was educated in one of the mission schools in his own country. Another young man, educated in the same way, and one from whom much may be expected, is spoken of as "touched by the Spirit of grace, and feeling deeply on the subject of his own salvation." Mr. Speer had heard of thirteen others, who had been scholars in the missionary schools in Canton province. His visits to the sick Chinese in the Hospital were gratefully received. The question of the location of the mission was still under consideration.

Siam.—Our letters from Bangkok are dated September 14th and 28th. We regret to learn that the health of Mr. Bush was far from being good. He has never fully recovered from the serious illness of last year, and was subject to fever, returning frequently; a change of climate would probably become necessary. The brethren were laying their plans to set on foot one or two schools, regarding them, however, somewhat as an experiment.

India.—We have received letters dated at Lahor, November 4; Lodiana, to October 8; Ambala, to October 12; Saharanpur, to October 23; Agra, to November 6; Futtehgurh, to November 6; and Allahabad, to November 6. As to the health of the mission families, these letters report no material changes; and their labours are going on steadily. Mr. Porter says, "One of our oldest girls in the orphan asylum [at Lodiana] was admitted yesterday to the privileges of the church." Mr. Campbell at Saharunpur says, "Our missionary work here goes on as usual—on the whole encouraging. During the last three months we have been privileged to baptize three adult and three infant members of the church. Our native Christians continue to give us much satisfaction." At Agra quite a desirable measure had been commenced, the establishment of a school for East Indian girls. The only school of a superior kind heretofore accessible to them was one conducted by Roman Catholic nuns. Some recent cases of conversion to the Romanist faith, of scholars belonging to Protestant families, notwithstanding the customary and deceptive profession of not interfering with the religious views of their pupils, have had the effect of awakening attention to the danger of sending children to this Romanist school. Liberal offers of pecuniary means, to assist in providing a suitable building for the proposed school, were made to our missionaries by European friends at Agra; the subject received their best consideration, and they finally resolved to purchase a property, situated near the school for boys of the same class. Urgent circumstances required our brethren to act promptly if at all in this matter; but, although it will involve some additional expense, their proceedings seem to be fully justified by the leadings of providence towards them; and we trust great good will result from both these schools. The East Indians as a class are increasing in numbers, intelligence, and influence. They are natives of the country, inured of course to the climate, familiar with the usages of the people, Christians by profession, and if savingly acquainted with the truth as it is in Jesus, as some of them now are, they may exert an important influence in extending a knowledge of the gospel among the Hindus.

Liberia Mission.—Letters have been received dated to October 9th.—Mr. and Mrs. Wilson had made a visit to Cape Palmas, in the vacation of the Alexander High School, expecting to be absent a few weeks. The vessel in which they were to return was wrecked, and their stay was unavoidably prolonged to about three months. They received much kindness from the Episcopal missionaries at Cape Palmas, gained valuable information concerning their missionary plans and work, and returned to Monrovia in the enjoyment of usual health, where Mr. Wilson resumed his duties in the school. Mr. James' school continues to prosper. More applications were made to fill some seats left vacant than could be granted. He had taken four native children under his care, whom he hoped to retain and to educate in a Christian manner. Donations of clothing for these children, two boys and two girls, would be quite acceptable to Mr. James, who is a man worthy of every confidence and support.

Indian Missions.—Mr. Edmund Evans and wife, and Miss Mary Jane Hagaman, have been appointed to the Choctaw Mission; and Miss Mary Jane Burns, and Miss Maria Shellabarger, to the Chickasaw Mission. They were at Shreveport, La., on their journey, on the 28th of December, and before this, we trust, have safely reached their stations. We are thankful to be able to report the appointment of additional teachers, male and female, who expect to leave for their stations in the spring, and whose names and designation will be then stated. Two or three teachers and two or three farmers are still wanted.

France.—A correspondent writes under date of December 7th, 1852, as follows:

"The change which has taken place in the form of the French Government has not yet affected, either favourably or unfavourably, our missionary work in France; it is certain that we enjoyed much less freedom under the Republican government, than we did under Louis Philippe."

Italy.—The same correspondent says, "It is now a month since our return from Florence, but matters are rather aggravated since we left. The poor Madiai (in prison for reading the Bible) are not yet released. Capital punishment is now in legal force for offences against the religion of the State; and other brethren besides the Madiai have been thrown into prison for Christ's sake. We have been much pleased with the pure, simple faith of our Tuscan brethren, without any admixture of political views. Pray that they may remain steadfast unto the end, and that the word of the Lord may again have free course amongst them."

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. L. JANVIER.

The Gospel preached by the way-side.

Thursday, Aug. 19, 1852.—For two evenings of this week the weather has prevented me from going to the bazár. The rains in the Hills are so heavy that one is often weather-bound not only in the evening, but all day long. This evening toward sunset, rode down toward the principal bazár, by the Kálka road, which takes one some distance past the bazár, and then, by a branch road leads back to it. At the fork of the roads there are a few houses, and there is an open space where people often sit, and where I had occasionally paused and addressed them. Seeing several collected this evening, I stopped and began to talk with them. One came up and began to make remarks about my saddle and clothing, professing to be much pleased, and asking what I had given for one article and another. This was done more probably with a view to gratify me, than from any real curiosity. I told him that it was not a matter of much importance, and that he could learn the prices of those things more advantageously at the shops in the bazár. Another made an unimportant inquiry and received a suitable answer. "But my friends," said I, turning to the people, "I have something to say to you. I don't know who you are, or what you are, whether Musulmáns or Hindús, or if I may in any case know that, it is a distinction that I have nothing to do with at present. I address you as my fellow men, and as involved with me in a common calamity: for whatever else you may be, one thing is certain, you are sinners. I have travelled far, and have found that everywhere men are sinners. Various evidences of this have appeared, and people themselves have acknowledged it to be true. You and your neighbours are doubtless in the same situation." "Yes," remarked some one, "this is quite true." *Missionary*—"The fact is we all belong to a sinful race; you and I are of one stock; our first parents went astray from God, and from that time to the present all their posterity have been a rebellious and unholy race. If you ask even a person who is living a godly life, what he thinks of himself, he will tell you that he finds himself very bad, very corrupt." *Native*—"Yes, this is correct." *Missionary*—"And those who say this speak the truth: for there is a great deal of evil still in them, and their eyes are opened to see it, while others are blind, and know not the depravity of their own hearts. If then such is the case with those who are comparatively good, what must be the condition of others who have never thought on their ways, but who are yet living in all their sins?" *Native*—"They must certainly be accounted great transgressors."

After dwelling a little on this subject, and endeavouring to impress it by several illustrations, I remarked, "This then is the state you are in; sunken in sin: practising it day by day, as a matter of course: violating the claims of truth, honesty, purity, love, and, in short, doing whatever carnal desire, or carnal interest may prompt. How are you to escape? How are you to get out of this condition? What remedy is there?" *Native*—"There seems to be no remedy." *Missionary*—"And there is another difficulty that I must bring to your notice; God has a quarrel with you for your sins, a most just and righteous quarrel. You are exposed to his wrath and curse, and what can you do to satisfy him? Even if you should now promise to sin no more, how would you blot out the long, black list of sins already committed?" *Native*—"We can do nothing toward that. We have no power to cancel it." *Missionary*—"True you can do nothing, and not only so, you have no power to cease from sin: that is, you have no power to make yourselves better. You have this evil depraved heart, which still goes on sinning. What then will you do?" No one was prepared to answer the question. One or two who spoke, seemed to acknowledge very sincerely that it was a difficult case.

I then proceeded, at some length, to set before them the way of salvation, and ended by saying, "I will tell you who this Saviour is. It is he from whom I am called. You call me an Isái (Christian), and Isá (Jesus,) from whom this title is taken, is the Saviour I am telling you of. He it is whose name you and I and all men ought to take, for He it is that has redeemed us." Thus far there had been a good degree of silent attention; some seemed quite interested; and when the statement respecting the cancelling of man's debt by his surety was made, it seemed to be received and acquiesced in, as a most suitable and satisfactory arrangement. But so soon as the name of the Saviour was brought forward, the opposition of the heart to the truth, and to Him who is himself the Truth, the Way, and the Life, began plainly to appear. "No," said one, "Christ has no such power as this. Christ himself will need to have intercession made for him." Much of this sort was said, and with such earnestness and loudness of voice, that I desisted, till their vehemence should spend itself a little. One said, "You do not yourself follow Christ, and what you preach is not true Christianity." This last remark referred of course to the charges they are accustomed to bring

against us: viz., eating pork, drinking wine, shaving, and the like. For many of these poor creatures appear really to think that Christ really forbade us to do all these things. And though we do not drink wine, yet they know that we defend the legality of doing so, while they think it is prohibited: and still farther, many of them think that if we were true followers of Christ, we would be Mohammedans, for they have been told that Christ foretold Mohammed, and directed his followers to receive and believe on him. Thus in triple darkness are they encased.

I replied, "My dear friends, you had better be calm, and hear me a little. The things you are saying are not new to me at all. Many have said the same to me before; and long before leaving my own country, I knew who and what served as the reliance of Mohammedans. Were it necessary, the claims of Mohammedans, Hindus, and Sikhs, might all be examined, but the whole night would not be sufficient for the purpose. Besides, you speak without consideration, and without inquiry. You have never examined the grounds on which Christianity rests, but on hearing it proclamed, with all its blessed offers and promises, you thus thoughtlessly oppose it." To this they listened pretty well, and I added, "Now I have a word to say, to which no one can take exception; let him that is still living in his sins, and who has derived no benefit from his religion, consider seriously whether there may not be some flaw in it; and let it be the daily business of each one of you to look to him, who is the gracious hearer of prayer, and entreat him to bestow light and grace, and to manifest the truth to you: and may he graciously guide you." So saying I left them to him with whom is the residue of the Spirit.

INDIA: FURRUKHABAD MISSION.

THE UNITARIANISM, PANTHEISM, AND POLYTHEISM OF THE HINDUS: BY THE REV. A. H. SEELEY.*

There is no nation which can with greater propriety be called polytheists and idolaters than the Hindu; at the same time, there are none who, not only in their writings, but in their daily intercourse, more strongly assert their belief in the existence of one eternal and unchangeable God. I have met with but few persons in India who would not assent to the doctrine of our standards—"There is but one only living and true God." Brahm, the name of the supreme spirit in the religion of the Hindu, is represented in their sacred books "without beginning or end, eternal, that which is, and must remain unchangeable, without dimensions, infinite, without parts, immaterial, invisible, omnipotent, omnipresent, omniscient, enjoying ineffable felicity." Another writer says, "Brahm is placable, glorious, the Creator, the Preserver, and the Regenerator of all things."

It will be seen that the *natural attributes* are here ascribed to Brahm, but not the moral. No allusion is ever made to them. The voluminous writings of Hinduism may be searched in vain for them. Most of them are not mentioned at all; others are spoken of but to be renounced. One writer expressly declares that "love does not enter into the divine nature at all; he loves no one, he hates no one; and no one can be like him until he ceases both to love and to hate."

How cold, cheerless, and repulsive, is this representation of the character of the Deity. There may be that in it which we fear and dread, but there is nothing that we can love or reverence. His omnipotence may astonish us, or his eternity may strike us with amazement; but if he has no moral attribute in his nature, and manifests no moral sentiments to the world, we cannot worship him, we cannot love him. It has been well said, "that a god without moral attributes, must be to man in his present state the same as no god at all. Practically, the delineation of such a god could only be equivalent to the promulgation of a system of atheism." Even the natural attributes are applied to him in such a way, and are taught in connection with so many other and contradictory doctrines, that many of the words in use produce not the least impression upon the conduct, worship, or manner of life. The language of the Hindu scriptures on this subject, does not convey corresponding ideas. Absurd as it may seem, still no fact is more evident from the Hindu writings, than the one that terms are applied to Brahm, which declare him to be *without attributes*. A god with attributes and without! These opposite states, however, are declared to be *successive*, not *contemporaneous*, but how the change can take place in consistency with the immutability of God, it is very difficult to comprehend. The Hindu, however, declares that his existing *with* attributes is so momentary that it cannot properly be called a change.

At one time Brahm exists Sagun, or with attributes, at another Nirgun, or without attributes; he primarily exists without attributes: this is his proper state. Then he is *the one* in such a sense, that no other one can possibly be. Brahm then is not only the only being in the universe, but he is the only possible being. When he exists in this state, then all other existence is impossible. He then, according to every system of Hindu philosophy, exists in a deep, profound repose. "Even consciousness would be an invasion of his unity," "which, according to the Hindus, is so absolute that it excludes the existence even of an *idea or notion*." Hence Brahm is one in every imaginable sense, for there is no other god, there is no angel, no creature human or divine, and no external world. There is nothing but Brahm, and he is incomprehensible. Such is the supreme spirit of the Hindus in his original and perfect state—in the state Nirgun.

Brahm, however, does not always exist in this state. He does not for ever remain without attributes, motionless and alone in the succession of ages. He awakes—how or by what means we are not told. He next becomes conscious of his existence, and breaks the deep and universal silence by declaring that "Brahm is." He is then immediately invested with attributes, and "the desire of being many arises in his mind." "At once, though himself void of form, he in sport imagines a form—it is the universal form, or the ideal form of the subsequently manifested universe. This idea of form is succeeded by *volition*, and the ideal form becomes actually manifested. The wish conceived by Brahm to 'become many' was immediately efficacious in causing him to assume the apparent reality of all those multitudinous existences and forms which constitute at once the *souls* of men and the *objects* of materialism." Another writer says Brahm no sooner assumes attributes than he puts forth an almighty act, not for the purpose of creating out of nothing—for this is never taught or believed by a Hindu—but to produce from his own divine essence the varied universe." By this is meant all creatures, all things, all the innumerable deities of the Hindu scriptures, all spirits, good and bad, men, beasts of all kinds, and all inanimate nature. These are all formed from the countless host of essences thrown off from the mysterious Brahm by his own energy. According to this system, every thing that exists, or seems to exist, is but an illusory manifestation of the Deity. "All things are but illusory manifestations of the divine essence."

Here we come, then, to the doctrine of pantheism, a spiritual pantheism taught in the clearest and most unequivocal manner. While Brahm is everything, everything is Brahm. This doctrine lays the foundation for the stupendous system of idolatry which prevails throughout India; it is perfectly compatible with every form of idol worship, and, indeed, is the foundation of those arguments by which idolatry is constantly defended by the Hindus. For if everything be God, and God be everything, then an idol is God, and God is an idol. This is not a mere idle speculation of Hindu philosophers: it is not a dead theory, but it is living and active, it is talked about, reasoned about, and believed in. As soon as Brahm has thrown off these essences or parts of himself, of which the different orders of creatures and things come forth, he lays aside his attributes, and sinks into his original state—a state of repose—a repose so deep that it is not disturbed even by a dream. He of course can have no care for the world, or the creatures that are in it, for he hears nothing, he sees nothing, he cares for nothing. As such, he cannot be an object of worship; none are so besotted as to worship him—not a temple in India is dedicated to him. The good and the bad are alike to him; he can neither reward the one nor punish the other.

Again: it is held that as the innumerable essences are thrown off from Brahm while in a state of activity, or while possessing attributes, and as this is not his most perfect state, these portions of himself carry with them an imperfection: "though preponderating in different degrees, either according to their respective capacities, or the retributive awards of an eternal ordination." As an instance of this imperfection, it is said, that as Brahm has awakened into consciousness of his own existence, so there does inhere in each separate soul the conviction of its own distinct and independent existence. This the Hindu declares is a delusion. "Brahm exists, and he alone; all else is illusion, deception."

This theory is like the former, in holding that nothing but Brahm really exists; but it differs from it in this: That whereas the former holds the material and spiritual universe to be a real immediate manifestation of the *whole Deity*, the latter maintains that the spiritual universe consists of isolated, though physically unseparated portions of the Deity; while what is supposed to be the material universe has no existence at all. The Hindu knows that his senses sometimes deceive him; he therefore concludes that they always do. If I look, he says, into the Ganges, I can see the sun; or if I cast my eyes upon a sandy desert, I may see a beautiful expanse of water; but it is not really a sun which I see in the river, or a lake of water I see in the desert: it is an illusion. My senses deceive me. Well, then, such are all the phenomena of the external world. They are all illusive appearances.

Again: according to another theory, all beings were evolved from the substance of Brahm, by successive developments. The advocates of this theory maintain, that from him directly nothing but pure spirit did or can emanate; but from the first developments others were evolved successively, less and less pure in their spirituality, until *things* which we *call* and *regard* as material were last of all evolved. This to most minds would teach the doctrine that *matter* has sprung from spirit, and illustrations given by Hindu writers seem to strengthen the idea. They say, "as plants spring from the earth, as hair of the head grows from the body, so does the universe from the Unalterable." Again, we are told "to look at the spider and his web. Of what is the latter composed? is it not an expanded portion of the very substance of the spider's own body? And is it not by an exertion of the little insect's energy that it has been drawn out?" So, says the Hindu, is the universe drawn or spun out by the energy of Brahm, from his own substance.

Again. The difficulty of conceiving how spirit can act upon matter, has led to another theory, called by Dr. Duff the mythologic system:—It does not exist independent of all the rest. "It presupposes one or other of them as the alone substratum on which it could rest. It admits of being engrafted on any one of them. It is altogether a grosser scheme." "The Pantheistic and Mythologic theories unite not merely in way of juxtaposition, but of intimate incorporation." Upon the character of Brahm, this system agrees with all the rest. But it teaches that when Brahm desired to put forth his almighty power, he simply drew forth from his own essence three distinct beings or hypostases, which at once became invested with corporeal forms. Thus the celebrated Hindu triad, Brahma, Vishnu, and Shiva, came into existence. Brahma is called the Creator, Vishnu the Preserver, and Shiva the Destroyer. Respecting this triad, one of the sacred books declares, "that they were originally united in one essence, and from one essence were derived." Brahma, being constituted by the supreme Brahm, the Creator drew forth from *him* (Brahm) the principles of all things; hence this theory teaches upon this important point the same doctrine as before noticed. It only teaches it in a little different way, for in the execution of the work assigned to Brahma, he drew out or caused to emanate from the substance of Brahm the various principles, atoms, and germs, which, according to the third system, are supposed to have emanated spontaneously, so to speak, from his substance. These principles, atoms, and germs, Brahma collected in the celebrated *Mundane egg*, from which, in due time, and by various tedious and most difficult processess, the universe was hatched. Brahma is declared "to have entered this egg along with these principles and atoms, and there sat, vivifying, expanding, and combining the elements for four thousand three hundred millions of solar years." "During this amazing period, the wondrous egg floated like a bubble on an abyss of primeval waters—increasing in size, and blazing like a thousand suns. At length Brahma, who dwelt within, burst the shell of the stupendous egg, and issued forth with a thousand heads, a thousand eyes, and a thousand arms." With him came forth all the elementary principles, having been fully matured into one harmonious whole, in the form of the present glorious universe. What then is this universe? It is but a harmoniously arranged expansion of the essences or principles which were educed or evolved from the divine *Brahm*. On this account the world is constantly spoken of by all as a manifestation of the eternal Brahm. So we come to the same conclusion, that everything is Brahm, and Brahm is everything.

* Whatever of interest this article possesses is owing more to the different authors whose works I have consulted and freely used, than to the writer. I am chiefly indebted to a work on Hinduism, by Dr. Duff, Calcutta Review, No. 7, Ward on the Hindus, and the Vishnu Puran.—A. H. S.

Such is the account of the supreme god of the Hindus, and the origin of all things. Notwithstanding the length of this article, I wish to say a few words more in reference to Brahma, the first person in the Hindu triad. Brahma is properly the educer or arranger of all things. By a species of eduction from the substance of his own body, he gave origin to the human race, consisting of four distinct genera or castes. From his mouth came forth the Brahman, the highest and the noblest of all earthly creatures. From the same source came the Veds or holy books; these books are declared to contain all that it is necessary for mankind to know. Of these sacred books the Brahmans are the only interpreters; indeed, none else are permitted to read them. From the arm of Brahma came the second caste, called (Kshattrya) or military caste. From his breast came the Vaishya caste; this includes all merchants and agriculturists, and constitutes the third caste. The *Shudra* is the last and lowest caste, and constitutes the servile class. Thus, by the decree of God, the human race, according to the Shastres, are divided into four classes, genera, or castes, which differ, not by accident, but in essence. The first are the *Teachers*, the second the *Defenders or Warriors*, the third the *Producers*, the fourth the *Servants*. No one can rise from lower to the higher. Neither is it possible for one to sink to a lower; if a man loses caste, he sinks below caste. A Brahman cannot become a Shudra; if he loses caste, he sinks even below the most servile; he becomes an outcast. There is no greater sin that a man can commit than attempting to rise to the caste above him, and the most terrible denunciations of the Shastres are denounced upon those who attempt to do so.

Brahma is not only the *educer* of man as above stated, but "he is father of the gods;" the upper worlds are peopled with gods and goddesses, the sons and grandsons, daughters and granddaughters, of Brahma. These gods have different degrees of rank and power. They are of all colours and all shapes. Some are human in appearance, some part human and part brutal. They ride through the regions of space on all sorts of animals, on buffaloes and lions, on sheep, rats and peacocks, on serpents, geese, and vultures. They have from four to one thousand arms and eyes. In their hands they carry all kinds of weapons. Among them are gods of war and gods of peace; gods of wisdom and gods of folly; gods of good and of evil; gods of cruelty and wrath. The whole number is said to be 130,000,000!

But the time is hastening on when these gods and goddesses, when even Brahma himself will cease to be. The time is coming when all things will pass away and become absorbed again into the incomprehensible and supreme *Brahm*.

Thus I have attempted, in the briefest manner, to give the character of the "great Brahm," the origin of all things as well as their end. I leave the subject for Christians to meditate on, praying that they may feel more, and pray more for the 150,000,000 of Hindus who are the slaves of this stupendous system of idolatry—a system that is still vigorous and active, but which we know will pass away before the light and power of the gospel.

MISSION TO THE CHINESE IN CALIFORNIA.

EXTRACTS FROM LETTERS OF THE REV. W. SPEER.

Cordial reception—Chinese in the Hospital—Measures under consideration—The location of the Mission.

Writing from San Francisco, November 15, 1852, Mr. Speer says, "I have been greeted here by persons of all denominations, and of no denomination, with great cordiality. A warm interest is taken by the mass of the community in the purposes of this mission." He then states:

The first means of doing good which Providence has opened, is the religious instruction of the patients at the State Hospital. There are generally under treatment there from twelve to a hundred Chinese, who have been brought down from the mines; the majority affected with disorders, which have assumed a chronic form. I have been received with much delight by those at present under treatment, and have distributed to each a copy of Dr. Milne's tract, "The Two Friends." For the present I wish to spend a portion of every afternoon with these men.

No steps have been taken yet to open a school or chapel; nor have I, in the few days I have been in the city, had the opportunity of forming many acquaintances among the Chinese residents, or ascertaining their views of these measures. They have as yet erected no idol temples, so far as I can learn. It is a gratifying circumstance that there are here several young men who have been instructed at the mission-schools among their countrymen. Two or three of them are spoken of as intelligent and influential men, who may prove of much service eventually to the missionary cause. Chinese tracts sufficient for present use, have been furnished through the Rev. P. Buell, part of them from our press at Ningpo. A *sien sang*, or teacher, may probably be procured without difficulty. I have heard of one qualified person, who would be willing to engage in that capacity.

The first important question presenting itself on our arrival was that of the location of the centre of my missionary efforts. [This question is still under consideration. San Francisco will probably be judged the most suitable place. All the Chinese emigrants pass through that city. At the interior places, they are either limited in number, or transient. The greater expense of carrying on the mission at San Francisco, may be compensated by the liberal interest taken in its operations by the people of that city. The views of brethren would soon be received.]

Interesting Notices of Chinamen.

Writing at San Francisco, November 30, Mr. Speer says:—

Since my letter of the 15th, I have made the acquaintance of some of the leading Chinese. Hitherto, one of the most influential men here was Norman Asing. This man's character was not good; he professed to be a Roman Catholic; and he would have been an obstacle in the way of spiritual good to his countrymen. But within a short time he has been attacked with repeated hemorrhages from the lungs, has resigned his office of the chief of one of the large companies into which all the Chinese enter, and is about embarking for his own country. It is an interesting fact, that his successor, just elected, is Tong Achik, who is an intelligent young man, educated by an American missionary at the Morrison school in Hongkong. This is the individual whose efforts last spring in behalf of his countrymen, were the chief means of turning the tide of public opinion in their favour, when those unfriendly to them made the attempt to expel them from the country. And if he remains here, there is no man whose influence will be more felt among the large bodies of emigrants of his own race already in the State, or coming in the spring.

Another young man from whom much may be hoped, is Lee Akan, who spent eight years at the same missionary school. Akan's heart has evidently been touched by the Spirit of grace, and he feels deeply on the subject of his own salvation. May he yet be a burning and shining light among his countrymen in this land. I have learned of thirteen others who have been scholars in our missionary institutions in Canton Province, beside two more that have been baptized, and I met with many of my former Chinese acquaintances. Hwang Apo, the boy who clandestinely left our school at Canton, is engaged with a brother as a merchant. He is acting as an agent for the sale of goods among the mines. Not long since he was in the city, but I have not seen him yet.

Visits to the sick Chinese—Inquiries as to a school, chapel, &c.

Among my most interesting employments, has been afternoon visits, as often as possible, to the sick Chinese in the State Hospital. They have received them gratefully and joyfully; the books distributed have been read. Some of the patients are men of quickness, and take an interest that I trust will not be unblessed after they have quitted this place.

Inquiries have been made as to a suitable location for a school and chapel, and some consultation has been held with Christian brethren and Chinese friends; but no site has yet been fixed upon. I am in hopes funds may be raised here to defray the expenses of the buildings necessary, and to purchase suitable apparatus. There is much interest expressed in the enterprise by various denominations.

Visits cannot be made to the Chinese engaged in mining without much expense and fatigue, until the rainy season is over. But I have occasional opportunities of sending tracts and gospels to them.

We are boarding yet, and probably as cheaply as we can comfortably, or as we could keep house, while the price of some articles of provision is so exorbitant. We must continue as we are till spring.

Chinese in California—Christian views of the Mission.

We add to the preceding statements an extract from "The Pacific," a San Francisco newspaper, of November 19. This paper, we understand, is conducted by our brethren of the New-school Presbyterian Church.

Over against Canton open the portals of the golden gate. Within this gate our *challenge* ships have landed from those shores, hundreds at a time in five short weeks! About ten thousand Chinese have, sooner or later, sought among us a temporary home. Some have returned, but only to bring more. Many of them have died. Multitudes will remain. Some have already become citizens, or declared their intention of so doing. They have settlements in all our principal places of trade. They are fast becoming a permanent portion of our population. They are usually peaceable and industrious. They gradually cut off their cue, and assume the dress of Americans. They gradually learn our language. They slowly partake of our energy also. They have shown themselves to be men. On many public occasions they have appeared to great advantage. Some jealousy has at times arisen among Americans to expel them from the mines, but public sentiment has frowned on such selfishness, and given over the evil of foreign labour, if evil it be, to cure itself. They now are permitted, like other men, to pursue their gains. But few Chinese women have yet come over, and those few have come for the gains of vice.

But, as yet, no attempt has been made by this people to establish among them idolatrous worship. We hope they never may. Such an event would pain the heart of the Christian world. Most devoutly is it to be hoped that as they are gradually assuming our dress and manners, and acquiring our language, so they will gradually fall into our religious views and forms, or at least, drop those of their native land. It seems a remarkable providence that has diverted them, hitherto, from the establishment of their own worship. May it not be an indication of the divine intention towards their nation? Seems it not like the way of the Lord for the opening to them of a better temple than their fathers' gods? Is it not because the great Head of the Church intended to follow them hither with one of their former missionaries? We believe it. *That missionary, long hoped for by the churches, has come.* Welcome, thrice welcome to our shores! * * * Let the churches of California assume the support of this mission, and so enter at once on the wide career of usefulness opening before them.

OMAHAW AND OTOE MISSION.

SAD STATE OF THE WILD INDIANS.

The Rev. E. McKinney, writing at his station, Bellevue, November 11, 1852, describes the difference between the partially civilized tribes of Indians in the southern part of the Indian Territory, and the wild tribes of the north. He had previously spoken of having "no intelligence from our Indians, since they started on their hunt," while "the few families left behind them have supported themselves mainly by stealing from us and our neighbours." Then referring to the Narrative of the Visit to the Southern tribes by Walter Lowrie, Esq., in the September number of the Record, he thus proceeds:

Those southern tribes are *essentially* civilized. At home most of the children who are sent to school have received some training of the right kind. And in the communities surrounding the schools, there is more or less of a public sentiment which goes some way to sustain the missionaries in their efforts. At the same time an education is highly prized, and looked upon as furnishing the means of advancement.

Among the wild tribes, the children have not only been at school before they come to us, but the schoolmaster has been the devil himself, displaying himself in an unusual manner. Hence the smallest children we have received have been taught by their own parents to lie, steal, and use the most obscene language—and are adepts in these things from the very womb. There is no such thing as the innocence of childhood among savages. We must lay it down then as settled, that all our Indians are liars, thieves, and obscene—hence we have got to root evil weeds from the start. It is true that all other instructors have to do this, as the human mind is no-

where a blank sheet of paper. But here it is obviously different. Every Indian who comes to the mission is of the like character with the children. They not only lie, and steal, and blackguard themselves, but they teach the children to do it—*and each parent among them teaches his own children to do it.* If you could be here six months, you would find out that I am not mistaken in these statements. For this reason we are not able to keep a supply of knives, forks, spoons, cups, plates, pans, or to keep the children well clothed. Our expenses are greatly increased by this means; but what is of vastly more importance, the progress of the children is greatly retarded, and a disposition to abscond, or after all to prefer the savage mode of life, is constantly fostered. We get no help in any form, manner, or degree, from the tribes, though they know, and often acknowledge, that we are labouring for their good, and that our course is the only proper one. The general depravity, and all-pervading and overruling selfishness, blind them to their true interests. Hence savage parents will steal from their own children to gratify present appetite, and sacrifice the true and permanent interests of the latter. To do anything here is, therefore, truly a warfare. Our work requires agents—enough of them to surround the children with a wholesome moral atmosphere—to prevent their own depravity from corroding them and outwardly obtaining the mastery, and to counteract the ruinous influence exerted upon them from without.

For the same reasons, we find difficulty in controlling our scholars. If we try "moral suasion," we discover immediately that their pride is fostered thereby; and it soon becomes evident that the children think themselves the most important personages in the world, and get beyond our control. If we draw the reins a little tighter, they think themselves dreadfully oppressed. Work they must, when they leave us, or starve, and therefore we try to teach them to work by giving them something to do. This excites and brings out all the depths of their ill-nature. Everything is done with the utmost reluctance, or, if possible by any shift, is avoided. It is just so with their parents. They send their children to school either to relieve themselves of a burden, or to acquire a claim upon us. Instead of thankfulness for keeping them, except in one or two instances, we have never experienced anything at their hands but a disposition to get all they can. And for this purpose their wits are sometimes most wonderfully exercised. Their labour ordinarily cannot be procured for any price, or else is more of a hinderance than a help. They have not even any thing to sell that we can use, and if they had, they would want three prices. Upon a mission situated in the midst of such a people, there is therefore a constant demand. We are deceived incessantly, and can only preserve enough to supply our own wants, by hardening our hearts and denying their prayers. I give these statements, not because I have been discouraged by discovering their truth in my experience with this people; on the contrary, I have felt from the beginning that God only can renew the heart, and I cannot see why it is any easier for him to regenerate a soul in the city of New York, than it is in the village of the Omahas. They have an influence more on the expense of our mission, and the amount of help needed, than, other things being equal, on the question of our final success. For that reason I have referred to them.

The spiritual state of the Mission School.

You will naturally feel more interest in the spiritual condition of our school, than in any of those matters with which my space has been filled. On this most vital subject I deeply regret that my report must be very meagre. For part of the time during our sickness, we were obliged to omit our religious services either in whole or in part. That was indeed a gloomy time, when we could not have family worship, and the children sat down to their meals without any one to ask a blessing. I don't think we failed to have our Sabbath services more than three or four Sabbaths. For the rest of the time we had our regular meetings, though they were somewhat dull, and not attended by any person out of the family. In fact, I have not felt able to stand up to preach for the last three months, and still retain the sitting posture, even in our most formal services. During part of the season I was obliged to drop our Sabbath evening meeting, which is designed especially for the children, partly on account of sickness, and partly on account of the shortness of the evenings and the abundance of musquitoes.

The attention of our children to any address on the subject of religion, which is sufficiently simple for them to comprehend, is very good indeed. They always seem to listen with solemn earnestness. If we attempt, by a direct examination, to find out how much they understand of what is said, their diffidence is so great that one would think they knew nothing. But they often make remarks which show that the good seed is far from being lost, though it may be buried under the ground. After all their evil traits are described, it may be said with truth that the subject of religion is much before their minds, and some of them at times are evidently concerned about themselves. We have no evidence, however, of the existence of those deep and abiding impressions which ordinarily make the crisis in the history of those who turn to God. The oldest scholar in school says, that he thinks a great deal about the things of religion. I know that he reads the Bible a good deal, and often seeks privacy for this purpose. He has enjoyed more advantages than any of the others, having been at the Methodist mission school, among the Shawnees, before he came here. He will be the first to settle in our village, and at present bids very fair to make a sober and steady man. We have had several visits from a young man called Joseph Ikasáhe, who spent several years in our family, but absconded with a young Pawnee named Timothy, last fall. I have been told by several persons, that Joseph conducted himself with a great deal of propriety after he left us. He says that he thinks a great deal about the things of religion. He talks quite good English, and is able to read the Scriptures for himself.

Hope in the death of a former scholar; its influence on the Missionary—Need of watchfulness.

Timothy had been at school with Mr. Allis before he came to us. He spoke good English, and was employed for a while as interpreter at Fort Kearney, on Great Island. For some reason, which I have not heard, he left the fort, and went to live with some Oberlinites, who are located on the river, about forty miles below this place. There he took sick and died. We have heard that the clergyman of the place, whom I esteem very much, thought that Timothy had experienced a change of heart before he died. The effect of this gleam of light on my mind, in the midst of surrounding darkness and spiritual death, I cannot describe. To think that one of our children was in heaven, I mean one who died at an age when he was able to choose for himself, brought that holy and happy place nearer, at the same time that it brought before my mind even more distinctly than before, the true wants of these young immortals.

Father Kingsbury (of the Choctaw mission) used to ask me, if I did not think it one of the devices of the adversary of souls to save his kingdom, to overwhelm the missionaries with secular cares and business, and thus, in a measure at least, prevent their ministry from becoming efficient. This tendency I have experienced, to a considerable degree, and oftentimes feel greatly humbled by discovering how the adversary has succeeded at times in drawing off my attention from things of eternal moment. This snare is peculiarly dangerous to missionaries, because their circumstances often require so much attention to be devoted to the mere outside of their operations. Of this necessity, our enemy avails himself, illustrating the proverb, "Surely in vain is the net spread in the sight of any bird." We sometimes wonder that it is so hard to accomplish anything good, and that so many difficulties must be removed before "the kingdom of God" comes. Every labourer in some good sense can say, "without were fightings, within were fears"—yet it is only a part of that "tribulation" through which we enter into the joy of our Lord.

EUROPE:—MISSIONS IN FRANCE.

REPORT ON EVANGELIZATION: DECEMBER 7, 1852.

Illness of the Evangelist—Affection of his hearers—A Pastor's Testimony to his usefulness.

Not only is the summer, as is well known, an unfavourable season for evangelization, but, moreover, a serious illness has long confined to his room our excellent friend and brother, Mr. C——, whose missionary activity is so successfully displayed in that field of labour, the department of Isére. . . . On his recovery, he thus speaks of a visit made to one of his stations:—"The Lord was so good as to allow me to go to H——, where the dear pastor F—— was kind enough to accompany me. I will not try to describe what I felt on finding myself again amongst my dear children in the faith. I never could have thought that those dear friends were so attached to me. They shed abundant tears, whilst they pressed me in their arms. The good C—— was incessantly thanking his Saviour, with sobs, because he had heard his prayers, and had permitted him to see me again. O! how good is God, and how much he loves me! During my illness, I could take care only of a few invalids in the town, and of my good soldiers, who came to me whenever I was able to crawl to the barracks."

We had thought for a while to send our brother C—— to another part of the department, where he would have been very useful; but the change was not found necessary. We feel happy that we are able to transcribe here what, on that occasion, the Rev. Mr. F—— wrote to us not very long ago:—"Our brother C—— has now been labouring at G—— and its neighbourhood, these twelve years. But it is only a few years ago that he acquired the remarkable influence that enables him to carry on a work, humble indeed, but good, real, and lasting. How many struggles and trials, before he could have conquered that position! I confess, it is always to me a matter of wonder. I discover almost every day blessings which have accompanied that work, hearing, as I do, the name of Mr. C—— pronounced by country people whom I believed to be wholly strangers to the Gospel, and who show a tract, a New Testament, given to them by Mr. C——, or quote a word, a sentence addressed to them by him. Our missionary, with his pockets always filled with tracts, walks through the streets of G——, meets somebody whom he has formerly seen in some village, accosts him, speaks with him about his soul, gives him a tract. The man relates to his neighbour what has taken place, and Mr. C——, in his progress through the place, on some other occasion, finds two or three willing hearers, and thus it is everywhere. His connexions with some Jansenists have introduced him into several Roman Catholic families, and by that means he has obtained an entrance into many houses at G——, in which the official pastor could never put his feet. Besides, he enjoys the privilege of being very welcome to the *sisters* of the hospital, and they afford him every facility for speaking even with papists, which is not allowed to the pastor. I have seen the gladdening fruits of his almost daily visits in that place of suffering. The little church of H—— also has become very important. You should have seen as I have, how much our brother C—— is beloved and esteemed in that place. This little church, formed by his care, is progressing; the seeds which he sowed seem to spring up. The last time I was there, I preached to more than a hundred persons," etc., etc.

Piety of an aged Man—Notices of Pious Soldiers.

We see from a recent letter from this dear brother, that his health is nearly restored, but that he is still weak, and not able to take long walks. He had gone, nevertheless, to V——, to see an old man ninety-six years of age, who was ill, and of whom we have spoken in our former reports. It is a wonderful thing, says Mr. C——, to hear him speak so well of the kindness and love of the *great God his dear Saviour,* (it is his favourite expression.) What good it does to the heart, to be witness of such wonders in the work of the Holy Spirit.

"I had the sorrow to part with one of my dear soldiers, who lately left G——. For more than a year his conduct was exemplary, he was happy whenever he could read the Gospel, and he confessed with great meekness the name of his Saviour, among his fellow-soldiers. He wept much when he departed, and said to me: Is it not natural for a child to shed tears on removing from the place where he was born. It is here that God made me be born again, and you know the trouble I gave you to lead me from error into the light of the gospel."

In a former report, we gave some particulars about another soldier called M——, a chasseur of V——, whose faith and Christian behaviour rejoiced the heart of our brother C——, who had made the gospel known to him. From that time this man continued publicly to show forth his faith. Mr. C——, though ill, saw him many times, and strengthened him more and more in his evangelical convictions, so that this new convert has just realized the desire he had long had, of announcing to others the salvation which he had received for himself, and now acts as colporteur of the holy books. He obtained his dismissal in the month of September, and colports now in the neighbouring department. This is a beautiful result of the labours of Mr. C——.

Change in Stations for the Missionary G.—Notices of his Success at V——.

The stations of V—— and T—— has lately undergone a change in the person of the missionary. Our brother G——, who has directed it until now, had lately been transferred to the department of Saône-

et-Loire. Two principal reasons induced us to make this change. One of the oldest stations, that of B——, formerly flourishing, had recently fallen into a languid state, which made us feel the necessity of placing at its head a missionary full of zeal and experience, and we had none better calculated than our brother G——, to instil new life into that important station. The second reason was drawn from the wants of the station of V——. Mr. G—— had for some time called our attention to the necessity of having there a missionary who could at once be a teacher, and open a school. But Mr. G—— had no license for teaching. We have had a correspondence with him on that subject; and though he was grieved to leave a flock which he had so long directed with so much faithfulness, he did not hesitate to accept the new station which was offered to him. The small and interesting flock was not abandoned, however, and it has now a leader who we may hope will be, with the blessing of God, a worthy successor of Mr. G——. It is Mr. H——, who has been for many years missionary and teacher at M——, (Saone-et-Loire), and who settled in last October at V——, with his wife and children. He was very welcome there, and a letter of the brethren of that town, shows us that they are already attached to their new leader. He has displayed great activity; he has held several meetings, visited the members of the church of V——, many of whom reside very far from that town, and also those of T—— and neighbouring villages. He has taken active steps for the speedy opening of a school, the want of which has so long been felt, and desired by many fathers of families, even among those who are strangers to the church. We hope the formalities will soon be over, and that the school will be opened in a few days.

The Church at V.—Interesting Narratives of Grace.

Here is what Mr. G—— wrote us about the church of V——, when he left that station:—"Allow me to recommend once more to your Christian solicitude, this little flock of V——. These friends are not numerous; they are isolated among a fanatical and corrupt population; but their small number and their isolation, entitle them to your interest. There are infirmities amongst them, but, nevertheless, the life of Christ, solid and sincere piety may be found in most of them. There was no great awakening, no sudden and considerable growth, but every year some soul was brought to the knowledge of the truth; and though slow, this growth is not the less solid. The work is on a good footing. The fraternal meetings continue to be prosperous. The assemblies of sisters go on well; and as regards the assemblies for the preaching of the word, the seriousness and attention of the hearers, leaves nothing to desire. Among all the localities of the Isére, V—— wears the more favourable aspect; it requires only to pursue what is begun.

"The following fact shows that God hears our prayers. A man of thirty-five years of age, an engineer in a factory, came to me several times lately, to speak about the word of God, which he possesses, reads, and has taken as the rule of his conduct. Some years ago, this man spent six months at the hospital, in consequence of an accident. During that time, he reflected on his past life. His sins, his forgetfulness of God, presented themselves to his conscience; he understood that he was worthy of condemnation, and that a change was absolutely necessary. He resolved seriously to devote himself to piety; and knowing no better, he followed the directions of Roman Catholic priests, and gave himself to the practices of his church. But he soon felt doubts about the doctrines of Rome. He endeavoured to acquire some light, and being acquainted with a member of our flock, he got a New Testament, read it with zeal, and with a serious purpose of conforming to the instructions that he should find in it. He appears to me to be decided on joining us. His conscience is remarkably upright; he has a strong desire to do the will of God, whatever it may cost him, and his candour is admirable.

"I have spoken sometimes of our friend B——. He had worked for the last year in a paper factory, and in his leisure moments he read the gospel to the workmen. He returned there this year; the master of the house was glad to see him again, as he is an excellent workman; but, said he to the foreman, 'I forbid him to read his book aloud—no proselytism in my house.' But if B—— could no longer read, he was able to speak; and one day having a discussion with one of his comrades, an infidel, the master listened to him for a long time, without being seen, and at last, coming to him, he said, 'Indeed, if it is in your New Testament that you learn such things, I was wrong to forbid you to read it. I am really surprised that the priests forbid it.' He was much more surprised when he heard that B—— had never been to school, and had learned to read only at the age of thirty-six, almost without help; and he was so much satisfied with the conversation of our friend, that he manifested his intention to study also an old Bible which he possesses, and had till then neglected. This B—— is about to undertake the colportage of the Scriptures."

MISCELLANEOUS.

MEMOIR OF THE REV. W. A. B. JOHNSON.*

William Johnson was by birth a Hanoverian. He had obtained employment in London, as workman at a sugar-refiner's in Whitechapel, a business almost entirely engrossed by German hands. The year 1812 was one of very severe trial to him; the high price of bread making his wages of eighteen shillings a week altogether inadequate for the commonest provision for himself and his wife. Almost starving, he threw himself on his bed; and, whilst lying there in despair, a text which had been remarkably impressed on him when a child recurred to his memory—"Call on me in the day of trouble: I will deliver thee, and thou shalt glorify me." He thought upon his sins, and dared not call upon an angry God. The next morning, however, brought him unexpected temporal relief. He tried to pray, but "knew not how or what to say, lest he should add sin to sin." His knowledge of English was at that time very imperfect, and he naturally resorted to the German church at the Savoy, then, as now, under the pastorate of Dr. Steinkopff. A Moravian Missionary was preaching—"Is there a sinner here, full of sin, and ready to sink under it? I bid, in the name of Jesus, such an one to come unto Him; for He has said, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest." The word was meant for him. It went home to his heart. "I could pray—I felt my sins forgiven—I felt 'joy unspeakable and full of glory.' I thought I could have gone to heaven at once; and at last, like the eunuch, I 'went on my way rejoicing.'" About a year afterwards, he witnessed the dismissal of some Missionaries from a chapel in Fetter Lane. "There," said he, "I felt what I had never felt before. First, I saw the unspeakable privileges I enjoyed, and what the Lord Jesus had done for my soul; and, secondly, I saw the misery and wickedness of the poor benighted heathen. Oh, what did my heart feel! Oh, could I but go and help them, and tell them of Jesus! how gracious and merciful He is to poor sinners! I must see others go, but shall I never go? I am married, and have no ability; but still, if I could but go, and tell them of Jesus! 'O Lord, to Thee nothing is impossible: here am I, send me.' These were my feelings that night. I was drowned in tears. I turned myself to the wall, and gave free course to the fulness of my heart. In this state was my mind for some time. 'Oh, if I could but go! Here am I, O Lord, send me!'" (Pp. 9, 10.)

In answer to his abounding prayers, obstacles, apparently insurmountable, were gradually removed. His wife was brought to the knowledge of the truth. He was eventually introduced to Mr. Pratt by Mr. During, himself a very eminent instrument in producing the first manifest successes in the West-Africa Mission; and, having been accepted by the Committee as a schoolmaster, landed in Sierra Leone on May 1, 1816, where he met Mr. Bickersteth, then on his tour of inspection of our Missions there, who fixed his future sphere of labour at Regent's Town, on the higher land—the "Mountain District"—in the interior of the peninsula. Regent's Town had been heretofore called Hogbrook, and no eye but the eye of faith could have seen one point of hopefulness there. "Oh, how have I been cast down this day," says Johnson, on his first arrival, June 14. "If ever I have seen wretchedness, it has been to-day. I was told that six or seven died in one day. These poor people may be indeed called the offscouring of Africa. But shall I despair? No. 'The first shall be last, and the last shall be first.' Who knows whether the Lord will not make his converting power known among these poor depraved people? With Him nothing is impossible. Let me go and tell them of Jesus. His grace is sufficient for the vilest of the vile, for the chief of sinners. Yes, it is sufficient for the vilest cannibal. There are a very few of these people who can speak broken English: the greatest part have lately arrived from slave-vessels, and are in the most deplorable condition, chiefly afflicted with the dropsy. To describe the state of Regent's Town would indeed be impossible. Oh, may the Lord hold me up, and I shall be safe under these difficulties which are apparently before me." (Pp. 27, 28.) The magnetic power of love, however, soon drew these poor naked, diseased savages round him: and then began that course of marvellous activity, whereby it was granted to William Johnson to change this desolate wilderness into a "garden of the Lord." The whole of the temporal care of near 2000 re-captured negroes fell then on the Missionary. Rations and clothing were served out by him. Schools gathered and grew. His house and piazza were crowded at daily family prayer. Buildings rose for education and public worship; and Johnson "went on speaking morning and night, and on Sundays three times," but saw, as yet, no fruit of conversion. But the time was not far distant. In the latter part of the year, Mr. Butscher baptized 25 converts there, and in January 1817 the communicants had reached 41. The breath was evidently stirring the dry bones. The school-register showed a list of 164 boys, 20 girls, and 50 adults. The Governor found the church, built to hold 500 worshippers, so crowded on Sundays, that he desired the erection of an additional gallery. And the congregational singing, that striking outward test of a people's devoutness, was a marked characteristic of the converts at Hogbrook.

These tokens of the Divine approval had rested on Johnson's labours while he was yet a simple schoolmaster; just as the hand of the Lord was with those laymen of Cyprus and Cyrene when they spake unto the Grecians at Antioch, and "a great number believed, and turned unto the Lord." "Excuse my taking the liberty of preaching," writes he to the Committee: "I am not sent out for the purpose, nor have been ordained to preach, and have no ability; but what can I do? My heart is full. If I were to hold my peace, the stones would immediately cry out." (P. 39.) There was no doubt of Johnson's call to the ministry: there had been "prophecies going before on him;" and accordingly, the Secretaries—and the letters of Messrs. Pratt and Bickersteth will be found some of the most valuable pages of the Memoir—announced to him the Committee's wish that he should be ordained. . . . His efforts were now, if possible, increased; and faith, prayer, and straightforward simplicity, bore abundant fruit. Not a week, hardly a day, passed, which did not bring several poor sinners, "with strong crying and tears," to the foot of the cross. There was a marvellous awakening. The emotions of the congregation often interrupted the service, and their pastor was obliged to take precautions to prevent the manifestation of the strong sensibilities of the African. (P. 54.) We are jealous, and rightly, of these "awakenings" or "revivals." Excitement easily supplants principle; hypocrites and self-deceivers are sure to be found among those in whom a real work of grace has commenced; and Satan is on the watch to pervert high-wrought feeling, when enlisted on the right side. But counterfeits do not exclude the possibility of there being sterling coin. Rather do they pre-suppose its existence. There would be no fictions were there no realities. And the authenticity of a "revival" in a dormant church, of an "awakening" in a Mission, is to be tested by asking, What means were used to produce it, and what results did it leave behind? In the present instance, the application of these tests is most satisfactory. The means employed were, the simple preaching of sin and salvation, with much earnestness, directness, and prayerfulness, "testifying publicly, and from house to house, repentance toward God, and faith toward our Lord Jesus Christ." And the permanency of the results mark the work in Regent's Town to have been as truly God's, as the existence of "the holy Church throughout all the world" refutes the conclusion of the scoffers on the day of Pentecost—"These men are full of new wine." For the details of that work we must refer our readers to the interesting volume, which we hope they will be induced to peruse. It is replete with instances of the power of the Spirit's grace upon the converted heathen. It had to pass through many fiery trials—sickness, opposition, "false brethren," backsliders—but the fire tried the work of what sort it was. There was "hay and stubble," indeed, that perished in the crucible, but there is no doubt that the ultimate result was "gold, silver, precious stones"—precious souls. Then began the Sick-Re-

* A Memoir of the Rev. W. A. B. Johnson, Missionary in Regent's Town, Sierra Leone, A. D. 1817—1823. With a Preface by the Rev. W. Jowett, M. A. Seeleys. [We understand that this Memoir will be reprinted shortly, by Messrs. R. Carter and Brothers, New York.—Ed.]

lief Societies, so simply described by one of their earliest members—"That is good, brothers: suppose one be sick, all are sick; suppose one be well, all are well." Then those Missionary Associations commenced spontaneously among the converts, which have now raised upwards of 7300*l.* Then arose the first efficient Native Teachers—William Tamba, David Noah, John Attara, and others—themselves some of the ripest fruits of this marvellous awakening. The schools grew on and on; and in six years the scholars were upwards of 1000, and the communicants 450. Tours were made throughout the promontory, and beyond it. The whole colony felt the vivifying influence. The city set on the hill could not be hid. We have testimonies to this effect which are beyond contradiction or impeachment. The authorities at Sierra Leone expressed their satisfaction in a report made in 1819 to the British Government—"Not more than three or four years have passed since the greater number of Mr. Johnson's population were taken out of the holds of slave-ships; and who can compare their present condition with that from which they were rescued, without seeing manifest cause to exclaim—'The hand of Heaven is in this!' . . . If any other circumstance could be required to prove the immediate interposition of the Almighty, we have only to look at the plain men and simple means employed. *Does it not recall to mind the first diffusion of the gospel by the Apostles themselves?* These thoughts will occur to strangers at remote distances, when they hear these things; and must they not recur much more forcibly to us who have these things constantly before our eyes?" (P. 133.) So again, at the Michaelmas Quarter Sessions, 1822, the Chief Justice stated, "that ten years before, when the population of the colony was only 4000, there were forty cases on the calendar for trial; and now the population was 10,000, there were only six cases; and congratulated the magistrates and grand jury on the moral improvement of the colony. It was remarkable that there was not a single case from any of the villages under the superintendence of a Missionary or Schoolmaster." On the following May the 3d, it pleased God to call this eminent servant of his into his more immediate presence. He died on his way to England. His last thoughts were with his beloved flock. "Tell David Noah to do his duty; for if Noah say, 'Because massa dead, I can do nothing,' he must pray, and God will help him, and so we shall meet in heaven." He rests from his labours, but his works do follow him. The workman was taken, but the work "abode." Long was it before Regent's Town had again a permanent pastor. Again and again the climate broke the connection almost as soon as formed; and "grievous wolves entered in, not sparing the flock." At length Mr. Weeks, for a long season, Mr. Schon, and Mr. Denton, were spared to labour there successively, with remarkable diligence and success. On the occasion of the baptism of twenty-three adults, in May, 1845, the Station was visited by the Secretary of the Mission. "The church was quite filled—indeed some were outside—with an intelligent and lively congregation, the singing and responses being loud and general, and the attention during the sermon intense and uninterrupted. I could not help thinking of the first batches of wild, naked, liberated slaves collected at this place thirty years ago by the late Rev. W. A. B. Johnson, when the station was first taken up by the Society. What a great and good change has Regent's Town undergone, when compared with that first beginning!" (P. 417.) The latest returns from the Mountain District report the communicants at near 900, and the scholars at 1477.

Further down that same African coast, in the kingdom of Congo, "mass was once performed in the midst of thousands of negroes;" a church was built; there were two Romish bishops of the royal lineage.* Where is it all now? Dr. Wiseman has told us that the permanence of a Mission is the test of its reality. We accept the criterion.

Truly, Johnson was a burning and a shining light; and the Christian might be well pleased to exchange for his seven years of eminent usefulness and "life in earnest"—he was but thirty-seven when he died—the longer span of ineffectual life often wasted here below. His example is specially seasonable. It shows us how many hidden gems there are, that the world knows nothing of, which are to glitter at the last day in the Redeemer's diadem; it shows us what is the Missionary message which God authenticates and owns; and it shows us the style of man needed as evangelist to the heathen. Preach free grace, and preach it fully, heartily, prayerfully, and you will not preach in vain. We need such men for Missionaries now. Feeble, irresolute, half-hearted men, with little experimental knowledge of their own hearts and Christ's love—these are not the "good soldiers of Jesus Christ." It is in this view that we ask our friends to add William Johnson's outline to their gallery of Missionary portraits, when they wish to know the *sort* of men suitable for such a work. Here was a man with a thorough sense of his utter worthlessness in God's sight, and of God's exceeding mercy in saving him—"Why," says he again and again, "has the Lord bestowed so much mercy on me, who am so vile and wretched? Oh! *why me, why me!*"—a man of deep tenderness of soul for lost heathen, exuberant compassion, such as the cold worldling has hardly dreamt of—a man with unwavering faith in his remedy—a man whose favourite text was, 'My grace is sufficient for thee,'—a man entirely self-forgetful, never self-sparing, absorbed in his work, single in his purpose, resolute in its prosecution, with "a deadness to the world, and a devotion of heart to the cause," which seemed likely, in Mr. Bickersteth's estimation—a hope amply realized—"to make him a blessing where God's providence should place him." (P. 23.) Here was a Missionary indeed! We are sure that his biography will be widely read and permanently valued. We need only add, to complete the character of this true evangelist, one other feature which marked him as of the genuine apostolic spirit. In the midst of his usefulness, his thoughts were ever stretching forth to "the regions beyond." "Ah! and how far are our thoughts from those beyond the colony, just as if there were no other heathen in Africa! Oh, my God! revive the spirit of missionary zeal among us. For my part, I feel just like a bird in a cage. O that the Lord of the harvest would open more effectual ways for the conveyance of the glorious gospel into the interior of Africa! I have reason to be thankful, as the Lord has, through my weakness, established a church in this place. I have indeed reason to rejoice that my labours have not been 'in vain in the Lord;' yet I feel uncomfortable: my mind is wandering into the interior of Africa. Is this mere imagination? Why do these thoughts continually follow me? and why are so many hours of the night spent without rest? Lord, hast thou designed me to proceed from hence into other parts of Africa? Here am I; send me." (P. 121.)

We need men of such a spirit as this. "Pray ye therefore the Lord of the harvest, that He would thrust forth labourers into His harvest."—*Church Miss. Intell. Nov.* 1852.

* *Vide* "The Conquerors of the New World, and their Bondsmen."—Vol. i. pp. 73, 74.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS IN DECEMBER, 1852.

Synod of Albany.—*Pby of Albany:* Broadalbin ch, Miss Almira Bicknal 1 00

Synod of Buffalo.—*Pby of Steuben:* Portageville ch 13 42. *Pby of Wyoming:* Moscow ch 5. *Pby of Ogdensburg:* Oswegatchie N Y, Rev James Rodgers 5. *Pby of Rochester City:* Rochester 3d ch 117 22; Parma and Greece ch 15 74 156 38

Synod of New York.—*Pby of North River:* Marlborough ch mo con at West Neighbourhood 5 82, Mrs A Wygant 1, James O Conklin 1, Maria Bont 25 cts, Mrs Eliza Cosman 1, Sarah Dubois, 1, Mrs M A Lockwood 1, Mrs Eliza Fowler 10, Thomas D Bloomer 1, Mrs Eliza Velie 1, and Mrs Sarah Halsey 1; Rondout ch ann coll addl 100; Jefferson, N Y, Rev W J McCord 2 15 *Pby of Bedford:* South Salem ch six mo's con colls 35 83. *Pby of Long Island:* Southampton ch Mrs Huntting in part to ed *Hu N Wilson* 10. *Pby of New York:* Brick ch mo con 20 63; Williamsburg ch mo con 23; Brooklyn 1st ch mo con 66 93; Chelsea ch mo con 26 22, A Friend 25, Sab sch for sup of Bazar sch at Allahabad 24; Forty-second street ch mo con 10, Sab sch to ed child at Canton 12 50; University place ch mo con 35 62; Madison Avenue ch mo con 35 25; First ch N Y, mo con 118 87; Fifteenth st ch ann coll 103 19, mo con 30; Yorkville ch mo con 5; Wallabout ch mo con 5. 2*d Pby of New York:* Scotch ch Robert Carter and Brothers to con John Brown, D.D. of Edinburgh, Scotland, l. d. 100; Mt Pleasant ch Mrs M H Green 2; Canal st ch mo con 6. *Pby of Connecticut:* Hartford ch mo con 3 30 825 06

Synod of New Jersey.—*Pby of Elizabethtown:* Rahway 2d ch 50; Plainfield ch sab sch for Bond scholarship at Allahabad 12. *Pby of Passaic:* Connecticut Farms ch 50. *Pby of New Brunswick:* Princeton fem mis soc for female education in India 13; New Brunswick 1st ch mo con 21, Rev J Cogswell, D D 25. *Pby of Raritan:* Clinton ch fem miss soc to ed *Albert Williams* 25. *Pby of Luzerne:* Tamaqua, Pa. "G," a thanksgiving offering 5; Summit Hill ch Sab sch 6 90, Jamestown Sab sch 1 48 209 38

Synod of Philadelphia.—*Pby of Philadelphia:* Sixth ch mo con 46. 2*d Pby of Philadelphia:* Frankford ch 50. *Pby of New Castle:* Upper Octorara 31 34; Oxford ch 75. *Pby of Donegal:* Leacock and Bellevue chs 23; Chesnut Level, and Little Britain chs 26 44; Churchville ch James Pennel 5. *Pby of Baltimore:* Franklin st ch mo con 94 94, Sab sch to ed *William S Plumer, John H Haskel, and Maria M'Dowell* at Ningpo 135 13; Taneytown ch 106, Thorndale seminary young ladies to ed *Robert Belleville* 30 50, mo con 4, Sab sch 5 06; Ellicotts' Mills ch Sab sch 8 46, Mrs H M Huntington 2, Miss Mary J Thompson's class 2 58; Alexandria ch 50. *Pby of Carlisle:* Monaghan and Petersburg ch, of which 50 cts from children's miss box 5 32. *Pby of Huntingdon:* Shirleysburg ch John Brewster 80; Huntingdon ch to con J George Miles, Hon James Gwin, and Hon George Taylor l m's 110; Little Valley ch 41 931 77

Synod of Pittsburgh.—*Pby of Blairsville:* Gilgal and Perry chs mo con 10; Congruity ch ann coll 20 75, an elder 4; New Salem ch 15 50. *Pby of Redstone:* Mount Pleasant ch Rev W W M'Lain 10. *Pby of Beaver:* New Salem ch 16 10; Mount Pleasant ch 18 16 94 51

Synod of Wheeling.—*Pby of Washington:* Wheeling 2d ch "A Member" 8, Sab sch to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods, James M M'Kelly,* and *Robert Crangle* 31 25; Washington ch, young ladies to con Mrs Margaret C Ewing and Miss Flora Lee l m's 70; Wheeling 1st ch mo con colls 74 38; Fairview ch 68; Pine Creek ch 39. *Pby of Steubenville:* Kilgore ch Alexander Rutan 10. *Pby of New Lisbon:* East Liverpool 6—31; Yellow Creek ch of which 18 75 from youths' miss soc and 8 25 from juv miss soc 70 376 94

Synod of Ohio.—*Pby of Marion:* Iberia ch in part to con Rev John B Blayney l m 20; Mount Gilead ch 1 60. *Pby of Richland:* Utica ch to con Mrs Martha J Dinsmore l m 30; Pleasant Hill ch of which 5 from Rev Luke Dorland and 1 from Master Walter Lowrie Dorland in part to con Samuel Johnson l m 20; Mount Vernon ch to con Thompson Cooper l m 38 50; Waterford ch, of which 2 62 from children, in part to con Noah Levering and Jos Levering l m's 7 72; Mansfield ch 52 14, less 3 for "*Foreign Missionary;*" Lexington ch 6; Bloomfield ch 4 26; Perryville ch (Clear Fork branch) bal to con Rev William Hughes l m 9 58; Frederick ch children of Sab sch 42 cts. *Pby of Wooster:* Guilford ch "A Friend of Missions" 20 207 22

Synod of Cincinnati.—*Pby of Chillicothe:* Washington ch 15. *Pby of Cincinnati:* Pleasant Ridge ch 17 11. *Pby of Oxford:* Providence ch, Mrs Wilson 2 50; Vienna ch 4; Winchester ch Sab sch 75 cts 39 36

Synod of Indiana.—*Pby of New Albany:* Paoli ch to con Rev J G Williamson l m 30; Orleans ch 23 35; New Philadelphia ch 6 05; Charlestown ch 24 50. *Pby of Vincennes:* Petersburg ch 5 30; Union ch 6 05; Washington ch, Mrs Hogshead 50 cts, L E Willemon 1, Mrs Sherman 1. *Pby of Madison:* New Lexington ch 5; Pleasant Township ch, of which 30 from Peter Vannice to con himself l m 68 75. *Pby of White Water:* Connersville ch 13 184 50

Synod of Northern Indiana.—*Pby of Fort Wayne:* Haw Patch ch 1 50

Synod of Illinois.—*Pby of Schuyler:* Oquawka ch Sab sch to ed *Alexis Phelps* 3; Presbyterial collection 6 80; Camp Creek ch 7 16 80

Synod of Iowa.—*Pby of Des Moines:* Fairfield ch 10. *Pby of Cedar:* Dubuque ch Sab sch 25 35 00

Synod of Wisconsin.—*Pby of Milwaukie:* Grafton ch 3 00

Synod of Kentucky.—*Pby of Louisville:* Louisville 1st ch bal last yr's ann coll 5, mo con 7 65; Second ch mo con 10 35; Chestnut st ch mo con colls 36 80; Pennsylvania Run ch 5. *Pby of Muhlenburg:* Marion ch 6; Greenville ch 6 50; Mt Zion ch 2 60. *Pby of Transylvania:* Lancaster ch to con Rev H P Thompson and Captain A Baker l ms 64 15; Providence ch 30 50; Harrodsburg ch in part 125 10, Sab sch to ed *John Montgomery* 25; Danville ch addl 140 50, Sab sch of which 25 from Miss Susan Haans class to ed ———— 73 85, less 10 for "*Foreign Missionary*" and 7 for Memoir Rev W M Lowrie. *Pby of West Lexington:* Pisgah ch 45 10; Bethel ch 25 50; Cherry Spring ch 27 20; Georgetown ch of which 3 20 from Sab sch 38 95; Union ch George Anderson 5; Winchester ch J Vanmeter 5, Master L M Vanmeter 1; Frankfort ch 94, less 22 65 for "*Foreign Missionary,*" Nicholasville ch 87 828 10

Synod of Virginia.—*Pby of Lexington:* Union ch to ed *John Hendren* 25; Waynesboro ch 21 24; Rocky Spring ch 4 25. *Pby of Winchester:* Rec'd from Treasurer of Pby 96 25; Romney ch 40; Fredericksburg ch 19. *Pby of West Hanover:* Roanoke ch 22. *Pby of East Hanover:* Richmond 1st ch mo con 30; Richmond 2d ch 3 mo's con colls 40 32, Sab sch for Colportage in France 8 41; Nottoway ch 15 321 47

Synod of North Carolina.—*Pby of Fayetteville:* Wilmington ch 10 50; Antioch ch 10 87; Grove ch 7 40; Buffalo ch 10 52; Bethel ch 16 60; Bluff ch 14 35; Philadelphia ch 6 35; Sardis ch 6 80; Cen-

tre ch 21 70; Laurel Hill ch 14 50; Elizabethtown ch 5; Brown Marsh ch 15 . . . 139 59

SYNOD OF NASHVILLE.—*Pby of Maury:* Zion ch 43; Salem ch Mrs G McKinney 3 . . . 46 00

SYNOD OF MEMPHIS.—*Pby of Arkansas:* Helena ch 7. *Pby of Indian:* Wheelock ch 20; *Pby of Memphis:* Shiloh ch 14 50 . . . 41 50

SYNOD OF SOUTH CAROLINA.—Synodical call at York 98 75; '————' con of James M—— 5. *Pby of South Carolina:* Willington ch 20. *Pby of Bethel:* Lancaster C H, Rev A J Witherspoon 50; Ebenezer ch 45; Yorkville ch 50 20; Bethel ch for Chickasaw Mission 34; Fair Forest ch 10; Waxhaus ch 4; Shiloh ch 2; Unity ch 10; Six Mile Creek ch 17. *Pby of Harmony:* Bethesda ch Camden 42 15. *Pby of Charleston:* Stony Creek ch mo con colls 75; Beach Island ch 15; Bowling Spring ch an individual 5; Charleston 2d ch mo con colls 105 81; Columbia 1st ch mo con colls 74 72; James Island ch mo con colls 41 40, Ladies sewing soc 41 10, Rev J Douglass 40, Mrs F C Douglass 10 . . . 796 13

SYNOD OF GEORGIA.—*Pby of Georgia:* Dorchester ch mo con colls 13 85; Flemington ch mo con colls 20 15. *Pby of Flint River:* Columbus Ga, Mrs G Woodruff 1 . . . 35 00

SYNOD OF ALABAMA.—*Pby of Tuscaloosa:* Pickens co Ala, a lady a friend to missions 10. *Pby of Talladega:* Lafayette ch mo con 5, Sab sch for Corisco 15, and bal to con CHARLTON H WILSON 1 m . . . 30 00

SYNOD OF MISSISSIPPI.—*Pby of Louisiana:* New Orleans 3d ch mo con . . . 10 00

Total receipts from churches $5330 21

LEGACIES.—'————' Ky, Legacy of Mrs Jane Meux dec'd 250; Bequest of Sarah Bushnell 50; Pittsburgh Pa, Estate of Thos Patterson dec'd 40, less 10 15 of bad bills . . . 329 85

MISCELLANEOUS.—Contribution of a family in the country in which the mo con is statedly observed 15; New York City, Rev R W Dickinson D D to con his daughters ELIZABETH H and ANNIE DICKINSON 1 m's 60; First Assoc Ref'd Presb ch Phila fem miss soc to ed ———— at Wa-pa-nucka 25; Columbus Ga, F T C 25; an old Presbyterian 25; N Y a lady 10; Bethlehem Ind, Thomas Stevens 12 50; Dauphin 5; H R Lee birth-day donation 3 . . . 180 50

Total receipts in December, $5840 56

WM. RANKIN, JR., *Treasurer.*

DONATIONS OF CLOTHING, &C.—Ladies of Richland ch Pa one box clothing 27 84; Ladies of Canton ch Mi one box clothing for Spencer Academy 103 50; New York, a lady, six garments.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition,* at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition,* twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to the Rev. GEORGE W. MUSGRAVE, D D. Corresponding Secretary and General Agent, No. 265 Chestnut St.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

USEFULNESS OF COLPORTEURS.

The Rev. Mr. Irwin, of Wheeling, Va., writing to the editors of the Presbyterian Herald, after speaking of the usefulness of religious periodicals, adds his testimony in favour of the usefulness of our colporteurs:—

"Closely connected with this is the important work of the colporteurs of our Board of Publication, whose labours within the bounds of my congregations have contributed in no small degree to my ministerial success."

COLPORTAGE IN THE SYNOD OF PITTSBURGH.

The Board of Colportage in this important Synod have been zealously engaged the past year in circulating the books of the Board of Publication through their bounds. They have put into circulation 20,000 bound volumes, besides Tracts, Catechisms, &c. They have resolved to raise, if possible, this year $5000, to give permanence and efficiency to their enterprise. In an address to their churches, the Committee thus speak of the advantages of this organization:

It circulates the whole truth of our noble Confession, nothing is compromised, or designedly suppressed, which we testify as a church, before the world. The doctrines of absolute grace in the salvation of men, such as election and imputation, the scriptural views of baptism, and the whole system of Church Government and Discipline, which we profess to hold by a divine warrant; all of which are so indispensable to the proper training of our people, are fully set forth in the labours of our Board, and our Board alone. Voluntary Societies cannot, without a breach of public faith, supply our people with such aliment and instruction as this.

We would not insult the intelligence and fidelity of our ministers, elders and people, by arguing the importance of supplying the whole country with these distinctive principles of our profession. Nor need we reiterate the terrible danger, which accrues to any church, that wilfully consents to relinquish or withhold any part of the truth which God has given her to profess and promulge. Sad experience proves, in every age, that such a church will sink lower and lower, on the platforms of conventional compromise, until the very foundations of evangelical doctrine are corrupted and surrendered.

If an evil jealousy towards the Presbyterian Church leads other denominations that profess great purity and strictness, to stand aloof from our Board and our Books, preferring to join their influence to the cause of a general literature, in which these distinctive principles are suppressed, we can only say, that the ultimate gain to our own church, in strength, intelligence, and safety, will vastly remunerate us for the cost and trouble of bearing this burden alone.

The instrumentality employed is under the immediate control of the Church, and is in every way responsible to you. Every true Presbyterian must hold, that the Church, as constituted by her own glorious Head, is adequate, under his blessing, to direct and manage all the instrumentalities that are proper for the instruction and salvation of men. She is unfaithful, if she neglects to control such instrumentalities; and her people are unfaithful, if they withhold from her the means and facilities for accomplishing this high commission. Colportage is employed, at present extensively, to do a work, for which the Church, as such, is responsible to God. Can she allow this work to be done or attempted, without her own immediate control? If so, her responsibilities are borne with perilous and criminal indifference. Is this work of colportage really an "excellent way" of doing good, in the kingdom of Christ? Then it belongs of right to the Church; where alone are entrusted both the means and the end, in achieving the salvation of men. But is it a scheme of doubtful utility, after all, and, like every thing merely human, easily corruptible and quickly abused? Then, how important is it, for us to hold it in check, by the immediate power of the Church; and not leave it under the management of any irresponsible association, nurtured and strengthened by the contributions of God's people, until its heel is planted in the neck of the Church herself, and her own heaven-appointed ministry are disparaged, or ruined by its power!

From the New-York Observer.

THE GREAT DIFFICULTY.

At the recent Colporteur Convention at Richmond, Va., a pastor addressed the colporteurs upon the importance and necessity of maintaining a high standard of personal piety, and going forth to their work in the strength of God's promised grace. He remarked that the most difficult thing he encountered as a minister, and probably the most difficult thing they would encounter as colporteurs, was to maintain at all times a humble, prayerful, pleading heart. In glowing language, he described the power of such a heart, either to remove or rise above the most formidable difficulties, and to go on, from one degree of success to another, triumphing every where through Jesus Christ. "But ah! brethren," said he "*the great difficulty is to keep the heart* thus before God; to keep it in a truly broken, believing state, so that it can at all times plead the promises and prevail in prayer."

Here is a fact worthy the attention of every Christian. Where the heart is kept with all diligence in a right attitude towards God, and receives the blessings promised to such, success will crown its efforts. No obstacles or enemies can really hinder the usefulness of such a soul. But here is the great difficulty, to maintain such an attitude amidst prosperity—to know that we are useful and successful, and yet retain the simplicity of faith and fervour of love which God imparts to the soul preparatory to great usefulness and success in his service. If that minister, that Sabbath-school teacher, that colporteur, that elder, or private church member, had only kept his heart right with God, he would have gone on year after year in the strength of God, and his usefulness would have been increased a hundred fold. Remember, Christian reader, here is the great difficulty, and as you would be successful and happy in the service of Christ, see that you meet it aright. S. W.

GOOD NEWS.

Extract from a letter received from one of the agents of the Board, and addressed to one of its officers.

"*Dear Brother:*—I am glad to be informed that you have taken hold of the good cause in which I have been labouring for the past three years, and my prayer is that the Head of the Church may signally own your connection with it by blessing you in your labours. You know from what you have heard, and probably from what you have seen, of the good effects of our publications; what a mighty instrumentality for the promotion of truth is in your hands. From my more extensive travelling over different sections of the Church, I can testify that your confidence is not misplaced. I do honestly believe that our Zion wields no more potent lever in accomplishing the great work to which her Master has called her than the Board of Publication. Wherever I have gone in the colporteur track, I have found not only that our people begin to have a better understanding of our doctrines and government, and love them more, but I have been hailed by the glad tidings of souls converted by their instrumentality. J. M."

WEBSTER'S ESTIMATE OF COLPORTAGE.

A plain, pious colporteur made arrangements to present the objects of his humble mission at Marshfield. When it was ascertained that Daniel Webster was to be at his home for the Sabbath, it was thought expedient to forego the full presentation of this object, that a more elaborate discourse might be preached. At the close of the sermon, the colporteur was permitted to make a brief address, in which he unfolded in great simplicity the bearings of the

system of colportage. When the congregation was dismissed, Mr. Webster took the colporteur by the hand, invited him to his house, expressed his regret that he had not occupied the entire service with his interesting narration and appeal, placed $10 in his hands as a donation, and said, "*You have got hold of the right string, sir; if such books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation.*" His comprehensive mind grasped at once the relations of a system combining simplicity, economy, efficiency, and unquestionable benevolence. On other occasions he gave fuller expression to his interest in that enterprise, but never in a more encouraging and timely way.—*Am. Mess.*

A CHANGE FOR THE BETTER.

A colporteur in Tennessee writes:—"I find that most of the churches within my bounds are becoming more and more interested in the success of the Board. One church, which I visited eighteen months ago, treated me with marked indifference, and gave me no encouragement at all. I visited the same church this fall, and sold a large amount of books, and found that a complete change had come over the minds of pastor and people with regard to our Board and its operations. In fact, I found them as warm friends and as liberal patrons as I have met with anywhere. The same church gave to the agent of the Board over one hundred dollars."

A TRACT NEEDED.

The same colporteur writes, and makes an important suggestion:—"I have wondered sometimes, why, among all the tracts written and published by the Board, there was not one on the evils of *novel-reading*. I honestly believe novel-reading to be one of the greatest evils of our country, (spirituous liquors not excepted.) They are found in almost every family in the land, and read by hundreds who never read any thing else. Even the children of Christians will sometimes ridicule my books, and say, 'They are too religious for me;' and point to some vile novel and say, 'these are the kind of books for me;' and when I attempt to point out to them the evil and danger of such reading, they will laugh at me and say, 'It is no harm, because the minister has never said any thing against it, or the Rev. Mr. —— himself reads novels, and if it was wrong he wouldn't do it.' One of the principal booksellers in this place told me that it was actually injuring his trade. The public taste has become so vitiated that there is not that demand for more substantial works which had been heretofore."

For the Home and Foreign Record.

QUESTIONS FOR PASTORS.

It does not well become one who has done so little himself, to question his brethren as to what they have done; yet he hopes they will not take it amiss, if in this way he stirs up their pure minds by way of remembrance—for the time is short—and what we do, must be done soon. Let me then ask our Pastors a few questions:—

1. As to the Home and Foreign Record—the organ of all of the Boards of the church—have you made an effort to get it *into every family?* Do you read it? Do your Elders and Deacons read it? Is it taken and read by your people?

2. As to Religious Newspapers—every family should take at least one good paper besides the Record—have you made an effort to get a good religious paper into every family? Are your Elders and Deacons supplied with good Presbyterian papers? Are your people supplied?

3. As to the Presbyterian Sabbath School Visitor—an admirable paper for children—is it taken in your Sabbath School? Are all the children in your parish supplied with it?

4. As to the Shorter Catechism—does every child own one? And do they learn it?

5. As to the Presbyterian Family Almanac, for 1853—has this found a place in every family in your charge?

6. As to Good Books—Presbyterian books, doctrinal and practical—the books and tracts of our Board of Publication—have they been presented to your people? Have they been offered to them for sale? Have they had the privilege of supplying themselves with these excellent works, and are they supplied? Has every family some of them? And is not the present a good time to attend to all these things, that all our families may be furnished with good and profitable reading? with books and papers which will be useful to themselves, their families, and the public? Let these things be done, then shall Zion prosper, and God shall be glorified.

W. J. M.

OUR NEW PUBLICATIONS.

The Waterloo Soldier: or the Early Life and Closing Days of Farquhar Mackay. By Colin A. Mackenzie. With an Introduction by the Rev. W. M. Hetherington, LL.D. 144 pp. 18mo. Price 22 and 28 cents.

This is a memoir of a Highland soldier, the vicissitudes of whose life displayed, for a period, the malignity of sin, and ultimately the triumph of grace, both in himself, and through his instrumentality in many others. Early left an orphan, he was brought up by his aunt, a grave, God-fearing woman, who did her utmost to infuse religious principles into his mind, but without any apparent success. At the age of sixteen he was apprenticed to a saddler, but soon absconded, and for two years was connected with a gang of daring burglars. Becoming alarmed, he emigrated to Canada, and after a short residence returned and enlisted into a Highland regiment about to be sent out to India. After being engaged in all the battles that resulted in the conquest of Hindoostan, he deserted and returned to Canada—again returned to Scotland, joined a regiment bound for Portugal—was engaged in all the battles fought there under the Duke of Wellington—was made a prisoner by the French—met in prison with a pious fisherman—escaped—shared in the victory of Toulouse, and afterwards of Waterloo, where he was wounded; and while in the hospital at Brussels, was made a prisoner of hope, and subdued into the obedience of the Prince of Peace.

"Returning to the Highlands an altered man, and taking up his abode in a district where spiritual light and truth were almost entirely unknown, the heart of the Highland soldier was moved within him, and he resolved to attempt the arduous task of rescuing his sinking countrymen from ignorance, immorality, and degradation. At first he taught children as in a Sabbath-school, then grown people on week-day evenings, then formed and conducted a prayer-meeting. He became, in short, one of those persons known in the Highlands by the designation of "The Men." His labours, it appears, were honoured with a large measure of success; and he continued to prosecute them with unwearied zeal, till death overtook him in the midst of his exertions, while returning from visiting a sick bed, and struggling through a snow-storm on a bleak heath, till his weary frame sank down to rest, and his spirit returned to God who gave it."

The narrative will be read with pleasure and profit by young and old. It is peculiarly distinguished by a felicitous adaptation of Scripture language and allusions, which display the good taste as well as piety of the author.

The Book of Poetry; illustrated with engravings on Wood, from original designs by Darley, Dœpler, Oertel, and Schuessele. 12mo, pp. 256. Price according to the binding, from $1.25 to $5.00.

This is one of the choicest specimens of typography and artistical illustration which has proceeded from the American press. The paper, manufactured for the purpose, is of a strong and rich fabric, and tinted, and the wood engravings, all original in design, are exquisitely executed. The selection of poetry is, in our judgment, one of the best extant, in which it would be difficult to find one piece of inferior merit. We may add that the present edition is, in this respect, as in all others, a great improvement on the first bearing the same title, so as, in fact, to make it a different book. No more beautiful gift-book need be desired.

"This is one of the neatest volumes we have lately seen. The illustrations are of the highest order of wood engraving, from original designs by Darley, Dœpler, and others, while the selections are from the best Christian poets. The pure sentiment which breathes in every page, and the exquisite beauty of the casket in which the pearls are enshrined, make it suitable for a gift book at the joyous season through which we are now passing."—*Episcopal Recorder.*

My Own Hymn Book. Illustrated with fourteen engravings. Square form pp. 71. Price 25, 30, and 40 cents.

We are willing to submit this beautiful little volume to the judgment of our young readers, having no fear of any other than a favourable verdict. The hymns are numerous, well chosen, and simple. The merest child can appreciate them. The wood cuts are the very best of the class, and will please the eye of even practised judges in such matters. It deserves, and will, no doubt, receive a wide circulation.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF DECEMBER, 1852.

Presbytery of North River.

Rev Wm J McCord	1 00

Presbytery of Philadelphia.

Fourth ch Rev L Cheeseman, per Mr Robt Scott	44 00

Presbytery of Indianapolis.

Hopewell ch per James Crawford	7 65

Presbytery of Winchester.

Churches in Winchester Presby, per John N Bell Esq	3 00

Presbytery of Fayetteville.

Philadelphus ch James McCallum (per Rev Hector McLean) to con his son Daniel S McCallum hon mem in part 10; Antioch ch Allen McCormick to con Mrs Mary C McCormick hon mem 15 (per Rev H McLean)	25 00

Presbytery of Concord.

Philadelphia ch per Rev P H Dalton	9 00

Presbytery of South Carolina.

Greenville ch Rev J C Williams hon mem	30 00

Presbytery of Flint River.

Columbus ch Mrs J Kyle 1, Mrs G Woodruff 1, per Rev Charles B King; Pachitta ch Rev Samuel D Campbell 15	17 00

Presbytery of Hopewell.

Clarksville 12 01; Mills River (Rev W Graves) Henderson Co N C, in part to con their pastor hon mem, J S Summy 50 cts, Wm L Murray 25 cts, Mrs Miller 1, Elizabeth Summy 20 cts, G Anderson 1, E Posey 50 cts, C Potter 1, B King 1, Wm Miller 50 cts, Wm C Potter 50 cts, Wm Devoe 1, A T Miller 1, N Harrison 25 cts, Rebecca Osborne 25 cts, Wm Anderson 50 cts, John Woodfin 1, Calvin Clayton 1, James W Bryson 50 cts, Cash 45 cts (per Rev Joseph Mahon)	24 41

Presbytery of Montgomery.

Green Spring in part 1 72; Beaver Creek ch in part S W Montgomery 1, John C Anderson 50 cts, Mrs Cynthia A Maxwell 1, Dr A C Maxwell 1, Miss M E Owen 25 cts, Wallace Maxwell 1, Mary Maxwell 1; Collections at Maple Grove 4 50 per Rev Joseph Mahon	10 25

Presbytery of Marion.

Wm C Dod 1, Miss P K Hammond 1, Miss C A Wood 25 cts, Z J Shugart 50 cts, W T Shugart 1, S C Pendleton 50 cts, Miss E A Patton 1, George M Henserliter 1, M S Crockett Esq 1, Mrs S G Crockett 1, James H Gilmer 50 cts, James a McNutt 50 cts, John H Rogers 25 cts, Rev D F Palmer 50 cts, A C Williams 50 cts, V S Morgan 50 cts (per Rev Joseph Mahon	11 00

MISCELLANEOUS.

J F Baker balance 64 cts; "A Friend" New Albany 1 90; "A Friend" Tennessee, per Wm S Martien 30	32 54
	$214 85

A. W. MITCHELL, *Treasurer.*

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

Ecclesiastical Record.

CALLS.

The Rev. E. F. Hyde has accepted a call from the church in Waterford, Mississippi.

The Rev. C. Foster Williams has accepted a call from the church in Tuscumbia, Alabama.

Mr. G. R. Foster, licentiate has accepted a call from the church in Prattsville, Alabama.

Mr. J. H. Moore has accepted an invitation to supply the 2d Presbyterian Church, Hannibal, Missouri.

ORDINATIONS AND INSTALLATIONS.

On the 16th of December, the Rev. Alfred Nevin was installed pastor of the 2d Church in Lancaster, Pennsylvania.

By the Presbytery of Upper Missouri, Mr. I. W. Canfield was ordained to the gospel ministry on the 17th of October, and on the 28th of November was installed pastor of the Crooked River Church, Missouri.

By the Presbytery of Upper Missouri, Mr. J. B. Harbison, was ordained as an Evangelist, on the 17th of October.

By the Presbytery of Crawfordsville, on the 13th of November, Mr. Robert Conover was ordained and installed pastor of the North Salem Church, Indiana.

On the 13th of November, by the Presbytery of Crawfordsville, Mr. H. N. Bacon was ordained as an Evangelist.

On the 1st of December, by the Presbytery of Schuyler, Mr. Robert C. Matthews was ordained and installed pastor of the Monmouth Church, Indiana.

On the 28th of November, by the Presbytery of Missouri, Mr. J. G. Fackler was ordained and installed pastor of the Church in Jefferson City, Missouri.

The Rev. Graves H. Cartledge having been installed pastor of the united churches of Hebron and New Lebanon, Franklin county, Georgia. His address will in future be Bold Spring, Franklin county, Georgia, where correspondents are requested to address him.

CHANGES OF POST-OFFICE ADDRESS.

The post-office address of the Rev. W. R. Vincent is now Uniontown, Belmont county, Ohio.

That of the Rev. Laverty Grier is Springfield, Jefferson county, Ohio.

That of the Rev. J. B. Ripley is Cleveland, Ohio.

That of the Rev. Levi S. Beebee is Clarksburg, Harrison county, Virginia.

That of the Rev. P. W. Thompson is Vermont, Illinois.

That of the Rev. Mr. Fulton is Independence, Missouri.

That of the Rev. W. F. P. Noble is Bel-Air, Maryland.

LICENSURE.

Mr. Forman, a student of Princeton, was licensed by the Presbytery of Philadelphia, on the 4th of January.

DEATHS.

Departed this life on the 19th of December, at Dresden, Ohio, the Rev. William Wallace of the Presbytery of Zanesville.

MISCELLANEOUS.

A proposition for the establishment of a Presbyterian College within the bounds of the Synod of Ohio, has recently engaged the attention of that body.

The catalogue of Princeton Seminary, just published, states the total number of students to be one hundred and twenty, divided as follows:—Resident graduate, 1; first class, 44; second class, 38; third class, 37.

Mr. Robert Senner was received by the Presbytery of Philadelphia, on the 4th inst., as a licentiate from the Welsh Calvinistic Association of Pennsylvania.

The Rev. F. B. Dinsmore of Mount Pleasant, Iowa, having been elected Professor of Mathematics in the Des Moines College, has removed to West Point, Iowa.

We see it stated that Professor Moffat of Cincinnati, and late of Miami University, has signified his acceptance of the Chair of Latin and History in the College of New Jersey.

The Rev. Joshua F. Green of Little Rock, Arkansas, has accepted a temporary agency from the Board of Missions to explore that State, to organize churches where the way may be clear and the Presbytery consents, and to endeavour to induce ministers to emigrate thither.

Varieties.

Jonathan Edwards's Manuscripts.—Few things in literary and theological history are more interesting than the examination of the manuscripts of the great theologian of New England. We passed some time not long since in such an examination, in the study of the Rev. Tryon Edwards, D. D., of New London, who has in his possession nearly all the papers and unpublished writings President Edwards left at his death. Among them was the precious work recently given to the public, on Charity and its Fruits. There are other works remaining, quite complete, unpublished; for example, a series of Sermons on the Beatitudes, a work on Revelation, a large Commentary on the whole Bible, containing 904 pages, a leaf of the printed English Bible being interposed between every two sheets. There is also an imperfect Harmony of the Genius, Spirit, Doctrines, and Rules of the Old Testament and the New, an immense undertaking, which would have been a prodigious monument of theological learning and wisdom, had it been completed. We wish that the work on the Apocalypse might be transcribed and given to the world, and that speedily. Such views of men who gathered their knowledge of sacred things from the prayerful study of the word of God itself, with the aid of the theological treasures in the works of English theologians and reformers, before anything was known of German literature, are invaluable.

All the manuscripts of Edwards reveal, in the most interesting manner, his indefatigable industry and thoroughness in the study of the Scriptures, his entire submission of all things to their authority, and the acuteness and power with which he grappled with the subjects in morals and metaphysics that occupied his mind. There are note-books from year to year, remaining, some of them filled up during the period when he was engaged in controversy against Arminianism, and in the production of his works on Original Sin and the Freedom of the Will. Some of these note-books, or partial student's diaries, or memorandums of thought and study, reveal in a curious manner the scarcity of paper, and the necessity Edwards was under, of enonomizing in the use of it. He used to make rough blank books out of odds and ends, backs of letters, scraps of notes sent in from the congregations; and there is one long parallelogram of a book made entirely out of strips from the margins of the old London *Daily Gazetteer* of 1743, printed for M. Cooper, at the Globe, in Paternoster Row. It is written close and full, within and without, except the remnants or fringes that had some of the printing retained. There is another most curious manuscript, made out of circular scraps of paper, 147 leaves being in the shape of half-moons, intermingled with patterns of caps, and other such like remnants of housewifery, that after they had served as exponents of the wife's ingenuity and industry in head-gear, answered also for the husband's metaphysics, or first rough sketches of exposition or demonstration in some of the knottiest questions of theology.—*Independent.*

Records of the Presbyterian Church.—The early Records of the Presbyterian Church, from A. D. 1706 to A. D. 1788, have been published by the Board of Publication, in a handsome 8vo. volume, of 548 pp., price $1 75. The first edition, in movable type, which was printed from the original manuscript Minutes, having been exhausted, the work has now been stereotyped in an improved form, more easy of reference. Every minister, and every elder in our Church, should possess a copy of these interesting annals.

Earl of Aberdeen.—The Earl of Aberdeen is the first prime minister who has not been a member of the Church of England, since the expulsion of James II. from the throne and the restoration of Protestant ascendency by the revolution of 1688. His lordship professes the faith of his forefathers, and is a member of the Presbyterian Church of Scotland.

Bishop Ives's Perversion.—The Romish papers are, of course, making a great ado over the reported conversion of an Episcopal Bishop to their ranks. The Philadelphia Catholic Herald states that the change in Bishop Ives's views occurred before his leaving this country for Europe.

"For some weeks past," says the Herald, "this interesting fact has been known privately in this city, although the first public announcement of it has been made in the columns of the Dublin Tablet. Dr. Ives was received in the city of New York by, we believe, the Rev. Dr. Forbes, with whom, we understand, he left a written document, certifying the fact, and authorizing it to be made public at any time.—Shortly after his reception, he sailed for Europe, intending to visit Rome."

Medical Students in Sabbath-School.—We learn that the rare and interesting spectacle of about sixty of the students of the medical department of the University of Louisville, gathered into two classes, and headed and taught by two of their professors, Drs. Yandell and Silliman, may be seen in the Sabbath-school of the Chesnut Street Presbyterian church, every Sabbath morning, diligently engaged in the study of the sacred Scriptures. We doubt whether a similar scene is witnessed any where else in this or any other country.

Oregon.—The Moravians in Ohio are forming a respectable colony for settlement in Oregon, and will start soon, taking with them their minister.

Mission Presses.—At the present time there are no less than *twenty-five* printing establishments in connection with missionary stations in India; and it is from the facilities they furnish for producing tracts and books, as well as from the liberal donations of the English and American Bible and Tract Societies, that missionaries have been able to publish so much for the instruction of this country. This example, and that of their countrymen, engaged in the periodical press, have led the natives likewise to import presses for themselves, and at the present time, in the presidencies of Bengal and Agra, there are no less than fifty-four presses belonging to natives, engaged in printing vernacular works or publishing newspapers and magazines. Of these, twenty-six are in Calcutta.—*Calcutta Review.*

English Presbyterian Church.—The Theological College was opened in 1844. Sixty-three students have prosecuted in whole or in part, their studies in its classes. Of these, 12 have been ordained to the ministry in the English Presbyterian Church; 6 are labouring as licentiates in it; 4 are ministers or licentiates in the Free Church; 2 have been ordained as ministers in the Reformed Presbyterian Church; 1 is a minister in the United Presbyterian Church; 4 are ministers in the Welsh Colonization Church; several are among the Independents; others are engaged in other duties.

The Duke of Wellington's Religious Opinions.—We can state from the testimony of one who was cognizant of the fact, that the favourite religious book of the Duke of Wellington, during the last twelve months, was Baxter's Saint's Rest*—a work which, as many of our readers are aware, is one of the most spiritual and experimental ever written. It is a fair presumption, from this circumstance, that the illustrious Duke had, in the latter period of his life, embraced evangelical opinions.—*Morning Advertiser.*

* The Board of Publication have printed 9000 copies of this admirable work, which is sold at the low price of 50 cents.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, viz:

From 2d Street Church Troy, N. Y.	$50 32
do. 6th Presbyterian Church, Philadelphia	119 31
do. Church at Beech Spring, Ohio	11 00
do. Franklin Street Church, Baltimore	60 00
	$240 63

Geo. H. Van Gelder,
Treas. Trustees Gen. Assembly.

January 15th, 1853.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum.
" All other States, 6 " "
Paid annually or quarterly in advance. If not paid in advance, double these rates.

CONTENTS.

Board of Domestic Missions.—Notice, p. 18. Synod of Ohio, p. 18. Gracious Influences, p. 18. How they go to Presbytery in Oregon, p. 18. Limiting the Lord, p. 19. Region of Lake Superior, p. 19. Church Organized, p. 19. Another Church off the Board, p. 19. Receipts, p. 20.

Board of Education.—I. Ministerial Education. Day of Special Prayer, p. 21. Pray always—pray now, p. 21. Address to the Churches, p. 21. A Pastoral Letter, p. 22. II. Christian Education in Schools and Colleges. Donation of Five Thousand Dollars, p. 23. Receipts, p. 23.

Board of Foreign Missions.—Recent Intelligence, p. 24. India: Lodiana Mission; Journal of the Rev. L. Janvier, p. 24. Furrukhabad Mission; The Unitarianism, Pantheism, and Polytheism of the Hindus, by the Rev. A. H. Seeley, p. 25. Mission to the Chinese in California, p. 26. Omahaw and Otoe Mission: Sad State of the Wild Indians, p. 26. Europe: Missions in France; Report on Evangelization, p. 27. Memoir of Rev. W. A. B. Johnson, p. 28. Receipts, p. 29.

Board of Publication.—Usefulness of Colporteurs, p. 30. Colportage in the Synod of Pittsburgh, p. 30. The Great Difficulty, p. 30. Good News, p. 30. Webster's Estimate of Colportage, p. 30. A Change for the Better, p. 31. A Tract Needed, p. 31. Questions for Pastors, p. 31. Our New Publications, p. 31. Receipts, p. 31.

Miscellaneous.—Religion our best Support on the Journey of Life, p. 17. Our Rest, p. 17. Do we know how to Pray? p. 17. Ecclesiastical Record, p. 32. Varieties, p. 32.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 3. | PHILADELPHIA, MARCH, 1853. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

RELIGION OUR BEST SUPPORT ON THE JOURNEY OF LIFE.

Religion not only supplies the defects of the world, she compensates also the losses and trials of the world.

In the experience of every individual in the progress of life, there are "days of darkness" to be met with. We are liable to sudden reverses of fortune; to grievous disappointment of our earthly hopes; to the pains of sickness; to the anguish of bereavement; to periods, in short, of special and and often hopeless calamity, during which unsupported nature is ready to sink and to be crushed. He who counts upon exemption from such calamities as these, overlooks the inevitable lot of human life. He forgets the necessary conditions of our existence in a world of sorrow and affliction. Not far is a man permitted to travel on the journey of life before meeting with such occurrences as these. The morning of his life may be fair and promising, but it is soon overcast with clouds and darkened with calamity. He finds his way not only obstructed with ordinary difficulties, but misfortune overtakes him; disease enfeebles him; poverty threatens him; bereavement sinks and disheartens him; his "name is cast out as evil." To such and similar calamities is every man exposed, and sometimes they are accumulated at an early period of life, and to such a degree as to overcome the strength of the most useful and vigorous—"Even the youths faint and are weary, and the *young men utterly fall*," so heavy may be the burden of early and multiplied afflictions.

But what is a man to do at such periods as these, who, having embarked all his interest in the world, has no higher and better hopes to look to in the season of temporal calamity?

His situation is truly desolate, without the supports of religion, for it is religion *alone* that can afford any adequate compensation for the losses and trials of the world. Religion constitutes an interest in reserve, secure from all the attacks of calamity, to which we are permitted to resort when cut off from the sources of earthly felicity. It opens to us prospects in the *invisible* world, to cheer us when darkness surrounds our present state. It unfolds the rich storehouse of the divine promises—it discloses to us the hand of a benignant God, disposing all the circumstances of our lot, so that the very hairs of our head are numbered. It teaches us to look upon every thing with an eye of faith, and from the most unpromising events of life to extract lessons of wisdom and grounds of consolation.

But religion does more than this. She not only administers consolation, she *imparts additional strength*. She makes the most trying occasions of affliction the sources of spiritual renovation. "He giveth power to the faint, and to them that have no might he increaseth strength." Yes! it is amidst the weakness and dejection of an afflicted state, that we perceive some of the most beautiful exemplifications of the power of religion.

But there is perhaps no aspect of religion more interesting and amiable than the friendly bearing it has toward a period of life that must otherwise be comparatively helpless and desolate—I mean the period of old age. To the young the world unfolds the gay and flattering visions of hope and pleasure. To those in middle life she presents large and promising enterprises, schemes of wealth and plans of personal aggrandizement. But to the aged nothing appears to be left but a load of bodily infirmities. They have survived the season of personal gratification. They have survived the companions of their early days. They are surrounded by a new and more youthful generation, with whom they have little affinity, and they are liable, under such circumstances to pine under the sense of neglect, and give way to a feeling of loneliness and desolation. How cold and cheerless, alas! is this period of life, when left to the resources of an unsanctified world.

But religion, like an angel of mercy, comes to its aid. She takes up those whom the world abandons, and converts this otherwise comfortless period of life into one of the greatest cheerfulness and serenity. In no circumstances of life does religion impart such an aspect of dignity and veneration. "The hoary head is a crown of glory, if it be found in the way of righteousness"—"Those that be planted in the house of the Lord shall flourish in the courts of our God—they shall bring forth fruits in old age, to show that the Lord is upright, and that there is no unfaithfulness in him." Such are some of the attractive aspects under which true religion presents herself.

How false then must be the impressions of those who look upon it as hostile to their happiness—as abridging their enjoyments—and who associate with it ideas only of repulsiveness and gloom. Religion is hostile to no pleasure that can be enjoyed without a blush—to nothing that is not equally opposed to our highest and best welfare. She does not indeed, flatter our sins, nor humour our folly. She is a faithful friend that reproves our sins; admonishes us of our danger, and strives to turn us back to the paths of life and peace. She looks with encouragement toward the smallest indications of penitence and reformation—and to those who commit themselves to her guidance and instruction, she proves a tried and powerful friend; ever present to minister sympathy and support—cheering them in the hours of loneliness—watching by the bedside of sickness—holding the aching head of pain, and smoothing the pillow of anguish and of death.

Fellow travellers on the journey of life, we offer to you the guidance and companionship of Religion, to cheer you on your way. Certain it is, that in the progress of this journey, every human resource must fail—every human reliance give way. Youth, beauty, vigour, health, the joys and pleasures of life, the force of manly resolution, the power of the utmost perseverance, every thing must finally yield to the accumulating difficulties of the way; and at last death will come—perhaps suddenly—perhaps before this year terminates—to close the conflict, and to claim the victory. It is religion alone that will enable us to *triumph*. She disperses the darkness that thickens around our way, and sheds her light even upon the closing scenes of life. She puts into the mouth of the weary pilgrim, as he expires upon the plain, the triumphant song—"O death where is thy sting—O grave where is thy victory?" Come with us, and we will do you good. Come with us, and your trials will be ordered in wisdom; your losses compensated with spiritual prosperity and support, and the closing scenes of your life will be irradiated with a sacred lustre—a heavenly light, that shall dispel the darkness of the tomb, and brighten at last into an eternal day.

R.

I WOULD NOT LIVE ALWAY.

Our readers will be glad to see, in its original form, the beautiful hymn of Dr. Muhlenberg, of which an altered extract is to be found in most collections of hymns for public worship. We copy from the "Book of Poetry," lately published by the Board of Publication, a volume which needs only to be seen to be prized.—*Ed. Home and For. Record.*

I would not live alway—live alway below!
O no, I'll not linger, when bidden to go.
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for its cheer.
Would I shrink from the path which the prophets of God,
Apostles and martyrs, so joyfully trod?
While brethren and friends are all hastening home,
Like a spirit unblest o'er the earth would I roam?

I would not live alway—I ask not to stay,
Where storm after storm rises dark o'er the way;
Where seeking for peace, we but hover around,
Like the patriarch's bird, and no resting is found:
Where hope, when she paints her gay bow in the air,
Leaves its brilliance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live alway—thus fettered by sin;
Temptation without, and corruption within:
In a moment of strength, if I sever the chain,
Scarce the victory is mine ere I'm captive again.
E'en the rapture of pardon is mingled with fears,
And my cup of thanksgiving with penitent tears:
The festival trump calls for jubilant songs,
But my spirit her own *miserere* prolongs.

I would not live alway—no, welcome the tomb;
Immortality's lamp burns there bright mid the gloom;
There, too, is the pillow where Christ bowed his head;
O! soft are the slumbers on that holy bed.
And then the glad dawn soon to follow that night,
When the sunrise of glory shall beam on my sight,
When the full matin song, as the sleepers arise
To shout in the morning, shall peal through the skies.

Who, who would live alway? away from his God,
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns:
Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet,
While the songs of salvation unceasingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
The notes of the harpers ring sweet in the air:
And see, soft unfolding those portals of gold;
The King all arrayed in his beauty behold!
O! give me, O! give me the wings of a dove!
Let me hasten my flight to those mansions above:
Aye, 'tis now that my soul on swift pinions would soar,
And in ecstasy bid earth adieu evermore.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

BOARD OF DOMESTIC MISSIONS.

Monthly Report of the Board of Domestic Missions for February, 1853.

1. *State of the Funds.*—Our missionaries are all paid up to date, throughout the whole field, leaving balances to the credit of the Board in the treasuries in Philadelphia, Louisville, and Pittsburgh. There is also a balance remaining in all the Presbyterial treasuries. Comparing the entire receipts of the present year with those of the past year up to February 1st, there is an improvement, from all sources, of $576.93.

The Receipts for Church Extension have been but $100 the past month! and the appropriations exceed the balance in the treasury $257.62! The applications for aid are numerous, and increasing. Our receipts for Church Extension are $1288 less this year than they were at the same time last year! *Funds are greatly needed.*

2. *Spring Collections.*—In a short time, a large number of our churches will take up their annual collections for Domestic Missions, and we trust that their zeal and liberality in this work may not abate. It is not enough that we have funds sufficient to keep our operations afloat and advancing, but we must look forward annually to greater increase, and put such an amount of funds at the disposal of the Board as may enable it to extend its efforts, and sustain them vigorously and liberally, in various destitute regions, where they are called for. A supply of funds barely adequate to meet our expenditures, keeps the Board cramped, and when enterprises are opened to it, they cannot be engaged in at all, or feebly at best, for want of funds. *Debt we cannot incur.* The Assembly has wisely and justly forbidden it. Our treasury is not as full as it should be, and there is need of a large amount of funds for the successful prosecution of our operations. The Board has been occupying some important points, and is endeavouring to give greater expansion and power to our Church; for these efforts we specially need funds. We would earnestly commend the work so vital to our Church, and so necessarily connected with the best interests of our country, to the favour and substantial support of our officers and members; and ask the brethren to send up their collections as soon as made.

3. *State of Religion.*—We regret that we are unable to report anything like a general attention to religion in the churches and fields connected with the Board. The state of religion in them differs not from what it is in churches and fields *not* connected with the Board. We have, however, some encouraging reports, and interesting revivals. It is confessed, on all hands, that our whole Church is in a languid condition, and needs that gift of God—the comprehension of all gifts—the gift of the Holy Ghost. We beseech a remembrance in the prayers of the people of God.

4. *Reënforcements.*—A minister sails this month for California. With all our anxiety and efforts, we have not succeeded in procuring as many missionaries as were and are now needed for California. Some have offered themselves; but the size of their families, and the expense of their passage out, with the limited means of the Board, forbade our sending them. We hope to procure missionaries in the course of the spring for our most distant and destitute fields. We are happy to state that two young brethren, soon to graduate at one of our Theological Seminaries, have offered themselves to the Board as missionaries for California, and have been accepted.

SYNODS VISITED.

The Board determined to have as many Synods visited on their annual meetings last autumn as possible, and the cause of Domestic Missions brought before the brethren, believing that much good might be done in this manner, and at a trifling expense to the Board. The majority of our Synods were visited.

The individuals who appeared for the Board were, so far as our information extends, received kindly and cordially by the brethren. Some of these meetings were meetings of great interest. In one or two instances, discussions were had on the proper mode of conducting the Domestic Missionary work of the Assembly, and exceptions taken to the action of the Board in certain respects—and which arose mainly from misconception and the want of a proper appreciation of the straitened circumstances of the Board, and its relations in the disbursement of funds to the whole field of its operations—yet there was a unanimous assent to the importance and necessity of the work itself. The Board has reason to believe that the great principles upon which the work of Domestic Missions has been carried on by the Assembly from the beginning, as set forth in their last Report to that body, and reaffirmed by it, are acceptable to the Church at large; and the expressions of confidence and encouragement which have come to us from different quarters, inspire the Board with new zeal in the discharge of their responsible duties.

MISSIONARIES.

The present number of missionaries on the Board, compared with the number at this time last year, is less by 73; 46 less in the office at Philadelphia, and 27 less in the office at Louisville.

This decrease is what the Board anticipated in part; but the Board fondly hoped that the decrease *from the natural and proper working of our missionary system,* would have been made up by an *increase in the ranks of the ministry, and an increase of numbers offering themselves to the missionary work,* sufficient to make up and even go beyond the decrease. But, alas! we record the fact that it has not so happened; and consequently wastes lie uncultivated and calling for labourers, that otherwise the Presbyteries and the Board most gladly would have supplied.

The decrease has been occasioned, *first, by our missionary churches becoming self-sustaining,* and taking the support of their pastors off our hands, and consequently off our lists. So far as heard from, and as closely as we can make our estimate now, nearly 40 of these names have been taken from our lists in this most desirable and happy way. The Church here sees and reaps the reward of her labours and of her wise policy. Of *the remainder,* some have resigned their charges from ill-health or want of success; others have been called to self-sustaining churches; and others again have removed out of the missionary fields on account of the health of their families, or gone where they could be better supported. Such changes as these have been common from the earliest days of your Domestic Missionary work, and occur every year, and must continue to occur in all time to come. Such changes are going on continually in the *settled and sustained ministry of our Church,* and we cannot expect any thing less or more among our missionary brethren. They have as much right to consider their health, the interests of their families, their prospects for usefulness, as others, and to make proper changes, which no doubt they do conscientiously. The Presbyteries and the Board in some instances feel the changes deeply. Bright prospects are clouded; but this cannot be helped.

The great work committed to it by the General Assembly, the Board is endeavouring conscientiously and faithfully to pursue—*expansion and retention*—or, if you please, *possession and preservation. Expansion*—sending out and fully sustaining missionaries in collecting, spreading, and building up churches in new and destitute fields, and, as much as in us lies, filling our land with a knowledge of the Lord. Thus we spy out and go up and possess the land. Then comes *retention.* We desire our conquest not to be like the sweep of an unsettled people, but like those who become permanent possessors of the soil. So, after we have founded churches, no matter how long ago, we desire to preserve them in existence, by affording them a judicious supply of ministers and of means—a supply corresponding to their relative claims in view of the great field we cultivate. Thus we *preserve* our churches. But in all cases we are not able to do it. And why not? Because churches, like other associations of men, or even like individual men, will wax old, and decay and die;—die out naturally, or die out by emigration, or by absorption into surrounding churches. This no power in the Board nor Presbytery can prevent. Other churches are weak and feeble from their beginning, or become so from various causes, so that to give them a minister, and support him over them, would be an unjust disposition of the ministers and means at the disposal of the Board. Consequently they must be merged into contiguous churches, or united in a circle of churches, and so be made a good field—a sufficient charge for a minister; and then, if these churches cannot unitedly support him, the Board will aid in such an amount as may be necessary. This is agreeable to the order of the General Assembly, and *reduces such churches to the character and standard of missionary churches.*

But while the Board thus carries on its great work, it forgets not that it is required by the Assembly, of every church and field, as early as possible in its existence, and according to its ability, to contribute to the support of its pastor or missionary, and never to cease its efforts until it wholly sustains him. This is our Lord's rule. They who call and enjoy a ministry should support it. If a church cannot support its minister, but must receive aid from the missionary funds of the General Assembly, then, as already remarked, aid will be rendered in proportion to its relative claims and importance; but, of course, will be discontinued just as soon as it can make arrangements for the support of its minister, independent of the Board. All this is plain and just; and the effort of the Board is in connection with, and working in, through, and by the Presbyteries, to carry out these principles laid down by the Assembly, as liberally, kindly, judiciously, and faithfully as possible.

We are obliged still to regret the want of funds for the more liberal support of our missionaries, and for the occupation of new and important points. The Board deeply sympathize with our brethren in the field, and in connection with the Presbyteries, would aid more largely in their support, if it had it in its power. *But the contributing churches come not up to the supply. The fault is not with the Board, but*

with the contributing churches; and having *repeatedly pointed out the reason*, we must leave the whole matter to the consciences of God's people. We shall make the wisest and best use of the funds intrusted by them to our care. The Rev. Benjamin Ogden, missionary of the Board in Indiana, died in January, and the Board has ordered his salary paid up to the end of his year, (about six months) to his afflicted widow and children.

By order of the Board.

C. C. JONES, *Cor. Sec.*

SPECIAL REPORT.

For fear that some of the Special Reports forwarded by mail may not reach their destinations, we publish a copy in this number of the Record, and would respectfully request the brethren who may not receive their Reports by mail, that they would be so kind as to make out their returns and forward them to us in time.

OFFICE OF THE BOARD OF MISSIONS,
No. 265 Chestnut Street.
Philadelphia, February, 1853.

Rev. and Dear Brother—The period is again approaching when we shall be called upon to render to the General Assembly a report of the operations of the Board of Missions throughout the year, and as the results of the labours of our brethren in the missionary field, must, necessarily, occupy a prominent place in that report, we forward to you the annexed *form of a Special Report*, which contains the various items on which the General Assembly desires information. Will you be so good therefore, as not only to give us *some information on each item introduced*, but also make that information *as full and as accurate as may be in your power*. We would ask it as a special favour, that you pay particular regard to *statistical* information, and should you be in possession of any *interesting facts* connected with your missionary work, that you would insert them under the head of "General Remarks." Your report will, of course, include the amount of labour performed under the appointment of the Board, from the 1st of March, 1852, or, if appointed since that time, from the date of your commission.

As it will require some time to reduce into one, the numerous reports furnished by our Missionaries, we earnestly request you, after filling up the blanks and completing your annexed Special Report up to the first of March, 1823, or to the end of your commission if it should close sooner, *to return it immediately after date, under an envelope to the Secretary of the Board at Philadelphia.* Your punctuality in this matter will greatly oblige us.

Grace, Mercy, and Peace be multiplied unto you in our LORD. Sincerely and affectionately yours, in Him,

C. C. JONES, *Cor. Sec.*

☞You will please not introduce into your Special Report *any other business* than that which properly belongs to it. Otherwise in the press of engagements in the office, it may be overlooked. And should your quarter's salary be due at the time that you are forwarding your Special Report, do not expect payment on *that* report; but make a *separate report for the quarter*, and you will not be omitted in the regular payments of the office.

SPECIAL REPORT.

Months of labour performed under commission from the Board since 1st March, 1852.

Number of Congregations and Missionary stations supplied between March 1st, 1852, and March 1st, 1853.

Names of do. do. do.

Within the Bounds of what Presbytery.

Churches organized between March 1st, 1852, and March 1st, 1853, and Names of same.

Houses of Worship erected or finished during the same time.

Number of Families regularly attending your ministrations.

Number of Sabbath-Schools in operation between March 1st, 1852, and March 1st, 1853.

Number of Teachers in do. during same time.
Do. Scholars in do. do. do. do.
Catechetical and Bible Classes do. do. do.
Number of Learners in do. do. do. do.
Number of Sermons preached do. do. do.
Is the Monthly Concert observed?
Have you weekly Prayer Meetings?
Number of Family Visits.
Observance of the Sabbath, whether good, bad, or indifferent.
State of the population, whether increasing, diminishing, or stationary.
Attendance on public religious services, whether good, bad, or indifferent.
Number of Baptisms, between March 1st, 1852, and March 1st, 1853.
Additions on Examination during same time.
Additions on Certificate do. do. do.
Total in Communion on March 1st, 1853.
Religious instruction of Coloured population.
Number of Coloured Communicants.
Temperance Cause.
Amount raised for, and paid over to the Board of Domestic Missions.
Amount raised for, and paid over to the Church Extension Fund.
Amount raised for, and paid over to the Board of Education.
Amount raised for, and paid over to the Board of Foreign Missions.
Amount raised for, and paid over to the Board of Publication.
Amount raised and paid to other objects.
Are your collections for the different benevolent schemes of the Church reduced to a system, and what is it?
What amount of salary do your people pay towards your support, in addition to what the Board gives?
What prospect of your Church becoming a self-sustaining Church?
Has your Church become self-sustaining this year?
☞*Name and Post-office Address (in full.)*

P. S.—Are you in want of Clothing? If so, what family have you? *Be particular to give height, age, sex, and general size of each member.* Give plain and full directions how Boxes shall be sent.

GENERAL REMARKS.

INTOLERANCE OF ROMAN CATHOLICS.

We publish below a letter from Rev. Dr. L. Giustiniani, dated *Cincinnati, Jan.* 6, 1853, in which the circumstances of the assault of about two hundred Roman Catholics upon the peaceable assembly to which he was preaching, is given. This outrageous contempt of the laws of our country, and insult to American citizens, was met with manly decision and Christian resolution by the Protestant citizens and clergy of Cincinnati: and Dr. Giustiniani is placed in a more advantageous position for his work than before, and is prosecuting it with zeal and success. To persons brought up under our free institutions, and imbued with the true spirit of Christianity, persecution for religious opinions is most revolting. And it is difficult to make many believe that there is a sect of professing Christians among us, an article of whose faith is, that all without the pale of their church are heretics, under the curse of God, and are justly liable to persecution in every form, even unto imprisonment, tortures, fire, and death! Intolerance is bound up in the creed of Roman Catholics. The history of the papacy in all ages proves it; and even now there are persons suffering imprisonment for their faith in the Lord Jesus Christ, and their rejection of the dogmas and idolatries of Rome, if they are not dead. We allude to the Madiai in Tuscany. In all kingdoms of the earth, where Roman Catholics bear rule, they are intolerant towards Protestants, and had they *the power* in these United States, the same spirit would instantly manifest itself. We have had other instances besides the one before us, revealing the existence of this spirit. We desire our ministers, and members of our Protestant denominations, yea, the entire mass of our Protestant population, to be aware of the existence of this spirit among Roman Catholics, and not to be deceived, that they are in faith and practice different in our land of liberty from what they are now and always have been in other countries and in other ages of the world. And moreover, in all cases where their intolerance breaks out in open infraction of our laws, that they be made to feel the majesty and penalty of the laws, and learn obedience for fear, if not for conscience' sake. It is our candid opinion, however, that this intolerance resides chiefly in their *foreign priesthood* and in their *foreign members*. They bring their bigotry and intolerance warm with them from Europe—especially from the Roman Catholic countries from which they have emigrated. For the first generation they cherish it: but in the second and third generations, multitudes of them, notwithstanding all the catechizing and instructions of their foreign priests, will get good ideas of liberty of conscience, and will not readily lend their aid in acts of violence against their Protestant fellow-citizens. And the individual to whose prompt aid Dr. Giustiniani, under God, in all probability owes his life—we very much suspect of being a man who, if not born in our country, has lived long enough in it to see the wickedness of the persecuting spirit of Rome. The great body who assailed Dr. Giustiniani's meeting, we understand, were foreigners.

We are not alarmists. In our country, considering the efforts made, and the aid derived from abroad, and the vast emigration of Roman Catholics to our shores, *Holy Mother Church makes but slow progress.* She loses more than she gains. She finds every thing against her: a free constitution, equal laws, a sovereign people, universal suffrage, liberty of conscience, a free press, public schools, an open Bible, and a holy Sabbath. Let Protestants improve these inestimable blessings, and fill the land with an evangelical ministry, with the word of God, and with zealous endeavours and fervent prayers for the grace of God to render all efficacious, and we need fear nothing. God is with us. Antichrist shall be overthrown. He has promised it, and that promise he will make good. Meanwhile, let us avoid that intolerance which we condemn in others. Let us go forward in acts of kindness to our Roman Catholic fellow-citizens, and use every influence of piety and Christian kindness to show them a better way, and to lead them to the faith as it is in Jesus. The Board of Missions will employ all the missionaries it can to labour among them. We commend the interesting letter to our readers.

"At the end of three months, I have the pleasure of remitting to you a short report of what the Lord has done for us among the foreign population, especially among the German Roman Catholics in Cincinnati. September 20th, I arrived in this city. After having presented my letters of introduction to the clerical brethren of our Church, who received me very fraternally, I began my work without delay. I began to visit in the Roman Catholic quarter from house to house, and I found two extremes, the legitimate consequences of popery, *infidelity* and *superstition.*

"Armed with the two-edged sword, the word of God, I was not afraid to penetrate into the centre of the enemy's camp, and, how mysterious the way of the Lord is! they received me cordially, and listened to the good news of salvation through Jesus Christ, and accepted thankfully the tracts which I gave them.

"October the 5th, I rented a hall, corner of Broadway and Hunt streets, near St. Paul's German Roman Catholic Church, where I preached to a large congregation, mostly Roman Catholics, which the priests did not approve of, consequently.

"October the 24th. Sabbath morning, the parish priest of St. Paul's preached; but instead of the gospel of Jesus Christ, and the salvation of the souls of his parishioners, he dwelt largely and strongly on Giustiniani, your humble missionary. After many abuses, and paternal warnings, that they should not hear the gospel from the lips of your missionary, he gave them the instructive information, 'that I had been excommunicated by the church as an apostate.' You know that excommunication in the Roman dialectic means, '*Death, outlaw*, kill him if you can without scandal;' in fact, at the evening service, about two hundred of his stupefied parishioners rushed into the Hall, and scared the peaceable worshippers, who dispersed; then they dragged the

table from the platform with the books and lights, and threw them upon the ground, and after many threats and insults, and the exhaustion of the vocabulary of vituperation, calumny, and opprobrium, some cried 'Let us put out the lights.' As soon as said, it was done; as burner after burner was extinguished, the mob shouted and rejoiced.

"I must confess that at the beginning, and through the whole transaction, I was calm, and relied upon the justice of my cause. I knew that I was doing no more than exercising the rights granted me by the Constitution of my adopted country. But when one burner after another ceased to give light, and I heard the savage yells, I felt what it is to fall into Rome's hands; and like Stephen I looked up towards heaven, and implored the blessed Jesus to receive my soul. But he searches the hearts of men, and has promised that he will be with his own to the end of the world. He fulfilled his promise in that very hour. One of the mob, (and, as I am informed) a bigoted Roman Catholic, pushed through the mass of the people towards me, and took me by the collar of my coat, and with a voice almost supernatural, exclaimed, 'I will protect you; he who lays hand on the old man shall die.' He dragged me to the door; all gave way; as if panic-struck, they made room for us, and in that way the Lord rescued me from the hands of the savage followers of the Romish priesthood. You have doubtless read in the journals that our Presbyterian brethren took the matter into their hands, and the Romish priests have found out that their power is not so great in Cincinnati as they had imagined, and that the excommunication of the church of Rome is but a rusty weapon, which has neither power nor point; a poison which does not kill, and an arrow which no intelligent man fears.

"On our mission the circumstance had a good influence; I continued to preach in the same hall, until the brethren rented a little church, which can hold 250 persons conveniently, and on the 21st of November we dedicated it as the 'First German Presbyterian Church.' I preached *two* Sabbaths in it, and had a full house, but having overworked myself, I became sick, and got the typhus fever, and had to remain in bed for the space of five weeks. On 26th December, I was able to begin my work again, and though the work was suspended for nearly *six* weeks, I am happy to inform you that divine services are every time better attended, and the Spirit of God has manifested itself among us; five heads of families have experienced the grace of God on their hearts; men and women have promised to serve the Lord with their whole house. We have established a prayer-meeting on every Friday evening, which is well sustained. The next Sabbath, (God willing) we shall establish a Sabbath-school for adults; I have good prospects for success. Our Presbyterian brethren in Cincinnati are warm-hearted Christians; they take great interest in every thing which promotes the kingdom of our blessed Redeemer Jesus Christ, but especially in the German mission. I trust that the Holy Spirit will continue to work among us, and that many will be added to the number of the elect of God."

DO NOT GET MARRIED!

Why not? Hear what we have to say. A gentleman of high standing and long experience, and many years a member of our church, while conversing on the state and prospects of our Domestic Missions a few days since, said, "Why don't you keep your young ministers from marrying?" We replied, "*That would be a difficult matter; we have no power, and the Scriptures would be against us.*" "No," said he—"you *have* power. Pass a rule in your Board that you will send out no married missionaries into your new field. They will cost you less—be more free to attend to their work—and then the Ladies are saved so much exposure, and sometimes suffering." "*But shall they not marry at all?*" "O, surely—after they get pretty well settled." "*My dear sir—we can pass, as a Board, no such rule. The brethren must be their own judges. We can send only those whose expenses we can meet. Besides, many missionaries' wives fall very little behind their husbands in usefulness.*" Our friend continued in his opinion. We have no idea of entering into a discussion of this subject. It does not belong to us. We do not believe in the celibacy of the clergy. But the *great end* of ministerial life is not *to get married*, that is certain. Consequently there is no harm done to consider that matter in connection with our chosen field of labour. Put the field *foremost*. There is much weight in our friend's opinion. The Board have been needing missionaries for our *distant Pacific fields*, and some have offered who could not be sent, and for the reason that they had large families. The Board were not able to meet the heavy expense of *their* transportation to the field. *Single* men, or men with *very small families* could be sent.

A WORD FROM TEXAS: ENCOURAGING.

Last autumn the Board of Missions sent out the Rev. R. F. Bunting to Texas, and the following pleasant extract from his letter of January 18th, will show his feelings and prospects in his field of labour.

Recent information assures us that the tide of immigration to that State from other parts of the Union is perhaps greater than ever, and the demand for missionary labour is thereby increased. We shall be glad to hear from our students in our Theological Seminaries. The wide country is before them: the South-west and West and the Pacific States.

The Board of Missions is looking continually towards the expansion of our Church—the spread of the gospel over our vast territory, and sends out every minister that offers that its means will allow.

"The demand for Presbyterian ministers is great in Texas—the ground is ready—and there are many sheep scattered abroad, but no shepherds. Cannot the Board procure some from the Theological Seminary at Princeton *next spring* for this State? The climate is mild—and I find my health as good as in any place I have ever been. I feel assured if the brethren only knew how it is, they would come and help us. So far I am delighted with the State, and feel as though I shall make my home here. Send us men if possible, and we will find work for them to do."

And since the above was in type, we have received another letter dated January 26, from Rev. Marcus J. Wallace, another missionary sent out to Texas by the Board last autumn. His letter is taken up with an account of the field he has entered upon; his prospects are good and his spirit of the right kind. He finds Presbyterians scattered through the country, and says, "I like to be engaged in seeking after the stray sheep of our Church." At one of his churches he says, "I expect to labour among the coloured people as much as among the whites:" and closes with the remark: "I hope the Lord has a work for me to do here, and will sustain me."

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of January, 1853.

SYNOD OF ALBANY.

Pby of Londonderry.—Londonderry church	$25 00

SYNOD OF BUFFALO.

Pby of Steuben.—Oakland ch	4 60
Pby of Michigan.—Lyon ch	3 25

SYNOD OF NEW YORK.

Pby of Hudson.—Deer Park ch 9; Goshen ch, from Dr John S Crane 10; from J H 1	20 00
Pby of North River.—Rondout ch	125 00
Pby of Long Island.—Southampton ch 38; East Hampton ch 65	103 00
Pby of New York.—Rutgers st ch New York, from the Youths' Mis Soc 100; Wallabout ch, New York 5 40	105 40

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Liberty Corner ch 25; Plainfield 1st ch 8	33 00
Pby of Passaic.—Chatham Village ch	39 00
Pby of New Brunswick.—New Brunswick 1st ch, from the Ladies' Miss Soc	80 00
Pby of West Jersey.—Camden ch 9 70; Greenwich ch, Cumberland co 50	59 70
Pby of Newton.—Lower Mt Bethel ch 35; Stuartsville ch 44 21	79 21
Pby of Susquehanna.—Through Rev J Foster, Treasurer of Pby, viz:—Friendsville ch 2; Warren ch 5 40; Troy ch 9; Wysox ch 7 75; Burlington ch 50 cts; Monroeton ch 9 20	33 85
Pby of Luzerne.—Tunkhannock ch	1 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Tenth ch, Philadelphia, add'l from Jas Imbrie, Jr 4 50, and from B Gaskell 5; Scots ch, Philadelphia 272; Second ch, Philadelphia, from C A 1; Central ch, Philadelphia, add'l from Jas Field 100; North ch, Philadelphia, (of which 9 44 from a missionary box of the children and domestics of Mr Henry Fricke's family) 248 50; Penn ch Phila, from Miss Jane Rose 20	651 06
Pby of Baltimore.—Franklin st ch, Baltimore 150; Madison st ch, Baltimore 4 63; Govanstown ch, a thank-offering 11 37	166 00
Pby of Carlisle.—Centre ch 6 50; Upper ch 6 25; Newville ch, in part 150; Middle Spring ch 23; Gettysburg ch to con Mrs Jane G Johnston an hon mem 54 75; Great Conewago ch from a friend 1; Presbyterian church of Carlisle 100 25	341 75
Pby of Northumberland.—Milton ch in part 77 50, from Master Jas S Sanderson a S S Scholar 1, W C Lawson 20, and Hannah P Lawson 10, balance to con Wm C Lawson an hon mem; Danville ch 130, (of which from Miss M E Montgomery 20, M C Grier 5, and William Jennison 5)	238 50

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Glade Run ch, from the Ladies	12 00

SYNOD OF OHIO.

Pby of Columbus.—Columbus 1st ch, from the Ladies' Sewing Society, to aid in the support of a special missionary	50 00

SYNOD OF INDIANA.

Pby of Palestine.—Wabash ch	2 50

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Normanda ch	5 00
Pby of Lake.—Laporte 1st ch, in part to con Mrs C Westervelt an hon mem 11; Valparaiso ch Sab Sch 7	18 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Brunswick ch 4; Canton ch 5	9 00

SYNOD OF WISCONSIN.

Pby of Dane.—Richland City ch	5 55

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Lewisburg ch	48 45
Pby of Lexington.—Treasurer of Lexington Presb	200 00
Pby of Winchester.—A Lady of Winchester ch through the pastor	100 00
Pby of Montgomery.—Christiansburg ch, from Mrs Catharine Inglis	5 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Through Rev J A Gretter Treasurer of Presb. viz:—Greer's ch 15; Spring Grove ch 4; Spring Hill ch 10 50; Madson ch 13 25; Spring Garden ch 7 40; Raleigh ch 102; Shiloh ch 21; Buffalo ch 17; Greensboro' ch 66; Hawfield ch 15; Danville ch 17; N Z Graves 3; Bethlehem ch 44; Chapel Hill ch 47; Harmony ch 8 50; Alamance ch 24; Nutbush ch 8 50; Clarkesville ch 56; Pittsboro' ch 12; Oxford ch 5; Lewisburg ch 3; Cross Roads ch 3; New Hope ch 5; Coll at Presb. in Oxford 28;	

Fem Benev Soc of Alamance ch 20; Penuel, Yanceyville, Hillsboro', and Grassy Creek chs to con Dr Jas Phillips an hon mem 50; Grassy Creek ch to con Rev Geo W Ferrill an hon mem 50; Spring Hill, Nutbush, Smyrna, and Louisburg chs, to con Dr Alex Wilson an hon mem 50—705 15—Less exchange 6 98 — 698 17

Pby of Fayetteville.—Through J Martine, Treasurer of Presb. viz:—Antioch ch 7 15; Grove ch 9 90; Buffalo ch 11 18; Bethel ch 13 30; Wilmington ch 35 50; Bluff ch 14 35; Rock-Fish Factory ch 5 95; Philadelphus ch 2 50; Sardis ch 10; Laurel Hill ch 14 50; Brown Marsh ch 10; Bequest of Daniel McKeathen, dec'd 10; Coll at Pby 50—194 33—Less exchange 1 93 — 192 40

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Mt Olivet ch 18; Fishing Creek ch 50 — 68 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Through J R Dow, Treasurer of Presb. viz:—Milledgeville ch 119 10; Lincolnton ch, from a Lady 6 75; Hebron ch 6; New Hope ch 2; Bethany ch 7 50, and from coloured people of Bethany ch 4 50; Augusta 1st ch 315; Lexington ch 11; Sparta ch 10; Thyatira ch 30 50; Sandy Creek ch 8; Athens ch 70 25; Woodstock ch 25; Greensboro' ch 78; Concord ch 4 75; A young Lady in Sparta ch, Ga 5; A Friend in Burk co, Ga 6; Coll in Coloured Sab sch, Augusta, Ga 34 cts — 709 69

SYNOD OF ALABAMA.

Pby of South Alabama.—Shell Creek ch — 22 00
Pby of Talladega.—New Harmony ch — 4 36

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Holly Spring ch — 25 00

$4264 94

MISCELLANEOUS.

Rev Dr and Mrs R W Condit, Oswego, N Y 15; John Kinkaid 2 25, and S P Kinkaid, Butler co, Pa. 2; Mrs Catharine Beavers 5, and Mrs Sarah S McCandless, Hackettstown, N J. 5; A member of the Harrisburg Presbyterian congregation 10; Jas Hamilton, Esq, Carlisle, Pa. in part to con himself an hon mem 30; Littleton Kirkpatrick, Esq, New Brunswick, N J. 150; A D Hepburn, Williamsport, Pa. 5; Rev J T McDavie, Matteawan, N Y. 50; Miss Kate 5; Mr Wm Hanna, per Rev J Edwards 1; Mrs Farley Wellford, Culpepper co, Va. 10; A Friend, per C W Lane, Milledgeville, Ga. 20; "G G," per letter from Bath, N Y. 10; Catherine Risk, Muncy, Pa. 2 50; F J, Long Island, N Y 5; Mrs W J Monteith, Broadalbin, N Y 1; Rev Geo Morris, Silver Spring, Pa. 50; Miss Janet Morris, Silver Spring, Pa. 30; E F Backus, Esq, Philadelphia; 100; Rev J Denton, Mendham, N J, 1; Miss A K 250 — 759 75

LEGACIES.

Legacy, in part, of Peter Hay, dec'd of Michigan — 307 21

Total, $5351 90

S. D. POWEL, *Treasurer.*

CLOTHING.

Received at the office of the Board of Missions since the last acknowledgment.

1 Box from the Ladies of Frederick ch, Maryland, valued at — 60 00
1 box from the Ladies of Goshen ch, New York, not valued.

CHURCH EXTENSION FUND.

Receipts into the Treasury during the month of January 1853.

Pby of Hudson.—Scotchtown ch for a church edifice at St Paul, Minnesota — 18 00
Pby of New Brunswick.—Rahway 1st ch from the Ladies' Sewing Soc for a church edifice at Madison, Wisconsin — 40 00
Pby of Luzerne.—Newton ch for a church edifice at St Paul, Minnesota — 2 00
Pby of Philadelphia.—Tenth ch, Philadelphia, add'l from A D Cash — 5 00
Pby of Fayetteville.—Bluff ch 4 45; Tirza ch 7—Less exchange 11 cents, per J Martine, Treasurer of Presb. — 11 34
Pby of Louisiana.—Berean ch — 7 65

$83 99

MISCELLANEOUS.

Rev Dr and Mrs Condit, Oswego, New York, for church extension in Iowa 10; P A Reynolds, Pine Plains, N Y. 1; W W Eells, Newburyport, Mass. 2; W B Carter, Madison, N C. a balance 75 cents; "S A C," Va. per W S Martien, Esq, 3 — 16 75

Total, $100 74

S. D. POWEL, *Treasurer.*

WASHINGTON CHURCH EDIFICE.

Receipts at the Office of the Board of Missions, Philadelphia, during the month of January, 1853, for the church edifice to be erected at Washington, D. C.

Pby of Troy.—Additional from individuals in 2d street ch, Troy, N Y. — $2 50
Pby of Luzerne.—Newton ch — 3 00
Pby of Eastern Shore.—Monokin ch — 10 00
Pby of Findlay.—Truro ch " — 1 75
Pby of Logansport.—Logansport ch — 10 00
Pby of Fort Wayne.—First ch, Fort Wayne — 13 00
Pby of Lexington.—Bensalem ch 20; through Rev B M Smith, Treasurer of Presb. from Lebanon ch 3 20, and from Windy Cove ch 6 50 — 29 70
Pby of Orange.—Buffalo ch — 3 00
Pby of Mississippi.—Port Gibson ch — 12 50
Pby of Louisiana.—Liberty and Bethany chs — 45 00
Pby of West District.—Brownsville ch — 11 00
Pby of Oregon.—Clatsop ch — 4 50

MISCELLANEOUS.

Wm Hogg, Baltimore, Md. 5; A R Blakely, Madison C H, Va. 2 50; (Through Rev J M P Atkinson, A Lady, per Rev J H R 15, Mrs S W B 5, Rev Mr —— 4, Rev Mr ——1;) Rev F S Sampson, D D, Hampden Sidney College, Va. 20; S A C, Va. 4 — 56 50

202 45
Previously received and acknowledged — 1606 16

Total, $1808 61

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of January, 1853.

SYNOD OF WHEELING.

Pby of St Clairsville.—St Clairsville ch 50; Short Creek ch 5; — 55 00
Pby of Washington.—Wheeling 1st ch add'l "a new-years gift" of B M and J M of Sab sch 1; A Female Labourer 1; Richietown ch 8 40 — 10 40

SYNOD OF PITTSBURGH.

Pby of Ohio.—Fairmount ch 10; Sewickly ch 26; Bethel ch add'l 1; Allegheny City 1st ch 141; Monongahela City ch to con David Moore and J W Smith hon mems, and by Sab sch bal of 25 to con Jos Wilson, Esq 135; Pittsburgh 2d ch Mrs Howard's Bible Class 1 42 — 314 42
Pby of Erie.—Sandy Lake ch 2; Sugar Creek ch 5 — 7 00
Pby of Blairsville.—Cross Roads ch 22 69; Johnstown ch to con Susan A Smith and Samuel Hulbert Smith 130 — 152 69
Pby of Clarion.—Licking ch Missionary Society — 4 34
Pby of Beaver.—Neshanock ch — 18 00

$591 85

MISCELLANEOUS.

Estate of John Morehead, per T Pomery, Esq 25; Bequest of John Pollock per James Pollock 50 — 75 00

Total, $636 85

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of January, 1853.

Hopkinsville ch Ky, in part, col by Rev B M Hobson — 33 90
Clarksville ch Tenn, in part col by Rev B M Hobson — 206 10
1st ch Chilicothe, Ohio, ann col per Jno D Thorpe — 80 00
Ladies Miss Soc of same, " " " — 10 00
Sabbath school of same " " " — 10 00
7th ch Cincinnati, Ohio, ann col " " " — 103 52
Harrison ch Ohio, in part " " " — 15 00
Mr Tylor Alexander, Burksville, Cumberland co, Ky — 5 00
Petersburg ch Ill, per Rev George McKinley — 25 00
Rockville ch Indiana, per Rev William Y Allen — 15 00
Bethany ch " " " " — 12 00
Galena South ch Ill — 36 30
Samuel B Richardson, M D, 1st ch Louisville, Ky, to con his wife Mrs Eliza J Richardson hon mem — 50 00
A Friend to Missions in Louisville, Ky — 300 00
Chestnut st ch Louisville, Ky, ann col — 519 43
Shiloh ch Tenn — 1 00
Crow Meadow ch, Pby of Peoria, Ill, per William Dodds — 5 30
Dubuque ch, Pby of Cedar, Iowa, per Rev A H Kerr — 50 00
Bethany ch Indiana, by Rev C Leavenworth — 17 50
Newport ch " " " " — 5 00
Francis J Dobbins to con self hon mem — 50 00
Franklin ch Indiana, to con Mrs Sophronia McKee hon mem — 60 45
John Banta bal to con John W Banta hon mem — 25 00
Theodore List in part to con Mrs Susan List hon mem — 20 00
Hopewell ch Indiana — 39 58
Isaac Vannuys in part to con self hon mem — 25 00
Daniel Brewer in part to con Mrs Magdalene Brewer hon mem — 20 00
Peter J Banta in part to con Mrs Mary A Banta hon mem — 10 00
Sugar Creek ch Indiana, to con Rev J C Caldwell hon mem — 61 50
Shelbyville ch Indiana to con Mrs Mary V Caldwell hon mem — 50 00
Mrs E Groves Springfield ch Ky, per R F Caldwell — 5 00
J L Glenn, Clarksville, Tenn, add'l col by Rev B M Hobson — 2 00
Smyrna ch Tenn, in part col by Rev B M Hobson — 5 10
Shiloh ch Tenn " " " — 13 15
Gallatin ch Tenn " " " — 26 35
Donation by Rev A H Kerr, D D " " " — 20 00
Dr Hadley, Harmitage ch Tenn, " " " — 5 00
2d ch Nashville, Tenn, balance " " " — 81 35
1st ch Nashville, Tenn, —— 50 of which to con John M Hill hon mem — 300 00
Six Mile ch Ky, balance col by Rev B M Hobson — 5 00
Newcastle ch Ky, " " " " — 2 00
Pisgah ch Ky, " " " " — 2 00
Union ch Ohio, per Rev W P Eastman — 7 25
Sugar Creek ch Ill, per Rev James Stafford — 12 00
Carlisle ch Ill, " " " — 6 75
Harmony ch Ind, per Rev J B Saye — 5 00
Lawrenceville ch Ill, per Rev D A Wallace — 10 50
Pisgah ch Ill, " " " — 11 50
West Point, ch Iowa, per Rev James G Wilson — 5 00
Hillsboro' ch Mo, per Rev J F Cowan — 16 50
Westminster ch St Louis Mo, per Rev J F Cowan — 87 55
D H Bishop St Louis, Mo, per Rev J F Cowan — 10 00
Rev Mr Laws St Louis, Mo " " " — 2 50
Rev Mr Farris St Louis Mo, " " " — 2 50
Bon Home ch Mo, " " " — 50 00
Despores ch Mo, " " " — 26 58
Ladies Sewing Soc of same " " " — 5 00
Mr Quisenberry, Feefee ch Mo, " " " — 2 50
Miss M Logan, Belview ch Mo, " " " — 50
Awe Vansse ch Mo, " " " — 40 50
Col'd Girl in Awe Vansse ch " " " — 25
Fulton ch Mo, " " " — 60 10
Millersburg ch Mo, " " " — 16 35
Rockport ch Mo, " " " — 12 10
Columbia ch Mo, " " " — 53 35
Boonville ch Mo, " " " — 30 00
J Smith New Salem ch Mo, " " " — 1 00
Fort Madison ch Iowa, per Rev O J King — 1 25
Little Rock, Ark, per Rev J F Green — 77 20
Jackson ch Tenn, per Rev C McKinney — 35 00
Ebenezer ch Ind, per Rev J J Scott — 2 47
Glasgow ch Ky, per Rev H C Read — 6 00
Edmunton ch Ky, " " " — 13 00
Helena ch Ark, per Rev Thomas R Welch — 50 00
Rev P Condit per Rev J M Crab — 5 00
Bethel ch Ohio, " " " — 1 00
Le Clair ch Iowa, per Rev W C Mason — 23 50
Ellison ch Ill, per Rev Thomas M Walker — 3 05
Covington ch Ohio, per Rev Charles A Munn — 1 70
Princeton ch Ky, per Rev A S Housley — 20 00
1st ch Bellefontaine Ohio, per John D Thorpe — 16 00
Hopewell ch Ohio, " " " — 18 03
From a Friend in Cincinnati, Ohio, per John D Thorpe — 25 00
Harrison ch Ohio, add'l per John D Thorpe — 20 00
Mrs Elizabeth C Slater, Huntsville, Mo — 3 00
Washington ch Iowa, per Rev R S Dinsmore — 5 45
Brighton ch Iowa, " " " — 3 10
Camden Mills Ill, per Rev S T Wilson — 7 66
Gumspring ch Texas, per Rev J M Becton — 13 50
Chuk Hill ch Texas, " " " — 11 50
Palestine ch Texas, " " " — 9 70
Mt Bethel ch Texas, " " " — 8 30
Larissa ch Texas, " " " — 7 00

Total, $3191 22

A. DAVIDSON, *Treasurer.*

The Treasurer of Lexington Presbytery acknowledges the Receipts of the following sums for the Board of Domestic Missions, since April 26, 1852. September being the month for contributions, most of the following payments have been made since that time.

Union ch 10; Children in Sab sch of Union ch 4 — $14 00
Lexington ch 124; New Providence ch 36 — 160 00
Fairfield ch 9; Mt Carmel ch 15; Bethel ch 28 77 — 52 77
Harrisburg ch 4; Windy Cove ch 7 30; Lebanon 9 — 20 30
Rocky Spring ch 4 27; New Bethany ch 1 50 — 5 77
Staunton ch 48 56; Augusta ch 23 08 — 71 64
Pisgah ch 6 73; Old Oxford ch 10 — 16 73
Waynesboro ch 16 88; Timberridge ch 15 — 31 88
Tinkling Spring ch 37 25; H G Guthrie and Lady 20 — 57 25
Collection at Presbytery — 29 50

$459 84
Liberty ch, Greenbrier Presbytery — 5 00

Total, 464 84

B. M. SMITH, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

OUR THEOLOGICAL STUDENTS FEWER THAN LAST YEAR.

It is now ascertained that the theological students in the Presbyterian Church are fewer in number this year, than last year. The catalogues of some of the Theological Seminaries, and communications from others, present the following statistics:

	1852.	1853.
Princeton, New Jersey	137	130
Alleghany, Pennsylvania	50	52
Prince Edward, Virginia	12	11
Columbia, South Carolina	32	32
New Albany, Indiana	22	14
Cincinnati, Ohio	14	11
Total Students	267	250

It must be confessed that this is one of the darkest signs of the times. Let every individual Christian ponder over the following thoughts.

1. If our country is increasing at the rate of *more than half a million annually*, ought our students to be fewer this year than last year?

2. The call for labourers in the *foreign field* is louder and louder; and yet our Church is making no advance in her ability to meet it.

3. A diminution in the number of theological students is, in general, a *sign of declining piety* in the Church. Is it conceivable that a healthy state of religion should furnish no increase of power to preach the gospel?

4. A retrograde movement is hard to *recover from.* It leaves its mark of evil. A continual advance is the Church's true policy and safety.

5. *God's sovereignty* is to be devoutly owned in all our calamities. The Church has no right to dictate. Her sins justly draw down divine judgments. God's inalienable sovereignty is to be exalted in the humiliation and confessions of his people.

6. How much have I, as an individual Christian, come short in my prayers to the Lord of the harvest! The infrequency of my supplications is not more amazing than the want of heart-felt interest to animate them. Let me feel my responsibilities in the present crisis of our affairs. Let me pray more, and do more, to increase the number of ministers of Jesus Christ!

THE MIND AND THE HEART.

Extract from the Charge of a Presbyterian Minister to a Young Candidate.

Your mind requires diligent cultivation. An educated ministry has long been a leading feature of Presbyterianism. May our Church never be found without this shining ornament; this strong bulwark. "If God does not need the learning of the ministry, least of all does he need its foolishness." "If you are intelligent, you will be intelligible." "Fill the pulpit and you will fill the sanctuary." "God has spread around us the elements which are to be combined and prepared for the nourishment of the body; but these may be combined so as to produce poisonous effects. And so it is in spiritual things. The facts in the Bible exist as the facts in the science of nature do; and we need men of skill to bring them out and exhibit them."

Think of the incessant draft upon a minister's resources; of the diversity of minds upon which he must operate; of the nature of the subjects he is called to investigate; of the consequences of his preaching error and giving a wrong direction to souls. Reflect upon these things, and tell me if a minister of the Gospel does not imperiously need the highest degree of intellectual culture, as well as of heavenly wisdom!

Who are the men that led in the Reformation? who the men that founded the Church in this country? who the men of any age or country, that have exerted a wide-spread and lasting influence? They have been educated men; men of disciplined minds and large stores of knowedge; men *given to study.*

"His single word," says Randolph of John Knox, "could put more life into a host, than six hundred blustering trumpets."

Your heart, my brother, has imperative claims upon your fostering care. Personal piety, sincere, deep, and growing, is of the last importance to a minister of Christ; it is *sine qua non;* it lies at the very foundation of his usefulness and happiness. Dr. Payson said, if he had his life over again, he would *pray* half his time. It is said of Robert Bolton, a Puritan, that "he never delivered a sermon to his people, in public, till he had preached it to himself in private." When ministers feel these special gracious influences on their hearts, it wonderfully assists them to come at the consciences of men, and, as it were, to handle them with hands. Whereas, without them, whatever reason and oratory we may make use of, we do but make use of *stumps* instead of hands.

Listen how Whitfield expressed himself; "But I pray that I may not go off as snuff. I would die blazing—not with human glory, but with the love of Jesus. I would be just where He (God) would have me, although in the uttermost parts of the earth."—*Selected.*

FAITH.

Ye who think the truth ye sow
Lost beneath the winter's snow,
Doubt not, Time's unerring law
Yet shall bring the genial thaw.
God in nature ye can trust;
Is the God of Mind less just?

Read we not the mighty thought
Once by ancient sages taught?
Though it withered in the blight
Of the mediæval night,
Now the harvest we behold;
See! it bears a thousandfold.

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferred,
Listen to the cheering word:
Now the faithful sower grieves;
Soon he'll bind his golden sheaves.

If Great Wisdom have decreed
Man may labour, yet the seed
Never in this life shall grow,
Shall the sower cease to sow?
The fairest fruit may yet be borne
On the resurrection morn.—*Selected.*

PREACHING, AND TEACHING SCHOOL.

The following communication, taken from the "*Watchman and Observer,*" is reprinted, with a few omissions. Its subject is not free from difficulties, but eminently worthy of consideration. The question is not, whether a minister can preach better by keeping clear of a school, but whether, in *many* cases, he cannot do more good by preaching and teaching *together*, than by preaching *alone.*

As a remedy for the many sufferings of our young ministers, I would, as their brother, suggest what appears to me the only good one, viz: "*Where their salaries are insufficient, let them teach school.*"

This is a good remedy, for

1. Because, as a general thing, a good school can be raised in, or about a weak congregation.

2. It will increase their influence, and their comforts.

3. It will be a blessing to the neighbourhood, and to the whole country, in keeping off those superficial, restless beings, who call themselves teachers, and who are everywhere.

4. They are, or ought to be, well qualified for the duty, and they have time enough to spare, which is otherwise *almost* lost.

5. They would increase the pecuniary strength of the Church by drawing nothing from her funds for their own support.

6. They would increase their own knowledge both of man and God.

7. They would never be idle. Besides, many a congregation would now have a pastor that is wasting away, simply from the want of means to support the gospel; and many a pastor's charge could thus give employment to two or more pastors, where one is now badly supported.

Brethren, you ask who gives this advice. Let me tell you. It is one who preaches acceptably (he believes) in country, or city; one, who has never been supported by his congregational salary; nor ever expects to be; one who is a preacher and a teacher; and who believes in partly supporting himself, for the sake of a congregation which is not able to support him; one who labours for Zion, and loves you. A Young Minister.

ONE REASON WHY OUR CANDIDATES ARE SO FEW.

A pious layman lays much stress, in a letter, of which we give an extract, upon *the neglect of Christian education,* as a cause of the small increase in our ministry. His views of the importance of pastoral interest in, and attention to, the young, are according to Scripture.

And first, let me state, that whilst a minor reason why so few are coming forward for the ministry is the worldly state and the worldly prosperity of the Church, and also the poor support which the mass of the ministry get, there is a greater one which I will state, and which I conceive to be this. Whilst the Presbyterian Church and the Dutch Church would be horrified, and would think it a great scandal and a subject of discipline if any of their ministers should admit persons to their pulpit, to preach for them, who had never been examined as to the doctrines they held, or if they were not professors of religion, yet both churches for years have given up their children, the children of the covenant, and the hope of the Church, to be educated, and in many cases to receive their views of religious doctrine, from persons who never have been examined as to their own views of doctrine, and many of whom neither possess nor profess religion. Both of our denominations, are, as churches, sanctioning thousands of teachers, as religious teachers, without examining them; and knowing that many of them are not even professors of religion, they have committed the indoctrinating of our children to them. The result must inevitably be, that our children will look to them as their spiritual teachers, and will not regard the ministry; they will grow up not caring for the doctrines of our Church, and will be more ready to support any other denomination than their own. Not being brought up in the truth, they will naturally turn to those denominations where it is not held up as prominently as it should be in ours. Nor do we gain any thing by attempting to keep our children by cathedral churches, painted windows, and fancy singing by a choir. Not only can other denominations beat us in that warfare, but that is the way to destroy, not to build up Christ's kingdom. Wo to the Presbyterian Church, when the pastors give up the training of the children of their charge to others, and the church uses carnal measures to keep them from straying. Going into a Sunday-school once a month, cannot be sufficient to feed "the lambs," and cause them to know and love their pastor or the truth. The Sunday-school teacher and the colporteur, if our Church is not upon her guard, will in a measure supersede the ministry. Many now hold them as a superior means, and as doing more good than the ministry. There is danger that our churches will not enjoy that degree of prosperity,

or that growth to which we should look forward, and may not be enabled to stand forth as champions of the truth, as they have heretofore been enabled to do. We have in a great measure given up the children, and what will become of us? what is to stem the growth of Antichrist in our land? We must make every effort to turn the "hearts of the fathers to the children," and see that our children are properly trained in the family, in the school, and in the church. When the children are taught by the pastor, in person, the doctrines of the gospel; when parental instruction is united with religious education under pious teachers, they will love the truth, their pastors, and their church; and then we may hope that the Lord will bless his truth, and cause it to produce fruit; and then he will send labourers into his harvest.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

DENOMINATIONAL AND OTHER COLLEGES.

A letter has recently appeared, under the signature of Dr. John Maclean, Vice-President of Princeton College, containing an argument against denominational Colleges. His object is to defend Colleges, which, like Princeton and Jefferson, are managed by Presbyterians and whose influence is religious. It is not our purpose to reply at this time to that communication, but simply to suggest that there is ample room for the friends of both classes of institutions to co-operate together in educating the young religiously.

Dr. Maclean, with his usual magnanimity, admits the truth of this suggestion, both in theory and in practice. Whilst he is a warm friend of his own time-honoured institution, he greets with cordial affection the neighbouring one at Easton, which is renewing its youth and rising into eminence. This conduct is courteous, wise, and Christian. The Board of Education have never attacked institutions which have been doing the work of God, on the basis of the management at Princeton, Canonsburg, Prince Edward, Lexington, &c. On the contrary, these institutions have been always recognised as included in the denominational resources, and promotive of the prosperity of our Church.

The principles of all our operations imply, indeed, that the tie which binds Colleges to the Church, and throws the denominational life into them, is most efficacious in securing the great results to be accomplished. At a future time, we may recur to this subject. Our present object is simply to disown hostility to all institutions, not on the denominational basis, whether private or public, which *pursue the work of education on religious principles.* If Christ be duly honoured in them, we bid them all God speed. At the same time, we think there is a more excellent, certain, and permanent way of conducting Christian education. We also think that the expectation is a reasonable one, that all institutions, founded on the principles of an ecclesiastical connexion, should receive from the advocates of different principles, the treatment openly commended in Dr. Maclean's communication.

REVIVAL AT GENESEO ACADEMY.

RELIGION AND LEARNING.

A remarkable work of grace has been going forward, for some time past, in this interesting institution. God has been pleased to pour his Spirit in copious effusion upon the precious youth, and to bring many of them to a hopeful knowledge of Jesus Christ. There are few places where more good can be done than in such an institution, where religion is brought into daily contact with the young, amidst the acquisitions of knowledge.

The Rev. James Nichols, the Principal of the Academy, a faithful servant of Christ, with the assistant teachers, has endeavoured to keep prominent before the pupils the "*one thing needful.*" The Rev. F. De W. Ward, the pastor of the Church at Geneseo, has also been indefatigable in his labours of love; and the whole work has been conducted with that happy mixture of zeal and prudence, which ordinarily secures the favourable regard of even the worldly-minded.

This memorable revival, which has led about sixty youth in the male and female departments of the institution to turn to Christ, has occurred in season for encouragement at the day of special prayer. May the whole Church begin at once, with renewed hope, to remember her youth at the throne of the heavenly grace, and to labour with all zeal and perseverance for their conversion.

The institution, as our readers probably know, is under the care of the Synod of Buffalo. Christian education is one of God's agencies in the conversion of youth and in supplying the Church with a faithful ministry.

The following authentic account of this good work has been secured as a short record of its history, and will be read with interest by all who value narratives of grace.

Geneseo, N. Y., February 7th, 1853.

Rev. Drs. Van Rensselaer and Chester:

Dear Brethren—We have a communication to make to the public respecting our Academy, of a most cheering and delightful character, and to whom may it be more fitly addressed than to those who have in trust the educational interests of our beloved Church. We shall aim at all allowable brevity in our narrative.

Never has the Academy been in a more prosperous condition as to the number and general character of its students than during the current term. When we saw the rooms fast filling up with youth whose deportment at once manifested a desire and determination to make all improvement of present educational privileges, it was received as an omen of good; but we were little aware of the blessing in store for us, the bestowment of which has caused many a parent's heart to "rejoice with joy unspeakable."

On the 16th ult. were the earliest manifestations of the special presence of the Spirit in our midst. The public services of the sanctuary were over, and the afternoon prayer-meeting held in the chapel was concluded, when a few of the young ladies, unable any longer to restrain their feelings, sought counsel of a Christian, whose heart the Spirit had prepared to receive such a communication, and give the necessary advice. We will not attempt to describe the scenes witnessed within those walls during the subsequent fortnight. God was with us, mighty to convict, and merciful, we trust, to save. More clearly than ever do we understand the promise, "I will pour out my Spirit unto you." Such heart-crushing convictions of personal sinfulness; such abjuring of all self-righteousness; such welcoming of Christ as the only Saviour, and such faith in believing, we have never more fully seen or heard of. It was the Lord's work.

As to *numbers* hopefully converted, there are at the present time more than *sixty*, and to a very large extent they all appear well. The Lord alone *knoweth* them that are his, and he will keep their feet from falling; but we will rejoice over *many* who afford us most satisfactory evidence of having been "born again." They delight in prayer and religious conversation; they are eager to know and do their duty; and oh! the intense solicitude felt and expressed for those who have not yet come to Christ. The cry goes hourly upward, Make them *all* willing to come to Thee! Anticipating questions suggested by this narrative, we would return replies to the following.

"*What means were the antecedents of this remarkable movement?*" None other than those of divine appointment, direct or clearly implied. The Bible is not merely a "text-book" in the Institution, but is taught and studied with a view of learning what "man is to believe concerning God, and what duty God requires of man." The Bible and catechism are an integral part of the course of study; prayer and conference meetings are regularly held, though attendance is wholly voluntary. These, in addition to attendance upon public religious worship, have been all the means employed. No multiplied sermons, no extra services, no *machinery* to accomplish a specified end, but the ordinary means of grace faithfully employed and made effectual through divine influence. If ever a 'revival' were from *above*, it has been this. The most indifferent spectator exclaimed, "This is not of human origin. Sermons, invitations, appeals, could not produce such results. *God is here!*" This feature has afforded us great satisfaction, for we can more confidently pray, 'Complete, O Lord, what *Thou* hast begun.'

"*How much has early religious education to do with these results?*" Much, very much. At least two-thirds of the converts are from Christian households, where the Bible was daily read and the family altar surrounded by parent and child. Were it necessary we might quote expressions made to us by these young disciples, which would illustrate the importance of home education, and encourage Christian mothers especially in their endeavours for the early conversion of their dear children. The blade we see is, in many cases, the product of seed sown at home by the hand of parental love, accompanied by parental watchfulness and prayer.

"*Are any of the young men likely to enter the ministry?*" We trust they *will*. Several have communicated to us their wish and purpose upon this subject, which we would by all means encourage and foster. The Institution contains those whom the Creator has endowed with talents which, under the sanctifying power of divine grace, will enable them to adorn the sacred desk and bless the world. Some of the young ladies are already turning their thoughts westward, with the anxious inquiry, "Lord, what wilt thou have me *to do?*"

"*Is not this an evident seal of the divine approbation of the Christian character of the Institution?*" We think that it is, and thus is it viewed by all the Christian people of the community. With less of religious instruction and sanctifying influence, we could hardly anticipate such scenes as those which we have witnessed. Surely He would not *thus* bless what He did not greatly approve.

A few sentences will close our narrative.

We would commend this Institution to the prayers of all who have an interest at the throne of grace. The Lord hath done great things for us; and we would say to all who love Zion, "Come, magnify the Lord with us, and let us exalt His name together." But remember the converts, and pray that they may "endure unto the end;" and remember those who are yet far from Christ, that they may accompany their Christian associates as they journey heavenward.

Let prayer be offered for the *Teachers*, whose position is alike arduous and responsible. It is due to divine grace to say, that with heart and hand they have united in this good work, labouring night and day, until nature seemed to be able to endure no more. But God has been their strength, and their hearts are full of gratitude and joy.

One suggestion more, and it is addressed to the readers of this narrative whom God has blessed with pecuniary abundance. It is much desired to *endow* this Institution, that it may retain its Christian character, and perpetuate its privileges from generation to generation. Will you not aid in this blessed enterprise? will you not help to establish that system of education here, the result of which may, with hopefulness, be a recurrence of such scenes as have now been briefly though truly described?

Commending the Institution, first to the God of all wisdom and grace, and then to the unabated interest, endeavours, and prayers of God's people, we remain, dear Brethren,

Yours, with all respect and affection,

F. De W. Ward,
Pastor of Pres. Ch. and Pres't of the Board.
James Nichols,
Principal of Geneseo Academy.

ARANAMA COLLEGE.

ANOTHER COLLEGE IN TEXAS.

We learn that our brethren in Texas are about to establish another College in that growing State. The question of multiplying Colleges is an interesting and important one. How far this policy ought to be pursued must be determined by circumstances. If the Presbytery of Western Texas judge that they are able to sustain such an institution, and if the cause of Christ demands it, all must heartily wish it

success. The following account is from the Louisville Herald.

ARANAMA COLLEGE.

The Presbytery of Western Texas have resolved to establish a College with this name at Goliad, located at the head of navigation on the San Antonio river, in Western Texas. This location is three hundred miles west of Huntsville, where Austin College, under the care of the Synod of Texas has been located. The ruins and site of the old Jesuit Mission, called the Aranama Mission, and a league of land valued at twelve or fifteen thousand dollars, have been donated to the Presbytery by the town of Goliad, on condition that they erect, within five years, a College building worth ten thousand dollars. The Rev. Stephen F. Cocke, and A. H. Phillips, Esq., have been appointed agents by the Board of Trustees, to solicit donations for this object. The contiguity of the location to Mexico, and the fact that some Mexican parents have already sent their sons to the preparatory school, and that other influential Mexican families promise to patronize the College as soon as it shall be fully organized, are among the reasons which the friends of the enterprise plead for its prosecution. Upon this ground they expect liberal assistance from the people of the older States. Whether it is wise for our brethren in Texas, who are still so few and feeble in resources, to attempt the establishment of *two Colleges*, we, at this distance, cannot determine. Certainly if they can secure the education of Mexican youth, it will be worth a great effort to do it.

WEST POINT SCHOOL, IOWA.

The following is an account of the opening of a Christian school at West Point, Iowa.

The first quarter of the Parochial School in this place, closed the 23d day of October last. The number of scholars in attendance during the quarter averaged 25. The course of religious instruction adopted in the school, was the same as set forth in Mr. Woodman's letter to you, viz.: the school was opened and closed each day with prayer; reading of the Scriptures by the scholars, and Bible instruction by the teacher, every morning. All old enough to read were required to recite in the catechism every Monday morning.

We are gratified to find that this kind of instruction met not only the approbation of Presbyterian families, but generally of others who patronized the school. About one-third of the scholars were not members of Presbyterian families. It is not determined yet whether the next quarter will be commenced this winter or in the spring, in consequence of the church building being too cold for winter. The prospects for the success and prosperity of the school are good. We stand in need of the amount promised by the Board for the first quarter, as soon as it will be practicable to forward it.

Yours, &c.

GOOD INFLUENCES OF A SCHOOL.

One of our ministers thus refers to the general influences exerted by a school upon the pupils.

These young men, with but one exception, I have known before they came into our school, and the happy influence it has had upon those of them who have been longest in, in a moral point of view, is so palpable as to be subject of remark. They have become staid, sober, and remarkably studious, which from their previous history is quite remarkable. A pious and widowed mother observed to me, that she had noticed with pleasure the great change going to school had made upon A, B, and C of our scholars, and she would not hesitate about any expense if her son, (who was somewhat wayward,) could be induced to go and do likewise. A few weeks after, he came, and already appears to be absorbed in his studies, and a different boy. I may say of all our scholars thus far, they are studious beyond what I have ever noticed in the same number. There are at least one dozen who are now engaged in teaching, who were qualified for their work whilst with us. Some intend to return and prosecute their studies further, and are teaching to procure means.

Our scholars, if not pious, appear to be serious minded. They are punctual in their attendance upon the public means of grace, and manifest no disposition to shrink from religious instruction. In contemplating what has already been done, I cannot but fondly hope that God will in his mercy grant to them his renewing and saving grace, and that our school may be the blessed instrument in sending forth some, at least, who shall in due time be engaged as heralds of salvation. Our most advanced class, I think all of them, design entering college.

The amount of religious instruction is as follows. At the opening of the school, a chapter is read from the Scriptures by all who are capable of reading well. This is followed with prayer by the Principal. This is the case every day except Monday, when this exercise is followed by a recitation from the Bible, on a lesson previously prepared. The school is closed by singing only. The Catechism is recited by all the scholars during the week, but to most of them now it is familiar.

THE BIBLE IN SCHOOLS.

The Bible is beyond all controversy the best book of education in the world. It is the best book for the formation of children's minds; the best book for their acquisition and preservation of a pure idiomatic style in their native language; the best book to promote and secure the purposes of family government; the best book to make our children enlightened and good citizens of the Republic; the best book, in fine, to preserve them from all evil, and train them up in all good.

A powerful volume might be written on its excellence as a school book, and on the importance of still keeping it where our forefathers laid it, as the *corner stone* of our invaluable system of public education. If you take it away, the system not only becomes worthless, but absolutely pernicious. Imbue a single rising generation with the various knowledges of our day, and leave out the knowledge and the fear of God in his word, and you have already made broad provisions for your country's ruin. You have gathered fuel of ambition and irreligion, which any bold mind may set fire to. If Lord Bacon could not talk of knowledge alone, without the mingling of God's truth and love in it, as being a pernicious and dangerous aliment to older minds, much more is it dangerous and hurtful to the minds of children.

Our education needs a religious element; for it is not *education alone* that will save us, but will merely train a skilful race of gladiators for the arena of political strife. The only source of that element of safety is the word of God. And if you take the word of God from your common schools, you are teaching infidelity and practical atheism to the whole nation. You are filling the mind with elements that, without the safeguard of divine truth, are sure to become fiery, bitter, and poisonous.

In its *general* influence over the minds of our children, and over the whole business of education, the Bible in our schools is invaluable. It is a constant habitual nourishment, an uninterrupted systematic influence over tender minds at the most susceptible age—as steady, as cheerful, as healthful, as the light of the sun. In this way a great many children are blessed with the privilege of listening daily to the word of God, who, alas, would never hear it read in the family; and this is one highly important reason for maintaining it. It brings the children even of the abandoned, the vicious, and the worthless—of families where no family altar was ever dreamed of—to the daily recognition of a heavenly Father, and the daily table of that bread which he has provided for the soul. This seems acting somewhat in the spirit of the Bible itself. This is writing the characters of Heaven upon the soul deeper than all succeeding impressions. How beneficent, how salutary in all its enlightened and elevating influences, is the daily and appropriate use of the Bible in school!—*Rev. Dr. Cheever.*

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JANUARY, 1853.

Presbytery of Londonderry.
Newburyport, 2d ch Rev W W Eells, 2 00

Presbytery of Albany.
Schenectady, 1st ch, 155 07

Presbytery of Long Island.
Southampton ch, "F. T." 5 00

Presbytery of New York.
First ch, N. Y. (in part) 1445 00

Presbytery of West Jersey.
Greenwich ch. 20 00

Presbytery of Philadelphia.
2d ch Philadelphia, "C H" 1; 9th ch for a particular candidate 25 26 00

Presbytery of Baltimore.
Franklin st ch, Baltimore, Scholarship for a student 50; cash 18 20 68 20

Presbytery of Carlisle.
Dickinson ch 13; Carlisle ch, Jas Hamilton, in part to con Rev M E JOHNSTONE an hon mem 30 43 00

Presbytery of Huntingdon.
Ladies of Hollidaysburg ch 25 25; Waynesburg and N. Hamilton chs 92 117 25

Presbytery of Northumberland.
Northumberland ch 9 50; Sunbury ch 20 50; Derry and Washingtonville chs 20 50 00

Presbytery of Washington.
West Alexandria ch for a candidate 31 06

Presbytery of Fort Wayne.
Bluffton, N. Lancaster, and Pleasant Ridge chs 8; Decatur ch 1 50 9 50

Presbytery of Chicago.
Chicago 1st ch 40 00

Presbytery of Winnebago.
Fort Winnebago ch addl 3 00

Presbytery of Palmyra.
Big Creek ch 19 00

Presbytery of Oregon.
Clatsop ch 12 00

Presbytery of Lexington.
Augusta ch 19; Fairfield ch 6 25 00

Presbytery of East Hanover.
High st ch, Portsmouth, Va. 4 28

Presbytery of Fayetteville.
Antioch ch 3 87; Galatia ch 4 13; Philadelphus ch 75 cts; Union ch, Moore Co 9 10; Rock Fish Factory ch 4 56; Centre ch, Robn. Co. 5 55. Total 27 96; less exchange 28 cts 27 68

REFUNDED.
By "P C" additional 50 00

MISCELLANEOUS.
A member of Harrisburg ch, Ga. 10; through A W Mitchell, Treasurer, 495 29; A D Hepburn, Williamsport, Pa. 5; W Hanna 1; G G Townsend, Painted Post, N. Y. 2 513 29

Total, $2,666 33

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH FOR DECEMBER, 1852, AND JANUARY, 1853.

Presbytery of Blairsville.
Congruity ch 3 00

Presbytery of Redstone.
West Newton 11 65; Rehoboth 6 20 17 85

Presbytery of Ohio.
1st ch Pittsburgh 152 67; 1st ch Allegheny 92 75; Mingo ch 24 72; Fairmount ch 25 295 14

Presbytery of Allegheny.
Centre ch 16 75

Presbytery of Beaver.
Newcastle ch, 21; Neshanock ch 18 39 00

Presbytery of Erie.
Fairview ch, Lizzie Duncan 1; Sandy Lake ch 2 3 00

Presbytery of Clarion.
Licking ch, miss soc 4 33

Presbytery of Steubenville.
2d ch Steubenville 53; Island Creek ch 23 76 00

MISCELLANEOUS.
James McCombs and Rev Wm McCombs for a candidate 25 00

Total, $480 07

LEECH, MCALPINE & CO. *Treasurers.*

P. S. In the receipts at Louisville for December, $100 should have been acknowledged from the 2d church, St. Louis, instead of the 2d church, Louisville.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, February 12, 1853.

India.—Letters have been received from Lodiana, December 7; Ambala, December 7; Saharanpur, December 6; Futtehghur, December 7; Agra, December 7; Allahabad, to December 7. The annual meeting of the Lodiana mission was held at Ambala, and was a season of refreshing communion between brethren whose stations are widely separated. At this meeting it was agreed to transfer Mr. Morrison to Lahor, and Mr. Orbison to Ambala. Mr. Campbell of Saharanpur writes that, "On the 7th of last month our excellent catechist, Samuel B. Wylie, was called to his rest. His disease was consumption. He was calm and cheerful under his sufferings, and died in hope of a better world." The examination of the Mission College at Allahabad was held on the 2d of December, and was favoured with the presence of the Lieutenant-Governor and other distinguished Europeans, both ladies and gentlemen, and also of two of the ex-Ameers of Sinde and numerous native gentlemen. The occasion appears to have been one of great interest, and the proficiency of the scholars was highly commended. The Lieutenant-Governor made an address, the substance of which, he afterwards kindly furnished to Mr. Owen; it will be read with warm interest, in connection with the report of the examination in another column. Mr. Munnis was making a journey on the river, partly for health, and partly for missionary work, assisted by one of the native catechists. Mr. Hay was also absent for a few weeks, accompanied by Mirza, preaching at the stopping places on the road—his journey extending to Agra.

Siam.—Our advices are dated at Bangkok, on the 29th of October. We regret to learn that Mr. Bush's health is no better. The missionary work was going on as usual.

China.—Letters have been received from Canton, to November 27; Shanghai, November 25; Ningpo, to November 8. We learn with much regret, that Mr. and Mrs. Byers were compelled to re-embark for this country in the Nestorian, which sailed from Shanghai on the 11th of November—serious pulmonary disease having been developed, rendering it in the judgment of medical advisers, and of his brethren in the mission, impracticable for him to take part in the missionary work. It is with much regret we have also to report the expected return of Mr. and Mrs. Coulter, on account of the failure of Mr. Coulter's health. These returns seem to be the more serious as trials of our faith, because both these brethren, when they left this country, possessed apparently more than ordinary vigour of constitution, and had always enjoyed the best health. In other respects the missionary work was going on well. Mr. W. Martin says of Ningpo, "We have reason to believe that a good work is quietly, but very decidedly going on among the people of this city. When our church was first opened, it was found difficult to preserve order in the audience. Now the audiences, especially at night, are almost as quiet and attentive as those in Christian lands. The night audiences are small, varying from ten to forty persons. Of these many are frequent attendants, and interested, if not anxious inquirers after gospel truth. Some, too, have expressed a desire to profess Christianity, and we hope that we shall have, before long, evidence of their fitness for admission to church privileges. Amongst others, my teacher, a young man of fine mind, expresses full confidence in the truth of the gospel. . . Another young man is in an equally interesting state of mind. I am thoroughly convinced of the sincerity of both of these persons." After referring particularly to the return of Messrs. Byers and Coulter, Mr. Martin adds, "It would be disheartening, both to us and the churches at home, to witness the disablement of so many labourers at the various stations in this empire, were we not sustained by the promise of God, assuring us that he shall not fail nor be discouraged, till he have set judgment on the earth, and the isles shall wait for his law."

Creek Mission.—A letter of November 15th mentions the admission to the church of three of the scholars at Tallahassee.

Omahaw and Otoe Mission.—We regret to learn that Mr. McKinney's health is quite delicate. His duties have been altogether too severe, and many of them were such as could have been just as well performed by laymen, if the services of men of the right spirit could have been obtained. But we hope for better days for this Mission. Miss Mary E. Woods, appointed as a teacher, reached the station early in December; and when a teacher and his wife, and a farmer and his wife, now under appointment, shall have joined the Mission, we trust our excellent missionary will regain his strength, and the work of the Lord go forward with new vigour.

INDIA: ALLAHABAD MISSION.

EXTRACTS FROM A LETTER OF THE REV. JOSEPH OWEN: DECEMBER 7, 1853.

Examination of the Mission College—Letter of the Governor of the North-West Provinces of India.

Last Thursday, the 2d inst., was the regular time for the annual examination of our Institution.* The Lieutenant-Governor was here, and most kindly presided, and distributed the prizes. Our excellent friend, Mr. H. C. Tucker, sent down fifty rupees in cash, and some books to be given in prizes. Mr. R. Berrill, the hotel keeper, (a Roman Catholic,) gave a newly coined gold sovereign, as a prize for the best student. Rannu Lál, a native gentleman from the city, contributed several valuable books to be given out in prizes. There were present at the examination, besides the Lieutenant-Governor, his Aid-de-Camp, Major Grant; his medical attendant, Dr. Francis; W. Muir, Esq., Secretary to Government, and Mrs. Muir; R. Lowther, Esq., Commissioner of Allahabad, and Mrs. Lowther; Mr. Kinlock, our Civil and Sessions Judge, and Mrs. Kinlock; H. C. Tucker, Esq., recently appointed Commissioner of Benares; Captain Channer, Commissary of Ordnance at Allahabad; Colonel Moule, Commandant of the station, and Miss Moule; Captain Nicolson, of the 25th Native Infantry, and Mrs. Nicolson; G. A. Wright, Esq., Deputy Collector of Customs; Dr. Ross, of Delhi; Mr. Berrill; two of the ex-Ameers of Scinde, one of whom took part in examining the boys in Persian, and expressed himself much pleased with their progress; the five native gentlemen who form the town council; the Kotwál, or chief officer of the police for the city; a native judge from the city; and from twenty to thirty other respectable native gentlemen, most of whom are in the Government service. Besides these there was a vast concourse of spectators from the city, so that the hall and adjoining room and verandah were crowded. After distributing the prizes, the Lieutenant-Governor made an address that gave such great and universal satisfaction that a general desire was expressed to have it committed to paper, and two friends offered to assist me in recollecting and writing it out. In a subsequent interview with the Governor, I expressed a desire to have it in writing, and he very kindly promised to send me the substance of it in a day or two. He has done so, and I have the pleasure of sending you a copy. [This we here insert. —*Ed.*]

"*Camp Phoulpoor near Allahabad, December 4*, 1852.

"*My Dear Sir*—I regret that I cannot comply with your request to give you in writing the remarks which I made on the occasion of your school examination the day before yesterday. The expressions which were used have now escaped me, but the sentiments were those which I always entertain, and which I have, therefore, no difficulty in putting on paper. It will probably be as gratifying to you to receive them in the form of a letter, as in any other mode.

"I only conveyed the sentiments of the party of friends assembled on the occasion, when I mentioned the pleasure we had experienced in listening to the ready answers, and the intelligent expressions of the many youths who were on that day assembled in your hall. But to myself the display was peculiarly gratifying, because I saw before me the realization of all those anticipations which I had previously formed regarding the Institution. A few years ago there was a Government school maintained in Allahabad. It was well endowed by the Government; it was countenanced and encouraged by all the high officers of Government then at the place. The masters were able men, and a considerable degree of proficiency was attained by many of the students, who subsequently proved themselves useful and efficient public servants. But I judged that that, as well as other similar Institutions, did not bring a benefit to the State, commensurate with the charge that they entailed upon it. I felt that they came into competition with other schools, which would probably be maintained by private individuals, without any cost to the State, and that they so far discouraged rather than promoted the general cause of education. I therefore abolished those schools, and concentrated the efforts of the Government on the improvement of the colleges maintained in our cities, where there was ample room for many educational establishments. I that day witnessed the result of this measure in Allahabad. The number of pupils in the Allahabad Government School was under 100, whilst there were 327 boys on the list of the Mission School. Many of these boys had attained a high proficiency in secular learning, and they also received that which the government abstained upon principle (and I consider justly) from imparting—sound and diligent instruction in the truths of Christianity. They had that day shown an acquaintance with Scripture history, and with the simpler Christian doctrines, which would not have been surpassed in many schools in our own Christian land. To you, and to the other missionaries who are associated with you, we owe this very happy result. Under any circumstances, our cordial acknowledgement would be due for labour so faithfully and successfully rendered. But our gratitude is the greater, when we reflect from whence you come, and by what funds you are supported in this great work. God, in his wisdom, has intrusted the government of this great country to England, and thereby has imposed upon her the obligation to make every effort in her power to promote the real good of the people. We fully recognize this obligation, and make some effort to discharge it; but the effort is wholly and utterly inadequate. In our difficulty we find assistance rendered to us by our sister country, or I might say our daughter country, for the mother may well be proud of such a noble offspring. America is bound to this country by no particular ties. You are summoned by no hopes of conquest, you are allured by no hope of gain; but you come amongst us in the spirit of philanthropy and of Christianity, you freely offer us your money, you spend

* [We insert here a schedule of the classes and subjects of study, with the number of scholars.]

Allahabad Mission College.—*Examination, December 2d*, 1852.—*Vernacular Department.*—Bhugol (Geography); Ganit (Arithmetic); Portions of the Gospels and Hindí Catechism: 150 boys. *Persian Department.*—Bostán, portions of Gulistán, Sicandar Náma, Tarīqul-Hayát: 20 boys. *English School Department.*—Sixth Class—English Instructor, No. 1: 20 boys. Fifth Class—English Instructor, No. 1; Urdú and Hindí: 30 boys. Fourth Class—English Instructor, No. 2; Urdú and Hindí: 31 boys. Third Class—English Instructor, No. 3; Elements of Geography and Arithmetic, Urdú and Hindí: 31 boys. Second Class—History of the Jews (by H. C. Tucker, Esq.,) 41 pages; Arithmetic, English Grammar, Geography, Writing, Urdú and Hindí: 9 boys. First Class—History of the Jews, 107 pages; History of Bengal; Arithmetic, Writing, English Grammar, Geography, Urdú and Hindí: 10 boys.

College Department.—*First Year's Class.*—Ancient History; Arithmetic; English Grammar; Geography; Algebra—Simple Equations; Bible—Historical portions of the Pentateuch and Four Gospels; Elements of Persian and Sanscrit: 8 boys. *Second Year's Class.*—History of England; Particular Geography of Great Britain; English Grammar; Poetical Instructor; Algebra; Geometry (three books of Euclid); Natural Philosophy—Properties of Matter and Statics; Astronomy (Olmsted's); Logic (Ballantine's); Moral Science (Wayland's), 97 pages; Political Economy (Wayland's), 63 pages; Bible—Pentateuch, Joshua, Four Gospels, and Acts; Shorter Catechism; Persian and Sanscrit: 3 boys. *Third Year's Class.*—History of England; Particular Geography of Great Britain; English and Latin Grammar; Poetical Instructor; Algebra; Geometry; and Introduction to Trigonometry; Natural Philosophy—Properties of Matter and Statics; Astronomy; Logic; Moral Science, 97 pages; Political Economy, 63 pages; Bible—Pentateuch, Joshua, Four Gospels, and Acts; Shorter Catechism; Persian and Sanscrit: 5 boys. *Fourth Year's Class.*—Russel's Modern Europe; Cowper's Poetry; Bible—Pentateuch, Joshua, Four Gospels, and Acts: 5 boys.

Theological Class.—Original languages of Scripture; Systematic Theology; Church History (Wharey's Sketches); Paley's Theology, 4 chapters; Butler's Analogy, 1st chapter; Edwards' History of Redemption; Sanscrit and Persian: 3 boys.

Summary.—Vernaculars, 150; Persian, 20; English Department, 154.—Total, 327.

Two vernacular schools in the city, 60; Futtehpore Branch School, 60; In the Girls' Orphan School are 15; In the Girls' Day School, 35.—Total number of pupils under care of the Mission, 497.

your best energies in our cause, your lives are often sacrificed in the service. It is not at Allahabad only, but at many other stations, even in these provinces alone, at Agra, at Futtehgurh, at Mynpoorie, at Saharanpoor, and in the Panjaub, that you have many earnest and devoted labourers in the cause. You have hereby laid us under a deep obligation to you, which we can never adequately acknowledge, and of which, I trust, we shall all ever show ourselves deeply sensible.

"Such I think, my dear sir, was the substance of what I said. The latter topic is one on which I have long felt deeply, and what I now write to you, I have often expressed in conversation, to the many worthy and pious men who are your coadjutors in the sacred cause. If you think it will be any encouragement or gratification to your friends and supporters in your native country to know that such sentiments are entertained by myself, and by numbers of my fellow countrymen, with whom I am in constant and intimate communication, you are at liberty to assure them that such is the case.

"Accept my best wishes and prayers that you and all your associates may succeed in the great work in which you are engaged, and that your labours may meet with that acceptance and reward from above, which is the only and the sufficient recompense for which you labour.

"Believe me, my dear sir, yours with much esteem,

J. THOMASON."

Rev. J. Owen.

A pious friend in the Governor's camp, and an officer high in the Government service, after hearing the examination, volunteered to write something that I might show you. He saw the Governor's letter before it was sent off to me, and thus writes: "I trust it will be the means of cementing the union between pious people in America and those in Britain, encourage to further exertion, and strengthen your own faith. You are at liberty to have it published in America, where I trust it may be blessed to do much good. With such a letter from the head of our Government, any thing from so insignificant an individual as myself would be quite superfluous." I am sure the kind feeling thus expressed towards us by our English friends, will meet with a most cordial response from our friends and supporters at home. May God unite these two great Protestant countries more and more, and make them more than ever the bulwarks of pure religion and of liberty. I ought to add that the Lieutenant-Governor made us the handsome present of 200 rupees for our Institution.

You will recollect that last year a writer in the Calcutta Review gave the results of missionary labour in India and Ceylon. The same writer, the Rev. J. Mullens of Calcutta, was requested, by the Missionary Conference in Calcutta, to extend his inquiries, and obtain, if possible, still more accurate results. He has done so, and a summary was given in a late number of the "Friend of India," which is here enclosed:

The results of Missionary labours in India and Ceylon.

"There are 22 Missionary Societies. These include 443 Missionaries; of whom 48 are ordained natives; together with 698 Native Catechists. These agents reside at 313 Missionary stations. There have been founded 331 Native Churches, containing 18,410 Communicants; in a community of 112,191 Native Christians. These Missionaries maintain 1,347 vernacular day-schools, containing 47,504 boys; together with 93 Boarding schools, containing 21,414 Christian boys. They also superintend 126 superior English day-schools, and instruct therein 14,562 boys and young men. Female education embraces 347 Day-schools for girls, containing 11,519 scholars; but hopes more from its 102 Girls' Boarding Schools, containing 2,779 Christian girls. For the good of Europeans 71 services are maintained.

The total expense of the machinery which has produced these results, and which includes an European agency as large as the Civil service of Bengal, is £190,000 a year, of which sum 33,000 is raised in India itself."

The Bible called for by Hindu students.—Concerning native agency; important question.

The following fact I had the other day from the best authority. I shall give no names, and you may therefore publish it, as it is a very interesting one. A gentleman of high and noble principle, though not a decidedly pious man, holding a high office under Government not very far from this, set up a school at his place of residence, chiefly at his own expense. He resolved from the first not to introduce the Bible, lest it should keep the boys away. He asked some pious friends in England to assist his school, but they said they could not, unless he had the Bible taught. All went on well, he furnished the boys with all the books and apparatus required, and at length had a nice school-house made ready for them. The day for entering the new school-house was to be celebrated by distribution of sweetmeats among them. This they declined, and said there was something else they wished instead. They said, "You have been very kind to us, and have given us many books, but there is one book which you have never yet given us." "What is that?" he asked. "The Bible!" The Bible was accordingly introduced, and by the next mail he sent the information to his friends in England, and asked for their aid. This, with many other facts, shows that there is a gradual and very extensive change in progress in these provinces.

[Mr. Owen next speaks of the importance of having a native missionary agency established throughout the District.]

The time is rapidly passing, and we must bestir ourselves; otherwise these 1,100,000 people, all within a comparatively short distance from us, will soon be for ever beyond our influence. In Allahabad and Futtehpore we have about 300 pupils under our care, but what are these among the eleven hundred thousands of people here, added to the 600,000 there? What we do we must do with all our might. We can never reach these people permanently by a foreign agency; we may make preaching excursions among them, but the fixed agency for their instruction must be a native one. A part of this is, I trust, in progress in the higher classes in the college, and others are coming on well in the lower classes. It is a question deserving our most serious attention, whether we ought to turn over these youths, whom we have educated with so much trouble and expense, to the State, or try to retain them in our own service. The Government educates its own servants in its own colleges; shall we not try, as far as possible, to keep in our own service the most valuable of those whom we educate! I mean not only the Christians, but others who may render us important service in teaching secular knowledge. Hitherto we have had room for such in our Institution and in the Futtehpore School, but in these our ranks of teachers will soon be full, and then what shall we do with the promising and intelligent young men who will soon want situations? Can we not establish a system of village schools in this District, and eventually in that of Futtehpore, where these young men may be employed in teaching secular learning, connected with catechists and preachers, who will impart to the schools the proper Christian element? These schools would form excellent *nuclei* for the preaching labours in the district of any of the missionaries from the station. This subject has long been on my mind, and I feel that we ought to try to do something of this kind before very long. The experiment of Yúnas at Phulpúr was successful so far as it went, but it is relinquished for the present. But my hope and prayer is that not only this will be resumed, but many more taken up and carried forward with zeal and success.

CHINA: NINGPO MISSION.

LETTERS OF THE REV. A. W. LOOMIS.—NO. VII.

Chinese Funeral Ceremonies.

When a death occurs, there is always lamentation in the house; often indeed such lamentation is heard where death has not come; but when some member of a family is taken violently ill, or his life is despaired of, friends give utterance to the most violent and boisterous expressions of grief, both as expressive of their sorrow, and in supplication to the spirit of the person that it would not depart from the body in which it has been wont to reside. Men, however, are seldom known in this loud manner to express their grief; it is the women, and sometimes the children with them, that are expected to perform the wailing. The practice of hiring mourners at funerals prevails in China to a great extent.

At a house of mourning in our country, we expect stillness and solemnity, but in China a house of mourning presents a very different appearance. The hall, or principal room of the house, or booth, put up for the occasion, is furnished with tables which are plentifully supplied with provisions—a band of music, or a company of men with cymbals and horns, some of which give a sound resembling that of the bagpipe—a company of women wailing after a prescribed form, but making the most distressing noise, and even this not all sincere, for they may be diverted by any strange occurrence, and cease wailing occasionally for a chat with each other, or with friends that come in, while children are at play about the house, and the men engaged in conversation. The feasting which follows after the return from burying the dead could not be distinguished from a marriage feast, except by the white garments and caps of some in the company.

Several days elapse generally before the corpse is carried to its resting place, and these days, according as the family are able to defray the expense, are occupied in whole or in part by religious ceremonies for the benefit of the dead. Buddhist priests are present, saying prayers for the purpose of freeing the soul from purgatory; they now and then call upon the mourners to wail. Incense and candles are burning near the corpse most of the time, and some sacrifices are on the table. Before the body is put into the coffin, it is dressed in its best clothes, or a new suit is prepared for the purpose, with cap, shoes, pipe, fan, and spectacles if he used them while living. The Chinese believe that in some way all these things will go with the person to the other world, and that he will wear them there just as he was wont to do here.

The rich expend immense sums in preparing the body for burial, with clothing of the most costly materials, richly embroidered, together with jewels and trinkets. Poor people who are not able to purchase new clothes in which to bury a friend, go around soliciting subscriptions from relatives and neighbours, and people pretty readily contribute for such a purpose, because it is considered meritorious. They can also obtain coffins in the same way. There is a charitable institution at Ningpo for the express purpose of furnishing coffins to the poor, but it is disreputable to a family not to furnish themselves the coffins for their friends; and there are also some fees to be paid before the coffin can be obtained from the institution which provides them for the poor.

After the corpse is attired and placed in the coffin, it is still kept until a lucky day, or, in case the family have not an ancestral burying-place, until a propitious place can be found. For a lucky day, they have only to consult the almanac; for the lucky place, they have to depend upon the men who profess to understand the "wind and water rules," who receive fees for their services, and sometimes, with the hope of gain, when those who employ them are wealthy, they pretend to have difficulty in finding a lucky spot, so that the dead in some cases remain unburied for months.

When the day for the funeral arrives, the lineal relatives of the family assemble at the house. The mourners-dress throughout in white sackcloth, the women wear a band of the same about the head, and the men a cap; some less nearly related to the deceased wear only the cap, or band. This is the mourning dress worn on the day of the funeral, afterwards the badges of mourning are a white button on the cap, white string in the hair, white collar, girdle, and shoes, and a light coloured dress, and visiting cards stamped with white. This is full mourning which is worn by children for parents, and by wives for husbands; but a husband wears half mourning for a wife, and half mourning is blue instead of white. The period required by law in which mourning must be worn for a parent is three years. A sacrifice of cooked food is laid on the table near the coffin, on which also candles and incense sticks are burning. The relatives and friends come and worship before the coffin, bowing down and striking the forehead on the ground.

The procession for proceeding to the grave, forms somewhat in this order. First the musicians; but often these are preceded by boys with newly cut bamboos, with strips of paper attached, to frighten all evil disposed spirits out of the way; others set off fire crackers; others still light candles and incense sticks, and leave them burning at all the bridges and gates which the procession is to pass, and they bow down and knock the head to them; this is to propitiate the presiding deities of the gates and bridges; and they burn paper money along the way to propitiate the spirits. Then comes the coffin, sometimes in a heavy car, or hearse I might call it, only it is borne on men's shoulders, not on wheels; but generally two large bamboos are lashed to the coffin, one on each side, and seven or eight men carry it, for the coffin is heavy, being of plank two or three inches thick. Next to the coffin is the sedan chair in which is carried only the ancestral tablet of the deceased; then follow the mourners, first the men on foot, then the women in chairs, if the distance is great, and crying bitterly all the time. The sons, if the deceased be a parent, a father especially, are supported by a person on each side, as if to show the intensity of their grief, and to intimate that now the head of the family being taken away, they are left, not only broken hearted, but without a support and provider. In some cases the same thing is symbolized by all the members of the family carrying

staves, on which to lean. Sometimes the sacrifices are carried to the grave, but are brought back again to the house to be feasted upon by the friends and relatives. At the grave, paper money and paper furniture in miniature are burned.

In the vicinity of Ningpo, coffins are not buried below the surface of the ground, but flat stones are laid on the ground, the coffin placed on these and mason work built around, and inclosing it. Afterwards earth is brought and laid over them till it forms in many places a mound ten or twelve feet high. But all the graves are not covered with earth in this manner. Many are left without any earth upon them; and with some the mason work is put up in the form of a house, with a regular roof of tiles. There are very many coffins laid on the ground with nothing to cover them but straw, or a coarse matting. The reason for doing this, in most cases, is because the friends are unable to purchase land for the grave, or to build a tomb; but sometimes they are left in this way till the father and all his wives are dead, when, as I have been informed, they are gathered and placed side by side and covered by one mound of earth. These mounds usually have a broad slab of stone in front, on which are cut the name, title, date of the birth and death of the deceased. The best tombs have an embankment of earth encircling the mound, except in front. This is to represent a chair. Others have a pavement in front with a low railing of stone, and stone seats.

There are about Ningpo, and on the island of Chusan many tombs of a former dynasty, and some of them very much dilapidated, which must have cost thousands of dollars each. They are the tombs of persons who were once officers of government, and the ground in front of the grave is so ornamented with gateways and sculptured figures, as to have some resemblance to the entrance to a high officer's palace;—a gateway, an officer on each side of it, a paved walk, a portico, another walk and another gateway, then a broad paved way to the front of the tomb, and officers' horses saddled and bridled, lions, sheep, and other animals arranged along on each side of this paved way. All this work is cut in stone and the size of life.

In cases where the death was occasioned by some malignant or contagious disorder, or, as they suppose, is often the case, by the influence of evil spirits, when the mourners return from the grave to their own house, they walk over a fire which is blazing before the door; this is to intercept the spirit that he may not return with them into the house. In such cases also the clothes and bedding of the deceased are taken into the fields and burned.

Families that can defray the expense, call a company of priests every month, or quarterly, for a year after the person has deceased, to chant prayers for his deliverance from purgatory; and afterwards, on every anniversary of his death the same is done.

Such funeral ceremonies as have been here described, are not afforded to all; unmarried children, concubines and servants, are buried without much parade; and infants amongst the poorer people are not considered worthy of even the expense of a coffin, but are tied up in old clothes or matting, and placed on the ground amongst the graves, under the city wall, on trees, or thrown into the river, and left to be devoured by dogs and birds. There are, however, receptacles prepared in which may be deposited the bones of infants, or others who by any means have failed to receive sepulture. These are structures eight or ten feet square, and of about the same height, built of stone, without any door, but with a hole in the back part, about ten inches in diameter, through which the bones are passed. The building of these receptacles, and the gathering of the bones, are considered meritorious deeds, and are performed by persons wishing to gain a greater amount of credit with the gods, or perhaps, in some cases, in the fulfilment of a vow in time of sickness or other calamity.

It is seldom that we pass through the streets but we hear wailing in some of the houses, and rarely do we go into the country without coming in contact with a funeral procession. And all these sights and these sounds, remind us that the inhabitants are dying around us, and that what we do for the present generation we must do quickly. Did the burying grounds about Ningpo lie together, they would cover a space of far greater extent than that occupied by the city and its suburbs; and the city of the dead is still extending. The employment of many of the living seems to be, to carry out the dead and provide for them. A stranger would almost be led to think that the principal business of the inhabitants was to bury the dead, prepare and adorn their sepulchres, and administer to the wants of their manes. Their cities are growing old, their dwellings going to decay, and comparatively few new buildings are going up, while habitations for the dead are extending on every side. The stone-cutters' hammers are heard in many places, but it is in preparing materials and ornaments for tombs: carpenters are numerous, but many are employed in constructing the last house which the body will need until the resurrection.

The Resurrection! A word which suggests many reflections, and some of a very startling nature, in connection with the facts related in this and preceding letters. The resurrection, when all the dead shall come forth to the judgment; those who have died in sin and in ignorance of a Saviour, and those too, to whom has been made known the glad tidings of salvation, with a charge to publish the same throughout the whole world, and to every creature. But the generations of China that for four thousand years have been passing away, are now beyond our aid; yet three hundred and sixty millions now live in China, and again the command comes to you to preach the gospel to them. Many may be reached, yea, many of the present generation, before they sink amongst the dead, may be reached by the messengers proclaiming pardon through Christ, and a resurrection to life everlasting. Providence has opened the way, obstacles to missionary labour have to a great extent been removed, ships are in readiness to carry all the missionaries that will go, and God has placed in the hands of his stewards all the talents, whether it be silver and gold, or other things, that are needed in spreading the gospel through all China, and the world.

MISSION TO THE CHINESE IN CALIFORNIA.

JOURNAL OF THE REV. W. SPEER.

October 5, 1852.—At half past three o'clock this afternoon, the splendid steamer Georgia, of some 3000 tons, said to be the next to the largest in the world, left her moorings in the North River, New York, with some seven to eight hundred pasengers aboard, nearly all bound for California, with the exception of two hundred Irish labourers in the steerage, intended for the Panama Railroad. The last act was to ship, with much difficulty, four wooden frames, or pens, in which were slung on sheets of canvass as many stout oxen. These, we afterwards learned, were designed to co-operate in the erection of bridges across the Cruces River. As we glided from the wharf, the shouts, waving of handkerchiefs, and last, earnest, lingering looks of eyes filled with tears, from the crowd of spectators lining the wharves, and hanging on the rigging of the shipping around, impressed us with the painful consciousness that this to all is a voyage of no ordinary dubiousness and peril. How many of these throbbing hearts will be cold before husband, or father, or brother, now adventuring every earthly endearment and enjoyment in quest of gold, will seek again to hush them in fond embraces. How many of these brave forms will lie unpitied in their pain, and unburied when the broken spirit has gone, among the rocky gorges, or on the sandy shores of the land of their glowing hopes and terrible disappointment. And visions of dark portent rose before my eyes. The days and nights I had spent in sickness and pain while in China; the bereavement of those dearest to me, in a foreign clime, and among unfriendly and unpitying heathen; the remembrance of a thousand indescribable trials and difficulties met in labouring for the spiritual good of those who repaid love and pity with contempt, ingratitude, insult, and threatening; the doubts and hazards of a new missionary enterprise now before me, in which with much to inspirit, there is much to fear: the second separation from all that is loved, not expecting to meet all, or perhaps any, of those dear relatives on earth again; and many other things pressed on my heart with a crushing weight. I would have felt a relief in tears, if possible. But, henceforth, more than ever before, let the sense of utter weakness, with the burden of so great a work, teach me that "I can do all things through Christ which strengtheneth me." It is God's work; it must be done by his strength; it must redound to his glory alone. Guilty, helpless, lost without the mercy of Jesus, yet I long "to spend and be spent" for the glory of God:

"Here, Lord, I give myself away,
'Tis all that I can do."

Sabbath, Oct. 10*th.*—Preached on deck in the morning from the words "And there was no more sea." I leaned with my Bible and hymn book against a hatchway for support; while my audience generally stood around, holding on to the posts and ropes, or sat on the deck. The attention was good; and as we tossed on the bosom of the treacherous deep, speeding toward distant and unseen pleasures or tribulations, guided by the mysterious needle, many illustrations were afforded to impress on each one in that promiscuous assembly, the danger of the ways of sin, the necessity of repentance according to the word of God, the glorious hopes and the dark terrors of the future, the promises of millennial happiness, and our duty to the heathen. In the afternoon, preached in the steerage from Job ix. 26, where there was equal interest taken in the truth spoken.

Monday, Oct. 11*th.*—For two days we have been sailing through the Tropics. The weather, however, is unusually pleasant. Thermometer yesterday at 7 A. M. was 72°; this morning it is 83°. The steamer has sailed as smoothly as on a river. This morning we passed Great Inigua Island, and Little Inigua about sunset. They are members of the Bahama group. The former is high and mountainous, but too distant to recognize much more than its bald outline. The latter is the abode of sea-birds, which build among the rocks and shrubs of these small uninhabited islands in vast flocks, whose nests afford a rich plunder to small schooners that export their eggs to the towns on the neighbouring West India Islands.

Tuesday, Oct. 12*th.*—Passed the southwest point of San Domingo, at perhaps twenty miles distance. It is interesting in passing through these seas to remember the events of their early history. Three centuries have fled since the keels of the Spanish adventurers ploughed these billows, and the eyes of the civilized world followed them. Once more in the providence of God, a vast commerce seeks in these channels new discoveries of gold. Shall we, at this new great era, look for another Reformation, and for another Luther? Will Asia be awakened now, as Europe was then? Will the gospel of Jesus be proclaimed now to those that "come from the land of Sinim" to our Pacific coasts?

Wednesday, Oct. 13*th.*—A storm last night and to-day. Steamer rolling distressingly. No regular meals can be prepared, but each is obliged to snatch a cup of coffee and a piece of sea-biscuit, as he can. Passengers generally sick, or at least not comfortable. The rudder of the vessel is disordered, so that she steers badly, and we are sometimes in a position not without jeopardy. Some of the passengers greatly alarmed. But how is it possible to fear when we remember that it is a Father "who hath gathered the wind in his fists." Not a breath of it blows but as his lips ordain. He could make it "a great calm" if he chose to say, unheard by our ears, "Peace, be still." As the vessel tosses I feel it is his tender hand rocking us. We may rest upon his bosom, if we will, like children.

This separation from the bustle of active duty I find a delightful opportunity for reflection and communion with God and my Saviour. The life of Henry Martyn has been much blessed in assisting self-examination. It is worthy of notice how many of the most eminently holy men have expressed longings for access to China, previous to the opening up of that great empire to the labours of the missionary. Martyn, among the first of his petitions recorded after his heart was directed to the missionary work, says in his journal for Oct. 9th, 1803, "I prayed to be sent out to China, and rejoiced in the prospect of the glorious day when Christ shall be glorified on earth." After Martyn landed in India, Dr. Marshman judged that same field the one best adapted to the engagement of his great talents and acquirements. John Urquhart purposed at first to go to China. It is narrated that "when told that the government positively prohibited the missionaries from preaching in that country, he said he should conceive it his duty to transgress this prohibition; and if his death was the consequence, let it be so; the blood of a missionary sometimes advanced the cause as much as his life and long labours."

Saturday, Oct. 16*th.*—This morning about 9 o'clock the Georgia reached the pier at Aspinwall. We came in sight of the neighbouring mountains early yesterday morning, but by night were not near enough to attempt landing the passengers. So, amid many imprecations on the part of the numerous faultfinders, the captain put the head of the vessel about, and we stood off and on till daylight, which found us twenty miles from land. The rush of the steerage passengers as we came up to the pier, prevented us getting our baggage out till the train of railroad cars was filled, and with a scream disappeared among the swamps, leaving

us uncertain as to this chance of missing our connection with the Pacific steamer. The chief body of the cabin passengers were kept steaming and running all day in the hot sun, enough to have induced *coups de soleil*, in the hope of another train. The agents made opposing statements at different times and to various individuals, in the most provoking manner; with the only object of packing the cars and getting off as many as possible by an evening train; though there are none but the most wretched accommodations at Barbacoas, and that for only a small number, while the rest must spend the night in huts or in the open air, with ox hides on the ground for their only couches.

A few of us, among whom were Majors R—— and B——, who had a great amount of freight to take over, ascertained that a train would be sent in the morning. So here we are yet in Aspinwall.

The characteristics of the torrid zone are written on every feature of Aspinwall. Even the light Yankee buildings, which constitute the majority in this municipal novelty, have the verandahs and the airiness that belong to hot climates. As you sit in your hotel, the lazy buzzards sail in troops from one scene of decaying animal and vegetable filth to another. The gallant-looking plumes of the cocoanut and other palms adorn the water-edges. The swampy ground is crowded with the most exuberant vegetation; even the tallest trees are overcrept and overhung with masses of trailing parasites. The black and half-clothed natives stand in the sun, which sears the countenances of the whites to the hue of ashes. The ground is white with coral, the substratum of the soil; whose submarine cliffs allow the ships to come up to the very houses. And finally, to complete the tropical picture, you behold four natives carrying a rude bier down the coral walk toward the sea shore. On it is laid, with upturned face, in his ordinary scant and soiled garments, the poor wretch, in life unloved and unloving, who has gone in ignorance and guilt to appear before his God. No tenderness is shown by his comrades; one leg hangs swinging from the bier in the air as they walk. On the shore you see several others; a portion of whom are knocking some nuts from a tree, while the rest are scooping a hole in the sand. The body is carelessly thrown in, covered with a few handfuls of earth, and they all return laughing and chatting together.

In the evening had a long talk with a young Scotchman named J—— P——, from Dundee, who was piously brought up, but has gone astray amidst the mighty temptations by which he is surrounded, and is sinking into habits of intemperance. I endeavoured to obtain a promise from him to begin to-night the habit of reading a chapter in the Bible, and offering a prayer for his own salvation; but it is to be feared Satan has him in chains. Sad memento of the labours of the saintly McCheyne. "But divers were hardened." There are fearful allurements to vice in places like this, where the restraints of Christian society seem to be abandoned.

Oct. 18th, Monday.—Such a Sabbath as yesterday I never before spent. By an accident on the railroad, its only train of cars did not reach Aspinwall on their return from yesterday's trip till near noon. We then soon embarked our party. Leaving no Sabbath behind us, we found none as we advanced. Business is transacted in the town, and generally on the railroad, without reference to that God, and that religion, which has made our nation all that it is superior to the worthless beings that wonder and cower before the power of the Anglo-Saxon. The necessity of reaching the Tennessee, with the alternative of the loss of our passage, the exhaustion of funds, detention for weeks, and perhaps an attack of the dreaded Panama fever, demanded our proceeding on our way; and we became reluctant Sabbath-breakers with the throng.

We were amazed as we advanced, with beholding what wondrous gifts of nature the Creator had lavished on this soil. As the train whirled us away from the white verandahs of Aspinwall, and the sight of the tumbling blue sea, we plunged into a tost and billowy ocean of boundless green. The inexhaustible variety and the infinite exuberance of vegetation in these torrid swamps cannot be depicted. The velvety closeness of the grasses and flowers on the surface of the earth, the denseness of the under-shrubbery, the branching of the foliage of the inferior trees, the towering of the palms, cottonwood, sycamore, and others unknown, of loftier stretch, and then the net-like interlacings, swinging festoons, and floating tendrils, of innumerable vines and parasites, altogether seem to heap up, multiply, and compact the products of the soil as if there were no possible limit to its vigour. . . .

And yet this fervid soil is unsuited to the production of those grains which are most nutritive and invigorating to man, and those grasses which support the most useful domestic animals. The swarthy and toilless inhabitants subsist chiefly on fruits, plucked and devoured as appetite prompts; and they have truly little thought for raiment. Many are almost naked; boys half grown peep at you from the cane-built huts, as vacantly, and as guileless of apparel as the monkeys. So that amid all this vegetable profusion, your heart rises with gratitude to the Father, who has given to you birth in a land whose reluctant soil, pure air, busy populousness, intellectual culture, and spiritual religion, develope vigour, industry, freedom, wealth, and rational improvement; while the heartless despotism of military force or cunning priestcraft is unknown.

Within a mile of Aspinwall, the cars ran across a clattering wooden bridge, which connects the little island of Manzanilla with the Isthmus. Some half a dozen miles further brought us to the station of Gatun, and about eight more to that of Bajio; at each of which a group of pallid Irish labourers gazed upon us from their pestilential palm-leaf hovels with faces full of melancholy. I pitied these poor fellows, far from every Christian sympathy and privilege. For a Protestant boy that earnestly begged of us a Bible, when he learned who our party were, I procured a spare one fortunately from a fellow traveller. He clasped it like a friend from heaven, and promised he would make it his constant companion.

This railroad is a grand work. It has been thus far a triumph over immense obstacles. It is laid on indestructible foundations of lignum vitæ, cut from the neighbouring mountains. It is but half finished, but the remainder, it is expected, will be completed in the course of a year, at the cost of about $80,000 a mile.

How stupendous a change may be expected in the commerce of the globe, when a system of easy transit shall have been effected between the great oceans of the East and West, across the mysterious bar which attaches together our northern and southern continents. It is a wonderful providence that has till this era led our commerce and that of Europe to encircle the whole dark continent of South America, in order to reach our western coasts. It is no less wonderful how many possible points of communication have existed unsuspected or unimproved. Humboldt, in his essay on New Spain, written fifty years ago, enumerates nine. Some of these have since proved impracticable, while other new ones have been discovered. Railroads have been projected from San Francisco to St. Louis and New Orleans, and also across the Isthmus of Tehuantepec, which may ere long be begun. A connection may be formed between the head waters of the Colorado and those of the numerous streams that from that region shed fertility over the valleys of Texas and the States north of it. A most interesting report, prepared by a Commission sent from the United States, promises communication between the great emporiums of the East and West, in two-thirds the present time required, by way of Vera Cruz, Puebla, and the Muscala river, which enters the Pacific ocean two thousand miles northward of Panama. Crossing by Lake Nicaragua, there are not less than five possible outlets for its waters by canals to the Pacific ocean. A canal was proposed by Garella, a distinguished Spanish engineer, across the Isthmus of Panama; and still another channel for communication to ships of all dimensions has been surveyed by the English in a remote part of the Isthmus, where a passage may be easily cut without the necessity of locks, and but fifty miles in length. Still other avenues from ocean to ocean will be discovered for that gigantic intercourse which China and Eastern Asia is now beginning to seek with Christian and long enlightened lands. How bright the day which appears to be dawning upon their history, and also upon ours!

At two o'clock we reached the present terminus of the railroad at Barbacoas, a group of yellow cane huts on a high and precipitous bank of the Chagres, with only a rugged footpath down to the river. Dinner was hurriedly eaten, upon a light steamboat brought out from the United States, to run upon this fitful stream, but soon consigned to its present occupation. The only passenger boat remaining was a yawl calculated to be rowed or pushed by poles by four natives; and this was engaged to carry a small party of us thence to Cruces, a distance of fourteen miles, for the sum of sixty dollars. We hurried off amid the crowd that were urging their way to reach Panama with their baggage, at the earliest hour.

Once seated in our boat, we had leisure to observe the novel scene. The swift and turbid river had subsided to a navigable stage; though the heavy clouds and slanting showers, like plumes upon the distant velvety mountains, admonished us that the rainy season was yet scarcely over. Our black and nearly naked boatmen were armed for the contest with long poles shodden with iron. There were four of them, besides a captain at the helm; strong and merry fellows, enlivening their toil, and measuring their simultaneous tread, as they bowed themselves to their quivering poles, with snatches of song, or with a chorus of wild cries which ended in a shrill scream, that died away along the water as they retraced their steps for a new effort. They are a class as unimproveable as the desert Bedouin, amid the surge of civilization that has of late broken over their rocks. That, alas! has only furnished them with increased opportunity for debauchery and self-indulgence, and more copious supplies for the gambling board. On the opposite shore from our place of debarkation, was a tract of land cultivated by their spiritual teacher, the *padre*, or "father," superintending the churches of this district of New Grenada; and who is reputed to live luxuriously amidst a large natural progeny of his own, as is the case with too many of his brethren. One of the benefits of the present intercourse with these Roman Catholic countries, will be to demonstrate to the people of the United States the fruits of that dreadful semi-heathen system. As we started upon our brief voyage, all around us towered gigantic mountains, not grander in their proper majesty than from their historical associations. In a line with the first sweep of the river, the Cerro Gigante lifts its lonely peak, from which alone both oceans can be seen at once; perhaps the very point whence, near three centuries ago, Vasco Nunez de Balboa discovered the great Pacific Ocean. Our way was toilsomely slow, and often the muddy bottom held, and even wrested away the poles of our crew. Our faces were frequently brushed by the overhanging foliage, and our bark threatened by the numerous snags, rocks, and bars. A beautiful picture in the shifting panorama was the herds of half-wild cattle, yet standing at the sunset, cooling themselves along the shores. They differ from ours in their lighter colours, deer-like slimness of limbs, and their sharp, straight horns. They herd and multiply almost untended, and are hunted into the *corral* and shot in their season, chiefly for their hides and tallow.

Sabbath as it was, a portion of us endeavoured by suitable conversation to save the sacred hours of the day from entire desecration. We had taken into our company several young Jews, of which people a very large number have gone to California. With them we discussed in a friendly manner many interesting passages in the Old Testament, and their bearing upon the doctrines and hopes of the New. We read with them some of the sweet psalms of David their king; and afterward they listened respectfully while we sang some hymns, melodious and tearful with love to a Messiah whom these poor people do not yet know. It was well calculated to melt one's heart with gratitude, thus to lift up the song of Christian hope in a scene so wild, so foreign, so lovely, amid a nation once brave and refined, that have been allowed to sink into heathenish degradation, and in a company from the chosen tribes of Israel, who were yet suffered in divine justice to be blinded by the vail upon their hearts. It is distinguishing mercy that we most observe, feel, and remember. It was ten o'clock at night, and the air had become chilly, moist, and still, before we reached the embarcadero of Gorgona. Our Jewish friends volunteered to remain in the boat, and set a watch, while the rest of our party mounted a high sandy bank, and sought lodgings in the town.

Monday.—Never in all my wanderings, did I spend a more miserable night than in this Granadian town of Gorgona. The only refuge from the filthy huts of the natives, which are but straggling coops of cane, thatched over, without as much comfort as has many a sty at home, was in a miserable frame shed, kept by some abandoned foreigners. Without bedclothing or a comfortable couch, sleep was effectually banished by the demoniac sounds which issued from a large room close at hand, in which the wild and drunken orgies of a South American fandango, or dance, were maintained till near the dawn. Never in a heathen temple could the ears be so tortured, and the moral sense be so shocked, as by those noises of frantic revelry, and outbursts of every kind of sensual and depraved passion. The weary morning found us feverish and unfitted for the trying

journey before us. With its foggy gray we were up. The first news was that the town of Cruces, where we expected to find mules and forwarding facilities across the Isthmus, had been burnt in the night by incendiaries and plunderers, and a considerable amount of the baggage of our fellow passengers ahead consumed or stolen. Instead of proceeding, according to our purpose, we determined to attempt the more difficult and dangerous route, at least at this season, from this direct to Panama. After much chaffering and annoyance, our party of five, three of them ladies, were mounted on mules procured from an Italian, for eighty dollars the trip, while our baggage was to be forwarded so as to reach us the next evening in Panama, at a cost of eighty-five dollars. By a providential circumstance, we were supplied with the largest and most comfortable animals in the town; other persons were taxed still more exorbitantly; we heard of sixty dollars being paid for a single choice mule.

And now behold us mounted on these hardy animals, displaying gay Spanish saddles that glow with abundant trappings of scarlet silk, but are most insecurely girt, and as we sally through the town, see us straining and jerking in the almost vain effort to guide aright their reluctant and winding way among the hovels of their friends, by means of flimsy halters of rope. A few furlongs of plainer and drier road brings us at once into the broken and rugged path which is to conduct us across the Isthmus. "Crossing the Isthmus!" How one's heart beats at the anticipations connected with its dangers. The incredibly dense and tangled vegetation seems rife with poisons and pestilences. Ere long, as your sure-footed mule climbs along the brink of a deep and dark precipice, and under the shadow of a ledge of rocks, your eye catches a gash upon an overhanging tree. What is it? A cross cut in the bark, signifying that some one has been murdered there, and inviting the Catholic recitation of an "Ave Maria" for the repose of his soul. Soon we overtake a solitary traveller on an ambling white mule; in one hand he carries a six barrelled revolver, and wears a dirk. We rally him on his timidity, and hasten on. We behold the road strewn with the bones of beasts that have fallen and perished under their burdens. We find two men standing bewildered, near the ford of a small stream, who tell us that some of their comrades are lost among the mountains, and they are afraid they will not be heard of again. We enter another rivulet, and sink with each step of our animal into the mud, deeper, till he plunges down over his belly. His head is nearly buried in his struggles, and if we do not dismount and help him, and scrape the plug of mire out of his nostrils, he will soon be a carcass. Now he brings you to a high bank, down which he slides almost perpendicularly, and again winds through a ravine which you see has been worn down by the footsteps of millions of beasts of burden that have walked these tracks since the days of Pizarro, nay, where the inhabitants have crossed since long before Columbus dreamed of this wild continent. Here a mule leaps suddenly a gulf, through which a small run is roaring, or there runs into the woods; now rubs against a tree or rock; again plunges down a gully overlaid by rotting logs, and you hear a scream. One of the female part of the company, worn out with excitement, fatigue, and alarm, has been carried roughly from her saddle, and lies pale and near fainting on the ground. It is not the first or second time this has happened. She is revived by some cordial, is assisted to remount, and goes on without murmuring, though she reaches her journey's end with limbs and body bruised black, literally all over, by the numerous contusions. You must hasten on, or you may lose the steamer. A valued knife is dropped in the attempt to cut a stick; you cannot stop to look for it in the mud. An umbrella slips and follows it; but you leave it to share its fate. A bundle with some superfluous article of clothing, that you had brought to protect you in the passage across, becomes troublesome, and you find it necessary to give it a fling over some precipice, and see it lodge where it will be picked to pieces by some imp of a monkey. "All that a man hath will he give for his life." Such is a passage across the Isthmus. There are some real dangers attending it; especially when the rains have filled the mountain torrents, which are all unbridged. But many of the evils prove imaginary; and fewer persons lose their lives than we would expect. The softness of the bed into which the mules fall, or cast their riders, in the sloughs, prevent many fractures of bones. The road is becoming more safe in some respects, as travellers increase, though the inert government does not expend one dollar upon a thoroughfare by which millions pass monthly. It will be, we trust, but a few months more till the fatigue and perils endured by the pioneers of this great transit will be for ever unknown.

The scenery on this route would undoubtedly be fine, but for the leafy wall that generally shuts in the vision. The mountains are not near so high, nor is the road so very steep and difficult as I had expected. One of the loftiest peaks is that of the Cerro de Cabra, which was found not long since by the Spanish engineers to be 1600 feet, and the Cerro Grande, another near Gorgona, to be but 1014 feet in height. You pass, by way of Gorgona, no considerable streams. Though dignified by the Spaniards with such names as the Rio Mandengo, the Rio Pedro Miguel, and the Rio Grande; it is only when swollen by the rains that they become important. Then persons are swept down their impetuous track, tangled among the rocks and roots, and drowned, in the attempt to cross them, as was recently an interesting American lady, while on her way with her husband to California. The soil, as the traveller ascends the Atlantic slope, changes from a dark heavy loam to stiff, light-coloured clay. His mule occasionally hobbles over heaps of basaltic rock, fractured in square blocks with crystal regularity; so that he almost fancies he is riding among piles of brick prepared for a new house. There are but a few clearings in the forest on this immense thoroughfare. Your feelings of indignation against the worthless inhabitants are almost heightened, when these spots burst upon your eye with extreme beauty. A few acres of the most luxuriant maize, yielding on an average a hundred and fifty bushels for every one sown, or a patch of barley for the mules, or a little grove of plantains, are left to the overgrowth of weeds, and the aggressions of the forest; while the cultivator, swinging in a hammock among dogs, and swine, and vermin, hopes to gain a trifle in money by exposing aguardiente, pulque, and other intoxicating liquors to the thoughtless wayfarer. If any act of industry is seen in these huts, it is in the pounding of corn or beans into flour for tortillas, or breaking roasted coffee in a tall, clumsy wooden mortar, by means of a long and heavy pestle of the same material. How rich a country this might be made with but a little enterprise! Its many medicinal barks, roots, gums, (with their extracts,) and minerals, would pour upon it boundless wealth. Its woods produce the balsam copavia, dragon's blood, gum-arabic, peruvian bark, and other sanatives. The bright, fleshy leaf of the caoutchouc, seamed with the white trickling of the precious gum, protrudes among its thickets. Cinnabar reddens its mountain sides. Several mines of gold have been worked to advantage, and an intelligent gentleman says that "it showed itself in every river and stream he prospected." The variety, deliciousness, and abundance of its fruits alone, would make it almost an Eden. This is claimed by some authors as the original country of the "Irish" potato. But now you are startled by the virulent coral-snake, which boldly crosses your lonely mule path. The unscared paroquets scream in troops as you disturb their wild haunts. The half-heathen inhabitants revel upon the meat of the guana, a species of gigantic lizard, and the pecari. At each barbarous hovel they scowl blackly at you, and their lips mutter curses upon you as a stranger and a heretic, and even the women will not return your kindly salute. At some desolate spot of the way you surprise a knot of guerilla-looking men, with the universal downcast look of the nation, cleaning up long fowling-pieces. No doubt many a poor, defenceless fellow is surprised, and never missed in the multitude and confusion. Bodies and bones are often discovered in concealed places near the road.

The utmost urging of our beasts brought us by five o'clock, when the shadows began to lengthen, and our frames to be exhausted, only to a little ranch or clearing, some twelve miles from our starting point. Suddenly, as we descended a steep and rocky mountain, the apex of its successor broke upon our view, bared of its timber, save a small gourd tree, which was surrounded by a group of huts. A company of muleteers were wrangling and squabbling, and flourishing their long machetes, or knives, over a rock which served as a gambling-table. Their weary brutes were turned loose to browse upon the scanty sward and bushes. About the sides of the knoll were planted corn and a few vegetables. A close approach revealed the forms of some Americans seated in the door of the principal hut. Right glad were we to dismount and assist our female companions, pale, weary, and bruised, their lips covered with a hardened white froth, their persons wet and covered with sheets of mud from bonnet to shoe, to disengage themselves from their saddles, and lie down in the only hammock in the place. Our place of sojourn was a hut perhaps four feet in width by twenty deep, built of canes set perpendicularly like a cage or coop, with a conical and heavy thatch of palm-leaves. In one corner within was a bar, containing bottles of aguardiente and of lime juice, with tobacco, and a basket of little, hard black wheaten loaves, from which with some unsavoury tea and a box of sardines, we made our first meal since morning. In the opposite corner of the apartment, diagonally, was the couch of the senora, or lady of the house, who could not be distinguished from a negress. On the left, by a side entrance, was a large water jar of brown pottery, which with a hammock and a couple of rough trestles, constituted the chief furniture of this portion of the establishment; for there was a little extension of it behind, in which the humbler members of the family were kindling a fire on the earth for the purposes of cooking, which filled the place with a blinding smoke, and threatened the whole most combustible concern with a conflagration. The reason of kindling the fire was soon ascertained in the squeals of an unfortunate porker that had too lately been rubbing his flea-bitten hide among the nether members of the household, but was now jerked up by the heels in the doorway, and haggled into quivering lumps with their machetes, that were thrown into the greasy pot to boil for our benefit. Two or three wolfish dogs looked on the work of blood with a seemingly apprehensive air. Nauseated, as well as weary, we pleaded fatigue, and asked for a place of repose. The choice was offered between the cold, damp ground, and a little loft among the thatch. We chose the latter. The ascent was by a single pole, notched in the sides, by which we all climbed up, and stretched ourselves to sleep upon a loose floor of split canes, like fish frying on a gridiron. It was a novel situation. Mid the sounds of singing, fighting, and gambling without, till near morning; the smoke, talking, and confusion beneath; the uneasiness of our couch, the dread of scorpions, tarantulas, and vermin among the thatch and cane; the excitement of the day past, and the apprehension in behalf of our poor women for that to come, slumber could scarce be wooed. And yet we all felt that it was better to endure the grievous sufferings of a passage across the Isthmus, than to subject ladies to the long protracted sickness, the alternations of season, the tediousness, and the dangers from ice and storm, connected with a voyage round the Cape. After, by a flickering light, we had read aloud a psalm, we silently and trustfully committed ourselves to the tender care of our Father above. How often had our fluttering hearts felt that he had indeed "covered us with his feathers," during all our voyage and journey. And we now felt assured that his care would be as tender, incessant, and kind, for days to come.

19*th*—At Panama! After riding hard from daybreak till near noon, and accomplishing a distance of ten miles, the green rim of the "Great South Sea," as it was styled by the early explorers, was lifted before our delighted gaze. The weary mules plucked up heart, and broke into a wriggling trot. Within a mile of the gates we entered a broad paved road that was tracked with the wheels of a cart, one of the two, I believe, in the city, and of Yankee introduction. Gardens, white-washed huts of adobe or sun-dried brick, and open fields, welcomed us again to the abodes of civilization. The churches and monastic edifices, of big and sombre architecture, many of them tumbling into ruins; the monuments, crosses, dark and heavy doorways and barred windows; the swarthy complexions and averted countenances; the general light raiment, and the gaudy, tawdry dresses of the women, proclaimed it not a city over which the Republican eagle spreads his free bold wing. A rustic was dragging along an ox by a rope through a slit in its nose, whose fellow in turn was hitched behind it by a cord knotted through a loop cut with a knife in the loose skin of its buttock. Trotting through the gateway in the wall of the city proper, and turning an angle round a little chapel of the Virgin, where every voyageur crosses himself to the tinselled image, and a box with a padlock solicits his oblation, we were introduced to the main street of Panama. What a salute of gay Yankee sign-boards, and incongruous array of Yankee hotels and shops! It was as if an irruption from the North had overrun the ancient abodes of Spanish grandeur. "Iced drinks" invited the medley crowd in edifices that frowned with the apparent dignity and gloom of centuries. A refreshing bath, a good long rest, and a hearty meal, and in the evening some of us were ready to explore the city.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JANUARY, 1853.

SYNOD OF ALBANY.—*Pby of Londonderry:* Hempstead, N H, Rev J M C Bartley 2 50. *Pby of Albany:* Galway ch 11 33; Hamilton Union ch 7 22; Albany 3d ch 34 33 55 38

SYNOD OF BUFFALO.—*Pby of Wyoming:* Warsaw ch 13, less 10 for "*Foreign Missionary;*" Tuscarora ch 5 25; Wyoming ch 36; Scotsville ch 6, Rev HENRY S DOOLITTLE to con himself l m 30. *Pby of Ogdensburg:* Oswegatchie 1st ch Sab sch to ed *Jos Roseel* at Ningpo 25; Oswegatchie 2d ch 16 25; Morristown ch 12. *Pby of Buffalo City:* Aurora 1st ch 14 147 50

SYNOD OF NEW YORK.—*Pby of Hudson:* Florida ch mo con 7 16, children's New Year's gift from Lillie, Willie, and Wilber Masters 1 84; Hempstead ch 9 36; White Lake ch 4 35; Goshen ch Dr. John S Crane 10. *Pby of Bedford:* North Salem ch mo con 15 25; Red Mills ch S S Myrick 5; South East ch in part to con Rev R G WILLIAMS l d 90; Rye ch 18 06. *Pby of Long Island:* East Hampton ch 60; Bridge Hampton ch 10; Middletown ch William Sidney Smith 10. *Pby of New York:* Brooklyn First ch mo con 28 10; Williamsburg ch mo con 27; Madison Avenue ch mo con 29 51; Forty-second street ch mo con 11 65; Fifteenth street ch mo con 38; New York First ch ann coll add'l 125, mo con 154 56, Sab sch teachers to ed *James Donaldson* and *Sarah C Dow* 12 50, scholars to ed *W W Phillips* 6 25, young ladies to ed *Mary K Lowrie* 6 25, infant class to ed *Aaron B Belknap* 6 25; Fifth Avenue and 19th st ch ann coll of which 100 to con BENJAMIN M WHITLOCK l d 3327 44, mo con 15 52; Astoria ch Sab sch to ed *Fred G Clarke* at Futtehgurh 25; Chelsea ch mo con 25; University Place ch ann coll of which 100 to con Mrs EDWIN D MORGAN l m 1443 31, mo con 20; Brick ch mo con 14 53; Rutgers street ch ann coll of which 30 to con JOSEPH R SKIDMORE l m 175 16, Mrs Charlotte H F Skidmore to con her son ALFRED FREEMAN SKIDMORE l m 30, mo con colls 39 36. *2d Pby of New York:* Scotch ch A Robinson Walsh 100, Sab sch for Spencer Academy 108 67. *Pby of Connecticut:* Hartford ch mo con 2 50; Thomsonville ch 25 6037 85

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown:* Woodbridge 1st ch Mrs Jacob Freeman 3; Westfield 1st ch 43; Liberty Corner ch 29; Rahway 1st ch, of which 34 50 from ladies sewing soc for Jewish Mission and to con Mrs MARY B SHEDDAN l m and CHARLES C LATHROP l d 128; Mendham, N J, Rev Jonas Denton 2. *Pby of Passaic:* Newark 3d ch ann coll of which 30 to con Mrs CHARITY B PRICE l m 252 41, mo con colls 38; Paterson 1st ch mo con colls 38; Elizabethtown 1st ch of which 120 from juv miss soc 500, less 20 for "*Foreign Missionary.*" *Pby of New Brunswick:* Pennington ch 52; Lawrence ch mo con colls 36 81, contents of three small missionary boxes 5 61, Central Sab sch to ed *Abraham Gosman* at Futtehgurh 20; Ewing ch 53; New Brunswick 1st ch ladies' miss soc 105 09. *Pby of West Jersey:* Bridgeton 1st ch J R 2 75, Dr William Elmer to con his son MACOMB KEAN ELMER l m 30; Camden ch 4 86; Greenwich ch 50. *Pby of Newton:* Belvidere ch Sab sch to ed *John M Sherrerd* 5. *Pby of Raritan:* Solebury ch 12. *Pby of Susquehanna:* Silver lake ch Miss Emily Rose to ed *Francis D Ladd* 25, for Indian missions 5; Rome ch 17; Friendsville ch 2; Canton ch 25 cts; Warren ch 5 40; Troy ch 8; Burlington ch 50 cts; Monroeton ch 4 59; Wysox ch 4 50; Towanda ch 5 38. *Pby of Luzerne:* Summit Hill ch 2 62 1471 67

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia:* Philadelphia 2d ch to con Misses SARAH CHESTER, ELIZABETH C CHAUNCEY and HANNAH CHAUNCEY l ms 150, C A 2; Tenth ch mo con, of which 20 for China "a thank offering for a first born's birth-day," 118 15. *2d Pby of Philadelphia:* Abington ch of which 30 to con JAMES MOOREHEAD l m 150 less 6 for "*Foreign Missionary,*" Rev R Steel, D D., for Ningpo colloquial sch 10. *Pby of New Castle:* Port Deposit ch of which 5 for Indian missions 45 50; Lower West Nottingham ch 43, less 5 for "*Foreign Missionary;*" Red Clay Creek ch 13; Doe Run and Coatsville chs 58 50; New Castle ch mo con colls 90, Miss Louisa Johnson 1, Miss Julia Johnson 1, Mrs Cannon 1, Miss Booth 5, Miss E Johnson 25 cts, William Janvier 10; A C Gray 5, Chancellor Johns 5, Mrs Johns 1, Miss Mary Johns 1, William Motherwell 3, Mrs Black 2, Mrs Potts 1, Dr Couper to ed *James Couper* 20, Mrs A Couper and family 40, Mr Stant 1, Rev J B Spottswood 10, Mrs Dr Black to ed *Charles Henry Black* and *Frank Middleton Black* in China 40, Sab sch to ed *Sarah McCalmont* 20, fem miss soc 1, Miss Coe 1. *Pby of Donegal:* Upper Strasburg, Pa, "W" 1. *Pby of Baltimore:* Bethel and Long Green chs friends of the Rev STEPHEN YERKES to con him l m 30; Balt Madison st ch Sab sch for Corisco mission 39; Govanne chapel "a thank offering" 10, Sab sch 2, three children 1. *Pby of Carlisle:* Middle Spring ch 23; Upper Path Valley ch 27; Silver Spring ch Miss Janet Morris 100, Rev George Morris of which 100 for Papal Europe 200; McConnellsburg ch of which 25 from Col James Agnew 60. *Pby of Huntingdon:* Hollidaysburg 1st ch ladies soc for mission sch at Allahabad and to con Mrs LYDIA WILLIAMS and Mrs MARGARET HETHERINGTON l ms 60; Curwinsville ch 51 62, less 12 33 for "*Foreign Missionary;*" Huntingdon ch Sab sch for sup Lodiana sch 25 75; Pine Grove ch 32; Spruce Creek 1st ch 93 1581 44

SYNOD OF PITTSBURGH.—*Pby of Blairsville:* Murrysville ch 32 23; Glade Run ch young ladies' miss soc 20. *Pby of Redstone:* Uniontown ch mo con 15; Greensburg ch Sab sch 10. *Pby of Ohio:* Allegheny City 2d ch Sab sch 14 58, three children their annual offering 1 83, children of Allegheny City Poor House 2 77, in all 19 18 in part to con Rev E E SWIFT l m; Pittsburgh 2d ch ann coll in part 134 75, W W Wilson bal to con his son WILLIE WIRT WILSON, l m 20; Lawrenceville ch Albion Sab sch to ed *Giles S Bates* 12 50, Hatfield Sab sch to ed *Sarah Chislett* 7. *Pby of Allegheny:* Middlesex ch 7. *Pby of Beaver:* Pulaski ch young ladies miss soc 15, J Watson 1; New Castle ch 10; Newport ch 11; Westfield ch 34. *Pby of Erie:* Cool Spring ch 4; Sandy Lake ch 2. *Pby of Clarion:* Licking ch miss soc 4 33; Leatherwood ch 10 368 99

SYNOD OF WHEELING.—*Pby of Washington:* Lower Ten Mile ch, Amity, Pa, cash received with box of clothing 2 50; Burgettstown ch 20. *Pby of Steubenville:* Steubenville 2d ch 50. *Pby of New Lisbon:* Madison ch 7 56 80 06

SYNOD OF OHIO.—*Pby of Columbus:* Mount Sterling ch 3 20; Scioto ch 4 86; Congo ch 7 75; Mount Pleasant ch of which 7 17 from children, and 30 to con Rev M A SACKETT l m 72; Tarlton ch 9 31; Amanda ch 3 25; Lithopolis ch 11 65; Truro ch 20; Hamilton ch 6 12. *Pby of Zanesville:* Rush Creek ch in part to con Rev JOSIAH MILLIGAN l m 5 52; Brownsville ch in part to con Rev W M ROBINSON l m 13; Zanesville 1st ch 35; Zanesville 2d ch 30; Norwich ch 23 60, and Pleasant Hill ch 30 12 bal to con Rev SAMUEL WILSON l d; Cambridge ch 31 40, Ladies sewing soc 10 and Mrs M'Farren 50 cts in part to ed *Henry R Wilson* in India. *Pby of Richland:* Orange ch 8; Milford ch in part to con Rev JOHN PITMAN 26 83, less 35 cts for "*Foreign Missionary;*" Belleville ch 5, less 35 cts for "*Foreign Missionary;*" Frederick ch 4 45, less 2 75 for "*Foreign Missionary;*" Jeromeville ch of which 10 from Rev W W Colmery and wife 15. *Pby of Wooster:* Guilford ch Lafayette Sab sch 60 cts. *Pby of Hocking:* Alexander ch 14 387 71

SYNOD OF CINCINNATI.—*Pby of Chilicothe:* Sinking Spring ch 11 73; Cynthiana ch 8 36, Rev N M Urmston 1 91; Marshall ch of which 10 in part to con Mrs LUCINDA ROBINSON l m 27 17. *Pby of Cincinnati:* Cinna First ch ann coll in part 51 81, five mos con coll's 28 83, Juv For Miss Soc 57 28; Seventh ch mo con 17 13, Sab sch three mos coll's 25 86; High st ch mo con 1 61. *Pby of Sidney:* Newton ch 15. *Pby of Findlay:* Truro ch 5 75 252 44

SYNOD OF INDIANA.—*Pby of Vincennes:* New Hope ch 15 75. *Pby of Madison:* Hanover ch Sab sch to ed *John Finley Crowe* 10. *Pby of Indianapolis:* Shelbyville ch 9; Knightstown ch 22 25. *Pby of White Water:* Richmond ch Sab sch 5 43. *Pby of Palestine:* Wabash ch 2 50 64 93

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport:* Logansport ch 30; Rossville ch 10; Rev Jos Platt 10. *Pby of Lake:* Laporte, Ind, in part to con Mrs FRANCIS CUMMINS l m 11; Sumptions Prairie ch 16; Valparaiso ch 4. *Pby of Fort Wayne:* Albion ch 5 12. *Pby of Muncie:* Indianapolis 1st ch of which 30 each from JAMES M RAY, THOS M SHARP and Dr ISAAC COE to con themselves l m's 207 13; Sab sch to ed *Isaac Coe* among the Iowas 25. *Pby of Crawfordsville:* Poplar Springs ch 10 328 25

SYNOD OF ILLINOIS.—*Pby of Kaskaskia:* Greenville ch 9. *Pby of Schuyler:* Oquawka ch Sab sch to ed *Alexis Phelps* 5. *Pby of Peoria:* Peoria ch 117 27. *Pby of Rock River:* Galena South ch 20 151 27

SYNOD OF WISCONSIN.—*Pby of Dane:* Richland City ch, D B Young 1. *Pby of Winnebago:* Fort Winnebago 1st ch ann coll 20, mo con coll's 26 04, less 6 for "*Foreign Misionary,*" Sab sch to ed *Reginald Heber* 19 66 60 70

SYNOD OF IOWA.—*Pby of Cedar:* Marion and Linn Grove chs for support of Rev R S Fullerton, Agra, 17 38; Davenport ch 23 40 38

SYNOD OF MISSOURI.—*Pby of St Louis:* St Louis Westminster ch Sab sch for Mission to the Chinese in California 25. *Pby of Upper Missouri:* Hopewell ch Catechetical class 3 75 28 75

SYNOD OF KENTUCKY.—*Pby of Louisville:* Louisville First ch mo con 17; Second ch mon con 17 28; Fourth ch juv soc to ed *Mason D Williams* 20; Owensboro' ch 60 35. *Pby of Muhlenberg:* Oakland ch 6 20. *Pby of Transylvania:* Hanging Fork ch 44; Perrysville ch 30; Lebanon ch 33 80; Danville, Ky, "a thank-offering" 10. *Pby of Ebenezer:* Richwood ch 13; Maysville ch J Barbour 25; Mason Co Ky, H R Reeder 4, Miss Mary Reeder 3, Master Samuel Reeder 3. 286 63

SYNOD OF VIRGINIA.—Culpepper, Va. Mrs Farley Welford 10. *Pby of Greenbrier:* Lewisburg ch 48 15. *Pby of Lexington:* Fairfield, Va, Mrs Isabella Alexander 1; New Providence ch 50; H G Guthrie and lady 20; Tinkling Spring ch 43 25; Bethel ch 26 25; Timber Ridge ch 15; Mossy Creek ch 12 50. *Pby of Winchester:* Kent st ch "Friend of Missions" 20. *Pby of East Hanover:* Petersburg 1st ch, of which 67 59 mo con colls 169 34, A G McIlwaine 100, D Dunlap 35, D Donnan 20, R R Collier 20, J McIlvaine 10, H Nelson 10, John Donnan 10, R A Martin 10, J W Bradbury 5, Thomas Smyth 5, P P Batte 2 50, Mrs Campbell 2, Dr Sheppard 1, Mrs Sturtivant 1, R M'Kenney 1, 1st Sab sch to ed *Robert Ritchie* 25. *Pby of Montgomery:* Christiansburg ch Mrs Catharine Inglis 5. 677 99

SYNOD OF NORTH CAROLINA.—*Pby of Orange:* Presb coll at Oxford 40 50; Bethlehem ch 44; Newbern ch 10; Milton ch 50; Spring Grove ch 4; Harmony ch 4; Red House ch 10; Madison ch 25 10; Buffalo ch 11 90; Bethel ch 6 25; Chapel Hill ch 55; Nutbush ch 16 50; Shiloh ch 21; Spring Garden ch 23; Raleigh ch 155 62; Greensboro ch 138 66; Spring Hill ch 24; Pittsboro ch 12; Oxford ch 5; Hawfield ch 15; Cross Roads ch 3; New Hope ch 5. *Pby of Concord:* Steel Creek ch, for ch at Boggy Depot 22; Charlotte ch 100 801 53

SYNOD OF NASHVILLE.—*Pby of Knoxville:* Knoxville 1st ch Sab sch to ed *Wm Stephenson Kennedy* at Spencer 25; Madisonville Tenn, L A S 4 29 00

SYNOD OF MEMPHIS.—*Pby of Chickasaw:* Holly Springs ch "a member" 25; Panola ch Rev M J Reed 3 75, Mrs M J Reed 5 33 75

SYNOD OF SOUTH CAROLINA.—*Pby of Bethel:* Bethel ch 22; Guthriesville S C, Rev P E Bishop 10; Ebenezer ch 14; in all 46 for ch at Boggy Depot 46 00

SYNOD OF GEORGIA.—*Pby of Hopewell:* Milledgeville Ga, a friend 20. *Pby of Flint River:* Columbus ch Mrs S M Stewart 75 cents, Sab sch to ed *C B King* 5, and to ed *Mary Anne Sankey* 25 50 75

SYNOD OF ALABAMA.—*Pby of South Alabama:* Shell Creek ch J McC Boyd M D 5, E A Spiver 5, Mrs Martha Gamble 4, David Boyd 2 50, W F Boyd 1, Mrs Robinson 50 cts. *Pby of Tuscaloosa:* Greensboro ch 75 25; Tuscaloosa ch 44; Oak Grove ch 16 60; Hebron ch a friend 1 11; Eutaw ch friends 14 50; *Pby of East Alabama:* Pea River ch 34 55 203 81

SYNOD OF MISSISSIPPI.—*Pby of Mississippi:* Port Gibson ch 25; Vicksburg ch 31 81; Hopewell ch 10 10, Rev J C Baldwin 20; Union ch 18; Natchez ch ann coll 910 80, less 20 for "*Foreign Missionary,*" mo con colls 216 55, Sab sch 38, coloured members 33 40; servants on Wm Farriday's plantation 3 15. *Pby of Louisiana:* N O, Prytanea st ch, of which 45 55 mo con colls, 196 55, less 24 07 for "*Foreign Missionary;*" Carmel ch 83 60, Children's Missionary Box at Parsonage 5; Berean ch 11 40; Baton Rouge ch 12 50 1571 79

SYNOD OF TEXAS.—*Pby of Brazos:* Galveston ch Sab sch 12. *Pby of West Texas:* Victoria ch Sab sch to ed *Victoria* ——— at Corisco 10 22 00

SYNOD OF THE PACIFIC.—*Pby of Oregon:* Clatsop ch 5 10, mo con 4 77 9 87

Total receipts from churches $14,790 17

LEGACIES.—Louisville Ky, bal of Legacy of James C Todd 200; West Alexandria Pa, bequest of John Pollock 50; —— Mich, Legacy in part of Peter Hay 307 21 557 21

MISCELLANEOUS.—Astoria, N Y, R Benner 15; "A New Year's Offering" 3; —— Ga, Mrs Geo R Gilmer 10; a friend for sup and ed heathen children 10; Miss A R 250; A friend for Agra mission 1000; C W L 75 cts; Phila Pa, E F Backus, of which 50 for Papal Europe 150; Sundry individuals for ch at Boggy Depot 55; Two Presbyterians 1000; Albany Ga, Mrs D A Cook 3; a friend of missions 3; Mrs R Swan 5; A D Hepburn 5; Wm Hanna 1; F I, Long Island 5; J R McArthur 1 2516 75

Total receipts in January, $17,864 13

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies of Ebenezer ch Pa, one box clothing 55 98; Ladies of Waynesburgh ch Pa, one box clothing 47 25; Oxford sewing soc Pa, one box clothing for Rev J L Mackey, Africa; Ladies of Lawrence ch N J, one box clothing for Chickasaw Mission 58 95; a lady three dresses and two dozen socks; Windsor Pa, Mrs J a melodeon, with instruction and music books for the Rev J L Mackey, Corisco mission 100

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, colportage, and the general interests of the Board, to be addressed to the Rev. GEORGE W. MUSGRAVE, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut St.

Orders for books, and letters relating to the business of the Depository, to be addressed to MR. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

A WORD TO OUR FRIENDS.

We are gratified in being able to say, that some of our friends have very satisfactorily responded to our recent *Circular*, by sending us the names of additional subscribers to the Record, and for which we return them our thanks. One of them in writing to us says, that upon trial he found it very easy to obtain subscriptions. Will not many others make the trial, and report to us the result? There can be no doubt that the organ of our ecclesiastical Boards ought to have a much wider circulation throughout the Church, and we confidently believe that if the brethren would make the effort, there are thousands more who would willingly subscribe for it.

While writing on the subject, we would take this opportunity of requesting our brethren to furnish occasional articles for the Record. Many facts and incidents come under their observation, which would, if published, greatly interest, instruct, and edify our readers.

From The Presbyterian.

BOARD OF PUBLICATION AND COLPORTAGE.

The increasing popularity of the Presbyterian Board of Publication, and the new fields which are opening for its operations, indicate the necessity for an extension of its system of colportage. While it is multiplying its excellent publications, its efficiency and usefulness must depend on its facilities for distributing them among the churches. These are spread over a wide territory, and many of them are planted on the outskirts, and in positions far removed from the central marts of business; so that even where the disposition to obtain these books exists, the difficulties of obtaining them are almost insuperable. No method is so well calculated to meet the exigency as the system of colportage, by which the books are carried to the very doors of the people. Thus far it has worked admirably, and many congregations have been deeply indebted to its influence. It must at once be apparent to those who reflect on the subject, that the Board could not, even if its capital were greatly increased, carry forward this work without special aid from the Church. With its present means, it can manufacture the books, while it must entrust their extended distribution to the benevolence of those who appreciate the importance of the work. The colportage fund is necessarily distinguished from the working capital of the Board; and to the prompt enlargement of this, we earnestly direct attention. Every church, according to its means, should contribute to this. The present Secretary of the Board, active and diligent as he is, cannot possibly make a personal application to a tithe of the churches. Where he does make his appeals, we bespeak for him a generous response; and from the churches he would wish to visit, if he could, we hope to hear by their willing offerings. Room might readily be found for a hundred additional colporteurs, and the men could be obtained, if the means of their support were provided. Let there be a united effort, therefore, for the increase of the colportage fund. Its success will happily tell upon the increased prosperity of our Church.

EAGERNESS TO READ GOOD BOOKS.

A minister in Indiana, to whose congregation the Board had made a donation, writes:—"The whole congregation are much pleased with the books. Last evening, an Irishman, who had been a Roman Catholic, told me he sat up some nights till 12 o'clock, to read "Lives of the British Reformers."

This is a very interesting volume, illustrated with 12 steel portraits, and sells for $1.00

PREJUDICES ABATED.

A colporteur in the State of New York, who is a member of the Associate Reformed Church, writes:

"The books of the Board were all of them highly prized, and the better their truths became known, the more eagerly were they sought, and highly valued; and that not by the members of the Old-school Presbyterian Church alone, but also by the Associate Reformed, and the Reformed Presbyterian Churches. The latter hitherto have had doubts and scruples with reference to any publication, but when once they perceived the names of Boston, Baxter, Flavel, and other well-known authors of their fatherland, their prejudices were overcome, and other books, as well as the whole system of the Board's operations, were highly spoken of, and liberally patronized. The Church and Sabbath-School libraries are mostly all made up of the books of the —— Society, and on this very account I fear it is, that the children of the present members of the Presbyterian churches are not as warmly attached to the pure scriptural doctrines of Calvinism as their fathers. It is no uncommon thing to find the children of Presbyterian fathers in the bosom of the Methodist, or some other Church as much at variance with the principles of our pure creed; and hence, in some regions, our churches are growing weaker every year, and Arminianism, with its exciting attractions, gradually gaining possession of the tender vines, and ultimately of the whole vineyard."

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF JANUARY, 1853.

Presbytery of Hudson.

Monticello ch per Wm Rankin Jr. Treasurer 10 00

Presbytery of North River.

Marlboro ch Jas O Conklin 50 cts, P B Fowler 1, Mrs Elizabeth Fowler 1, Thomas D Bloomer 1, Mrs Elizabeth Jaggers 1, per Wm Rankin Jr. Treasurer 4 50

Presbytery of Long Island.

Southampton, from "F J" 5 00

Presbytery of New York.

R L and A Stuart 150 00

Presbytery of West Jersey.

Blackwoodtown ch per Rev John Burt 9 00

Presbytery of Newton.

Stewartsville ch, per Rev James McWilliams, Treasurer of Newton Presbytery 44 79

Presbytery of Philadelphia.

Per Rev Dr Chester to con Miss SARAH CHESTER hon mem 30, Miss ELIZABETH C CHAUNCEY hon mem 30, Miss HANNAH CHAUNCEY hon mem 30; 10th ch B Orne 2, H R Cowell 2, A D Cash 5, Mrs J McArthur Jr 5, Lippincott, Grambo & Co 10, H Campbell 5, S A Mercer 15, "A Friend" through the pastor 30, R STERLING WILSON con hon mem 30, collections in congregation 206 35; 11th ch from "A Member" 30 430 35

Presbytery of Baltimore.

Franklin st ch per Rev Dr Plumer 83 38, Mr Wm Hogg 10; "A Friend" Baltimore 10 103 38

Presbytery of Carlisle.

Silver Spring ch, Miss Janet Morris 20 00

Presbytery of Northumberland.

From A D Hepburn per Wm S Martien 5 00

Presbytery of Findlay.

Lima ch per Rev R M Badeau 5 00

Presbytery of Sangamon.

Dr John Allen to con his daughter CORDELIA ALLEN hon mem per Rev E F Chester 30 00

Presbytery of Winnebago.

Fort Winnebago ch per Rev W W McNair 12 00

Presbytery of Winchester.

Per James R Graham, to con RICHARD MEADE hon mem 30 00

Presbytery of Montgomery.

Christiansburg ch per Rev N Chevalier 5 00

Presbytery of Orange.

Madison ch 6; Penuel ch 5; Bethesda ch 7; Yancyville ch 18 30; Chapel Hill ch 43; Cross Roads ch 3; New Hope ch 5, all per Rev J A Gretter, Treasurer—87 30, less exchange 86 cts 86 44

Presbytery of Fayetteville.

Galatia ch per James Martine 4 12; Philadelphus ch per do. 2 63—6 75, less the discount 7 cts 6 68

Presbytery of Concord.

Steel Creek ch from John H McDowell 3 00

Presbytery of Maury.

Zion ch per Wm Rankin Jr, Treasurer 12 00

Presbytery of Holston.

Mount Bethel ch Joseph Henderson in part to con his wife hon mem, per Rev Joseph Mahon 20 00

Presbytery of Knoxville.

New Market, N. S. 7 00

Knoxville ch Dr W J Baker 4, S B Boyd Jr 1, Mrs J W Campbell 2, J P N Craighead 1, D A Deadrick 5, Mrs Harris 50 cts, Mrs Kennedy 2, Mrs J C Moses 2, Miss Ann Strong 2, G M White 5, Mrs Don Campbell 50 cts, Wm A Johnston 1, John M Davis 50 cts, G E Oldham 1, Miss J Boyd 1, Mrs J L King 1, Mrs M E Cocke 1, Cash 50, 20, 50 cts, J C Kennedy Esq 2, Mrs Moffit 1, James Brech 1, Miss Armstrong 1, Miss Maybury 4, Miss Anna Nelson 1, Mrs Coffin 4, Joseph L King in part to con Mrs KING hon mem 20—per Rev Joseph Mahon 65 70

Lebanon ch 6; Baker's Creek ch 6; per do. 12 00

Presbytery of South Carolina.

Roberts ch in part, Rev David Humphreys 18, Mary M Humphreys 10, David Humphreys Jr 1, W W Humphreys 1, to con WILLIAM WIRT HUMPHREYS hon mem; Thomas Cunningham 30, to con his daughter MARY JANE CUNNINGHAM hon mem; Samuel C Humphreys 5; Good Hope ch Wm O'Bryan 30, to con his wife, JANE O'BRYAN hon mem; Ezekiel White 50 cts, Mrs Hutchinson 1 96 50

Presbytery of Tuscumbia.

Whitesburg ch in part, to con Rev ALEXANDER PENLAND hon mem—W D Gardiner 5, Eli Wiley 5, David Gardiner 2, Wm McLeod 1, Wm K Evans 1, H A Torbett 1, J R Love 1 50, R S Atkinson 50 cts, Thomas B Dunn 1, Samuel Hazlett 1, John Carter 25 cts, Cash 50 cts, H H Lea 5 24 75

Tuscumbia ch in part, Mrs Barton 1, Mrs Keller 1, Mrs Cooper 1, Miss Carter 50 cts, Mrs Trotter 1, L B Cooper Esq 3, J A Stoddard 5, Rev C F Williams 5, Birt Harrington 10, John A Nooe Esq 3 30 50

Florence ch per Rev Joseph Mahon 50 00

Presbytery of Tombeckbee.

Aberdeen ch D Clark 5, J Eckford 5, C McClellan 2, Dr R T Sims 5, R K Gamble 1, Mrs Wattlington 50 cts, J Carlisle 2, N Whitfield Jr 2, Mrs Alice Whitfield 5, C P Herndon 2, N Whitfield Sr 5, Dr B L Hatch 2, B Y McNaing 2, H S Walsh 3, W J Copp 3, Rev Jephtha Harrison 2, Z J White 1, Cash 3 50, J McFarlane 1, Cash 4, R D Whitfield 1, Mr Heberd 1, K Clarke 2 60 00

The above is to con Rev JEPHTHA HARRISON and JAMES CARLISLE hon mems, per Rev Jos Mahon.

Presbytery of Indian.

Wheelock ch to con Rev ALFRED WRIGHT hon mem, per Wm Rankin Jr 30 00

Presbytery of Passaic.

Connecticut Farms ch per Wm Rankin Jr Treas 25 00

MISCELLANEOUS.

From John Hubbard, Gainesville, Ga, 40 cts; Rev W W Eells, Newburyport Mass 1; "A Friend" 5; "A Lady" 5; per Wm S Martien 11 40

$1404 99

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. J. T. M. Davie and the church at Matteawan, was dissolved by the Presbytery of North River on the 4th of January.

CALLS.

The Rev. J. E. C. Doremus has accepted a call to the church at Jackson, Louisiana.

The Rev. A. Fairbairn has received a call from the church in Houston, Texas.

The Rev. John L. Kirkpatrick, D. D., of Alabama, has received a call from the Glebe street church, Charleston, South Carolina.

The Rev. H. R. Raymond has accepted a call to the church at Marion, Alabama.

The Rev. W. H. Crane has accepted a call to become pastor of the Uchel Valley Presbyterian Church of the Presbytery of East Alabama.

ORDINATIONS AND INSTALLATIONS.

On the 26th of January, by the Presbytery of Philadelphia, the Rev. James G. Shinn was installed pastor of the church in Port Richmond, Philadelphia.

On the 9th of February, by the Presbytery of Philadelphia, Mr. Clark Loudon was ordained and installed pastor of the 15th church, Philadelphia.

On the 20th of February, by the Presbytery of Long Island, Mr. J. A. A. Morgan was ordained and installed pastor of the church at Southampton, New York.

On the 2d of February, by the 2d Presbytery of New York, the Rev. Joseph Sanderson was installed pastor of the Stanton street church, New York.

CHANGES OF POST-OFFICE ADDRESS.

The post-office address of the Rev. J. Milton Henry is now Washington City, D. C.

That of the Rev. William Love is Richmond, Virginia.

That of the Rev. S. Brown is Pleasant Ridge, Hamilton county, Ohio.

That of the Rev. Justus T. Umsted is Muscatine, Iowa.

That of the Rev. William Lyon is Fort Gaines, Early county, Georgia.

That of the Rev. R. F. Bunting is Houston, Texas.

That of the Rev. Thomas C. Smith is Brownsville Tennessee.

That of the Rev. M. Henry Bittinger is Prospect Hill, Fairfax county, Virginia.

That of the Rev. J. C. Thornton is St Charles, Missouri.

That of the Rev. R. H. Reed is Spartanburg Court House, South Carolina.

That of the Rev. T. D. Hoover is Princeton, New Jersey.

That of the Rev. W. Matthews is Concord, Ga.

That of the Rev. Samuel Hart is Camelton, Indiana.

That of the Rev. Marcus J. Wallace is Jefferson, Cass county, Texas.

That of the Rev. W. H. Crane is Knox Hill, Walton county, Florida.

DEATHS.

The Rev. Elisha Yale, D. D., of Kingsboro', N. Y., and member of the Presbytery of Albany, departed this life on the 9th of January, at an advanced age.

The Rev. Benjamin Ogden, member of Lake Presbytery, departed this life at Valparaiso, Indiana, on the 11th of January.

The Rev. John A. Gretter, pastor of the church at Greensboro', North Carolina, departed this life on the 21st of January, in the 43d year of his age.

The Rev. S. H. Hazard departed this, life at Solon, Iowa, on the 8th day of January, in the 49th year of his age.

CHANGE OF RELATION.

Rev. Moses Ordway of Beaver Dam, Wisconsin, and Rev. L. C. Spoffard of Depere, Wisconsin, have left the *Presbyterian and Congregational Convention* of Wisconsin, and united with the Winnebago Presbytery. Mr. Ordway was the first Presbyterian minister that settled in Wisconsin, and assisted in organizing the first church organized in the State.

MISCELLANEOUS.

The Rev. T. H. Newton, late Seamen's Chaplain at St. Thomas, West Indies, has resigned his position in connection with the Seamen's Friend Society.

ACCESSIONS.

The Associate Reformed Church in Kensington, Philadelphia, was received under the care of the Presbytery of Philadelphia at their meeting last week. The Presbytery, at the same time, received Mr. McCaskie, a licentiate from a foreign body, and organized a church in the southwestern part of Philadelphia, to which he is expected to minister.

Varieties.

Romish Editors.—Most of the Romish newspapers in this country, are conducted by renegade Protestants, who have found introduction to Romanism through the Episcopal church. *The Catholic Herald, The Shepherd of the Valley, The Pittsburgh Catholic,* and *The Freeman's Journal,* are edited by men who have been Episcopalians. And what is more remarkable, these same men were recruits, which the Episcopal Church received from other denominations. These and not a few other examples of perverts show, that the way from other denominations to Popery, lies through the Episcopal church. And when that church draws from other sects men who are charmed with her ways, she usually *gains a loss,* by embracing those who have come to her, because she can more gracefully introduce them to the church which is the terminating point of their hopes.

Church for Deaf Mutes.—The Rev. Mr. Gallaudet, son of the late Mr. Gallaudet, of Hartford, Connecticut, has commenced a Sunday service in University Chapel, New York, for deaf mutes. His congregation now numbers about sixty; and it is said that there are not less than one hundred educated mutes in the city. The plan is, to build a house, and organize a church of this interesting class of people. Trinity church has appropriated a handsome sum for the first year's experiment.

Half-Century Missionaries.—During the year 1852, there died in South Africa, says *The Independent,* two venerable missionaries, Rev. William Anderson, of Pacultsdorp, and Rev Mr. Read, of Kat River, both of whom left England in the year 1800, and after all the varied experiences incident to a missionary life, deceased within a few months of each other. The period of their united labours exceeded a century!

Temperance Prospects.—The result of the popular election in Vermont, called to decide upon the acceptance or rejection of the Prohibitory Law, is largely in favour of the law. Returns are not yet complete; but the popular majority in favour of the law will not fall much short of 5000 majority. The law is in some respects, more stringent than the Maine Law; and will be sustained.

In Michigan, a Maine Law has been enacted by both houses of the Legislature. It is to be submitted to the people, at a special election in July.

In the Rhode Island Legislature, an amended form of the law, so framed as to obviate the objections of Judge Curtiss, has passed the lower House. Its fate in the Senate is not decided, but the expectation is very general that it will pass.

In the Massachusetts Legislature nothing has been done to repeal the law: or in the Maine Legislature; while in New Jersey and Illinois, vigorous and promising efforts are making to procure a law this winter, with good prospects of success. The beginning of the end we see already.

Long Pastorates.—In noticing the retirement of Rev. Wm. Jay, from a pastorate of sixty-three years in Bath, Eng., the Boston *Watchman* mentions several English Baptist pastors who have enjoyed remarkably long pastoral relations. Rev. Lawrence Butterworth was just sixty-three years pastor of the church at Evesham; the late Rev. Dr. Rippon, editor of the Hymn Book which bears his name, was *sixty-five* years pastor of one church, and there is at least one Baptist pastor living who has occupied the same pulpit for sixty years. Dr. Collyer has been a devoted pastor at Peckham, for more than half a century.—*N. Y. Evangelist.*

Prize Essay.—A benevolent gentleman has offered a premium of $200 for the best Essay on the means to be used by the churches, for making the pastoral office a more inviting and productive field of Christian labour. The donor consents that the Essay may be historical and statistical, as well as argumentative or descriptive, and desires it to cover the whole ground of the relation of the pastor to his people. It is designed for general circulation among the churches, and should be brief, perspicuous and attractive. Prof. Park, Henry White, Esq., of New-Haven, and Rev. R. S. Storrs, jr., of Brooklyn, are the examining committee. The Essays should be sent as early as September 1.

Catholic Opposition to Schools.—A general movement seems to be making by the Catholics to obtain control of the public schools for the instruction of Catholic children. A large deputation has been operating upon the Michigan Legislature, to be heard on the question of appropriating a due proportion of the public moneys to Catholic schools. The Catholic Bishop of Pittsburgh has written a letter to the Governor of Pennsylvania, urging the necessity of electing Common School teachers by the people. Catholic politics work so well, the Bishop would like to have education, and perhaps religion, subjected to the polls.

Reformation in Ireland.—The Reformation in Ireland is extending and progressing with power in spite of all the resistance which comes from the pugilistic power of the Romish priests, and the hatred and violence of the Romish people manifested towards the converts. In some places whole communities have been protestantized, and in many others large congregations have been gathered from Romanists entirely. In a single school in Cork, there are four hundred converts. The mission has spread from the West to the South, and has now embraced a part of the East coast of Ireland.

The Hebrews and Louis Napoleon.—It is stated that Louis Napoleon has publicly recognised the right of the Hebrews to the full and unrestricted enjoyment of their religious opinions and ceremonies in France.

Bounty to Emigrate to Liberia.—A bill is before the New York Senate, appropriating $50 to defray the expenses of each coloured inhabitant of that State above ten years of age, or $25 if below that age, who may voluntarily emigrate to Liberia. The Governor, Lieutenant-Governor, Comptroller, and Attorney-General, are constituted a Board to draw the money, and to superintend the emigration, employing for the latter purpose, if they see fit, the New York Colonization Society.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, viz:

From	1st Presbyterian Church, New York		$13 00
do.	Carmel Church at Natchez, Mississippi		10 00
do.	Central Presbyterian Church, Philadelphia		57 45
do.	Mr. James Boyle of do do		10 00
do.	Church at Canton, Pennsylvania		1 50
do.	do Troy, do		1 31
do.	do Wyalusing, do		50
do.	do Burlington, do		75
do.	do Towanda, do		2 75
do.	do Rome do		2 00
do.	do Wysox do		1 45
do.	do Roswell, Georgia		10 00
			$110 71

Geo. H. Van Gelder,
Treas. Trustees Gen. Assembly.

February 15th, 1853.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. *Payment in advance.*

Address, *post paid,* "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum.
" All other States, 6 " "

Paid annually or quarterly in advance. If not paid in advance, double these rates.

CONTENTS.

Board of Domestic Missions.—Monthly Report of the Board for February, 1853, p. 34. Special Report, p. 35. Intolerance of Roman Catholics, p. 35. Do not get Married, p. 36. A Word from Texas: Encouraging, p. 36. Receipts, p. 36.

Board of Education.—I. Ministerial Education. Our Theological Students fewer than last Year, p. 38. The Mind and the Heart, p. 38. Faith, p. 38. Preaching, and Teaching School, p. 38. The Reason why our Candidates are so few, p. 38. II. Christain Education in Schools and Colleges. Denominational and other Colleges, p. 39. Revival at Geneseo Academy, p. 39. Aranama College, Texas, p. 39. West Point School, Iowa, p. 40. Good Influences of a School, p. 40. The Bible in Schools, p. 40. Receipts, p. 40.

Board of Foreign Missions.—Recent Intelligence, p. 41. India: Allahabad Mission; Examination of the Mission College, p. 41. China: Ningpo Mission; Chinese Funeral Ceremonies, p. 42. Mission to the Chinese in California; Journal of the Rev. W. Speer, p. 43. Receipts, p. 46.

Board of Publication.—A Word to our Friends, p. 47. Board of Publication and Colportage, p. 47. Eagerness to read good Books, p. 47. Prejudices Abated, p. 47. Receipts, p. 47.

Miscellaneous.—Religion our best Support on the Journey of Life, p. 33. "I would not live alway," p. 33. Ecclesiastical Record, p. 48. Varieties, p. 48.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 4. | PHILADELPHIA, APRIL, 1853. | PRICE PER YEAR, *Fifty Cents.*

"ABIDE WITH US."

Abide with us: for it is toward evening, and the day is far spent. *Luke* xiv. 29.

Abide with me: fast falls the eventide;
The darkness thickens. Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away:
Change and decay in all around I see—
O Thou who changest not, abide with me.

Not a brief glance I crave, a passing word;
But as thou dwell'st with thy disciples, Lord—
Familiar, condescending, patient, free:
Come not to sojourn, but abide with me.

Come not in terrors, as the King of kings,
But kind and good, with healing in thy wings—
Tears for all woes, a heart for every plea;
Come, Friend of sinners, thus abide with me.

Thou on my head in early youth didst smile,
And though rebellious and perverse meanwhile,
Thou hast not left me, oft as I left thee:
On to the close, O Lord, abide with me.

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, O abide with me.

I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is Death's sting? Where, Grave, thy victory?
I triumph still, if thou abide with me.

Hold thou thy cross before my closing eyes,
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee:
In life, in death, O Lord, abide with me.

Rev. H. F. Lyte.

For the Home and Foreign Record.

THE PREACHING OF THE PRESS.

Dr. Gregory relates the case of an indigent and afflicted man, whose infirmities were such that he was unable even to occupy a chair, without being supported by bands and braces attached to the ceiling of his poor cottage. In this helpless condition had he been for several years, unable to move a limb, while suffering the whole time extreme bodily anguish. "As soon," says Dr. G., as I had recovered a little from my surprise, at beholding an object which appeared a living image of death, I asked—'Are you left alone, my friend, in this deplorable situation?' 'No, sir,' replied he, in a tone of mild and touching resignation, while nothing but his lips and eyes moved as he spoke; 'I am not alone, for my God is with me!' On advancing, I discovered the secret of this unspeakable comfort: *A Bible lay on his knees, open at a favourite portion of the Psalms!* In this way was he enabled daily to read for himself the words of eternal life, partaking of the heavenly manna, which imparted life and peace to his soul. In the midst of pain and poverty, he had learned from that blessed book, in whom to believe; and as he expressed his confidence that his Father would never forsake him, his eye sparkled with faith, which beamed in celestial radiance upon his pallid cheek.

Such were the resignation and hope wrought in the heart of a poor dying sinner, by the blessing of God, upon the constant perusal of the Holy Scriptures. He died with a hope full of immortality, and is, without doubt, now realizing all that he had read of that "better country"—"the rest that remaineth for the people of God." And, adds Dr. G., "gladly would I sink into the obscurity of the same cottage, gladly would I languish in the same chair, could I but enjoy the same uninterrupted communion with God, be always filled with the same 'strong consolation,' and constantly behold, with equally vivid perception, the same celestial crown sparkling before me."

In this we have a striking illustration of the power of the precious gospel of Jesus Christ, *proclaimed through the instrumentality of the Press.* And how many there are, both in affliction and in health, in poverty and in affluence, whose faith and hope would be but feebly developed, were they not, with other Christian graces, nourished by the perusal of a printed Bible, and other religious books. The amount of good accomplished by an evangelical book, or tract, printed and distributed, as it often is, by the thousand or ten thousand, is beyond all human computation. When the living preacher delivers a gospel sermon to three or four hundred fellow men, he is using the special means ordained of God for their conversion; but when he has done this, let him commit the thoughts and arguments that God has blessed, to the hands of the printer, and by a few revolutions of the press, he becomes at once the preacher of a thousand sermons, or, if you please, the father of a thousand preachers! On the day of Pentecost three thousand souls were added to the Church by Peter's preached sermon—but who shall tell us the thousands that have been savingly benefited by reading *the printed copy of that eloquent and powerful discourse?*

J. P. C.

From the Presbyterian Advocate.

WHY THE DIFFERENCE?

But few ministers are to be found, who have not noticed a *marked* difference, not only in the increased intelligence, but the increased usefulness of those members of churches who read, and those who do not read the religious periodicals of the day, published by their own Church. At this moment, in casting my eye over the most prominent men for usefulness in my own Presbytery, I find those who are *really useful*, are such as are close readers of our religious journals; and even the children seem to keep pace with their parents in promise and usefulness.

Now, whether it is because this class possess so much religious enterprise, that they will find means to obtain these religious journals, or whether these journals have made them what they are, is a problem the philosophical may answer. *The importance of this reading* is equally evident, be the reason one or the other. In one case, you prove that all useful and enterprising church members wisely perceive the importance of such reading; and in the other, such reading has elevated them above the surrounding religious community. But there is no less a marked difference in those of our members who read our own religious journals, and those who, either by circumstances or preference, read the religious journals only of other religious sects.

A brother in the ministry tells me that one-fourth of the members of his church, and three members of his session are in these circumstances, viz: using the religious journals of other sects; and that the difference in their efficiency, usefulness, and readiness to co-operate with the church is so visible, when compared with those who read weekly our own religious periodicals, as to be noticed not only by an anxious and keen-eyed pastor, but even by men of the world.

Now, in this case, as the other, whether it is because the judicious and useful members see the necessity of reading their own Church papers, in order to know what their Church is about, and to enable them to co-operate, and this is the cause of their close attention to Presbyterian periodicals; or whether these periodicals have moulded them, through the divine blessing, to greater usefulness. On either hand, the importance is equally conceded.

Does the Church understand the value of having her own journals in the hands of all her members? Then our sessions will see that it is, in some way, effected without delay. Do parents understand that many of the secular sheets of the day are ruining both the minds and morals of their families? and that the religious journals they invite into the society of their families have, to a large extent, the formation of their religious character, making them sound, judicious Christians, or unmooring them from a safe harbour, and giving them to a sea of storms and dangers, to be driven upon the reefs, they know not when or where; but only the fatal results?

But one question more. Why have some children left the good old doctrines of the Reformation, professed by their parents, and gone into all the wildness of fanaticism, the errors of Universalism, spiritual rappings, progressive theology, and the ultraisms of the day, unless there has been some defect in their training? "Train up a child in the way he should go, and when he is old he will not depart from it."

In their parents' *example* or *training* you will generally find either gross neglect, or the seed of these errors.

He that loves may be sure that he was loved first; and he that chooses God for his delight and portion, may conclude confidently, that God hath chosen him to be one of those that shall enjoy him, and be happy with him for ever; for that our love, and electing of him, is but the return and repercussion of the beams of his love shining among us.—*Leighton.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

INTERESTING FROM NEW MEXICO.

The Board of Missions has kept a steady eye upon this Territory for the past two years, and our readers will remember the highly valued letter of Dr. Massie upon this Territory, written to us, and which was published in the Record. We are now able to publish two letters, from Christian gentlemen who have had the best opportunities of observation and of information. They are the right kind of letters; and we shall be disappointed if they do not shed a degree of light upon the moral and religious condition of New Mexico, which will not only be new, but exceedingly interesting to our readers. The information is valuable to the Board of Missions, and enables us to act intelligently in forming any plans for sending missionaries into that distant field. The first, from our friend Mr. John McCoy, of Independence, Missouri, is introductory to the second.

Independence, Missouri, Feb. 8th, 1853.

Rev. C. C. Jones.

My Dear Sir—The accompanying letter, received a short time since from New Mexico, in reply to some inquiries of mine, may prove of general interest, and is at your service. The writer of it, whose name, for certain reasons, is kept back, has been for some time a resident of that country, and is very well posted up in all its affairs. All his opinions I cannot fairly endorse, especially the one respecting the adoption of the Roman religion previous or preparatory to that of the Protestant. However gloomy the prospect now appears of instilling into the minds of the deluded and ignorant Mexicans the truths of the gospel, yet faithful, energetic effort by the man of God, and the accompanying influences of the Spirit will do the work. I believe with him that the best hold the Protestant teacher can get upon that population will be through the Puebla Indians; they are more ready for the truth, it being one of their favourite ideas that a great teacher is to come from the East, who shall re-establish the kingdom long since broken up, and renew the worship of their forefathers, as well as relight the fires upon their altars. These Indians are proverbially honest and industrious; they attend to all kinds of agricultural pursuits, have large fields of grain, of wheat, barley, and corn—take much care of their fruit, of which they have peaches and pears, and out of their delicious grapes make a wine far preferable to that manufactured at El Paso; in connection with all this, being honestly disposed, they look upon the Americans with less suspicion than the New Mexicans do. Unto such a people, if the gospel in all its purity were preached and taught, I believe that soon their manners would become changed, and through them the whole of the Mexican race would be influenced to do good. The Roman Catholics, ever alive to their religious belief, and the desire to propagate the doctrines they hold, do not intend to give up this field without a struggle. Shortly after the war, they seemed to be resting easy, and their clergy were fast sinking themselves, in the estimation of the people, by their besotted and filthy practices: but within the last two years, Bishop John L'Amoy has exercised a superintendence over the whole field, and by removal of the most obnoxious of the priests, and by establishing nunneries, he is regaining what has been lost, and will ere long hold them under the same galling chains of superstition and folly as heretofore. During the last year he took out with him four or five ladies, (nuns,) one of whom died of cholera on the way out, and intends sending the Vicar-General into the States for twenty or twenty-five more this spring. These are to go out and teach in the schools and nunneries over the land. It is well for the Protestant part of our people to be apprized of these things, for some day that may be one of the most desirable parts of our republic, especially if the Pacific road passes through Albuquerque, as it is probable that it may; should this be so, the resources of New Mexico will be known and regarded, and its climate, the most salubrious in the world, will be highly prized by the invalids of our Atlantic coast. But I am wearying you; again I may write you more. Here is the letter. Respectfully yours,

John McCoy.

Albuquerque, New Mexico, *November* 11, 1852.

Friend John—In answer to your inquiries about the results of the missionary labour expended in this country, I regret to say it has produced nothing. The ministers who are now here are the Rev. Mr. Smith and lady at Santa Fe, the Rev. Mr. Shaw and lady at this place, who will leave in a short time for Fort Defiance, in the Navajoe country, where he has received the appointment of chaplain, and will be succeeded here by Rev. Mr. Reed and lady; Rev. Mr. Gorman and lady at Laguna a Puebla, about fifty miles west of this place, and lastly, Rev. Mr. Kephart, who edits the Santa Fe Gazette. I really do not know whether this last named gentleman should be looked upon as a missionary or not. The Rev. Mr. Smith has had a small school in Santa Fe, but the number has always been less than he had anticipated from the description Mr. Reed had given him of the prospects. Mr. Shaw and lady came to Albuquerque last winter, and could not get a school of even a very small number; they were then offered a small number to start with, if they would remove to the Bosque de los Pimos, the residence of Dr. Henry Connelly, twenty miles below this place, which they did, and remained some six months: they had four scholars, and becoming discouraged, returned, and endeavoured to get a school here; but even when a public offer was made to teach any and all who would come without charge, they could obtain but one. So Mr. Shaw has given up the field, and goes to Fort Defiance. Mr. Gorman has, I learn, been very favourably received by the Laguna Indians, and the results of his labours are yet to be developed; he is certainly the most sanguine and zealous of any I have seen, and I trust he may not be disappointed.

You ask what hold the bishop and priests have upon the people? I can only say that they have *all hold*, and will keep it. The people of New Mexico are not yet in a condition to be operated upon by Protestant missionaries. They will have to be converted to the Catholic religion as it is in the States; *then* comes the time, if ever, for Protestantism. The religion which they have now is a kind of mongrel Catholicism, neither one thing nor another, a mixture of Indian superstition and Popish priestcraft, as it was two hundred years ago, and left to the adulteration of vicious and immoral men, from that time to this, without the control of his highness, the Pope! Neither is the time come yet, from the suspicion with which they look upon the Americans; and they have had good reason, too; for in a large degree their intercourse with us, either politically or pecuniarily, has turned to their disadvantage. Many of their wealthy men, who have assisted Americans here with their means, have in a great many instances been swindled out of their money. They have given them the aid of their influence, and then the Americans have turned against their best friends, injured them as much as possible, and then abused them personally. Unfortunately, the Mexicans have not had discrimination of character, and those who were unworthy of any one's aid, are those who have fawned upon them, pandered to their peculiar weaknesses, flattered them, and in this way secured their end, and left them to disappointment. They are thus losing all trust in Americans, and think that we all must be alike. Those who have been really worthy of confidence and trust, have not felt as if they wished to force themselves or their advice upon them, knowing that they would be misrepresented; and knowing, also, the feeling which was and is growing, of distrust among them towards us. Education, and the intercourse of a better class of citizens than we have had, is the only hope of improving the moral and social condition of these people; and unfortunately there is no inducement to the emigration of Americans, *except in the mineral resources of the country;* and as long as the mines of California are so productive, those of New Mexico must remain unnoticed. The only favourable opportunity I can see, is in establishing schools among the Puebla Indians; they have always been kept under by the Mexicans, and imposed upon by the priests, and are more disposed to throw off the yoke of the Church than any others; they have in some of the Pueblas denied the authority of the priests, and refused to contribute to their support, or admit them to their churches, and could by judicious means be influenced to receive Protestant teachers among them; and a hold once established among them, might lead to great results. Many of them are anxious about the education of their children, yet fear to make a movement in favour of American teachers. Mr. Gorman's movement I look upon with much interest, as upon his success depends much of the future movements to be made among them should he impress them favourably. The Zuni Indians would doubtless be the next post to establish. The Indians of Jamez would next to them be a favourable field for operation. We want ministers like the old apostles, who cast the world and its affairs behind them. Such kind of missionaries will do good, and, I fear, none others. Have you such kind? Send them, and you may, through the blessing of Heaven, hear of good being done; otherwise, where worldly and religious affairs are mixed, the world will get the greatest share of attention, and religion be left for Sunday's care. I do not wish you to understand that missionaries should not have wives, but that, in certain locations, I think that they are great drawbacks to the real usefulness of the missionary, and in this country particularly. The Methodist system of itinerant preaching, I think, would be much better adapted to this country than that of local preachers, and a perfect knowledge of the Spanish language is necessary to either; more good would be done by private conversation and arguments than public exhortations; but as I said before, I do not think that the time has yet arrived to do much. You, who have been here, know something of the moral and social condition of the Mexicans. While such a state continues, and is countenanced by the best classes of Americans and Mexicans, there is little hope. The marriage relation is greatly disregarded, and immorality prevails. Gambling is openly practised, and even encouraged; drinking is looked upon with a most lenient eye; and as for thieving, it is so common, that one scarcely thinks of it. Our laws, such as they are, are but lightly enforced (not through any fault of our judges), but from the fellow sympathy the people have for each other, and from the fact that the most of the rulers are Americans, and whatever they do to correct these evils, the *Mexicans* appear to think as if there was a wish to oppress them as a people; and thus much which could be done is lost through that feeling. All these things operate against the enterprise of the missionary, and the conduct of the Americans has been such that they ask, "Why do you send missionaries to us, when we see the conduct of your own people is as bad, if not worse than ours ever has been. Your people have taught us vices which we had not before, and have encouraged those which we had; and we see each day an increase among you of new faces, and yet all seem tainted with the same wish to enter into all that is evil among us." I have given briefly my views; I would I could justly give a truer account, and one more flattering, but such it is.

Your friend, ——— ———.

A VOICE FROM CALIFORNIA.

The Rev. A. Williams, in his letter which we insert below, embraces a great deal in a short compass. We do, indeed, see but the beginning of things on our Pacific shore! How important that we have men of all professions; and men of right faith and practice, to lay broad and deep the foundations there. We hope to send out help to our brother and his faithful co-labourers. Let the churches pray for our missionaries in our distant States and Territories. Onward! onward! We must, by divine aid, keep up with the growth and expansion of our country.

San Francisco, January 31st, 1853.

My Dear Brother—We have a very busy city. I have not time to write you a long letter, nor is it necessary. You will take my conclusions without my reasonings, and believe me when I say, we have none of us reached an adequate idea of the growing and certain prospective importance of our Pacific possessions. I have watched the increase of our population, trade, commerce, business generally, permanent investments of capital, and permanent

settlements of business men and of families, and what with all these and the prominent and commanding position California occupies with reference to the islands and coasts of the Pacific, I am persuaded we have seen only the beginning, a small beginning, of the concentration and diffusion of commercial enterprise, and social, moral power. Say these things to our friends. It is time they should know and feel the importance, in these respects, of California.

I feel sometimes sad to think that the true interests of this region have been so imperfectly appreciated; but how I can say more than I have done, I hardly know. Do continue to incite our Church to a proper zeal for our spiritual advancement.

Since I last wrote to you, I have assisted in the organization of a Welsh Presbyterian church, of eleven members, in this city. The Rev. William Williams, late of St. Louis, and of the St. Louis Presbytery, is its stated supply. The society is limited in numbers, but very harmonious, and attentive to gospel ordinances. A pleasant beginning.

In haste, very truly yours,

A. Williams.

CHURCH EXTENSION.—HOUSE OF WORSHIP IN ST. PAUL, MINNESOTA.

Help Needed.

It will be recollected by the readers of the Record that the Board of Missions has been of late engaged in founding a church in St. Paul, the capital of Minnesota Territory. Some progress has been made in collecting funds for the church edifice, and we have made an appropriation from our Church Extension Fund, *but a very considerable sum remains to be made up.* Our energetic missionary there, Rev. J. G. Riheldaffer, has lately written some earnest letters on the subject, and *for many reasons, desires that the church edifice be put up and finished the present season.* Give him his house, and his congregation will speedily fill up and require no more aid from the Board. We shall then have a base established for our further operations in this great and growing territory. We subjoin extracts from some of Mr. Riheldaffer's letters, and insert entire a letter from *Mr. William Holcombe, of Stillwater, Minnesota Territory.* These communications speak for themselves, and nothing need be added to awaken right feelings in the minds of our people. If there is any portion of our frontier settlements demanding aid at our hands, it is that we here present. How can we read these appeals, and having means at command, pass them by unnoticed? Now is our time. The Lord revive his work in our hearts, and give us renewed zeal and liberality in extending his kingdom in our country. Send us speedily, brethren, what you feel free to give for the building of the church in St. Paul. No matter how much you send, we shall have a plenty of churches besides to build in Minnesota. The money will all be well and judiciously applied.

"This is an *aggressive* movement, and hence the honour of our Church is at stake, and the success depends upon the aid from abroad. I believe the Board acted wisely in determining to plant our church here, for this will certainly be a *large city*, and *Minnesota a great State.* In view of these things I believe that you will provide what may be necessary for the erection of this church. I have done all I can do here, and more than we could at first hope for. I shall do all I can by writing to friends and churches this winter; for the remainder you must see that we are able to stand in this community as a branch of the Church of Christ. Shall it be said that we are not able to build a church in Minnesota? Pardon my importunity. I am not pleading my own cause, *but ours!* not a circumscribed local interest, but the *interest of the two or three States that are soon to be formed out of Minnesota*, the interest of the *Presbyterian Church*, dear to us because it is *the Church of Christ.*"

—

"The importance of this point is not sufficiently understood. This is not a little western village or county town, influencing a small district; every thing here is proceeding on the presumption that this is *soon* to be a large city. Here is St. Paul, four hundred miles above any other important town on the *Father of Waters*, at the head of navigation, the emporium of trade for a fertile territory, *three times as large as the State of New York*, the metropolis of the north-west fixed by nature, within five days' travel of the city of New York, only four years old, and containing three thousand people. Can any man fail to see the importance of establishing our branch of the Church here, when it is remembered that there is not an Old-school church but this between Canada and Dubuque, and none between the upper Mississippi and the Red river of the north? Are there not men in Philadelphia who, with these facts before them, will covet the honour of planting the first church in this great country?

My plan is, as soon as we can get our church finished, to start a school in connection with it. This we greatly need, for the Bible is shut out of the common schools, and there can be no education for God and eternity without the Bible. I have sent circulars to about one hundred brethren, and have written to others, and my prayer is, that God may direct the hearts of those who receive them, to treat them as the promotion of his glory requires."

—

"Stillwater, Minnesota Territory,
February 1st, 1853.

"Rev. C. C. Jones.

"*Dear Sir*—At the request of the Rev. J. G. Riheldaffer, of St. Paul, I take pleasure in addressing you on the subject of church extension in this Territory, and especially on the importance of St. Paul as a point at which the Church should concentrate her energies in the spread of the gospel. This region of country has been my residence principally for twelve years, and the five years next previous to that time, either at St. Louis or Galena; so that I have witnessed the progress in this great valley, north of St. Louis, for a period of seventeen years. St. Louis itself, when I first knew it in 1835, numbered less than 10,000 inhabitants, and had but one Presbyterian church. Since that time it has increased ten fold in population, and in Presbyterian churches also. Galena, at that time, was the next most important town north, which has only tripled in population in the same time. It had then (1836) but one Presbyterian church; it now has three. And there are other towns on the Mississippi river, and towns of importance, too, that have sprung into existence within the period of my observation, those on the west bank especially, as Burlington, Bloomington, Davenport, and Dubuque, not one of which, except the last, had a name or existence in 1835; and on the east bank, below Galena, are the towns Rock Island, Oquawka, and Quincy, all of which are limited in their trade and commercial advantages, but have steadily increased in a greater or less degree, and their churches in about the same ratio. The town of St. Paul is a new town, and one whose commercial advantages are much greater than any of the towns alluded to above St. Louis. It now numbers about 3000 inhabitants, and has increased ten-fold in three or four years, for the reason that it stands at the head of steam navigation for that class of boats that run from St. Louis and Galena northward. The Minnesota river, that enters the Mississippi river on the west side, a few miles above St. Paul, is navigable for boats of a smaller class than those running below St. Paul; hence the advantage to St. Paul in reshipping—and hence a point where all the several branches of mercantile, mechanical, manufacturing, and commercial pursuits, will concentrate, and will continue to multiply. Besides, that mammoth water-power at the Falls of St. Anthony, which has already attracted eastern capital, will contribute to the business and importance of St. Paul, the distance between the towns being only about seven or eight miles, the one being above the Falls, and the other below, and on the same side of the river. Time will be when these towns will be almost united; at all events, the commercial importance of St. Paul is increased by the manufacturing importance of St. Anthony. St. Paul, too, is the capital and seat of government, and will probably remain so for many years. The mercantile interests are here concentrated, mainly, for the country high up on the Mississippi river; extending its arms of trade to the Red river settlement of the north; a distance of six hundred miles to the north-west, and even into the dominions of Lord Selkirk, beyond the American line; then in the west and south-west is the beautiful and fertile valley of the Minnesota, into which the Anglo-Saxon race is pouring its flood of emigration. Turning to the north and north-east, we have that inland ocean, Lake Superior, with its mines and fisheries, and in all the intervening distance, forests of white and yellow pine, the resources of all which combined, when fully developed, will produce a trade almost incalculable at the present day. This, of course, will attract population. But the day is not far distant, when the great enterprise of the age, the railroad system, will penetrate these forests, and bind, as with shackles of iron, the trade of the pineries, and lakes of the north, the Mississippi and Red rivers of the north-west, and the Minnesota of the west and south-west, with St. Paul, it being the head of navigation of the greatest river of the continent. This vast region of country, whose common commercial centre nature has indicated, by the rush of emigration to St. Paul, will probably continue without a parallel, it having increased ten fold or thereabouts in three or four years, and must, in the nature of things, become the largest town on the river above St. Louis, for the good and valid reason, that no other town on the Mississippi naturally centres the trade of such an extent of country; then in St. Paul, as in St. Louis, the church has a work to do; her glittering spires should keep pace with the increasing population; several of the evangelical churches have their houses of worship; the Old-school Presbyterians have an organization, but as yet, no house of worship, except the privilege of the court-house. The interests of this branch of our beloved Zion is entwined around my heart; it has the numbers, it has the faith, and it has the wealth too, and therefore it ought to direct its energies, and give good effect at its strongest point. It needs a good house of worship at St. Paul.

The late Dr. W. S. Potts, of St. Louis, spent a few days of his last summer on earth, in my family. He expressed the conviction that our branch of the Church had overlooked the importance of this region of country, especially of St. Paul, and no doubt felt a strong hope that he might yet witness that branch of Zion he so much loved arrayed in gospel armour, and doing her part with the other branches in extending the faith of our common Lord. Having thus directed your attention, which is the special object of my letter, to this field of labour, I conclude with the hope and the prayer that the humble views expressed herein, may find a hearty concurrence on the part of those whose privilege it is to aid in so delightful and so glorious an enterprise—Church Extension. I am very respectfully, your obedient servant,

William Holcombe."

THE SPIRITUAL RAPPERS SPIRITUALLY RAPPED.

Below, the readerwill find an admirable letter from one of our beloved brethren labouring in Wisconsin. He was undoubtedly divinely directed in the choice of his weapons of warfare. *God's word* is "*a fire and a hammer.*" O that we, who bear the sacred office, felt and confided in its power more. "The sword of the Spirit," there is none like it. While some are forgetting its use, may all in our Church prize and accomplish themselves in it more.

——, Feb. 16, 1853.

The past three months, however, has been a season of peculiar trial and perplexity. It is just a year since we dedicated our new house of worship. That dedication was followed by a precious season of spiritual refreshing, the hallowed influences of which remained in the Church for a long time. But as these passed away, the great adversary of souls seemed to make a new and desperate attempt to regain the ground he had lost.

He seems to have appeared personally and almost visibly in our village, in the form of what is commonly called the "*Spiritual Rappings.*" They came in upon us like a flood, and for a few weeks it seemed as though all the barriers of truth and reason were broken down. "Mediums" and "Spiritual Circles" multiplied on every side. The writings of Swedenborg and A. J. Davis were in great demand, and were circulated from house to house. Of course Skepticism and Universalism increased at a fearful rate—for the "Spirits" are all Universalists. For a time I hardly knew what to do. Of all modern errors and delusions this, while it is the most monstrous, is at the same time, I must confess, *practically* one of the most difficult to meet of any I ever encountered.

When you meet a Rationalist, or a Bible Universalist, or a Socialist, or even a Mormon or an Atheist, you have at least some firm ground on which to base an appeal either to his reason or his

heart. But when men have embraced this new theory, and come actually to believe they are in direct communication with the spiritual world, what can you do? You might as well attempt to reason with a crazy man—all appeals are met with a "thus saith the spirits"—and to reason with spirits were as idle as the attacks of mailed knights of ancient days upon the old fashioned ghosts of haunted castles.

Neverthless, I felt that something must be done. The minds of multitudes were being poisoned, or at least diverted from the truth—while, with the spread of these new spiritual doctrines, there was a very marked increase of sin and vice—especially of intemperance and reckless dissipation among our youth. But, believing that the best antidote for error is to be found in the direct teachings of God's word, I set myself carefully and prayerfully to bring that word to bear upon this error. I commenced a course of Sabbath evening discourses on the "*future*"—which I have just closed, and I trust with some profit. I began by endeavouring to enforce the proposition, that our only safe guide in looking into the future is God's word, and then endeavoured to bring out, as clearly as possible, exactly what the Bible does teach of death, resurrection, immortality and future condition of the soul, judgment, future state of the righteous, future punishment of the wicked.

These discourses have occupied some nine or ten evenings, and have been attended by a large and attentive audience, and apparently with an increasing interest to the close. During the last three or four discourses on the judgment, heaven and hell, the audience was deeply solemn; and I am now endeavouring to follow up those impressions by a practical exhibition of the great doctrines of grace, in answer to the question, "How shall we escape from the wrath to come?" In the mean time, the "Spiritual" excitement seems to be dying away, though many still cling to the delusion. The more intelligent of those who first embraced it are now giving it up. Almost all men of sound judgment, who have witnessed the performance, while they say it is difficult to account for the "raps," are unanimous in admitting that there is no intelligence in the answers obtained. The last report I have heard from them, was of one of the prominent mediums half drunk in a bar-room, cursing and swearing, and accusing the "Presbyterians" and myself of having broken up the spiritual communications and driven away the spirits. R.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of February, 1853.

SYNOD OF ALBANY.

Pby of Troy.—Second st ch Troy, of which 50 from JANE ELIZA VAIL, and 50 from ANNA STEWART KNOWLTON, to constitute themselves hon mems $560 50

SYNOD OF BUFFALO.

Pby of Rochester City.—Vienna 1st ch, 37 50 balance to con Mrs OLIVIA B STOCKTON hon mem, from JOSEPH FULTON 100, to con himself and Mrs ISABELLA FULTON hon mems, and from CARSO CRANE 40, balance to con himself an hon mem —177 50; Rochester 2d ch 8 185 50

SYNOD OF NEW YORK.

Pby of Hudson.—Hamptonburg ch 33; Coshecton ch 5; Liberty ch, dying gift of Alanson Stewart 10 48 00
Pby of Bedford.—Croton Falls ch 10 28
Pby of New York.—Fifth Avenue and 19th st ch N Y, ann coll, of which 100 to con BENJAMIN M WHITLOCK an hon mem, 3704 03; University Place ch N Y, ann coll 1101 44; Madison st ch N Y, ann coll, of which 50 to con Mrs IRENE B ROBERTS an hon mem 177 56; Brick ch N Y, addl 50; Brooklyn 2d ch, from Fanny T Wickham, a child 3 years old 1 04 5094 07
Pby of New York 2d.—Mount Pleasant ch, Sing Sing 65 00

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Squan Village ch, of which 3 50 from the Ladies, and 3 from the Sabbath school 8 50
Pby of West Jersey.—May's Landing ch 36; Second ch Cape May 5; Camden ch 35 50; Williamstown ch 6 54 83 04
Pby of Susquehanna.—Orwell ch, per Rev J Foster, Treasurer of Presbytery 17 50
Pby of Luzerne.—Kingston ch 7 20

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Seventh ch Phila, ann coll 301 87; Eleventh ch Phil, cash coll 58 84, from C B Dungan 100, Robert Cornelius 50, Sarah H Cornelius 20, Robert C Cornelius 20, J D Reinboth 25, A Rutherford 10, J M Buck 5, A J Montgomery 5, H D Sherrard 5, Michael Blynn 5, Wm A Duff 5, A M Herkness 5, Chas Raynor 5, Jas Miller 5, John Collins 5, Wilfred Hall 5, Robert Wyllie 1, John G Moxey 1, Mrs Lownes 1, Cash 50 cts—in all from 11th ch 337 34; Port Richmond ch 6 56; Penn ch Phila, from Miss Rose 20; Arch st ch cash coll 84 16, from F V Krug 25, M C Krug 15, E C Krug 10, Dr Leyburn 15, Mrs Leyburn 5, Mrs J T 20, Thomas Earp 20, Howell Evans 20, W C C 15, W Wallace 10, B M Jones 10, J Wygand 10, C Stoddart 10, H Sloan 10, T W Baker 5, Jas Mason 5, R T Shepherd 5, G Heberton 5, C C French 5, W T Snodgrass 5, C H Grant 5, T G Hood 5, A M Potter 5, Mrs J B 5, J D Mulhollan 5, S Mulhollan 1, J A Parent 1, C D Ritchie 2, Miss Dorsey 1, Dr C 1, Mrs C 1, Pew No 116 1, J E Collins 1—in all from the Arch st ch 343 16; Westminster ch 13 52 1022 45
Pby of Donegal.—Pequa ch 20 00
Pby of Baltimore.—Franklin st ch Baltimore 134 24; First ch Baltimore 750; Aisquith st ch Baltimore 10 894 24
Pby of Carlisle.—Mercersburg ch in part 60; Williamsport ch 23 25 83 25
Pby of Northumberland.—Great Island ch 59 00

SYNOD OF OHIO.

Pby of Columbus.—Lancaster ch 19 66
Pby of Marion.—Pisgah ch, from W Boyd 1, and from Rebecca Boyd 1; Richland ch, from D Oborn 2, Sarah Hess 4 80 8 80
Pby of Zanesville.—Bethel ch 5 00
Pby of Richland.—Orange ch 5 75; Hopewell ch 5 50; Through Rev J M Faris, Treas of Presb Ashland ch 20 18; Frederick ch in part, from Mrs Faris 1 32 32 75

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Rolling Prairie ch 11 50
Pby of Fort Wayne.—Elhanan ch 1 62

SYNOD OF WISCONSIN.

Pby of Dane.—Oakland ch 12 00
Pby of Winnebago.—First ch Fort Wayne ann coll 47 37; First ch Dodge Centre 8; Burnette and Horicon ch 7 62 37

SYNOD OF VIRGINIA.

Pby of Montgomery.—Through Rev U Powers, Treas of Pby, Salem ch 53; High Bridge ch 6; Big Lick ch 16 85 00

SYNOD OF GEORGIA.

Pby of Georgia.—Marietta ch 50 00
Pby of Hopewell.—Macon ch 160 00

$8607 23

MISCELLANEOUS.

A Friend, Moss Neck Va, 30; A Widow's mite, per Rev G McKinley, Petersburg Ill, 1; A Hepburn, Williamsport Pa, 3; A mite from children 1; Robert Creighton, Phila 10; Mrs Sarah P Dandridge, Jefferson co. Va, 2; "J" —— 500; Joshua B Frierson Esq, Maury co. Tenn 30; E M Samuel, Liberty Mo, a balance 2; Rev J R Gilland, Davidson College N C, 50 cts; Cash N York 50; An Old Presbyterian 20; John Parkhill, Bel Air, Florida 5 654 50

LEGACY.

Legacy in part of Peter Hay, dec'd of Michigan 500 00

Total, $9761 73

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

3 Boxes from the Sewing Society of Franklin St church, Baltimore, Md, valued at $135, $120 and $110 $365 00

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia; during the month of February, 1853.

Pby of Hudson.—Hamptonburgh ch 5 00
Pby of New Brunswick.—Squan Village ch Ladies 1, Sab sch 1—2; First ch Cranbury for a church edifice at St Paul, Minnesota 18 20 00
Pby of Philadelphia.—Tenth ch Phila, from Mrs HANNAH ELLMAKER to con herself an hon mem of the Board of Missions 60 00
Pby of Baltimore.—Franklin st ch Baltimore 60; First ch Baltimore in part 250 310 00

MISCELLANEOUS.

"J R" Bridgeton, N J 5; Cash, N York 25 30 00

Total, $425 00

S. D. POWEL, *Treasurer.*

WASHINGTON CHURCH EDIFICE.

Receipts at the Office of the Board of Missions, Philadelphia, during the month of February, 1853, for the church edifice to be erected at Washington, D. C.

Pby of North River.—Wappinger's Creek ch 50 00
Pby of New York.—Rutgers st ch 137 04; First ch New York addl 50; Second ch Brooklyn 147 18 334 22
Pby of Louisville.—Mulberry ch, from a member 32 20
Pby of Transylvania.—Lebanon ch 7 00
Pby of West Hanover.—Briery ch 12; Bethesda ch 7 25 19 25
Pby of East Hanover.—Richmond 2d ch 67 41

510 08

MISCELLANEOUS.

W T Richardson, Waynesboro, Va 2 50; J M Towles, Raleigh, N C 3 5 50

515 58
Previously received and acknowledged 1808 61

Total, $2324 19

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of February, 1853.

SYNOD OF PITTSBURGH.

Pby of Ohio.—East Liberty ch in part 50; Montours ch 25; Miller's Run ch 15 50; Chartiers ch 14 55; Sharpsburg ch 30 09; Racoon ch 41; Pittsburgh 2d ch addl 50 cts 176 64
Pby of Redstone.—Uniontown ch 60; Tent ch 20; Georges Creek ch in part 12; Spring Hill ch 5; Laurel Hill ch, miss soc 30, in part to con Mrs Elizabeth Sherrar hon mem 127 00

SYNOD OF WHEELING.

Pby of Washington.—Claysville ch 29 37
Pby of New Lisbon.—New Lisbon ch of which Miss MARY CRAIG in part to con self hon mem 20, Sab sch 4 12, fem Bible class 7, D P Graham 2, G S Valandigham 5 57 75

MISCELLANEOUS.

Mrs Jane Wilson Steubenville, O 250 00

Total, $640 76

J. D. WILLIAMS, *Treasurer.*

BOXES OF CLOTHING.

Mrs M A C, Point Pleasant, Mason co Va 37 00
Ladies of Cross Creek ch 31 38

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of February, 1853.

Cash returned from R H Lilly 25 00
O M Hoagland, Macomb, Ill 5 00
A Friend to Missions in Louisville, Ky 18 00
Fairfield ch Iowa, per Rev S C McCune 10 00
Camp Creek ch Ill, per Rev R Harris 14 00
Check returned from Rev Ramsey Henderson 47 36
Shiloh and Olivet ch Ky, per William M King 50 25
Robert Cooper, Newcastle ch Ky, per Rev R Valentine 5 00
THOMAS STEVENS, Bethlehem Ind, to con self hon mem 50 00
Philemon Bird, Shelby co Ky, per John C Brown 5 00
Livonia ch Ind, per Dr A McPheeters 26 00
A Friend to Missions in Utica, Ind 5 00
Frankfort ch Ky, mo con coll, per R Knott 13 00
Denmark ch Tenn, coll by Rev B M Hobson 114 00
Jackson " " " " " " 65 00
Brownsville ch Tenn, in part, coll by Rev B M Hobson 12 00
Mt Carmel ch Tenn, coll by Rev B M Hobson 75 05
Raleigh ch " " " " 23 00
Connersville ch Ind, two years' collections 19 50
Hermitage ch Tenn, additional 5 00
Prospect ch Ind, Muncie Pby, per Rev Henry W Biggs 3 65
A lady in Charleston, Ind 5 00
E H Porter, per Rev J F Green 20 00
James McComb, " " 10 00
Mrs Smith, " " 1 00
A M Hopkins, " " 25 00
Mr Rendham, " " 50
Cash, " " 50
Rev A S Howsley donation 5 00
Crittenden ch Ky, per Rev D V Smock 3 00
Rev D V Smock, donation 2 00
Henry ch Ill, per Rev E S High 3 00
Batesville Ark, per Rev J J Baird 11 00
Presb of Louisiana, per Rev N P Chamberlain 100 00
Princeton ch Ill, per Rev I Pillsbury 30 00
Covington ch Ind, per Rev H M Bacon 3 60
Rev R M Badeau, donation 2 00
Osceola ch Ind, per Rev E S High 4 00

Total, $816 41

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

DR. HUMPHREY'S SERMON ON THE MINISTRY WE NEED.

We learn from the *Presbyterian Herald* of Louisville, that the churches of that city held a united service on the evening of the day set apart by the General Assembly for special prayer [last Thursday of February]. "On this occasion," says the Presbyterian Herald, "an able, interesting, and appropriate discourse was delivered by the Rev. Dr. Humphrey, from 2 Tim. ii. 2—'And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.' We do not know we can confer a greater favour upon our readers, than to permit them to share with us the pleasure of this discourse, so far as it can be shared by reading a meagre outline of the thoughts presented in it.

The Doctor, after a brief introduction, proposed as the subject of his discourse, *The Ministry we need.* He remarked,

1. That we need a godly ministry. (*a.*) It is expressly ordained of God, that the work of the ministry shall be entrusted to regenerated men only. (*b.*) None can expound the gospel who do not comprehend it; and none can comprehend it who have not been spiritually renewed. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." "He that loveth not, knoweth not God." (*c.*) All the teachings of the New Testament, touching the nature, duties, names, &c., of the ministry, assume that it is to be committed to pious men alone. (*d.*) The experience of the Church under the influence of a godly, and then under the curse of an ungodly ministry, confirms all these views.

2. We need an intelligent ministry. (*a.*) It is the duty of the pastor to teach the people. It is not enough to be able to utter the moving exhortation, the faithful warning, the impassioned appeal, and the tender invitation. "He must be able to teach others also." Of the Apostles it is said, that "daily in the temple, and in every house, they ceased not to teach and to preach Jesus Christ." Of Christ himself it is said, that he "went up into the temple and taught." (*b.*) The careful and accurate exposition of the word of God, using all the light of the best scholarship and the most thorough knowledge of the word, is an indispensable function of the pastor's office. (*c.*) It is needful that the preacher be able to resist the adversaries of the gospel, so that the truth may be established, and they that are of the contrary part may be ashamed. (*d.*) We want sermons that are full of the Bible, and arranged according to the dictates of sound sense. If a man can preach the gospel in its fulness and power without writing his sermons, by all means let him do so, for it is the most excellent way. But if this grace be not given to him, then let him write out his sermons, and read them out, too. Whether he preaches written or unwritten matter, whether by reading or by free speaking, whether by the tongue of the orator, or the accent of the Galilean, let us have from him the gospel, not philosophy; doctrine, not fancy; the onset on the conscience, not the voice of the charmer, charm he never so wisely.

3. We need an orthodox ministry. (*a.*) There is a class of doctrines, commonly called evangelical, through which we are assimilated to brethren of various names. So far as we can understand, the reception of these doctrines is essential to salvation. A ministry that should not preach this system, would be worse than none. (*b.*) There is another class of truths which are peculiar to the Westminster symbols. These truths should be faithfully preached; for, first, they are clearly taught in the word of God; next, they furnish a firm foundation for the sinner's hope and calling; and further, they are owned of God in the conversion of sinners. Jonathan Edwards the great, speaking of a wonderful revival of religion which occurred in his congregation at Northampton, said: "No discourses have been more remarkably blessed than those in which the doctrine of God's absolute sovereignty, with regard to the salvation of sinners, and his just liberty with regard to answering the prayers or succeeding the pains of mere natural men continuing such, have been insisted on. I have never found so much immediate saving fruit, of any discourses I have offered to my congregation, as some from Rom. iii. 19, 'That every mouth may be stopped,' endeavouring to show from these words, that it would be just with God, for ever to cast off mere natural men."

4. We need an earnest ministry. We need men who will preach the gospel with the purpose, if it be possible, to save men, "pulling them out of the fire"—who "know nothing, and are determined to know nothing, save Jesus Christ and him crucified." We need an order of ministers that will plainly lay down at every man's door the guilt and condemnation that rest upon him; who will say to another David, with Nathan the prophet, "Thou art the man;" to say to another Herod, with John the Baptist, that "he ought not to have his brother's wife;" and to another Felix, with Paul, who spake to him of righteousness, temperance, and the judgment to come. "If the clergymen of our day," said Daniel Webster, "would return to the simplicity of the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day, take their text from St. Paul and preach from the newspapers. When they do so, I prefer to enjoy my own thoughts, rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying, 'You are mortal—your probation is brief—your work must be done speedily. You are immortal, too. You are hastening to the bar of God! The Judge standeth at the door!' When I am thus admonished, I have no disposition to muse or sleep."

5. We need a self-denying ministry. (*a.*) The work of the ministry in churches already established, requires great self-denial. (*b.*) The domestic missionary cannot serve his Master in this capacity, except at a continual sacrifice of ease, comfort, intellectual progress, if not of health and life. (*c.*) The same is true of the foreign missionary. (*d.*) It seems to be a law of the kingdom, that when any great work is to be done, or any forlorn adventure is to be undertaken, or any immense sufferings are to be endured, the ministry must stand in the forefront. See 1 Cor. iv. 9—13.

6. We need a numerous ministry. (*a.*) The foreign population of the country is increasing, by immigration alone, at the rate of one thousand, or a congregation, a day. (*b.*) Our native population is increasing at the rate of more than three thousand, or more than three congregations, a day. (*c.*) Our population is scattered over vast regions, requiring many more labourers to reach them all than would otherwise be demanded. (*d.*) The heathen world is now open to the gospel, and perishing for the want of it. Our Church has less than *sixty* ordained ministers in the whole foreign field.

Here two questions arise. The first is—What is our Church, as a whole, doing towards the supply of such a ministry as we need? The answer to this question, as drawn from official sources, presents a melancholy case. It is obtained from an induction of four particulars—each of which agrees, substantially, with all the rest. The first is this: During the five years ending in 1846, the number of young men who entered our various theological seminaries, was 504; during the five years ending in 1851, the number was 510, showing an increase of only six in the course of five years. The second particular relates to the number of candidates for the ministry under the care of our Board of Education. In 1847 it was 403, and in 1851 it was 388, showing a diminution in their number. The third particular shows that during the five years ending in 1846, the number of ministers in our Church increased 426; and during the five years ending in 1851, the increase was 380, showing a decided decrease in the rate of progress. The last particular relates to the number of ordinations to the ministry. These, in 1847, amounted to 94; in 1848, to 61; in 1849, to 62; in 1850, to 64; in 1851, to 87. These four indications point to one and the same result—that while our Church is increasing in its numbers, wealth, means of influence, colleges and seminaries, the ministry is increasing in a diminished ratio. This is, perhaps, the most serious and important fact connected with the state of our Church at the present time.

The other question of immediate interest relates to the means which should be employed to raise up such a ministry as we need.

First—let such of us as are parents consecrate our sons to the work of the ministry, and use all the means of divine appointment to the end that they may be prepared to preach the gospel.

Next—it belongs to the office-bearers and communicants in our congregations, to seek out such of our young men as seem to be called of God to the work. It cannot be doubted that some enter the ministry who have not been divinely called; nor can it be doubted that many fail to enter the office who are so called.

Further—it is our duty to seek for the blessing of God upon the young men now in our Theological Seminaries and Colleges, who have given themselves to this work. A revival of religion in a Theological Seminary is of incalculable value in preparing our rising ministry for the work before them.

And further yet—we should seek for the outpouring of the Spirit upon the ten thousand youth now gathered within the precincts of our Colleges. A revival in College is peculiarly interesting, from the circumstance, that a large proportion of youth there converted to God may be expected to enter the ministry.

And lastly—let us seek for a general outpouring of the Holy Spirit on all our pastors and evangelists, and ruling elders and deacons, and parents and children, and masters and servants, to the end that our Church may receive at once a renewal of its own inner spiritual life, and an augmentation of its outworking forces.

MRS. BOTT OF PETERSBURG, VA.

The Board of Education, on the departure from this life of so steadfast a friend as Mrs. Susan C. Bott, of Petersburg, owe it to the Church to record their sense of her loss, and to mention her labours of love as an example to others.

The Rev. Dr. Leyburn, her former pastor, has paid an eloquent tribute to her memory in an obituary notice in the last *Presbyterian*, from which the following is an extract.

The deceased was in many respects one of the most remarkable Christians of her day. She was the grand-daughter of the celebrated Governor Spotswood, whose name is so prominent in the colonial history of Virginia. The style of society in the midst of which she was reared, was not favourable to evangelical piety, especially at that period. After the organization of a Presbyterian church in Petersburg, she heard the truth faithfully preached by the Rev. Benjamin H. Rice, and became hopefully a Christian. Her piety has not only been consistent, but eminent. None of the pastors of that church would have a moment's hesitation as to that testimony. She has been almost as well known in many portions of Virginia as the pastors themselves. No one ever thought of questioning the goodness of Mrs. Bott. Having been long a widow, and being childless, she had nothing to hinder her active employment in religious and charitable duties, and to these she devoted her whole time, and with an industry, energy, and economy of every available moment, which could not have been surpassed. In her zeal to do good, she devoted herself chiefly to the manufacture of fancy work, the proceeds of which were devoted for the most part to the Board of Education of the Presbyterian Church, which, in the aggregate, must have amounted to many thousand of dollars. These benefactions came nominally from a "Society," but they were really, to a very great extent, the fruits of her own labours. She must have given, in this way, to that Board from three to five hundred dollars annually for many years. The Board of

Education will never have more reason to remember any friend, than it has to revere the memory of Mrs. Bott.

We are also enabled to give a most interesting extract from the sermon preached by her present pastor, the Rev. A. B. Van Zandt, who has undertaken, as we are glad to learn, to write a memoir of this excellent Christian lady.

For the last quarter of a century, her heart and soul have been engaged in sustaining and promoting a benevolent society in this church [the Ladies' Education Society] with which her name has become so completely identified, that it is seldom called any thing else than Mrs. Bott's society. In this laudable effort she has had some worthy compeers, and in looking over its records, it is good to see the names of some yet present with us, who have stood by it from the first. But it is no disparagement to any one, to say that its first directress has been its life and strength—"many daughters have done virtuously, but thou hast excelled them all." Since its organization in 1827, her courage has never faltered, her zeal and efforts have never relaxed. Through all its vicissitudes and its struggles, she has clung to it still, convinced that it was an agency for good, the results of which only eternity could disclose. Through her own industry, ingenuity, and taste, she has sustained its funds, when they depended mainly upon her exertions. Its interests have been in her thoughts by day and by night, and the beautiful specimens of her handiwork which it has called forth, may be found in almost every part of Virginia. Flowers, rivalling in their delicate tints the pride of the garden, will be admired in many a dwelling, long after the grass is green upon the grave of her by whose fingers they were fashioned. But yet more beautiful and enduring flowers of memory will remain, and from the precious seed sown by those whom her toils have aided, in preparation for the work of the ministry, there will spring up many "plants of righteousness" to bloom for ever before the throne of God.

The last days, aye! the last hours of her life, were occupied in labouring for the Education Society; and when Death had already begun its work, and the damps of the grave were on her brow, and its icy coldness had seized her extremities, the articles for the Society were taken from her hands, but still it remained in her thoughts, and folding her hands upon her breast, she uttered, as in reverie, "It has flourished! It has flourished!" Yes! indeed, it has flourished under her care; and now, as an example of what individual effort and energy may accomplish, we may state, that this Society, so largely sustained by her exertions, has realized for the cause of Education, during its existence, about ($7000,) seven thousand dollars!

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

CHARTERED CORPORATIONS IN EDUCATION.

HARVARD AND ANDOVER.

The question has been discussed of late, whether chartered corporations, or Church judicatories, are the safest depositories of power in the work of education. We see no reason why such a discussion should excite angry feelings. The aim of all educators is the truth. We do not propose, at present, to use abstract argument in the settlement of the above question; but simply to refer to two notable cases of *failure* and perversion, connected with the irresponsible superintendence of institutions under the care of chartered corporations.

Harvard University was designed by the Puritans to be a bulwark of religion and learning. In the first constitution of the College, the objects proposed to be attained in its foundation are set forth to be "*piety, morality, and learning.*" These objects were zealously pursued under the original management of the institution. President Quincy, in his history, says: "The students were practised twice a day in reading the Scriptures, giving an account of their proficiency and experience in practical and spiritual truths, accompanied by theoretic observations on the language and logic of the sacred writings. They were carefully to attend God's ordinances, and be examined on their profiting; common-placing the sermons, and repeating them publicly in the hall. In every year and every week of the college course, every class was practised in the Bible and catechetical divinity." In 1693, the Board of Overseers, in making inquiries about the religious instruction in the College, were informed that "the Greek Catechism is recited by the Freshman class; Wollebius's Divinity and Ames' Medulla, by the other classes on Saturday."

Since these days, a great change has come over this institution of the Pilgrim fathers. About the beginning of this century, error gained the ascendency; and the corporation of seven, to whom the affairs of the College were mainly committed, became of an opposite faith from the original founders. This change, let it be remembered, has occurred in the *Corporation* of the College, but not in the Congregational Church in Massachusetts. The Church, as a whole, although severely tried, passed through the conflict; but Unitarianism gained the complete victory in the Corporation.

One of the objects of Harvard College was to raise up a pious and learned ministry; but to show to how great an extent the *failure* has wrought throughout the whole academic department, let the following facts, which are all that are, at this moment, within our reach, testify. During the first thirty years after the founding of Andover Theological Seminary, the whole number of alumni who entered the ministry, was 693; and of this number only 31 were *graduates of Harvard College!* So thoroughly had evangelical religion been banished from this institution of the Pilgrims during the Unitarian reign, which still continues.

Again—The statistics of the principal colleges of New England and New York, recently collected, show that the number of students, exclusive of Harvard, is 2100, and that of these 506 are expecting to study for the ministry, or about one *fourth* of the whole number. On the other hand, out of the 319 students at Harvard College, the number looking forward to the ministry is stated to be only about 30, or between a tenth and eleventh of the whole number in the institution.*

These statistics go to prove the extent of the damage done by Unitarianism at Harvard, to the cause of evangelical religion. Unitarianism has gained not only the ascendency, but the monopoly, in the Board of Fellows. *Every member of the Corporation* is Unitarian. At a recent election to supply a vacancy, the orthodox made an attempt to put in one of their number, but were signally defeated.† The Unitarians having exclusive control, would not yield an inch of the ground which their tactics have won. So much for the old Puritan College at Cambridge, confided to the care of a Chartered Corporation, separate from the Church!

ANDOVER THEOLOGICAL SEMINARY.

Let us now turn our attention to the Theological Seminary at Andover. This Seminary was established *in consequence of the defection at Harvard University;* and this fact gives additional weight to the testimony, growing out of the present condition of things at the Seminary, against the management of non-ecclesiastical corporations. Unitarianism gained its first complete victory at Harvard, when Dr. Ware was elected to the Hollis Professorship of Divinity in 1805. The Orthodox immediately concerted measures to train their young men for the ministry at a new institution. The Theological Seminary at Andover was founded in 1807, for the very purpose of sustaining the old Puritan religion in opposition to the destructive errors of Socinianism. The Seminary was placed under the management of a Chartered Corporation, outside of the Church, and *beyond its control;* and in the course of a few years only, after its foundation, the cry of perversion, mismanagement, and error, has been sounded through the land. The religious public has heard rumours of theological variations and defalcations at this institution for the last twenty years. Dr. Dana, one of the trustees, in a pamphlet just published, and from which we shall quote a few paragraphs, says: "Doctrinal collisions between different Professors have been, *for years,* but too well known to the students. These collisions have occupied *even the pulpit of the Seminary!*" When the venerable Dr. Woods retired from the Theological Chair in the Seminary, and the present Professor, Dr. Park, was elected in his place, Dr. Dana says: "On the morning of the inauguration of the Professor of Christian Theology, I declared myself constrained to consider that act as conclusively stamping the Seminary with a character entirely diverse from its standards, and from the declared and well understood intentions of its Founders." This faithful servant of Christ made a remonstrance to the Trustees of the Seminary in 1849, which he now publishes in view of the increased necessity of a public exposure of the state of things in the institution. The following are extracts from the pamphlet. Let it be remembered that Dr. Dana has been a trustee of the Seminary for forty-nine years.

With the venerable Founders of the Seminary I was intimately acquainted; I knew their favourite objects and designs; I have carefully pondered their constitution and statutes; and I have watched, with deep solicitude, the course of things in the Institution, from its first inception to the present time.

The conviction is now rapidly spreading in the community, that in the Andover Seminary the doctrines of the Catechism, so rigidly prescribed by the constitution, are not taught; that is to say, not taught from the chair of the Professor of Theology. This is well known and frequently declared, even by members of the Seminary. Indeed, the fact is indisputable. . . . . He has directly attacked the most important articles of the Catechism, of which he has repeatedly declared his belief, with his solemn engagement to teach its doctrines. And more still, he has repeatedly stamped these articles with ridicule, and exposed them to public scorn.

Dr. Dana exhibits the erroneous doctrines taught by the Professor of Christian Theology, and gives much information in regard to the mournful and mischievous condition of that school of the prophets. Our space admits only of the following extracts;

The constitution provides that every Professor in the Seminary shall be a man of sound and orthodox principles, according to the system of doctrines denominated the Westminster Assembly's Shorter Catechism. Every Professor must, on the day of his inauguration, publicly make and subscribe a solemn declaration of his faith in Divine Revelation, and in the doctrines of the Assembly's Catechism. He must solemnly promise to defend and inculcate the Christian faith as thus expressed, in opposition to all contrary doctrines and heresies. He must repeat the declaration and promise at the close of every five years; and should he refuse this, or should he teach or embrace any of the proscribed heresies or errors, he shall be forthwith removed from office. . . . . .

There is, my brethren, one point of fundamental importance, yet untouched. This Board, a few years since, passed an act by which the Professors on the Associate Foundation, comprising the greater portion of the Professors, were excused from taking the Assembly's Catechism, as a part of their creed. It may

* The same statistics report that at a weekly prayer meeting Society, only 19 students attend.

† The *Board of Overseers* of the College is a separate body from the *Corporation,* and of inferior authority. In order to still the clamour of Unitarian usurpation, some members of different denominations have been admitted into the Board of Overseers; but on the above test question, the vote stood *five* for the Orthodox and *seventeen* for the Unitarian.

possibly be recollected that, at the time, I expressed the opinion that this was a wound in the vitals of the constitution. That such is the real fact, there is the most conclusive evidence, to which I now beg your attention.

The constitution, in its eleventh and twelfth articles, provides that *every Professor in the Seminary* shall declare and subscribe his belief in the doctrines of the Catechism, and solemnly promise to teach accordingly. There is no evading this, unless it can be made to appear that the Associate Professors are not *Professors in the Seminary*. And this has never been pretended.

Farther; there are still living two highly respectable men (Dr. Woods and Mr. Farrar) who had the entire confidence of the founders; with whom the founders consulted in framing the Constitution; who took an active part in framing it; and who, of course, must have known the founders' views and intentions. These individuals have uniformly and confidently declared that the Catechism was intended for all the Professors in the Seminary, without distinction or exception.

Be it further remembered, that this point was never questioned in the Board for more than thirty years. And it is a notable fact, that when, a few years since, one of the associate professors objected, at the recurrence of the usual term, to assent to the Catechism as a part of his creed, his objection was overruled, and he was required to give this assent, because, in the view of the Trustees, the Constitution plainly required it.

We have, then, three distinct and independent proofs of the true meaning of the Constitution. And we have equal evidence that the Constitution has been violated in its most essential provision—a provision designed, more than any other, to stamp the character of the Seminary.

It appears, then, that the Trustees, although the charter requires *every Professor in the Seminary* to subscribe to the Shorter Catechism, have released the majority of the Professors from that obligation. And further, the Professor of Theology, who is not released, has "repeatedly stamped these doctrines with ridicule, and exposed them to public scorn!"

The abettors of these theological aberrations and novelties, of course insist upon their own orthodoxy; but so did the Unitarians in Harvard, until they got undisputed possession, and defied the power of those who loved the ancient faith.

Our object, in making use of the statements in Dr. Dana's pamphlet, is not to meddle with controversies in other churches so much as to warn our own Church, and to give it materials for reflection in settling the foundation of its own institutions.

There is always danger of perversion in chartered corporations outside of the Church. There is, indeed, danger in the Church itself, but far less, we think, than in bodies foreign to it. The work of education comes fairly and fully within the province of religion, and of the Church, which is the guardian of religion. The Church, and not politically chartered corporations, is "the pillar and ground of truth;" and the training of the young cannot be so wisely and safely committed elsewhere.

The cases of Harvard College and Andover Seminary, the oldest institutions of their class in the United States, and both founded by the strictest sect, suggest to thoughtful minds the danger of confiding such interests to a management excluding the control of the Church.

NEW PAROCHIAL SCHOOLS.

Quite a number of churches are considering the subject of establishing Christian schools under their care. The State system, however worthy of support in many respects, does not aim at "the chief end of man." Moreover, there is room for other institutions. Thousands of local schools have been established under private management in the States patronizing the public school system; and these private schools grow out of the inability of the State to meet all the demands of education. Our Church has a wide field for its operations outside of the sphere of the public schools. *A State monopoly* in education will never be tolerated, even if it could be obtained. If a secular education is better than none at all for the masses, there will always be found many Christian people, who will insist upon having their own children brought up religiously, and who will endeavour to extend the same privileges to others who may choose to make use of such opportunities.

To those churches, which are now considering the great subject of Christian education, with a view to establish schools under their own care, we offer two simple thoughts.

1. Brethren, consider the matter in the light of eternity. Let the worth of the souls of children be realized; the necessity of religion as the guide of our nature; the importance of beginning early in life; the interest of Christ in little children; the blessings which have always abounded to the Church through the pious nurture of her youth. Consider life, death, the judgment, and immortality.

2. Count well the cost of the enterprise. Do not begin, unless you have the spirit of prosecuting the work. If you begin, brethren, go forward! It will cost time, labour, prayer, money, faith, trial. But go forward! God has promised blessings to them that labour for his glory. The spirit that "tires and faints" is not that of victory; such a spirit is doomed to defeat, must expect it, *deserves it*. But when did true Christian effort fail, when pleading for God's grace, when working the means of success, when following in the cause of divine requirement?

A NEW PRESBYTERIAL COLLEGE.

GREENSBURG PRESBYTERIAL COLLEGE.

The following notice, which is the only one that has reached us, of the Greensburg Presbyterial College, Indiana, is copied from the *Presbyterian Herald*. It is understood that the College is designed for FEMALES. The Rev. J. G. Montfort, the pastor of the Greensburg church, has the subject of education much at heart, and the old maxim rarely fails in providence, when applied to devising and executing measures for the advancement of Christ's kingdom—"Where there is a will, there is a way."

PREBYTERIAL COLLEGE.—At a meeting of the Stockholders of Greensburg Presbyterial College, the following gentlemen were elected Trustees of the Institution: A. R. Forsyth, J. S. Scobey, B. W. Wilson, J. F. Stevens, John Thompson, Samuel Byran, I. T. Gibson, and Rev. J. R. Walker.

The Board consists of sixteen members—one-half elective by the stockholders, the remainder by the Presbytery of Whitewater. The following members were appointed by the Presbytery.

Rev. J. G. Montfort, Greensburg; Rev. S. S. Potter, Lawrenceburg; Rev. D. D. McKee, Fairfield; Rev. D. M. Stewart, Rushville; Rev. W. H. Moore, Rising Sun; Rev. James Gilchrist, Mt. Carmel; Rev. W. M. Stryker, Kingston; Mr. M. W. Haile, Brookville.—*Greensburg Press.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, FEBRUARY, 1853.

I. FUND FOR CANDIDATES.

Presbytery of Albany.
Broadalbin ch, Mrs M P Monteith $1 00

Presbytery of Ogdensburg.
2d ch Oswegatchie 11 00

Presbytery of Hudson.
Liberty ch, dying gift of Mr. Alanson Stewart, per Rev J N Boyd 5 00

Presbytery of Long Island.
Bridgehampton ch 29 00

Presbytery of New York.
1st ch, New York, add'l 510; Brick ch 540 13; 15th st ch, New York 80 39 1130 52

Presbytery of Elizabethtown.
Connecticut Farms ch 20; 2d ch, Morristown 52; 1st ch, Morristown 40; Mendham ch 1 113 00

Presbytery of West Jersey.
Cold Spring ch 25 00

Presbytery of Susquehanna.
Friendsville ch 1; Troy ch 3 4 00

Presbytery of Luzerne.
Kingston ch, Mrs H H Welles 10 00

Presbytery of Philadelphia.
Penn ch, Mrs Jane Rose 10, Miss Rose 20; 10th ch, cash coll 318, of which for this fund 102 50 132 50

Presbytery of New Castle.
Rock ch, Rev A De Witt 2 00

Presbytery of Baltimore.
Hagerstown ch 19; 1st ch Baltimore 750, of which one-half for this fund 375; Aisquith st ch Baltimore 10 404 00

Presbytery of Northumberland.
Sunbury ch add'l 1 00

Presbytery of Redstone.
Sewickly ch 10 00

Presbytery of Ohio.
Sugar Creek ch, through L Flattery 9 32

Presbytery of Richland.
Fredericktown ch 17 00

Presbytery of Lake.
Rolling Prairie ch 11 50

Presbytery of Fort Wayne.
1st ch Fort Wayne 47 38

Presbytery of Sangamon.
Petersburg ch 16; Providence ch 5 21 00

Presbytery of Dane.
Oakland ch 4 00

Presbytery of Milwaukie.
Lynn and Hebron chs 3 00

Presbytery of Montgomery.
Christiansburg ch 5; Salem ch 70 75 00

Presbytery of Louisiana.
Carmel ch 26; Berean 5 55 31 55

Presbytery of Chickasaw.
Holly Springs ch 25 00

Presbytery of Brazos.
Galveston, B S Parsons 25 00

Presbytery of Lodiana.
Lodiana ch, Northern India 25 30; Jalandar ch, Northern India 1 97 27 27

MISCELLANEOUS.
"J" 500; "K" 500; Miss A R, through Mission Rooms, New York 50; Moss Neck ch, Virginia 30; "A friend to the cause," per William Buchanan 2; Rev W F P Noble 1 1083 00

$3258 04

II. FUND FOR SCHOOLS, COLLEGES, &C.

Presbytery of Troy.
Lansingburg ch 38 00

Presbytery of New York.
W X Y 3000: W 100; 1st ch, N Y, add'l 100 3200 00

Presbytery of New Brunswick.
Ladies of Squan Village ch 2; Sabbath-school of Squan Village 1 3 00

Presbytery of Philadelphia.
10th ch Philadelphia (part of collection) 215 50
Penn ch, Mrs Jane Rose 10 225 50

Presbytery of Baltimore.
1st ch Baltimore 375 00

Total, $3841 50

J. B. MITCHELL, *Treasurer.*

Total at Philadelphia, $7099 54

RECEIPTS AT PITTSBURGH, FEBRUARY, 1853.

Presbytery of Redstone.
Spring Hill ch $5 00

Presbytery of Steubenville.
Ridge ch 15 00

MISCELLANEOUS.
Mrs Jane Wilson, Steubenville, donation per Rev C C Beatty, D D 500 00

Total, $520 00

J. S. LEECH, MCALPINE & CO. *Treasurers.*

RECEIPTS AT LOUISVILLE, JANUARY AND FEBRUARY, 1853.

Presbytery of Palestine.
Grandview ch $36 00

Presbytery of Louisville.
1st ch Louisville, Ladies' Education Society 50 00

MISCELLANEOUS.
A lady in Charleston, Indiana 5 00

Total, $91 00

A. DAVIDSON, *Treasurer.*

Total, $7710 54

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday, May 2d, at 4 o'clock, P. M.

The Annual Sermon will be preached before the General Assembly by the Rev. William T. Hamilton, D. D., of Mobile, Alabama. The Rev. John C. Backus, D. D., of Baltimore, is the alternate preacher.

A Sermon for the Board will also be preached in the church on Fifth Avenue and Nineteenth street, New York City, by the Rev. Thomas Smyth, D. D., of Charleston, South Carolina, and an abstract of the proceedings of the last year presented, on the Sabbath evening preceding the meeting of the Board.

RECENT INTELLIGENCE.

Mission House, March 16, 1853.

India.—Letters have been received from Futtehgurh, January 5, and Calcutta, January 4. The latter is from the Rev. R. E. Williams, mentioning his arrival at that city on the 31st of December, after a favourable voyage. He expected to proceed on his journey in a few days. The impression made upon his mind by witnessing the state of the heathen is thus spoken of:—"The aspect of heathenism as presented *here* is revolting enough; what must it be in some other places? Although I had read a good deal about it, I had formed no adequate notion of the degradation of these people. The sight of them increases my desire to labour for their improvement, and yet it fills me with misgivings." The Rev. J. J. Walsh mentions an interesting application from the people of a village, near Futtehgurh, for regular instruction in the Christian religion. The guru, or religious teacher, of the village had procured a copy of the New Testament from one of the native Christians, the perusal of which had led himself and others to make this request. Mr. Walsh adds, "You will be pleased to hear that from all the reports which have been sent in of missionary operations during the past year, there is a general expression made of the readiness of the people to hear, and the removal of almost all open opposition. I cannot but think we are on the eve of a most important change in this whole land."

Siam.—We have received advices from Bangkok, dated December 1, and from the Rev. S. Bush, at Singapore, December 18. He was on his return to this country on a visit for his health, a measure which previous letters had led us to expect would become necessary. Mr. Mattoon was going on with the revision of the Siamese translation of the New Testament, and the other labours of the mission were in usual progress.

China.—Letters have been received from Canton, Dec. 25, but not containing news of marked interest.

Mission to the Chinese in California.—The Rev. W. Speer writes on the 31st of January that a neat chapel had been fitted up, in which services would be commenced on the 13th of February. An evening school had been commenced, with some eight or ten scholars. Opium is already beginning to be introduced from China. A lecture had been delivered, and repeated by request, before large audiences, pointing out the evils resulting from its use. Mr. Speer concludes his letter by soliciting "a frequent and earnest remembrance of the great work to be done here, in the prayers of Christian friends."

Creeks.—A letter of the Rev. R. M. Loughridge, of January 25th, gives very pleasing accounts of the state of religious feeling at the station at Tallahassee. Three of the more advanced scholars had been received to the communion of the church, in addition to the three mentioned in our last month's issue; some others were indulging the Christian's hope; and a general seriousness of feeling was manifest. This church is evidently enjoying times of refreshing from the presence of the Lord.

Italy.—A letter from a well informed correspondent, a gentleman of the highest standing, dated December 27th, after acknowledging a remittance in aid of the church in Turin, gives the following cheering statements: "The Roman Catholic newspaper, the *Armonia*, says that we have made some thousand proselytes, and it has means of knowing what is passing in its own church that we do not possess. All that we know is, that our chapel is filled with Roman Catholics three times on Sunday, and well attended every evening during the week; that there are always fifty or sixty adult catechumens, and a large and increasing number of communicants; that the Protestant weekly newspaper and Protestant books are circulated freely; that the Bible is sold publicly; that there are few large towns that are not in communication with us; that even in the country the gospel makes progress, and that there is a rising church in Genoa."

Death of Mr. Byers.—Just as the Record is going to press, we learn the afflicting news of the death of the Rev. John Byers, of the Shanghai Mission. He died on board the ship Nestorian, March 7. His last end was peace. Mrs. Byers and her little son will share the tender sympathy of the churches.

INDIA: LODIANA MISSION.

EXTRACTS FROM A LETTER OF THE REV. JOHN S. WOODSIDE.

Evenings in the City.

Saharanpur, *June* 22, 1852.

. . . . You will see by the heading what is to be the character of the letter; but I beg, before proceeding to the narration of facts, to explain the circumstances that led to these evening visitations. The gospel is preached every evening throughout the week, with rare exceptions, at the outside of the city church, on the highway side. When this place is occupied by one of the older missionaries, I consider it my duty to go somewhere else, though frequently I feel it a privilege to be a listener there. There is a large class of the community who never come to these evening assemblies. They would consider it beneath them to be seen mixing in the crowd that presses round the missionary. It sometimes occurred to me that we ought to visit such people at their houses, and if they will not come to us, that we should go to them. For some time a number of the school boys had been inviting me to visit their fathers' residences, and I thought this a favourable opportunity for commencing the family visitation plan. I tried it, and am quite astonished at what success has thus far attended it. I have a number of invitations which I have not yet been able to meet, and I hope, if my health is spared, to follow up this plan more thoroughly, particularly during the cold weather. I shall now specify a few cases, to let you see our manner of procedure, &c.

First Evening.—I went, accompanied by my Munshi, (a Mohammedan,) to call upon the father of a young Brahman who is a scholar in the English school. When we reached the house, we found both father and son absent, and were turning to come away, when another young Brahman, also a scholar, stepped up, and invited me to "honour his house with a visit." I complied, and following him a short distance, soon found myself surrounded by a crowd of men and boys in the open area or enclosed square of the Brahman's dwelling. I may here remark, that in all the dwellings of respectable natives, or rather inside of the outer enclosure of the whole establishment, there is an open area, around which are arranged the several apartments of the house. It is usual to receive visitors in this place, or in a kind of public hall before you enter this space. The owner of the house was engaged in enlarging its dimensions, and as the masons were busy at work all around, we were crowded upon mud, mortar, heaps of bricks, and what not. A seat was set for me, and after a few preliminary congratulations, I proceeded to the object of my visit. The Brahman is employed in the garden of the East India Company at this place, so I thought I should adapt my discourse to the auditor. I began by glancing at the beauties and wonders of the company's garden—the variety of trees, plants, and fruits it contains. I then said I was a gardener on a small scale myself, and, pointing towards our school-house, said that was the garden in which I laboured. I tried to follow up the analogy between the *sowing*, *planting*, and *gathering* in the company's garden and the intellectual and moral culture of the school. From this I went on to the higher analogy of the soul, and the heavenly Gardener or Husbandman who cultivates it, and concluded by urging upon them all the cultivation of their intellectual, moral, and spiritual parts. At the conclusion, one of the men stepped forward, and said he was also a servant in the company's garden, and knew the name of every flower and plant in it, but said he would like his son to be taken as a plant in my garden, and promised to send his boy to school the next day. He was as good as his word; the boy entered school the following day, and is now receiving the usual culture of our "Seminary."

While I was engaged here, the young Brahman, to whose house I had first gone, had been informed of my visit, and came to ask me to return with him. I went along, and was soon in a large front room in the second story, which he had fitted up as a study. When I say "fitted up," I should explain that he had emptied it of all rubbish, had the walls all thoroughly scoured over with clay and cow-dung, and kept in it only his few school-books, and charpai (or bed.) There was a servant standing ready with a plate of sweetmeats, of which I had to partake. I was then shown around all the house, except the women's apartments, and last of all, he took me to see the shrine of his household gods. It was a little apartment about five feet long by three broad. I told him it was a shame for him to put his gods in such a small cell, while he himself occupied so fine a house. But then, said I, "Let us see what the gods are who live in this little cell; bring them out, and let us examine them." He brought them out, with a little persuasion, and there were the usual Hindu "Penates" quite in miniature. I could not be allowed to touch them, but I asked him to allow me to break off the trunk from the head of Ganesh, (Ganesh has an elephant's head on him,) and see if he has the power of re-attaching it. In a variety of ways I pointed out the absurdity and sinfulness of worshipping such useless pieces of brass and stone, and pointed out the only worship which can be acceptable in the sight of a holy God. Here I had a large concourse, chiefly of boys. I had also more auditors than I could see. The place we were in was separated from the women's apartments by a large door and a screen. I could easily perceive that we were both heard and seen by those within. I may mention that this young Brahman has commenced to teach his wife to read. He is a very promising young man, and I trust the Lord will one day so influence his heart that he will throw his idols "to the moles and the bats." Another fact about this young man will be interesting to note. He is the very youth who, on the first of August, 1849, told me that if I would admit a sweeper's boy into the school, they would all leave. That movement for the time broke up our school, and for two years this young man never came near us. He again entered the school in October last, and has scarcely ever been a day absent since. He says now he deeply regrets his former folly. So you see even our strongest enemies are converted into our friends. After giving him a little advice about the furnishing of his study, &c., I took leave. On my way home I thought I should call and see a young Bengali—one of those mentioned in my last. Two young Brahmans and my Munshi accompanied me. We found the young man with two friends engaged at a game of chess, as he said, "to settle his head after the fatiguing duties of the day." The natives of this country are very fond of chess, and other games of this kind. Even the females, I understand, while away the weary hours of their solitude at this favourite amusement. We had not stood many minutes when one of those awful *dust storms*, that sweep in such terrific grandeur over the plains of India, swept over the city. It was already twilight, but immediately we were in the most impenetrable darkness. It was too late to think of moving. I told my friend I should stay with him till the storm was over. So he invited me inside a large room which he used as a sitting and sleeping apartment. He had not a chair nor a stool of any kind to offer me. He seemed

greatly embarrassed to have me standing, but as the place was well carpeted, to relieve him, I at once sat down on the carpet, *native fashion*, and invited all the rest to be seated. Our host then asked if I would allow him to play a few tunes on the guitar. I said I should be very happy to hear his performance. He played three tunes which to a native ear might have music in them, but, to my uninitiated organs, sounded rather rude. I then took the liberty of interrupting the music, and introducing other subjects. Our party altogether consisted of three Bengalis, two Brahmans, my Munshi, and myself. The room was a long, narrow apartment, and was lighted by a single taper at the upper end. The universal light in the Hindustani houses is a little earthen cup filled with oil, and a wick laid over the edge, the top of which burns with a very dim light indeed. There was just one such light in the apartment we occupied. After some conversation on the subject of Christianity, in which the Bengali (our host) clearly and systematically exposed to my two Brahman companions the folly and sin of idolatry, and the superiority of Christianity, I began to press upon my young friends the importance of an early personal interest in Christ. I took the Bible—for the Bengali had one I had given him some time before, and opening at the 12th chapter of Ecclesiastes, I made a running commentary on it, and tried to apply the whole subject to those around me. I concluded the whole with prayer, in which they all joined in a standing position. When I arose from the ground, my legs were so stiff I could scarcely move. I had been nearly two hours in that most uncomfortable position, but which to a native is the easiest of any method of sitting. It was near ten o'clock when I got home. The storm was over, the sky clear, and though I had a late cup of tea, I felt that I should like to see many such "evenings in the city."

Second Evening.—Two days after the above, I paid another visit to the house of a young Bengali pupil in our English school. This young man's father was for a long time the head of the Bengali community in this city, and the chief opposer of missionary operations. He maintained an English school in his own house for the benefit of his own and other Bengali boys, to prevent them from coming to our school. The epidemic of 1850 carried him off, and soon afterwards his two sons entered our school. The eldest is about sixteen years of age. Formerly he was a wild boy, and spent his time in foolishly running to the courts of the judge and magistrate. For many months he has been one of the best boys in the school. He attends our public worship on Sabbath very regularly. A few Sabbaths ago he came to me, and said, "I like your church very much now. I am very happy to come to it." He had frequently invited me to visit his house, and on this evening I determined to accept the invitation. He took me around all the accessible apartments, and showed me his father's library, which contained a considerable collection of valuable English books, but generally deficient in some part, as they had been purchased at auction. A large assembly of men and boys collected. I began by an examination of the latter, on a variety of subjects connected with their studies, and led them on to the higher topics of religion, the folly and danger of sin, the necessity of a Mediator, and the certainty of salvation to all who believe in Christ. I was listened to throughout with the greatest attention, and most of them assented to all that I said. During the conversation, a servant set a tea-poy, spread a cloth on it, and brought in a large plateful of sweetmeats and a water-melon. I tasted both, and, according to Hindustani fashion, was obliged to allow the whole to be given to my attendant. At the conclusion of the entertainment, I said it was our custom invariably to ask a blessing upon the food that God in his goodness sent us, and also to return thanks for the same. I said I could not think of partaking of their kind hospitality without returning thanks to God for his mercies, and entreating his blessing upon them all. They all stood up respectfully while I prayed to our heavenly Father for their conversion and salvation. After this I took leave, having spent upwards of two hours in this interesting assembly of benighted Hindus.

Third Evening.—Soon after the above, I fulfilled another appointment of the same kind at the house of a Bengali gentleman, whose sons are at our English school. This evening was, perhaps, the most interesting of all. It was a regular "field day." I had to encounter all the ability, learning, and subtlety of the Saharanpur Bengalis. The gentleman had invited all his friends to meet me. I found a new chair had been purchased expressly for my own use. A table was spread, with a snow white cloth. The reception apartment was set in order, and soon after my arrival one after another of my swarthy friends poured in till the house was filled. I was not long in getting into conversation on the great subject of my mission to this land. The chief part of the discussion was in English, and they nearly all understood it, and were too proud to address a European in Hindustani. If I could only tell you all that transpired, and report faithfully all the speeches that were made, I am sure you would be much amazed. They had evidently come prepared to give battle, and were eager for the conflict, and I do not know that I ever felt in better spirits for a discussion than that evening. At first I had to reply to four or five, but they were soon all silenced, with the exception of one, a wiry, hard-faced, yet most intelligent little man, with reasoning powers of a high order, and a logic as elastic as India rubber. This man was educated in the Free Church Institution in Calcutta, and with the exception of one other young man in the assembly, who supported me in the discussion, he was better acquainted with Christianity than any present. This enabled him to continue the combat after his less knowing friends had given it up. I kept as cool as possible, listened to all he had to say, and refuted it in detail. I drove him at last into such a dilemma that he was either obliged to deny all evidence of every kind, or admit the truth of Christianity. I pressed him home in this direction with several illustrations, till his *denial* of some of the most palpable *facts* raised a general laugh against him. I then turned from him to the audience, and said, "All the people of Hindustan *know*, that there once lived a *great king* called Akbar. Suppose our friend here says he *does not believe* this fact. Is he right, or are all the people of the land right?" They soon all saw how he was fixed, and cried out that he should not attempt to answer any more. I then turned to him, and in the most solemn language and manner entreated him not to use his talents against the truth. I showed him how he could be held accountable for the scriptural knowledge he had received in a missionary school. I told him I knew well he did not believe a word of all he had been reasoning in favour of, and that I hoped he would no longer stifle conviction, but yield himself up to the Saviour. I invited him to visit me at my own house, and I should lend him useful books, and help him all I could in his inquiries after truth. He said he hoped I would "honour him by partaking of an entertainment at his house." To this I willingly assented; sweetmeats as usual were then presented, and I concluded the meeting with prayer, the whole assembly standing up. I was engaged over three hours, and felt fatigued, as the evening was very warm; but as I rode home I could not but feel glad to have such an opportunity of bearing a testimony, though feeble, for the truth. I have not now time for more on this subject. I hope, however, this is not the last you will have of it. If God spares my life and permits me to labour here, I intend spending many evenings in the city in the houses of its idolatrous inhabitants. As ever, yours in gospel bonds, JOHN S. WOODSIDE.

—*Banner of the Covenant.*

INDIA: FURRUKHABAD MISSION.

REPORT OF THE STATION AT MYNPOORIE, BY THE REV. JOHN E. FREEMAN: OCTOBER 1, 1852.

The duties of this station were performed by Mr. Fullerton, till his removal to Agra, February 17th; then by our head teacher and catechist, Hulasi Roy, until March 19th, when they came into the hands of the writer. Mr. Fullerton won for himself, the little time he resided here, the confidence of the people, received their kindness, and carried with him their regrets at his departure. Since the work came into our hands, it has been prosecuted as follows.

Religious Services.

Preaching we consider our first work, and demanding our best energies. In its prosecution we have had service on Sabbath morning in our church, when our families, teachers of schools, and some of the scholars, and a few of our workmen, have attended. Some of our neighbours, and frequently strangers, take a seat with us. We thus number about sixty. The attention has been exceedingly respectful. Sabbath afternoon our three families meet together for prayer and the study of God's word. This meeting is highly valued. We also, at quarterly periods, observe the communion. June 25th, I baptized Martha White, daughter of Hulasi and Clarissa his wife. All these services have been conducted in the native languages.

On Tuesday and Thursday afternoon, William, the catechist, goes out with me to preach in the city and villages. On Wednesday and Saturday, Hulasi and William are engaged in the same work. In addition, William and I often preach as we go to or return from school. We have thus preached in all parts of the city, and in all the villages near the city. We have met with uniform kindness and attention. At two villages the people have urged us to open schools for their children. At another village, they heard us so gladly, and we had such a long walk to reach home, that they desired us to stay all night, preach in the morning, when more would be at home to hear us, and then return. A room and bedstead were offered for our use. Duties at home, however, called us to return at evening. The people are ready to listen, but how much can they hear from us, upon whom such varied and laborious duties are laid? Would that we had men to give their whole time and strength to preaching "Christ and him crucified." It is the most delightful of all our labours. We have occasionally preached to the prisoners by the wayside, as we have found them at work.

Teaching.

The city school has been conducted as usual. There has been of late an increase, so that we have near 150 in daily attendance, and 186 on our roll. Our little rooms are full. The boys give good attention to their studies, and have made, we hope, advance in all departments. The English Grammar, Geography, and use of maps, History of India, Davies' (small) school Arithmetic, Hutton's Geometry, are the principal books in the English Department. In the Urdú and Hindí departments, portions of the Bible and religious works are chiefly read. In all departments the Bible and Catechism are text books in daily use. We make it our duty to hear all the classes in all departments weekly. This, we conceive, stimulates teachers and scholars, and secures the confidence of parents and guardians. We have had several visits from Europeans and natives, the former of whom have examined the boys, giving subjects for composition, and examined them when written. Were it not that our house is very confined and uncomfortable, we would have had more such visits. Some few of our boys have gone to the school of the Rev. Mr. K———, because they said they could get larger books and a better supply of school material. It is evident that if we hope to retain our scholars, we must keep our school in good supplies, and efficient in their use.

Hindí Branch School.

This school has resulted from our preaching and intercourse among the people, and especially brought about by our excellent catechist, William, who encouraged the opening desire, got up a class from the mechanical part of the people, taught them a little, and then asked for aid. We have given him a place, supplied him books and apparatus, and now he has about thirty boys who attend, six or eight of whom begin to read, and to commit answers in the Catechism. They all attend worship on Sabbath morning on our premises. You will observe that we have thus gathered a school and put it in successful operation solely by a native Christian, and all the books read in it are Christian books. Some ill-disposed persons have tried to terrify the people, but our little band still come, and I doubt not that it will go on increasing. Our catechist is a faithful, laborious man.

Hulasi has received private instruction in theology, and Hulasi and William in Bible history, taking the lessons on alternate days. We have also given them private lessons in Urdú and Hindí.

Distribution of Books.

We have given away many in our little preaching tours. We have had frequent calls at our house, where we have opportunity to learn the reason of their wishing books. We have had very pleasant visits from some who have promised to call again when they have finished reading what we gave them. We have also put books into the hands of the prisoners. They have recently been taught to read. It is good to see them thus employed in prison, and as they pass along to their work. One who had been released from prison, and gone home, became unhappy without books, and he came some distance to get a supply from us. As they get no religious books from Government, we most cheerfully give to all whom we think worthy to receive them. Many are in prison simply from having participated in quar-

rels, which have led to blows and injuries. The catechist of Mr. K——— preaches in the prison.

Conclusion.

Our work, though from its variety and multiplicity distracting and laborious, is very pleasant. The people are ready to learn, willing to hear, and we have seen some who have felt the power of truth. Some of our larger and best educated boys think much on religious subjects. We hope to see them emerge into clearer light and embrace it.

One man in the city was so impressed at the preaching of our assistants, that he determined to renounce his religion and embrace Christianity. We warned him of the trial that awaited him from his friends, and of the work we would require at his hands. He came to us with these admonitions, but was soon frightened or bribed away, and persuaded to leave the city. We have no news from him since.

How much we and those to whom we preach the gospel, need the Spirit of the living God to descend upon us to bless us! We crave, as the richest gift the Church of our fathers has to bestow, the prayers of her living members.

Church-Communicants, 5; Baptized-Infant, 1; City School, 186 boys; Branch School, 30 boys.

CHINA: NINGPO MISSION.

REPORT OF THE MEDICAL DEPARTMENT OF THE NINGPO MISSION.—NINTH YEAR.

Since the close of the last fiscal year, a few changes have been made in the Medical Department of the Mission, a statement of which will not be out of place in commencing our report. In the first place, it was found advisable to give up, for the time being, the dispensary at Chinhai. Although the number of patients was very encouraging, and the eligibility of the town, as a mission station, was fully demonstrated, yet, being entirely dependent upon the ordinary Chinese passage boats for passing to and fro, in consequence of the continual change of the tides, we were frequently obliged to start from Ningpo in the middle of the night, in order to avail ourselves of it; returning sometimes in the forenoon and sometimes at night as the tide suited; and it was thus utterly out of our power to have any fixed hour for prescribing. Added to the inconveniences thus occasioned, the cholera broke out at Ningpo, and your medical missionary did not deem it advisable or safe, under the circumstances, to be absent so often or at so great a distance from his proper post.

In the second place, the days of prescribing at the hospital at Ningpo, have been changed to Monday and Saturday of each week, thus allowing the medical missionary a greater facility in attending to the other duties which devolve upon him.

Thirdly, the dispensary at Ningpo had been located in a remote part of the city, in a room adjoining one of the Chinese chapels, in order that the ministerial brethren might more readily avail themselves of the opportunities afforded for preaching to the patients.

The unfavourable situation of the dispensary in other respects, as regarded, for example, the distance from the landing-places of the passage-boats, and the difficulty experienced by patients from the country in finding the place, were found upon trial of a year and more, to counterbalance the advantages which we had hoped to derive from its proximity to a preaching place. For these reasons it was thought advisable in the month of March last, to rent a room in a more favourable part of the city. This proving too small to accommodate the number of patients in attendance, another room was added; since which time the number of applicants has increased in such a manner as to show that the step is fully justified by the results. The number of patients entered on the dispensary books during the past year, is as follows:—Males 4385; females 392; total 4777. The diseases prescribed for, (although under the circumstances under which they were registered, it was impossible to go into minute particulars,) have been of the following general classes: Ophthalmic diseases 1594; fevers and other internal diseases 343; rheumatism, dyspepsia, &c. 525; itch 493; porrigo, eczema, ulcers, wounds, &c. 1822; total as above, 4777. If to these be added the number, (exceeding 500,) which have been prescribed for, or operated on at their own houses, or at that of the medical missionary, or at other places, it will give a total in round numbers of 5200 patients. The operations have been for entropium, ectropium, pterygium, encanthis, and cataract; paronychia, and abscess, sutures of extensive incised wounds, and minor amputations, reduction of hernia and of dislocated or fractured bones, and for the removal of polypi and other tumors. The number received into the hospital as in-door patients has exceeded that in former years. Most of these, during their stay, have had opportunities of hearing the gospel from the living preacher, and all of them, of becoming better acquainted with the religion of Jesus which prompted those works of charity, the advantages of which they were reaping.

In the month of May last, an encounter took place at a short distance from Ningpo, between the country people and a body of soldiers sent out to put down some disturbances connected with the salt monopoly. In the affray the military were worsted and put to flight. Many were forced from the narrow pathways into the canal, and there drowned; others fell under the blows of the exasperated villagers, or were, in the panic that ensued, cut down by the swords of their fellow soldiers, who, in their flight and terror, spared neither friend nor foe that chanced to obstruct their way. Seventeen officers were reported killed, and the whole number of killed and wounded could not have fallen far short of three hundred. About sixty of the wounded who were brought up to the city, came under the care of your medical missionary; and it has never occurred to me to witness at any one time a larger number of wounds, or of more serious character; some of them inflicted with rakes, mattocks, clubs, flails, and scythes, and others with swords and spears. In some four or five cases such fearful gashes were inflicted upon the head and neck, that had we not seen for ourselves, it would have seemed almost incredible that the wounded could have survived long enough, under the circumstances, to reach Ningpo.* The early removal of the troops to their distant homes, four days after the affray, caused us no little uneasiness, lest the malpractice of the native surgeons should undo all that had been done for the sufferers. All that we could do was done in cautioning against the *nimia cura medici* of their own people; and we had the gratification of hearing from one detachment, the Sháuhing regiment, that they were all doing well, and that the rapid cure of some of the most severe cases had created great astonishment in their city. The colonel of this regiment, (a Mohammedan,) who had been under our care for a severe wound received in the same engagement, sent afterwards to express his gratitude, and to beg our acceptance of half a sheep, &c., which last, however, was respectfully declined. Many tracts, and portions of the sacred Scriptures, were at this time distributed among the troops, (some of whom came across the river purposely to obtain them,) and were doubtless carried by them to their homes at Hang-chau, Sháuhing, Kin-húa, Hú-chau, and Kú-chau, all large and important cities, to which the missionaries of the cross are as yet denied personal access.

No inconsiderable portion of the time of the physician has been taken up in attending upon the Portuguese, Macaonese, Manila men, and Cantonese sailors on board the vessels which have literally crowded our river during the whole summer. Humanity would indeed forbid us to refuse or withhold any or all the assistance in our power to fellow creatures, of whatever clime, colour, or religion, who would otherwise be left to suffer; but in cases like these, where other medical aid might be procured, and where the ailments are frequently the consequences of the patients' own misconduct, and where, too, the time given must be taken from what might otherwise be given to the proper calling of the missionary physician, your medical missionary would be glad to receive the sanction of the Executive Committee to his declining in future all such extraneous employment.

The general health of the mission during the year has been tolerably good, although there has been, as usual, during the summer months, considerable suffering from bowel complaints, particularly among the children of the mission. The cholera broke out at Ningpo in the latter part of last year, and prevailed for a short time, as the Executive Committee were informed at the time. In the months of August and September last, the disease again made its appearance. Two boys in the mission boarding-school were attacked by it, and sank in a few hours, despite all remedial measures. A few days afterwards another boy in the same school was seized with the disease, but ultimately recovered. The disease, although now of infrequent occurrence in the city, or in our immediate neighbourhood, is still prevailing in the country, and in some places with fearful fatality. By the good hand of our God upon us, the members of our own and sister missions have thus far been preserved.

The amount expended at this place by the medical department during the year ending September 30th, 1852, is in gross $128 49; the items of which are herewith sent.

All of which is respectfully submitted, by

D. B. McCartee, M. D.,
Medical Missionary, B. F. M. P. C.

Ningpo, October 1, 1852.

* I would desire to acknowledge my indebtedness to the kind assistance of the Rev. E. W. Syle, of Shanghai, then on a visit to Ningpo, who for three days spent several hours each day in assisting me to sew up and dress the wounded; an assistance the more to be appreciated, as to one unaccustomed to such things the sight could not be otherwise than revolting in the extreme.

CHINA: SHANGHAI MISSION.

ON PREACHING TO THE CHINESE, BY THE REV. J. K. WIGHT.—SEPTEMBER 30, 1852.

After speaking of the religious services, held in a chapel in the city of Shanghai, and the visits paid during the week to frequented places, for the purpose of preaching and religious conversation, Mr. Wight remarks:

Preaching of the word, in the earlier stages of missionary effort, is attended with many circumstances, which render it essentially different in form from that which is customary in Christian lands. We have our place of assembling, with a few plain benches and a table for a pulpit; and instead of a congregation who keep the holy day, we go to the door and invite the passers by to come in; one comes with his bundle, and another with his pipe, and we must soon commence or our audience will tire with waiting. Attracted by seeing a foreigner talk Chinese, perhaps a few more will come in. How are they to be instructed. They come with no appetite for the truth, and unless their attention is gained, will soon be leaving, saying they have business, or will return after eating their rice. The ears of some can only be gained by the simplest historical account or illustration, and perhaps before any single truth is offered, others have come in who derive but little benefit, from having lost what has gone before. Not unfrequently the character of an audience changes so much, that in order to adapt your remarks to the new comers, the subject has to be changed. So that frequently the only mode of preparation appears to be, to have many arrows in one's quiver, which can be brought out as occasion serves. One of the most dampening influences after having talked on some interesting truth, and as you had hoped forcibly, is to be questioned in regard to the material of your hat or coat, and one of the most difficult things is to turn this conversation, and see how much of the truth has been appreciated and understood. Now and then a little advance seems to have been gained. A man either from politeness or honest conviction assents to what you say. In either case a ray of light, a grain of truth, has been brought within reach of his understanding; and the hope is, that as light it may dispel some darkness, or that as seed, it may find good soil and spring up and bear fruit. The danger, however, is that the truth will be confounded with some heathen superstition—that the God we worship will in their minds take the form of some of their false deities, and the Jesus whom we preach be likened to Confucius, a sage and a philosopher—but not a Saviour and Redeemer from sin.

For the sake of illustrating more fully what is necessary in preaching the gospel to the heathen, it may not be out of place to refer to an idea which is somewhat prevalent among Christians at home, that it is only necessary to repeat the story of the cross, and tell idolaters of the love of Jesus, and they will immediately see the superiority of the Christian system, and come to Christ as the only refuge, and escape from their sins. In proof of this the story of the Moravian and the Greenlander is often adduced—the latter asking the missionary why he had not sooner told them of Jesus. But it is doubtful whether a heathen is the most proper judge of the time when he can best appreciate this truth. What need does he feel of a Saviour before he feels the guilt and weight of his sins? And how can he know the guilt of sin, before he knows of God and his holy law? In all the numerous offerings made in the numberless temples of this heathen empire, there is no reference to man as a sinner. Supplications are made for favour, and thank-offerings presented, but no attempt made at expiation or atonement of sin. Where must we begin then with our teachings? Surely not with the remedy, for they that are whole have no need of a physician. We

must first proclaim the law as a schoolmaster to bring them to Christ. We must go back to natural religion, and reproclaim its truths—set forth the existence and perfections of God—show his character as revealed in the works of creation, in his sustaining and governing all his creatures, and supplying all their wants. We must show the manner in which he regards sin; how he punished it in our first parents and at the flood; how particularly he hates and has denounced idolatry. Let the Old Testament with its law and history, as well as the New, bear upon their conscience, and show their short-comings, and then the remedy will sound as glad tidings—good news unto all people. Jesus will no longer appear like Confucius, a sage and a philosopher, but as a divine Saviour, able and willing to redeem from the power and curse of sin.

It is plain then, that the heathen require instruction, some knowledge of divine things, before they can become Christians. They must be convinced of their folly and sin, before an exhortation will suffice to lead them to forsake their idols and turn unto the living God. Our present work, therefore, we feel to be especially that of sowers, and not of reapers. Glad shall we be, however, if both he that soweth and he that reapeth may rejoice together. But though we reap or not, sow we must, even though others enter upon our labours. And as is our work, so must also be the encouragement which we and the Church must derive in the prosecution of it. It is not the encouragement of reaping an abundant harvest, but of sowing good seed—of labouring in faith and hope, being stimulated by the commandment and encouraged by the promise, Lo, I am with you always, even unto the end of the world.

MISSIONS IN EUROPE.

CIRCULAR OF THE EVANGELICAL SOCIETY OF GENEVA.

GENEVA, February 4, 1853.

Dear Sir—On the 19th of January, 1851, some disciples of the gospel, (several of whom are now with the Lord,) founded at Geneva the Evangelical Society, to labour for the advancement of the kingdom of God. Since that time, other associations for the same object, have been, by the blessing of God, established at Paris, at Brussels, at Lyons, &c.; and brethren in other countries have given to them precious proofs of their regard.

The Evangelical Society of Geneva, however, with which a new era was thus commenced for the evangelization of papal countries, sees now its own progress retarded. As institutions having the same object in view were multiplied, the contributions to older friends naturally diminished. Our debt, which was considerable at the time of publishing our last Circular, has much increased. Our deficiency, which on the 5th of November was about 32,000 francs, is now 45,000 francs; and to this we must add what will be payable by the end of March, making a sum of 75,000 francs, (about $15,000,) which will be required to close the accounts of the present year.

You will say with us, doubtless, dear sir, that this state of things is serious. It would be even disheartening, if we could not look unto the Lord. But we know that it is he who hath said, Go, preach the gospel to every creature; we know also that the silver is his, and the gold is his; therefore it is that we do not give way to fear.

Christians in Geneva have laboured for twenty-two years for the fulfilment of the prayer, Thy kingdom come! Shall they cease their labours? Geneva, situated between France, Switzerland, Italy, Germany—as at the centre of papal Europe—Geneva may cause the light to shine forth all around her; should she not profit by so important a position?

Cheering encouragements are given to us; doors open on all sides for preaching the gospel of grace. In one of the oldest fields of our labour, a delightful awakening has taken place; they count at least ten conversions in one village. In other places, the dry bones are moving, and we ought to send forth new workmen. The work of colportage bears encouraging fruits, even in places where it was supposed to be impracticable. If now to these labours abroad we add those conducted in the midst of ourselves, in our Theological school, or in our city at large, we have not less reason to bless the Lord. Shall we stand still, then, when God encourages us? No, surely. At the moment when one sees the ultramontane party redoubling its zeal and efforts, our work seems more needful than ever before in twenty-two years. Yet shall we find ourselves compelled, if not to abandon it, at least greatly to circumscribe it, if our friends do not respond to the appeal which we now make unto them in the name of the Lord.

We address ourselves therefore to you, dear sir, with a Christian liberty. If Geneva must lower the noble banner of the Gospel, which the Lord set up here three centuries ago, Rome assuredly will raise a shout of triumph. Besides this, other considerations lead us to be urgent in our appeal to our brethren. We know that the will of God is, that "the people who sit in darkness shall see a great light;" and it is for this that we ask you to be with us co-workers with God, in the good work which he has confided to us, and to help us to bring sinners to eternal salvation, by means of preaching the gospel, and of the dissemination and study of the sacred Scriptures.

Receive, dear sir, the expression of our sentiments of Christian affection.—For the Committee,

ALEX. H. DE ST. GEORGE, *President*,
MERLE D'AUBIGNE, *Vice President*,
VIEUSSEUX COLLADON, *Treasurer*.

THE CHURCH AT TURIN.

In warmly acknowledging the receipt of moneys in aid of the church at Turin, a distinguished gentleman, whose praise is also in all the churches, sends us the following truly good news. We quote from a letter dated December 17, 1852.

You are doubtless well acquainted with the chief features of the history of the Waldensian Church. It is the remains of the ancient Church of Christ in Piedmont, which has preserved its independence during the middle ages up to the Reformation, and from that period, through many trials, to the present hour. The late political events have opened a field of action which has imposed upon her duties which she cheerfully accepts, and her past efforts have been crowned with success. For the first time since 840, an Evangelical Church has raised its head in an Italian capital, where the gospel has not been faithfully preached for nine centuries. The Roman Catholic newspaper, the *Armonia*, says that we have made some thousand proselytes, and it has means of knowing what is passing in its own church that we do not possess. All that we know is, that our chapel is filled with Roman Catholics three times on Sunday, and well attended every evening during the week; that there are always fifty or sixy adult catechumens, and a large and increasing number of communicants; that the Protestant weekly newspaper and Protestant books are circulated freely; that the Bible is sold publicly; that there are few large towns that are not in communication with us; that even in the country the gospel makes progress; and that there is a rising church in Genoa.

Under these circumstances, it is certain that every sacrifice made by our American brethren, will effectually aid the Protestant cause in Italy, for this church is an old Italian church, with a legal existence and able to assert its rights, and the only Protestant church that the Italians will listen to. We are able to do our work, and all we want is money, to secure a place of worship, and open schools, or to give the means of livelihood to the ministers of the gospel. The word of God will do the rest. All that we can do is, so to regulate the visible church that it may afford the necessary facilities to the preaching of the word. I take upon myself to return the hearty thanks of the Moderator and the Vaudois clergy for your liberality and friendship, and to assure you that it is the firm conviction of all those employed in this work, that it is one of the most important that has been undertaken since the Reformation, and will be crowned with results that are shadowed forth in the Apocalypse. . . . . .

MISCELLANEOUS.

For the Home and Foreign Record.

GREAT PREACHERS.

I called to-day at the house of a friend, whom I had not seen for twenty years. There I met, and was introduced to, a gentleman from a Presbyterian congregation not far distant, the pastor of which is a Mr. ——, a young man, who has been settled about four years. The foreign missionary work soon became a subject of conversation, and my new acquaintance took occasion to speak of the excellent missionary spirit of his pastor. His remarks were somewhat as follows:

"He is a great missionary man, and does a great deal for the cause. He tells the people so plainly what their duty is."

Very good, thought I; what a pity that all pastors are not equally plain. Their people, in the end, would commend them for it. My friend went on—

"He makes them give just as much as he pleases. He tells them he must have so many dollars for the missionary cause, and they give it; and they sometimes give more than he asks. He has them completely under his thumb."

Surely, (said I to myself,) this pastor is something extraordinary. He must be a man of ability, or he would never be able to exert so controlling an influence over his congregation. And then he seems to be a man of excellent spirit. He loves the cause of missions. He knows it to be the cause of Christ, and he delights to give it a helping hand. Then I could not help thinking, (and whether right or wrong, obeying the first impulse of my heart, I thought it aloud,) why does he not himself become a missionary? And I am free to say, that many a time, when I have seen missionary zeal manifest itself in young and middle-aged ministers, I have had the same thought, though I have not always spoken so plainly.

Judge of my surprise at the answer given to my question. Said he, "Oh, he is too great a preacher for that."

Too great a preacher to be a missionary! What a reason for declining to obey the command to go into *all* the world, and *preach* the gospel to *every creature!* Too *great* a preacher to do the very work for which *preachers are made!* Too *great* a preacher to do the *greatest* work that preachers are ever called to do—convince and persuade unbelieving idolaters, who are wedded to the superstitions of ages, and whose consciences, for the most part, are seared as with a hot iron! So thought not the man who was perhaps the greatest preacher, (after his divine Master,) and the greatest missionary that ever lived; and so thought not the Master himself, when he appeared to him in glory, on the way to Damascus, and distinctly consecrated him, with his splendid talents, to the work of an apostle, or missionary, *to the heathen.*

But is it true that this is the reason why Mr. —— does not become a missionary? I would fain hope not. Yet why is it that *so few* of those who acquire the reputation of being great preachers, think it proper to use their rhetorical powers on heathen ground? I do not say *none* of them; for of those to whom the Lord has given a good measure of this grace, a few are to be found abroad; and one of the most powerful pulpit orators of the present age, has been a missionary to the heathen almost a quarter of a century.

Still there is reason to fear that some ministers of this class have fallen into the error of supposing that there is greater demand for the kind of talents which they possess, in Christendom, than in Heathendom. I am persuaded that the contrary is true, though I will not here enter into the argument. That great powers of elocution would give one a wider fame, and elicit more flattering applause from elegant and admiring crowds, in this enlightened country, than it would among the barbarous, or even partially civilized heathen, is very probable; but where is the servant of Christ who would allow himself, in selecting a field of labour, to be governed by so unchristian a motive? Possibly some such might be found, if God's omniscient eye were to make a search, for in all ages there are some, doubtless, who seek their own things, and their own glory—not the things and the glory of Jesus Christ. But can it be that any of the "great preachers" in the Presbyterian Church, and the other evangelical churches of our country, are chargeable with such principles of action? Is it true that they decline the missionary work, because they wish to shine in circles more brilliant than any that can be found within the shades of heathenism? It is hard to believe it, yet there are many who think so.

O! that Mr. ——, and some of the other "great preachers" to whom such motives are ascribed, would vindicate their character as humble and faithful servants of the Lord Jesus, by tearing themselves away, where it is practicable, from the idolatrous throng, who are so ready to do them homage, and preach henceforth to the multitudes on foreign shores, equally ready to listen, among whom Christ has not yet been named! If they do *not* seek their own, but are ready and anxious to serve Christ in those parts of the great field where most their services are needed, whatever may be the sacrifices involved, let them act accordingly, and thus wipe out the stain which, in the estimation of many, injures their sacred character. By so doing, they

would not only justify themselves before the world, but they would have a large share in the work of saving the nations—*directly*, by calling multitudes of the heathen, like Paul, to repentance, and faith in him who is the Saviour of the world; and *indirectly*, by shaping the course of many weaker brethren, who are influenced by their high example.

J. N.

January 20th, 1853.

For the Home and Foreign Record.

ARCTIC SEARCHING EXPEDITIONS.

When sufficient time for completing the course in the Arctic Expedition, under Sir John Franklin, had elapsed, and he did not return, and there were no recent tidings respecting him, the whole civilized world was thrown into a state of high excitement on the subject, and expeditions were fitted out to search for and carry relief to the sufferers if living, or if not living, to learn, if possible, their fate. Not only did the English government, on the most liberal scale, fit, man, and provision such expeditions, and that too year after year, but offered also a reward of £20,000, to those who might afford effective relief to the missing expedition. There was no lack of men to volunteer in these expeditions, so long, arduous, and attended with the greatest exposure, danger, and extreme suffering. Private expeditions also were fitted out, and gentlemen of fortune engaged in them, and at their own charges. Sir John Richardson, at the age of 61, "already honoured, and already rewarded with a lucrative government appointment," left his family and the comforts of home to go in search of his lost friend, by an overland journey through the desolate and frozen regions of the North American continent. Sir John Ross, at the age of 73, volunteered in this philanthropic search. An old man of 73 volunteering to take command of an expedition to those icy, stormy seas! and from his private fortune defraying part of the expense! A merchant of New York, at an outlay of $25,000 or more, fitted out two vessels, which were sent in search of English navigators, the object of whose expedition had been the promotion of science.

The ships' crews in the various searching expeditions, and the overland companies, suffered almost incredible hardships; wintering in regions where the cold was sometimes 64½° below zero—companies again leaving such winter quarters to go on foot over ice and through snow, dragging by hand sledges laden with provisions for themselves and for the missing sufferers, should they find them. In these pedestrian excursions, in the midst of arctic winters, the suffering was intense, and some of the men died of exhaustion and frostbite.

Think of it! An honourable gentleman, having two ships, with 138 men and their officers, on a voyage for the promotion of science, fails to return at a time when he might reasonably be expected, and see what sympathy is excited in his behalf—what numbers of refined and educated gentlemen offer to go in the search—what wealth, both of the public and individuals, is freely given! And all this was nothing different from what should be; humanity required it all.

Yet when these expeditions return, and bring back word respecting aboriginal tribes in some of those frozen regions, who are without proper religious instruction, how much sympathy is awakened—who *volunteers to go in search of them*—what merchant-princes offer their thousands to defray a portion of the expense in carrying them relief? How many tribes of the aboriginal inhabitants of this continent are now wretched and miserable, and poor, and blind, and naked; but who goes to counsel them to buy that gold tried in the fire, that they may be rich; white raiment that they may be clothed, and to anoint their eyes with eye-salve, that they may see! That one wretched tribe, for example, called "The Root Diggers," where are human beings in a more forlorn condition than they? but who volunteers to carry them relief?

The lady of Sir John Franklin offered a reward of £3,000 to those who might afford "effective relief" to her husband and those with him. But in the case which we present, it is the husband that will bestow the reward; for the Church is the bride, the Lamb's wife; and if some are to be gathered out of every tribe, then are there not amongst the "Root Diggers" some who are his? The reward, however, is not to be counted out in pounds, shillings, and pence, nor will it be in the insignia and honours of baron, baronet, or knight; it is the reward like that promised to those who give a cup of cold water in the name of a disciple; and the toil, danger, and privations, will be no greater than were encountered in the Arctic Expeditions. In the interior of Africa are unnumbered, and as yet unvisited tribes, in a distressed and starving state. Who, now, for the sake of humanity, in compassion for immortal souls, and from love to Christ, will brave their scorching sun, and their fever-laden breezes, in order to bear to them the bread of everlasting life?

In interior and northern Asia how many tribes are there that are lost, and still wandering, led by blind guides! Who will go in the search for them, that they may be turned into the right way? In how many of the islands of the ocean do the inhabitants sit in a darkness thicker and more gloomy than that long night which settles down on the polar regions! Who will go and be the instruments of leading these benighted ones by a way which they know not? And who is offering the money? who furnishes the ships? * * *

For the Home and Foreign Record.

THE CURSE OF MEROZ.

In considering the triumphal song of Deborah and Barak, recorded in the fifth chapter of Judges, upon the occasion of the victory over Sisera, one cannot fail to perceive how God commends those who willingly devote themselves to his service, and how solemnly he rebukes such as are at ease in Zion. "My heart," says the prophetess, "is towards the governors of Israel that offered themselves willingly among the people." Ephraim and Benjamin, and Machir and Zebulon, and Issachar, are greatly praised, and especially Zebulon and Naphtali, who jeoparded their lives unto death in the high places of the field. On the other hand, there were great searchings of heart for Reuben, who abode among the sheep-folds to hear the bleatings of the flocks; and a withering reproof of Gilead, who abode beyond Jordan; of Dan, who remained in his ships; and of Asher, who continued on the sea-shore, and abode in his breaches. But in the midst of the highest strains of the victors' triumph, the prophetess turns abruptly to a curse upon the inhabitants of Meroz, "who came not up to the help of the Lord, to the help of the Lord against the mighty." This was a place probably of much consequence at that time, and lying near to the scene of action; doubtless its inhabitants had the opportunity of rendering important service to the public cause, which, either through fear or want of patriotism, they neglected to improve. They were cursed, not for joining their forces to the enemy, but for neglecting to go out against them. Four of the tribes were deservedly censured because they ignobly remained at home, though they were far removed from the scene of action, while Meroz received a special and awful execration for neglecting a duty which was so plain.

The principle involved in the curse of Meroz exists at this very moment in the state of the Church. Not only is the Canaanite left in each one's heart, but there is a fearful host of enemies yet to be conquered before Christ shall take to himself the kingdom and reign over the nations of the earth. The work of promoting the kingdom of Heaven upon earth is emphatically the Lord's. Though he makes use of the instrumentality of weapons in battle, yet "He saveth not with sword and spear," says the inspired writer, "for the battle is the Lord's, and he will *give it* into your hands." In all the various encounters of the children of Israel with the kings of Moab, and Midian, and Canaan, it is expressly stated that *the Lord* raised up Othniel, and Ehud, and Deborah; that *the Lord* drew Sisera unto Israel; that *the Lord* went out before them, and delivered the enemies' hosts into their hands; and that *God* subdued Canaan before the children of Israel. He needed not the help of Meroz, as the event showed that without its aid the whole host of Sisera was slain. Omnipotence never *needs* the assistance of weak and dependent man. The power of the conversion of a single soul is almighty power—it is represented as an exceeding greatness of power:—how much more so when we regard the saving of the nations. And yet He has made it the duty of His redeemed ones to come up to His help, and we are indeed honoured in being made labourers together with God. God, it is true, predetermines, carries out, and accomplishes the stupendous plans of grace; and yet it *pleases* him, through the foolishness of preaching, to save them that believe. Nor is any Christian excused from taking part in this work of saving men. As it was incumbent on the tribes to the east of Jordan to leave their possessions and march against their oppressor, so there is now a responsibility resting upon the humblest follower of the Lamb to take part in this work. The affairs of this life are by no means so important as those of the life to come, and there can be no excuse before the bar of God for not being an every-day, active Christian. But who can measure the solemn responsibility of those who are blessed with physical strength and youth, to whom God has given mental endowments capable of serving him with energy! Let such especially consider the awful curse of Meroz.

Standing, as we here do, upon heathen ground, with a field broad enough for the united energies of a host of labourers—on the very borders of an immense empire which we have every confidence God will soon widely open—contiguous, too, to the populous Japan, which there is every reason to believe must before long receive the ambassadors of Christ, the missionary deeply feels that there is a mighty host to be conquered—a mighty work to be done. It is indeed God's work, but as in all other places, the "foolishness of preaching" must here be employed. As we receive communications from our native land from time to time, how pleasant it would be could we notice the embarkation of ship-loads of those who are to be our co-labourers here. No one can imagine how eagerly we seek for this kind of information, and how sad has many a heart been made by long and repeated disappointment. Month follows month, and, as before, there are no applicants for missionary work; the funds of the Church seem to flow but little more freely than before. Are there none who, like Meroz, fail to come to the help of the Lord? Can it be that every one is following the path of duty which God would appoint? Has every one seriously considered the question—"Lord, what wouldst Thou have *me* to do?"

It is not with the spirit of complaining at *our* hard lot that we make such remarks as these. The Saviour promises a hundred fold to those who give up the endearments of life for his sake; and that promise, in various untold ways, is more frequently fulfilled to the missionary than is generally believed. If there is a happy man on earth it is a faithful labourer among the heathen. There are hidden joys of the heart which are often his lot to an unspeakable degree.

But you have no encouragement, say some. Let that devoted missionary, Gordon Hall, reply to such a suggestion. "On every side I behold a multitude of immortal beings: to some of these I can speak every day—and God peradventure will convert them. Encouragement enough! I am willing thus to spend and be spent: it is the greatest of all privileges—to me, the best of all employments." Nor does the portion of converted heathen contrast unfavourably with converts at home. But the highest of all encouragements we derive from the promises of the Almighty. These assure us, in the clearest and fullest manner possible, that the work in which we are engaged is the Lord's work, and that it will prosper—that no power on earth or in hell can stay the accomplishment of what the Bible reveals.

Now, if it were simply God's command to "go teach all nations," it would be enough. "God calls me to the heathen; woe to me if I preach not the gospel to the heathen"—has been the feeling, perhaps, of every sincere missionary. But add to this the privileges and the encouragements of the missionary, and it seems one of the strangest things in the world why men do not go to the heathen. And if any are called, and do not attend; if they form pre-engagements which will hinder them from such a work to which they are really called—if, like Jonah, they form their plans according to their own ideas of duty, without prayerfully acknowledging God in all their ways, and seeking for his direction, are they not inviting upon their own heads, or upon their families, a fearful curse—if not for eternity, at least for the life that now is? Where is Meroz now, that failed in the hour of duty to come to the help of the Lord? Not a vestige remains to mark where it once stood. She could not then join in the jubilant song of the triumphant army, and now her memory is forgotten.

God has begun the work here and in other parts of the heathen world. He will carry it on to a precious success, though the present instrumentality is feeble; but how little are they to be envied who merely give a trifle towards the advancement of the Saviour's kingdom, or offer a hasty prayer in its behalf. Let Christians stir up the gift of God that is in them—let them pray for an increase of labourers in the great field both at home and abroad, and seriously inquire themselves, Cannot I, or the children whom God has given me, be personally engaged in this blessed work? Christian reader!

have you as yet gone up to the help of the Lord, to the help of the Lord against the mighty?

H. V. R.

Ningpo, China, Nov. 1, 1852.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1853.

SYNOD OF ALBANY.—*Pby of Troy:* Stillwater ch ann coll 81 69, mo con colls 18 31. *Pby of Albany:* Mayfield Central ch 23; Freehold ch, Charlton, N Y, 16; Albany 1st ch ann coll of which 75 cts from a little boy, for sup of Rev Joseph Warren, Agra, 700 75 839 75

SYNOD OF BUFFALO.—*Pby of Wyoming:* East Bethany ch 20; Tuscarora ch 3. *Pby of Rochester City:* Rochester 2d ch, children of Bible class 1 63 24 63

SYNOD OF NEW YORK.—*Pby of Hudson:* Scotchtown ch 83; Goodwill ch 47 37; Coshecton ch 5. *Pby of North River:* Newburg 1st ch, Four ladies to ed *Hetty Chambers* 20. *Pby of Bedford:* South Salem ch 9, fem benev association 35, Dorcas soc 10 52, Sab sch to ed a child among the Chickasaws 14; South East ch, of which 10 bal to con Rev R G WILLIAMS l d and 30 to con Rev DAVID IRVING l m 40; Croton Falls ch mo con 5. *Pby of Long Island:* Southampton ch 44; Bridge Hampton ch 10; West Hampton ch 4. *Pby of New York:* Jersey City 1st ch Sab sch to ed *Elizabeth G Southmayd* and *David Henderson* 50; New York First ch ann coll add'l 85, mo con 119 57, Young ladies to ed *Josephine Tuttle* 12 50, and to ed *Richard W Dickinson* and *Morris Jesup* 50, in all from First ch 267 07, less 12 50 for "*Foreign Missionary;*" Rutgers st ch ann coll add'l 40; Forty-second st ch 35 50; Williamsburg ch mo con 22; Fifth av and 19th st ch ann coll add'l 5, mo con 37 59; Astoria ch mo con colls 77 77; Brooklyn 2d ch mo con 23; Wallabout ch 4 50; Yorkville ch ann coll to con Rev E D G PRIME l m 30; Chelsea ch mo con 13; Madison av ch Sab sch to ed *John D Wells* 25, less 3 for "*Foreign Missionary.*" 2d *Pby of New York:* Scotch ch three mos con colls 213, John T Johnston 100; Peekskill ch, a friend to con Mrs D M HALLIDAY l m 30, mo con colls 18, Sab sch miss soc 13 50, ladies benev association 40, in all from Peekskill ch 101 50, less 5 25 for "*Foreign Missionary*" 1408 22

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown:* New Providence ch 14. *Pby of New Brunswick:* Trenton 1st ch 175 04, less 12 50 for "*Foreign Missionary;*" Cranberry 2d ch 50; New Brunswick 1st ch mo con 16 38; Village ch, Freehold, 120; Princeton coloured ch 3. *Pby of West Jersey:* Bridgeton 1st ch six mos con colls 130 66, children of a daily school 13 50, a family of children (their savings) 6 50; Cold Spring ch 40; Camden ch 2. *Pby of Newton:* German Valley ch 25; Belvidere ch Sab sch to ed *John M Sherrerd* 5. *Pby of Raritan:* Amwell, United, 1st and 2d chs 26. *Pby of Susquehanna:* Orwell ch 17 50. *Pby of Luzerne:* Kingston ch 7 21. *Pby of Burlington:* Burlington ch Sab sch to ed *Theo L Cuyler* 5 644 29

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia:* Sixth ch ann coll and mo con 197, Robert Creighton 20; Tenth ch mo con 66 64; Penn ch, Mrs Jane Rose 20, Miss Ellen Rose 20. 2d *Pby of Philadelphia:* Newtown ch 16; Bensalem ch in part 11 25, Rev H R Wilson 5, Mrs Wilson 3, New Year's gift from their children, viz: Betty L Wilson's miss box 1 56, Master H R Wilson's do 1 40, little Mary Jane Wilson's do 1 14, Master James L Wilson's do. 1 65. *Pby of New Castle:* Rock ch cent soc 7 50. *Pby of Baltimore:* Frederick ch 32 50; Georgetown, D C, Bridge st ch 69 06; Baltimore 2d ch mo con 30; Franklin st ch 67 04, Sab sch to ed *W S Plumer, John H Haskell,* and *Maria McDowell* 32 96; First ch ann coll in part 836 42; Aisquith st ch 11; Broadway ch, of which 12 for Jewish mission 20; German Trinity ch for Jewish mission 8 56. *Pby of Carlisle:* Hagerstown ch 41 37. *Pby of Huntingdon:* Lick Run ch 21; Little Aughwick ch 5; Perryville ch 47; Huntingdon ch fem miss soc for Kowetah mission 15 1609 05

SYNOD OF PITTSBURGH.—*Pby of Blairsville:* Indiana ch 37 91; Beulah ch 29 63; New Alexandria ch 26 32. *Pby of Redstone:* Uniontown ch ladies sewing soc 31; Tyrone ch 11 25; Laurel Hill ch 30 10; Spring Hill ch 10. *Pby of Ohio:* East Liberty ch 50; Manchester ch Sab sch for sup Rev R S Fullerton 17; Canonsburg ch to con Mrs MARY PHILLIPS l m 30. *Pby of Allegheny:* Butler ch 64. *Pby of Beaver:* Clarkesville ch to con their Pastor, Rev THOMAS JOHNSTON l m 30 50, Sab sch 2 50; Bridgewater ch 61 431 21

SYNOD OF WHEELING.—*Pby of Washington:* Mount Prospect ch 31 82; Lower Buffalo 11 30; Wheeling 2d ch Sab sch to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods, James M McKelly,* and *Robert Crangle* 31 25; Richietown ch Sab sch 6; Wheeling, Va, Miss Frances Wilson to ed *Henry Martyn* at Ningpo 25. *Pby of Steubenville:* Two Ridges ch 14 25; Steubenville 1st ch, Mrs Jane Wilson 250; Steubenville 2d ch youths' miss soc to ed *William P Breed* 30. *Pby of New Lisbon:* Deerfield ch 22; Newton ch 13 417 62

SYNOD OF OHIO.—*Pby of Marion:* Richland ch 6 70; Pisgah ch 9. *Pby of Zanesville:* Rush Creek ch bal to con Rev JOSIAH MULLIGAN l m 25; Washington ch 47 50; Buffalo ch 50; Olive ch to con Rev W REED l m 29; Bristol ch 14 42; Salt Creek ch 30 03; Centre ch 15 25; Mt Zion ch 7 50; Blue Rock ch 6; Deerfield ch 25. *Pby of Richland:* Martinsburg ch to con Rev HENRY HERVEY l m 30; Orange ch 2 75; Lexington ch 3; Frederick ch 4 75, children 1 50; Ashland ch 10 50; Waterford ch in part to con NOAH and JOSEPH LEVERING l m's 15. *Pby of Wooster:* Wooster ch 8, Sab sch 34 cts; Mount Hope ch 31 09; Sugar Creek ch to con WILLIAM MONTGOMERY l m 30; Congress ch 23 72; Jackson ch 19 42; Chippewa ch to con J G SMITH elder l m 30; Fulton ch 4 48; Marshalville ch 20 90; Springfield ch 6; Northfield ch to con Rev JOHN ANDREWS l m 32 50. *Pby of Coshocton:* West Carlisle ch 10; Valley ch 3 63; Keene ch 22 70; Coshocton ch 14 37; Linton ch 11 50; New Comerstown ch 75 cts; Ubricksville ch 6 68; New Philadelphia ch 14 76; Millersburg ch 10 75; Clarke ch 10; Berlin ch mo con colls 12 54; Benton ch 13 66; Jefferson ch 3. *Pby of Hocking:* McConnellsburg ch of which 8 from Sab sch to con H RUSK and J ROBE l m's 60; Rutland, O., Julius B Higley 3 736 79

SYNOD OF CINCINNATI.—*Pby of Chilicothe:* Rocky Spring ch 9; South Salem ch for sup Rev R S Fullerton 279 25; Marshall ch 1; Greenfield O, J G Hays 10. *Pby of Miami:* Harmony ch 50; Middletown ch 12; Monroe ch, Master D H King 5 cts; Lebanon ch, of which 7 for Western Indian Missions 57 95, Misses Henderson 20, children of Rev S Newell 2. *Pby of Cincinnati:* Bethel ch Sab sch mo colls 25; Cinna, O, 'a friend' 75. *Pby of Oxford:* Hamilton and Rossville chs in part to con four l m's 106; Oxford ch, Miss C Neal 2; Bethel ch, divid on Turnpike stock 3 27; Venice ch 7 50; Harmony ch 20; Oxford 3d ch mo con colls 44. *Pby of Sidney:* Urbana ch 20; Troy ch, James Telford 10; Sydney ch 50. *Pby of Findlay:* Delphos ch 13 817 02

SYNOD OF INDIANA.—*Pby of Madison:* Hanover ch ann coll in part 43; Vernon, Ind, S and R 5. *Pby of White Water:* Sand Creek ch, Ladies miss soc 5; Mt Carmel ch 31, David Dick 53. *Pby of Palestine:* Paris ch of which 4 05 from Sab sch 34; Decatur ch 14 185 00

SYNOD OF NORTHERN INDIANA.—*Pby of Fort Wayne:* Flat Rock ch 1 50; Wabash 2d ch 13 25. *Pby of Muncie:* Union ch 8 21 22 96

SYNOD OF ILLINOIS.—*Pby of Sangamon:* Petersburg, Ill., a widow's mite 1. *Pby of Schuyler:* Hopewell ch Ladies 11; Fountain Green ch 7. *Pby of Peoria:* Peoria ch Sab sch to ed *Sarah Glen Coffey* at Allahabad 25. *Pby of Rock River:* Princeton ch 14 64. *Pby of Chicago:* Chicago North ch to con CHARLES A SPRING, GEORGE A GIBB, J LISLE SMITH, STEWART MOORE and ANDREW BLAIKIE l m's 175, Sab sch to ed *R H Richardson* 25 258 64

SYNOD OF WISCONSIN.—*Pby of Dane:* Oakland ch 4. *Pby of Winebago:* Winebago Rapids ch 10; Proscheron Welch ch 7 30 21 30

SYNOD OF IOWA.—*Pby of Iowa:* Burlington ch, of which 30 to con Rev JOSHUA PHELPS l m 46 00

SYNOD OF MISSOURI.—*Pby of Missouri:* Booneville ch to ed *John G Miller* at Futtehgurh 25. *Pby of St Louis:* St Louis 2d ch Sab sch for sup Rev Henry V Rankin at Ningpo 150. *Pby of Upper Missouri:* Lexington ch Sab sch to ed *A V C Schenck* 5; Independence ch Sab sch to ed *Mary Symington* at Ningpo 20; Bethel ch 75 cts; Hopewell ch 5 205 75

SYNOD OF KENTUCKY.—*Pby of Louisville:* Shiloh and Olivet chs 83 50; Mulberry ch ann coll in part 43 19, Mrs Elizabeth Morton and Miss E A Morton to con Miss ELIZABETH M HANNA l m 30; Shelbyville ch 43, John Hendricks 5; Louisville 1st ch mo con 23 20; Second ch mo con 6 50; Bardstown ch 40, Rev J V Cosby and lady 10, fem sewing soc to ed *Maggie Vernon* in India 12 10. *Pby of Muhlenberg:* Greenville ch 6. *Pby of Transylvania:* Lebanon ch for sup Rev C W Forman 7; Richmond ch ann coll 65 40, less 22 67 for "*Foreign Missionary,*" mo con coll's 28 90, Sab sch 13 75; Paint Lick ch 12; Danville ch 16; Springfield ch 61 65. *Pby of West Lexington:* Frankfort ch 4 75; Lexington 1st ch 152 18, less 14 75 for "*Foreign Missionary;*" Lexington McChord ch ann coll in part 205 10, Farmer Dewees for Scholarship at Allahabad 50, Mrs M A Dewees to ed *Mary Anne Dewees* 25, Mrs MARY PARKER to con herself l m 30; Horeb and Hopewell chs 70. *Pby of Ebenezer:* Crittenden ch 3 50, family of Rev D V Smock 2 50; Covington ch, J M Preston 40 1052 80

SYNOD OF VIRGINIA.—Moss Neck, Va, 'a friend" 60; A Lady for Indian Mission schools 2 50; Jefferson Co, Va, Mrs Sarah P Dandridge 2; Little Levels, Va, Joseph Beard 3 21; Alfred Harris, Ingleside 10. *Pby of Lexington:* Fairfield, Va., Andrew M, and Misses Elizabeth M and Phebe E Cummins for Jewish Mission 15; Staunton ch 53 50, Sab sch, Mary and Malcolm Reins for Bibles for heathen children 72 cts; Waynesboro' Va, Daniel Fishburne and family to con C D FISHBURNE l m 30, Anne C Guthrie 1. *Pby of West Hanover:* Byrd and Hebron chs 50; Lebanon ch miss box in family of Rev S W Blain 3 65; Farmville ch 29 40. *Pby of East Hanover:* Nottoway ch Rev Theo Pryor, D D 3; Powhattan ch 10; Richmond 1st ch mo con 29 70; Richmond 2d ch Sab sch for Colportage in France 6 10 309 78

SYNOD OF NORTH CAROLINA.—*Pby of Orange:* Nutbush ch 3 50. *Pby of Concord:* Steel Creek ch, Thos P Price for church at Boggy Depot 7 10 50

SYNOD OF NASHVILLE.—*Pby of Maury:* Bethesda ch 13; Zion ch 53 60, Joshua B Frierson 30 96 60

SYNOD OF MEMPHIS.—*Pby of Chickasaw:* Holly Springs ch to ed *Sarah B Thompson* 20. *Pby of Arkansas:* Batesville ch 14 55. *Pby of Indian:* Spencer Academy ch 45 50; Wheelock ch, girls in Mr Wright's school 15; Fort Towson ch mo con coll's 9 50; Wapa-nucka, members of Mission and workmen 69 50; *Pby of Memphis:* Mount Carmel ch Sab sch 14 25 188 30

SYNOD OF SOUTH CAROLINA.—*Pby of Harmony:* Sumpterville, S C, Miss Hort 3 50

SYNOD OF ALABAMA.—*Pby of East Alabama:* Montgomery ch Sab sch for scholarship at Allahabad 12 50. *Pby of Talladega:* Mt Zion ch 13 35, Sab sch 9 46; Marble Spring ch 44; Talladega ch 75 10; Hebron ch 3 50; Mount Pisgah ch 3 50; Mardisville ch 22 183 41

SYNOD OF MISSISSIPPI.—*Pby of Mississippi:* Pine Ridge ch to con JAMES F MCCALEB, SAMUEL H LAMBDIN, and EDGAR FERRAR l m's 100. *Pby of Louisiana:* Prytanea st ch, N O, juv miss soc to ed *Elias R* and *Hanna J Beadle* 43 87; Lafayette Square ch, N O, ann coll 465, less 20 for "*Foreign Missionary,*" Sab sch youths' miss soc to ed *William Gardiner, Andrew Brown, George H Shepherd, Joanna Lloyd, Eliza Smith* and *Cynthia Bunce Perlee* 150 738 87

SYNOD OF THE PACIFIC.—*Pby of California:* San Francisco ch mo con colls for Mission to the Chinese in California. 300 00

SYNOD OF NORTHERN INDIA.—*Pby of Lodiana:* Lodiana ch 27.80; Jalandhar ch 1.86 29 66

Total receipts from churches $10,581 65

LEGACIES.—Trustees under the will of J. C. VOWELL, decd, 500; Abington Pa, Legacy of Miss SUSAN B SMITH 50; Legacy in part of PETER HAY, Michigan 500; Cinna O. Estate of JOHN GALLAGHER, 30 1080 00

COLLEGES AND SEMINARIES.—Princeton, N J Theo Semy Miss Bib Tr and Education Society 60 00

MISCELLANEOUS.—N Y a Lady for Spencer Academy 175; St Joseph, Mo. a friend, 2.50; A friend for translation at Alahabad 40; Cote St ch Montreal, C E Sab sch for China, 10; Miss MARY BRONSON for Chickasaw mission 200; An Old Presbyterian 20; First Fruits of 1853, 50; N Brunswick, N J, Rev J J JANEWAY, D D for Church at Boggy Depot 10; Phila Pa Female Bible Society for printing Bibles in India and China 500; from two brethren, the condition of an amicable settlement, 8 50 1016 00

Total receipts in February, $12,737 65

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Fem Miss Soc of Huntingdon ch Pa, one box clothing for Kowetah 39 00

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition,* at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition,* twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. George W. Musgrave, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

HIGHLY ENCOURAGING.

The following extracts are taken from the Narrative of the State of Religion, within the bounds of the Synod of Georgia, presented November, 1852.

"For our Boards, there is an increasing attachment among our people. We respect them—we love them. They are the children of our adoption, and so long as they look as carefully to our interests as they have thus far done, we will cherish and sustain them." * * * *

"The Board of Publication is assuming a more important place in our history every day. It supplies a vacancy which we had long felt, and the more we see of its benefits, the higher is our estimate of its importance. There is, among our churches, an increasing desire to be fed with our own food, and that in sufficient quantities to give character to our life. For this object, a superintendent and several colporteurs are now in the field, and more are greatly needed."

Such decided testimony, from such a source—such kind and generous sentiments towards the Boards of our Church, are truly valuable and highly encouraging; especially to those to whom their direction has been more immediately confided and who are earnestly endeavouring to make them increasingly efficient and useful. We cordially thank our brethren for their Christian sympathy and active co-operation, and trust that they will continue to reap the reward of their wisdom, piety, and zeal.

Since the foregoing Narrative was presented to the Synod, the Board of Publication has commissioned a number of additional colporteurs within their bounds, who are now actively employed in circulating our books in that important field.

AN INTERESTING LETTER FROM ONE OF OUR COLPORTEURS.

Xenia, Ohio, Februrary 26, 1853.

Rev. G. W. Musgrave, D. D.

Dear Sir—Enclosed you will find my eleventh and last report to the Board of Publication. As intimated in my last, I have spent the two months on the turnpike thoroughfares, touching on parts of Clarke, Montgomery, and Preble in Ohio, and Wayne county, Indiana. In the western part of my field, I was permitted to render an important service, where nothing had been done with our books since my visit five years since.

It is with peculiar feelings of heart, I have been permitted to wind up my laborious service of nearly eight years with such marked kindness as I have everywhere received from my old friends. This report brings to a close my labours in this good cause. I spent five years in the colporteur service previous to accepting a commission from the Board. Our books made a part of my stock from the beginning, and the number was increased until the time I entered exclusively into the service of the Board. I mean to say, it is almost eight years since I commenced travelling. I suppose in that time I have rendered a service of about six years; having been detained nearly two years by sickness of my family and self. For more than thirty years I have been engaged, more or less directly, in the service of the Church, and I can sincerely say, I look back on no part of this period with so much satisfaction as that spent in distributing books and tracts. With renewed health, I am called, in the providence of God, to retire to a peaceful home. Who will take my place, and in the next eight years scatter abroad in every class of the community eight thousand dollars' worth of books and tracts? I am looking around in vain for a suitable person. It would seem there is now almost as much need for the work on the same field as when I commenced; and sure I am, there is as much encouragement. I have confined my visits to a small part of the State, scarcely all of the Cincinnati Synod. But what shall we say of the entire portions of the country untouched?

Thanks to the officers of our Board for all their kind, Christian, and gentlemanly treatment in our long correspondence. Though I have not seen them face to face, still I feel towards them as my best Christian friends.

I may, if I find leisure, give some statistical facts in regard to families visited, number of tracts distributed, number of books of a particular kind circulated, &c. This may encourage others. May the great Head of the Church still more abundantly bless the good cause in which you are engaged and multiply colporteurs till they fill the land, is the prayer of, Yours, sincerely, R. J. H.

We thank our dear brother for his kind letter, and pray that God may richly compensate him for all his self-denials and toils. We shall be pleased to receive from him the statistical information to which he has alluded: and avail ourselves of this opportunity to say, to all our colporteurs, that any communications from them respecting their labours will always be gratifying to us.

From the Presbyterian Advocate.

MR. WEBSTER AND A RELIGIOUS LITERATURE.

Whilst the civil constitution of our country opens the door to the widest diffusion of any and every error that may endanger our civil and religious welfare, it is a cause of gratitude that God, in his providence, has set in operation causes which are furnishing the appropriate antidote to them. It is a fact peculiar to this day, the existence of a widely diffused literature, that expands and illustrates the great principles of divine truth, of which the Bible is the source. Had there not existed, however, a corresponding desire for reading, it would have been in vain that books were multiplied, however good and cheap they might be. God has produced the corresponding taste to an extent that never existed before. He has made the system of Sabbath-School instruction popular throughout our country; so that the large proportion of the present generation has grown up under the influence of Bible instruction, and Sabbath-School libraries, which have given an impulse to a growing taste for self-instruction and reading. I remember to have heard it said twenty-five years ago, when the Sunday-School Union began to pour forth its cheap volumes, that many of the book publishers condemned it, under the impression that it was certain ruin to their business. There was, however, one publisher, whose farther reaching mind saw in it a system that would make us a nation of readers, and create an extensive taste for reading, and he favoured it as a means of producing a corresponding demand for book-making. All the facts since have fully demonstrated the correctness of his judgment. To satisfy this growing taste, and to turn it to the most valuable account, the General Assembly constituted its Board of Publication, and charged it with the commission of selecting the cream of the religious literature of the world, and publishing it for us at the lowest possible price. They have applied themselves most efficiently to this work, until their list of bound volumes has reached 350, which are full of the richest thought of the greatest and best men that have lived, and which are of the highest literary merit. These books form an invaluable religious library of themselves. Some of them defend and illustrate the doctrines taught in the Confession of Faith, that venerated formula which has been handed down to us, the unchanged bond of union in the Presbyterian churches for two hundred years. They are the authoritative expositions of the doctrines and order of the Presbyterian Church. Every book has been sanctioned by the General Assembly, and is sent forth as the standing literature of the Church, and adapted to correct the misrepresentation and misconceptions of all its doctrines, and to afford ample means to those who will improve them, for becoming rooted and grounded in the faith as it is in Jesus.

There is also an appropriate proportion of practical and devotional works, adapted to the edification of Christians; to fan the flame of piety in their hearts, and to encourage their faithfulness in all the practical duties of their holy calling. Others again address the strong and pungent appeal to the sinner, warning and encouraging him to flee from the wrath to come.

The Board of Colportage [of the Synod of Pittsburgh] tell us that they have scattered over their bounds 22,000 of those volumes in the habitations of thousands, where the seed of truth will vegetate and bring forth fruit in the conversion of some, in the quickening and growth of many, and in the increase of the power of the moral sentiment of our land. These reading habits, and this wholesome supply of truth to make it profitable, form a token for good. A people fortified with a knowledge of Bible truth, cannot be tangled in the meshes of infidelity or Popery, and can never be made to bow the neck to any despot.

The late Mr. Webster, after hearing an humble colporteur make a statement of his labours, took him by the hand, invited him to his house, and gave him $10, and said to him—"You have got hold of the right string, sir! If such books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation."

His mighty mind saw that this good seed scattered broadcast over the land, was directly adapted to cherish that high moral principle that forms the only sure basis of hope for its future security and prosperity. But if Mr. Webster, as a statesman, saw this work to be so important for the perpetuity of our country, how much must its importance magnify in the estimation of the Christian, when it is received in its relations to the glory of God, and the everlasting welfare of souls. That unobtrusive truth that is going forth is attracting multitudes to heaven, through the cheap printed page read in the leisure hours of retirement and reflection. Since there is this growing disposition to read divine truth, how important is it for the Church to enter into the heart of society, through all the avenues under her control, and supply it with pure Bible truth. This work our Board of Colportage is diligently and successfully prosecuting, and all who lend it a helping hand, whether directly or indirectly, are casting their bread upon the waters, and after many days it will be gathered again before the throne of God.

W.

February 20, 1853.

THE SIN-BEARER.

A minister in New York State, who belongs to the other branch of the Presbyterian Church, writes thus respecting Tract No. 77 on our Catalogue:

"There is need of such doctrine everywhere among us, almost as much as in Luther's time.

"The Sabbath before our last communion season, I placed a copy of it in each slip of our church, and I have been much interested since, in hearing remarks respecting it. One good sister said, with abundance of tears, that it was the first time that she ever came to the Lord's table *without bringing something good.* Another member, that he had at length consented to *let Christ bear all his sins.* Another, that he would give ten dollars for the tract, if he could not have it without. Another, (and I wish the hint might be acted on,) that it ought to be put into the form of a *Pocket Manual.*"

NEW PUBLICATIONS OF THE BOARD.

The Grace of Christ; or Sinners Saved by Unmerited Kindness. By William S. Plumer, D. D. 12mo, pp. 454. Price 75 cents.

Dr. Plumer's preaching has always been distinguished for a large infusion of the essence of the gospel, and the same thing is prominent in this book. We do not know of any of the modern issues from

the American press, which partake more largely of the spirit of the practical religious writings of the seventeenth century. There is a fine substratum of doctrine, upon which the author has built up a superstructure of such practical and experimental truth as is calculated to do the heart good. Whoever takes up the book with a desire to find Christ, and to have his spiritual man strengthened by the old substantial truths of the gospel, will find that he has not searched in vain. The author's plan covers the whole ground, from the lost condition of man by nature, to his entrance, through grace, into eternal glory, giving all the honour to the Author and Finisher of the work of salvation.

The following extract may serve as a specimen of the spirit and style of the work.

CHRISTIANS LONG TO SEE CHRIST.

In this life the saints look to the Saviour by faith; in the next they behold him by immediate vision. Here they see him through a glass darkly; there they see him face to face. The stronger their faith, the clearer the view they here have of him. Sometimes a sight of him even through a glass, is wonderful, and makes the soul like the chariots of Amminadib. Such a sight has often made God's people welcome whips, and chains, and dungeons, and death. But the vision of him in the next world will transcend all human conceptions. There he is not only glorious as on the mount of transfiguration; but he is as gentle, as kind, as tender as when he wept at the grave of Lazarus, gave eyes to the blind, and feet to the lame, or granted mercy to a wretch hanging by his side. True, he weeps no more, but his present kindness soothes every sorrow in the hearts of his "hidden ones." Yea, his hand wipes all tears from their faces. Even the old disciple who groaned out his sixty years on earth, and the little infant redeemed by his blood, though it wept out its week of life, shall sigh no more for ever. His glory and his tenderness expel all sadness, bar all sorrows.

Here his people behold him in their closets. While they sit alone and keep silence, he speaks comfortably to them, he puts in his hand by the hole of the door. Jesus reveals himself to those who love secret devotion. He visits where his flocks rest at noon. Would you have clear views of Jesus? Lay aside your worldliness, enter into your chamber, and shut your door about you. If you but mingle with the crowd, you may look in vain for soul-transforming views of the Redeemer. Blessed Saviour, why is my heart so slow to seek thee in solitude? "While the King sitteth at his table, my spikenard sendeth forth the smell thereof." I must seek him more. I will hearken unto him, and walk in his ways; then he will soon subdue my enemies, then shall he feed me with the finest of the wheat, and with honey out of the rock shall he satisfy me. Lord, increase my faith.

It is also well to ascend the mount of ordinances, that we may see him in his beauty and glory. There he is held in his galleries. There he often manifests himself in the breaking of bread. In the songs of Zion, in public prayers, in gospel preaching, how gloriously does Christ often come and make his abode with his people, and fill their hearts with joy and peace! "Blessed are they that dwell in thy house; they will be still praising thee. * * A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." Often do his saints go down from his house, satisfied as with marrow and fatness, when some word in season, borne to their hearts by the blessed Spirit, has been spoken by the servant of Christ.

Many get pleasant views of Christ in the valley of humiliation, which flows with wholesome waters abounds with precious fruits, and is the constant resort of our soul's Beloved. Some of the sights there seen, such as the evil of sin and the wickedness of our own hearts, are not pleasant; but these make a sight of Jesus the more ravishing. Every child of God finds great treasure in this valley. Some have thought it better than the mount of transfiguration, and would gladly abide there all their days; for there they see Jesus as they never see him anywhere else. The place suits them well.

We often get a blessed view of our Saviour, when we are in the furnace of affliction. Sometimes its heat is intense: but the hotter, the better, if Jesus be with us, and our faith fail not. When the furnace of Nebuchadnezzar was made seven times hotter than usual, and the three faithful Hebrews were cast into it, there was one seen walking with them, and "his form was like unto the Son of God." Many Christians declare that they never saw happier days than when adversity pressed hard upon them. This is just what Jesus promised: "I will not leave you comfortless: I will come to you." John xiv. 12.

But the brightest vision of Christ will be when "we shall see him as he is." The sight of husband, wife, child, parent, friend, or lover, never was so gladsome as the sight of the Saviour shall be. Blessed vision! The righteous long for it. To be with Christ, and like Christ, and to behold his glory, will constitute the heaven for which they hope. Though I should never see another pleasant sight in this world, may I at last behold that blessed face, which was buffeted for me. Once his visage was so marred more than any man, and his form more than the sons of men. But when Paul saw him on the way to Damascus, he shined with a light, "above the brightness of the sun." And when John saw him, he fell at his feet as dead; but he laid his hand upon him saying, "Fear not; I am the first, and the last; I am he that liveth, and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death." Rev. i. 17, 18. Lord Jesus, help me, intercede for me, comfort me, forsake me not, but bring me to behold thy face in righteousness.

RECORDS OF THE PRESBYTERIAN CHURCH in the United States of America, embracing—I. The Minutes of the Presbytery of Philadelphia, from A. D. 1706 to 1716; II. Minutes of the Synod of Philadelphia, from A. D, 1717 to 1758; III. Minutes of the Synod of New York, from A. D. 1745 to 1758; IV. Minutes of the Synod of New York and Philadelphia, from A. D. 1758 to 1788. 8vo, pp. 548. Price $1.75.

This volume contains the earliest Records of our Church in America. The first edition having been exhausted, and the work for some time out of print, it has now been corrected from the original manuscripts, made more easy of reference, and stereotyped. Every minister of our Church should have a copy. It shall be sent by mail, postage prepaid, to ministers, for $1.75 cash; to others, for $2.10.

A PLAIN AND SCRIPTURAL VIEW OF BAPTISM. By the Rev. Daniel Baker, D. D., of Texas. 18mo, pp. 134. Price 19 and 25 cents.

This little volume cannot but be popular, especially in the south and south-west, where Dr. Baker's evangelical labours have been so much blessed. It fully answers to its title—it is *plain* and *scriptural*.

SABBATH DAY READINGS, or Children's Own Sabbath Book. By Julia Corner. Revised by the Committee of Publication. Square 16mo, pp. 208; illustrated with beautiful engravings. Price 60 and 65 cents, according to the binding.

This volume will be found highly attractive to the young. In size of type, fineness of paper, artistical embellishments, and cheapness of price, it will not suffer in comparison with any book brought out for the use of the young, by any publishing house in the country. It will do well for a gift-book at any season.

BIBLE RHYMES; or Sketches of Scripture History in Verse. Selected and arranged for the Board of Publication. 18mo, pp. 132. Price 27 and 33 cents. With numerous wood-cuts.

This volume contains ninety-seven pieces of poetry, descriptive of Scripture facts and characters.

THE CHILD'S CATECHISM OF SCRIPTURE HISTORY; in two volumes. 24mo. Vol. I. containing questions on Genesis to Numbers. Vol. II. containing questions on Deuteronomy to Judges. Price 10 cents a volume.

The questions are accompanied by the answers, and are adapted to the capacity of quite young children. They have met with much acceptance with parents and teachers who have adopted them in the instruction of the young.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF FEBRUARY, 1853.

Presbytery of Steuben.

Bath ch, Rev Geo D Stewart — $5 00

Presbytery of New York.

Chelsea ch, per Wm Rankin, Jr, Treasurer, 113; Cash, New York, per Wm Rankin, Jr, Treasurer, 25 — 138 00

Presbytery of Elizabethtown.

Mendham, New Jersey, Rev J Denton — 1 00

Presbytery of New Brunswick.

Squan Village ch Sab sch, per Rev M Rowell — 1 00

Presbytery of Philadelphia.

Penn ch, from a "Lady," per Rev F D Ladd 10; 10th ch, Mrs Jno Steele 5; North ch, per Jas Russell, Esq 121 50; Sixth ch, per John McClure, Treasurer 125; Central ch, F N Buck 100, Rev C C Jones 30, James Field 10, J V Cowell 10, James Wray 5, James A Freeman 5, Thomas Minford 5, "W M" 5, coll in the congregation 51 65 — 358 15

Presbytery of Baltimore.

Franklin st ch, per Rev Dr Plumer 75; 1st ch per Rev Dr J C Backus 350 — 425 00

Presbytery of Carlisle.

Hagerstown ch, through Board of Missions 16 37; Chambersburg ch, per Rev Joseph Clark 43 57, John Oliphant 100 — 159 94

Presbytery of Richland.

Waterford ch, Dr J T Turner, add'l to con himself hon mem — 10 00

Presbytery of Chillicothe.

Hillsboro' ch, ann coll per John D Thorpe 56; J G Hays, Greenfield, do do 1 — 57 00

Presbytery of Chicago.

Lynn and Hebron ch, per Rev H Chapin — 2 00

Presbytery of Dane.

Oakland ch, per Rev Wm Cargen — 6 00

Presbytery of Fayetteville.

From Archibald Smith, Ruling Elder in Philadelphus ch, per Rev H McLean, add'l to con his daughter, Miss Flora J Smith hon mem — 10 00

Presbytery of Flint River.

From sundry individuals in Coweta and Carroll co 6 55; ditto, Fellowship ch Butts co 7 — 13 55

Presbytery of Hopewell.

From Wm S Hurd of Monticello, Georgia, to con Rev R C SMITH, Prof, &c. hon mem 30; from a "Friend" in Monticello 1; from Eatonton ch in part to con the Rev S K Talmage, D D, President, &c, hon mem 18 95 — 49 95

Presbytery of Maury.

Zion ch 5; Joshua B Frierson to con D B FRIERSON hon mem 30 — 35 00

Presbytery of Mississippi.

Holly Springs ch — 25 00

Presbytery of Louisiana.

Carmel ch — 22 00

Presbytery of Brazos.

Galveston, Mr B S Parsons — 25 00

MISCELLANEOUS.

Miss "A R," per Wm Rankin, Jr — 50 00

Total, $1393 59

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. J. L. Kirkpatrick, D. D., and the church at Gainesville, Alabama, has been dissolved. Dr. Kirkpatrick accepts the call from the Glebe street church, Charleston, South Carolina.

The pastoral relation between the Rev. A. B. Bullions and the church at Waterford, New York, has been dissolved. Mr. Bullions sails for Europe on account of his health.

CALLS.

The Rev. J. H. Bates has accepted a call from the Presbyterian church at Antrim, New Hampshire.

The Rev. C. A. Stilman has received a call from the church at Gainesville, Alabama.

The Rev. T. L. Cuyler, of Trenton, New Jersey, has received a call from the Congregational church, Shawmut Avenue, Boston, Massachusetts.

Mr. James Douglass, licentiate, has received a call from the churches of Concord and Mount Olivet, South Carolina.

The Rev. M. B. Grier has accepted a call from the church of Wilmington, North Carolina.

The Rev. John M. Cochran has received a call from the church of Indianola, Texas.

The Rev. Solomon McNair has accepted a call from the church of Mansfield, Warren County, New Jersey.

The Rev. S. B. McPheeters has declined the call from Jackson, Mississippi.

The Rev. Thomas Scott has received a call from the Third Church, Baltimore.

ORDINATIONS AND INSTALLATIONS.

On the 10th of February, by the Presbytery of Ohio, the Rev. William Hunter was installed pastor of the church of Hopewell, Ohio.

On the 17th of February, the Rev. A. Ferguson was installed pastor of the church of Charlotte, New York.

On the — of February, by the Presbytery of Michigan, the Rev. Joseph Penney, D. D., was installed pastor of the church of Pontiac, Michigan.

On the 17th of February, by the Presbytery of New Brunswick, the Rev. Thaddeus Wilson was installed pastor of the First Church of Shrewsbury, New Jersey.

CHANGES OF POST-OFFICE ADDRESS.

The post-office address of the Rev. A. D. Montgomery is now Abbeville Court House, South Carolina.

That of the Rev. B. M. Wailes is Nelson Court House, Virginia.

That of the Rev. Philo Calhoun is Greenville, New York.

That of the Rev. John P. Vandyke is Ripley, Brown County, Ohio.

That of the Rev. Charles White is Berryville, Clarke County, Virginia.

That of the Rev. Samuel Hart is Cannelton, Indiana.

That of the Rev. Joel K. Lyle is Nicholasville, Kentucky.

That of the Rev. N. A. Penland is Mount Bethany, Tennessee.

That of the Rev. R. C. Criswell is Springfield, Illinois.

That of the Rev. H. E. Ruggles is Eaton, New York.

That of the Rev. Robert J. Hall is Lebanon, Ohio.

DEATHS.

The Rev. M. M. Brown of Cumberland, Ohio, departed this life on the 16th of February, aged about forty.

CHANGE OF RELATION.

The Rev. Stephen Kay, D. D., of the English Wesleyan Methodist Church, has been admitted as a member of the Presbytery of Memphis, subject to the usual rule for young ministers. His post-office address will be Memphis, Tennessee.

MISCELLANEOUS.

The Presbytery of Cincinnati have refused their consent to the transfer of the Rev. N. L. Rice, D. D., from Cincinnati to St. Louis.

The Rev. James R. Gilland of Yonguesville, South Carolina, has accepted the Professorship of Languages in Davidson College, North Carolina; and his post-office address will hereafter be at the latter place.

The Westminster church of Utica, New York, of which the Rev. H. S. Dickson is pastor, was destroyed by fire on the 10th of March.

The Rev. A. Williams, Professor of Languages in the Ohio University, has been elected Professor of Latin Language and Literature in Jefferson College, Pennsylvania.

GEMS FOR THE CHRISTIAN'S CABINET.

Divine grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, and it comes out purer, and loses nothing but the dross which our corrupt nature mixes with it.—*Leighton.*

Believe, and you shall love; believe much, and you shall love much; labour for strong and deep persuasions of the glorious things which are spoken of Christ, and this will command love. Certainly, did men indeed believe his worth, they would accordingly love him; for the reasonable cannot but love that which it believes to be worthiest of affection. O this mischievous unbelief is that which makes the heart cold and dead towards God. Seek then to believe Christ's excellency in himself, and his love to us, and our interest in him, and this will kindle such a fire in the heart, as will make it ascend in a sacrifice of love to him.—*Taylor.*

The Heart.—O! heart! heart! what art thou? A mass of fooleries and absurdities; The vainest, foolishest, craftiest, wickedest thing in nature. And yet the Lord Jesus asks me for this heart, woos me for it, died to win it. O wonderful love! adorable condescension!

"Take it, Lord, and let it be,
Ever closed to all but thee."

—*Berridge.*

Lord, if I must dispute, let it be with the children of the devil; let me be at peace with thy children.—*Wesley.*

I am nothing—Christ is all; I disclaim as well as disdain any righteousness but his. I not only rejoice that there is no wisdom for his people but that from above, but reject every pretension to any but what comes from himself. I want no holiness he does not give me; I could not accept a heaven he did not prepare for me. I can wish for no liberty but what he likes for me, and I am satisfied with every misery that he does not redeem me from; that in all things I may feel that without him I can do nothing.—*Lady Huntingdon.*

They who are not made saints in a state of grace, shall never be saints in glory. The stones which are appointed for that glorious temple above, are hewn and polished, and prepared for it here; as the stones were wrought and prepared in the mountains, for building the temple at Jerusalem.—*Leighton.*

It is a cold, lifeless thing to speak of spiritual things upon mere report; but they that speak of them as their own, as having share and interest in them, and some experience of their sweetness, their discourse of them is enlivened by firm belief and an ardent affection; they cannot mention them but their hearts are straight taken with such gladness, as they are forced to vent in praises."—*Leighton.*

When we consider how weak we are in ourselves, yea, the very strongest of us, and how assaulted, we may justly wonder that we can continue one day in a state of grace; but when we look on the strength by which we are guarded, the power of God, then we see the reason of our stability to the end; for Omnipotence supports us, and the everlasting arms are under us.—*Leighton.*

Solitude is a great cherisher of faith; were we more alone to pray and look back upon ourselves, and to look into ourselves—not to find any good, but to observe more of the amazing blindness of heart, unbelief, selfishness, and vile idolatry, which so benumb our feelings of the love of Christ; were we to be more alone for these purposes, we should enjoy more of the presence and joy of God.—*Venn.*

Thorns grow everywhere, and from all things below; and from a soul transplanted out of itself into the root of Jesse, peace grows everywhere too, from him who is called our peace, and whom we still find the more to be so, the more entirely we live in him, being dead to the world and self and all things besides him. Oh, when shall it be!—*Leighton.*

If thou have a concern for the things which are God's, he will also be careful of thee and thine.—*Chrysostom.*

Discordant Prayer.—To pray together, hearts must be consorted and tuned together; otherwise, how can they sound the same suits harmoniously? How unpleasant in the exquisite ear of God, who made the ear, are the jarring, disunited hearts that often seem to join in the same prayer, and yet are not set together in love! And when thou prayest alone, while thy heart is embittered and disaffected to thy brother, although upon an offence done to thee, it is as a mistuned instrument: the strings are not accorded, are not in tune among themselves, and so the sound is harsh and offensive. Try it well thyself, and thou wilt perceive it; how much more he to whom thou prayest! When thou art stirred and in passion against thy brother, or not lovingly affected toward him, what broken, disordered, unfastened stuff are thy requests? Therefore the Lord will have this done first—the heart tuned; go thy way, says he, leave thy gift, and be reconciled to thy brother; then come and offer thy gift.—*Leighton.*

Afflictions, desertions, and temptations, are as needful as consolations. Jonah's whale will teach a good lesson as well as Pisgah's top; and a man may sometimes learn as much from being a night or a day in the deep, as from being forty days in the mount. "I see Jonah come out of a whale and cured of rebellion: I see Moses go up into the mount with meekness, and come down in a huff and break the tables. Further, I see three picked disciples attending their Master into the mount and falling asleep there. It is well for you to be clothed in sackcloth while you tarry in the wilderness.

Look upwards and press forwards. Heaven's eternal hills are before you, and Jesus stands with arms wide open to receive you. One hour's sight and enjoyment of the Bridegroom in his place above will make you forget all your troubles on the way.—*Berridge.*

My time is short; I must be up and doing; I must go briskly on with my work, leaving it to my Lord to find me strength for it, and success in it. His blessing I expect here and for ever; not for anything I have done; and yet I would labour as hard as if heaven was to be the reward of my labours.—*Romaine.*

TO STATED CLERKS OF PRESBYTERIES.

The Stated Clerk of the General Assembly wishes us to inform the Stated Clerks of Presbyteries that he will furnish them with blanks for Presbyterial Reports, as they may order them. Blanks for Sessional Reports are not furnished by the Stated Clerk, but are published and for sale by the Board of Publication.

THE HOME AND FOREIGN RECORD.

As applications from young ministers and others for the back volumes of the Home and Foreign Record are now becoming frequent, we find it expedient to give the general notice, that no copies of the volume for 1850 are on hand of either edition. That we have still a few copies of the newspaper edition for 1851 and 1852, which can be had bound for 87½ cents each. We would suggest to those who have a copy of the volume for 1850, the propriety of preserving it, as in a few years it will be much sought after as a valuable depository of original information.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum.
" All other States, 6 " "

Paid annually or quarterly in advance. If not paid in advance, double these rates.

CONTENTS.

Board of Domestic Missions.—Interesting from New Mexico, p. 50. A Voice from California, p. 50. Church Extension—House of Worship in St. Paul, Minnesota, p. 51. The Spiritual Rappers spiritually rapped, p. 51. Receipts, p. 52.

Board of Education.—I. Ministerial Education. Dr. Humphrey's Sermon on the Ministry we Need, p 53. Mrs. Bott of Petersburg, Virginia, p. 53. II. Christian Education in Schools and Colleges. Chartered Corporations in Education, p. 54. New Parochial Schools, p. 55. A New Presbyterial College, p. 55. Receipts, p. 55.

Board of Foreign Missions.—Annual Meeting of the Board, p. 56. Recent Intelligence, p. 56. India; Lodiana Mission; Extracts from Letter of the Rev. John S. Woodside, p. 56. Furrukhabad Mission: Report of the Station at Mynpoorie, by Rev. John E. Freeman, p. 57. China: Ningpo Mission: Report of the Medical Department of the Ningpo Mission, p. 58. Shanghai Mission: On preaching to the Chinese, by the Rev. J. K. Wight, p. 58. Missions in Europe: Circular of the Evangelical Society of Geneva, p. 59. The Church at Turin, p. 59. Great Preachers, p. 59. Arctic Searching Expeditions, p. 60. The Curse of Meroz, p. 60. Receipts, p. 61.

Board of Publication.—Highly Encouraging, p. 62. An Interesting Letter from one of our Colporteurs, p. 62. Mr. Webster and a Religious Literature, p. 62. The Sin-bearer, p. 62. New Publications, p. 62. Receipts, p. 63.

Miscellaneous.—"Abide with us," p. 49. The Preaching of the Press, p. 49. Why the Difference? p. 49. Ecclesiastical Record, p. 64. Gems, p. 64.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 5. | PHILADELPHIA, MAY, 1853. | PRICE PER YEAR, *Fifty Cents.*

From the Southern Churchman.

THE BORDER LAND.

The following lines were sent by a lady in England to a friend, who wrote to know where she had been for several months, that she had not written to her. She had been to the gates of the grave, in a long and severe illness.

I have been to a land, a Border Land,
Where there was but a strange, dim light;
Where shadows and dreams, in a spectral band
Seem'd real to the aching sight.
I scarce bethought me how there I came,
Or if thence I should pass again;
Its morning and night were marked by the flight,
Or coming, of woe and pain.

But I saw from this land, this Border Land,
With its mountain ridges hoar,
That they looked across to a wondrous strand,—
A bright and unearthly shore.
Then I turned me to Him, "*the Crucified*,"
In most humble faith and prayer,
Who had ransom'd with blood my sinful soul,
For I thought He would call me there.

Yet nay: for awhile in the Border Land
He bade me in patience stay,
And gather rich fruits, with a trembling hand,
Whilst he chased its glooms away;
He had led me amid those shadows dim,
And shown that bright world so near,
To teach me that earnest trust in him,
Is "the one thing needful" here.

And so from the land, the Border Land,
I have turned me to earth once more;
But earth and its works were such trifles, scann'd
By the light of that radiant shore.
And oh! should they ever possess me again
Too deeply, in heart and hand,
I must think how empty they seem'd, and vain,
From the heights of the Border Land.

The Border Land had depths and vales,
Where sorrow for sin was known;
Where small seem'd great, as weighed in scales,
Upheld by God's hand alone.
'Twas a land where earthly pride was naught,
Where the poor were brought to mind,
With scanty bed, and a fireless cot,
And their bread, so hard to find.

But little I heard in the Border Land
Of all that had passed below;
The once loud voices of human life
To the deafened ear were low.
I was deaf to the clang of its trumpet call,
And alike to its gibe or sneer,
Its riches were dust, and the loss of all
Would then scarce have cost a tear.

I met with a Friend in this Border Land,
Whose teachings can come with power
To the blinded eye, and the deafen'd ear,
In affliction's loneliest hour.
"Times of refreshing" to the soul,
In language, oft He brings,
Prepares it then to meditate
On high and glorious things.

O Holy Ghost! too often grieved
In health and earthly haste,
I bless those slow and silent hours
Which seemed to run to waste.
I would not but have passed those "depths,"
And such communion known,
As can be held in the Border Land
With Thee, and with Thee alone.

I have been to a land, a Border Land!
May oblivion never roll
O'er the mighty lessons which there and then
Have been graven on my soul!
I have trodden a path I did not know,
Safe in my Saviour's hand:
I can trust Him for all the future, now
I have been to the Border Land.

SO MANY CALLS.

It was a brisk, clear evening, in the latter part of December, when Mr. A—— returned from his counting-house to the comforts of a bright coal fire, and warm arm-chair, in his parlour at home. He changed his heavy boots for slippers, drew around him the folds of his evening gown, and then, lounging back in the chair, looked up to the ceiling, and about, with an air of satisfaction. Still there was a cloud on his brow. What could be the matter with Mr. A——? To tell the truth, he had that afternoon received in his counting-room the agent of one of the principal religious charities of the day, and had been warmly urged to double his last year's subscription; and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquized he to himself, "that I am made of money, I believe. This is the fourth object this year for which I have been requested to double my subscription; and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains—no end to the new things to be bought—I really do not see how I am to give a cent more in charity. Then there are the bills for the girls and boys—they all say they must have twice as much now as before we came into this house. Wonder if I did right in building it?" And Mr. A—— glanced up and down the ceiling, and around on the costly furniture, and looked into the fire in silence. He was tired, harassed, and drowsy; his head began to swim, and his eyes closed—he was asleep. In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor-looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. A—— asked him into the parlour, and drew him a chair near the fire. The stranger looked attentively around, and then, turning to Mr. A——, presented him with a paper. "It is your last year's subscription to missions," said he. "You know all of the wants of that cause that can be told you. I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before; but, for some reason, unaccountable to himself, Mr. A—— was more embarrassed by the plain, poor, unpretending man, than he had been in the presence of any one before. He was for some moments silent, before he could reply at all, and then in a hurried and embarrassed manner, he began the same excuses which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, etc.

The stranger quietly surveyed the spacious apartment, with its many elegancies and luxuries, and without any comment, took from the merchant the paper he had given, but immediately presented him with another.

"This is your subscription to the tract society; have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians would only furnish the means. Do you not feel called upon to add something to it?"

Mr. A—— was very uneasy under this appeal, but there was something in the mild manner of the stranger that restrained him; but he answered that, although he regretted it exceedingly, his circumstances were such that he could not, this year, conveniently add to *any* of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible society, and in a few clear, forcible words, reminded him of its well known claims, and again requested him to add something to his donations. Mr. A—— became impatient.

"Have I not said," he replied, "that I can do *nothing* more for any charity than I did last year? There seems to be no end to the calls upon us in these days."

The stranger took back the paper, rose, and fixing his eye on his companion, said in a voice that thrilled to his soul,

"One year ago to-night, you thought your daughter lay dying; you could not sleep for agony. Upon whom did you call that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of the visitor, whose eye was fixed upon him with a calm, intense, penetrating expression, that awed and subdued him. He drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then, you should leave a family of helpless children entirely unprovided for. Do you remember how you prayed? Who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer, and said in a still lower and more impressive tone,

"Do you remember fifteen years since, *that time* when you felt yourself so lost, so helpless, so hopeless; when you spent days and nights in prayer; when you thought you would give the whole world for one hour's assurance that your sins were forgiven you? Who listened to you then?"

"It was my God and Saviour!" said the merchant, with a sudden burst of remorseful feeling; "O, yes, it was he!" "And has *he* ever complained of being called on too often?" inquired the stranger, in a voice of reproachful sweetness; "say," he added, "are you willing to begin this night, and ask no more of him, if he, from this night, will ask no more from you?"

"Oh, never, never!" said the merchant, throwing himself at his feet; but, as he spake these words, the figure seemed to vanish, and he awoke, with his whole soul stirred within him.

"O my Saviour, what have I been saying? what have I been doing?" he exclaimed. "Take all, take every thing! What is all that I have, to what thou has done for me?"—*Selected.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

GROWTH AND COMPARATIVE GROWTH OF THE PRESBYTERIAN CHURCH (OLD-SCHOOL.)

The whole force of the Presbyterian Church in 1820, *thirty-two years ago*, reckoning to May 1852, the date of our last Minutes of the General Assembly, was 11 Synods and 58 Presbyteries, 741 ministers, 1299 churches, and 72,096 communicants; and total of collections as returned, $12,861.

In 1837, *seventeen years after*, the memorable year of *the Division* into Old and New-school—it was 23 Synods and 135 Presbyteries; 2140 ministers, 2865 churches, and 220,557 communicants, and total of collections for all objects $281,989. In 1839, when the lines of division were pretty accurately drawn, and our Minutes were adjusted with some certainty, the whole force of the *Old-school* was 17 Synods and 96 Presbyteries, 1243 ministers, 1823 churches, and 152,451 (estimated) communicants, (Min. of G. A. 1839, pp. 202, 274, 275,) and total of collections $134,436. Difference between this year and 1837, the year of division—6 Synods, 39 Presbyteries, 897 ministers, 1042 churches, and 68,106 communicants, and $147,553 collections, which may be set down as *the loss* occurring between these two years.

In 1840 we had 17 Synods and 95 Presbyteries, 1615 ministers, 1673 churches, and 126,583 communicants, and $173,498 collections. In 1852, 25 Synods, and 140 Presbyteries, 2039 ministers, 2733 churches, and 210,414 communicants, and $1,191,-107 collections.

Adopting the following *geographical and ecclesiastical divisions, the relative growth* of the different parts of the Church is seen for the last *twelve years*, namely, from 1840 to 1852.

I. The Middle States: New York, New Jersey, Pennsylvania and Delaware. And we add to them Maryland. These States had in 1840 5 Synods and 33 Presbyteries, (3 Presbyteries not counted, viz., Steubenville, St. Clairsville, and New Lisbon, because lying *in Ohio:* but *the half* of Washington Presbytery is reckoned in, because lying in Pennsylvania) 564 ministers, 639 churches, and 67,498 communicants: and in 1852, 6 Synods, 45 Presbyteries, 813 ministers, 840 churches, and 97,590 communicants: giving *an increase* of 1 Synod, 12 Presbyteries, 249 ministers, 201 churches, and 30,092 communicants.

II. The Southern and South-Western States, extending south of the Chesapeake Bay and Ohio River, and west of the Mississippi, from Missouri down to Texas: and embracing Virginia, North and South Carolina, Georgia, Florida, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Texas, Arkansas, and Missouri. These States had in 1840, 8 Synods, 38 Presbyteries, 482 ministers, 776 churches, and 43,601 communicants: (*half* the Presbytery of Washington, lying in Virginia, reckoned in, and so also for 1852.) And in 1852, 11 Synods, 51 Presbyteries, 750 ministers, 1167 churches, and 69,988 communicants: giving an increase in 12 years of 3 Synods 13 Presbyteries, 265 ministers, 891 churches, and 26,387 communicants.

III. The Western States: Ohio, Indiana, Illinois, Michigan, Wisconsin, Iowa, and Minnesota Territory. In 1840, 4 Synods, 24 Presbyteries, (the 3 Presbyteries, Steubenville, St. Clairsville, and New Lisbon, lying in Ohio—although connected with the Synod of Pittsburgh—are reckoned, and also in 1852,) 252 ministers, 469 churches, and 24,932 communicants: and in 1852, 7 Synods, 40 Presbyteries, 461 ministers, 763 churches, and 43,080 communicants: giving an increase of 3 Synods, 16 Presbyteries, 209 ministers, 294 churches, and 18,148 communicants.

If we now make an *aggregate* of Synods, Presbyteries, ministers, churches, and communicants, in these divisions, the comparative increase of each will be as follows: *in twelve years*, while *the Middle States*, including Maryland, (the 5 Synods in 1840 of Albany, New York, New Jersey, Pennsylvania, and Pittsburgh,) increased only 44.45 per cent., *the Southern and South-Western States*, (the 8 Synods of Virginia, North Carolina, South Carolina, Georgia, West Tennessee, Alabama, Mississippi, Kentucky, and Missouri,) increased 60.26 per cent.: and *the Western States*, (the 4 Synods of Ohio, Cincinnati, Indiana, and Illinois,) increased 72.7 per cent.

Thus the *increase* has been general over the whole Church: but *the greater increase, the more rapid growth*, has been *southward and westward:* and necessarily so, because the *greater flow and increase of our population* has been southward and westward —downward and across the continent. And this is but the beginning of the progress of our Church. It is borne on the vast tide of the nation! The *greater increase* of Synods, Presbyteries, ministers, churches, and communicants, *must continue southward and westward.* The mass and power of the Church will be moving towards what we may call *the centre* of our country.

Where now is the south? Formerly we measured, when *we* learned geography, from the *St. John's north*, to *the St. Mary's south:* from Maine to Georgia. But the St. Mary's is passed! where next? *The Sabine.* But the Sabine is passed! where next? *The Rio Grande.* We now measure from Maine to Texas.

Where now is the West? The Ohio River used to be west. But the Ohio is passed! where next? *The Mississippi.* But the Mississippi is passed! where next? *The Rocky Mountains.* But the Rocky Mountains are scaled! where next? *The Pacific Ocean!* We now measure from the Atlantic to the Pacific.

Where is our centre? Taking *the extreme limits*, we are some 57° of longitude in breadth, and some 24° of latitude in length. *Where* the 95th degree of longitude cuts the 39th degree of latitude, is not far from our *centre.* And where is that? *In the State of* Missouri! Missouri is about our *central State.* And Independence, the city on her western border, called by many *"the jumping off place,"* is about our *central city.* Our *true* centre lies *west* of Missouri! But our intercommunication is so complete and rapid that space is annihilated, and the points of the compass are nearly rubbed out. The nation is a unit, and so is the Church.

A kind Providence has given us a continent for a possession; nor must we omit to keep up in our knowledge of its geography, lest we think that we are *the centre*, and forget that there are a great many inhabitants upon it besides ourselves, and a great many interests besides our own and the little section we dwell in, that are to be considered and cared for. Our Church needs from the Lord—and never more than *now*—men of capacity, of largeness and generosity of mind, of freedom from prejudice, bigotry, and self-seeking; of sincere consecration to the glory of the Lord: men capable of devising and of executing great and liberal things, which shall not only embrace *the present*, but that which *is to come.* She needs these men in all her places, but especially in her high places.

One remark more—Let our Church, in laying her plans for missions, or for any other purposes, enlarge her views, and consider her *increase*, her *comparative*, and her *prospective* increase, *in all parts* of our widely extended country, and shape her measures, and her works, and her institutions, to meet it.

ROMAN CATHOLIC INTOLERANCE AGAIN.

Our readers will recall the account very recently published in the Record, of the assault upon Dr. Guistiniani by Roman Catholics, while engaged in the discharge of his public duties as a minister of the Gospel, in Cincinnati, Ohio. We did not anticipate another outrage of a similar kind so soon; indeed we had supposed another outrage would not occur again. But we were mistaken, and subjoin extracts from Dr. Guistiniani's Journal, giving a circumstantial account. Intolerance and persecution are part and parcel of Popery; they belong to it as essential attributes. Let not Protestants be deceived. Papists—at least the Popish priests—from the lowest to the highest, are enemies of civil and religious liberty, and consequently enemies of *the People.* They would deprive them, upon religious pretexts, of their *Free Schools; discourage education*, and reduce them to the condition of ignorant creatures, to be duped and oppressed, and used for their purposes at will. They would *subject the circulation of the Scriptures to their own power*, and grant or refuse permits to possess and read God's holy word, as they might see proper; and finally, they would, if they could, *attain to that supreme dominion* over men's persons, property, and souls, and lives, as to deal out imprisonment, ruin, and death, upon all who should dare to question or oppose them. We must never lose sight of these inherent tendencies, these essential elements of Popery, as a system, and ever remember that the Popish priests are the living, active agents of these things. Their conduct in our country, and all over the world, proves it. We sympathize with the people under their power, and wonder at the implicit faith exercised in them by some men of intelligence. *Our* duty is plain—to resist all their secret and wily attempts upon the free and liberal and Protestant institutions of our country, and that with boldness, and a determination to preserve our institutions at all hazard; and at the same time, to use every means, and to embrace every opportunity, to enlighten and guide them unto the truth as it is in Jesus, which alone can make "freemen indeed" of us all.

Dr. Guistiniani writes under date *Cincinnati, April* 4, 1853, and the extracts from his Journal are as follows:

February 23d. I was informed, that my church had been set on fire, and providentially a gentleman passed about half past ten o'clock in the night, who gave the alarm, and the fire was extinguished before any material injury was done. The Germans, who attend my church, were very much excited; but I begged them to be quiet.

March 13th. Sabbath evening, at the beginning of the service, a stone came into the church and broke two panes of glass. The excitement was very high, and I begged the Germans not to contemplate revenge; I entreated them, if they had the least esteem for myself and the truth I was proclaiming, to leave it in the hands of God.

March 27th. The enemy, encouraged by our patience and submission to the will of God, thought we were intimidated, and on the 27th, at our evening service, a gang of Irish Roman Catholics surrounded the church, broke the windows, and behaved like

savages. After they had carried on their nefarious work, for nearly an hour, they threatened to kill that cursed apostate, as they pleased to call your missionary. This was done on Easter Sunday, after confession, and the reception of the sacrament of the Eucharist. In the midst of the confusion and panic of the female portion of the congregation, which was larger that evening than usual, it being Easter Sunday, I could not help smiling and admiring the spirit of one lady; (she is an American born, from the State of Pennsylvania, and proud can Pennsylvania be of such a daughter;) she said to those who were afraid: "Of what are you afraid—of these Roman Catholics? Come, let us surround the pulpit, protect our pastor, and rather die than leave him in the hands of these priest-ridden Romans." Many such tokens of sincere friendship, and demonstrations of real Christian attachment, I received from the Germans, who brought me safe to my dwelling. Our Presbyterian brethren took the matter into their hands, and the Roman priests will be sorry for having kindled a fire in the breast of the citizens of Cincinnati, which will not be soon quenched.

Our Mission, which has been the object of so much persecution and prayer, is, thank God! in a most flourishing state. We are ready to apply to the Presbytery of Cincinnati for a committee to organize us as a German Presbyterian congregation. We have, since the last report, established a Sabbath-school for *adults*, which is flourishing; the lowest number which we have had, was 107 persons. We have *six* Bible classes, usually *ten* in a class, among whom are a number of Roman Catholics, who attend both the Sabbath-school and preaching regularly, and make great progress in the knowledge of the truth as it is in Jesus. Our weekly prayer meeting is well attended and well sustained.

LATEST NEWS FROM OREGON.

The following letter received on the 11th of April, is dated *Marysville, Oregon Territory, February* 15, 1853. It is from our esteemed missionary, Rev. J. A. Hanna, and gives the details of his present missionary life, which will be new to many and interesting to all our readers. The prices of things are very high, and of course living is high. *Butter* one dollar per pound, and *cows* one hundred dollars each! What would farmers say to such prices in this part of the world? But Brother Hanna has put his hand to the plough, and will not, by God's help, look back. His "own hands"—literally are "ministering to his necessities." The Board of Missions will not suffer him to lack anything necessary, either for his encouragement or his support. We must have some missionaries soon in Washington Territory.

"Presbytery is to meet in Portland on the 6th of June; at that time we hope to forward the recommendation of Presbytery for the amount necessary for another year. We are willing to have it just as low as we can possibly stand it. Indeed, it is a matter of surprise that we are able to get along at the present enormous prices, with such limited means.

The following prices are now current in Marysville:—Flour $25 per hundred, potatoes $4 per bushel, beef 16 cts. per lb., pork has sold for 50 cts. per lb., butter $1, coffee 33 cts., salt 12½ cts. per lb., &c. Cows are selling at $100 each; I had to buy at this price. I have sold my carriage and harness, in order to procure the comforts of life. We are trying to live economically and prudently.

My field of labour is Marysville and vicinity, it is considered an important field. The Territorial University is located in this place, the Baptists and Methodists have a church organization here, and each have services once a month. There are three members of the Presbyterian Church residing within four miles of the village. We may be able to organize a church next summer. We have great difficulty in collecting a congregation in the winter, on account of the rain and floods, &c. This community generally are very negligent on the subject of their souls' salvation. The Sabbath is desecrated; intemperance and gambling are very prevalent. The prevalence of these evils is truly alarming. But we hope for better days. May the Lord bless his own work and promote his own cause.

I have procured about a quarter of a section of land, two and a half miles south of the village, it is beautiful and fertile prairie, there is a little firewood on it, but no rail timber. I am building a little frame house, 16 feet by 18, one story, with a porch in front—mechanics' labour is from $3 to $5 per day. I am not able to pay this price, hence I am obliged to do the work myself, I have my lumber sawed, and my timber hewed, and I am now engaged in riving and shaving the shingles, I expect to have it completed by the first of May.

I request an interest in your prayers. Oh that we may have the effectual fervent prayer of the righteous for the spread of the gospel in this Territory!

Mrs. Hanna and I enjoy very good health and are contented, and, I trust, willing to engage in the service of our Master. Affectionately yours,

J. A. Hanna."

CIRCULAR OF THE WESTERN EXECUTIVE COMMITTEE OF THE BOARD.

Close of the year.

We publish below the Circular of our Western Executive Committee, calling upon Presbyteries, and members of Presbyteries, for information preparatory to the introduction of more missionaries in the field. If the information called for can be *fully* and *accurately* given it will be of great value to the committee. The great difficulty to be encountered *is the procurement of missionaries.* Where are they to come from? The graduates from *all* our Theological seminaries this spring—were they all to become Domestic Missionaries—would be scarcely supply sufficient for a few States only! Our Church is beginning *to feel this want.* We are happy to state, that the Board of Missions will close the year with a prosperity that will be pleasing to the Assembly, and to the Church at large; and which we trust may inspire us with gratitude to Him from whom all our mercies flow: and awaken in our bosoms new interest in our missionary work. Our brethren of the Western Executive Committee have been faithfully and energetically occupied during the year.

BOARD OF MISSIONS.

Mission Rooms,
Louisville, Ky., April, 1853.

Rev. and Dear Sir:—The Board of Missions, after several months of painful embarrassment, having closed their year free of debt, with a balance in their Treasury, the Western Executive Committee desire to make an effort to introduce more Missionaries into the field covered by their operations, as fast as suitable men can be found, and the funds provided to sustain them. To enable them to do this, they wish to gain an exact knowledge of all the vacant Churches and most prominent points for building up self-sustaining Churches in each Presbytery. Will you forward to my address, immediately after your Presbytery meets, (or before it, if you have the information desired,) an exact and concise description of all the fields of labour in your Presbytery in which Missionaries may be employed, with the hope of building up Churches which will eventually be able to sustain themselves, and to send the Gospel to the regions beyond. State the character and number of the population of each; how much they would probably raise to support the gospel among them; whether they have houses of worship and organized churches; and all information upon any other point which it may be desirable for the Committee to have. Put it into as concise a form as possible, that we may embody it in a circular, and send it to all the Theological Seminaries which close their sessions early in May, and to such ministers as we may know to be seeking fields of labour. A speedy answer is desired. By order of the Committee.

W. W. HILL, *Secretary.*

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of March, 1853.

SYNOD OF ALBANY.

Pby of Londonderry.—Newburyport 2d ch $10 00
Pby of Albany.—Albany 2d ch, of which 50 from J W Vosburg, to con Mrs Sarah Jane Vosburg an hon mem, and 50 from Archibald McClure to con Mrs Wm B Sprague an hon mem, 380; Saratoga Springs ch 125 87; Northville ch 4; West Galway ch 28 78; Schenectady ch 130 668 65

SYNOD OF BUFFALO.

Pby of Steuben.—Portageville ch 11 61
Pby of Wyoming.—Moscow ch 7 00
Pby of Buffalo City.—Central ch, Buffalo 58 00

SYNOD OF NEW YORK.

Pby of Hudson.—White Lake ch 10; Goshen ch 41 16; West Town ch 15 66 16
Pby of North River.—Smithfield ch 5 81; Wappinger's Falls ch 5; Marlboro' ch, from Clements Wygant 2 50, Mrs Elizabeth Jagger 5, B Bailey 1, John Bloomer 1 20 31
Pby of Bedford.—Bedford ch, from the Ladies' Sewing Society 73, and from Mrs Reynolds Platt 5; South Greensburg ch 15; Croton Falls ch 11 104 00
Pby of New York.—First ch, New York 2047 50; Greenbush ch 1 50; Nyack ch 24 06; Wallabout ch, ann'l coll 17 57, and from a Sab sch class 2 50; Rutgers st ch, N Y 208 89 2302 02

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Second ch, Elizabethtown 152 12; Lamington ch 90, less discount on uncurrent note 25 cts—89 75 241 87
Pby of New Brunswick.—Bound Brook ch 65; Nottingham Square ch 13; Dutch Neck ch 12; Second ch, Trenton 14 104 00
Pby of West Jersey.—Cedarville ch, in part, 42; Salem ch 17 59 00
Pby of Newton.—Greenwich ch 57 00
Pby of Raritan.—Clinton ch Sab sch 15 00
Pby of Susquehanna.—Canton ch 3; Athens ch 4; Silver Lake ch 3 75, and from Rev T Thomas 1 25 12 00
Pby of Burlington.—Burlington ch for 1851 and 1852 5 02
Pby of Passaic.—Paterson First ch 52 28; Newark 3d ch, ann'l coll, of which 50 from Mrs Daniel Price to con Rev H N Brinsmade, D D an hon mem 209 38 261 66

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Ninth ch Philadelphia 36 33; South West ch 10 12; Fourth ch, Philadelphia 83; Central ch, Philadelphia, from the Female Tract Society to purchase Tracts for distribution by the missionaries of the Board 56 75 186 20
Pby of Philadelphia 2d.—Germantown ch 125; Neshaminy ch 65 190 00
Pby of New Castle.—New Castle ch, from Dr Couper 30, Mrs John Janvier 10, Mrs Thomas Janvier 2, Wm Janvier 5, Mrs Jefferson 5, Mrs Nivin 1, Chancellor Johns 8, Mr Turner 1, Mrs Dalby 1, Mrs Patterson 1, Miss Scofield 5, Mrs Dr Black 5, Miss Booth 5, Mrs Potts 2, Mrs Smith 3, Misses Smith 1, Saml Couper 10, Mr Nivin 1, Dr Lesley 2, Mrs Lesley 2, Virginia Spotswood 50 cts, J B Spotswood, D D 10, Mrs Couper and family 50 160 50
Pby of Donegal.—Lancaster 1st ch 51, and from Sab sch 7, to con Rev John Abeel Baldwin an hon mem; Lancaster 2d ch, mo colls 27 28, and from Sab sch 23 10 to con Rev Alfred Nevin an hon mem 108 38
Pby of Baltimore.—Havre de Grace ch 10; F st ch, Washington, D C, from the Junior Miss Soc 9 50 19 50
Pby of Carlisle.—Lower Path Valley and Burnt Cabins ch, of which 50 to con Rev L W Williams an hon mem 64; Presb'n ch of Carlisle, add'l 1 65 00
Pby of Huntingdon.—Williamsburg ch, to con Rev John Elliott an hon mem 50, and from Sab sch scholars of said ch, viz:—Anna R Dean 2 42, Mary Patton 1, Catharine McCoy 1, Master H Wilson 25 cts—54 67; Newton Hamilton ch, from Sab sch scholars, A Gamble 50 cts, Bruce Adams 50 cts—1; Through Rev J Moore, Treas of Presb, from East Kishacoquillas ch 25 12 80 79
Pby of Northumberland.—Shamokin, Shamokintown and Elysburg chs 30; Williamsport ch 13 50 43 50

SYNOD OF PITTSBURGH.

Pby of Clarion.—Mount Tabor ch 4 00

SYNOD OF OHIO.

Pby of Richland.—Through Rev J M Faris, Treas of Presb, from Milford ch 8; Pleasant Hill ch 14; Frederick ch in part to con Eli Dice an hon mem 14 37; Mt Vernon ch in part to con D C Montgomery an hon mem 26 25, Danville ch 4; East Union ch 4; Utica ch 12; Sharon ch 14—96 62, less exchange 81 cts 95 81
Pby of Wooster.—Guilford ch 14 00

SYNOD OF CINCINNATI.

Pby of Oxford.—Orfoxd 3d ch, from a Friend of Missions 6 00
Pby of Sidney.—Urbana ch 5 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Monticello and Rock Creek chs 5 50

SYNOD OF ILLINOIS.

Pby of Sangamon.—Springfield 3d ch 40; Centre ch 5 45 00
Pby of Rock River.—South Presb'n ch, Galena 20 30

SYNOD OF WISCONSIN.

Pby of Dane.—Verona ch 1 50

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Kanawha ch 76 25
Pby of Winchester.—Lewinsville ch 35 00
Pby of Montgomery.—Christiansburgh ch 15; Missionary stations under care of Rev Jas M Wilson 3 18 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Through Rev J H Lindsay, Treas of Presb'y, from Bethesda ch 9; Spring Garden ch 19 10—less 28 cts exchange 27 82

Pby of Fayette.—Wilmington ch 48 00

SYNOD OF GEORGIA.

Pby of Cherokee.—Roswell ch 20 00

SYNOD OF TEXAS.

Pby of Brazos.—Huston ch 26 00

5305 85

MISCELLANEOUS.

A Lady in Western Virginia 2; Rev Wm H Kirk to con Mrs CHARLOTTE KIRK an hon mem 50; Mrs Charlotte Kirk to con Rev WM H KIRK an hon mem 50; Master Delose Farnesworth 1; Mrs C C Hough, Cazenovia, N Y, 3; Rev P E Bishop, Guthriesville, S C, 16; C B Roosa, Esq Bethel, N Y, 10; A check retained to pay an order of Rev E W Wright of Ind, which order was paid through mistake from the Louisville Treasury, 12; Rev Duncan Brown, Ashland, Tenn, 1; A Friend, through the Board of Publication 2; A Lady, per Rev W H Ruffner 1; Mrs Mary C Skinner, Geneseo, N Y, 2; Mrs Martha E Drake, Clarkson, N Y, 3; A Friend, Darbyville, Ohio 5 158 00

LEGACY.

Legacy of Adam Smelsor, Sr. decd, of Indiana 65; Legacy of Rev Wm Matthews, decd, of Crawford co, Ohio 25—less exchange 21 cts—24 79; Legacy of John Wilson, Sr. decd, of Mifflin co, Pa, 47 82 137 61

Total, $5601 46

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

1 Box from Two Friends of Domestic Missions, through Mrs Mars Ann Wells of Williamsburg, L Island, N Y, not valued.

1 Box from the Circle of Industry of Winchester ch, Va, not valued.

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia; during the month of March, 1853.

Pby of New York.—First Presb'n ch, N Y, 1000; Greenbush ch 1 50 $1001 50

Pby of Passaic.—Newark 3d ch, from Danl Price, to con MATTHEW B HOPE D D. an hon mem of the Board of Missions 50 00

Pby of Luzerne.—Newton ch 5 00

Pby of Philadelphia.—Tenth ch, Phila, add'l, a friend through the pastor 50 00

Pby of Philadelphia 2d.—Easton ch, add'l for Madison ch, Wisconsin 2 00

Pby of Northumberland.—Williamsport ch 6 50

Through J D Williams, Treasurer at Pittsburgh, Pa.

Pby of Ohio.—Second ch Pittsburgh, from Sab sch children 4 28

Pby of Erie.—Meadville ch 10 00

Pby of Washington.—Upper Buffalo ch 12 75; Cross Creek ch 9 21 75— 36 03

Pby of Richland.—Waterford ch, add'l 2 50; Milford ch 3 38; Mount Vernon ch 1 50 7 38

Pby of Concord.—Steel Creek ch, from Mrs Margaret Greer 5 00

$1163 41

MISCELLANEOUS.

Rev P E Bishop, Guthriesville, S C, 15; C B Roosa, Esq. Bethel, N Y, 10; Rev Duncan Brown, Ashwood, Tenn, 1 26 00

Total, $1189 41

S. D. POWEL, *Treasurer.*

WASHINGTON CHURCH EDIFICE.

Receipts at the Office of the Board of Missions, Philadelphia, during the month of March, 1853, for the church edifice to be erected at Washington, D. C.

Pby of Rochester City.—Port Byron ch $5 00

Pby of New York.—Rutgers st ch, N Y, addl 1 00

Pby of Steubenville.—New Hagerstown ch 3 00

Pby of Rock River.—South Presb'n ch, Galena 63 00

Pby of Greenbrier.—Oak Grove ch 4; Lewisburg ch 14 18 00

Pby of West Hanover.—Farmville ch 10; Trinity ch 10 20 00

MISCELLANEOUS.

Rev Peyton Harrison 5; Gen George Handy, Princess Anne, Md, 5; Maurice Wints, Esq. Rondout N Y, 5; Hiram Roosa, Esq. Rondout, N Y, 5; Capt A Matson, Rondout, N Y, 1; Capt J W Diederick, Rondout, N Y, 1; A Minister of the Gospel 5 27 00

137 00

Previously received and acknowledged 2324 19

Total, $2461 19

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of March, 1853.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Ebensburg ch 20; Sallsburg ch mo coll 8; Plum Creek ch 47 54 75 54

Pby of Ohio.—Bethany ch 55 47; Maple Creek ch 3 75; Pittsburgh 6th ch to con Rev THOMAS B WILSON an hon mem 60 25; East Liberty ch addl (of which by Miss McKean's infant sch 5) 21 140 47

Pby of Redstone.—Morgantown ch (children of maternal association) 12 75; Laurel Hill ch, addl 4; Dunlaps Creek ch 33 25; McClellandtown ch 12 62; Rehoboth ch 65 16; Connellsville ch to con Rev JAS BLACK an hon mem 50 177 78

Pby of Clarion.—Callandsburg and Concord chs, addl 1 1 00

Pby of Allegheny.—Amity ch 12; Harrisville ch, Miss Sarah Vandyke 1 13 00

Pby of Erie.—Evensburg ch 5 00

SYNOD OF WHEELING.

Pby of Washington.—Cross Roads ch 64; East Buffalo ch 15 79 00

Pby of New Lisbon.—Clarkson ch, Female Miss Soc 13 20

LEGACY.

Bequest of Mrs Mary McGowan, per J Rhea, Ex 10 00

MISCELLANEOUS.

B O Jenkins 3 58; S D E 1 4 58

Total, $519 57

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of March, 1853.

Cambridge City ch, Indiana, per Jno D Thorpe 8 00

Rev J J Scott, Cambridge City, Indiana, per Jno D Thorpe 2 53

Ebenezer ch, Ohio, per Jno D Thorpe 2 47

J S Hays, Grundfield, Ohio, per Jno D Thorpe 5 00

High Street ch, Cincinnati, Ohio, mon con coll per Jno D Thorpe 1 53

Bethel ch, Ohio, per Jno D Thorpe 30 85

A Friend to Missions in 2d ch, Louisville, Ky 5 00

Monmouth ch, Ill, per Rev W W Hill 15 00

Hopkinsville ch, Ky 3 00

1st ch, Covington, Ky, per William Ernst 20 00

Putnamville and Vandalia chs, Ohio 21 30

Charlestown ch, Indiana, quarterly collection, per Rev Jno Crozier 20 00

Port Gibson ch, Mi, col by the Rev B M Hobson 203 00

Bethel ch, Mi, " " " " 236 00

Pine Ridge ch, Mi, col by the Pastor 150 00

Natchez ch, Mi, bal of ann'l collection, per Rev Mr Stratton 466 10

Sharon ch, Mi 5 05

Dry Creek ch, Mi 5 10

1st ch Memphis, Tenn, balance 50 00

2d ch Memphis, Tenn, balance 41 42

4th ch Louisville, Ky, in part 41 00

Pisgah ch, Ky 5 00

Rising Sun ch, Indiana, per Rev Wm H Moore 5 00

A Friend to Missions in Maysville, Ky 5 00

Bequest of S Crocket, Shelby co, Ky, per Rev Dr Paxton 1000 00

Goshen ch, Ky, 100 of which to con Rev B H McCOWN and Mrs McCOWN hon mems, col by Rev W W Hill 215 25

Henry Stoddard, Dayton, Ohio 500 00

Jackson ch, Miss, in part, per E M Avery 15 00

Smyrna ch, Nashville Presb, Tenn, per Rev P Buell 12 05

Mrs Eliza Perry, Big Creek ch, Mo, per David Keith 2 00

Apple Creek ch, Potosi Presbytery, Mo, per David Keith 6 75

Round Prarie ch, Mo, per David Keith 11 50

Millersburg ch, Mo, bal " " 50

Mrs Cordell, Bonhome ch Mo, " " 5 00

Judge Conway, " " " " 1 00

Fefee ch, Mo, " " 10 00

A Friend in St Louis Pby Mo, " " 1 00

McChord ch, Lexington, Ky, in part of ann coll 200 00

Peoria ch, Ill per A Coffey 78 00

Danville ch, Ky, in part, col by Rev B M Hobson 511 60

A Member of Mt Carmel ch, Presbytery of Memphis, who now believes it is his duty to give systematically a tenth, per Rev D H Cummins 50 00

Lexington ch, Indiana, per Rev J Mitchell 14 00

Mrs Dr Barnes, Perryville ch, Ky 10 00

Bequest of Thos Wallace, per W Hoge 128 00

Collection of Ebenezer Presbytery at their spring meeting, 1852 11 00

Collection of Ebenezer Presbytery at their fall meeting, 1852 17 00

Washington ch, Ky, mon con collections 47 00

Murphysville ch, Ky, " " 10 00

Maysville ch, Ky, col by Rev Bell Hobson 138 50

Union ch, Tenn, per Rev Mr Strother 31 00

Carlisle ch, Ky, per Rev Jas Matthews 12 00

Mt Horeb and Hopewell chs, Ky, in part, per Rev Jno G Simrall 113 00

F Dewees, McChord ch, Lexington, Ky, 100 05

1st ch, Shelbyville, Ky, bal of ann'l coll 34 15

Raleigh, Tenn, balance 26 25

Rev W W Hill, D D, donation 50 00

Covington ch, Ky, in part, per Rev G B Armstrong 13 32

Independence, Ky, in part, per Rev G B Armstrong 1 68

Samuel Newell, Ill, per Rev D A Wallace 10 00

East Alabama Presby coll, per Rev J McKee 100 00

Sterling ch, Ill, per Rev G Stebbins 12 00

Rev W M Galbreath 7 50

Lawrenceburg, Ind, per Rev S S Potter 17 40

Rev S S Potter and Lady 5 00

Kenton ch, Ohio, per Rev J E Marquis 18 50

White River ch, Indiana, per Rev T H Alderdice 3 50

Clairborne ch, " " " " 3 25

Bruceville ch, " " " " 8 40

Poplar Spring ch, Ind, per Rev N S Palmer 10 00

Knoxville ch, Ill, per Rev Thos S Vaill 31 00

Henderson ch, Ill, " " " 5 80

Terre Haute ch, Ind, per Rev A C Allen 20 00

Andrew ch, Iowa, per Rev J B Hadden 2 05

Bethesda ch, Ohio, per Rev J M Crabb 9 00

Mt Salem ch, Ohio, " " 5 50

Eagle Creek ch, Ohio, " " 3 62

Hebron ch, Ill, per Rev R A Mitchell 8 60

Lake Branch ch, Ind, per Rev R Irwin 10 00

Union Branch ch, Ind, " " 3 00

Washington ch, Ark, per Rev J F Green 55 90

Rev J F GREEN to con self hon mem 50 00

Little Rock, Ark, add'l per Rev J F Green 2 70

Maria H Evans, Miller Mills, Christian co, Ky 10 00

Owensboro' ch, Ky, 25 of which by Mrs J B Anderson, bal to con her son WM KYLE ANDERSON an hon mem 75 05

Shiloh ch, Indiana, col by Rev C Leavenworth 9 15

Frankfort ch, Ind, " " " 49 32

Jefferson ch, Ind, " " " 23 25

Rossville ch, Ind, " " " 6 40

Rev J Platt and family " " " 6 20

Delphi ch, Ind, to con WM DUNKLE an hon men 50 00

Miss Eliza Robinson, Delphi ch, Ind 40 00

West Union ch, Ind 2 20

Waveland ch, Ind 71 00

Wm H Rice, Waveland ch, Ind, bal to con ISABELLA J RICE an hon mem 25 00

Jno Milligan, Waveland ch, Ind, in part to con Lucinda Milligan an hon mem 10 00

Crawfordsville ch, Ind 29 15

Jeffersonville ch, Ind 68 00

Utica ch, Ind 9 00

Little Laura Alice Tyler 1 00

Ladies' Miss Soc, 1st ch, Dayton, Ohio 44 00

1st ch, Springfield, Ohio 159 75

Hamilton and Rossville ch, Ohio 130 00

1st ch, New Albany, Ind, in part 9 00

1st ch, Louisville, Ky, add'l 220 90

Georgetown ch, Ind, per Rev J B Saye 10 00

Harmony ch, Ind, " " 5 00

Pisgah and Lawrenceville, Ill, per Rev D A Wallace 26 03

Indianapolis ch, balance, per Rev D A Wallace 14 22

Cash from goods sold at New Albany Depot 108 45

Springfield ch, Ky, per Rev R F Caldwell 2 00

Muddy Run ch, Ohio, per Jno D Thorpe 35 55

Central ch, Cincinnati, Ohio, per Jno D Thorpe 120 00

Harmony ch, Ohio, " " 25 00

Cheviot ch, " " " 11 40

Rev E H Green, Portersville, Tenn 25 00

Total, $6557 64

A. DAVIDSON, *Treasurer.*

LEXINGTON PRESBYTERY.

The Treasurer of the Lexington Presbytery acknowledges the Receipt of the following sums, since his last acknowledgment, in the March Record.

New Monmouth ch $5 00

Shemariah ch 30 00

Total, $35 00

B. M. SMITH, *Treasurer.*

SYNOD OF OHIO.*

Receipts into the Treasury at Columbus, from March 29, 1852, to January 20, 1853.

Pby of Columbus.—London ch 11 50; Amanda ch 5; Hamilton ch 23 80; Mifflin ch 6 20; Lithopolis ch 12 75; Blendon ch 7 25, Truro ch, Fem Miss Soc 15 65; Columbus ch 126 69; Lower Liberty ch 11 25 $220 09

Pby of Marion.—Liberty ch, from T C Gillies and wife, a thank offering 5 00

Pby of Zanesville.—Newark ch, Sab sch 10, and from Mrs Wylie, Newark 5; Brownsville ch 13 50 28 50

Pby of Wooster.—Northfield ch 9; Congress 14 55; Sugar Creek ch, in part to con Rev Samuel Cook an hon mem 27; Mount Hope ch 10 96 61 51

Pby of Coshocton.—Per J Hull, Treasurer 77 73; Berlin ch 20 97 73

Pby of Hocking.—Barlow 4 50; Decatur ch 32 cts; McArthur ch 6 25; New Plymouth ch 2 75; Alexander ch 13; Athens First ch 13 30 40 12

$452 95

THOMAS MOODIE,
Treasurer of Synod of Ohio.

* The Synod having abolished this Treasury, future remittances are to be made to Samuel D. Powel, Treasurer of the Board, 265 Chestnut street, Philadelphia.

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
J. B. MITCHELL, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to JOSEPH B. MITCHELL, Esq., Treasurer, Mechanics Bank, Philadelphia.

CHARTER OF THE BOARD OF EDUCATION.

We frequently have occasion to answer inquiries about the charter of the Board of Education, and therefore publish the same in full, in the present number of the Record.

CHARTER OF THE BOARD OF EDUCATION.

To all to whom these presents shall come.

KNOW YE, That whereas the General Assembly of the Presbyterian Church in the United States of America have a *Board of Education*, composed of Ministers and Laymen, members of the Presbyterian Church, the design of which is to afford aid to poor and pious young men of good talents, to procure a liberal education, as preparatory for the Gospel ministry in the Presbyterian Church; and whereas the aforesaid Board of Education labours under serious disadvantages, as to receiving donations and bequests, and as to the management of funds intrusted to them for the purpose designated in their Constitution, and in accordance with the benevolent intentions of those from whom such bequests and donations are received.

Therefore, Matthew L. Bevan, Stephen Colwell, Joseph B. Mitchell, Joel Jones, Alexander W. Mitchell, John McDowell, Francis McFarland, Henry A. Boardman, and Thomas L. Janeway, citizens of the United States, and of the Commonwealth of Pennsylvania, and their successors, are hereby constituted and declared to be a body politic and corporate, which shall henceforth be known by the name of "*The Trustees of the Board of Education of the Presbyterian Church in the United States of America;*" and as such, shall have perpetual succession, and be able to sue and be sued in all courts and elsewhere; and to purchase and receive, take and hold, to them and their successors for ever, lands, tenements, hereditaments, money, goods, and chattels, and all kinds of estate which may be demised, bequeathed, or given to them, and the same to sell, alien, demise, and convey; also to make a common seal, and the same to alter and renew at their pleasure; and also to make such rules, by-laws, and ordinances, as may be needful for the government of the said Corporation, and not inconsistent with the Constitution and laws of the United States and of this State: Provided always, that the clear yearly value of the real and personal estate held by the said Corporation, shall not, at any time, exceed the sum of two thousand dollars.

The Trustees above named shall hold their offices one year from the date of this incorporation, and until their successors are duly qualified to take their places, who shall be chosen by the aforesaid Board of Education, at such times, and in such way and manner as shall be provided by the said General Assembly of the Presbyterian Church in the United States of America: Provided, that not more than one-third of the Trustees shall be removed in any one year.

The Trustees hereby incorporated, and their successors shall, subject to the direction of the said Board of Education, have full power to manage the funds and property committed to their care, in such manner as shall be deemed most advantageous, not being contrary to law.

Pennsylvania, ss. *Secretary's Office.*

Enrolled in Charter Book No. 6, pages 442, 443, and 444, containing a record of sundry religious, literary, and other charitable institutions.

Witness my hand and seal of the said office at Harrisburgh, this 18th day of February, A. D. 1841.

(Signed) FRANCIS R. SHUNK,
Secretary of Commonwealth.

AMENDMENT TO THE CHARTER.

2. That the Trustees of the Board of Education of the Presbyterian Church in the United States of America be and they are hereby authorized and empowered to take, receive and hold to them and their successors for ever, lands, tenements, hereditaments, moneys, goods, and chattels, and all kinds of estate which may be devised, bequeathed, or given to them, for the purpose of aiding Schools, Academies, and Colleges, or the cause of Education generally: Provided, that the clear yearly value of the real and personal estate held by the said Corporation shall not, at any time, exceed the sum of five thousand dollars.

Approved, the tenth day of April, A. D. one thousand eight hundred and fifty-two, as the same remains on file in this office.

In testimony whereof I have hereunto set my hand and caused the seal of the Secretary's office, to be affixed at Harrisburgh, the second day of August, A. D. one thousand eight hundred and fifty-two.

E. S. GOODRICH,
[SEAL.] *Deputy Secretary of Commonwealth.*

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

WHAT MUST WE DO?

In devoutly acknowledging the sovereignty of God, the Presbyterian Church must use the necessary means, according to Scripture, providence, and reason, for raising up a seed to serve Him in the sanctuary. And in view of the *causes* which serve to explain her failure at the present time, our Church must discharge the correlative *duties* incumbent upon her, as preliminary to a suitable supply of the right kind of men.

Among the things, then, *to be done*, the Church must

REPENT OF THE SINS which have dimmed the lustre of her candlestick;

Labour to promote A REVIVAL OF PURE AND UNDEFILED RELIGION;

Attend more faithfully to HOUSEHOLD DEDICATION AND HOUSEHOLD TRAINING;

Renew her zeal in ESTABLISHING MORE INSTITUTIONS for the education of her youth, AND INSTITUTIONS OF A HIGH RELIGIOUS CHARACTER;

Unfold by her PUBLICATIONS the nature of a call to the ministry, the claims and dignity of the ministerial office, &c., and GIVE LIGHT on the doctrines and facts embraced in the right understanding of this whole subject;

Invite PASTORAL FIDELITY to seek out promising youth, and to guard the interests of the sacred office by the various methods open to its influence, in the pulpit and in private;

Furnish a COMPETENT WORLDLY SUPPORT to those who preach the word of life; and to INDIGENT YOUNG MEN OF MERIT in their preparatory course of education;

And, above all, the Church must PRAY to the Lord of the harvest, with an importunity that wrestles for the greatness of the blessing.

God does not give great things to a people who are contented with small things. Our Church must thoroughly *awaken to her work*, and *do the things to be done;* and then she may confide in the promises of her glorious Head, and going forth with the presence of his almighty grace, "preach the gospel to every creature."

OUR ABOUNDING DESTITUTIONS.

Our Church has not ministers enough for her work. Every Synod needs an accession, which cannot be obtained in the present paucity of candidates and of ordinations. As a specimen of our wants, let the following extract be read from a letter from North Carolina, addressed to the Editor of the *Watchman and Observer*.

"Really, the destitution in this region is becoming alarming. Ministers are dying out and moving off faster than others are coming forward to take their places. If God does not *speedily* bless the labours of those of us who are left, there is no help for us. Every head of a family ought to bear the burden in every morning and evening sacrifice. We want more ministers, and we want better ministers than we have ever yet had. In fact, we need men formed exactly, and in all respects, (inspiration and the power of working miracles alone excepted,) upon the Apostolical model. Very much the same work is now to be done as was done by them, and we want men as full of the power of God and the graces of the Holy Spirit to do it. We want *preachers*—preachers who shall distinctly, explicitly, and practically recognize as the great end of their office, the duty of labouring for the glory of God, in the salvation of souls. Unless souls are saved, there will be no candidates for the ministry, and unless pastors and churches labour and pray, as they are certainly not doing now, it would be rank presumption to expect God's blessing. 'This kind goeth not out but by prayer and fasting.' And it is high time we were all on our knees before God—or we are undone. As far as I am acquainted with the state of the Church, there seems to me to be a most deplorable lack of that separation from the world in its spirit and customs which the Christian profession implies. There is a sort of *average* piety with which the Church is content, and on which it seems willing enough to sit down satisfied. We must get above this—or wo to us and our children. There is no use, and to me it seems the foolishest of all things for the whole Church and country to blame the Seminary and its professors for the state of things there, and not to realize the state of things among themselves. The whole Church, ministry and all, need a thorough sifting and shaking. We are getting like Ezekiel's valley of dry bones—and a mighty voice must come to awaken us and give us life."

PREACHING AND TEACHING.

In the March number of the Record, we inserted an article from the "Watchman and Observer," giving a number of reasons why ministers should, under certain circumstances, engage in teaching, whilst employed in their ministerial work. It is obvious that, as a *general rule*, the union of the two professions is impracticable. Circumstances, however, may arise which would fully justify a minister in establishing a school. The question of personal duty in reference to this matter, is one that cannot be decided on abstract principles.

The following communication, in reply to the article copied into the March Record, was received too late for the April number. In giving it a place in the present number of the Record, we may say that, although it contains suggestions worthy of consideration, we do not think it meets every case that may arise. As an article from one of our Theological Seminaries, it will be read by many with additional interest.

Princeton Theological Seminary, March 18th, 1853.

Dear Sir.—I noticed in the Record for this month, (March), an article on *teaching and preaching*. I read it once, twice, and the third time it received a *decided negative*.

The late lamented Dr. Chalmers, once in early life, advanced publicly the following opinion: "I know of no man who has so much leisure time on his hands as a young clergyman." He thought this time might be advantageously taken for the pursuit of science and literature in general. At a later period in his ministry, before a public audience, he used these words: "The peculiar business of a minister's profession, demands *all the time, all the talents*, and *all the energy that any minister is possessed of.*" He was reminded of what he had publicly uttered on a previous occasion. He paused, stood a moment—"I was wrong; I said it, *then* I thought so, my reasoning at that time was right, but the result entirely wrong, for I now see that I had left out two elements essential to the problem; these elements were *the value of the soul* and *the length of eternity.*" (Note 1.) Now, it is evident "a young minister" may err, even though he is a gifted one

and "labours for Zion," and "loves the brethren." This we are ready to admit and bless God for it; but because his shoulders can bear the gates of Gaza, let him not lay on common men's shoulders a burden which neither we nor our fathers could bear. (Note 2.)

He says, "It will increase their influence and comfort." We answer, high attainments and whole-souled devotion to their vocation will increase their influence. "Comforts" we wave, ready to endure hardness as good soldiers. (Note 3.)

3d. "Good schools," &c., "restless beings," "calling themselves teachers, are everywhere." Some few *good* teachers, in all charity, may it please the brother, young men of liberal education, of due quantum of brain for steadiness, men of high aim, of correct moral principle, some of vital piety. Of these, there are those who so far as matters of science are concerned, *are* what they are called, "*teachers*"—teachers too, second to few, if any, in the desk or out of it, except college Professors in their own departments. Such were many of those, now here in the Seminary, of the best too that we have, who would not fear to measure swords with any who have not devoted their lives to the subject. Besides, who does not know that teachers are now "in training" all over the land who are to give themselves wholly to this thing, and it is a worthy calling; but, "*let him that teacheth wait on teaching.*" He has enough before him. (Note 4.)

4th. "Time enough and to spare, which is otherwise '*almost*' lost!" If Methuselah were alive, and if with the intellect of a Webster, he never grew weary, and required no intermission for sleep; even then, he would find no time "almost" lost. Enough could be found to *fill* every moment, and then, at life's close he might grow wiser, very much wiser. Time "'*almost*" lost! these days, when men ride by steam, and write by lightning, and think faster than them both. When every moment souls are droping into eternity, and waking up, not in heaven, in hell. Then, time "almost lost" on the hands of those whose business it is to "rescue" and colonize heaven! Strange thought! Nay, 'twas an inadvertence. Why, what is a *minister?* Not merely a man who now and then, regularly if you please, stands up in "the desk" and reads a sermon or delivers one extempore. A minister does that, but *all* who do that are by no means *ministers.* A minister is "a chief servant," a chief servant of God; "one to whom a king or prince intrusts the direction of affairs of state." The King, Immanuel the Prince of life. Again, a minister is "an *ambassador,* the representative of a sovereign at a foreign court." The Christian minister is the *ambassador of God*—the *representative for the Sovereign of the universe,* with delegated authority. Read the commission—"As my Father sent me, *even* so send I you," are the words of Christ. To whom was given "*all power in heaven and in earth.*" *A high commission.* Paul spoke of *magnifying* the office—of laying aside *every* weight—not surely then of *taking on* some "grievous to be borne." Again, a minister is a messenger, a messenger from God. To God, not to man, accountable, commissioned for a time, limited, soon *personally* to return that commission and answer for himself at the high tribunal, *nor for himself alone, that answer.* Food for thought. (Note 5.)

5th. "Drawing nothing from her (the Church's) funds for their own support." Is money of greatest worth? Lay a single soul by the side of the highest salary, hold them there, till you have time to weigh them. Besides, the money of the Church *belongs to God.* In "fee simple" all her wealth is His. It is held by men in this world only in "trust," with the command, "Occupy till I come." If then, those who have, withhold it from the supply of the necessary wants of God's ambassador, they are accountable. There is in the minds of some, a *false sensitiveness* on this point. Let the minister give himself wholly to his work, and he will not want. Let him get into his own mind and heart, the great Bible truths, let him meditate till he feels that he is "a stranger and sojourner," feels it intensely, and then others will feel it and will cling not quite so closely to wealth on earth, hoping to hoard up somewhat of treasure in heaven. Let the minister in thought, in feeling, in affection, live there, and then coming back here, tell of that country in such glowing language, that people will think about setting out to colonize it, then let him, going before, pilot the way, and through the desert his bread and his water shall be sure. Men who feel that they are travellers and that the close of the journey is near, will give, they will give to God if they expect very soon to see him, very soon to finish the journey. Then let the ambassador of Heaven do his duty, let him think, ponder well his commission; his responsibility; his "crown," and see to it "that no man take it." Let the soul first be filled full with "inspirations, teachings." Then by prayer let the spirit make all burn and glow intensely. Then you will fill the pulpit, and God will fill his house, and sinners, penitent, trembling, believing, and rejoicing, will fill the Church. Yes, be teachers; teachers teaching the *way to heaven,* and the way to flee hell; and those with you bound for heaven will not think it burdensome to supply you till you all reach "the city." 'Tis not very far off. (Note 6.)

O my soul, art thou "called of God," commissioned from the high court of Heaven. Then be vigilant; honour thy Master and he will soon honour thee. Look not back—look forward, and with eye on the prize, press on, yea, take heed to the ministry, which thou hast received in the Lord, that thou fulfil it.

I close, having written far more than I at first intended, "but who can refrain himself" on this soul-engrossing topic. I close, repeating to myself and to every *ambassador for God—ponder well the value of the soul and the length of eternity.* Give "*all the time, all the energy, all the talents thou hast,*" and *all* thou *canst acquire* unto God, then "well done," shall meet thine ear when God is near thee, and the angels and the redeemed looking on. . . May this sentence, O my soul, "*well done,*" meet thine ear on that day, and thou shall be of the glorious of heaven: for "to him that overcometh" ease, love of the world, pride, self-will, I grant to sit on my throne. Let others, who have not the vows on them that rest on thee, be hewers in the mountains, but do thou aim to be a master workman in the upbuilding of the temple of God. (Note 7.)

A LICENTIATE.

(Note 1.) It is certain that, in our congregations *generally,* ministers have not time to engage in teaching. But there are some congregations where the question might be fairly asked, whether, *under all the circumstances,* a minister could not do more for God, by engaging, to some extent, in the work of education. Dr. Chalmers was a man of such practical good sense, that he would never think of deciding all questions of duty abstractly. His remark is unquestionably a true one, in the general sense intended.

(2.) "Which our *fathers* could not bear!" This is an unfortunate allusion. The fathers cheerfully bore the burden, and esteemed it a privilege. Think of Tennent, Blair, Finley, Dickinson, Burr, Graham, the Smiths, Rice, Alexander, Caldwell, Doak, Hall, McCorkle, McMillan, &c. These fathers did quite as much good preaching as any ministers that ever lived, and yet did great things at teaching. They bore the burden and heat of the day, and quitted themselves like men.

(3.) The "comforts of those who preach and teach can be only such as belong to persons ready to endure hardness as good soldiers.

(4.) Good teachers are not very numerous, after all.

(5.) These thoughts are excellent and spirit-stirring; and yet some of our ministers find a good deal of time for useful things, in connection with ministerial labour. Some of our *very best pastors* find time to teach; others to write books, &c. The writer of the article in the March Record is not a whit behind the best of his brethren in ministerial service.

(6.) There is much suffering among our ministers in regard to temporal things. And if, by teaching a school, a minister can support himself and family, in addition to the good done to the youth instructed, and can at the same time preach, and discharge ordinary ministerial duties, few will be disposed to blame him. He must decide the question for himself, in view of all the circumstances of the case.

(7.) The great motive which would influence a minister in teaching, is the salvation of the souls of the youth. "Feed my lambs" is not foreign to the commission "Feed my sheep," but identical with it. A self-denying servant should be ready for any service to which the providence of God may call him. If an excellent opportunity presents itself to train the rising generation in a Christian institution, he may do more for the Church of Christ by adding that burden to his labours than by declining to bear it. As a "hewer upon the mountains," he may gain skill in selecting materials for the temple; and if he have the true spirit of his Lord and Master, he may accomplish much in many a wise way, teaching included, collateral to his main work, but subservient to it.

Our object, in making these remarks, is not to encourage an indiscriminate union of the two departments of preaching and teaching—either one of which is in all ordinary cases enough to tax the time and talents of the best—but simply to urge that the question of duty ought to be decided by circumstances, as they may occur in the Providence of God. In heathen lands, our ministers lay out a large portion of their strength in personally educating the youth. We think they are wise in doing so. In our own country, teaching may also be wisely connected with the ministerial work in many instances, as in times past. We are glad to be able to fortify this opinion by the authority of one, who knew much about preaching, and much about teaching—the late ARCHIBALD ALEXANDER, D. D. This venerable servant of Christ has left on record his sentiments, as follows:

"Now while so much is said about parochial schools, I have an idea to suggest, which is, that the pastors of feeble churches teach these schools themselves. If the children are to be instructed in the doctrines of our Church, by whom can this be done better than by the pastor? Is not this the most effectual method of imbuing the minds of the children of the Church with sound principles of religion? If a pastor instruct only occasionally by catechising, even if once a week, the opportunity of instilling the precious truths of the gospel into the youthful mind is inconsiderable; but if he has access to their minds every day in the year, great progress might be made. And if the pastor's wife were such as she ought to be, she could aid him in teaching the younger children; and especially the little girls. We may learn a lesson from the course pursued at all our foreign missionary stations, where the missionary and his wife are both employed in teaching. After some time, the pastor might get an assistant, and confine his own labours to a select number of the older scholars. And if it should be inconvenient to the pastor's wife to assist in teaching, a pious young woman might be employed."

We are convinced that there is great wisdom in these suggestions. We know of a feeble church near this city, which could not be supplied with the preaching of the gospel except *through the school,* taught by its minister. Similar cases, no doubt, exist in all our Synods. Probably three hundred of our ministers are engaged, more or less, in teaching; and almost all these preach on the Sabbath, as pastors, and stated or occasional supplies, and do great good in their fields of labour. As a general rule, we are ready to admit that a minister had better confine his attention exclusively to his peculiar work.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

CHURCH SCHOOLS.

Christian education, like secular education, cannot be sustained without funds. School-houses cost money, and the salaries of teachers must be paid. If our children are to be trained up in the ways of piety and truth, we must be willing to pay for it. And is there any better way of spending money than in the training of the rising generation?

Many of our feeble churches need aid in sustain-

ing schools under their care. The donation of *Five Thousand Dollars*, lately made for the cause of Christian education, has held out hope to a number of churches, which otherwise would not have been able to move in the matter. We are happy to state that within the last three months *twenty-two* applications have been made to the Board of Education for aid in establishing new schools.

CHURCH HILL ACADEMY, TEXAS.

The Presbytery of Eastern Texas are making laudable endeavours to elevate the standard of education within their bounds. At their semi-annual meeting in April, 1852, they determined upon the establishment of an institution of learning to be entirely under their own control. At their meeting in October last, the location of the institution was fixed upon; trustees were appointed, and arrangements made to have a suitable edifice built by January, 1853. Three individuals—Mr. John Robertson, Mr. John Stronge, and Mr. Samuel Wasson—in whose vicinity the institution is located, were intrusted with the superintendence of the work. These liberal, noble-hearted men, donated to Presbytery twenty acres of land, and have erected upon it a beautiful house, which will henceforth be known by the name of Church Hill Academy. The business of the Academy commenced on the first Monday in February. The twenty acres of land upon which the edifice is built, form part of a large tract purchased last autumn by the three individuals before mentioned. This tract they design selling out in lots for business houses and family residences, and devoting the proceeds of the sales (except what will amount to what they paid for the land) to the benefit of the Academy, and to building a Presbyterian Church. And in order to prevent, in future, the establishment of grog-shops and billiard-tables, they will exercise the strictest care in the sale of these lots, and will stipulate in the deed that, should the purchaser establish either, he shall forfeit his claim to the land.

Church Hill Academy is located in Rusk county, about nine miles east of Henderson, the county seat. No better site could have been chosen than the spot where the edifice now stands. It is retired and remote from every thing calculated to corrupt the morals of youth, and draw off their attention. The hill upon which the Academy is built commands a lovely view of the surrounding country, and is in the midst of a region at once picturesque, fertile, well-watered, and beautiful.—*Southern Presbyterian.*

LAFAYETTE COLLEGE.

We have watched with much interest the movements of Lafayette College, and of the Synod of Philadelphia in relation to it, since it became a Synodical Institution. Though the scheme by which it was proposed to raise an endowment of one hundred thousand dollars, was regarded by many as altogether impracticable, we never entertained a serious doubt but that the amount would be secured. It would be very extraordinary, if the large body of thorough Presbyterians embraced in the Synod would not liberally sustain and endow their own Synodical College. We are gratified to learn that nearly or quite three quarters of the proposed sum is actually subscribed, and that the President of the College, and the cause he advocates, are received with increasing favour by the churches.

The friends of the Institution will also learn, with pleasure, that an important addition has just been made to the Faculty. The Rev. Joseph Alden, D. D., for a number of years a highly popular Professor in Williams College, Massachusetts, has been appointed to the department of Mental and Moral Philosophy; and Trail Green, M. D., a former Professor in Lafayette, and afterwards, for several years, in Marshall College, to that of Chemistry and Natural Science. Both these gentlemen are expected to enter upon their duties immediately. Dr. Alden is regarded as eminently qualified for the department in which he is placed. He was a student of Princeton Seminary, and was licensed, we believe, by the Presbytery of New York. Though called to labour for a time in a most important sphere of usefulness, without the bounds of the Presbyterian Church, he has always been thoroughly with the Old-school branch of the Church in doctrine and feeling; and returns to its bosom, as we are assured, with sincere pleasure. He spent the last year in Europe, mainly on account of the health of his family; which, though greatly improved, requires a residence in a milder climate than that of Massachusetts. But for this providence, Lafayette College might have been unable to secure his valuable services.

Dr. Green, we understand, is quite an enthusiast in the department to which he has been called; and has always been eminently successful as an instructor.

With these gentlemen, together with Dr. McLean, the present efficient head of the Institution, Professors Coffin and Burrowes, who have few superiors in the departments of Mathematics and Languages, young men will find great advantages at Lafayette. —*Presbyterian.*

DAVIDSON COLLEGE.

The Presbyterians of North Carolina lately undertook to endow Davidson College on the scholarship plan. The result of the effort is thus given in the Southern Presbyterian:

"The efforts to secure the proposed endowment on the scholarship plan, have been crowned with complete success. Over 400 scholarships have been sold, besides a donation of $25,000 by Mr. Maxwell Chambers, of Salisbury, North Carolina. This will give, together with funds already invested, over $100,000 at interest for the support of the institution. The number of students is fast increasing.

"At a Convention of the Presbyteries of Concord, Fayetteville, and Bethel, held at Charlotte, on the 3d of November, Rev. James B. Gilland, of Fairfield, S. C., and and Mr. Benjamin F. Hendrick, of North Carolina, were elected, the former to the chair of Languages, and the latter to that of Mathematics, in the place of Professors S. B. O. Wilson, and M. D. Johnston, resigned.

M'DONOUGH COLLEGE, ILLINOIS.

The Synod of Illinois, at its last sessions, accepted the charter of McDonough College, which had been tendered them, and made arrangments for appointing Trustees and raising an endowment, and also for selecting another location, unless it should be endowed at Macomb, its present site. A meeting was held at Peoria, Illinois, on the 22d ult., with a view to securing the removal of the College to that place, at which a plan of endowment was adopted on the principle of scholarships, at four hundred and seven hundred dollars each—the former entitling the donor to send one student perpetually, tuition free, and the latter to send two. The correspondent who communicates these facts states that,

"In a short time seventy-five scholarships were taken by the most reliable citizens of that place, by which an endowment of $30,000 was at once secured, for a Presbyterian College at Peoria. If the Synod should accept of this proposal, as it doubtless will, and in addition to obtaining scholarships throughout their entire bounds, will raise ten thousand dollars for the purpose of erecting suitable College buildings; there will be no difficulty in raising five thousand dollars more among the citizens of Peoria, for the same object; and fifteen thousand dollars will defray the expense of erecting a central building, or a wing, in which the operations of the College may be commenced under most auspicious circumstances."—*Presbyterian.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, MARCH, 1853.

I. Fund for Candidates.

Presbytery of Albany.

Ballston Centre ch 14 22; Princetown ch 20 30 — 34 52

Presbytery of Michigan.

Plymouth 1st ch — 7 21

Presbytery of Rochester City.

Port Byron ch — 10 00

Presbytery of North River.

Marlborough ch 1; Smithfield ch 14 63; Wappinger's Falls ch 5 — 20 63

Presbytery of Long Island.

Sag Harbour ch, Ladies Education Society — 75 00

Presbytery of New York.

Brooklyn 1st ch, through Rev M W Jacobus D D, G B Lamar 25, and Mrs Major Fowle 25; Chelsea ch 142; Greenbush ch 2; 5th Avenue and 19th street ch 3514 81, of which for this fund 721 — 915 00

Presbytery of New Brunswick.

Dutch Neck ch 10; Nottingham Square ch 10 — 20 00

Presbytery of Susquehanna.

Athens ch — 2 00

Presbytery of Luzerne.

Kingston ch — 5 00

Presbytery of Philadelphia.

Philadelphia Ninth ch — 25 00

Presbytery of Philadelphia 2d.

Newtown ch — 10 56

Presbytery of Huntingdon.

West Kishacoquillas ch 26 25; Sinking Creek ch 66 50; Spring Creek ch 36 50 — 129 25

Presbytery of Steubenville.

New Hagerstown ch — 8 33

Presbytery of Cincinnati.

Springfield ch — 17 26

Presbytery of Maumee.

Bethel ch — 3 00

Presbytery of Logansport.

Peru 2d ch — 7 00

Presbytery of Schuyler.

Vermont ch — 5 00

Presbytery of East Hanover.

Norfolk ch — 68 03

LEGACIES.

Legacy of Adam Smelsor, Sen, late of Indiana, per J C Rea, Esq — 35 00

REFUNDED.

"S M" 29 29; "S H" 18 75 — 48 04

MISCELLANEOUS.

Mrs Frances Wyeth, Harrisburg Pa, 5; Mrs A Piper, Byron Ind, 5; Peter Jacobus, Newark N J, 30; Missionary stations in Floyd county, Va, per Rev James M Wilson 2; J M Mitchell, Mount Pleasant, Tenn 1; Rev H Read, Glasgow, Ky, 1; Rev D Brown, Ashwood, Tenn, 1; J G Hoy, Greenfield, Ohio, 2; Mrs Field, Philadelphia, 4 — 51 00

$1496 83

II. Fund for Schools, Colleges, &c.

Fifth Avenue and Nineteenth street ch N Y 2793 81—of which for Schools and Academies 500, for Colleges 2293 81; Pennington ch N J 75; Tenth ch Philadelphia, addl 5 — 2873 81

Total, $4370 64

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT LOUISVILLE, MARCH, 1853.

Presbytery of Indianapolis.

Georgetown ch — 3 00

Presbytery of White Water.

Rising Sun ch — 3 00

Presbytery of Sangamon.

Jacksonville ch — 12 00

Presbytery of West Lexington.

Frankfort ch 70 30; Pisgah ch 3 — 73 30

Presbytery of Ebenezer.

First ch Covington — 10 00

Presbytery of Nashville.

Smyrna ch — 8 00

Presbytery of Louisville.

Cloversport ch — 7 00

LEGACIES.

Legacy of Samuel Newell, late of Laurenceville, Illinois — 10 00

MISCELLANEOUS.

Rev Joseph Platt, Rossville Ind 5; Three Friends of Zion in Ashwood, Tenn 15; Rev W W Hill, D D, Louisville Ky 10 — 30 00

Total, $156 30

A. DAVIDSON, *Treasurer.*

Whole Amount, $4526 94

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 CENTRE STREET, NEW YORK.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday, May 2, at 4 o'clock, P. M.

The Rev. William T. Hamilton, D. D., of Mobile, Alabama, is appointed to preach the Annual Sermon before the General Assembly. The Rev. John C. Backus, D. D., of Baltimore, is the alternate preacher.

A Sermon for the Board will also be preached in the Church on Fifth Avenue and Nineteenth street, New York city, by the Rev. Thomas Smyth, D. D., of Charleston, South Carolina, and an Abstract of the proceedings of the last year presented, on the Sabbath evening preceding the meeting of the Board.

RECENT INTELLIGENCE.

MISSION HOUSE, April 13, 1853.

INDIAN MISSIONS.—A letter of the Rev. W. H. Templeton, dated March 15, mentions the admission to the church at Kowetah, Creek Mission, of two of the scholars, the application for admission of three others, and the deep seriousness of feeling of all except two or three. Two more of the scholars at Tallahassee had also united with the church at that station. Mr. and Mrs. Loomis, Miss Bowen, and Mr. and Mrs. Junkin, had been compelled to leave the Creek Mission on account of health; and Mr. McKinney and his family were expecting for the same reason to leave the Omaha and Otoe Mission. Mr. J. Harvey Nourse, teacher, and his wife, appointed to Spencer Academy; Mr. James C. Dillett, teacher, and his wife, appointed to the Omaha and Otoe Mission; Miss Anna H. Turner, teacher, appointed to Wappanucka, Chickasaw Mission, and Miss Mary Jane Wilson, teacher, appointed to Boggy Depot, in the same Mission; and Mr. Alexander McEwen, farmer, appointed to Tallahassee, Creek Mission, are on their journey to their several stations. We would commend them to the sympathy of the churches, and ask for them the prayers of all who feel an interest in their great object.

AFRICAN MISSIONS.—We have received letters dated at Monrovia, to January 20, at Kentucky, January 21, and at Corisco to December 15. The brethren were enjoying usual health, and going on steadily in their work. Mr. McQueen had spent a few days at Monrovia early in December, on his way to Corisco. At Kentucky nine members had been received in the church, who live at Millsburg, a neighbouring settlement. They had been formerly members of the church in North Carolina. The little church edifice at Kentucky fell down during the communion service, and the congregation had barely time to make their escape. They are making a spirited effort to rebuild it, but need very much the sum of $200 from this country to effect their purpose, which we hope they will receive. Moneys for this object will be forwarded, if sent to the Mission House.

INDIA MISSIONS.—Letters have been received from Lahor, to February 4; Lodiana, to January 17; Saharunpur, February 4; Futtehgurh, to February 4; Mynpurie, to January 20; Agra, to January 28; Allahabad, to January 15. Mr. Morrison and his family had reached Lahor, and Mr. Williams had reached Futtehgurh, on his way to Agra. The Rev. Gopeenath Nundy was about to remove from Futtehgurh to Futtehpore, the new station of the Allahabad Mission. This measure was considered important by both missions, as well as by our native brother himself, who was formerly a resident at Futtehpore, and understands well its importance as a missionary station. Mr. Munnis was expecting to return to this country, his health not having become better. Several of the brethren were making missionary journeys, preaching and distributing the Scriptures and Tracts. And the usual work at the stations was going on well. The missionaries at Futtehgurh continued to give instruction to the inhabitants of the neighbouring village of Akutganj. "Some four or five of the pandits or teachers, and some others, appeared to be inquiring the way to Zion, with their faces thitherward."

SIAM MISSION.—The Rev. S. Bush arrived at this city on the 19th of March, after a short and comfortable voyage, with health much improved. A letter of the Rev. S. Mattoon, dated January 7th, mentions that the work of the mission at Bangkok is making encouraging progress. Twelve boarding scholars were under instruction. Numerous applications were received daily for books. A number of strangers continued to attend the Sabbath services. An aged man is spoken of as walking nearly two miles in order to attend these services. The application for a printing press is renewed, and also for more labourers.

CHINA MISSIONS.—Our letters are dated at Canton, January 26; Shanghai, January 3; and Ningpo, to January 3. We learn with deep regret the death of Mr. Moses S. Coulter, at Ningpo, on the 12th of December. He was attacked with severe sickness last summer, but had partially recovered, and was making arrangements under the advice of physicians to visit this country. His disease returned, however, and his earthly course is ended; he has gone without doubt to "a better country, even an heavenly." The removal of two such men as Mr. Byers and Mr. Coulter is a most serious loss to the Church and to the heathen. But the Lord reigns.—One of the Ningpo letters says, "Brother W. Martin is much encouraged in his evening services in the city."

MISSION TO THE CHINESE IN CALIFORNIA.—We have received letters from the Rev. W. Speer, dated to February 15. "The school in the evening has been very irregularly attended, sometimes quite a number present, . . . and again not more than three or four." Preaching to the Chinese was commenced on the first Sabbath of their new-year, February 13. Services were held in the Presbyterian Church, of which the Rev. A. Williams is minister, and a large audience of Chinese and Americans was present. Great interest appeared to be felt in the exercises, and a handsome collection was made at the close, to which the Chinese themselves contributed very liberally. We omit a more particular account of this service, as the details have appeared in most of the religious newspapers. "The Sabbath services at the chapel will consist for a while of a Sabbath-school at two o'clock, and preaching at night."

INDIA: LODIANA MISSION.

EXTRACTS FROM A LETTER OF THE REV. J. H. MORRISON: LAHOR, FEBRUARY 4, 1853.

Arrival at Lahor—Missionary Work by the way—Abundant Work to be done—More Labourers Needed.

Our journey here was attended with a good deal of suffering, in consequence of the cold and rains, but by the ever-watchful care of our Heavenly Father, we all arrived safely, and in our usual health. Notwithstanding all the disadvantages attending moving and the unfavourable weather, the Pandit and I managed to do missionary work most of the way, so that our moving was almost equal to a regular itineration over the same ground. The disease in my head, although much less severe than it has been, is by no means removed, and compels me to avoid studying and writing as much as possible. I did not therefore, keep a journal on my way here.

. . . . The work in the Bazár and in itinerating agrees with me. I can also spend two or three hours a day in the schools, hearing recitations that require no previous study, without injury, and in this way I am fully occupied, but often feel sadly the want of that, which only study can supply. I suppose, however, I must be content and do the best I can, and try to employ in the best manner, the energies and talents God has given me. . . . I think I have never been situated where I could make my missionary efforts so extensively felt, and where I could so fully bring all my energies into so profitable exercise as here. It is like one perpetual mela here; we can have crowds about us all day, if we could stand the labour of preaching to them and discussing with opposers.

We need greatly to have our hands strengthened. I suppose the population here about equal to that of Saháranpur, Ambála, and Lodiána. At those stations they have eight men, and really need more—what then must be our need, where we have about the same population and only two men. Then again, they have at not very distant points other missionaries, and the country all around them has been more or less visited, the gospel preached in their villages, cities, and melas; whereas all west of us to Persia, all north, and all south to the sea, is a blank, so far as missionary labour is concerned, if we except here and there a solitary officer, who tries to do something for the good of the people. I have always felt that this point should be strengthened, but never felt it so strongly as I have since I came and saw it. And this I feel without detracting in the least from the wants of the older stations. Then, Jalandar is a large city, I should think fully equal to any station of this mission, excepting this. There we ought by all means to have an American missionary. . . .

INDIA: FURRUKHABAD MISSION.

EXTRACTS FROM A LETTER OF THE REV. J. J. WALSH: FUTTEHGURH, FEBRUARY 4, 1853.

"Movement" at Yakutganj.—Notices of a preaching Tour.

You will be glad to hear that the movement in Yakutganj is giving us considerable satisfaction; but I find it very difficult to describe it, without exciting expectations which may never be realized. It is now two months since some of the people expressed themselves as anxious on the subject of religion, and desirous to know more of the religion of Christians; and the interest, so far from declining, seems to be increasing. The chief Pandit, the one who first declared himself no longer an idolater, has given to us his idols and beads, and divested himself of every vestige of heathenism. On this account he has sustained some loss, but on account of his having been the *guru*, or spiritual guide of the people, he has not been treated harshly. His father and wife seem to hear the word with much attention. We have had religious worship conducted in the schoolhouse of the village for the last three weeks, and have had audiences, composed of very attentive hearers, numbering some forty or fifty people. They have lately attended our services here on Sabbath and on Wednesday evening, and express their determination to do so regularly. I cannot but think there is something more than we have hitherto had the pleasure of seeing, in this movement, and trust it is the work of God's Spirit, blessing the seed hitherto sown; and if so, we may expect to see a glorious work all around us. And yet so deceptive are all appearances of this kind, that before another month rolls around, we may see that it is only one of the artifices of the great adversary of souls, to strike a blow against the best and most glorious work of salvation. There are four or five Pandits, and many others of very respectable standing, now engaged in hearing and reading the word of God, and as long as they are willing to hear, we will preach, and pray for God's blessing to rest on his word; and will not the friends of Zion everywhere pray for us. The idols, &c., I have kept, to send to the Mission House by the first opportunity, and herewith I enclose you the idol *Jagatnáth*, (Juggernath,) given me by the Pandit Mul Chand, and worshipped formerly by him. Pray for us, that God's Spirit may be poured out on us, and those about us, and that many may be turned from idols unto the Lord.

Since my last, I have been out on a short itineration, having taken my family, and the girls of the Institute, for a change of air. We have had a very pleasant time in preaching to the villagers, and I trust the trip has been instrumental in doing good

to many. We had great numbers to visit us at our tent every day, and besides preaching to them, we had in addition singing and prayer, with which every one seemed very much pleased. Whilst at Nanohganj, a man visited us, who seemed so much delighted with the word, that he expressed himself willing to give up all his worldly goods, and join himself to the despised followers of Jesus. We, however, advised him not to give up his Zamindári, [land held on lease,] but to consider the subject fully, and visit us at Futtehgurh, where he could see and know more about us. He promised to do so, but has not yet made his appearance. We were told, in another place, by an aged man, and of some considerable standing and importance, that his brother was wavering on the subject of religion, and was more than half disposed to be a Christian, and that his nephew was a Christian in heart, and was always reading our Bible. We had many such interesting occurrences to cheer us on our trip, but as I did not keep a journal of them, I cannot recall all. I trust the time is near when we will see all the villages around us turning unto the Lord.

INDIA: ALLAHABAD MISSION.

MISSIONARY JOURNEY TO FUTTEHPORE, AND THENCE TO BANDA, HUMEERPORE, CALPEE, AND OTHER PARTS OF BUNDELKHAND: BY THE REV. JOSEPH OWEN.

December 16th, 1852.—Left Allahabad about eleven A. M. in one of the cheap and rapid transit carriages. A little after two, P. M., we reached the second dák bungalow, thirty miles from Allahabad, where we found the worthy chaplain of Allahabad with some tracts in his hand, talking to a group of natives. After dining in the bungalow, with him and his amiable wife, we proceeded on our journey, and arrived at the dák bungalow in Futtehpore about eleven o'clock at night. The day was cool and pleasant, and we much enjoyed the change of air and scene.

December 17th.—Preparing to take a circuitous route through Bundelkhand, early this morning I sent Mrs. Owen and Henry directly on to Humeerpore, forty-four miles distant from Futtehpore. Went then to call on the residents at the station, who all express interest in our school here, and promise it liberal support. Then examined the school, with the progress of which I was much pleased. The native teachers remain attentive to their work, although they have not had the direct superintendence of a missionary since September. After dinner and tea at the house of the civil surgeon, proceeded to Chillátárá, twenty-four miles to the south, on the south bank of the Jumna, which I reached at eleven o'clock at night, where Mr. Jones kindly received me.

December 18th.—Preached this morning in two places in Chillá, in all to some fifty or sixty people. At eleven, mounted my pony, accompanied by Yunas and Thomas, each on a pony, and started for Bánda, twenty-four miles south of Chillátárá. During the middle of the day the sun was hot, and the road was shaded by no trees. The country was very open, and scarce any trees were to be seen any where. Many large fields, however, were covered with wheat, barley, and grain, the green of which afforded some relief from the glaring rays of the sun. At Chillá we entered Bundelkhand, the soil of which has a peculiarly black appearance. About three miles from Chillá we came to a small village, Dohtará, where we talked some time to from twenty to thirty people, announcing to them the simple, leading truths of Christianity. The people were all very ignorant, but we told them enough for their salvation, if they will only remember and believe. From Dohtará, we came next to Piplí, and thence to Atarahant, at each of which places we preached to audiences similar to the first. Thence we came to Piparinda, about three o'clock, P. M., where we took some tiffin in a native sarái or inn, and had opportunities of discoursing to many people. We arrived in Bánda about eight o'clock in the evening, and were received very kindly by Mr. Best, the joint magistrate.

December 19th, Sabbath.—At the request of Major Riddell, the commanding officer of the 60th Regt. Native Infantry, I preached in the church to the residents of the station and officers of the regiment. From church, went home with Mr. R. Tucker, the officiating judge, who accompanied me in the evening into the city, where I had a crowded audience of natives in one of the streets, to whom I preached a long time.

December 20th.—Called during the morning on some of the residents of the station. In the afternoon preached, with Yunas and Thomas, from the verandah of a native school to crowds of people in the street.

December 21st.—Preached again at the school verandah, and gave books, though sparingly, to those who could read. A profuse, gratuitous distribution of books is not often advisable. This is a large and rather handsome native city. The population of the city, according to the latest census, is thirty-three thousand four hundred and sixty-four, and of the district, of which this is the capital, five hundred and fifty-two thousand five hundred and twenty-six. Since the latter part of 1841, eleven years ago, when Mr. J. Wilson and I visited this place, the gospel has not been preached to any of the native population here, and never to my knowledge, before that time. Here is a large field for missionary labour, but where are the labourers?

December 22d.—Left my kind friend, Mr. Tucker, this morning at seven o'clock, and started for Humeerpore. Had a pleasant walk over fields and through ravines, some of which were very deep, until near ten, when we forded the river Keine, and soon after came to the village Achharáwror, opposite which, under a tree, we sat down to our breakfast, an old piece of masonry answering as our table, and our fingers as knives and forks. After preaching in the village to about twenty people, we mounted our ponies and rode slowly on to the village Bhamhai, where we found several men engaged in threshing corn with oxen. They, with others from the village, listened attentively to the truths of the gospel under a large tree near the threshing-floor. We then went into the village and preached to about fifty people. Thence we came to Bhainsmarí, where we preached to about one hundred people, besides children, under a large tamarind tree outside the village. About three in the afternoon, we came to Sasolar, where, hearing that we should meet with no good lodging-place within twelve miles, we stopped for the night, the coolies carrying our clothes and books unable to go so much further without rest. Sasolar is distant from Bánda about eighteen miles. I had much time for quiet meditation on the road. The heat in the middle of the day was somewhat oppressive, but I avoided it as much as possible by riding on rapidly and sitting in the shade of trees till the others came up, occupying the time thus gained very pleasantly with my pocket Greek Testament, pocket edition of the Iliad, and a treatise in Sanscrit on the Vedánta. Some natives in Sasolar obligingly furnished me with a small room, tolerably clean, where I placed my box of clothes and books, and had my bed prepared. They also furnished me with a fowl, which, with some native *chhapátis*, or cakes, afforded me a good dinner. In the evening I preached to about eighty people in the village.

December 23d.—Rose before three this morning, and walked eleven miles before sunrise. The air was very cold, but I soon became warm from exercise. The quiet of the morning was very favourable for meditation, and as I walked most of the time in advance of all the others, I was much occupied in singing hymns. The hymn "O'er the gloomy hills of darkness," seemed to me peculiarly sweet. Saw the moon set and Venus rise, both of which were beautiful. The stars were very brilliant, and I tried to learn what names the common people gave to various groups. The Great Bear they called a bed, and the three stars in his tail three thieves trying to carry it away! At sunrise I came to Pandharí, where I was glad to sit down and rest, and while doing so, talked to about a dozen people on the great subject of my errand. After walking a mile further, reached the large village Sameerpore, where, being weary, I sat down on a well and read my Greek Testament. Shortly a large crowd of people gathered about me, gazing at the sudden apparition in their village, for I entered it on foot, attended by no one. Then came a man from Humeerpore, with a note from Mrs. Owen, and bringing a conveyance to take me on there, twelve miles further. Before making arrangements to start, I preached to a crowd of people in the street. The *Tahsildár*, or native revenue collector, a very respectable old Kashmírí Bráhman, then came and took me to his office, where he insisted on preparing breakfast for me. He did not, of course, join me in eating it, but sat by conversing with me. At his request I examined the village school, and promised the teacher and scholars to send them some good books. Near Sumeerpore, I saw the place where Mr. Blunt, one of the American cotton planters, formerly lived, and where Mr. Wilson and I visited him eleven years ago. Near Humeerpore I crossed the river Betwá, a tributary of the Jumna. Reached Humeerpore about one, P. M., and found all well, with the exception of a slight fever, from which my little boy was recovering. Was sorry to hear that Mrs. Owen and he did not reach Humeerpore the same day they left Futtehpore, but were unpleasantly detained in the jungle all night, and did not reach till one, P. M. the next day, having suffered from cold and want of food. We are enjoying the kind hospitality of G. H. Freeling, Esq., joint magistrate.

December 24th.—Mr. Freeling accompanied me into Humeerpore this evening, where I preached to some sixty or seventy people, who all listened very attentively.

December 25th.—Though far from regarding this as the anniversary of our Saviour's birth, I cheerfully complied with a request to preach to the few residents of the station, who very seldom have an opportunity of hearing preaching. Once or twice in a year a chaplain comes here from Caunpore. I was therefore glad to preach on the great truth, "God was manifest in the flesh."

December 26th, Sabbath.—Preached again in English to the residents of the station, assembled in Mr. Freeling's house. Spent the afternoon in visiting the Christian families at the station, conversing and praying with them.

December 27th.—Started for Calpee this afternoon, and rode sixteen miles to Nísripúr, where I stopped with Mr. Kinlock, a pleasant, gentlemanly young man. On my way preached, first at Jhalakhar, to about twenty people, then in Huttehpúr to about a dozen, then in Siuni conversed with two Brahmans.

December 28th.—Mr. Kinlock had about one hundred people collected for me in Nísripúr this morning, to whom I preached a long time. We then mounted our ponies, and rode into Calpee, which we reached about one o'clock. There I was most kindly received by George Eckford, Esq., and his intelligent wife, a daughter of James Alexander Haldane, and niece of Robert Haldane, the Commentator. Here I first saw the Lives of her father and uncle, which have lately appeared in a handsome volume. In the afternoon Mr. Eckford took me into the city, where I preached a long time to a very great crowd. In the evening, the few residents at the station attended at Mr. Eckford's, at whose request I expounded a portion of the Scripture, and prayed with them.

December 29th.—Early this morning, Mr. Eckford took me out to show me the different places of interest. The city is large and populous, containing not less than 20,000, probably nearly 30,000 inhabitants. I preached in four different places, to large assemblies, before leaving. Started at one, P. M., on a fleet horse, that Mr. Eckford kindly lent me, and came to Babina, twelve miles, in a little more than an hour. Here I expected to find my own pony, but the man who had taken him on had missed the way. So, after preaching to a few people at Babina, I took Thomas's pony for the next twelve miles. I was not quite comfortable on a native saddle, and after riding two miles one of the stirrups broke, so I was obliged to ride the remaining ten miles still more uncomfortably, and very slowly, to Karárá, where I found Mr. Freeling's horse waiting for me. I preached a short time in Karárá, then galloped on to Jhalakhar, where I talked to a few people, but night was coming on, and I had no time to delay, with nearly ten more miles before me, and much jungle, with ravines, to pass through. Reached Humeerpore early in the evening, somewhat fatigued.

December 30th.—Came this afternoon to Chandpurná, near Sumeerpore, and twelve miles from Humeerpore. Mr. Murray, the younger brother of a Scotch laird, has several estates here, in which he invested £5000 a few years since, and lives here much of the time, attending to them.

December 31st.—Preached this morning in Chandpurná, to about thirty people. When returning to Mr. Murray's house, a *zamindar*, or landholder, accompanied me, very seriously asking me some amusing questions, whether I was sent out by the Chief Board of Revenue, to preach, or by the Company. I told him I was not from the Company's country, but from one several thousands of miles westward from it. He then asked what sort of person this "Company" [East India Company] was, whether it was a man or woman. After breakfast, returned to Humeerpore. First walked to Sumeerpore, two miles and a half from Chandpurná. My old friend, the Tahsildar, insisted on my mounting his pony, decked out with red trappings, on which I rode two miles, to the place where a buggy was waiting for me. Talked to a few people in Sumeerpore, before taking a final leave.

January 1st, 1853.—Preached again in English to-day.

January 2d—Sabbath.—Preached in English. Talked this afternoon to the few children of the station, whom Mrs. Owen had collected in a Sunday-school. Preached in the bázár this evening, and called to take leave of some of the Christian families. To-morrow morning we expect to leave for Allahabad. The harvest here indeed is great, but where are the labourers! Both this and Calpee ought to be missionary stations, if we had the men and the means for occupying them. In these districts are about three hundred thousand people, with none to make known to them the way of salvation.

January 4th.—Left Humeerpore yesterday morning for Allahabad, expecting to reach Futtehpore about six last evening, but were unavoidably delayed on the road till one o'clock this morning. From Humeerpore to Jahánábád I came on horseback, and Mrs. Owen by bearers. At a small village called Baudh, I preached to a few people; two miles further on, I preached in a large one, called Bari, to a great assembly in the bázár. Jahánábád is a city, and an old place. I would like to have spent several days there, but was obliged to content myself with preaching only once, to a large audience, however. Here we took a carriage drawn by bearers, and came on very slowly. Twelve miles from Jahánábád we came to Rhajuá, where we stopped the carriage, and soon a crowd assembled, to whom I preached a short time. The population of this town, according to the census taken two or three days since, is 5300. Thence to Futtehpore our progress was slow and tedious. Here we enjoy the kind hospitality of Mr. John Muir, of the Civil Service, a very ripe scholar, particularly in Sanscrit, in which language he has written and published several valuable works. To-day we examined the Futtehpore school. Mr. Muir, and others who attended, expressed themselves pleased with the beginning that has been made, and have promised liberal support to the school. I hope it may be a centre of great good to the 600,000 people of this district. My opinion of the importance of this place as a missionary station is strengthened from what I have recently seen. God grant that we may be able to send here a sufficient number of the right sort of men, to send the blessed gospel through all these large towns and villages.

January 5th.—Reached Allahabad this evening, and found all well. God has been very good to us through our whole journey, sparing us while travelling, and preserving ours here during our absence.

CHINA: NINGPO MISSION.

SICKNESS AND DEATH OF MR. MOSES S. COULTER.

We insert here extracts from a letter of Dr. McCartee, of December 6th, concerning the sickness of our lamented missionary, Mr. Coulter, and the mystery of providence in removing such a choice labourer from fields white unto the harvest. We learn from letters of later date, that Mr. Coulter departed this life on the 12th of December, possessing a good hope through grace.

For two or three weeks after his return from Shanghai, [where he had gone on a visit for his health,] Mr. Coulter improved rapidly, and we hoped that by this time he would have been able to leave Ningpo in search of a more genial climate, where he might recover his health and strength; but He, in whose hands our breath is, has seen fit in his inscrutable providence to disappoint our hopes, and bring our brother to the borders of the grave. Feeling almost well of his disease, and anxious to avail himself of an early opportunity of leaving Ningpo, Mr. Coulter ventured to exert himself in giving directions about arranging his affairs, and packing up some articles to take with him. This exertion produced a slight return of his complaint, and added to this, his little child was seized in the night with convulsions from teething, causing to both his parents a night of sleeplessness and great anxiety. The consequence to Mr. Coulter was a sudden return of all his bad symptoms, complete prostration of all his remaining strength, and inability to take almost any nourishment. To be brief, our brother now lies in a most critical state, the event of which is only certainly known to him who knoweth the end from the beginning, and who alone can say the word and his servant shall be healed. I need not say that for our brother, as for Peter when in prison, prayer has been made without ceasing of the Church unto God for him, not only by our own mission, but by all the brethren of all the missions at our station, for we all love him; and indeed I have never seen more earnest feeling called forth by any providence that has occurred since the commencement of our mission.

. . . . Ere this reaches the Mission Rooms the event will have been already long decided. Should he recover so as to be able to return to the United States, the probability is, that the disease in a chronic form, or at least a liability to its recurrence, will hang about him for many months, and whether he will ever be able to return to us, it is beyond our power to say. How mysterious and inscrutable to us are the ways of Him with whom we have to do—clouds and darkness are round about him—he "moves in a mysterious way, his wonders to perform." Here is a beloved brother, whose heart is in the work, and whose talents are well adapted for high usefulness. Here are fields white unto the harvest—the harvest is great, the labourers are few. We have been praying, in obedience to the command of our Master, to the Lord of the harvest, that he would send more labourers into the harvest field, and now, to prove our faith, he calls away one of those already here, just as he began to give promise of extensive usefulness. What can we say? with David we are constrained to say, "I was dumb, I opened not my mouth; because thou didst it." He has done it who doeth all things well. Even so Father, since so it seemeth good in thy sight! But let us not be discouraged, and "it may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few." It must be that the Lord will work for us, for his promise cannot fail, and he has promised to give to his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. He has announced to us his purpose of visiting the Gentiles, to take out of them a people for his name, and his covenant he will not break nor alter the thing that is gone out of his lips. Let not the Church be discouraged at the return or the removal by death of so many missionaries. I could easily show names and figures to prove that among those who have come to seek for wealth and fortune during the nine years of my sojourn in China, the proportion of deaths has been at least as great, and of returns to their native lands, or departures for other places in search of health, much greater than among the missionaries of the cross. And do the mercantile community feel discouraged? Did our brave countrymen feel discouraged when battle and disease thinned their ranks, and many a gallant soldier was laid low far from home and country? No. The cry was "more volunteers." And shall we be discouraged, who fight under the banners of the Lord God of Sabaoth? God forbid. But let the cry ring through the churches of our own dear native land, "more volunteers"—"To the help of the Lord, to the help of the Lord against the mighty!" Some of us have been here long. We know not how much longer the Lord may spare us; we are constantly reminded that there is but a step between us and death. Our numbers are few; our ranks are every year growing thinner; we look to the churches for help—will they leave us unsupported? Oh raise the cry for "more volunteers."

CHINA: SHANGHAI MISSION.

LETTER OF THE REV. JOHN BYERS: HIS SICKNESS AND DEATH.

Arrival at Shanghai.—Another house to be built.—Study of the language commenced.—Christian Experience.—Death at sea.

We insert extracts from a letter of our lamented missionary, Mr. John Byers, dated at Shanghai, September 16, 1852.

It has been a source of some annoyance to us, that we have spent nearly four weeks in Shanghai without being able to report to you our arrival. We reached this place on the 22d of August, six days after the departure of the mail. We have had very great reasons for gratitude in the quickness of the passage, the unbroken health, and freedom from all accident, with which we have been favoured since leaving New York. We made the passage in one hundred and twelve days, the quickest that has yet been made from New York to Shanghai direct. We had scarcely any unpleasant weather, and no sickness. Our captain was kind and attentive, and our passage altogether very pleasant. . . .

We have here received marked kindness from all the missionary brethren, especially from Mr. and Mrs. Wight, who have much inconvenienced themselves to afford us shelter.

As the lease, by which the house occupied by Mr. Culbertson is held, will shortly expire, and much uncertainty exists as to our ability to renew it, it has been thought advisable to proceed at once to the erection of another house. A lot for building has already been secured, about three hundred yards west of Mr. Wight's, and the principal reason for fixing our abode at the latter place was, that I might be near the building, to superintend it. The lot, however, is considered too small, and exorbitant prices are asked for lots on either side. It is true, we might build on the present lot, although it would scarcely afford space for the width of a dwelling-house, and servants' houses in the rear. But a greater objection, in the eyes of all who see it, is the presence of Chinese houses immediately in front, the smoke and filth of which, blowing upon us the whole summer season, would be intolerable. Conceive a house in one of the dirtiest lanes in your city, with those in front so near that you could step from the upper windows upon their roof, and you will understand our situation precisely. We are now waiting to see whether those who own the neighbouring lots can be brought to reasonable terms. This is our position as regards building.

I have already commenced the study of the language, but owing to weakness and languor, caused by the unaccustomed heat, I am unable to do much at it. My whole attention is given to the colloquial, without any reference to the character, which is the method generally recommended at the outset. I think the difficulties by no means so great as we imagined at Princeton. This, however, may be due to my inexperience of them yet.

. . . We have already discovered that, though we have left home and country, we have not left the *world*, and are by no means beyond the power of temptation. It requires no little determination to resist even the physical indisposition to study, or to devotional exercises, while the temptations to *worldly-mindedness* and *sloth* are much greater, I believe, than at home. We now conduct a prayer meeting in our own mission, which proves a refreshing season, indeed. . . .

Soon after the date of this letter, symptoms of pulmonary disease became marked, and eventually Mr. Byers was strongly advised by the physician who is connected with the London Society, as a missionary, and also by the brethren of his own mission, to return to this country. With great reluctance, this measure was decided on, but with the hope that his life might be prolonged for the service of Christ in some other part of the vineyard. Subsequent events are already known to our readers. Re-embarking on the Nestorian with his little family, on the 1st of November, he was not spared to reach the end of the voyage, but departed this life on the 8th of March, within a few days' sail of New York. His remains were interred in the cemetery of the First Presbyterian church, in this city, on the 17th of that month.

During most of the voyage, Mr. Byers retained a good degree of strength, and cherished the hope of being able to engage in the work of the ministry, but manifested a spirit of sweet submission to the will of God, and at last fell asleep in Jesus. Possessing talents of a superior order, scholarship surpassed by none of his classmates, and a religious character eminently pure and devoted, with health, on his leaving the Seminary, apparently perfect, he had caused large expectations to be formed of his usefulness in the missionary work. He was himself lowly in heart, and we can now see that he was unusually well prepared for the great change. For him to live was Christ, and to die was gain. The Church cannot but mourn over the early removal of such valuable men as Byers and Coulter; but the Head of the Church is all gracious and wise in his dispensations towards his people, and towards his cause amongst men. We can only say, "Even so, Father, for so it seemed good in thy sight!"

MISSION TO THE CHINESE IN CALIFORNIA.

JOURNAL OF THE REV. W. SPEER.

(Continued from page 45.)

[*Oct.* 19, 1852. At Panama. Immediately after reaching that city, and "exploring" it.] There was everywhere visible a strange mixture of antiquity and novelty, of monarchy and democracy, of memorials of power and of actual feebleness, of devoted religiousness and its ruinous abandonment. I could not but compare it, in all these aspects, with heathen, antiquated China. Just like the forts about Canton, eleven splendid brass cannon, cast by the Spanish kings, lie dismounted on these crumbling parapets, pointing ineffectually towards the proud fleets of English and American steamers, riding expectant at anchor. In the gloomy, narrow streets, were the sign-boards of three American newspaper establishments. Bright medals, crucifixes, and Romish trinkets, cast in the United States, are vended in its shops; just as the English manufacture idols for India. Panama was founded by the Spaniards as early as 1517. It has had an eventful history. Pizarro started thence upon his conquest of Peru. It has been several times taken, and was destroyed by Sir Henry Morgan, the buccaneer, in 1673. It has been the abode of great wealth. Forty thousand dollars a year have been realized from the pearls in its bay. But I will not attempt a description of the city. What most attracted my attention were, firstly, its small size, for it lies, with its many white turrets, like a chess-board, on a little right-angled point of land jutting into the sea, surrounded by a wall, allowing it a breadth of less than five hundred, and a length of only about eight hundred yards; secondly, the large amount of space covered with ruins, rubbish, and gardens, for full one-third is scattered over with masses of destroyed or crumbled buildings; and thirdly, the religious atmosphere which Spanish devotion to Popery has breathed upon the place. One-fourth of the inhabited portion of the city is occupied by churches and public buildings. Its principal streets are named after the Virgin, St. Francis, St. Miguel, St. Philip, St. Dominick, St. Juan de Dios, and St. Joseph. It has eight great churches, and a massive cathedral, whose two towers are conspicuous far at sea. And yet its religious and moral character seemed most fitly symbolized in the condition of the church of San Domingo, whose roof had fallen in, its altar was in ruins, its walls disfigured, while on the very pinnacle in front, where the cross was once placed, was seated a filthy buzzard, that had gone there, sated with carrion, to rest.

Oct. 20*th.*—This morning, took our ladies out in a small boat to the steamer Tennessee, which is anchored some three miles out in the bay, and returned ashore to wait for the baggage. All day, have been in a state of anxiety lest it has been miscarried or plundered, as it was promised certainly by last night. Some of the passengers are sick from excitement, fatigue, and disappointment, to which may be added the excessive use of spirits, more than from the heat of the climate. The sun has been mercifully overclouded, and the temperature has ranged within two or three degrees of 75° at all hours of the day and evening. But an unseen malignant influence seems to heat and phrenzy the restless crowds. There must be some poisonous miasmata in the atmosphere to plant the violent and fatal fevers which break out among the passengers after they leave this port; sometimes even after a lapse of several weeks of uneasiness and debility from their arrival at their journey's end. But why need we fear? "It shall not come nigh thee." We will "take a censer, and put fire therein from off the altar, and put on incense;" and he who stayed the plague when his servant of old stood between the living and the dead, will now deliver us from this destruction which wasteth at noonday.

Oct. 21*st.*—A feverish and restless night. The mosquitos almost as annoying as the vampire bats that sometimes bleed to death the natives of these regions. There is something grand, yet melancholy, in the survey of this memorable city. Stand on the walls which overlook the sea. You drink in with intense delight the winds, spiced with tropic odours, that flow over the white sun-lit billows, across the surrounding islands and headlands. The tide, that a few hours ago seemed to have retired for repose out far beyond yon coral banks, is now rushing in again to your feet, leaping and laughing among the snowy crags and rattling shells. There, where you see a little cove several miles to the southward and westward, is the site of Old Panama; the place where the first city was founded, in the same year that Martin Luther nailed the ninety-five theses, unfurling the stars and stripes of the free worship of God, upon the cathedral door of Wittemberg. Era of giant spirits! It is said towers of two hundred feet in height stand unbroken by earthquakes and age. Like Romanism, these great ruins flutter with green leaves, which are the noisome verdure of rankness, rottenness, and poison. Perpetual silence of death reigns, except when disturbed by the dissimilar voices of the wild boar, the parroquet, the monkey, and the serpent. Look at those native boats beneath your feet, of the size and rig of sloops, surrounded by their chattering native crews. They are hewn out of single trunks from these vast forests. Look at those chains of mountains, like the tombs of Persian kings, in which are hid treasures of metals, gems, coal, and other precious deposits. Stretch your gaze to yon dark fleet, awaiting the swarms of passengers, and the cargoes, that here find a portal from the old hemisphere of the Atlantic to the new and wondrous hemisphere of the Pacific. You behold steamers that scatter the rays of civilization the whole length of the two continents, that hence reach to the poles, and others whose wheels are revolving as they start to Australia, and the far island continents in this ocean world. Over a scene of such splendour, it is the Christian's eye that may glance with most delight, for his own Father's hand fashioned it all. Upon hopes of such glory, the Christian's soul may wing loftiest; for his God taught his disciples to pray that his will may be done on earth as it is done in heaven, and has sworn, and will not repent, that this world, so long blighted by sin, shall become like the garden of the Lord.

One returns from such contemplations to the narrow and dark streets of Panama with no sensation of pleasure. He beholds the shrivelled men and meretricious women, with disgust. Treachery, cruelty, malignity, jealousy, pride, and licentiousness, are painted on each outline of their faces. He is reminded of the prophet's curse upon idolatrous Babylon. "Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures: and only owls shall dwell there; and satyrs shall dance there." There seems to be a supernatural shade upon the land and all its people. But he soon beholds the authors of it in the forms, enveloped wholly in black robes, and the faces hid in black and extremely wide-rimmed hats, that glide about the streets; which, unlike the wizards of olden time that cast no shadow, leave eternal gloom wherever their foot treads. He is reminded, by the tales that come to his ears of the astonishing mixture of superstition and abandoned licentiousness, among these priests and their followers, of poor lost Italy; and he sees in the volcanic mountains, of which this country, like that, is full, it may be the providential preparation for a similar doom; "She shall be utterly burned with fire." Rev. xviii. 8. Many things in the construction of the houses, and the aspect of this population, reminded me of China. It is a remarkable fact, that the people of these regions style the descendants of negroes and Indian women by the name *Chino*, or Chinese; and, indeed, a number of those Asiatics are known to have reached this coast by various means, and been absorbed in the general mass. May not the Spaniard and the Indian be of the same stock? There is a striking passage in Humboldt—"When we consider that what we may now call Spaniards, is a mixture of Alani and other Tartar hordes with the Visigoths and ancient inhabitants of Iberia; when we also consider the striking analogy between the most part of the European languages, the Sanscrit, and the Persic; and, in short, when we reflect on the Asiatic origin of the pastoral tribes who have been pouring into Mexico since the seventh century; we are almost tempted to believe, that from one and the same centre, though by roads diametrically opposite, have issued part of those nations, who, wandering about for a long time, and after making, as it were, the tour of the globe, meet once more on the ridge of the Mexican Cordilleras."

At ten o'clock I started for the steamer, sick, disappointed, and wearied out with anxious watching, and efforts to obtain our luggage, of which, the only articles that arrived, after all, for our whole party, were one trunk that belonged to my wife, and a couple of small packages. The clothing, and other things that were needed for a voyage of thirty-five hundred miles up the coast, we were forced to purchase in Panama; since what we had brought was almost ruined by the mishaps of the Isthmus. On reaching the vessel, after thanking God for his preservation thus far, I flung myself down upon my berth, and slept soundly till the shadows of night closed over the dashing waters, on whose distant and strange shores our lot was to be henceforth cast.

[The next date is at San Francisco, where Mr. and Mrs. Speer arrived November 6th. The intervening part of his journal has not been received.—*Ed.*]

Monday, Dec. 20*th.*—Yesterday addressed the Presbyterian Sabbath-school on the duty of children to pray for the Chinese in our midst, and on the means by which a religious influence is to be exerted by Christian families, for their improvement and salvation.

Dec. 21*st*—Visited the hospital. The Chinese much pleased to welcome me back; and I was no less happy and grateful to God to find all alive that I had left there, and that they were generally improving in health.

Dec. 22*d.*—To-day have been visiting several of the more prominent and intelligent Chinese, to enlist them in behalf of the school soon to be established. They are delighted with the prospect. I have explained to them in full my mission and purpose. They seem to appreciate them to some extent. "But why," said one, "do you not send men to preach to and instruct the Indians." "They have untameable and roving hearts," I replied, "so that they will not learn, or stay in schools, though many good men have laboured and suffered much for them." "Yes," was the answer, "I have seen even their women naked; they are little better than wild beasts." In feature the Chinese and the Indian are not unlike; but how wonderful the providence which brings us the former, docile, civilized, polished, and prepared to receive the gospel, and convey it with commanding influence among all the multitudinous swarthy races of his native continent.

Dec. 23*d.*—This evening had a visit from Wú Sien-Sang, a Chinese gentleman, who was formerly a teacher of the Rev. Mr. Gutzlaff, at Hong Kong. He is a man past middle age, of small person, wearing a shining moustache, and clad in particolored furs, after the winter costume of his people. His manners are pleasing, and as one of the literary class, I paid him the respect of inviting in some of my friends to be introduced to him. He came over among the first of his countrymen, in February, 1849. Looking with the contempt belonging to persons of his pretensions, on the employments of the miner and the merchant, he has set himself up as a doctor. He professes to respect the Bible, but does not read it. He says "if the lips recite, but the heart does not learn, what does it profit? The Scriptures are good, and I try to keep these words of Jesus before me, Thou shalt love thy neighbour as thyself." I replied, that excellent as this sentence is, yet it is only one of myriads in the Holy Book; and we must each morning and evening read one or more chapters, and pray over and apply to our heart and life what we read, if we wish to learn the things of God, and renovate and save the soul.

December 29*th.*—A Chinaman at the Hospital, who thinks he is not getting well rapidly enough, attempted a cunning deception to obtain a prescription of his own. After our usual reading exercise was finished, he addressed me, saying, "Teacher, I have had a dream last night." "Ah! what was it?" "I saw a venerable man, who told me what medicines to get in order to effect a cure." "Is it possible? Do you remember what they were?" He asked for a slip of paper and a pencil, and wrote the names of a number of native herbs, none of which I remembered, and showing it to me, said, "The person who thus appeared to me was Jesus." The rest of the patients looked solemn and inquisitive, for their own credulity, and the marvellous tales they constantly hear about their gods, would have inclined them to accept the falsehood. But, smiling, I replied, "Truly, your mind must wander very much when you get to dreaming, in order to imagine such a thing as this. We do not pay much respect to dream-talk. The medicine you receive from your physician is the best for you. There is no dreaming about that."

January 1*st*, 1853.—The commencement of another year. How rapidly the last has fled. How changed the circumstances, how solemn the relations and duties to dying men, with which another year begins its flight. When shall "my change come?" "There is a time to die." Oh for new love to God, new life, new ardour, new fitness, wisdom, and strength, for his service.

There are quite a number of the better class of Chinese out to-day, as is their native custom, making New Year's calls among their acquaintances. Several spent a portion of the afternoon with me, and I

invited some American friends in to meet them. Acting as interpreter for them, many questions of interest passed on either part. Wú Sien-Sang gave a more favourable representation than I thought possible of the condition of the Chinese females. He insisted that many of them could read, but was obliged to confess that his own wife, though he prides himself greatly on belonging to the literary class, had never learned to read, and was forced to correspond with him through others.

Sabbath, Jan. 2d.—Preached this morning at the Methodist Church South, at the request of their presiding elder, Rev. Dr. Boring, in reference to my missionary work. I have occupied several of the pulpits of this city with discourses on this subject. They are heard with interest by all denominations, and may awaken more effective efforts for the spiritual good of these heathen among us.

Monday, Jan. 3d, 1853.—A few days since, one of the Chinese at the Hospital handed me a list of about one hundred characters, which, in the course of their reading of our tracts, they could not understand. This proved in a gratifying way, both that they had read a considerable portion of the books, and that they had reflected and inquired as to their meaning. Four of them seem very desirous to learn of Christ. At my afternoon visit to-day, after reading a sermon of the Rev. Dr. Milne, "on the return of the wandering sheep to their shepherd," (1 Peter ii. 25,) I dwelt at length on the sufferings of the Son of God, that he who was Almighty, and could by a word have destroyed the Jewish nation, the world, the universe, yet chose to endure such indignities, such sufferings, and to die on the cross on our behalf. They seemed interested and impressed. At the close one of them said, "Teacher, how is it that we are to pray to Jesus? Some of us have folded our hands and closed our eyes as you do, but we do not seem to pray. Our hearts float about, and do not know what to say." This led to a full explanation of the various subjects, and the mode of prayer; the simple expression of our desires, in a spiritual manner, to God, for Christ's sake. Oh that God would lead those inquiring, and perhaps sincere souls, to know him, to blessed communion with him, and in him to find eternal life.

Jan. 4.—This evening visited some Chinese merchants. One of them made particular inquiries as to the existence and character of evil spirits. Taking up several of the most common superstitions of the Chinese, such as the offering of pork and paper money at funerals, the supposed visions of demons seen in flames at night on the hill sides, which, in a little, separate, scatter, and disappear, I tried to show the folly of crediting any material or supernatural manifestations, and yet explain how Satan leads all men into temptation, spiritually, and plunges many in sin, to the destruction of their souls in hell. All to whom I have yet spoken, express gratification with my missionary designs.

God has furnished me here with a couple of faithful friends, in two young men educated at one of our mission schools. With one I spent two hours this evening in profitable religious communion. After the most searching examination, he appears to give evidence of sincere and tender love to Jesus Christ. Speaking of prayer, he said, "I love to pray, I cannot do without it. If I lie down without praying, I am unable to sleep; often when engaged in it the tears run down my cheeks." He thinks he should not fear if death drew nigh to him; but while he does not long for it, yet would be willing, if Jesus called him, to meet a change from sin to the presence of God above. He joined us in family worship with evident pleasure, and indeed during the whole time we were conversing his eyes were filled with moisture.

January 6th.—This afternoon took to the Hospital, in accordance with the wish of some of my Chinese friends there, written specimens of prayer, and after reading some pages on that topic from a religious tract, and preparing their minds for it, by explanation of its objects and nature, proposed to some of the patients to join with them in this act of worship of God. The ward contained, beside the Chinese patients, a few other foreigners, whom I thought might be also impressed, even though our exercises were in a strange tongue. Of the six in this ward, one old man was not engaged with us, one was too feeble to rise, and another was in his cot without clothing. The other three willingly and solemnly kneeled round a bed, and for the first time they offered worship to God Almighty. They solicited permission to retain the written prayers, in order that they might copy out and keep them.

MISSIONS AMONG ROMANISTS.

MEXICANS ON THE BORDERS OF TEXAS.

A call for a Missionary.

A respected correspondent, than whom no one can be better informed concerning the matters of which he writes, has sent to us the following letter, dated March 1, 1853. We ask for it the earnest consideration of our readers, and especially of our brethren in the ministry. Who will go to occupy this important missionary field?

Knowing that your thoughts have been turned to the spiritual wants of the Mexican population in the valley of the Rio Grande, I wish to acquaint you with our present condition. In four counties on the American side of the river, we have a population of some twenty thousand souls, most of them residing in small towns and villages, where they may be easily approached. Between four and five thousand of this number are in Brownsville, [Texas.] The French, Germans, Italians, and Jews mingle with us in considerable numbers, but at least nine-tenths of all speak the Mexican tongue, which differs in several particulars from the pure Castilian. Some five or six priests, with as many nuns, have planted themselves at Brownsville, and are now opening schools for the promotion of their peculiar objects, with high pretensions of knowledge and charity. They propose to commence immediately the building of a college, and promise abundant protection and provision for destitute and orphan children, of whom there is an interesting class. They are Europeans, and it is said have brought funds with them to a considerable amount. It is evident that they have regarded this as the gateway into Mexico, and hence their choice of position.

But what are Protestants doing for these twenty thousands? They have one Presbyterian minister in Brownsville, as you know, and at the present time he is the sole representative of the Protestant Church in the valley of the Rio Grande; not an agent, not an individual besides, to herald the truth as it is in Jesus. The Episcopal minister, who has been absent some months, is expected to return. Our Methodist brethren have been destitute more than a year, and we know not when they are to be supplied.

There have been wars and rumours of wars. But we now have peace, at least for a season. [Referring next to the character of the Mexican population, our correspondent speaks strongly of their need of the gospel, and mentions various things to show this; he also speaks of them as "fluent readers, eminently social, always ready to talk, . . . with no sullen reserve. They are all easy of access." He then proceeds as follows:]

Now allow me to suggest, that your Board send a missionary to this people, who can learn their language; who can become all things to all men, in the sense of Paul; who can patiently break up fallow ground, sow the good seed, and wait for the harvest. It must be a work of time. He may distribute tracts and books, having the field to himself; become acquainted with the people; secure their confidence; discover the avenues to their hearts; and plant himself in their affections, for the glory of Christ, and their salvation. If he choose, he may become a teacher among them, for the benefit of their children. They are ambitious of learning the English language. Regarding Brownsville, as the Jesuits do, as the gateway into Mexico, he may make it, or Rio Grande city, the centre of his operations, with abundant opportunities of preaching the gospel in our Anglo-Saxon tongue, either constantly in one place, or, which would probably be better, in several different places.

Can something of this kind be done? Or must we wait until the present generation have gone to their graves, and Rome has rivetted her chains of superstition with tenfold power over the bodies and souls of those who succeed them? . . . I earnestly pray that our blessed Master may provide the man and the means, and that the work of the Lord may go forward.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS IN MARCH, 1853.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport 2d ch mo con coll's 29 50, less 2 for "*Foreign Missionary*" 27 50

SYNOD OF BUFFALO.—*Pby of Steuben*—Bath 1st ch Sab sch for sup of Rev J Edwards, Spencer Academy, 20. *Pby of Ogdensburg*—Oswegatchie 1st ch ladies' miss soc 30; Hammond ch 11 50. *Pby of Buffalo City*—Bethany Centre ch 13 50; Buffalo Central ch 53. *Pby of Rochester City*—Clarkson ch, Mrs M E Drake and Mrs Mary C Skinner, bal to con ELIJAH DRAKE l m 12, 145 00

SYNOD OF NEW YORK.—*Pby of Hudson*—Hamptonburg ch mo con 12; West Town ch 35 50. *Pby of North River*—Marlborough ch 8 55, mo co con 4 30, Mrs E Hanford 50 cts, Mrs P Wygant 1, Miss C Wood 1, B Bailey 1, Clement Wygant 2 50, Mrs E Dubois 50 cts, Mrs Elizabeth Wygant 1, Mrs Eliza Jagger 5, John Bloomer 1, T Velie 1, Lydia Dobson 1, D Tucker 50 cts, Mrs L F, and Mrs Jesse Wood 1; Smithfield ch 21 31; Wappinger's Falls ch mo con 12, Sab sch 5. *Pby of Bedford*—Red Mills ch to con A P BOTTSFORD l m 30; Mount Kisco ch 15 08; Bedford ch 110 92, Sab sch 14; South Greenburgh ch 28 25; South Salem ch, of which 60 from THOMAS MEAD to con himself and Mrs SALLY MEAD l m's 165 53; North Salem ch mo con 11; Yorktown, N Y, S J R 2. *Pby of Long Island*—Brookfield ch 3; Hempstead ch 30. *Pby of New York*—Brooklyn 1st ch ann coll 120 46, less 10 for "*Foreign Missionary;*" Williamsburg ch mo con 25; Forty-second st ch mo con 13; New York First ch mo con 165 03, Sab sch young ladies to ed *Julia Whittelsey* 12 50, to ed *Gaspard B. Lamar* at Corisco 20; Greenbush ch 1 50; Madison Avenue ch mo con 62 62; Fifth Avenue and 19th st ch mo con 21 10, a little boy, named after the missionary "Elliott," for Indian Missions 62 cts; Brooklyn 2d ch ann coll 379 18; Chelsea ch mo con 30; Westminster ch 22; Yorkville ch mo con 5 19, 1394 64

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—New Vernon ch 20; Elizabethport ch 22; New Providence ch 30; Lamington ch 92. *Pby of Passaic*—Springfield ch 23; Paterson 1st ch mo con coll's 32. *Pby of New Brunswick*—Trenton 2d ch, of which 8 from Sab sch and Bible class 15, less 8 for "*Foreign Missionary;*" Lawrence ch 75; Nottingham ch 13; Dutch Neck ch 12. *Pby of West Jersey*—Deerfield ch 52 31, Centre Sab sch 3 69; Camden ch, a family to con Rev L H CHRISTIAN l m 30, GEORGE H VAN GELDER to con himself l m 30; Salem ch 41, Sab sch to ed a heathen child 30. *Pby of Raritan*—Amwell 1st ch 18; Milford ch 18 50. *Pby of Susquehanna*—Silver Lake ch 2; Forest Lake ch 2; Athens ch 3. *Pby of Luzerne*—Wyoming ch, Rev Thos P Hunt 5. *Pby of Burlington*—Burlington ch for 1851, 37 82, 599 32

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Philadelphia Tenth ch ann coll 299, less 30 for "*Foreign Missionary,*" W D B 40, Moses Johnson 25, Mr Lennard 10, H Campbell 10, B Orne 5, Rachael Watson 5, W G Billing 2, H R Cowel 1, James Imbrie 5, S A Mercer 15, W Kirk 5, mo con coll's 58 19; Scots ch ann coll 259, mo con coll's 75, juv miss soc 37; Sixth ch 40; Fourth ch Sab sch for sup of Rev R M Loughridge in the Creek Nation, and of which 30 to con Rev LEWIS CHEESEMAN l m 50; Seventh ch ann coll 315 84, mo con coll's 23 63, Sab sch of which 30 to con Hon GEORGE SHARSWOOD l m 62 59; Second ch, Mrs Field 5; Arch st ch, a member of congregation to con Mrs JOHN LEYBURN l m 60. 2*d Pby of Philadelphia*—Germantown ch mo con coll's 40. *Pby of Baltimore*—Washington F st ch juv miss soc to ed *James Laurie* and *Ninian Banatyne* 50; Frederick ch ladies sewing soc 13; Bladensburg ch 9. *Pby of Carlisle*—Cumberland ch 50; Carlisle ch ann coll 89, Andrew Blair to con his grandson JOHN P BLAIR l m 30, James Hamilton, of which 30 to con Mrs SUSAN THORN l m 50, mo con coll's 18 69. *Pby of Huntingdon*—Bellefonte ch 65; East Kishacoquillas ch 22 50. *Pby of Northumberland*—Milton 1st ch 62; Warrior Run ch to con DAVID WATSON l m 44—50; Williamsport ch 17. *Pby of Eastern Shore*—Monokin ch 20, 1958 94

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Unity ch 63; Saltsburg ch 30 71; Blairsville ch 52. *Pby of Redstone*—Dunlap's Creek ch Sab sch 4 12. *Pby of Ohio*—Sewickley ch 37; Canonsburg ch Sab sch to ed *Alexander Brown* at Spencer Academy 10; Hopewell ch 8 69; Allegheny City 2d ch 16 84; Pittsburg 1st ch ann coll 288 86, less 15 for "*Foreign Missionary;*" East Liberty ch mo con coll's 52; Racoon ch 56. *Pby of Allegheny*—Plain Grove ch 28; North Butler ch 10; New Salem ch 5; Clintonville ch 8. *Pby of Beaver*—New Brighton ch 22. *Pby of Erie*—Fairview and Sturgeonville ch's to con Mrs ELIZABETH EATON l m 32; Evansburg ch 3 50, a friend 1, a female friend 94 cts. *Pby of Clarion*—New Rehoboth ch 13; Clarion ch 25; Callensburg ch fem miss soc 16; Rockland and Richland ch's 5, 773 66

SYNOD OF WHEELING.—*Pby of Washington*—Elizabethtown ch 11; Wellsburg ch 10; West Liberty ch 16; East Buffalo ch 15. *Pby of Steubenville*—Steubenville 2d ch juv. miss soc to ed *W P Breed* 21; Wellsville ch 17 10. *Pby of St Clairsville*—Cadiz ch 49 92, children 37 cts. *Pby of New Lisbon*—Clarkson ch fem miss soc 13, 153 39

SYNOD OF OHIO.—*Pby of Columbus*—Lancaster ch ann coll 39 54, mo con coll's 22 25, Sab sch 4 21; Truro ch fem miss soc 12; Amanda ch bal 84 cts. *Pby of Zanesville*—Zanesville ch Sab sch for sup of Bazar school 20; Buffalo ch 13. *Pby of Richland*—Savannah ch bal 12; Frederick ch 50 cts; Sharon ch 4; Pleasant Hill ch, Rev Luke Dorland, bal to con SAMUEL JOHNSON l m 5; Harmony ch 3 75; Chester-

ville ch 1 75. *Pby of Wooster*—Hon E Avery to con himself 1 m 30. *Pby of Hocking*—Athens ch 57; Milford ch 4, 229 84

Synod of Cincinnati.—*Pby of Chilicothe*—Chilicothe 1st ch 100. *Pby of Miami*—Springfield ch 203, less 5 for "*Foreign Missionary;*" Dayton 1st ch Sab sch to ed *Phineas D* and *Emma E Gurley* 50; Dicks Creek ch 30; Muddy Run ch 19 45; Blue Ball, O, Rev James Coe 10. *Pby of Cincinnati*—Cincinnati Seventh ch ann coll 200 30; Central ch ann coll 140, 747 75

Synod of Indiana.—*Pby of New Albany*—Utica, Ind. a friend 5; Charleston ch 20. *Pby of Vincennes*—Bruceville ch 6. *Pby of Madison*—New Washington ch 9; South Hanover ch 4; Madison ch 35. *Pby of Indianapolis*—Georgetown ch 4. *Pby of White Water*—Lawrenceburg ch Sab sch 3; Rising Sun ch 5, 91 00

Synod of Northern Indiana.—*Pby of Logansport*—Lexington ch 40. *Pby of Fort Wayne*—Fort Wayne German ch 1. *Pby of Lake*—South Bend ch mo con 6 39, fem miss soc in part to con Rev A G More l d 21 25, Sab sch for Corisco Mission 10 86. *Pby of Crawfordsville*—Covington ch 4, 83 00

Synod of Illinois.—*Pby of Kaskaskia*—Chester ch 8 25, Miss M F W 3. *Pby of Sangamon*—Springfield 3d ch 20, Sab sch to ed *Richard V. Dodge* 30. *Pby of Peoria*—Peoria, Ills, Mrs Ursula Smith and Mr Elizth Griswold to ed *Mary Woodbridge King* 30. *Pby of Rock River*—Rock Island 1st ch 3; Willow Creek ch to con Rev John Ustick l m 45 50 139 75

Synod of Iowa.—*Pby of Iowa*—Charleston ch 5; Unity ch 7 12 00

Synod of Wisconsin.—*Pby of Milwaukie*—Waukesha ch 7. *Pby of Dane*—Verona ch 1 50 8 50

Synod of Missouri.—*Pby of Missouri*—Round Prairie ch 9 25; Millersburg ch 5 75. *Pby of St Louis*—St Louis Central ch Sab sch to ed *S J P Anderson* and *Anne McEllery* 25; Carondelet ch 21 60; Eagle Fork ch 12 75. *Pby of Potosi*—Apple Creek ch 21 75; Pleasant Hill ch 19 40 115 50

Synod of Kentucky.—*Pby of Louisville*—Mulberry ch, Rev J D Paxton, D D, 10; Louisville First ch mo con 10 85; Second ch mo con 4 75; Chesnut st ch ann coll 331 25, mo con coll's 30 80; Pisgah ch 13; Cloverport ch 11; Big Spring ch 16; Shelbyville ch 93 20; Louisville, Ky, Rev W W Hill, D D, 10. *Pby of Muhlenberg*—Millers Mills, Ky, Maria H Evans 10; Henderson ch 49 80, Mrs J Brown 10, her two little daughters 1. *Pby of West Lexington*—Versailles ch 20. *Pby of Ebenezer*—Paris ch to ed *James Wright* at Futtehgurh 20; Covington 1st ch 41 45, Sab sch 30 03; Carlisle ch 11, 724 13, less 30 acknowledged in excess in last month's Record from McChord ch, Lexington 694 13

Synod of Virginia.—*Pby of Greenbrier*—Mount Pleasant ch J N Perry 5. *Pby of East Hanover*—Norfolk ch 142 83; Richmond 1st ch to ed *Virginia Richmond* 25; Second ch Sab sch for colportage in France 5 25. *Pby of Montgomery*—Mission Stations under care of Rev James M Wilson 3 181 08

Synod of North Carolina.—*Pby of Orange*—Eno and Fairfield ch's 12; Newbern ch 15; Spring Hill ch 1; Clarkesville ch 25. *Pby of Fayetteville*—Fayetteville ch mo con coll's 40 29, Ladies' soc for Christian education in India 47 36; Washington ch, of which 15 58 from coloured members for African Mission 72 212 65

Synod of Nashville.—*Pby of Nashville*—Smyrna ch 14 15

Synod of Memphis.—*Pby of Western District*—Mount Carmel ch, a member who believes it his duty to give systematically one-tenth, 15. *Pby of Arkansas*—Helena ch 5. *Pby of Creek Nation*—Tallahassee ch mo con coll's 40 29, coll for church building 254 25. *Pby of Memphis*—Mount Carmel ch of which 25 from Rev James Holmes D D and Rev D H Cummings to ed *James Holmes* 108, Ladies' Sewing Soc 50, coloured members 4 50; Memphis 2d ch 101 08, Sab sch to ed *Jane Gray* 25, "a friend of Africa" for education in Africa 10; Salem ch 15 636 52

Synod of South Carolina.— ——— Miss C H L Ramsay 5, W P Finlay 10. *Pby of South Carolina*—Willington ch mo con coll's 40. *Pby of Bethel*—Chester District for Mission at Boggy Depot 10; Bethesda ch for Press in Northern India 60. *Pby of Harmony*—Bishopville ch coloured members for Africa 2; Scion ch colls for 1852, 115; Sumpterville ch Ladies' Miss Soc 80, Miss Hort 3; Bethesda ch Camden 35 75, less 10 75 for "*Foreign Missionary;*" Hepzibah ch 9 50; Jeffrey's Creek, S C, H Cameron 2; Concord ch Mrs L McFadden 10, Dr R R Durant 10; Salem (B R) ch 90. *Pby of Charleston*—Charleston 2d ch mo con colls 119 87, Moore Fund for African Mission 114 44; John's Island ch 13, coloured members for education in Africa 8 25; Wilton ch 23; Anson st ch 8 18—in all 758 24, less 54 90, expenses of Synod of South Carolina 703 34

Synod of Georgia.—*Pby of Hopewell*—Athens, Ga, Mrs A A Nisbit 10. *Pby of Florida*—Tallahassee ch 69 79 00

Synod of Alabama.—*Pby of South Alabama*—Mobile, Ala, Coloured Missionary Soc for Liberia 10; *Pby of Tuscaloosa*—Eutaw ch 43, Sab sch to ed *Luther Halsey* 7. *Pby of Talladega*—Lafayette ch 2 06 62 06

Synod of Mississippi.—*Pby of Louisiana*—Prytanea st ch New Orleans mo con 38 38

Synod of Texas.—*Pby of Brazos*—Houston ch 26 50, Sab sch Miss Soc to ed *Miller Texas* 35 50 62 00

Synod of Northern India.—*Pby of Allahabad*—Allahabad ch mo con colls 11 81

Total receipts from churches $9,175 41

Legacies.—Rolling Prairie, Ark, Legacy of John Piper 10; Crawford co, Ohio, Legacy of Rev W Matthews 25; Greenwich, N Y, Legacy of Mrs E Cowan for Siam Mission 100; "——," Ind, Legacy of Adam Smelsor 65; Lawrenceville, Ill, Legacy of Samuel Newell 10; York, S C, estate of John Blair, 190—in all 400, less 25 State tax paid on Legacy of J B Boyd of Pa 375 00

Colleges and Seminaries.—Society of Inquiry of Union Theological Seminary Va 73 48

Miscellaneous.—Brooklyn, N Y, a friend 40; A friend (found in crossing the Isthmus) 1; Fort Belknap, Texas, Col G Loomis 25; "——" for Papal Europe 1000; two Ladies for do. 550, for Siam Mission 200; Master James Hay, collected from one cent weekly subscribers for Corisco Mission 12 74; a Lady in Western Va 1; Master D Farnesworth 1; Ruralia, Ark, W E Moore and family 5; J W Moore senr and family, of which 1 from col'd folk 5; Darbyville, O, a friend 5; Ashwood, Tenn, Rev D Brown 1; a friend 1 1847 74

Total receipts in March, 11,471 63

WM. RANKIN, Jr., *Treasurer.*

Donations in Clothing, &c.—Ladies' Sewing soc 1st ch N Y 160 Garments; a Lady 5 Comfortables; a Lady 44 Garments and 12 pair Shoes; —— a bundle for Sarah C Dow in Otoe and Omaha School; Friends through Mrs M A Wells, Williamsburgh, one barrel clothing; Mrs S 18 Garments 3 pr Shoes and 8 pr Woollen Stockings; Ladies sewing soc of Newton ch Luzerne Pby, Pa, one Box Clothing for Corisco Mission 30; Ladies of Windham 2d ch N Y, one barrel clothing 37 82

DONATIONS

FROM FRIENDS IN INDIA,

(*Continued from Home and Foreign Record for April*, 1852.)

RECEIVED DURING THE YEAR 1851–2.

AT LODIANA.

For the Orphan Girls School.—Col. Mountain, Rs., 48, Anonymous 16, Mr. G. 3. 12, Mrs. Baddeley 5, Capt. Raban 50, Miss Tapp 5 *Rs.* 127. 12. 0

For the High School.—D. H. Clark 15. 0. 0

For Education Fund.—Major Templer 12, Lieut. Mercer 10, Dr. Turnbull 9, Anonymous 16, Lieut. Freeling 9, Capt. Cunningham 64. 19, H. D. 112. 8, Capt. Weller 12, E. P. R. K. 6, Major Goldney 20 270. 9. 9

For the Poor House.—Rev. A. Rudolph 24, Rev. L. Janvier 24, Rev. J. H. Orbison 24, Rev. J. Porter 24, Lieut. R. T. Leigh 24, Capt. H. Weller 4, Capt. Mercer 2, Major Templer 24, D. Turnbull 23, H. I. H. 4, M. J. N. 9, J. Christie 4, Lieut. Freeling 9, Anonymous 16, Lieut. T. Hockin 8, H. D. 24, Capt. Conran 36. 2 283. 2. 0

For the Dispensary.—Anonymous 16. 0. 0

For General Purposes.—A friend 40, Capt. J. S. Phillips 1. 50, Lieut. C. R. Frazer 16. 8, Gen. Sir W. Richards 20, A friend 20, Lieut. H. B. 100, Col. Mountain 25, H. J. Berkley 100, Major MacGregor 30 501. 8. 0

AT JALANDAR.

Dr. F. Corbyn 100, D. F. McLeod 100, Major Edwards 100, Capt. Holmes 24, R. Temple 10, H. B. Henderson 45, Capt. Cunningham 50, Capt. The Hon. H. S. Penys 10, Capt. Smyth 15, T. Berry 5, Capt. Roberts 60, Capt. Newbolt 125, H. Scott 100 744. 0. 0

AT SAHARANPUR.

Moseley Smith 200, F. W. Place 100, Saharanpur Mission ch mo con colls 194, Native Christians at mo con colls 6. 6, J. Powell, Senr, 24, Mrs. Dr. Ross 15, Anonymous 14, Capt. Robertson 5, G. G. 1. 8 559. 14. 0

AT AMBALA.

For Building a School House.—The Governor General 200, Rev. J. H. Morrison 274, Rev. J. M. Jamieson 200, R. Montgomery 100, S. Bowring 50, Rev. J. Porter 50, Thomas Login 50, Dr. G. Brown 56, D. E. Trilton 46, Dr. Jackson 55, Major Dawes and friends 25, Mrs. Byrn 25, T. Garrett 32, Capt. Gordon 75th 17, Major Armstrong 18, Major Herbert 10, A. Beatson 5, J. S. C. Beatson 5, Charles Baker 6, Serjt. Ferguson 2, D. R. M. 2, P. McDonald 5, R. Stine 5, Mrs. R. B. McDonald 5, Dr. J. Philips 20, Dr. Heathcoate 16, W. Kay 20, Rev. J. R. Campbell 15, Rev. L. Janvier 15, Rev. C. W. Forman 25, Rev. J. H. Orbison 25, Rev. J. S. Woodside 10, Miscellaneous 158. 1. 9, Conductor Vaughan 5, Dr. J. S. Login 50, Mr. Byrn 75 1721. 1. 9

AT LAHOR.

For Mission School.—Sir H. Lawrence 75, John Lawrence 80, R. Montgomery 180, Sir W. Richards 20, Gen. A. Roberts 20, Col. R. Napier 15, Major MacGregor 10, Col. C. Grant 14, Miss Nuthall 35, Major A. Krivett 2, Through Major Krivett 5, Major Swatman 20, A friend 100, W. J. M. 100, Rev. W. J. Jay 20, D. C. Hathaway 20, Dr. Bowen 30, Dr. Lucas 36, J. E. Medley 45, H. Cope 30, Capt. J. Baird 60, Capt. Wyld 24. 12, Dr. Baddeley 29, Capt. J. N. Sharp 60, Lieut. J. MacCarty 20, P. Lennox 10, T. S. S. 5, H. N. H. 10, C. A. M. D. 5, W. W. 5, J. N. 2, J. N. 2, J. M. 5, ——— 5, C. P. W. W. 5, Mrs. Serjt. Elliott 6, Mr. Bilton 11. 1, Men of H. M. 96th foot 22. 8, A friend 40, Com. of Lahor Sub. School 547. 14 1755. 3. 0

AT AGRA.

For Purchase of Premises for Boys School.—The Hon. James Thomason, Lieut. Gov. 500, Mr. Thomason, Jr. 25, H. B. Harrington 200, Major Grant 25, W. Muir 200, A. W. Begbie 200, Dr. Angus 50, J. Thornton 200, R. Money 200, A. Shakespeare 100, D. B. Morison 100, F. B. Pearson 200, W. H. Tyler 100, M. R. Gubbins 100, Moseley Smith 100, Ensign Wood 20, Capt. J. Campbell 20, J. P. Ledlie 100, A friend at Futtehgurh 200, G. J. Christian 100, Mrs. Hannibal Smith 100, small subscr. at Futtehgurh through Mr. DeGruyther 100, Rev. M. Price 20, C. Raikes 50, — ——— 50, H. S. Reid 50, S. S. Brown 200, H. Parry 10, W. Johnson 50, Michael Anthony 25, Pastor's Fund Pbn. ch, Agra 1000 4395. 0. 0

For Apparatus.—Hon. James Thomason 500. 0. 0

AT ALLAHABAD.

For Orphan Asylum.—Mrs. Willis 4, Lieut. Fitzgerald 10, H. Sandeman 12 26. 0. 0

For Boys Bazar School.—H. C. Tucker 60, Capt. Sale 2, F. Sluzer 10, Lieut. Fitzgerald 10, Capt. Chitty 8, Lieut. Brander 2, R. H. Dunlop 10, G. H. Freeling 9, H. Sandeman 12, Mr. Sheels 1 124. 0. 0

For Mission College.—Ensign Murdoch 15, Mr. Vaughan 30, Capt. G. Channer 32, A. Lang 200, —— Christian 12, Dr. Angus 50, S. S. Brown 100 439. 0. 0

For Miscellaneous Purposes.—Dr. Angus 30. 0. 0

Total received in India during 1851–52, Rs. 11508. 2. 6

Or, $5754 17

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or the Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr. Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

The Foreign Missionary is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Overland Letters.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. GEORGE W. MUSGRAVE, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

ROSES PLANTED IN THE WILDERNESS.

It is a characteristic feature of the Colportage operations of the Presbyterian Board of Publication, that they are not confined, nor chiefly directed, to large towns, and thickly settled and wealthy neighbourhoods, but the colporteurs are instructed to explore thoroughly, and cultivate carefully, the field assigned them; to visit from house to house, and not to neglect any accessible family. Some of the most venerable and judicious men in our Church regard the missionary aspect of the work as its most influential one. In consequence of this, the pecuniary results of the work, in many instances, are no certain criterion of the amount of good done. Yet who that loves souls, and seeks the glory of God, will not rejoice that through the labours of these humble agents, the wilderness is occasionally made to rejoice and blossom as the rose?

The following extract of a letter from one of our most faithful colporteurs in Mississippi, presents such a scene.

"I spent over six weeks in the parishes of —— and ——; they are truly a wilderness, spiritually considered. No regular preaching, no Sabbath-schools, and, worse than all, no real desire for these things. I found but two Presbyterian families in six weeks. The time spent in exploring these parishes has been the most laborious portion of the time spent in the service of the Board. I have been cold, wet, and hungry, and no remedy but bear it, at the time. But still there are bright spots, that I can look on with pleasure. I found many destitute, to whom I sold five and ten dollars' worth of books, and many families that never had a Bible now have one. I sold or gave something in almost every house. Here and there I met with persons that were glad to get books for themselves and families. I travelled once nearly all day and sold very little, when I came to a house, and sold fifteen dollars' worth of books. When the gentleman paid me for them, the lady gave me five dollars to give where I found them destitute. I could not describe my feelings—it put fresh energy and strength, as it were, into me. It was the first that had been given me to supply the destitute. If that lady could have followed me next day into the house of a poor and pious widow, destitute of books, and but little to buy them with, (as she lost all she had in 1850, during the time of high water,) she would have been more than paid for her five dollars. I asked her to buy some books; she said she would like to buy a good many, if she had the means. I thought I could not spend a portion of the lady's money better than in supplying this poor widow and her small family. I told her to select some of the books, and I would sell them to her at half price. She then selected near five dollars' worth. She put the question to her children, before paying me, if they would allow her to pay for them out of their money. (They earned it by picking cotton.) They all said, Yes! I left that house with a heart full of gratitude to God, that it was my privilege to supply such families, as well as the wealthy. By talking and reasoning with them, I sold something in nearly every house. The majority are not members of any church."

INCIDENT OF COLPORTAGE.

A colporteur in one of the new States gives the following interesting statement of the result of his labours in this field of benevolent operation.

"I have sought to be engaged in this work, not more for the emolument, than that I may have an opportunity of doing good, by employment in the Master's cause, as there are many in this county who cannot be reached with Christian influence otherwise than by itinerant service, visiting from house to house. And little as my 'labour' has thus far been in this respect, I have some pleasing indications that it has 'not been in vain in the Lord.'

"The case that I shall mention, is that of a gentleman, apparently from fifty-five to sixty years of age, a widower, without children, living in retirement from business, apparently wealthy, and devoting much time to reading—a member of a New-school or Congregational church, and of Unitarian tendency. This person is boarding at a hotel, at which I put up on my way to M——. Being alone in the parlour when I entered, we very naturally commenced a conversation, in the course of which, finding that I was a minister of Christ, he spoke at large upon that charity that should characterize Christians of all denominations; and asked particularly if we should not have charity for Unitarians? After giving him my views on this subject, declaring, that as they lay the axe at the root of the tree of Christian hope, by reducing the Saviour to the level of a mere creature; denying the atonement; justification by faith; the righteousness of Christ in behalf of sinners, and all the cardinal doctrines, on which alone orthodox Christians, in the light of the Scriptures, exercise charity towards their fellow-men, so far as to believe them to be prepared for communion with God in this world, or ready for death, judgment, and eternity, I must say to him, in language I had understood that the late celebrated Dr. John M. Mason once used in a sermon—"Cursed be that charity that has charity for all men." That *as Unitarians*, I could exercise no further charity for them than for any other unbelievers—especially intelligent or philosophical unbelievers—those who set aside the Bible in a greater or less degree, and hold to free discussion on all religious questions, untrammelled by religious creeds and written opinions, like the progressionists of the present day.

"I then informed my companion on what business I was travelling—in the employ of the Board of Publication, telling him that, on my return, I could probably supply him with some reading that might be useful to him; and offered to show the invoice, the only catalogue I had with me, that he might make such selections as suited him. But he preferred to continue the conversation, telling me, that I could select for him such works as I might judge proper—to a reasonable amount; and if I would stop on my way home he would buy them. Accordingly, I took from my boxes for this individual, in whom I had become greatly interested, the following works—"The Converted Unitarian," "Christ All in All," "James's Anxious Inquirer," and, as a dish of strong meat, "Dickinson's Five Points;" the tracts "The Sum of Saving Knowledge" and Dr. Alexander's "Refuge of Lies;" to which, on the suggestion of my brother B———, of the M——— church, to whom I mentioned the circumstance, and the selection I had made, "The Divine Purpose" was added. This had been thought of before, but I hesitated, because my selection had been previously exhibited to a lay brother of our church, who rejected the "Five Points" as a little too "strong," for such an individual. But when I offered to my new friend the books I had chosen for him, to my delight, and no small surprise he took hold of Dickinson with comparative eagerness, saying, that *it was doctrine that he wanted.* He purchased all the volumes selected, with the exception of the "Anxious Inquirer," which I left in the same house, as I afterwards disposed of it to the bar-keeper, in paying my bill. I presented to the gentleman the tracts above mentioned. When I left him, he gave me his address, requesting me on my return home to write to him "some scriptural testimony" that Jesus Christ is entitled to "supreme adoration;" and accordingly I have filled a foolscap sheet with parallel passages of the Old and New Testaments, together with such reflections as my mind suggested, bearing on this subject. Making free use of such books of reference as my own library afforded to assist me in such an important and unexpected call, to give a reason of the hope that is in me."

PUBLICATIONS OF THE BOARD.

The Board have lately republished

THE DOCTRINAL DIFFERENCES WHICH HAVE AGITATED AND DIVIDED THE PRESBYTERIAN CHURCH; or Old and New Theology. By James Wood, D. D. Enlarged edition. Price 62½ cents.

In the Introduction to this third edition of his popular and highly useful work, the author says, "The following treatise is designed to demonstrate that the issue between the two parties in the late controversy in the Presbyterian Church was strictly a doctrinal one. Hence the work consists mainly of a comparison of doctrinal views, as contained in the productions of Old and New-school writers. Near the close of the volume we remark, 'It has been our aim, both in our statements and quotations, to exhibit the doctrines of the New Theology, just as they are, without the least exaggeration. For this purpose our extracts from New-school authors have been numerous, and sufficiently extended as to length, to give a correct view of their sentiments. But if it can be made to appear that we have misrepresented their views in a single important point, we shall cheerfully rectify the mistake.' The first edition was published in 1838; and the second in 1845. It has been circulated widely; but up to the present time, (1853,) no refutation has been attempted, and no corrections proposed. Is not this silence a virtual admission of the fidelity of our quotations, and the essential verity of our statements? It has been denied, indeed, that the New-school Presbyterians, as a *body*, maintain the errors imputed to them by their Old-school brethren; and yet the existence of those errors *among* them, they themselves acknowledge."

As a specimen of the work, we select a few paragraphs, which exhibit one of the New-school theories of regeneration. The author righly introduces a *diagram*, published by the Rev. Dr. Gilbert for the purpose of illustrating the new theory, and which *demonstrates* that the difference between the Old and New-school was from far being a mere logomachy. And it should be remembered that the inventor and publisher of this diagram was subsequently, in the organization of the New-school General Assembly in May, 1838, chosen Permanent Clerk!

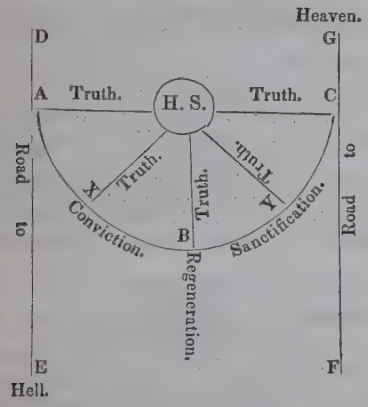
During the progress of the discussion concerning the New Theology, it was alleged by some, by way of objection to the new theory, that it involved the principle that regeneration is not an *instantaneous* but a *gradual* work. This allegation, so far as I recollect, was for a time neither admitted nor denied. But recently the doctrine of *gradual* regeneration has been avowed. Mr. Gilbert, of Wilmington, Delaware, published in the *Philadelphian* in 1833, a number of communications on this subject; which were afterwards revised and enlarged, and in 1836, at the "earnest request" of the "members of the Ministers' Meeting of New Castle county, Delaware," were published in a pamphlet form, under the title of "Moral Suasion; or Regeneration not a Miracle," &c. It is dedicated to the members of the Ministers' Meeting, and to the Elders of the churches under their pastoral charge. These facts appear to show that Mr. Gilbert's views accord with the sentiments of the other ministers with whom he is associated in that State, and that they *desire* to have them prevail throughout their churches.

Mr. Gilbert affirms that "the Bible knows no *instantaneous regeneration;*" this is a refinement of theological philosophers. Being born again and changing the heart of stone to a heart of flesh, is a *gradual process;* although under some circumstances it may be a very *short one.*" The remark of Dr. Griffin, that "motives can never change an *unholy temper*," &c. he calls "strange philosophy; flying not only in the face of Scripture, but of every day matters of fact." "How often," (says he,) "do we see *enmity* to a neighbour, corrected, moderated, subdued and turned to love, by proper motives presented to the mind? And enmity to God is restrained and subdued in the same manner." These motives, he maintains, are presented in the latter case by the Holy Spirit, who convicts, converts, and sanctifies, "by the influence of truth presented to the mind

and in no other way." In one place, he says: "*Regeneration cannot be wrought without the truth.* It is in view of the truth, through the truth, and by the truth, the soul is convicted, converted, and sanctified from beginning to end."

To illustrate his views he has furnished a diagram consisting of an arc of a circle, in the centre of which he has placed the Holy Spirit. From this centre are drawn straight lines to various points in the arc, representing truth, as employed by the Spirit. A sinner pursuing his way to hell is represented as being met by one of these lines, through the influence of which he is persuaded to diverge a little from the path he was pursuing, and proceeding at an angle of about forty-five degrees, he passes gradually through the several steps of conviction, regeneration, and sanctification, describing in his progress the arc of the circle; until arriving at a point directly opposite from where he started, he becomes perfect and ascends to heaven.

That the reader may see for himself this new and improved method of regeneration by attraction, we will give the diagram with the author's explanation.* We ought to remark, however, that he uses, the terms *conviction* and *sanctification* in accommodation to the views and language of others. According to his own views the whole process from beginning to end belongs to the work of regeneration. "By *regeneration*," says he, "is understood the divine agency in the *whole process* of a sinner's conviction and conversion; but in this discussion I use it as it is used by Dr. Griffin, Mr. Smith and others, in the *restricted sense* as distinguished from previous conviction and subsequent sanctification." "It [the Bible] knows of no regeneration as distinct from conviction and the beginning of sanctification."



THE AUTHOR'S EXPLANATION.

"Let the semicircle, A B C, represent the sinner's course from sin to holiness. Let D E represent the road to hell, in which the impenitent sinner is found by the Holy Spirit, and influenced at the point A by a new presentation of truth, to stop and turn gradually from his downward course, through the curve of conviction, towards the point B when his conviction becoming perfect and irresistible, he *yields* and *turns* from his downward course, through the process of sanctification, until at C (or at death) becoming perfect, he flies off, if you please, in a tangent, to heaven. Till he reaches the point B though turning gradually from the more direct road to hell, he is still in the downward course, and should the Spirit let go of him at any point, he flies off, by his own centrifugal force, in a moment towards perdition. *The point B represents what these writers call 'Regeneration.'*"

"The Holy Spirit, like the sun in the centre, is the source of all right motion; and the power by which he attracts or influences the sinner, is the power of truth, or moral motive; by which the moral agent is checked at A, and moved and controlled through the whole course from A to C. It is understood, of course, that the whole process may be longer or shorter, according to circumstances; may begin and be perfected, as with the thief on the cross, in a single day; or as in the case of Methuselah, may occupy nine hundred or one thousand years. Conviction, also, may be short, and sanctification long, or the reverse. But conviction must, from the nature of the case, precede regeneration, or regeneration cannot be a rational change. A physical change may take place without conviction; but physical regeneration is a thing which I cannot comprehend, any more than physical conviction or physical sanctification. The doctrine of the moral suasionists is, that the *influence which convicts, also regenerates and sanctifies.* That the same power which moves the sinner from A to B moves him through the point B and along the line to C. And that the whole change is wrought through appropriate means, without a miracle, by the Holy Spirit."

Agreeably to these ideas of gradual progress from the first point to the last, he says: "There is very little distinction between the last degree of sin and the lowest degree of holiness; between the last exercise of an unconverted and the first of a converted man; between the last feeble struggle of selfishness and the first feeble exercise of love." . . . . "There is a great difference between supreme selfishness and supreme love *in their extremes;* but between the last feeble influence of selfishness and the first feeble exercise of love to God, the difference is as imperceptible, as between the *adjacent sides of the equatorial line.*" . . . . "The point B on the diagram represents the transition line. And it may be asked, Is it not an important one? I answer, Yes. Important on many accounts, but not because of any *special influence* used then, but like the equator, as a measure of relative progress, and as the *era of a great change in all our moral relations and circumstances.* Like the equatorial line, however, it is *in itself* of no consequence at all."

If this were not a subject too serious for ridicule, Mr. Gilbert might be successfully assailed by this weapon. He has fairly exposed himself to this mode of attack. But if I possessed a talent for the humorous, and were disposed to indulge in it, I feel too much shocked at his method of illustration to treat it with ridicule. He appears to have felt himself, that he would run "the risk of being counted very presumptuous;" and I doubt not he was correct in his apprehensions. A majority of his readers, it seems to me, (unless they belong to a particular class,) will feel that he has "trodden on holy ground," without "taking his shoes from off his feet;" that he has "put forth his hand and touched the ark of God," without "sanctifying himself;" or in other words, that he has so presented the subject, as to make him appear almost profane.

This very circumstance, however, serves to show the fallacy of these new doctrines. Mr. Gilbert uses no irreverent language—he does not caricature the New Theology. The views expressed by different writers as quoted in the present chapter, if carried out to their full extent, and illustrated by a diagram, could not perhaps be exhibited more accurately than by that which has been presented. But a description given in words, which have often an equivocal or doubtful import, produces not only a less vivid, but a less accurate impression, than that which is made by a figure faithfully drawn and presented to the eye. This remark is true not only in reference to landscapes, &c., but to a certain extent in regard to moral and religious truth. Mr. Gilbert has shown by his diagram, that it is capable of being employed in the present instance; and possibly it may be of service to the cause of truth, by showing in a more striking manner than can be exhibited by quoting their language, the dangerous extremes to which those men are tending. Give not only words but *visibility* to their doctrines—let them be *seen* as well as heard—and they will arouse the feelings of many who have not before been seriously alarmed.

AN AFFECTIONATE ADDRESS TO FATHERS. By the Rev. D. Baker, D. D., of Texas. 18mo. 10 cents.

This little volume contains plain truths earnestly enforced, and is an excellent counterpart to the "Address to Mothers," by the same author.

NEW TRACTS.

SCRIPTURE EVIDENCES OF A FUTURE STATE. Found among the papers of an aged Christian Lady. pp. 36.

BLESSEDNESS AND EFFICACY OF FAMILY PRAYER. pp. 8.

DO YOU PRAY? By the Rev. J. C. Ryle, B. A. Christ Church, Oxford. Rector of Helmingham, Suffolk. pp. 36.

TRUE PHILOSOPHY FOR THE MECHANIC. Written for the Board of Publication. pp. 4.

FAMILY RELIGION. By the Rev. James R. Hughes. pp. 20.

THE LIGHT OF THE WORLD: or, the Character, Office, Resources, and Responsibilities of the Church. By the Rev. Isaac Cochran, Pastor of Buffalo Church, Virginia. pp. 28.

GERMAN BOOKS.

To meet the wants, in some measure, of our increasing German population, the Board have published the following works in the German language, in a neat and attractive style.

PEARL OF DAYS. Price 12 cents.
THE THREE LAST THINGS. Price 12 cents.
ADDRESS TO MOTHERS. Price 5 cents.
SALVATION. Price 10 cents.
SHORTER CATECHISM, with proofs. Price 6 cents.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF MARCH, 1853.

Presbytery of Rochester City.

Port Byron ch, per Rev Geo C Heckman	$12 00

Presbytery of New York.

Brick ch. Rev Dr Spring's, through M Allen, Esq,	548 35

Presbytery of Elizabethtown.

First ch, Elizabethtown, per Rev Dr Murray	61 87

Presbytery of New Brunswick.

Second ch, per Rev Dr McLean 5 25; First ch, Princeton, per Isaac Baker 69 56	74 81

Presbytery of West Jersey.

First ch, Bridgeton, to con Master James J Reeves hon mem	30 00

Presbytery of Susquehanna.

Athens ch, per Rev Julius Foster	1 00

Presbytery of Philadelphia.

Second ch, Mrs C Field	4 00

Presbytery of Huntingdon.

Fruit Hill ch, 4 21; Curwinsville ch 5, per Rev J J Hamilton	13 21

Presbytery of Washington.

Washington ch, per Rev J J Brownson	60 53

Presbytery of Oxford.

Somerville ch, per Rev J D Thorpe	5 00

Presbytery of Transylvania.

Glasgow ch, Rev H C Read	1 00

Presbytery of Montgomery.

From Missionary Station under the care of Rev James M Wilson	2 00

Presbytery of Orange.

Clarksville ch 48; Buffalo ch 6 40; Madison ch 5; Springhill ch to con Mrs Jane W Carrington hon mem 30, per Jesse Lindsay	89 40

Presbytery of Concord.

Steel Creek, Mrs Margaret Greer 5; Mrs Rebecca McDowell, per Mr J H McDowell 5	10 00

Presbytery of Maury.

Mt Pleasant, James M Mitchell 1; from Rev Duncan Brown D D 1	2 00

Presbytery of Harmony.

From Mr B N Rogers, to con his wife, Mrs Rebecca Rogers hon mem 30; from Mr Elias Alford, to con his grandson Eugene McCormick hon mem 30; from Dr James Mallins, per Rev A D Campbell 10	70 00

MISCELLANEOUS.

Rev Joseph Mahon, per J A Stoddard 130; from a Friend 2; Mrs Owen, per Malcolm McLeod, 5; Daniel N Buie, per Malcolm McLeod 5; Thomas Cunningham, of Monterey, S C, per A Giles 10	152 00
Total,	$1113 17

A. W. MITCHELL, *Treasurer.*

* As a matter of taste we would exclude this diagram from our pages—but other considerations which we regard as paramount, induce us to insert it.

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. Wm. H. Kirk and the Solebury church has been dissolved.

On the 7th of April, by the Presbytery of Philadelphia, the pastoral relation between the Rev. William H. Ruffner and the 7th church, Philadelphia, was dissolved.

CALLS.

The Rev. John M. Cochran has accepted a call from the church in Indianola, Texas.

The Rev. Robert McCartee, D. D., has accepted a call from the Canal Street church, New York.

The Rev. Joshua Phelps has received a call from the church in Burlington, Iowa.

The Rev. Henry J. Vandyke has received a call from the First church in Brooklyn, New York.

The Rev. A. T. Hendricks has accepted a call from the church of Petersburg, Indiana.—

The Rev. John Crozier has received a call from the church of Iowa city.

The Rev. John A. Scott has declined the call from the Third church of Baltimore, Maryland.

ORDINATIONS AND INSTALLATIONS.

On the — of March the Rev. C. A. Stilman was installed pastor of the church of Gainesville, Alabama.

LICENSURES.

On the 7th of April, the Presbytery of Philadelphia licensed Messrs. Henry E. Spayd, J. Henry Kaufman, and Alexander W. Sproull to preach the gospel.

CHANGES OF POST-OFFICE ADDRESS.

The post-office address of the Rev. William H. Kirk is Albany, New York.

That of the Rev. Charles White is Berryville, Clark County, Virginia.

That of the Rev. J. W. Knott is Shelby, Richland County, Ohio.

That of the Rev. A. Barr is Danville, Pennsylvania.

That of the Rev. J. W. Scott, D. D., is Washington, Pennsylvania.

That of the Rev. R. F. Bunting is La Grange, Fayette County, Texas.

That of the Rev. Luther Dod is Bloomington, McLean County, Illinois.

That of the Rev. John Arthur is Hibernia, Franklin county, Ohio.

That of the Rev. Daniel Motzer is Warrentown, Virginia.

DEATHS.

On the 31st of January, the Rev. James H. Anderson, principal of Maumee Presbyterial Academy, aged 41 years.

On the — of March, the Rev. Nicholas Murray, Professor in Washington College, Pennsylvania.

On the 21st March, the Rev. W. F. Ferguson, D. D., President of McDonough College, Illinois.

On the 18th of April, the Rev. James Lowrie, D. D., of Washington City.

MISCELLANEOUS.

The Rev. J. C. Knapp has accepted the Chaplaincy and Professorship of Ethics and Belles Lettres in the Military College at Drennon Springs, Kentucky. His post-office address is Drennon Springs, Kentucky.

Union Theological Seminary, Virginia.—We are gratified to learn that Rev. R. L. Dabney, of Lexington Presbytery, has been unanimously elected to the vacant Professorship in this Institution. Mr. Dabney is a man of talents, and will, no doubt, prove a valuable acquisition to the Seminary.

The Rev. A. Williams, Professor of Languages in the Ohio University, has been elected Professor of Latin Language and Literature in Jefferson College, Pennsylvania.

The Rev. Stuart Robinson has resigned his charge as pastor of the Independent Church in Baltimore.

Church Burnt.—We have learned, through the daily papers, with regret, that the Westminster church at Utica, New York, of which the Rev. H. S. Dickson is pastor, was destroyed by fire on the night of the 10th inst. There was an insurance of $3500 on the building, but we presume this amount will go but a little way towards covering the loss. In a few days $21,000 were subscribed to rebuild it.

The Synod of Illinois, at its last sessions, accepted the charter of McDonough College, which had been tendered them, and made arrangements for appointing Trustees and raising an endowment, and also for selecting another location, unless it should be endowed at Macomb, its present site.

The Presbyterian church in Grand street, of which the Rev. Dr. McElroy is pastor, has been sold to the Associate Presbyterian congregation, now worshipping in Broome street, under the pastoral care of Rev. Mr. Thompson, (formerly Rev. Dr. Stark's.) The sale was made for fifty-five thousand dollars, and Mr. Thompson's congregation are to have possession on the first of July next. It will be remembered that Dr. McElroy's congregation are building a new and elegant edifice in the upper part of the city.

A negotiation has been going on between the city authorities of New York and the trustees of the Brick Church, where Dr. Spring has ministered for more than forty years, with a view to the sale of the present church property. The ground was given by the city to the church many years since, subject to a small ground-rent, and the consent of the city is requisite in order to a sale. The committee to whom the subject was intrusted, have reported to the Common Council in favour of the measure. The minimum value set upon the property is two hundred and twenty-five thousand dollars, of which, according to the terms proposed, fifty-eight thousand dollars would go to the city. The remainder the congregation would appropriate toward building a new house of worship in the upper part of the city of New York. Many hearts will be made sad by seeing the old Brick Church pass away.

THOUGHTS FOR MINISTERS.

Do not rest without success in your ministry. Success is the rule, under a living ministry; want of it is the exception.

We must have the taste of the manna in our mouth; "milk and honey" under our tongue, or we cannot tell of its sweetness.

A word spoken by you when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin.

Prayer is much more powerful than preaching. It is prayer that gives preaching all its power.

If Satan can only make a covetous minister, a lover of pleasure, a lover of praise, a lover of good eating, then he has ruined your ministry.

Nothing is more needful in making a sermon memorable and impressive than logical arrangement.

Preach the word, the most essential parts of it especially. Preach the word. I would humbly suggest for the consideration of ministers whether they should not preach more in the manner of God's word. It is certain the fathers used to preach in this manner.

Brethren, they will not thank us in eternity for speaking smooth things, and crying, "Peace, peace," when there is no peace. No, they may praise us now, but they will curse our flattery in eternity.

Speak boldly; what matter in eternity the slight awkwardnesses of time.

It has been said of a good man, "He fed on the word, not in order to prepare himself for his people, but for personal edification." To do so was a fundamental rule with him.

It was his wish to arrive near the primitive mode of expounding Scripture in his sermons. He said, "I am just an interpreter of Scripture in my sermons."

Not the words he spoke, but the holy manner in which he spoke, was the chief means of arresting souls.—*McCheyne.*

Incentives to Action.—Could I this day remove the veil that covers the heavenly world; could I place you upon the summit of one of the luminous hills of Paradise; could I impart vigour to your visual faculties, and extend their power to the almost interminable regions of the blessed; could I raise your eyes to the Lamb in the midst of the throne, from whose countenance beams the felicity of the redeemed; could I open your ears to the songs of the conquerors, and the acclamation of the martyrs, which, swelling in the majesty of thunder, ascend through the expanse of heaven, and fill with acceptance the ear of God; could I cheer your hearts with the sight of multitudes entering in blessed succession, through the mediation of Jesus, from Hindostan, from Africa, and the islands of the Southern Sea—the trophies of divine power, the purchase of the Saviour's blood, the gems that shall ever sparkle in the Mediator's crown, the first fruits of the missionary labours—what inspiration would the glorious object impart to your souls! Work, oh work while it is day; whatever your minds find to suggest, whatever your hands find to do, do it now. No device, no work in the grave. Turn your moistened eyes to my yet recent grave, and let the sight arouse, animate, and sustain your exertions. I did a little, and if my constitution sunk under the pressure, I regret that my nerves were not nerves of brass, and my limited measure of threescore years and ten did not extend to an antediluvian age. Should your hearts ever feel languor invading their powers of action, hasten to Calvary. There, redeeming love will invigorate your fading faculties, and constrain you to put forth all your strength in the cause of him who bled for you. Look forward, each of you, to the eventful hour when the Son of God shall pronounce over you the sentence that shall ever form your destiny of blessedness:—"Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Dr. Waugh.*

GENERAL ASSEMBLY.

The General Assembly of the Presbyterian Church in the United States of America, will hold its next annual meeting in the Central Presbyterian Church, in the city of Philadelphia, at eleven o'clock, A. M., on Thursday, the 19th of May next, and will be opened with a sermon by the Rev. John C. Lord, D. D., the Moderator of the last Assembly.

☞ The Committee of Commissions will meet in the Lecture-room of the Central Church, on the Wednesday afternoon preceding, at four o'clock, and in the evening at eight o'clock, to receive Commissions, and on Thursday morning, the day of the meeting, at nine o'clock, for the same purpose.

John Leyburn, *Stated Clerk.*
Alexander T. McGill, *Permanent Clerk.*
May 1, 1853.

P. S. Stated Clerks of Presbyteries are respectfully requested to make out their lists of persons entitled to the Minutes on a separate sheet, and to send that, together with moneys for the Minutes, to G. H. Van Gelder, Esq., Philadelphia, *Treasurer of the General Assembly.*

TO STATED CLERKS OF PRESBYTERIES.

The Stated Clerk of the General Assembly wishes us to inform the Stated Clerks of Presbyteries that he will furnish them with blanks for Presbyterial Reports, as they may order them. Blanks for Sessional Reports are not furnished by the Stated Clerk, but are published and for sale by the Board of Publication.

THE HOME AND FOREIGN RECORD.

As applications from young ministers and others for the back volumes of the Home and Foreign Record are now becoming frequent, we find it expedient to give the general notice, that no copies of the volume for 1850 are on hand of either edition. That we have still a few copies of the newspaper edition for 1851 and 1852, which can be had bound for 87½ cents each. We would suggest to those who have a copy of the volume for 1850, the propriety of preserving it, as in a few years it will be much sought after as a valuable depository of original information.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum.
" All other States, 6 " "
Paid annually or quarterly in advance. If not paid in advance, double these rates.

CONTENTS.

Board of Domestic Missions.—Growth and Comparative Growth of the Presbyterian Church, (Old-school,) p. 66. Roman Catholic Intolerance, again, p. 66. Latest News from Oregon, p. 67. Circular of the Western Executive Committee of the Board, p. 67. Receipts, p. 67.

Board of Education.—Charter of the Board of Education, p. 69. I. Ministerial Education. What must we do? p. 69. Our abounding Destitutions, p. 69. Preaching and Teaching, p. 69. II. Christian Education in Schools and Colleges. Church Schools, p. 70. Church Hill Academy, Texas, p. 71. Lafayette College, p. 71. Davidson College, p. 71. McDonough College, Illinois, p. 71. Receipts p. 71.

Board of Foreign Missions.—Recent Intelligence, p. 72. India: Lodiana Mission: Extracts from Letter of Rev. J. H. Morrison, p. 72. Furrukabad Mission: Extracts from Letter of Rev. J. J. Walsh, p. 72. Allahabad Mission: Missionary Journey, by the Rev. Joseph Owen, p. 73. China: Ningpo Mission: Sickness and Death of Rev. Moses S. Coulter, p. 74; Shanghai Mission: Letter of the Rev. John Byers—his Sickness and Death, p. 74. Mission to the Chinese in California, p. 75. Missions among Romanists, p. 76. Receipts, p. 76.

Board of Publication.—Roses planted in the Wilderness, p. 78. Incident of Colportage, p. 78. Publications of the Board, p. 78. Receipts, p. 79.

Miscellaneous.—The Border Land, p. 65. So many Calls, p. 65. Ecclesiastical Record, p. 80. Thoughts for Ministers, p. 80.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 6. | PHILADELPHIA, JUNE, 1853. | PRICE PER YEAR, *Fifty Cents.*

OUR REST.

"The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us."

My feet are worn and weary with the march
O'er the rough road and up the steep-hill side;
Oh! city of our God, I fain would see
Thy pastures green, where peaceful waters glide.

My hands are weary, too, with toiling on,
Day after day for perishable meat;
Oh! city of our God, I fain would rest—
I sigh to gain thy glorious mercy-seat.

My garments, travel-worn and stained with dust,
Oft rent by briars and thorns that crowd my way,
Would fain be made, O Lord, my righteousness,
Spotless and white in heaven's unclouded ray.

My eyes are weary looking at the sin,
Impiety, and scorn, upon the earth;
Oh! city of our God within thy walls,
All—all are clothed again with thy new birth.

My heart is weary of its own deep sin—
Sinning, repenting, sinning still again;
When shall my soul thy glorious presence feel,
And find, dear Saviour, it is free from stain?—

Patience, poor soul, the Saviour's feet were worn;
The Saviour's heart and hands were weary, too;
His garments stained, and travel-worn and old;
His vision blinded with a pitying dew.

Love thou the path of sorrow that he trod;
Toil on, and wait in patience for thy rest;
Oh! city of our God, we soon shall see
Thy glorious walls—home of the loved and blest!

THE WOLF-SCALP.

It is the remark of an old writer, that "he who is disposed to mark the providences of God, will never be at a loss for providences to observe." The doctrine of a particular providence, which concerns itself not only in the revolutions of empires, but in the most minute circumstances of a believer's lot, has been much abused by ignorance and fanaticism, and thus been brought into discredit; but still it is a doctrine of revelation, and has proved to the people of God, in all ages, a ground of confidence and a source of consolation. It is the Divine Saviour himself who says, "The hairs of your head are all numbered."

The Presbyterian Board of Publication have published a little volume entitled "The Providence of God displayed in a Series of interesting Facts." It is a collection of authentic anecdotes, illustrative of a particular overruling Providence, the perusal of which will tend to deepen the impression in the serious mind, that the world is under the direction of a vigilant Providence, and not of blind chance. To the remarkable facts there stated, I would add one which I believe has never appeared in print. It was communicated to me by a venerable patriarch in the Western Church, the late Rev. Joseph Patterson, who was familiar with the circumstances. Although my imperfect memory does not enable me to relate the anecdote with that particularity of time, place, and name, which gave to my aged relative's narrative such a life-like freshness and interest, the main circumstances, even at the distance of thirty or more years since I first heard them, are indelibly fixed on my mind.

The old log meeting-house in which a Presbyterian congregation in Western Pennsylvania had long worshipped, had fallen so much into decay, that a meeting of the church was called, to consider the propriety of taking measures for the erection of a new house. Moved with a zeal for the honour of God's house, and with a spirit of self-denying liberality not too common in these more prosperous days, the meeting resolved at once to commence a subscription for the purpose. A paper was properly headed, and handed to the *ruling elders* of the church first, as it was naturally expected that they should set an example of liberality to the people. One of them was a poor man in this world's goods, but rich in faith, who walked with God, and acknowledged him in all his ways. He felt constrained to set down his name for *eight dollars*, a large sum for a man in his circumstances in those days, more than half a century before California had begun to pour her golden treasures into the land. He hoped, by industry and economy, with the blessing of God, to raise the sum before the time of payment should arrive, which was many months ahead; but everything seemed to go against him. With all his exertions, he had not been able to save a dollar, after defraying his most frugal household expenses. To add to his perplexities, he owed a bill of *two dollars* for taxes, which was to be paid at the same time. With a heavy heart, he started on foot to the place of meeting, which was at the county-town, several miles distant, with his rifle on his shoulder—the backwoodsman's inseparable companion in those days, when a hostile Indian or a wild beast might be expected at any moment to cross his path. As he proceeded on his solitary way through the woods, he was permitted to talk familiarly with the Lord on the subject of his painful dilemma; and we may suppose that he pled with him somewhat in this manner:

"Lord, thou knowest that it was not in any spirit of vain boasting that I took on me this obligation, but in humble reliance on thy providence, and with a single eye to thy glory. Wilt thou not graciously interpose to save thy servant from the disgrace of a broken pledge, and thy holy cause, which is dearer to me than life, from discredit and reproach? Thou hast all power in heaven and earth. The silver and the gold are thine. I ask not for my righteousness' sake, but for thine own name's sake. I believe; Lord, help mine unbelief!" While thus pleading, all his burden was removed, and he felt an assurance that all would be well; but *how* he could not imagine. He had nearly reached his destination, when he perceived a large wolf standing right across his path, as if spell-bound, and awaiting his fate. Raising his trusty rifle, and taking an unerring aim, he brought the animal to the ground with a ball through the heart. In a few minutes he had its bleeding scalp removed and deposited safely in his pocket, and went on his way rejoicing in the Lord. But what was the ground of his exultation and gratitude? Was it his deliverance from danger? No; he was too true a backwoodsman to fear any monster of the forest while he had his rifle in his hand. Wait, reader, and you shall learn. When he reached the town he proceeded straight to the office of the county treasurer, and handed him his wolf-scalp, and at the same time, his bill for taxes. The farmers had suffered so much in their flocks from the depredation of wolves, that a reward had been offered for the scalp of every wolf killed within the county. The treasurer, taking it, said, "I need not put you to your oath that the wolf to which this belonged was killed within the county; I find it is still warm." Putting a receipt on his bill for two dollars, he handed him eight dollars, the balance of the premium. Thence the good man proceeded to the church-meeting, and, with feelings of delight which may be more easily conceived than expressed, he paid his subscription for the new meeting-house.

Let the sceptic talk of a lucky accident, and laugh at the credulity which can see the finger of God in this; I envy him not. To me, it is a most rational, as well as consoling truth, that not a sparrow falls to the ground, without our Heavenly Father; and while I believe that Elijah was literally fed by "ravens," and not by "merchants," or "Arabians," or by "the inhabitants of Arbo," as some neological commentators would translate the word, I am prepared to believe any well authenticated facts of Divine interposition in behalf of God's afflicted and believing people. J. P. E.

THE ASSEMBLY'S CATECHISM.

The Assembly's Catechism will stand an enduring monument of Christian genius, as well as a precious aid to parents in fixing truth in the mind. It is indeed a skeleton; but the bones, the foundation, the first principles of truth are there. The sentiments of the Bible are expressed as well as brief terms of uninspired men can express them. The Christian mind, when it has most carefully and prayerfully analyzed divine truth, will come to *its* conclusions, and strive to express *its* ideas. Then why not give it to children, and let them possess, by dint of repetition, this frame-work of Christian doctrine. In after life, they can build upon it, cover it, and adorn it with the ample materials which the Bible affords. If you make a strong solution of alum, of warm temperature, and let it cool to the right degree, and then drop in one little crystal, instantly you shall see all the particles, before invisible, coursing their way each to its proper place, till the sides of your container covered with similar crystals, glow with beauty and richness, like a fairy's grotto. Fix the Assembly's Catechism in the mind of a child, and in some future day the edifice of God's truth may suddenly shine forth in all its proportions, its adorning, and its glory, like the resplendent sun. God the Holy Sanctifier can do it. Blessed be his name, he does do it, and in such temples he dwells, he lives, and is the light thereof.—*Rev. J. Richards, D. D.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.

Assistant Secretary—Rev. R. Happersett.

Treasurer—Samuel D. Powel.

Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*

Andrew Davidson, *Louisville, Ky.*

William Rankin, Jr. *Mission House, 23 Centre street, New York.*

CALIFORNIA.

Present condition and obligations of Protestantism.

We have within a few days received a communication from our esteemed brother, Rev. Albert Williams, of *San Francisco, California,* of great interest and value, but its length prevents its insertion entire in the Record. It has however been published entire in the papers of our Church, and will thus reach not only the eyes of our ministers and people, but their *hearts* also.

Certain is it, that with all the excitement which the acquisition of California, and the discovery of its immense mineral wealth has created throughout the United States, and we may add, the world, *correct information* relative to that wonderful land, in respect to its mineral and agricultural resources, its civil, social, moral, intellectual, and religious condition, is not as much diffused among us, as it should be. Particularly, as Protestants, we are not aware of *the importance of California as a strong hold of Protestantism.* Mr. Williams in his communication gives a brief history of Popery in California, from the period that the first emissaries of that religion took possession, down to the present time. *Miserable and fruitless have been the results of their labours.*

The entire population of California by the late official census is 224,435, and the increase in two years more than one hundred thousand! San Francisco has a population of 34,876! It must now be about 40,000.

We insert the closing part of Mr. Williams's letter, which will furnish much information, and presents the true state of the religious world in California, and points out our responsibilities as Protestants. Where are the ministers who will go—and go qualified for the work to be done there, and go with a determination to stay and fight the battle out?

While, therefore, it is true that the teeming resources of this goodly land had not been developed, and the civilized world was kept in ignorance of its advantages, chiefly for the reason that the religious, the Christian cultivation of this field had been in Popish hands, the lines of separation were removed by a righteous Providence, and the doors opened wide for the entering in of Protestant cultivators for this ample and splendid domain.

Mark the change! I admit that peculiar circumstances have conspired to produce this transformation, particularly in the enterprise and progress of secular business. But it is quite evident that another class of stewards have come into possession. And they have brought with them their wonted intelligence, enterprise, and skill; and in circumstances so prompting to effort, they are here searching out the many and extended hidden stores of wealth. Among these new comers are many who have brought with them their Bibles and a cherished love for its truths; they have not lost their regard for the Sabbath, the sanctuary, and the gospel ministry; these blessed divine instrumentalities, already in so gratifying a degree furnished to the thronging immigrants to this land, are fostered and sustained with a justly commendable zeal.

An interesting commencement has been made in the supply of California with the gospel. The beginning was small, It is now four and a half years since the first Protestant clergyman came to this country, who has made it a permanent place of residence, and of ministerial labour. Six months afterwards *five* others joined him in his work. Gradually the number of ministers and organized churches has increased. At the present time, the whole number of evangelical clergymen is *one hundred and eleven.* These are distributed among the different branches of the Church in the following proportions:—Of the Methodist Church, *North, thirty-eight;* Methodist Church, *South, twenty-six;* Congregationalist, *nine;* Baptists, *five;* New-school Presbyterians, *eight;* Associate Presbyterian, *one;* Reformed Dutch, *one;* German Reformed, *one;* Episcopalians, *six;* Cumberland Presbyterians, *four;* Old-school Presbyterians, *nine.*

Some of the above ministers are engaged in teaching; a few in agencies for benevolent Societies; all are, more or less, and the greater part exclusively employed in preaching. The number of distinct church organizations does not differ much from the aggregate number of ministers, probably they are somewhat fewer.

Still the country at large is very inadequately supplied with spiritual and educational instrumentalities. To the ministers and members, therefore, of our own branch of the Church, the appeal is made with earnestness, to look after the home interests of this field, in furnishing it, as far as we are able, with the enlightening and saving influences of the Protestant evangelical faith. At the beginning, we were "not a whit behind" other denominations; but that prominence which we then had has not been maintained, but has since been lost in the superior zeal of those who far out-number us. We want more preachers; and we want more teachers. It is high time to enter actively into schemes of education, and begin to lay the foundation of one or more collegiate institutions. What, with the foundation already secured in primary schools, we should at once have a beginning made towards a regular, chartered, liberally endowed, and commanding university; and this, as well to preserve the consistency of our Presbyterian reputation, as the friends and promoters of useful learning, as also to meet the wants of the rapidly multiplying population.

Our Roman Catholic neighbours, though so laggard in the cause of education when they exclusively possessed the field, are now, with all their might and skill, seeking to extend their influence, by the educational facilities they offer to our youth. With their usual boastfulness, they parade their qualifications, economy, and transcendent merit; and some of our Protestant friends are caught in the snare. The Jesuit seminary they have founded is an effect of their being brought into contact with Protestant Christian enterprise; it is also a proof that, in the view of its proprietors, there is an object to be gained. Let the stimulus of such competion, as well as other motives, prevent us from failing to furnish to the youth of California the best educational advantages which can be afforded.

These two objects, then, the interests of evangelical religion, and of sound literary and scientific learning, through the instrumentality of the Church, cannot be too earnestly and strongly commended to the members of our communion. We have churches in California, but we require more of them. We have no college, but we forthwith need one. When, therefore, our brethren in the older States are turning their attention and their faces towards us, let them think of the wide field which is open to the teacher and professor, as well as the preacher. Let them stir themselves to enter with zeal into the work which will, more and more, fill this land with healthful and elevating moral influences. If they have not capital to invest in the cause of education among us, let them come, bringing what is better, and what is especially requisite in a new undertaking, much of self-denial, fortitude, faith, and perseverance. Let them come, not needing nor willing to build on other men's foundations. Many a new field of Christian enterprise is yet open among us, to those who covet to be useful. Let the whole Church feel, that upon it as a body rest peculiarly strong obligations to send forth labourers into this inviting field. Let not our friends at a distance excuse themselves from a service, at once so promising and so urgent in its claims.

Much more I might add in direct appeal, to my ministerial and Christian brethren, to induce them to continue, more and more, to feel a kindly interest in the religious welfare of California, and materially and efficiently to aid in preventing the spread of infidelity, and the prevalence of impiety in our communities; the fear of which is even now sufficient to cast a darkening gloom over our prospects.

Protestants have nominally succeeded Papists in the possession of this field. The latter are now in an inferior position, as to numbers and influence—Protestantism is in power, and ought to maintain and improve its ascendency. It remains to be shown whether this stewardship shall be more faithfully and acceptably executed than the former. Let us think that it will be a poor substitute for the gospel, and the saving influences of Protestantism, to rear here our commercial marts for the traffic of nations; to concentrate wealth and power to compare with Phœnician or Babylonian greatness; to have schools and colleges and libraries—for these we shall have—and to accumulate all the refinements and luxuries of the world. Without the gospel, with all our gold and other teeming riches, we can be only poor. Our true riches cannot be brought out of our fertile soil, nor dug out of the mines; but the great King in Zion alone can give us the *true riches,* through the instrumentality of his Church, the unsearchable riches of the knowledge of Christ. That this great blessing may not be withheld, is the desire and ardent prayer of Yours truly,

Albert Williams.

MORE MINISTERS NEEDED.

We publish below a short extract from a letter which we recently received from the Rev. J. S. Armistead, of Cumberland county, Virginia. It makes an earnest appeal for more labourers, and alludes briefly to the *kind* of men needed, and *where* the Church must look in this extremity for influences to enlarge and build up Zion. That we all need to cultivate more of the spirit of our Master, there can be no doubt; and just in proportion to our peculiar situation, and the great mission God has given us as a Church to perform, do we need these gracious influences. God's people needs to be waked up to see—in a measure at least—the greatness of the work to be accomplished, as well as the great need of faithful labourers. Shall there not be more prayer to the Lord of the harvest? He surely encourages us to make this petition.

"What is to be done to supply our vacant churches with the ministry of the gospel? and how are our borders to be enlarged? We receive frequent applications to send ministers, but we can find none to send. Really things do look gloomy for our beloved Zion. We have now quite a number of vacant churches in our Presbytery, and yet a large territory to be occupied, and we have looked in every direction for ministers to do the Lord's work, and see as yet no prospect of a supply. I trust that the feeling is becoming general among our ministers and people, that we must pray more to the Lord of the harvest, and that we must labour with more faith and zeal to build up the kingdom of our Master. I am persuaded that the present pattern of our ministry, and of the piety of our people, must be altered, before much will be done to supply the present awful destitution of ministers in our Church. The great question is, how shall we get our ministers and people wide awake to the actual condition of things? I am thinking of trying at the coming meeting of our Presbytery, to get a meeting of inquiry, or a convention, or an extended free conversation on the state of religion in our churches, so that we may see the necessity of more vigorous efforts, and more earnest prayer, to get the Lord's people on some better ground. The fathers of the Presbyterian Church laid its foundations by earnest prayer to the God of salvation, and by vigorous and self-denying effort; surely we may, and ought to build it up, by the same means. *The Lord's hand is not shortened, that it cannot save: his ear is not heavy, that it cannot hear.*

FROM AN ITINERANT MISSIONARY IN OHIO.—MORE LABOURERS NEEDED—WHO WILL GO?

Rev. and Dear Sir—The first quarter of the present missionary year has just closed, making it necessary for me to report to the Board; and in doing so I have only to say that my labours in this field have been

for the quarter as heretofore reported. The churches and missionary stations in connection with them I endeavour to supply as much as possible on the Sabbath. On this account, my labours on the Sabbath are necessarily very much divided—too much so for the good of the several churches, and entirely too laborious for me to continue to do so much longer. I have now been more than five years in this field as an itinerant missionary of the Board, without having my ride greatly lessened at any one time, or my labours materially decreased. I have induced two brethren, and only two, to take, at different times, a part of the territory occupied by myself the first year. One of these has, now, in the mysterious providence of God, been called to his reward, (the Rev. James H. Anderson,) the other, Rev. D. S. Anderson, has been called to take his brother's place in the Academy under the care of this Presbytery, so that I am again left alone as a constant labourer in all that part of our Presbytery lying on the north side of the Maumee river. You, dear sir, and the Board, will at once perceive the necessity of exerting your powerful influence to induce some of our young men, say from Princeton, to come to this field, and to our relief. A few more hardships and exposures, such as have caused, it is believed, the premature death of our dear brother Anderson, may be the means of removing another of us from this field soon; and then the Maumee Presbytery must be dissolved, and our Zion long mourn, because no one was found with sufficient self-denial to "go out into the highways and hedges" of this Presbytery. We need assistance, and must have it, if we would maintain the ground we now occupy. As the matter now stands, I have little hope of benefiting to any considerable extent, the churches among which my labours are so much divided. It is impossible for me to attend prayer meetings, monthly concerts, Sabbath schools; get up and attend Bible and Catechetical classes, and give that interest to them all, in all the churches, necessary to their advancement. Nor is it possible for me to visit and instruct from house to house, which I know to be necessary to the proper discharge of duty, on account of the distance to be travelled every week to meet my appointments. We have now two vacant churches, and no one to preach to them even on Sabbath. Others must become vacant soon without more labourers. O that the Great Head of the Church would direct the steps of some faithful brother to this field!

Yours very truly, J. M. C.

FROM A MISSIONARY IN WISCONSIN.

Dying Testimony to the Gracious Doctrines of our Church—A promising Missionary field.

The early history of this little church, with which I have laboured since the middle of November last, you are probably well acquainted with. You know the opposition from those around, to its organization in its present form and ecclesiastical relation. But it is with great satisfaction that I have reviewed the providence of God, as seen in its organization and history up to the present time, as I have learned it from its members.

Probably no other man could have effected its organization as it is, than our lamented brother Stuart. He faithfully instructed them in the doctrines of the word of God, and established the church therein. And then, when it was said that it was all of the *head*—that there was no *heart*, and that there was no, or very little piety in the Presbyterian Church—that their religion consisted in cold dogmas—God called that dear brother up from his field of labour in his visible church to the church triumphant. On his death-bed he witnessed to the power of the doctrines he had preached to sustain the soul in the hour of death. The wicked stood by his death-bed in amazement. Is this religion? said they. How can he part with his young and beloved wife and infant child (little Toney) so cheerfully? They were told—"he believes in the Saviour crucified, and in justification and eternal life through him, as he has preached to you." "And how can his wife encourage him—keep your eye on the Saviour—forgetting herself, so soon to be a widow?" They were told "*she* fully believes these great eternal truths herself." "Could I die as he dies I would wish to die to-day," said a wicked man present.

Those who had said his religion is all of the head, were obliged to confess "*he* truly is a Christian." The labours of that dear brother are still visible. How true, "and their works do follow them." The opposition to this church still exists, although shorn in a great degree of its strength. The church has been supplied with one year of steady preaching from Mr. ——, and with this exception they have been destitute, except as they have been supplied by the brethren of the Presbytery; and *they* to do so have made great exertions, some travelling over one hundred miles.

For the Home and Foreign Record.

AN OBJECTION TO MISSIONS.

There are persons, reckoned by some so numerous as to form no inconsiderable class, whose benevolence possesses the remarkable quality of being *general*, without including any particulars! Or, in another aspect, it is a sentiment, highly beautiful and virtuous in appearance, but incapable of any practical applications. It is illustrated in graphic and affecting delineations of human misery and human happiness—very artistic "dissolving views" of these realities, but unaccompanied by any available plan, or even plausible theory, for man's relief from the infelicities of his condition. Nor is this serious defect the only fault we find in this spurious benevolence. It indulges in captious criticism of the plans and efforts of true benevolence, and utters obloquy against both the measures and motives of the Christian philanthropist, on account of incidental circumstances connected with his works, not peculiarly, but in common with all human undertakings.

These tender-hearted persons utter pathetic laments over the loss of life and treasure in carrying on the work of missions; and they could *almost* blame the church for persisting in an enterprise in which so many precious lives have been lost, and so many precious dollars have been expended. They shudder at the recital of the perils encountered by the missionary—perils by sea and land, perils by noxious climates, perils by barbarous men—and they grieve for the expenditure of money in conveying them to their fields of labour, and in supporting them there. They confess themselves shocked at the idea of talented young men, and amiable and refined young women, exposing themselves to the privations and mortifications of such a life, and especially when they consider how much money it takes to sustain them. Indeed, it is not easy to decide, whether their feeling of humanity, or their principles of financial economy are most disturbed.

The objections would approach nearer to validity, if the missionary enterprise claimed to have for its workmen an immunity from trials, privations, and death. But death is the common lot of our race, and expense for subsistence is not incurred in the missionary's case alone. The world has its enterprises too. And what sacrifice of life and treasure has occurred, in carrying on the world's missions of empire and aggrandizement! The road to California may be traced by the graves that border it, as readily as the thoroughfares of our country by the telegraph wires. Death, in all the appalling forms of disease, exhaustion, violence, and starvation, has filled those graves with the young and hopeful sons of our land. Yet the living current still flows on, in the same grave-girt channel. Shipwrecks do not abrogate marine commerce; financial embarrassments do not terminate trade; mortality does not supercede, it rather stimulates the activities of life. That men suffer and die in the missionary service is no better reason for abandoning that work, than the same circumstances would present against the prosecution of any other. And the same remark applies to the matter of expense. Men cannot live without cost in any position. And it is ridiculously absurd to complain of the expense of supporting men, in an enterprise that cannot be carried on without men.

But why is such puerile objections urged against the work of missions? Benevolence is the pretended basis, and reason the avowed form, of the objection. Yet it is as irrational as it is void of benevolence. It is not urged against the world's enterprises; one perilous expedition after another has proceeded to the Arctic seas, amid the plaudits of mankind. Why then this objection here? It is because the objector does not, in reality, value the object contemplated in Christian missions. It is not that he loves the missionary more, but his mission less. The conversion of sinners is, in his esteem, a less important work than the construction of railroads, or the draining of unproductive lands. It is because the love of the world and of the things that are in the world, is a stronger passion than the love of Christ.

I trust no Christian will entertain this hypocritical benevolence, or yield the slightest respect to the weak sophistries which it suggests. The work of missions, whether in our own or in foreign lands, is a noble one. It was planned by the Son of God, and revealed, in its simplicity, by his mandate, "Go ye into all the world, and preach the gospel to every creature." And is there not a laudable heroism in facing the dangers and bearing the hardships connected with its execution? A pure and exalted benevolence stimulates and cheers the Christian missionary, as he goes, not to enrich himself, but to bless others, to raise up the debased, to enlighten those who sit in darkness, to proclaim salvation through Jesus Christ to the lost. He may long labour and suffer, or he may early die at his post; the enterprise is not dishonoured by his trials or his death.

O, Christian, will you not sustain this good cause? Will you not ascribe to their true source the benevolence, the self-denial, the heroism of the missionary,

"By pleasure unsubdued, unbroke by pain?"

And will you not share the faith, and hope, and love, that animate his soul in labours, and cheer it even in death,

"All-bearing, all-attempting till he falls,
And when he falls writes 'victory' on his shield?"

J. F. McLaren.

Allegheny City, April 1, 1853.

AN INTERESTING INCIDENT IN MISSIONARY LIFE.

One of our missionaries now labouring in an interesting field in New Jersey, among the foreign population, himself a Foreigner, and an excellent, laborious brother, thus writes us:

"I must now give you an account of a singular marriage, such as I never had during the administration of my office during the last twenty-four years. A little while since I married a pair, of which the bridegroom was a Frenchman, who understood neither German nor English, the bride, on the contrary, was a German, who understood neither French nor English. I was therefore obliged to perform the ceremony, and propose the usual questions in both the French and German languages. May they be united in faith and love, in a common Saviour."

C. R.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions, during the month of April, 1853.

SYNOD OF ALBANY.

Pby of Londonderry.—First ch, Newburyport, to con Rufus Smith and Elizabeth Cushing hon mems	$102 50
Pby of Troy.—Second ch, Troy 249 52; First United Presb'n ch, Cambridge 50; Kingsbury 1st ch 16 59	316 11
Pby of Albany.—Tribes Hill ch 29 30; Galway ch 9 25	38 55

SYNOD OF BUFFALO.

Pby of Steuben.—Sparta Second ch	13 50
Pby of Wyoming.—East Bethany ch	8 00
Pby of Michigan.—Lyon ch	1 75

SYNOD OF NEW YORK.

Pby of North River.—Wappingers Creek ch 5 00
Pby of Bedford.—Red Mills Creek, from S S Myrick 2 50; Croton Falls ch, from a member 50; Bedford ch 28; South Salem ch 65 73; Paterson ch 9 43 155 66
Pby of Long Island.—Brookfield ch 10 00
Pby of New York.—Scotch ch, from James Moir, Esq. to con Mrs MARIANNE MOIR an hon mem 50; Brooklyn 1st ch 437 09, of which 200 from G B Lamar, Esq. to con Rev WM NIELL, D D, Rev JOHN GRAY, D D, Rev ROBERT STEEL, D D, and Rev HENRY J VAN DYKE hon mems, and 50 from Mr JOHN MILLARD to con himself an hon mem; Chelsea ch 217; Brooklyn Central ch 60; Williamsburg ch 18 07; Forty-second st ch New York City 25 807 56
Pby of New York 2d.—Mount Washington ch 75; West Farms ch 10 85 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Mount Freedom ch 25 00
Pby of New Brunswick.—Squan Village ch 3; Rocky Hill Station 13 16 00
Pby of West Jersey.—Blackwoodtown ch 10; Leeds Point ch 3; Second ch, Bridgeton 20 33 00
Pby of Newton.—Stroudsburg ch 18; Upper Mt Bethel ch 14; Mansfield ch 25; Danville ch 3 21 60 21
Pby of Raritan.—Kingwood ch 15 52
Pby of Susquehanna.—Towanda ch 5 00
Pby of Luzerne.—Wilkesbarre ch 50 00
Pby of Burlington.—Allentown ch 30 00
Pby of Passaic.—Mount Olive ch 7 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Second ch, Philadelphia, from a member 150, of which 100 for California, and from Mrs Field 5; Fourth ch, Phila. 31; African ch Phila. from the Female Missionary Society 5 191 00
Pby of Philadelphia 2d.—Frankford ch 40; Abington ch 70; Crookville ch 5; Norristown ch 15; Catasaque ch 4 25; Bristol ch 5; Brainerd ch 20; Bridesburg ch 11 80 171 05
Pby of New Castle.—Dover and Smyrna chs 18 07; Lower West Nottingham ch 41 26; Wilmington 1st ch 80 139 33
Pby of Donegal.—Columbia ch to con Rev E ERSKINE an hon mem 59 62; Mount Joy ch to con Rev N DODGE an hon mem, of which, 5 from Dr J L Zeigler 75; Strasburg ch 5 139 62
Pby of Baltimore.—Bladensburg ch 8; Taneytown ch in part 78 70 86 70
Pby of Carlisle.—Mercersburg ch 33 60; Paxton ch 93; Millerstown ch 20; Newville ch addl 11 157 60
Pby of Huntingdon.—Waynesburg and Newton Hamilton chs 172, of which 150 to con WILLIAM ERWIN, SAMUEL B LOWER, and BENJAMIN NORTON hon mems; Middle Tuscarora ch 50; Spruce Creek 1st ch, Sewing Circle 33; Mount Pleasant ch 1 01; Birmingham ch 3 85; Logan's Valley ch 2 09; Clearfield ch 4; Alexandria ch Female Sewing Society 33, of which, 12 25 bal to con W D SHAW an hon mem; Perryville ch 25; Shirleysburg ch 7; Mifflin and Lost Creek ch 70; Presbyterial coll at Shirleysburg 9 409 95
Pby of Northumberland.—Milton ch 10; Lewisburg ch 90 40; Mifflinsburg ch 11; Hartleton ch 3; New Berlin ch 24 50; Lewisburg ch Sab sch 2 75 141 65
Pby of Eastern Shore.—Snow Hill and Pitts Creek chs 20 00

SYNOD OF PITTSBURGH.

Pby of Erie.—Meadville ch 30 00

SYNOD OF WHEELING.

Pby of Washington.—Washington ch Fem Miss Soc 32 00

SYNOD OF OHIO.

Pby of Marion.—Marion ch, from Miss Mary Jane Haft in part to con herself an hon mem 30 00
Pby of Richland.—Ashland ch, addl 2 75; Mount Pleasant ch 15 12; Fredericktown ch, addl 2 31 Bladensburg ch 7; Chesterville ch 4 50; Martinsburg ch 31; Harmony ch 6 50; Savannah ch 16 75; Mifflin ch 3; Mansfield ch 18 50; Lucas ch 3; Bloomfield ch 1; Hayesville ch 7 31 118 74
Pby of Wooster.—Chippeway ch 10; Jackson ch 11 60; Canal Fulton ch 1; Green ch 25 cts 22 85

SYNOD OF CINCINNATI.

Pby of Sidney.—Pequa 1st ch 45 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Salem ch 4 50

SYNOD OF WISCONSIN.

Pby of Dane.—Westminster ch 5 40

SYNOD OF MISSOURI.

Pby of Upper Missouri.—Lexington ch 20 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Pleasant Grove ch 7; Hopewell ch 20; Yorkville ch 25 15 52 15
Pby of Harmony.—From the Treasurer of Presby 158 70

SYNOD OF GEORGIA.

Pby of Georgia.—Midway (Congregational) ch, per Rev J S K Axson pastor 120 00

Pby of Cherokee.—Rome ch 23 60; La Fayette ch 8 20; Dahlonega ch 7 75; Pea Vine ch 8; Roswell ch 17 45 65 00

SYNOD OF MISSISSIPPI.

Pby of Louisiana.—Plaquemine ch 21 70, and from Rev Benjamin Wayne 5 26 70

3973 80

MISCELLANEOUS.

Rev J F McLaren, D D. 10; A Lady of Baltimore per Rev Dr Musgrave 5; Com C K Stribling, Annapolis, Md. 50; Rev Rufus Taylor, Manchester, Mass. 5; E E Townsend, Painted Post, N Y. 4; John Brewster, Esq. Shirleysburg, Pa. 50; Rev J J Janeway, D D. New Brunswick, N J. 300; "From a friend of Mission" 10; Rev Mr Paull, Wheeling, Va. 17 50; A Friend 20; J F Bergen, Esq. Jersey Prairie, Ill. (note paid) 200; A Friend 20; Dividend of Interest from the General Assembly, per Treasurer, G H Van Gelder, Esq. 385 34; Benjamin J Smith 5 1081 84

LEGACIES.

Jesse McKinstry, Bucks co, Pa. 20; *Wm Hay's Estate, Michigan, in part 18 67 38 67

Total, $5094 31

S. D. POWEL, *Treasurer.*

* The former acknowledgements were printed Peter Hay—this was an error, and should have been as above, Wm. Hay.

MISSIONARY CLOTHING RECEIVED.

From Ladies of the 1st Presb'n ch, Germantown, Pa. 1 Box, valued at $76 00
From Ladies Sewing Society of Cumberland ch, Md, 1 Box, valued at 74 69
From Ladies of Central ch, Philadelphia, 1 Box, valued at 127 00
From Ladies of Allentown ch, New Jersey, 1 box, valued at 73 00
From Ladies of Abington ch, Pa, 1 Box, valued at 120 00
From Ladies Sewing Society of 10th ch Philadelphia, 7 Boxes, valued at 459 28
2 Boxes from the Ladies' Sewing Soc of Central ch, Buffalo N Y, valued at 85 00
1 Box from Ladies of 1st ch, Trenton N J, valued at 110 00

Total, $1124 97

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia; during the month of April 1853.

Pby of Rochester City.—Port Byron ch, for a church edifice at St Paul, Minnesota $25 00
Pby of Bedford.—Bedford ch, for the ch at Madison, Wisconsin 50 00
Pby of Newton.—Belvidere ch 20 00
Pby of Baltimore.—A member of the 1st ch Baltimore, for the ch at St Paul, Minnesota 10; Madison st ch, Baltimore 1 11 00
Pby of Erie.—Meadville ch 10 00
Pby of Richland.—Belleville ch 5; Waterford ch from Dr and Mrs Turner 3 50; Fredericktown ch, from Rev J M Faris 5; from Lambert Laren 3, and from seven members of Pby 5 61 22 11
Pby of Upper Missouri.—Lexington ch 10 00
Pby of Chickasaw.—Water Valley ch 10; Sand Spring ch 1 11 00

$159 11

MISCELLANEOUS.

Rev P E Bishop, Guthriesville, S C. 15; A friend, for Madison ch, Wisconsin 15; Miss Wynkoop, Trenton, N J, for the St Paul ch, Minnesota 5 35 00

Total, $194 11

S. D. POWEL, *Treasurer.*

WASHINGTON CHURCH EDIFICE.

Receipts at the Office of the Board of Missions, Philadelphia, during the month of April, 1853, for the church edifice to be erected at Washington City, D. C.

Pby of Baltimore.—Broadway ch, Baltimore $22 00
Pby of Erie.—Meadville ch 10 00
Pby of Indianapolis.—Shelbyville ch 3 23
Pby of Lexington.—North Providence ch, from a Lady 1 00
Pby of Orange.—Penuil ch, from Mrs Dr Giggetts 10 00
A Friend through the Mission House, New York 3 00

49 23

Previously received and acknowledged 2461 19

Total, $2510 42

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of April, 1853.

SYNOD OF PITTSBURGH.

Pby of Redstone.—Round Hill ch 11 15; McClellandtown ch 1 37; Dunlap's Creek ch 1 44 $13 96
Pby of Blairsville.—Saltsburg ch, Female Bible Class 3; Johnstown ch 5; Armagh ch 7 50 15 50
Pby of Erie.—Fairview ch 5 00
Pby of Ohio.—Highlands ch 12; Allegheny City 2d ch 4; East Liberty ch 3 19 00

SYNOD OF WHEELING.

Pby of Steubenville.—Harrisburg ch 3 34; Bethlehem ch 7; Cross Creek ch 7; Wellsville ch 19 37 36 71
Pby of New Lisbon.—Bethesda ch 10; Canfield ch 29 25; New Salem ch 5 85 45 10
Pby of Washington.—Wheeling 1st ch monthly collection 74 03; Upper Buffalo ch 37; Cross Creek ch 80 05 191 08
Pby of St Clairsville.—Morristown ch 14; East Woodsfield ch 3 17 00

LEGACIES.

Patterson Estate, per Rev G Marshall 45; Bequest of Thomas Wilson, dec'd, per John Hill, Ex'tr, 90 135 00

MISCELLANEOUS.

Rev A B Brown, D D 5 00

Total, $483 35

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

Ladies of Rockland ch, Clarion Presbytery, a box valued at 34 86
Ladies of Pulaski ch, a box valued at 59 25

94 11

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of April, 1853.

SYNOD OF KENTUCKY.

Pby of Louisville.—Mrs W Short, 2d ch, Louisville 10; 4th ch, Louisville, addl 9; 3d ch, Louisville 34, 1st ch, Louisville 2; A friend to Missions in 1st ch, Louisville 5; Bardstown ch 3 63 00
Pby of Transylvania.—Stafford ch 20; Point Lick 15; Rev W H Pawling 50 85 00
Pby of West Lexington.—Rev R G Brank 10 00
Pby of Ebenezer.—1st ch, Covington 11 45; J M Preston, Covington 35, Flemingsburg ch 5; Millersburg ch 7 50 58 95

SYNOD OF INDIANA.

Pby of White Water.—Connersville ch 10; Dunlapsville 6 16 00
Pby of Vincennes.—Evansville ch 26 00
Pby of Indianapolis.—Bethany ch 5 00
Pby of New Albany.—1st ch, New Albany, addl 5; Jeffersonville ch 4 9 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Shawneetown ch 5; Miss M F W, Edwardville 3 8 00
Pby of Schuyler.—Fountain Green ch 10 00
Pby of Peoria.—Lewistown ch 70 00

SYNOD OF IOWA.

Pby of Iowa.—Round Prarie ch 7 00
Pby of Cedar.—Franklin ch 11 70

SYNOD OF MISSOURI.

Pby of Missouri.—Augusta ch 6; Mexico ch 5 50; Jefferson City ch 34 25 45 75
Pby of St Louis.—Linn ch 5 35; Washington and Newport chs 35 05; Union ch 8; St Charles ch 27 75 40
Pby of Potosi.—Belleville ch 20 10; Potosi ch 20 60; Farmington ch 31 50; Apple Creek ch 24 25 96 45

SYNOD OF NASHVILLE.

Pby of Nashville.—Smyrna ch, addl 1 97; G W, Clarksville 10 11 97

SYNOD OF MEMPHIS.

Pby of Memphis.—Somerville ch 100; Emmaus 150 250 00

SYNOD OF ALABAMA.

Pby of South Alabama.—Through Rev R Nall, Treasurer of Presbytery 300 00

SYNOD OF CINCINNATI.

Pby of Cincinnati.—5th ch, Sab sch 25 78; Ladies Society of 7th ch, Cincinnati 100; Pleasant Ridge 37 50; Monroe ch 8 30; Mt Carmel 6 20; Somerset ch 11 23; Reading ch 15 204 01
Pby of Miami.—Dicks Creek 30 00
Pby of Oxford.—Bethel ch 34 00
Pby of Sidney.—Greenville ch 12; Mt Pleasant ch 4 16 16 16

MISCELLANEOUS.

A friend in Missouri 25; Dr J N Dorsey, Henderson co, Ky 3 28 00

Total, $1471 39

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

WHY ARE CANDIDATES DECREASING?

The Board of Education have frequently alluded to the decrease of candidates in their reports, periodicals, documents, &c. It is a subject which must be kept before the Church. The following article is from the "Presbyterian Herald," of Louisville, Kentucky.

"We see it stated by many of our ecclesiastical bodies, that candidates for the Gospel ministry are decreasing. Almost every thing else is on the increase and advance. This fact, which actual statistical figures clearly show, well deserves our attention, for it has a bearing upon the prosperity of the Church at home, and upon the missionary operations in foreign lands. "Every phenomenon supposes a cause," and this decrease is only the reaction of certain things—the effect of a cause. We purpose to glance at some of the reasons why it is so.

1. There is not that pecuniary assistance afforded to candidates that there was years ago. We well recollect when every suitable person could obtain timely aid through his whole course of study, preparatory, collegiate, and theological. It is not now given to the extent it was.* It is well understood, in some quarters at least, that it is about as well for a young man to depend on himself as on educational societies.† The Church should be judicious in the disbursement of its funds, but worthy indigent young men should not be embarrassed and crippled for the want of aid. I have no doubt many have been deterred from this cause. They have not been willing—they have not thought it judicious to incur all the pecuniary embarrassments that they must, of necessity, have endured under existing circumstances.

2. It costs more now to prepare for the ministry than it did years ago. In some of our Seminaries, I am told, the expenses have increased 25 or 30 per cent. within a few years, and public sentiment is not just what it was in respect to a young man's aiding himself, in one way and another, with his own hands. This has had its influence.

3. The tendency to change has greatly increased, both on the part of the people and the ministry. This has had something to do in the matter. It is not to be denied that ministers, in many instances, have encouraged this state of things, in their congregations, by yielding to slight causes and suffering dissolutions to occur when there was no just ground for them. In many of these dissolutions Christ's ambassadors have been grossly injured and shamefully betrayed. There are many noble examples, it is true, in which ministers and people have not removed the old "land-mark." O, that there were more! Yet it must be admitted that the duration of the pastoral relation, on an average, has greatly shortened, compared to what it was years ago. And hence the prospect before the candidate is, that he may be driven to and fro almost by every wind that blows. He may not reckon with any degree of certainty or *permanency*. The prospect of no home, nor abiding place, is repugnant to our nature. Many shrink from encountering it.

4. The ministry has not been supported, pecuniarily, as it deserves, nor as the Church has the ability to do. I think I may safely say, that not one half of the Presbyterian ministers in our country are supported as they should be. I am satisfied, that if there was not something more to support and encourage Christ's ambassadors than the salaries they receive, not one-fourth of the congregations west of the mountains, in our whole Church, would have the ministry of the word in one year.

With many, the scanty promised salary is kept back, and now most of our missionaries in the West, owing to an empty treasury, are suffering, and are put to "their wits' end" to know how to get along. These are not isolated facts, but known and felt by scores and hundreds. The reflection will come home to them that there are doors to comfort and opulence opened to them in other callings, and that they might have had these as well as others. Nothing can support them suffering the want of many things, but that they are toiling for "other worlds than this." Noble men, and true, self-sacrificing followers of Christ! How much the Presbyterian Church and the world owe to such!

But these trials and embarrassments are known to those whose thoughts are turned towards the ministry, for many of them are ministers' sons. Concerning some of these things we speak what we do know and feel.

An inadequate support is certainly one cause of the decrease.

5. The ministry has not the respect it once had. The profession is "looked down upon" by many as menial, and not as bearing the embassy of heaven to men. There are several things operating and have operated to bring about this. The ministry is not entirely exempt from blame, while it is lamentably true that the churches do not love, esteem, and venerate them as formerly, "for their work's sake."

6. Young men of suitable talents and acquirements have not been encouraged to prepare for this work. This cause has been rather the result of other causes. Ministers, to tell the truth, have not felt like encouraging their sons to embark in a calling so illy supported, and little respected and loved by the Church. Laymen have felt much so, too. There has been an error here, doubtless. The good of the Church of Christ, as well as of the world, depend on the preaching of the word.

Our Presbyteries have not been vigilant and active enough in this matter. Nor have they manifested sufficient patience and interest in candidates and in their examinations, forgetting, almost, that this is a part of their work.

7. I will mention one more reason—the want of powerful and extensive revivals of religion. Revivals of religion are embraced in the divine economy. For some years back, unless we make the last year an exception, there has been a great drought in our land. The gentle showers of heaven have been withheld, and from many churches the gentle dew of divine influence in the conversion of sinners. This has doubtless had a great effect in producing the state of things that we deplore, for a large portion of those preaching the gospel have been received in revivals.

There are two reflections from this subject we will notice:

1. Something is wrong. While other professions are being crowded with candidates, there should not be wanting students in the "schools of the prophets." The wants of a perishing world were never greater or more pressing; the work of the ministry never more important; hence something is wrong, and something must be done.

2. I believe the Lord intends that the churches shall feel differently towards the ministry. He may leave them to feel their need so much that they may be compelled to "pray the Lord of the harvest that he would send forth labourers into his harvest."

S. S. P.

THEOLOGICAL STUDENTS AND PIOUS PARENTS.

Providence is an unerring teacher. God expresses truth in the execution of his decrees. Are there any facts to show the connection between the piety of parents and the supply of the ministry? Let the reader ponder upon this extract, taken from a late number of the *Presbyterian:*

"Whatever may be the occasional demonstrations of God's providence and grace, a careful examination of facts would abundantly show that the divine blessing, as a general rule, is upon the seed of believers. A very large majority of ministers of the gospel are the children of pious parents, whose faithful instructions and earnest prayers have resulted in their conversion and entrance on the ministry. Almost all the most eminent of God's servants, whose biographies have been written, have been nurtured by godly mothers. The piety of the family circle is the harvest-ground for the Church and the ministry. The following statistics, furnished us by a student of the Theological Seminary at Princeton, New Jersey, will be found interesting, and will verify the principle that God puts special honour on the faithful training of children by his professing people.

"It has been ascertained, upon careful inquiry," says our correspondent, "that of the one hundred and twenty students in this Seminary this session, ninety-five had both parents pious, eighteen had pious mothers only, one a pious father only, and five had neither of their parents pious. Of the whole number, twenty-two, or about one-fifth, were sons of ministers, and a large proportion of the remainder sons of ruling elders.

The different classes stand as follows:

	Both parents pious.	Mothers only pious.	Fathers only pious.	Neither parents pious.	Ministers' sons.
1st Class,*	37	5	.	3	7
2d Class,	26	8	1	2	5
3d Class,	32	5	.	.	10
	95	18	1	5	22

* Including one resident graduate.

* We are not aware that aid is not granted now to the same extent that it was formerly. The Board of Education has made no diminution in the amount of aid; nor do we think that there is less disposition to assist in private, than at any previous period.—*Cor. Sec'y Bd. of Ed.*

† The theory of our Church on this subject is, that a young man may "both depend upon himself" and upon aid from the Church. The amount of aid, offered by the Church, was never supposed to be sufficient for all expenses in the preparatory course. It was intended to encourage the student to use his own efforts, in connection with aid from his friends, to obtain the balance necessary for his comfortable maintenance.

THE BAPTISMAL COVENANT.

In the covenant that God made with Abraham, on occasion of the institution of the rite of circumcision, he expressly stipulated that his favour should be extended to the children, also, of those who loved him, and kept his ordinances. "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee." In every age, under the Christian, as well as under the Mosaic dispensation, God has proved true to this covenant. Innumerable parents, who have pledged their children to God at his altar, and have thus honoured his ordinance of baptism, have found him a Father to their children. God has loved the children for their parents' sake.

Some years since, a hundred and twenty students, connected with the Theological Seminary at Andover, Massachusetts, ascertained, by mutual inquiries, that more than one hundred of their number were the sons of pious mothers. Of one hundred and fourteen students, who, about the same time, were pursuing a course of study for the ministry, in connection with the Theological Seminary at Princeton, New Jersey, all but ten were the sons of pious mothers, and all but thirty-two of pious fathers also. In every case where the father was a member of the church, it was also true of the mother.

For a period of ten years, the Third Presbytery of New York have been pursuing a course of inquiry of the same nature. Every candidate for the ministry whom they have received under their care during this time, has been asked to state whether he was the son of pious parents or not. The whole number of candidates received, since the rule was adopted, has been one hundred and twenty; all but twelve of whom have been licensed to preach the gospel. Of the whole number, one hundred and three have been the sons of pious parents. In eighty-five cases both parents were pious; in sixteen, the mother only; and in two, the father only. One hundred and one had pious mothers. Several of those who had not the privilege of a pious parent's supplications, were foreigners, whose parents had complied with the customs of their particular churches, and had presented their children at the sacred font.

It will be observed, that in these three cases, the proportion of pious parents is very nearly the same. In the latter case the students were nearly all from the Theological Seminary at New York. A remarkable accordance is thus found to have existed, as regards this particular, in our three principal Theological Institutions. Whatever this accordance may indicate in other respects, it certainly does indicate, that God is mindful of his covenant; that he does not forget the children of those who believe in him; and that he chooses his ministers, at the present day, for the most part, from pious households. Thus he confirms the word of his servant Paul, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—*New York Evangelist.*

MINISTERS AND COLLEGES.

A letter recently published, from Professor Tyler, of Amherst, contains the following very interesting statements:

"Out of two hundred persons hopefully converted in the College, one hundred have entered the ministry. There have been nine powerful revivals of religion, occurring at intervals of one to four years, during the whole existence of the College, (viz. in 1823, 1827, 1828, 1831, 1835, 1838, 1842, 1846, 1850,) and numbering from twenty-five to thirty converts each. Moreover, scarcely a year has passed without more or less conversions, when there has been no revival. The aggregate of the conversions during the thirty years from the establishment of the College to the issue of the last Triennial, cannot, therefore, be less than two hundred and fifty—probably three hundred is nearer the truth. The list of converts includes thirteen Foreign Missionaries. The entire number of alumni who have entered the ministry, according to the last Triennial Catalogue, is four hundred and thirty-five. The whole number of graduates, by the same catalogue, is nine hundred and sixty-three—and of these, 'between one-quarter and one-fifth were hopefully converted in College.' Of the ministers graduated at the Institution, one-quarter were hopefully converted in College."

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

CATECHETICAL INSTRUCTION.

SYNOD OF DORDRECHT.

Religious instruction in schools, in the catechetical form, has always been in repute. The following paper on the general subject, adopted by the famous Synod of Dort, will be read with interest. It is copied from the "*Christian Intelligencer,*" the able weekly organ of the Reformed Dutch Church.

THE RESOLUTION OF THE NATIONAL SYNOD OF DORDRECHT ON THE SUBJECT OF A CLOSER SYSTEM OF CATECHIZING OF ADULTS AND YOUTH. ADOPTED NOVEMBER 30, 1618, AT THE SEVENTEENTH SESSION.

In order that the Christian youth may be from their earliest youth diligently instructed in the rudiments of true religion and endowed with true piety, the following three-fold method of catechizing shall be observed: Domestic by parents, in the schools by the school-masters, and in the churches by the ministers, elders, and readers, or visitors of the sick. And in order that these all may diligently perform their office, the Christian Government shall be requested to forward by their authority so sacred and needful a work. All those also on whom are enjoined the oversight and visitation of the churches and schools should be exhorted to take great pains in reference to this point.

The office of the *parents* is in the most diligent manner to instruct at home their children and the entire household intrusted to them, according to each one's capacity, in the first principles of the Christian religion; to exhort them earnestly and with diligence to the fear of God and genuine piety; to accustom them to the exercise of family prayer; to take them with them to the hearing of the divine word; to rehearse diligently with them the sermons which have been heard—in particular, the catechetical sermons; to read or cause to be read to them several chapters of Holy Writ; to cause them to learn by heart, to impress on their minds the most important passages of Scripture, and in a general way and a method suitable to the tenderness of youth, to expound the same, and in this way to prepare them for catechizing in the schools; and, after they have advanced thus far, to strengthen, excite, and help them forward with all their might. To this bounden duty shall all parents to whom this admonition can at all find access, be diligently and earnestly admonished by the ministers, elders and visitors of the sick, both openly in preaching, and, in particular, as well in the ordinary visitations before the communion as on other suitable occasions. Inasmuch as some parents who profess the Christian Reformed religion are found to be remiss in this sacred work, such shall be brought to their bounden duty by pointed admonitions from the minister, and, if need be, by the censures of the Consistory.

Schools, in which the advancing youth are as far as possible to be instructed in piety and in the rudiments of Christian doctrine, shall be established, not only in towns, but also in all villages, if it be so that in any places none have been established heretofore. The Christian Governments shall be requested to provide the school-masters everywhere with honourable remuneration, in order that such persons as are competent to this service may be used and be the more diligent in their enjoyment, but in particular, that the *children of the poor* may be instructed gratis, and not debarred from the benefit of the schools.

In this service of the schools, no person shall be made use of who is not a member of the Reformed Church, and furnished with testimonials of a genuine faith and a godly life, and well versed in the doctrine of the Catechism. He shall, moreover, be one who acknowledges the *Confession* and the Netherlands' Catechism by subscribing them with his own hand, and who sacredly pledges himself that he will earnestly catechize the youth intrusted to him in the rudiments of the Christian religion, according to these standards.

The duty of these school-masters shall be to exercise all their scholars, in proportion to their years and understanding, at least *two days* in the week, not only in committing to memory, but also in the understanding of the principal points of the Catechism; and to this end, there shall be used a *three-fold* method and form of the Catechism, as the Catechism itself adapts itself to three different periods of youth.

The first shall be for the children, containing the Articles of Faith, the Ten Commandments, the Lord's Prayer, the institution of the Sacraments, besides the Church Discipline, with several short prayers and simple questions, based on *three* parts of the Catechism, to which may be added some of the most important sayings of Holy Writ promotive of godliness.

The second shall be a short compendium of the Palatinate Catechism used in our churches. In this, those shall be progressively instructed who have made some proficiency in the former.

The third shall be the Palatinate Catechism adopted by our churches, in which those shall be instructed who have made still further progress in years and knowledge. The Welch Netherlands' churches, which till now have used the Genffer Catechism, can retain the same in their churches and schools; but other formulas of catechizing the schoolmaster shall *not have the right to use* in the schools, and Government shall be requested to cast out of all schools all Popish Catechisms, and other books containing error and impurity. Also, the schoolmasters shall be careful that the scholars not only commit to memory these formulas, but also understand in a good degree the teaching contained in them. To which end, they shall explain them clearly, diligently, and frequently put the questions and repeat the matter, and *find out whether they have rightly conceived the meaning.* The schoolmasters, every man of them, shall bring the school-youth committed to them to the hearing of the Holy Word, but chiefly to the catechetical sermons, and diligently demand from them an account of the same. And, that both the diligence of the schoolmasters and the proficiency of the scholars may be known, it shall be the duty of the minister, with an elder, and, if necessary, several magistrates, frequently to visit all the schools, both public and private, and stimulate the industry of the teachers—give them an example of the manner of catechizing and instructing the youth, speak in a friendly manner to them, ask them subquestions, or bye-questions, (*underfragen,*) and, with serious exhortations, praise, and little commendations, excite them to all diligence and godliness. The schoolmasters, inasmuch as some have been found to be remiss and refractory, shall be earnestly admonished of their duty by the ministers, and, when necessary, by the Consistory. In case they shall not behave in pursuance of this admonition, the magistrate shall be requested to bring them to their proper duty, or to appoint others more competent in their places.

Finally, it shall be requested of the magistracy that no schools be tolerated which either do not admit or evade these sacred catechetical exercises.

The office of the ministers shall be to establish at their discretion public catechetical preaching, having due regard to brevity, and being careful to adapt it not only to older persons, but also to the comprehension of the young. It shall be to the praise of the diligence of the ministers, if they devote a portion of their time to repeating these sermons in the schools, particularly those in the country, and if they bestow particular attention on this work.

And in order that such persons also as are of age, or have never been instructed in the schools, or whose proficiency in them was insufficient, may be better instructed in the principles of the Christian religion, (for experience teaches that the usual instructions in the church, as well the catechetical as others, are with many persons not sufficient to implant the knowledge of the Christian religion, which, nevertheless, ought to be in vogue among the people of God; and custom proves that the living voice has very great efficacy when the elements of religion are impressed on the heart by general stated questions and answers adapted to each one's capacity, which is the best method of catechizing;) accordingly, the duty of the preacher shall be to look out all such as are of a teachable disposition, whether already church-members or other grown persons, and in company with an elder, assemble them together every week at some suitable place, and there discuss with them in a general way the main points of the Christian religion, and *catechize* them according to their understanding, improvement, and capacity. Let him repeat with them the *catechism sermons,* and apply every effort to bring them to a clear and binding knowledge of the Catechism. Those who after this desire to unite with the Church, shall, during three or four weeks previously, be diligently and repeatedly instructed at some particular place in the doctrine of the Lord's Supper, that they may become

the more expert and perfect to give an account of their faith.

The ministers, however, shall exercise particular foresight in calling out those to be instructed separately who they perceive exhibit more particular evidence of hope and fruit, and who they know to be concerned about their soul's salvation; and these persons should then be brought together, such especially as are of about equal understanding, that they may be excited to freedom and familiarity of conversation among themselves. These assemblies shall be opened and closed with prayer and serious exhortation.

All this, so far as it shall be observed by the ministers, who once must give an account of the flock intrusted to them, with such pleasure, alertness, carefulness, fidelity, zeal and discretion, as shall be expedient, it is in no way to be doubted would in a short time produce such abounding fruit in the progress of the faith, in holiness of life, to the honour of God, and the perpetuation of the Christian religion, through the blessing of God, as would be seen of all men, and promote the prosperity and increase of our Church.

REMARKS.

1. The above article is translated from (so far as I am a judge) a very bad German translation from the original Low Dutch. The original itself is contained in a most valuable, and, I believe, rare work, on the Heidelberg Catechism, by Rev. Petrus De Witte, preacher of the gospel at Leyden. It is a duodecimo volume, of some bulk, on the inductive system, and I know of nothing in any language equal to it in depth or thoroughness. In a very few years it ran through *sixteen* editions in the Holland language, and was then rendered into German from the *second* edition, from which language the above article is derived. This second German edition itself was published in 1680.

2. We see from the above action of the Synod (of Dort) what were the ideas attached in that day, and long afterwards, to the true nature of *catechizing*. It was by no means a mere dead mechanism, as the *abuse, misuse,* or *perversion* of it is at the present day, in the vast majority of the Lutheran and German Reformed churches of this country, at least. On the contrary, what is now made in these churches the main *body* of the duty (the three or four, or perhaps five or six weeks' catechizing immediately previous to the communion) was in the early Netherlands, and the Reformed Church generally, the smallest possible fraction almost of the system. Catechizing *then* commenced, as it always should, and everywhere, with the earliest dawn of the youthful intellect.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, APRIL, 1853.

I. Fund for Candidates.

Presbytery of Troy.

First ch Cambridge, N Y, (of which ladies and pastor 15) 33 00

Presbytery of Albany.

Freehold ch 5; Northampton ch 2 7 00

Presbytery of Columbia.

Big Hollow ch N Y 6 00

Presbytery of Wyoming.

Tuscarora ch 5 00

Presbytery of Michigan.

Plymouth ch 9 00

Presbytery of Hudson.

Goshen ch 27 14

Presbytery of Bedford.

Croton Falls ch 50 00

Presbytery of New York.

Yorkville ch 14 20; amount paid candidates by Presbytery 400 414 20

Presbytery of Elizabethtown.

Mount Freedom ch 15 00

Presbytery of New Brunswick.

Laurenceville ch 12 50; First ch Trenton 61 60; Princeton ch, Ladies' Society 50 124 10

Presbytery of West Jersey.

Williamstown ch 2 32

Presbytery of Newton.

Belvidere ch 35; Brainerd ch 10, E B M of ditto 5; Upper Mount Bethel ch 3; Mansfield ch 25; Harmony ch 18 24 96 24

Presbytery of Luzerne.

Summit Hill ch 6 25; Lackawanna ch 3 9 25

Presbytery of Philadelphia.

Second ch, a member 75; Tenth ch, a friend for a scholarship, through Rev Dr Boardman 100 175 00

Presbytery of Baltimore.

Madison street ch 1 00

Presbytery of Huntingdon.

Little Valley ch 42; Shirleysburg ch 10; Williamsburg ch 28 15; Lower Tuscarora ch 50; First ch Spruce Creek 46; Logan's Valley ch 2 09; Perrysville ch 20; West Kishacoquillas ch, Mrs Sidney Lyon 50; Shavers' Creek Manor ch 30;—228 74, less 10 counterfeit 218 74

Presbytery of Northumberland.

Mifflinburg ch 5; New Berlin ch 5 50; Rohrsburg ch 1 25 11 75

Presbytery of Erie.

Meadville ch 10 00

Presbytery of Washington.

First ch Wheeling 200; Richietown ch 17 50 217 50

Presbytery of Wooster.

Wooster ch 19 56; Chippewa ch 5; Green ch 25 cents; Springfield ch 1 25 81

Presbytery of Lake.

Valparaiso ch 25 00

Presbytery of Peoria.

Lewistown ch 40 00

Presbytery of Transylvania.

J D Hopkins 75, John Ford 75, Abraham J Caldwell 75, Rev Dr J C Young 75, Danville Female Working Society 100, Danville ch in part 112 50, per Rev Dr Young 512 50

Presbytery of Lexington.

Tinkling Spring ch bal 50 cents; New Bethany ch 2; Goshen ch 3 12; Pisgah ch 2; New Monmouth ch addl 4; Old Oxford ch 4 66, per Rev B M Smith, Treasurer 16 40

Presbytery of West Hanover.

Little Concord ch 6; First ch Lynchburg 30; College ch 26 62 00

Presbytery of East Hanover.

Sundries, per Rev B Gildersleeve 57 00

Presbytery of Louisiana.

Placquemine ch 10 00

SYNOD OF SOUTH CAROLINA.

Amount paid Candidates as reported by Rev Dr Howe, Ch Ed Com 2575 00

REFUNDED.

"A R F" 93 15

LEGACIES.

Legacy of Judge Adams, Piqua, Ohio, E S Elliott Administrator, per J T Janvier 400, less discount 4—396, (Refunded to Board of Publication); Legacy of James Hamilton 400, less 21 90—378 10 774 10

MISCELLANEOUS.

Missionary, Bible, Tract, and Education Society of Princeton Theological Seminary, N J, 50; Com C K Stribbling 44; D McKee 1; Mrs M A King 1; C P W, of Low Point, Ill 10; John Brewster, of Shirleysburg, Pa 30; Rev J J Janeway, D D, of New Brunswick, N J, 150; Mrs F Milford, of Culpepper, Va, 5; E G Townsend, of Painted Post, N Y, 5; Mrs Ann E F Smith 10; A Friend 10; A Friend 5 321 00

$5944 20

II. Fund for Schools, Colleges, &c.

Presbytery of Newton.

German Valley ch 13 50

Presbytery of Philadelphia.

Second ch, a member 75 00

$88 50

III. Fund for Teachers.

MISCELLANEOUS.

A Friend 100 00

Total, $6146 20

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, MARCH AND APRIL, 1853.

Presbytery of Blairsville.

Elders' Ridge ch 21 50; Rural Valley ch 3 50 25 00

Presbytery of Ohio.

Lebanon ch 26 25; East Liberty ch 59 85 25

Presbytery of Allegheny.

Union ch 3; Middlesex ch 16 19 00

Presbytery of Beaver.

Westfield ch 6; Hopewell ch 3; Pulaski ch 6; Unity ch 6 50 21 50

Presbytery of Clarion.

New Rehoboth ch 11 25; Bethlehem ch 6 57; Concord and Callensburg chs 11; Bethesda ch 8 35 37 17

Presbytery of Washington.

Burgettstown ch 20 25; East Buffalo ch 9; Bethel ch 30; Mill Creek ch 19 06; Lower Ten Mile ch 25; Mount Prospect ch 22 37 125 68

Presbytery of Steubenville.

Second ch Steubenville 3; Corinth ch 12 15 00

Presbytery of New Lisbon.

Poland ch 15 12; Hanover ch 7 62 22 74

LEGACY.

Estate of R Patterson 50 00

REFUNDED.

By "H L." 10 00

MISCELLANEOUS.

James M McCoombs for a particular Candidate 25; Young Men's Education Society of Glade Run 12 50 37 50

Total, $448 84

J. S. LEECH, McALPINE & CO. *Treasurers.*

RECEIPTS AT LOUISVILLE, APRIL, 1853.

Presbytery of New Albany.

First ch New Albany 115 70

Presbytery of Logansport.

Logansport ch 12 00

Presbytery of Muncie.

First ch Indianapolis 92; Third ch Indianapolis 28 75 120 75

Presbytery of Peoria.

Bloomington ch 20 00

Presbytery of West Lexington.

Nicholasville ch 2; Pisgah ch 4 50 6 50

Presbytery of Ebenezer.

Flemingsburg ch 26 00

Presbytery of Nashville.

Smyrna ch 1 97

Presbytery of West District.

Jackson ch 58 50

Presbytery of Chickasaw.

Holly Springs ch 101 75; College Hill ch 29 130 75

Presbytery of Memphis.

Somerville ch 33; Portersville ch in part 20; Mount Carmel ch 45 10; Second ch Memphis 50 148 10

Presbytery of Louisville.

First ch Louisville, Ladies' Society 50; Second ch Louisville, Mrs C W Bradshaw 5; New Castle ch 7 62 00

Total, $702 27

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, May 13, 1853.

Africa.—Letters have been received from Monrovia, to March 14; Sinoe, February 21; Settra Kroo, February 8; Corisco, February 14. We learn the arrival of Mr. McQueen at Corisco on the 29th of January. He was able to assist Mr. Mackey at once in the schools, and to preach through an interpreter. The affairs of the Corisco Mission continue to wear an encouraging aspect, and also those of the missions in Liberia. An urgent application has been received for another Missionary at Monrovia.

India.—Our advices are dated at Lahor, March 4; Lodiana, March 5; Ambala, March 2; Futtehgurh, March 4; Agra, February 22; Allahabad, February 15. Mr. Williams had reached his station and entered on his duties at Agra. The East Indian schools contained sixty-seven boys and twenty-nine girls. The health of Mr. Munnis had become so much improved by his journey to Calcutta on his way homeward, that he had concluded to return to his station, hoping to be able to continue at his work. Mr. Nundy had left Futtehgurh for his new station at Futtehpore, carrying with him the kindest regards and best wishes of the brethren, with whom he was so long a fellow-labourer at Futtehgurh. The spirit of inquiry concerning the Christian religion had extended from the village of Yakutganj to two other villages. Several of the pandits, or teachers, had applied for baptism. A widow lady of considerable property had visited the missionaries for instruction, and mentioned her wish to devote her property to the advancement of the Christian faith. The missionaries express mingled joy and solicitude in view of the state of things at these villages, and earnestly desire the prayers of the churches. One of the compositors at the press in Allahabad was admitted to the church. Two other persons desired admission, but the session advised them to wait; one of these, the missionaries hope, "will yet prove the genuineness of her professed desire."

Siam.—A letter of Mr. Mattoon of January 29, mentions the continued prosecution of the missionary work. Concerning education, Mr. Mattoon says, "It is a day of small things with us, and it may be long before we have schools regularly organized as at most of our mission stations. But we cannot consent to do nothing in this work because we cannot do all we would desire. We are about to bring into the boarding-school four girls and three boys, who have been for some time in a class under Mrs. Mattoon's care, in a neighbourhood at some distance from the mission compound. Her strength will not warrant her to continue to go so far through the heat, and their parents consent to their coming with us altogether."

China.—We have received letters from Canton, February 23; and Ningpo, to February 14. The marriage of Dr. McCartee and Miss Knight is mentioned. The new chapel was partly built at Ningpo; its situation is one of the best in the city. And in general it is reported at this station that, "all the mission families are in good health, and the various branches of our work are apparently prospering." At Canton a house for a chapel had been obtained in a good situation and at a low rent, with the condition, however, that it should be opened as a Dispensary; and the brethren are anxious to be joined by a missionary physican, as well as by several ministers of the gospel. The rebellion in China continues to make progress. Kwangse, Hunan, and Hupih are said to be in the hands of the rebels. The result may be a revolution of the empire, and perhaps also the opening of the whole country to missionaries.

Chinese in California.—A letter of the Rev. W. Speer dated March 15, mentions that the immigration of Chinese is again in progress. About four hundred arrived in February, and vessels with more were expected soon. Religious worship had been regularly conducted, "with an attendance, not large, never over thirty," but with encouraging interest on the part of some. The school contained not many scholars, owing to various causes "several of them are bright and diligent students. School is always opened with prayer, and our conversation often turns from the spelling-book or the geography to Jesus and the hopes of the future world." Some measures are in hand for obtaining a suitable building for the use of the mission. A friend at San Francisco has generously offered five hundred dollars towards this object, and it is hoped that a warm interest will be taken in its success.

END OF THE MISSIONARY YEAR.

The accounts of the Board are made up from the 1st of May to the 1st of May in each year. The receipts, from all sources, for the year just ended, were over $153,000, being some $8000 more than in the year preceding. The expenditures were somewhat less than the receipts, leaving the treasury still out of debt. All this calls for our sincere thanks to the Head of the Church.

The Report to the General Assembly will in due time be sent forth among the churches; and we think it will be found to contain impressive evidence showing that the favour of Providence and the influences of the Holy Spirit have accompanied our missionary work, and showing also that we are called to a greatly enlarged prosecution of this work.

The Appendix to the Report will contain the usual acknowledgment of donations received during the year. We trust that these returns will be carefully looked into by our ministers and elders. They will disclose very serious deficiencies in the support rendered to this cause in many instances. They will also show examples of great liberality. Is it not practicable to obtain for this great work the general support of our churches? Cannot all the redeemed followers of our Lord be induced to offer their willing gifts for an object which, we must believe, is very dear to the Saviour himself, while it is of infinite moment to vast multitudes of our fellow men?

INDIA: LODIANA MISSION.

LETTER OF THE REV. LEVI JANVIER: LODIANA, JANUARY 17, 1853.

Another Missionary called for at Jalandar.

You will have observed in our Annual Report (in the part relating to Jalandar) a distinct and emphatic reference to the desirableness of having an American missionary located at that station. A few days since, when we had a station-meeting here for business, it was decided that a letter should be written, calling the attention of yourself and the Board to this subject, and the duty of writing it was assigned to me.

The subject has long been thought of, and talked of, and our native Christian brother, Golok, himself, has repeatedly brought it to our notice; and the more we have thought of it, the more our minds have been drawn toward the conclusion at which we have now arrived. The suitableness of the measure is perhaps so obvious, that you will not need to have the case argued at length; still the reasons that influence us in requesting it, may be briefly stated as follows: 1. That Jalandar is a most important place, on account of its size, the intelligence of the population, and the great populousness of the surrounding country. We ought, therefore, to have a *large* force there; at least *two* missionaries, whereas we have but one.

2. Our native brethren often need advice and direction on various matters, and of course resort to us for it; but in many cases the subject is one on which adequate advice cannot be given without being on the spot; and though we are over there from time to time, [the distance of Jalandar from Lodiana is thirty miles,] yet it is not always convenient to go, and often when we do go, we cannot remain long enough to attend to the matter properly. The consequence is, that many things are managed imperfectly, and the degree of good management that is secured is sometimes gained at the expense of loss of time to us, and interference with operations here.

3. Especially on account of the School is a higher order of management and superintendence necessary. With reference to the school, we have been rather disappointed. A great deal has been learned there, no doubt, and a great deal, especially of Scripture knowledge, acquired, and knowledge of various other things, through the medium of the native language; but they do not learn English, that is, they do not attain to a correct and easy use of it, and I suppose *never* will, under the present regimen. Their teachers of course naturally resort to the Hindustani at every turn in *explaining* any thing, while at the same time they cannot be supposed to aim at so *high a standard*, or to require so great a degree of *accuracy* of their pupils, in *reading* and *translating*, as one of us would. These are the principal reasons; and I believe that on account of all *three* the native brethren at Jalandar would heartily concur in the sentiment that the matter is an important one, and join us in requesting that it might be granted. I might add, that from time to time, European friends have made intimations to the same general purport; although they have continued to manifest a very pleasing degree of confidence in Golok, and our operations generally there, a circumstance that has been highly gratifying to us. The feeling has seemed to be, (and certainly it has been more and more our own,) that much good was being done, but that so much having been done, it would be a great pity not to proceed a step further. And perhaps there was no one of us that did not all along contemplate the probability that this step would eventually be taken, while, at the same time, we were willing that the present experiment should be tried. Now, if the question should arise, whether the supply of this want should take precedence of the furnishing a third man at Lahor or Ambála, I believe the mission would vote in the affirmative. You see we have reduced our force here again, in order to supplement Lahor, and I believe we are *all* prepared to remain thus until Jalandar shall have been supplied; but when I refer to this station, I should not lose sight of the fact, that the state of health in our little circle renders it highly desirable that our adjacent stations should be so manned as to render some one available for this place, on the occurrence of an emergency. Br. Porter is still so much troubled with the cough and affection of the throat, that he has sometimes had serious thoughts of trying what a change for a season to the valley of Kashmir would do for him, and my dear wife is so much of an invalid as to render my movements a good deal uncertain. However, I need not multiply words, the great matter I have to do is to bring to your notice the fact, that in addition to all the other wants of the Panjáb, and our stations in and near it, there is this also, of a *man for Jalandar*. If it please the Lord to fulfil our wishes, may he enable you soon to find one, or one that may take the place of some one already in the field, who may then be sent to that place.

With reference to Mrs. Janvier, I may observe, that the wasting disease from which she has so long been suffering, seems still to be going on its course. She is much reduced in strength, and very thin, and often thinks her stay amid earthly scenes may not be much longer continued. At the same time, she continues tolerably comfortable as to her general health, and is able to keep about the house. I have no idea that she will be able to spend the coming hot season on the plains, and accordingly expect (if, indeed, she is able to bear the journey) to take her again to the hills. The Lord, you see, is pleased to keep his afflicting hand long upon us; may he graciously sanctify the affliction to us, and prepare us for whatever he has in reserve for us.

EXTRACTS FROM A LETTER OF THE REV. A. RUDOLPH: LODIANA, JANUARY 17, 1853.

Scholarships wanted in connection with the School—Effects of Christian Education on Hindu Youth—Notice of Missionary tour.

Hitherto we have been able to aid our poor youths in this school by the beneficiary fund, and a number of them have become efficient scholars; they are now in service, and obtain from twenty to forty rupees per month as salaries. These youths would not have been able to stay long enough in school to finish their education, if it had not been for the aid they received from this fund. But at present there seems to be but little prospect of continuing this fund, because Lodiana is given up as a military station; there is but one regiment of native cavalry, with four European officers here, none of whom is a subscriber to this fund. During the last three months I received but one rupee for this fund, while formerly I was able to collect a good deal of money for this object. It is plain, therefore, that unless we can obtain help from other quarters, we shall not be able to aid poor boys that show sufficient ability to learn, but that are too poor to be kept long enough in school by their friends.

If you could get us, in the United States, a number of scholarships for the support of poor boys, it would be a great help to us, and a powerful stimulant to all the boys in the school. Three rupees a month [a dollar and a half] would be quite sufficient to make a boy comfortable, and to keep him as long as we should think proper in school. In connection with this subject, I would like to ask whether it would be necessary for the boy that accepts of a scholarship to adopt the name of the donor. I do not know whether our boys would object to do it, during the time that they were in school, but I do not think that they would be willing to ignore their original name altogether. I fear also, that if the adoption of the name of the donor is made the condition under which a boy may obtain a scholarship, it will probably be looked upon by the people as a new plan to make Christians. They already hold the opinion that eating and dressing like the *Sáhib log* [Europeans] is the act by which one may become a Christian. Our boys in school, of course, are taught what it means to be a Christian, but even they might perhaps think, that this was at least one of the first steps towards becoming a Christian. I would prefer much that there should be no change of name in such cases.

In consequence of this city being abandoned as a military station, the city has become somewhat reduced, and some boys have consequently left the school. It numbers, however, two hundred still, and I trust it will not be reduced any further. The high salaries that some of our older pupils that have lately left the school can command, has shown to the other boys how important it is for them to continue steadily in school till they are fit to occupy a place of trust and importance, and most of them continue in their studies with diligence and zeal. It is pleasing to observe, that those that leave our school after having accomplished their education, do not only continue to entertain a warm friendly feeling towards their former teachers, but it appears that they do not lose those early religious impressions which they have received in school. I have heard from various quarters that they unhesitatingly confess that they have no faith whatever in Hinduism, that they regard it as an absurdity, and that they look upon the Christian religion as the only true one. There is but little doubt, that if ever the life-giving Spirit should convict these young men of their sins, and show them the need of a Saviour, that they would look to none but the Lord Jesus to take away their sins. And this is what we have to pray for.

Last month I made a short itinerating trip in the Jalandar Doab, by way of Philore, Núrmahal, Naukadar, Kartúrpore, and other smaller places. The gospel message was generally well received. The conviction that it is true, is gaining more and more ground everywhere. Few dare to stand up in defence of Hinduism, and such as do, generally abandon their position in a very short time; they are mostly those that had never tried the strength of their arguments with those of a missionary.

EXTRACTS FROM LETTERS OF THE REV. J. R. CAMPBELL.

Foreign Missions not injurious to Home prosperity.—Solemn inquiries.

Writing on the 5th of January, and pleading for more missionaries, Mr. Campbell thus proceeds:

But probably some man will say, in times past we entered on the foreign missionary enterprise on too extensive a scale, and beyond our ability as a church, and hence it is not possible to go on increasing our efforts in this cause in proportion to the increase of our ministers and members. In reply to such a statement, I would ask the objector—I would ask the whole church—Lacked ye any thing at home in consequence of the efforts made abroad for the salvation of the perishing heathen? Has God's blessing been withheld from the means of grace *you* have enjoyed, because you have to some extent furnished those means to *others?* Have ye found that the distribution of some of the talents God placed in your hands as his stewards, has, even in a worldly sense, tended to poverty? Have the ministers and members of the church [Reformed Presbyterian] been diminished, because two or three of the number were sent to distant India? If, on the other hand, because you have scattered to a small extent, God has greatly increased you, do you not think it would be wise policy to try the experiment again, and prove the Lord, if he will not open the windows of heaven and pour you out a still greater blessing? If I were to sit down to devise means to promote, in the highest degree, the church's prosperity at home, I would, *first of all*, and *above all*, recommend the cultivation of a missionary spirit, and the carrying out, to the greatest possible extent, the Saviour's last command to his disciples. Just so long as the church overlooks this command, or looks upon it as a matter of secondary, or of small importance, will she find herself without that large blessing from on high which obedience secures. As far as my observation goes, I am almost afraid to say it, no Christian church on earth at present looks upon this subject in that important light which it deserves, or approaches her duty to Christ, and the heathen, as the case demands. Where could there be a command more plain or positive than is found in Mark xvi. 15? Can that command ever lose its force until all the world has heard the gospel? Are not eight-tenths of living men without the gospel? Are not thousands perishing daily who have never heard the gospel? Can Christians, who have embraced the gospel, and who believe that it is the wisdom of God, and the power of God, to the salvation of Jews and Gentiles, and that without it sinners must perish eternally, give any good reason why it has not been made known to the dying heathen? Will the reasons usually offered be satisfactory to the Saviour on the day of judgment? Could the wealth of Christians be better invested, or in any stock on earth bring in so large a revenue, as by *lending* it to the Lord? The security of a God that cannot lie is "an hundred-fold" in the present life, and in the next world, "life everlasting."

In a letter of later date, February 3, Mr. Campbell again speaks of the urgent need of more labourers. We trust his earnest appeals will be laid to heart by the members of our churches, and especially by our brethren in the ministry.

Brother Caldwell, in his long journey, found many willing to receive the Gospel, and to hear the word of God at his hands. He visited a number of large towns to the south-west of this place, where the gospel was never preached before, and found the people respectful, and eager to obtain our religious books. All he had were distributed in the Hindu language, and many more might have been given away if he had had them with him. We are very sorry that it is not in our power to travel about a great deal more in the cold season, so as to extend our circuits to the dying multitudes beyond our bounds, so as to give them an opportunity also to hear the glad tidings of salvation. But what can we do where we are so weak-handed, and when the Board limits us in means for this great work? During four months of the year we should be in tents, travelling all the country over for hundreds of miles distant, were it not that our schools and other duties here, make it necessary for one, at least, to remain at the station. The harvest is so great, and the labourers *so few*, that we see no other way of reaching *the multitudes*, but by these occasional visits from year to year; and still, how few, after all, in proportion to the millions sitting in darkness, can hope to hear the gospel? But now we have not only all Hindustan open to missionary labour, from Peshawer in the far north-west, to Cape Comorin in the south, but within a few days the greater part of Burmah, including Pegu, has been annexed to this immense eastern empire now under the British rule. It does seem, indeed, as if the Lord was trying the faith and sincerity of the Christian world, by opening up the heathen world, and beckoning to his professed followers to come up to the help of the Lord against the mighty. Surely, if religion is to go hand in hand with civilization, no time is to be lost, and the friends of Christ should no longer delay to send the gospel to the millions that are thus annually brought within their reach. Many, many more missionaries must be sent to India and Burmah, or opportunities will be lost, which will never again be enjoyed. This is evidently a most propitious seed-time, and if the blessed gospel be widely disseminated, we may expect an abundant harvest. I think the account I sent to you some months ago, of the progress of the gospel in India, will convince the most skeptical that the labours of missionaries have not been in vain, but that considering the state of the people, and the mighty obstacles that have opposed the spread of Christianity, the success has been even beyond what might have been expected. —*Banner of the Covenant, May* 1853.

INDIA: FURRUKHABAD MISSION.

JOURNAL OF THE REV. A. H. SEELEY.

A Tour in the Districts of Furrukhabad and Mynpoorie.

Soon after the annual examination of the city school, I left Futtehgurh on a short itineration among the villages of the districts of Furrukhabad and Mynpoorie, and a little after sun-down on the evening of the 10th of November, encamped near a village of farmers. Some of them were still engaged in watering their fields; some were returning to their homes, driving their oxen muzzled before them, and carrying their ox-yoke, leather buckets, and well-rope on their heads. Others had already reached the village, and were squatting on the ground in groups, some smoking the hookah, others cutting corn stalks for their cattle, upon a block of wood sunk in the ground.

Women were returning to their homes driving goats and cows; others were drawing water from a well near by, with ropes and vessels, which each brought and carried away—the water on their heads, and the ropes in their hands. All were barefooted, and clad in very scanty, coarse, dirty, and tattered garments.

Innumerable crows were flying about a tope of mango-trees not far away, and their screamings preparatory to taking lodgings for the night, reminded me of the quarrelling of Hindus, particularly the women, who scream as loud, and pour out abuse as fast as they can, when they are really in a rage. Having set a man to watch for the night, I went into my tent somewhat depressed on account of the gross darkness which rests upon the people of India. After tea, spent the evening in reading Hindui.

November 11th.—Early in the morning, taking Dhoukal with me, I went to the village along a narrow path, on either side of which were wheat fields, looking beautifully green; as we drew near, we encountered filth and stench from dunghills, gutters, and a large hole half filled with putrid water. These holes are inseparable from every Hindu village. The size is in proportion to the size of the village, for the houses are all built of the mud taken from them. Going on to the centre of the village, we found seven or eight men, with some half naked children, squatting around a small fire. In the morning, in every village, during the cold weather, these little fires are lighted, and the men and children assemble around them to warm themselves, smoke, and gossip, before going to work. A small hole, about one foot in diameter, and a few inches deep, is dug in the ground, then a few pieces of dried cowdung are lighted and put into it; this forms the basis of the fire; upon this they throw at times dried weeds and rubbish, which blaze up, and afford a little momentary heat. We could hear in many houses the sound of the mills, which showed that the women were grinding the grain necessary for the food of the family during the day.

While I was talking to the men about their village, their crops, and the different castes among them, several persons more came to enjoy the luxury of the fire, and to get a few puffs of the indispensable hookka. One man came with his plough on his head, another with his ox-yoke and well-rope; these they quickly laid aside, that they might join their neighbours around the fire.

I now began to talk to them about God, of his holy character, of his hatred of sin, and the impossibility of sinful creatures ever going to heaven.

They all listened attentively, and one man, at the end of every sentence I uttered, and often before I had finished the sentence, said, "Yes, sir, what you say is all true;" "that is very good;" he said this in so careless and stupid a manner, that I ordered him to be still. He obeyed, but soon forgot himself, and commenced once more, "That is good:" "that is true." I spoke to them about their own incarnations of Rám and Krishnu, showed how vile and sinful they were, and what folly it was for them to trust in beings more wicked than themselves for salvation. I then directed them to Christ, the only true and holy incarnation, and the only one who could save them from sin.

There was no temple in this village, and they said there were no idols among them. I asked if they did not worship Mahadev. They said, "Some go over to that village," pointing to one, "where there is a temple and worship, but the most of us do not worship idols, nor God. We work all the time, day and night, to get our food, and how can we think about anything else? It is not our business to think about God; we are made to work for our food." I tried to show them that they were not like their oxen, but that they had souls that would live for ever. This they confessed, but again urged their ignorance, and the circumstances in life in which they were placed, as a justification for not attending to these things. Dhoukal now read to them from one of the gospels, and spoke to them for some time. Some of them appeared desirous to go to their work, so we gave them our salam, and came away. In this village there was no school, nor a single person who could read.

[To be continued.]

EXTRACT FROM A LETTER OF THE REV. J. J. WALSH: FUTTEHGURH, MARCH 4, 1853.

Religious movement at Yakútganj and two other villages.

The people at Yakútganj continue to hear the word with much apparent love, and we cannot but feel that the Spirit of God is working in our midst. Besides our two regular services at the village during the week, a number of the people have attended our Sabbath and Wednesday evening services in our church here. Nor is the interest in the work confined to this village, but in two others near it, there seems to be a manifestation of religious feeling. From each of these villages we have had an application for services to be held, and in one of them we hope to begin a regular service next week. During the past three weeks I have given away more than fifty Testaments in Hindi, and only to those who I feel assured will make a good use of them; and indeed we know that they do. In the village of Yakútganj we have also commenced a school for girls, which, though just formed, numbers nine girls, and will soon, we hope, number thirty or forty at least. In this state of things, we feel it very desirable to have more funds placed at our disposal, for the purpose of establishing Bazar schools, as it is through these schools that we can work to most advantage in the villages. You are aware that the movement in Yakútganj commenced in a Bazar school, established by native Christians of our Christian village. . . . To meet our present necessities, Dr. G. and his brother have taken the expenses of two schools, and Dr. L. has opened about six more, though we do not expect very much from these six schools, as they are not entirely under our control. We hope the Board will grant us the extra allowance we require.

There is a very wealthy lady in the village of Yakútganj who has expressed a desire to become a Christian. She has been reading the Bible for more than a month, and has so far broke through her prejudices as to call at our house for the purpose of religious conversation. She is a widow lady, and says she will make over to us, for religious uses, the whole of her property. It is impossible to say what will be the result, but we cannot but feel greatly interested in her, and pray that she may be directed to the Lamb of God.

Three of the Pandits at Yakútganj have applied for baptism, and we hope they may be found worthy to be admitted at our communion on the first Sabbath in April. Do pray for us, and call on the churches to pray for us. We feel that God is about to bless us as he has never before done; and oh! what a glorious thing it will be if all the villages about us come out and turn to the Lord! Even if they give up their idols, and become nominal Christians, what great things may we expect for the coming generation.

EXTRACT FROM A LETTER OF THE REV. JOHN E. FREEMAN: MYNPOORIE, JANUARY 20, 1853.

Accounts of Missionary labours.

I have been out in tents with brothers Seeley and Campbell for a few weeks. We visited villages near Mynpoorie and Futtehgurh. We averaged about ten villages daily, and ten miles of walking. One day Mrs. Freeman walked seven miles, and I walked seventeen. We met a kind reception from the people, and had many hearers. Our catechists with us were willing workmen with us; we had three with us. Since the cold weather set in my health has been better. I wish I could have been three months in tents, preaching in the villages; but our itinerating allowance is too small to allow even one month, if you have to repair tents. This part of our work receives but the smallest part of our time. While not in tents, and at home, we preach weekly, but only in villages near home. For the hot months, we cannot walk more than one mile, or a mile and a half out, and return the same after preaching. If I have health adequate, I propose to get a horse for our catechist, and then to ride it out when I go, and thus get farther from home. The expense will be some six rupees a month. Hulásí, William, and myself, are all engaged in teaching, and hence we are not fresh men for work when we sally out to preach in the villages. But the last year reminds me not to plan for the future, but do the work of to-day. Weitbrecht, Shurman, Leish, and Sinclair, have all fallen with their harness on, and in full strength, within less than a year. Be ye also ready, is echoed from Calcutta to Agra. O to be found faithful and at work when the Master cometh.

INDIA: ALLAHABAD MISSION.

EXTRACT FROM A LETTER OF THE REV. L. G. HAY: ALLAHABAD, FEBRUARY 15, 1853.

Accounts of the Mela—Conversation with a Pantheist.

The great mela has been in progress here for several weeks. Our tent was pitched under the *levée*, close to the Ganges, and just on the road to the sacred junction—some distance below. Mirza [native catechist] has been in constant attendance from the beginning; the other catechists and the missionaries have gone as they have had leisure from other duties. At all times there have been good audiences; many seem to hear the word with real interest, sometimes confessing the superiority of our spiritual system over the gross sensualism of their own. Doubtless these animated discussions have given birth to many a noble aspiration in the depths of an idolatrous soul: but the power of caste—the fear of ridicule—has silenced the clamours of conscience. On one day, a man was present in whom I became much interested. He belonged to the Vedántist class of Hindus—intellectually a Pantheist. He was shrewd, sarcastic, and a fluent speaker—quick in apprehending the truth, and more than usually *honest* in acknowledging it. With Mirza's assistance, I applied the Saviour's test, "By their fruit ye shall know them," to the Hindu and Christian religions, gave a sketch of the *benevolent* operations going on in Christian lands, including *asylums* of all kinds, which grew naturally out of Christian love: then referred to my late trip through the country, over a distance of several hundred miles, during which I had witnessed various kinds of suffering, but no provision for its relief. Just then a blind man came up, and began asking alms. "There," I continued, "there is one of thousands in this land, whom you suffer to wander about begging, his condition yearly growing worse, till death relieves him: but where is the home you have provided for such? There is none in this country, never has been, though your religion has been dominant here for many centuries." I then told them of our blind asylums. Many of them said, "good, very good, but the *government* is rich, it can make asylums," &c. I replied, "No, private men originate them, and tax themselves to support them." Here the Vedántist, whose whole countenance was radiant with delighted attention, took up the argument, explained and qualified it, and, what pleased me most, showed that these good results were a *growth—fruit*—of some good principle, not the result of a peremptory order of a Governor. This, to the Hindu mind, is almost incredible, since *public opinion*, as the fountain of any public charity, is utterly unknown among them. It was in vain that some two or three of the more devout idolaters said to the Vedántist, "Wáh, wáh, you become Christian, get ten rupees a month," &c. The sturdy fellow replied, "The Sahib speaks true; no good fruit on your tree." Sometimes the only cause of such defence of our religion by a Hindu is *venality:* but as I have not seen this man since, (he has probably gone home,) as he asked nothing from us, I am hoping he is a true searcher after truth, and pray that he may find it.

CHINA: NINGPO MISSION.

STATISTICS OF MISSIONARIES IN CHINA, AND REFLECTIONS.

Ningpo, *December 8th*, 1852.

The few statistics which follow respecting China Missions will, I trust, not be uninteresting. Four years will have expired next February from the time when our company set foot upon Chinese soil. During that period eight American and English missionaries have been cut off by death, and twenty-four chiefly on account of ill health have returned home. Another has left direct missionary work to enter upon the duties of chaplain to his own countrymen. Five others at least expect to leave this winter with their families for their native lands. Thus, besides the eight removed by death, thirty missionaries will within these four years have been, in the providence of God, called from their chosen work, in most instances on account of declining health. Of this number however, some eight or ten should be excepted, who either have returned, or who, there is good reason to expect, will soon come back to this field of labour. Another has gone to labour among the Chinese in California. We may then fairly calculate that within these four years about twenty eight male missionaries will have been permanently arrested in their labours among the Chinese, either by the hand of death, or in most other cases by sickness. At the same time, only twenty-two new missionaries have arrived in China, one of whom was destined to labour in Siam. Another is daily expected at Canton. These facts relate solely to missionaries from Great Britain and the United States, as I have not been able to collect accurate statistics respecting our brethren from the continent of Europe, of whom there are representatives from Germany, Switzerland, Sweden, and Holland. Thus, in summing up, we perceive that the missionary force in China, instead of being increased in number, as the vast importance of the field demands, has actually been diminished about one eighth. The entire number of English and American missionaries labouring in China four years ago was sixty-eight. There are now only about sixty. Nor does this list include the wives of missionaries, four of whom have died within this period. It is also a noticeable fact, that at least eleven of the whole number referred to above, have either gone since September, or will leave before Spring—including a period of about six months, several of whom will not be able probably to return.

What is God teaching us and the churches at home by these things? Doubtless he would have us who are permitted to remain, to be more devoted to him and to his work here. It is no slight affliction to be deprived of the co-operation of a brother filled with faith and zeal, who is removed from his chosen field shortly after entering upon it. And the blow comes heavier still upon us when one is removed in the midst of direct useful labour. Every year adds to the experience of the missionary and his fitness for work, so that when he is called away, as is the case with many among the number referred to, in mature life and after large experience, we feel that God has indeed sorely chastised us. As we are thus solemnly reminded that what we have to do must be done quickly, may we have grace to profit by the lesson and to be faithful even unto death!

It also teaches us that the work is that of God, and not of man. It was he who first opened this vast empire for us to labour in, and who has raised up a band of men to preach the unsearchable riches of Christ to this people. Does he love his own elect in China less, or is he less interested in the promotion of his kingdom here, when he removes faithful labourers? Certainly not. This is one step in the course of Divine providence towards bringing to pass that for which we ardently long—the coming of our Lord, and the full establishment of his kingdom. And I think we may correctly view it as pre-

paratory to the display of his wonderful grace. There are here, and I think elsewhere, some signs, which we are disposed to regard as indicative of happier days; and God has already, even though our numbers have been diminishing, shown in several instances of his converting grace, how he smiles upon the labours of his servants. Gideon's army was reduced by his sovereign will to three hundred men, that the power of his interference might be the more conspicuous. We fondly hope that the reduction among us may be attended with similar spiritual results. "Man's extremity is God's opportunity," and it is often upon occasions of the deepest sorrow to his people that light springs out of darkness, and good out of evil.

Perhaps the minds of missionaries are more directed at this time than ever before to the importance of raising up a native ministry, not only from our schools, but from the teachers and others of the people with whom we come in daily contact. This, of course, is always an important object with us, though it is a general opinion very naturally founded, that a long process of education and a long period of years are first requisite before such men can be raised up. This idea is correct to a great extent, and with this end in view, schools are established and carried on, with the hope that many youths among them will become converted, and proved to be thoroughly disciplined preachers. But besides these, there are many of good sense and good education, who, if they are brought to know and love the Saviour, will much earlier be fitted for usefulness as private Christians and as evangelists. We pray for these, and we implore Christians at home to pray, that there may soon be raised up in China as well in other heathen countries, native Christians in our schools and among our teachers and others, who shall be fearless and wise defenders of the truth and confessors for Christ—who shall be examples of what Christianity is "in word, in conversation, in charity, in spirit, in faith, in purity." When Christ directs us to pray to the Lord of the harvest to send forth labourers into his harvest, he does not confine our prayers to *foreign* missionaries, nor should we thus confine them. Native missionaries are especially needed, and should be particularly prayed for.

It would perhaps be profitable, to refer to some other thoughts than those which have been briefly alluded to, but I would simply, in conclusion, beg Christians at home to consider what bearing these facts have upon them. Because this building up of the kingdom in China is a hard work, and because it requires great sacrifices, is it, therefore, to be neglected? Because it is God's work, are our hands to hang down? Because we pray for a native ministry, and hope that God will hear us, are we therefore to withhold our sons and our brothers from this service—are our educated young men to neglect the broad land of Sinim and its hundreds of millions of souls, to the undue guardianship of the few men who are left? Let this ratio proceed, so that in the place of eight experienced men, who are removed in the providence of God every year, only seven as yet inexperienced men are sent out, and what may you expect to hear from China within a few short years? The field is every day widening. Scores of villages surround us, which we have only occasional opportunity to visit; large towns, near to the central five ports, might with all safety be entered, and chapels might then be built; and the inhabitants of the cities where we respectively dwell, might become much more thoroughly acquainted with the way of life, had we labourers to spare for this work. The suspiciousness of the people, in this city at least, is fast wearing away; we have no trouble in building houses and chapels anywhere within the walls. Schools are established readily, both male and female, and generally a goodly number of people are present at our chapel ministrations. The officers do nothing to hinder us, and the people treat us kindly—so that we come in and go out, teaching and preaching, with none to molest or make us afraid. We hope that it will not be long when some way will be opened into the interior of China, for the further promulging the glad tidings. But who is there to go? Do not the churches at home, do not ministers of the gospel, and those preparing for the ministry, have a responsibility in this matter? Christian love is expansive in its influence—and how can churches at home flourish, who withhold their interest from the wide spread of the gospel? We long to hear of more missionaries coming to China; men who are willing in season and out of season to serve their Master. God grant that this chastening which his servants are experiencing in the removal of their number, may call forth the sympathies of Christians everywhere. H. V. R.

AFRICA: CORISCO MISSION.

LETTER OF THE REV. J. L. MACKEY: EVANGASIMBA, FEBRUARY 15.

I have just now an opportunity of sending a letter to Fernando Po, to go in the steamer by way of England. It will perhaps reach you some time before the "Lowder" arrives at New York. The Lowder will sail from this part of the coast in a few weeks, and all our letters will be sent by it except this sheet, which I send in advance. I may as well mention here, that the line of mail steamers from England to Fernando Po, is fully established now, and you can write to us monthly by way of England, if you have anything important to communicate. Fernando Po is about two hundred miles from Corisco, and there are vessels continually passing from Gaboon and Corisco to Fernando Po, and back. The postage I suppose is high, but I have not been able to learn how much it is.

Brother McQueen arrived here January 29. I was down in Gaboon with our boat and brought him up. The Lowder arrived in Gaboon two days before, but Captain Brown wishes to continue his trade, and did not get our freight here for two weeks after his arrival in Gaboon. The flour, &c., which you sent us, packed in stout casks, is undoubtedly in fine order, but I have not opened any of it yet. All our freight arrived in as good order as we could expect.

Mr. McQueen has been quite well since his arrival. We have concluded that for the present, at least, he had better live with us here. You will hear from him particularly by the Lowder. He preaches on Sabbaths in King Mumba's house through an interpreter. As soon as the weather is suitable, we will build a chapel near Ugobi, where first we settled, in which he will have service on the Sabbath. He is in very good spirits and joins heartily in the work. I trust we may be long spared as fellow labourers here.

Mr. McQueen has taken charge of the boys' school; if his health is continued we hope it will go on uninterruptedly. He has one of the young men who has been living sometime in the mission for an assistant. This is but the third day of the school under Mr. McQueen's care, and the number of names entered is about seventy. There are a number of these, however, that will be irregular. We will take several more boys to board, but for the present, I think we will not make the whole number over eight or ten. I do not like the plan of having the boys and girls boarded at the same station. It will give us more care than if we had them at separate stations; and it is our design as soon as we are sufficiently reinforced, or as soon as we would think it prudent for Mr. McQueen to live at a separate station, to move the boarding-school for boys to Ugobi.

The girls' school is succeeding fully equal to our expectations. The day scholars in it are very irregular, as we expected, and they will, we fear, be but little benefitted; but those whom we board, are making very good progress. They are active, sprightly girls, and we have high hopes for most of them.

The church and Sunday-school here are still well attended. The average attendance in the Sunday-school is over fifty. The attention given to our instructions seems to be good. There are six of the young men who have been longest in connection with the mission, who have come to me on several occasions for special religious conversation. Though their minds are still dark, I cannot but think that they are under the influence of God's Spirit.

EXTRACTS FROM A LETTER OF REV. GEORGE M'QUEEN, JR.

We have been permitted to make some extracts from a letter of Mr. McQueen to his friends at home. They will be read with much interest. This letter was despatched from Cape Coast on the 12th of January. He reached Corisco on the 29th of that month.

We remained at Monrovia four or five days, including the Sabbath, which I spent on shore with brother Wilson, with whom I was acquainted at the Seminary. He was not very well, having had a slight attack of fever a few days previous, from which he was not entirely recovered, although able to go about with me, and attend to such matters as did not require the strength of a strong and healthy man. He appeared quite well, though a little pale. Mrs. Wilson, also, was just recovering from a like attack. Both appeared happy and hopeful. I think he has perhaps quite as much to attend to, as a proper regard for health will permit, if not rather more. Besides being principal of the Alexander High School, which has his attention five hours daily five days in the week, he has charge of the Presbyterian church. His people, however, sympathize with him, and show a readiness to have him relieve himself as much as he can. He enjoys the confidence of all, I believe. He has an important and responsible post, and should be remembered by us in our prayers for the success of missions in Africa. With the blessing of God, he will be able to accomplish much, as these are "the beginning," the "days of youth," of Liberia—valuable, precious, to a nation, as well as to an individual. Those who are now engaged in the education of her youth, giving instruction to her people in religion, and legislating in her halls, are laying the foundation, and cannot but have a great influence for her weal or woe, in her more advanced days. This consideration gives an importance to her present efforts, which they would not otherwise possess. Liberia is now forming her character, and though at present she promises well, yet she is young, and may be led away, being puffed up by rapid growth and prosperity.

I spent some happy hours with brother Wilson and his wife, at the residence of the Hon. B. V. R. James, (coloured,) who is also connected with our Board as a teacher. Brother Wilson is fortunate in having one so well acquainted with the climate, and so well qualified by experience and theory to give advice, daily, or hourly if necessary, for the care of his health; for here especially "prevention is better than cure."

I was present the day the Legislature of Liberia opened. They were in "joint session." All things were conducted quietly, and with dignity. Their flag is "a lone star, and stripes."

The next place we stopped at was Greenville, the chief town of Sinoe county. I spent one day on shore with the Rev. Mr. J. M. Priest, (coloured,) who is our missionary at that place. He received in the United States, his education, both literary and theological. I found him an unassuming and kind man, and one who seems to be a good man, anxious to benefit all around him. He began here with but one church member. His church now numbers about forty or forty-five. This is encouraging.

[At Cape Palmas, Mr. McQueen refers to the wife of a physician in language that will gratify many of our readers who remember her. After speaking in warm and respectful terms of the Dr., he says:] His wife was formerly connected with our mission as teacher at Settra Kroo, with whom I was highly pleased—quite pleasing in her address, intelligent, and one who appears to be a sincere Christian, zealous and consistent. We soon became acquainted. At the Seminary I was acquainted with Mr. Biggs, of Cincinnati. His father was to her as a father, having brought her up and educated her. This led to many pleasant remembrances.

[Proceeding down the coast from Cape Palmas, the vessel stopped occasionally at the native towns for trade. Referring to this, Mr. McQueen says:] The trading scenes I cannot enlarge on at present. We have large companies on board—kings, and governors, and common people. All talk, all are interested in every trade, all are ready to steal, all are beggars. After the trade they must have their *dash* (present). All are anxious for this world's goods. During the trading all is confusion. There is much that is annoying, and not a little that is amusing... At other places, canoes come off to us from the shore, and trade as we pass along. Some have more, some less, to sell. Among the latter class, you might see a giant-looking fellow, with a *single* potato, or *one* egg, or a fowl as large as a pidgeon. This kind of trade supplied us with pork, fowls, eggs, vegetables, and fish, and for amusement, monkeys and parrots.

We will not quote farther extracts from this interesting letter, which was not intended at all for publication, but will add a few lines, showing the spirit with which, by divine grace, our missionary brother goes to his work. After referring to his being now separated from former comforts and Christian society, but being able still to look unto God as an all-sufficient portion, and after speaking of the importance of the prayer, "Lead me in the perfect way. Sanctify and make me useful. Prepare me for all that thou hast prepared for me in this world, and for thy presence in the world to come!"—he then says, "You will see that I am neither rejoicing without fear, nor sorrowing without hope. I have great cause to be humble and grateful."

MISCELLANEOUS.

THE BEST EMPLOYMENT FOR CHURCH COURTS.

In the constitution of our Church, the Presbytery holds the same relative position as the Bishop does in the platform of Episcopal polity. Both are appointed to exercise power and authority in all matters ecclesiastical. Now, who bestowed this power, and promised his presence and blessing in the legitimate exercise of this authority? The Lord Jesus Christ, the Great Head of the Church. And he has done so under a royal ordinance which we find enrolled in the statute-book of heaven. Which is that, and where is it to be found? Ask the prelate, ask the Presbytery, for their warrant in discharging these high judicial and administrative spiritual functions which they assume, and see if they do not instantly, and with one accord, point to the grand commission embodied in these words:—"All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Amen. Or, as it is in substance recorded elsewhere—"Go ye into all the world, and preach the gospel to every creature."

Here, three things are set forth in terms the most unambiguous: *first*, the nature of the office, *teaching and preaching* the Gospel; *second*, the *power and authority* essential for the right discharge of its apropriate functions; *third*, the *appointed sphere* within which these functions, so fenced and guarded, are to be exercised. Now, if we appeal to this divine ordinance for the knowledge and enforcement of the *two former*, are we at liberty to exclude wholly from our view its authoritative decision in reference to *the latter?* Are we at liberty to cut, and carve, and mutilate a divine commission, and take what portion suits our taste, or prejudice, or inclination, or indolence; and altogether pretermit such parts as do not chime in with any one of these? Would it be fair or honest dealing to make the attempt? How could such procedure be tolerated, were it a commission delivered to any of the servants of an earthly monarch? How would it be dealt with in the case of an appeal before the judges of the land? And shall we take liberties with a commission from the Lord, our Creator and Redeemer, which we dare not take with one issued by an earthly potentate? If the nature of the office, and of the power and authority attached to it, be expressly defined; if the *extent of the sphere* be also expressly defined; and if we constantly appeal to the commission for the assertion and vindication of the former, are we not bound—solemnly astricted—both in justice and consistency, to appeal to it for the assertion and vindication of the latter? Now the sphere is peremptorily marked out under the determinate and all-comprehending designation of "*all the world*," "*all nations*," "*every creature.*" And if the same divine authority, which has prescribed the office, and communicated the power, has in like manner specifically pointed out the field and province of administration—what authority less than divine has any right or title to alter, modify, or curtail the latitude or longitude of its bounds; which are none other than those of the habitable globe? To venture to do so, is, in reality, disguise it as we may, neither more nor less than presumptuously to fight against God.

Now if this command, in *its essential spirit*, be binding upon *every* professing disciple of the Lord Jesus, must it not, with an emphasis of peculiarity, be so upon those who are specially set apart for the office of the holy ministry—those whose *sole* business and profession it is to teach and preach the gospel to their perishing fellow-men? And if it be pre-eminently binding upon them *as individuals*, can it be less upon them in their *united corporate* capacity, when they convene, and constitute themselves, in the name of their Great Head and King, a Church Court, for the express purpose of exercising all that ecclesiastical power and authority which he hath been pleased to delegate unto them as ambassadors in his stead? Is it nothing that the commission, by which the power and authority have been conferred, specialized the *grand design* and *chief end* for which these were bestowed? What is that design and end? It is that the gospel should be preached to *every creature*, in *all nations*. In order to the effectual promotion of this great end, it is indispensable that there should be vigour of discipline, purity of doctrine, soundness of faith, and fervour of love. To maintain and perpetuate these in the bosom of the Church, a Presbytery, or Synod, or assembly of spiritual rulers, is privileged to exercise the necessary power and authority in the name, and by appointment, of the King of kings. But does the exercise of such endowments, for the exclusive benefit of professing Church members, constitute the sole end for which they were originally bestowed? Quite the contrary. Turn to the commission itself, and you must perceive at a glance, that the *chief end* for which they were communicated was the preaching of the gospel to *all nations;* so that the exercise of power and authority over the members of any Church can only be viewed chiefly as subsidiary to the furtherance of this great end—in the way of converting these into fitter instruments for its successful accomplishment. What, then, if, in any Church Courts in Christendom, it should be found that the means have actually been substituted for the end—or rather that, in the constant use of the means, the great end has been altogether forgotten for which these were originally instituted? What if it should be found that, in any land, Church Courts can really have met, month after month, and year after year, and can have entertained all manner of questions, except such as concern the chief object for the promotion of which all the power and authority which they possess were at first conveyed by the Divine Redeemer, and designed to be uninterruptedly transmitted from age to age, even to the end of the world.

What would be thought of such conduct in a parallel case in the affairs of earthly kingdoms and governments? It is well known that a Governor-General and Supreme Council are appointed by the British Crown for the maintenance of peace, and the administration of justice, through all the vast provinces of our Eastern dominions. What would be said of these functionaries, if, in the course of time, wearied with the fatigues of business, or regardless of the interests of Britain, or selfishly bent only on their own ease, and comfort, and enjoyment, they resolved to confine their superintendence to Calcutta and its neighbourhood; throwing an impassable barrier round this little territory; heaping up within it all the means of self-indulgence, and leaving the rest of the empire to assert its independence, and to continue, age after age, in open rebellion against their lawful sovereign? And yet this were but a feeble picture of the unparalleled anomaly—or treason, shall I call it?—of a Church of Christ, duly constituted and invested with power by its Royal Head, for the express purpose of teaching and preaching the gospel to all nations, yet resolving to abandon all concern with the world at large, to contract itself within one very little nation, and in all its deliberations to think of nothing, and care for nothing, but its own petty interests! If aught of this was once true of the Church of Scotland, how ought we to bless God for the commencement of a change which many of our fathers wished to see, but were not permitted? There is now scarcely a single Presbytery within the bounds of the Church, that has not, in its Presbyterial capacity, entertained the subject in some form or other. It has been my own privilege to address nearly seventy Presbyteries and Synods on the great subject of missions; and in almost every instance, much to the credit of the members, the meeting was convened for that specific purpose. This, itself, one would gladly suppose, is a pledge that the vessel which may have lain so long landlocked on a lee shore, idly reposing on its own dark shadow, has at last caught a portion of the breeze; and if so, with sails unfurled and banners streaming, let her resolve to enter no haven till she has circumnavigated the globe.

But though the good work has happily begun, let it never be forgotten that it has only begun. The subject of propagating the gospel at home and abroad, in obedience to the divine command, ought to occupy more and more of the time and attention of every Church Court, till, like the rod of Moses, it might swallow up and absorb, in its divine grandeur and surpassing interest, all minor themes. The express terms of the original commission, in virtue of which Church Courts are constituted at all, enforce the propriety, and duty, and necessity of such a course. The Supreme Judicature of this Church, setting itself the example, has strongly and earnestly recommended a similar procedure to all subordinate judicatories.

In compliance with this recommendation, there now stands, on the records of almost every Presbytery throughout the bounds of the Church, a resolution that it will hold one annual meeting expressly for missionary purposes, at which all within its bounds shall be invited to attend. In this new career of manifesting the recuperative energies of the Church, the Presbytery of Irvine enjoys the honour of having set the first successful example. And nobly and efficiently has it been followed by others in different parts of Scotland. And if, in not a few instances that could be named, the resolution so deliberately formed, has (from some *temporary* obstacles, we must presume,) been allowed hitherto to remain a *dead letter* in the statute-book, is the insinuation to be endured, that it is intended to remain so for ever? What! A Presbytery of the Church—a council of ordained ministers of the everlasting gospel—solemnly adopt and register an ecclesiastical canon towards the fulfilment of a long neglected duty, and yet as solemnly determine to hold it in eternal abeyance!—and thus violate anew the terms, conditions, and ends of their own commission, disappoint the expectations of the faithful, frustrate the hopes of a perishing world, and heap the most outrageous insults and mockeries on their Lord and Redeemer! It cannot be! The thing is impossible! The very hypothesis of its possibility must be denounced as an infamous libel!

It is confidently, therefore, to be anticipated, that the time is not far distant when every Presbytery shall be found vigorously implementing its own covenanted engagement to return to the discharge of a long neglected duty, and that the very few that have hitherto stood aloof, will ere long be seen marshalling side by side in the same noble cause. What a glorious spectacle in the sight of heaven and of earth. An entire National Church converted into a thoroughly evangelistic, or missionary, or apostolic Church! The heavenly impulse annually renewed in this venerable house, communicated through Synods into the provinces—through Presbyteries into smaller districts or dioceses, through ministers and Kirk-sessions into parishes, and through a localized eldership into every hamlet in the land! Is this a vision or chimera? It ought to be neither the one nor the other. Another Pentecostal effusion would, in less than a twelvemonth, convert it into a living reality. And why not implore the Lord unceasingly for the grace and strength, the will and the ability, to advance now with increasing velocity towards the realization of so glorious a result?

I know I am again treading on delicate ground. Some may set me down as a presumptuous intruder; but God is my witness, that it is in faithfulness and love, and under a deep sense of unworthiness, that I have entered on the present theme. Others may brand me as a dementate enthusiast; but how can the imputation of such a charge obliterate the facts of past history, or cancel the principles and laws of the divine economy? If there has been a dark age in the history of this Church, would he be its friend—rather, would he not be its bitterest foe—that would not bestir himself to chase away its blighting and bewildering shade? And who is not ready to confess that that must have been an age of worse than Cimmerian gloom, when Presbyteries and other Church Courts could meet, month after month, and year after year, constitute their meetings in the name of the Lord Jesus, read the minutes of a former sederunt, and, if there were no cases of petty discipline before them, no libels to prosecute, no ruinous church edifices or crazy manses to condemn, immediately dissolve, saying that there was no business before them. Oh! if one of the spirits of the just made perfect, or an angel from heaven, were present, how could he help exclaiming with unutterable surprise—What! no business! no business before a court of ordained teachers of the everlasting gospel, when there are still upwards of *six hundred million* human beings on the face of the earth, ignorant of the way of salvation, to all of whom ye are bound by your commission to employ the means of communicating the saving knowledge of Jesus Christ, and him crucified?

Was not such a state of things naturally calculated to alienate the affections of the spiritually-minded, and to excite the derision of the scoffer? Was it not calculated to diminish the reverence due to a Church Court, and to cover many of its enactments with contempt? How could a court, which seldom presented to a shrewd and discerning public any aspect but that of the grossest secularity, be patiently borne with in its spiritual decrees? Now, it is this bad, this consumptive state of things, we wish to see ameliorated. But a disease which penetrated so deep into the vitals, is not to be eradicated in a day. Let us thank God, however, for every incipient symptom of convalescence. To effect a perfect remedy will require time, as well as faith and patience. It is not from the established forms of Church Courts alone, or from the inveterate habits of some of the older members, that the difficulty of a return to an improved condition of things is to be encountered. So long have many of these been unaccustomed to the separate or corporate discharge of their grand evangelistic functions, that even the great body of the people may not, for some time, be made to understand how missionary proceedings of any kind can constitute any part of the *proper business* of a Church Court. For some time there may be misconception; there will be suspicion; there must be wonder. Of this many curious proofs might be given. Some time ago my eye happened to stumble, in a public journal, on a review of last year's Assembly. It concluded with a complaint as lugubrious as if it had been the winding up of a funeral dirge. And what think you was the burden of the complaint?—That the Assembly of 1838 had done nothing, and that its proceedings would create universal disappointment throughout the country. Why? Because it had not finally settled this little point about the form of process, and that other about the regulations anent calls; and so on through a well-strung bead-roll of petty littlenesses connected with home Church policy. All the while not the remotest allusion was made to the circumstance, that this Venerable House did occupy nearly a whole day in considering the great subject of extending the means of grace among the destitute outcasts of our native land; and devoted several hours of each of other three days to a consideration of the means of extending Christian education at home, and of diffusing the gospel abroad among the hundreds of thousands of expatriated countrymen, and the millions of heathens that never heard of a Saviour's love. And yet, may we not venture to affirm, that if any part of the proceedings more than another went up as a sweet memorial to the throne of the Highest, it would be that very part which related to the propagation of the gospel among the poor and the perishing, whether at home or abroad? Yea, more, may we not venture to add, that the surest way of ultimately arriving at an amicable adjustment of many of those questions on which parties differ, would be to multiply tenfold in assemblies, synods, presbyteries, and kirk-sessions, their friendly discussions on those *great catholic* questions on which *all*, without one exception, are *agreed?* The spirit of diffusive love, seizing and expanding all the kindlier elements of our nature, and drawing down the fire from heaven's altar, would gradually burn up and consume the dross of partizanship—and, fusing all hearts in the crucible of a holy zeal, would soon subdue all minds into the heavenly mould of forbearance, and peace, and unity. And thus, as in the case of the traveller in the fable, it would soon be found that those who will not be

beat down by the stormiest tempest of controversy, may soon be melted into kindly acquiescence by the solar beams of charity.—*Dr. Duff.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN APRIL, 1853.

SYNOD OF ALBANY.—*Pby of Troy*—Troy Second st ch 361 26; Lansingburg ch 126 71; Kingsbury 1st ch 16 59; Waterford ch, of which 30 to con JOHN C HOUSE, of Troy, N Y, l m 175. *Pby of Albany*—West Milton ch fem miss soc 17; Tribes Hill ch 10; Northampton ch 16 50; Galway ch 15; Princetown ch 41 10. *Pby of Columbia*—Windham 2d ch 12; Jewett ch 44 835 16

SYNOD OF BUFFALO.—*Pby of Michigan*—Plymouth 1st ch to ed *James Dubuar* at Ningpo 10. *Pby of Rochester City*—Rochester 3d ch Sab sch of which 14 to ed *Sarah Ray* at Ningpo 22 45; Port Byron ch 15, Ladies soc 12 59 45

SYNOD OF NEW YORK.—*Pby of Hudson*—Florida ch mo con 8; Hopewell ch 37 78; Goshen ch 175 34, less 10 for "*Foreign Missionary*," Sab sch to ed *Nathaniel Webb* and *Catharine Jessie McCartee* 50; Deer Park ch, of which 6 mo con coll 20; Hamptonburg ch 28. *Pby of North River*—Wappinger's Creek ch 12; Marlborough ch individual contributions 5 75; Rondout ch 20, less 6 for "*Foreign Missionary*," Sab sch to ed *Walter Crane Phillips* and *Martha H Wurtz* 25. *Pby of Bedford*—Red Mills ch S S Myrick 2 50; Croton Falls ch mo con 10; Bedford ch mo con coll's 55, Ladies miss soc 18; Gilead ch 26 50; Poundridge ch 15. *Pby of Long Island*—East Hampton ch 55 50; Smithtown ch 32 56; White Haven ch two members 1. *Pby of New York*—Forty-second st ch mo con 11 25, Sab sch to ed *Mohammedi* at Futtehgurh 25; Brooklyn 1st ch mo con 21 71; Madison Avenue ch mo con 44 30, less 10 for "*Foreign Missionary*;" Williamsburg ch mo con 25; Fifteenth st ch mo con 44; New York 1st ch mo con 154 69, Sab sch to ed *James Donaldson* and *Sarah C Dow* 12 50, to ed *W W Phillips* 6 25, and to ed *Mary K Lowrie* 6 25, Infant class to ed *Aaron B Belknap* 6 25; Brooklyn Central ch 60; Fifth Avenue and Nineteenth st ch mo con 25 80; Rutger st ch fem for miss assoc 45 04, Mrs Noah Smith 5; University Place ch mo con 42 69; Jersey City ch 294 09; Yorkville ch mo con 13 83 less 4 for "*Foreign Missionary*," Sab sch to ed *Mary Briant* 6; Brick ch ann coll 728 90. *2d Pby of New York*—Scotch ch Dr Post 62, Samuel Cochrane 100; Mount Washington ch 80 66; Canal st ch 2 16; West Farms ch 25 less 2 50 for "*Foreign Missionary*;" Mount Pleasant ch 70 17 2483 97

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Baskinridge ch 93 less 6 25 for "*Foreign Missionary*." *Pby of Passaic*—Newark 3d ch 32 82, A friend to con Rev ROBERT G VERMILYE, D D l m 30, Sab sch to ed *Samuel I Prime* at Spencer Academy 25; Chester ch 20; Mount Freedom ch 10. *Pby of New Brunswick*—Squan Village ch S 50; Princeton 2d ch Sab sch for Alexander High sch Monrovia 10. *Pby of West Jersey*—Camden ch Sab sch to ed *Levi H Christian* at Canton 25; May's Landing ch 20, a wedding fee 5, Mrs W's coloured class for Africa 5; 2d ch Cape May co 3; Bridgeton 1st ch Sab sch 41 59; Cape Island ch Sab sch 7 58; Williamstown ch 6; Cold Spring Sab sch 11; Bridgeton 2d ch 31. *Pby of Newton*—Harmony ch 26 53; Belvidere ch Sab sch to ed *John M Sherrerd* 6; Fox Hill ch 8; Newton ch 54 61; Hardwick ch 20 48; Upper Mount Bethel ch 12; Mansfield ch 15; Stillwater 1st ch 13; Stewartsville ch 47 05. *Pby of Susquehanna*—Towanda ch of which 1 33 from Sab sch 10. *Pby of Luzerne*—Newton ch 2; Wilkesbarre ch 50; Lackawanna ch 12. *Pby of Burlington*—Rev C Van Rensselaer, D D 200 849 91

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Penn ch 5 07; Crookville ch 5; Phila 2d ch a member 50, Sab sch miss soc to ed *Eleanor Cuyler*, *Mary Rice*, *James Nassau* and *William Dulty* 100; Tenth ch mo con 46 55, Hon R C Grier 10, Moyamensing miss Sab sch to ed *Achung* at Canton 35; North ch ann coll 160 less 10 for "*Foreign Missionary*," mo con coll's 121, Sab sch for sup of Rev A P Happer, M D at Canton 100. *2d Pby of Philadelphia*—Bridesburg ch 10; Brainerd ch Easton 20; Bristol ch mo con 11; Doylestown ch 41; Catasaque ch 4. *Pby of New Castle*—Oakland fem inst young ladies to ed *Eliza P Ross* 38, Rev J Grier Ralston of which 30 to con his mother Mrs MARY H RALSTON l m 50; Forks of Brandywine ch 50 50; Faggs Manor ch 41 94; Wilmington 1st ch of which 33 25 from ladies miss soc to con Mrs ANNA WIGHTMAN of Troy, N Y. l m and 20 38 from juv miss soc in part to con JAMES M WATSON l m 120. *Pby of Donegal* Lancaster ch 12, Sab sch 6 19; Mt Joy, Pa. Dr J L Zeigler 5; Middle Octorara ch of which 25 from ladies benev soc 45; Strasburg ch of which 2 50 from Sab sch 7 50; Columbia ch 45. *Pby of Baltimore*—Franklin st ch of which 14 86 mo con 25, Mrs Boyd to ed *Mary Elizabeth Boyd* at Ningpo 25; Washington F st ch mo con 16 37, youths miss assoc 8 88; Balt 2d ch mo con 50; Balt, Md. A lady 5. *Pby of Carlisle*—Fayetteville ch 18; Millerstown ch 20; Chambersburg ch 173 40, Sab sch of which 50 to ed *Mary I. Irvin* and *Daniel McKinley* 67 42, in all 240 82, to con Rev JOSEPH CLARK their Pastor l d and to con WILLIAM G REED, HUGH W REYNOLDS, and SAMUEL MCILROY l m's; Big Spring ch of which 15 from Sab sch 196 62 less 9 for *Home and Foreign Record*, Rev R McCachren 10. *Pby of Huntingdon*—Hollidaysburg ch ladies to ed *John Lloyd* 25; Presbyterial coll 10; Shirleysburg ch 8, John Brewster 80; Logan's Valley ch 2 09; Clearfield ch 8; Alexandria ch 87; Waynesburg ch a few friends of Israel for Jewish Mission 25. *Pby of Northumberland*—Lock Haven, Pa. Union Sab sch 12 25; White Deer Valley, Pa. Charles A Ludwig, M D. 10; Mifflinburg ch 12 53; Hartleton ch 4; New Berlin ch 39 50; Lewisburg ch Sab sch 2 75. *Pby of Eastern Shore*—Snow Hill and Pitt's Creek ch 14 2071 56

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Saltsburg ch 5; Cross Roads ch of which 5 mo con 31 42; Congruity ch mo con coll's 19 03; Mechanicsville ch 3. *Pby of Redstone*—West Newton ch 15 70; Round Hill ch 11; New Providence ch 15; Fairmount ch 6; Dunlap's Creek ch 20 19. *Pby of Ohio*—Pittsburgh 2d ch 27 50; Racoon ch Mrs Bitner 50 cts; Fairmount ch 18; East Liberty ch of which 3 30 from Sab sch 10 67; Pittsburgh 1st ch 57 33. *Pby of Beaver*—Hopewell ch ladies miss soc 10; Unity ch 10 18. *Pby of Erie*—Meadville ch of which 15 for Jewish Mission 45 305 52

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 1st ch mo con coll's 74 03; Ritchietown ch Rev A Paull 17 50. *Pby of Steubenville*—Steubenville 2d ch 62 26; Uhricksville ch 5; Carrolton ch 17 83; Fairmount ch 10 23; Chestnut Ridge ch 4; Harlem ch 6; E Springfield, O. Rev John Knox to ed *Joseph Knox* at Ningpo 20. *Pby of St. Clairsville*—Rock Hill ch of which 5 from Sab sch 64; Mount Pleasant ch of which 30 to con Mrs ALICE C CUNNINGHAM l m 163, a family to con Mrs ELIZABETH CLARK of Chanceford, York co, Pa. l m 30. *Pby of New Lisbon*—Deerfield ch 12, less 2 for "*Foreign Missionary*;" Hanover ch 6; Bethesda ch 8; Poland ch of which 10 for Chippewa and Ottowa Mission 56 50; Long's Run ch 32; Bethel ch 10 14; Coitsville ch 3; Canfield ch 29 25 628 74

SYNOD OF OHIO.—*Pby of Columbus*—Mt Sterling ch 3 50; Hopewell ch 4; Sciota ch 2; Lithopolis ch 14 50; Blendon ch 7 25; Truro ch 33 10; Mifflin ch 6 26; Columbus ch mo con coll's for China Mission 53 12, ann coll 120 61, Sab sch to ed *James Hoge* and *Josiah D Smith* 50; Circleville ch 22 78; Lower Liberty ch 9 12. *Pby of Marion*—Liberty ch 5; Upper Sandusky ch 16; Milford Centre ch 20; York ch 3 90; Marysville ch 8; Marion, O, Miss MARY JANE HAFT to con herself l m 30. *Pby of Zanesville*—Newark ch 68 89; Brownsville ch 10. *Pby of Richland*—Savannah ch 1 50; Mifflin ch 3; Ashland ch 16 72; Olivesburg ch 21; Bloominggrove ch 6; Haysville ch 31. *Pby of Wooster*—Wooster ch 55 98, Sab sch 6 57; Congress ch 6 60; Chippewa ch 10; Springfield ch 7; Northfield ch 23 42; Guilford ch 27 50; Jackson ch 13 50; Greene ch 4 23; Marshallville ch 2; Fulton ch 19 87; Mount Hope ch 10. *Pby of Coshocton*—Received from Treasurer of Pby 46 43; Coshocton ch 20; Nashville ch 5; East Hopewell ch 6; Berlin ch 20, mo con coll 16 82, Sab sch 10 42. *Pby of Hocking*—Athens ch 12 20; Barlow ch 5 35 898 14

SYNOD OF CINCINNATI.—*Pby of Chilicothe*—Hillsborough ch 118 80, Mrs. Sally Johnston, in part to con JAMES M. JOHNSTON l m 5, Mr. Fallis, in part to con Mrs ANNE FALLIS l m 10, Mrs L Barry and infant school 7, Rev S Steel 5, and Mrs Steel 2 in part to ed *S Steel* in India; Washington ch 10. *Pby of Miami*—Xenia ch 19; Dick's Creek ch 4. *Pby of Cincinnati*—Cincinnati First ch Ladies soc 260; Seventh ch mo con 16 80, ladies' miss soc 150, Sab sch 3 mo's coll's 31 54; Cheviot ch 2; Monroe ch 8 30; Mount Carmel ch 6 25. *Pby of Oxford*—Bethel ch 66; Hamilton and Rossville chs 29 750 60

SYNOD OF INDIANA.—*Pby of New Albany*—New Albany 1st ch 187 86. *Pby of Vincennes*—Indiana and Upper Indiana chs bal to con Rev S R ALEXANDER and WIFE l m's 22 30. *Pby of Madison*—Hanover ch 5. *Pby of White Water*—Shelby co, Ind, John M Gordon 2; Dunlapsville ch 8 225 16

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Delphi ch, Miss Elizabeth Robinson 20; Sab sch 6; Lafayette 1st ch Sab sch 18 56 44 56

SYNOD OF ILLINOIS.—*Pby of Schuyler*—Hopewell ch 3. *Pby of Peoria*—Bloomington ch Sab sch Miss Soc 13 75, Charlie A Ewing 25 cts; Lewistown ch 70 87 00

SYNOD OF WISCONSIN.—*Pby of Milwaukie*—Waukesha ch 5. *Pby of Dane*—Westminster ch Sab sch for American Indians 11 60 16 60

SYNOD OF IOWA.—*Pby of Iowa*—Burlington ch mo con 4 75

SYNOD OF MISSOURI.—A friend in Missouri 25. *Pby of Missouri*—Booneville ch 65. *Pby of St Louis*—St. Louis Mo, And. J. Hibler 5. *Pby of Palmyra*—Bowling Green, Mo, Miss M E Carr 3. *Pby of Upper Missouri*—Prairie ch 10 108 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—Elizabethtown ch 12 85; Big Spring ch 38 35; Louisville 2d ch ann coll in part 175 80, less 9 75 for "*Foreign Missionary*," Mrs Wm Short 10, mo con 13; Shelbyville ch mo con 25; Louisville 1st ch ann coll in part 180, mo con 23; New Castle ch Sab sch 7; Louisville, Ky, "a friend to missions" 5. *Pby of Muhlenberg*—Hopkinsville ch 42 45. *Pby of West Lexington*—Nicholasville ch 6 10 528 80

SYNOD OF VIRGINIA.—*Pby of Lexington*—Bethesda ch 6 50; Brownsburg, Va, Rev James B Ramsey 8 50; New Providence ch, a lady 4; Fairfield ch 7; Carmel ch 13; Bethel ch 63 cts; Staunton ch 1. *Pby of East Hanover*—Richmond 2d ch Sab sch for colportage in France 1 50 42 13

SYNOD OF NASHVILLE.—*Pby of Maury*—Pulaski, Tenn, E V A 2 25. *Pby of Nashville*—Smyrna ch 4 72; Clarksville ch of which 100 to con Mrs MARY C HENDRICK, and Mrs MARY A HOWARD l m's 122 55, less 17 62 for "*Foreign Missionary*," W M Stewart to con Mrs JANE STEWART l m 50, Sab sch to ed *John T Hendrick* 25; Nashville 1st ch ann coll in part 359 35, less 22 62 for "*Foreign Missionary*;" Nashville 2d ch ann coll 157 70. *Pby of Tuscumbia*—Courtland, Ala, Rev J H Lorance 1 682 33

SYNOD OF GEORGIA.—*Pby of Georgia*—Mount Vernon ch 27; Savannah 1st ch mo con coll's 100 58, Sab sch missionary box 10 44. *Pby of Hopewell*—Macon ch, of which 50 from Sab sch to ed *Robert L Breck* and *Heman Mead* in India 321 20; Augusta 1st ch 116 37; Milledgeville ch 48; Madison ch 10 30; Greensboro' ch 69 52. *Pby of Flint River*—Ephesus ch fem benev soc to con Rev FRANCIS MCMURRAY l m 50; Newnan ch ladies' benev soc for school at Wa-pa-nucka 10, and to ed *J Y Alexander* at Spencer Academy 5, family offering from Rev J Y Alexander 6; Columbia ch 165 72; La Grange ch 23 15; Bethany ch 10, West Point ch 5. *Pby of Cherokee*—Roswell ch 40 80; Sardis ch 6; Peavine ch 20 cts; Carthage ch 2; Rome ch 35; Dahlonega ch 6 1068 28

SYNOD OF ALABAMA.—*Pby of South Alabama*—Valley Creek ch of which 16 from coloured members for African Mission 141; Black's Bend ch 10; Selma ch 5; Centre Ridge ch 25; Pisgah ch 22; Mt Pleasant ch 48; Newbern ch 17; Marion ch 30; Fairview ch 50; Mobile, Government st ch 225; Mobile, 2d ch, of which 40 from Sab sch to ed *Edward P Smith* 200; Mobile, Bethel ch Sab sch to ed *Alexander McGlashan* 20, less 6 for "*Foreign Missionary*," Creole Sab sch to ed *John Chapman* 5. *Pby of Tuscaloosa*—Greensboro' ch Sab sch to ed *William Stedman Peck* 10 802 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Jackson ch 88, Sab sch to ed *Leroy Halsey* at Spencer Academy 28; Ebenezer ch 11 80; Natchez ch mo con 94 67, Sab sch 33 10, coloured members 14 25. *Pby of Louisiana*—Plaquemine ch 27 50, Rev Benj Wayne 10, Sab sch to ed *Susan Hildreth* at Ningpo 25, servants on Mrs Robertson's plantation for Africa 1 75; Carmel ch 11 50; Liberty ch 18 60. *Pby of Tombeckbee*—Dry Creek, Miss, Rev John C Baldwin 6 92 371 09

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—Water Valley ch 10; Sand Spring ch 5; Holly Springs ch Sab sch to ed *Sarah B Thompson* 10 25 00

SYNOD OF THE PACIFIC.—*Pby of California*—San Francisco, Cal, coll at opening of Chinese Chapel 215, H M Hale for Philosophical Apparatus 100 315 00

Total receipts from churches $13,203 84

LEGACIES.—"——" Ala, Interest from Underwood Estate 30; Gettysburg, Pa, Legacy of Miss McNeely 297 76; "——," Michigan, Estate of Wm Hay 18 67; West Newton, Pa, Estate of Rev W Swan, for African Missions 1000; Pittsburgh, Pa, Estate of Dr Gladden 71; Estate of Thomas Patterson 50; Legonier, Pa, Legacy of Thomas Willson 90 1557 43

SEMINARIES AND COLLEGES.—Princeton N J Theological Seminary Miss. Bib. Tr. and Education Society 30 00

MISCELLANEOUS.—A friend 20; Jersey Prairie Ill, J F Bergen 200; A friend 20; Newark, N J, William Rankin, to ed *Matilda W* and *Emma W Rankin* at Ningpo 50; Annapolis, Md, Com Stribling 50; Two friends for Papal Europe 100; An old Presbyterian 25; A friend 52 50; A lady 46 89; A lady and gentleman 25; New Brunswick, N J, Rev J J Janeway D D 700; proceeds of sales of memoirs of Rev W M Lowrie 313 36; of sales of sermons of do 222 18 1,824 93

Total receipts in April, 16,616 20

WM. RANKIN, JR., *Treasurer.*

Note.—The $72 acknowledged in the last Record as from Washington Church, Fayetteville Pby, should have been *Wilmington Church.*

DONATIONS IN CLOTHING, &C.—Sab sch South Salem ch N Y, 1 quilt 6; one box clothing for Otoe and Omaha Mission, of which 23 from ladies of 1st ch Apple Creek, 12 50 from Pleasant Hill ch, and 4 from Brazeau ch Mo; Fem For Miss Association of Rutgers st ch N Y, one box of clothing for Chippewa and Ottowa Mission 144 72; Young ladies' sewing soc of Pittsburgh 2d ch, one box clothing for Iowa Mission, 65 90; Ladies Miss Soc of Philadelphia 10th ch one box clothing for the Messrs Martin, Ningpo; Ladies of Chelsea ch N Y, one box clothing.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. GEORGE W. MUSGRAVE, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

DEPOSITORY AT LOUISVILLE, AND THE PRESBYTERY OF MUHLENBERG.

Extract from the records of the Muhlenberg Presbytery, in session at Marion, Kentucky, April 16, 1853.

"A communication from Dr. Humphrey, relative to the establishment, in Louisville, of a Depository of the Books of our Board of Publication, was read, and the following resolutions adopted unanimously, viz:

1. *Resolved*, That this Presbytery desire the establishment in Louisville, of a Depository of the books of our Board of Publication, as proposed in the letter from Dr. Humphrey.

2. *Resolved*, That the churches under our care be recommended to contribute liberally for the accomplishment of this object.

3. *Resolved*, That we recommend to the Board of Publication the appointment of a suitable agent to raise the requisite funds, and that his salary be paid out of the collections he may make.

4. *Resolved*, That the Stated Clerk be instructed to transmit a copy of this minute to Rev. Dr. Musgrave, Corresponding Secretary of the Board of Publication.

By order of Presbytery.

JAMES HAWTHORNE, *Stated Clerk.*

LETTER FROM THE REV. JOSEPH MAHON,

ONE OF THE AGENTS OF THE BOARD IN THE SOUTH.

Dear Brethren—In rendering to the Board an account of my labours during the past year, whilst I regret that I cannot report as large collections as in some former periods of my connection with you, still I am not without the hope that the results may be no less important to the general interests of the cause.

With the exception of a few weeks, when interrupted by indisposition or unfavourable weather, I have prosecuted my agency without intermission; preaching not only on the subject of my mission—explaining our plans and mode of operation, and "with all long-suffering and gentleness," entreating the brethren to come up to our help, but as opportunity offered, availing myself of the privilege of proclaiming the gospel of the blessed God to sinners.

I have presented our cause in portions of the several States of Georgia, North and South Carolina, Tennessee, Mississippi, and Alabama; and I am happy to be able to say, that everywhere I have been kindly received, and have met with more or less success.

Some of the Synods have engaged to do the work for themselves, believing that by establishing depositories within their own bounds, they will not only present facilities and motives to those in their immediate proximity for procuring the publications, but be better able to supply their whole field at seasons when transportation from the North might be difficult. In these circumstances, large contributions directly to the Board could not be expected. My object has been, whilst within the limits of these Synods, to co-operate with the brethren in their local arrangements; picking up the "crumbs" for you, for I occasionally find those who insist on their contributions being sent to the parent Board. And the fact is, I have rarely met a person to whom your plan of operations, when properly understood, did not commend itself above all local arrangements. This is the result towards which things are tending. And the opinion is becoming general that the system pursued by the Board is not only the most simple, but the most effective and economical.

Having travelled extensively, and mixed with all classes of society—religious and irreligious—those of my own and those of other denominations, I have found the testimony universal, as to the excellence and cheapness of our publications, and the importance, in this day of lax educational training, and of "trashy literature," of sending them to every community in our land.

Amongst the thousands to whom I have preached and applied for aid, I have found scarcely an objector, and the liberality as great as would have been shown to any other object of benevolence.

Occupying the sober position which our Church does, in reference to the ultraism of the times, we have advantages for doing a work of this kind, in the Southern States, which some others do not possess.

Although I feared that I might be embarrassed in my efforts, it has always been a sufficient passport that I was acting for our Institution under the control of the Old-school Presbyterian Church. Under the discouragements necessarily connected with the life of an agent, these considerations have sustained me.

And now, after expressing my acknowledgments to the brethren who have given me their sympathy and aid, I have only to say that the Board has every reason for thankfulness and hope. The seed you are sowing is too precious to be lost. Thrown out upon the field, the almighty Husbandman will guard it with his providence and nurture it with unseen showers, until it spring up, and bring forth fruit to the praise of the glory of his grace.

The history of the past encourages for the future. Cases are constantly coming to my notice in which applicants for admission to the Church attribute their religious impressions to the reading of some of our publications; and pastors have uniformly expressed the sentiment that they have found no more effective auxiliary in their work.

Whilst it is not consistent with the general policy of the Board to establish depositories in all the places where it might seem desirable, I believe an immense amount of good would be done, by depositing with those who would consent to become voluntary Colporteurs, especially where they have large missionary fields.

The longer I labour in this service, the more am I impressed with the importance of zealously prosecuting the good work. You can number the volumes and pages that have gone from your hands; but the influence of the truths communicated cannot be told. It will be learned only from the chronicles of eternity.

Go forward, then, and the blessings of many that are ready to perish will come upon you. Respectfully your fellow-labourer in the Lord.

Extract from a letter of the Rev. James I. Brownson. Washington, Pa. March 26th, 1853.

"I am confident the Board of Publication is growing in the affections of our people every year; and the same may be said of this region generally. I regard it as embracing no small part of the power and hope of the Presbyterian Church in these days of trial."

OUR NEW PUBLICATIONS

POPERY AGAINST COMMON SCHOOL EDUCATION; in four Letters to Bishop O'Connor and Governor Bigler, by M. W. Jacobus, D. D. 88 pp. 18mo. Price 6 cts.

The following Introduction, written by the Editor of the Board of Publication, will explain the occasion and object of this small but important work.

"The following letters from the Rev. Melancthon W. Jacobus, D. D., Professor in the Western Theological Seminary, will speak for themselves. They were occasioned as will be perceived, by the bold assaults of the Roman Catholic (so called) "Bishop of Pittsburgh," on the popular system of common schools, recognized and sustained by the Commonwealth of Pennsylvania; and by the insidious attempt to induce legislative action for the support of the very worst form of sectarianism. The Bishop in Pennsylvania has united in an evidently concerted measure, by which the Roman Catholic Bishops in the United States hope to accomplish one of two favourite objects, viz., to subvert the system of common school education, now so prevalent in the country, or at least to divert a part of the general fund, raised for this purpose, to their own contracted, illiberal, and anti-American schemes. The views expressed by Dr. Jacobus will meet with a hearty response from every enlightened American, and they are now presented in this form, in hope that they will meet the eye, and secure the attention of the people in general, and of our legislators in particular.

The best interests of society require that every new development of Popery in the United States should be vigilantly regarded, and promptly exposed. Its whole past history proves that it is inimical to free institutions; and it is rapidly losing all traces of those modifications, by which many unreflecting persons supposed it was adapting itself to the genius of our republican government. As it increases in power, it discloses its true character; and the perpetuity of our institutions will materially depend on our being awake to its true tendencies, and counteracting its obvious intentions. *Obsta principiis* is the just rule of action in reference to a system which, under a religious guise, is radically political, and at once grasping, ambitious and inimical to the most cherished, social, civil and religious liberties of the human race."

We transfer to our columns an extract from the first letter to Governor Bigler, which will not only furnish a specimen of the style of the Author, but may serve to interest our readers in the great question at issue between the friends and opponents of our present American System of Common School Education.

"*Sir*—Your worthy zeal for the perfecting of our public school system, as exhibited in your annual message, has drawn forth a notable manifesto from the Roman Catholic Bishop in this city. I make no apology for this counter address. The subject is momentous. It is not too much to say that the proverbial sophistry of the school of Loyola appears in this new device, and entitles it to public examination. And it is not to inform you, be assured, but to reach the community for whom "the letter" is especially framed, that I undertake this running review.

The letter is, in substance, a *protest*, a *plea*, and a *plan*. The protest is against our noble and universal school system. The plea is for Roman Catholics alone, who are alone aggrieved. The plan is, not to remove public burdens, and promote the general weal, but, as is frankly avowed in the concluding paragraph, to redress the grievances referred to in the protest. We look, then, in the protest, for the burdens complained of. Is it, that the Romanists, being the wealthiest and most numerous class, are paying the largest tax, and virtually providing for the education of Protestants in our land? No; for the very opposite is the well known fact. And on this score the heavy burden is upon Protestants to provide the means of education for Roman Catholic children. This, however the boon may be rejected, is the intent of our public school system—to offer to a class not over-wealthy nor over-numerous, except in children, the benefit from tax on Protestants. How is it, then, that what was meant for a favour, and works as a favour in every other case, proves, with these, a grievance; This question is a grave one, and affects the whole subject, and must throw light on all the sequel. Whence is it, that a system of free principles, which enfranchises all others, *disfranchises*, as the Bishop declares, *every Roman Catholic?* It is worthy the attention of our legislators, how far this difficulty must keep up a steady and incessant war upon all our free institutions. There is no disguise here. The Roman Catholic religion is here confessed to be that very unique, peculiar, implacable thing, which is not suited for our free institutions. But this admission absolves the State; nay, it *warns* against legislation on such grounds. For the moment you legislate for any one religion, to suit its interests and plans alone, that moment the most sacred principles of our Government are violated. That the plan of the Roman Catholic Bishop proposes this special legislation, under the guise of a most general system, will be shown.

But first observe, our public school system, which is the pride, not of Pennsylvania alone, but of our whole land, is truly an American system. It is framed for the masses. Its kind and wise object is to amalgamate from such various elements, all national interests, and to run into the new mould of our institutions the children of all others *with our own*. A vital condition of our liberties is, that all must be American—must be trained to the same sense of individual responsibility, and to the same freedom of conscience—as *freemen* fitted for free institutions.

This has been held an object worthy the highest care and most liberal expenditure of the State. To this same end all our institutions bear. And the fostering of national, sectional, or sectarian prejudices, is counted hostile to the public interest. But this plan is essentially anti-American. It stands in the way of this very working—opposes any such fusion of all varieties into this mould of our free principles, and aims to wall up and hedge around this Roman Catholic body in our bosom as an empire of its own. Can we pay a *bonus* for this? Can we legislate on such behalf and for such an end! It comes forward even in open protest, against the institutions which are our pride and boast. Our motto "of equal rights" is complained of as inequality to them. And where, as in this case, they have the same vote in the choice of the public school officers as any, the grievance is, *that somehow, and how it is not said,* our popular plan does not suit them. And we are gravely called upon to break up our whole system of popular education, and conform it to the demand of the Roman Catholic hierarchy among us.

But let us examine, 1st, the planning; 2d, the plan.

1st. We see in this an ingenious attempt to get indirectly what has been so often applied for directly in vain—sectarian legislation. This it is the just and peculiar policy of our American government to refuse, however covertly brought forward. And here, by a plausible device, worthy of Antonelli, we are called to break in upon this first principle of our religious liberties, "protection for all, provision for none." The aim is, to open a way for Roman Catholic recognition and discrimination on our statutes—to begin at the beginning, and where a plea of religion and conscience can be made, so as to have Roman Catholic employees, as such, in the pay of the State. It is an easy step from school teachers to other officials, till this very precedent be pleaded for Roman Catholic judges and justices, on the plea of properly guarantying Roman Catholic oaths! The principle being once conceded, we have it carried into all state and national affairs. And the plan is, in effect to open the way for a re-union of Church and State, however remotely connected with this beginning. This measure would give them their first finger in the public purse.

2d. The planning aims, as will be seen, to accomplish *indirectly* what cannot be done *directly—the control of our public education.* According to the present system, this is made impossible. Hence it must be demolished, as in the change they could not be losers, and in the new arrangements their tactics might work great gains. Jesuit education, with all its complicated apparatus, has been the curse of all other lands, politically and morally, and to open the door to it has been the ruin of governments. The Jesuit reasoning here is plainly in the face of their well known principles, and therefore is only a device. In all Papal countries, the position is, that the State is bound to control public education. Witness the demands to this effect now making in France, and in all Papal quarters. But what if the State be Protestant? Then indeed they can do better by having the field open for competition. And at once education is *not* a social thing, but an individual matter—*not* for the State, but for the parent! Mark the concerted movement to this end in these United States. To-day, Roman Catholic Bishops are reported as "log-rolling" in the Legislature of Michigan. The war has been raging in Ohio; and after many a battle and defeat, has broken out afresh in New York. And the Bishop of Pittsburgh, in his measure, *works at the same wheel,* taking his cue from the editor of the Freeman's Journal of January 3d. Something is hoped for from this loose-and-wide-open plan, echoed by the Bishop from his head-quarters.

Let us see—"every one setting up a school" would draw *per capita* from the State fund. At once, from the over-running foreign supply, these Jesuit *solitaires* would swarm among us. There would soon be a dozen schools where there should be one, and all located so as best to serve the plans of the Roman Catholic Church.

"*The working*" is, that easily our American children are drawn in, and obtain a Roman Catholic education. The plea of economy or convenience of location will avail with many. Indifference will rule with more. And the competition, which in commercial things is equal, becomes here, in ecclesiastical things, vastly unequal, by *their better tactics, more numerous ecclesiastics, and more determined sectarian aims.*

This measure, *which could not be at all reached without State funds,* would thus be fostered by our own Protestant taxation, and by our own government patronage. And whilst there is the faintest remembrance of our freedom from Popish rule, as our choicest birthright, the State will sooner be dissolved in anarchy, than this will be conceded.

But the planning is, thirdly, to *increase the forces of Popery among us, and the power and agencies of the hierarchy.* We can see "the working," in other lands. Where the State sustains, in any way, this Jesuit system, they defy competition—make headway against all resistance, and soon become the organized police of the Pope—the spies in every district—the *gens d'armerie* of this church despotism. We have reason to know that it is not the Roman Catholic PEOPLE, but the PRIESTS, who are at work against our school system. They refuse to the parents the privilege of sending their children to any other than their own schools, and to this end they control them by the terrors of excommunication and perdition. This is, therefore, a movement of the hierarchy, and we should first ask, are not these, the functionaries of the Pope, under oath to him as a temporal sovereign?

But yet further, the planning is—to do *indirectly* what has been attempted *directly* in vain—*to drive the Bible from our Common Schools.* The scheme hints boldly at this. It can be in this only, that their religion is interfered with, except it is negatively opposed by preventing its positive inculcation. The Bible, which all other denominations tolerate, because each claims to find its own religion there, and which only Romanists and infidels so attack—this is to be driven out by the scheme! Or, rather, the scheme is secretly to head off what cannot openly be proscribed among us. Yet the State is no less to be the patron or supporter of the schools. It is to be drawn into a measure so decidedly infidel—*à la Girard*—while the Bishop is crying out against infidel indifferentism! Let us see the *working.* The Roman Catholic schools we know would set aside even their own Bible, for it is against their system to have it vulgarly read. The other schools would be on the footing of our select and private schools, with no guaranty for the use of the Bible, and under no regulation to that effect. It would be left, except in mere denominational schools to the taste or policy of the teacher, and at least the State would abandon the great principle! And this is a leading object that is aimed at by all the new schemes of the Papacy for regulating our public education. Here observe, the attack is not directly upon the Bible. This has been tried in New York, and has signally failed. And now, under a guise of facilitating the legislation, simplifying the machinery, economizing the offices, &c., a blow is struck at the root of our free institutions, by disowing and discarding the word of God!

LETTERS TO A RECENT CONVERT. By a Pastor. 91 pp. 12mo. Price 16 and 22 cents.

These Letters were written during a season of religious interest among the people of his charge, and were addressed to persons who had recently been hopefully converted. They were printed at first for private and local circulation, and they are now presented to the public, with large additions. The author says, the suggestions contained in them are the result of experience, and are thought to have been found useful; and we add, that we have no doubt they will be found so by all who will give them an attentive and prayerful perusal.

THE RIGHT AND LEFT HAND BLESSINGS OF GOD. Designed as a cure for Covetousness. By the Rev. Nathaniel West, Sr., D. D. 78 pp. 18mo. Price 5 cts.

The author has discussed his subject with ability and presented his views in a manner that will interest his readers.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF APRIL, 1853.

Presbytery of Troy.

Second ch, Troy, to con Rev Thos P Field hon mem — 30 00

Presbytery of Albany.

Schenectady ch, per Rev J T Backus, D. D. — 70 38

Presbytery of Michigan.

First ch, per Rev James Dubuar — 9 00

Presbytery of North River.

Marlboro ch, Clemens Wygant — 1 00

Presbytery of New York.

Rutgers Street ch, — 217 00

Presbytery of Elizabethtown.

Windham, Mr S O Briant, per R Carter and Bro's — 5 00

Presbytery of West Jersey.

Williamstown ch, per Rev Charles E Ford — 2 00

Presbytery of Newton.

Belvidere ch, per J McWilliams, Treasurer, — 10 00

Presbytery of Philadelphia.

Second ch, "A member" 50; "G" 5; Scots' ch, per Joseph P Engles 152; Spring Garden ch, Rev Dr John McDowell 5, Hon Joseph Allison 5, John Hocker 5, Robert S Clark 5, Samuel N Hall 2 50, Evan Elwell 1, A K Wilson 1, Mrs Jane Collins 1, Walter Ross, collection 13 61; Crookville ch, per Rev J D Dudley 5; Central ch, Philadelphia, additional, James Campbell 5, Stephen Colwell 50, Thomas Beaver 20, Mrs Richards 5, (in all 301 65, less 18 75 for Home and Foreign Record) 61 25 — 303 36

Presbytery of Baltimore.

Madison street ch, per Rev R C Galbreath — 75

Presbytery of Northumberland.

Mifflinburg ch, per Rev William S Morrison 4 47; New Berlin ch, per Rev Wm S Morrison 2 50 — 6 97

Presbytery of Washington.

First ch, Wheeling, per Rev H R Weed — 80 00

Presbytery of St Clairsville.

Short Creek ch, per J M Kirkpatrick — 4 00

Presbytery of Wooster.

Sugar Creek ch, 10 38; Springfield ch, 1; Northfield ch, 2; Green ch 25 cts—all, per Lucas Flattery, Treasurer, — 13 63

Presbytery of Cincinnati.

Springfield ch, per J D Thorpe — 19 06

Presbytery of Sidney.

From late Judge Adams, (Legacy,) per Rev Wm Cox — 396 00

Presbytery of White Water.

Dunlapsville ch, per Rev John Gilchrist 7; Rising Sun ch, per Rev A Davidson 2 — 9 00

Presbytery of Lake.

Valparaiso ch, per Rev J C Brown — 10 00

Presbytery of Upper Missouri.

Lexington ch, per Rev A V C Schenck — 10 00

Presbytery of Muhlenberg.

Greenville ch, per Rev A Davidson — 3 25

Presbytery of Lexington.

Bethel ch, per Rev A Davidson — 9 00

Presbytery of Nashville.

Smyrna ch, per Rev A Davidson — 8 14

Presbytery of Tuscumbia.

Whitesburg ch, per Wm H Arnell, in part to con Rev Alexander Penland hon mem — 5 25

Presbytery of Harmony.

Cheraw ch 19 50; Pine Tree ch 8—per John Mathison — 27 50

Presbytery of Flint River.

Griffin ch 10; Muscogee ch 3 75; Ladies' Benevolent Soc of Newnan, Ga, 6—all, per Rev J Y Alexander — 19 75

MISCELLANEOUS.

Com C R Stribling 25 77; Rev Mr Paull 17 50 — 43 27

Total, $1323 31

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

On the 23d April, the Presbytery of Transylvania dissolved the pastoral relation between the Rev. James C. Barnes and the church at Perryville, Ky., on account of long-continued ill health. His post-office address is now Hustonville, Lincoln county, Kentucky.

The Presbytery of Louisville has dissolved the pastoral relation between the Rev. D. T. Stuart and the churches of Shiloh and Olivet.

The call from the First church, Brooklyn, New York, having been renewed, the Second Presbytery of Philadelphia have dissolved the pastoral relation between the Rev. H. J. Van Dyke and the church at Germantown.

CALLS.

The Rev. J. Napier Husted has received a call from the First Presbyterian church, Flanders, New Jersey.

The Rev. William Y. Brown has accepted a call to the church of New Lisbon, Ohio.

The Rev. D. X. Junkin, D. D., of Washington, District of Columbia, has declined the call of the church at Hollidaysburgh, Pennsylvania.

The Rev. James M. McDonald, of New York, has received a call to the First Presbyterian church of Princeton, New Jersey.

The Rev. E. B. Raffensperger has accepted a call from the First Presbyterian church, Urbana, Ohio.

Mr. Samuel Osmond has accepted a call as assistant pastor of the First and Second churches of Amwell, New Jersey.

Mr. William A. West has accepted a call from the Upper Path Valley church, Pennsylvania.

The Rev. Laferty Grier has accepted a call to the churches of Bacon Ridge and East Springfield, Ohio.

Rev. T. L. Cuyler has accepted the call of the Shawmut church, Boston, Massachusetts.

Rev. William H. Roane has accepted a call to the Presbyterian church, Monticello, Carrol Parish, Louisiana, where correspondents can now address him.

The Rev. R. S. Goodman has accepted a call from the First Presbyterian church in Cold Water, Michigan.

The Rev. Wm. C. Mason has accepted a call from the Albany church, Illinois.

ORDINATIONS AND INSTALLATIONS.

On the 13th April, by the Presbytery of New Lisbon, Mr. A. P. Billingsley was ordained and installed pastor of the church at East Palestine, Ohio.

On the 20th April, by the Presbytery of Raritan, Mr. Jacob Kirkpatrick, jr., was ordained to the gospel ministry, and has received a call as assistant pastor of the First Presbyterian church, Louisville, Kentucky.

On the 4th May, by the Presbytery of Philadelphia, Mr. Robert Watts was ordained and installed pastor of the Westminster church, Philadelphia.

On the 5th May, by the Presbytery of New Brunswick, Mr. John L. Nevius was ordained as an Evangelist, in the expectation of going to one of the stations of our Church in China.

On the 10th May, the Rev. John L. Kirkpatrick was installed pastor of the Glebe street church, Charleston, South Carolina.

LICENSURES.

On the 8th of April, Messrs. John Caldwell, R. V. Moore, and John C. Barr were licensed to preach the gospel by the Presbytery of Cincinnati.

On April 20th, James M. Platt, George S. Mott, and Judson H. Hopkins were licensed to preach the gospel by the Presbytery of New York.

On the 21st of April, Thomas Hempstead and Robert McCullough were licensed to preach the gospel by the Presbytery of Raritan.

On the 5th of May, Mr. John Jones was licensed to preach the gospel by the Presbytery of Philadelphia.

Mr. Wm. McConnell and Mr. Benjamin F. Peters have been licensed to preach the gospel by the Presbytery of Louisiana.

DEATHS.

On the 24th April, at Auburn, Alabama, the Rev. William K. Patton, aged 54.

On the 15th May, at Stillwater, Saratoga county, New York, the Rev. David King, aged 27.

On the 17th May, at Philadelphia, the Rev. Luther S. Gibson, a Commissioner to the General Assembly, from Brazos Presbytery, Texas.

MEETING OF THE GENERAL ASSEMBLY.

The Assembly commenced its Annual Session on Thursday, May 19th, at 11 o'clock, at the Central Church, at the corner of Eighth and Cherry streets, Philadelphia.

After prayer and reading of the Scriptures by the Rev. Dr. Spring, of New York, the opening sermon was preached by the Rev. Dr. John C. Lord, of Buffalo, Moderator of the last General Assembly, from Colossians i. 16—18, which has since been printed in the "Presbyterian Banner," and "Presbyterian Reporter." The exercises were closed with the benediction by the Rev. Henry Steele Clark, Pastor of the church.

The Assembly was then called to order for business, by the Rev. Dr. J. C. Lord. The Standing Committee on Commissions reported the names of about two hundred Commissioners who had been duly appointed.

The Rev. Dr. Leyburn, Stated Clerk, stated that he had received official information of the organization of the Presbytery of Passaic, by the Presbytery of New York; of the dissolution of the Presbytery of West Africa by the Synod of Alabama; and also of the organization of the Synod of Arkansas, consisting of the Presbyteries of Arkansas, Ouachita, Creek, and Indian. It was resolved that the names of these Synods and Presbyteries be enrolled, and that Commissioners for the new Presbyteries be admitted to their seats.

The Moderator appointed a Committee to examine the credentials of delegates whose commissions were defective.

The Moderator announced the death of the Rev. Luther S. Gibson, of Houston, Texas, a delegate to the Assembly from the Brazos Presbytery, who died in this city on the 17th instant.

On motion, the Rev. Shepherd K. Kollock, D. D., Nicholas Murray, D. D., and Joseph H. Jones, D. D., were appointed a Committee to take charge of the funeral services. It was also ordered that the body of the deceased be brought to this church, from whence the funeral should proceed to Woodlands Cemetery, accompanied by the members of the Assembly. Adjourned.

The Assembly convened again at 4 P. M. The coffin, containing the remains of the Rev. L. S. Gibson was placed in the middle aisle near the pulpit. The appearance of death in the midst of so large a body of strangers—away from home, and at their first meeting, cast a gloom over the Assembly, and sorrow was depicted in every countenance. The Rev. Dr. John McDowell opened the funeral services with a hymn, and reading a portion of 1 Cor. xv. Prayer was offered by the Rev. Dr. David Magie. The Rev. Dr. S. K. Kollock spoke in an eloquent and feeling manner of the deceased. He had known him before he entered the ministry; had known his worth, his talents, and his struggles. He graduated at the Theological Seminary at Princeton, with the highest honours, and, acting on the advice of the late Rev. Dr. Alexander, he went to the wilds of Texas, where he commenced the labours of his high calling. The Rev. Dr. Spring also addressed the Assembly on the mournful occasion. He spoke of his deceased young brother, who had gone from the scene of his labours on earth, and joined the general assembly of the saints in heaven. As a Christian he lived, and as a Christian he died—death to such has no terrors. Prayer by the Rev. Dr. Robert J. Breckinridge, after which, at about a quarter after 5 o'clock, the funeral proceeded to Woodlands Cemetery.

Friday, May 20th.—The Assembly was called to order, pursuant to adjournment, at 9 o'clock, by the Rev. Dr. J. C. Lord, who opened the session with prayer.

The minutes of yesterday's proceedings were read by Dr. Alex. McGill, and approved. The first business in order was the report of the Committee on the election of Delegates.

The Moderator then stated that the roll was complete, and that the next business was the election of a Moderator.

The nomination for Moderator was opened, when the following were put in nomination:—Rev. Dr. John C. Young, of the Presbytery of Transylvania; Rev. Dr. David Magie, of Passaic; Rev. Dr. Thomas Smyth, of Charleston; Rev. Dr. Charles C. Beatty, of Steubenville, and Rev. Dr. Robert Baird, of New Brunswick. The roll was then called, and the Clerk announced that 251 votes had been polled, of which Dr. Young had received 126. The Rev. Dr. Young was declared elected, and Dr. Lord resigned his place to the new incumbent, with a few appropriate remarks.

Dr. Young, on taking the chair, thanked the Assembly for the honour conferred upon him. Although he felt a diffidence in assuming the duties of this responsible station, yet, if there is a body of men over which it was a pleasure to preside, it was an an assembly like this, where all were Christians, and each desirous of promoting harmony of action. He felt it a privilege that he should be supported in the discharge of his duties by the kind co-operation of the Assembly.

The Moderator announced that the next business was the election of a Temporary Clerk. Six members having been nominated, the roll was called, and the Rev. Dr. B. M. Palmer, having received 130 votes, was declared elected.

The Hon. Walter Lowrie submitted the following resolution:

Resolved, That hereafter four additional Standing Committees shall be appointed by the Moderator, (the number of members to be left to the discretion of the Moderator,) one Committee for each Board of the Church, to which the reports of the Boards respectively shall be referred, as well as such other matter relating to them respectively, as the Assembly shall direct.

Dr. R. J. Breckinridge said, that without any knowledge of what the excellent brother had prepared, he had himself drawn up a resolution which differed from the one just offered only in one particular. He proposed that the business of the four Boards be referred to one Committee, instead of four. He would entitle it the Standing Committee on Boards and Agencies.

Considerable debate took place on the amendment, which was lost by a vote of 83 to 105.

On motion of Dr. McDowell, a Standing Committee on Theological Seminaries was added to the above.

Dr. Spring moved that the Report of the Princeton Seminary be made the special order of business for to-morrow. Dr. McDowell moved as an amendment, that the Report be received at once, both of which were lost.

Dr. R. J. Breckinridge said the most important business before the Assembly would be this subject of the Theological Seminaries. He desired that all the Reports go to one Committee and be considered together.

A desultory conversation ensued, when Dr. Henry moved that the subject be indefinitely postponed, which was carried.

With a view to give the Moderator time to appoint the Standing Committees, the Assembly adjourned at 12 o'clock.

Afternoon Session, 4 *P. M.*—The session was opened with prayer by the Moderator. The minutes of the morning session were read and adopted. The session was chiefly devoted to the appointment of the Standing Committees, and the place of holding the next annual meeting. The City of Buffalo, the City of New York, Nashville, and New Orleans were designated. On calling the roll, 131 voted for the City of Buffalo, 17 for New York, 65 for Nashville, and 9 for New Orleans. Buffalo was then declared to be the place where the next General Assembly shall convene.

Saturday, May 21.—The Assembly was occupied with preliminary business, and heard addresses from the Rev. Dr. Adamson from the Cape of Good Hope, and Dr. Kalley from Madeira.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, viz:

From	B. S. Parsons, Galveston, Texas	$25 00
do.	Church at Cheraw, South Carolina	93 50
do.	do. Roswell	12 00
do.	do. Belvidere	15 00
do.	Churches of Waynesburg and Newton Hamilton	18 00
do.	Churches of Huntingdon and Unity	23 00
do.	Church at Paoli, Indiana	10 00
		$196 50

GEO. H. VAN GELDER,
Treas. Trustees Gen. Assembly.

Philadelphia, May 16, 1853.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—California—Present Condition and Obligations of Protestantism, p. 82. More Ministers needed, p. 82. More Labourers needed, who will go? p. 82. Dying Testimony to the Gracious Doctrines of our Church—A Promising Missionary Field, p. 83. An Objection to Missions, p. 83. Receipts, p. 83.

BOARD OF EDUCATION.—I. Ministerial Education. Why are Candidates decreasing? p. 85. Theological Students and Pious Parents, p. 85. The Baptismal Covenant, p. 86. Ministers and Colleges, p. 86. II. Christian Education in Schools and Colleges. Catechetical Instruction, p. 86. Receipts, p. 87.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 88. End of the Missionary Year, p. 88. India: Lodiana Mission: Letter of the Rev. Levi Janvier, p. 88. Extracts from a Letter of the Rev. A. Rudolph, p. 89. Extracts from Letters of the Rev. J. R. Campbell, p. 89. Furrukhabad Mission: Journal of Rev. A. H. Seeley, p. 89. Extract of Letter from Rev. J. J. Walsh, p. 90. Allahabad Mission: Extract from a Letter of the Rev. L. G. Hay, p. 90. China: Ningpo Mission: Statistics of Missionaries in China and Reflections, p. 90. Africa: Corisco Mission: Letter of Rev. J. L. Mackey, p. 91. Extracts from Letter of Rev. George McQueen, p. 91. The Best Employment for Church Courts, p. 92. Receipts, p. 93.

BOARD OF PUBLICATION.—Depository at Louisville and the Presbytery of Muhlenbergh, p. 94. Letter from Rev. Joseph Mahon, p. 94. Extract from Letter of Rev. James J. Brownson, p. 94. Our New Publications, p. 94. Receipts, p. 95.

MISCELLANEOUS.—Our Rest, p. 81. The Wolf-Scalp, p. 81. The Assembly's Catechism, p. 81. Ecclesiastical Intelligence, p. 96. Meeting of General Assembly, p. 96.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 7. | PHILADELPHIA, JULY, 1853. | PRICE PER YEAR, *Fifty Cents.*

GREEN LEAVES FOR WINTER HOURS.

THE RIVER SONG.—A CAROL.

I stood by a river, when spring-leaves were green—
I saw the bud blossom and fall on the stream;
The bright wave was glancing around the gray stone,
Where foam-bells were dancing and singing this song—
"O ever! for ever! I am passing away!
And never! O never! my waters decay."

I stood by the river, in summer's rose-bloom,
When sunshine was smiling on temple and tomb;
The noon-beam was blushing in floweret and tree,
And o'er the green valley the song of the bee
Still sung with the river its soft syren song—
"O ever! for ever! my waters flow on."

I stood by the river, where flowerets had been;
The sere leaf was floating like weed on the stream;
The chill breeze around it was sighing "decay;"
The wave, dark and troubled, ran swiftly away;
But still this "for ever" was heard in its moan,
Though summer was ended, and tearful its song.

When winter had lighted her bright evening fire,
And beauty delighted with picture and lyre—
When golden thought opened her sibylline leaves,
And friendship with roses her holly-branch weaves,
When the heart to the loved one is singing this song—
"O ever! for ever! my music flows on."

I stood by the river—how silent its breath—
The ice-chain had bound it in cerements of death;
I said, "O! still river, I read on thy wave
A lesson of wisdom for *life* and the *grave:*
Now where, O! dark river, thy sunshine and song?
Thy joyous for ever? thy jewel-like foam?
The wind from the mountain has broken thy harp—
The sleep of the fountain has frozen thy heart—
Now so cold as yon statue of marble so pale,
Which moonlight has mantled with gossamer veil."
The sound of the river—ah! still was its tone,
As the voice of the sleeper beneath the grave-stone.

TIME flows like a river, through bloom and decay,
And ever! still ever! it passeth away,
But to the life-dreamer it singeth this song—
"No, never! no, never! my waters are gone."

I stood by a river—O! bright was its flow,
As the crown of the mountain of new fallen snow;
Or the glory that purples the Caspian Sea,
When sun-down is falling resplendently.
And Time on that river—a dream of the night,
A streak on a moonbeam—was lost in its light;
The music of ocean, a note in its song—
For *ever! for ever!* its waters flow on.—*M. P. Aird.*

LIGHT READING.

There is a species of literature that is everywhere to be met with under the well-known name of light reading. Scott was its Coryphæus, and his success has tempted a thousand imitations,

"In one weak, washy, everlasting flood."

You meet it in various shapes and disguises, the two-volume novel, the two-shilling romance, the fashionable monthly, and the trashy tale in the newspaper.

Far be it from me, in the spirit of fanatical bigotry, indiscriminately to proscribe all fiction, when Christ employed it for purposes of instruction, or to refuse to the overtasked mind an innocent or rational recreation. But I must be allowed to say, that, like some of the medicines of the pharmacopœia, this sort of reading requires a great deal of caution. It is best to err on the safe side, and to take too little rather than too much. I knew a lady who completely used up her stock of sensibility by devouring novels at the rate of fifty or a hundred a year; and when she came to a dying-bed (and it was an awful one,) her complaint was that *she could not feel.*

There are some things, as Sue's Wandering Jew and Mysteries of Paris, which I am not ashamed to confess I know only by reputation; and that reputation is sufficient. If for "every idle word" we *speak,* we are to give an account in the day of judgment, what is to be done with the idle words we *read*—much more with what is really reprehensible? Miss Edgeworth's tales are probably among the best; yet so good a man as Robert Hall confessed that it was some time before he could get rid of the benumbing effect they had on his personal piety. The reason is obvious. There is no religion in them.

Novel-reading, loose poetry, and theatrical entertainments should be shunned by all who desire to cultivate that spiritual mindedness "which is life and peace," life to the soul, and peace to the conscience. Nor let any one denounce the sentiment as narrow-minded or puritanical. The heaviest censures upon recreations of this sort come from their authors themselves.

Goldsmith, himself a popular novelist and play writer, gave this advice about the education of his nephew: "Above all things, never let your son touch a novel or a romance. How delusive, how destructive, are those pictures of consummate bliss! They teach the youthful to sigh after beauty and happiness that never existed; to despise the little good that fortune has mixed in our cup, by expecting more than she ever gave; and in general—take the word of a man who has seen the world, and studied it more by experience than by precept—take my word for it, I say, that such books teach us very little of the world."

Add to this testimony the pregnant facts, that Moore kept his voluptuous lines from the sight of his own daughter; and that the tragedian Macready has never allowed his children to frequent, and even, if I am not mistaken, to see the inside of a theatre. Are not these men good authority?

But we are not left to theory and inference alone. Schiller's Robbers tempted so many youths to the highway, that the government had to forbid the representation. Courvoisier, who murdered his master, was an admirer of Paul Clifford. Lovet, who was executed at Louisville, was an imitator of Jack Shepherd. Poor Spencer, who was strung up to the yard-arm, learned his lessons out of the Pirate's Own Book. The errors of the unhappy woman who figured in the Richmond tragedy, which terminated in her own disgrace and the death of her lover, were traced by her father to her passion for French novels.—*Watchman and Observer.*

BAD BOOKS.

The following, from the National Magazine, is suggestive of a train of reflections:—Bad books are as old as literature itself; but our age is a bibliographical epoch in this respect. It teems with literary maisma, and the desolating plague ranges about us, as do sometimes outbreaks of contagion in the physical world. Ejaculatory lamentations enough are uttered over it by individual good men, but sometimes more is requisite to arrest the evil—some moral sanity project, more comprehensive, more potent, if any indeed is possible. What it can be, we attempt not now to say; we but refer to the prevalence of the evil, and submit some general suggestions respecting it. * * The extent of this nefarious literature cannot only be inferred from the great variety of its publications, but it is seen staring us in the face, wherever we travel through the land. Agencies and depots are organized for it everywhere—it is the most omnipresent product of the press, except the newspaper. Though many otherwise respectable houses are engaged in it, partially at least, it is nevertheless acquiring such importance as to assume a distinct business position. There are firms of no inconsiderable pretensions almost exclusively devoted to it. * * We have said that we have no comprehensive remedy to propose for this evil. We know not that there is any; one remedial suggestion, however, we may make. It is, the moral sentiment of the community should be more powerfully, more scathingly directed against it, and against the men who uphold it. The meanness and enormity of the business in its details, is felt by every considerate man; but are the presses and the merchants engaged in it, branded as they should be? Do they not shelter themselves with comparative respectability, under that false and most dangerous corruption of business morality, which has, within some years, become too prevalent among us, and which teaches that whatsoever comes within the "line" of a man's business is right, and not to be embarrassed with questions of casuistry; that the general morality of his calling is to cover its secondary immoralities? It is this flimsy and demoralizing logic that still mainly sustains, in respectable trade and respectable hotels, the abominations of the liquor traffic, and innumerable downright iniquities that find shelter under it. Alas for the self-respect of men who can thus wilfully blindfold themselves to the great moral disasters they are inflicting on the world!—*Genessee Evangelist.*

Many flowers unfold their petals to the sun, but only one follows it constantly. My heart! be thou the sun-flower; not only revealed to thy God, but obedient to his influences.—*Jean Paul.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

ACTION ON REPORT OF THE BOARD OF MISSIONS.

MEETING OF THE GENERAL ASSEMBLY.

Mission Rooms, June 13, 1853.

The impression is decided that the meeting of the General Assembly the past month in this city, has been in an unusual degree harmonious and pleasant. We refer our readers to the very full reports of the proceedings in the newspapers of our Church. The discussion on the Domestic Missionary operations of the General Assembly, conducted through its Board of Missions, gave ample evidence of the deep interest felt in this all-important work, and produced the happiest results. The Assembly adhered, with renewed convictions of their justice and necessity and beneficial effects, to the principles and mode of conducting its Domestic Missions, which have been in existence for so many years—we may say from the beginning. The *Report of the Board of Missions* is now in press and will be ready for distribution in a short time. Brethren who desire additional copies for circulation will please give us timely notice. Although we have ordered a large edition, we are apprehensive we shall not be able to meet the demand.

We call the attention of our readers to the abstract of the Report in this number of the Record, and to the action of the General Assembly on the Report itself.

Dr. W. L. Breckinridge, from the Standing Committee on the Annual Report of the Board of Domestic Missions, made a report, which was adopted, and is as follows:

1. *Resolved*, That the General Assembly acknowledges, with gratitude to the great Head of the Church, the manifold mercies which have rested upon its Domestic Missionaries, and the general success which has attended their labours.

2. *Resolved*, That the General Assembly enjoins upon the Missionaries, the duty of forwarding their special reports at the close of the ecclesiastical year to the Board, in order that the Assembly may receive for its own information, and that of the churches, a full and accurate account of the condition of its missions.

3. *Resolved*, That the General Assembly expresses its gratification at the number of churches which have become self-sustaining during the year, and also at the increased efforts on the part of Presbyteries to impress upon the Missionary churches the duty of liberal contributions for the support of their pastors. And in order to secure a fuller development of the pecuniary resources of the Church, would recommend to the Presbyteries a careful consideration of the subject at their next stated meeting, with the view of recommending some system of contributions to the churches under their care.

4. *Resolved*, That the General Assembly approves the efforts of the Board to multiply self-sustaining churches, and in their efforts so to do, the Assembly expresses its confidence in the wisdom and prudence of the Board.

5. *Resolved*, That the Rev. Dr. Spring preach the annual sermon on Domestic Missions before the next General Assembly, and that the Rev. A. B. Van Zandt be the alternate.

We add in conclusion, our sincere gratification at the appointment of the Standing Committees on the different Boards, by the Assembly; a most excellent order. May it be observed in all time to come. The Standing Committee on the Board of Missions met in the Mission-Rooms, and spent an entire evening in examining the books and arrangements of the office, and in informing themselves in respect to the mode of conducting the business, and in discussing various subjects connected with the operations of the Board, and in making valuable suggestions. It was one of the most profitable and agreeable and encouraging seasons which we have been permitted to enjoy since our connection with the office, having been present by the order of the Committee.

ABSTRACT OF THE REPORT OF THE BOARD OF MISSIONS,

Presented to the General Assembly in Philadelphia, May 25, 1853.

Fifty-one years ago, May, 1803, "*the Standing Committee of Missions,*" of which the Board of Missions is a continuation under another name, and with enlarged membership and powers, presented its first annual report to the General Assembly. Consequently the present is *the Fifty-first Annual Report of the Board of Missions.*

The Board has been successfully prosecuting the work committed to it by the Assembly during the year; which work may be divided into *Expansion and Retention*, or *Possession and Preservation.* We go up and take possession of the land, and then endeavour to preserve our possessions.

The Board carries on its operations through *two Executive Committees;* one located in *Philadelphia,* and the other in *Louisville,* Kentucky, *between* which Committees, the territory of the United States, and also the Church itself, are unequally divided; the larger portion, both of the Church and country being connected with the office in Philadelphia. Both Committees sustain the same relation to the Board, and all the missionaries in the wide field are alike under the care and support of the Board. In addition to these Committees, the Board conducts its Church Extension operations through *a Church Extension Committee in the office in Philadelphia.*

There were 515 missionaries in commission, 23 less than the year previous; 838 churches and missionary stations supplied; 32 newly organized churches: 1643 persons admitted on examination, and 1287 on certificate; making a total of 2930. The number of members in connection with missionary churches, 19,966; Sabbath-schools, 432; Sabbath-school scholars, 19,123, and teachers, 3121; baptisms 1876; houses of worship erected and finished, 45. These returns are more than *one-third short* of the real returns, as of our 515 missionaries, 180 have failed to send in their special reports for the Assembly.

The progress of *self-sustentation* has been most gratifying. 74 churches and missionary fields, served by 56 ministers, have gone off the Board, *by their own reports, self-sustaining;* a saving for general missionary purposes, of some $6000 or more. Our Presbyteries have come up to the work of self-sustentation, and are carrying out the views and principles of the Assembly. The Board has done its work during the year promptly and happily, and with a very few exceptions, every application for aid has been met to the full amount asked for.

From reliable information touching *the salaries received by our missionaries,* it appears that the average amount received by them *from the Board* is $132, and from *both the Board and the people* whom they serve, $372. *Three-fourths* of our missionaries receive salaries from $300 and upwards. While generally they are carried through the year, yet many are pressed for supplies, and undergo privations frequently of a severe nature, to avoid debt, and after all their efforts cannot escape it. The raising of their salaries would be an act of wisdom and justice; this lies *primarily with the Presbyteries;* it is their duty to look after their salaries; *secondarily, with the Board;* that the Board may be able to do more, *let the Presbyteries take off their aid-receiving churches, that ought to be off the Board,* and let *all the churches send up more general and abundant contributions.* The Board cannot give what it has not got.

Our Church is found in more or less strength in every State and Territory, with a very few exceptions; and *the labours of our missionaries* have been faithful and arduous. They are a noble band of ministers, and are accomplishing a great work, both for our Church and our country. Our missionaries literally have been *the fathers and founders of our Church in all our past history.* What would we have been without our missions?

While we have had some pleasing *revivals, it has been a year of general spiritual dearth:* a fact calling for humiliation and earnest return to God on the part of ministers and people.

Two new Synods have been organized by order of the Assembly, chiefly the fruit of domestic missions—the Synods of Iowa and Arkansas; and we have on the floor of the Assembly this year *our first Commissioner from the Synod of the Pacific.* Welcome the Pacific! We shake hands across the continent! Texas has been receiving accessions of missionaries and ministers, needed greatly in view of her own destitutions, and in view of future operations in Mexico, whenever that country shall be thrown open to our missionaries. Two missionaries have been sent to the Pacific; more would have been sent, but they were not to be had; nor have we been able to obtain the missionaries needed for the South, South-West, and West. Some re-enforcements will go out this spring.

The Church Extension Fund is free of debt. Receipts, $6,498.34. Appropriations have been made to 48 churches, and 17 have been finished, and their appropriations paid them. Fund far too small. Larger contributions are needed.

The Western Executive Committee presents its Eighth Annual Report this year, and has conducted the operations of the Board in the West with vigour and success.

State of the Treasury. Receipts, from all sources, $81,455.33. Add balances in Treasury, April 1, 1852, and borrowed money, $4,199.96. Total available resources, $85,655.29. Paid out, (including borrowed money,) $67,902.07. Balance in favour of Board, in all its treasuries, $17,753.22.

Debt reported last year, of about $5000, *paid off,* and the General Assembly's Fund for Domestic Missions *is free of debt,* a matter of devout gratitude to God. This balance in favour of the Board has been created, by increased contributions from all sources; by healthful operation of our system, (56 ministers having gone off self-sustaining, saving for general missionary purposes, some $6000;) and by want of missionaries. Had we obtained them, the balance would have been less. But it is *a working balance only;* a surplus is always needed in the Treasury in the spring, to meet the payments due missionaries *during the summer and fall, when the income of the Board is very limited.* We shall need every dollar of it for our missionaries, and much more. Had we $30,000 we could make use of it to great advantage; and churches need not relax in efforts to raise money for missionary purposes.

In missionary appointments we are 23 short of the previous year, owing to the removal of some of our missionaries to self-sustaining churches, and to schools and academies, which has been no loss to the Church. Some, also, have left their fields, from various causes, and some have died. Besides, we have had 56 who have *gone off self-sustaining,* so that the diminution is more apparent than real. We had, the year previous, 538, subtract 54 gone off self-sustaining, and it leaves 482; the actual addition, therefore, has been 33 during the year, besides making up losses from other causes. More ministers are needed. Let the churches not only pray for, but make proper efforts to bring labourers into the field.

In conclusion, the Board would urge *the necessity of a full development of the pecuniary resources of our Church, in the Domestic Missionary work.* The condition both of the Church and of the Country demands it. We have 609 vacant churches, besides missionary fields within the bounds of perhaps every Presbytery in our connection; and our country was never more prosperous, and our spiritual wants on the whole increasing.

To carry on our missions as they should be, we should always have *a full Treasury;* this we ought to have, for the Old-school Presbyterian Church is *a rich Church.*

Our funds come from *three sources;* from churches, individuals, and legacies. The two last precarious and fluctuating, and cannot be relied on, but to a limited extent. Our main income must be derived from the *contributions of our churches;* and upon the principle that *what we attempt to do as a Church, we should support as a Church.* But our churches have not met the responsibility. The evidence is satisfactory; for from reliable calculations we ascertain that *over one half our churches,* and *one third of our members, do not contribute to the funds of the Board of Missions!* It is the calculation of some that *not one half* our members contribute! But upon closer investigation, we learn that members are set down as *contributing* members, *because they belong to con-*

tributing churches; whereas a large number in all contributing churches do not contribute at all—so that we may safely consider the main bulk of our contributors as coming from 60,000 or 70,000, out of 210,000.

We can go a step further. The whole available funds of the Board, as already stated, have been $85,655.29. Deduct individual contributions and legacies, $24,200, and we have $61,455.29, *the contributions from the churches.* The expenses of the year have been $67,902.07, leaving a deficit of $6,446.78. In other words, *our churches have fallen short in their support, during the past year, of their Domestic Missionary work* $6,446.78! An astounding fact! These facts all prove that our pecuniary resources are by no means developed. The causes are, that our Church has no general and efficient system of collections for domestic missionary purposes; the duty of contributing is not earnestly enforced and generally felt. Information is not diffused, and collections are improperly taken up. We therefore need a *thorough system of collections—pervading every church—extending to every individual—constant, and recurring at regular times.* Three plans of collections are in more or less use, and the one promising most advantage is that commonly known as the *Scottish plan,* or *congregational subscription plan.* Presbyteries and churches must decide for themselves. But if a thorough system of collection were adopted, it would be attended with the greatest advantages, and should be made to embrace all our Boards. A necessity is laid upon us to take up this matter in serious earnest.

The Board would urge also, a *more thorough exploration and occupation of the field opened before us.* The organization of the Presbyterian Church is perfect for carrying on Domestic Missions. There is much feeling and effort in our demomination now on the subject; and both city and country, Presbyteries, and even Synods, have much to do to fill up the measure of their responsibilities. In order to do it more successfully, we must resort again, and to a greater extent than for many years past, to our ancient ITINERANT SYSTEM. So also, *we should not use the Board of Missions too much,* but foster a *spirit of independence* in churches and Presbyteries, and every effort be made to supply our own wants in all things as far as possible; and when we fail, *then* avail ourselves of the aid of the Assembly's Boards.

Our country, our Church, our work, are all in their infancy. Our population will go up from 25,000,000 to 100,000,000, and then to 600,000,000! Our Church will also, by God's blessing, advance. Her 150 Presbyteries become 500; her 2700 churches 8,000, and her 210,000 members 600,000 or 1,000,000. A vast association! In our present work we are but laying foundations for generations to come. Its greatness is progressive and glorious. Eternity alone can reveal the importance of our efforts. Courage then! Be strong in the Lord, and faint not, neither be weary in filling our goodly land with the knowledge of His great salvation.

IMPORTANT LETTER AND APPEAL IN BEHALF OF CALIFORNIA.

The following letter was placed in our hands by a distinguished minister of our Church during the meeting of the Assembly, and we now embrace the first opportunity of laying it before our ministers and candidates. It is very remarkable that so few turn their attention to California. It is indeed one of the most inviting and important fields which we are called upon to occupy. The statements of this letter, written by a Christian gentleman of high character and standing, correspond to those given us by Mr. W. W. CALDWELL, the only Commissioner from the Synod of the Pacific, and from the Presbytery of California, on the floor of the Assembly; and we commend them, with assurance of their fidelity, to the confidence of our readers. The brethren in California are frequent and earnest in their appeals, and we have time and again brought them forward in the Record and in our papers, but up to this hour, the Board of Missions has not been able to secure such ministers for that State as are required. Brethren, read and ponder this renewed appeal.

San Francisco, California,
March 10th, 1853.

My Dear Sir—After a residence in this city of nearly two years, I have almost, if not quite, concluded that it seems an indication of Providence that I shall spend my days here, and lay my dust upon these shores, that once seemed so far away from home. Often, very often, I ask myself, Why am I here? How did I come? So truly impossible does it seem to realize the fact. And, indeed, when I do ask the question, I can only answer it, by admitting, as the only reply, that He knows who brought me, how I came, and for what purpose; and may he grant that I may faithfully answer his ends.

Nearly two years I have been here, and although I have not brought my family, I expect to do so in the course of a few months, and consequently the future of this State has an interest more than general to me, whilst the experience I have attained, enables me to judge of its wants, its capabilities, and its destinies. On these and kindred subjects I now propose to address you, in the hope of communicating a more than general interest to one so able to judge, so competent to advise, and so efficient to assist.

Not to weary you with a long letter, I wish to draw your attention to the condition of this population in relation to the Presbyterian Church, and shall be so concise as to confine myself mainly to this city.

There is supposed to be here a population of between 40 and 50,000 people. Within the last year a very large emigration of families has occurred, and there are now some twenty-five hundred children in the Public Schools, where, when I came, *not a child* was to be seen in the street, or if met, was a sight so rare as to startle one. These schools are well supplied with teachers, and liberally supported by the City Councils. There are two Episcopal churches, one of which pays its minister $6,000 per annum; two Baptist, both full to overflowing; two Methodist *North,* and one *South;* one Congregational (erecting a brick edifice at an expense of $30,000), and another about to be organized; one new School; two Catholic; one Unitarian; one very feeble Welsh Presbyterian, and one Old School Presbyterian, with about 120 communicants; one Mormon church, and one Infidel Association. Our population, though far more *mixed* than you could find even in Paris, is mainly American. Society has, too, settled itself down, and is very fast assuming a right shape. The Sabbath is pretty well observed, better than in New Orleans. Gaming is decreasing, the laws are observed, the police is good, and public opinion has a strong, healthful tone.

A most remarkable feature of the emigration is, that numbers of converted men are here, and coming here; and what is truly a blessing, the churches are sending not only their converted young men, but their converted young women also, as daughters, sisters, and wives; and a very marked feature is, that a very large number of these are *Presbyterians!* You will at once ask, "How is this? If so many are Presbyterians, why have you but 120 church members?" It is even so; hundreds roam the streets, or go to other churches, forgetting that which forgets them.

Who have we in this State? Three ministers, and the Chinese missionary! *One* here, where *three* could at once find congregations and ample support. One at Benicia, heretofore a very unimportant point, but now made the capital; and one at Stockton; whilst there is *none* at Sacramento, the *second* city of the State, with a population anxious for a church. The Methodist Church, North and South, are making this a battle-field, and each have some twenty-five men on the ground "preaching Christ of contention," and doing a vast deal of injury, by whetting up angry passions upon the slave question, now assuming more and more bitterness among them, as the question of a State convention is now under discussion. This alone indicates how much we need a conservative body like our own Church upon the scene *now,* whilst, alas, but few come, and they not of the right sort. Recently, the Congregational and New-school bodies have received a large accession of able men, who are crowding in, and occupying ground that should be ours, and is really settled by our people.

Are there not then men of the *right sort* to be found in your extensive circle of acquaintance, who could be induced to come here? It is no fourth-of-July figure to say that in twenty years this will be the largest city, and the most important, upon this continent. Her tonnage is now, at four years of age, the fourth on the list of our ports. She is the only port on our continent to which a clipper ship, those huge leviathans, can sail; and in less than one year more, a Mail Steam line will be opened to China and Japan, as is now opened to Australia. No city, any where, in Europe, in Asia, or in Africa, or America, has half the importance as missionary ground, that this town possesses; and at no point could the ablest man in our whole Church place himself, so commanding in influence, so powerful for good, so efficient for usefulness.

But, perhaps you would ask me, "What kind of men do you need?" Let me state a case, and you will see.

Suppose that to-day, even while you read my letter, in Kentucky, that all the old men, all, or nearly all the women, and the children, were suddenly abstracted from your State, and none left but the young and the ardent, the energetic and the enterprising: suppose that an influence should suddenly fall on these to wake their energies, and tax them with a power to will, that had never before been seen; and each man with his hands full of money, and accustomed to have every thing his heart desired, regardless of cost, and willing and ready to pay for it at five times the accustomed rate; and withal, suppose seven-tenths of that population educated, and you have a picture of California! What kind of ministers would you send them? What kind would they listen to? None, but the very best! None, but such as could make them think—or as one wished the other day, "who could drive him up in the corner of his pew." Such men, who do not put preaching a sermon upon the same level as the reading of a newspaper, who feel what they say, and act as they speak, could now, if here this day, three to ten of them, receive from three hundred to five hundred dollars per month promptly paid to them.

It is a gross mistake to suppose that one must suffer privations here. In no country or city in the world can you find a more intelligent or more hospitable society. In no place can you find so many highly educated men, such scientific or artistic skill—the whole world has contributed of its best young mind to make us up—I say "young," for be it known to you, that you shall be at my door one hour, and during which ten times as many persons shall pass you as you would see on a busy day at any point in Baltimore street of the city of Baltimore, and you will not see three old men! Nor ten as old as I am myself. And as to living, there is really no place where you can procure the same luxuries or the same necessaries that you can have here. In fact you cannot have them, for neither your soil nor your climate will yield them. The turnips, beets, cabbage, cauliflowers, potatoes, meats, game, butter, pears, grapes, in fine every thing but apples, (and we shall soon have them,) are greatly superior to the products of the old States. And in ten years a rail-road will carry us home again; what reason can there then be, why the best men in the Church will not come while the door is open, rather than wait until every point of vantage ground is laid hold of by others. Why then cannot you, or Dr. ——— or President ———, or a dozen that I know you could name, come here, and pitch your tents, and give our Church a position that she ought at once to take, and could maintain. If you will, any one or more of you, I can assure you of a hearty welcome and a satisfactory support. I remain, dear sir, ve truly yours,

* * *

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of May, 1853.

SYNOD OF ALBANY.

Pby of Londonderry.—Newburyport 2d ch, Ladies Society	$22 00
Pby of Albany.—Esperance ch	6 25

SYNOD OF BUFFALO.

Pby of Ogdensburg.—Oswegatchie 1st ch	61 00
Pby of Steuben.—Oakland ch 7 53; Bath 1st ch 100	107 53
Pby of Wyoming.—Sparta 1st ch	10 00
Pby of Rochester City.—Penfield 1st ch 13; Rochester 3d ch 138 53; Pickleville ch 4	155 53

SYNOD OF NEW YORK.

Pby of Hudson.—Monticello ch	45 00
Pby of North River.—Newburg 1st ch, mon col 34 23, Sab sch 41 77; Fishkill ch 30	106 00
Pby of Bedford.—Bedford ch 23; Mt Kesco ch 21	44 00
Pby of Long Island.—Sag Harbour ch	55 00
Pby of New York.—42d st ch, N Y City, add'l 5 50; Brooklyn 2d ch, ann'l col 347 55; University Place ch, from the Ladies 87; Jamaica ch, ann'l col 97 50, do. mon col 5	542 55
Pby of New York 2d.—Staunton st ch, to con Rev JOSEPH SAUNDERSON an hon mem	50 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Pluckemin ch	20 00
Pby of New Brunswick.—Millstone ch 7; Coloured ch Princeton 2; Freehold ch 12 80	21 80

Pby of West Jersey.—Pittsgrove ch 30 00
Pby of Newton.—Mansfield ch 20; Knowlton ch 15; Blairstown ch 15 50 00
Pby of Raritan.—Clinton ch 46 85; Pleasant Grove ch 10; Frenchtown ch 9; Lambertville ch bal to con Rev P O STUDDIFORD, D D, an hon mem 34 54 100 39
Pby of Luzerne.—Conyngham ch 15 50; Wyoming ch 30; Kingston ch 11; Tamaqua ch, of which 50 to con Rev W R GLEN an hon mem 57 113 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Tenth ch, Philadelphia, "A Friend, through the Pastor," 100; Cohocksink ch 20; Sixth ch, Phila. ann'l col 315 435 00
Pby of Philadelphia 2d.—Abington ch add'l 5; Easton 1st ch 100; Newton ch 12 50 117 50
Pby of New Castle.—Doe Run and Coatsville chs 30; Penningtonville ch 5; Faggs Manor ch in part 35 32 70 32
Pby of Donegal.—Chanceford ch 28; Slaterville ch to con Rev THOMAS M CRAWFORD an hon mem 50; Waynesburg ch 25 103 00
Pby of Baltimore.—Govane Chapel, of which 2 88 from Sab sch 8 88; Madison st ch, mon col 2 12; Alexandria 1st ch, from a lady 10; Annapolis ch 30 51 00
Pby of Carlisle.—Petersburg ch, Fem Miss Soc 9; Paxton ch, add'l 1 10 00
Pby of Huntingdon.—West Kishacoquillas ch 1 50
Pby of Northumberland.—Washington ch 49 30; Chillisquaque ch 15 64 30
Pby of Eastern Shore.—Wicomico ch 16 70; Monokin ch 30 46 70

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Harmony ch, from a Friend of Missions 3 00

SYNOD OF OHIO.

Pby of Columbus.—Columbus ch 28 00
Pby of Marion.—Marysville ch 8; Bucyrus ch 4; Union ch 2 50; Creek ch 4; Upper Sandusky ch 25; Corinth ch 1; Kingston ch 6; Brown ch 4 05; Bowling Green 1 50; York ch 5; Osceola ch 2 50; Iberia ch 20, in part to con Rev John B Blayney an hon mem 83 55
Pby of Zanesville—Newark ch 32; Brownsville ch 11 50; Hebron ch 10; Pleasant hill ch 10 50; Norwich ch 8; Mount Pleasant ch 1; Marietta ch 4 77 00
Pby of Coshocton.—Keene ch 8; Apple Creek ch 14; East Hopewell ch 20; Nashville ch 2; Evans Creek ch 4; Perry ch 1 50; Linton ch 75 cents 50 25
Pby of Hocking.—Decatur ch 1 68; Barlow ch 3 57 5 25

SYNOD OF CINCINNATI.

Pby of Miami.—Yellow Springs ch, of which 10 from the Benevolent Society 55 00
Pby of Sidney.—Stoney Creek ch 5 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—West Union ch 2 09
Pby of Lake.—Sumptions Prairie ch 2; Rolling Prairie ch 4; Crown Point ch 3 38 9 38
Pby of Chicago.—Willow Creek ch, of which 8 from the Ladies Miss Soc 23 00

SYNOD OF WISCONSIN.

Pby of Milwaukee.—Milwaukee ch 30 00
Pby of Winnebago.—Winnebago ch 7 00

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Kanawha Salines ch 15; Parkersburg ch 15 30 00
Pby of Lexington.—Treasurer of Lexington Presbytery 100 00
Pby of Winchester.—Through Treasurer of Pby, from sundry chs 216 65
Pby of Montgomery.—High Bridge ch 10; Bell Spring ch 3; Falling Spring ch 23; Covington ch 4; Mountain Union ch 9 25; Fincastle ch 7 50; Locust Bottom ch 10; Jacksonville 3 69 75

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Bethel ch 30 50

SYNOD OF GEORGIA.

Pby of Florida.—Tallahasse ch 35 75; Marianna ch 13 25; Bainbridge ch 3 60 52 60

SYNOD OF ALABAMA.

Pby of South Alabama.—Centre Ridge ch, from a friend 10 00

3327 89

MISCELLANEOUS.

"J M A," Ebenezerville, S C. 10; E B FULLER, Natchez, Miss. to con himself and his wife, Mrs ELIZABETH COTTON FULLER hon mems 100; Mrs Mary L Irwin, Shippensburg, Pa. 5; Missionary Bible, Tract, and Education Society of Princeton Theological Seminary 20; Rev J Woodbridge, Baton Rouge, La. a bal 50 cts; Rev N S Palmer, Carpentersville, Ind. 3; Mrs Catharine Brown, Tenn. 5; from a former Missionary of the Board, per Mr Henry Hoyt 100; S Doddridge Frierson, Ashwood, Tenn. 5; Sam'l Cummings, Hampton, Va. 86 cts; Cash returned by a Missionary on leaving his field, it having been advanced to him, 30; Rev J Cogswell, D D. New Brunswick, N. J. 25; Mr Burnett, Harrisburg, Pa. 3; Mrs Elizabeth Thompson, Newark, Del. 5; Sundry Gentlemen in Boston, Mass. through Rev Luther Sampson Gibson 25; Jacob Sutphen, Sweden Centre, N. Y. 3 50 340 86

LEGACIES.

Annual proceeds of legacy of Mrs Nancy J Hall, dec'd, of Ohio 3 18; Balance of legacy (and interest,) of Miss Nancy Hinsdale, late of Troy Seminary, N. Y. 57 48; Legacy of Thomas F Magill per Mrs Larinda D Magill of Steubenville, Ohio, to con CHARLES BEATTY MAGILL an hon mem 50; Ann Orr, dec'd, late of Bedford, N. H. 78 13; Donaldson C Murphy, in part, late of the Parish of St. Mary, La. 166 66, less exchange 41 cts 166 25; Bequest of Miss Annie M Simonton, late of Harrisburg, Pa. 15 370 04

Total, $4038 79

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING RECEIVED.

From Ladies of Gettysburg ch, Pa., 1 box valued at $114 71
From Ladies Sew Soc, 2d ch, Cranberry, N.J. 1 box.
" " F st Presbyterian ch, Washington City, 1 box valued at 25 73
From Ladies Benevolent Soc of Middle Octorara ch, Lancaster co, Pa, 1 box valued at 31 25
From Ladies Miss Soc, 1st Presb'n ch, Alexandria, Va 1 box valued at 70 00
From Madison Avenue ch, New York 1 box valued at 94 33
One small box of books and clothing from ladies of Hamilton Square ch N. J.

Total, $336 02

NOTE.—The sum of $90 40 acknowledged last month from Lewisburg ch, Northumberland Pby, was for *Foreign Missions*—See acknowledgments of the Foreign Board in this paper.

☞Of the $1101 44 acknowledged in April Record from the University Place ch, New York, the sum of $550 was directed to be returned for Church Extension purposes in New York city.

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia; during the month of May 1853.

Pby of Rochester city.—Rochester 3d ch Wisconsin $50 00
Pby of Bedford.—Croton Falls ch, for Madison ch Wisconsin 11 33
Pby of New Brunswick.—Pennington ch, for St Paul ch Minnesota 21 00
Pby of Newton.—Greenwich ch 16; Musconetcong Valley ch, for the Madison ch Wisconsin 20; Blairstown ch 10 46 00
Pby of Carlisle.—Bedford ch 10 60, Elder Rea 5, T K D 1 22 for Madison ch, Wisconsin 16 82
Pby of Steubenville.—2d ch, Steubenville, for Oak Ridge ch 100 00
Pby of Columbus.—Columbus ch 3 50
Pby of Vincennes.—Carlisle ch 6 57
Pby of South Alabama.—Fairview ch 23 00

$278 22

MISCELLANEOUS.

Y X 5; W P Emery, Flemington, N J 50; Mr E B Fuller, Natchez, Miss. $100 to con Rev T L CUYLER, Trenton, N J, and Rev DANIEL McNAIR, Natchez, Miss hon mems of the Board of Missions; S Doddridge Frierson, Ashwood, Tenn, 2; Chas Richard Chute, Fort Wayne, Ind. for the ch at St Paul, Min., and in part to con himself an hon mem of the Board of Missions 30 187 00

Total, $465 22

S. D. POWEL, *Treasurer.*

WASHINGTON CHURCH EDIFICE.

Receipts at the Office of the Board of Missions, Philadelphia, during the month of May, 1853, for the church edifice to be erected at Washington City, D. C.

Pby of Steuben.—Bath 1st ch $46 00
Pby of Raritan.—Lambertville ch 5 57
Pby of Philadelphia.—7th st ch, Phila, Mrs Elliott 5 00
Pby of Columbus.—Lower Liberty ch 2 00
Pby of West Hanover.—Lynchburg ch 24 18
Pby of East Hanover.—Nottoway ch 50; First and Second chs, Petersburg 152 69 202 69
Pby of Tombeckbee.—Bethel ch 15 00

MISCELLANEOUS.

A Lady, Princeton, N. J, 1; Rev Mr Stickley, Appomattox co, Va. 5; Associate Reformed ch, Fayette st, Baltimore 17 50 23 50

323 94
Previously received and acknowledged 2510 42

Total, $2834 36

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of May, 1853.

SYNOD OF PITTSBURGH.

Pby of Clarion.—New Rehoboth ch 12 50; Licking ch, quarterly con 5 34 $17 84
Pby of Allegheny.—Slate Lick ch 29 43, Freeport ch 23 33, to con Rev W F KEAN hon mem 52 76
Pby of Beaver.—Mt Pleasant ch 9; Westfield ch 47; Sharon ch 9; Unity ch 13 78 00
Pby of Ohio.—Sharon ch 17 25; Pittsburgh 1st ch Mrs Addy Beer 5; Allegheny City 2d ch 12 50 34 75
Pby of Blairsville.—Plum Creek ch, add'l 5 25; Ebenezer ch 62 67 25

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 1st ch 108 77; Wheeling 3d ch 10; Mt Prospect 30 25; Forks of Wheeling 40 189 02
Pby of Steubenville.—Steubenville 1st ch in part, 50, of which 24 84 from Mrs E McLaughlin; Two Ridges ch 20; New Hagerstown ch 14 84 00
Pby of St Clairsville.—Martinsville ch, Wm Alexander 5 00

MISCELLANEOUS.

Mrs Glass, Hookstown, Pa 3 00

LEGACY.

Bequest of Mary Laughlin, dec'd, per Executor 36 67

Total, $568 29

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of May, 1853.

SYNOD OF KENTUCKY.

Pby of Transylvania.—Paint Lick ch 10; Ebenezer ch 16 $26 00
Pby of Ebenezer.—Sharpsburg ch 13 00

SYNOD OF INDIANA.

Pby of New Albany.—Woodville ch 1; Owen Creek ch 6 7 00
Pby of Madison.—Mrs Famesworth Madison 3 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Lafayette ch 25 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Pleasant Ridge ch 3 00
Pby of Sangamon.—1st ch Springfield 64; 3d ch Springfield 50; Rev R V Dodge in part to con Mrs Sarah Dodge hon mem 25; Union ch 5; Jacksonville ch 103; Providence ch 16 90; North Sangamon ch 102 50; Petersburg ch 73, J K Kincaid in part to con self hon mem 25 464 40
Pby of Schuyler.—Chili 5, Presbyterial collection 9 50 14 50
Pby of Peoria.—Osceola ch 3 00
Pby of Iowa.—Mt Pleasant ch 5; Keokuk 12 17 00
Pby of Cedar.—High Prairie 1 25
Pby of Des Moines.—Fairfield 7; Shiloh ch 4; 11 00

SYNOD OF MISSOURI.

Pby of Missouri.—Concord ch 10 00

SYNOD OF NASHVILLE.

Pby of Nashville.—Harpeth 3; Clarksville ch 3 6 00

SYNOD OF MEMPHIS.

Pby of Memphis.—Germantown ch 18; Salem ch 25 75 43 75

SYNOD OF ALABAMA.

Pby of East Alabama.—Wetumpka ch 30 00

SYNOD OF MISSISSIPPI.

Pby of Tombeckbee.—Columbus 121 10; Aberdeen ch 19 140 10
Pby of Arkansas.—Van Buren ch 32 00
Pby of Ouachita.—Mt Holly ch to con Rev J M HOGE hon mem 100; Scotland 32 50; Eldorado 42 65 175 15

SYNOD OF CINCINNATI.

Pby of Cincinnati.—Springfield ch 32 75, Charles A Kemper and Rev Geo P Bergen each 25, to con Rev GEORGE P BERGEN hon mem 50 82 75
Pby of Oxford.—Camden ch 5 50; Venice 33; Somerville ch 19 75 58 25
Pby of Sidney.—Sidney ch 38 00
Pby of Findlay.—Blanchard ch 3 50

MISCELLANEOUS.

A friend to Missions in Jackson, Miss. 10; Pine Bluff, Ark. col by Rev J F Green, 27; Tulip, Ark. col by Rev J F Green 100; John Elliott Ark. 10 147 00

LEGACY

Bequest of Mr Nichols, Indiana 116 00

Total, $1470 65

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

ABSTRACT OF THE ANNUAL REPORT OF THE BOARD OF EDUCATION FOR 1853.

Part I. Ministerial Education.—The Church should aim at bringing into the ministry all classes of her sons, acknowledging in all cases the necessity of the call by the Spirit. The Report alludes to the dearth of candidates, 1. As affecting the character of the Church. 2. It involves many responsibilities. 3. It impedes our aggressive work in the world. 4. It places our Church in a certain sense, in opposition to Providence. 5. It entails disadvantages on this and on succeeding generations. 6. It is remarkable in view of all the offers of assistance held out to the deserving. 7. It is in striking contrast to the general outward prosperity of the Church. 8. And with infidel and Roman increase. 9. The dearth of candidates should lead to prayer.

Part II. Operations of the Year.—The number of *candidates* in all stages of education, 370, (2 less than last year.) The number of *schools* is about 100; of *Classical Academies* 46; of Colleges 13, besides three or four others projected during the year. Funds received for Ministerial Education, $32,519.52; for Schools, Academies, and Colleges, $9883.64; other purposes, $220. In all, $42,623.16. Payments, $37,899.53.

Part III. contains remarks on Church Schools and State Schools; or, A plea for religious education, charity, and peace. The *first* proposition is, that the *religious training of children* is ordained of God as the means of building up the Church. This is proved by the commands, and the special promises of God, and by the experience of the Church, in both dispensations, and in every part of the world. The *second proposition* is, that religious training *must be given in schools*, as well as in families. 1. Because the family is insufficient for the *entire* work of religious, as well as of secular education. 2. Because even competent parents have not the requisite time. 3. Because most households give no religious instruction whatever. 4. Because history proves the value of the agency under consideration. The *third* proposition is, that *adequate* religious instruction can only be provided in schools *under the care of the Church.* 1. Because in no others can Christians choose the teachers, or determine the course of training. 2. The prevalent diversity of religious opinion, and sectarian jealousy, must prevent the adoption of any efficient system of religious instruction. 3. The argument from the history of our common schools is decisive on this subject.

The *fourth* proposition is, that the two systems of Church and State schools may readily co-exist. The one supplements the other. The friends of *parochial schools* desire, as a general thing, that *efficiency should be given to the State system.* 1. Because thousands of children might otherwise remain uneducated. 2. Because secular education, even with the minimum of moral and religious instruction, and with other facilities for receiving it, is a blessing. 3. In the present condition of public opinion, the common schools are the only ones for which State patronage can be secured; and without the aid of the State, the general education of the people cannot be accomplished. 4. The State schools constitute a great public system, which ought not to be set aside until a better and more efficient one can be devised.

On the other hand, *the friends of the State system* have *no reason to oppose denominational schools.* 1. Because these schools do not owe their origin to hostility to the State system, but to views of Christian duty. 2. The utmost extent to which the denominational system can be now carried will leave much ground that can only be occupied by the State. 3. Denominational schools are not exclusive, and need not be offensively sectarian. 4. Healthful competition is of great advantage in the work of education. 5. Let the patriot remember that the advantages of religious education to the State are incalculably precious. 6. The rights of conscience are guarantied to all; and every church is at perfect liberty to establish schools in which religion shall be taught after its own doctrines and usages.

Conclusion.—The true educational policy of the Presbyterian Church is:—1. To sustain common schools, where it can be consistently done, with the Bible in them. 2. To resist the Papal invasion of the State system for the propagation of Romanism. 3. To encourage religious schools and academies under private teachers, where circumstances favour it. 4. To sustain cordially and efficiently institutions of learning under the Church's own care.

ACTION OF THE GENERAL ASSEMBLY.

The following is the action of the General Assembly on the last Report of the Board of Education.

The cause of education is a great and growing interest in our Church. The extension of this scheme beyond its original designation, so as to embrace the subjects of parochial, academical, and collegiate education, makes it of vast importance. The repeated sanction of the General Assembly to this enlargement of the object, and the growing conviction in our Church and country that religious education is mainly to be secured by denominational institutions, devolves much responsibility upon this Board. So far as the Committee can discover, the Board and its officers seem not only aware of this responsibility, but determined to act up to it. The Executive Committee, and especially the Corresponding and Associate Secretary, seem assiduous in their duties, and deserve the approval and gratitude of the Church. Their affairs seem to be managed not only in the most systematic manner, but with discretion, energy, and economy; and most happy results are proceeding from their labours.

As the sphere of operations is enlarged, so it is doubtless the duty of our people to enlarge their benefactions, as the Lord blesses them, and afford all the pecuniary means necessary for carrying out these plans which are proposed. While it is more difficult to commend this branch of benevolence to the minds of the people generally than of some other branches of benevolence, yet to persons of enlarged and enlightened views, who have been favoured, in God's bounty, with the means to do it, there seems nothing more appropriate and useful than to bestow large sums in donations and endowments for the purpose of providing the means of education upon a religious basis, for this generation, and those which are to follow after. Let those who pray the Lord of the harvest to send forth more labourers into his harvest, accompany their prayer with corresponding exertions—acts of faith and of beneficence.

The Committee, after considering attentively the Report of the Board, and examining its details, would respectfully recommend to the Assembly the adoption of the following resolutions, viz:

1*st. Resolved*, That the lamentable dearth of candidates for the ministry in the Church, while the call both from the Home and Foreign fields is becoming more frequent and pressing, is the subject of serious alarm; involving great responsibilities on all concerned, and demanding in the most urgent manner the immediate and particular attention of ministers, elders, parents, and pious young men; and the Assembly express the opinion that constant and earnest prayer should be made to the "Lord of the harvest," both in public and private, until a gracious answer is given in his holy providence; and that the last Thursday of February next, be recommended as a day of *special* prayer and public instruction on this subject in all our churches.

2*d. Resolved*, That this Assembly sanction the alteration of the rule of the Board of Education on the subject of appropriations, so as to allow, under particular circumstances, an increase of the sum above the maximum now granted according to the discretion of the Board.

3*d. Resolved*, That the Assembly gratefully record the goodness of God in giving so large a measure of prosperity to our schools, academies, and colleges during the year, and especially in pouring out His Spirit on some of these institutions, to the conversion, edification, and salvation of numbers of these youth.

4*th. Resolved*, That the establishment of a High School for the use and benefit of the free coloured population of this country, meets the cordial approbation and recommendation of this Assembly; with the understanding that it shall be wholly under the supervision and control of the Presbytery or Synod within whose bounds it may be located, thus securing such an education as shall promote the usefulness and happiness of this class of our people.

5*th. Resolved*, That the effort of the Synod of Arkansas to establish "Makemie College," within its wide and destitute bounds upon the frontier of population, is entitled to the special support of the friends of Christian education; and it is recommended not only to the attention of the Board, but to the efficient and liberal co-operation of all who have it in their power to render it aid.

6*th. Resolved*, That the Presbyterian Church has always been, and is now, in favour of the general education of the people; yet whilst the General Assembly cordially welcome and rejoice in all public or private efforts, not anti-Christian, which have this end in view, and which recognize the use of the Holy Scriptures; they still deem it important and necessary to adhere to and extend their own system of schools, academies, and colleges, as Christian institutions, whose purpose is to bring up their youth in the nurture and admonition of the Lord.

7*th. Resolved*, That this Assembly renewedly recommend the object of the Board of Education, in its various departments, to the patronage of the churches, in such form as each may deem best.

STATE OF THE TREASURY.

The whole amount of funds collected by the Board this year is larger than in any former year. It will be gratifying to the Assembly to learn that the sum received for schools, academies, and colleges amounted to nearly $10,000; whilst the fund for candidates has received no diminution. *Fifty-five* institutions of education have been assisted during the year. The funds are all kept distinct. The balances are larger in both funds than those of last year. Two facts must be borne in mind in relation to these balances. 1st. That a considerable sum is necessary for the May quarter; and secondly, that, as comparatively little money commonly comes into the treasury in the summer months, the balances are required to supply the deficiency in the

August quarter, also.—The African fund, moreover, is a permanent fund.

In addition to the sum raised by the Board for educational purposes, and paid directly into their treasury, the Board have been instrumental in collecting large sums for the endowment of various institutions of learning. Dr. Chester has raised for these institutions at least as much money as has been received into the treasury for all purposes.

The following is the state of the treasury for the last ecclesiastical year.

MINISTERIAL EDUCATION FUND.

Balance at Philadelphia, May 5th, 1852,	$4,052 58
" " Pittsburgh, " "	723 38
" " Louisville, Ky., " "	42 65
" " Columbus, Ohio, " "	7 78
	4,826 39
Cash received at all the Treasuries,	32,519 52
	37,345 91
Am't paid on orders of Ex. Committee,	29,277 00
Total balance, 5th May, 1853,	$8,068 91

GENERAL EDUCATION FUND.

Balance, May 5th, 1852,	$468 27
Cash received from Churches,	9,883 64
	10,351 91
Am't paid order of Executive Committee,	8,353 45
Balance, 5th May, 1853	$1,998 46

AFRICAN FUND.

Balance, May 5th, 1852,	$1,077 86
Cash received, two years' interest,	120 00
	1,197 86
Am't paid order of Executive Committee,	87 50
	$1,110 36

FUND FOR TEACHERS AND OTHERS.

Balance, 5th May, 1852,	$110 00
Cash received during the year,	100 00
	210 00
Am't paid order of Executive Committee,	181 58
Balance, 5th May, 1853,	$28 42

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

POLICY OF OUR CHURCH.

It is the policy of the Church to aim at securing supplies for the ministry from all classes of her sons. In encouraging her indigent young men to prepare for the work, by assisting them in temporal things, no intimation is applied that she can dispense with the services of those who are outwardly in more prosperous circumstances. On the contrary, her cordiality in assisting the indigent is only the expression of her earnest desire to increase the number of the heralds of the cross in every way which Providence sanctions. It is unwise to restrict the ministerial call by anything but *fitness for the work, in its most enlarged acceptation.* The Presbyterian Church aims at bringing all her sons, who may be called and qualified by the Spirit of grace, into the sacred calling.

The great majority of our ministers must probably ever be looked for from the middle and humbler classes of life. The history of the Church, from the days of the Apostles, confirms this expectation. The Galilean fishermen stand at the head of the apostolic succession. Never may the day dawn which shall witness the Presbyterian Church otherwise than zealous for the ministerial training of her indigent and worthy sons. Almost all of these have the advantages of sound religious nurture from early life, and possess those habits of self-denial and of hardy endurance so necessary in the ambassador of Christ. Of many a one of these children of Providence, may it be said:

'Tis not my boast that I deduce my birth
From loins enthroned, or rulers of the earth.
But higher far my proud pretensions rise,
The son of parents passed into the skies.

It is to be feared, however, that whilst many enter the ministry from the class just referred to, there is a disproportionate deficiency in the supply from those whose means are adequate to their own support. There is no reason why the large class in our Church, represented by the more prosperous farmers, merchants, and the men of liberal income, should not assist in preaching the gospel. At the Reformation in Scotland, a large portion of the ministers, beginning with Patrick Hamilton, of noble birth, were descended from the highest parentage in the land. This gave them a peculiar influence with all classes at that crisis, and assisted in securing the due maintenance of the reformed worship throughout the country. The *status* of the ministry is never an unimportant element of its power. Fortunately for the Church, however, true character is more dependent upon education than upon mere birth. Nevertheless, whilst the Church, on the one hand, should exercise a most tender sympathy with those of her sons, who, like the fishermen, have been trained to labour, she must not neglect, on the other hand, to avail herself of all other resources, which, at least in their place, have important relations to her general prosperity.

These remarks, of course, imply that the Holy Spirit alone designates to the work of the ministry, those who have any right to enter it. No condition of outward circumstance, or of inward grace, can supercede the necessity of a distinct personal call from God to this special service.

The importance of rallying the whole power of the Church in the use of means for the increase of the ministry is seen, at the present time, in the continued dearth of candidates. There has been a slight decrease during the year, confirming the downward tendency of the three or four past years. Our statistics are indeed humiliating. It has been ascertained that the number of theological students in the Presbyterian church is no greater than it was ten years ago, and that the number for the present year is less than in any year of the whole ten. The following table presents a gloomy aspect:

Total number of Theological Students for ten years.

1844	-	244
1845	-	257
1846	-	255
1847	-	258
1848	-	246
		—— total 1260; average 252.
1849	-	250
1850	-	241
1851	-	254
1852	-	267
1853	-	240
		——total 1252; average 250 2-5.

The Board of Education conceive it to be their duty distinctly to recall the attention of the Assembly to this condition of things. The remedy for the evil must begin with a knowledge of its extent. It is high time for the alarm to be sounded throughout Zion. To dwell in fancied security is a dreadful doom. There should be no concealment of our danger. Let it be contemplated in its full reality. Our hearts may well "tremble for the ark of God" in this day of indifference to its service.

MODIFICATION OF THE RULE ON APPROPRIATIONS.

[From the Annual Report.]

The Board desire to call the attention of the General Assembly to one of the rules relating to appropriations. The policy of the Church has always been to administer the funds for the education of her sons on liberal and equitable principles. The aid offered under the name of scholarships, implies the obligation of the Church to render it, and merit on the part of those who receive it. The amount of aid from the Board has never been more than sufficient to *encourage* students, in connection with aid from their friends, and their own personal efforts. The Church has aimed at avoiding the two extremes of prodigality and of parsimony; and the principle of her operations is, in a word, to help those who help themselves.

It has been thought by some of the friends of education in our Church, that the amount of the appropriations to candidates ought to be increased. Although the Board are not prepared, at the present time, to recommend to the Assembly any fundamental alteration in their rules on this subject, it is believed that a modification, not affecting the general policy, would be expedient. If the words *"in ordinary circumstances"* were added to Article 5th of the Section headed "Scholarships and Appropriations," advantage would result from the change. The Article would then read as follows:

"The maximum of scholarships shall not, in ordinary circumstances, exceed one hundred dollars a year to theological students, and seventy-five dollars to all others."

As a general rule, the present scale of appropriations is, perhaps, as good a one as can be made. There are two reasons in favour of the proposed modification. *First*, there are to be found in many of our institutions cases of peculiar hardship, which require more assistance than the rules now allow. Young men sometimes become discouraged altogether; sometimes they abandon their studies at different intervals in their course in pursuit of the means of maintenance; sometimes their health becomes impaired, and even ruined, by being obliged to stint themselves in the necessaries of life. A slight range may be allowed to Christian discretion in appropriating funds to students. The general rule is undoubtedly a good one; but the perfection of a rule sometimes consists in its exceptions. The lives of some of our young men might have been spared to the Church, under Providence, if a little additional aid could have been afforded at the right time. The Presbyteries and the instructors of candidates are in a position to serve the Church in this particular, to great advantage, whilst the Board would claim the right of final decision, according to the state of their funds.

In the second place, this modification is required by the necessities of some of the Presbyteries. The prices of subsistence vary in different sections of the country. It is impossible for some of the Presbyteries in the South-west and South, to co-operate with the Church at large, as the rule now stands. One of the Presbyteries has memorialized the Board on this very subject. The delegate of another Presbytery has informed the Board that, so imperiously is the change demanded, and so encouraging would it be to the churches in his section of country, that a larger sum could be obtained on its adoption, for the general purposes of ministerial education. It is highly desirable to secure the general co-operation of the

Presbyteries on the principle of equity and ecclesiastical equality.

For these reasons the Board request the Assembly to sanction the modification of the rule in the manner proposed.

[It will be seen that the Assembly authorized the modification of the rule.—*Cor. Sec'y.*]

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

AN AFRICAN SCHOOL.

[From the Annual Report.]

The Board call the attention of the Assembly to a Presbyterial institution for our free coloured population.

The Presbyterian Church has always sympathized with every practicable mode of doing good to the African race; and her conservative principles have secured, to a great extent, the confidence of the community.

The present circumstances of the free coloured people in our country seem to demand some action on the subject of education; and this in three aspects:

1st. Education in reference to preparing young men *to serve in the ministry at home.* We have a number of African churches which find great difficulty in obtaining ministers of the right qualifications, and the number of these churches might be considerably increased, with a supply of suitable men.

2d. Education in reference to *African colonization and the missionary work abroad.* Educated men are greatly needed in Liberia. Colonization on the coast of Africa is one of the greatest enterprises of the day, and has always received the commendation of the General Assembly. This promising republic needs educated men in every department of its government, and in its ecclesiastical and religious affairs. A part of the supply should be furnished with the emigration from this country.

3d. Education in reference to *the general elevation of African character.* A large amount of ignorance and degradation prevails among our free coloured population; and Christian education is, under God, one of the efficacious means of working a reformation and of sending forth persons of good moral character, whose influence shall be a blessing. The want of a good school of a high order is sensibly felt in various sections of country. Our Baltimore brethren were obliged, during the year, to send two of the promising youth, connected with an African congregation in that city, all the way to New Hampshire to obtain a suitable education.

The proposed undertaking will doubtless commend itself to all who have the interests of this race at heart. And the Church will, it is believed, have abundant reason to rejoice in the efforts it may cost to carry it into successful execution.

The following are conceived to be *the characteristics of a good plan* for the school.

1. The school should be upon a religious foundation.

2. Under the control of our own ministers and laymen.

3. Thorough in its literary aims.

4. Chiefly gratuitous in the offer of its advantages.

5. Located in a friendly neighbourhood, that will protect it from fanaticism of all kinds.

6. In a climate congenial to the race.

7. Convenient, but plain, in all its external arrangements of buildings, furniture, food, dress, and every thing.

A location and a climate suitable to such an institution, with the men able and willing to carry it on, may be found within the limits of the Newcastle Presbytery. A distinguished minister of our Church, whose ministry has been chiefly in Virginia, remarked that no Presbytery was more competent than that of Newcastle to engage in the undertaking. Some of the brethren are much interested on the subject, and have been considering, for some time past, the practicability of a beginning. An excellent site, contiguous to the boundaries of three of the oldest and largest congregations, may be secured; and competent men be engaged as teachers and superintendents of the Institution. It is understood that the Presbytery of Newcastle is willing to supervise the work, with the prospective enlargement of the ecclesiastical superintendence, if desired, to the Synod of Philadelphia.

The object of the Board in bringing the subject before the Assembly, is not to have any action taken to secure the management of the Institution by the General Assembly or by the Board; but, 1st, simply to obtain an expression of opinion favourable to the general object. 2d, to bring the subject at once prominently before the whole Church; and 3d, to encourage the brethren engaged in the work to go forward at once.

The undertaking must undoubtedly encounter difficulties, common to all such enterprises, and special to those aiming at the education of this race. Failures are to be expected among the youth, and discouragements which would dishearten fanatics or worldly men. But a good cause is worth its cost—its cost of time, and prayer, and self-denial, and patience, and funds, yea, even life itself, if need be. If the God of Ethiopia be for us, "who can be against us?"

[By a reference to the action of the General Assembly, it will be seen that the plan of an African school, under ecclesiastical supervision, has been sanctioned by that body.—*Corresponding Secretary.*]

THE SURE HARVEST.

Long time unheeded in the ground
The fruitful seed may lie;
And many a season in its round
May seem to pass it by.

And when at length the plant puts forth
Its first small tender leaves,
It still may seem of little worth
No eye its growth perceives.

Yet, fed by sun, and rain, and dew,
Its branch shall surely spread,
Till all with praise and wonder view
Its fair and stately head.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, MAY, 1853.

I. FUND FOR CANDIDATES.

Presbytery of Troy.

Second st ch Troy $419 50

Presbytery of Ogdensburg.

First ch Oswegatchie 34 00

Presbytery of Wyoming.

Sparta 1st ch 5 00

Presbytery of New York 2d.

Scotch ch, col 228, John T Johnson 100, William Post 62 50—390 55, less paid to two candidates 100 290 50

Presbytery of New Brunswick.

Mill Stone ch 6; Lawrenceville ch 68 25; African ch, Princeton, 2 50 76 75

Presbytery of Elizabethtown.

First ch, Elizabethtown 175; First ch, Westfield 23; Liberty Corner ch 12 210 00

Presbytery of West Jersey.

Bridgeton First ch 108 22, from Ladies Education Society 48 78 157 00

Presbytery of Newton.

Greenwich ch 30; Presbytery of Newton 39 29; ch at Blairstown 8; Musconetcong Valley 20; Newton ch 57 70 154 99

Presbytery of Raritan.

Pleasant Grove ch 5; First ch Amwell 14 19 00

Presbytery of Philadelphia 2d.

First ch, Easton 50 00

Presbytery of Baltimore.

Franklin st ch 100; First ch, Annapolis 10 110 00

Presbytery of Carlisle.

Bedford ch 2 50

Presbytery of Northumberland.

Danville ch 100; Washington ch 17 50 117 50

Presbytery of Blairville.

Salem ch 15; Harmony ch, "A Friend of Missions," 3 18 00

Presbytery of Beaver.

Clarksville ch 11 75

Presbytery of Marion.

Bucyrus ch 2 00

Presbytery of Zanesville.

Cambridge ch 38 00

Presbytery of Coshocton.

Linton ch 5; East Hopewell ch 1; Nashville ch 1 7 00

Presbytery of Miami.

Rev James Coe, Miami Pby 10; Union ch, Chilicothe 7 50; Bethel ch 18 35 50

Presbytery of Sangamon.

First ch Springfield 10 00

Presbytery of Winchester.

Paid to Candidates by the Presbytery 305 00

Presbytery of West Hanover.

Cash deposited at sundry times in Farmers' Bank, Farmerville, Va, collections 245 77

Presbytery of Montgomery.

Mount Carmel ch 6 50; Covington ch 4; Mountain Union ch 13 23 50

Presbytery of South Alabama.

South Alabama Pby by Rev W M Smythe, Treas 150 00

Presbytery of Louisiana.

Carmel ch 22; Comite ch 3; Homer ch 1; John Dixon (coloured man) 5 31 00

LEGACY.

Interest of Mrs Nancy J. Hall's 3 19

REFUNDED.

C. 20 00
W 50 00
G. 50 00

MISCELLANEOUS.

E B Fuller, Natchez, Miss, to con Rev John Hall, D D, Trenton, N J, and Henry M Alexander, New York, 1 m's 100 00

Mrs Deadrich, Knoxville, Tenn, 10; S Dodridge, Frierson, Tenn, 1; Mrs Mary L Irwin, Shippensburgh, Pa 5 16 00

Total, $2763 45

COLUMBUS TREASURY, OHIO.

[The treasury at Columbus has been given up; and these acknowledgments are the last to be made.]

RECEIVED THROUGH MR. THOMAS MOODIE, TREASURER OF THE SYNOD OF OHIO, FROM THE FOLLOWING CHURCHES, VIZ.:

Presbytery of Hocking.

April, 1852.—Alexander ch 7; Millfield ch 2; Athens ch 9 55. Oct. 2d, Millfield ch 4 22 55

Presbytery of Wooster.

May, 1852.—Mt Hope ch 4 86; Jackson ch 6; Chippewa ch 4; Springfield ch 1; Northfield ch 5. Dec. 22d, Congress ch 15 12; Mt Hope ch 7 68 43 66

Presbytery of Coshocton.

July.—I Hall, Treas, 13 16; Clarke ch 6; Millersburg ch 6; Keen ch 12; Apple Creek ch 11 56; Borlen ch 14 62 72

Presbytery of Columbus.

Lithopolis ch 7 25; Columbus ch 58 28; Mount Pleasant ch 31. Oct.—Blenden ch 2 97; Truro ch 18 50. Jan. 1853.—Columbus ch 3 50. April—Columbus ch 5 126 50

Presbytery of Zanesville.

Brownsville ch 8 50; Rush Creek ch 10 18 50

Presbytery of Marion.

April, 1853.—Marysville ch 8 00

Total, 281 93, less draft, &c, 46 21 $235 72

$2999 17

J. B. MITCHELL, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

MEETING OF THE BOARD—RESOLUTIONS OF THE GENERAL ASSEMBLY.

The Annual Meeting of the Board was held in this city on the 2d of May, and in Philadelphia, by adjournment, on the 30th of May. At these meetings, the Report of the Executive Committee was approved, and directed to be laid before the General Assembly. The officers of the Board were re-elected, with the Rev. H. N. Brinsmade, D. D., and Mr. L. B. Ward, to supply vacancies in the Executive Committee. The Rev. J. Leighton Wilson was also elected a Corresponding Secretary of the Board, co-ordinate with the others. The Executive Committee consists now of the Rev. Messrs. W. W. Phillips, D.D., J. J. Janeway, D. D., G. Potts, D. D., H. N. Brinsmade, D. D., J. M. Macdonald, Messrs. J. Lenox, R. Carter, R. L. Stuart, and L. B. Ward, with the Secretaries and Treasurer, *ex-officio*, and as many members of the Board as may be present.

In the General Assembly, the Report of the Board was considered, and after addresses by several members, the following Preamble and Resolutions were adopted, viz:

The Committee to whom was referred the Report of the Board of Foreign Missions, have earnestly and prayerfully considered the same. This they have done, under a deep sense of responsibility to this body, and to Him who is the head of His body, the Church, "over all, God blessed for ever." The business which this Report brings up they regard as one of the most solemn and imperative that can come before us, and this Report as one of the most interesting and important documents to which our attention can be directed. "The field," of which God is the husbandman, Christ the purchaser, and His Church the cultivator, is "THE WORLD," "ALL THE WORLD," and "EVERY CREATURE IN ALL THE WORLD." To preach the Gospel—to all within this field—to disciple, instruct and supply them with the means of grace—is the end and object for which the Church was organized, commissioned, and made perpetual. And while it is necessary, for convenience and efficiency, to give separate attention to the Home and Foreign Departments of this field, and to further every good work, yet we should never forget that all that is aimed at by our various Boards, Institutions, and Churches, is the glory of Christ, in the salvation of souls, the edification of believers, and the extension of His kingdom.

Your Committee would therefore recommend the adoption of the following resolutions:

1. *Resolved*, That this General Assembly approve the zealous, self-denying, and economical manner in which the Board, and especially the Executive Committee and Officers, have conducted the Foreign Missionary operations of our Church during the last year; and pray to God that life, health, and every spiritual help, may be imparted to them in their continued labours.

2. *Resolved*, That the Report be commended to the prayerful examination of our Ministers, Elders, and churches, that they may be more perfectly acquainted with all that our Church is doing, and still further desirous of doing, for the propagation of the gospel among the unevangelized nations of the earth; and that their own hearts may be zealously affected towards this good work, and come up to the help of the Lord against the mighty.

3. *Resolved*, That the Assembly rejoice, and give God thanks, that as a Church we are now united in the recognition of our first great and primary duty—to be a Missionary Church; that the blessing promised to the Church, while faithful in this duty, has been so manifestly poured out upon us in the efficiency of our ministry, the multiplication and enlargement of our churches, the success of all our enterprises, the increase of pecuniary gifts to Foreign Missions, tenfold since 1831, and in the gradual increase among us of a missionary spirit.

4. *Resolved*, That while there is much for which, as a Church, we are glad, and ought to bless God, in the prosperity of our Missions abroad, and the increasing spirit of Missions at home, nevertheless there is much to humble and admonish us in the apathy of many of our churches, and the total neglect of their duty towards this cause by a large number of others, and by a multitude of church members; that while many connected with our body, who are not members, make liberal contributions, and many communicants give large sums—nevertheless, the whole amount given during the past year would scarcely average one cent each week, to each communicant; and that more than one-half of all the churches, under the care of more than one-fourth of the ministers, with nearly one-third of the church members, have given nothing through this Board in aid of Foreign Missions for the last year—this, surely, is cause for deep humiliation and dread of the Divine displeasure, since the presence of our Divine Head is promised only in connection with fidelity to this duty.

5. *Resolved*, That, as a General Assembly and representative of our churches, we would now solemnly, earnestly, and affectionately call the attention of our Synods, Presbyteries, churches, and individual members to this delinquency, and invoke them to take such measures as may rectify the evil. And as this neglect of plain and paramount duty must arise from defective views of obligation, or from want of information, and proper efforts on the part of pastors and elders, we would earnestly recommend Pastors to indoctrinate their people, both by special discourses, and by frequent incidental observations, on the subject of Missions—to interest and secure the efforts of the children and youth in this cause—to maintain the regular observance of the monthly concert of prayer and contribution, either on the Sabbath morning, or some suitable time, and to promote among their members the circulation and reading of the Foreign Missionary, and the Home and Foreign Record.

6. *Resolved*, That as very much depends upon the course pursued on this subject by Presbyteries, it be specially recommended to them to inquire of every pastor and elder what measures are adopted for interesting their churches in this cause, and to endeavour, by Presbyterial visitation, or the exchange of pulpits, to have the duty, the privilege, and the advantages of a faithful co-operation in the work of Foreign Missions brought before all their churches, until all are led to contribute to this great and growing cause. They would further suggest to our several Synods the expediency of adopting as a rule, what has been found very profitable in some, namely, the delivery of a missionary discourse during their sessions by some member of the body previously appointed.

7. *Resolved*, That in rejoicing over the fact, that during the past year important fields have been opened up and occupied—that the favour of Providence and the grace of the Holy Spirit have everywhere accompanied the labours of our missionary brethren; and that converts have been admitted to the communion of the Church at most or all of our stations, we cannot but recognize in all this the loud call for enlarged efforts, greater liberality, and more earnest and persevering prayer, that the Lord of the harvest may raise up, qualify, and send forth many more labourers into the harvest, and that thus our Committee may be enabled to prosecute, with increasing efficiency, all our Missions, and especially among our Indian tribes, in India, Africa, among Romanists at home and abroad, and among the Chinese, including the branch mission in California.

8. *Resolved*, That the General Assembly approves of the efforts of the Board to bring the ancient people of God to the knowledge of the gospel, and recommends that the Board avail themselves of all the openings of Divine Providence to labour in that field.

RECENT INTELLIGENCE.

Mission House, June 13, 1853.

India Missions.—Letters have been received from Lahor, Lodiana, and Futtehgurh, April 4; Agra, to April 7; Allahabad, to April 1. Mr. Morrison reports a tour of six weeks in the country north of the latitude of Lahor, during which he daily preached the gospel. He visited numerous villages, and some large towns or cities, in which the name of Christ had never before been preached, and was painfully impressed with the need of more labourers.—Mr. Walsh mentions the baptism by the English Chaplain at Futtehgurh, of the Sikh prince, Dhuleep Singh. This young man would have been the reigning king of the Panjab, if the Sikh dynasty had not ceased. He receives from the British government a pension of about $200,000 a year, and if he is a sincere disciple of Christ his influence for good will probably be very great. His profession of Christianity can hardly fail to make a strong impression on the Hindu mind.—The East Indian schools at Agra continued to prosper, having 75 boys and about 35 girls in attendance.—Mr. Owen mentions the admission to the church at Allahabad of a young man, who was formerly in the mission school, and who will probably be useful as a teacher. Mr. Nundy has entered on his duties at Futtehpore, with encouraging prospects.

Siam Mission.—A letter has been received from the Rev. S. Mattoon, of February 8. No marked event is reported, but gratification is expressed at the consistent deportment of the two Chinese members of the church. In the midst of many temptations, especially during the Chinese new year's festivities, they had received grace to maintain their Christian profession without reproach, and they appeared very grateful for the grace of God and for the instructions of their missionary teachers.

China Missions.—We have received letters from Ningpo, to March 15; Shanghai, March 19; Canton, March 26. The admission to the church of a young married woman is reported. She had been a pupil in Miss Aldersey's school, and on her marriage was subjected to persecution for not conforming to the usual idolatrous rites. She had received grace to abide faithfully by her convictions of duty. The continued seriousness of several persons is reported. At Canton, the new chapel, in premises leased for five years, has been opened for worship, and a day-school of thirty-six scholars has been collected at the same place, both under the charge of Mr. French. Twelve boys out of thirty applicants had been received, in forming a new class in the boarding-school under Mr. Happer's charge. A strong desire continues to be expressed by the brethren for more labourers at Canton. Every reader of the Annual Report (see Canton Mission) will be convinced that more men ought to be sent to that station.

Mission to the Chinese in California.—The Rev. W. Speer writes on the 29th of April, that the attendance at worship is increasing. A Chinese prayer meeting had been commenced, and at one of the meetings two Presbyterian Chinese brethren from the mines were present. They had been admitted to the church at a mission station in China, and appeared to be consistent Christians. They faithfully observe the Sabbath, which is sadly profaned by most others. They say that from ten to twenty of their countrymen at the mines keep the Sabbath with them. Their prayers are spoken of by Mr. Speer as "humble, sincere, fervent, copious, and full of the Spirit of Christ." A site had been selected for a chapel and mission dwelling-house, in a Chinese part of San Francisco.

Liberia Missions.—Letters have been received from Monrovia, April 14, and Greenville, April 13. Mr. Priest mentions that the number of church members at his station is 42, some having removed to other places and others having been called away by death. When he first settled at Greenville, he found but one communicant, a woman, who afterwards connected herself with another denomination. He has not therefore built upon another man's foundation.—Mrs. Wilson's health having suffered severely at Monrovia, it has been considered expedient for her to return to this country, on a visit of some months to her friends. Mr. Wilson consents to this separation in view of duty, and will continue at his post.

Notices of Arrivals.—We have received advices of the arrival of Mr. and Mrs. Nourse at Spencer Academy; Miss Turner and Miss Wilson, at their stations among the Chickasaws; Mr. McEwen, at Tallahassee, Creek Mission; Mr. and Mrs. Dillett, and Mr. and Mrs. Jones, at the Omahaw and Otoe Mission. Mrs. Way, of the Ningpo Mission, with her children, arrived at this port on the 19th of May, on a visit to her friends.

THE ANNUAL REPORT.

By issuing an extra sheet, struck off from the same types on which the octavo edition of the Report is printed, we are enabled to place the greater part of this document in the hands of the readers of the newspaper Record, at comparatively little expense. This extra sheet accompanies the present number of the newspaper Record.

An octavo edition of the Report is published as usual, of which copies on paper of light weight will

be sent to ministers, members, and directors for life. Those who may wish to receive copies on heavier paper, for binding or preservation, will be supplied, on remitting in stamps six cents on each copy, to prepay the postage. If not prepaid, the postage would be twelve cents.

The Committee desire to obtain for the Report the careful perusal of many readers, and would suggest that persons receiving copies of it might promote the interests of the missionary cause by lending them to their friends.

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. W. P. MARTIN.

November 27th, 1852.—A man came to me desiring to profess Christianity. He has served several missionaries in the capacity of teacher; has long known the gospel; and in the memoir of Mr. Lowrie is spoken of as almost a Christian. Two years ago he was in my employ; and at that time professed to believe the doctrines and secretly practised the duties of Christianity. When urged, however, to make a public profession, he said "he would when his mother should be dead, and his nephews able to care for themselves." When he broached the subject to-day, I immediately inquired "Is your mother dead?" to which he replied, "No, but I am getting old, and the world is losing its hold upon me;" adding that he was at a loss how to excuse himself for having delayed a profession of religion so long.

I assured him that he had no need to excuse himself to me; that his delay was an offence against God, and that he must go to God for pardon.

I then showed him, from the Scriptures, the danger of those who know the truth, and defer obedience to it. He left me, promising to come again; evidently disappointed to find that he had more to do than merely make a nominal profession of Christianity.

He is poor, growing old, and has no sons, so that I suspect him of coming from unworthy motives.

Dr. McCartee's teacher, who is a literary graduate, well acquainted with the Scriptures, and evidently convinced of their truth, to-day invited me to attend the marriage of his son.

I inquired if he designed to dispense with the idolatrous rites customary on such occasions; to which he replied, by asking, "Whether it was better to be a Christian in name and a heathen at heart; or to be a heathen in name and a Christian at heart?" intimating that he stood in the latter position, while all who have professed Christianity occupy the former.

December 5th.—A young man was baptized this morning by one of the English Episcopal missionaries; on which occasion I was invited to address the congregation. A few months ago, I took part, by invitation, in the exercises connected with the *immersion* of two native converts by the American Baptist missionaries. Though we neither relinquish our opinions, nor hold them with less firmness, we feel it important to merge minor differences, and present a united front to the hosts of pagans by whom we are surrounded.

The youth baptized to-day is a member of a day school, being the fourth pupil of that school, who has professed Christianity during the past year; a fact in favour of day-schools. His grandfather formerly taught in that school, and died about a year ago, lamenting that he had not secured the Christian's hope; showing that neither the philosophy of Confucius, nor the delusions of Budhism were sufficient to sustain him in a dying hour.

Afternoon.—Read and conversed in my study with a young man from the neighbouring province of Ganhwuy, who is studying law in one of the Mandarin's offices. He is a frequent visitor at my study: possesses a good mind, a candid disposition, often asks for books, and receives instruction with docility. I am gratified to discover by this and other cases, that though difficult, it is still possible to communicate with people of adjacent provinces whose dialect varies considerably from ours.

Dec. 14th.—Cast down in spirit by the bereavement, which our mission has lately suffered; (the death of brother Coulter,) and the sickness of a child, which may terminate in a personal bereavement. Cheered however by good news. My teacher, whom I know, by an acquaintance of two years, to be honest and sincere, has for several months been evincing a constantly deepening interest in the things that concern his salvation. It was not, however, till a few days ago, that he expressed his desire to make a public profession, stating at the same time that he anticipated opposition from his wife and mother. To-day he tells me, that his wife on observing him retire last evening for prayer, inquired the cause. He then disclosed his feelings to her, (which he had hitherto lacked courage to do;) when, to his surprise and joy, she, instead of opposing, encouraged him to make a public profession, at the same time expressing her desire to do the same. He remarked that by doing so, they would lose the respect of their friends; to which she replied, that it mattered little how they were esteemed by men, if they but stood right with God.

Dec. 20th.—Visited Miss A——'s school to converse with several of the elder girls, who are anxious for their souls. One of the pupils who was recently married; and who patiently bore cruel persecution rather than bow before graven images, or eat things offered to idols, is now permitted to return to the school on small wages, as a monitor. She has not only proved her faith by suffering, but gives evidence of piety in her conduct, and especially in the anxiety she manifests for the salvation of others.

Dec. 26th.—Tu Seen-sang, (my teacher,) to-day declined attending a public examination for literary honours, because of it being held on the Sabbath; and has spent the day in hearing and reading the Scriptures. A few days ago he agreed to negotiate for a friend the purchase of a place on the examination list, for which he was to receive a sum of money. This would have been practising a fraud on the officers, but is so common, that it is not even esteemed disreputable. But Tu Seen-sang reconsidered it in the light of Christian morals, and his conscience gave him no rest till he went and retracted his consent.

Dec. 29th.—Visited the boys' school, under the care of Mr. Quarterman, for the purpose of conversing with several boys who are concerned for their souls. Two of them desired baptism several months ago, and were delayed only to test their sincerity. Their conduct is irreproachable, and their religious anxiety rather increased than abated; so that I hope we shall soon be permitted to welcome them, and perhaps several others to the communion of the Church.

January 1st, 1853.—Several Chinese visitors, among whom was the young Ganhwuy, law student. He professes to believe the Gospel, and expresses a desire to connect himself with the church; but though inquisitive for truth, and candid in embracing it, I fear he does not yet feel his need of a Saviour.

In the evening, after preaching to an attentive audience, invited several, who are acquainted with the outlines of the Gospel, into my study for more particular instruction. One of these, a respectable looking man, of melancholy temperament, when he had heard how we, with all our defects, may be made complete in Christ, replied, "Alas! my defects are too great to be supplied." He also said, "the religion of Jesus is too high and mysterious," and requested me to talk to him on subjects of human morality. When, however, I told him that the beginning of morality is the knowledge of him to whom our duties are rendered, he readily admitted it. The others present were better informed. One of them, by name Choo, has been for several years in the habit of visiting various missionaries. He is a man of brilliant intellect, but so disordered, as to be unable to prosecute any business. When I first saw him, near two years ago, a missionary was talking to him on the subject of prayer, which he regarded as an absurd and useless rite. He afterwards read the Gospel of Matthew with great delight, and a remarkably clear apprehension of its meaning; began the practice of prayer, exchanged the uncouth antique dress which he formerly wore, for becoming apparel, and since that time has appeared so much more rational as to give us ground to regard him as one of the trophies of the Gospel. We cannot, however, admit him to church membership, unless he gives evidence of being restored to entire sanity, lest reproach should thus be brought upon the gospel.

Jan. 2d, Sabbath.—Mr. Goddard of the Baptist Mission, whose experience, sound judgment, and piety, make his counsels much valued by us, preached to the missionary body on a subject suited to the commencement of a new year.

Afternoon, read part of the 1st Epistle of John with Tu Seen-sang and a printer, who has also been for several months in an awakened state of mind. They read with so much interest the evidences therein given of those who have passed from death unto life, as to encourage me to hope that they themselves have experienced that change.

Evening. In addition to some of the inquirers, before mentioned, a young man came in, who has been a hearer of Mr. Rankin, and who comes to me, as being nearer to his place of residence.

Jan. 3d.—Observed unitedly by all the missionaries at this station as a day of humiliation and prayer. It was delightful to hear on this occasion, special thanksgiving for the unity of sentiment, and concert of action, which have long existed among us, the representatives of different countries, and different churches; together with fervent prayers that this unity may ever remain unbroken.

Crossing the river to-day, I had nearly reached the shore without saying any thing to my fellow-passengers. This struck me as wrong, and I addressed them a few words, telling them where I preached, and inviting them to come. In the evening, one of them, a respectable silversmith, was in my audience; listened attentively, and promised to come again. I hope he will not prove a Demetrius.

Jan. 4th.—A meeting for inquirers, conducted by several brethren and attended by a goodly number from the boys' school, and several others. Among these seekers may we not hope that there are some who shall find.

Jan. 7th.—Tu Seen-sang just returned from attending the funeral of his uncle. It was celebrated with idolatrous rites, in which, however, he says he took no part. The firmness of his resolution to be a Christian seems thus to be subjected to frequent tests.

Evening. The melancholy man, by name Zung, before mentioned, came with one or two others, as they are accustomed to do on alternate days, for instruction. Mr. Zung readily comprehends what he hears, and seems thoroughly in earnest. I asked him if he still doubted the possibility of his defects being supplied, to which he replied—No! not since you assured me that there is mercy even for the chief of sinners.

Jan. 8th.—Heard of the extraordinary liberality of a poor Chinese convert. He is a tailor in connection with the English Church Mission, was baptized but little more than a year ago, and has appeared to grow rapidly in knowledge and grace. His wages are but five dollars a month, and yet he has just made a contribution of about $13, almost a fourth of his income, for the spread of the gospel. In this his deep poverty has abounded to the riches of his liberality. Perhaps our Lord, beholding at the same time the offerings of the rich in Christian lands, has already pronounced, Verily, this poor Chinaman hath cast in more than they all.

Jan. 15th.—Mr. Choo has come more than ten miles to attend the services of the Sabbath, and has done so frequently before. He still seems perfectly sane, and converses on the subject of religion with so much clearness and force that he is generally listened to with pleasure.

In sending these extracts from my journal, I would add, that other brethren have met with encouragement in their labours, perhaps more than has fallen to my lot; and all seem to be of opinion that we have reason to look for a time of refreshing from the presence of the Lord.

Will not Christians at home help us in prayer for this blessing? If the entire population of this city were converted, though a great thing, it would be but a small beginning toward the conversion of the Chinese Empire. The city contains not less than 250,000 people; but this is less than 1000th part of the population of the Empire.

JOURNAL OF THE REV. H. V. RANKIN.

Jan. 1st, 1853.—A bright New Year's day has dawned upon us, and every one seems to be well and happy. Yet in calling upon the different members of our little missionary circle to-day, a peculiar seriousness was evident in the conversation of all, for we all remembered that only a few days since we committed the remains of one of our number to the silent tomb, and we have also been just now called to part for a season with a beloved family, who, on account of the serious ill-health of some of the children, will soon be on their way across the deep towards their native land.

Our dear brother Coulter had been suffering dur-

ing the summer from chronic dysentery, and derived no benefit from a trip which in October he took to Shanghai. Indeed, he rather grew worse, so that, upon his return, strong medicines were necessarily resorted to. Under the influence of these he began slowly to improve, until the 20th of November, when he experienced a relapse, which proved fatal. In order to give him the most perfect quiet, as well as to relieve Mrs. Coulter from all other care than that of watching with her husband, he was, nine days later, moved to my house. For a few days he seemed to be a little better, but it was not long before his life was evidently in great danger. We met together in prayer to God, in which we were joined by the members of other missions, and every day petitions for his recovery went up from every family altar and every heart. Within the past three years we had thrice been permitted to witness the effect of prayer in raising up from the very gates of death others of our little band, and all seemed confident that God would again interpose. The week before his death our hopes brightened, and for two or three days there seemed to be better ground of hope. He himself, however, for several weeks had evidently given up all expectation of recovery, and awaited the issue with Christian composure and with remarkable patience. His mind throughout seemed to be stayed upon God, and he always expressed himself heartily resigned to the divine will. Hence, the sudden change for the worse which took place two days before he died, seemed less unexpected to him than to his friends, and he made his final requests and partings with great composure. His faith was clear, resting only upon his Saviour. On Saturday, December 11th, it was evident that his end was near, and we all gathered around his bedside, and joined in prayer that he might be saved from all bodily pain, and that all needful grace might be imparted for the dying hour. God mercifully heard us, and our beloved brother passed peacefully through the portals of death.

"Life so sweetly ceased to be,
It lapsed in immortality."

The funeral services were conducted in English by Mr. Way, in the chapel, where the body was borne by the six remaining members of the mission, and remarks were made at the grave to the Chinese present, by Mr. Russell, of the Church Missionary Society. Our mission has thus, for the second time since its establishment, been called to mourn the death of one of its members. Yet we mourn not as those who have no hope respecting him, and for ourselves, we are assured that there is mercy mingled with the bitter draught. May it not be that God intends to answer our prayers, not, indeed, in the way we had hoped for, but with even richer blessings, in the outpouring of his Spirit? May he also prove to be the widow's stay and the Father of the fatherless!

On the 16th of December we were startled, about eight o'clock at night, by an earthquake, so violent as to stop the pendulums of nearly all the clocks. The children in the school were greatly frightened, and several were apprehensive that the day of judgment was at hand. In the midst of the panic I was pleased to notice the composure of one of the Christian girls, who assured her companions that if they would trust in Jesus they would have no cause of fear.

Disappointed Hope.

Jan. 25.—To-day I had experience of one of those peculiar trials of the missionary which often tend to depress his mind. Early in the month I was gratified to hear a young man, who I had noticed was very attentive during the Chinese service in the chapel, express himself fully determined to become a Christian, and request me to give him further instruction. I had considerable conversation with him then, and at other times, when, upon invitation, he came to my house. Two other brethren of the mission, who became acquainted with him, also laboured for his spiritual welfare, and he attended quite regularly the evening services conducted by one of them in the city church. This morning I was pleased to see him again visit me, and we spent a long time together, going over very fully the doctrines of the Bible. He seemed generally to have clear views of the truth, and to have learned much since I had seen him last. I was just upon the point of dismissing him, when, to my surprise, he fell upon his knees, and begged me to lend him a few dollars. His motives thus at once were revealed, and as I afterwards found, he had taken all the pains of attending religious services, day by day, and of studying divine truth, with the hope that he would derive thereby some pecuniary assistance. I soon learned from brother W. Martin, who had been instructing him, that yesterday he had been endeavouring to impose upon him, by fabricating an ingenious story, and he had thus come early to me, hoping to gain my ear before I should have learned his deceit. He seemed quite distressed at the unsuccessful issue of his plans, and I fear will not visit us again. I refer to this as one of many similar cases in which our faith is brought to trial. The love of money seems especially, among this people, the root of all evil, as it is the ruling motive of their lives. A Chinaman will do and suffer much, if he may hope to get this perishable gain. A large share of the conversation you may overhear from all classes of passers-by, is of money; and it is also the fruitful source of nearly all their domestic quarrels.

Yet it is interesting to notice, by way of contrast, a fact of a different nature. One of the Church Missionary converts, a tailor by trade, who supported his family only by his daily labours, recently brought nearly fourteen dollars, and gave them up to Mr. Russell for the benefit of the mission. This is a large sum for a poor man, whose wages have been generally less than four dollars a month, and as a free-will offering, is worthy of especial notice.

The audiences just now in our chapel seem to be on the increase, and the attention of the people more fixed. I have noticed of late, that dwelling at greater length than previously upon the doctrine of justification by faith, has been listened to with marked attention; and enlarged illustration of the office of Christ as Mediator, has excited much interest. There are some things in which we may have a fair hold upon the Chinese mind, when the divine economy has some marked resemblance to their own customs and ideas. The relationship of God to man as our Father, and the Governor of all things, and this office of Christ, are instances of this; the relationship of the former being well understood, and the office of middle-man being one which is employed in many of their social arrangements. The truth seems to gain ground, and many have been led to feel its importance, though their hearts are yet under the dominion of sin. I was interested in hearing of the different kinds of remarks made by the people as they left one of the chapels the other day. Some said, It is all nonsense; others, That it must be true, but that the doctrines were too hard to follow; others, however, That the doctrine was not only true but important, and ought to be attended to.

We were cheered yesterday with the arrival of our old fellow-labourer, Mr. Cabbold, of the Church Mission. Mrs. Cabbold accompanied him, and the two daughters of the late lamented missionary, Rev. Samuel Dyer, who have come out to assist Miss Aldersey in her school.

MISSION TO THE CHINESE IN CALIFORNIA.

JOURNAL OF THE REV. W. SPEER.

(Continued from page 76.)

We have lately received the following part of Mr. Speer's journal. It is the part referred to on page 75, *Record* of May, as then not having come to hand.

October 22.—Yesterday we passed the island gem Taboga, a beautiful mound standing in the sea, whose sandy shore, deep waters around which allow the vessel to lie almost amidst the twinkling shadows of the palms, and pearl white houses sleeping in the velvetty masses of ever-living green, make it a fairy habitation. But this paradise, like Eden, has its serpent; death hovers in its soft air; and cases sometimes occur like the following: A gentleman retired to rest with the windows of his chamber open; he has since remembered lying in a delicious doze, being gently fanned, and enjoying a tickling sensation in the feet. In the morning, at a late hour, his door was broken open, and he was found senseless and bathed in blood, which had flowed from wounds left by a vampire. Is not this a just illustration of the results of sin? The young taste at first a strange pleasure. But the unseen wings that fan it will gloat in their blood! Better to share the "present" chastening of the righteous, to whom "joy cometh in the morning."

October 25*th—Monday.*—Preached on board yesterday; in the morning to the cabin, in the afternoon to the steerage passengers. Some seemed very thoughtful and the tears stood in the eyes of one old gentleman, perhaps from the recollection of Sabbath scenes now bygone, perhaps for ever. May God seal his truth to many hearts.

October 26.—Off the headlands of Tehuantepec; a region that may become an important thoroughfare for the commerce seeking the Pacific; but whose people yet lie in heathenish degradation of mind and man. This shore is covered with lines of brown volcanic heaps, without vegetation, simmering in the hot sun, that resemble the mountains along the China Sea. Within the country, travellers describe interesting ruins, which evince a high degree of ancient civilization. At Mitla, there are remains of royal tombs, of great antiquity and extent. Almost all other relics have decayed; and so these remind us of the Egyptians and of those nations who "erect sumptuous monuments for the dead, because looking on this life as short and passing, they think it unworthy the trouble of constructing them for the living."

October 28—*Thursday.*—At noon our steamers entered the splendid harbour of Acapulco. It lies like a bowl among the mountains, with a winding outlet to the sea like the tail of a comma. The first objects that attracted our attention when the steamer came to anchor was a shoal of black piccanninnies, ebony youths, who were swimming like lizards around the vessel, waiting for the passengers to cast a half dime into the water; when they showed their white teeth, kicked their heels in the air, and soon returned to the surface, some one of them triumphantly holding up the piece after which they had dived.

While the steamer was taking in coal from hulks stationed here, which are replenished with Liverpool coal, by vessels which carry it in ballast round the Horn many of the passengers called native boats and were rowed ashore. The town is rather attractive to the eye, viewed from the harbour, as it lies in a nook at the foot of a rugged mountain, huddled around a tall church, and commanded by a well-constructed fort. But you find on entering it that, like Rome, its inhabitants are "soldiers, priests, and beggars." The houses are either *adobe*, or sun-dried brick, that is, heavy mud walls one story high, or thatched palm-leaf huts. Acapulco will not compare with ordinary Chinese villages of its size. Everything is filthy and everything ruinous; both church and fort are split with the seams of earthquakes, as if abhorred of nature. The population is frequently almost decimated by pestilence. Their dark figures are discerned grovelling in the dirt of their huts, or moving barefoot about the coral walks, the women half clad, the men in the tattered raiment cast off by sailors. The tinkling of the guitar, and the note of the violin, attract your notice; it is to the lascivious dance, or to a table, where half a dozen villainous men sit behind piles of silver and gold, tempting the foolish novice to try his luck. Along the walk leading up to the fort, groups of semi-denuded females invite you to purchase some drink, or some fancy work of gay coloured shells, or small pearls, which are obtained all along this coast in considerable numbers and often of exceeding beauty. Four small ones may be obtained for a dollar.

Yet this harbour is next to that of San Francisco, the finest on the Pacific coast; and this "city" has had a commerce which, in the hands of other races, would have made it one of the most wealthy and extensive in the New World. It was three centuries ago a point whence the Spanish fleets traded to all the shores of the great Pacific Ocean, even to Manila, Mindoro, Borneo, and China. It is worthy of remark that some of its inhabitants are said to be tinged with Chinese blood, then introduced; and that once more, since the Chinese emigration to California, these enterprising and industrious people have found their way hither, and there are now several shops and restaurants established by them. There are large numbers of them also now carried to Callao, in South America. They will in time, doubtless, be scattered over every portion of this New Continent.

It seemed not out of keeping, that among several passengers who joined us here was a company of black-gowns. We learned that the principal was the Bishop of California, and the remainder were teachers, male and female, whom he was importing from the enlightened city of Mexico, which is only about a hundred leagues distant, for the sake of establishing a seminary for the benefit of the Californians, at Monterey. The whole were exceedingly dirty and odorous; so much so that a good Scotch lady, who occupied a room aboard with one of the females, was forced to abandon it, and sleep in preference on a settee in the cabin. A brisk current of Anglo-Saxonism through the heart of Mexico will purify that stagnant pool in more than one respect.

Friday, 29th.—Some white rocks were seen glittering like icebergs upon the surface of the sea, at a

distance, which we were informed obtained their colour from the deposit of quantities of guano.

Saturday.—Saw the saddle-like peak of the fine volcano of Colima, at about seventy miles distant, so huge that it appeared as if not near half that distance. It is not in action at present.

Monday, Nov. 1.—Yesterday morning preached in the cabin from the 11th of Luke, ninth verse; "Ask, and it shall be given unto you," &c.; on the reasons why God has appointed prayer as a mode of worship and communion with him. The subject has afforded me unusual spiritual instruction and comfort in its examination. The word has not been without fruit. This morning several individuals have shown an interest in the lessons of divine truth; and one young man has been brought to repentance for sin. The departure from home, the profligacy of some of his fellow-passengers, the perusal of the Scriptures, and the preaching of the word on board, have awakened him to a sense of his condition as a helpless and needy sinner, and brought him to take refuge in Christ. This morning I had, for the first time, a long conversation with him, which encourages me to hope that he is "born again." He manifests a delightfully repentant, humble, prayerful, inquiring state of mind, which leads me to hope that a good work has been wrought, and that the blessing of God will more and more enrich his heart.

With the first glimmer of morning dawn, Cape St. Lucas became prominent, the extremity of Lower California. We feel as if drawing near our future home.

Thursday.—Table Mountain was in sight early this morning, so named from its plane top and steep sides. Near it is a white monument, or mark, established at the boundary line of Upper California, between the United States and Mexico. Not many leagues northward of it, is the town of San Diego, whose harbour we entered to exchange mails. It is an old Spanish settlement. It seemed scarce like home, though in "the land of the free." A sandy plain stretched away off into the interior, between ranges of hills. The town is several miles distant from the anchorage. We could see it with the glass; but the only hint of its American character was the national flag flying above the low dwellings and barracks of mud. Near the anchorage there were scattered on the shore, sixteen tenements, of nearly as many kinds, sizes, and materials. Six of them had sign-boards, indicating that they were shops, as much probably for drinking as any other object. Equally conspicuous were eighteen symbols, in the shape of palings enclosing stones marking the places where some of the dwellers had lain them down in their last home. In two hours we were relieved by the sound of the parting salute; and again were dashing aside the blue waves, startling the flocks of sea fowl, watching the flight of the pelican, and the graceful sweeps of birds that looked not unlike the gigantic albatross of the Cape of Good Hope, and marking the steamy puff of the whales, of which, along this coast, you may observe several at once.

Friday, 5th.—A most delicious morning. The passengers all on deck, inhaling the fresh, sweet air. The high sloping shore along which we are running is covered with pasture, which, with the glass, we see specked with countless herds of half-wild cattle, like little dots of white, brown, and black. A *ranch*, or farming establishment, may here and there be discerned. One of our company is marking the bearings and local character of a very bold cape that stretches out into the sea, known as Point Conception, upon which he is about to erect a lighthouse for the Government. This is a novelty in a Spanish country. It is not many years since there was not one in Spain herself. Not far distant is the mission of La Purissima, one of the twenty-one founded by the Roman Catholics in California. They are nearly all near the coast, but not sufficiently so to be seen.

Saturday, 6th.—Last night we went into Monterey with the mails, but darkness hid the landscape from sight. Eighty miles further brings us to the long-desired haven. We have heard here news which tell some of our passengers that they are beggared. At the beginning of the week the city of Sacramento was almost entirely consumed by fire.

Evening.—At noon to-day the Tennessee entered the Golden Gate. How much in the circumstances of the voyage do we see to thank God for. We are told that a violent storm has been raging here for several days, which has rendered many anxious for our safety. But we had been wholly preserved from it. How remarkable that we should have just avoided a storm at the termination of our voyage on the Atlantic side, in the same manner! Here we learn that several vessels have been much injured, and one or two perhaps lost. The only death on board our vessels on either side, was that of a German, who came on board at Panama, from a New Orleans steamer, then very ill, and who lived but a day or two. The few that have been sick have recovered. Some of our fellow-passengers were robbed on the Isthmus; the baggage of some was burnt at Cruces. But "goodness and mercy have followed us." The officers of the vessel have done their utmost to make us comfortable. We have enjoyed the society, sympathy, and assistance of Christian friends along the journey. And now we are placed in the scene of our future labours, laden with all that "loving kindness and tender mercy" can bestow.

Monday, Nov. 8th.—Paid a visit this afternoon to Lí Akan, at his house, where he received me very kindly. Thank God that already are seen the blest fruits of our mission-schools in China, in the presence of some here who are prepared to lead their newly-arrived countrymen in the acquisition of the knowledge of science and religious truth. He tells me he is acquainted with eight mission scholars of the Morrison school, now in California.

The presence of the pupils of our several mission schools at Canton, Macao, Hong-Kong, and Singapore, is the first feature that strikes me in commencing the labours of a missionary among the Chinese here, as a pledge of success. Often our dear brethren there have desponded on account of their slow progress in educating and converting to God the boys under their care. "They laboured, and we are entered into their labours." These are men that, by their acquaintance with the English language and customs, their superior knowledge and mental discipline, must wield a powerful influence over their own countrymen. Two at least of them are pious, and may give much assistance in missionary duties.

It is a striking providence, too, that there is a large supply of Scriptures and tracts on hand. Boxes of them have been forwarded from different stations to the several clergymen of this city; and a considerable number have been already distributed among the Chinese. Indeed, during the administration of Colonel Geary as mayor, there was a public presentation meeting, at which, through an interpreter, addresses were made to the Chinese by some of the clergymen, and copies of the Scriptures formally bestowed. Thus they will see that Christianity is our national religion. Alas, thatt hey cannot yet comprehend that "they are not all Israel that are of Israel," and make allowance for some of the scenes they witness in this "Christian land."

To-day I have been under the necessity of providing some clothing, as the "Winfield Scott," the steamer which was expected to bring all my own and a portion of my wife's apparel, which was detained at the Isthmus, has not yet arrived. Almost everything one needs, seems to be here four times what it would cost in "the States." Clothing is more reasonable in price than many other articles. It affords me pleasure here to notice the liberality of Christian friends, and, indeed, of the community generally, towards the ministerial profession, especially in abating the prices of necessary articles.

Nov. 10th.—The opinion of brethren in the ministry here, and, they inform me, in the country also, in relation to the location of the mission, is, that it should be in San Francisco. The reasons suggested are these:—In all other places the Chinese population is either limited, as at Sacramento and Stockton, or transient, as at the different mines. All the emigrants must pass through this city, which is the only port of entry for foreign vessels, and here may receive tracts and the Scriptures. From this the different sections of the country are easily and cheaply accessible to personal visitation. The people of this city are disposed to support liberally the work, if performed in their midst, by their contributions in money; and thus the greater expensiveness of living may be counterbalanced. From this point I can have most direct and cheap intercourse with the press at Ningpo and the brethren in China. And this climate is probably that which will prove most bracing and healthful, on account of its proximity to the sea, whose breezes sweep over and refresh it, but die away thirty miles up the rivers and leave the swampy shores subject to fevers and to a high degree of heat. These reasons appear conclusive as to the choice of this as the site of the mission. However the question will remain open till I can further consult, personally or by letter, with the brethren in the interior, previous to laying it before the Executive Committee of the Board.

A very interesting field of usefulness is opened before me in the visitation of the sick at the State Hospital. There is always a number of Chinese there, sometimes as many as one hundred, under the care of American physicians and nurses. It seems a most fit place for impressing them favourably with the doctrines of Him who "healed as many as were brought unto Him."

November 11th.—It was announced in one of the city papers, that on last Wednesday a temple had been consecrated to idolatrous worship by the Chinese. So Satan, I thought, has anticipated me. To-day I visited the building, and ascertained to my joy that it is only a *hwui-kwan* or "company's hall." The Chinese band together in large companies for their mutual advantage. By this means information is circulated, heavy expenses are avoided, and personal effects better cared for. Four or five such companies are said to have been formed here. At their respective head-quarters officers are appointed to attend to their affairs, and a hall is erected as a rendezvous, and lodging-place for strangers. As usual at home, they have performed certain ceremonies at the opening of these halls. And it was the celebration of such an occasion which was mistaken for the consecration of an idol temple. No temple yet exists in California.

When surveying this *hwui-kwan* I conversed with the Chinese, of whom there were many collected there. They were surprised to find me speaking their language, and expressed great satisfaction in meeting me. But already I anticipate the trials of the work. One from Canton regarded me contemptuously, and said, "*Keang Yesu,*" "he's a preacher of Jesus," and then walked away.

Nov. 12th.—This morning walked to the sea-shore westward of the city, and saw Chinese fishermen hauling a seine, that seemed well filled with the inhabitants of the deep. This field of enterprise will enrich them, and be of great benefit to our own population. They spread the small fish on mats in the sun, cutting them transversely when of the larger varieties, that they may dry readily. They will then pack them in salt for their own use. In a hut where a dozen were seated smoking, they complained bitterly of the hostility of the miners, who will not allow them to dig the gold, while they find it, as yet, difficult to get into employment as mechanics and servants; so that many say, "*Wu fan yih fan hu kwoh;*" "We have no rice to eat, and must return to our country."

Monday, Nov. 14th.—Yesterday preached on Isaiah xlix. 12, "Lo, these from the land of Sinim," in the Rev. Mr. Williams' church; and in the afternoon on Acts xiii. 47, at that of the Rev. Mr. Hunt, Congregationalist. Much desire is expressed to receive information in regard to my plans, on the part of all denominations; and I am led to hope that my labours will be cordially sustained by all. The latter gentleman once shared in the missionary work in the Sandwich Islands, and has done good here among the people of that nation, of whom many are scattered through the mines. Some of these are shining examples of Christian character, and observe the Sabbath where all others forget its obligations.

Nov. 21st.—Preached yesterday at the Baptist church, on John viii. 28. Few out, on account of the storm which has been raging during the past several days, and continues unabated.

Nov. 26th, Friday.—Thus far I have been able to hear of fifteen young Chinese in California, who have attended the various mission schools in their own land. They give promise of honour and usefulness, although few are yet Christians.

To-day, called on Mr. Frontin, Danish consul, and was by him accompanied to the *hwui-kwan*, or hall, on the hill, and introduced to Song Achick. This young man is the most influential of the Chinese in the city; and he owes it to his education at a missionary school at Hong Kong. He was eight years under the instruction of the Rev. S. R. Brown, an American. At the expiration of that time, in 1847, he spent some time at Shanghai, as a linguist, or Chinese clerk in an English mercantile house. Afterwards he was appointed interpreter to the Police Court at Hong Kong. He is the individual who rendered the most efficient assistance to his countrymen soon after his arrival last spring, in their difficulties with Gov. Bigler, and with the miners; and indeed assisted to write the famous letter to that functionary, which attracted so much attention throughout our country. He is an enterprising man. Within a few weeks, he purchased, in company with two or three of his countrymen, a cargo of rice, just arrived, from which they realized a very handsome profit. Song Achick appears well disposed towards the instruction of his countrymen. It seems a remarkable providence, that within a few days, as

missionary efforts are about being commenced among the Chinese, the late chief of the company, a low, bad man, who only obtained his eminence from his having learned to speak English, while once in the employment of cook upon a Charleston packet, has been laid aside by an attack of hemorrhage from the lungs, and has in consequence resigned his post, with the intention of returning to his own country. Song Achick is regarded by the American community here as a man of more than common ability. He received us in an office attached to the hall of the company whose chief he is. His dress is the native silk gown, close pants, and embroidered shoes. His address impresses strangers as both dignified and courteous. His education is probably defective in the Chinese classics, but he may reach power under his own government, on the basis of wealth, and hereafter wield an important influence over the undisclosed but portentous destinies of the vast empire of whose subjects he is begotten.

INDIA: FURRUKHABAD MISSION.

JOURNAL OF THE REV. A. H. SEELEY.

A Tour in the districts of Furrukhabad and Mynpoorie.

[Continued from p. 90.]

November 12th.—Encamped to-day in a fine mango grove, with the ruins of an old fort in view, the outside walls of which were all broken down, although several arches of the inner buildings are still standing. It was built about three hundred years ago, by the Nawab of Furrukhabad, and destroyed when he determined to make that city his residence. The village here is a large one, and contains a school under the direction of Government, with about fifty boys, *some* of them studying philosophy, astronomy, arithmetic, &c., in their own languages. The Lieutenant Governor of the North-West Provinces commenced an educational scheme for the improvement of the vernacular schools in February, 1850. This scheme extended over the districts of Agra, Aligarh, Bareli, Etawah, Furrukhabad, Mynpoorie, Muthuru, and Shahjahanpur. In these districts there are now more than 3000 schools, in which instruction is imparted to more than 25,000 children. The object has not been to introduce a totally new system of instruction into these native schools, but to raise the tone and character of them. And although religion is carefully kept out of every part of the instruction, still we cannot but believe that much good will come out of them.

In passing a small Hindu temple, I saw a woman make an offering to the idol, consisting of flowers and other things, and then bow down before the idol. I stopped, and began talking to a man who was near, making twine for fish-nets, of what I had just seen, Yes, he said, many women come and worship here. He seemed to wish to convey to my mind that he thought none but women were silly enough to worship the image. Very soon others began to assemble from different parts. I spoke to them for some time, trying to point out to them the extreme folly of worshipping that which we have made with our own hands. I asked them if they did not, from the same stone, take a piece and make a mill to grind their wheat in, another to pound their spices on, and of the rest of it if they did not frequently make a god, and bow down before it, and worship it. "Yes, sir, what you say is all true, Hindus do just so," said many at once. Well is not this very foolish as well as wicked? "Indeed it is foolishness. We know very well that the idol is nothing," said one, "but this has been the custom of our fathers, and this is Hindu religion; so what can we do?"

I now told them that God was very angry with idolaters, and that he will turn them all into hell, with all nations who forget him, if they did not believe upon Jesus Christ, the only Saviour of sinners. They listened with much respect, and said "Yes," "yes;" "that is good;" "that is true;" to every thing I said: but I think without the least sincerity, and with the full determination to make idols and worship them, as all their fathers have done before them.

November 13th.—To-day marched nine miles, and visited three villages around Mudanpore; found all the people sunk in the greatest ignorance and superstition; there were no pandits, no schools, and none could read. At one of these villages, around the trunk of the sacred pipal tree, upon a mound of dirt, were placed ten idols, most rudely carved from the common sand-stone; most of them but a short time before had had water thrown over them; flowers, and a little rice were lying before them. Stepping upon the mound, I inquired if these were their gods. One man said, "No, they are not gods." Another reproved him very sharply, and affirmed that "they were gods." I asked, if they are not gods, why are offerings made to them? "Oh," he said, "the women bring them. But I know that there is but one God, who is in heaven, and I worship him." There was a boldness and a manliness in this man's manner, and in the avowal of his opinion, which I have seldom seen. I told him that he was right; that there is but one God, and could be but one, and hoped he would continue to preach this doctrine until his countrymen forsook the worshipping of idols. He was greatly pleased with this, and commenced with great fluency to show the absurdity of calling a stone a god. I entirely agreed with him, but at the same time told him that a renouncing of idols, and the belief in one God, could never secure the favour of God or the forgiveness of our sins. I then explained to all of them the necessity of an atonement for sin, and directed them to Christ as the only one through whom we can be saved.

In the afternoon read the sixth chapter of the Gospel of Matthew to the servants and others, and tried to show them the necessity of laying up a treasure in heaven. In the evening visited Mudanpore. Dhoukal spoke to about fifty prisoners who were working on the roads. Some of them could read; so we distributed some books among them. Several persons came to my tent for books. Near this village is a banyan tree, forty-nine feet in circumference.

We next day encamped about one mile from Bewar, broke the cross piece of one of the tents, and gave a cooley two annas, about six cents, to carry it fifteen miles to Mynpoorie to be mended; this sum was more than he could have earned if he had remained at home, so he was very glad to go. I gave him, indeed, all he asked. In walking this morning to our encamping ground, I met a cooley, who begged me to employ him; he said he had no work, and could get none, that no one cared for him, and he should certainly starve if I did not have pity on him. I offered to employ him to cut grass for my horse; this he refused, saying, "How can I do such work?" Now this poor fellow was really in a starving condition, yet rather than do any work which does not strictly belong to his caste, he would beg, and almost starve. The penalty of refusing to conform to the rules of caste is so severe that none are found indifferent to it, although many are ready to acknowledge the evils of it. Visited a village in the way, and reached our tent about nine o'clock; it had just arrived, and nothing was done towards pitching it, nor any preparation for breakfast, but in a little while the tent was ready, and at twelve o'clock our breakfast, too.

In the evening went to a village near by. Found several men sitting before a groggery, some of whom gave evidence of having come there too often for their good. The proprietor of this held the monopoly in a certain district, in which he had nine grog-shops, and pays annually 1151 rupees, more than $500, to government. The shop was a low thatched mud hovel, about thirty feet long, and ten wide, without light, except what came from a small door on one side, from which were issuing volumes of smoke, the only way of its escape. I asked the man if he sold a great deal; he said his business was rather dull, and he feared he would not be able to do more than to realize the money which he had promised to pay to government. I asked him why he did not give it up, if it was a losing business. Others said it was not true, for he got a great many rupees. I then told him that it was very wicked, and he ought to be ashamed to make and sell that which he knew did so much evil. "If it be so great a sin," said he, "why do the Company take so many rupees from those who sell it? If I sin, the Company sin too." I told him that the Company professed to levy a tax upon the business in order to prevent its increase; that they knew it to be an evil, and wished to check it; still I felt there was much truth in what this poor heathen said: "If I sin, the Company sin too." Drunkenness, no doubt, is on a fearful increase in India. The almost universal practice of drinking which prevails among the European residents in this country, and the respectability which a license throws over the native dealer, no doubt are among the causes leading to this result. Many villages would drive the dealer in disgrace from their midst, if he were not protected by his license.

I asked him who purchased his liquors. He said all castes except Brahmans and Tarkoors. Dhoukal read to them a part of Christ's sermon on the mount, and explained to them the way of salvation through a Redeemer.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN MAY, 1853.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport 2d ch mo con 22, Ladies' soc 8. *Pby of Troy*—Waterford ch 16. *Pby of Albany*—Hagaman's Mills ch 6; Esperance ch 3 25. *Pby of Columbia*—Jewett ch mo con 20 . . . . . 75 25

SYNOD OF BUFFALO.—*Pby of Steuben*—Bath 1st ch 100. *Pby of Wyoming*—Sparta 1st ch 10. *Pby of Ogdensburg*—Oswegatchie 1st ch 90. *Pby of Rochester City*—Vienna 1st ch JOSEPH FULTON to con himself and Mrs ISABELLA FULTON l ds 300; Carso Crane to con CHARLES C NORTON and EMILY C DOOLITTLE l ms 60 . . . . . 560 00

SYNOD OF NEW YORK.—*Pby of Hudson*—Hamptonburg ch 15 less 6 80 for "*Foreign Missionary;*" White Lake ch 7; Monticello ch 45; Scotchtown ch 1. *Pby of North River*—Fishkill ch 23; Newburg 1st ch 20 63, mo con colls 34 23; Matteawan ch 40. *Pby of Bedford*—Croton Falls ch Sab sch to ed *Henry Thomas Lee* 12 50; North Salem ch mo con 7 25; South Salem, N Y, a friend 1. *Pby of Long Island*—Middle Island ch JAMES BARNABY to con self l m 30. *Pby of New York*—New York 1st ch mo con 123 13, Sab sch to ed *Sarah L Tuttle* among the Seminoles 10, collected by A. T. to ed *Josephine Tuttle* at Ningpo 12 50; Wallabout ch mo con 6 25; Brooklyn 1st ch mo con 28 96; University Place ch mo con 41 30, Ladies' soc 138; Madison Ave ch mo con 39 29; Williamsburg ch mo con 25 87; Forty-second st ch mo con 17 02; Rutgers st ch Youth's Miss Ass 160; Yorkville ch mo con 7 12. 2d *Pby of New York*—Scotch ch "J" 100; West Farms ch 11 45 . . . . . 950 70

SYNOD OF NEW JERSEY.—*Pby of New Brunswick*—Princeton 1st ch Miss Sewing Soc to ed *Ashbel Green, Samuel Miller, Archibald Alexander,* and *Charles Hodge* at Allahabad 100; Queenston Sab sch for Corisco Mission 8 50; New Brunswick 1st ch ann coll 50, mo con colls 40 07, Rev. Dr. Cogswell 25; Princeton 2d ch Sab sch for sup of Alexander High Sch 7; Freehold ch 15 50; Princeton col ch 2; Pennington ch Sab sch to ed *George Hale* 20 55; Millstone ch 13. *Pby of West Jersey*—Pittsgrove ch 30; Cedarville ch fem miss soc 20 60. *Pby of Newton*—Mansfield ch a member 20; Musconetcong Valley ch 20; Knowlton ch 26; Blairstown ch 20; Oxford ch 13 less 8 75 for "*Foreign Missionary.*" *Pby of Raritan*—Lambertville ch to con Rev P O STUDDIFORD, D D, l m 32; Pleasant Grove ch 10; Clinton ch 47. *Pby of Luzerne*—Wyoming ch 27; Kingston ch 11; Mauch Chunk ch of which 25 from Sab sch miss soc to ed *Maria B Salkeld,* and in part to ed *Richard Webster* 35. *Pby of Burlington*—Columbus ch 6; Mt Holly ch 5 53 . . . . . 590 00

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Central ch 39 95, Rev C C Jones, D D, to con Mrs MARY JONES l m 50, M Newkirk 25, James Field 20, J. Sibley 10, G C Napheys 10, J H Campbell 5, J C Taber 5, R L Barnes 5, S Caldwell 100, W M 5, F N Buck 100, W W Fleming 20, Mrs Richards 5, Jas A Freeman 5, James Wray 10, in all from ch 414 95, less 18 75 for *Home and Foreign Record,* and 1 50 for collecting cards; Spring Garden ch mo con colls 42 02; Tenth ch mo con 54; Cohocksink ch 20. 2d *Pby of Philadelphia*—Easton 1st ch of which 50 from Sab sch to ed *Joseph Burke* and *Jesse M Howell* 100. *Pby of New Castle*—Forks of Brandywine ch mo con 9 81, Ladies' miss soc 13 75. *Pby of Donegal*—Chanceford ch 26; Pequea ch of which 61 cents the dying gift of a child to send the gospel to the heathen 13; Union ch 25; Waynesburg ch 25. *Pby of Baltimore*—Balt Franklin st ch 50, Sab sch to ed *W S Plumer, John H Haskell,* and *Maria McDowell* 28 27; Annapolis ch 20; Alexandria 1st ch a Lady 8. *Pby of Carlisle*—Dickinson ch 17; Shippensburg, Pa, Mrs Mary L Irwin 5; Schellsburg ch bal to con Rev T K DAVIS l m 10; Stone ch cong'n 4 58; Bedford ch 10 00, Mr Rea 2 50; Gettysburg ch 34 09. *Pby of Huntingdon*—Huntingdon ch Samuel Graffins 10; Kishacoquillas ch for Irish mission 2. *Pby of Northumberland*—Lycoming Centre ch 8; Rohrsburg ch 5; Derry and Washingtonville ch 8 75; Derry fem miss soc to con Mrs MARY W PARK l m 30; Washingtonville fem miss soc to con Mrs MARGARET SHEARER l m 30; Northumberland ch 9 75; Sunbury ch 20 75; Lewisburg ch 90 40 . . . . . 1124 97

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Ebenezer ch 20; Poke Run ch 50; Warren and Boiling Spring ch 11 18; Rural Valley ch young people's miss soc 12. *Pby of Redstone*—Mount Pleasant ch 36 50, Rev W W McLain 10; Harmony ch 3; Long Run ch 28; Morgantown ch 37. *Pby of Ohio*—Mo-

nongahela City ch to con Deacon D Moore and Deacon J W Smith 1 ms 80, Sab sch for sup of Bazar sch in India, and to con Miss Margaret E Martin and Miss Elizabeth Fulton 1 ms 60; Bethel ch Ladies' for miss soc in part to con Mrs Mary Jane McFarlen and Mrs Margaret Connor 1 ms 44 20; Manchester ch 15; Sharon ch 13 50; Pittsburg 4th ch Sab sch 12; Canonsburg ch 10, Dr A B Brown 5; Pittsburgh 1st ch Mrs Addy Beer 5. *Pby of Allegheny*—Bullock's Creek ch Ladies' miss soc 3 12; Concord and Pleasant Valley ch 31; Middlesex ch Ladies' soc 8 33. *Pby of Beaver*—Beaver ch 13 50. *Pby of Erie*—Warren ch 10 25; Sugar Grove ch 5; Irwine ch Miss M J Reynolds 5. *Pby of Clarion*—Licking ch 5 33; Concord ch fem miss soc 8 50; Clarion ch 20 562 41

Synod of Wheeling.—*Pby of Washington*—Forks of Wheeling ch of which 10 bal to con Charles Bagaley 1 m 50; Lower Ten Mile ch 21; West Union ch 18; West Alexandria ch 42 50; Mill Creek ch Mrs Glass of Hookstown 3; Claysville ch 29; Wheeling 1st ann con of Pastor 50. *Pby of St. Clairsville*—Morristown ch 16 05; Wheeling Valley ch 18 75; Nottingham ch of which 10 from Sab sch 50; Deersville ch 6; Martinsville ch 24; Bealsville ch 10; Short Creek ch 5; Beech Spring ch 27 50. *Pby of Steubenville*—Steubenville 2d ch Charles Beattie Magill 1; New Hagerstown ch 22; Steubenville, O, from a friend of our blessed Redeemer 15; Steubenville 1st ch in part 25 less 12 for "*Foreign Missionary.*" *Pby of New Lisbon*—Salem ch fem miss soc to ed *Clement Vallandigham* 44; Liberty ch W Nelson 5. 470 80

Synod of Ohio.—*Pby of Marion*—Union ch 3; Little Mill Creek ch 1 62; Kingston ch 6; Brown ch 6 70; Bowling Green ch 50 cts; Marseille ch 3 71; Bucyrus ch 5 75; Osceola ch 2 50; Broken Sword ch 1 28; Iberia ch bal to con Rev J B Blayney 1 m 10; Mt Gilead, O, Master Thomas P Morrison for Choctaw Mission 2. *Pby of Zanesville*—Norwich ch 14; Brownsville ch bal to con Rev W M Robinson 1 m 7; Hopewell ch 13; Pleasant Hill ch 22 90; Muskingum ch 18 45; Salt Creek ch 7 75; Bristol ch 8 03; Cross Roads ch 13; Olive ch 9; Sarahsville ch 3; Marietta ch 4; Cambridge ch 11 60; Zanesville ch 40 cts. *Pby of Richland*—Waterford ch Mrs Armanella Levering 10; Bladensburg ch 25; Perrysville ch Rev Wm Hughes 5. *Pby of Coshocton*—Mount Eaton ch 8 62; Nashville ch 1; Valley ch 2; West Carlisle ch 8 42; Evans Creek ch 4; Ferry ch 1 50; New Comerstown ch 3 15 243 88

Synod of Cincinnati.—*Pby of Chillicothe*—Bloomingburg ch for sup of Rev R S Fullerton 68. *Pby of Miami*—Clifton ch ann coll 48, fem benev soc 10; Greenville ch 7. *Pby of Cincinnati*—Cinna 1st ch Juv For Miss Soc to ed *S Ramsay Wilson* at Ningpo 25; Reading ch 15; Goshen ch 5; Hopewell ch 14; Cinna 7th ch two mos con colls 14. *Pby of Oxford*—College Corner ch 20 25; Camden ch 5; Eaton ch 6; Oxford ch Mrs Luke 2. *Pby of Sydney*—Piqua, O, Mr. Rodgers 2; Stony Creek ch 12. *Pby of Maumee*—West Bethesda ch, Masters Jesse, Daniel and David Fisher, proceeds of a small patch of corn, cultivated by them for the cause of missions 2 255 25

Synod of Indiana.—*Pby of New Albany*—Owen Creek ch 3 50. *Pby of Madison*—Madison ch 40, Mrs Fanesworth 3; Hanover ch 4. *Pby of Indianapolis*—Franklin ch 41 33, J P Banta to con his daughter Mrs Emeline Ditmars 1 m 30, Dr Donnell in part to con his wife Mrs Elizabeth Donnell 1 m 5; Indianapolis 3d ch mo con colls 23 27. *Pby of Palestine*—Charleston, Ill, Rev H J Venable 2 30 152 40

Synod of Northern Indiana.—*Pby of Logansport*—Rossville and Lexington chs 2 75. *Pby of Lake*—Valparaiso ch 16 30, Sab sch 5 70. *Pby of Crawfordsville*—North Salem ch 32. *Pby of Muncie*—Indianapolis 1st ch 5 10 less 6 for "*Foreign Missionary*" 104 85

Synod of Illinois.—*Pby of Sangamon*—Springfield 1st ch 30 less 6 for "*Foreign Missionary;*" Centre ch 6; Union ch 5. *Pby of Schuyler*—Carthage ch 5, Pbl coll 9 50. *Pby of Peoria*—Peoria ch Ladies to ed *Isaac Keller* in India 25 75; Canton ch 5; Oseola ch 5. *Pby of Rock River*—Sterling ch 8; Lower Rock Island ch bal to con Rev Samuel Cleland 1 m 4 50; Camden ch 5 10 102 85

Synod of Iowa.—*Pby of Des Moines*—Brighton ch 3 75; Washington ch 10 20; Franklin ch 2 70 16 65

Synod of Missouri.—*Pby of St. Louis*—St Louis 2d ch Sab sch for sup of Rev Henry V Rankin at Ningpo 600; Dardenne ch Mrs Tarbell for Mission to the Chinese in California 5. *Pby of Palmyra*—Rock Co, Mo, Mrs R A Finley 3 608 00

Synod of Kentucky.—*Pby of Louisville*—Louisville 1st ch addl 2, mo con 10 70; 2d ch mo con 9 10. *Pby of Muhlenburg*—Hopkinsville ch, of which 40 cts from Nannie Johnson for Indian children, 5 40; Paducah ch 6 76; Princeton ch 14 35; Greenville ch 5 50; Henderson ch, Dr John N Dorsey, 3. *Pby of Transylvania*—Harmony ch 10. *Pby of Ebenezer*—Richwood, Ky, Charlie Graves (a little boy) 30 cts; Millersburg ch 7 50; Sharpsburg ch 2 76 61

Synod of Virginia.—*Pby of Greenbrier*—Kanawha Salines ch 10; Parkersburg ch 14. *Pby of Lexington*—Rec'd from Treasurer of Pby 177 17; Old Oxford ch 10; Augusta ch 20; Shemariah ch 21 15; Lebanon ch 8; Windy Cove ch 6 50; Pisgah ch 3; Fairfield ch 2; New Monmouth ch 3; Bethany ch 1 50; Goshen ch 5 62; Hebron ch 14; James Neilson 5. *Pby of Winchester*—Moorfield ch 15; Warrenton, Va, Miss Milligan's sch for Spencer Academy 22 50; Rec'd from Treas of Pby 72 38. *Pby of East Hanover*—Richmond 2d ch mo con 31. *Pby of Montgomery*—High Bridge ch 12; Salem ch 91; Wytheville ch 5; Falling Spring ch 20; Covington ch 4; Mountain Union ch 10; Fincastle ch 7 50; Elizabeth Baxter 5; Big Lick ch 43 50 639 82

Synod of North Carolina.—*Pby of Orange*—Newbern ch 18 50. *Pby of Fayetteville*—Wilmington ch coloured members, to rebuild church in Liberia, 12. *Pby of Concord*—Salem ch 9 75; Salisbury ch 50 04; Wilkesboro' ch 3; Taylorsville ch, servants catechism class 1 18; Statesville and Bethesda chs 31; Centre ch 16; Rocky River ch 61 63; Mallard Creek ch 4 75; Ramah ch 16 50; Philadelphia ch 6; Unity ch 6 70; Providence ch 32 80; Sharon ch 26 30; Unity ch 37 75; Concord ch 20; Bethpage ch 13; Concord Town ch 12 85; Steel Creek ch 20; Thyatira ch 10; Morgantown ch 10; Buck Creek ch 25 50; Poplar Tent ch 13 65; Hiwassee ch 2 25; College ch 17; Macpelah ch 17; Third Creek ch 12; Sugar Creek ch Ladies' miss soc to con Rev H Lafferty 1 m 30 85; Hopewell and Paw Creek ch 33; Pleasant Hill ch 11 582 00

Synod of Nashville.—*Pby of Nashville*—Nashville 2d ch youths' miss soc to ed *Adam Gillespie Adams* 25; Clarkesville ch 4 40, Mrs E C Ogden 2, E H Ogden dec'd 1; Middleton ch 8 15, Rev J Watson 4; Nashville, Tenn, Rev A H Kerr D D 10; Nashville 1st ch 40 65; Shiloh ch of which 30 from Capt Carson Dobbins to con himself 1 m 51 30; Gallatin ch 41; Hermitage ch, Mrs A D Jackson 10, S Donaldson 1 60. *Pby of Knoxville*—Knoxville ch Sab sch 6 75. *Pby of Maury*—Hopewell ch 10 30. *Pby of Tuscumbia*—Tuscumbia ch 14; Courtland ch 3 15 233 30

Synod of Memphis.—*Pby of Western District*—Brownsville ch 37 30; Union ch 41 50; Denmark ch of which 30 to con Major J B Neely 1 m 121 30; Jackson ch, Rev Dr Holmes 5, Sally (a coloured woman) 3, Sab sch 10 35. *Pby of Chickasaw*—Monroe ch 12 80; Harmony ch 6 90, coloured members for Bible distribution in Africa 7; Zion ch 10; Philadelphia ch 28 70; Sarepta ch 10; Treas of Pby 145 70; Ripley ch 12 80, Sab sch juv miss soc in part to ed *Mary Gray* in Northern India 20; Pontotoc ch 2 30; Lebanon ch, of which part from coloured members, 8 50; College ch 12 52; Hopewell ch, of which part from coloured members, 13, and Oxford ch 43, bal to con Rev J N Waddell D D 1 d; Holly Springs ch 50 65. *Pby of Memphis*—Emmaus ch E T Taylor 1, Dr J B Maclin to con Mrs Lucy L Maclin 1 m 30, Mrs L L Maclin 5, Rev P R Bland 10; Hickory Withe ch 40, and Macon ch 21, of which 30 to con Rev L McNeely 1 m; Somerville ch Sab sch to ed *Fannie Q Boyd* at Wa-pa-nucka 25; Portersville ch 43; Covington ch in part 15; Le Grange ch, J Locke 2; Germantown ch 20 75; Salem ch Sab sch 1 816 07

Synod of South Carolina.—*Pby of South Carolina*—Recd from financial com of Pby 8 40; Greenville ch 16 85; Laurens C H ch 3, mo con colls 16 80; Roberts ch 16 20; Rock ch 10 10; Friendship ch 4; Midway ch 2 55; Anderson C H ch 1 25; Good Hope ch 23 05; Broadway ch 1 75; Antioch ch 2; New Harmony ch 2; Providence ch 4; Gelders Creek ch 4 30; Aveleigh ch 3; Smyrna ch 2 65; Greenville C H ch 3; Lebanon ch 5 50, two females 6; Pickens C H ch Rev W McWhorters 3; Hopewell ch 30; Rock ch 20; Liberty Springs ch 3 10; Wellington ch 20. *Pby of Bethel*—Pleasant Grove ch 30; Bullocks Creek ch 8; Catholic ch to con Rev W Banks 1 m 42 50; Wm Hemphill, to con self and two daughters, Misses Susan and Mary Hemphill 1 m's 100; Ebenezerville, S C, J M A 10. *Pby of Harmony*—Bethesda ch Camden 34, juv miss soc 7; Pine Tree ch 11; Williamsburg ch 57; Cheraw ch 224 25; Colonel McFarlan to ed *Allan McFarlan* at Spencer Academy 100; Darlington ch 71 75; Lebanon ch 25; Mt Zion ch 155 50; Bishopville ch 5; Hopewell ch 69; Midway ch 3; Salem ch (Little River) 30. *Pby of Charleston*—Columbia ch 115 58; Edisto ch 111; Beersheba ch 27; Beech Island ch 15; Bethel ch 50; Charleston 2d ch ann coll 150 11, mo con 37, coloured members 30 1731 19

Synod of Georgia.—*Pby of Georgia*—Flemington ch 9. *Pby of Florida*—Tallahassee ch 55 75; Quincy ch 23 70; Marianna ch 13 25; ———, Ga, Miss Virginia Parkhill 3; Monticello ch 102; Sab sch to ed *Hamilton Milliken* 26 232 70

Synod of Alabama.—*Pby of Tuscaloosa*—Tuscaloosa ch 75; rec'd from Treas of Pby 105. *Pby of Talladega*—Jacksonville ch to ed child at Tallahassee 7 187 00

Synod of Mississippi.—*Pby of Mississippi*—Pine Ridge ch, of which 8 75 from Sab sch to ed *Elizabeth S Williams* 75 20; Port Gibson ch 85, do 7, L F S 3, Sab sch to ed *A J McGill* 10; Natchez, Mi, E B Fuller to con Mrs Hannah Cotton, Miss Mary Louisa Fuller, Mrs T C Holton, and Miss Marion Holton 1 m's 120. *Pby of Louisiana*—New Orleans 3d ch mo con coll's 20, Sab sch to ed *Grace Leeds* and *Abby E Beatty* at Tallahassee 50; Carmel ch juv miss soc to ed *Wm Dunbar* in China 25; Woodville ch 46 50; Comite ch 10; Homer ch 3. *Pby of Tombeckbee*—Presbyterial coll 1; Columbus ch 23; Caledonia ch 1 60; Bethsalem ch 2; Lebanon ch 1; Friendship ch 2 485 30

Synod of Texas.—*Pby of West Texas*—Green Lake ch 32; Victoria ch 24. *Pby of Eastern Texas*—Marshall, Texas, Mrs A G Greer 5 61 00

Total received from churches $10,863 00

Legacies.— ———Estate of Rev T F Magill 100; Harrisburg, Pa, bequest of Miss Annie M Simonton 15; ———, O, ann proceeds of legacy of Mrs Nancy J Hall 3 19; Milton, Pa, Legacy of James P Sanderson 200; Morristown, O, bequest of Mrs Margaret Haslett 20; Sharon ch, Pa, Legacy of Mrs Margaret Meek, 95; Clarion county, Pa, Legacy of Mary Laughlin 36 66 469 85

Synod of the Reformed Presbyterian Church.—Rec'd from Treas of Synod for Scholarships at Saharanpur 225 00

Miscellaneous.—West Troy, N Y, John Haswell to con himself, his son Joseph M Haswell, and his daughter Francis Mary Haswell, 1 m's 90; Presbyterian Board of Publication, donation of books for mission schools 62 50; First Assoc Ref'd Pbn ch, Phila, miss soc to ed *Elizabeth Dales* and *Maria Lansing* at Wa-pa-nucka 25; Clinton co, Pa, Central Union Sab sch to send Bibles to heathen children 1 50; ——— C L Ford, in part to con himself 1 m 10; Monmouth co, N J, Mrs Sarah T Roy 10; a friend 1; children of Mrs Bensel 4 48; Staunton, Va, M S N 5; Marshall, Mich, Sab sch for sup of Rev H V Rankin, Ningpo, 10; Little H's "gold dollar" for Iowa mission 1; A Colporteur of Board of Publication for church at Turin 5; Tremont, Pa, T A Godfrey for Otoe and Omaha mission 5; Ashwood, Tenn, S Doddridge Frierson 5; Hampton, Va, Samuel Cummings 86 cts; Harrisburg, Pa, A Burnett 2; ———, Tenn, Mrs Catharine Brown 5 243 34

Total receipts in May, $11,801 19

WM. RANKIN, Jr., *Treasurer.*

Donations in Clothing, &c.—Ladies of Pennington 1st ch, Michigan, one box clothing for Chickasaw mission 20; Fem miss soc of Stony Creek ch, O, one box clothing 50; Franklin ch, Pa, one box clothing, of which 17 25 is from juv miss sewing soc, and 4 50 from Ladies sewing soc; John Campbell & Co, N Y, 5 reams writing paper; a lady 25 garments and 2 bedquilts.

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or the Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr. Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

The Foreign Missionary is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Overland Letters.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. GEORGE W. MUSGRAVE, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

ABSTRACT OF THE ANNUAL REPORT OF THE PRESBYTERIAN BOARD OF PUBLICATION.

Presented to the General Assembly, May, 1853.

PUBLICATIONS.—During the year ending March 31, 1853, the Board have published 24 new books, (two of which are in the German language,) of which have been printed 60,500 volumes. They have also added to their catalogue 21 new tracts, of which have been published 80,250 copies. Whole number of new publications, 140,750. During the same period, they have published new editions from stereotype plates, of books and tracts, to the amount of 604,800 copies. Total number of books and tracts published during the year, 745,550 copies.

Of the Presbyterian Sabbath-school Visitor, 41,000 copies are now published semi-monthly. Of the Home and Foreign Record, 11,000 copies of the newspaper and 400 of the pamphlet edition are now printed monthly.

The aggregate number of *volumes* published by the Board, from their organization in 1840, to March 31, 1853, has amounted to 2,020,450.

The aggregate number of *tracts* published during the same period, has amounted to 2,131,450 copies. The total number of volumes and tracts published by the Board, from 1840, to March 31, 1853, has amounted to 4,151,900.

RECEIPTS FOR THE YEAR.—The receipts for the year are highly encouraging. The sales have amounted to seventy-two thousand seven hundred and forty-six dollars and thirty-five cents, ($72,746.-35) which is six thousand two hundred and thirty-two dollars and sixty-three cents *more* than the amount reported last year. The donations received for colportage and distribution, from April 1, 1852, to April 1, 1853, have amounted to thirteen thousand nine hundred and eleven dollars and one cent, ($13,911.01). Total receipts, $86,657.36. Total excess of receipts of sales and donations over last year, $2146.75.

AGENTS.—The Rev. Joseph Mahon has continued his labours in a portion of the South. The Rev. J. Y. Alexander has continued to act as Superintendent of Colportage in Georgia, Florida, and South Carolina.

COLPORTEURS AND COLPORTEUR LABOUR.—One hundred and forty-five colporteurs have been employed during the year—one hundred and forty of them in twenty-six different States of the Union—four in Nova Scotia, and one in Northern India, viz:—In Massachussets, five; Connecticut, one; New Hampshire, one; Maine, five; New York, twenty; New Jersey, four; Pennsylvania, ten; Maryland, two; Ohio, ten; North Carolina, seventeen; South Carolina, four; Georgia, ten: Florida, three; Michigan, two; Indiana, ten; Illinois, five; Wisconsin, three; Iowa, four; Missouri, three; Kentucky, five; Tennessee, five; Alabama, one; Mississippi, two; Arkansas, one; Louisiana, one; Texas, six; Nova Scotia, four; Northern India, one. Of these, one has been employed jointly in Tennessee and Alabama.

The Synods of Virginia and Pittsburgh are still conducting their operations as independent auxiliaries of the Board, with efficiency and success.

AGGREGATE OF COLPORTEUR LABOUR.—The following are the aggregate amounts of labour performed during the past year, so far as returns have been made to the Board, by the one hundred and forty-five colporteurs, viz:—time spent, thirty-four years and nine months; volumes sold, 87,938; volumes distributed gratuitously, 9386; number of pages of tracts given away, 925,172; families visited, 63,262; families conversed, or prayed with, 21,802; families having no religious book but the Bible, 2262; Presbyterian families without the Confession of Faith, 2924.

From April 1, 1850, to April 1, 1853, a period of three years, one hundred years and three months of colporteur labour have been performed; 178,678 families have been visited, of which 66,791 have been conversed, or prayed with; 217,580 volumes have been sold; 20,417 volumes, and 2,035,282 pages of tracts have been distributed gratuitously; 6371 families have been found destitute of all religious books except the Bible, and 2000 without the Bible; 7933 Presbyterian families have been found without the Confession of Faith. These aggregates refer to the labours of the colporteurs who have been employed, during the period mentioned, directly by the Board, and are exclusive of the results obtained by the Synods of Virginia and Pittsburgh.

DONATIONS.—Donations to a considerable extent have been made during the year, in addition to those made through the colporteurs. These donations of books and tracts have been, in many cases, most gratefully acknowledged by those who have received them, and we have reason to believe that they have accomplished, by the Divine blessing, a vast amount of good. The Board regret that their limited means have so restricted their grants; and they would express the earnest desire, that the churches would be more liberal in their contributions, so as to enable them to increase them.

The grants of the year, independent of the donations of books made by colporteurs, have been as follows:—Sabbath-schools, 1367 volumes; ships of war, naval and military posts, 89 volumes; humane institutions, 161 volumes; Literary and Theological Institutions, 578 volumes; indigent ministers, 966 volumes; feeble churches, 1103 volumes; individuals for gratuitous distribution, 626 volumes; and also 246,337 pages of tracts, independent of the donations of tracts made by colporteurs.

The aggregate number of volumes given away to ministers, congregations, Sabbath-schools, public institutions, &c., independent of the donations made by colporteurs, from 1847, when we commenced making donations, to 1853, is twenty-five thousand seven hundred and sixty-eight, (25,768.) The aggregate number of pages of tracts given away during the same period is one million, sixty thousand and five hundred, (1,060,500.) Total number of volumes and pages of tracts given away up to March 31, 1853, independent of donations made by colporteurs, one million, eighty-six thousand, two hundred and sixty-eight, (1,086,268.)

The following persons were elected by the General Assembly, on the 28th May, members of the Board of Publication.

Ministers.—Nicholas Murray, D.D., Joshua Moore, Geo. W. Musgrave, D.D., T. L. Cuyler, Wm. C. Matthews, D.D., J. W. McKennan, James Morrison, James W. Alexander, D.D., H. A. Boardman, D.D., John C. Backus, D.D., John Hall, D.D., Alexander T. McGill, D.D., John Miller.

Laymen.—W. Sargent, J. B. Martin, D. Hadden, Robert L. Stuart, Matthew Newkirk, P. Boyd, Wm. B. Spence, George Douglass, James Russell, Stacy G. Potts, Jas. N. Dickson, C. Macalester, Henry C. Blair.

To supply the vacancy occasioned by the death of the Rev. John A. Gretter, the Rev. Henry Steele Clarke, for two years.

RESOLUTIONS OF THE GENERAL ASSEMBLY OF 1853.

The Rev. Dr. Murray, from the Standing Committee to whom had been referred the Report of the Board of Publication, presented the following resolutions, which were adopted, viz:

1. *Resolved*, That in the judgment of this Assembly, the evangelical press is, next to the pulpit, the most efficient means for the propagation of divine truth, and the conversion and salvation of men, and ought therefore to be employed by the Church to the utmost extent of her ability.

2. *Resolved*, That in the opinion of this Assembly, the publication and circulation of books and tracts, in which are exhibited the distinctive doctrines and order of our beloved Church, are not only highly important, but indispensably necessary, to her prosperity and extension, and ought therefore to receive the approbation and active co-operation of every Presbyterian.

3. *Resolved*, That the Assembly approve of the wisdom and zeal with which the Board of Publication have carried forward the important work committed to their management during the past year, and are highly gratified with the result of their labours.

4. *Resolved*, That inasmuch as the pecuniary means of the Board would not justify them in attempting to establish local depositories, and as the necessary funds could probably be raised in the places where they are needed; it is hereby recommended that such local efforts be made wherever they are desired, and can be properly sustained.

5. *Resolved*, That while the Assembly would urge the Board to continue to press onward, and extend their operations over their whole field of labour, they would also urge them to continue to have a due regard to prudence and safety in the employment of the funds committed to their trust.

6. *Resolved*, That as the continued and extended usefulness of the Board of Publication, like every other benevolent Institution, must depend, under God, upon the liberality of the benevolent; it is hereby earnestly recommended to all our pastors and churches to give particular attention to the claims of this Board, and render such aid, by the contribution of funds, as shall enable the Board greatly to enlarge their operations.

7. *Resolved*, That it be recommended to all our pastors to endeavour to increase the circulation of the Home and Foreign Record, the organ of the Boards of the Church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support.

8. *Resolved*, That in view of the destitution of many Presbyterian families of our Confession of Faith, it is hereby earnestly recommended to all our pastors and elders to endeavour to induce every family in our connection to supply themselves with a copy of the standards of our Church; and the Board of Publication is requested to furnish, through their colporteurs, every practicable facility for this purpose.

9. *Resolved*, That Art. III. of the Constitution of the Presbyterian Board of Publication be so amended as to read as follows, viz: Art. III. The Board of Managers shall hold their first meeting at such time and place as may be directed by the present General Assembly, and shall hold a meeting annually, on the second Tuesday in June, at which time it shall appoint a President, Vice-President, a Corresponding Secretary, a Treasurer, a Recording Secretary, and an Executive Committee, to serve for the ensuing year.

EXTRACTS FROM THE NARRATIVE OF THE STATE OF RELIGION,

ADOPTED BY THE GENERAL ASSEMBLY, MAY, 1853.

The Assembly has received a gratifying account of the continual success which has attended the labours of the Board of Publication. It has found favour with the churches in an eminent degree. Its excellent publications have been widely circulated—and the general disposition to procure and read them, indicate a desire to become acquainted with the doctrinal truths of our standards. Great care has been taken, that none but books of sterling value should be published. Such books are kept constantly on hand at their Depository in this city; and the treasures of truth and piety which they contain, should find their way into every congregation and family in our connection. The colporteur system,

of which the Board has availed itself in circulating their issues, has been instrumental in doing much good. It is an agency that promises to accomplish great things for the cause of truth and righteousness. What blessed results could be brought about in this way, by distributing these publications at the lowest prices, in every destitute neighbourhood, if the requisite funds were put at the disposal of the Board for the purpose. Impressed with the great importance of the object contemplated by this Board, in the organization and support of the colporteur agency, the Assembly would take pleasure in commending it to all their churches for an annual collection.

The Assembly advert with pleasure to the uniformity with which the Presbyteries speak of the increased and growing attention to Biblical and Catechetical instruction. The doctrines and the spirit of that form of Christianity which is drawn from the Bible and embodied in our Catechisms, are the glory and the life of the Church. In the living power of these precious and holy doctrines, our youth and children must be trained up, if we would hope for a generation of Christians suited to the day in which we live, and more especially those eventful times which seem to be approaching, when will come the great conflict between truth and error, which is to shake the nations. In the training of the youth of our congregations in the sound knowledge of the truth of God, is our best hope of success. What else is to lead this nation in safety through the volcanic heavings and agitations of the various forms of a demoralizing and infidel philosophy, which threaten the destruction of our institutions, civil and religious? What shall effectually withstand the papacy, in its last efforts to lay its iron sceptre upon this land of freedom and of Protestantism, but the most wakeful attention to this duty, on the part of parents and pastors. Though the instructions of the Sabbath-school are to be prized, and to be prized highly, and though the advantages accruing to the Church from this mode of instruction are so manifest and abundant, that it would be superfluous to add anything to the testimony of preceding Assemblies in their favour, yet we ought not to lose sight of what is the more important and excellent way, viz., parental, domestic, religious instruction. Nothing is to supercede and take precedence of the systematic religious training of children around the family altar, and by those upon whom God has made it obligatory, to whom he has principally intrusted this work, and of whom he will chiefly demand an account. Under the impression that this duty is committed, to a very great extent, from mistaken views to other hands, we would exhort parents and guardians to remember that Sunday and parochial schools are but secondary and auxiliary in this important matter; while parents are to be regarded as the principals, appointed and commanded of God himself, most solemnly and imperatively, to bring up their children in the nurture and admonition of the Lord. If, then, they should prove delinquent in the discharge of their solemn trust, it is greatly to be feared the divine blessing will not, in ordinary cases, follow those means by which their care and efforts have been supplanted.

From the Presbyterian Herald.

RESOLUTION OF THE PRESBYTERY OF LOUISVILLE, KENTUCKY.

It was resolved that Presbytery cordially approves of the proposition of the Board of Publication to raise a fund for the establishment, in Louisville, of a depository of the issues of the Board. The Presbytery also recommends to the churches under its care to contribute liberally to this object, and requests the Board to appoint such an agency as may be needful to raise funds for the establishment of the depository, and the general circulation of the publications of the Board.

ENCOURAGING FROM THE PRESBTERY OF MEMPHIS.

Mr. Flinn, the colporteur of the Board of Publication, gave an encouraging account of his labours, and of the increasing desire on the part of our people to obtain his books. He was affectionately commended to the churches. Our churches, with very few exceptions, have contributed with increased liberality to each of our ecclesiastical Boards. The Board of Publication, with our system of colportage, is working admirable results. We rejoice to see the growing interest, and feel that it augurs well.

TESTIMONY OF CONGREGATIONALISTS IN BEHALF OF PRESBYTERIANISM.

In an article setting forth the conformity of the Presbyterian form of government to the scriptural model, a few weeks since, we stated that most churches which had nothing to correspond to the bench of ruling elders, were often compelled to resort to expedients, which, in effect, amounted to the same thing. The celebrated Cotton Mather, of New England, as quoted by the Christian Observer, says:

"All our churches will acknowledge to me, that it is an usual thing with a prudent and faithful pastor, himself to single out some of the more grave, solid, aged brethren, in his congregation, to assist him in many parts of his work, on many occasions, in a year; nor will such a pastor ordinarily do any important thing in his government, without having first heard the counsels of such brethren. In short, there are few discreet pastors, but what make many occasional ruling elders every year. I say then, suppose the church, by a vote, recommend some such brethren, the fittest they have, unto the *stated assistance* of their pastor in the *church rule*, wherein they may be *helps* unto him. I do not propose that they should be biennial or triennial only, though I know very famous churches throughout Europe have them so. Yea, and what if they should *by solemn fasting and prayer* be commended unto the benediction of God, in what service they have to do—what objection can be made against the lawfulness? I think none can be made against the usefulness of such a thing. Truly, for my part, if the fifth chapter of 1st Timothy would not bear me out, when conscience both of my *duty* and my *weakness* made me desire such assistance, I would see whether the 1st chapter of Deuteronomy would not."

President Edwards, the great light of New England says, in his letters to Erskine:

"I have long been out of conceit of our unsettled, *independent*, confused way of church government, and the Presbyterian way has ever appeared to me most agreeable to the word of God, and the reason and nature of things." P. 412.

President Dwight, without any other inducement to declare in favour of *Ruling Elders*, than that which the force of truth presented, declared:

"Ruling Elders are, in my apprehension, scriptural officers of the Christian church, and I cannot but think our *defection, with respect to these, from the practice of the first settlers in New England, an error in ecclesiastical government, &c.,*" (iv. p. 399.)

The little crew of the Mayflower had an Elder Brewster; and his pastor, John Robinson, writing to Sir John Wolstenholme, in 1616, says:

"Touching the ecclesiastical ministry, viz., of pastors for teaching, *Elders for ruling*, and deacons for distributing the church's contributions, as also for the two sacraments, baptism, and the Lord's Supper, we do wholly and in all points agree with the French Reformed churches, according to their published Confession of Faith. There Elders and deacons are *annual*, or at the most for two or three years; *ours perpetual.*"—*Presbyterian of the West.*

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF MAY, 1853.

Presbytery of Albany.

Second ch Albany, per E Batcheldore 167 60, J W Vosberg hon mem 30 — $197 60

Presbytery of Ogdensburg.

First Oswegatchie ch, per Rev R T Conant — 20 00

Presbytery of North River.

Smithfield ch, per Rev G T Todd — 3 00

Presbytery of Bedford.

Bedford ch, per Wm Rankin, Jr. 17, J L Howell of Dobbs Ferry, N Y 5 — 22 00

Presbytery of New York.

Yorkville ch, per Wm Rankin, Jr. 14 20, less for *Visitor* 5 — 9 20

Presbytery of New York 2d.

Peekskill ch, by the Ladies Benevolent Association, per Rev D M Halliday — 40 00

Presbytery of Elizabethtown.

Mendan, N J., S O Briant — 5 00

Presbytery of Newton.

Upper Mount Bethel ch, per Wm Rankin, Jr — 1 00

Presbytery of Raritan.

Lambertville ch, A Lady, per Rev P O Studdiford — 5 00

Presbytery of Philadelphia 2d.

First ch, Easton, per Rev Dr Gray — 50 00

Presbytery of Baltimore.

Franklin Street ch, per Rev Wm S Plumer, D D. 100; Annapolis ch, per Dr Ridoubt 10; Aisquith St. ch, per Rev Thomas Warren 22 20; do. per Dr J C Backus 10; First ch, per Rev Dr J C Backus 15 — 158 20

Presbytery of Blairsville.

Harmony ch, A Friend of Missions — 3 00

Presbytery of Columbus.

Mount Pleasant ch, per Thomas Moodie, Treas. 13 75; Columbus ch, per Thomas Moodie, Treas. 3 — 16 75

Presbytery of Wooster.

Wooster ch, per Thomas Moodie, Treasurer — 20 20

Presbytery of Coshocton.

J Hoee, per Thomas Moodie, Treas. 10; Apple Creek ch, per J E Rock 16; Millerburg, per J E Rock 7; East Hopewell ch, per J E Rock 1; Nashville, per J E Rock 1 — 35 00

Presbytery of Hocking.

Athens ch, per Thomas Moodie — 14 06

Presbytery of Vincennes.

Carlisle ch, per T H Alderdice — 6 58

Presbytery of Sangamon.

Springfield ch, per John Williams — 4 00

Presbytery of Winchester.

Winchester ch, per John N Bell, Treas. 35 54; Presbytery, per John N Bell, Treas. 6 70 — 42 24

Presbytery of Concord.

Rocky River ch, per Rev P H Dalton 26 55; Morgantown ch, per do. 5; Marion ch, per do. 6; Siloam ch, per do. 3; Poplar Tent ch, per do. 3 65; Hiawassee ch, per do. 1; Centre ch, per do. 5; Hopewell and Paw Creek ch, per do. 14; Bethpage ch, do. 6 75—Total 70 95—Less exchange 95 cts — 70 00

Presbytery of Maury.

Zion ch, per William H Arnell — 7 35

Presbytery of South Carolina.

Good Hope ch to con Miss Susan H Simpson an hon mem per Rev D Humphrey 30, to complete the hon mem of Rev D Humphrey and his wife Mary M Humphrey 18; Robert ch, from James S Simpson 1; Rock ch, Mrs Mary B Anderson to make self an hon mem, per Rev John McLees 30; Upper Long Cane ch, per J F Levingston in part 7; From David Lesly, Treas. per Robert H Wardlaw 43 50 — 129 50

Presbytery of Cherokee.

Marietta ch, per Rev J Y Alexander — 12 90

Presbytery of Louisiana.

Carmel ch, per Rev J Purviance 2; Houman ch, per do. 1; Comite ch, per do. 2 — 5 00

Presbytery of Chickasaw.

Sundry chs, per the Treasurers, through Rev J H Miller — 37 25

Presbytery of Memphis.

Hickory Wythe ch, per J B Kirtland, through J W Waddle 11 60—Less exchange 15 cts — 11 45

MISCELLANEOUS.

From Mr E B Fuller, Natchez, Miss. to con Miss Jane E Cotton, Mr Henry Fuller, and Mr Albert Cotton Fuller hon mem 90; Mrs Mary L Irwin, Shippensburg, Pa. per Rev H R Wilson, D D. 5; Bequest of Mrs Nancy J Hall, dec'd, per Rev J R Hall 3 19; S Doddridge Frierson, Ashwood, Tenn. through Board of Missions 2; Rev J H Bates 1 64 — 101 83

Total, $1028 11

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. Miles T. Merwin and the church of Clearfield, Pennsylvania, has been dissolved. His post-office address for a short period will be New Haven, Connecticut.

The Rev. Wm. Wylie, D. D., on account of age and infirmities, has resigned the pastoral care of the Presbyterian church in Newark, Ohio.

CALLS.

The Rev. R. W. Landis has accepted a call to the Second church in Patterson, New Jersey.

The Rev. James M. McDonald of New York, has declined the call of the First Presbyterian church in Princeton, New Jersey.

The Rev. Theodoric Pryor, D. D., has received a call from the Third Presbyterian church in Baltimore, Maryland.

ORDINATIONS AND INSTALLATIONS.

On the 12th May, by the Presbytery of Newton, the Rev. Solomon McNair was installed pastor of the church of Mansfield, New Jersey.

On the 13th April, by the Presbytery of New Lisbon, the Rev. A. S. Billings was ordained and installed pastor of the church at East Palestine, Ohio.

On the 17th May, by the Presbytery of West Jersey, the Rev. John A. Annin was installed pastor of the church at Cedarville, New Jersey.

On the 18th May, by the Presbytery of West Jersey, Mr. Wm. E. Baker was ordained and installed pastor of the Second church of Bridgeton New Jersey. At the same time, Mr. George S. Woodhull was ordained as an Evangelist.

On the 10th May, by the Presbytery of Beaver, the Rev. J. W. Johnston was installed pastor of the church of Newport.

On the 2d of June, by the Presbytery of Carlisle, Mr. Wm. H. West was ordained and installed pastor of the church at Upper Path Valley.

On the 3d of June, by the Presbytery of Carlisle, the Rev. L. W. Williams was installed pastor of the church of Lower Path Valley.

On the 11th of May, by the Presbytery of Bedford, the Rev. Thomas S. Bradner was installed pastor of the Presbyterian church of Croton Falls.

On the 7th of June, the Presbytery of Bedford ordained and installed Mr. Jesse L. Howell to be pastor of the Presbyterian church of South Greenburg.

On the 8th of June, the Presbytery of Long Island installed the Rev. Gaylord L. More, to be pastor of the Presbyterian church of Islip and Huntington South.

POST-OFFICE ADDRESS.

The post-office address of the Rev. Groves H. Cartledge, is Bold Spring, Franklin county, Georgia.

That of the Rev. John O. Proctor, is Gerardstown, Virginia.

That of the Rev. Joseph E. Nassau, is Wilkesbarre, Pennsylvania.

That of the Rev. S. McNair, is Washington, Warren county, New Jersey.

That of the Rev. William Neil, is Pittsylvania C. H., Virginia.

That of the Rev. Samuel D. Campbell, is Bainbridge, Decatur county, Georgia.

That of the Rev. J. A. Meeks, is Huntsville, Logan county, Ohio.

That of the Rev. D. V. Smock, is Birmingham, Iowa.

That of the Rev. H. R. Raymond, is Marion, Alabama.

That of the Rev. W. C. Emerson, is Intercourse, Sumter county, Alabama.

That of the Rev. P. S. Talmage, is Bloomfield, New Jersey.

That of the Rev. David Monfort, is Knightstown, Indiana.

That of the Rev. John Skinner, is Hamilton, Canada West.

That of the Rev. L. J. Root, is Saline, Washtenaw county, Michigan.

That of the Rev. E. H. Green, is Portersville, Tennessee.

That of the Rev. John C. Hanna, is Brimfield, Peoria county, Illinois.

That of the Rev. John Hattery, is Bel-Air, Belmont county, Ohio.

That of the Rev. W. P. Carson, is Crow Meadow, Illinois.

That of the Rev. W. P. Heckman, is Blacksburg, Virginia.

That of the Rev. Benjamin Pitman, is Albany, New York.

That of the Rev. W. F. Hamilton, is Cannonsburg, Pennsylvania.

That of the Rev. J. R. Dundas, is Finleyville, Pennsylvania.

That of the Rev. R. R. Evans, is Colliersville, Tennessee.

That of the Rev. J. B. Adams, is New Berlin, Pennsylvania.

That of the Rev. John M. Crabb, is Williams Centre, Pennsylvania.

That of the Rev. Salmon Cowles, is Des Moines College, Iowa.

That of the Rev. George P. Van Wycke, is Bloomingburgh, New York.

That of the Rev. L. L. Conrad, is West Manchester, Pennsylvania.

That of the Rev. W. R. Fulton, is Savannah, Indiana.

LICENSURE.

By the Presbytery of New Lisbon, on April 13, Mr. Wm. G. Marsh was licensed to preach the gospel.

MISCELLANEOUS.

The Presbytery of West Hanover have refused to release the Rev. John H. Babcock from his present charge, in order that he might accept the call tendered him from Harrisonburg, Virginia.

The Rev. Robert L. Dabney has accepted a professorship in the Union Theological Seminary, Prince Edward, Virginia.

MEETING OF THE GENERAL ASSEMBLY.

Monday, May 23.—Rev. Dr. Wood presented a memorial from the Theological Seminary at New Albany, which stated that the assent of the Synods of Indiana, Cincinnati, Missouri, Illinois, Northern Indiana, Tennessee and Kentucky, had been given to the transfer of that Seminary from them to the care of the General Assembly; that the Professors had tendered their resignations; and a conditional transfer of the funds had been made. A similar memorial was presented from the Directors of the Cincinnati Theological Seminary. Rev. Dr. Matthews then presented the Minutes of a conference of delegates from eleven Western Synods, containing resolutions expressive of their conviction that it is the duty of the Assembly to establish a new Theological Seminary at the West, and leaving the location absolutely to the Assembly. All which papers were referred to the Standing Committee on Theological Seminaries.

Rev. Dr. Van Rensselaer presented the Annual Report of the Board of Education, an abstract of which is given on p. 101.

An Overture was presented from the Presbytery of Baltimore, in regard to the erection of a new church at Washington, D. C., on which a discussion ensued, which lasted till adjournment.

At the opening of the afternoon session, Rev. Mr. Pinney was heard on behalf of the Colonization Society; and the various delegates from corresponding bodies addressed the Assembly.

Rev. Dr. Baird, Chairman of the Committee on Foreign Correspondence, asked the advice of the Assembly in respect to resuming correspondence with various foreign churches, which had recently ceased; which gave rise to a debate which occupied the remainder of the session.

Tuesday, May 24.—Debate continued, which resulted in a resolution to renew correspondence with the Free Church of France, the Free Synod of Geneva, that of the Canton de Vaud, the Waldensian Synod, the churches in Belgium, but with none of the churches in Great Britain and Ireland.

Walter Lowrie, Esq., presented the Report of the Board of Foreign Missions, which is substantially printed as an extra to the newspaper edition of the Home and Foreign Record.

Wednesday, May 25.—Rev. Dr. C. C. Jones presented the Report of the Board of Domestic Missions, an abstract of which is given, p. 98.

Dr. W. L. Breckinridge presented the Report of the Committee on the church at Washington, after which the House passed to the consideration of the Report of the Standing Committee on Foreign Missions till adjournment. For Report and resolutions, see p. 104.

The afternoon session was chiefly devoted to the consideration of the Report of the Standing Committee on Theological Seminaries.

Thursday, May 26.—The Report of the Committee on the Board of Education was received and placed on the docket.

Rev. Dr. Revel, Moderator of the Waldensian Synod, was introduced, and addressed the Assembly.

Rev. Dr. Musgrave presented the Report of the Board of Publication, an abstract of which is given on page 110.

The House then proceeded to fill the blank in the resolution fixing the location of the new Seminary at the West.

New Albany, Peoria, St. Louis, Nashville, Danville, and Cincinnati were named, and their various claims discussed till adjournment.

Friday, May 27.—Discussion continued.

Saturday, May 28.—Discussion concluded, by the selection of Danville, Ky., as the location of the new Theological Seminary.

Monday, May 30.—A supplemental report from the Committee on Seminaries was received, consisting of a series of resolutions for constituting and regulating the Danville Seminary, which chiefly engaged the attention of the House till five o'clock, when they proceeded to ballot for the election of a Professor for the vacant chair in Princeton Seminary, in which Rev. Dr. Henry A. Boardman received 96 votes; Rev. Dr. Plumer 46; Rev. Dr. Spring 25; Rev. Dr. Magill 46; and Rev. Dr. Magie 2. No majority.

Tuesday, May 31.—The Report of the Committee on the Board of Publication was received, the resolutions appended to which will be found on p. 110.

The House again proceeded to ballot for the election of a Professor for Princeton College, which resulted in the election of Dr. Boardman by a majority of 21 votes.

The election of two Professors for Alleghany College was next taken up, and Rev. Dr. A. T. Magill and Rev. Dr. John Hall, of Trenton, N. J., were appointed.

The election of four Professors for Danville was next in order, and resulted in the election of Rev. Dr. R. J. Breckinridge for the chair of Didactic Theology; Dr. Palmer for Biblical and Oriental Literature; Rev. Dr. Gurley, of Dayton, Ohio, for Pastoral Theology, and Rev. Dr. Humphrey for Biblical and Ecclesiastical History.

Wednesday, June 1.—The Assembly was occupied in hearing the Appeal of James Russell from the sentence of the Synod of Georgia, which appeal was not sustained.

The Report of the Standing Committee on the Board of Education was considered and adopted. The Report and resolutions appended are given on p. 101.

The Standing Committee on the Board of Domestic Missions made their Report, the resolutions appended to which are to be found on page 98. These gave rise to an animated discussion which continued till adjournment.

Thursday, June 2.—Further discussion on the policy of the Board of Missions. In the afternoon, Dr. Jones was heard in explanation; and an evening session was held, chiefly devoted to the consideration of a plan for raising a new church in Washington.

Friday, June 3.—The Report of a Committee appointed by last General Assembly in regard to the rights of American citizens in foreign countries was read and adopted; and after the appointment of Directors to the Alleghany and Princeton Seminaries, the Assembly dissolved, having passed a resolution for another Assembly, elected in like manner, to meet at Buffalo, N. Y., on the third Thursday of May, 1854, at 10 o'clock, A. M.

The various discussions in this Assembly were reported *in extenso*, for "*The Daily Presbyterian*," and comprised 112 pp. 8vo., printed in size suitable for binding with the Minutes.

☞The undersigned hereby acknowledges the receipt of $150 from Mrs. Mary Davies of Hopewell church, South Carolina, for Church Extension within the bounds of Bethel Presbytery. J. LeRoy Davies.

May 23, 1853.

CONTENTS.

Board of Domestic Missions.—Action on the Report of the Board of Missions by the General Assembly, p. 98. Abstract of the Report of the Board of Missions, p. 98. Important Letter and Appeal in behalf of California, p. 99. Receipts, p. 99.

Board of Education.—Abstract of Annual Report, p. 101. Action of the General Assembly, p. 101. State of the Treasury, p. 101. I. Ministerial Education. Policy of our Church, p. 102. Modification of the Rule on Appropriations, p. 102. II. Christian Education in Schools and Colleges. An African School, p. 103. The Sure Harvest, p. 103. Receipts, p. 103.

Board of Foreign Missions.—Meeting of the Board Resolutions of the General Assembly, p. 104. Recent Intelligence, p. 104. The Annual Report, p. 104. China: Ningpo Mission: Journal of the Rev. W. P. Martin, p. 105. Journal of the Rev. H. V. Rankin, p. 105. Mission to the Chinese in California: Journal of the Rev. W. Speer, p. 106. India: Furrukhabad Mission: Journal of the Rev. A. H. Seeley, p. 108. Receipts, p. 108.

Board of Publication.—Abstract of the Annual Report of the Board of Publication, p. 110. Resolutions of the General Assembly of 1853, p. 110. Extracts from the Narrative of the State of Religion, p. 110. Resolution of the Presbytery of Louisville, Ky. p. 111. Encouraging from the Presbytery of Memphis, p. 111. Testimony of Congregationalists in behalf of Presbyterianism, p. 111. Receipts, p. 111.

Miscellaneous.—Green Leaves for Winter Hours, p. 97. Light Reading, p. 97. Bad Books, p. 97. Ecclesiastical Record, p. 112. Meeting of the General Assembly, p. 112.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 8. | PHILADELPHIA, AUGUST, 1853. | PRICE PER YEAR, *Fifty Cents.*

THE MINISTER'S QUARTER PAY-DAY.

The following scene, taken from the landscape of New England, with some slight shades and varieties of colouring, we believe may be witnessed throughout a great portion of our country. We leave our readers to adapt it, as they fancy, to their own localities. The article originally appeared in *The Puritan Recorder*.

As the parson sat at his books one day,
A rap at his door heard he;
The Parish Collector had called to pay
The Society's Quarter fee.
A hundred dollars, and fifty more,
Were counted the parson's due,
Though small sum this, for half a score
To victual and clothe and shoe.

But the day had come, and for youthful sport
The parsonage ne'er displayed
A day like that, when his scant support
Was about to be promptly paid.
The children danced, and giggled, and grinned,
And wriggled like eels in oil;
And smiles broke forth on the visage thinned
By fasting, and tears, and toil.

The Parish Collector sat him down,
And out of his pocket took
The tithes he'd gathered about the town,
Crammed into his pocket book:—
It was not much of a cram, at that,
Though honey and milk indeed,
Not milk enough for a starving cat,
Nor honey enough for need.

But such as it was, without much risk,
The Collector poured it out;
He spread it round on the parson's desk,
And scattered it all about:—
But little of shining gold was there,
And less from the silver mine,
And bank bills,—they were exceeding rare!
Alas! for the poor divine.

First came a note for a little sum,
Which the poor man late had given
To a rich parishioner, near his home,
Whom he *hoped* to meet in heaven:—
Ten dollars was all,—not much, I know,
But an order followed the note,
With butcher's bill, and a bill or so
For butter and bread, to boot.

The doctor had drawn for his small amount,
The grocer had filed his claim,
And all intended their bills should count,
Whenever his pay-day came.
The good Collector reckoned them up;
The minister stood aghast!
'Twas a bitter drug in his brimming cup,
To think he had lived so fast.

Who knows what pain the parson endures,
As the good man hands them o'er,
And says with a hem, "Sir, these are yours,
And they should have been paid *before:*
For a scandal it is to religion, Sir,
Which the world can never forget,
When a man of ease like a minister
Is unable to pay a debt.

"And here, besides, is a lot of cash,
Three fives and a lusty ten;
Your daughters in satins now may dash;
And your boys dress up like men,
But allow me to say, good Parson Gay,
You'd better just lay aside
A little of this for a rainy day,
By a walk instead of a ride.

"For money is scarce, and the times are hard,
And you, sir, are getting gray,
And you may not fare as you *here* have fared,
Should the people turn you away.
We've given you here a large support,
And the farmers all complain
That the crops this year will be dreadful short
If we don't soon have some rain.

"We can't long pay such enormous sums
As we have to pay you now,
For you know that the pay-day often comes,
And the Squire has lost a cow;—
And one of old Goodwin's sheep is dead,
And *he* feels poor this year."—
The tender shepherd here turned his head,
To drop—for the sheep—a tear!

Of this the Collector no note took,
He gabbled his story through,
Then slowly folded his pocket-book,
And looked as if he knew.
He took his hat with a cheerful smile,
Rejoiced in a duty done;
Then rode away to his home, a mile,
At set of December's sun.

The parson rose, as he left the room,
And bowed with a smile of grace,
But his heart resembled a ruined tomb,
In spite of his smiling face.
He closed the door, and resumed his chair,
Till, amid his griefs and fears,
He seemed half-choked for a breath of air,
Then burst in a flood of tears.

He thought of his children's needy feet,
His barrel of meal was gone;
And the question arose, "What shall we eat?
What raiment shall we put on?"
He thought of the ravens, how they're fed,
How the lilies' garments grow;
But when was a raven's *rent unpaid?*
Or a lily *arrayed* for *snow?*

With tender emotions all astir,
In the parson's heaving breast,
His children's mother—he thought of her—
How she, who had done her best,
Still needed a hood, and cloth, and thread,
A dress, and a thicker shawl—
Till, pressed in spirit, he knelt and prayed
To the glorious Lord of all.

The evening came, and he met his wife,
And his blooming children nine;
Yet nought they saw of the inward strife
That harassed the sad divine:—
He sat serene in the central seat,
And his wife sewed near his side,
His children hovered about his feet,
And he to be cheerful tried.

But when he went to his nightly bed,
To sleep till the waking morn,
He felt, as he pillowed his aching head,
That he wished he had ne'er been born.
And all that night was his pillow drowned
With the tears no eye could see,
But His, who once for the thankless groaned,
And bled upon Calvary's tree.

April, 1853. E. P. D.

A CANDID MIND.

There is nothing sheds so fine a light upon the human character as candour. It was called *whiteness* by the ancients, for its purity and beauty; and it has always won the esteem due to the most admirable of the virtues. However little sought for or practised, all do it the homage of their praise, and all feel the power and charm of its influence. The man whose opinions make the deepest mark upon his fellows; whose influence is the most lasting and efficient; whose friendship is instinctively sought, where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose lucid candour and ingenuous truth transmit the heart's real feelings pure and without refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's code of honour; but none wear better, or gather less tarnish by use, or claim a deeper homage in that silent reverence which the mind must pay to virtue.

As it is the most beautiful, so it is the safest of moral qualities. None fall into so few mistakes—none darken and deform themselves with so little falsehood and wrong—none so free from the pain of doing wrong, as those who walk amidst the pitfalls and miasmas, passions and errors, of our tainted life, clothed habitually with candour. The rare and comely union of prudence and of principle, of firmness and forbearance, of truth and zeal, of earnestness of feeling and discrimination of views, is to be found only in minds pervaded and enlarged by candour. To love and to seek, in all things, the truth—to choose and adhere to, before all the solicitations of passion, or the power of prejudice, or the force of public opinion, or the claims of interest or power, whatever is right and true—to believe, at every juncture of experience or thought, that nothing is so good, or desirable, or trustworthy, as truth—to scent the truth amidst all the unpopular disguises which too often disfigure it in this world—this must be safest and best, whatever we may think of it, if God really reigns, and there be an eternal distinction between truth and falsehood, right and wrong. In nothing have men so vital an interest as in truth. Nothing should we so earnestly strive to get at, or hold fast when obtained. "Buy the truth, and sell it not."—*Green Leaves.*

The churches of the Sandwich Islands give from $20,000 to $30,000 annually, for the support of the gospel among themselves and elsewhere—one of the results of missions.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

ANNUAL REPORT.

We are now mailing the Annual Report of the Board of Missions. All our ministers, licentiates, and honorary members will receive a copy, as well as many others, whose address we know. If the names of any of our ministers are not in the Minutes of the General Assembly for 1853, they will please inform us and we will send the Report to their address.

MONTHLY MEETING OF THE BOARD OF MISSIONS.

The regular meeting of the Board of Missions was held in their rooms in Philadelphia on Monday the 11th inst. Rev. John McDowell, D.D. Vice-President in the chair. Besides the usual business of the Board a very encouraging statement of the progress of this work was presented, from which it appeared, that for the first three months of this ecclesiastical year, as compared with the corresponding months of last year, there has been an increase of *twenty-six* appointments and reappointments, as well as a very encouraging increase of funds, particularly from the churches. Many of the new appointments were to important fields in the far West. Another missionary was appointed to California. A letter was read setting forth the progress of this work among the Germans in Cincinnati. In the work of missions among the foreign population in our country this Board is much interested, and have some excellent men thus exclusively engaged. They need more men for this important work. The Board is much encouraged to hope that the present year will, with the Divine blessing, be fruitful to our Church in the enlargement of its borders, as well as the evangelization of our country.

MINNESOTA TERRITORY.

The following letter from Rev. J. C. Brown, of Valparaiso, Indiana, will interest our readers. He went to Minnesota, at the suggestion of the Board, on a tour of exploration and observation, and his letter is a report in part. We shall be happy to receive further donations for Rev. Mr. Riheldaffer's house of worship in St. Paul, of which Brother Brown particularly speaks. *Is there an ardent and enterprising young minister, unmarried, who would like to go to Minnesota, and aid in laying the foundations of our Church there?* We shall be happy to hear from him.

Valparaiso, Indiana, June 25, 1853.

C. C. Jones, D.D.

Rev. and Dear Brother:—About the 28th of May, I mailed a letter to you stating that I had left for Minnesota. I made all haste, and reached St. Paul on the first Saturday of June, at dark. I soon found our dear brother Riheldaffer, who was greatly rejoiced to see me. I preached for him twice on the Sabbath. The day was wet, and the audience not so large as usual. Bro. Riheldaffer labours under very great embarrassment for want of a house of worship. Would that the Church felt the need of sustaining Church Extension. If our men of wealth could see for themselves the vital importance of a house of worship in the new settlements, they would gladly pour out of their abundance to sustain this object. Look at Brother Riheldaffer. He is labouring in the midst of a rapidly growing city, already numbering nearly four thousand inhabitants, not more than two hundred of whom are members of evangelical churches. He has a wide field of labour at present, and prospectively one of untold importance. He has no place suitable in which to worship. He occupies the Court House when not otherwise occupied. He gathers a fair congregation and Sabbath-school, when something gets possession of the Court House, and his congregation and school are scattered. Other churches are there with excellent buildings, mainly built by money from abroad. But, says one, "Why did he not build a small church large enough for present purposes?" Well, what are the facts. You go to these western towns—there is almost no religion; but men of means want churches to help their place, and they have lofty notions of their town; and they tell you plainly if you will build such and such a house, we will give you a lot and help you so much; if you do not, you must buy a lot and build the house yourselves.

But I did not think of discussing this matter when I commenced. To return.

After the Sabbath, Brother Riheldaffer and myself visited St. Anthony, at the Falls—estimated population fifteen hundred. It is a place of importance, and is open to us now. True, there is a small Congregational and Presbyterian Church, and also a small Baptist and Methodist, with very indifferent church accommodations. The lumbering business at present is its main source of revenue. But its unbounded water power, so easily used, must give it much importance by and by. It is surrounded by a fine country, now settling rapidly, especially on the west side of the Mississippi and north of the Minnesota. The location of St. Anthony is handsomer than that of St. Paul. But its commercial importance is by no means so great at present.

At the first opportunity, I started up the Minnesota, now the great point of attraction for the immigration. The valley of this river is undoubtedly very beautiful, with prairie and timber so situated as to make it very desirable for the emigrant seeking a home for himself and family. The soil is rich, and timber abundant, generally speaking. There is also plenty of building stone (a mixture of lime and sandstone, but durable.)

I went up the river one hundred and fifty or sixty miles to the recently laid out town of Mankato. This place is two miles below the mouth of the Blue Earth or Makato River. It is pleasantly located on the south side of the river. This is regarded as a place of much importance. 1st. It is nearly a degree further south than St. Paul. 2d. The country around is excellent, a great abundance of timber said to extend far towards the Iowa line. 3d. Its proximity to Blue Earth and Le Seur rivers, both fine mill streams, and yet on the river, and hence sure of the surrounding trade. 4th. There are indications of coal in that region. 5th. It is at the head of navigation, although boats do go above there in high water.

At present there are but a few families there. I preached on the Sabbath twice; I had fair audiences, between thirty and forty. The arrival of a steamboat seriously interfered with our afternoon service. Indeed, we had to suspend it until the boat left, as the house I was preaching in was but a few steps from the boat. I found five members of the New-school body. They are, however, perfectly willing to enter into any organization of either; they want a minister. Only one male member, Capt. James Hanna. I took steps to organize a Sabbath-school; six dollars were raised to procure a library of the Amer. S. S. Union; I had heard there was one of the ten dollar libraries at St. Paul. I preached the first sermon ever preached there. The proprietors of the place offered a lot for a church, and also one for a parsonage, or to the minister personally, if one of our ministers would become a resident of that place within six months. The place should be occupied this summer at all events, beyond that time I fear it may be too late. There is no other professor in the place. Mr. Hanna has become one of the proprietors.

On Monday after dinner, I took my staff in primitive style, and went across the country ten miles, to see how it looked out from the river. My way was through prairie of a fair quality, with excellent timber adjacent. The cabin of the emigrant was seen here and there on the edge of the timber, the oldest inhabitant dating his arrival not more than two or three months before. Spent the night at Babcock's Mills, intending to preach, but circumstances hindered; found no members; was hospitably entertained. A number of the Massachusetts colony are settled adjacent. At half past four next morning I was on my way, and after crossing the river and walking six miles, reached Traverse de Sioux, a beautiful situation on the north side of the river, in former times one of the stations of Amer. B. C. For. Missions, among the Dacota or Sioux Indians. Alas, one of the mission-houses is now the public house, where I procured my breakfast. The people say that this will be the great place in Minnesota valley. It may be, but it did not so strike me. It is occupied, however, by Rev. Mr. Adams, who will enter the Domestic work, now that the Indians have been removed, and the Foreign work of course suspended. He is not either Old or New-school ecclesiastically. For their own convenience, the missionaries organized themselves into the Dacota Presbytery, but sought no ecclesiastical connexion. I think that this is the state of things.

Re-crossing the river, after walking some fifteen miles, I reached Le Seur—the actual distance is but ten miles between the two places—here I found an elderly lady, a worthy member of our Church, and hastily circulating an appointment, I preached at candle-lighting to some thirty-five persons. The place is new, and this was the first sermon preached in it.

Le Seur is the county seat of the county, very finely located, and being surrounded with a fine country, they anticipate, and I think with reason, too, that they will have a place of much importance in that valley. At present it is but small, not six months old, but improving in the village and around it with considerable rapidity.

The proprietors have set apart a church and parsonage lots, eligibly situated, for the four denominations who will first locate ministers there. This and Mankato are entirely unoccupied, and, I think, quite as important places as there will be in this valley. We should have a man there without delay. A minister at Mankato, and one at Le Seur, with Brother Riheldaffer at St. Paul, would be sufficient for a Presbytery.

I was informed that ten to twenty miles back of Le Seur, you reach the Cannon River country, which has a fine reputation for the fertility of its soil. Most of the Massachusetts colony are out there.

On Thursday morning meeting a boat I came down the river. At Shockapee (or Chakapi), another brother of the Dacota Presbytery, (Rev. S. W. Pond) has measurably entered the Domestic work. And still farther down near the mouth of the river, his brother, Rev. G. H. Pond, also of that body, is labouring in the Domestic field. While I was there, he united with the Minnesota Presbytery. At dark, Thursday evening, I reached St. Paul, and had the privilege of meeting with Brother Riheldaffer in his weekly prayer meeting.

I intended to have gone up the Mississippi eighty miles to Sank Rapids, but had been detained so long up the Minnesota that I could not accomplish my wishes in that matter. On Friday morning, after seeing Brother Riheldaffer rejoicing in the safe return of his wife, I took the boat for home. Spent the Sabbath at Dubuque, preached twice, and was present at the installation of Brother Phelps—a pleasant day, I assure you, to that little church. Brother Phelps pleases the people, and bids fair to be the means of great good. He is, as you are aware, President of Alexander College, recently started there, and in which Rev. A. H. Kerr has been elected a professor.

At six o'clock of Wednesday I reached home, having travelled safely seventeen hundred miles. I found my family in very deep affliction; my second son had been for several days at the point of death with scarlet fever, while my youngest was already very sick, and by next morning my other child was also very sick, and Mrs. Brown utterly worn down with watching and anxiety. But the Lord is dealing mercifully. We trust that to-day they are all better. His will be done. We have no desire to see them live, unless in after life they would be followers of the Lord Jesus Christ.

It may not be out of place to throw together a few thoughts in relation to this new country.

Minnesota is certainly a fine country; not better than Northern Indiana, and Northern Illinois, and Iowa, but still a fine country. Although extending pretty far to the North, yet it is thought that corn will mature there; oats and potatoes, it is said, grow luxuriantly. Winter wheat has not been tried sufficiently. It may winter-kill.

The climate is claimed to be very healthy, less subject to bilious diseases than some other parts of the west. The winters, I was told, are cold, but dry; and hence not so changeable as a more southern latitude. Perhaps the settlements are not yet old enough to afford us a complete test upon more than one point. Everything is now new and lively. Those who are there seem to have no doubt but that Southern Minnesota is a good agricultural country. In the North, along the Mississippi and its tributaries, the business of lumbering will perhaps receive the most attention, and be the source of the chief wealth of that section.

The importance of Minnesota will be enhanced if the Northern route for the Pacific Railroad should be adopted by the Government. The citizens of Minnesota are sanguine that it will. It will cross the Mississippi at Sank Rapids, eighty miles north of St. Paul.

The people are from all parts of the country, and I might almost say of the world. About St. Anthony, I was informed that they were chiefly from the State of Maine; perhaps because of the lumbering business.

Mankato and Le Seur should be occupied by us at once; but my opinion is that young men should be sent. The expense of sustaining a man of family will be great for some years. Everything bears a high price. Brother Riheldaffer being a man of prudence, two young men—with him as a counsellor—is what we now need in Minnesota valley, as it seems to me. At St. Anthony there is at present an agreement between the Presbyterians and Congregationalists to let all ecclesiastical matters remain undisturbed for a while. There was strife; for peace this compact was made.

The situation of my family has been such since my return as to put out it of my power to prepare such a statement of my trip as I have desired. I will write further in a few days.

I am yours with great esteem,

J. C. B.

CHURCH EXTENSION IN OUR MISSIONARY FIELDS.

In immediate connection with the preceding letter on Minnesota, we insert the following from Rev. J. G. Riheldaffer, bearing more particularly on Church Extension in the west. His remarks apply with equal force to every part of our widely extended missionary fields. Could our Church Extension Fund be greatly increased, by timely and adequate assistance rendered to young and struggling churches in erecting their houses of worship, hundreds of dollars would be saved to our missionary fund: for so soon as the house of worship is finished, the pews are let, the income for the support of the minister increases and very soon he needs no further aid: his church becomes self-sustaining.

St. Paul, M. T.

Rev. C. C. Jones.

Rev. and Dear Brother;—I fear that my letter may prove sometimes an unwelcome tax upon your precious moments; but knowing that you have at heart the spread of the kingdom of Christ, and that you will not despise the opinion of a brother obscure in the church, if that opinion have anything of merit in it, I make bold to write. If I magnify one department of the church's work above another, you will, I trust, pardon me, when you remember that it is that one to which my attention has been turned, more than to any other. The establishment of healthy Presbyterian churches in all the growing towns and cities of this great valley is, I confess, an object nearer my heart than any other on this earth. If we are to influence the multitudes who are rushing into this great valley, like the gathering of many waters, we must occupy the central points of influence. *For this we have the example of the Apostles.* In order to do this, it seems to me that two things are essential, so far as means and instrumentalities are concerned. 1st. Such a support of the men to be employed as will not prevent the procuring of the most efficient men in the church. There are men of experience who could be had to occupy such points if they could be supported.

2d. A second thing which is indispensable to the speedy growth of a church in a town or city, is the immediate erection of a respectable house of worship. When a minister is sent to such a place he should have the means at once to build such a house; it should be one of the very first things done. Such a course would at once give the people confidence, and impart a vigour to the movement which would enlist the feelings of the community, and secure their attendance upon the means of grace.

An infant church in a growing and ambitious community, sustains an injury by a manifestation of weakness. When we first enter a town and begin to preach, and propose to build a church, there are many who will flock around us, and an interest is easily awakened, which, if taken in time, may be used to great advantage. But if the undertaking drag and come soon to a stand-still for want of means, the Church assumes a sickly appearance; many who looked with favour upon it at the first, lose confidence, and only the few Christians whose *hearts* are in the work, will stick by it through the night of darkness that must inevitably follow. We may safely undertake to exert a controlling influence in any new town where we can build a good house of worship, and support a faithful pastor.

Suppose that the Presbyterian Church were to build ten churches in as many important towns every year, worth $4,000 each, in addition to the natural growth of the Church in cities where it is already established, and in communities able to form churches and build for themselves, would it not tell more upon the growth and efficiency of the church, than twice the amount of means necessary to do this would, if expended in simply keeping a larger number of feeble churches alive, and would it not add to the zeal and qualifications of the brethren employed in these enterprises.

As I have no doubt but those who have the oversight of the Church's work in this department of Christian enterprise, often consult as to the best means to be used, I have thrown out these hints at what I deem of such vast importance, with the view of asking whether it is not possible for the proper authorities of the Church to take some measures which will look more directly towards a vigorous Church extension in the West. Could there not be such a course taken as would bring into the Church Extension Committee the coming year $50,000.

I hope you will pardon the freedom I have taken in writing you upon such a subject. My apology is that I feel these things, have no brother to talk with about them, and have no Presbytery to attend. Praying that God may give that wisdom which is profitable to direct, I am,

Very truly yours in Him,

J. G. Riheldaffer.

SANTA CLARA, CALIFORNIA.

Brother R. McCoy, who has recently returned from California, gives us a description of Santa Clara as a field for an active missionary; may it meet the eye of some one who, possessing every suitable qualification, will say, *Here am I, send me.*

My opinion is, however, that notwithstanding the crowding of other denominations, one of our good self-denying young men, of respectable talents, can be sustained there without teaching, and raise funds to build a commodious house of worship. He would at first have a very small audience, but in a few years the population of the town and surrounding country will fill all the churches in the place. There is probably not another spot in the Union that will sustain a denser population than the region around that village; and no place in California affords a more desirable place of residence. I do hope, therefore, that the Board will send some young brother there without delay. I do not mean that he must be unmarried. One with a wife only, *a good wife*, need not be the least afraid of starving. But, as the building of a house in Santa Clara is indispensable to success, and will be a very heavy undertaking for the few who feel an interest in the matter, it would perhaps be better to send an unmarried missionary there.

LETTERS FROM MISSIONARIES.

NORTH CAROLINA.

Real and efficient working.

A brother in North Carolina gives us briefly the manner in which he has set out to build up a Presbyterian Church. If his life is spared to pursue the work, so happily begun, there can be no doubt of his success.

I have charge of two churches. I am generally visiting among my people three days, or a part of three days of each week. I have during the quarter paid sixty-five visits or more. As I believe that the best means of building up a Presbyterian church is to instruct the children and young people in the congregation in the Bible and Catechism of our Church, I have undertaken to teach them the catechism, and will in a short time have them studying the Scriptures. I have forty-four or more studying the catechism. I have about twenty classes in different families which I visit and instruct at home. I visit the families in my congregation and instruct the children at home. This is very laborious, as the families are often from one to six miles, or more, apart.

D. T. T.

NORTHERN INDIANA.

Ordination, &c.

"The Presbytery of Lake, according to adjournment, met here on the 15th of June, and ordained and installed me pastor of the Presbyterian church here. It was the first ceremony of the kind witnessed by the people, most of whom were in a great degree unacquainted with Presbyterian order; and the impression was exceedingly favourable.

"Yesterday was observed as our second communion since I came; and I have to report eight additions. Two by profession of faith, both heads of families, making our number now thirty-five. The Church is evidently growing in grace and inward strength as well as in numbers. Our weekly prayer-meetings and lecture are well attended, and very interesting and refreshing to the souls of God's children. A female prayer-meeting is also established and well sustained, and is felt to be a means of great grace.

"I know no more promising field than this just now, to our church. The hearts of the people are turned towards us, and if by the grace of God we are enabled to do all things and to stand, I am sure we will grow to be 'a city set on a hill.'"

VIRGINIA.

A warning to Sabbath-breakers.

"God, in his providence, has just given this whole community a most solemn and impressive warning, which I trust will not be lost upon them. Yesterday evening, a party of young men, not remembering the Sabbath-day to keep it holy, went out to bathe, and one of them, a student attending the Academy, was drowned. His parents reside in an adjoining county, and had sent him here to prosecute his studies. He was an amiable and pleasant youth, and doubtless knew that it was wrong to spend his Sabbath thus, for he was very unwilling to go, but suffered himself to be over-persuaded by his companions. Thus suddenly and unexpectedly has he been called to try the realities of the eternal world. Yesterday morning he was at church, and but little thought that he was listening to his last sermon."

MICHIGAN.

Light and Shade.

"There are now some inquirers for the way of life, and one or two of peculiar interest. Two men who have but just escaped a drunkard's doom, have been arrested by God's Spirit, and one of them entertains a hope that he has passed from death unto life. In addition to these tokens of God's mercy, I may mention the fact of a full attendance upon public worship, and an increased interest in our Sabbath-school. Our prayer-meetings have been well attended, especially by the female portion of our church. These things are encouraging. They present the bright side of the picture. But we are often cast down by reason of the coldness and lethargy of many of the members of our little church, and opposition from without. Besides the vast desolations all around us, the Sabbath is constantly desecrated. Multitudes go regularly to the woods to hunt, or to the lakes to fish, on this holy day. Iniquity seems to abound. But I would not complain. Our 'few sheep in the wilderness' will not be forsaken of God. During the past year our numbers have more than doubled. May God continue his blessings to us."

TEXAS.

The right spirit.

The following extract closes quite a long and interesting letter from a missionary who has recently gone to preach the gospel in Texas. It breathes the right spirit. He there finds plenty of work to do, and looks for Divine assistance. Will not Christians pray for missionaries?

In conclusion I would say, I have not been disappointed either way in coming to Texas. I find things pretty much as I expected. I did not expect to find large congregations of attentive hearers, large churches of faithful and pious members already at my hand. But I came to try to do something to procure such a state of things, and I hope, if God has sent me here, he will make me an instrument of good to this people, or wherever he may call me to go. I feel that I am not my own, and that it matters not where I am, or what I do, so that I am where the Lord will have me to be; nor what I do, so that it be doing his will. Without him I know I can do nothing; and I have been made to feel this since I came here. When I see hundreds of people who will not come to God's house to hear the gospel, and will not read it; when I see those who do come to hear, listen as if they were not concerned, then I feel that except the Lord work, it is in vain for man to speak. Relying on his promises, however, I will labour, if God give me grace and strength in hope. The difficulty is in being able at all times to labour and to speak as if it were a case of life and death, which it really is. But the difficulty is in realizing this fact at all times. *Pray for your missionaries! Tell the Church to pray for them.*

GEORGIA.

Encouraging—Conversion, &c.

Dear Brother—In my last quarterly report I remarked that religion seemed to be at a low ebb. It affords me great pleasure now to state that we have been favoured with some cheering evidences of the presence of God among us, especially at the church some nine miles from town. There has been, on the part of some, marked attention to preaching; not only solemnity, but undoubted signs of religious feeling, and love to the truth as it is in Jesus. The truth through the mercy and power of God has taken some effect, and produced a sense of divine things which has awakened thoughtfulness, and led to a striving, as I humbly hope, after God and the great salvation. Blessed be his name, that he has favoured us with even a few crumbs from the Master's table.

Recently when the Lord's Supper was administered at that point, many of the communicants appeared to be deeply affected. One coloured man, about twenty years of age was admitted to the privileges of the church. The account he gave of his conversion before the session was altogether intelligent and satisfactory. Formerly I was much disheartened in reference to the success of my labours in that neighbourhood, but latterly I feel greatly encouraged. Another cause for devout gratitude, which I must state, is the unusual harmony and good feeling existing among the members of the church.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of June, 1853.

SYNOD OF ALBANY.

Pby of Albany.—Freehold ch 5 10; Windsor ch 6 50	11 60
Pby of Mohawk.—Oneida Depot ch	9 00

SYNOD OF BUFFALO.

Pby of Steuben.—Bath First ch, from the Ladies Miss. Soc, per Rev G D Stewart	10 00
Pby of Buffalo City.—Central ch Buffalo	40 38

SYNOD OF NEW YORK.

Pby of North River.—Highlands ch	10 00
Pby of Long Island.—East Hampton ch 46; Hempstead ch 25	71 00
Pby of New York.—Newtown ch 45; Wallabout ch, N Y 11 50; Astoria ch 94	150 50
Pby of New York 2d.—Scotch ch, N Y, (Dr McElroy's) cash collection 225, from J T Johnston 100, Samuel Cochran 100, "J" 100, R Carter & Brothers 100, William Post 62 50, Mrs Margaret Bard 50	737 50

SYNOD OF NEW JERSEY.

Pby of West Jersey.—Salem ch 18 75; Millville ch 28; Cedarville ch 31 50	78 25
Pby of Newton.—Danville ch 2 79; Belvidere ch 50	52 79

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Westminster ch 7 35; 10th ch Phila, from Mrs Hannah Ellmaker 50, Miss Tate 10; Second ch, from Mrs Andrew Brown 5	72 35
Pby of New Castle.—New Castle ch add'l, proceeds of a gold chain, from "a friend of the Saviour"	2 50
Pby of Carlisle.—Mercersburg ch Fem Dom Miss Soc 25; Buffalo ch 2, and from William Blair 20—22; Middletown ch 37	84 00
Pby of Huntingdon.—Lewistown ch, of which $2 12 proceeds of a small lump of gold received in collection	155 07
Pby of Eastern Shore.—Buckingham ch	44 00

SYNOD OF WHEELING.

Pby of New Lisbon.—Deerfield ch 18, and Newton ch 5, for the benefit of the coloured population South	23 00

SYNOD OF OHIO.

Pby of Zanesville.—Bethel ch	5 00
Pby of Richland.—Perryville ch 5; Loudonville ch 3	8 00
Pby of Wooster.—Wooster ch 12 18; Sugar Creek ch, a bal to con SAMUEL COOK Sr, an hon mem 26 69	38 87
Pby of Coshocton.—Clarke ch	5 00

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Chillicothe First ch	25 00

SYNOD OF MISSOURI.

Pby of Upper Missouri.—Prairie ch	2 00

SYNOD OF VIRGINIA.

Pby of Lexington.—Daniel Fishburn and family 20, Mrs Hugh McClure 2 50; Miss N C Guthrie 1	23 50

SYNOD OF NORTH CAROLINA.

Pby of Orange.—New Berne ch	22 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Athens ch Presb Soc for Miss	157 93

SYNOD OF MEMPHIS.

Pby of Memphis.—Salem ch, a balance	3 00
	$1842 24

LEGACIES.

Legacy of Henry Long dec'd, of Mifflin Co, Pa, 423 34; Legacy of John Wilson Sr, deceased Mifflin Co, Pa 33 33; Legacy of Ann K Elder dec'd of Guernsey Co, Ohio 15	471 67

MISCELLANEOUS.

Jos Bryan, Mt Zion, Ga, in part to con himself an hon mem 30; Miss Elizabeth Baxter, Fincastle Va 5; "Philadelphian Society of Nassau Hall," Princeton N J 4; a Friend N Y 50; A Widow's mite 2 50; a friend to the cause of missions, Fairview township, Butler Co, Pa 2; Rev Geo. L Kalb, Circleville, Ohio 1	94 50
Total,	$2408 41

S. D. POWEL, *Treasurer.*

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia; during the month of June, 1853.

Pby of New York 2d.—Scotch ch (Dr McElroy's) cash collection 265, J T Johnston 100, William Post 62 50, "J" 100	527 50
Pby of Philadelphia.—Second ch Philadelphia from "J"	20 00
Pby of Newton.—Belvidere ch	20 00
Pby of Carlisle.—Big Spring (Newville) ch for Madison ch Wisconsin	28 00
Pby of Richland.—Ashland ch, for Bellville ch Ohio	4 39
	599 89

MISCELLANEOUS.

Through Mr William Harral of Charleston, S C, (one of a Committee) one-third of a balance in said committee's hands, for Marshall ch, Texas	36 81
	$636 70

S. D. POWEL, *Treasurer.*

NOTE.—An acknowledgment in last Record of $10 from Blairstown church, Newton Presbytery, should have been from *Oxford* church.

WASHINGTON CHURCH EDIFICE.

Receipts at the Office of the Board of Missions, Philadelphia, during the month of June, 1853, for the church edifice to be erected at Washington City, D. C.

Pby of Montgomery.—Rev Mr Hogshead, Va, 10; Mr Silas Holmes, N Y city 200	210 00
Previously received and acknowledged,	2834 36
	$3044 36

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of June, 1853.

SYNOD OF WHEELING.

Pby of New Lisbon.—Yellow Creek ch	29 00
Pby of Washington.—Lower Buffalo ch 8 30; Richietown ch Sab sch 5; Cross Roads ch 22; Mill Creek ch, in part 38; West Alexander ch 62 75; West Union ch 22 40; Fairview ch, in part 49 21	207 66
Pby of Steubenville.—Ridge ch	17 00

SYNOD OF PITTSBURGH.

Pby of Ohio.—Manchester ch 54; Allegheny City 2d ch 2	56 00
Pby of Clarion.—Leatherwood ch Miss Soc 15; Middle Creek ch 5	20 00
Pby of Beaver.—Neshanock ch 56 75; Pulaski ch 11; Slippery Rock ch 6; Little Beaver ch in part 12 41	86 16
Pby of Redstone.—Sewickly ch	23 00
Pby of Blairsville.—Pine Run ch 8 07; Leechburg ch 6	14 07
Pby of Allegheny.—New Salem ch	8 00

MISCELLANEOUS.

Hon William Curll, Curllsville, Pa	10 00

LEGACY.

Legacy in part, of Jane S Workman, dec'd, per Jos Henderson, Executor	17 54
Total,	$488 43

CLOTHING.

Ladies' Sewing Soc of Connellsville ch a box	44 19

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of June, 1853.

SYNOD OF KENTUCKY.

Pby of Louisville.—Shiloh and Olivet chs	4 00
Pby of Transylvania.—Paint Lick ch, balance 23 65; Richmond ch, ann coll 58	81 65
Pby of Ebenezer.—Mrs Bedinger Richwood	3 00

SYNOD OF INDIANA.

Pby of New Albany.—Utica ch, balance	1 25
Pby of Vincennes.—Hopewell ch	4 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Bloomington ch	40 00
Pby of Iowa.—Unity ch	2 14
Pby of Cedar.—Tipton ch	13 00
Pby of Chicago.—North Presb. ch, Chicago	125 00

SYNOD OF CINCINNATI.

Pby of Miami.—Middletown ch	18 50
Pby of Cincinnati.—Central ch, add'l	5 00
Pby of Oxford.—Camden ch 5; Harmony 6 60	11 60

MISCELLANEOUS.

Rev J T Leonard, Arkansas 2 50; Proceeds of a Physician's Sabbath labours 10	12 50
Total,	$321 64

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*

Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*

J. B. Mitchell, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to Joseph B. Mitchell, Esq., Treasurer, Mechanics Bank, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

OUR CHARACTER AND THE NUMBER OF OUR CANDIDATES.

The dearth of candidates is a fact in our history, *affecting our character*. The perfection of a Church consists in its efficiency to glorify God. The ministry is the chief instrumentality for the perpetuation and extension of the gospel; and a diminution of its power, either in nature or extent, necessarily implies defect. Our character must suffer among the allied tribes of Israel and before the world, by a failure to do our appointed work in the warfare of the kingdom. On a survey of our external condition, there is an appearance of order, discipline, and readiness for service; but no array of organization can compensate for the absence of leaders of the host, or for the lack of the true spirit on the part of the people. The decrease in the number of candidates is a serious injury to the character of a church; and character should be held in high estimation among Christ's people. Is there not an intimate communion between the body and the head, a sympathy of glory and of reproach, a close relationship identifying Christ and his elect in all the events of providence? The character of a church should be precious in the eyes of those who compose it. If an individual fail to exemplify the Christian graces and to perform his part in the work of promoting the Redeemer's cause, he not only sustains personally a loss of Christian reputation, but his guilty imperfections are reflected upon the whole body of believers and the common Lord of all. In like manner, the deficiency of Christian resources in propagating the gospel must bring reproach not only upon ourselves, but upon the church at large and upon Christ himself. In former times, the success of the Presbyterian Church in rearing up a large number of ministers gave her a position of true honour—of honour, because of influence and of capacity for usefulness. But now, the decrease of our students is marring the fame acquired in a long experience and is bringing us to the dust. Ah! did it but bring us to the dust! Then would there be hope. But there is scarcely a more deplorable condition than to suffer a loss of character, and yet to remain insensible to it,—an insensibility ordinarily visited upon religious declension. Arise, O Lord, upon our Zion, with the grace of thy Spirit, to make our low estate the subject of repentance and of tears!

A CALL TO YOUNG MEN.

"Wo is me, if I preach not the Gospel."—1 Cor. ix. 16.

It is a heavenly theme:
I hear a voice divine—no idle dream—
Calling to duty and to self-denial,
In face of many a stern and bitter trial,
Reverberating when the day is bright,
Soft whispering in the gentle hush of night;
Chiding, when earthly pleasures round me rise;
Soothing, when sorrows fill my weeping eyes.
Go, preach the Gospel, fly to every land;
Obey the risen Saviour's last command.

It comes with accent clear,
Like heavenly music to the listening ear,
With sweetest emphasis of love appealing
To conscious duty and to Christian feeling;
Or comes with trembling accent sad and low,
Like distant echoes from a world of wo,
Of millions perishing through lack of vision,
Chiding my unbelief and indecision.
Go, preach the Gospel, fly to every land;
Obey the risen Saviour's last command.

And I must answer true,
Full many an obstacle will rise in view:
Affection's voice will tempt me to forbear,
And softer labours to my hand prepare.
But No—a bleeding Saviour's love hath found me;
His everlasting arms have sweetly bound me;
I'll gladly follow where he leads the way,
Nor think of danger while I hear Him say,
Go, preach the Gospel, fly to every land;
Obey the risen Saviour's last command.

Selected.

RESPONSIBILITIES OF THE CHURCH.

The dearth of candidates is a fact *involving many responsibilities*. "To preach the Gospel to every creature" requires a hearty performance by the Church of her covenant obligations. Human responsibility is co-ordinate with the appointment of means; and God condescends to use means as the expression of his love, rather than the ally of his power. If the great subject of the ministry had been removed from the range of Christian obligation and action, what an amount of motives enforcing religious zeal, would have been lost to the Church! The perpetuation of the ministry is among the plainest obligations and rewards of Christian exertion; and the power of these motives should be brought into exercise by a survey of our deficiencies and of our wants in every quarter.

Would that more of our mothers made a prayerful study of the scene of Shiloh, when, three thousand years ago, a beloved handmaiden of the Lord stood before the tabernacle, with her young child. If any mother could have rightly plead for the indulgence of a son's presence and fellowship, it was Hannah with her first-born. But parental yearnings yielded to covenant engagements. Having solemnly dedicated her child to God as the best condition of his birth, her Christian purpose had no higher aims than to offer him as a prophet of the Most High. No less obligatory, surely, are the voluntarily assumed vows of Christian parents to bring up their children for the vocation in which they can do the greatest service for God. At baptism, the child is dedicated "to the Father, to the Son and to the Holy Ghost;" and the dedication implies a *promise* to fulfil its terms. The Board believe that heavy guilt is chargeable upon the Church for neglect of duty in training up children according to the baptismal covenant. Parental responsibility, adequately felt, and acted out, with a reliance on the Spirit, in the appropriate methods of Christian fidelity, would soon occasion a change in the aspect of our Church's affairs. Her present condition constitutes a forcible appeal to the whole body of Christian parents within her pale. God is warning us of neglect of duty and urging to the employment of the means suited by his grace to effect a reform. If our Church awakes not to a just perception of her responsibilities, the judgments of heaven must ultimately descend upon her in still more fearful visitations.

HINTS TO CANDIDATES.

NOT DOING ANY GOOD.

You say you do no good by preaching. This is talking weakly; I had almost used a harder word. Should you not be chided for it?—*Orton.*

"Why do you leave off preaching?" said Latimer to one. "Because I do no good," was the reply. "That, brother," said the Bishop, "is a naughty, very naughty reason."

My word shall not return unto me void (saith the Lord), but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

It may be demanded, what must be done, when the labours of our calling are in vain? *Answer.*—We must follow the command and calling of God, whether we have good success or no, and whatever comes of it. Though Paul feared his labour was in vain, yet still he laboured. Thus to do, whatever follows, is true wisdom and the fear of God.—*William Perkins.*

We are unto God a sweet savor of Christ, in them that are saved, and in them that perish.—*Paul.*

While I oversee the Church, Christ oversees me.—*Polycarp.*

Be thou faithful unto death, and I will give thee a crown of life.—*Jesus Christ.*

I would rather serve Christ for nothing, than gain all the kingdoms of the world as the fruit of any sin, idleness not excepted.—*Anon.*

If the iron be blunt, then must he put to the more strength.—*Solomon.*

A quiet application to those duties, which are immediately necessary, though neither easy nor honourable, is of much more value than a long train of activity and zeal, in a sphere of action sweetened by applause.—*Old Author.*

If one won't, another will.—*Matthew Henry.*

AGED MINISTERS.

Like Samson in his old age, I continually forget that I am not what I once was. But when I take hold of the strength of God, I wonder at the result. —*Anon.*

O Lord, help an old man.—*Thomas.*

If I can set an example of cheerfulness and submission under the infirmities of old age, said one, it may be more useful than my best sermons.

Many hours and some whole days, I am quite laid aside as useless, and often in great pain and weakness. But, having obtained help of God, I continue to this day; and, blessed be his name, have some intervals of ease and cheerfulness, which I hope are employed to some valuable purposes. I read my good old books, in which there is a savor and suitableness to my case, which I find in few modern ones. I beg the continuance of your prayers for me, that I may be doing some little good while I am continued here, and be growing more and more meet for a nobler sphere of service, when my Master calls me hence.—*Orton.*

If I ever reach the kingdom of heaven, I think I will try to find the thief who died on the cross, and take him by the hand and say, Come, my brother, let us go aside, and see if we can find out which is the greatest debtor to the grace of God.—*Spence.*

MISCELLANEOUS.

A word spoken by you when your conscience is clear, and your heart full of God's Spirit, is worth ten thousand words spoken in unbelief and sin.

Prayer is more powerful than preaching. It is prayer that gives preaching all its power.

If Satan can only make you a covetous minister, a lover of pleasure, a lover of praise, a lover of good eating, then he has ruined your ministry.

Nothing is more needful in making a sermon memorable and impressive, than a logical arrangement.

Preach the word, the most essential parts of it especially. Preach as the word. I would humbly suggest for the consideration of all ministers, whether they should not preach more in the manner of God's word. It is certain the fathers used to preach in this manner.

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

LET US INCREASE OUR SCHOOLS.

The most difficult department in the educational operations of the Church is undoubtedly that of parochial schools. And yet it is, in some respects, the most hopeful of all; for if there be any special promise attached to early training, religious schools for children must be considered of special importance. Care at the beginning, which is of the utmost value in every undertaking, is in none more so than in education.

The history of our efforts in the cause of Christian education for the last few years, is somewhat remarkable. Our church commenced in 1847, with resolutions that aimed simply at establishing parochial schools. This was rightly considered the starting-point of the whole work. The difficulties of the subject, partly real and partly imaginary, have retarded progress in the elementary department, although a considerable number of schools are now in operation. In the meantime, however, the conscience of the Church, being aroused on the general subject, sought other opportunities of action. The Presbyterial *academies* are about half as numerous as the parochial schools. A new impulse has also been felt in establishing *colleges* under the care of the Church. So that the principles of Christian education are germinating and fructifying on our soil; and our schools, academies, and colleges, in the beauty of apt arrangement, and in the vigour of educational growth, inspire much hope for the future.

Sessional schools need particular attention. Our Church should recur to first principles, and maintain them. Whilst we have been wisely employing our strength on every part of the work, disproportionate care has been exercised at the foundation. Our schools ought to be increased in number. Wherever one can be established, it ought to be set in operation without delay. The best working time for the church is the time of her opportunities; and work should be done where Providence shows it to be most needed. No deficiency of the age is more glaring than that of religious education. The want in Church and State, of family and school, for time and eternity, is very much concentrated in the defective training of the rising generation. One of the remedies is, the establishment of Christian schools. Religious education has its warrant in the Bible; and the Church that takes care of the lambs of the flock, shows a spirit which the good Shepherd will bless as kindred to his own. Let us increase the number of our schools.

TWO PRACTICAL SUGGESTIONS.

There are two practical suggestions of importance, to be borne in mind in reference to the establishing of parochial schools.

First. Let no school be undertaken which has not a reasonable prospect, in Providence, of *permanence.* Transient excitements on education, as on most other subjects, are productive of evil. Schools suffered to become extinct, merely on account of contingencies to which all schools are liable, do much harm. They not only impair confidence in our general educational plans, but in the character of the local administrators, as efficient workmen. Whether these inferences are always correctly made or not, there can be little doubt that the fact of extinct schools brings reproach all around. The object of the Church is not to set up temporary, but permanent institutions; and although it would be irreligious to exclude the interpositions of Providence in causing some schools to cease operations, it would be probably untruthful not to admit, at least in many cases, the incompetency, the unfaithfulness, or the want of perseverance of the human agency. The difficulties of every undertaking should be fairly scanned; but in laying hold of the plough, there should be no looking back. Far better is it not to begin, than to begin and fail. If a religious school is worth a beginning, it is worth permanence. Its principles are true and ever-living. With a little more effort, the school, instead of being allowed to die out, might have been placed, with God's blessing, upon a permanent foundation. These remarks are not made to discourage effort, but for the very purpose of stimulating to it in the right direction. Presbyterianism and permanence have a natural alliance; and our institutions, like our principles, should be both scriptural and *enduring.*

Secondly. Another practical remark, bearing upon the cause of our schools is, that a *small endowment* would go far to promote their prosperity. In consequence of the free education, offered in our public schools, it cannot be expected that, in all cases, our religious schools can sustain themselves. There must, frequently at least, be resources to supplement the deficiency in the salary of the teacher. Where resources can be relied upon from year to year, in the form of donations from the friends of a school, the purpose is answered. But sometimes an annual application of this kind begets dissatisfaction or weariness, even among friends; and at the death of one or two patrons, the existence of the school may be endangered. The benefits of a small endowment for every school—say from $1000 to $3000—would be that it would provide for the deficiency in the salary of the teacher, and provide for it in a sure manner from year to year. The wealth of the land needs channels for its distribution; and of all claims of permanent endowment, it is generally conceded that those of the institutions of education stand pre-eminent. Endowment is the policy of our Church in reference to the higher institutions; and the same reasons exist for its application to schools and academies. The certainty of an endowment inspires a confidence of permanence; and without this confidence no institution can long survive. It cannot be doubted that there are in many of our churches individuals who, by legacy or otherwise, will assist in establishing such local funds for school operations. If one person cannot do it all, he may do a part. Fifty, or a hundred, or five hundred, or a thousand dollars, from one donor, may stimulate others to complete the work. And it must certainly be no small gratification to a man of competence, or of wealth, to know that a portion of his worldly substance may thus be the means of perpetuating the choicest blessings of education from one generation to another.

The Board gratefully report to the Assembly a donation of $5000, from one of the ruling elders of the Church, for the support of parochial schools during the present year, if that amount may be found necessary. The following is the modest letter, tendering the sum.

NEW YORK, Dec. 24th, 1852.

Dear Sir—I agree to furnish for the use of establishing and sustaining Parochial Schools in the Presbyterian Church, during the year 1853, any sum that can be advantageously used, not exceeding five thousand dollars, ($5000,) at such times as it may be wanted—the Board giving a few days' notice.

I remain your's truly,

* * *

Such an appreciation of the great cause of Christian education affords encouragement beyond the value of the gift itself. It stimulates the Board to put their confidence in God for the supply of resources adequate to their wants, whilst it will encourage many a feeble church to commence a school for the religious training of children. Already *twenty-three* churches have applied for aid to this fund; all dating their efforts to establish schools to the encouragement held out by this donation, which is as munificent as it is unostentatious.

Light is dawning more and more upon our school operations. The movement, commenced under God by the General Assembly of the Presbyterian Church, is yet to be felt with power upon the religious condition of the country.

The following are interesting statements concerning some of the schools.

LINDEN WOOD FEMALE COLLEGE, MISSOURI.

Linden Wood Female College is to be located near the city of St. Charles, Missouri. It originated in the wisdom and liberality of Major GEORGE C. SIBLEY, upon whose place the College is to be located, and who designs leaving a very large portion of his valuable property, as a means of its ultimate endowment. Other subscriptions are needed, and needed immediately, to secure the erection of buildings, and in order to put the institution into speedy operation. We give the charter of the institution, the organization of the Board of Directors, and the action of the Presbytery of St. Louis, under whose care the institution is placed.

AN ACT TO INCORPORATE THE LINDEN WOOD FEMALE COLLEGE.

Be it enacted by the General Assembly of the State of Missouri, as follows:

SEC. 1. Archibald Gamble, Samuel J. P. Anderson, Thomas Watson, Jr., Samuel B. Smith, Charles D. Drake, Joseph Charless, Charles F. Woodson, John J. Johns, Achilles Brodhead, J. G. Chiles, Samuel S. Watson, Samuel B. McPheeters, Robert P. Farris, James A. Lyon, and Joseph F. Fenton, and their associates and successors, are hereby constituted a body corporate and politic by the name of "The Linden Wood Female College," and by that name shall have perpetual succession, and be capable of taking and holding, by gift, grant, devise, or otherwise, and of conveying, leasing, or otherwise disposing of, any estate, real, personal, or mixed, annuities, endowments, franchises, and other hereditaments, which may conduce to the support of said College, or to the promotion of its objects: and all property of said corporation shall be exempt from taxation, and the sixth, seventh, and eighteenth sections of the first article of the act concerning corporations shall not apply to this corporation.

SEC. 2. Said College shall be located at the place of Major George C. Sibley, called Linden Wood, adjacent to the city of St. Charles.

SEC. 3. The management of the affairs of said corporation shall be vested in a Board of fifteen Directors, and the persons above named as corporators shall constitute the Board, until their successors shall have been appointed in the manner hereinafter prescribed. At all meetings of the Board, five members shall constitute a quorum for the transaction of business.

SEC. 4. Said Board of Directors shall be divided into three classes, of five each. The first class shall vacate their offices on the first of May, eighteen hundred and fifty-three, the second class on the first day of May, eighteen hundred and fifty-four, and the third class on the first day of May, eighteen hundred and fifty-five. The vacancies in the Board caused by the expiration of the terms of service of each of said classes, shall be filled by the Presbytery of St. Louis, of which several of the above named corporators are members, and which is connected with the General Assembly of the Presbyterian Church in the United States of America, usually styled Old-school. The appointment of Directors by said Presbytery shall be made at the regular meeting thereof next preceding the first day of May in each year; and one-third of said Board shall be appointed in each year; and the persons so appointed shall hold their places for three years, and until their successors shall have been duly appointed; and from year to

year, as the term of service of a class of Directors shall expire, others shall be appointed by said Presbytery, who shall hold their places for the period aforesaid.

Sec. 5. The Board of Directors shall have power to appoint the professors, teachers, and other officers of said College, and to prescribe the course of study therein, and to establish and enforce all needful and proper regulations for the government thereof.

Sec. 6. This act shall take effect upon its passage.

Approved, February 24, 1853.

ORGANIZATION OF THE BOARD OF DIRECTORS.

A meeting of the Board of Directors of the Linden Wood Female College, named in the charter of that Institution, passed by the General Assembly of the State of Missouri, February 24, 1853, was held at the residence of Major George C. Sibley, Linden Wood, St. Charles County, Missouri, on the 22d day of March, 1853.

After prayer by Rev. Samuel B. Smith, the Board was organized by the appointment of Mr Samuel S. Watson, President, and Charles D. Drake, Secretary.

A certified copy of the "Act to incorporate the Linden Wood Female College" was laid before the Board and read, and on motion was unanimously accepted.

The Board was then, in pursuance of the terms of said Act, divided by lot into three classes. The term of service of the first class will expire on the first day of May, 1853; that of the second class on the first day of May, 1854; and that of the third class on the first day of May, 1855.

Ordered, That the Secretary communicate to the Presbytery of St. Louis the Act of incorporation of this Institution, and the names of the Directors whose term of service will expire on the first day of May next, in order that that body may fill the vacancies.

Ordered, That a committee of two in St. Charles, and three in St. Louis, be appointed to obtain, in person or through others, subscriptions in money, building materials, furniture, or whatever may be needed, for the purpose of proceeding, as soon as practicable, to the construction and equipment of suitable buildings for the Linden Wood Female College:—and that in addition to direct and unconditional subscriptions, said committee be authorized to receive subscriptions on the following plan, viz: That the amount subscribed by any individual shall be credited to him on account of expenses of board and tuition to a pupil or pupils named by him, in the Institution, until the whole amount be reimbursed to him; *Provided*, that any subscriber shall not be permitted to have reimbursed to him, in any one year, more than one-third of the amount of his subscription.

S. S. Watson and J. J. Johns, of St. Charles, and Rev. S. J. P. Anderson, Rev. S. B. McPheeters, and Rev. R. P. Farris, of St. Louis, were appointed said committee.

Ordered, That direct and unconditional subscriptions for less than three hundred dollars, be payable in six, twelve, and eighteen months, and those over that amount in six, twelve, eighteen, and twenty-four months, from June 1st, 1853; but the committee shall be authorized, in cases which in their judgment require it, to change the times of payment.

Ordered, That reimbursable subscriptions be payable in six months from June 1st, 1853.

Ordered, That the proceedings of this meeting be published in the "St. Louis Presbyterian," "St. Louis Intelligencer," and "St. Charles Chronotype."

Board adjourned to meet on the Tuesday next after the fourth Monday of May next.

S. S. WATSON, *President.*

C. D. Drake, *Secretary.*

ACTION OF THE PRESBYTERY OF ST. LOUIS.

A report from the Board of Directors of the Linden Wood Female College, together with a communication from Major George C. Sibley and wife, the act of incorporation of the said College, and the minutes of the said Board of Directors, were presented to Presbytery by Rev. S. J. P. Anderson, and read; and on motion they were referred to a special committee, consisting of Rev. Messrs. Anderson and McPheeters, who submitted a report, which was unanimously adopted, as follows:

The Presbytery having received a communication from Charles D. Drake, Esq., Secretary of the Board of Directors of the Linden Wood Female College, enclosing the act of incorporation of said institution, by the Legislature of Missouri; also a certified extract from the last will and testament of Major George C. Sibley, accompanied by a statement of Major G. C. and Mary E. Sibley, his wife; also the action of the Board of Directors of said College, organized at Linden Wood on the 22d of March, 1852. Therefore,

Resolved, 1*st*, That this Presbytery gratefully acknowledge the noble and enlightened liberality of said donors, and do hereby accept the trust confided in them.

Resolved, 2*d*, That Rev. S. J. P. Anderson, Rev. Robert P. Farris, Charles D. Drake, Andrew King, and Benjamin A. Alderson, be appointed Directors to fill the class whose term of office expires on the 1st day of May, 1853.

Resolved, 3*d*, That the whole matter of the endowment of said College, the preparation of building, taking up subscriptions, together with such arrangements as may be necessary to carry out the object of said institution, be referred to the Board of Directors, with the full sanction of the Presbytery, to act in the premises within the bounds of this Presbytery.

ALEXANDER COLLEGE, IOWA.

The Synod of Iowa at its meeting in April last, after nearly three days of conference and discussion, resolved, almost unanimously, to institute a new Synodical College, to be known by the name of Alexander College, located at Du Buque, in Du Buque County, Iowa. The property of Des Moines College was handed back to the Presbytery of Iowa, to be by them reclaimed and used for educational purposes, save the philosophical apparatus which is referred to the direction of the Board of Education.

The proposition of *Du Buque* for the College, confirmed by a formal bond well secured, was to donate to the Synod a site of three acres of ground, for College buildings, and to erect thereon, forthwith, an edifice worth at least ten thousand dollars. This is considered a very eligible site, and when improved will overlook the city, and "the father of waters" for miles below. *Fairfield* was the leading competitor for the College, but was fairly outdone, and cheerfully yielded.

To man this new Institution, Synod elected the Rev. *Joshua Phelps* President, Rev. *Thomas H. Dinsmore*, Professor of Mathematics, and Rev. *A. H. Kerr*, Professor of Languages.

The Rev. Joshua Phelps, President of Alexander College, was installed pastor of the Presbyterian church at Dubuque, Iowa, on the 19th of June, by the Presbytery of Cedar. The Rev. James D. Mason preached the sermon, the Rev. J. B. Hadden delivered the charge to the pastor, and the Rev. John Crozier the charge to the people.

We understand that the prospects of the new College are quite encouraging. The preparatory Department was opened on the 20th of June with *thirty-three* students, and the organization of one or more College classes is contemplated in the autumn.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their corporate name, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right corporate name. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania*.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JUNE, 1853.

I. Fund for Candidates.

Presbytery of Albany.	
Johnstown ch	$60 00
Presbytery of Steuben.	
Rev G D Stewart of Bath, New York	5 00
Presbytery of Wyoming.	
Warsaw ch	12 00
Presbytery of Long Island.	
Southampton Female Education Society	40 00
Presbytery of New York 2d.	
Scotch ch New York, (Dr McElroy's,) from "J"	100 00
Presbytery of New Brunswick.	
Freehold ch	6 75
Presbytery of West Jersey.	
May's Landing ch 8; Second ch Cape May co 5	13 00
Presbytery of Philadelphia.	
Second ch, Philadelphia, from the Female Education Society 50, and from Mrs Andrew Brown 5; Tenth ch, Philadelphia, "A friend through the Pastor" 100; Ladies of the Sixth ch, Philadelphia, 36	191 00
Presbytery of Carlisle.	
Carlisle ch, of which 20 from James Hamilton, Esq, balance to con Rev M E Johnston a l m	66 25
Presbytery of Richland.	
Hopewell ch 6; Orange ch 7 50; "A Friend," balance of a Life membership 20	33 50
Presbytery of West Hanover.	
Roanoke ch	15 00
Presbytery of Florida.	
Miss Virginia Parkhill	2 00
Presbytery of Mississippi.	
Pine Ridge ch 92 85; Ebenezer ch 11 80; Sharon ch 2; Hopewell ch 3 50; Natchez ch 616 40—726 55, less paid candidates 195 83, and exchange 2 62	528 10
Presbytery of Memphis.	
Macon ch	5 00
LEGACIES.	
Henry Long's estate, Mifflin co, Pa, 423 33; Estate of David Hamilton, Esq, 291 37, less commission and exchange 15 95—275 42; Legacy of James Cox, Baltimore, fifth payment 77 50	776 25
REFUNDED.	
C.	5 00
MISCELLANEOUS.	
Miss Elizabeth Baxter, Fincastle, Va, 5; Rev G L Kalb, Circleville, Ohio 1; A friend of Missions, Fairview Township, Butler co Pa 1; the three children of Rev Moses Raymond 7 50; A Stranger 10; Jacob Sutphen, Sweden Centre N Y 3 50	28 00
Total,	$1886 67

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, MAY AND JUNE, 1853.

Presbytery of Blairsville.	
New Alexandria ch 21 05; Leechburg ch 6; Congruity ch 27; Saltsburg ch 35; Concord ch 7 76; Gilgal and Perry 20 24; Currie's Run ch 5 31	$122 36
Presbytery of Ohio.	
Racoon ch 26; Lebanon ch 6 22	32 22
Presbytery of Redstone.	
Morgantown ch	13 00
Presbytery of Beaver.	
Sharon ch 5 50; Bridgewater ch 15; Little Beaver ch 7	27 50
Presbytery of Clarion.	
Licking ch	5 33
Presbytery of Washington.	
Manchester ch 36 21; Forks of Wheeling ch 31; Bethel ch 7 22	74 43
Presbytery of Clairsville.	
Martinsville ch 11	11 00
Apollo ch 4 72	4 72
LEGACIES.	
Mrs Margaret Meek 95; Mrs Mary Laughlin 36 66	131 66
MISCELLANEOUS.	
Hon N Curll	5 00
Total,	$427 22

J. S. LEECH, McALPINE & CO., *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

REV. J. LEIGHTON WILSON.

The appointment of Mr. Wilson as a Corresponding Secretary of the Board was mentioned in our last number. It gives us pleasure to state now, that he has accepted this appointment, and will enter on the duties of the office in a few weeks.

RECENT INTELLIGENCE.

Mission House, July 13, 1853.

India.—We have received letters from Lahor, May 6; Lodiana, April 30; Agra, May 4; Futtehgurh, May 14; Mynpurie, April 19; Allahabad, April 15. It is with much regret that we learn the death of Mrs. Seeley, wife of the Rev. A. H. Seeley, on the 9th of May. Her death was unexpected, but her mind was full of peace, and she departed this life in the enjoyment of a good hope through grace. She was a woman devoted to her work, and much endeared to her companions in the mission. Doubtless, she has entered into the joy of her Lord.—The people at Akutganj continue to manifest a pleasing interest in receiving Christian instruction, and have subscribed about seven hundred rupees for a small church in their village.—Mr. Munnis had reached Allahabad on his return, with health much improved.—Mr. Warren was on a tour to Hardwar and the hills, partly for health, and chiefly for missionary labour.—Mr. and Mrs. Janvier had gone to the hills for the hot season, on account of Mrs. Janvier's continued feeble health. Mr. Janvier would be able to perform missionary duty among the Hill people.—Mr. Forman had been unable to engage in his usual labours for a month, by reason of sickness, but was again at his post, with restored health. A site for a mission-house had been purchased near Lahor, on which an old mosque was standing. This has been fitted up for a residence. The location is considered a very good one, and the expense (about $1200 for the whole) was considerably less than the mission expected to pay for a house—which was much needed, and at the same time hard to be obtained.

Siam.—Advices have been received from Bangkok to the 4th of March. Twenty-two scholars were in the schools, of whom seven were girls. With more strength in the mission, the number of scholars might be increased. Mr. Mattoon adds: "In our other labours, we have nothing new to report. There appears to be a little more than usual attention to the truth on the part of a few, but we can speak of no decisive and manifest change in any."

China.—Letters have been received from Ningpo, March 15; Shanghai, April 12; Canton, April 30. At Canton and Ningpo all was quiet, but at Shanghai much alarm was felt in view of the progress of the rebellion. Our brethren at the two northern cities, in common with all foreigners, had met with much difficulty in obtaining pecuniary supplies, the interruption of commerce having cut off the sale of bills of exchange. In any event, they would not probably be exposed to much personal danger, being able to take refuge on board of American vessels. Mr. Culbertson says, "In case of attack [at Shanghai] most of the mission property, lying without the limits of the foreign settlement, must be sacrificed." Most persons in this country seem to anticipate that the success of the rebels would prove favourable to the spread of the gospel in China. Of this, however, not much that is satisfactory can yet be known. The result is in the hands of God, who may have purposes of judgment in view before his mercy is displayed.

Chinese in California.—A letter of the Rev. W. Speer, of June 15, has been received. He continues to be encouraged in his work. A lot of ground, 44 feet by 37 in size, had been secured, in an eligible location, on the corner of two streets, for mission buildings. This lot cost $3000, and about $8000 more would be required to put up premises suitable for a school, chapel, and family residence, with a basement store-room to be rented. The greater part of the money for this property, it was expected, would be obtained in San Francisco, but some aid is requested from the Board.

Africa.—Letters have been received from Corisco to the 6th of May. The number of boarding scholars was twelve, of whom a good report is given. They are under Mrs. Mackey's charge. In the day-school, under Mr. McQueen's care, 77 scholars had been entered, but the average attendance was only 37. The reports of these schools will be published in our next number. Mr. Mackey writes as follows on a subject of much interest: "We are in our usual health. Mr. McQueen has suffered scarcely at all from the climate. The slight attack of fever which he had a few weeks after his arrival, did not confine him to bed a single day. We feel still highly encouraged in regard to the healthfulness of our location here. I have been living on this island now nearly three years, and have not seen one case of severe fever which was contracted on the island during that time. The only two cases of severe fever which I have seen during my stay here, were those of masters of English ships. While procuring cargoes for their vessels, they had both been exposed on the main land. Both were considered dangerous cases, and were brought to the mission house on Corisco to receive medical aid, and they rapidly recovered.

"I know not whether fear of the climate has deterred brethren from joining us here, but true it is that the mission has not been strengthened as some of the warmest friends had hoped, and had reason to expect at its commencement. There is no other point on the coast where there is as much likelihood of white men enjoying health as on Corisco and the other two inhabited islands of this bay. These islands are each several miles distant from the main land; they have an enterprising, though not a large population, not exceeding perhaps two thousand in the three islands. But there is a large coast population in reach from them. The main educational operations of the mission, the translating, and printing, might be done here; and if a residence on the main land should be found prejudicial to health, here is a healthy place at hand to recruit; and further, were our numbers sufficient to allow us to prosecute any extensive explorations, we have as fair a prospect of penetrating towards the interior from this point as from any other I know on the coast. But we are entirely too few to carry on our work with vigour and efficiency even on this island."

Indian Missions.—Letters from the Ottawa and Chippewa Mission, of April 27th, mention the failure of efforts made by the Roman Catholic bishop and four priests, to prevent the Indians from sending their children to the Mission School.—Letters from the Omahaw Mission to June 23, mention the arrival of the Rev. W. Hamilton and his family from the Iowa Mission. Mr. Hamilton takes the charge of the former Mission, in view of Mr. McKinney's soon removing from the Indian country.—Letters from the Creek Mission to June 11, mention the admission of another member to the church at Kowetah. We learn also, with much regret, the death of Mrs. Ramsay, wife of the Rev. J. R. Ramsay, lately connected with this Mission. She was warmly esteemed by her associates in the missionary work, and her heart was deeply enlisted in its success; but like Mrs. Seeley, she has been called by a very happy death to the reward of the faithful servant of Christ.

Arrivals and Departures.—We have received advices of the arrival of Mr. and Mrs. Burtt at Spencer Academy.—Mr. J. Byers and wife and Miss Stanislaus have received appointments to the Creek Mission, Mr. Byers as a farmer, and Miss Stanislaus as a teacher. They are now on their way to their station.—Mrs. D. A. Wilson arrived from Monrovia on the 3d of July, with health considerably improved by the voyage.

MISSION TO ROMAN CATHOLICS IN IRELAND.

The Rev. Thomas Warren, a member of the Presbytery of Baltimore, and lately pastor of the Aisquith Street church in that city, has been appointed as a missionary of the Board, to Roman Catholics in Ireland, and embarked for his field of labour on the 2d of July. This Mission is regarded as in some respects an experiment, and the appointment of Mr. Warren was made partly in the view of increased donations to the Board, by churches and individuals feeling a special interest in him and in this Mission. At the same time, the remarkable openings for missionary labour among Roman Catholics in Ireland, the inadequate means now employed for their conversion, the probable ease and freedom of access to them by a missionary from this country, the influence exerted upon all our own interests by the large numbers of Irish Roman Catholics continually coming to seek their homes in this land, and the great indebtedness of our Church in former days to Ireland, for many of her best ministers and members, all concur to impart interest to this new Mission. Mr. Warren has been warmly recommended for this work by his Presbytery, and we would ask for him and this Mission the prayers of the churches.

WALDENSIAN CHURCH.

The Treasurer's acknowledgment of Donations shows that a number of churches and private donors have sent in their contributions for the Waldensians. About $6,000 have been paid by comparatively a few donors. It would be no difficult matter for our body to give $20,000 to endow a theological professorship in the College of the Waldensian Synod, and it would be doing a good work, and a great work—looking to its probable results. We trust this object will not be forgotten. Of course, the understanding is, that what is given to this purpose must not be allowed to diminish the usual and regular contributions in support of the Missions of our Church. With this understood, we should be very glad to see a liberal response to the recommendation of the last General Assembly on behalf of these Waldensian Presbyterians. Who has not been deeply moved by many events in their past history? Who has not admired, nay reverenced, their noble testimony for our Lord, when they were his only witnesses on the earth? And who can fail to be impressed with the importance of their present position, as giving them peculiar advantages for the work of spreading the gospel in Italy? Our denomination has within two or three years given probably $500,000 to endow various colleges and seminaries in our own country, and we are not the poorer for it; shall we not within a year or two give these Waldensian brethren the $20,000, of which they stand so much in need, and with which they could do so much good?

INDIA: LODIANA MISSION.

ACCOUNT OF A SIX WEEKS' TOUR FOR PREACHING THE GOSPEL, BY THE REV. JOHN H. MORRISON.

Lahor, April 4, 1853.

....The country over which I have travelled on this tour, lies chiefly between the Rávi and Chanáb Rivers, and all of it north of the latitude of Lahor. As my object was to visit the largest cities and towns in that part of the country, I pursued no direct route, and travelled no road in particular. In fact, most of the time for six weeks I followed the native foot-paths from village to village, which I was enabled to do by having my baggage, tent, &c., carried on camels. The southern section of that Doab (a country between two rivers) is mostly a great wilderness or prairie, while the northern section is densely populated. The whole of this territory is so destitute of trees, that one wonders where they get timber for building and for other mechanical purposes; as to fuel, wood forms but a small portion of it; dried leaves and the manure of the barnyard dried for that purpose constitute the principal part of what is used for cooking, &c. The country seems to be fertile, and a large portion of it under a high state of cultivation—for this country; there are so few streams and so little sand, that it is a far more pleasant country to travel than that between the Sutlege and Jumna.

From this to Rám Nagar, the extreme point of this tour, N. W. of Lahor, is 56 miles. Another extreme point, N. N. E., is Sialkot, 72 miles, and a third extreme point, between the other two points of the compass, is Gujrat, 76 miles from this. Within this territory I visited at least four cities of more than thirty thousand inhabitants each, besides some half a dozen others of not much inferior size. These four are Gujránwálà, Wazirábád, Gujrát and Siálkot.

The last of these is a most important point for a mission station, in fact the most important point in all that Doáb.—1st, Because from all I can learn it is the largest city. 2d, One of the largest cantonments in this part of the country is in progress within two miles of the city, so that a mission situated between the two would have two large fields of labour, each within a mile of it. — 3d. The surrounding country is most densely populated—the ground now occupied by cantonments, about three miles square, was occupied by no less than sixteen native villages. And I have counted in different places in the vicinity, three, four, and five villages within, I am sure, less than a square mile—and it was no uncommon thing to be in sight of eight or ten villages at one time. From that point, it is only two moderate marches to each of the other large cities above mentioned. In fact, those two marches should on a missionary tour be divided into three or four, in order to visit the large villages on the road. Then, again, Ram Nagar is but two more marches from Wazirabad. Besides, the country between Siálkot and the Rávi is crowded with large towns, five and six miles apart. 4th, Siálkot is the door to Kashmír. It is in sight of Gulább Singh's capital, and of the mountains of Púistán. This point was selected on that account for a cantonment, and is not likely to be given up. On the contrary, they are building permanent and expensive accommodations for a large cantonment. Gulább Singh is old and cannot live many years; it is the impression that on his death there will be a conflict between his son and nephew for the throne, and the East India Company being bound by treaty to secure the succession to the son, it is expected they will be obliged to employ military force to secure that object. Gulább Singh and his son are both such intolerable tyrants, that the people literally groan under their bondage. A few days ago, a man from that part of the country told me, that the people themselves said it would be a happy day for them when the Company should assume the government of the country. So much are the authorities here in expectation of trouble in that quarter, that they have forbidden ladies visiting Kashmír, lest they should be seized by some of the contending parties and embarrass their operations. Long as you have had Kashmír in view as a field for missionary operations, I fully expect it will be open before you are prepared to occupy it. Indeed it is time now that you had at least two men engaged in studying its language, and preparing Scriptures and tracts in it—and a better place could hardly be selected for them than Siálkot. 5th, It is one of the most delightful and, so far as it has been tried, supposed by the medical men to be one of the most healthy spots on the plains of northern India. It is about 32½° N. L. and 74¾° E. L.

Two things have struck me as surprising on this tour. 1st. The very small proportion of Sikhs to be met with, and 2d. The little difference between the language here and that between the Sutlege and Jumna. With my knowledge of Hindí and Urdú, I seldom had any difficulty in making the people understand me. The authorities seem disposed to kill the Panjábi language entirely, for they employ no one to keep accounts or write in it; consequently very few study it at all, and the constant use of the Urdú by the authorities and their subordinates must soon make it here what it is in the provinces east of the Sutlege. The people generally seem less disposed to oppose us than in the older provinces, but this will no doubt wear off, as they become more acquainted with us and with our message. Now they fear us, and often listen without making a reply, but this will not continue when they find there is no danger of evil consequences following their opposition. Even in the present state of things and in places where the gospel has never before been preached, I have had many a closely contested battle, especially with the Musalmans. At Ram Nagar, I had a long contest with their principal Maulavi, and a Qázi. In the evening of the same day, as I was taking the air outside of the city, I was joined by a man, who said he had just come from their council, and that they were very much cut down by the defeat they had experienced, and were urging their Maulavi to renew the attack, and not give it up until he got the better of me. But he never came again—I have of late been paying more attention to their own books, which enables me at once to attack their most rotten points, such as permission to lie for a good object, and the prediction that nothing of their religion is to remain but its name, and that their learned men are to be the worst men in creation. These and like points, together with the contradictions in the Quran and their Hadís (tradition), give me so decided an advantage, that they seldom stand long to discuss.

I have not been left without encouragement of a more pleasing character also; several instances of persons favourably inclined to examine the subject and search for the truth have been met with, but the most decided and interesting was the case of a Musalman (a Shia) at Siálkot. On my first visit to the city Bázár, he appeared in the crowd and occasionally asked a question, but not at all in a captious or cavilling spirit. When I was about returning to the tent, he asked me when he could see me at the tent, as he wished to ask me some more questions and get some books. I told him he could come at once, if he chose — accordingly he appeared at the tent soon after my arrival, when we spent a long time in conversation on the points of difference between us and them, and on the gospel doctrine of grace. At the close of this interview he took some books, such as I thought suited to his case. Next day he came again to the tent and spent a considerable portion of the day listening to my preaching and discussions, (for I was occupied the whole day in this way at the tent) with various persons who came for books. Occasionally he asked some new question, but for the most part remained a quiet listener. Early the next morning, just as the camels were loaded and we were ready to renew our march, he appeared again, and confessed that what he had heard had made a serious impression on his mind, and that he had spent a considerable part of the night in reading the books I gave him. He said, he felt deeply at parting, and urged me to visit his village on the bank of the Rávi. Could he have gone with me I should have complied with his invitation, but as he was compelled to remain in attendance at the Deputy Commissioner's court, and his village was considerably out of my way, I thought perhaps it would be as well to let the leaven work a while, and visit the place some other time. I cautioned him against allowing prejudice or bigotry to influence him in his examination of God's word, and urged him to study it with earnest prayer to the Author of it that he would guide him into the truth. He said he had thrown aside his prejudices and was determined to follow wherever the truth might lead him, and with evident emotion asked me to pray for him. He accompanied me a long distance on my march, and seemed unwilling to leave me. At length, however, he returned, promising to avail himself of the first opportunity to visit me at Lahor, and bring his son to the school. Deeply interesting as this case seems, and earnestly as I desire that he may come to receive further instructions, and cast in his lot with the people of God, I can hardly say, I expect it—so fearful is the darkness in which they are enveloped — so powerful are their opposing lusts, habits, and modes of thought, and so surrounded are they by those who feel that by killing him they would be doing God service; and that allowing him to become a Christian would be a far greater disgrace to them than their imbruing their hands in his blood, that humanly speaking the chances are greatly against my ever seeing him here. But blessed be God, with him there is no chance—with him all things are well ordered and sure; he can bring him through every opposing difficulty into the fold of Christ. Let all who feel an interest in this case unite their hearts in prayer to God, that he may watch over this inquiring soul and keep him, and guide and bring him to himself.

Other facts of an encouraging nature are not wanting. . . At Sialkot, I met the Superintendent of the Thuggee department, who related to me the following incident. A Thug [a murderer by profession] had been apprehended, and his crime so clearly proved against him that he felt there was no farther use in concealment. He therefore confessed to a great number of the most cold-blooded murders, committed merely for the sake of the property found on his victims. The Superintendent asked him how he could be so hard-hearted and cruel towards his fellow-men? He then drew from his bosom one of our books, and holding it out said, "If I had received this sooner, I should not have done so." Oh, how much misery and crime might be saved by a timely circulation of the word of life!

On this tour, I distributed about one and a half camel loads of books, in Persian, Urdu, Hindi, Sanskrit, and Gurmuki.

INDIA: FURRUKHABAD MISSION.

THE CHRISTIAN VILLAGE, ISAIPUR. BY THE REV. J. J. WALSH, SEPTEMBER 7, 1852.

It is known to most of our readers, that in consequence of the great famine which prevailed in the north-west provinces of India in 1838, a large number of orphan children were gathered together and made over to the care of the Futtehgurh Station. These children, after being receivedin to the Asylum, were not only taught to read and understand the word of God, but also instructed in such useful knowledge and arts as would enable them to earn their own support, and occupy a respectable position in society.

From the very first, it was designed as they grew up and were married, to settle them in a Christian colony, and by furnishing them with suitable employment, retain them under a Christian influence. These two objects, giving them a suitable education with religious culture, and providing them employment, have characterized all our labours from the commencement of the Asylum. For it was foreseen that unless these objects were kept in view, our wards would, after a certain period, break loose from us, and by exposure to the peculiar temptations of their situation, probably return to heathenism; and thus our labours would be lost, and their souls placed in the utmost jeopardy.

Accordingly as our wards grew up and were married, we built for them houses on a separate piece of land, and these houses have so multiplied as to entitle the place to the name of a village, which has been called Isáipúr, or Christian town.

The Village—its external appearance and buildings.

It was thought desirable to place the village as near to us as possible, that it might be under our eye continually, and near to our church, and consequently it is on the land composing the premises of the Orphan Asylum and adjoining our compound. At present it consists of two rows of mud-walled buildings, divided by a wide street, which is lined with a row of trees on each side. At the end facing the road, there is a large gate; and at the other hand opposite the gate, there is a small tiled village Hall, which was formerly used as a place of worship on week days, but is now used for holding any public meeting, chiefly however for the meetings of the Panchayat and Bible-class for the women.

The *Panchayat* is a Court of Inquiry, and is a complete organization, the officers being chosen once a year by the villagers. The Superintendent of the Asylum is, by virtue of his office, the presiding member.

The *Panch*, or council, must take into their consideration any complaint made by any villagers. The parties are summoned, witnesses heard, and the case decided according to the rules of the constitution.

It was thought that if we held our Wednesday evening services in the village, the attendance would be much greater, but the plan did not work well, as it was not considered advisable to bring the boys and girls of the School to the village, and without another extra service, their interests would be neglec-

ted. In regard to this Hall, it may interest some to know that it was built by subscriptions, of which the greater part was given by the villagers, and the people employed in the Institution. It is a very plain building, built of mud and sufficiently commodious for all the purposes it is required. In the first built row, each house has two comfortable rooms, one being about twelve feet square, and the other ten by twelve feet, having a narrow verandah of about five feet in front, and a small yard in front and rear, enclosed by a mud wall. The second row, which is on the opposite side of the street and not yet completed, being built for other purposes, and only accommodated to its present use, has larger rooms and higher ceilings; and as the buildings are superior, and held in much better estimation, they are only given to those whose consistent walk and conversation justify the distinction.

The People—their Character and Deportment.

Let us now, after having had a peep at the externals of the village, inquire about the people who live in these houses; what character do they bear, and how they deport themselves? What they were, when first received into the Asylum, you know; poor, starving, heathen children, ignorant of God and his word, and addicted to vice of every kind. But now, oh how different! They are still but a little flock, and it may possibly seem strange to you that the place where they live should be called a village, when there are only one hundred and twelve souls inhabiting it, and fifty-four of these are children. But the day of small things must not be despised, and the future is pregnant with hope and promise. It is now only eight years since the village was commenced, and yet we see a goodly number of Christian people for India.

We do not rejoice so much in *what is*, as in what *will be*. We may anticipate the next twenty years, when doubtless a sufficient number of people will be found living in this village, professing Christianity, who by their numbers, intelligence, and deportment, will exert a most powerful and favourable influence on the great mass of heathen, far and near. We will see what is not to be found in any part of India, north of Madras, and devoutly wished for everywhere—Christianity exemplified in the lives of numbers. We will see a town, if not a city, of Hindu Christians, honouring the word of God, and as a city set on a hill, holding forth the word of life and the light of sanctified lives, as an example which the surrounding people safely may imitate. But of this more in the end. Let us wait patiently for this time, it will surely come, for the mouth of the Lord hath spoken it. Our village will probably before another year receive a large addition from the Asylum, and this addition, with the increase of children, will probably make the whole number about one hundred and fifty souls. The children I consider a very important part of the population, as they are the second generation, who are likely to turn out far superior to their parents. Some of these children are now large, and all are receiving instruction. And believing in the old adage that "as the twig is bent, the tree is inclined," we have taken the children at a very early age to instruct them, and lay the foundation for a noble superstructure. May God bless these efforts and spare these children to grow up and be useful in showing forth the beauty of godly lives. These children know very little of heathenism, and all their feelings and prejudices are in favour of Christianity. What may we not then expect from them as they grow up to maturity? Let them be made the subject of prayer by the Church, and we will realize our fondest hopes. The youth of any country are the hope of the Church, and with us they are our peculiar ground of rejoicing.

The deportment of our village people, whether good or not, depends very much on the standard by which we make the comparison. It will not do to adopt a home standard, for the circumstances of the two classes are so different as to make the comparison, if not impracticable, at least unfair to the native Christians of India.

To understand this, you have only to call to mind the darkness, vice and ignorance in which they have been born and brought up—the atmosphere which they have breathed—the society in which they have moved, and *the habits* of thought and action to which their whole lives have been given. And remembering these, it cannot be considered strange that their Christian character should fall below those whose characters have been formed under the most favourable circumstances for the development of every truly noble Christian feeling and the constraints of Bible truth and enlightened public opinion. No, it is not strange, and there must be from the very nature of their positions a very marked difference between the present indigenous Christianity of India and America. They have not the same knowledge, nor the same examples for imitation to encourage hope and stimulate action. And every one knows the influence which these exert, not only in formation of enlightened views and moral conduct, but also in their preservation from the tendency to decline, found in our corruption. I am quite aware that it is a common opinion among the good people of home, that a converted heathen, from the great change which he has experienced, must be a glowing Christian; and so it is to a good degree, but not to that extent imagined. But we are inclined to forget how difficult it is for a native Christian, after he has merged from the great darkness of heathenism, to maintain a close and intimate walk with God, when every thing is drawing him the other way—every thing he sees and every thing he hears; and how extremely hard it is for him to rise above the polluting influences by which he is surrounded, and to which all his life he has given his inclinations. Let this be considered, and form an item in the estimate of the character, and let our good friends at home remember *what it costs them amidst every encouraging circumstance* to maintain a good degree of nearness to God, and I am sure they will make proper allowances for the less degree of faith and consistency found among our native Christians. Let me not be understood as asserting that our people have not a good degree of spiritual life and a fair proportion of consistency. This they have—all I wish to say is, that they have not *that degree* of it which their more favoured brethren have, and which we would like to see; and yet from the circumstances in which they are placed, perhaps this ought not to be considered strange or deserving of condemnation. That our people are improving year by year, is, I think, patent to all who see and know them. We have only to compare their lives and deportment with that of their heathen neighbours to see the immense difference between these two classes; and this is what I conceive to be the true standard, for once they were like them in every respect—ready to join them in cheerfully doing those things which are hateful in the sight of God and man; ready with them to lie, cheat, and abuse one another as opportunity offered; and ready to make use of any means however wicked to the accomplishment of any end, however debasing. But now how different! I speak whereof I know. Having seen the village grow up under my own eye, and having had the charge of it for some time, and become familiar with its daily history, I can confidently affirm that our people are not only well-behaved and outwardly correct in their deportment, but that they manifest a disposition to improve and grow in grace and knowledge. And since I have had the charge of the village there has not been a dispute or difficulty which has not been brought to my notice, and I therefore feel safe in asserting that the internal state of the Christian village far surpasses that of any heathen village far or near us, and will compare favourably with some in Christian lands. Petty quarrels are not uncommon, and it is worthy of remark that most of these quarrels have their origin among the children, who, like children the world over, run to their parents with their complaints.

This has been one of the chief causes of difficulty, and another is from the injury done to their children or property by their neighbour's cattle, dogs or goats. It is but just to say that whilst there are some who frequently offend by quarreling, there are others who are entirely free from it. There is one woman who has a very bad natural temper, and who before her conversion made no effort to restrain it, but is now so much changed that she seldom offends. And here let me relate an incident about her, which will serve to show the origin of some of the quarrels and the influence of Christian feelings in subduing the natural temper. One day it was reported to me that J**** had been giving away to her anger and was quarreling with some of the village women, who complained that her goat had knocked down and hurt one of the children. I sent word to her to remember her besetting sin, but did not go, as experience had taught me that until her feelings had subsided no good would result. The next day meeting her in the village, I said to her, well J**** you gave way to your temper yesterday I was sorry to hear—how was it? Yes, she said, I did, and was about to tell how it was, when a number of women seeing us talking, collected around us, and some of those with whom she had quarreled. The sight of these women and the circumstances combined to develope all her bad feelings, which had been kept in an excitable state by the part her husband took against her. So, instead of explaining to me how she got angry, she said, Yes, I did get angry, and will do it again, I cannot restrain my temper. But, said I, *you must*, you are a member of the Church—one of Christ's professed followers; and if you talk and act in this way, you only show that you are deceiving yourself and not one of the Saviour's flock. Well, she replied, whether or not, I must and will give way to my temper when I am treated so badly and I am quite as good as some others here who call themselves Christians.

But J**** you know, this is all wrong, you are trying to justify your conduct by charging it to your temper, which you should control, and by comparing yourself with others, which is not the Bible rule. Seeing that further conversation would probably do no good, I left her. Her conduct gave me no little uneasiness, and I concluded to see her again in the evening. I accordingly went to the village, and happening to meet some of the women with whom she had quarreled, began speaking to them about their unjustifiable conduct in saying or doing anything to excite her anger. Whilst talking to them, J****made her appearance, and I spoke to her mildly, saying, I had been talking to those present about their behaviour, and from all I could learn, both parties were to blame. I immediately saw that from the tears which rolled down her cheeks, a tender chord had been touched, and that her feelings were changed. She at once began to say, that she was most at fault, she did not control her temper, and that she had behaved very wickedly in saying that she would give way to her temper. She expressed a great deal of sorrow and cried like a child. I told her I was glad to see that she was so sorry for her sin; and then told all the women to talk the matter over, which they did, and when they had explained to each other that one did not mean this and another that, they parted as good, if not better friends than before. I think this incident will show the state of feeling sometimes manifested, and the power of Christian feeling exerting its sway.

I ought to remark, that it is a very common thing for the heathen to abuse one another with the foulest kind of language imaginable, and that nothing enrages one so much as to receive abuse of this kind. Every native feels it, and it is regarded in such an offensive light, that it is made a subject of complaint in the civil courts and punishable by fine and imprisonment.

The character of our indigenous Christianity is not yet perfectly developed. It is like that of individuals, gradually unfolding and growing brighter and brighter to the perfect day. It is yet with us in its infancy, but it has taken root and no human power can arrest its progress. This is seen in many little things, which some may consider as beneath their attention, but as a straw may show the course of the wind, so may these little things show the hold Christianity has on our people. One of these little things is, the degree of liberality they manifest for the good of Christ's cause. And this I regard as something decisive, for every one who has the least knowledge of native character, knows how fond they are of money, even to a copper, and that there is scarcely a thing which they will not do to gather together a few rupees.

Now let us see what our native Christians are doing with their money. In the first place, they contribute monthly to a pension fund for the support of their families, about one-eighth of their monthly pay. This fund has been in operation about four years, and is in a prosperous state. It makes provision for the widows of the subscribers, and in case of the widow's death, for her children. We all feel interested in the successful operation of this fund, as it not only teaches our people to provide for themselves and families, but renders them independent of aid from the Mission. Their monthly contribution is given cheerfully, and they are all very much interested in the working of the fund. They also subscribe to the only religious newspaper in Northern India, conducted by the Missionaries of the London Society at Mirzapoor. This paper is called "The Friend of India," and is published monthly in Hindustani. It publishes short histories of remarkable places, principally those of the Holy Land, illustrated by nice wood cuts; also biographies of celebrated men, such as Luther, Howard, Sir William Jones, and Mohammed, and articles on universal and natural history. It also gives a summary of news during the month, which interests our people quite as much as anything else in the paper. The influence of this paper is good every way. They also bring their offerings to the communion, and are annual subscribers to the Northern India Bible Society. The average amount of their whole income is about forty-eight

dollars per annum, of which they give to the above objects about five dollars and eighty cents, or nearly one-eighth of their whole receipts for the year; and this done without any compulsion, and evidences a willingness to do what they can for themselves and the spread of the gospel. How many there are at home who with better means and more enlarged views of duty, do much less. If they would do as much, what ample means would be placed at the disposal of all our Boards, the authorized agents of the Presbyterian Church to dispense her bounty to the needy at home and abroad! So much for their character and deportment.

[To be concluded.]

INDIA: AGRA MISSION.

PRESBYTERIAN CHURCH AT AGRA.

Since my arrival at Agra I have had charge of this church, and have preached to it generally three times a week; but since the last Sabbath in March I have been relieved from it. It may be interesting to the readers of the Record to learn how this has happened.

This church, some years ago, applied to our Board of Foreign Missions for a minister to be sent especially for its service, offering to supply a good part, though not the whole, of his support. But when a man could not be found for this post, a negotiation was opened with the Free Church of Scotland. This measure had the approbation of the then resident missionary, the Rev. James Wilson, who was acting as the stated supply of the church. After one disappointment, and many delays, the matter was finally arranged, and the Rev. Mr. Clarke, of the Presbytery of Edinburgh, arrived in the latter part of March. Mr. Clarke immediately intimated his wish to sustain fraternal relations with us; proposed to become a member of our Presbytery, &c. We accordingly officiated informally at his installation. This was an interesting time and occurrence. Here is a church raised up by our mission, that now undertakes to sustain the ministry for itself, and thus adds one to the effective force at this station. We know not what all the influences resulting from this event may be; but we may hope that they will be good. For my own part, I felt it to be desirable that I should be relieved from the English preaching; for, though it did not entirely prevent my preaching to the natives, still it tended to that end.

HARDWAR FAIR.

Being thus released from the church, I thought of the Mela at Hardwar as affording a place for labour amongst the natives, the importance of which is very great; and the expense of travelling in that direction being much less than formerly, with the advice and consent of the brethren I determined to attend the Fair. I accordingly went from Agra to Saharunpur, and from there went to Hardwar, in company with Messrs. Campbell, Caldwell, and Jamieson. I am aware that accounts of the Hardwar Mela have often been published, and that I may say many things that have been said before; but still the readers of the Record are changing every year, and repetitions are not always profitless. I will therefore describe briefly our proceedings.

On the way to Hardwar, we spent a night at Roorkhee. This is on the great canal, which is being made by the Government, to run from Hardwar, to lead the waters of the Ganges down the height of land between the Ganges and Jumna, for the purpose of irrigating the land. At Roorkhee, large engineering operations are rendered necessary by a rapid fall in the land. Workshops were at first established here for this reason; the best practical engineers were gathered by the same cause; and this suggested to the Government the idea of setting up here a college especially for the training of Civil Engineers. Accordingly a large school has been gathered here, consisting partly of intelligent and promising soldiers drawn from the European regiments serving in this country, and partly of European, East Indian, and Native youths, some on stipends, and some supporting themselves. A large station has thus grown up, interesting from the fact that nowhere else in this country is European science and machinery so extensively exhibited and applied. After a cursory examination of this place in the morning, and a call upon the Principal of the college, we proceeded. Spent the night at the house of a young gentleman, one of the superintendents of the canal, and the next morning drove into Hardwar.

I found this place close under the eastern extremity of the Siwalik range. This is a low range of hills, separated from the mountainous region by a distance of from four to ten miles, enclosing a valley, called here a Doon, generally level. Through the eastern end of this valley, the Ganges, after its debouche from the mountains, makes its way into the plains, turning the east end of the Siwalik hills. On the other side of the Ganges, other mountains closely approach the river, giving it the appearance of an opening through which the celebrated river makes its first debut, as it were, amongst the busy haunts of men. This pass through the hills may be considered a gate, or door, without any great stretch of fancy; and accordingly the Hindus call it Hari, [a title of Shiva] and Dwar, [a gate, or entrance]—Hardwar, the gate of Shiva, or, as some say, of Vishnu, for both are called Hari. The town is not large; I should suppose it contains not over five hundred houses of all kinds. The ground is very uneven, and back of the town it is covered in places by scattered trees and scrubby bushes. Everywhere are plentifully strewed rolled boulders of stone, brought down by mountain torrents. On the whole, it is as comfortless and desolate looking a place as one could easily find.

We found our tent just being pitched in as good a place as the desolation afforded, a short distance back of the town, and near a Hindu temple, at which resided some religious beggars. About three years ago a man was carried off from this temple by a tiger. Some little distance from the tent, and close to the main road, we put up the preaching tent. This has a large square top, with curtains hanging down, which could be drawn out in a sloping direction when desirable; and the sides were generally so arranged that we could be seen by those passing. Along the back side of this tent our boxes of books were arranged. Mats of a very coarse and cheap quality were spread down to induce our hearers to seat themselves and hear leisurely. The first day was passed in completing these preparations. The people had not begun to gather much.

Towards evening Mr. Campbell and I walked through the town to the bathing-place. This place is not on the main stream of the Ganges, but on a lazy, shallow branch, looking dirty and disgusting, and, though spread out at the bathing-place to the width of perhaps six perches, not more than two in width a little way below. The Ghat, as a flight of steps leading down to the water is called, is about the width of an ordinary street in a town in America, and consists of about seventy steps. Along one side of this passage is a series of small temples, the greater part of which contain only the filthy emblem of Shiva. We went through some of the passages connected with these, and stopped in a kind of balcony overlooking the bathing-place. Brahmans had wooden platforms, on legs long enough to keep the boards a little way out of the water, placed in the river, where they sat to receive the gifts of the faithful, and to touch with their holy hands the bathers. Several people were bathing, many of them women. It was curious to observe the skill with which the women managed the slight clothing which they wore into the water, so as to make very little of an indecent exposure of their persons; and the nonchalance with which men regarded it all. We saw neither curiosity, nor impertinence, which might be supposed to be perfectly natural in the circumstances. How national habits modify ideas! Circumstances that in our country would cause women either to be regarded with disgust, or treated with uproarious fun and rudeness, were here witnessed without emotion, and passed utterly without remark. Here we commenced labour; we all talked with some of the people around us; and one of the native assistants made a regular speech or harangue, which was listened to with good-natured patience at least.

The next morning we commenced regular operations: as there were four missionaries and three native assistants, we divided the company—two of us, with one assistant, and some books, took up a position on the bank of the river, where there was much passing and repassing, under the shade of a tree. The others went to the preaching-tent. Our usual course was, to commence a conversation with some one, and thus induce several to stop and hear; then one of us began preaching. When one was tired, another took it up; and when all had spoken once, we usually tried the reading powers of applicants for books and tracts. Afterwards we spoke again; and when we had thus spent two, or two and a half hours, we went to the tent, rested, wrote letters, and talked; and after an early dinner went out again, and did the same thing as in the morning. On one occasion, Mr. Campbell and I, with an assistant, went to the top of the bathing-ghat and preached; but the crowd had by that time become so great, and the noise so powerful, that we did not think it the better place, though many more crowded about us to hear, than at other places. Besides the regular harangues, or sermons, as they may be called, we had frequent conversations and discussions. The time was well employed. The attendance of the people on the preaching was good, we had usually as many gathered around us as could hear. There was, as there always is, a good deal of coming and going amongst our hearers; but generally the greater part would stand or sit through our sermons. Some came repeatedly, a few to dispute, and many with seeming real desire to hear.

For nine days we followed this course. The people were increasing till the last: they would, however, scatter away fast on the day that we left. Our last day was the Sabbath, April 10th. We had a solemn closing service in the preaching-tent; discourses were delivered, reviewing what we had taught the people; particular instructions and exhortations were given to those who had attended often; and the services were closed by a public prayer. As I stood on a box, offering that prayer, I could not help thinking how comforting was the thought that in some parts of the world, God's people might be offering their supplications in the sanctuary, and remembering us; and I also wished that the time might soon come, when churches and ordinances shall give the heathen more opportunities of witnessing the decencies and beauties of true worship.

THE DOON.

I parted with the brethren before day-light, on the morning of the 11th, they going towards Saharunpur, and I through the Doon, towards the hill station of Landour, to spend a short time with our friends, Mr. and Mrs. Woodside, and to take a tour in the hills, for the purpose of preaching, and recruiting the physical system. As I passed round the end of the Siwalik hills, I found many small caves in the face of the rock, some of them in nearly inaccessible situations, in which faqírs live, and keep idols. I was obliged to pitch my little tent, and spend the greater part of the day, immediately behind the hill. Here was a temple in the rock, and below it was a dirty pool of water, covering about two acres of ground. In this pool great numbers of people came to bathe, after which they climbed the ladder to the cave temple, made their obeisance, and threw in their offerings. I climbed up the ladder, found the cave very small—not more than six feet by four: in it a small, rude stone image, with a peculiar swagger in its attitude and countenance; and a boy of about fifteen to receive the offerings. I talked to the people a little while, especially to those who were gathered about a Sikh priest. He had the Granth, the sacred book of the Sikhs, covered with yellow silk, and an umbrella of the same material over it, and out of his book he read a little for each one who made him a present. He read a while to me without a present, because he said that I was master of the country. Passing along a rude path, on a terrace on the hill-side, I found two more of the same kind. I thought their trade did not seem to be very flourishing.

Towards evening, struck the tent and marched six miles. Had a wild, stormy night, with rain. We were on a spur of the Siwalik, and surrounded with broken, bushy land on one side, and the dry bed of a mountain torrent, filled with boulders on the other. This part of the Doon is very desolate, the haunt of the tiger and wild elephant. People dare not march through it in the night, except in a large company, and carrying fire to frighten animals away.

The next day marched about twenty miles, westerly along the Doon. Most of it is uncultivated, some of it good forest land. Saw the sal tree for the first time. From this tree most of the timber that is used down the country is taken; it is floated down the Ganges to the different stations. In the afternoon reached Dehra, the principal town of the Doon. It is a beautiful place. Next month, please God, I will give some description of it, and carry on the account of my tour.

Jos. Warren.

Landour, *April* 25, 1853.

SIAM MISSION.

JOURNAL OF DR. S. R. HOUSE.

Bangkok, October 10th, 1852.—In pursuance of a plan I have lately commenced carrying out, of endeavouring to supply each household in the vicinity of our new station with a copy of a gospel with explanatory tracts, I devoted two or three hours after Mr. Mattoon's Siamese service, this Sabbath morn-

ing, to family visiting and wayside preaching. Permitted to bring more or less of Christian truth to the minds of a hundred souls or more, to many in their own homes. Under the new reign we find it less difficult than formerly, to get access to the people at their houses as they have no fears of being brought into trouble, through their acquaintance with us, and generally, we find ourselves treated everywhere with more respect.

But the work of colportage in Siam is not without its trials to the spirit, and its disagreeables. Chief among these are the indifference of those we address, to the most momentous truths, and their inveterate propensity to deception and falsehood. A man today, toothless and wrinkled with age, assured me in the most positive manner, that two women who were present could indeed read as they asserted, and desired me to give them books. On trial neither of them knew a letter. Moreover, they, and all present, seemed to deem the detection occasion rather for laughter than for shame. But on the whole had an interesting day.

With a fine-looking, intelligent young man, who began by asking me, Why I did not worship their priests and idols? I had a long discussion in the hearing of a number of men from the Laos country, who were engaged on some government work, in a shed near by. When I spoke of certain headless and armless idols I had seen in their dilapidated temples, a hearty laugh from all around attested the clear conception they had of the folly of revereneing, of trusting for protection to senseless images that could not keep themselves, much less their votaries from harm. And yet, to-morrow perhaps, they will go and bow the knee and lift the hands in adoration before their gods of wood and brass, the same as before. One old woman "felt her heart grow light and enlarge, as I talked with her," *so she said.* A Mohammedan left me, reading as he went, a gospel of Christ, he had consented to receive, and a candid middle-aged Siamese I met, in crossing the temple grounds near us on my way back, after all my books were gone, followed me home, that he might get a book, admitting, when reasoned with, that there must be a Creator of all, to whom we should be ever grateful, and desiring he said to know what he must do to please Him.

11*th.* Learn that her Majesty the Queen, who has been ill for the last two months, expired last evening. A melancholy story hers. Raised but a few months ago to the very highest summit of earthly greatness a Siamese female can attain, in the midst of her youth (she was but eighteen) and her prosperity, she is smitten with a fatal disease;—palace walls cannot shut out death—nor all the treasures of royalty bribe him to delay his coming.

During her illness I had been frequently at the palace in attendance with Dr. Bradley, who much of the time had charge of the case, and had witnessed the anxiety of his Majesty the King for her recovery —and the fond attachment he manifested to her. The blow comes very near to him. Oh that he would but learn to know the hand and listen to the voice of Him who inflicts it. But his heart seems set on Buddhism—the state religion, which, as head of the state, he deems it incumbent on him to uphold. And so, to-day—the boat processions to the Royal Wats, which always occur at this time of the year, and which had been suspended the last few days, as her Majesty grew worse—are resumed to-day, and ia ll his regal state and pomp, with his whole court escorting him in a hundred glittering barges, filled with thousands of his guards, and boatmen, he swept by us on the river—to do homage to the graven idols of the land. It was a magnificent—but to us who tremble for his soul—a heart sickening pageant.

OBITUARY.

MEMOIR OF MRS. JANE M. RAMSAY, LATE OF THE CREEK MISSION.

Died, of consumption, May 30th, 1853, at the residence of her father-in-law, Robert Ramsay, Peach Bottom, York county, Pennsylvania, Mrs. Jane Martha Ramsay, wife of the Rev. J. Ross Ramsay, late of the Creek mission at Kowetah. The deceased was born May 29th, 1822, and was the youngest daughter of John and Jane Livingston. Her parents were formerly members of the Presbyterian church, Slate Ridge, York county, Pennsylvania, where her father was a ruling elder, until 1836; he then removed with his family to Wayne county, Ohio, where he continued to exercise the same office in the Presbyterian church of Mount Hope, until his death in 1843. In infancy, Martha was dedicated to God in baptism, and as she grew up, was carefully taught his fear. When very young she became a Sabbath-school scholar, and under the various means of Christian culture, her mind became early stored with a fund of useful knowledge, the most salutary and comforting to her in after life.

Possessing naturally an active mind, and having opportunities of education which she eagerly embraced and improved, she became qualified, at quite an early age, for teaching, and in this useful capacity she acted with success, until her marriage, and entrance upon the missionary work. There are those who can testify with what assiduity, patience, and skill, she laboured to direct and instruct their youthful minds in the ways of useful and rudimental knowledge. Early in life her mind became interested on the subject of religion; she sought the Saviour with her whole heart, and found him, and attached herself to the Mount Hope Presbyterian church, at the age of eighteen. She was by no means satisfied with having made merely a profession of religion, but cheerfully took Christ's yoke upon her, and eagerly sought to advance his cause; she loved to spend and be spent in her Master's service. She engaged actively as a teacher in the Sabbath-school, visited and ministered to the wants of the poor and sick, and was always ready to direct those over whom she had an influence in seeking their soul's salvation.

On the 29th of May, 1849, she was united in marriage to the Rev. J. Ross Ramsay, and was with him appointed by the Presbyterian Board of Foreign Missions, a missionary to the Creek Indians. In the month of July following, and at a time when the cholera was prevalent along the Ohio and Mississippi rivers, she set out with her husband on the long and perilous journey, void of fear, because conscious that she was in the path of duty, and obeying the call of her Divine Master. Her life was preserved, and she reached the distant station in safety. Soon after her arrival there, she entered with alacrity upon the duties of directing the household affairs of the mission-school, instructing the Indian girls in the useful arts of domestic life, and preparing suitable clothing for the boys. Her chief aim was to advance their moral and religious culture, in which she had great success; and at the same time won the esteem and affection of the missionaries and children. During the first winter she spent at Kowetah, she conducted unaided the religious instruction of many boys at the mission, and often expressed herself delighted with the work. But it was not her Master's will to permit her thus to labour long.

In a little more than one year after she entered upon the mission, she became a victim of chills and fever. Neither relaxation nor medical skill could arrest the malady. Symptoms of consumption soon made their appearance. Still, loth to quit the field of labour, for nearly two years she bore patiently these sufferings. It at length became apparent to herself and all her associates, that it was her duty to return home, and try the effects of a more salubrious climate. This she did, after having spent almost three years in the missionary field, two of which were to her years of almost constant suffering; in which time also she was called to mourn the loss of her first born. She returned to her friends, only to spend a short season with them, suffer a few more months of affliction, and then die. She had honoured the Lord by the life she had lived; it was his purpose she should glorify him by the death she should die. Her death was full of hope and joyful anticipation of heaven. She was assured of her acceptance with God, had no dread of his wrath, no dismay at the approach of "the king of terrors." Triumphant expressions fell from her lips. "Sweet Jesus! Precious Saviour, come! I shall soon be at home! Is this dying? Weep not! Farewell!" And then on the confines of eternity, as if already catching a glimpse of the beatific vision of God, she exclaimed, "Holy! holy!" and her happy spirit gently passed away.

"Yet shall we weep; for oft and well
Remembrance shall her story tell,
Affection of her virtues speak,
With beaming eye and burning cheek,
Each action, word, and look recall,
The last, the loveliest of all,
When on the lap of Death she lay,
Serenely smiled her soul away,
And left surviving Friendship's breast
Warm with the sunset of her rest."

T. M. C.

MEMOIR OF MRS. E. M. SEELEY, LATE OF THE FURRUKHABAD MISSION: BY THE REV. J. J. WALSH.

It is my painful duty to communicate to you the sad news of our dear sister Seeley's death, which took place on the 9th of May, 1853. She has been taken from us by a very sudden stroke, and we all feel this bereavement most keenly, though our grief has been greatly mitigated by the calm and happy manner in which she met the summons to depart and be with her Saviour.

Mrs. Seeley was born in Charlton, New York, on the 9th of November, 1821. Her maiden name was Emeline Marvin, and she had the inestimable blessing of being born of pious parents, who early dedicated her to the Saviour. Little is known of her youth and childhood, but she was early instructed in the Scriptures, and taught to feel her obligations to God, both by precept and example. It was the desire of her father to give his children a better education than our village schools usually afford, and accordingly Emeline was placed at the Troy Female Seminary, under Mrs. Willard. Here she enjoyed superior facilities for the improvement of her mind; but owing to the weakness of her eyes, she was not permitted to complete the regular course of study.

It is not known precisely when she indulged a hope in Christ, but it is supposed that she made a public profession of his name at an early age. From the time she united with the church, she was engaged in doing good as she had opportunity, and took an active part in the Sabbath-school and Female prayer-meeting connected with her village church.

On the 20th of May, 1846, she was married to the Rev. Augustus H. Seeley, a resident of the same village, and under appointment as a missionary to Northern India. They reached their station at Futtehgurh, on the 20th July, 1847, after having been detained at Allahabad on their way up the country, some months, by Mrs. Seeley's having an attack of the small-pox.

During the nearly six years of her missionary life, she lived the life of the righteous. From the weakness of her eyes, a naturally delicate constitution, the cares of an increasing family and other causes, she was not permitted to engage in much active work; but still she was exerting a most happy influence for the good of her fellow-beings. This influence rising out of the harmonious blending of the Christian graces, as manifested in her daily walk, though silent and unostentatious, was not the less beneficial and powerful. Her heart was in the work, to which she had so early dedicated herself, and for whose accomplishment she had severed herself from the society of friends and the endearments of home. She gave to it her prayers and counsels, and always manifested great reluctance to leave the field, even when the state of her husband's health seemed to point out the possibility of such an event. She had only a few days before her death, expressed to one of her missionary sisters, the strong desire she had to live and die amidst the scene of her labours. The writer of this recalls with much pleasure, the delight she manifested on her return, a few weeks ago from a visit at Yákútganj, where nearly a hundred Hindus were assembled to hear the word of God. She spoke of the interesting services with so much feeling, and seemed so much encouraged with the manner in which the word was received, as to show how much her heart was interested in the success of our operations for establishing the Redeemer's kingdom here in India.

Her family was, however, the chief field of her labours. Our dear departed friend and labourer was a most affectionate wife and devoted mother. She was indefatigable in her efforts for their temporal and spiritual good, and was ready to make any sacrifice for their welfare and happiness. The place her children had in her thoughts, and the love she had for them, was most touchingly manifested on her dying-bed. Almost her first remark after realizing her danger was, "*those precious children!*" and when they were brought to her for a parting kiss, she threw her arms around them and said, "You will never see mamma again." Indeed, the only cause for anxiety manifested by her, was on their account; but when asked, if she could trust in God, she replied, "Oh! yes."

Her death was very sudden. On the 6th of May she gave birth to a still-born child, and appeared to be doing very well, up to the morning of the 8th, when she was seized with severe pain, and called in medical attendance. This was on the Sabbath, and as she seemed to get relief during the day, no danger was apprehended. But on Monday she seemed to be gradually sinking away, and we all assembled

around her bed. Up to this time nothing had been said to her about her critical state, nor had she asked any questions indicating that she was aware of her nearness to eternity. At this time her husband asked her whether, if it was God's will to take her to himself, she felt willing and ready to go, and she replied, "I hope so." Prayer was then proposed, and we all knelt at her bedside, and commended her and her family to our covenant-keeping God. It was a solemn moment, and amidst weeping and sorrow we rose from our knees, to witness her departure to a better and happier world. Passages of Scripture and portions of hymns were repeated to her, which seemed to give her much enjoyment. Once she said, with deep emphasis, "*Jesus died for me!*" And then again, "O these wicked hearts!" and still more frequently would she exclaim, "Come, Lord Jesus! Come, Lord Jesus!" She sent messages to her dear friends at home, and particularly to a beloved brother, towards whom her heart seemed to yearn much. She had in a few short hours all the bitterness of parting with her loved ones, and to realize the momentous truth that she was to stand before the judgment seat of Christ, and yet she had no fears. Under such circumstances, we were rejoiced to see her mind so calm, and her faith so triumphant. Every thing was done that could be done for her comfort, and the doctor was in constant attendance on her to the moment of her departure, but all was without avail. The hand of death was upon her, and a little after 8 o'clock, P. M., on the 9th of May, she breathed her last, and passed from earth to her Saviour's arms. On Sunday evening, the 10th, her remains were carried to our little church, and I preached to a large and sorrowing congregation, from the sweet and consoling words, "Blessed are the dead that die in the Lord." From the church we carried her to our small burial ground, now nearly half filled with the graves of our native Christians and our own sweet little ones. She is the first of our little band who has been honoured with a burial there. How pleasant is the thought that she will rise at the resurrection, surrounded by those she loved, and for whose good she left her native land, and endured the bitter pang of parting with friends and relatives.

We have lost the society of a valued friend and labourer. For nearly six years we were privileged to enjoy her presence, and be cheered by her counsels and prayers. But we sorrow not as those without hope. "If ye loved me," said Jesus to his desponding disciples, "ye would rejoice, because I said, I go unto my Father;" so should we rejoice when those whom Jesus loves are called away from earth, for they go unto the Father. They are gone, but not lost—gone to a better and happier world, where Jesus reigns, and sorrow never enters.

"She is not dead, the child of our affection,
But gone unto that school,
Where she needs no longer our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation; safe from sin's pollution,
She lives, whom we call dead.

We will be patient, and assuage the feeling
We may not wholly stay,
By silence sanctifying, not concealing,
The grief that must have way."

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS IN JUNE, 1853.

Synod of Buffalo.—*Pby of Buffalo City*—Central ch 40 38

Synod of New York.—*Pby of North River*—Highlands ch 8. *Pby of Bedford*—Croton Falls ch mo con 8 55. *Pby of Long Island*—South Haven ch 26 11; Middletown ch 2 50. *Pby of New York*—New York 1st ch mo con 123 84; Sab sch, Young Ladies to ed *Mary K Lowrie* 12; Chelsea ch mo con 41 50; Madison Av ch mo con 8 48; Forty-second st ch mo con 13 62; University Pl ch mo con 30 78; Jamaica ch, Amos Denton to con himself and Mrs Patience Denton l ms 60; 5th Av and 19th st ch mo con 60 31; Wallabout ch mo con 4 50 400 19

Synod of New Jersey.—*Pby of Elizabethtown*—Pluckamin ch 15; Baskinridge ch "a family missionary box" 4. *Pby of New Brunswick*—Leeds Point ch 3. *Pby of West Jersey*—Cedarville ch 31 50. *Pby of Susquehannah*—Burlington ch 3; Canton ch 1. *Pby of Burlington*—Mount Holly ch Sab sch 6 18 63 68

Synod of Philadelphia.—*Pby of Philadelphia*—Arch st ch mo con 50; Central ch J V Cowell 10; mo con colls 95 96; Tenth ch mo con 51 70; Second ch Mrs Andrew Brown 5; Sixth ch mo con 74 37. *Pby of New Castle*—White Clay Creek and Head of Christiana chs 38 25; New London ch benevolent soc 50; *Pby of Carlisle*—Buffalo ch 71 62; Greencastle ch 38 16. *Pby of Huntingdon*—West Kishacoquillas ch 43; Spring Creek ch 52 06; Sinking Creek ch 85 13; Waynesburg and Newton Hamilton chs 149; Unity ch 5. *Pby of Eastern Shore*—Buckingham ch 36 75 856 00

Synod of Pittsburgh.—*Pby of Blairsville*—Armagh ch 7; Centreville ch 2 50; Ligonier ch 12 51; Gilgal ch 23, Gilgal and Perry chs 40 88; Cherry Tree ch 9 12; Congruity ch 12; Mrs Mary Colwell 5 75. *Pby of Ohio*—Cannonsburg ch 15; Pittsburg 2d ch mo con 3 36; Mingo ch 29 43; Centre ch fem assoc 22; male assoc 27 37. *Pby of Beaver*—North Sewickley ch 10 17; Bridgwater ch Sab sch 21. *Pby of Clarion*—Curllsville, Pa, Hon Wm Curll 5 246 08

Synod of Wheeling.—*Pby of Washington*—West Liberty ch 11 57; Claysville ch addl 50 cts. *Pby of Steubenville*—Annapolis ch 11; Richmond ch 6; Centre Unity ch 11 40 17

Synod of Ohio.—*Pby of Zanesville*—Senecaville ch 13. *Pby of Richland*—Mount Vernon ch bal to con John W Vance l m 7 25; Waterford ch ——— to con two life members 60. *Pby of Wooster*—Congress ch 4; *Pby of Coshocton*—Unity ch of which 30 to con Alexander Sanderson l m 50. *Pby of Hocking*—Athens ch 2 136 25

Synod of Cincinnati.—*Pby of Miami*—Springfield ch Inft Sab sch 5. *Pby of Cincinnati*—High st ch mo con 1; Central ch, a lady for African Mission 25; Cheviot ch 12 07; Pleasant Ridge ch 19 37. *Pby of Sidney*—Logansville ch 2 35. *Pby of Maumee*—Gilead ch 5 15; Bethel ch 2 35; Milton ch 50 cts. *Pby of Findlay*—Findlay, O, Rev George Van Eman to con self l m 30 102 79

Synod of Indiana.—*Pby of White Water*—Mount Hope ch 4 00

Synod of Northern Indiana.—*Pby of Muncie*—Indianopolis 1st ch of which 50 from J M Ray in part to con self l d, and 30 from her husband to con Mrs Elizabeth C Sharpe l m 145, mo con colls 17 35; Sab sch to ed *Mary Jane Axtell* 25. *Pby of Crawfordsville*—Terre Haute ch 27; Hopewell ch 4; Rockville ch 18 50; Bethany ch 17 40 246 35

Synod of Illinois.—*Pby of Sangamon*—Hillsboro' ch 5 55. *Pby of Peoria*—Crow Meadow ch 8 13 55

Synod of Missouri.—*Pby of Palmyra*—Big Creek ch 21 55. *Pby of Upper Missouri*—Prairie ch 2 50 24 05

Synod of Kentucky.—*Pby of Louisville*—Louisville 1st ch mo con 11 05; 2d ch mo con 10 25; Shiloh and Olivet ch 8. *Pby of Transylvania*—Paint-Lick, Ky, R M Argo 30 cts. *Pby of West Lexington*—Bethel ch 11 40 60

Synod of Virginia.—*Pby of Lexington*—Bethel ch 20 18. *Pby of Winchester*— ——— Miss Annie E Balch for Ningpo Mission 1 50. *Pby of West Hanover*—Old Concord ch 20; Village ch 62 06; Orange and Madison ch 15; Amherst ch 31 83; Walker's ch 8 37; Cumberland ch 28 06; Cub Creek ch Rev A Hart 10; Farmville ch 23 22; F N Watkins 2 75; Charlottesville ch Mrs Mary Kelly 10; Scottsville ch 19 56. *Pby of East Hanover*—Nottoway ch 75; Richmond 1st ch ann coll 123, missionary box, 3 54 454 07

Synod of Memphis.—*Pby of Western District*—Zion ch 8 25; Trenton ch 5; New Shiloh ch 10 23 25

Synod of Georgia.—*Pby of Hopewell*—Mount Zion, Ga, Joseph Bryan to con himself l m 30; Milledgeville ch, Oglethorpe miss soc for sup of *Hulassi Roy* at Mynpury, Nor Ind, 40. *Pby of Flint River*—Griffin ch Sab sch to ed *Jane Anne Long* 25 95 00

Synod of Alabama.—*Pby of Tuscaloosa*—Hebron and Ebenezer chs 40 00

Synod of Mississippi.—*Pby of Louisiana*—Prytanea st ch N O, mo con 44; Third ch, N O, 10 54 00

Legacies.—Giles Co, Tenn, Legacy of Catherine Smith, dec'd, 100; Baltimore, Md, Estate of James Cox, dec'd, 155; Mifflin Co, Pa, Legacy of Henry Long, dec'd, 423 33; Westmoreland Co, Pa, Legacy of W. Barnett, dec'd, 18=696.33, less 33.33; Legacy of James Wilson paid to this Board in error, and now paid Domestic Board, 663 00

Miscellaneous.—Bovina, N J, Mrs Douglass 5; "A Thank Offering" 100; Fremont Co 75 cts; E R Alberti for Liberia 120 15; A friend of Missions 5: Master Robert Lennox Belknap for the heathen 2 25; A Widow's Mite 2 50; A friend for Jewish mission 50; Newark, N J, A friend of the Indians for Chickasaw fem sch 5; Alisonia Cotton Factory, Tenn 15; Circleville, O, Rev G L Kalb 1; Butler Co, Pa, A friend to the cause of missions 1; Pottstown, Pa, Rev W R Gould 5, 312 65

$3855 96

Special Contributions for the Waldenses.—Rev. Jas K Davis, Troy, N Y 1; Rev C R Gregory, Oneida Depot, N Y 5; Thomas R Lee, Croton Falls, N Y 25; Madison Av ch, N Y 162 08; Forty-second st ch, N Y 17; Fifth Av and Nineteenth st ch, N Y 1120 78; Canal st ch, N Y 12 14; Elizabethtown 1st ch, N J 87 31; Rev N Murray, D D 5; Philadelphia Central ch 1007; coll at public meeting in do 151 90; Phila 6th ch 176 50; Phila 2d ch H D G 20; Phila North ch, a member 5; Spring Garden ch, Phila, Inft Sab sch miss box 1 25; New London ch, Pa, benev soc 20; Broadway ch, Balt, Md, 22 50; "B," Dillsburg, Pa 2; Rev Dr Beatty, D D, Steubenville, O, 50; Columbus, 1st ch, O, 55 20; Logansville ch, O, 13 65; Rev H H Patten, Princeton, Ind, 5; Rev W P Cochran, Big Creek, Mo 1; Rev J C Young, D D, Danville, Ky 10; College ch, Hampden, Sydney, Va 30; Joseph Bryan, Mt Zion, Ga 25; Princeton, N J, Theo Sem 28; J Montgomery, Ky 1; Seth Lyon, N Y 5; A friend 5; Rev W W Robertson, O, 1; Joseph Ciltar, O, 1; A lady, Oxford, Pa 5; Female teachers of Robert Raikes Sab sch, Moyamensing, Pa 5; A friend 1000; Two ladies 1000; Mrs K 50; W A S, Phila 5; A R Blakey, Madison, Va 20; Dr A G Grinnan, Madison, Va 2; W R B, Va 5; Rev J J Janeway, D D, New Brunswick, N J 100; A friend 500; A O, Charleston, S C 1; Enos Tompkins, Belvidere, Ill 10; Dr J H Logan 5; Cloe 5; Mrs McK 2; Mrs W 1; New York: Mrs Samuel Thompson 10; R. Carter, 25; John Morrison 10; W J Beck 10; Saml Dunlap 5; John McIlvaine 5; James Morrison 5; L B Loder 10; Samuel Cochran, 25; Thomas Cochran 25; Lattimer, Large, Ellery & Co 50; Peter Nelson 6; J C 5; R T Haines, Elizabethtown, N J 25; W E Dubois, Phila 20; James S Young, Phila 10; Mr and Mrs L, Phila 10; Rev W R Gould, Pottstown, Pa 5; New York: W L Skidmore 5; Dr Alfred Freeman 5, 6,058 31

Total receipts in June, $9,914 27

Of which sum $5911 62 from churches.

WM. RANKIN, Jr., *Treasurer.*

Donations in Clothing, &c.—Mrs S——, one box of clothing; Fem Miss Ass, Ebenezer ch, Blairsville Pby, one box of clothing to con Martha T Ewing, Sarah T McCurdy, and Martha Marshall, l ms 90 75; Bethel Miss Ass'n, Blairsville Pby, one box of clothing, 52 64; Ladies Miss Soc of Cherry st, Bedford ch, N Y, one box of clothing 40; ——, one box of clothing for Iowa and Sac Mission.

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., or the Rev. John C. Lowrie, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr. Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

The Foreign Missionary is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Overland Letters.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage* is assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. GEORGE W. MUSGRAVE, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

THE SHORTER CATECHISM.

The Catechism, a Union Question Book.

The Westminster Assembly, which met July 1, 1643, continued its sessions between five and six years. It consisted of Presbyterians, Congregationalists, Episcopalians and Erastians, "men," as Baxter justly remarks, "of eminent learning, godliness, ministerial abilities and fidelity." It gave the world the first example of a union of different denominations, in an effort to produce a Question Book, approved by them all, for the religious instruction of children and youth.

So singularly successful was their endeavour, that after the lapse of more than two centuries, no compend of the doctrines and duties of Christianity can be found, better adapted to strengthen the minds of the young, to teach them the truth as it is in Jesus, to preserve them from error, and to make them wise unto salvation.

Historical notice of the Catechism.

In the providence of God, it was reserved for the Assembly which met by order of Parliament, July 1, 1643, to produce and to publish a Catechism that expressed the common faith of the various reformed churches, both in England and America. This most remarkable Assembly convened in Westminster in the reign of Charles I., and held most of its sessions in the chapel of Henry VII. The room was commodious and well furnished. At the upper end of it the moderator occupied an elevated seat with two assistants, one on his right hand and the other on his left. Before him, and through the centre of the hall, a long table extended, at the upper end of which sat two scribes, and at the opposite end sat ten delegates from the House of Lords. In the rear of this table and on the sides of the room, arose four or five stages of seats, one above another. On these were arranged the other members, one-fourth of whom were laymen, and the rest divines. Dr. Belfrage, in his admirable history of the Catechism, thus speaks of the occasion of the Assembly: "It was felt by leading men, in their struggle with superstition and arbitrary power in the seventeenth century, that a scheme of doctrine, church government and worship, pure and spiritual, would be a most excellent means of establishing the rights for which they were contending, and of forming the virtue by which freedom is blessed. It was with this view that the Assembly was convened, and that its proceedings were honoured with the countenance of the first and best in the land—the first in influence, and the best in true worth."

Among the members of the Assembly were Presbyterians, Congregationalists, Episcopalians and Erastians; in all, one hundred and fifty-one. In five years, six months, and twenty-two days, they held one thousand, one hundred and sixty-three sessions, for prayer, conference, and the adoption of measures for the defence of the faith once delivered to the saints, and for the promotion of Christianity.

The oath which the members of the Assembly took, a copy of which we subjoin, shows under what solemn responsibilities they considered themselves, and were thought by the government to act. "I do seriously and solemnly protest, in the presence of Almighty God, that in the Assembly, of which I am a member, I will not maintain anything in matters of doctrine but what I think in my conscience to be truth; or in point of discipline, but what I consider to conduce most to the glory of God, and to the good and peace of the church."

The Assembly formed a Directory for Public Worship, and for the other official duties of clergymen. They also produced a Confession of Faith, with Biblical proofs, and two Catechisms, a Shorter for the instruction of the young, which was finally adopted, November 6, 1647, and a Larger, which was adopted April 14, 1648.

The Shorter Catechism thus originated: The Assembly appointed a committee to frame it, of whom one submitted a plan or draft, and then the rest completed and perfected it, and reported it to the Assembly, where it went through a revision before its adoption. It is not certain to whom the honour should be accorded of producing the original draft, whether to Dr. Arrowsmith, Mr. Palmer, Dr. Wallis, Dr. Gouge, though most writers ascribe it to the first of these gentlemen. On its presentation to the Assembly, each question and answer was separately read, carefully examined, and finally adopted by a vote expressing the individual judgment of the members. The Shorter Catechism is not an abstract of the Larger, but an independent work, corresponding thereto, and also to the Confession. A member of that venerable Assembly says: "We made long ago a pretty progress in the Catechism, but falling on rules and long debates, it was laid aside till the Confession was ended, with the resolution to have no matter in it but what was expressed in the Confession."

The Shorter Catechism, which, soon after its preparation and adoption, was reprinted in America in the New England Primer, consists of two parts. Of these, the first, from the beginning to the thirty-eighth question and answer, treats of what we are to believe concerning God, and is doctrinal; and the second part, from the thirty-ninth question to the end, treats of our duties, and is practical.

Can we withhold our confidence from such men? or refuse to avail ourselves of the fruit of their arduous labours? This little manual has undoubtedly contributed more than any other book, except the Bible, to the religious intelligence and piety of the children and descendants of the Puritans.—*Puritan Recorder.*

From the Presbyterian.

ADVANCE OF PRESBYTERIANISM.

Messrs. Editors—Presbyterians are, I believe, the world over, remarkable for their freedom from a proselyting spirit. I am not sure that they are not highly culpable even for an undue liberality. They rely too much upon the reasonableness, the truthfulness, the scriptural authority of their beautiful standards, without the addition of a becoming effort to make them known.

Seldom do our ministers introduce disputed questions into the pulpit. We have very few tracts that point out our peculiarities. The consequence is, our members often entertain loose views of our special tenets, and others are strangely ignorant of our doctrines and polity. In times of religious excitement, Methodists, Baptists, Episcopalians, hurry in with their sectarian tracts to draw off the minds of our serious youth from the exclusive consideration of "the one thing needful"—they distract their attention by urging the importance of immersion—by presenting caricature views of Calvinism—and by insisting upon the three orders of the ministry for the validity of a true Church. All the while we are suffering harm by our silence.

Now, I think it is high time for our Church to shake off her apparent apathy and indifference, and to assert her claims.

The American Revolution was, to a great extent, brought about by Presbyterians. Her ministers and her members were among the most active agents in promoting the cause of regulated liberty, and of maintaining the rights of the colonies. So that Adolphus, the tory English historian, in his account of the American war, was not far out of the way when he charged the Presbyterian clergy, from their central point of convention in Philadelphia, with a prominent part in agitating and promoting the cause of the "rebels."

A distinguished lawyer of Louisiana, not long since, remarked to me, that in his deliberate judgment, the Revolutionary war ought to be denominated "the struggle for Presbyterian principles."

The same doctrinal truths and political principles, the proclaiming of which had so potent an influence in bringing on that eventful struggle, are equally required now to sustain those blood-bought religious and civil liberties which we have inherited from our fathers.

It is quite time that Presbyterians were up and doing. The radical errors and heresies—social, moral, civil, religious, judicial—which are rife all over our land, and which often threaten disaster to both Church and State, demand, trumpet-tongued, a more thorough and distinctive exhibition of Bible truth.

For a small manual, I know of no tract more suitable for general distribution, than Dr. Miller's little work on "Presbyterianism." It is a very condensed and comprehensive statement of our doctrines, polity, and order—*multum in parvo.*

Let our Board of Publication get up a handsomely bound edition of that tract. Then let the Assembly devise some plan to have a copy of it placed in every Presbyterian family in the nation, and to secure its wide circulation among others.

It would promote an incalculable amount of good, and put an end to many of those distorted statements in relation to our Church, which are constantly made by ignorant or designing men.

The mission of the Presbyterian Church is not only to bless her own fold, but, by her example and her light, to spread a benign influence into other Churches.

Her power for good is felt where the source of light is not recognized or seen; and that power would be far more wide-spreading, were we more faithful in holding up the light which God has given us. If we have the truth, why shall we adulterate or conceal it? Why shall we not contend earnestly for the faith? A GEORGIA PRESBYTERIAN.

READING FOR THE SUMMER HOLIDAYS.

The Presbyterian Board of Publication has lately published a work called "THE WORKS OF CREATION ILLUSTRATED," a square 16mo. volume of 264 pages, which is sold at various prices, according to the style of the binding. It is a beautiful gift-book, adapted for all seasons, and especially for this. It treats of animate and inanimate nature, both of which now appear in their loveliest dress. No boy or girl could have a pleasanter or more instructive companion for their summer hours. The binding, paper, printing, and engravings are truly beautiful; but the work needs no embellishment to make it attractive. We will transfer a few pages to our plainer columns that our young readers or their guardians may judge for themselves.

The author begins with the period when "the earth was without form and void, and darkness was upon the face of the deep;" but when Jehovah determined for his own glory to perform the stupendous work of creation, "the Spirit of God moved upon the face of the waters," and he said, "Let there be light."

"As it was said of old to the dark and empty world, 'Let there be light,' so may it be said to each of you. May 'he who caused the light to shine out of darkness, shine in your hearts, to give you the light of the knowledge of the glory of God in the face of Jesus Christ.' Then we shall feel happy together in our projected researches; we shall be able to look up and ask a blessing upon our studies; and we shall be led to the true conclusion that all our pursuits are only vanity and vexation of spirit, unless they have the glory of God and the benefit of our immortal souls, for their ultimate end and aim. No sooner was light obedient to the creative word, than it underwent the scrutiny of Omnipotence; 'God saw the light that it was good.' And truly the Divine wisdom and providence appear peculiarly remarkable in its formation. Were it not for the extreme subtlety of its particles, it could not pervade the pores of bodies: but now it can render glass, air, water, and ice transparent, which otherwise would only have exhibited their surfaces to our view. The luxury derived from the light shining into our rooms, while the cold air is excluded by means of the glass, would never have been known, could it not have penetrated that beautiful substance.

Its effects too, on the vegetable world, whether upon the fruit, leaves, or blossoms of plants, present a most interesting subject for our notice. Have you never observed a plant in your garden slowly expanding its florets as the gray twilight emerged into bright and open day, again to shut them all up

closely when darkness revisited the land? It is a well remembered circumstance that during an eclipse which occurred at Belfast, in the province of Ulster, in Ireland, on the 15th of May, 1836, many plants were observed to close, as though they were preparing for their nightly sleep. From your own little experience you must have discovered that light is *absolutely* necessary to the health and vigour of the vegetable world—indeed, I may say, to the very maintenance of the principle of life; for though it is certain that some plants require a much larger portion than others, still, a total seclusion from it would, with a few exceptions, produce complete destruction. I recollect seeing its effect strikingly manifested in the long shoots thrown out by a potato, which had fallen in a remote part of the cellar; with feeble but constant exertions it had at last reached the distant window, to enjoy the benefit of that light which possessed such attractions. It is by the exclusion of light that such whiteness is imparted to celery, sea-kale, and other plants."

We have also seen little children, who had been much confined to their chambers, through sickness or a too jealous care, on whom the sun had seldom been permitted to shine or the rain to fall, look pale and sickly, and tender as a blanched plant. We hope they are now enjoying the invigorating breezes of the ocean and sporting on the level sand, and will let them read a little of what this book tells about the sea.

"Many of you have visited the shores of the sea, but did you ever consider its vastness, and the interest it contains? Did you ever reflect upon the *bed* that must have been marked out by the divine producer of these wonders? How it was formed, is known only to him who prepared it for the ocean, and appointed his decree, 'that the waters should not pass his commandment.' Prov. viii. 29. How often, when standing upon the beach, have I watched with delight the immense world of waters at my feet—its waves in constant motion, sparkling in the sunbeams, dashing onward with impetuosity towards the shore, threatening destruction to the shrinking earth; yet when actually arrived, breaking harmlessly on the beach; and then, as though baffled in their first intent, retiring slowly from the land. Nor is the continual motion to which I have alluded, without its peculiar use; were it not for *that*, the sea would be a reservoir of *putrescence*. I recollect long since reading of a vessel becalmed on the vast Pacific under a burning sun; the passengers and crew lay panting for breath; the sails flapped heavily against the masts, but not a breeze cooled the voyagers, or even ruffled the waves. After thus continuing, I think, for three weeks, a dark green slime was observed stealing over the surface of the waters. This gradually increased, until at length the vessel was surrounded by living monsters of the serpent tribe, started into life in consequence of the quiescent state of the sea. Of the nature of the bed of the ocean, we can of necessity know but little. Donati says, the bottom of the Adriatic is composed of a bed of shells, not less than a hundred feet in thickness. Some parts of the Mediterranean have been visited by adventurers in diving-bells, who speak in raptures of the fields of coral, and various marine plants, which, like the woods on land, afford shelter to numerous animals; but there are parts which defy the power of man ever to discover the depth. Capt. Parry, in long. 24° 34′ west, lat. 57° 4′ north, with a line 1 mile 280 yards long, could not reach the bottom: neither could Mr. Scoresby, with a line 1 mile 640 yards, in lat. 76° 30′ north, and long. 4° 48′ west. Neither is the saltness of the sea of trifling importance: if it were formed of fresh water, the animals in it could not live: it would likewise quickly become tainted, and be the cause of pestilence and death."

Some amuse themselves with collecting the pebbles, others gather the plants upon the sea-shore. We have seen a beautiful book filled with the algæ from the shores of New York, collected by one of our clergymen in his leisure hours. The plants of the sea are not less beautiful and wonderful than those of the land. Some are so small as to be invisible to the naked eye; others are said to be from five hundred to fifteen hundred feet in length. But we think the animals are more wonderful, and we will let you read what our author says of the whale.

"The whales, or cetaceous fish, resemble, in many respects, the land animals. They give milk to their young, which are produced alive, and seldom exceed *two* at a time; they possess the utmost affection for them, have warm, red blood, and have other peculiarities, one of which is that they utter loud sounds, have the sense of hearing in great perfection, and are very sharp-sighted. To me the whale appears the animal exactly adapted for the mighty deep, the great leviathan which God created to take his pastime therein. Psalm civ. 26. Twenty feet in length is short, and I recollect seeing one that had been taken in the south of England, which was upwards of seventy feet long. The whale is the monarch of the seas, his vast bulk only proportionate to his capacious dwelling-place, and with the lash of his tail, 'he maketh the deep to boil like a pot; he maketh the sea like a pot of ointment; he maketh a path to shine after him; one would think the deep to be hoary. Upon the earth there is not his like, who is made without fear.' Job xli. 31—33. And yet there is a species of this mighty creature which subsists on a small insect that floats upon the waves at certain portions of the year; while the remainder of the months it must be without food, for Goldsmith asserts, that 'the stomach and intestines of these animals, when opened, seldom have anything in them except a soft unctuous substance of a brownish colour.' Here, then, is a merciful provision of the great Creator: were these creatures to require food in proportion to their bulk, the inhabitants of the deep would not suffice to satisfy them; but it is universally observed that the largest animals are the least voracious, and thus are not permitted to produce the destruction their appearance would suppose. Before we quite take leave of these gigantic beings, we must remark that there are no less than *seven* distinctions among them; the Cachelot, or Spermaceti Whale, is less than the common whale, but is as destructive amongst the lesser fishes as the other is harmless, for it can swallow a shoal of fish down its enormous throat, and pursues and terrifies the dolphins and porpoises so greatly that they are frequently driven on shore.

"The next creature to which I would call your attention is the Seal, which, uncouth as it is in appearance, is capable of strong affection, being easily tamed and even domesticated. I have read a curious story of one that, when very young, was brought home by a farmer in Scotland, who fed it for a few days upon bread and milk; but his wife not having any pleasure in their guest, requested him to part with it, which he at length determined to do by throwing it into the sea. The poor thing, however, admired both his friends and their abode too much, to be induced easily to part with them; it had no wish to revisit its native element, or to make acquaintance with other of its species; and, therefore, forgiving the unceremonious manner in which it was turned out, crawled out of the sea, and persisted in returning. It either could not, or would not see that it was an unwelcome guest, for though treated again in the same manner, it actually returned to the house, and from that time its presence was tolerated. Seals frequently leave the water to bask in the sun on the rocks, and, if pursued, and obliged for safety to hasten to the sea, are heard to moan piteously."

We would have liked to have given some specimens of what the author says of parrots, humming-birds, swallows, dogs, elephants, and horses, but we can only spare room for a short paragraph about the soldier-crab.

"But there is another creature of this species, whose instinct is so wonderful, and whose habits are so singular, that we must of necessity linger for a little while to admire the wisdom displayed by that Almighty Being who called it, and its fellow-creatures, into existence, and taught them so marvellously to provide for all their wants. I allude to the soldier crab, so named from its singular and warlike habits. This animal is not furnished by nature with its own coat of mail, like the lobsters and crabs of which we have been treating; consequently, he thinks it necessary to procure one for himself. Armed with long nippers, with which it can pinch most desperately, it descends annually from the mountains to provide itself with new armour, in the shape of a shell cast off by some of its comrades, and also to deposit its spawn, which it is supposed to place in little shells for its security. In consequence of having outgrown its dress of the former year, it finds it necessary to effect a change; but unfortunately it frequently happens that two crabs admire the same shell. Then the contest begins; they fight most desperately, strike with their claws, and bite viciously; at length the weakest is obliged to yield; and the conqueror, immediately investing himself in his newly-acquired dress, struts backwards and forwards upon the shore before his defeated and mortified antagonist, evidently enjoying the victory. It is a native of the West Indian islands; and as the same curious circumstances occur annually, these extraordinary feats are continually witnessed.

"Is then nothing to be learned from the habits thus displayed by this little animal? Can we not, as it were, trace the same feelings, the same disposition, in man? its desire for possession, and feelings of exultation over a defeated rival, are too frequently exhibited. Let the soldier crab become your monitor, and avoid indulging in yourselves that disposition his nature causes him to delight in."

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF JUNE, 1853.

Presbytery of Londonderry.

Antrim ch, per Rev. J. H. Bates,		12 50

Presbytery of Hudson.

Goodwill ch Female Benevolent Society, per Rev Wm Blain		12 00

Presbytery of Long Island.

East Hampton ch Sab sch, per Rev E C Wines		15 00

Presbytery of Baltimore.

Third ch Baltimore, per N T Dushane		64 69

Presbytery of Richland.

Jeromeville ch, per J T Milliken, colpor	3 00	
Ashland ch, per Rev J M Faris	17 34	
Sharon ch, " "	8 00	
Pleasant Hill ch, " "	8 00	
Waterford ch, "A Friend," in full to con J J T hon mem	12 50	48 84

Presbytery of Upper Missouri.

Prairie ch, per Rufus Young		1 00

Presbytery of Maury.

Zion ch in part to con John W Doak hon mem by his father 10; Wm J Frierson hon mem, by his grandfather, Rev Duncan Brown, D D, in part 10; Mary Smith hon mem, in part 11; Hon Wm E Kennedy 10; Mr Armstrong 5; Mrs Armstrong 1; J W Frierson 1; Haywood Stephenson 5; Misses S M and E Doak 30 cts; Master John Doak 25 cts; D C Brown 4; J E Stephenson 5; R L Frierson 1; Wm R Frierson 2; Jas S Fleming 5; Thos G Frierson 1; Miss M E Frierson 5; Geo W Mayes 2; Mr Oatman 1; J D Fleming 3		82 55
Bethesda ch, Mrs Mary Odil hon mem, by her husband, D M Odil, 30; John Crawford 50 cts; A Atkinson 1; Alex Dunlap 1; Cash 55 cts; Mrs Mary M Caldwell hon mem, by her husband, Dr F S Caldwell, in part 15		48 05
Miss Flora Eliza Buie, hon mem, by her uncle John Buie P O Union ch Jefferson co Miss Per Rev Joseph Mahon		30 00

Presbytery of South Carolina.

From Mr Edward Colhoun, to con Mrs Frances Colhoun hon mem add'l 10; from John B Bull, to con himself hon mem in full 10		20 00

Presbytery of South Alabama.

Centre Ridge ch, "A Friend" 10; Flat Creek ch, Legh Richmond Smith hon mem, by his father, Rev Horatio A Smith 30 Per Rev Joseph Mahon.		40 00

Presbyteries of Memphis and Western District.

Per Rev G W Coones		170 00

MISCELLANEOUS.

From Mrs Sarah Payn, N Y, to con herself, Horatio G Torbert, M D, of Camden, N Y, and George L Torbert, of Rome, N Y, hon mems, per Wm Rankin, Jr, Treasurer, 100; G L Kalb, of Circleville, Ohio, 1; from Mrs Hannah Ellmaker hon mem, per Rev D J Waller 50; from R W Condit, second donation of 10 to con Wm C Condit hon mem		161 00
Total,		$805 63

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

CALLS.

Mr. James M. Platt, licentiate of the Presbytery of New York, has accepted the call of the First Presbyterian church in Zanesville, Ohio.

The Welsh Presbyterian church, recently organized in Philadelphia, have given a call to Mr. Robert Sennar, who has been preaching to them some time, under direction of the Church Extension Committee of the Presbytery of Philadelphia.

The Rev. Wm. Colledge has accepted a call from the united congregations of Crooked Creek and Appleby Manor, Armstrong county, Pennsylvania.

The Rev. J. H. M. Knox has accepted the call of the church at Germantown, Pennsylvania.

The Rev. L. H. Lee has accepted a call from the Presbyterian church at Waterford, New York.

The Rev. T. L. Cuyler has received a call from the Reformed Dutch church, corner of Henry and Market streets, New York.

The Rev. F. G. Strahan has accepted a call from the church in Hopkinsville, Kentucky.

ORDINATIONS AND INSTALLATIONS.

On the 12th of June, by the Presbytery of Baltimore, the Rev. R. C. Galbraith was installed pastor of the Presbyterian church at Govanstown.

On the 31st of May, by the Presbytery of New York, the Rev. Joseph Cory was installed pastor of the church at Nyack.

On the 7th of June, by the Presbytery of West Hanover, Mr. E. L. Cochran was ordained and installed pastor of the Presbyterian Church in Scottsville.

On the 31st of May, by the Presbytery of Brazos, the Rev. Evander McNair was installed pastor of the First Presbyterian church, Galveston, Texas.

On the 5th June, by the Presbytery of Brazos, the Rev. A. Fairbairn was installed pastor of the Presbyterian church in Houston, Texas.

On the 22d of May, by the Presbytery of Raritan, Mr. Samuel M. Osmond was ordained and installed pastor of the united First and Second churches of Amwell, as colleague of the Rev. Dr. Kirkpatrick.

On the 14th June, by the Presbytery of Redstone, Mr. James Black was ordained and installed pastor of the Presbyterian church at Connellsville, Pennsylvania; and on the following day the same Presbytery ordained and installed Mr. Robert M. Wallace pastor of the Presbyterian church of Brownsville, Pennsylvania.

On the 14th of June, by the Presbytery of Lake, the Rev. Frederick P. Cummins was installed pastor of the First Presbyterian church, Laporte, Indiana; and on the 16th of June, by the same Presbytery, Mr. Harvey L. Vannuys was ordained and installed pastor of the church in Goshen, Elkhart county, Indiana.

On the 19th of June, by the Presbytery of Cedar, the Rev. Joshua Phelps was installed pastor of the First Presbyterian church, Du Buque, Iowa.

On the 22d of June, by the Presbytery of St. Clairsville, Mr. William R. Vincent was ordained and installed pastor of the church of Crab Apple.

On the 29th of June, by the Presbytery of New York, the Rev. Henry J. Van Dyke was installed pastor of the First Presbyterian church, Brooklyn, Long Island.

POST-OFFICE ADDRESS.

The post-office address of Rev. W. Morris Grimes is Duncan's Falls, Ohio.

That of Rev. John C. Procter is Gerardstown, Va.

That of Rev. J. L. Howell is Dobbs' Ferry, New York.

That of Rev. James C. Sharon is St. Francisville, Mo.

That of Rev. James Ferguson is Middleport, Illinois.

That of Rev. James Cameron is Monmouth, Illinois.

That of Rev. W. N. Peacock is Pekin, Montgomery county, North Carolina.

That of Rev. L. H. Lee is Waterford, New York.

That of Rev. James H. Alexander is Panola, Alabama.

That of Rev. R. McAlpin is Nixburg, Alabama.

That of Rev. John M. Geary is Bedford, Lawrence county, Indiana.

LICENSURES.

On the 5th of July, Mr. Winthrop Tappan, of Augusta, Maine, was licensed to preach the gospel by the Presbytery of Philadelphia.

On the 22d of June, Mr. Thomas A. Grove was licensed to preach the gospel by the Presbytery of St. Clairsville.

DEATHS.

On June 16, the Rev. Samuel J. Cassels, of Savannah, Georgia.

On June 23, the Rev. William S. Reid, D. D., of Lynchburg, Virginia.

On June 20, the Rev. Horatio Bardwell, of Kosciusko, Mississippi.

THE FREE CHURCH OF SCOTLAND IN 1853.

The General Assembly of the Free Church of Scotland met at Edinburgh on the 19th of May, on the same day as our own. This is the Eleventh Assembly since the Disruption, and completes the first ten years of their existence as an independent Church. In 1843 they numbered 474 ministers, without churches, manses, congregations, or any visible means of support; they have now 759 ministers, as many churches, 500 manses, and about a million of the people of Scotland are represented by those attached to her communion.

From the earliest time the Church of Scotland has been engaged in missionary operations. In 1647 it sustained missions in Switzerland, Denmark, and Hungary. In 1709, "all the people are earnestly exhorted to contribute their best endeavours, in their stations, to promote the design of propagating the knowledge of Christ in the Highlands and Islands of Scotland, and in foreign parts of the world, and particularly to give part of their substance;" but at this period she had little ability to do much in a foreign field. On the education of the Highlands and Islands her whole efforts were expended; till in 1834, the India mission was added to her Education scheme; in 1835 the Church Extension; in 1837 the Colonial, and in 1839 the Jewish mission; and to these various departments of labour, in 1842, (the year prior to the disruption,) the amount contributed was only £20,191, or about ninety-eight thousand dollars.

Though destitute themselves of churches, houses, or any visible means of support, in the exercise of faith, the Free Church boldly cast herself upon the liberality of an affectionate people, and resolved to sustain all those exterior objects of Christian enterprise in which they had been engaged while in the Establishment. For the conversion of the Jews she established missions at Pesth, Amsterdam, Breslau, and Constantinople, from all of which the intelligence for the last year had been encouraging.

In Ireland they have thirteen stations, occupied by thirteen missionaries, ten Scripture readers, and forty-four schools.

On the Continent of Europe they had distributed £1900 among various evangelical societies, now engaged in propagating the gospel.

In Asia they had five stations, of which Madras was the centre; four of which Calcutta was the centre; four of which Bombay was the centre; and two of which Nagpur was the centre. In Bengal there were not fewer than 2975 of the youth of India in their different institutions; in Madras, 2575; in Bombay, 2159; in Nagpur, 611; making a total of 8320 youth, brought daily into contact with the word of God. In Madras, there are more than 700 girls in the missionary schools.

The Colonial Committee reported that 39 ministers had been sent to Australia during the last year. In 1834 they had only 20 ministers in Canada. They now had 80, with a college. In Nova Scotia and New Brunswick they granted partial salaries to several ministers; and aided in supporting the college at Halifax. In Newfoundland, West Indies, Gibraltar, Florence, Malta, and various other places, churches are established under their care.

For these various operations abroad, and sustaining the gospel among themselves, from the 31st of March, 1852, to the 31st of March, 1853, the churches had contributed, for the

I. Sustentation Fund,	£90,660 18 8
II. Building Fund,	37,099 13 8¼
III. Congregational Fund,	79,714 13 8¼
IV. Missions and Education,	51,765 14 1
V. Miscellaneous,	16,507 1 8
	£275,748 0 9½

Making the sum raised for these objects during the first ten years of their existence £3,018,849 6 3¾, or nearly fifteen millions of dollars!

In this sum there are many instances of great individual benevolence; and the Moderator this year was authorized to announce that James Ewing, of Strathleven, had within the last few days invested £5000 for behoof of the sustentation fund; but the great source of revenue is from the collections of the churches and congregational associations. In the Report on Collections is said, "Calculating the number of charges at 750, and the number of appointed collections at 4500, and taking the number of deficient congregations into account, it appeared that 4404 collections had been made, leaving a deficiency of only 96 appointed collections," which had variously been accounted for, as from severity of the weather, absence of the minister, &c.

The fund for sustentation this year yielded a dividend of £121. In 1844, when the Committee divided £100 from this fund, the sceptical inquiry of those whom so wonderful a result astonished but did not please was, Will it last? "But," said Dr. Buchanan, "the stream of our people's liberalities which broke forth so astonishingly in 1843, continues still to flow in undiminished depth and force. It has neither evaporated beneath the exhausting sea of time, nor has it sunk into the thirsty soil of human selfishness, and disappeared. Ten years have run their course since we bade farewell to the rivers of Egypt, at which we might have continued to drink our fill had we been contented to abide in the house of bondage, and still the place of our encampment is a place of streams. Why is it so? Why is it that our own fears have been rebuked, and the confident calculations of the worldly-minded and unfriendly onlookers confounded? It is, I firmly believe, because the rock was smitten—because the hearts of the people were touched by the Lord himself. It is the Lord's doing, and it is marvellous in our eyes."

REPORTS OF THE BOARDS.

The Reports of the Boards of Missions and Publication are now mailed to all our ministers and licentiates whose name and post-office are given in the Minutes. By a mistake at the Post-office, those for New York, New Jersey, Pennsylvania, Maryland, Delaware, Ohio, and Michigan, were sent without being pre-paid.

THE HOME AND FOREIGN RECORD.

By the late General Assembly it was "*Resolved*, That it be recommended to all our pastors to endeavour to increase the circulation of the *Home and Foreign Record*, the organ of the Boards of the Church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support."

We would respectfully solicit the attention of our ministers and elders to this recommendation at the present time. There are also a number of our subscribers in arrears, and though no one owes more than $1.50, yet in the aggregate the amount is near $2000; and at present we have not funds to meet our expenses. We solicit the attention of our friends to this matter.

☞ All moneys sent at our risk; but those who remit will please have their letters registered at their post-office.

Address, Home and Foreign Record, 265 Chesnut street, Philadelphia.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, viz:

From the Paoli Church, Indiana,	$10 00
do. do. College Hill Church, Mississippi,	8 00
do. do. Steubenville 2d Church,	14 25
do. do. Greenbush Church, N. Y.	1 50
do. O. C. M.	2 00
do. A Friend of Missions, Butler County, Pa.	1 00
	$36 75

Geo. H. Van Gelder,
Treas. Trustees Gen. Assembly.

Philadelphia, July 16, 1853.

CONTENTS.

Board of Domestic Missions.—Annual Report, p. 130. Monthly Meeting of the Board of Missions, p. 130. Minnesota Territory, p. 130. Church Extension in our Missionary Fields, p. 131. Santa Clara, California, p. 131. Letters from Missionaries. North Carolina, p. 131. Northern Indiana, p. 131. Virginia, p. 131. Michigan, p. 131. Texas, p. 132. Georgia, p. 132. Receipts, p. 132.

Board of Education.—I. Ministerial Education. Our Character and the Number of our Candidates, p. 133. A Call to Young Men, p. 133. Responsibilities of the Church, p. 133. Hints to Candidates, p. 133. II. Christian Education in Schools and Colleges. Let us increase our Schools, p. 134. Two Practical Suggestions, p. 134. Linden Wood Female College, Missouri, p. 134. Receipts, p. 135.

Board of Foreign Missions.—Recent Intelligence, p. 136. Mission to Roman Catholics in Ireland, p. 136. Waldensian Church, p. 136. India: Lodiana Mission: Account of a Six Weeks' Tour for preaching the Gospel, by Rev. John H. Morrison, p. 137. Furrukhabad Mission: The Christian Village, Isaipur, by the Rev. J. J. Walsh, p. 137. Agra Mission: Presbyterian Church at Agra, p. 139. Hardwar Fair, p. 139. The Doon, p. 139. Siam Mission: Journal of Dr. S. R. House, p. 139. Obituary, Memoir of Mrs. Jane M. Ramsey, late of the Creek Mission, p. 140. Memoir of Mrs. E. M. Seeley, late of the Furrukhabad Mission, by the Rev. J. J. Walsh, p. 140. Receipts, p. 141.

Board of Publication.—The Shorter Catechism, a Union Question Book, p. 142. Advance of Presbyterianism, p. 142. Reading for the Summer Holidays, p. 142. Receipts, p. 143.

Miscellaneous.—The Minister's Quarter Pay-Day, p. 129. A Candid Mind, p. 129. Ecclesiastical Record, p. 144. The Free Church of Scotland, p. 144.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 9. | PHILADELPHIA, SEPTEMBER, 1853. | PRICE PER YEAR, *Fifty Cents.*

RESIGNATION.

BY H. W. LONGFELLOW.

There is no flock, however watched and tended,
But one dead lamb is there;
There is no fireside, howsoe'er defended,
But has one vacant chair.

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel, for her children crying,
Will not be comforted.

Let us be patient; these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapours,
Amid these earthly damps,
What seem to us but dim funereal tapers
May be heaven's distant lamps.

There is no death. What seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portals we call Death.

She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.

Day after day, we think what she is doing
In those bright realms of air;
Year after year, her tender steps pursuing,
Behold her grown more fair.

Thus do we walk in her, and keep unbroken
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when, with raptures wild,
In our embraces we again enfold her,
She will not be a child;

But a fair maiden in her Father's mansion,
Clothed with celestial grace,
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times impetuous with emotion
And anguish long suppressed,
The swelling heart heaves, moaning like the ocean,
That cannot be at rest—

We will be patient, and assuage the feeling
We cannot wholly stay;
By silence sanctifying, not concealing
The grief that must have way.

INCREASE OF THE PRESBYTERIAN CHURCH.

We published last week the General View of the Presbyterian Church in the United States, made up by the Stated Clerk of the General Assembly, from the reports of the several Presbyteries. As usual, some of the Presbyteries, and a large number of churches, have failed to report, so that these statistics are but an approximation to the truth. We can see enough, however, to assure us that the Church is from year to year enlarging her territory and increasing her numbers, both of ministers and members.

On comparing the statistics of the present year with the corrected aggregates of last year, as published in *The Presbyterian* of July 24th, 1852, we find the increase of the ecclesiastical year just passed, to be three Synods, three Presbyteries, eighty-one ministers, ninety-seven churches, and seven thousand two hundred and seventeen communicants. There is also a slight increase in the number of candidates and licentiates reported. This, considering the general dearth of revivals, is encouraging. It shows the Church to be in a tolerably healthful state.

An important fact to be noted in these figures is, that the Old-school branch of the Presbyterian Church has now become as large as both New and Old-school were at the time of the division, fifteen years ago. The following will show the comparative numbers before the division, and the present year:

	1837.	1853.
Presbyteries,	135	143
Ministers,	2,140	2,139
Churches,	2,865	2,879
Communicants,	220,557	219,263

From the above it appears that we have eight more Presbyteries and fourteen more churches than there were before the division; whilst the number of ministers lacks but one of being the same, and the number of communicants falls short but 1294. Another year, at the same rate of progress, will place us, in every particular as to numbers, ahead of where we stood before the secession of the New-school. Probably no denomination of Christians has ever recovered from so large a loss of numbers in so short a period as fifteen years. As to thoroughness of organization and efficiency, the Old-school Presbyterian Church is far in advance of the state of things in 1837. Considering her intelligence, wealth, numbers, sound doctrine, and thorough scriptural polity, she ought to have accomplished more than she has done; but there is reason for encouragement in the constant gradual increase which appears from year to year. Let there be more united prayer to God, and more faithful labours, and the years coming will show still more cheering results.

The following will show the present relative strength and progress of the New and Old-school Presbyterian bodies. The statistics of both are those of the present year.

	New-school.	*Old-school.*
Synods,	23	28
Presbyteries,	108	143
Ministers,	1,570	2,139
Churches,	1,626	2,879
Communicants,	140,452	219,263
Licentiates,	130	232
Candidates for Ministry,	199	363
Additions to church members, both on examination and certificate,	10,934	20,026

From the above it appears that the Old-school exceeds the New-school in numbers, 5 Synods, 35 Presbyteries, 569 ministers, 1253 churches, 78,811 communicants, 102 licentiates, 164 candidates. The excess of communicants in the Old-school over the New, is almost equal to the entire number of communicants in the Protestant Episcopal Church in this country. The number of New-school ministers very nearly equals the number of churches, there being but 56 more churches than ministers—whereas in the Old-school the excess of churches over the ministers is 740. This indicates a more rapid territorial extension on the part of the Old-school. The more prosperous condition of the Old-school, however, will appear more clearly from the following particulars, showing the relative rate of increase in the two bodies during the last year:

	New-school.	*Old-school.*
New Presbyteries organized,	2	3
" Synods "	2	3
Licensures,	33	78
Ordinations,	36	74
Churches organized,	38	81
Additions to members,	10,934	20,026

These results certainly show the Old-school to be in a far more prosperous state than the New-school. After all, however, we shall accomplish but little unless we realize that our strength is not in numbers, but in the presence and power of the Spirit of God.—*The Presbyterian.*

REAL POWER.

Wealth, we are told, is power; talent is power, and knowledge is power. But there is a mightier force in the world than either of these—a power which wealth is not rich enough to purchase, nor genius subtle enough to refute, nor knowledge wise enough to overreach, nor authority imposing enough to silence. They all tremble in its presence. It is truth—the really most potent element of social or individual life. Though tossed upon the billows of popular commotion, or cast into the seven-fold furnace of persecution, or trampled into the dust by the iron heel of power, truth is the one indestructible thing in this world that loses in no conflict, suffers from no misusage and abuse, and maintains its vitality and completeness after every assault. All kinds of conspiracies have been undertaken to destroy and drive it from the earth; all sources of power have been exhausted to crush it, and all kinds of seduction employed to vitiate and poison it; but none has succeeded, and none ever will. We can be confident of nothing else in this world, but the safety and imperishability of truth—for it is a part of the divine nature, and invested with the eternity and omnipotence of its Author and source. It may often seem to be in danger; it is as much set upon and assaulted now, after eighteen hundred years of successful resistance, as ever; but history and experience ought to re-assure our faith. It has never yet failed, and it never will. It has always accomplished its end, and always will. We may rest serenely upon it, and feel no alarm; we may anticipate its success, and enjoy its triumphs in advance.—*N. Y. Evang.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

REPORT OF THE BOARD OF MISSIONS FOR 1853—ITS CIRCULATION URGED.

Although a greater number of Reports have been printed than usual, yet, after sending them off to our ministers, elders, and members, and to various points, our supply is much reduced and may not be sufficient to meet the calls for them during the year. The general circulation of the Report is desired by the Assembly, and is urged by very many ministers, and we feel grateful to those brethren who have interested themselves in the matter.

In the absence of a sufficient number of Reports to supply the demand from the churches, we would respectfully recommend the plan adopted by many pastors, and with the happy effect of not only communicating information, but of awakening in their people new zeal in the work of Domestic Missions; which is, for the pastor to make himself master of all the facts, statements, reasoning and suggestions of the Report, and deliver them to his people in full congregation on the Sabbath, or at the monthly concert, which some prefer. But a Domestic Mission meeting on some part of an appointed Sabbath would be the better way, as at such a time access would be had to *the whole* church and congregation. *Part III.* of the Report, *from p.* 28 *to* 49 *inclusive*, we would earnestly commend to the attention of our pastors and members, and also to our missionaries and missionary Presbyteries. The Board is carrying out the principles and views laid down for its government by the General Assembly, and it has the co-operation of the churches in conviction and feeling, but we need greater co-operation in *action*.

Although the following letter was not written with any view whatever for publication, yet we venture to lay it before our readers as an additional argument for the circulation of the Report of the Board of Missions. It is a letter from one whose name is familiar in every part of our Church, and whose opinions carry weight and influence wherever they are known.

DR. MACMASTER'S LETTER.

"New Albany, Ind., July 26, 1853.

"Rev. C. C. Jones.

"*Rev. and Dear Sir:*—I have just read your last report with great interest, as I had previously read its two predecessors. Although I have not the pleasure of your personal acquaintance, and have no connection with your Board, except what is common to all our ministers, I take the liberty of asking whether measures cannot be taken to give to *it a wider circulation among the church members* than these Reports usually obtain. Its views appear to me so comprehensive, its spirit so manly and Christian, its principles so sound, its measures so wise, its motives so cogent, and its appeals so stirring, that I know not how this great interest could be better, or so well served, as by causing it to be everywhere read and pondered. Cannot a wide publication be got for it through the newspapers in place of much unimportant matter which fills so many pages of most of these papers? Excuse my freedom in making to you these suggestions, and accept assurances of my best wishes for abundant success in all your labours for the furtherance of the gospel.

I am, very respectfully,

E. D. Macmaster.

A WORD TOUCHING THE PRESENT STATE OF THE BOARD.

It has been within a few short months only, reckoning back since October 1850, that the Board of Missions has begun to breathe a little freely, and to feel able to undertake important enterprises with some little confidence: and to extend a truly helping hand to our brethren in the field everywhere, who need it. It is the desire of the Board to carry on the work of *expansion* with some vigour during the year upon which we have now entered. The calls for missionaries are many, and the want of suitable men begins to be seriously felt. Since the 1st of April, the commencement of the year, seven missionaries have been commissioned to our more distant fields, *five* west of the Mississippi and *two* on the Pacific coast: and we are in correspondence with another who may go to the shores of Lake Superior. To succeed in our desires, the Board will need a large supply of funds, and suitable missionaries, and the spirited co-operation of the Presbyteries: we believe that we shall have both.

The principles upon which the Domestic Missionary work of the Assembly is carried on should be remembered and borne out in practice, otherwise we shall fall back again. *The churches, the people*, influenced *to rely upon themselves* as perfectly as possible for the support of the gospel. *Assistance* afforded as long as it may be necessary. *Independence* as early as practicable. *Contributions* in aid of the gospel, as a general rule, from the beginning, however small. *Our Church in her organized capacity* to support her Domestic Missions, *fully, liberally*, by regular and universal collections. *Union and confidence* in feeling and operation between the Board and all the churches and Presbyteries, and a *prayerful reliance* upon our Divine Redeemer to crown our efforts for his glory with success.

That the spirit of missions—for the establishment of our branch of the visible Church—for the regeneration and salvation and exaltation of our whole country—above all, for the glory of Christ's reign and kingdom on the earth—most extensively pervades the breasts of our ministers and members, no man may deny. Let that heaven-born spirit appear. *Action, Action* is required. Spared through divine mercy to enter upon a new year of missionary labour, let us do what our hands find to do with our might.

CONDITION AND WANTS OF OUR FRONTIER STATES.

Privations of Home Missionaries.

For the past two years, the absorption of funds has been so great within the older settled States, and the contributions of the churches increasing so slowly, that the Board of Missions has been enabled to do but little for the extension and adequate support of the Gospel in our frontier States and Territories. Consequently, the esteemed brethren who have gone into these new and important fields, have laboured under difficulties and privations of no ordinary kind, and which, if made public, might be received by our ministers and members in more favoured circumstances with a smile of incredulity. We have not thought it advisable, on many accounts, to *publish* much on the subject, but *to do* all in our power to remedy the evil. A minister who has been a number of years in the South-west, and is now preaching the Gospel *without charge* to the people, because he deems it better to do so than to depend upon an inadequate and precarious support, writes a co-presbyter in stronger language than we have been accustomed to see, yet we deem it advisable to give an extract for the edification of our readers, hoping it may make some good impressions upon them. "The present race of Presbyterian ministers must suffer on if they stay here; or else support themselves and those dependent upon them in the fairest and best way they can. I am confident the body of the Presbyterian Church in the United States knows nothing about the matter, and worse than all, they cannot know it. *The Home Missionary* ranks so low in comparison with *the Foreign Missionary*, that justice cannot and will not be done in this age. There is a radical error just here. The foreign missionary has no hardship to endure comparatively. He is comparatively well sustained, and well supported, and well cared for. The home missionary is without sympathy, support, and friends; and while the people among whom he labours without reward or thanks, are growing rich, he raises his family in penury and obscurity. The people are many years behind the true spirit of Presbyterianism, and hence their destitution of it." We repeat, that this is stronger language than usual, and the case may be an extreme one if you please, yet there is truth at the bottom, and the extract deserves serious reflection.

The Board has felt burdened in view of the great and growing wants of these distant fields, and effort has been made to economise, to increase the contributions to the missionary funds of the General Assembly, and, in conjunction with our Presbyteries, to induce aid-receiving churches that *can sustain their own ministers, to do so*, and relieve the General Assembly from their support, *and let us have the money to help the churches and brethren in the wilderness places.* Right glad are we that the true missionary spirit does exist in the breasts of multitudes of our ministers and members. Aid-receiving churches have come up to the measure of their duty and ability, and the saving from this action of theirs, the past year, according to the report of the Board to the Assembly, has been some $6000. This we turn over to *support our missionaries, and to project and sustain new and important enterprises.* The General Assembly at all times has cared for *the sheep in the wilderness*, and for *the poor of Christ's flock*, and the missionary funds must go for their support, wherever they are; but all who *can support the Gospel for themselves must do so*, and not only do so, but *contribute in aid of those who cannot.*

Communicated for the Home and Foreign Record.

HOW SOME MINISTERS ARE KEPT POOR.

Messrs. Editors:—We plain, practical people, hear and read considerable about our ministers and missionaries being poor, and not getting enough to live on and educate their families. Some give one reason and say "the ministers are not enterprising and laborious, and do not study and preach well; and so the people will not give them much." Some give another reason and say, "the people are stingy and not accustomed to give and wont give." Others again say, "the minister has some land and raises a good crop every year, and has some stock, and is a pretty thrifty man, and does so well by himself, the people think they may do less." But, sirs, there is one reason I am inclined to think, has not been brought to light; and may be, there are some persons to be blamed for keeping ministers poor who have themselves not the least idea of it. Pardon me if I am wrong; but give me some credit if I am right. Let me give you a case.

Here is a minister, studious, laborious, a fair preacher and ordinarily successful—had in reputation by the Church and the world around him. He is induced to settle, at the solicitation of one, two, or three members of Presbytery—perhaps by the whole body, over a small congregation—a feeble church—

if you like that phraseology better. The people, all told, are but a handful; and such is the state of the country around, and so fixed are the other denominations on the soil, that any growth of consequence is about for ever an impossibility. *But it is a most important field; it must be occupied!* The people cannot contribute sufficient for their minister's support. How is the necessary sum to be obtained? Of course in the usual way in such cases, *from the Board of Missions.* Now, be it known that the salary is hardly a support. Alas! the minister is *married*, and his expenses are increasing with every blessing of Providence upon him. See Psalm cxxvii. verses 3, 4, and 5. But, THE *salary don't increase in proportion!* He or his good wife has a little private property. It is drawn on. Friends help some. A box of clothing comes now and then. The people let him have a little patch of ground. Farmer Goodwill lets his cow pasture in his lot. The pew is free. The schooling is nearly so. But year after year, to use a sailor's phrase, the minister is "hard up" for money. Poor he is, and in this important missionary field, poor he must ever be.

He thinks of leaving, to do better by his faithful and devoted companion, who has toiled and borne with a martyr's spirit; and to do better by his growing family. Leave? He cannot. The brethren of the Presbytery *cannot bear to think of it.* Why, they *love* this good self-denying and devoted brother. He would be a *great loss* to their Presbytery! The body would be *weakened! A feeble church, an important church* and *field* of labour within their bounds would be left *destitute. The cause of Presbyterianism* in their midst would *decline.* Leave? Why we could never get another man for *that* field, *to live in it as he has done.* He knows how to get along in it; we must use our influence to keep him if possible." They use their influence, and the good, self-denying and devoted brother is influenced *to remain.* Remain he does—and remains poor for ever—perhaps dies poor and leaves a poor family. I ask now, with all deference, who made this minister poor and kept him poor? You can answer that question as well as I can.

Pray what would you do in such a case? Do?—I think (although one ought not to pretend to great wisdom,) that *little field, that "feeble church,"* should be made a *preaching station* to some neighbouring minister; and then send the brother somewhere else, to some other, better, more promising field, where he could labour in hope and be partaker of his hope; where he could obtain a competent support, and a support that would keep pace with his wants. Ministerial labour is the most precious commodity on earth. Ministers ought not to keep their brethren poor. If *churches are poor* ordinarily, it is not because *the members have not enough to live on and a good support for their families,* but, *over and above this,* they are not able to take upon themselves the support of an *additional family.* But when a minister *is poor, he is individually poor;* and has *not a sufficient support for himself and family.* Hence *churches may afford to be poor, but ministers cannot.* I speak as to temporal things. I should think my reason for ministers being kept poor a good one; and it ought, in my humble opinion, to be seriously considered; you will, I know, Messrs. Editors, understand me. The case I have given you is too plain to be misunderstood; I have no reference whatever to fields of labour that embrace a population of *really poor people,* and a people *destitute of gospel privileges,* to whom a missionary must be sent or they will perish—no man caring for their souls, and thus *having no opportunity* of hearing the gospel.

Our Church *preaches the gospel to the poor,* and while the Lord smiles upon us and continues his grace to us, *ever will.* I am sincerely your friend and a FRIEND TO MINISTERS.

August 1, 1853.

MOVEMENTS.

Since the meeting of the Assembly, we observe by letters received in the office, that brethren have returned home with increased zeal in Domestic Missions; and we very much misinterpret the signs of the times, if the present year does not surpass its predecessors in direct and efficient efforts to build up our Church, and extend the Redeemer's kingdom in our beloved country. A Presbytery occupying an important field in the West, has already taken up the question of greater effort to meet the increasing wants of the people. We must not only *hold our own, but go forward, and not be left behind by our sister denominations.* The whole South, South-west, and West, are open to us. There is field enough and to spare. We bid all evangelical denominations God-speed. We would beg leave to take our part in the great work. We subjoin the following letter from the South-west, full of spirit and zeal.

————, *July* 16, 1853.

"My heart sinks within me, when I look over the wide-spread desolation in our bounds, and the dark prospect in the future. Your Board is doing a noble work, and all the churches at present enable it to do; but what I complain of is, that the churches do not afford you the means to do four-fold. You ought to have received $200,000 this year, and increasing yearly. Cannot the churches be brought to see and feel as they ought.

The taste for the truth has to be created. The mass of the people are satisfied with what they have, and still it is another gospel. We have here everything pandering to the popular tastes of depraved man. Presbyterians have all this to withstand.

If the West is not speedily cared for, the East will feel the influence in a way they probably but little suspect. Some Goths, with a bold leader at their head, may sack their cities, and despoil them of their wealth. Or it may be the form of national legislation—God only knows. Bring us within three days of your city, (as we will be in two or three years,) and then what an influence the millions of the West will exert.

Each Presbytery ought to have an *able agent* for your Board, going from one part to the other, preaching and exploring the ground—doing the work of an evangelist. In this way the glories of our Old-school Presbyterianism can be brought before them. Since my return, I have been telling of the General Assembly and its doings, wherever I preached, with good effect. The increase of our population is very great. The railroad to St. Joseph is being built, and will probably be on the line to the Pacific.

I am your brother in Christ, and co-presbyter,
C."

NORTHERN INDIANA.

Influence of Infidelity of Foreign Population.

We have now, it is supposed, nearly or quite seven thousand inhabitants in our county, doubling almost since the last census; and actual settlers are rapidly coming in every month. A large proportion of these are German, and not a few of them professedly protestant, yet, in reality, *infidels* at heart. Renouncing all allegiance to the Pope, as they swing off from their moorings in the old world and direct their faces toward the land of the free, and feeling the utmost indignancy toward priestly tyranny, when they arrive on our shores, multitudes feel themselves free from all religious restraint whatever. Having been rescued from the dominion of the popedom, they seem, many of them, to "fear neither God nor man." Having witnessed such dissimulation and known of so much perfidy and wickedness among the priests of a false religion, they renounce all religious faith, and put all professing Christians of every name, upon the same black catalogue of deceivers and deceived. A German mechanic, somewhat intelligent, told me, the other day, he did "not believe the Bible at all." He "read it for years when a school-boy," and it was "full of contradictions and inconsistencies, and contains statements which ought not to be read." He had known preachers too, he said, who, on coming out of the pulpit, "declared they didn't believe a word they had preached." I promised to see him again. I need very much a quantity of German tracts, in answer to infidel objections, to put into the hands of such. There is not time to talk with them as often as is desirable; and owing to their imperfect knowledge of our language it is difficult to present the truth fully before their minds. Is there no friend of the German infidel and the German papist in your city, who will send me five dollars' worth of tracts from some depository that may be put into the hands of such? I shall be very happy to be his almoner. The Romanists in the north-western portion of our county are quite numerous. They have their school, their church, and their priests. They now hold the balance of power in our county, and can put any man into office, who will succumb to them.

Besides superintending and teaching in the Sabbath-school, I preach at the county-seat on Sabbath mornings three-fourths of the time. Every fourth Sabbath I spend among some twenty families in the south-western part of the county, preaching and catechizing, and visiting on Monday. On the Sabbaths when I preach in the village, after eating a hasty dinner, I ride to some out-post, and preach. I have in all six of these, varying in distance from seven to fourteen miles. Yours, W. T.

NEW YORK.

The following very encouraging report is from an excellent brother who is labouring assiduously to gather and build up a second Presbyterian church in a very growing city, hard by New York. God is evidently smiling upon this effort, as well as others, to provide the means of grace for the destitute in our large and growing cities. Too long have Christians slumbered over this great work. We can scarcely find more important or more encouraging fields for labour.

Rev. Dear Brother:—It is with feelings of pleasure I write you the following communication. Since my last report in April last, my congregation has steadily increased in number and external respectability. I have had two services every Sabbath; besides conducting a very interesting Bible-class in the evening and the Sabbath. During the week I have kept up my usual meetings. Every afternoon I have for the last two months been engaged in visiting from house to house. I go into every house—whether Roman Catholic or Protestant—and so far I have met with the kindest feelings. At my last communion on the 2d Sabbath of the last month, *forty-three new members* were added to the communion of my church. A majority of whom united by profession of their faith in Christ for the first time.

My people are struggling to get a church edifice erected. If that were once completed the prospect of the church's growth and prosperity will be more encouraging. As it is, we have much reason to be thankful to Almighty God for his fostering care over what we have overtaken in weakness. We know that God is with us, and are therefore confident that our enterprise will succeed. For,

Except the Lord do build the house
The builders build in vain.

J. B. C.

For the Home and Foreign Record.

THE TWO MITES.

The distinction of rich and poor has existed in all times and in all countries. Nor is there any state of society in which it does not appear. Very different ideas of riches and of poverty may be entertained, but the two conditions are always distinguished from each other. Some of Christ's disciples live in affluence; others experience the pinchings of poverty. One has everything that heart can wish for; another is constrained by stern necessity to restrict his desires within very narrow limits. The arrangement is a wise one, like the inequalities of the earth's surface and soil. It gives rise to a profitable interchange of moral commodities, to a lucrative commerce of love, to the cultivation of benevolence and gratitude.

In the mixed assembly whom the Saviour saw casting their gifts into the treasury, (Mark xii. 41,) there were, doubtless, persons from all the walks of life; rich and poor, old and young, male and female. The contribution seems to have been universal. The

Saviour's eye was intent upon the interesting scene. And when it was over, and the last shekel had been dropped into the chest, the great Teacher commented on it for the instruction of his disciples. Different are his comments from what his disciples would probably have made. He calls their attention to a poor, forlorn woman, who had cast in two mites, that make a farthing; he also notices the munificent offerings of the rich people, and he makes the extraordinary declaration, that she had "cast in more than they all." And he relieves the astonishment produced by this statement in his disciples' minds, by showing them in what sense it was more. It was not absolutely so, for they had given much and she little, and no arithmetic can change the relation of more and less, but it was more, in proportion to what she possessed. All are stewards, and are required to apportion their offerings according to the amount entrusted to them; she had done this. All are required to give, as the Lord enables them, as the Lord prospers them; this she had done. She had received but little, but of that little she had returned into the Lord's treasury a larger proportion than they had of their abundance. Therefore, she had cast in more than they. From this incident,

1. We learn that poor people, even very poor ones, may give to the cause of the Lord. No contribution has had higher praise than this poor widow's; none has acquired a higher celebrity. Yet it did not amount to more than half a cent. Let us not through a false charity decline, nor through pride despise the small offerings of the poor.

2. We learn that general contributions for religious objects are not novelties in the Church of Christ. Liberality is coeval with want. The contribution and collection of money, in the house of God, and among his people, for the promotion of his glory, is no innovation, no unauthorized, no unapproved work. It is an old custom in the Church; it has the Saviour's approval, it has apostolic injunction and practice in its favour.

3. We cannot judge of the liberality of contributions merely by their amount. A half dime for one person is more than a half dollar for another. The rule of giving is, not that I should give a little more or a little less than my neighbours, but that I should give as the Lord enables me, or as he hath prospered me. And "two-mite" contributions, not made according to this rule, cannot come in for a share in the Saviour's commendation. Many persons get into the habit of giving a certain sum, from year to year. Their property may have doubled in amount in the meantime. The Scripture rule requires that their contribution should be doubled too. If this poor widow's little store were doubled, her two-mite offering would grow to four; her gift would be still a measure and acknowledgment of God's prospering favour. So let it be with us, Christian reader. As God crowns us with mercies, committing to our stewardship great blessings, let us humbly, promptly, liberally acknowledge his kindness, by offerings to his cause. J. F. M.

HONORARY MEMBERS.

The sum of *Fifty Dollar* s constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of July, 1853.

SYNOD OF ALBANY.

Pby of Troy.—Troy 2d ch, add'l from a member	$10 00
Pby of Albany.—Ballston ch	15 00
Pby of Columbia.—Jewett ch	51 00

SYNOD OF BUFFALO.

Pby of Steuben.—Bath 1st ch, from a Lady for a special purpose 100; Oakland ch 9 87	109 87
Pby of Michigan.—Plymouth 1st ch 15; Bennington ch 2	17 00

SYNOD OF NEW YORK.

Pby of Hudson.—Coshocton ch	3 72
Pby of North River.—Newburgh ch	108 61
Pby of Bedford.—Ch of Rye 20; North Salem ch 5 40; Croton Falls ch 9 50	34 90

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—New Vernon ch	21 00
Pby of West Jersey.—Camden ch	20 00
Pby of Luzerne.—Wilkesbarre ch	25 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Second ch, Philadelphia, from a member	5 00
Pby of Philadelphia 2d.—Holmesburg ch	20 00
Pby of Donegal.—Waynesburg ch	87 00
Pby of Baltimore.—Madison st ch Baltimore	1 14
Pby of Carlisle.—Hagerstown ch 31 25; Petersburg ch 11 50; McConnellsville ch 54; Green Hill ch 14; Wells Valley ch 12	122 75
Pby of Huntingdon.—Bellefonte ch 65; Hollidaysburg ch 105; Huntingdon ch, of which 79 cents from the children of the Sab sch, 100 79; Spruce Creek First ch 86; Lick Run ch in part to con Rev W J Gibson, pastor, an hon mem 46 61—less $1 counterfeit, 45 61; Williamsburg ch, add'l 7 03	409 43

SYNOD OF OHIO.

Pby of Columbus.—Truro ch Fem Miss Soc 16; Scioto ch 6 86; Mt Sterling ch 6 18; Hamilton ch 4	33 04
Pby of Wooster.—Springfield ch	13 75

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Normanda ch	5 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Edwardsville ch 5; Rattan's Prairie ch 4; Stanton ch 4; Dry Point ch 2	15 00

SYNOD OF WISCONSIN.

Pby of Milwaukee.—Waukesha ch	5 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—New Bern ch, add'l	10 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Bethesda ch	40 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Clarksville ch	23 00
Pby of Cherokee.—Roswell ch	20 00

SYNOD OF TEXAS.

Pby of Western Texas.—Lavacca ch	5 00

SYNOD OF THE PACIFIC.

Pby of Oregon.—Clatsop ch	10 80
	$1242 01

MISCELLANEOUS.

Samuel Cummings, Hampton, Va, 2 50; Rev D W Eakins, Fort Belknap, Texas 5; Two Sisters of George H Van Gelder, Esq, to con him an hon mem of the Board 50; Proceeds of a note received from Mrs Henry Long of Mifflin co, Pa, with interest 549 15; A member of the Presbyterian Church, Harrisburg, Pa, 10; A Friend, Princeton, N. J, 10; An unknown donor, Princess Anne, Md, for a Western Missionary 3; Miss S H Waddell per Mr Daniel Fishburn, Va, 1; James D., Mendham, N. J., 2 25; Q C M 5; Through the Mission House, N. Y, 1000; A Friend, Pittsboro', N. C, 5; Mrs Douglass, Bovina, N. J., 5	1647 90

LEGACIES.

Wm Hay, dec'd, of Michigan, in part 382 08; Balance of legacy of Henry Long, dec'd, of Mifflin co, Pa, 46 66	428 74
Total,	$3318 65

S. D. POWEL, *Treasurer.*

Note.—In the May Receipts, *Washington Church*, Northumberland Presbytery, has a credit of $49 30. This was designed for Foreign Missions and is so credited in Receipts for July, having been transferred.

MISSIONARY CLOTHING RECEIVED.

1 box from First ch Morristown, N. J. valued at	$80 97
1 box from Ladies Sewing Circle of Pennington ch N. J. valued at	60 12
1 box from a member of Princeton first ch, N. J. not valued.	
1 bundle from Rev R P Du Bois, New London, Pa. not valued.	
Total,	$141 09

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of July, 1853.

Pby of Bedford.—South Salem ch, for Madison ch Wisconsin	46 50
Pby of Luzerne.—Wilkesbarre ch for Madison ch Wisconsin	25 00
Pby of Philadelphia.—Sixth ch Philadelphia	55 00
Pby of Carlisle.—Cumberland ch for Madison ch Wisconsin	15 50
Pby of White Water.—Connersville ch	10 00
Pby of Blairsville.—A few friends in Harmony ch	5 00

MISCELLANEOUS.

H., Juniata co, Pa	5 00
Total,	$162 00

S. D. POWEL, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of July, 1853.

SYNOD OF OHIO.

Pby of Columbus.—Lancaster ch	22 00

SYNOD OF CINCINNATI.

Pby of Chilicothe.—Hillsborough ch 131 40—10 of which in part to con Mrs Ann Folles an hon mem, J G Hays Greenfield 5	136 40
Pby of Cincinnati.—Springfield ch	13 36
Pby of Sidney.—West Liberty ch	23 00
Pby of Findlay.—Delphos ch 5; Van Wert 2; Lima ch 17 70, Shawnee Benevolent Society of Lima ch 5; Little Grove 2 30	32 00

SYNOD OF INDIANA.

Pby of Vincennes.—Washington ch 4; Union ch 4 30; Rev Samuel Taylor 5	13 30
Pby of Madison.—1st ch Madison 66 50; J S Weyer, Madison, in part to con Mrs Margaret J Weyer an hon mem 25	91 50
Pby of White Water.—Richmond ch	8 00

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.—Green Castle ch 5; Covington ch 3 70; Rev H M Bacon 80 cts	9 50
Pby of Muncie.—1st ch Indianapolis, add'l	15 00

SYNOD OF MISSOURI.

Pby of Upper Missouri.—Ebenezer ch	1 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Mrs E M Morton, Shelby co, for quarterly support of Rev R K Todd 37 50; A Friend to Missions in 2d ch Louisville 12; Cloverport ch 7	56 50
Pby of Transylvania.—Munfordsville ch	10 00
Pby of West Lexington.—Mrs C A Armstrong, Walnut Hill 5; Frankford ch mo con cols 8 50; Cherry Spring ch 26 55	40 05

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Providence and Pecan Grove ch 47; Sab sch Children of Providence ch 5; Canton ch 82 75	134 75
Pby of Tombeckbee.—Louisville ch 6 50; Kosciusko ch 27 58	34 08
	640 44

MISCELLANEOUS.

Sabbath earnings of Dr J N Dorsey 2 35; Camden Mills, Ill. 2 33; Carthage, Ill. 5	9 68

LEGACY.

Samuel L Kelly, Ohio	366 40
Total,	$1016 52

A. DAVIDSON, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of July, 1853.

SYNOD OF PITTSBURGH.

Pby of Allegheny.—Tarentum ch	15 00
Pby of Ohio.—Pittsburgh 2d ch Dr John Martin to con Mrs Anne Martin hon mem	50 00
Pby of Blairsville.—Saltsburg ch, a member 5; Indiana ch 38 50; New Salem ch, in part to con Rev J C Carson hon mem 19	62 50
Pby of Beaver.—Newport ch	4 15
Pby of Erie.—Franklin ch	10 00
Pby of Clarion.—Richland ch	5 00

SYNOD OF WHEELING.

Pby of Steubenville.—Steubenville 1st ch	30 00
Pby of Washington.—Wellsburg ch	14 00
Pby of St. Clairsville.—Short Creek ch 5; Brownsville ch 6	11 00

MISCELLANEOUS.

Patterson Estate, per Rev George Marshall 5; Mrs Carolina A Lockwood 1	6 00
Total,	$207 65

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

Ladies of Pittsburgh 1st ch, a box valued at	72 00

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

TREASURER OF THE BOARD OF EDUCATION.

JOSEPH B. MITCHELL, Esq., who has been Treasurer of the Board of Education for more than twenty years, has resigned his office.

WILLIAM MAIN, Esq., of Philadelphia, has been elected Treasurer, and has entered upon the duties of his office.

The action of the Board in relation to Mr. Mitchell's resignation will be given in our next number.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

OUR AGGRESSIVE WORK IMPEDED.

The dearth of candidates is *impeding our aggressive work in the world.* Christ came to seek and to save that which was lost. He bled and died to redeem the elect out of every tribe, and kindred, and tongue, and people. The travail of his soul was for the spiritual destiny of a world; and in order that his gospel might be proclaimed to every creature, he appointed the ministry of reconciliation, with a commission authenticated by the very act of ascension to his throne. The Church comes short of its high purpose, when its power of aggression is impaired. Wo, wo, must rest upon it, when it cannot give light to them that sit in darkness!

In view of the statistics of our history, the present situation of the Presbyterian Church is calculated to alarm its members. The peculiarity of that situation is, that the number of our theological students has not increased during a period of ten years—a third part of a whole generation. Our ministry has, indeed, increased in this period; because the supply of candidates as yet exceeds the deaths; but with no increase of the rate of supply, the actual increase of the whole must in the course of a few years be suspended. Such increase is even now small.

Nor is the calamity confined to our own body. It extends to sister churches. The complaint is heard from every side that, whilst the harvest is great, *the labourers are few.* The aggressive strength of the Church, on which its prosperity so materially depends, is undergoing a loss, and the cause of Christ languishes. With death on one side, and a failure on the other to fill up the ranks in sufficient numbers, a lamentation, applicable to our condition, is "Help, Lord, for the godly man ceaseth, the faithful fail from among the children of men."

OUR CANDIDATES COME SHORT OF THE DEMANDS OF PROVIDENCE.

The dearth of candidates places our Church, in a certain sense, in opposition to Providence. Our aggressive strength is impaired, under circumstances which demand a great extension of spiritual resources. In this country, there has always been a pressure upon the Church, never, perhaps, so intense as at the present time, to meet the opportunities of preaching the gospel. Our great country is becoming greater, year by year, really and relatively. Providence has not only favoured us with large contiguous fields, from Pennsylvania to Missouri, and from Maine and Minnesota to Florida and Texas, but a large portion of new territory has been added, covering many parallels of longitude, and reaching forth in geographical grandeur to the Pacific shore. This whole population of 25,000,000 is accessible to the gospel, is increasing with unprecedented rapidity, and is composed of men of every clime, and of almost every race, whose descendants beyond the Alleghanies are to control the destinies of this republic. As the United States are gathering influence among the nations of the earth, and are even now the most powerful in behalf of liberty, and Protestantism, so no field in the civilized world demands more unremitting industry of cultivation. Providence has given to our Church a work of peculiar interest and magnitude, which in our enfeebled state we are unable to perform. It is impossible to find men to occupy our waste places; to till the missionary ground of the North, the South, the East, and the West. The difficulty is becoming greater and greater, because the field expands more rapidly than the means of its cultivation. This is so both at home and abroad; among our citizens and the heathen. It is so in the midst of the enterprise and progress of the nineteenth century. It is so, with the Bible in our hands, and with songs upon our tongues; in the midst of privileges and blessings such as God has rarely bestowed upon any people.

PREACHERS FOR THE PEOPLE.

DEFECTS IN THE MINISTRY.—Rev. Dr. Rice, in an article on reading sermons, says: "One of the greatest defects in the ministry of the Presbyterian Church, Old and New School, is their inability to bring their talents and their acquirements to bear upon the masses of the people, so as to interest them." There is truth in the remark, and those who have the training of the ministry ought to have an especial reference to teaching them how to adapt their instructions to the masses of the untrained, uneducated minds upon whom they will have to operate in after years. Of the great Teacher, who is the model, it was said, "*the common people heard him gladly.*" The common people then were quite as ignorant and uncultivated as they are in any part of our country.

We cut the above from the *Presbyterian Herald.* We concur with the editor, and with our neighbour, Dr. Rice, on this subject. We believe the defect spoken of arises principally from two causes: First, from the manner in which the Presbyterian ministry is trained. We send a youth to the grammar-school, then, as he advances, to the college, and then to the theological seminary. By the time he has completed this course, he has spent from seven to ten years away from the people. He has lost their modes of thought and illustration, and alienated himself, to some extent, from their sympathies. He thinks and speaks scholastically, and it takes him ten years more to get to that state where he will feel and reason in such a manner as will awaken a responsive interest in the people. Some other churches take a man from the counter, the plow, the anvil or the last, and set him to preaching; and if he has a moderate degree of native talent, he will interest the people, not because he reasons logically, or clothes his thoughts in an elegant dress; but because he thinks, and feels, and reasons in a common-sense way, like the people. He is one of them. It is on this principle that converted lawyers have often made first-rate preachers. The mode of preaching has a home manner and interest for the people. We are to seek the remedy for this defect of which we speak, not by lowering the standard of ministerial qualification, but by devolving on our students more actual labour in their preparatory course, and rendering *the studies* of the lecture-room more practical.

But a second reason why our ministry is not more attractive to the common people is, that it is not sufficiently scriptural in its mode of presenting the truth. That our system is scriptural, and that our ministers preach its leading truths, cannot for a moment be denied; but that the manner in which this is done is as much conformed as it should be to the scriptural pattern, is questionable. Many sermons are carefully finished, and show fair ability and scholarship; but they are topical and philosophical, and the topics have no interest, beyond a general one, for the people. Every sentiment may be truly correct and scriptural, and yet they do not arrest the popular attention. They do not make enough of the instrumentality which the Holy Spirit uses to save men. He has inspired the divine word for this purpose, and honours the ministry which makes the most of it. The Scriptures were adapted to the minds of men by Him who made those minds; and the most interesting and instructive preaching is that which not only re-echoes Scripture truth, but which takes that truth itself, as it is written, and makes it stand out before the understandings of men. We know it may be said that mind is sinful, and dislikes the Scripture; but we aver that it was for sinful mind that Scripture was specially written, and there is nothing like it to convince of sin, and to bring peace, and purity, and comfort, after such a conviction is produced. We are well persuaded that our ministers will be wanting in popularity and usefulness till they more regularly and earnestly expound the Scriptures; not in extended, learned, critical, or exegetical disquisitions, but in a true, simple, and wise manner, adapting them to the various circumstances of their hearers.

A scriptural ministry will always be a popular one. Let every minister think of this. Let his subjects be suited to his people's condition and wants. Let him honour the Scriptures, in making them his first and principal sources of proof; let him make the word, in its varied teachings, plain, and the Spirit who inspired that word will make it successful. We might add something additional as to written and unwritten sermons; but we consider the question connected with them a minor one, compared with the points we have mentioned. Let the sermons be adapted to the present real state of men, and be presented in trains of thought and with illustrations that will come home to their bosoms, and, above all, let them be scriptural, not simply in sentiment, but in proofs and in manner, and written or unwritten, they will attract people, and do them good.—*Central Christian Herald.*

PRAYERLESS MINISTERS.

In spite of all that we have enumerated; in spite of personal ability, official order, pulpit accomplishments, grave and decorous public devotion, force of utterance, animated feeling, scriptural topics, moral worth; in spite of all these and other excellencies, there is one evil in the habits of prayerless men, which, hidden as it is from the human eye, is real and deadly, and eats "as doth a canker," into all they utter and all they do. They "do not prosper," and their flocks are "scattered," for they have become "brutish," and have not sought the Lord." This, then, is the defect that poisons everything; they are not men of frequent, earnest, private devotion. They have great abilities, but they do not pray. They are ministers of Christ, according to outward order, but they do not pray. They are fervent, persuasive, convincing, but they do not pray. They may be zealous and enterprising, leaders in the movements of public activity, the first and foremost in popular excitement, frequent in their appeals, abundant in their labours, working zealously in various modes and in divers places, but they do not pray. They are men of integrity, purity, benevolence, but they do not pray. And this one thing, their "restraining prayer," their not "calling upon God," their not "stirring up themselves to take hold of" him, this, like the want of love in the Christian character, "stains the glory" of everything else; it renders worthless their genius, talents, and acquisitions; obstructs their own spiritual prosperity; impedes their usefulness, and blasts their success. Though a minister were an apostle, and did not pray, his "speech and his preaching" would not be "with the demonstration of the Spirit and of power." "Though he had the gift of prophecy, and understood all mysteries, and all knowledge; and though he had faith that could remove mountains," and did not pray, "he would be nothing." "Though he gave all his goods to feed the poor, and his body to be burnt," and did not pray, "it would profit him nothing." "Though he spake with the tongues of men and of angels," and did not pray, he would be but "as sounding brass, or a tinkling cymbal." He might

be "like unto one that hath a pleasant voice, and a lovely song, and that plays well upon an instrument," but the music of the lip and the hand only, will never charm away the evil spirit from the soul; nor can it have in it that divine and life-giving harmony which "of stones can raise up children to Abraham." —*The Closet and the Church, by Rev. T. Binney.*

SELF-MADE MEN.

The biography of every man who has risen to eminence of any kind, by his own talent and industry, is a lesson and stimulus to all who read it. Self-made men are living witnesses that God has endowed man with the material and powers necessary to accomplish the most desirable fortune and fame, and that it is by no means essential to a man's success or greatness, that he has or has not the inherited appliances of aristocratic birth, wealth, and consequent position, "forearming him" for his encounter with the world.

The greatest names on the page of history belong to men who have risen from obscure birth against wealth, and in defiance of what is called disadvantageous position. Bearing in their nature the sacred fire, they have kindled at the breath of the opposing tempest, and by unwearied, undaunted struggle, dawned, day by day, into a broader, stronger, and more beautiful life. Such men, trusting to no fortuitous aids, and owing nothing to chances, have so beaten their pathway upward that they could not be thrust down by the accidents which disarm and discourage the mere favourite of circumstances.

It is not the men who have inherited most, except it is in nobility of soul and purpose, who have risen highest; but rather the men with no dower save soul and purpose, who have made fortunate and adverse circumstances alike a spur to goad their steed up the steep and stubborn mount, where

"Fame's proud temple shines afar."

To such men, every possible goal is accomplishable; and honest ambition has no height which genius or talent may tread, which has not felt the impress of their feet.—*New Yorker.*

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

SCHOOL AT FLETCHER, OHIO.

FLETCHER, Miami co., Ohio, July 11th, 1853.

It now becomes my duty, as pastor of Newton church, in the bounds of Sydney Presbytery, to report to you the necessary information in regard to our school, for which aid was asked from your Board by our Presbytery.

Our school was commenced the first week of September, 1852, and has been continued until the 8th of the present month, except a short vacation in the month of April. We concluded to suspend it on the 8th on account of measles prevailing. This is three weeks before the close of the last term, and for this you can make the proper deduction from the amount promised. According to our arrangements, our school continues thirty-nine weeks in each year. We supposed that your appropriations for a year were made with the understanding that they would continue the regular periods and allow the regular vacations in each year—as there is not anything said in your rules on that subject. We have made our arrangements so as to have our principal recess in the hot and sickly season of July and August.

Our school commenced with about twenty scholars, and this number was not much increased for more than two months. An increase then commenced, and for about three months, through the winter we had an attendance of about forty scholars daily. In the spring the number began to decline again, until we had but about twenty at our close. We have had considerable prejudice to contend with —some are afraid that there is too much religion in the school; some are afraid of a Presbyterian influence, &c. But we have got along thus far; and I think our prospects are as good, if not better, than they have been the last year. We expect to be accommodated by the commencement of the next term with a *new house*, fitted up *expressly for the school.* We look for an increase from the country over last year. We have endeavoured to make our school what your rules require it as far as we understood. It has been opened with prayer, and as far as we could, singing has been introduced and used to close the exercises of the day; this has been especially the case the last session. The Bible has been a daily text-book; and all who could read, have been required to read twice each day in some part of it, and as occasion seemed to require, this exercise was accompanied with explanatory remarks.

The Catechism has been taught to Presbyterian children. On this subject we have had more difficulty than any other. Some were ready to raise the cry of sectarianism, and our own people, while they made no opposition, and all seemed agreed, yet with some exceptions, they were not interested to the extent they should have been; and the children, with a few exceptions, never having learned the Catechism, were slow in doing anything; but we trust a beginning has been made, and in future we shall move much more freely on this subject. It is with us a prominent object, and we must not give it up.

The branches taught have been reading, writing, Arithmetic, Geography, English Grammar, Algebra, Composition, Alexander's Outlines of Moral Philosophy, and Latin, &c. I have taught the school thus far myself, with the assistance of a young lady, a good scholar and a member of the Presbyterian Church. We think we have now met the requirements of the Board, as far at least as has been in in our power. We hope the importance of Christian schools will be better felt by our own people, and received with more favour by others in future. I have thought that our Board of Publication should have a well prepared tract or two on this subject which we could obtain and circulate amongst our people.

We expect to commence our school again in September or October, as shall best suit. We shall probably desire another appropriation from your Board but not so large. This will be determined hereafter. Yours in the Lord,

W. C. HOLLYDAY,
Pastor of Newton Church.

ACADEMIES.

The Board presents to the Assembly a statement of the number of Presbyterial Academies; their general character; their incidental trials; and their religious influence.

1. The *number* of our Academies is forty-six, an increase of four during the year.

PRESBYTERIAL ACADEMIES.

The following is a list of the classical and religious Academies under the care of the different Presbyteries of our Church:

Presbyteries.	*Name and Location.*
Buffalo Synod,	Geneseo, New York.
Buffalo City,	Bethany, New York.
Newton,	Blairstown, New Jersey.
"	Newton, New Jersey.
Susquehanna,	Towanda, Pa.
Luzerne,	Wyoming, Luzerne County, Pa.
West Jersey,	Atlantic Academy, May's Landing, New Jersey.
Philadelphia,	Presb. Institute, Philadelphia, Pa.
Philadelphia 2d.	Attleboro', Pa.
Blairsville,	Elder's Ridge, Pa.
Redstone,	Dunlap's Creek, Pa.
Alleghany,	Witherspoon Institute, Butler, Pa.
Washington,	West Alexander, Pa.
New Lisbon,	Poland, Ohio.
Columbus,	Kingston, Ohio.
Coshocton, Richland, Wooster,	Vermilion Institute, Hayesville, Ohio.
Zanesville,	Miller Academy, Washington, Ohio.
Miami,	Monroe, Ohio.
Maumee,	Montpelier, Ohio.
New Albany,	Female Academy, Charlestown, Ind.
Madison,	Female Academy, S. Hanover, Ind.
Whitewater,	Greensburg, Ind.
Crawfordsville,	Waveland, Ind.
Chicago,	Marengo, Illinois.
Palestine,	Edgar Academy, Paris, Illinois.
Palmyra,	Near Hannibal, Mo.
Wisconsin,	Waukesha, Wisconsin.
Winnebago,	Portage City, Wis.
Muhlenberg,	Greenville, Kentucky.
Lexington,	Brownsburg, Va.
West Hanover,	Halifax, C. H., Va.
Montgomery,	Christiansburg, Va.
" (Female)	Christiansburg, Va.
Fayetteville,	Donaldson Acad., Fayetteville, N. C.
South Carolina,	Greenwood, S. C.
Georgia Synod,	Greensboro', Georgia.
" "	Griffin, Georgia.
South Alabama,	Mobile, Alabama.
East Alabama,	Lafayette, Ala.
Mississippi,	Zion Seminary, Tipton Co., Miss.
Memphis,	Mount Carmel, Covington, Tenn.
West'n District,	Shiloh, Gibson County, Tennessee.
" " (Female)	Denmark, Tennessee.
Oregon,	Lafayette, Willamette Valley.
Knoxville,	Campbell's Station, Tennessee.
" (Female)	Knoxville, Tennessee.
East Texas,	Church Hill, Texas.

2. The *general character* of our academies is undoubtedly high. They are organized on the good, old-fashioned basis of classical and mathematical study. Their discipline is, in the general, both mild and strict, and without making boastful pretensions, they claim to be exerting a good influence in elevating the standard of education in the land.

Their character has secured for them a gratifying patronage, and their members vary from 24 to 200. The average number may be 60 or 70; so that the aggregate of their pupils is not far from 3000. The largest are the Geneseo Academy, New York; the West Alexander Academy, Pa.; the Greensboro Academy, Ga.; the Marengo Academy, Illinois; and the Waveland Academy, Indiana.

Most interesting testimonies are on record in regard to the high standing of many of these institutions.

3. *Their trials.* The trials of our Academies are chiefly financial, and these are sometimes very severe. It is impossible to establish institutions of learning without a considerable outlay of funds; and education, to suit the times, must be cheap. Hence embarrassments arise. In order to provide against these contingencies, many of the academies are seeking an endowment in part, or in whole. Geneseo Academy has an endowment of nearly $20,000. The Academy at Towanda, Pa., under the care of the Susquehanna Presbytery, has obtained the like sum, in addition to $10,000 subscribed for its building. The Samuel Davies Institute, Va., one of the best academies in the country, is making an effort for at least a partial endowment. If there are trials, there are also ways of relief. God helps the burdened, when they look up to him, and work out the dependence of their prayers. There is money enough in all our Presbyteries to endow our struggling institutions; and piety, wisdom, and perseverance rarely fail, in Providence, of accomplishing righteous purposes. Some of the Presbyteries have had difficulties in paying off their floating debts; and some have been taxed heavily for current expenses. But, so far as the Board have had any opportunity of judging, an excellent spirit prevails, and a determination, equal to the crisis, is almost everywhere observable.

4. *Their religious influence.* As these Academies all inculcate the truths and duties of religion, and are under the instruction of Christian teachers, and are thus in the way of God's commands, his blessing may be expected upon them—upon them all, in the degree and at the time which his own sovereignty ordains. The silent dew, the gentle rain, the copious shower, and the overflowing cloud, are variations of benevolence; each good, and the better because specially appointed. Several of the Academies report *one* or *two* conversions; that at Blairstown, N. J., *five;* that under the care of Palmyra Presbytery, Mo., *sixteen;* that at West Alexander, Pa., *eighteen;* that at Geneseo, N. Y., *fifty and sixty.* Thus does religious education have the testimony of God to its efficiency; and the Holy Spirit adds heavenly to human teaching.

WINDSOR ACADEMY, BROOME COUNTY, NEW YORK.

Windsor Academy is situated in a fine, healthy, and prosperous country, on the line of the Erie Railroad, and near the boundary of the States of New York and Pennsylvania.

We trust the time is not distant when every Presbytery shall have one or two, or more Academies under its care.

The following is the action of the Presbytery of Albany in regard to the Windsor Academy.

O. T. Bundy, M. D., President of the Board of Trustees of the Windsor Academy, appearing in Presbytery, and leave having been granted, he made several statements respecting the condition of that Institution, and presented the formal request of the Trustees, that this Presbytery would take it under its care as a Presbyterial Academy, agreeably to the regulations of the General Assembly on this subject. These statements were confirmed by Elder Sleeper, from the church in Windsor.

Thereupon a committee, consisting of Rev. D. Tully, M. L. Wood, and Elder McQueen, were appointed to make further inquiry, and report to Presbytery on the case.

The Committee in the case of Windsor Academy reported by recommending that this Presbytery receive said Academy under its care as presented by the Board of Trustees, and in accordance with the action of the General Assembly in such cases.

This report was adopted, and a committee, consisting of Rev. Dr. Huntington, S. E. Lane, D. Tully, and Elders G. McQueen and H. L. Sleeper, were appointed to report the details of the plan on which the Academy should be connected with the Presbytery.

This committee subsequently reported, by recommending the adoption of the following resolutions, and they were adopted, viz:

Resolved, 1. That the Trustees of the Windsor Academy shall increase their number by appointing three additional Trustees from nominations made by the Presbytery of Albany.

Resolved, 2. That whenever vacancies occur in the Board of Trustees, or the Faculty, the Trustees shall make report thereof to this Presbytery, with the view of receiving the Presbytery's nominations for filling the same; excepting always that when vacancies shall occur in the Faculty, requiring to be filled immediately, the Trustees may proceed to fill said vacancies, until the next meeting of the Presbytery, but for no longer time.

Resolved, 3. That Presbytery appoint a committee of supervision, whose duty it shall be to visit said Academy as often at least as at the close of one term in each year, and to take such oversight of the Institution as the Presbytery shall direct.

Resolved, 4. That said Academy be recommended to the favourable regard of the General Assembly's Board of Education.

The following persons were nominated by the Presbytery as those from whom the Trustees of the Academy are required, by the first of the foregoing resolutions, to elect three others in addition to their present number, viz., J. C. Backus, D. D., of Schenectady, Rev. David Tully, of Princetown, Rev. William J. McCord, of Jefferson, Rev. Morgan L. Wood, of Tribe's Hill, Rev. William James, Albany.

Done at the session of the Presbytery of Albany, held in West Milton, June 15, 1853.

Attest, John Clancey, *Stated Clerk.*

SCHOOLS AT CHRISTIANSBURG, VIRGINIA.

A writer in the "*Watchman and Observer*" gives a brief notice of the two Presbyterial Academies, Male and Female, in Christiansburg, Virginia.

Mr. Editor—Making a short stay in the town of Christiansburg, and being, as travellers generally are, a little addicted to inquisitiveness, I at once commenced my queries about the schools at this point—and to my great surprise I found a very flourishing Male Academy here, together with one among the most promising Female collegiate Institutions I have ever met with any where. These superb schools—for such I must call them, are under the immediate supervision of gentlemen and ladies of great reputation; having been started by the Montgomery Presbytery, they are, to a great extent, under its fostering care—and if encouraged must result in great good to all Western Virginia. Why should not all the surrounding country patronize these schools? From what I could learn, a youth can receive a classic education at these schools for much less than at any other place in Virginia; and I must say in one of the most moral towns I have ever met with. I understand that the examinations have just closed, reflecting great honour, alike upon the teachers and pupils. The session commences, as I am informed, at each of the Institutions on the 1st Monday in September of each year, and closes on the 8th and 9th of July following. For the present adieu, Traveller.

We have watched with great interest the course of things at Christiansburg. In addition to these two institutions, a large church edifice has recently been erected, and will be dedicated next month. One good thing leads to another; and God blesses his faithful servants. The history of these two Academies is briefly this. *First*, The need of such Academies was sensibly felt by pastor and people. *Second*, Faith in God was exercised in their establishment. *Third*, The means were used to build and equip the institutions.

MAKEMIE COLLEGE.

The Legislature of Arkansas has, we are informed, granted a charter for a College under this title, to be under the care of the Synod of Arkansas. It is supposed that it will be located in the town of Batesville. They have also granted a charter for a Parochial School, under the care of the session of the church in that village, with an appropriation of three hundred dollars for the purchase of apparatus. This is doing pretty well for an Arkansas Legislature. It will be remembered that the Synod of that State, among its first acts, determined to found a College, and appointed a committee to procure a charter. The fixing of the site, if we remember aright, was left to be done hereafter, and we do not know whether it is determined by the charter which has been granted or not. If there is a College of any sort in the State, we have never heard of it.

—*Ex. Paper.*

WESTMINSTER COLLEGE.

This new institution, located in Fulton, Calloway county, Missouri, by the Synod of the Old-school Presbyterian Church, is in a fair way of being speedily erected. The building committee, have already issued proposals for its erection, and will receive bids until the 10th of February. It is to be of brick, 90 by 60 feet, with a portico and four columns. They agree to pay as follows: one-third in two months from its commencement; one-third in six months, and balance when completed.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JULY, 1853.

I. Fund for Candidates.

Presbytery of New York.

University Place ch $278 80

Presbytery of New Brunswick.

Princeton First ch 27 21

Presbytery of Raritan.

United First and Second chs Amwell 26 00

Presbytery of Burlington.

Burlington ch 10 00

Presbytery of Philadelphia.

A Mason, of 11th Presbyterian ch Philadelphia 10 00

Presbytery of Carlisle.

Shippensburg ch 37; Hagerstown ch 31; Monaghan ch 6 74 00

Presbytery of Northumberland.

Great Island ch 62 00

Presbytery of Columbus.

Mifflin ch 4 77; a "Subscriber" of First ch Columbus 2 50 7 27

Presbytery of Zanesville.

Washington ch 16 00

Presbytery of Orange.

Newbern ch 35 00

Presbytery of Oregon.

Clatsop ch 8 25

$554 53

LEGACIES.

Balance of Henry Long's estate, Mifflin co Pa 46 67

MISCELLANEOUS.

J F Bergen, Jersey Prairie, Ill, 100; Rev D W Eakins, Fort Belknap 5 105 00

$706 20

II. Fund for Schools, Colleges, &c.

Presbytery of New York.

May, 1853.—"A member of the Brick ch New York" 1000 00

"A B," through Dr Boardman, for Austin College, Texas, 200 00

July, 1853.—"A B," for Austin College, Texas, 300 00

$1500 00

MISCELLANEOUS.

"Cash" 25 00

$1525 25

Total, $2231 20

J. B. MITCHELL, *Treasurer.*

RECEIPTS AT PITTSBURGH, JULY, 1853.

Presbytery of Blairsville.

Bethany ch 19 25; Beulah ch 37 $56 25

J. S. LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, MAY AND JUNE, 1853.

Presbytery of Miami.

First ch Dayton, col by Rev J M Stevenson $123 50

Presbytery of Sidney.

Greenville ch 3 00

Presbytery of New Albany.

First ch New Albany (addl) 14 25; Owen Creek ch 3 50; Mr. Thomas Stevens, Bethelim 37 75

Presbytery of White Water.

Greensburgh ch 27 86

Presbytery of Palestine.

Charlestown ch 17 86

Presbytery of Kaskaskia.

Miss M T W, Edwardsville, Ill 3 00

Presbytery of Louisville.

Goshen ch 46 00

Presbytery of Muhlenburg.

Greenville ch 7 50

MISCELLANEOUS.

Bill redeemed 5 00

Total, $271 47

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, August 13, 1853.

India.—The only letters received from India since our last are from Allahabad, dated to the 14th of May. Mr. Hay mentions that "the College, press, bazar schools, and orphan schools, are doing their customary work. The extreme hot weather at this season renders any sort of work laborious; it is very trying, but we are thankful to say the health of all our families is pretty good." Mr. Hay also reports the admission of the wife of one of the pressmen to the communion of the church; and he speaks of two persons as inquirers, "one of whom is more than usually interesting," but time will show whether they are sincerely seeking the salvation of their souls.—Mr. Munnis had returned to Allahabad, with health quite restored, and was preaching daily in the bazars. He writes as follows: "I go out morning and evening, accompanied by Mirza and Simeon, either both or one at a time. This is truly delightful work, and we have an opportunity of preaching to large crowds of pilgrims, who flock here day after day, to bathe in the Ganges. You would be surprised to see the vast numbers of pilgrims from Cashmere and the Panjab; and we always find them ready to hear what we have to say. May the word spoken be accompanied with divine energy and influence!"

China.—We have not received any letters from the missions in China since our last. The intelligence given in the newspapers concerning the progress of the rebellion and the character of its leaders is full of interest. Their opposition to idolatry, and their profession of important parts of the Christian faith, in connection with the success which has thus far attended the movement, seem to authorize sanguine hopes for the future.

Mission to the Chinese in California.—Letters have been received from the Rev. W. Speer, dated to the 15th of July. He had delivered several lectures before large audiences in San Francisco, with a view to awaken interest on behalf of the Chinese and the mission. Measures were in progress to obtain funds for the chapel, school-room, and dwelling—all in one building; and Mr. Speer continued to be much encouraged in his important work.

Indian Missions.—Letters have been received from the Chickasaw Mission, dated to the 12th of July. The examination of the female boarding-school at the end of the first year, showed encouraging progress on the part of the scholars. The number was fifty-nine; next year, it is expected the full number for which the building is planned, one hundred, will be received.—Miss W. A. Isbell has been appointed as a teacher in connection with the Ottawa and Chippewa Mission, and has probably before this reached her station at Grand Traverse Bay.

France.—We have had the pleasure of receiving a call at the Mission House, from the Rev. Dr. J. H. Grand Pierre, of Paris, one of the founders, and Secretary of the Central Protestant Society of Evangelization in France, and also a letter, giving some accounts of the missionary work of the Society. From this we quote: "In the course of the two last years, great revivals have taken place in many parts of France, in the midst of Roman Catholic populations. For example, in ———, [We withhold the names,] 60 persons, in ——— 450, in ——— 500, in ——— 500, in ——— and the neighbourhood, hundreds and hundreds have left the Church of Rome, taken leave of their priests, turned to our Christian faith, and are listening at this moment to the preaching of the gospel. All those new stations, and many others, belong to our Central Protestant Society. We were obliged to build chapels, to open schools, to establish for them the ministry of the gospel. Not only that, but so numerous were the calls on the part of Roman Catholics, that, in the want of able ministers to send to them, we were under the necessity last year of opening in Paris a School of Divinity, for preparing young Christian men, truly converted and pious, for the ministry of the gospel. We have begun with twelve pupils, and will increase their number according to the resources it will please God to send us. "We are indebted for $3000. The Protestants in France are generally poor, and in the large towns those whom God has enriched with the goods of this world are for the most part indifferent.

"The Reformed Church of France, to which we belong, is Presbyterian in its constitution, and evangelical in its doctrine. It was formed by Calvin and Theodore De Beze: it has numbered thousands of martyrs; it rejoices to have among its fathers such men as Coligny and Duplessis Mornay, and among its divines such men as Bochart, Claude, Saurin, and others. . . .

"Our dear brethren of the Presbyterian Church in the United States will perhaps remember us in love before our God and Saviour Jesus Christ, and will perhaps extend to us over the sea a hand of sympathy and co-operation."

AFRICA: CORISCO MISSION.

REPORT OF THE BOARDING-SCHOOL.

The Rev. J. L. Mackey sends the following report, under date of April 15, 1853.

One full year is completed since the girls' boarding-school was commenced. The number of boarders at present is twelve. It might have been increased considerably, but I thought it would not be wise to increase the labours of Mrs. Mackey beyond what was required to attend to this number, at least during her first year; but she is quite anxious that the number be now enlarged nearly or quite up to the limitation (20) which you named. In order to have sleeping accommodations for that number, the house will need to be enlarged. We contemplate doing this when the dry season sets in.

The general health of the girls has been good; no case of death or dangerous illness has occurred among them during the year. During the year two have left the school. One of them was removed by her father; she had been but five or six weeks with us. She was taken into the school on the same condition with most of the others, was quite young, perhaps eight years old, free from any marriage engagements, and we had the promise of her father that she should not be removed or betrothed without our consent, until she grew up to womanhood. A proposal was made to her father by a man of note and standing in Gaboon, that she be betrothed to him; the temptation was too great for him to withstand, and before the matter reached our ears, it was consummated. A willingness was expressed on the part of her father and future husband, that she should remain for a time in our school; but as he had at least thirty wives already, and she had been so short a time under our influence, we thought it best to dismiss her at once, and fill her place with one whom we would have more prospect of permanently benefiting. It was with some feeling that we thus parted with the first pupil dismissed from our school, and we had feelings perhaps not less of pity than of indignation towards her father. The case was made quite public in the island, and caused a good deal of talk. There was, I suppose, but little appreciation of the injury the man was doing to his daughter, but there was strong disapprobation expressed of his falsehood and conduct towards us. The other one referred to, was dismissed on account of what we considered troublesome interference on the part of her people.

The general conduct of the girls, I suppose, is full as good as we could expect, when we think of the circumstances that surrounded them before they came under our influence. Their great failings are a disregard of truth, and a disposition to commit petty thefts.

They are docile, and for the most part attentive to their lessons. Their progress in their books, and in learning the work assigned to them, has been quite commendable. I question whether the same number of white girls of their ages, taken uninstructed as they were, would have made greater progress during the same time. A class of nine read in the Testament. One of these is not a boarder, but lives in our village; the remainder are spelling and learning their letters. Their progress in learning to sew has been very good. Six or seven of them are able to sew up a shirt or dress when it is cut out, without any more than a general oversight, and the sewing of several of them is neat and strong. I intended to give you an explanatory catalogue of the school, but will have to defer it.

We cannot report any seriousness or special attention to religious things among the girls. They are fond of singing hymns, and are able to find and sing out of their books several hymns which have been taught them in school. We trust that the religious instruction that they are receiving may be blessed to their conversion and salvation.

The attendance of the day-scholars is so irregular that we can count on benefiting them but little. There have been eighteen day-scholars in attendance, but they have been nearly all extremely irregular. The whole number in the girls' school during the year has been thirty-four, the average attendance about eighteen.

REPORT OF THE BOYS' DAY-SCHOOL.

The Rev. G. McQueen, Jr., gives us the following accounts concerning the day-school for boys. His letter is dated at Evangasimba, May 6, 1853.

I will endeavour to give you such a statement concerning the Boys' School as will enable you to judge of its present condition, and form your own opinion as to the future.

The school was under the care of a native assistant from Gaboon mission, in the first instance, but continued only a few weeks in session. After his return to Gaboon, brother Mackey undertook to sustain it, in addition to his other duties, but the labour was too much for one man, and after a few days he wisely concluded to relinquish the attempt. However, he heard those who lived in the mission town read and spell each evening after prayers. This was the order of things when I arrived. The question of re-opening the school was one of the first on which we consulted. It did not take long to decide.

Notice was given, and on the 14th of February we met in the church and opened the school. Fifty-eight names were enrolled, and since that time the number enrolled has run up to 77. Brother Mackey thought the attendance would average 40. The average for *ten weeks* is 37. We cannot depend on the attendance of any out of our town. If it were not for these, we would *at times* have but few to receive our instruction—some days we might have none.

The people begin at an early age to provide for themselves. The children fish, and do such other work as they can, to get food and a piece of cloth. The men are engaged for the most part in trade, which is carried on by them between the vessels and the Bushmen. This requires their absence from the Island to be frequent, the time of their absence varying from three days to four or five weeks, and even longer. When this is connected with the fact that many whose names are on the school-list are thus engaged, it will not appear so strange that the attendance does not average more. Nor does this trading business prevent merely *the men* from attending regularly. The youth and boys are required, in many cases, to assist in getting ready, and when the boat returns, all hands must help to unlade and convey to town the articles purchased; and not unfrequently the youth and boys are taken along to assist and learn. Then there is another cause which has the same effect on the attendance. The people have not yet learned the value of an education; they do not appreciate its advantages. The advantages

of trade they know and feel, and in some respects it is pleasing to the natural inclinations. The study of books requires another kind of exertion, less entertaining, and less welcome to their untutored minds. They do not like restraint of any kind, and will not voluntarily come under any, unless some advantage is supposed to follow. I think it is quite probable that many are influenced by the hope of reaping additional advantage for trade.

The parents do not require their boys to attend; if they do aught favourable it is in the way of advice. There is indeed an inducement *now* to the boys, which did not before obtain. We have given them to understand that when we want boys to work for us, we will give that work to those who attend school regularly, in preference to those who do not, and perhaps exclusively to the former. This, no doubt, has its effect. The little boys often want "a cloth," or "shirt," and if they attend school regularly they can get work, and in the way of pay receive the article they need.

Brother Mackey has avoided "donating" (as much as might be) as setting a bad precedent, very troublesome to the missionary, and productive of little, if any good. It is better to encourage industry than beggary.

Since the school has been in operation, Capt. L—— has been here two or three times, and the schooner "Cortes" twice. Capt. B—— has been in the Moondah, and French vessels, two or three—I am not sure but others. So that the people have been much of the time going and coming.

Two classes were formed in the "First Reading Book" the first day. These had such previous advantages as enabled them to read in easy lessons. The other scholars began with the alphabet. Many thought they could read g-o go, u-p up, &c., but I thought not. They could *say* them—having learned them by *rote*—but did not know the letters when found elsewhere. At present there are six classes, all in the First Reader. The first and second classes are nearly through the book; the third class are doing well, though slow in progress; they are in the twelfth lesson, reading such simple sentences as "God sees us all the day long;" "God sees us in the dark;" "God made the sun and moon;" "God made us to love and serve him," &c. The fourth class are in the seventh lesson; the fifth and sixth are just out of the alphabet, and all others are in their A B C.

They do not accomplish as much as I would like, but this is the beginning of such matters, and they are not as well prepared to make the most of a little as I hope they will be by and by. The school is a voluntary thing, so far as the people of the other towns are concerned. Of course we require the attendance of those who live with us. As to the others, we advise them, and tell them some of the advantages—the greatest of which is that they may read, each for himself, the word of God. We have endeavoured to make them understand and feel that the object of our coming here is to tell them about God, and the way to be saved, and desire them to know God's will, and for this end chiefly are anxious to have them learn to read, that they may search the Scriptures, which are able to make them wise unto salvation.

The school opens at 8 o'clock, A. M., with prayer, and closes about 10, A. M. After the recitations, if time permits, they are exercised in a few simple questions, such as "How many days in a week there are—how many days in a year—how many hours in a day—minutes in an hour—seconds in a minute—weeks in a year—months in a year—their names," &c. Brother Mackey has commenced translating a series of simple Scripture questions, chiefly historical. In the Sabbath-school they have a series of doctrinal questions.

As we have but one session each day, and that one for so short time, it cannot be expected that the scholars will make such rapid progress as if we had two sessions daily. Brother Mackey does not think it prudent or desirable for me to undertake an afternoon session, for the present, at least; and here I may say, by way of explanation, that when brother Mackey says he "*dreads* another suspension," &c., he does not intend to say that he *expects* a suspension, but that he so feels the importance of the school continuing in operation without interruption, and so fears the results of a suspension, that he prefers to err on the safe side.

As to the future we know not. We think its prospects good. It is promising, judging from the present; still we have not sufficient data to speak confidently. We *think and hope*, but we cannot predict. With the blessing of God the effort will not be in vain.

INDIA: FURRUKHABAD MISSION.

JOURNAL OF THE REV. A. H. SEELEY.

A Tour in the Districts of Furrukhabad and Mynpoorie.

(Continued from page 108.)

Dec. 14.—This morning, after a ride of ten miles over an excellent road, we found our tents pitched near a large village, composed of Hindus and Mohammedans. Before breakfast, went to the bazár, and from the steps of a large temple, held a long discussion with a pandit, on the comparative excellences of Christianity and Hinduism. I drew my argument against his religion, from the impious and false precepts of the shastres, the acknowledged gross wickedness of their gods, and the dreadful fruit which his religion had produced. Upon these points he could say but little in reply. This he knew very well, and therefore made a constant effort to turn from the point under discussion. Whenever he did so, I appealed to the crowd who were standing around, to notice how unfair he was in trying to escape without answering me. He at last became angry. This, of course, gave me a still greater advantage over him. He insisted upon my leaving the temple; this I refused to do, and appealed to the people if I had not a right to stand there. They decided in my favour. He then said, "he did not want to hear my talk any longer." I told him the people did, and therefore I should not stop until I got ready. He now became very pious, and went into the temple, and made as much noise as he conveniently could in worshipping the image. After talking to the people awhile about Christ and the way of salvation through him, I returned to the tent.

Connected with the temple is a large, substantial brick house, built by a wealthy merchant living in the city of Furrukhabad, for the accommodation of pilgrims who travel back and forth to their different shrines. About 11 o'clock I visited it, and found twelve pilgrims then in it, most of whom were engaged in cooking their food, which they receive free. The proprietor furnishes them with flour, salt, and fuel; with these they prepare their simple meal, and then pursue their journey. I was told that about fifty each day are fed in this way.

An old man was sitting on one side of the open court cooking when I went in; he was nearly naked, his hair matted with dirt, and his face marked after the manner of his sect. He had cleared a space about five feet square; this he had carefully washed with water mixed with cow dung. On one side of this holy spot, he had made a small fire of dried cow dung; in a small brass platter before him, he was kneading dough; when it was prepared to his liking, he took a piece in his hands, and having moulded it in the form of a large pancake, placed it upon the fire before him. Of course his cake was burnt and smoked, but he did not seem to care for this. In turning partly round to speak with a friend, I placed my foot within about four inches of the consecrated spot; this I did intentionally, in order to see what he would do. He instantly arose, and placing his hands together, begged that I would not touch the spot on which he was cooking his food, for it would then be polluted, and he would have to throw it all away. I assured him I had no intention of making either him or his food unholy. He seemed very thankful for this avowal, and at once resumed his posture and work.

This poor old man had been to Badrináth, and was now on his way to Prág and Káshi, and other places of pilgrimage. He said he was seeking salvation, and hoped in this way to obtain the forgiveness of his sins, and the favour of the Lord. There is no doubt but that many of these pilgrims are sincere, for it would seem that nothing but the deepest delusion and the utmost sincerity, could induce these poor, miserable wanderers, to lead lives of such sorrow and want.

19*th.*—Mr. Freeman preached to an attentive audience, composed of servants and others, who came to get books and tracts; some seemed really to be inquiring as to the true religion. Still, hypocrisy is so deeply rooted in the minds of this people, and they know so well how to assume a mask to accomplish what they wish, that it is difficult to know their real sentiments from either their words or actions. In the evening, visited a small village, and talked awhile to a few ignorant men and boys, without much satisfaction to myself, or, I fear, benefit to them.

20*th.*—Mr. Campbell and I started to visit two villages which lay about three miles from our tents. In the first, we found several poor, besotted persons, who seemed incapable of understanding anything said to them on the subject of religion, while they were very quick in understanding anything said about their village, or crops, or cattle. One man said "they were poor farmers, and it was their business to think of what they should eat, and the Brahmans, to remember God and worship him." Another, when asked what he worshipped, said he worshipped God. "And do you not worship idols, and trees, and animals, and brahmans?" "Yes, sir," he said, with an idiotic laugh, "I see you know all about the Hindu religion."

At the next village we found a greater number of hearers, and far more intelligent than the one we had left. About fifteen persons were sitting around a rude sugar-mill; some were engaged in grinding the cane, others in boiling the juice, and, as usual, some smoking the hukka. The head-man was very kind, and treated us to as much sugar as we chose to eat. We told them that when in our own country, we heard of their ignorance of the true God, and in pity for them had come expressly to tell them about him. Most of them stopped work while Mr. Campbell explained to them the character of God, his holiness and justice. He showed them the necessity of a Redeemer who could offer an atonement for sin, and that Christ is this Redeemer. He then drew a comparison between the Hindu incarnation and the incarnation of Christ, and in this way showed that they could hope for nothing from Rám or Krishnu, or any other of their many gods, for they were stained with sin and notoriously wicked; while through Christ, who was holy, they could obtain salvation. All gave a ready assent to every thing which was said, but were evidently glad when we got ready to leave.

Arrived at our tents about sundown, and found all the servants, in great tumult, gathered around a snake which they had just killed; it was a little more than five feet long. They called it Dhámin, and commenced giving me frightful accounts of the deadliness of its bite, the speed with which it can run, and the dreadful wounds which it often inflicts with its tail. One said, "there is another no doubt here somewhere." "Yes," said another, "and who can sleep to-night?" Knowing how clever natives are in making out a fine story, I began to doubt as to the truth of what they had said to me about the snake, and told them so. They all affirmed that there was "no kind of doubt about it." "Everybody knows it." As I had never heard of the snake before, I went into my tent to look for the meaning of the word Dhámin, and found the definition "a *harmless* kind of serpent"—so much dependence can be placed upon the stories of natives. The desire to tell something marvellous is universal.

22*d.*—Walked ten miles, and visited three villages. All the people ignorant, none being able to read, and the victims of the most miserable and degrading superstitions.

24*th.*—Reached Kirowli, a large village in the district of Mynpoorie. In the bazár, Mr. Freeman and the catechist preached to a large audience. In the afternoon, we all visited an English school supported by a Zamíndár, and taught by a young man who learned English in the mission-school at Furrukhabad; there were about sixty boys in attendance, studying English, Hindu, and Urdu. It was pleasing to find this school, and the more so as it is the result of the voluntary effort of this man. He was pleased to think that we took the trouble to visit it. He said he found so many boys running around the streets, and growing up in ignorance and vice, that he started the school to see if he could not do them some good. He is a very intelligent, active, and enterprising man, and showed us many certificates of character which the different magistrates, judges, and physicians of Mynpoorie had given to him. When we returned from the school we found six large elephants, belonging to the East India Company, chained a little way from our tents; the drivers were engaged in feeding them, one of whom was in a great rage at some one, and he made so much noise that I went to where he was. He did not see me coming, and as I was just upon him his anger was at its highest pitch, and he pulled off his shoe and fell to beating a woman that was squatting behind some of the traps. I called to him to stop, which he soon did. I asked him if he was not ashamed to beat a woman. "My wife is so wicked, what can I do if I do not beat her?" said he; "she gave me abuse, very bad abuse, and what can I do?" "But did you not call her bad names, and abuse her with your tongue?" He confessed he had. By this time a crowd had gathered around, and he seemed much ashamed, and promised he would not beat his wife any more.

26th.—Started about sunrise, and returned to our tents at 11 o'clock, having visited three villages, two of them composed entirely of farmers; in the other met several Brahmans, none of them, however, could read. I took the occasion to make some remarks upon the false and ridiculous claims of the Brahmans; showed that they were like other men sinful and corrupt by *nature* and *practice*, and entirely unworthy to be called the religious guides of others, for how can the blind lead the blind. One man said he liked what was said about the pretension of the Brahmans, and the sin of worshipping idols, but he did not like our religion, for it allowed us to kill animals, which he considered one of the greatest sins. I charged him with taking away life; this he stoutly denied, until I made some specifications; the crowd laughed, and said, Yes, he is guilty of the very same sin which he has brought against Christians. I showed that the great *cruelty* practised upon oxen and other animals by the Hindus was far worse than killing them at once.

28th.—As Mr. Campbell and I were returning from a long walk, during which we had visited two villages, we came upon three persons just at dark, sitting at the roadside before a stone image placed upon a small mound of earth. They had lighted a lamp, which was burning before the god, and were just making their offerings to it, consisting of flowers and Ganges water. Mr. Campbell reasoned with them, and tried to convince them of the great foolishness and sin of worshipping a stone. One who could read concluded to go with us for a tract. None but those who live in heathen lands know the depth and corruption of heathenism. God grant that the time may soon come when all idols shall be given to the moles and the bats, and the truth as it is in Christ shall cover the whole earth!

THE CHRISTIAN VILLAGE, ISAIPUR. BY THE REV. J. J. WALSH: SEPTEMBER 7, 1852.

[Concluded ftom p. 139.]

Their Support and Employments.

The support of our native Christians has always been a subject of various thought and solicitude. We have introduced several branches of manual labour for them, the first of which was the manufacturing of carpets, which at that time were in great demand. But as the market for these carpets came to be supplied, and many other weaving establishments were introduced in different parts of the country, we found the demand so moderated as not to give us constant employment. And besides, after a close examination of the subject, we found that the making of rugs and carpets was not so remunerative as was at first supposed, and were consequently forced to give it up altogether. There are carpets made up at the Asylum ten or twelve years ago which are in use to this day, and highly prized by the parties owning them. The next article of manufacture was tent-making and shortly after this, the refining of saltpetre was added. The tent department, which is still continued, flourished beyond our expectations, but the refining of saltpetre proved a failure, owing to the fluctuating state of the market and the risk of shipment to Calcutta. The villagers have now become quite expert with the needle, and the tent-making business furnishes them with the means of permanent support, and a respectable position in society. Besides this, some of the men are farming the land given us by Government for the benefit of the Asylum. But as the land at our disposal is very small, and it was necessary to divide it into so many portions, it was never very remunerative, and not near enough for their support. We were therefore compelled to provide something else for them, and so they earn the balance of their subsistence in the tent factory. Some of those lately married gain a livelihood altogether in the tent-making business. Two of our young men are assistants in the tent department, and take a very large share of its management off from the Superintendent of the Asylum. The women earn two or three rupees per month, by knitting and spinning, and in this way aid their husbands and are kept usefully employed. The lace which they knit has a very respectable market, but we cannot dispose of it as fast as it is made. Still we find that when all are constantly employed, everything in the village gets on harmoniously, and we therefore feel disposed to help on this work as much as is possible. The most of the villagers having been brought up in the Asylum, always dependent on others, and knowing but little of the ways of the world, found it at first exceedingly difficult to manage for themselves. In every difficulty, and I may say, in almost every thing they did, they would go to the missionary for advice and direction. This, to a certain extent, was right and proper, but became after a while so constant as to be annoying to the missionary, by breaking in on his other employments, and wasting his time, besides being positively disadvantageous to the villagers themselves, by their not exercising any confidence in their own plans and arrangements: nor at first were they content with merely making demands on the time of the missionary, but frequently they would come for money, and with the demand, or request rather, repeat such a sad story of their grievances as to render it almost impossible to withhold the required assistance. This, however, involved them in debt, and in consequence of the number requiring aid, made in the aggregate a large draft on the Asylum, from whose funds the advances were made. At last this sum become so large that it was thought best to stop all advances, and teach our people to rely on themselves. This required some firmness, but it was tried, and has, we are happy to say, succeeded. There was some fear that they might apply to other parties, and by borrowing from the heathen involve themselves in inextricable difficulty. But this has not been the case, and we indulge the hope that their condition will so continue to improve year by year, as to make them quite independent of others. Two of our native Catechists live in the village, and are employed in making known the gospel to the heathen around us. They daily visit the bazārs and villages, and by distributing tracts and conversing with the people, are accomplishing a good work. In regard to their spiritual interests, we are trying to do as much as we can. We have two services on the Sabbath, which they attend, and one on Wednesday evening. We have all the villagers assembled on Sabbath mornings in a Bible-class, when a chapter is read and explained to them, and there is a Sabbath-school for the smaller children.

Before concluding these remarks, let me advert to

The future prospects of the Village.

Every one acquainted with this little colony of Christians, must feel more or less interested in them, but none so much as those who have to watch over, and care for them. One great source of anxiety to the missionary in India, is the temporal necessities of native Christians and inquirers. Cut off from all the sympathies and aid of his relations and heathen companions, and persecuted and abused by almost every one, the native convert or inquirer is placed in very embarrassing and distressing circumstances. He may be willing to earn his own livelihood, but where is he to find employment. This is a matter of constant recurrence, and forces itself frequently on our attention. What can be done to remedy this state of things, and give Christianity a standing? Now it seems to me, that if we had a large village in our possession, to which was attached enough land for some three or four hundred people to cultivate, we could meet every case of this kind, and put our native Christians in a position to acquire respectability, and exert a very strong influence in favour of true religion. I would therefore propose that one of the neighbouring villages within four miles of Futtehgurh be purchased and arrangements be made for the removal of our Christian colony. Farming is the best resource for native Christians, as it is not only more free from vice and temptations, but more congenial to the growth of real vital religion. We have not room to spread where we are, and we cannot always rely on factory labour. Our tent business is now flourishing, but during the past year two new tent factories have been established, which may divert a good portion of the orders sent to us. We cannot rely on this with certainty for any length of time, and besides, the possession of a large village would obviate all uncertainty and enable us to attain our highest wishes in the best and most expeditious manner. The outlay for such a village would be large, but there can be no doubt that such a measure would be the most judicious and safe investment. It would be a refuge to all who may feel disposed to leave heathenism and find safety in Christianity. We can speak more decidedly on the subject from the fact that the experiment has been tried in the village of Chitaura near Agra, by the Baptist Missionaries, and has succeeded in a most wonderful manner. And there is no risk in the experiment, as landed property will always find purchasers in case it was found expedient to abandon the village. And we need not entertain many fears that we would not be able to pay the government rent every year for the land, as the Zamindars, who are the holders of the village property, have *immense profits*, which would cover all the losses by inexperience, &c., during the first two years. . . . The expenses of the Asylum would be reduced to a very small sum, as there are but few of the orphans left, and very little prospect of obtaining any more. Those who remain could give their whole time to the improvement of their minds and religious culture without any manual labour. There are some sickly and blind, who must ever remain in the Asylum, and these might be made useful in other ways. The desirableness of our having a village near Futtehgurh, sufficiently large for our purpose, I think cannot admit of a doubt, and if the plan proposed be carried out, we would soon be enabled to make a very deep and favourable impression on the people of the surrounding villages. They would see, I trust, examples of that gospel which we preach to them and others. And the contrast between this Christian village and their own could not fail to produce the most salutary influence; and particularly our manner of keeping the Sabbath. For all toil would be suspended—no plough, or sickle, no mill or work of any kind would be in motion, and instead of the wrangling and boisterous abuse heard in their own villages, they would see quietness, and peace, our people cleanly dressed, and listening to the word of God. To the successful working of this plan, it would be necessary to have one of the Missionaries stationed in the village, not only to conduct the necessary religious services, but also to watch over and direct their conduct. And he could make the village the central point of a systematic course of itineration. With the Catechists he could visit a certain number of villages regularly, and by attention to the sick and giving medicines, secure the esteem of all the people. In conclusion, I cannot but believe much every way, and in a short time, would result from such a system. But whether the plan proposed be carried out or not, I cannot close these remarks without requesting every reader to remember in their daily approaches to the throne of grace, their brethren, the Christian inhabitants of *Isāipūr*.

NOTICES OF A MISSIONARY TOUR, BY THE REV. J. E. FREEMAN: APRIL 19, 1853.

Preaching in the Villages.

On entering a village twelve miles from Mynpurie, we were met by the head-man of the village, attended by some pandits, or religious teachers, one of whom was to open a school on the part of Government. From all we received a respectful salutation, which we as respectfully returned. After taking our seat, by invitation, at the door of the chief of the village, we took occasion to set forth truth under the word *Salām*. This salutation is often made as a matter of ceremony, and sometimes as a mark of respect, but the Christian's salutation carries with it the desire and the prayer of the heart that it may be well with the person to whom it was given. Sincerity of heart, and purity of heart, were alike required of all who would thus offer this salutation. The state of heart here required was what none but God could give, and this effected through Christ, by the aid of the Holy Spirit. The people listened with interest to this new doctrine of good will to others, as implied in our daily intercourse with the people. A few days after this the chief met me, when he said he would call and see me at my house in Mynpurie.

Twenty-two miles from Mynpurie. As the villagers collected around us, there came with them an old pandit, and the only one of the village, and perhaps the large circle came more to greet the old man than to listen to our communications. He had been absent one month. We questioned him as to the profit, either of body or spirit, which he had received by his long and weary journey. He frankly confessed that he had received nothing, except a book on astrology, and that he bought with his own money. With the Bible in our hand, we presented the only object of worship; and the only way of purification, through the blood of the Lamb was pressed upon all. Moreover, we urged upon the people that all labour in search of the true and living God was profitable, and sure to end in the happiness of all thus employed. This labour, each could perform at his own house, and in the midst of his friends. The Bible was a fountain of truth; the more we knew of it, the more we loved it, and desired to meditate upon it. Knowledge increased love, and love increased desire. The people seeing that we had walked far, and talked long, offered us some sugar to refresh us. We accepted the offer, as an expression of the kind feeling of this simple people.

At Bajni, upon inquiring for the Zamindar of the village, we were informed that he was blind. We

sent our salutation, when he was guided to the place where the people were accustomed to meet on public business of the village. A goodly number had already assembled, to see and hear what was to be done with their blind chief. Our blindness by nature, caused by the disease of sin, and our utter inability to come to God, except some one guide us, were profitable themes on this occasion. The audience were moved by sympathy for their head, and felt the power of the illustration when applied to their own hearts. O that God would give them to see Jesus.

Passing to Karárú, five miles from our tents, we found ourselves in the midst of a very large and thriving village. We were soon surrounded by near two hundred people. We took a seat near a large pípul tree, under which were gathered in a heap a number of stones, of all sizes and shapes, as objects of their worship. Many of them were broken idols, that testified of the iron rule of Mohammedanism. It is seldom that you find in the villages any thing more than this confused mass as their temple and their god. By a few questions, we drew from the people a full confession of the folly and absurdity of offering worship to them. In our turn, we set forth the Creator of all things as the object of love and devotion, and the only one who possessed power to deliver them from the dominion of sin.

After preaching in several smaller villages, we came to Kozánpúr, where a large crowd assembled, as they thought the new collector had come to look into their accounts. We said we had come to invite the people to look into their accounts with God, and to collect them to hear his word. "Well, well, we will hear." "Occupy till I come," was the word pressed upon their attention. We had more to do with eternity than time, as the latter was but the moment of a short existence here, and if at its close there was an unbalanced account against us, it could never be cancelled. Now was the accepted time, and Christ the Redeemer the one who possessed the power and the willingness to relieve all that come to him. We were all stewards of our Creator, and thus bound by our creation and continuance in life to serve none but him. We gave away here, as on former occasions, several gospels and tracts. William has been a cheerful and zealous labourer with us. Five or six hours, and a walk of eight or ten miles, is our daily work, in which our whole party, consisting of brothers Seeley, Campbell, and myself, with the native catechists, Dhokal, William, and Thomas, participate, and find their happiness in it.

CHICKASAW MISSION.

REPORT OF THE WAPANUHKA INSTITUTE, BY THE REV. H. BALENTINE: JULY 6, 1853.

This day ends the fourth quarter of the first year of the operations of this school, and lays upon me the duty of again furnishing you with information in regard to the condition of the school. It affords me much pleasure to be able to report continued prosperity down to the end of the school year. Aided, supported, and directed by the unseen hand of God, we have spent a year of hard labour, of good success, and of much happiness. Our labours have been directed to three general points in the training of the children placed under our care, viz., the improvement of their domestic habits, their intellectual culture, and their moral and religious instruction.

In order to secure the first of these ends, we have required our girls to engage in domestic duties daily, under the immediate care of one of the ladies of the family, who not only prepares the work, and directs as to the manner in which it ought to be performed, but also constitutes herself one of the operatives, and teaches by example, as well as by precept. This is found to be the only successful method of conducting this branch of our labours; and by pursuing this course, our expectations have been fully realized in this department. The domestic duties of the girls are such as industrious women perform in every community. Sewing, knitting, and the care of their own rooms, together with dining-hall and kitchen work; and as our pupils advance, cutting and fitting dresses, &c., as well as fancy sewing, will be included.

In prosecuting their intellectual culture, we have employed, according to the best of our judgment, the ordinary means used in the school-room; and have met with about as good success as could be expected by those acquainted with the training of Indian children. In this department our pupils labour under the disadvantage of not understanding the English language, which they have to acquire as they progress in learning to read. With the exception of this disadvantage, I have no hesitation in saying, that in this school, and in other schools in the territory with which I have been connected, the improvement of the pupils has been fully equal to that of any school with which I have been acquainted in the States. The difficulty of the pupils not knowing our language will gradually diminish, and that in proportion to the constancy with which the pupil is kept in contact with those who speak the language; and hence the manifest wisdom of the course pursued by the department. Notwithstanding the great labour, expense, and difficulty of conducting these large boarding schools, I am compelled to admit that I do not see how the education of the Indian can be secured without this agency.

The moral and religious training of our children is conducted with reference to their usefulness, and their happiness in time and in eternity; and the means employed to secure the ends in view is the Bible, from which we instruct them in the relative duties of life, and the duties that they owe to God, their Maker. Our success in this branch of our labours, if any, will be revealed in the future history of our pupils, and peradventure may be read on the pages of eternity.

The school has enjoyed an unusual measure of health during the year, and no death has occurred in our large family. This may be attributed to a variety of favourable circumstances contributing to the promotion of health, but the ultimate reference must be to the good hand of God.

The whole number of the pupils who have been in the institute during the year is fifty-nine, and the number present at the end of the term was fifty. This number was divided into two schools of equal numbers of pupils, each of which was under the joint care of two ladies, one having charge of the working department, and the other of the teaching.

MISCELLANEOUS.

For the Home and Foreign Record.

ON THE SUPPORT OF MISSIONS BY CHRISTIANS LIVING IN HEATHEN LANDS.

Why is it that so many in our churches do little or nothing for the cause of Foreign Missions? The reasons, no doubt, are various.

Some are wholly indifferent to the subject; and not to this only, but to all subjects of a kindred nature. They care for none of these things. They are engrossed with the world, and think of nothing else. To such I have, at present, nothing to say.

Some contend that "charity begins at home;" meaning that it ought never to attempt anything abroad. They are opposed, therefore, to the whole theory of missions. They have yet to learn "what be the first principles of the oracles of God." These also I pass by.

Others, admitting that the cause is a good one, profess to have no money. To such I would only say, Read the eighth chapter of the second epistle to the Corinthians; while I turn to another class whose theory of the work is equally orthodox, and whose practice, for the most part, is equally heterodox.

I refer to those who doubt about the success of the enterprise, as it is now carried on; and who, therefore, think that the money given for this object is virtually lost. It may well be presumed, that few who hold this opinion ever read on the subject. They know nothing about the success which has attended missionary efforts, because they take no trouble to inform themselves. Or, if one here, and another there, happen sometimes to look into a missionary periodical, they read only just enough to learn that the work is not free from discouragements. They get no adequate conception of the work as a whole. They know little or nothing of what is being done, and they persuade themselves that the time for the world's conversion has not yet come, or that the instrumentality now employed for effecting that conversion is not the right one. Hence they either give nothing at all, or what they do give, they give grudgingly.

If such persons were really anxious to know the truth, and to learn their duty on this subject, they would find abundant means of instruction in the precepts of the Bible, and in the reports of churches springing up in various parts of the heathen world. But I propose to obviate their doubts by another process.

What I have to say may commend itself to those also, who, to the prejudice of the cause, have taken up the idea that missionaries do not live in a style compatible with the self-denial which naturally pertains to their character and their office—an idea to which currency has been given by the publications of such persons as Madame Pfeiffer. And, in like manner, it may commend itself to all who, from any cause, are disposed to withhold confidence from the agencies employed by the Church for the propagation of the gospel abroad.

I call the attention of all such persons, then, to the fact, that wherever Christian people are found on heathen ground, they are among the most liberal supporters of the missionary enterprise. They are acquainted with the missionaries, know their manner of life, understand better than strangers can do, what ought to be expected of them, witness their labours from day to day, and see with their own eyes what the palpable effects of those labours are. The example of men so situated, ought to silence every doubt, and to create in us the strongest assurance, that this cause, as it is commonly conducted, deserves the fullest confidence of all Christians.

It will suffice to cite cases from two missionary fields alone—South Africa and India.

The Christian population in the immediate vicinity of the Cape of Good Hope, contributed, chiefly in 1851, to the nine Wesleyan missionaries in the Capetown District, for the general purposes of the mission, the sum of 362 pounds sterling, being about 1800 dollars, besides 1200 pounds ($6000) towards the erection and enlargement of chapels.

They also gave to the Scotch Church mission in Capetown, in 1849, 1850, and 1851, an average of £200 ($1000) a year.

Including donations from the Government, for some of the mission schools, and certain rents of no great value, the amount contributed in twelve months, by the same community, to the Apostolic Missionary Union of Capetown, as reported in 1851, was about 1409 pounds—over 7000 dollars.

At the same time, contributions were made in that district to the missions of the London Missionary Society, the full amount of which I am not able, at present, to state.

In India, there is scarcely a missionary station where there are not some European Christians. In the more prominent places, such as Calcutta, Madras, and Bombay, they are numerous. Some of them are Presbyterians, some are Baptists, and some are Congregationalists, &c., though a large majority are Episcopalians. What, then, is the testimony borne by the contributions of these Christians to the cause of missions in India?

They gave, in 1850, to the Baptist Missionary Association in Calcutta, besides what was given to Baptist missionaries elsewhere, 2,225 rupees, ($1,112.)

In the same year, they gave to the Episcopal missions in Bengal and the north of India, connected with their principal Society, 70,851 rupees, ($35,425.)

In 1851 they gave to the London Missionary Society's auxiliary in Bengal, 12,060 rupees, ($6,030.)

They gave to the Lodiana Mission, (connected with the American Presbyterian Church,) during the first ten years of its existence, (including some donations from a native chief,) the sum of 17,812 rupees ($8,906.) This was for purposes connected, directly or indirectly, with the missionary work, and most, if not all of it, was unsolicited. In the next three years, the average of contributions to this mission per annum, was 4,593 rupees, ($2,296.) In the last two years of which I have definite information on this point, viz., 1849–50, the average was 7,246 rupees ($3,623) a year.

A single congregation of Christians in Calcutta, give annually to the mission of the Free Church of Scotland, in Bengal, about 10,000 rupees, ($5,000.)

There are some servants of Christ in that country, in the receipt of comparatively large incomes, who give for such objects all they have, except a pittance reserved for their own support. One, for example—an officer in the army—besides doing much by his personal efforts, is believed to give, to missionary and kindred objects, not less than three or four thousand dollars a year. Others, with smaller incomes, are understood to give each from one to two thousand dollars a year. One person, who is known to give the principal part of his receipts, when, not long since, he came into the possession of 5000 dollars, by a special act of Providence, gave the whole of it to the cause of missions: and afterwards, when Providence increased his ability, by placing another $5000 at his disposal, it went in the same way.

Similar cases might be mentioned, to show not only how those who live in the midst of missionary operations in India, regard those operations, but also how certain Christians there understand the nature of their stewardship. But I shall only add, that for the last two or three years, the sum contri-

buted in all India, towards sustaining the missions there in the different branches of their work, has amounted to about £33,000, or $165,000 a year. This, surely, is enough to confound all the objections that the uninformed, the misinformed, and the enemies of the cause have ever raised against it.

Though these facts are given for the benefit of doubters, they may also, perhaps, be a word in season to some who contribute cheerfully, and with confidence, to this great cause.

J. N.

THE PASTORATE OF MISSION CHURCHES.

Several important considerations are daily pressing the question of the pastorate of the mission churches on the attention of the friends of missions. Hitherto it has been the almost uniform practice for the missionary to assume the office of pastor over the converts. Thus his time has gradually become more or less appropriated to their oversight, and a diminished attention given to evangelization; or if extensively carried on, it has chiefly been left in the hands of native preachers. By degrees the missionary character is likely to be lost in that of the pastor, and the great object of missionary institutions changed from that of organizations to give the gospel to the heathen, to that of societies for the support of churches. With the increase of converts this change will become more apparent and the obstacle it presents in the way of extension one of greater magnitude. For the men and funds devoted to this work will be gradually absorbed in the maintenance of present labourers, and none will be available for further progress.

To many this course seems to be the reverse of that followed by the apostles, whose office as ambassadors for Christ to sinful and perishing man, missionaries to a very considerable extent partake. At least, so far as relates to the promulgation of the truth, apostles and missionaries occupy the same ground, and the object to be attained is in each case alike—the conversion of souls to God by the preaching of Christ crucified. The early messengers of the gospel adhered to the primary duty imposed upon them, and as sinners were brought to God they committed the converts to the care of men from among themselves, who displayed the abilities and gifts suitable for pastoral work. They then pressed forward to other lands and to other people, over which still brooded the darkness of heathenism and sin.

Modern missions have somewhat reversed this order of proceeding. The missionary takes the oversight of the church, and the native converts assist him in the work of evangelization. Thus we have native churches with European pastors supported by the societies at home, and the self-support so desirable to cherish is indefinitely deferred, for the instances are rare in which a native church can find the maintenance of a European minister.

With the limited resources at our command, the continuance of this course must gradually absorb all our funds and leave missionary societies deficient in the means of enlarging the field of their operations. If converts multiply to the extent that faith anticipates, and prayer supplicates, then will it become impossible for the churches of this country to find either men or money in adequate supply for the mission churches they will have to support.

This important question has received the attention of other missionary bodies besides our own. It will be satisfactory to our readers to have placed before them those views which, while we cordially concur in them, will be found to sustain the suggestions we have made. And first we present some extracts from a Report of the Assam mission of our American Baptist brethren. The necessity of raising up an adequate and self-sustaining agency on the spot has been forced upon their notice by circumstances which are common to us and them, and give to their remarks great force. They say:—

"Self-support, and self-propagation, are the two points toward which all missionary labour must tend, and really effectuate, or the result will be a signal failure. We must continue to look to the Christian churches at home for *pioneer* labourers to give the first impulse, and they must direct their efforts so that the field itself shall send forth the continuous supply. Such was the apostolic course. Wherever they went preaching the gospel, and converts were multiplied, there they chose out some from their midst to dispense the gospel in their absence. Before Christianity can flourish in this heathen soil, it must be naturalized, and take deep root. We cannot pronounce any mission successful merely because it counts its hundreds of converts. How many instances are there, where, if missionaries were removed, and all aid from Christian lands withdrawn, in a very short space of time almost every trace of Christianity would disappear, simply because these bands of disciples have not within themselves the elements of self-support and self-propagation, or rather because these elements had not been duly developed. The mission that has raised up a few *propagators* of Christianity, has done more for the kingdom of Christ, and good of the country, than the mission that numbers its thousands of converts, but no propagators.

"Again, it is preposterous to suppose that Christian churches at home will ever send out labourers in sufficient numbers to disciple the nations, or that, if men in sufficient numbers were found willing to come to our help, their support would be given. We are therefore compelled to raise up, in the field itself, the best qualified native agency we can. When we consider, also, the difficulty of obtaining a mastery of the native language, its idioms and pronunciation; when we think of the particular habits, trains of thought, and impulses to action—so different from our own that they occasion a sort of chasm between the missionary and the heathen, and render it exceedingly difficult for us to reach them—it is then that we are made to feel the necessity of employing native preachers wherever we can, to aid us in our present work, and ultimately to become the chief evangelizers of their countrymen."

Our readers are already aware that our Society is endeavouring to pursue the course pointed out in these extracts in the Bahama Islands, and with cheering prospects of success. The Committee of the Church Missionary Society are doing the same in New Zealand, and it is with pleasure we transcribe the following weighty sentences from the instructions recently given to Archdeacon Williams, on his return to New Zealand.

"Amongst the many topics on which we have conferred with you, there is one especially which may be termed the great Missionary problem of the day, and which we select for our present instructions —namely, the transfer of native congregations from the missionary basis to some settled ecclesiastical position, by which they may be rendered independent of the Society.

"In the early stages of every mission, the native converts must depend upon the European missionary for pastoral ministrations, and for the education of their children; but this should not be the case in the advanced stages of the work. The success of every mission consists in the organization of a native ministry, capable of undertaking the pastoral charge of the native Christian flocks. This is the ultimate object to be kept in view from the first gathering together of a native congregation. Christianity can scarcely be said to be *rooted* in any land while it is dependent upon the labours of foreign missionaries. It must have its roots *in the soil*. The native church must have its native pastors, supported by native resources.

"The first and most pressing need is that of a properly organized system for the training and employment of native pastors. The Committee venture to offer a few hints, suggested by the experience of other missions, which may serve as a guide in your consideration of this subject.

"The first suggestion which the Committee will make is, that the persons selected for special training should be men of mature Christian character—men who have been proved as catechists—men who have shown themselves to be actuated by the love of Christ, and for his sake by the love of souls, and who possess a natural aptness to teach. Whenever the attempt has been made to train up a native pastorate by giving a superior education to promising youths, it has been found that the education imparted to them has proved an obstacle to their becoming native pastors, by taking them out of the habits and sympathies of native society, and making them aspire to European tastes. Wherever, indeed, maturity of natural and spiritual life can be happily found in a man who has received a good education in his youth, and has not been spoiled by that education for native work, so much the better—such an one will be a choice instrument. But we wish to guard you against a very common notion, that you must wait till a well-educated class of teachers can be trained up from boyhood, before you can institute the native pastorate.

"The next point to which the Committee direct your attention is the kind of establishment, and the locality, which are suitable for the preparation of such selected teachers.

"The system should be adapted to the native mode of life, rather than to an European collegiate establishment. No large expenditure on buildings should be incurred: the native teachers should be brought together at a missionary station, and should live in their native houses and style, with their families, if married. Being in the midst of missionary operations and schools, they will keep up their own missionary habits, and assist in the schools of the station, while their own education is advancing.

"The third point to which the Committee will draw your attention is, the employment and support of such trained native teachers. After, upon due examination by a committee of missionaries, they shall appear sufficiently prepared for pastoral work, the Committee advise that there should be assigned to each certain defined localities as a pastoral charge, not independent of the missionary, but under his superintendence; though that superintendence is to be gradually relaxed, and ultimately withdrawn."

We shall close these extracts with some portions of a minute upon the position of native ministers in a mission, found in the same document, which fully sustain the statements made at the commencement of this article.

"A tendency exists in every mission, to occupy the time and labours of the missionary in the home duties of schools and pastoral ministrations; and even where two or more missionaries are united in the same field of labour, these home duties are still the chief object of attention, each sharing in them, to the hindrance or neglect of direct missionary work.

"It is very true that native converts both invite, and in a measure require, the constant care of a mature Christian ministry—and that, in the supply of their spiritual wants, there will always be room for the application of additional time and attention. But if a limit be not placed to this occupation of the time of a missionary, the whole resources of the Society will be exhausted in maintaining the ground already gained, instead of making fresh inroads upon heathenism.

"The best remedy for the tendency here described is to be found in the preparation of a native ministry, capable of undertaking the pastoral charge of native Christian flocks, under the general superintendence of the missionaries, whose time and strength will be proportionably released for the direct work of a mission—the evangelization of the heathen. In proportion, also, as such a native ministry can be introduced, the mission will become firmly rooted in the soil, and the resources of the Society will be set free for the 'regions beyond.'

"This view of a native ministry should be kept in sight from the first commencement of a native church; otherwise the missionary will insensibly become the pastor, and the native teachers who may be trained up, will be employed rather as missionaries than native pastors, and will, as agents of an European society, imbibe European tastes and habits; instead of regarding themselves as ministers, or servants in the Lord, of the native population, with which they are to be in every way identified.

"Missionaries should remember that it is upon the training up and location of such native pastors as we have described, that their own labours, and the resources of the Society, will be best economised; and that a preparation will be made for the transfer of missionary labours to the surrounding heathen."

With very slight modifications, these views are applicable to our own missions, and we shall rejoice to see the day when in the field we occupy there are numerous native churches sustaining their own ministry, and centres of light to the dark heathen population around.—*English Missionary Herald, January*, 1853.

LONDON JEWS SOCIETY.

Jewish Mission Church in London.

How few of the mighty mass of travellers who come to visit London, and see its sights and wonders, are aware that there is a church within it, in which Hebrew and Gentile Christians unite in singing the praises of the Redeemer, and in listening to His word. How few are aware that, as in primitive times, there is an institution where Hebrew Christian evangelists are trained for missionary employment, and sent forth to preach the gospel, to the Jew first and also to the Gentile; where Hebrew children have had the kind hand of charity extended to them, and from early years have had their faltering footsteps directed into the right way; where, in so small a circle, since the first ages of the Church, have so many adult Israelites been prepared for the sacred rite of baptism, and ultimately received, on full trial of their faith, into the Church of Christ.

Upwards of six hundred have already been baptized; "and," observes the Rev. J. B. Cartwright, "since the last anniversary, twenty-one adult Israelites have been baptized, who, with two exceptions, were carefully instructed for some months by Mr. Ewald, on whom that portion of the work chiefly devolves. Two candidates were prepared for baptism by another labourer in this work. I have also baptized twenty-three children, belonging either to our Hebrew Schools or the families of believing Israelites in the neighbourhood, making a total of forty-four baptisms during the year, or six hundred and seventy-six from the commencement. We are continually visited by Jewish converts who have been baptized, in other places, often at a distance from London, and amongst different bodies of Christians, or on the continent. The increasing number of Israelites baptized in the Christian faith in various parts of the world, is one of the remarkable features of our times. There are, however, many painful circumstances connected with this otherwise encouraging fact. The Christian friends of Israel have realized the importance of instructing the earnest Jewish inquirer, and thus preparing him for the sincere profession of his faith in Christian baptism; but they have not so fully realized the spiritual necessities of baptized Israelites. The greater part are compelled by circumstances, or by a wandering spirit, to quit the place where they were instructed in the Christian faith; and such persons do not easily attach themselves to a strange minister and congregation, to whom, indeed, they are probably unknown, and therefore their real character is not understood, and their spiritual necessities are not provided for. Such wanderers are usually very ignorant, and apt to forget the instruction they originally received. Jewish converts, like all others under their circumstances, need special instruction after their baptism as well as before it; and this they can but rarely obtain, except from those who are specially devoted to this work."

And we are told by the Rev. F. C. Ewald, that "eighty-four members of the house of Israel have been received under Christian instruction during the past year: they were natives of Syria and of the coast of Africa, of Italy and France, of Germany, Holland, and England; it was therefore required that the truth should be set before them in the languages they best know, namely, in Hebrew, Arabic, French, Italian, German, and English. Twenty-four of that number have been baptized; namely, two families, consisting of ten persons, including six children. *A widow*, whose three children had received baptism previously. *A father* of a large family, whose six children had been baptized before him. *A head* of a family, whose wife and children are still Jews. The rest are single individuals, of whom two are inmates of the Operative Jewish Converts' Institution and two have been baptized as infants."—*Jewish Record, June* 1853.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JULY, 1853.

SYNOD OF ALBANY.—*Pby of Albany*—Galway Seminary, young ladies for Jewish Mission 13; Johnstown ch 228 85 $241 85

SYNOD OF NEW YORK.—*Pby of Hudson*—Florida ch mo con 10. *Pby of Bedford*—South Salem ch six mos con coll's 35 38; North Salem ch mo con 5; Greenburg ch, Mrs Henry 1; Red Mills ch, S S Myrick 4. *Pby of New York*—New York First ch mo con 42 63, Andrew Reid 25, Sab sch to ed boy at Corisco 25, to ed *W W Phillips* at Canton 6 25, teachers to ed *James Donaldson* and *Sarah C Dow*, among the Omahas 12 50, Miss Jaudon's class to ed *Fanny Phillips* at Canton 6 25, class of young ladies to ed *Mary K Lowrie* at Canton 6 25, Inft Sab sch to ed *Aaron B Belknap* at Spencer Academy 6 25; Forty-second street ch mo con 13; Madison Av ch mo con 22 43; Wallabout ch mo con 6; Williamsburg ch mo con 21 06; Fifteenth st ch mo con 40; Chelsea ch mo con 12, Sab sch for sup of Bazaar School at Allahabad 32 12; Yorkville ch mo con 7 64. 2d *Pby of New York*—Canal st ch mo con 6 81. *Pby of Connecticut*—Hartford ch 10, less 5 for *Foreign Missionary*. 351 57

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Plainfield ch 16. *Pby of Passaic*—Newark 3d ch mo con coll's 46 63, Sab sch to ed *Archibald Alexander* at Spencer 23 74, young people's miss soc to sup teacher at Spencer Academy 52. *Pby of New Brunswick*—New Brunswick 1st ch 30. *Pby of West Jersey*—Camden ch 10, Sab sch to ed *Robinson P Dunn* 25; Blackwoodtown ch 13. *Pby of Newton*—Belvidere ch Sab sch to ed *John M Sherrerd* 10 *Pby of Susquehanna*—Rome ch 5. *Pby of Burlington*—Burlington ch Sab sch to ed *Theodore J Cuyler* 15 246 37

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Second ch "a member" 5; Sixth ch mo con 13; Tenth ch "a member" 40; North ch a lady 5. *Pby of New Castle*—Oxford ch Mrs John M Dickey to ed *Mary Warder Dickey* at Kowetah 25; Fagg's Manor ch Master John A Johnson 6 cents, little Lizzie Johnson 52 cts. *Pby of Baltimore*—Madison st ch mo con 2 14; Govanne chapel 3 50, Sab sch 2 50; Balt 2d ch children of Mrs Brown to ed *Mary E Wilson* in India 25. *Pby of Carlisle*—Shippensburg ch Sab sch 13. *Pby of Northumberland*—Washington ch 49 30, Mrs Everly 1; Gt Island ch 110; Chillisquaque ch fem miss soc 15 less 2 for *Home and Foreign Record* 308 02

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Rural Valley ch 6; Saltsburg ch "a member" 5; Johnstown ch 80; Cherry Run ch 5. *Pby of Redstone*—Connelsville ch to con Rev JAMES BLACK 1 m 63. *Pby of Ohio*—Montours ch 18; Lawrenceville ch Albion Sab sch to ed *Giles Swan Bates* 25; Pittsburgh 2d ch Dr John Martin to con his wife Mrs ANNE MARTIN 1 m 30; Cannonsburg ch 25. *Pby of Beaver*—Slippery Rock ch 6. *Pby of Clarion*—Bethesda ch fem miss soc 16 50 279 50

SYNOD OF WHEELING.—*Pby of Washington*—Washington ch ann coll and mo con coll's 149 84. *Pby of Steubenville*—Steubenville 1st ch 15; Feed Spring ch 6. *Pby of New Lisbon*—Deerfield ch fem miss soc to ed *John Hartzell* and *Anna Maria Stratton* 50; New Lisbon ch 27 15 247 99

SYNOD OF OHIO.—*Pby of Columbus*—Dublin ch 9; Mt Pleasant ch 32; Blendon ch 10; Mifflin ch 9 88; Hopewell ch 3 50; Columbus 1st ch Sab sch to ed *James Hoge* and *Josiah D Smith* 50. *Pby of Marion*—Mt Gilead ch bal 2. *Pby of Zanesville*—Newark 1st ch 18. *Pby of Coshocton*—Apple Creek ch Sab sch 1 135 38

SYNOD OF CINCINNATI.—*Pby of Oxford*—Harmony ch 3 50; Eaton ch 8; Oxford 3d ch 30; Bethel ch dividend on Turnpike stock 5 45; Venice ch 30 76. *Pby of Sidney*—West Liberty ch 30 107 71

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch mo con 3. *Pby of White Water*—Richmond ch 17 56; Lawrenceburg ch Sab sch 4. *Pby of Palestine*—Grandview ch 28 52 56

SYNOD OF ILLINOIS.—*Pby of Sangamon*—Springfield 1st ch Sab sch to ed *John G Bergen* 30. *Pby of Schuyler*—Monmouth ch 26. *Pby of Peoria*—Peoria ch Sab sch to ed *Addison Coffey* 25, Mrs Griswold and Mrs Reynolds to ed *Francis Charles Smith* 30; Lewistown ch 57 50; Osceola ch 3. *Pby of Rock River*—Galena South ch youths' miss soc 20 191 50

SYNOD OF IOWA.—*Pby of Cedar*—Dubuque German ch 13; Dubuque 1st ch mo con coll's 33 55; High Prairie ch, Grandview, Iowa, 4. *Pby of Iowa*—Keokuk ch Sab sch 60 cts. 51 15

SYNOD OF MISSOURI.—*Pby of St. Louis*—St Louis, Mo, Mr Lyon 3 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville 1st ch mo con 7 13; Second ch mo con 6 20; Chestnut st ch mo con 38 40. *Pby of West Lexington*—Frankfort ch 8 50; Walnut Hills ch, Mrs C A Armstrong 5. *Pby of Ebenezer*—Paris ch 45 50 110 73

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Pittsboro', N C, a friend 5 00

SYNOD OF NASHVILLE.—*Pby of Tuscumbia*—Courtland ch mo con 5 00

SYNOD OF SOUTH CAROLINA.—*Pby of Harmony*—Cheraw ch 82 50

SYNOD OF GEORGIA.—*Pby of Florida*—Uchee Valley ch mo con 5 00

SYNOD OF ALABAMA.—*Pby of Tuscaloosa*—Gainesville ch 185 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Natchez ch mo con coll's 73 15, Sab sch 12 25, coloured members 13 45; Ebenezer ch, Rev H McDonald 1 50; Providence and Peccan Grove ch 59, Sab sch 5. *Pby of Louisiana*—Lafayette Square ch New Orleans 90; Natchez, Miss, Rev Thos A Ogden 30 284 35

SYNOD OF ARKANSAS—*Pby of Arkansas*—Helena ch 10 00

SYNOD OF MEMPHIS.—*Pby of Memphis*—Sommerville ch 66; Emmaus ch 65 131 00

SYNOD OF TEXAS.—*Pby of W. Texas*—Port Lacca ch 5 00

SYNOD OF THE PACIFIC.—*Pby of Oregon*—Clatsop ch 32 72

Total from churches 3072 90

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.—Rec'd from Treas of Synod for sup of Messrs Campbell, Caldwell, and Woodside, at Saharanpur 900 00

LEGACIES.—Legacy of Wm Hay, late of Michigan, in part, 382 08; Mifflin co, Pa, bal of Legacy of Henry Long, dec'd, 46 67; Tinker Run, Pa, bequest of Rev Wm Swan, dec'd, for African Missions 600; Florence, Pa, Residuary legacy of James Dornan, dec'd, 191; Montgomery co, Ohio, Bequest of Samuel Kelly, dec'd, 366 39 1586 14

MISCELLANEOUS.—Mendham, N J, James D 1 75; Q C M 25; Service, Pa, Wm Harsche 10; Elizabethtown ch, N Y, 11; Princeton, N J, "a friend" 10; Van Buren, Ill, Mrs Hannah Abell 20; Hampton, Va, Saml Cumming 2 50; Brooklyn, N Y, child of Rev Mr Greenleaf 1 81 25

Total receipts in July, $5640 29

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—North Salem ch N Y 20; Forty-second st ch N Y 3 50; Greenbush ch N Y 2 70; Elizabethtown, N J 1st ch Mrs Ogilvie 5; Newark, N J 3d ch 187 11; Wm Rankin 100; Stewartsville, N J 20; Rome ch, Pa 5; Pby of Luzerne, Summit Hill ch Pa 10; 2d ch Phila two members 10; three ladies 10; 9th ch Phila Juv miss soc 139 12; Ellicotts Mills, Md, Rev C Huntington 5; Perryville ch 10; Pittsburgh 2d ch, Pa 6; W. McClintock 5; Feed Spring ch, O 3; Lexington ch, O 10; Mount Hope ch, O 3; Providence and Sharon chs, N C 37; Columbia 1st ch, S C 129; Govt St ch, Mobile, Ala, Dr Carter 20; Natchez ch, Mi 200; Clinton, Mi, Rev J Baylor 5; Natchez, Mi, Rev Thos A Ogden 30; Wa-pa-nucka Chickasaw Nation, Mrs Anna H Balentine 5, Mrs Jane Allan 5, Miss Maria Shellabarger 2 50, Miss Anna M Turner 2, Miss Mary J Wilson 2, A G Lansing 2 50, Miss F K Thompson 2, Miss H M Greene 2, J C McCarter 3, L W Davis 4, Mrs M A Watson 2; ——— 1; Albany, Geo, Mrs D A Cook 5; a friend 3; a friend 1; Rutland, O, Cyrus Higley & Son 7, $1024 43

Amount previously acknowledged, $6,058 31

$7,082 74

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies of Baltimore 1st ch, Md, one box clothing for Chickasaw female school; Missionary soc of Blairsville ch, Pa, one box of clothing 55 12; Miss L, one bundle clothing; Mrs S one bundle clothing; Mrs K one doz women's woollen stockings.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., or the Rev. JOHN C. LOWRIE, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Columbus, Ohio, Thomas Moodie;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. GEORGE W. MUSGRAVE, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

ANNUAL REPORT AND CATALOGUE.

The *Puritan Recorder*, the organ of our Congregational brethren, thus notices the Fifteenth Annual Report of the Board of Publication of the Presbyterian Church.

"This is an ably written Report, and shows a noble zeal on the part of our Presbyterian brethren in multiplying the silent preachers of the gospel. Their selection of books is generally made with excellent judgment; and while they pay, as they should, due respect to the distinctive features of their own ecclesiastical system, they stand chiefly on the broad platform of evangelical and practical Christianity."

A copy of the last *Annual Report* of the Board, and of the *Descriptive Catalogue*, or either of them, will be sent, postage prepaid, to any friend of the Board who will apply to the Publishing Agent, by letter prepaid.

PERNICIOUS FICTION.

The *Puritan Recorder* quotes from a Prize Essay just published by the American Female Guardian Society of New York, an article from the able pen of Rev. Samuel Harris, of Pittsfield:

The subject of fictitious reading is acquiring a grave importance. The unprecedented circulation of fiction has become one of the most momentous influences acting on the popular mind. In the year 1849, it was estimated that 5500 different novels were offered for sale in this country; so that if a man were to read one every week, more than one hundred years would pass before he would be through the list. The purchasers and readers of these 5500 novels must be counted by millions. The influence of this unparalleled amount of novel reading demands the most anxious attention. It is the design of this essay to prove that it must be disastrous.

No argument against these books can be drawn merely from the fact that they are fictitious. The parable, the fable, the allegory, the epic poem, the drama, are also fictitious. Fiction is a vehicle of pure, moral, and religious instruction, and of the undefiled and ennobling creations of genius, as well as of depraved sentiments.

Nor is it possible to establish a criterion, by which always and infallibly to distinguish pernicious fiction from the harmless, otherwise than we distinguish the pernicious from the harmless in other kinds of composition. Fictitious works must be judged by the sentiments which they teach, and the influences which they exert on their readers.

But to range through all the classes of fiction, for the purpose of showing, on this principle, what is pernicious in each, would lead to indefiniteness and confusion. The modern novel, however, whether in the bound volume, the pamphlet, the magazine, or the newspaper, has characteristics so marked that it needs no description, and presents a definite topic for discussion. Novels also compose the great mass of fiction actually in circulation. To these, therefore, for the sake of distinctness and precision, the discussion will be confined. Substantially, similar arguments will be applicable to pernicious fiction of every other class.

And even here there is no need of sweeping assertion. Some novels are stamped with genius and pure moral sentiment. But we must judge of this class of books, considered as a whole, by the character and influence of the vast majority actually in circulation; and, thus judged, novels must be characterized as pernicious fiction. We ask the attention of reflecting minds, and especially of those who read, publish, or sell these works, to a candid investigation of the justice of this charge.

In the outset, it is worthy of serious consideration, that there is a prevailing belief that novel reading exposes the reader to danger. It is ridiculously false to say that this is the belief only of the bigoted and narrow-minded. Oliver Goldsmith, himself a writer of novels, in a letter to a brother, on the education of his sons, thus records his earnest testimony: "Above all things, let him never touch a romance or a novel." The article on novels in Rees' Encyclopædia, after reviewing some of the most eminent novelists, is summed up as follows; "From this view of the best authors in the highest class of novel writing, it is evident that the perusal of these works is more calculated to be prejudicial than advantageous, unless the mind is previously fortified with sound principles, and the passions and feelings are completely under the control of the judgment." Says the Dublin University Magazine, especially of French novels, "These books have become almost a necessary luxury to those who read without plan, and for the amusement of the passing hour; but we do not hesitate to say that such works exert a most enervating and deteriorating moral influence." It is useless to deny that the same sentiments are held by a large proportion of the most excellent, the most candid, and the best informed. This very fact is a presumptive evidence of danger, which it would be rashness to disregard.

There is another reasonable cause of alarm to the novel reader, which meets us before we begin to inquire into the works themselves. It is found in instances of ruin caused by novel reading. Says a writer, "The case I am to state came under my own observation. In college he was for three years my room-mate. His powers of mind were of a high order. He was one of the best writers of the largest class which had ever entered that University. He was afterwards settled as pastor over a large and flourishing congregation in the largest city in our land. In this work he was remarkably successful. After a time he became editor of an important religious periodical, which he sustained with great acceptance and most happy results. At length, after years of useful labour, suspicion was excited as to his moral character. Upon investigation, disclosures were made which proved him to be a ruined man. He had taken of the intoxicating cup, and was guilty of other acts which shut him out for ever from the ministry. A political paper in New York city stated the fact of his fall, and imputed it to his evangelical sentiments. He saw that imputation, and replied to it in a most touching manner. He admitted the fact of his ruin, in tones of deep anguish. He then confessed the true cause. It was the reading of novels. There began his downward career. There were first cherished his unhallowed impressions. Thence he was led to drink the intoxicating cup. I knew his habits in college. He was then excessively fond of reading the works of Byron, Scott, and others of a similar character. These he read at first, he said, to improve his style of writing. He soon acquired a love for such reading, and was at length entirely overcome and ruined by it. He is now, poor man, in his grave, and gone to his final account. But for novels he might have been a faithful and useful minister of Christ, a blessing to the Church, a comfort to his family, and a large circle of respected friends."

A beautiful girl of nineteen years, a member of a popular boarding-school, left her room in the middle of a wintry night, and drowned herself in a neighbouring stream. In a letter to her teacher, a few hours before her death, she left this honest confession: "I have read too many novels for my good. Some, perhaps, might have read them without injury; but it has affected me. I look around and see those that are no better and have no wealthier parents, educated. They can stand as high in society as the wealthiest. Why is it? Because their friends feel an interest in their welfare. This reminds me of things that I have read about." While prosecuting her trade as a dressmaker, she had indulged a romantic and unreciprocated affection for a young man just completing his professional studies. Accustomed to the marvellous turns of fortune which are common in romances, in which difficulties vanish without the use of means, and relief happens at the moment of extremity, she had entered the school in the romantic hope that she might raise herself to a level which would secure his favour, and in the romantic expectation that means would, in some way be forthcoming for her support. But, unable to pay her term bills when they became due, her affections crossed, her hopes disappointed, she yielded to a romantic sorrow. She wrote to her teacher: "When you see the cold moon shining on the water, think that it shines on me!" And went out and committed the fearful crime of destroying her own life—a suicide by novel reading.

A minister at the West writes: "I was recently called to visit a sick woman who had been made poor by her own folly.—She told me that she was raised and partly educated by a lady in Eastern Virginia; when young she was led to read a few novels. These gave her a taste for that kind of reading, and she soon became so fond of it, that she would sit up all night to read fiction. She continued in this course for years; and even after marriage she found it necessary for her happiness. Thus the hours which ought to have been spent in taking care of her children and superintending household affairs, were worse than wasted in sympathies thrown away upon imaginary persons and sufferings; making the heart wholly unfit for sharing in the common duties and cares of life. As she lay upon her miserable couch, surrounded by all the marks of poverty, her body emaciated by protracted ill health, she raised her bony arm and said: 'See, sir, what a wretch I have made myself by novel reading. I have ruined my health and I have ruined my mind by indulging in that miserable trash. I have no peace. Satan is continually tempting me to believe that there is no God, no heaven, no hell, and that I had better put an end to my life.—Then Satan holds up some of those heroines for my example, who first murdered their souls, and then their bodies.' As I stood by her bedside, I wished that all the young ladies in our land, who spend so much precious time in poring over those 'Gems of Literature,' and shedding tears at imaginary sorrow, could have witnessed this, the natural end of their own course of folly."

INFIDEL PUBLICATIONS IN ENGLAND.

The Critic, an English literary publication, reports that the catalogue of Mr. Chapman, the London publisher of deistical works, consists of nearly one hundred pages, giving a list of books, of rare ability, written purposely to assail Christianity. To these, it remarks, must be added the *Westminster Review*, which has become the property of the same publisher, and is devoted to the same object. This is, indeed, a sad picture.

ON WRITING AND CIRCULATING GOOD BOOKS AND TRACTS.

In the first ages of Christianity, as well as in the present, there were evil books and good books. The evil ones were made a bonfire of by the early disciples, and the good ones were read, as the Apostle enjoins, when he says, "give attendance to reading." The authors of evil books are doing mischief as long as their works continue to be read, though not so long as themselves will be suffering for them in another world. The authors of good books are doing good long after they have ceased from their labours. This is true not only of a book, but even of a tract, or the simplest and smallest books. Much as Mrs. Hannah More did for the benefit of mankind by her larger works, as by the book she wrote for the education of the Princess Charlotte, it is doubtful whether her simple, Cheap Repository tracts for the poor, which have never been surpassed, did not effect more good at the time, and have not ever since, than all her other more laboured compositions.

Dr. Watts wrote sermons, and versified the Psalms for the use of the great congregation, but none so struck the mind of a Samuel Johnson as his Hymns for Infant Minds. And who can tell the good which these and his simple Catechisms have done? Was it a foolish saying of one who prophesied that the day would come when it would be considered a higher honour to be the author of the "Dairyman's Daughter" than to have written the Iliad or Æneid? Such being the case, who, having the ability, can excuse himself for not endeavouriug to write, if only one tract, for the rich or poor, when tracts for the times are always needed? Let all our ministers take care how they bury even their one talent in the earth. But what is the use of books and tracts unless they be put in circulation? It is sad to think how many good ones have been written, and have been comparatively useless, only because they were not placed within the reach of those who would read them if they had them.—*Bishop Meade.*

A BOOK FOR MOTHERS.

The Board are preparing for publication a highly interesting original work, entitled "The Faithful Mother's Reward, in the Conversion and happy Death of J. B., aged nine years." It is a book which every mother in the Presbyterian Church should read. The respected clergyman who has kindly communicated the manuscript to the Board, has furnished the following introductory notice.

The following narrative was prepared by the mother of its subject, many years ago, for the gratification of a near relative, without any intention of its ever being submitted to the public. All those more immediately concerned have been for some time in the grave. Few, indeed, personally conversant with the facts, now survive. The manuscript having fallen into the hands of a near Christian friend, it was thought that a more general circulation might subserve the cause of religion, illustrating, as it does, the faithfulness of God's covenant-promises to parents, the power of divine grace in early life, and the value of our excellent Catechism in developing intelligent Christian piety.

The narrative may be relied upon with entire confidence. Although it may seem to display the partiality of a mother's love, yet there are those still alive who can vouch for the strict truthfulness of the account.

OUR NEW PUBLICATIONS.

THE CHILDREN OF THE BIBLE. 82 pp. Price 20 and 25 cents.

This little volume contains a number of interesting narratives of the lives of children mentioned in the sacred Scriptures, with various pictorial illustrations, which will greatly increase its attractiveness to the young. Such short biographies, written as these are, in a simple and lively style, cannot fail to prove both interesting and instructive to youthful readers.

The contents of the volume are as follows:—

The Picture Gallery and the Lighthouse; Isaac and Ishmael; Moses; Samuel; Abijah; The Widow's Son; The Little Captive Maid; The Child raised to life at Shunem; Joash; Little Children brought to Jesus; The Ruler's Daughter; Timothy; "The Child Jesus."

As a specimen of the author's style we insert the following:—

ISAAC AND ISHMAEL.—GEN. xxi. 9—21.

Far away in Asia is a country formerly called Canaan, and near to it is another, still known as Arabia. At the part where these two lands join is a long and wide desert. Only a few trees and shrubs grow in this barren spot. There are no flowing rivers or broad streams of water. In some places a little rivulet slowly moves along in winter, but dries up in summer. The heat of the sun burns up nearly all the grass; yet there are a few places where water and pasturage are found. To these spots the shepherds of Arabia bring large flocks of sheep and goats, which quietly feed around the dark-looking tents.

Nearly four thousand years ago, a good man, named Abram, lived in this part of the world. He was rich, though his riches did not consist in houses and lands, or in gold and jewels, but in sheep and cattle. His house was a tent. This was the best kind of dwelling for him, as he often made long journeys with his flocks from place to place. He could soon take down his tent, and put it up again, as he went about the country.

Abram, or Abraham as he was afterwards called, was not born in Canaan; God brought him from his own land to live there. It was promised to him, that from his family or race the Saviour was to come. This was the *great* promise of God, and through it the greatest of all blessings was to be given to sinful man. It is said in the New Testament, that Abraham saw, or foresaw, the day of Jesus, and was glad. He was glad there was a Saviour for his own soul, who also would be a Saviour for all those who should believe in him in every age.

Abraham had two sons; one named Ishmael, and the other Isaac. Though these brothers had the same father, they had not the same mother. Ishmael was the son of Hagar, and Isaac the son of Sarah. As Ishmael was several years older than his little brother, he ought to have been kind to him, and set him a good example. But he did not love him, and was full of envy. Ishmael was so full of spite that he used to mock his brother Isaac. Perhaps he called him ill names, because he knew it had been promised that Isaac should be the father of a great nation.

Abraham was much grieved at the bad conduct of his eldest son, and he sent the wicked boy and his mother away from the tent. We do not know that he would have done so, had not God told him that he would take care of them, and would make this child also the forefather of numerous tribes of people.

It was early in the morning when Ishmael and his mother were sent from the tent of Abraham. A leathern *bottle*, or rather *bag*, of water and some bread were given to them. They must have felt very sorry when they left such a good home as they had long enjoyed. The grief of Ishmael must have been the greater, as he knew it was his bad conduct which had led to their being put away.

The outcast mother and her boy went toward the desert. As she was a native of Egypt, she may have thought she could reach that country and live among her own people. She had not travelled many miles before she came to a wild part of the country. What could she now do? She had lost her way, and went up and down the desert, and could find no one to guide her. In that part of the world there were no roads or paths, and the way was rough and painful, and the heat great. At last they had drunk all the water from the bottle, and they could see no well nor river from which they could again fill it. Ishmael was now weary with walking, and faint from thirst and the heat of the sun. He could not go on any further. How sad was the state of the poor mother and her boy! In her distress she cried, "Let me not see the death of the child." So she laid him under a tree or bush, and "sat down over against him a good way off." She could not help him, but would not leave him to perish alone. Ishmael must now have known how foolish and wicked his conduct had been. He knew that he had brought himself and his mother into all this affliction, and he must have wished that they were once again in Abraham's tent. Sin will always bring us into trouble.

As the lad lay weeping and moaning, a voice was heard. Where could it come from? Could she be mistaken in the sound? No; in the stillness of the solitude an angel spoke to her. He had been sent by God to comfort her in her distress. "Fear not," said he, "for God hath heard the voice of the lad where he is." And "God opened her eyes," so that she saw a well not far off from where she sat. With new strength she rose from the ground, and with joy ran with her bottle to the well. Do we not think we see her, as soon as it is filled, hastening to her son, and before she tastes a drop herself, pressing it to his lips? See how she bathes his forehead with some of the cooling water, and as she finds him revive, how gently she raises him in her arms and kisses him.

When they were revived, they again filled their bottle for their journey, and went on their way. From that time "God was with the lad; and he grew and dwelt in the wilderness, and became an archer."

There is no further account of the early days of Isaac and Ishmael in the Bible. We know that Isaac, under such pious parents as Abraham and Sarah, grew up in the love and fear of God; and we may hope that Ishmael did not forget the holy example and prayers which he had seen and heard when living in the tent of his father. There are two lessons to be learned from this account of the two brothers.

1. God can see us in every place. His eye is as much upon us in a desert, as when we are sitting by our own fireside. When we are brought into trouble by our own folly and sin, we may still pray unto God. Wherever we are, his ear will listen to our prayers, and his hand be ready to afford his gracious help.

2. God is displeased with those children who vex and mock their brothers and sisters. If there be an ill-behaved child in a family, he makes others unhappy besides himself. We should all try to live together in love and peace; and elder children should set a good example to the younger. The way for a family to be happy, is to love God and to be kind one to another.

The God of heaven is pleased to see
A little family agree:
And will not slight the praise they bring,
When loving children join to sing.

For love and kindness please him more
Than if we gave him all our store;
And children here who dwell in love,
Are like his happy ones above.

The gentle child who tries to please,
That hates to quarrel, fret, and tease,
And would not say an angry word,
That child is pleasing to the Lord.

O God, forgive whenever we
Forget thy will and disagree;
And grant that each of us may find
The sweet delight of being kind.

THE PRESBYTERIAN FAMILY ALMANAC FOR 1854.

The Board of Publication have in press the Almanac for next year, illustrated with some of the choicest engravings selected from their standard works. Besides the information respecting the condition and operations of our own Church, which no Presbyterian should be satisfied to be without, it contains valuable moral, religious, and economical articles, calculated at once to interest, to inform, and to edify.

Price $4 per hundred, single copies 6 cents.

Orders are solicited.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF JULY, 1853.

Presbytery of Londonderry.

First ch Newburyport, (Rev A G Parmelee) to con Deacon Ezra Lunk, Elder Paul Simpson, Mrs Harriet Sanborn, Miss Phœbe Harrod, and Miss Mary C Greenleaf hon mems, per James Caldwell 150	$150 00
Second ch, per Rev W W Eells, in part to con ——— hon mem	20 00

Presbytery of New York.

First ch New York city, per Wm Rankin, Jr, Treasurer, for General Distribution Fund 876 75; for Colporteur Fund 250	1126 75
Madison Avenue ch,	51 56
Jersey City ch, per Rev. C. K. Imbrie	116 00

Presbytery of Philadelphia.

Eleventh ch, Rev John Miller, Joseph D Reinboth 25; Robert Cornelius 20; Henry D Shererd 5; Wm A Duff 5; James Miller 5; James Henry 5; Alfred M Herkness 5; Wilfred Hall 5; Joseph Denegre 2 50; A S Rutherford 2; Miss E M Jeffries 1; Wm D Baker 1; J G Moxey 1; Miss E Smylie 50 cts; Miss M Smylie 50 cts; Collections in ch 15 50	100 00

Presbytery of Columbus.

First ch Columbus, per Thos Moodie Esq	2 50

Presbytery of Montgomery.

Fincastle, from Miss Elizabeth Baxter	5 00

Presbytery of Memphis.

Macon ch, per J and M Flinn	6 00

Presbytery of Oregon.

Clatsop ch, per Rev L Thompson, through Board of Missions	6 00

MISCELLANEOUS.

Mrs Sarah Oliver, to con herself and Mrs Mary McClintock hon mems 60; per M Finley, W C Hagan, Christiansburg, Va, 1 25; "A Lady" of Florida 25; W P Elder 4 61	90 86
Total,	$1674 67

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The Rev. Joseph Platt has resigned the care of the churches of Lexington and Rossville, Indiana.

The Rev. S. J. Baird, on account of ill-health, has been compelled to resign the care of the church in Batesville, Arkansas.

CALLS.

The Rev. John Armstrong, graduate of Princeton Theological Seminary, has accepted an invitation to supply the pulpit of the Presbyterian Church in Platte City, Missouri.

The Church Extension Committee of St. Louis have called the Rev. James A. Paige, late of Princeton Theological Seminary, to the Park Avenue church of that city.

Mr. George M. S. Blauvelt has accepted a call to the Presbyterian Church at Chester, New Jersey.

The Rev. Thomas H. Newton, formerly Seamen's Chaplain at St. Thomas, has received a call to become pastor of the church of Berwick, Pennsylvania.

The Rev. Thomas S. Dewing has accepted an invitation to become stated supply of the church of Andover, Illinois.

The Rev. Robert McCoy has accepted an invitation to become stated supply of the church of Poplar Spring, Indiana.

The Rev. John McKinney of Pennsylvania, has accepted a call from the church of Oswego, Illinois.

The Rev. J. M. Lippincott, of Ohio, has accepted an invitation to supply the church of Fort Des Moines, Iowa.

The Rev. John Elliott has become stated supply of the Genoa and Coon Creek churches, Illinois.

The Rev. Alexander Sproull, licentiate of the Presbytery of Philadelphia, has accepted an invitation to supply the Presbyterian Church in Jacksonville, East Florida.

ORDINATIONS AND INSTALLATIONS.

On the 14th of May, by the Presbytery of Greenbrier, Mr. Jacob Winters was ordained and installed pastor of the Parkersburgh church.

On the 14th of June, by the Presbytery of New Lisbon, Mr. Joseph S. Grimes was ordained and installed pastor of the Presbyterian Church of Salem, Ohio.

On the 15th of June, by the Presbytery of New Lisbon, Mr. William Young Brown was ordained and installed pastor of the Presbyterian Church of New Lisbon, Ohio.

On the 30th of June, the Rev. Edward Wall was installed pastor of the Presbyterian Church of Kingsboro', Fulton co., New York.

On the 16th of July, by the Presbytery of Greenbrier, Mr. James H. Leps was ordained and installed pastor of the church of Kanawha Salines.

On the 19th of July, by the Presbytery of Luzerne, the Rev. C. R. Lane was installed pastor of the Presbyterian Church of Tunkhannock, Pa.

On the 20th of July, by the Presbytery of Troy, the Rev. Franklin Merrill was installed pastor of the Presbyterian Church in Stillwater, New York.

On the 20th of July, by the Presbytery of Troy, the Rev. Lewis H. Lee was installed pastor of the Presbyterian Church in Waterford, New York.

On the 31st of July, by the Presbytery of St. Louis, the Rev. Hiram P. Goodrich, D. D., was installed pastor of the Presbyterian Church in the borough of Corondelet, Missouri.

POST-OFFICE ADDRESS.

The post-office address of the Rev. John Elliott is Marengo, McHenry co., Illinois.

That of the Rev. Alexander Sproull is Jacksonville, East Florida.

That of the Rev. Peter Hassinger is Edwardsville, Illinois.

That of the Rev. Bradley Philips is Juneau, Wisconsin.

That of the Rev. E. F. Hyde is Waterford, Marshall co., Mississippi.

That of the Rev. George W. Gowdy is Waukesha, Wisconsin.

DEATH.

At Pittsburgh, on July 29th, the Rev. Matthew Brown, D. D., in his 70th year.

CHANGE OF RELATION.

At a meeting of the Presbytery of the Eastern Shore, held in Princess Anne, on the 3d inst., the Rev. John P. Robins, a presbyter of the Protestant Episcopal Church, of the diocese of Maryland, appeared and expressed a desire to change his ecclesiastical relations. After the usual examinations, he was unanimously received, and his name entered on the roll as a member of the Presbytery.

The Congregational Church of Kingsboro', Fulton co., New York, was received under the care of the Presbytery of Albany, at its recent meeting at West Milton, Saratoga county.

The ecclesiastical connection of the 2d Presbyterian church, Washington city, of its pastor, the Rev. James R. Eckard, and of Joseph E. Nourse, licentiate, has been transferred from the Presbytery of the District of Columbia, New-school, to the Presbytery of Baltimore.

MISCELLANEOUS.

The Rev. Samuel McKinney, D. D., has resigned the presidency of Austin College, Texas, and has been elected President of the Female College under the care of the Synod of Memphis, at Hernando, Mississippi, where correspondents will please address him.

The Rev. H. A. Boardman, D. D., has declined accepting the Professorship in the Seminary of Princeton, to which he was appointed by the last General Assembly.

Varieties.

NEW GENERAL OF THE JESUITS.—The Chief of the remarkable Society of Jesus is very appropriately denominated General, as the Association in its spirit and deeds may be justly regarded the spiritual militia of the Church of Rome. It is the Pope's standing army—as true to his orders, and truculent in his defence, as were ever the grenadiers of Frederick, or the Old Guard of Napoleon.

An election of a new General took place at Rome, on the 2d of last month, to succeed the celebrated Father Roothan, who had been the guiding spirit of the Society for nearly a quarter of a century. The choice fell, by large majority, upon Father Becks, who is an Italian, but has spent most of his ecclesiastical life in Germany. He was selected by Pius VII. to be the special confessor of a German Duke and Duchess, who were converted from Protestantism, and whose case was deemed of great importance at the time. Since that, Father Becks' services have been so signal, and the display of character so Jesuitical, that he was at once raised to the Generalship, and his accession is looked upon as a very auspicious event to the fortunes of Jesuitism and of Popery. It is a matter of far more consequence to the world who is General of the Jesuits than who is Pope of Rome. While the successor of St. Peter looks the head, wears the honours and makes the show, the successor of St. Ignatius is the real king of that vast reticulation of priestly intrigue, imposition, and daring, which makes up the actual being of the Church of Rome. It is the master-piece of Satanic cunning and policy, and, though Christianity will prove too much for it in the end, has been, and is the mightiest foe to truth, freedom, and God, on the footstool.

VENERABLE RELIC.—The process of widening Beekman street, New York, has rendered it necessary to remove the vaults in front of the venerable Brick church. Last week, among the bodies exhumed was that of the Rev. Dr. Rodgers, the founder and first pastor of the church, who died in 1809. The wig and silk gown—for he seems to have been interred in his full professional dress—were in a state of nearly perfect preservation, though the body of which they once were the mere adornments, frailer than they, had almost entirely disappeared. Dr. Rodgers was in a great measure the father of Presbyterianism in this country—the Moderator of the first General Assembly, in 1789, and pastor of one of the oldest churches of the denomination. He was a man of great excellence of character, and was converted while a youth, by a sermon delivered by Whitefield, while he held the candle for the preacher to read the Bible.

PROTESTANT MISSIONS IN SCOTLAND.—At the last meeting of the Irish General Assembly, a delegation, headed by Dr. Candlish, of Edinburgh, appeared with a request for the services of Dr. E. M. Dill, who, it will be remembered, visited this country in behalf of Protestant Missions in Ireland, as Secretary and Manager of the missions recently undertaken among the Catholics of Scotland. In order to prevent any prejudices, it was requested that Dr. Dill retain his connection with the Irish Church, so that none of the evangelical denominations of Scotland, which it is proposed to unite in this mission, will have motive or occasion to withhold its co-operation. The proposal was cordially received, and Dr. Dill appointed to the work. The enterprise is new, the Scottish Church never having systematically attempted missionary work among the Catholics.

DEPUTATION FROM THE CHURCH OF ENGLAND.—The Venerable the Archdeacon of Middlesex, John Sinclair, has been appointed by the English Bishops to return the recent visit of the American Episcopalian clergymen to England. Archdeacon Sinclair is a son of the late Sir John Sinclair, the great Scottish agriculturist, with whom Washington corresponded on that subject, and brother of Miss Hannah Sinclair and Lady Colquhoun, whose writings and memoirs are familiar to the Christian community, of Miss Catharine Sinclair the authoress, the Dowager Countess of Glasgow, and Sir George Sinclair, of Ulbster, Scotland. The Archdeacon is an earnest rather than an eloquent preacher, and is the author of a Life of his father, and various useful works. He sailed for America on the 5th of August, and will soon be in the United States.

PRUSSIA.—The king has issued a proclamation that he will dismiss from his service any officer, who, marrying a Roman Catholic, shall promise to bring up his children in that faith. This is intended as a protest against recent encroachments.

CHINESE IN CALIFORNIA.—A Chinese church is to be built in San Francisco, forty-two by forty-five feet—three stories high. It will be devoted to moral and religious instruction, under the direction of Geo. Athei, of the See Yup Company.—The ninth section of an act passed by the California Legislature for the collection of the foreign miners' tax has been printed in the Chinese language, for the information of more than thirty thousand Chinese in the new State. Tong'k Achich, a Chinaman, certifies that the translation is "faithful and good." Who would have thought, six years ago, that the laws of one of the States of the Union would have to be published in English and Chinese for general circulation? Yet so it is.

NUNNERIES.—A correspondent of the London *Christian Times* says:—"Mr. Seymour has stated, on the authority of an official visitor of the Roman Convents, that one half of the nuns die raving mad before they reach the age of twenty-five. No wonder that *secresy* is a part of the whole policy of the Roman church. But the people are beginning to open their eyes, and to demand a supervision of this great interest. Nature cannot be forced out of its course in the delicate female frame without complaining. The free air and social relations suited to educate and develope and strengthen the physical economy, are essential to a sound mind in a sound body. The people of this country are beginning to take notice of these things, and it is not strange that they should be jealous of every attempt to allure young females to *take the veil*, or to wear it after they *alter their minds*.

LIBERIA.—Liberia has lost one of its most talented and useful citizens, Rev. Hilary Teage, of the Methodist Episcopal Church. He was editor of the *Liberian Herald*, a Judge of the Court, and an eloquent preacher of the Gospel.

MINUTES OF THE GENERAL ASSEMBLY.

Copies of the Minutes for all those known to be entitled were mailed on the 10th and 11th of August. Postage prepaid here.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum.

" All other States, 6 " "

Paid annually or quarterly in advance. If not paid in advance, double these rates.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Report of the Board of Missions for 1853—its circulation urged, p. 146. A word touching the present State of the Board, p. 146. Condition and Wants of our Frontier States, p. 146. How some Ministers are kept Poor, p. 146. Movements, p. 147. Northern Indiana, p. 147. New York, p. 147. The Two Mites, p. 147. Receipts, p. 148.

BOARD OF EDUCATION.—I. Ministerial Education. Our Aggressive Work Impeded, p. 149. Our Candidates come short of the Demands of Providence, p. 149. Preachers for the People, p. 149. Prayerless Ministers, p. 149. Self-made Men, p. 150. II. Christian Education in Schools and Colleges. School at Fletcher, Ohio, p. 150. Academies, p. 150. Windsor Academy, New York, p. 151. Schools at Christiansburg, Va., p. 151. Makemie College, p. 151. Westminster College, p. 151. Receipts, p. 151.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 152. Africa: Corisco Mission; Reports of the Schools, p. 152. India: Furrukhabad Mission; Journal of the Rev. A. H. Seeley, p. 153. The Christian Village, Isaipur, p. 154. Notices of a Missionary Tour, by the Rev. J. E. Freeman, p. 154. Chickasaw Mission: Report of the Wapanuka Institute, p. 155. On the Support of Missions by Christians living in Heathen Lands, p. 155. The Pastorate of Mission Churches, p. 156. London Jews' Society, p. 156. Receipts, p. 157.

BOARD OF PUBLICATION.—Annual Report and Catalogue, p. 158. Pernicious Fiction, p. 158. Infidel Publications in England, p. 158. On Writing and Circulating good Books and Tracts, p. 158. A Book for Mothers, p. 159. Our New Publications, p. 159. Receipts, p. 159.

MISCELLANEOUS.—Resignation, p. 145. Increase of the Presbyterian Church, p. 145. Real Power, p. 145. Ecclesiastical Record, p. 160. Varieties, p. 160.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 10. | PHILADELPHIA, OCTOBER, 1853. | PRICE PER YEAR, *Fifty Cents.*

THE COLPORTEUR'S SONG.

TUNE—"What is life?" *Sacred Songs*, p. 314.

On through woodlands dark and dreary,
Though my lonely course I take—
Climbing now the mountains weary,
Threading now the dangerous brake—
Sweetening solitude with prayer,
Cheerily my books I bear.

Night to me can bring no terror;
Deserts lone no chilling fear,
Christ within, my shield from error,
Faith and hope my way-mates dear.
All around me angel throngs,
Holy thoughts and heavenly songs.

Oft I taste divinest pleasure
By the wayside as I read;
Opening here and there my treasure,
I upon its honey feed.
Every sentence there enrolled
Thrills like music—shines like gold.

O how sweet to dwellings lonely
Leaves of heavenly truth to bear,
Dropping print, where printing only,
Comes to bring salvation there:
Kindling in each house a flame
With my Saviour's glowing name.

Baxter's Heavenly Rest possessing,
What a glow it spreads around!
Vacant shelves receive the blessing,
Lonely hearts a friend have found.
He who brings the welcome guest—
He who takes it—both are blest.

Bunyan, O thy precious dreaming,
How it charms the listening ear,
Young and old, with faces beaming,
Group the Pilgrim's tale to hear;
Learning from the lessons given,
All the wondrous way to heaven.

Nor in vain to bosoms thirsting,
Flavel, does thy Fountain flow—
Stricken hearts, with anguish bursting,
Owen points you where to go.
Weary pilgrim, seeking rest,
Wear these jewels on your breast.

Thus with hymns and heavenly musing
Daily I my course pursue,
All my single talent using,
Loving well the work I do—
Trusting in my Saviour's care,
Cheerily my books I bear.

—*St. Louis Presbyterian.*

IMPORTANCE OF DOCTRINAL TRUTH.

We hear much said contemptuously of cold, dead formulas, and barren dogmas—thereby to disparage all attempts at the accurate and scientific statement of Christian truths. The life! the life! this is the watchword. Have the life of religion in the soul, and let it actualize itself in the conduct and sentiments, and it is of little moment what may be the form of doctrine with which each man chooses to satisfy his own understanding. But all we have to say is, the life which does not correspond to revealed truth, and take its law from it, is not Christian life. Truths there may be, so volatile and so Protean that you can bind them down to no one definite form of words; and such truths may be seen, or felt, or scented in the transcendental atmosphere of some ethereal dreamland; but none but "dreamland folk" will ever be satisfied to make these the basis of their faith. Men of intelligence desire to know what they believe, and "whereof they affirm," and to be able to give a reason, founded in some known fact or principle, for the faith and the hope, the feeling and the law of life that is in them. And such men never can be satisfied with a religion which has not truths capable of being stated in intelligible propositions, and as such considered and defended.

Hence, as a matter of history, we find some of the most vigorous periods of the Church's life to be those in which the most intense interest has been felt in the doctrines of our holy religion; and the grand safeguards which have operated to prevent the degenerating of Christian piety, and to restore it when degenerated, have been found in the accurate statement and defence of these same theological principles.—*Stearnes' Sermon on Justification by Faith.*

HOME AND FOREIGN RECORD.

The following communication is from the pen of a respected layman, who has long been a consistent and active friend of the Boards of our Church. We trust that his timely appeal in behalf of the *Home and Foreign Record* will be responded to by all our pastors and churches. With suitable effort, the circulation of the paper might be greatly increased; and its enlarged circulation would vastly increase the usefulness of all our ecclesiastical Boards.

For the Home and Foreign Record.

One can hardly help asking, Why do not all in connection with the Presbyterian Church have access to the *Home and Foreign Record?* It is worth many times its cost. Some, I know, decline taking it, on the alleged ground, that its contents reach them through other channels. But this is quite a mistake. It should be distinctly understood that the *Record* has no substitute. Its valuable and deeply interesting journals and letters of our noble band of missionaries, scattered over three quarters of the globe, are not reproduced in any other form, and the Church cannot afford to lose the details they furnish, if she wishes to understand what heathenism is, in its multiform phases, its revolting cruelties, and its loathsome abominations.

There are many good reasons why each member of our Church should be a *reader* of the *Record.* Its intrinsic interest to the mere lover of excitement; its amount of important information, otherwise inaccessible; the fact that it is the sole organ of the four Boards of the Church; that it contains a monthly exhibit of the receipts at the Church's treasury, and indicates the sources whence drawn; these should suffice. But the paramount reason, more than sufficient, in the absence of all others, is, its adaptedness to beget an intelligent appreciation of the Church's great mission, and to enkindle a holy zeal in the blessed work of helping forward her appropriate agencies. Now is no time to rest in lazy ignorance of what is going on in the world. No indeed. Each one should prepare to understand, in some measure, the wonderful evolutions of God's providence, in this most signal time of the world's history.

I doubt not, if the *Record* were taken as extensively as it should be, the Presbyterian Church would soon gird herself with new energy for her aggressive movements against the powers of darkness; and we should not hear it said any longer that one-half our churches contribute no aid to the cause of missions! W. P. V.

For the Home and Foreign Record.

THE LIVING FOUNTAIN.

Jer. ii. 13.—They have forsaken me, the fountain of living waters.

God is a *fountain.* A fountain is the source of *streams.* So God is the source of every comfort. Every stream which gladdens the world issues from this fountain.

God is a fountain of *water.* Such a fountain is *refreshing;* it imparts health, and comfort, and happiness. So God sheds blessings on all around, and is to those who trust in him like the shadow of a great rock in a weary land. Isa. xxxii. 2.

God is a fountain of *living* water. Such a fountain is *unfailing;* it is always full. So it is with God. He is an unfailing fountain, inexhaustible, full, ever-flowing, overflowing. Streams are ever issuing from this fountain, and none who come here to draw ever go empty away.

Yet Jehovah complains, "They have *forsaken me!*" We forsake him when we forsake his word, his worship, his ordinances, or his service. Nor is it enough to pay an external regard to religious rites—to come to the Lord's house, and the Lord's table. We may go through the form of every religious duty; be ever in our places in the sanctuary, be diligent in our attendance upon social meetings, and upon ordinances; read our Bibles, frequent our closets, and yet be *backsliders in our hearts.* Reader, is such the case with you? Have you forsaken the fountain of living waters? Have you the form of godliness, but not its spirit, and its power?

In forsaking God, we forsake our *pleasures* and our *privileges.* While the most happy life which man can live is a life of consistent and devoted piety, the most miserable life on earth is that of a backslidden, worldly-minded professor of religion. His broken cistern can hold no water! "I would thou wert cold or hot! So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth!" Rev. iii. 15—18.—W. J. M.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

DEATHS OF MISSIONARIES.

It is our painful duty to record the death of the Rev. John M. Becton *of Larissa, Texas.* He was taken sick on the 15th of June, and died on the 14th of July, after an illness of twenty-nine days. He died calmly, believingly, peacefully in the Lord. Shortly before he died he said to his physician, "Has the messenger come?" The physician replied, "I think so." He rejoined, "Thank God, he is welcome!"

He has been in connection with the Board since 1849. He organized in Eastern Texas seven churches, viz: Douglass, Palestine, Rusk, Mount Bethel, Larissa, Gum Spring, and Church Hill, all now in prosperous condition. His life was laborious and useful, and he has died sincerely beloved and lamented.

And still another—Mrs. Case, *wife of Rev. Joel T. Case, of Victoria, Texas.* She welcomed her husband home in health and spirits, on his return from the General Assembly, but on the sixth day after his arrival she was seized with a prevailing epidemic, whose ravages no human skill could arrest. Her heart was in the missionary work, and she cheerfully shared her husband's labours, privations, his joys and his sorrows. "She died a shining witness to the power of the Saviour's love to sustain his trusting followers in their most trying hour."

We sincerely sympathize with our afflicted friends. They well know that their consolation and support are *divine, not human.*

God, in his great mercy, make us faithful in life, and prepare us for that solemn event which is certainly approaching us all. And may He pour out his Spirit, and raise up and call into his ministry many able men to fill our present destitute churches and fields, and to supply the places of those whom he has removed from us by death.

CALL FROM LOUISIANA.—WHO WILL GO?

"Permit me to say a word on another subject. Can the Board of Missions not do something for this destitute region? I do not mean in the way of money, but of labours—*devoted, hard-working labourers.* I never have been in a region so perfectly ripe for harvest. All are anxious to have the means of the gospel. There are very few professors of religion. There is a great deal of wealth and intelligence. The country is yet rather thinly settled, and some of it always will be, because of its belonging to a few wealthy planters. There will always be a very dense negro population, however, which will afford an interesting field of labour.

"Two or three ministers might be pleasantly and usefully located around where I am. The people at Monroe, the parish seat of Washita, an interesting little town of about twelve or fifteen hundred inhabitants, have just built a *pro bono publico* house of worship, and want some one to preach for them. There is no Protestant minister there, and very few professors of religion, but nearly all Protestant-inclined. If the Board could send a man of the right sort there, and support him for a few months, I have not the slightest doubt but that the Presbyterians would soon have a flourishing congregation.

"My friend —— ——, Esq., is wanting a preacher for his negroes. He proposes to give $500 per annum, and furnish a horse for the use of the preacher, also. I mention this, that if you meet with any suitable man who would like to become a missionary to this needy class of people, you may send him on. R."

We shall be happy to hear from any brother in the ministry, who feels disposed and moved by convictions of duty to enter the field, here presented by our missionary brother, who is labouring faithfully and successfully among the people in the region from which he writes.

Communicated for the Home and Foreign Record.

WHY IS THE WEST, AND THE MORE RECENTLY SETTLED PORTIONS OF OUR COUNTRY, SO FULL OF RELIGIOUS ERRORS?

Messrs. Editors—There are complaints made by Missionaries of our different Denominations, of various errors in doctrine and discipline, which meet them in their fields of labour in the West, and in the recently settled portions of our country. Assuming that there is foundation for these complaints, I have been led to search out some reasons for the existence of these errors; errors, indeed, which may be as rife in one part of our country as another, but which exhibit their strength, and come more into notice, in the regions referred to. Whether the reasons are all correct, I shall not undertake to decide, but will proceed to state them to you very briefly.

1. *The neglect of rigid doctrinal and religious training of children in families in the New England and Middle States, from whence a vast number of people have moved into the Western States.* The good old fashion of teaching the children the *Westminster Catechism* has been much laid aside. *The doctrinal faith of the children has not been fixed in their youth, by their parents.*

2. *Large numbers now on the stage of action have grown up in the West, under many disadvantages in regard to religious education of every kind.* Hence they are liable to be blown about by every wind of doctrine.

3. *Fixing the faith of children and youth in the fundamental doctrines of the word of God, has not been sufficiently attended to in Sunday-Schools.* It cannot be done ordinarily and successfully without *a form of sound words;* and the Catechism is too little used in our Sunday-Schools.

4. *The constant and careful training of the lambs of the flock has been inefficiently attended to by pastors.* The children have been given over to the Sunday-School, and the most that is done by the pastor, in many cases, is to examine the school at stated times, and make "an interesting season" of it.

5. *The broaching and increase of heresy, for years past, has had a deleterious effect upon the people.* Such heresies as Unitarianism, Universalism, Pelagianism, Deism, Mormonism, and Infidelity, in nameless shapes. Men have been seduced from the faith, and cast upon a sea of uncertainty. The enemies of the cause in this way have been greatly increased.

6. *The corruption of some in the ministry by a study of German Neological and Rationalistic writers.* Few have indulged in such German studies without serious injury. We have seen their baneful influences in high places. Doubts and difficulties touching faith and practice; indirect attacks upon the plenary inspiration of the Scriptures; loose rules of interpreting the Bible, have been set forth under colour of profound scholarship and learning, independence of mind, and a spirit of improvement suitable to the age.

7. *The preaching of doctrines which establish "another Gospel," by those educated in places where orthodoxy has been in many important points crippled, if not denied.* Unsound Theological Seminaries will prove a curse to any land!

8. *The turning aside of the ministry, in some cases, from the preaching of the cross—the pure word of God, their appropriate work*—to lecturing on uninspired books, on literary and scientific subjects, on travels, and sights, and scenes, in foreign lands; on political and moral questions of the day, and so on. Pulpits in rivalry one of another, originating "interesting courses of lectures," to attract the multitude; the house of God converted into a place of resort for an hour's entertainment, instead of a place for solemn appeal and impression for the conversion and salvation of perishing sinners.

9. *The rivalry of different Denominations, in towns, villages, and country places;* each doing all it can to secure the leading men and families, and to attain commanding influence. Hence an accommodation of doctrines to men's tastes; a lowering down of terms of admission into the Church; the getting up of religious excitements, hasty admissions, &c.

10. *The influx of foreigners, of all creeds, and confessions, and professions.*

But I forbear. These reasons are sufficient. Let me add, that revivals of religion have, of late years, been by no means prevalent, and a spirit of wordliness overflows society, and produces what some are pleased to call *indifferentism* in respect to the truth and salvation of God.

The ministry have much work to do in these times, and *well* should they do it, for the good of the Church, and the country. They are called of God *to preach* his word. His word is the fire and the hammer; let them believe in its power to subdue and to save, and rely upon the promise and Spirit of God, and not upon human wisdom and power. Progress may be slow, but it will be sure; opposition may be great, but if God be for us, who can be against us? It appears to me, our respected and beloved Missionaries have simply to go forward *preaching the word,* unmoved by the excitements and influences to the contrary around them. This requires faith and resolution. But God will give both, and bless his servants. The means put into our hands by God himself for building up his kingdom, are the only means to be used by us; the only sure, reliable, unfailing, and successful means. I am of opinion that in our Old-School pulpits, the voice of doctrinal preaching and instruction is not heard with the frequency and power which the necessities of our Church, and of our common Christianity require. Am I right? Ministers, who read this letter, *what is the character of your preaching?*

May every missionary sent out into our country, and in connection with our Board of Missions, go armed with the truth as it is in Jesus, and be filled with his Holy Spirit; and to whomsoever they preach, whether to Jew or Gentile, wise or foolish, rich or poor, bond or free, may God always cause them to triumph in Christ, and make manifest the savour of his knowledge by them in every place.

Very truly yours, A. L. N.

For the Home and Foreign Record.

DOMESTIC MISSIONS.

The field of missions is the world. But our country is no inconsiderable part of that field, whether we regard its own extent, or the influence it is destined to exert upon the rest. It is probable that, through the concurrence of several causes, we do not duly appreciate the magnitude and importance of Domestic Missions. That it is a home enterprise, that the scene of operations is our own country, divests it of those sublime and somewhat romantic

sentiments which we naturally associate with what is distant, foreign, and strange. Yet, when we actually survey our glorious land, its dimensions are so grand, and its population is increasing at so rapid a rate, and its influence on other nations of the earth is becoming so potent, that language fails to express the emotions that we feel, and our amazement may, perhaps, excuse the measure of national pride that the contemplation produces. Many persons of intelligence and information have acknowledged that they never had formed any adequate conception of the vastness of our country till they travelled into the Southern and Western States.

The natural increase of population is very rapid, owing to the freedom, plenty, and virtue that bless our country. Enterprise, much more than necessity, impels the young and vigorous to seek new homes in the Southern and Western States. An unexampled immigration pours the people of other lands upon our shores, like a flood-tide of the ocean. The transportation of human beings across the seas and over our hospitable and attractive domain, constitutes one of the largest departments of human industry. More foreign people arrive every year on our shores, than came for the whole period from 1790 to 1820—thirty years. Half a million a year is now the acknowledged number of immigrants into our country.

We have, then, in our home field, these thousands on thousands of our own people, and of our fellow men from other and less favoured lands, mingled and coalescing, with but very scanty supplies of the pure ordinances of the gospel among them. It is true, many congregations have been formed, and many faithful servants of Jesus Christ have been sent forth; but compared with the necessities, they are few. And well may we exclaim, What are they among so many people and in so wide a field! Patriotism and religion concur in demanding liberal and energetic measures in the department of Domestic Missions. Liberty, order, and peace, the attendants of the Protestant faith and of the Presbyterian polity, unite in honouring the efforts already made by our church, and in soliciting their continuance and enlargement. Shall any Christian be indifferent to these solicitations?

The work of Domestic Missions is intimately connected with the prospects of Foreign Missions. Internal emigration is constantly and largely drawing off numbers from the older congregations, who remove to the attractive regions of the South and West. It is the object of the Domestic missionary enterprise to send forth, and for a while sustain shepherds among these scattered sheep of the flock, to guard them, to guide them, to feed them. By this benignant and judicious care, they are saved to the flock, they are kept in sympathy with those who still frequent the old walks, and they are kept in grateful remembrance of the church, its doctrines, its ordinances and its order. But let its Domestic missionary efforts cease, and the church almost of necessity declines. Look at the Minutes of the General Assembly, or at the Reports of the Board of Missions, and the numerical force of the Church will be seen to consist very largely of congregations and people who are, or have been, within a quarter of a century, missionary churches. Look again at the Minutes or at the Reports of the Foreign Board, and it will be found that from the same source have come no small number of Foreign missionaries, and no small amount of contributions. The church, then, is a gainer by the emigration of her children, provided missions are sustained among them in their new Southern and Western homes. Otherwise, their removal is an irreparable loss to her. And if she declines in this land, what is the hope of the heathen world? If she will not let her own children have the crumbs from her ample board, what likelihood is there that she will feed strangers. J. F. M.

THE LAKE SUPERIOR COPPER REGION.

With much pleasure we lay before our readers Mr. Smith's interesting letter on this new mining country, which is soon to be occupied by a very large population, and a population which, for many years to come, at least, must depend for the means of grace upon our missionary Boards of the different denominations of orthodox Christians. The attention of the Board of Missions has been turned to this inviting and destitute field for above a year, and several unsuccessful attempts have been made to procure a missionary for it. We are happy to state that the writer himself of this letter, will ere long, as we confidently hope, enter this field, in which he feels so great an interest, and in which we believe he will be blessed.

Copper Falls, Lake Superior.

Rev. C. C. Jones:

Dear Sir—It has been my intention, during a year past that I have been in this region, to communicate to you, as Secretary of the Board of Missions, some facts in relation to the religious condition and prospects of this field. Still, I judged it wise, while I availed myself of every means to gather valuable information, to defer any report until my view could be as complete and reliable as possible, and any illusory impressions might be dispelled; or, what seemed more satisfactory, I might meet some member of our Board in a visit to Philadelphia. But, sir, reasons which seem to me important, induce me to lay some of these facts before the Board at this time.

My place was in the Western Theological Seminary, as candidate for the gospel ministry; but a year ago I was constrained, from declining health, to visit this region in hope of its restoration. God has blessed the means, and I am able here to pursue my studies. During my stay I have endeavoured to become fully acquainted with the country, its resources, its people, and their spirit. From inquiries directed to such ministers as I found here, I made up a brief statement, and addressed it, last September, to Rev. Dr. Elliott, our judicious and beloved Professor, to be disposed of to the Board, or otherwise, as he might esteem proper. There appeared, too, a call in the "Record," (current volume page 19,) from my pen, to which I would refer you. The only variations which I would be disposed to make from those, is the sad comment that they did not present the picture so dark as truth demanded. I have since travelled over the whole of the Copper District, purposely to gain the facts, and I communicated the results to the brethren at the Seminary, in hope that some one might be disposed to labour here for Christ—but none can come.

It may not be important that I give you in detail the results of my tour, and I shall state them as summarily as consistent, to be explicit. In the entire copper region there is *only one ordained acting minister;* and this for a population of six to seven thousand, scattered over an area a hundred miles long, and twenty-five in breadth. There are, besides, one disabled minister, and one licensed probationer, who preaches regularly; there are four or five licensed exhorters among labourers, who occasionally exercise their gift, with an influence which you will apprehend, in the fact that these are all (every one to whom I have alluded) in the Methodist Episcopal connection. Here I might leave off. But to give you a complete view of the entire Lake Superior country, I will state, that at Sault Ste. Maria, fifty miles below the mouth of the lake, are stationed, at present, among a population of three to four hundred, Rev. Father Bingham, an aged Baptist missionary to the Chippeways; also the Presiding Elder in the upper peninsula, who (a Methodist) preaches to a congregation which would far prefer a Presbyterian, if he could be obtained. At White Fish Point, twelve miles above, is a Methodist mission, with Rev. E. Steele, principal, and Rev. Mr. Marksman, native convert, assistant. In the Carp River iron district, Rev. Mr. Benson is labouring for the workmen in the different stations there. Nearly one hundred miles above this, or near two hundred above Sault Ste. Maria, and at the head of L. Anse Bay, are two missions, one Methodist, under the present charge of Rev. R. Dubois; the other Jesuit, established by Rev. F. Baraga. Again, at La Pointe, near one hundred miles from Fond du Lac, or the head of the lake, are Rev. Mr. Hall, the excellent missionary of the American Board, who has done so much for translations, and, at a station fifteen miles from him, Rev. Mr. Wheeler, his adjutant. Formerly the Methodists had, too, a station among the Fond du Lac bands; but these became so furious the missionary abandoned it last year, and it is since vacant. There is a Catholic priest at Macinac, and I believe also a Methodist clergyman. And now I have enumerated every labourer in every capacity above Detroit, in this direction.

Let us glance at the field as to its limits. Macinac will gain perhaps some importance for shipping and fishing, but not likely to be populous at an early date. The copper region opens fifty miles below the Sault, on the Canada shore; and though it has been explored only at occasional points, it is believed to cover the whole extent of the north shore. Already it is worked in several places, and extensive preparations are in progress for the opening of others. The metalliferous districts on the south shore, as already ascertained, extend from the head waters of the Esconaba, run through the Iron and Huron Mountains, and valley of Carp River, where this field of iron of incomparable richness gives way to native copper. This appearing on Point Keweenaw, covers the coast for the extent I have already mentioned, and beyond it westward into Wisconsin, one hundred and fifty to two hundred miles from point Keweenaw. Isle Royal is also metalliferous, and several mines are already worked there.

Now, comprised within this territory are supposed to be contained ten thousand whites and fifteen thousand Indians; and I have indicated to you every agency and agent provided for them, present and prospective.

To speak farther of the mining region especially, which seems to demand first attention, I should premise that its prospective importance must not be decided from its past history as a basis. The present may be counted as the fifth year of the settled influx of population here, and already a population of near ten thousand is no contemptible growth. But we must not compare this with the placers of California, where individual labour is immediately remunerated, nor even like the lead deposits of Wisconsin and Illinois, where single capital incurs almost no risk. But no enterprise of our country is conducted under so many repressing circumstances as copper mining on Lake Superior. In a region cut off half the year from the world, and accessible only under great sacrifice during the other half, itself dreary and inhospitable, and in which half the investments are likely to prove failures; and, if successful, it can be only through the outlay of tens of thousands repeated annually, and through the suspense of tedious years, and fluctuations of trade and stocks, capital expended in time past could not have been regarded otherwise than half thrown away. A single instance may make my meaning more distinct. Those two mines which have been working longest, the "Cliff" and "Minnesota," are only now just opened, at the end of seven years, so as to be in proper working condition. But now everything is changing. Public attention of capitalists and labourers is fixed here. Mining prospects and mining operations are now better understood, and far more secure. English capital is coming in; transportation by the Sault Canal will be far more easy; intercourse with home more free. Many are making settlements, and the blessings of society begin to be enjoyed. Very many mines now opening are thought certain to prove richly productive. Shows were never before so promising as they are everywhere at present. Stocks are high, and the present is a season of intense activity, and every condition indicates that such will continue. How fallacious, then, to compute the future here by the past. Judge for yourself—but my fixed conviction is, that this lake district is ere long to bear a numerous people.

Of the settlements now here, you would probably form a good impression without any statements. It is fixed at the ports and at the mines. Of the ports, one has three hundred citizens, a second perhaps two hundred, and a third and fourth one hundred each. The Cliff and Minnesota mines may have each five hundred; and from this number, that of each "location" descends gradually to a single family. These locations are situated at present mainly in three clusters along the mineral ranges; the first, on the Point, in which the mines, to the number perhaps of thirty, are found from one half to three miles apart; the second is in the Portage Lake region, where several important workings are within the reach of an hour's travel; the third is the Ontonágon district, in which they are more diffuse than in either of the others, and are some twelve to thirty miles in the interior.

Your own reflections in your acquaintance with such fields, sir, will furnish you with many characteristics of this as a hopeful missionary field, which it would be tedious for you to read, if I could point them out. I may advert, perhaps, to a few prominent ones.

The mass of the population here are transient; the operatives here to-day, gone to-morrow; the agents only sojourners in a land in which few reconcile themselves to the thought of a home. Business and tradesmen at the harbours will be most permanent.

The people are scattered; they must be reached by going to them and bringing them out.

This will never be a farming region, only as subsidiary to the mines. Hence it must be expected to want the advantages which that class of society fur-

nish everywhere, in steady habits, education, maintenance of churches, Christian example, &c.

It is a mixed community, as was stated in the article of the "Record." You have everything to encounter.

I mention last what probably occurs to you first, the worldly, and, I fear, mercenary spirit which pervades everything.

On the other hand, there are very many here from Christian parents and prayers, whose good sentiments, if educed, stimulated, guided by a skilful hand, would be of incalculable good; but without some religious friend, lie buried for a while in the general dissipation, and insensibly are lost. While, too, my impression has been that many who had little reverence for religion at home, horrified at the prevalence of every vice here, cry out for some power to rescue. Many worldly men will support the gospel for the same reasons as the infidel does. Many are anxious for it from early habits of church going; while a very considerable number really desire the ordinances of grace for themselves; their common expression is, that they will leave the country if it cannot be furnished. They long for a place where holy affections that are here can cluster and unite; a centre around which they can gather their influence, and thence radiate their co-operative, inspirited benefactions; a holy spot, towards which they may invite the wayward and those "ready to perish." Sir, I dare not indulge my feelings in a communication of simple statements. If you have ever spent years of silent Sabbaths, you have only to read again your own experience. Cannot our Board do something for us? Most sincerely yours in Christ,

J. Irwin Smith.

OREGON.

Recent letters from the brethren state that they are all in good health, and making some progress in their labours, although, from the new state of the country, and the many engagements of the settlers, it will be some time before society becomes well organized in the various localities selected for occupation.

We subjoin a letter from Rev. G. F. Whitworth, on his way out to Oregon, with his congregation:

Fort Laramie, July 1st, 1853.

Rev. C. C. Jones, D. D.

Dear Sir—I intended writing to you before leaving the States, but having been delayed beyond the time I had designated for starting, and my coming being rendered somewhat uncertain, I delayed writing until I had made my requisite arrangements, and then being pressed for time, I found it impossible. A part of my company started ahead, failing to receive letters which I wrote to the place of rendezvous, and are some two or three weeks ahead of us. Our present number is limited, having but five families altogether, numbering thirty-five souls. We are progressing rapidly and pleasantly, and find the keeping of the Sabbath (though not able to keep it just as we could wish) is profitable both to us and our teams. We have preaching in the morning, and Bible class and Sabbath-school in the afternoon.

One-third of our distance is now accomplished, our teams in good order, rather better than when we started, grass is abundant, and we therefore hope to be able to make our trip with safety. I should be glad to write you more fully, but it is exceedingly difficult, almost impossible, to get time to write. A few lines is all that can be accomplished. May we not ask an interest in your prayers, for our prosperity and safety? No danger from Indians or others has threatened us. Our health has been generally quite good, and the weather very favourable. Ere this reaches you, if we be prospered, we shall be beyond the mountains. Yours, respectfully,

G. F. Whitworth.

CALIFORNIA.

Our readers are aware that the Board of Missions has been desirous of re-enforcing our missions in California, but have had serious difficulty in obtaining suitable men. That they may know the feelings of many in that far off State towards our Church, and their great anxiety to be supplied with a suitable ministry, we give an extract from a correspondent of the *Journal of Commerce, New York*, dated

San Francisco, *August 1st*, 1853.

The Rev. Dr. Scott, of New Orleans, has had a call sent him by a number of our first citizens—prominent members of the Old-school Presbyterian Church—with an urgent request for him to come to this city, and labour among this people. A wide field, and one full of promise, is here open to a man of his talent and ability in the Church, and it is to be hoped that he will at once signify his acceptance. These gentlemen guarantee Dr. Scott a salary of eight thousand dollars per annum.

Our city has become a city of churches, and the Sabbath day regarded almost universally as a day of rest. Society is blessed with the presence of women, who are now flocking to our shores in vast numbers, bringing the children of the East to bless and cheer the sterner sex.

Gambling is fast dying out. Houses that one year ago would have rented from three to five thousand dollars per month, for gambling purposes, are now offered for business marts at one thousand to fifteen hundred dollars per month.

On Long Wharf, where one year ago there was over a dozen gambling houses, there is now but one in operation. The same may be said of other prominent localities. It seems now to be the grand aim and strife of this people to do good—to contribute largely and freely of their wealth for the upbuilding of the Redeemer's kingdom in the land. May God hasten it in his own good time and way.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of August, 1853.

SYNOD OF ALBANY.

Pby of Londonderry.—Antrim ch to con Rev J H Bates an hon mem, of which 10 from the estate of Martha D Campbell	61 60
Pby of Troy.—Stillwater 1st ch	78 99
Pby of Albany.—Northampton ch	10 00

SYNOD OF NEW YORK.

Pby of Bedford.—Red Mills ch, from S S Myrick	2 50
Pby of New York.—Wallabout ch	7 00
Pby of New York 2d.—Mt Washington ch	29 30
Pby of Connecticut.—Thompsonville ch	17 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Morristown 2d ch 113; New Providence ch to con Rev Charles Milne an hon mem 50	163 00
Pby of Newton.—Hackettstown ch	52 25
Pby of Susquehanna.—Canton ch 50 cents; Towanda ch 4	4 50

SYNOD OF PHILADELPHIA.

Pby of Donegal.—Chesnut level ch	22 89
Pby of Carlisle.—Great Conewago ch to con Miss Rebecca Campbell and Mrs Maria McIlheny hon mems 105; Rock Spring and St Thomas chs 40; Toms Creek and Piney Creek chs, from John Stewart 5, Margaret Stewart 2 50	152 50
Pby of Huntingdon.—Little Valley ch 48; Rohrsburg ch 5; Orangeville ch 1 10; Brier Creek ch 3; Spruce Creek 1st ch add'l 4	61 10
Pby of Northumberland.—Warrior Run ch in part to con Elnathan Parsons hon mem 50; Milton ch mo colls 20	70 00

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Rolling Prairie ch	5 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Canton ch	5 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Bethlehem ch 23 50; Spring Garden ch 1 83; Graham ch 6 75; Milton ch 30; Harmony ch 1; Bethel ch 6; Grassy Creek ch 16; Spring Grove ch 3; Oxford ch 10; Pennel ch 16; Rev Jacob Doll, by order of Presbytery 5; John Bullock to con self an hon mem 50—169 08—Less exchange deducted by Pby 1 67	167 41
Pby of Fayetteville.—Wilmington ch, of which 14 44 from the colored people	70 90

SYNOD OF GEORGIA.

Pby of Georgia.—Bryan Neck ch	50 00
	$1030 94

MISCELLANEOUS.

R S Brown, Esq, Bethlehem, Pa. 5; M, Harrisburgh, Pa. 5; John Wilson, Esq, of Milton, N. C., to con Mrs Penelope Wilson an hon mem 50; Mrs M, of Harrisburgh ch, Pa. 5; and from L A W 42 cts, change per Mr W S Martien; O M Dorman, Quogue, L. I. 10; Mrs Fanny Paisley, Greensboro', N. C. 6; A Friend, through Rev R Happersett 200; A Lady 2	283 42

LEGACY

Estate of Matthew Patton, dec'd, of Franklin co, Pa	50 00
Total,	$1364 36

S. D. POWEL, *Treasurer*.

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of August, 1853.

Pby of Carlisle.—Toms Creek and Piney Creek chs, from John Stewart	5 00
Pby of Georgia.—Bryan Neck ch	30 00

MISCELLANEOUS.

O M Dorman, Quogue, L. I. for St Paul ch, Minnesota	10 00
A Friend, through Rev R Happersett	100 00
Total,	$145 00

S. D. POWEL, *Treasurer*.

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of August, 1853.

SYNOD OF KENTUCKY.

Pby of Louisville.—Pennsylvania Run	16 30

SYNOD OF INDIANA.

Pby of New Albany.—Corydon ch	9 60
Pby of Vincennes.—Princeton ch 6 50; Bruceville ch 11, Elias Dayhoff, Bruceville 1 50	19 00
Pby of Madison.—Jefferson ch 3; Vernon ch 30 58; Pleasant Township ch 16; Bethel ch 24 10	73 68
Pby of Indianapolis.—3d ch Indianapolis	14 50
Pby of Muncie.—1st ch Indianapolis 122 60; Rev John A McClung, Indianapolis 20	142 60

SYNOD OF ILLINOIS.

Pby of Rock River.—Camden Mills	6 00

SYNOD OF MISSOURI.

Pby of Upper Missouri.—Prairie ch	13 00

SYNOD OF CINCINNATI.

Pby of Sidney.—St Marys ch	13 00

SYNOD OF ALABAMA.

Pby of East Alabama.—N G Graham, Watumpka ch	5 00

SYNOD OF MEMPHIS.

Pby of Western District.—Brownsville ch	33 00

SYNOD OF ARKANSAS.

Pby of Arkansas.—Batesville ch	28 05

SYNOD OF CINCINNATI.

Pby of Findlay.—Kalida ch 1 60; Goshen ch 5 90	7 50
Pby of Chilicothe.—Hillsboro' ch	12 00

MISCELLANEOUS.

Cash returned by Rev Samuel Taylor	25 00
Total,	$418 23

A. DAVIDSON, *Treasurer*.

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of August, 1853.

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Cherry Run ch 5; Summit ch 12 25	17 25
Pby of Beaver.—Little Beaver ch	24 00
Pby of Clarion.—Pisgah 40; Licking ch quarterly contribution 5 34	45 34

SYNOD OF WHEELING.

Pby of Washington.—Pigeon Creek ch, in part, 34 34; Mt Union ch, add'l 2; Lower Ten Mile ch 32; Burgettstown ch 25; Upper Buffalo ch 86 75	180 09
Pby of St Clairsville.—Rock Hill ch	51 52
Pby of Steubenville.—Steubenville 2d ch	62 00
Total,	$380 20

J. D. WILLIAMS, *Treasurer*.

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

JOSEPH B. MITCHELL, ESQ.

LATE TREASURER.

Joseph B. Mitchell, Esq., having sent in his resignation of the office of Treasurer of the Board of Education, the Board appointed a committee to confer with him, in the hope that he might consent to prolong his term of service. Mr. Mitchell, however, stated that the business was becoming more and more extensive and burdensome; that he had held the office of Treasurer and performed its duties cheerfully for upwards of twenty years, and that, as President of a Bank, he felt it desirable to give up some of the extra demands upon his time. The Committee, feeling that Mr. Mitchell's claims for release were reasonable and honourable, were compelled to acquiesce in his decision, and reported the fact of his final resignation to the Board.

The Board adopted the following minute:

In accepting the resignation of Joseph B. Mitchell, Esq., as Treasurer, the Board express their unfeigned regret at parting from their fellow-labourer in the official capacity in which he has so long served the Church and this Board.

Mr. Mitchell has held the office of Treasurer for the long period of twenty years. His services, which have been many and important, have been rendered *gratuitously*, and all the duties of the office have been faithfully and efficiently discharged. The Board authorize the Committee, appointed to wait upon him last week, to procure a handsome edition of the Bible, and to present it to him as a token of their sense of his valuable and gratuitous services.

Mr. Mitchell continues to act as a member of the Executive Committee of the Board, and will also serve as Auditor.

TREASURER OF THE BOARD.

As we informed our readers last month, the Board of Education have elected WILLIAM MAIN, Esq., Treasurer, to supply the vacancy occasioned by Mr. Mitchell's resignation. Mr. Main has had experience in keeping accounts, and is well qualified to discharge all the duties of his office.

The bonds required of the Treasurer are in the amount of *ten thousand dollars*.

All letters relating to the *Treasury* should be addressed to WM. MAIN, Esq., Board of Education, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

FUTURE RESULTS OF A DIMINISHED SUPPLY.

The dearth of candidates is a fact ENTAILING DISADVANTAGES ON THE NEXT AND SUCCEEDING GENERATIONS. Evil is usually insidious in its approaches. Its consequences upon ourselves, if unwelcome and comparatively light, are apt to be overlooked, and the remoter consequences to others are still more often disregarded. In the present case, however, we cannot wisely lose sight of the direct consequences to ourselves of a ministry weakened in numbers, and incompetent to meet the wants of our own generation; and least of all, ought we to fail to consider that the results of a stationary rate of increase in our candidates must be most disastrous in the future. If the number of theological students is no greater in 1853 than in 1843, it is obvious that our Church commenced the decade under far more promising aspects than were presented by its close. In other words, the new actors in the conflict of the world, are obliged to commence their work with disadvantages entailed upon them by our criminal neglect; and these disadvantages will be felt still more severely by their successors at the end of another decade, even if transmitted on a no more degenerate scale of statistics. The prospect of an accumulating inheritance of evil may well summon the Church to avert its woes, whilst the opportunity yet remains. The Scriptures present, as a holy motive for praise and zeal, the privilege of rehearsing the deeds of the Lord to children's children, that each may tell it "to the generation following." Alas! that our Church, instead of transmitting the records of spiritual prosperity, should leave behind memorials of reproach and disadvantage!

OUTWARD AGENCIES NOT AT FAULT.

The small number of candidates is somewhat remarkable, when viewed in relation to the OUTWARD AGENCIES OF THE CHURCH, AND HER LIBERAL OFFERS OF ASSISTANCE TO THE DESERVING. The expenses of obtaining an education suitable for the ministry are so considerable as almost necessarily to exclude many competent young men, if left to their own resources, and deprived of Christian sympathy and aid. But the Church has commended her affection to her pious youth, by offering parental assistance to all possessing the requisite ecclesiastical recommendations. The permanent scholarships in our Theological Seminaries, and the annual scholarships provided through the Board of Education, take away all excuse arising from the plea of poverty. So intent is the Church upon cultivating the qualifications of her meritorious sons, that the Board of Education for the last twenty years have acted upon the publicly avowed principle of assisting, in reliance upon Providence, all candidates recommended by their Presbyteries, however numerous they may be.* And yet, in the face of these ample provisions of aid, the number of theological students in the Presbyterian Church is not increasing. Whatever may be our neglect of the use of other means, the fault is not here. It lies deeper than the surface. It is concealed in depths beyond the reach of ordinary ecclesiastical action.

WANT OF MINISTERS.

The Board of Education have endeavoured to keep the *want of candidates* before the Church, and to awaken attention to the causes and remedies of the present destitution. Thus far in the year, there is no perceptible increase in the Presbyterian Church.

Other churches appear to be in the same sad condition.

METHODIST CHURCH SOUTH.—Bishop Andrew, in a recent letter, addressed to the Southern Church papers, laments the want of preachers in the south, and calls loudly for additional supplies. He says there is great call for a large increase of labourers in most of the southern conferences, and that this is more especially true of the weaker conferences. He says a dozen preachers are needed for the Western Virginia conference alone. In Kentucky there is a great lack of men. Missouri wants many more preachers. Arkansas needs more preachers. Louisiana calls aloud for additional preachers. Texas is represented as suffering for want of more labourers. For several years the proportion of preachers to the wants of the people seems to be diminishing in the South; and unless a change takes place, there must be many fields in the south that will be destitute of labourers to cultivate them. We deplore this in any of the churches in the south or in the north. Our homily on the subject is, that the churches should pray the Lord of the harvest to send labourers into the field; and in connection with this prayer, it would be well to inquire how far the course of the churches, in their arrangements, is calculated to diminish the labourers, or to divert them from their proper fields.—*N. Y. Observer.*

EPISCOPAL CHURCH.—Bishop Meade laments the paucity of clergy in Virginia. He has admitted *twelve* candidates for holy orders during the past year. He has dismissed *eight* clergy to other dioceses, and received only *two*.

Bishop Delancey, of the diocese of New York, like many other of his brethren in the episcopate, lamented the fewness of candidates for holy orders, and urged the clergy to call the attention of their people to the matter.—*Register.*

CONGREGATIONAL CHURCHES.—At the annual meeting of the New Hampshire Branch of the American Education Society, Mr. Tarbox, Secretary of the Parent Society, made a very practical address, touching upon the increasing want of ministers of the gospel, the decrease in the number of candidates, the efficiency and prospects of the Society, and some of the objections that have been made to it. He remarked that while the number of students in our colleges is rapidly increasing, that in the Theological Seminaries has greatly diminished, there not being connected with them more than four-fifths as many as there were ten years ago. We are not educating ministers enough to keep up the supply of our own New England churches, to say nothing of the wide world to which we are debtors. Similar considerations were earnestly urged by others.—*N. Y. Observer.*

The Board will continue to press this subject upon the churches in our connection, in every way that may seem scriptural and proper. The LORD OF THE HARVEST can alone send supplies for the ministry; but he has enjoined, as chief in order and importance, the duty of PRAYER.

THE WANT OF THE DAY.

In almost all sections of our country there are a vast many vacant churches—vast fields also in which there is not only room for the formation of many other churches, but there are multitudes wholly destitute of the gospel. Our population also is flowing off continually into the forests of the "far West," and the "far South"—thus increasing the necessity for more ministerial labour, and rendering more difficult the means of supply. In view of this state of things, a question of the gravest import is, "Whence can all those needy and waste places be supplied?" The answer comes back from all directions, "Ministers are not to be had!" And what renders this state of things more appalling is, that comparatively few of the youth of our country are found devoting themselves to the sacred office. How is this, and what does it become the Church in such state of things to do? While we would leave it to all—whether ministers, elders, or private members, for themselves to consider what is duty, we cannot forbear throwing out the following reflections—and we would do it in anticipation of the day of prayer which is near at hand, appointed expressly for this end. May not blame be attached to the Church in three respects:

1st. The want of a sufficiently deep sense on the part of Christian parents of the importance of specially consecrating, as did Hannah of old, their sons to the service of God in the gospel of his Son, and training them up for this service. There is in the members of the Church too much pride, too much worldly mindedness, too much ambition to have their sons occupy stations of worldly affluence and prominence.

* The Board of Education of the Presbyterian Church have, by the blessing of God, never yet failed in a single instance to redeem their pledge. It is believed that this cannot be said of all Education Societies.

2d. Have not Christians been greatly at fault as it regards obedience to the solemn injunction of our Lord, "Pray ye the Lord of the harvest, that he would send forth labourers into his harvest."

3d. May not the criminal neglect of the Church to afford an adequate support to the ministry in days past, have provoked the Lord of hosts to withhold his Spirit, and suffer this "famine of the bread of life," as a just judgment to come upon the land? God himself ordained, that *those who preach the gospel should live by the gospel.* Man, in many instances, has said, "No, they shall live by other means, or starve." What, in such case, could be more reasonable, than the Lord should say, "This being your manner of treating my servants, I will cease to send!"

Surely there is neglect of duty, there is criminality somewhere. Let each for himself consider wherein he is in fault, turn and do his "first works," that the Lord may again visit his heritage, coming into the midst of his people with abundant refreshings from his holy presence.—*Southern Presbyterian.*

HINTS TO CANDIDATES.

LET NO MAN DESPISE YOU.

Paul, in his letter of instructions to Titus, says: "Let no man despise thee." He does not say, Let no man hate thee, or persecute thee, for it was to be presumed that the more bold and faithful his ministry, the more likely he would be to exasperate sinners, and stir up the spirit of persecution. To be despised is quite another thing. It implies some defect or wrong-doing on the part of him who becomes the object of the feeling; and hence the language of Paul is a caution to Titus to do nothing which would justly expose him to the contempt of men. Every minister, and indeed every Christian, may apply the caution to himself. However the world may hate, and revile, and oppress them, let them never become the objects of its deserved contempt, by any occasional or habitual inconsistency. They profess to aim at a high standard of character; and if, in any conspicuous degree, they fail to reach it, their crafty and vigilant enemies will not fail to detect it, and contemn them accordingly.

Paul was a model for ministers. He was habitually circumspect, under a deep conviction that the gospel which he preached might be misrepresented and injured by its friends, if they failed to illustrate it in their lives as a system of practical godliness. He even denied himself in things lawful, lest an occasion might be given to enemies to reproach the cause which was dear to his heart. No one, observant of his strict consistency, could *despise* him, however they might hate him; neither could they, by occasion of his short-comings, revile the gospel which he proclaimed. The world actually pays a reluctant compliment to the religion of Jesus, when they pry into the inconsistencies of its professors, and triumphantly charge them to their account. Ah, if Christians were always what they should be, how resplendently would the truth shine! Each believer would be a light in the world, not only glorifying Christ, but vindicating the honesty and sincerity of his own professions.—*Presbyterian.*

THE PREACHER.

"Keep, then, this issue, this judgment, this eternity, continually in view. Oh, with what amazing perceptions do dying men apprehend these things! Speak not one cold or careless word."

The herald of the King of kings,
They that proclaim immortal things
To those who soon must die;
Let them with due solemnity
Speak of that theme—eternity—
To us—to all—how nigh!

Stupendous issue; who may tell
The bliss or woe of heaven and hell?
Their dread reality
Who may impressively declare,
Who may our sluggish minds prepare
The last great day to see?

Let not one cold or careless word
Proceed from lips which should be heard
Proclaiming Jesus' name;
Telling to all the wondrous love
Which drew him from the realms above
To bear our sin and shame.

Let *all* their message heed in time,
Hear and embrace those truths sublime—
Sinner, be wise to-day!
Oh, listen to the Saviour's voice,
Believe, and pray; be it your choice
His precepts to obey.—*Puritan Recorder.*

THREE GOOD SAYINGS.

Mr. Shepherd, on his death-bed, addressing himself to some young ministers, observes:

Their work was great, and called for great seriousness. Three things he told them—

1. The studying of every sermon cost tears.
2. Before he preached any sermon he got good by it himself.
3. He went to the pulpit as if he were to give up his account to his Master.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE GREAT VALUE OF AN ACADEMY.

The agency of institutions of learning in training the mind and heart, and in supplying the means of carrying forward evangelical operations, is, as yet, but feebly realized. A community, within whose bounds a Christian institution is located, ought to esteem it a privilege to labour for its prosperity.

The attention of the reader is directed to the following account of an academy in Massachusetts, as worthy of perusal and meditation. The results it discloses are sufficient to stimulate all who are engaged in founding and conducting such institutions.

BRADFORD ACADEMY.

Fifty years ago, last March, there was a social gathering in the outskirts of the village of Bradford. Ideas more practical than gossip, neighbourhood scandal, and fashions, honoured the hour. While some spoke of sons, and others of daughters, as about to leave home for a High School, the question was raised, Why not have an Academy in Bradford? When they parted, the Academy was founded in resolution. But in olden time they had a way of working, as well as resolving, in that goodly town. And so, within a week, "At a meeting of a number of the inhabitants of the First Parish in Bradford, March 7th, 1803, it was mutually agreed upon that a building should be erected for an Academy." So runs the old record. Then followed, as a practical sequence, the subscription of $1218.80 by about thirty individuals. And in less than three months, that is, June 6, 1803, this so bright a sun in our literary firmament cut short its sudden dawn, and stood at once above the horizon, with fifty-one satellites catching its virgin rays. A noble enterprise in its first thought, and nobly, promptly executed! All honour to its unselfish, large-hearted founders. The child of the town, it has been their pet and their pride, as it is their glory.

Fifty years have gone by. On the foundation thus laid, $25,000 have been invested, not for a three per cent. return, and the enhanced value of property adjoining, but in full donation and without reversion. Through the action of able trustees and teachers, uncontrolled by any private or narrow policy, the Institution has been ever in the ascendant. To those fifty-one pupils of the first term a host have been successors, and now, at the close of its fiftieth year, the children of that Alma Mater number 4820. Of these, 1315 were in the male, and 3510 in the female department. In 1836 the school became solely a female institution, and, as before, so from that day onward, Bradford Academy has been a pioneer to a higher, better, and more comprehensive system of female education for our country. As such it has educated teachers and principals for other schools in *almost every State in the Union.*

Its pupils, in the male department, are found in all the professions and honourable callings in the land; more than *three hundred* of its daughters have become the *wives of the ministers of Christ.* About *forty* of them have followed in the footsteps of its two earlier pupils, those leaders and heroines in the *missionary cause,* Mrs. Judson and Mrs. Newell.—*Puritan Recorder.*

From the Presbyterian of the West.

THE MILLER ACADEMY AT WASHINGTON, OHIO.

Messrs. Editors:—I beg leave to present the claims of the above-named institution to the churches of the Presbytery of Zanesville, and to other patrons of Christian education who read your excellent paper.

In accordance with the plan recommended by the General Assembly, the Presbytery of Zanesville has located a Presbyterial Academy at Washington, Guernsey county, O., and upwards of $2,500 have been expended in erecting a large and tasteful edifice. The plans of the building may be seen in the Presbyterian Education Repository for 1853. It is a brick building two stories high, having a large school room and two recitation rooms on the lower floor, and on the upper floor a library room and a large hall for public exercises.

The location is in a village of about 1,000 inhabitants, on the National Road, about half way between Zanesville and Wheeling, and near the Ohio Central Railroad. It is a place peculiarly favourable to health and good morals, and of easy access at all seasons. Boarding can be had in private families for $1,50 per week.

The institution is entirely under the control of the Presbytery, and is intended to be decidedly Presbyterian—a fountain of sound learning and of pure morals. The course of studies is sufficiently extensive to prepare young men for the junior class in the best Colleges. Though intended to afford scientific instruction to all, the institution is especially designed to exert a healthful moral and religious influence over the forming minds of the young, that it may, with the blessing of God, aid in supplying the present great lack of Gospel ministers. This design of the Miller Academy recommends it to the favourable regard of the friends of Christian education in our Church.

Our building is yet in an unfinished condition, and we earnestly desire to finish it in time to get the school into successful operation next Fall. To do this we must raise an additional sum of $600 or $800 within a few months. Will not those churches of the Presbytery which have not yet contributed their due amount take subscriptions immediately, and help us to complete this important purpose? We hope they will do so without delay.

But this undertaking bears heavily on the churches of a single Presbytery, some of which are small; we therefore earnestly appeal to other liberal readers of your paper for aid.

Such institutions are greatly needed. We have established our Theological Seminaries in the East, South and West, and have supplied them with eminent professors; but what can they do to supply the Church with ministers, unless we also establish classical schools and academies to prepare pious young men to enter those Seminaries?

That donors may have some definite objects before them, we solicit donations for the following items of work necessary to complete our building, viz:

For plastering our recitation room	$20.00
For furnishing the same with stove and benches	20.00
For plastering the large hall up stairs	75.00
For furnishing it with seats	80.00
For do. do. two stoves	36.00
For plastering the lower hall and lobby	50.00
For painting the inside of the building	30.00
For do. outside do.	45.00
For furnishing the library room	25.00
For fencing the grounds about the building	100.00
For a bell	50.00

A benevolent individual, a sewing society, or a church, may find it convenient to furnish the means for accomplishing one or more of these items of the work. Any such favours will be thankfully received and faithfully applied.

On behalf of the Board of Trustees,

J. E. Alexander, President.

ARANAMA COLLEGE.

Fort Lavaca.

We were highly interested and instructed, on the 1st and 2d days of this month, in attendance upon the first examination of the students in the "Aranama College," located at Goliad, in Goliad county, on the San Antonio river. This Institution has been in operation only one year, and its future prospects for usefulness, under its most accomplished and efficient head, Professor Shive, are most flattering and promising of success. It has been established and is under the care of the Presbytery of the O. S. Presbyterian Church of Western Texas; but, as an Institution of learning, it is open and free to all denominations of Christians who choose to avail themselves of its advantages and benefits. No sectarian creeds or tenets are taught there—no efforts made to bias the mind in favour of any sect or religious creed—the mind of the student is left free to embrace any religious doc-

trine.* But a moral and religious influence is thrown around the students, guarding and protecting them from those excesses and demoralizing practices which not unfrequently are found to prevail with students in their youthful days, when away from home, from under the influence and control of religious parents and guardians. Professor Shive has a most happy faculty of governing his school. Adopting the law of kindness, he is thus enabled, by a most devoted Christian walk, and pleasant, familiar, and entertaining conversation, to obtain complete control of all who attend his school.

The Trustees and patrons of the Institution were most agreeably entertained with the late examination, and highly encouraged at the progress and proficiency of the scholars, in their various branches of study. Every student acquitted himself with honour. A number, in fact, gave evidence of originality and genius, surpassing the most sanguine expectations of their friends, and even their preceptor could not but express his agreeable disappointment in their progress and advancement, as evidenced by the ready manner they answered the various questions propounded in the different branches of science and learning. Original compositions were read by each student, displaying talents and originality of thought highly creditable. Our space will not permit us to give a detailed statement of the order of exercises as followed on the days of examination. Suffice it to say, that the classes, in all the branches and departments of instruction, acquitted themselves honourably and with much credit.

After the close of the exercises, on Wednesday evening, the Rev. Mr. Cocke, of Green Lake, delivered an address upon the subject of education, which, for elegance of style and diction, force of language and logical reasoning, surpassed any effort of the kind we have ever had the good fortune to hear. We learn that application was made to the author by a committee of gentlemen of Goliad, for a copy of the Address for publication. We hope to see it in print, as such sentiments as it embodies should be read and entertained by every Texan and patriot throughout the Union.—*Watchman and Observer.*

AUGUSTA FEMALE SEMINARY, STAUNTON, VIRGINIA.

UNDER THE SUPERVISION OF THE PRESBYTERY OF LEXINGTON.

This Seminary is managed by a Board of Trustees. The Rev. William B. Browne, A. M., is Principal, and competent female assistants are associated with him.

The aim of this Institution is to secure to the pupil the safest and most effective training in the various branches of useful knowledge by *female* teachers of cultivated minds and undoubted piety. The higher branches and the general control are under the care of the Principal, whose time and attention are wholly devoted to the school. The pupils board either in the family of the Principal, or under his direction and control, in other Christian and refined families.

The town of Staunton is well known for the salubrity of its climate and the beauty of its surrounding scenery, and is perhaps the most easily accessible town in the State. The situation of the Seminary is one of remarkable beauty; sufficiently central and yet retired.

The Academic year is divided into two sessions of twenty weeks each, beginning on the first Wednesdays of August and January.

EXPENSES FOR THE SESSION OF FIVE MONTHS.

Board, including washing and every necessary accommodation	$55 00
Tuition in the higher classes	15 00
" " Preparatory class	12 00
" " Primary Department	8 00
Music, including use of instrument	20 00
Drawing and Painting, each	8 00
Modern Languages	10 00
Embroidery $5 00, Hair Braiding and Wax Flowers each	10 00
Charge for repair fund per session	50

☞ No other charge whatever, unless by special agreement.

* We should be very sorry to know that this statement is literally true. The mind of the student should indeed be "left *free* to embrace *any* religious doctrine;" but not because it has not the true doctrine before it. Unless the doctrines of the Presbyterian Church are taught there, the Presbytery hardly honours the standards by which it tests the purity and value of the truth.—*Cor. Secy. Bd. of Ed.*

NON-RESIDENT PUPILS.

1. The Principal is to decide where each pupil may board, and is to have as full control of her time and direction of her conduct as if she was in his own family. No pupil will be received except on these conditions.

2. All may at any time, not improper for such purposes, take recreation freely in the Seminary grounds; but except in going to and from the Seminary no one will be permitted to walk the streets, unless in company of a teacher or judicious friend.

3. Three times a week the pupils will walk out together for exercise, accompanied by a teacher. All shopping, &c., must be attended to on Saturday, in company of some adult member of the family in which they board, or by one of the teachers, who will take this duty in turn.

4. No pupil will be permitted to receive the visits or public attentions of young gentlemen—this of course not applying to *proper* visits of relatives. This rule will be enforced in all cases, and its infraction considered one of the gravest offences.

5. No pupil, unless for a special reason, can be permitted to go home, or visit friends out of town, oftener than once a month, and that must be on the last Saturday.

GENERAL.

All the pupils, unless specially excused, must attend Bible class Sabbath morning, and public worship morning and evening.

A rigid system of marking all faults in deportment, neatness, and diligence, will be adopted, and a definite point fixed, beyond which a pupil cannot go and remain a member of the Institution. Monthly reports will be sent to parents or guardians by mail.

No deduction will be made for absence, except in case of the protracted sickness of the pupil. The Principal will be accountable for time lost by teachers, but, *unless better paid*, cannot be for that lost by scholars.

The course of study contemplates four years after the preparatory class. Each pupil will be examined on entering, and assigned to a class, and required to pursue a regular course. A certificate of having passed a satisfactory examination on the studies of a class, will be necessary in order to enter a higher class. A certificate of proficiency will be given to each pupil that creditably completes a course of three years, and to each one that fulfils the whole course, a neatly engraved Diploma, conveying indeed no empty, unmeaning title, but intended to be really serviceable as an honest guarantee that the bearer has truly mastered a liberal course of study.

There is a regular weekly recitation from the Bible, and the school is opened daily with reading Scripture and prayer. During last year, there was a season of religious interest, beginning in immediate connexion with the services of the last Thursday of February, and mostly confined to the school, in which about ten or twelve of the pupils were hopefully converted and added to the Church. Two subjects of that awakening have already passed to another world, and we trust to a reward of grace.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, AUGUST, 1853.

I. FUND FOR CANDIDATES.

Presbytery of Troy.	
Waterford ch	$43 56
Presbytery of New York.	
Brooklyn 2d ch	125 00
Presbytery of Elizabethtown.	
Plainfield 1st ch	7 50
Presbytery of Carlisle.	
Chambersburg ch 58 25; Fayetteville ch 18	76 25
Presbytery of Northumberland.	
Orangeville ch	90
Presbytery of Eastern Shore.	
Monokin ch	13 00
Presbytery of Miami.	
Clifton ch 20, Female Benevolent Society of said ch 10	30 00
Presbytery of Peoria.	
Peoria ch	64 56
Presbytery of Lexington.	
Rocky Spring ch 5 40; Tinkling Spring ch 33 66; New Providence ch 16; Bethel ch 26	81 06
Presbytery of Orange.	
Through Jesse H Lindsay, Treasurer. Amount of balances from the various churches to the 1st of January 352 95; Bethel ch 6; Madison ch 10; Raleigh ch 98 25; Chapel Hill ch 52; Graham ch 6 75; Clarksville ch 59 08; Nutbush ch 5; Milton ch 30; Grier ch 5 25; Harmony ch 1; Spring Hill ch 25; Hillsboro' ch 18 95; Greensboro' ch 47 75; New Hope ch 5; Grassy Creek ch 7; Spring Grove ch 3; Oxford ch 17 50	750 48
Presbytery of Mississippi.	
Vicksburgh ch	31 50
LEGACIES.	
Miss Margaret Little, late of Wilmington, Del. 46 54; Estate of James Doran, Washington, Pa 191; Estate of Anna Smith, Va 32 47	270 01
REFUNDED.	
"R"	21 00
MISCELLANEOUS.	
Martha Nelson, Phila, Tenn. 10; Collection deposited in Farmers' Bank, Va. 7 22; John Bullock, Williamsboro', N. C. 30; "J C M" 5	52 22
	$1567 04
Less exchange $8 25. Discount 14 cts.	8 39
	$1558 65

II. FUND FOR SCHOOLS, COLLEGES, &c.

Presbytery of Newton.	
Lower Mt Bethel ch (special purpose)	10 00
	$1568 65

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT LOUISVILLE, KENTUCKY, JULY, 1853.

Presbytery of Columbus.	
Hamilton and Rossville chs	$64 00
Presbytery of Indianapolis.	
Bloomington ch	23 00
Presbytery of Louisville.	
Owensboro' ch	67 25
Presbytery of Muhlenburg.	
Princeton ch	18 10
Presbytery of Mississippi.	
Providence and Pecan Grove ch	34 50
	$206 85
MISCELLANEOUS.	
J B Anderson, Owensboro', in part to con one of his children a life mem	25 00
Dr J N Dorsey, Sabbath earnings	2 40
	234 25
Less, bad bill,	2 00
Total,	$232 25

A. DAVIDSON, *Treasurer.*

TOTAL, $1800 90

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, September 13, 1853.

China.—Our letters are dated at Ningpo to the 14th of May; Shanghai, to the 9th of June; Canton, to the 4th of June. Many letters for the mail of last month were sent by a vessel that was lost on the coast of China. At Ningpo a new chapel was set apart for the worship of God on the 8th of May, which "is considered by all as very neat, and remarkably cheaply built; it is expected that services will be held in it every afternoon and twice on the Sabbath."—On the first Sabbath in May, the brethren were permitted to unite "with five converts from heathenism, all of them young men, who sat down for the first time at the table of the Saviour to commemorate his dying love. Our faith was strengthened," they add, "and our hearts rejoiced and took courage at the evidence of the Spirit's presence among us. We ask for these youthful converts the earnest prayers of God's people. The number of converts has been more than doubled since this time last year, being now thirteen, of whom six are females."—A building had been rented at Chinhai for a chapel and dispensary, where Dr. McCartee and Mr. S. Martin attend once a week. Until the mission is strengthened by more men, this city cannot receive proper attention.—An urgent plea is made for a printer, to supply the place left vacant by the lamented death of Mr. Coulter. It is desirable that a minister, or a student preparing for the ministry, who has a practical knowledge of printing, should be sent to occupy this important post.—The letters of our missionary friends make frequent references to the state of political matters in China. Most of them confidently expect good results from the success of the insurgents, though some anticipate evil. We quote a paragraph here from Mr. Quarterman's letter, briefly indicating some of the grounds of solicitude on both sides and the true line of duty: "The news from the *rebels* as they are termed, but whom I call *patriots*, is confirmatory of the previous vague reports of their Christian belief. But in case they succeed, I fear they may attempt to lead instead of following like disciples; and in case they are beaten, I fear the imperialists may suspect the missionaries of having originated the whole affair. But 'what is that to thee? follow thou me,' is more appropriate to us to dwell upon at present." At all the stations, our brethren were pursuing their work as usual, without any hinderance.

Siam.—Our letters are dated to the 6th of April, but contain no news of special interest. The missionaries were going on steadfastly in their work.

India.—Letters have been received from Lahor, June 10; Lodiana, May 30; Ambala, May —; Futtehgurh, June 11; Mynpurie, June 11; Agra, May 30; Allahabad, June 11. No special change is reported in the aspect of the missionary work, though fears are expressed that the villagers of Akutganj feel rather less interest than formerly in their attention to religious things.—The wife of one of the missionaries at Futtehgurh would be glad to make an effort to collect a girls' school near their house, which it is hoped could now be done. The expense would be about ten dollars a month. Perhaps some Sabbath-school, or some Christian friends, will authorize this effort to be made. It is well worthy of being tried.—References are again made in these letters to the need of more missionaries. "The harvest is plenteous but the labourers are few."

Africa: Liberia Mission.—Letters have been received from Monrovia and Kentucky, dated July 12. The missionaries were engaged in their usual work. At Kentucky, the labours of Mr. Erskine, licentiate preacher and teacher, are attended with a good degree of encouragement. The corner-stone of a small brick church had been laid by the Rev. D. A. Wilson, with an appropriate address, at that station. This church replaces one which fell down, the congregation narrowly escaping serious injury and perhaps loss of life. It is greatly needed, and the congregation, after doing what they can themselves, still want two hundred dollars to complete it. They have applied to the Board for this sum, and their request could not be refused under the circumstances of the case, though this expense was not included in the Estimates of the Mission. We hope this will be borne in mind by our readers.

Italy.—A letter from the Rev. Dr. Revel, known personally to many of our readers as the esteemed representative of the Waldensian Synod to our churches, has been received under date of August 6, at La Tour. Dr. Revel speaks in the warmest terms of his reception in this country, expresses his thankfulness at being again amongst his own people, and refers to the encouragement derived by them from the sympathy of American Christians, and particularly from the hope of having a Theological Seminary at La Tour, "a thing most necessary and even fundamental for our work, and for the evangelization of Italy." He had enjoyed the pleasure of spending a Sabbath at Turin on his way, and was struck with the progress of the gospel there in the four months since his former visit. The chapel holds six hundred persons, but was not large enough to give seats to all who wished on that day to attend the services. One hundred new members had been recently admitted to the church, and the Italian congregation now exceeds three hundred. The new church was nearly finished.

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. HENRY V. RANKIN.

The changes of four years—More labourers wanted—Encouragement.

Feb. 12, 1853.—The fourth anniversary of my arrival in China. Within these few years, what changes have transpired among the missionaries in China! Eleven have gone to their rest, more than half of whom either perished at sea, or were cut off by the hand of violence, One, we have just heard, has died at Canton, in less than a month after arriving at his station. The wives of four missionaries have also been called away by death. Besides these, about twenty other missionaries have been permanently removed from this field of labour, generally on account of sickness. These facts are the more lamentable, in that our ranks are so slowly filled with fresh labourers, so that there are no more missionaries now in China than when we arrived; and at this post there are even fewer men than there were at that time. What is the reason that the churches have virtually diminished their interest in this field, we cannot tell, nor can we understand why others refuse to join us in our labours. It cannot be because of the unhealthfulness of this climate, for perhaps there is no eastern land where foreigners enjoy a larger share of health. My own experience has perhaps been more favourable than that of the majority of foreign residents in China during the same period of time, and yet, as a matter of thankfulness on my own part, and encouragement to others, I would mention that I have hardly known what sickness of any kind is since residing in Ningpo. Many others can record a similar statement. It cannot be because the field is not large and inviting, for the multitudes whom we meet from day to day, to nearly all of whom we have access; the thickly settled villages which are scattered on this vast plain, in which we can always openly enter and preach the gospel; the facilities for transmitting the printed page into the interior—these are facts which are well known. Perhaps Christians at home too much lose sight of the startling fact that here, in this vast country, are collected one-third of the human family, of whom it may be fairly computed that twenty-five thousand are daily perishing. The prominent impression upon the mind of the Christian philanthropist as he passes through this country is—Multitudes, multitudes, having no hope, and without God in the world. Nor can it be that the promises of God are less sure than they have been, or that he has forgotten them. On the contrary, they are every day hastening to their fulfilment, nor can he who seriously reads them, doubt that the time draweth near. Upon these would we fondly trust with far more confidence than any mere signs of the times. Yet our blessed Lord has not left his people here without marks of his gracious favour upon the hearts of some of this people. Within this period of four years, a goodly number have been added to the churches of the three denominations of Christians represented at Ningpo, viz., Presbyterians, Episcopalians, and Baptists. There are now about twenty connected with these three churches, and about equally divided among them. Two of those who were baptized among the earliest in this place, about five years since, have proved recreant to the cause they had professed, but the others have stood firm, and in general witnessed a good confession.

Another church member received—United States Expedition to Japan.

March 6.—Before the celebration of our communion services this morning, we were permitted to welcome another to church membership—a pupil of Miss Aldersey, named A-tsay, who was married not long since, and upon that occasion, and since, has been obliged to suffer much persecution for the sake of her Master. Because she refused to perform idolatrous ceremonies, she was severely and frequently beaten; till, finding her firm in her purpose of resisting what she knew to be wrong, her husband cast her off, and she returned to Miss Aldersey, where she has been steadily growing in grace. Upon the occasion of her baptism, she responded distinctly to the questions proposed. Thanks be to the Lord for thus permitting us to welcome one after another to his household here below! They are indeed bone of our bone, and flesh of our flesh. It is a joy of an unspeakable nature even to witness such scenes; how much more to have been made instrumental in leading the soul into the marvellous light of the gospel from that deplorable darkness in which the heathen are reared, and by which they are so long enveloped.

March 28.—We received another mail to-day bringing dates from home up to New Year's day. That which interests us very greatly is the account of the Japan expedition, the flag-steamer of which, with Commodore Perry, it seems, has left the United States. It seems to us here, that Christians at home are not half enough awake to the important results which we fondly hope from this expedition. In the papers there is a bare allusion to the fact that such a squadron would be sent, with a list of the vessels, &c. It seems to me, that if ever there was a nation to be prayed for, that it might receive the gospel, that nation is Japan. Her seclusive spirit has for many years been permitted by civilized nations, and no means of access have been discovered as yet, whereby to penetrate her darkness. On a small island of the Loo-choo group, Dr. Bettleheim has for several years been labouring single-handed, and yet at that distance, even though protected by British power, he has been annoyed in every possible way by an insignificant heathen government, who are under the jealous sway of Japan. Their own inhabitants are sometimes cast upon the shores of China, and shipwrecked in other places also; but if the unhappy wretches, despite their calamity, do not succeed in returning within the space of a year, it is generally believed that their heads are forfeited. The islands are many, and the inhabitants very numerous. The principal city is one of the largest in the world. The Jesuits, who resided there for so long a period of time, and the Russian commander Golownin, who was a prisoner among them during several years, together with others who have more or less acquaintance with the people, concur in testifying to their intelligence, and their progress in civilization. The few whom we have seen in Ningpo, though generally poor fishermen, were certainly favourable specimens of the human race. But beyond all other considerations, we should remember that they form a very large people, that they are our

fellow-beings, having immortal souls, and who must yet, sooner or later, hear the proclamation of that gospel which is to be preached unto *all nations*.

Now we know not what will be the results of this expedition. We hope that it may be fully prosperous. It is distinctly avowed by our worthy President, that its mission is one of peace. Hence, though furnished with the most powerful engines of war, so as to set at defiance, if necessary, every hostile attack, it seems to be provided with all the appliances of modern science. Though experience has generally shown that the gospel must pave the way for the introduction of science and art, yet it is not so universally the case as to make us regard these *peace* operations as useless; doubtless they will tend to dazzle the minds of those who may witness for the first time upon their own shores their astonishing effects, and give them some juster idea of the power of Western nations than they now hold. At any rate, it is hardly to be expected that so powerful a squadron, under the command of so experienced an officer, will fail of important results. It may be by war, though we hope it will be by peace, that Japan is to be opened. A momentous question then is, in case the expedition succeeds, whether a mere commercial treaty shall be made, or one which will give the privilege to the missionary of the cross to enter there and proclaim the glad news of salvation to her perishing millions. To these important subjects, it seems to me the eyes of American Christians should be directed, and for their accomplishment their prayers should unitedly and most earnestly ascend;—first, that Japan may be speedily opened, and then, that the gospel may lawfully have free course through the length and breadth of that land. But supposing these blessings to be vouchsafed, where are the men to enter upon this vast field of labour? Within a few days' sail, there are now probably scores of our own countrymen and of Englishmen, who will eagerly press into the ports of Japan upon its first opening, in order to establish commercial houses, just as they were on the alert to enter the ports of China, so soon as the treaty of Nanking was signed: and they will always be ready, even in the face of great danger and discomfort, to settle in places where they may hope to carry on a successful trade. But where are the men to preach the gospel to Japan? to come in these strange lands to the help of the Lord against the mighty? One kingdom of Satan after another has opened her doors to the admission of the truth, and now in the very extremity of his dominions appears an intelligent, populous, powerful, and jealous nation, on the very eve of being attacked by one still stronger. There seems to be justice in the claims of our government, and if Japan resists these claims, and rejects the olive branch of peace, it will be most probably at her peril. Though the Christian must for ever deprecate war in all its forms, yet he is not allowed, nor would it be right, to despise a means which God sees fit to employ, and over which the humble disciple of Christ has no control. Hence it does not seem unreasonable to look with the eye of faith to the speedy opening of Japan, nor to prepare to come out and enter upon missionary labour in that vast field.

There are at present one large steamer, the Susquehanna, now daily expected at Shanghai, and two other vessels at Macao, I believe, which are to be connected with this expedition. Last July, we much enjoyed a visit from Captain Kelly and the officers of one of these vessels, the Plymouth, who came up the river, and stayed a few days at our houses. It was a great pleasure to entertain so worthy a class of our own countrymen in this far off land, and the visit of these officers will always be remembered with peculiar interest. The Plymouth lay outside the mouth of the river a few miles, but I had the further pleasure shortly after, on my way to Shanghai, of a visit on board.

Visit of a British Steamer—The progress of the Insurgents—Their opposition to Idolatry.

April 1*st*, 1853.—The British steamer Hermes, which came into port a few days since, has just left. She anchored directly in front of our houses, and was quite an object of interest to some of our teachers, and the boys in the boarding-school, who had the opportunity of visiting her. During these few days Captain Fishbourne has been making himself acquainted with many of the details of missionary effort in this place, in which he seems to feel real sympathy.

The Hermes brought Sir George Bonham, governor of Hong-Kong, who came to look after the interests of British residents, and see if there was any cause of alarm here, in consequence of the present distracted state of China. Home newspapers have not given sufficient prominence to the progress of the rebellion in China. Many have been disposed to doubt whether there was any army of insurgents who have been making steady and rapid progress through the interior, with the design of overthrowing the present Tartar dynasty. A recent letter from Canton, published in a New York paper, I notice, regards the affair as one of those petty insurrections to which this government is every year more or less liable in some one of its provinces, and which will soon be quelled. But the fact is, that there is great reason to believe that this rebel army will soon become the masters of the "Middle Kingdom." Starting from one of the most southern of the eighteen provinces of China, they have, during the past two years, pressed forward in almost a straight line, to the ancient capital Nanking, which it is rumoured they are soon to attack. Three or four provinces, including large portions of the tea and silk districts, have become subject to their power, and none of the imperial armies as yet sent against them has had any decisive success. They represent themselves as *the people*, who are seeking to drive out the Tartars, who have held the throne of China for a period of over two hundred years. The proclamations which they have issued declare their intention to expel the Manchu Tartars, who, like western foreigners, are denominated barbarians. Heavy charges of flagrant wickedness on the part of the existing government are alleged, to show the justice of their claims, while their own leader, they affirm, when "once seated in the deep recesses of his palace, will revive the days of Yaou and Shun." One remarkable feature in one of the proclamations issued is, that they are "seizing the priests of Buddha and Taou (the two principal forms of idolatry in China,) throughout the country, and putting them to death, and are inquiring into those who have been foremost in the building and repair of the Buddhist temples, that they may have them apprehended likewise." This proclamation has already disturbed the minds of many of the wretched priests of these idolatrous sects. Not only so, but the pretender to the throne has, (if the proclamation be genuine,) announced himself as a worshipper of one God, and it is supposed by many, that he and some of his chief followers became acquainted with Christianity through the agency of some of the operations of the late Dr. Gutzlaff.

The people at Ningpo seem to be quite indifferent as to the result, and if they are only allowed to live in peace, will doubtless be as well pleased with Tien-teh as with Hien-fung, the present youthful Emperor. They do not, apparently, anticipate any change for the better in the appointment or the character of their magistrates, nor in the taxes, which are the two principal causes of dissatisfaction, apart from the circumstance that they are now under Manchu sway. Yet the present officers are exerting all their influence against the insurgents. At Shanghai they have applied to the foreign consuls for assistance, which it is generally hoped will not be granted. The doctrine of intervention is the settled policy of our Government, and the English governor has positively refused to help either party. Some Portuguese lorchas have been chartered by the Shanghai Tao-Tae to go against the rebels to Nanking, and we also hear that one or two American vessels have been chartered from merchants in Shanghai, with the same design.

Two young men baptized—An earthquake—Farther accounts of the rebellion—Probable opening for missionary labour.

Sabbath, April 3*d*.—Two promising young men have this afternoon been baptized, and received as members of our little church; one, Mr. W. Martin's teacher, the other, named A-nying, employed by him in printing the Ningpo colloquial in Roman letters, and who also has for a long time served as the keeper of our city church. The occasion was highly interesting, and a goodly number were present. After the baptism, the teacher, Lu Sin-sang, made a few pertinent remarks upon the reasons which induced him to make a profession of religion. He was employed some years since as a teacher by Mr. Quarterman, at which time he seemed for a while interested in the truth, but recently his impressions have been much deepened, and he has, in the face of considerable opposition, publicly professed his faith in Christ, in which profession we all feel that he is sincere; and we fondly hope that his long connection with missionaries, and his large acquaintance with Bible truths, will make him a useful man among his countrymen. There is much solidity and good sense in the character of A-nying, who has also, in the face of serious opposition, come out on the Lord's side. He seems to be a truly Bible Christian. Thus our number, through the mercy of God, is from time to time increasing. It gladdens our hearts inexpressibly to see these evidences that God is indeed faithful to his promises, and these foretastes of their blessed fulfilment.

April 17*th*.—Two nights since we were visited with another earthquake, of longer duration than the one experienced in December. It is indeed startling to be suddenly awaked at midnight, and to feel the house for two or three minutes rocking to and fro like a ship at sea. One cannot fail to be awe-struck at this manifestation of infinite power, and to be astonished at the littleness of man. Another slight attack occurred yesterday at noon.

The accounts from Shanghai and Nanking are more serious than ever, and the progress of the insurgents is now a common subject of conversation here. At Shanghai there are four steamers, American, British, and French, and one war brig lying in front of the foreign community, which, it was reported, would be attacked. It is ascertained that Nanking has been taken, but beyond this, accounts are so contradictory that the English consular interpreter at Shanghai has gone into the interior to gain, if possible, a correct statement of facts. At Ningpo handbills have been circulated around, that a thousand foreign vessels had been borrowed by the government to repress the rebels, and that peace would, in consequence, soon ensue! Another notification was, that *a hundred thousand foreign soldiers* had been hired! Many believe these statements. It seems to be quite evident that this whole matter will eventually be terminated on one side or the other by foreign interference, in which case a new treaty will open up a much larger portion of China to foreigners, and thus there is great reason to believe that ere long the missionary may traverse many parts of this great nation without let or hinderance. Matters seem to be tending that way, though it may be a few years before it is brought about. Are the churches at home rightly studying the prophecies and the providences of God? Is it at all realized that at present we are upon the mere outskirts of China, the full opening of which would be like opening a score of ordinary countries. Indeed, the spoken languages of China are so different, in their idiom and sound, that each of the eighteen provinces may be said to contain several nations within its borders. But if this by no means incredible event does soon take place, where are the servants of God who are prepared to run to and fro among these multitudes, and proclaim the words of eternal life? If Japan and China are both opened, one would almost regret that it was so, because there are no labourers. Oh! let Christians be awake to a sense of these reflections, and cry mightily unto God for labourers for the great harvest!

April 23*d*.—The people are just now suffering from scarcity of rice, the staff of life to a Chinaman, and an immense number of beggars are to be met with in the city. They have been very annoying to rich people, whose outer doors they besiege in large numbers, begging for something to eat, and in some instances have broken them open. A case occurred a few days since in connection with these wretches, in which the menials of the mayor of the city, (cheheen,) were beaten, and both he and a higher officer were ill-treated.

The latest accounts from the north give no further definite statements of the insurgents, further than that if they succeeded, they intended to drive out the foreigners from China, because of an attack upon them by the Portuguese lorchas. Whether this proclamation is genuine or not, is uncertain.

CHINA: SHANGHAI MISSION.

SKETCH OF THE REBELLION, AND TRANSLATIONS OF PAMPHLETS BY THE INSURGENTS: BY THE REV. M. S. CULBERTSON, JUNE 1, 1853.

We have received full accounts of Chinese matters from our missionary brethren. They possess great interest for all classes of readers, and especially for those who look for the coming of Christ's kingdom. We have not, however, inserted these communications in the Record, chiefly because the material facts of the movement and the various views entertained of its character and probable results, have been widely published in the daily and

weekly journals of the country—commonly in advance of our monthly publication. Our missionary friends, moreover, as was to have been expected, are not all agreed in their estimate of this remarkable rebellion or revolution. Some apprehend little but evil from its success. We believe the prevailing opinion, especially at the northern stations, is that of sanguine expectation of great good.

The pretensions of the leader to have spiritual revelations made to him is certainly a bad sign, showing, we fear, more than ignorance; the alleged cruelty to the Manchus and to the Buddhist priests can be accounted for with less difficulty, though not to be justified. On the other hand, the destruction of idols, and the profession of many important points of the Christian faith, with a corresponding example as it would appear, must be regarded as signs of good and great results. But we forbear to enlarge on "the merits of the case."

Our readers will not cease to pray that God would overrule this movement for his own glory and the advancement of his kingdom. It is easy for him so to direct these matters, as to throw the whole country open to his servants for the preaching of the gospel. The Chinese people must now be somewhat aroused from their great apathy as to religious things; their powerless gods have been evidently put to confusion; a large amount of Bible truth has been set forth—these things are fitted to awaken our hopes that the time to favour China and its vast multitudes is drawing nigh.—We need not add that the following paper will be found well worthy of perusal.

The last mail will have carried to you the intelligence brought from Nanking, by the British steamer which recently visited that city. A number of pamphlets published by the insurgents were brought down by the steamer, and I now send you a translation of some portions of them, as they are of deep interest, from the knowledge which they exhibit of Christian truth.

Before giving the extracts from the pamphlets, it may be well to give some of the facts respecting this rebellion, which now seem to be established by satisfactory evidence. The facts respecting the origin of the movement seem to be these. In the year 1846 a literary graduate of more than ordinary talent, a native of the province of Kwang-tung, (Canton) while on a visit to Hong-Kong, received strong religious impressions from a small religious tract, distributed by the agents of some of the Protestant missionary societies. These religious impressions led him to seek more particular instruction, and he then went to his home and disseminated among his neighbours and friends the knowledge which he had acquired. His name is Hung Sew-Tseuen, and he is now probably about forty years of age. He professes to have been confirmed in his religious convictions, and in the course of conduct which he has pursued, by dreams and visions of heavenly things.

In endeavouring to communicate his views, he met with much success, and he extended his efforts to the neighbouring province of Kwang-si. Although many opposed his views, the number of adherents to his doctrine steadily increased. They held meetings for religious worship, and the numbers attending them soon became so great as to attract the attention, and excite the fears of the local authorities. Two of their principal men were seized, and on some pretence of disloyalty or rebellion, were put to death. The others immediately took up arms in self-defence, and it may be supposed that many who felt no special interest in the new doctrines, would easily be persuaded to aid in resisting such tyranny and oppression; and the more so, as it can hardly be doubted that there would be not a few anxious for an opportunity to avenge wrongs which they themselves had previously endured.

It would be deeply interesting, if we had the means, to trace from this beginning the various successes and reverses of this courageous band, until they reached the commanding position which they now hold. We may hope one day to learn the details of their early struggles, but at present, very little is known about them. It is certain, however, that the insurgents were long detained before the city of Chang-sha, the capital of the province of Hunan, and met with some repulses. They succeeded, however, in getting possession of it sometime in November, 1852, and from thence, they directed their course to the Yang-tsze river, which they reached about the middle of December. On the 12th January, they took possession of Woo-chang, the capital of the province of Hupih. This being one of the most important trade depots of the whole interior of the empire, and as most of the foreign goods imported through Shanghai which are taken to the western provinces must pass this point, the trade of Shanghai was almost entirely stopped as soon as it became known that it was invested, and business has not yet been resumed to any considerable extent.

After obtaining possession of this important point the insurgents very deliberately made their preparations for advancing by the Yang-tsze upon Nanking, the ancient capital of the empire. It is not known precisely at what stage of the insurrection, or under what circumstances, the idea of overturning the empire and establishing a new dynasty, was first entertained, but it was certainly at a very early date. They well knew that the prestige which the possession of Nanking would give them, would be essential to carry out this design, and therefore, that they might obtain and hold this glittering prize, they abandoned all the points of lesser note, and left them to be re-occupied by the imperial troops. Thus they kept their whole force in one body, and obviated the necessity for keeping open communications with their rear by the contributions exacted from the cities on their route.

After the fall of Woo-chang, the imperial generals seem to have abandoned themselves to despair, and retired before the insurgent army, without so much as waiting to get a sight of it. Kin-kiang and Gan-king fell in rapid succession, and on the 8th of March, Nanking was invested. On the 19th of that month, a breach having been effected by springing a mine, the city was taken by assault, the imperial troops making but a feeble defence. No quarter was given to the Manchus, citizens or soldiers. The whole Tartar population, estimated at from twenty to thirty thousand, was slain without mercy, and very few escaped.

Chin-kiang-foo is situated at the point at which the grand canal intersects the Yang-tsze river, and on the southern bank of the river. On the 31st of March the insurgents took possession of this important point, the Tartar garrison having previously evacuated it, and the next day they took possession of the cities of Kwa-chau and Yang-chau on the north bank of the river. Thus they have command of the canal, and effectually cut off all communication by this channel between the capital and the southern portion of the empire

Shortly after the occupation of Nanking by the insurgents, a large imperial force, reported to be over thirty thousand strong, took up a position in its vicinity. It is commanded by General Heang-yung, an officer who stands high in imperial favour just now, and who has been entrusted with a kind of dictatorship over seven provinces. From the fulminations he issued, it would have been supposed that the "*robbers*" would have been at once exterminated. As yet, however, he has done nothing, and the insurgents not only maintain themselves in Nanking and Chin-kiang, but possess the river and its banks between those two cities, a distance of forty-seven miles. They are quietly engaged in strengthening their defences, and laying in provisions, of which they are said to have abundant supplies. There seems little reason to expect that any force which the present government can ever bring into the field will ever be able to drive them from their position, or even effectually to hem them in.

The effect of their success has already been to excite rebellions in other parts of the Empire. A formidable one is in progress in Honan, and another is reported in the province of Shantung. We have just heard also that an insurgent force has taken possession of Amoy. This, however, appears to be local. It is evident now to all, that the government, with an empty treasury, unfaithful officers, and disaffected or cowardly armies, is perfectly helpless. What all these disorders may lead to it is impossible to foresee, but in view of the promises of God we can hardly doubt that they will all tend to the furtherance, sooner or later, of the gospel. The insurgents at Nanking, holding as they do, the same religious faith, profess the most friendly feeling towards foreigners. It is to be lamented that some animosity *may* be excited in their minds, by the fact that many foreigners are fighting against them on board of a fleet of Portuguese lorches, and of square rigged vessels purchased by the Intendent of Circuit resident at Shanghai, from foreign merchants.*

From the first, this movement seems to have been a religious one. The leaders express their belief in the one living God, and declare that their sole reliance is on him. They ascribe all their success to him, and go forward in the full confidence that they are acting under his express authority and direction. They are enemies to all idolatry, and are uncompromising iconoclasts. Throughout their march they everywhere demolished the idols, and the officers of the Hermes had ocular demonstration of this fact in the fragments of broken images lying in the temples and by the road-side.

They have not only discarded idol worship, but also all the absurd superstitions to which their countrymen are enslaved. Astrology and fortune-telling, lucky and unlucky days, omens and auguries, are all thrown to the winds. We had supposed that ages almost would be required to eradicate these vain notions from the Chinese mind. But it is easy for God to work when the appointed time comes.

A glance at the contents of some of their books will show something of their religious views. In the first place they have reprinted, from Gutzlaff's translation, portions of the Scriptures. How large a portion has been printed by them is not known. All I have seen is the first twenty-eight chapters of Genesis, neatly bound in a separate volume. It is not to be doubted that they have some copies of the whole Old Testament, but there is no evidence that they possessed any part of the New Testament, until two copies were placed in their hands by the captain of the steamer Hermes. It is evident, however, that they take the Scriptures as their rule of faith, so far as they know them.

One of the pamphlets procured at Nanking is an almanac. From this it appears that they have introduced a new calendar, discarding the Chinese notation of lunar months, and making the year to consist of three hundred and sixty-six days, and the months of thirty and thirty one days alternately. It may be fairly presumed that this is in imitation of foreigners, though they seem to be but imperfectly acquainted with the Gregorian calendar, or the calculations upon which it is based. In their calendar the Sabbath days are noted, and correspond with our Sabbath. The year seems to commence on the 4th of February, or the beginning of Spring.

The following is a translation of some portions of one of their pamphlets, entitled "The Book of Instructions of the T'hae Ping Dynasty." The article from which these extracts are made is entitled "A Discourse to Awaken the Age." It is chiefly an argument against idolatry. The arguments are drawn from reason—the silence of the Chinese classics and of the Holy Scriptures—and the express command of God himself, as delivered at Mount Sinai.

All under heaven are one family. All in every place are brethren. If you ask how this can be so, I answer that, with respect to the body, though each has his own parents and his own family clan, just as there are territorial divisions, yet all clans have alike proceeded from a single clan, and that one clan came from a single ancestor. Thus, as to their origin, there is no difference. Then, with respect to the soul, from whence has every human soul sprung, from whence proceeded? They are all derived from the August Supreme Ruler. This accords with the saying "One root spreads into ten thousand branches, and ten thousand branches may be traced back to one root." Kung K'eih says—"That which is derived from heaven is called nature." The Ode says—"The people are all the offspring of Heaven." The Shoo-king says—"It is Heaven produces the people beneath." These are wise sayings, and are not in the smallest degree erroneous. From this it appears that the ancient sages regarded all the world as one family. In those days the people all regarded each other as if cherished in the same womb, and could not bear to forget, for a single day, [their brethren] throughout the world. But in modern times a false notion prevails that there is a demon, Yen Lo, [Pluto] who presides over life and death. This demon, Yen Lo, is the old serpent, the devil, who performs many wonders to entangle and seize the souls of all the world. Our brethren throughout the world ought to destroy him. It is only to be feared they will not be in sufficient haste to do so. On the contrary, men stretch out their necks to him. Why should they themselves put from them the happiness of heaven, and voluntarily bring upon themselves the misery of hell?

With reference to doctrine, there must be that which is certainly true. Now that which prevails at the present time, but was unknown in ancient times; which prevails near at hand, but is unknown afar off, must be false, corrupt, and contemptible doctrine. For example, fiendish men falsely say that Yen Lo presides ever life and death.

* [From an English correspondent we learn that the Jesuits and other Roman priests are bitterly opposed to the insurgents, no doubt on account of their Protestant views; and they are suspected of making efforts to enlist the aid of foreigners for the Imperialists.—*Ed.*]

But if you examine the Chinese classics concerning this, you find nothing of it; and if you examine the Holy Scriptures of foreigners you find nothing of it. Such being the case, whence has this notion arisen? The fiendish disciples of Buddha have put it forth. They themselves walk in a blind way, and covet, scheme after, and procure gain. They deceive men by that which they cannot understand, and sell their own deceptions. They deceive men by pretending to confer happiness, and performing religious rites, only to fill their own purses. Further, the devil has entered into their heart, and they have fabricated innumerable hellish and corrupt notions, to delude, injure, and entangle men. Thus in the time of the Tsin dynasty, [B. C. 220,] fiendish men lying, said—"In the eastern sea there is the hill of the three divinities." The emperor thereupon sent men to the sea to seek the hill. From this arose the false notion of the existence of genii. If you examine its origin, you will find that it does not reach further back than the time of the Tsin dynasty, which was thus deceived. Succeeding generations imitated this bad example, until the knot became too hard to be untied. Thus "a difference of a hair's-breadth leads to an error of a thousand miles."

Again, in the time of the Han dynasty, in the reign of Woo, [B. C. 139,] fiendish men lying said—"Sacrifice to the god of the kitchen, and you may change red sand into yellow gold." Woo at once believed, and offered the sacrifice. Thereupon from *Yen* and *Tse* came a multitude of lying fiends telling of the wonderful genii.

Again, in modern generations, fiendish men lying say, that the dragon demon of the Eastern sea causes rain. This dragon is no other than the demon Yen Lo in another shape. That rain descends from heaven every one can see with their own eyes. [Here the classics are quoted to show that rain is the product of natural causes, and the instance of the flood is cited in proof that it is of God. Then follows a sharp denunciation of the Buddhist books, and especially the idea that Yen Lo presides over life and death. These I omit.—*Tr.*]

The August Supreme Ruler in every generation produces intelligent and wise sages; and there is no age in which there are not some also who are blown prostrate by the wind [of false doctrine.] In these modern generations there are many who are stupidly ignorant of the August Supreme Ruler, and who obstinately refuse to fear Him. They are completely entangled in the wiles of the serpent, the demon Yen Lo. They are plunging into the destruction of hell, and they themselves do not know it. Alas for future [generations of] men, although they may wish clearly to understand the doctrine concerning heaven, earth, and man, where will they be able to find it? Great indeed is men's love of falsehood. They look not for its source, they do not consider its end. If a thing is but false, they willingly listen to it. All men throughout the world, although they are so numerous, are created and produced by the August Supreme Ruler. If produced by him, it must be he also that causes their growth, and they must be dependent on him for food and raiment. The August Supreme Ruler is the Universal Father. Death, life, calamities, happiness, are all alike from him. Raiment, food, and every necessary thing are made by him. Looking up to heaven—the sun, moon, stars, thunder, rain, wind, clouds, are all derived from the vast wisdom of the August Supreme Ruler. Look down upon the earth, the hills and plains, the waters and streams, birds and fishes, insects and plants, are all the product of the mighty power of the August Supreme Ruler. All these may be clearly seen, and easily understood. Therefore he is the *True God.* Therefore all in every place under the whole heaven ought every morning and evening to worship him.

Some may yet obstinately cavil and say—The August Supreme Ruler ought indeed to be worshipped; but he must have some to help him, just as all kings in governing a country must have officers to assist them. Do such not know that the officers of kings must be appointed by the monarch himself, and after that may assist in governing? With reference to the idols which men have set up, of wood, and stone, and clay, and pictured on paper, I would ask you whether the August Supreme Ruler has appointed them, or not? No: these are all derived from men's minds, having been so deluded by the devil as to make, according to their own stupid purpose and device, every kind of strange and monstrous thing. Of old the August Supreme Ruler in six days created heaven and earth, land and sea, men and things. He had already appointed thousands and tens of thousands of angels to act as his messengers. Why then does he need those strange and monstrous things which men have made in direct opposition to his will. According to the Old Testament, the August Supreme Ruler formerly came down at Mount Sinai, and with his own hands wrote the ten commandments upon tables of stone, which he delivered to Moses, saying, "I am Lord above, the August Supreme Ruler. All you men must not by any means set up any image of things in heaven above, or on the earth beneath, or bow down and worship them." Now you men who have set up any image, and bow down and worship it, truly rebel against the will of the August Supreme Ruler.

You may say that these images help the August Supreme Ruler to protect men. Why are you so deluded by the devil, and so utterly confused and insensible? Can you not reflect that the August Supreme Ruler in six days created heaven and earth, land and sea, men and things? If in this work he needed none to assist him, who can he now need to help him to take care of men?

I would ask you, if the August Supreme Ruler had only created heaven, and not the earth, would you then have had any place to plant your feet upon? Would you have had any field to cultivate? None. I would ask again, as you have already obtained his favour in creating heaven and earth, suppose he had not created upon the earth mulberry trees, hemp, grain, wheat, pulse, beans, grass, wood, water, fire, gold, iron, and had not created in the water fishes and frogs, or the birds of the air, or the wild beasts of the mountains, or domestic animals, then would your bodies have had anything to clothe them, or your mouths anything to eat? Would you have had anything to boil or roast for your morning and evening meals, or any vessels and implements to use? None.

Suppose again that the August Supreme Ruler for a single year should not send forth the sun to give you light, or for a single year should not send down rain to furnish you with water, or for a single year should not give thunder to banish from you evil and malarious influences, or for a single year should not cause the wind to blow to dispel your vexation and discomfort [lit. repressed breathings], could you then obtain any harvests, and live in peace and prosperity? * * *

Again, suppose the August Supreme Ruler should once be angry with you, cut short your breath, and put an end to your life, then could your mouth talk, your eyes see, your ears hear, your hands handle, your feet walk, your mind conceive and plan? Assuredly they could not.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. A. RUDOLPH, AT A HINDU FESTIVAL.

Lodging place—Labours commenced—Conversation with a Brahman and a Pandit—The Pandit's question, often repeated.

Jwala Mukhi, April 14, 1853.—I reached this place at noon after a fatiguing march of eighteen miles. I stay in a building called Bárahdarí, or twelve doors, from the circumstance that these houses have generally twelve doors, three on each side, the whole being built generally in the form of a square. They are mostly intended for a summer residence of the chief, or as a public place, where he holds his courts. The one I stay in was built not very long ago by one of the chiefs of the Sikhs, Lena Singh, who had his possessions confiscated at the time of the war; some of these have, however, been restored to him; for Government treats such men with much leniency, notwithstanding their frequent breach of promise. Jwálá Mukhí belongs now to the British, and the building is occupied by travellers whenever they choose to make use of it. The walls are painted all around from top to bottom with birds and trees of fanciful shapes and in gaudy colours. There happens, however, to be no drawings of idols or any obscene pictures on the walls, things that often make such places disgusting to European travellers as a retreat for shelter and repose. The Melá ground is about a mile from this building, which is a nice retreat for the night from the noise and confusion of the Melá, which on such occasions becomes sometimes deafening, and is so incessant that it gives one no rest either day or night.

After having rested a little, I went to the place and found the native brethren, Qádirbakhsh from Lodiana, and Abdulla from Jalandar, already engaged at the preaching tent, the former in speaking to the people, and the latter in distributing books. But few people have come yet, and it is suspected that not many will come together. Some said that the approaching wheat-harvest kept the people back, others that a particular star had become invisible now, and that this was regarded as an unfavourable season to approach the deities.

I found myself soon surrounded by a congregation, and engaged in a discussion with two respectable-looking natives, who had taken their seats by my side. One of the two, a Pandit, pointed out to the other in one of our books some passages of the Shasters quoted in Sanscrit, the purport of which was that man and deities had shown evil propensities during the satjug, (holy age.) I took occasion to show them how contradictory it was to speak of a satjug, and yet to believe that there existed such tendencies to evil at the time. The Pandit seemed to take part with me against the Shasters and left the other alone to defend them. Very soon I discovered that the Pandit had a very correct and probably extensive knowledge of the religion of Jesus; he enumerated the different kinds of miracles performed by our Saviour with the utmost facility, and with the same ease he quoted scripture doctrines very correctly. So long as the other, who was a Brahman, stayed, he assisted me much in explaining to him some of the doctrines of the Bible, and seconded my efforts directed against the idols and incarnations of the Hindús. The Brahman after a while left, and my friend that had so faithfully assisted me, seemed now to become my opponent. He proposed the following question: You missionaries say that a man must believe in Christ, and must abstain from sin, such as falsehood, theft, adultery, etc., to obtain salvation; but now, if a man that does not believe in Christ is brought to forsake these sins, by what means is that change brought about? I told him such a change had never been effected in any single instance without Christ. He asked how I knew that? I said from the Scriptures as well as from my daily experience. He said the Scriptures were not convincing to any one except to him that believed them, and as to my experience, it would be but a limited one, even though he granted that it might be very extensive. He asked the same question again and again, by what means such a change had been effected in those that did not believe in Christ. I spoke to him of the new birth, and told him that the true religion did not only enjoin the forsaking of certain sins, but it included love to God and to our neighbour, it weaned the heart from the world, and caused the affections to be set on things above. He granted all this and said, Now, suppose that some one possesses all this, but does not believe in Christ, how was the change effected? I told him, I believed it to be an impossibility, and the Scriptures said the same. He answered, Supposing I said I possessed all these things but did not believe in Christ. I told him, he might say so, but I would answer, he was a liar but that the Scriptures were truth. I told him he might change his sins but he could not change his heart. Like a man in the mire, he might lift up one of his feet but the other would only sink the deeper. He acknowledged all this, but still asked the former question. I had made several attempts to get away, for it was getting dark, and a storm with heavy clouds appeared to be gathering; besides, I felt quite ready for dinner after the fatigues of the day, but the man seemed not disposed to let me off.

He said, I have come down from Kángrá for the purpose of asking this question. I have spoken to a gentleman, Mr. M., in the civil service about it, and having heard that missionaries attend the Jwálá Mukhí fair, I have come to ask them, and now you do not dissolve my doubts. I really did not know what to say; I felt distressed to see a man in earnest about a matter of such importance, and yet to be so unreasonable, as I thought. I told him he should meekly and humbly seek the divine guide, and not trust to his own heart, which was deceitful above all things and desperately wicked. It might perhaps lead him to think that he had the love of God and of men in his heart, and that he had a new life, while in reality he was no more than a Pharisee. Yes, he said, that was all true; but suppose a man had really obtained these things, and had never even heard the name of Christ, by what means was the change effected? I said, supposing this possible, it would still be Christ, the good Shepherd, that came to seek and to save that which was lost, that did it, though the man knew him not. "Well," said he, evidently much pleased, "at last you have answered my question; it would still be Christ that had taught the heart, though the man knew him not." He now left me, to grope my way through the dark to the Bárahdarí, which I reached, pleasingly tired, just before the storm had fairly commenced.

Inflammable gas worshipped—Appearance of the Temple—A heathen saint—A tiger worshipped—Image of a man worshipped—The gospel preached.

Friday, 15th.—This place is wholly given to idolatry. I went to the temple built over the celebrated subterraneous flame. The gas issuing from under the ground is supposed to be naphtha, but has never been examined. As the Brahmans are unwilling to submit it to an examination, it is impossible to say whether the gas is a spontaneously combustible one, or whether they have to set fire to it, in case it should happen to go out. Some of the people (not the Brahmans, of course,) say that the flame sometimes happens to go out, and it is necessary then to set fire to it again. The flame issuing from between the stones, which are nicely cut square, and arranged by man's hands, is about a span long, and burns with a dim blue light. It is fed plentifully with ghí, (butter,) and I thought I could distinctly see a wick projecting from between the stones. There is no doubt that the combustible materials put on the flame constantly by the worshippers, have a good deal to do with keeping the flame burning. Outside of the temple, there was one little flame, about two inches high, issuing from under the stones, this also is fed with ghí, which I pointed out to the bystanders. Some of the people suspect foul play in reference to the flame, more especially so the Mohammedans..... I had been told that the temple was covered with sheets of gold, but on getting on the roof, and examining it, I found, and the people themselves told me, that it was of copper, washed over with gold. In front of the temple there are two animals, intended to represent lions, gilded

over, and placed on high pedestals. All over the place, the eye meets every few steps with idols cut in stone, some of them painted red, and of hideous shapes.

On ascending the hill immediately behind the temple, I found a man, a heathen saint, leaning with his back towards the rock, and his arms stretched out on either side of the body; he was sitting cross-legged, and perfectly naked. He kept his eyes closed; his face indicated not the sweet, calm composure of a true devotional man and believer, but pride and vulgarity were the chief features that I could discover in his countenance. He is believed by the people to have sat in this position for many a year, without getting up, and that consequently his spread arms have worn away the rock that supports them. The chisel of the workman is, however, too plainly imprinted on the rock, for the careful observer to believe so absurd a story. He is said to eat nothing but a little milk, and never to speak, or to get up. I told the people that I knew he sometimes did speak, for when one of the magistrates of H—— called him, not long ago, a great owl, for sitting in such a position, and never talking, the man opened his mouth, and said that sometimes he did speak, and that he was in the habit of getting up in the night. After telling the people how sinful it was for the man to sit thus useless on the rock, and not to make use of the limbs and faculties that God had given him, and that if he did not repent, he had to look for nothing but awful punishment at the hand of the Almighty, I proceeded on my way, and found a tiger shut up in a cage close by. He, as well as the saint, is worshipped by the people. A large quantity of kowries (small shells used in the place of a coin) were thrown into his cage. The brute, being annoyed at the appearance of a stranger, grinned at me with his terrible teeth. On my way up the hill, I met the little stream that the great Akbar, emperor of Delhi, is said to have directed over the flame in the temple, in order to extinguish it, but without effect. On reaching the top of the hill, I found a human image, cut in black stone, very much out of shape and proportion. The people believe that it had been a real man, but was subsequently changed into stone. On inquiring from the Brahmans, who were sitting by, to receive the gifts of the worshippers, they did not repeat to me the absurd story, but simply told me it had been there for so many ages that they could not tell its origin.

Here, in the presence of a crowd of worshippers, I exposed the folly of the people, in minding what the greedy Brahmans said, and in worshipping things so much inferior to themselves, and infinitely so to the great God of the universe. I warned the Brahmans of the coming day of reckoning, when they would have to answer for deceiving the people. Their deceitfulness and covetousness is so well understood by the besotted worshippers, that they said it was all true that I said, and the Brahmans did not dare to open their mouths.

[To be continued.]

MISCELLANEOUS.

LONDON JEWS' SOCIETY.

[Concluded from page 157.]

Missions in Amsterdam and Berlin.

If we trace further the progress of the Jewish Mission into Europe, we find at Amsterdam and Berlin continued evidences of increased usefulness, activity, and progression; there are few Jewish families in Berlin or Amsterdam, some individual member of which has not embraced Christianity; and even many who do not believe in Christ are convinced of the surpassing excellence of Christianity, and its vast superiority to the Rabbinism of the day. And although at Amsterdam educational efforts upon a larger scale, on our part, are still suspended by the bigotry of the Jews, it is consolatory to know that in Holland, and more especially in Prussia, multitudes of Jewish children are sent by their unbelieving and so-called reformed Jewish parents, to Christian schools, with Christian children, where proselytism being only as it were a gradual and gratuitous work, the same prejudice is not excited, as against the teaching of the missionary. The labours which devolve upon the missionaries at Berlin, are of a varied and diversified character, the standard of the cross is lifted up, the word of God is circulated, missionary journeys are undertaken, the great fairs at Frankfurt, Leipzig and Brunswick are visited, and in these places the missionaries are thrown into contact with vast numbers of Jews who come from distant countries, where missionary labour is prohibited. We are told that "the Bibles and New Testaments there circulated, the tracts distributed, and the truth as it is in Christ there spoken to the Jews, is, in the providence of God, carried to countries where otherwise they would not come." These Jews are often furnished with a special commission from the rabbies and teachers in Russia, Bohemia, and other countries, to obtain as many as possible of these books, and to bring them home. Mr. Bellson, in speaking of the events of the past year observes:—"Jews have come to us from far and wide, for copies of the "Old Paths," to take them home into the very interior of Russia. Not many weeks ago a man bought a copy of that work, and cut off at once the binding in order to conceal it, in single parts, in the lining of his coat, so as to get it safely into the heart of Russia. He has informed us that it is carefully read by the Caraites, and that they consider it the greatest triumph that has ever been achieved over the Talmud."

In Berlin, as at other stations, the more general employment of colporteurs is an additional symptom of the progressive nature of the Jewish Mission, and it is satisfactory to know that Mr. Bellson has succeeded in obtaining greater facilities for the colporteurs to discharge their duties, and that the consent of the government has been obtained to the free journeyings of these useful auxiliaries. A quiet and unpretending colporteur, going to and fro, with his books for sale, has many opportunities of being useful to the Jews, which come not so easily into the way of the missionary. And many are the anecdotes which could be brought forward in proof of the accessibility of the Jews to the colporteur, and the opportunities he has of sowing precious seed beside all waters. We have not space at present but to quote from one:—"A Jew came to a colporteur at L., twelve miles on foot, at a special request of his wife, who for years past had been confined to the house. They had heard that he was in the country, and distributed Christian books. The conscience of this poor woman had been awakened during her long illness. A long conversation with this Jew proved that the family were not far from the kingdom of heaven. They had read the New Testament.

"Another Jew, who had come for some tracts, received also a New Testament, which he took home and read to his wife, until twelve o'clock at night. They were both so taken with the contents, that it filled them with joy and rejoicing; so much so, that they were compelled to speak of it to their Jewish neighbours the next day. One of them was so much excited by the relation, that he took at once his staff, and walked fifteen miles to find the colporteur, to get tracts and a New Testament for himself, and bought also various Scriptures."

Mission in Poland.

One of the most long confirmed and useful of all the Society's Missions is the great Polish Mission; a mission, whose usefulness may be estimated by the fact, that probably nearly one-half of all the Jews that have been baptized by the missionaries of the Society, have some time or other been in contact with the Polish Mission. A mission, singular for its position in the midst of a Slavonic people, and which hitherto, from its integrity of purpose and good conduct, has obtained the sanction of a despotic government. Here also the word of God has been widely circulated amongst the Jews, tracts distributed by thousands; missionary journeys made on an extensive scale, and the cross of Christ widely exalted, and many been led to look to him for salvation. There is not probably a Jewish family in all Poland that does not know something of the mission there.

The Polish Jews are a very different class of men from those of Germany, they have not to the same extent been brought under the influence of the mentally inquiring and searching spirit of the times; we consequently hear of still prevailing remnants of Rabbinic superstition; a Talmud is carried before a Jewess at a funeral procession, and said to be done in accordance with the ignorant interpretation of Scripture, "His righteousness shall go before him." A cock is still sacrificed on the day of atonement as a substitute for that blood which cleanseth away sin; Jews believe that by starving themselves they render an acceptable sacrifice to God, and upon a late occasion, during the prevalence of the cholera, "in order to deceive death, they buried a number of geese alive; dressed up a large puppet and did the same with it, performed marriages in the burial place, and other like proceedings."

"So many hundreds of Jews having been baptized at Warsaw," (writes Mr. Becker,) "there is a considerable number of proselytes, and even proselyte families, who are known to me, but both the latter and the former greatly differ in their conduct. For whilst some behave as Christians, and show the influence of the gospel in their life and conduct, others can hardly be distinguished from the great mass of Christians around them, being careful for many things, but caring too little about the one thing needful."

Mission in Jerusalem.

There is another stronghold of the Jewish Mission which we cannot overlook, although not able to find space for all. There is a land and a city full of latent life and glory, to which Christians, or they would be no Christians, always look with interest; over which Jehovah watches, and to which the eye of the expatriated Jew is always directed. It is still the centre of the thoughts and feelings of the nations of the earth; and God in his mysterious providence, by a succession of marvellous events and remarkable calamities, is always bringing it to our recollection; that city is now the seat of a British Episcopate, with college and schools, and all the appliances of a great mission. We hear that a spirit of inquiry is spreading amongst the Jews in Palestine, that there are many secret believers that would come out and confess Christ, were it not for the peculiarly painful circumstances in which such a confession would involve them, for according to the law, as is there constituted, a Jew on becoming a Christian must give up wife and children, and forsake all which he holds most dear. It is to be hoped the decree of the central government will prove favourable to the persecuted Israelite, and thus that the way will be paved for stronger exertions of missionary effort.

The peculiar position of Jerusalem, and the feelings with which it is regarded by the Jew, render conversions there more than usually important in their influence on the Jews in other lands.

The testimony of the Bishop of Jerusalem, when, in the course of last year he was on a visit to England, was to the like effect; and your committee were cheered by the warm and active spirit of co-operation which he manifested. His absence from the scene of his labours during a great part of the year, has prevented the Bishop from giving your committee the benefit of his usual annual letter. Regretting the circumstance in another communication, he makes the following remarks, which will be read with interest: "I shall only say that although there are, as always, many causes for grief and sorrow, yet, upon the whole, I believe that I can affirm with truth, that considering its many particular difficulties, the mission is in a prosperous state. The services, both public and more private, are well attended—there is, I believe, true Christian love uniting all the members of the mission, and, as far as I know, the proselytes are on good terms among themselves. There is a goodly number of inquirers receiving regular instruction, although we must be prepared to see some of them go back to the Jews, and to their bad habits. But what encourages me most, is, that there is a considerable stir among the Jews, with much hatred against some of the proselytes, which is generally a sign that there is some good being done among them."

There is no doubt the mission there is progressing in the right way.

Increasing Demand for the Scriptures.

One of the most cheering signs of the missions in the East is the wide and increasing circulation of the Holy Scriptures. From Jerusalem, and Bagdad, and Cairo, they find their way into Arabia, and Asia Minor, Persia, Hindustan, and Tartary; the Jews themselves often officiating as the agents of distribution, not only of the Old Testament Scriptures, but also of the New.

Mr. Stern observes: "One of the most animating and cheering features in our field of labour, is the readiness with which all classes listen to our message, and accept the books which we offer them. Rabbies and teachers, bankers and merchants, toiling artizans and itinerant pedlars, all are grateful for one of these silent messengers of the gospel, which have already greatly agitated the stagnant waters of Jewish unbelief, and will continue to exert a benign influence among the thousands of Israel who reside in this place. The leading rabbies have made many attempts to oppose the irresistible tide of light and knowledge, which is sapping the foundation of their revered system, but their endeavours have only tended to stir up disunions and controversies amongst their respective flocks."

The testimony of the Rev. C. L. Lauria, at Cairo, is also equally satisfactory, and confirmative of what we have already said. "It is not alone at Cairo," he tells us, "that we are privileged to see the gradual

success Christianity is gaining over the retreating and vanishing zeal of Judaism." "The Jews of Arabia Felix, who for a long time formed the phalanx of Judaism, but still subdued under the heavy iron sceptre of the Arabian pseudo-prophet, begin to receive the Gospel, which proclaims 'deliverance to the captives,' from the country of their ancient bondage. Several Jews of that country, who were here, called on me and heard the word of God preached to them. They bought of me, for their countrymen, 160 Bibles, and 20 Pentateuchs. I sent 10 Bibles gratis to the poor Jews in Sana, and also 50 copies of the Gospel according to St. Matthew, which the Jews pledged themselves to distribute amongst their countrymen; and, I trust, soon to be able to send them more Bibles and New Testaments. Thus the seed of the Gospel is scattered also in that remote region, where, for the present, no missionary can penetrate, and may God bless it to produce the desired fruit in due season."

"And so also from Jassy, we hear that there is a general and increasing demand amongst the Jews for the Judeo-Polish and German Scriptures. The majority of them are unacquainted with Hebrew: hence, those Scriptures which are printed in the vernacular tongue meet with the most ready sale, and the intercourse which your missionary has with these Israelites proves that they are becoming diligent in reading the New Testament as well as the Old. As the true principles of Christianity are better understood, and the objects of our Mission are brought before their attention, so we find that the prejudices of the Jews are shaken and subdued. They can, moreover, fully distinguish between the Protestant religion and that of the Roman Catholic Church, and the absence of picture and image worship operates favourably in gaining the confidence of those who are seeking after truth.

Thus not only in the Western world, but also in the East, Rabbinical Judaism becomes every day more powerless to resist the spread of the Gospel, and the Jews begin to look with anxiety and trembling to the future. After all, it must not be forgotten, that the work which we have already done is only a preparatory work. We have but thrown a little leaven into the mass, and our duty and privilege is to pray "that the breath of the Spirit" may breathe upon Israel, and that the "dry bones, exceeding many, and exceeding dry," may begin to stir in many valleys. We have only begun the work, and are not unconscious how many obstacles are in the way.

Encouraging Statistics.

Once more, it is encouraging to remember that the number of baptisms recorded in the register of the Society's Chapel in Palestine Place, amounts to 676, of which 44 have taken place during the past year; that 331 Jews have been baptized in the Protestant Church since the commencement of the Mission at Warsaw, many of whom are now the heads of Christian families, to say nothing of other stations. It is a privilege to have been permitted to instruct 624 Hebrew children in our schools, in London, and more than 7,000 in our schools in one single province, the Duchy of Posen, to say nothing of the schools at Jerusalem, Cairo, Bucharest, Smyrna, Constantinople, and other places. We are thankful that we can speak of 50 clergymen of our Church of England, who are of the House of Israel, and of at least three times that number, as engaged in the Protestant Churches, Universities, and Schools in Germany and other parts of Europe, as Ministers, Professors, and Teachers, all having learned to renounce the errors of Rabbinism, and been led to embrace that Gospel which they thus publicly bear witness to.

If we inquire concerning the number of those who are members of different Christian Churches, we find that it is to be computed in some places by hundreds, and in others by thousands. On Mount Zion above 100 are, or have been, members of our Protestant Church; a number small indeed compared with that which we are taught to pray and to hope for, but large enough greatly to encourage us in our labours, and large enough, we are thankful to say, to form the germ and the nucleus of a church which is composed of Turks and Mohammedans, Bedouins, and native Christians, who join the little band of Hebrew Christians in the worship of the Saviour of the world. In London, the number of Christian Israelites is estimated at 2,000, and, in Berlin, at 2,500.

But still we feel that the great question for us to ask is, "Have we been faithful as witnesses for God?"

If we knew nothing of any results, we might be quite certain that it cannot be in vain that we have circulated 61,620 copies of the entire Old Testament in Hebrew, and 167,034 copies of portions of the same in Hebrew and Jewish dialects, and 55,745 copies of the Hebrew New Testament, exclusive of many thousands of single books of the New Testament, and 1,039,655 tracts and other publications, besides those printed on the Continent.

If we could not speak of Hebrew Christian communities in London and Amsterdam, in Berlin and Warsaw, in Jerusalem and other places, we might be quite certain that when men of faith and prayer go, as our missionary brethren do, to the scattered tribes of Israel, who live in Palestine and Persia, in Egypt and Turkey, in Poland and Prussia, in Holland, in Germany, in France, in England, and elsewhere, the word of truth cannot fail to produce a blessing, the bread cast on the waters will be seen after many days.—*Jewish Records, June*, 1853.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN AUGUST, 1853.

SYNOD OF ALBANY.—*Pby of Albany*—Little Falls ch 15 00

SYNOD OF BUFFALO.—*Pby of Steuben*—Bath ch, Rev George D Stewart 5. *Pby of Wyoming*—Warsaw ch 12 25, Sab sch to ed *John Munger* at Corisco 14. *Pby of Rochester City*—Rochester 3d ch Bible class to ed *Fred. Van Doorn* 20 51 25

SYNOD OF NEW YORK.—*Pby of North River*—Marlboro ch mo con 4. *Pby of Bedford*—Croton Falls ch mo con 11 09; Red Mills ch S S Myrick 2 50. *Pby of New York*—Madison Avenue ch mo con 18 37; Yorkville ch mo con 7 84; Forty-second st ch mo con 13 13, Sab sch to ed girl in Canton 20; New York 1st ch mo con 52 23. *2d Pby of New York*—Mt Washington ch 30; Canal st ch mo con 2; Scotch ch three mos con colls 205 366 16

SYNOD OF NEW JERSEY.—*Pby of New Brunswick*—Cranberry 1st ch 30, less 3 for *Foreign Missionary*. *Pby of West Jersey*—Bridgeton 1st ch mo con colls 105. *Pby of Newton*—Oxford ch 7 75. *Pby of Susquehanna*—Canton ch 5 50 145 25

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch, J McArthur 25; Second ch, "D" for Papal Europe 10. *Pby of Baltimore*—Franklin st ch 60. *Pby of Carlisle*—Landisburg ch 90, less 50 cts for Home and Foreign Record; Bloomfield ch 50; Mercersburg ch to ed *Wm H Lynch* in Alexander High School, Monrovia, 50; Toms Creek and Piney chs, James Crocket 5, Eli Homer 5, Sterling Galt 5, Jacob Shewmaker 5, Silas Homer 5, John Thompson 2 50, John Homer 2 50, Miss Margaret Homer 1, Jas McAllister 2 50, Margaret Wetherow 10, Margaret Stewart 2 50, Susan Row. 1, Miss McKeehan 2, Barbara Winters 1, Rev R S Grier 7 50. *Pby of Huntingdon*—Shavers Creek ch 32; East Kishacoquillas ch 27 87. *Pby of Northumberland*—Rohrsburg ch fem miss soc addl 5; Brier Creek ch 5; Orangeville ch 2; Sunbury ch Ladies sewing soc to con Rev. W. SIMONTON 1 m 30 442 87

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Tent ch 24; George's Creek ch 17; Laurel Hill ch fem miss soc 25 12. *Pby of Ohio*—Pittsburg 4th ch Miss Catharine Paul for Jewish Mission 3; Canonsburg, Pa, Miss Mary Jane Haft 2. *Pby of Clarion*—Licking ch quarterly coll 5 33 76 45

SYNOD OF WHEELING.—*Pby of Washington*—Cross Roads ch 76 35

SYNOD OF CINCINNATI.—*Pby of Sidney*—Piqua ch 53. *Pby of Findlay*—Kalida ch 2 15 55 15

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch mo con 5, Mrs. Sarah Reed 3; New Washington ch 6 14 00

SYNOD OF NORTH INDIANA.—*Pby of Crawfordsville*—Union ch 21 50

SYNOD OF ILLINOIS.—*Pby of Sangamon*—North Sangamon ch 17 28. *Pby of Peoria*—Brunswick ch 4; Salem ch 4; Canton ch 10 40; Lewistown ch 50; Bloomington ch 7 10, Sab sch miss soc, of which 1 from Master Charles A Ewing, fruits of a pea patch cultivated by him 16 83; Waynesville ch 25. *Pby of Rock River*—Rock Island ch 18 50; Galena south ch, of which 60 to con Mrs ALMA C SICKLES and Mrs LAURA F COE 1 m's 108 40. *Pby of Chicago*—Marengo ch to con Rev GEORGE F GORDON 1 m 32 293 51

SYNOD OF IOWA.—*Pby of Cedar*—Muscatine ch 9 30, Mrs Eliza Cummins 5, Mrs M Williams 1, Mrs F Waters 1; Davenport ch 13; Dubuque ch 28 55; Iowa City ch 4 61 85

SYNOD OF MISSOURI.—*Pby of Missouri*—Mexico ch 4 05; Concord ch 6 40; Fulton ch 30 40; Columbia ch 21 60. *Pby of St. Louis*—St Charles 1st ch 19 15, mo con colls 17 65, of which 30 to con Rev A W LOOMIS 1 m. *Pby of Palmyra*—Mount Prairie ch 11 75 111 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 11 53; Second ch mo con 4 60. *Pby of Ebenezer*—Flemingsburg ch A D Taylor 3 19 13

SYNOD OF VIRGINIA.—*Pby of Lexington*—Bethel ch addl 1. *Pby of West Hanover*—South Plains ch 16; Charlottesville ch 18; Little Concord ch 6 60; Halifax C H ch 6; Mercy Seat ch 10; Buffalo ch 19 12; Lynchburg 1st ch 31 30 108 02

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Danville ch 22; Bethlehem ch 23 50; Graham ch 6 75; Milton ch 30; Red House ch 14 25; Harmony ch 1; Buffalo ch 16 13; Chapel Hill ch 49; Yanceyville ch 26; Madison ch 13; Clarkesville ch 67; Grassy Creek ch 18 13; Hillsboro ch 19 75; Oxford ch 4; Spring Grove ch to con Rev. GEO W FERRELL 1 m 30; Penuel ch 10; Spring Hill ch 38 50, JOHN BULLOCK to con himself 1 m 30. *Pby of Concord*—Received from Treasurer of Pby 100 519 01

SYNOD OF ALABAMA.—*Pby of East Alabama*—Montgomery ch for scholarship at Allahabad 12 50

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—A member of Presbytery 20 00

Total from churches $2409 00

LEGACIES.—Wilmington Del, legacy of Miss Margaret Little, dec'd 86 54

MISCELLANEOUS.—A lady 2; Duchess co, N Y, Eugenie C 1; a lady 500; a lady 500; Bethlehem Pa, R S Brown 5; Harrisburg Pa, "M" 5; Camden co, N J. Philip Kinsey 5, Mrs Catharine Kinsey 5 1023 00

Total receipts in August, $3518 54

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Peekskill 1st ch 105; Baskinridge ch, N J, Mrs J Dayton 5; Morristown 1st ch N J, a lady 4; Trenton 1st ch N J, 123 62; New London ch Pa, benev fund 6; Baltimore Md, Central ch 75; Callensburg ch Pa, 16; Concord ch Pa, 6; Washington ch Pa, a few individuals 20; Tamaqua, Pa, George Wiggan 5; a sister in Christ 5; a lady from Western N Y 10; Wilmington Del 1, Messrs Whitely & Canfield 10; Dr Kalley, Blackwell's Island, N York, 50; two friends Wheeling Va, 7; Mrs Dorman, Chicago, Ill, 10 458 62

Amount previously acknowledged, $7,082 74

$7,541 37

WM. RANKIN, JR., *Treasurer*.

DONATIONS IN CLOTHING, &C.—Ladies' miss soc of Clarksville ch, Beaver Pby, one box clothing for Chippewa and Ottawa Mission at Grand Traverse Mich 40 00

NOTE.—The box of clothing acknowledged last month as from ladies of 1st ch, Baltimore, should have been from ladies of Franklin st ch, Baltimore.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. GEORGE W. MUSGRAVE, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

OUR COLPORTEUR FUND IN ARREARS.

As our Colporteur Fund is now considerably in arrears, we would respectfully and urgently request our friends to make an effort to replenish it. It is impracticable to sustain our colportage system without the contributions of our churches generally, and if the system is to be extended, as it ought to be, the pecuniary means furnished by the benevolent must be correspondingly increased. We would be much obliged to pastors if they would bring the claims of the Board of Publication before their people, and request them to come up to our help. Is it not sufficient to inform them that we need at present their prompt and generous aid?

THE BOARD OF PUBLICATION IN NOVA SCOTIA.

We are gratified in announcing to our brethren the favourable and intimate relations which the Board of Publication has been able to establish with the Synod of Nova Scotia, and trust that the benefits of it will be reciprocal. At the recent meeting of the Synod on the 28th of June, the Rev. J. I. Baxter, of Onslow, read the report of the Committee appointed last year by the Synod, with a view to the introduction of the books of the Board, after which, the Committee was re-appointed with former powers, and "a very general expression was given of the amount of obligation under which the Church had been laid by the Presbyterian Board of Publication."

The Report has just come to hand, in the September number of "The Missionary Register of the Presbyterian Church of Nova Scotia," and we think a few extracts from it will gratify many of our readers.

"In presenting their First Annual Report, the Committee of Colportage embrace the opportunity of referring to the origin of the business intrusted to them, which is already assuming some importance amongst the schemes of our Church. In comparing our various schemes with those of other and greater churches, in Great Britain and the United States, we seem to be following in their wake almost unconsciously, and at a respectful distance. They have their Bible Societies, so have we; they have their Foreign Missions, so have we; they have their Domestic Missions, so have we; they have their Boards of Education, so have we; but they have also their Boards of Publication; and here the parallel ceases. We have nothing to correspond with this fruitful source of information for ministers, elders, and people. This deficiency was painfully felt, more especially, when other denominations were beginning to supply our lack of service, and light literature, and even infidel productions were coming in upon us like a flood, by private speculation. In reviewing our resources of men and means to supply this deficiency, they seemed inadequate to the work; yet the necessity was urgent and seemed to require that in this department we should take advantage of other men's labours in more extensive fields. An overture was therefore introduced into the Session of Onslow, which was duly forwarded to the Presbytery of Truro, and through them laid before the Synod last year, proposing a plan for raising a fund for the above purpose. In the mean time a correspondence was opened with various offices of Publication, to ascertain on what terms we could be supplied with books. Several liberal offers were made, but those from the Board of Publication of the General Assembly of the Presbyterian Church, United States, were the most liberal; and their principles and practice being also most congenial and similar to our own, they were cordially accepted. Of their several offers, viz: a liberal discount for cash down, or a moderate discount with six months' credit, or a permanent supply and pay all expenses, if a Committee of Synod became responsible and managed local arrangements, the last was accepted as requiring no funds, and your Committee were appointed to carry it into effect.

Thus authorized, we immediately constituted and proceeded to business. Three colporteurs have been labouring diligently ever since they have commenced, excepting a short period when our supply in Nova Scotia was exhausted, and our orders unexpectedly delayed. Mr. Fraser, we believe, has been in every Presbyterian congregation, and indeed in every Protestant settlement in the Island, from East Point to Cape North. Mr. McLeod has been through all the congregations in the eastern section, excepting Antigonish, Guysboro, and Mabou; and Mr. Dickie has been through all the western section, excepting Shelburne and Yarmouth, which though distant, must not be overlooked. Their visits in the several congregations we may say have been universally well received, and their success in distributing books and tracts has not disappointed our sanguine expectations. The number of volumes put into circulation, or on hand for that purpose, is about 8000; a portion of which has been given to the poor, besides probably an equal number of tracts, of which is kept no special account. The prime cost of these at catalogue prices as charged to us, was about $3000; and so liberal were our employers that they advanced over one-half of this amount, or $1600 worth, before we were able to make any return. This was chiefly in order to get a good supply before the winter. This liability was reduced on the first of January to $1200, and on the first of April to about $1000, and is now probably not much over $800, which we think is near the minimum, as we find it will require about that amount either in hand, or under way, to keep the colporteurs constantly employed.

Should the Synod approve of our labour and continue our appointment, we have it in view to continue, and even increase and extend our efforts, till the influence of these religious publications be felt in the remotest bounds of our Church in Nova Scotia and Prince Edward's Island, and even Cape Breton and New Brunswick. The amount of good that would be effected by the blessing of God upon our labour in putting into circulation thousands and tens of thousands of such works as those of Alexander, Boston, Bunyan, Baxter, Calvin, Flavel, Edwards, Alleine, Miller, and a host of others, who being dead yet speak and aid the living messenger, we leave it to the Synod to contemplate. Surely this would be fulfilling the prediction, "Many shall run to and fro, and knowledge shall be increased." This would be scattering the leaves of the tree of knowledge, which are for the healing of the nations. Again, the benefit to the clergy must be considerable, when the discount allowed them during the past year is about $40. This shows that they have purchased to about five times that amount. Finally, the benefit to the poor must be considerable, when the discount for libraries and gratis circulation has already amounted to about $100. Now it cannot be supposed that all these advantages can be enjoyed by us without expense somewhere, and we find it is at the expense of the free contributions of the Church in general, which supports the Board of Publication. They have allowed us the same privileges allowed to their own Church; but these privileges to the Church in general, and to the clergy, to libraries, and the poor in particular, they could not allow even to their own Church, were it not for the free contributions of the same Church, to the support of the Board. If, therefore, we are allowed the same privileges of the Church which supports the Board of Publication, is it but just and fair that we should in manner contribute our quota to the same object. Our attention is turned to this subject, by a letter from the Secretary of the Board, (Dr. Musgrave,) from which the following is an extract. 'The profits derived from the sale of the books is very far from being sufficient to meet the expense of colportage. We are, therefore, obliged to depend in a great measure upon the contributions of the benevolent. If the circulation of our publications amongst your people is deemed useful and beneficial, they will, we suppose, cordially aid us by their voluntary contributions. If this matter was fairly brought to the notice of the pastors and other officers of the churches, we think they would approve of it as reasonable and just.'"

BOARD OF COLPORTAGE OF THE SYNOD OF PITTSBURGH.

It is gratifying to learn that a number of the congregations of the Presbytery of Ohio are promptly responding to the recommendation of the Presbytery to raise certain sums toward the five thousand dollars proposed by the Synod to be contributed to the funds of the Board of Colportage. This is as it should be. The Presbytery simply regard this as a suitable method of equalizing a common obligation of the Church to itself and the community. It is not an arbitrary tax laid upon any, but a recommendation by which to secure an equitable distribution of an expenditure under the direction of an institution established by the Synod for the common benefit of all.

We also learn with much satisfaction that the congregation of Pisgah, though yet small among the tribes of our Israel, have contributed fifty dollars toward that fund. This is especially gratifying, from the fact that they were overlooked in the appointment by the Committee of Presbytery. They have been forward to bear their proportion of the fund, and more than their proportion.

Let other churches do likewise, and the Synod will hear at its next meeting that its resolution is something more than a mere resolution that produces no practical results.—*Presbyterian Advocate.*

WHAT PEOPLE READ.

A correspondent of the London *Morning Chronicle* gives an account of the sale of small periodicals from a shop in Manchester, England. After supplying a list of sixteen minor novels or tales, some of them of the worst description, which circulate at the rate of six thousand a week, he goes on to give an account of eight penny weekly publications, mostly of a corrupt moral class, which circulate among them five thousand in the week, and he adds: "The young people, of both sexes, in the families of the mechanic and the shopkeeper, are now habituated to a course of reading in which felony, forgery, adultery, murder, and all other crimes, are treated of as the common occurrences of life. The consequence is, that the minds of thousands are depraved by that very exercise which ought to improve them."—*The Christian Age.*

DEMAND FOR BOOKS.

Extract from a letter recently received from Texas.

There is another great disadvantage, and I do not know how long it may continue. We have no church—no preaching. The nearest Presbyterian preaching is twenty-five miles from us, at Austin. We have here at ———, a good population, and a thrifty town. I do think a Presbyterian minister here might do a great deal of good.

We are also sadly destitute of good books. If we cannot get preaching—if no man has courage enough to come to this destitute corner of the Lord's vineyard to cut down the weeds and sow the good seed, in what I think is promising soil, yet if we could only get books, we could live. No preaching—no books. It is too bad. It must not be. If you will make arrangements for me, I will endeavour to act as a colporteur to some extent.

EXTRACT FROM A LETTER RECENTLY RECEIVED FROM ONE OF OUR COLPORTEURS.

I have been attending a protracted meeting in the Rev. W. H. Mitchell's church in Alabama for three weeks. The church members have been very much revived, and some twelve or fourteen conversions have taken place. The work was going on when I left there. There is a work of grace going on in several Presbyterian churches in the Tennessee valley. What influence our books have had cannot be known until the great day of account. I have been over the ground scattering our books for nearly two years past. No doubt they have had influence on some. W. H. A.

From the Bible Society Record.

WHAT ONE BIBLE MAY DO.

A few years since, an ardent friend of the Bible cause was distributing the Bible in one of the counties in North Carolina. He spent from three to four months in the work of faith and labour of love, without compensation, save the satisfaction of doing good. In a very dark corner in the county, there dwelt an old man, the head of a considerable family, notorious for his wickedness and opposition to all that is good.

When he saw this gentleman approaching his house, he met him at the gate and said, "Have you got your Bibles?" The gentleman replied "Yes." With a loud voice, and in a stern manner, he said, "Don't bring them here. We are bad enough now, and if you bring those books, it will only make us worse." As the gentleman dismounted, his saddle-bags being filled with Bibles, he took them from his horse. The old man exclaimed, "Don't bring them into the house." The gentleman replied, "My Bibles must go where I go." After some parleying, he suffered him to bring them into the house, and set them by the door.

After dinner, the distributor exhibited the Bibles, and the old man exclaimed, "Why they are nice books! I don't know that they will hurt anybody. You may leave one; perhaps the old woman and children may read it." After the distributor left, the old woman read the Bible, and became deeply interested, and some of the children also. The old man, seeing the effect produced upon his wife and children, by reading the Bible, asked them to read it to him. They did so, and he became affected also. He sent for a minister to come and visit his family and preach to them. In a short time, the parents and several of the children indulged a hope of pardon and salvation through the Redeemer. They all made an open profession of religion, and united with the Church. There was no house of worship in a number of miles, and as the old man possessed considerable wealth, and now felt a deep interest in religion, he determined to build a church himself upon his own land. This he did. Many others now became interested in the subject of religion, a church was organized, and a preacher employed to preach once a month to the people. A great change has been produced, not only in the family first named, but in the whole community. Intemperance, the desecration of the holy Sabbath, and many other vices, have been abandoned; and a commendable interest in the cause of religion has taken their place.

What a change produced by one Bible! God's word shall not return unto him void, but it shall accomplish what he pleases; and prosper in the thing whereunto he hath sent it. M. S.

OUR NEW PUBLICATIONS.

THE INFANT READER, or Easy Lessons in Reading for Little Boys and Girls. Pp. 107. 30 and 35 cents.

This will prove a very interesting and useful little book to those for whom it is intended. The lessons are short, the style is perspicuous and simple, and the matter both entertaining and useful. The beautiful illustrative engravings with which it abounds, will also greatly add to the attractiveness and usefulness of the Infant Reader.

REMEMBER LOT. By the Rev. J. C. Ryle, Rector of Helmingham, Suffolk. Pp. 53. 6 and 12 cents.

This is an admirable and practical discourse, eminently suited to the times, founded upon Gen. xix. 16, "He lingered."

The author shows—

I. What Lot was himself.

II. What the text already quoted tells you of him.

III. What reasons may account for his lingering.

IV. What kind of fruit his lingering brought forth.

After showing these things with remarkable ability and pungency, the author makes the following application:

"Let me speak a few parting words to all who read this little book, and especially to all who call themselves believers in Christ.

I have no wish to make your heart sad. I do not want to give you a gloomy view of the Christian course. My only object is to give you friendly warnings. I desire your peace and comfort. I would fain see you happy, as well as safe, and joyful, as well as justified. I speak, as I have done, for your good.

You live in days when a lingering, Lot-like religion abounds. The stream of profession is far broader than it once was, but far less deep in many places. A certain kind of Christianity is almost fashionable now. To belong to some party in the Church, and to show a zeal for its interests, to talk about the leading controversies of the day, to buy popular religious books as fast as they come out, and lay them on your table, to attend meetings, subscribe to societies, and discuss the merits of preachers, all these are now comparatively easy and common attainments. They no longer make a person singular. They require little or no sacrifice. They entail no cross.

But to walk closely with God, to be really spiritually minded, to behave like strangers and pilgrims, to be distinct from the world in employment of time, in conversation, in amusements, in dress—to bear a faithful witness for Christ in all places, to leave a savour of our Master in every society, to be prayerful, humble, unselfish, meek, to be jealously afraid of sin, and tremblingly alive to our danger from the world, these, these are still rare things. They are not common among those who are called true Christians, and worst of all, the absence of them is not felt and bewailed as it should be.

Reader, I give you good counsel this day. Do not be angry with me for plain speaking. I bid you give diligence to make your calling and election sure. I bid you not to be slothful, not to be careless, not to be content with a small measure of grace, not to be satisfied with being a little better than the world. I solemnly warn you not to attempt doing what never can be done, I mean to serve Christ, and yet keep in with the world. I call upon you, and beseech you. I charge you, and exhort you, by all your hopes of heaven, and desires of glory, *do not be a lingering soul.*

Would you know what the times demand, the shaking of nations, the uprooting of ancient things, the overturning of kingdoms, the stir and restlessness of men's minds? They all say, *Christian! do not linger.*

Would you be found ready for Christ at his second appearing, your loins girded, your lamp burning, yourself bold and prepared to meet him? *Then do not linger!*

Would you enjoy much sensible comfort in your religion, feel the witness of the Spirit within you, know in whom you have believed, and not be a gloomy and melancholy Christian? *Then do not linger!*

Would you enjoy strong assurance of your own salvation, in the day of sickness, and on the bed of death? Would you see with the eye of faith heaven opening and Jesus rising to receive you? *Then do not linger!*

Would you leave great broad evidences behind you, when you are gone? Would you like us to lay you in the grave with comfortable hope, and talk of your state after death without a doubt? *Then do not linger!*

Would you be useful to the world in your day and generation? Would you draw men from sin to Christ, and make your Master's cause beautiful in their eyes? *Then do not linger!*

Would you help your children and relations towards heaven, and make them say, "We will go with you?" and not make them infidels and despisers of all religion? *Then do not linger!*

Would you have a crown in the day of Christ's appearing, and not be the least and smallest star in glory, and not find yourself the last and lowest in the kingdom of God? *Then do not linger!*

Oh! let none of us linger. Time does not, death does not, judgment does not, the devil does not, the world does not linger. Neither let the children of God linger.

Reader, are you a lingerer? Has your heart felt heavy, and your conscience sore, while you have been reading these pages? Does something within you whisper, "I am the man?" Reader, listen to what I am saying; how is it with your soul?

If you are a lingerer, you must go to Christ at once and be cured; you must use the old remedy. You must bathe in the old fountain. You must turn again to Christ and be healed. The way to do a thing is to do it. Do this at once.

Think not for a moment your case is past recovery. Think not because you have been long living in a dry and heavy state of soul, that there is no hope of revival. Is not the Lord Jesus Christ an appointed Physician for the soul? Did he not cure every form of disease? Did he not cast out every kind of devil? Did he not raise poor backsliding Peter, and put a new song in his mouth? Oh! doubt not, but earnestly believe that he will yet revive his work within you. Only turn from lingering and confess your folly, and come, come at once to Christ. Blessed are the words of the prophet, "Only acknowledge thine iniquity." "Return, ye backsliding children, and I will heal your backslidings." Jer. iii. 13—22.

Reader, remember the souls of others, as well as your own. If at any time you see any brother or sister lingering, try to awaken them, try to arouse them, try to stir them up. Let us all exhort one another as we have opportunity. Let us provoke unto love and good works. Let us not be afraid to say unto each other, "Brother, or sister, have you forgotten Lot? Awake! and remember Lot! Awake and linger no more."

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF AUGUST, 1853.

Presbytery of Buffalo.	
Central ch, Buffalo, Rev J C Lord, D D, per Mr George Stow, Treasurer	$67 00
Presbytery of Wyoming.	
From —— ——, in part to con himself hon mem	15 00
Presbytery of North River.	
Newburgh ch, per Rev John Johnston, D D, to con himself an hon mem	43 74
Presbytery of Bedford.	
Bedford ch, per Wm Rankin, Treasurer	24 00
Presbytery of Elizabethtown.	
Liberty Corner ch, per Rev J T English	12 00
Presbytery of West Jersey.	
Per Rev John Burtt, Blackwoodtown, N J	3 00
Presbytery of New Brunswick.	
First ch, New Brunswick, per Rev Dr Davidson 160; 2d ch, per Rev J N Shannon 15; 1st and 3d chs, Trenton, per Rev J Hall, D D 57 25	232 25
Presbytery of Columbus.	
Mount Pleasant ch, per Mr May, to con Rev Timothy Stearns hon mem, with the amount acknowledged in July Record received from the same ch	17 50
Presbytery of Richland.	
Hopewell ch, per John M Faris, Treasurer	8 00
Presbytery of Lake.	
Rolling Prairie ch, per Rev John Steel	10 00
Presbytery of Peoria.	
Bloomington ch, (Rev F N Ewing,) per William Gillespie	27 00
Presbytery of Orange.	
Graham ch 6 75; Harmony ch 1; Greenboro' ch 53; New Hope ch 5; Grassy Creek ch 3; Oxford ch 2 50; Spring Hill ch, to con Rev S A Stanfield hon mem 30; John Bullock, to con himself hon mem 30—per Jesse H Lindsay, Treasurer	131 25
Presbytery of South Carolina.	
Roberts ch, per Rev David Humphreys, from P K Norris	2 00
Presbytery of South Alabama.	
Newbern ch, from Mr Erwin, to con his daughter, Miss Mary Jane Erwin hon mem 30; Thomas R Borden, to con himself hon mem 30	60 00
MISCELLANEOUS.	
From "Q C M," per Wm Rankin, Jr, Treas. 5; J G Hoge, per John D Thorpe 1; from Rev E B Cleghorn to con himself hon mem 30; Mrs Fanny Paisley, Greenboro', North Carolina 6	42 00
Total,	$694 74

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

Rev. Ludlow D. Potter has been released from his pastoral charge at Brookville, Indiana, and has entered upon his duties as principal of the White Water Presbyterian Academy. Correspondents may address him at Dunlapsville, Indiana.

The pastoral relation between the Rev. Theodorick Pryor, D. D., and the Nottoway Presbyterian church has been dissolved, with a view to his acceptance of the call of the Third church in Baltimore.

The pastoral relation between the Rev. R. L. Dabney and the church of Tinkling Spring has been dissolved; Dr. Dabney having been elected Professor of Ecclesiastical History and Polity in the Union Theological Seminary.

Rev. John J. Lane has resigned the pastoral charge of the churches of Fairview and Stillwater, Ohio.

The pastoral relation between the Rev. A. Harris and the Fourth Presbyterian church of Louisville, Kentucky, has been dissolved.

The pastoral relation between the Rev. R. J. Breckinridge and the First church at Lexington has been dissolved; Dr. Breckinridge having accepted the appointment of Professor in the Theological Seminary at Danville.

The pastoral relation between the Rev. F. G. Strahan and the church of Cherry Spring has been dissolved; Mr. Strahan having accepted the call of the church at Hopkinsville, Kentucky.

CALLS.

Mr. James Gubby has received a call to become pastor of the Maline Creek church, Missouri.

Rev. W. A. Fleming has accepted a call to the Presbyterian church at Farmington, Fulton county, Illinois.

The Central church of Cincinnati has given a call to the Rev. John A. McClung, Indianapolis.

The Rev. S. A. Lowry has accepted a call to the church in Jackson, Mississippi.

At the meeting of Lexington Presbytery, August 17th, calls were presented to the Rev. H. Brown, from the church of Pisgah; to Mr. William P. Wharton, from the church of New Monmouth; and to Mr. John Pinkerton, from the church of Mossy Creek.

The Rev. Dr. Bullock, of Walnut Hill, Kentucky, has received a call from the Second church, Louisville, vacant by the translation of the Rev. E. P. Humphrey to the Theological Seminary at Danville.

The Rev. John S. Hays has received a call to the Presbyterian church at Charleston, Indiana.

The Rev. James W. Dickey has received a call from the congregations of Gravel Run and Washington, in the Presbytery of Erie, Pennsylvania.

The Rev. David Waggoner has received a call from the congregations of Georgetown and Fairfield, in the Presbytery of Erie, Pennsylvania.

The Rev. David Grier has received and accepted a call from the congregation of Greenville, in the same Presbytery.

Mr. Robert F. Sample has received and accepted a call from the congregation of Mercer, Pennsylvania.

At the meeting of the Presbytery of Cincinnati, on September 6, a call was presented to Mr. John Caldwell, M. D., from the church of Somerset, and Mr. Swing was licensed to preach the gospel.

ORDINATIONS AND INSTALLATIONS.

The Presbytery of Schuyler, at their last meting, installed the Rev. James Cameron as pastor of the Fall Creek church.

The Presbytery of Erie, at its late meeting, ordained and installed Mr. George W. Zahneser pastor of the church of Courantville. It also ordained Mr. William McCullough as an Evangelist, and licensed Mr. James Irwin Smith to preach the gospel.

The Presbytery of Memphis, on the 18th August, ordained Mr. E. H. Green a licentiate, and installed him pastor of the Portersville church.

On Tuesday, 13th September, the Presbytery of Long Island, at its regular semi-annual meeting, held at Bellport, Long Island, ordained Mr. Robert Cruikshank to the work of the gospel ministry, and installed him as pastor of the First Presbyterian church in Bellport.

POST-OFFICE ADDRESS.

The post-office address of Rev. Robert Agnew is Columbia, South Carolina.

That of Rev. Aaron Williams, D. D., is Canonsburg, Pennsylvania.

That of Rev. R. L. Dabney is Hampden Sydney College, Virginia.

That of Rev. J. H. Moore is Clinton, Alabama.

That of Rev. Isaac Ogden is Monroe, Ohio.

DEATHS.

On July 14th, the Rev. John M. Becton, a missionary in Eastern Texas, aged 47.

On August 7th, the Rev. William McAfee, pastor of the church at Cloverport, Kentucky.

On September 4th, the Rev. H. L. McGuire, pastor of the church in Richland, Indiana.

CHANGE OF RELATION.

At a special meeting of the Second Presbytery of New York, held on the 13th September, the Scotch Presbyterian church of the city of Providence, Rhode Island, formerly in connection with the Associate Presbytery of New York, was received under the care of Presbytery; and at the same meeting, Mr. Alexander McGaughey, their pastor elect, was also received as a licentiate under its care.

MISCELLANEOUS.

At the late meeting of the Synod of Buffalo, at Bath, the Presbytery of Steuben was united with the Presbytery of Wyoming, to constitute the Presbytery of Genessee River. The Presbytery of Genessee River will hold its first meeting at Warsaw, on the last Tuesday of September, at 2 P. M.

The Rev. A. E. Schenck, of Lexington, Missouri, has been appointed principal of the Female Collegiate Institute, and will resign his pastoral charge.

The Board of Directors of the Danville Theological Seminary has been organized by the appointment of Dr. Edgar of Nashville, Tennessee, as President; Rev. Dr. Grundy, of Maysville, Kentucky, and Rev. James Coe, of Ohio, as Vice-Presidents; and Rev. S. J. Baird, of Arkansas, as Secretary. Drs. Breckinridge and Humphrey have accepted their appointment as Professors; Drs. Gurley and Palmer have declined, but arrangements have been made which it is expected will in a good degree answer the expectations of the Church, till next General Assembly.

Varieties.

A Royal Bible-Distributor.—The king of Prussia, at his own expense, circulated 307,314 copies of the New Testament, and 2155 Bibles among the troops in his army from July, 1831, to May, 1849; they were printed in six different languages.

Rome and the United States.—The Pope has sent Cajetan Bedini, the Archbishop of Thebes, to visit the Government at Washington; and also to acquire the most exact information respecting the interests and condition of the Roman church in this country. This is the first Papal nuncio ever sent to this country.

Hindu Liberality.—The Rev. Dr. Scudder writes, that in October last, "a native of Calcutta, named Baboo Rammohun Mullik repaired last month to the common jail in Calcutta and released eighty debtors who had been confined under warrants from the 'small cause court,' by paying their debts to the amount of three thousand rupees."

Missions in China.—There were in December, 1852, six missionary stations in China, at which there are 81 Protestant missionaries; of these, 46 are from eight different American societies, 24 from five English societies, 4 from two German societies, 3 from one Swiss society, and one from a Swedish society. The London Missionary Society have 14 missionaries, the American Board of Commissioners have 12, and the Presbyterian Board 11.

Mendi Mission.—Mr. Brooks writes that he has become acquainted with a tribe of the Mendi nation, living back of the colony of Liberia, who observe the Christian Sabbath. "By visiting that colony, for the purpose of trade, they have received and carried the custom of Sabbath-keeping home with them, and now they say the whole tribe work six days and rest on the Sabbath. A violation of this rule is punished by fine. Two of this tribe have been with me a few days, from whom I learned these facts, and that the habit is so strong that neither of the men had missed their reckoning, although they had been travelling for many weeks among a Sabbath-breaking people.

A Model Church.—We have just received a donation of $100 from the church of Rev. Mr. Coan, at Hilo, Sandwich Islands, with a letter which we shall publish in the next *Record*. Mr. Coan says, this is a part of $2000 which that church has contributed to benevolent objects during the past year, and in course of which time 400 members have been added to that church. Surely there is encouragement to labour for the heathen.—*Bible Society Record.*

Revival in Concord, North Carolina.—A letter in the *Watchman and Observer*, of Richmond, dated August 22, says:

"Dr. Baker passed through Charlotte last Thursday night, and preached for us. He had just left Concord, where he had been preaching a week or ten days, and he said it was the most interesting meeting he had ever attended. There were a hundred and eighty inquirers. Of the conversions, three-fourths were men, among whom are some of the most influential in the community. A number of young lawyers are brought in, some of whom, it is expected, will turn their attention to the ministry."

The Scotch citizens of Boston have made arrangements to bring to this country, from Glasgow, Rev. Mr. Muir, one of the most talented and eloquent ministers of the Free Church of Scotland.

Portuguese Refugees.—On the 16th of August, the Free Presbytery of Glasgow held a very interesting meeting in the Presbytery House, for the ordination of M. H. Vierra as pastor over the Portuguese refugees in Trinidad. Mr. Vierra was educated in this country, and chiefly in Glasgow, and has served that congregation for a year or two as a missionary labourer. He returned to this country some time since, bringing with him a request, signed by ninety-seven members of the congregation, that he should be ordained as their pastor. A small congregation of the friends of the cause in Trinidad, and others, assembled. Mr. Bonar, of Renfield street church, Convener of the College Committee, preached and presided; and the usual services being ended, the ordination was completed, and Mr. Vierra received the right hand of fellowship, as minister of the Portuguese refugees in Trinidad. We understand that he sails immediately. The Portuguese, in the midst of their persecutions, struggles, and poverty, are collecting money to build a church.—*Edinburgh Witness.*

Conversions from Romanism.—The New York Observer says, that in Burlington, Vermont, there have been remarkable conversions to Protestantism, eight adults in one day having publicly disowned the Church of Rome. Two of this number were men of education, sent out as faithful missionaries to the States among the French. By many their lives are thought to be in danger. One of the number was conspicuous as a Bible burner, at Champlain, some years ago, who represents his conscience as being a tormentor.

THE HOME AND FOREIGN RECORD.

By the late General Assembly it was "*Resolved*, That it be recommended to all our pastors to endeavour to increase the circulation of the *Home and Foreign Record*, the organ of the Boards of the Church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support."

We would respectfully solicit the attention of our ministers and elders to this recommendation at the present time. There are also a number of our subscribers in arrears, and though no one owes more than $1.50, yet in the aggregate the amount is near $2000; and at present we have not funds to meet our expenses. We solicit the attention of our friends to this matter.

☞ All moneys sent at our risk; but those who remit will please have their letters registered at their post-office.

Address, Home and Foreign Record, 265 Chesnut street, Philadelphia.

CONTENTS.

Board of Domestic Missions.—Deaths of Missionaries, p. 162. Call from Louisiana—Who will go? p. 162. Why is the West and the more recently settled portions of our Country so full of Religious Errors? p. 162. Domestic Missions, p. 162. The Lake Superior Copper Region, p. 163. Oregon, p. 164. California, p. 164. Receipts, p. 164.

Board of Education.—Joseph B. Mitchell, Esq., late Treasurer, p. 165. Treasurer of the Board, p. 165. I. Ministerial Education. Future Results of a Diminished Supply, p. 165. Outward Agencies not at fault, p. 165. Want of Ministers, p. 165. The Want of the Day, p. 165. Hints to Candidates. Let no Man despise you, p. 166. The Preacher, p. 166. Three Good Sayings, p. 166. II. Christian Education in Schools and Colleges. The Great Value of an Academy, p. 166. The Miller Academy at Washington, Ohio, p. 166. Aranama College, p. 166. Augusta Female Seminary, Staunton, Va., p. 167. Receipts, p. 167.

Board of Foreign Missions.—Recent Intelligence, p. 168. China: Ningpo Mission; Journal of the Rev. Henry V. Rankin, p. 168. Shanghai Mission; Sketch of the Rebellion, and Translations of Pamphlets issued by the Insurgents, by the Rev. M. S. Culbertson, p. 169. India: Lodiana Mission; Journal of the Rev. A. Rudolph, at a Hindu Festival, p. 171. London Jews' Society, p. 172. Receipts, p. 173.

Board of Publication.—Our Colporteur Fund in Arrears, p. 174. The Board of Publication in Nova Scotia, p. 174. Board of Colportage of Synod of Pittsburgh, p. 174. What People read, p. 174. Demand for Books, p. 174. Extract from a Letter recently received by one of our Colporteurs, p. 175. What one Bible may do, p. 175. Our New Publications, p. 175. Receipts, p. 175.

Miscellaneous.—The Colporteur's Song, p. 161. Importance of Doctrinal Truth, p. 161. Home and Foreign Record, p. 161. The Living Fountain, p. 161. Ecclesiastical Record, p. 176. Varieties, p. 176.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 11. | PHILADELPHIA, NOVEMBER, 1853. | PRICE PER YEAR, *Fifty Cents.*

THE ADVANTAGES OF THE STUDY OF HISTORY: BY THE REV. ROBERT DAVIDSON, D. D., NEW BRUNSWICK, N. J.

If *entertainment* is the object in view, we know not where a more healthy and rational entertainment can be found. It brings into play enough of thought to prevent stagnation, and to give a gentle fillip to the mind; while it does not tax the intellect so severely as the differential calculus, or some profound professional text-book. We may have been jaded by the toils of our daily occupation, but the perusal of "Robertson's Charles V.," or "Macaulay's England," acts as a refreshing restorative. "When I mix with the world," observed Voltaire, "I am subject to every man's humour; but when I enter a library, every man's humour becomes subject to me." "A chair in a tavern," said Dr. Johnson, "is the throne of human felicity." "He would have been more correct," remarked Dr. Rush, "had he placed that chair in a library. It is in this repository of the fruits of intellectual labour that we find an epitome of human knowledge. Here the historian informs, the traveller amuses, the poet delights, and the philosopher instructs us. Here, past and present time unite; here all the quarters of our globe, with their kingdoms and customs, are seen in miniature; and here we find an abstract of all the opinions and systems of knowledge that have ever existed in the world."

People must have amusement, especially the young. And it is of the last importance, that they should have such amusements as will relax without debasing them. The degenerate Romans demanded bread and games; the modern Romans are bribed with fireworks and illuminations; the Spaniard is never so happy as at a bull-fight, or a fandango; the Americans,

"Intent on high designs, a thoughtful band,"

have scarcely any popular amusements at all. Hence it is that in the dearth of innocent excitement, so many resort to low and sensual stimulants, and prepare for themselves a downward path of shame and degradation. But our very amusements should contribute to the encouragement of virtue, and furnish a rational mode of spending time, and relaxing the mind, without the aid of frivolty or vice. Such a rational, profitable, and elevating recreation we possess in history.

Where can we find more varied or elegant entertainment than in the pages of Plutarch, or Froissart, or Robertson, or Carlyle's French Revolution, or Alison's Europe, or Macaulay's England, or Lamartine's Girondists, or Bancroft's United States? In truth, history may vie with poetry and romance in the thrilling interest of its revelations. Shakpeare diligently worked this rich mine in his historical plays, to which some, oblivious of the sources whence they were drawn, have acknowledged themselves indebted for nearly all their acquaintance with British annals! The student seats himself in his quiet nook, as the shades of evening close around, and other suns, long since set, rise again to view; "the famous dead" are evoked from their remote sepulture, and the panorama of the world's eventful progress silently unrolls before him.

"'Tis pleasant through the loop-holes of retreat
To peep at such a world; to see the stir
Of the great Babel, and not feel the crowd:
Thus sitting, and surveying thus at ease
The globe and its concerns, I seem advanced
To some secure and more than mortal height,
That liberates and exempts me from them all.
It turns submitted to my view, turns round
With all its generations; I behold
The tumult, and am still. The sound of war
Has lost its terrors ere it reaches me;
Grieves, but alarms me not. * * * * *
He travels and expatiates, as the bee
From flower to flower, so he from land to land;
The manners, customs, policy of all
Pay contribution to the store he gleans;
He sucks intelligence in every clime,
And spreads the honey of his deep research
At his return—a rich repast for me.
He travels, and I too. I tread his deck,
Ascend his topmast, through his peering eyes
Discover countries, with a kindred heart
Suffer his woes, and share in his escapes;
While fancy, like the finger of a clock,
Runs the great circuit, and is still at home."

We are not shut up to fiction. Truth has a novelty and an interest not a whit inferior. Were we permitted to visit another planet, how eagerly would we investigate its productions, its inhabitants, its laws, its manners, and customs! We would be absorbed in this occupation, to the exclusion of every other. But, in fact, the history of past generations of our own planet is hardly less new or strange, and may be made fully as attractive.

The sources of a river, the Niger or the Nile, have been investigated with the greatest eagerness. Why should there be less curiosity to trace the history of a nation to its fountain-head, and learn what influence the character of the progenitors had on that of their posterity! We are not restricted to the limited range of our forefathers. We have escaped from the dreary prolixity of Rapin, and the parliamentary abstracts of Smollet. Modern writers have found out the difficult art of blending imagination with reason. Robertson, Michelet, Lamartine, but above all, England's latest brilliant and fascinating historian, have sufficiently demonstrated that a volume of history may be made as interesting, and as much sought after, as the last novel. And why should it be otherwise? Imagination, well trained, is able to re-people the past, not with rigid, unimpassioned skeletons, but with warm, breathing, living men. It shows us the same human heart, with its susceptibilities, its deep emotions, its mysterious undertones, its faith, its enthusiasm, its strange inconsistencies, pulsating alike beneath the toga, the cuirass, the jacket, and the chasuble.

"The proper study of mankind is man;"

and it is the office of history to make us acquainted with our species, and show us all the varieties of the race, civilized or savage. Thus doth this Mysterioarch of the Ages revivify the past, solve enigmas, reconcile contradictions, and hold up the lamp of Experience to the dim and misty future.

Such are the elevated entertainments, such the pure delights which the muse of history unfolds before the youthful and observant mind, and which need not the false lights of fairy land, nor the exaggerations of as unreal romance to enhance their attractions. These are

"Cups that cheer, but not inebriate."

We do not rest our apologetics for the study of history upon the ground of entertainment merely; it claims respect for the rich *instruction* with which it teems. The sentiment which the sage of Halicarnassus dropped near two thousand years ago, has been endorsed by the wisdom of succeeding generations, and has grown to the dignity of a proverb: "History is philosophy teaching by example."

Instruction communicated in this way is very lively and impressive. Horace tells us that it was thus his father inspired his youthful mind with detestation of vice, and love of its opposite. The grave Senator, the spendthrift Albius, the profligate Trebonius, in turn were made the occasion of wholesome advice. But it is not always judicious, or safe, to make free with the names of contemporaries. It is more prudent to select illustrations from the storied page, "rich with the spoils of time." Let Phocion and Regulus, Aristides and Fabricius, continue patterns of integrity to the youth of future generations, as they were to our own. Let Alexander's drunkenness and Cæsar's ambition still "point a moral and adorn a tale." Let the Roman emperors illustrate the precariousness and corrupting influence of irresponsible power. Let Cincinnatus and Washington furnish examples of pure and disinterested patriotism. Let Arnold and like names, "whom 'tis unblest to mention," be the beacons to warn from a traitor's grave. Let Cornelia exhibit her jewels, and Cleopatra point her asp. Let Margaret of Anjou teach her own sex courage, and the fate of La Valliere confirm them in modesty.

Historical researches furnish a fruitful source of political philosophy of the profoundest and most practical sort. Once, battles, sieges, and the actions of kings, were thought the sole facts worth recording; and these were set off with all the beauties of style and the particularity of an amateur. Whatever concerned the masses were kept up in the back-ground as unworthy of attention; as in the wall paintings of Egypt, the king is magnified into a colossus, while his own and the opposing armies dwindle into pigmies. But those days are past. Wars now are viewed by the philosophical historian as blemishes and excrescences; subjects of regret, rather than admiration; occasional and insignificant trivialities, compared with the great sum of human destiny; retarding the progress of the human race, and putting further off the *millennial* era of universal brotherhood,

"The parliament of man, the federation of the world."

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. C. C. Jones.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

RESIGNATION OF THE REV. C. C. JONES, AND ELECTION AND ACCEPTANCE OF THE REV. G. W. MUSGRAVE, D. D.

Through the newspapers of our Church the readers of the Record have already been made acquainted with the resignation of the Rev. C. C. Jones, as Corresponding Secretary, at a special meeting of the Board, September 26th; and the election, at the same meeting, of the Rev. G. W. Musgrave, D. D., to that office. At the meeting of the Board, October 10th, Dr. Musgrave made known, in a written communication, his *acceptance* to the Board.

We state with pleasure that Dr. Musgrave will enter upon his duties on the 1st of November.

In this number of the Record we publish the letter of resignation, and the action of the Board thereupon.

MISSION ROOMS,
Philadelphia, September 26th, 1853.

To the President and Members of the Board of Missions.

Rev. and Dear Brethren—Before the meeting of the General Assembly in May last, I had concluded to resign my office as Corresponding Secretary of the Board, and to do so while that body should be in session; but upon the solicitation of friends, who were members of the Board also, and for reasons urged by them, which were of weight with me at the time, I was induced to postpone action in the matter.

At your first meeting after the adjournment of the Assembly on the 13th of June, you were pleased unanimously to pass the following preamble and resolution:

"*Whereas*, The health of the Rev. C. C. Jones, the Corresponding Secretary of the Board of Missions, has been greatly impaired by his close attention to the duties of his office, and great labour attending the faithful discharge of those duties; and whereas, it appears by the written opinion of his medical advisers, that it is absolutely necessary that he should have time to allow his system to recover from the severe shock it has received; therefore,

"*Resolved*, That Dr. Jones, the Corresponding Secretary of this Board, have leave of absence from the duties of his office for the term of six months, at his discretion."

Availing myself, in part, of your kind action, I have spent some five weeks in retirement and exercise, and have watched the effect upon my general health, and have also given the subject of my resignation renewed consideration; the result is, *that I now respectfully tender to the Board of Missions my resignation as its Corresponding Secretary*, to take effect on the 1st of October; or, as I do not desire to embarrass your operations, so soon as you may be able to elect and secure the services of an efficient and proper successor.

As you are entitled to know, so I frankly give you the reasons which have brought about this determination on my part. The first is the conviction, from three years' experience, that the necessary confinement to the constant duties of the office, and to the city, has been gradually impairing my constitution; nor can I reasonably anticipate, in holding on my way, any other consequence than a continuation of a decline in health; and, after reaching a certain point, perhaps a very rapid and irremediable decline. The confinement of which I speak has been more constant than I have ever before been subjected to, either as a pastor, or as a missionary, or as a professor, and the labour more unremitting. This statement may strike some with surprise; but I fully understand what I say. The office of Corresponding Secretary of the Board of Missions is no sinecure. Passing by the moral, the religious, the intellectual and social qualifications, which should be of the highest order, the office requires firmness of purpose, sleepless vigilance, business knowledge and habits, active, patient industry, and constant working. The Secretary, if he understands his business, and is a faithful, conscientious man, has no leisure to devote to any other pursuits than those of his office; nor should he, for that office "fills his hand."

Again, for many months past it has been the conclusion of medical gentlemen, whose opinions are entitled to the highest respect, that I should seek retirement and relaxation, and occupy some other position which would afford more opportunity for suitable and sufficient exercise, and the recovery of lost physical energy, and, through the Divine blessing, a prospect also of longer life and usefulness in the Church. And let me add, that to avail myself of six months absence, (considered by some of my medical advisers too short a period,) would, in all probability, but protract the day of my resignation, and not obviate its necessity; since, at the expiration of the six months, I might not be sufficiently restored to resume my duties; or, resuming them, I might, after a short term of service, be brought back to the condition I was in before. With so much doubt hanging upon the issue, I do not consider it advisable to make the experiment. Besides, *I think it but an act of justice to the interests of the Domestic Missionary work of the General Assembly, that I should not.* I know the relation of the Corresponding Secretary, as the chief executive officer of the General Assembly's Board of Missions, to the work; I know his responsibilities and his duties; what is expected of him, and how much necessarily depends upon him; and am convinced that his place *is in the office.* Nor can he be spared out of it but for a few weeks at most, at a time, without serious injury to the work over which he is called to preside. You are all as deeply impressed with this view of the case as I am; and we should be specially impressed with it at this moment, when, by the good hand of our God upon us, the Board is in a better condition for action than it has been for three years past; and our Church, perhaps, was never more generally awakened to the duty and necessity of enlarged and vigorous efforts for the advancement of the great cause confided by the General Assembly to our care. I feel, therefore, (however desirous I may be of doing all in my power to meet your wishes, and through Divine grace and mercy, make myself useful to our Church and country,) totally unwilling to jeopard the progress and prosperity of the missionary work by withdrawing from the active discharge of the duties of my office for so long a season, and so entirely as would be necessary to insure personal benefit. I am convinced the judgment of the Church itself will harmonize with my own as now expressed. Individual interests and preferences, cherished partialities and friendly attachments, must all yield to the general and higher interests of our Lord's kingdom. No man may serve himself, and no man may serve his friends, to the injury of that kingdom. I embrace the principle, also, that no man should continue to hold any office of responsibility in the Church, whose duties he cannot *in person* fully and successfully discharge; nor should he suffer his name to be connected with acts and doings, and he be considered responsible for the same, in whose origin and consummation he has had little or no hand whatever. The praises of wisdom and of success belong not to him, while in cases of serious error or failure, he will not be allowed to plead his absence in arrest of judgment.

I retire just at a time when the prospect of easier and pleasanter labours is opening before us, and when we have attained a tolerable comprehension of our duties, and some facility in their arrangement and discharge, and an extensive acquaintance with the field of our operations, and its numerous wants, and with measures most proper to be adopted and pursued, in order to wider influence and success. To say that I retire without regret, would be doing violence to my sincere love for the missionary work, so directly connected with the salvation of immortal souls, with the welfare of our Church, our country, and the world, and with the glory of our exalted King and Redeemer; and it would be doing violence also to my kind and respectful associations with you all, and to very tender associations with some of you in particular, my personal friends and brethren, beloved in the Lord. I trust my successor may find his connection with you, and with the Church at large, as agreeable as mine has been.

I beg leave, also, as a matter personal and most agreeable to myself, to express the uniformly pleasant association with, and the cordial and constant support which I have had in, the *Brother* who has been my *Assistant;* and my best wishes attend him for health, happiness, and success in his future labours. I would include, also, in the same expressions of kindness and confidence, *the Treasurer of the Board*, who has conscientiously and faithfully discharged the duties of his responsible office, and given me entire satisfaction.

And now that you have gone forward in execution of the high trust imposed upon you, and on the just and successful principles laid down by our fathers from the earliest times, for the conduct of our Domestic Missions—principles re-affirmed and sustained by the General Assembly, and approved and upheld by our Church with a unanimity as perfect and cordial as we may ever anticipate among Christian men in this world; I can but fervently wish and invoke for you, individually and officially, a continuation and fuller measures of your piety, prudence, and impartiality—of your kindness, judgment, resolution, and zeal; and also the undiminished and merited confidence of the Church, and the richest blessings of the God of our salvation. Respectfully and very truly yours in our Lord,

C. C. Jones.

The above letter having been read, the resignation of Dr. Jones was accepted, and the following preamble and resolutions were unanimously adopted:

Whereas, The Rev. C. C. Jones, D. D., on mature and anxious reflection, and impelled by considerations of health, has tendered to the Board of Missions his resignation of the office of Corresponding Secretary, which resignation has been accepted; therefore,

Resolved, That while appreciating the motives which prompt such resignation, and sympathizing with the Rev. Dr. Jones in his present trial, we desire to express our regret at the circumstance which renders such a step imperative.

Resolved, That Dr. Jones has earned our thanks, and the gratitude of the Church, for the able and faithful manner in which he has discharged the duties of his office, in connection with the Board, the proof of which is in its present prosperous condition, not a little of which prosperity is due to his fidelity to the important trusts committed to him.

Resolved, That by his consistent example he has greatly commended himself to our esteem as a minister of the gospel, and that, by his uniform courtesy as a Christian gentleman, he has greatly endeared himself to us, and that we follow him to his retirement with best wishes for the complete restoration of his health, and continuance of his usefulness; and with many prayers that God will bless him in all his relations in life, will ever have him in his holy care and keeping, and at last grant him an entrance into his everlasting kingdom.

MONTHLY REPORT OF THE BOARD OF MISSIONS.

Monthly Report of the Board, and Review for the first half of the year, six months, from April 1 to October 1, 1853.

We invite the attention of our ministers, elders, and members, to this Report, presented to the Board October 10th. It contains facts and statements which will encourage the hearts and strengthen the hands of all who are interested, and all who are labouring, in the work of Domestic Missions.

Mission Rooms, 265 Chestnut Street,
October 10, 1853.

I. MISSIONARY APPOINTMENTS.

We give the number *commissioned* and *re-commissioned* for *six months*, the first half of the year, from April 1st, to October 1st, 1853; comparing the number with the same period last year.

At the office in Philadelphia, 151.

For same period last year, 138; being an increase of 13.

At the office in Louisville, 98.

For same period last year, 75; being an increase of 23, and a *total increase of missionaries of* 36.

This is a gratifying increase thus far. There is a scarcity of ministers in our Church, and from the changes which are from time to time occurring—our churches going off self-sustaining, and our missionaries being called to self-sustaining churches—it is impossible to say at the close of the year, whether our register of names will be increased or diminished. Let prayers be offered and efforts be made for the increase of labourers in the vineyard of the Lord.

II. STATE OF THE TREASURY FOR SIX MONTHS.

1. *Missionary Fund.*—We give our receipts into the Treasuries in Philadelphia, Pittsburgh, and Louisville, (omitting the several Presbyterial Treasuries, which are in a favourable state,) *for six months*, from April 1st to October 1st.

Philadelphia,	$17,476 52	
Pittsburgh,	2,686 59	
Louisville,	5,123 91	—Total, $25,287 02

The receipts *for the same period last year* (1852) were $28,860.58; being $3,573.56 *over* what they are the present year. *The loss* in the Treasury in Philadelphia has been $5,142.82. *The gain* in the other two Treasuries, Pittsburgh and Louisville, $1,569.26, which gives a total of $3,573.56, as above stated, *less income* than the same period last year.

This deficiency has occurred in the two items of *Miscellaneous Contributions and Legacies;* in miscellaneous contributions $5,597.20, in legacies $3,068.32, making a total of $8,665 52. But we have had AN INCREASE FROM THE CHURCHES in Philadelphia Treasury of $3,994.02; in Pittsburgh, of $124.17, and in Louisville, of 973.77, making a total of $5,091.96; which, subtracted from $8,665 62, the loss in miscellaneous contributions and legacies, leaves the general deficit of $3,573.56.

Had our legacies *in one office alone*, the past six months, equalled the amount received in the same office from the same source, and for the same time, last year, this deficiency would have been *more than made up*.

This statement of our finances demonstrates two important facts. *The first* is, what we have frequently expressed—*that we cannot rely upon miscellaneous conributions and legacies but to a limited extent, as a permanent income for carrying on our missionary operations.* They fluctuate from year to year. But on the contrary, our reliance must be upon *the regular contributions of our churches.* Our Church in her organized capacity must sustain, as she is well able to do, all her schemes of benevolence. *The second fact* is most cheering in its nature; that *this conviction is increasing throughout our bounds.* And as an evidence of it, we have an *increase* in our receipts *from the churches* the past six months, (the more unfavourable half of the year for collections,) *over* the same period last year, of $5,091.96! Here is true progress; progress in the right direction, and it demonstrates an increase of missionary zeal in the churches. The cause of Domestic Missions is advancing. Let the churches go on, and it will be cause of gratitude and rejoicing at the meeting of the next Assembly, for the Board to be able to report, that the CHURCH HERSELF, IN HER ORGANIZED CAPACITY, HAS SUSTAINED HER DOMESTIC MISSIONS.

We trust our receipts from *miscellaneous contributions and legacies* will come up during the next six months so as to equal the amount obtained from these sources the last year.

The working balance which we had in the Treasury at the meeting of the Assembly, has diminished during the summer, but we are confident it will last until our fall and winter collections come in.

2. *Church Extension Fund.*

Receipts for the past month,	$542 00
Balance in the Treasury October 1st,	4842 83
Receipts for six months since April 1st,	2,145 03
For the same period last year,	2,394 58

deficit, $239.55. There is the same pleasing fact in respect to this fund that we noticed in the Missionary fund; namely, *that the contributions from the churches are larger this year than they were for the same period last year*, and the small deficit has been in miscellaneous contributions.

For the six months we have made appropriations to *fifteen* churches, and *eighteen* have been completed, and drawn the amount granted to them. The *balance in the Treasury is entirely exhausted by appropriations to churches, and we are in pressing need of funds.*

III. STATE OF RELIGION.

The reports from the missionaries of the Board generally do not indicate anything beyond an ordinary state of religion in their respective charges. There are a few exceptions. In some portions of our country, the Lord has poured out his Spirit, and we earnestly hope that his mercy may in like manner be extended to our missionary churches. The general dearth of Divine influence calls for self-examination on the part of pastors and people throughout our Zion. We mention with pleasure and gratitude that the visits of our agent, Rev. Dr. Daniel McKinley, to the churches in Pennsylvania, have been attended and followed with much interest on the subject of religion, and in several instances with encouraging revivals.

IV. MISSIONARY INTELLIGENCE AND NEW OPENINGS AND PROSPECTS.

Our present settlements from Texas to Minnesota were never in a more interesting state, nor have their wants ever been more urgent and extensive. The missionaries sent out by the Board recently, are employed in missionary work with encouraging success. The letters of these brethren from Texas, from Northern Louisiana, and from Arkansas and Missouri, give interesting details of religious meetings, of travels, of destitutions, of points for occupation, and the general religious condition of these frontier States. They cannot be inserted in this brief report, but will appear in the Home and Foreign Record, so far as our limited space in that paper will permit. There are several calls for missionaries to the negroes in Louisiana and Mississippi. A missionary agent has been suggested by the brethren in Iowa, and authorized by the Board; and one also in Wisconsin. Itinerant labours are greatly needed in those important States. We are happy to announce the fact that our missionary in Minnesota, Rev. Mr. Riheldaffer, has just returned from a collecting tour, and that his house of worship will be finished for occupation this fall, although it will not be entirely completed. He will be joined by *another missionary who has just been sent out to the same field.* The Board is desirous of sending still another missionary into Minnesota, and then, at the meeting of the next Assembly, the three may be set off and constituted the PRESBYTERY OF MINNESOTA. Our Church will thus lay her foundations in that Territory, and be preparing to advance westward, as our people flow onward and occupy the Nebraska country.

A missionary goes out this fall to California, and we hope that one of our gifted, energetic, and useful ministers in the South, will make California his future home, and the future scene of his labours. He will be a great acquisition to our Church in that State.

Recent accounts from Oregon are, on the whole, favourable. Brother Whitworth has, by this time, reached the Territory with his company. Our band of missionaries is increasing, and we trust our Church will, ere long, by God's blessing, be established in strength on our Pacific shores.

The great work of supplying our vast country with the Gospel of Christ, in which our Church, in common with other evangelical churches, is now so much engaged, is earnestly commended to the prayers and assistance of the people of God.

By order of the Board of Missions.

FROM A MISSIONARY IN LOUISIANA.

Great Destitution—The right spirit manifested.

Dear Brother—I know you expected to hear from me before this; but I wished to explore the field thoroughly before writing. I have been labouring in north-western Louisiana since the first of July, the place designated in my commission. When I arrived here, my intention was to remain quiet until the summer months had passed. But I soon found this was impossible, so great was the destitution in our Church, and the people were so anxious for preaching, that I could not think of resting. To make the matter short, you can form an opinion of what I have been doing, when I tell you that I have preached twenty-seven sermons during the months of July and August. I have ridden all over this parish, Bosher, Caddo, De Soto, and Brenville. In each of these parishes I find Presbyterians, who have long been without the gospel—men of warm hearts, and the spirit of Christ. In Claiborne we have three infant churches, organized recently by brother Ford. In De Soto we have two, one of them collected since my arrival. This last one is in Mansfield, the parish cite. I spent five days with the brethren there, preaching to a large and attentive audience. The Spirit of the Lord was with us. Three or four will unite with the Church at the first opportunity. I cannot describe my feelings to you at the close of our meeting there. The people of Mansfield had never seen but one other Presbyterian minister. Some of the members of our little band wept bitterly when I left them. Never did I feel so forcibly the magnitude of the work which ought to be done here. I pray that the Head of the Church may give me the will and strength to labour earnestly and faithfully in this long neglected field. Seventeen miles from Mansfield, there is another small band, organized by brother Ford, about six months ago. This church has but seven white members and fourteen or fifteen blacks. The two elders are men of some means, and of a liberal spirit, which they exhibited by building a neat frame church, and paying for it themselves. The church is not finished yet, but will be in two months. I preached for them the first Sabbath in August, in the morning, to a large audience of both colours, and in the evening to the coloured people alone. Yes, even here, in this new and wild country, we have slaves who are Presbyterians, and who love the Church as dearly as they do their own lives. I preached to them in the parlour of one of the elders. They were quiet, well behaved, and attentive. After service, they remained and sung a number of hymns; truly, it was sweet music. They "made melody in their hearts to the Lord." I cannot give you an account of all the places at which I have preached and continue to preach. But after a good survey of the field, and consultation with the most active of our members, I am prepared to say that the prospect is encouraging. If the men can be had to labour, Presbyterians must take a good stand here. Although everything is yet to do, more churches to organize, houses of worship to build, and the people to be instructed, yet there is much to encourage us. Our ministers are respected. The continued cry of the people is, "Let us have educated men to preach to us. We are worn out with this continued prattle of uneducated men, who always sing the same song." My field will, after the fall meeting of Presbytery, be Caddo Parish. We have not yet organized the new Presbytery to be called the North Louisiana Presbytery; but we have done something towards it. So far as we can see, at this time, the formation of the Presbytery depends upon my ordination; we must not fail. I hope the Lord may favour us in this effort to plant the Church firmly among a people long without the means of grace.

I wish to devote all my time to preaching the gospel. We need men all the time in the field. The cause

demands it; and I hope that I am willing to do all in my power to establish self-sustaining churches here. J. E. D.

Another Appeal from Louisiana. Who will go?

"Permit me to say a word or two on another subject. Can the Board of Missions not do something for this destitute region? I don't mean in the way of money, but of labourers—*devoted, hard working labourers.* I never have been in a region so perfectly ripe for harvest. All are anxious to have the means of the gospel. There are very few professors of religion. There is a great deal of wealth and intelligence. The country is yet rather thinly settled, and some of it always will be, because of its belonging to so few wealthy planters. There will always be a very dense negro population, however, which will afford an interesting field of labour.

"Two or three ministers might be pleasantly and usefully located around where I am. The people at Monroe, the parish seat of Washita, an interesting little town of about 1200 or 1500 inhabitants, have just built a "pro bono publico" house of worship, and want some one to preach to them. There is no Protestant minister there and very few professors of religion, but nearly all Protestant-inclined. If the Board could send a man of the right sort there and support him for a few months, I have not the slightest doubt but that the Presbyterians would soon have a flourishing congregation.

"My friend ——, Esq., is wanting a preacher for his negroes. He proposes to give $500 per annum, and furnish a horse for the use of the preacher also. I mention this, that if you meet with any suitable man who would like to become a missionary to this needy class of people, you may send him on. R."

We shall be happy to hear from any brethren in the ministry, who feel disposed and moved by convictions of duty to enter the field, here presented by our missionary brother, who is labouring faithfully and successfully among the people in the region from which he writes.

For the Home and Foreign Record.

THOUGHTS ON GIVING.

The intelligent Christian, acknowledging himself to be God's steward, will regard his possessions as a trust put into his hands for important uses. They are not to be misapplied, not to be wasted, not to be buried, but to be used. And the Christian contracts guilt who wastes his Lord's goods, who spends them in riotous living, or who hides them in a napkin. They are a deposit, made by the Lord, and subject to his draft. And whenever he, who is their real and rightful owner, calls for any portion of them, in order to carry on his work in the world, the faithful steward will not withhold them, but will "honour the draft."

The Lord never overdraws; for his demands are always proportioned to the amounts he has put into the steward's hands; of those to whom he has given much, he requires much, and he asks little of those to whom he has given little. "As the Lord hath prospered us" is the rule of giving; a just rule too—much from much, little from little, nothing from nothing. If he sees fit, as he sometimes does, to withhold prosperity from some of his people, no providential call to give is addressed to them; they must serve God's interest in this world in some other way.

Not only does the Lord not draw on empty treasuries, but he does not exhaust them by his drafts. Although all is his, yet he does not take all. Temporal subsistence and comfort are left to us. Capital for the prosecution of business, the gains of which are used, is left to us. Self-impoverishment would be poor husbandry. It is the mission of some to make money for the Lord's purposes. The servant that traded with his lord's money, and made gain thereby, was approved. Indolence and improvidence are not Christian virtues. "Go to the ant, thou sluggard, consider her ways, and be wise." He that, with an eye to the glory of God, improves his time and talents conscientiously, in labours of body and mind, will regard the fruits of his toil as the Lord's. Business talent and capital are given to some, to be employed by them for a lifetime, and only on the gains of them does the Lord issue his current drafts.

Neither may the Christian indulge caprice in selecting favourite objects. Each interest of God is to have its due share, and, in order to do this, no one must have more than properly belongs to it. In the tables of the Minutes of General Assembly, we like to see all the columns filled up, clear across the page. It shows congregations to be thoughtful of all the enterprises of our Church, and it looks pleasant. And I have no doubt, the accounts of individuals who are thoughtful of all the Lord's interests in their contributions, will look pleasant to them in that day when they shall give an account of their stewardship.

The frequency of calls for contribution is frequently complained of. I rather think that the complaints are more frequent than the calls. The complaints would be just, if the calls were not anticipated by supplies. But God does not draw on empty treasuries; if we have not received, he does not ask us to give; that would be "gathering where he had not strewed!" But if, in answer to our prayer, we have, "day by day" been crowned with his blessings, is it unreasonable or "austere" in him, to require, even daily, our thank-offerings, in acknowledgment of his bounties? "Freely ye have received, freely give."

I do not say that we ought to give at every call, but at every call of God. When any interest solicits our aid, it is proper for us to deliberate and judge. "Shall I give, or shall I not give?" is a pertinent inquiry for the Christian, and shows deliberation and conscientiousness. The motives for giving, and the reasons for it, are proper subjects of consideration. When he gives with judgment, it will "not be by constraint, but willingly" and cheerfully; and "the Lord loveth a cheerful giver."

J. F. M.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of September, 1853.

SYNOD OF BUFFALO.

Pby of Wyoming.—Caledonia ch, from Duncan McPherson	25 00
Pby of Buffalo City.—Central ch Buffalo	95 00

SYNOD OF NEW YORK.

Pby of North River.—Highlands ch	10 00
Pby of Bedford.—North Salem ch 5 50; Croton Falls ch 10 25	15 75
Pby of New York.—Jersey City ch 122 59; Jamaica ch 10	132 59

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Titusville ch	20 00
Pby of West Jersey.—Rev R P Dunn	20 00
Pby of Susquehanna.—Monroeton ch 15 18; Warren ch 4 17; Troy ch 8 56; Friendsville ch 2; Silver Lake 1	30 91
Pby of Luzerne.—Kingston ch	11 50

SYNOD OF PHILADELPHIA.

Pby of New Castle.—Great Valley ch	42 15
Pby of Huntingdon.—Lower Tuscarora ch	65 00
Pby of Northumberland.—Derry and Washington ch 40; Northumberland ch 11 44; Sunbury ch 23 56	75 00

SYNOD OF OHIO.

Pby of Zanesville.—Brownsville ch	25 00
Pby of Coshocton.—Mt Eaton ch 8; Williamsburgh ch 7 35	15 35

SYNOD OF CINCINNATI.

Pby of Sidney.—Urbana ch	8 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Logansport ch	75 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Sundry chs per J R Dow, Treasurer	135 50
	$801 75

MISCELLANEOUS.

John A Brackenridge, Texana, Texas 10; Miss L A Donne, Onancock, Va. 2 50; Sheldon Jackson, Union College, Schenectady, N. Y. 1; Stephen A Easton, Seneca Falls, N. Y. 8; Rev C Cummins, D D. Muscatine, Iowa 5; Rev James Purviance, Natchez, Miss. 100	126 50

LEGACIES.

Wm Hay, dec'd, late of Mich. in part 150—less exchange 75 cts—Mary Everitt, dec'd, late of Bloomsburg, Pa. 215 98—less exchange 1 08—Miss Susan B Smith, late of Abington, Pa. in full 50	414 15
Total,	$1342 40

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING RECEIVED.

Cask from the ladies of Waterford ch, New York, valued at	50 00
Bbl from Ladies Benevolent Society of the First United Presbyterian ch and congregation, Cambridge, Washington co, N. Y.	83 42
Box from the ladies of the First Pres ch Rahway, N. J.	87 24
Box from the Female Sewing Society of the Alexandria, Pa. Presbyterian congregation	113 58
Box from the ladies of the Warrior Run Pres ch, McEwensville, Pa.	37 19
Box from the Sewing Society of the First Pres ch, (Vienna) Phelps, Ontario co, N. Y.	61 02
Box from the Ladies Miss Society at Middletown Point, N. J.	50 00
Total,	$482 45

NOTE.—The sum of $25 credited in June last from 1st ch of Chilicothe, Ohio, for Domestic Missions, was designed for Church Extension and will be so acknowledged with the October receipts.

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of September, 1853.

MISCELLANEOUS.

A Friend, for the 6th Pbn ch, Pittsburgh	500 00
Miss Laura E Maxwell, Liberty co, Ga, for the ch at St Paul, Minnesota	30 00
Part of a bequest made by Mr John Piper, Rolling Prairie	10 00
Stephen A Easton, Seneca Falls, N. Y.	2 00
Total,	$542 00

S. D. POWEL, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of September, 1853.

SYNOD OF CINCINNATI.

Pby of Chilicothe.—Washington ch	30 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Shiloh and Olivet ch 53 25; Bardstown ch 81, Mrs Mary Cowan 5, Mr O M Stuart 5	144 25
Pby of Transylvania.—Bethel ch	10 00
Pby of Muhlenburg.—Greenville ch 8; Rev L G Barbour, Bowling Green 8	16 00

SYNOD OF INDIANA.

Pby of Palestine.—Wabash ch 10; Mt Carmel 9	19 00

SYNOD OF MISSOURI.

Pby of Missouri.—Boonville ch	51 00
Pby of St Louis.—Dr Findly, Sab School Anniversary, St Louis	10 00
Pby of Palmyra.—Mt Prairie ch 8; Des Moines ch 14 85; Paris ch 5 50; Louisiana ch 16; Pleasant Hill 9; Monticello ch 11 15; Philadelphia 33 40	97 90

SYNOD OF MEMPHIS.

Pby of Western District.—Shiloh ch	10 20

SYNOD OF TEXAS.

Pby of Western Texas.—Victoria ch	22 00
	$410 35

MISCELLANEOUS.

Mrs Travis, Sugar Creek, Mo. 2 50; Canton, Mo. 2 03; South Fork, Mo. 5; Mrs Matthews, Mo. 1; Mrs Murphy 4 60	15 13
Total,	$425 48

A. DAVIDSON, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of October, 1853.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Miller's Run ch 13 25; Pittsburgh 1st ch "A Member" 25; Centre ch 36 41	74 66
Pby of Beaver.—Beaver Falls ch, in part 20; Bridgewater ch 37 16; Clarksville ch 25	82 16
Pby of Blairsville.—New Alexandria ch 26 32; Saltsburg ch 37 65; West Lebanon ch 5 41; Elders Ridge ch (of which from Society of Inquiry 16 45) 26 20; Murrysville ch 10, Unity ch 50	155 58
Pby of Redstone.—West Newton ch	17 10

SYNOD OF WHEELING.

Pby of Washington.—Mill creek ch	3 00
Pby of St Clairsville.—Beach Spring ch 45; Mt Pleasant ch 54 50	99 50
Pby of New Lisbon.—Madison ch 7 37; East Palestine ch 16 25	23 62

LEGACY.

Mrs Susannah Burras, late of North-East, Erie co, Pa, pr Executor	103 05
Total,	$558 67

J. D. WILLIAMS, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

EDUCATIONAL EXCURSION.

REPORT TO THE BOARD OF EDUCATION.

Having been invited by a Committee of the Synod of Wheeling to deliver an address at the inauguration of Dr. Scott as President of the Synodical College at Washington, Pa., I promptly accepted the invitation. As the excursion gave me the opportunity of visiting several of the institutions of our Church in Western Pennsylvania, I thought it might be interesting to the Board to learn something of their condition. My thoughts are somewhat in the form of a Journal.

Washington College, Pa.—On September 28th, I left Pittsburgh in the company of Dr. Elliott, with whom I had much delightful and profitable intercourse. We reached Washington the same afternoon, and were most hospitably received by brother Brownson. In the evening, I attended a meeting of one of the Literary Societies of the College, and enjoyed the performances which brought to mind college life at my own Alma Mater. Washington College, now under the care of the Synod of Wheeling, is evidently destined to a career of prosperity, with the blessing of God upon its plans. The endowment of $60,000, undertaken by the Synod, has been substantially completed through the labours of Drs. Scott and Chester, and the next session of the College will be opened on the scholarship basis. The friends of the institution are now aiming at doubling the endowment. This increase seems to be necessary to secure entire financial soundness of condition. The Rev. John Kerr has been appointed to undertake the completion of the good work. The inaugural exercises were witnessed by a large audience in the College Chapel, on the 20th ult. Addresses were delivered by Dr. Elliott, President of the Board of Trustees, by Dr. Scott, inaugurated President of the College, and by the Corresponding Secretary of the Board of Education. The subject of my own address was "the importance, nature, and extent of religious instruction in colleges." The oath of office was administered to Dr. Scott by the Hon. J. Black, Chief Justice of the Commonwealth. The good influence of Synodical supervision was never more signally exhibited than in the revived prospects of Washington College. The town of Washington is healthy, beautiful, and orderly; and is eminently adapted to a literary institution.

Dunlap's Creek Presbyterial Academy was the next institution visited. It is located four miles east of Brownsville, in Fayette county, and is under the supervision of the Presbytery of Redstone. It was commenced by the Rev. Dr. Samuel Wilson, an instructor after the good old order. The Academy is a large brick building, two stories high, with two large rooms on each story, erected at a cost of about $2000. The examination was conducted with tact and precision; and I was struck with the entire confidence the teachers had in the ability of their classes to stand any test *ad aperturam libri*. The two points about the Academy which appeared most prominent were, 1st. Accuracy of scholarship, founded upon thorough drilling and familiarity with rudiments; and 2d. the prompt, wide-awake, educational vivacity which pervaded the institution. The Principal, Mr. J. C. Power, is decidedly a man of note in his profession; and his assistant, Mr. Downs, bears a marked family resemblance. The Academy has about seventy students, and among them some youth of special promise. The subject of my address to the students and audience was "the characteristics of an old-fashioned education—its principles, its discipline, and its spirit."

Jefferson College. On Saturday, the 24th, I left brother Wilson, and rode to Canonsburg, thirty-five miles. In the evening I had a meeting for prayer, counsel, and exhortation with the candidates for the ministry under the care of the Board of Education. The young brethren are about twenty in number; they are highly esteemed by the Professors of the College, and without exception bear a "good report." On the Sabbath, I preached in the morning at the old Chartiers Church, about a mile from Canonsburg, where father McMillan, of precious memory, officiated in old times. In the afternoon, I had the privilege of addressing a large and attentive audience of students, on "the religious work of pious students in colleges;" and in the evening preached in the Chapel on a subject which had some adaptation to the young. At Canonsburg, I had much conversation with President Brown and Dr. Smith. Jefferson College is a valuable institution to the Church, and ought to be sustained by Presbyterians. In my judgment, its prospects were never better. The unfortunate juxtaposition of Jefferson and Washington Colleges, which are only seven miles apart, has always given rise to some jealousy, which has by no means subsided. Since the two institutions cannot at present be united, the true policy is to sustain both.

Alleghany Theological Seminary. On Monday the 26th, I rode to Pittsburgh with President Brown; and was met there by the Rev. Dr. A. D. Campbell, who drove me over to the Seminary, where I was to hold a meeting with the students at 4 P. M. The subject of my address was "the candidate warned and encouraged," in which I endeavoured faithfully both to probe the conscience and to administer healing truth. The students, notwithstanding the plainness of speech, listened with attention, and seemed to appreciate the importance of the subject. The prospects of the Seminary are good. The old number of students, about fifty, are expected to attend, and perhaps more. The number at Princeton having considerably decreased, I was led to expect a corresponding decrease at Alleghany. But the general diminution throughout the Church, which (with other causes) has affected Princeton, has not so seriously affected Alleghany. Indeed to retain the old number of students is, under the circumstances, a relative advance. The financial affairs of Alleghany Seminary are in a good state; and the two houses for Professors Elliott and Jacobus are nearly completed.

A Female Academy at Pittsburgh. At Dr. Campbell's beautiful mansion, a mile or two below Alleghany, the subject of a female academy was discussed by a clerical party, who enjoyed the hospitalities for which that country-seat is famous. The ministers present were McGill, Jacobus, Howard, Annan, and Conrad, with Dr. Campbell and myself. The subject had been talked over before, and had already elicited much interest. Brother Paxton has it much at heart. A public meeting to take initiatory measures is to be held at Pittsburgh to-night, (Oct. 6th.)

Blairsville Female Seminary. On the 27th, I visited Blairsville, where brother Hill has been instrumental in establishing a large female Academy. The number of scholars during the last term was eighty. The examination was well sustained, and exhibited much proficiency on the part of the young ladies; the class in Butler's Analogy, under the instruction of Mrs. Shepley, commanded especial attention. The Rev. S. H. Shepley is the Proprietor and Principal of the institution, and is assisted by his accomplished lady and other excellent teachers. In the evening, having been previously invited to deliver an address, I took for my subject "the true principles of female education, and our country as a field for their application."

Elders' Ridge Presbyterial Academy was the next and last institution I was enabled to visit. On the 28th I rode to Elders' Ridge, about fourteen miles north-west of Blairsville, where I found a beautiful brick academy, with cupola and bell; the first story is a large school-room; the second story is divided into two rooms for the two literary societies. The examination, when I arrived, was going forward in Horace. The Rev. Alexander Donaldson is Principal of the Academy. To him belongs the credit of its establishment; and a more successful enterprise was never undertaken within our Church. It is under the supervision of the Presbytery of Blairsville. The number of students for the year has been 113. One of the assistant teachers was absent at Court, and the other was sick, so that I had not a good opportunity of judging of their methods of instruction. The students, however, appeared remarkably well. In the evening an interesting and refreshing prayer-meeting was held. On the next day, the 29th, the annual exhibition took place. A procession marched from the Academy to the church, about a quarter of a mile. A very large concourse of people were assembled from the surrounding country, so that the building was literally crammed; pews, aisles, platform, window-sills, &c., being occupied to the utmost. The performances by the young gentlemen were all that could be desired; decidedly good. Very creditable music was discoursed at short intervals by a band of the students. At the close of the exercises I delivered an address before the two Literary Societies, on "The Common School and the College;" the subject having been suggested by the two leading objects of the Academy, which are to supply the common schools with teachers, and to prepare young men for college. I ought to add, that Indiana county, where Presbyterianism has an immense predominance, has now four flourishing Academies.

I shall close this Report by a few reflections, naturally suggested by the objects and incidents of the excursion:

1. The inhabitants of Western Pennsylvania form as noble a Presbyterian population, probably, as there is on the face of the globe.

2. The educational wants of that section have not been adequately supplied as regards academies. The tendency to improvement is, however, strong and manifest. Within a few years, several very flourishing institutions have been established, and the spirit that is abroad will soon occupy every prominent position.

3. The claims of the two Colleges, one of which is managed by a private corporation and the other by a Synod, threaten to produce divisions and alienations, which neither true religion nor sound policy can sanction. Where religion is definitely taught in a college, the mere fact that the institution is not under the care of the Church ought not to excite

enmity. On the other hand, the determination of the friends of Synodical supervision to support and endow a college of their own, is perfectly lawful and innocent. This is a free country. As there are two sides to the question, let individuals and churches be left to their own choice. There is no reason why both Colleges may not flourish. The old rivalry between them, if duly moderated, will be healthful; but if allowed to take the form of open hostility, and to break forth into personal bitterness, the most injurious consequences must be experienced. May God watch over both institutions and "send prosperity."

4. Candidates for the ministry will, by divine grace, be multiplied by establishing good Academies. Already some precious youth, connected with the institutions visited, have been led on towards a preparation for the ministry by influences connected with their academical training.

5. How sweet and refreshing is ministerial communion! Never have I enjoyed, with more heartfelt delight, intercourse with my brethren in the Lord, than during this excursion. Memory has furnished many new and pleasant associations of men and things.

6. The slander, or carelessly conceived notion, that minister's wives are not generally suitable helpmates, has received on my late tour the most effectual refutation. Never have I come across more congenial, accomplished, pious, and *ministerial* wives than those of my brethren, who shall be nameless.

7. Educational interests are at the foundation of all other interests. The great subject of training up youth, from the cradle to the college and seminary, and of training them up on the principles of Christian nurture, has relations with Church and State, with home and country and world, of inconceivable magnitude. The Board of Education, as now organized, has a work before it which angels would love to be agents in carrying forward. Alas! my brethren, that we possess so little love, self-denial, perseverance, enterprise, large heartedness, and piety! Help, Lord; help the whole Church to sustain Education throughout the length and breadth of our borders!

All which is respectfully submitted.

C. Van Rensselaer, *Cor. Sec.*

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

DECREASE OF CANDIDATES AND INCREASE OF MEMBERSHIP.

The deficiency of candidates is IN STRIKING CONTRAST WITH THE GENERAL INCREASE OF MEMBERSHIP IN THE CHURCH. Our communicants have advanced in ten years from one hundred and sixty thousand to two hundred and ten thousand. But where are the fifty thousand? What impression have they made on the increase of the ministry? *None.* They have scarcely prevented a decline. It is true all are not Israel who are of Israel; nor does the same amount of piety prevail in different periods of the same outward administration. If the latter were the case, an increase of candidates might be naturally expected with an increase of communicants. If our Church had 250 theological students, with 160,000 members, the rate of increase of the latter would give at the present time 310 theological students. And why are there only 240? Let our ingenuous youth answer before God for this decline of zeal for the sanctuary, on a comparison with past periods, and explain why ten years of additional privilege, and opportunity, and general increase, should witness diminished resources for preaching the word of salvation.

SCARCITY IN THE BAPTIST CHURCH.

Scarcity of Ministers.—Rev. T. F. Caldicott, in an appeal to the Baptists of New England, in behalf of ministerial education, makes the following statements:

1. There are now four thousand more Baptist churches than there are Baptist ministers.

2. The number of newly organized Baptist churches has for some two years exceeded the number of men ordained as Baptist ministers.

3. There never was a time in our denomination when there was such a demand for educated ministers as the present; but unless the number of students for the ministry be vastly increased, this demand cannot possibly be met.

From the Christian Observer.

EFFECTUAL PRAYER.

"Have poured out my soul."—1 Sam. i. 15.

She was in bitterness. She had wept sore, and she had fasted. But all had been of nought avail. Her adversary still provoked her, and the desire of her heart was yet unfulfilled. Again she will go up to the house of the Lord, and seek anew the fulfilment of her long proffered petition. And thither she goes, and while there, pours out her soul before the Lord.

She pours out her soul. How beautifully significant! Like some gushing crystal stream, long pent up beneath the earth's surface—long struggling and striving to be free—at length bursting its barriers, pours itself like a flood around; so, just so, her struggling—striving—woe-embittered spirit, throwing aside every barrier and restraint, poured itself out before its God. How many Christians pray, but O, how few Christians *pour out* their souls before God. Before we can expect a blessing upon Zion—before we can expect a blessing upon our own souls—we must first learn to *pour out* those souls before God. Much is implied in the expression; and

1st. *An insatiable longing* for the thing we request. The publican's was no half-framed desire. The jailor's cry to be saved, was one of terrible anxiety, and most unutterable desire; and poor Hannah's soul almost broke for the longing it had. The Psalmist in his prayer, was no stranger to this longing, so essential to the fulfilment of the Christian's petition. How beautifully he describes it. "My soul waiteth for the Lord," says he, "more than those that watch for the morning." "Yes, the poor fagged-out and weary sentinel, who the live-long night has paced the battlements of my watch-tower, longs not more for the breaking day, than I long, O Lord, for Thee." O! if all Christians had such a longing, what a pouring out of souls there would be; and what a pouring out of God's blessing, too, upon those souls in return! And it implies, too, something else. It implies

2d. *A firm confidence in God.* A confidence both in his ability and willingness. It is not upon the shifting sand that the gushing stream pours out its most copious flood, but where it has the everlasting rock for its channel and support. And so it is with the soul. It must feel that it has that whereon it can firmly base its hopes and desires, before it will throw open its flood-gates, and pour forth the full tide of all its wants and woes. David calls God a "rock"—a "strong tower"—and because he is such, able to defend, and ready to shelter, "therefore, ye people," he says, "pour out your souls before him."

Here, then, we have the two essential elements of the effectual prayer—the prayer that availeth much. So Hannah longed, and trusted, and prayed. So the Psalmist, in his time, tells Christians to long, and trust, and pray; and so must Christians now, pour out their souls before God, ere they may hope for his blessing upon their souls—or the souls of those around them.

T. R. G. P.

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

EBENSBURG PAROCHIAL SCHOOL, PA.

The following is the first Report of a new parochial school, founded by the Session of the Church at Ebensburg, Cambria county, Pennsylvania. The Rev. *R. S. Morton* is pastor of the church. We are glad to learn that a beginning has been made, under favourable circumstances.

The session of the Presbyterian Church of Ebensburg present the following report to the Board of Education.

The exercises of the school commenced about the first of June, and this day closed a session of four months. The school has been taught by Miss Nancy C. Barnett, who is a member of the Presbyterian Church, in full communion.

All the exercises in the school have been under the direction and control of the session of the church.

The religious exercises of the school are,

Reading the word of God, singing his praise, and prayer, at the opening of the school each morning; and reading the Scriptures at the opening of the afternoon exercises.

In addition to which, the Shorter Catechism is recited by all the pupils capable of learning it, on Monday and Wednesday mornings of each week, and the primary Catechism is taught at the same time to the young pupils. A rehearsal of all that has been learned during the week, by all the pupils, takes place on Saturday.

The branches of literature taught are such as are taught in the best schools, rating no higher during the present session than Grammar, Geography, Arithmetic, and Algebra. But we purpose, as occasion may require, to introduce all the branches of a sound and substantial English education.

The number of pupils on the roll during the session is forty—the average number in attendance, twenty-five. The average number for the last two months, thirty. Of these, thirteen are not connected with the Presbyterian Church, and two are the children of *Roman Catholics.*

FORT WAYNE ACADEMY, INDIANA.

The Rev. *J. Edwards*, of Fort Wayne, Indiana, writes as follows:

"I have now transcribed the Basis and By-Laws of the Fort Wayne Academy, not knowing that they will have the least value in your sight, except to certify you that for the present at least it is sound. Such is the unhappy crudeness of Indiana legislation that we can count (legally) only upon the present. A change in the mind of the stockholders may effect at any time a change of the entire basis. But for the present we feel secure. The present stockholders honestly aim at securing a 'sound, liberal, and Christian education' for their youth."

LEGAL BASIS.

To all to whom these presents shall come, Greeting:

Be it known that the undersigned have associated, and they do hereby associate themselves together, for the purpose of founding, endowing, and maintaining in or near the city of Fort Wayne, an Institution designed to promote sound, liberal, and Christian education.

And for the greater assurance that this shall ever continue to be the aim and character of this Institution, the undersigned, its founders and original stockholders, do declare that the appointment of Teachers in this Institution by the Board of Government thereof, and the course of study prescribed by the same, shall be submitted to the inspection and approval of the Presbytery of Fort Wayne; said Presbytery being and continuing in connection with the General Assembly of the Presbyterian Church in the United States: And in default of said connection, or in default of said Presbytery accepting or continuing such oversight, then it shall be subject wholly and for ever to the Board of its Trustees appointed according to law.

The Institution of Learning thus constituted and characterized shall be styled the Fort Wayne Academy.

The funds and possessions constituting the endowment of this Institution, exclusive of its Tuition fees, shall be derived from subscriptions, donations, bequests, or scholarships, as may at any time seem expedient or practicable to the Board of its Trustees.

The whole amount of endowment proposed to be secured from all these sources, exclusive of Tuition, is not now intended to exceed Ten Thousand Dollars.

The whole amount now due or donated to this

Institution, does not exceed Fifteen Hundred Dollars.

Stock in this Institution shall be divided into and represented by shares of Twenty Dollars each.

[*Signed by the stockholders.*]

BY-LAWS.

I. *Of the Board of Trustees.*

1. Meetings—Quorum.

The Board of Trustees shall meet statedly during the last week in each session of the Academy, and otherwise upon their own adjournment, or at the call of the President.

Any three members present with the President, or four members in his absence, shall be a quorum.

2. Compensation.

The Secretary and Treasurer shall receive such compensation for services rendered in these offices as the Board may fix from time to time.

3. Minutes.

At each stated meeting of the Board the minutes of each preceding meeting which have not been revised, shall be read, and after being approved, shall be signed by the President and Secretary.

II. *Of the Academy.*

1. Curriculum.

The course of study which shall be prescribed in this Institution, shall be equivalent to that required for completing the sophomore year in Hanover College.

2. General Aim.

The Instruction and Discipline shall have distinct and constant reference to the manliness, the moral and religious improvement, and the future usefulness of the pupils.

3. Authority.

The Board of Instruction, otherwise called the Faculty, shall be vested with all necessary authority for maintaining the order and discipline of the Academy. Cases of special difficulty are to be referred to the Board of Trustees.

III. *Of Ecclesiastical Supervision.*

1. Board of Examiners.

The Presbytery of Fort Wayne may appoint a Board of Examiners, with power to visit the Academy at such times as they may see proper, and carefully to inspect its organization and discipline, and the progress of the pupils.

2. Report.

Report shall be made to the Presbytery annually by the Secretary, of all changes in the Teachers or the course of study in this Institution.

3. Exceptions.

In case the Presbytery shall at any time disapprove of the appointments of Teachers made by the Board, or the course of study or discipline pursued in this Institution, it shall be the duty of the Board of Trustees, at their first stated meeting after receiving official notice of the same, to review the matters thus excepted to, and not to persist in the same without entering the reasons therefor upon their Records; which reasons shall also be submitted to the judgment of the stockholders, at their annual meeting next ensuing.

IV. *Classification, Course of Study, Terms, &c.*

1. Grades.

Pupils in Fort Wayne Academy shall be classed in Preparatory, Primary, Junior, and Senior Departments.

2. Progress.

No precise time shall be required to be spent in either of these Departments, but pupils shall be allowed and encouraged to pass onward and upward as rapidly as is consistent with their capacity and their thoroughness.

3. Course of Study.

Preparatory Department.

Spelling, Reading, Penmanship, Mental Arithmetic, Primary Geography, 1st Book of History, Practical Arithmetic, (Division.)

Introduction to Shorter Catechism.

Shorter Catechism committed.

Primary Department—1st Class.

Analysis and Definitions, Practical Arithmetic, 2d Book History, Geography, English Grammar.

Shorter Catechism—Proofs and Explanations.

Primary Department—2d Class.

Same continued, History United States, Rudiments, Natural Philosophy, Exercises in Composition, Latin, (Cæsar,) Ancient Geography, Algebra.

Bible Class.

Junior Department—1st Class.

Declamation, Composition, Geography of the Heavens, Cicero, Sallust, Greek (Reader,) Watts on the Mind, Natural Philosophy, Rhetoric, Roman Antiquities.

Bible Class.

Junior Department—2d Class.

Rhetorical Reading, Virgil, Greek (Testament, Anabasis,) Biblical Antiquities, Grecian Antiquities, Trigonometry and Surveying, Physiology.

Bible Class.

Senior Department—1st Class.

Ancient History, Livy, Greek (Testament, Xenophon's Memorabilia, Iliad begun,) Manual Classical Literature, Solid Geometry, Chemistry.

Bible Class.

Senior Department—2d Class.

Modern History, Ecclesiastical History, Cicero de Senectute and de Amicitia, Greek (Testament, Iliad completed—Herodotus,) Analytical Geometry, Evidences Christianity.

Bible Class.

Besides which, there shall be daily devotional exercises with the use of the Holy Scriptures, at which all the school, excepting only cases of conscientious scruple, shall be required to attend.

4. Other Studies.

Instruction in other branches than are included in the prescribed course shall be at the option of the Faculty, and shall not be permitted to the prejudice of the regular classes.

5. Sessions and Vacations.

There shall be three sessions in the Academic year of fourteen weeks each, with vacations of one week at the end of the first and of the second session, and of eight weeks at the end of the third.

6. Examinations, &c.

There shall be an examination of the classes during the last week of each session upon the studies pursued during the session, which examination shall be conducted publicly by a committee of the Board, or in their presence. And there shall be at least one public exhibition in each year in Rhetorical Reading, Composition, and Declamation.

7. Tuition.

Tuition in the several departments shall be as follows:

Preparatory department per session,					$5 00
Primary department,	1st	class	per	session,	5 50
" "	2d	"	"	"	6 00
Junior "	1st	"	"	"	6 50
" "	2d	"	"	"	7 00
Senior "	1st	"	"	"	7 50
" "	2d	"	"	"	8 00

And the bills shall be presented by the Faculty and settled with the Treasurer at the end of the 6th week in each session. Those entering after the 6th week will be required to pay in advance to the end of the session. No deduction will be made for absence or any loss of time, save for sickness of more than two weeks duration, in which case one half of the amount of such time in tuition may, if demanded, be deducted or refunded. The Faculty may at their option remit the tuition in whole or in part of the sons of ministers of the gospel or other persons.

V. *Of the Stockholders.*

1. Annual Meeting.

The Annual Meeting of the Stockholders shall be held as soon as practicable after the close of the academic year.

[In the next Record, we propose saying something more about Indiana Legislation.—*Cor. Secy.*]

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person, disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, SEPTEMBER, 1853.

I. FUND FOR CANDIDATES.

Presbytery of Hudson.

Florida ch $22 00

Presbytery of Long Island.

Hempstead ch 17 83

Presbytery of New York.

Astoria ch 75 (of which paid candidate 15); Williamsburg ch 2 77 00

Presbytery of Elizabethtown.

Baskingridge ch 31 00

Presbytery of New Brunswick.

Titusville ch 20 00

Presbytery of West Jersey.

Salem ch 19; Blackwoodtown ch 10 29 00

Presbytery of Susquehanna.

Friendsville ch 2; Troy ch 4 58 6 58

Presbytery of Baltimore.

Frederick ch 2 50

Presbytery of Northumberland.

Lewisburg ch 48 25

Presbytery of Coshocton.

Mount Eaton ch 8 00

Presbytery of Chillicothe.

1st Presbyterian ch Chillicothe 30 00

Presbytery of Peoria.

Canton ch 5 00

Presbytery of Lexington.

Bensalem ch 7; Carmel ch 17 75; Shemariah ch 8; Timberridge ch 13; Fairfield ch in part 4; Collection at Presbytery 39 85 89 60

Presbytery of West Hanover.

Providence Halifax 3 12; Presbytery, A Sampson Treasurer 54 03 57 15

MISCELLANEOUS.

"A Lady" Long Island, 2; "From a Friend," of the 6th ch Philadelphia 47 50; Rev B Gildersleeve, Richmond Va, in part to con C STOKES, of Lunenburgh Va, a life member 30; Miss L A Donne, Onancock Va, 2 50 82 00

Total, $525 91

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, AUGUST AND SEPTEMBER, 1853.

Presbytery of Blairsville.

Poke Run ch 9 62

Presbytery of Ohio.

1st ch Pittsburgh 88; Highland ch 17; Fairmount ch 9 114 00

Presbytery of Washington.

Cross Creek ch 66 00

Presbytery of Clarion.

Licking ch 5 33

Presbytery of St. Clairsville.

Apple Creek ch 29 00

MISCELLANEOUS.

Mrs Cunningham, of Brownsville, O 1 00

Total $224 95

J. S. LEECH, McALPINE & CO., *Treasurers.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, October 12, 1853.

India.—Letters have been received from the Lodiana station from Rev. J. Porter of the 27th, and from Rev. A. Rudolph of the 30th June, and from Rev. J. H. Morrison, of the Lahor station, as late as the 8th July. Mr. Porter speaks of an interesting work of grace going on at a place called Rawalpindi on the Jilham, about half-way to Peshawar from Lahor, where as many as sixty-one persons had openly renounced idolatry, and were now desirous of being instructed in the principles of the Christian religion; and this work is the more remarkable, inasmuch as there is no missionary station in a hundred miles of the place. Mr. Porter asks, therefore, with great emphasis, "who will come and break unto this people the bread of life." Mr. Rudolph writes that a young Hindu, by the name of David Wells, who was educated at Lodiana, and also had been employed for some time as a Scripture reader, was extremely ill with pulmonary affection, but was in a most happy frame of mind. Mr. Morrison mentions the conversion of two Mohammedans, of whom a more particular account will be given in a subsequent number of one of the missionary journals.

Africa.—A letter has been received from Rev. J. L. Mackey of the Corisco Mission, of the 22d June. He gives an account of a journey he had recently performed, accompanied by the Rev. Mr. Preston of the Gaboon Mission, to the mountains near the source of the Muni river. They ascended a branch of the Muni that had not been previously explored, and after following it up as far as it was navigable, crossed over the first spur of the mountain on foot, but were prevented by the natives living in that part of the country from proceeding farther. The opposition made by the people was nothing, Mr. Mackey thinks, but what might have easily been removed, if they could have remained with them a few days; and he apprehends no difficulty from this source when he shall be prepared to renew the journey. He penetrated to the distance of eighty-five miles, and ascertained that the journey over the mountain would be about a day and a half, when he would emerge into an open country densely populated. "I am well satisfied," he says, "that we shall be able to push forward faster than the men will be here to occupy the ground. We have the fairest prospect of finding a populous, healthy country, that can be reached and opened up to missionary effort. Let us have a few enterprising, energetic men, and with the blessing of God upon our efforts, a field will be opened up of the greatest extent and promise. In the meantime we must have Corisco well manned. Here our main educational operations must be carried on, and here, for a time, must be our head quarters." Mr. Mackey also speaks encouragingly of the health at Corisco. Mr. McQueen continues his labours, both in teaching and preaching, without any interruption from ill health. He adds further, that Mrs. Mackey had not been kept out of her school a single day from sickness since her arrival in the country, now more than a year and a half.

Indian Missions.—Letters have been received from Rev. H. Balentine of the Chickasaw Mission, dated 31st July, from Rev. S. M. Irwin of the Iowa and Sac Mission, and from Rev. William H. Templeton of the Creek Mission, of the 18th August, and from Rev. William Hamilton of the Otoe and Omaha Mission of the 16th September. Mr. Balentine speaks of the good health of all the members of his station, and expresses the hope that the number of pupils in the female school at Wapanucka would be increased to one hundred by the 1st October. Mr. Irvin complains of the difficulty of securing suitable assistants for the missionary work, but gives an interesting account of the routine of duties performed by the missionaries who are on the ground, which will be published in full in one of the future numbers of the missionary journal. The missionaries at this station do not witness all the results from their labours, which they would like to see; but when they compare the character of the people, who have been under steady instruction, with those who have kept themselves entirely aloof from the preaching of the gospel, they feel that a decided impression has been made, and are encouraged to persevere in their labour of love. Mention is made in Mr. Templeton's letter of the safe arrival of Mr. and Mrs. Byers and Miss Stanislaus at the Kowetah station.

Irish Mission.—Mention is made in the August number of the Home and Foreign Record, that the Rev. Thomas Warren of the Presbytery of Baltimore, and formerly pastor of the Aisquith street Church, had been appointed a missionary to the Roman Catholics in Ireland. He embarked for that field on the 2d of July, and a letter has been received from him, from Belfast, dated the 4th of August, in which he mentions his safe arrival, and his cordial reception by the brethren of the Presbyterian Church of Ireland. He had not at the time he wrote, determined upon the field of labour which he would enter, wishing to have further conference with Dr. Edgar and others on the subject. It is probable, however, that he has selected his field and entered upon his labours before this time.

Departure of Missionaries.—On Monday the 19th of September, the Rev. John L. Nevius of the Presbytery of Rochester City, and Mrs. Nevius, sailed from Boston in the ship Bombay, for Ningpo, China.

On the same day, from New York, in the barque Gem, Captain R. E. Lawlin, the Rev. Edwin T. Williams of the Georgia Presbytery, and Rev. William Clemens of the Presbytery of Washington, and their wives, for the Corisco Mission, Western Africa. Previous to the sailing of the brethren for Africa, a farewell missionary meeting was held in the First Presbyterian Church in the city of New York, on Sabbath evening the 11th of September, at which an address was delivered to the missionaries by the Rev. J. Leighton Wilson, one of the Secretaries of the Board; after which addresses were also made by the missionaries. The audience was large, and the religious exercises were solemn and interesting.

The former of these companies of missionaries will be more than three months on their voyage, and the latter more than two. They both go to distant, but promising and interesting fields of missionary labour, and are earnestly and affectionately commended to the prayers of the Church.

INDIA: AGRA MISSION.

JOURNAL OF THE REV. JOSEPH WARREN.

During the journey which I have recently made, I have written and sent to the Record two articles relating to particular places. My intention was, not to send a journal, but rather to seize upon any things that might seem more especially worthy of notice, and present them separately. But now that the journey is ended, on looking at that part of it which was in the hills, I find that I cannot well give a view of it as a whole, and that it will be better to attempt to carry those who may do me the favour to read my articles along with me.

After I arrived at Landour the weather became very stormy. Mr. Woodside and I had determined to make a preaching tour in the hills, but we were detained many days, partly by his business, and partly by the rain. The Lodiana Mission had recommended him to travel in the interior for his health, as well as to attempt to carry the gospel to those who might have no other opportunity to hear it. The Agra Mission had thought that it would be profitable, in both these ways, for me to join him, and had accordingly authorized me to do so. I began to be weary of the detention; but at last the weather changed. On the 27th of April we made our first march.

The march was a short one, and the halting-place not near a village. We took a walk after dinner, and went down into a valley, to a brook. On the way we found five or six of the hill people, and sat down with them, and explained the doctrine of the cross to them as simply as we could, and as long as they would hear. They said they had far to go, and could wait no longer. The road to-day was not severe, and the life so far seemed to be a pleasant sort of gipsying affair, rather than laborious.

April 28th.—Rose early, and climbed the first hill on the road by moonlight. Went to a village a little way from the road, and preached to all the men and boys who were in it, for about half an hour. Forward, and did the same in another village, where we bought some wheat meal for the people and ourselves. Went on to a third village, and got permission to sit in the shade outside a house. Here we had our breakfast prepared. While waiting for it the whole village crowded around us, and we talked to them about the gospel a good while.

The people of these villages seemed very ignorant. They appeared to be afraid of us in some respects. At first they stoutly maintained that they had nothing to sell; but when they saw us begin to pay money for meal, they began to bring it freely from all their houses for sale, and we heard several hand-mills commence operations. We found a man who said that a neighbour, who was absent, could read Hindi, but he would not take a book, which we wished to leave for him. Another man said that his son, who was also absent, could read well; and after some persuasion, he allowed us to leave some tracts for him. But just before night he came to our tent, a distance of at least three and a half miles, and over a most tiresome road, to return the books. He said that Mr. Woodside had told him that he would make inquiry, on his return, whether they had read and understood them, and that the whole village were frightened at the idea of such an inquiry, and were persuaded that if their knowledge did not give satisfaction, they would be punished in some way. We could not persuade him to keep the books. He then made a demand for a few coppers, which he said one of our hill-men had run off with without paying. But it happened that both of us saw the money fully and honestly paid. We set out with a rule that everything should be paid in our presence, to avoid disputes of this kind. After he found that the case was going against him, he said that his honesty in bringing back the books, when he found that they could not be used satisfactorily, ought to cause his story to be believed. The fact is, he thought in this way to make us believe his falsehood about the money, and it was this that caused him to take all that trouble, and give up the tracts.

About noon we left this third village, and went down into the valley of the Jumna. We thought we should have a good deal of shade on the road, but were disappointed; the sun beat upon us with constantly increasing fury, as we left the elevation of the hills. The road was the sharpest ascent which I had ever attempted; it turned sharply to the right and left, forming a zig-zag; it was fully three miles down, and so steep that we had to go on foot; the horses slid frequently; I had to plant my foot carefully, in order to prevent a disastrous slide. I reached the river at last, feeling that I had never before exerted myself physically to the same degree. How grateful it was to sit down, and find plenty of water! We then went to a shady ravine near by, where was a brook, that ran into the Jumna below. Here was a pretty waterfall, which had hollowed out a kind of amphitheatre in the rocks, at the bottom of which was a beautifully clear pool of water. In this place we spent a great part of the afternoon, sitting with our feet in the water. The tent was set up on the bank of the Jumna, and we spent the night there.

The Jumna, at this place, was a stream about forty feet wide, running very rapidly over a stony

bed, probably falling four feet in every hundred. It presented every appearance of being a raging torrent thirty feet deep in the rains. There is an iron suspension bridge over it, built by the Government. The hills on both sides are precipitous, leaving only a narrow patch of bottom land here and there.

We found a solitary hill-man living here, who looks after the bridge. We talked to him about Christ.

April 29th.—A severe morning march up from the Jumna. In many places the road was too steep to ride. When our breath was much expended, we took hold of the horses' tails, and made them assist us. After ascending, we stopped at a pretty large village, the name of which I forgot to record. There was a large two-storied temple here, and close to it a three-storied public building, the lower story of which was a kind of store-house for the temple, and the upper stories empty, and used as sleeping places for strangers. The temple is one of Siva, containing only the usual *ling*. This god, called in the plains Mahádeo, [the great god,] is here, and wherever we went in the hills, called Mahásoo—the last syllable being doubtless a corruption of Shiva, or Siva. The temple stood in the middle of an oblong court, with houses on two sides belonging to the temple establishment, which seemed to be numerous. In the shade of the temple we had our breakfast cooked, and our little table set out. There we talked a long time to the assembled villagers about Christ. Afterward we spent part of the day in the strangers' apartments, talked again to the people, and dined.

By the side of the large temple was a very small one, with an image of Kalee, all smeared with the blood of kids that had been offered to her.

In the course of this day, an old woman belonging to the temple dressed herself up in all her absurd finery, and offered to dance before us. We gave the people to understand that we did not like to encourage bad women. They told us that in this part of the hills there were no such women; and that though none but bad women dance in the plains, here respectable women do so, before idols and at weddings. However, we still declined to encourage the thing, because they intended the dance to be in honour of the idol; otherwise we would have witnessed it, in order to see as much as possible of their manners and customs.

A singular exhibition of spiritual vanity and desire of applause to-day. Our coolies made an offering to Mahásoo, and boasted to us that they had given twelve and a half cents each—a large sum for such a purpose. When we mentioned this to the people of the temple, they replied, with indignation, that all our people together had given *three cents*, and wished for the credit of a large donation. Poor human nature is the same everywhere. After dinner marched again, and talked at another village.

April 30th.—At half-past seven this morning we found a shady place, and a spring of water running across the wood, but we thought it too early to stop for breakfast, and hoped to find a village by going farther. But we were miserably disappointed; found no village and no spring till we had completed the whole day's march. Got breakfast at one o'clock. Here, by incautiously sitting in the wind without a neckcloth, when heated, I took a cold in my throat, which afterwards gave me much annoyance.

May 1st—Sabbath.—Remained in the same place to keep the Sabbath, and very welcome it was as a day of rest. No town near enough for us to visit; but several people came to us, to whom we talked and gave books.

We had milk and other provisions from the people of this town, and the headman has impressed himself on my memory as the most avaricious man I have ever encountered. After we had paid the full usual price for all that we had obtained through him, and given him a small present for his attentions to us, he began to question us as to how much more money we would have given him had we not given the people books; and offered to gather up and return the books, if we would give him the very smallest sum of money. He complained because we had paid for one article to the man who brought it, saying that it ought to have gone through his hands, in order that he might have secured a part of it. When we expressed some contempt at such extreme cupidity, he said he saw no reason for it; money was the highest good—and "Oh, how I do love money!" came out with an emphasis and unction that would have been the best of all possible reproofs to some close-fisted Christians at home.

Our last march was very pleasant, the road running mainly along a ridge of land. We had frequent views of the snowy range, standing up sharp and glistening against the clear blue sky. In the valleys below us on either side there was a great deal of cultivation, and many villages, but all too low down for us to reach them. This region would afford a good field of labour for one who could spend a month here, and take time to visit the villages.

May 2d.—Marched over the Deobun mountain. After passing the summit found a fine sloping valley, with grass and water, where we had breakfast prepared. Rested here after the sharp work of climbing the mountain. In the afternoon we descended a part of the hill. Our road lay through groves of splendid pines, many of them at least a hundred and fifty feet high, and as straight as an arrow. Passed patches of snow, and stopped to put our hands in it. We had a severe descent of about two miles, and encamped near a village. Spoke to the few people whom we could find. We happened to touch a small conical stone, which was lying on a large rock near the border of a field, and one of the villagers immediately cried out against us, that we had desecrated his god, and that it would cost him a goat to atone for our transgression. We declined to pay for the goat, and advised him to seek a different object of worship.

The village near us is named Kachánoo. We here found the first apricot and walnut trees.

May 3d.—On the march Mr. Woodside preached in the village called Bundrowlee. I was too hoarse to assist him much. In the evening reached a place called Shilowra, where the same thing occurred.

During this afternoon's march, we came in sight of the Tounse river. This is one of the tributaries of the Jumna, and quite as large as that river where we crossed it. Our first view of it was gained on rounding the shoulder of a high mountain, when the valley, with a large nice village and a great amount of cultivation, opened upon us through a shower of rain, on which the sun was shining. Our elevation was such that not the faintest murmur of the vexed stream below reached our ears—while we could trace the white foaming torrent for a long distance. Here, as in many places, our road was a narrow cut, from two and a half to five feet in width, in the side of the hill, while there was a clear slope below us, apparently clear down to the river, appearing as if a person once started would roll without remedy a mile and a half to its rocky bed. There is something exhilarating in these mountain paths; *but not till after one's nerves get used to them.*

May 4th.—Descended nearly to the Tounse river, and halted for breakfast on a shady shelf of rock. There was a village high on the hill above us; but the path to it was practicable only for goats and hill people.

After breakfast went down to the river and bathed. The bridge is made of wood. Pine logs were fastened firmly into stone piers—the lowest tier of logs projecting but little way over the stream, the next farther, and so on till the space at top became narrow enough to be covered by long timbers, on which the plank road-way was laid. It was rude enough, and the logs on one side had sunk considerably, giving a great appearance of insecurity to the whole. The piers were not of masonry, but were stone walls bound together by timbers, and filled up with clay and stones.

Told our servant, who went forward with the tent, to pitch it at the first village; but he went on to the third, and we could not overtake him till it was becoming quite dark. The ascent from the river was very hard to surmount—we were tired and hungry—got our dinner at 9 o'clock in the evening—thus being deprived very nearly of all opportunity to preach to-day.

May 5th.—Marched in the morning from Mandhour to Tikree. Here we found a village on the top of a ridge, with a temple and very small lodging house with open sides. Rested part of the day and preached a good deal.

The architecture of this region is peculiar. The roofs are like the top of a tent: flattish towards the eaves, becoming more steep as they ascend, and ending in sharp points at the top. Around the eaves hangs a fringe of turned wooden pins, fastened loosely on nails, so that they swing in the wind and rattle against each other. The architecture is decidedly Tartar, or Chinese, rather than Hindu.

Forward to Pientra, crossing two small streams, and consequently having a great deal of down and up. Reached the tent late, and dined at near 10, P. M.

May 6th.—Could not leave this beautiful valley without proclaiming the good tidings to the people, and therefore did not march. Mr. Woodside preached, and I was obliged to be nearly silent on account of my throat. This is the most delightful place we have yet seen in the hills. There is a long slope of a mile and a half up from the little river which we last passed, towards which, a little stream runs through the whole slope. The land is all made into wide shelves or terraces, and the water from the brook is carried over it all, in small streams, just when and as much as the people please. The land falls just enough to make all this easy. The fields were delightfully covered with wheat, and rice was being transplanted into beds covered with water. There is one main village, and three or four clumps of houses are scattered about. There is such an air of quiet, security and prosperity about this little place, that, were medical attendance to be procured, I would like to live here. Would it not be possible to send a medical missionary and some one of our invalid families to such a place?

In approaching this village we were passed by a party of young men and boys before we crossed the river. They came armed with spears, knives, swords, and hatchets. They were perfectly civil. Before our road crossed the river they forded it, and were joined by some others; and when opposite to us they set up a howl and brandished their weapons, going through with some steps of a dance at the same time. We had all reason to believe that they meant nothing but to show themselves off; and very glad we were of it. They would not have been a very pleasant party to encounter had there been any thing more serious in it. They had been at a wedding. It is a custom in this part of the hills for the young men of several villages to attend, a wedding armed, and exhibit their agility and skill, as a part of the entertainment. The young women, or at least a selection from them, attend, dressed in their best, and dance for the amusement of the company. A day or two after this we met some young women going to such a place. They were dressed in complete Bloomer costume. Alas! inventions of our own, which we conceive to be quite original, have often been known long before.

About 11 o'clock we left this place, and marched to a brook, where we spent a part of the day, and afterward went on to a place called Ohhipál. A large temple, a police station, a shop of sundries, a government dispensary with native doctor, and several ordinary houses, made up the village. The elevation must have been considerable, as the cold was a serious annoyance. We talked to all the people whom we could get together, and left some books. The greater part of the people showed the greatest degree of indifference to our message.

The road here is much wider than on the other side of the Tounse; but the severity of the ascents and descents is not much less. We had hard work this afternoon. The people have evidently had more intercourse with Europeans, in some respects to their great advantage, and in others not.

May 7th.—Our first halting place was called Pathar Nala—a very pleasant place, but near no village, nor did we pass any on the road. This place is reckoned one of the usual stages; but as the day was Saturday, and we did not wish the Sabbath to be a day of idleness as well as of rest, we marched in the evening to the next village that was near the road, the name of which was Udai. We found our tent pitched near the village. A beautiful watercourse brought down a stream for the irrigation of the fields, and a fine orchard of apple and apricot trees was on one of the slopes of the hill. On making inquiry, we learned that the place belonged to the estate of the Rana of Balsan. Rana is a title given to small chieftains, though they sometimes have sovereign authority in their territories. The headman of the village sent off information of our arrival to the Rana, whose residence was at a distance of about a mile and a half. We could not but admire the scenery here. We had passed over a fine wide hill road, latterly along the side of a finely wooded mountain; and our encampment was on one of five ridges, which descended and converged towards a point in a large valley that lay below us. Numerous villages were in sight, and the lower parts of the hills were prettily terraced and cultivated. Here would be a very fine place for a hill mission, eighteen miles nearer to Simlah than Pientra, which I have previously mentioned.

May 8th—Sabbath.—This morning about 10 o'clock the Rana and suite came to see us. We had offered to go and see him first, as a compliment to his rank; but his people would not hear a word of it, saying that the Rana would think himself disgraced if he failed to pay clergymen the compliment of visiting them first, because he felt that ecclesiastical office placed a man above all worldly rank. The people of the village gathered around us, and we preached about an hour to them, addressing what we said to

the Rana, who assented to it all as good. He then told us something of his history—pointed out, on the top of a neighbouring hill, the ruins of a fort, which had once belonged to the Goorkhas, who had driven him from his territories, and kept possession of them four years. When the Goorkha power was broken by the English, he gathered his people, took and demolished the fort, and handed over his prisoners, three hundred and eighteen in number, to General Ochterlony. The people here have a curious corruption of this general's name—they uniformly call him Lúniákhtar, placing the two first syllables after the two last. The Rana had evidently been a man of action and energy. His grandson, the heir-apparent, gives small promise of being a worthy successor of him; he is about the dirtiest and most ignorant fellow that we met in the hills. The old gentleman has a great-grandson, about sixteen years old, a fine boy, whom I wish we could educate. We pleaded with his dirty father to send him to the plains to school, but I fear in vain.

In the evening we returned the Rana's visit. Mr. Woodside talked a little while to the people at his house. The house was four stories in height, built on three sides of a court-yard. The lower story seemed to be mostly occupied by the cattle, and the courtyard was full of manure. We returned, on the whole a good deal disgusted at the palace. But though we could not fancy the peculiar kind of civilization seen here, yet justice requires me to say that the Rana and his people are far in advance of the great body of the hill people. I have no doubt but that he would receive, and treat well, a mission that would include a medical man, a school, and some mills—a saw and shingle-mill, and a grist-mill—and I have also no doubt but that a well-conducted establishment of this kind would be profitable in many ways, if setting it up were practicable. The Rana has a good hill road made through his estate; it was here for the first time that we had to inquire which was our road to Simlah—previous to this time we had seen but one road, pretending to be more than a mere footpath, branching off from the road which we travelled.

May 9th.—In the morning marched six miles, across the valley that lay before us; bathed in a stream at its bottom, and ascended a little way, to a town in the territory of the Rana of Theog. Spent a part of the day here, and preached.

Here we saw the singular custom, which prevails in this part of the hills, of putting children to sleep with a stream of water running on their heads. A portion of a stream is turned so as to run through a small spout; below the spout a bed of flag stones is laid, and a little bower made over it; the child is wrapped in a blanket and laid on its side on the flag stones, so that the water from the spout runs against the top of its head, and falls down, and passes under the stones. The children sleep soundly under this treatment, and the people think that it makes them strong in the head and back. About six children were under treatment at this one spring.

In the afternoon made a long ascent of six miles, though not a steep one, to Fagoo, where the Landour road, and that leading northward from Simlah, meet. Preached in the Bazar, where we found people belonging to the hills, Panjabees, Kashmirees, &c. Talked in two places, in one to Hindús, and in the other to Mohammedans. Found a number of mules loaded with *Pushm*, the wool of which shawls are made, belonging to some Kashmiree merchants, who had brought it from the upper hills, and from beyond the passes, and were carrying it for sale to Lodiana, Amritsar, and Lahor, where the shawls are now chiefly made. The oppression of native rulers has nearly driven this manufacture out of its native Kashmire into the English territory, where alone protection is certain.

May 10th.—Marched into Simlah. On the way met a Tartar woman merchant, going up through the passes to the north side of the mountains, with a large flock of sheep loaded with rice. Each sheep carries about twenty pounds. It was a singular sight. The sheep had brought down loads of salt, borax, quicksilver, and other productions of that country. Passed a tunnel near Simlah, the only thing we had seen on the road to remedy the great evil of constant ascents and descents. Before night, got settled with Mr. and Mrs. Janvier, of our Lodiana mission, who are living here on account of Mrs. Janvier's health.

As nothing particularly worth noticing occurred during the five days I spent at Simlah, I will here close this article. The labour of this journey has been severe, but I see nothing in it with which to be dissatisfied, except that our time was so limited. If we had been able to halt three or four days in each of the more important localities, and visit the villages that lie in the valleys around, we could have preached very much more, and our work would have been much more satisfactory. It would be well to make an arrangement by which invalids from our missions should visit the principal places in the hills, and preach in circles of villages. This would give them much more opportunity to preach than is afforded by a mere residence at a hill station; and it would probably be the means of restoring them to health much more quickly.

Agra, *June* 18, 1853.

CHINA: SHANGHAI MISSION.

CONTINUATION OF THE TRANSLATION OF ONE OF THE PAMPHLETS PUBLISHED BY THE KWANG-SI INSURGENTS.

"Again, I would ask, could any one in the whole world dispense for an instant with the gracious care of the august Supreme Ruler? Assuredly not. It appears, then, that it is He who protects men. Yet you set up idols, and ask protection, food, and raiment from them, and say, "My God is a spiritual intelligence." If you attribute to corrupt devils what is manifestly derived from the favour of the august Supreme Ruler, then these corrupt devils dare to assume to themselves the dispensing of celestial blessings, and they ought, therefore, undoubtedly, to be destroyed. Oh! all ye men, your consciences are utterly dead, and you are exceedingly ungrateful to heaven! Your sin is to unite with corrupt devils in rebellion against heaven. How stupid! Alas! alas! Since there exists, most evidently, this adorable and most high true God, the universal heavenly Father, who ought to be worshipped every morning and evening, to refuse to worship him, and on the contrary worship devils, whose only object is to delude and entangle in snares the souls of men, is stupid indeed! Since there exists, most evidently, this adorable and most high true God, the universal Heavenly Father, who ought to be worshipped every morning and evening, of whom, if you ask, you shall receive: if you seek, you shall find; if you knock, it shall be opened unto you; to refuse to worship him, and worship images destitute of all knowledge and sensation, made of wood, and stone, and clay, and pictured on paper—senseless things, which have mouths but cannot speak, noses but cannot smell, ears but cannot hear, hands but cannot handle, feet but cannot walk, is stupid indeed. Nevertheless, the muddiness of the stream arises from want of clearness in the fountain. The error of later ages arises from a want of care in the former.

"In the whole world, there is no man who can for an instant dispense with the gracious care of the august Supreme Ruler. Why, then, are there now so few who thank him for his favours? Whence has this sad state of things arisen? According to the historical records of China from the time of Pwan-koo [the first man] to the time of the three dynasties, [which period ended B. C. 220,] false gods were to some extent received, and also the error of using living men [in place of an effigy,] to represent the corpse of the dead. Yet at that time both princes and people still continued as before, the worship of the Supreme Ruler. When the Tsin dynasty arose, [B. C. 220,] they introduced the false notion of genii, thus climbing the dangerous ladder [of error,] and paid divine honours to Shun of the Yu dynasty, offered sacrifices to the great Yu, and sent men to seek for genii. This was the heighth of obstinacy and perverseness. The august Supreme Ruler is one only; there is no other. Wan of the Han dynasty said there were five. This also was extreme wickedness and perverseness. Woo of the Han dynasty [A. D. 25,] in his old age repented, and said, "At first I thought there were genii; now I know that all this is false and vain." He had, at first, sacrificed to the god of the kitchen, and to Thae Yih, and had sent Taouist priests to seek for genii. This also flowed from the example of Tsin, and was one step higher (on the dangerous ladder of error.] Again, Seuen of the Han dynasty, [B. C. 72,] sacrificed to the earth, and sent men to seek for golden horses, and fowls of jasper. Ming of the Han dynasty [A. D. 58] gave heed to Buddhist priests, and sent men to India to inquire about the laws of Buddha. Hwan of the Han dynasty [A. D. 147) sacrificed to Laoutsze. Woo of the Liang dynasty (A. D. 502] three times wished to cast away his body, *i. e.* to dedicate himself to Buddha, as a meritorious act. Heuen of the Tang dynasty went to meet the bones of Buddha. Hwuy of the Sung dynasty [A. D. 1107] changed the name of the august Supreme Ruler to "Sombre Heaven Golden Hall Pearly August Great Ruler." As to the "Sombre Heaven Golden Hall," it might be allowed; but to call him "Pearly August Great Ruler," is to blaspheme him in the highest degree. The august Supreme Ruler is the universal Father. Is it right, then, that men should be permitted to change his name? This Hwuy was taken captive by King, and with his son K'hing; died in the northern deserts. * * * Of all things between heaven and earth, man is most honourable and most intelligent. They are the sons and daughters of the august Supreme Ruler. Must they not, then, be honourable and intelligent? Images of wood, stone, clay, and pictured on paper, are but things; men are more honourable and intelligent than things. Why do they not, then, regard themselves so? There have always, in all ages, been men who could not be deceived by the vain belief of the existence of genii; yet even such men, although possessing knowledge in respect to one thing, have been destitute of it in respect to others. If enlightened in respect to one, they have still been in the dark in respect to others. Men with protruding eyes, so as to see on all sides at the same time, there have never been. Closely examining from beginning to end, we find none who could penetrate and clearly comprehend the mysterious deceits of elves, fairies, and sprites. Thus Woo of the northern Chow dynasty, cast off the doctrine of Buddha, and destroyed those temples of superstition. Tih-Jin-Keih memorialized the throne to burn the superstitious temples, to the number of seventeen hundred. Han-Yu opposed the sending to meet the bones of Buddha. Woo-Tih of the Sung dynasty, burnt and destroyed innumerable idolatrous temples. Hae-Chuy of the Ming dynasty, opposed the establishment of sacrifices. It cannot be said that all these men did not possess extraordinary intelligence; yet they destroyed, burned, or opposed but a single item, and did not reflect that those which remained, and which they did not destroy, burn, or oppose, ought to be similarly dealt with. * * * Besides the august Supreme Ruler, there is no God. All the images of wood, stone, clay, or pictured on paper, are, without exception, of recent origin, and are made by men—men whose minds have been darkened by the devil, and utterly prostrated, and who have themselves provoked the demon Yen-Lo to entangle and seize them. Therefore I now, with perfect truth and sincerity, declare it to you. How can you, Oh ye men, know God? The august Supreme Ruler is the true God. When you men bow down and worship idols, you truly bring upon yourselves the devil. Of the idols which you have set up, some [of the men represented] had some merit, and have long since ascended to heaven. Have, then, the services offered by men reached them? As to the whole tribe of worthless things, without note or name, they are all square-headed, red-eyed, fiendish disciples and impish troops of the serpent devil Yen-Lo. * * * How can you men know the Ruler? I will truly tell you. The august Supreme Ruler—he is the Ruler. Those who are lords in this world may be called Lord, and nothing more. The least degree of usurpation among them is not permitted. Jesus, the Saviour, is the Son of the august Supreme Ruler. He also may be called *Lord*, and nothing more. In heaven above, or on earth beneath, who is greater than Jesus? Yet Jesus may not be addressed as the Ruler (Ti.) What man, then, is he that dares shamelessly to usurp this title of the Ruler? [Ti—the common title of the Emperors of China.] He does but puff himself up with a vain idea of his own greatness, and will bring upon himself the eternal misery of hell.

"Ah! reverently worship the august Supreme Ruler, and then you shall be his sons and daughters. In this life he will protect you, and after death, your souls shall ascend to heaven, and in heaven enjoy everlasting happiness. What blessedness! what dignity is there! But if you are overwhelmed in the belief of false gods, you will become fiends and imps. In this life you will bring on yourselves the entangling snares of the devil, and after death will be seized by devils and endure eternal torment in hell. What shame, what contempt, what wretchedness are there!

"Which, then, of these is to be desired? which to be avoided? Consider it for yourselves. Brothers and sisters throughout the world, should you not awake? If you do not after all awake, you must, indeed, be base-born; you must, indeed, be deluded by the devil! When happiness is offered you, you

will not accept it; when there is evidently in heaven above, for thousands and tens of thousands of years, this everlasting happiness and dignity — even this great happiness you are unwilling to receive, you take delight in violating the commands of heaven. Together with devils, you sin against heaven, and provoke the just anger of the august Supreme Ruler. Thus you will fall into the eighteen hells, and endure eternal torment. It is most deeply to be deplored. It is truly a subject of commiseration." On the foregoing Mr. Culbertson remarks:

The above pamphlet would seem to be the production of the leader of the insurrection, Hung-Sew-Tseuen himself. It is written in a style of elegance quite superior to that of the other pamphlets. The general correctness of its doctrines, the knowledge it exhibits of the main facts of Scripture history, and its high moral tone, contrast strangely with two other pamphlets issued under the sanction, if not from the pen of this interesting character. From these it would seem that he imagined himself to be favoured with visions and revelations from heaven, and personal and visible intercourse with "*The Celestial Father*," and "*The Celestial Brother, Jesus.*"

No one interested in the missionary work among the Chinese can fail to regard, with deep interest, the bearing of these pamphlets on the controversy, with reference to the proper word to be used for translating *elohim* and *theos* in the Scriptures. It was objected to the word "*shin*," that it was unidiomatic—that it means "*spirit*," and can never be applied to the true God, except in that sense. Here, however, we find native scholars of the highest attainments using the word in precisely the sense in which it has been proposed to use it in the translation of the Scriptures, and in which it is used by a large majority of the missionaries in China. These native scholars use it with perfect freedom, and evidently without the least suspicion that it is at all objectionable. Moreover, they never use any other word in this sense; the language does not afford any other. Again, it was objected to the word "*shin*," that it could not be used for God κατ ἐξοχην, but in these tracts we find it used in this way, without any adjunct whatever. The writers, it is to be observed, never had seen the word so used in any work prepared by foreigners. A translator of these pamphlets may, if he please, make his author say "spirit" where he knows he means "God;" but this will not alter the facts. He may make him say, "*Besides the great God, there is no spirit*," but no one will believe that this is what he means.

These writers also use the word "Shangti" for the true God; but they use it only as a title, or a proper name. As such it has never been objected to by any one on philological grounds. The only objection to it has been the idolatrous associations with which it is connected in the Chinese mind. When this is done away by the general overthrow of idolatry, the objection will lose its force. But there is nothing in these pamphlets to sanction its use as a translation of *elohim* or *theos*, or as applied to false gods. It may be hoped, therefore, that this controversy, which has given rise to so much discussion, may now be considered as finally settled. There can, at least, be no further argument, and no one can doubt that a "usus loquendi" thus adopted must eventually prevail.

OBITUARY.

NOTICE OF THE REV. JOHN BYERS.

From the short stay which Mr. Byers made in China, and the absence of any one from whom the facts of his early life might be gathered, this notice must be less full and minute than I should have desired. Most of the facts with which I am acquainted were learned incidentally during his stay with us. A short time also before he left, feeling a strong desire to know more of his early life, I asked him, as we were walking one evening, to state some facts respecting his early history, and especially the steps by which he was led to become a missionary.

Mr. Byers was born in the south of Ireland, of pious parents, who from his infancy dedicated him to the ministry. With this object in view he was sent to the University of Glasgow, Scotland, where he graduated with honour in his seventeenth or eighteenth year. I think that it was during his college course, that, knowing he was designed for the sacred ministry, and feeling at the same time a repugnance to entering it without a change of heart, which he felt he did not possess, he determined to avoid it altogether. Still the wishes of his parents seemed to weigh heavily on his mind, and to carry out his purposes least offensively to them, he made up his mind, with their approbation, to go to America. His father furnished him with what means he could, and when he left his native land, I think his intention was to engage in some mercantile business on his arrival in the United States. During the voyage he was much occupied with serious thoughts, which appear to have disturbed his future plans. He landed in New York in the fall of 1848, and, as he afterwards remarked, about the same time that the party of missionaries he was afterwards to join, sailed for China.

Soon after his landing he became acquainted with Rev. J. W. Alexander, D. D., through whose instrumentality he found himself, within ten days after his arrival, on the way to Princeton, to enter the Theological Seminary. He became a member of Dr. Alexander's church, [whether by letter from home or by profession at a future period he did not say—I suppose the former, from the fact of church membership being required in order to enter the Seminary,] but his own conviction was that he never met with a change of heart till his first year in the Seminary. He found himself, as he said, in a different atmosphere from what he had ever before been in. Whatever may have been the change, the principles of religion seem to have taken at this time a more deep hold of his quiet yet earnest spirit. In his studies, which he loved now both for their own sake and the relation which they had to his future course, he seems to have embarked with intense zeal. Trusting too much to what he supposed was a good constitution, he soon found himself a dyspeptic, with its accompanying fits of melancholy. His zeal to engage in the work which he had before avoided seemed to have led him to the choice of the Foreign Missionary field. After completing his three years' course, and having been appointed a missionary to Shanghai, China, he left on a visit to his parents in his native land. While in Ireland he was very much impressed with the coldness and deadness of many of the churches which professed the orthodox faith. Many of the ministers, he felt, entered upon their duties without having themselves met with a change of heart, and as a consequence their preaching was cold and lifeless. Some doubts appear now to have entered his mind whether he ought to have offered himself as a foreign missionary. He compared himself to the man out of whom the devils had been cast in the country of the Gadarenes, and who was commanded to return to his own house and show how great things God had done for him. Embracing the opportunities which were afforded him, he seemed to have preached the truth with great earnestness and power, so much so that some whose hearts did not burn with the same love for Christ, thought him enthusiastical and fanatical. The same coldness did not, however, prevail universally, though extending over many churches nominally sound in the faith. Nothing in the state of the churches in his native land seemed to interest him so much as the missionary efforts in the destitute parts of Ireland, and among the Roman Catholics. The great success which had crowned these labours, and the warm vital piety of that deeply earnest race, cheered and comforted his heart. After spending nearly a year visiting his native land, and portions of England and Scotland, during which time he was married, he embarked again for the United States, and a favourable opportunity occurring, he embarked soon after his arrival for Shanghai, China, where he arrived August, 1852.

I well recollect the first time I met him—a meeting of no little interest to us both, as he was the first reinforcement to our mission, and one with whom I hoped to labour many years. I looked upon his tall form, met the gaze of his full clear eye, down into the depths of which one could see a warm, affectionate heart. His manner was mild, yet earnest. His lips appeared sometimes to quiver modestly as he spoke, yet they closed with decision. At the time he appeared strong and in good health, and I did not even notice a slight cough, which attracted the attention and aroused the fears of some. It appeared that on the voyage out he applied himself quite closely, too much so, as he afterwards confessed, and that a week or two before he arrived in China, after remaining on deck all one night with the captain, while passing through the Straits of Sunda, he had a cough, which never fairly left him.

After two or three weeks he became an inmate of our family, and remained with us until his departure on the 9th of November. He soon began to apply himself to the study of the language, with what he afterwards styled a miserly feeling—too grasping and greedy in that which to a proper extent was commendable. He did, however, listen to some extent to the advice given him, that the best way was to work more gradually at first, until he knew what his strength would bear. His strength, however, failed rapidly, we fancied sometimes daily. The physician told me his situation before he thought it best to disclose it fully to him; but his strength went so rapidly that he called him aside one day and told him that he would have to return home; his lungs were already diseased, and that he could not expect to live and labour in this climate. The stroke was a severe one, yet he did not seem then to wake up fully to the reality of it. The same day he received the news of the death of a beloved sister by the same disease which was preying upon his own constitution. His wife burst into tears, and could not speak. It seemed to them both a warning that he must soon follow. He spoke, however, calmly, and handed us the letter which told how sweetly the sister had gone to sleep in Jesus. She seemed to possess much of the vigorous intellect and ardent piety of her brother.

After this he sat himself down to study the providence of God in this matter. For a while it seemed dark; the old doubt came up, that he ought to have gone back to his own native land, and then he felt as if this was a punishment sent upon him for not having done his duty. But how was it, he said, that all this expense should have come upon the Church, when nothing was accomplished by it? He was struggling for some light in this dark providence. I tried to comfort him, and told him it was not in vain. I still fondly hoped that God had a work for him to do, and that even though he had been here but a short time, yet his interest in the cause of Christ in this part of the world would be greatly increased by having been amongst us. But alas! I was looking for light where the event proved none was to be found. At last, however, light came in the right direction, from above, the result of casting all his cares upon God. Into the future he could not see, nor did it seem necessary for him to look there. His thoughts turned one evening on the passage found in Phil. iv. 6: "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." Here was want of anxiety and care, but not carelessness nor indifference; there might still be the strong desire making itself known in requests to God—the earnest wish, yet submission—as the result of this, came the peace of God which passeth all understanding. I cannot now reproduce the thoughts which he presented on this passage, but he seemed to be enjoying the rich fruits of consolation which it afforded in quiet trust and confidence in God.

The time soon came for him to leave. It was ascertained one Monday that about a week from that day the ship in which he came would sail for New York, and that a physician of another Board, whose health needed recruiting, would sail in her. Arrangements were immediately made for the return of Mr. and Mrs. Byers. In the hurried work of preparation and departure he could take but little part. His strength seemed almost gone, and on our part it seemed almost as though we were burying him; but the cold sharp winds of our northern seaport seemed to make death certain if he attempted to brave the winter. He left us, and we heard no more from him until the news came that he was dead. We heard that during the first part of the voyage it was hoped that he might live to reach New York, and perhaps his native land, but after crossing the Equator on the Atlantic side he sank rapidly, and died March the 7th, a few days before the vessel reached New York. His body was however taken thither, and the funeral took place in the same church in which less than a year before he had been ordained to the gospel ministry.

It is pleasant to me, and it may be to others, to note some of the more prominent features in the character of Mr. Byers. As a man, in his intercourse with others, he was remarkable for a fine sense of propriety. He did not carelessly and wantonly offend. He did not place himself above those inferior to him in intellectual abilities and attainments; neither was he fawning and yielding to those above him in station and influence. He was kind and dignified; careful of the feelings of others, yet willing and ready to maintain his own opinion. His clear discrimination of character, in the case of individuals, and of reasons, in the case of facts, enabled him to maintain his own opinions in a way which showed that he had carefully weighed the premises on which his judgment was founded. His carefulness of the feelings of others, and yet his willingness to give

reproof when needed, I had more than once pleasant experience of. Being asked one evening in our walk to stop at a friend's to tea, I refused rather gruffly. As we left and were on our way home, he said, "We could not have staid out this evening, but was there enough of the '*suaviter in modo*' in your refusal?" Though a man of superior abilities and attainments, there was nothing haughty and overbearing—nothing even boastful. Sometimes his wife would, when we were alone, refer incidentally to some facts in his former life reflecting credit upon him, when he would stop her by a look, or some disparaging remark. When a mere lad, under eighteen, he obtained some prize at the Glasgow University. The fact was out, and there was no help for it, but he said it was only got by a system called in the English Universities *cramming*. Once after hearing a sermon from a text full of meaning, but which was not at all developed in the sermon, he went on for some time, not so much with a criticism on the preacher as a development of the text. His thoughts were rich, mature, and good; but suddenly recollecting himself, he remarked that it was perhaps not cultivating the right spirit to be criticising when it was our object to profit. I told him I thought it depended very much on the manner in which it was done. But he, seeming to think it was a difficult thing to handle properly, turned the conversation to something else.

He was keenly alive to his own faults, which, with the co-operating grace of God, tended to keep him humble. He thought, though I never saw any instance of it, that he was trifling in his conversation; allowing it, especially with the ungodly, to run in the same direction with theirs, without attempting to make it elevating, instructive, and profitable.

He felt also that he was irritable, and had not sufficient patience. Sometimes a careless remark would wound him deeply, and it would be seen in his change of colour or sterner expression; and sometimes would find vent, but generally he did not trust himself to a reply, lest the tartness of it should both wound the person addressed, and excite his own feelings. His disease made him irritable at first, but it was almost always quickly and successfully subdued. Once or twice before he left, he apologized, and said he found himself strangely irritable, even with his best friends, and feared that he might have offended. The Christian, however, triumphed over the man, and he generally appeared with a smile of cheerfulness.

Mr. Byers had been most of his life a student, and he delighted greatly in being so employed. He feared that he might err in this respect, and not be disposed to engage enough in the practical duties of his calling, yet he began at once to accommodate himself to these, and showed that he was here, as well as in intellectual furniture, admirably qualified for the work of a missionary. He was sympathizing and easily approachable, and yet dignified, gaining both the confidence and respect of the Chinese, as far as he was brought into contact with them during his short sojourn among us.

Both for the sake of his own advancement in knowledge and growth in grace, he was accustomed to spend much time in studying the Scriptures in their original languages. He compared scripture with scripture, not only one passage with another, but words, noting how the same words were used in different connections. In preparing a sermon, his first work was to take a Greek Testament, with a Greek Concordance, and see the force of noun, preposition, and verb. The result of such study in the clear full development of the text we never enjoyed but once during his stay, when he preached in a little English service held every Sabbath morning, mostly for the benefit of missionaries and their families, from the text Rom. viii. 32—"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" It was a sermon rich in evangelical truth, magnifying the grace of God in sending his Son, and showing, as the greater gift involved the less, the strong ground of hope that the work begun would be completed. He delivered this sermon extempore—his usual manner, I believe, though he generally wrote more or less in the preparation.

It was evident to all who knew him here, that God had endowed him with a quick, vigorous, and discriminating intellect. He grasped knowledge quickly and thoroughly. His judgment was clear and good, and for a man of his age uncommonly trustworthy. Even in matters new to him which came up soon after his arrival, he soon saw and understood what course was best to be pursued. In disposition he was gentle; he was neither rough nor forward, neither rash nor stubborn; and yet he was not easy and inactive, but full of strong and earnest feeling; ready, where judgment and Christian principle sanctioned, to push forward in any good work. His piety took in some measure the shape of his disposition. It was practical, extending to his whole life, yet not officious; still it was earnest, and had possession of his whole nature. Practical duties were performed not merely as duties, but as the result of the inner life. His religion swelled up from a heart living by faith in the Son of God, and was manifest, not so much because his object was to manifest it, as because it existed; because the truth was loved and felt, and operated on the outward life; because out of the abundance of his heart his mouth spoke. It was seen in his face and conduct; in the constant spiritual conflict and final victory even over the last enemy, death, when in peace he went home to God. J. K. WIGHT.

MISCELLANEOUS.

THE FUTTEHGURH ORPHAN ASYLUM.

This communication from a gentleman in India, in no way connected with the mission, will give additional interest to the article which appeared in our August and September numbers, in relation to the importance of this flourishing Institution.

The following account of this admirable and praiseworthy Institution has been condensed from its published reports, in the hope that it may prove interesting to those who may regard it as giving promise of becoming a nucleus of native Christianity in these provinces, when the hearts of the heathen around us are opened to the reception of its saving truths.

It was one of the calamitous effects of the famine of 1837 and '38, that hundreds of poor children, deprived of parents, were left alone amid the prevailing distress, without a friend on earth to care for them, or feel interested in their behalf.

Through the liberality of a Christian public, and the exertions of a generous and humane officer, whose name is not unfamiliar to those who, like himself, are engaged in the noble work of alleviating the sufferings of their humble fellow-creatures and raising them from their degraded condition, a considerable number of these helpless orphans were rescued from want and placed by themselves, in a separate house, where they received all the nurture and attention which the most affectionate solicitude could suggest.

It was not in Futtehgurh alone that these philanthropic efforts were made. Dr. Madden at Futtehpore, and Mr. Clarke, C. S., at Barielly, were distinguished labourers in this field of benevolence, and their exertions were well supported by the public of India, to whose sympathy and charitable feelings it is seldom that an appeal is vainly made.

The blessing of heaven has descended upon the good work begun by these gentlemen, and continued and perfected by those messengers of a Saviour's love and mercy, who have quitted home, with its comforts and associations, to minister to the spiritual and bodily necessities of the friendless Hindoo orphans in a land far removed from their own.

We are now permitted to behold and admire the happy results of their united labours; and what do we see? A colony of native youths of both sexes reared in the knowledge of the true God, and worshipping in his holy temple, amid the regions where their fathers bowed down to wood and stone; we see some of them peaceably engaged in the pursuits of agriculture and of commerce; we see others employed as artizans, and their wives producing the finest lace and net-work by the labour of hand, which could otherwise have known no occupations, save that of grinding corn from morn to night. Some are teachers, some are acting as pioneers in bringing their benighted countrymen into the way of life; and it is indeed an object of devout thankfulness to see an orphan Hindoo youth, who had been left to perish in a season of calamity, rescued from death, nurtured in the truths of our holy faith, and now devoting his own energies in the blessed duty of preaching to idolaters the glad tidings of heaven and a Saviour.

There are several who can hold converse with the European in his own tongue, and one has crossed the wide Atlantic to visit the land of the good missionaries, who have, under divine blessings, been the instrument of making him what he is, and he has written a book, giving an account of his voyage and his impressions.

How different is their present condition to what it might have been! It is painful even to dwell on the possible contrast! Shunned and despised as degraded and outcast, they must have sought fellowship with the lowest of the low, or perhaps endured all the miseries of slavery, ignorant and besotted, and not knowing the love of parents or the regards of friends, their souls grovelling from one place of vice to another still more wretched. Theirs must, indeed, have been a cheerless and weary existence.

The origin of the Asylum may be dated from the close of 1838. In the month of October of that year, the Institution at Futtehpore, formed and superintended by Dr. Madden, was broken up in consequence of the death of his lady. Some of the orphans were sent to the church missionaries at Benares, and forty-eight were made over to the Rev. Mr. Wilson, who brought them on to this place, where the number was increased to ninety-five.

Mr. Wilson was an American missionary of the Presbyterian faith, although he had been educated for the medical profession. He was accompanied by a converted Hindoo, named Gopeenauth Nundy, a native of Calcutta, who had been for years in the employ of Dr. Madden as teacher. The Baboo has since received ordination, and his services are now chiefly employed in preaching the gospel and attending to the interests of a little school at the station, though the missionaries bear testimony, in their reports, to his usefulness and zeal within the walls of the asylum, where the presence of a superintendent who could fluently speak the language of the country was needed to guide and manage its affairs under superior instructions.

Mr. Wilson was shortly after joined by Mr. Scott, and the Institution remained several years under the joint care of the reverend gentlemen. In 1845, the continued ill health of his wife compelled Mr. Wilson to return to America; and in 1850, Mr. Scott's presence was required in Agra. The Asylum is now under the charge of the Rev. Mr. Walsh. A regular monthly subscription was at once opened at this station for the support of the infant Institution, and with the help of donations from the neighbouring districts, it was started into existence with the fairest prospects of success. During the period of eight years, for which the accounts have been published, we find that the receipts on account of subscription and donation were pretty nearly equal, for the average of the one is $1900, and of the other $2000 per annum; or, in other words, a sum of $325 per month, exclusive of the product of the industry of the orphans.

The first care being to provide sufficient accommodations for their charge, the missionaries applied for and obtained from Government the grant of a tract of land containing an area of sixty acres, used formerly as a race-course. The lease is for fifty years, at a nominal rent of sixty dollars per annum, renewable after that period on the same terms. The ground is in a retired part of the station, and a better spot could not have been selected. Here several buildings were erected in 1841, at a cost of $4642, the principal of which are the following:

A dwelling-house of ten rooms, with a long verandah, bathing-room, godown, &c., for the girls; a play-ground of more than an acre, surrounded by a high wall. No male servant permitted to enter the enclosure.

A comfortable *puckā* building of two large rooms, with verandahs, to serve as a school-house and chapel for the girls.

In a separate compound, to prevent contagion, is a girls' hospital of two rooms, with two verandahs.

In another enclosure is a dwelling-house and dormitory for the house, of four large rooms, with verandahs and bathing-rooms attached, &c.

The boys' school-house—a separate banglow of two rooms, with pucka floors, and having verandah on four sides.

The boys' hospital, which has a separate compound.

A granary—a large two-storied building for the carpet manufactory, &c.

But of all the buildings with which the missionaries have studded what was not long ago a piece of waste land, by far the most important and of the highest permanent interest, is the *Christian Village*, with regard to which the following extracts from the fourth report of the Institution will doubtless be read with much satisfaction:—"We have been permitted satisfactorily to carry into effect that part of our scheme which contemplated the colonization of those of the orphans who have completed their minority and rendered themselves capable of self-support. These have been married at their own request, and to each couple a house and comfortable outfit have been given, and they have commenced the world for themselves, under pleasing and pro-

mising circumstances. The men are employed on a salary in the carpet factory as weavers and teachers of the younger boys; whilst their wives are employed either in spinning wool for the carpet factory, or in fancy work, which is sold for their benefit; by which means they earn a comfortable maintenance.

The object being to render the Institution a self-supporting one, the missionaries, with happy forethought, introduced into it the business of manufacturing carpets, such as are made at Mirzapore, and which are held in great esteem. They had at first to employ some artists from that place to give the boys instructions; but to such a degree of proficiency, had these attained in a comparatively short space of time, that the instructors were soon dispensed with.

At the beginning, this did not promise to be a profitable undertaking. Since we find the superintendent writing in the following terms in the second report:—"If the question be asked, as it often has been by those visiting the Institution, what are the profits arising from the carpet factory? We answer, nothing at all; on the contrary, this has been a heavy tax upon the friends of the Institution. It must be remembered that the carpet shop is a school for the purpose of teaching the children an art by which they may provide for themselves in future life, rather than a place for the execution of work, by which to make gain. The expense of procuring looms, tools, and materials for the carpets, added to the hire of men to instruct the boys, has more than equalled the sum realized in the sale of carpets. But the judicious selection of this branch of trade very soon became manifest when the early difficulties were surmounted by the large commissions that poured in from all quarters; and we learn from the third and following reports that the resources of this department were not equal to the demand. This satisfactory state of things continued until nearly one-half of India was supplied with carpets.

The following memorandum of sums realized on this account gives the results of the experiment in a financial point of view, to say nothing of the important advantage of teaching the orphans a useful trade.

1839, ...	340 rupees.
1840, ...	1813 "
1841, ...	1066 "
1842, ...	1764 "
1843, ...	2455 "
1844, ...	3248 "
1845, ...	2452 "
1846, ...	1618 "
	14,756

But all this must not be looked upon as clear gain; for the expenses have yet to be deducted, and those expenses were very heavy, principally in consequence of the unavoidable waste of materials in teaching the younger children. We shall then find that the actual profit derived to the institution for the eight years above specified, does not average more than 366 Rs. per annum, or 20 per cent. only in the total income for the year, yet when it is considered that the institution had no means of support beyond the regular subscription, the sum of 30 Rs. per mensum by the product of their own labour was not to be despised, small though it be.

To the carpet manufactory was added the tent making business in 1844, chiefly to secure employment and maintenance for the rising colony of married orphans, and in the following year it was resolved to open a speculation in saltpetre. While the tent business has flourished beyond expectation, the hazardous venture in the latter commodity, has proved a total failure, inflicting a loss on the institution to the extent of 2500 Rs.

The immediate cause of this untoward result is thus explained in the report of 1847. "At the time our saltpetre reached the market, the price of the article, owing to the scarcity of ships in port, was very low, and it had to be sold at a considerable sacrifice. It may be interesting to add, that from 1844 to the close of 1846, the latest period to which accounts have been published, tents to the amount of 60672 had been sent out from the Asylum to different parts of India. There is yet another source of income, the mention of which will close this part of the subject, viz: The fabrication of fancy articles by the orphan girls, the annual sale of which, has averaged 600 Rs., and this gives a return of 51 Rs. per mensum from 1839 to 1846. This fact satisfactorily demonstrates how usefully the time of the girls must have been employed under the fostering care of the wives of the missionaries, and what an excellent foundation of industrial habits has been laid for their benefit in after life.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN SEPTEMBER, 1853.

SYNOD OF BUFFALO.—*Pby of Wyoming*—Caledonia ch, Duncan McPherson 25. *Pby of Buffalo City*—Buffalo Central ch 56. *Pby of Rochester City*—Seneca Falls, N Y, Stephen A Easton 8 89 00

SYNOD OF NEW YORK.—*Pby of Bedford*—Rye ch 32; North Salem ch mo con 5. *Pby of Long Island*—Huntington ch, of which 41 70 mo con coll's 62 13. *Pby of New York*—Madison Avenue ch mo con 24 62, Sab sch to ed *John D. Wells* in China 25; Williamsburgh ch two mos con coll's 45; Forty-second street ch mo con 13 16; Jamaica ch ann coll 62 50, less 13 for *Foreign Missionary;* Wallabout ch 15 81, Sab sch 2 68; Yorkville ch mo con 5 74, Sab sch to ed *Mary Briant* at Ningpo 6 25; Brooklyn 1st ch mo con 49 11; Chelsea ch mo con 32; Newtown ch ann coll 70; New York 1st ch mo con 53. 2d *Pby of New York*—Canal street ch mo con 6 95 497 95

SYNOD OF NEW JERSEY.—*Pby of Passaic*—Newark 3d ch mo con 11 69; Paterson 1st ch mo con coll's 75; Springfield 31 62, Phœbe M Reeve 25 cts. *Pby of New Brunswick*—New Brunswick 2d ch 40; Titusville ch 20. *Pby of West Jersey*—Providence, R I, Rev Robinson P Dunn 20. *Pby of Newton*—Belvidere ch Sab sch to ed *John M Sherrerd* at Spencer Academy 10. *Pby of Susquehanna*—Monroeton ch 7 58; Warren ch 4 18; Troy ch 10; Friendsville ch 2; Silver Lake ch 2. *Pby of Luzerne*—Kingston ch 11 50 245 82

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Sixth ch mo con coll's 167; Ninth ch 56 25. 2d *Pby of Philadelphia*—Germantown 1st ch to ed *Abraham Martin* 25. *Pby of Baltimore*—Bridge st ch Georgetown, D C, 57 26; Franklin st ch Baltimore, of which 41 85 mo con coll, 50. *Pby of Huntingdon*—Lower Tuscarora ch, of which 5 from Gap school house station 135 490 51

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—New Salem ch 20; Murrysville ch 20. *Pby of Ohio*—Bethel ch in part to con ROBERT DONALDSON and JOSEPH MILLER 1 m's 53 02. *Pby of Beaver*—Hookstown ch Sab sch 6. *Pby of Erie*—Irvine ch 18 44; Sugar Creek, of which 2 55 mo con, 7 14 124 60

SYNOD OF WHEELING.—*Pby of Washington*—Washington ch to ed *Lung Asz* at Canton 60; Cross Roads ch mo con 13 98, Sab sch 13 42. *Pby of Steubenville*—Steubenville 2d ch 40; E Springfield, O, Rev. John Knox for sup Corisco Mission 5 132 40

SYNOD OF OHIO.—*Pby of Richland*—Waterford ch addl 1 37, contents of Daniel's purse 49 cts; Perrysville ch 7; Orange ch 9 25; Hopewell ch 12 75. *Pby of Coshocton*—Mount Eaton ch 2; Apple Creek ch 35; Berlin ch 16 70 84 56

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Union ch 12. *Pby of Miami*—Dayton 1st ch ann con in part 185 50; Herbert S. Williams and family to ed *John H Williams* 15, Mrs Mary C King and family to ed *Samuel M King* 25; New Jersey ch 44 83. *Pby of Cincinnati*—Cinna 5th ch 13; Bethel ch in part 16 83. *Pby of Oxford*—Reily ch 15 14; Harrison ch 29 35; South Providence ch 13 10; Venice ch 1. *Pby of Sidney*—Troy ch 15 93; Covington ch 3 07; Buck Creek ch 57 52; Urbana ch J Smith 1; Logansville ch 5 70. *Pby of Findlay*—Blanchard ch 19 55; Enon Valley ch 10 36; Findlay ch, of which 3 53 from children, 72 83; Lima ch 44; Little Grove ch 15 35; Truro ch 18 11; Kalida ch 6 81; West Union ch 16 666 95

SYNOD OF INDIANA.—*Pby of New Albany*—Bethlehem, Ind, Thos Stephens 10. *Pby of Madison*—Hanover ch 3. *Pby of Indianapolis*—Harmony ch 2; Shelbyville ch in part 20 45, mo con 4, Dr Fishback for Bible distribution at Ambala, Nor Ind 5; Hopewell ch 30 50. *Pby of Palestine*—Charleston ch 9 62 81 57

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Delphi ch, of which 3 from Sab sch 28 50, and Camden ch 1 50 to con GEO GILLIFORD 1 m. *Pby of Crawfordsville*—Frankford ch 41 80 44 80

SYNOD OF ILLINOIS.—*Pby of Schuyler*—Oquawka ch Sab sch to ed *Alexis Phelps* 10 00

SYNOD OF WISCONSIN.—*Pby of Milwaukie*—Waukesha ch 5 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville 1st ch mo con 12 75; Second ch mo con 8 80. *Pby of Muhlenburg*—Greenville ch 5; Mt Pleasant ch 8 75. *Pby of Ebenezer*—Washington ch for sup of Rev C W Forman, Lahor 37 72 30

SYNOD OF VIRGINIA.—*Pby of Gerardstown*—Gerardstown ch 15 00

SYNOD OF GEORGIA.—*Pby of Flint River*—Columbus ch Sab sch to ed *Charles B King* 30 00

SYNOD OF ALABAMA.—*Pby of Tuscaloosa*—Gainsville ch to ed a heathen child 15; Greensboro' ch Sab sch to ed *Wm Steadman Peck* 10 25 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Port Gibson ch 14. *Pby of Louisiana*—Carmel ch Rev James Purviance 100; New Orleans Soc of Inquiry 31 75 145 75

Total from churches $2754 21

LEGACIES.—Homes co, Ohio, Legacy of Wm McDonough 225 72; Bloomsburg, Pa, Legacy of Mrs Mary Everett 214 90; Legacy in part of Wm Hay, Michigan 149 25 589 87

MISCELLANEOUS.—Boston, Mass, Miss Stebbins 1 25; little children at the South for Africa 4 04; J McElroy 70 cts; A friend, Freehold, N. J. 10; Miss soc in family of Rev C H Nourse for sup Rev J M Jamieson 4 50; . . . . La, Miss Maria Goza for Indian Missions 2 50; "An humble Christian" 5; Waterloo, Pa, John Montgomery 4; John A Breckenridge, Texas 5; Miss L A Donne, Va, 5; young ladies of Roseland Female Institute to ed *Caroline Hammond* at Wa-pa-nucka 25 66 98

Total receipts in September, $3421 06

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—A member of the Brick ch, N. Y. 100; Bridge St ch, Georgetown, D. C. 25; Ministers of Steubenville Pby, Ohio 10; Madison ch, N. C. 5; Brown Marsh ch, N. C. 11; Wm Adamson, Phila, Pa. 10; Friends in Carrol co, Md. 30; Jane Long, near Lewiston, Pa. 20; Rev N Chevalier, Christiansburg, Va. 1; Mrs Fulton, Fair Hill, Md. 1; Sam Milliken, Spruce Creek, Pa. 1; Shirleysburg, Pa. Jane Templeton 1, Mrs McKnitt 1, Rev James Campbell 1, Mrs L Campbell 1 218 00

Amount previously acknowledged, $7,541 36

$7,759 36

WM. RANKIN, JR., *Treasurer.*

NOTE.—$10 acknowledged in last month's receipts as from Canton ch in the Synod of Illinois, should have been from Canton Congregational church.

DONATIONS OF CLOTHING, &C.—One box clothing, of which 37 48 from Fem Miss Soc of Poland ch, and 27 65 from Fem Miss Soc of Coitsville ch, Ohio; One box clothing, of which 69 from Concord ch, and 37 from Pleasantville ch, Pa. for Mission at Little Traverse, Mich; one box clothing from ladies of Chelsea ch, N. Y; five boxes medicine for Agra Mission from Dr David Jane, Phila. 325; American Tract Soc, tracts and books for Africa 18; American Sunday School Union, books for Indian and African Mission schools 206 29; Mr R A Brown's class of young ladies in Rev Dr McDowell's ch Phila, a Sabbath school library, No. 3, for Chickasaw Female Institute 10.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. George W. Musgrave, D. D. Corresponding Secretary and General Agent, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

At the stated meeting of the Board of Publication, held at their rooms in Philadelphia, on the 18th of October, the following letter was received from the Rev. George W. Musgrave, D. D., tendering his resignation of the office of Corresponding Secretary and General Agent of the Board.

Office of the Board of Publication,
Philadelphia, October 18th, 1853.

To the President and Members
of the Board of Publication:

Reverend and Dear Brethren—Having accepted the office of Corresponding Secretary and General Agent of the Board of Missions, I hereby resign the office of Corresponding Secretary and General Agent of the Board of Publication—my resignation to take effect at the close of the present month.

The reasons which have induced me to consent to the transfer from the one Board to the other, are, I believe, understood by all. I avail myself, however, of the occasion to say, that I have been influenced by no want of appreciation of the importance of the objects contemplated by the Board, nor by any dissatisfaction arising out of my official or personal relations with the officers and members of the Board. On the contrary, I have felt a constantly increasing sense of the magnitude and importance of the work committed to your care, and have experienced the utmost kindness from all connected with the Board. Indeed, one of my chief regrets in severing my official connection with the Board, arises from the strong attachment which I have formed for those with whom I have been so happily and pleasantly associated.

Having been persuaded, however, that the general interests of the Church may be promoted by the change contemplated, I have felt it to be my duty to consent to it.

Praying that the great Head of the Church may continue to prosper the Board, and expressing the kindest regards towards all its officers and members individually, I remain, dear brethren, fraternally yours,

G. W. Musgrave.

This letter having been read, it was resolved that the resignation of Dr. Musgrave be accepted, to take effect on the first of November next. The following preamble and resolutions were then unanimously adopted:

The Board of Publication cannot accept the resignation of their late Corresponding Secretary, without recording their testimony to the fidelity and wisdom with which he has discharged the duties of his office. The important interests confided to him have been conducted with signal ability and efficiency; and by the favour of Providence his labours have greatly contributed to extend the usefulness of this Institution. Dr. Musgrave's personal and official relations with the Board have been of the most agreeable character; and we sincerely regret that we are called upon to relinquish him. We do not, however, feel at liberty to oppose a decision which he has made after mature deliberation; and we surrender him to our sister Board with the hope and belief that his administration of that trust will be found equally advantageous to the Church with the services he has performed here.

Resolved, 1. That Dr. Musgrave be requested to render this Board such services as may be compatible with his relations to the Board of Missions, until the place vacated by his resignation shall be filled.

Resolved, 2. That a copy of this minute be sent to Dr. Musgrave, and that the same be published.

It was then resolved to go into an election for a Corresponding Secretary, when the Rev. Benjamin M. Smith, of Staunton, Virginia, was unanimously elected.

THE CONFESSION OF FAITH.

The General Assembly at their last meeting, "*Resolved*, That in view of the destitution of many Presbyterian families, of our Confession of Faith, it is hereby earnestly recommended to all our Pastors and Elders to endeavour to induce every family in our connection to supply themselves with a copy of the standards of our Church; and the Board of Publication is requested to furnish, through their colporteurs, every practicable facility for this purpose."

It has always been a prominent object with the Board, not only to meet, but to create, a demand for the standards of the Church. Since their organization, they have published not less than 46,000 copies of the Confession, in a neat, substantial style; and lately a new and improved set of stereotype plates has been ordered. The colporteurs of the Board are always furnished with a sufficient supply, and it is made an item in their quarterly reports to state how many Presbyterian families have been found without the Confession of Faith. Before the Board was established, the book could not be purchased for less than 62½ cents. We sell it for 37½ cents, with a discount to ministers of 20 per cent.; and any person paying $10 at one time, is entitled to 36 copies, which is not quite 28 cents per copy. It has been suggested that if the Confession was brought out in a much cheaper form, it would be more widely circulated. We apprehend this would not remedy the evil complained of. It is true, the Board might furnish a volume on coarse paper, and in a style of binding inferior to a Sabbath-school library-book, *ten* cents lower than the present; but if we rightly apprehend the judgment and taste of our church-members, they are not disposed so to depreciate the standards of their Church, which should be viewed with respect even by the children of the family. It should be understood, the fault of "destitution" does not rest on the Board. The resolution of the Assembly does not imply this. It recommends, in the first instance, to "the Pastors and Elders" to move in the business, and merely requests the Board to second their efforts by furnishing "every practicable facility." Some pastors and churches have come up nobly to the work. Let others "go and do likewise," and the Board will not be found to "move slowly" in supplying the demand.

OUR NEW PUBLICATIONS.

The Faithful Mother's Reward: A Narrative of the Conversion and Happy Death of J. B., who died in the tenth year of his age. With an Introduction by the Rev. Charles Hodge, D. D., Pp. 323. 18mo. Price 40 and 45 cents.

This is decidedly one of the most interesting and instructive books of its class that the Board has ever published; and we predict for it a rapid and wide circulation. The subject of the narrative was a remarkable example of the power and glory of divine grace, and the story is narrated in a beautiful and fascinating style. We give the following extracts, although a proper appreciation of the work requires a perusal of the whole narrative:

Hitherto, although I had had abundant reason to entertain the most sanguine hopes in regard to this interesting child, I had not ventured to flatter myself that he was yet other than any child of equal sensibility and docility, carefully instructed by a fond parent, might have been: but from this day it was evident that the Holy Spirit, not his mother, was his teacher. I had always regarded our Catechism as an admirable and useful compendium, and therefore desired that he should commit it to memory; but little did I imagine that it would be employed as the means of spiritually enlightening his mind—of convincing him of sin—of making him feel the necessity of an atonement for it—of revealing to him how all-sufficient an atonement had been made, and of exciting him to seek with his whole heart and soul that faith in a crucified Redeemer, by which alone he could be saved. Yet these, through divine teaching, were the blessed fruits of this little work.

The very first sentence of his study, "Man's chief end is to glorify God, and to enjoy him for ever," seemed to be carried home to his heart. Many were his questions upon it, particularly as to what was meant by glorifying God. I answered him as simply and as fully as I could. He listened with an air of intense interest, then looked very serious, and presently, resting his head upon my shoulder, said in a melancholy tone, "What a naughty boy I am, mother! I've never done any thing at all to glorify God. I never even wanted to glorify him." The little creature appeared so distressed, that I replied almost unconsciously, "No doubt, my love, you have not sought to glorify God as it is our duty to do, but you have often tried to please him." "Yes, mother, I have tried sometimes to be good, but then it was only because I knew it was bad to be naughty; it wasn't because I wanted to do like the Catechism says, to glorify God." I was exceedingly surprised, more by the solemnity and dejection of his manner, than by his words, and when I reflected how very young he was, [he was in his sixth year] and how easily his feelings were affected, scarcely knew what to think, or how to reply.

But I will not attempt to repeat our conversation. I have said enough perhaps to convince you, who are acquainted with the closing scenes of his life, that the enlightening work of the Spirit had now commenced in the heart of this almost babe, and as it would be impossible to detail all the evidences of its progressive operations, I must confine myself to general statements.

The second answer in the Catechism, "The word of God, contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him," though perfectly understood, was not passed over more carelessly than the first had been. One of his remarks upon it, I remember, was, "That answer shows me, mother, that I ought to read the Bible a great deal, so as to learn how I can glorify God. I can never learn, if I don't read 'the only rule' till I know it so well that I won't be always forgetting, like I am now."

After some talk with me upon the third answer, "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man," the dear boy was silent for some moments, and then observed with an earnestness, which quite affected me, "What a great book the Bible is, mother! Other books only amuse us, or tell us about common things that won't do us any good when we die, but the Bible tells us about the two greatest things of all. It is worth more than all the other books in the world." The fourth answer, describing the nature of the Deity, closed this day's lesson, and never shall I forget the eagerness with which he listened to my explanations of the terms used to express the divine attributes, or the ease with which he embraced their meaning. It was not, you may suppose, the first time these attributes had been mentioned to him; but although the definitions in the Catechism were more concise, and apparently less intelligible to a child than those I had given him on former occasions, yet it certainly was the first time that he had evinced such a capability of comprehending and appreciating them. His whole heart and mind seemed engaged, and though his questions and remarks were uttered with his usual infantine simplicity, they yet betrayed a surprising clearness of conception; and as light gradually broke in upon him, his speaking countenance assumed an expression of awe and admiration not easily described.

The book was now laid aside, but not with it the feelings nor the disposition to inquiry it had excited, as was manifest from the tenor of his conversation throughout the day, and from his prayer at night, that "God would give him sense to understand the Scriptures, so that he might learn how to glorify him always."

On bringing his Bible to me the next morning, he observed that he "did not know what was the reason, but somehow he felt a great deal gladder today that he could read God's book, than he used to do." As he read, it was very perceptible that not only his desire for information, but also the disposition to apply what he read, had increased. His questions followed each other so fast, and were of such a nature, that it was almost as impossible to answer them, as to hear, without emotion, the self-condemning inferences he drew from different passages of the holy volume.

When the Catechism was again produced, the doctrine of the Trinity, which, of course, I could not explain clearly, and which, nevertheless, he was unwilling to pass over without comprehending, puzzled him a good while. Seeing this, and that he was inclined to reason too much on its probability, I reminded him, that man, compared with God, had not so much sense as he had, compared with me; and that, as he ought not to expect to understand everything that I could, so neither ought grown persons, no matter how sensible and learned they were, to expect to understand all about so wonderful a being as God, who was so much greater than themselves, and who must be so different from any thing they had sense enough to imagine. The dear child's reply struck me forcibly—"Then, mother, my not understanding about God, is only a sign how much grander he is than I am." "It is, John, just as your not being able always to understand things that seem very plain to me, proves that your mind is not yet so strong as mine, but never should make you doubt my word." "Yes, I see, mother, and so my not understanding how God can be like he is, only ought to make me think a great deal more of his greatness, and believe the better about my foolishness. It is my being so different from him, that keeps me from knowing about him. Isn't that the way of it, mother?" "It is, my love, and whenever you think about the Godhead, try to remember, that as you cannot comprehend how your soul and body are united to make one boy, you should not expect to comprehend the nature of the Almighty." The little dear caught at the idea. "O! mother, I'm glad you put me in mind of that, for now I think about my being two things, it don't seem half so hard to think that God is three, when he is so much grander than I am."

The exposition of the decrees of God, which followed next in the Catechism, that they "are his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass," shocked and alarmed him greatly. Never shall I forget the distressed tone in which he exclaimed, the moment he understood the meaning of the words, "May be then, mother, it is fixed now, that I am never to go to God, and can't do anything to help it, if I try ever so hard. Oh! mother, what a dreadful thing that is! What shall I do?" I endeavoured to persuade him that he took a wrong view of the subject—that he had no ground to form such a conclusion—that this was one of the doctrines of religion which were far too deep for his comprehension, and that, therefore, he must wait till he had a more general knowledge of the Scriptures, before he attempted to think much about it. But he had now experienced the first pang of real alarm, and it was not so easily to pass away. He insisted, "But, mother, for all I'm too young to understand all about it, it must be true if it is taken out of the Bible." I admitted that it was drawn from the Bible, but tried to explain it, in a degree, by God's foreknowledge of what the conduct of each of his creatures would be. "Well then, mother, may be my being so often naughty, and my never thinking the least bit about glorifying God, is a sign that I'm not good enough to go to heaven." "If you are as bad as you say you are, my darling child, it is nevertheless only a sign that you are not now fit for heaven—but God may, and I trust will, put so much of his Holy Spirit into your heart, that from this time you may seek to glorify him—and Jesus may procure forgiveness for all your past and future sins." He had not yet, however, any conception of an appropriating faith in the Redeemer, and could not be comforted. His answer was, "But may be he don't mean to, mother, and that is such a dreadful thought, that I can hardly bear it." The little fellow was moved to tears, and it was long before I could divert his mind sufficiently from the painful ideas to induce him to proceed.

The two succeeding articles being less doctrinal, we got through them without difficulty, and I proposed putting the book away, but he had become so anxious, that he begged to be allowed to learn one more answer. This described man as God had created him, "after his own image, in knowledge, righteousness, and holiness." John had certainly heard this description before, but the train of thought now awakened made the most simple and familiar truths appear new to him. He talked a great deal of the joys of paradise, and more than once observed, "What a great happiness that must have been of Adam's and Eve's!—I don't mean about the pretty garden, mother, but about knowing that God loved them, and about having nothing but good thoughts in their heads." What seemed however to impress him most, was the declaration that our first parents had been created "in righteousness and holiness." "That shows, mother," he said, "that God wanted them to be so, or else he wouldn't have made them so—and I'm not in that way at all, and that shows I'm not in the way God wants me to be." "Well, my love, if you have already been made sensible of this, I hope you will also soon be enabled to improve." "Oh! but mother, 'knowledge and righteousness and holiness,' are such great things! How will I ever be able to get them?" After indulging him for some time in conversation of this kind, I proposed his going to play, but he objected, saying he would rather talk with me. I told him I thought we had had talk enough, that a little play would be good for him. "Oh! no, mother, not half so good as talking with you. The Catechism makes me feel so sorrowful, that it takes away all my wanting to play. Please to let me stay here." Not well knowing what to think, I said, that perhaps, as the Catechism made him so dull, he would like to stop learning it, but he eagerly interrupted me—"No, indeed, mother, I wouldn't, for somehow, the sorrier it makes me, the more I want to learn it—it don't make me feel the same kind of dull that other hard lessons do, it only makes me sorrowful about my badness, and I want to be sorrowful about that, for God hates it."

He remained with me during the rest of the morning. After dinner I sent him to play, but in about an hour he returned to me. The gravity of his countenance, so unlike the cheerful, animated expression it usually wore, struck me so forcibly, that I hastily inquired if anything was the matter. He answered that he did not know what was the reason, but such sorrowful thoughts kept coming into his head, that he had no pleasure playing, so he was come to talk more with me about God. I was surprised and affected, but feeling it my duty to meet his inclination, took him on my lap. Our conversation was long and interesting—his questions very remarkable in such a child—the feelings he betrayed, still more so. At night I observed, too, an alteration in the tones of his voice in prayer; it was that of the most earnest entreaty, and at times he seemed on the point of bursting into tears. He talked again, and still on the same subject, until he fell asleep, when I remained for some time gazing on him, and wondering what all this could mean, yet still fearful of indulging a hope that it was other than temporary excitement from natural causes. You may wonder at my difficulty of belief, but you know the result, which was then hidden from me, and my child was so mere an infant, and could so imperfectly express the state of his mind, that I dared not presume to believe what I so ardently desired. In the morning I awoke before him, and as I lay reflecting on the probability of the impressions of the preceding day having entirely passed away during the night, he opened his sweet eyes, and after embracing me in his usual endearing manner, immediately said, "Now, mother, please to talk religion a little before we get up, it is such a nice, quiet time." You may imagine how grateful the sound of these words must have been to my ears, and with what heartfelt satisfaction I met his wishes. I will not however attempt to relate our conversation, though I well remember that it was of a nature to increase my hopes. Many of his questions and remarks were such as it appeared impossible could have been suggested to him, but by the Holy Spirit. His anxiety of mind seemed rather to have increased than diminished, and my own became great, to know how I ought to address him; my heart prompting me to soothe his alarms, while the dread of doing so prematurely, as often withheld me from yielding fully to its dictates. Sometimes I felt almost persuaded that the Father of spirits had vouchsafed to touch the heart of my little darling; and again I doubted, for we are prone, my dear cousin, to set times for the Lord, and this was years in anticipation of the period when I had hoped he might graciously manifest himself to this sweet lamb. My joy was therefore mixed with fear and trembling. I watched every look, and listened to every word, with a painfully eager solicitude, more easily conceived than described, but could not yet see my duty to be other than that of setting the mercies of God before him, avoiding every unnecessary excitement of fear, and availing myself of his desire for instruction, to impart to him all the knowledge on spiritual subjects which he was capable of embracing. My eyes were unto the Lord, my prayers before him, that I might be directed in duty, and preserved at once from presumptuous expectations, and from a difficulty of belief dishonourable to him.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF SEPTEMBER, 1853.

Presbytery of Londonderry.	
Antrim ch, Mrs Naomi Duncan, per Rev J H Bates	50
Presbytery of Albany.	
Rev Joseph Sweetman, to con himself an hon mem	$30 00
Presbytery of Rochester City.	
Seneca Falls ch, Stephen A Easton	4 00
Presbytery of Hudson.	
Deer Park ch, per Rev Luther Littell	6 00
Presbytery of Bedford.	
Mt Kisco ch, per Wm Rankin, Jr, Treasurer, 13; a "Lady" per do 2	15 00
Presbytery of New York.	
Brick ch, Rev Dr Spring, through M Allen, Esq, addl 3; 2d ch Brooklyn 110	113 00
Presbytery of Elizabethtown.	
Second ch, per Rev Dr Magie	51 81
Presbytery of New Brunswick.	
Second ch, Trenton, per Rev A D White 13; Cranberry ch, per Rev Jos W Blythe 40; Pennington ch, per Rev George Hale 5; Titusville ch, per Rev J B Davis 10	68 00
Presbytery of Passaic.	
Third ch, Newark	112 00
Presbytery of Susquehanna.	
Friendsville ch, per Julius Foster, Treasurer	1 00
Presbytery of Philadelphia.	
Second ch, from "D"	10 00
Presbytery of Baltimore.	
Broadway ch, per Thomas H Coulson 29; Frederick ch, per Abraham Haff, Deacon, 1 50	30 50
Presbytery of Maumee.	
Bethel ch 2 75; Gilead ch 2; Milton ch 25 cts—per Rev Philip Condit	5 00
Presbytery of Palestine.	
Grandview ch, Illinois, per J Y Allison	20 00
Presbytery of Des Moines.	
Washington ch 3 09; Brighton ch 1—per Rev R S Dinsmore	4 09
Presbytery of Louisiana.	
Carmel ch, per Rev J Purviance	100 00
Presbytery of West Lexington.	
Clear Creek ch, per Rev J Wallace, in part to con Dr Archibald Young hon mem	10 00
Presbytery of Hopewell.	
Mt Zion ch, Mr Bryan, to con himself an hon mem	30 00
Presbytery of Cherokee.	
Chickamanga ch, to con their Pastor, Rev W H Johnston hon mem 30; from the Estate of M A Duncan, to con his grandson, Master Arnold Duncan, hon mem, through Rev A Shotwell, per Rev J Y Alexander 30	60 00
MISCELLANEOUS.	
Mrs L A Donne, Onancock, Accomack Co, Virginia, per Mr Abraham Haff	2 50
Total,	$673 40

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. H. N. Brinsmade. D. D., and the Third Presbyterian church in Newark, New Jersey, has been dissolved. Dr. Brinsmade has accepted the pastorate of the Congregational church in Beloit, Wisconsin; and will probably be connected with the college there, as Professor of Theology.

On account of continued ill-health, the Rev. Thomas Smyth, D. D., has resigned the pastoral charge of the Second Presbyterian church, Charleston, South Carolina.

The Rev. Cornelius H. Edgar has resigned his pastoral charge in Bridgehampton, Long Island, and accepted a call from the Reformed Dutch church, Easton, Pennsylvania.

At the request of the Rev. Joseph Barr, on account of the loss of health, the pastoral relation between himself and the congregations of White Clay Creek and Head of Christiana was dissolved by the Presbytery of New Castle, at its late meeting.

The Presbytery of New Brunswick, at their late meeting, dissolved the pastoral relation between the Rev. I. N. Shannon and the Second Presbyterian church, New Brunswick, New Jersey.

The Presbytery of Baltimore have dissolved the pastoral relation between the Rev. D. X. Junkin, D. D., and the F street church, Washington city, District of Columbia, with a view to his accepting a call to Hollidaysburg, Pennsylvania.

At the late meeting of West Hanover Presbytery, the pastoral relation was dissolved between the Rev. John A. Scott and Providence church, in Halifax county, Virginia; between the Rev. Hugh A. Brown and Roanoke church, and between the Rev. John H. Bocock and Providence church, in Louisa county, Virginia.

At a meeting of the Presbytery of Huntingdon on the 4th October, the Rev. D. L. Hughes was released from the pastoral charge of Pine Grove church, and accepted a call to the church of Sinking Valley. The pastoral relation between the Rev. Alexander Boyd and the church of Mount Pleasant was dissolved, and Mr. Boyd was dismissed to join the Presbytery of Cedar. The Rev. John McKinney was also dismissed to connect himself with the Presbytery of Chicago.

CALLS.

Mr. Robert G. Williams, a licentiate of New Brunswick Presbytery, has accepted a call from the South Congregational Church, Durham, Connecticut.

The Rev. Thomas G. Carver has accepted a call from the church at Matteawan, New York, and requests correspondents to address him at Matteawan, Duchess county, New York.

At the meeting of the Presbytery of Cincinnati, on the 15th of September, leave was given to the Walnut Hill church to prosecute a call for the pastoral services of the Rev. John H. Condit, of the Presbytery of Ebenezer.

The Rev. John A. McClung of Indianapolis, Indiana, has declined the call given him by the Central Church, (late Dr. Rice's,) Cincinnati, Ohio.

The Rev. R. H. Allen has received a call to the church in Jeffersonville, Indiana.

The Rev. William P. Buell of Smyrna, Tennessee, has received a call to the Bolivar and Mount Bethany churches.

The Rev. W. Addison Smith has accepted a call from the Presbyterian church at Lockhart, Texas, to become their pastor. Correspondents and others are requested to address him at Lockhart.

Mr. George S. Mott, a licentiate of the Presbytery of New York, has accepted a call from the Second Presbyterian church of Rahway, New Jersey.

Mr. William McCormick, a licentiate of the Presbytery of Harmony, has received a call from the churches of Mount Olivet and Concord, South Carolina.

The Rev. James M. McDonald, late pastor of the Fifteenth street Presbyterian church, New York, has signified his intention to accept the call tendered him by the First church, Princeton, New Jersey, and has been received by the Presbytery of New Brunswick for that purpose.

The Rev. F. K. Harbaugh has accepted a call to the Presbyterian church at Red Bank, New Jersey.

The Rev. James Young has accepted a call from the church of French Creek, Upshur county, Virginia, which is now his post-office address.

The Rev. William Neil, late of Florida, has accepted a call to the church at Pittsylvania Court House, Virginia.

The Rev. S. M. Cooper has received a call to become the pastor of the church at Old Town, Clearfield county, Pennsylvania.

Mr. William A. Fleming, licentiate, has received a call from the church of Farmington, Illinois, to become their pastor.

Rev. J. H. Lorance, of the Presbytery of Tuscumbia, has accepted a call to the church of Crawford.

ORDINATIONS AND INSTALLATIONS.

The Presbytery of Cincinnati, on the 15th September ordained Mr. John Caldwell, and installed him pastor of Somerset church.

On September 13th, the Presbytery of White Water ordained and installed Mr. Isaac Watts Monfort as pastor of the church of Liberty.

At the meeting of the Presbytery of New Brunswick, on the 4th Oct., at Freehold, New Jersey, Mr. Samuel M. Hamill of the High School of Lawrenceville, and Mr. Charles W. Baird, missionary at Rome, were ordained as Evangelists.

The Rev. N. L. Rice, D. D., was installed pastor of the Second Presbyterian church, St. Louis, Missouri, on the 9th inst., by the Presbytery of St. Louis.

On September 22d, by the Presbytery of Peoria, the Rev. Amos H. Rogers was installed pastor of the church of Waynesville.

POST-OFFICE ADDRESS.

The post-office address of the Rev. H. B. Burr is Merrick, Long Island.

That of the Rev. A. Hanna is Dalton, Ohio.

That of the Rev. J. A. Clayton is Tollsboro, Kentucky.

That of the Rev. L. F. Leake is Marshall, Illinois.

That of the Rev. J. M. Rice is New Castle, Virginia.

That of the Rev. George K. Marriner is Newark, New Jersey.

That of the Rev. James Huston is West Union, Ohio.

That of Rev. John Moore is East Liverpool, Ohio.

That of the Rev. James D. Scott is Slate Ridge, York county, Pennsylvania.

That of the Rev. John S. Hays is Charlestown, Indiana.

That of the Rev. James H. Gill is Reading, Ohio.

That of the Rev. Joseph Barr is Dover, Delaware.

That of the Rev. James Watson is Alisonia Depot, Franklin county, Tennessee.

That of the Rev. John McKittrick is Jonesboro, Georgia.

That of the Rev. John M. Greary is Liberty, Amity county, Mississippi.

That of the Rev. John E. Carson is Wooster, Ohio.

That of the Rev. James M. Rice is New Castle, Virginia.

DEATHS.

On the 27th of August, at Washington, Iowa, the Rev. R. S. Dinsmore, pastor of the church there.

On the 25th of September, at Hillsboro', North Carolina, the Rev. John Witherspoon, in the 62d year of his age.

On the 7th October, of dropsy of the chest, the Rev. John F. Clark, pastor of the church at Fishkill, New York.

MISCELLANEOUS.

The Rev. A. E. Thom, of Spring Hill, Tennessee, has accepted the chair of Mathematics in Austin College, Texas. His post-office address will in future be Huntsville, Texas.

The Rev. Dr. Hewit has resigned the charge of the Second Congregational church in Bridgeport, Connecticut, and in conjunction with a portion of his former charge is about to organize a Presbyterian church. $15,000 has been already subscribed towards the erection of a suitable building.

The Rev. J. Wilson, at present agent for the Board of Foreign Missions, has been appointed missionary and exploring agent for the Synod of Iowa, by the Board of Domestic Missions.

The Rev. William M. Sharp of the Associate Reformed Synod of the South, together with the congregation of Brenham, Texas, has joined the Old-school Presbytery in the bounds of which they are located.

The Palmyra church, (New-school,) has been received into the Presbytery of Tuscumbia.

THE PRESBYTERIAN SABBATH-SCHOOL VISITOR.

The third year of this periodical is now nearly completed. We are much encouraged in our labours in behalf of the children of our Church, by the words of approbation addressed to us from time to time, by parents and teachers. This is the more gratifying, as we confine ourselves in our selections to such reading as is appropriate to the Sabbath. It would be easy to make our little sheet more attractive by inserting articles of a secular character, but such a course would not satisfy our consciences. Our subscription list has been steadily advancing from the beginning, and if the increase in 1854 at all approximate that of former years, we will issue between fifty and sixty thousand copies. There are yet more than one-half of our churches which do not receive a single copy. Who among our pastors will introduce it next year?

We must remind our subscribers that our terms are cash in advance, and that all papers not re-ordered and pre-paid, must be stopped at the end of the subscription year. We hope none will be offended with this; we began with a more liberal policy, but this course has been insisted upon by so many of our subscribers that in the ensuing year it will be adhered to strictly.

The terms to those who receive it in packages from our agents, or by mail, and pay their own postage, will continue to be,

For a single copy, - - - - -	$0.25
For six copies to one address, - -	1.00
Twenty copies to one address, - -	3.00
Forty copies to one address, - - -	5.00

For the benefit of those who wish to take advantage of the late Post-office law, we will affix stamps and supply the paper free of postage at the rates in the following table:

For $2, 10 copies.	For $7, 40 copies.	For $12, 70 copies.
" 3, 15 "	" 8, 46 "	" 13, 76 "
" 4, 20 "	" 9, 52 "	" 14, 82 "
" 5, 26 "	" 10, 60 "	" 15, 88 "
" 6, 32 "	" 11, 65 "	" 17, 100 "

The Visitor is sent free of expense for transportation to the following places:

Carter & Brothers, 285 Broadway, New York.
Rev. S. Guiteau, Baltimore, Maryland.
D. W. Harrison, Charleston, South Carolina.
Heman Packard, New Orleans, Louisiana.
Luke Loomis, Pittsburgh, Pennsylvania.
J. D. Thorpe, Cincinnati, Ohio.
L. L. Warren, Louisville, Kentucky.
Keith & Woods, St. Louis, Missouri.
R. Crangle & Co., Wheeling, Virginia.

Orders for the Visitor, and remittances of money, should be addressed to Joseph P. Engles, Publishing Agent, 265 Chestnut street, Philadelphia.

MINUTES OF THE GENERAL ASSEMBLY.

The members of the Presbytery of Mississippi are informed that copies for them were ordered to be sent through Mr. Heman Packard, New Orleans, and were shipped from Philadelphia on the 24th of August.

THE HOME AND FOREIGN RECORD.

By the late General Assembly it was "*Resolved*, That it be recommended to all our pastors to endeavour to increase the circulation of the *Home and Foreign Record*, the organ of the Boards of the Church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support."

We would respectfully solicit the attention of our ministers and elders to this recommendation at the present time. There are also a number of our subscribers in arrears, and though no one owes more than $1.50, yet in the aggregate the amount is near $2000; and at present we have not funds to meet our expenses.

☞ All moneys sent at our risk; but those who remit will please have their letters registered at their post-office.

Address, Home and Foreign Record, 265 Chesnut street, Philadelphia.

CONTENTS.

Board of Domestic Missions.—Resignation of the Rev. C. C. Jones, and Election and Acceptance of the Rev. G. W. Musgrave, D. D., p. 178. Monthly Report of the Board of Missions, p. 178. From a Missionary in Louisiana, p. 179. Another Appeal from Louisiana, p. 180. Thoughts on Giving, p. 180. Receipts, p. 180.

Board of Education.—Educational Excursion, p. 181. I. Ministerial Education. Decrease of Candidates, and Increase of Membership, p. 182. Scarcity in the Baptist Church, p. 182. Effectual Prayer, p. 182. II. Christian Education in Schools and Colleges. Ebensburg, (Pa.) Parochial School, p. 182. Fort Wayne Academy, Indiana, p. 182. Receipts, p. 183.

Board of Foreign Missions.—Recent Intelligence, p. 184. India: Agra Mission; Journal of the Rev. Joseph Warren, p. 184. China: Shanghai Mission; Continuation of the Translation of one of the Pamphlets published by the Kwang-si Insurgents, p. 186. Obituary: Notice of the Rev. John Byers, p. 187. Miscellaneous: The Futtehgurh Orphan Asylum, p. 188. Receipts, p. 189.

Board of Publication.—Resignation of Rev. George W. Musgrave, D. D., as Corresponding Secretary, p. 190. Confession of Faith, p. 190. Our New Publications, p. 190. Receipts, p. 191.

Miscellaneous.—The Advantages of the Study of History, p. 177. Ecclesiastical Record, p. 192.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME IV. No. 12. | PHILADELPHIA, DECEMBER, 1853. | PRICE PER YEAR, *Fifty Cents.*

"IT IS BETTER TO GIVE THAN TO RECEIVE."

"And so you strip yourself of comfort, for the sake of adding to this rich merchant's gains?"

The widow replied with flushed cheek, "It may seem a light thing to you, but the thought that I am slowly and surely wiping every stain from my husband's honour, is my greatest earthly comfort. Mr. Miner is his last creditor, and, God willing, every cent shall be paid."

Her coarser relative responded with an emphatic "fiddlestick," and angrily left her presence.

"At last I have it," said a silvery voice, and a sweet face, glad and brilliant, brightened up the gloom.

"Only see, mother! ten dollars, all my own; ten more make twenty; so we shall have a nice little sum for Mr. Miner."

Tears trembled on the widow's lashes, and glittered on her pale cheek. "It is to be the price of thy life, my precious one?" she thought. "Is the canker worm at the heart of my beautiful flower? *Must* I give thee up to weary toil, a sacrifice upon the altar of duty? Can it be that God requires it?"

Eva knelt at her mother's feet, where she had fallen with all the abandon of a child, her glance fastened to the shining gold.

Lifting her glance she met that of her mother, full of anxiety, touched with sorrow. A sudden smile broke over her delicate features.

"I was only thinking of the *endless* things this money would buy—don't look so grave, mamma; such a beauty of a warm shawl for you, and a neat crimson cover for that untidy old arm chair; a bit, ever so little bit of carpet, to put down by the bed, that your feet need not feel this cold floor; and a pretty cap, besides coal, and tea, and sugar, and such nice comfortable things. But never mind,"—and she sprang to her feet, brushed back her brown curls, and drew on her neat little bonnet,—"never mind, I'll maybe write a book one of these days, that'll make you and I rich. And, dear mother, you shall ride in your own carriage, and maybe those that scorn us now, only because we are poor, may be thankful for our notice. A truce to romance," she gravely continued; "stern reality tells me to go directly up to Madison street, find Mr. Miner, give him this twenty dollars, take a receipt, and then come home and read and sing to my mother."

Hurriedly Eva passed from her house along the narrow streets. As she went onward, street after street diverged into pleasant width and palace-lined splendour. The houses of greatness and wealth glittered in their marble beauty under the golden sunlight. Up broad steps, through portals carved and shining, passed the timid steps of Eva Sterne.

At first the pompous servant smiled a contemptuous denial; but after a moment, perhaps softened by her childish simplicity and winning blue eyes, he deemed it best not to deny her urgency; and she entered this palace of a rich man's home.

Softly her feet sank in the luxurious hall-carpet. Statuary in bronze and marble lined all the way to the staircase. The splendour of the room into which she was ushered seemed to her inexperienced sight too beautiful for actual use, and he who came in, with his kindly glance and handsome face, the noblest perfection of manhood she had ever seen.

"Well, young lady," he said, blandly smiling, "to whom am I indebted for this pleasure?"

"My father, sir, died in your debt," said Eva blushingly, speaking very softly. "By the strictest economy and very hard work, we, my mother and I, have been able to pay all his creditors but yourself. If you will be kind enough to receive the balance of your account in small sums—I am sorry they must be so small, sir—we can in the course of a very few years fully liquidate the debt, and then—we shall have fulfilled my father's dying wish, that every stain might be wiped from his honour." She paused a moment, and said again falteringly, "My father was very unfortunate, sir, and broken in health for many years, but, sir, he was honourable, he would have paid the last cent if it had left him a beggar."

Mr. Miner sat awhile thoughtfully, his dark eyes fastened upon the gentle face before him. After a moment of silence, he raised his head, threw back the mass of curling hair that shadowed his handsome brow, and said:

"I remember your father well. I regretted his death. He was a fine fellow—a fine fellow," he added musingly; "but, my dear young lady, have you the means—do you not embarrass yourself by making these payments?"

Eva blushed again, and looking up, ingenuously replied, "I am obliged to work, sir, but no labour would be too arduous that might save the memory of *such* a father from disgrace."

This she spoke with deep emotion. The rich man turned with a choking in his throat, and tears glistened on his lashes. Eva timidly held out the two gold pieces; he took them, and bidding her stay a moment, hastily left the room.

Almost instantly returning he handed her a sealed note, saying, "There is the receipt, young lady, and allow me to add, that the mother of such a child must be a happy woman. The whole debt, I find, is nine hundred and seventy-five dollars. You will see by my note what arrangements I have made, and I hope they will be satisfactory."

Eva left him with a lighter heart, and a burning cheek at his praise. His manner was gentle, so fatherly that she felt he would not impose hard conditions, and it would be a pleasure to pay one so kind and forbearing.

At last she got home, and breathlessly sitting at her mother's feet, she opened her letter. Wonder of wonders—a bank note enclosed; she held it without speaking, or looking at its value.

"Read it," she said, after a moment's bewilderment, placing the letter in her mother's hand—"here are fifty dollars; what can it mean?"

"This," said the sick woman, bursting into tears, "is a receipt in full, releasing you from the payment of your father's debt. Kind, generous man—Heaven will bless him—God will shower mercies upon him. From a grateful heart I call upon the Father to reward him for this act of kindness. Oh! what shall we say, what shall we do to thank him?"

"Mother," said Eva, smiling through her tears, "I felt as if he was an angel of goodness. Oh, they do wrong, who say that *all* who are wealthy have hard hearts. Mother, can it be possible we are so rich? I wish he knew how very happy he has made us, how much we love and reverence him whenever we think or speak of him, or even hear him spoken of!"

"He has bound two hearts to him for ever," murmured her mother.

"Yes, dear Mr. Miner! little he thought how many comforts we wanted. Now we need not stint the fire; we may buy coal, and have one cheerful blaze, please God. And the tea, the strip of carpet, the sugar, the little luxuries for *you*, dear mother; and the time, and a very few books for myself. I declare I'm so thankful, I feel as if I ought to go right back and tell him that we shall love him so long as we live."

That evening the grate heaped with Lehigh, gave the little room an air of ruddy comfort. Eva sat near, her curls bound softly back from her pure forehead, inditing a touching letter to their benefactor. Her mother's face, lighted with the loss of cankering care, shone with a placid smile, and her every thought was a prayer calling down blessings upon the good rich man.

In another room, far different from the widow's home, but also bright with the blaze of a genial fire, whose red light made richer the polish of costly furniture, sat the noble merchant.

"Pa, what makes you look so happy?" asked Lina, a beautiful girl, passing her smooth hand over his brow.

"Don't I always look happy, my little Lina?"

"Yes, but you keep shutting your eyes and smiling—so;" and her bright face reflected his own. "I think you've had something very nice to-day; what was it?"

"Does my little daughter really want to know what has made her father so happy? Here is my Bible; let her turn to the Acts of the Apostles, 20th chapter, 35th verse, and read it carefully."

The beautiful child turned reverently the pages of the holy book, and as she read, she looked up in her father's eyes—

"And to remember the words of the Lord Jesus, how he said, *It is more blessed to give than to receive.*"

"Ah! *I* know," she said, laying her rosy cheek upon his hand; "you have been giving something to some poor beggar, as you did last week, and he thanked you, and said, 'God bless you,' and that's what makes you happy."

Lina read a confirmation in her father's smile—but he said nothing, only kept repeating to himself the words of the Lord Jesus, "*It is more blessed to give than to receive.*"—*Olive Branch.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

A DYING GIFT.

The following note will be read, we think, with special interest, as showing how near to the hearts of some of God's children is the cause of missions. The sum appropriated was small, but as she did what she could, it was doubtless acceptable to the Lord, and has received its appropriate and abundant reward. If *all* would contribute according to their ability, how gloriously, with the blessing of God, might the work be carried forward!

Marion, Ohio, November 4, 1853.

Executive Committee of Board of Missions:

Brethren—Enclosed is ten dollars, being the legacy of Mrs. Jane Kerr, of Salem church, Marion Presbytery, a poor but truly pious lady. It is her dying gift to the Board of Missions, and I have no doubt but it is sanctified as a holy offering by the prayers offered for the spread of the gospel while she was alive. Please acknowledge the gift through the Record, that it may be known that the money has been received. Yours fraternally

J. N. Shepherd.

ENCOURAGING REPORT AND AN APPEAL FOR AID.

We ask attention to the following statement, respecting a most interesting and important missionary effort among the German population in the city of Cincinnati. The labours of our missionary there have been greatly blessed, and with a suitable place of worship, there is reason to hope that great good might be accomplished. Will not the benevolent contribute towards the erection of a church edifice there, and thus remove one of the greatest obstacles with which our missionary has had to contend? Any contributions to this object may be forwarded to S. D. Powel, Esq., Treasurer of the Board of Missions, No. 265 Chestnut street, Philadelphia.

Rev. and Dear Brethren—At the close of the present quarter I hasten to give a short report of the mission station in Cincinnati among the German population, under the care of the Board.

Through the help of God we have been enabled to overcome all the difficulties and prejudices of our adversaries, particularly the overwhelming, persecuting power of the Roman hierarchy, which exerted all its influence to check the progress of our mission. But the great Head of the Church, our blessed Redeemer, Jesus Christ, sanctioned our work, and paralyzed the power of Satan; and I am happy to state that we are at present unmolested, worshipping as an organized "German Presbyterian Church." And though we are but five months old, our divine services are well attended; our membership numbers fifty-two heads of families, among whom we have a goodly number of Roman Catholics, who adorn their Christian profession with their conversation and walk in life, and distinguish themselves by their zeal for the advancement of our blessed Redeemer's kingdom. We have a stated prayer-meeting, which is well sustained; our Sabbath-school is a very good one. It is pleasant to see grown up, and even old men and women, who before never saw a Bible, sitting in the Bible-classes, and like children learning the things necessary to their souls' salvation. The only drawback to our progress is the want of a house of worship. The place we worship in is not a suitable one, neither in its locality, nor in its adaptedness as a house of worship. It is certain, that if we had had a suitable building, properly located, we might have done ten times more good, as the Roman Catholics are accustomed to worship in temples, and not in such a dilapidated shanty as we, unfortunately, meet in. It is true the members of the Central Church, and the Rev. Dr. Lord's congregation, promised to help us liberally, but it is not sufficient; and I am afraid, if we get no help out of Cincinnati, that we will fail. We trust in divine Providence; it is His own work; and the Board can rely upon the statement that, if we get a church edifice, it will be one of the most flourishing stations under the care of the Board of Domestic Missions. Praying that the Lord may pour out his Holy Spirit upon the operations of the Board, I am yours most respectfully,

L. Giustiniani.

AN ENCOURAGING LETTER FROM A MISSIONARY IN INDIANA.

Rev. and Dear Sir—The term for which I held a commission from your Board has expired, and the Church in this place is hereafter to be self-sustaining. During the last year, indeed, we have paid to the Board more than we have received, but we hope hereafter, whilst we draw out none, to pay back the amount we have received, and thus extend, through you, to others, the blessing we ourselves have enjoyed.

It is now a little more than seven years since I came to this place, and became a missionary of the Board. There were at that time 30 names enrolled upon our session book, about 19 of whom could be found, and were in actual membership. We have since enrolled 101 names, 39 on examination, and 62 on certificate, making in the aggregate 131 members, 80 of whom are still in the communion of the church. 11 members have died, and many have removed to other churches. We have built a house of worship at a cost of $2000, and paid for it and the lot on which it stands.

I have also organized a church in Camden, eight miles distant, which has seventeen members, and is a very promising field of labour.

We have paid $390 to our Boards since August, 1851.

I make these statements simply to show what the Board of Missions has enabled us to accomplish on a field which was certainly as unpromising as many that are calling loud for labourers, and was considered by the Presbytery as an exceedingly discouraging field. When I first came here, it was with great effort that they could raise $150. My salary now is $500, and is cheerfully and promptly paid.

And this, I am satisfied, is but the common history of many of our churches, where it would have been impossible to originate and sustain an enterprise of that kind, but for the timely aid afforded by the Board of Missions. Allow me to say, in thus closing my intercourse with you, I have ever had the most profound regard and respect for the fathers and brethren who have been officers of the Board during the past seven years; and all my correspondence with them has been of such a character as to impress my mind with the conviction, that they were men whose hearts were full of zeal for the cause of Christ and the interests of our beloved Zion; of real sympathy for the self-denying missionary and his scattered flocks, and who were ever prompt and efficient in the discharge of every duty.

E. W. W.

A REVIVAL OF RELIGION.

The following report, from a missionary in Georgia, will be read with interest and thanksgiving.

Rev. and Dear Brother—The time has come for me to send you another report of my labours in my field. I am glad to inform you that it has been with us a harvest season. The seed has brought forth fruit. Last month was a month of especial blessing. About *sixty* have professed a change of heart, thirty-three of whom have connected themselves with our church.

My labours have been exceedingly arduous, but endured with pleasure, for I plainly saw the Lord going before me in the great and good work which he has done for us.

The work began to manifest itself on the third Sabbath of last month. It had been going on in secret before, but only in a few cases, and they unknown to me at the time.

We had determined to have a three days' meeting in connection with our communion, on the third Sabbath, and I accordingly gave out an appointment for preaching on Friday preceding that Sabbath. I hoped, when the appointment was made, to get some assistance, but was disappointed, and the Friday came, and I had to go through with all the services alone. I preached twice on Friday, twice on Saturday, and twice on Sunday. During the service of the morning on Sabbath, there was deep solemnity, and apparently deep anxiety among some of the non-professing part of the congregation. Especially when we sat down at the communion, it was manifest that some felt, and felt deeply. At night the interest was apparently deeper and more extended, and we thought best to follow what appeared to be the leadings of God's Spirit, and we appointed a prayer-meeting for the next morning, and preaching the next night. Monday night we appointed an inquiry-meeting and prayer-meeting for Tuesday morning, and preaching again on Tuesday night.

Thus day by day we protracted the services for seventeen days, with only one day intermission. During almost all the time I was entirely alone, as far as human aid was concerned, but yet not alone, for God was with me. I commenced the meeting in feeble health, and for more than a week continued it entirely alone, under very great debility. But God upheld me under the duties which devolved upon me, and encouraged my heart by giving me to see the work of the Lord prospering in our midst.

There was nothing like excitement. All that were moved to act, gave every appearance of acting because the Spirit had made the truth effectual in convincing the judgment.

May they all at the last day be found to have been not only convicted by the Spirit, but by the Spirit led to Jesus, the only Saviour. It has indeed been a refreshing season for our little church. There are some others who, we hope, will yet come out on the Lord's side. May God enable them to find true peace by believing in Jesus!

The work has been blessed to our servants; fifteen have been received, and about ten more are desirous of connecting themselves with the church, but concerning them the session are not quite satisfied. We have put them off until I can instruct them, and talk with them a little more. With much respect and love, I remain yours in Christ. A. S.

For the Home and Foreign Record.

SYNOD OF PITTSBURGH AND MISSIONS.

Tho following plain statement of facts, belonging to the history of the Church in our own times, will forcibly illustrate the usefulness of the Domestic Missionary enterprise. The intelligent Christian reader will require no aid of mine in appreciating the illustration, or in stimulating his gratitude to the divine Head of the Church, who hath done the great things for us whereof we are glad. I therefore state the facts, and leave them to the reader's thoughts and feelings.

It is just fifty years since the Synod of Pittsburgh was organized. It was then a small body, organized on a field that was mostly missionary ground, being the first Synod formed west of the Allegheny mountains. By gradual enlargement, with the increase and spread of population in the West and North-West, without taking into account the New-school portion that has been separated from our Church in these regions, it has now expanded to *nine Synods*, including about *seven hundred ministers*. Many of the congregations are large, and all of them are sustaining honourably the standard of Christ, in the possession of the true faith of the gospel. This enlargement is fairly attributed to the Domestic Missionary work; for all of it has, in reality, and much of it in form, been accomplished by direct missionary effort. Considering the smallness of the beginning, and the brief period of the operation, of this scheme of expansion, who can repress the exclamation, "What hath God wrought!" The sentiments of gratitude have no competitors for ascendancy in our bosoms, but those of astonishment.

The other fact which I state, is equally worthy of admiration and praise. The benign influence of Domestic Missions, conducted by our Church, is seen not only in our own extended country, but also in heathen lands. I have said that the Synod of Pittsburgh was formed fifty years ago. This was in the year 1803. In the year 1831, the work of Foreign Missions, under ecclesiastical direction, was begun in our Church. But where did it begin? In the Synod of *Pittsburgh*, when it was but *twenty-*

eight years old, and still occupied a field that might be denominated Domestic Missionary ground. Here originated the entire system of Foreign Missionary operations that is now conducted by the Presbyterian Church, in India, Africa, China, and among the scattered aboriginal tribes of our own land. In view of this fact, we are led again to exclaim, in wonder and thankfulness, "What hath God wrought!" Not only hath a little one become a thousand, and a small one a strong nation, but gentiles have come to its light, and kings to the brightness of its rising.

Nor may we only thank God for the past and existing fruits of our Domestic Missionary operations; but we may take courage for the future. The expansive spirit of missions may be expected to have a vigorous growth, and to produce good fruits among the ministers and people of the missionary field, even as it has done in the Synod of Pittsburgh. And we may anticipate from the Synods of Indiana, Illinois, Wisconsin, and the rest, the emanation of an influence and effort for God and his cause, that shall continue till our land and the world shall be filled with the knowledge of his Son and the great salvation. J. F. M.

Allegheny City.

LETTERS FROM ARKANSAS.—No. 1.

Rev. and Dear Brother—Having laboured for the last eight months in Arkansas as a missionary agent and evangelist, under commission from the Board of Missions, I desire to make known to you, and through you to the Church at large, the condition and prospects of our Church in this wide, destitute, and long-neglected field of missionary labour.

Arkansas has now a population of something over two hundred thousand souls, scattered over an area of fifty-seven thousand square miles, and extending from 36 deg. 30 min. north latitude to 33 deg. south; so that as to extent of territory, it may be called a second-class State. To meet the wants of this widely extended and increasing population, our Church has now upon the ground thirteen ordained ministers and two licentiates. Of these, two are infirm with age, six are compelled to give much of their attention to teaching school and farming to sustain their families, leaving only seven unincumbered to engage in the work of the ministry. "What are these among so many?" Do not understand that those dear brethren who unite other labours with those of the ministry are not usefully employed. Their influence is felt for good extensively. They are educating in part, I trust, the future ministers of our Church. There are among them those who furnish instances of patient, self-denying, unrequited labour, almost without a parallel. Their influence for good would be greatly extended and increased, however, were they enabled to devote their undivided energies to the great work to which they were ordained—the preaching the gospel of the kingdom.

As might be easily supposed, there are regions in this State, where the people know absolutely nothing of our Church. It has been my privilege to stand where the foot of a Presbyterian minister had never before trodden, and to preach the gospel where the voice of one had never, until then, been heard; and yet I may say with truth, that the whole State is open to our Church. There are, scattered up and down through its waste places, thousands of young men, who, having been born within her pale, connect her ordinances with the earliest and most endearing remembrances of home. There are thousands of other churches, who, loving the cause of Christ, would hail our ministers as counsellors of God. A good Methodist said to me, "Sir, you are welcome among us; there is an element in society here which your Church alone can affect." There are also multitudes who, when they once hear for the first time the doctrines of our Church preached by our ministers, find them very different from the opinions which they had formed of them, and which they had derived from ignorant and prejudiced teachers, are at once surprised and pleased. There are also very many Presbyterians by education, and in heart, who have united with other Churches for lack of an opportunity of being connected with the Church of their choice, and who, in transferring their membership (as I have sometimes seen them do,) with tears, feel as though they had at last gotten home. I baptized a woman fifty years old, who had enjoyed a hope in Christ for twenty years, and had never been baptized, because she would not receive that ordinance from the hand of other than a Presbyterian minister. I was the only one she had seen within that time. I could relate many incidents confirming and illustrating these remarks. Suffice it to say again, the whole State is open to our Church; she may come in and possess the land.

The greatest trial to our ministers in this State is the want of an adequate support. Their churches are all small, and, with some few exceptions, poor, and occasionally stingy; though in this latter regard, no worse than churches elsewhere, but perhaps more culpable, because there lies upon them more visible pressing need of liberality. Though, in most instances, our churches are *liberal*, and our members willing *to do what they can* to sustain the preached word among them. The Board of Missions also has been forward to render aid whenever asked and required; so that while we are sometimes put to much inconvenience, yet neither we nor our families have ever suffered anything worth complaining about.

There is another fact upon this subject worthy of consideration, which is the exceedingly low rates at which real estate is held, and the consequent ease with which a minister desiring to settle in Arkansas may obtain *a home* for himself and family. There are now thrown upon the market ten millions of acres of land, much of it the best land in the State, at from fifty to seventy-five cents per acre. These lands, though classed as swamp or unploughed lands, (and as such they will be patented to the State, and by the State to purchasers,) are in reality, many of them just as good for cultivation as the bear-grass lands near Louisville, Kentucky, or the Wabash, or Little Miami valleys. Abundance of land and scarcity of money makes land cheap; so that a few hundred dollars judiciously expended now would secure a minister a home for life, and place him in circumstances of comparative independence, enabling him to preach the gospel without the fear of want.

The life and labours of the late Rev. Benjamin Shaw of Arkansas illustrate the advantages of this State in that respect. He settled at an early day in Chicot county, purchased lands at low prices, was enabled to maintain his family in comfort, preaching the gospel in a destitute region with a zeal and efficiency rarely equalled for many years; and when called in the meridian of life to his rest, left on earth a memento of his having lived, more durable than marble, in the churches gathered by his care, and the moral desert made to bloom as the garden of the Lord.

Who of our brethren to whom the Lord has entrusted a share of this world's goods, will come among us and do likewise? No minister of thrift, and industry, and piety, with a fair share of preaching abilities, need have any fear of not obtaining a comfortable support in Arkansas. *It will come one way or another.* There are places now vacant which would sustain a minister well at the start. I have more to say, but must defer it for the present.

Truly yours, J. F. G.

FRUITS OF MISSIONS.

About four years ago the Board of Missions sent out to California our first missionary, the Rev. Sylvester Woodbridge. He located in Benicia, and organized there a Presbyterian church, which was the first Presbyterian, if not the first organized Protestant church in California. The Lord has prospered the efforts of his people to build up his Church there, and they now gratefully acknowledge the kindness of friends for assistance rendered them, and make liberal contributions to the cause of Missions, as will be seen by the subjoined letter.

San Francisco, *October 15th*, 1853.

Rev. and Dear Sir—Enclosed I send you a check for eighty-three dollars sixty cents, which represents the amount of the first quarter's collections taken up in the "First Presbyterian Church, Benicia, California," in behalf of the cause of Christian Missions.

Our church and congregation are small, but we hope for and expect gradual increase. Though few in numbers, and still considerably in arrears as a society, we desire to contribute our mite towards the promotion of the missionary cause. Now that we have begun, we hope to continue and go forward in aiding the good work of spreading the knowledge of true religion.

We gratefully acknowledge our obligations to our Eastern brethren, for their assistance heretofore rendered, and trust we shall not be found wanting in the disposition to give as freely as we have received. With much respect, I am, dear Sir, yours, in the bonds of faith, Samuel C. Gray.

CHURCH EXTENSION.

The suggestion made by the brother in the subjoined letter is worthy of special attention. There is no doubt that many churches would be greatly strengthened if they had suitable houses of worship, and that many of them would soon become self-sustaining. Will not those who have the ability furnish the pecuniary means required? We have been surprised that an object so obviously important to the growth and expansion of the Church should not have commanded more liberal contributions. Some churches and a few individuals have nobly responded to the appeals that have been made from time to time; but the great majority of our people have as yet done comparatively little or nothing. Send us the means, that the Board may strengthen the weak, multiply self-sustaining churches, and thus be enabled to extend the blessings of the gospel to those who are as yet wholly destitute of them. Brethren, do not merely *read* the following letter, but *think* and *pray* over its suggestions.

Iowa, *July 21st*, 1853.

Rev. and Dear Brother—The question is often asked by the Board, "Are your churches likely to become self-sustaining?" And I presume the answers of your missionaries are often very indefinite. The most definite answer I can give to this question, in its relation to my own field, is this: "Just as soon as they obtain houses of worship." My congregations would not now need one cent from the Board, if they had suitable houses of worship. I verily believe that twenty years hence they will continue to need aid, if they are without church edifices. On our last communion season at L. P., full one-half of the congregation were outside the school-room. Even on ordinary occasions the house will not contain near all the people who are willing to come. I am often told when I call upon families, that the reason they do not attend our church is, they find no room. They have been there repeatedly, and found the house too full for them. Under such circumstances, churches cannot grow; and under such circumstances, many who would attend our ministry are either driven to other denominations, or they spend their Sabbaths at home. In my next, I will let you know what progress we are making with our church building here, and what is hoped concerning my other charge. Permit me, however, to say that I confidently believe that in many instances, from $300 to $500 put in church edifices would make these churches self-sustaining at once, when, without such buildings, they must depend upon the Board for years, or if that aid should fail, perhaps they too would sink. J. S. F.

MISSIONARY TOILS.

Ohio, *June 6th*, 1853.

In presenting my last quarterly report for the year, I am naturally led to review the results of the past year. Notwithstanding all its discouragements and difficulties, yet we have much to be thankful for. Our labours have been blessed beyond our expectation; the clouds begin to break, and I labour on with the hope that our church here will soon become efficient and self-sustaining. But what shall I say—my labours are too great; yet from every part of our Zion comes the cry, Give us labourers. The field here is large and inviting, but purely a missionary one.

I will give you the routine of one Sabbath's labours, as a part of my regular plan. On Sabbath morning, superintend Sabbath-school; preach in T—— at half-past ten; ride ten miles to McC—— and preach at half-past two; return to T——, ten miles, and preach at half-past five; thus making three services, and a ride of twenty miles, besides the Sabbath-school, every alternate Sabbath. The other Sabbath labours are similar. Too much—you say—destroy your health. Truly, but what can be done? The fields are white unto the harvest. From half a dozen other places the same requests come, but I cannot possibly do more; to some of them I preach during the week. I pray sincerely for health to continue my labours.

Congregations increasing—Sabbath-schools have more than doubled, and a prospect of organizing another church during the summer.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of October, 1853.

SYNOD OF ALBANY.

Pby of Londonderry.—Antrim ch, from a member	5 00
Pby of Albany.—Hamilton Union ch	28 75

SYNOD OF BUFFALO.

Pby of Ogdensburg.—Oswegatchie 1st ch, Ladies miss soc	50 00
Pby of Wyoming.—Warsaw ch 22; Moscow ch 9	31 00

SYNOD OF NEW YORK.

Pby of Hudson.—West Town ch 10; Monticello ch sab sch 10	20 00
Pby of North River.—Fishkill Landing ch 5 69; Marlborough ch, Mrs Wm Wooley 1	6 69
Pby of Bedford.—South Salem ch, Female Charitable society 16; North Salem ch 5 25	21 25
Pby of Long Island.—Fresh Pond ch, W P Buffett	10 00
Pby of New York 2d.—Sing Sing ch, to constitute Joseph G Shaw, Russell Barnum, and C F Maurice hon mems, of which 5 from the widow of the late Rev Jacob Green for Texas Missions	163 00
Pby of Connecticut.—Hartford City First ch	5 00

SYNOD OF NEW JERSEY.

Pby of Passaic.—Morristown 1st ch	80 39
Pby of New Brunswick.—Trenton 3d ch 40; Village ch Freehold 30; Freehold ch 34 74; Cranberry 2d ch 63	167 74
Pby of West Jersey.—Camden ch 13 69; Woodbury ch 96 43	110 12
Pby of Newton.—Newton ch 73 19; Stewartsville ch 46 78	119 97
Pby of Raritan.—Milford ch	12 38

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Spring Garden ch, from Rev J McDowell D D, 10, John Hocker 5, Jacob M Johnson 5, Samuel N Hall 5, Mrs J Evans 1, Mrs Parker 1, J Spear 1, Mrs E Ross 1, Miss E Hill 1, Mrs Biddle 50 cts, cash collection 21 58, Hon J Allison 10, Mrs Cochran 3, Master E R Haworth 50 cts, J J Haley 3, Mrs Collins 1—69 58; Charlestown ch 5 62	75 20
Pby of Philadelphia 2d.—Allen Township and Catasauqua ch	50 00
Pby of New Castle.—Lower West Nottingham ch 70; Penningtonville ch addl 3; Forks of Brandywine ch, of which 3 50 a poor widow's offering, 105; Zion ch 20 87; Oxford ch 100	298 87
Pby of Donegal.—Little Britain ch 11 28; Wrightsville ch 12 06, and from Sab sch 9 70—21 76	33 04
Pby of Baltimore.—Bridge st ch Georgetown, D C, 60; F st ch Washington City 66 08; Madison st ch Baltimore 1; Baltimore 1st ch 450	577 08
Pby of Carlisle.—Schellsburg ch, to const Rev Thomas K Davis an hon mem 50; Shippensburg ch 86, less 2 counterfeit note—84, and from Miss Jane McKay dec'd 50	184 00
Pby of Huntingdon.—Shavers' Creek ch 46 10; one-half Presbyterial collection after missionary sermon at Alexandria 12 50; Sinking Valley ch 34; Little Aughwick ch 43; West Kishacoquillas ch, of which $50 to const Mr John Gettys hon mem 58 25; First ch Spruce Creek, sewing circle 25; Chilisquaque ch from a member 3	221 85
Pby of Northumberland.—Williamsport ch 12; Nippenose and Chatham Run chs 5; Washington ch 32 85; Bloomsburgh ch 35	84 85

SYNOD OF OHIO.

Pby of Richland.—Olivesburg ch 6; Jeromeville ch 5; Perrysville ch (Clearfork Branch) 10; Mansfield ch, from Mrs Jabez Cook 5	26 00

SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne.—Albion ch 2 70; Hawpatch ch 2 50; Sparta ch 1 25; Eel River ch, Mrs Gilbert Shaw 1	45

SYNOD OF WISCONSIN.

Pby of Winnebago.—Depere ch, of which 14 cts from the children	6 64

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Oak Grove ch	5 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Fairforest ch 10; Lancasterville ch 9; Catholic ch 1; Purity ch 20	40 00

SYNOD OF THE PACIFIC.

Pby of Oregon.—Clatsop ch	37 50
Total,	$2478 77

MISCELLANEOUS.

Rev A R Banks, El Dorado Ark. 5; A Lady, through Rev R W Dunlap 100; Mrs Harriet B Wylie Newark Ohio, to const self an hon mem 50; "Two Friends" through the Board of Education 500; Thomas Stewart of Octorara Pa, towards support of Rev J Osmond 5; T A Godfrey, Tremont Pa 5; Chandler Ward, Franklindale Pa 80 cts; Mrs A L Scott, Newburgh N Y 5; Mrs Sarah Cornelius, per Rev J McDowell D D, 100	770 80

LEGACY.

Balance by Legacy of General Daniel Montgomery, deceased, late of Montour county, Pa, less 94 cts exchange	374 90
Total,	$3624 47

S. D. POWEL, *Treasurer.*

CLOTHING.

Received since last acknowledgment

1 box from the Ladies Presbyterian missionary society of Bedford, New York, valued at	50 00
1 box from the Colerain sewing society, Huntingdon co Pa, valued at	140 00
1 box from the Ladies of Cedar Grove Presbyterian ch Donegal Pby, Pa, valued at	25 55
1 box from the Ladies' sewing circle of Antrim, N H, valued at	28 00
1 box from the Ladies' sewing society of the Brick ch, Cedarville N J	42 97
1 trunk from Miss C M H, Philadelphia, valued at	40 00
	$326 52

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of October, 1853.

Pby of Philadelphia.—A member of the 2d Pres ch Philadelphia, for St Paul ch, Minnesota 2 50; Central ch, Philadelphia, for the St Paul ch, cash collection 90 07, Rev C C Jones D D and family 50, J Sibley 25, James Wray 15, J V Cowell 10, G Fithian 5, A M Hickling 1	198 57
Pby of Northumberland.—Danville ch for Madison ch Wisconsin 25; Danville ch for Milwaukie ch Wisconsin 25; Williamsport ch 11 40;	61 40
Pby of Chillicothe.—Chillicothe 1st ch (collection in June last)	25 00
Pby of Bethel.—Bethesda ch	30 00
	$314 97

MISCELLANEOUS.

"Two Friends" through the Board of Education	500 00
Total,	$814 97

S. D. POWEL, *Treasurer.*

WASHINGTON CHURCH EDIFICE.

Receipts at the Office of the Board of Missions, Philadelphia, during the months of September and October, 1853, for the church edifice to be erected at Washington City, D. C.

Pby of Carlisle.—Middle Spring ch	10 00
Pby of Huntingdon.—Bellefonte ch	30 00
Pby of Northumberland.—Sunbury ch	5 00

MISCELLANEOUS.

Jane Long, Pa	5 00
	50 00
Previously received and acknowledged,	$3044 36
	$3094 36

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of October, 1853.

SYNOD OF KENTUCKY.

Pby of Louisville.—Bardstown ch bal 7; Dr Wm J Morton, Shelby co, 37 50; Shiloh and Olivet ch in part 13	57 50
Pby of West Lexington.—Frankfort ch mo con colls 8; Salem ch 6; Nicholasville ch 105	119 00
Pby of Transylvania.—Lancaster ch 67 70; Houstonville ch 60 50; Bethel ch 54	182 20
Pby of Muhlenburg.—Mt Zion ch	11 00

SYNOD OF INDIANA.

Pby of Vincennes.—Indiana ch 16 25; Upper Indiana ch 27 50; Vincennes ch, to con Rev J F Smith hon mem 54 90; White River ch 10; Claiborne ch 3	111 65
Pby of Madison.—South Hanover ch	62 10
Pby of Indianapolis.—Bloomington ch 56; Isaac Vannuys, bal to con self hon mem 25	81 00
Pby of Palestine.—Paris ch in part 50; Alexander Mann, Grandview ch, bal to con self hon mem 25, R M Sate, Grandview ch, in part to con self hon mem 10, Mrs Margarette Steel, in part to con self hon mem 10, Wm Blackburn, in part to con self hon mem 10, Grandview ch 28	133 00

SYNOD OF NORTHERN INDIANA.

Synod of Northern Indiana to con Rev John Ross hon mem	80 00
Pby of Muncie.—Lake Branch ch	3 50

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Sugar Creek ch 12; Carlyle ch 8	20 00
Pby of Rock River.—Rock Island ch 36; Camden ch 7	43 00
Pby of Chicago.—Roscoe ch	7 50

SYNOD OF CINCINNATI.

Pby of Cincinnati.—1st ch Cincinnati	63 10

SYNOD OF NASHVILLE.

Pby of Holston.—Salem ch 25; Rogersville ch 14 80; New Providence ch 10 20	50 00
Pby of Nashville.—Smyrna ch	16 66

MISCELLANEOUS.

E. W.	5 00
Total,	$1046 21

A. DAVIDSON, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of October, 1853.

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Congruity ch 32; Fairfield ch 5 58; Kittaning ch 81 14; Rural Valley ch, of which Youth's Missionary Society 11—20; Gilgal and Perry ch 15; Armagh ch 7; Salem ch 16; Boiling Spring ch 9; Poke Run ch, bal to con Rev David Kirkpatrick, D D, and Mrs Eliza Kirkpatrick hon mems 60	245 72
Pby of Redstone.—McKeesport ch 40 50; Round Hill ch 15; Morgantown ch, Dr Isaac Longacre 5	60 50
Pby of Allegheny.—Tarentum ch (of which from Ladies Missionary Society 2 50) 32 77; Cross Roads ch 35; Portersville ch 20; Butler ch in part 31 50	119 27
Pby of Clarion.—Clarion ch 45; Rehoboth ch 18 75; Callensburg ch 17 50; Concord ch 6 25	87 50
Pby of Erie.—Mill Creek ch 6; Sugar Creek ch 8; Mercer ch, in part to con Rev Robert F Sample hon mem 30	44 00
Pby of Beaver.—Little Beaver ch 12 64; West Middlesex ch 7 60	20 24
Pby of Ohio.—Miller's Run ch, Fem miss society 10 85; Pittsburgh 2d ch in part (by Sab sch 11 24) and to con Messrs John T Logan, Harvey Childs, and Dr C G Hussey hon mems, Washington McClintock 50, to con self hon mem, J D W 25, in part to con Edwin Howard Williams hon mem 277 24	288 59

SYNOD OF WHEELING.

Pby of St Clairsville.—Wheeling Valley ch 13 35; Martinsville ch 21 50; Nottingham ch in part 15; St Clairsville ch 34 50; Crab Apple ch 45	129 35
Pby of Washington.—Upper-Ten-Mile ch 14; West Alexandria ch 11 73; Wheeling 3d ch 10 71; Wheeling 4th ch 16 92; Pigeon Creek ch addl 10	63 36
Pby of New Lisbon.—Poland ch	28 11

MISCELLANEOUS.

Miss Mary A Craig bal to con self hon mem 30; John Anderson Esq 2	32 00

LEGACY.

Patterson Estate, per Rev George Marshall	50 00
Total,	$1168 64

CLOTHING.

Ladies of North Sewickly ch a box valued at			42 08
"	Canfield ch	" "	48 25
"	Ridge ch	" "	21 98
"	Rehoboth ch	" "	97 88
"	Indiana ch	" "	55 00
			$265 19

J. D. WILLIAMS, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

CANDIDATES AND INSTITUTIONS.

SYNOD OF NEW JERSEY.

[We commence in this number of the Record a sketch of an interesting discussion in the *Synod of New Jersey*, on matters relating to education. We have notes of the remarks of Dr. Magie, and Rev. Messrs. Van Doren and Miller, which shall be published in the next Record, if possible.]

The CORRESPONDING SECRETARY OF THE BOARD said that he greatly feared that the attention of the Church was not yet sufficiently aroused to the alarming decline in the number of candidates for the ministry. The theological students in our Seminaries this year would probably be fewer even than last year; and last year the number was less than the average of the preceding *ten* years. The average of the preceding ten years was about 250, whilst last year there were only 240 at all our Seminaries. This year, so far as can be ascertained, the number will not exceed, if it reaches, 235. Princeton has about 100, Alleghany 50, Prince Edward 25, Columbia 35, Danville 20, and perhaps there may be 10 or 15 pursuing their studies elsewhere. Under the most favourable circumstances, the number cannot exceed the diminished number of last year, and will probably come short of it. Is not this an alarming condition of things? Does it not call for solemn thought, and deep contrition, and anxious searching before God for its causes and the remedy?

Permit me, Mr. Moderator, simply to allude to two points. The *first* is that we should *pray* more, and pray in a more earnest manner. We must adhere to, and magnify scriptural injunctions. Feeble as our prayers are in quality, they seem to be equally defective in quantity. How comparatively seldom is it, Sir, that the subject is alluded to in the services of the sanctuary! The Lord of the harvest is ready to answer; but even in his own house, and on the holy Sabbath day, and in the midst of the assembly of his saints, the great work of perpetuating and increasing the ministry of the gospel is not often among the public supplications. It is to be feared that there are great defects in our own hearts. As ministers, do we sufficiently bear this subject on our souls before God? Do we feel enough anxiety about it; do we agonize in secret; do we pray at all over it; and in our public services, do we pray it up and preach it up into the religious sympathies of our people; do we teach them to take right views of its importance, and of their responsibilities and duties; and above all, do we lead the petitions of the pious at the throne of grace, as we should, for an increase of labourers? Mr. Moderator, at such a time as this, God expects his ministers to lay out their whole strength for his Church. And if that strength were adequately exerted, through the grace and gift of prayer, in private and public, what blessings might not descend, in conformity to exceeding great and precious promises!

Another remark I beg to submit to the Synod is, that *we do not give a religious education to a sufficiently large number of young men.* Parents, in general, seem to have a feeble sense of the value of a liberal education. The youth of the Church are prepared, as they grow up, to be farmers, or mechanics, or merchants, as their fathers were; and if a few receive a collegiate education, so defective is the public course of studies, ordinarily, and so few the religious influences exerted, that the young men go to the law, or to medicine, or to any thing else, rather than to the ministry of Christ. These are crying evils—that so few young men receive a liberal education, and that our institutions of learning have been organized and managed on so worldly a plan. The Christian academies under the care of the Church will afford facilities for education to more young men than heretofore, but it will take time for these institutions to swell the number of candidates, with God's blessing upon them as instrumentalities. Already, however, they have begun to do it. In the State of New Jersey there are several new academies, as at Newton, Blairstown, Cranbury, May's Landing, with other classical schools at various points, in hopeful operation, at which young men are turning their attention to the ministry. Our brethren in West Jersey are about to open an Academy at Bridgeton, at an expense of $14,000.* The Wesleyan Academy at Newark, where a number of Presbyterian youth are educated, cannot be expected to furnish supplies for the Presbyterian ministry. We must educate our own children into our own views of truth and duty. The number of young men in our Church, who are receiving a collegiate education at all our own colleges, may be estimated at about 1200; but this number is far too small for the right discharge of our duty to Church and State. Not a fifth part of these have the ministry in view. We need to arouse the educational spirit of our Church, in order to do our proper work. At least double the number of young men should receive the highest order of Christian training. There is talent enough in the Church, but it is not drawn out. Education has too much lost the sanctions of religion. Parents should be made to feel deeper responsibilities in regard to educating their children, and thus preparing them for whatever service in the Church or State God may call them to engage in.

In short, Mr. Moderator, without trespassing more on the Synod's time, it seems to me that we want above all things, at the present crisis, more *praying spirit*, and more *educational spirit*.

DR. BAIRD'S SPEECH.

The Rev. ROBERT BAIRD, D. D., arose and addressed the Synod as follows:

MR. MODERATOR:—I certainly approve of every word which Dr. Van Rensselaer has said, in the address to which we have just been listening. No subject can come before this Synod which will compare, in its vast bearings and results, with that of the education of our youth, on truly Christian principles; and that branch of it which relates to training up of young men for the "Ministry of Reconciliation," is certainly of the highest interest and importance.

Dr. Van Rensselaer has brought before the attention of the Synod a fact which calls for its most serious attention, namely: that the number of candidates for the ministry in our branch of the Church is not greater than it was a year ago. He has also stated that the number last year, and indeed the average number for the last ten years, was no greater than it was in 1843. And yet the demands for faithful ministers of the gospel, for our country and the world, have greatly increased within the last ten years. This fact demands most serious, and I will add, *anxious* attention.

It has been justly said that our Church, and even our ministers, have not considered this subject as they should. There has not been that earnest, heartfelt, persevering prayer, that there should have been, that the "Lord of the harvest would thrust forth more labourers into his harvest." Without doubt, there has been a great failure in duty on this point, as Dr. Van Rensselaer has stated.

But I apprehend, Moderator and brethren, that there has been a great failure somewhere else. Within the last few months, I have had my attention called to *several of the colleges in the Middle States*, partly by personal visits, and partly by reports which I have read; and I have been greatly struck with the fact that the number of professors of religion among the students is much greater in some of them, in proportion to the whole number, than it was when I was a student. I am inclined to think that the number of professors of religion in our colleges and academies, especially in the Middle, and Southern, and Western States, was never much greater, if at all, in proportion to the whole number, than at present. Some of the colleges and academies in the States of New York and Pennsylvania have a remarkably large number of professedly pious young men. This is true of the University of Rochester, Madison University, Jefferson College, and Hamilton College, (I think.) The same thing is true of Princeton College. In some of the colleges and academies referred to, one-quarter, in some one-half, and in the University of Rochester, and the Academy at Avon, more than three-fourths, if I am not mistaken, are members of evangelical churches.

But however this may be, I have been surprised and grieved to learn that so large a number of the "religious students," as they are called, have some other profession than that of the ministry in view. In my day it was very different. Almost every pious young man in college seemed to feel it to be his duty to preach Christ. Almost the whole of them were the children of pious parents, whose highest desire for their children was to see them faithful ministers of the gospel. They had been dedicated to God from their birth, and often this dedication included, as a very dear and peculiar part of it, a giving of them up to the work of the ministry.

I greatly fear, Moderator and brethren, that there is something wrong. I greatly fear that the duty of preaching Christ is not so frequently, tenderly, and earnestly pressed upon the attention of pious young men, in colleges, as well as out of them, as it used to be. I greatly fear that the Presidents and Professors of our colleges, and the Heads of our academies, who profess to be pious men, do not take this subject to heart as they should. Pious young men in our colleges need guidance in deciding the question of duty in relation to this subject, as well as many others. It is natural that they should receive advice and direction from those who know better than any others what is their character, what their talents and qualifications. I wish that some suitable person could visit every college in the land, and sit down and converse with the religious members of the Faculty of each, and lay before them the

* In the hurry of the moment, the two important Academies in Luzerne and Susquehanna Presbyteries, in Pennsylvania, within the bounds of the Synod, were not mentioned. One is at Wyoming, and the other at Towanda.

wants of the Church, of the country, and the world, and speak unto them in reference to their duty touching this great subject. He could not undertake a greater, or a more important work, and he would be well received everywhere.

I fear, too, that many pastors and elders do not feel as they should the importance of bringing before the minds of pious young men under their charge, with much frequency and great earnestness, the great duty of serving Christ in the ministry of the gospel, if they have the gifts and attainments (or the prospect of reaching such attainments) as are needed for the work, and in whose hearts the Holy Spirit seems to excite a desire to preach the gospel. There is here a great duty for ministers and elders to perform—to guide aright young men of proper talents, who come to the knowledge of the Saviour, and who ask with all the simplicity and earnestness of young converts, and often with trembling, *Lord, what wilt thou have me to do?* What an important era in the life of young men is that which embraces the first few months or year after they have come to the knowledge of the Saviour! And how important that they should be properly advised as to the course which they should pursue! The guidance needed, no doubt, should be delicately, and prayerfully, and wisely given; but nevertheless it should be given. And to none does this duty appertain more than to pastors, in the first instance, and afterwards to teachers and professors. How often the discriminating eye of a pastor, or an elder, or a Sabbath-school teacher, has detected in the youthful inquirer after the way of salvation, the future herald of the gospel.

I may be mistaken, Moderator, but I am of opinion that just *here* is a neglect of duty to which we have to attribute somewhat of the decrease of candidates for the ministry.

Allow me to say a word on the subject of the religious education which young men ought to receive in our academies and colleges. I have long thought that there was a good deal to be desired on this point. When we consider the infinite importance of the Christian religion, both for this life and for that which is beyond the grave, I am sometimes amazed to think that the Bible, the most wonderful book in the world, is so little studied in our academies and colleges. I must say, that whatever difficulties may lie in the way in other institutions, there ought to be none in those which are gotten up under the auspices and direction of the Presbyteries and Synods of our Church. There can be no excuse if religious instruction be not complete in such institutions; for they are founded for the express purpose of giving more thorough religious training than it is supposed can be given in institutions founded in the ordinary way. However this may be, it is clear to my mind that the Bible is not studied so much as it should be in our academies and colleges. Surely our young men ought to be made well acquainted with the sacred Scriptures, during their course in such institutions.

It is remarkable, but nevertheless true, that the institution which seems to me to come the nearest to what a Christian Seminary of learning should be, so far as my knowledge goes, is a Mission-school in the city of Syra, the capital of an island of the same name, which belongs to the kingdom of Greece. It is under the direction of the excellent Mr. Hildner, one of the missionaries of the Church Mission Society of England, a native of Germany, or northern Switzerland, who was educated at Basle, where, too, Gobat, the Bishop of Jerusalem, was educated. In that school several hundred youth, (nearly 500 when I saw it, in 1846,) are taught the great facts and doctrines and duties of Christianity, in the most instructive and thorough manner. One whole hour (and surely it is not too much) is devoted *every day*, from nine till ten o'clock in the morning, to the study of the Bible, and this with a good degree of reference to the order in which the sacred volume has been arranged. Can such instruction, given in a kind, affectionate, attractive, and prayerful spirit and manner, fail to bring, sooner or later, those who receive it to the saving knowledge of God in Christ? I cannot think so. Would that we could see such instruction given in *our* literary institutions! I think it might be given.

In regard to the duty of praying that the Saviour would raise up young men—would call young men by his grace—would incline their hearts by his Spirit—to preach the gospel, let me say, Moderator, that at one time, during my residence at Paris, the number of students in the "Missionary Institute," (under the care of the Rev. Dr. Grand Pierre,) a Seminary for the preparation of young men for labours among "unevangelized nations," fell off till there was but *one* left. And what was done? The fact was stated in the Annual Report, and the lamentable state of things was laid on the hearts and consciences of the little band of Christians who were present, assembled from all parts of France, and they were called on to pray mightily to God! And they did pray. It was the burden of every public prayer; it was the burden of the closet. And what was the result? Before the week passed away, five young men presented themselves at the door of the institution, as candidates for the work of preaching the gospel to the heathen! Whilst his people were yet speaking, the Lord not only heard, but answered their prayers! So it will be with us, if those who love this cause, and take a heartfelt interest in it, will go to the throne of grace, and remain at it, in this the hour of the Church's need, of the country's need, of the world's need.

From the Genesee Evangelist.

DAY OF PRAYER.

The last Thursday of February has become a fixed period in the calendar of many churches as a day to be devoted to united prayer in behalf of colleges and other literary institutions. The propriety and wisdom of this appointment are manifest in the results which have been observed, almost invariably, to follow its public and social services. Multitudes of young men trace the commencement of their religious character to divine influences, which on that day, or soon after, descended on the institutions with which they were connected. May the day continue sacred for the objects to which it has thus long and successfully been devoted!

Here is a thought, however, which I have often desired to suggest to the consideration of Christians, and for which I beg a small space in your columns. It is this, *Do not let there be a postponement of earnest prayer for our literary institutions until the close of February.* The period of the year when Christian students need the largest amount of divine influence is the *commencement of the term.* They are beginning that course of study and allotment of time which affects them throughout the year. As they begin they are apt to to continue, and thus to be useful or injurious in the influence they exert upon their impenitent associates, as well as their own religious hopes and prospects.

When a revival occurs in an institution, what a difference is perceived between the usefulness of a student who has always, since his matriculation, been consistent, devotional, and ardently desirous of being and doing good, to one who seems to have left his religion at home, and is "hail fellow well met" with the most thoughtless among his comrades, and has himself to be converted, (brought back like Peter,) ere he can do any good to those around him. Many young Christians in seminaries are of this latter class. They are, in the judgment of charity, "born again;" but the novelty and excitement of college and academy life get a temporary ascendancy over them. The witchery of some pleasing companion entices them into circles and doings the farthest from exemplary and faithful to their Redeemer.

Having been for many years a student, I speak from observation and too painful experience, and address myself to many who have had similar sources of knowledge, at least the former. But not to dwell, *Christian reader*, let me earnestly address to you two practical thoughts.

1. Pray *every day* for youthful members of the Church in all our seminaries of learning, universities, colleges, and academies—male and female—that they be exemplary, devotional, and greatly useful from the *beginning* to the end of the year.

2. Have you brothers, sisters, or any relatives and friends in these institutions? *write to them at once*, begging them to be faithful witnesses for the cross and kingdom of Jesus. W.

DECREASE OF CANDIDATES IN EPISCOPAL CHURCH.

The following resolution was unanimously passed by the Lower House of the late General Convention of the Episcopal Church.

"*Resolved*, That in the opinion of this House, the inadequate pecuniary support of the clergy is operating throughout the Church as an almost fatal discouragement and hindrance to the work of the ministry, and as a principal cause of the present diminutive number of candidates for holy orders; and we therefore request the Right Reverend the Bishops to make this great evil and injustice, in such manner as may seem to them most judicious, the subject of a pastoral counsel and admonition to the Church."

In replying to this Resolution, the Bishops admit that the want of adequate support is *one* of the main causes of the decrease of candidates.

The following extracts from the Pastoral Letter of the Bishops, just issued, contain matter of serious reflection for our own Church.

"But to effect these objects, she needs more clergymen, and they will need to be thoroughly educated for their work. In looking over the addresses of our Bishops in the journals of their respective Conventions, we find a *general complaint* of the want of more clergymen, and instead of the candidates for orders increasing in number, in proportion to the rapid increase of the Church, it is believed that *their number is actually diminishing.* The prosperity of our country in all kinds of secular business, and the prospect of wealth and distinction held out to young men of talents and education, may in part account for this result. But it must be admitted as generally true, that the pecuniary compensation of the Clergy is entirely inadequate to their comfortable support, and that it has by no means kept pace with the increased expenses of living. It is then incumbent on the Church, first to do justice in this matter, and then to take measures to increase the number of candidates for holy orders. There are strong worldly obstacles in the way of this increase; but they can be overcome by wisdom, zeal, and liberality. The clergy can do much by directing the minds of pious and promising young men to some sacred office; and pious parents may co-operate with the clergy in this good work. If a young man, possessing the requisite qualifications, has not the pecuniary ability to procure an education, a wealthy friend, or the parish to which he belongs, may contribute to his support; or, what is still better, may found a permanent scholarship. A wealthy and pious parent may acknowledge the providence of God toward him by devoting one of his sons to the sacred ministry; or if the son should decline the work, he may redeem him according to the old dispensation, by educating some suitable young man in his place. Indeed, there seems at present little probability of affording any adequate supply to the ranks of the ministry, unless young men of talent and piety shall be selected from the less ambitious walks in life, and be educated in whole or in part, by individual or parochial assistance. The establishment of scholarships, then, permanent or temporary, for education at the College or the Theological Seminary, or both, appears to be called for among the first works of the Church. Some of the most distinguished lights of the Church of England have been educated in this way, and we shall do well to follow so good and instructive an example. * * *

. The great want in the Church seems to be a more

adequate supply of clergy and of candidates for holy orders. Coming as you do, brethren, from every portion of the Church, and acquainted with her necessities, it was to be expected that this matter should occupy your serious deliberations. The resolutions you have sent us, recommending a more adequate support of the clergy, and the devising of measures for the increase of their numbers, may well challenge our most earnest attention. We commend the subject to the paramount consideration of all of our Dioceses; and we are prepared devoutly to unite with you in prayers to the great Head of the Church, that he would raise up and send forth a more abundant supply of labourers into the vineyard."

GOD CHOOSES THE POOR OF THIS WORLD.

Moses was the son of a poor Levite—Gideon was a thresher—David was a shepherd boy—Amos was a herdsman—the apostles were "ignorant and unlearned."

The reformer, Zwingle, emerged from a shepherd's hut among the Alps. Melancthon, the great theologian of the Reformation, was a workman in an armourer's shop. Martin Luther was the child of a poor miner.

Carey, who originated the plan of translating the Bible into the language of the millions of Hindustan, was a shoemaker in Northampton. Dr. Morrison, who translated the Bible into the Chinese language, was a last-maker in Newcastle. Dr. Milne was a herd-boy in Aberdeenshire. Dr. Adam Clarke was the child of Irish cottars. John Foster was a weaver. Andrew Fuller was a farm-servant. William Jay of Bath was a herdsman; and the present Archbishop of York is the son of a draper.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

PRESBYTERIAL ACADEMIES OF WHITE-WATER PRESBYTERY.

This young Presbytery is now equipped with two Christian Institutions, male and female. The Female Academy is located at Greensburgh, Indiana, and the male Academy at Dunlapsville. The Rev. L. D. Potter has accepted the appointment of Principal of the Dunlapsville Academy.

May great and good results follow the establishment of these institutions!

FLORIDA ACADEMY.

The Presbytery of Florida lately received under their care an Academy, but the particulars have not yet reached us.

GREENSBORO FEMALE COLLEGE.

The Synod of Georgia has now two large and flourishing Female Colleges under its supervision, one at Greensboro, and the other at Griffin. The following notice of the institution at Greensboro is taken from the "Southern Presbyterian."

GREENSBORO FEMALE COLLEGE.

The Session of this Institution has just been opened with very bright prospects. There is already a considerable number of new scholars.

FACULTY.

Rev. Robert Logan, A. M., President.

Mr. J. B. Lyman, Professor of Mathematics and Natural Sciences.

Mr. N. B. Clapp, Professor of Vocal and Instrumental Music.

Miss Clara C. Harrison, Instructress in Mathematics, English branches, and French.

Miss A. P. Hamilton, Instructress in the Primary and Academic Departments.

Miss Graves has been appointed to fill the Department of Drawing and Painting.

Miss Lyman has been appointed Assistant Instructress in the Music Department.

These ladies, who have been recently appointed, have been teaching in the Female College in Greensborough, North Carolina, with great credit to themselves.

C. H. Baldwin,
Sec. of the Board of Trustees.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania*.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, OCTOBER, 1853.

I. Fund for Candidates.

Presbytery of Hudson.	
Hamptonburg ch	$33 00
Presbytery of North River.	
Marlboro ch	10 00
Presbytery of Long Island.	
East Hampton ch	39 56
Presbytery of New York.	
Williamsburg ch	64 33
Presbytery of Elizabethtown.	
Elizabethport ch	15 00
Presbytery of Newton.	
Fox Hill ch	12 00
Presbytery of Raritan.	
Lambertville ch	27 37
Presbytery of Luzerne.	
Newton ch	5 00
Presbytery of Burlington.	
Allentown ch	30 00
Presbytery of Philadelphia 2d.	
Allen Township and Catasauqua ch 5; Holmesburg ch 7 04	12 04
Presbytery of Donegal.	
1st ch Mount Hope and Donegal, in part to con E L Moore an hon mem	32 00
Presbytery of Baltimore.	
1st ch Baltimore 450 (one-half to each fund)	225 00
Presbytery of Carlisle.	
Bedford ch	1 00
Presbytery of Huntingdon.	
Spring Creek ch 50; Sinking Creek ch 56 25; Alexandria ch 45; Bellefonte ch, Female Education Society, through Mrs H A McAllister, 100	251 25
Presbytery of Northumberland.	
Bloomsburg ch, Ladies Education Soc in part	7 00
Presbytery of New Lisbon.	
Newton ch 4; Deerfield ch 18	22 00
Presbytery of Marion.	
Kingston ch	21 00
Presbytery of Zanesville.	
Pleasant Hill ch	7 00
Presbytery of Richland.	
Sharon ch 10; Ashland ch 21; Martinsburg ch 21; Frederick ch 17 50; Perrysville ch (Clear Fork branch) 5	74 50
Presbytery of Maumee.	
Eagle Creek ch	2 50
Presbytery of Greenbrier.	
Oak Grove ch	5 00
Presbytery of Lexington.	
Waynesboro ch 21 25; Staunton ch 25 25; Augusta ch 17 05	63 55
Presbytery of Cherokee.	
Roswell ch	65 00
Presbytery of Louisiana.	
Natchez ch	100 00
LEGACIES.	
Estate of General Daniel Montgomery, Danville, Pa, 375 84, less premium on check 94 cts	374 90
REFUNDED.	
"J. G."	25 00
MISCELLANEOUS.	
Rev A R Banks, El Dorado Ark 5; Miss Jane R Wilson, Shippensburg 5; Mrs Mary L Irwin, Shippensburg 5; "From a Friend" Princeton 25; "From two Friends" N Y 100; Rev Daniel Fishburn and family 5, and Mrs Hugh McClure 2 50, Waynesboro Va; Rev J M Crabb, Williams Centre, Ohio 2 50; Rev James Bossard, Fort Wayne Ind, 1; Robert Campbell Esq, Clarksville, Ga 32 36; John Lyons, Bedford, Pa 25 cts	183 61
	$1708 61
Less counterfeit notes	6 00
	$1702 61

II. Fund for Schools, Colleges, &c.

Presbytery of Baltimore.	
1st ch Baltimore	225 00
MISCELLANEOUS.	
"From two Friends" New York	400 00
Total,	$2327 61

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, OCTOBER, 1853.

Presbytery of Redstone.	
Long Run ch	23 80
Presbytery of Blairsville.	
Blairsville ch, Ladies Education Society	63 00
Presbytery of Ohio.	
Chartiers ch 9; Sharpsburg ch 22; Montour ch 10	41 00
Presbytery of Clarion.	
Clarion ch	5 00
Presbytery of Washington.	
Mount Prospect ch 24 85; Wellsburgh ch 5; Lower Buffalo ch 6 50; Ten Mile ch 7; 4th ch Wheeling 16 92	60 27
LEGACIES.	
Estate of R Patterson	50 00
REFUNDED.	
By "H L"	10 00
MISCELLANEOUS.	
James Gilliland	40 00
Total	$293 07

J. S. LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, OCTOBER, 1853.

Presbytery of Nashville.	
Shiloh ch	6 00
MISCELLANEOUS.	
Cash returned through Dr MacMaster 25; From a member of Mississippi Presbytery 7 50	32 50
Total,	$38 50

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, November 12, 1853.

India.—Since our last, letters have been received from the Rev. J. H. Orbison, August—, of the Lodiana Mission; from the Rev. John E. Freeman, 9th of July and the 19th of August; from the Rev. J. J. Walsh, 9th of July and 19th of August; and from the Rev. A. H. Seeley of 1st of July, of the Furrukhabad Mission.

The country had been visited by a season of extraordinarily hot and oppressive weather, which was succeeded by cholera, which proved still more trying, both to the European and native population. Mr. Freeman had a severe attack of this disease, but was entirely restored at the date of his last letter.

Mr. Walsh mentions the conversion of two Mohammedans to the Christian faith. "One of them," he remarks, "is a middle-aged man, formerly a Mussulman from the Oude district, and well acquainted with the doctrines of the Koran. He was passing through Futtehgurh on a pilgrimage to Mecca, when he met our native preachers, who brought him to me for conversation. I advised him to stop and learn more of this good way, and offered him service as a chaukidar. He accepted and brought his wife and family with him. From that time, he has been diligent in studying the Bible and attending all the religious services. Frequently I have seen him at ten and eleven o'clock at night sitting at the gate, reading his Bible by the light of a small taper. Such was his love for the Bible, that he actually paid three rupees for a copy of the Old Testament, though his income is only three and a half rupees per month. This was unknown to me, or I would have presented him with one. The other man is also a convert from Mohammedanism, though he was originally a Sikh of the highest class. He gave good satisfaction, and seemed to have a very clear view of the plan of salvation through a crucified Redeemer, though not to the same degree as Khadin Massih. I trust they are both true men, and will encourage our hearts by a godly and holy life and conversation. One has taken the name of Khadin Massih, the servant of Christ; the other Abdullah Massih, the friend of Christ. May they both be found true servants and faithful friends, and at last find an entrance into his righteous kingdom!"

Siam Mission.—The latest intelligence from the brethren of the Siam Mission is a letter from Dr. S. R. House, of the 29th of June. He speaks of the good health of the missionaries, and the encouraging aspects of their missionary labours. They have formed the nucleus of an interesting boarding-school, in twenty or more boys, whom they have received into their families.

Mrs. Mattoon still continues her visits to the ladies of the palace, and is sowing seed, which we hope will ere long produce an abundant harvest. Dr. House calls loudly for help, and we trust his appeal will not be without a response. "We are not a little anxious," he says, "to know whether we are to be reinforced this year, or not. * * * We trust we are not to be disappointed this year, as we were the last. Surely Siam has, among the other fields of missionary labour, claims that are neither few nor small upon the educated young men of our Church."

China.—Letters have been received from Rev. A. P. Happer, 21st July, and from Rev. John B. French, 20th August, of the Canton Mission: from Dr. D. B. McCartee, 5th July; from Rev. J. W. Quarterman, 29th June; from Rev. S. N. Martin, 16th July; and from Rev. Henry V. Rankin, 25th July, of the Ningpo Mission; from the Rev. J. K. Wight, 6th August; and from Rev. M. S. Culbertson, 6th August, of the Shanghai Mission. The missionaries in this field, almost without exception, have been favoured with excellent health, and are prosecuting their ordinary labours without interruption. Mr. Martin alludes to the zeal and Christian deportment of the three converts who had been received into the church some time previously. He remarks also, in relation to the old convert, Mr. Wong, "He is not wholly inactive; he frequently speaks to audiences, with earnestness and effect, and though near the end of his days, he may yet be the means of good service to his Master. Some labourers were called at the eleventh hour."

Several of our brethren give valuable and interesting information in relation to the progress of the revolution in China, and we are sorry that we have not room in the present number of the Record to lay this information before our readers. The general opinion seems to be that the insurgents must ere long become masters of the country, and that this result will be favourable to the cause of Christian missions.

Some of the brethren, however, as at an earlier period of the movement, take a different view of the matter, and are not without apprehension that it may be attended with disastrous results. Whatever may be the ultimate result of this wonderful revolution, it is very certain it will not leave the Chinese population where it found them; and every friend of the Redeemer should therefore lift up earnest prayer to God that it may be so overruled as to bring about the salvation of those millions who have been immersed so long in heathen darkness.

African Mission.—No letters have been received from either of the Missions in Africa since our last, with the exception of one from the Rev. George McQueen, of the Corisco Mission, as late as the 2d of August. Mr. McQueen gives an interesting account of his school, and various other matters of general interest in that part of the world, extracts of which will be found in this number of the Record, and will be read with interest. He speaks of the good health of the members of the Mission, and says of his own, "I enjoy vigorous health, not only for Africa, but for America, or anywhere else in the world."

Indian Missions.—Letters have been received from Rev. P. Dougherty, of the Chippewa Mission, as late as the 20th of October, and from Rev. A. M. Watson, of the Chickasaw Mission, as late as the 4th of October.

We are sorry to learn that Mr. Watson's health is poor, and that he will be under the necessity of withdrawing for a time from his labours, for the purpose of recruiting his health.

Mr. Dougherty has opened a boarding-school at Grand Traverse Bay, with thirty boarding scholars, and he is greatly distressed that he has neither the means nor assistance to receive a larger number. We hope it will not be long before he will be able to procure suitable assistance, and have the means to enlarge the school.

Irish Mission.—A letter has been received from Rev. Thomas Warren, dated the 3d of October, in which he states that he had fixed upon Ennis, the county town of Clare, as the centre of his future operations. Ennis has a population of 10,000, is situated on the mail coach road from Limerick to Galway, and is eighteen miles distant from the former, and thirty-five from the latter. The population is almost entirely Roman Catholic, and as there is no Presbyterian church or missionary in the whole county of Clare, it would seem to be a very proper and judicious selection, for the purposes of this new mission.

France.—A letter has been received from Dr. J. H. Grandpierre, Secretary of the Central Protestant Society of Evangelization of Paris, of the 11th of October, in which he gives some interesting information in relation to the progress of the gospel in some parts of France, and the opposition which is made to it by the Government, and the Roman Catholic priesthood. Extracts from this letter will appear in a future number of the Foreign Missionary.

The Rev. John C. Lowrie, one of the Secretaries of the Board, has been absent six weeks on a visit to the churches and Synods of the South-west and South, and probably will not be back to his post at the Mission House before the last of the present month. We trust that this visit to the churches in that section of our country will be attended with important advantages to the missionary cause.

Departure of Missionaries.—Rev. James L. Scott, and Mrs. Scott, sailed from Boston in the ship Piscataqua on the 24th of October for Calcutta, on their way to Northern India. Mr. Scott has laboured many years in India, and returned to this country something more than a year ago, for the purpose of recruiting his health, and providing for the education of his children in this country. He is now on his way back with Mrs. Scott, to whom he was married a few weeks before their embarkation, and we trust they will both be spared for great usefulness in that portion of the missionary field to which they have devoted their lives.

WESTERN AFRICA: CORISCO MISSION.

The following extracts from the journal of Mr. McQueen, of the Corisco Mission, will give some idea of the character of the people of that island, and the influence which our missionary brethren are exerting upon them.

The strange and barbarous scene described at the commencement of the journal, was confined to the inhabitants of the northern part of the island, where our brethren have not, as yet, been able to make their influence felt. Such a scene would scarcely occur now among the people of the southern part of the island, where the missionaries live; though three or four years ago they were no better than their northern neighbours.

The practice of exacting pay from a man when his wife dies, is not confined to this island however, but is practised throughout the whole country. And strange and absurd as it is to us who live in Christian countries, it is not without its uses and benefits among an unprincipled community of heathen, such as we find in Africa. Here polygamy is universal; the marriage relation, in the sense in which the term is used among us, is unknown; and the wife would be liable to all kinds of maltreatment, and might even be put to death, if it were not for the certainty of the husband's being heavily mulcted at her demise.

It is a deplorable state of society however, that sanctions such a custom. Nothing but the presence and influence of Christianity can ever establish a better state of things.

A strange and barbarous custom.

On the 17th of June, I was attending to the duties of the school, hearing the boys read and spell, (this is the only study they pursue as yet). About ten o'clock, I heard the sound of what I at first sup-

posed was singing—such singing as Kroomen attempt when paddling their canoes, or pulling at the oars. As the singing came nearer it became louder, and appeared to be a confusion of voices, some singing, and some talking, or rather shouting. The boys became restless, and showed a desire to leave their seats to look out at the windows. When the increased noise made it evident that they who made it might be seen, I looked to see who they were, and what they were doing. I was surprised to see quite a little company approaching, passing the mission house; soon they were passing the church. All were up, all must see. Some little boys who were out at the time came close to the door, and seemed rather frightened—and no wonder. A more frightful looking company I have seldom seen. Men and women and youth, their faces painted, or rather marked and daubed with black, and white, and red, and I do not know but other colours; each had some kind of fighting weapon with him, some with guns, others with small native axes, others with spears, and the company was provided with at least a plurality of horns, which they blew occasionally, and shouted. Their appearance and conduct at the same time was ludicrous, and foolish, and wild. Until after school was dismissed, I thought all this was one of their "training exhibitions," of which I had heard. But as I found afterward, they were on their way to Mumbi's town, to make a palaver. They were, or pretended to be, the relations of one of Imunga's wives, who had been drowned a few weeks previous, when fishing—diving for shell-fish. It is said that the deceased could not swim, and yet she had ventured to dive down into deep water, and did not come up again. They, these friends and relations, went to demand the person or persons who had been, as they alleged, the cause of her death. They accused four persons of being concerned in bewitching her, and demanded that one should be delivered to them to be put to death. This Imunga refused to do, excusing himself by pretending (perhaps saying in earnest) that he feared to offend the missionaries, &c. I think probably he took advantage of our known opposition to all such customs to sustain his own wish and determination. They then said if he would not give them some one to kill, he must pay them "plenty of things." That was the amount of their hearts' desire. The first demand was probably made to secure the last, and Imunga, I was told, promised to pay the amount agreed upon. Poor people! To what an end does sin bring men! They, left of God to devise and follow their own imaginations, have at last reached this dreadful state of superstition and degradation. They live in fear, and their customs give them trouble upon trouble. We hope and pray that God will hasten the time when these customs shall belong to the history, and only to the history of these people. God is able, and when it shall please him to pour out his Spirit upon us all, preachers and people, we shall see and rejoice in the day of his power.

Many are convinced of the folly, (and I hope the wickedness,) of their "ukuk palavers" and "witch palavers;" but they do not openly oppose those who do engage in them. They fear men more than they fear God.

Examination of the School.

June 25th.—Last evening, after supper, I sent notice to two or three head-men, who had boys in school, that "as this was the last day of the school session, I would be glad to have them present, and hear for themselves, and know how their boys were progressing." The boys and men who had attended school became quite anxious as to how they would appear, and I could hear them reading and spelling to each other last evening when I passed along to the boys' house. All seemed to become excited, some more, others less, as in our schools at home. One man said "he feared he would have plenty of shame." I had reviewed for two days, that is, heard them read all they had gone over during the session. I did not intend to have a public examination, and therefore made no effort to get the people out, other than the notice mentioned; but the fact that I had given such an invitation, awakened an interest and anxiety far beyond my expectation among the scholars. The morning came, the bell rung, and brother Mackey accompanied me. We soon had "quite a respectable house." Few whose names were on the roll but were present, and about fifteen men, mostly head-men, or men of a like influence, and a handful of "ladies"—Corisco ladies.

The exercises were conducted nearly as usual—hearing the scholars read and spell portions selected at random from the lessons they had gone over during the session, and answering a few simple questions. They were, as a general thing, able to read and spell what was required, and gave a prompt answer to the questions which they had learned. These exercises occupied near an hour and a half, and although the spectators did not understand what was read, or but a very small part, they gave attention to every boy—to each boy as to their own—an attention which did not weary, and which bespoke an interest such as I did not expect. I think I have stated simply the naked truth, and have withheld no modifying circumstance of any importance, unless that in a few instances where the scholar had not been able to give constant, or even good attendance, or for some other reason, not his fault, which left him deficient—as the timidity and fearfulness of some, who could not tell what they did know—a few such I favoured, so as to encourage them to keep up during the exercises, but the cases were so few that I should scarcely have mentioned it. The whole affair went off well. Brother Mackey made a few remarks, to which they gave as good attention as the United States Senate would give to a Daniel Webster. I felt quite encouraged, I assure you, and could not but hope that the effort would do good; giving the school a greater importance in their eyes, and throwing around it a greater interest than before existed. Such are our hopes; the result may not be so good.

The effort is vain, unless the Lord grant a blessing, for which we hope and pray. As a *means*, the school appears to us of great importance. Most of our hopes are and must be in the young. The Lord grant us wisdom from on high to learn and teach the way of wisdom, which is the way that leads to life eternal, through our Saviour Jesus Christ.

Preaching, and the effect of the gospel upon its first presentation to an unconverted heathen mind.

Preached as usual to an attentive audience, founding my remarks on John iii. 18: "He that believeth on him is not condemned," &c. If you were to form your opinion of their feelings from their attention, that opinion would be altogether a favourable one; and probably you would err, and so you might err, if I told you nothing but the literal truth, while I did not tell all the truth. Often when I had hoped that the people were somewhat impressed by the words which they had heard, I have been grieved, almost discouraged, by their levity and trifling conversation immediately after service. They hear, listen attentively, and at times seem impressed and convinced of the importance of the soul's salvation; and yet as soon as they are dismissed, they engage in talk so trifling, and laugh with each other so readily, that one would not suppose they had ever heard of the solemn truths to which they had given such apparent attention. The wicked heart is the same here as elsewhere. Alas! how many who hear the gospel fall under the description of those who "hearing, hear not!" Yet this is a source of comfort, they generally listen to what is said, and we may hope that some of the seed sown will bring forth fruit, by the blessing of God. After I had concluded the regular exercises, I told them that if any person wished to ask me any questions about what they had just heard, I would be glad to hear and answer them. Imunga, of whom I have spoken before, asked how he must come to Jesus Christ, or what he must do, if he wished to be a Christian. This gave me opportunity to repeat the substance of what had just been spoken, and set forth the plan of salvation through the Lord Jesus Christ in a different light. After I had answered this, he asked me "If a man did what God told him to do, and left his 'bad fashions,' and should take a little rum; would he lose his soul on that account?" This gave me an opportunity to speak of temperance, the evils of indulgence, and what God has said concerning the drunkard: "No drunkard shall inherit the kingdom of heaven." When a question is asked, all present are anxious to hear the answer, and are more likely to remember what they hear in this way, than what is spoken in the course of a sermon or address. We are, therefore, glad to have them question us. Oh! that they felt sufficiently interested to burden us with anxious inquiries after "the right way!" Having answered the questions, he continued, "These things which you tell us are good, and the children can learn them, and begin to do them, but they who have lived a long time according to their country's fashions cannot." I replied, that what he said was quite natural, and if each man was required to change his own heart, would be quite reasonable; but what he said was not correct, because God changed the heart, and it was as easy for him to change the heart of the old, as of the young, &c. The answer seemed to be satisfactory, at least he did not attempt to object; but all said "*Ee*," yes. This is a very common notion with which they would put off the responsibility of attending to these things, and soothe their conscience.

Tour round the Island—Conversation with a sick man.

Monday, 27th.—After leaving a few directions concerning the chapel, I started, in company with my interpreter, to visit some of the towns which I had not seen. The first town we passed through I had been in before. I did not have any direct personal conversation on religion, but told them that we were beginning to build a chapel near them, and urged upon them the duty of attending. They professed to be pleased, and said they would attend. We could hear them talking about the matter, and what I had said, after we had gone some way on our road to the next town, where we soon arrived. The headman complained of being unwell. He had been, a few months before, very sick, to all human appearance, near his end. After salutations and some general talk, I reminded him that we must all die; we would soon all die; and therefore we ought to think about this often; that he, of course, as others, must die, and God only knows the exact time; and as he had said he was sick, I urged that it was especially the course of wisdom for him to think about his condition and his danger; this sickness might be his last; and we should be ready to die at any time. I spoke of the consequences of sin when the sinner dies unpardoned, the blessedness of those who love God, and of the way of salvation through a Redeemer. He assented to all, saying, (the words were, "Bwam, bwam,") good, good, and made some remarks about Christians being willing to die—"they no fear to die,"—which, I assure you, is not true of the people here, who have a dread of death.

Leaving him my wishes that he might be restored to health, if that should be pleasing to God; but especially that he might be made holy and fit for heaven—we departed for the next town. We found the headman in his palaver-hall, chatting with a friend, quite at his ease. The town was very cleanly in its appearance; all appeared neat and prepared for visitors, though this was not the result of an expectation of a visitor. We sat down in his hall or public room, and had quite a long talk; they seemed quite interested, though I did not doubt that it was chiefly the interest of curiosity. I endeavoured to take advantage even of that interest to impress upon their minds the importance of things eternal. When all was said, I felt that without the Lord's help, all is in vain:

"All our help must come from Thee."

IOWA AND SAC MISSION.

August 18th, 1853.

Those who feel desirous of knowing something of the internal arrangements of our missionary stations, will be very much interested in the following account of the daily labours of our brethren at the boarding-school among the Iowas and Sacs, by the Rev. S. M. Irwin. They will find in the same communication, also, a remarkable illustration of the difference of views, feelings, and character, of those of the heathen who have given heed to the gospel, and those who have turned their backs upon it.

Some little account, more in detail, of our work from day to day, and week to week, may be interesting. We uniformly rise at five in the morning, and as uniformly breakfast at six. The hour from five to six is spent in getting all the children up, washed, combed, and ready for breakfast, and breakfast ready for them. At six, our first bell brings us all together into the chapel for worship, except some of the larger girls, detained with the breakfast. Immediately after worship, a second bell calls us to the dining-room, where we all breakfast together. Fifteen minutes after breakfast is over, all the girls except those engaged in the kitchen and dining-room, are taken into the school-room, where they receive instruction in sewing and knitting, until a quarter before nine. At nine school commences, and continues, with two recesses, one in the forenoon and one in the afternoon, and an hour for dinner, until four in the afternoon. Fifteen minutes after school is out, the girls are again called in to sew until half-past five, when supper is ready. After supper, they have exercise until bed time. This is our regular round with all the girls except the larger ones, who work by turns in the kitchen and other work of the house.

The boys go to work on the farm immediately after breakfast, and continue until nine; have the same school hours with the girls, and after school are out again on the farm until supper.

In the evening, we all worship together in the dining-room, immediately after supper, and before leaving the room. From seven to eight o'clock in the evening, according to the time of year, the children are called into their separate school-rooms, when with a teacher or one of the mission family, they sing and have prayer before going to bed. At present Miss Rea teaches the girls letters, and Miss Ross teaches them sewing, &c.

Mr. Williams' time is all given to the boys. He teaches them in school, goes with them to work and works with them. In working our corn and garden, cutting down weeds, clearing fence corners, chopping wood, &c., we have been able to find more than work enough for all our boys, and of a kind that the smaller ones could do something. Work in the kitchen and dining-room, with washing, scrubbing, milking, and the like, has taken nearly all the time of our larger girls. Still they are learning some. One of them (Mary Childs) has, since spring, committed to memory the entire Shorter Catechism, and on last Friday evening received her reward, one of the nice pocket Bibles you sent us. Mrs. Williams' time is given to the care and mending of the boys' clothes, with part of the washing, and care of a part of the house. Mrs. Irvin's time is given to the oversight of the kitchen, dining-room, girls' clothes, washing, &c.

My own time is so divided up, I can scarcely tell you what I do. Our regular religious services, besides family worship, are, Sabbath-school at nine o'clock Sabbath morning, preaching in English at the station, or in our chapel, at eleven. This service is usually attended by our white neighbours, and our congregation, including our own family, is uniformly from fifty to sixty. The afternoon of the Sabbath is given to the Indians at their villages or settlements, and in the evening we have prayer-meeting in English at the station. Tuesdays I visit the Indians at their houses and settlements. Wednesday evening we have our regular weekly prayer-meeting. The forenoon of Friday is also spent with the Indians, and the afternoons uniformly given to our school, in giving religious instruction to the children. The intermediate hours are spent in various ways. A good deal is given to repairs, hooping tubs, buckets, and barrels, mending ploughs, wagon, gates, bars, doors, and windows—a nail here and a screw there. Oats and hay to stack, and work to lay out for the boys. Then here are the poor Indians to wait upon and see to. Just now one called, and very modestly asked for a piece of soap to dress a deer skin, and his poverty and importunity having prevailed, must lay down the pen and wait upon him. Their very frequent calls for medicine, to get teeth pulled, get bled, and the like, must be attended to; and their long stories of suffering, sorrow, and want, must be listened to, as the only present gratification we can render them, and then improve the occasion to point them to a better inheritance. All these little things seen to, and there is not much time left for reading or corresponding.

My efforts to preach to and instruct the Indians of the village in their own language are not attended with that ease to myself, or apparent good to the Indians, that we could wish. I cannot yet speak with that ease and fluency to them in their own language on the subject of religion that I would love to; and the truth, when spoken, seems to make but little impresssion; so that either from my bad language, or their dullness to comprehend, or from both, but little progress seems to be made. Frequently after I have spoken to them for some time on an interesting subject, I will inquire if they understand. "Yes, we understand," is the reply. "Do you understand it all—understand what I mean?" "Yes, we understand it every word." But then when I inquire more particularly of them their understanding of the ideas and truths I have been trying to explain, they seem to have gathered little or nothing of the real meaning or idea. Oh! how much we do need the constant exercise of a true and living faith! how far this work is above and beyond the power of man! how often we are reminded that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts!"

It is, however, interesting to mark the difference there is in the minds of those who have had some advantages of education, and those who have had none at all. There are those in the village, a number of them who have been with us for some time, who have had time and opportunity to learn the first lessons of revelation and Christianity, whose minds are a little opened, and have learned a little to think and reflect, though yet all in their own language. When we meet with one of these, the difference between their minds and those who have had no such advantage is very obvious. This was strikingly illustrated in two cases met with in a visit but a few days ago.

The first was an old Indian man, perhaps sixty years of age, far sunk in sickness, and will probably be in the world of spirits before this reaches you. When spoken to about his condition and future prospects, he manifested no fear, but said he was willing, and not afraid to die. On being told that he had yet a sinful heart, and that he did not love God, and was not prepared for heaven and happiness when he died, he said it was not so, that he had a good heart: that when young he had been bad, went to war, stole horses, &c.; but he had quit all this, and was now a good man, and that God knew he was good, and that was the reason that he had lived so long; and now "why should I be afraid to die," was his conclusion. Nor would he be driven from this ground.

The second was a young woman, who had been a good deal at the mission, and who has had considerable religious instruction, though apparently to but little purpose. She is young, in good health, and a fair prospect of long life. We found her alone, as we had the old man, and not long after we had parted from him. When her spiritual condition, and sinful nature, and future prospects were brought before her mind, she was soon moved to tears, and wept bitterly. When she could control her feelings a little, she said she was a sinner, and felt it deeply; that she believed if she was sent off now, she would be for ever lost. On being asked whether it was for any particular sin or crime she was afraid of being lost, she said no, but because she had a wicked heart, and did not love God. "And yet," said she, "when I hear the children of the mission sing, (her house was in hearing distance from the mission,) I feel as if I wanted to go and join them, but I am ashamed." Her mind seemed in some degree to be prepared for the truth; it was like the fallow-ground, broken up, while the other was as impervious as the rock. A contrast of these cases seems to afford encouragement to the labours of our school in preparing and opening the young minds for the truth. But I must close. I am, as ever, your obedient servant,

S. M. Irvin.

CHINA: SHANGHAI MISSION.

The following communication from Mr. Wight, in relation to the distribution of books among the Chinese, and the views and character of the Roman Catholic converts among this people, will be read with interest.

As I went into my chapel yesterday afternoon, I found a number of boatmen from the north of China waiting for books. These boatmen have been the most greedy book beggars which I have met with for a long time. There are quite a large number of them who have come on rice junks, and they go from one missionary house or chapel to another, asking for books. Most of them appear to know a few characters, and many read quite well. I had given them at different times a number of books, and they were the most pleased with Dr. McCartee's almanac, which has a number of illustrations, maps, &c., which when they once got hold of, they would for a time accept of nothing else, until they had exhausted my supply. What their object is in getting the books I don't know, but hope they may be the means of scattering much good seed in the distant province from which they have come. (They all say they are from Tien-Tsing, which is the port of entry to Pekin.) On the afternoon of which I am speaking, there were some ten or fifteen of them who had come in. I asked them to be seated, in hopes that though their dialect is so very different from this, still they might be able to catch a few words. A few others also came in, and after I had requested them to stop smoking and talking, I began. Soon after, two well-dressed Chinamen came in, who sat down and listened attentively, while I was attempting to show that all were sinners in the sight of God. To prove this, I mentioned a number of vices to which they are addicted. One of these was opium smoking. One of the well-dressed Chinamen asked, "Why then do you bring opium?" I told him I did not come to China for that purpose, or to trade in any way, but simply to preach the truth. "But why do you not prevent your countrymen from bringing it?" I told him I did not approve of their bringing it; that he must not blame all foreigners for what only a part of them were engaged in, any more than it would be proper for me to say all the Chinese smoked opium, when only a part of them did so. "But," said he, "it is good to smoke." But how will you prove that? and I immediately spoke of its effects; some of which he denied, as he had not experienced them, and he had smoked for years. He did not, however, wish to hear more, and wished his friend to go, but he seemed anxious to listen, and did so for some time. The first one, however, was dissatisfied, looked vexed, and finally got up and left. My audience now not being a very encouraging one—full half being boatmen who I found did not understand me—so I gave them some books and dismissed them.

Conversation with a Roman Catholic in China—His views of Purgatory, Transubstantiation, &c.

Among those who came up to my table for books, was a young man, apparently about twenty, who asked me what was the difference between what I taught and what the Roman Catholics taught. I made no very direct reply, but told him that if the Roman Catholics repented of their sins and believed in Christ, they would be saved. But he preferred to believe in Christ as the Roman Catholics taught, and not as I said. Very well, I replied, the important thing is to believe in Christ, and asked him, You are a Roman Catholic, then? Yes, he said, and his parents before him. He then mentioned a number of families, some of whom are among the wealthiest and most respectable in the place, and said they numbered many thousands in the city and province. (The usual estimate in this province is from sixty to seventy thousand.) Seeing the young man disposed to converse, and that he was intelligent and frank in his expression of opinions, I asked him how many souls a man had. He replied, three, the usual answer among the Chinese, who say that a man has three souls and six spirits: but I was surprised to hear it avowed by a Romanist, and asked him what became of these souls at death. His answer was very much like the one usual among the Chinese, except that he substituted a different word for the Buddhistic purgatory. One soul went into this Romish purgatory, another remained in the coffin, and another was with the ancestral tablet. But what kind of a place is purgatory? A place, he said, where souls are purified by fire. But don't those who believe in Christ go directly to heaven, without going through the fires of purgatory? Only, he said, those who have been very good. I referred him to thief on the cross, who was told, "This day shalt thou be with me in paradise." But how do they get out of purgatory? By the prayers of saints, and especially the intercession of the priests. But, I said, the priests are all sinners—men like you and I. No, he said, they had power, and only committed the smallest offences. They are all sinners, I replied, from the Pope down; all men are sinners, and none can be saved except through Christ, who saves us wholly, and not in part. From this the conversation passed on to the mass, and the doctrine of transubstantiation. He maintained that the wafer, by the prayer of the priest, was changed into the veritable body of Christ. I referred him to what he had told me a short time previous about the death, resurrection, and ascension of Christ, when he had said that Christ would return no more till the end of the world, how then could he come down every time mass was said? He discussed the subject with much earnestness, speaking of the efficacy of the mass, and saying that Christ had said we must partake of his body. But how, I asked, were we to get the benefit, how partake of his flesh and blood? Christ had also said, "The flesh profiteth nothing, and that which goeth into a man defileth not a man, but that which proceedeth from the heart." But he said he could prove the doctrine. I told him if he would prove it to me out of the Bible I would be satisfied, and proposed the next Tuesday, at my usual afternoon service. He said he could not come then, but would the next Sunday, and bring his holy book, which I suspect, however, was his term for the breviary, and not for the Bible.

Quite a number had come in and listened, my teacher also was sitting by, and they all spoke of the difference, which seemed unaccountable. They worship the same God, and the same Jesus, and how was it there was such a difference? My teacher, to whom the question was addressed, said that we were originally the same, but the Romanists had become gradually more and more corrupt, adding on devices of their own. The answer seemed to satisfy them. As I left, I requested my young friend, for I began to feel a deep interest in him, that he would

come the next Sabbath. He promised to do so, and I went the next Sabbath, hoping he would be there, but he was not.

Though I have frequently met with Roman Catholics before, this was the first time I had met one who seemed willing to enter upon any discussion of their doctrines. Once before, when I was talking about the deluge, I mentioned the length of the ark as about four hundred feet. After I was through, a man came up and said, "How long did you say the ark was?" I told him. "No," he replied, "it was six hundred feet." I asked him how he knew, and he had already found the place in a manuscript book, where it was given as he said. I have never been able to get hold of any of their books so as to examine them, but suppose from the conversation with the young man mentioned above, that some of them must be quite full in Scripture facts. He was acquainted with many even of the minutest facts in our Saviour's life. It is somewhat different here, I suspect, from other heathen countries. The Chinese will have schools, and the Romanists must also keep up with the education of the people. They interfere as little as possible with their customs and superstitions. Hence, though there is not much elevation, there is what every Chinaman of ordinary advantages possesses—some knowledge.

What struck me most forcibly was how completely their whole system of superstition had been transplanted to China. The arguments used in defence of purgatory, transubstantiation, and the dependence placed upon works, prayers, sanctity, and power of the priests, is just the same here as in America, England, or Rome. I had hoped that among the heathen they would have preached a purer gospel; but here, as well as elsewhere, they appear to have made the word of God void by their traditions. Their religion consists very much in meats and drinks, as the young man whom I have mentioned spoke particularly of his not eating meat on Friday and Saturday. It is also an interesting fact that the insurgents at Nanking, who have destroyed idols wherever they have gone, have also destroyed the images and pictures of the Roman Catholics. They looked upon them as a species of idolatry which was in as direct violation of the second commandment as the images of heathen worship.

CHINA: NINGPO MISSION.

JOURNAL OF MR. CULBERTSON.

Disturbances in the country.

April 14th.—In consequence of the disordered state of the country, the numerous vagabonds in this neighbourhood, especially the Canton and Fuhkien men, have been emboldened to attempt to plunder the neighbouring villages. At one village, a few miles north of Shanghai, some of the robbers were caught a few nights since by the people, and summary punishment inflicted. Some of them, it is said, were delivered over to the authorities, to await the tardy justice of the law; but lest they should by any means escape the punishment they merited, four of them were executed on the spot, by being burned to death. On another occasion, at a different place, two men were seized, and treated in the same way. The villagers combine for their mutual protection, so that all assemble when the alarm is given. A few such examples as have been made of the marauders, will probably serve to check the spirit of plunder, and keep the country quiet.

This afternoon a large number of Fuhkien and Canton men made a demonstration against the workmen engaged in throwing up defences for the protection of the foreign community. They came evidently with the intention of putting a stop to the whole proceeding, objecting to such a use of the land, though a very small portion of it belonged to them. They were informed that ample remuneration would be made to the owners of the land, and that they could not be allowed to interfere with the work, as it was a matter of absolute necessity. These arguments would probably have had little weight, had they not been backed by a party of sixty marines and two field-pieces. They eventually withdrew without doing any harm, though they also were provided with a field-piece.

An earthquake, and the attendant phenomena.

April 15th.—Last night, at a quarter past eleven o'clock, we had a severe shock of an earthquake—or rather two shocks in quick succession. At half-past eleven o'clock there was another shock, somewhat less severe than the former, and some time after twelve o'clock there was a fourth, though very slight. At half-past twelve o'clock to-day there was another shock, not severe, but very perceptible. By the shock of last night clocks were stopped, and several walls cracked. A court wall on the premises of one of the mercantile firms was thrown down, and a pile of cotton bags in the warehouse of another was thrown over.

April 21st.—Yesterday and to-day there has been a continuous fall of dust. It is remarkable that this phenomenon is always observed after an earthquake, though it also occurs when there has been no previous earthquake. The Chinese say there is another singular phenomenon connected with the earthquake. It is the appearance on the surface of the earth, in certain localities, of a whitish substance resembling dog's hair, which seems to exude from the ground. I cannot confirm this from personal observation, and am inclined to set it to the account of the imagination.

There is a rumour that at a place on the sea-coast, some twenty or thirty miles to the south of Shanghai, a tract of land suddenly sunk down, during the earthquake on the night of the 14th, and was covered to a great depth with water. A number of houses were thus swallowed up, and many lives lost. One report states the extent of land to be about a mile square, but others make it much greater. As the rumour has prevailed for some days, and is generally believed, there may be some foundation for it, but although the distance is so small, the modes of intercommunication are so slow, and the means of communicating intelligence so imperfect, that it is utterly impossible even to form an opinion as to the probable truth of the matter.

A visit of two of the steamers of the Japan expedition —The probable results of this expedition.

April 17th.—The Susquehanna and Mississippi steamers, attached to the Japan expedition, sailed to-day for the Loo-Choo islands, where it is understood they will remain a short time, before proceeding to Japan. The results to which this expedition may lead, no human eye can foresee. All we can certainly know is that he who knoweth the end from the beginning, will accomplish by its means precisely the results which he designed to accomplish in causing it to be fitted out. The present aspect of the world at large, in connection with the promises of God, rather than any confidence in the power of armed intervention, or the wisdom of diplomatists, may justify the expectation that it will result *eventually* in the opening of that populous empire to the promulgation of the gospel. This result, however, may be long delayed, and there is a possibility, if not probability, that the first result may be to involve the two nations in a disastrous war. The intentions of the United States Government are no doubt peaceful, but the expedition will appear in the Japanese waters in such a way as will not permit them to overlook an insult, or submit to the restraints heretofore imposed, while it is probable the Japanese Government will be incited to more than ordinary vigilance, and perhaps provoked to more than ordinary insolence. In view of the momentous results at stake, Christians will no doubt everywhere be fervent in prayer to him who turneth the hearts of men as he will.

A visit from a Missionary to the Insurgents.

June 9th.—The Rev. C. Taylor, of the Methodist mission, returned to-day from a visit to the Kwang-si insurgents at Ching-Kiang-foo. He was cordially received and entertained by them, and the commandant, Loo, gladly received the books which he presented. He spent the Sabbath in the city. An attack was made during the day by the fleet of the Imperialists, and there was constant firing from the shipping during most of the day. Little damage was done, however, and no lives lost, and the insurgents returned the fire only when there was a prospect of making some impression on the enemy. Mr. Taylor left on Monday morning, escorted to the gate by two mounted officers, he also being mounted, and by several thousand troops. A letter was put into his hands, however, addressed to foreigners at Shanghai, the puport of which is that though they will be glad to maintain intercourse with their foreign brethren when peace is established, they think it inconvenient and undesirable during the continuance of hostilities.

Chinese morals.

We have an instructive illustration of the state of morals among the upper classes of the Chinese, in the fact that on Saturday, the day prior to Mr. Taylor's arrival at Chin-kiang, a proclamation was issued at Shanghai, by the District Magistrate, stating that the insurgents had been driven out of that city, and had fled to Nanking. His object, no doubt, was to hasten the country people in bringing in their taxes, which he finds great difficulty in collecting. He must have known well that there was not the slightest foundation for his statement. Little as falsehood is regarded by the Chinese, such barefaced attempts to deceive, by the publication of official falsehoods, must bring the authorities into contempt, and hasten the overthrow they wish to avert.

The writer called upon to act as interpreter for the United States' Commissioner.

July 2d.—The Hon. Mr. Marshall, having arranged with the Viceroy of Nanking for an interview, has requested me to act as his interpreter on the occasion. It is much to be regretted that the parsimonious policy of the United States Government has hitherto prevented the maintenance in China of a qualified corps of interpreters. If it is worth while to send embassies and maintain consuls, it is surely worth while to give them the means of communicating with the authorities in a manner befitting the dignity of the representatives of a great nation. Missionaries can be much better employed, and natives with a smattering of English are not qualified, even if they were trustworthy. I regret the necessity for starting on Saturday, even though it will not be necessary to travel on the Sabbath. The interview has been appointed at Kwung-san, a city some seventy miles from Shanghai.

A Sabbath in one of the rural districts near Shanghai.

3d, Sabbath.—I directed the boatmen, last night, to stop near Wong-du, a large village about twenty-five miles, by the stream, from Shanghai. They, however, carried me two miles beyond it. After an early breakfast, and Chinese morning service, I left the boat, with one of the boatmen as my guide, to go to the town. The day was excessively hot, though the heat was relieved by a fresh breeze. A well beaten path led through the fields to the village, and we occasionally met a countryman returning home from the town, having his morning purchases suspended from the two ends of a curved flat stick thrown across his shoulder. The fields everywhere presented a scene of busy activity. This poor people know no "sweet day of rest." In every direction might be seen labourers engaged in the various operations demanded by their crops at this season. Here is a party drawing water from the canal by means of the treadmill kind of chain pump; there another party, engaged in accomplishing the same task by working the pump by hand; and not far off may be seen the unwieldy form of the water-buffalo, slowly treading his weary circuit, under the shelter of a shed with a conical thatched roof, while a copious stream of water flows from the pump he is turning, into the green rice fields. A single attendant sits lazily by, enjoying the shade of the thick thatch, with nothing to do but to give his comrade, the buffalo, an occasional blow with his whip. The consideration shown for the buffalo in erecting a shed over him while at his work, is worthy of remark; for I have never observed such a shelter erected over a pump worked by men. The great majority of the labourers to-day, however, were engaged in hoeing and weeding the cotton. The cotton is thickly planted, and every stock is carefully hoed and all the weeds removed. So small is the quantity of land worked by one man, that the whole country is as carefully cultivated as a garden. The whole country to-day seems like one vast garden, and the scene presented cannot but give a vivid impression, both of the fertility of the soil, and of the density of the population. The view is not broken by fences or hedges, for there are no such divisions between the fields, but there are many beautiful spots, where a clump of beautiful trees, or a grove of thick set bamboo, shelter from the heat of the sun, and partially conceals from view a little hamlet of some half a dozen low, wretchedly built, dilapidated houses. The scene is beautiful and picturesque at a distance, but it is sad, on a nearer view, to see human beings so thickly crowded in such comfortless dwellings. Still more sad is it, when, on opening a conversation with these hardworking and apparently contented people, you find they have nothing to hope for beyond the present life, and no knowledge of any other wants than those of the body.

I observed many fields occupied by the indigo plant, and the business of dying cloth seems to be extensively carried on in this vicinity. I passed many vats used for this purpose. They are circular in shape, and lined with brick.

Near the town I observed a temple, around the

door of which several persons were sitting. I entered and sat down, glad to escape from the heat of the sun. In a short time a number of persons were gathered around me, to whom I had an opportunity of making known something of the truth. Some of them had heard the name of Jesus before, but the greater part were entirely ignorant of the subjects on which I spoke to them. After conversing for some time I entered the village. It is built on a small stream, which unites with the larger stream a short distance below, and the greater part of the houses stand on one long, narrow street. After passing through nearly its whole length, I observed a very high bridge, with three handsomely turned arches. Upon this I thought I might speak to the people, but a young man gave me so pressing an invitation to go into a neighbouring tea-shop, that I could not well decline, and was glad to escape from the rays of the sun. He conducted me to an upper room, a crowd pressing after us. I found a cool breeze blowing, and from the back window was seen the high bridge, its top overlooking the roof of the building. We sat down at one of the tables, and tea was placed before us. I opened Milne's tract on the soul, and conversed for a long time with a number of apparently interested listeners, on the subject it suggested. It was difficult to convince my friend who had invited me in, that I was telling him anything he did not know before, he contending that the same doctrines were taught by the sages of his own country, though in a somewhat different form. They heard enough, however, to enable them to lay hold on eternal life, if they would but lay it to heart.

Returning through the town, I left a tract in each shop until my stock was exhausted. Just as I was leaving the place, some of the crowd of boys who followed me began to throw stones, but ceased at once on being reproved.

Returning to my boat, which is very comfortably fitted up, I had a quiet and pleasant Sabbath. The country people would occasionally cease from their labours to get a sight of the foreigner. The women, equally with the men, engage in the lighter kinds of field labour, and many of them may be recognised to-day by the peculiar flat straw hat which they wear. It is not intended so much to shield the head as the face, for it is perfectly flat, with the exception of a narrow rim bent downwards, and has a hole in the middle, through which the top of the head projects. It is fastened by two strings of beads, one passing under, and one over the chin.

In the afternoon I had a service with my boat's crew of five men, and explained to them the 1st, 2d, and 3d chapters of Genesis, in which they seemed much interested. The impression on their minds seemed to be that this religion was very fine for those who had time to attend to it, but that their necessities precluded them from its blessings. They seemed well satisfied with this conclusion, still we know not what word may prove a word in season, and seed may often spring up and bring forth fruit where we least expect it.

July 4th.—Leaving my stopping place at midnight, I had a fine run before a strong breeze, and at seven o'clock had arrived within a mile of my destination. I stopped for a short time by the side of a shady grove. I found it to be a burying-ground, and an inscription on the gateway was to the purport that it was formed by the sixth generation of the Ching family, in the reign of the Emperor Yung Ching, about the year 1724. It was surrounded by a fence and narrow ditch, enclosing a space of perhaps a hundred yards square, and the grass and brushwood were so thick that it was almost impossible to penetrate it, and I desisted from the attempt. There are many fine trees in it. A very large amount of land in China is appropriated to the dead.

On arriving at the city, I found that the other boats, which had preceded me, were lying at the distance of a mile, not having yet come in, I missed by taking a different route. While waiting for them, I had a visit from a young man in the employment of the Taoutae, or Intendant of Circuit, of Shanghai. He was educated in the mission schools at Singapore, connected with the American Board. He reads and writes English very well. He said he had not forgotten the religious instruction he received in the school. He told me a proclamation had just been put up in the city, which purported to come from the god Kwan-te through the inspiration of one of his followers. It was in relation to the insurgents at Nanking, and declared that the devil had been permitted to enter into them and give them such great success on account of the sins of the Chinese people. I could not, however, obtain a copy of it.

Tricks of a Ventriloquist.

He related an occurrence which took place at Shanghai, which illustrates the superstition of the people, and shows that even the advantage of an English and Christian education does not eradicate it of itself. A Taouist priest professed to be in communication with the ghost of an old fox, which had lived several thousand years ago, and which was now endowed with reason, and would occasionally appear in the form of a beautiful young lady; in other words, it had become a fairy. This young man (his name is Fin-Siaou,) had visited the priest to examine the matter. He was informed that the fairy was just then absent, but would be back soon. The priest lay down to enjoy his opium pipe. After a while a noise was heard, and the priest sprung up, exclaiming that she was coming, and fell down on his knees near the door, at the same time lighting his incense-sticks. He then proceeded to inform the fairy that a friend of his wished to inquire in reference to his future fortune. She replied that she could not attend to him then, but must depart on important business; and while she was speaking, the sound ascended towards the roof, becoming fainter and fainter, until it ceased. This experiment convinced the experimenter that there was no deception in the case, and he informed a number of his friends, and the fairy soon became an important personage. A room was fitted up for her benefit, and many offerings in money were presented. One man gave large sums to be informed in what particular spot, and at what time he might obtain a fortune by digging in the ground. This went on for some time; but some one at length discovered that all the sounds were made by the priest himself. By way of satisfaction, they gave him a sound flogging. He was, of course, a ventriloquist. It is not surprising that ignorant heathen are deceived by such follies, when those who have the Bible in their hands become an equally easy prey to the wiles of the devil, and believe greater absurdities.

The reception of the United States Commissioner by the Viceroy.

At half-past eleven o'clock the Commissioner landed under the usual Chinese salute of three guns. A guard of honour was furnished by the authorities. The streets through which we passed had been carefully swept, and every obstruction removed. The people appeared anxious to see the strangers, but were as orderly as possible. In fact, perfect silence reigned, and those who ventured to speak at all, did so in a whisper. This is a walled city of considerable size, and once a place of importance, though now much reduced. The walls enclose a space nearly, if not altogether, as large as those of Shanghai. I trust the time is not far distant when these multitudes of quiet and industrious people will have churches dedicated to the worship of God, and their own pastors to guide them in the way of life. It was sad to look on so many eager faces, and many handsome faces, too, and reflect that among them all there was not one Christian, perhaps not one heir of heaven; but many of them may yet be brought into the kingdom of God.

The Commissioner was received by his Excellency the Viceroy in the most friendly manner, and after the business was accomplished, a costly dinner was served up. The reception took place in the temple of the guardian god of the city. This is an extensive building, or rather series of buildings, and in its rear is a fine pleasure-ground, adorned according to Chinese taste, with artificial ponds and rockwork. In the centre is a large mound, surmounted by a summer house, and the whole ground is shaded by large trees. In a shed in the rear of it are some half a dozen well executed figures in various attitudes. The execution evinced no inconsiderable skill on the part of the artist.

Hiang, the Viceroy, was Lieutenant-Governor at Canton during the war with England. He belongs to an illustrious family, related to the Imperial house by marriage, if not by blood. He has six brothers, all of whom are governors of provinces, and officers of the first rank. He is sixty-three years of age, a long, thin visage, a bright, quick eye, and remarkably long ears. This last feature is regarded as a mark of superior intelligence, and especially in case the eye is so set that a man can see his own ears, as it is said his Excellency, Hiang, can do.

Having returned to our boats, we removed a short distance from the town to a cool place near a pagoda, and waited until evening. The Viceroy also leaves this evening to return to Suchan, having made the journey to this place expressly to meet the Commissioner. After dark, we took up our voyage homeward.

Disturbances in Shanghai.

July 6th.— I reached home last night at eleven o'clock. There was a serious riot in the city yesterday. The people seeing some prospect of a change of rulers, are dilatory about paying their taxes, which are here paid by the farmers in kind. After long delay, the authorities attempted to use coercive measures, and four men were seized. The country people, however, determined not to yield, and they yesterday collected in the city in great numbers, armed with the heavy sticks used in carrying burdens, but without any iron weapon of any kind. They proceeded to the office of the District Magistrate. That officer received them in his court, and harangued them, representing that he was only acting in obedience to orders, and setting forth the pressing necessities of the Imperial treasury. While speaking, he received several blows, which put an end to his argument, and he made good his retreat. The rioters then demolished the furniture of his official residence, breaking chairs and tables into fragments, tearing down windows, doors, and partitions; and, in short, doing as much damage as they could, without setting fire to the premises. They then proceeded to the houses of some of the constables, and tore them down, making a bonfire of the wood-work and furniture. I visited one of these houses to-day, and observed amidst the rubbish of the ruined house a neat-looking coffin. This no doubt contains the corpse of some member of the family, and was kept in the house. It was held inviolable by the mob. It is becoming more and more evident that the present Government have no power to coerce the people. There must, of necessity, be some change very soon.

JULUNDUR SCHOOL.

The following slip from the *Lahore Chronicle* will show how the School at Julundur and our missionary work in India is regarded by the English residents of the country.

JULUNDUR, *Jan.* 31.—An interesting examination of the American Mission School at Julundur took place at noon on the 29th of January. As a most striking sign of the times, it may be mentioned that the Kapoortullah Rajah and natives of rank attended in great numbers, and therefore had an opportunity of hearing the Christian religion described in all its beauties, and idolatry exposed in all its deformity.

The examination included the first book of Euclid, English Grammar, reading, geography and the maps, after which several scholars came forward with much spirit, and read essays of their own composition in the native language. The subjects were—the evils of keeping their females behind the purdahs—on education as desirable for the India female—the effects of good government—on the evils of monopoly—on division of labour, &c. It was gratifying to witness among the visitors Mr. McLeod, the Commissioner, Mrs. Colonel Penny, Dr. and Mrs. Corbyn, Major and Mrs. Edwardes, Colonel and Mrs. Boileau, Major Holmes, &c., &c. After the distribution of the prizes, Mr. McLeod expressed himself highly gratified, and urged the youths to persevere in the studies they had so well begun. The Rajah in like manner said, that he and his friends had been much delighted and surprised at the success of the scholars, and, as a proof, made the Institution a handsome present.

The most remarkable feature in this establishment is, that it is conducted entirely by native Christians, whose consistent conduct, abilities, and conciliatory manners have secured not only the esteem and confidence, but support of all classes of the inhabitants of the city of Julundur. They have found that by sending their children to this school, they have learned to become obedient, preferring truth to falsehood, and no longer clinging to the vices and obscene language which distinguish their uneducated and immoral countrymen. It is to be hoped this Institution may become a model, which commissioners and deputy commissioners throughout the Punjab will copy; thus connecting education with Christian principles, they will be training up a religious and industrious population, securing the affections of the people, and consolidating the British Empire in the Punjab more effectually than by any of those means which have not the revealed will as a rule for the governed.

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN OCTOBER, 1853.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport, 1st ch to con Rev ASHBEL GREEN VERMILYE, MRS HELLEN L VERMILYE, MRS HARRIET SANBORN, EZRA LENT, Capt PAUL SIMPSON, RUFUS SMITH, and JAMES CALDWELL 1 m's 210; Newburyport 2d ch mo con coll's 41. *Pby of Troy*—Cambridge ch, to con AHIRA ELDRIDGE, ANDERSON SIMPSON, and L. WARREN NORTON 1 m's 115. *Pby of Albany*—Schenectady ch ann coll 167 39; Ballston ch 20 35 553 74

SYNOD OF BUFFALO.—*Pby of Michigan*—Plymouth 1st ch 15, youths' soc to ed *James Dubuar* at Ningpo 10. *Pby of Rochester City*—East Bethany ch 27; Vienna 1st ch 22 50, less 4 for *Foreign Missionary*, Sab sch to ed *A P Waterman* 25 95 50

SYNOD OF NEW YORK.—*Pby of Hudson*—Florida ch mo con 10; Hamptonburg ch 10 74; West Town ch 17; Monroe ch 5. *Pby of North River*—Marlborough ch mo con 3, Mrs Wm Wooley 1. *Pby of Bedford*—Red Mills ch, S S Myrick 5; Croton Falls ch Sab sch to ed *Hy Thos Lee* 12 50; Patterson ch 17 57; Rye ch 27 25. *Pby of Long Island*—Sag Harbour ch 45 56; Roslyn ch 3 25; Raynor South ch 10 12; Islip and Huntington South ch 16 06. *Pby of New York*—New York 1st ch ann coll in part 2000, mo con 140 81, Sab sch to ed *W W Phillips* at Canton 6 25, Teachers to ed *James Donaldson* and *Sarah C Dow* 12 50, Miss L Jaudon's class to ed ——— at Canton 6 25, young ladies to ed *Mary K Lowrie* at Canton 6 25, and to ed ——— at Ningpo 6 25, Infant Sab sch to ed ——— at Spencer Academy 6 25; Forty-second street ch mo con 14 53; University Place ch mo con 21 98; Fifth Av and 19th street ch mo con 30 68, Missionary boxes of Mr Sexton's children for Indian Schools 6; Madison Av ch mo con 32 45; Brooklyn 1st ch mo con coll's 94 25, 'a member,' of which 100 to con Rev HENRY J VAN DYKE 1 d 1000; Williamsburg ch mo con 29 37; Chelsea ch mo con 23 17; Yorkville ch mo con 9 64. 2d *Pby of New York*—Canal street ch mo con 2 78; Scotch ch, Robert Carter & Bros, to con Rev JOHN ANGELL JAMES, of England 1 d 100. *Pby of Connecticut*—Hartford ch mo con 5 3,738 46

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Woodbridge 1st ch, Fanny Baron 4 85; Plainfield 1st ch, Miss Jane Van Derveer for scholarship at Allahabad 12, Sab sch for Bond scholarship 6; Woodbridge 2d ch 31 91. *Pby of Passaic*—Mendham, N J, Rev Jonas Denton 3; Newark 3d ch 28 01; Morristown, N J, Miss Eunice M Tod 3. *Pby of New Brunswick*—Kingston ch Sab sch for sup of Rev Joseph K Wight, Shanghai, 9; New Brunswick 1st ch mo con 28 50; Freehold ch 34 59; Trenton 3d ch 42 20. *Pby of West Jersey*—Camden ch 7. *Pby of Newton*—Marksboro' ch 31 26 241 32

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Treydiffen ch 39 35; Philadelphia 10th ch mo con 56. 2d *Pby of Philadelphia*—Allen township and Catasauqua chs 50. *Pby of New Castle*—Zion ch 10; Forks of Brandywine ch Fem Miss Soc 17, Miss C Ralston's Sab sch class 1 50; Doe Run and Coatesville ch 48 50. *Pby of Donegal*—Donegal and Mt Joy ch to con —— 1 m's 65. *Pby of Baltimore*—Havre De Grace ch 10; Baltimore 1st ch, of which 75 from Sab sch to ed *J Starkie Imbrie, James Armstrong*, and *Margaret Armstrong* in India 652 58; Baltimore 3d ch Sab sch miss soc to con Rev THEODORIC PRYOR, D D, 1 d 100; Govanne chapel coll at communion 8, Sab sch 5. *Pby of Carlisle*—Cumberland, Md, a lady to ed *Linnie McKaig Beall* 20; Shippensburg, Pa, Mrs Mary L Irvin 5, and little Mary Jane Irvin 1; Centre ch 30; Upper ch 20; Bedford ch, C N Hickok 1, Master John Lyon 25 cts; Lower Path Valley ch 44; Burnt Cabins ch 23. *Pby of Huntingdon*—Williamsburg ch 38 70; Hollidaysburg fem sewing soc to ed *David McKinney* 25; one-half Presbyterial coll at Alexandria 12 50. *Pby of Northumberland*—Danville ch 100; Williamsport ch Sab sch 4 55; Bloomsburg ch mo con coll's 52, fem miss soc 31 63 1471 56

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Indiana ch in part to con their pastor, Rev A McELWAINE 1 d 50; Summit ch 17; Elders' Ridge ch 8 25; West Lebanon ch 6 08; Warren ch 10 43. *Pby of Ohio*—Allegheny City 1st ch 317 23, less 10 for *Foreign Missionary*; Bethany ch 50; Racoon ch, Mrs Jane B McKaig for Jewish Mission 5; East Liberty ch, Adonijah in part to con Mrs ROBERT HEBERTSON, Phila, 1 m 20. *Pby of Allegheny*—Union ch 10; Plain Grove ch fem miss soc 69 25; Muddy Creek ch 4; Scrub-Grass ch, John Armstrong 2. *Pby of Beaver*—Frankfort Springs Sab sch 6 25; Pulaski ch fem miss soc 19; Little Beaver ch 31, fem miss soc 10. *Pby of Erie*—Mill Creek ch 6; Sugar Creek ch 8; Mercer ch 21, Miss Eliza Jane Bowman to con Rev ROBERT S SAMPLE 1 m 30; Franklin ch 21; Georgetown ch 9 20. *Pby of Clarion*—Leatherwood ch 6 22, fem miss soc 11; Callensburg ch fem miss soc 21 25; Concord ch fem miss soc 8; Bethesda ch fem miss soc 15 782 16

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 2d ch Sab Sch, to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods, James M McKelly*, and *Robert Crangle* in China 62 50; Upper-Ten-Mile ch 7; Wheeling 3d ch 10 72; Wheeling 4th ch 16 92; Cross Creek ch 15 50. *Pby of Steubenville*—Island Creek ch 19 35; Steubenville 2d ch 5 65; Bacon Ridge ch 17; E Springfield ch 20; Corinth ch to con Rev W J BRUGH 1 m 30; *Pby of St. Clairsville*—St Clairsville ch 40; Brownsville ch 4 28. *Pby of New Lisbon*—Poland ch fem miss soc 41 55; Coitsville ch fem miss soc 11; Rehoboth ch fem miss soc 12 313 74

SYNOD OF OHIO.—*Pby of Columbus*—Worthington ch 27; Mifflin ch 10; Truro ch 14 75. *Pby of Marion*—Salem ch 6. *Pby of Richland*—Waterford ch, of which 1 for school at Labercrosh 2 50, Mrs Harriet A Turner for school at Labercrosh 10, children 1 95; Frederick ch 7, children 15 cts; Lexington ch 8; Perrysville ch 5; Bloominggrove ch 7 99 35

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Bedford, O, Miss M Brown 1. *Pby of Miami*—Sinking Creek ch, of which 30 to con Rev JOHN MCLEAN 1 m 56. *Pby of Cincinnati*—First ch Cinn'a, four mos con colls 24 79; Seventh ch Sab sch 57 39; High street ch 3; Goshen ch 13 60; Springfield ch 24 85; Williamsburg O, Rev S Gazley 5. *Pby of Oxford*—Lexington ch 6; Oxford 3d ch 31; Venice ch 13. *Pby of Sidney*—Bellefontaine ch 14 50, less 8 for *Foreign Missionary*; Sidney O, Rev W McGookin 5. *Pby of Maumee*—Eagle Creek ch 2 50; Williams Centre O, Rev John M Crabb 2 50. *Pby of Findlay*—Lima ch Shawnee fem benev soc 5 257 13

SYNOD OF INDIANA.—Synodical coll, of which 100 to con Rev A RYORS D D, Moderator 1 d, and bal in part to to con Rev J A McKEE of Franklin Ind, 1 d 161 60. *Pby of New Albany*—Livonia ch 17 50, Sab sch in part to ed *Bennie Barr* at Ningpo 16 10. *Pby of Madison*—Hanover ch 6. *Pby of White Water*—Hopewell ch 5; Versailles ch 3; Connersville ch 10; Rising Sun ch mo con 9; Mt Carmel ch 24 25 252 45

SYNOD OF NORTHERN INDIANA.—A Friend 10; Synodical coll in part to con Rev I N CANDEE, D D, Moderator 1 d 99. *Pby of Logansport*—Kokomo ch at Presbyterial meeting, of which 30 to con Rev JOHN DALE 1 m 37 56; Peru ch 15; Normandy ch 3. *Pby of Lake*—Valparaiso ch, of which 5 07 from Sab sch 55. *Pby of Fort Wayne*—Eel River ch, Mrs Gilbert Shaw 1; Fort Wayne German ch 1; Wabash ch 9 75; Bluffton, New Lancaster, and Pleasant Ridge chs to con Rev W M DONALDSON 1 m 30. *Pby of Crawfordsville*—Covington ch mo con 11; Green Castle ch 8; Jefferson ch 16; Frankford ch 6 50 302 81

SYNOD OF ILLINOIS.—*Pby of Schuyler*—Fountain Green ch 14 00

SYNOD OF IOWA.—*Pby of Cedar*—Davenport ch 28 00

SYNOD OF MISSOURI.—*Pby of Upper Missouri*—Hopewell ch 6 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville 2d ch mo con 6 15; Chestnut st ch 28 18; Shelbyville ch 20, W M Murphy 20. *Pby of West Lexington*—Frankfort ch 8. *Pby of Ebenezer*—Richwood Ky, Charles Graves (a little boy) 55 cents 82 88

SYNOD OF VIRGINIA.—Rec'd of Robert C Anderson 37 78, and C C Reed 3 12. *Pby of Greenbrier*—Oak Grove ch 5 45 90

SYNOD OF NORTH CAROLINA.—*Pby of Fayetteville*—China Grove ch 12 70; St Paul's ch 11 43; Smyrna ch 26 10; Mt Pisgah ch 7 50; Antioch ch 12 30; Bethel ch 10 72; Lumber Bridge ch 5 78; South River ch 4 42; Buffalo ch 38 11; Philadelphus ch 5 63; Rockfish Factory ch 5 70; Laurel Hill ch 11 50; Bluff ch 9 72; Rockfish ch 4; Keith ch 8; Sardis ch 15; Long street ch 5; Tirza ch 29; Euphronia ch 13 235 64

SYNOD OF NASHVILLE.—*Pby of Maury*—Zion ch 30 00

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—Hope ch 10. *Pby of Memphis*—Memphis 2d ch 10 20 00

SYNOD OF SOUTH CAROLINA.—Agricola 100. *Pby of South Carolina*—Greenville ch 34 25; Good Hope ch 25 10; Roberts ch 25 40. Fairview ch 6 60; Bethia ch 3; Lebanon ch 15, a lady 5; Friendship ch 2; Aveleigh ch 6 75; Rock ch 38 68, Mrs Boyd 1; Anderson C H ch 9 41, Mrs Jane Williams 1, Mrs Jane Todd 1; Providence ch 13, Mrs E Simpson 1; Rocky River ch 9; Spartanburgh ch 14; Pickens C H, S C, Rev W McWhorter 3; Gilder's Creek ch 6 75; Willington ch 40. *Pby of Bethel*—Fair Forest ch 10; Lancasterville ch 10; Fishing Creek ch 75; Bullock's Creek ch 7; Purity ch 20. *Pby of Harmony*—Bethesda ch, Camden 34. *Pby of Charleston* Charleston 2d ch mo con colls 138 08, Juv miss soc to ed heathen children 150; Columbia 1st ch mo con colls 83 99; James' Island ch mo con colls 49 68, Ladies sew soc 22, Rev John Douglass 40; Stony Creek ch 60; Anson st Coloured ch Charleston 32; Wilton ch 55 75 1148 44

SYNOD OF GEORGIA.— ——— to ed *Horace S Pratt* 20. *Pby of Georgia*—Liberty co, fem for miss soc 53; Walthourville ch 20; Dorchester ch mo con colls 30 62; Flemington ch 19 38; St Mary's ch 7. *Pby of Hopewell*—Sparta ch 11; Athens ch 107 40; Mt Zion ch 25 25; Augusta 1st ch ann coll 300, fem for miss soc 60, Sab sch 73 85; Clarkesville ch mo con colls 18 40. *Pby of Cherokee*—Marietta ch 50; Roswell ch 10 805 90

SYNOD OF ALABAMA.—*Pby of Talladega*—Chambers C H, Ala, family of Rev M Dickson 9, Mrs McRea 1 10 00

SYNOD OF MISSISSIPPI.—*Pby of Louisiana*—Prytanea st ch N O, mo con 29 80

SYNOD OF THE PACIFIC.—*Pby of Oregon*—Clatsop ch 9 00

Total from churches $10,573 51

LEGACIES.—Lebanon O, Legacy of Mrs N J Hall 202 47; Pittsburg Pa, Estate of Thomas Patterson 50; Clarion Pa, Estate of Tate Allison 3—255 47, less 3 exp on ac Patterson Estate 252 47

MISCELLANEOUS.—Princeton, N J, Theo Sem'y Miss Bible, Tract and Education Soc 82; New York, Anson G Phelps for African Mission 50; Marshall, O, Mrs L Robinson 5; An Old Presbyterian 25; A B "a thank offering" of which 3 for Jewish Mission, 10; Ellesdie sch 10; Board of Missions of the Gen Convention of the Independent Presbyterian Church for Furrukhabad Mission 200; A Friend of Missions 10; El Dorado, Texas, Rev A R Banks 5; Shippensburg Pa, Miss Jane R Wilson 5; Norristown Pa, Rev J Grier Ralston, of which 30 to con Mrs MARY A RALSTON 1 m 50; Baltimore, Md, contents of miss'y box of children of late Thomas G Happersett 4 43; A Friend 40; Philadelphia Pa, Mrs Sarah Cornelius 100 596 43

Total receipts in October, $11,422 41

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Amount previously reported, $7,759 36
A B "a thank offering" 10; Washington, N C, Jos Potts 10; H N Smith, Mi, 10; Cumberland, Ind, Mrs Mary McClary 2 50; Cash 10; New Berlin Pa, Bruce Adams 1; Williamsport, Pa, Mrs N Gibson 1; Tremont, Pa, Mrs Matilda Godfrey 1, Miss Laura Matilda Godfrey 1; Newtown ch Pa, 25, Rev R D Morris 5; Licking ch Pa, 7 07; Belvidere ch N J, Rev Henry Reeve 2, Hon W P Robeson 5, Dr W P Clark 5, P R Kennedy 2, J G Shipman 1, John M Sherrerd 10; Memphis, Tenn, Rev J H Gray D D 10 118 57

$7,877 93

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies of Beech Spring ch, Ohio, one box clothing 70 38; Fem Miss Soc of Rehoboth ch, Ohio, one box clothing 46 91; Ladies of Lexington ch, Ohio, one box clothing; Ladies of Greensburg ch, Ind, one box of clothing; One box of clothing for Mission Station at Labercrosh, Mich, of which 30 20 from Ladies of Frederick ch, Ohio, to con Mrs ANNE E FARIS 1 m, and 4 75 from Ladies of Waterford ch, Ohio; Ladies of Deerfield ch, Ohio, One Barrel clothing; A Lady, New York, 29 garments and 12 pair shoes; ——— one box of clothing; New York, a friend 28 garments.

NOTICES.
BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary and General Agent, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

CORRESPONDING SECRETARY.

We have the satisfaction to announce that the Rev. B. M. Smith, of Staunton, Virginia, has accepted the office of Corresponding Secretary of the Board, to which he has been appointed, and will enter on the discharge of the duties of the office, as soon as some necessary preliminary arrangements can be made.

COLPORTEURS WANTED.

The Presbyterian Board of Publication are desirous of procuring a number of persons, with the necessary qualifications, to act as Colporteurs in the different States of our Union. No one need apply unless he can procure testimonials of good character and fitness for the service, from some Presbyterian minister or elder.

The pastors and elders of our Church are respectfully requested to furnish the names and post-office address of any suitable persons who may be known to them, and whose appointment as Colporteurs they can recommend.

Communications on this subject should be addressed to the Rev. B. M. Smith, Corresponding Secretary of the Board of Publication, No. 265 Chestnut Street, Philadelphia, Pennsylvania.

☞ Presbyterian papers please copy.

THE COLPORTEUR NOT A PEDLER.

A colporteur in North Carolina expresses the following judicious views of his calling:

"I go into the mountains, and take my horse and vehicle to some point and leave them, and put my bag of books on my back, and travel round the mountain paths from cabin to hut; sometimes lying on a dirt floor without any supper or covering, except what I have on; and when I ask the families to kneel down to pray before lying down to rest, they do not know what I mean; consequently I have to take a new start in talking and explaining how important it is to ask our heavenly Father to pardon our sins, and watch over us during our sleeping hours. True, these cases are not very common, but such have taken place, in my wanderings from place to place. Believe me, I was truly rejoiced when I read your letter, to know that you thought well of my last report; especially that part relative to praying for God's blessing on my efforts in doing good to those who are in ignorance in regard to their soul's salvation. And farther, that you consider talking and praying in families was the great secret of success, and means by which true dignity was to be conferred upon the great employment of the colporteur, to raise him far above the pedler of merchandize. I believe that through the blessing of God, the efforts of his people in sending the words of truth and soberness to hovel and hut, by prudent and judicious men, are one strong arm the Church has employed for the evangelization of the world. And what a great blessing it is to be a co-worker in this great and glorious enterprise! Although we may have difficulties, troubles, and disappointments, yet if we can be a means in the hands of the Master in doing good to our fellow-travellers to eternity, we should be willing to be any thing for Christ and his cause."

INTERESTING SCENES—A DILIGENT BIBLE STUDENT.

A colporteur in Ohio makes the following interesting statement:

"A great part of my labours this quarter has been among Presbyterian families scattered through a very mountainous part of our country; those families live from eight to ten miles from any Presbyterian preaching place, and have preaching seldom oftener than once in four weeks, and sometimes so many months. Most of them seem to mourn their loss very much. I met with a very warm reception from all of them. They seemed glad to have a colporteur come among them, and bought of our books as they were able. To some of them, being very poor, I gave some books and tracts. My heart was much drawn out to them, and I spent a good deal of time talking to them of their situation, obligations, and the goodness and mercy of God towards all his creatures. Oh, how my own heart has swelled with emotion, when I would see, as I have seen, a father and mother, and perhaps half a dozen sisters and brothers, all in tears, and sobbing audibly, while listening to the simple preaching of a poor colporteur, trying to show to them the great love of God to us, in sending his Son Jesus Christ to die for us, that we might be saved.

"I am satisfied many of these children have not heard such plain preaching at their homes before. After witnessing one of these scenes, I have been loth to leave, and my heart has been constrained to cry out, 'great is the mystery of godliness.'

"I met with one old man, eighty-two years of age, who within the last nineteen years has read the Bible through in course forty-three times—three times this last year—and is now at the forty-third chapter of Isaiah for the fourth time. Besides, he studies two chapters each week, one for Sunday-school, and one for prayer-meeting, and has led the singing in the church for sixty years. He is a Presbyterian from top to toe."

ENCOURAGING.

A very efficient colporteur in Tennessee, writes:

"It is very encouraging when we can know that God is owning and blessing our work. Last month I attended a camp-meeting in Giles county, Tennessee, when a gentleman whom I had visited the first year I entered into the service of the Board, told me he was under great obligations to me and my books, for they had, he hoped, been the means of the conversion of himself and his wife. When they got the books, they commenced an earnest search to know what they must do to be saved, and they soon found peace in believing in Christ, and were added to the Presbyterian Church. His wife, in a few months, was seized with disease of the lungs, and died a most triumphant death."

DEMAND FOR BOOKS IN IOWA.

A colporteur in Iowa writes:

"I visit a great many families who have no means to buy a single book, and yet are very anxious to have books. I find very many who never knew of such an institution as the Presbyterian Board of Publication, and they are generally much pleased with the books; and many would buy liberally, if they had the means, who are not members of our Church. I could give away any amount of books and tracts of our Board, if the circumstances of the Board would permit, and in some cases, perhaps, I have been too liberal; but when I call on a family who are evidently poor, and see many children who have no religious books, and who seem very desirous to have them, I can hardly leave them without giving one or more volumes. I called at a destitute looking cabin, in a very wild and desolate region of country, where there was certainly no opportunity of religious privileges; I found a poor widow with five children. Her husband had been killed in an affray between two other men, when he was endeavouring to separate them, some two years ago, leaving her very destitute of means. Her two oldest children could read, and she wanted some books for them as well as herself; she said she had but one quarter of a dollar about the house, but she would cheerfully give that for a book. I hesitated whether to take it or not, but she seemed anxious to have the book, so I took the money for one book, and then gave her another worth as much, and some tracts, for which she seemed to be very thankful."

VALUE OF BOOKS.

As late as the year 1471, when Louis XI. borrowed the works of an Arabian physician from the Faculty of Medicine at Paris, he not only deposited, by way of a pledge, valuable plate, but was obliged to procure a nobleman to join with him as a party in a deed, by which he bound himself to return the books, under a considerable forfeiture. When a book was bought, the affair was of so much importance that it was customary to assemble persons of high character, and to make a formal record that they were present on the occasion. It was enacted by the statutes of St. Mary's College, in Oxford, in 1446, that no scholar should use a book in the library above one hour, or two hours at most, lest others should be hindered from the use of the same. In the Middle Ages, the booksellers were those who *loaned* single *manuscripts* at high prices. Such being the case, what could prevent those ages from remaining dark? How was it possible to diffuse knowledge? None but the rich could procure any thing to read; and the purchase of a few volumes impoverished *kings*. Instead of anathematizing those hapless ages, and wondering at their stupidity, we should do better to recollect with gratitude our own overflowing privileges of this nature, and recollect also with humility, our wretched misimprovement of them all. To whom *much* is given, of them *much* will be required.—*Professor Edwards.*

DODDRIDGE'S RISE AND PROGRESS.

This admirable work, which has proved, under the blessing of God's Spirit, a word of life to many a precious soul, continues to be published and circulated by the Board, in numbers to meet the undiminished demand. Seventeen thousand copies, in various styles of binding, have already been published. The Board have long had on their catalogue a cheap edition, in substantial binding, at 30 cents, to ministers at 24 cents, and by the quantity at 22 cents. It contains 323 pp. 12mo.

THE FAITHFUL MOTHER'S REWARD.

We find we did not overrate the merits of this book, when we announced it as certainly one of the most interesting instances of maternal fidelity, and infant piety, ever published in the English language. Some churches are taking measures for its general circulation. We are favoured with the following notice from Baltimore:

"The perusal of this volume, it is believed, is more likely to excite parents to fidelity in the religious, and especially in the 'catechetical instruction' of their children, than almost any book which has been given to the American public. How exceedingly desirable, therefore, to secure for it the *widest possible circulation!*

"Will not those who regret the prevalent disuse—compared with former times—of our excellent Catechism, in the early religious training of the young, co-operate in endeavours to secure such a result?

"Would you put honour upon our standards, commend it to your friends of other denominations. Place it in their hands, or induce them to procure it, and its perusal is certain.

"Will not Sabbath-school teachers become voluntary colporteurs, and carry this book for the inspection and purchase of all the families of their several neighbourhoods?"

The Presbyterian Psalmodist, containing tunes adapted to all the measures in the Assembly's Psalm and Hymn Book. By Thomas Hastings.

We are gratified to be able to announce that this book has met with general approbation throughout the Church. It has been on sale only eighteen

months, and the Board have already printed 20,500 copies of it. When it is considered that the "name" of similar works is "Legion," this will be regarded as pretty conclusive evidence of its merit. The following is only one of many voluntary testimonials which the work has received.

"I do not think it possible to surpass this work in its mechanical execution, nor in the excellence of taste and perfect adaptation of music to metres, as displayed by Mr. Hastings its editor, &c. The want of such a work has long been felt, and all Presbyterians ought to be grateful to the Board for giving us this selection, which is so pre-eminently calculated to suit all fancies."

It has been suggested that the work would be more extensively useful, if an edition were published in *patent notes*. The Committee have long had this matter under consideration. There is no doubt that musical notation might be, and has been, very much simplified. But the question is, What system should be adopted? There are no less than four systems of patent notes now before the public, all claiming a preference to the old system, *and to each other*. What will suit one section of the Church, will not suit another. We fear this will have to remain an open question, until there can be a general expression of opinion in favour of some one system.

A BEAUTIFUL GIFT BOOK.

The Board have in press, and hope to have out by the beginning of the year, the "HISTORY OF THE WALDENSES IN PIEDMONT," prepared by a literary gentleman of acknowledged talents and taste, and illustrated with engravings on wood in the first style of the art, representing the most striking features of Alpine scenery.

It will be printed on tinted paper, and bound in various styles of fancy binding, to correspond with the "*Book of Poetry*," which has been pronounced by competent judges one of the most beautiful books ever issued from the American press.

The following is an extract from this interesting volume:

THE WALDENSIAN MARTYR.

A Waldensian pedler, named Romeyer, having occasion to pass through Draguignan, in France, was arrested on the charge of being a "Lutheran," in 1558. After various private interrogatories, in which he made no secret whatever of his religious faith, the tribunal of Draguignan assembled for his trial. An Observantine monk on the preceding day celebrated a mass to the Holy Ghost, "in order," as he said, "that the Holy Ghost might inspire the judges to condemn the cursed Lutheran to the flames." But his mass did not produce the effect he desired; for a young advocate, addressing the tribunal, pointed out that Romeyer had been guilty of no legal offence; that he had neither preached nor dogmatized in France; that he was a foreigner; was only occupied in Provence with his trade; and that justice, instead of condemning, ought to protect him. The whole bar supported this argument. The judges were half of them for an acquittal, half for condemnation, and the prisoner was relegated to his dungeon.

Upon the decision of the judges being made known, the Observantine monk, who had made a sort of personal matter of the case, and who saw the credit of his masses and his prayers singularly compromised in public opinion by this result of the trial, had the bells of his monastery rung, harangued the mob who assembled at the sound, and insisted that good Catholics should not permit an infamous heretic, a Lutheran, an accursed soul, to pollute with impunity the devout town of Draguignan with his presence. Having thus excited the populace, the worthy monk proceeded to the official and consuls of the town, representing that their honour was concerned in preserving intact the excellent reputation of their dear city; and then, all together, followed by the infuriated mob, went to the magistrates, vociferating that unless they condemned the heretic to be burnt alive, they themselves would denounce them to the parliament, the king, the pope, and to all the powers of the earth, to procure their destruction. Such is the religious fervour of Popery!

The lieutenant of the king, who at this time was the representative, in each district, of the administration, invoked the respect due to judicial forms, which ought not to be set aside, even against a heretic. "Kill him! kill him!" cried the people. "Burn him! burn him!" cried the people. The magistrate, unable to appease the tumult, promised to proceed to Aix, and lay the matter before the parliament. In consequence, an order was issued that the court at Draguignan should not try the prisoner; but fanaticism was not to be baulked of its prey. Barberi, the Attorney-General, repairing to Aix, procured the withdrawal of the prohibition, and permission for the judges at Draguignan to try the prisoner; or, in other words, judicially to assassinate him.

He was condemned to be first racked, then broken on the wheel, and lastly burned to death by a slow fire. He might have relieved himself from all these tortures by abjuration; but the monk, who was sent to make this proposition to him, returned with the announcement that he had found him *pertinax*, infallibly accursed. Forthwith, from all the pulpits round about, it was announced, that on the 16th of May, there would take place the public execution of an atrocious Lutheran; and in the town of Draguignan itself, proclamation was made by sound of trumpet, that every good Catholic should bring a billet of wood to form the funeral pyre.

On the appointed morning, the deputy-lieutenant, several judges, lay and ecclesiastic, and the consuls of the town, proceeded to the dungeon of the prisoner, to apply the torture. They displayed before him the rack, the cords, the wedges, the iron bars, all the instruments of torture invented by the successors of the martyr-apostle.

"Denounce your accomplices, abjure your errors, and save yourself these torments," said the deputy-lieutenant.

"I have no accomplices," replied Romeyer, "and I have nothing to abjure, for I profess only the law of Christ. You call my profession perverse and erroneous; but, in the day of judgment, God will proclaim it, against its transgressors, just and holy." Thereupon, relates Crispin, he was put on the rack, and cruelly stretched by the cords. In his anguish, he called unto God to have pity on him, for the love of Jesus. "Implore the Virgin," cried the idolaters. "There is but one Mediator," replied the sufferer, "even Jesus: oh, God, mercy!" and he fainted; for, upon his refusal to invoke the Virgin, the tormentors had wrested his limbs more cruelly than before. Fearing that he might die before he was burned, the monks and priests disengaged his mangled frame from the wheel; the bones of his legs and arms were broken, and their fractured points came through his flesh. Some cordial was given to him to restore animation, and he was then carried to the place of final execution, and fastened by a chain to the post which rose amid the pyre.

"Invoke the Virgin and the saints," thundered a monk. The poor pedler could only reply by a faint movement of the head in the negative. The executioner thereupon set fire to the pile. At first, being chiefly composed of branches and brushwood, it flamed furiously; but soon subsiding into a mass, the martyr hung suspended from the stake over the devouring heap; his lower limbs were scorched, his entrails came forth, and his poor frame was already consumed below, when his lips were still seen moving, emitting, indeed, no sound, but testifying, within, a last invocation of the martyr to his God, a last appeal to that Christ who had died for him.

A SEASONABLE PUBLICATION.

The Board have just published a translation into German of Dr. Alexander's "Thoughts on Religious Experience." While thousands of Germans are pouring into our country, many of them deeply tinctured with infidelity in its various forms, others bound in the chains of superstition and formalism, and, it is to be feared, but few acquainted with the pure doctrines and holy practice of the gospel, it is gratifying to know that a work so sound, so judicious, so attractive as this, is made accessible to these thousands in a language which they love. Will not the friends of the truth, the lovers of their country, and of precious souls, use their diligence to give general circulation to this important work?

BLANK FORMS.

The Board have published the following blank forms for churches and Presbyteries:

1. Form of Licensure,	per dozen, net,	25 cents.
2. Reports of Sessions,	" " "	18 "
3. Commission to the General Assembly,	per dozen, net,	25 "

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF OCTOBER, 1853.

Presbytery of Rochester.

Port Byron ch, per Rev George C Heckman, $9 00

Presbytery of Long Island.

East Hampton ch, per Rev E C Wines, 24 46; 1st ch of Bell Port, from a "Lady," per Rev Robert Cruikshanks, 3 27 46

Presbytery of New York.

"Two Friends," 500; Fifth Avenue and 19th st ch 1860, per Wm Rankin, Jr, Treasurer 2360 00

Presbytery of West Jersey.

May's Landing ch, per Rev A H Brown 10 00

Presbytery of Susquehanna.

Towanda ch, per Wm Rankin, Jr, Treasurer 2 00

Presbytery of Carlisle.

Miss Jane R Wilson 5; Miss Mary L Irwin 5, per Rev H R Wilson, D D; Hagerstown ch, per Rev Joseph Mahon, through Mr Marshall, to con Mrs Martha Dunlap hon mem, 30; "A Lady," per Rev Joseph Mahon, 100; Bedford ch, Master John Lyon, per Rev T K Davis, 25 cts 140 25

Presbytery of Washington.

Forks of Wheeling ch, per Rev James Hervey, D D, 25; Wheeling 4th ch, per James Paul, through L Loomis, 16 92; Upper Ten Mile ch, per James Paul, through L Loomis 7 57 25

Presbytery of Fort Wayne.

From Rev James Bossard, Fort Wayne, 1 00

Presbytery of Louisville.

Mulberry ch, per Rev J D Paxton, D D, to complete his hon mem, per Rev Joseph Mahon, 10 00

Presbytery of Maury.

Samuel H Armstrong to con Mrs Martha E Armstrong hon mem, per Joshua B Frierson 30 00

Presbytery of Charleston.

The ch in Columbia, per James A Cousar, colporteur 21 83

Presbytery of Florida.

Bainbridge ch, Ga, per John Hibbard 3 00

Presbytery of Memphis.

Emmaus ch 73 85, part of which is to con Dr James B Maclin hon mem; Mountain ch, per James M Flinn, 20 93 85

Presbytery of Richland.

Perryville ch 3 00

MISCELLANEOUS.

Rev A R Banks, El Dorado, Ark, per Wm S Martien, 5; from Chandler Ward, balance Franklindale, Bedford co, Pa, 95 cts 5 95

Total, $2774 59

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The Rev. W. C. Hollyday has resigned the pastoral charge of the church of Newton, Sidney Presbytery, and accepted the situation of Principal of the Union School in St. Mary, Ohio, which is now his post-office address.

The Rev. L. A. Brunner has resigned the pastoral charge of the church of Mersailles, for the purpose of supplying vacant churches in the northern part of the Presbytery of Marion. His post-office is now Upper Sandusky, Ohio.

The pastoral relation between the Rev. R. W. Allen and the churches of Frankfort and Jefferson, Indiana, has been dissolved.

CALLS.

The Rev. Alfred Paul has accepted a call to the Fourth Presbyterian Church, Wheeling, Virginia.

The Rev. John S. Calhoun has accepted a call from the Three Springs and Cove churches, in the Presbytery of Washington.

The Rev. R. Smith, of Ballston Centre, New York, having accepted a call to settle at Beaver Dam, Dodge county, Wisconsin, his correspondents are requested to address him at that place.

The Rev. H. M. Bacon has accepted the call of the church of Covington, Indiana.

The Rev. J. P. Carter, late of Hagerstown, Maryland, has accepted the call of the church of Bethel, Harford county. His post-office address is now Shawsville, Maryland.

ORDINATIONS AND INSTALLATIONS.

The Presbytery of Washington, at its late meeting, ordained Mr. Edgar Woods, and appointed a committee to install him over the Third Church of Wheeling, on the first Sabbath of November.

Mr. James M. Platt was ordained by the Presbytery of Zanesville, and installed pastor of the First Presbyterian Church of Zanesville, Ohio, on Wednesday evening, the 19th October.

The Rev. George S. Mott was ordained and installed pastor of the Second Presbyterian Church, Rahway, New Jersey, on Wednesday evening, the 19th October.

The Presbytery of Tuscaloosa, at its late meeting, ordained Mr. Joseph H. Calvin, a licentiate, and made arrangements for installing him pastor of the churches of Bethsalem and Burton's Hill.

The Rev. Theodorick Pryor, D. D., was installed pastor of the Third Presbyterian Church, Baltimore, on the 28th October, by the Presbytery of Baltimore.

The Rev. James M. Macdonald was installed pastor of the Presbyterian Church in Princeton, New Jersey, on the 1st November.

The Rev. Jacob Kirkpatrick, junior, was installed pastor of the Third Presbyterian Church of Trenton, New Jersey, on the 3d November.

Mr. William J. McCormick was ordained by Bethel Presbytery, on the 3d November, and installed pastor over the Mount Olivet and Concord churches, South Carolina.

On Wednesday, the 2d November, the Presbytery of Long Island ordained Mr. A. G. Dobson, and installed him pastor of the Presbyterian church at Moriches.

The Presbytery of South Alabama, on the 17th October, installed the Rev. H. R. Raymond pastor of the Presbyterian church at Marion, Alabama.

Mr. James Douglass has been ordained by Bethel Presbytery, and installed in the congregations of Waxhaw and Lancasterville, South Carolina.

Rev. James Cameron was installed pastor of the Ellison church, Illinois, on the 1st October.

POST-OFFICE ADDRESSES.

The Rev. James N. Lewis has removed from Danville to Big Lick, Roanoke county, Virginia.

The post-office address of the Rev. Edward Martin is changed from Romney to Richmond, Virginia.

The Rev. J. R. Ramsey having taken charge of Chestnut Level Academy, desires correspondents to address him at Chestnut Level, Lancaster county, Pennsylvania.

The post-office address of Rev. J. H. Moore is Clinton, Illinois, and not Clinton, Alabama, as published in some papers.

The post-office address of the Rev. J. Irvin Smith is Ontonagon, Lake Superior.

The post-office address of Rev. M. A. Parkinson is changed from Perry, Pennsylvania, to Island Creek, Ohio.

That of Rev. W. S. Moore from Shooting Creek to Franklin, North Carolina.

That of Rev. F. A. Pratt from Decatur, Illinois, to Portsmouth, Virginia.

That of Rev. P. F. Burnham from Auriesville to Tribes Hill, New York.

That of Rev. B. Johnson from Coolbaugh, Pennsylvania, to Newton, New Jersey.

That of Rev. Samuel Hodge from Blountsville, Tennessee, to Abingdon, Virginia.

LICENSURES.

At the late meeting of the Presbytery of Washington, Mr. Samuel H. Jeffries was licensed to preach the gospel.

Mr. Charles Axtell and Mr. R. B. Abbott, have been licensed by the Presbytery of Muncie, and Mr. P. S. Munnis ordained as an Evangelist.

DEATHS.

The Rev. A. Fairbairn, of Houston, Texas, of Yellow Fever. Mr. Fairbairn was installed on the 5th of June last.

At Charleston, South Carolina, on the 16th of October, the Rev. William L. Hughes, late of Augusta, Georgia, in the 43d year of his age.

At Washingtonville, Pennsylvania, on November 9th, the Rev. J. H. Rittenhouse, in the 33d year of his age.

"On Wednesday last, November 9th, the new Presbyterian church edifice at Washingtonville, in Montour county, was dedicated to the worship of Almighty God, attended by a train of circumstances such as perhaps never occurred before on a similar occasion. It was a very wet day, and at 11 o'clock, A. M., the Rev. John H. Rittenhouse, the pastor of the congregation, drove up, got out of his conveyance, tied his horse, raised his umbrella, and as he approached the church, and was within a short distance of the door, was seen to fall. He was immediately taken up by persons present, and carried into the church, where Drs. Hull and Caldwell made efforts to restore him, but he never spoke or moved after he fell—he was dead.

"His remains were soon removed to his late residence, three-fourths of a mile from the new church, where his wife and three children, one of them but a few weeks old, had separated with him but a very short time previously, for ever—in this life. The congregation, or those present, accompanied the remains to the house, and then returned to the church, when the Dedication Sermon, prepared by the deceased, was read by the Rev. D. Waller. The deceased was aged about 33 years, had taken a deep interest in the erection of this new house of worship, and as he was just about to enter it, to aid in the dedication, God called him from his field of labour, for some wise purpose, beyond the comprehension of those who are thus forcibly admonished to be ready for the end of time and the realities of eternity."—*Danville Intelligencer.*

On November 12, at Newton, New Jersey, the Rev. J. L. Shaffer, D. D. He has been pastor of the church there upwards of forty years.

MISCELLANEOUS.

Mr. Hallock Armstrong, a licentiate of the Presbytery of Luzerne, has accepted the situation of Principal of the Presbyterial Academy at Bethany, New York.

The Rev. James C. Barnes, D. D., has been appointed by Transylvania Presbytery to labour in Pulaski county, Kentucky. Correspondents and publishers will please address him at Somerset, Pulaski county, Kentucky.

The Rev. S. W. Blain has been appointed by the Synod of Virginia General Agent of their Book and Tract enterprise.

The Rev. A. Ryors, D. D., has resigned his office as President of the Indiana University, and removed to Madison, Indiana, where he has engaged to supply the pulpit of the First Presbyterian Church for six months.

The Rev. Charles H. Ewing has been received by the Presbytery of West Jersey from the Presbytery of Winchester, and appointed to supply the Presbyterian church at Cape Island, New Jersey.

The Rev. David Kennedy, who was put under censure by the Reformed Presbytery for reading two hymns, in conducting public worship in a Presbyterian congregation, has been received into the Presbytery of Ohio.

THE PRESBYTERIAN SABBATH-SCHOOL VISITOR.

The third year of this periodical is now nearly completed. We are much encouraged in our labours in behalf of the children of our Church, by the words of approbation addressed to us from time to time, by parents and teachers. This is the more gratifying, as we confine ourselves in our selections to such reading as is appropriate to the Sabbath. It would be easy to make our little sheet more attractive by inserting articles of a secular character, but such a course would not satisfy our consciences. Our subscription list has been steadily advancing from the beginning, and if the increase in 1854 at all approximate that of former years, we will issue between fifty and sixty thousand copies. There are yet more than one-half of our churches which do not receive a single copy. Who among our pastors will introduce it next year?

We must remind our subscribers that our terms are cash in advance, and that all papers not re-ordered and pre-paid, must be stopped at the end of the subscription year. We hope none will be offended with this; we began with a more liberal policy, but this course has been insisted upon by so many of our subscribers that in the ensuing year it will be adhered to strictly.

The terms to those who receive it in packages from our agents, or by mail, and pay their own postage, will continue to be,

For a single copy, - - - -	$0.25
For six copies to one address, - -	1.00
Twenty copies to one address, - -	3.00
Forty copies to one address, - - -	5.00

For the benefit of those who wish to take advantage of the late Post-office law, we will affix stamps and supply the paper free of postage at the rates in the following table:

For $2, 10 copies.	For $7, 40 copies.	For $12, 70 copies.
" 3, 15 "	" 8, 46 "	" 13, 76 "
" 4, 20 "	" 9, 52 "	" 14, 82 "
" 5, 26 "	" 10, 60 "	" 15, 88 "
" 6, 32 "	" 11, 65 "	" 17, 100 "

The Visitor is sent free of expense for transportation to the following places:

Carter & Brothers, 285 Broadway, New York.
Rev. S. Guiteau, Baltimore, Maryland.
D. W. Harrison, Charleston, South Carolina.
Heman Packard, New Orleans, Louisiana.
Board of Colportage, 29 Fifth St., Pittsburgh, Pa.
J. D. Thorpe, Cincinnati, Ohio.
L. L. Warren, Louisville, Kentucky.
Keith & Woods, St. Louis, Missouri.
R. Crangle & Co., Wheeling, Virginia.

Orders for the Visitor, and remittances of money, should be addressed to Joseph P. Engles, Publishing Agent, 265 Chestnut street, Philadelphia.

THE HOME AND FOREIGN RECORD.

By the late General Assembly it was "*Resolved*, That it be recommended to all our pastors to endeavour to increase the circulation of the *Home and Foreign Record*, the organ of the Boards of the Church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support."

We would respectfully solicit the attention of our ministers and elders to this recommendation at the present time. There are also a number of our subscribers in arrears, and though no one owes more than $1.50, yet in the aggregate the amount is near $2000; and at present we have not funds to meet our expenses.

☞ All moneys sent at our risk; but those who remit will please have their letters registered at their post-office.

Address, Home and Foreign Record, 265 Chesnut street, Philadelphia.

CONTENTS.

Board of Domestic Missions.—A Dying Gift, p. 194. Encouraging Report, and an Appeal for Aid, p. 194. An Encouraging Letter from a Missionary in Indiana, p. 194. A Revival of Religion, p. 194. Synod of Pittsburgh and Missions, p. 194. Letter from Arkansas, No. 1, p. 195. Fruits of Missions, p. 195. Church Extension, p. 195. Missionary Toils, p. 195. Receipts, p. 196.

Board of Education.—I. Ministerial Education. Candidates, and Institutions, p. 197. Day of Prayer, p. 198. Decrease of Candidates in Episcopal Church, p. 198. God Chooses the Poor of this World, p. 199. II. Christian Education in Schools and Colleges. Presbyterial Academies of Whitewater Presbytery, p. 199. Florida Academy, p. 199. Greensboro Female College, p. 199. Receipts, p. 199.

Board of Foreign Missions.—Recent Intelligence, p. 200. Western Africa: Corisco Mission, p. 200. Iowa and Sac Mission, p. 201. China: Shanghai Mission, p. 202. Ningpo Mission: Journal of M. S. Culbertson, p. 203. Julundur School, p. 204. Receipts, p. 204.

Board of Publication.—Rev. B. M. Smith appointed Corresponding Secretary, p. 206. Colporteurs Wanted, p. 206. The Colporteur not a Pedler, p. 206. Interesting Scenes, A Diligent Bible Student, p. 206. Encouraging, p. 206. Demand for Books in Iowa, p. 206. Value of Books, p. 206. Doddridge's Rise and Progress, p. 206. The Faithful Mother's Reward, p. 206. The Presbyterian Psalmodist, p. 206. A Beautiful Gift Book, p. 207. A Seasonable Publication, p. 207. Blank Forms, p. 207. Receipts, p. 207.

Miscellaneous.—"It is more blessed to give than to receive," p. 193. Ecclesiastical Record, p. 208.

THE

HOME AND FOREIGN RECORD

OF

THE PRESBYTERIAN CHURCH

In the United States of America.

BEING

THE ORGAN OF THE BOARDS OF MISSIONS, EDUCATION, FOREIGN MISSIONS, AND PUBLICATION.

VOL. V.—1854.

Philadelphia:

PUBLICATION HOUSE, 265 CHESTNUT STREET.

TERMS.

The HOME AND FOREIGN RECORD is issued monthly at *fifty cents* a year in newspaper form, or *one dollar* a year in pamphlet form. *Payment in advance.*

Address *post-paid*, "Home and Foreign Record, 265 Chestnut st., Philadelphia, Pa."

RECOMMENDATION OF THE GENERAL ASSEMBLY.

The following action was taken at the General Assembly held in Cincinnati, May, 1850, in regard to the Home and Foreign Record.

Resolved, As the action of the last General Assembly has resulted in the establishment of the "Home and Foreign Record," that paper is hereby recommended, and the Ministers and Churches are urged *to exert themselves to place it in every family*, as the organ, indirectly, of the Church, on many important subjects.

And in the Assembly held in Philadelphia, in May, 1853, it was

Resolved, That it be recommended to all our pastors *to endeavour to increase the circulation* of the "Home and Foreign Record," the organ of the Boards of the Church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support.

INDEX

TO THE

HOME AND FOREIGN RECORD, 1854.

BOARD OF DOMESTIC MISSIONS.

Agent, what good a faithful may effect, 2.
Annual Report, Abstract of, 98.
Annual Statement of Receipts, 134.
Boards of our Church, 150.
California, 66, 150.
Call for Missionaries, 35.
Christian Sympathy, 66.
Church Dedication, 82.
——— Extension, 3, 50, 66, 99.
——— in a Cellar, 3.
——— at St. Paul's Minnesota, 182.
Clothing, 150.
Conditions on which Appropriations are made towards the erection of Churches, 50.
Crowns of Rejoicing, 198.
Emigrants, Suggestions to, 67.
Encouraging Reports, 4, 67, 83, 198.
Fruits, 166.
Funds needed—Appeal to the Presbyteries and Churches, 34.
General Assembly, Report of Standing Committee of, on Board of Missions, 99.
———————, Resolutions of, on the subject of Church Extension, 99.
Good Results, 198.
Inebriate Reformed, 51.
Interesting Incidents, 35, 167.
——————— Report, 35.
——————— Season, 66.
Meetings of the Board, Monthly, 2, 18, 66, 82, 99.
Ministerial Responsibility, 82.
Ministers wanted in Illinois, 51; in Pennsylvania, 150.
Missionary Field near Home, 35.
——————— Trials, 183.
Mission, A Successful, 182.
My Jewels, 66.
Nebraska and Kanzas, 198.
New Year, The, 2.
Noble Self-denial, 82.
North Carolina, from a Missionary in, 183.
One Hundred Thousand Dollars for Church Extension, 34.
Oregon, 167.
Papist mistaking a Mass-Book for the Bible, 167.
Plea for the West, 19.
Poor, Gospel preached to, 51.
Prayer Meetings and Revivals, 168.
Progress, 166, 184.
Receipts, 4, 20, 36, 50, 52, 67, 83, 100, 136, 152, 168, 184, 198, 200.
Receipts and Payments, 182.
Red River Presbytery organized, 51.
Revivals, 50, 51, 168.
Revival Progressing, 198.
Self-Sustaining, 83.
Sermon, Dr. Spring's, 183.
Singing, Good, 52.
Solemn Assembly, 3.
South-Western Agency, 82.
Special Reports, 18, 36, 50.
Suggestions to Presbyteries and Churches, 166.
Table showing the amount of money contributed to the Board of Missions from April 1, 1852, to April 1, 1853, by Presbyteries and Synods in connection with the office in Philadelphia, and the amount paid in return to them by the Board for the support of their Missionaries, 199.
Table showing the amount of money contributed to the Board of Missions from April 1, 1853, to April 1, 1854, by Presbyteries and Synods in connection with the office in Philadelphia, and the amount paid in return to them by the Board for the support of their Missionaries, 199.

BOARD OF EDUCATION.

Abstract of Annual Report, 101.
Action of General Assembly on Report, 101.
Agent for the Pittsburgh Field, 5, 153.
Alexander College, Dubuque, Iowa, 71.
American Education Society, 54.
Amount of Aid to be offered to Students, 5.
Appeal to Young Men, 201.
Aranama College, Texas, 7, 103.
Ashmun Institute, 22.
Austin College, Texas, 39.
Bad Teaching, Effect of, 170.
Beautiful Simile, 203.
Call from God to the Work of the Ministry, 53.
Carey, Dr., Early Struggles, 169.
Carroll College, Wisconsin, 38, 155.
College Course, Influence of, 53.
Colleges and Theological Seminaries in the United States, 170.
Concord, Presbytery of, Female Academy, 6.
Danger of unnecessary delay in the Performance of Duty, 201.
Debate in the General Assembly on the Board of Education, 103, 137.
Deficiency of Ministers, 54.
——————— Candidates in Foreign Churches, 69.
Dillworth's Spelling Book and the Catechism, 171.
Educated to Death, 153.
Educational History, 70.
Education Question, The, 202.
Encouraging Prospects, 169.
Faith, 103.
Faults of Theological Students, 102.
Feeling in Preaching, 201.
Five Thousand Dollars offered for Parochial Schools, 22.
Forms, 203.
Free Church of Scotland Candidates, 53.
General Assembly, Action of, on Report of Board of Education, 101.
Geneseo Academy, N. Y., 55.
Greenville Academy, Ky., 6.
Hail to the South, 5.
Hanover College, Indiana, 7.
Hints to Candidates, 6, 85, 154.
Hope, Professor, on Colleges, 70.
Increase of Appropriations, 102.
——————— of Candidates, 85.
Jefferson College and Synod of Pittsburgh, 6.
——— ——— and Princeton Colleges, 70.
Jersey Shore Academy, 55.
Lafayette College, Pa., 22, 54.
"Line upon line, Line upon line," 153.
Makemie College, Arkansas, 170.
Materials for Preachers, 185.
McEwen, Rev. James, Hints to Theological Students by, 85.
McLean, Rev. Dr., Letter of, 86.
Memphis, Synod of, New College, 7, 154.
Ministerial Skill, 169.
Montgomery Presbyterial Academies, 87.
Need of Funds, 170.
New Candidates, 6.
Oakland College, Miss., 155.
Oglethorpe University, Revival in, 169.
Ought I to study Theology? 153.
Parental Teaching, 171.
Parents responsible for want of Candidates for the Ministry, 69.
Parochial Schools, 6, 22, 39, 186.
Parting Ode, 69.
Pastoral Letter to Candidates, 37.
Pious Young Men, 69.
Pious Training of Children, 202.
Pittsburgh, Synod of, and Jefferson College, 6.
Practical Sermons, 170.
Princeton and Lafayette Colleges, 54.
——————— and Jefferson Colleges, 69.
——————— College, an Explanation, 86.
Pray, 185.
Reapers, Where are the? 53.
Right of the Church to educate, 187.
Receipts, 7, 23, 39, 55, 71, 87, 103, 139, 155, 171, 187, 203.
Religion a part of Education, 202.
Religious Enthusiasm, 203.
Religious Colleges, 86.
Resisting a Call to the Gospel Ministry, 185.
Revivals in Schools and Academies, 55.
School Teaching by Candidates for the Ministry, 170.
Something about Schools, 155.
Special Prayer, 21.
Springing of Buried Seed, 170.
Supervision of Candidates, 201.
Susquehanna Collegiate Institute at Towanda, 154.
Synod of North Carolina, 201.
The Children of the Church, 186.
"The Field is the World," 85.
——— ——— of the World, 185.
Train up, 70.
Triennial Catalogue of Union College, 154.
Virginia, Synod of, 5.
Vocal Music in Schools, 203.
Want of Candidates in Canada, 38.
Warning to Protestant Parents, 171.
Washington College, Pa., 6.
Waveland Academy, Indiana, 6, 38, 55.
Westminster College, Mo., 6.
Wood, Rev. James, D. D., Associate Corresponding Secretary, 153.
Yorkville Female Academy, 39, 85.

BOARD OF FOREIGN MISSIONS.

AFRICA. Corisco Mission, 40, 105, 141, 176.
Annual Meeting of the Board, 56, 72.
Annual Report, 88, 113.
Bassa Cove, Mission at, 44.
Bhurtpur, Narrative of a Visit to, 73.
CALIFORNIA. Mission to the Chinese in, 56, 160, 207.
CHINA. Canton Mission, 175.
——— Ningpo Mission, 24, 75, 89, 189, 142.
——— Shanghai Mission, 143.
Chinese, Popular Superstitions of, 143.
Choctaw Mission, Interesting Work of Grace, 173.
Corisco Mission, Destruction of the Mission House by Fire, 105.
Cow Killing in Ambala, 91.
Culbertson, Rev. M. S., Letter from, 143, 176.
France, A Persecuted Teacher in, 105.
Free Church of Scotland, 108, 145.
Funghwa, District of, Narrative of Visit to, by Rev. W. A. P. Martin, 24.
Geneva Evangelical Society, 43, 208.
Hindu Omens, 157.
INDIA. Agra Mission, 25, 42, 58, 157, 175.
——— Allahabad Mission, 91, 107, 192, 206.
——— Furrukhabad Mission, 11, 158.
——— Lodiana Mission, 8, 10, 26, 28, 91, 106, 141, 173, 189.
Indian Missions, Want of Teachers and Assistants at, 104.
IOWA AND SAC MISSION.
Janvier, Mrs., Death of, 156, 208.
Jews in the United States, 145.
Journal of the Wife of a Missionary in the Interior of Africa, 161, 176.
JOURNAL of Rev. John E. Freeman, 158.
——— Rev. J. M. Jamieson, 141, 173.
——— Rev. James L. Mackey, 40.
——— Rev. C. W. Forman, 190.
——— Rev. J. H. Morrison, 26.
——— Rev. Joseph Owen, 107, 159.
——— Rev. A. Rudolph, 10, 28.
——— Rev. J. F. Ullman, 11.
——— Rev. Joseph Warren, 8, 25, 42, 58.
——— Rev. L. G. Hay, 206.
Kali, Shrine of, at Calcutta, 91.
Karens, The, 92.
Kerr, Dr., Letter from, 175.
Letter from the Free Church Presbytery of Calcutta to the Presbytery of Lodiana, 108.
Lodiana, Presbytery of, Narrative of the State of Religion within the, for the year 1852–3, 76.
Mackey, Rev. J. L., Letter from, 176.
Madagascar, 160.
Mattoon, Rev. S., Letters from, 25, 175.
Ministers and Foreign Missions, 72, 140.
MISSIONS AMONG ROMANISTS. Letters of Rev. J. P. Revel, D. D., 12, 89, 207.
——— Extracts from Letters of Rev. T. L'Hombral, 206.
Morrison, Rev. J. H., Letter from, 174.
Narrative of a Visit to the Insurgents at Nanking, China, 189.
Ningpo Presbytery, Minutes of Meeting in November, 1853, 59.
Ningpo Mission, Reports for the year ending September 30, 1853, 75, 89.
Obituary Notice of Mr. M. S. Coulter, 12.
——— Rev. Joseph Porter, 59.
——— Mrs. Janvier, 208.
Old Calabar, Claims of, 60, 76.
Otoe and Omaha Mission, 160.
Ottowa and Chippewa Mission, 72.
Piedmont, Progress of Truth in, 144.
Popery in England and America, 145.
Presbyterian Church and Foreign Missions, 140, 156, 172, 188.
Preston, Rev. C. F., Letter from, 175.
Quarterman, Rev. J. W., Letter from, 142.
Receipts. 13, 29, 44, 60, 77, 92, 109, 145, 161, 177, 193, 209.
Recent Intelligence, 8, 24, 40, 56, 72, 88, 104, 140, 156, 172, 188, 204.
Report of the Sub-Station at Futtehpore, 192.
SIAM MISSION, 25.
Speer, Rev. W., Report of, 56.
Ullman, Rev. J. F., Letter from, 174.
Visit to the Omaha and Iowa Missions, 204.
Warren, Rev. Joseph, Communication from, 8.
Way, Mrs., Letter from, 176.
Williams, Rev. E., Letter from, 175.

BOARD OF PUBLICATION.

Action of the General Assembly on the Report of the Board, 110.
Agency in the South, 78.
A Good Old Book, 194.
Annual Report, 94.
Appeal for the Blind, 94.
A right Start, 211.
Bean, Simon, Obituary Notice of, 63.
Books and "Visitors" Appreciated, 14.
——— for Children, 178, 211.
——— of the Board—"The Masses will not read them—They are too Sectarian," 62, 210.
Calvin's Commentaries in French, 179.
"Cast thy Bread upon the Waters," 63.
Catechisms, 15.
Cheap Way to be Useful, 46, 62.
Church, 162.
Circular to the Churches, 46, 78.
Colporteurs, Call for more, 30
——— Reports of, 30.
Co-operation of the Reformed Dutch Church, 162.
Congregational Libraries, 195, 146.
Correspondence of Colporteurs, 146.
Cruden's Concordance, 15.
Cry for Help, 14.
Difficulties of the Work, 110.
Favour among the Churches, 94.
Foreign Circulation, 211.
Fruits of a Library, 30.
General Assembly, Action of, 110.
Gratifying Testimony, 210.
——— Reasons for Success, 110.
Higley, Cyrus, Obituary Notice of, 162.
How others regard our Work, 78.
Jones, Dr. C. C., His Catechism Recommended, 14.
Letters of the Madiai, 95.
"Let there be" Darkness, 14.
Local Colportage, 46, 62.
Ministers and Churches, Appeal to, 30, 46.
Missouri, Synod of, 14.
Modification and Reduction of Prices, 146.
Need of Sabbath-School Libraries, 195.
——— Light and Truth, 46.
New Orleans, Depository at, 46.
Notices of New Books and Tracts, 15, 47, 63, 78, 110, 147, 162, 179, 195.
New Corresponding Secretary, 194, 210.
New Publications, 211.
Our Cause in the South, 78.
———British Provinces, 146.
Our Work appreciated, 146.
——Doctrinal Books Valued, 195.
Pittsburgh, Board of Colportage of Synod of, 31, 179.
Plumer, Dr, Recommendation of his work "The Grace of Christ," 14, 146.
Presbyterian Almanac for 1855, 179.
"Psalmodist," The, 62.
Psalms and Hymns, 15.
Reading for the People, 178.
Resignation of the Corresponding Secretary, 194.
Receipts, 15, 31, 63, 79, 95, 111, 147, 163, 179, 195, 211.
Religious Publication Institutions, 95.
Results Looked For, 210.
Right Start, 211.
Scene Changed, 95.
Statistics of Colportage, 162.
Synods of North and South Carolina, 31.
To all our Pastors, 210.
Value of our Doctrinal Works, 146.
Virginia, Colporteur Enterprise in, 31.
"Waldenses of Piedmont," 31.

MISCELLANEOUS.

At the Door, 165.
Beware of Two Things, 81.
Bible Distribution in Brazil, 48.
Blessing, The, Hereditary, 81.
Buried Talents, 49.
Benefits of "Hard Times," 197.
Christ's Advent—Books, 1.
Cost of Preaching, 80.
Cradle and the Death-Bed, 81.
Cunningham, Miss, Case of, 16.
Dancing, 81.
Decisive Moment, The, 149.
Ecclesiastical Record, 16, 32, 48, 64, 80, 96, 112, 148, 164, 180, 196, 212.
Edwards, Prof. B. B., Character of, 33.
God's Special Providence, 165.
General Assembly, Meeting of, 96, 112.
Historical Notices of Synods and Presbyteries, 148, 164, 180, 196.
How to receive your Pastor, 97.
Human Life, 65.
Hints to a young Minister, 181.
"I am Strong in Him," 133.
Light and Salt, 33.
Left by the Cars, 133.
Loose Presbyterians, 133.
Maine Law in Vermont, 48.
Mercies of David, 149.
Mission Seminary, Basle, 32.
"Our Pastor," 17.
Philippi, Thessalonica, and Berea, 133.
POETRY.—"A Poor Wayfaring Man of Grief," 1.
———-Heaven, 33.
———-Gethsemane and Calvary, 49.
———-Where shall I spend Eternity? 65.
———-"It is I," 81.
———-Give! Give! 97.
———-A Child's Prayer, 133.
———-Death, 149.
Presbyterian Church, General View of the, 164.
Religion of the Cross, 33.
Religious Statistics of the United States, 80.
Servant of the Church, 81.
Systematic Benevolence, 97.
Shining Path, The, 181.
Terms Reduced, 1, 17, 65.
To our Friends, 181.
Toleration, 48.
Varieties, 48, 64, 96, 164, 180, 196, 212.
When We are Dead, 49.
Why I like "The Record," 65.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 1. | PHILADELPHIA, JANUARY, 1854. | PRICE PER YEAR, *Fifty Cents.*

TERMS REDUCED.

In order to increase the circulation of the Home and Foreign Record, the price of the paper will be reduced to 25 cents per copy, when sent in packages of not less than fifty to one direction. This reduction to take place from the 1st of January, 1854.

Congregations have now the opportunity of receiving the paper at this low price, by ordering a package of fifty copies or more, to be sent to the pastor, or any other individual whom they may name. But *the money must in all cases be paid in advance.*

We hope the churches will take action upon this subject immediately, and provide, as they now may at a very trifling expense, for the more general distribution of the paper among them. As the organ of all the Boards of our denomination, containing as it does the official record of their plans and operations, it ought to be universally circulated throughout our bounds. The intelligence it contains is indispensable to enable our people to comprehend and appreciate their responsibilities and duties; and it could not fail, by the blessing of God, if more widely diffused, to produce the happiest effect upon our Church. We respectfully but most earnestly request the pastors of our churches to bring this matter before their people.

N. B.—The terms of the paper, for any number less than 50, will remain as heretofore, viz., 50 cents per copy, payable in advance.

From the Episcopal Recorder.

A POOR, WAYFARING MAN OF GRIEF.

Some thirty years ago my father, who was a country clergyman, lived in a small village which was a great thoroughfare from the four cardinal points. At that period a large portion of the public travel was by private conveyances, and from this cause, if no other, ministerial intercourse was much more frequent than at the present day. It was generally understood that my father's house was "a minister's tavern;" seldom a week passed without a call from a stranger, if not an acquaintance; and I well recollect, that while impositions were occasionally practised on the hospitality of our home, we frequently found that we had entertained angels unawares.

One evening an old man with a son, a lad about twelve years of age, called at our door, and although not professing to be one of "the cloth," my father, observing that he spoke the language of Canaan, and being favourably impressed with his appearance, invited him to spend the night. At evening worship, the reading of the Scriptures being finished, the stranger asked permission to sing a hymn, which he did, accompanied by his little son, with an effect upon the whole family which I cannot attempt to describe, but which I can never forget to my dying day. The next morning it was repeated by request, with the same deep impression upon us all, and the stranger took his departure. Whence he came, and whither he went, or who he was, I have no recollection, but the following is the hymn, which though now common, may be interesting to your readers, as it was deeply so to us, from the circumstances detailed.

A poor, wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief,
That I could never answer, Nay.
I had not power to ask his name,
Whither he went, or whence he came;
Yet there was something in his eye
That won my love, I knew not why.

Once, when my scanty meal was spread,
He entered; not a word he spake;
Just perishing for want of bread,
I gave him all; he blessed it, brake,
And ate, but gave me part again.
Mine was an angel's portion then;
And while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone;
The heedless water mocked his thirst;
He heard it, saw it hurrying on.
I ran and raised the sufferer up;
Thrice from the stream he drained my cup;
Dipped, and returned it running o'er;
I drank, and never thirsted more.

'Twas night; the floods were out; it blew
A wintry hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof.
I warmed, I clothed, I cheered my guest;
Laid him on mine own couch to rest;
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Stripped, wounded, beaten nigh to death,
I found him by the highway side;
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was healed.
I had myself a wound concealed;
But from that hour, forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemned
To meet a traitor's doom at morn.
The tide of lying tongues I stemmed,
And honoured him 'mid shame and scorn.
My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will!"

Then, in a moment, to my view
The stranger started from disguise;
The tokens in his hands I knew:
My Saviour stood before my eyes!
He spake, and my poor name he named;
"Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not; thou didst them unto me."

For the Home and Foreign Record.

CHRIST'S ADVENT—BOOKS.

HEB. x. 7.—Then said I, Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God.

I. Who is he that saith, Lo, I come? Not a mere man like us, although he came in the likeness of sinful flesh. Paul proves that he is greater than the *priests* of the law—greater than *Moses*, the writer of the law—greater than the *angels*, which attended upon its promulgation—yea, that he is himself the *Giver* of the law—the Lord from heaven—the Son of God—divine—God manifest in the flesh. His coming is his incarnation—his advent. Heb. i. and ii.

II. The circumstances of his coming. He humbled himself—made himself of no reputation—appeared in the form of a servant, that he might raise man from his degradation, to glory, and honour, and immortality. Phil. ii. 5—8.

III. The design of his coming.—"Lo, I come, to do thy will, O God." He came to do the will of God; this will is written in the book, and has relation to the law and its penalty. Christ came to obey the law, and to suffer the penalty of the law in the place of sinners, and thus to satisfy the justice of God, and make an atonement for sin. This he has done.

IV. And all this was foretold—In the volume of the book it is written. Here are the prophecies and the promises, and here is the record of their fulfilment. All we know of Jesus Christ is written in the book which contains the revelation of the will of God. Had we not the Bible, we should know nothing of the Saviour. And that the Scriptures reveal such a plan of salvation as that which has Christ for its centre, is a sufficient proof of their divine origin.

Remark:—we learn the propriety and importance of circulating books which speak of Christ—the Bible and religious books and tracts: in the volume of the book it is written. No one can rationally question the propriety of putting the Bible in as extensive circulation as possible. And those volumes and tracts which are based on the Bible, which speak of Christ as the Saviour of men, which unfold the way of salvation through Jesus Christ, which contain exhibitions of those truths which the Bible reveals, which illustrate and defend the *doctrines*, and enforce the *duties* revealed in the Scriptures, may also very properly be dispersed abroad. In this respect our Board of Publication is doing a great and good work. It has issued a large collection of most excellent works, and by its colporteurs and other agencies it is carrying them to the very doors of the people, and endeavouring to supply every individual with a portion of saving truth. And when we consider the efforts made to corrupt the public mind through the agency of a vicious press, there is enough to excite alarm, and to stir up to self-denying labour to counteract the streams of death which are flowing on every side. I need not dwell on the evils of a corrupt literature, whether in the volume, the weekly, or the monthly. The press and the mail groan under the burden of trash and fiction; and our public conveyances are haunted by the venders of what can only corrupt the heart and vitiate the morals of the community. It is time for the wise and good to awake. Our children are not safe. Let every thing of a doubtful tendency be banished; let truth alone be admitted to our houses and our hearts; and let every effort be made to supplant a corrupt literature by that which is pure and healthful. To this end let the works issued by our Board of Publication be spread abroad. They speak of Christ, they point to heaven. A small collection of these works, placed on board a ship, was blessed of God to the conversion of four of the crew; and we may hope that many, very many, by reading these books and tracts, may find Him who says, "Lo, I come, (in the volume of the book it is written of me,) to do thy will, O God."

W. J. M.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

THE NEW YEAR.

The commencement of a *New Year* is an appropriate time for forming, in dependence upon God, good resolutions for the future. Whatever may have been our past shortcomings, let us all resolve to be more faithful to the cause of Christ for the time to come.

We have reason to be thankful to the great Head of the Church for the progress that has been made in our country's evangelization during the past year, and for the encouragement that we have to go forward in the great work of Domestic Missions. Many churches have been revived and strengthened, and multitudes of souls have been converted, during the past year, by the instrumentality of our faithful and laborious missionaries. And the gospel has been proclaimed to thousands in places where the voices of Christ's ambassadors had never before been heard. From the reports of our missionaries, it is evident that God has blessed the labours of many of them, and that some of their churches have enjoyed the influence of the Holy Spirit in a remarkable degree.

But while we have cause for thankfulness for what has been done, by the blessing of God, the immensity of the work that remains to be accomplished should deeply and solemnly affect us with a sense of our obligations and duties. How little, comparatively, have we done—how little are we doing—to supply the immense destitutions of our country with the gospel! How many churches are still without pastors! How many thousands there are, who have none to break to them the bread of life! How inadequately are many of our missionaries supported, while engaged in their arduous and useful labours! How many churches still neglect to contribute any thing to our Domestic Missionary Board! What multitudes of professing Christians contribute but little, and pray still less, for the blessing of God upon the missionary work!

Let us all renew the consecration of ourselves to Christ, and determine, by the grace of God, to do more, and pray more, and give more to the cause of missions. How uncertain and short is human life! How vain and transitory are all worldly objects! How transcendently important is the salvation of our souls, and the eternal interests of our fellow men! This year may be our last! Let us act with a wise reference to our final accountability.

To our missionaries we would say—May God speed you, dear brethren, in your way! We know that you have many difficulties to contend with—many painful trials to endure. We deeply sympathize with you in your labours and afflictions, and pray fervently that God may sustain and comfort your souls. Continue to discharge your duties faithfully, and never forget your great responsibility to God. Never lose sight of the glorious recompense that awaits you in heaven. Resolve, in dependence upon God, to endeavour to be more zealous and prayerful during the present year, that you may, by the help of the Holy Ghost, be instrumental in winning many more souls to Christ. This year may be also *your* last! Let the time that remains to you be well and faithfully spent in the service of your Lord and Redeemer.

If, in the progress of your labours, you should be favoured to witness any special displays of the gracious presence and power of the Holy Spirit—if you should meet with any personal incidents connected with the conversion of souls, that would be likely to interest the people of God, furnish us with a narrative of them, that we may spread them before our readers, and so excite their pious sympathy and prayers. By such means you may vastly increase the interest of Christians in your missionary labours, and induce thousands to pray more fervently for your success.

MEETING OF THE BOARD.

The stated monthly meeting of the Board was held in the Mission Rooms, on Monday, the 12th of December, 1853. The Rev. John McDowell, D. D., in the chair—A. W. Mitchell, M. D., Secretary. The meeting was well attended, and the various matters brought before the Board elicited the interest of all present. From the minutes of the Executive Committee, it was evident that the operations of the Board are gradually expanding, and that the important work of Domestic Missions is prosecuted with vigour and success. The subjoined statement was presented by the Corresponding Secretary, and referred to him for publication, and we trust that it will be read with interest by all the friends of the good cause.

Mission Rooms, *Philadelphia*, *December 12th*, 1853.

The following statement will show the number of Missionaries commissioned and re-commissioned, and also the amount of receipts into the Treasury, from April 1st, 1853, to December 1st, 1853, as compared with the appointments and receipts during the same period last year.

I. The number of Missionaries commissioned and re-commissioned.

At Philadelphia, from April 1st, 1853, to Dec. 1st, 1853,	207
At Philadelphia, from April 1st, 1852, to Dec. 1st, 1852,	191
Being a gain of	16
At Louisville, from April 1st, 1853, to Dec. 1st, 1853,	138
At Louisville, from April 1st, 1852, to Dec. 1st, 1852,	96
Being a gain of	42

From this statement it appears, that during the first eight months of our fiscal year, as compared with the corresponding period last year, the number of missionaries commissioned and re-commissioned has been increased fifty-eight. (58)

II. Receipts.

At Philadelphia, received from April 1st, 1853, to Dec. 1st, 1853,	$26,164 98
At Louisville, received from April 1st, 1853, to Dec. 1st, 1853,	7,329 23
At Pittsburgh, received from April 1st, 1853, to Dec. 1st, 1853,	4,010 73
	$37,504 94
At Philadelphia, received from April 1st, 1852, to Dec. 1st, 1852,	$29,221 73
At Louisville, received from April 1st, 1852, to Dec. 1st, 1852,	5,565 61
At Pittsburgh, received from April 1st, 1852, to Dec. 1st, 1852,	3,535 26
	$38,322 60

It thus appears, that while the number of our missionaries has been very considerably increased, our receipts have fallen off during the same period eight hundred and seventeen dollars and sixty-six cents! (817.66.)

Church Extension.

Receipts from April 1st, 1852, to Dec. 1st, 1852,	$4730 69
Receipts from April 1st, 1853, to Dec. 1st, 1853,	4165 50
Deficit,	$565 19

It is obvious from this statement, that the Church Extension Fund greatly needs replenishing. The applications for aid are very numerous and pressing, while the receipts are comparatively trifling. A great amount of good might be accomplished by aiding congregations in the erection of church edifices, if we had the means.

III. Wants.

We continue to receive from various sections of our extended and growing country, the most urgent appeals for missionaries and missionary aid. Some of the most important and promising fields are now unoccupied for the want of men to supply them. Christians ought to pray more earnestly that the Lord of the harvest would send more labourers into his harvest. The harvest is great but the labourers are few!

IV. The state of Religion.

From the reports of our missionaries, we have reason to believe that the Lord is blessing their labours. The greater portion of them are encouraged in their work, and some of their churches have enjoyed the special visitations of the Holy Spirit. We have indeed great reason to be thankful to the great Head of the Church for the measure of success which he has graciously vouchsafed to his servants, while the immensity of the work which yet remains to be accomplished should deeply impress us with a sense of our obligations and duties.

G. W. Musgrave, *Cor. Sec.*

WHAT GOOD A FAITHFUL AGENT MAY EFFECT.

The following report of one of the agents of our Board, will be read with interest by all who love the cause of the Redeemer. Our excellent brother has not only laboured faithfully and successfully in collecting funds, but has laboriously and efficiently assisted the pastors in their efforts to do good to the souls committed to their charge. The meetings for preaching, prayer, and consultation, have been numerous, and the blessing of God has signally attended them, in the quickening of his people, and the conversion of many souls. The fact that so many youth have been thus brought under the saving influence of the gospel, and that several young men have been induced to prepare for the gospel ministry, are highly encouraging, and should excite our liveliest gratitude and praise to God. Let us pray more for our agents, that they may not only be successful in raising money for the Board, but that they may faithfully preach the gospel wherever they go, and be the honoured instruments of spiritual good to the souls of multitudes. To our worthy brother

we say, God speed you in your great and good work!

CHAMBERSBURG, *Dec. 7th*, 1853.

Rev. and Dear Sir—As my first year in the service of the Board has just terminated, it may be due to the Board as well as myself, to make a brief statement of my visits to the churches during the year, and the results connected with them, as they relate to the interests of the missionary cause, and the progress of the kingdom of Christ. During the year, I visited and preached in about sixty of the churches in the field assigned me. The amount subscribed by these churches is over $3000, all of which, I doubt not, will be paid into your treasury before the close of your financial year. In several of the churches in which appointments were made, it was deemed most expedient not to make a contribution until a future time, owing to peculiar circumstances which imposed the necessity of a second visit to them at a more convenient season. Accordingly, in two of our large churches, I spent two Sabbaths during the year. In two others, two Sabbaths were spent, at an interval of about eleven months, but liberal subscriptions were made during each visit. It has been my aim to interest the pastors and elders, as well as the churches, more deeply in the work of sending the gospel abroad to the perishing of our land, and to awaken a more active and united zeal for the salvation of souls at home and abroad. With this view we have held *special meetings* for conference, preaching, and prayer, in prominent churches in the Presbyteries. Two were held in the Presbytery of Northumberland, five in the Presbytery of Carlisle, three in the Presbytery of Huntingdon, two in the Presbytery of New Castle, and three in the Presbytery of Donegal. These meetings were all, with one exception, well attended by both ministers and elders, and God's blessing attended them, in the outpouring of his Spirit, the conversion of souls, and the revival of religion in the churches. The meetings generally continued four or five days, and we all felt it was good to be there. At the Forks of Brandywine, Oxford, Lower West Nottingham, and Upper Octorara, in the Presbytery of New Castle, very precious revivals have been enjoyed, the fruits of which, in part, your Board has already received in very liberal and cheerful contributions to your treasury; and the *far richer* fruits of which will appear in the day "when the Lord cometh to make up his jewels." The same fact is true of the churches where these special meetings of God's ministers and elders have been held, for preaching, and prayer, and counsel, in the Presbyteries of Huntingdon, Donegal, and Carlisle.

It has been an interesting feature in these visits of the Spirit, that male and female academies have shared largely in their benign influence. Teachers and pupils have, like Mary, been brought to sit at the feet of the great Teacher, and have been taught by him the way to hope and happiness. As the result of the revival in the church of Tuscarora, under brother Thompson's charge, eighteen young men connected with the two large academies in the bounds of his church, have devoted themselves to the ministry. Two youths, the subjects of the revival at Middletown, have turned their attention to the ministry, one of whom has been taken under the care of the Board of Education during the summer. The revival in Bedford, although not connected with any special conference-meeting, was very precious and powerful. Several young men, the fruits of that work, have turned their attention to the ministry. The same result will, I doubt not, appear in reference to the work of God in the churches of the New Castle Presbytery. The Second church of Carlisle is now enjoying a precious revival. God's people there appear to be much engaged, and some precious souls are inquiring the way to heaven.

It has been my aim to visit the destitute places of our Zion, many of which exist, and to aid the brethren to devise ways and means for their occupancy. There is a growing interest felt in this home work. Last year about $2500 was raised in the Presbytery of Carlisle for church extension, and these new missionary fields will be occupied as soon as we can find the men to put into them.

In some of the Presbyteries I found more or less of alienated feeling in consequence of what has been termed the "policy of the Board." This state of feeling has yielded, I hope, to a better spirit—that of a cordial co-operation in the work of extending the Church, and helping on the cause of God and the Church. On behalf of the brethren and the churches, I can truly say they all bid God speed to the work of missions. To-morrow I leave for a meeting at Mercersburg. Next week we have a conference-meeting at Bloomfield, and the week after, another at Lewistown. Yours sincerely,

DANIEL MCKINLEY.

A CHURCH IN A CELLAR.

That is a blessed place, where God manifests his gracious presence, whether in an *upper* room, as at Jerusalem, where the disciples met with one accord, and were all filled with the Holy Ghost, or whether in a *cellar*, where the people of O—— assembled statedly for more than five years for divine worship, and where Christ met with and blessed them. We congratulate our brother upon the success which has attended his labours, and pray that, in his new church edifice, his ministrations of the gospel may still be accompanied by the saving power of the Holy Spirit.

We commend the report of our brother to all our missionary brethren who may be labouring under disadvantageous circumstances. How much may be accomplished by patience, perseverance, and prayerful zeal. Take courage and go forward, trusting in the name of the Lord!

Rev. and dear brethren in our Lord Jesus Christ, peace be to you, and to the Board of Missions. This report is for six months past, during which we have gained a little, and hope still to gain. I am happy to inform you that our house of worship is finished and paid, without aid from the Board. It cost over five hundred dollars. I have preached in it since the third Sabbath of May. The pews are all let, and in general the house is well filled on the Sabbath. When I came to this place, seven years since, all was in wild confusion. I preached for a few months in a small log school-house; then in the cellar of my own house, for more than five years; sometimes nearly losing hope of ever getting out of it, but patiently waiting the Lord's time, remembering his word, "Wait on the Lord, and keep his way, and he will exalt thee." The time came to build the house of the Lord. The house is now built, and free of debt; and though small, it is neat and comfortable. This you may tell, to encourage the churches; and I am in the hope, that by the first of May, 1854, all well, we will be able to become self-sustaining. I know not whether we will be the first in Wisconsin, but first or last, we will try to do what we can. W. C.

A SOLEMN ASSEMBLY.

We thank our brother for furnishing us the means of spreading before our readers the very interesting incidents contained in the following report. Such descriptions of the effects of the gospel, when accompanied by the power of the Holy Spirit, are adapted not only to excite our gratitude and praise to God, but also to quicken the zeal and increase the prayers of all who are engaged in the work of missions. Will not all our brethren who are favoured to witness similar scenes, communicate them to us, that we may spread them before our readers? Such narratives of the work of grace would greatly increase the attractiveness and usefulness of the *Home and Foreign Record*, and would tend very much to increase the interest of the churches in the work in which we are engaged.

Dear Brother—My commission came to hand last week, just after my return from the meeting of our Synod. Though absent about three weeks, besides the time of Synod, I have been able to perform about the usual amount of labour in the way of public instruction; in addition to which I have been largely engaged in Bible distribution through the county, by which means I have been enabled to preach from house to house. I have thus far found a large number destitute of the word of life—probably one family in seven without the entire Bible, and one-half of this large portion without any part of God's holy book—truly heathen in a land of Bibles! There is one very encouraging feature in this arduous work—the great majority of the destitute are anxious to get the word of God—and in fact my field of labour was never more encouraging than now. It is already white unto the harvest. Our last communion season in the Bear Creek church, last August, was one of much interest. We all felt that God was verily present by his divine Spirit, and that in answer to the supplications of his people. There was more than common interest manifested during the preparatory services on Saturday; but when the congregation assembled on Sabbath morning, the great Master of assemblies was doubtless with his own people, for his house seemed solemn and dreadful, because of his spiritual presence. The word of life fell upon each heart like the gentle shower upon the thirsty ground. Nought but the herald's voice was heard, save a deep sigh from some burdened sinner's breast. The emblems of a loving, bleeding, suffering, and dying Saviour, were then spread out, around which his beloved assembled. They ate, they drank, in obedience to the command of Him who spread the feast. Never did He appear more lovely to the eye of faith. It was indeed a heavenly place.

Just before closing, an appeal was made to those who had witnessed the scene, yet having no part in the matter, which seemed to break up the fountains of sorrow already rising in the breasts of a number of young persons, causing them to overflow at least. One young man was so deeply impressed, that he rose of his own accord, and asked the prayers of God's people. It seemed from his manner, his peculiar urgency, and his overwhelming sorrow, that he must perish; and if so, he would fall at the feet of Jesus. Every pious heart was drawn out, instantaneously almost, in sympathy and fervent prayer for the mourning soul.

After an interval, the house of prayer was again thronged with a very attentive audience. The message of God's truth was directed to the young, with signal effect, so that not only the young man spoken of, but two or three other young persons, made a similar request. The meeting was protracted two or three days, and the sin-burdened young man, and four other young persons, found peace in believing, and publicly professed Christ before the world; and we would fain hope that a number of others were savingly benefitted by the means of grace enjoyed during that series of meetings. My congregations are constantly increasing. But while the field is so encouraging, we need more labourers: "For the harvest is truly great, but the labourers are few." Let me here put up the "Macedonian cry" to any one desirous of seeking a field of great prospective usefulness, "Come over and help us."

L. T. B.

CHURCH EXTENSION.

The following extract of a letter is from one of the missionaries of the Board in the West, who has laboured diligently and successfully in gathering and building up a church there. It refers to an appropriation made by the Church Extension Committee to aid them in the erection of a house of worship, and accompanies a certificate from the Trustees, that the conditions on which the appropriation was made were fully met. It is but the history of a very large number of our new church enterprises, and shows the very great importance of the Church Extension scheme. If we can succeed in building neat, comfortable houses of worship, *free from debt*, in growing communities, we will soon see, with the blessing of God, large self-sustaining churches there. What we need to carry on this work efficiently, is a large increase of funds. And surely in a Church like ours, this ought not long to be wanting.

"We have just completed our house of worship, and have all the debts paid except the amount of the appropriation from the Church Extension Committee. Considering our numbers, and all the circumstances, I can truly say that but few churches in this country have done better. We organized the church but three years ago, with but *fifteen* members—not a wealthy man among them all. We have now a good stone house of worship, capable of seating 350 persons, handsomely furnished, and with a good bell. It has only been done at great sacrifice, and although the sum granted us by the Church Extension Committee is small, yet it will be of very great importance to us at this time, as all has been done here that can well be. It is harder to get the *last hundred* than the *first thousand*.

"Our house is now very well filled. The congregation is *six* times as large as it was two years ago."

G. F. G.

ENCOURAGING REPORTS.

Nov. 12th, 1853.

Rev. and Dear Sir—Another year of missionary labour under the care of the Board, closes this evening, and I would render my report. The past year, and especially the past summer, has been one of trial. We have been painfully afflicted with a fever which has prevailed, and which has cut down a number of our young people, who were the hope of our church. But the Lord, I trust, has sanctified this affliction to the good of others, and we have been privileged to receive quite a number into the church—at our last communion, twelve on examination and three on certificate; making during the year, from last November, twenty-one on examination, and five on certificate. For these accessions I desire to be thankful, and I entertain a good hope of many others. My appointments remain the same as at my last report. The attendance and attention upon the means of grace are better than ever before, and I think the prospects of our church are encouraging, though death has removed some of our support. With respect I remain yours &c., J. D.

—

Nov. 12th, 1853.

Dear Brother—The flight of another quarter of a year, calls for a report of my labours as a missionary in that portion of the Lord's vineyard which I am called to cultivate. Through divine goodness I am still blessed with health and strength to perform the duties of a minister of the gospel to the churches of B—— and R——, dividing my services equally between them. Since my last report, I have administered the Lord's supper in each of them. They were seasons of refreshing at both places, especially at B——. At that meeting the services were continued for five days and nights. The members of the church were much revived and comforted. Five new members were added on examination, all of them having had a hope of peace with God for some time previous. At the close of the meeting, between twelve and twenty persons manifested anxiety for the salvation of their souls. Our Sabbath-school there, is kept up with growing interest and profit. We have recently added some one hundred and twenty or one hundred and thirty volumes to our library. The general aspect of B—— church is full of promise. It is evident that the Presbyterian Church and interest is on the ascendancy. There were no additions to the Church at the R—— meeting; yet the people of God were stirred up and encouraged. It was to them a good time. From the colony that went out, last winter, to form the new church at B——, and from the death of several prominent members, the R—— church is considerably weakened. But they desire to hold on. At the R—— meeting, I laboured entirely alone, and preached six times. At B——, a brother aided me part of the time. He preached three times, and I preached eight times, besides all the other exercises. We felt that the Lord was in our midst, reviving his work, to the glory of his name and the comfort of his people. When we look back twelve or thirteen years, and contrast the state of things then with what they are now, we are filled with wonder and gratitude, and are constrained to say, "Behold, and see what God has wrought!" My prayer is, as ever, that the Lord will bless the efforts of the Board abundantly. H. M. K.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of November, 1853.

SYNOD OF ALBANY.

Pby of Troy.—Lansingburg ch	$123 16
Pby of Albany.—Northampton ch 5; Amsterdam Village ch 53 11; Little Falls ch 28 37; Charlton ch, Ladies' Society 22 25	108 73

SYNOD OF BUFFALO.

Pby of Genessee River.—Oakland ch	8 00

SYNOD OF NEW YORK.

Pby of Hudson.—Goodwill ch	52 00
Pby of New York.—Nyack ch 10; Wallabout ch N Y, 7 07; Greenbush ch 2	19 07
Pby of New York 2d.—Rutger's street ch New York, from Mr John Leveridge	50 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Elizabethtown 1st ch 250; Westfield ch 31 03	281 03
Pby of New Brunswick.—Bound Brook ch Ladies' Benevolent Society 25; Trenton 1st 195; New Brunswick 1st ch, (of which 23 from the Ladies' Missionary Society) 200; Princeton 1st ch 26 48	446 48
Pby of Newton.—German Valley ch, in part to constitute Jacob Welsh, Esq, an hon mem	31 00
Pby of Susquehanna.—Athens ch	4 50
Pby of Luzerne.—Tunkhannock ch 15; Wilkesbarre ch 25	40 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Central ch, Phila, from S Colwell 100; Tenth ch, Phila, in part, cash collection 261, from W D B 40, S Mercer 20, Morris Patterson 20, H Campbell 10, A Friend 20, B Orne 5, Mary J Baldwin 2 50, Moses Johnson 25, S B Linnard 10, F Squire 5, "M" 2 50, H A Dillaye 10, J A Mason 2, Wm Kirk 10, Mrs Maria Stille 20, Mrs Jas Orne 12, W L Mactier 5, John McArthur 20, Mrs Murphey 5, (less paid Home and Foreign Record 10 72)—making from Tenth ch 489 28	594 28
Pby of Philadelphia 2d.—Bristol ch 11; Conshohocken ch Sab sch, from Miss Jacoby's class 2 50	13 50
Pby of New Castle.—Fagg's Manor ch, from R N Brown	10 00
Pby of Baltimore.—Ellicott's Mills ch 22 50; Govane Chapel 3 12; Madison street ch, Baltimore, 1 88	27 50
Pby of Carlisle.—Chambersburg ch 120 25; Presbyterian church of Carlisle 132 50, of which 100 to constitute Rev M E Johnston and Robert Clark hon mems, and 20 from James Hamilton, Esq, balance to con him an hon mem; Middle Spring ch 60, of which 50 to con James Kelso an hon mem; Upper Path Valley ch 45; Petersburg ch 15 14	372 89

SYNOD OF OHIO.

Pby of Marion.—Salem ch, bequest of Mrs Jane Kerr, dec'd	10 00

SYNOD OF INDIANA.

Pby of Lake.—Rolling Prairie ch	17 00

SYNOD OF VIRGINIA.

Pby of East Hanover.—High street ch, Portsmouth, Va	5 00

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—China Grove ch 10; Ash Pole ch 15 65; Antioch ch 6 50; Bethel ch 12 35; Lumber Bridge ch 5 77; South River ch 5 40; Buffalo ch 15; Philadelphia ch 2 15; Rock Fish Factory ch 8; Centre ch 9 60; Laurel Hill ch 11 50; Sardis ch 15 80; Long street ch 5; Euphronia ch 13; Barbacue ch 7 80; Grove ch, Duplin, 21; Bluff ch 9 71; China Grove ch, addl, 14; collection at Pby, 21, (less exchange 2 08)	207 15

SYNOD OF GEORGIA.

Pby of Florida.—Euchee Valley ch	6 50

SYNOD OF THE PACIFIC.

Pby of California.—First ch, Benicia, California, 85 31, less exchange 1 71	83 60
Total,	$2511 39

MISCELLANEOUS.

Dividend of Interest from the General Assembly 377 60; A B 1500, of which 500 for California; A Friend 5; A friend, Milton, Pa, 5	1887 60

LEGACIES.

Miss Sarah Stille, dec'd, of Philadelphia, 300; Wm Hay, dec'd, of Michigan, in part 315; John McNaughton, dec'd, of Wheatland, Monroe co, N Y, 50	665 00
Total,	$5063 99

S. D. POWEL, *Treasurer.*

CLOTHING

Received since last acknowledgment.

1 box from the Ladies' sewing society of Hamilton Square, N J, valued at	65 00
1 box from the Ladies' sewing society of Sunbury ch Pa, valued at	48 00
	$113 00

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of November, 1853.

Pby of Philadelphia.—Central ch, Phila, addl from F N Buck 100, from M Newkirk 50, for St Paul ch, Minnesota	150 00
Pby of Carlisle.—Chambersburg ch, for Marion ch, Iowa 40, and for Madison ch, Wis. 10	50 00
Pby of Fort Wayne.—German Presbyterian ch, Fort Wayne	50

MISCELLANEOUS.

A B 1000; Cyrus Higley, Rutland, Ohio, for St Paul, Minnesota 5	1005 00
Total,	$1205 50

S. D. POWEL, *Treasurer.*

WASHINGTON CHURCH EDIFICE.

Receipts at the Office of the Board of Missions, Philadelphia, during the month of November 1853, for the church edifice to be erected at Washington City, D. C.

Pby of Fort Wayne.—German ch Fort Wayne	50

MISCELLANEOUS.

Rev Dr Junkin, collections made by him from sundry persons in New York 1500; Hon Levi A Ward, of Rochester, N Y 5	1505 00
	$1505 50
Previously received and acknowledged,	$3094 36
	$4599 86

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of November, 1853.

SYNOD OF KENTUCKY.

Pby of Louisville.—1st ch Louisville, ann coll, in part 179 20; Shiloh and Olivet ch in part 23; Shelbyville ch in part 107	309 20
Pby of West Lexington.—Frankfort ch 200 08; 2d ch, Lexington, in part 253 75; Harmony ch 28; Woodford ch 12; Horeb ch in part 65; Bethel ch addl 1; M C Irwin, Esq, 10	569 83
Pby of Ebenezer.—Paris ch 120 60; Mrs Sarah Waring, Greenup Union ch 5	125 60

SYNOD OF INDIANA.

Pby of White Water.—Mt Hope ch	5 00
Pby of Palestine.—Charleston ch, Ill,	16 31

SYNOD OF ILLINOIS.

Illinois Synodical collection	22 62

SYNOD OF MISSISSIPPI.

Tombeckbee Presbytery collections	110 55
Total,	$1159 11

A. DAVIDSON, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of November, 1853.

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Ligonier ch	18 00
Pby of Beaver.—Beaver Falls ch addl	4 00
Pby of Allegheny.—Harrisville ch 19; Amity ch 10; Butler ch addl 19 50; Union ch 7	55 50
Pby of Clarion.—Brookville ch	19 50

SYNOD OF WHEELING.

Pby of Steubenville.—Carrolton ch 14; Bloomfield ch 7; Centre Unity ch 10; Steubenville Presbytery Donation 12 50	43 50

MISCELLANEOUS.

Joseph Donahey, Esq, 5; A Friend of Missions 10	15 00
Total,	$155 50

CLOTHING.

From Ladies of Unity ch a box valued at	91 50
" " Fairfield and Georgetown chs a box, no valuation	
From Ladies of Monongahela City ch a box valued at	65 00
" " New Castle ch " "	52 95
" " Salem ch " "	46 44
" " Saltsburg ch " "	119 19
" " Westfield ch " "	20 13
" " Wheeling, 2d ch a package "	20 00
	$415 21

J. D. WILLIAMS, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

AGENT FOR THE PITTSBURGH FIELD.

The Board of Education have appointed the Rev. ADAM HARRIS to labour for six months in behalf of the cause of education within the bounds of the Synods of Pittsburgh and Wheeling. The Rev. Mr. Harris was recently pastor of the Fourth church of Louisville, Kentucky, and has only consented to act for the Board during a short interval. He is highly commended to the churches by the brethren of Pittsburgh and Allegheny; and it is hoped that, with the blessing of God, very important results may attend his labours.

It is the intention of the Board of Education to provide permanently for this interesting and inviting field; and in the mean time, the co-operation of the brethren in promoting the cause, under the labours of brother Harris, is earnestly and respectfully solicited.

HAIL TO THE SOUTH!

The Spirit of God is no respecter of persons, and He visits localities and sections of country according to His own sovereign good pleasure. During the last spring and summer, revivals of religion occurred in various churches in Virginia, North and South Carolina, and Georgia, and especially in the colleges of Hampden Sidney, Davidson, and Oglethorpe. As the immediate result of these awakenings, a considerable number of young men have turned their attention to the work of the ministry. The UNION SEMINARY in Virginia, which last year had only *eleven* theological students, this year has *twenty-five;* and the COLUMBIA SEMINARY in South Carolina, which last year had *thirty-two* theological students, this year has *forty-five.* The increase at these two institutions is from a total of FORTY-THREE to a total of SEVENTY, or an aggregate increase of TWENTY-SEVEN. It may even reach to a larger number. Let God have the praise of this reviving of His work! And whilst we give all the glory to free and sovereign grace, let us congratulate our Southern brethren for what the Lord has done, and hail them as signs of better times in the Church at large. In the name of our God, let us bless our brethren, and rejoice that the *South keeps not back.*

THE AMOUNT OF AID TO BE OFFERED TO STUDENTS.

One of the students—apparently connected with our own Church—sent a note to the *New York Observer,* making a statement in reference to the amount of aid which young men require in colleges. The New York Observer answered the inquiry in a communication, which so well expresses, as we think, the general opinion in our Church, that we transfer the whole correspondence to our columns.

We consider it a question, fairly open to discussion, whether the amount of aid might not be somewhat increased; but the general principles of the "New York Observer" are unquestionably sound. Indeed the cause could not be sustained on any other principles.

From the New York Observer.

Will the "Home and Foreign Record" be kind enough to state how a young man, who has no means, may be able to get through his *Collegiate* course. The *Seventy-five dollar scholarship,* which the Board of Education grants young men in that course, will not pay the board. The tuition in college is thrown off, but then where are the clothes, books, and *et ceteras* to come from. By giving the desired information, the Record will send gratifying intelligence to a number of POOR YOUNG MEN.

The above communication has been lying upon our table for some time. We insert it not to obtain an answer to the inquiry from the Home and Foreign Record, but for the purpose of making some observations of our own. We have always regarded the educational schemes of the churches, especially those designed to assist indigent and pious young men in preparing for the Gospel ministry, as among the most important agencies of the Church. They have approved themselves not only in theory but in their results. There is probably no branch of the Church in the land which cannot show a long list of ministers of the Gospel, distinguished by great usefulness, who were introduced into the work by means of the Education Societies. Many but for this aid would have been turned aside to other pursuits, and their labours lost to the Church, at least in this department. Men of intellect and piety, who may be qualified by nature for exerting an extensive influence, are not always worldly-wise, and may be unable to struggle on through all discouragements, and complete a course of preparation. There are those who must have aid, or they cannot be prepared to take their stand among the ambassadors for Christ. That some have disappointed the expectations of the Church, proves nothing against the agency in question. These cases are the exceptions, and such exceptions as are to be looked for in the working of every human system. They are rarer than is oftentimes represented.

But we think, on the other hand, that this assistance and a reliance upon it may be carried too far, and the latter is indicated in the communication above. If any young man is unable to meet his other expenses, after having his board and his bills of tuition defrayed, we think he cannot have talents which would qualify him for great usefulness in any calling, and particularly in the ministerial. Neither in college nor in the Seminary is the whole time devoted to terms of study. From a quarter to a third of each year is given to vacations, and in many Seminaries this occurs at one season, in which candidates for the ministry may devote themselves to some useful employment, which will invigorate their health, and at the same time replenish their resources. Many students within the last few years have engaged as colporteurs; and while they have been receiving a suitable compensation for their time and labour, they have been blessing many hearts, and training themselves for future pastoral labour. They have in this way supplemented the aid which they have been receiving. Others have depended upon their own exertions entirely, and have more than sustained themselves, without any interruption to their studies. We knew a young man in college who spent his vacations in employment, immediately and highly useful, and who had more pecuniary means when he graduated than when he entered, and he never lost a week's study during his whole course. In one vacation of six weeks, by the circulation of Henry's Commentary, he realized more than enough to sustain him a whole year in college, including all his expenses. Such cases we know are rare, and as we have intimated above, the talent for making money is not an indication in itself of qualification for usefulness in the ministry, but it is very important that every one, whatever his calling in life may be, should cultivate under God a spirit of self-reliance, and not one of mere dependence on others. Instead of urging upon our Education Boards an indiscriminate increase in their appropriations, we would urge upon those who are looking forward to the Gospel ministry, to devote their vacant time to some occupation in which they may be doing good to others, and at the same time providing in part for themselves. There is nothing ignoble in receiving aid while preparing to serve the Church, but it is the mark of a noble spirit to prefer to help ones-self, as far as it can be done, without interfering with the great end in view.—*New York Observer.*

SYNOD OF VIRGINIA.

The following resolutions of the Synod of Virginia are *so much to the point,* that we invite particular attention to their perusal.

The committee to whom was referred the communication from the Board of Education respecting the present destitution of Candidates for the gospel ministry, reported the following resolutions, which were adopted:

1. *Resolved,* The ministry must ever be considered as God's chief appointed instrumentality for the conversion of the world;—and the increasing population and rapidly advancing intelligence of our country, present daily more urgent motives for a correspondent increase in the number of able and faithful ministers.

2. *Resolved,* That while we deeply feel the urgency of these motives, and deplore the "Destitution" to which our attention has been directed by the Board, we feel called to record our solemn conviction that the strength and efficiency of a church depend far less upon the numbers than upon the character of its ministers; that we far more earnestly desire an increased elevation in the whole moral and intellectual tone of our candidates—in fervent piety, and sound mental discipline, than in numbers merely.

3. *Resolved,* That the evil which we deplore, is only one out of many external symptoms of a deep inward declension, which cannot be wisely considered apart from others, for which no outward appliance or machinery can be a successful remedy —and *especially* that an indiscreet or precipitate zeal for a mere increase of numbers, will only aggravate the evil (which it in part has caused,) by urging into our Colleges and Seminaries, and ultimately into the ministry, men without energy, or talent, or decisive piety—thus lowering the standard of ministerial character in the community at large; and repelling from the service of God in the ministry, other youth, superior in value, and even in numbers, to those unwisely introduced.

4. *Resolved,* That the only remedy which can reach the evil—deeply seated and widely ramified through every department of society—is the outpouring of God's Spirit in answer to the prayers of his people, and as a blessing on the public and private labours of ministers and parents.

5. *Resolved,* As a subordinate means, we would earnestly recommend to all the ministers within our bounds, to make this important subject a matter of earnest prayer, and faithful instruction to their congregations; and we would urge upon all parents the duty of early consecrating their sons to this noblest of all human offices, and training them up from childhood, with special reference to this work, and in humble dependence upon God's grace for his covenanted blessings.

6. *Resolved,* That along with this increased effort to enlarge the number of our candidates, increased

vigilance and fidelity will be demanded on the part of pastors, and Presbyteries, and instructors, in guarding the entrance upon the ministry, against all who might prove useless or injurious in that sacred office.

NEW CANDIDATES.

For the first six months of the present year, the number of new candidates received by the Board of Education was 44. For the same period of last year, the number was 38.

At the late meeting in December, 12 were received against 8 in the same month last year; making thus far a total of 58 this year and 46 last year. This is encouraging; and if the same rate of increase is maintained to the end of the year, the Church will have reason indeed to rejoice.

"Pray ye to the Lord of the harvest."

HINTS TO CANDIDATES.

A Look into Eternity.—When Summerfield was on his death-bed, he exclaimed, "Oh, if I might be raised again, *how could I preach!* I could preach as I have never preached before; *I have had a look into eternity.*"

God's People known to Him.—Tamar may disguise herself, and walk in an unaccustomed path, so as Judah may not know her. Isaac, through the dimness of his sight, may bless Jacob and pass Esau. Tract of time may make Joseph forget or be forgotten of his brethren. Solomon may doubt to whom of right the child belongeth; and Christ may come to his own and not be received. But the Lord knoweth who are his, and his eye is always over them. Time, place, speech, or apparel, cannot obscure or darken his eye or ear. He can discern Daniel in the den—Job, though never so much changed, on the dunghill; let Jonah be lodged in the whale's belly, Peter be put into a close prison, Lazarus be wrapped in rags, or Abel rolled in blood, yet can he call them by name, and send his angels to comfort them. Ignorance and forgetfulness may cause love and knowledge to be estranged in the creature, but the Lord is not incident to either; for his eye, as his essence, is every where; he knoweth all things.—*John Barlow*, 1660.

Set your Affections on things above.—As the bee is ever on the wing between the flowers and its honey-cells, so should our affections ever be going forth in prayer to God without, and returning to God within. Amidst all the busiest scenes of our pilgrimage, we may be moving to and fro on the rapid river of mental prayer; that prayer which lays the whole burden of the heart on a single sigh. A sigh breathed in the spirit, though inaudible to all around us but God, may sanctify every conversation, every event in the history of the day. Prayer will be fatiguing to flesh and blood, if uttered aloud, and sustained long. But there is an undercurrent of prayer, that may run continually under the stream of our thoughts, and never weary us. Such prayer is the silent breathing of the Spirit of God, who dwells in our hearts; it is the temper and *habit* of the spiritual mind; it is the *pulse* of our life, "which is hid with Christ in God;" it is the consciousness of the divine nature communicated to us in regeneration. Prayer of this kind may be breathed "without ceasing."

Learning of Moses.—Moses was skilled in all the learning of the Egyptians; yet not content therewith, he became a humble suitor to God for more and better knowledge than that: "I beseech thee show me thy glory." Other notions may fill the head of moral man: nothing short of the knowledge of God san satisfy the heart of a saint. Wherefore, in answer to this request, the Lord gave him a promise, saying, "I will make all my goodness pass before thee." Learning, in religious persons, like the gold that was in the Israelites' ear-rings, is a most precious ornament; but if men pervert it to base ends, or begin to make an idol of it, (as they did a golden calf of their ear-rings,) it then becomes an abomination. Knowledge and good parts, under the management of grace, are, like the rod in Moses' hand, wonder workers; but turn to serpents when they are cast upon the ground, and employed in promoting earthly designs.—*Arrowsmith.*

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

PAROCHIAL SCHOOLS.

The number of parochial schools is increasing, although not so rapidly as might be desired. Some of these institutions are among the largest schools in the country, and generally they are in a prosperous condition, and are doing great service to the cause of religion and learning.

The Board of Education are prepared, by special funds for that purpose, to aid in the establishment and support of schools needing help, and having the prospects of a permanent existence.

WAVELAND ACADEMY, INDIANA.

The Presbyterian Academy, Waveland, Ind.—The first annual Catalogue has been sent us. During the term just closed, the attendance numbered 134, of which 77 were males, and 57 females.

The instructors are—J. M. Coyner, Mathematics and Natural Science; H. S. Kritz, Languages and Mental Science; M. M. Fisher, Assistant.

The location for such an institution is good, and we are pleased to learn that its patronage is increasing.

GREENVILLE ACADEMY, KENTUCKY.

The Synod of Kentucky, at their last meeting in Danville, adopted the following paper in reference to the Greenville Academy.

Whereas, The Presbytery of Muhlenburg has established a Presbyterial Academy at Greenville, with a view to promote education generally, within their bounds, as well as to prepare young men for the more advanced education contemplated in Centre College, and the new Theological Seminary at Danville; and whereas, the establishment of such academies is desirable in all our Presbyteries; therefore,

Resolved, That the Synod express their approbation of the effort of the Presbytery to build up this Academy, and commend it to the liberality of the members of our churches, to supply it with all needed funds.

A NEW FEMALE ACADEMY IN NORTH CAROLINA.

We learn by a letter from brother Penick, published in the Watchman and Observer, that the Presbytery of Concord is about to establish a Female Academy at Statesville, N. C.

An important action of Presbytery at its last meeting, was the establishment of a Presbyterian Female Seminary. The town of Statesville was selected as its location. I trust it will be an institution of high character. A Board of Trustees was appointed to set it into operation. The village of Statesville, in inviting the Seminary to that healthy and Presbyterian community, presented to Presbytery a subscription list of $10,000. For the endowment of the institution the scholarship plan will probably be adopted. All things seem propitious. Success to the enterprise! Truly yours,

P. T. Penick.

SYNOD OF PITTSBURGH AND JEFFERSON COLLEGE.

The action of the Synod of Pittsburgh in relation to Jefferson College, is considered an important movement by some of its friends. We have not heard the particulars of the movement in the Synod, except that it originated with the friends of Jefferson, and was carried in the Synod by a large majority, although some of the friends both of Jefferson and Washington voted against it. The following is the action of the Synod. The *second* resolution is the one to which particular reference is made.

"1. *Resolved*, That the past and present of Jefferson College, established through the prayers and efforts of the fathers of this Synod, in whose bounds it is, commend it to our confidence, and inspire us with hope in its future.

"2. *Resolved*, That with the view of extending the area of its action, and perfecting its equipment for its work, as well as to settle it in the confidence it has won, this Synod appoint a committee to correspond with the Trustees of Jefferson College as to the expediency and the conditions of its being placed under the ecclesiastical supervision of this Synod, or, in case the General Assembly divide it, under the joint supervision of the two Synods; the committee to publish in the papers the result by the 1st of April next, and to report next year."

The Moderator announced the committee on the correspondence with the Trustees of Jefferson College, viz., Messrs. J. M. Cook, David Kirkpatrick, D. D., L. R. McAboy, George Hill, and T. H. Nevin.

Subsequently one of the members of the Synod entered a protest against the appointment of a committee for the purpose of securing an ecclesiastical superintendence of the College, which was answered on the part of the Synod by its committee appointed for that object (the Rev. J. M. Cook) as follows:

"That the question as to the propriety, expediency, and safety of the Church, in her organized character, entering the school-house, the College, and the Seminary, and regulating the instruction of her youth, has been so thoroughly sifted, and so satisfactorily settled by this Synod, that a single member may enjoy the liberty of recording his protest without arguing the matter anew."

WASHINGTON COLLEGE, PA.

The Synod of Pittsburgh also adopted the following commendatory resolution in reference to Washington College.

"*Resolved*, That the past and the present of Washington College, with that organization which places it under the supervision and control of the Synod of Wheeling, and an ample endowment now in the progress of completion, commend it to our confidence, and inspire us with hope in its future."

WESTMINSTER COLLEGE, MISSOURI.

The Synod of Missouri, at its last meeting, re-appointed the Rev. R. S. Symington, agent for the institution, and adopted the following resolutions:

"1. *Resolved*, That this Synod have heard with pleasure the reports of our agent, and of the Trustees of Westminster College, stating the progress which has been made in securing an endowment, and in erecting college buildings, and for this success the Synod express their gratitude to the Head of the Church.

"2. *Resolved*, That this Synod would express their earnest desire and hope that the Presbyterians of Missouri will regard it as a privilege to co-operate energetically and liberally in carrying forward this important enterprise."

E. M. Samuel, N. L. Rice, D. D., J. F. Cowan, W. P. Cochran, and P. B. Reed, were appointed a committee to recommend to Synod a plan for securing the salary of the agent of Westminster College.

This Committee reported the following plan, which was adopted, viz:

"That it is recommended to the ministers in the bounds of our Synod, to present the subject to their charges respectively on the first Sabbath of December, or as soon thereafter as practicable, and that the amount thus raised be transmitted to Dr. A. A. Riley, President of the Board of Trustees of Westminster College, at Fulton, and that should there be a surplus, the same to remain as an agency fund; and that the President of the Board report to next meeting of Synod the amount thus realized."

In reference to Westminster College, the editor of the St. Louis Presbyterian, who lately visited it, says:

"The building of Westminster College is rapidly progressing towards completion. It has already reached its third story. The building is strong and substantial, and will furnish ample accommodations for all college purposes, for the next half century. We did not inquire its precise dimensions, but we suppose its front to be about 60 feet, by 110 or 120 deep. It is to have a portico in front, supported by six heavy columns, which will give it a massive appearance. The building, besides the recitation rooms, and a public hall, has study rooms for the Professors, Society Halls, Library Rooms, &c. The Commencement Hall we judged to be 57 feet square in the clear. The Chemical Hall is a little more than half these dimensions. We trust the building committee will see that the portion of it devoted to the Laboratory shall be paved with brick. The contractor is Mr. Jenkins of St. Louis, and our judgment is, that the contract is a most safe and economical one for the Trustees, and that the work is being done in a most satisfactory manner. But few such college buildings will be found, when this is finished, on this side of the mountains. It will be a credit to the Synod of Missouri, and an ornament to the Commonwealth."

NEW COLLEGE IN SYNOD OF MEMPHIS.

The subject of most interest before the Synod was the college question. The committee appointed by the Synod at its meeting in Jackson, reported three places making liberal proposals:

1st. The Mountain offered a suitable building lot and $10,000 in cash to erect the college building.

2d. La Grange offered a suitable lot, and $1500 in money, and $25,000 in scholarships, for the endowment.

3d. The Trustees of West Tennessee College asked the Synod to appoint a commissioner to confer with them, to see if that Institution could not become the Synodical College. It has suitable buildings, the college in operation, and an endowment of $40,000. After a full discussion, the Synod resolved to appoint a committee to confer with these Trustees, and also resolved to hold the next meeting of the Synod in July. On these two resolutions, there was but one dissenting vote.

From the present signs of the times, the college will be located at La Grange.—*Presbyterian Herald.*

HANOVER COLLEGE, INDIANA.

The following resolutions were adopted by the Synod of Indiana, respecting Hanover College:

1st. Synod finds that the College is in a very prosperous condition, as is evinced by the regularity and order and quiet which prevail in every department, and also by the progress made by the pupils generally in their studies.

2d. Synod is pleased to learn that there have been more than fifty new students matriculated the present session, thus showing—1st. a public approval of the course of instruction there given, especially of that peculiarity of the course, the prominence given to the study of the Holy Scriptures; and 2d. the continued confidence which the Church and the public generally have in the faculty, as men, and as competent instructors of youth.

Synod rejoice to learn that the new College is already up, and will be enclosed within three weeks. From the treasurer's report, it appears that not less than fifteen thousand dollars are needed to complete the building and pay money already borrowed by the building fund from the permanent fund. Therefore,

Resolved, That in the judgment of this Synod, the establishment of Hanover College is one of the most important enterprises before the Synod at this time, and, under present circumstances, demands prompt and enlarged pecuniary aid.

2d. This Synod will raise for this object not less than fifteen thousand dollars during the coming winter.

3d. Every member of this Synod is earnestly requested to use his best endeavours to secure in the church he represents its quota of the above sum, either by co-operation with the agent, or otherwise.

Williamson Dunn, Esq., was appointed Trustee, and Philip Lindsley, D. D., was appointed in the place of Dr. Gurley.

ARANAMA SCHOOL AND COLLEGE, TEXAS.

The Presbytery of Western Texas is engaged in building up a college at Goliad. At the last meeting, among other important items of business, the claims and interests of the Aranama School and College at Goliad were duly attended to, and vacancies supplied in its Board of Trustees. That Board also held a meeting, at which were passed resolutions, expressive of their great affliction at the loss of the late C. C. Shive, Principal of the Preparatory Department of the Institution, and of their hearty condolence with his heart-stricken companion, in her sorrowful bereavement. The Rev. David Teese, of West Hanover Presbytery, (Virginia,) was unanimously chosen successor to Mr. Shive, with a pleasing expectation that he will accept of a station he is so eminently qualified to fill.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, NOVEMBER, 1853.

I. FUND FOR CANDIDATES.

Presbytery of Londonderry.	
Antrim ch	$11 00
Presbytery of Albany.	
Albany 1st ch	157 80
Presbytery of Hudson.	
Deer Park ch	6 00
Presbytery of New York.	
42d st ch N Y 25; Nyack ch 11; Greenbush ch 2	38 00
Presbytery of Elizabethtown.	
Baskingridge ch	15 00
Presbytery of Passaic.	
Norristown ch	46 10
Presbytery of New Brunswick.	
Freehold ch	8 20
Presbytery of Newton.	
Stewartsville ch	42 57
Presbytery of Susquehanna.	
Towanda ch	5 00
Presbytery of Luzerne.	
Wilkesbarre ch	25 00
Presbytery of Philadelphia.	
Spring Garden ch "G" 30, Mrs Sarah Cornelius 100; Central ch, James Wray 10, J C 10, Mr White 2, Mrs Richards 15, W W Flemings 30, R S Barnes 5, S Colwell 50, F N Buck 100, Jas Field 10, Collection 64 66, Moses Johnson 75, McMullen 2; 10th ch, W A Porter 20, H Campbell 5, B Orne 2; Scotch ch 182 67; 6th ch collection 152 47; North ch (in part) 117	982 80
Presbytery of Philadelphia 2d.	
Ebbington ch 35; Neshaminy ch 40	75 00
Presbytery of Carlisle.	
"Presbyterian ch of Carlisle" addl	2 25
Presbytery of Huntingdon.	
Waynesburgh, Newton Hamilton	101 00
Presbytery of Clarion.	
Mt Tabor ch, Meeting of Presbytery	27 50
Presbytery of Richland.	
Frederick ch	3 00
Presbytery of Cincinnati.	
Somerset ch 7 74; 7th ch Cincinnati 71 38; Hopewell ch 12; Pleasant Ridge ch 18 96; 1st ch Cincinnati 49 54; Cheviot ch 13 60	173 22
Presbytery of Chillicothe.	
Marshall ch	12 00
Presbytery of Maumee.	
West Bethesda ch	5 00
Presbytery of Findlay.	
Delphos ch 4 50; Van Wart ch 6 50	11 00
Presbytery of Vincennes.	
Hopewell ch	5 00
Presbytery of Crawfordsville.	
North Salem ch	25 00
Presbytery of Peoria.	
Brunswick and Salem ch	8 00
Presbytery of Fayetteville.	
Ash Pole ch 11 65; Antioch ch 5 50; South River ch 3; Philadelphia ch 1 15	21 30
Presbytery of Florida.	
Euchee Valley ch	2 50
	$1809 24
Less exchange,	2 19
	$1807 05
MISCELLANEOUS.	
"A B" 1000; Dr Crook, Indiana 10	1010 00
	$2817 05

II. FUND FOR SCHOOLS, COLLEGES, &C.

MISCELLANEOUS.	
"A B" New York	500 00

III. AFRICAN FUND.

Interest on principal	60 00
Total,	$3377 05

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, NOVEMBER, 1853.

Presbytery of Ohio.	
Highland ch	5 00
Presbytery of Washington.	
East Buffalo ch	5 00
Presbytery of St. Clairsville.	
Beach Spring ch 33; New Castle and Brownsville ch 3; Norristown ch 10; St. Clairsville ch 22	68 00
Presbytery of Steubenville.	
Meeting of Presbytery	12 50
Total	$90 50

J. S. LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, NOVEMBER, 1853.

Presbytery of Chillicothe.	
Hillsborough ch	100 00
Presbytery of Miami.	
Lebanon ch	41 13
Presbytery of Oxford.	
Bethel ch 37 35; Hamilton and Rossville ch 19 63	56 98
Presbytery of New Albany.	
Livonia ch	11 00
Presbytery of Indianapolis.	
Bethany ch 7 33; Franklin ch 33 13; New Prospect ch 1 70	42 16
Presbytery of White Water.	
Richmond ch 18; Laurenceburg ch 10; Rushville ch 21 60	49 60
Presbytery of Muhlenburg.	
Princeton ch	15 00
Total,	$315 87

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, December 13, 1853.

India.—We have received letters, since our last issue, from Lahor, September 17; Futtehgurh, to October 2; Mynpurie, September 17; Agra, to October 6; and Allahabad, September 13. Mr. Morrison had returned from a visit to Rawal Pindi, a city about two hundred miles from Lahor, where he found that a number of persons, who had renounced Hinduism, were "well content with a religion of their own making." The movement at Akutganj, near Futtehgurh, appears also to have disappointed the hopes which were at first awakened by it, although a few persons seem to be subjects of grace. Two accounts have been forwarded to us of a native reformer in the Mirzapore district, below Allahabad, who has renounced the native religion, and drawn after him large numbers of his countrymen, though his views of Christianity are not very clear.—Movements like these are important as signs of the state of the native mind in India. Paganism is losing its power over very many. Increasing numbers will break away from its bondage; but without suitable instruction, they cannot be expected to become true Christians.

Mr. Forman says of the school at Lahor, "There is nothing very encouraging in its state, except that we have a large number of interesting pupils, nearly all of whom are receiving religious instruction, and those who know most about Christianity seem to be convinced of its truth and excellence. I think if any who have doubts about our giving so much time to education, could go with us to the bazar, and hear the sometimes angry disputes, and then to the school, and see so many boys and youths quietly receiving religious instruction, and approving of what they hear, they would think more highly of the latter method of teaching Christianity."

At Agra "the schools are still increasing;" Mr. Warren writes, "both boys and girls have been coming in during the last month." These are mostly of the East Indian class, destined to exert an increasing influence in India, and under suitable missionary labour, likely to furnish valuable helpers in the spread of the gospel.—This mission was about to lose for a season the efficient services of Mr. Warren, who is returning with his family, on a visit to this country; but the Committee will endeavour to maintain and increase, rather than diminish, the strength employed at this city. They hope to see it become the head-quarters of a wide-spread system of missionary efforts.—It is with regret we add that Mr. and Mrs. Fullerton had been called to part with their oldest child, who died on the 30th of August.

The letters from Futtehgurh mention the expected return to this country of Mr. Seeley, with his motherless children. We regret to learn that his health is not improving. He is suffering from a bronchial affection.

From Allahabad we learn the admission to the church of two persons—one on profession of her faith, and a man who had been excommunicated six or seven years ago; after long trial, and profession of penitence, he was again received. A third person was restored to the privileges of the church. Severe sickness had prevailed at this station, and one of the members of the church was called hence by cholera, "Fermana, the wife of Mirza Jan Beg, catechist. Her loss is a very severe one," Mr. Hay writes, "not only to her family, but the mission. She has for years maintained a very exemplary Christian character. Her meekness, kindness, and earnest piety, endeared her to all her acquaintances. For several months she conducted a female prayer-meeting on Saturday afternoons. Her whole deportment furnishes us with the best hope that she has attained the rest of the blessed." This is what the gospel can do for a Hindu woman.

A request had been received from an English gentleman at Banda, for the establishment of a school at that city, under a native Christian teacher, with a liberal offer of aid for his support. The missionaries were considering who, out of their little company of native labourers, was best qualified, and could be best spared, for this station. And we trust that our readers will pray unto the Lord of the harvest for an increase of labourers, especially of those who are natives of the several countries in which our missions are established.

Siam.—Our advices from Bangkok are under date of July 18. The brethren were pursuing their work with usual health, "with nothing of special interest to report, but having no reason for discouragement." We fear, however, they will have been much disheartened before this, by hearing that one or two brethren who, it was hoped, would have joined their mission, (and to which expectation they refer with great satisfaction in this letter,) have been led to remain in other parts of the vineyard. We think that prayers should be offered with special reference to the raising up and sending forth of more men to Siam. The country is open for all kinds of missionary work. The missionaries have been brought into communication with persons of elevated rank, as well as with the common people. Perhaps in no other heathen nation may we look eventually for a more sudden conversion of all classes to the religion of Christ. Our mission there has had a history of very marked interest; but it is altogether too weak in numbers, though in no other respect. Urgent calls have been made and often repeated, for more labourers. Who will go?

China.—Letters have come to hand, dated at Canton, September 24; Shanghai, September 24; and Ningpo, September 6. The principal event mentioned in these letters is the fall of Shanghai into the hands of local insurgents, that are not connected with the body under the command of Thae-ping. The missionaries and other foreigners were not molested. At Ningpo and Canton public affairs continued without change, though an uneasy feeling is said to exist among the native inhabitants of those cities.—We regret to learn that the health of Mr. Wight had become so much impaired as to excite apprehensions as to the result; but it was hoped the approaching cold weather would restore his strength.

Mr. W. Martin had made an attempt to reach the main body of the insurgents, which proved unsuccessful, the native boatmen refusing to proceed. Referring to their being professed Christians, and to their having begun to create a Christian literature, Mr. Martin writes as follows: "They have issued a number of tracts, among which is a Trimetrical Classic, containing an abstract of Scripture history; Instructions for the Young, being a summary of moral maxims; an Almanac, in which the year is divided into weeks, with each 'day of worship' (Sabbath) duly marked. This Almanac, further, rejects the distinction of lucky days, and the calculation of destiny, with which Chinese works of this kind have always been filled, on the ground that 'times and seasons are at the disposal of our heavenly Father, and he who piously performs his duty will at all times enjoy the divine protection.' . . . Some of their books contain gross errors, which is not so much to be wondered at as that they contain so much truth."

Mission to the Chinese in California.—Under date of November 10, Mr. Speer writes as follows: "Our church was organized on last Sabbath, with four members. Lai Sam was made an elder. The ceremony was solemn, and interesting to a large audience." Farther details are promised, on Mr. Speer's return from a visit to Stockton.

Missions to the Indian Tribes.—Since our last number we have received letters from missionaries among the Chickasaws, dated to November 9; Choctaws, to November 14; Creeks, November 2; Iowas and Sacs, to November 29; Omahas and Otoes, November 5; Chippewas and Ottawas to November 12. There had been some cases of fever among the girls in the Chickasaw school, and two of them had died. The missionaries were much afflicted by these deaths of their pupils, and the ladies of the mission had felt severely the pressure of nursing the sick. Ninety scholars were in the school, and the confidence of the Indians in the missionaries did not appear to be shaken by these sad bereavements.—At Spencer Academy, all were well, and going on as usual. Mr. Edwards, for two years at Spencer Academy, where he was a faithful missionary, has accepted the call of the church at Wheelock, Choctaw nation. Under the circumstances of the case, the Committee agreed to release Mr. Edwards from the Academy. His missionary connection will therefore be with the American Board of Missions, though his ecclesiastical relations will remain without any change.—At Tallahassee, among the Creeks, owing to the sickness of some of the teachers, much difficulty was experienced in carrying on the school, and more teachers are needed.—At the Iowa mission, a teacher, and two of the Iowa girls in the school, were admitted to the communion of the church; and some others were under serious impressions.—The buildings at the new stations among the Indians in Michigan are nearly complete, after a large amount of work, which was exceedingly embarrassing in its details, on account of the difficulty of getting materials, workmen, &c., at places so remote.

Sailing of Missionaries.—On the 26th of November, the Rev. Charles F. Preston, and J. G. Kerr, M. D., and his wife, sailed from this city in the ship Horatio for Canton, and on the 8th of December, Mrs. Way, of the Ningpo mission, sailed for Shanghai, in the ship Ellen Foster, from this port. Mrs. Way left her two oldest children at school in this country. Mr. Preston is a member of the Presbytery of Albany. Dr. Kerr was for some years in practice as a physician in Ohio. We commend all these missionary friends to the prayers of our readers.

INDIA: LODIANA MISSION.

COMMUNICATION FROM THE REV. JOSEPH WARREN.

The following journal and communication from the Rev. Joseph Warren, in relation to the enfeebled state of the mission at Lodiana, and the urgent necessity of strengthening it immediately, we would earnestly recommend to the serious consideration of every friend of missions, and especially to the students of our Theological Seminaries. The brethren at the station need our prayers and sympathies, and we trust it will not be long before their hearts will be cheered by the arrival of missionary recruits from this country. They have a right to expect this at our hands, and we cannot exculpate ourselves before the Head of the Church, if this mission is per-

mitted to languish; especially as so many advantages have already been gained for spreading the gospel among the inhabitants of that part of the world.

Sorrows—Sabathú.

Every journey reminds a thinking man of the nature of his life. He meets with hindrances; he cannot reach points which he desires to see; he is hindered by the weather; he meets with losses and pains. After being hindered several days from leaving Landour, we were again detained by rain at Simlah. And at Simlah and Sabáthú we met with sorrows that strongly reminded us of the chequered nature of life.

I had known Mrs. Janvier from the time when she came to this country. We had met but once since; but that did not hinder our families from feeling that a degree of intimacy existed: we soon come to feel a great interest in every member of a contracted circle. I found her at Simlah, sick of a lingering disease, which incapacitates her for all labour, takes her husband away from his post at Lodiana for a time, and gives her friends scarcely a hope of her recovery. Her sickness and danger were in themselves an affliction to me as her friend; and the consequent interruption of Mr. Janvier's labours is to be deeply regretted. Although he is at work translating the Scriptures into Panjabí, and aiding to carry the Panjabí Dictionary through the press, and can continue these labours while absent from Lodiana, so that his time is by no means lost, yet it is a loss to his station in many respects to have him absent.

When we arrived at Sabáthú we met a letter there informing us of Mrs. Seeley's death at Futtehgurh. This was a deep affliction, indeed. She had lived in my family at Allahabad, on their arrival in the country, for nearly three months; Mrs. Warren had spent a summer in their family in the hills; and otherwise there had grown up much intimacy and great affection between us. On private grounds we must regret her death as that of a dear sister; and besides I could not avoid foreseeing that her death would take her husband from his important field of usefulness: himself in delicate health, with four motherless children, what can he do here? Our already weak force must be weakened, and very few are stepping forward to occupy the places of the disabled and fallen. Our field is widening, and wants increasing; we are called upon to stretch out the cords of our tent further, and to drive the stakes more firmly into the ground—and our number is decreasing. Is it any wonder that melancholy reflections crowded into my mind the day that we occupied the *empty* Mission House at Sabáthú?

The empty Mission House at Sabáthú! Yes; we have no man whom we can spare from the plains, while his health allows him to remain there, to occupy this post. It is in the hills; the climate is delightful; I have not seen a nicer day in India than that which I spent at this place; there is a Bazar, where a school might be set up, and where street preaching might be carried on; there are European soldiers, amongst whom good might be done; there are numerous villages of hill people, which an active man might reach—but there is no man for it. We visited the Bazar chapel, and found it ready to go to ruin. We visited Mrs. Jamieson's grave, and plucked some buds from a kind of cypress that is growing beside it. Then we rode down the hill, feeling that although the day had in itself been bright, beautiful, and temperate, it still had been one of the dark days of our lives. When will the Church awake to her duty, and send out men to fill these waste places?

That kind of "sadness of the countenance" caused by such things as these, doubtless "makes the heart better." It is good now and then to be compelled to look to Him who manages all things; who knows when to call his servants to himself, and how to deal with them who are still in the harness. It is because I hope that the communication of my sorrows to the Church will tend to make it "better," that I have sought to publish them. They ought not to weaken our hands; but they ought to drive us to the fountain of all strength.

Descent from the Hills—Lodiana.

The readers of our missionary periodicals and reports often hear about the stations of the Lodiana Mission from the missionaries who are labouring there, but they still may like to hear what my impressions of some matters were, during my late visit to those stations.

I parted with Mr. Woodside at Kasaulí, after Mr. Orbison of Ambala had joined us to take my place with Mr. Woodside in the return trip. I went down the hill in the evening, reaching Kálhá after dark. Here I found a hotel, a European postmaster, and a large native town. This town is in the midst of the Patiálá Rája's territory. He has given a piece of his territory to the English Government, that their officers, which bear a relation to the hill territory, may be on their own land—something in the same manner in which the District of Columbia has been given to the Supreme Government in America. I do not see why there should not be a station of our missions here, connected with Sabathú, in the same way that I have previously recommended that Dehra should be connected with Landour; though Dehra should be supplied first, on account of its greater importance. Invalids could often live in these stations nearly the whole year, instead of either going home, or making an entire break-up of their labours at their own stations, by going to the hills for a year or two.

I left Kálká that same evening, and early in the morning reached a large native town called Morandá. On account of the fierce sun I could not examine this town. Before night I left it, and reached Lodiana early the next morning.

The enfeebled state of the station at Lodiana, and urgent reasons why it should be reinforced.

To all the members and friends of our missions in India, Lodiana is, or ought to be, a place invested with a peculiar interest, as that where our first India mission was planted. One cannot but recollect how God in his providence guided the counsels of his people, and directed the attention of persons of a rank that does not usually concern itself much with such affairs, to this place; so that our first missionary, Mr. Lowrie, was advised and encouraged by Lady William Bentinck and her friends, as to his great undertaking. On looking at the mission establishment, I could not but remember how Mr. Lowrie described to me, some sixteen years ago, his feelings of sorrow, on being obliged to leave the place on account of his health; and for various reasons, I wished that he could see it as it is. I remembered those who have laboured here, and are in America now; I thought of one member of the mission, whom I had so recently left at Simlah, sick of an incurable disease—of others whose lives have been worn out here, and whose record is on high. I thought of the immense influence that had been exerted on the population of the Panjáb, and of the provinces on this side of the Sutledge intimately connected with it, by the schools, the Scriptures, the tracts, and the preaching of this mission; how the European character had been presented to the people of these provinces, by these means, in a much more favourable light than any in which it otherwise would have been viewed; and thus the settlement of the government, after the conquest, had been greatly facilitated: how the whole Panjáb had been indirectly cultivated as a mission field, by these means, so that when missions were set up in it, they did not seem at all as if set up in new territory. And, in thinking of the time when Mr. Lowrie visited "the Old Lion," Runjeet Singh, I could not avoid conjecturing what would have been the effect of the school at Lahore, if it had been commenced at that time. Perhaps a few men might have been so influenced with it, and their knowledge and ideas so enlarged, that they would have kept their nation from their mad and ruinous collision with the English, and so preserved their government to this day. Perhaps this might have been a good—perhaps an evil; it might have furthered Christianity—it might have hindered it; we sorrow now over a lost opportunity; but if that opportunity had been granted, it might have cut us off from present greater ones. If we had been permitted to connect Christianity with the Sikh rule in the Panjáb, it might have extended, or it might have been restrained in its action; great and small might have been converted—and quite as likely might have hindered progress while granting protection. Would the Maharája have become a Christian, as he has now done? On the whole, I am entirely reconciled to the fact that Runjeet Singh did not encourage the setting up of a school on terms that Mr. Lowrie could accept. It would either have been overthrown again, and done no good; or, if it had done good, it might have prevented the overthrow of a native government—which overthrow is the greatest good which circumstances permitted.

I found Lodiana inadequately manned. Mr. Janvier, as has been mentioned before, was at Simlah, on account of Mrs. Janvier's very precarious state of health, leaving only Mr. and Mrs. Porter, and Mr. and Mrs. Rudolph. They have to sustain a large English and vernacular school in the city, take care of a native press and a dispensary, as well as to preach to a regular congregation, and in the chapel and streets of the city. Mr. Porter is silenced, as to all preaching, by a disease of the throat; and his health is so delicate that the charge of the press is all he can assume of the current duties of the station. Mr. Rudolph has to preach on Sabbath once in English, and once in the native language in the Mission church, and once in the native language to the congregation in the city chapel. On other days, he teaches in the school four hours daily, and prescribes to from forty to sixty sick at the dispensary, and also visits the city sometimes with the native catechists, to preach in the streets. To lay so many duties on one man—duties requiring exposure to all kinds of weather, and causing a constant drain of both physical and mental power—is to do our best to break the man down, and deprive ourselves of his labours altogether. More men ought to be placed at Lodiana at once. One house is permanently vacant there now, which ought to be occupied; and *somebody*, (I know not who, but it is the person who *ought* to have come out from America to Lodiana, and has not come,) is to be blamed for it.

But in regard to this matter, some may say that, since the civil and military officers, who formerly made Lodiana a very large English station, have been removed westward, in consequence of the conquest of the Panjab, there is now no necessity that Lodiana should have so many men as formerly. It is true that Lodiana, as an English station, has been greatly reduced; it is melancholy to drive through the roads, once skirted by fine villas, and see the gardens becoming a desolation; one house fallen, and another falling down; one with the roof burnt off, some dismantled, the roof-timbers and doors carried away, and the walls left standing in shattered and ragged masses; and the unnatural and disagreeable quiet that reigns, where any one can see that lately the scene must have been so different. An old ruin may be interesting; a new one is only distressing. But the reduction of the station, so far as I can see, is no reason for the reduction of the mission. The native city is there yet; the English school is there, and flourishing; the streets are there, and the same varied crowd of Hindoos, Sikhs, and Musalmans, who have been there all the time; the press is there yet, pouring out its treasures for the region around, and requiring as much labour as ever. There is no less to be done than if thousands of English were there. And this city presents peculiar opportunities of doing good to the regions beyond; probably no other place has so direct and extensive a connection with Kashmire and the region about it. The oppressions practised by native rulers in Kashmire, from its conquest by Runjeet Singh to the present moment, have nearly driven out the whole shawl manufacture of the valley; and far the greater part of it is now carried on at Lodiana, under English protection, by people of Kashmire. These people still look on Kashmire as their home; they would doubtless soon flock back to it if they could; they keep up a constant and extensive intercourse with it as it is. The Sikhs from the other side of the Sutledge have a great deal of intercourse with this city, and this makes this place still, as it has long been, one of the main points from which light and truth must emanate for the Panjab. The ordinary population is large enough to occupy the time of four men. The neighbouring accessible towns are many and important. There is absolutely *no* reason for making our number there less than it used to be.

There is a matter connected with Lodiana, and the labours and requirements of the place, which I have not yet mentioned, and which I feel a delicacy in mentioning, lest I should hurt the feelings of an esteemed friend. But a view of the whole case cannot be given without it; and perhaps I, as not being connected directly with that mission, may more properly speak of it, than any of themselves. There is a female orphan asylum there. Such an institution always needs a good part of the time of one missionary lady; and it would often be of advantage to have some of the labour of a missionary gentleman expended upon it too; for the better these orphan girls are educated, the better will be the mothers of the next generation of native Christians. Mrs. Porter has charge of the orphan girls at Lodiana; and were it not that I mean neither to praise nor censure individuals in these sketches, I could say much in praise of that lady's indefatigable industry and self-denial. But, in the crippled state of that Mission, this is not all that comes upon her. Mr. Porter's health, and Mr. Janvier's distance from the press, cause a part of the proof reading for the press to be done by her. Now the state of things there ought

to be laid before the Church at home distinctly The health of the other ladies of that mission will not allow them to take up Mrs. Porter's work if she should be obliged to lay it down. There ought to be a family added to that station immediately—indeed, the present operations there, which can be dragged on with their present force, must be ruinously affected by any additional case of sickness; and we cannot expect any thing but such sickness. I wish the churches could see the place and the work as I saw them; I fear that no description will convey a proper idea of the reality. And if my seeing things as they are, and seeking to convey a notion of them to the public, will only have the effect of causing a renewal of public interest in this, our oldest and our honoured station, I shall never regret the saddening effect which the sight had upon me. It is not always best for the Church to fancy that all her prospects are bright; it is better, in this case, that she should feel that she has here a great opportunity to work for her Lord, and that she is neglecting it, and placing important operations in danger of damage or defeat.

There are a great many of the Affghan princes and great men, who have been banished from their country by political dissensions, living at Lodiana. Here also reside Mohan Lal and Sálih Mohamed, of Affghan celebrity, now living on pensions from the English. All these great men are surrounded by crowds of dependants. If our missionaries had leisure for it, they might cultivate the acquaintance of these men, and extend their influence even to Affghanistan—but now there is *no time* for it!

The shawl weavers are mostly very poor, and are sometimes little better than the slaves of the monied men who employ them, and to whom they are constantly indebted. Some of them came to Mr. Rudolph as inquirers, and wished him to do something to relieve them from that slavery. It would not have required much money to do it—the men might have been brought under the influence of Christian teaching by doing it—but there was *no time* that could be given to it, and the men went back again!

South of Lodiana there is a new sect growing up, who worship "the Father Jesus," as they call him. They are extending far and wide. The leader, doubtless, is moved by a corrupt ambition; but all such movements have produced Christian fruit when there have been men to follow them up, watch them, and seize opportunities of usefulness. Mr. Porter has visited the place once—much might be done about it, and with great hopes—but there is *no time* for it!

As I have said before, Lodiana is peopled in a most motley manner; and a great variety of strangers visit it, affording one of the very best opportunities for street preaching and tract distribution. I went with Mr. Rudolph to the city. We had a large congregation without effort—a city inquirer was present—a learned man from Kashmire disputed with us—Sikhs heard us. I saw no place where a better opportunity of the kind is offered. Mr. Rudolph does attend to this kind of business; but I have seen and experienced enough in the missionary field to know, that where there are schools, and presses, and congregational preaching to be attended to, the street preaching, being that which can be intermitted with least present inconvenience, is sure to go to the wall. My own whole missionary life has afforded one long, sorrowful exemplification of this truth. I have been tied to a press and a congregation, so that five days out of seven there was neither leisure nor strength for out-door and aggressive work. I do not complain; I only say that Lodiana should be strong enough, (and all other stations too,) to allow of *these* things being done, and *that* not left undone.

Dear children of God, on account of these things "is any among you afflicted? let him *pray*."

JOURNAL OF THE REV. A. RUDOLPH AT A HINDU FESTIVAL.

[Continued from page 172, Vol. IV.]

Jwala Mukhi, Friday, April 15th, 1853.—On my way to the preaching-tent I passed by a tank of stagnant water, covered on the surface with a coat of greenish matter generally seen on stagnant water. Bathing in this holy spot is supposed to be meritorious, and consequently men and women were busily engaged in the act, the latter evidently taking little pains to conceal their naked bodies from the gaze of the men. What would Christians at home say at such a sight? The truth is, when missionaries write home, they have to conceal, for decency's sake, the most horrid features of idolatry. What would Christians say if we were simply to mention all the objects that are worshipped in India? There is much contradiction in idolatry. The women, who on meeting one in the street, would draw their veils so closely over their face that but one single eye of theirs remained visible, would expose their bodies on such occasions, in the most shocking manner, without the least pretence to chastity.

Having reached the tent, I had a most interesting discussion with a man, in the presence of a crowd of listeners. He was not an opposer, had rather a philosophical turn of mind; he did not defend idolatry, but spake in terms of reverence of Christ; he had evidently read or heard of him before. His many questions furnished ample opportunity for giving an account of what Christianity was. But he had many doubts; he could not see Christ, and wanted some visible help to bring him to Christ. He said the ferry was of no use unless there were a boatman to lead the passengers over the stream. I told him Christ was the ferry; we who had put our trust in him were standing in it, inviting the passengers to come along with us, and to put as much confidence in Christ as we had done. When I spoke to him of the internal, divine life of the believer, he said it was just that which he sought, and could not find. He had read the Scriptures, but could not attach any meaning to many things in them. I advised him not only to read, but to pray that God might reveal Christ to him and enlighten his mind, and make plain to him what seemed obscure. The man was almost offended when I got up to go to breakfast, but he seemed satisfied when I told him I would be back after a few hours, and then stay till evening.

About noon I started again for the preaching tent, and had not gone far when the Pandit who was at the preaching-tent yesterday met me on the road. He told me he was just on the road to the Bárahdarí to have a talk with me. I asked him to come along with me to the tent, which he did. He said, I have only one question to ask, it is this: "If a man has to go a certain road, that was first beset with thorns and briers, and that at length has become pretty clear and plain, but there be a dog to the right of the road, and another to the left, both barking and biting at the man, how is he to get through?" I said the case might be a difficult one, but if he were a man of courage, he would try to get on notwithstanding the dogs, and may be that he would find both dogs chained, and that after all they might be able to do nothing more than bark. "Well," said he, "you have understood my question. The road is Christianity; the dog to the right is Mohammedanism, that to the left Hinduism; both are barking terribly; how am I to get through? I am fully convinced that heathenism is false; I have told the Brahmans and Pandits that all is a lie and a cheat; but they bite me, and rail at me, and have even beaten me with shoes." I took occasion to show him that he must expect to suffer shame for Christ, and seeing he had done so much for us, we ought not to count even our lives dear for his sake. He asked me how a man could be brought to faith in Christ. I gave him the history of my own conversion, which seemed to satisfy him.

While we were sitting at the tent, a man asked for a book, upon which the Pandit asked him what he had came for to Jwálá Mukhi. The man replied, to see the Devi, (goddess). "Well," the Pandit asked, "and did you see her? did she say any thing to you? did she give you any thing?" The man was enraged by having such puzzling questions put to him by one of the Brahmans, and at once began to vent his anger against him. "Ah," rejoined the Pandit, "you are also one of those whom we Brahmans have deceived and cheated so long; but I tell you now it is all a lie; do not believe it." The man began to stand up in defence of his religion, but found it to be uphill work against a Pandit so well acquainted with all the deceptions practised by his brethren. He said, "I was once blind as you are, and believed in the existence of a Devi. I myself was deputed by Runjeet Singh (the late Rájá of the Panjáb) to bring one hundred Man* of ghí to the Devi of Jwálá Mukhí, to feed the flame. Had that been used for food it would have been turned to some good purpose; but as it was, it was wasted upon dirt and stone." He had a long argument with the man, in which he exposed, with the most cutting sarcasm, the wickedness and greediness of the Brahmans, and at the same time he showed a good acquaintance with the New Testament.

In the mean time it had begun to hail and to rain; the pilgrims had all retired to find shelter somewhere. The Pandit was left alone with me and the native Christians and servants in the tent. We had a long talk on various subjects, both religious and scientific, which gave me an opportunity to observe that the Pandit was well acquainted with the religious, philosophic, and scientific Shasters of the Hindús; that he had become disgusted with all; had then adopted the Vedantic system, (which puts the human being on a level with the Creator,) which, however, did not satisfy his mind. He is almost a Christian, but his attachment to Christ seems not to be strong as yet; he appears not to have a strong feeling of the sinfulness of his sins. The philippics that he directs against Hinduism openly before the people, are so well chosen, and used with such masterly aim, that I cannot but rejoice that this man has been led to visit Jwálá Mukhí to testify against idolatry. What a powerful instrument he might become for doing good among his fellow-men, if Divine grace should see fit to fill his heart with the Holy Ghost, and the love of Christ his Saviour.

Saturday Morning.—On the way to the tent the man with whom I had so interesting a discussion yesterday morning, met me on the road; he had come for the purpose, to call at the Bárahdari. He said, "Sir, I have seen enough of the folly of the Jwálá Mukhí, and I am now on my way back to my home. I do not believe in the Devi, nor do I worship these stones; it is all a lie. When a dog in the house sees a thief, he barks to give notice to the inmates. Other dogs, in the road, hearing him, begin to bark too, and bark all night, though not because they have seen the thief, but because they heard the other dog bark. Ages ago, some one may have seen the Devi, and have given notice; but all the people that come now to the mela, bark for nothing; for they have not seen the Devi, nor is there any now in the Chúlhá. So long as the tiger is in the cage, he does not know his strength; but let him once escape, and he will find it out. These people have been kept by the Brahmans and the fear of the Devi in the cage until now; let them learn their strength, and there will be an end of the matter. I have had enough of it. I am going home, and if I can, I will pay you a visit in Lodiana." He shook me by the hand most cordially, and bade me good bye. All this happened before a crowd of pilgrims that were just coming in, and had gathered around us. Some of them seemed surprsied at the way the man spoke, and others joined in the laugh about the pretended Devi.

At the tent I was soon surrounded by people, and had a long talk with an intelligent man. The thing that he could not understand was, why one man was rich and the other man poor, one virtuous and the other wicked, why so many Englishmen were true Christians, and a great many more were not, although both had the same gospel. In short, the origin of evil was the great stumbling-block at which he took offence, and this he would have been glad of referring back to the great Author of the whole universe. A fat, vulgarl-looking fakír had, in the mean time, taken his seat by our side. He probably had tasted largely of the ghí and other good things of this world offered to the Devi, and I had spoken out too plainly, as he thought, against the deception, carnality, and covetousness of the Brahmans. He soon manifested his displeasure in words of anger, and when he saw that the people sitting by were all good-natured fellows, and consented to what I said, he left in a rage, saying there was no use in sitting there and listening to me.

In the mean time other men had taken their seats, and expressed great delight at something that I had happened to say, when a voice from behind exclaimed, "And why then don't you believe and accept the truth? what do you come for here?" I turned round, and found it was our friend the Pandit. The pleasant looks of the people began to change somewhat, and I thought I could discover some angry faces among them. They generally receive well the truth when spoken by us, but as yet they think it out of the way, when one from their own number, and especially a Brahman, attacks them in that way. I left the field to be occupied by the native brethren and the Pandit, intending to return soon after breakfast.

After breakfast I found the Pandit and the native brethren engaged in the work. It continued without interruption till evening. Sometimes there was much warm discussion, and some opposition, but at other times the crowd listened with undivided attention. The fat fakir returned with some of the Brahmans, probably with the intention to have them second his efforts in opposing the truth. I had told the fakir that if he would produce a single instance, where an individual by attending the fair and wor-

---

* One Man contains eighty pounds.

shipping the Devi, had received a new heart, had his sins blotted out, and received power to live soberly, godly, and righteously in this world, I would say no more against the Devi. He replied, "The Devi was not to blot out sins and to change the heart, she merely granted 'Sukh' (happiness, prosperity) to the people that worshipped her." I turned to the people and said, now here you have the testimony of one of your own fakirs to the fact that the Devi cannot blot out sins, and cannot give a new heart, do you need any more testimony? I then asked the fakir how it was that the people that had on former occasions come here for "sukh" had received "dukh," (pain, affliction,) as I had often had occasion to notice. To this he had nothing to reply. He found the Pandit so good a match for him and his companions, that he soon excused himself, saying the sun was very hot, so they all went away. Sometimes some of the people struggled hard to help their Devi out of the scrape, but they found at last that they had nothing left to stand on, and they gave up the defence in despair.

When I got up to go home, a fakir, whom I had noticed for a long time among the crowd, stepped forward and asked several questions about our faith, and how it could be obtained; at last he said he wanted very much to learn all about it. I proposed that he should go with me to Lodiana, where he could learn the way to the truth more fully. He was delighted with the idea, and jumped at it with the greatest readiness. He said, "But I am poor, and shall want something to eat." I told him that God had fed him while he was his enemy, and I could assure him that he would not leave him unprovided, when he was seeking the way of truth. The people that listened said, "Certainly not." He pressed my hand very warmly, and then went along with me to the house. Here we had another little talk, and he left me, manifesting a good deal of feeling and attachment.

I had scarcely got through my dinner when the Pandit made his appearance, to open to me his whole heart; to tell me all his doubts, and that he had made up his mind to be a Christian. His chief difficulty seemed to be in reference to his wife, who will not hear anything about the matter. She abuses him for not observing the rites and customs of the Hindus, such as performing ablutions before his meals, &c. The other difficulty was in reference to the occupation he should choose, in order to earn his bread honestly. He said he had sold nothing but lies hitherto, but he had given up this traffic. I told him he had better now commence selling the truth, as much as he had sold lies before. "Yes," said he, "I have sold lies for fourteen years, and if I die to-morrow, what will become of me?" I asked him to come to Lodiana, to become acquainted with us, as well as with the customs of our Church; to see the school, and our native Christians, and to give us at the same time an opportunity of becoming more fully acquainted with him, and after that he should decide as to his duty. To this he agreed, and left me at 10 o'clock in the evening.

INDIA: FURRUKHABAD MISSION.

JOURNAL OF REV. J. F. ULLMAN.

A Mohammedan Mela at Shekhpore.

June 10th, 1853.

Some time ago, I gave you a brief description of a Hindu mela held at Singhrampore, which I and Babu Gopeenath Nundy attended. I shall now send you a few particulars of a Mohammedan mela which I visited, accompanied by our Catechist Hanukh. It was held at Shekhpore on the 29th of March. We went there on the 28th, in order to secure a good place for our tent, expecting also that something might be done before the principal day. Our tent was pitched in the shade of a pretty Mangoe-tope, close to the mela ground, where we were protected from the great heat.

Shekhpore, a large village, is eight miles from Furrukhabad, and almost exclusively inhabited by Mohammedans. As far as I could ascertain, they were all of the Shekh, or Shaikh, class, from which cause the place has most probably received its name. There is in the village a burial ground, containing a large number of Mohammedan tombs, and amongst them that of a famous saint of theirs, called by them *Peer*, which is considered to be very sacred, and to which, not only on the mela day, but also on other days, people are resorting, to perform their devotions, and present offerings. On our entering this burial ground, to see the tomb, some persons wished us to take off our shoes, as the ground was holy, which of course we refused to do, as, had we done so, we should have appeared by our conduct to sanction their superstitious views in regard to the Peer. As there were but a few present, they let us pass. When this Mohammedan saint lived I could not ascertain, but of his sanctity they relate a great deal.

A Coat of Miraculous Powers.

I was told that when he died, he left to his eighteen sons one coat, which had the peculiar property of causing the person who put it on to be thrown into a trance, and see visions. The difficult question, who should become owner of the coat, was decided by a dervish in favour of the youngest son; but the other brothers, being displeased with this decision, tore it into pieces, each reserving a part for himself. All of them, with the exception of that belonging to the youngest son, had, however, lost the wonderful efficacy. He had a new coat made for himself, and inserted that sacred rag in it, and whenever he put it on, he is said to have lost his senses, and seen visions. This became soon known, and multitudes of Mohammedans resorted yearly on a certain day to this place, when the young Shekh, arrayed in this sacred coat, visited his father's tomb, lying in a palkee, in a state of unconsciousness. After his death, some one in his family inherited the wonderful coat, and in this way it has come down from one to another unto its present possessor, Bunda Alee. You wonder that it is still in a wearable state, although it is more than a century old, and so did I, until I was told that it was continually kept in repairs: patch is put upon patch, and if necessary, a whole new cover is put over it. The one holy rag imbedded in it, communicates its wonderful property to the whole, no matter how big and unseemly it may appear. I could not help thinking of what is called "The holy coat of Treves," which the Roman Catholic Bishop of that town in Germany, some years ago, had found, and to which so many thousand Roman Catholic pilgrims went. The holy coat of Treves and that of Shekhpore might well be classed together, as equally deserving our reverence. One of the Mohammedans, being desirous to convince me of the truth of his story, told me that those who wore it never lived long, but that all the descendants of the old Peer, who had been in possession of it, died young. Supposing this to be a fact, any one who is acquainted with the Mohammedan character, can easily guess the cause of this; for he who was to inherit the coat, and together with it wealth and honour, most probably considered it too long a time to wait for the natural death of its possessor, and accelerated it by some means; telling the people that the sudden death of the Shekh was the supernatural effect of the virtue inherent in the coat.

Difference between a Mohammedan and Hindu Mela.

The first thing which strikes one who attends the first time a Mohammedan mela, is its different aspect from a Hindu mela. You see indeed a temporary bazar, but instead of raw provisions, there is ready prepared food offered for sale. Here and there, also, large pieces of beef are hanging for the same purpose, which with a Hindu is an abomination. Again, you see no women, as Mohammedans never take their wives to a mela, whilst on Hindu melas they constitute the majority, being far more devoted worshippers of their gods than men. We saw, indeed, women in a considerable number, who had put up their place—at least for a time—at a very sacred spot close to the burial ground, but these were women of immoral character, who had posted themselves in this conspicuous place, in order to be seen by every one. They gradually increased, and then removed altogether to an approaching grove, where, I was told, they always take up their quarters at the mela.

There were a good number of wealthy and respectable Mohammedans present at the mela, amongst whom the Nuwab Ruees of Furrukhabad, and some four or five other petty Nuwabs. They had their numerous large and commodious tents pitched, not in the tope of trees, where they would feel comfortable, but in the open field, because their forefathers did so, and, moreover, they wish to be seen and wondered at, which could not well take place in a wood, which rather hides from the view. One of the Nuwabs told me that he had arrived there a few days ago, during which time he had been suffering fearfully from the heat in his tent, because it was so entirely exposed to the sun. Yet they do not mind it, if only their vanity can be gratified. These Nuwabs have generally their wives with them, in temporary harems or tents, close by theirs, and surrounded by an enclosure.

Instead of the dirty fakirs at the Hindu melas you see a small number of more decent looking Mohammedan fakirs, with conical hats, who, in parties of from ten to twenty, go about begging or extorting money. Not far from the tomb of the Peer, a government police officer, with a number of under officers, has his tent also pitched, for, as on such occasions frequently quarrels or thefts occur, he must be near, in order to settle differences.

Preaching to a Mohammedan audience.

On the morning of the 29th we went to the sacred place, which was crowded with Mohammedans, and a small number of Hindus; for although the latter do not come to worship, yet curiosity seems to draw them. Not far from this place we ascended an elevated spot, and preached there for about an hour. Some of the Mohammedans, seeing us here, were evidently surprised. One of them we overheard saying, "There are the Padrees here also;" as if he intended to say, that there was no place where we did not follow them, in order to preach. Another, who seemed afraid that his religion would suffer by our preaching, said for himself, with evident sincerity, "Oh God save us!" Hanukh's preaching I liked much. He did it with admirable boldness, and having been himself formerly a Mohammedan, he knew their system so very well, that he could meet them on their own ground. He showed them that Mohammedanism was very little different from Hinduism, and then drew the parallel between both, which surprised a good many of the hearers, for they had never viewed it in such a light. Some turned away laughingly; others, feeling offended at Hanukh's boldness, in comparing them with the despised idolaters, either showed their anger, because they could not answer him, or tried to refute or silence him, if not by arguments, yet by noise and clamour. I then preached on the words, "Come unto me, all ye that labour and are heavy laden," &c. When the noise and opposition became overpowering, we considered it prudent to return home. On our way, one of the people in his anger cried out several times to us, "You poor deceived people, when will you be converted to the true faith?" (meaning, of course, Mohammedanism.) We did as if we heard him not, and he soon desisted. Here and there we distributed tracts, and reached at last our tent.

Praying to a living saint.

From 12 o'clock, every one was on the lookout for the wonderful Shekh who was expected from Bhojpore, a town four miles from Shekhpore. He made the expectants wait a long time, until at last at 4 o'clock, the distant cry was heard—"The Shekh is coming! the Shekh is coming!" At once all were on the alert to get a glimpse of him. The Nuwab Ruees of Furrukhabad, dressed most gaudily, ascended his high elephant, to go to meet him, and was followed by a crowd of other Mohammedans, all intent on the same object. The road was on both sides lined by curious spectators. At last he came, reclining on a palkee carried on men's shoulders. I could not see the miserable hypocrite, nor had I a great desire to do so, but I was told that he exhibited some signs of being in a holy trance, for he looked down constantly, without saying one word. Poor deluded people! With a few exceptions, all of them really think that there is no deceit whatever in the matter, and that the Shekh is beside himself as long as he wears that wonderful coat with the sacred rag in it. Arrived at the tomb, he puts it off, and lo and behold, he is again in his right mind. But now let me tell you also the result of the whole. A Mohammedan would indeed, for merely getting a name, practice any trick of that kind, but here it is also connected with pecuniary gain. Crowds of people now rush into the burial ground, if they have not done so before, and present their offerings, which consist of money, sweetmeats, garlands of flowers, and large pieces of cloth, which are thrown upon the old Peer's tomb. At the same time prayers are offered to him, or rather, he is asked to intercede for them with God and the Prophet, to grant them what they need. And what is it? One wants a livelihood, or employment which would support himself and family; another wants riches; a third wants a wife; a fourth offspring; a fifth the death of his enemy; and others want other things, which they believe they will obtain by the intercession of the saint. If after this, by some means or other, no matter whether good or bad, they receive what they wish, or something like it, they think it is by the Peer's mediation; and if they are disappointed, it is because there was something wrong in the manner in which it was offered, or the offering was not large enough; and thus it is that the reputation of the Peer's sanctity and power of intercession is daily more and more spreading, until he becomes a prodigy.

Before our tent we spread two large carpets for visitors, and here Hanukh and myself preached to all who wished to hear the word of God, and gave tracts and gospels to all who could read. Some of the Mohammedans gave us a good deal of trouble, for they felt annoyed at our presence, and particularly at our telling them that they were poor deceived people, and that there was no way of escape, but by repenting of their sins, and believing in Christ, the Son of God. The fragments of a tract, torn into pieces, which I afterwards found before the tent, showed the feelings which influenced its former possessor. You need, however, not think that all Mohammedans are of that kind. There are always a few who listen quietly, and some who propose sensible questions, and for their sakes it was particularly that we had come hither.

After the Shekh's arrival in Shekhpore every one prepared for going home, for they had seen what they wanted. And you can naturally suppose that at such a time no one is inclined to listen much to what we have to say. We therefore also returned home in the evening.

MISSIONS AMONG ROMANISTS.

A LETTER OF THE REV. J. P. REVEL, D. D., MODERATOR OF THE SYNOD OF THE WALDENSIAN CHURCH.

Church at Turin—Good news from Sardinia—Notices of a missionary tour through Piedmont—Work of evangelization at various places—Modest appeal for help.

La Tour, Vaudois Valleys of Piedmont, Italy, *October 19th*, 1853.

Highly esteemed Sir, and dear Brother—It was not my intention to wait so long before writing to you, but the accumulation of business has not left me the liberty to choose. I hoped also to be able to give you some particulars concerning the public opening of the church in Turin, which was at first appointed for the 29th of September, then postponed to the 20th of this month, and now the director of the work informs me that the ceremony must be deferred, because the building is far from being finished within. These disappointments are painful, because a good number of friends from England, America, and other quarters, had made their arrangements to unite with us on that important and solemn occasion. I am, notwithstanding, happy to be able to say that this delay does not proceed from any difficulty raised on the part of the Government or of the people; on the contrary, we receive great encouragement from both these sources. The former, faithful to the spirit of the constitution, leaves all possible liberty to preach the gospel, and to disseminate the holy Scriptures among the Catholic population; and the latter show themselves every day better disposed to receive the good news of salvation. We who are engaged in the work see this, and we bless God; and the foreign brethren who have visited us, and could observe this, are struck with it. One of them wrote lately, "In the kingdom of Sardinia, the state of mind is at this moment such that no one can form a conception of it, without being witness to it. It is the waking up from a long sleep; it is the dry bones beginning to move. Everywhere the people begin to reflect, to recognize their error, to long for and demand something better. The Scriptures are widely distributed, and their divine author blesses marvellously the reading of them, without the intervention of any human instrument; whilst wherever the gospel is preached, it meets with a profoundly attentive audience, and many prove that it is the power of God unto their salvation. In the principal towns of the kingdom, Vaudois pastors are established, as well for the direction as for the extension of the good work. The colporteurs have admirable success. In one place, during the first week, four hundred copies were disposed of. In another town, as soon as the colporteurs showed themselves, people ran up to obtain these books, and in a quarter of an hour fifteen copies were sold; the people, as they took them away, exclaiming, 'Here is the true Bible! Here is the truth, which has always been kept concealed from us! May we profit by it!'"

During this summer's vacation, two of our Professors were sent on a missionary tour through Piedmont. The reports which they have made to us are very interesting, and communicate to us most important information. In one town they found a Canon who reads the Bible constantly, and who has already so well appreciated its instructions that he has given up his canonicate, which brought him two hundred and forty dollars a year; and his love for the truth in Christ prompts him already to make it known, though timidly, to others. In another place there is a priest who cannot any more read mass. He has procured a copy of the Bible for each of his nieces; he reads it and meditates upon it with the members of his household; and when at distant intervals they still go to the Roman church, they carry their Bibles, and read in them during the whole service, paying no attention to what the priest is saying or doing. In another place, the Syndic (or mayor) of the commune, received our evangelist with peculiar joy; showed the Bible which he reads, and many religious tracts. He deplored the state of indifference and of unbelief of the masses and of the nation, and added, with sadness, "It is necessary, in order that your work may prosper amongst us, that the spirit of the people be changed; all is corrupt." Our itinerant missionaries have everywhere met with some well-disposed persons, and such as might serve as points of support for a work of evangelization. They have sold many copies of the Bible, and since they have returned, they are frequently receiving letters from priests, monks, and other members of the Roman church, asking them for information concerning the principles of our church. You will doubtless join with me in admiring the fine field which Providence appears to design opening to the Professors and students of our Theological Seminary. The masters and their pupils will go during their summer vacation, to make missionary tours in the plains of Piedmont, to verify in practice the lessons of the winter, and to study together the best method of evangelizing our ignorant populations.

I have the great satisfaction of being able to say to you that our work of evangelization makes surprising progress. We have now eleven missionaries in the work. We have received encouraging reports from them all. They are placed as follows: one at *Pignerol*, with more than 300 hearers; two at *Turin*, more than 600 hearers; one at *Cazale*, 25 to 30 persons; two at *Gènes*, more than 400 hearers; one at *Chiavari* and *Favale*, 40 to fifty hearers; two at *Nice*, with an Italian congregation of 70 to 80, and a French one of 90 to 100 hearers; one at *Constantinople*, having a small congregation and a school, and one is about to leave for *Florence*. Although the bigotry of the Grand Duke of Tuscany has reached a point of disgusting stupidity, I hope that our young brother will not suffer himself to be dismayed. With zeal and prudence, he will be able to do something for those unfortunate brethren. What thanks have we to render to the Lord who, to accomplish these things, condescends to make use of a poor church which men have sought to crush by centuries of persecution, and then to smother by centuries of oppression, and which has been but five years set free from the heaviest chains! But it is not our efforts which obtain these results; it is the sympathies, the prayers, the contributions, the encouragement of every description derived from the brotherly love of the children of God spread throughout all places, that strive for us with the Lord. I hope that they will persevere, and not grow weary.

We are at this moment embarrassed to pay all our eleven evangelists, who are labouring in the bosom of Catholic populations. In case you do not deem it imprudent, I would pray you to ask the Board of Foreign Missions, of which you are the Secretary, if they could appropriate to us five or six hundred dollars from your receipts for our Italian mission. If you consider my request as not well timed, I beg you very earnestly to make no mention of it, for nothing would so give me pain as to appear importunate in the eyes of the venerable friends who have become so dear to me, since I have tasted with delight the most precious testimonials of their cordial love. I desire that you will have the goodness to say to each one of them, as occasion shall serve, how happy we are, my wife and myself, to recall them to mind in our home conversation, with our friends, and in our prayers * * * and believe me, I am, dear sir, with respect and Christian love, your devoted brother in Christ,

J. P. Revel, *Pastor and Moderator.*

OBITUARY.

MEMOIRS OF MR. M. S. COULTER.

Moses Stanley Coulter was born on the 30th of May, 1824, in Brooke county, Virginia. From this place he removed, with his parents, to the State of Illinois, where he afterwards resided. In the sixteenth year of his age, he experienced, as he hoped, a change of heart, and publicly professed his faith in Christ in connection with the Presbyterian Church. The many and urgent calls for labourers in the work of the gospel ministry, especially among the rapidly growing population of the new States of the West, could not fail to attract his attention, and he seems to have early satisfied himself of his own personal call to the ministerial work.

With a view to preparation for this work, he entered Hanover College, at Hanover, Indiana, in May, 1844. He was here a diligent and successful student, and stood high in point of scholarship, while his Christian deportment and attention to his College duties secured to him the esteem and affection of his teachers and associates. He was graduated with his class on the 19th July, 1848.

About this time an appeal was made by the Executive Committee of the Board of Foreign Missions of the Presbyterian Church, through the Professors of the College, for a suitable person to take charge of their printing establishment at Ningpo, China. This appeal was at once presented to Mr. Coulter by the Professors. After much hesitation, he consented to communicate with the Executive Committee of the Board. He was invited by them to visit New York, for the sake of personal conference with the members of that Committee, with a view to the more intelligent decision of the question of personal duty.

Apart from the high recommendations which he presented, the officers of the Board were soon satisfied of his superior qualifications for the duties of the situation. Mr. Coulter had no purpose, however, of foregoing the privilege of preaching the gospel, and he for some time hesitated in his decision on account of the difficulty of carrying on his theological studies in a situation which must make large demands upon his time and energies. He sought the advice of the venerable Professors, Drs. Alexander and Miller, of Princeton, and finding that their opinion coincided with that of the officers of the Board, he consented to accept the appointment. He then spent some months in a printing office in New York, where he, with great facility, made himself acquainted with all the important practical operations of the establishment.

On the 1st of January, 1849, he was united in marriage to Miss Caroline E. Crowe, daughter of President Crowe, and they sailed for Canton, China, in the ship "Samuel Russell,," on the 24th of February following.

After spending a few weeks in Canton and Hongkong, they proceeded northward by the first opportunity, and arrived at Ningpo on the 24th of August. The Rev. A. W. Loomis, who had for some time had charge of the printing-office, was just at this time on the point of returning to the United States, on account of the failure of his health. Mr. Coulter was therefore called to enter immediately upon the duties of this responsible situation.

Mr. Coulter, soon after his arrival, placed himself under the care of the Presbytery of Ningpo, as a candidate, with a view to pursuing his studies, preparatory to the work of the ministry, to which he felt himself called. He felt that thorough preparation was not on any account to be dispensed with, because he expected to preach the gospel among the Chinese. He continued to devote a portion of his time to theological studies, until his last sickness, though the many demands upon his time by the duties of his position, prevented him from carrying on these studies as rapidly as he desired. Had his life been spared, however, he would probably have ere long been licensed by Presbytery to preach, and in due time would have been ordained to the full work of the ministry.

At the same time, Mr. Coulter did not neglect the important work of learning the language in which he hoped to preach. He gave his attention chiefly to the acquisition of the local spoken dialect, and as soon as he felt able to address an audience, was in the habit of visiting a small chapel every Sabbath, to make known the truth to as many as came to hear him. His progress in both the written and spoken languages, was such as to show that he possessed talents for the work to which he had devoted himself, of a high order.

Mr. Coulter, however, possessed other qualifications which rendered him a most valuable member of the mission with which he was connected, and which cause his associates very deeply to deplore his loss, not only for their own sakes, but for the work's sake. He possessed a sound and sober judgment, which rendered his opinion on the various questions continually occurring, of much value. He had a proper confidence in his own judgment, but was ready cheerfully to yield to that of a majority of his associates when it happened to differ from his own.

His modest and retiring disposition, his strong attachment to his friends, his uniform gentleness and kindness, endeared him to his associates, and, to-

gether with his unostentatious devotion to the cause of Christ, exerted a healthy influence in the circle of his acquaintance. He secured, also, a large share in the respect and affection of the Chinese with whom he was in the habit of intercourse.

Soon after his arrival at Ningpo, Mr. Coulter was elected a ruling elder in the Presbyterian Church, and held that office until his death.

From his childhood he manifesied an unusual taste for music, and possessing an excellent voice, he excelled in vocal music. The melody of that sweet voice leading the praises of the worshipping assembly in the house of God, must be prominently associated with his memory by all who have ever been in the habit of hearing him.

When Mr. Coulter first arrived at Ningpo, his fine manly form, and apparent strength of frame, seemed to promise a long period of labour in the work upon which he was entering. This hope, alas, was too soon to be disappointed. Scarcely had he entered upon his duties before he was attacked with fever and other diseases common in this climate. These attacks were repeated in the summer and autumn of subsequent years, and seemed to affect his constitution injuriously. In the winter of 1851—'52, however, his health and strength seemed entirely restored, and it was hoped that he had now become acclimated, and would escape the attacks which in former years had reduced his strength. But He who is "Head over all things to the Church," had otherwise appointed. In the latter part of the summer of 1852, his diarrhœa returned, and soon assumed an obstinate dysenteric form. The disease did not for some time confine him to his bed, but soon reduced his strength so much that he was unable to fulfil the onerous duties of his post, and he applied to the mission for some relief. His request was, of course, cheerfully complied with. Early in October his disease seemed to be so far checked that it was thought best he should use means to recruit his strength. For this purpose he was advised to visit Shanghai. He reached that city on the 8th of October, and remained until the 26th. Here, however, his disease again returned with more dangerous symptoms than had before appeared. His attending physician at Shanghai expressed to him the opinion that he would not be able to continue in the country, even if he should recover from the attack under which he was then suffering. This turned his thoughts towards his native land, though he was by no means in haste to conclude that duty called him to abandon the field of labour in which he had fondly hoped to spend his life. But it was not alone to his native land that his attention was now turned. His thoughts dwelt much on that "better country" which was the object of his hope. He spoke of the probability of a fatal termination of his disease, though others did not then regard the case as so serious. After his return to Ningpo, there was for two weeks a rapid amendment of his symptoms, which encouraged the hope that he soon might be entirely restored. He, however, seemed to have been all along convinced that his sickness would be "unto death."

A sudden and dangerous illness of his infant son, causing much fatigue and excitement, was the occasion of a relapse, which brought him very soon to the very borders of the grave. Many prayers were offered in his behalf, both by his own colleagues, and by the whole circle of missionaries at Ningpo, to all of whom he was much endeared. He continued, however, very low for some time, and it was evident that it would be necessary for him, if his life were now spared, to return to the United States. Accordingly, as soon as his disease seemed somewhat checked, preparations were made, as far as circumstances would permit, for his departure when his strength should admit of his removal. He lingered on for several weeks, and in the first week of December, his disease seemed so far checked that hopes were again entertained of his recovery. But his constitution had been too severely taxed, and although his disease had apparently left him, it was not till it had done its work—not until death had marked him for its own.

On the night of Friday, the 10th of December, a change occurred, of which he was conscious, and which he himself was the first to announce. On Saturday, it was evident to all that the time of his departure was at hand. Many friends called to bid a last farewell. Occasionally his mind wandered, and for a time while in this half unconscious state, Satan seemed permitted to assail him. But his feet were upon the Rock, and the adversary, though permitted to buffet, could not prevail against him. The cloud passed away, and he expressed his confidence in the Saviour of sinners.

That was a gloomy day. In the morning, an eclipse of the sun, nearly total, darkened the heavens, and spread dismay among the heathen around, who sought, by dismal sounds, to avert the catastrophe they dreaded. More sublime than the spectacle in the heavens, was that of the soul of our brother, struggling in the agonies of death, or rather, I should say, *triumphing over death*—yielding to his grasp for a moment, but only to mount up swiftly to those happy mansions which death can never enter. As the sun soon again resumed its wonted splendour, so, it was felt, the soul then passing through the dark valley of the shadow of death, would soon be basking in the bright beams of the Sun of Righteousness, never again to experience the hidings of his face. At three o'clock on Sabbath morning, the 12th December, 1852, his spirit took its flight, and passed, as we cannot doubt, "to brighter worlds on high." On Monday, his body was deposited in its last resting-place, to remain until the dead shall hear the voice of the Son of God, and they that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1853.

SYNOD OF ALBANY.—*Pby of Albany*—Albany 2d ch 260 86; Amsterdam Village ch 14, less for Home and Foreign Record 1. *Pby of Columbia*—Jewett ch mo con 10 283 86

SYNOD OF BUFFALO.—*Pby of Wyoming*—Caledonia ch 36 83

SYNOD OF NEW YORK.—*Pby of Hudson*—Deer Park ch mo con coll's 16. *Pby of Bedford*—Croton Falls ch 8; Bedford ch Sab sch 24. *Pby of Long Island*—West Hampton ch 5. *Pby of New York*—Williamsburg ch mo con 27; Madison Av ch mo con 30 49; New York 1st ch ann coll addl 37, mo con 165 34, Mr and Mrs Kennedy for sup of Rev Charles F Preston, Canton Mission 100, young ladies to ed *Julia Whittelsey* at Ningpo 12 50; Yorkville ch mo con 12 91; Forty-second st ch mo con 17; Rutgers st ch mo con coll's 67 35, Mrs Noah Smith 5; Nyack ch 10; Fifth Av and 19th st ch mo con 27; Brooklyn 1st ch mo con 43 25; Chelsea ch mo con 22, Sab sch for scholarship at Allahabad 14; Greenbush ch 2. *2d Pby of New York*—Sing Sing ch 30 64; Canal st ch mo con 1 52; Scotch ch three mos con coll's 200, Robert Carter for church at Kentucky, Liberia 20 898 00

SYNOD OF NEW JERSEY.—*Pby of New Brunswick*—Bound Brook ch 10. *Pby of West Jersey*—Cedarville ch fem miss soc 20. *Pby of Raritan*—Flemington ch 165. *Pby of Susquehanna*—Athens ch 4 50. *Pby of Luzerne*—Newton ch 7; Wilkesbarre ch 50 256 50

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch mo con 53; Sixth ch mo con coll 80 25; Chester ch 13; Lower Ridley Sab sch for Africa 4 50. *2d Pby of Philadelphia*—Neshaminy ch 55; Abington ch 165, less 6 for *Foreign Missionary*. *Pby of New Castle*—Fagg's Manor ch R. N, Brown 5; Oxford ch 100. *Pby of Baltimore*—Broadway ch 23; Franklin st ch a member to ed *Mary Elizabeth Boyd* at Ningpo 25; Frederick ch 32 50; Ellicott's Mills ch Sab sch 10. *Pby of Carlisle*—Middle Spring ch of which 5 from David Wherry and 31 90 from members of Session, to con JAMES KELSO l m 50; Dillsburgh ch 11 86. *Pby of Huntingdon*—Perryville ch 35; Pine Grove ch sewing soc 20; Little Valley ch 86 763 11

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Boiling Spring ch 10. *Pby of Redstone*—Rehoboth ch 57 75. *Pby of Ohio*—Monongahela City ch, Horse Shoe Sab sch 1 13; Miller's Run ch 11 70; a friend of missions 10. *Pby of Clarion*—Brookville ch 34 60 125 18

SYNOD OF WHEELING.—*Pby of Washington*—East Buffalo ch, Jos Donaghey 5. *Pby of Steubenville*—New Harrisburg ch 3; Winterville O, Mrs Mary Kirk 20; Steubenville 2d ch, Rev C C Beatty, D D, 12 50. *Pby of New Lisbon*—Yellow Creek ch, of which 15 from youth's miss soc and 5 from juv miss soc 59 99 70

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Greenfield ch J G Hays 8; Sinking Spring ch 10 61; Cynthian ch 9 31, family of Rev N M Urmston 2 08. *Pby of Cincinnati*—Bethel ch 11 95 41 95

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch mo con 6, Sab sch to ed *John F Crowe* 10, Henry R Lee, seventh birth-day gift for heathen children 3 19 00

SYNOD OF NORTHERN INDIANA.—Synodical coll addl 3. *Pby of Logansport*—Lafayette ch Sab sch to ed *John L Meredith* at Futtehgurh 18 77 21 77

SYNOD OF ILLINOIS.—Synodical coll 22 62. *Pby of Schuyler*—Pleasant Prairie ch 13 45. *Pby of Peoria*—Lewistown ch Sab sch for Bible distribution in China 30; Bloomington ch 26 92 07

SYNOD OF WISCONSIN.—*Pby of Milwaukie*—Waukesha ch 5 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch, two mos con colls 32 45, a member 5; 2d ch mo con 7 08; Bardstown ch ann coll 37. *Pby of Ebenezer*—Burlington ch 11 15 92 68

SYNOD OF VIRGINIA.—*Pby of East Hanover*—High street ch, Portsmouth, Va, 5 00

SYNOD OF NASHVILLE.—*Pby of Tuscumbia*—Courtland ch mo con 5 00

SYNOD OF GEORGIA.—Synodical coll 51 50. *Pby of Georgia*—Mount Vernon ch 20; Bryan Neck ch 50. *Pby of Florida*—Euchee Valley ch 5. *Pby of Cherokee*—Bethel ch 17 40; New Lebanon ch 2 60 146 50

SYNOD OF ALABAMA.—Synodical coll 60 00

SYNOD OF MISSISSIPPI.—*Pby of Louisiana*—New Orleans Lafayette square ch mo con colls 110 00

Total from churches $3,062 15

SYNOD OF REFORMED PRESBYTERIAN CHURCH.—Received from Treasurer of Synod for support of Rev Messrs James R Campbell, Joseph Caldwell, and John S Woodside at Saharanpur 900 00

LEGACIES.— ———, O, Legacy of Mrs Jane Kerr 10; Caledonia, N Y, Legacy of Miss Mary Jane Ferguson 100; Union co, Ind, Estate of James Nickle 99 25; Harmony, N J, Legacy of Peter J Dewitt 1980; Legacy of Wm Hay, late of Michigan, in part 315 2,504 25
Less repaid on account of Patterson Estate, Pittsburgh, Pa 555 00
——— 1949 25

MISCELLANEOUS.—A friend 5; two Presbyterians 1000; A friend 1000; Left at Mission House 50; Hamilton, Canada West, Calvin McQueston, to con Rev HUGH MAIR, D D, and Rev JOHN HOGG l d's 200; Freehold, N J, a friend to con Rev JOHN C RANKIN l m 30; J B, a thank-offering 2 2,287 00

Total receipts in November, $8,198 40

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Pine Ridge ch, Mi, 123 30; Church Hill, Md, S H Reeves 1; New Brunswick, N J, Rev J J Janeway, D D 100 224 30
Amount previously reported, 7,877 93

Total, $8,102 23

WM. RANKIN, JR., *Treasurer*.

DONATIONS IN CLOTHING, &C.—Ladies of Highlands ch N Y, one box clothing 20; Ladies of Springfield ch O, one box clothing for Otoe and Omaha Mission; Ladies of Barlow ch O, one box clothing 19 41; New Village, L I, Mrs E Howell, six Shirts.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, twenty-five cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of five dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary and General Agent, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

BOOKS AND VISITORS APPRECIATED.

A young lady, in an inland town of Pennsylvania, who has devoted herself to the self-denying task of instructing a school of coloured children, to which the Board made a donation of books, thus writes:

My scholars have again very cheerfully contributed a dollar to renew their subscription for the Sabbath School Visitor; and now we ask the favour of you to please forward it to the publishers. This little messenger, together with those interesting books which they received from the same kind friend, has been a source of great pleasure to these children. I made a certain standard of improvement and conduct a test of admission to the library, and it is pleasant to see how they strive to merit the privilege.

A gentleman in New Jersey writes as follows:

Enclosed please find my check for twenty-five dollars for the Sabbath-School Visitor; we could not do without it; we circulate them in the Presbyterian (coloured) Sabbath-school which I have had charge of for fifteen years; several teachers have been in the school twenty years.

Teachers and scholars all read the Visitor with great interest. The Letters on Presbyterianism alone are worth all the paper costs.

A CRY FOR HELP.

A domestic missionary in Indiana makes the following affecting appeal:

I am in a field of great destitution, and I am moved with compassion for the people in my pastoral charge. They not only have no *shepherd*, but have nothing to read as a general thing. True, I am appointed a shepherd over two churches in this county. But how can my voice reach *all?* I write to you at this time to know if I could secure the donation of some tracts for my field. Most gladly would I send pay for them if I could; but I have scarcely enough support for my family. Tracts would help me greatly. They would talk for me in the cabins at night, when read by hickory-bark firelight.

I make my request, and I would the Board had a view such as I now have of our destitute and spiritually dying community.

Another missionary in Indiana writes:

My field is very extensive—twenty-five miles long and about twelve wide. In all that range there is scarcely a minister that I can take by the hand and bid him God speed. The reading matter in the community is very small. Last winter your colporteur did a good work for me. In midwinter he explored the whole field, and astonished me with the amount of his sales. He is a faithful labourer, and has the confidence of the Presbytery. It is very important for this field that you should keep him in commission; he is acquainted with it, and he labours not for the salary, but because he thinks he is doing good.

I perfectly long to have more of the books of the Board distributed here. . . This week we have started a parochial school. It would be of immense value to the school, could we place the most important of your publications in it; but, like many other good things, it must be left undone.

The silent influences of the books that have been distributed here is immense. I fancy that I can see its effect already. It is truly like the silent falling of the dew. In this region the public mind, with regard to religion, is a perfect chaos. With our books and our preaching we are performing a very important part in forming that opinion. Our Church is gradually, in the eyes of the community, losing the hydra form in which she has been so often portrayed, and the people begin to think it is possible to be a member of her, without being a devil in heart.

Since coming here I have often thought of a remark once made to me in regard to certain errorists. It was that their operations in the West were like running fire over new ground, making it harder to till than at first. I have found it even so. Their churches, like the faggot, blaze for a moment brightly, then die. They have poisoned the minds of the community against us, and after having done so, find themselves unable to supply their religious wants. Many are the sceptics they have made by their wild fanaticism.

"LET THERE BE" DARKNESS!

The editor of the "Shepherd of the Valley," the leading Roman Catholic paper of the West, in a long editorial, from which we can extract only some of the choice gems, thus eloquently pleads the cause of ignorance, and denounces the Protestant practice of teaching the abominable art of reading. What a pity that he himself had ever learned his A B C! But having learned the evil of it, he is the better qualified to warn others against it.

"We are not the friend of popular education as at present understood. The popularity of a humbug shall never, we trust, lead us to support it. We do not believe that 'the masses,' as our modern reformers insultingly call the labouring class, are one whit more happy, more respectable, or better informed, for knowing how to read. * * * One of the best informed, most respectable, and most respected men of his station in life that we ever knew, could not, and cannot read a letter to this day.

"The idea that teaching people to read furnishes them with innocent amusement, is entirely false. It furnishes the majority of those who seek amusement from it with the most dangerous recreation in which they can indulge.

"In view of these and other facts, we, on our own private account, and not as a Catholic, but as a prudent man and as a good citizen, unhesitatingly declare that we regard the invention of printing as the reverse of a blessing; and our modern ideas of education as entirely erroneous. However, the thing is done, and cannot be undone. A new want has been created to a race which had, before this discovery, more unsatisfied wants than they well knew how to put up with, and an appetite has been created which must be satisfied. The question is, how to satisfy it with the least evil to the community at large and all concerned.

"The only thing that can now be done—since there is no possibility of putting the bad books out out of existence—is to endeavour to set before the people good wholesome food, in the hope that, if that be made accessible, not a small portion of them may cultivate a taste for it, and quit the savory poisons to which they have been addicted so long."

The worst of the "bad books" which the taste for reading has put into the hands of "the masses," and which produces the above tirade against the art of reading, is, in the view of the writer and his associates—the Bible!

THE SYNOD OF MEMPHIS.

The following is an extract from the Narrative of the State of Religion in the Synod of Memphis, presented at their last meeting:

"The attendance upon the means of grace is very generally increasing—Sabbath-schools are maintained with persevering zeal—a manifestly growing interest exists in regard to the religious instruction of our coloured population in families and Sabbath-schools. In this good work, which meets only favour among all classes of the community, Dr. Jones's Catechism has proved an invaluable aid. It is the general, perhaps universal practice of the ministers of this Synod, to preach specially and statedly to the black people, wherever a congregation can be obtained, in addition to the provision that is usually made for them in preaching to the whites by appropriating part of the churches to their use.

There appears to be in some of our churches an increased attention to the study of the Shorter Catechism among the children and youth.

The Boards of the General Assembly have our cordial support, and the books of the Board of Publication are distributed through our bounds by two efficient colporteurs.

The work alluded to in the first part of the above extract is—"A Catechism of Scripture Doctrine and Practice for Families and Sabbath-schools, designed also for the Oral Instruction of Coloured Persons. By Charles C. Jones, D. D. 18mo, pp. 154. 15 cents."

This admirable little volume is not so well known as it should be. Though designed primarily by its benevolent author, for the instruction of the coloured people, it is well fitted for a family question-book, and for Sabbath-schools.

THE SYNOD OF MISSOURI.

The Synod of Missouri, at their last meeting, recommended Mr. Henry Martin, who had been employed as a colporteur of the Board of Publication, to their churches, and requested church sessions and pastors to raise collections to defray the expenses of that important work.

The whole subject of the Synodical fund for a Depository of Presbyterian books, brought to the notice of the Synod by a communication from Mr. D. Keith, was referred to the Standing Committee; with instructions to examine into the state of that fund, and report to the Synod upon the subject at the next meeting.

"THE GRACE OF CHRIST."

The work of the Rev. Dr. Plumer with the above title has been for some time on the Catalogue of the Board's publications, and has met with general acceptance. The editorial notices of the work have been uniformly favourable, and in many instances highly commendatory. By the kindness of a friend, who lent a copy to a distinguished member of the bar, we are permitted to present the following extract from a letter of acknowledgment, which comes with the more force, as it was not written with the remotest view to publication.

"Excuse me for keeping it so long. It is not a work to be read for amusement, or to 'kill time,' but one which requires *study*, *search*, and *research*, with the aid of the *closet*. I have read it again, and again, and again. Several of its chapters are eminently practical, and calculated to do great good—full of 'great' and 'good' truths, which every one should wish to know, but which we do not everywhere meet with—expressed in the fewest and simplest possible words, after the Bible standard."

As a specimen of the work, we present the following extract:—

"If life be so short, let us defer no duty. Let there be a time for everything, and everything in its time. In Christian countries most men fail by wicked delays. Around that rock lie the bleached bones of myriads, who intended to live to God, but never did. Inch by inch their lives were stolen from them, and at the end all they could say was, 'The harvest is past, the summer is ended, and we are not saved.' A disposition to put off preparation for death would be greatly strengthened by a knowledge that we had centuries before us. From Gen. v. 12, 22, some infer that Enoch was not truly pious, or at least not eminently so till he was *sixty-five* years old. However this may be, we all know the strong propensity in men to say, 'There is time enough yet.' Beware of this dangerous practice. The next hour may usher any one of us into eternity.

Our advancing years bring increased responsibility. He, who has lived thirty-five years has had five full years of Sabbaths. He who is *seventy* years old, has had ten solid years of holy time. Frequent interviews with distressed souls and dying people have painfully impressed the writer's mind that there are two sins which have a fearful burden and sting in them. The first is the slighting of gospel grace and mercy. The other is the neglect or abuse of holy

time. Most dying sinners seem to desire longer time only that they may spend it as they should have done their holy Sabbaths.

Let us not waste our time in idle regrets on the shortness of life, but let us 'work while it is day.' 'The night cometh when no man can work.' 'It is good to be zealously affected always in a good thing.' Let us do even a little at a time. Despise not the day of small things. 'It is not great talents God blesses, so much as great likeness to Jesus.' Holiness is a greater means of usefulness than extraordinary natural gifts or vast learning. 'A heated iron, though blunt, will pierce its way even where a much sharper instrument, if it be cold, cannot penetrate.' One of the best models of zeal among fallible men is found in Nehemiah. A perfect pattern was Jesus Christ. The zeal of God's house consumed him.

Live and labour to be not only real but eminent Christians. Let us not sleep as do others. Heaven or hell will soon receive all that now live. Let your standard be the word of God and the example of Christ. Forget past attainments, and reach after greater things. Live as seeing Him, who is invisible. Never count that you have attained till you have got your crown. 'He, who is contented with just enough grace to escape hell and get to heaven, and desires no more, may be sure he has none at all, and is far from the kingdom of God.' Be not conformed to this world, but be transformed by the renewing of your mind. Fight the good fight of faith.

One reason, why some have so great a dread of the close of life, is that it is so rarely a theme of meditation. Men who will not think, cannot understand. Mere thoughts of dying will make no one holy, but they have often led men to seek salvation. I have read of a man, whose conversion was traced to those words so often repeated in Genesis v. 'AND HE DIED.' Live as you may, it will soon be said of you, '*and he died.*' Are you ready for death?"

PSALMS AND HYMNS.

To meet a want often expressed, the Board have published an edition of the Psalm-Book in 18mo, a size between the 12mo and 24mo. It forms a beautiful volume, in a clear, distinct type, and of a convenient size. The two indexes of first lines are condensed into one, and other improvements made. All extraneous matter is excluded from this edition.

CRUDEN'S CONCORDANCE.

For the accommodation of ministers and others who wish to avail themselves of this invaluable help to the study of the Scriptures, the Board have made arrangements with the publishers of Cruden's Concordance, by which they will be enabled to furnish a copy on fine paper, in full sheep or half calf binding, at $3.50, with the usual discount to ministers, and those buying a quantity of our books.

It is the unabridged work—a large royal octavo of 856 pp.

NEW TRACTS.

The Board have added the following tracts to their Catalogue:

No. 156. *Respect for the Aged.* By the Rev. Reuben Smith. Pp. 8.

This tract enforces with much earnestness and affection a duty alarmingly neglected in these days of so-called *progress.*

157. *Too Late, or The Danger of Delay;* illustrated in two striking incidents. Pp. 16.

The incidents are entitled "The Bank is Closed," and "The Disappointed Student." They strongly exhibit the danger of putting off the concerns of the soul.

158. *Conversion and Character of Colonel William Yeadon,* Ruling Elder in the Second Presbyterian Church, Charleston, South Carolina. By the Rev. Thomas Smyth, D. D. Pp. 28.

A remarkable instance of Divine sovereignty and grace, scarcely less striking and interesting than the case of Colonel Gardiner.

159. *The Bible the Basis of Moral Character,* a tract for young men. By the Rev. David Elliott, D. D. Pp. 16.

The author argues with much eloquence and force that the Bible contains all the elements adapted to the formation of a character of the highest purity and excellence. It is truly a tract for the times.

160. *The College Student,* or How to Promote a Revival of Religion. Pp. 20.

This tract contains an interesting account of a revival of religion which occurred in a College in the South, in consequence of the prayerful, earnest, and well directed efforts of two of the students. It should be read by every student in College who professes to be a follower of Christ.

161. *Shall I go to the Lord's Supper?* or the Duty and Privilege of making a Public Profession of Religion. By the Rev. Jonathan Greenleaf. Pp. 12.

The object of the author of this excellent tract is to remove the scruples of those humble believers, who are deterred from the enjoyment of this precious privilege, by a fear that they have not the requisite qualifications. It will be a word in season to many a burdened soul.

CATECHISMS.

It will be gratifying to the friends of the Board, and the lovers of the doctrines of our Church, to learn that the Board have already printed no less than 434,000 copies of the Shorter Catechism, that admirable "system of divinity in a nut-shell," besides many thousands in connection with the Psalms and Hymns, the Hymns for Youth, and the Confession of Faith. It is reasonable to hope that so much substantial truth, so widely disseminated, will, with the divine blessing, bear much fruit in the hearts and lives of the rising generation.

The Board have also published 224,000 copies of the "Young Child's Catechism, preparatory to the Shorter Catechism," which exhibits the elements of Scripture truth in the simplest form in which it can be presented to the infant mind. This Catechism has been translated into the Hindustani language in India, and into the language of one of our Indian tribes, by missionaries of the Foreign Board.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF NOVEMBER, 1853.

Presbytery of Buffalo.

From a "Friend" to con Wm H ABELL hon mem 30 00

Presbytery of Wyoming.

Warsaw ch, per Rev Stewart Mitchell 13 00

Presbytery of New Brunswick.

First ch Freehold in part 13 00

Presbytery of West Jersey.

Blackwoodtown ch, per Rev J Burtt 9 00

Presbytery of Newton.

Stewartsville ch, per Rev Jas McWilliams, Treas. 19 55

Presbytery of Raritan.

Amwell 2d ch, per Rev Joseph Mahon 11 76

Presbytery of Philadelphia.

Juv miss soc of the 9th ch, per A Little 8; Penn ch Sab sch to con their pastor, Rev F D LADD hon mem 30 38 00

Presbytery of Philadelphia 2d.

Germantown ch, Mr John Garrett 20, A Friend 25, Samuel Harvey 10, Mrs Julia G Harvey 5, Mr S A Mercer 10, Jacob Rittenhouse 1, John Kenner 1, David McNabb 50 cents, Cash 27 50 100 00

Presbytery of Donegal.

Columbia ch, in part, Collections 4 42, J W Cotterel 1, S Heise 2, Mrs Eagle 3, J H Mifflin 1 50, J Wright 50 cents, Philip Fry 2, Mrs Pierce 1 15 42

Presbytery of Carlisle.

Hagerstown ch, per H M Marshall, Clerk of Session, to con Mrs MARTHA DUNLAP hon mem 30, "A Lady" 100 130 00

Presbytery of Washington.

First ch Wheeling, per Rev H R Weed 100; Washington ch in part, per Rev Joseph Mahon 53 50 153 50

Presbytery of Cincinnati.

7th ch, Rev W Lord, D D, per J D Thorpe 85 net; H J Conway, Milton, Indiana 3 88 00

Presbytery of Rock River.

Galena South ch, 30 of which is to con Mrs MARY LISA hon mem, and 30 to con the Rev HENRY J COE hon mem, Cash 58 14 118 14

Presbytery of Peoria.

Crow Meadow ch, per Rev W P Carson 5 20; Peoria ch 22; Canton ch, per Rev J Blackadore 5 32 20

Presbytery of Louisville.

Mulberry ch, to con Rev JOHN D PAXTON hon mem 34 50, also three friends in part to con Henry Morton hon mem 20, per Rev Joseph Mahon 54 50

Presbytery of Muhlenburg.

Hopkinsville ch 20; Russelville ch, Hon Judge Broadnax 150 170 00

Presbytery of Transylvania.

Lebanon ch, to con Rev AARON A HOGUE hon mem, viz: Mrs E Beeler 50 cts, Mrs J Fogle 1, Buford Mahon 25 cts, J C Maxwell 1 50, W P McElroy 1, John Crawford 1, D W Phillips 1, Mrs E McElroy 50 cts, Dr J Fleace 2, T C Woods 50 cts, Mrs E Spalding 1, Mrs E Hogue 2, Miss Kate Edlin 50 cts, Mrs E Watham 50 cts, E P Mahon 5, Miss E Thompson 25 cts, F G Phillips 50 cts, John Young 1, Mrs E Phillips 1, J V Mahon 2, T Jackson 50 cts, A Bricken 50 cts, Mrs Eunice Maxwell, in part of hon mem 7, Miss M A Lovejoy 25, D Bullock 1, Cash 6 55 38 80

Springfield ch, Paul J Booker 5, J R Hughes 1 95, Jesse Moore 1, W Platt 1, Cash 35 cts, A Mays 1, Dr J F Montgomery 2, Rev S W Cheney 50 cts, Mrs Lucy Davison 3, Mrs H F Brown 4, R J Brown 1, Mr Pettit 50 cts, Mrs Cagin 50 cts, H McElroy 5, A McElroy 5, R M McElroy 25 cts, Mrs Maratta 25 cts, G W Taylor 2, Thomas B Hughes 5, Mrs Hughes 1, Mrs Ray 1, Wm Ray 5, Mrs Mays 1, Mrs Knott 25 44 55

Presbytery of West Lexington.

Clear Creek ch in part to con Rev J Wallace hon mem 21 05; First ch 1 75; McChord ch, in part, M T Scott 10, A T Skillman 5, G W Norton 2, G B Kinkead 5, W Christie 2, Mrs E D Sayres 1, David A Sayres 10, J W Scott 10, Dr Bell 3, R Pindell 5, Mrs Henry Duncan 20, Dr Litcher 1, A Van Mater 10 106 80

Presbytery of Fayetteville.

Philadelphus ch 3 24; Antioch ch 1 75; Bethel ch 1 50 6 49

Presbytery of Nashville.

Clarkesville ch Dr Wm Holmes 10; Nashville 2d ch 50; Nashville 1st ch 130; Centre ch, a "Member" 30 220 00

Presbytery of Flint River.

From Rev Wm M Cunningham, (per Rev J Y Alexander,) balance to con himself an hon mem 5; Decatur ch 17; Americus ch 6 50; Ephesus ch 16 60; La Grange ch 8 90; Muscogee ch 10 65 64 65

Presbytery of Florida.

Euchee Valley ch, per Rev Wm H Crane 1 00

MISCELLANEOUS.

M B S Parson, Galveston, Texas 7 03; from "A B," 2000 2007 03

Total, $3485 39

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF THE PASTORAL RELATION.

The pastoral relation between the Rev. L. Girardeau and the Wilton church was dissolved, at the late meeting of Charleston Presbytery, in order that Mr. Girardeau should take charge of the Anson street church for coloured people, in Charleston, South Carolina.

At the late meeting of the Presbytery of Georgia, the pastoral relation was dissolved between the Rev. J. B. Ross and the First Presbyterian church, Savannah, Georgia.

The Rev. J. L. Vallandigham has resigned the pastoral charge of Monokin and Rehoboth churches, Somerset county, Maryland, and has accepted a call from the late charge of the Rev. Joseph Barr, Newark, Delaware. He commenced his labours in his new field on the 1st December.

The Presbytery of Newton, at their late meeting, dissolved the pastoral relation between the Presbyterian churches of Smithfield and Stroudsburg and the Rev. Baker Johnson. Mr. Johnson has been elected Principal of the Presbyterial Academy at Newton, New Jersey, to which place he has removed. Correspondents will address him accordingly.

The Rev. John H. Brown has, in consequence of continued ill-health, resigned the charge of the Second Presbyterian church of Lexington, Kentucky.

The Rev. Lowman Hawes, of Huntingdon, Pennsylvania, has resigned his pastoral charge, for the purpose of making a nine months' tour through Europe and Asia. Letters addressed to him at Huntingdon will be forwarded by his family.

The Rev. E. C. Wines, D. D., has resigned the pastoral charge of the church of East Hampton, Long Island, having accepted the appointment of Professor of Languages in Washington College, Pennsylvania.

The pastoral relation has been dissolved between the Rev. L. H. Christian and the Presbyterian church at Camden, New Jersey. Mr. Christian has removed to Springfield, Clark county, Ohio, where correspondents and others will address him.

The Rev. Jerome Twitchell has resigned the pastoral charge of the First Presbyterian church of the Fourth District of New Orleans.

CALLS.

The Rev. William N. Mebane has received a call to the Presbyterian church at Milton, North Carolina.

The Presbyterian church at Smithfield, Pennsylvania, has given a call to the Rev. T. B. Condit, now pastor of the First Presbyterian church, Stillwater, New Jersey.

The Rev. R. H. Byers has accepted a call from the churches of Palestine and Bethel, in Eastern Texas.

The Rev. Matthew B. Grier has accepted a call from the Presbyterian church at Wilmington, North Carolina, to become their pastor.

A. P. Botsford, a licentiate of Bedford Presbytery, has received a call from the church of Hughsonville, Duchess county, New York. Correspondents will address him accordingly.

The Rev. Hugh S. Carpenter has accepted the call from the Fifteenth Street church, New York, to become their pastor.

The Rev. David Kennedy has received a call from the Aisquith street church, Baltimore, Maryland.

The Rev. John J. Carrell, of the Presbytery of Newton, has received a call to the church of Groveland, Livingston county, New York.

ORDINATIONS AND INSTALLATIONS.

On the 2d of November, the Rev. Ralph Harris, late Professor in McDonough College, was installed pastor of the Macomb Presbyterian Church, Illinois.

On the 16th of November, the Rev. Hugh Hutchinson was installed pastor of the church of La Claire, by a Committee of the Presbytery of Cedar.

At the late meeting of the Presbytery of Georgia, Mr. A. W. Sproull and Mr. James Stacy were ordained to the ministry.

On the 16th of November, the Rev. Oliver S. St. John, late of Easton, Pennsylvania, was installed pastor of the Manhattanville Presbyterian Church, New York City.

The Rev. W. J. Frazier was installed pastor of St. Francisville Presbyterian Church, by the Presbytery of Palmyra, on the 10th of November.

The Rev. James Stafford was installed pastor of the Sugar Creek church, by a Committee of the Presbytery of Kaskaskia, Illinois, on the 24th of October.

On the 10th of November, the Rev. R. Owen was installed pastor of the Presbyterian church at Chestnut Hill, Pennsylvania.

The Rev. John P. Carter, on the 10th of November, was installed pastor of the Bethel Church of Harford county, Maryland, by a Committee of the Presbytery of Baltimore.

On the 30th of November, the Rev. J. H. Lorance was installed pastor of the church at Courtland, Alabama.

On the 9th of December, the Rev. Andrew Tully was installed pastor of the Presbyterian church of Harmony, New Jersey.

On the 10th of December, Mr. J. M. Rittenhouse was ordained to the work of the gospel ministry, by the Presbytery of Donegal, at the church of Middle Octorara, Lancaster county, Pennsylvania.

On the 17th of November, by a Committee of the Presbytery of Baltimore, the Rev. Samuel Paul was installed pastor of the Presbyterian church, Belair, Harford county, Maryland.

On the 4th of December, the Presbytery of St. Louis ordained Mr. James Gubby, and installed him pastor of the Presbyterian church at Malines Creek, Missouri.

The Presbytery of West Hanover, on the 1st of December, received as a member of their body, the Rev. William Neil from the Presbytery of Florida, and on Sabbath, the 4th inst., installed him pastor of the Presbyterian church of Pittsylvania Court House.

POST-OFFICE ADDRESSES.

The post-office address of the Rev. John Peebles is changed from Parkersburg, Virginia, to Steubenville, Ohio.

The post-office address of the Rev. C. C. Jones, D. D., late Secretary of the Board of Missions, is Riceboro', Georgia.

The post-office address of the Rev. G. W. Russell is Campbell's Station, Tennessee.

The post-office address of the Rev. Albert A. Morse is changed from Abbeville to Anderson Court House, South Carolina.

That of the Rev. Isaac Todd from Troy to Milford, Pike county, Pennsylvania.

That of the Rev. David Waggoner from Exchangeville to Pulaski, Pennsylvania.

That of the Rev. H. P. S. Willis from Dardanelle, Arkansas, to Memphis, Scotland county, Missouri.

That of the Rev. W. Simonton from Northumberland to Sunbury, Pennsylvania.

That of the Rev. James W. Dickey from Mansfield, Ohio, to Venango, Crawford county, Pennsylvania.

That of the Rev. Vincent Millegan from Bellair to Cambridge, Guernsey county, Ohio.

That of the Rev. C. H. Edgar from Bridgehampton, Long Island, to Easton, Pennsylvania.

That of the Rev. John P. Carter from Hagerstown, Maryland, to Shawsville, Harford county, Maryland.

That of the Rev. John K. Cunningham from Island Creek to Wooster, Ohio.

That of the Rev. James Grier from Charlottesville to Brownsburg, Virginia.

That of Rev. J. Doll from Milton, North Carolina, to Madison, North Carolina.

That of Rev. N. S. Palmer from Carpentersville to New Washington, Indiana.

That of the Rev. J. L. Vallandigham from Princess Anne, Maryland, to Newark, Delaware.

That of Rev. S. J. Reed from Belmont to Chulahoma, Mississippi.

LICENSURE.

The Presbytery of Charleston has licensed Dr. Corbett as a probationer for the gospel ministry.

DEATH.

On the 21st of November, at Demopolis, Alabama, the Rev. Theodore Sayre, in the 48th year of his age.

THE CASE OF MISS CUNNINGHAME.

This young lady was imprisoned at Lucca, in the kingdom of Tuscany, for distributing the New Testament and tracts among the peasantry. At first the Duke absolutely refused to release her, even on assurance being given by her friends that she would leave his kingdom. Providentially that refusal has resulted in his confusion, and been made to promote the interests of truth and religious liberty. She has been released from her imprisonment, not as the result of a trial, but under the appearance of an act of grace. How much the fear of British power may have done, and how much the idea that a breach of the law could not be proved, may have effected, we know not. Miss Cunninghame, however, was unwilling to receive a *pardon*. She felt that she was an innocent and an injured woman, and desired to stand justified. One of her friends thus writes:

"Miss Cunninghame is in spirit as in blood, a worthy descendant of the great Scottish Reformer. I copy her own words on her liberation: 'I have not accepted the Grand Duke's grazia. On the contrary, I said at once, that what he owed me n justice I did not wish to receive in grace, and that until I consulted my advocate, I would not go out of the prison. However, in the course of a few hours, I got another message to say that they had orders to send me out, and that they begged me as a favour that I would go, or otherwise they would be obliged to turn me out. Then, said I, give me a paper stamped and signed, to say that *I am turned out*, and have not gone voluntarily, which accordingly they did. I am told that one half hour later I should have had a decree from the Second Court in my favour, which would have declared that I had done nothing worthy of bonds, and, therefore, that the case could go no further. It is currently reported that the cause of this pardon is, that despatches came from Lord Clarendon to say, that if I was not set at liberty at once, the British arms would be taken down from the Embassy. It is considered here the greatest triumph, since the Grand Duke has freed me, because England has demanded it, and it is universally known also that I am declared innocent legally.'"

Another correspondent writes:—"The anxiety of the authorities to get rid of Miss Cunninghame, by one means or other, was really amusing. They concealed but very ineffectually, the trouble and shame this inconsiderate capture had brought upon them; and, too late for himself, the Grand Duke discovered that the Ministers who had strenuously opposed his line of conduct had seen better than himself the humiliation it would, sooner or later, entail upon him."

Meanwhile, the result of Miss Cunninghame's imprisonment appears to be really blessed already. People are more anxious than ever to get these mysterious "tracts" which brought her into gaol, and to read that wonderful Bible, which they are told, on the best authority, (that of the priests,) contains so many things against their Church. At first, too, the terms of Miss Cunninghame's release were her immediate withdrawal from Tuscany. Yet she is still here; and, if it were needful, others might come too, and bring tracts for the benighted Papists, who are truly thankful for them, and read them with eagerness. In fact, we have arrived at such an unexpected state of circumstances, as to call upon us more urgently than ever for increased earnestness and more fervent prayer.

On each of the four Sabbaths of Miss Cunninghame's imprisonment, a sermon was preached to all the prisoners, the doors of the cells being being left open that they might hear. The Virgin Mary was, of course, the theme, and the name of Christ was scarcely mentioned. Long fabulous anecdotes were recited of the extraordinary merits of the "Rosalia," a festival now in vogue; and the poor, wretched prisoners were informed, that if they recited the prayers of the Rosalia, and refrained from looking into the poisonous tracts which were being circulated, evil, and even the devil himself, would be powerless against them.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. 50 copies or more to one address, at 25 cents a year. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum.

" All other States, 6 " "

Paid annually or quarterly in advance. If not paid in advance, double these rates.

CONTENTS.

Board of Domestic Missions.—The New Year, p. 2. Meeting of the Board, p. 2. What Good a Faithful Agent may effect, p. 2. A Church in a Cellar, p. 3. A Solemn Assembly, p. 3. Church Extension, p. 3. Encouraging Reports, p. 4. Receipts, p. 4.

Board of Education.—I. Ministerial Education. Agent for the Pittsburgh Field, p. 5. Hail to the South, p. 5. The amount of aid to be offered to Students, p. 5. Synod of Virginia, p. 5. New Candidates, p. 6. Hints to Candidates, p. 6. II. Christian Education in Schools and Colleges. Parochial Schools, p. 6. Waveland Academy, Indiana, p. 6. Greenville Academy, Kentucky, p. 6. A New Female Academy in North Carolina, p. 6. Synod of Pittsburgh and Jefferson College, p. 6. Westminster College, Missouri, p. 6. New College in Synod of Memphis, p. 7. Hanover College, Indiana, p. 7. Aranama School and College, Texas, p. 7. Receipts, p. 7.

Board of Foreign Missions.—Recent Intelligence, p. 8. India: Lodiana Mission; Communication from the Rev. Joseph Warren, p. 8. Journal of the Rev. A. Rudolph at a Hindu Festival, p. 10. Furrukhabad Mission: Journal of the Rev. J. F. Ullman, Mohammedan Mela at Shekhpore, p. 11. Missions among Romanists: Letter from the Rev. J. P. Revel, D. D., Moderator of the Synod of the Waldensian Church, p. 12. Obituary: Memoir of Mr. M. S. Coulter, p. 12. Receipts, p. 13.

Board of Publication.—Books and Visitors appreciated, p. 14. A cry for Help, p. 14. "Let there be" Darkness, p. 14. The Synod of Memphis, p. 14. The Synod of Missouri, p. 14. "The Grace of Christ," p. 14. Psalms and Hymns, p. 15. Cruden's Concordance, p. 15. New Tracts, p. 15. Catechisms, p. 15. Receipts, p. 15.

Miscellaneous.—Terms Reduced, p. 1. A Poor Wayfaring Man of Grief, p. 1. Christ's Advent—Books, p. 1. Ecclesiastical Record, p. 16. Case of Miss Cunninghame, p. 16.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 2. | PHILADELPHIA, FEBRUARY, 1854. | PRICE PER YEAR, *Fifty Cents.*

OUR NEW TERMS.—ENCOURAGEMENT.

We are exceedingly gratified to state that our new terms work well. Our subscription list has increased ten per cent.; and every day is adding to the calls for the Record. A clergyman who takes the right view of the importance of training his people to the exercise of the "grace of giving," and whose report in the "Appendix to the Minutes of the Assembly" shows *no blanks* in the columns for contributions, writes as follows:

"On last Sabbath, after sermon, I stated to the people the reduced terms of the Record, and urged its importance as a family paper, and as the most convenient way, requested those who wished it, to remain after the benediction, and give their names. The consequence was, that they remained almost *en masse*, and thus the Record is now taken in four-fifths of the families of my congregation. If my ministerial brethren, generally, would take this plan, your list would be largely increased, and missionary intelligence greatly diffused."

We can but commend our brother's practical good sense as well as rightly directed zeal. He nearly *trebled his list.* Who will go and do likewise?

The demands for our January number have more than exhausted the edition. None need fear, however, for the future. We shall be prepared to fill all orders, and if the continued increase justifies the expense, will issue a second edition of the January number.

We take occasion to say, that from some quarters we have heard complaints that the Record is not an interesting paper. Now it must be remembered that as to the *matter*, we are very much restricted by the object of the paper. If that is uninteresting, it must be either that our readers do not feel an interest in the benevolent operations of our Church, or that we fail to communicate the information in a suitable mode. For the former defect the remedy is in their hands, *hearts*, we should perhaps say, and not in ours. For the latter we beg the favour of *practical* suggestions.

The paper ought to be in every one of the seventy-five or one hundred thousand families of our Church.

From the Presbyterian of the West.

"OUR PASTOR."

"The labourer is worthy of his reward."—1 TIM. v. 18.

"Our Pastor"—he who watches for our souls as one that must give account—he who studies, reads, thinks, writes, in order to meet the weekly draught upon him—he who taxes his whole mental, spiritual, physical being to please our fastidious tastes, that haply he may "win" some—he who duly as the Sabbath's light returns, is at his post, to instruct, exhort, reprove, comfort, strengthen, console us—he who cheers us in sickness by his tender ministrations—he who kneels by our death-beds, and commends our parting spirits unto God—he who dispenses to us at the sacramental board the pledge of pardon and acceptance—he who is ever present at our bridals, and—

> * * "doth impose
> The irrevocable vow, and meek prayer,
> Present it to be registered in heaven:"

he who stands beside our dead to utter the words of farewell consolation—he who soothes our doubts, dissipates our fears, counsels us in every emergency—he who prays for us in secret, rejoices over our repentance, or mourns over our obstinate rejection of his message—he who, when he has done all, bears with our ingratitude, our caviling, our neglect, and loves us in spite of it—"our faithful, devoted pastor"—O! is *he* not, in the deepest sense of the word, a *"labourer?"* Did not Christ, with the strictest propriety, call his ambassadors *"labourers?"*

"The labourer is worthy" of what? "His reward." What is it? What is the pastor's highest "reward?" That, and *that alone*, which at first induced him to enter the ministry.

By a call that goes deeper than the ear, God speaks the word to some gifted youth. He temporizes perchance, hesitates, doubts, struggles, decides and re-decides. "The ministry," (in the language of the address recently put forth by the Synod of Philadelphia,) holds out to him a career of severe toil, with a meagre sustenance—a family exposed to painful annoyances and privations—himself compelled to resort for collateral aid to some secular pursuit; and even with this help, every sinew put to its utmost tension in order to keep up appearances, and make the two ends of the year meet. He counts the cost—he is perfectly aware that "in any department of life, except the ministry, he may count with confidence upon acquiring a competent fortune"—he sees it all; but souls are immortal, souls are precious. "Necessity is laid" upon him—he must "preach the gospel." The language of the heart is, "Here am I, send me." God accepts the sacrifice. God sends him. He stands among us as "our pastor."

Now will any one assert that all the reward such a man seeks is a salary? Perish the thought. His only adequate reward is souls—reclaimed souls—souls, that through his instrumentality, and because of his self-immolation, are destined to exult in inconceivable bliss throughout all eternity.

Are *you* giving your pastor his "reward?" Did he find you a thoughtless sinner? And have his words impressed, soothed, sacrificed, saved you? Have they led you in secret to the foot of the cross? And yet you are withholding that knowledge from him? Then are you defrauding the "labourer" of his "reward"—his deepest, sweetest, holiest "reward."

Or, if he found you walking in wisdom's ways, yet have his tender counsellings often refreshed your spirit? Have you gone often to the sanctuary weary, and worn with earth's cares, and returned home again, rejoicing because of some sweet message from his lips? Has he ever heard from *you*, in return, a single word of kind encouragement—an appreciating comment upon his ministrations? If not, *you* are defrauding him of his "reward." "Christian pastors" "have like passions with other men," and can do more work, and do it better, where they experience sympathy and affection, than where they meet comparative coldness, and are left to struggle with want. In point of fact, it may be doubted whether there is any class of persons who are so much alive to offices of kindness as pastors. The most trivial tokens of affection from their people have often sent a thrill of joy through the entire tenantry of a parsonage, and moistened every eye with tears of gratitude. And next to the supports and consolations drawn from above, they find encouragement and strength from the assured confidence and attachment of their congregation." So, very beautifully, says the aforesaid "address."

I have not spoken of the "labourer's" salary as his "reward," because, in truth, I consider it as his *right*, not his "reward." I put it not upon the footing of a "reward," because, by the law of God, an adequate support is the labourer's just right:—"Say I these things as a man?" "Saith not the law the same also?" "Even so hath the *Lord ordained* that they which preach the gospel, should live of the gospel.'" The Church is greatly culpable on this point. There is an apathy that ought to be done away with. Would it not be well if every congregation in our wide-spread Republic, were to take home, and prayerfully consider the question, "Is our pastor receiving a sufficient salary?"

Do we need a constraining motive? Let us find it in the fact, that Christ, himself, identifies his "labourer's" interests with his own. He that *despiseth you*, despiseth *me*." "He that receiveth *you*, receiveth *me*." "God's care of his ministers is one of the prominent and delightful themes of the Bible. There is no greater source of encouragement and hope to Christian pastors, than the tender and sleepless care which they know the good Shepherd exercises over them. Can it be believed that *He* regards with indifference the present state of things in the Church? that *He* approves of the injustice meted out to His ministers? that *He* views with complacency the anxiety and suffering they endure under the misguided and oppressive policy we are considering?"

"Believing as we do that there is a *great sin* lying at the door of the Church, for which the frown of Providence is upon her, we suggest it for your consideration."

> "'Tis not a cause of small import,
> The pastor's care demands;
> But what might fill an angel's heart,
> And filled a Saviour's hands.
>
> They watch for souls, for which the Lord
> Did heavenly bliss forego;
> For souls, which must for ever live
> In raptures, or in wo." M.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.

Assistant Secretary—Rev. R. Happersett.

Treasurer—Samuel D. Powel.

Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

SPECIAL REPORT.

For fear that some of the Special Reports forwarded by mail may not reach their destinations, we publish a copy in this number of the Record, and would respectfully request the brethren who may not receive their Reports by mail, that they would be so kind as to make out their returns and forward them to us in time.

We would once more earnestly request our missionaries to make their Special Report and to forward it to us in due season. Upon reflection, they cannot but perceive the great importance of this matter, and will, we trust, realize it to be a *duty* which they owe to themselves, the Board of Missions, and the General Assembly of the Church. We would respectfully suggest to our brethren, that the neglect of so many in time past to make their Report, has produced an unfavourable impression upon the friends of missions, and seriously impaired the moral effect of the appeals in behalf of the cause, which have been based upon our statistical tables. We would be glad, therefore, for the sake of the missionaries themselves, as well as the interests of the missionary cause, if all who have been in commission during the year would make their report.

Office of the Board of Missions,
No. 265 Chestnut Street.

Philadelphia, February, 1854.

Rev. and Dear Brother—The period is again approaching when we shall be called upon to render to the General Assembly a report of the operations of the Board of Missions throughout the year, and as the results of the labours of our brethren in the missionary field must, necessarily, occupy a prominent place in that report, we forward to you the annexed *form of a Special Report*, which contains the various items on which the General Assembly desires information. Will you be so good, therefore, as not only to give us *some information on each item introduced*, but also make that information *as full and as accurate as may be in your power*. We would ask it as a special favour, that you pay particular regard to *statistical* information, and should you be in possession of any *interesting facts* connected with your missionary work, that you would insert them under the head of "General Remarks." Your report will, of course, include the amount of labour performed under the appointment of the Board, from the 1st of March, 1853, or, if appointed since that time, from the date of your commission.

As it will require some time to reduce into one, the numerous reports furnished by our missionaries, we earnestly request you, after filling up the blanks and completing your annexed Special Report up to the first of March, 1854, or to the end of your commission if it should close sooner, *to return it immediately after date, under an envelope to the Secretary of the Board at Philadelphia.* Your punctuality in this matter will greatly oblige us.

Grace, Mercy, and Peace be multiplied unto you in our LORD. Sincerely and affectionately yours,

G. W. Musgrave, *Cor. Sec.*

☞ You will please not introduce into your Special Report *any other business* than that which properly belongs to it. Otherwise in the press of engagements in the office, it may be overlooked. And should your quarter's salary be due at the time that you are forwarding your Special Report, do not expect payment on *that* report; but make a *separate report for the quarter*, and you will not be omitted in the regular payments of the Office.

—

SPECIAL REPORT.

Months of labour performed under commission from the Board since 1st March, 1853.
Number of Congregations and Missionary Stations supplied between March 1st, 1853, and March 1st, 1854.
Names of do. do. do.
Within the bounds of what Presbytery.
Churches organized between March 1st, 1853, and March 1st, 1854, and Names of same.
Houses of Worship erected or finished during the same time.
Number of Families regularly attending your ministrations.
Number of Sabbath-schools in operation between March 1st, 1853, and March 1st, 1854.
Number of Teachers in do. during the same time.
Do. Scholars in do. do. do. do.
Catechetical and Bible Classes do. do. do.
Number of Learners in do. do. do. do.
Number of Sermons preached do. do. do.
Is the Monthly Concert observed?
Have you weekly Prayer-Meetings?
Number of Family Visits.
Observance of the Sabbath, whether good, bad, or indifferent.
State of the population, whether increasing, diminishing, or stationary.
Attendance on public religious services, whether good, bad, or indifferent.
Number of Baptisms between March 1st, 1853, and March 1st, 1854.
Additions on Examination during same time.
Additions on Certificate do. do. do.
Total in Communion on March 1st, 1854.
Religious instruction of Coloured population.
Number of Coloured Communicants.
Temperance Cause.
Amount raised for, and paid over to the Board of Domestic Missions.
Amount raised for, and paid over to the Church Extension Fund.
Amount raised for, and paid over to the Board of Education.
Amount raised for, and paid over to the Board of Foreign Missions.
Amount raised for, and paid over to the Board of Publication.
Amount raised and paid to other objects.
Are your collections for the different benevolent schemes of the Church reduced to a system, and what is it?
What amount of salary do your people pay towards your support, in addition to what the Board gives?
What prospect of your Church becoming a self-sustaining Church?
Has your Church become self-sustaining this year?

☞ *Name and Post-office Address (in full.)*

P. S.—Are you in want of Clothing? If so, what family have you? *Be particular to give height, age, sex, and general size of each member.* Give plain and full directions how Boxes shall be sent.

GENERAL REMARKS.

MEETING OF THE BOARD.

The stated monthly meeting of the Board was held in the Mission Rooms, on Monday the 9th of January, 1854. The President, the Rev. J. J. Janeway, D. D., in the Chair—A. W. Mitchell, M. D., Secretary. The meeting was well attended; and all present appeared to take a lively interest in the various matters which were brought before the Board. The subject of Church Extension was particularly discussed, and a general and strong desire expressed that the churches would contribute more generally and liberally towards that important object. The subjoined statement was presented by the Corresponding Secretary, and referred to him for publication.

Mission Rooms, *Philadelphia, January 9th*, 1854.

The following statement will show the number of Missionaries commissioned and re-commissioned, and also the amount of receipts into the Treasury, from April 1st, 1853, to December 31st, 1853, as compared with the appointments and receipts during the same period last year.

I. The number of Missionaries commissioned and re-commissioned.

At Philadelphia, from April 1st, 1853, to Dec. 31st, 1853,	217
At Philadelphia, from April 1st, 1852, to Dec. 31st, 1852,	202
Being a gain of	15
At Louisville, from April 1st, 1853, to Dec. 31st, 1853,	154
At Louisville, from April 1st, 1852, to Dec. 31st, 1852,	115
Being a gain of	39

From this statement it appears, that during the first nine months of our fiscal year, as compared with the corresponding period last year, the number of missionaries commissioned and re-commissioned has been increased *fifty-four*, (54.)

II. Receipts.

At Philadelphia, received from April 1st, 1853, to Dec. 31st, 1853,	$28,972 78
At Louisville, received from April 1st, 1853, to Dec. 31st, 1853,	9,879 21
At Pittsburgh, received from April 1st, 1853, to Dec. 31st, 1853,	5,109 42
	$43,961 41
At Philadelphia, received from April 1st, 1852, to Dec. 31st, 1852,	$33,672 29
At Louisville, received from April 1st, 1852, to Dec. 31st, 1852,	7,983 24
At Pittsburgh, received from April 1st, 1852, to Dec. 31st, 1852,	4,014 74
	$45,670 27

It thus appears, that while the number of our missionaries has been increased *fifty-four*, our receipts have fallen off during the same period *one thousand seven hundred and eight dollars and eighty-six cents!* ($1,708.86.)

Church Extension.

Receipts from April 1st, 1852, to Dec. 31st, 1852,	$4,783 19
Receipts from April 1st, 1853, to Dec. 31st, 1853,	4,457 00
Deficit,	$326 19

From this it is apparent that something should be done to render our Church Extension scheme more efficient. From some cause or other, the churches generally have never contributed towards this object, notwithstanding the repeated and urgent appeals that have been made to them through the press, and by the officers and agents of the Board; so that the amount furnished has been utterly inadequate to meet the numerous and pressing calls that have been made to us for aid.

We are more and more convinced of the great importance of aiding our missionary churches in erecting suitable houses of worship. For the want of such edifices, many congregations remain stationary; and some actually become extinct! Many of our missionary churches, with suitable places of worship, would soon become self-sustaining; while, without them, they must long continue to derive their chief support from the Board, or be suffered to become extinct.

Would it not be well for the next General Assembly to consider this subject more particularly, and devise some plan by which this important scheme of our Church may be rendered more efficient? Could not some measures be adopted to induce the churches to contribute to this object more generally and liberally? Cannot something be done to render the action of the present Church Extension Committee more effective? Or would it be better to take this business from the Board of Missions, and appoint *a separate Standing Committee* to take exclusive charge of it, and to place it upon the same footing with the other great schemes of the Church?

Would it not be well for the General Assembly to recommend to the churches to endeavour, with God's blessing, to raise, during the year, the sum of, say ONE HUNDRED THOUSAND DOLLARS toward this great object, and to appoint some specific day for a collection to be made by all our congregations, in order to raise this amount? Other denominations have raised, or are now raising a sum equal to this for the same purpose; and why cannot the Presbyterian Church, with its superior numbers and wealth, do at least as much?

Would it not be well for the Presbyteries to discuss this subject at their next sessions, and to prepare their commissioners to the next General Assembly to take such action upon it as may correspond with their views? Might not our religious press also discuss this matter, and so prepare the mind of the Church for the adoption of the wisest and most efficient plan of Church Extension?

Something is evidently required to be done. We must either give increased efficiency to our present plan, or modify or change it, or the important and needful work of Church Extension can never be adequately accomplished.

In the meantime, in view of the immediate and pressing wants of many of our missionary churches, we would once more most earnestly solicit the contributions of the benevolent to enable us in some measure to relieve them.

III. WANTS.

Since the last monthly meeting of the Board, we have received additional and urgent calls for missionaries and missionary aid. Some of the fields referred to are of great importance, in which, we have reason to believe, large and flourishing churches might soon be gathered, if suitable men could be obtained to occupy them. We are at present greatly in need of men; and would therefore again ask the churches to pray that the Lord of the harvest would raise up and send forth many more labourers into his harvest. If any of our ministerial brethren are unemployed, and desire to know where they can usefully labour, if they will apply to us, we can direct them to fields which promise great usefulness.

IV. THE STATE OF RELIGION.

We continue to receive encouraging reports from our missionaries. Nearly all of them report a good attendance upon the means of grace on the part of their people, and some of them have enjoyed the special visitations of the Holy Spirit. There have been considerable additions made to the churches upon profession of their faith, and many are still inquiring what they must do to be saved. We have indeed great cause for thankfulness that God has vouchsafed to his servants so good a measure of success, and have great reason to be encouraged in the further prosecution of the missionary work. O that we did more fully comprehend the immensity of the work which is yet to be accomplished, and realize more perfectly the extent of our personal obligations and duties.

G. W. MUSGRAVE, *Cor. Sec.*

For the Home and Foreign Record.

A PLEA FOR THE WEST.

The cause of Domestic Missions is one of deep and thrilling interest to every lover of the Church, and of the free institutions of our country. To maintain our civil and religious liberties, we must be a people deeply imbued with the principles of sacred writ. I am astonished at the apathy evinced on this subject by many Christians, and, alas, by ministers too, from whom we have a right to expect better things. Do Christians and Christian ministers expect to maintain their present religious positions, if they suffer the great West to become anti-christian? It is certainly a vain delusion, of which they will be disabused, when probably it will be too late to remedy the evil. The West will soon control the affairs of this great republic, and give it its character. After 1860, the West will have a decided majority in Congress, and will therefore control the national legislation, make war, or annex what countries she pleases, &c. In this point of view it is of vast importance to the Atlantic States, that the West be right. But, further, facilities of intercourse give us of the West a direct and immediate influence upon the East. Our people are among you by hundreds, and will soon be by thousands, exerting an influence for good or evil that you cannot at home by any means prevent. As we are at home, so will we be when among you. If, then, we are irreligious and infidel, you will have all that irreligious and infidel influence brought directly to bear upon you and your families in the East.

The marts of commerce are with you; we are the consumers of your products, and the suppliers of the breadstuffs, provisions, and raw materials. Now it is your interest that we consume as great a quantity of your products as we can pay for. It is an acknowledged fact, seen and known of all men, that Christianity produces this effect universally. It makes men industrious, and raises them in society, increasing their productions and their wants. Where Christian influence is not felt, people have but few wants; they are satisfied to live in a semi-barbarous state, making off their farms just enough to support them—satisfied to close life as they commenced it—and thus it is from generation to generation. They buy but little, and have so little to sell, that they add nothing to the commerce of the country or the world. Here, then, in this view of the subject, you are directly interested in the religious condition of the West. Your wealth in a measure depends upon it.

But there is still another aspect of this same branch of this subject, in which your direct interest is evinced. It is the prompt and honest payment of the debts created by the West to your merchants and monied men. The credit system is the system of trade. The West creates large liabilities in the East. Now, let a stringency occur in the monetary affairs of the country, and if there is not enough of religious principle in any State to make them honest, they will have stay laws, replevin laws, &c., and even repudiation, so that debts cannot be collected. Now I ask, What better insurance can you of the East have upon your assets than a sound religious influence? The business man that contributes to the evangelizing the West, but pays a very small insurance on his business. I insist upon it, he gives nothing for which he does not receive, in the different modes already pointed out, a hundred-fold. But let him, on the other hand, lend his influence to the production of irreligion and immorality, and he is wofully the loser by it.

The religious aspect of the West is one of great interest to the Christian. With deep and prayerful interest he asks, What is to be the religious character of this mighty people—a population soon to be numbered by millions? Will the voice of joy and salvation be heard in every tabernacle over this vast land? or will it be covered with the blackness of infidelity or Papacy? One or the other of these influences will be predominant.

In the remarks I have to make on this subject, I will confine myself to the State of Missouri, and mainly to my own Presbytery. The Presbytery of Palmyra extends over ten counties—about one hundred miles from north to south, and about fifty miles from east to west—extending along the Mississippi river from the county of St. Charles to the Iowa line, one of the most fertile, salubrious, and beautiful portions of this great State, and indeed unsurpassed, in my opinion, by that of any other State in this Union. The river counties are pretty well settled, and in an advanced state of improvement. The interior counties are being populated in about the ratio the West generally populates. Through this region runs the Hannibal and St. Joseph railroad, which is now being built, pointing to the Pacific.

In this region we have fifteen churches and ten ministers, and there are in every direction through this district Presbyterian families, or those raised Presbyterians, where other churches could soon be organized, had we the ministers to supply them, even occasionally.

You will be able, from what I have said, to form a tolerably correct view of the religious state of this people, and what work must be done by us to bring them under the genial influence of the pure doctrines and polity of the kingdom of the Lord Jesus Christ. Presbyterianism is unpopular. All more or less oppose it, and caricature it—making it an antiquated system, not adapted to the present time, or congenial with our free institutions. Strange as this may appear, and especially so when the history of our country shows that it gave us our institutions, and that they are but its development; still multitudes believe it. This is the result of ignorance and misrepresentation. And yet in all this, and wherever its doctrines and polity are preached, it breaks down all this prejudice, and obtains a hold in the hearts of men. In a ministry of twenty-six years, I have not known it to fail wherever properly tried. There is a power in truth that makes a deep impression, in despite of all opposing obstacles. We have now got a fulcrum from which to work the mighty lever of gospel truth. Here and there we have little churches exerting a salutary influence, and are starting points to extend the truth as it is in Jesus, all around. With the blessing of the great King and Head of the Church, all we need is the right kind of ministers, and means to sustain them for a few years. By the right kind of men, I mean men who love the work of the Divine Redeemer, and are willing to endure hardness as good soldiers of the cross; who are not afraid of labour and privations, and who preach without reading. The reading of sermons is very unpopular with this people; they will scarcely hear a man preach in that way. I am well satisfied that much is lost by our Church, East as well as West, by the prevailing habit of reading sermons. Our ministers ought and can preach without reading. This field ought to be treated something after the manner foreign fields are treated.

Ministers ought to be sent into the destitute fields of the great West with a guarantee of a competent salary, until the people appreciate the blessings of a preached gospel enough to pay for it. Could this be done by your Board, the increase of our Church would be very rapid. The opposition of which I have spoken, would be broken down, and the people have time to appreciate the great advantages, temporal, as well as spiritual of our Zion. The work of Domestic Missions in the West is emphatically a great work. It has hardly been entered on by our Church. Our Church must do the work the King and Head of the Church is calling her to. The Church must furnish more funds. You ought to have at your disposal for this work this current year at least $200,000, and then with a steady increase. Could your Board but go forward as she might, if the churches would do their duty, (and who doubts that that sum can easily be raised for Domestic Missions by the Old-school Presbyterian Church?) why then the cause would advance steadily and rapidly—the receiving churches would soon be large contributing churches; and thus the tide would swell, until it would cover every part of this vast Republic, and then, in the form of Foreign Missions, cover the earth.

Twenty-six years ago, I left the venerated walls of my theological Alma Mater as a domestic missionary for the then wilds of Missouri. During all that time God, in his goodness, has permitted me to labour in this State in his glorious service. I have seen hard service; I have endured privations and encountered no little opposition: but at the same time I have had the pleasure of seeing Zion steadily arising—the wilderness, in a religious, as well as a natural sense, become the fruitful field: I have seen a church from an organization of seven, all told, in the country, become a strong and flourishing church, sustaining its minister. This is but one of many, *many others* that I could name.

So that, in view of my past life, I thank God that he gave me grace to become a missionary to Missouri, for I am very certain I have been enabled to do more for his glory, by a hundred-fold, than I could have done had I remained in my native State.

W. P. C.

Dec. 3, 1853.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of December, 1853.

SYNOD OF ALBANY.

Pby of Londonderry.—Londonderry ch in part to con F D Anderson an hon mem $31 00

SYNOD OF BUFFALO.

Pby of Ogdensburg.—Oswegatchie 2d ch, part of a bequest of Daniel Robertson, dec'd 50 00
Pby of Buffalo City.—Aurora 1st ch 10 00
Pby of Michigan.—Meridan ch 5 00

SYNOD OF NEW YORK.

Pby of Hudson.—Hopewell ch 20 00
Pby of North River.—Highland ch 10 00
Pby of Bedford.—Croton Falls ch 7; Bedford ch 60 67 00
Pby of New York.—Brick ch New York city 1431 00
Pby of New York 2d.—Delhi ch 12 57; Peekskill ch 73 85 57

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Baskingridge ch 40 00
Pby of New Brunswick.—Squan Village ch 7 00
Pby of West Jersey.—Greenwich ch, Cumberland co 50; Camden ch 7 73 57 73
Pby of Newton.—Greenwich ch to con Rev A H Hand an hon mem 62 00
Pby of Susquehanna.—Towanda ch 10; Canton ch 6 16 00
Pby of Luzerne.—Summit Hill ch (of which 2 27 from P) 10 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Tenth ch Phila, addl, through the Pastor 11, from Miss E Hoge 10, and from a member 5; Spring Garden ch, addl from X for mission to the Germans 10, from Mrs Steinfelt 1 50 37 50
Pby of Philadelphia 2d.—Bensalem ch (of which 10 from the Rev H R Wilson, D D) 27 00
Pby of New Castle.—Port Deposite ch 50; Rock cent society of Rock ch 6; White Clay Creek ch 10; Upper Octorara ch 32 50; Benevolent Fund of New London congregation 44 142 50
Pby of Baltimore.—Frederick ch 38 75
Pby of Carlisle.—Fayetteville ch 20; church at Hancock 17 37 00
Pby of Huntingdon.—Lower Tuscarora ch 40 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Crooked Creek and Appleby Manor chs 10 00

SYNOD OF OHIO.

Pby of Marion.—Radnor ch 10 00
Pby of Hocking.—McArthur ch 3 50; New Plymouth ch 2 50 6 00

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Sumption's Prairie ch 5 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Princeton ch 3 25

SYNOD OF WISCONSIN.

Pby of Winnebago.—Depere ch 8 25

SYNOD OF VIRGINIA.

Pby of Winchester.—Alexandria 1st ch 70; Falling Water ch 45; Lewinsville ch 26; Salem ch 11 25; Martinsburg ch 2 50; Charleston ch 42 50; Ladies' sewing society, Berryville 10; Mrs E M Page 5 212 25

SYNOD OF GEORGIA.

Pby of Georgia.—Mount Vernon ch 23 00

$2502 80

MISCELLANEOUS.

Missionary, Bible, Tract, and Education Society of Princeton Theological Seminary 50; Rev G D Stewart, Bath, N Y 5; Rev D McKinley, D D, Chambersburg, to con his wife, Mrs Mary McKinley, an hon mem 50; "Donation of F C C 55;" D Buttolph, Norwich, N Y 6; A Friend, per Miss Hart, 15; Mrs Margaret Sanderson 40, and Mrs A P Lawson 10, to con Mrs Margaret S S Lawson an hon mem; A Friend of Missions 1; A Friend, New York 20; John C Tucker, Esq, New York 50; Rev. W J McCord, Jefferson, N Y 1 305 00

Total, $2807 80

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING

Received since last acknowledgment.

1 box from Ladies of Clinton ch, N J, valued at 51 78
1 box from the Ladies of Cold Spring ch, N J, no valuation.
1 small package from Harriet Newell Stewart, and Celinda Stewart, of Liberty, SuHivan co, N Y, no valuation.

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of December, 1853.

Pby of Bedford.—Bedford ch, for the church at Milwaukie, Wisconsin 50 00
Pby of New York.—Greenbush ch 1 00
Pby of Des Moines.—Fairfield ch 5 00
Pby of Luzerne.—P, of Summit Hill ch 5 00

$61 00

MISCELLANEOUS.

A Friend, N Y 10; Rev W J McCord, Jefferson, N Y 1; "H," through Rev Dr Engles 10; T A Godfrey, Tremont, Pa, 2 50; Mr Abel Dinsmore, Irondequoit, N Y 2; Mrs D H Cook, of Albany, Baker co, Ga 5; A special appropriation refunded 200 230 50

Total, $291 50

S. D. POWEL, *Treasurer.*

WASHINGTON CHURCH EDIFICE.

Receipts at the Office of the Board of Missions, Philadelphia, during the month of December, 1853, for the church edifice to be erected at Washington City, D. C.

Miss E H 8 50
Proceeds of sale of a Wolf, per Rev J J Hamilton 15 00

$23 50
Previously received and acknowledged, $4599 86

$4623 36

The whole of which has been paid to the Committee at Washington.

S. D. POWEL, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of December, 1853.

SYNOD OF KENTUCKY.

Pby of Louisville.—2d ch Louisville in part 307 95; Big Spring ch 27; Shelbyville Benevolent Society 32; Pisgah ch 5; R Cooper 5 376 95
Pby of West Lexington.—Young Ladies of Walnut Hill Seminary 13 00
Pby of Ebenezer—Flemingsburg ch 34 60; J M Preston, Burlington ch 50 84 60
Pby of Transylvania.—"C," Danville 5; Balance of coll's in Danville for 1851 and 1852, 109 25; Perryville ch 27 25 141 50

SYNOD OF CINCINNATI.

Pby of Cincinnati.—High Street ch Cincinnati 1; a friend in Mount Carmel ch 5 6 00
Pby of Oxford.—Oxford ch 9 80; Camden ch 8; Bethel ch Sab sch 12 29 80
Pby of Findlay.—Kenton ch 15 25; Rev James E Marquis 10 25 25

SYNOD OF INDIANA.

Pby of New Albany—1st ch New Albany in part 191 90
Pby of White Water.—Brookville ch 30 50; Bath ch 22 75; Billingsville 1 45; Liberty ch, to con Rev Isaac Monfort hon mem 50; Dunlapsville ch to con Rev John Gilchrist hon mem 50; Mt Carmel ch 82 30; Greensburg ch, to con Rev F Monfort hon mem 81 50; Sand Creek ch in part 14 50; A R Forsyth, Greensburg ch, bal to con self hon mem 20; Rushville ch, 50 of which to con Mrs Catherine Stewart hon mem 154 92 507 92
Pby of Madison.—New Washington ch 10 50
Pby of Indianapolis.—Knightstown ch, to con Rev D Monfort hon mem 50 00
Pby of Palestine.—Independence, Ill, 4 80; Hebron ch 4 15 8 95

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.—Rev Joseph Platt, Lebanon 25 00
Pby of Muncie.—New Castle ch 20 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Golconda ch 6 03
Pby of Schuyler.—Presbyterial collections 8 90

SYNOD OF IOWA.

Pby of Iowa.—Sharon ch 2 10; Charleston ch 1 85 3 95
Pby of Cedar.—Andrew ch 2 10
Pby of Des Moines.—Fairfield ch 15 00

SYNOD OF MISSOURI.

Pby of Missouri.—Arrow Rock ch 4 65; Salt Pond ch 11 20; Boonville ch addl 20; Millersburg ch 13 35 49 20
Pby of Palmyra.—Big Creek ch 7; Hannibal ch 18 50 25 50
Pby of Potosi.—Steelville ch 17 23
Pby of Upper Missouri.—Independence ch 43; Liberty ch 41 35; Lexington ch 60, Ladies' sewing society of Lexington 50; Savannah ch 7 50; Crooked River ch 6 75; Platte City ch 4 50; West Port ch 10 60 223 70
Pby of Nebraska.—St Joseph ch 2 75

SYNOD OF MEMPHIS.

Pby of Western District.—Shiloh ch 15 05; Rev E S Campbell 4 25; Jackson ch 50 69 30
Pby of Memphis.—Mt Carmel ch 70; Synodical coll's 59 50; 2d ch Memphis mo con coll's since April 100, J. S. Livett & Co 12, James Elder 5, W E Milton 5 251 50

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Jackson ch to con S C Farrar, M D, and George Fearns hon mems 106 00

SYNOD OF ALABAMA.

Pby of Talladega.—Talladega ch 30; Marble Spring ch 20 50 00

SYNOD OF ARKANSAS.

Pby of Arkansas.—Van Buren ch 52 70; Port Smith ch 84 10; Balesville ch in part 15 65; Pine Bluff ch 6; Charles L Bullock 20, J B Sanderford 3 181 45

MISCELLANEOUS.

Miss M Brown, Bedford, Ohio 1; Mrs Abbe, Pocahontas, Ill, 30; James's Iron Works, Mo, 7 50; A friend to Missions in Missouri 2 50; Sabbath earnings of Dr John N Dorsey 5 46 00

Total, $2549 98

A. DAVIDSON, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of December, 1853.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Pittsburgh 1st ch addl to con Mrs Hester Paxton, Mrs E F Denny, Addy Beer, Mary Ann Bailey, Mrs Mary Ann Laughlin, Jane Blair, Anna B McCord, and Mrs Catherine Lorenze hon mems 400; Pittsburgh 2d ch addl 5; Hopewell ch 17 66; Ningpo ch in part 22; Sewickly ch bal to con Rev James Allison hon mem 36 50; Lebanon ch 24; Bethel ch, of which 26 bal to con Henry Potter, and 23 in part to con Robert Fife hon mems 49 554 16
Pby of Blairsville.—Beulah ch 57 67; Ebenezer ch, to con Rev George Morton hon mem 50; Blairsville ch (by Misses L and M J Knott Sab Sch classes 2) 39 146 67
Pby of Erie.—Fairview and Sturgeonville chs 25 00
Pby of Redstone.—Greensburg ch 38 75
Pby of Clarion.—Licking ch Missionary Society quarterly con 5 00

SYNOD OF WHEELING.

Pby of Steubenville.—Bethlehem ch 5; Island Creek ch 22 27 00
Pby of New Lisbon.—Bethesda ch in part 14 00
Pby of Washington.—Wheeling 1st ch monthly colls 64 64; Washington ch 134 47 199 11

SYNOD OF OHIO.

Pby of Coshocton.—Unity ch 39 00

LEGACY.

Bequest of Mrs Mary Lowrie, per James M Christie, Executor 50 00

Total, $1098 69

CLOTHING.

Ladies of Cadiz ch a box valued at 69 58

J. D. WILLIAMS, *Treasurer.*

Note.—The sum of $37, acknowledged in April last, from Upper Buffalo church, Washington Presbytery, was designed for *Foreign Missions*, and will be so credited in January Receipts of the Foreign Board.

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.
C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
William Main, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to William Main, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

SPECIAL PRAYER.

LAST THURSDAY OF FEBRUARY.

A day of *special prayer* has been appointed by the General Assembly, in reference to *the increase of candidates for the ministry.* The following is the resolution, recommending the observance of the day.

Resolved, That the lamentable dearth of candidates in the Church, while the call both from the Home and Foreign fields is becoming more frequent and pressing, is the subject of serious alarm; involving great responsibilities on all concerned, and demanding in the most urgent manner the immediate and particular attention of ministers, elders, parents, and pious young men; and the Assembly express the opinion that constant and earnest prayer should be made to the "Lord of the harvest," both in public and private, until a gracious answer is given in his holy providence; and that the last Thursday of February next, be recommended as a day of *special* prayer and public instruction on this subject in all our churches.

On so solemn an occasion, and on so important a subject, a few thoughts may be acceptable to our readers. May God give them efficacy in arousing attention, and in awakening a sense of personal accountability!

I. The necessity of a day of special prayer is obvious from the circumstances of our low estate.

The statistics of our candidates for the ministry summon the Church to the mercy-seat, with an urgency of appeal, which no intelligent and zealous Christian will resist. The number of theological students in our different seminaries for the last ten years, has been as follows:

1844,	244.	1849,	250.
1845,	257.	1850,	241.
1846,	255.	1851,	254.
1847,	258.	1852,	267.
1848,	246.	1853,	240.

The average for these ten years is 251.

The number for *the present year* is substantially thus:

Princeton, New Jersey,	108
Alleghany, Pennsylvania,	53
Union, Virginia,	25
Columbia, South Carolina,	38
New Albany, Indiana,	4
Danville, Kentucky,	23
Total for 1854,	251

It will be seen that, although the number is a little better than last year, there is no decided and substantial increase; that there still continues to be a lamentable lack of service on the part of our pious youth; and that the number for 1854 is but up to the average of the last ten years. During this period of stationary statistics, there has been an increase of at least six millions to our home population, with greatly increased difficulties in evangelizing it; and the developments in the foreign field have been unparalleled. Awful as this calamity is, in relation to the unfulfilled work and duty of the present generation of Christians, its influence will pass on from year to year, entailing wo and evil on a still wider and more fearful scale. It is obvious that there are strong reasons to justify the Assembly in calling upon the churches to *pray* in a special manner to the Lord of the harvest.

II. The nature of special prayer partakes of the qualities of true prayer in the general. The very observance of a special day for a special object implies, however, prayer *more earnest* than is common. A great aim demands the whole heart—the warm, compassionate; enlarged struggles of a soul very earnest in the presence of the All-seeing. Lukewarm supplications are out of place in an emergency. Special prayer must be vehement prayer.—It should be also *more prolonged* than ordinary prayer. Why appoint a time and a season, unless to "seek the Lord and His strength" with supplications, frequent, prolonged, persevering? Although length of prayer is of itself no warrant of an answer, yet when joined with fervour, it shows an intenseness of purpose which the Lord loves to recognize in his saints.—Special prayer is, of course, more *definite* than ordinary prayer. It has a singleness and directness of desire which characterizes all its upward glances and utterances. One burden rests heavily upon the heart; and in the present case, how great the burden! The Church of Christ is suffering from the want of holy, consecrated youth, to fill the ranks of her ambassadors. "Help, Lord, for the godly man ceaseth; the faithful fail from among the children of men." Here is burden enough to seek relief from God. "The harvest truly is great, but the labourers are few." The one chief, prominent petition is, that "the Lord of the harvest would send forth labourers into his harvest." Special prayer should also awaken *more penitence and contrition of spirit.* The more earnest, persevering, and definite petitions are at the throne of grace, the more will they ordinarily excite grief in the humbled soul—grief for past insensibility, inadequate views of duty, neglect of performances, general want of fidelity, and special deficiency in prayer and service about the work in question.—More *dependence* belongs to special prayer. Faith is the essence of acceptable supplication. When a great public want summons the Church to the throne of the heavenly grace, confidence in God should be in strong exercise. Unbelief is a great sin, and never a greater one than when defiling the worship of the soul in the act of special prayer.

III. The object of the recommended observance is to secure the outpouring of the Holy Spirit upon our youth. The *want* is the lack of candidates; the *remedy* is in the grace of God. The object of invoking the descent of the Spirit is to secure renewing and sanctifying grace for the rising generation; and in particular, that many may be called into the ministry. God alone can do the work to be done. There may be, and there must be, planting and watering; but the increase must come from a greater than Paul or Apollos. The number of youth in American colleges is, in round numbers, 25,000; in academies 250,000; and in schools 4,000,000. This immense aggregate of human mind in a formative state, needs the power of God to baptize it into eternal life. Without this holy omnipotence, it must become corrupt, and be a source of corruption; itself dying and smiting others dead. The hope of our youth is in *converting* grace. But beyond this, the Church seeks another baptism for many of them, even that which will inaugurate them into the office of the ministry of reconciliation. This high display of the divine prerogative is made in answer to prayer. The Lord of the harvest, who causes immortal mind to become ripe for heavenly gathering, will send forth reapers, when his saints obey the appointments of his word. It is in vain to employ incidental instrumentalities—well ordered though these be—unless the Spirit comes down upon our youth and claims them for God, the Church, and the ministry. The great object, therefore, in the approaching season of special prayer, is to invoke the *presence of the Spirit* in our institutions of learning and at our firesides, in order that our youth may be renewed in the image of God, and many of them designated to serve him in the sanctuary.

IV. The hopefulness of special prayer is an encouragement to the Church to engage in the duty. Has not our blessed Lord so worded the precept, as to imply that the right kind of prayer for labourers will insure his sending them into the harvest field? That glorious text, in Matt. ix. 38, like the Urim and Thummim, is the very oracle of God, giving a response of light to every consultation of faith, and distinctly intimating both duty and reward to every adoring believer. The Bible has never given plainer and more direct instruction on any subject than on this very one, the increase of the ministry. His own declaration assures us that prayer for labourers is according to his will; and our hope of an answer is through "the confidence that we have in him, that if we ask any thing according to his will, he heareth us." The gifts of the Spirit are communicated with a munificence of condescending love, unknown to the exercises of all human experience: for "if ye, being evil, know how to give good things unto your children, *how much more* shall your Heavenly Father give the Holy Spirit to them that ask him." Observe, the *gift* is the glorious one of the Spirit; the *willingness* with which it is given is "much more" than that of parental love, and it is given to them that "*ask*" him. Can any followers of Christ, looking at the Scriptures, doubt? "O ye of little faith, wherefore do ye doubt?"

But the providence of God accords with the word of his grace. Many a pious father and mother have had their petitions answered in the conversion of a beloved son, and in his call to the gospel ministry. Special prayer has abounding memorials of God's rich grace. Hannah, a pattern of mothers, has had in Divine Providence, many mothers to follow her example of consecration, and God has given, through them, many Samuels to his Church.

The instances of answer to the special prayers, offered in behalf of young men in colleges, &c., have been very numerous, and very marked and wonderful. Revivals of religion have followed the observances of this particular day in a manner that confounds unbelief. It has been estimated that nearly one-half of all the ministers in some of the New England States have been converted in college revivals. Outpourings of the Spirit have frequently commenced in the midst of the public religious services. The reader is referred to an article in the 4th volume of "*Home, School, and the Church,*" just issued, and to preceding volumes, for a few details, which will repay perusal. The hopefulness of prayer for the increase of the ministry receives its sanction from the word and the ways of God. Scripture and Providence are its glorious witnesses.

V. The duties connected with special seasons of prayer, deserve a pious remembrance. We shall

mention three. One is, the duty of *continuing to pray* after the particular season of special prayer is over. If the object sought is sufficient to justify the observance of a particular day for the common and united supplications of the churches throughout the length and breadth of the land, surely it ought to have a place in the daily heart-prayers of individual Christians. There are times of emergency on this and all subjects; but the duty of praying to the Lord of the harvest has claims upon the regular and affectionate devotions of the closet. At any rate, it will not be questioned that every Christian in the land should continue to pray for the specific object before us, *at least* until the present emergency has ceased, and "until these calamities be overpast." It is to be feared that too many content themselves with feeble, or it may be strong, petitions to God on the particular day designated, and then abandon or intermit the remembrance of our Church's wants, and of our Saviour's precept. Brethren, will it be, can it be, denied that to *continue in prayer* is one of the implied duties growing out of the very observance of the specially appointed season? Let us "continue instant in prayer."

Another duty devolving upon the Church, in view of the present emergency, is the duty of *labouring for the cause*, which is the subject of our anxieties and prayers. The petition, "Give us this day our daily bread," implies the obligation to use all the means in our power to procure subsistence. To pray for an increase of ministers, and to do nothing that tends to promote it, is an inconsistency of Christian practice which religion cannot sanction. Among the things that may be *done*, are such as the following:—Instruction of the people from the pulpit on the great topics relating to the Christian ministry; attention to the young, on the part of ministers, with a view to the selection of promising youth for an education; the consecration and training of children for the glory of God and usefulness in the Church; the collection of funds for indigent candidates under the care of the Board of Education; public provision for the education of our youth in religious institutions, where their minds may become imbued daily with divine truth; in short, the use of all means tending to exalt the ministry, and awaken the conscience and energies of the Church in reference to its perpetuation, flows directly from "the assembling of ourselves together" in special prayer to the Lord of the harvest. The zealous labours which accompany prayer are the best proof of the sincerity of Christian devotion.

Watching for results is another of the duties of a prayerful spirit. "Continue in prayer, and watch in the same," is an injunction of divine wisdom. A carelessness about results shows an indifference to the object asked. "Watch and pray." "Praying and watching thereunto with all perseverance." There is deep meaning in patient waiting, in the workings of faith looking for results, in the anxieties of a soul that seeks an answer in the outpourings of grace, and in the developments of Providence.

Brethren in the ministry and in the eldership; fathers and mothers at the heads of households; pious youth ready to enter upon the active scenes of life; this subject has solemn responsibilities to us all. How great an interest did our Lord and Saviour Jesus Christ take in it! He was himself a minister. He called, and taught, and prayed for, and sent out ministers. Among his last messages of comfort and love were the sweet words to his apostles recorded in the sixteenth and seventeenth chapters of John. His last command before leaving the world contemplated the preaching of the gospel "to every creature;" and, as if still more to magnify the ministerial office, he enumerates pastors and teachers among the ascension gifts bestowed upon the Church from the throne of his glory.

May the Spirit of all grace enable the Church to bear upon its heart *the perpetuation of the ministry of reconciliation*, and to labour to train it as to character, in all piety, wisdom, energy, and self-denial, and as to numbers, to send forth a band, in God's name, sufficient to conquer the world unto righteousness!

THE DAY OF SPECIAL PRAYER—may its results be held in everlasting remembrance! "Pray ye to the Lord of the harvest, that He would send forth labourers into His harvest!"

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

PAROCHIAL SCHOOLS.

FIVE THOUSAND DOLLARS OFFERED.

The Board of Education are happy to be able to state that the ruling elder in our Church, who last year placed *five thousand dollars* at the disposal of the Board, to assist in establishing and sustaining religious schools, has renewed his munificent offer for the year 1854. The donation is to be applied to *schools alone*, not to academies or colleges. It is hoped that this offer of assistance to those who may need aid in establishing schools for the religious training of children, will stimulate many to undertake the work. There are undoubtedly many places where religious schools are much needed, and where they might be easily established. Whilst our Church desires to sustain the common school system, as among the public blessings of the land, she has reserved to herself the liberty of embarking in education whenever and wherever her duty to God calls upon her to do so. As a specimen of her interpretation of duty, it may be stated, that in one of the towns in Pennsylvania, there are three public schools, from all of which the *Bible is excluded*. The pastor and elders of the church in the town, finding remonstrance to be in vain, felt that their covenant obligations required them to provide for the religious education of the children under their care, and accordingly established a school on religious principles. Such an undertaking is surely justifiable and praiseworthy. That Christian school has now thirty children, who daily receive Biblical and catechetical instruction, along with other elementary knowledge. This is one of the schools which is sustained in part by the liberal donation committed to the Board for such purposes.

The appropriations of the Board of Education to any one school do not ordinarily exceed *one hundred dollars* a year; and in many cases a less sum is given, according to circumstances.

The following is an extract from a letter, received last week, relating to a parochial school in *Indiana:*

"The school owes its origin to Mr. H. K., a ruling elder. He saw with pain the children growing up without religious education. The school went into operation on the 14th of November last, with 12 scholars. It has been in operation four weeks, and now numbers 27, with a prospect of more. The school is opened with prayer, and all the children recite in Scripture once a day. Once a week the Catechism is recited by all those whose parents are Presbyterians, or who make no objection. At first we met with considerable opposition; but since the school has been in successful operation, and has become a fixed fact, the opposition has died away. A Universalist, who was bitterly opposed, now says that it will do more to elevate the community than any school that has ever been attempted here.

"There are already four in the school who, I hope, will become ministers.

"We have an excellent teacher. He comes from the 'Witherspoon Institute,' Butler, Pennsylvania. This proves the great importance of the *Presbyterial Academies* in furnishing well trained, pious young men for teachers."

The Board of Education have no doubt whatever that religious schools, academies, and colleges have a most important relation, in the providence of God, to the increase of the ministry, and to the cause of religion in general. They confidently expect that the truth of this declaration will be verified, through divine grace, in the history of the Church.

C. VAN RENSSELAER, *Cor. Sec.*

January 2d, 1854.

LAFAYETTE COLLEGE, PA.

It is with great pleasure that we announce the fact, that the endowment of one hundred thousand dollars, for Lafayette College at Easton, Pennsylvania, has been all subscribed. This result is a most important one. At the time the College was placed under the care of the Synod of Philadelphia, its situation was extremely discouraging, being without students and without funds. Through the indefatigable and persevering efforts of the President, the Rev. Dr. D. V. McLean, it has now secured an endowment of one hundred thousand dollars, and eighty students are in attendance. This large sum has been raised chiefly in Eastern Pennsylvania, Maryland, the District of Columbia, and Northern New Jersey, and for the most part in subscriptions of one hundred dollars. The worthy President has not only succeeded in securing an endowment for his college, however, but, through the numerous sermons and addresses he delivered, and his conversations from house to house, we have no doubt he has excited a spirit in favour of education, which is as valuable as the money subscribed. The success attending this effort has encouraged the Trustees to go still further. At their late meeting, we understand that they resolved to raise an additional fifty thousand dollars, so as to make the endowment ample for all possible purposes. Dr. McLean is about entering on this work, and with the same zeal and wisdom which he has heretofore shown, he has reason to hope for similar success.—*Presbyterian.*

THE ASHMUN INSTITUTE.

At a stated meeting of the Presbytery of Newcastle, held on the 5th of October, 1853, the following paper, after discussion, was adopted without a dissenting voice:

"Considering the many Christian congregations of coloured people in this country which are unable to secure educated ministers of their own colour; considering the communities of such people in many parts who need educated men amongst them to fill the places of teachers and other responsible situations; considering the wants of Liberia, and the importance to its present and future welfare, of having suitably qualified men to fill its offices and posts of authority, instruction and influence; considering the vast missionary work yet to be done in Africa, and to be mainly done by persons of African descent; considering how extremely difficult it is for coloured youth to obtain a liberal education in this land, arising from the want of schools for that purpose, and their exclusion from all the regular institutions of learning of a higher grade; considering the strong recommendation to that effect from our Board of Education, and its full endorsement by the General Assembly of our Church; and considering the favourable indications of Providence at this time apparently calling us to such a work:

This Presbytery, trusting in God, and, under Him, depending on the Christian liberality of the friends of the African race throughout our country, do determine as follows:

1. There shall be established within our bounds, and under our supervision, an Institution, to be called the Ashmun Institute, for the Scientific, Classical and Theological education of coloured youth of the male sex.

2. That J. M. Dickey, A. Hamilton, R. P. Dubois, ministers, and Samuel J. Dickey and John M. Kelton, ruling elders, be a Committee, to whom shall be intrusted the temporary charge of this undertaking. It shall be their duty to collect funds for the same, and to appoint a treasurer to hold such funds and pay them out on their order, the expense of collecting to be borne out of the money collected. It shall be their duty to select a suitable site for the buildings, and, whenever a sufficient sum shall have been collected, to commence the erection of plain and convenient edifices for the purpose intended. It shall also be their duty to take immediate steps to procure a suitable charter from the State of Pennsylvania, by which the property may be lawfully held and managed by nine Trustees, to be elected from time to time by this Presbytery, to which Board, when duly organized, the Committee aforesaid shall surrender all their powers, as well as the money and other property belonging to the Institution.

3. The Board of Trustees named in the charter shall consist of the following persons, viz: J. M. Dickey, Alfred Hamilton, Robert P. DuBois, James Latta, John B. Spotswood, James M. Crowell, ministers, and Samuel J. Dickey, John M. Kelton, Esq., and William Wilson, ruling elders. It shall be the duty of this Board, under general instructions from this Presbytery, to put up suitable buildings and improvements, as they may have the necessary means, in no case ever involving this Presbytery in pecuniary obligations. They shall appoint the teachers and professors, and name their salaries; they shall establish rules and regulations for the government of the Institution; they shall have authority to procure its endowment, not exceeding the sum of $100,000; and, when required by this Presbytery, they shall report to it the state of the Institution, the state of the funds, and all interests committed to their trust."

On the 14th of November following, this Committee having met, and elected their officers, did agree to purchase a certain property, containing about thirty acres, for the sum of $1250; they appointed a sub-committee to draw up a copy of the charter and procure its enactment by the Legislature of Pennsylvania; they appointed some of their own number to visit certain cities for the purpose of collecting funds, and otherwise promoting the interests of the Institute; instructed their chairman to open a correspondence with a minister of our Church well known and highly qualified for the work, with a view to procure his services in raising money for its erection and endowment; and made arrangements for issuing this Circular.

To these items of information we would add a few words by way of address to our brethren of the Presbyterian Church:

Some four years ago the Presbytery of New Castle was called together to lay hands upon the head of a young brother, and thus with prayer to God set him apart as a minister and missionary to Africa. The act was performed reluctantly by a part at least of the members; and during the service, the thought of a victim preparing for sacrifice, as the young and ardent Christian knelt in the midst of our circle, occupied the mind. The forms of many dear and personal friends, who had made but a short stay upon the shores of Africa as they passed on to heaven, presented themselves: Laird and Buchanan, prominent amid a multitude so highly gifted and so soon cut down, seemed to call upon us to hesitate, and to ask whether there was not some other agency by which Africa might be evangelized. And may we not calmly ask you, whether it does not seem as if God in his providence had put under our hand near four millions of the children of Africa, to whom its climate is not a pestilence, who ought to be prepared as far as may be necessary for this work? Is not our coloured population to be brought into the Church and kingdom of God? And if so, how are they to be employed in labour for the conversion of the world? If there be a place for them in which thus to labour, is it not Africa? And may we not be (though in the spirit of self-sacrifice) supplanting them in their birthright inheritance, the work of missions in their father land? But they must be prepared for the work; they must be prepared in this country; they must be prepared by white men, and they must be prepared mainly at the expense of white men. These points we need not argue. If white men are to be their teachers, they must live here, and here have the means of support and proper oversight while they are engaged in this preparation.

There is a second view of the subject, almost as important as the first, the providing of preachers and teachers for the coloured population in our own country, especially in the free States. Causes have operated for years past, and not likely to cease, to separate between the two races; leading to separate assemblies for the worship of God. Within the territory covered by our own Presbytery, viz: Chester county in Pennsylvania, Cecil county in Maryland, and New Castle county in Delaware, there are forty-two places of worship exclusively occupied by coloured persons, having their own preachers, and we know of no one among them properly qualified, as we view the gospel ministry, to teach them from the word of God. Amid such struggles as we witness for the erection of new Theological Seminaries, having already what some suppose ample accommodations for our candidates for the ministry, might we not profitably direct some part of our funds toward the endowment of the Ashmun Institute, as a mission school for Africa, and to prepare pastors for their own people in the free States at home? From the last report of the Board of Missions we learn that but one church of coloured people was aided from their funds during the past year, while great sympathy is expressed for the destitution of this class of persons.

The site selected for the school is a pleasant and eligible one, in Chester county, Pennsylvania, at a place called *Hinsonville*, where some families of coloured persons have for a number of years resided, being owners of small tracts of land. It lies in a central position to the three Presbyterian congregations of New London, Fagg's Manor, and Oxford. No prejudice can now exist against the location of the school in this place, and the surrounding influence will prevent such interference as would be fatal to all hopes of success. A Principal has been selected, and will no doubt be appointed by the Presbytery, eminently qualified to conduct the Institution, whose mind has been drawn toward the work of missions in Africa, but who will remain at home, we trust, and send out many from under his teaching to occupy his place there.

In conclusion, we would say that, with many good wishes and promises of co-operation from different parts of our Church, and the most hearty endorsement by our Board of Education, and the last General Assembly, and also with the blessing of our Divine Master, we feel that we may hope for success. And may we not confidently appeal to you, beloved pastors and members of our Church, and well-wishers to the African race, to extend to us your sympathy and prayers, and grant to us that pecuniary aid which you may spare, and without which all our desires and all our efforts must prove unavailing?

The post-office address of the members of the Committee is as follows:

JOHN M. DICKEY, *Oxford, Pennsylvania.*
ALFRED HAMILTON, *Cochranville, Pennsylvania.*
ROBERT P. DUBOIS, *New London, Pennsylvania.*
JOHN M. KELTON, *West Grove, Pennsylvania.*
SAMUEL J. DICKEY, TREASURER, *Hopewell Cotton Works, Pennsylvania.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, DECEMBER, 1853.

I. FUND FOR CANDIDATES.

Presbytery of Londonderry.

1st ch Newburyport	52 00

Presbytery of Troy.

1st Presbyterian ch Stillwater	45 44

Presbytery of Albany.

2d ch Albany	210 44

Presbytery of Genesee.

Portageville ch	4 18

Presbytery of Buffalo City.

Aurora 1st ch	5 00

Presbytery of Bedford.

South Salem ch	36 60

Presbytery of Long Island.

Bridge Hampton ch	36 75

Presbytery of New York.

Jersey City ch 101 05, of which for this fund 51 05; 1st ch New York, collection in part, from a friend 1000, of which for this fund 500; Rutgers st ch, Irad Hawley, Esq 50, Jos R Skidmore, Esq 50, from his two sons 20, collection in ch 125 57—total 245 57	796 62

Presbytery of Passaic.

3d ch Newark	112 78

Presbytery of West Jersey.

Greenwich ch	20 00

Presbytery of Newton.

Hackettstown ch 36 68; Belvidere ch 35	71 68

Presbytery of Philadelphia.

10th ch Philadelphia, W D Bell 40, Wm Kirk 5; North ch addl 4 50; Ladies Education Society of 2d Presb ch 75	124 50

Presbytery of New Castle.

"Benevolent Fund of the New London church"	44 00

Presbytery of Northumberland.

Sunbury ch	19 50

Presbytery of Richland.

Frederick ch	7 00

Presbytery of Winchester.

1st ch Alexandria	20 00

Presbytery of East Hanover.

High st ch, Portsmouth, Va 10; Mrs Botts' Female Education Society of Presb ch Petersburg 100	110 00

Presbytery of Montgomery.

Falling Spring ch 43 37; Big Lick ch 16;	59 37

Presbytery of Louisiana.

Carmel ch 2; Covington ch 3	5 00

MISCELLANEOUS.

COLLIN STOKES, Esq, Lunenburg, Va, bal to const him a life member 20; Mrs D H Cook, Albany, Baker co, Ga 5; Rev J P Finley, Ind 2; J A Godfrey, Tremont, Pa 2 50; Rev W J McCord, Jefferson, N Y 1; A Friend N Y 15, A Friend 5, through Board of Missions	50 50
	$1831 36

II. FUND FOR SCHOOLS, COLLEGES, &c.

Presbytery of New York.

Jersey City ch 50; 1st ch New York, collection in part, from a friend 250; From a member of the Brick ch for Parochial Schools 2000; "A B" New York, for a special purpose 1000	3300 00
	$5131 36

III. MISCELLANEOUS FUND FOR TEACHERS AND OTHERS.

1st ch N Y, collection in part, from a friend	250 00
Total,	$5381 36

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT LOUISVILLE, KENTUCKY, DECEMBER, 1853.

Presbytery of New Albany.

Jeffersonville ch	17 30

Presbytery of Cedar.

High Prairie ch	1 25

Presbytery of Louisville.

Ladies' Education Society of 1st ch Louisville	50 00

Presbytery of Transylvania.

Perrysville ch	43 25
Total,	$111 80

ANDREW DAVIDSON, *Treasurer.*

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, January 13, 1854.

Missions to the Indian Tribes.—Since our last, letters have been received from Rev. Alexander Reid, of the Choctaw Mission, dated the 13th December; from Rev. W. A. Watson, December 31st, and Miss Mary J. Wilson, November 25th, of the Chickasaw Mission; from Mrs. Mary A. Lilley, November 30th, of the Seminole Mission; from Rev. S. M. Irvin, December 10th, of the Iowa and Sac Mission; and from Rev. William Hamilton, 17th December, of the Otoe and Omaha Mission.

Mr. and Mrs. Lilley had both suffered much from sore eyes, a disease that had prevailed extensively in the country for some time past, but were better at the date of their letter.

Mr. Watson and his family had suffered so much for some months past from chills and fevers, that he was compelled to withdraw from his work for a time. His last letter was from South Carolina, where he had arrived, and where he hoped after a few months' relaxation, to have his health restored, and be able to resume his labours in the spring. Miss Wilson, of the same station, has suffered still more from the same disease, and fears are entertained that she may be compelled to withdraw from the missionary work altogether.

Mr. Reid speaks of the good health of the mission family at Spencer. The school, at the present time, embraces one hundred pupils, all of whom are prosecuting their studies with diligence, and conducting themselves in a way to give general satisfaction.

Western Africa: Liberia Mission.—Our letters from this mission are, from Mr. H. W. Erskine, of Kentucky; from Mr. B. V. R. James, Monrovia, 29th September; from Mr. Washington McDonough, Settrakru, 11th August; from Rev. James M. Priest, Sinou, 6th September; and from Rev. David A. Wilson, Monrovia, as late as the 8th November.

The members of the mission were in the enjoyment of their usual health, and were prosecuting their missionary work at their respective stations without interruption.

Mr. Wilson mentions the safe arrival at Monrovia, of Rev. Messrs. Williams and Clemens, with their wives, on their way to Corisco. He also communicates the pleasing intelligence that two of the young men of his Latin class had become the subjects of grace, and that several others seemed to be seriously inquiring what they must do to be saved. The Presbyterian church at Monrovia had also experienced a season of reviving. Six persons were added to the church at their last communion season.

India.—Our advices from India are dated at Lahor, October 18; Ambala, October 15; Saharunpur, October 17; Agra, November 7; Mynpurie, October 19; Futtehgurh, November 4; Allahabad, October 19. A church had been organized at Lahor, consisting of eight members, besides the missionaries. Four of the members were natives. Our readers will unite with the missionaries in the prayer that "the dews of the Spirit may water this vine, and make it bear much fruit." At Ambala, a fine school-house and chapel were nearly completed. It is a well-built house, costing about $2500, nearly one-half of which had been contributed by friends in India. The health of Mr. Woodside not permitting him to reside in the plains, he was about to occupy a station at Dehra, an important place in the lower range of the Himalayas, and not far distant from his former station at Saharunpur. Several of these letters mention, with great regret, the death of the Hon. James Thomason, Lieutenant-Governor of the north-western provinces. He was a man of fine abilities, a ruler greatly distinguished, a sincere follower of the Saviour, a warm friend of missions. His loss will be severely felt by all classes.

Siam.—We have letters before us, from Samuel R. House, M. D., of September 12th, and from the Rev. S. Mattoon as late as October 6th.

In the previous number of the Record, apprehensions were expressed that our brethren at Siam would be greatly disappointed, if not discouraged, when they heard of the failure of two brethren to join their mission, whom they had been encouraged to expect. Mr. Mattoon, in the letter just received, alludes very feelingly to this disappointment, but writes in good spirits, nevertheless; he and his associate being resolved, by the help of God, to labour on in patience and faith, with the confident expectation that God, in his own good time, will send them other labourers.

All the members of the mission were well, and prosecuting their labours as usual.

China: Canton Mission.—The only letters which have been received from any of the missions in China, since our last, are from Rev. A. P. Happer 24th October; and from Rev. John B. French, 25th of the same month.—Mr. Happer speaks of the return of Mrs. Happer from Macao, where she had been for the benefit of a change of air, in greatly improved health. They were making preparations for the establishment of a small school for girls, to be under the care and superintendence of Mrs. Happer. Mr. French speaks of the good health of the mission family generally, and speaks encouragingly of the work in which he is engaged. "Since the repairs of the chapel have been completed," he says, "the services have been well attended; I have had crowded houses, and feel greatly encouraged. God has granted me the desire of my heart, in thus opening up before me a wide door of access unto the people; and now my prayer is that he would continue unto me my health and strength, and give me grace to follow the leading of his providence, and improve diligently the opportunities of usefulness thus afforded me. And O! that the Spirit of truth may come and open the hearts of this heathen people to receive the messages of mercy, and to believe in Christ to the salvation of their souls." Who will not add, Amen!

CHINA: NINGPO MISSION.

NARRATIVE OF A VISIT TO THE DISTRICT OF FUNGHWA, BY THE REV. W. A. P. MARTIN.

This account of a missionary tour to a district of country not far from Ningpo, and one that has seldom been visited by Christian missionaries, will be read with interest, especially as it shows the readiness of the Chinese to listen to the preaching of the gospel.

Funghwa—its situation, and the character of its inhabitants.

Within the large district of which Ningpo is the centre, there are five other walled cities, containing from ten to forty thousand inhabitants, all of which, together with numberless towns and villages, and a crowded rural population, are perfectly accessible to itinerary missionary labour, and probably might easily be occupied as permanent stations. In three of these, occasional efforts have been made, and in one of them we have recently opened a chapel and dispensary. The other two, owing to their remoteness and difficulty of access, have been rarely visited. One of them, Fung-hwa, with the country to which it gives name, is noted for the fierce, independent spirit of its inhabitants. Six or seven years ago, feeling themselves oppressed with unjust taxes, they resorted to the only mode of redress known in this despotic country, and advanced in hostile manner towards the gates of Ningpo. A detachment of troops was sent against them, who were, however, handled so roughly, that the officers were glad to settle the difficulty by a compromise.

On the evening of May 18th, I set off to visit this place, taking with me Shih-nyiar, one of our recent converts, and about one thousand volumes of small books for distribution. It was already sunset, and the boat in which we embarked was small, slightly built, and already loaded nearly to the water's edge. The night grew dark, and a brisk breeze raised the waves of the estuary, up which we were proceeding. Every wave made our frail craft shake as though it would go to pieces, and the spray dashed over its sides in a threatening manner, so that our boatmen would have been glad to tie up for the night. But there was a difficulty in the way of doing so, which will serve to illustrate the condition of this over-crowded, half-starving population. It would not be safe to land there, as that would expose us to the danger of being robbed. We were, therefore, obliged to proceed for a couple of hours, till we came to a village, at which we waited for the dawn of day and the flowing of the tide. Leaving thence, we came to a beautiful stone bridge of five arches, the middle of which was about forty feet in height. This fine bridge, which was designed only for foot passengers, horses being little used in this part of China, was probably erected by some wealthy person, who expected by the merit of this act, to atone for all the misdemeanors of his life. The Budhists assign to the building of bridges and roads a high place in the catalogue of merit; and this doctrine, notwithstanding the almost total neglect of government, is sufficient to keep the bridges and roads throughout the country in pretty good repair. Tired of a boat too small to admit of standing or walking, I left it at this place to pursue the winding course of the river, while I proceeded on foot to the next town by a nearer route. The country through which I passed was a perfect level, intersected by numerous canals, skirted with rows of trees, the dark foliage of which, together with the green rice fields and yellow wheat, which the farmers were just harvesting, gave to the scene a very pleasant variety. The fields, too, were swarming with people, who often left their work and followed me in crowds, for the sake of seeing a specimen of those foreigners of whom they had heard so much. And on interrogating them, I was glad to find that they had not only heard of the terrors of foreign arms, but were also acquainted with the name of that God and Saviour whom we have come to preach.

Visit to a beautiful stone Pagoda.

The next town was the limit of tide navigation; and as the broad estuary had now dwindled into a narrow rivulet of a few inches in depth, I was obliged to shift my little store into a lighter craft, and continue the journey by having one man to walk on the bank and draw the boat with a tow-line, while another propelled it with a pole. Taking advantage of the slow progress of the boat, I set off to visit a beautiful stone pagoda, which surmounted a grassy hill, at a little distance from the bank. Reaching it with some trouble, I was disappointed to find that, unlike many pagodas which are hollow with winding-stairs inside, this was a completely solid structure, without any stair-way to the summit. A hill not far off was surmounted with another of these singularly useless ornaments. Indeed, a person unacquainted with Chinese superstitions, who should be informed that those tall granite towers, which beautify so many landscapes, are neither used for temples nor forts, watch-towers nor observatories, would find it hard to guess what they were designed for. They are merely meant as points of attraction for the "good luck" which they suppose to permeate space in a kind of magnetic current, and to which they ascribe riches, honours, long life, progeny, and all other blessings. O! when shall they be delivered from this deadening materialism, and be brought to seek all blessings at the hand of the Father of lights, from whom cometh down every good and perfect gift?

A Budhist Monastery.

From this place, a short walk brought me to Mountain Forest "convent," one of the largest monasteries in the country, and only a mile distant from the city of Funghwa.

As there are few commodious taverns in China, especially out of large cities, Budhist monasteries,

like those of the Papists and Armenians in Syria, are generally open for the entertainment of guests. I accordingly took lodgings for the night in this seat of idolatry, and in the morning proceeded to the city, which we found to be small and thinly peopled, most of the business being transacted without the wall, at a place called the "Great Bridge."

Preaching in the town hall—Democratic spirit of the people—Distributing books.

Entering a temple in quest of a preaching place, I was followed by a crowd of people, whom I requested to procure benches and seat themselves, while I should make known to them the gospel. But there were no benches at hand, and some of the company met the difficulty by suggesting that I should go to the public-hall. I remarked that the magistrates might, perhaps, be displeased with my taking such a liberty; to which they replied, with a democratic spirit, which is not yet extinguished even in China, that the "building was erected with the people's money," and immediately led me to it. It has a large shed-like structure, furnished with seats and tables sufficient to accommodate two thousand persons, and divided into several apartments by partitions of lattice-work. In one of these I spent the whole day in addressing successive companies, who listened with respect, received books eagerly, and often expressed their approbation of what they read and heard. The next morning I returned to the hall, and spent some time in preaching and the distribution of books. Having found, however, that Shih-nyiar, the young convert that was with me, was able to present the truth in a clear, forcible manner, so as to command attention, I concluded to leave him to instruct such as might assemble at this place, while I myself took a palanquin for Se-u, a large town at the distance of about seven miles.

Visit to "Temple Hill,"—Cordially received by the people—Preaching the gospel in a heathen temple.

After a ride of nearly two hours through a hot sun, I was set down in the midst of a populous village, which I at first took to be the desired place, but afterwards learned was called "Temple Hill." The inhabitants appeared as glad to see me as if I was an old friend; and when I had explained my object in coming, conducted me to a large empty building, where they furnished me with a chair, table, and a cup of tea, while they stood round to hear what I had to say. The wind, however, whistled through the open front, so that I could not be heard without great effort. On my mentioning this, they proposed the "New Temple" as a more convenient place. I accordingly repaired thither, and endeavoured to unmask their newly-painted idols, and teach them the worship of the true God, and our Saviour Jesus Christ. On coming out, I observed inscribed above the door, "Sing koo Meow," *i. e.*, Temple of the Holy Virgin. Within were three female figures, the middle one of which might readily have been taken for a Madonna, while the others might stand for two other Marys; and if I had been present on a festal day, I should have witnessed the rites of pagan worship in the tapers and rosaries, the incense and bells, together with the "vain repetition" of prayers, partly in a dead language, by tonsured monks and nuns, a more than fancied resemblance to the paganized Christianity of Rome.

Having been hospitably entertained by an old man here, Mr. Martin continued his journey.

A stage converted into a pulpit—A large and attentive audience.

After exacting a promise from my host to visit me when he should come to Ningpo, I went on to Se-u, where I was conducted to a large ancestral temple. Here I attempted to address the people, but the crowd soon became so great that, standing as I was on the temple floor, I could neither be seen nor heard by those in the rear. I told the people it was impossible to speak in that situation, when they immediately shouted, "To the stage! to the stage!" and led the way to a high platform in front of the temple for the acting of theatricals, which are always performed in the presence of their idols, as religious worship. I mounted the stage, and surrounded by nearly a thousand people, discoursed of a more solemn theme than was ever exhibited on that stand, as long as my voice held out. When I was through, observing that the temple was inscribed "To our First Parent," I remarked, "He is my ancestor, too," to which one of the company replied with a sentence from the Chinese Classics: "All within the four seas are brethren." Se-u is even more populous than the walled city of Fung-hwa, and, together with that place, presents an inviting field for a missionary.

Return to Ningpo.

Returning to Mountain Forest Convent, I spent the next day (Sabbath) partly at the Great Bridge, where we had crowds of attentive listeners, and partly in rest, which, after the fatigue of the three preceding days, I greatly needed. On Monday we set our faces homeward, commending our desultory labours to Him who commands to "sow beside all waters," and preaching and distributing books in the villages through which we passed.

SIAM MISSION.

LETTER FROM REV. S. MATTOON.

We earnestly commend to the prayerful consideration of our young men about to enter the ministry, the pointed appeal with which this letter commences, for more help. It has been reiterated many times of late, but as yet we have no knowledge of any one in our Theological Seminaries who is looking forward to Siam as a field of missionary labour. We trust it will not be long before we shall hear of a hearty response to this call, and the hearts of our brethren there be cheered by the arrival of more missionaries.

BANGKOK, *Sept. 2d*, 1853.

We are in receipt of your letters of May 2d and May 30th. We were glad to learn that the mission year ended so favourably with you, and hope that the discussions in the General Assembly will give a new impulse to the work. But where are the men? Are there none willing to give themselves to the heathen? Are there none who remember that Christ gave himself for them when they were in the same lost condition that the heathen now are? If he had excused himself from his self-denying mission, none of us could have been saved. O that we all might have more of the spirit of our Master! We had confidently hoped that we should have heard that some had decided to join us in this field, but we are still left in uncertainty. May the Lord sustain those now here, and speedily send us others!

Cemetery granted by the Government of Siam.

I have nothing new to report as to our circumstances or work. The king has lately given a site for a Protestant cemetery. We have heretofore had to depend upon the kindness of private individuals for a place to bury our dead. We have now an ample spot, pleasantly located. But we shall be at a great loss for funds to properly enclose and prepare it for use. There are but one or two English residents here, and they not wealthy, and the labour and expense of such a work will fall principally upon the missionaries, who are certainly not able to expend much for such objects. It should be the work of Governments to provide such a place in every land to which their citizens resort. English sailors have frequently died here, and in some cases they have been interred by the kindness and at the expense of missionaries.

The writer's views of the merits of "Neale's Residence" in Siam.

I have just been looking over Neale's Residence in Siam, a book about which you once made some inquiry, and which I hear is sold, if not republished in America. After looking it through, I should say that it could not be taken as authority on any point whatever. The man has been here, as we know from other sources than his own statement, but how he could have written such a book after being here even for one single day, is a mystery. His statements are generally incorrect, and many of them must have been manufactured without any foundation in truth. His illustrations are as incorrect as his statements. His account of Bangkok, of which he must have seen more than any other portion of the country, may be taken as a sample. He gives us 70,000 floating houses, when one, or at most two thousand, would cover the whole. He makes them to line the banks of the river in several tiers, with streets between them, whereas there is nowhere but one tier at each bank. He makes the entire population to live in these floating houses, while the large portion of them have always lived on land; and his memory must have been poor indeed, if he could not have remembered, even after twelve years absence, that there were streets of a mile or more in length, built up as compactly as New York or London. The former capital, Aynthia, a town of some twenty or thirty thousand inhabitants, he gravely tells us consisted in 1840 of six fisherman's huts and a betel-nut stall—while he says that twenty-five years previous it was more densely populated than Bangkok. It was destroyed by the Burmans some eighty or ninety years ago, and since that time has never been more populous than it is now. He reaches it, too, in three hours from Bangkok; while under the most favourable circumstances, it is a journey of sixteen or eighteen hours, and generally occupies two days. He goes to this place in a procession with the late king, who goes still farther to make offerings at a festival, which I think is now heard of for the first time in Siam, and there the king remains for several successive days and nights—while, in truth, I suppose he never was out of his capital, or slept for a single night out of his palace, from his accession to the throne to the day of his death. But it is useless to follow this unscrupulous book-maker any further. It is sufficient to say, that he is nowhere reliable, and most of his work is pure romance. It is a pity that such a work should be put in circulation concerning a country so little known as Siam, as many will look upon it as authority.

INDIA: AGRA MISSION.

JOURNAL OF REV. JOSEPH WARREN.

Jalandar and Amritsar.

After spending a few days at Lodiana, I went in one night to Jalandar, arriving in the morning at about half-past seven. This is a new station, having grown up altogether since the English *annexed* the Jalandar Doab after their first war with the Sikhs. European troops are stationed here, as well as native regiments; and as a consequence, the station is large. The barracks are handsome; the bungalows are neat; two handsome churches, Episcopal and Papist, stand side by side; the roads are finely Macadamized. All this is about three miles from the native city, and I had to pass through it going to the mission establishment, which is close to one side of the city.

Account of a station maintained entirely by native converts.

I felt quite as much curiosity about this station as about any one in our missions; for it is occupied only by our native brother, the Rev. Golok Náth, and an East Indian schoolmaster; and it is an interesting question, how far we shall be able to extend our operations through such instrumentality. On my return visit I spent the Sabbath there, and preached in the large school-room. We had a very good congregation, principally of unconverted natives, though of course the members of the two families of the mission, and some inquirers, were present. We spent some time in examining a Musalman candidate for baptism, in whose case Golak Náth wished for my assistance and advice. I was glad to find that he had been carefully instructed, and that there seemed to be no disposition to hurry his baptism, in order to gain the credit of having an accession to the church. His admission was postponed, because he had not a full perception of the worthlessness of his own works to procure salvation. We had another conversation with a young Hindu inquirer; but he was sick, and we could not prolong our talk with him. He seemed to be a promising man.

On my first visit, when going towards Lahor, I visited and examined the school. The classes seemed to me well arranged and carefully taught. The principal remark that I have to make, I quote from Golok Náth's own words, as near as I can recollect them, and I believe the view they present is perfectly just. He said: "Sir, we can do very well with this school until the pupils come to require instruction in the more advanced branches of mathematics and philosophy; but we are obliged to stop short of what is desirable, on account of our own education not being sufficiently extensive. And as to the English language the same is true; we are both persons who have *learned* English; it is not our vernacular; and though we are tolerably well acquainted with it, and can teach the elements of it successfully, yet when we come take in hand the more difficult authors, we find ourselves without the *niceties* of idiom, and consequently at a loss to communicate that kind of knowledge of it, which shall enable our scholars to become accomplished in it." Now all this is true, and the perception of its truth does Golok Náth great credit. A man may know English so well as to speak it fluently, and write letters in it, and refer to English books with profit to himself, and yet not be

an accomplished lecturer on Shakspeare, Milton, Locke and Bacon.

Reasons why an ordained missionary should be located at this station.

Beside this, there are other reasons why an American ordained missionary should be placed at Jalandar, if possible. As long as white people are the *ruling class* in this country, so long some importance will be attached to the European colour, dress and habits, by the ordinary natives, and a missionary will have more influence than any native brother. The European community also will more readily confide in a white man. I do not mean to say, however, that a native minister cannot *gain* the confidence of all classes; I believe that he can; and that our brother at Jalandar has done so to a very great extent. Probably a union of both at the same station is the most desirable arrangement. The native minister would be more accessible through the similarity of social and domestic arrangements; and European character would add its influence and *prestige* to the common stock. To work together in harmony, both would require certain good qualities, in the absence of which, they would be better separate; but this is not the place in which to speak of them.

The style of living kept up by Christian converts in Northern India.

My intercourse with our native friends at Jalandar was most pleasant. From a desire to entertain me as well as possible, they adopted the English mode of cooking and eating: though they retain, when by themselves, the native, with certain exceptions, of which we cannot but approve—such as the adoption of spoons, instead of fingers, as instruments. They have some articles of English furniture about them, because they are visited by Europeans sometimes; and they themselves are such persons, that in all circumstances they will appear respectable; but yet the place and circumstances in which I saw Mrs. Golok Náth to greatest advantage was when she invited me to sit in her private parlour. She was seated on a piece of carpet that was placed in the middle of the room; her arm rested negligently on a large round pillow; her whole attitude, suiting her dress, displayed a degree of grace, which one could hardly conceive of as connected with a seat on the ground. Here she appeared at ease, unembarrassed, and lady-like.

Journey from Jalandar to Armitsar—Description of the latter place.

The distance between Jalandar and Amritsar is one long night's stage. I reached Amritsar, the first time, too late in the morning to go out to the city with our friends, the Episcopal missionaries. They kindly bestowed their hospitality on me. In the course of the day one of them lent me his horse and buggy to go to the city. He did not like to go with me on account of the heat; and if I had not wished to see all that was possible of so interesting a place, I would not have gone out; for the hot wind was blowing, and the air was blistering. I found the city a nice one for a Hindustáni place; but I cannot give a description of it. I went first to the English school-house in the city, to call on, and take with me, an old acquaintance—David, a Sikh Christian, who was baptized several years since by my old friend, the Rev. Mr. Perkins, Episcopal missionary at Caunpore. David went with me to the *Durbar*. This word is the usual name of the Court, or Hall of Audience, of a king; and in this case it is applied to the building in which the "Granth Sáhib"—almost literally *Sir Book*—is kept. *Granth* means a book, and *Sáhib* means a gentleman, or sir; and the Sikhs call their sacred book, *granth sáhib*.

A magnificent building situated in the midst of a sacred pond.

The Durbar is placed in the middle of an artificial pond of water, which is square, and about one hundred and fifty yards in length and breadth. It is surrounded with brick and stone work, with steps leading down to the water on all sides. This pond it is which is especially named Amritsar—the *head* or *fountain of immortality*. From this the city takes its name. The water, though thick and dirty, and covered with a green slime, is considered most holy by the Sikhs; and bathing in it is esteemed almost or quite equal to an ablution in the Ganges. The pond is surrounded with good buildings, many of them lofty and well finished; and all of them considered holy, from their vicinity to the water. No common sweeper is allowed to clean them—the priests attached to the durbar performing that office themselves. The missionaries hire a part of one of these buildings for a Panjábi school; and every day one of the priests comes to sweep it, that ordinary sweepers, who are reckoned very low and unholy, may not touch it. At a short distance from two or three of the corners, are tall round towers, surmounted by gilded cupolas, giving an appearance of lightness, elevation, and richness to the whole.

But the jewel of the whole place is the durbar itself. It is approached by a white marble causeway, leading from the centre of one side of the pond. The main building is of white marble, nearly square, and I should think measures about fifty feet on a side. The marble walls, up to the cornice, are probably twenty-five or thirty feet high; and the roof, consisting of a dome and pinnacles, is heavily and beautifully gilded, presenting one unbroken surface of burnished gold. The marble walls, without and within, as well as some of the pavement around, are inlaid with coloured marble and precious stones, in figures of birds, leaves, and flowers. The ceiling over the principal room is of copper, embossed in most elaborate figures, and splendidly gilded. A smaller room behind the main building has doors and ceiling of the same gorgeous description. Where wreaths of flowers, in the embossed work, are made to end in a prominent rosette, a jewel is set in the centre. The marble causeway, and the pavements surrounding the buildings, are flanked by large marble lamp-posts, having at a convenient height many niches in each one for placing lamps; and above these niches are a cornice, a small dome, and a pinnacle, all thoroughly gilded. The effect of the whole is most gorgeous. I never before had a notion of the essential beauty of gold; and I could not have supposed that so much of it could be used about any structure, and it still not look either foppish or barbarous. The effect here, however, notwithstanding it was so fine, was that of solemn and stately magnificence.

A book worshipped.

The durbar contains nothing but a copy of the *granth*. Before it lay a heap of coppers, cowries, and flowers, which had been recently offered. Near it sat two priests with native guitars, singing hymns. The Sikhs deny that they worship any idol; and they really think themselves clear of this sin; but they give the same worship to this book which a Hindu gives to his gods of stone. I begged the men who were singing to stop and tell me how they could consider themselves free from idolatry. They stopped a moment, and earnestly but civilly denied my charge; and then told me they were not there to argue, but to sing; which they began to do again immediately.

The throne of the chief Guru—Preaching the gospel where it had never been heard before.

On leaving the durbar, David the Christian, and some Sikh priests, took me to see the throne of the chief guru of the sect, in a building overlooking the pond. We entered the lower part of the building, and passed up a wide staircase to the throne-room—a large, cool, sombre-looking apartment, with the throne elevated on a daïs, with a large canopy over it. Many Sikhs were scattered all over this building, some chatting in groups, and many sleeping out the hot hours. As I went up stairs and through the apartments, the news spread that a foreign gentleman was come to see the throne of the honourable guru; and the sleepers were aroused, and the talkers silenced, and all gathered themselves up and followed me. I asked them if I might go under the canopy of the throne. They expressed an unwillingness that I should do so, but made no objection to my standing on the steps. I did not know how they would bear a proclamation of the truth, but I determined to go as far as they would permit me. I began by praising the beauty of their durbar. When I got their ears, I assured them that I did not mean to treat them with any personal disrespect; but that, believing as I did, that there was, and could be but one true religion, I wished to explain to them what that was. Then I gave them a sketch of their own, followed by an earnest call on them to choose a Christian guru, and follow his instructions; to follow Christ, instead of a fallible man like their first guru. There were about one hundred men present. They listened gravely, and without any apparent displeasure. When I reminded them that their religion was bound up in the Sikh state, which had been annihilated, and with a kind of *apostolical succession*, which had been interrupted, and was supported by promises and predictions, which had been falsified, the feeling that seemed to be excited in their hearts was one of deep but gentle melancholy. It was a touching scene; and it has left an impression upon me that will always make me feel more kindly towards the Sikhs. I talked only about a quarter of an hour. I shall never forget that it was once my privilege to stand on the steps of that throne and preach Christ where I think he had never before been preached.

INDIA: LODIANA MISSION.

JOURNAL OF A TOUR FROM LAHOR TO RAWAL PINDI, BY REV. J. H. MORRISON.

Mention has been made, in previous numbers of the Record, of the religious movement in Rawal Pindi, and the desire expressed by those most actively engaged in it, to have Christian books and teachers. It was in view of this, that Mr. Morrison undertook the journey, of which we have a full account in the accompanying journal; and although he was disappointed in relation to the character and design of this movement, there is reason to believe that the journey itself will be productive of important results to the missionary cause in that part of the world.

The controversies which he had with this new sect, as also those with the Mussulmans in the same place, may have made lasting impressions on their minds. A Brahman who was present at these disputations, afterwards acknowledged to Mr. Morrison that his arguments and illustrations had convinced him of the falsity of the Purans and the Sidhánt; and he acknowledged further that the Hindu religion had but thirty or forty years to live. Such acknowledgments as these, and such principles as have been adopted by this new sect, which Mr. Morrison went more particularly to visit, show that Hinduism, and perhaps Mohammedanism too, are losing their hold upon the people, and this we might reasonably expect to be one of the first fruits of the gospel.

But another important result from this tour will be to set Rawal Pindi more prominently before the Missionary Board and the Church, as a suitable place for a new mission station. It is situated about one hundred and eighty miles to the north-west of Lahor, on high table land, about fifteen hundred feet above the level of the sea, and is said to enjoy a delightful and healthy climate. It is the largest town and cantonment between Lahor and Peshawar, and may we not hope that the time is near when we shall have a mission station at that place?

LAHOR, *Oct. 18th*, 1853.

Since my last, I have had an attack of fever of the same kind as that which laid me aside so long in Sabáthu, but this time, instead of three months, I was only three weeks laid aside. As soon as I had sufficiently recovered to undertake any missionary work, I started by dák for Ráwal Pindí, about one hundred and eighty miles north-west of this. The reason why so long a tour was undertaken at the season of the year when marching is out of the question, and even dák travelling difficult and dangerous, nay, even that too sometimes impossible, was, that we had heard that a large number of Hindús had abandoned all idolatry, and had commenced worshipping the one only living and true God, and that they wished very much to have a missionary come and see them. It was said, also, that they were greatly persecuted by the other Hindús. From all we could hear, it seemed to be important that some one should go to them while in that state, and endeavour to lead their minds to the Saviour.

On the day of my arrival there, I was too unwell to do anything, and the next day being the Sabbath, I thought it best to remain quiet that day also. A gentleman of the station, however, informed them of my arrival, and one of the principal men of the new sect came to see me. From him I learned that the movement had been in progress some eight or ten years, but that during the Sikh reign they durst not make any publication about it, or let their sentiments be publicly known. But now, under the English, they had nothing to fear, and had begun to publish their doctrines, and had attached to their party sixty-one persons, some few of whom had gone

back. They had derived a good deal of assistance in their opposition to idolatry, from some of our books, which they had received at Hardwár, but they do not appear to have paid any attention to the doctrines of salvation contained in them, or to anything else, except so far as they could use them in their crusade against Hinduism.

Their plan of salvation—Discussion in relation to its merits.

The plan of salvation as proposed by them is by simple meditation on the Supreme Being. I showed him that meditation never could satisfy the justice of God, and therefore could be no ground for the pardon of sin, nor was it alone sufficient to change the heart and sanctify our natures. Indeed, he had to admit that their system embraced neither of these essential elements of a plan of salvation for sinners. When driven into this dilemma, he said he was not sufficiently versed in the subject to answer me, but that their Pádrí could satisfy me on all points. Well, on Monday morning early, I went, accompanied by the gentleman above mentioned, to their Dharam sálá. Here I found a number of people assembled, listening to an old man reading the Granth of Nának. They treated us with great politeness, and brought chairs, and gave us a seat near the Pádrí. Very soon the place and the little court-yard were crowded with Sikhs, Hindús, and Musalmans, all curious to hear how the new sect would stand the test to which a Christian Pádrí would put them. The discussion soon commenced, during which his effort was to show that dhiyán, contemplation, was sufficient for salvation, and my effort was to prove and illustrate its utter insufficiency. The discussion was occasionally interrupted by interference from other Sikhs and Hindús, who felt that their systems had no better foundation, and must go with that of the new sect. This led to desultory discussion, until it became too late in the day to remain longer.

Discussion resumed—No system of religion can stand, that has not a Saviour.

Next morning I went alone, and resumed the discussion. The old Pádrí had the day before been driven into so close a corner for want of a Saviour, that to-day he determined to take a new tack, and make Nának their Saviour. This the Hindús say he never thought of before. I asked him who he made Nának? Was he God? or an incarnation of God? To adopt either of these views would have in their estimation been to abandon a fundamental article in their creed, and that from which they take their name, Nirankárí. Nirankár means incorporeal, and Nirankári means one who believes God to be an incorporeal being, and that he never has become incarnate. He could not therefore adopt either of the above hypotheses, but admitted that Nának was a sinful man like ourselves, but that he was a Saviour to them, inasmuch as he pointed out to them the way of salvation. I replied that one sinner could not be the saviour of other sinners, and that even admitting all he said, it drove them back on to the old ground of contemplation, which had already been proved to be insufficient. He then flew to the refuge common with many here, that there is no such thing as sin or virtue. I then asked how that could be, since he had just admitted that all men were sinners, not even Nának excepted. Driven off this tack, he affirmed that God was the author of all sin and virtue. To this I replied, 1st, that he had just said that there was no such thing as sin or virtue, how then could God be the author of that which had no existence. 2d. He had quoted the following couplet from the Granth, in proof of his last proposition;

Kare karáwe áphé áp
Mánus ke kuchli nahin, háth.

The meaning of this is, that God does and causes everything to be done, and man is nothing but his hand. Now, I argued, if this were true of God, he must be the worst and most unholy being in existence, and consequently the book that thus dishonours him could not be his word; therefore the granth is false, and must lead its followers astray. He was a good deal nettled at being thus driven from one refuge of lies to another, until at last he had got into a corner from which he saw no escape; and to make matters worse, a Hindú, seeing his position, took advantage of it to throw in a word to increase, if possible, his embarrassment. This was too much for the old man's temper, and he blew out with a full blast of vile abuse against the man and his religion. I endeavoured in vain to calm him down, but finding I could do nothing, I took up my hat and left the assembly.

The new teacher tries to gain a victory by silence.

As I went out some of the Hindus followed me, and asked me to visit their Dharam sálá the next day. Accordingly I went there the next day. Seeing this the Nirankáris began to fear that they had given me offence. Consequently the old Pádrí, with two or three of his disciples, visited me, and brought with them a present of sugar-candy to sweeten me towards them. I then reasoned with them about the impropriety of their conduct, when the old Pádrí said his heart had not yet been changed. To this I replied by asking him what his religion was good for if it did not change our sinful hearts. Again I went to their Dharam sálá, and the old Pádrí tried a new plan with me. It was to keep quiet and not object to anything I said, or allow any one else either to object or to ask a question. This was very difficult to carry out, for his people were not willing to leave my arguments and preaching unanswered. But still he persisted in trying to keep them silent, by arguing thus with them: All the gentleman says is perfectly true—why should you object or argue? Christ is his Saviour, and Nának is ours; let each one cling to his own religion. I then took up that point, and drew a contrast between Christ and Nának, to show that the latter was not and could not be a saviour for them or any one else. To this he replied that such as he was they would stick to him, even if he went to hell. I then remarked that by taking that stand they had fairly turned their backs on the truth, and closed their eyes and ears and hearts against it, so that there was no further any use in arguing with them. Once after this I called on him (the Pádrí) at his house, where a number of his disciples resort for evening worship, but he pursued the same course, and shut out all access to his mind or heart. He is evidently determined to be a great guru, and the leader of a new sect, by which his name will be handed down to posterity.

Characteristics of this new sect.

A word now as to the tenets of this new sect. They adopt the Granth, or Bible of Nának, and while they profess to abandon and abominate all idolatry, they do in fact worship the Granth just as much and in the same way as the other Sikhs do. They wave over it the chaurí, bow down to it with the forehead touching the ground, and present their offerings before it just as the other Sikhs do. When taxed with idolatry in this, they say that they do not worship the book, but the word it contains. They do not bury their dead, because the Musalmáns and Christians do so. They will not burn them, because that would assimilate them too much to the Hindús. They therefore throw them into the water. They seem to have no idea of an atonement for sin, or the necessity of regeneration. Their whole plan of salvation is summed up in one word, Dhyán, contemplation. The idea of calling Nanák a Saviour, the people about them say, was forced on them by a discussion with them. Having thus been driven to a partial admission of the necessity of a Saviour, and having some of our books among them, they, or at least some of them, may be led to Christ, the only Saviour for lost sinners.

Their object in going to Europeans for Christian books.

Their object in visiting the Europeans and asking for books, and expressing a favourable feeling towards Christianity, and a desire to have a missionary visit them, was no doubt to gain favour with the authorities. This favour they thought they might use in two ways: 1st. By making capital of it to gain proselytes; and 2d. To secure favourable decisions in the courts when brought there in consequence of the improper means they adopted to advance the interests of their sect. Before leaving the place, I determined to go once more and make a solemn appeal to their consciences, grounded on the full exhibitions of the gospel, which I had already made to them. Accordingly, the day before leaving, I went for the last time to their Dharam Sálá, but not finding the Pádrí at his post, I waited some time, hoping he would come. Disappointed in this, at last, I attempted to address those present: but having no one to restrain them, the moment I began to speak, several of them began also, so that it was impossible to get a hearing, and I was obliged to leave them as I found them. That my views of their motives are correct is proved by the fact, that from the time they found they could not use me either to further their interests with the authorities, or in preaching a crusade against the Hindus, but that I impartially exposed their errors as well as those of others, they ceased visiting the Europeans of the station and asking books from them. Even since my return home, I have received a letter from a gentleman there, who tells me that not one of them has shown himself to him since I left.

Preaching in the Bázárs—Controversy with Musalmen.

Although I was to some extent disappointed in reference to the Nirankáris, yet I was not idle, nor was my journey altogether in vain. I remained there four weeks, going to the bázárs once or twice almost every day, and almost always preaching to large crowds. As soon as I began to preach publicly in the bázár, the Musulmans began to be troublesome. Then I brought the Korán to bear on them. At first they denied that the book from which I read such things was their Korán—that it contained nothing so bad, but that I had corrupted the copy in my possession for proselyting purposes. I then challenged them to produce their own and compare. This they did, hoping to convict me publicly of falsehood; but the comparison soon compelled their learned men to admit that mine was verily their own Korán. When I had secured this admission, I challenged them to prove that it was the word of God. This they answered only by saying that it was proved already. How? I asked. "God said so," they replied. "Prove that," said I. "Why the angel Gabriel brought it to Mohammed," said they. "Prove that," again I replied. They retreated to the Korán itself. "But," said I, "in my estimation, that is false, and I call on you to prove it to be the word of God before I believe it." Having thus fairly brought them to a stand, I said, "If you cannot prove it to be the word of God, I can prove that it is not the word of God, and that, too, by its own verses." I then referred to two verses, which they carefully compared with their own Korán, and found them to correspond; but while I was looking for another verse, they quietly shut up their Korán and walked off and never produced it again, although I remained some three weeks preaching to and discussing with them. Although defeated here, they did not let me alone. Almost always some of them were present to annoy me, and, if possible, prevent my preaching the gospel. Their plan was to propose questions and make objections, and then when I began to answer, so many began to speak at once that no one could tell what any one else said. I told them that was not the way for sensible men to discuss a subject; that one should speak at once, and then listen to the reply. To this they agreed perhaps fifty times during my stay, but as often whenever I began to reply, if they saw the reply would trouble them to answer it, they resorted to the same old trick. At last I told them their word was not to be trusted, and that no discussion could be held with them in the bázár. I then proposed to get a house, where all shall sit down, and no one be allowed to speak, except the disputants, and they were to speak alternately fifteen minutes. To this they agreed. On the following Sabbath the steward of the Dák Bungalow where I put up, to whom the mosque in which we were to discuss belonged, went to the city, and asked them when the discussion would come off. They replied that they had sent out to different places, about fifteen or twenty miles off, to call in their learned men, and that they, too, were in the mean time preparing for it, having already written sixty-four pages of foolscap in preparation, and that as soon as all was ready they would let me know. After this I waited a week and a half, but received no intimation of their making any further advances in their preparation for the discussion; but, on the contrary, unmistakeable indication of backing out or delaying until I should have to leave, and then proclaim that they had driven me off. All this time they did not cease to annoy me in the bázár by their little satellites. I then went to the old Qází, the principal man among them, and charged him and his brethren with wilful deception, and told them now I would wait no longer, but would go the next morning to the place agreed on for our discussion, and if he chose to appear there, he should have an equal opportunity with me to speak in defence of their system, but if he did not, that I would publicly expose the iniquities of Mohammed and of the Korán, and then publish through the city his defeat or disgrace. He agreed to meet me at the time and place appointed. I then published this agreement extensively in the city, and invited all to attend. One man, whom I met, seemed to be a very respectable person, and a man of more than ordinary education and intelligence. To him I mentioned the whole story, and told him that I suspected, after all, that his brethren would back out.

He replied, "Now I have come, and they shall not back out, and I will myself be present too.

Musalmen shrink away from a public controversy.

Next morning, notwithstanding all their pretensions and promises, I went there, and found not a soul there to meet me. The Amám of the mosque went away to call the Qází, but soon returned, and informed me that he had left the city! The servant who attended me, said he knew where they were in the habit of assembling together, and that he would go and bring them. He, being a Musalman, felt something for the disgrace they were bringing on their religion by their course. So he went, full of confidence that he could bring some of them. But he too, soon returned, to report that he could find but one of the whole clique, and he refused to come, unless the rest would go. So I had nothing left but to proclaim their disgraceful retreat from the discussion, about which they had made so much ado, and their total defeat, which I did. The whole thing seemed to produce a good impression on many minds. The steward of the bungalow, himself a Musalman, and builder of the mosque in which we were to discuss, said they were all afraid to meet me; that he had tried to get different mullas to meet me, but none of them would venture; and that the plain, simple-minded, common people, spoke very highly of the doctrines I preached, but that the base sort reviled them, and the learned were afraid.

Before turning my face homeward, I visited Hasan Abdál, a town, about thirty miles north-west of Rawal Pindí. This is a place of considerable note among the Sikhs, on account of a print of a hand of Nának left on a rock there. The story is variously told. One form of it is, that in his peregrinations, he came and sat there under a tree with a servant, whom he told to go to the top of the hill close by to a tank for water. This of itself is absurd enough to condemn the whole story, with intelligent, reflecting people, for the hill is a high, rocky, solitary hill, with no higher hills anywhere near it. But such is their story.—Well, there lived at this tank a Musalman fákir, who would not let him get any water there. Then Nának put his hand against a rock in the side of the hill, and pushed the whole mountain to one side, so as to let the water come out from below, and dry up the tank above, so that now the Sikhs have plenty of good water below, and the fakir is obliged to come all the way down for his water. Another story is, that the fakir tumbled down a rock, in order to crush Nának; that he seeing it, put up his hand, and kept it from falling on him, and thus left the print of his hand there. A third is, that Nának said to his servant, on hearing of the fakir's refusal to let him have water, "Never mind, it will come to us itself;" and soon after, it gushed out at the foot of the hill, and left the tank above; but how he left the print of his hand, I do not remember. Hearing so many different stories about it, I told them, made it look to me as if the whole were false, and that on examination of the print, I told them there could be no doubt that it had been made by stone-cutter's tools, and that, too, by men who were no workmen, for it was so rough and badly shapen. "Yes," they said, "that is true, when the Musalmáns were in power, they obliterated the original print, and we have been obliged to dig it out anew." Such is a specimen of the silly objects and childish stories that bring together multitudes from distant parts of the land at great pains and expense. How ready man is to believe a lie, and even to bow down and worship the grossest and most manifest absurdities, while at the same time every avenue to the soul is hermetically sealed against the smallest ray of the light of divine truth, and their hearts are set against the true spiritual worship of the God in whose hand their breath is! O! when will the light break in upon this Egyptian darkness? O Lord, how long?

Another place I visited, is Sháhi Núrpur, about ten or twelve miles from Rawal Pindí, close in to the foot of the mountains. Here is a Khánqáh, or Musalmán monastery. These monasteries are always connected with some tomb or tombs of saints, who have distinguished themselves by some miracle. The miracle claimed for this saint is, that he stood in the water up to his neck for twelve years, until the fish ate him up! How he stood in the water after his feet were gone, or how much, if any thing of him, the fish left for his friends and disciples to bury, no one thinks of inquiring; it is enough that the story has been handed down for generations, and the extravagance and absurdity of it seem to constitute the only ground of their belief and reverence. Should any inquisitive stranger interpose such questions, the answer is always ready, that it was a miracle performed by the power of God, which we have no business to inquire into, or right to limit. It is said, that all the time he was in the water, he neither ate nor drank any thing but milk, which was brought to him daily by a labouring farmer. But, strange to tell, he never drank of one cow's milk a second time, for the very night after he drank the milk, the cow from which it was taken died. Still the farmer's devotion to the saint was so great, that he continued to give him milk daily, even at that expense, until he had lost one hundred cows and buffaloes, and had no more means to replace them. He then tried to induce his neighbours to take their turn in supplying the saint. Failing in this, he went and reported the matter, when the saint told him to start and run home, calling all his lost cattle by name. He did so, and to his joy and surprise, they all answered the call by scampering after him. Thus they followed him home, and were shut up in a yard, where, during the night, they were all converted into statues of stone, as large as life! This was told me by a man who said he had seen some of these statues, and he firmly believes the whole story. The Khánqah is filled with a herd of idle, ignorant, bigoted sensualists, seemingly among the most degraded and hopeless of their species. They and their visitors bow down with the forehead to the ground before the tomb, just as the Hindús do before their idols, and rub on their noses and eyelids the ashes of the fire kept burning there continually. Once a year there is a great mela at this place.

Ráwal Pindí is situated on a table-land, about fifteen hundred feet above the level of the sea, in lat. about 33¾ deg. North, and a little over 73 deg. East long., and a delightful climate. It is the largest city and cantonment between this and Pesháwar. The country around is very fertile, and the city growing rapidly. A Bráhman complained to me that formerly he could turn out his cow to pasture, and let her roam where she pleased, but that now he was obliged to take her out along the banks of the stream, or cut grass for her. I asked him the reason of this change. He said that since the English came into possession of the country, the land was much more extensively cultivated, consequently there was so much the less range for their cattle, and in the immediate vicinity there was none at all left. This same Bráhman acknowledged that my astronomical arguments and illustrations had convinced him of the falsity of the Puráns and the Sidhánt. He also acknowledged that the Hindú religion had but about thirty or forty years yet to survive. I argued that that fact proved it false, as he had admitted the above books to be, and that as an honest and wise man, he ought to abandon them all. "But no," he replied, "true or false, I will stick to them." Convinced, but unconverted! O! what an illustration of our need of the outpouring of the Holy Spirit.

For the reasons above given, Rawal Pindí will, no doubt, in time become a mission station of some society. Could we get even a qualified teacher, we might go there now without any pecuniary expense to the Board. A school has just been commenced there by the authorities, for the support of which they have set apart a portion of the town duties, about 125 rupees per mensum. This school, I have good reason to believe, would be made over to us, with the fund and a building worth 2500 rupees, or perhaps we might have to give some mere nominal sum for the building. Then, no doubt, enough could be raised in the station to increase that sum to 200 or 250 rupees a month.

JOURNAL OF THE REV. A. RUDOLPH AT A HINDU FESTIVAL.

[Continued from page 11.]

We commend to the special attention of our readers, the views with which this journal is concluded. No one can fail to be impressed with the insufficiency, and, according to our ideas of conducting missionary operations in this country, the inadequacy of the means that are employed for reaching and influencing the minds of the great masses of men in India, and other parts of the pagan world. And yet it is very obvious, that these means, imperfect and superficial as they are, are producing results far beyond our expectations. We are not sure that a crisis is not being formed in the public mind in India at the present time, that will ere long tax the resources of the Church to their fullest extent. We would commend this matter to the serious and prayerful consideration, not only of the students in our Theological Seminaries, but to that of multitudes of pious young men in our churches, who are turning their attention to secular pursuits, instead of the Christian ministry.

I feel much encouraged in my work; I see that the mass of the people are preparing for a change. Many of our books are read; they have done some execution already. Fourteen years ago, when I entered the mission field, we found nothing but ignorance in matters of religion. The common people were unacquainted with the very first principles of natural religion. Now the case is different. The people have become in a measure familiar with gospel doctrines and gospel morality. Much of it has recommended itself so well to many, that they suppose it to be a part of their own system, not remembering where they learned it. Much also is misunderstood by the more ignorant classes, who have not had the advantages of any but the commonest education. The question occurs to my mind, whether the mode adopted by the Christian church for evangelizing this country is not imperfect to a high degree. The missionary, desirous of carrying the gospel message to as many perishing souls as he can, pays flying visits to towns, villages and fairs, and leaves behind him Scriptures and tracts to enable the people to make themselves further acquainted with the Christian religion. This is all that he can do for them. But what becomes of the seed sown into ground so imperfectly prepared. Much, no no doubt, is lost, while many a tender plant, unheeded and unwatered by the skilful hand of the husbandman, grows up a monstrosity, acquiring its deformity by partaking largely of the nature of the soil, and in the end it turns out to be nothing but a caracature of Christianity. Some plants indeed, in spite of all disadvantages grow up to be trees that bring forth fruit in their season, but alas, how few are these! If even Christians require line upon line and precept upon precept, will a visit of a day or two paid to a town or village every third, fourth, or fifth year do for the heathen? A great change will come over this land. Idolatry is crumbling to pieces even at the touch of reason, not to mention the gospel. But will the church at home be prepared when this great change takes place? Or will the few missionaries then in the field be left alone to direct and regulate matters among the millions of Hindustán? It would be well for the Church to ponder over this matter. Or have they already done all that they could do to the full extent of their ability, both in regard to men and means?

Sabbath morning.—This is the last day of the mela; the number of pilgrims has diminished since yesterday. The fair is regarded by the people as a perfect failure this time. To us it is satisfactory to see the attendance on these idolatrous festivals gradually decrease, and therefore lose in importance. There is no confusion and but little noise on the mela-ground, and we are able to attend to our work with comfort, and, I hope, with benefit to those who hear the gospel message. Two Mohammedans, simple-minded men, tried this morning to defend Islamism, and were not a little surprised at the revelations we made in reference to it. A Hindú that had listened to the discussion said to me after they were gone: Sir, I have been on the point to become a Mohammedan, I had already applied to the Rájá for permission to change my religion, and this permission has been granted to me. But the Mohammedans won't teach me the Korán, they say it is not for the common people to read it. Now I see from what you have said, that it is a false religion. I cannot express what I felt, when I heard you talk. How can I learn more about the religion of Jesus? It seems to contain just what I have been all along in search of. I advised him to go with us to Lodiana, to stay there a sufficiently long time to become better acquainted with it, and then to judge for himself as to his course of duty. He consented gladly, but whether he, or the other two, mentioned above, will not be turned aside by their relatives and friends, or the doubts of their own hearts before to-morrow's sun dawns, remains to be seen.

After breakfast I took my seat again at the tent, and had many an interesting talk with the people. The Pandit did much execution with his cutting sarcasm at the credulity of the people. His revelations of the deceptions practised by the Brahmans were often very amusing, and produced many a

hearty laugh at the expense of the Devi and her votaries. A company of men listened for a while, who had come more than six hundred miles to pay their homage to mother Devi, as they expressed it. Qádirbalchish asked them, whether a woman that had forsaken her husband to live with another man was not called an adulteress. They of course answered the question in the affirmative. "Well," said he, "and have you come six hundred miles to commit adultery with mother Devi, having forsaken the only true and living God?" When these poor men started from their homes, they probably did not anticipate to hear such things at Jwálá Mukhí, the source of all consolation, as they thought. May the word of truth spoken to these, prove to be a better source of consolation to them, than their broken cisterns, that can hold no water. We continued our work till late in the afternoon, when I finally addressed the people, warning them to heed the word of truth and consolation, and to flee to the fountain of living waters. After an affectionate farewell, I started for the bárahdarí. On the way, my progress was frequently arrested by people that had still some questions to ask. This had been a busy Sabbath with me, but I hoped to have the evening to myself. In this, however, I was mistaken.

Immediately after dinner, the Fakir, who had promised to go with me to Lodiana, came in, and soon after, the man mentioned above, that so frankly had acknowledged the follies of Jwálá Mukhí. At last the Pandit also made his appearance. The native Christians joined us, and we sat till ten o'clock in the night talking matters over. I tried to counsel them, and to remove doubts and fears from their minds. The Pandit and Fakir seem to continue firm in their resolution to go with me to Lodiana. The third promised to pay me a visit when convenient. The man that came this morning, saying that he had been on the point of becoming a Mohammedan, has not come back again. Whether any of these will prove to be plants of the planting of our Lord, time and eternity will show.

Thus end our labours at this fair. I am amazed to see how Hinduism crumbles to pieces under the mighty strokes of the gospel. I feel as if it were all a dream. The Lord is doing wonders among this people, let us rejoice and be glad in him. His shall be the praise and the glory throughout all eternity. Amen.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1853.

SYNOD OF BUFFALO.—*Pby of Steuben*—Bath 1st ch, Ladies miss soc 12. *Pby of Ogdensburg*—Oswegatchie 1st ch, Sab sch to ed *Joseph Rosseel* 25. *Pby of Michigan*—Pontiac ch, Ladies benev soc 12. *Pby of Rochester City*—Rochester 3d ch 78 40 127 40

SYNOD OF NEW YORK.—*Pby of Hudson*—Liberty ch 46. *Pby of North River*—Jefferson ch, Rev W J McCord 1 50. *Pby of Bedford*—South Salem ch, six mo con colls 46 79; Rye ch, Mrs Reynolds 1; Patterson ch 17 73. *Pby of Long Island*—Hempstead ch 41; Islip and Huntington 2 50. *Pby of New York*—New York 1st ch ann coll addl 349, mo con 192 92, Miss S L Tuttle to ed *Sarah L Tuttle* among the Seminoles 10, Young Ladies to ed *Geo B Lamar* at Corisco 20, to ed *Richard W Dickinson* at Ningpo 25; Williamsburg ch mo con 25 87, mo con in June (omitted in acknowledgments) 32 25; Forty-second st ch mo con 15; Madison Avenue ch mo con 26 42; Fifth Av and 19th st ch mo con 42 35; Brooklyn 1st ch mo con 38 94; University Place ch mo con 30, for sup of Waldensian missionaries 100; Chelsea ch mo con 28; Yorkville ch mo con 12, Sab sch to ed *Mary Briant* at Ningpo 6 25. *2d Pby of New York*—Canal st ch mo con 1 69; Sing Sing ch, Mrs M H Green 5; Delhi ch 12 57, less 5 for *Foreign Missionary*. *Pby of Ningpo*—Ningpo ch, M G R for Jewish mission 5 1129 78

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Perth Amboy ch, Sab sch to ed *David Crowel* at Tallahassee 25; Woodbridge 2d ch Infant Sab sch to ed *Julia Welles* 25. *Pby of Passaic*—Newark 3d ch, of which 30 to con Mrs ELLEN H RANKIN 1 m 200 95, for sup of Waldensian missionaries 50, Mrs Mary Stevens 5, mo con colls 31 52, Sab sch to ed *Archibald Alexander* at Spencer Academy 25. *Pby of New Brunswick*—New Brunswick 1st ch 33, Ladies miss soc 63; New Brunswick 2d ch, of which 27 12 from Dr Cogswell 44 33; Squan Village ch, of which 3 from Sab sch 7. *Pby of West Jersey*—Camden ch 4; Greenwich ch 50. *Pby of Raritan*—Clinton ch, fem miss soc to ed *Albert Williams* 20. *Pby of Susquehanna*—Towanda ch 5. *Pby of Luzerne*—Mauch Chunk ch sab sch to ed *Richard Webster* 10; Summit Hill ch, of which 1 63 from Jamestown Sab sch, 1 18 from Ashton Sab sch, and 5 98 from Summit Hill Sab sch, 15 25 614 05

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Philadelphia 2d ch 87 75, Mrs Young 25, Hon J Jones 5, Mrs Field 6, Mrs Shinn 2 50; Philadelphia 7th ch Sab sch 52 25; Philadelphia 10th ch mo con 61. *Pby of New Castle*—Rock cent soc 8 25; Upper Octorara ch 32 50; New Castle ch mo con colls 85, Miss E Booth 5, Miss Scofield 5, Dr Couper to ed *James Couper* 20, Mrs Dr Black to ed *Charles Henry Black* and *Frank Middleton Black* 40, John Janvier 5, Chancellor Johns 5, Mrs Johns 2 50, Miss Julia Johns 1, Sab sch to ed *Sarah McCalmont* 20. *Pby of Donegal*—Slateville ch 30; Chestnut Level and Little Britain ch 66 38, Ladies benev soc of Chestnut Level 15 50. *Pby of Baltimore*—Baltimore 4th ch, ladies to ed *George D* and *Abby Purviance* 50; Baltimore, Md, a family to ed *Eliza Jane Cross, Martha Young Cross, Helen Miller Cross,* and *John Cross Webster* at Ningpo 106; Baltimore 2d ch Sab sch 66; Alexandria 1st ch 70; Taneytown ch, Young Ladies in Thorndale Seminary 26, and Sab sch 5 to ed *Jacob Bellville* in China, Thorndale Seminary, of which 4 mo con and 77 54 from the Misses Birnie, 119. *Pby of Carlisle*—Bloomfield ch 31 25; Buffalo ch 50 cents; Landisburg ch 25; Middle Spring ch, Misses Mary and Elizabeth Pomroy 5 each, Miss R McCarron 1; McConnelsburg ch 80; Silver Spring ch, Hogestown Sab sch 1 08. *Pby of Huntingdon*—Perryville ch 15; Upper Tuscarora ch 55. *Pby of Northumberland*—Jersey Shore ch 40 1269 71

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Crooked Creek and Appleby Manor ch 7; Currie's Run ch 10 25; Congruity ch 31 50. *Pby of Redstone*—Morgantown ch mo con colls 20. *Pby of Ohio*—Long Island ch Sab sch, of which 4 32 from children of James H Hamilton, and 30 cents from Wm Fleeson 4 73. *Pby of Beaver*—Neshanock ch 44; Newcastle ch 39 98. *Pby of Clarion*—Licking ch 5 161 46

SYNOD OF WHEELING.—*Pby of Washington*—Washington ch, young ladies miss soc addl, to con Mrs E MCKENNAN, Miss JANE W BAIRD, and Miss MARY ANNE HUGHES 1 ms 80; Wheeling 1st ch 64 64. *Pby of Steubenville*—Ridge ch 15. *Pby of St Clairsville*—Cadiz ch, of which 65 cents from children 63 32 222 96

SYNOD OF OHIO.—*Pby of Columbus*—Lancaster ch ann coll in part 24 66, last gift of M A Booing (a little girl) 1 30, mo con coll's 22 30, less 5 for *Foreign Missionary*, Sab sch 3 68. *Pby of Richland*—Frederick ch addl to con PHILIP DICE, and in part to con R B BROWN 1 m's 30 62; Waterford ch bal to con JOSEPH and NOAH LEVERING 1 m's 3 93; Belleville ch 5; Sharon ch 15; Pleasant Hill ch 17; Millford ch, of which 3 bal to con Rev JOHN PITKIN 1 m 29 03; Mount Vernon ch mo con coll's 10; Ashland ch 54 51 212 03

SYNOD OF CINCINNATI.—*Pby of Cincinnati*—Twenty Mile Stand, O, John Bigland 10 00

SYNOD OF INDIANA.—*Pby of Vincennes*.—Carlisle ch 13 55. *Pby of Madison*—Madison ch 22; Hanover ch mo con 5 40 25

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Logansport ch 53 45; Lexington ch 7. *Pby of Lake*—Valparaiso ch, 'a thank offering' 5; Sumptions Prairie ch 22 87 45

SYNOD OF ILLINOIS.—*Pby of Schuyler*—Oquawka ch Sab sch to ed *Alexis Phelps* 10; Presbyterial coll 8 90. *Pby of Peoria*—Princeville ch 12 95; West Jersey ch 4; Prospect ch 6 75; Canton ch mo con 5 47 60

SYNOD OF IOWA.—*Pby of Des Moines*—Fairfield ch 10 00

SYNOD OF MISSOURI.—*Pby of Upper Missouri*—Prairie ch 13 00

SYNOD OF KENTUCKY.—*Pby of Louisville*.—First ch mo con 16 60; Second ch mo con 6 05. *Pby of Muhlenburg*—Greenville ch mo con 8; Ridgewood ch 4, Sab sch 2. *Pby of Transylvania*—Shiloh ch 8 80; Lebanon ch 15; Danville, Ky, C, "a thank offering" 10. *Pby of Ebenezer*—Paris ch Sab sch to ed *James Wright* 5; Elizaville ch 25 50; Flemingsburg ch, A D Taylor 3; Ebenezer ch 22 10 126 05

SYNOD OF VIRGINIA.—*Pby of Lexington*—Waynesboro' ch 40 92. *Pby of Winchester*—Lewinsville ch 8; Martinsburg ch 2 50; Winchester ch 37 58, Mrs E M Page 5. *Pby of East Hanover*—Richmond 2d ch 97 04 191 04

SYNOD OF NORTH CAROLINA.—*Pby of Fayetteville*—Bethesda ch 5. *Pby of Concord*—Charlotte ch 128 55 133 55

SYNOD OF NASHVILLE.—Synodical coll 62. *Pby of Knoxville*—Knoxville 1st ch Sab sch to ed *W J Kennedy* 25. *Pby of Tuscumbia*—Courtland ch 3 30 90 30

SYNOD OF MEMPHIS.—One-half Synodical coll 59 50. *Pby of Chickasaw*—Oxford ch Rev J N Waddell, D D, to ed *Martha* at Tallahasse 25; College ch mo con coll's 23. *Pby of Memphis*—Mt Carmel ch Sab sch 14 25, 121 75

SYNOD OF GEORGIA.—*Pby of Florida*—Euchee Valley ch 5 00

SYNOD OF ALABAMA.—*Pby of Tuscaloosa*—Gainesville ch S S to ed boy at Corisco 20. *Pby of East Alabama*—Montgomery ch 70 10 90 10

SYNOD OF MISSISSIPPI.—*Pby of Louisiana*—Bethany ch 88 50; Carmel ch 38 45; Liberty ch 18 60; Covington ch 3 45, 149 00

Total from churches, $4,852 48

LEGACIES.—Oswegatchie, N Y, Legacy of Daniel Robinson 50; Pittsburgh, Pa, bequest of Mrs Mary Lowrie 50 $100 00
Less paid on acc't estate of A Porter, 30 00
70 00

MISCELLANEOUS.—Milton, O, 40; N Y, A Friend 100; A Friend 20; Carrolsville, Mi, W G Smith 1 50; A M 20; N Y '———' for education of heathen children 3 50; Assoc't Ref'd Ch Phila Miss Soc to ed *Elizabeth Dales* & *Maria Lansing* at Wapa-nucka 25, Salisbury, Md, Miss Betsey Roxbury 2 50; West Greece ch, N Y, 10; Nina, 'A Christmas Offering,' 6; Philadelphian Soc of Nassau Hall 3; New Washington, Ind, N S Palmer, 1; A Friend for France 500; '———' 1500; '———' Mrs Hunt 2 50; N Y Mrs Ombony 10; A Friend 300, Friends 110, S Cochran 25, and Robert Carter 25 for sup of Waldensian Missionaries; Associate Ref'd Ch of the South for sup of schools in Liberia 80; Phila, Pa, C M H 2; Cash 25; A friend of Missions 3; Mrs E H for Church at Turin 5, 2820 00

Total receipts in December, $7742 48

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Williamstown, N J, 2; Rochester 3d ch N Y 10; H V R Ningpo, China, 10; A Vanpeel 1; Mrs Spottswood, Newcastle, Del, 10; Mrs H P Lawson, Milton, Pa, 5; Mrs A Caldwell, White Deer, Pa, 5; A Widow of Chestnut Level 1, 44 00
Previously acknowledged, 8,198 30

Total, $8,252 40

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies of Neshanock ch, Pa, one box clothing 53 00.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition,* at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition,* Fity cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

☞ As frequent inquiries are made on this subject, we give the terms on which the Board of Publication *ordinarily* employs Colporteurs.

Wages $150 per annum. Equipage $50. All reasonable travelling expenses, together with charges for freight and postage, are defrayed by the Board.

☞ *Please read the following.* ☜

TO MINISTERS AND ELDERS.

Our colporteur enterprise is likely to become embarrassed for want of funds. We have nearly one hundred colporteurs now in commission. The number increases weekly. Pressing and urgent calls come from all parts of our country, importunately demanding this humble, but important help. It must be remembered, that for funds to sustain this work, we are *as dependent as the Board of Missions*, on the *benefactions of our churches*. We cannot appropriate to it one cent from the income of the commercial department of the Board. While a few of our books are, for peculiar reasons, sold at about the same price they would be in the usual market, the mass are much cheaper, and we cannot increase the price to raise an income for colporteurs.

Let it then be constantly remembered, that the colporteur enterprise is distinctly a MISSIONARY WORK—not a substitute for the preaching of the gospel, but an humble aid, and designed as a harbinger to precede the ministry, a help to co-operate with it, and a temporary means to supply our many crying desolations, till such time as ministers can be found and sent.

We refuse no applicant for want of funds, but contributions have, lately, come in slowly and meagrely, and unless there be important increase, we shall be painfully compelled to decline enlarging our operations, on a field, constantly growing with our amazingly increasing, and widely spreading population.

Let us look at a few statistics. Excepting five foreign Presbyteries, and thirteen comprised in the Synods of Pittsburgh and Virginia, which act independently of the Board, and are most nobly and energetically co-operating, there are 125 Presbyteries in our church. Of these, by the Minutes of the last Assembly, there were *twenty-nine* from which no contributions were made to our funds. The *ninety-six* Presbyteries from which contributions were received, being very generally scattered over the country, show an encouraging aspect of the interest felt for this object. But then, in these Presbyteries only 347 churches made contributions. In other words, of 2490 churches but little over one-seventh have contributed a cent. Had one-half of our churches done half as well as these 347, (whose average contributions were $43,) our income would have been doubled.

Will not our brethren bestir themselves, and in every church, where no existing plans or conflicting arrangements prevent, give us the benefit of a contribution at once. Let every church officer, who reads this, BRING THE SUBJECT TO THE NOTICE OF HIS SESSION, ON THE FOLLOWING SABBATH. Let a contribution be solicited, however small, and remitted to Dr. A. W. Mitchell, 265 Chestnut Street, and then let each bear in mind, *to bring the subject before Presbytery at its next meeting in the spring.* We have but one collecting agent in our whole church, and we would gladly dispense with the cost and moral friction of this method of procuring funds; but till our churches will enable us to do so, by regular systematic contributions, we shall be compelled to employ agents.

We desire to place no obstacle in the way of any well-intentioned scheme of doing good. But are not our books as faithful, plain, and evangelical expositions of gospel truth, and our tracts as well adapted to do good, as any to be found? Are not our colporteurs as zealous, diligent, and pious? We had almost as well object to denominational ministers, and denominational churches, as to denominational labours in this field.

FRUITS OF A LIBRARY.

From a letter recently received by an officer of our Board, from a missionary in Tennessee, who has been labouring thirty-one years in the ministry, we are permitted to make the following extract.

"I have witnessed seventeen young persons in one of my congregations, who were brought to Christ by means of a library I procured from our Board about one year before. This was but the first fruit of a more glorious harvest to be gathered from the fruits of that library. The school (to which the library belonged) is still going on, and there are from sixty to seventy children and young persons in connection with it." He adds, "The books I have been able to procure for my own library are a great blessing to me."

CALL FOR MORE COLPORTEURS.

In another column will be found the terms which are offered to colporteurs. Persons wishing to engage in this service, often write for information, and when the applicant resides at a distance, the correspondence occasions considerable delay in completing arrangements for entering on the work.

We trust that all who feel interested in this important, though humble, auxiliary to the missionary work of our Church, will use all practicable diligence in increasing the number of our colporteurs. Since the publication of the notice in our December number, several applications for employment have been made. But we still need more, and we especially ask our ministerial brethren and Professors in theological and literary institutions, to seek out and bring to notice, men of suitable character for this work. It is not every one who *can sell books* who will make a good colporteur. We want men of undoubted piety, who can pass, unhurt, through the temptations to inconsistent conduct, to which colporteurs are sometimes exposed. They should be men of unblemished integrity, capable of keeping accounts in a simple form, and men of great prudence and strong common sense. It is expected of them to visit families, where they offer books, in the *character of Christians*, and that they use all suitable opportunities for exercising a religious influence by conversation and prayer.

We are persuaded that our Church suffers for the want of widely-circulated and well-read religious books; and throughout our country—in towns and villages, on steamboats and railroad-cars, and in hotels, are to be found the busy and efficient colporteurs of a very different order, who minister to our people, along with others, a literature, which is any other than religious. Could we only avail ourselves of the unemployed talents, the napkin-hidden talents of our Church, we might soon leave few parts of the country unexplored or unsupplied. There are scores of laymen, whose time is not fully employed in secular duties, who might give two or three months to this service. We need ministers, we need them for the home and foreign field, and, in many places in our country, there is little hope that the want will be very speedily supplied. Souls are perishing for lack of knowledge; and while the colporteur system is not, and never can be, a substitute for the gospel ministry, it is an excellent substitute for *nothing*. Let us do what we can with the means in our hands, and God will grant his blessing.

REPORTS OF COLPORTEURS.

We continue to receive encouraging reports from our colporteurs in various sections of the country. Were it proper, we could give large extracts from many of them, evincing the importance of their labours in disseminating right views of Christian truth among the ignorant, and especially in dispelling prejudice and error touching the distinguishing doctrines of grace.

One who has been labouring in Western New York sends us some minutes of his efforts in circulating the Confession of Faith, which present evidences of the existence of a most deplorable degree of destitution. He reports, among other instances, that of a whole congregation in which not a copy of the book could be found; and of an elder who professed that he had never seen, nor so much as heard of such a work. He testifies also to the readiness with which he disposed of large numbers of copies, and the diligent and efficient co-operation of ministers, in promoting its circulation.

From another we learn that while our books are highly prized by all orthodox Christians, they encounter much opposition from the unregenerate, Universalists and Arminians. This is not surprising—compliments from some men are any thing else than creditable.

Additional testimony to the sceptical and infidel character of much of our foreign German population is constantly coming before us. Every motive of patriotism and Christian love for the souls of men, urges us to the duty of redoubling our efforts to spread over our land the volumes and tracts which expound the fundamentals of our common Christianity. Let there be light, for the worst of all famines prevails in those sections where there is a famine of the bread of life.

With pleasing evidences of an increasing appreciation of our publications, we are constantly reminded of the importance of more active local efforts to disseminate them. True, that much of the seed may fall by the way-side and on stony places, yet pastors cannot too laboriously aid to train their people to right religious reading. In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, this or that. "As far," says a colporteur, "as I have been able to trace the effects of these good books, I find them shedding light and comfort to the people of God and building them up in the most holy faith; and, doubtless, many from whom we have not heard, and from whom we shall never hear, until the resurrrection, have through these books been awakened to a sense of their lost condition, and brought to a saving knowledge of Jesus Christ, and others have no doubt gained clearer views of the great doctrine of salvation."

SYNODS OF NORTH AND SOUTH CAROLINA.

Many of our readers are already aware of the very cordial response made by both these venerable Synods to the visit of the Secretary in November.

In both, not only were resolutions expressing the utmost confidence and approval unanimously adopted, but the colporteur enterprise received a special attention.

The Synod of North Carolina was forward in this work many years ago, preceding the Board in systematic efforts for circulating our books. A great loss was sustained by the Synod, and also by the Board of Publication, in the death of our beloved brother Gretter of Greensboro, North Carolina. By his zeal and well-timed energy and prudence, he was a most valuable and efficient superintendent of the enterprise in the bounds of that Synod. The committee, of which he was chairman, is continued, and we have every reason to believe, that in the brother, the Rev. A. Hughes, selected to supply his place, will be found one, who will display equal interest, and prove equally efficient. When God has use for his servants in another and higher sphere, he is not forgetful of the interests of his Church here.

We take the liberty of reminding our brethren in that Synod, who have not already attended to the matter, that as the season for soliciting contributions to our funds for supporting colporteurs has arrived, and with some parts of the Synod already past, we trust they will not be unmindful of the action of Synod, in urging the subject on their attention.

In the Synod of South Carolina, no Synodical Committee had heretofore existed. Arrangements were made for constituting one. In several of the Presbyteries, however, the subject had received attention, and Presbyterial Committees had already been actively engaged in the work of collecting funds and superintending the enterprise of distributing books. We respectfully remind the brethren of that Synod also, of the importance of diligence in complying with the resolutions of Synod on the subject of soliciting contributions from their churches, regularly and annually, for sustaining the colporteur enterprise.

THE COLPORTEUR ENTERPRISE IN VIRGINIA.

We call the special attention of our readers in the Synod of Virginia, to the following spirited and sensible address of Rev. S. W. Blain, who has recently entered the field as Agent of that Synod, for collecting funds. And we trust that the example and success of the committee in charge of the work, will stimulate other Synods to go and do likewise.

THE BOOK AND TRACT CAUSE OF THE SYNOD OF VIRGINIA.

Will the churches sustain the enterprise of their Synod? I ask the question for the purpose of calling attention to this subject. From a resolution passed at the last meeting of Synod, I would infer that it was the opinion of Synod that the churches did not feel that interest in this enterprise to which it is fairly entitled.

This is, perhaps, no more than what might be expected. This is comparatively a new enterprise. It has hardly had time to fix itself in the affections of the people of our churches. They do not feel and understand its importance and necessity, because their attention has not been turned to it sufficiently. It is true that six years have passed since the Synod determined to carry on the colporteur work for themselves within their own bounds. But what are six years for inoculating with zeal and knowledge, in any great cause, a people scattered as ours are, over the broad surface of the State? Wild fire runs —wild and chimerical schemes fly before the wind. Moral epidemics will spread over a land in a season —they take hold of the weak and infirm. Our people are in general sober minded. They must know before they can feel or act. Their own minds must be roused to consider before they can know to any good purpose. The pity is that our hearts are so slow in taking hold of what is good;—that things which are for knowledge and holiness, should advance so slowly into favour with God's people.

And besides this, the book and tract cause has none of the grand and striking features of the Bible, or the missionary cause, foreign and domestic. Its field is more circumscribed. It is outwardly more humble, and it has had during a very short period of its existence, agents to plead for it before the people.

But notwithstanding all this, the enterprise has worked. Thousands of books and tracts have been put into circulation. The Executive Committee, in quiet, unostentatious labour, have carried forward the cause committed to them, as well as they could with small means and few men. A good work has been done, if it cannot be designated as great. And the great cause has won for itself a warm place in the hearts of most of our ministers and many of our churches. I wish that every minister and every church member would give it just that portion of his heart and his hand to which it is entitled.

With the exception of the resolutions for establishing the fourth professorship, I do not remember any which were ever passed with more unanimity and enthusiasm by the Synod, than these by which the book and tract cause was organized. The brethren were wearied with a tedious judicial case, and their hearts seemed to bound with pleasure, when a good brother presented before them this scheme, by which the foundations might be strengthened, and intelligence and piety promoted. I believe they went to their homes rejoicing that something had been done which would tell for good upon the country and upon the Church.

To what extent the attention of the brethren has been withdrawn from this subject, I cannot tell; or to what extent their interest in it for want of this attention may lie dormant. This only I can say at present. It is an enterprise of their own, at the installation of which their hearts rejoiced. It is the same good cause now that it was in '47. Indeed, it commends itself to our judgments and affections with tenfold claims; for it has lived and been content to work, doing good in its humble way, though no smile from without has ever lighted upon it—but many a frown. And every good man who will inform himself concerning it must love it, and cheer and help it onwards by his prayers and contributions.

S. W. B.

BOARD OF COLPORTAGE OF PITTSBURGH SYNOD.

Our brethren of Pittsburgh Synod are going on with their work with increased zeal and efficiency. Having procured a liberal charter, they are now prepared to labour on a more extended scale. With a very respectable capital, their means of disseminating good books give promise that the future generation of Christians reared up in their churches will be distinguished for increased intelligence, piety, and enlightened views of privilege and duty. Let our Synods everywhere take pattern from this noble body, and our Church will, throughout the land, be known and appreciated as the staunch friend and supporter of sound principles, of gospel truth, and of civil and religious liberty. It is only necessary that, as a Church, we practically exhibit a consistency with our theory of doctrine and order, to gain the approbation of all wise and good men, while we thus answer the high purpose for which God has constituted his kingdom in this world, contributing our part to fill earth with the blessings, and heaven with the glories of the gospel of the grace of God.

NEW BOOKS.

THE 18MO. EDITION OF PSALMS AND HYMNS,

Which was noticed in our last, is now ready, in five styles of binding:—Sheep, plain, 60 cents; Arabesque, 70 cents; same, gilt, 85 cents; Imitation Turkey, $1.50; Turkey, $2.00.

"THE WALDENSES IN PIEDMONT,"

Is the title of the beautiful book already noticed in December, and now issued in various styles of elegant binding. The following extract from a letter, dated July 27th, 1853, will interest our readers, as testimony to the present state of this truly wonderful people.

"I have just come from the valleys of Piedmont. My visit to these churches of primitive Christians has been satisfactory to myself, and I trust profitable to others. I have been everywhere received as an old acquaintance, as a messenger from God; churches, chapels, houses, are all open to us. What a change since the time, twenty-one years ago, when I, with brothers De Jersey and Erham, were banished from Piedmont, for having preached Jesus and his grace to the poor children of Adam! I have been begged, and even entreated, to return thither as soon as possible, and to stay with them some months; and the question has been asked, Could you not come and take up your abode with us? The churches of the valleys are on the stir; Italy, too, is on the stir; Pignerol, Geneva, Nice, as you well know. (Professor Malan, of La Tour, has just been sent there by the table.) Turin and other places are seeking the truth, which saves from threefold slavery of the Pope, sin, and the devil."

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF DECEMBER, 1853.

Presbytery of Newton.

Belvidere ch, per Rev Henry Reeves 10 00

Presbytery of Raritan.

United First ch, per Rev Dr Kirkpatrick, through Rev J Mahon, in part to const Rev Dr Kirkpatrick an hon mem 15 00

Presbytery of New Castle.

From the Benevolent Fund of the New London congregation to const their pastor the Rev R P Dubois hon mem 30 00

Presbytery of Eastern Shore.

Monokin ch, "A Lady," per Rev J L Vallandigham 8 50

Presbytery of Richland.

Lake Fork Cross Roads ch, per John M Faris, Treasurer 10 00

Presbytery of Concord.

Rev Dr Johnston for Charlotte ch, per Rev B M Smith 100 00

Presbytery of Nashville.

From the Rev John W Ogden, per Dr Joseph Addison Bowman, to const Mrs Eliza Caroline Ogden hon mem 30 00

Presbytery of Genesee.

From —— —— to con himself hon mem 15 00

MISCELLANEOUS.

John Dickson, Camden Mills P O Illinois, per Jos Adams, Colporteur 1; Mrs D H Cook, Albany, Baker co, Ga, per S D Irvin 5; Rev Jas Phillips, Chapel Hill, N C 50 cents; Rev Wm J McCord, Jefferson, N Y 1; from a Teacher of her class of the Sab sch of the Presbyterian ch of Hillsboro, N C, per S D Powel, Treasurer of the Board of Missions, to aid some destitute church in the West in purchasing a Sunday school Library 5 12 50

$231 00

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

PASTORAL RELATIONS DISSOLVED.

Of the Rev. P. T. Penick and the churches of Philadelphia and Bethlehem, Concord Presbytery.

Of the Rev. S. B. McPheeters and the Westminster church, St. Louis.

LICENSED.

By the Presbytery of Chickasaw, Mr. J. S. Frierson.

CALLS HAVE BEEN GIVEN

To the Rev. Oscar Harris, by the Centreville church, Orange county, New York.

To the Rev. Abraham Gosman, by the Third church, Newark, New Jersey.

To Mr. A. P. Botsford, licentiate of Bedford Presbytery, by the church of Hughsonville, New York.

To Mr. E. C. Botsford, licentiate of New Brunswick Presbytery, by the church of Yorkville, New York.

To the Rev. R. C. Brank, by the Second church, Lexington, Kentucky.

To the Rev. J. R. Hendrich, by the church of Frankfort, Kentucky.

CALLS HAVE BEEN ACCEPTED

By the Rev. D. P. Gurley, D. D., to the F street church, Washington city.

By the Rev. P. T. Penick to the church of Concord, North Carolina.

By the Rev. S. B. McPheeters to the Pine street church, St. Louis.

By the Rev. John Jones to the First Church, Savannah, Georgia.

By the Rev. E. P. Rodgers, D. D., to the Seventh Church, Philadelphia.

By the Rev. Matthew B. Grier to the Wilmington church, North Carolina.

By the Rev. S. G. Baird to the church of Muscatine, Iowa.

By the Rev. J. J. Carrel to the church of Groveland, Livingston county, New York.

CALL DECLINED,

By the Rev. S. G. Baird to Mansfield church, Ohio.

ORDINATIONS AND INSTALLATIONS.

November 5th, 1853, Mr. John Pinkerton was ordained and installed pastor of the Mossy Creek Church, by the Presbytery of Lexington.

December 17th, 1853, the Rev. L. A. Lowry was installed pastor of the First Church, Jackson, Mississippi, by the Presbytery of Mississippi.

November 2d, 1853, the Rev. R. Harris was installed pastor of Macomb Church by the Presbytery of Schuyler.

December 21st, 1853, the Rev. Reuben Smith was installed pastor of Beaver Dam Cong. Church, Wisconsin.

December 13th, 1853, Mr. John W. Walker was ordained and installed pastor of the churches of Fairfield and Union, by the Presbytery of Blairsville.

December 25th, 1853, the Rev. H. A. Booth was installed pastor of the Bonhomme Church by the Presbytery of St. Louis.

The Rev. A. Williams, D. D., was installed collegiate pastor, (with the Rev. A. B. Brown, D. D.,) of the Cannonsburg Church, by the Presbytery of Ohio.

December 29th, 1853, Mr. William C. Mosher was ordained an Evangelist by the Presbytery of New Brunswick. Mr. Mosher goes to California.

December 6th, 1853, Mr. Robert McCulloch was ordained and installed pastor of the Church of Mount Zion for one-half of his time, and on the 12th of December installed pastor of the Hopewell Church for the other half, by the Presbytery of Zanesville.

December 2d, 1853, Mr. Robert G. Fulton was ordained pastor of the Church of Buffalo, by the Presbytery of Zanesville.

January 3d, 1854, Mr. John S. Hays was ordained and installed pastor of the Church of Charlestown, Indiana, by the Presbytery of New Albany.

November 4th, 1853, the Rev. John Lane was installed pastor of the Church of New Harmony, and on the 8th of the Church of Wrightsville, by the Presbytery of Donegal.

January 12th, 1854, the Rev. Isaac Grier was installed pastor of the Buffalo Church by the Presbytery of Northumberland.

THE POST-OFFICE ADDRESS OF

Rev. Samuel Paisley is Evan's Mills, Chatham county, North Carolina, instead of Watkins Bridge, Moore county.

Rev. W. G. Williams, is Decatur, Georgia, instead of Athens.

Rev. W. H. Crane, is Quincy, Gadsden county, Florida, instead of Knox Hill.

Rev. J. W. McCune, is Mercer, Mercer county, Pennsylvania, instead of Sandy Lake.

Rev. P. G. Wall, is Newbern, North Carolina, instead of Warrenton, Virginia.

Rev. Oscar Harris, is Well's Corner, Orange county, New York, instead of Baskingridge, New Jersey.

Rev. John E. Dubose, is Atalanta, Georgia, instead of Canton.

Mr. A. P. Botsford, is Hughsonville, New York.

Rev. P. T. Penick, is Concord, North Carolina, instead of Pioneer Mills, Cabarras county.

Rev. S. J. Baird, is Muscatine, Iowa, instead of Batesville, Arkansas.

Rev. Hugh A. Brown, is Rockford, Illinois, instead of Cub Creek, Virginia.

Rev. C. M. Shepperson, is Missionary Station, Floyd county, Georgia, instead of Powder Springs.

Rev. J. B. Ross, is Bladensburg, Maryland, instead of Savannah, Georgia.

Rev. H. S. Rodenbough, is Eaglesville, Montgomery county, Pennsylvania, instead of Jeffersonville.

Rev. J. J. Carrell, is Groveland, Livingston county, New York.

Rev. Lewis McNeeley, is Lagrange, Tennessee, instead of Hickory Withe.

Rev. H. H. Cambern, is Hanover, Indiana.

Mr. E. C. Bottsford, is Yorkville, New York.

Rev. Henry Chapin, is Rochester, Indiana.

Rev. William A. Hall, is Eaton, Gibson county, Tennessee, instead of Trenton.

Rev. F. P. Montfort, is Rock Island, Illinois, instead of Richmond, Indiana.

Rev. F. N. Howell, is Amsterdam, Montgomery county, New York, instead of Thornton's Ferry, New Hampshire.

DEATHS.

On December 20th, 1853, at Lindley, New York, the Rev. David Harrower, in the 87th year of his age.

On December 22d, at Jamestown, New York, the Rev. J. K. Cornyn, formerly of Warsaw, New York.

On the 12th January, at Beaver, Pennsylvania, Rev. Isaac M. Cook.

MISCELLANEOUS.

Rev. H. H. Cambern has accepted an appointment as agent for Hanover College, Indiana, and has removed to Hanover.

Rev. Thomas Mack, of the Philadelphia Presbytery, was dismissed on the 2d January, 1854, to unite with Hudson Presbytery.

Rev. William G. Williams has been elected Principal of the "Decatur Female Seminary" in Georgia, and has accepted the office.

Rev. D. Kennedy has declined the call to the Aisquith street church, Baltimore.

Rev. G. W. Ash, of Monodnock Congregational Association, has been received to membership by the Presbytery of Palmyra.

Rev. J. J. Bullock has been denied by the Presbytery of West Lexington the liberty of resigning his pastoral charge at Chestnut Hill, Kentucky, though the church had assented.

Rev. Dr. Lindley has not accepted a Professorship in New Albany Theological Seminary—he fulfils the duties for a time.

Rev. E. N. Hyde, of the Presbytery of South Carolina, has united with the Presbytery of Chickasaw.

Rev. Dr. Baker was regularly inducted into the office of President of Austin College, Texas, on the 21st November, 1853.

The Westminster church, St. Louis, has been dissolved, and its members, except fifteen, transferred to the Pine street church, which has lately been received from the New-school connection.

Rev. M. R. Miller, late missionary to the Jews in New York city, has accepted an appointment to teach Hebrew in the New Albany Theological Seminary for the present session.

MISSION SEMINARY, BALE.—Bâle, as is well known, is the seat of the mission seminary established by Dr. Blumhardt in 1816. "It was founded as a monument to the glory of God for the deliverance of Germany from foreign domination." Its great object is to fit young men, by a course of study and discipline, for foreign missionaries. The original number of pupils was seven, who came with Blumhardt, who had been a pastor in Würtemburg. Auxiliary societies, for the support of the Institute, were soon founded in Würtemberg, in French and German Switzerland, and in the middle and North of Germany. The course of study, in the preparatory school and in the Institute proper, embraces Latin, Greek, Hebrew, Arabic or Sanscrit, Natural History, Geography, &c., and the common studies embraced in a theological course. Each student enters into an obligation to labour as a missionary in whatever field the Committee may point out, unless there are special reasons to the contrary. An aptitude for the acquisition of languages is considered as an essential prerequisite. The Institute has a large and commodious building, near the city wall, in the west part of the town, with some land adjoining. It is wholly dependent on the voluntary contributions of the friends of missions, and the personal labours of the pupils. Great freedom is allowed in relation to the religious opinions of the students. "They are not required to subscribe to the faith of Luther, or Calvin, or Zuingle, but to that of Jesus Christ." The Scriptures are made the uniform standard of appeal. The young men have gone out under the patronage of various societies, e. g., of the British Church Missionary Society, the Bâle Missionary Society, of the Evangelical Russian Church, &c. The Institution has published for many years a valuable monthly *Missionary Magazine*, containing many matters of interest to the philologist and the geographer. Before the departure of the young missionary, his instructions are given to him at Bâle, Strasburg, Tübingen, Dresden, or some other important place, much according to the custom in the United States. The portrait of each student is also engraved and suspended in the room where the Committee meet. At the present time, there are upwards of two hundred of these portraits. Many of them are strikingly indicative of the talent and moral worth which have here been devoted to the cause of Missions. The thirty-first anniversary of the Institute was held in June, 1846. The present number of students in both departments is forty.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. 50 copies or more to one address, at 25 cents a year. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum.

" All other States, 6 " "

Paid annually or quarterly in advance. If not paid in advance, double these rates.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, viz:

From the church at Roswell,				28 00
" " church at Springfield,				10 00
" " church at Athens,				1 00
" " Sixth church, Philadelphia,				101 56
" " Second street church, Troy, New York,				40 90
" " Poundridge church, Presbytery of Bedford,				9 08
" " North Salem	do.	do.	do.	5 25
" " Croton Falls	do.	do.	do.	43 00
" " Patterson	do.	do.	do.	10 41
" " White Plains	do.	do.	do.	17 40
" " Rye	do.	do.	do.	16 00
" " South Salem	do.	do.	do.	22 00
" " Gilead	do.	do.	do.	13 33
" " Mount Kisco	do.	do.	do.	6 60
" " Portchester	do.	do.	do.	10 00
" " South Greensburgh		do.	do.	7 50
" " Yorktown		do.	do.	6 00
" A Lady,				2 00
				$350 03

GEO. H. VAN GELDER,
Treas. Trustees Gen. Assembly.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Special Report, p. 18. Meeting of the Board, p. 18. A Plea for the West, p. 19. Receipts, p. 20.

BOARD OF EDUCATION.—I. Ministerial Education. Special Prayer, p. 21. II. Christian Education in Schools and Colleges. Parochial Schools, p. 22. Lafayette College, Pa., p. 22. The Ashmun Institute, p. 22. Receipts, p. 23.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 24. China: Ningpo Mission; Narrative of a Visit to the District of Funghwa, by the Rev. W. A. P. Martin, p. 24. Siam Mission; Letter of Rev. S. Mattoon, p. 25. India: Agra Mission; Journal of the Rev. Joseph Warren, p. 25. Lodiana Mission; Journal of a Tour to Rawal Pindi, by Rev. J. H. Morrison, p. 26. Journal of the Rev. A. Rudolph at a Hindu Festival, concluded, p. 28. Receipts, p. 29.

BOARD OF PUBLICATION.—To Ministers and Elders, p. 30. Fruits of a Library, p. 30. Call for More Colporteurs, p. 30. Reports of Colporteurs, p. 30. Synods of North and South Carolina, p. 31. The Colporteur Enterprise in Virginia, p. 31. Board of Colportage of Pittsburgh Synod, p. 31. New Books, p. 31. Receipts, p. 31.

MISCELLANEOUS.—Our New Terms—Encouragement, p. 17. "Our Pastor," p. 17. Ecclesiastical Record, p. 32. Mission Seminary, Bale, p. 32.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 3. | PHILADELPHIA, MARCH, 1854. | PRICE PER YEAR, *Fifty Cents.*

HEAVEN.

That clime is not like this dull clime of ours—
All, all is brightness there;
A sweeter influence breathes around its flowers,
And a far milder air.

No calm below is like that calm above;
No region here is like that realm of love;
Earth's softest spring ne'er shed so soft a light—
Earth's brightest summer never shone so bright.

That sky is not like this sad sky of ours,
Tinged with earth's change and care;
No shadow dims it, and no rain-cloud lowers—
No broken sunshine there!

One everlasting stretch of azure pours
Its stainless splendour o'er those sinless shores;
For, there Jehovah shines with heavenly ray,
There Jesus reigns, dispensing endless day.

Those dwellers there are not like those of earth!
No mortal stain they bear;
And yet they seem of kindred blood and birth—
Whence and how came they there?

Earth was their native soil; from sin and shame,
Through tribulation they to glory came;
Bond-slaves, delivered from sin's crushing load,
Brands plucked from burning by the hand of God.

Those robes of theirs are not like those below;
No angel's half so bright!
Whence came that beauty—whence that living glow—
Whence came that radiant white?

Washed in the blood of the atoning Lamb,
Fair as the light these robes of theirs became;
And, now, all tears are wiped from every eye,
They wander where the freshest pastures lie,
Through all the nightless day of that unfading sky.

REV. H. BONAR.

For the Home and Foreign Record.

LIGHT AND SALT.

MATT. v. 13.—Ye are the salt of the earth.

Christians are light and salt. Thus said Jesus Christ:—Ye are the salt of the earth. . . . Ye are the light of the world. But salt must have saltness; and a candle to give light must burn. If the salt have lost his savour, wherewith shall it be salted? . . . . Neither do men light a candle, and put it under a bushel, but on a candlestick. Matt. v. 13—16.

We must have the grace of God in our hearts—must have salt in ourselves. Mark ix. 50. The candle must be lighted by divine grace, or it can give no light. The more salt the greater the savour; the more heat, the greater the light.

We are to keep our hearts with all diligence. Prov. iv. 23. And there are two reasons why we should cultivate the Christian graces in our own souls.

In the first place, it is only thus that we can be prepared to do good to others. Eminent holiness is essential to great usefulness. We cannot season others, if we have no salt in ourselves; we cannot give light to others, if we have not the flame of grace burning within us. Let your light shine, says the Saviour; but that it may shine, it must burn. The more it burns, the more it will shine.

But, in the next place, independently of the importance of this work—this inward growth—in its relation to others, it is the duty of every Christian to make progress in the divine life. We must grow in grace. 2 Pet. iii. 18. We must run with patience the race that is set before us. Heb. xii. 1, 2. We must fight in the Christian warfare. Eph. vi. 10—20. We must press toward the mark. Phil. iii. 12—14. Our own vineyards must be cultivated. Cant. i. 6. We must not be conformed to this world, but be transformed by the renewing of our minds. Rom. xii. 1, 2. Our aim should be to die unto sin, to live unto righteousness, and to become daily more and more like Christ. Then others will take knowledge of us that we have been with Jesus; and we shall then indeed be the light of the world, and the salt of the earth. Rom. vi. 11; Acts iv. 13.

Christians are not, and cannot be, too active; but would not their activity be more efficient for good, if they were more diligent in cultivating piety in their own hearts? And would not they thus become more prayerfully, more intelligently, and more benevolently active? Would not they thus better illustrate and justify their title, LIGHT AND SALT?

W. J. M.

RELIGION OF THE CROSS.

"Reader, as long as you live, *beware of a religion in which there is not much of the cross.* You live in times when the warning is sadly needful. Beware, I say again, of a religion without the cross.

"There are hundreds of places of worship, in this day, in which there is every thing almost except the cross. There is carved oak and sculptured stone. There is stained glass and brilliant painting. There are solemn services and a constant round of ordinances. But the real cross of Christ is not there. Jesus crucified is not proclaimed in the pulpit. The Lamb of God is not lifted up, and salvation by faith in him is not freely proclaimed. And hence all is wrong. Reader, beware of such places of worship. They are *not apostolical.* They would not have satisfied Paul.

"There are thousands of religious books published in our times, in which there is every thing except the cross. They are full of directions about sacraments, and praises of the church. They abound in exhortations about holy living, and rules for the attainment of perfection. They have plenty of fonts and crosses, both inside and outside. But the real cross of Christ is left out. The Saviour and his dying love are either not mentioned, or mentioned in an unscriptural way. And hence they are worse than useless. Reader, beware of such books. They are *not apostolical.* They would never have satisfied Paul.

"Reader, Paul gloried in nothing but the cross. Strive to be like him. Set Jesus crucified fully before the eyes of your soul. Listen not to any teaching which would interpose anything between you and him. Do not fall into the old Galatian error. Think not that any one in this day is a better guide than the apostles. Do not be ashamed of the old paths, in which men walked who were inspired by the Holy Ghost. Let not the vague talk of men, who speak great swelling words about catholicity, and the church, and the ministry, disturb your peace, and make you loose your hands from the cross. Churches, ministers, and sacraments, are all useful in their way, but they are not Christ crucified."—*Ryle.*

From the Genesee Evangelist.

A CALVINISTIC DIVINE.

The late Professor B. B. Edwards, of Andover, is thus described in his "Theological Character and Position," by Professor Parks, in his admirable memoir:

"We think of him and should think of him, as a large-hearted Christian, and may dislike to have him styled a Calvinist, rather than a Lutheran. I should not render him entire justice, if I should insinuate that he loved to make the severer features of Calvinism prominent in his intercourse with men. Still, in a peculiar degree, his life developed the *true* spirit of a Calvinistic divine; a spirit which has not been commonly ascribed to the admirers of the Genevan creed; a spirit which has not been always harboured by them; the spirit, however, which is fostered by the reasonable and Biblical expositions of that sublime faith. He looked up to Jehovah as a Sovereign, and trembled before him. He would not boast, nor be egotistical; for all his powers and attainments he traced up to the everlasting decree, to the love which planned them before the foundation of the world. He stood with awe at the foot of the throne, which, resting on its own strength, is firm, changeless, immovable. He repeated with marked reverence the name of the great 'I Am.' He walked softly before the Monarch who elects one and abandons another. In the near prospect of seeing the Arbiter of his destinies face to face, he paused and was thoughtful, and bowed his head, and his words were few. 'Be still, and know that I am God,' was the phrase that ever subdued him. He was not dogmatical—how could he be, if he valued his creed?—for he knew the littleness of his powers, and counted himself to have no more than an insect's eye, and to be shut up to the vision of a mere small surface; and can such a man utter assuming and presumptuous and overbearing words? He did not calumniate his brethren—could he do so, if he fostered a hearty trust in the doctrines he professed?—for he had learned his own vileness, as well as that of his fellow-men, and he felt that both he and they deserved alike to be driven before the Lord as grains of chaff;—that instead of upbraiding his companions in evil, he should beg, from his place in the dust, 'God be merciful to me a sinner!' He knew, and he felt, that his heart was searched by the Ruler who killeth and who maketh alive, and that he was under the dominion of a Monarch who giveth no account of his matters to his servants, 'nor borrows leave to be;' and with these thoughts of his Judge, he was humble, and subdued, and still; he went to his grave, meditative and penitent, nor did he strive, nor cry, nor was his voice heard in the streets;—this is the true spirit of a Calvinistic divine."

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

TO THE PRESBYTERIES AND CHURCHES.

FUNDS NEEDED.

In order to obviate, if possible, the necessity of any sudden and embarrassing contraction in the appropriations of the Board towards the support of our missionaries, we feel it to be our duty seasonably to inform the Presbyteries and churches of our prospective pecuniary liabilities and necessities. We desire, by timely notice, to obviate, if practicable, the necessity of any contraction whatever; believing as we do that our missionaries are not receiving more than they should—not as much, in many cases, as they should be receiving—nor as much as the Church is abundantly able to afford. But as it will be impracticable to continue our appropriations, on their present scale, for any length of time, without greatly enlarged contributions from the churches, it is right that the Presbyteries and churches should know it, so that they may provide, in season, the requisite funds.

The appropriations of the Board, recommended, and in many cases earnestly pressed by the Presbyteries, have, during the first ten months of our present fiscal year, *exceeded* those made during the corresponding period of last year, about seventeen thousand dollars. The increase of appropriations at the office in Louisville has been, during the time just mentioned, about nine thousand dollars; and at the office in Philadelphia about eight thousand dollars: thus making the total excess of appropriations about seventeen thousand dollars. The receipts of the Board, during the same period, as far as ascertained, compared with the corresponding period of last year, have fallen off more than five thousand dollars!

With these facts before them, the Presbyteries and churches will plainly perceive that, unless either the appropriations are reduced, or the receipts largely increased, the balance which we had on hand at the commencement of this fiscal year will not only be exhausted in the course of time, but we shall be involved, inevitably, in debt.

Now what shall be done? The difficulty, it is true, is prospective; but the prudent man foreseeth the evil, and should adopt seasonable and adequate measures to avert it. We do not think the appropriations ought to be reduced, if the requisite means can be procured to meet them; because the missionaries in general are, as it is, inadequately supported; and any material reduction would prove not only painfully injurious to them and their families, but also decidedly adverse to the interests of the churches which they serve. Besides, much of this increase in the amount of our appropriations has been produced by the augmentation of the number of our missionaries, and the expensiveness of important and promising missions recently established, and which could not be relinquished without great damage to the cause.

What then shall be done? The answer is, let the churches contribute more generally and liberally to this important and urgent cause. There is abundant wealth in the Church to enable the Board to meet their prospective pecuniary liabilities—is there not grace enough to cause it to be consecrated to this object? Surely we ought not only to be able to sustain the comparatively small number of missionaries now employed, but, in view of the immense territory yet to be supplied with the preaching of the gospel, we ought to be able greatly to increase their number and efficiency.

But while we thus freely state our conviction of the duty and ability of the Church, and express our earnest desire to be able to continue the appropriations that are now made towards the support of our missionaries, we feel constrained to repeat the statement, that this, for any considerable time longer, will be impossible, unless the contributions of the churches are largely augmented. The Board cannot disburse more money than it receives. And if the brethren would deprecate any future contraction on the part of the Board, they must, by the blessing of God, induce the churches to be more liberal in their contributions.

Having thus seasonably and frankly stated the case, and made our appeal for supplies, if the necessity should be forced upon us to curtail our appropriations, we trust that no man will reflect upon the Board; but that those alone will be held responsible upon whom the responsibility justly rests, viz., those who have the pecuniary means in their possession, and yet withhold them from the treasury of the Lord!

ONE HUNDRED THOUSAND DOLLARS FOR CHURCH EXTENSION.

The proposition to raise one hundred thousand dollars for the erection of church edifices, has excited, as might have been anticipated, a lively interest; and we are beginning to receive, from various quarters, expressions of approbation and encouragement. Our religious press, so far as we have had an opportunity of observing, have seconded the motion with a promptitude and spirit worthy of the highest commendation; and for their manly, decided and energetic advocacy of it, we tender them our sincere thanks. We have now reason to hope that the measure so pregnant with good to the Church at large, and to innumerable communities in particular, will in due time, by the favour of God, be consummated. We rejoice in this hope, because we are deeply persuaded that greatly enlarged effort on the part of our Church, in this direction, is loudly called for, and that it would be followed by immeasurable good.

Hundreds of congregations might be gathered in various sections of our extended country, if suitable houses of worship could be erected for their accommodation. For the want of such accommodation, many Presbyterian families fall in with other sects who have church edifices, and are thus gradually absorbed by them. Many weak and feeble congregations, after struggling for a while without a house of worship, finally disband in discouragement, and become extinct. Many others are prevented from growing, as they otherwise would do, and are kept alive mainly by the sustentation afforded by the Board of Missions. With suitable church edifices, they would soon become not only self-sustaining, but contributing churches.

The want of suitable edifices not only embarrasses the Board in its efforts to extend the boundaries of our Church, but it vastly increases the expense of supporting the missionaries already located. As their congregations continue weak and feeble, of course they are unable to do much towards the temporal support of their pastors or stated supplies; and they must therefore be chiefly sustained by the Board. Besides, thousands of dollars are paid by the Board to the missionaries, above what would be otherwise required, because their poor and feeble congregations are making the effort to erect for themselves, without direct assistance from others, a house of worship. The Presbyteries frequently recommend us to continue, and sometimes to increase the salary of missionaries, because their people are making such efforts, and cannot therefore give what they otherwise could and would toward the maintenance of their ministers. And thus thousands of dollars are given to comparatively barren fields, which might under other circumstances be rendered fruitful, and thousands more are given, indirectly, towards the erection of church edifices, by the Board of Missions, which might be used by the Board for the support of additional missionaries, and in proclaiming the gospel to multitudes in other places, who are utterly destitute.

The sum proposed to be raised may appear to some to be too large; but considering the numbers and wealth of our denomination, it ought to be raised without difficulty. Other Churches, with not half the numbers and strength of ours, have raised an equal amount, and why cannot we? If the measure is heartily agreed upon, and then prosecuted with unanimity and energy, it can certainly be accomplished. And considering the urgent necessities of our people, scattered as they are throughout the land in small and feeble bands, ought not the effort to be made?

We would respectfully ask the editors of Presbyterian papers, who approve of the measure proposed, to keep the important object before their readers, and to use their potent influence towards its accomplishment. We would also respectfully suggest to our Presbyteries, to take this subject into consideration at their approaching sessions, and to instruct their Commissioners to the General Assembly, so that they may vote in accordance with the views and wishes of those whom they represent. We feel deeply interested in the honour, as well as the success of our beloved Church, and would much rather that the effort should not be made at all, than that it should be feebly and ineffectually attempted. With a vigorous and united effort, we have no doubt it would succeed, but not otherwise.

We subjoin the following letter, recently received from the chairman of a Presbyterial Committee. Similar statements are frequently made to us, from various parts of our country; and our present Church Extension Committee would gladly respond to them all, if they had the means at their disposal. We will only add, that the Committee, during the month of February, appropriated, to various churches, about two thousand dollars in advance of the treasury. Will not the benevolent replenish this exhausted fund?

Portage City, Wisconsin, Dec. 27th, 1853.
Rev. G. W. Musgrave, D. D.

Dear Sir—At the last meeting of the Presbytery of Winnebago, held at Dodge Centre, on the second Thursday of this month, a paper was received from the session of the First Presbyterian Church of Vineland, Winnebago county, asking to be recommended to the Church Extension Committee for aid to the amount of one hundred and fifty dollars ($150), in erecting a house of worship, to be erected and completed according to the rules and regulations of the Church Extension Committee. This request was granted, and the Committee of Missions of the Presbytery was ordered to forward the same to the Board. In performing this duty, the Committee would say that it seems absolutely necessary to the success of our enterprise in that region, that a house of worship be erected. The people have undertaken to build, expecting the above amount of

aid, and if they are disappointed, our cause must suffer great embarrassment, and our church enterprise there prove, it may be, a complete failure. With a house of worship we hope there to build up a flourishing church and congregation. We must not fail for lack of the aid asked, if it is possible for it to be granted by the Extension Committee. It very often happens that the erection of a house of worship in a village or neighbourhood, is the only means of securing the ground or of building up a church. We have often found it true that a new era dawns upon the church as soon as a house of worship is completed. And every dollar wisely expended in aiding feeble churches to erect new houses of worship, really saves to the Board of Missions twice the amount thus expended. A church can do but little towards the support of the gospel until they have a house of worship. It is easier for a congregation to raise $300 for a minister when they have a good house finished, free of debt, than to raise half the amount without a house. We are becoming more and more convinced of the wisdom and economy of the Church Extension Scheme, and we hope you will be able to grant the application of our Presbytery for the church of Vineland. Fraternally yours W. W. McN.

For the Home and Foreign Record.

A MISSIONARY FIELD NEAR HOME.

There is usually so much more of romance associated in the minds of our young men, with missionary labours in some new State or vast territory in our own country, or in some mysterious and populous kingdom abroad, that I am afraid a call from a field like that I labour in, will scarcely be regarded by the sons of the church. It is simply a call for two or three hardy and enterprizing young men to come into Bedford county, Pennsylvania, and engage in the work of making the wilderness and the solitary places glad, and the desert to rejoice and blossom as the rose. Here is one of the old counties of the Keystone State, which, notwithstanding the fact that it has been frequently *clipped* to make new counties, is still of goodly dimensions, and I am the only Presbyterian pastor in it. Here is a large corner of the venerable Presbytery of Carlisle, which is yet virgin soil; here is a large field white to the harvest. Romanism, Quakerism, Campbellism, and other wild plants, both new and old, have sprung up in this field. It is high time for the true vine to be planted and tended. The people are ready, and in some places quite anxious, for the old-fashioned preaching. The ————, always wide awake, see that here is a goodly field for cultivation, and as is very natural, they are straining every nerve to occupy the county. Two or three faithful Presbyterian ministers could lift up a standard against them to some purpose. The people would soon see, I am satisfied, that the old wine of Presbyterianism is better than the new wine of ————.

My own charge ought to be divided, and it would give sufficient employment to two men, where one is overburthened now. Besides this, a pleasant pastoral charge could be formed, at once, in the eastern part of the county. Then, in the western part, missionary labour is most loudly called for, and my opinion is that a convenient pastoral charge could be formed on that side of the county also. I shall be all impatience till two or three other labourers are in this inviting field.

Let me ask the young brother who will leave the Seminary next spring, and knows not where to pitch his tent, Are you fond of the grand and beautiful in nature? Here we have the most varied and charming scenery. Are you fond of poetry? Here among our mountains, you will have opportunity to cultivate your taste. Are you a lover of the natural sciences? Here you will be surrounded with abundant materials for study. Do you wish to lay a good foundation for future usefulness, by taking active exercise in a pure and healthful air? Here is the place for you. Have you any fondness (as I must confess I have,) for mingling with a plain, honest and hospitable rural population, remote from cities and railroads with their demoralizing influences, such as live in great comfort and independence in the peaceful, lovely valleys that run among these hills? Come then to Bedford county; and if you are fond of a change, you will find, during the summer months, many hundreds of cultivated people, from different parts of our land, attracted hither by our far-famed healing waters and mountain scenery. Above all, are you willing to labour in a quiet way, in an out of the way corner, for the instruction and salvation of very many precious souls, now ignorant of that simple, sublime and eternal truth it is our privilege, as Presbyterians, to preach? Then, come over and help us, in these ends of the earth.

T. K. D.

INTERESTING INCIDENTS.

Rev. and dear Brother:—During the last three months of my labours in this field, the Lord has not, indeed, visited us, as he has other churches, with a great revival of religion; and yet he has been present with us in such a manner, as greatly to encourage us to press on in the performance of duty, trusting in his free and unfailing mercy. Several cases have come to my knowledge of persons who seem to be in earnest, inquiring after the way of life. About six weeks ago I was requested to visit a man who, I was told, was deeply concerned about his soul, but from diffidence or some other cause, was endeavouring to conceal his true feelings. I found him labouring under a sense of guilt. He said he felt himself to be a sinner, lost and ruined, and that his only hope was in the mercy of God through Christ. But how "to come to Christ," how "to receive Him"—ah! that was the difficulty. I left him, earnestly praying in my heart, that if the Holy Spirit has opened his eyes to see his sins, he would also open his eyes to see Jesus a Saviour, almighty, and infinitely precious.

There is a boy of some promise, about fifteen years of age, in the school at ——, who has been for a long time in an interesting state of mind. I believe him to be a converted youth. The account which he gives of himself is, that a year ago he had been employed to carry the mail on horseback, on the Sabbath, a distance of forty miles. Knowing that it was wrong, it required some persuasion from the contractor and others, to induce him to undertake it. But he was far from being satisfied. Alone on the road he thought of his desecration of the Sabbath, and conscience lashed him. He thought of his now vacant seat in the Sabbath-school, and in the sanctuary of God, and he became much troubled. In a short time he felt constrained to abandon such a course as sinful. But conviction of sin fastened in his soul, and he could find no peace until he sought it in Christ.

The preaching of the word has been attended with increasing seriousness at all my different stations. The Sabbath-school for coloured persons at —— is in a flourishing condition. The scholars generally take an interest in it, attend punctually, and learn readily. The Sabbath-school for the whites is not as prosperous as it has been, though sufficient causes may be assigned for its declension.

The Lord has afflicted our little church by taking away some of her most valuable members. Three years ago Mr. ——, at the age of seventy-six, and very infirm, walked sixteen miles from home, to enjoy the privilege of sitting down with the people of God around the table of the Lord. For thirty years previous to that time, during which period there was no Presbyterian church organization in less than a hundred miles of this place, he stood, a burning light in the midst of darkness. And to the last moment of his life, he continued to witness a good confession. On Friday, the 4th of November, after a brief illness, he fell asleep. Another aged disciple, Mr. ——, more than eighty years old, very poor, and dependent on his own hard labour for a scanty subsistence, requested me last summer to procure for him Scott's Family Bible. I wrote to Philadelphia for it; but before the books arrived, I was informed that our friend would probably not want them. A stroke of paralysis had laid him on his bed. Unable to move a limb, or even to speak, he still seemed happy, a cheerful smile always on his face. I hope the Lord will sustain him.

J. M. Q.

A CALL FOR MISSIONARIES.

We direct the attention of our ministerial brethren, who may be inquiring for fields of labour, to the following communication from one of our missionaries in Indiana. If any are disposed to respond to his appeal, they will please address the Corresponding Secretary at this office.

Dear Sir—As this is the first report I have presented to the Board during the current year for which I have your commission, it is due that I should inform you of the reasons for this delay. The two most prominent were ill health and extra labour. Besides my pastoral charge, which extends over more than half the county in which I reside, I have given voluntarily a partial supply to a feeble little church in an adjoining county, and to two or three destitute missionary neighbourhoods. In addition to this, I was appointed by Presbytery a member of a committee for a voluntary exploring agency in the southern and eastern portions of our territory. This work required a good deal of time and labour, and is not yet completed. But our investigations, as far as conducted, have served to develope certain facts, pleasing and painful. Pleasing, that God in his providence has opened up to us a wide and promising field just at our doors. Painful, that we have neither the men nor the means in our Presbytery, nor can we obtain them from abroad, to cultivate this field. Pleasing, that while in this wide missionary field, where there are but few members of the Presbyterian Church, the members of other Churches, and prominent persons not members of any Church, should show such special kindness to Presbyterian ministers, and express their decided preference for, and their earnest desire to obtain such preaching.

Painful, that with our present force we cannot meet such a *felt* want and expressed desire. Pleasing, to find so many baptized members, who, though they have been living for years carelessly and secure, without the word and ordinances of the gospel; yet when permitted again to hear them administered as they did in infancy and youth, are led to sigh for the return of such privileges, and lament with bitter tears the condition of their children growing up without such training. Painful, to leave them with half-formed resolutions of amendment amidst the allurements to worldliness, vice, and soul-destroying errors by which they are surrounded. I would be glad if the other members of this exploring committee who can wield a pen for the edification and interest of the public, would furnish you a few paragraphs for the "Record" in reference to this field; for surely it ought to be occupied. It is entirely missionary ground. Who is there of all the sons of the prophets, the Lord his God helping him, will rise and build this waste place? Who is desirous of imitating the apostle who desired not to build on any man's foundation? Let such an one "come over and help us." W. M. D.

AN INTERESTING REPORT.

To the Cor. Sec. of the Board of Missions.

Rev. and Dear Sir—Once more it becomes my duty and my privilege to report to the Board my labours for another quarter. I have endeavoured, as God has given me strength, to perform my pastoral duties; and as in former times, and as with all pastors, I have had my discouragements and my encouragements. At times all has seemed dark, and again light has shone on my pathway. At the present time I can "thank God and take courage." We have within the last four weeks administered the sacraments in both our churches. In the H—— church we had a pleasant meeting, but nothing of special interest. In the B——— church we had a refreshing season. We have never experienced more signal manifestations of God's spirit and presence among us. The members of the church were greatly revived, and sinners were brought to feel and to inquire. Three weeks have elapsed, and the interest remains unabated. We are now holding a series of meetings which I trust will result in much good. Four young ladies were received on profession of their faith; other persons are seeking, and perhaps three or four are prepared to seek admittance into the church.

It is with us in this community as it has been elsewhere, and for the last century. Those who are seeking and hope ere long to be within the pale of the visible church, are obliged to listen to the misrepresentations of our doctrines. All the horrible things imaginable, almost, are represented as contained in that dreadful book "The Confession of Faith." When a sinner inquires, "What must I do to be saved?" there are those, making high pretensions to piety, ready to step forward and say to them, "As you value your soul, have nothing to do with the Confession of Faith nor the Presbyterian Church." But in the face of all opposition, God is doing a work "for us, whereof we are glad." Truth is mighty, for it is the power of God and the wisdom of God unto salvation.

Our people feel more encouraged now than they have done for two or three years. In the present aspect of things, I do rejoice, and yet I feel humbled that it should please God to bless one so unworthy. I might add many things, but at present

I forbear, hoping to be able hereafter to speak more definitely in reference to the work of grace now going on among us. W. M. R.

SPECIAL REPORT.

We would again earnestly request our missionaries to make their Special Report up to the first of March, and to return it immediately after date, under an envelope, to the Corresponding Secretary of the Board at Philadelphia. It is very important that we should receive a report from *every* missionary, and that it should be *full* and *accurate*. *Punctuality* in this matter would also greatly oblige us.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of January, 1854.

SYNOD OF ALBANY.

Pby of Troy.—Waterford ch, 50 of which to con the Rev L H Lee an hon mem	$162 00
Pby of Albany.—Saratoga Springs ch in part 166 77; Albany Third ch 25 33	192 10

SYNOD OF BUFFALO.

Pby of Genesee River.—Moscow ch 3; A lady of Bath First ch, for a special purpose 100	103 00

SYNOD OF NEW YORK.

Pby of Hudson.—Hamptonburg ch 35; Scotchtown ch 57	92 00
Pby of North River.—Wappinger's Creek ch 12; Marlboro' ch, Mrs P V B Fowler 10, Mrs D Conklin 50 cts, Jas D Conklin 50 cts, Mrs E Velie 1, Thos D Bloomer 1, Mrs Mary Wygant 1, Mrs Eliza Wygant 1, Ellen Harcourt 50 cts, Mrs Elizabeth Harcourt 50 cts, Clements Wygant 2 50—18 50	30 50
Pby of Bedford.—Church of Rye 14 50; North Salem ch 10 50; Mount Kisco ch 20	45 00
Pby of Long Island.—Southampton ch	75 00
Pby of New York.—Brick ch New York addl 100; First ch New York, from a member 20; Wallabout ch N Y 5	125 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Lamington ch 77; First ch Rahway 50; Liberty Corner ch 24	151 00
Pby of Passaic.—Chatham Village ch 35; Connecticut Farms ch 35	70 00
Pby of New Brunswick.—Bound Brook ch 60; First ch Cranbury 30	90 00
Pby of West Jersey.—Bridgeton First ch, of which 42 50 from the Ladies' Missionary Society	202 00
Pby of Raritan.—Amwell First ch	24 00
Pby of Luzerne.—Lackawanna ch 10; Newton ch 4	14 00
Pby of Burlington.—Burlington ch	140 53

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Second ch, Phila, 159 66; Scots ch, Phila, 267; A member of the Seventh ch, Phila, 10; Sab sch of the Fourth ch, Phila, (Dr Cheeseman's) 50; Tenth ch, Phila, addl from Wm Goodrich 50, B Gaskill 5, A Friend 20, G Billen 3—78	564 66
Pby of Baltimore.—Havre de Grace ch 10; Govane ch 1 50, Govane ch Sab sch 3 38, Miss H Turnbull 5, Madison street ch, Baltimore, 1 23	21 11
Pby of Carlisle.—Greencastle ch	40 00
Pby of Huntingdon.—Huntingdon ch Sab sch	25 00
Pby of Eastern Shore.—Snow Hill and Pitt's Creek chs 20; Churches under charge of Rev E Town 9	29 00

SYNOD OF OHIO.

Pby of Richland.—Frederick ch 9 18, less for *Home and Foreign Record* 2	7 18
Pby of Hocking.—Rutland ch	14 41

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Valparaiso ch Sab sch	5 00
Pby of Fort Wayne.—First ch Fort Wayne 20 87; La Grange ch 5; Fawn River ch 5 50, Mr and Mrs Robert Dykes 5	36 37

SYNOD OF ILLINOIS.

Pby of Rock River.—Galena South ch	53 23

SYNOD OF WISCONSIN.

Pby of Winnebago.—Fort Winnebago First ch	10 00

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Point Pleasant ch 25; Lewisburg ch 20 62	45 62
Pby of Lexington.—From the Treasurer of Presbytery, Rev B M Smith, D D	209 50

SYNOD OF MEMPHIS.

Pby of Chickasaw.—Holly Springs ch, from a member	25 00
Total,	$2602 21

MISCELLANEOUS.

Littleton Kirkpatrick, Esq, New Brunswick, N J 150; A lady of Coshocton, Ohio 20; "Kate" 5; G G, per Rev Dr McKinney 15; Rev J Cogswell, D D, New Brunswick, N J, 25; Rev Jas Dubuar, Northville, Michigan, 2; Rev Edmund Lee, Manitee, Florida, 5; Rev G P Van Wyck, Bloomingburg, N Y, 5; "S," Summit Hill, Pa, 5; Wm Jennison, Esq, Danville, Pa, 10; "*Aliquis*," in part to con an hon membership 14; Part of the first fee of a young Lawyer, per Dr Leyburn 2; Mrs Rachel Dickson, Foxchase, Pa, 2 50; A Friend to the Cause 3; Rev E Bosworth, Newark, N J, 5	268 50
Total,	$2870 71

S. D. POWEL, *Treasurer*.

DONATIONS IN CLOTHING, &C.

1 box clothing from the Ladies of F street church, Washington, D C, valued at	49 12
20 copies of "The Laws of the Ancient Hebrews," for the missionaries of the Board, from the author, the Rev E C Wines.	

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of January, 1854.

Pby of Mohawk.—Oswego ch, (Rev Dr Condit's)	100 00
Pby of Philadelphia.—Central ch addl from Jas Field, Esq, for the church at St Paul, Minnesota	100 00
Pby of Blairsville.—Cherry Run ch, through J D Williams, Pittsburgh	5 00
Pby of Redstone.—Indian Creek ch 5; Connellsville ch, from Mrs Margaret Johnston 5, through J D Williams, Pittsburgh	10 00
Pby of Washington.—Lower Ten Mile ch 10; Upper Buffalo ch 23 76, per J D Williams, Pittsburgh	33 76
Pby of Richland.—Belleville ch	5 50
	$254 26

MISCELLANEOUS.

"H——" 10; C B Roosa, Bethel, Sullivan co, N Y, 10; Rev Jas Dubuar, Northville, Michigan 1	21 00
Total,	$275 26

S. D. POWEL, *Treasurer*.

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of January, 1854.

SYNOD OF CINCINNATI.

Pby of Miami.—1st ch Dayton 100; 3d ch Dayton, to con Joseph Barnet hon mem 50; Lebanon ch 93	243 00
Pby of Chillicothe.—1st ch Chillicothe	79 66
Pby of Cincinnati.—A Lady in High st ch Cinn 3; Seventh ch Cinn 62 97	65 97
Pby of Sidney.—Union ch	4 00
Pby of Maumee.—Bethel ch 2 70; Gilead ch 5 36, Rev Philip Condit 10	18 06

SYNOD OF INDIANA.

Pby of New Albany—1st ch New Albany, addl 16; Livonia ch 16 40	32 40
Pby of Vincennes.—Evansville ch 60; Rockport ch 5 25	65 25
Pby of Indianapolis.—Hopewell ch 29 20; Daniel Brewer, Hopewell, bal to con Mrs Magdaline Brewer hon mem 25, Theo List, addl to con Mrs Susan List hon mem 20, Peter J Banta, bal to con Mrs Mary A Banta hon mem 40	114 20
Pby of White Water.—Sand Creek ch	7 00

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.—Covington ch	10 35

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Chester ch 5 70; Pleasant Ridge ch 6; Nashville ch 12 63	24 33
Pby of Rock River.—Princeton ch	45 05
Pby of Peoria.—Waynesville ch	17 00
Pby of Schuyler.—Fountain Green ch	12 00

SYNOD OF IOWA.

Pby of Cedar.—Grandview ch	2 30

SYNOD OF KENTUCKY.

Pby of Louisville.—Mrs A Stevens, Jefferson co,	20 00
Pby of Muhlenburg.—Henderson ch 88 10; Rev A S Howsley 4	92 10
Pby of Transylvania.—Springfield ch 6; Edmunton ch 13, Rev H C Read 10	29 00
Pby of West Lexington.—Carrolton ch 12; Frankfort ch mo con 4 39; A friend to Missions in Frankfort 2; Hopewell ch in part 48; Mrs Mary Duke, Georgetown 5	71 39
Pby of Ebenezer—1st ch Covington, Sab sch 36 07; Sharpsburg ch 6; Washington ch mo con coll's 31, a New-Year's gift from Miss Mary Reeder, 3 34, Master Samuel Reeder 3 33, Master Geo Reeder 3 33	83 07

SYNOD OF MEMPHIS.

Pby of Memphis.—Covington ch 25; 1st ch Memphis 107	132 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Ebenezer ch 15, Rev J C Baldwin 50 cents; Vicksburg ch in part 50; Grand Gulf Sab sch 5, Christmas present from a family 10; Rodney ch in part 20; Bethel ch in part 20, Rev S R Bertron 20; Port Gibson ch 159	299 50
Pby of Louisiana.—John Perkins, Esq, to con self hon mem 50, Rev E Wirts, bal to con self hon mem 20, Mrs A H Baker 50, a friend to Missions 10	130 00

SYNOD OF TEXAS.

Pby of Brazos.—Austin ch	18 00
Pby of Eastern Texas.—Palestine ch	5 25

MISCELLANEOUS.

L. A. S.	5 00
Total,	$1625 88

A. DAVIDSON, *Treasurer*.

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of January, 1854.

SYNOD OF PITTSBURGH.

Pby of Allegheny.—Tarentum ch	4 13
Pby of Blairsville.—Mechanicsburg ch	4 00
Pby of Clarion.—Leatherwood ch missionary society	11 00
Pby of Erie.—Harmonsburg ch 7 21; Meadville ch 30	37 21
Pby of Ohio.—Raccoon ch 43 60; Millers Run ch 10; Bethel ch addl 1; Montours ch 16; Centre ch, Fem miss soc 21 75; Monongahela City ch 85; Dunlap's Creek ch 27 15; Sharpsburg ch 27 50	232 00
Pby of Redstone.—Uniontown ch 59; Brownsville ch, Infant Sab sch 5; Rehoboth ch 60 03	124 03

SYNOD OF WHEELING.

Pby of Steubenville.—Steubenville 2d ch addl	38 00
Pby of Washington.—Wheeling 2d ch 150; Mt Prospect ch in part 37 10; Cross Creek ch 80 45	267 55
Pby of New Lisbon.—Canfield ch	20 50

SYNOD OF OHIO.

Pby of Wooster.—Apple Creek ch	4 00
Pby of Richland.—Haysville ch 7 34; Orange ch 7; Hopewell ch 11 60; Ashland ch 34 92; Savannah ch 13 81; Lexington ch 2 16; Frederick ch 10 33; Bladensburg ch 10 10	97 26
Pby of Zanesville.—Newark ch	13 52

MISCELLANEOUS.

Alexander Barclay	10 00
	$863 20

J. D. WILLIAMS, *Treasurer*.

MISSIONARY CLOTHING.

Ladies of Washington ch Pa, a box valued at	50 00
" Bethel ch, New Lisbon Presbytery, a box valued at	40 31
	$90 31

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

PASTORAL LETTER.

In accordance with the practice of past years, a pastoral letter is issued this month to candidates for the ministry. The letter has been drawn up, in the midst of many engagements, for the special purpose of endeavouring to promote the edification of our young brethren in Christ. May the blessing of God attend this humble effort in their behalf!

A PASTORAL LETTER

TO CANDIDATES FOR THE GOSPEL MINISTRY.

Issued by the Board of Education of the Presbyterian Church.

PRESBYTERIAN EDUCATION ROOMS,
Philadelphia, February, 1854.

Dear Brother—Allow us, in the discharge of official duty, and with the freedom and affection of Christian intercourse, to direct your meditations for a short time, to a subject which might claim a discourse, rather than a letter—CHRIST THE MODEL AND HELP OF THE CANDIDATE FOR THE MINISTRY.

Halyburton, on his dying bed, exclaimed, "Oh! that the ministry of Scotland may be kept from destroying the kirk of Scotland!" The best security of the Church in every age, is to have her candidates and ministers imbued with the spirit, grace, and power of Christ.

I. Christ is the model and help of the candidate, in the primary work of PERSONAL RELIGION. "He was holy, harmless, undefiled, and separate from sinners." Perfect holiness, like a divine effulgence, shone through his human nature. Made under the law, he obeyed its requirements, and fulfilled all righteousness. His unspotted life is the practical standard of moral excellence, and a perpetual plea for holiness in all his disciples and ministers. Official rank in the Church, or the prospect of soon possessing it, confers no exemption from self-examination or holy concern; but, on the contrary, urges to it. A man who preaches salvation to others, may be, alas! himself a castaway. Pardon and acceptance are found only in the Mediator between God and man. "Being justified freely by his grace, through the redemption that is in Christ Jesus." Christ is necessary to the candidate, in securing, in retaining, and in confirming the evidence of a gracious state. For it is "through Him that we have access into this grace wherein we stand, and rejoice in hope of the glory of God."

Piety begun, will, if genuine, increase in vigour; but only in virtue of a union to Christ. Sanctification is the work of the Spirit, but of the Spirit working within those who receive their title in the Redeemer of God's elect. "Ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." All true religion, since the fall, has been nurtured by faith. It is one of the worst evils of "philosophy falsely so called" to remove Christ from the daily workings of religious experience, and to tempt the soul to rely upon itself, instead of divine power. Christ is the believer's righteousness and sanctification. Each and all, candidates and ministers, should strive to make him their model and their hope in the religious life, exclaiming with Paul, "Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Then would salvation be written on the walls of the sanctuary, and praise upon its gates.

II. Christ is the model and help of the candidate in HIS CALL TO THE MINISTRY. Our blessed Lord was commissioned from heaven, in the councils of eternity, to carry on the covenant work of redemption. He came, in accordance with the divine decree, "Lo, I come; in the volume of the book it is written of me, to do thy will, O God." At his public inauguration into office, by the baptism of John, a voice from heaven declared, "This is my beloved Son, in whom I am well pleased." The divinity of his call was the glorious sanction of his work. And all who follow him in proclaiming the gospel, must possess, as their authority, a divine commission. Piety, although an indispensable qualification for the sacred office, is not the only passport to an entrance upon its functions. Accompanying all gifts and graces, there must be the inward conviction that the individual is divinely designated to this particular calling. It not unfrequently happens that the question of personal duty is of no easy solution. Even after it has been once settled with apparent satisfaction, difficulties and temptations occur to reopen its discussion with painful perplexity. To whom can the candidate look, in his doubts and fears, but to his Saviour? "The Lord of the harvest" alone has the right to "send forth labourers into his harvest;" and his sovereign authority over this high subject he will not, any more than his omnipotence, delegate to a mortal. He invites his disciples always to come to him in their difficulties. Prayer must be offered; rational self-examination be instituted; and the indications of Providence and grace reviewed with care. In such an exigency, there is no friend like Christ. "When he ascended up on high, he led captivity captive, and gave gifts to men;" and he gave apostles, prophets, evangelists, pastors, and teachers. He exercises exclusive control in commissioning ambassadors, as among the prerogatives of the King of Zion. It is of infinite moment to the student to have an assurance of being in the path of duty. "A divine call to the ministry is *every thing* to the candidate. Let him, therefore, not move a step without it; else he may damage his reputation, involve himself in extreme difficulty, and embitter the whole of life, and above all, sow his dying pillow with thorns! Let your appointment to the Christian ministry be *divine*, not human, and originate, not from earth, but from heaven. Then 'God will bless you and make you a blessing;' you will walk in the light by which the blessed Redeemer himself surrounds you, and be the highly-favoured instrument of conveying divine light to others."

III. Christ is the model and help of the candidate in HIS PREPARATIONS FOR THE SACRED OFFICE. Our Saviour took time—with reverence be it spoken—in qualifying himself for his great work. He grew in wisdom and in favour, with God and man. His human nature was developed by meditation, self-discipline, prayer and mature preparation. Instead of hasting into the public functions of his office, he abode his time; and can it be doubted that that time was spent in diligent mental and moral advancement, preliminary to the great work of redemption? O, that all students would learn to know the grace, as well as the wisdom of *waiting*, and that they would look to Christ as the model of mature attainment and thorough preparation!

Christ is the "Prophet" of his people. It is his office-work to teach, to lead the mind into truth, to communicate right moral discernment and to fortify against error. *Doddridge* used to affirm that he never studied to such advantage, as when refreshed by communion with Christ. Is not this the experience of every pious student in our colleges and seminaries? There is no aid in the acquisition of true knowledge like that afforded by the Spirit of God. The right *temper of mind* in conducting investigations, especially theological, is derived from intercourse with Him, who was "the way, the truth and the life." The great *end* of learning is most effectually retained in the soul by thoughts of the Redeemer. *Clearness of intellectual vision* is secured, in reference to the knowledge of the Bible. "Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" *Diligence* in pursuing our studies, and in "redeeming the time," is inculcated by the precepts of the religion of Christ. In short, if there be any occupation which needs the sympathy and aid of the Master, it is that of the student preparing for the work of the ministry.

Literary pursuits are snares to piety, and the heart must keep a watch over them. The errors and heresies in the Church have been the offspring of unsanctified learning. And no period, since the Reformation, requires more vigilance than the present, in order to prevent the contamination of students by the teachings of crafty philosophers and open errorists. To look to Christ as your model, and to rely upon him for conforming to it, will be your best security, dear brother, for the sanctification of your attainments, and the consecration of your intellect to the glory of Him, who hath called you.

IV. Christ is necessary to the candidate IN REGULATING HIS INTERCOURSE WITH OTHERS. The character of Christ illustrates every grace. Meek, patient, condescending, sociable, kind, instructive, loving, the complete circle of virtues irradiated his presence, and the majesty of his mission flashed forth from the centre-glory for them all.

Many eyes are directed towards the young student on account of the prominence of his profession, and the censoriousness natural to corrupt human nature. How important for him to study Christ as a perfect model of social intercourse. To say nothing of intercourse with the world, the example of a candidate for the ministry among his fellow-students and companions needs the careful regulation of Christian principle. A College, or a Theological Seminary, affords severe tests of character. Temptations exist everywhere. Young men, in the glow of ingenuous years, are often liable to injury—all unconsciously—from the influences of unguarded social intercourse. Without entering into particulars, we will only say, that the best protection from all such dangers is to live near to Christ. He is our great exemplar. In following Him, we shall not only avoid injuring others and being injured ourselves, but our whole intercourse may be precious and edifying in its influence.

V. Christ is the help of the candidate IN TRIALS AND SORROWS. Whilst preparation for the ministry

opens many sources of true delight, it does not reverse the decree of Providence, that man's inheritance is "full of trouble." Inward grief and outward trials are the allotment of our earthly condition. Most candidates have to endure hardships, even in securing the means of subsistence during their preparation for the ministerial office. But how less severe than those of Christ himself, in his mission of love! "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head;"—distinctly intimating that his mode of life was precarious, and far from possessing the comforts or the certainties of a regular maintenance. "The women" who followed him, "ministered unto him of their substance." Our Lord had all kinds of sorrow, the sorrows of sin excepted, in greater abundance than any of his disciples and servants. The scoffs and jeers of Pharisee and Sadducee; the rejection of his claims as Messiah; the comparative unprofitableness of his ministry; the stupidity and ingratitude of the people in view of his miracles and teachings; the agony and bloody sweat—the trial—the buffetings—the crucifixion! "He was a man of sorrows, and acquainted with grief." And every sorrow was sanctified to the perfect discharge of the office of Mediator. "Though he were a son, yet learned he obedience by the things which he suffered." Great moral purposes are likewise secured by the sufferings of every candidate and of every minister. Glory be to the name of Christ, he loves to sympathize with his faithful servants! "In all their afflictions, he is afflicted." He invites them to rest their burden upon his own Almighty arm. He is the sure support and stay of all that put their trust in him. Says *Melancthon*, "Trouble drives me to Christ, and Christ drives away trouble." The *Apostle Peter* says, "Casting all your care upon him, for he careth for you." Lord, be thou our model in suffering, and thou our help in enduring!

VI. Christ is necessary to the candidate in INSPIRING HIM WITH COMPASSION FOR THE SOULS OF MEN. One of the pre-eminent traits in a Christian minister is an interest in the eternal welfare of others. The world knows nothing of this spirit. Philosophy cannot teach it, and hypocrisy can but feebly imitate it. It is the "unction from the Holy One," the baptism from on high, that alone can call forth the gracious exercise of spiritual sensibility. Our Lord "came to seek and to save that which was lost." Salvation was the great purpose of his life and death. He preached salvation to all classes, especially to the poor. He was ever intent on the objects of his mission of mercy. He taught and he wrought for the welfare of souls—of immortal souls, So must the Christian minister ever do. He must be "as one that serveth." The master-passion of the heart, in all official work, must be the good of others. He must be ready to exclaim with Paul, "God hath committed unto us the ministry of reconciliation. "Now, then, we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God." This spirit of compassion for sinners ready to perish, is the product of faith in the Lord Jesus Christ, and it must be nurtured and invigorated by faith. Communion with, and dependence upon, the Saviour, is the great method of imbibing his love, and of doing his work. A Church must wither away and perish, that encourages any to enter her pulpits with hearts unconcerned for the destiny of immortal souls. Where else but in the life of Christ, and at the foot of his cross, can spiritual zeal repair its wastes, and be continually re-invigorated for holy service?

VII. Christ is the model and the help of the candidate IN LIVING TO GLORIFY GOD. The ruin which sin has made in the world is visible in the exaltation of the creature above the Creator. Grace, in re-establishing God's dominion in the soul, still has to contend with lingering corruption, which tempts and taints all our desires, and aims, and motives. In contrast with this degradation, Christ exhibits human nature aspiring with ceaseless love after the glory of the King of heaven. "Not my will, but thine be done," was the witness of the Saviour's life. Every word spoken, every miracle performed, every prayed offered, every trial and agony endured, bore relation to the glory of his heavenly Father. "I have glorified thee on earth; I have finished the work thou gavest me to do." How important for a candidate and a minister to learn of Christ "the chief end of man," and to strive to glorify God, whether in life or in death! And as Christ is the model of this holy attainment, so is he our help in making it our own. May the Saviour's grace mortify the self-seeking, and the low, sinful ambition of the human heart, and imbue all candidates and ministers with an earnest longing to promote the glory of God in all that they do or suffer!

In concluding this pastoral letter to our young brethren in the Lord, we pray that each, in particular, may duly consider its contents; and exalt Christ as a model and a help in preparing for the office of the gospel ministry.

We are affectionately,

Yours in Christ,

C. VAN RENSSELAER,

WILLIAM CHESTER.

In behalf of the Board of Education of the Presbyterian Church.

WANT OF CANDIDATES IN CANADA.

The Presbyterian Church in Canada is suffering, in common with different churches in this country, from the unwillingness of her pious young men to enter upon the work of the ministry. The "*Ecclesiastical and Missionary Record*" takes the following view of the subject:

"Certain it is that, compared with the number of young men who are betaking themselves to mercantile pursuits, or other secular professions, those who are devoting themselves to the work of the ministry are few indeed. To what cause or causes are we to attribute this? Undoubtedly one cause is the growing *worldliness* of the age, the growing influence of secular things. There is excitement, there is life, there is activity amongst us, but these are taking the direction of the world. Men love the world and the things of the world, and seek first, not the kingdom of God and his righteousness, but the riches and distinction of the world. Old and young are too generally more or less under the influence of this spirit. And hence few of our young men are led to give themselves to the work of the ministry, and, it may be, *few parents seek to give this direction* to the minds of their sons. But while this may be viewed as partly accounting for the fact to which we have referred, we apprehend other causes may be found, especially the *low estimate* which congregations in general form *of the value of ministerial services*. The minister of the gospel has to spend, it may be, eight or ten years in preparing for his work, and when he enters on his work, he has to supply himself with books, he has to exercise hospitality, he may have to support and educate a family, he has to maintain a respectable style of living, on perhaps the slender pittance of a hundred pounds, and sometimes less. Now, we do not believe that mercenary motives should be presented to the minds of our young men; neither do we desire to see ministers with more than a competency; but still, ministers are but men; they cannot live without a share of worldly substance, however elevated their piety may be, and however spiritually minded they may be. And here, we doubt not, is one cause, which has in all churches in the present day thinned the ranks of candidates for the ministry. We recommend the subject to the deep and earnest and prayerful consideration of Christians, both ministers and people. It is well worthy of such consideration. In the meantime, we conclude, with the earnest prayer, that God would pour out his Spirit upon his professing people, that they may be led to consider themselves as a living sacrifice, and that many may be constrained to offer themselves to the Lord, saying, "LORD, I AM THINE;" "HERE AM I, SEND ME."

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

CARROLL COLLEGE, WISCONSIN.

Dr. Savage, President of Carroll College, has been prosecuting, in New York and vicinity, for a few weeks past, an agency in behalf of the endowment of the institution. We are pleased to learn that very gratifying success has attended his labours, and that there is every reason to believe that, with the blessing of God, the endowment of at least one professorship will be accomplished.

From the Presbyterian Herald.

WAVELAND PRESBYTERIAL ACADEMY.

The prospects of this institution are flattering; so much so that we feel justified to call the attention of the public to the facilities which it affords, for educating both male and female.

Some four years ago, the friends of Education in Crawfordsville Presbytery, feeling the need of a good school to prepare young men for college, established this institution at Waveland, intending to make it a first-class classical Academy, nor have they been disappointed. Since its commencement it has passed into the hands of various teachers, whose connection with the Academy, owing to circumstances, was transient. Yet the reputation of the school gradually increased. The present Board of Instructors are *Henry S. Kritz* and *John M. Coyner*, graduates of Hanover College; who have been connected with the Academy over a year, and who intend becoming permanent teachers. As to their ability in imparting instruction, and in government, the prosperity of the school since their connection with it is abundant evidence.

Much might be said of the facilities here afforded for the education of the young, but we will notice a few facts which are worthy of special notice. It is a lamentable fact, that many of our institutions of learning are situated where there are many temptations and allurements to draw the student's attention not only from study, but to lead him into vice of almost every description; but at Waveland we find, comparatively speaking, *none* of these. In the language of another, writing of this place, "there is not a doggery in the place, and I did not see a loafer while I was there." Seldom is a profane word heard, and travellers often remark, "What a quiet village!—what enterprise and thrift!" The government of the Institution is parental in its nature. Parents putting their children under the special care of the instructors, may feel that a strict care will be kept over their habits, moral, intellectual and physical. Special care is taken to improve the heart as well as the mind, and to this end *our Bible* is made the text book. Let our youth be educated in its divine precepts, and we need not fear any power—either the Pope or the devil—taking that precious book from our children.

Students are boarded in private families, where the family relations are still thrown around them, at $1,50 per week. Tuition varies from $3 to $7 per quarter, of thirteen weeks each.

The last term closed with a course of lectures by

E. W. Fish, of Terre Haute, on Physical Geography, which were very instructive, and well calculated to lead the inquiring mind into the vast regions of thought, which are connected with this branch of science.

On the evening of the ——, the Union Literary Society was addressed, by the same gentleman, in a very able manner, upon the subject of Reform, Christianity being its true element.

We would not close without referring to the fine Literary Society connected with the Academy, and also good philosophical apparatus, maps, library, &c., which afford unusual facilities for the student.

M.

YORKVILLE FEMALE ACADEMY.

The Presbytery of *Bethel*, South Carolina, have established a female college at Yorkville, South Carolina, and have elected the Rev. J. Munroe Anderson Principal. We understand that the institution *opened* with 59 pupils. Thus Providence favours it from the beginning. The following is an extract from a letter received from the Rev. P. E. Bishop:

"Believing that you take much interest in all things relating to education, and especially in all the efforts of the Presbyterian Church to secure *sound religious* instruction in our seminaries of learning, I send you the circular announcing the opening of the Presbyterial Female College at Yorkville, S. C. This institution has been before the minds of the members of Bethel Presbytery more than twelve months. It has received a good degree of serious thought, effort, and, we hope, of believing prayer also. Yorkville is a beautiful and very thriving village, at the terminus of the King's Mountain Railroad, about half a day's ride from the famous battle-ground of that name. It has a high and healthy location; and is in the midst of an intelligent, thriving, moral and religious population; a large portion of which is Presbyterian. We fondly hope there is a bright future before this young Presbyterial Institution."

AUSTIN COLLEGE, TEXAS.

Austin College, Texas, is now in full and successful operation.

FACULTY.

Rev. D. Baker, D. D., President and Professor of Mental and Moral Science.

Rev. A. E. Thom, Professor of Mathematics and Natural Sciences.

Rev. N. A. Penland, A. M., Professor of Ancient and Modern Languages.

Rev. W. C. Somerville, A. M., Adjunct Professor of Languages.

The new edifice is now finished. The College has a fine Philosophical and Chemical Apparatus, quite a good Library for a beginning, a collection of Geological and Mineralogical specimens, and a small Museum of curiosities, &c. Regular college classes are organized, and there will be some graduates next June.

The present session opened with an encouraging increase of students. The College has the favour of the community, and, with the blessing of God, we confidently expect its success.

A SCHOOL IN ILLINOIS.

"The session of our Church are happy to report, that the Parochial School under our care has been prospered far beyond our expectations. Our first term commenced July 18th. It was opened with more than forty scholars, and closed with upwards of sixty. The second term was opened with fifty-three, and closed with one hundred and two. The present term commenced January 16, and now at the end of two weeks our number is sixty-nine, and will probably increase to near one hundred. About one-third are from twelve to twenty-five years of age, and a number are preparing themselves to be teachers. The school is patronized *by all religious sects*. The last term, five ministers, of as many different orders, sent children, amounting to fourteen in all.

The Catechism and Scripture lessons are recited by the larger portion of the school, and there is no special objection made to the course pursued. A number of communicants of different religious orders have been and still are members of the school.

During the last three months, a number of the pupils of another denomination have professed hope in Christ. We cannot say that their religious impressions were first received in the schoolroom, but their sober manners produced a good effect upon the school.

A good portion of the school have learned the *Assembly's Catechism*. Thirteen have learned to recite at one recitation the *Sermon on the Mount*, and about the same number are now learning it. Some are on the Epistle of James, and one is learning Fisher's Catechism. Therefore, we thank God and take courage, confidently hoping that our labour will not be in vain.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania*.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JANUARY, 1854.

I. Fund for Candidates.

Presbytery of Albany.

Schenectady ch $131 87

Presbytery of Steuben.

Bath 1st ch 19 00

Presbytery of Michigan.

Plymouth 1st ch 11 30; Rev. James Dubuar 2 13 30

Presbytery of Rochester City.

Vienna 1st ch 13 00

Presbytery of North River.

Marlboro ch—James O Conklin 1, P V Fowler 3, Mrs Fowler 2, Thomas D Bloomer 1, C Wygant 2 9 00

Presbytery of Bedford.

Rye ch 10 50

Presbytery of New York.

1st ch coll in part from two Presbyterians 1000; Rutger st ch add Wm L Skidmore 10; Jamaica ch 53 50; Newton ch 34 81 1098 31

Presbytery of Elizabethtown.

Rahway ch, to con Rev S S Sheddan hon mem 50 00

Presbytery of Passaic.

Connecticut Farms ch 25 00

Presbytery of New Brunswick.

Village ch, Freehold 60 00

Presbytery of West Jersey.

Rev R P Dunn 20 00

Presbytery of Newton.

Mansfield ch 25 00

Presbytery of Luzerne.

Summit Hill ch 4; Lackawanna ch 5 9 00

Presbytery of Philadelphia.

From a member of 10th ch for a special candidate 100; Central ch coll in part James Wray 10, John Sibly 10, S Colwell 50, R L Barnes 5, James Field 20 95 00

Less to Home and Foreign Record 18 75 176 25

Presbytery of Philadelphia 2d.

Frankfort ch 15 00

Presbytery of Northumberland.

Northumberland ch 10 00

Presbytery of Redstone.

McKeesport ch 25 00

Presbytery of Washington.

1st ch Wheeling 209 31

Presbytery of Columbus.

Lancaster ch 9 26

Presbytery of Chillicothe.

Bloomington ch, paid candidate 18 75

Presbytery of Sidney.

1st ch Pequa 36 00

Presbytery of White Water.

Connersville ch 7 00

Presbytery of Fort Wayne.

1st ch Fort Wayne 42 42; Pleasant Ridge ch 5 87; Newcastle ch 4 13 52 42

Presbytery of Winnebago.

1st ch Fort Winnebago 10 00

Presbytery of Greenbrier.

Lewisburgh ch 19 42 less ex 19 27

Presbytery of Transylvania.

Danville 2d ch paid candidate 37 50

Presbytery of Lexington.

Fairfield ch 2 50

Presbytery of East Hanover.

1st ch Richmond 224 65

Presbytery of Chickasaw.

Holly Springs ch 25 00

LEGACY.

From the Estate of James Torbert, Esq, Kingston, Ohio, per D C Entrekin, Esq., Executor 1000 00

REFUNDED.

"G. G." 5 00

MISCELLANEOUS.

"First fee in part of a young lawyer" 1; "A Friend, Phila" 2 50 3 50

$3370 39

II. Fund for Schools, Colleges, &c.

"A. B. New York," special 500 00

Total, $3870 39

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., DECEMBER, 1853.

Presbytery of Beaver.

New Brighton ch 15 00

Presbytery of Clarion.

Licking Mission Society 5 00

Presbytery of Steubenville.

Steubenville 2d ch 100 00

Total $120 00

J. S. LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, JANUARY, 1854.

Presbytery of Chicago.

North Presbyterian ch Chicago, (in part) 50 of which to con A B Newkirk hon mem 60 00

Presbytery of Louisville.

Ladies' Education Society of 1st ch Louisville 80 00

Presbytery of Ebenezer.

1st ch Covington, Kentucky 40 54

Total, $180 54

ANDREW DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, February 13, 1854.

India.—Letters have been received from Allahabad, November 13th, 14th, and 15th; from Furrukhabad, November 4th; from Agra, November 7th and 19th, and December 7th; Futtehgurh, December 3d; Lahor, November 15th; Lodiana, November 19th, 21st, and December 6th.

Mr. Owen, in a letter from Allahabad, gives an account of the opening of a Christian school, under the direction of the mission, at Banda, by two native converts, by the names of Paul and Jacobus. The opening of this school had occasioned some opposition on the part of the native population of the place, but it was not expected to be serious, or of long continuance. The first day of the school, there were 26 pupils in attendance, and two days after, the number had increased to 50.

Banda is the centre of a large and populous district, in which missionary operations had hitherto been almost entirely unknown. The European population show a decided interest in the school, and contribute 80 or 90 rupees per month towards its support. The Nawab of Banda has added 25 rupees more for its current expenses, and 100 rupees as a donation for general purposes. These, with other contributions which are expected, will aid materially in support of the school. Rev. Gopee Nath Nundy, native preacher, is spoken of as doing a good and great work at Futthepore.

Our letters from Agra speak of the good health of the members of the mission, and mention the departure of Rev. Joseph Warren and his family from that place for Calcutta, on their way to this country. Mr. Seeley and his children, partly on account of his enfeebled health, and partly with the view of getting a home for his motherless children, are also on their way to this country.—Mr. Jamieson mentions the admission to the church at Ambala of a Hindu young man, who, it was hoped, will walk worthy of his Christian profession.

China.—Letters from the Canton mission are dated November 25th; Ningpo, November 5th; and Shanghai, November 19th.

Rev. A. P. Happer mentions, that the house intended for the female scholars, to be under the care of his wife, had been completed, and a few girls would be received in the course of three or four days. In all previous efforts to establish female schools at this place, the main difficulty has been to get the requisite number of girls, but in this instance, the number of applicants for admission was more than could be received, so that the more promising only would be selected as scholars.

Hostilities were still continued at Shanghai, and our missionary brethren have been compelled to withdraw from their former abodes in the city, in consequence of the exposed situation of their houses. Their chapel in the city had also been closed, on account of the difficulty of ingress and egress in the presence of the besieging army. It is not thought, however, that the present state of things will continue long. Those of the brethren who are engaged in translating, carry on their work without interruption.

We are happy to learn that Mr. Wight, whose health was not good when we heard last, is in the enjoyment of better health.

Our letters from Ningpo mention that most of the missionaries, as also all the foreign population, had suffered more or less from chills and fevers, which it was thought had been occasioned by the excessive summer rains. There was a general improvement in health at the time our letters were written.

Mr. Rankin mentions the peaceful death of a Christian convert by the name of Ajing, from an attack of cholera. He mentions also, that several youths in the school were serious, and inquiring what they must do to be saved.

Africa.—Our letters from the Liberia Mission are dated from Sinou, December 12th, and from Monrovia, December 8th. The latest from the Corisco Mission are October 4th. The members of both missions, at the date of their respective letters, were in the enjoyment of their usual health, and were prosecuting their labours without interruption.

Those of our readers who contributed, a short time since, to effect the emancipation of a coloured member of our church in the Choctaw country, by the name of Simon Harrison, with the view of his going to Liberia as a missionary, will be pleased to hear a good account of this man in his new home. Rev. David A. Wilson, in a letter from Monrovia, December 8th, says: "I had quite an encouraging letter from Uncle Simon Harrison a few days since. He tells me that four men had united with him as Presbyterians; and that they have been holding services on the Sabbath, and have had a weekly prayer-meeting, which has been well attended; besides which they have organized a Sabbath-school with nearly forty scholars, and they have some forty or fifty dollars promised towards building a church. The old man is full of zeal and hope, and thinks he has had manifest tokens of the divine blessing upon his labours."

Mr. Mackey, of the Corisco Mission, had just returned from a long tour in the interior, an account of which is given in the present number of the Record. Mr. McQueen, of the same station, had been employed in the meantime in the study of the language, and with his duties in the school.

Indian Tribes.—Letters have been received from the Choctaw Mission, January 6th; Creek Mission, January 3d; Chickasaw, December 28th, and January 5th; Otoe and Omaha, January 10th; Iowa and Sac, December 28th; and from the Chippewa Mission, January 5th, 15th, and 23d.

Mr. Templeton, of the Kowetah station, Creek Mission, speaks of having been sorely tried the last year, from the want of suitable assistants in the missionary work; but adds, "The year has also had its scenes of delight. Three of our dear scholars have been received into the church, and others are giving signs of seriousness; and one who was received to the church some time since, has commenced the study of the Latin, with the ministry in view."

Mr. Hamilton, of the Otoe and Omaha Mission, speaking of the labours of the female members of that station, especially in preparing clothing for the children of the boarding-school, casually makes a remark, which we think it not out of place to quote: "If the young ladies of our churches knew how some of their companions on heathen ground had to stitch, stitch, stitch, from morning till ten and eleven o'clock at night, till their fingers were sore from day to day, they would cheerfully do a little more to help forward this good work."

Mr. Dougherty, of the Chippewa Mission, writes, that the boarding-school at the new station now embraces thirty-four pupils, of whom twenty-three are males, and eleven females, varying from seven to sixteen years of age. He states that there are besides many applicants for admission to the school, and he makes an earnest appeal to the Executive Committee for the means of increasing the number, which, we are glad to say, has been granted.

The day-schools at Little Traverse and at Middle Village are also reported as being in a prosperous condition, embracing each between thirty and forty pupils.

The Papal missionaries, in the same region, are doing a great deal to prejudice the minds of the Indians against our missionary brethren there, but thus far, we are happy to say, without doing them any very serious injury.

European Missions.—Letters have been received from Rev. Dr. J. P. Revel, of the Waldensian Church, January 2, and from the Rev. Dr. J. H. Grandpierre, of Paris, of the 12th and 18th January, both of whom gratefully acknowledge the pecuniary aid which they have received from the Executive Committee for carrying on their work. Dr. Revel mentions the public dedication of the new church at Turin, on the 15th December, and says that it is favourably regarded by the people of Turin, by the town council, and by the Government, for which he testifies his ardent gratitude to God.

Dr. Grandpierre also gives some interesting facts in relation to the progress of evangelical religion in France, but adds, that they are most bitterly opposed by the Roman Catholic party; and he calls upon Christians in this country to pray for the blessing of God to rest upon their efforts to protect the cause of truth and evangelical religion.

Death of a Missionary.—We are under the painful necessity of announcing the death of Rev. Joseph Porter, of the Lodiana Mission. This sad event took place on the 21st of November, during the annual meeting of the members of that Mission. Mr. Porter himself attended the deliberations of the meeting on Friday and Saturday, and on the Monday following, his brethren, all of whom, with a single exception were present, were assembled around his dying couch, to witness the final struggle. He had been in ill health for many months, and this painful result though not entirely unexpected, is severely felt not only by his bereaved companion, but by all his associates in the missionary work. In view of this severe affliction, the brethren of that Mission ask earnestly who is to take the place vacated by this dear brother?

WESTERN AFRICA: CORISCO MISSION.

JOURNAL OF A TOUR IN WESTERN AFRICA, BY REV. JAMES L. MACKEY.

The following journal will be perused, we have no doubt, by a large class of our readers with very lively interest. It gives an account of a region of country never before explored by civilized man. It brings to our knowledge four African tribes, two of whom were entirely unknown to the Christian world, and two others of whom comparatively little was known; and has laid open to the Christian Church a field of missionary operation of almost indefinite extent.

The island of Corisco is situated about the centre of a large bay of the same name, forty miles in length and about twenty in depth, and is about one degree north latitude. Two rivers, the Muni and the Monda, empty themselves into this bay, the former at the North-east corner, and the latter at the South-east; and both take their rise in the chain of mountains which form the Eastern boundary of the Southern half of Western Africa, separating it from the unexplored regions of Central Southern Africa, and formerly known as the "Sierra del Crystal." Mr. Mackey's most direct, and much

the easiest route, would have been up one of these rivers; but the jealousy of the natives living along their banks prevented him, and he had to take up his line of march from a point midway between these two rivers. Having succeeded in this, and having showed the people that commercial speculation was no part of his object in visiting the country, the missionaries will probably be permitted hereafter to pass and repass without further molestation. In this way, their journeys will be much less fatiguing; they will pass through a country still more populous, and will have a mountain air always within their reach, which we may hope will be of great advantage to them in enfeebled health.

Reasons for undertaking this Journey.

During the past dry season, I have made three exploring tours. The main object I had in view, besides preaching to the people I should meet, was to see the mountainous country in which the Muni rises, and become acquainted with the people found there, with the view of extending our missionary operations. Several times before, we had ascended the Muni and its branches to the base of the mountains, but we had made no attempt before the present to pass the mountains, or to explore the country in which it rises. The answers we got to our inquiries regarding the country beyond where we had been, were vague, and found in the end to be nearly, if not altogether false.

First attempt unsuccessful.

Early in June, brother Preston of the Gaboon mission visited us at Corisco. We set out in company to make the first attempt by white men to cross the mountains. Our trip was rapid and pleasant until we left the river. Leaving our boat at a Boha town in care of two Corisco men, we engaged a couple of canoes and some men to carry us up a small creek, which we were told was the nearest way to reach the hills. After leaving the canoes, we walked forward four or five miles to a cluster of towns in a beautiful location on the first spur of the mountain. Here we concluded to remain until the next day, as the people who accompanied us from the river informed us that there was no town nearer than a day and a half's journey in the mountains. It was then but a little past the middle of the day. During the course of the afternoon, one of the men who accompanied us from the river was taken prisoner, for an alleged offence committed some time previous. The others from the same place would not consent to go forward unless he was released. We succeeded the next morning in getting him released from the stocks, where he had been confined during the night, and we thought we were about to set forward, when other obstructions were laid in our way. These we endeavoured patiently to remove; but finally, a large number of the people from the neighbouring towns having collected together, they positively forbade us going further. We were forced quietly to yield, but not without warmly protesting against it, and to turn homeward. What we could see of the country ahead of us only increased our desire to see more of it, and I turned back with the intention of making another effort before the dry season would pass, to cross these mountains.

Renewed attempt to penetrate the country—The Mbiko and Bondemo tribes—Preaching.

After our return to Corisco, I made inquiries of people whom I saw from various places and various tribes on the main land, about the practicability of traversing the mountains. I need not mention the wonderful stories told about the interior by the coast tribes—the terrible nature of the country, and the savage cannibals by which it is inhabited. I was led to the conclusion, from what I had seen, and from what I heard, that the surest way, and at present, perhaps, the only practicable way, would be to go, not by way of the river, but to walk over land from the sea-shore. Thus the river people, who are so extremely jealous about their trade, would be avoided. I felt satisfied also, that if by any means I could once get back as I wished, and the people knew the object I had in view, their objections would be overcome, and perhaps no obstructions laid in our way hereafter in going by the river.

The Mbikos, who occupy the country between the Muni and the Monda, are accustomed to go to the mountain country for ebony and ivory. I soon had an opportunity of seeing some of them, and they thought I could get back some distance with them, and then still further with people of the next tribe, the Bondémo, with whom they were acquainted. I lost no time in making ready to try this way. The same men whom I had consulted about the country accompanied me, besides five or six Corisco men. We left the sea-shore on the 11th of August, about midway between the Muni and Monda. The prospect for our making an extensive journey was fair, and we had made preparations for being absent at least ten days. We went forward quite briskly the first day, our whole company numbering twenty persons. In the evening we halted at a large Bondemo town called Yongu. We were received in a very friendly and hospitable manner. After dark, at my request, a large number of the people came together to hear preaching, and after the religious services, they seemed interested in making inquiries about these things, which were quite new and strange to them.

The way hedged up by wars—The party compelled to return.

Before we retired, however, the head-man of the town told us that their country was disturbed by war, and that there had been a battle that very day, in which two people of the next town had been killed. The people of his town joined him, and they represented the whole country ahead of us to be in a very disturbed condition. These reports operated so upon the fears of those who were with me, that when the next morning came, not one man was willing to accompany me further. I was satisfied that the reports made to us were without foundation in truth, but the people were too much frightened to go further, and I was forced reluctantly to turn homeward, without having accomplished anything in the way of exploration. But I did not consider my time lost, as I had several opportunities of preaching to those who had never seen a missionary before, nor heard the words of eternal life.

Plans for renewing the exploration.

After I returned to the sea-shore, but before setting out to Corisco, I was visited by some Mbiko men from a town further north. They were accompanied by a Pangwe, who they told me had come down from a long distance interior to see the ocean, and to see white men. Eight others had accompanied him, but had set out a few days before on their return. This one had delayed so as to see me; and as he had learned I wished to visit their country, he was desirous to have me set out the next day with him. I did not just then feel inclined to put myself in the way of meeting another disappointment, and preferred a little delay. He offered to await any time I might be ready to go, and appeared really anxious to have me accompany him.

Description of a Pangwe man—His dress and war implements.

This was the first Pangwe of influence I had seen. He was introduced to me as a brother of the king. He had something of savage royalty in his manner and dress. He was tall, and dignified in his appearance; his front teeth filed sharp, which gave him quite a savage look. His hair was plaited in several long plaits reaching down to his waist, and he wore on the top of his head a tuft of the fine filaments of bamboo leaf. He wore no cloth but a very narrow strip of bark made pliable by hammering. This was fastened to a girdle of leopard skin. He carried a bow and case of poisoned arrows, and a large bag, in which were numerous fetishes. In some conversation I had with him, he said they acknowledged one God who made all things. He did not deny that they are cannibals, but he said they did not eat men except they were condemned to death as criminals. My means of communicating with him were so imperfect that I could learn but little of his religious belief, and could not communicate to him much of the true knowledge of God. Soon after my return to Corisco, I learned that the company of Pangwes mentioned above, who had started on their return to their own country, heard on their way that I had made an attempt to go back to see their tribe, and they came back and joined the one who had stayed behind. I went over to the main land to see them all together, and the prospect of making a successful tour with them seemed so favourable, that I concluded to go.

Plan for a third tour—Travelling party—The mode of communication with the different tribes on the journey—The Mbiko and Bondemo people.

The Mbiko town at which they were staying is about eight miles south of the mouth of the Muni. Our plan was to set out from there as soon as I could get ready, and make all the journey on foot. I engaged a company of six Mbiko men, who professed to have some knowledge of the country, to accompany me. I could not take Corisco men, on account of enmity existing between them and the Bondemo people, through whom we were to pass. We also added to our party two Bondemos from the first settlement of this tribe through which we passed. The Mbiko and Bondemo people speak the same language, but the Pangwe is quite different; but one of our Bondemo men could speak the Pangwe, and one of the Pangwes could speak Mbiko. The Mbikos could speak Benga, and in this way I could communicate with them. But this round about way of communicating our thoughts in languages native to none of us, was necessarily imperfect; and during the whole journey I felt sad that I was able to communicate so little religious instruction, and even this little so liable to be misinterpreted and misunderstood. One great obstacle to the rapid spread of the gospel in this part of Africa, will be found in the numerous tribes into which the people are divided, and the numerous languages in use among them.

Party set out—Joined by a trading party—A hospitable African—Annoyance in African travel.

We started from Corisco on this last tour the 29th of August, and I was absent seventeen days. The distance which I reached from Corisco was not less than 145 miles in a due East course. Our company at first consisted of ten persons, besides the Pangwes, but we were joined by a trading company on the third day, which was going the same way that we were; the whole number of us then who travelled together was about fifty. The trading company was led by a head-man of some influence, whose town is near the Pangwe's. He is a Bondemo, named Mbeni. I had met him once before on the Muni. On the ground of the acquaintance then formed, he took us to his town, and entertained us with great hospitality. He also disposed of his own business as quickly as possible when he reached his town, so as to accompany us to the Pangwes. He entertained us again on our return with true African hospitality. The whole of this journey was made on foot, except about ten miles each way, when we travelled by canoe on the Noyé, a branch of the Utimbâni. I need not detail the troubles and annoyances to which I had to submit, from the stupidity, and dishonesty, and falsehood, and extreme meanness of those who accompanied me, especially the Mbikos. I tried to remember that they were heathen; but even the heathen are not all alike bad. Passing by these matters, I will give you some more particular account of the country through which we passed, and the condition of the people by whom it is inhabited.

The face of the country — Character of the soil—Abundance of wild animals.

The first thirty-five miles we travelled, or until we struck the Noye, we passed through a high lying and heavily timbered country, apparently rich in agricultural resources. It is intersected by numerous brooks of beautiful clear water; not one acre in a hundred, I suppose, has ever been subjected to cultivation. Nearly all seems to be covered with the primitive forest. After we crossed the Noye, we entered on a flat muddy region, some of which, I suppose, is covered with water in the rainy season. Our course in this part of our journey was nearly parallel with the Utembâni, which I judge was about twenty miles to the northward of us. We crossed several small streams, in some of which the tide rose, and I understand that these flowed into the Utembâni. This low country, which extended about thirty miles, is thinly covered with wood, in some places densely set with vegetable productions, which I do not know how to characterize, looking something like canes, but more like gigantic weeds. This region, as well as the mountains on which we next entered, is destitute of human inhabitants. While passing through and re-passing, we were obliged to camp out five nights. Wild beasts, such as elephants, deer, hogs, monkeys of many species, and others which I cannot name, are numerous. Many of these were disturbed, and some of them we attempted to chase, but we were not successful in making any captures.

Enter the mountain regions—The height of the mountains—Water-falls—Temperature of the air.

We entered on the first rising ground of the mountains about sixty-five miles in a direct line from the sea-shore. I expected from what the peo-

ple had told me before, that in a little over one day's walk, we would pass the mountains, and enter an open country; but this expectation was not realized. The first hills we passed were quite precipitous, and composed almost entirely of granite. They are but a few hundred feet high, but we soon reached a second range, much higher, perhaps two thousand feet. These are visible from the Corisco bay in clear weather. We then passed through a broken, hilly country, continually ascending, but crossing no mountains of any great height for nearly one day's journey. We then struck a higher range of mountains than the first, three or four thousand feet above the sea. What was most surprising to me was the great descent or fall in the streams which we passed. We crossed among the mountains at least three of the head branches of the Muni. In these we saw a number of falls of from ten to twenty feet perpendicular, and in one case a perpendicular fall of fifty feet. But what is most worthy of notice is the continual succession of these falls, and of rapids extending to a great distance. The Noyé, where it flows along on ground nearly level, is seventy or eighty yards wide. A large part of this stream rises, I suppose, two thousand feet above tide-water, perhaps much more. At one place, for a distance of half a mile, it roars over its granite bed, descending at an angle of about thirty degrees. This great fall in the streams running towards the coast indicates a high country where they rise. I regretted much I had not a barometer to indicate the height of the mountains which we crossed. After we passed the first mountains, we found the weather cool at night, and not oppressively hot during the day; and I thought the atmosphere more exhilarating than on the sea-coast. The thermometer indicated at night 66°, and from that to 75° in the day. And, it should be remembered, we were but a few miles north of the equator, early in September, when the sun was nearly vertical.

Arrive at the Pangwe towns—Their description of the country further interior.

When we reached the Pangwe towns, which was the extent of our journey, we had still not passed all the mountains, and had found no open level country. I could still see at a distance north-east mountains, which appeared higher than any we had passed; but I could get no satisfactory account of the country beyond. The Pangwes told me of one great mountain which was higher than all the others, to the top of which no one had ever ventured; and, they added, if any one should go to the top of it, the sun would burn his head so that he would die.

Notices of the people—The extent of their population —Their dress, character and habits.

The Mbikoo are very much scattered; they occupy a belt of country from the Muni southward to the Gaboon. Some of their towns are on the sea-shore; but they are, for the most part, in the bush, and hence are generally called Bushmen. They are much behind the Pongwes and Bengas in civilization. They are said to have been formerly a very numerous tribe, but are now much reduced, principally, it is supposed, through the slave trade. Their language is quite different from the Benga, but there is so much intercourse between the tribes in the way of trade, and by intermarriage, that many of each tribe speak both languages. It is very difficult to make any correct estimate of the number of people in a tribe so scattered, but it is probable the whole number of persons in this tribe does not exceed eight or ten thousand,

The tribe next behind the Mbiko is the Bondemos. They speak the same language as the Mbiko, and in point of civilization are about on an equality with them. My experience among them did not lead me to think that they are quite such adepts in lying and thieving. Before the present season, I had never seen an individual of this tribe. They are not on the sea-coast, nor on any branch of the Muni which I had visited before. I found a large settlement of them on the Noyé in a beautiful location, and at a place which could be reached from Corisco by boat in a day a half's sail. It would be impossible at present to make any correct estimate of the number of the Bondémo people. I saw perhaps twenty towns on our route through their country, but I suppose they are not much more numerous than the Mbiko. I saw also one town of the Bakéli tribe, very near the Pangwe. This tribe is more divided and scattered than any other of which I have any knowledge. The missionaries of the American Board in Gaboon have a station among them, and have reduced their language to writing. The Bakélis are pretty numerous on the branches of the Gaboon river. I have also seen some of them who live thirty or forty miles north of Cape St. John, and but a little distance from the sea-coast. I could hear of no other town besides the one we visited in the country through which we passed, so that there appears to be quite a separation between the north and south parts of the tribe.

In regard to dress, the tribes mentioned above are about on an equality. The men and women dress very much alike. Their principal garment is a cotton cloth about two yards square, made generally from English or American printed goods. The men who can procure it wear a shirt, and some of them hats of their own manufacture; but many of the men and all the women go without any head-dress at all.

The Pangwe People.

The Pangwes are more savage than any other tribe I have seen, but they received me very kindly when I visited them. They made a great deal of noise when we entered the town, and all the time I stayed I was an object of great curiosity. At night they offered to exhibit themselves in their country dance for my entertainment, but I declined seeing or hearing it, and told them I would much prefer quietness. They seemed to have a superstitious dread of white men, and they told me they formerly thought if a white man would come into their town, all who saw him would die. Their dread of me, which was quite apparent at first, soon vanished, and I was entertained very well during the day and night that I remained. The head-man of the town wished me to remain longer, at least four days, until he could send out into the country round to inform the people of the other towns, for he said they would never believe it if he told them a white man had visited his town. They would tell him to his face that he lied; but if they could come and see me themselves, then they would be convinced. I could not accede to his request, at which he and his people expressed some dissatisfaction.

Very little of the trade goods sold on the coast reach the Pangwes. They use no cotton cloth, but are very scantily clothed in bark and skins. I saw a few plates in their houses, and some articles of brass which had come from England or America, but nearly all the implements they use are of their own manufacture. I saw no guns among them. They use in hunting, the bow and poisoned arrows. They greatly excel the other tribes which are coastward of them in the neatness of their houses, and in the skilfulness with which they work both wood and iron. They manufacture iron from the ore, and work it into a variety of instruments.

These tribes ready to receive the gospel.

This tribe is supposed to be very numerous, much more so than any other in this part of Africa. There is no doubt but missionaries would be well received among them. Indeed, all the native tribes in this part of Africa with whom I have had any intercourse, are desirous to have missionaries live among them. There is, perhaps, no other part of the heathen world where there is so little external opposition to the preaching of the gospel. The people, however, expect temporal advantages from having white men live among them; and though there are but few of them who have any knowledge of the importance of Christianity, still they are willing, and in some cases anxious to hear it preached, for they expect the white man's religion to be better than their own.

INDIA: AGRA MISSION.

JOURNAL OF REV. JOSEPH WARREN.

Lahor and Amritsar.

During my journey towards Lahor, I merely spent the day at Amritsar, going forward in the night again. As the last stage is not long, I remained till after tea. We had a pleasant evening. A young man from Lahor was with us, who had been spending some days at the mission, in a negotiation relative to becoming the master of their city school. He was that night to return to Lahor till the question could be settled, and we went together. I may as well say here, that I afterwards heard that he had been engaged. This circumstance, together with the fact that we easily engaged a teacher for our East Indian school at Agra, and that the Church Mission College at this place has a young man of promising character in its employment, points to the fact that such assistance is now much more easily obtained in this country than formerly. This arises from the circumstance that Government employment is not so easily found; and that the education of the Europeans and East Indians of the country is better than it used to be. I have no doubt but that these circumstances will be favourable to the cause of missions; but this will not, at least for many years, save missionaries from the necessity of superintending always, and often teaching, the schools in their connection.

Arrival at Lahor.

I arrived at Lahor early in the morning, and put up with brother Morrison. I found him living in one of the houses that had been built for the English officers of the force left by Lord Harding at Lahor, to assist the Sikh chiefs to set up a government. They had been built by the Sikhs, and as cheaply as possible, and, as a consequence, they were quite as much like barns as houses. They were large enough, but ill-contrived, ugly, plastered with mud, showing crooked and deformed roof timbers, which were not concealed by any ceiling, nor by the whitewashed cloth apology for a ceiling, which we commonly use in this country. A part of the verandah was broken, and the roof hung down in a kind of festoon, more romantic in description than covenient for use. The government were renting these houses cheaply, and did not intend finally to keep them up; and therefore they would make no repairs. The Morrisons were occupying this house only temporarily, till one which they were building in a more healthy place could be completed.

During my short stay in Lahor, I was as busy as the blazing hot weather would permit. The first day I did little but see friends. Amongst others, I called on an old Allahabad acquaintance, now one of the chief men of the Panjab government, who offered me an elephant to carry me through the city the next morning.

Description of the city.

Early in the morning got up, and found the elephant waiting. Mr. and Mrs. Morrison went with me, and we traversed the city from end to end. It is somewhat different from more eastern towns; but in its main features it is like them. They all have narrow streets, with the backs of the houses to the road, or with entrances so contrived as to conceal all the apartments. There are, however, exceptions to this rule—many of the houses have narrow overhanging balconies at the second stories—and these are usually public enough, being occupied by the bad women, who seem to swarm here in unusual abundance. The greatest peculiarity consisted of a kind of lattice made of clay, and burnt like bricks. This is pierced full of holes, forming a pattern or figure. It is a coarse, but cheap and convenient substitute for the stone and marble lattices of Agra. It is mainly applied to form screens around the flat roofs of the houses, in order that native ladies may there enjoy the air, and peep down upon the busy world of the streets, without being exposed to the gaze of strangers.

We visited the palace and tomb of Runjeet Singh. At the former, we could only gain access to the lower apartments. We were told the upper rooms were locked up, on account of the furniture and property contained in them. The portion of the palace which we saw was not very splendid; nor was the building, or rather buildings, so large and grand as I had expected. The tomb is near the palace. It is built of marble, which was taken, as one of the attendants told me, from old Musalman buildings in the vicinity. It is a handsome, airy structure, though nothing extraordinary. The old lion's ashes, after the burning, were gathered, together with those of a number of his widows, (I believe eleven,) and buried in the centre of this building. The raised work over the grave has a large protuberance in the centre, to represent the Maharajah, and smaller ones around it, one for each of the widows who burnt themselves with him. One of his unfortunate sons, who succeeded him, and was allowed to live but a short time, has his ashes, and those of four of his wives who were burned with him, buried in the same building, on one side, and with the same signs to commemorate the tragedy of his burial. When we remember that the burning of widows was thus allowed in the Panjab, we can but rejoice in the extinction of its independence. This morning we also visited the school, but had not time to look into it particularly.

Account of the School at Lahor—Preaching—Prayer-meeting.

The next morning was given to the school. It is near the centre of the city, in an old native house, which has been purchased from the government for

this purpose. The plan is one of the very best that could have been selected. The house was large, and would most likely be considered very convenient by a native family; but its narrow rooms, and blind corners, and intricate passages, were very ill suited to the purposes of a school, with large classes of fifty or sixty pupils. Mr. Forman had cut some holes through thet hick walls for ventilation, and had thus made temporary arrangements for his classes. On one side of the court, in a long, narrow room, was a vernacular reading class, filling the room absolutely full. Next to this, around the corner of the court, was a class in geography, taught by Mr. Morrison. Many of his pupils were men, with full and uncut beards. The room was brim full. In the apartment next to this was a native teacher. On the third side of the court was Mr. Forman's room, where he had his classes in mathematics, &c. Going up a flight of steps, I found a Pandit's apartment, for Hindí, Sanscrit, &c. In the midst of all this, there were many work-people, men, women, and children, tearing down part of the building, and building anew; the object being to throw two rooms into one here, to introduce light there, and to widen an apartment in another place. When Mr. Forman's plans are carried out, he will have a commodious school-house; but in the mean time he has to submit to very great inconveniences. I was particularly pleased with this school. All the instructions were conveyed with a tincture of Christianity; the pupils showed, in a variety of ways, that they felt the influence of this course. Some confessed that they were convinced of the truth of the Bible; some were making many inquiries; and the opposition of some was excited. Messrs. Forman and Morrison seemed much interested in their work, and to have every prospect of success, though they may still have to labour long for it.

Besides their labour in the school, our brethren are in the habit of preaching in the streets almost daily. I was not able to go with them, on account of our other engagements; but I was told that they always succeed in getting an audience without difficulty. Lahor is a place in which it is important to keep up this kind of effort constantly. It being the seat of the Panjab government, thousands of men from all parts of that country visit it; and many strangers will hear the gospel in its streets, to whose houses it may be many years in coming in any other way.

One evening we had a prayer-meeting at Mr. Morrison's house. It was attended by eighteen persons, outside of our own families, English and East Indian. We have then the nucleus of an English congregation—one of our ruling elders had just been removed to Lahor, and is ready to aid us in our work. I had much pleasure in conducting the services of this little company.

On another evening, we visited Mr. Forman. He lives quite alone, in two rooms that have been finished off in an old mosque, which was given to our mission by the government. This house is surrounded with a wilderness of bricks—the ruins of demolished houses. Mr. Forman was busily engaged in enlarging this house, so as to accommodate the Morrisons, and in clearing his ground of the bricks that gave it so very desolate an appearance. They hoped soon to have this completed. There is something interesting in a mosque's being turned into a dwelling for a missionary family; but it will be much more interesting when we are able to transform other mosques into churches.

Prospects of the Mission—Reinforcement needed.

I was particularly pleased with the prospects of this station. Our missionaries are in high honour with all classes of people around them, both English and native; their school is full; their preaching is effective; they have some inquirers; one English gentleman sends them one hundred rupees a month regularly to aid their work; and the region beyond them is in "no small stir about this way." I have recently learned that Mr. Morrison was gone to Rawal Pindi, to see and instruct sixty-one Hindus, who had rejected their own religion, and were inquiring for the truth. But, alas! I must say the same thing about this place, which has been so often said in my former letters—*more men* are wanted. Mr. Morrison is not strong; Mr. Forman is being worn out by an obstinate intermittent fever. The most promising prospects may at any time be clouded; the fairest structure may any day be dashed to the ground.

Visit to the Episcopal Mission at this place.

On my return from Lahor, I again spent the hours of daylight with the Episcopal missionaries at Amritsar, and went with them to their schools. They had not yet had time to have any scholars far advanced, and their school is not numerous. The most gratifying part of it is the Panjabi school. The teacher is well acquainted with the facts and doctrines of Christianity, and does not hesitate to teach them to the boys; and they answered very satisfactorily. But both teachers and scholars went over these solemn truths with a flippancy that was really distressing; not the least sign of feeling was exhibited. But we must hope that sooner or later some of them will acquire something more than a mere intellectual perception of the truth.

The Government School.

I went with one of the missionaries to visit the Government School, which is intended mostly for the native languages and Persian. The teacher is a Hindu, formerly a resident of Delhi. He has written, and with ability and success too, against Mohammedanism and in favour of Christianity; two of his friends, who aided him in that controversy, have made a profession of Christianity, and he himself professes to believe and receive it. But he will not leave his caste, and therefore cannot profess Christianity in any proper manner. When I talked with him about it, he made use of essentially Quaker arguments against the necessity of sacraments, drawing his arguments with a perverse ingenuity from the Scriptures. I hope the truth will so operate on him that he will not long be able to maintain his present position.

An interesting Convert from one of our own Schools.

The mission at Amritsar is indebted to our mission at Jalundar for its most promising candidate. A young man had become convinced of the truth of Christianity while attending Golok Nath's school. His parents were dead, and he lived with an uncle and aunt. When he refused to join them in their idolatrous ceremonies, and even expressed a wish to become a Christian, they commenced a series of alternate entreaties and persecutions, which he found it hard to bear. After consulting Golok Nath, and being advised to come out at once, and bear what must be borne, he decided that it would be better to go and make his profession of Christianity at some other place, and accordingly went to Amritsar. He had not been baptized when I was there, but was giving much satisfaction, and probably soon would be. Since that time, another lad has followed him for similar reasons.

Return from Amritsar to Lodiana.

I came from Amritsar to Lodiana in two nights, spending another day at Jalundar, as I have noticed before. During each of these nights I encountered one of the dust storms common at that season in this country. During the second of these, the men were obliged to put down my dooly (a kind of cheap light palankeen) and cower down behind it, and it would have been blown fairly away, had I not been in it. It was dismal enough to be shut up inside of it, choking with dust, and listening to the roar of the wind and the rattling of the gravel-stones on the dooly, as they were taken up and sent hurling along by the wind.

I will not close these notices of the Panjab without a word about it generally. I passed through it in the night, and cannot pretend to have seen much; but one cannot but be struck with the number of large towns in it. It is a fine country for itinerating operations. With camels, instead of carts, one may disregard the roads, and always find enough to do. I encouraged our Lodiana Mission to enter the Panjab as soon as it was open; and I am glad that I did so, now that I have seen it. Our Church ought to go in and possess it in earnest. How glad should I be if I could transfer to the great body of our people at home some of the impressions resulting from sight and examination here.

Agra, Sept., 1853.

MISCELLANEOUS.

GENEVA EVANGELICAL SOCIETY.

Station of G———.

Our readers will be interested in the following account of the labours of two evangelists under the direction of the Geneva Evangelical Society, but supported by funds which have been appropriated by our Board for this purpose. The account was prepared by the Society which employs these labourers. We suppress, as usual, the names of persons and places. We regret that it has not been in our power to publish it before.

It is with gratitude to Him who preserves so good a labourer as our dear brother, Mr. C——, to our Society, that we now offer our American friends some particulars of the labours continued by him in the environs of G———. He is so devoted to his missionary labours that it is only when weighed down by illness that he consents to interrupt them. We have, in our last report, spoken of the sad state of his health which had been sensibly impaired by incessant fatigue. Thanks to the Lord, it has greatly improved during these last months, but he still frequently suffers, and would require that care of himself which he feels but little inclined to take. His continual excursions over the rugged, and most part of the year, snow-capped mountains of Dauphiné expose him to be seized with cold and damp. Mr. T—— lately wrote to us on that subject: "One may say of our brother C—— that the zeal of his Father's house eats him up. Consequently, of how many holy indiscretions is he not guilty! Scarcely recovered from illness, he has, in spite of my advice, recommenced his labours, wishing, said he, to avail himself of the winter to evangelize. Having made several excursions successively across the mountains in rainy and snowy weather, he fell ill and suffered much. The cause of his disease is an irritation or inflammation, which, in this instance, had principally affected his eye, which had to be burned with lunar caustic. If he were provided with the means of spending a few months in a cold bath-establishment, that health which is so valuable would be restored, etc."

The letters in which our brother C—— speaks of the trial dispensed to him by the Lord with regard to his health, are always edifying. We perceive in them the desire of being entirely submissive to whatever the Lord may judge proper to send him; and at the same time a holy impatience to resume his labours and bring fresh souls to the knowledge of Christ. He wrote to us in February—"It is painful to me to inform you that during my last excursion, I was seized with the intensity of the cold which caused me a few days of suffering and confinement, for though I am surrounded by my family, I feel indeed, I assure you, in prison when I am obliged to remain at home; and I suffer much more, knowing that I am expected to preach, and that I cannot move, but when the doctor applies the caustic to my eye, I will confess, to my shame, that I am sometimes tempted to murmur, and I feel the need of crying to Him who has drawn me out of the mire, and who is gracious in bearing with me in spite of all my wretchedness. Oh! how much I need being purified anew, to be always in that holy disposition required by the Lord, in order that in evil days (if there can be any such for the Christian) I may find that the will of my God is not only good and perfect, but acceptable also."

He further wrote in March: "May the Lord be pleased to render me fit to bring a great number of souls to the feet of his dear Son, and to restore to me the health I have received from him, and which I have not yet recovered as I should wish, to resume my occupations actively. Twice have I now attempted, and twice have I been compelled to discontinue. I behold the work suffering through my absence, my conscience calls to me aloud to go forward, and at the first step I make, I meet with obstacles, and am forced to acknowledge that the Lord wishes to subdue me, and that he will not have me recommence my labours so long as the winter is severe and the snow so deep, etc."

Yet in spite of these days of forced repose, we can say that during the last half year the work has not been stopped, and has continued to advance with some success. Mr. C——'s correspondence shows how much activity he has been enabled still to display in his missionary excursions.

The obstacles thrown in the way of evangelical labours in other places by government agents have not been felt in T——. Every thing therefore invites us to labour without weariness while it is day, in that field, where the Lord, either by our evangelists, or by the faithful ministers of the national church, placed by himself, is accomplishing a work not very brilliant to human eyes, but increasing, solid, and precious in his sight. In our preceding reports we have more than once spoken of a very aged man, whom Mr. C—— often visited, and whose firm and humble faith always edified him. This respectable brother has terminated his long career in great peace. On the morning of his decease his granddaughter went as usual before daybreak to

bring him his small cup of coffee which he drank with pleasure, saying he had passed the whole night without pain, soon expecting his almighty Saviour. As it was scarcely day his granddaughter asked him whether he wished her to leave the candle? "No," replied he, "I need not that light, I feel that my Saviour will not delay his coming to fetch me, he is himself the true and good light." Shortly after, his daughter came up again and found him breathing his last, falling asleep in Jesus, in whom he had believed for seventy years. This blessed brother was within a little of a hundred years old. Two days before his end, he said to me, "I have seen many things, and have forgotten a great part of them, but I have always remembered what was said to me seventy years ago by a kind Englishman, 'God loves those who love him, and they who seek him early will find him.'"

We have said also that G—— being a fortified town, containing a pretty numerous garrison, our brother C—— had an opportunity of seeing some soldiers, particularly those who are in the hospitals, and of announcing the gospel to them. There are some of them who gladden his heart by their steadfastness in the love and fear of God, and by their conduct, which honours the gospel. After their comrades are gone to bed, and when they can enjoy a few moments of tranquillity, one may see them take up their New Testament and read it with joy. But a military life is beset with difficulties and temptations, and some of those who, while in hospital had appeared to take delight in the reading of God's word and of tracts, have afterwards allowed themselves to be allured to the world and to sin. C—— earnestly requests that prayers be put up for those dear soldiers.

A—— is always the cherished spot to which our brother C—— directs his labours; he regularly repairs thither to preach, to feed the souls he has already awakened, to visit the sick, and he feels all the duties which his office of evangelist imposes on him, and of which he endeavours to neglect none. Thus, should a brother, respectable in every other respect, appear to him to deserve some fraternal reprehensions, he administers them, not without a struggle, but with fidelity, however painful it may be to grieve him momentarily; and by these means, he preserves the flock from an influence that might become pernicious.

In one of his excursions to A—— our brother had the pleasure of seeing the mother of one of the oldest converts in that place, till then an excessive bigot, express a desire to hear the gospel, and even to listen to it anxiously. I was happy to have been enabled to enter that house which hitherto had been closed against me. This woman, who was ill, received me in the most affectionate manner, and gives me hope that she then believed in Jesus and his gospel. When I had prayed by her bedside, she knew not how to express the happiness she had just experienced; she could not let go my hands, nor cease to thank me. Sometime afterwards I returned to see her; and learned, with gratitude to the Lord, that she had not been molested by her *curé;* she received me kindly, and I was enabled to discourse to her of heavenly things, and of our wretched hearts; after I had prayed by her bedside she thanked me, and made me promise to pray for her."

The sermons continue to be well attended at A——. C—— repaired thither about Christmas, with the Rev. T—— of G——; there were several meetings; the room was full, and those days appeared to him real festivals.

But the opposition between darkness and light is deeply felt in the field which our brother evangelizes; and numerous instances of ignorance and superstition often present themselves, to astonish and grieve his heart. It is thus that the pretended miracle of Salette, of which we have already spoken, continues to be successfully taken advantage of by the clergy, in order to obtain money from the poor souls imposed on by these means. "It is painful to us," writes C—— on this subject, "to see great numbers of poor benighted persons wend their way towards Salette, with their purses well filled, and return home begging. The other day, a man already old, asked alms of one of our co-religionists, who was surprised at seeing him very well clad and yet begging. 'It is because I am returning from Salette,' said he, 'where I made a vow; I had a neuvaine said, and the *curé* gave me a hundred medals, and indulgences for five years, all that for the moderate sum of fifty-five francs; and he assured me that the good people would not allow me to suffer hunger during my journey.' We can hardly believe that in one of the most enlightened Departments of France such things happen. I have myself heard a priest, showing an image representing Jesus, Mary, and Joseph, say that it was the holy Trinity upon earth, etc."

Unfortunately, where superstition is not, we sometimes find indifference arising from incredulity. It is thus that a Protestant of Grenoble, whom our evangelist met with, and who called himself a good Protestant, did not even know where the church stood, though he had dwelt in that town fifty-two years. Thanks, however, be given to the Lord, our labourer's heart is often gladdened by the visible fruits of his labours, and by the eagerness with which the glad tidings of Christ are received by simple and honest souls.

C—— wrote to us in February: "Some time has now elapsed since I met a stone-cutter on the road, with whose pleasing countenance I was struck, and felt myself inclined to approach him; taking a seat on his heap of loose stones, to announce to him the glad tidings, which he immediately received, inquiring where he might see me again, to hear once more the words that had found their way directly to his heart. Since then he and his wife have regularly attended our meetings. Well, this honest old man fell ill a month ago, and is now occupied in his bed with nothing but his approaching departure and the love of his Saviour. It seems the Lord had just given him the time to enter at the eleventh hour among the labourers. He feels his end drawing near, and wishes us to be constantly around him. His neighbours are struck with admiration at seeing him almost constantly raising his clasped hands, and his eyes fixed toward heaven, whither he hopes soon to go; not one word of murmuring escapes his lips; it is a good sermon for those who see him. They like coming to hear the exhortations and prayers I present at our sick man's bedside, and it may happen that some of the seeds thus thrown into the ground will one day produce their fruit.

"The woman S——, formerly a papist, has also been ill for some time. She now appreciates the great favour the Lord showed her when I visited her for the first time. She listened to me, received a New Testament, and studied it seriously. She had never felt the strength of the Saviour's promises so deeply as since she is suffering. Her husband, children, and neighbours, said to me, 'We cannot comprehend how she can, with so much suffering, always be content.'

These are some of the subjects of encouragement which it has pleased the Lord to give me lately, and for which I feel extremely grateful. To Him alone be all the glory for ever!"

We have been happy, but not surprised, to hear from various parts, and from the mouths of persons who are strangers to the labours of our Society, the most satisfactory testimony borne to the zeal of our brother C——, and the general esteem which his Christian character inspires.

Station of V——.

At V——, our brother H——, teacher and evangelist, pursues his labours in a satisfactory manner. The school appears to him to be the fittest means of spreading the knowledge of the gospel. A pretty good number of children attend it, whose parents have been already attracted to the gospel, and others, whose parents being still Catholics, may thus be brought to the light. Some grown-up persons attend also. Mrs. H—— assists her husband, and makes herself very useful to the young girls in teaching them either needle-work, or whatever relates to the management of a household. Preaching and the work of evangelization, properly so called, are not neglected at V——, and they are equally pursued in the neighbouring localities. We shall now give a few extracts from the correspondence of our evangelist. He writes thus about the school:

"The school has sensibly increased since my last report; but it has already had its trials to bear. Five additional children have taken their places in it; but having been at confession, the priest forbade them to return. This was an occasion of pain to me, but the Lord soon sent me fresh ones. I have now twenty. You can form no idea of their ignorance. The Roman clergy have made fresh efforts to draw some away from me, but without success. . . . I now have twenty-three children; and what particularly rejoices me is, that they develope themselves. About two-thirds of them do not belong to our religion. I perceive, with lively thanksgiving, that the Lord continues to make use of this school to attract fresh parents to hear the gospel."

April.—I meet in the school with numerous causes for joy at the docility of the children, and the rapid progress they all make. I spend very delightful moments in conversing with them. I believe that God is operating in these young hearts. I have already seen several moved to tears. The mother of one of these children said to my wife, "Since our Joseph attends your school, he is much in prayer; he induces me to come with his father and himself to the meetings, telling me that the gospel is truth; he knows that by observing it, his father and himself will be saved, and he wishes me to attend them also."

My wife is of great assistance to me at V——, either in visiting or occupying herself with the young girls attending the school, and generally with the women of the flock, who more willingly open their hearts to her than to me. During the lessons of needle-work and ironing which she gives the children, she avails herself of those moments to converse with them. After the lesson is over, she makes them pray, one after the other.

The work of the evangelization in the town continues to advance in a satisfactory manner. Meetings are regularly held on Sundays and Thursdays. At each of these meetings, our evangelist is rejoiced at the sight of fresh attendants. He has frequent conversations with them, and many appear desirous of knowing the truth. There are some in this town who, like Nicodemus, make their appearance but at night. Others have by degrees taken courage, and usually attend the meetings. The small chapel is sometimes completely full. Some persons hitherto indifferent, and who came perhaps but from curiosity, have been more than once salutarily impressed. Thus one of the rich Protestants of V——, who had attended a meeting, said to his servant, "Yes, my dear Joseph, a man is rich in vain if he is not happy; it is only by thinking of God, by drawing near to him, that he finds peace and felicity."

He makes excursions in the neighbouring villages, and even at a pretty great distance from V——. It is thus that, having set out to see two families of this town that were settled at V——, between G—— and V——, a score and a half of persons having heard of his arrival, met together to hear him; he spoke to them during an hour, in the midst of deep silence, conversed afterwards with some of them, and promised to return. He did so sometime after, and held fresh meetings, which appear to have proved a blessing to many souls.

The following fragment of a letter from our friend, will make both his activity and the manner in which he distributes his time known:—"On Sunday at ten o'clock a meditation, at one o'clock a fraternal meeting, attended only by converts, or such as are on the way of becoming so. Those who at first kept silence at this meeting, begin to speak of their Christian experience, and to pray. At two o'clock a meeting for the young people and children, but frequented by the members of the flock, and by many from without, who feel interested in the questions I put to them, and the explanation I give them of words, phrases, and doctrines. At seven o'clock in the evening, a fresh meditation. From Monday to Friday, I am principally occupied with the school. I devote the Saturday particularly to visits, to correspondence, and to prepare for Sunday. On Monday evening there is a meeting for singing, as well as on Saturday, and on Thursday evening a meditation."

Upon the whole, the work at V——, without offering any very prominent facts, and without indicating a decided revival, is advancing under the blessing of God; and the souls that have been brought to the knowledge of the gospel by means of our labourers generally, testify by their gratitude, their joy, and the sanctity of their lives, that their hearts have been really touched, and that their conversion is sincere.

MISSION AT BASSA COVE.

Of a new mission station at Bassa Cove, Bishop Payne thus writes:—"Of the beauty and importance of this new settlement, you have often heard, but I must say, that after careful examination yesterday, I do not think even its most sanguine friends have formed an exaggerated estimate." And then, after speaking in detail of its excellencies, he adds, "If it does not become the commercial emporium of Liberia, there must indeed be an amazing contrast between the works of the creature and a bountiful Creator." Missionaries have already gone out to occupy that post; and, ere long, the light of the gospel will shed its rays all over the Bassa country, along the banks of the beautiful St. John's, on the fertile slopes of the Djr mountains, and over the crest of these, into the tribes of the interior.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JANUARY, 1854.

SYNOD OF ALBANY.—*Pby of Troy*—Stillwater 1st ch 77. *Pby of Albany*—Albany 3d ch mo con coll's 43 26 120 26

SYNOD OF BUFFALO.—*Pby of Wyoming*—Warsaw ch 50, less 5 for *Foreign Missionary;* Moscow ch 7; Rev Moses Miller 2. *Pby of Rochester City*—Port Byron ch Sab sch 4 58 00

SYNOD OF NEW YORK.—*Pby of Hudson*—Florida ch mo con 8 29, children's gifts 2 71. *Pby of North River*—Rondout ch, of which 25 from Sab sch to ed *Martha H Wurts* and *Walter Crane Phillips* 134; Wappinger's Falls ch Sab sch 8; Wappinger's Creek ch mo con 12 50; Marlboro' ch mo con at West Neighbourhood 5 60, individual contributions 22 62. *Pby of Bedford*—Red Mills ch 8 44, S S Myrick 5; South East ch 10 57; Pound Ridge ch, a Lady 5; North Salem ch 5; South Salem ch, a friend 1; Croton Falls ch mo con 9; Mt Kisco ch 15. *Pby of Long Island*—Bridgehampton ch 16. *Pby of New York*—Fifth Avenue and 19th st ch ann coll 5399 73; Yorkville ch mo con 10 01; Williamsburg ch mo con 22 12; Madison Avenue ch mo con 25; Brooklyn 1st ch mo con 35; University Place ch mo con 23; New York 1st ch "a member" 20, mo con 141 50, Sab sch teachers to ed *James Donaldson* and *Sarah C Dow* 12 50, scholars to ed *W W Phillips* 6 25, to ed *Geo B Lamar* at Corisco 25, young ladies to ed *Mary K Lowrie* at Canton 6 25, to ed *Josephine N Tuttle* at Ningpo 25, Miss Jaudon's class to ed —— at Canton 6 25, Infant Sab sch to ed *Walter Lowrie* at Spencer Academy 6 25; Chelsea ch ann coll 110, "a member" 30, mo con 25; Rutgers st ch ann coll, of which 30 from Joseph R Skidmore to con his daughter LUCY ANNE HAWLEY SKIDMORE 1 m 258 16; Astoria ch Sab sch to ed *Frederick G Clarke* 25; Forty-second st ch mo con 12, Sab sch to ed *Mohamedi* at Futtehgurh 25. *Pby of Connecticut*—Thompsonville ch 30 6547 75

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Plainfield ch Sab sch for Bond scholarship 6; Liberty Corners ch 27, less 6 for *Foreign Missionary;* New Vernon ch 25; Elizabethtown 1st ch, of which 100 from Ladies' soc for school at Mynpurie, Nor. India, 425, less 20 for *Foreign Missionary;* Rahway 1st ch, of which 30 from Ladies' sewing soc for Jewish Mission, to con Mrs MARY ANNE LATHROP and Mrs SUSAN JAQUES 1 m's 90; Westfield 1st ch, of which 4 77 from children, 47 80. *Pby of Passaic*—Connecticut Farms ch 50; Newark 3d ch addl for Papal Europe 32 08, mo con 13 32; Springfield ch mo con coll's 22 90. *Pby of New Brunswick*—Lawrence ch mo con coll's 42 41, Sab sch to ed *A Gosman* 20; Bound Brook ch mo con 12; Ewing ch "a friend of Missions" 5. *Pby of Newton*—Belvidere ch 40, Sab sch to ed *John M Sherrerd* at Spencer Academy 15; Mansfield ch 25; Fox Hill ch 10. *Pby of Susquehanna*—Wyalusing ch mo con 2 05. *Pby of Luzerne*—Mauch Chunk ch mo coll's 18, a thankoffering from a Lady 5, a little boy 1, Miss C M Smith 1 to ed *Richard Webster* at Ningpo, bal on same account for 1853 5, Sab sch miss soc to ed *Maria B Salkeld* 25; Summit Hill ch 4 25; Lackawanna ch 10. *Pby of Burlington*—Burlington ch mo con coll's 46 07, Sab sch to ed *Theo L Cuyler* 10 1009 88

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Sixth ch ann coll, of which 1 15 from a little child 212 65; Tenth ch mo con 48, a friend 100; Penn ch "L" 10. *Pby of Donegal*—Marietta ch 14 12; Churchville, Md, Miss Barnes's school of little children 5. *Pby of Baltimore*—Alexandria, Va, ch Sab sch 50; Franklin st ch Balt, mo con 47 98; Taneytown ch addl 2; Govanne ch 1 50, Sab sch 3 38; Madison st ch, Balt 1 23, Miss H Turnbull 5, Sab sch for Corisco Mission 23. *Pby of Carlisle*—Gettysburg ch 23 32; Hagerstown ch 41; Middle Spring ch, contents of children's family missionary box 2. *Pby of Huntingdon*—Yellow Creek ch 6 15; Spruce Creek 1st ch 81; Sinking Valley ch 29; Astoria ch 50; Huntingdon ch 80. *Pby of Northumberland*—Milton ch 50, mo con collections 20, 906 33

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Ebensburg ch 24 50; Saltsburg ch 40 75; Pine Run ch 12 08; Leechburg ch 6 92, Sab sch 2; Elders Ridge ch and Academy soc of Inquiry 10 21. *Pby of Redstone*—Greensburg ch Sab sch Penny coll 8; Uniontown ch mo con coll's 56 40; Brownsville ch Infant Sab sch 5. *Pby of Ohio*—Pittsburgh 2d ch in part 199 35, mo con coll's 24 75; Lawrenceville ch, Hatfield Sab sch to ed *Sarah Chislett* 25; Hopewell ch, JOHN LOCKHART, to con self 1 m 40; Miller's Run ch 10; Sharon ch 4 25; Montours ch 8; Highlands ch 15. *Pby of Beaver*—Glasgow ch 15 75; Beaver Falls ch 21; Slippery Rock ch 11. *Pby of Erie*—Meadville, Pa, Miss Sarah B Howe 5 544 96

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 2d ch 188 84; Sab sch to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods, James M McKelly,* and *Robert Crangle* in China 31 25; Washington ch Young Ladies' miss soc addl 3; Fairview ch 50; Three Springs ch 22 78; Upper Buffalo ch 37. *Pby of Steubenville*—Steubenville 2d ch Sab sch to ed *William P Breed* 14 60; Bloomfield ch 6 25; Steubenville ch 22 75. *Pby of New Lisbon*—Canfield ch 20 50; Long Run ch 34 50; Yellow Creek ch 10 441 47

SYNOD OF OHIO.—*Pby of Zanesville*—Zanesville 1st ch Sab sch for sup Bazaar school Northern India 20. *Pby of Richland*—Ashland ch Sab sch to ed *John Robinson* 25; Utica ch 20 20; Olivesburg ch 4; Savannah ch 20 69; Mount Vernon ch, of which 25 cents from Master Walter Lowrie Vance, addl to con CHARLES SWAN and ROBERT TURNER 1 m's 45 50; East Union ch 7; Belleville ch 25 cents; Frederick ch 4 92, less 2 for *Home and Foreign Record;* Waterford ch 1 93. *Pby of Wooster*—Canal Fulton ch 16 70; Sugar Creek ch 18; Wooster ch to con Rev J H BAIRD 1 m 40 72; Marshalville ch 4 16. *Pby of Hocking*—Rutland ch 13 16 240 23

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Marshall ch, of which 10 in part to con Mrs LUCINDA ROBINSON 1 m, and 6 in part to con Mrs MARY AMEN 1 m 28; Sinking Spring ch, C P M 50 cents, S D W 50 cents. *Pby of Miami*—Dayton 1st ch Sab sch New Year's offering to the cause of Christ to ed *P D* and *Emma E Gurley, Maria Boyd,* and *David Osborne* 100; Dayton 3d ch 85; Springfield ch 217 38; Lebanon ch, of which 2 from Dr Clements for Western Indians 98 10. *Pby of Cincinnati*—Pleasant Ridge ch mo con 10 39; Cinna 1st ch Sab sch miss soc 63 60; Cinna 7th ch Sab sch quarterly coll's 30 60; Cinna Central ch ann coll 114 69. *Pby of Oxford*—Oxford 1st ch, Prof R H Bishop 10; Sommerville ch 5 75. *Pby of Sydney*—Troy ch 12; Sidney ch 51; West Liberty ch 20 847 51

SYNOD OF INDIANA.—*Pby of New Albany*—Charlestown ch mo con coll's 40. *Pby of Madison*—Hanover ch mo con 5. *Pby of Indianapolis*—Shelbyville ch mo con 5. *Pby of Palestine*—Charlestown ch 4 29; Palestine ch 7 61 29

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Lafayette ch 50. *Pby of Lake*—Salem ch 3 06. *Pby of Fort Wayne*—Fort Wayne 1st ch 42 42. *Pby of Muncie*—Indianapolis 1st ch Sab sch to ed *Isaac Coe* 25 120 48

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Edwardsville ch 8 35; Bethany ch 4; Dry Point ch 3. *Pby of Schuyler*—Hopewell ch 17. *Pby of Peoria*—Low Point ch 6; Peoria 1st ch Sab sch to ed *Sarah Glen Coffey* 25. *Pby of Rock River*—Andover ch 16; Lower Rock Island ch 4 10; Princeton ch 22 50; Galena South ch, of which 20 from juv miss soc to ed *George W Fuller* in China, 53 24 159 19

SYNOD OF IOWA.—*Pby of Cedar*—Cascade ch 3 19; Scotch Grove ch 3 81; Tipton ch 21. *Pby of Des Moines*—Birmingham ch 15, William Elliott 7; Winchester ch 12 62 00

SYNOD OF MISSOURI.—*Pby of Missouri*—Columbia ch 13 50; Augusta ch 5 05. *Pby of St Louis*—St Louis Westminster ch mo con 18 45, Sab sch for mission to the Chinese in California 13 10; German Sab sch No 2 for heathen children 2 30; Bellemont Mo 7 50; St Louis 2d ch Sab sch for sup of Rev Henry V Rankin, Ningpo, 150; St Louis Central ch Sab sch to ed *Anne McEllery* and *S J P Anderson* 25. *Pby of Palmyra*—Hannibal 2d ch 12 10; Big Creek ch 15 262 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville 1st ch mo con 23 10; 2d ch mo con 9 75. *Pby of Muhlenburg*—Henderson ch 12 50; Marion ch 9 25; Princeton ch 20 25. *Pby of Transylvania*—New Providence ch 20. *Pby of West Lexington*—Frankfort ch mo con 4 39. *Pby of Ebenezer*—Burlington ch J M Preston 45; Sharpsburg ch 6; Springfield ch 6 156 24

SYNOD OF VIRGINIA.—*Pby of Greenbrier*—Lewisburg ch 22 97; Point Pleasant ch 25. *Pby of Lexington*—Bensalem ch 10; Bethel ch 31; Rock Springs ch 4; Union ch to ed *John Hendren* 25, Churchville miss soc 5 50; Augusta ch Sab sch children 1; Mossy Creek ch 11 34; Tinkling Spring ch, H G Guthrie and Lady 20. *Pby of Winchester*—Romney, Va, Rev W H Foote, D D, and Lady 50 205 81

SYNOD OF NASHVILLE.—*Pby of Tuscumbia*—Courtland ch mo con 3 20

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—Holly Springs ch "a member" 25. *Pby of Memphis*—Germantown ch 16; Salem ch 12 53 00

SYNOD OF SOUTH CAROLINA.—Synodical coll at Anderson C H 121. *Pby of South Carolina*—Liberty Springs ch 9 85; Rock ch 9, mo con colls 17 15; Hopewell ch (Keowe) 71 50; Rock Spring ch fem ass'n 5; Warrior Creek ch 1; Carmel ch 2 95; Aveleigh ch 30; Laurens C H ch 1 45. *Pby of Bethel*—Yorkville ch 99; Bethel ch 54; Six Mile Creek ch 5; Fishing Creek ch 5. *Pby of Harmony*—Scion ch mo con colls 76; Bethesda ch, Camden, 40; Concord ch Mrs Leah McFadden 10, Dr R Durant 10; Hopewell ch 100. *Pby of Charleston*—Charleston 2d ch three mos con colls 119 41, Moore Missionary Fund 29; Columbia 1st ch 174; Beach Island ch 20; Edisto Island ch 15 1025 31

SYNOD OF GEORGIA.—*Pby of Florida*—Tallahasse ch Mrs Martha Triplett to ed *William Triplett* in India 13; Bellair Flor John Parkill 5. *Pby of Cherokee*—Roswell juv soc to ed *N A Pratt* 20 38 00

SYNOD OF ALABAMA.—*Pby of E Alabama*—Providence ch 10; Haysville ch 15; Mt Harmony ch 15; Pinckney, Ala, a Lady a friend of Missions 10. *Pby of Talladega*—New Salem ch 18 50; Hatchet Creek ch 16; Mt Pisgah ch 10; Hebron ch 5 50 100 00

SYNOD OF MISSISSIPPI.—*Pby of Louisiana*—Prytanea st ch New Orleans ann coll 110 10, less 12 for *Foreign Missionary,* mo con coll's 41 55; Lafayette Square ch an coll and two mos con colls 410, less 12 for *Foreign Missionary* 537 65

SYNOD OF TEXAS.—*Pby of Western Texas*—Green Lake ch 84 31

Total from churches, $13,584 87

LEGACIES.—Indiana co, Pa, Bequest of Daniel Smith 50; York, S C, Estate of John Blair 103 153 00
Less paid on acc't Patterson Estate 33 33
119 67

MISCELLANEOUS.—A friend for Mission Schools in India 425; A Christmas gift for the heathen from a boy 6 years old 4 30; Eaglesville, Pa, Rev H S Rodenbaugh 1 25; Friends for Indian Missions 97 23; N Y Miss Emily Rose to ed *Francis D Ladd* 25; A friend to the cause 2; A friend for the Madiai 500; A merchant for China Missions 1200; Two merchants for Mission to the Chinese in California 1000; A friend for China 1000; A friend for India 1000; A friend for Africa 1000; A friend 1; An Old Presbyterian 25; M G R for Indian Missions 5; Rev A Johnston, Water Valley, Mi, 4; Rev G P Van Wyck, Bloomingburg, N Y, 5; part of the first fee of a young Lawyer 2; Aliquis, bal to con —— —— 1 m 20; New Year's Offering of the children of Rev H R Wilson, D D, viz, Betty 1 50, Henry R 1 50, Mary Jane 1 50, James L 1 50, Mrs Wilson 5, Rev H R Wilson, D D, 5; A Lady of Coshocton, O, 10; A friend of the cause, Phila, 5; J W N 5; Mrs R Dickson, Foxchase, Pa, 2 50; Milton, Pa, Mrs Margaret Saunderson 10, Mrs Hannah P Lawson 10; A friend of Foreign Missions 2 6377 28

Total receipts in January, $20,081 82

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Amount previously acknowledged, 8242 40
'H' 10; Port Byron ch, N Y, 15; Georgetown, D C, addl 10; Greenwich ch, N J, Mrs Thomas Hunt 5; Wheeling, Va, Rev Edgar Woods, 10; Guthriesville, S C, Rev P E Bishop 20; Rev John Pryse 6; Frankford ch, Pa, 10; J W Luckie, Parksburg, Pa, 1 50; Mrs M F Smith, Chippewa, O, 1; New Berlin Sab sch, Pa, 18; John Hibbard, Bainbridge, Ga, 5 111 50

$8353 90

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &c.— Ladies of Brandywine ch, Pa, one box of clothing for Rev W H Templeton, Kowetah; Mrs K——, New York, 92 garments; A Lady 23 garments.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition,* at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition,* Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the ayment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

☞ As frequent inquiries are made on this subject, we give the terms on which the Board of Publication *ordinarily* employs Colporteurs.

Wages $150 per annum. Equipage $50. All reasonable travelling expenses, together with charges for freight and postage, are defrayed by the Board.

TO MINISTERS AND CHURCHES.

The following circular to the Sessions of our churches has just been issued under direction of the Board. Owing to change of post-office address, and irregularities of the mail, some copies may fail to reach their destination. We therefore publish it here, and trust it will procure a hearty and *material* response from our brethren everywhere.

Office of the Board of Publication,
265 Chestnut Street,
Philadelphia, February 4, 1854.

Dear Brethren—The inadequate supply of ministers for our rapidly-increasing population, the neglect of the sanctuary, in which many within reach of its doors indulge, and the deplorable religious ignorance of others, together with the wide-spread diffusion of an unsound or pernicious literature, urge us to employ the Press, as an available and judicious means for disseminating the wholesome truths of the gospel.

Of the value of our publications, both for inculcating the teachings of a common Christianity, and for the defence and exposition of our peculiar doctrines and order, there is a growing conviction throughout our Church.

By the direction of the General Assembly, and encouraged by our Synods and Presbyteries, we have adopted and prosecuted, with pleasing evidences of happy results, the system of colportage, in order more widely to extend the benefits of a sound religious literature. The colporteur with our books, accompanied by his prayers and religious conversation, cannot be a substitute for the minister of the gospel, but he is a substitute for *nothing* to the destitute, and a valuable aid to the ministry elsewhere. During former years, the means provided have generally met our wants, and we have readily paid the very moderate wages and expenses of our colporteurs. But, under pressing and increasing demands for this kind of missionary service, we have continued during this year to employ all suitable candidates, till our *liabilities exceed our means by six thousand dollars.* This deficiency must be largely increased, during the next two months, unless our Treasury be promptly replenished.

You are aware, that to facilitate the circulation of our books, the Assembly wisely requires their prices to be fixed as low as is consistent with the support of the institution, and such enlargement of its business as the wants of the Church and country may require. While we ask no aid in our publication department, we cannot derive any from its resources to sustain this colporteur enterprise. This is purely *missionary in its nature,* and we are entirely dependent on the contributions of the benevolent for its support. Nearly *six-sevenths* of our churches contributed nothing to this object last year.

We therefore earnestly desire, that if you have made no effort on our behalf this year, you may find it convenient, at once, to secure a contribution to our colporteur fund, and remit it to the Treasurer, Dr. A. W. Mitchell, so as to reach him before March 31st, the close of our ecclesiastical and fiscal year.

By order of the Board of Publication.

Yours, truly,

B. M. Smith, *Cor. Sec'y.*

A CHEAP WAY TO BE USEFUL—LOCAL COLPORTAGE.

Ministers and others often find opportunities of selling our books, in places not visited by colporteurs. Indeed the labours of the most diligent colporteur must be necessarily temporary. In many cases people buy books more freely after the colporteur's visit and sales, than previously. To supply the demand of such cases, various plans have been proposed. Some are very urgent to have books furnished on commission. But a little reflection will lead any right-minded person to the conclusion, that such a plan, if extensively practised, would result disastrously. With no imputations on the zeal or integrity of any person, it is easily seen that we might soon have hundreds and thousands of volumes distributed in packages all over the country, from many of which we might fail to receive any proceeds. It would be easy to distribute a large part of our stock in this way, by acceding to the proposals of all who might wish to enter on the business. And if it is done for the judicious, careful, and persevering, the privilege must be extended to all applicants, as discrimination would be invidious.

But we think the object designed can be very readily attained, by adopting a plan which, we learn, has already been very successfully prosecuted by the Committee of the Virginia Synod. Let a minister raise, by contributions among his people, an amount to be used as a capital, and expend it in books, selected with special reference to the wants of his congregation. When sold, the proceeds can be again used in the same way. The discount allowed according to terms of sale, will pay all expenses, and allow something for the service, or for gratuities and losses. Even should the fund gradually diminish by losses on bad debts and unsalable books, several years must first elapse, and then the plan can be renewed. Several clergymen and others have availed themselves of this cheap plan of doing good, and it is commended to the favourable notice of those especially who have had colporteurs visiting in their congregations.

It may be further suggested that such a plan will succeed better by selecting a few popular works at first, and procuring such a supply as the probable demand will require. One minister circulated, last summer, several dozen of the "Great Supper" and "African Preacher," in his missionary field, at no expense to himself, and greatly to the profit of the community.

Since writing the foregoing, a copy of the Seventh Annual Report of the Board of Colportage of the Synod of Pittsburgh has reached us. The statements of this report fully confirm the propriety and practicability of the foregoing suggestions.

It appears that of 27,734 volumes circulated by that Board, 6108 have been circulated by the means of *voluntary effort.* In this effort 135 persons, mostly elders, participated. They supplied their own neighbourhoods, embracing 33 congregations. The Board most truly say, "The system of voluntary colportage is admirably adapted to bring our ecclesiastical organization to bear to almost an indefinite extent for good upon the heart of the community. To these labours no reasonable objection can be made: they also furnish ample opportunities for those who desire them, to labour for the salvation of those around them; and many of those who have engaged in these labours of love, have been highly gratified upon finding their success exceeding their own expectations. No other plan of colportage can be made so thoroughly to reach every family and individual, poor as well as rich, in a community; and no other that is attainable can so judiciously adapt its distributions to the peculiar wants and circumstances and religious state of all." "A day or two spent by a few judicious individuals, would entirely supply the bounds of each congregation in a short time, and may sow good seed, the fruits of which may gladden their hearts for ever."

As the season for active service is now approaching, will not many, in the intervals of pressing secular business, engage in this pious work?

NEED OF LIGHT AND TRUTH.

Communications of the tenor of the following are constantly reaching us. The religious wants of our country increase faster than the supply. The day passes. Time will soon end to thousands who are in want of the bread of life, as well as to the hundreds who may impart it. Reader, what will God have you to do? Do it quickly!

For the Home and Foreign Record.

Rev. iii. 2: "Strengthen the things which remain that are ready to die."

It is very difficult, without having been an actual eye-witness, to estimate the moral destitution of some parts of this country. Having travelled across the northern part of Alabama within the past year, I was most painfully impressed with this truth. The —— and —— have occasional services; but these have been thus far comparatively ineffectual. For the most part, impiety rules the multitude. Presbyterianism has had but little opportunity for the exercise of its benignant influence. Our churches are "few and far between," and several of these unsupplied with ministers. One of our colporteurs has visited, with great acceptance and success, several districts of that region, and the better part of the communities he visited are anxiously asking for his return.

It is the uniform testimony of the brethren, that no auxiliary is so important to them in building up their churches, and recovering these moral wastes, as the publications of our Board. And in regions where there are no ministers of our order, whilst some do not appreciate, only because they do not know them, many are lamenting their want. Happening to spend the night in Marion county, I took occasion to inquire into the religious condition of the people. A gentleman of some intelligence told me that he had made a great many inquiries for books exhibiting our doctrines and polity, and he assured me he could not hear of any, except two, brought by himself, several years before, from North Carolina—Green's Lectures, and Miller on Ruling Elders. My host and his wife, who were also Presbyterians, had not heard a Presbyterian preach for many years; and they named a number of church-members in the neighbourhood, who had removed from the older States, that were in the same situation.

If we cannot send them ministers, are there none of our pious laymen that will go and scatter the seed of divine truth over this destitute part of the vineyard?

I was told some time since of a man who, when coming to die, longed to live, mainly that he might engage as a colporteur.

If these lines shall meet the eye of one so minded, let him buckle on the harness, and take as his field Marion, Walker, Blount and Fayette counties, in northern Alabama. Viator.

DEPOSITORY AT NEW ORLEANS.

On the subject of the establishment of a depository of Presbyterian publications at New Orleans the following report of a committee was adopted.

The sum of about $40,000 will be needed to meet the engagement of the Board. Of this sum, we have the assurance, in the report of the Board, that the churches of New Orleans can be depended upon for $12,000, thus leaving the amount of $28,000, to be raised from the remaining portion of the Synod. Though apparently an impracticable sum, your committee think the churches will find but little difficulty in securing it, if it be appropriated among the several Presbyteries according to their ability, and, instead of being obtained at one time, be raised in equal proportions during the three years in which the Synodical Board expect to remove the debt upon the property. Your committee therefore propose that this sum ($28,000) be divided among the several Presbyteries in the following proportions, viz:

The Presbytery of Red River,	$500 00
Louisiana Presbytery out of New Orleans,	5,500 00
Presbytery of Tombeckbee,	7,000 00
Presbytery of Mississippi,	15,000 00
	$28,000 00

"And that each of the Presbyteries be required to assess at its next meeting, the churches within its bounds, for these amounts, which are to be collected in equal annual sums until the spring meeting of the Presbytery in 1856, and paid over each year to the Treasurer of the Board. Or, if any other method of obtaining these amounts seem advisable to the Presbyteries, they are at liberty to adopt it, provided that the whole sum be raised by the time of their spring meetings in 1856."

The following persons were elected members of "The Board of Trustees for Presbyterian Publications in New Orleans," viz:—W. A. Scott, D. D., Jerome Twitchell, I. J. Henderson, N. G. North, ministers, and J. A. Maybin, J. W. Stanton, David Hadden, and Heman Packard, elders.

PRESBYTERY OF NEW BRUNSWICK AND OUR COLPORTEUR ENTERPRISE.

At a meeting of this venerable Presbytery, held on the 7th and 8th of February, a very decided expression of confidence in the Board of Publication was cordially adopted. In response to a brief address of the Secretary, who was present, and most courteously received, the Presbytery further recommended to all the churches under its care, who had not made contributions for the current ecclesiastical year, to do so on the *first Sabbath in March, or some other convenient day prior to the first of April.* From the kind spirit evinced, and the cordiality with which the Presbytery adopted the resolutions referred to, we expect to receive liberal aid from the churches at the present crisis; and we trust this will be the beginning of regular annual contributions to this important enterprise of our Church.

NEW PUBLICATIONS.

THE CONFESSION OF FAITH

Has just issued from our press in a new and handsome form, corrected after the standard European editions, and with several typographical improvements.

"WHY WILL YE DIE," is the title of a most excellent address to the impenitent, by Rev. W. J. McCord. It is in three parts. The first gives the title to the book. The second is an exhortation to "turn and live," and the third sets forth Christ as the "Sinner's Friend."

Mr. McCord holds the pen of "a ready writer," guided by a warm, affectionate heart. Our readers will find this just the book to hand to impenitent friends. We cannot commend it better than by a few brief extracts.

PREFACE.

"Into whose hands shall this book fall? In God's good providence, reader, it has fallen into yours. Will you give it a candid perusal, and see whether it may not contain a message for you?

You may feel no concern about your soul; then you are in the way to death, and why will you die? In this little book the great God, Jehovah, your Maker speaks to you, and says, Turn and live!

It may be, you are asking what you must do to be saved. Here you may get an answer to that question; for while Jehovah expostulates, and asks, *Why will ye die?* He also says, *Turn and live!* And in this book Jesus Christ is presented to you as *the Friend of sinners.* Let me beseech you, then, to read, and to ponder well the message which is here brought to you. For it is not a vain thing for you; because it is your life. Deut. xxxiv. 47."

ETERNAL DEATH.

"Eternal death is eternal misery. Not only will all hope and happiness be fled—not only will conscience reprove and torment—not only will there be remorse and despair—not only will the lost increase each other's woe and be tormented by evil spirits; but there will also be, as a manifestation of the divine displeasure against sin, the direct infliction of misery. What that misery will be, it is not needful to inquire. It will be proportioned to their crimes, and greater than we can form any conception of. All the senses will be avenues of pain, and all the powers of the soul will serve to augment the wretchedness of the miserable. No tongue can tell their anguish? And after suffering ten thousand ages, there will still be an eternity of woe to be endured! After being in the agonies of death for myriads of centuries, there still is *eternal dying* to torture and agonize the soul! Eternal death is eternal dying—eternal anguish—remorse and despair commingled with the fierceness of the wrath of Almighty God! *This is eternal death!*"

MAN'S DUTY.

"Men are dependent upon the Spirit of God for every good thing, for they cannot of themselves even think a good thought. Still, they have duties to perform, and as free moral agents they are to be urged to perform them; and every necessary provision is made for their weakness, helplessness, and dependence. No duty is enjoined but there is also grace promised for its performance: and to enforce the duty is but to present the privilege of seeking that grace. No plea of inability, therefore, can avail. Men must *do their duty,* or they must *die!* It is heaven's decree; and it is irrevocable. The duty here enjoined is *turning to the Lord;* and it *must be done,* or the sinner *must perish!* Wherefore turn and live!

THE GREAT ALTERNATIVE.

Look at this alternative—turn or die:—

It is a perfect alternative. It presents two opposite courses of conduct, with their results; and you cannot think of a third. It is, turn or die; and one of the two must be done. There is no escape. If you turn, you shall not die, but live; if you turn not, die you must. Can you think of a middle course? Can you think of a middle destiny—a state which is neither life nor death? Here, then, is the alternative. Bring it right before you; look it full in the face; and decide now, in the presence and fear of God, whether you will *turn* or *die!*"

NEW TRACTS.

The Board have just issued the following tracts:

No. 162. "The Cross," by Rev. J. C. Ryle, B. A. pp. 24.

The writer's fervid and pointed style of address, imbued as he seems to be with deep-toned piety, has given his contributions to the practical Christian literature of the day great power. We are glad to know that this tract has also been republished in this country by our Episcopal friends. It will be found eminently adapted to correct certain tendencies already mournfully strong in some quarters. At the same time the weighty evangelical truths here brought forward will suit every class. Let it be widely circulated. We give as specimens an extract or so.

"Who is there among the readers of this tract, that trusts in any goodness of his own? Who is there that is resting on his own amendments, his own morality, his own performances of any kind whatever? Who is there that is leaning the weight of his soul on anything whatever of his own in the smallest possible degree? Learn, I say, that you are very unlike the apostle Paul. Learn that your religion is *not apostolical religion.*

"Who is there among the readers of this tract that is valuing himself on his baptism, or his attendance at the Lord's table—his church going on Sundays, or his daily services during the week—and saying to himself, what lack I yet? Learn, I say, this day, that you are very unlike Paul. Your Christianity is *not the Christianity of the New Testament.* Paul would not glory in anything but the cross. Neither ought you.

"Oh! reader, beware of self-righteousness. Open sin kills its thousands of souls. Self-righteousness kills its tens of thousands. Go and study humility with the great apostle of the Gentiles. Go and sit with Paul at the foot of the cross. Give up your secret pride. Cast away your vain ideas of your own goodness. Be thankful if you have grace, but never glory in it for a moment. Work for God and Christ with heart, and soul, and mind, and strength, but never dream for a second of placing confidence in any work of your own.

No. 166. "Is your Pastor supported?" pp. 16. This tract embodies the "address of a Committee of the Synod of Philadelphia" on the subject of ministerial support, which was prepared last fall by order of that Synod. The subject is now eliciting much attention everywhere. We suggest that elders and other persons, wishing to do good, might effect much by ordinary purchases of this tract to be used for supplying all the families in their congregation. We give an extract.

"In periods of great commercial depression, it may occasionally happen that a feeble congregation will find some difficulty in managing its financial affairs. But the present is no such period. Every branch of industry is thriving. Farmers are getting the largest prices for their produce. Miners and manufacturers are growing rich. Commerce never yielded more generous profits. Labour is at a high premium. All secular avocations are productive and flourishing. But the remarkable fact is that (as matters stand) *the more the country prospers, the worse for the ministry.* For the natural effect of this unprecedented prosperity has been to enhance prices—fuel, house-rent, provisions—whatever (clothing excepted) enters into the support of a family. The present salaries of pastors, with some exceptions, were fixed when these unavoidable expenses were from one-third to one-half less than they are now, so that the appreciation of prices is equivalent to an absolute reduction of their salaries to this extent. The result, therefore, is, that the very causes which are making their congregations richer, are virtually making the pastors poorer."

TERMS OF SALE TO MINISTERS AND STUDENTS.

The Board of Publication make a discount of 20 per cent. to ministers and theological students of any denomination, purchasing books for their own use.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF JANUARY, 1854.

Presbytery of New Brunswick.	
Village ch Freehold, per Rev S D Alexander	16 00
Presbytery of Philadelphia.	
10th ch, S A Mercer 20, M Johnson 25, Miss Hoge 10, Miss Wurts 1, collection in the ch 173 14, less 10 71 for Home and Foreign Record	218 43
Presbytery of Philadelphia 2d.	
Frankford ch, per Rev Thomas Murphy	12 00
Presbytery of Carlisle.	
Gettysburgh ch, per Rev Robert Johnston 10 23; Chambersburg ch, per Rev Joseph Clark 38	48 23
Presbytery of Washington.	
Wheeling 2d ch, Rev Cyrus Dickson per R Crangle	50 00
Presbytery of Sidney.	
Piqua 1st ch, per Wm Linn	20 00
Presbytery of White Water.	
Cornersville ch, per Rev Wm Pelan	7 00
Presbytery of Cedar.	
High Prairie ch, per Rev J G Wilson	1 50
Presbytery of Muhlenberg.	
Greenville ch, Rev A S Howsley	4 50
Presbytery of Greenbrier.	
Lewisburg ch, per Mark L Spotts	25 80
Presbytery of Lexington.	
Bensalem ch, per Rev Dr Junkin	3 00
Presbytery of Louisiana.	
Covington ch 3 85; Carmel ch 1 15; "A Friend" 15, per Wm Rankin Jr, Treasurer	20 00
MISCELLANEOUS.	
"Portageville" New York 50 cents; Wm G Davidson, Kersville, Cumberland co, Pa 50 cents; From "H," Hamptonburg 10; James M Mitchell, Greenfield, Mo 1; from "Aliquis" 14, of which 5 is bal to con ——— hon mem; Mrs McKnight, Mo, through Henry Martin, Colporteur 5 60; "A Lady" of Coshocton, Ohio, per Board of Missions 10; John H McDowell, Mecklenburg co, White Hall, N C 4; Mrs Ann Davidson, Mt Rock Spring, Pa 1	42 60
	$469 06

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

DISSOLUTION OF PASTORAL RELATION.

Of the Rev. Thomas Stevenson and Montour Church, Allegheny county, Pennsylvania.

CALLS HAVE BEEN GIVEN TO

The Rev. H. Chapman by Asheville Church, North Carolina.

The Rev. William McCandlish, of Peoria, by the Quincy Church, recently organized by the Presbytery of Schuyler.

The Rev. James Richards, D. D., Professor in Scientific Institute, Mississippi, by the Third Presbyterian Church, Washington Square, New Orleans.

The Rev. James O. Stedman, Chester, Pennsylvania, by the First Presbyterian Church, Memphis, Tennessee.

The Rev. B. M. Palmer, D. D., by the Central Presbyterian Church of Cincinnati.

The Rev J. A. Lyon, by Columbus Church, Mississippi.

The Rev. Edward Martin, by Nottoway Church, Nottoway county, Virginia.

The Rev. G. H. W. Petre, of Charleston, South Carolina, by Marrietta Presbyterian Church, Georgia.

CALLS HAVE BEEN ACCEPTED BY

The Rev. J. N. Shannon, of New Brunswick, New Jersey, to the First Presbyterian Church, Terre Haute, Indiana.

The Rev. Thomas Stevenson to churches of Pine Creek and Spruce Creek 2d, in Huntington Presbytery.

The Rev. J. W. Hazlett to Concord Church, in Ohio Presbytery.

Rev. Francis P. Monfort, jr., to Rock Island Church, Illinois.

The Rev. C. Leavenworth to Richmond Church, Indiana.

The Rev. J. E. Davidson to Minden Church, Louisiana.

ORDINATIONS AND INSTALLATIONS.

November 20, 1853, the Presbytery of Sangamon ordained Mr. Robert A. Criswell, and installed him pastor of the North Sangamon Presbyterian Church.

January 26, 1854, Mr. Eli C. Bottsford was ordained and installed pastor of Yorkville Church, New York, by the Presbytery of New York.

January 22, 1854, the Rev. P. Neil, for six years a Romish priest in France, was ordained by the Presbytery of New York. Mr. Neil regarded his former ordination invalid.

January 22, 1854, the Rev. S. B. McPheeters was installed pastor of Pine Street Church, St. Louis, by the Presbytery of St. Louis.

January 9, 1854, the Rev. A. S. Billingsley was installed pastor of the Church of Slippery Rock, by a committee of Beaver Presbytery.

——, Mr. J. S. Montgomery was ordained by the Presbytery of Mississippi.

December 16, 1853, the Rev. R. L. Breck was installed pastor of the Macon Church, Georgia.

December 15, 1853, (*not* 25, see last Record,) the Rev. H. A. Booth was installed pastor of Feefee (not Bonhome) Church, St. Louis.

January 18, 1854, the Rev. D. X. Junkin, D. D., was installed pastor of Hollidaysburg Church by a committee of Huntington Presbytery.

January 26, 1854, the Rev. J. W. Hazlett was installed pastor of Concord Church, Pennsylvania, by a committee of Ohio Presbytery.

CALLS DECLINED,

By the Rev. A. Gosman to Third Church of Newark, New Jersey.

By the Rev. J. N. Lewis to Wyalusing Church, in Pennsylvania, and Bethesda Church, in Orange Presbytery, North Carolina.

POST-OFFICE ADDRESS CHANGED.

Rev. J. J. Scott, from Cambridge City to Louisville, Henry county, Indiana.

Rev. Andrew Virtue, from Thompsonville to Monroeville, Allegheny county, Pennsylvania.

Rev. Edward Hines, from Lynesville to Gregory's, North Carolina.

Rev. H. B. Burr, from Merrick to Freeport, Queen's county, New York.

Rev. P. D. Gurley, from Dayton, Ohio, to Washington, District of Columbia.

Rev. David X. Junkin, from Washington, D. C., to Hollidaysburgh, Pennsylvania.

Rev. J. N. Cowan, from Due West to Mount Bethel, South Carolina.

Rev. P. E. Bishop, from Guthriesville to Chesterville, South Carolina.

Rev. M. Dickson, from Chambers' Court House, Alabama, to Springfield, Limestone county, Texas.

Rev. W. R. Fulton, from Independence, Missouri, to Oregon, Missouri.

Rev. James Naylor, from Red Oak Grove to Oakley, Mecklenburg county, North Carolina.

Rev. S. B. Wilson, from Davidson College, North Carolina, to Cowansville, Rowan county, North Carolina.

Rev. J. S. K. Axson, from Riceboro', Georgia, to Greensboro', Georgia.

Rev. J. Rankin, from Lexington, North Carolina, to Salisbury, North Carolina.

Rev. Alexander Boyd, from Glen Hope, Pennsylvania, to Davenport, Iowa.

Rev. J. H. Jennings, from Tomahawk Springs, Virginia, to South Carroll, Carroll county, Tennessee.

Rev. Ramsay Henderson, from Huntington, Tennessee, to Danville, Tishamingo county, Mississippi.

Rev. J. F. Fenton, from Washington, Missouri, to Des Peres, Missouri.

Rev. Jacob Schwartz, from New Albany, Indiana, to Mount Sterling, Gasconade county, Missouri.

Rev. J. W. Canfield, to Maysville, De Kalb county, Missouri.

Rev. Edward Martin, from Romney, Virginia, to Nottoway Court House, Virginia.

Rev. M. G. Knight, from Wilsonville to Shelbyville, Kentucky.

Rev. M. A. Sackett, from Kingston, Ross county, Ohio, to Walnut Hill, Ohio.

Rev. Thomas Fraser, from Newbern, North Carolina, to Little Rock, Arkansas.

DEATHS.

Rev. Joseph Porter, missionary of the Foreign Board, at Lodiana, Northern India, on November 21st, 1853.

Rev. David Comfort, of Princeton, New Jersey, on December 27th, in the ninetieth year of his age.

Rev. C. A. Gregg, of Bellfontaine, Ohio, on January 18th.

Rev. David McCoy, lately stated pastor of Milleville, New Jersey, at Savannah, Georgia, on January 18th.

MISCELLANEOUS.

Rev. R. E. Thomas has been engaged as an assistant to the Rev. J. V. Cosby, pastor of Bardstown Church, Kentucky. Mr. Cosby's health, we regret to learn, has been somewhat threatened.

A Presbyterian church, of thirty members, has been recently organized at the corner of Clinton and Cutter streets, Cincinnati.

Rev. Ithamar Pillsbury has accepted the Presidency of McDonough College, Illinois, subject to the action of his Presbytery.

The Presbyterian Church of Uchee's Valley, Florida, is vacant. The people are Scotch; will give a comfortable support; the country is healthy. Who will go?

Varieties.

Bible Distribution in Brazil.—The American Bible Society published the entire Bible in Portuguese many years since, partly for use in Brazil, and partly for Portuguese sailors, from Portugal and the Western Islands, extensively employed in American whale ships.

At a late meeting of the Board, orders were given for publishing a Portuguese New Testament, an improved translation. This is called for not only by those above referred to, but by the Protestant emigrants from Madeira settled in our Western States.

In connection with Bible distribution in Brazil, we publish the following from a letter to the Christian Union, which shows the happy fruits of one copy sent to that American empire:

"We had just left the flowery woods, and were passing the first houses which stretch up from the city. In the door of a rather large sized cottage, I observed a neatly dressed girl of fifteen, seated upon the sill, deeply engaged in reading a leather covered volume. She could not have been there, thus engaged, to attract the attention of the passers by, for it was too early. But what was she reading? In England or the United States, one might have supposed that it was the Bible. Such a book, methought, cannot be in the hand of a Brazilian young lady, whose mind is generally engaged with balls, theatres, fashions, and translations of French novels. We drew nearer; I could see that there were double columns in the book, and it looked as if it were divided into chapters and verses. One step more of my mule brought me so close that I saw plainly the description of book from which she now, for the first time, lifted her eyes. There was no mistake about it; it was the Bible. I then ascertained from the American Minister that this was the house of a Brazilian physician, a man of botanical science unsurpassed in the country, and that he was considered deranged by many, because he had from his youth opposed the slave trade, and denounced it as piracy; because he gave medical advice to the poor gratis; and because he declaimed emphatically against the corruption of the priests, and talked much in public and private about religion.

"If I had emerged suddenly from the ice crags of Greenland, and had entered all at once the blooming spot through which I had just passed, the surprise could not have been more startling than to see the word of God read in this place, where

'—— every prospect pleases,
And only man is vile.'

These lines had been my song hitherto, but that bright morning my heart was gladdened by the sight of that Bible reader, and my joy was increased when, a few miles further on, we overtook the venerable physician on his way to the city. He informed us that the Bible was taught regularly in his family, and that the book in question, which we had seen in the hands of his granddaughter, was one which he had obtained from the Rev. Dr. Kidder, when he was a missionary in Rio. The sentiments of the hale old man were truly Christian, and it was easy to perceive that his insanity was about the same as my own, and that he was willing to be esteemed a fool 'for Christ's sake.' A few days afterwards, I had the pleasure of furnishing him with Bibles and Tracts for his family, and for distribution among his neighbours."

Maine Law in Vermont.—Ex-Governor Eaton of Vermont, gives his opinion as to the operation of the law in that State, very much to the same purport with that of Bishop Burgess, of Maine. He says:—

"That the law has exerted an immense influence, and accomplished great good, is as plain to him whose eyes are not resolutely closed to the light of truth, as is the light of the sun to him who opens, at mid-day, eyes that have not been deadened and darkened by paralysis, or veiled by cataract. Yet, on the other hand, I would not overstate the amount of what the law has actually accomplished. Enacted as it was, and executed as it has been, in defiance of the strong and bitter opposition of a portion of the community, no one would suppose that in the short space of a few months it could have exerted in full its beneficent influence. And besides, so vast is the magnitude and extent of the evil to be removed, no reasonable man could expect to see the whole work accomplished in a single year even under the most favourable auspices."

Toleration.—In Sweden and Norway there is considerable agitation on various points: the conventicles-question is of these the most important. This is whether the various sects of Protestants who have lately entered those countries and organized themselves, should have their worship legalized. At present the holding of their meetings is punishable by imprisonment and fine. Among these persons the Baptists are the most prominent.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. 50 copies or more to one address, at 25 cents a year. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Subscribers are recommended to prepay at their own post-offices, as there is much liability of mistake, and no advantage by prepaying here.

CONTENTS.

Board of Domestic Missions.—To the Presbyteries and Churches, p. 34. One Hundred Thousand Dollars for Church Extension, p. 34. A Missionary Field near Home, p. 35. Interesting Incidents, p. 35. A Call for Missionaries, p. 35. Special Report, p. 36. Receipts, p. 36.

Board of Education.—I. Ministerial Education. A Pastoral Letter, p. 37. Want of Candidates in Canada, p. 38. II. Christian Education in Schools and Colleges. Carroll College, Wisconsin, p. 38. Waveland Presbyterial Academy, p. 38. Yorkville Female Academy, p. 39. Austin College, Texas, p. 39. A School in Illinois, p. 39. Receipts, p. 39.

Board of Foreign Missions.—Recent Intelligence, p. 40. Western Africa: Corisco Mission; Journal of a Tour by the Rev. James L. Mackey, p. 40. India: Agra Mission; Journal of Rev. Joseph Warren, p. 42. Miscellaneous: Geneva Evangelical Society, p. 43. Mission at Bassa Cove, p. 44. Receipts, p. 45.

Board of Publication.—To Ministers and Churches, p. 46. A Cheap Way to be Useful—Local Colportage, p. 46. Need of Light and Truth, p. 46. Depository at New Orleans, p. 46. Presbytery of New Brunswick and our Colporteur Enterprise, p. 47. New Publications, p. 47. Receipts, p. 47.

Miscellaneous.—Heaven, p. 33. Light and Salt, p. 33. Religion of the Cross, p. 33. A Calvinistic Divine, p. 33. Ecclesiastical Record, p. 48. Varieties, p. 48.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 4. | PHILADELPHIA, APRIL, 1854. | PRICE PER YEAR, *Fifty Cents.*

From the Presbyterian Herald.

GETHSEMANE AND CALVARY.

Alpha, Omega of my hope,
Where Jesus drank the dreadful cup,
The central spot where sinners meet
To gaze on scenes so sad, so sweet:
Oh! does it not seem passing strange
That 'midst creation's boundless range,
No scene should so attractive be
As darksome, lone Gethsemane?

And yet I know that scenes abound
On this fair earth with beauty crowned;
I know that there are flow'rets gay
Upspringing all around our way;
But oh! this gloomy garden-shade
The birth-place of our hopes is made;
What were the fairest world to me,
Without thy scenes, Gethsemane!

If there my Saviour had not trod
The wine-press of the wrath of God,
Endured the smitings of his sword,
When my desert was on Him poured;
If agonies like these had not
Been witnessed in this sacred spot,
A long farewell to hope for me,
Without thy scenes, Gethsemane!

His sacred knees there pressed the ground,
While thickest midnight gathered round;
Stand still and wonder, O my soul,
While mighty billows o'er Him roll!
No scene so strange beneath the skies
Has ever drawn these wondering eyes,
As where my Saviour bends the knee,
In gloomy, sad Gethsemane!

And thence to Calvary I go,
That penitential tears may flow,
While all my debts—a mountain load—
My surety cancels with his blood.
The flames consume the Sacrifice,
My Saviour bows his head and dies!
The penal vengeance due to me,
I learn upon Mount Calvary!

I bathe me 'neath the crimson tide
The fountain opened in his side;
Earth has no other central spot,
Where all my anguish is forgot.
Sure nowhere else my heart has felt
Love, which its adamant can melt,
As where the Man of griefs I see
Expiring thus on Calvary!

Oh! tell me not of scenes more fair!
Permit my heart to linger here,
Without a Saviour lifted high,
A hopeless, ruined wretch were I;
Foundation, Head-Stone, First and Last!
Here be my sweetest moments passed;
Till in his glory I shall see
The Man who died on Calvary!

Cincinnati. J. S.

Either exercise your graces, or Satan will exercise your corruptions; as one bucket descends, another rises.

WHEN WE ARE DEAD.

1. There will be some honest sorrow. A few will be really sad, as we are robed for the grave. Fewer, probably, than we now suppose. We are vain enough to think our departure will produce considerable sensation. But we over-estimate it. Out of a small circle, how soon we shall be forgotten! A single leaf in a boundless forest has fallen! That is all.

> The gay will laugh,
> When thou art gone, the solemn brood of care
> Plod on, and each one as before will share
> His favourite phantom.

2. The world will go on without us. We may have thought a very important wheel in the great machinery will be ungeared when we are gone. But the world goes clattering on as if nothing had happened. If we filled important stations in society; if we have wondered what would, or could be done, if we were removed; yet how soon others will fill our stations! The world can be a bustling, active world without us. It was so before we entered it. It will be when we are gone.

3. When we are dead, affection may erect a monument. But the hand that sets it up will soon be as powerless as ours, and for the same cause. How soon they that wept over us will follow us! The monument itself will crumble, and its dust will fall on the dust that covers us. If the marble or the granite long endures, yet the eyes of affection will not endure to read the graven letters. Men will give a hasty glance at the name of one they never knew, and pass on, with not a thought of the slumberer below.

> On my grassy grave
> The men of future time will careless tread,
> And read my name upon the sculptured stone;
> Nor will the sound, familiar to their ears,
> Recall my vanished memory.

4. When we are dead, our influence will not be dead also. We leave epitaphs upon indestructible materials. Our manner of life has been writing them. We have stirred up thought, and awakened emotion. The wonderful machinery of mind has felt our presence. We have pressed the stamp of our character into the warm wax of our moral sensibilities around us. Footsteps toward immortality have been well guided or misdirected by us. Our places of business, our social resort, may know us no more; but living, accountable beings, feel the influence that survives our personal departure.

5. When we are dead, the kingdom of God will not die. It did not depend on us for existence. And onward will it go, when we have ceased to live. Happy, indeed, if it had been the honour and joy of our labours to have promoted it. Blessed is it to be remembered as having loved Zion, as taking pleasure in her stones, and favouring the dust thereof.

Sacred, consoling thought! The kingdom of Christ moves on, when we drop our earthly relations to it. Other servants of God will rise to fill our places. A brighter star may rise for the one that has fallen. Stronger hands than ours may come into the ranks.

6. When we are dead, some will think of us. Perhaps not a large circle. And what will they think? Our present course of life is furnishing them with themes of thought. Coldness and indifference to the kingdom and glory of God—of that will our survivors think, if it marked our characters. And in sadness will those that truly love us ponder it. And thoughts, how many, and how comforting, will rise amid the pangs of real sorrow over our departure, if we had shown forth the praises of him who called us to glory and virtue. O reader, think, into which of these channels am I likely to turn the thoughts of men?—*Puritan Recorder.*

BURIED TALENTS.

Can any one doubt that there lies at this moment hidden in the bosom of religious society, and dormant for want of a fitting scope for exercise, an immense amount and variety of talent, which might have been elicited and trained under happier auspices, and triumphantly employed in the prosecution of Christian objects? Amongst the myriads of men and women whose hearts have been opened to welcome the message of God's love, that marvellously expansive principle both for the intellect and the will, ought there not to be, in conformity with all the known laws of our nature, an assortment of mental and moral power in the germ, capable, when unfolded and matured, of effecting, under God's blessing, the most stupendous results? Just imagine a mass of political organization of equal extent, set in motion, too, with unfailing regularity every week, one entire day of which was especially consecrated to its action, working on to an ultimate purpose from generation to generation, and calculate, if you can, the number and variety of modes of action it would by this time have systematized, the agencies it would have established, the instruments it would have called out and trained, the latent capabilities it would have evoked, the efficient workmen of different pretensions it would have had at its command.

That the main purpose of the churches is spiritual, offers no explanation of the lack of a similar result amongst them. Instead of solving the mystery, this fact rather increases it. Think, for a moment, of the strong emotions which the first exercise of spiritual faith in the gospel usually awakens, the fresh instincts it quickens into life, the mental activity it excites, the gushing streams of warm benevolence it causes to flow, the wishes for others it inspires, and the abiding principle of well-doing it implants. To what heroic enterprises might not these elements of power be led forth, and disciplined and invigorated! What materials are here for moral machinery, were they but properly appreciated and sedulously put together! Neglected, they soon shrivel up, and become unavailing, like every other talent for usefulness which is buried, instead of being employed for the Master's use.—*Miall's British Churches.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

RECEIPTS.

We are gratified in being able to state that the receipts of the Board of Missions, at the office in Philadelphia, from the 1st of February to the 14th day of March, amount to ten thousand two hundred and eighty-four dollars and eighty cents ($10,284.80.) What amounts, during this period, have been received at the office in Louisville, and the other local treasuries, we are, at present, unable to say; but if they have been proportionately liberal, the aggregate must be considerable. Such results are highly encouraging to all the friends of missions, and especially to our devoted and laborious missionaries. Let us all give thanks to Almighty God for his continued goodness, and go forward with constantly increasing zeal in our Master's service.

SPECIAL REPORTS.

If any of our missionaries have not, as yet, forwarded their "special report," we would earnestly request them to do so without delay. A large number have already reported, but there are many from whom we have not yet heard. We are particularly desirous of having a report from every one, in order that our statistical tables may be as perfect as possible.

CONDITIONS ON WHICH APPROPRIATIONS ARE MADE TOWARDS THE ERECTION OF CHURCHES.

As it was found, in some few cases, after an appropriation had been made and paid, that the house of worship could not be completed, free of debt, the Church Extension Committee have adopted the following, as the conditions on which all future appropriations will be made by the Committee, viz:

"That the money subscribed towards the erection of a house of worship shall be actually collected and expended in the purchase of the lot and the building of the house; and a certificate furnished by the Trustees that the money has been thus actually collected and expended, and that the appropriation of the Church Extension Committee will complete the building, and leave the whole property free of debt."

CHURCH EXTENSION.

We are gratified to find that the proposition to enter as a Church vigorously upon the work of Church Extension, meets with the most cordial approbation. From almost every portion of our widely-extended country we are receiving letters approving of the work. There appears to be but one opinion on this subject; and so cordial and universal is it, that we very much doubt whether any of the great objects of our Church when first presented, received the same measure of warm commendation. The only wonder of many is, that we have not long ago given this work the place and the prominence its importance demands. Let the next General Assembly give this measure its sanction, and present it to our churches in the form its wisdom may direct, and we shall very soon see a work progressing which will tell for good in the great increase of our Church, and the prosperity of our country. Our missionaries know well the importance of this work, and are waiting with much anxiety for the time to come when our Church will adopt and carry out some efficient plan to aid them in the prosecution of the great work in which they are engaged. We give below a few extracts from letters which we have recently received on the subject. They show how this work is regarded by these worthy brethren. The first two are from brethren in Wisconsin.

"We must build churches as fast as possible if we succeed in our missionary operations; and until these be built, the churches will never become self-sustaining. The plan proposing to raise $100,000 is of vast importance, and I hope the Board will press it on the next General Assembly as one of the most likely means of strengthening and extending our beloved Zion." M. A. F.

"We hope a successful plan will be formed by the next General Assembly for aiding in the erection of church edifices, and that it will be carried into vigorous and successful execution. If V——, G——, S——, and L—— V—— could be aided by it, we should see flourishing churches built up in these localities in a very few years. Without such aid, the work would be long, doubtful, tedious, discouraging, and very expensive to the Board of Missions." H. B. G.

The following is from a missionary who laboured hard, but successfully, in getting up a house of worship. Our Church Extension Committee afforded a little aid, as will be seen.

"Our annual meeting at H——, which occurred the first of this month, was very encouraging. I could write you a long letter on the great advantage already gained by having a house of worship. The Board did a great favour when they gave the $150 to encourage us. But for this house, I very much doubt if we would now have an existence. For the sake of aiding them, I lived for one year on the $125 given me by the Board; and now I greatly rejoice in the sacrifice. Already I have been more than rewarded." A. C.

From a missionary in Illinois:

"Our growth has at no time been rapid here, but it is slowly and steadily increasing; and the general prospects are such as to give us good hope of ultimate success. We began with a dozen members, near three years ago, now we number near thirty. A small school-house ordinarily held us then, and a large one is too small now. My out-stations then were anything else than encouraging, and now I am greatly encouraged in regard to them. If we had a house of worship built—and we are struggling to have one—we would gain a most important point in our advancement, and would soon give assurance of the fact to the Board, by becoming self-sustaining. Is there no benevolent individual in all the bounds of our beloved Zion that will give us assistance in this enterprise? Here is a little band of brethren, intermingled with a populous community, on these vast prairies, where there is not a Presbyterian church within forty miles of us, limited in their means to build, yet urged by the necessity of the case to attempt it. I am fully persuaded that did some of our brethren, to whom God has given wealth, see us in our need, or rather see the need in which the cause of Christ stands of their helping hands, they would not let that cause suffer for the want of money to build a church. J. F."

A GLORIOUS REVIVAL.

The following extracts from the report of our excellent brother, will be read with thrilling interest by all our Christian readers. It is highly gratifying to state, that from various sections of our country our beloved missionaries are making encouraging reports of the revival of religion and the conversion of souls. Let us thank God for his unmerited goodness, and be encouraged to further effort and prayer.

Chambersburg, *Feb. 24th*, 1854.

Rev. and Dear Sir—Series of meetings have been held in ten of the churches visited, two of which were conference meetings. These meetings have been attended with signal marks of the special presence of the Holy Spirit. As yet no special notice has been published of the work of God, for the reason that in none of the churches is the work at its crisis. It is still on the increase. It has been my privilege to witness many precious seasons of the outpouring of the Spirit in times gone by; but this one, for the numbers awakened, the character of its subjects, the depth and intensity of their exercises, and the general characteristics of it as a work of God, surpasses in interest any work I have ever seen. In brother Hamill's charge, the number in attendance at the inquiry meetings is over 200. Of this number, 135 profess to have found hope in Christ. In brother Sterrett's charge, the number of inquirers is over 140, about 70 of whom are cherishing hope. In brother Thompson's charge, over 100 are cherishing hope, and some 40 or 50 still inquiring. In brother Lawrence's charge, Perryville, the work has recently commenced with power. The meeting there is still in progress, and the number of inquirers daily increasing. Special seriousness obtains in the churches of Bloomfield, Millerstown, and Waynesburg, Presbytery of Carlisle, and some very interesting cases of conversion have occurred in each of these churches.

The work has taken fast hold of the faith and affections of God's dear people, ruling elders, parents, and young professors. The people, as in the days of Nehemiah, "had a mind for the work." It was very manifest God's Spirit was specially present with these churches and the pastors, before the series of meetings commenced. Their pure minds had been stirred up by faithful pastoral visitation, and pulpit labour. Little groups had met for special prayer for many nights in some of the churches, and many parents, like Jacob at Jabbok, had been wrestling with the angel of the covenant for their perilled households and friends. The revival has been marked by the deathlike stillness that attended the meetings, varied, now and then, by the sobs which full hearts could not suppress. The cases of awakening and conversion, embrace all classes, sexes, and ages. The aged of near threescore and ten, with the young of eleven and twelve, heads of families with their children, husbands and wives, young men and maidens, were seated side by side, night after night, in the inquiry meeting. Amongst the number who profess a hope in Christ, are three physicians, three teachers in male and female academies—two of whom are graduates, one of Jefferson, the other of Marshall College—and young men of great promise. One very delightful feature of this revival is its connection with large and flourishing academies, both male and female. It was remarked by one of the teachers of the large academy in Tuscarora, that nearly all the students—numbering day-scholars and boarders, nearly 100—were in attendance at the inquiry meetings. At Potter's Mills, 26 of the pupils, with their teachers, were amongst the inquirers, and the hope was strongly cherished that all the beloved youth would yield to the claims of the Saviour.

The means which God's Spirit has owned and blessed, in this awakening of saints and sinners, may be briefly stated. No new measures were resorted to. No new modes of preaching or speaking were adopted; no new doctrines were promulgated, and no special efforts were made to awaken feeling and produce excitement. There were times when the house of God was a Bochim, and tears flowed freely; and why should there not be weeping—household weeping, and congregational weeping—when souls, like the Marys of old, bow down at the feet of Jesus to sue for pardon and peace? Amongst the means specially blessed in the progress of this work, it is proper to notice, as of special importance, the plain preaching of the word of God, the utter ruin of the sinner in his sins, and his only hope in Christ, the way, the truth, and the life. The doctrine of the dependence of saint and sinner on the aid of God's Spirit for conviction, light, and help, was prominently and frequently unfolded and enforced. Meetings for prayer were frequent, both before and after sermon, and one or more such meeting was held in families during the interval of worship in the afternoon. Two fast-days were held in each of four of the churches where the seriousness was most marked; one at the commencement of the meeting, and one near the close of it.

The series of services in each church continued two weeks, the pastor being aided by two or three of his brethren in conducting the services. Mutual pastoral co-operation has been delightfully exhibited in this work of God, and most signally blessed

in its promotion. The elders of the churches, and heads of families, and young people, of both sexes, nobly "came to the help of the Lord against the mighty," and they and their families have shared largely in the fruits of the gracious dispensation. This plain narrative has been given without consultation with the beloved brethren whose pastoral charges are the scene of this glorious display of the Spirit's power, and is furnished for the encouragement of the friends of Zion. I have mentioned no names of the brethren whose labours God has so specially blessed, except the pastors. I would gladly suppress my own. To God in Christ, by the Spirit, is all the praise due. Yours sincerely,

D. McKinley.

A NEW PRESBYTERY ORGANIZED.

We are highly gratified to hear of the organization of the Red River Presbytery, under such promising circumstances, and would earnestly second their appeal for the prayers and material aid of the pious and benevolent.

Minden, La., *February 16th*, 1854.

Dear Brother—I promised in my last to write to you as soon as our Presbytery should be organized. I am glad to inform you that the Presbytery of Red River has been duly constituted, according to the action of the Synod of Mississippi. On Friday, the 10th of February, the ministers appointed for this purpose met in Minden, in the Presbyterian church, and after a sermon by the Rev. J. F. Ford, Presbytery was constituted by prayer. The Rev. J. F. Ford was chosen Moderator, and Dr. Frierson, elder from Good Hope church, Temporary Clerk. Rev. B. F. Peters was received by letter from the Presbytery of Louisiana, and during the meeting W. M. Hall, a licentiate from the Presbytery of Louisville, was received under our care. Also Joseph T. Davidson, a licentiate from the Flint River Presbytery. These two brethren had been labouring for years in this country, and had never been able to meet the Presbytery of Louisiana. After a careful examination on all the book requires, they were both ordained to the holy work of the ministry; after which they took their seats in Presbytery. The meeting of Presbytery was attended with much interest, and large congregations assembled daily to hear the gospel preached.

Our Presbytery now embraces six ordained ministers, and ten churches. We have two neat and commodious houses of worship nearly completed, at a cost of about ten thousand dollars. We have nearly money enough subscribed to build two others in the country. These are to be good frame buildings, large enough to seat five hundred persons. Five other churches must be built as soon as the means can be raised. We intend building a church in Minden as soon as we can; this is an important point in our Presbytery, being a town of fifteen hundred people, surrounded by a thickly-settled and growing country. We wish to raise twenty-five hundred dollars for this purpose at present, and complete the church when we grow stronger. Can the Board do any thing for us? Will any benevolent lover of Presbyterianism assist us? Our infant Presbytery needs encouragement. We ask first for the prayers of our brethren, and then for material aid. Who will help us to build a church where the sound of the gospel has never been heard? I rejoice that we have been able to do so much in this country, where two years ago we had not even a name.

J. E. D.

A PRECIOUS REVIVAL.

We have read with special interest the following letter from one of our esteemed missionaries, and have no doubt that it will deeply interest our pious readers. We commend our beloved brother, in the difficult and responsible position he occupies, to the sympathy and prayers of all God's people.

Rev. and Dear Brother—In the midst of much to do, I sit down to sketch my report. The last quarter has been one of much solicitude, earnest prayer, and divine blessing. We record our gratitude that God has at last visited us with the special influences of his Holy Spirit. Our feeble Zion, oppressed and afflicted in the wilderness, has been refreshed, and some few, we trust, have been converted to Christ, and are now, with a new song, rejoicing in their Saviour.

As you are aware, this has been emphatically "a hard place." The first settlers came here in a body, from the south part of the State, an organized infidel club. Their influence has been long felt, and down to the present hour is very disastrous. As every brother has said, who has any knowledge of the ground, this is "*a difficult field of labour.*"

Some three or four months since, a most earnest solicitude began to be manifested on the part of a few, that God would, in his infinite compassion, come this way in his special work of mercy. Having received encouragement from a beloved brother of Cleveland, Ohio, that he would aid me a few weeks, and having presented to my people the urgent necessity of awaking, and of returning to the Lord—of "seeking him until he should come," &c.—I invited all of every name, who professed love to Christ, and desired that God should revive his work, and any, also, who did not regard themselves as Christians, but who yet desired a revival, to meet, on a certain day, at my house. We had an unusual number present, and a very solemn, prayerful conference. Some three or four who were not Christians, met with God's people, and said they desired a revival. From that time, our prayer-meetings were more fully attended, and became increasingly solemn.

About the middle of December we commenced a series of meetings, which were continued three weeks. At the beginning, all were led to see that they had been in a backslidden state—cold, formal, and neglectful. There was on the part of nearly all who could attend, deep humiliation, and a "breaking up of the fallow ground." Prayer in the closet began to abound and to prevail; family altars that had been thrown down were erected anew; and an anxious solicitude began to be felt among some of the impenitent. One old man, who had been a professing Christian for more than a quarter of a century, abandoned his hope, and, as a poor sinner, fled to the cross of Christ for refuge. He now prays in the family of his son-in-law, and pours out his heart in our prayer and conference meetings, duties which he never performed before. He seems now like a little child, though sixty years old.

Christians have been greatly revived, and are, we trust, walking by a higher standard, resolved to glorify God by a more humble, faithful, and holy life. This is truly a *revival of God's work.*

Another result has been the *conversion* of some few among us. We had hoped for more. We believe there will be others still. There is joy among the angels over *one*. *We* will rejoice that our Lord has saved *any*. The session have examined and received nine, who are expecting to enter into public covenant with God's people, and to sit down with them, for the first time, next Sabbath, to commemorate the dying love of their Redeemer. Some four or five others are professedly believing in Christ; a part of whom will probably be received by us at another time, while the remainder will, we suppose, unite with our Methodist brethren. Some others still are more or less anxious, and inquiring what they shall do.

From the first, we have had exhibited the most bitter opposition. Wicked and slanderous things were said by the enemy, strong prejudices were excited, and very many placed themselves in a position that the truth could not reach them. They despised "the gospel of the Son of God," and if they repent not, must reap an awful reward. May the Lord, in his infinite mercy, prevent their eternal ruin. For these, and the thousands over the country—some of them lost sheep upon the mountains—we shall continue to labour and pray, God helping us, until we are called to our rest.

Feeling that we need your prayers and your sympathies, and believing that we have them, in common with others, yet may I ask you, dear brother, after you have read this, to spend a few moments in special prayer for this county seat, and for me, the Lord's missionary, that I may have boldness, and "be delivered from wicked and unreasonable men."

W. T.

MINISTERS WANTED IN ILLINOIS.

A correspondent of the *Home and Foreign Record* in Grenville, Putnam county, Illinois, says: "We are all Old-school Presbyterians, and need two ministers very much in this section of country. The nearest to us is twenty-five miles distant. There was a church formed at Cedar Point last spring, now without a pastor. Two miles north of it is La Salle, the terminus of the Illinois Canal, and a flourishing town of four thousand inhabitants. One mile from it is Peru, also containing about four thousand inhabitants. The Chicago and Rock Island Railroad intersects the Central Railroad at this point, affording good communication in all directions. In all of these places there are churches without pastors. Ministers going West are earnestly invited to give us a call."

R. W. M.

THE INEBRIATE REFORMED.

The following account, by one of our missionaries, of the conversion of an intemperate husband and father, is very interesting. How blessed are the fruits of the gospel! How useful the labours of our missionaries! What encouragement does such an instance of the power and mercy of God afford to pray and labour for the conversion and salvation of the chief of sinners!

On last Sabbath week I administered the ordinance of baptism to two adults, one of whom is a husband, and the father of five children. This is an interesting family. Three years ago this man was a hard drinker; from this practice, however, he has abstained for perhaps about two years and a half. Three years ago you might have gone into that man's house, and you might have seen a drunken husband and father, a heart-broken wife, half-starved and half-naked children. Go to that man's house now, and you find there a sober, Christian man, a kind, provident husband and father, an affectionate, cheerful, and pious wife and mother, and five neatly clad and joyous children. Morning and evening you might see them cluster around the family altar. What a change! And this is not fiction; it is unpainted, unvarnished fact. About fifteen months ago this man was brought very low with typhoid fever. I visited him often—talked and prayed with him. As soon as he was raised and able, he became a regular attendant on my ministry, and was evidently interested in the subject of religion. I sought opportunities of conversing with him, and furnished him suitable books to read. During our meetings he and his wife both evinced a great interest, and expressed a deep concern for themselves, and eventually a hope of a change of heart. They were in due time received on profession of their faith.

R.

TO THE POOR THE GOSPEL IS PREACHED.

The following is an extract from the Report of one of our missionaries.

Last Sabbath was a day of unusual interest with us. We enjoyed a feast at the table of our common Lord, and among the communicants was one who had long been a hardened sinner. He is a poor man, and a cripple, and more than forty years of age. During the last quarter, he has become a hopeful subject of divine grace. His wife is a descendant of the Stockbridge Indians, (half-blood.) Last Saturday evening, I walked without elder to their residence, and entered their cold cabin. We found them gathered around their table, taking their frugal supper. As they had no chairs, and no seat to spare, we insisted on standing till they had finished their last meal for the year 1853. As soon as the three eldest children were satisfied, they took a Bible, and gathered around the stove hearth, and commenced reading and repeating verses to each other; thus, from the light reflected from the stove, they were cheerfully engaged in getting their lessons for the Sabbath-school. The neighbours had furnished a little additional clothing, shoes, &c., and provided them with shawls, and on Sabbath morning the whole family repaired to the place of divine worship. Many tears were shed by the parents during the exercises. The mother wept profusely. The father first gave himself to the Lord in the sacrament of baptism, and then consecrated his four children to God, in the same precious sacrament. The solemnity on the part of all was unusual. The children wept. May God have mercy on their precious souls. This is the second family received into this little church who need charitable aid. This, brethren, is the way we are building up the Church of Christ, through the blessing of God, by gathering in the halt and lame. Surely, to the poor the gospel is preached. Though the work of grace here is but the beginning of what we greatly need and desire, yet in viewing it, we thank God, and would take courage.

You cannot be surprised that I desire to labour with this people another year; and that we wish for in-

creased aid, that we may be free from pressing care. Could the friends of missions see all the families in this great western world to whose comfort and happiness they have contributed, by assisting in furnishing them with the means of grace, they would ask the Lord to accept larger donations for the spread of truth and salvation. N.

GOOD SINGING.

One thing which has added lately very much to the interest of our church is a singing class, which is taught here by Mr. Mason Kindell, on every Saturday evening, and he himself remains here, and spends the Sabbath with us, and thus our singing, which before was very indifferent indeed, has become quite attractive, and a great many are induced to attend the services on that account, so that sometimes of afternoons we have the church quite full. I think it would be a good idea for all weak churches similarly situated with ours, to try to improve their psalmody, as no doubt it would be one of the most influential means that could be used to increase and interest our congregations. Psalmody is sadly neglected here in the country, and, as a matter of course, is of a very inferior character. It is well and necessary to sing with the heart, but I think it is very important too, that we should sing with the understanding also. I think if this matter were urged upon many of the churches under your care, it might be one great help to have them soon off your hands, and self-sustaining; and I have no doubt—I can now see it plain—that if we had the kind of singing we have now two years ago, our congregation would be more than double what it is at present. J. T.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of February, 1854.

SYNOD OF ALBANY.

Pby of Troy.—Troy Second ch	$147 65
Pby of Albany.—New Scotland ch 30 12; Princeton ch 17 09; Tribes Hill ch 19; Esperance ch 11 73; Albany Second ch (of which 50 from J W Vosburgh to con MARGARET VOSBURGH an hon mem) 474; Northampton ch 5; Mayfield ch 5; Ballston Spa ch 5 69	567 63

SYNOD OF BUFFALO.

Pby of Rochester City.—Pickleville ch	7 00

SYNOD OF NEW YORK.

Pby of Hudson.—Deer Park ch 10; Florida ch 16	26 00
Pby of North River.—Marlboro' ch, individual contributions	8 00
Pby of Bedford.—White Plains ch 35; Croton Falls ch 8 50	43 50
Pby of New York.—First ch New York in part 2009; Fifth Avenue and 19th street ch New York 3761 35; Madison Avenue ch New York 101, less 5 for *Home and Foreign Record*, 96; Brick ch New York addl 33; Yorkville ch, to con the pastor, Rev E C BOTSFORD, an hon mem 50; Ainslie street ch, Williamsburg, 18	5967 35

SYNOD OF NEW JERSEY.

Pby of Passaic.—Patterson 1st ch	101 00
Pby of New Brunswick.—Princeton 1st ch 31; Middletown Point ch 66 17	97 17
Pby of West Jersey.—Blackwoodtown ch 15; Williamstown ch 8	23 00
Pby of Newton.—Knowlton ch	22 00
Pby of Raritan.—Solebury ch 13, less 3 for *Home and Foreign Record*	10 00
Pby of Susquehanna.—Wysox ch 4 20; Monroeton ch 5 33; Troy ch 7; Warren ch 2 41; Orwell ch 20	38 94
Pby of Luzerne.—Tunkhannock ch 12 50; Kingston ch 17 50	30 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Ninth ch Phila 36 68; Tenth ch, Phila, through the Pastor, 30; Sixth ch Phila 10; Spring Garden ch Phila, from D 20; Germantown ch, from John Garrett 10, Samuel Harvey 10, Mrs Harvey 5, A member 25, Mrs Wilson 1, J Schaffer 1, cash collection 38—90	186 68
Pby of Philadelphia, 2d.—Doylestown ch	28 64
Pby of New Castle.—Upper Octorara ch	78 85
Pby of Baltimore.—First ch, Baltimore 750; Franklin street ch, Baltimore 91 04; F street ch, Washington City, from "A friend, per A G Ridgely," 10, and from Lewis A Edwards 5; Bladensburg ch 5	861 04
Pby of Carlisle.—Cumberland ch 125; Dickinson ch 17; Carlisle Presbn ch addl 1 50	143 50
Pby of Huntingdon.—Perryville ch, of which 50 from SAMUEL MACLAY, M D, to con himself an hon mem	100 00
Pby of Northumberland.—Rohrsburg ch	7 00

SYNOD OF WHEELING.

Pby of Steubenville.—Annapolis ch	8 10
Pby of New Lisbon.—Madison ch	17 85

SYNOD OF OHIO.

Pby of Columbus—Blendon ch 6 20; Lithopolis ch 3 50; Sciota ch 11 22; Mifflin ch 5 87; Columbus ch 110 65; Hopewell ch 8 69; Circleville ch 16 60	162 73
Pby of Wooster.—Mount Hope ch 13; Congress ch 15; Jackson ch 11 34	39 34
Pby of Hocking.—Mount Carmel ch	6 87

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Peru ch 11 50; Rock Creek ch 2	13 50
Pby of Lake.—La Porte 1st ch, balance to con Mrs CATHARINE WESTERVELT an hon mem 19; Rolling Prairie ch, from Mrs Anna Piper 5; Crown Point ch 4 50	28 50
Pby of Fort Wayne.—Fawn River ch addl	1 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Canton ch	5 00

SYNOD OF VIRGINIA.

Pby of Greenbrier.—French Creek ch	5 00
Pby of Lexington.—Through the Treas. of Presby, from Augusta ch	25 00
Pby of Winchester.—Winchester ch, from a Lady	100 00

SYNOD OF SOUTH CAROLINA.

Pby of South Carolina.—Draft on Treasurer of the Presbytery	37 50
Total,	$8937 24

LEGACIES.

Jane M Richmond, late of Chester co, Pa, 25, less col inheritance tax 1 25	23 75

MISCELLANEOUS.

Female Dom Miss Soc of Princeton, N J, for missionaries in New Jersey 20; John Parkhill, Bel Air, Florida, 5; Rev A Craig, Windsor, N Y, 1; A D Hepburn, Williamsport, Pa, 5; S W, Newburyport, Mass, 3, Sheets' Mills 5; Jas Pannell, near Churchville, Md, 5; A Friend of Missions 12; "One who sends it" 40; Mrs Jerusha Cornwell 1; Mrs M P Monteith 1; John Brewster, Esq, Shirleysburg, Pa, 50; Mrs L Sweetland, Cazenovia, N Y, 10; First Fruits 20	178 00
Total,	$9138 99

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

1 box from the Ladies' Missionary society of F street church, Washington City, D C, valued at	49 13
1 box from the Ladies of Waynesburg ch, Pa, Donegal Presbytery, no valuation.	

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of February, 1854.

Pby of New York.—First ch, New York city	695 00
Pby of Philadelphia, 2d.—Newtown ch	6 75
Pby of Erie.—Meadville ch	10 00
Pby of Washington.—Cross Creek ch, per J D Williams, Esq	22 82
Pby of Columbus.—Blendon ch 2 66; Mifflin ch 3 61	6 27
	$740 84

MISCELLANEOUS.

A D Hepburn, Williamsport, Pa, 2 50; S W, Newburyport, Mass, 2, Sheets Mills 5; A Friend of the cause 1; James Hamilton, Esq, Carlisle, Pa, 10; "Donors," Moorefield, Va, 10; John Stewart, Graceham, Md, 4 62	35 12
Total,	$775 96

S. D. POWEL, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of February, 1854.

SYNOD OF CINCINNATI.

Pby of Miami.—Xenia ch	10 80
Pby of Cincinnati.—High st ch Cincinnati, mo con coll 1 81; Hopewell ch 17 06; DAVID R DICK, Mt Carmel, bal to con self hon mem 45	63 87
Pby of Sidney.—Buck Creek ch 45; Covington ch 4	49 00

SYNOD OF INDIANA.

Pby of Madison.—Pleasant Township ch 14, Jefferson ch 7	21 00
Pby of Indianapolis.—Bethany ch 15; New Prospect ch 6	21 00
Pby of White Water.—Rising Sun ch 15; Lawrenceburg ch 16 25, Lawrenceburg Sab sch 3 75, Rev S S Potter and Lady 5	40 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Mill Creek ch	7 00
Pby of Crawfordsville.—Rockville ch 18; Bethany ch 25	43 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Greenville ch 10 50; Washington ch 7 38	17 88
Pby of Sangamon.—Union ch	10 00
Pby of Schuyler.—Camp Creek ch 14; Monmouth ch 20 06	34 06
Pby of Chciago.—Earlville ch	25 00

SYNOD OF MISSOURI.

Pby of Missouri.—Fulton ch 42 05; Auvasse ch 11; Augusta ch 7 35; Concord ch 8 25; Jefferson City ch 35 45; G W Cardwell, Mexico ch 1; Columbia ch 88	193 10
Pby of St Louis.—Washington ch 9 33; Union ch 6 60; Fee Fee ch 15 75; A F Peck, St Louis, 2 50; Bonhomme ch 40 85; Maline Creek ch 13 10	88 13

SYNOD OF KENTUCKY.

Pby of Louisville.—Elizabethtown ch 17; Goshen ch in part 66; Mulberry ch 81 28; Mrs Elizabeth Morton, for support of Rev J T Umsted 37 50; Wm J Morton, for support of Rev J T Umsted, bal to con CLAUDA E B MORTON hon mem 37 50; S B Richardson, M D, 1st ch, Louisville 25, Wm Garvin, Esq, 1st ch, Louisville, to con Miss LUCY T GARVIN, Miss SALLIE E GARVIN, Master WM GARVIN BELL, Miss MARY JANE BELL, Miss SARAH FRANCES BELL, and Miss ANNIE GARVIN BELL hon mems 300; Owensboro' ch 100	664 28

SYNOD OF NASHVILLE.

Pby of Nashville.—Clarkesville ch	232 70

SYNOD OF MEMPHIS.

Pby of Chickasaw.—Holly Springs ch 109 85; Oxford ch 70; Water Valley ch 17 35; Zion ch 24 50; Harmony ch 27 90; Pontotoc ch 32	281 60
Pby of Memphis.—Germantown ch 16; Bethel ch 18; Ramah ch 6	40 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Bethel ch	155 00
	$1996 92

MISCELLANEOUS.

Bloomfield ch, Mo, 14 05; A friend to Missions 3	17 05
Total,	$2013 97

A. DAVIDSON, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of February, 1854.

SYNOD OF PITTSBURGH.

Pby of Clarion.—Callensburgh ch	1 25
Pby of Erie.—Sandy Lake ch	1 00
Pby of Redstone.—Connellsville ch 67 58; Mount Pleasant ch 38 37	105 95
Pby of Ohio.—East Liberty ch in part 45; Mingo ch addl 11 88; Bethany ch (from Females 21 27) 56 52	113 40
Pby of Allegheny.—Concord ch 30 36; Plain Grove ch 36 25	66 61
Pby of Blairsville.—Johnstown ch	80 00

SYNOD OF WHEELING.

Pby of Steubenville.—Harlem ch 6; Kilgore ch 4	10 00
Pby of Washington.—Claysville ch	28 00

LEGACY.

Montgomery Estate, bal of bequest, per Templeton, Executor	23 81

MISCELLANEOUS.

John Kerr, Esq, New Lisbon	10 00
	$440 02

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

Ladies of Tent and Georges Creek chs a box	30 82

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
William Main, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to William Main, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

FREE CHURCH CANDIDATES.

It is certainly remarkable, that a decline in the number of candidates for the ministry should prevail so extensively in Evangelical Churches both *at home and abroad.* Not only have the Episcopal, Baptist, Methodist, Congregational, Old and New-school Presbyterian, and other Churches in the United States, suffered a loss of candidates, but the churches in Canada and in Scotland seem to be in the same afflicted condition. The Free Church of Scotland, as appears from the proceedings of their Assembly in 1853, reported 216 theological students for the last year, against 240 of the preceding year. Here was a loss of *twenty-four*—greater than that which prevailed in our own Church.

For the Home and Foreign Record.

A CALL FROM GOD TO THE WORK OF THE GOSPEL MINISTRY.

An inspired apostle has said, "No man taketh this honour unto himself, but he that is called of God, as was Aaron." Many have been troubled to know wherein that call consists.

It will be admitted as a right of a sovereign ruler, by his own appointment, directly or indirectly made, to fill the various offices of state. This right belongs to the Presidential Chair of the United States. Each successive President appoints his own cabinet.

It would be expected that a ruler of extensive knowledge and great wisdom, would select the most judicious men for the several departments.

God is the Sovereign of all worlds—the great Monarch of the skies; and his knowledge, and wisdom, and other perfections, are acknowledged to be infinite. God has established his throne in the heavens, and his kingdom ruleth over all. By his efficacious, or permissive providence, he is ruling in the kingdom of nature, of providence, and of grace. The hearts of all men are in his hand, and he can change them as streams of water are changed—he can mould them according to his own pleasure. The history of the past shows that he has actually raised up men properly qualified for the sphere in which he intended them to act, or the office which he intended them to fill. In evidence of this, we mention the names of Moses, and David, and Solomon, and Isaiah, and Daniel, and Cyrus the Persian, of old; and the names of Zwingle, and Luther, and Melancthon, and Calvin, and our Washington, of more modern times.

As there were false prophets in days of old, who cried, saying, Thus saith the Lord, when the Lord had not spoken, nor sent them; so it may be even now with men in the gospel ministry. Possibly some run without being sent—and others decline whom God has called. The young men of the Church should inquire into the subject, so as to know what duty is. A call from God to the sacred office consists in two things—1. A *desire* for the office; 2. And the proper *qualifications.* So the inspired Paul has decided: "If a man desire the office of a bishop, he desireth a good work." 1 Tim. iii. 1. Immediately then he specifies the proper qualifications. Unto such men Paul directs Timothy to commit the gospel ministry.

Of the qualifications, the man called, mostly in youth, may not be the best judge; but the desire for the office is a matter of consciousness, of which the man carries the witness within himself. It is by no means uncommon that the man possessing the desire, like Moses of old, may wish to be excused. To overcome this reluctance, God may give intensity to the desire, and bring the man to feel like Paul, when he said, "Necessity is laid upon me; yea, wo is unto me, if I preach not the gospel!"

The *qualifications* which accompany the desire, are, piety, good natural talents, mental cultivation, or an opportunity of acquiring the same, an aptitude to teach, prudence, zeal, and fidelity. The possession of these, in connection with Paul's ruling desire for the office, may make the matter of duty clear and plain.

The question, Am I called of God to the work of the ministry? is to be settled by a calm, deliberate, and prayerful investigation. A resort to voices, or dreams, or visions of the night, would discover a strong tendency to fanaticism or delusion. This brief view of the subject is supported by the Scriptures, and the experience of wise and good men.

C. J.

North Carolina, February, 1854.

WHERE ARE THE REAPERS?

The following, we think, are happy and timely suggestions to Christian parents, upon the obligations resting on them, under God, to the early dedication of their sons to the gospel ministry. The fields now all over the world are "white unto the harvest," but where are the reapers? The extract we take from the late proceedings of Transylvania Presbytery, Kentucky, as found in the *Presbyterian Herald.*

"But, brethren, the great call which is made upon you, is not so much for your silver and your gold, and worldly substance, as for your children. You are called upon to dedicate them to God, and to train them for his service. In the Scottish Church, the supply of ministers has been kept up by parents devoting the chosen son of the family to God, and training him so far as they can for it, and rarely does God fail to accept the gift, and bestow those qualifications of heart which come alone from him. Christian parents cannot, without great sin, train their sons for the world, and leave it to miracle, or to unforeseen circumstances, whether their thoughts are ever turned to the work of the ministry. God has various ways of calling men into the minsitry; but one of the most honoured, and most general, is through the earnest efforts of parents to train them and qualify them by education for the work, and by humble prayer, seeking for the gifts of his grace, which shall qualify them, in the only true sense, for preaching his gospel. Children are a high and solemn trust from God, to be received and held ever as from him, and trained for his service, in whatever department of that service they are qualified to act. And parents are the earthly agents for the bestowing of the great part of these qualifications. When they, like Hannah of old, dedicate their children to him in infancy, ond train them like her in his Church, and give them all the means of education, for his work, within their reach, the general truth is, he accepts the offering at their hands. So parents may confidently hope, whilst they earnestly pray, that the son, whom they give back to God, and educate and train with a view to the ministry, will, in God's own good time, be endued with his own spirit, and called, and qualified, and sent into the great harvest of the world. And to the same extent that churches and church officers are bound to take care for the religious training of all the church, are they bound to provide for the training of such as appear to promise well for the sacred office and work of preaching the gospel. Let these things sink deep into your minds, so that when our brethren come among you, it shall be only to gather your consecrated gifts to God, of your children, and your substance, and to claim and receive your hearty prayers."

CANDIDATES AND THE COLLEGE COURSE.

Theological Seminary,
Columbia, S. C., Feb. 27, 1854.

Mr. Editor—I know it is presumption in me to send you this piece for publication; but it is on a subject on which I am much interested. I spent two years in * * * * College, which, though not noted for its wickedness, was an *irreligious* college. The last year was spent at Hanover College, Indiana, which, although of only twenty years continuance, has given more than a hundred ministers to the Church. A strong religious influence prevails there. Had it not been for this change, I am confident I would not have been here, preparing for the ministry, to which I trust I have been called. Experience, more than reason or observation, has shown me the importance of *religious influence in colleges.* Yours in gospel bonds, * * *

For the Home and Foreign Record.

SCARCITY OF CANDIDATES.

Various causes are sometimes assigned to account for the alarming scarcity of those who are to break the bread of life to the Church. It is true, parental training, and dedication to God, are all-important in increasing the number of the ministry. Early piety is very desirable. The prospect of independence, and a competence of worldly comforts, may have some influence. But while our hearts are bleeding over the desolations of Zion, and we almost despairingly cry out, "*Who* will come up to the help of the Lord, to the help of the Lord *against the mighty?*" we may consider as one reason for the scarcity of candidates, *the want of active, deep-toned piety in our colleges.*

Pious students sometimes go to college, where many restraints are removed, and where they are assailed by the peculiar temptations which students only know. The new excitements and pleasures engross their minds and thoughts. Love insensibly grows cold, piety wanes, ambition fills the soul, a thirst for fame and honourable distinction becomes a strong, if not predominant, passion. Most students perhaps go to college without having any specific design in view. Their "acquirements," and, perhaps, "the voice of Providence," are to suggest their profession. When the collegiate course is ended, the profession is chosen, and the decision is generally made by the *moral influences* that have borne upon the mind, instead of the intellectual attainments. Would you have him decide to preach "Christ and him crucified?" Then *let the college be a Bethel.* If religion is not revered, and in lively exercise, if he does not find the sympathy of fellow-students leaning to the cross, (for students are bound together by a strong cord of sympathy,) then, despite his good resolutions, he goes with the multitude. "He hopes to be useful, but cannot see his call to the ministry." But let his attainments, his social intercourse, and every influence be sanctified. Let his fellow-students generally unite with him in the performance of religious duties. They can thus promote one another's growth in grace, and religion becomes a source of constant delight. And now, "What can I do for him who has bought me with his blood?" is eagerly asked. The difficulties and trials of ministerial life vanish before his ardent soul. With a heart glowing with love to God, he would even account it all joy to *suffer* for Christ. The college course almost invariably gives the last,

the *sealing* stamp to character. Men of learning are men of influence. They give character and tone to society, and their character is determined by their education, understanding that term in its broadest sense.

Christian *parent*, would you have your offspring to live happy, honourable, and useful lives? Then look well to the character of the institution they attend, and let your prayers unceasingly go up in their behalf.

Teacher, immense responsibilities are yours, and momentous consequences will be the result of your labours.

Pious student, your example, your zeal for Christ, or indifference in his service, will tell mightily upon others.

Christian, would you see Jerusalem builded, and multitudes of labourers going forth to gather the harvest? O, cease not to pray that God would pour out his Spirit upon our schools and colleges; that he would make them "fountains whence shall issue streams to make glad the city of our God."

* * *

AMERICAN EDUCATION SOCIETY.

We noticed with regret that the *American Education Society* were obliged, from the want of funds, to pay their last quarterly appropriations to students *only in part*. This is a great calamity; and one which God has hitherto averted from the Board of Education of the Presbyterian Church. An infinitely greater calamity, however, is common to Congregational and Presbyterian Churches, viz., a deficiency of candidates for the ministry. We trust that both of these branches of the Church of Christ, as well as others, will find, through divine grace, some improvement during the present and coming years.

DEFICIENCY OF MINISTERS.

It is often profitable to exchange views with other denominations of Christians, and to compare our own opinions with theirs. The *Puritan Recorder*, of Boston, thus introduces an article from the *Episcopal Recorder:*

"This subject has been presented so often, and dwelt upon so long, that we fear our readers are weary of it. Yet it cannot be passed by. The interests at stake are altogether too important, to be overlooked by any who have at heart the welfare of Christ's kingdom in the world. The matter must be examined, and considered, and prayed over, until an adequate remedy is provided. One great step towards the attainment of this end, is a proper knowledge of the causes of the evil. It cannot be a mere casual incident, that the supply both of ministers and of candidates for the ministry has fallen off so much in all denominations of Christians. There must be reasons. Some of these reasons have been well set forth in the columns of a contemporary, the *Episcopal Recorder*, from which we abridge the statement:

1. *The inadequate support which the majority of ministers receive.* This has been of late largely set forth by the religious, and even the secular press, and to some extent an improvement has been effected. But still much, very much, remains to be done.

2. *Christian parents are not desirous* to have their sons become ambassadors for Christ. They dread for them such a life of poverty and toil, and therefore forbear to use a proper and legitimate influence to direct their views to this end. In fact, what influence they do exert is rather in an opposite direction.

3. The many *wide avenues to ambition, and the love of money*, now open on every hand. Never were these so numerous and inviting as now. Young men feel the attractive influence, and fly from the long and laborious preparation the ministry requires, in order to plunge at once into the great battle of life, and seize its brilliant guerdons.

4. A lack of *direct effort to enlist young men* in this work. Armies must be recruited; ministers must be called. Means must be used to bring the claims of the ministry before the pious youth of the land. The subject at least should be so presented as to secure a candid consideration before making a final decision. But this has been neglected, and we see the consequences.

5. A supply is *not sufficiently sought from the Lord*. There is a specific injunction to make this a matter of intercession: "Pray ye the Lord of the harvest that he would send forth labourers into his harvest." Doubtless we receive not because we ask not. Supplication has been intermitted, reliance has been placed on subordinate means, and the Lord has frowned. A convincing proof of failure here is furnished by the fact that there is only one season in the year appointed for united prayer for this specific object—namely, the Annual Concert in February for Colleges—and that occasion is usually marked with less interest, and less generally attended, than any other.

6. A last cause, and the most important and fundamental of all, lies *in the low state of religion.* "The ministerial spirit is only the Christian spirit, under a peculiar form and with a peculiar direction." Consequently, the want of more religion in the Church lies at the root of the want of more ministers. Only let there be an outpouring of the Spirit, a general revival of God's work, and the ranks of young converts will pour a steady stream of candidates for the ministry into our Colleges and Theological Seminaries.

Such is the sad detail of causes producing the great evil under which the Church now groans. When shall the remedy be applied?"—*Episcopal Recorder.*

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

PRINCETON AND LAFAYETTE COLLEGES.

Princeton College has long enjoyed the favour and patronage of Presbyterians. It is an ancient and honoured Institution. With a history of fame and usefulness dating back beyond a century, and with a long line of distinguished Presidents, Professors, and Alumni, it has claims upon the affections and prayers of the Church which few institutions can hope to equal. Its prospects of usefulness *were never so great as at the present time.* Its endowment scheme of $100,000 is in a successful train; and the additional endowment of $50,000 for a Professorship for Joseph Henry, LL.D., is certain, under the smiles of Providence, provided the distinguished Professor will accept the appointment, which there is good reason to believe.

Lafayette College was founded only about a quarter of a century ago. After a variety of struggles and alternations of prosperity and adversity, it seemed almost ready to expire. About three years ago, the Synod of Philadelphia interposed its powerful and protective influence, and took the Institution under its ecclesiastical supervision. Since that time, the career of the College has received a new and gratifying impulse. Its efficient President, Dr. D. V. McLean, has visited a large number of the churches of the Synod, enlisted a new educational interest within its bounds, and has been the instrument, under God, of securing an endowment of $100,000, with the prospect of increasing it to $150,000.

Lafayette College, although rather near to Princeton, and not near enough to the centre of the Synod of Philadelphia, has a location which, by railroad communication, has become important in itself, and quite convenient to the churches of Pennsylvania. Lafayette College has been commonly regarded as a sister, rather than a rival, to the College of New Jersey. The late Dr. Alexander, a Trustee of the latter College, was, nevertheless, a strong friend of the former. Nor is there any reason why both Institutions should not enjoy the best wishes and the hearty good will of all lovers of sound education.

Of late, however, some of the brethren at Princeton College seem to be alarmed at the effects of Church superintendence. Under Synodical supervision, the students of Lafayette College have increased from *twenty-five* to *eighty* in number; and with its system of Scholarships and its able Faculty, this number will undoubtedly reach *two hundred* before many years. Dr. John McLean, President elect of Princeton College, wrote an able and temperate letter last summer, one of the objects of which was to show that Colleges under the care of private corporations were equally worthy of favour as Colleges under ecclesiastical supervision. The Synods of the Church, however, generally prefer Synodical Colleges. Professor Hope also wrote a letter in opposition to cheap endowments by scholarships, at a time when the endowment of Lafayette was in a critical condition, and when its President was labouring hard to complete it. The friends of Lafayette did not feel willing to enter into any controversy with the Princeton brethren, and neither of these publications was answered.*

Since the time just referred to, some of the Princeton Professors have determined to agitate still further the whole subject of ecclesiastical supervision in education. We are by no means disposed to shrink from the discussion thus forced upon us; nor can we be driven from our position of cordial good will towards the institutions who may differ from us. The Church has the deepest interest in sustaining the colleges of New Jersey, Jefferson, Hampden Sidney, and Washington, Virginia—colleges which are upon the plan of supervision by private, self-perpetuating corporations. These institutions are entitled to the warmest support; and whilst under Presbyterian management, no effort should be made to interfere, in any way, with their condition; unless their own friends prefer to change it. At the same time, if the Church thinks that her new colleges had better be more directly under her own care, the fact of this preference is not a proclamation of hostility to institutions on a different foundation. Entire unanimity on educational matters is out of the question. But it is asking a good deal of the Church to change her present collegiate policy, simply in view of the growing prosperity of new colleges under ecclesiastical care.

Princeton, too, is the last college in the land that need feel apprehensive. It was never in a condition when prosperity was more certain to crown exertions in its behalf. Nor are its friends *generally* alarmed about its prosperity. It so happens that the three persons, whose writings in favour of denominational education have had perhaps the greatest circulation in the Church, are *trustees* of Princeton College, viz., Dr. *James W. Alexander*, who was the author of the Report on Parochial Schools in 1846; Dr. *Hodge*, whose educational address before the Assembly of 1847 was instrumental in securing the unanimity of that body; and the *present Corresponding Secretary of the Board of Education.* In fact, the matter has never come before the Board of Trustees of Princeton College, in any form or shape.

We doubt whether Princeton College gains anything by attacking the collegiate policy which pre-

* An able writer in the *Watchman and Observer*, and a friend of Hampden Sidney College, in Virginia, replied to Professor Hope, especially in relation to the argument of the latter, that the scholarship plan implied something wrong in principle.

vails in the large majority of the Synods of our Church. If one, or more, or all of the Professors choose to agitate the subject on their own responsibility, they will of course expect the friends of Synodical supervision, ourselves among the number, to follow in reply.

There are other topics, mixed up with the principle of ecclesiastical supervision, which we may notice at another time.

May the Lord inspire us all with the love of the truth, for his name's sake!

REVIVALS IN SCHOOLS AND ACADEMIES.

We give below a brief account of three recent revivals of religion in institutions under the care of the Church. God honours his truth, when inculcated by religious teachers upon the minds of the young. The results in these institutions alone, warrant the hope of happy results from the present educational movements in our Church.

GENESEO ACADEMY, NEW YORK.

Geneseo Academy experienced last year a copious outpouring of the Holy Spirit. About fifty young persons were hopefully converted to God. An extract from a letter received about four weeks ago, gives the following interesting statements of a renewed interest in religion.

Dear Sir—You will be pleased to learn that God is visiting our academy again with the convicting and converting influences of his Holy Spirit. Our prayer-meetings and Bible-classes have, for some weeks past, been attended with increased interest, and at times deep solemnity and tenderness of feeling have been manifested. Many are now thoughtful, some are inquiring what they must do to be saved, and about ten hope that they have become reconciled unto God through Jesus Christ. It is with us teachers a time of much anxiety, and we are praying for the spirit of wisdom and faithfulness. Very truly yours, * *

WAVELAND ACADEMY, INDIANA.

The Waveland Academy has experienced a revival of religion, such as is rarely witnessed in the most favoured institutions. May the Giver of all grace grant wisdom to his servants to superintend so glorious a work!

I write to let you know that God is doing great things for us. This day is set apart for prayer and fasting, for colleges and literary institutions; but with us it is already a day of rejoicing, as well as of prayer. There has been a revival going on here for the last two weeks, which has wrought a wonderful change in our academy; and we hope, from the character of many of the young men, the Church will feel the benefits of it in a powerful degree hereafter. We have had some 75 students this term, and nearly two hundred during the winter. From the fact that many of our leading young men were out teaching, we had but few comparatively who were professors of religion, that is, ten days since; but now, through the grace of God, there are between 40 and 50 in the institution who are hopefully converted. The work was somewhat peculiar, and there was very little animal excitement, considering that there were so many young persons—yet deep and powerful.

I have not time to give you the particulars, but suffice to say that near sixty have been received in our church, and forty in the Methodist church. About forty of our students, in the last two weeks, have made a profession. What a responsibility rests on us to cherish these lambs. Would not the Board of Publication donate to the academy a list of their works. We want something of the kind to ground the young converts in doctrine. We have some of the Board's works which are very serviceable, but we would like to have more. If you please, let me know in this respect. I think you will hear from us in the way of many ministerial students ere long. Yours in Christ, * * *

JERSEY SHORE ACADEMY, PENNSYLVANIA.

The Jersey Shore Academy is under the supervision of the church at that place. This institution has from the beginning been remarkably favoured. A revival of religion has recently brought a number of its pupils into the church.

Rev. and Dear Sir—We have just passed through a most refreshing and gracious revival in our church and in our school. God's Spirit has been working mightily in our midst. About twenty have been added to our church by profession of their faith—almost all pupils of the Seminary. Some three or four young men have been brought in, who will probably study for the ministry. They are young men of genius, and of noble nature, and I look forward with hope and joy to the day when their Master shall recognize them as labourers in his vineyard.

Our school numbers 112 students. It has succeeded beyond our most sanguine expectations.

* *

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America*, the sum of ——— dollars, to and for the uses of the said Board of Education, and under its direction.

[When real estate, or other property, is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, FEBRUARY, 1854.

I. FUND FOR CANDIDATES.

Presbytery of Albany.

Esperance ch $4 00

Presbytery of Wyoming.

Wyoming ch 25 00

Presbytery of Rochester City.

Vienna 1st ch 8 79

Presbytery of North River.

Marlboro ch—Mr E Jagger 1 00

Presbytery of New York.

1st ch N Y, collection, additional 1133 00
" " " " 40 00
Brick ch, N Y, 315 00
——1488 00

Presbytery of Newton.

Knowlton ch 10 00

Presbytery of Susquehanna.

Troy ch 2 50

Presbytery of Philadelphia.

10th ch Phila, Miss Hoge 10, coll in part 288 25—less to Home and Foreign Record 16 08—272 17, of which for this fund 100, do addl 20 130 00

Presbytery of Baltimore.

Franklin st ch, Baltimore, 50; 1st ch Baltimore 750, of which for this fund 375 00 425 00

Presbytery of Philadelphia 2d.

Newtown ch 7 10

Presbytery of Carlisle.

Dickenson ch 16 00

Presbytery of Beaver.

Neshanock ch 29 00

Presbytery of Columbus.

Columbus ch 51 42; Lithopolis ch (1852) 2, (1853) 2 50; Mifflin ch 1 55; Blenden ch 2 36 59 83

Presbytery of Zanesville.

"Members of Madison ch" 9 75

Presbytery of Richland.

Frederick ch "An individual" 5 94

Presbytery of Wooster.

Mount Hope ch 5; Sugar Creek ch, in part to const Rev A Hanna l m 10 25 15 25

Presbytery of Cincinnati.

Springfield ch 23 34; Xenia ch 8 32, less exchange 32 cts 31 34

Presbytery of Peoria.

Crow Meadow ch 4 15, C W in part to const M S an hon mem 5 9 15

Presbytery of West Hanover.

College ch 24; Maysville ch 11 40; Little Concord ch 8 43 40

Presbytery of Lodiana.

Jalandar ch 1 45; Lodiana ch 18 18 19 63

LEGACIES.

From the Estate of Miss Jane M Richmond, Sadsbury, Chester co, Pa, 25, less tax 1 25 23 75

MISCELLANEOUS.

Rev A Craig, Windsor, Broome co, N Y 1; Sheets Mills, Va, 5; Rev L D Potter, Dunlapsville, Ind, 2; Mrs H M Potter 2; James Pannell, near Churchville, Md, 3; "A Friend," Moss Neck, Va, 40; Wm Huntling, New Vernon, Morris co, N J, 50 cts; S W, Newburyport, Mass, 3; Rev J A Copp, Chelsea, Mass, 50; Mr Peter Jacobus, Newark, N J, 30, 20 of which bal to const Rev M W JACOBUS, D D, of Allegheny, Pa, 1 m; Mrs Col. Fowle, Brooklyn, N Y, 25 161 50

$2525 93

II. FUND FOR SCHOOLS, COLLEGES, &C.

Presbytery of New York.

1st ch New York 146; 1st ch Brooklyn, special 151 297 00

Presbytery of Philadelphia.

10th ch Phila, coll in part 172 17

Presbytery of Baltimore.

1st ch Baltimore 375 00

$844 17

III. FUND FOR TEACHERS, &C.

"From a Friend" 20 00

Total, $3390 10

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., FEBRUARY, 1854.

Presbytery of Blairsville.

New Salem ch 12 50; Concord ch 8 $20 50

Presbytery of Redstone.

Connellsville ch 51 72; Georges Creek and Tent 53 00; Mt Pleasant ch 10 50; West Newton 17 81 133 03

Presbytery of Erie.

Sandy Lake ch 1 00

Presbytery of Clarion.

Callensburgh ch 24 00

Presbytery of Washington.

West Alexander ch 68 50; Upper Buffalo ch 19 87 50

Presbytery of Steubenville.

1st ch Steubenville 37 00

Presbytery of New Lisbon.

New Lisbon ch 31 58

Presbytery of Vincennes.

Indiana ch 42 44

377 05

LEGACY.

From the Estate of John Montgomery, Louisville, Ky, 26 82

Total $403 87

J. S. LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, FEBRUARY, 1854.

Presbytery of Louisville.

A member of the 1st ch Louisville, Ky, 5 00

ANDREW DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday, May 8th, at 4 o'clock, P. M.

The Annual Sermon before the General Assembly will be preached by the Rev. John C. Backus, D. D. The Rev. J. L. Kirkpatrick, D. D., is the alternate preacher.

A Sermon for the Board will also be preached in New York, previous to the annual meeting, by the Rev. Alexander Duff, D. D., of the Scotch Free Church Mission at Calcutta, who is at present on a visit to this country. The Rev. Stuart Robinson is the alternate preacher.

RECENT INTELLIGENCE.

Mission House, March 13, 1854.

India.—Our latest dates are from Allahabad, January 2d; Agra, January 7th; and from Lodiana, January 5th.

The brethren at Lodiana express much sympathy for Mrs. Porter, who has been so severely afflicted in the death of her husband. She is wonderfully sustained, however, and not only continues to have the charge of the Female Orphan Asylum, but renders important aid in correcting the proof-sheets of the Panjabi Dictionary, a work upon which her husband was engaged at the time of his death. Mrs. Janvier's health had not been good for some time, but it was hoped that she would soon be restored to her usual health. The examination of the schools at Agra took place on the 17th December, and the prizes were distributed by a gentleman of the civil service, who expressed much satisfaction at the great work which our missions are accomplishing in Northern India. Letters have also been received from Messrs. Seeley and Warren, dated Calcutta, December 27th, and January 2d, on their way to this country. They were in usual health, and were expecting to avail themselves of the first favourable opportunity to sail for this country.

China.—Letters have been received from Ningpo Mission as late as December 3d; from Canton, December 9th and 24th; from Shanghai, December 16th.

Shanghai is still in a state of warfare. The Imperialists had made repeated attacks upon the city, with the view of expelling the Insurgents and retaking it, but without success. That part of the suburbs lying between the city and the river has been burnt, and will occasion much suffering among the people, but has not prevented the introduction of supplies into the city, which it was intended to do.

Mr. Wight was on a visit at Ningpo, and his health has not improved as it was hoped would be the case. Mr. Culbertson, though prevented from going into the city to preach, was carrying on his translations without interruption. He had completed the Pentateuch, and was about to commence the translation of the New Testament. The general health of the members of the Ningpo Mission had been good, with the exception of occasional chills and fevers, from which some of them had suffered. There had been quite a panic among the people in consequence of rumoured conspiracy against the city. Upwards of twenty persons had been beheaded on suspicion, and three of those were executed in sight of the mission premises.

At Canton the missionaries and their families were well, and engaged in their usual labours.

The female school had been opened the early part of December, and with prospect of as many pupils as it would be convenient to receive.

Africa.—Letters have been received from Monrovia as late as the 18th January. Nothing of importance had occurred in the affairs of the mission, that deserves special notice. Mr. Wilson is expected to return to this country in the spring, partly with the view of recruiting his health, and partly with the view of accompanying his wife, who has been in this country since spring, on her return to her labours in Africa. No intelligence has been received from the mission at Corisco, later than the 24th November. At that time they were well, and were engaged in their labours as usual.

A letter from Rev. Edwin T. Williams, one of the brethren who left here in September last to join the Corisco Mission, dated Fernando Po, December 16th, has been received. The party were all well at that time, and were within one day's sail of Corisco.

Indian Missions.—Letters have been received from the Choctaw Mission as late as the 1st February; from the Seminole Mission, February 9th; from the Iowa and Sac Mission, February 8th; from the Otoe and Omaha Mission, February 7th; and from the Chippewa Mission, January 27th. At all of these missions, the brethren were generally in the enjoyment of good health, and were prosecuting their various labours as usual. At Talahassee there had been some sickness, but none of serious consequence.

The boarding-school at the New Mission among the Chippewas had been opened under circumstances of promise. Only a small portion of the applicants for admission could be received, and it is earnestly asked that increased means should be provided for the enlargement of the school.

Mission to South America.—Rev. Thomas H'Ombral, a member of the New York Presbytery, has recently been appointed by the Committee as a missionary to Buenos Ayres, and sailed from this port on the 11th inst. for that field. The Committee have contemplated a mission to South America for some time past, and were glad to find a man who desired and seemed qualified to engage in this work. And although this first measure is somewhat of an experiment, it is hoped, nevertheless, that it will lead to great and important results to the cause of Christ in that part of the world. Mr. H'Ombral's attention at the outset, will be directed more particularly to the French population of that place, though he will labour among all classes as the way may be open to him.

ONLY TWENTY-FIVE CENTS TO REMIT FOR THE MONTH OF FEBRUARY.

The following letter, from one of our receiving agents, in one of the most highly favoured portions of our country, to the Treasurer of the Board, deserves to be seriously pondered by every friend of the Lord Jesus.

I did not write you at the close of the last month, in hopes at the close of this month to have received funds to report; but you will observe from my memorandum above, that twenty-five cents is the amount, all that I have received for Foreign Missions, since I last wrote you on the 22d December, 1853. I have had some solemn reflections; such an occurrence has not happened since I have acted as agent for the Board, which is now more than fifteen years. There must be something greatly out of joint in our Zion. Surely our people are joined to their idols, (silver and gold.) The husbandman has not been so amply remunerated for his labour, in the returns of the products of his lands, for a half century past, as in the past year; and, as you are aware, when the agriculturist prospers, all trades and tradesmen are prosperous. The merchant, the mechanic, the lawyer, the physician, as well as the labourer; and notwithstanding all this temporal prosperity, the treasury of the Lord is empty, and our Boards are calling upon our churches to do what—to make sacrifices? O no, but to give of the abundance they possess, to enable them to disseminate the gospel of our Lord and Saviour Jesus Christ to the perishing millions who are dead in trespasses and sins—and the Church says, No. How dwelleth the love of God in us as a Church. There must be a load of guilt resting upon the Church at this time, and unless there is a change, our Zion will languish and die. Therefore, all who love our Lord Jesus Christ should examine themselves whether they are in the faith or not. For by their works ye shall know them. I did not intend to say as much when I commenced writing, and I close these desultory remarks with the prayer that the Church may be aroused to a sense of her duty, to pray the Lord of the vineyard to send forth labourers into his vineyard, and to give of their abundance to support the labourers in the field. Yours in Christian bonds.

MISSION TO THE CHINESE IN CALIFORNIA.

REPORT OF THE REV. W. SPEER: DECEMBER 31, 1853.

The close of the year has seemed to me the most convenient season for annually making the report of this mission. The present narrative has, therefore, been detained a few weeks longer than the anniversary of our arrival in this field of labour.

On landing from the steamer, on November 6th, 1852, our first duty was, in accordance with the instructions of the Executive Committee, an examination of the general field, and decision of the point most favourable to the commencement of a mission among the Chinese population of this State. San Francisco having been fixed upon, and the station approved by the Committee, it became my chief object to commence as speedily as possible preaching in Chinese.

Preaching in Chinese.

Our first public service was held on February 13, the first Sabbath of the Chinese year, in the Presbyterian church of which the Rev. A. Williams is pastor, and was an occasion of much interest to the friends of missions in this country. A sermon was preached from Acts xvii. 22d, &c. The Rev. Dr. Bridgman, then on his way to Shanghai, was providentially present, and assisted in the exercises, which were repeated in English, and left a deep impression upon many hearts. From that time till the close of September, preaching was maintained on Sabbath evenings, since at that time of the day a much better audience can be obtained than in the morning; and Sabbath-school and Bible-class was held usually at two o'clock in the afternoon. The attendance at these exercises was very unequal. About a dozen were tolerably regular and interested hearers. Besides these, on some occasions the chapel would be quite full. When news was received from China in relation to the revolution, numbers would come to make inquiries as to its character and progress. On one evening in June, notice having been given that some letters from China would be read at the close of the exercises, crowds came that could not find admittance. Public preaching has now been suspended until we can get the new brick mission chapel completed. The number attending the Sabbath-school was rarely over twenty-five, often but a few, on account of the interference of the hour with the Chinese business, which is but little interrupted here by the Sabbath day. Of those that heard the word through these means, several heard intelligently, seemed much impressed, and received seed which I trust will never perish, but spring up in everlasting life. One young man, once a scholar at a mission-school in Hong-Kong, of whom I had much hope, and who has shed tears when I have spoken to him of his immortal soul, has become lately more lukewarm. He says, however, that he still maintains daily private reading of the Scriptures, and prayer. He has had recently some trying pecuniary reverses. I trust he may yet be brought to the feet of Christ. Another person, an old and almost blind man, for a long time showed much interest in the truth, and searched the Scriptures with assiduity. Of him also I have hopes that he will yet be brought in Christ to see light. Two young men besides the above, who were in the night-school for several months, often made inquiries indicating thoughtfulness on the subject of salvation. No visible conversions, however, have been made. In this respect the year has

passed, to the sorrow of your missionary, without the success he had hoped. This is a field where he trusts, in future days, the Spirit of the Lord will be gloriously displayed. Would that it may be in our time.

Social Religious Meeting.

On Wednesday evening we have had frequently social prayer-meetings in the Chinese language, and at present have regular family worship at nine o'clock in the morning. On these occasions the prayers made by the Chinese church members are often spiritual and edifying, indicating a clear comprehension of the Scripture system of redemption and a careful and minute study of the word of God. Our habit is to read an appropriate chapter, and call on some of those present to lead in prayer, accompanying our exercises with singing also, in which two or three are quite proficient, and for which they have some taste. It is doubtful whether the shrill, artificial screeching of the Chinese ever can be adapted to Christian hymns. Our music consists wholly of the well known tunes of our American churches. To hear sounds so foreign and strange, coming from lips so long idolatrous, embodying the worship of the living God, will oft bring tears of thankfulness into the eyes of Christians; and some have expressed great satisfaction from attending services of which they understood only the spirit and object.

Organization of the Church.

One of the most interesting events of the year to the mission was the organization of a Chinese Presbyterian church, the first Christian organization made among that people on this continent, or outside of that of Asia. May it be the precursor of a great multitude. In October, Lai Sam and Lam Chuen, two members of the Presbyterian church of the Rev. Dr. Legge, in Hong Kong, arrived in this city from the mines, where they had been at work for a year or two. It was their purpose to return to China, being discouraged by ill health and want of success, from further attempts at mining. They were both willing to remain here upon provision being made for a moderate support, and the more cheerfully when both were employed in connection with the mission, as one had been for several years a colporteur, and the other a printer in connection with the London Society's mission in Hong Kong. Previous to their coming, there had been two other members of the same church at home, named Ho Cheung and Ho Chiu, cousins, engaged in this city in the employment of merchants. With these four, on Sabbath, November 6, we organized a church. A sermon was preached in Chinese on Matt. x. 32: "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven," which was rendered into English for the sake of the large congregation of our own countrymen who were present. A charge was given to the members by the Rev. Mr. Williams and interpreted to them; after which Lai Sam was ordained to the office of elder, according to the mode prescribed in the Confession of Faith. For this post he is fitted by his steady piety, zealous and fearless spirit, and by his years. We trust he will adorn his calling in the eyes of his own people and churches. The Rev. Mr. Woodbridge of the Stockton Presbytery, was present, and took some part in the exercises of the afternoon. The whole services were solemn and edifying. The infant church made a favourable impression on all beholders. I feel much confidence in the Christian character of the whole four members; all have undergone severe trials and been, so far as I know, faithful. May they be established and strengthened by divine grace, and become a blessing to their fellow-countrymen in this land!

English preaching.

About one sermon on each Sabbath has been preached in the English language in the churches of this city and the neighbouring towns; many of which have been on subjects connected with the missionary enterprise. The results of these for good have been witnessed in increased interest and activity manifested in the prosecution of the work of missions. It is the request of friends here, that when we enter the new mission house, a regular sermon shall be preached on the first Sabbath of each month, for the benefit of the Christian community.

Lectures on China—Mission-House.

During the year past the interest that is felt here on all that pertains to China has led the citizens of San Francisco on several occasions to call on me for public addresses and lectures on various topics connected with the religion, arts, literature, and history of that nation. These I have endeavoured to make subservient to the great end in view. Addresses also have been delivered before the Bible and Tract Societies on missionary subjects. In the months of June and July two courses of lectures were given, embracing a general view of the people of China, and the religious missions to them, which were attended by large numbers of the citizens. At the close of them a subscription was commenced for the purpose of building a mission-house and chapel, from which we have realized thus far over fourteen thousand dollars. The most gratifying feature of this contribution is, that over two thousand dollars of it was subscribed by the Chinese merchants and shopkeepers of the city, seven subscriptions being each of a hundred dollars or over, and fifteen of the sum of fifty dollars each. This money has nearly all been paid in. The fourteen thousand dollars received has now all been expended in the construction of a mission-house, which will be of brick, three stories in height, and contain a chapel, schoolroom, parsonage, and other apartments necessary for carrying on effectively the mission work among the Chinese. This building will require several thousand dollars additional, which but for the extreme depression of business at present, would be promptly subscribed here. The house, with the lot, has been secured solely and for ever to the undisturbed use of the missionaries of the Presbyterian Board, unless the Presbyterian Church shall voluntarily resign the appointment of occupants for it. In connection with the notice of this edifice, it is a duty I owe to this community to express my warm gratitude for the great liberality they have shown to this enterprise, and toward the mission in all its departments. Funds have never been sought for any purpose connected with it without meeting a cordial response, in some cases to amounts beyond what I thought individuals ought, in justice to themselves, to bestow. At present, in compliance with the formal request of a number of gentlemen in the city, I am engaged in giving a course of three lectures on the origin, character, and probable results of the Chinese revolution. We have two objects in view: first to satisfy the public wish on this point, and second, to pave the way thus for an application for the sum still needed for the completion of the mission-house.

School.

A night-school was maintained from February to August. For a short time at first, a small sum was required from the scholars, to pay the rent of the room; but it was soon thrown open to all, as many of the Chinese are scarce able to provide for themselves, and all are absorbed in the pursuit of gain. The attendance was very irregular; on some evenings but a few were present, on others, above thirty. The instructions given were in the simplest rudiments of an English education. Many were taught the "A B C," and the names of the figures. On Saturday nights, it was understood that we would have electrical experiments, or an exhibition with the magic lantern, or a lesson from the globe; and then the room was often crowded, and great wonder and delight were expressed. Besides the useful information conveyed, many a deep superstition was thus uprooted from their minds. At the close, those who were present were usually invited to attend our religious services and Sabbath-school on the day following. In the Mission-House, we wish to have a library of Chinese and English books, a reading-room with newspapers, and a more complete philosophical apparatus. For presents of whatever may aid us in this branch of our work, we shall be under great obligations to our friends in the East.

Hospital Visitation.

There are generally a dozen or more Chinese patients in one of the wards of the Marine Hospital. The diseases for which they are brought there are usually chronic. Many are dropsical, paralytic, or suffering with some abdominal disorder, arising from want of proper food on shipboard, or exposure in the mines. These have been read and prayed with, at such times as I have been able to visit them—not so often as should have been done. Some of the cases have been deeply interesting; one instance was that of a poor young man, upon whom, after his entrance into the hospital, symptoms of leprosy were gradually developed, until he became a figure hideous to behold. One afternoon, about an hour after he had been visited by the colporteur Lai Sam and myself, and a portion of a tract read and explained, and a prayer offered, his whole frame having long seemed to be thoroughly corrupt and diseased, an internal rupture took place, and in great agony he expired. There was no reason to hope for a change of heart, or saving faith in Jesus Christ. Some of these patients after recovery came to visit us, and evinced a gratitude for the kindness shown them, which it may be hoped will prepare the way for the favourable reception of Christian truth.

Opportunity was often afforded during visits to the hospital, to instruct and comfort other patients than the Chinese. An Englishman, who had been deluded by the Mormons, and had left a good patrimony in the city of Norwich, to seek an earthly paradise, came here, on his way back from Salt Lake, ill with chronic dysentery. It pleased God to bring him apparently to an humble and penitent acceptance of Jesus Christ as his Saviour, and he died in comfort, and the hope of an entrance into the kingdom of heaven. A poor, simple-minded negro, who lay many weeks with a painful scrofulous disease of the lower extremities, was also gradually led to a joyful faith in Christ. He suffered great pain. The foot first, and then the leg, was amputated. He bore all with fortitude. His last hours were filled with happiness inexpressible. Angels seemed to comfort him. He died in triumph. Details of these and other cases must be omitted in the present report. During the past winter, my visits to the hospital have been few; yet this is one mode of usefulness I hope to improve as circumstances allow, and upon which we may expect the blessing of the Lord Jesus. We hope to be able to dispense medicines to a small extent at the Mission-House, and will probably make application to you for some for that purpose, as soon as we are prepared to use them.

Tract Distribution.

The number of tracts on hand has not been such as to allow a very free distribution of them. A few hundreds have been taken or sent to the interior of the State to the mining districts. A number of ships returning to China with passengers have been supplied with Testaments and assortments of tracts, for reading on the voyage, and distribution among the homes whence the people have come. The company-houses, or *hwui-kwans*, where strangers in the city lodge, and the shops generally, have been visited by myself or Lai Sam. Sometimes we have been most joyfully received, particularly on shipboard; yet the hateful old spirit of the Canton people has led a few individuals to treat these messengers of peace to them with contempt, as books containing foreign doctrines. I have tried in vain to get some of the tracts of the revolutionists in China, to show to the people here; and would suggest that suitable selections be made from them by our brethren at Shanghai or Ningpo, and printed for distribution. They would be read with great eagerness by the Chinese here, and be of great benefit to the Christian cause.

Assistants.

In the spring and summer, at different times, two persons were employed as *sien-sangs*, or teachers; one of them a professed convert, baptized by the Rev. Dr. Gutzlaff, of whom, though a most amiable man, and one much interested in American institutions, yet there is reason to fear that his eyes are not opened to receive the humbling truths of the gospel. Lam Chuen, one of the church members, is now employed in that capacity. He will be of much use to us, if at some future time we should be able to get a fount of Chinese type, and print a newspaper here in that language.

Lai Sam, our elder in the church, is daily labouring as a colporteur, a work, as before mentioned, in which he had several years' experience in China. He is an humble, diligent, fearless, and spiritually-minded man. I have never seen a native convert in China or here, of whose Christian character I have been better satisfied. At another time, I will translate some extracts from the journal which he daily keeps. On the first page of it, he has inscribed two sentences, as follows: "Fear not reviling, nor the hurt nor destruction of the body, but fear lest the soul also be cast into hell;" and another admonition, also taken from the charge to the twelve by our Saviour, "Like sheep in the midst of wolves, they are wise as serpents, and harmless as doves." The salary of Lai Sam will be provided for here.

Visits to the Interior.

Several visits have been made to some of the cities and towns in the interior of the State, partly

for the purpose of lecturing, and thus awakening a warmer Christian sympathy in the Chinese, a sympathy of which, alas, they receive too little; and partly for the sake of proclaiming the gospel to them. These visits have in nearly every case been followed by an increased temporary interest in their welfare. It has been my hope that classes would be formed in the Sabbath-schools for their instruction, and that some would be induced to observe the Sabbath and come to our churches. I have preached on some of these visits to Chinese hearers, not, I trust, without some good being done. Such occasional visits will be, when the mission is fully established, regarded as a part of the duty of both myself and assistants.

At Nevada, in the fall, I was summoned as interpreter in a case of the murder of a Chinaman by three Americans. The Chinese of the neighbourhood felt a deep interest in the trial. During it I preached twice to those in the town, the last time by their own request. The Chinese in the interior seem to me more friendly than in San Francisco. Among the mines they are in circumstances to feel more sensibly their weakness, and too often suffer shocking injustice and injuries, more especially from Europeans, foreigners and Mexicans. Even the Digger Indians feel a special license to murder and rob this harmless people.

General Remarks.

In reviewing the operations of the year, I feel that there is cause for gratitude to God for what has been accomplished, especially in the way of preparation for future missionary labour. The field is a promising and delightful one. Though the number of Chinese residing in the city is small, yet there are many influences for good exerted upon them, and we may trust that God will answer the prayers of his people by granting the converting power of his Holy Spirit upon the exhibition of divine truth to them. I think their confidence and respect have been secured for the work; and look forward with hope to the finishing of our mission-house, and the devotion of all my time and strength to direct labour among them.

The Chinese are much stimulated to improvement by their residence in this country. Several have taken out the papers necessary to becoming citizens in due time. Many admire our institutions, and imitate some of our customs. Our own people regard the mission with favour. A deep interest is felt in the prospective commerce with China; when this city and Shanghai shall have been linked together by steam, and this port be the point of connection between the old and new world, and also in that wonderful revolution which is breaking down the ancient barriers of the East, and opening it to civilization and Christianity.

On the other hand, I feel that my labours among the Chinese have not been so abundant, faithful, and prayerful, as they should have been; and how far my own heart has been from realizing their dreadful condition as idolaters and guilty sinners going down to everlasting punishment. In their temporal condition there is much to mourn. They are given to gambling almost universally, and their tables are encouraged by the sanction of a municipal license, (at $50 per month for each table.) Hundreds of the most infamous females are imported hither from the boats upon the Canton river, where they are purchased by the head by Chinese speculators, and brought here to pollute our mining population, and their own people. The men working in the mines have often been treated in the most barbarous manner by the whites of various nations; many having been shot down like brutes, and the offenders allowed to go unpunished by our laws. Their effeminate frames have often sunk under the hardships of mountain toil, miserable food, and insufficient shelter. They enjoy unhindered indulgence in the intoxicating drug, which has poisoned many thousands of their countrymen; and not a few amidst their calamities have used opium to destroy their wretched existence. As a people, the Chinese here are, in many respects, to be deeply pitied. May the sympathies of Christians be drawn out toward them; and to each church, and to each pastor, where this report shall be read in our missionary paper, may we not send from this new and important field, the sincere and anxious request, that in their prayers mention may often be made of the heathen whom God is bringing for instruction and knowledge of salvation to the shores of our own enlightened and Christian land.

INDIA: AGRA MISSION.

JOURNAL OF THE REV. JOSEPH WARREN.

Ambala and Saharunpur.

On my return from Lahor, I spent a night at Lodiana. In travelling in a dooly, an occasional night's quiet rest is very acceptable. I had been moving all night for three nights, and seeing sights, examining schools, preaching, and talking nearly all the day time. One can sleep sometimes in a dooly, but not until nature insists upon it; and when in the midst of the deepest sleep, long unsuccessfully wooed, the traveller is sure to be waked up by the bearers for their present, before he is made over to a new set, or by a ferry. It takes some time to settle to sleep again, and in the mean time, perhaps half of the distance to the next waking place will be passed. Then sometimes there were certain discrepancies among the bearers; one of them, it may be, had the habit of taking longer steps than the others; and when he got out of step the jolting would drive all ability to sleep far away. So I was glad of a night during which I could lie still. From Lodiana I took with me the son of the Deputy Assistant Commissioner, who was going down to enter our school at Agra.

A Runaway Soldier.

We spent the next day at a traveller's bungalow. Shortly after we reached it, and when the sun was becoming very hot, I was called out to speak with an Englishman; and going into the verandah, I found a very dirty and dissipated looking young man on a little ragged native horse, in charge of a native police officer. They could not understand ten words of each other's language, and I was wanted to interpret. I found that the poor young man was from an English corps stationed at Jalandar; that he had become tired of soldiering, and ran away. He had been caught several miles east of this place, and was being taken back. He asked me to explain to the policeman his demand to have English bread to eat; said that the night before they had given him only the unleavened cakes, baked before the fire, which the natives eat. I explained to him that this was the best the natives could do at a distance from a station, and where no regimental baker was within reach. I gave the poor fellow the best advice that I could as to his future conduct, and told him that religion would have saved him from his troubles, which he confessed to be true. This made us sorrowful for a good while.

Arrival at Ambala—An inquirer after the truth.

After another night's march we reached Ambala at half-past six in the morning, and stopped at the house of my old friend, Rev. J. M. Jamieson. Mr. Orbison, his only associate at this station, was still absent on the tour in the hills with Mr. Woodside, which I had left him just commencing at Kasauli; and it was vacation time in the school. I spent the day very pleasantly with the Jamiesons. A good part of the day was passed in long interviews with a Brahmin—a Pandit—who was from the Panjab. He had been attached in some capacity, which I have forgotten, to the establishment of Rajah Gulah Singh of Jamú, whom the English have made Maharajah of Jamú and Cashmere. Afterwards he lived a couple of years at Kangra. He had met with our missionaries at Kangra and at Jawálá Mukhí, and procured and read our books. He appeared to be fully convinced of the falsehood and folly of Hinduism, and generally of the truth of Christianity; though there were some doctrines about which he required further information. He was travelling about, making inquiries of different missionaries, and holding discussions with Pandits. There appeared to be several good points in him—he was living on his own money, and not begging, as many professed inquirers do; he had been offered a situation as a teacher in a Government school, and declined it, saying that he would first spend what money he had while settling for himself the matter of religion, and then he would take such service as would afford him the means of living; and he seemed honest and sincere. The unfavourable points were equally prominent: he seemed very anxious to show that he was a learned man, and would have talked as much about eclipses of the sun and moon as about Christ, if we had not taken great pains to keep him to the more important matter. He said that he had been induced to visit Mr. Jamieson by hearing, amongst the Pandits at Patiálá, that he was learned in astronomy. He appeared to have but little feeling on the subject of sin. This, however, is not to be wondered at. Hindus are more accustomed to look on some mere ceremonial defilement as sin, than on transgressions of the moral law; and it takes a long time to get their conscience to act in a really healthful manner. During the second day, the greater part of which I spent there, we had further conversations with him. He took possession of an empty apartment on Mr. Jamieson's premises, and expressed his intention to remain several days, in order to learn that in which he was not satisfied. Mr. Jamieson has since written to me, that he had gone on to Saharunpur, to converse with our brethren there.

Burial of a child—The new school-house.

We would have gone to the city in the evening to preach, had it not been so very hot, the hot winds being in full blast, that we could not go out early; and we had the funeral of a little child, belonging to one of the native Christian families to attend to. I performed the service, and we committed the body to the ground, in a part of the mission-house garden, which had been set apart for the purpose of forming a burial ground. This child, I believe, was the first to take possession of it. After the funeral, we had only time to visit the school-house, which was being built in the city. It will be a house well adapted to its purpose; and when it shall be opened, I have no doubt, from its situation, that it will prove the means of making the school more useful. I understand the school is now well attended, for a place no larger than Ambala; but a small distance makes a great difference in a place of public resort; and therefore our school-houses should always have carefully chosen sites.

Departure for Saharunpur—Bearers contend for large wages—Preaching.

The next day, about five in the afternoon, we left Ambala on our way to Saharunpur. I had Mr. Orbison's horse and buggy for the first ten miles, partly to save some expense, and partly to get over the ground more quickly; because the stage for this night was very long—indeed, it is usually divided into two. On reaching the place where the doolies had been sent, there was some little delay in collecting bearers, as they undertook to drive a hard bargain with me, and to enforce it by a combination. I began to proclaim that I would take coolies, who are mere bearers of burdens, and work for half the wages of professional bearers, and then the men came to fair terms immediately. While waiting for them to get together, I talked about Christianity for a quarter of an hour to the people around. After these bearers had accomplished their ten miles, they begged that I would keep them for another ten; though when they were trying to extort from me an unusual price, they did not wish to go at all. In the morning after daylight, we crossed the Jumna; and after some more miles of jolting, found Mr. Campbell's horse and buggy, which had been sent out for us, for the same reason that made us borrow one at Ambala. We reached Saharunpur about 9 o'clock.

Arrival at Saharunpur—Labours of the missionary brethren here—Street preaching.

I remained at Saharunpur over the Sabbath, and preached in their very handsome church, in both Hindustani and English. The congregation on both occasions was good. There is here an orphan asylum for boys, and several catechists and teachers; so that there are more materials for a Hindustani congregation than at Ambala, where operations have been commenced more recently. Most of the English residents at Saharunpur attend the one English service of the mission every Sabbath.

The three mission-houses, with the church and burial ground in their midst, are pleasantly situated, and well planned. The school-house is well placed in the border of the city, and I understand that the school is promising, and doing good. Mr. Campbell was delivering a course of lectures on the maps, connecting with his account of any country, informal statements relating to its history, religion, manners, &c. The school was greatly interested in these lectures, and many people from the city were attracted to hear them.

There is at Saharunpur probably a more thoroughly organized plan of street preaching than at any of our other stations. Some of the mission go to the city every evening; and the plans are so laid, that if one be otherwise engaged, or unwell, still the main party goes, and the work is done.

After leaving Saharunpur I hurried home; and I will not ask the readers of the *Record* to accompany me farther. I have already said almost all I

wish to say. I will only add, that this view of the Lodiana mission, and the evident spread of knowledge and missionary influence, from the Ganges to the Jhelum, both delighted and strengthened me.

OBITUARY

OF THE REV. JOSEPH PORTER.

Mr. Porter was born in Derby Plains, in the State of Ohio, January 5th, 1808. His paternal ancestors he traced back to Massachusetts, and his maternal to Ireland, being of Scotch origin. His parents were both pious. His religious training, therefore, began with his earliest childhood. But at the tender age of twenty months, he was bereaved of his father. How soon his first religious impressions began to develope themselves, he was not able to say. He, however, remembered, when, at the age of five or six years, he used, with his sisters, to seek a retired place in the garden for prayer. Shortly after his father's death, his mother, with her children, removed within the limits of the church of which her eldest brother was the pastor. Under his ministrations in the sanctuary, and his mother's instructions at home, Mr. Porter received those first lessons in divine things which in after life were ever his stay and support. When about the age of thirteen, he heard a melting sermon preached from the text, "I have surely heard Ephraim bemoaning himself." He retired, bathed in tears, to the churchyard, where his mother, in passing by, found him, and with deep emotion said to him, "My son, are you a mourning Ephraim?" It was under this sermon that the first definite thoughts of entering the gospel ministry were awakened in his mind; thoughts which were never abandoned, but which were known to no human being for years after. It was in his sixteenth year, while living with his eldest brother, that he humbly trusted his conversion to God took place. It was, however, more than three years after this time, that he was visibly connected with God's people. At the time of Mr. Porter's uniting with the church, he was living with a minister, at a distance from home, and pursuing his studies under his care, for entering the ministry. After remaining with him some fifteen months, he returned home, where, with many interruptions, he continued his studies with his uncle. While thus employed, he established and superintended a Sabbath-school in New Carlisle, which is still in existence, and has been greatly blessed. It was while here that he made a formal surrender of himself to God, to become a foreign missionary. In pursuance of this object, he entered himself a student in the Miami University, where he spent four and a half years, and was graduated in the autumn of 1835.

A short time previous to his leaving the University, he was united in marriage with Miss Harriet Athearn, a young lady of kindred spirit, who accompanied him to India, and shared his joys and sorrows until separated from him by death in 1842.

In conversation with his mother concerning his mission, the inquiry was made, "Mother, have you any objection to my going to India as a missionary?" She replied, "My son, I dedicated you to God in your baptism for the gospel ministry, but I never thought of your going to a foreign field. Still, I have nothing to object." This was another instance of the influence of the faith and prayers of a pious mother, in leading her sons to a covenant-keeping God. She led his wayward feet into the paths of peace, and then departed to her rest. May we not hope that they are now rejoicing together in the presence of their Saviour.

In November, 1835, Mr. and Mrs. Porter, in company with six other missionaries and their wives, sailed from Philadelphia for Calcutta. While on the passage, he and his brethren were instrumental, as they hoped, in bringing the Captain and first mate of the ship, and several of the sailors, to the knowledge of the truth. The writer, who was one of the company, well remembers with what earnestness Mr. Porter prayed that God would give us all that sailed with us, and how affectionately he urged the unconverted to turn to Jesus. On his arrival at his destined field in Northern India, he was appointed to the Lodiana station, and took charge of the High-school, in December, 1836.

In October, 1837, he was ordained to the gospel ministry, by the Lodiana Presbytery. This station, with the exception of two years he was absent on a visit to his native land in 1848 and 1849, was the scene of his labours ever since his arrival. While at home, Mr. Porter was united in marriage to Miss Mary Parvin, daughter of the late Rev. Theophilus Parvin, missionary to South America, and granddaughter of the late Hon. Cæsar Rodney, Minister to the Court of Brazil. She survives to mourn his loss. For several years before his death, Mr. Porter had charge of the Lodiana mission press, and was indefatigable in his labours to make it efficient. He also had charge of all the mission buildings, and seemed to take pleasure in relieving his brethren of the secular affairs of the station. This he did the more cheerfully, as for several years an affection of the throat, which finally undermined his constitution, prevented him from doing much in the way of direct preaching. He was well acquainted with the Hindustani and Panjábi languages, and when his health permitted, was an acceptable and affectionate preacher in these dialects. His last work on earth was correcting the final proof sheets of a Panjábi Dictionary, on which he and two of his brethren had long laboured. This labour he continued until the day before his death, or until his hand refused to perform what his heart desired. In his intercourse with the natives, whether Christian or heathen, our departed brother was ever kind and considerate; but no one felt more deeply when his kindness was repaid with ingratitude. He was ever ready to give advice and aid to those who requested his assistance. He was highly esteemed by his brethren, and all who knew him, for his kindness of heart and work's sake. His mind was more accurate and practical, than brilliant or imaginative. In speaking or writing, his sole aim was to make a *true* impression, and his sincerity seldom failed to carry conviction to his audience and readers. His memory was remarkably retentive as to facts and dates. His judgment was sound, and his opinions on all subjects within the range of his information, were ever valuable. He did not exercise in things too high for him. Like Paul, he determined to know nothing save Jesus Christ, and him crucified. On this his heart was fixed. One of the most conspicuous traits in his character was perseverance. By this he accomplished much in his missionary career. "For some months before his death (writes his widow,) when alluding to the probable issue of his illness, he remarked that while he felt that as far as regarded himself, it would be better to depart and be with Christ, yet he would like to labour a little more for his Master, and although he was able to commit the dear members of his family to the Lord, yet he deeply felt the separation. On the evening of that day I had a very delightful conversation with him; and had I known that I was then listening to what might be almost called his dying words, they would have been treasured up with more care. Our orphan girls were singing a tune of which he was very fond, in their schoolroom. He caught the sound, and endeavoured to join in their song of praise, and then remarked that he had felt the inability to sing, caused by the affection of his throat, most deeply, so that he had often been ready to weep. 'But,' said he, 'I shall sound nobler strains and strike a golden harp in heaven;' and after enlarging for some time on this theme, he exclaimed with much solemnity and bursting into tears, 'O, the amazing grace that saved a wretch like me!' In speaking of the trials through which we, as a family, had been led, he said, 'We are indeed passing through deep waters; but we have many precious promises on which to lean.' Although he was aware of the critical state of of his health, yet he did not realize how near death was; for, after speaking of his great prostration, he added, 'But I have a strong hope that I shall yet be permitted to praise God in the land of the living.' At my request, he dictated a message for his dear absent children. 'Tell them,' said he, 'that it is my heart's desire and prayer for them, that they should be fitted by natural abilities, training, and, more than all, by grace, for the gospel ministry; and tell them, too, to take care of their mother.' On the day previous to his death, he had the orphan girls called in, and as they gathered around his couch, he spoke to them of the importance of listening to the preached word, remembering that it was from God, and was able to make them wise unto salvation. With deep feeling, he urged upon them the importance of preparation for death, so that when they should be in his situation they would not fear. They wept with him; but whether any lasting impression was made the future must show. The morning of his death his mind wandered much; still, on being asked if Jesus was precious, he replied, ' Aur kuecht nakir'—'There is none beside,' and in his wandering he seemed to mistake the door where the bright morning light was shining, for the entrance into heaven. But soon the last tones of his voice died away on our ears, and he sank like a weary child to rest. Jesus, no doubt, was with him, and the dark valley of the shadow of death was lightened by his smiles. The river of death seemed very narrow, for there was scarce a sigh or a groan to tell when it was passed."

He died on the morning of the 21st of November, 1853, and in the forty-sixth year of his age. Had he been permitted to choose the place, and time, and circumstances of his death, he would, in all probability, have chosen them just as they occurred.

He breathed his last in Lodiana, at the time of the annual meeting of the Mission, and in the presence of eight of his missionary brethren.

At their next session, the following minute was adopted:

Whereas, Since our last Session it has pleased the Lord to remove our dear brother and fellow missionary, the Rev. Joseph Porter, from the labours of earth to the fruition of heaven,

Resolved, That this meeting, humbly acquiescing in the afflictive providence, and deeply sympathizing with the widow and children of our deceased brother, cordially record on our minutes our high sense of his sterling qualities as a man, a husband, and father, and of his humble evangelical piety, and of his faithfulness as a missionary of the cross, who, after seventeen years of devoted labour at this station, has died at his post, respected and lamented by all who knew him. J. M. J.

MISCELLANEOUS.

MINUTES OF THE NINGPO PRESBYTERY, CHINA, AT THEIR MEETING IN NOVEMBER, 1853.

Two years and a half ago, I wrote you a letter giving a general account of the Ningpo Presbytery, from the period of its organization until that time. According to the order prescribed in the book, I will continue to notice our proceedings up to this time.

In *November*, 1851, the Presbytery was opened with a sermon by Rev. H. V. Rankin, on "The Encouragements of the missionary in his work." Rev. S. N. and W. P. Martin presented their dismissals from the Presbytery of New Albany, and were received into the Ningpo Presbytery.

May 19th, 1852.—Mr. Way in the Chair. Mr. W. P. Martin preached before Presbytery on "Idolatry." Voted, to hold henceforth our regular meetings only once a year, the first Wednesday of November.

November 3d, 1853.—Rev. S. N. Martin in the Chair. Moderator preached on "The Adoption of Children."

November 3d, 1852.—Rev. W. P. Martin in the Chair. Rev. A. W. Loomis was dismissed to join the first Presbytery of New York. It was voted that a Committee of three be appointed to translate into the Ningpo colloquial language portions of the Form of Government, Directory for Worship, and Book of Discipline, together with the Shorter Catechism, to be presented for approval at the next annual meeting. Also to correspond with our brethren in Shanghai and Canton, respecting the translation of the whole or part of the Constitution of the Presbyterian Church in the mother language of China. Rev. W. P. Martin, H. V. Rankin, and R. J. Way, were by ballot elected said Committee.

Rev. Mr. Way preached the sermon before Presbytery, on the doctrine of election.

The Narrative of Religion which was read, presented a favourable picture. Seven natives have been added to the Church, on profession, and have been baptized during the year—all of them educated—five of whom are young men, who, we fondly hope, may yet all of them become evangelists. The total number of native communicants is 13; also 8 members who are either missionaries, or the wives of missionaries. Other Chinese are inquirers. Four children have been baptized. One native church member has died, making the second who has been removed by death belonging to the church. Two of those earliest baptized have denied the faith, and been suspended and excommunicated. The present number of converts all seem to run well. Yet, while we gratefully acknowledge God's merciful dealings with us, we would seek to be very humble, lest these very favourable circumstances lead us to self-gratulation and consequent pride.

The present number of ministers in this Presbytery consists of seven, viz., Rev. Messrs. Way, Quarterman, Rankin, S. N. Martin, all of Ningpo; and Rev. Messrs. Culbertson and Wight, of Shanghai. During the year, Mr. Coulter, a member of the

church, and also a candidate, has been removed by death. With Christian regard, I am, Rev. and dear Sir, very truly yours,

H. V. RANKIN,
Stated Clerk of Ningpo Presbytery.

THE CLAIMS OF OLD CALABAR AND ITS VICINITY.

Old Calabar is situated on the western coast of Africa, in the Gulf of Benin, and between the principal outlets of the Niger and the Kamerúns mountain. It was noted in former times for the atrociously cruel habits of its people, and for its immensely large slave trade.

The United Presbyterian Church of Scotland formed a mission there in 1846, and from the influence which the missionaries have already acquired over the minds of the people, and the work of grace that has recently commenced there, it may hereafter become as pre-eminent for the outpouring of God's spirit, as it has heretofore been for its heathenish cruelties. Our readers will be interested in the following description of the place, and its prospects as a missionary station.

In the "Record" for November, a paper, written by the Rev. Mr. Waddell, was given, stating that the time has arrived for extending the mission, describing six places where missionaries might advantageously be located, and proposing that an extra sum of £2000 be raised for the purpose of opening these stations. Since that time Mr. Waddell has been actively engaged in collecting money for this object, and we are happy to state that he has already obtained upwards of £1000. It is obvious, however, that at least £3000 will be needed to defray the expenses connected with founding six new stations, irrespective of what will be requisite for caring them on; and the very gratifying tidings from Calabar, announced in the last and in the present numbers of the "Record," show that the work of conversion has there been begun, that the mission was never in so interesting a state as it is at present, and that it is incumbent upon us to do what we can to sustain and enlarge it. The committee on foreign missions consider this a fit time for laying before the Church the following statements.

1. *The Inland Regions of Western Central Africa present a very extensive field for Missionary operations.*—The great rivers, the Niger and the Tchadda, the former of which has a course of 2600 and the latter of 1500 miles, drain with their tributaries the richest, the most fertile, and the best peopled portions of Western Africa. The countries which these rivers and their branches irrigate, are said to be inhabited by a population which amounts to more than thirty millions. These vast multitudes are sunk in the deepest ignorance, superstition, and spiritual wretchedness. They have been, and they still are without the gospel. There is not a spot in all these lands, teeming though they are with inhabitants, where the feet of a Christian teacher have ever stood, or where the sound of salvation has ever been heard. Sixty generations have, since the ascension of the Saviour, passed away, embracing probably greatly more than a thousand millions of immortal beings; and yet, though during all that period the words "Go ye into all the world and preach the gospel to every creature," were sounding in the ears of the Church, no messenger of mercy was sent to them, and they were allowed to live without Christ and to die without hope. The inhabitants of these regions are as destitute at this day as their fathers were eighteen centuries ago, and their cry for sympathy and help comes across the broad plains of Africa and the waters of the Atlantic with a thrilling distinctness, enough to move the deepest feelings of the Christian churches.

2. *The proper entrance to these wide and populous regions is through Old Calabar.*—The Niger and the Tchadda unite their waters about 170 miles inland, flow in a combined stream for nearly 60 miles, and then throw off branches, thus reaching the Atlantic by many mouths. These run through the Delta, an immense alluvial deposit, covered with trees and grass, and inhabited by fierce and savage tribes. The navigation of the Delta is almost impracticable. The streams are winding, full of mud-banks, skirted by rank vegetation, and steaming with malaria; and the consequence is, that the seeds of fever are sown before the ships have threaded their way through the mazes of the Delta, and reached the more healthy lands of the Middle Niger. Even the Ethiope steamer, though guided by the experience and skill of Mr. Becroft, took, in 1845, nearly a week to go through the windings of the Nun branch. It is very unlikely, therefore, that till the Delta be cleared of its forests and drained, and the rivers deepened, intercourse will, to any considerable extent, be carried on with the interior by means of its streams. Savage tribes, rotting vegetation, banks of mud, and deadly malaria, present obstacles which it will need many years to surmount, and which steam vessels alone can encounter. But the Calabar frith, which lies immediately to the east of the Delta, and which runs up into the country for nearly 60 miles, offers a free and safe access to ships of any burden at all seasons of the year. Our missions are planted within a few miles of the top of this frith. And the very important and valuable fact is, that the Cross river, a stream of great size, which flows into the frith, is, where it turns to the east, (some 50 miles inland,) within 40 miles of the Tchadda, the chief tributary of the Niger. Observe, then, the facilities which Old Calabar gives for the spread of the gospel. In the first place, its wide frith affords a safe and easy access to ships at all times, without their requiring to go through the pestilential Delta of the Niger. In the second place, around Calabar, and within a reachable distance, lie the six stations which Mr. Waddell has described, and which are waiting for missionaries. In the third place, the people of Calabar trade with the Eboes, of which they are themselves a colony, a numerous nation, whose territory stretches from the Cross river to the Niger. There is good reason to anticipate that our missionaries located at Ekrikok, one of the six stations, would ere long come into contact with the Eboes, and their friendship would open the way to the Niger above the Delta. In the fourth place, were a canal or railroad made which would connect the Cross river and the Tchadda—an undertaking which, considering the vast commercial resources of Central Africa, which the recently established as well as projected steam communication with the coast is likely to open up, is not beyond the power of modern enterprise—there would be had at nearly all periods ready access to Western Central Africa. What would be the results? Persons could sail down the Tchadda into the Niger, and hold intercourse with all the nations situated on its banks; or they could ascend the Tchadda and communicate with the numerous tribes whose countries its waters drain. The importance of the Tchadda as an inlet to Central Africa is beginning to be acknowledged. Hence Mr. Augustus Petermann, an eminent geographer, says, in the Athenæum for November 27, 1852, "I am inclined to think that the Tchadda will eventually form the natural and most important line from the west for spreading commerce and civilization into the very heart of inner Africa:" and again, "It is to the Kawara (the Niger) and the Tchadda, and more particularly to the latter, that we must look, as the means of ready access into the virgin countries, and the inexhaustible natural wealth of inner Africa." Indeed, recent information goes to show that the kingdoms situated on the Tchadda, and which are directly inland from Calabar, are of great extent and value. Dr. Barth, who is at present travelling in Western Central Africa, and who has perhaps done more than any other person to make it known, visited, not long ago, the town of Yola, built near the junction of the rivers Benue and Faro, the two upland branches of the Tchadda, and he says of the extensive kingdom of Adamawa, of which Yola is the capital, as stated in the Athenæum for November, 1851, "Adamawa is indeed a fine country, with very extensive valley plains of a most fertile soil, and irrigated, as it is, by a rainy season of seven months duration, it is uncommonly rich in pasture grounds, and consequently full of cattle." This kingdom, one of the most important in Western Central Africa, is directly north from Calabar. Our missionaries have but to advance up the Cross river, evangelize the nations which dwell on each side of it, and the tribes who inhabit the Alpine ranges where its waters rise, and they will go down upon the broad and fertile plains of Adamawa, and will, after turning its people to the Lord, find other nations, east, west, and north, waiting for their instruction. These notices unfold wide prospects, as they open up to our view many nations now lying in heathen darkness and in the shadow of death. But all these lands shall yet be visited with the light of salvation, and their multitudinous tribes brought to the knowledge of the truth as it is in Jesus; and it is right for us to forecast the future, and to make preparation for the great work which the Church of Christ has there yet to do.

[To be continued.]

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1854.

SYNOD OF ALBANY.—*Pby of Londonderry*—Antrim ch 19 50. *Pby of Troy*—Troy 2d st ch, of which 91 37 mo con coll's, 384 49. *Pby of Albany*—Mayfield Central ch 30; Little Falls ch, to con Rev H W MORRIS l m 54 76; Windsor, N Y, Rev A Craig 1 469 75

SYNOD OF NEW YORK.—*Pby of North River*—Marlboro' ch mo con 1 50, individual contributions 15 50; Highlands ch, of which 75 cents from class in Sab sch 8. *Pby of Bedford*—Rye ch 7. *Pby of New York*—Yorkville ch mo con 7 21, Sab sch to ed *Mary Briant* at Ningpo 6 25; Wallabout ch mo con 6 52; Eighty-fourth street ch mo con 6 25; Forty-second street ch ann coll, of which 100 to con LEBBEUS WARD l d 134; New York First ch addl 40, mo con coll 155 89, less 10 for *Foreign Missionary;* Fifth Av and 19th st ch mo con 49 19, John Knox, Jr, for Bible distribution by the Waldenses 1000; Madison Av ch mo con 10, less 5 for *Home and Foreign Record;* Chelsea ch mo con 25; Williamsburg ch mo con 25; University Place ch ann coll in part 731 20; Brooklyn 2d ch ann coll 402 28. *2d Pby of New York*—Sing Sing ch 75; Canal street ch mo con 3 74; Scotch ch, two mo con coll's 150, Sab sch for Spencer Academy 113 05; Staunton st ch 18 71; Peekskill ch ann coll 91 59, mo con coll's 50, Sab sch miss assoc 14—155 59, less 6 for *Foreign Missionary,* and 12 50 for *Home and Foreign Record. Pby of Connecticut*—Hartford ch 10 3123 38

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Elizabethport ch 19. *Pby of Passaic*—Paterson 1st ch mo con coll's 48. *Pby of New Brunswick*—Middletown Point ch 25 73; Princeton fem miss soc for fem education in Northern India 13; New Brunswick 1st st ch 160; Trenton 1st ch 145 14; Bound Brook ch mo con 15; Pennington ch, of which 10 52 from Sab sch to ed *George Hale* 49 25. *Pby of Newton*—Greenwich ch in part to con Rev A H HAND l d 78; German Valley ch, of which 30 to con GEORGE NEIGHBOUR l m 35; Newton ch 61; Hackettstown ch 100. *Pby of Raritan*—Amwell United 1st and 2d ch's 37. *Pby of Susquehanna*—Orwell ch 20; Wysox ch 10; Wyalusing 2d ch 5 22; Monroeton ch 2 66; Troy ch 7; Warren ch 2 41; Towanda ch 8 45. *Pby of Luzerne*—Kingston ch 17 50 859 36,
Less 25 from Mansfield ch, Newton Pby, acknowledged last month in error 25 00
834 36

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Kensington ch Sab sch 30; Ninth ch 56 58; Sixth ch, Ro. Creighton 20; Spring Garden ch, "H" 20; Eleventh ch 31 25, individual contributions 163 50, three children 62 cents; Scots ch ann coll 318, mo con coll's 67, juv miss soc 47; Gloucester ch 13 90. *2d Pby of Philadelphia*—Newtown ch 15 10. *Pby of Baltimore*—Washington, F street ch 37 11, mo con coll's 21 32, a friend 10; Ellicott's Mills ch 20; Bladensburg ch 8; Baltimore 1st ch 841 95. *Pby of Carlisle*—Gettysburg ch Sab sch, to con Rev ROBERT JOHNSTON l m 30; Carlisle ch ann coll, of which 50 from James Hamilton to con Mrs ANNA POWERS l m, and 30 from Andrew Blair, to con his grand-daughter, MARY E MURRAY l m, 171 57, mo con coll's 13 93. *Pby of Northumberland*—Orangeville ch 5; Briers Creek ch 5; Lewisburg ch 87, T H Wilson, M D 5; Lycoming Centre ch 43, less 3 for *Foreign Missionary. Pby of Eastern Shore.*—Monokin ch miss soc 6 2084 83

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Unity ch 56; New Alexandria ch 28 18; Beulah ch 45 90; Concord ch 9; Bethel ch 10; Parnassus ch 5; Plum Creek ch 18; *Pby of Redstone*—Connellsville ch Sab sch 52 62. *Pby of Ohio*—Canonsburg ch Sab sch to ed *Alex. Brown* at Spencer Academy 10; Pittsburgh 2d ch addl 4; Alleghany City 2d ch Sab sch bal to con Rev E E SWIFT l m 10 81; East Liberty ch, of which 10 in part to con Mrs MCILVAINE l m 50; Pittsburgh 4th ch, of which 2 for Jewish Mission 5. *Pby of Allghany*—Butler ch 54 10; Middlesex ch, ladies 8 24; Centre ch 15. *Pby of Beaver*—Pulaski ch 9; Beaver ch 13. *Pby of Erie*—Cool Spring ch 5; Sandy Lake ch 2; Ridge Hill ch 10; Meadville ch 30. *Pby of Clarion*—Callensburg ch fem miss soc 13 463 85

SYNOD OF WHEELING.—*Pby of Steubenville*—Annapolis ch 8 10; Amsterdam ch 3; Steubenville 2d ch 50. *Pby of St Clairsville*—Short Creek ch 7. *Pby of New Lisbon*—Poland ch 10; Madison ch 12 75 90 85

SYNOD OF OHIO.—*Pby of Columbus*—Truro ch, fem miss soc 27 52; Columbus ch 12, mo con coll's 42 30; Lithopolis ch 13 50; Hamilton ch 5 40; Mt Pleasant ch 49; Blendon and Mifflin chs to con Rev E WASHBURN l m 31 45; Tarlton ch 15. *Pby of Zanesville*—Newark ch 22; Zanesville 1st ch 55; Zanesville 2d ch 65; Duncan's Falls ch 20, Sab sch 2; Muskingum ch bal 3; Salt Creek ch 17. *Pby of Richland*—Jeromeville ch, of which 10 from Rev W W Colmery and lady 16; Waterford ch 6 50. *Pby of Wooster*—Lafayette ch 15; Guilford ch 10;

Congress ch bal to con WALTER FERGUSON 1 m 9; Mount Hope ch 22 98; Jackson ch 18 31; Northfield ch 10 70; Wooster ch 2 62 491 28

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Chillicothe 1st ch, for sup Rev R S Fullerton 132, Sab sch to ed *Irwin Carson* at Agra 50; Rocky Spring ch 10 11; Harmony ch 15 75; New Market ch 14; Belfast ch 6; White Oak ch 6. *Pby of Miami*—Xenia ch ann coll in part 26 30, Sab sch bal to con Dr T S TOWLER 1 m 18; Harmony ch 16 75; Dick's Creek ch 30. *Pby of Cincinnati*—Cincinnati 1st ch 82 43; High street ch mo con 1 05; Seventh ch mo con 22. *Pby of Oxford*—Oxford 3d ch Sab sch to ed girl at Wa-pa-nucka 25; Hamilton ch 85 50. *Pby of Sidney*—Sidney ch 8. *Pby of Findlay*—Van Wert ch 8; Delphos ch, of which 1 27 from Master Elcock and sister 11; Lima ch Sab sch 2 569 89

SYNOD OF INDIANA.—*Pby of New Albany*—New Philadelphia ch 7 25; Owen Creek ch 8 10. *Pby of Madison*—Hanover ch mo con 6. *Pby of Palestine*—Palestine ch 8 29 35

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Logansport, Ind, John Callahan, a family offering for Africa, of which 1 from children for Bible distribution 5; Monticello ch Sab sch to ed *John M Wampler* 20; Rossville ch 15, Rev Joseph Platte 25. *Pby of Lake*—Goshen ch 7; La Porte 1st ch in part to con Mrs F A CUMMINS 1 m 9. *Pby of Fort Wayne*—Fort Wayne German ch 1; La Grange ch 6; Fawn River ch 5, Ro Dykes 5 98 00

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Hillsboro' ch 16 74. *Pby of Sangamon*—Union ch 10. *Pby of Schuyler*—Oquawka ch Sab sch to ed *Alexis Phelps*, and in part to con Rev W K TALBOT 1 m 10. *Pby of Peoria*—Brunswick ch 6; Farmington, Ill, Mrs Margaret Simpson 3; Peoria ch 72 27. *Pby of Rock River*—Rock Island ch mo con 12. *Pby of Chicago*—Chicago North ch ann coll to con R H MORFORD, Rev J L LYON, Mrs MARIA BUTLER, Mrs Clarissa B BLANEY, Miss ELIZABETH R BLANEY, DAVID H LYMAN, GEORGE ARMOUR, and B WHEELER 1 m's 240, Sab sch to ed *R H Richardson* 25; Jefferson Grove ch 5 400 01

SYNOD OF WISCONSIN.—*Pby of Dane*—Westminster ch Sab sch for South-Western Indian Missions 4 25. *Pby of Milwaukie*—Waukesha ch 5. *Pby of Winnebago*—Fort Winnebago ch mo con coll's 30, less 6 for *Foreign Missionary*, Sab sch to ed *Reginald Heber* 20; Burnett and Horicon ch 4 35; Dodge Centre ch 6 65 64 25

SYNOD OF MISSOURI.—*Pby of Missouri*—Boonville ch 50, Sab sch to ed *John G Miller* 25; John Calhoun 7 35 82 35

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 31 75, a member 5; Second ch mo con 8 60 *Pby of Muhlenburg*—Hopkinsville ch 13 15. *Pby of Transylvania*—Bethel ch 28; Hanging Fork ch 42. *Pby of Ebenezer*—Covington 1st ch 73 50 202 00

SYNOD OF VIRGINIA.—*Pby of Lexington*—Staunton ch 44 50. *Pby of East Hanover*—Norfolk ch 125 56; Petersburg ch 96 41, individual contributions 273, mo con coll's 60 91, Sab sch to ed *Robert Ritchie* 25; High st ch, Petersburg, mo con coll's 21 28, Sab sch 33 57 680 23

SYNOD OF NASHVILLE.—*Pby of Nashville*—Bedford co, Tenn, individual contributions 6. *Pby of Maury*—Zion ch, of which 6 55 from coloured members, 80 55. *Pby of Knoxville*—Knoxville 1st ch 20. *Pby of Tuscumbia*—Courtland ch mo con 4 05 110 60

SYNOD OF MEMPHIS.—*Pby of Memphis*—Somerville ch 60. *Pby of Chickasaw*—Oxford ch Rev John N Waddell, D D, to ed *Martha Waddell* 25 85 00

SYNOD OF SOUTH CAROLINA.—*Pby of Bethel*—Lancasterville, S C, Rev A J Witherspoon for Chickasaw Mission 50 00

SYNOD OF ALABAMA.—*Pby of South Alabama.*—Selma ch 102 50, less 4 for *Foreign Missionary*; Uniontown ch 22; Friendship ch 10 130 50

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Natchez ch ann coll 68 93, less 14 for *Foreign Missionary*, mo con coll's 150 98, Sab sch 23 80, coloured members 9 40. *Pby of Louisiana*—Jackson ch 42, less 2 for *Foreign Missionary*, 1159 11

SYNOD OF THE PACIFIC.—*Pby of Oregon*—Clatsop ch 5 10

SYNOD OF NORTHERN INDIA.—*Pby of Lodiana*—Lodiana ch mo con coll's 26 42; Jalandar ch mo con 89 cts 27 31

Total from churches, $11,252 00

LEGACIES.—Indiana co, Pa, balance of Montgomery Estate, 14 82

MISCELLANEOUS.—New York, Rev James V Henry 25; Two Ladies for Chippewa Mission 1000; A Friend for China 1000; A Friend for India 1000; A Friend for Africa 1000; One who would aid in the advancement of the Redeemer's kingdom 40; New Orleans, La, W A Violett & Co 25 26; New York, George Sampson 50; Agnew's Mills, Pa, JOSEPH R JUNKIN to con himself 1 m 30; Edwards co, Ill, George Curtis for Mission to Black Hawk Indians 20; New York, James E Goddard for Seminole Mission 4; James Pannell, near Churchville, Md, 5; A Pastor's child 50 cts; Shirleysburg, Pa, John Brewster 80; Chulahoma, Mi, Mrs M J Reid 10; Williamsport, Pa, A D Hepburn 5; Sheets Mills 5; Moorefield, Va, Donors 10; Dry Creek, Mi, J C Baldwin 10; A Friend of Missions 10 4329 76

Total receipts in February, $15,596 58

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Amount previously acknowledged, 8353 90
Geo Douglas, Douglas Farms 500; Mrs Dustan 20; A Lady 50; Miss L P Baxter, Lexington, Va, 5; H Raymond 5 580 00

$8933 90

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &c.—Muddy Run ch O, Fem benev soc one barrel containing clothing and one barrel dried apples for Chickasaw Mission to con Rev SAMUEL HAIR 1 m 64 17; Ladies sew soc of Ballston Centre, N Y, one barrel clothing for Spencer Academy 40; Ladies of Belvidere ch, N J, one box clothing for Chippewa and Ottawa Mission.

DONATIONS RECEIVED IN INDIA.

(*Continued from Home and Foreign Record for May*, 1853.)

RECEIVED DURING THE YEAR 1852–3.

AT LODIANA.

For General Purposes.—Major A. Knyvett, Rs. 37.10, Lt. Gen. Richards 60, H. B. 100, J. Lawrence, C. S. 100, H. D. Battye 50, Dr. H. Clark and others 117, Lt. C. Mackechnie 6, Maj. W. J. Martyn 100, Capt. J. N. Sharp 100, E. D. 50, Dr. H. Clark 50, Rs. 770.10.0

For Dissemination of Scriptures.—Through Dr. H. Clark, 124.0.0

For Repairs of Chapel.—C. W. F. 10.0.0

For Orphan Girls' School.—Lt. Baillie 20, Col. A. Mountain, C. B. 48, Major Dawes 25, Capt. Raban 50, 143.0.0

For Beneficiary Fund.—H. J. H. 1, R. Vaughan 10, H. D. 108. 119.0.0

For the Poor House.—Rev. A. Rudolph 24, Rev. L. Janvier 24, Rev. J. Porter 24, Haldar Ghose 1, M. S. N. 12, H. J. H. 3, Lt. P. Hockin 22, H. D. 18, E. K. 6, J. F. S. 4, Col. Goldney 20, Proceeds of sale of Assembly Room in part 100, 258.0.0

AT JALANDAR.

Brigadier Penny 80, Capt. Smyth 45, Maj. H. B. Edwards, C. B. 50, H. B. Henderson, C. S. 45. Col. A. H. E. Boileau 40, Capt. O. J. McL. Farrington 50, Dr. F. Corbyn, S. S. 100, Capt. W. R. Cunningham 100, ——— 25, Rajah of Kapurthala 100, Capt. G. Newbolt 50, H. Scott, C. S. 50, 735.0.0

AT SAHARANPUR.

Mahárája Duleep Singh 100, S. Frazer, C. S. 100, Col. Gwatkin 25, G. R. Playfair, M. D. 47, J. Farquhar, Ass. Surgeon 30, J. Powell, Sr. 24, Capt. Boswell 20, Mrs. Kay 10, Saharanpur Mission ch mo con coll's 57.12, Native Christians con coll's 5.4. 419.0.0

AT AMBALA.

For School House.—Dr. Corbyn, S. S. 32, Dr. Jackson S. S. 20, Rev. A. Rudolph 10, Maj. Kindleside 10, Maj. Pratt 10, Dr. St. John 20, Brig. Gen. Breton 20, Dr. Grant 10, Maj. Nuthall 10, Aug. Darling, 10, Dr. G. G. Brown, 15, E. C. Collinit 5, Col. Mountain 10, Capt. A. J. Guise 5, B. Maj. Scott 5, F. W. Cooper C. S. 16, J. Taylor 10, A. Levian C. S. 16, Wm. Basten 4, P. S. Melville C. S. 174, R. N. Cust C. S. 50, J. Muir C. S. 50, G. Barnes C. S. 50, Maj. Yule 20, G. Edmonston C. S. 50, Rev. J. Caldwell 15, J. Lawrence C. S. 50, Capt. Brind 50, Maj. Dunmore 5, Capt. Roberts 5, Mrs. Simpson 5, Mrs. Greenwood 5, Friends in America 600, 1337.0.0

AT LAHOR.

A. C. S. 537, W. Agnew C. S. 3, Dr. P. Baddeley 48, T. Bailey 16, Capt. Baker 2, Mrs. Bamphylde 15, Ensg. Battye 7.8, Maj. Cheape 4, Lt. Christopher 18, H. Cope 36, C. W. 15, Maj. Drake 10, Gunner Easton 8, Dr. Farquhar 25, W. A. Forbes C. S. 10, Rev. C. W. Forman 120, A Friend 11, Col. C. Grant 24, C. Grome 3, Corpl. Iliff 6, I. B. M. 1, J. N. A. W. 2, Ladies of Jalandar, sale of fancy articles 50, Sir Hy Lawrence 325, J. Lawrence C. S. 200, Major Lennox 16, P. Lennox 4.8, Dr. W. Lucas 33, Mrs. Ludlam 40, Maj. W. J. Martin 100, J. E. Medley 25, P. Melvill C. S. 150, R. Montgomery C. S. 180, H. Moncton 20, Dr. A. C. Morrison 70, Rev. J. H. Morrison 20, Maj. Nuthall 10, J. O'Brien 124, Col. Raikes C. S. 70, Gen. Sir W. Richards 20, Lieut. J. B. Ryley 13, Capt. J. N. Sharp 60, Maj. Shortrede 50, Dr. Smith 5, Gunner Smith 24, Mrs. Vaughan 10, J. Wedderburn C. S. 80, 2678.0.0

For Dehra Station.

M. B. Thornhill C. S. 50, Gen. Vincent 100, Col. Cantley 100, Capt. Baird Smith, 50, John Muir C. S. 100, J. Mackinnon 50, Col. A. S. Waugh 50, Col. Reilley 50, Capt. Goodwyn 20, Thos. Login 24, Col. Cox 20, Wm. Kay 50, J. Phillips 50, Rev. J. R. Campbell 50, A. Ross C. S. 100, Col. Blackford 100, J. Todd 30, Wm. Blackburn 10, A. O. Hume C. S. 20, Capt. A. Turnbull 20, J. W. Johnston M. D. 100, G. D. Turnbul C. S. 50, Maj. Ferguson 25, Capt. Mackechnie 50, D. B. Morrieson C. S. 50, E. D. F. Lewis 5, F. J. Alexander 5, a friend 20, Martin R. Gubbins C. S. 50, Capt. Renny Tailyour 16, The Superintendent of the affairs of his Highness, the Mahárája Duleep Singh 250, Proceeds of two Lectures delivered at the Mahárajah's residence by Rev. J. S. Woodside 100, J. S. Login M. D. 25, James Powell 25, John Powell 25, H. B. Breer 20, Maj. Freeth 20, Wm. Ford 20, Capt. Chilcott 10, W. Greig 32, Rev. R. N. Maddock 10, Capt. Hulton 25, Maj. Talbot 10, Brig. Lloyd 20, Mrs. Jackson 20, Lt. Baggs 16, Col. E. P. Bryant 16, Col. Sibbold 20, Capt. Dennys 5, Rev. J. B. D. Augiler 20, H. G. Scott 16, X. Y. Z. 5, W. Guise 25, Capt. Boswell 50, Lt. Archer 2, H. G. Keene C. S. 10, P. C. French C. S. 25, Capt. Dudley Hill 16, Col. Steel 16, Brig. Horne 32, Capt. Capel 20, Maj. Frazer 20, Capt. Hall 10, J. H. S. 10, J. S. Campbell C. S. 16, Capt. O. Campbell 5, Rev. C. W. Forman 50, Rev. J. M. Jamieson 16, Nanak Chund 25, Asa Rain 3, Khushal Sing 2, Maj. S. Fisher 50, Capt. Anson 5, R. S. Mackay 15, T. S. Anderson 5, Maj. MacDougall 8, Mrs. Watson 5, Maj. Dickey 25, Capt. Reid 10, James Peyton 50, S. Fraser C. S. 100, Rev. J. H. Morrison 10, R. M. Edwards 20, Ali Bakhsh 5, Gobnid Singh 3, 2789.0.0

AT AGRA.

Subscriptions to aid in purchasing Girls' School House, 5500.0.0

AT FUTTEHGURH.

Donations and Subscriptions for Cantonment Boys' School 1093.1.3
Donations and Subscriptions for Cantonment Girls' School, 664.9.6

AT MYNPOORIE.

For School.—Lt. Gov. Thomason 200, S. S. Brown C. S. 150, M. Smith C. S. 100, C. Raikes C. S. 150, H. Unwin C. S. 105, a friend 150, R. Montgomery C. S. 50, G. J. Christian C. S. 50, G. Angus M. D. 50, Brig. Parsons C. B. 50, Maj. Richardson 50, H. M. MacPherson M. D. 20, Lt. Whiting 25, Capt. Johnston 25, H. S. Reid C. S. 25, Lt. Hume 21, Lt. Hodgson 20, a friend 25, A. Simpson M. D. 16, Rev. R. W. Kellner 10, C. R. Lindsay C. S. 10, Adj't Cox 16, Ensign Kennedy 5, Hulási Roy 5, G. Parshad 2, J. E. F. 50, 1380.0.0

Total received in India during 1852–3, Rs. 18,020.4.9

or, $9010 30

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

☞ As frequent inquiries are made on this subject, we give the terms on which the Board of Publication *ordinarily* employs Colporteurs.

Wages $150 per annum. Equipage $50. All reasonable travelling expenses, together with charges for freight and postage, are defrayed by the Board.

THE PSALMODIST.

Praise ye the Lord, both young men and maidens, old men and children. Let them praise the name of the Lord.—Ps. cxlv. 1, 12, 13.

An elder of a church, connected with another branch of the great Presbyterian family, in the course of a very pleasant interview, a few weeks ago, remarked, "I have felt a great interest in one of your publications—the Psalmodist. I think we have in our Church one of the best collections of Psalms and Hymns that I ever knew; but I have laid aside our book in my family worship, and adopted your Psalmodist. By its use we can conduct family worship in a manner much more to my mind; for we have the words and music both before us; and with the help of the piano, all difficulties about pitching tunes is avoided. I have endeavoured, for similar reasons, to introduce its use into our church."

The remarks of our friend have suggested a few thoughts, which we beg to lay before the readers of the "Record."

1. Singing is a most important and pleasing part of all worship, and of none more than of that of the family. The union of a household in this service, presents a most delightful scene. Together they attend the reading of the same great truths which form the basis of all right religious sentiments and sound morality. Together they feed on the exceeding great and precious promises, which the Spirit has written for the afflicted people of God. Together they offer "prayer and supplication with thanksgiving," to God, seeking all needed individual domestic, social, and public blessings. So ought they, together, to lift up their hearts and voices in the sweet songs of Zion. Let all sing. Let the tremulous tones of feeble age, the halting lispings of tender childhood, the strong, clear notes of man, and the soft and silvery voices of woman, mingle in sweet and solemn praise, morning and evening, around the beloved hearths of Christian homes.

2. The Psalmodist, with all other excellencies and claims to confidence, is eminently adapted to promote the accomplishment of this great purpose. In families where the head cannot set a tune, and where there is seldom, if ever, heard the sound of praise, let the neglected or misused "instrument" be called into requisition. The wife or daughter can thus make a sanctified use of this kind of knowledge, which often "puffeth up," and is too frequently devoted to purposes of mere vanity and ostentation, or of mere worldly pleasure. Thus children would grow up fond of singing, attached to our Church music, our Church Psalmody, and our Church doctrines, which are taught in this manner in a most pleasing form. If, as Dr. Alexander used to say, the reading of hymns was a most useful devotional exercise, how much more their singing.

3. And so there would be infused a more cheerful and exalted Christian sentiment in all our Christian households, those "dwellings of Jacob," which God loves. Better, it is true, that a family unite in reading a portion of Scripture together, than to have no family religious service. Still better to add prayer to the reading of the word, but best of all to enjoy the whole privilege—that "old men and children," "young men and maidens," unitedly praise the Lord, as well as read his word, and seek his favour. "I care not who makes the laws, if I can make the ballads of a nation," was a remark of a wise statesman, who, at once, thus evinced his deep insight of human nature, and his just appreciation of the power of music and poetry in moulding character. Oh! what a nation would this be, were there "light in every dwelling," and from the hearts and voices of thousands of families, morning and evening, the praises of God were uttered!

4. Our congregational music will never be what it ought to be, till we have more family singing. Let children be taught and trained to sing. Let them be encouraged to learn hymns by memory, and sing when alone. Singing hymns often keeps out Satan. The question is often asked, "What can we do to improve our church music?" Some propose organs; some want larger choirs; some hire musicians; we say, sing at home, at work, in the field.

5. Singing is part of heaven's blest employment. Let us learn the blessed art "before we quite forsake our clay." "Let every thing that hath breath praise the Lord."

LOCAL COLPORTAGE AGAIN.

We must cheerfully give place to the following excellent addition to our suggestions on this subject in our last issue. He who speaks from experience, ought to be heard. We regard it as one of the most important features in this enterprise of our Church, that it affords facilities for usefulness so well adapted to the means and opportunities of all. We have known a boy, ten years old, to sell sixty or seventy volumes, amounting to twenty or thirty dollars worth of books, in two or three days. Cannot parents judiciously employ their children in this work, and so train them to doing good, as well as to useful business habits? Here our Church can realize the mighty power of "littles." Let all, as they have opportunity, act on our brother's urgent suggestions. We know of some who have made a beginning, who will follow up this matter. We thank our correspondent for his prompt and forcible seconding.

For the Home and Foreign Record.

"A CHEAP WAY TO BE USEFUL—LOCAL COLPORTAGE."

The suggestions under this head in the March *Record* are of very great practical value. Not only is such local colportage "a cheap way to be useful," but it is an easy way, and a pleasant way. Let the reader turn to the article, and read it again, and begin at once to act upon it, for the way to do a thing is to do it.

To encourage others to adopt the plan suggested, I will just state my own experience in the matter. Several years ago, a friend let me have fifty dollars without interest, to get books to keep on hand for sale to my own people. I got some of the American Tract Society's publications, some of the American Sunday-school Union's, and all the publications of our own Board; and since then, having returned the fifty dollars in a year or two, I have kept all our publications, filling up the set about twice a year, as some of them are sold out; and every year since I began I have sold and given away from fifty to one hundred dollars worth of books. Of course, I make nothing by the operation; for though the discount may pay the expenses and the interest on the money, yet I give away much more than the amount of the discount. But though I make nothing, I think I am doing some little good—$2000 or $3000 worth of books and tracts must accomplish something. Besides, I am getting our books into circulation, and the people are acquiring a taste for reading, and some vile trash is also excluded—kept out.

Reader, just look again at the March *Record*, and read again the "Cheap Way to do Good," and begin to do it—do it now! W. J. M.

For the Home and Foreign Record.

"THE MASSES WILL NOT READ THEM—THEY ARE TOO SECTARIAN."

How often is the true-hearted Presbyterian pained to hear this remark. It is especially cutting when pronounced by one who has on his own ecclesiastical livery. "There are cases of this kind," said a specimen of this type to me once, after a long argument to prove the propriety of the doctrine-exchanging system, "they are too sectarian—the masses will not read them." He argued that it was proper enough that we should publish and circulate amongst our own people doctrinal books and tracts, but should leave the *gospel* to be scattered amongst the multitude by *unsectarian* associations. "The gospel! And what is gospel," said I, "but an evolving of the holy doctrine or teaching of our Lord and his apostles? Strip the Bible of its doctrines, and what have you left? The letter without the spirit—a carcase without a soul. Of what value, for example, would be a gospel rifled of the doctrine of justification by faith, through the imputed righteousness of the Lord Jesus Christ? Would it not be another gospel than that preached by Paul? And would there not be danger of incurring his displeasure who said, 'If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

But the masses *will* read them. After a careful observation of several years, without disparaging others, I venture the assertion, that no publications are more generally acceptable to the people. Some, indeed, may purchase them with the view of criticising and objecting; but what of that? if the truth reaches them, it may strike between the joints of the harness. Others will be attracted by their neatness and cheapness. Many more will buy them from a love of the truths which they contain. Only let the churches furnish means to support a sufficient number of faithful colporteurs, who will carry these publications to the homes of the people, explain and recommend them, and the results will more than vindicate the above statement. In illustration of this position, I recollect after crossing from Northern Alabama into Tennessee, to have stopped for the purpose of feeding my horse and taking some refreshment. Whilst I sat on the porch of the tavern, the landlord, who had been absent, returned. After a few moments conversation, and without anything being said that could indicate any special interest on my part in the Board of Publication, "Sir," said he, "can you tell me anything about this Presbyterian Board of Publication?" "Yes," was my reply, "I know something of it." "Well," said he, "I think it is the greatest thing that was ever started in this country." I then asked him what he knew about the Presbyterian Board of Publication. "What do I know about it?" said he. "Why parson A——, (one of our colporteurs,) is along here every now and then, and I buy his books almost every time he comes." And he went into the house, and brought out an armful of your publications. "There," said he, "is a book I gave fifty cents for. You cannot go into a bookstore and buy it for less than a dollar. And there are two volumes, thirty cents apiece; I could not get them from anybody else for twice that. I inquired if there were many of them sold in that neighbourhood. "O yes," said he, "they are scattered in every direction about here. There is a Methodist preacher living below this that keeps them for sale." "A Methodist preacher! Is not that strange?" "Yes," said he, "I thought so, and mentioned it to him one day." "Well, what did he say?" "Why he said they were good books, and the cheapest he knew, and he would sell them." *The masses will read them, and they are not too sectarian.* Viator.

For the Home and Foreign Record.

"CAST THY BREAD UPON THE WATERS."

Not long since, I met with a gratifying instance in which the labours of the Board were blessed in removing the doubts and enlightening the mind of one who had been for several months, as I trust, an humble and sincere seeker after faith. The person is a mechanic in moderate circumstances, who was for many years indifferent to the calls of the gospel, and wavering in speculative views between Arminian and Universalist views. Some months ago, he was awakened, and after a time obtained a hope of having passed from death unto life, and by his conversation and deportment, led many to feel a deep interest in him. The opponents of the doctrines of the sovereign and free grace of God, as taught in the standards of the Presbyterian Church, used argument and entreaty to induce him to unite with their society, until he told them that he would not unite with any Church until he had compared different systems of doctrine with the word of God. After having read several works furnished him by friends, he found that very much of the Arminian scheme was inconsistent with the Scriptures and with his own experience. At this juncture, your colporteur visited him, and as he could only procure a small volume, he chose the "Great Supper," and to use his own language to the writer, "it was just the work he needed." He was delighted with its clear explanation of the doctrines of grace, and exposition of the errors of enemies, and it was truly affecting to hear him tracing the stream to its fountain, in the purpose of God in the counsels of eternal and sovereign wisdom and grace.

This instance of the influence of the leaven of gospel truth, is encouraging, as showing what may be accomplished by disseminating the invaluable publications with which the colporteur goes forth, from house to house, leaving the silent, yet powerful messenger, to plead for the truth.

How many such cases there are, how many of the weak strengthened, inquirers enlightened, of those trusting in their own righteousness, of those in carnal security may be awakened to flee unto "the Lord of our righteousness," neither the officers of the Board, nor the colporteur, nor the contributor to the funds of the Board, who affords the means to place the silent preacher in the habitations of Christ's poor, or the careless sinner, may know here; but there is a record kept on high, and Jesus knows them that are his, and a cup of water shall not be forgotten if given in his name. P.

OBITUARY.

We record with sincere sorrow, the death of Mr. Simeon Bean, a colporteur in our employment, which took place early in the month of March.

Mr. Bean's pastor communicated this melancholy intelligence in a letter, from which we gather a few interesting statements respecting our deceased brother and fellow-labourer. Mr. Bean was brought up a Universalist; but, with some other members of his family, about two years since became the subject of divine grace. He united with the Presbyterian church of Marengo, Illinois, and has sustained a character of unblemished integrity and piety. His mind was one of much power. By the aids of the Spirit attending his diligent efforts to attain the knowledge of truth, he became a most thorough believer in the doctrines of grace, and a theologian of rare attainments for a layman. He loved the work in which he served his Master, and was zealous and efficient in doing good. His death was sudden, but full of peace.

May his mantle rest on some one who will take his place in a region greatly needing such labours!

NEW PUBLICATIONS.

THE JUSTIFIED BELIEVER. By W. B. Mackenzie, M.A. Incumbent of St. James, Holloway, (Eng.) pp. 150. 18mo.

This is a new book on an old subject. It was evidently written with a design to counteract the wrong teachings of Puseyism in the English Episcopal Church. The author is thoroughly imbued with sound scriptural views on this radically important subject. He treats successively, Justification by Faith, the Romish Doctrine of Justification, Peace with God, Filial Access to God, the Believer in Sorrow, Justification the Security for Holy Living, the Believer's Continuance in the Faith, and the Believer reviewing his Faith and Faithfulness. In these eight chapters, with some variety in degrees of excellence, we have constantly presented the "strong meat" of the gospel scheme; and the author's deep reverence for Scripture, and his thorough acquaintance with its teachings on the topics before him, are everywhere conspicuous in numerous and pertinent quotations, and clear and discriminating comments. The book is not only a complete antidote to the leading Puseyite errors, but a most excellent summary of doctrinal and practical truth on the great subject of Justification by Faith, adapted to all readers.

We append a few extracts as specimens of the style and spirit of the work.

"All that the law of God demands of man is provided by Christ. The incarnation, agonies, bloodshedding, death, and holy obedience of the Son of God, are the true, meritorious ground of justification. 'What the law could not do, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' Rom. viii. 3, 4. This is the grand foundation of merit according to the gospel—'Christ, the end of the law for righteousness.' The Bible knows no other. Believers on earth know no other. Spirits made perfect in glory triumph in no other: He 'was made (accounted, reckoned) sin for us, who knew no sin; that we might be made (reckoned, accounted) the righteousness of God in him.' 2 Cor. v, 21. This is the gem which glitters with intensest lustre in the believer's crown. We are 'justified freely by his grace through the redemption that is in Christ Jesus.' Rom. iii. 24. You are one with him, as guiltless and immortal subjects of that empire of which he is the 'King eternal, immortal, and invisible'—so completely one with him in the transactions of Calvary, that he took your sins, and bore your bitterest curse. One with him in the triumphs of his glorious resurrection, you receive his merits and share his throne. You merited the punishment, but he endured it; He won the crown, you obtain it; you opened the dark pathway from earth to hell, he closed it; 'He opened the kingdom of heaven,' but it is that 'all believers' may enter in and dwell there." * * * *

"There never was any other way of access. Sinners were never pardoned through any other sacrifice than that of 'the Lamb slain from the foundation of the world.' In that 'open fountain,' Abel, Enoch, Noah, Abraham, and the 'goodly company of the prophets,' washed, and were cleansed from all their sins. They looked forward to a Saviour then to come; we look back upon him who 'has finished the work which was given him to do.' But 'the way into the holiest of all was not yet made manifest,' as it is now. That dispensation taught these gospel mysteries by dark emblems. Truth was veiled. The Church was 'under tutors and governors until the time appointed by the Father.' Believers were treated as children; they were bidden to perform a routine of sacred services, whose meaning many of them did not well understand. But now the twilight is passed. The sun is risen. Prophecy and type are fulfilled in Christ. His death, righteousness, resurrection, advocacy, kingdom, explain the whole. 'The law was given by Moses; but grace and truth came by Jesus Christ.' The way of access was always the same, but not always equally plain. They had the blessings in promises—we in reality; they viewed the figures—we embrace the substance; they were occupied about 'carnal ordinances,' which were indeed 'figures of the true'—we are taught to 'worship God in spirit;' they had the tabernacle, the altar, the ark, the mercy-seat, the slaughtered sacrifice, the sprinkled blood, the glory above the cherubim, which were obscure representations of the presence of God—we have 'boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh.' Heb. x. 19, 20."

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF FEBRUARY, 1854.

Presbytery of Albany.

First ch Albany, per Rev Dr Campbell 50 31; Rev A Craig, Windsor, Broome co, N Y 1 — 51 31

Presbytery of Rochester City.

First ch Vienna, per A Waterman — 8 17

Presbytery of North River.

Marlboro ch, Mrs E Jagger 1, M D A Du Bois 50 cents, Mrs Mary Kniffin 50 cents, per Mr Wm Rankin Jr — 2 00

Presbytery of New York.

Forty-second st ch 15; Chelsea ch ann coll 85; Brooklyn First ch ann coll 137 24, per Wm Rankin Jr — 237 24

Presbytery of New York 2d.

Sing Sing ch, per Wm Rankin Jr — 16 00

Presbytery of New Brunswick.

From James H Clark 2; Pennington ch, per Rev G P Hale 10 15 — 12 15

Presbytery of Luzerne.

Kingston ch, per Rev H H Welles — 12 00

Presbytery of New Castle.

Lower West Nottingham ch, per Rev A A Hodge — 10 00

Presbytery of Donegal.

Donegal and Mt Joy chs, per Rev Jas L Rodgers — 50 00

Presbytery of Baltimore.

Franklin st ch, per Rev Dr Plumer 91 04; 1st ch, per Rev Dr. Backus 400 — 491 04

Presbytery of Carlisle.

Greencastle ch, per James K Davidson — 16 50

Presbytery of Steubenville.

East Springfield ch, per Rev L Grier — 9 00

Presbytery of Zanesville.

Member of Madison ch, O, per Mr Scott — 9 75

Presbytery of Wooster.

Mt Hope ch 2; Congress ch 3 75; Guilford ch 4 50, per L Flattery, Treasurer — 10 25

Presbytery of Miami.

Xenia ch, per John D Thorpe — 9 00

Presbytery of White Water.

Brookville ch, from Rev L D Potter 3; Mrs H M Potter 2 — 5 00

Presbytery of Iowa.

Marion ch, per Rev Jas S Fullerton — 5 00

Presbytery of East Alabama.

Palmyra ch 5; Pea River ch 1, per Rev M A Patterson — 6 00

Presbytery of Passaic.

Connecticut Farms, per Wm Rankin Jr — 20 00

Presbytery of Cincinnati.

Cheviot ch, per John D Thorpe 10 70, off 20 cts — 10 50

Presbytery of Chickasaw.

Holly Springs ch, a "member," per Wm Rankin Jr — 25 00

MISCELLANEOUS.

From "A B" 500; "J W" Newburyport, Mass 2; A M Jones, Wilmington, Del 2; Sheets Mills 5 — 509 00

$1523 91

A. W. MITCHELL, *Treasurer.*

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

Ecclesiastical Record.

ORDINATIONS AND INSTALLATIONS.

February 17th, the Presbytery of Kaskaskia installed Rev. R. M. Roberts pastor of the church of Hillsboro, Illinois.

February 11th, the Presbytery of Red River ordained Messrs. J. T. Davidson and W. M. Hall to the full work of the gospel ministry, and on the next day installed Rev. J. E. Davidson pastor of the church of Minden, Louisiana.

January 24th, the Presbytery of Huntingdon installed Rev. S. M. Cooper pastor of the Clearfield Presbyterian Church.

February 21st, the Presbytery of Albany ordained Mr. N. B. Klink, and installed him pastor of the church of Ballston Spa.

A CALL HAS BEEN GIVEN TO

Rev. J. Sidney Hayes, of Louisville, Mississippi, by the First Church, Lafayette, New Orleans.

CALLS HAVE BEEN ACCEPTED BY

Rev. F. A. Shearer to the church of Iowa City.

Mr. S. L. Mershon, of Princeton Theological Seminary, to the church of East Hampton, Long Island, New York.

POST-OFFICE ADDRESS CHANGED.

Rev. Thomas D. Lea from Pollard's Mills to Mount Sterling, Illinois.

Rev. W. Swift from Dahlonega to Canton, Georgia.

Rev. Seth Howell from Mount Sterling to Spring Hill, Ohio.

Rev. D. E. Curtis from Covesville to Smithfield, Virginia.

Rev. John Moore from Yellow Creek to East Liverpool, Ohio.

Rev. C. B. Stewart from Scuffletown to Centreville, Laurens District, South Carolina.

Rev. J. M. Morrow from Ash Creek to Columbus, Mississippi.

Rev. R. S. Symington from Independence to Westport, Missouri.

Rev. J. T. Davidson to Homer, Louisiana.

Rev. W. N. Hall to Grove Hill, Louisiana.

Rev. F. A. Shearer from Chesterville, Ohio, to Iowa City, Iowa.

Rev. J. Monroe Anderson from Ebenezerville to Yorkville, South Carolina.

Rev. James Stratton from Washington, North Carolina, to Summerville, South Carolina.

MISCELLANEOUS.

The Presbytery of Rochester having at length decided to appoint Commissioners to the New-school Assembly, by a vote of 20 to 12, Rev. Messrs. McIlvaine, Hickok, Ballantine, Ferguson, and Kittridge, requested letters of dismission to Rochester City Presbytery, which were granted.

The First Presbyterian Church of Rochester, one of the largest and most influential in Western New York, decided recently to withdraw from the care of Rochester Presbytery (New-school), and form a connexion with the Presbytery of Rochester city.

Rev. Jerome Twitchell, of New Orleans, has been elected to the chair of Moral Philosophy and Belles Lettres, in the Planter's College, near Port Gibson, Mississippi.

Rev. J. H. Gill of Reading, Ohio, has been appointed by the Board of Missions, their agent for the Synods of Cincinnati, Indiana, and Illinois, to succeed Rev. C. Leavenworth, resigned.

Rev. S. S. Laws of St. Louis, pastor elect of Lexington Church Mission, and Rev. Thomas D. Baird of Baltimore, have been elected Professors in the Westminster College, Fulton, Missouri.

Rev. R. S. Symington, Synodical agent of Westminster College, has resigned his agency, in order to accept an invitation to the Church of Westport, Missouri.

Varieties.

An Interesting Work of Grace has been in progress in Lexington, Virginia, during the past winter. The pastor, in a letter to the *Watchman and Observer* of February 28th, says:—"In the month of November, evident tokens of the presence of God's Spirit were observed among our people here. A very pleasant work of grace has been enjoyed. Thus far, the results of this work are thirty-seven additions to the Church on examination. . . . No means have been used but the stated ministrations of the gospel on the Sabbath, and the stated prayer-meetings in the week. About one-half of the persons received into the church are young men." The pastor states that the fourth Thursday of February was observed with great interest by the Church, and that the literary institutions of this vicinity—Washington College and the Military Institute—suspended their usual exercises for the day, and gave their pupils an opportunity, of which many availed themselves, to participate in the services of the occasion.

This revival is peculiarly gratifying, both for the importance of the position of the Church in Lexington, and for the evidences afforded of the absence of all factitious causes of religious excitement. May such abundantly multiply!

Prospective Supply of Ministers.—We give, from the *Puritan Recorder*, the statistics of some of the Eastern Colleges. In the institutions of literature are now congregated those who are shortly to be the preachers of the word.

At Bowdoin College, Brunswick, Maine, there are 176 students; 44 are professors of religion; the majority of whom will probably study for the ministry. But one is known to be fully decided to be a missionary.

In Waterville College, Maine, there are 90 students. Of this number, 36 are professors of religion, 20 have the gospel ministry in view, and 2 intend to become missionaries to foreign lands.

Dartmouth College, Hanover, New Hampshire, contains 230 students. About 60 are professors of religion, a large part of whom are expecting to enter the ministry. Many are discussing the question of their duty to the heathen, with a willingness to go wherever it may call them.

The number of students in the *University of Vermont* is 121. Professors of religion, 32; studying for the ministry, 21; intending to become missionaries, 2.

In Middlebury College, Vermont, the number of students is 63. About 30 are professors of religion. The number studying for the ministry is not known.

Amherst College, Amherst, Massachusetts, contains 208 students. Of these, 141 are professors of religion, 87 expecting to enter the ministry, and 21 the field of foreign missions.

Williams College, Williamstown, Massachusetts, numbers 231 students. Of these, 110 are professors of religion, 61 have the ministry in view, and 6 intend to become missionaries.

Brown University, Providence, Rhode Island, contains 270 students. 70 are professors of religion, 30 are studying for the ministry, and 2 propose to become missionaries.

At Trinity College, Hartford, Connecticut, there are 103 students, 27 of whom are studying for the ministry. The professors of religion are 46.

Madison University, at Hamilton, New York, contains 208 students. 175 are professors of religion, 137 have the ministry in view, and 18 the missionary field.

At Hamilton College, Clinton, New York, there are 126 students. 51 are professors of religion, 31 are intending to enter the ministry, and 2 or 3 to become missionaries to foreign lands.

In Rutger's College, New Brunswick, New Jersey, the number of students is 88. Professors of religion, 24; studying for the ministry, 18 or more.

Summary.—Number of Colleges reported, 12; students, 1496; professors of religion, 633; preparing for the ministry, 350; conversions during the year, 43.

Amherst College, February 8, 1854.

The Million Testaments for China.—It may be interesting to our readers to know what steps are being taken to accomplish this noble undertaking. The work is already in progress. The printing-presses in China are busily employed. Letters have been recently received by the Bible Society from their corresponding committee, and plans are matured for printing 250,000 copies in China in eighteen months, dating from the first of January, 1854. The Bishop of Victoria guarantees to furnish from his stations, 85,000; Dr. Medhurst, 115,000; Dr. Legge, 50,000. It is proposed that another quarter of a million should be printed in London in the same period, for which wooden blocks will be sent from China. Thus half a million will be ready in eighteen months, and if similar expedition be employed in the remaining portion of the work, the whole will be completed in three years, a much shorter time than had been anticipated. All English missionaries are working most heartily and lovingly in carrying out this gigantic scheme of Christian liberality. It will no doubt give great satisfaction to the public when they are informed that the committee of the Bible Society, at their sitting on Monday, passed a resolution for the printing of 50,000 copies of the entire Bible in Chinese at as early a period as practicable. The funds for the New Testament have been readily supplied, nor can it be doubted that the Bible Society will receive prompt and generous aid to carry out this new feature of their plan for supplying China with a large instalment of the word of God.

New Specimen of Popery.—One brilliant illustration of Catholic charity has just been witnessed in the Protestant canton of Geneva. In a village where Papists happen to be in the greater number, the "Evangelicals" have been in the habit of worshipping in a cottage, where they received the ministrations of a neighbouring pastor. On Sunday, January 27th, the mob broke in upon them while they were at prayer, made a great noise, smoked cigars, insulted the females, and endeavoured to provoke a quarrel with the men. This failing, the assailants gathered in great force, dragged out the worshippers, assaulted the pastor, wrenched the Bible from his hands and tore it up, and then endeavoured to set the house on fire; but in this they failed. The Council of State, informed of the outrage, directed legal proceedings to be taken, sent a sufficient force, and arrested several of the offenders. We give this as an instance of the insolence of Romanism in spots where it can gather a little majority for itself, although the great majority of the State be Protestant, and affords it the most perfect toleration.

Singular Biblical Manuscript.—In the library of the late Dr. Williams, of London, there is a curious manuscript, containing the whole book of Psalms, and all the New Testament, in fifteen volumes, folio. The whole is written in characters an inch long, with a white composition on black paper, manufactured on purpose. This perfectly unique copy was written in 1745, at the cost of Mr. Harris, a London tradesman, whose sight having decayed with age, so as to prevent his reading the Scriptures, though printed on the largest type, he incurred the expense of this transcription, that he might enjoy those sources of comfort which are "more to be desired than gold—yea, than much fine gold."

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, since last report, viz:

From the church at Roswell,	11 00
" " First church at Vienna,	14 40
" " church at Athens,	4 09
" " church at Towanda,	3 00
" " Central church, Philadelphia,	72 35
" " church at Summit Hill, Pennsylvania,	5 00
" Dr. J. D. V. and Mr. V., Washington, Pa.,	10 00
	$119 84

Geo. H. Van Gelder,
Treas. Trustees Gen. Assembly.

March 16th, 1854.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year, and in pamphlet form at One Dollar. 50 copies or more to one address, at 25 cents a year. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Subscribers are recommended to prepay at their own post-offices, as there is much liability of mistake, and no advantage by prepaying here.

CONTENTS.

Board of Domestic Missions.—Receipts, p. 50. Special Reports, p. 50. Conditions on which Appropriations are made towards the Erection of Churches, p. 50. Church Extension, p. 50. A glorious Revival, p. 50. A New Presbytery organized, p. 51. A precious Revival, p. 51. Ministers Wanted in Illinois, p. 51. The Inebriate Reformed, p. 51. To the Poor the Gospel is Preached, p. 51. Good Singing, p. 52. Receipts, p. 52.

Board of Education.—I. Ministerial Education. Free Church Candidates, p. 53. A Call from God to the Gospel Ministry, p. 53. Where are the Reapers? p. 53. Candidates and the College Course, p. 53. American Education Society, p. 54. Deficiency of Ministers, p. 54. II. Christian Education in Schools and Colleges. Princeton and Lafayette Colleges, p. 54. Revivals in Schools and Academies, p. 55. Receipts, p. 55.

Board of Foreign Missions.—Recent Intelligence, p. 56. Only Twenty-five Cents to remit for the month of February, p. 56. Mission to the Chinese in California: Report of Rev. W. Speer, p. 56. India: Agra Mission: Journal of Rev. Joseph Warren, p. 58. Obituary Notice of Rev. Joseph Porter, p. 59. Miscellaneous: Minutes of Ningpo Presbytery, China, p. 59. Claims of Old Calabar, p. 60. Receipts, p. 60.

Board of Publication.—The Psalmodist, p. 62. Local Colportage again, p. 62. "The Masses will not read them—They are too Sectarian," p. 62. "Cast thy Bread upon the Waters," p. 63. Obituary, p. 63. New Publications, p. 63. Receipts, p. 63.

Miscellaneous.—Gethsemane and Calvary, p. 49. When we are Dead, p. 49. Buried Talents, p. 49. Ecclesiastical Record, p. 64. Varieties, p. 64.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 5. | PHILADELPHIA, MAY, 1854. | PRICE PER YEAR, *Fifty Cents.*

OUR REDUCED TERMS—ADDITIONAL ADVANTAGES.

The readers of the Record will be pleased to learn that our circulation has increased upwards of four thousand since the first of January, which is more than 33 per cent. on the last year's circulation. With a view still further to extend the circulation of this paper, the following amendment of the terms is offered.

"That orders of fifty copies or more to one address, be supplied at the rate of twenty-five cents each; and all orders from churches containing less than fifty families at the same price, provided not less than twenty copies to one address is ordered."

We felt it to be highly desirable so to adjust the reduced terms that the weakest congregations might enjoy the benefit. We think this will be the result. Where there are fewer families than twenty in a congregation, let some benevolent individuals unite in making up the sum of five dollars, and thus secure the circulation of twenty copies in the congregation at the reduced terms, and this we suppose can be readily done.

For the Home and Foreign Record.

WHY I LIKE "THE RECORD."

1. Because it informs me of the efforts that my own chosen branch of the Church is making to honour Christ, and save a sin-ruined world. I love the Presbyterian Church, because I think it, upon the whole, nearest the apostolic model, and what it is doing always interests me. I love to know what my own Church is doing to enlighten and convert the world, by printing and circulating good religious books, by educating in a Christian way the rising generation, and assisting poor and pious young men in their preparation for the ministry, and by preaching the gospel of salvation to the destitute at home and in foreign lands.

2. Because it teaches me the duty of giving, and how to give. When I read of what others are doing for the cause of Christ by their contributions, I think I hear the Master saying, "Go, and do thou likewise!" The acknowledgment of moneys paid into the several treasuries, is to me interesting and instructive. I learn, too, of the wants of our different Boards, and thus, while I am stimulated to give, I can give understandingly.

3. Because from the Record I not only learn how to give, but also how to pray. I can pray, "Thy kingdom come," more earnestly and more understandingly. I am furnished with topics for special prayer in behalf of the Redeemer's kingdom, in its various interests and trials.

4. Because I learn to sympathize with the missionary of the cross, in his arduous labours among the benighted heathen, and among the destitute in our own country.

5. Because I give now cheerfully, regretting that I have not more to give. Before reading the Record, I gave something, partly to save appearances, when called on, but I regarded agents as unpleasant visitors. Now I sympathize in their severe and self-denying labours, and thank them for calling, to afford me the opportunity of giving. I try now to lay by me, and be ready before a collection is called for, and I really think "it is more blessed to give than to receive."

6. Because my children, as well as myself, have their views enlarged, and their benevolence and their enjoyments greatly promoted, by reading the Record. I hope they will understand more, and do more good in the world, than ever I have done. If so, they will be more happy here and hereafter.

7. Because I am enabled, by reading the Record, to understand my minister much better in a great deal that he says, and have something interesting to talk about when in his company. He really seems to me to become more sociable and interesting.

8. Because the practical matter on the first page, and the ecclesiastical changes on the last, are worth more than the subscription.

9. Because I begin to feel that the Boards are *mine;* that I have a personal interest in them. I want, then, that *my agents* should inform me of their proceedings.

I don't know why *every member* of the Presbyterian Church should not read the Record.

QUISQUIS.

WHERE SHALL I SPEND ETERNITY?

A lady had written on a card, and placed on the top of an hour-glass in her garden-house, the following simple verse from one of the poems of John Clare. It was the season when the flowers were in their highest glory:

"To think of summers yet to come,
That I am not to see!
To think a weed is yet to bloom
From dust that I shall be!"

The next morning, she found the following lines, in pencil, on the back of the same card:

"To think when heaven and earth are fled,
And times and seasons o'er;
When all that can die shall be dead,
That I must die no more!
O! where will then my portion be?
Where shall I spend eternity?"

For the Home and Foreign Record.

HUMAN LIFE.

Eccl. ix. 10.—Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Human life sometimes means human existence, the life of the body, "that state of being in which the soul and body are united," as "he entreated me not to take his *life.*" Sometimes the term is applied to the period through which this existence extends—time—the present state of existence; the time from birth to death. "The *life* of man seldom exceeds seventy years." Again, it combines both these ideas—existence and time. To this complex view I have reference in these remarks; and there are three things which show the importance of human life in this complex sense:

1. It affords much enjoyment. After all the bitterness which the cup of life contains, it has much that is agreeable; and might have much more, did we not mingle with the present good, apprehensions of coming evil. Happiness consists much in anticipation; and many of our troubles, or at least many of our perplexities, are but apprehensions of what may come upon us. There is a wonderful elasticity in the human mind, especially when sanctified by divine grace, which enables it to bear up under present ills, but the forebodings of future calamities crush the spirits. We can better bear the troubles which are present, than those which we anticipate. Even now our sorrows have their pleasures; our tears are not without satisfaction. Hence the wise man says, "It is better to go to the house of mourning than to the house of feasting." Eccl. vii. 2, 3. Happiness is not the end of existence; but it is one thing which gives importance to life, for doubtless God delights in the happiness of his creatures; and the chief end of man is "to glorify God, and to enjoy him for ever." We glorify God when we enjoy him and are happy.

2. Usefulness. Human life is important, because it affords opportunity of glorifying God by our efforts to bless and save others. We live in a world where much needs to be done, and we should place a high estimate on existence, and on every moment, as these enable us to do something to alleviate or remove the sufferings of men, and acquaint them with the plan of salvation through Jesus Christ. And the facilities of usefulness are many, as well as the opportunities. Every one may do good. Bibles and religious books, and tracts, are waiting to be distributed; missionaries are to be sent out and supported; young men are to be educated for the ministry; Sabbath-schools are to be taught—much, much is to be done; the way is open for all to do something; the world is waiting for the gospel.

3. Preparation for another world. It is its relation to the eternal world that gives its chief value to this life. This is the only preparatory state for eternity. The way of salvation is made known to us; life and death are placed before us; and our course here decides our eternal destiny. Who can calculate the vast consequences dependent upon the few fleeting moments of this mortal state? How much propriety and force in the exhortation, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest!"—Eccl. ix. 10.

Hence we infer the sin of wasting life. The prevalent recklessness of life is a crying evil. So is the waste of time. Let us be thankful for life, and improve it to God's glory. Let us make the most of life, and live not to ourselves, but to God; not for this world, but for the next; not for time, but for eternity; and let us do with our might what our hands find to do.

W. J. M.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

MEETING OF THE BOARD.

The stated monthly meeting of the Board was held in the Mission Rooms, on Monday, the 10th of April, 1854. The President, the Rev. Jacob J. Janeway, D. D., in the chair; the Rev. Henry Steele Clarke, Secretary, *pro tem.* The meeting was, as usual, well attended, and all appeared to be deeply interested in the great work committed to their care. The Corresponding Secretary read the Annual Report, which was unanimously and cordially approved, and ordered to be presented to the next General Assembly. The Report is encouraging, and shows that the cause of missions is advancing. The subject of Church Extension forms a prominent topic in the Report; and while various important suggestions are offered for the consideration of the Assembly, the whole matter is respectfully but earnestly referred to the wisdom of the Supreme Judicatory of the Church. We trust that the suggestions of the Board will receive due attention, and that something effectual will be devised and recommended by the General Assembly to render our Church Extension scheme more efficient. The subject is one of great importance, and is becoming more and more so every day.

CHURCH EXTENSION.

We are in the receipt of many communications urging the necessity and importance of Church Extension; but as we have already published so much on the subject, we will only insert the following extracts from a letter recently received from a Pastor.

Your remarks respecting the importance of raising a fund for the Church Extension cause are seasonable. I trust you will keep urging it. In one of our congregations, the sum of $300 was hardly raised for the support of the pastor; but when, by the timely and liberal aid of some individuals who felt a deep interest in their welfare, a commodious and tasteful house of worship was erected, the pews were at once rented for $900 per annum.

We ought to raise more than $100,000. There are one hundred persons surely in our Church who could give $1000 each, and certainly the whole Church besides can raise as much more. What a noble plan! J. D.

AN INTERESTING SEASON.

Rev. G. W. Musgrave, D. D.

Dear Brother—I have recently had an interesting season in one of the churches in my field of labour. Hoping that a brief account of it may prove interesting to the readers of the Record, I herewith transmit it for publication.

For many years, a few of that "sect that is everywhere spoken against," living in ——, and vicinity, have been anxiously praying for the establishment of our Zion among them. The Lord seemed to try their faith. A church was organized, and after a lingering existence of several years, went down. During this time, an attempt was made to build a house of worship, but the friends of the enterprise were told by some in the community, that "they would not give anything to a church that *required its members to give a tenth of all they possessed for religious purposes;*" and they met with so many discouragements that the project was abandoned.

Some five or six years ago, the Presbytery of ——, regarding the place as an important point, listened to the prayers of the remnant, who remained true in heart to the Lord, and organized a church a second time. A little more than two years ago, with a commission from your Board, I commenced labouring among them, spending one Sabbath in each month in that part of the field. They have gradually increased from fifteen to forty-two, and now have a neat and substantial frame house, forty by fifty.

It was on the occasion of the dedication of this house, that the Lord smiled again upon them. Last Sabbath week, the 22d, the interesting services took place. I was assisted by brother ——, who preached the dedication sermon, from 2 Chron. xi. 4. Though the weather was very cold, the house was filled with young and old. After the services closed, five were received to the communion of the church, four on profession, and one by certificate; and on Tuesday, seven more were received on examination, making twelve in all. Our meeting closed on Wednesday evening, and we left next morning, feeling that "the Lord had done great things" by us, for that feeble church, whereof both we and they "had reason to be glad." Yours in the service of Christ,

M.

CALIFORNIA.

We were much gratified in receiving the following letter from our esteemed brother, recently commissioned by the Board, informing us of his safe arrival in California. He will prove, we trust, by the blessing of God, a valuable accession to the number of missionaries sent thither by our Board. We are glad to learn that he was so well pleased with the appearance of the country, and the hospitable reception he met with from his brethren labouring there. We hope he will soon be able to locate and commence his labours, and that God will grant him abundant success.

San Francisco, *Feb. 15th*, 1854.

Rev. G. W. Musgrave,

Dear Sir—I send you only a few lines by the steamer which sails to-morrow, for the simple purpose of informing you of my safe arrival in California. In New York, January 5th, I took passage on the mail steamer Ohio, and after a favourable voyage of eleven and a half days, arrived at Aspinwall on the 17th of January. Two Sabbaths were spent on the Atlantic, but I was too sea-sick to hold religious services. One day was consumed in taking in coal at Kingston, Jamaica.

We passed from Aspinwall to Gorgona, (thirty miles) by railroad, and spent the night at Cruces, on Chagres river, seven miles from Gorgona. The next day we took mules, and reached Panama at three o'clock, P. M. The road was dry and romantic in the highest degree. The day following, we went on board the steamship California, and arrived at San Francisco on Saturday morning, February 5th, the thirtieth day after our departure from New York. The Pacific was exceedingly placid during the entire voyage, with the exception of the two days we were crossing the Gulf of Tehuantepec. The two Sundays spent on the Pacific I preached to the passengers and crew on deck, and distributed tracts.

After reaching San Francisco, I called on the Rev. Albert Williams, who received me with the greatest cordiality, and insisted on my making his house my home till I should be permanently located. I also made the acquaintance of the Rev. Mr. Speer and the Rev. Frederick Buel, both of whom offered to assist me in every way possible. Both these brethren, especially Mr. Williams, have been exerting a powerful influence for good in California.

Sunday, February 6th, I preached for Mr. Williams, and on Monday he accompanied me to Benicia to consult with the Rev. Mr. Woodbridge in regard to choosing a field for my future operations.

I expect to preach next Sabbath at Santa Clara, and after that, shall visit other places. So soon as I shall be permanently located, I will write you fully.

We need two additional churches in San Francisco. Dr. Scott is expected to visit the city in April; but whether he will conclude to settle here is a matter of uncertainty.

California is the most charming country the eye of man ever beheld. I seem to be living in a fairy land—a land of dreams—more beautiful than a painter's pencil ever delineated, or the pen of romance ever described.

I am well and happy; and bless God that he ever put it into my heart to labour for his cause in a region so lovely, that it is marred by nothing but sin. W. C. Mosher.

CHRISTIAN SYMPATHY.

Nothing is more precious than sincere sympathy between brethren who are engaged in a common cause. We often receive communications from our missionaries, in which they express their generous sympathy with us, but we are not in the habit of publishing them. Occasionally, however, it may be well to do so, in order to show that our brethren are not only grateful for our efforts to assist them in their self-denying and arduous labours, but that they also appreciate *our* difficulties, and sympathize with us in our official trials. We return our thanks to the venerable and esteemed writer of the following letter, for all his kind wishes; and will only add, that, by the blessing of God, our constant aim shall be to promote the comfort and usefulness of all our beloved missionaries.

Wisconsin, *April 5th*, 1854.

Rev. G. W. Musgrave, D. D.

Dear Sir—Please accept my thanks for your kindness and sympathy, and I hereby tender sincere thanks to the Executive Committee for the tender interest they manifest for our personal comfort, as well as for our usefulness. Be assured, dear brethren, your kindness is appreciated, and I shall cherish a grateful remembrance of you at the throne of grace.

Dear sir, I often think of you and your official associates with deep interest. Have we trials? so have you. We are sometimes almost overwhelmed with the ungodliness of a single heart; how your hearts must often sink within you, in view of the wide-spread iniquity that comes to your knowledge! Still I trust you have much in the numerous reports to cheer and encourage you in your arduous work.

Yours is not only a calling of high responsibility, but it must often be peculiarly trying to your feelings. The daily care of so large a portion of our glorious Master's vineyard is indeed a solemn trust. If any of your missionaries suffer, you suffer with them. If in any part of the wide field ungodliness is gaining ground, you are compelled to sigh over the desolation. Sometimes a missionary asks for more aid than you can consistently bestow, and he is embarrassed, and suffers privation in consequence. Let not the missionary repine, for you not only bear the privation with him, but you sympathize most keenly with all the missionaries in like circumstances.

Could the members of our churches see what you see, and could they hear all that comes to your knowledge, our moral wastes would soon be supplied with the means of grace. The poor, who knock at the door of the Mission House, and ask for the bread of life, would not then be sent away in such crowds, to perish of starvation.

May God cheer and strengthen you, dear sir, and your associates in your blessed work; and may all who profess to love the cause of Christ, manifest their attachment to the Redeemer by devising liberal things! Long may you be permitted to fill the station you occupy, and may you and your associates see the work of the Lord prosper gloriously in your hand.

For the Home and Foreign Record.

MY JEWELS.

Jewels are precious and beautiful things. Their beauty is intrinsic, their rarity renders them precious. The etymology of the word connects with it the idea of joy. The mild and finely-tinted lustre of some, and the dazzling brilliancy of others, constitutes their attraction. Jewels are elegant decorations of the person, and even enhance the glory of golden diadems. Whose jewels do we speak of now? The Lord's: "They shall be mine, saith the Lord of hosts." He values them, guards them, wears them.

And what are these jewels? They are God's chosen ones, the souls that he hath sanctified. He hath gathered them from the dark caverns; his hand hath washed and polished them. It is the

sun-light of his holiness reflected, that constitutes their radiance; their beauty is but the beaming back of his benevolence. Specially are those casketed as his jewels, who are "faithful among the faithless found;" who have their hearts on Christ and heaven, while the loud and eager cry of the worldly many is, "Who will show us any good?"

In the days of Malachi, an epidemic contagion of impiety spread widely among people and priesthood. The forms of religion were indeed observed, the doors of the sanctuary were opened, the fire still burned upon the altars, offerings were presented and immolated, but a sordid and parsimonious spirit pervaded all the work. Ah! was it worse then than now? Does the service of the Lord engage the chief consideration of those who go to his courts? Is the due measure of knowledge flowing from the priests' lips? Is a competent subsistence furnished to those who serve at the altar? Wherefore, then, are the windows of heaven closed, and the blessings of the Spirit withheld? Declining and vacant churches, embarrassed and desponding ministers of Crhist, bear witness, that the old contagion of covetousness is working still. But now, too, there are some who "love not the world, neither the things that are in the world;" these fear the Lord, and think upon his name; they speak often one to another of his interest in this world, of his grace, of his Church, of his truth; and the Lord hearkens and hears; "And they shall be mine, saith the Lord, in that day when I make up my jewels."

Such a prospect should assure the hopes and stimulate the zeal of Christians, in a time of prevailing worldliness. Self-denial we can afford to practice, in hope of our high destiny! What is the honour that cometh from man, what is wealth, compared with the glory of Jehovah's jewels? And there is a remedy referred to for declension: humiliation, honouring God's ordinances, earnest prayer, he will regard; and he will open the windows of heaven, when he shall see these tokens of penitence, and pour out a blessing till there shall not be room enough to receive it. J. F. M.

ENCOURAGING REPORT.

January 12th, 1854.

Rev. G. W. Musgrave, D. D.

Dear Brother—It is with peculiar emotions that I address myself to the duty of preparing a report of my field and my labours for the inspection of the Board of Missions. During the last twelve years, I have been a pastor in the Presbyterian Church, and now, for the first time, I find myself a missionary. I have often plead the cause of Domestic Missions in the field which I left in coming to these destitutions, and sympathized with the missionary in those trials which are connected with his self-denying position. Now I am mingling with the scenes which I once endeavoured to describe, and see with mine own eyes how white the fields in the great West are unto the harvest.

When I was a student in college, it was my intention to make the West my field of labour, and when in the seminary, I still had my face set in the same direction. After I was licensed, I purchased a horse and a pair of saddle-bags, and started with the view of making the State of Iowa my home. I travelled thirty miles, and stopped to attend a meeting of the Presbytery by which I was licensed, when I found a worthy elder with a call for me from his congregation. This, by the advice of my brethren, I accepted, and gave up all my expectations in relation to the West.

But here I am at last in the West, a missionary of your Board, and amongst a people that have suffered greatly for want of a pure gospel and the stated means of grace. I trust I am now where the Lord has sent me, as I have been truly led in a way that I knew not of. Six months ago, I had no thought of being in this place; and, indeed, I did not know of its existence.

On the 13th of September, I left the scenes of my former labours and a people whom I loved, and whom I still love, with a very sad heart. I drove away from the *manse* with my eyes overflowing with tears, and while a number of those to whom I had often broken the bread of life were weeping around me, because they should see my face no more. Oh! these partings here below of ministers and people, how sad, how solemn, how affecting to all the finer emotions of the soul! What, then, will be the effects of an everlasting separation?

After a quick, safe, and pleasant journey, I arrived here with my family on the 16th of September. After entering upon my labours in this place, I was made to feel the peculiarity of my situation. I found here the fragment of a Congregational church. It wore, however, the name of Presbyterian. The congregation owned a house of worship of some value, but it had never been finished, and it was in rather a bad condition. This congregation, for the last two years, had been without preaching by a minister of their own denomination. During that time they had given the use of their house to the Methodist congregation, and had assisted in the support of their minister. I arrived here just as the Methodist minister left to enter upon another field of labour. As there is but one church edifice in the place, I preached for two months to the whole town. During that time I said nothing about myself from the pulpit, but endeavoured to adapt myself to my anomalous position. I had for my hearers Presbyterians, Methodists, Congregationalists, Baptists, Disciples, Swedenborgians, and the world's people. In our Sabbath-school, of which I was elected superintendent soon after I came here, we had the same mixture, also in our prayer-meetings. The forms of worship were almost all different from what I had been accustomed to, but I did not attempt to change any of them, except *sitting in time of prayer*. This I set myself against at once; and, by the grace of God, this disrespectful practice is seen no more amongst us. In all other respects, I became all things to all men; I treated all kindly and respectfully, and endeavoured to preach the truth, not having the fear of man before my eyes.

During the two months that things remained in this state, I endeavoured to become acquainted with as many of the people as possible in town and country. I stated to all, in my private intercourse, in a frank manner, that I was an Old-school Presbyterian minister, and that I had come to the place to endeavour to do good in the way of building up a congregation in connection with that body. I met with nothing but kindness from all with whom I had intercourse. All admitted that the place was behind in point of preaching, and that the destitution of the town and neighbourhood was great, and hoped that I would succeed in building up a church.

Accordingly, on a certain Sabbath, after preaching, I stated publicly who I was ecclesiastically, and what my intentions were. I at the same time gave notice that on a special day I would preach to the people, and afterwards proceed to the organization of an Old-school Presbyterian church. I invited all who wished to unite in such an organization to meet with me prepared to do so. When the day came, after preaching, I, with the approbation of the Presbytery, organized a church, to be under the care of that Presbytery. Our number was small—only nine. But all was done in such a kind spirit, and with the countenance of such a number of the leading men of the place, that I felt encouraged. It was at least a beginning, and the ground secured, I felt, too, that the little vine, with the blessing of God, could be made to grow and become fruitful. I felt a strong assurance that the eye, and heart, and presence of the Lord would be with it.

A few days after our organization, the congregation decided that they would lay three hundred dollars salary on the pews and rent them. A committee of business men was appointed to make the assessment, and to appoint a time to rent the pews. This fact was announced from the pulpit. Our Methodist brethren thought the time had come for them to dissolve partnership with us, and accordingly they went off in a body and rented a room as a place of preaching. Since that time, we have seen but little of them. We are now by ourselves, and I have introduced Presbyterian modes of worship, and feel once more at home. The ladies have had the sanctuary cleansed, the inside neatly painted, the aisles and pulpit carpeted, and a number of those who rented pews have had them carpeted and cushioned, so that our church building is now neat and comfortable.

We have had the sacrament of the Lord's Supper administered since our organization. The season was solemn and refreshing, and, I hope, was attended with good results, though only two united with us. Upon the whole, I feel encouraged. If my labours here were now to end, I feel that something has been done. A foundation has been laid, which you know is a great matter in all our Western towns. Our village contains about twelve hundred inhabitants, and is increasing rapidly. There seems to be a great amount of business done for the size of the place. We have the advantages of two rivers, on which there is fine water-power, and of two railroads. The mass of the people here are neglecters of the gospel, and yet there is no bitter opposition to the preaching of it, or to the minister. I have received, as yet, nothing but respectful treatment. The field is abundantly large for all my labours, and hence I devote my whole time to the one place, preaching in the town twice on the Sabbath, and in the country occasionally in school-houses. We have organized a Sabbath-school in connection with our own church, and are about making an effort to raise some funds to purchase books for the use of the school. W. E.

SUGGESTIONS TO EMIGRANTS.

Would it not be well for Presbyterian families, emigrating to the West, to locate in the same neighbourhood, so as to be able to support the gospel among them, and ultimately organize a Presbyterian church? And if they cannot emigrate in sufficient numbers to form a new Presbyterian settlement, let them locate in the neighbourhood of some Presbyterian congregation already organized. We are glad to learn from the following letter, that some are beginning to act upon these principles.

"Presbyterians are beginning to learn the advantages of settling together in some of our new settlements, for the enjoyment of religious privileges, the advantages of which they have hitherto been very slow to learn. Many Presbyterians are looking forward to, and seeking a location within the bounds of the little churches under the care of this Presbytery, notwithstanding so many of them are now vacant. Could these vacancies be supplied, there is reason to believe, that instead of feeble congregations, most of them would soon become strong and efficient churches. May the Great Shepherd send some one to feed these now feeble flocks."

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of March, 1854.

SYNOD OF ALBANY.

Pby of Londonderry.—Newburyport 2d ch from E B W	$5 00
Pby of Troy.—First United ch Cambridge 50; Kingsbury ch 22 18; Second Street ch, Troy, 542 73, of which 50 from E T Gale to const Caroline De F Gale an hon mem, 50 from Miss Susan Hart to const herself an hon mem, and 50 from J S Knowlson to const Wm Henry Knowlson an hon mem	614 91
Pby of Albany.—Kingboro ch to con Rev E Wall an hon mem	135 50

SYNOD OF BUFFALO.

Pby of Genesee River.—Portageville ch 8; Pifford congregation 5 38, of which 2 50 from the pastor and his wife	13 38
Pby of Buffalo City.—Central ch Buffalo 65 50; Aurora 1st ch 5	70 50
Pby of Michigan.—Meridan ch	4 00
Pby of Rochester City.—Phelps ch 22; Port Byron ch 10	32 00

SYNOD OF NEW YORK.

Pby of Hudson.—Monroe ch	5 00
Pby of North River.—Cold Spring ch 10; Marlboro ch 2	12 00
Pby of New York.—First ch N Y addl 382; Rutger's st ch N Y 346 06, of which 50 from Ebenezer Pratt to con Ellen Gray Johnson an hon mem, and 50 from J R Skidmore to con Lucy Ann Skidmore an hon mem; Jamaica ch 5; Fifth Avenue and 19th st ch N Y addl 3; University Place ch N Y in part 843 31, and from W M Halstead for 84th st ch 100—943 31; Williamsburg ch to con Rev J D Wells and Rev C W Hodge hon mems 100; Wallabout ch N Y 29 75, of which 3 41 from Sab sch class	1809 12

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Rahway 2d ch 50 to con Rev GEORGE S MOTT an hon mem; Elizabethport ch 20 — 70 00
Pby of Passaic.—Newark 3d ch in part — 225 49
Pby of New Brunswick.—Squan Village ch 15 13; Princeton 2d ch 35 10; Trenton 2d ch 29; Princeton 1st ch 40 — 119 23
Pby of Newton.—Mansfield ch 25; Fox Hill ch 11 — 36 00
Pby of Raritan.—Flemington ch — 126 02
Pby of Susquehanna.—Rome ch 12; Canton ch, from Mrs A Van Dyke 2 50; Friendsville ch 2; Silver Lake ch 1 — 17 50
Pby of Luzerne.—Tamaqua ch 57 18; Newton ch 8; Summit Hill ch, from S 10, and from N 5=15 — 80 18
Pby of Burlington.—Allentown ch — 30 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Kensington ch 52 50, less for *Home and Foreign Record* 12 50—40; Westminster ch, Phila, 12 04; 2d ch Phila, from a member 150, of which 100 for California, and from Mrs Andrew Brown 5—155; Chester ch 29 15; South ch, Southwark, in part 16; Eleventh ch, Phila, coll 25, from C B Dungan 100, R Cornelius 100, J D Reinboth 25, M Blynn 5, James Denegre 5, James Henry 5, Wilfred Hall 5, Mrs Buck 3, W G Baker 2, Miss E W Jeffries 1, Miss Charlotte Groff 1, Cash 1, G W Tomlinson 1, Cash 1, Miss Schenck 50 cts—280 50; South-western ch, Phila, 7 63; Seventh ch, Phila, from a member 25 — 565 32
Pby of Philadelphia, 2d.—Frankford ch 38; Norristown ch 11 — 49 00
Pby of New Castle.—New Castle ch, from Dr Couper 20, Mrs Couper 10, John Janvier 7 50, Miss Booth 7 50, Mrs Black 5, Judge Johns 5, Mrs Gemmill 5, S M Couper 5, Mrs Gray 5, Mrs Jefferson 3, Mrs Johns 2 50, W F Lane 3, Mrs H Couper 3, Mrs Smith 3, Mrs Hanson 2, Dr Lesley 3, Mr Motherwell 3, Mrs Patterson 1, Misses Whiteley 1, Mr Turner 2, Mrs Potts 1, Mrs Barr 1, Mrs Carpenter 1, Mrs Taggart 1, Mrs Nivin 1, Mrs Ann Janvier 1, Miss L Johnson 1, John Patterson 1, Miss Caldwell 25 cts, Mrs Spotswood 5, Miss Spotswood 1 — 110 75
Pby of Baltimore.—Annapolis ch 58; Havre de Grace ch 10 — 68 00
Pby of Carlisle.—Mercersburg ch 148, of which 43 from the Fem Dom Miss Soc of said ch; Silver Spring ch, from Miss Jannet Morris 50; 1st ch of Newton township (Newville) 140 52 — 338 52
Pby of Huntingdon.—Newton Hamilton, and Waynesburg chs — 230 00
Pby of Northumberland—Milton ch — 60 00

SYNOD OF OHIO.

Pby of Zanesville—Hebron church 18; Uniontown church 5 — 23 00
Pby of Richland.—Through Rev J M Faris, Treas of Pres, Ashland ch addl 5, Sharon ch 7, Pleasant Hill ch 5, Utica ch 10 — 27 00
Pby of Wooster.—Northfield ch — 8 00

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Bloomingburg ch — 17 50
Pby of Sidney.—Pequa ch — 43 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Monticello ch — 5 00
Pby of Lake.—Constantine ch, in part to con Rev S C LOGAN an hon mem 37 50; Valparaiso ch 35, of which 7 from Sab sch; Sumption's Prairie ch 10; South Bend ch 20 53; Tassinong church 2 — 105 03

SYNOD OF ILLINOIS.

Pby of Peoria.—Princeville ch — 9 00

SYNOD OF WISCONSIN.

Pby of Dane.—Madison ch 15; Oakland ch 12; Verona ch 3 — 30 00
Pby of Milwaukee.—Milwaukee North ch — 25 00
Pby of Winnebago.—Fort Winnebago ch 34; Depere ch 8 50 — 42 50

SYNOD OF IOWA.

Pby of Cedar.—Dubuque ch — 31 20

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Parkersburg ch — 20 00
Pby of Lexington.—Through Treas of Presby, from Bethel ch — 33 00
Pby of Winchester.—Fredericksburg ch 31; Romney ch, per J N Bell, Treas of Pby, 53 59 — 84 59
Pby of Montgomery.—Jacksonville ch — 6 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Oxford ch 10; Through J H Lindsay, Treas. of Presby, from Buffalo ch 14; Greensboro ch 54 35; Spring Garden ch 16; Alamance ch 23 75; Clarkesville ch 51; Madison ch 20 25; Shiloh ch 9; Spring Hill ch 34 50; New Hope ch 5; Bethlehem ch 15; Raleigh ch 103 50; Lexington ch 10 10; Presbyterial collection at Milton 63 25; Fem Benev Soc of Alamance ch 21 75; Shiloh ch, Mrs Susan M Phane, 2 50; Chapel Hill ch 41 75 — 495 70
Pby of Fayetteville.—Wilmington ch (addl to 70 90 in August last) — 7 60

SYNOD OF GEORGIA.

Pby of Georgia.—Pleasant Grove ch, from C C J 25; Midway (Cong'l) ch, Rev J S K Axson pastor, 111 42 — 136 42
Pby of Hopewell.—Macon ch — 166 15
Pby of Cherokee.—Roswell ch — 22 00

SYNOD OF ALABAMA.

Pby of Talladega.—Marble Spring ch addl 30; Talladega ch addl 5 — 35 00

$6200 11

MISCELLANEOUS.

SAMUEL WATKINS, Milton, N C, to con himself and Mrs ELIZABETH F WATKINS hon mems 100; Mr James T Campbell, Cedar Valley, Ohio, 5; L B 1; Rev F Knighton, Camden, N J, 2 50; Family Miss Soc of T A Godfrey, Tremont, Pa, 5; James Risk, Muncy, Pa, 2; Jacob Sutphin, Sweden Centre, N Y, 7; Wm G Smith, Carrollsville, Miss, 10 — 132 50

Total, $6332 61

S. D. POWEL, *Treasurer.*

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of March, 1854.

Pby of New York.—First ch New York addl to last month's contribution of 695 — 78 00
Pby of Genesee River.—Pifford cong, of which 1 50 from the pastor and wife — 1 75
Pby of Philadelphia.—Tenth ch Phila in part — 205 62

$285 37

MISCELLANEOUS.

A B, New York 500; Rev G M Swan, Oskaloosa, Iowa 2; Mr Pack and wife of St Louis, Mo 2 50 — 504 50

Total, $789 87

S. D. POWEL, *Treasurer.*

WASHINGTON CHURCH EDIFICE.

Received at the Office of the Board of Missions, Philadelphia, for the church edifice to be erected at Washington City, D. C., since the last acknowledgment in February Home and Foreign Record.

Pby of Philadelphia.—Scots ch Phila, from Mr Daniel McIntyre — 100 00
Pby of Washington.—Rev Edgar Woods, Wheeling — 10 00

$110 00

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of March, 1854.

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Washington ch — 20 00
Pby of Miami.—Clifton ch 43 50, Female Benevolent Society Clifton ch 10; Dick's Creek ch 20 35; Harmony ch 18; Springfield ch 130; Jersey ch in part 27; Middleton ch 16, Rev James Coe 10 — 274 85
Pby of Cincinnati.—5th ch Sab Sch Cincinnati 13; High st ch Cincinnati 1 05; Monroe ch 6 95 — 21 00
Pby of Oxford.—Hamilton and Rossville ch — 95 40
Pby of Sidney.—Sidney ch 43, a friend in Sidney 6, Walter Lowrie Spence 25 cents, Caroline Spence 50 cents; St Mary's ch 16 — 65 75
Pby of Findlay.—Findlay ch 100 10, A Hall Blanchard 1 — 101 10

SYNOD OF INDIANA.

Pby of New Albany.—Mrs Jane Diltz, Jeffersonville — 2 00
Pby of Madison.—New Lexington ch — 17 00
Pby of White Water.—Andrew Bryant, Mount Carmel — 25 00
Pby of Palestine.—Friendsville ch — 5 00

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.—Putnamville ch 13 25; Ohio ch 6 75; Thorntown ch 12, Rev N S Palmer 2 50 — 34 50
Pby of Muncie.—Missionary Sewing Circle, Indianapolis — 52 00

SYNOD OF ILLINOIS.

Pby of Schuyler.—Henderson ch 10 50; Knoxville ch 13; Macomb ch 21 — 44 50
Pby of Peoria.—Lewiston 1st ch 120; Farmington ch 11; Salem ch 13 — 144 00
Pby of Rock River.—Galena South ch 114 20; Sterling ch 15; Andover ch 7 — 136 20

SYNOD OF IOWA.

Pby of Iowa.—Middletown ch — 9 50
Pby of Des Moines.—Winchester ch 6; Birmingtown ch 10; Rev Samuel C McCune, Fairfield 10 — 26 00

SYNOD OF MISSOURI.

Collections in Missouri by Rev J F Cowan — 143 60

SYNOD OF KENTUCKY.

Pby of Louisville.—A member of 2d ch Louisville 5, Thomas Tracy, 2d ch Louisville 25; A member of 1st ch Louisville 20; Chestnut st ch, Louisville 505 08; 1st ch Louisville addl 100; 2d ch Louisville bal 21; 4th ch Louisville 31 50; Shelbyville ch bal 61 30; Rev B M Hobson 50, Rev W W Hill D D 50; Shiloh and Olivet ch 40 — 908 88
Pby of Muhlenburg.—Union Point ch — 2 13
Pby of Transylvania.—A friend in Greensburg 5; New Providence ch 18; Richmond ch 4; Harrodsburg ch in part 92 55; Peter R Dunn, Mercer co 10; Lebanon ch 33; 2d ch Danville 170 50; 1st ch Danville in part 3 25; Bal from Danville ch for 1853, 23; Paint Lick ch in part 37 73; Silver Creek ch in part 16 37 — 735 15
Pby of West Lexington.—F Dewes, Lexington, 100; Clear Creek ch 37; Versailles ch 28; Winchester ch 49 80; 1st ch Lexington, in part 63, Ladies' Working Society of 1st ch Lexington 11 50; Salem ch in part 10; 2d ch Lexington 5 — 304 30
Pby of Ebenezer.—Semi-annual collections of Pby for 1853, 40 70; Maysville ch 159 70; Flemingsburg ch 40; Carlisle ch 6; Crittenden ch 11; Sharon ch 13; Augusta ch 12 — 282 40

SYNOD OF NASHVILLE.

Pby of Nashville.—Hermitage ch 20 05, a friend to Missions 10; Gallatin ch to con Rev WM A HARRISON hon mem 50 — 80 05
Pby of Tuscumbia.—Florence ch 90; Tuscumbia ch 25 — 115 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Pine Ridge ch 119 20; Natchez ch 203 50 — 322 70

SYNOD OF MEMPHIS.

Pby of Memphis.—Salem ch 17; Portersville ch 32 — 49 00

SYNOD OF ARKANSAS.

Pby of Arkansas.—Little Rock ch 74; Batesville ch 34 35; Helena ch 10 — 118 35
Pby of Ouachita.—Lapile ch to con Rev H B SCOTT hon mem — 60 00

MISCELLANEOUS.

Middleport, Ill 10; Symms Corners, Ohio 15 30; Walnut Grove 10; Received for clothing lost 205 — 240 30

LEGACY.

Bequest of Cary Hawkins, Richmond, Ky — 500 00

Total, $4935 66

A. DAVIDSON, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of March, 1854.

SYNOD OF PITTSBURGH.

Pby of Redstone.—Dunlap's Creek and McClellandstown chs addl 8; Tyrone ch 15 62; Laurel Hill ch (by F Miss Soc 29 12) 72 02 — 95 64
Pby of Blairsville.—Saltsburg ch addl 2 98; Cross Roads ch (by Rev A Virtue 5) 22 — 24 98
Pby of Clarion.—Lickihg ch, Miss Soc, — 6 34
Pby of Ohio.—Pittsburgh 1st ch, Y L Miss soc in part to con Miss Martha Murphy an hon mem 30; Pittsburgh 6th ch, of which 50 to con A G MCCANDLESS hon mem 54 — 84 00

SYNOD OF WHEELING.

Pby of Steubenville.—Bacon Ridge ch 17; Corinth ch 14 — 31 00
Pby of Washington.—Florence ch 27 62; Cross Roads ch 12 — 39 62
Pby of New Lisbon.—New Lisbon ch — 53 75

SYNOD OF OHIO.

Pby of Wooster.—Wooster ch — 32 02

MISCELLANEOUS.

E S D — 1 00

$368 35

MISSIONARY CLOTHING.

Mrs Eliza Lewis and family a box valued at — 13 20

J. D. WILLIAMS, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,

No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

DEFICIENCY OF CANDIDATES IN FOREIGN CHURCHES.

We have already called attention to the remarkable fact, that the diminution of candidates for the ministry seems to be general in the Christian Church, at home and abroad. For the purpose of impressing this fact upon the minds and hearts of our readers, and of awakening them more fully to its contemplation, we add some additional testimony.

CONGREGATIONAL CHURCHES OF ENGLAND.

"Turning to the evangelical denominations in England, we find their leading organs of opinion complaining, as in the language of the *Christian Witness* of January last, that 'while the theological colleges of Great Britain were never in such a state of professorial efficiency,' and while 'it were no very difficult matter to train in them *three* times the number at present attending, there is a *lack of students* to an extent calculated to awaken the most serious anxiety regarding the future prospects of the Church. Referring for minuter information to the *Congregational Year-Book for* 1854, the recognized exponent of Independency, we learn that, while the number of Congregational colleges is ten, and of professors thirty, the number of theological students is but 194, giving an average of less than twenty students to a college, and of under seven students to a professor. The term of study being four years, an *annual supply of only forty-eight students* is left to meet the wants of that most influential denomination, with its three thousand congregations at home, and its wide-spread fields of missionary labour throughout the world. In the new college, St. John's Wood, an institution lately formed by the merging of three seminaries into one, which is adorned by the names of Harris in theology, W. Smith in classics, and Lankester in natural science, and reckons altogether seven professors, the total number of students is thirty-five. In the Lancashire Independent College, which boasts of a Vaughan, a Davidson, and a Halley, the students in attendance are only thirty: while in the Springhill College, Birmingham, where Henry Rogers fills the philosophical chair, but seventeen students are at present to be found."

IRISH PRESBYTERIAN CHURCH.

The *Irish Presbyterian* says:—"Strange, indeed, that at a period of such thrilling and momentous interest in the period of the world's history, when in every region the fields are whitening to the harvest, the paucity of labourers should be a theme of general remark and lamentation. * * * In our own Trinity College, Dublin, we are assured on competent authority, that there has been a *diminution* in attendance in the several departments to a *very large extent.*"

Surely the existence of so wide-spread a calamity should thoroughly arouse the attention of the Church, and especially of Christian ministers, parents, and young men.

From the Presbyterian.

WANT OF CANDIDATES FOR THE MINISTRY.

PARENTS PROMINENTLY RESPONSIBLE.

The great cause of the deficiency in the number of candidates for the ministry, I believe is, not that the Church withholds from her ministers a competent support, (however deficient she may be in that respect,) but that *parents do not solemnly dedicate their sons, from infancy, to the service of God, with special reference to the work of the ministry. They do not train them up, and pray for them, with the earnest desire that God will prepare them for, or employ them in that great work.* This is not the duty of one Christian parent more than another—it is the duty of all. I do not mean that parents should select one of their sons—in infancy at least—more than another, and set him apart for that work, and educate him for it, and, as they sometimes do, it is to be feared, almost force him into it—thus making their own will the interpreter of God's will. Such a course is preposterous. Many Christian parents, confounding this mistake with their whole duty on this subject, conclude that they are under no obligations to consecrate their children to the ministry, and so leave the whole matter, as they honestly think, in the hands of God himself. Were they in the habit of making such a consecration of their children, *thus bringing their own minds to contemplate the work, with all its responsibilities, its trials, and privations,* would not this of itself lead them to feel more the importance of a proper sustenance of the ministry, and thus tend to a removal of the evil which now helps to thin its ranks? Could parents neglect to care and provide for those engaged in a work for which they were training their own sons, and with a view to which they had solemnly dedicated them to the service of their Master?

But I fear it is true with many of God's people, that so far from seeking it as a favour from him, that he would employ their children in the service of his sanctuary, they are unwilling to have them thus engaged, especially if they give promise of superior talents. Some may be disposed to ask, "Can such things be," while the united voice of the Church is proclaiming that the world needs a far more numerous and efficient ministry? Yes, it is undoubtedly and lamentably true, that professing Christians are unwilling, even amid such calls, to give up their sons to this work. Whatever may be their theory on this subject, the practice of many of them is radically wrong. They may be ready to acknowledge, in general, that the Church, as a body, ought cheerfully to give her sons to this work, even the most gifted and promising of them the most cheerfully. But when it comes to be a personal thing with them, they find the whole aspect of the subject so changed, that they refuse to do what conscience dictates to be duty. They seek out reasons for concluding that, in this case, there is an exception to the general principle. In many instances, it is to be feared, these reasons are made up for the occasion.

The writer has had considerable opportunity for personal observation upon this point, and has availed himself, frequently, of the best means of information with regard to it, and the result is the conviction, that a large number of those who enter the ministry, do it *in opposition* to the wishes and feelings of their parents, or near friends. He knows of one who spent many months in meditating upon the subject of preparing for the ministry—praying for light and guidance, often in tears and anguish of spirit, before he dared whisper to any one his desires. When, at last, he opened his heart to his parents—those parents who had once and again professedly offered him up to the Saviour, they could scarcely be persuaded to allow him to obey the call which the Head of the Church had sent to him. Never can he forget the painful silence that followed the announcement of what he had it in his heart to do, nor the touching import of the first words that broke the silence. They fell from the lips of his *mother*—uttered with a faltering voice. She had set her heart on his being the stay and solace of her declining years. It was hard for her to give him up. And at last it cost her a terrible struggle to give her consent. Now, is it a hard thing to believe, that a young man who desires to be rightly guided in this matter, when he has thought, and prayed, and wept over it, as he looks abroad over the fields white to the harvest, and again shrinks back, in agony of spirit, at the magnitude of the work, exclaiming, "Who is sufficient for these things?"—is it a hard thing to believe that, when he finds those who have led him to the house of God, unwilling for him to enter the holy calling, he should take it as an indication of the will of his divine Master, that he is not to serve him in the sacred office?

But are parents doing their duty, when they *simply acquiesce* in the will of God, when he calls their sons to the ministry? Are his dealings with his people in this matter so different from what they are in all others, that he does not require their agency at all? Do their duties *cease*, when they pray "the Lord of the harvest to send forth labourers into the harvest? Or, do they extend no further than to assist in preparing the children of other parents for the ministry? Is it enough, that they should be merely *willing* for their sons to go into the harvest?" When Hannah had dedicated her son to God, did she wait for him to declare his will in the matter, by calling him to the sanctuary? No, she took him by the hand, and *led him up to the house of the Lord herself.* I believe there is a great sin on the part of God's people in this thing. So long as this evil exists, the cry will not cease to go up, that "the labourers are few." May God open the eyes of his people, and show them where the fault is, and give them grace to remove it. A.

PARTING ODE.

FOR THEOLOGICAL STUDENTS.

Girded we stand with sandals on,
And wait the signal to be gone,
Glad tidings to proclaim;
Our weapons tempered from above,
Upheld by faith, constrained by love,
And strong in Jesus' name.

The home-field, 'neath our own fair skies,
Bids us to where her harvests rise;
The reapers are too few;
Our native land, which must send forth
The streams which purify the earth,
Calls for our aid anew.

O'er lands towards the setting sun,
The tides of life are rolling on,
Wave pressing hard on wave;
They call us forth to lands of gold,
To tell that truth of price untold—
"Jesus alone can save."

And far beyond the ocean's tide,
Where fields of conquest open wide,
We hear the earnest cry;
Broad Asia's millions stretch their palms,
And Afric's sable sons—for alms—
For life! life! ere they die.

Our brothers, in those distant lands,
Who toil alone with wearied hands,
Call us; we hear them say,
"Come, gather with us for the sky,
These plants of immortality,
Ere they forever die."

Then lead us forth, our Glorious King,
Give us, where'er our feet thou'lt bring,
Strong hands, and hearts of love,
To toil with patience as we go;
And when our work is done below,
Receive us all above.

—*Selected.*

From the New York Observer.

TO PIOUS YOUNG MEN.

"Young men for action." Action is needed, more energetic and extensive than there is at present, in behalf of the heathen. Let one recalled from among them and detained here by afflictive providences, speak to you for them. Some of you have never attended, *as Christians*, to a call in their behalf, for you have lately become Christians. They perish rapidly. They die unprepared, at the fearful rate of forty or fifty thousand a day.

God has provided means for staying this rush of souls to ruin. He has committed the gospel, that might save them, to us, the people of Christian lands, and bidding us give it to the heathen. But the present degree of effort will not carry it to half of them ere they die. Cannot you do something to hasten the giving of the gospel to them?

There is a great responsibility resting on *somebody* in respect to this matter. God has committed to *us* the means of salvation for our fellow-men. Shall we withhold from them the bread of life, or will we give it? On whom does the responsibility of answering this question chiefly rest? On whom, if not on you? Who can do more for the heathen than our pious young men? Where are the needed missionaries to be found, if not among them. Whose

hearts are to be moved with a more beneficent compassion, and fired with a nobler zeal, if not theirs? What class of persons can be expected to go before them in enterprise for doing good?

If I mistake not, *the responsibility rests chiefly on you.* Let me, then, ask you, shall the heathen receive the gospel more rapidly, or shall they not? How will you decide the question? Think of their situation. They are sinners; they are lost; they hasten towards an eternity of misery. Look at the fearful doom awaiting them in the course they tread. Thousands, millions, billions of years are but the small beginning of their life of woe, if they die unsaved. The means of saving them are in your hands more than of any else among us. Will you not use them? Surely *you will not refuse:* Do, then, your utmost to save them; and may God speed your efforts!

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

TRAIN UP.

Train up a child in the way he should go, and when he is old, he will not depart from it.—Prov. xxii. 6.

A critical examination of the Hebrew of this text gives the following results:

"Train" means 1. *To consecrate;* 2. *To instruct, to initiate.* "Child" primarily means, *a child, even a suckling;* and, secondly, *a young man.* But the force of the passage obviously requires us to understand this word in its primary meaning. "Old" is not a substantive, but a verb, in the original (Hiphil, intransitive,) and therefore means not old *absolutely,* but *relatively;* that is, *waxing old,* or *older than he was.* These being the shades of signification of the terms in the Hebrew, the following is a correct, though somewhat free translation of the passage:

Thoroughly instruct or initiate a child from his birth in the way he should go, and as he grows older he will not depart from it.

The three prominent ideas inculcated here, are these:

1. *The necessity of the most thorough teaching* of children in their whole duty to themselves, to the world, and to God.

2. The necessity of commencing this course of instruction with the *earliest dawn of intelligence* in the infantile mind.

3. That when this thorough course of instruction is commenced early enough, and faithfully followed up, it will ordinarily plant such principles in the mind, that, *in all his subsequent life, in youth and manhood, as well as in old age,* the subject will be influenced, preserved, and governed by them.

This exposition of the passage, we believe, is the correct one; and if so, it suggests very important matter for reflection and practice to parents, Sabbath-School and other teachers, metaphysicians, framers of systems of divinity, and ministers of the gospel.—*N. E. Puritan.*

JEFFERSON AND PRINCETON COLLEGES.

It was stated in the *Record* of last December, that the Synod of Pittsburgh had appointed a Committee to confer with the Trustees of Jefferson College, in regard to placing that Institution under Synodical supervision. We learn from a communication published in the *Presbyterian Banner,* that after a fraternal interchange of sentiment, the Trustees of Jefferson College have declined the contemplated arrangement, for the following reasons.

1st. Fidelity to the commonwealth of Pennsylvania, under which the charter is held, and from which considerable donations in money have been from time to time received.

2. The interest of other religious denominations which have from the beginning been largely concerned in the patronage and control of the College.

3. The past and present prosperity of the College on its existing basis.

4. No necessity is supposed to exist for the proposed change, either on the ground of a demand for a more sanctified education, or for greater security as to the faithful and unperverted use of the funds in future years.

These points are calmly and forcibly stated; and the Trustees then make the following proposition to the Synod of Pittsburgh:

"But while we do not feel at liberty, for the reasons already stated, to place the Institution under the direct control of the Synod, yet in order to satisfy those who think that the Church is the safest depository for funds, we are willing and would propose that any funds which the *Synod of Pittsburgh* may see proper to raise for the endowment of a Professorship, or for scholarships, in this Institution, shall be held under the *care and control of the Synod,* and be subject to withdrawal whenever applied in a way that does not meet the approbation of that body. We are likewise willing to enter into a similar engagement with *any of the other ecclesiastical bodies* represented in this Board.

"In thus declining the proposals of the Synod, we wish it to be distinctly understood that we do not undervalue the patronage and maternal care of that venerable body."

We may here add, that the Board of Education have endeavoured to occupy a position on this subject free from extreme and ultra views, viz: that whilst Church supervision of Colleges—which is the policy now commonly adopted by all denominations—is deemed the best, both for securing the inculcation of distinctive religious truth, and for guarding the funds from perversion, yet that Colleges on the basis of Jefferson and Princeton, which are under the management of Presbyterians, and which teach religion with satisfactory prominence, are entitled to the cordial support and patronage of the friends of education and of the Church. In order that this position may be understood, we will quote a few passages from the last Annual Report of the Board of Education.

[After giving the number of students at Princeton, Washington, and Hampden Sidney, Virginia, and Jefferson, the Report goes on to say:]—"All the above Colleges teach religion, and are under the superintendence of religious instructors; and it is obvious, therefore, that the simple question of ecclesiastical supervision ought not to disturb the harmony between these and strictly ecclesiastical institutions. The earlier colleges in our Church were not so distinctly denominational as those more recently established, although their connection with the Church was closer then than it is now. The policy which at present prevails in this country, is that of denominational colleges; and this policy is believed to possess decided advantages over every other. At the same time these supposed advantages create no necessity of warfare with religious colleges under other forms of management. On the contrary, their common basis of Christianity imposes the obligation of peace. All may freely co-operate in the great work of Christian education. Our Church has never designed to interfere with any supervision that practically answers a good purpose, and that is in accordance with the local public opinion. The great aim of our Church is *religious education;* and although ecclesiastical supervision has been considered the best means of securing and perpetuating it, there ought to be no hostility, but harmony, between all institutions that inculcate true religion, whatever be the form of their charter."—*Annual Report,* 1853.

These views are believed to be entirely fair to both classes of institutions; they are conciliatory, and they make prominent the great principle of *Christian education.*

In our remarks in the last *Record,* we had no design whatever of misrepresenting our two brethren at Princeton College. There is one paragraph in our article, in which we beg leave to alter a word, and modify the structure of a sentence, in order to remove misunderstanding. The paragraph corrected would read: "Entire unanimity on educational matters is out of the question. But it is asking a good deal of the Church, *especially* in view of the growing prosperity of new colleges under ecclesiastical care, to change her present collegiate policy." The word was originally *simply,* and the sentence was liable to misinterpretation. We have no doubt that our brethren wish well to other Christian institutions, and desire to see them do all the good they can. And yet the effects of ecclesiastical supervision seem to have caused alarm. Lafayette College has in some way or other led to the apprehension, or has been the *occasion* of it, that Princeton College is to suffer injury, or be placed in a false position. The same apprehension, as we have supposed, existed on the part of Jefferson in relation to Washington. We might quote extracts from a pamphlet, published at Princeton last year, in proof of the existence of these apprehensions. And we infer that these feelings, at least in part, have led an anonymous writer (reported to be Dr. Hope) to publish an attack on the general policy of the Board of Education, in some prefatory remarks to an article by Dr. Breckinridge. As education must necessarily come before the General Assembly, we deem it a duty to allude to the subject in an open manner. The Board of Education have the deepest interest in Princeton and Jefferson colleges. At no time, since the election of the present Corresponding Secretary, have there been so many candidates of the Board at these two colleges as at the present time. No controversy can make the Board unfriendly to either institution. We claim sympathy with both, and a warm interest in their prosperity. Our *purposes* and *plans* stand on record; and we are prepared to vindicate our *action* under all the circumstances that have hitherto occurred. It is the sincere desire of the officers of the Board that all matters pertaining to their operations may have a thorough examination. Let the truth prevail!

SCRAP OF EDUCATIONAL HISTORY.

PROFESSOR HOPE ON COLLEGES.

In 1848, a Presbyterian convention was called in New York, to devise measures to assist feeble colleges in the West. Dr. Hope, the former Secretary, and the two Secretaries of the Board, were commissioned to attend that convention. The drawing up of the views of the Board in the form of resolutions, when required, commonly devolves upon the Corresponding Secretary, but his right arm having been disabled by a fall, Professor Hope consented to draw up the resolutions, after the subject had been a matter of private consultation. The resolutions are in the following terms:

1. *Resolved,* That the Presbyterian Church, having through the last General Assembly arranged a system of education, in which Christian truth, as held by herself in what she deems its purest and most scriptural form, shall receive its full share of attention, and be practically inculcated as a system of doctrine and duty, in the instruction of her youth in parochial schools and Presbyterial academies, it seems to be *her duty,* in the Providence of her Great Head, to *extend the system to the higher departments* of professional and educational training.

2. *Resolved,* That *every stage of the process should be subject to the influence and control of the Church, in some one of its ecclesiastical courts,* in conformity with the resolutions of the last Assembly.

3. *Resolved,* That every provision for the pecuniary support of the higher, as well as of the lower institutions, involves so much influence over their religious and ecclesiastical character, that it can be best entrusted to a body in *organic connection with the Church herself,* and through which *the life of the Church may flow directly into all her efforts to train up her youth in the nurture and admonition of the Lord.*

4. *Resolved,* That the recent movement in New York in behalf of feeble colleges in the West, renders it *imperative* on this Board, as the *natural* and *constituted organ* of the Presbyterian Church, to take immediate measures for proposing a plan to the General Assembly for *the efficient prosecution of the great object in view.*

5. *Resolved,* That the Committee previously ap-

pointed be requested to present these resolutions to the meeting to be held in New York on the 19th inst., and to request the brethren there assembled to concur with the Board in the reference to the Assembly.

The great principles, first, of *religious education*, secondly, of religious education in colleges *under the care of the Church*, and thirdly, of the *agency of the Board of Education* in reference to the whole work, are thus set forth with great precision and force. We have ever rejoiced that the Board had the benefit of Dr. Hope's assistance at the New York convention. It is not probable that any one else would have drawn up resolutions so strongly and thoroughly vindicating the great principle of *ecclesiastical control over colleges*.

ALEXANDER COLLEGE, DUBUQUE, IOWA.

The following report, just received from Alexander College, Iowa, will be read with interest.

DUBUQUE, IOWA, April 3d, 1854.

Rev. and Dear Sir—The third term in ALEXANDER COLLEGE having closed with an examination and exhibition of the students, on the 31st of March, it becomes my duty to report, through you, the condition of the Institution, to the Board of Education, to whom we are indebted for very important and essential aid in establishing and maintaining our Synodical College.

The number of students on the roll for the last term was *sixty-eight*. *Three* of these were in the Freshman class, and the rest in the preparatory department. The proportion between the classical students and non-classical, has been about the same as the previous term, excepting that we have had several more irregular students, who attend only the winter session. For this reason we do not look for as many students next term as we have had this.

One of the students of the Freshman class, is a member of our church, and looking forward to the ministry. Another has made a profession of religion during the past term, and united with the Methodist Church, as the family are all Methodists. Two of the young men who entered the preparatory department last term, are also professors of religion, and one of them is looking forward to the ministry. The influence of these young men on the deportment of the students generally, has been very good.

The last Thursday in February was observed with appropriate religious exercises, and with very marked beneficial results. The day was also observed by the church, and a deeper interest awakened in the members for the cause of Christian education than had existed before. Since that day the young men have observed a prayer-meeting every Sabbath morning, the influence of which is exceedingly benign, both on themselves and others.

The Freshman class recite every morning in the New Testament. In the preparatory department, the Shorter Catechism is recited by all whose parents are willing, and a Scripture lesson from all. In this department of study, which we esteem the most important of all, and which is also the most difficult in such a heterogeneous mass as is found in our preparatory department, we hope to become more and more systematic and thorough every term; and our observation and experience thus far shows that this is the most effectual way of accomplishing the desired end.

Our income this term, including the amount we expect from the Board, will meet the current expenses of the College, and leave us nearly one hundred dollars towards paying what we fell behind the two previous terms. And if we are prospered another term, we hope to pay all that is behind, and thus close the year without any debt.

It is now nine months since we opened our Institution, and though some may still think it "an experiment," we see, as yet, nothing to discourage; but on the contrary the providence of God, so far as we can discover, indicates a future proportionately prosperous with the past. But in order to success, it will be absolutely necessary for us to have something of an endowment. The expenses of the College will never be *less* than this year, and it is very doubtful whether the income, at least for the next year, will equal this, for the reason that we teach this year the year around without any vacation, making four terms instead of three, which it would neither be advisable nor practicable for us to do again. It is the expectation of the Synod and of the Trustees, that something will be done to raise an endowment during this coming summer. If we had some $10,000 dollars, either in the way of scholarships or donation, it could be so invested here now as to bring in at least 15 per cent., and that would place us at once above the necessity of asking the Board for further assistance. A part of this can be raised within the bounds of our own Synod, and all of it ought to be. But after considering the matter carefully, I fear that not over one-half can be raised in Iowa. Almost every church of any strength, is engaged in erecting or enlarging its house of worship, or just about commencing the work of erection. Then again, but very few of our churches are self-sustaining. Under these circumstances, a few thousand dollars given to us by the friends of education at the East now, would be better for the College and for the cause of Christ, than double the amount one or two years hence. There is wealth enough in our Church to carry forward efficiently all the departments of benevolent operation in which she is engaged, were it but consecrated to God in the true spirit of that religion we profess. May the Lord give his Church abundantly of this Spirit! * * * *

JOSHUA PHELPS, *Cor. Sec.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, MARCH, 1854.

I. FUND FOR CANDIDATES.

Presbytery of Troy.

Lansingburgh ch $38 92

Presbytery of Albany.

Third ch Albany 13 00

Presbytery of Columbia.

Jewett ch 12 00

Presbytery of Genesee River.

Pifford ch, of which 1 25 from pastor, Rev Chas Ray and wife 2 00

Presbytery of Bedford.

North Salem ch 6 00

Presbytery of New York.

Fifth Av and 19th st ch 3132 12; Yorkville ch 15 50 3147 62

2d Presbytery of New York.

Sing Sing ch 50 00

Presbytery of Elizabethtown.

Rahway 2d ch 30; 1st ch Woodbridge (for 1853) 25 55 00

Presbytery of New Brunswick.

Squan Village ch 3, of which 1 is from the Sab Sch of ch; Trenton 2d ch 19; 1st ch Princeton 24 46 00

Presbytery of Susquehanna.

Friendsville ch 2 00

Presbytery of Philadelphia.

2d ch, Phila, from a member 150, of which for this fund 75, ditto, collection in part 69 76, Mrs Andrew Brown 5; Central ch, James Campbell 5 154 76

Presbytery of Baltimore.

Annapolis ch 10 00

Presbytery of Huntingdon.

Little Valley ch 25 00

Presbytery of Zanesville.

Brownsville ch 7 00

Presbytery of Richland.

Waterford ch, additional 6 75

Presbytery of Oxford.

Eaton ch 8 00

Presbytery of Maumee.

Bethel ch 3 50

Presbytery of Lake.

Valparaiso ch 25; Tassinong ch 1 26 00

Presbytery of Peoria.

Lewiston ch 40, less exchange 59 cts 39 41

Presbytery of Chicago.

1st ch Rockford 5 00

Presbytery of Dane.

Oakland ch 4 00

Presbytery of Cedar.

Du Buque ch 10 00

Presbytery of St. Louis.

1st ch St Charles 17 40, less exchange 27 cts 17 13

Presbytery of East Hanover.

Salem ch 50; 1st ch Petersburg, Mrs Botts' Presbyterian Education Society 100 150 00

Presbytery of Montgomery.

Jacksonville ch 2 00

Presbytery of Orange.

Oxford ch 5; Spring Garden ch 17; Bethesda ch 12; Spring Grove ch 5; Haw Fields ch 10 30; Spring Hill ch 27; Buffalo ch 9 33; Chapel Hill ch 43 128 63

Presbytery of Georgia.

"C C J, Pleasant Grove ch" 15 00

MISCELLANEOUS.

"The contents of the money boxes of two deceased children" per Jonathan Thompson, Esq, N Y 11 69; Rev E Bosworth, Newark 5 00; Mr O M Dorman, St Augustine, Florida 15; L B, Philadelphia 50 cts 32 19

$4016 91

II. FUND FOR SCHOOLS, COLLEGES, &c.

Presbytery of New York.

Jamaica ch, special 106 36; "A B" 2000 2106 36

Presbytery of Philadelphia.

From a member of 2d Presb ch, Philadelphia 75 00

Presbytery of St. Louis.

Bethlehem ch 37 50

MISCELLANEOUS.

Rev R W Dickinson, D D, N Y, special 75 00

$2293 86

Total, $6310 77

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT LOUISVILLE, KENTUCKY, IN MARCH, 1854.

Presbytery of New Albany.

1st ch New Albany in part 120 25

Presbytery of Palestine.

Friendsville ch 3 00

Presbytery of Rock River.

Galena South ch 77 55

Presbytery of Ebenezer.

Carlisle ch 5 00

205 80

MISCELLANEOUS.

Rev Edward Wurts, Ashwood Landing, La 10; Rev W W Hill, D D, Louisville, Ky 10 20 00

Total $225 80

ANDREW DAVIDSON, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., JANUARY, 1854.

Presbytery of Ohio.

2d ch Pittsburgh $60 00

Presbytery of Erie.

Meadville ch 10 00

Presbytery of Washington.

Lower Ten Mile ch 15; 2d Wheeling ch 50 65 00

Presbytery of Chillicothe.

Manchester ch 30 00

Centre* ch 20 25; Mt Pleasant ch 20 61 40 86

$205 86

RECEIPTS IN MARCH, 1854.

Presbytery of Ohio.

Hopewell ch $13 43

Presbytery of Beaver.

Sharon ch 10 00

Presbytery of Washington.

Washington ch 82 56; Burchettstown ch 20; West Liberty ch 18 57 120 93

Presbytery of St Clairsville.

Brownsville ch 27 00

Presbytery of Steubenville.

Wellsville ch 15 48

Sewickly* ch 14; Fairmount ch 3 17 00

$409 70

J. S. LEECH, McALPINE & CO., *Treasurers.*

* Presbyteries not known.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions will be held at the Mission House, New York, on Monday, May 8th, at 4 o'clock, P. M.

The Annual Sermon before the General Assembly will be preached by the Rev. John C. Backus, D. D. The Rev. J. L. Kirkpatrick, D. D., is the alternate preacher.

A Sermon for the Board will also be preached in the Scotch Presbyterian Church on Fourteenth street near Sixth Avenue, New York, by the Rev. Alexander Duff, D. D., of Calcutta, and an abstract of the proceedings of the last year presented on Sabbath evening the 7th of May.

RECENT INTELLIGENCE.

Mission House, April 13, 1854.

China.—Our latest dates are, Canton, January 15th; Ningpo, January 5th; and Shanghai, January 19th.

The mission families of all these stations were in the enjoyment of their usual health, and the various departments of missionary labour were carried on without interruption, except at Shanghai. Mr. Wight had returned from Ningpo to Shanghai, and, as it was thought, in improved health. The brethren at Ningpo speak of dwelling in peace in the midst of revolution. Their audiences had increased in consequence of their being better understood in the use of the language of the country, and in consequence also of having better places for holding religious worship.

After preaching, the missionaries are in the habit of retiring to a private room, where they read and explain portions of Scripture to such of their hearers as seem to be more impressed with the public preaching, and are disposed to avail themselves of this more familiar kind of instruction. Mention is made of the reception to the church of a native by the name of Zi, who had been a teacher of the boys' school for several years, and who, it was thought, would be a decided Christian and a great blessing to the boys of the school.

Shanghai was still in a state of siege, and there was no hope of relief, unless tidings should arrive of the fall of Pekin. It was supposed that there was very little sympathy between the insurgents who hold Shanghai and those of Nankin. A French steamer had just arrived at Shanghai from Nankin, and communicated much interesting and some curious information about the insurgents of the latter place. The officers of the steamer report their having seen a fleet of two thousand native boats, which it was thought would take a reinforcement of forty-eight or fifty thousand men to join the insurgent army in the North.

The use of opium is interdicted, and the French saw six bodies that had been decapitated and hung up in public places for violating the law. But the most interesting information was, that the insurgents were going on printing the whole Bible. Genesis, Exodus, and Numbers, of the Old Testament, and Matthew of the New, having on the first page the imprimatur of the insurgent chief, were brought down by the steamer. The translation was that of Medhurst and Gutzlaff, and it is said that a large number of persons were engaged in printing it.

India.—The latest intelligence from the missions in India, is, Agra, February 8th; Lodiana, January 21st; Futtehgurh, February 4th; Allahabad, January 23d; Mynpurie, February 5th; and Saharanpur, February 4th. With the exception of Mrs. Janvier, whose health is still feeble, the missionaries and their families were in the enjoyment of their usual health. The school at Agra had been reopened, the male department with ninety pupils, the female with fifty, and others were expected soon to be added to the list.

Mr. Walsh had gone as far as Allahabad, to place his children in the care of Mr. Warren, to be brought to this country. In relation to this separation, he says, "It is a bitter trial to part with children under such circumstances; but few can understand it without personal experience." Mr. Hay mentions the death of one of the Hindu compositors by the name of Benjamin. He is spoken of as "a humble and pious Christian, always attentive to his work, and setting a good example to others. His piety was above the average; he was truly a man of prayer, attached to God's word, and ready, so far as he could, to beseech others to listen to the message of mercy. He seemed quite prepared to die—for several months, expecting this termination to his illness, and looking forward to it without fear. It is a great comfort to us all, that he left us such good ground for hope that his name was written in the Lamb's book of life."

The school at Banda had been visited by Mr. Owen, who mentions that the number of pupils, in the course of two months, had increased from 10 to 120. The mission college at Allahabad contained as many as 350 pupils, and was doing well.

Mr. Campbell gives an account of an interesting movement among the native population of Saharanpur. He says, "A number of Hindus, about twelve, they say, have renounced idolatry, and are in the habit of assembling daily to read our Scriptures, and to inquire about Christianity. They are headed by a learned Pandit, who has often told us that the Hindu shastras are false, and that Christianity is the only true and rational religion. He has sometimes attended at our preaching place, and proclaimed these views before crowds of Brahmins and Hindus. Surely the leaven of the Gospel is working its way into this corrupt mass, and we hope it will go on until the whole is leavened. In the midst of many discouragements, we have no reason to be cast down, but ought to go on sowing the good seed as widely as possible. Will not the Board send us a large reinforcement of labourers?"

Siam.—Our latest intelligence from Bangkok is a letter from Mr. Mattoon, of the 19th December. The members of the mission were well. Dr. House had left on a journey to Korat, an inland town in the eastern part of the kingdom, that had never been visited by a missionary. He had asked and received the permission of the king, and in consequence had been treated with marked kindness as far as he had progressed in his journey at the date of our letter. Mr. Mattoon concludes his letter by saying: "We are looking anxiously every mail to see if any are coming to our assistance. Those of us now here have already spent more than the average life of missionaries in the field; but if in the providence of God we should be removed, it would be almost like beginning anew, to send in new men unacquainted with the language. We ought to enlarge our operations; but if we are to keep our present stations alive, we must have a reinforcement."

Indian Tribes.—Letters have been received from the Choctaw Mission, March 3d; from the Chickasaw, March 4th; from the Creek Mission, March 20th; from the Seminole, February 13th; from the Iowa and Sac, March 19th; from the Otoe and Omaha, March 10th; and from the Chippewa, February 18th.

Mr. Reed had opened a weekly religious service at a place called *Six Towns*, where the attendance had varied from 24 to 80 persons. He says: "I feel much interested in this people. They give good attention to the gospel, and I hope the Lord will make it mighty unto the salvation of many souls among them." A small house of worship had been built for the purpose of holding religious meetings, and chiefly by the people themselves.

Mr. Irvin speaks of several children in the boarding-school among the Iowas, who were desirous of uniting with the church at their next meeting, and from the orderly conduct and serious deportment of the pupils generally, it was hoped that the Spirit of God was operating silently upon many of their hearts.

Papal Europe.—Letters have been received from the Secretary of the Evangelical Society of Geneva, as late as the 25th February, and from the Secretary of the Central Protestant Society of Evangelization of Paris, 8th March, from which we learn that the work of evangelization, though bitterly opposed in some parts of the country by the Roman Catholic priesthood, is nevertheless making most satisfactory progress in France, Switzerland, Italy, and Algiers.

Arrival.—The Rev. A. H. Seeley, of the Furrukhabad Mission, arrived at New York on the 9th of April. We are glad to see that his health has been benefitted by the voyage.

MINISTERS AND FOREIGN MISSIONS.

The following letter from one of the ministers of our Church, in a distant part of the country, contains a suggestion which it would be well for many of our ministerial brethren to ponder.

"Enclosed please find a draft for one hundred and forty-one dollars, ($141.00,) for the cause of Foreign Missions—113 dollars to be credited to the Presbyterian church of * * * *, monthly concert collections, and 28 dollars to the Sabbath-school of this church. This is quite an increase on the amount given last year, yet not equal to what this church might and ought to do. May the Lord visit us and all his churches with the true missionary spirit. I am more fully convinced, by every year's experience and observation, that the fault is not so much in our churches and church members, as it is in the ministry. I condemn myself in this, and feel that I deserve it. Whenever I have endeavoured to discharge my duty in this respect, and set the cause of missions, or the cause of benevolence in connection with any of our Boards, before the people of my charge, I have always found them ready cordially to respond to it, at least in some measure. And if all our pastors were to do this, I am sure the Boards would not be depressed, as they now are, for want of means to carry forward the great work of extending the Redeemer's kingdom.

OTTOWA AND CHIPPEWA MISSION.

The following extracts from the journal of one of the ministers of our Church who visited the missionary stations among the Chippewa Indians in Michigan last summer, throw some light upon the state and prospects of those missions, and will be read with interest.

Thursday Morning, Aug. 11.—We took a steamer for Mackinaw. I arrived at Mackinaw, Saturday morning, August 13th, and found a sloop ready to sail for Grand Traverse. I made an arrangement with the captain to land us at Mr. Porter's at Little Traverse. He said, with a favourable wind, he could carry us there in ten or twelve hours, which would have given us ample time that day. We did not, however, get in till the next morning, the 14th of August. The Indians, with Mr. Rodd, the interpreter, came off to meet us; found the family at Mr. Porter's all well and glad to see us. That afternoon, at Mr. Porter's request, I preached to the Indians, Mr. Rodd interpreting. It was the second sermon, Mr. Porter said, they had ever heard there. The Sabbath services usually are in the morning, religious exercises, reading the Scriptures in Indian, with familiar remarks by Mr. Porter, interpreted by Mr. Rodd; singing also in Indian, and prayer both in Indian and English. The Indian prayers are by the native members of the church. These members

are generally very interesting persons, and exemplary in their lives. The chief of the band is one of them. He was formerly a member of Mr. Dougherty's school at Grand Traverse; he also sets his people an excellent example in the industry with which he cultivates his farm. He was labouring upon this nearly all the time I was there. He is very anxious for the advancement of his band, and, although it would be of course at the sacrifice of his own office as chief, is very desirous to have them become citizens of the United States.

The afternoon of the Sabbath is occupied in a Sabbath-school, which is attended by young and old. I heard one of the classes of boys about ten or twelve years old, who read simple sentences in English very cleverly.

Monday, 16*th*.—In the morning I went with Mr. Porter to visit the sick, for whom he is constantly called to prescribe; afterwards attended day-school, and heard all the scholars read by turns. Some, of course, are in the alphabet, and some read remarkably well for the time they have been under instruction. The school is taught by Mr. Porter, assisted by his mother, who is of the most valuable assistance to the mission. The scholars numbered, while I was there, from twenty to thirty.

On *Wednesday* evening (17th) I preached again. Some sixty were present. The preaching occupied about an hour, and I have seldom had a more attentive audience. After service, the chief requested that another might be held on Saturday evening. As my movements, however, were uncertain, the appointment was not made.

On *Thursday*, in company with two Indians as boatmen, and Mr. Rodd as interpreter, I started for Middle Village, Mr. Turner's station. Having a head wind, it was three o'clock in the afternoon when we landed at the lower part of the village.

Leaving our boat in charge of the Indians, Mr. Rodd and myself walked up through the village to find Mr. Turner. We had gone, I should judge, a mile, when I discovered through the trees, and a little distance off the path, a group of bare heads, whose occupation I could not make out at all. The interpreter seemed as much at a loss as I was. I struck off towards them, and found a company of some twenty-five Indians, of various ages, surrounding Mrs. Turner, who was teaching them to read. They were not expecting us, and beyond a momentary surprise, were not all disturbed. They resumed their books with an attentiveness and decorum that would have been creditable to a perfectly civilized school.

Thus they had commenced their school. The house was not up; but in the meantime the Indians were anxious to begin. The missionaries were no less so, and while Mr. Turner was engaged upon the house, Mrs. Turner had gathered and opened the school under the trees. Notice was given to the scholars that there would be preaching in the evening, and although many of the men were absent from the village, there was a good gathering. It was probably the first sermon ever heard here from a Protestant minister. They were very attentive, and at the close, notice was given that I would preach again before leaving in the morning.

Sabbath, 21*st*.—Preached in the morning in Mr. Porter's school-house. It was filled, some twelve or fifteen being over from the village where I preached last night. In the evening preached again, from Matt. xxv. 31—33.

This closed my services among these bands. The Indians have seemed much interested, and are now anxious for a permanent preacher. A judicious man could, I think, obtain access not only to the bands at Bear River (Mr. Porter's place) and Middle Village, but to those at Little Traverse, and probably soon to those of Cross Village, a few miles below Middle Village. The population of these places, as near as I could ascertain, may be stated perhaps as follows:

Bear River,	say 25	families, and	80	souls.
Little Traverse,	" 60	"	250	"
Middle Village,	" 60	"	200	"
Cross Village	" 75	"	300	"
In all,	220		830	

Of Cross Village I learned only by inquiry. The other places I saw.

When I came away, the chief, in behalf of his band, wished me to present their thanks to the Board, and to express their satisfaction with the teacher that had been sent them (Mr. Porter.) He also said that after this year the Indians of Cross Village purposed to apply for a teacher.

Monday, 22*d*.—Started in company with the chief for Grand Traverse. At 9 o'clock at night we ran with a heavy gale into Mr. Smith's Station, about six miles from Mr. Dougherty's. Here we spent the night, and the next day went on to Mr. Dougherty's. Here I stayed four days. Mr. Dougherty had moved over from the old mission on the other side of the bay, the week before I arrived. Miss Isbell had also arrived a week in advance of me.

The new boarding-school house was nearly finished. The school was expected to open in about two weeks.

Miss Isbell and Miss Cowles were both on the ground, ready to commence work. No farmer had been obtained. Before I left the Bay, Mr. Cooley had arrived, and was spending some days with Mr. Dougherty. He was willing to come himself, but had some doubts in reference to his wife.

Mr. Dougherty had several acres of the land in crops of potatoes, barley, oats, &c. The soil of the mission land I think as good any I saw in Northern Michigan, and a recent survey adds a considerable quantity to it. The old survey was erroneous.

What the result of the new school will be, of course cannot be told. Both Indians and whites regarded it with much favour. Some of the latter inquired whether it could not be arranged to receive white children also, as paying scholars. They would prefer it to any other school that is accessible to them.

Saturday, 27*th*.—Went over to the village at the old mission. Here I was detained above a week waiting for a passage out. In the mean time, I preached two Sabbaths in the mission church. The congregations were good, and very attentive. They have had no regular preaching since Mr. Dougherty left. There were, I judge, some seventy-five whites present, and a number of Indians. Mr. Dougherty's removal seems to have aroused some of the professing Christians to a sense of responsibility that they have never before had. He will still aid them in their services from time to time, as he may be able.

INDIA.

NARRATIVE OF A VISIT TO BHURTPUR.

Historical sketch of Bhurtpur.

The following account of a visit to the Raja of Bhurtpur by the Rev. James Wilson, when he was stationed at Agra as a missionary of the Board, will be read with pleasure by all those who feel an interest in the peculiar customs of that country.

Bhurtpur, or, as the natives call it, "Bharatapura," *i. e.*, the city of Bharata, the brother of Ram, lies about thirty miles west of Agra. The Raja is one of the principal chieftains of the Jauts, who began to attract attention in Hindustan about the year 1700, having migrated from the banks of the Indus, in the lower part of Moultan. They were permitted to settle, in the avocations of husbandry, in several parts of the "Doole," or country "between the two rivers" (Ganges and Jumna.) Their subsequent progress was very rapid. During the civil wars carried on by the successors of *Aurangzebe*, (ornament of the throne,) the Jauts found means to secure to themselves a large portion of the country, in which they erected forts and accumulated much wealth.

During Aurangzebe's last march to the "Deccan," (the South,) Churamun, one of the Jaut princes, pillaged the baggage of the army, and with part of the spoil erected the fortress of Bhurtpur.

In the summer of 1803, Lord Lake, on the part of the British Government in India, concluded a treaty of perpetual friendship with Raja Runjeet Singh, the Jaut ruler of Bhurtpur. Two years after this treaty, Runjeet embraced the cause of the Mahratta chief, Jaseuant Holkar, with whom the British had been carrying on a protracted and sanguinary war. This led to a siege of Bhurtpur by Lord Lake in 1805, which will be memorable for a long time in India for the sanguinary obstinacy displayed both in the attack and the defence. It resulted in a treaty, proposed by the Raja, and accepted by the British, in which the supremacy of the British was acknowledged, and the Raja permitted to retain his throne.

The place was again besieged and taken by assault, after much hard fighting, by Lord Combermere, in 1826. At that time the present Raja, who was then but six years old, was raised to the throne. He has been nominally independent, but really under the British control ever since.

A bungalow erected for the use of Europeans—Hunting with tame leopards.

The present Raja lives on very friendly terms with the English. He frequently invites his acquaintances out from Agra to spend a few days at his capital, and entertains them in magnificent style when they accept his invitation. He has erected a travellers' "bungalow" (a house with five or six rooms) just outside the walls of the city, and has it furnished with a full complement of servants, and all things deemed necessary to the comfort of Europeans. This house, and furniture, &c., is at the service of any European, who, travelling that way, is willing to stop and use it. He also keeps up a "jungle," or "royal hunting-ground,"—a region of some six to ten miles in diameter, of real *jungle* in its American sense. In India *any* waste or uncultivated land is called "jungle," whether there be any brushwood growing on it or not. In America it is generally understood that "jungle" implies "thicket." Not so in India. The Bhurtpur forest or jungle is a regular thicket of closely knotted and tangled brushwood, in which are found numerous herds of wild deer, wild hogs, wolves, hares, &c., &c. Hunting these is a favourite pastime with his Majesty, and he keeps a standing invitation before the English gentlemen at Agra to come and hunt as much and as often as their hearts desire. He keeps about a dozen of tame leopards for the purpose of hunting and sporting in true royal style. When his royal heart feels inclined to betake itself to the jungle in quest of sport, he fits out a bullock-cart for each of these tame leopards, and setting up a leopard on a kind of elevated platform on each of these carts, with a rope fastened to the platform, and a slip-knot around his neck. Thus accoutred, he has these carts driven silently along the skirts of the jungle, until a leopard gives signs that he has caught sight or scent of a deer, a hog, a hare, or some kind of animal; the noose is then slipped from his neck, and away he bounds with the speed of the wind, and in a few seconds lays the affrighted animal lifeless at his feet. In this way his Majesty can pick up a half a dozen or a dozen of deer, or wild hogs, or something of the sort in a day, without himself or any one of his five hundred retainers having had to stretch a muscle, other than those brought into action in uttering the most unmeaning and unmeasured flatteries of his Majesty's greatness, goodness, and unmatched and unmatchable prowess.

Visit to the Raja—Reception—Deference which the people of India feel for the English Government and people.

I visited Bhurtpur in company with P. B. Reid, Esq., Deputy Magistrate of Agra. He went on government business, and I in the more unassuming pursuit of my missionary work. We spent some four or five days at Bhurtpur.

On the day of our arrival the Wakil—*i. e.*, Prime Minister of the Raja—waited on us, and very kindly and politely arranged that Mr. Reid and myself should visit the Raja at his "Durbar," or hall of audience, that afternoon at four o'clock. At the appointed hour, our party set out on two elephants sent by the Raja—our wives and children (for we had our families with us) to take a general survey of the city, and Mr. Reid and I to visit the Raja in his "Durbar." After a tedious trip through narrow, curving, crooked, dirty streets, we approached the *citadel*, which stands near the centre of the city, by a bridge over a moat or ditch of some fifty or sixty feet wide, and almost as many deep, filled with water to the depth of twenty or twenty-five feet. The walls of the citadel are firmly built of stone, and, surrounded with such a ditch, must be a formidable place to attack if it be even tolerably manned and managed within.

When we reached the Raja's palace, we dismounted from the elephant at the outer gate, and entered on foot. The Raja himself, surrounded by about fifty of his chief officers and attendants, met us some distance outside of the palace, and conducted us into the Durbar, which was entered by a flight of stone steps some four or five feet high. The Durbar is an open hall, *i. e.*, a large hall enclosed on three sides by the walls of the palace, the fourth side open, looking out upon the city. The Durbar was carpeted with a very coarse and common kind of cloth. About twenty chairs (English) were set in the centre in the form of a hollow square, *i. e.*, forming three sides of a square, leaving the fourth side open. The Raja seated himself on the central chair, and beckoned us to be seated on his right hand. Then his principal men seated themselves on the vacant chairs, so far as they were available, the rest squatted on the floor in ordinary

Hindustani style. All things thus adjusted for a royal "mulágát," (interview of ceremony,) it remained that we make something of it. The conversation was dull and commonplace, the Raja apparently making no effort to lead in it, or having no storehouse of invention from which to bring any thing forth. I was in doubt whether to ascribe it to indifference or incapacity on his part. He answered civilly any questions proposed by either of us, and seemed interested in any suggestions made by us; but he seemed unable or disinclined to originate anything himself.

Mr. Reid, as Deputy Magistrate of Agra, introduced the topic of opening up a road through his territories from Futtehpore-Sikri to Deeg, passing through the city of Bhurtpur. To this his Majesty was all attention. He had applied to Mr. Jackson, the Magistrate of Agra, to take up and perform that work for him. He had requested him to carry a road of that kind through the entire breadth of his territories, running it through his imperial city, widening and straightening the main street, which is at some places so narrow that two elephants cannot pass each other. He was anxious to have a wide, open street pass through the centre of the city, but has not the firmness or moral courage to meet the complaints of his people, if he should do it himself. He said "if *he* should do it, his people would complain of him, and charge him with doing that for his personal gratification which his ancestors did not think it proper to do. But if Mr. Jackson would do it, then he could say, in answer to their complaints, that the English government had done it of their own good pleasure, and what could *he* do to prevent them?" I mention this, to show the inefficiency of Rajas and other native officials in India, and the place occupied by the British government in their estimation.

Description of the Raja's person and character—Palace and its ornaments.

The Raja is a dark, fat, heavy, dull-looking man, about thirty years of age. He has been from his childhood a protege of the British government. His face is deeply marked with small-pox, his eye dull, and altogether about as uninteresting a man, in appearance, as I have ever seen. His dress was green velvet, trimmed with yellow satin, and a yellow turban or head-dress. His Majesty, his courtiers, and we, all seemed oppressed with the weight of effort to keep up to the dignity of a courtly interview. I had occasionally "stood before kings" before that time, but seldom have I found an interview with royalty, or even with a respectable and intelligent native of any class, which brought forth so little of interest—so little worth even trying to relate. After a half hour of this sort of dragging, heavy, heartless conversation, in which none of his courtiers presumed to participate, the women and children of our party joined us, and we were politely shown through the principal apartments of the palace by the "Wakel." The different apartments were well—rather profusely—furnished with pictures, looking-glasses, chandeliers, &c., generally in English style, and of English manufacture, but all crowded together without order or taste, much more resembling the crowding of a tradesman's shop than the arrangement of a Raja's palace. Everything relating to the position and arrangement of the costly and magnificent furniture, which was there in prolific abundance, seemed to say that *there* were almost unlimited means to purchase, but the absence of all taste to arrange. Everthing seemed to say that *woman's* taste had not been permitted to have its presiding influence there. The ladies of the palace were all shut up in the "zanána," (harem,) and are permitted, I suppose, only to walk through these apartments occasionally, as strangers, like ourselves.

In all native houses which I have been permitted to visit in India, from the palace of the Raja to the hovel of the peasant, taste, symmetry, proportion, are words which have no meaning in them. The most gorgeous greatness is seen in immediate juxtaposition with something that is parsimonious, contracted, and mean. A magnificent hall, where the rays of the setting sun are thrown in ten thousand sparkling forms by the pendulous prisms of magnificent chandeliers on walls bedaubed and besmoked with little earthen lamps set in niches in the wall, where a halfpenny lamp sends parts of its muttard oil dripping down the wall, and diffuses its heavy, sooty smoke along the wall, up towards the ceiling.

Preaching—Description of the city—The Raja's tame leopards and their keepers.

During the few days which we spent at Bhurtpur, I spent part of every day in the bazars of the city, with the two native Christian brethren who accompanied us, in preaching the gospel, and unfolding the Bible scheme of redemption to a people proverbially blind and besotted; and part of the day in riding through and around the city, on elephants furnished by the Raja, to view the city and environs. The outer wall of the city is just an embankment of earth, heaped up to the height of some fifty feet, and some sixty feet wide. The top and sides of the wall almost everywhere show traces of the water cutting them away, and cutting its way through them so as to form sharp and deep ravines, which the authorities fill up in a clumsy manner, when they get so deep as to be inconvenient crossing them. The circumference of the city, on the wall, is said to be seven miles. The appearance of the city, when viewed from the top of the wall, suggests the idea of great poverty, and slovenliness, and indolence. It makes one think of some of the cities destroyed by Joshua and the Israelites, in the conquest of Canaan; and certainly the manners and habits of the people, to a painful extent, correspond with theirs. We witnessed scenes in nearly all the more public streets, which bespeak the inhabitants to be a more than ordinarily debased and besotted people. This is uniformly the case in India. The residents of a town or city, in which a native prince, either Hindu or Mohammedan, has a petty court, have more of dissipation, and debauchery, and demoralization in every form, than in an ordinary city of equal size.

In Bhurtpur, the Raja has his tame leopards accommodated in one of the principal streets, in the most public and best built parts of the city. As you pass along the street, you see about a dozen of lazy, independent-looking leopards, lying on as many charpoys, or native bedsteads, each covered with a blanket, and their keepers or attendants seated on the ground beside them. These attendants wait upon their respective leopards with almost as much of ceremonious servility as upon the Raja himself. As the curious foreigner passes by them, they look upon him with an air of half-curiosity, half-contempt, as much as to say, "It is worth a journey from Europe to Bhurtpur to look at us, and our noble leopards." And with an air and aspect which intimate that each of them regards the Raja of Bhurtpur as the *first* personage in this world, and either himself or his leopard the *second*.

We found very few persons around our preaching stations in the bazars who were capable of reading. This accords with all my previous observation, that the presence of a *native court* has a tendency merely to debase and debauch the community, but nothing to give any taste for reading or education.

Bhurtpur is, on the whole, one of the poorest, dirtiest, most crowded and ill-looking cities which I have seen in India. There is one rather small bazar, in which a small variety of ordinary native merchandize appeared in ordinary quantity. All, or nearly all, beside this, seemed but a rude mass of very inferior houses, built of mud, and covered with grass. The whole seemed so rude, and primitive, and common, that two hours might suffice to level the whole city to the ground. At the base of the outer wall, near one of the bastions, lay an immensely large gun of *wrought* iron, which had been mounted on the wall, up to the time that the city was taken in 1826 by Lord Combermere. The gun is about sixteen feet in length, and three feet in diameter at the larger end. The calibre is about eight inches. It must have been capable of throwing a ball to an immense distance when in its place on so high a bastion.

Bhurtpur exhibits a very small number of temples, or of the ordinary indications of Hindu places of worship. I have seldom seen a Hindu city of such a population which had not a much larger number of temples claiming the attention of the passer-by.

I suppose this is indicative that it has never been the favourite resort or residence of Hindu priests.

Visit to Rumere and Deeg—Character of these cities—Palace—Summer-house, with its water-works.

We also visited Rumere and Deeg, both fortified positions belonging to the Jauts, the former ten miles north of Bhurtpur, and the latter ten or twelve miles north of it, and both taken from them in 1803 by Lord Lake.

At Deeg, the outer wall, like that of Bhurtpur, is made of earth, and very extensive. The citadel in the centre is of stone, very high and strong, and surrounded with a broad, deep ditch. The bastions at the corners were very high and strong. Three of these are now much dilapidated. The fourth is in pretty good repair. We went to the top of it, to obtain a view of the ruins of the city and surrounding country. There we found another immensely large gun, of the same size and capacity as the one at Bhurtpur. It is still in the position it occupied before the place was taken by the British.

At this place there is a splendid garden and palace, built by the Jaut princes, now in possession of the Raja of Bhurtpur. The garden, palaces, and general fitting up of the place are immensely superior to that at Bhurtpur occupied by the Raja. It is hard to conjecture what may be the reasons which induce the Raja to occupy the palace at Bhurtpur, in preference to these. The large garden in which the palaces are, is fitted up in a most superb style, furnished with a great variety of the richest fruits and flowers, with fountains, jets, &c., &c.

There is a superb summer-house [*bárah-darí*, or house of twelve doors, as the natives call a summer-house,] on the edge of an artificial lake, which is fitted up with three hundred jets of water, supplied from a tank or reservoir of water raised to a great height on one side of the garden. When these fountains are opened, and the jets brought into play, they produce all the effects of an immensely heavy fall of rain on and around the summer-house. They played for a couple of hours for our entertainment. The effect is indescribable. The jets of water are of great variety as to size, shape, and position. They are placed all around the seats in the summer-house, so that look which way you will, an immensely heavy shower of rain is all that addresses itself to the eye or ear.

In a country withered and dried up with long continued drought and heat, as this part of India is for many months every year, a summer-house with fittings up like these must be regarded as a rare luxury. It is not strange that gardens of this description are used by the natives to illustrate their highest conceptions of Paradise.

The splendour and extravagance of the fittings up inside of such a place, contrasts painfully with the squalor and poverty, and absence of everything which can be fairly called comfort outside. The luxurious enjoyments of a physical kind within these places, is, to a native mind, heightened by the squalid and disgusting poverty which presents itself everywhere without; and the poverty and discomfort outside are aggravated by the contrast with the splendour, and ease, and voluptuous enjoyment within.

Preaching at Deeg—the disposition in relation to hearing preaching.

We spent a few days at Deeg, part of each day with the native Christian fellow-labourers in the bazar, preaching Christ and him crucified, as the only foundation on which an awakened sinner can rest a sure and sustaining hope. A few seemed to hear with an attention and interest which showed that they knew something about the struggles of one who has inquired with some sincerity as to "what he must do to be saved." But to the great mass of the people, all that which referred to another life, or preparation for it, seemed "like a root out of dry ground, having neither form nor comeliness," nor anything which could elicit interest. We found very few persons capable of reading. The people in these towns generally seem to think that "if the Pandits (the learned Brahmins) can read a little, that is all-sufficient; there is no use in any other parties troubling themselves about it." In all this region, west and south-west of Agra, until you come down into the northern districts of Bombay, there has been exceedingly little done in the way of bringing Christianity to the knowledge of the people. The "fallow ground" is, in this respect, as yet unbroken. I might say something about Gobudheen, and other places of Hindu resort in this region, but I fear that my communication is already more tedious than interesting to your readers.

An expedient to reform bad monkeys.

One anecdote I must relate here before I leave this subject, illustrative of Hindu feeling and public sentiment. At Deeg and Gobudheen there are large numbers of monkeys allowed to live, in a state between wild and tame, among the trees around their tanks and villages. A few years ago, there were two large monkeys at Deeg, which grew so fierce that they destroyed the lives of several citizens. The people complained of them to the Raja of Bhurtpur, as the paramount authority in the region. He authorized them to construct, at his expense, two large, firm cages, set on wheels, and to decoy them into these cages. These they soon made, and after a large amount of toil and labour, they got each of them decoyed and fastened in one of the

cages, and reported to the Raja. He sent a police force, and had the cages, with the captive monkeys in them, run over to the village of Gobudheen, eight miles distant, where there are some very holy tanks of water, and a large number of sacred monkeys, and there set loose to take care of themselves, and their neighbours too, as they thought proper. He did not dare to kill them. That would have raised the whole Hindu population in wrath, if not in arms against him. And he thought that if set loose at Gobudheen, at a sacred place, and among sacred monkeys, the better association there would reform their vicious habits.

CHINA: NINGPO MISSION.

REPORT OF THE NINGPO MISSION FOR THE YEAR ENDING SEPTEMBER 30, 1853.

In laying before you a review of the state of our mission during the year, it is necessary to commence by referring to a painful providence, which met us almost on its threshold. Our brother Coulter was last summer attacked with dysentery, a disease often fatal in this climate; and though the native vigour of his constitution long resisted its progress, a voyage home was finally recommended as affording the only prospect of recovery. In case his health should be restored, brother Coulter contemplated spending some time at home, in fuller preparation for that good work which he desired so earnestly. But God chose to forestall his wishes, by calling him to a holier ministry in the upper sanctuary.

In the removal of brother Coulter we individually mourn a friend, endeared to us by years of harmonious intercourse, and as a mission deplore a member under whose superintendence many of the leaves of the tree of life have been scattered for the healing of this nation, and who had just begun to preach the gospel in their language.

The other members of our mission have been favoured with good health. Every department of labour has been carried on with even less than usual interruption, and some have been considerably extended. For the sake of distinctness I will enter into some detail.

1. *Conversions.*

While we grieve over the fewness of conversions compared with the multitudes who have opportunity of hearing the gospel, it is still not without a strong feeling of encouragement that we report six cases, being more than we have ever before received in a single year. They are all fruits of long and patient instruction, and were not admitted till they had given the fullest evidence of sincerity.

The first received was a young woman brought up in Miss Aldersey's school. She was married last fall, and though not at that time a professed Christian, patiently endured beating, starvation, and other harsh treatment, rather than perform the idolatrous rites connected with the marriage ceremony.

Having thus proven her faith by her works, she was soon after admitted to the fellowship of the church, and is now located on the North Bank, near enough for regular attendance at chapel on the Sabbath.

Three of the others are boys in our boarding-school, and will be noticed more particularly in connection with the school. The remaining two, a teacher by the name of Lu, and a printer named Dzing, have for several years enjoyed daily instruction in one of our mission families, and were not brought to take up the cross without struggles and trials such as clearly to evince the sincerity of their profession. They both possess talents and education sufficient to make useful preachers of the gospel; and though that office will, more than any other, expose them to the contempt of their countrymen, are desirous of entering it as soon as they can be prepared for its duties. Lu Seentong is for the present employed in teaching in the boys' school, both as a preparatory discipline for an office in which aptness to teach is a chief requisite, as well as in the hope that he may in the meantime exert a wholesome religious influence over the boys in the school.

With the same view we will probably make Dzing assistant teacher in a day school, which we design opening with the ensuing year.

2. *Preaching.*

All of us have been engaged on Sabbath, and most of us on several days of the week, in preaching the gospel to audiences varying from ten to two hundred, and we believe not without a real and permanent effect.

The completion of a neat and commodious chapel in one of the most public parts of the city, has made a large accession to the number of our hearers. The new chapel is generally well filled, and often crowded; and furnishes in the upper rooms accommodations for a large school. This neat building, erected at a cost (exclusive of the ground) of less than six hundred dollars, bids fair to become one of our most important centres of influence.

Of the multitudes to whom we have during the past year made known the message of mercy, the greater part have been drawn to hear us by mere curiosity, and none that we know of has cordially embraced it; yet we believe that the influence of the dominant superstitions is very much weakened, and that the people, though not prepared for the voluntary renunciation of idolatry, would acquiesce in any act of authority which should abolish it, and establish the worship of the true God in its stead. I will mention a few facts corroborating this view.

The Buddhist religion has long been proscribed by the laws of the empire, but its influence over the people became so great that it has now for ages been tolerated. Still, however, certain low officials occasionally make use of these defunct proscriptions for the purpose of extorting from rich temples a part of their revenue. This year, the priests demurring to the large per centage demanded on the expected profits of an annual festival to be held in the eighth month, the mayor settled the dispute by interdicting it altogether. This act, though it has excited murmurs in some quarters, is with the better classes decidedly popular. And we have perhaps a less doubtful indication in the fact, that the people of this city, while they know that the Kwangse insurgents profess our religion, and propose at once to effect a religious as well as a political revolution, still continue to hear our preaching with respect, and instead of suspicion, regard us with growing confidence.

And to this I may add, that though the insurgents are known to be inexorable iconoclasts, demolishing with unsparing hand the objects of immemorial veneration, this is so little to the prejudice of their cause, that the imperialists, though they industriously circulate all kinds of fictions, have never, that we know of, dared to employ their hatred of idolatry as an argument against them.

3. *Printing and distribution of books.*

Our preaching is usually accompanied with the distribution of books, that our hearers may possess the truths to which they listen in a more permanent form. Many of them, too, are strangers from adjacent districts or distant provinces. After trying in vain to get an idea of the gospel from a discourse in the local dialect of Ningpo, they readily comprehend when they read it in books written in the common language of the empire, and when they return home carry with them these silent preachers to publish the glad tidings in places inaccessible to the living missionary. A missionary returning from a tour to Chin-keungfu last spring, found in a town in that vicinity, a copy of the ten commandments, with notes, issued from our press, which was regarded by the inhabitants as a public treasure.

A demand for Christian books seems also to be springing up in Shuntung and other northern provinces, so that the missionaries at Shanghai, where there is a considerable northern trade, are often besieged by companies of men from that quarter, begging for tracts. The publications of our press are thus diffused over a vast area, and a time seems to be coming when they will no longer be thrown aside with neglect. And if, in the providence of God, such a period does arrive, we will realize more than ever the value of our presses; and our method of printing, which appears to the Chinese, compared with their own simple process, to be both complicated and expensive, will then stand out in manifest superiority. The wooden blocks of the natives are worn out with the printing of a few thousand impressions, and were the demand for books great, the expense of cutting would need to be repeated for every district, while a few fonts of metallic type would send forth a stream sufficient to irrigate the whole empire.

During the year our press has issued 82,750 volumes, containing 2,840,800 pages.

Something has also been done in printing the Romanized colloquial. A version of the Gospel of Luke has been issued from our press, and the Gospels of Matthew and John have been printed on Chinese blocks at the joint expense of our mission and the members of the Church Missionary Society.

The number of those who are capable of reading these books is as yet small, not much exceeding two hundred; but as they are written in the vernacular spoken alike by the learned and the illiterate, they cannot but be intelligible when read in their hearing, and this influence will not, therefore, be confined to the few who may learn to read the alphabetic system. Indeed, the boys and girls from our schools may do much good by reading these books to their parents and friends, who, though they know nothing of the characters which they contain, are already familiar with the words. And our native catechists may read the Bible in our chapels, not as heretofore in a language which requires to be accompanied by an extempore translation, but already clothed in words simple and appropriate, so that the multitudes of unlettered poor to whom their own books are sealed, may hear in their own tongue the wonderful works of God.

4. *Schools—Boys' School.*

The Romanized colloquial is now taught to most of the pupils of both of our boarding-schools. Their other studies continue much as heretofore. The number of pupils in the boys' school at the close of the year was twenty-six, having been somewhat reduced by the dismissal of several unpromising cases; and though applications for admission have not been wanting few have been received, as it is desired, if possible, to introduce pupils of a better class. Three of the boys have been admitted to the privileges of the church. This unexceptionable conduct gives pleasing evidence that they have undergone a real change, and their talents encourage us to hope that they will yet be extensively useful. Several other pupils have exhibited some concern for their souls, and we trust that this little plot of ground thus hedged in for peculiar cultivation, will henceforth yield an annual harvest.

Girls' School.

The girls' school closed the year with twenty-eight pupils, who are generally prepossessing in appearance, and respectable as to talents. Though not permitted to record any case of conversion among them, we believe that the labours of their instructors have not been in vain, and that principles have been implanted in their young minds which will grow with their growth, and ere long perhaps develope the ripe fruits of godliness.

Day School.

The day school, under care of Dr. MacCartee, and located in a part of his North Bank Dispensary, has had an average attendance of twenty-three, among whom are some promising boys, who may perhaps be got into the boarding-school.

5. *Medical Department.*

The medical labours of Dr. MacCartee have for the latter half of the year been divided between Ningpo and Chinhui, two days in the week being given to the dispensary in the former, and one to that in the latter place.

The dispensing of medicine is always accompanied by the offer of balm for the soul; but alas! few of those who are so eager in seeking remedies for bodily diseases, can be brought to realize their spiritual maladies.

The number of cases treated during the year has been above 6000.

6. *Branch Station at Chinhui.*

Within this department, there are, besides Ningpo, five other walled cities, each containing from ten to thirty thousand inabitants, and surrounded by innumerable villages and hamlets. Three of these are distant from Ningpo about a day's journey, and the other two may be reached in two or three hours.

Our attention has long been directed to these as inviting localities for branch stations, but our force is still too small to attempt the occupation of more than one of them. We have selected Chinhui. It is the largest of the five, and most convenient of access, being situated immediately on the river, so that we can go with the ebb, and return with the flood tide. Being moreover at the mouth of the river, and a common anchorage for vessels coming and going to and from Ningpo, it may almost be considered a part of the open port, and the magistrates, though they might be jealous of any farther progress into the interior, would hardly think of molesting us in the occupation of a place which is already practically open to foreign trade.

Early in the Spring, after much difficulty, a house suitable for a chapel and dispensary was rented and refitted; since which Dr. MacCartee has visited the dispensary once a week, and the chapel has at the same time been opened for preaching by other mem-

bers of the mission. The attendance at both is highly encouraging.

At the beginning of the year, we contemplated detaching one of our brethren to that station, but afterwards thought best to delay the measure till we shall be reinforced from home.

7. *Itineration.*

Besides our labours at Chinhui, which have been a kind of periodical itineration, little else has been done in this way. Omitting excursions for health and relaxation, which we always endeavour to improve as opportunities for tract distribution, and sometimes preaching, I need only mention two excursions of greater extent. In one of these, books were distributed and the gospel preached in parts of the Ysz-byi district, seldom, perhaps never, before visited by missionaries. The other was a tour through the district of Funghwa, in which the people welcomed the missionary, and threw open their examination-hall and temples for him to preach in. They also listened with attention, and received books gladly. In this tour, more than a thousand volumes were distributed, and the missionary was painfully impressed with the want of labourers, not to reap, but to sow with the first seeds of truth, the vast regions already open to the gospel.

In conclusion, we would beg to send through you to our entire Church, one more earnest appeal for more missionaries. Twelve years ago, when China's outer wall was broken down, the Church recognized it as the Lord's doing, responded to the call of Providence, and the five ports were soon occupied by more than seventy Protestant missionaries. But what if God, by a more signal providence, should utter a louder call? What if he should suddenly and at once prostrate all the barriers which still restrict us to the coast, and allow us but a few points of that? What if he should before the lapse of another year lay open the whole interior of a country as vast in extent as our confederated States, and teeming with more than ten times their population, is our Church ready to come up and possess the land? The present is a crisis for China. The revolutionary party owes its strength to a Christian element derived from the labours of missionaries. Its chiefs and generals, with all the armies under their command, abhor idols, believe in one God, receive the Bible as his word, and profess their faith in his Son Jesus Christ as the Saviour of the world. And it is not impossible that this revolution may issue in the total subversion of idolatry, and the recognition of Christianity as the religion of the empire. But whether so glorious a result be accomplished or not, it is almost certain that the fate of the Manchu dynasty is sealed, and with its overthrow we may expect the downfall of that exclusive system which the Tartar Emperors have been the chief agents in upholding. In that event, is our Church prepared to enlarge the scale of her operations in China? Has she men? We think she has. Even though the candidates for the ministry be few, and the number of them offering for the foreign field small, cannot our Church send out some of her two thousand pastors to gather new flocks among the lost sheep of China? Years of pastoral experience in a Christian land are not a hinderance, but on the contrary an important qualification for the missionary work. And it is not impossible for men of sound mind and studious habits, though somewhat advanced in life, to acquire enough of the language to be very useful. Matthew Rica was nearly fifty years old when he entered China, and none of his successors has exerted a wider influence, or left behind him a higher reputation.

Finally, we would entreat the earnest prayers of all God's people for us in our work, and for heathen China, now travailing in the pangs of her national regeneration.

MISCELLANEOUS.

NARRATIVE OF THE STATE OF RELIGION WITHIN THE BOUNDS OF THE PRESBYTERY OF LODIANA FOR THE YEAR 1852–53.

The Presbytery of Lodiana do not find in the reports of their churches, and the general tenor of events for the past year anything very striking to record. They have not been favoured with any special refreshing from on high, nor have they been left entirely without tokens of the divine favour.

The principal facts that seem to require attention in this narrative are as follows.

There has been a small increase in each of the three infant churches within our bounds, and one new church (at Lahor) has been organized.

Cases requiring discipline have been few; and those that have occurred have not been of the grossest sort. There have been several inquirers, some from among the heathen community, and some from the number of nominal Christians, who compose a part of all our congregations. The cases of some of these are deemed hopeful. The opposition which the preaching of the gospel meets with among the natives seems diminishing. Some who once opposed violently, now listen quietly, or content themselves with an occasional remark.

It is farther to be observed that the increasing interest manifested by the European community within our bounds, in the evangelization of the heathen, is to be taken as an evidence of an improved and elevated tone of religious feeling, and therefore not improperly a matter of remark here.

On the other hand, we are compelled to admit, and we would not disguise the fact, that there is among ourselves, and among our church members, a palpable want of zeal and fervour in the Lord's work, and great deficiency in self-denial, self-devotion, and a spirit of prayer. We cannot but see and feel that this is unquestionably the case. In our native church members, it manifests itself in the lifelessness of their performances, when they take part in public worship, as well as the imperfect manner in which they discharge the great duty of labouring for the salvation of those around them; some of them, as we fear, seldom doing anything of the sort. A result of this again is, that there are few whom we find fit to set apart to the work of catechists; and our operations, from the deficiency in this department, are much limited. As another legitimate consequence of this low state of piety, we see that they are much wanting in a spirit of brotherly love and forbearance toward one another; by reason of which, difficulties easily and frequently arise among them. They also seem to have little idea of denying or exerting themselves, in order to be able to give for the promotion of the gospel.

The little fruit as yet realized in our schools is also a painful and humbling circumstance. While many of the dear youth under our care seem convinced, and some of them would perhaps find it a real relief, were circumstances favourable, to profess Christianity, yet they do not reach the point of renouncing all for Christ. The same remark may, as we suppose, to a considerable extent, be made with reference to many of those to whom we preach the gospel in the towns and villages within our bounds. The fact, that the servants in our families continue, almost without exception, in the modes of belief in which they have been brought up, though they have long been with us, (some of them almost from the time that the preaching of the gospel in this region first commenced,) is also a circumstance that may well lead us to inquire whether the Lord has not a controversy with us. Another important and painful fact is, that several of those who have formerly come under the censure of the Church, and been suspended from its communion, still continue under discipline, not having given any satisfactory evidence of repentance. Some of them, we grieve to say, have continued in their sins, on account of which they were originally dealt with; and others, although in a measure reformed, yet do not bring forth fruits meet for repentance.

In view of all these things, we have evidently much cause for humiliation; and we would desire to take that low place before God which becometh us. But we feel constrained to say also, that we fear there is a very serious deficiency in a spirit of prayer, on the part of the Church at home, in our behalf; and we would, as in the Lord's name, beseech our brethren to be much more instant and earnest at the throne of grace, pleading with God, that he would pour out his holy Spirit on us, and on those to whom we minister.

Finally, we have to acknowledge the Lord's chastening hand, in his having just now removed a beloved brother and diligent fellow-labourer from among us. The Rev. J. Porter, who was one of the little company that first constituted the Presbytery of Lodiana, and who from year to year peculiarly delighted to meet with his brethren, and take part with them in their councils and efforts for Zion's advancement, is now no longer among us. He has gone, as we believe, to the Zion above. It is a blessed change for him, but we are left enfeebled. The harvest is great, and the labourers were few, but now they are still fewer. We look with solicitious longing toward our Zion at home, while we inquire, is there any one on whom has rested a double portion of our departed brother's spirit, about to join us, and take his place?

J. H. ORBISON, *Moderator.*

THE CLAIMS OF OLD CALABAR AND ITS VICINITY.

[Concluded from p. 60.]

3. *The responsibility of conveying the gospel to the nations lying on the east of the Niger devolves on us, as we occupy the gate of access to them.*—Episcopalians, Wesleyans, and other religious bodies, have formed missions in various parts of the African coast on this side the Niger, and they propose to carry their stations inland by successive posts till they reach that river; but in doing so they will have to cross the Kong mountains, a range of considerable elevation, and which forbids the idea that this is the pathway to the tribes on the east of the Niger. We have just shown that the entrance by the Delta is all but impracticable, and have quoted the words of Mr. Petermann to prove that the best road to inner Africa is by the Tchadda. Now, the way to the Tchadda is, as we have stated above, by the Cross river, which empties its waters into the Calabar Frith. We thus occupy the gate of entrance to these extensive regions. If we were not there, other churches might take possession of this important place, and perform the work. But our being there excludes them. We did not, when we began the mission in 1846, know that Old Calabar is the key to Central Africa, and therefore we could not foresee the vast responsibilities which this fact imposes on us. But since it is so, it is right that the church be made to see the stupendous nature of the enterprise which we have undertaken, and to regard all these nations as directing their eyes to us for that gospel which alone can save their souls. A circumstance has lately occurred which tends to place this matter in a proper light. A number of Ibos who were rescued from slave ships, put ashore at Sierra Leone, and there converted, asked their spiritual instructors if it was possible for them to return to their country on the Niger, and teach their friends the precious truths which they had learned. The Rev. Mr. Jones, of the Episcopal Mission in Sierra Leone, accompanied with three of the converts, visited last year the Bight of Biafra and Fernando Po, with the view of getting information on this subject. He was told that it was not practicable to ascend by the Delta except in a steam vessel, and that to attempt to go by Bonny would, on account of the savage character of the natives, expose them to certain death. He then visited Old Calabar, and had an interview with King Eyo of Creek Town, who said that there were Ibos among his people, and that he would be glad to see them, "Let them come here," he at once said; "I glad to see them and to give them land. I will look at them as white man, because they have learned white man fashion. Let them come and teach my people. Nobody will trouble them." "I was greatly encouraged," Mr. Jones adds, "by his conversation. Here was evidence that I had not come in vain, and that the Calabar country was open to receive any of her children who might be disposed to return;" and he concludes his paper with the statement, "that any number of Christian Ibos or Calabars might safely settle on the Calabar river, where the Scotch brethren would welcome them." Here, then, is additional testimony that the way by the Delta is at present barred, that the best course for the converts at Sierra Leone, who may wish to return to their native countries on the Niger, to take, is to go to Old Calabar; and that there is a prospect that numbers of them may return and aid our missionaries in the work of the Lord. We repeat the assertion, that we occupy the gateway and exclude others, and the Lord expects that we discharge the duties which our position involves. Not only the people of the six stations named by Mr. Waddell, but all the millions situated in the extensive regions east of the Niger, must, in all human probability, receive the gospel from persons who shall go from Old Calabar. Oh, what shall we say to the Lord in the great day if we neglect these millions, and "forbear to deliver those that are drawn unto death, and those that are ready to be slain?" One thing is certain—we shall not be able to say THAT WE KNEW IT NOT. And

4. The extension of the mission will facilitate the success of the work. It will do so in three respects. In the first place, persons are constantly coming in from the surrounding towns and districts, and counteracting, by their heathen feelings and habits, the efforts of our missionaries; but when these places are also brought under the gospel, this neutralizing influence will cease. In the second place, the people of Calabar have much intercourse in the way of trade with neighbouring tribes; and when they are converted they will, by their conversation and conduct, make the gospel known to these tribes, excite their interest, and induce them to ask for teachers.

And, in the third place, the missionaries will become acquainted with the people of more remote districts, conciliate their kindly regards, and prepare them for receiving instructors. The Africans are jealous of the interference of Europeans, and are not friendly to their exploring the country; but those missionaries who occupy advanced posts will, as those residing at Calabar have done, overcome such prejudices, gain the confidence of the natives, and gradually enlarge the sphere of their geopraphical knowledge. In all these ways the extension of the mission will conduce to its prosperity and success; and it ought specially to be added, that, as high lands exist in the interior, there is good reason to hope that inland stations will be found, which will be much more healthful than those on the coast, and which will serve as places to which the other missionaries may retire for the purpose of recruiting their weakened strength.

These considerations, which we fervently recommend to the attention of our readers, clearly show that the Calabar mission is an enterprise which is enough of itself to occupy all the resources of our Church. Though we had no other foreign field of labour whatever, it would adequately employ all the men and the means which we could furnish. And we ask, respectfully but earnestly, if there is a people in the whole world more truly destitute than the negro tribes are, situated on the east of the Niger, and inland from Calabar; and if, seeing that we stand in the door of access to them, there is any other people in all the wide fields of heathenism that have in the providence of God such claims upon our sympathy and aid as they have?

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
IN MARCH, 1854.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport 1st ch, a member 10; Newburyport 2d ch mo con 36, E B W 5; Antrim ch 20. *Pby of Troy*—Kingsbury ch 22 19. *Pby of Albany*—Amsterdam Village ch 20; Charlton ch 14; Albany 1st ch for sup of Rev Joseph Warren 700, children 3 62; Hamilton Union ch 4 87; New Scotland ch 11 37; Princetown ch 35 25; Tribes Hill ch 10; Northampton ch 14; West Galway ch 6 63; Esperance ch 8 78; Galway ch 26 85; West Milton ch 8 75 957 31

SYNOD OF BUFFALO.—*Pby of Steuben*—Bath 1st ch Sab sch for Spencer Academy 20; Pifford ch 2 31, Pastor and Lady 2 50, Sab sch 1; Portageville ch 10 47. *Pby of Wyoming*—Warsaw ch, of which 5 from Sab sch to ed *John Munger* 14. *Pby of Ogdensburg*—Oswegatchie 1st ch, Ladies miss soc to con Rev L MERRILL MILLER 1 m 50, Mrs E E SYKES in part to con herself 1 m 5. *Pby of Buffalo City*—Buffalo Central ch 65 50; Alden ch 6. *Pby of Michigan*—Plymouth 1st ch bal 1 50, Rev James Dubuar 3, youth to ed *James Dubuar* 10; Meridian ch 2. *Pby of Rochester City*—Oakland ch 8; Conquest ch 8 209 28

SYNOD OF NEW YORK.—*Pby of Hudson*—Hamptonburg ch mo con 10; Scotchtown ch 61; Goodwill ch 47 25. *Pby of North River*—Newburg ch, of which 20 from four ladies to ed *Hetty Chambers* 56 43; Wappinger's Falls 1st ch mo con colls 29, Sab sch 2. *Pby of Bedford*—South Salem ch ann coll 76 50, Sab sch to ed *A L Lindsley* 35 20, Fem benev assoc of which 30 to con MRS A L LINDSLEY 1 m 56, Bordenville fem sewing soc 13 62; South East Centre ch 26; North Salem ch 5 37; Croton Falls ch 9; Bedford ch 102. *Pby of New York*—First ch mo con 180 19; University Place ch W M Halsted 100; Forty-second st ch mo con 16 75, Sab sch to ed girl at Canton 5; Fifth Avenue and Nineteenth st ch mo con 36; Yorkville ch mo con 7 87, Sab sch to ed *Mary Briant* 6 25; Chelsea ch mo 34; Eighty-fourth st ch mo con 6 06; Brick ch ann coll of which 250 for Africa 920 08; Rutgers st ch mo con 41 95. *2d Pby of New York*—Sing Sing ch M J W 3 1886 52

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Lamington ch 86; Rahway 2d ch in part to con Rev GEORGE S MOTT 1 d 50. *Pby of Passaic*—Newark 3d ch mo con 11 07; Paterson First ch 153 12; Flanders ch, Miss Elizabeth Nichols 10. *Pby of New Brunswick*—New Brunswick 2d ch, of which 2 95 from Sab sch 31; Princeton 2d ch 35 10, Sab sch for Alexander High School, Liberia 12; Cranberry 2d ch 53; Trenton 2d ch of which 15 from Sab sch to ed *Ansley D White* at Spencer 30, less 6 50 for *Foreign Missionary*; Ewing ch 49 71; New Brunswick 1st ch 30; Squan Village ch 3 67; Manchester, Mass, Rev R Taylor 5. *Pby of West Jersey*—Leeds Point ch 3; Bridgeton 1st ch six mos con colls 133 75, savings of a family of children 7 25, children of a daily school 9; Deerfield ch mo con colls 56 33, less 5 for *Foreign Missionary*, E B Davis 10, George Leake 3, Eliza Hatchler 1 50, Sab sch 5 17; Camden, N J, Rev F Knighton 2 50. *Pby of Newton*—Harmony ch 41 27. *Pby of Raritan*—Solebury ch 10. *Pby of Susquehanna*—Friendsville ch 2; Silver Lake ch 1; Canton ch 10, Mrs A Van Dyke 2 50. *Pby of Luzerne*—Wilkesbarre ch 53 25, Mrs A F McC 5, Mrs S H B 10, and F 2, for sup of Rev Reuben Lowrie; Scranton ch 50; Summit Hill ch mo con 2 46, Sab sch 2 47, Ashton Sab sch 2 68 974 30

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Second ch a member 50, Mrs Andrew Brown 5; North ch, of which 15 in part to con S D POWEL 1 m 128 06, mo con colls 34 61, Sab sch for sup of Dr Happer, and of which 15 from his class bal to con S D POWEL 1 m 100; Seventh ch a member 25, mo con colls 23 88; Tenth ch mo con 48 93, Moyamensing Sab sch 10. *2d Pby of Philadelphia*—Frankford ch 48. *Pby of New Castle*—Lower West Nottingham ch 78 60, less 6 for *Foreign Missionary*; Oxford, Pa, Mrs John Dickey to ed *Mary W Dickey* and *Elizabeth Cresson* at Kowetah 50. *Pby of Baltimore*—Annapolis ch 36; Balt, Westminster ch Ladies to con Rev WM J HOGE 1 m 30; Baltimore, Broadway ch 31; Balt, Franklin st ch of which 15 52 mo con 42 62, Sab sch to ed *Wm S Plumer, John H Haskell*, and *Maria M'Dowell* 21 50. *Pby of Carlisle*—Gettysburg ch, Rev Robert Johnston 5, Mrs Sarah Johnston 5, their two children 1 each; Cumberland ch 66 62; Lower Marsh Creek ch 79; Newton Township 1st ch 200 88; Petersburg ch fem miss soc 9; Silver Spring ch, Miss Janet Morris, of which 100 for Missions in Papal countries 200; Newville, Pa, Rev Robert McCachren 10. *Pby of Huntingdon*—Hollidaysburg fem for miss soc for Orphan Girl's school at Allahabad, and to con Mrs JANE M JUNKIN and Miss SARAH ANNE HAMILTON 1 ms 60. *Pby of Eastern Shore.*—Snow Hill and Pitts Creek chs 20 1414 70

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Blairsville ch, of which 17 50 from soc of inquiry of Blairsville fem sem 75 25. *Pby of Ohio*—Canonsburg ch in part to con Mrs J H WILLIAMS 1 m 15; Allegheny City 1st ch, Henrietta King, her savings during the past year for Foreign Missions 4 63; Manchester ch 40, Sab sch to ed *James Schoonmaker* 22; Lebanon ch 35. *Pby of Allghany*—Tarentum ch, fem miss soc 18 60; Rich Hill ch 3, mo con 5. *Pby of Beaver*—Westfield ch 31; Mount Pleasant ch 18 25; Newport ch 11 47. *Pby of Erie*—Fairview ch 26. *Pby of Clarion*—Licking ch miss soc 6 33 311 52

SYNOD OF WHEELING.—*Pby of Washington*—Cove ch 16 85; Lower Buffalo ch 13; Wellsburg ch 17; Cross Roads ch 68 48; Wheeling, Va, Miss Frances Wilson, to ed *Henry Martyn* 25. *Pby of St Clairsville*—Mount Pleasant ch 71 42; Rock Hill ch 66 31. *Pby of Steubenville*—Wellsville ch 18 50; Steubenville 2d ch 81 60; Fairmount ch 12 70; Carrolton ch 24 30. *Pby of New Lisbon*—New Salem ch 27 50 442 66

SYNOD OF OHIO.—*Pby of Columbus*—Lancaster ch bal ann coll 7 85, mo con 13 56, Sab sch 2 72; Scioto ch 4 15; Mt Sterling ch 8 07; London ch in part to con W F DAVIDSON 1 m 21 85; Circleville ch 20 78; Amanda ch 4 30. *Pby of Marion*—Canaan ch 3; Tiffin ch 8. *Pby of Zanesville*—Brownsville ch 30 60; Hebron ch 9 40; Salt Creek ch 8 70; Deerfield ch 18; Olive ch 20; Buffalo ch 41 54; Senecaville ch 5 85; Washington ch 50 81; Cambridge ch 26 50, fem miss soc to ed *H R Wilson* 13 25; Pleasant Hill ch 37 40; Norwich ch 10 12; Muskingum ch 13 97. *Pby of Richland*—Pleasant Hill ch 2; Blooming Grove ch, Virginia Lee Scott 10 cents; Olivesburg ch 16 87; Mifflin ch 4 70; Haysville ch 18 47; Ashland ch, mo con 15; Waterford ch 6 25; Frederick ch fem soc 1. *Pby of Wooster*—Congress ch 21 35; Guilford ch 5 05; Chippewa ch 9 25. *Pby of Hocking*—Athens ch 29 26; McConnellsville ch 31 38 541 10

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Bloomingburg for sup of Rev R S Fullerton 96; Salem ch for do. 273 70; Union ch 8. *Pby of Miami*—Lebanon ch 6 25; Middletown ch 12; Hopkinsville, O, Rev James Coe 10. *Pby of Cincinnati*—Cincinnati 1st ch Juv For Miss soc to ed *S Ramsey Wilson* in China 25; Cincinnati 7th ch mo con 7 05; Monroe ch 6 96; Goshen ch 8 60. *Pby of Oxford*—Seven Mile ch 22 25; Sommerville ch 12. *Pby of Sidney*—Urbana ch 30, Margaret Happer one Testament for the heathen. *Pby of Findlay*—Lima ch fem sewing soc 10, Benj Davidson 1 528 81

SYNOD OF INDIANA.—*Pby of New Albany*—Jeffersonville, Ind, Mrs Jane Diltz 2; Utica ch 7 50. *Pby of Madison*—Hanover ch mo con 6. *Pby of Indianapolis*—Indianapolis 3d ch mo con coll's 48. *Pby of White Water*—Dunlapsville ch 28 50; Bath ch 5 50; Mt Carmel ch, A Bryant 25 122 50

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Delphi ch 8. *Pby of Lake*—South Bend ch mo con 8 44, fem miss soc 20, Sab sch for Corisco Mission 12 50; Valparaiso ch 5; Tassinong ch 2; Rolling Prairie ch 12. *Pby of Fort Wayne*—Haw Patch ch 2 15; Eel River ch 8 34, Wm Hanna 1, Annie McGinley, seven years old, her dying gift 33 cents; Elhannan ch 4; Bluffton ch 4; Albion ch 8 12. *Pby of Crawfordsville*—North Salem ch, to con Rev ROBERT CONOVER 1 m 30; Covington ch 1 53; Putnamville ch 13 45; Ohio ch 5 30 146 16

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Chouteau Creek ch 18. *Pby of Sangamon*—Springfield 3d ch 25, Sab sch to ed *Richard V Dodge* 30; Sangamon North ch 16 50. *Pby of Peoria*—Farmington ch 2. *Pby of Chicago*—Chicago North ch, O M Dorman 30. *Pby of Rock River*—Sterling ch 6 127 50

SYNOD OF WISCONSIN.—*Pby of Dane*—Madison ch mo con coll's 17; Verona ch 2 25; Oakland ch 4 23 25

SYNOD OF IOWA.—*Pby of Cedar*—Dubuque ch mo con coll's 113, Sab sch 28. *Pby of Des Moines*—Fairfield ch 5 146 00

SYNOD OF MISSOURI.—*Pby of Missouri*—Columbia 1st ch 6; Round Prairie ch 14. *Pby of St Louis*—St Charles 1st ch 11 25; Pine St ch, St Louis, mo con 12; St Louis, Mo, Wm Pack for Jewish Mission 2 50. *Pby of Palmyra*—Hannibal 2d ch Sab sch 3. *Pby of Potosi*—Apple Creek 1st ch 27 60; Pleasant Hill ch 6 15 82 50

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville First ch mo con 31 15; Shelbyville ch 126 50, C H K 7, mo con 20; Owensboro' ch ann coll 80 70; Louisville, Ky, Rev W W Hill, D D 10. *Pby of Muhlenburg*—Princeton, Ky, Mrs E Holmes 5; Greenville ch 5. *Pby of Transylvania*—Silver Creek ch 18 35; Paint Lick ch 56 40; Bethel ch 8; New Providence ch 5; Springfield ch 33; Pleasant Grove ch 11 80. *Pby of West Lexington*—Nicholasville ch 103. *Pby of Ebenezer*—Sharon ch 13; Augusta ch 12; Carlisle ch 12 557 90

SYNOD OF VIRGINIA.—*Pby of Lexington*—New Providence ch 95; Bellevue Fem Sem 26 68; Augusta ch 20; Tinkling Spring ch 30; Timberridge ch 15; Staunton ch 2. *Pby of Winchester*—Winchester church, for 1852 19 40, for 1853 25 60; Romney ch 38 07; Moorefield ch 15; Fredericksburg ch 47. *Pby of West Hanover*—Received from agent of Pby 25. *Pby of East Hanover*—Richmond 1st ch Sab sch to ed *Virginia Richmond* 25. *Pby of Montgomery*—Jacksonville ch 5 388 75

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Oxford ch 5; Bethesda ch 7; Spring Hill ch 1; New Hope ch 5; Bethlehem ch 15; Raleigh ch 174; Greensboro' ch 126 16; Bethel ch 12; Shiloh ch, Mrs Susan M Fane 2 50. *Pby of Fayetteville*—Wilmington ch, of which 13 45 from coloured people, 124 75; Fayetteville ch of 23 82 mo con coll's 64 82 537 23

SYNOD OF NASHVILLE.—*Pby of Knoxville*—L A S 5. *Pby of Tuscumbia*—Florence ch 90 95 00

SYNOD OF MEMPHIS.—*Pby of Memphis*—Salem ch 5 00

SYNOD OF GEORGIA.—*Pby of Georgia*—St Augustine ch 44; Pleasant Grove ch 25. *Pby of Hopewell*—Milledgeville, Ga, a friend 50. *Pby of Cherokee*—Marietta, Ga, Mrs A A Nesbitt 10 129 00

SYNOD OF ALABAMA.—*Pby of Talladega*—Talladega ch 45 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Ashland Landing, La, Rev. E. WURTS bal to con himself 1 m 15. *Pby of Louisiana*—New Orleans, Prytanea st ch mo con 39 10; Lafayette Square ch mo con 79 53; Carmel ch, missionary box at Parsonage 5, Sab sch to ed *William Dunbar* in China 25 163 63

SYNOD OF ARKANSAS.—*Pby of Arkansas*—Norristown ch 8 50

Total from churches, $9,844 13

LEGACIES.—New York, Legacy of Mrs Rachel Leavenworth 500; Harrison co, Ohio, Legacy of William P Rea for spread of the gospel in India 871 10; Brown co, Ohio, Legacy in part of Mrs Margaret McPherson 1341 67 2712 77

Less paid on account of Porter Estate 628 78

2083 99

SEMINARIES.—Oglethorpe University Missionary Association to sup *Hulassi Roy* at Mynpoory 25 00

MISCELLANEOUS.—Child's contribution for sup of Siam Mission Press 1; Master Charles Pike for Shanghai 1; Vienna, N J, E Simonton 2; A Friend for China 1333 33; A Friend for India 1333 34; A Friend for Africa 1333 33; Bradford, Mass, GEORGE JOHNSON to con himself 1 d 100; Carrollsville, Mi, W G Smith 25; New York, John H Mathews to con the Rev FREDERICK G CLARK 1 m 30; Oskaloosa, Iowa, a Friend 2; ——, Ill's, Mrs Jane J Dunn 2; An Old Presbyterian 25; Oregon, Mo, O M for Indian Missions 3; Houston, Texas, M G 10; St Mary's, Geo, 12 cts; Pulaski, Tenn, E V A 2 50; Cedar Valley, O, James T Campbell 5; Phila, Pa, L B 1; Muncy, Pa, James Resk 2 4211 62

Total receipts in March, $16,164 74

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Amount previously acknowledged, $8933 90; Hollysprings, Mi, A C McEwen 10; Two Ladies 1000; Germantown, Va, John Sellar 1; Summit Hill, Pa, C 5 1016 00

$9,949 90

WM. RANKIN, JR., *Treasurer.*

DONATIONS OF CLOTHING, &C.—Ladies of Fourth ch Wheeling, Va, one box of clothing for Tallahassee 100; Ladies Sew soc of 1st ch Wheeling, one box of clothing for Tallahassee 155; Sew soc Big Hollow, Greene co, N Y, one box of clothing 25 14; Sew soc 1st ch N Y 56 garments; A Lady, N Y, 85 garments; Mrs K——, N Y, 39 garments.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

☞ As frequent inquiries are made on this subject, we give the terms on which the Board of Publication *ordinarily* employs Colporteurs.

Wages $150 per annum. Equipage $50. All reasonable travelling expenses, together with charges for freight and postage, are defrayed by the Board.

THE "CIRCULAR" TO THE CHURCHES.

It is with great pleasure we record the fact that the recent appeal of the Board to the churches for contributions to the colporteur fund has met a very encouraging response. During the month of March and one week of April, about seventy churches sent in contributions amounting to about $1200. Many of these would have contributed had no circular been sent. But we conceive this to be equally encouraging. There is an increasingly healthy state of public sentiment on the subject of regular systematic contributions among our people.

Our Board labours under the disadvantage of being regarded as independent. We received a few days since a liberal contribution from a church within two hundred miles of the office, accompanied by the statement that it was the first contribution ever yet made to the colporteur fund by that church, for the missionary department of our Board had not heretofore been properly understood and appreciated.

Not the least gratifying fact connected with many of the donations sent, is that they come in small sums from some of our smaller and weaker churches. We wish all to give as God prospers them, not grudgingly nor of necessity, but cheerfully; but we do not undertake to say *how much* each church or member ought to give. We regard as auspicious of a better time, that so many of what are called feeble churches are engaging in the work of systematic benevolence. Let the *habit* of giving be fixed, irrespective of the sums, and then let pastors and agents present those considerations which will *open the hearts*—the purses will not remain closed.

Still we are far from being relieved of embarrassment. We trust that our Presbyteries will be inclined to take such order on this subject that in a few years every church will be found regularly and annually contributing, the rich of their abundance, and the poor of their poverty, to sustain all our enterprises liberally and uniformly.

HOW OTHERS REGARD OUR WORK.

We publish the following entirely voluntary testimonial to the importance of the work in which we are engaged, from a pastor of a church in connection with another branch of the Presbyterian family in our country. We commend it to the attention of our readers. Such testimonies are by no means singular.

Dear Sir—We have now in our midst one of your colporteurs, distributing the valuable books of your Board. The people gladly receive him, and consider it a great privilege that such excellent books are brought to their firesides. This is only the second time that your agent has visited this section, and I must say great good has followed his agency here; and there is not an orthodox Presbyterian minister in the land, who does not wish to stand in the way of his own success, but ought to use all his endeavours to have the volumes of the Board widely spread in the community in which he labours. I look upon the Board and the spread of its publications as one of the most powerful engines, next to the gospel ministry, to tear down the ramparts of error and iniquity, and I am only astonished that this institution is not more countenanced by other orthodox sections of the Presbyterian Church in this country. I have never seen an exceptionable book on its catalogue, and the tracts put forth by it are more precious than gold. May it prosper! God will certainly smile on every endeavour to spread his own truth.

From another clergyman of the Congregational Church we receive the following:

The box of books, all in the best order, reached me to day. I assure you that all is more than satisfactory. I never opened a box with more complete delight. Every book is a treasure. I feel that with reference to your publications, it may properly be said, "ex uno disce omnes." I have never seen any thing in any book which I consider unscriptural or trashy.

OUR CAUSE IN THE SOUTH.

It will be seen from the following extracts from the *Southern Presbyterian*, that the interests of our Board are receiving increased attention among our Southern brethren.

We augur successful results from this effort of the Charleston Presbytery, both from the ability of the churches interested in the movement, and the eminent capacity for the service to which he has been appointed, of the gentleman to whom its execution has been entrusted.

Charleston, *February* 21*st*, 1854.

The undersigned begs leave to call the attention of the pastors and churches of Charleston Presbytery to the extract which will be found below, from the Minutes of the Presbytery at their last regular meeting. Mr. W. Wilson, who has been engaged for nearly two years as colporteur within the bounds of Harmony Presbytery, and who comes highly recommended for his efficiency and success in the work, has been employed for the same service within our bounds. He is hereby recommended to the churches and families which he may visit in the discharge of his duties. J. L. Kirkpatrick.

EXTRACT.

"1. That a Superintendent of Colportage, to reside in Charleston, be appointed, who shall co-operate with the Board of Publication at Philadelphia, in the employment and direction of an efficient colporteur within our bounds.

"2. That a collection be taken up at an early day, in all our churches, to defray all the expenses of this movement.

"3. That while the general direction of this colporteur must be left to the Superintendent, in conjunction with the Board, Presbytery would suggest that the winter and spring months be spent by the colporteur in the city of Charleston and adjacent islands and country; and the summer and fall months in the other parts of our territory.

"4. That while the colporteur makes his report of sales to the Board, the Superintendent shall make a full and written report of his operations to each meeting of Presbytery.

"This report having been previously accepted, it was now adopted; and the Rev. J. L. Kirkpatrick, D. D., was appointed the Superintendent of this work within our bounds."

AGENCY IN THE SOUTH.

The Rev. W. Baird having accepted an agency for the Board of Publication in the South, addresses the following letter to the churches in his field. We publish it not only for the information of those who may not otherwise see it, but also for the excellent suggestions it contains as to the importance of the work in which we are engaged.

To the Ministers and Ruling Elders of the Presbyterian Church in the Synods south of Virginia:

Dear Brethren—As the Annual Meeting of the several Presbyteries is near at hand, the undersigned begs leave to address you in relation to an important department of Church enterprise.

The Presbyterian Board of Publication, established by our General Assembly, have been pleased to commission me as Superintendent of their operations within the several Synods south of Virginia. The field, you perceive, is very large, and an immense work is to be done in it. The difficulty or facility of performing that work, will depend much upon the interest the Presbyteries feel in it, and the action they take respecting it. I hope to visit, during the year, the several parts of this field; but as it will be impossible for me to attend *many* of the meetings of the Presbyteries, and yet nothing should be done without their approbation, I would earnestly request that this business be taken up at the approaching meetings, and such action taken as may, in the judgment of each, tend most to the accomplishment of the ends desired—the supply of funds, the selection of suitable colporteurs, and the full supply of all the congregations and Sabbath-schools of our Church with the valuable literature now prepared by the Board. Duty to ourselves as office-bearers of the Church, duty to the flocks of which Christ has made us overseers, duty also to the world at large, demands at our hands vastly increased zeal and energy in this work of diffusing gospel truth—"feeding with knowledge" those who lack, adding to the strong greater strength, supporting the weak, and especially nourishing with suitable food "the lambs of the flock"—surrounded as they now are by the tempting baits of the enemy of souls.

It has occurred to me that the appointment of a committee, *ad interim*, on the part of each Presbytery to whom this business might be entrusted, would, in many cases, greatly facilitate operations. But of this you can better judge.

Praying that the God of all grace may greatly bless you, and crown this work undertaken for the glory of His name, with abundant success, I remain, most truly and fraternally, yours,

Washington Baird.

Charleston, S. C., *March* 16*th*, 1854.

NEW PUBLICATIONS.

Cecil's Remains, pp. 353. 35 and 40 cents.

This is the reprint of a well-known book. It is full of excellent thoughts, evincing its author's possession of manly and evangelical views of Christianity, equally removed from the stiffness of formalism in faith or worship, and the whining pretensions of cant. It is a truly suggestive book for thinkers, and an excellent summary of godly truths, pleasantly and instructively spoken, for those who have not leisure for more extended reading. We give a few specimens. Here is the celebrated illustration of Faith, which, however, may be new to some of our readers.

Children are very early capable of impression. I imprinted on my daughter the idea of faith at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said, "My dear, you have some pretty beads there." "Yes, papa!" "And you seem to be vastly pleased with them." "Yes, papa!" "Well now, throw them behind the fire." The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. "Well, my dear, do as you please; but you know I never told you to do anything which I did not think would be good for you." She looked at me a few moments longer, and then, summoning up all her fortitude, her breast heaving with the effort, she dashed them into the fire. "Well," said I, "there let them lie; you shall hear more about them another time; but say no more about them now." Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure, and set it before her: she burst into tears with ecstacy. "Those, my child," said I, "are yours; because you believed me,

when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what *faith* is. I did all this this to teach you the meaning of *faith*. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good. Put the same confidence in God. Believe everything that he says in his word. Whether you understand it or not, have faith in him that he means your good."

Here are some golden sentences on Family Worship.

Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality of connection or composition in prayer they will not comprehend. Gloominess or austerity of devotion will make them dread religion as a hard service. Let them be met with smiles. Let them be met as for the most delightful service in which they can be engaged. Let them find it short, savoury, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the deadening effect of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is a God!"—"There is a spiritual world!"—"There is a life to come!" It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father or master with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors.

The following is appropriate to the times—on authors.

"Have you read my Key to the Romans?" said Dr. Taylor of Norwich, to Mr. Newton. "I have turned it over." "You have turned it over! And is this the treatment a book must meet with, which has cost me many years of hard study? Must I be told, at last, that you have 'turned it over,' and then thrown it aside? You ought to have read it carefully, and weighed deliberately what comes forward on so serious a subject."—"Hold! you have cut me out full employment, if my life were to be as long as Methuselah's. I have somewhat else to do in the short day allotted me, than to read whatever any one may think it his duty to write. When I read, I wish to read to good purpose; and there are some books which contradict on the very face of them what appear to me to be first principles. You surely will not say I am bound to read such books. If a man tells me has a very elaborate argument to prove that two and two make five, I have something else to do than to attend to this argument. If I find the first mouthful of meat which I take from a fine-looking joint on my table is tainted, I need not eat through it, to be convinced that I ought to send it away."

NINEVEH. Square 16mo, pp. 54. 15 cents.

This is just the right *kind* of book for children. It is a Bible story, with illustrations from Bible history and geography, and oriental travel and discovery. There is no effort to dilute the brief statements of Bible fact with the mixture of human imagination. Such books are calculated to interest children in Bible history, as given by the inspired penman. They are worth cart loads of namby-pamby baby books. They awaken thought and excite effort. Let all the children get "Nineveh" and read it.

THE FAITHFUL MOTHER'S REWARD. Pp. 369. 40 and 45 cents.

This is a reprint of the work already noticed and so favourably received by the public, that an edition of two thousand copies has been exhausted in a few months.

This edition contains some excellent letters addressed by the authoress to an elder son, and is at once embellished and improved by a fac-simile of the hand-writing of the sainted little boy.

There is a sweet mingling of the tenderness and faith of a true piety through all the pages of this work that produces a most pleasing effect on the mind of the reader, while its instructions are invaluable alike to mothers and children.

Tract No. 167—CHURCH ATTACHMENT AND SECTARIANISM. Pp. 8.

This Tract, by the venerated Dr. Miller, presents in a very clear and discriminating manner the difference between Sectarianism and a pious, strong attachment to our own Church. It is a very seasonable production, and, we trust, will be much read. Here is a most sensible paragraph on the subject of false liberality.

"The fact is, that what many call their liberality—their charity for professing Christians of other denominations, is nothing more nor less than indifference to truth, or that blind persuasion, which many semi-infidels cherish, that all forms of religion are very much alike, and equally safe. As long as any believe this, they can surely have no rational motive for striving to defend and maintain the truth. Truth, according to this mode of thinking, is no better than error. But can it be an act of fidelity to our Master in heaven thus to abandon what he has commanded us to hold fast; or to carry our complaisance to those around us so far as to suffer the enemies of truth and righteousness to have everything, without resistance, their own way? Is this reasonable, or in accordance either with the word of God, or the welfare of society? Surely not."

BLANK FORMS.

The Board have constantly on hand the following blank forms for the use of Pastors and Churches.

Form of Licensure, 25 cts per doz, net.
Commissions to General Assembly, 25 cts per doz, net.
Reports of Sessions, 18 cts per doz, net.
Certificates of Dismission, 6 cts per doz, net.

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION, DURING THE MONTH OF MARCH, 1854.

Presbytery of Steuben.

Groveland ch, per J J Carrell $12 00

Presbytery of Troy.

2d street ch, per P M Corbin, 30 of which is to con W HENRY KNOWLSON hon mem 221 37

Presbytery of New York.

Rutgers street ch, per Dr Krebs, from Joseph R Skidmore, to con his infant daughter, LUCY ANN HAWLEY SKIDMORE an hon mem 30; collection in the congregation 167 78 197 78

Presbytery of Connecticut.

Bridgeport 1st ch, from THOMAS HAWLEY, to con himself hon mem 30; contribution of 1st ch 35, 30 of which to con STEPHEN HAWLEY hon mem 65 00

Presbytery of New Brunswick.

Squan Village ch, per Rev M Rowell 5; 2d ch Princeton, per Rev A Dod, through Wm R Murphy 111 51; Red Bank ch, per Rev F R Harbaugh 10; Shrewsbury ch, per E H 10; 1st ch Princeton, per Jacob W Lane 35; Lawrenceville ch, per Rev A Gosman 44 75; Titusville ch, per Rev J B Davis 10 226 36

Presbytery of Newton.

Danville ch, per Rev E Simonton 2 12

Presbytery of Susquehanna.

Friendsville ch, per Rev Thos Thomas 1 00

Presbytery of Philadelphia.

Central ch, F N Buck 100, M Newkirk 50, Thos Beaver 20, J Sibley 10, J V Cowel 10, W M 5, James Wray 5, J C Taber 5, Mrs Samuel Richards 5, J Reakert 3, James Field 20, collection in ch 33 70; from a member of 2d ch, through Board of Education 50; 6th ch, per John McClure 100 416 70

Presbytery of Burlington.

Allentown ch, per Rev H Perkins 13 00

Presbytery of New Castle.

Rock ch, per Rev Abraham DeWitt 4 00

Presbytery of Baltimore.

Annapolis ch, per John Ridout, M D, through Board of Missions 10 00

Presbytery of Carlisle.

Mercersburgh ch, per A L Coyle, through Rev Joseph Mahon 16; 1st ch Newton Township (Newville,) per Wm Bratton, Treas, through Board of Missions 62 25; Monaghan ch, per Rev J A Murray 3 21; Lower Marsh Creek ch, Rev D D Clark, per A W Maginly 20 101 46

Presbytery of Northumberland.

Berwick ch, per Rev Joseph Marr 5 00

Presbytery of Washington.

West Union ch, per Rev James Fleming 9 00

Presbytery of Marion.

Kingston ch, Aaron Harrison, Delaware, Ohio, for Colporteur Fund, by Rev B M Smith 50 00

Presbytery of Zanesville.

Brownsville ch, per Rev Wm W Robinson 7 00

Presbytery of Wooster.

Jackson ch, per Rev Thomas H Barr 10 00

Presbytery of Chillicothe.

Cynthiana ch, per Rev N M Umston 3 00

Presbytery of Cincinnati.

Fifth ch, per Wm McGechin 20 00

Presbytery of Oxford.

Oxford ch, per Rev Thomas U Faucett 15 00

Presbytery of Lake.

Valparaiso ch, per Rev J C Brown 10 00

Presbytery of Rock River.

Sterling ch, Illinois, Rev R G Stebbins 5 00

Presbytery of Chicago.

North ch, per Rev R H Richardson 20 00

Presbytery of Dane.

Oakland ch, per Rev Wm Cargen 4 00

Presbytery of Cedar.

Davenport ch, per Rev J D Mason 20; Dubuque ch per Rev J Phelps 5 25 00

Presbytery of Montgomery.

Jacksonville ch, per Rev James M Wilson 2 00

Presbytery of Orange.

Madison ch 16 10; Haw Fields ch 10 30; Bethel ch 7; Yanceyville ch 24 35; Chapel Hill ch 44; Clarksville ch 50; Greensboro ch 64 25, Mrs Paisley 12 228 00

Presbytery of Fayetteville.

Wilmington ch, per Rev M B Grier, through Rev R Happersett 27 65

Presbytery of Concord.

Fourth Creek ch 6; Philadelphia ch 8 60; Bethesda ch 2; Unity, Rowan co 3 35; Rocky River 5 05, per Rev P H Dalton; Sugar Creek ch, per Rev R H Lafferty 10; Concord ch, Rev P T Penick, per Mr C B Dungan 28 63 00

Presbytery of Tuscumbia.

Courtland ch in part, per Rev J H Lorance 10 00

Presbytery of Georgia.

Pleasant Grove ch, C C J, per S D Powel 15 00

Presbytery of Tombeckbee.

Hopewell ch, per Rev Wm H Harris 5 00

Presbytery of Genesee River.

Pifford ch, per Rev C Ray 2 13

MISCELLANEOUS.

From "L B," Philadelphia, 50 cts; from "A B" New York 500; from R W Condit for Mrs H W Condit, third donation of 10, to con WM C CONDIT hon mem; from individuals 1st ch Morristown, N J 5 515 50

$2322 07

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

TO STATED CLERKS OF SYNODS AND PRESBYTERIES.

A very valuable item of Statistics can be furnished with little trouble by Stated Clerks of Synods and Presbyteries by sending to the *Home and Foreign Record* an answer in writing to the following questions.

When was your [Synod or Presbytery] organized? Where was the first meeting held? Out of what Synod or Presbytery, or Synods or Presbyteries, was it formed?

The meeting of the General Assembly will afford a good opportunity to communicate this information.

Address, *Home and Foreign Record*, or *Secretary of the Board of Publication.*

PASTORAL RELATION DISSOLVED.

March 15th, of the Rev. P. E. Stevenson and the church of Wyoming, Pennsylvania.

—— the Rev. J. T. Lapsley and the church of Flemingsburg, Kentucky.

CALLS HAVE BEEN GIVEN TO

Rev. O. O. McLean, of Middletown, Pennsylvania, by the church of Huntington, Pennsylvania.

Rev. Daniel Stewart, D. D., late Professor in the New Albany Theological Seminary, by the First Presbyterian Church, Camden, New Jersey.

Mr. William E. Jones, by the First Church of Gloucester city, New Jersey.

Rev. Samuel Hart, by the church of Orleans, Indiana, his former charge.

Rev. John N. Worrel, by the church of Covington, Kentucky.

Rev. S. B. Jones, D. D., by the Third Church, Newark, New Jersey.

Rev. J. H. Brooks, by Dayton Church, Ohio.

Rev. Isaac S. Davison, by Eighty-fourth street Church, New York city.

Rev. Thomas S. Dewing, by the Andover Church, Illinois.

CALLS HAVE BEEN ACCEPTED BY

Rev. Charles H. Taylor, of Esperance, to Ballston Centre, New York.

Rev. G. W. Petrie, to the church of Marietta, Georgia.

Rev. J. F. Boyd, to the Union Church, Muncie Presbytery.

A CALL HAS BEEN DECLINED BY

Rev. John H. Brown, to Walnut Hill Church, Ohio.

ORDINATIONS AND INSTALLATIONS.

April 2d, Mr. Aaron P. Foreman was ordained and installed pastor of Hannibal Church, Missouri, by the Presbytery of Palmyra.

February 12th, Rev. R. G. Brank was installed pastor of the McChord Church, Lexington, Kentucky, by the Presbytery of West Lexington.

January 18th, Rev. David Grier was installed pastor of the church at Greenville, Pennsylvania, by the Presbytery of ——.

February 17th, Rev. S. M. Roberts was installed pastor of the Church of Hillsborough, Illinois, by the Presbytery of Kaskaskia.

March 11th, Rev. Joseph H. Calvin was installed pastor of the churches of Bethsalem and Burton's Hill, by the Presbytery of Tuscaloosa.

February 24th, Mr. John McNulty was ordained by the Presbytery of Milwaukie.

March 2d, Rev. D. P. Gurley, D. D., was installed pastor of F Street Church, Washington City, by the Presbytery of Baltimore.

February 12th, Rev. E. S. Hitchcock was installed pastor of the Fifth Church, Baltimore, by the Presbytery of Baltimore.

POST-OFFICE ADDRESS CHANGED.

Rev. H. L. Doolittle from Scottsville, N. Y., to Troy, Pa.

Rev. Charles H. Taylor from Esperance to Ballston Centre, N. Y.

Rev. Jacob Coon from Hayesville, Ohio, to Freeport, Ill.

Rev. W. Flinn from Demopolis, Ala., to Milledgeville, Ga.

Rev. J. W. Baker from Milledgeville to Lafayette, Ga.

Rev. J. F. Boyd from Muncie to Wheeling, Ind.

Rev. J. H. Gill from Reading, O, to New Albany, Ind.

Rev. E. Bronson from Wilkesbarre to Mehoopany, Pa.

Rev. J. C. Barr from New Ross to North Salem, Ind.

Rev. J. P. Lapsley from Flemingsburg to Louisville, Ky.

Rev. D. B. Reed from West Lebanon to Clermont, Ind.

Rev. Wm. H. Kirk from Albany to Fishkill, N. Y.

Rev. E. E. Swift from Allegheny to Newcastle, Pa.

Rev. J. E. Miller from Dansville, N. Y. to Stroudsburg, Pa.

Rev. T. S. Withrow to Hartwood, Va.

Rev. R. B. Abbot to Goliad, Texas.

DEATHS.

Rev. John Goldsmith, D. D., departed this life on the 6th of April, in the 60th year of his age, and the 33d of his ministry in the Church of Newtown, Long Island.

Rev. Francis S. Sampson, D. D., Professor of Biblical Literature in Union Seminary, Virginia, died on the 9th of April in the —— year of his age. One of the ripest scholars, the ablest preachers, the most finished gentlemen, and the humblest and most devoted Christians, has thus been called from a most arduous, responsible, and useful post in the mid-day of life, bereaving in his death a young family, an admiring circle of friends, a most important Seminary, and one of our largest Synods. "I was dumb with silence—I opened not my mouth, because thou didst it." The sympathy of the Church at large with the bereaved Seminary and Synod will excuse this departure from the usual conciseness of our "Record" of deaths.

The Rev. Joshua Moore, pastor of the Presbyterian Church of East Kishacoquillas, Mifflin county, Pennsylvania, departed this life on Saturday the 15th inst., at six o'clock, A. M.

MISCELLANEOUS.

Rev. William L. Breckinridge, D. D., has been elected President of Westminster College, Mo.

Rev. James Woods, of Stockton, California, has resigned his pastoral charge on account of ill health.

Rev. P. Neill (lately a Papal priest) has been sent as a missionary to the French population of New Orleans.

Rev. James T. Lapsley has been appointed city missionary by the Board of Church Extension, Louisville, Ky.

RELIGIOUS STATISTICS OF THE UNITED STATES.

The Census gives some interesting statistics of the external religious condition of our country. A writer in the *Daily Times*, who dates at Cincinnati, has grouped these in an interesting article, which we have preserved. We give a summary of a part, and an extract of the remainder.

Using five great divisional principles, Trinitarian and Unitarian, Papal and Protestant, Baptist and Pædobaptist, Episcopal and Presbyterian, Evangelical and Anti-Evangelical, the writer gives the following results:

1. Trinitarian and Unitarian.—Aggregate of Unitarian churches, including one-third of Universalist, and all the Christians, we have 1271 churches, or 3 per cent. of the churches. The population represented is about 500,000.

2. Papal and Anti-Papal.—The census gives 1221 Papal churches. But these, unlike the Unitarian, are crowded, and services are held several times each day, for different audiences. The Catholic Almanac gives their population at 2,100,000, which raises the per cent. to 10 or 12 on the whole population of the United States.

3. Baptist and Pædobaptist.—There are 9375 Baptist churches, or 25 per cent. of the whole number.

4. Episcopal and Presbyterian.—Strictly *non-Episcopal* would be a better word than *Presbyterian*, though reckoning as to views of ordination, with very unimportant exceptions, all other Protestant churches practice a Presbyterian ordination. The Episcopal proper, are Roman Catholic and Episcopalian churches, giving together nearly 7 per cent. of the number of churches, and perhaps 15 per cent of population. If the Methodists are included, these proportions would be much increased, as they alone represent over 25 per cent. of the churches, and fully that proportion of population.

Evangelical and Anti-Evangelical.—The writer says: "This is the most important distinction, for it involves two great principles: *first*, the onward movement of the Church; and *secondly*, that movement in accordance with the standard of Protestant Orthodoxy. Evangelism is the dissemination of the Gospel; but, in the modern language of the Church, it is the dissemination of a *free* Gospel—without responsibility to a special Church hierarchy, and adhering only to the fundamental articles of Protestant faith. Hence, it rejects the Papal Church on one hand, and the Unitarian on the other; and its work is mainly carried on by voluntary societies, and voluntary effort. The Evangelical Churches, so called, are all the Protestant Orthodox Churches—although some of them (jealous of voluntary societies) choose to disseminate Bibles and missionaries by their own organization.

The Evangelical Churches stand thus:

Presbyterian churches,	4,824
Congregational churches,	1,706
Dutch Reformed churches,	330
German Reformed churches,	338
Three-fourths Lutheran churches,	913
Three-fourths Baptist churches,	7,040
Episcopal churches,	1,459
Friends' churches,	726
Methodist churches,	13,280
Moravian churches,	328
Evangelical churches,	30,944
Aggregate churches,	38,061

Evangelical churches, . . 80 per cent.

I have excluded a small portion of the Baptist and Lutheran Churches—the former, as opposed to all missions, and the latter, as Rationalists. I have included all the Episcopalians, and the Society of Friends, because, though acting in their own *mode*, they are nevertheless Protestant Evangelists. It will be thus seen, that *four-fifths* of the churches of the United States belong to the Protestant faith, which is the general type of the American Church. In this respect, they belong to the Religious Democracy;—which has been evidently modified by the Political. Its great characteristics are, the love of religious liberty, and the zeal of propagandism.

In regard to the number of people attending church, we have these data. *One-third* of the whole number are either small children, sick, or infirm. These must be excluded from the church-goers. We then have this result:

Two-thirds population, about	16,000,000
Number of churches,	38,061
Number of people to each church,	421

It thus appears that there is a church provision for each *four hundred and twenty persons able to attend.*

Cost of Preaching.—Some people talk a great deal about ministers, and the cost of keeping them, paying their house-rent, table expenses, and other items of salary. Did such persons ever think that it costs thirty-five millions of dollars to pay the salaries of American lawyers; that twelve millions of dollars are paid out annually to keep our criminals, and ten millions of dollars to keep the dogs in the midst of us alive; while only six millions of dollars are spent annually to sustain six thousand ministers in the United States. These are facts, and statistics will show them to be facts. No one thing exerts such a mighty influence in keeping this mighty republic from falling to pieces, as the Bible and its ministers.—*Western Christian Advocate.*

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Subscribers are recommended to prepay at their own post-offices, as there is much liability of mistake, and no advantage by prepaying here.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—Meeting of the Board, p. 66. Church Extension, p. 66. An Interesting Season, p. 66. California, p. 66. Christian Sympathy, p. 66. My Jewels, p. 66. Encouraging Reports, p. 67. Suggestions to Emigrants, p. 67. Receipts, p. 67.

Board of Foreign Missions.—Annual Meeting of the Board, p. 72. Recent Intelligence, p. 72. Ministers and Foreign Missions, p. 72. Ottowa and Chippewa Mission, p. 72. India: Narrative of a visit to Bhurtpur, by Rev. James Wilson, p. 73. China: Ningpo Mission, p. 75. Miscellaneous: Narrative of the State of Religion within the bounds of the Presbytery of Lodiana for the year 1852—3, p. 76. The Claims of Old Calabar and its Vicinity, p. 76. Receipts, p. 76.

Board of Education.—I. Ministerial Education. Deficiency of Candidates in Foreign Churches, p. 69. Parting Ode, p. 69. To Pious Young Men, p. 69. II. Christian Education in Schools and Colleges. Train up, p. 70. Jefferson and Princeton Colleges, p. 70. Scrap of Educational History: Professor Hope on Colleges, p. 70. Alexander College, Dubuque, Iowa, p. 71. Receipts, p. 71.

Board of Publication.—The "Circular" to the Churches, p. 78. How Others regard our Work, p. 78. Our Cause in the South, p. 78. Agency in the South, p. 78. New Publications, p. 78. Receipts, p. 79.

Miscellaneous.—Our Reduced Terms—additional advantages, p. 65. Why I like "The Record," p. 65. Where shall I spend Eternity? p. 65. Human Life, p. 65. Ecclesiastical Record, p. 80. Religious Statistics of the United States, p. 80. Cost of Preaching, p. 80.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 6. | PHILADELPHIA, JUNE, 1854. | PRICE PER YEAR, *Fifty Cents.*

From the Watchman and Observer.

A SERVANT OF THE CHURCH.

Phebe is a name that should not be forgotten in the Church, and the Holy Spirit in two of those brief, lucid sentences, which so gloriously distinguish the word of God, has portrayed the features of her character, worthy of our admiration and imitation. She was a "servant of the Church," and "a succourer of many."

A servant of the Church. She did not enter the Church merely to find in it pleasant associates, or personal comfort. She did not seek the fellowship of the saints merely to promote her own spirituality, or to prepare for heaven. Not that the Church might serve her, but that she might serve the Church, was she a member of it. This is a distinction that needs to be understood by multitudes of professors of religion in the present day. They seem to think that the Church is merely a school in which they are to learn, or a hospital in which they are to be nursed; that it is an institution, the design of which is to administer comfort in trials, and to fit its members for heaven, while they passively attend upon its ordinances. Let us learn from Phebe's example that we are brought into the Church, not as guests, but as servants; not merely to enjoy, but to serve; not simply to receive good, but to do good.

A servant of the Church. Humility and labour are implied in the appellation. We are servants hired, nay, bought. "Ye are bought with a price." Humbly, then, should we fulfil the duties of our position. Nothing is more unbecoming in a servant than pride. Nothing more essentially unfits him for the proper duties of his calling. But labour, too, is expected from a servant. Member of the Church of Christ! are you living to serve the interests of that Church? Is its prosperity and efficiency the object of your earnest solicitude, of your ardent prayers, of your persevering endeavours? Are you found among its servants when plans are to be devised, and labour performed for its enlargement and spirituality? Is your voice heard in its counsels and petitions? Is your purse always open to its pecuniary claims? Are you striving to fit the opening minds of the young to receive and obey the truth by your service in the Sabbath-school? Is the knowledge of the beauty and the blessedness of the Church increased by your circulation of tracts and publications, and by your own personal instructions and appeals to your kindred and friends? What department of labour is entrusted to you as a servant of the Church? There is service for every one. To what position are you appointed? Have you not yet found it? Oh! on your knees, before the Master, implore him, "Lord, what wilt thou have me to do?" and obey the indications of his will furnished by his word, his providence, and his Spirit, that there may be truly inscribed upon your tombstone this epitaph: "A SERVANT OF THE CHURCH!"

From the Presbyterian Witness.

"IT IS I!"

MATT. xiv. 27.

Tossed with rough winds, and faint with fear,
Above the tempest—soft and clear,
What still, small accents greet mine ear?
'Tis I; be not afraid.

'Tis I who washed thy spirit white;
'Tis I who gave thy blind eyes sight;
'Tis I, thy Lord, thy life, thy light:
'Tis I; be not afraid.

These raging winds, this surging sea,
Bear not a breath of wrath to thee;
That storm has all been spent on me:
'Tis I; be not afraid.

This bitter cup, I drank it first,
To thee it is no draught accursed;
The hand that gives it thee is pierced;
'Tis I; be not afraid.

Mine eyes are watching by thy bed,
Mine arms are underneath thy head,
My blessing is around thee shed;
'Tis I; be not afraid.

When on the other side, thy feet
Shall rest, 'mid thousand welcomes sweet,
One well-known voice thy heart shall greet;
'Tis I; be not afraid.

From out the dazzling majesty,
Gently He 'll lay his hand on thee,
Whispering, "Beloved, lov'st thou me?
'Twas not in vain I died for thee;"
'Tis I; be not afraid.

DANCING.

The following solemn and well-timed admonition on this subject, addressed by an affectionate pastor to a daughter of parents belonging to his flock, who was also in communion with a Christian church, presents a very serious and pointed rebuke, which we commend to all in like circumstances, and which may be well worthy of perusal by those who do not properly appreciate the danger of popular amusements of this description. We trust it may be more effectual to others than it proved to the young lady to whom it was originally addressed.

H——, *February* 23, 1854.

My Dear Friend—I have been this morning informed that you have been solicited to attend the gathering at Mr. H——'s this evening, and that you have determined to comply with the solicitation. Is it so? If that *is* your determination, perhaps nothing that I can say at this late hour can alter it. I should rejoice to find that I have been misinformed; yet, if it is true, and you are expecting to be there, and by your presence as a spectator, or by assisting in any way, thus to give countenance to such unchristian practices, will you allow me to make one small request? I say *small* request, because you are a professing Christian, and according to my views of the spirit of Christianity, it is a request with which all true Christians would gladly comply. I take it for granted, you are accustomed to daily secret prayer; and my request is, that before going, you will retire, and earnestly offer up that petition of the Lord's prayer, "*Lead us not into temptation,*" and try and maintain the spirit of that petition when you go, and while you are there; and when you return, just retire again, and see what there has been in the scenes through which you have passed that calls for gratitude and thanksgiving to God, and be sure and render it. And as the true Christian finds that there are things in his best services for which he needs forgiveness, I trust you will not fail to search for these also, and crave that forgiveness which we all so much need for our daily sins.

And now, my dear friend, I beg of you that you will not deny me this request. I do feel that, before God, it comes from a heart that loves your soul. If the course you have determined on is right and consistent, you will not pretend that there is anything improper in your earnestly asking the blessing of God upon it. But if you think there is something wrong and incongruous in the idea of praying, "Lead us not into temptation," and at the same time rushing deliberately into temptation, then would it not be better for you to stop, before you go any farther in the matter? Which course would you be the least likely to regret in the dying hour? O my dear friend, decide now as you will then approve, and as will be approved at a coming judgment! Decide as shall do honour to your parents' piety and wishes, as shall honour your own profession, and above all, as shall honour the Saviour whose name you bear. Will a right view of these important ends lead you to be there to-night? May God bless and guide you to his glory and his kingdom, is the prayer of your unworthy friend. * * *

THE CRADLE AND THE DEATH-BED.

It is better to throw a guard about the baby's cradle than to sing a psalm at a bad man's death-bed; better to have a care while the bud is bursting to the sun, than when the heat has scorched the heart of the unguarded blossom.—*Sterne.*

BEWARE OF TWO THINGS.

Philip Henry said, "There are two things we should beware of—that we never be ashamed of the Gospel, and that we may never be a shame to it." These two things remembered by professing Christians would exert a most happy influence on their lives.

THE BLESSING HEREDITARY.

The Reformation in Luther's time made considerable progress in Italy, and among the converts were some of the first families of Lucca. Among these was Michael Burlamacchi, who, with others, took refuge in France from the persecution that followed. Among his descendants are named Diodati, author of the Protestant Italian Bible now in use, and Professor Gaussen and Merle D'Aubigné of Geneva, the Monods of France, and many other active evangelical ministers.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

MEETING OF THE BOARD.

The stated monthly meeting of the Board was held in the Mission Rooms, on Monday, the 8th of May, 1854. In the absence of the President and Vice-President, the Rev. Joseph H. Jones, D. D., was called to the chair; the Rev. Henry Steele Clarke was appointed Secretary *pro tem.* The meeting was well attended, and the usual business of the Board transacted with interest and unanimity. The missionary appointments during the past month were very numerous, and the amount of appropriations quite large. The affairs of the Board are in a very prosperous condition, and we have reason to believe that its extended and extending operations are accomplishing immense good. The Church has great cause for thankfulness for what has been done, by the help of God, and should more constantly and fervently pray that the labours of her missionaries may be accompanied by the influence of the Holy Spirit, and rendered still more successful.

In our next number, we hope to be able to give an Abstract of the Annual Report of the Board to the General Assembly.

SOUTH-WESTERN AGENCY.

Annual Report to the Board of Domestic Missions.

We commend the following Report to our respected brethren of the Presbyteries which are specially referred to. The remarks of the writer are made in a kind spirit, and we trust they will be as kindly received. It is certainly desirable that *all* our Presbyteries, and particularly those which are able to contribute largely to the benevolent schemes of our Church, should freely and liberally co-operate with our Ecclesiastical Boards.

Louisville, *April 1st*, 1854.

Rev. and Dear Sir—The service I have been called, by the Western Executive Committee, to render the Board of Missions in the South-Western Synods, has embraced sixteen months of the last two ecclesiastical years. At an expense to the Board for that time, I have tried to accomplish results equivalent to the labour of two years.

The churches are scattered over a vast territory, and are difficult to reach, yet, when applied to, generally respond with liberality. In large part, the work must be done by correspondence; and to present the cause in person to a moiety of the churches, demands a ceaseless activity. Our most laborious pastors preach not as often, nor perform as much pastoral visitation, as is required in the efficient prosecution of this work.

Notwithstanding a part of our churches gave with unprecedented liberality to the Danville Theological Seminary, and in the Southern field, the business of the country was totally deranged by the great epidemic, yet there has been a decided increase in the contributions of most of those churches which were accessible; and the aggregate of funds would have been greater than last year, had access been permitted to all the churches that contributed during the previous year. No people are more richly endowed with blessings than our people; and our prosperity, and the necessities of our own and all lands, is the measure both of the ability and duty of the Church. And yet how far in advance of the hosts of Israel is the pillar of cloud that invites us forward.

The Church is beginning to appreciate the importance of our great work. We are just at that point in our national history, and in most important providential dispensations over the world, when the Church must rapidly advance, to accomplish the object of her vocation. The man who has finished his threescore years and ten, has seen his country triple her population and wealth, in the ratio of a geometrical progression. Should the future reveal an approximation to the same progress, the idea is sufficient to appal into activity the energies of the Church; not only to meet the magnitude of the work at home, but to sanctify such masses and such influence for a co-ordinate work abroad.

It is not possible that any part of the Church should willingly oppose the advance of the Church in this great work. Yet the position assumed by a few judicatories greatly retards its progress. In the field assigned me by the Western Committee, the Presbyteries of South Alabama, Tuscaloosa, and Louisiana, have, for a number of years, restricted their operations, in the main, to their own bounds. When they succeed in finding missionaries for their own destitutions, they make collections, which are apt to be graduated by their own necessities. After sustaining their own men, they sometimes send us whatever surplus remains in their treasury. It is clear, in this state of the case, that there are no adequate motives before these churches to draw out their resources. It is true, their destitutions are great; and could they procure the missionaries, they would need all the funds they could raise, and, no doubt, could raise all they would need. But they cannot obtain the missionaries. These brethren are seeking other wide-spread desolations; and these Presbyteries, therefore, withhold the co-operation of their churches, in order to supply destitutions at home, and then cannot supply them. The brethren have pursued this course for years; and have neither supplied their own waste places, nor assisted us in supplying those that cannot supply themselves. They might open their doors, and enable us to advance with confidence, by the liberality of their co-operations. This service could be rendered, and this impulse be given to the work, without the loss of a missionary in their bounds; yea, doubtless, with a return of blessings on themselves, and gladness to the hearts of the destitute.

In these Presbyteries are found some of the oldest and strongest churches in the South-West, and their exhibit on the Minutes of the Assembly would doubtless be as liberal as any other portion, if they were permitted to feel the great pulsations of the heart of the Church, as she is advancing to the conquest of the whole land, in order to the conquest of the world.

That there may be local objects demanding all the efforts of our city churches and others, for one, and even two years, is readily admitted. But that this state of things should continue for a series of years, and in that time, the agents of voluntary associations, doing, in some respects, the same work with ourselves, should be welcomed, and those of our own Board be repelled, is what might not be expected. It is thus that the enlarged plans to build up our Zion are frustrated, and by those who love her walls, and take pleasure in the dust thereof. I am, dear brother, yours, in the work of the Gospel,

B. M. Hobson.

MINISTERIAL RESPONSIBILITY.

The following extract from the report of one of our missionaries, is in the right spirit. An habitual sense of their official responsibility and personal accountability to the final Judge, cannot fail to make ministers serious and earnest in their ministrations and lives. With the retributions of eternity steadily in view, how faithfully and earnestly should we all labour to secure the salvation of our own souls and that of others!

With what an amazing speed does time roll away, never to return! Three months more of my ministry here is at an end, and what have I done for God, and for precious souls? I often think of the words of our blessed Lord, "Give account of thy stewardship." This is a solemn sentence, indeed, and must soon be realized by every minister of the gospel. "Blessed will be the state of that steward, who, when his Lord cometh, shall find him so doing."

C. S. L.

CHURCH DEDICATION.

Madison, Wis., *January 3*, 1854.

Rev. G. W. Musgrave, D. D.

Dear Sir—I bid you a hearty welcome to the responsible, but exceedingly useful post to which you have recently been called. May the Lord give you strength for the arduous labours of your office!

Our new church edifice was dedicated last Sabbath, January 1, 1854. The house will hold four hundred when seated full, and five hundred could be crowded into it. It was filled so full in the morning, that many had to stand all the time. We had services at half-past ten o'clock, A. M., at two and at seven o'clock, P. M. The Lord's supper was administered in the afternoon, and we received eight new members by letter, making our whole number now twenty-nine. The Rev. J. M. Buchanan preached in the morning and evening, and Rev. M. A. Fox in the afternoon. It was an exceedingly refreshing day to my little church and myself. The Spirit of the Lord seemed to be with his own ordinances, melting, comforting, and quickening the hearts of his people, and producing in others deep and serious attention. It was altogether one of the sweetest and happiest days of my life; and for our little church it was a day of great gratitude and rejoicing. Mr. Buchanan gave us two admirable sermons, which were listened to with the deepest attention. He preached the dedication sermon from the words, "The Church, which is the pillar and ground of the truth." Mr. Fox gave us one of the strongest and most glowing sermons on "The sufferings of Christ, and the glory which should follow," to which I ever listened. It was an extremely cold day, and the congregation was not so large in the evening; but the house was three-quarters full.

The edifice is entirely completed, and no debt remaining but what the appropriation from the Church Extension Committee will cancel. In order to bring our financial affairs to this condition, I was obliged to make a trip to St. Louis, where I obtained aid from Dr. Rice's church, the Westminster, and the Central churches. One church there has since kindly made us a present of a communion set. It has not yet arrived, but we expect it every day, by express.

The Lord has greatly prospered us. Our church edifice is by far the finest, most commodious, and most attractive in the town. The renting of pews was begun to-day. I have not seen or heard anything of the result. You will learn of it in my next report.

What our congregation will be, we shall not be able to tell for a Sabbath or two; but what we need now, and what we have needed all along, is the outpouring of the Spirit in connection with the ministrations of the sanctuary. For that I trust God will enable us to pray, as a people, until he bless us and the place. There are several who intend to unite with us next communion, who were prevented from uniting at this time by sundry circumstances. I am very glad we have got our house completed before the assembling of the Legislature which convenes within a fortnight. Do you know of any young men of vigorous and well-balanced minds who could be induced to come and labour in this State, in the ministry? We need several, and could place them at once in very important fields. Yours in the cause of the gospel,

H. B. G.

NOBLE SELF-DENIAL.

From the following report, it appears that one of our missionaries lived during the past year upon $125.00, the amount appropriated by the Board towards his support, in order to assist his people in the erection of a house of worship. He does not regret the sacrifice he made, and doubtless will receive his appropriate reward. But is it right that our poor missionaries should be obliged to make such sacrifices when there is such abundant wealth in the Church at large? Ought they not to be more liberally assisted by their richer brethren?

March 7th, 1854.

Rev. G. W. Musgrave, D. D.

I am a little behind the time with this, my third quarterly report. My only apology is, pressure of duties.

No changes of importance have occurred since my last report. The field at —— seeming to require it, my labours there have been doubled, giving them a sermon every Sabbath. A few in that region are

hoping that they have found the Saviour, also a few in this place. The prospect brightens.

Our annual meeting, which occurred the first of this month, was very encouraging. I could write you a long letter on the great advantage already gained by having a house of worship. The Board did us a great favour when they gave the $150 to encourage. But for this house, I very much doubt if we would now have had an existence. For the sake of aiding them, I lived for one year on the $125 given by the Board, and now I greatly rejoice in the sacrifice. Already I have been more than rewarded. To any and all inquiries that may rise in your mind concerning us, the general answer may be given, "*The morning cometh.*" Yours, fraternally,

A. C.

SELF-SUSTAINING.

Every now and then we are informed of a church having become self-sustaining, and we rejoice in the intelligence, chiefly because it is an evidence of healthful progress. The following report is unusually interesting, and shows what good may be accomplished by the Board in sustaining weak and feeble churches, until they are able to sustain themselves; and every church aided by the Board ought to endeavour to become, as soon as practicable, self-sustaining and contributing churches.

Rev. G. W. Musgrave, D. D.

Rev. and Dear Sir—Another six months' labour brings us to the expiration of my commission, and I am happy to inform you that we are now able to sustain ourselves. The congregation have made arrangements to raise the full amount themselves. In the aid given the infant congregations of S—— and P——, we have an example on a small scale of the proverb, "There is that giveth, and yet increaseth."

In the three years past, being the first pastoral labour they have enjoyed, they have contributed, to the Board of Domestic Missions, $72; Board of Foreign Missions, $100; Board of Publication, $40; Board of Education, $15; Miscellaneous, $50; and payed off the debt incurred by building neat and comfortable houses of worship. We have not experienced a special revival, but have been encouraged by receiving, from time to time, small numbers on profession of their faith. The number of members in L—— church has been nearly doubled by the reception of twenty-six on examination, and sixteen by certificate—forty-two in all. Our present number is about eighty-six. We make these statements, not in self-complacency, that we have done all our duty—far from it; but it is intended, and we think it does show, that it is not only right, but also expedient, to aid (in some cases) young churches which are almost able to stand alone. It is also a great advantage in our attempts to cultivate the spirit of benevolence, as it is a practical example of the great truth, "that the Church of God is not only nominally, but really, one great family, who care for and sympathize with each other." Your obedient servant in the gospel of the Lord, T. S. L.

ENCOURAGING REPORTS.

Dear Brother—During the last quarter, there has been a manifest increase of interest among my congregation at this place. There are now several inquirers, and the church is more united and earnest than heretofore. Two weeks ago, three new members were received at our winter communion meeting. It was the most solemn and interesting season of the kind which the church has ever enjoyed. It will long be remembered, by the irreligious, as well as by God's people. I am much encouraged by the condition and prospects of the church here. There is no reason for despondency, but much reason to "thank God and take courage."

My fourth year's labours in this county close to-day. When I came here in January 1850, there was no Presbyterian church in the county, there never had been one, and no Presbyterian minister had ever lived in the county. There were but two Presbyterians at A——. Literally, I had to begin at the beginning, and to build on no man's foundation. Now, we have a neat, comfortable house of worship, and we have received thirty-six members. The church is in a growing state. Its doctrines and mode of worship are becoming popular, and the intelligent class are beginning to manifest greater interest in its prosperity. By the blessing of God, it will eventually become a numerous society.

I am endeavouring to build up a church at a point eleven miles distant from A——, in the south-eastern part of the county. The work goes on slowly, and it will require time, patience, and prayer, to ensure success.

For a few months past, I have been preaching once a month at E—— church, about thirty miles distant, in M—— county. The congregation were destitute, owing to the removal of their minister, and they requested me to supply the pulpit till a pastor could be obtained. I consented to make a temporary arrangement, so as to comply with their wishes, and, at the same time, not interfere with my labours in this county. It is probable that they will soon procure a supply, and need my services no longer. The church was blessed with an extensive revival in August. Between thirty and forty were admitted to membership on profession of their faith, and all, so far as I can learn, have been consistent in their walk. Yours, in the Gospel ministry,

G. M. N.

—

Ohio, *January 5th*, 1854.

Rev. and Dear Sir—This report is for six months past, during which we have been enabled to march forward with far more enlarged congregations than usual. The public mind, during the last six months, has been more or less awakened on the subject of religion, in this whole region. I am happy to report, that there is now in our village and neighbourhood, a better state of religious feeling than there has been since I have been labouring here. Our last communion was a delightful season indeed. All the evangelical denominations of the place and neighbourhood, sat down together around the table of their common Lord and Master. Each one, we humbly hope, arose from that table with the determination to live more to the honour and glory of the Saviour than he had ever before done.

When I look back upon my labour during the past year, I have reason to be truly thankful for the health I have enjoyed. I was able to meet my appointments without interruption through the whole year, and a manifestation of God's presence with us in the ordinances of his house. Quite a number have been added to our church during the year, some of which were the worst characters in the neighbourhood. They were brought into the house of God entirely through a mild treatment, to hear his word dispensed. One man particularly, of no ordinary influence in wealth and talent, and such an advocate of the Universalist religion that he influenced the whole village more or less, as he owned most of the village. This man is now a member of our church, and such an humble Christian he is, that often you will see tears rolling over his cheeks, in view of his past life, and of the grace of God preserving his immortal soul from everlasting ruin. He is also a man of prayer, and has erected a family altar in his own house. We live in hopes of a better time. Presbyterianism is gaining ground here fast, and error is diminishing before the pure doctrines of the gospel of Christ. Yours, affectionately, in the bonds of Christ, S. H.

—

January 12th, 1854.

Rev. and Dear Brother—To-day closes the third quarter of my missionary year, and it becomes my duty to report to you my labours for the same period. Though it is not my privilege to report any special work of grace, yet I feel confident that the good work is advancing throughout the entire field in which I labour. My congregations are large in all the places where I preach, and the people are everywhere becoming more favourably impressed with the doctrines and order of our Church than formerly. I have held a sacramental meeting in each of the churches during the quarter now closed, when two persons were added to each of the churches upon examination. I have three missionary stations around the church, where I statedly preach, all of which are promising points. I have only one such point in the bounds of S—— church, which is W——, a distance of nine miles from my residence. I hope by the close of my year to be able to report a state of things still more encouraging. Yours truly,

J. P. M.

—

February 8th, 1854.

Rev. and Dear Sir—At the expiration of another three months I again write you to say that I have been preaching regularly at my station since the time of my original appointment.

There is nothing remarkable in my field of labour. Everything seems to be harmonious and peaceful. The gospel, as preached from Sabbath to Sabbath, is respectfully and attentively listened to by all who attend, and, I have reason to believe, received in its saving efficacy and power by a few. The members of our little church are gradually increasing. At our last communion there was an addition of seven. The church was organized with sixteen. We have at present on our books about forty; and there is every encouragement to hope for a continued manifestation of the divine favour amongst us. Presbyterianism, and with it, we trust, Christianity, is taking root and growing far beyond the anticipations of all. Both the papers of our Church are receiving a wide circulation among us. We carry on a Sabbath-school, a prayer-meeting, and a Bible-class, all of which are attended very well. We are still worshipping in the hall, but hope by the spring to have the basement of our new church edifice prepared for worship. Yours in the gospel, J. S.

—

April 14th, 1854.

Dear Sir—In compliance with the request of the Board of Missions, I will endeavour to give you a brief history of the state of affairs in the churches in which I have been labouring for the last six months. The churches of S—— and M——, where I am labouring, are weak churches. Both are important points to be occupied. M—— is the county seat of W—— county, and it is the only place in the county where there is any Presbyterian preaching. S——, though not a county seat, yet on account of its location on the O—— river, it is the most important town in the county, and it is the only place in the county where they have Presbyterian preaching. Below S——, there is no Presbyterian preaching for more than fifty miles, and back from the river for a great distance, I know not how far; for as yet I have been unable to ascertain where the nearest point is that they have preaching. There is a large scope of country back from the river, where they have very little preaching, and what they have is Campbellite, or something no better.

At S—— there has been but one communion since I came, and that was in five or six weeks after I came amongst them. At that time there was no one admitted to the sealing ordinances of the church; and as yet, I see no fruits of my labours, only that there is still an increase in the attendance upon the means of grace, and the attention during the services is very good, much better than when I first came amongst them. At M—— the case is somewhat different; there the Lord has manifested his willingness to return and pour out his Spirit. The sacrament of the Lord's Supper was administered there by the Rev. J. R. D., on Sabbath, April 9th, and at that time there were twelve persons united with the church; eleven on examination, and one on certificate. Of these, five were males, and heads of families. The sacramental occasion was a very solemn, and, I hope, a profitable one to many. The people of God there are very much encouraged. The prospects for the church had been very dark, but God has manifested his willingness to return, and we hope, and, I think, earnestly pray that he will continue to pour out his Spirit in more copious effusions than ever before. I preach one half of my time in each place; preach twice every Sabbath, and during the week I have several times gone out into the country and preached. Every time that I have done so, I have been encouraged by the numbers that turned out to hear me. I have prayer-meeting in L—— regularly once every week. In M—— there is also a prayer-meeting, but I have not been able to meet with them very often. Sabbath-schools are now organized in both places. I have made it my business to visit and converse with my hearers about their souls' eternal interests, as far as in my power, and think I have reason to say that the Lord has smiled upon these efforts.

Yours, &c. J. S. M.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of April, 1854.

SYNOD OF ALBANY.

Pby of Londonderry.—First ch Newburyport to con James Morss and Wm Pritchard h m's 102 50; Newburyport 2d ch, Ladies Soc 24 . . . 126 50

Pby of Albany.—Northville ch 9; First ch Albany 135 42; West Milton ch from the Ladies Miss Soc 18 25; Schenectady ch 125 . . . 287 67

SYNOD OF BUFFALO.

Pby of Genesee River.—Oakland ch 10 00
Pby of Buffalo City.—Alden ch 10 00
Pby of Michigan.—Fremont ch 6 00
Pby of Rochester City.—East Bethany ch 8 00

SYNOD OF NEW YORK.

Pby of Hudson.—Goshen ch 41 17, and from I S C 10 51 17
Pby of Bedford.—South Greenburg ch 10; Croton Falls ch 50; Port Chester ch 16; Mt Kisco ch 5; Bedford ch, Ladies Soc 48; Poundridge ch, in part to con Rev Wm Patterson h m 20; Patterson ch 5 48; Carmel ch 30; South Salem ch 82 20 266 68
Pby of Long Island.—Brookfield ch 8 00
Pby of New York.—First ch N Y, addl from a member 40; Emanuel (coloured) ch 2; Brooklyn 2d ch 251 39; Rutgers st ch, Youths' Miss Assoc 222 87; Brooklyn Central ch 42; Nyack ch 19 87 578 13
Pby of New York 2d.—West Farms ch 15; Canal st ch N Y, donation of Rev J V Henry 25 40 00

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Millstone ch 10; Nottingham Square ch 10; Dutch Neck ch 15 35 00
Pby of West Jersey.—Cedarville ch, special and mon colls 58 00
Pby of Newton.—Stillwater ch 12 50; Stroudsburg ch 6 72; Mansfield ch addl 10; Hardwick ch 4 33 22
Pby of Raritan.—Kingwood ch 15 55; Frenchtown ch 9 73; Clinton ch Sab sch 31 25 56 53
Pby of Susquehanna.—Elkland ch 8 50; Silver Lake ch, from two ladies 2 10 50
Pby of Luzerne.—Tunkhannock ch 7 50; Wilkesbarre ch 70; Tamaqua 1st ch 6 19; Wyoming ch 35; Kingston ch 7 125 69

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—South ch Southwark addl 5; Crookville ch 5; Spring Garden ch Phila, addl from Rebecca McGarvey 1; North ch, Sab sch to con J Russell h m 50; Fourth ch Phila, ann and monthly colls 100 161 00
Pby of Philadelphia 2d.—Bridesburg ch 17 00
Pby of New Castle.—First ch Wilmington, of which 5 from Miss P's Bible Class 80 80
Pby of Donegal.—New Harmony ch 8 66
Pby of Baltimore.—Madison st ch Baltimore 1 25; Bridge st ch Georgetown 76 97; Franklin st ch Balt 65; Taneytown ch (of which 30 in part to con Rogers Birnie) 100 12; Bel Air ch, from a member 4; Baltimore Third ch 55; Youth's Miss soc of F st ch Baltimore 19 84; Franklin st ch Balt, addl 50 372 18
Pby of Carlisle.—Bloomfield ch 50; Landisburg ch 55 75; Buffalo ch 36 25; Waynesburg ch 100; Millerstown church 42; Sherman's Creek ch 18 302 00
Pby of Huntingdon.—Sinking Creek ch 132 38, of which 25 from Wm Milligan in part to con his son H R Milligan an h m; Spring Creek ch 77 75; Lewistown ch 135 10 345 23
Pby of Northumberland.—Great Island ch 108; Williamsport ch 6; Chillisquaque ch 15; Mooresburg ch 16 62; Mahoning ch 100 245 62
Pby of Eastern Shore.—Churches under care of Rev E Town 16 25

SYNOD OF PITTSBURGH.

Pby of Redstone.—New Providence ch 14 00

SYNOD OF OHIO.

Pby of Zanesville.—Deerfield ch 18; Bethel ch 4; Rush Creek ch 6 28 00
Pby of Richland.—First ch Sandusky City 55 78; Milford ch 8 40; Martinsburg ch in part 1 25; Frederick ch, an individual, bal to const Eli Dice an h m 1 14; Mt Pleasant ch 6 72 57
Pby of Coshocton.—Linton ch 7; Valley ch 7 22; Apple Creek ch 36; Berlin ch 19 66; Mt Eaton ch from John Johnston 6 75 88

SYNOD OF ILLINOIS.

Pby of Peoria.—Peoria 2d ch 57 55
Pby of Chicago.—Willow Creek ch 20 28

SYNOD OF MISSOURI.

Pby of Palmyra.—Big Creek ch 13 50, and from Mrs E Perry 5 18 50

SYNOD OF VIRGINIA.

Pby of Montgomery.—Christianburg ch 30 75, and from Mrs Catharine Jones 5 35 75

SYNOD OF NORTH CAROLINA.

Pby of Concord.—Rocky River ch from George L Piper to con self and D A Penick h m's 100 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Pleasant Grove ch 22; Bethel ch 30 52 00

SYNOD OF GEORGIA.

Pby of Cherokee.—Chickamauga ch 17 85; Pea-vine ch 4; Dalonega ch 9 03; Roswell ch 13 50; "Balance in hand" 14 62; Sardis ch 6 65 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Natchez ch [25 00

SYNOD OF MEMPHIS.

Pby of Memphis.—Somerville ch 75 00

SYNOD OF PACIFIC.

Pby of Oregon.—Clatsop ch 7 35

Total, $3906 71

LEGACIES.

John Dickson Sr, deceased, of Adams co Pa 100, less Col Inh Tax 5=95; Daniel McWilliams, dec'd of Ohio 100, less exchange 1=99; Chester Bulkley, dec'd of Withersfield Conn, bal of a legacy 12 12 206 12

MISCELLANEOUS.

O Shurtliff, Warrenton Miss 2; A Friend, Princeton N J 25; D Sutherland, Fayetteville N C 2 25; Miss. Bible, Tract, and Education Soc of Princeton Theol Sem 10; J A Breckinridge, Texana, Texas 10; Through W F Taylor, of Richmond Va 2; Rev J J Janeway D D, New Brunswick N J 300; Interest from Trustees of Gen Assembly 408 59; Z Sweetland, Cazenovia N Y, to con Walter H Sweetland an h m 50; Left at Mission House, N Y 15; A Christian Friend, Cedar Rapids Iowa 2 50; Mrs E C Fuller, Trenton N J, to con Rev Jacob Kirkpatrick h m 50 877 34

Total, $4990 17

MISSIONARY CLOTHING.

1 Box from the Ladies of the Morristown ch N J, valued at 75 67
1 Box from the Ladies of the Franklin st ch Balt, valued at 125 00
1 Box from the Ladies of the Franklin st ch Balt, valued at 175 00
1 Box from the Ladies of the First Presbyterian ch Germantown, valued at 130 00
1 Box from the Ladies of the First Presbyterian ch of the city of Trenton, valued at 65 00
9 Boxes and 1 trunk from the Ladies' Sewing Soc of the 10th ch Philadelphia, valued at 930 60
1 Box from the Ladies of Abington ch Pa, valued at 100 00
1 Box from the Ladies of Mercersburg ch Pa, valued at 113 40
1 Box from the Sewing Circle of the Presbyterian ch of Allentown N J, valued at 75 00
1 Box from the Ladies of Chambersburg ch Pa, valued at 100 00
1 Box from the Miss Soc of the First ch Alexandria Va, valued at 110 68
1 Box from the Ladies of the Presbyterian cong of Middletown Pa, valuation not given.

Total, $2000 35

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of April, 1854.

Pby of Bedford.—Croton Falls ch 50 00
Pby of New Jersey.—Salem ch 19 58
Pby of Newton.—Mansfield ch 12; From a few friends in the Presbytery, for Depere ch Wisconsin 65 77 00
Pby of Philadelphia.—Tenth ch Phila addl from W A Porter Esq 20, and from Morris Patterson 20 40 00
Pby of Baltimore.—Bel Air ch, from a member 4 00
Pby of Richland.—Frederick ch 6 35
Pby of South Alabama.—Fairview ch 25 00
Pby of Chickasaw.—Water Valley ch 15 00
Pby of Brazos.—Galveston ch 25 00

$261 93

MISCELLANEOUS.

Mrs E B Fuller, Trenton N J, to con Elias Cook and Benjamin S Disbrow hon mems of the Board of Missions 100; through W F Taylor, Richmond Va 2 102 00

Total, $363 93

S. D. POWEL, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of April, 1854.

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Bloomingburg ch 1; Marshall ch 5 6 00
Pby of Cincinnati.—Ladies Miss Soc of 7th ch Cinn 100; Somerset ch 9 65; Bethel ch 19 11 Feesburg ch 5; Cheviot ch 10 23; Goshen ch 2 83 146 82
Pby of Oxford.—Bethel ch 40 00
Pby of Sidney.—Mt Jefferson ch 3; St Mary's ch 16; Greenville ch 5; Mt Pleasant ch 4 28 00

SYNOD OF INDIANA.

Pby of New Albany.—Rev Josiah Crawford in part to con Mrs Crawford hon mem 25; Bethlehem ch 2 83; Monroe ch 4 53; Charlestown ch 40 72 36
Pby of Vincennes.—Rockport ch 10 00
Pby of Madison.—Lancaster ch 5 00
Pby of Indianapolis.—Harmony ch 1 75; Connersville ch 9 10 75
Pby of Palestine.—Charleston ch 20 33; Martinsville ch 4 67; Pleasant Prairie ch 13 45; Palestine ch 11 49 45

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Rossville ch 12 00
Pby of Crawfordsville.—Poplar Springs ch 5 00
Pby of Muncie.—Union ch 8 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Chester ch 7; Pleasant Ridge ch 3 10 00
Pby of Sangamon.—North Sangamon ch 19; Providence ch 11 30 00
Pby of Schuyler.—Monmouth ch addl 10; Pope River ch 13 23 00
Pby of Peoria.—Bloomington ch 40; Money Creek ch 16 56 00
Pby of Rock River.—Camden Mills ch 12 00

SYNOD OF IOWA.

Pby of Iowa.—Unity ch 5 50
Pby of Cedar.—Marion and Lynn Grove chs 5; High Prairie ch 3 8 00
Pby of Des Moines.—Washington ch 6; Crawfordsville ch 2 50 8 50

SYNOD OF MISSOURI.

Pby of St. Louis.—Dr Goodrich 10, Mrs Hornsby 10; Dardenne ch 20 65; Eagle Fork ch 8 50; St Charles ch 35 70 84 85
Pby of Potosi.—Bellevue ch 17 15; Potosi ch 29 40; Farmington ch 30 35 76 90
Pby of Upper Missouri.—Savannah ch 8; Bethel ch 5 13 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Mrs W G Ford, 2d ch Louisville 20; Shiloh and Olivet chs bal 20; New Castle ch 15; Mulberry ch 31 20; A friend in 1st ch Louisville 10, a friend in 1st ch Louisville 5 101 25
Pby of Muhlenburg.—Mrs Capt Morris, Hopkinsville 5 00
Pby of Transylvania.—1st ch Danville bal 101; 2d ch Danville bal 125; Paint Lick ch bal 24; Springfield ch 6; Glasgow ch 10 25 266 25
Pby of West Lexington.—Walnut Hill ch in part 25 50
Pby of Ebenezer.—Presbyterial Collection 21 40; Washington ch 9 30 40

SYNOD OF NASHVILLE.

Pby of Nashville.—Shiloh ch 12 50

SYNOD OF MEMPHIS.

Pby of Memphis.—Emmaus ch 235 50; Salem ch 5; Hickory Withe ch 38; Mount Carmel ch 60 338 50

MISCELLANEOUS.

Richwood Mo 11 30; Rev D T McComb 5 16 30

Total, $1516 78

A. DAVIDSON, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of April, 1854.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Pine Creek ch 2 18; East Liberty ch addl 36 50; Pittsburgh 5th ch 15 32; Bethlehem ch 18; Sharon ch 15 36 87 36
Pby of Redstone.—Long Run ch 45 85; Spring Hill Furnace ch 8 85; Brownsville ch 4 11 58 81
Pby of Allegheny.—Slate Lick ch 24 29; Freeport ch 14 50 38 79
Pby of Allegheny City.—Highlands ch 10 00
Pby of Clarion.—Richland ch 8 00
Pby of Blairsville.—Cherry Run ch 5 00

SYNOD OF WHEELING.

Pby of Steubenville.—Wellsville ch 21 41; Still Fork ch 3 50; Waynesburg ch 5; Harrisburg ch 5 61 35 52
Pby of Washington.—Burgettstown ch in part 12; Allen Grove ch 4 16 00
Pby of St. Clairsville.—Cadiz ch 44 00

LEGACY.

Patterson Estate, per Rev George Marshall 50 00

Total, $353 48

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

A box from Wellsville ch valued at 30 37

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. VAN RENSSELAER, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

INCREASE OF CANDIDATES.

The Board are gratified in being able to report to the Assembly the fact of an increase of new candidates during the year. The total number received last year was 81; this year the number is 104. This is the largest number received in any one year since the official connection of Dr. John Breckinridge with the Board. If the Church wants the number of her candidates to increase more and more, she must enter more into the spirit of the divine injunction, PRAY YE.

"THE FIELD IS THE WORLD."

Zion, rejoice, thy prayer is heard,
Behold the open door,
Hark to the voice from every land,
And every island shore:—

"Tell us of God who made the world,
And Christ who died for all;
Give us the word of truth and life—
It is for LIFE we call."

Lo! China waits; her millions crave
The bread which thou canst give;
Send them the saving WORD OF LIFE,
That they may read and live.

Armenia stretches forth her hands,
Imploring for the light;
Go, preach the Word, "Christ crucified,"
And give the blind their sight.

Go, teach again the wondrous truth
Where once the Saviour taught—
Show mercy where Almighty power
Such works of mercy wrought.

The Islands of the distant seas
Are waiting for the Law—
Let the first breeze that travels there
Proclaim what Calvary saw.

Canst thou not give thy choicest sons,
Thy daughters and thy gold,
To them, for whom Christ gave his blood
To bring them to his fold?

HINTS TO THEOLOGICAL STUDENTS.

Written while a student, by the late Rev. James McEwen, formerly missionary at Allahabad.

The Lord hath sworn that the knowledge of his name shall cover the earth, as the waters cover the channel of the sea. That this promise shall be fulfilled to its full extent, we cannot for a moment doubt. Although, when we reflect on the present state of things—when we consider the difficulties that stand in the way—the high, towering mountains of idolatry, superstition, and infidelity, on the one hand, and the low valleys of ignorance and brutish sensuality in which many nations are involved, on the other, unbelief is ready to say, How can it be? But faith can take hold of the promise, and believe that when the Lord shall appear in his glory to build up Zion, every valley shall be filled up, and every mountain and hill shall be brought low, and every opposing difficulty shall be removed, "for the mouth of the Lord hath spoken it."

We have no reason to believe that these things shall be accomplished by miracle, but by the diligent use of those means which God has appointed; the reading, but especially the preaching of his word. The Bible and living preachers must be sent into all lands, and these, being accompanied by the divine blessing, will prove effectual for convincing and converting sinners, and bringing the nations to the knowledge and love of the truth.

That the time is fast approaching when these predictions shall be accomplished, is evident. Many are now running to and fro, and knowledge is increasing; the fields seem white for the harvest; and many young men have already gone forth as labourers, and many more are preparing; and we trust their number will continue to increase, until they become an host. For the use of those who are thus employed, the following hints are intended.

The office of the gospel ministry is certainly the most important and responsible that can be conferred on man; and it certainly becomes those who are looking forward to it, seriously to examine themselves, whether they are possessed of a competent share of those qualifications which are necessary for a proper discharge of its duties. The necessity of real and devoted piety in ministers of the gospel, few will question. The very nature of their office demands it; its duties are entirely spiritual, and how can they perform these with pleasure to themselves, or profit to others, unless the Spirit of God has enlightened their own minds, and enabled them to discern spiritual things? How shall those who have never felt the burden of sin, or seen the excellence and suitableness of the character of Jesus, as a Saviour, be able to direct weary and heavy laden sinners to where they can find rest for their souls? How can that man lead forth the Christian army, and direct them how to war a good warfare, who himself has never put on the armour?

But although personal piety is absolutely necessary in a Christian minister, it is not sufficient. A competent share of natural endowments is necessary; and these must be brought into active operation by a liberal education. Because the apostles, the first preachers of the gospel, had no human learning, we must not infer that ministers now should not seek after it. The apostles, indeed, were men who had not been brought up at any of the schools or seats of learning; but yet they were neither foolish nor unlearned. When they received their commission from their ascending Lord, to "go into all the world and preach the gospel to every creature," it was accompanied with this injunction, to "tarry at Jerusalem until they should be endowed with power from on high:" as much as to say, "I now give you a commission to go forth and preach in my name, but you are not yet prepared; you will meet with much opposition from the wise and learned of the world, and unlearned and simple as you are, you are very unfit to withstand the devices of Satan and wicked men; but tarry at Jerusalem until I send my Spirit, who shall in a miraculous manner furnish you with all necessary qualifications; and thus equipped, you shall go forth in my name, and assert my cause, and spread the glory of my cross; and lo, I am with you always." In obedience to this injunction, they waited the appointed time, and when the day of Pentecost was fully come, they were all with one accord in one place, and the Spirit came, and they were endued with the gift of tongues, and went forth everywhere preaching the word. The same injunction is still laid upon every one who receives a commission to go and preach the gospel, only what was communicated to the apostles by a miracle, is now to be attained in the use of means. We must tarry at some institute or seminary until we obtain the necessary knowledge of languages, and this cannot be done without much labour and attention. We must apply to study with all diligence, assigning to each part its proper place, and due proportion of our time. Our time is very precious, and we ought to lay it out in such a manner as that no part may be lost. We must be careful not to allow trifles, or even many things important in themselves, to break in upon our fixed rule. If the time allotted for one part of study is taken up in giving or receiving friendly visits, or otherwise, the time allotted for another must necessarily be infringed upon; and thus the whole system is thrown into disorder, and what otherwise would be comparatively easy, becomes an insufferable burden. The hours which are allowed for relaxation from study ought to be employed in such a way, that while the mind is relieved it may be improved and instructed. Our companions ought to be few and well chosen; our favourite books ought to be those which give us the most clear and comprehensive views of truth, and at the same time tend to give an elevation and refinement to the taste.

But, after all, we must remember that our success entirely depends upon the accompanying influence of that same Spirit which so richly furnished the minds of the apostles for their work; and as the same injunction is laid upon every one who is called to the gospel ministry, so the same promise is given to all. Let us, therefore, imitate the example of the apostles. While they waited patiently for the accomplishment of the promise, they were earnest in prayer, and in due time received an answer. So let us endeavour to live near to the throne of grace, accompanying all our labours with earnest prayer for the divine blessing. The difficulty of maintaining a devotional frame has perhaps been in some degree felt by all who have been engaged in classical studies. We have the greater need to be watchful. We ought to pray that our minds may be duly impressed with a sense of the importance and awful responsibility of the office to which we are looking forward; that we may feel more and more of the influences of his renewing and sanctifying grace upon our own hearts; that our understandings may be enlightened; that we may attain to more full and comprehensive views of the mysteries of divine truth, and of the Redeemer's fulness; that we may feel more of the constraining influences of his love; and that our souls may be richly furnished for a proper discharge of ministerial duties. Every branch of study—all our reading, especially the word of God, ought to be accompanied by prayer. Our teachers also claim an interest in our prayers. They are the instruments, in the hand of God, for communicating to us necessary instruction; and in proportion as we are earnest in prayer for a blessing upon their labours, we may expect to be benefitted by them. Our fellow-students ought not to be neglected by us: we are connected together by very close ties: we profess to be one in Christ Jesus, to have devoted ourselves to the same good work, to have one end in view, and we ought to assist each other, to bear up one another's burdens, and so fulfil the law of Christ. We must endeavour to do all with a single eye to the glory of God. We ought to consider that we are not our own, but solemnly devoted to Christ and to his service, and that to promote his cause and interest in the world, ought to be the main business of our lives. This one grand object ought to be kept steadily in view, and to it all our attainments ought to be rendered subservient.

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

From the Southern Presbyterian.

YORKVILLE FEMALE COLLEGE.

This Institution, under the care of the Bethel Presbytery, was opened in January of the present year. Thus far, it has had an unprecedented measure of success—there being at the end of the first two months between eighty and ninety pupils! It is located in the very healthy and pleasant village, Yorkville, at the head of the railroad, in the midst of a dense and thrifty population. The value of such an Institution, considered either as a means of widely diffusing important knowledge and wholesome moral influence, or of promoting the intellectual and social qualities, as well as the *pecuniary interests* of a people, cannot be easily estimated. In all these respects, Yorkville is rising rapidly. Property has greatly risen in value; houses are going up in every part of the village. An appearance of thrift and content is everywhere apparent. In every countenance a stranger may read this expression, "*Now Yorkville is destined to become a vastly important place.*" And no traveller, unless he be a stranger to common sense, will have any inclination to dispute the supposed fact.

The Bethel Presbytery, at its late session, authorized the erection of a large and magnificent brick edifice for the accommodation of the school—the building at present occupied being wholly in-

adequate to the purposes intended. In this, both the wisdom and the proper appreciation of education, on the part of the Presbytery, are clearly apparent. It is to be hoped that other Presbyteries and Synods will profit by this example—that other villages also will learn how they can most effectually and permanently promote their prosperity.

X.

PRINCETON COLLEGE.

AN EXPLANATION.

We hope that our readers will exercise a little patience in attending to an explanation made by our Princeton brethren and ourselves. In our first article on this subject, we had not the slightest intention of imputing unchristian motives to our Princeton brethren. Finding that they so misinterpreted our remarks, we expressly disclaimed the purpose in the next number. Our view of the case, as between Princeton and Lafayette, was not that the Professors of the former wished to injure the latter; but that the prosperous endowment of the latter was the *occasion* of stimulating these gentlemen to their present course. The following communication from Dr. J. McLean of Princeton is inserted with great pleasure.

College of New Jersey,
Princeton, *April* 1854.

My Dear Sir—I am altogether unwilling to believe that you designed to make an erroneous impression in your article in the *Record;* and I take it for granted that you will at once disavow any such design. Yet, if I do not greatly mistake the fair inferences from some of the language employed, you do us in Princeton great injustice. You represent us as "alarmed at the effects of Church superintendence," as seen in the present prosperity of Lafayette College; and as "asking the Church to change her present collegiate policy, *simply in view of the growing prosperity of new colleges under ecclesiastical care.*" Thus you leave your readers to infer, that to our fears, or to our jealousy of Lafayette, lest that College should yet prove a rival of Princeton, they are to look for the motives which prompt us "to agitate still further the whole subject of ecclesiastical supervision." Surely, you might have imagined, at least as a thing possible, that we were influenced by a higher motive.

Again: your readers would very naturally infer from your remarks upon Professor Hope's letter, that it was designed to embarrass the efforts to endow Lafayette College; and in so presenting it, you do Professor Hope great injustice. Knowing his views, and believing with him, that the mode of endowment discussed in his letter was one that would eventually be injurious to all our Colleges, I urged him to write upon the subject. The plan discussed by Professor Hope was not, as you well know, peculiar to Lafayette, but had been acted on by numerous other literary institutions. In regard to his letter, the only thing to be regretted is, that it did not make its appearance long before. In that case, it might have saved more than one institution from embarrassments, which must almost inevitably follow from that mode of endowment.

The real motive for all we have done, or intend to do, is simply this: We believe that the policy of the friends of Church supervision for our Colleges, is an unwise policy, and one that must ultimately prove hurtful to the Church and Colleges both. And as we are not satisfied with their arguments, we are desirous that this policy should be more thoroughly examined than it has ever yet been. It is a very ungracious task for any one, and I feel it to be so, to oppose the favourite schemes of men who are aiming to do good; and their very object often saves their schemes from the rigid scrutiny which every great enterprise should receive. Had all the friends of Church supervision for Colleges gone on as the earlier friends of this scheme began, seeking merely to obtain the good-will and patronage of the friends of piety and learning, in behalf of their institutions, it is more than probable that no voice would have been raised against their measures; but when, in order to accomplish their ends, they lay a claim, if not to exclusive patronage, at least to precedence in the benefactions of the churches, and also claim, in behalf of the Colleges under the Church courts, that they alone are to be regarded as furnishing a guaranty for the proper religious training of our youth; and when they are seeking to propagate opinions in regard to the duty of the Church in the matter of education, which opinions, if generally adopted, cannot but work to the detriment of the older institutions; and add to this, that the officers of the Board of Education are, in their official capacity, doing all in their power to enforce these opinions, was it our duty to sit down quietly, and raise no voice in our own defence, content with the privilege of our College being the last one to be devoured? If the opinions to which we refer should hereafter gain ground in our Church, how long will it be before attempts will be made to persuade the Synod of New Jersey to take the course which the Synod of Pittsburg did, in reference to Jefferson; or even to go further, and establish another College at our very doors? Had we at Princeton no connection with the Colleges, still, as members and as ministers of the Presbyterian Church, it would be our right and our duty to discuss this subject of Church supervision fully and freely; and no man has a right to take us to task for doing so, provided we do it temperately and courteously. Most respectfully,

Yours, JOHN MACLEAN.

P. S.—Permit me to add, that when Dr. James W. Alexander, in 1846, wrote the report on parochial schools, he could have had no reference to the question at issue between us; and I am confident that he does not favour your opinions in regard to the best supervision for Colleges.

A few remarks are added, and, we trust, "temperately and courteously." If the former articles have been interpreted as *impeaching motives*, we again disclaim all intention of doing so. The aim was to explain, in part, the policy of the present action of some of the Princeton Professors. As a faithful minister is sometimes roused up to new activity by the establishment of a second church in the same town or vicinity, so the new College under ecclesiastical supervision operated (as we supposed) in arousing the old institution. This fact was intended to show our readers that the *Preface to the Princeton pamphlet was to be taken with some grains of allowance.*

Dr. J. Maclean says that Dr. Hope's opposition to cheap endowments was "not designed to embarrass the efforts of Lafayette College." But the *effect*, so far as it had any effect, was just in that direction. That our brethren had some apprehensions about the Lafayette plan, seems pretty clear; for the *second* objection, stated by Dr. Hope, was that "it is likely to interfere injuriously with the prosperity of other colleges. . . It may be regarded as certain that a portion of the students *destined to other institutions*, will be drawn off by the lure of *cheap education.* And this in its turn cannot fail to curtail, to some extent, the resources, and to cripple the strength of such institutions. . . . . It is the liability to *this disastrous result* which gives other institutions, and the friends of a higher education, *the right of remonstrance;* and even makes it their duty to meddle with the new experiment, because it *first and inevitably meddles with them.*" p. 30, 1. Can anything be plainer than that the Lafayette plan of *cheap endowment* was distasteful to the two professors at Princeton? Do they not openly avow that it had a tendency to draw off students destined to other institutions, and that thus they had a right to "meddle with the new experiment?" However much they may have charitably desired, and we do not question their intentions, "to save *more than one* institution from embarrassment," it is very certain that they wished to save *one* from that "disastrous result."

Again, Dr. Hope, in his anonymous preface, repeats the idea, and objects that "these endowments are to be procured in a form that is expressly intended to *carry the students along with them;*" p. 5. We might add other testimonies. But why add more, when the point is so distinctly admitted, that the endowment efforts of Lafayette (the success of which was owing to the influence of the Synod of Philadelphia,) have led some of the Princeton Professors to make counter efforts? We omit all reference to the apparent change of their views about the *principle* of ecclesiastical supervision. It is true that the pamphlet does not mention Lafayette College *by name;* but the reason was a good one. Nevertheless, Dr. Hope does make an obnoxious mention, on p. 30, of "an endowment of $100,000, in the form of scholarships of $100 each," which is the very plan of Lafayette, the only College which has fixed upon precisely those sums!

Dr. Maclean, we think, makes a mistake in stating that the friends of ecclesiastical supervision claim that such colleges "are *alone* to be regarded as furnishing a guaranty for the proper religious instruction of our youth." So far from this being the case, the last Annual Report of the Board of Education particularly asserts the contrary: "On the contrary, their common basis of Christianity imposes the obligation of peace. All may freely co-operate in the great work of Christian education. Our Church has never designed to interfere with any supervision that practically answers a good purpose, and that is in accordance with the local public opinion. The great aim of our Church is *religious education;* and although ecclesiastical supervision has been considered the best means of securing and perpetuating it, there ought to be no hostility, but harmony, between all institutions that inculcate true religion, whatever be the form of their charter."—*Annual Report*, 1853.

The officers of the Board of Education have always endeavoured to express and to act out these convictions. They are the steadfast friends of Jefferson and Princeton, as well as of ecclesiastical colleges. This is the position they intend to maintain. Dr. J. Maclean was kind enough to say in his pamphlet, in reference to one of these officers, "I do not know that we have a warmer friend of the College in this place, than the Rev. Secretary of the Board of Education." We thank him for this acknowledgment; and trust that we shall prove its truth more and more.

In regard to the apprehension that the Synod of New Jersey might propose Synodical supervision as expedient for Princeton College, we can only say, that we have never heard of such a proposition. We think, however, that the present course of some of the College Professors is strongly operating against themselves in the minds of at least some members of the Synod. We have heard of more than one distinguished member who has complained of their policy as objectionable and unwise. It is our earnest hope and our belief that that venerable institution will continue to prosper; and we cannot doubt that, when the present agitation has passed away, the wonder will be that it ever took place.

RELIGIOUS COLLEGES.

A writer in the "*Southern Presbyterian*" makes some interesting statements about the relation of Davidson and Oglethorpe Colleges; the first under the care of the Synod of North Carolina, and the second under the care of the Synod of Georgia. The three things required by a parent are reasonable conditions of college life. The writer alluded to says:

"In relation to the value of denominational colleges, and the duty of the Church in regard to them, I wish to state one significant fact, which Christians ought not to overlook—Davidson and Oglethorpe Colleges are contributing annually *nearly half* of the students that go to the Theological Seminary at Columbia—though they are yet in their infancy, and graduate, each, not more than one-third, at the

most, of the number of students who annually receive diplomas from each of some half dozen older colleges, within the field to which the Seminary looks for its supplies.

A distinguished jurist of Georgia, one of the ornaments of his State and of the bench, informed me that he would not risk his sons in a college which could not guarantee three things:—1st, Pious teachers, whose examples were not counteracted by the conduct of irreligious officers. 2d, Sound religious instruction, not liable to be counteracted by contrary teachings from any Professor's chair; and 3d, The association of a goodly proportion of the sons of pious men, who had been properly trained at home. With these provisions he felt some security, although even then he trembled for his children whilst exposed to the perilous ordeal of college life. Under the relaxed system of domestic training—the early age at which boys are sent to college in this country, and the severe temptations attendant everywhere on college life, he felt that it was always a hazardous period.

These are weighty considerations, worthy to be seriously pondered by every pious and considerate father."

MONTGOMERY PRESBYTERIAL ACADEMIES.

The beautiful residence and grounds of Dr. H. McG. Kent, adjoining Christiansburg, have been purchased for the sum of $10,000, with a view of enlarging the Female College established in that village a year or two ago. This institution is now in a very flourishing condition, employing four thoroughly qualified teachers. The English Bible forms the basis of instruction. Two new streets are to be opened, one in front and the other in rear of the College buildings. Some twenty or thirty eligible building lots will be offered for sale during the Summer. The remarkable healthiness of the climate, the high moral character of the community, the immediate vicinity of two valuable and popular Mineral Springs, together with the advantages offered by the *Male Presbyterial Academy*, and the *Female College*, commend themselves to those who think of removing to the mountains of Virginia, or who have children to educate.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania*.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, APRIL TO MAY 5TH, 1854.

I. FUND FOR CANDIDATES.

Presbytery of Troy.

Second ch Troy $72 09

Presbytery of Albany.

Northville ch 2; Charlton ch 6 8 00

Presbytery of Bedford.

South Greenburg ch 5; Croton Falls ch 50; Mt Kisco ch 7; White Plains ch 20 82 00

Presbytery of Long Island.

Ladies' Education Society of Sag Harbour, L I 75 00

Presbytery of New York.

Emanuel ch N Y 1; 5th Av and 19th st ch addl 2; Amount paid candidates by Presbytery 400 403 00

Presbytery of Elizabethtown.

Liberty Corner ch 12 00

Presbytery of Passaic.

First ch Morristown 58 31

Presbytery of New Brunswick.

First ch Trenton 50; Village ch Freehold 40; The Ladies' Society, Princeton, 47; Second ch Cranberry 36 50; Rev J J Janeway, New Brunswick 150; Nottingham ch 10; Dutch Neck ch 10; Mt Freedom ch 13; Millstone ch 9 365 50

Presbytery of West Jersey.

First ch Bridgeton 102 75; Ladies' Society of ditto 47 25; 2d ch Bridgeton, half yearly subscription 11 77 161 77

Presbytery of Newton.

Stewartsville ch 37 32; Hardwick ch 2; Marshboro' ch 11 50 32

Presbytery of Philadelphia.

7th ch Phila, a member of, 20; 2d ch, Phila, collection in part, cards, Mr. George Link 5, C E Morgan 5, Wm C Morgan 5, W R Thompson 25, Mr S Porter 1, Female Education Society, on Cuyler scholarship 50=111; 10th ch, coll in part, cards, A B Cummings 5, Hugh Campbell 5, M Patterson 25, Moses Thomas 75, from a friend, through the pastor 20, Singleton A Mercer 20=150; less collection 1 50 259 50

2d Presbytery of Philadelphia.

Bridesburg ch 10 63

Presbytery of New Castle.

1st ch Wilmington 52 00

Presbytery of Baltimore.

Govane Chapel 5; Madison st ch 2; Bridge st ch Georgetown 32 50; Belle Air ch, member of, 3; Franklin st ch, Balt, 60 102 50

Presbytery of Carlisle.

Buffalo ch 21 25

Presbytery of Huntingdon.

Sinking Valley ch 33; Hollidaysburg ch 73 79 106 79

Presbytery of Blairsville.

Ebensburg ch 14; "Glade Run, Young Men of" 17 31 00

Presbytery of Redstone.

New Providence ch 10 00

Presbytery of Steubenville.

Harrisburg ch 2 79

Presbytery of Zanesville.

Rush Creek ch 6 00

Presbytery of Richland.

East Union ch 2 34; Frederick ch 6 75 9 09

Presbytery of Sidney.

Bellefontaine ch 11 00

Presbytery of Palestine.

Palestine ch 15 00

Presbytery of Crawfordsville.

Covington ch 4 65

Presbytery of Schuylerville.

Pope River ch 3 00

Presbytery of Peoria.

Canton ch 5 00

Presbytery of Des Moines.

Birmingham ch 2 50

Presbytery of Palmyra.

Big Creek ch 6 50

Presbytery of Winchester.

Amount paid Candidates by Presbytery 665 00

Presbytery of West Hanover.

Collected at meeting of Presbytery 84 55

Presbytery of Montgomery.

Christianburg ch, Mrs Catharine Jones 5 00

Presbytery of Fayetteville.

Fayetteville ch 66 90; Mrs Iona Evans 4 70 90

Presbytery of Florida.

Bainbridge ch 2 00

Presbytery of South Carolina.

Presbytery, per Rev W M Smythe, Treas 247 53

Presbytery of Mississippi.

Vicksburg ch 22 00

Presbytery of Memphis.

Germantown ch 9 75; Salem ch 15 75=25, less 38 cts exchange, 24 62; Mt Carmel ch 40, less 60 cts exchange, 39 40; Somerville ch 72 136 02

Presbytery of Oregon.

Clatsop ch 6 50

SYNOD OF SOUTH CAROLINA.

Amount paid candidates, as reported by Rev Dr Howe, Ch. Ed. Com. 2650 00

REFUNDED.

"S J M" 25; "J J S" 40 65 00

LEGACIES.

From Estate of Jas Hamilton 75, less expenses, &c, 4 11 70 89

MISCELLANEOUS.

W T Taylor, Richmond, Va, 2; Rev Jas Coe, Ohio, 5; Geo H Van Gelder, Treas of Trustees of Gen Assembly, one-tenth of remainder of Estate of Chester Bulkley, dec'd, devised to Trustees of Gen Assembly, 12 12; E B Fuller, Esq, Trenton, N J, to con DAVID COLE and JONATHAN FISH 1 m's 100; Left at Mission House N Y 10; L Sweetland, Cazenovia, N Y, to con JAMES W SWEETLAND hon mem 50; A Christian Friend, Cedar Rapids, Iowa, 2 50; J H Bocock, Harrisonburg, Va, 50 cts; Miss L A Donne, Onancock, Va, 2 50; "A friend to the cause of Education 3 187 62

$6160 20

II. FUND FOR SCHOOLS, COLLEGES, &c.

Presbytery of New York.

Brick ch N Y, Mrs Sarah Holden 30, special; Madison Avenue ch 60, less for *Home and Foreign Record* 5=55, ditto; Ladies of same ch 22, ditto $107 00

Presbytery of New Brunswick.

Third ch Trenton, special 17 00

Presbytery of Newton.

German Valley ch 15 35, less 1 35 for *Home and Foreign Record* 14 00

$138 00

III. FUND FOR TEACHERS, &c.

"From a Friend" $110 00

Total, $6408 20

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., APRIL, 1854.

Presbytery of Redstone.

Tent ch 8 50; Georges Creek ch 2 50; Spring Hill ch 17; Dunlap Creek ch 24 90; Rehoboth ch 50 $102 90

Presbytery of Ohio.

Bethel ch in part to constitute George Kennedy life mem 30; East Liberty ch 50; Monongahela City ch 50; Temperanceville ch 6 50; First ch Pittsburgh 335 471 50

Presbytery of Allegheny.

Sharpsburgh ch 32 37; Bridgewater ch 18 66 51 03

Presbytery of Beaver.

Pulaski ch 6; New Brighton ch 18 25 24 25

Presbytery of Clarion.

Callensburgh ch 2 25; Concord ch 2 75 5 00

Presbytery of Washington.

Washington ch, to con Mrs LEWIS life mem 50 00

Presbytery of Steubenville.

Island Creek ch 13; New Hagerstown ch 9 44 22 44

Presbytery of New Lisbon.

Madison ch 7 82; Bethel ch 3 25; Poland ch 24 35 07

$762 19

J. S. LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, IN APRIL, 1854.

Presbytery of Miami.

Dayton ch 111 50; Muddy Run ch, Mrs Drake 5 $116 50

Presbytery of Cincinnati.

Reading ch 20 75

Presbytery of Sidney.

West Liberty ch 21 00

Presbytery of New Albany.

Charlestown ch 15 55

Presbytery of Peoria.

Bloomington ch 22 00

Presbytery of Louisville.

New Castle ch 10; Pisgah ch 3 13 00

Presbytery of Transylvania.

Danville, Rev John C Young, D D 75; James Hopkins 75; Abraham J Caldwell 75; Dr Wm Craig 50; 2d ch Danville, in part 100; Female Working Society Danville 100 475 00

683 80

Counterfeit bill, 2 00

Total $681 80

ANDREW DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, May 13, 1854.

China.—The latest intelligence from the missions in China is from Ningpo, January 25th; Canton, February 23d; and from Shanghai, February 13th.

At Canton and Ningpo, the brethren report themselves as dwelling in peace and safety, and are permitted to prosecute their labours without material interruption.

At Shanghai, the missionaries were generally well, with the exception of Mr. Wight, whose health still continues precarious, and serious fears are entertained that it will be necessary for him to return to this country.

No important changes had taken place in the relative position of the contending parties at Shanghai. The Imperialists had sprung a mine under the wall of the city, and effected a breach; but instead of rushing in, the insurgents were allowed to sally out, and not only repulsed the besieging party, but destroyed one of their batteries, and carried the guns in triumph to the city. It was generally expected that Peking would soon fall into the hands of the insurgents, as they were soon to be reinforced by an army of 40,000 men, who were on their way from Nanking to join them.

India.—Letters have been received from Allahabad, February 18th; Amballa, February 17th; and from Agra, March 7th. A letter has also been received from Mr. Warren, at Calcutta, on his way to this country, of February 16th.

At Allahabad, the great gathering at the annual Mela was in progress, during which the brethren had been able to preach much more than they had ever done on any similar occasion; and they felt very much encouraged by the unusually serious attention which had been given to their instructions. The pupils of the school had been kept at their studies too, which on previous occasions had been found almost impossible.

At Amballa, the new school-house and chapel had been opened for public use. The missionaries were generally well, with the exception of Mrs. Orbison, and her indisposition was not considered serious. More serious apprehensions are expressed in the same letters about the health of Mrs. Janvier of the Lodiana station. Her indisposition has been of longer standing, and has thus far baffled the ordinary remedies used for her recovery.

Siam.—The latest intelligence from this mission, is a letter of Mr. Mattoon of the 28th of January. He had just returned from a tour in the country, which he had made for the purpose of preaching and distributing tracts and copies of the gospel. He had had good audiences, and his books were received with great avidity. He had nearly finished the translation of the gospel of Luke, and hoped it would not be long before the translation of the entire New Testament would be completed. Dr. House was at Korat, (a city in a distant part of the kingdom,) and in good health, and was about to set out on his return to Bangkok.

Indian Tribes.—Letters have been received from Spencer Academy as late as April 12th; Wapanucka, April 7th; Iowa and Sac Mission, April 20th; Otoe and Omaha, April 8th; Kowetah, March 15th; Tallahasse, March 7th; Middle Village, March 20th; and from Grand Traverse, April 11th.

The missionary brethren at these different stations were generally well, and were prosecuting their various labours as usual. At the Kowetah station there was unusual seriousness among the pupils, two of whom had been received to the communion of the Church.

Papal Europe.—A letter from Dr. Revel, dated 1st of April, expressing heart-felt thanks for the remittance forwarded to the Waldenses' Synod by the Executive Committee, and giving an interesting account of the work of evangelization in Italy, has been received, and will be published at an early day in one of the missionary journals.

SEVENTEENTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS.

The Board of Foreign Missions held their seventeenth annual meeting at the Mission House in New York, on Monday afternoon of the 8th inst. It was a cause of sincere gratitude that the Executive Committee were enabled to report decided progress in every department of missionary labour. The Annual Report, which gives a full account of the present state of the missions, will soon be sent forth to the churches, and will communicate such information as will gladden the hearts of the people of God.

One of the most interesting facts brought out at the meeting was the announcement of an advance in the receipts of the treasury over those of the previous year, of more than $20,000. This has resulted in part, no doubt, from the appeal which the Executive Committee were compelled to make to the churches last autumn, for increased contributions, to meet the expenses of the missions in India and China; but still more, we apprehend, from a growing conviction among our church members that their contributions to this cause ought to be increased from year to year.

This timely aid has saved the Board from a large, and what would have been a very embarrassing debt. At the same time, it has left the very pleasing impression upon the minds of those more immediately concerned in carrying on this work, that the churches are not only sincerely interested in it, but that they may be confidently relied upon to sustain the Board in any extraordinary emergencies that may arise in their prosecution of this work.

There is no reason why there should not be a steady increase in the funds of the Board. The general prosperity of the country, in which the members of our churches have their full share, enables them to do more each successive year. At the same time, the operations of the Board are every day becoming more extensive, and from the very nature of the work itself, require an increased outlay of funds.

The Board has its missions now among the Indian tribes of the North-west, among the Jews of our large cities, for the Chinese of California, in South America, in Papal Europe, Western Africa, Northern India, Siam, and China. And these missions are not only expanding themselves, but are becoming increasingly expensive, in proportion to their general prosperity.

The work assigned the Foreign Board is one of solemn responsibility and of immense magnitude. It requires the exercise of the profoundest wisdom in directing its affairs, and to be rendered effective, it must be sustained by ample means.

In prosecuting the work of evangelization in our own country, the agency employed is so varied and multiplied, and the channels through which the beneficence of the Church flows are so many, that we scarcely form any correct idea of the full amount of what is done.

But all that is done for the foreign field passes through a single channel, and consequently renders the duties and the labours of the Foreign Board alike complex and multifarious. They must see to it that the gospel is preached to the perishing inhabitants of the earth, but before they can do this to any considerable extent, they must provide the means and train the men who are to do it. It is their duty to circulate the word of God among all the families and kindreds of the earth, but before this can be done, it must be translated and printed in their languages; and in a large portion of the missionary field the people must be taught to read before they can appreciate the Bible, even after it is translated into their languages.

Besides all this, the Board is charged with a variety of duties, which do not properly come under the care of the Church in this country at all. The establishment and support of schools, the direction and supervision of printing-presses, the erection of school-houses and churches, the providing of medicines and dispensaries for the sick, and various other duties, too numerous to be mentioned, but all of indispensable importance to the evangelization of heathen nations, and all to be provided for out of funds placed at the disposal of the Board by the churches. We rejoice in the evidence we have, that our churches are beginning to appreciate the importance and the magnitude of the work, and we trust the day is not far distant, when our own beloved Church will be second to no other in the world, in carrying on this great work of love and mercy.

ABSTRACT OF THE SEVENTEENTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

The receipts from all sources, including a balance of last year of $618.97, have been,	$174,453 02
Expenditures,	173,185 50
Leaving a balance in Treasury of	$1,267 52

PUBLICATIONS.

The Board have continued to occupy six pages of the *Home and Foreign Record*. Of the Foreign Missionary, 20,000 copies of the newspaper, and 3,500 of the pamphlet form, (enlarged to thirty-two pages,) have been published. Of the last Annual Report, 4,300 copies of the pamphlet, and 10,000 of the newspaper form have been issued; also a number of circulars and missionary papers.

A Manual of Missions, giving a brief and succinct account of the history and present condition of the Missions of the Board, has also been prepared by one of the Secretaries, and published, but not at the expense of the Board.

MISSIONARIES AND ASSISTANT MISSIONARIES SENT OUT.

Nine missionaries, (one of whom was a returned missionary on a visit to this country,) and twelve male and female assistant missionaries—making in all twenty-one—have been sent out.

AGENCIES.

The Rev. William S. Rogers spent eleven months, and the Rev. James Wilson five and a half months, as agents of the Board in the North-western States. One of the Secretaries spent two months in the autumn in meeting the Synods of the West and South, and in preaching to a few of the churches in that region. The clerical Secretaries have preached in as many of the churches in New York, Philadelphia, and their vicinity, at the time of their annual collection for missions, as was found compatible with their duties at the Mission House. At the present, and for some time past, the Board has not had a single agent in the field; and they have depended, therefore, upon the ministers of the churches to do this work themselves; and in a large number of cases it has been done with good effect.

MISSIONS AMONG THE INDIAN TRIBES.

The Board has seven missions among the Indian tribes of our own country, viz: among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahas, and the Chippewas of the State of Michigan.

Connected with these missions are eight ordained missionaries, and sixty-one male and female assistant missionaries; eleven churches, and upwards of one hundred native communicants; eight boarding and three day-schools, in which there are about six hundred pupils in various stages of their education.

Additions have been made to most of the churches, and the prospects of these missions were never more promising than at the present time. Several of these tribes, especially the Choctaws, the Chickasaws, the Creeks, and the Chippewas, are making decided progress in almost every department of civilization; and the time is not far distant when they may be safely incorporated with our government, and be placed on a footing of entire social and civil equality with the white inhabitants of the country.

MISSIONS IN AFRICA.

The Board has two missions in Western Africa; one of which is in Liberia, and the other near the equator, and known as the Corisco Mission. Connected with these, there are six stations and outstations, six ordained missionaries, one licentiate preacher, and eight male and female assistant missionaries; five churches, and about one hundred and twenty communicants; seven schools, (one of which is a classical institution,) and embracing in all about two hundred and fifty pupils. All of the churches have received accessions, and one has experienced a season of special reviving.

The Alexander High School is in a flourishing condition, and is doing as much for the moral, social, and intellectual improvement of this infant Republic, as any institution that has ever been established in that country. The missionaries at Corisco have enjoyed good health, and one of their number has penetrated the country to the distance of one hundred and fifty miles, and has brought to the knowledge of the Church a new and most inviting field for missionary enterprise; and the Board hope that the day is not far distant, when the blessings of the gospel may be extended from this point to the very heart of this great continent.

MISSIONS IN INDIA.

In Northern India, the Board have four missions, viz: Lodiana, Furrukhabad, Agra, and Allahabad; thirteen stations and out stations; twenty-six ordained missionaries, (two of whom are natives of India;) one licentiate preacher; twenty-one female assistant missionaries from this country; twenty-five native helpers; nine churches, with about two hundred and sixty native communicants; four printing-presses, from which have issued nearly 3,000,000 pages; twenty-seven schools, (several of which are high-schools,) with nearly 3000 pupils.

The missionaries entertain the most encouraging views of their work. There is a more general and a more decided desire among the people to listen to the claims of the gospel. Hinduism is evidently loosing its hold upon the mind and heart of the people; and when the 3000 youths whom our missionaries have under religious and intellectual training, go forth among their countrymen, their influence must be felt, and be productive of immense good.

MISSION IN SIAM.

In Siam there is one mission—connected with which there are two ordained missionaries; one licentiate preacher; one female assistant missionary; one native helper; one boarding-school, with about thirty pupils. A large amount of labour has been performed in preaching, distributing religious books and tracts, and itinerating among the people. Mrs. Mattoon has free access to the female members of the royal family, and it is believed that her visits will result in good to those who would otherwise be inaccessible to the gospel.

CHINA.

In China there are three missions; *Canton*, *Ningpo*, and *Shanghai*.

Connected with these, there are twelve ordained missionaries; two physicians; thirteen female assistant missionaries; three native helpers; seven schools, with one hundred and seventy pupils; two printing-presses, from which have been issued eight separate volumes or tracts, and between 2 and 3,000,000 of pages. The missionaries have been actively employed in the various duties of preaching, translating, teaching, distributing religious books and tracts; and those of the medical profession in the duties of the dispensaries, in addition to their other labours.

The present posture of affairs in China is one of immense interest, and the conviction on the mind of the Christian public is growing stronger every day, that the country is on the eve of a great crisis, which, it is believed, will be eminently favourable to the spread of Christianity; and in view of this, it is exceedingly desirable that these missions should be strengthened and greatly enlarged.

CALIFORNIA AND SOUTH AMERICA.

The Board has recently commenced missions for the Chinese of California, and for the Roman Catholic population in South America; both of which, it is hoped, will be productive of great good to the communities for whose benefit they have been established.

MISSIONS IN PAPAL EUROPE.

The Board has no missionaries in Papal Europe under their immediate direction. Their appropriations have been made to Evangelical Societies, which are known to be prosecuting the work of evangelization with zeal, prudence, and wisdom; and the results of their labours, especially in France and Italy, are of the happiest and most encouraging nature. The appropriations made to these Societies for the promotion of the work of evangelization, including $7,786.73 invested for the endowment of the seminary at Latour, have been $14,973.22.

MISSIONS TO THE JEWS.

The Board has three missions to the Jews in this country, viz: in New York, Philadelphia, and Baltimore; connected with which, are three ordained ministers, and one licentiate preacher. They have free access to their kinsmen according to the flesh; and in many instances, it is believed, with the happiest results.

SUMMARY.

The Board has under its direction, independent of what is done for Papal Europe, twenty-two separate missions; fifty-nine ordained missionaries; three licentiate preachers; one hundred and nine male and female assistant missionaries; twenty-nine native helpers; twenty-six churches, and about five hundred native church members; fifty-three schools, and 4050 scholars; six printing presses; and have published more than 6,000,000 pages.

In conclusion, the Board would express the hope, that this work of mercy and love, in which they are engaged, may continue to grow and expand, until the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

Mission House, New York, *May* 6, 1854.

MISSIONS IN EUROPE.

EXTRACT OF A LETTER FROM DR. REVEL.

The following extract from a letter of Dr. Revel will be read with interest. Whilst there is occasion to rejoice in what the Lord is doing by the agency of the Waldenses' church, it is greatly to be regretted that so little has been done for the endowment of the Seminary at Latour. We trust our Christian friends will not forget this most important cause.

Your most welcome letter, and the bill of exchange for £124 15*s.* 6*d.* sterling, came to me soon enough to give us cheerful hopes for the new year—to foretoken to us a good year. I thank you very cordially for your kind remembrance, and for your readiness to extend to us a helping hand and extricate us from our embarrassment. I beg you to express, as occasion may be offered, our most sincere and lively gratitude to all the generous brethren who have so promptly responded to your appeal. We are fully convinced of your determined and active disposition to assist us in collecting the necessary funds for the endowment of our Seminary. The acceptance, so unanimous and touching, which that proposal received in Philadelphia from the numerous friends of the Lord who were gathered to deliberate in his presence upon the most weighty interests of his Church, cannot rest with a declaration of words and sentiments, but will certainly convert itself into deeds, (as has been the case already in part,) under the blessing of Him, in whose name I was sent to you, and in whose name ye received me with the most cordial affection and kind attentions, which are deeply engraven on my heart, and will remain among the most agreeable and precious remembrances of my life.

I have the pleasure to announce to you that the new church of Turin was solemnly opened for public worship on the 15th of December last. The services were most edifying, and gave rise to no hostile demonstration, although the Roman clergy had set everything to work in order to call forth opposition. The people of Turin, the town council, and the government have vied with each other in zeal to testify to us their favourable disposition. You will bless the Lord with us, to think that he has permitted us, in his infinite goodness, to erect in the capital of the Sardinian States, and in the most frequented part of the city, a church in which every Sabbath his pure gospel is preached, twice in French, and twice in Italian, to all those who hunger and thirst after righteousness. It is a remarkable event in the history of the kingdom of God in Italy. Whatever may be the vicissitudes which the future has in store for our peninsula, and for our European continent, it will remain as the testimony of a noble victory gained over the ignorance, malice, and bigotry of Rome, by the force of the truth.

CHINA: NINGPO MISSION.

EXTRACT FROM THE REPORT OF D. B. M'CARTEE, M. D., ON THE MEDICAL DEPARTMENT OF THE NINGPO MISSION.

The following extracts from the report of Dr. McCartee will be read with interest, not only on account of the singular customs and notions of the Chinese, which they bring to light, but for the important influence which this department of labour is likely to exert upon the moral, social, and religious condition of the people.

Since our last report, the dispensary operations at Ningpo have been continued at the same place, and on the same days of the week as then mentioned. The number of patients, and the nature of the diseases of which they have applied to be healed, have also presented but little variation. Surgical operations have been mostly confined to ophthalmic cases, although gunshot and other wounds which required operations have occasionally presented themselves. In attending the families of Mandarins, I have several times been called upon to prescribe for the ladies of the establishment; and on such occasions, the patient sat or had her couch placed behind a screen, which was turned aside just enough to allow her to put out her hand and wrist, (that the pulse might be felt,) while the rest of the person was invisible.

Gratitude of a father for the cure of his child.

Last spring I was requested to visit a little child in a family of the name of Ng, who are well known to be one of the wealthiest in Ningpo. The father afterwards appeared to be exceedingly grateful for the recovery of the child, and called at my house, followed by a servant carrying his master's full dress cap and robes, in which, on coming into the house, he arrayed himself, and insisted on bowing down and knocking his head on the floor to express his thanks. The children of the family also came to call, and the father sent his card, to beg the physician's acceptance of a very beautiful and costly pair of hanging scrolls, upon which he had caused to be written some verses of a very flattering character. He has since been a frequent visitor, and has shown a desire to acquire a knowledge of our manners and customs, geography, history, and religion. Although we cannot say that the interest he has shown to acquire a knowledge of the "religion of Jesus," has arisen from anything more than an intelligent curiosity; yet, since with God all things are possible, may we not hope and pray that he may yet be brought to seek not merely a speculative, but a spiritual and experimental knowledge of the "only true God, and Jesus Christ, whom he has sent."

Visiting an epileptic patient—Chinese mode of treating diseases of this kind.

I was also sent for to visit a young man in another wealthy family, named Liu, who had been for a long time suffering from occasional epileptic attacks, which latterly had become so frequent as to alarm his friends. On going to the house, I found a number of persons in the dress of Táu-ist priests, going through their incantations, and learned that it had been suggested to the family, that possibly the young man's sufferings were owing to the agency of evil spirits, and that these exorcists had been called in to drive away the demons. The chanting of the Táu-ists and the beating of gongs, cymbals, drums, &c., not being favourable to an extended argument on the subject, I merely remarked that "on believers in Jesus, evil spirits had no power;" and after having prescribed for the patient, and left a few tracts for the family, I took my leave. The next day I heard that the young man had absconded from his father's house, without telling any one where he was

going; but as the family did not seem unduly anxious about him, they, doubtless, were able to surmise his whereabouts. His idea was, that by thus absconding while the attention of the demons was being diverted by the Tâu-ists, he might escape from his tormentors to some place where they could not find him. Some three weeks after this he returned home, apparently in better health; but as I have not since visited the family, I do not know whether they attribute his improved health to the medicines administered, or to his flight.

These cases are cited, not because we think it of more importance to seek the acquaintance of the rich and noble, than of the poor and lowly, but as showing that there are exceptions (and numerous ones) to the rule, that the rich and noble are too proud to accept gratuitous assistance from a foreign physician. Moreover, when such persons feel compelled to call in the aid of the foreign physician, they feel constrained to treat him with great courtesy and attention, and thus an opportunity is afforded him of visiting their families, and imparting religious truth to some who would feel it too great a sacrifice of dignity for them to come to our chapels to listen or inquire.

Poisoning by opium.

Cases of poisoning by opium have, as in former years, very frequently occurred under our notice, although the applications for help have been in more than one-third of the cases too late—some indeed after death had actually taken place, from an exaggerated report that some who were dead had already been restored to life by the foreign physicians. Opium, justly styled "the bane of China," is now so readily accessible in every village and hamlet, that nine-tenths of the suicides committed in this neighbourhood are by means of opium. A few cases have also been prescribed for, in which persons have attempted suicide by taking large quantities of the liquor which drips from salt while it is drying, and which the Chinese think is capable of destroying life. No fatal cases from this cause have, however, come under my own observation.

Suicide common—various motives which lead to it.

The usual motives for committing suicide among the Chinese are either embarrassment in business, losses by gambling, vexation from quarrelling, or a revengeful desire to bring difficulties upon those who had given offence. In one case in which I was sent for, a brother and sister had a quarrel with a certain rich man, and to be revenged upon him, it was agreed by the former that the brother, having taken a sufficient dose of opium to poison himself, should go to the rich man's house and die there, and that the sister should then collect a mob of friends and relatives, and going to the rich man's house, destroy his furniture, &c., and compel him to pay to the dead man's family a large sum, as *hush-money*. Incredible as it may appear, the plan was carried out in every particular to my personal knowledge. The man who took the opium was already dead in his enemy's house before I could reach the place, and I met on the way his family and friends going to break up and destroy the furniture. In another case which came to my knowledge, a man took opium, and getting into a sedan, ordered the bearers to carry him to the house of his enemy; but some delay occurring, the poison began to show its effects before they arrived there, and the bearers finding what was the state of things, and fearing to be accused or involved in some way as accessories, put down the sedan in the street, and fled. The corpse of the misguided wretch remained for several days a hideous spectacle to the passers-by, until it was removed by order of the local authorities.

A Tract on the evils of using opium.

In consequence of the large number of opium-smokers applying to be cured, and the little satisfaction derived from treating them, since eight out of ten cases relapsed after a few months into their old habits, unable to resist the temptation so constantly presented to them in every direction, we were induced to print a small tract, showing the evil effects, physical and moral, of opium, with medical directions for preventing or remedying its disastrous effects upon the system. This tract has been much sought after by the Chinese, and, it is hoped, will be productive of good. Something of the kind has been much needed. Opium pipes may be met with in the houses of all ranks and conditions. Almost all the Chinese large commercial houses keep the drug, and the implements requisite for smoking, ready for any of their customers from a distance, who may have contracted the habit. When once the habit is contracted, the poor victim is no longer his own master. It matters not where he is, or how pressing his business, when the hour arrives, he must leave all for the fatal pipe. If he is compelled to delay even for a short time, most distressing symptoms come on, and I have known death to result in many cases from a sudden stoppage of the habit. Even after, by a course of tonics, astringents, and other remedies, the patient has been cured, the *sight* of the pipe, or the smell of the fatal drug, awakens a longing almost impossible to resist, and which, if but once indulged in, fixes the habit again upon the infatuated wretch with as strong a hold as ever.

Preaching to the people who attend the dispensaries.

At the hospital at Ningpo, the physician's time and strength being wholly taken up in attending to the bodily wants of the patients, the Rev. Mr. Quarterman has attended in the mornings to preach to the assembled patients, as in former years. Latterly, Mr. Wong, our aged native church member, has occasionally exhorted them, under Mr. Quarterman's supervision. In the month of April, a suitable building for a chapel and dispensary having been obtained and fitted up in an advantageous situation within the walls of Chinhai, the Rev. S. N. Martin and myself visited that place once every week until the first part of July, since which time one of the other brethren in turn has generally accompanied me. As was the case two years ago, when the experiment of a dispensary at Chinhai was first tried, we have been obliged often to leave home at midnight, in order to avail ourselves of the tide. Sometimes, owing to unfavourable winds or violent storms, Mr. Martin and myself were obliged to walk a great part of the way; and once, after walking until a late hour in a dark and stormy night, we were glad to avail ourselves of the proffered hospitality of the Chinese, and take refuge for the night in a rice-shop, where the inmates kindly made up a bed for our accommodation.

More help needed.

The numbers in attendance at the chapel and dispensary at Chinhai, have been such as greatly to encourage us, and we most earnestly hope that the Board may soon have it in their power to send us such reinforcements as will enable us permanently to occupy this interesting field of labour. The number of patients prescribed for at Ningpo and Chinhai has amounted to nearly six thousand two hundred. Many interesting cases have been treated at the latter place, among whom were several persons restored, by the blessing of God, from blindness (in one case total, in the others, nearly so) to sight. Five Chinese sailors, wounded by pirates, in an encounter in which two of their fellow seamen were killed, were visited at a large village near Chinhai. One of them had been shot through the lungs, and otherwise so seriously wounded that no encouragement could be given to his friends to hope for his recovery. From the other four, I extracted several balls, and having dressed their wounds, was obliged to leave them among their own friends. Although unable to visit them again, I sent them from time to time suitable remedies, and soon afterward received a visit from one of them, who informed me that with the exception of the one first mentioned, who died the day after I saw him, they had all recovered.

The death of an interesting and valuable Chinese.

It is with a feeling of more than ordinary sadness that I here record the death of *Zi sin-sang*, who had been for many years an invaluable assistant in this department of the mission. He was a literary graduate of unusual talents and acquirements, and was first employed as a teacher by our brother, the late Rev. W. M. Lowrie, who refers to him in such high terms, (Memoir, p. 361.) Few Chinese have ever acquired so extensive a knowledge of the evidences and doctrines of Christianity, and few of the unconverted among them have been apparently so near the kingdom;—alas! that his unwillingness to sacrifice his literary standing, and meet the sneers of his friends, should have prevented him from coming out and professing Christ Jesus before men, in accordance with his evident and confessed convictions. In addition to his literary acquirements, his knowledge both of foreign and native medicine was such that his place will be difficult to supply. After a short illness, finding that his disease was likely to terminate fatally, he sent for me to his house, and requested me to pray for him. He professed his conviction of the truth of Christianity, and assented, when I pressed upon him the necessity of confessing his past shortcomings, and of himself applying to Jesus as the friend of sinners, able and willing to save to the uttermost all that come unto God by him. The death of one so long and so intimately connected with us, with so little encouragement to hope that his knowledge would prove a blessing, instead of a condemnation, at the day of judgment, is very saddening.

INDIA: ALLAHABAD MISSION.

NARRATIVE OF A VISIT TO FUTTEHPORE AND BANDA, BY REV. J. OWEN.

From Allahabad to Futtehpore we marched with the Lieutenant-Governor's camp, and at the request of the Governor I preached to all the Europeans in camp on the Sabbath. At Futtehpore, Mr. Colvin, the new Lieutenant-Governor, took a deep and kind interest in Gopeenâth's proceedings, presided at the examination of his school, and went all over his mission premises. In these visits he was accompanied by several ladies and gentlemen, all of whom expressed much pleasure in what they heard and saw.

From Futtehpore we went, in four marches, to Bánda, preaching to as many villages as practicable on the way. At Bánda we found Paul's school in an encouraging state. We began with ten boys on the 7th of November, and there are now about a hundred and twenty in attendance. A good school-house, and dwelling houses for Paul and Melancthon are greatly needed. Much of my time while in Bánda, besides preaching in the city, was occupied in making both temporary and permanent arrangements for the branch mission. The whole of its expenses will, I trust, be defrayed from local funds. Several of our European friends at Bánda have come forward in a very liberal way for its support.

From Bánda we went, in three marches, to Hauneerpore, preaching in nearly all the villages on the way. Both in this and the former part of our journey, I found several who remembered my last year's visit. At Hauneerpore I was much interested in the school recently established by the officiating magistrate and collector of that district. Twice I examined it privately, and on the 2d of January was invited to preside at a public examination, and distribute the prizes furnished at the expense of Mr. Spankie, the founder of the school. About forty-eight boys attend the school, nearly all of whom pay more or less for their schooling—a good principle, which I would like to see extensively carried into practice in this country. Though the expenses of the school are entirely defrayed from local funds, Mr. Spankie is anxious to make over the entire superintendence of it to us, and has made an official application to our mission to this effect. This will open a wide and effectual door for our mission to extend its influence into these parts. The school is at present kept in an old Court-House, which is admirably adapted for a mission carried on by native agency. It is a long building, of substantial masonry, with large rooms at each end, and many smaller rooms between. One end would answer us at present, for school purposes, the other end for a chapel, and the rooms between could be occupied by the teachers and their families. It could probably be all purchased for 300 or 400 rs., and 155 rs. were subscribed for this purpose before I left Hauneerpore.

From this place we went, in three marches, to Calpee, which I also visited last year. We preached in the villages on the way, and several times to large audiences in this large city. It is very desirable to occupy this by native agency, but the time does not appear to have come for doing so from local funds.

From this city I desired to proceed to Cracc, at present the capital of the large state of Jalaun, which has recently come under British rule. I knew the Superintendent, and had heard some facts which made me very anxious to visit that place. But at Calpee I met the Superintendent, accompanying the Commander-in-Chief's camp, and learned that he could not return to his station for a long time. We therefore turned our course towards Banda, proceeding, however, by a circuitous route. Our friend the magistrate of Hauneerpore, who kindly accompanied us to Calpee, is with us in this part of our journey, and through his kind aid we enjoy many facilities for becoming acquainted with this part of the country which we could not otherwise have. This is entirely new ground. No missionary, I am confident, has ever been through here before. Indeed, some parts of it have only recently come under British rule. Of this portion of the

journey I hope, therefore, before long to send you a more particular account.

INDIA: AGRA MISSION.

THE SHRINE OF KALI AT CALCUTTA.

One morning, a minister of the Scotch congregation at Calcutta, and Mr. Yule, one of their missionaries, went with a gentleman from Glasgow and me, to see this celebrated shrine. It is about three miles below the main part of Calcutta, not on the bank of the Hoogly, [the branch of the Ganges on which Calcutta stands,] but two or three hundred yards from a smaller stream, that leaves the Hoogly above, and returns to it again below. On arriving in the neighbourhood, we found two shops for the sale of kids, which are daily offered to the idol in considerable numbers—on some particular occasions, very many indeed are offered. In each of these sheds were collected as many as a hundred of the pretty little animals. Some had their legs tied together, ready to be carried to the temple, and several customers were chaffering for them.

When we arrived at the temple, we were told that we were too early; the goddess had but just waked up, and the Brahmans were dressing her. This ceremony is performed every morning. We therefore went down to the bathing-place on the creek, and spent half an hour in talking to the people there. Mr. Yule speaks Bengali, and had a few around him. I tried my Hindustani, and found that several understood me very well; and we had a conversation of some length, suggested by the low associations of the place, as to the degradation produced by idolatry, compared with the elevating and purifying influences of Christianity.

After this, we went back through the street that leads straight from the temple to the creek, and found that the greater part of it was lined with little worship-shops—temples we cannot call them, as they are but sheds and niches, barely large enough to hold an idol and its priest. Here were many of the Hindu pantheon—Krishna and his mistress, Jagatnáth, Bhairú, and many others. The idols are placed against the back of the niches on a shelf, and surrounded by hosts of small brass idols, Shálikrán stones, &c. The people who pass along this street for purposes of worship, frequently offer small sums of copper or cowries to their favourite gods, and thus many families of Brahmans and devotees are supported, in addition to the great revenues of the main temple.

Description of the goddess Káli, her dress, habits, and bloody disposition.

On our return, we found that the toilet of the idol was finished, and her door was open. The image bears but a slight resemblance to the human figure. It is large, in a sitting posture, enveloped in gay broadcloth, with wreaths of flowers. The usual necklace of skulls and human head in one of her hands were concealed by the clothing, probably because the attendants knew we were coming to look at her. Her tongue hangs out of her open mouth about eight or nine inches, and was gilded, though usually it is painted red. The temple is a small building, of not more than twelve feet square inside, placed at one end of a square court. In the middle of the court is a much larger and modern building, of Grecian architecture, consisting of a platform as high as the floor of the temple, numerous pillars, and a roof. The space between this and the temple a man can easily stride across. This is for the accommodation of worshippers, who look on while the heads of victims are placed before the idol. At the other end of the Grecian building, on the bare ground, is the place where the victims are killed. Two stakes are driven into the ground very near each other, sloping outwards so as to form something like the letter V. In this figure the neck of the victim is pressed down and held by one man, while another cuts off the head with a sword. It is considered a good omen if this is accomplished by one clean blow, and great care is taken to do so. There were two or three pairs of stakes; and though the soft earth around them had been freshly arranged since the butcherings of the day before, and the sacrifices of this day had not yet commenced, yet there was a sickening odour of blood, that made us take only a short look around the place. Around the court are small rooms for the accommodation of the priests, into which they take worshippers, for instruction *and fleecing*.

While looking about the place, we had an argument of some length with the priests and people. They confessed that the goddess is sanguinary—"lohú ki bhúkhi—hungry for blood." They expressly confessed that the higher the nature of the being sacrificed, the better she likes the blood: if a man be offered by any one, she will be pleased with the offerer for ten thousand years; and if one cuts his own throat for her sake, he secures her favour for the same period. This has happened since we reached Calcutta; a man cut his throat, in a frenzy of moody devotion, in the cloisters of the court. Nobody has any doubt that the priests advised and incited him to do so; but there is no proof to bring it home to them. It is proposed in Calcutta to petition the government for a law making such shrines liable to pay a *deodand* when human life is thus sacrificed at them. This would be right. Such occurrences bring great profit to the temple. After one there is always a great rush of worshippers, drawn by the temporary terrible celebrity and *prestige* gained by the goddess from such a proof of devotion. This income might justly be forfeited to some hospital as a deodand. Now it affords a strong inducement to the priests to lead on some melancholy and burdened sinner to murder himself. About twelve years ago, one of the Brahmans, having a goat to offer, called a poor man, who was near by, to hold the animal. While he was stooping down to hold the goat's head sufficiently low, the Brahman cut his head off at a single blow, and coolly picked it up, and placed it before the idol. The Brahman had supposed there were no witnesses of the act; but there happened to be two women just going in as he was carrying the head of the man across the court. They ran away and told what they had seen. The police arrested the Brahman. The women would have declined to give evidence against the Brahman if they could; but, after having let the thing out, in their sudden perturbation, they were not allowed to be influenced by the Brahmans. On his trial, the murderer professed that it was all a mistake; that he thought he was cutting off the goat's head; and that he believed the goddess made him see the man's neck in the place of the goat's. This plea did not serve him, and he was hanged.

I have recently read an account of the trial of a native for murder before one of the criminal courts. It seems that he was at a special season of the worship of Káli, and happened to be wearing a sword. The sanguinary rites, and the character of the goddess, impressing the man's mind, he began to imagine that a great sacrifice would be a fine thing, and accordingly, he fell upon the assembled company with his sword, and killed two men outright, and wounded three others. The evidence showed the man to be of weak intellect, and excitable temperament, but not insane. However, the presiding judge thought that the murder did not arise from personal malice, and therefore he sentenced the man to imprisonment for life, instead of hanging.

Hook-Swinging, and other atrocious practices connected with the worship of the goddess.

Mr. Yule tells me that at the hook-swinging festival, held at this temple of Káli once every year, beside those that are swung, he has seen as many as two hundred men with iron or wooden rods through their tongues, or their arms, or their sides, sawing them back and forward.

The worship of this goddess presents the most sickening and heart-rending view of Hindúism. It is very common in the North-West Provinces, the scene of our missions, though it is not there connected with such horrible barbarities as here. Yet I have there seen a man cut off a piece of his own tongue to offer to Káli. And she is the popular goddess of all the low and ignorant. A common shout of encouragement, when lifting or pulling is being done, is, "Victory to the honourable mother Káli!" and sometimes, to add great emphasis to it, they add, "of Calcutta." Her little shrines, at which any low fellow can officiate, are everywhere seen. Professional murderers and robbers have her for their patroness. Considering her character and influence, it is no wonder that murder is held by most of the people to be a small crime. In view of these things, how can any one have the face to talk about the "mild Hindús?" Effeminate they are, to a great extent; and they do not present the first example in the world's history of effeminacy being cruel. How long will it take for such representations as I have now given, and which are not exaggerated in the very least, to persuade all the members of our Church that "the dark places of the earth are the habitations of cruelty" in very deed? How long before they, who "are at ease in Zion," shall have their pity excited, and begin to *act* as if they *felt*?

JOSEPH WARREN.

INDIA: LODIANA MISSION.

COW KILLING IN AMBALA.

The Hindus and Mohammedans in Ambálá have recently been quarrelling a great deal among themselves. When they come to sit in judgment upon Christ and his doctrines, they are always made friends, like Herod and Pilate, being bound together by the knot of enmity to Christianity. But among themselves, there are constant bickerings and heart-burnings. A week or two ago, the whole city was in an uproar on the subject of *beef*. The Hindus, according to their religion, consider the cow a sacred animal. They reverence the cow as a mother, and worship her as a deity. In a word, the cow is a God. Hence to kill a cow is an unpardonable enormity. It is a crime worse than murder—a pollution of the earth—a disgrace to their religion. But the Mohammedans have no such scruples. They are almost as fond of beef as Englishmen are. And they respect the sanctity of the Hindu Apis just about as little as John Bull does. They are also fond of rupees. Hence they are ever ready to fill their pockets, and satisfy an old grudge and their belly at the same time. They are the butchers of India in more senses than one. Wherever there is any demand, and they have the power, there they are ready to furnish beef. The number of Englishmen in this country increases the consumption, and so there is a ready market at every station. There is a large European force stationed near Ambálá, and there is butchering and beef-eating going on every day within the bounds of cantonments. But hitherto, the Hindus, pleading immemorial usage, have prevailed upon government to prevent all beef-killing within the bounds of the city. The Mohammedans have always been sore and restless under this restriction. So, recently, when a new Deputy Commissioner was appointed to this district, the Mohammedans succeeded in obtaining permission to kill within the limits of the city. Immediately there was a great uproar. Old sores were opened; slumbering fires were roused. The Hindus, who are the principal shop-keepers, closed their shops to the Mohammedans, and cut off the comforts and necessaries of life from them. They bound themselves under oath and penalty not to sell to any of the followers of Islamism. The latter endeavoured to retaliate in every possible way. They dismissed all their Hindu servants, and killed the cow for very spite. All friendly dealings and intercourse were interrupted. The wide-spread enmity manifested itself in petty squabbles among the boys in our school. A Mohammedan servant could not obtain anything for us from Hindu shops, and the native Christians had to declare solemnly that they were not Mohammedans before they could obtain any thing. Thus on both sides men's hearts were hot, and things were ready for an outburst. In the mean time, complaints had been sent up to Government from both parties, and the Commissioner came to settle the dispute. He came to the city with a small guard, and was soon surrounded by hundreds of Hindus and Mohammedans, some crying one thing, and some crying another; some supplicating that the slaughter of their gods might be stopped, some demanding the privilege of slaughtering beeves. The small guard of the officer was not sufficient to keep off the multitude, and so they pressed upon the great man's carriage, and actually blocked up the way. In vain he tried to beat them off with his whip. They even caught the lash and the bridles of the horses. Seeing that nothing could be done in the midst of so much noise and confusion, he prudently withheld any decision, and with difficulty extricating himself from the crowd, retired. In the mean time, the killing of cows within the boundaries of the city has been suspended, and the whole case has been referred to the higher authorities. The shops are again opened, and apparently friendly dealings resumed; but the enmity still festers underneath. Thus we see these people absorbed with trifles lighter than air, and seriously engaging soul and body in these puerile absurdities, while they will not lend a thought to subjects of infinite magnitude and eternal importance, drawn from the word of God, which to them is foolishness. May the Church be more and more enabled to appreciate the difficulties with which we must contend, and be stirred up to use the remedies.

J. H. O.

MISCELLANEOUS.

THE KARENS.

There are many tribes about which we knew little or nothing until the missionaries found them out, and brought them under the notice of Christians. This is the case with the Karens. No doubt our readers have heard their name before now; but it is only from those who have laboured to teach, and bless, and save them. They live in Burmah, and in places near that country; but where they came from, and what was their early history, cannot now be found out. In their character and habits they are something like the gypsies. They wander about the country in small companies; their food is the wild fruit they find in the woods, and their drink, the sparkling stream from the hills. When they wish to stay in one place for a time, they look out for a suitable piece of ground; then they set fire to the trees and bushes that cover it, and when the spot is cleared in this way, they build their huts upon it. They like, when they can, to live near a lake or a river; but they have few wants, and they are easily supplied. If they need a boat or a canoe, the men, like the ancient Britons, cut down a tree, and hew it out into the proper shape. In a similar way they make wooden baskets, and other useful articles. The women, too, have enough work, for they make a kind of cotton cloth for themselves and their children. Their chief food, besides wild fruits, is rice.

They are a meek and peaceful race, and are easily deceived. I am sorry to say they are also very dirty and lazy; but in some other respects they are better than many who live in Christian countries. Unlike the other inhabitants of Burmah, and the heathen in general, they have some notion of a Great Being who governs the world; but this truth is mixed with much that is foolish and superstitious. Soon after the first Burmese Missionary came to Rangoon, his attention was called to these people. He was surprised to see small parties of strange, wild-looking men, from time to time straggle past his house. He was told they were Karens; that they were more numerous than any other tribe in the neighbourhood, and as little likely to be tamed as the wild cows of the mountains. He was also told that they did not like to meet with other men; that they seldom came into a town except they were forced to do so; and that any attempt to do them good would be of no use whatever. This was the opinion even of the Christian Burmese. But as Dr. Judson was of a different opinion, and wished to instruct them, his friends began to think whether this might not be done; and one of them finding, during the war of the Burmese and the English, a poor Karen bond-servant in Rangoon, paid his debt, and thus became, according to the custom of the country, his master for a time. When the war was over, this stranger was brought to the missionaries and taught the religion of Jesus. After a time he felt the power of religion in his heart, and he became a faithful and useful teacher to his countrymen, who heard with wonder and with great attention.

Perhaps you may like to know a little of this man's early history. His name is a strange one: it is Ro-thah-byu. He was born about the year 1778, at a village called Ootwaw. He lived with his father and mother until he was fifteen years old, and was then, from his own account, a wicked and disobedient boy. At length he left his parents, and became both a robber and a murderer. How many of his fellow men he had murdered he did not himself know, but they were more than thirty. His natural temper was very bad. After the Burmese war, he was employed in Mr. Hough's service. There some religious impressions were made on his mind, and he ever remembered the good missionary through whom he received them with much love. Ro-thah-byu followed Mr. Judson to Amherst, where Ro Shway-boy paid for him a small debt, and then took him into his family. For a long time, however, truth made no impression upon his mind; and as Ro Shway-boy began to fear that he could do him no good, and finding that his moral character was very bad, he thought he could no longer keep him in his family. Mr. Judson then offered to clear off the debt if he could maintain himself. Soon after this time he began to pay more attention to religious instruction; and though his temper was often very violent, it was not long before he began to show some sorrow for sin, and a desire to love the Saviour. Still his mind was very dark, and his violent temper would quite discourage him, and prevent his praying to God. After some months, however, he became more watchful over his temper, and gave proof that his heart was really changed. He publicly professed the religion of Jesus, and sat down at the table of the Lord.

Such is the history of this Karen up to the time of his conversion. We will now give you some instances of his usefulness among his countrymen after this great change; for, like other Christians, having himself felt the worth of his soul and his Saviour, he wished very much that others should feel the same. He therefore left his home, and went across some high mountains a long way off; but the rain had been so heavy, and the waters covered so much of the land, that he was forced to give up the journey. But he did not like to go home again without doing some good; he therefore turned aside to a small village, where some Karens lived. Here he preached and explained the word of God. All the people were very attentive, and one man determined at once to become a Christian, and to return with Ro-thah-byu to see the missionary. This man was brother to the chief of the place where he lived, and he became a true Christian, and a very useful one. But he was not the only one in that village who became a follower of Christ. Nearly all the people followed his example. Ro-thah-byu then visited a large town called Tavoy; here he found one of his countrymen, a young man, in a temple, where he had been without food for two days, hoping by this to get a great reward in a future state. Ro-thah-byu told him of the folly of what he was doing, and invited him to the missionary's house. Accordingly he went, and paid serious attention to Christian instruction. After learning much about the way of salvation, he took a Christian book, and went back to his native forest. Some time passed away, when this young Karen again came to the missionary, bringing with him three of his relations, who wished to be taught the religion of Jesus. He then went to the room in which Ro-thah-byu was sitting, and was with him till near midnight talking about the gospel. Early the next morning the conversation on the same subject was begun again. This young man said he wished very much to live with the missionary for ten or twelve years, that he might know fully about God and Christ, and he resolved no longer to worship heaps of brick, but to know and serve the ever-living and true God.

Ro-thah-byu was constantly thinking how he could do good to souls, and spread the gospel of Jesus Christ. Many were the journeys he took; and often, when tired and almost worn out with labour, instead of lying down to rest, he would seek out some of the natives, and tell them of the way of salvation. Perhaps you would like to hear one of his sermons. He had been describing the folly of worldly things and worldly tempers, and then went on to say, "A worldly man is never satisfied with what he has. Let me have more houses, more lands, more buffaloes, more slaves, more clothes, more wives, more children, more gold and silver, more rice, more boats and vessels. Let me be a rich man. This is his language. He thinks of nothing so much as getting worldly goods. Of God and religion he is quite unmindful. But watch that man. On a sudden his breath stops, and he finds himself without anything he once so much loved. Astonished, he exclaims, 'Where are my slaves? Where are my buffaloes? I cannot find one of them. Where is my home? and where are my chests of money? What has become of all the rice I laid up in store? Where are all my fine clothes that cost me so much? I can find none of them. I am lonely and poor indeed. I have nothing. But what is this? He then told his hearers of the sufferings of the lost soul, and spoke of the rich man as mourning in this way: "Oh, what a fool I have been! I neglected God, the only Saviour, and sought only worldly goods, and now I am undone. All this world is misery. Sickness and pain, wars and slaughter, old age and death, are on every hand. But, listen! God speaks from on high, 'Children, why take ye delight, and seek happiness in that low village, the world, where so many thickets of briars and thorns grow? Look up to me; I will deliver you, and give you rest, where you shall be for ever blessed and happy.'" While he was preaching, every eye was fixed on him, and every ear was attentive.

God was pleased to bless the words he spoke to *many* souls. One respectable man, a Sankai, said he formerly was a great drunkard, but had not taken a drop for months past—not since he first heard of Jesus from Ro-thah-byu. The people were delighted to read the tracts he gave them, which led them to pray, and ask what they must do to enter heaven. One of these Karens says, that not long since he was tempted by a neighbour and his wife to join them in their worship on the feeding of gnats, but he refused, saying that he meant to worship Jesus Christ to the end of his life. Perhaps you do not know, my dear young readers, that gnats are thought to be greater than men—but not so great as the god Brahma;—they are said to live in the heavens, and to have power over some parts of the earth and sky. Do you not pity these poor ignorant heathen; and will you not pray for them, that they may see how foolish it is to feed and worship gnats?

In 1837 Ro-thah-byu visited the Christian villages around the Karen jungle, where he had formerly preached with great success. He remained there about six months, but being afflicted with rheumatism and blindness, he was unable to take a difficult journey. Another reason why he could not preach to those who were still ignorant of God was, that the Burmese government had become angry that so many Karens followed a new and foreign religion. The Christians were put in prison, were fined in large sums of money, and suffered persecution in different ways. The land was filled with men who were sent out and paid by the officers to find where the Christians lived. Under such circumstances, it is no wonder that Ro-thah-byu felt it better for him to dwell quietly among the Christians. As his health was not any better, and a war was expected between the English and the Burmese, he returned to Maulmain, where he remained till 1840, when he arrived at Sandoway, and began teaching a class of boys. But the small-pox broke out, and he was obliged to leave, and dwell in a village close by. Here he was the means of leading many of the people to Jesus. Whilst at this place, in the midst of his work, the summons came for him to die. His rheumatic complaint had become distressing, disease settled on his lungs, and he seemed quite aware that he was near his grave. He was perfectly willing to die, he had no fears, but "as it pleases God," seemed to be the state of his mind. To the last he had not an anxious thought as to his future state, but his usual answer to the missionary was, "Teacher! God will preserve me." Thus died Ro-thah-byu; for if ever a man hated idolatry and loved the Saviour, he did. And it was his untiring love for the souls of his fellow-countrymen that led him to seize every opportunity for speaking to them, that they might be saved. Whole nights did he spend in prayer to God. Is it then wonderful that he should be honoured in bringing so many souls to Jesus? "Not by might, nor by power, but by my Spirit, saith the Lord."—*Juvenile Missionary Magazine.*

CHINA.

There are 360,000,000 of people in China. One-half the heathen world, one-third of the human family live in China. The land is crowded with inhabitants. Wherever you go, it is filled with large villages, thickly-peopled districts, or great and splendid cities. 360,000,000 of people! Let them form one great, long, and splendid procession, and stand and watch them pass. You cannot see the end of the procession. Wait! wait! wait! On, on they come—six every minute; hour goes after hour, still on, on they come! How long will it be before they are passed? One hundred and fifty years!—*Ibid.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN APRIL, 1854.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport 2d ch mo con 8, less 2 for *Foreign Missionary*, ladies' soc 6; Antrim ch 20. *Pby of Troy*—Waterford ch, of which 13 66 from Sab sch, to con Rev L H LEE, Mrs LEE, Mrs HARVEY B SCOTT, Mrs G W EDDY, Mrs C ELLIS, and Miss ELIZABETH G STEWART 1 m's 273 36. *Pby of Albany*—Northville ch 2 307 36

SYNOD OF BUFFALO.—*Pby of Wyoming*—Tuscarora ch 5; Warsaw ch 6. *Pby of Michigan*—Fremont ch 3; Orion ch 2. *Pby of Rochester City*—Port Byron ch, ladies miss soc 12, Sab sch 4; Penfield ch 10 42 00

SYNOD OF NEW YORK.—*Pby of Hudson*—Goshen ch 175 59, Dr JOHN S CRANE, to con himself 1 m 30, Sab sch, to ed *Cath. Jessie McCartee* and *John S Crane* 50; Hopewell ch 36 31; Hamptonburg ch 40; Florida ch mo con 5. *Pby of North River*—Wappinger's Falls ch mo con 5, Sab sch 1. *Pby of Bedford*—South Greenburg ch 20; South East ch 26; Croton Falls ch 50, Sab sch to ed *Henry Thos Lee* 12 50; Mt Kisco ch mo con 6; White Plains ch 40; Poundridge ch to con Rev DAVID IRVING 1 m 45 03. *Pby of New York*—New York 1st ch mo con 124 15, Sab sch to ed *W W Phillips* at Canton 6 25, teachers to ed *James Donaldson* and *Sarah C Dow* among the Otoes and Omahas 12 50, young ladies to ed *Mary K Lowrie* at Canton 6 25, to ed

girl in Mrs Happer's school 6 25, Miss Jaudon's class to ed *Fanny Phillips* 6 25, inft Sab sch to ed *Walter Lowrie* at Spencer Academy 6 25; Williamsburgh ch mo con 43 44; Fifth Avenue and 19th st ch mo con 34 09; Forty-second st ch mo con 13 26; Madison av ch mo con 20, less 8 33 for *Foreign Missionary;* Brooklyn 1st ch mo con 7 72; Grand st ch 208 50; Brooklyn Central ch 42 75; Jersey City 1st ch 474 97, less 5 for *Foreign Missionary*, Sab sch to ed *David Henderson* and *Elizabeth G Southmayd* 50; Fifteenth st ch mo con 16; Yorkville ch mo con 12 64, less 4 for *Foreign Missionary;* Nyack ch 13 53; Rutgers st ch fem miss assoc 51 40; Chelsea ch mo con 23, a member 25, Sab sch for sup of Bazar school at Allahabad 20. 2*d Pby of New York*—West Farms ch 13 55, less 3 for *Foreign Missionary;* Scotch ch, Samuel Cochran 100, John T Johnston 100, J B M Johnston 100; Canal st con mo ch 1 94; Sing Sing ch mo con 17, 2078 79

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Baskingridge 109, less 9 for *Foreign Missionary. Pby of Passaic*—Newark 3d ch mo con 25 44, Sab sch to ed *Archibald Alexander* at Spencer Academy 16 23; Flanders ch 10; Chester ch 25; Mt Freedom ch 14 75. *Pby of New Brunswick*—Village ch Freehold 153 59; Princeton 1st ch 115; New Brunswick N J, Rev Dr Cogswell 25; Freehold ch 51 77; Millstone ch 8 30; Nottingham ch 21 88; Dutch Neck ch 21 34. *Pby of West Jersey*—Bridgeton 1st ch, by her father to con Miss CAROLINE B REEVES 1 m 30, Sab sch to ed *S Beach Jones* and *Mary R Jones* 50; Salem ch 31 25; Blackwoodtown ch 13 25; Cedarville ch mo con colls 44; Cape Island ch 12. *Pby of Newton*—Belvidere ch Sab sch to ed *John M Sherrerd* 7; Hackettstown, N J, Mrs Nancy Thompson for Jews 5; Hardwick ch 38 08; Stewartsville ch 49 23; Mansfield ch 30. *Pby of Raritan*—Clinton ch Sab sch 31 25; Milford ch 12. *Pby of Luzerne*—White Haven ch, of which 1 from Miss Mayby 3; Wyoming ch 30; Kingston ch 7. *Pby of Burlington*—Allentown ch 25 1006 36

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Kensington ch mo con 8 62, Sab sch 15 06; Spring Garden ch Sab sch for Agra High School 10; Crookville ch, of which 1 30 from Sab sch 6; Fourth ch mo con colls 50; Tenth ch ann coll in part 212 47, Rev Dr Engles 20, W A Porter 20, J McArthur, Jr 10, H Campbell 5, a member 12, mo con 50 93—in all 330 40, less 36 for *Foreign Missionary*. 2*d Pby of Philadelphia*—Bridesburg ch 17; Doylestown ch 72 76. *Pby of New Castle*—Lower West Nottingham ch 12 50; Wilmington 1st ch 28 38, fem benev soc to con Rev J LEIGHTON WILSON 1 m 43, juv miss soc 29 09. *Pby of Donegal*—Lancaster ch mo con colls 28 82, Sab sch 23 98. *Pby of Baltimore*—Balt 2d ch 84; Bridge st ch Georgetown 71 70; Washington F st ch youths' miss soc to ed *James Laurie* and *Ninian Bannatyne* 50; Balt Franklin st ch 50; Madison st ch 1 25; Frederick ch, of which 16 from ladies sew soc 46 50; Belle Air ch, "a member" 4. *Pby of Carlisle*—Fayetteville ch 20 75; Shippensburg ch 67; Cumberland ch, Mrs McKaig to ed *Linnie McKaig Beal* 20; Big Spring ch Sab sch 7. *Pby of Huntingdon*—Pine Grove ch 30; Hollidaysburg ch 100; Lewistown ch ch 70 40. *Pby of Northumberland*—Williamsport ch 15; Bethel ch 8 25; Buffalo ch 66; Warrior Run ch, of which 30 to con JOHN MCKINNEY 1 m 50; Derry fem miss soc to con Miss JANE BOYD 1 m 33; Mahoning ch 100 1534 46

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Glade Run ch mo con 15 50, young ladies' miss soc 27 50; Donegal ch 10; Congruity ch mo con colls 19 89; Mechanicsburg ch 3; Rural Valley ch 8; East Union ch 3; Cherry Run ch 4. *Pby of Redstone*—McKeesport ch 50; Spring Hill ch 10; Round Hill ch 25 80; Uniontown ch of which 6 85 from Sab sch 53 33; Brownsville ch 4 12; New Providence ch 20. *Pby of Ohio*—Pittsburg 1st ch 365 83, less 15 for *Foreign Missionary;* Second ch mo con 30 09; Fifth ch 15 32; Chartiers ch 21 12; East Liberty ch 29 12, mo con 10 28, Sab sch 7 24; Mingo ch 27 80; Racoon ch 62; Bethel ch ladies' for miss soc 47 42; Sharon ch 11 75; Sewickly ch 55; Valley ch 5; Centre ch "a friend of missions" 3; Fairmount ch 12; Manchester ch 25 35. *Pby of Alleghany*—Harrisville ch 9. *Pby of Beaver*—Unity ch 14 12; West Middlesex ch 14 37; Pulaski ch fem miss soc 5. *Pby of Erie*—Sugar Grove ch mo con 4. *Pby of Clarion*—Leatherwood ch miss soc 11; Richland ch Sab sch 6 1027 95

SYNOD OF WHEELING.—*Pby of Washington*—Frankfort ch 28 65, youths' literary soc of Frankfort Springs 42 cents; Lower Ten Mile ch 24; Burghettstown ch 35 70; West Alexander ch 43; Upper Buffalo ch 35. *Pby of St Clairsville*—Crab Apple ch 92; Bealsville ch 10; Woodsfield ch 7; Wheeling Valley ch 20 65; Martinsville ch 32 15; Beech Spring ch 30 50; Nottingham ch 45; Deersville ch 6; St. Clairsville ch 37. *Pby of Steubenville*—New Hagerstown ch 38; Big Spring ch 21; Still Fork ch 3 50; Harleam ch 5 25. *Pby of New Lisbon*—Deerfield ch 25 539 82

SYNOD OF OHIO.—*Pby of Zanesville*—Rush Creek ch 10; Bethel ch 9. *Pby of Richland*—Mt Vernon ch mo con, bal to con CHARLES SWAN and ROBERT TURNER 1 ms 4 50; Bloomfield ch 2; East Union ch 7 35; Millwood ch 5 31; Waterford ch 4 25, children 1 60; Mansfield ch 44; Martinsburg ch 28 75; Frederick ch 2 75, children 6 13; Mt Pleasant ch addl to con JOHN SMITH 1 m 17 50; Chesterville ch 9 12; Harmony ch 1 87. *Pby of Coshocton*—Berlin ch 19 66, mo con 13 16, Sab sch 9 38; Williamsburg ch 11; Mt Eaton ch 1, John Johnston 10, Mrs Wise 3 221 33

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Washington ch 27; Hillsboro ch of which 10 each to con J M JOHNSTON and Mrs ANNE FALLIS 1 m's, and 10 from Mrs L H Barry and children of Infant Sab sch to ed *Samuel Steel* in India 141 28. *Pby of Miami*—Franklin ch 17. *Pby of Cincinnati*—First ch Ladies miss soc 260; Seventh ch ann col 140 55, Ladies miss soc 150, Sab sch miss soc three mos colls 32 20; Central ch 1st Mission Sab sch to ed *Robert Young* 25; High st ch mo con 78 cts; Bethel ch 2 75; Reading ch 9 50. *Pby of Oxford*—Bethel ch 70. *Pby of Sidney*—New Jefferson ch 4; Union ch 4 884 06

SYNOD OF INDIANA.—*Pby of Indianapolis*—Bethany ch 9. *Pby of Palestine*—Paris ch 45 54 00

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*—Constantine ch of which 30 to con their pastor, Rev SAMUEL C LOGAN 1 m 36 62, children's coll's 4 25. *Pby of Crawfordsville*—Poplar Springs ch 4 44 87

SYNOD OF MISSOURI.—*Pby of St. Louis*—St Charles 1st ch addl 17, juv miss soc and proceeds of little girls' labour to ed *George Champlin Sibley* 25. *Pby of Palmyra*—Big Creek ch, Mrs E Perry 5 47 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville 1st ch in part 283 48, mo con 30 75; Second ch in part 183; Chestnut st ch 313 10; Shiloh and Olivet ch 100; New Castle ch 20, Sab sch 6; Pisgah ch 8; Shelby co Kentucky, Mrs E Morton 25, and Miss E A Morton 5 to con C B H MARTIN 1 m. *Pby of Muhlenburg*—Hopkinsville ch 11. *Pby of Transylvania*—Bethel ch 6; Paint Lick ch 15, less 2 for *Foreign Missionary;* Danville 1st ch 390 less 10 for *Foreign Missionary*, Sab sch 50; Danville 2d ch 342; Springfield ch 1. *Pby of West Lexington*—Fayette co, Ky, J M C Irwin of which 10 for education and 10 for missions in Liberia 20. *Pby of Ebenezer*—Washington ch 13 1810 33

SYNOD OF VIRGINIA.—*Pby of Winchester*—Gerardstown ch 83; Tuscarora ch 24. *Pby of East Hanover*—High st ch Portsmouth 10 60. *Pby of Montgomery*—Christiansburg ch 62 63, Mrs Catharine Jones 5 185 23

SYNOD OF NORTH CAROLINA.—*Pby of Concord*—Rocky River ch GEORGE L PHIFER to con self, Rev DANIEL A PENICK and Mrs ROSA A PHIFER 1 m's 100 00

SYNOD OF NASHVILLE—*Pby of Holston*—Providence ch 9. *Pby of Nashville*—Nashville 1st ch 315 324 00

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—Holly Springs ch Sab sch to ed *Sarah B Thompson* 25; Water Valley ch 'a member' 1; Sand Spring ch 3. *Pby of Memphis*—Macon ch 35; Memphis 2d ch 125, Sab sch to ed *Jane Gray* 25; Mt Carmel ch 89 70, Dr Holmes to ed *James Holmes* 25, sewing soc 40, coloured persons 5 30; Somerville ch Sab to ed *Fannie Q Boyd* 30 404 00

SYNOD OF SOUTH CAROLINA.—*Pby of South Carolina*—Willington ch mo con 40; Rock ch, a family offering, to ed youth in India 28. *Pby of Bethel*—Bethesda ch for press in Northern India 90; Pleasant Grove ch 55; Six Mile Creek ch 10. *Pby of Harmony*—Hepzibah ch 6; Salem ch (B R) 89; Sumpterville ch fem miss soc 65; Camden ch 51 25, less 10 for *Foreign Missionary;* Pine Tree ch 10; Williamsburgh ch 33, Rev James A Wallace 10; Darlington ch 114 25; Cheraw ch 241; Liberty Hill ch 53; Midway ch 3 50; Harmony ch 11; Brewington ch 27; Lebanon ch 23; Salem ch (L R) 35; Bishopville ch 3; Horeb ch 8; Mt Zion ch 127 25. *Pby of Charleston*—Columbia 1st ch 60 20; Charleston 2d ch mo con coll's 146 72; Circular ch W P Findlay 10, Miss E Peronneaux 3, Miss H E Findlay 1; Beach Island ch 10 1354 17

SYNOD OF GEORGIA.—*Pby of Georgia*—Liberty co, Ga, Fem Miss Soc for printing in China 53 33. *Pby of Hopewell*—Macon ch 150, Sab sch to ed *R L Breck* and *Heman Mead* 50. *Pby of Florida*—Euchee Valley ch mo con 5; Bainbridge ch 1 259 33

SYNOD OF ALABAMA.—*Pby of South Alabama*—Newbern ch 31; Fairview ch 45; Camden ch 5; Centre Ridge ch 46 50; Geneva ch 5; Black's Bend ch 5; Marion ch 36 15; Shell Creek ch 10; Mobile Government st ch 200; Bethel ch Sab sch to ed *Moshumeed Ali Khan* 20; 2d ch, of which 120 mo con colls, and 30 from Sab sch to ed *E P Smith* 250; Mount Pleasant ch, of which 17 from juv soc to ed —— 67; Valley Creek ch, of which 18 from coloured people for Africa 158; Pisgah ch 31 20. *Pby of Tuscaloosa*—Tuscaloosa ch 100; Concord ch 7; Mt Pisgah ch 8. *Pby of Talladega*—Marble Spring ch 45 1069 85

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Port Gibson ch 23. *Pby of Louisiana*—Comite ch 10; Concord ch 5; Woodville ch 33 87; New Orleans 4th ch 11; Baton Rouge ch 30; Plaquemine ch 6 30, Sab sch 29 70 148 87

SYNOD OF ARKANSAS.—*Pby of Arkansas*—Little Rock ch 25 00

SYNOD OF TEXAS.—*Pby of Brazos*—Galveston ch 76 35

SYNOD OF THE PACIFIC.—*Pby of Oregon*—Clatsop ch 25 80

Total from churches, $13,572 93

LEGACIES.—Ala, Interest from Underwood Estate 30; Shippensburg, Pa, Legacy of Miss Jane Maclay 50; Cincinnati, O, Estate of John Gallagher 30; St Clairsville, O, Estate of David McWilliams 100; Pittsburg, Pa, Patterson Estate 50; Estate of Dr Gladden 53; York, S C, Estate of John Blair 100 414 00

SEMINARIES.—Princeton, N J, Theo Sem Miss, Bible, Tract, and Education Soc 70 00

MISCELLANEOUS.—Fort McIntosh, Texas, Col G Loomis 30; A Merchant for Shanghai Mission 1200; "——" for India 1666; "——" for China 1667; "——" for Africa 1667; A Lady for the Madiai 25; L M S for Jewish missions 30; Left at Mission House 20; Two Ladies for Belgium 500; Cedar Rapids, Iowa, "A Christian Friend" 2 50; Otoe and Omaha Mission, D Jones for printing Testaments in China 6; Newark, N J, William Rankin to ed *Matilda W* and *Emma W Rankin* at Ningpo 50; Two Friends 5; New Brunswick, N J, Rev J J Janeway, D D, 700; Asso Ref Synod of the South for the education of youth at Kentucky, Liberia 95 73; A Friend 100; Jersey Shore, Pa, A Friend 10; Warrentown, Mi, O Shurtliff 2; Texana, Texas, J A Taylor 5; Richmond, Va, Thomas W F Taylor 2½; A Friend 10; Trenton, N J, E B Fuller to con THOMAS J STRYKER and JOSEPH G BREARLY 1 m's 100; Transferred from Waldensian Fund for Pignerol ch 2100 9993 23

Total receipts in April, $24,049 16

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—

Amount previously acknowledged,		$9949 90	
Bethesda ch, S C, Maj W Sproul 22; Miss Alice Caldwell 5; Chippewa, O, Mrs Jane Frank 1; Sab sch of University of Virginia 5		33 00	
Less		9982 90	
Error in amount carried from receipts in Nov 1853, to Dec 1853,	96 17		
Transferred to general acc'nt for Pignerol ch	2100 00	2196 17	7786 73

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &c.—Fem Miss Soc Rutger's st ch, N Y. one box of clothing for Chippewa and Ottowa Mission at Grand Traverse; Ladies Miss Soc of Upper Octorara ch, Pa, one box of clothing 80; Ladies of Scrubgrass ch, Pa, one box of clothing 106 05; A Lady, N Y, 165 articles of clothing; Mrs M, N Y, 39 articles; Mrs S, N Y, 17 garments; Sew Soc, N Y, 1st ch 36 garments additional.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

☞ As frequent inquiries are made on this subject, we give the terms on which the Board of Publication *ordinarily* employs Colporteurs.

Wages $150 per annum. Equipage $50. All reasonable travelling expenses, together with charges for freight and postage, are defrayed by the Board.

SIXTEENTH ANNUAL REPORT.

The Report of this year presents a very encouraging aspect of the enterprise in which we are engaged. Fifteen new books in the English, and one in the German language have been published, giving a total of 38,250 copies. Nine tracts in 12mo, and one in 18mo, have been issued, of which 26,000 copies were printed. Besides these, the Publishing Committee report at the close of the year, March 31st, several other works in course of preparation for the press, and several actually in the printer's hands. But for unavoidable delays, these would have been included in the catalogue of new publications.

It is not, however, our main purpose to aim at a large or rapid increase of our miscellaneous publications. Our chief effort is to multiply copies of approved books. Meanwhile, very diligent efforts are in progress towards greatly enlarging the youths' department of our publications.

A new impression of the 64mo Hymn Book is in press, whose print is both larger and more distinct; advantages which are very desirable, and which will not materially affect the size of the volume. It will still be adapted to the purposes for which it was designed.

The circulation of the Sabbath-School Visitor has now reached 41,000 copies. It is computed that there are about 100,000 families connected with our Church, and it is highly desirable that this valuable auxiliary to the work of parental and Sabbath-School instruction should be found in every one.

During the year one hundred and fifty-one colporteurs have been in commission, of whom one hundred and forty-four have laboured in twenty-five States, six in the British provinces, and one in India. The distribution of these colporteurs in the several States has been as follows:—*Three* in Maine, *two* in New Hampshire, *twenty-two* in New York, *four* in New Jersey, *sixteen* in Pennsylvania, *one* in Maryland, *two* in Virginia, *twelve* in North Carolina, *six* in South Carolina, *fifteen* in Georgia, *two* in Florida, *one* in Alabama, *one* in Mississippi, *one* in Louisiana, *five* in Texas, *one* in Arkansas, *two* in Kentucky, *one* in Michigan, *six* in Tennessee, *nine* in Ohio, *three* in Iowa, *four* in Indiana, *ten* in Illinois, *four* in Missouri, and one in Wisconsin—twenty-five States having been thus included in our field.

Including about 28,000 volumes, and 48,000 pages of tracts, distributed by the Synods of Virginia and Pittsburgh, and 6517 volumes and 381,000 pages of tracts, the amount of donations stated below, the entire distribution of the year amounts to 135,983 volumes, and 1,300,547 pages of tracts. Donations have been made to the amount of $2358.89, viz: To Sabbath Schools 2535 volumes; to naval and military stations and ships of war 142; to humane Institutions 60; Literary and Theological Institutions 226; ministers 850; feeble churches 1376; individuals for gratuitous distribution 1328. Total volumes 6517, and 381,032 pages of tracts. These donations are of course exclusive of those made by colporteurs.

The Treasurer reports $15,867.25 contributed towards sustaining the colporteur enterprise, and $18,687 expended, showing a deficiency of $2,819.75.

The entire proceeds of sales for the year are $77,647.37, exceeding the last year by $6,679.65. The Institution is entirely free from debt, and all its monetary affairs in a sound condition. It is regretted that the contributions for the colporteur fund fall so far short of the expenditures in that department; and yet it is pleasing to know that these contributions exceed those of the last year by over $3500, thus manifesting a considerable increase of interest on the subject among our churches. The excess of expenditure has been mainly owing to the settlement of colporteur accounts of former years.

The Board expresses great satisfaction in the increasing appreciation of its labours manifested in various portions of the Church and among other denominations, and looks confidently to a future of increased and extending usefulness. To secure such result, the Church courts, ministers, and people of our beloved Zion are affectionately urged to weigh the vast importance of a sound religious literature to our Church and country, and exert themselves accordingly in aiding in the work of disseminating our publications, not only in the bounds of our organized congregations, but to the destitute throughout the land.

FAVOUR AMONG THE CHURCHES.

During the month of April, the Secretary of the Board visited several Presbyteries, presenting before those bodies the claims of the colporteur enterprise to the confidence and support of the churches under their care. His visits were, in every case, most cordially received, and every desired opportunity was afforded for making as full and extended statements as were deemed advisable. As most of the Presbyteries conveniently accessible from the office met about the same time, it was not practicable to visit many. The Presbytery of Philadelphia most cordially and unanimously adopted the following paper:

"The Presbytery of Philadelphia, earnestly desiring to aid the churches under its care in every laudable effort to do good, and in the exercise of its constitutional powers of adopting 'common measures for promoting knowledge and religion:'

"*Resolved*, 1. That the session of each church under care of this Presbytery is hereby affectionately and urgently enjoined to take such order as may be deemed necessary and best to afford the members of such church and congregation an opportunity of making annual contributions to the support of all the schemes of Christian benevolence established by our General Assembly.

"2. That it shall be the duty of the Stated Clerk, at the next semi-annual meeting of this body, to call the roll of ministers and churches, with a view of ascertaining whether this injunction may have been complied with; and at every spring meeting of Presbytery to do the same, in order to ascertain the diligence of the churches in the premises; of all which due record shall be made on the minutes of Presbytery."

The Presbyteries of Huntingdon, Carlisle, Elizabethtown, and New Brunswick, gave similar expressions of desire to co-operate with the Board in its missionary work, by adopting or renewing plans for securing from the churches regular contributions to the colporteur funds.

From several Presbyteries, in more remote sections of the Church, replies to the circular recently sent to them have been received, evincing the existence of the same feeling towards the Board. Contributions in reply to the circular issued last winter, continue to be received from the churches. We refer to the following, as a specimen.

New York, *May 13th*, 1854.

Rev. B. M. Smith, Cor. Sec. Bd. of Pub.

Dear Brother—My church has never contributed to the Board of Publication. It has, however, annually contributed to the American Tract Society, and this fact was used against all efforts to introduce our own Board. Having been cognizant of its beneficial labours in the West, I resolved to give our Board a chance here, without interfering with the American Tract Society, an institution which I regard highly. Your circular, received last January, furnished me just the aid I needed. I read it, with a running commentary, to my session; a collection was ordered, which resulted in a contribution of $60.50 for your colporteur department. The congregational collection amounted to about $37. The ladies then determined to increase the sum sufficient to constitute myself and wife *Life Members*, and they succeeded, contrary to my expectations. It was very gratifying to find so much interest manifested in this department of our great Christian enterprises for the conversion of the world.

The *Record* is doing a good work among us. We circulate fifty-three copies.

Fraternally yours.

AN APPEAL FOR THE BLIND.

Some years ago, Dr. Alexander prepared an excellent work, of an instructive and devotional character, which was printed in raised characters, for the blind. Many copies were called for, and are now, doubtless, communicating the riches of gospel truth to many sons and daughters of this heavy affliction. But by the fire which burned our building, January, 1849, all the copies remaining on hand were destroyed. Since that time, inquiries for the book have been often made. That or something else ought to be published. There is no class of our unfortunate fellow citizens whose afflictions should awaken a more lively sympathy than the blind. The rapid increase of institutions for their instruction, and the great improvements in the art of "teaching their fingers" to read, supply increasing numbers to be benefitted by such a publication.

Still the limited demand does not permit the Board to publish anything, unless, as in the former case, the means are mostly furnished for this special object.

We affectionately and urgently present this matter to the attention of all our readers, and especially of the wealthy. As you look around on your cheerful group of children, gathered around the family table, and storing their minds with useful knowledge, or enjoying the pure delights of entertaining and instructive books, think of the sightless one, whose days and nights are equally dark. Think of those, who, with opportunities for acquiring valuable knowledge of science, are yet cut off, to a great measure, from the teachings of religion. The expense of such a work as was before published, would probably not exceed five hundred dollars for two hundred and fifty copies, though less in proportion for a larger number of copies. But it is highly desirable to furnish not only one, but several, suitable for the adults as well as children. The time is to come when "Books for the Blind" must form an important class. And it is our duty and privilege to vie with philanthropists in contributing to supply these bereaved people with alleviations of their calamities. They provide books to teach them the elements of

language—arithmetic, geography, and history. But little has been done to supply books for their religious instruction and comfort, other than the Bible. As yet, the bulk and cost of the Bible, causes it to have a very limited circulation.

We trust this appeal will be extensively circulated by our Church editors, and we solicit contributions for this special purpose, to be sent to the Treasurer of the Board, Dr. A. W. Mitchell, 265 Chestnut st., Philadelphia.

LETTERS OF THE MADIAI.

The Board have in press, along with many other excellent works, mostly for children, the "Letters of the Madiai," giving a graphic and touching narrative of their imprisonment and sufferings, during a persecution, which Governor Cass described a few days since in the United States Senate, "as furnishing one of the most flagrant violations of the rights of conscience recorded in the long chapter of religious intolerance." The book has not been republished in this country. It will be expedited through the press as rapidly as possible, and we suggest that persons wishing it, anticipate its publication by orders. It will richly repay perusal, and we envy no man who can rise from such perusal without a higher appreciation of our civil and religious liberties, and a heart full of devout thanks for God's mercies to these his suffering martyrs. The volume will be embellished with coloured likenesses of both the Madiai.

RELIGIOUS PUBLICATION INSTITUTIONS.

The "Evangelist," referring to an article in *Norton's Literary Gazette*, uses the following language, which we commend for its truth and timeliness. The importance of such Institutions, in giving to our country the best sort of religious literature, and thus forming the best sort of religious public sentiment, can hardly be exaggerated. The Press is our "*fourth estate.*" Let the Church use it aright, and we need not fear papists nor pagans, infidelity nor Satan.

"The principal organizations for publishing religious works are the Bible Society, the American Tract Society, the Methodist Book Concern, the American Sunday-School Union, the Presbyterian Board of Publication, the Congregational Board of Publication, the Baptist Publication Society, the Baptist Bible Society, the Massachusetts Sabbath-School Society, besides some smaller denominational enterprises. Most of the works issued by them are not sectarian, but of general religious interest, sound in essential doctrine, and excellent in literary and moral character. They are books which, in the main, no private publishing house would venture to publish, but which are nevertheless as desirable as those more popular. They have created their own market—formed the taste which they are adapted to supply; and by the methods adopted for their circulation find their way to quarters to which booksellers have but little access. Their efforts have often been viewed with a jealous eye by the "trade," but without reason. So far from interfering with the legitimate business of the booksellers, they have powerfully contributed to the formation of a taste for reading, and have made infinitely more readers than they have supplied. Their influence has been mainly felt in those strata of society which lie beneath the general reading classes, quickening and elevating into the readers and buyers of books, those who would never have been reached by the ordinary processes of commerce. The trade and the country alike owe an inestimable debt to the zeal and wisdom of these associations, for the part which they have borne in the work of civilizing and evangelizing the age upon which they have operated.

It is a striking fact, that no religious enterprise, whether undertaken by an individual denomination, or by a combination of Christians of different sects, has ever been able to accomplish its purposes without the aid of the press. Though not the main element of power, in prosecuting the work of evangelization, it has yet so great an influence, and reaches so far, and tells so strongly, that it may be safely said, that the religious denomination in this country which uses it most wisely and efficiently will make the deepest and most permanent mark upon the moral and social features of the age. What has been done hitherto, in the use of the press, by the various ecclesiastical and religious organizations, has been partial, and without system. It has never yet entered into the plans of any Church, to make the press one of its recognized agencies for doing its work. The Methodists have come nearer to such a realization than any other denomination, and have reaped the benefit of it. But what the press is capable of doing—how variously and largely it may be made to contribute to the intelligence, growth, and purity, to the social standing, the general influence, and the permanent usefulness and reputation of any Church—we believe the most intelligent Christian has but feeble conceptions."

THE SCENE CHANGED.

A colporteur in Iowa writes:

"I will give you one case wherein my heart was made glad a few days ago. Some time last summer I visited a village in which were living ten or twelve families, not one of whom was a professor of religion. I called at almost every house, and on inquiry, found but one house with the Bible, nor could I sell one book. I called at a store, and the owner, after looking at my books, said with a cold, infidel sneer on his countenance, that he would as soon or rather have his children read novels; and so of most others. All I could do at that time was to give such tracts as I could get them to take, and leave them, praying mentally that they might be brought to see and realize their danger. Judge of my surprise and joy, when again passing through the same village, ten days ago, I called on the same Mr. S. who had said on my first visit he would as soon have his children read novels; he received me kindly, invited me to dinner, and bought three dollars worth of books. He said a change for good had come over him, as he trusted, as also many others in their village. I sold at the next house two dollars worth of books; at another house, the lady said her husband was from home, or she would have had some, but she had no money. I gave her the little book entitled "Only Rule," and being in haste to reach a certain place where I had appointed to be at a sacramental meeting of our church, I hurried on, rejoicing at what God, I trust, had wrought; for if God hath wrought a good work, by whatever instrumentality, I therein will rejoice, and do rejoice. What instrumentality, if any, the tracts which I distributed there on my first visit may have had, I do not know, nor did I inquire."

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF APRIL, 1854.

Presbytery of Albany.

Northville ch, Rev H Rinker 2; Charlton ch 6, per Rev George I Taylor — $8 00

Presbytery of Steuben.

First ch Bath, per Mr Lewis Biles — 21 00

Presbytery of Michigan.

1st ch Plymouth, from Rev James Dubuar 1 47, collection in the church 7 53 — 9 00

Presbytery of Hudson.

Goshen ch, per Rev Dr Snodgrass — 21 34

Presbytery of Bedford.

Rye ch, per Wm Rankin, Jr, 5 75; Ladies of the South-east ch, per Rev R B E McLeod 30 — 35 75

Presbytery of New York.

Greenbush ch 1; Yorkville ch 15 50 — 16 50

Presbytery of New Brunswick.

Kingston ch, per Rev Dr Watson 10; Millstone ch, per Rev C F Worrell, through Dr Thomason 3 — 10 00

Presbytery of Luzerne.

Tamaqua ch, per Rev Wm R Glen, through Geo Wiggan — 9 00

Presbytery of Philadelphia.

Ninth ch, from the Juv Miss Soc, per Andrew Little 20; Seventh ch, per A Bokee, from "A Member" 10; Scots ch, per M Grier 161; Crookville ch, per Rev J D Dudley 5; 2d ch, per Dr Darrah 73 95; J O Haselton 5 — 274 95

Presbytery of Baltimore.

Franklin st ch, per Rev Dr Plumer 52 58; Govane Chapel 5; Madison ch 1, per Rev R C Galbraith; Bridge street ch, per Rev R Happersett 33 39 — 89 97

Presbytery of Carlisle.

Lower Path Valley ch, Rev L W Williams, from sundry members of congregation, per Mr Harris, Treas — 1 62

Presbytery of Huntingdon.

Spruce street ch, per Rev B M Smith — 50 00

Presbytery of Richland.

Belleville ch 3; Frederick ch, gift of A McDonald, deceased 1, per Rev John M Faris — 4 00

Presbytery of Coshocton.

Clark ch, per Joel Hall 10; Mt Eaton ch, John Johnston 5 — 15 00

Presbytery of Chillicothe.

Palace ch, per Rev Dr McKinney 2; Bloomingburg ch 2; Union ch, per Rev W P Eastman 4 — 8 00

Presbytery of Cincinnati.

Springfield ch 20 05; Bethel ch 5 07; Rev James Coe 3, per J D Thorpe — 28 12

Presbytery of Vincennes.

Sab Sch of Evansville ch, per Rev A Sterritt — 5 00

Presbytery of Peoria.

Lewistown ch, per Erasmus D Rice — 20 00

Presbytery of Des Moines.

Birmingham ch, per Rev D V Smock — 2 50

Presbytery of Winchester.

Berryville, Rev Charles White — 1 00

Presbytery of Concord.

Rocky River ch, contribution 40; G L Phifer, to const himself and wife and Rev D A Penick hon mems 100, per Rev B M Smith — 140 00

Presbytery of South Carolina.

Willington ch, from John B Bull, bal to con Rev Wm H Davis hon mem 20; From Ladies Benev Soc, per Rev Wm H Davis 20 — 40 00

Presbytery of Harmony.

Cheraw ch 19; Mt Zion ch 21 25, per J F Matheson, Esq — 40 25

Presbytery of Memphis.

2d ch, Rev Dr Gray, per J W Kirtland 49 25; Germantown and Salem chs, per J M Flinn 20 75; Portersville ch, per Rev E H Green 20 00 — 90 00

Presbytery of Oregon.

Clatsop ch, per Rev Lewis Thompson — 5 25

Presbytery of Bethel.

Shiloh ch, per J R Baird (old bal) — 6 24

MISCELLANEOUS.

Carrolsville, Mi, Wm G Smith 10; From J Smith, Esq, per George McNeill, Esq, Fayetteville, N C, through Board of Missions 2; anonymous, per Rev J Y Alexander 10; Emeline Gridley, in part to con her son, Henry Gridley, an hon mem, per Rev Wm J McCord 15 — 37 00

$989 49

A. W. MITCHELL, *Treasurer.*

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

TO STATED CLERKS OF SYNODS AND PRESBYTERIES.

A very valuable item of Statistics can be furnished with little trouble by Stated Clerks of Synods and Presbyteries by sending to the *Home and Foreign Record* an answer in writing to the following questions.

When was your [Synod or Presbytery] organized? Where was the first meeting held? Out of what Synod or Presbytery, or Synods or Presbyteries, was it formed?

The meeting of the General Assembly will afford a good opportunity to communicate this information.

Address, *Home and Foreign Record*, or
Secretary of the Board of Publication.

The Stated Clerk of West Lexington Presbytery requests the attention of the members of that body to the loss of the *Third* Volume of its Records, and hopes they will unite with him in efforts to procure it.

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. R. D. Shane and church of North Middletown, Ky.

Rev. J. P. Vandyke and Red Oak church, Ohio.

Rev. Wm. C. Windel and churches of Green Hill and Rockland, Delaware.

Rev. E. K. Lynn and Hopewell church, Indiana.

Rev. Irwin Carson and Chillicothe church, Ohio.

Rev. William Flinn and Demopolis church, Alabama.

Rev. S. R. Alexander and Indiana church, Presbytery of Vincennes.

Rev. D. Longmore, D. D., and Milton church, Pennsylvania, on the 19th of April.

Rev. D. McNeill Turner and Lexington church, Georgia.

Rev. Alexander Heberton and Williamsport church, Pa.

May 3d, Rev. Wm. L. McCalla and the Union church, Philadelphia.

CALLS HAVE BEEN GIVEN TO

Rev. A. D. Metcalfe, by church of Hickory Wythe, Tenn.

Rev. D. McNeill Turner, by the Tallahassee church, Florida.

Rev. E. E. Swift, by the church of New Castle, Presbytery of Beaver.

Rev. James Wilkinson, by the church of Athens, Pa.

CALLS HAVE BEEN ACCEPTED BY

Rev. W. P. Buell, to Mount Bethany and Bolivia churches, Presbytery of Memphis.

Rev. T. D. L. Wardlaw, to Paris church, Kentucky.

Rev. J. M. Worrall, to Covington church, Kentucky.

Rev. G. Wilson McPhail, to Brainard church, Easton, Pennsylvania.

Mr. Wm. Evan Jones, to First church, Green Island, Troy, New York.

Rev. J. B. Ripley, to Mariner's church, Philadelphia.

Mr. James Scott, to Holmesburg, Pennsylvania.

Rev. John F. Baker, to Scranton church, Pennsylvania.

CALLS HAVE BEEN DECLINED BY

Rev. Wm. Pelan, to churches of Frankfort and Jefferson, Indiana.

Rev. J. A. Scott, to church in Henderson, Kentucky.

Mr. Wm. Evan Jones, to the First church, Gloucester City.

Rev. George P. Bergen, to the Bellefontaine church.

ORDINATIONS AND INSTALLATIONS.

Mr. Nathaniel Williams, by Presbytery of Chillicothe.

April 9th, the Presbytery of Louisville installed Rev. J. J. Bullock, D. D., Pastor of the 2d church, Louisville, Ky.

February 24th, the Presbytery of Milwaukie ordained Mr. John McNulty.

April 23d, the Presbytery of Louisville installed Rev. J. F. Coons pastor of the the 4th church, Louisville, Ky.

The Presbytery of Muhlenberg has ordained Mr. L. G. Barbour.

April 16th, the Presbytery of Louisiana installed Rev. James Richards, D. D., pastor of the Third church, New Orleans; and ordained Mr. W. McConnel, and installed him pastor of the Canal street church.

April 20th, the Presbytery of Miami ordained Mr. James H. Brooks, and installed him pastor of the First church, Dayton, Ohio.

April 27th, the Presbytery of Long Island ordained and installed Mr. David M. Miller pastor of the church of Bridgehampton.

March 31st, the Presbytery of Des Moines installed Rev. D. V. Smock pastor of the church of Birmingham, Iowa.

May 3d, the Presbytery of Philadelphia installed Rev. E. P. Rogers, pastor of the 7th church, Philadelphia.

May 3d, the Presbytery of North River ordained Mr. Alfred P. Botsford, and installed him pastor of the church, Hughsonville, Dutchess county, New York.

April 19th, the Presbytery of Redstone installed Rev. D. Kennedy pastor of the church of Greensburgh, Pa.

April 26th, the Presbytery of Long Island ordained Mr. Stephen L. Mershon, and installed him pastor of the East Hampton church.

April 3d, the Presbytery of Greenbrier ordained Mr. James Young.

May 4th, the Presbytery of Baltimore installed Rev. D. T. Carnahan pastor of the Aisquith street church, Baltimore.

March 30th, the Presbytery of East Texas ordained Mr. A. J. Loughridge.

May 3d, the Presbytery of Newton installed Rev. John A. Reiley pastor of the Blairstown church, New Jersey.

May 9th, the Presbytery of Genessee ordained Mr. J. W. Major, and installed him pastor of Caledonia church.

May 14th, the Presbytery of New York installed Rev. J. S. Davison pastor of Eighty-fourth street church, New York.

LICENSED.

By the Presbytery of Bethel, April 1st, Mr. Douglass Harrison.

By the Presbytery of Chillicothe, ——, Mr. J. S. Wilson.

By the Presbytery of Redstone, Mr. W. Caldwell.

By the 2d Presbytery of Philadelphia, Mr. James Biggs.

By the Presbytery of Mississippi, April 14th, Mr. Hilary Moreley.

CHANGE OF POST-OFFICE ADDRESS.

Rev. B. L. Beall from Taylorsville to Salisbury, N. C.

Rev. S. W. Blain from Yancey's Mills to Greenwood Depot, Va.

Rev. Hector McAllister from Fayetteville to Manchester, N C.

Rev. Samuel Hart from Cannellton to Orleans, Indiana.

Rev. C. D. Martin from Pinckneyville to Morrissa, Ill.

Rev. H. R. Wilson, D. D., from Attlebury, Pa., to Bridgeton, N. J.

Rev. J. W. Donaldson from Murray to Fort Wayne, Ind.

Rev. J. W. McCluskey from Wabash to Rossville, Ind.

Rev. McKnight Williamson from Adam's Mills to Hebbardsville, Ohio.

Rev. W. McCandlish from Lewistown to Quincy, Ill.

Rev. John F. Baker from Morison to Scranton, Pa.

Rev. D. Kennedy to Greensburgh, Pa.

Rev. A. S. Billingsley from Achor, Ohio, to Wurtemburg, Pa.

Rev. George K. Marriner to Baskinridge, N. J.

Rev. J. F. Cowan from Potosi to Washington, Mo.

Rev. E. K. Lynn from New Philadelphia to Urbana, Ill.

Rev. Charles Munn, to Muncie, Indiana.

Rev. J. McCluskey, D. D., from West Alexander, Pa., to Steubenville, Ohio.

Rev. J. B. Ripley from Burlington, N. J., to Philadelphia, Pa.

Rev. J. W. Nesbit from Noblestown, Pa., to New Bedford, Pa.

Rev. J. N. Lewis from Big Lick to Wytheville, Va.

Rev. John S. Frierson from Oxford to Tatesville, Miss.

DEATHS.

Rev. William S. Beard, colleague of the pastor of Union Church, Monroe county, Va., died on the 30th of April last, in the — year of his age.

MISCELLANEOUS.

The Presbytery of Charleston has refused to place in Dr. Palmer's hands the call of the Central church of Cincinnati.

Rev. B. M. Smith has declined the Professorship of Ecclesiastical History and Church Government in the Theological Seminary of Columbia, South Carolina.

Rev. Henry Sydney, of Centre College, Kentucky, accepts the office of Principal of West Jersey Presbyterial Academy.

CHANGE OF RELATION.

Rev. John Stewart, late of the (New-school) Presbytery of Madison, was received by the White Water Presbytery, at a recent meeting at Greensburgh, Indiana.

Varieties.

The General Assembly of the Prebyterian Church in the United States of America met, according to appointment, in the Central Presbyterian Church in the city of Buffalo, New York, at eleven o'clock, A. M., on Thursday the 18th inst., and was opened with a sermon by the Rev. John C. Young, D. D., the Moderator of the last Assembly. The subject of the discourse was on the evils of ambition among Church officers; text,

Luke xxii. 26.—But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

After sermon the Moderator took the chair, and opened the session of the Assembly with prayer.

The Standing Committee on Commissions reported that there were present 232 persons who had been duly appointed as Commissioners to this General Assembly; and they were accordingly enrolled.

The Rev. Henry A. Boardman, D. D., was elected Moderator, and the Rev. James Wilson, Temporary Clerk.

General Assembly of the New-School Presbyterian Church.—This body convened in the First Presbyterian Church of this city on the 18th of May, at eleven o'clock, A. M., and was opened with a sermon by the Rev. D. How Allen, D. D., of Lane Seminary, Cincinnati, Moderator of the last Assembly, on 1 Cor. ii. 7: "For I determined not to know anything among you, save Jesus Christ, and him crucified." The special aspect of the subject, ably and eloquently presented, was the comprehensiveness of the doctrine of Paul.

The Rev. Thomas H. Skinner, D. D., of New York, was elected Moderator by a unanimous vote, and the Rev. R. W. Patterson, D. D., of Chicago, Temporary Clerk.

The Rev. Henry Darling, D. D., was elected Permanent Clerk, in place of the Rev. E. W. Gilbert, D. D., deceased.

There were in attendance one hundred and fifty commissioners.

The Benevolent Societies centering in New York have received contributions during the year of more than a million and a half of dollars. The receipts of some of them, as compared with those of last year, have been as follows:

	1852-3.	1853-4.
American Tract Society,	$334,627	$414,159
American Bible Society,	346,542	395,000
American Board of Foreign Missions,	186,682	189,266
American Home Missionary Society,	171,734	191,200
American Foreign and Christian Union,	69,603	75,000
American and Foreign Bible Society,	44,811	44,000
New York Colonization Society,	18,062	27,148
American Seamen's Friend Society,	24,264	26,500
Female Guardian Society,	12,772	22,000
Society for Ameliorating the Condition of Jews,	13,269	14,000
Total,	$1,272,366	$1,399,282
		1,272,366
Increase,		$126,916

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Subscribers are recommended to prepay at their own post-offices, as there is much liability of mistake, and no advantage by prepaying here.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—Meeting of the Board, p. 82. South-Western Agency, p. 82. Ministerial Responsibility, p. 82. Church Dedication, p. 82. Noble Self-Denial, p. 82. Self-Sustaining, p. 83. Encouraging Reports, p. 83. Receipts, p. 83.

Board of Education.—I. Ministerial Education. Increase of Candidates, p. 85. The Field is the World, p. 85. Hints to Theological Students, by the late Rev. James McEwen, p. 85. II. Christian Education in Schools and Colleges. Yorkville Female College, S. C., p. 85. Princeton College, p. 86. Religious Colleges, p. 86. Montgomery Presbyterial Academies, p. 87. Receipts, p. 87.

Board of Foreign Missions.—Recent Intelligence, p. 88. Seventeenth Annual Report of the Board of Foreign Missions, p. 88. Abstract of the Report, p. 88. Missions in Europe. Extract of Letter from Dr. Revel, p. 89. China: Ningpo Mission: Extract of Report of Dr. McCartee on the Medical Department of the Ningpo Mission, p. 89. India: Allahabad Mission: Narrative of a Visit to Futtehpore and Banda, by Rev. J. Owen, p. 90. Agra Mission: The Shrine of Kali at Calcutta, p. 91. Lodiana Mission: Cow-Killing in Ambala, p. 91. Miscellaneous: The Karens, p. 91. Receipts, p. 93.

Board of Publication.—Sixteenth Annual Report, p. 94. Favour among the Churches, p. 94. An Appeal for the Blind, p. 94. Letters of the Madiai, p. 95. Religious Publication Institutions, p. 95. The Scene Changed, p. 95. Receipts, p. 95.

Miscellaneous.—A Servant of the Church, p. 81. "It is I," p. 81. Dancing, p. 81. The Cradle and the Death-bed, p. 81. Beware of Two Things, p. 81. The Blessing Hereditary, p. 81. Ecclesiastical Record, p. 96. Meetings of the Assemblies, p. 96.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 7. | PHILADELPHIA, JULY, 1854. | PRICE PER YEAR, *Fifty Cents.*

GIVE! GIVE!

BY REV. J. SMITH, CHELTENHAM, ENGLAND.

The sun gives ever; so the earth—
What it can give, so much its worth;
The ocean gives in many ways—
Gives paths, gives fishes, rivers, bays,
So, too, the air, it gives us breath—
When it stops giving, in comes death.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live.

God's love hath in us wealth upheaped,
Only by giving it is reaped.
If pent in by a selfish rind,
The body withers, and the mind,
Give strength, give thought, give deeds, give pelf,
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living.
The more we give,
The more we live.

SYSTEMATIC BENEVOLENCE.

Few topics excited deeper interest than this in the last General Assembly. The subject was brought up in a variety of forms. Early in the sessions of the Assembly the following overture from the Presbytery of Lexington was laid before the Assembly.

"To the General Assembly of the Presbyterian Church in the United States of America, to convene in the city of Buffalo, N. Y., May 18th, 1854.

"The Presbytery of Lexington respectfully submits the following *overture*, praying the Assembly to adopt the same in form or substance.

"The General Assembly, charged by the Constitution of the Church with the duty of superintending the concerns of the whole Church, and of recommending and attempting 'the promotion of charity, truth, and holiness in all the Churches under its care,' recognizing the Church of Christ as a divinely constituted society for the propagation, as well as preservation of the truth, which makes wise to salvation; believing that the various agencies, which the Assembly has, from time to time established, as means for meeting the responsibilities thus acknowledged, are well calculated for securing the desired result; that those especially, as the Boards of Missions, Education, Foreign Missions, and Publication, which are mainly dependent for success in their various spheres of service, on the voluntary contributions of the members of our congregations, should be liberally and steadily sustained: and that it is highly important that judicious plans for securing regular, annual contributions, ought to be adopted and executed:—

"*Resolved* 1. That the Presbyteries which have not anticipated the provisions of this action of the Assembly, are earnestly and affectionately enjoined (1) at their meetings next following the rising of the Assembly, to direct the ministers or church-sessions in their bounds to adopt some method in their respective charges, by which an opportunity shall be afforded, and an invitation given, to all the members of their congregations, to contribute annually to the funds of the boards of the Church and of such other institutions of Christian Benevolence as to them may seem right; and (2), at every spring meeting, to institute a proper inquiry into the diligence of ministers or church-sessions, in executing the provisions of such method or plan.

"2. That the Presbyteries are further and affectionately urged, to enter on record the result of their action on this subject, and report the same, with their annual statistical report to the General Assembly at the next and every subsequent meeting.

"3. That the Boards of the Church are directed each to request the Stated Clerk, or some other suitable member of the Presbytery, to co-operate with their Secretaries or other officers, in securing the proper attention to this important matter, both as to this action of the Assembly, and its general relations to the prosperity of our Church."

On this and other documents of similar purport, a large committee, consisting of one member from every Synod represented, was appointed. After a very mature deliberation on the whole subject, that committee presented a Report, which the Assembly directed to be prepared in the form of an address to the Ministers and Churches, and referred to the Board of Publication, to be printed and circulated. This report concluded with the following resolutions.

1. *Resolved*, That this Assembly hereby enjoins upon the pastors of our churches to give greater prominence in the ministration of the word, to the doctrine of the Scripture as set forth and interpreted in our standards, (more particularly chap. 26, sec. 2. of the Confession, quest. 121 of the Larger Catechism, chap. 7, of the Form of Government; and chap. 6, sec. 5, of the Direct. for Worship) namely, that "saints are, by profession, bound to maintain an holy fellowship and communion, in relieving each other in outward things according to their several abilities and necessities, which communion, as God offereth opportunities, is to be extended unto all those who in every place call upon the name of the Lord Jesus," "giving and lending freely, according to their abilities, and in conformity to this doctrine, recognizing as one of the ordinances, established by Christ," in connection with the sermon, prayer and praise, a "collection raised for the poor and other purposes of the Church."

2. *Resolved*, The Presbyteries which have not anticipated the provisions of this action of the Assembly, are most earnestly and affectionately enjoined, (1) at their meetings following the rising of this Assembly, to take order, that the ministers and church-sessions in their bounds shall be directed to adopt *some practicable method*, by which an opportunity shall be afforded, and an invitation given to all the members of their congregations, to contribute regularly to the objects of Christian benevolence, recognized by the Assembly in the organization of the Boards of the Church, and to such other institutions as, to them, may seem right.

And (2) at every spring meeting to institute a proper inquiry into the diligence of ministers and church sessions in executing the provisions of such method.

3. *Resolved*, The Presbyteries are further enjoined to enter on record and report to the next General Assembly, their action on the first part of the foregoing resolution, and also to record at their next and all subsequent spring meetings, the result of the inquiry prescribed, and report the same to the General Assembly, with the usual annual Presbyterial Reports, stating the delinquencies and diligence of pastors and church-sessions.

4. *Resolved*, There shall be appointed a standing committee on Systematic Benevolence, by the Assembly, which shall be charged with the reception and examination of such Reports, and the presentation to the Assembly, of their aggregate results.

5. *Resolved*, The Boards of the Church are invited to aid in the proper execution of the foregoing arrangements of the Churches, by such official communications with the Presbyteries as may seem proper.

6. *Resolved*, The Professors of our Theological Seminaries are respectfully requested to give proper attention to the right training of the future pastors of the Church in view of the duties herein contemplated.

The Committee also presented as part of their Report, and recommend for the consideration of the Church Sessions and pastors, one or the other of such plans, for stated and regular contributions, as the following.

1. A committee may be appointed by the session for each object of benevolence, and a particular month assigned, in which they are to do their work, by calling upon the people, or otherwise obtaining their contributions.

2. All the objects to be aided may be presented in separate columns, and each contributor called upon to say what he will give quarterly or annually.

3. Weekly or monthly collections may be taken up, and thrown into a benevolent fund, which the session may divide among the several objects approved by them, in such proportion as they think proper.

HOW TO RECEIVE YOUR PASTOR.

When your minister calls to make you a friendly visit, receive him without ceremony. His time is precious, and he cannot well afford to wait for you to change your dress, perform your toilet, and put things to rights. He calls to see you, not your clothes. And do not weary him with your apologies. He would much prefer to hear you speak of your moral concernments. And if you invite him to sit at your table, give him precisely such food as your family would have if he had not visited you.

Improve your time, while he is with you, in conversation upon such subjects as tend to increase your knowledge and your happiness. Preachers are men and they know that people have their affairs to see to; and if your minister is a man of common sense, and finds that you put yourself out on his account, he will not soon come again, lest by so doing he should put you to some inconvenience. Be kind enough to see him just as you are when he calls—he will like you the better for it.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House*, 23 *Centre street, New York.*

ABSTRACT OF THE REPORT OF THE BOARD OF MISSIONS.

Presented to the General Assembly in Buffalo, May, 1854.

In presenting their Fifty-second Annual Report to the General Assembly, the Board of Missions desire to express their devout gratitude to Almighty God for the measure of success which he has vouchsafed to his servants in the prosecution of the missionary work assigned them during the year. There has been an increase both in the number of our missionaries and in the contributions of the churches during the year; and, what is of far higher importance, the Spirit of God has evidently accompanied the labours of our missionaries, and made them instrumental of saving good to multitudes of souls.

I. CORRESPONDING SECRETARY.

On the 26th of September last, the highly respected and greatly esteemed Corresponding Secretary and General Agent of the Board, the Rev. Charles Colcock Jones, D. D., in consequence of continued and increasing ill-health, tendered his resignation of the office which he had so acceptably and usefully held for several years; and the Board, under the circumstances, felt it to be their duty to accept it. At the same meeting, the Rev. George Washington Musgrave, D. D., then Corresponding Secretary and General Agent of the Board of Publication, was elected Corresponding Secretary and General Agent of the Board of Missions, and entered upon the duties of the office on the first of November last. In view of the great responsibility of the office, and the difficulties connected with its judicious and efficient exercise, the Board would affectionately bespeak for their new Secretary, the fervent prayers, the generous sympathy, and the active co-operation of the whole Church.

II. OPERATIONS OF THE YEAR.

1. Of Missions.—*Statistical details.*

The number of Missionaries in commission, April 1, 1853, was 288, to which have been added to April 1, 1854, 235, making the whole number 523, or more by eight than the year previous.

The number of churches and missionary stations, wholly or in part supplied (so far as reported) by our missionaries, is 933.

The number of newly organized churches is 52.

The number of admissions on examination is 2,006; and on certificate 1,823: making a total of admissions of 3,829.

The number in communion with churches connected with the Board is 21,060.

The number of Sabbath-schools is 495; of teachers, 3,481; and of scholars, 22,387.

The number of baptisms is 2,238.

And the number of houses of worship, erected, or finished, is 61.

Of the 523 missionaries who have been in commission during the year, 146 have sent in no special report for the Assembly—more than one-fourth of the whole number—consequently we must increase all the returns one-fourth to make them correct.

2. Appropriations.

The appropriations made to our missionaries, from April 1, 1853, to April 1, 1854, have been, at the office in Philadelphia, $42,547.50, and at the office in Louisville, $32,874.42, making a total of $75,421.92.

The appropriations made from April 1, 1852, to April 1, 1853, were, at the office in Philadelphia, $35,273.58, and at the office in Louisville, $21,637.50; making a total of $56,911.08. From this statement, it appears, that the appropriations made at the office in Philadelphia *exceeded* those made the year before, $7,273.92; and at the office in Louisville, $11,236.92, thus making the total *excess* of appropriations this year above the year preceding, $18,510.84. The churches ought to understand distinctly, that these large appropriations cannot be continued, unless the treasury is replenished by their equally liberal contributions.

3. Receipts.

The total amount of receipts from all sources from April 1, 1853, to April 1, 1854, is $75,207.80, to which add, balances on hand in the different treasuries, April 1, 1853, $17,753.22, making the available resources of the Board during the year, $92,961.02.

The amount paid out at the different treasuries, for the same time, is $70,306.44; leaving an available balance in all the treasuries, April 1, 1854, of $22,654.58. The amount due the missionaries, at the same date, was $11,076.84; leaving an unexpended balance of $11,577.74.

We are gratified in being able to state, that while the aggregate receipts have fallen off, as compared with the preceding year, $6,247.53, the receipts *from the churches* have *increased* $5,805.29—the falling-off has been in individual or special donations and legacies.

4. Re-enforcement and Enlargement of the Church.

During the year, the Board have established *new missions* in many of the larger cities and towns, and in various rural districts, and have to a considerable extent re-enforced our missionaries in the newer States and Territories.

5. State of our Missions.

The reports of our missionaries, during the year, have been encouraging. Nearly all of them report a good and increasing attendance upon the means of grace on the part of their people, and some of them have enjoyed the special visitations of the Holy Spirit. We have, indeed, great cause for thankfulness that God has vouchsafed to his servants so good a measure of success, and have great reason to be encouraged in the further prosecution of the missionary work.

6. Clothing.

Clothing, valued at $5,896.60, has been received during the year, and distributed among the missionaries who needed it. From their acknowledgments we have reason to believe that the clothing sent has been very gratefully received, and has added very much to the comfort of the missionaries and their families.

III. CHURCH EXTENSION.

The balance of the Church Extension Fund on the 1st of April, 1853, was $6,211.33. The receipts from April 1, 1853, to April 1, 1854, were, from individuals, $3,211.93, and from churches, $3,086.16; making the receipts, $6,298.09; which added to the amount in hand on April 1, 1853, makes a total of $12,509.42. The appropriations paid from April 1, 1853, to April 1, 1854, amount to $6,177.25; which leaves a balance in the treasury, April 1, 1854, of $6,332.17. There are, however, unpaid appropriations, amounting to $8,178.07, which would more than consume this balance, and leave the Church Extension Fund in debt $1,845.90.

Appropriations have been made, during the year, to sixty-three churches, scattered over twenty-two Synods, and within the bounds of forty-four Presbyteries. Thirty-five churches have been finished during the year, and have received their respective appropriations.

For the purpose of comparison, we state, that the receipts for Church Extension from the 1st of April, 1852, to the 1st of April, 1853, were as follows: From individuals, $3,250.95, and from churches, $3,247.39; making a total of $6,498.34. From this it appears that the receipts this year were two hundred dollars and twenty-six cents *less* than the year preceding. The number of churches which were finished last year, and which received their appropriations was seventeen, or less by eighteen than this year.

As it may be desirable to know the gross amount that has been received from the commencement of the Church Extension Fund, we add the following statement: Cash received for Church Extension from July 20, 1844, to April 1, 1854, from individuals, $46,042.03, and from churches, $17,255.55; making a total of $63,297.58. The whole number of churches which have received appropriations, during this period, is three hundred and thirty-three; and these are scattered over every section of our Church.

The report then presents the great importance of church erection, and urges the necessity of adopting suitable measures to render our Church Extension scheme more effective. The Board express no preference for any particular plan or measure, and refer the whole matter to the General Assembly.

The IV. and V. heads relate to the *Executive Committees* and *Agencies.*

VI. IMPORTANCE OF DOMESTIC MISSIONS.

1. Objects of the Board.

The objects of the Board of Missions are two-fold:

(1.) To supply vacant churches, and assist weak and feeble congregations in the support of pastors.

(2.) To extend the boundaries of the Church, by employing ministers to preach the gospel, organize new congregations, and form churches in the hitherto neglected and waste places of our country.

Hundreds of our churches are so weak and feeble, that it would be impossible for them to maintain their pastors or stated supplies without the aid of others. And how shall new churches be formed, and the kingdom of Christ extended throughout our land, unless the heralds of the cross are sent forth and sustained by those who already enjoy and appreciate the blessings of the gospel?

2. The Gospel Ministry the chief Instrumentality.

The gospel ministry is the chief instrumentality, ordained and employed by God, for the extension of the visible Church of Christ, and the conversion and salvation of men.

3. The Gospel indispensable to the temporal and spiritual Welfare of Mankind.

To the gospel, under God, are we indebted for all our individual, social, civil, and political privileges and blessings. The security of our lives, the sanctity of our homes, the safety of our estates, our political and religious freedom, are all fruits of the gospel, and can only be perpetuated by its conservative and blessed influence.

But great as are the temporal evils against which the gospel defends us—great as are the temporal blessings which Christianity provides for and secures to us—they are nothing and less than nothing when compared with the spiritual and everlasting immunities and blessings which the gospel secures to believers.

4. The Vastness of the Field of our Labours.

The field assigned to the Board of Domestic Missions is our own country, in the thorough evangelization of which, not only we, but the whole world, have the deepest concern.

In 1850, the area of the United States was estimated at about three millions and five hundred thousand square miles, which exceeds the whole of Europe by about five hundred thousand square miles. What a country! What an immensity of territory!

5. Present and Prospective Population of our Country.

In 1850, according to the census then taken, the total population of our country exceeded twenty-three millions. The total number now must be about twenty-five millions.

Advancing at our present rate, both naturally and by immigration, in 1870 we shall number thirty-nine millions of people, in 1890, we shall number seventy-four millions, and in 1900 above one hundred millions! What a field! What a population for missionary enterprize!

The VII. head relates to *the progress made by our Church in the missionary work*, which is shown to be highly encouraging.

VIII. NEED OF MEN AND MEANS.

1. Demand for Missionaries.

We have often wished, while reading the earnest and affecting appeals that are made to us for missionaries, that the letters could be read by every member in our communion. From the North and the South, from the East and the West, the Macedonian cry is raised, "Come over and help us."

2. Inadequate Support of many of our Missionaries.

The difficulty is not merely to supply the demand for missionaries from so many places; the Board have often been embarrassed, from the deficiency of pecuniary means, in their efforts to sustain adequately the missionaries actually in the field. If the hearts of our people would be affected, could they read the appeals that are made to us for ministers, they would be much more deeply grieved could they read the letters of many of the missionaries themselves, de-

scribing their arduous labours and self-denials, the numerous deprivations, and sometimes actual sufferings of themselves and families, from the want of adequate pecuniary support.

There is no class of men, considering the qualifications and labours that are required of them, who are so poorly paid as our missionaries. Their average salary, during the year, was only $403.00. The average salary paid by the Board was $152.00, and the average amount received by them from their people was $251.00; thus making the average sum received by our missionaries, both from the Board and their people, $403.00.

The Board, during the year, have increased the average salary of the missionaries from $132.00 (which was the average salary paid by the Board the year preceding) to $152.00. This average increase of twenty dollars in the salary of five hundred and twenty-three missionaries, makes an aggregate of more than ten thousand dollars. Had their *people* advanced their part of their salary in the same proportion, the missionaries would have been still further relieved. It is worthy of notice that two-thirds of the increase in the salary of the missionaries were advanced by the Board, and only one-third by their people.

3. The Churches ought to Contribute more generally and liberally.

In view of the inadequate support of our missionaries already in the field, and the immense territory yet to be supplied with the preaching of the gospel, ought not the churches to contribute more generally and liberally to this cause? It is scarcely credible, but such is the melancholy fact, that not more than one-half of our churches contribute anything to our Domestic Missionary Board; and but for the special and liberal donations of a few individuals, the amount contributed by the churches would not be sufficient to sustain the comparatively small number of missionaries employed by the Board!

If this matter is examined more closely, it will be found that in the churches which contribute, the mass of the people give little or nothing. Frequently, if you subtract the subscriptions of a few individuals, the remainder of the sum contributed by the rest of the congregation amounts to a mere trifle. It is obvious that many give nothing at all! Surely, this ought not so to be.

4. Importance of Presbyterial Vigilance and Activity.

If the Presbyteries would see to it that collections are taken up in all the churches, the annual receipts of the Board would be greatly augmented, and their ability to aid in the support of the missionaries, and to extend the boundaries of the Church would be correspondingly increased.

Ought not the Presbyteries to inquire more particularly into the actual ability of the churches to support their pastors when they apply for missionary aid? Could they not, in some cases, induce them to become self-sustaining, and thereby increase the ability of the Board to help those who really need assistance, and to send missionaries into fields that are as yet entirely destitute?

5. Churches receiving Aid should endeavour to become Self-Sustaining and Contributing.

It is manifestly the duty of the churches to sustain the gospel among themselves, without the aid of others, when they are able to do so; and such churches cannot apply for any assistance from the missionary fund without great injury to themselves and injustice to others who really need the funds which they unnecessarily absorb.

Churches receiving assistance from the Board should endeavour to become, as fast and as fully as practicable, self-sustaining and contributing churches.

6. All our Missionaries ought to take up an Annual Collection for the Board.

We have observed, with surprise and regret, that many of our missionaries have not reported any collections for the Board during the year. If it is a divinely commanded duty to contribute towards the support and diffusion of the gospel, it is evidently the duty of every minister to bring this subject before his people, and to give them an opportunity of discharging their personal obligation with regard to this matter, and there are special reasons why our missionaries ought to attend to this subject. Men who are either in whole or in part supported by the missionary fund of the Church ought certainly not to neglect to present the claims of the Board, nor fail to afford their people an opportunity of contributing to it.

IX. NECESSITY OF PRAYER.

Indispensable as it is, that Christians should more generally and liberally contribute to the cause of Domestic Missions, it is even more important and necessary that they should more fervently and believingly pray for its success. Without the benediction of the Almighty, all our efforts will prove unavailing, while with his blessing, the feeblest agencies and instrumentalities will prove effective.

CONCLUSION.

In the further prosecution of the missionary work, immense and difficult as it is, let us be encouraged by what the Almighty has already enabled us to accomplish, and what he has promised to enable us to do, if we faithfully pray, and labour in obedience to his commands and in accordance with his revealed will. Every soul that is converted increases the number of "the sacramental host of God's elect." Every church that is formed, augments our strength and multiplies our resources for accomplishing the great work of our country's and the world's evangelization. Let us remember that the work is the Lord's, and all for the glory of his adorable name! We are weak, but he is strong; and "if God be for us, who can be against us?"

If God's professing people feel under any obligation to their Redeemer—if they love the Church of Christ—if they feel any interest in the welfare of their country—if they have any compassion for the souls of their fellow men, then let them aid the cause of Domestic Missions with their earnest prayers and liberal contributions. Let them reflect upon the uncertainty and shortness of human life, the solemnities of a dying hour, and their final accountability to Him, who will impartially render unto every man according to his work! O, that God would grant us all grace to pray and labour and contribute, with fervour, assiduity, and liberality, so that when Christ shall come, in the glory of his Father, and with all his holy angels, we shall not be ashamed at his appearing, but may behold with joy his approving smile, and hear with ecstacy his welcome plaudit, "Well done, good and faithful servants, enter ye into the joy of your Lord."

G. W. Musgrave,
Corresponding Secretary.

REPORT OF THE STANDING COMMITTEE OF THE GENERAL ASSEMBLY ON THE BOARD OF MISSIONS.

Buffalo, May 30th, 1854.

The Rev. John B. Adger, D. D., from the Standing Committee, made a report on the Annual Report of the Board of Missions, which was adopted, as follows:

The Committee on the Report of the Board of Missions have unanimously agreed to recommend to the General Assembly the following resolutions:

1. *Resolved*, That, considering the present and prospective population of our country, and the influence it seems destined to exert on all the nations, as set forth in the Report of our Board, the work of domestic missions, which the Assembly has committed to that Board, is exceeded in its importance and magnitude by no other interest of our Church.

2. *Resolved*, That this Assembly expresses its approbation of the diligent and faithful execution, on the part of our Board and its officers, of their important trusts, and its thankfulness to God for the measure of success which he has been pleased to vouchsafe to them.

3. *Resolved*, That this Assembly deplores the fact presented in this Report, that while our Church is not only increasing in wealth, but is steadily developing itself by an increase of members, churches, ministers, presbyteries and synods, there is yet no commensurate increase in her domestic missionary efforts, as evidenced by the circumstance that the average annual increase of contributions for this object through our Board, during the past four years is only $1,913, but during the ten years which preceded the past four years, it was $2,692, and the circumstance that we now have actually forty-seven domestic missionaries less than we had four years ago.

4. *Resolved*, That in connexion with this discouraging view of the past four years, taken into comparison with the preceding ten, the Assembly would record with devout gratitude, that during the year just closed, there has been an increase of the regular church contributions to this cause, amounting to $6,000, and would express the hope that this regular flow of the charities of our churches may henceforth never know an ebb.

5. *Resolved*, That this Assembly would express their special approbation of the earnest appeals made in this Report by the Board to our Presbyteries, in favour of more vigilant and energetic presbyterial action in behalf of domestic missions.

6. *Resolved*, That this Assembly, whilst deprecating any wasteful or unnecessary expenditure of domestic missionary funds, would express particular approval of the conduct of the Board in increasing, as they have done, the salaries of missionaries in the field; the Assembly would express further the assurance that the Board may proceed to a much larger increase in the allowance to their missionaries, fully relying on the justice and liberality of our people to supply the Board with such an increase of means as will enable it to lessen, to some extent, the privations now endured by our brethren; and while the Assembly express thus decidedly their view of the duty of the Board, they would most earnestly exhort the churches to greatly increased exertions, to meet the increased demands on the funds of the Board, which must result from any attempt to do justice to our missionary brethren.

7. *Resolved*, That it be recommended to the Board of Missions to encourage, as far as possible, the organization of the missionary field into districts, embracing several points of labour, with a view to adapting the system to the work of pioneering by an itinerant ministry.

8. *Resolved*, That it be recommended to the Presbyteries to encourage more and more the union of several small congregations in the support of one pastor, which, separately, are unable of themselves to sustain a minister, with a view to the more efficient support of the ordinances of God among them, with less expense to the missionary fund.

9. *Resolved*, That the following named ministers and elders be appointed to fill the vacancies reported in the Board of Domestic Missions:

Ministers—W. S. Plumer, James Hoge, C. W. Shields, J. J. Janeway, John Gray, J. B. Spotswood, F. McFarlane, S. J. P. Anderson, D. Magie, J. H. Jones, L. J. Halsey, J. C. Young, J. W. Alexander, A. Macklin, D. McKinney.

Elders—W. C. Brooks, M. Newkirk, W. S. Martien, G. Brown, J. M. Harper, J. N. Dickson, J. D. Williams, J. Cooper, Paul T. Jones.

10. *Resolved*, That Rev. Dr. R. J. Breckinridge be appointed to preach the next annual sermon before the Assembly, and that the Rev. John A. McClung be his alternate.

RESOLUTIONS OF THE GENERAL ASSEMBLY ON THE SUBJECT OF CHURCH EXTENSION.

Whereas, The Assembly has referred the whole subject of Church Extension, or the building of church edifices, to the Board of Missions, and

Whereas, This Assembly believes this subject to be one of vast importance to the welfare of our whole Church; therefore,

Resolved, That the Board of Missions, in order to give greater efficiency to this work, be instructed: Firstly, to enlarge the Committee of Church Extension; Secondly, to appoint a Secretary for this specific department, if they shall deem it necessary. Thirdly, to bring the cause before the churches in such way as they may deem best suited to secure attention to the importance of the work. Fourthly, to report separately to the Assembly receipts and disbursements of this fund.

And, further, This Assembly would earnestly and affectionately enjoin it upon all our churches to take up collections annually for this object, (to be reported in a separate column in the Appendix of the Minutes of the Assembly,) and upon all our Presbyteries to see that this is done.

MEETING OF THE BOARD.

At the monthly meeting of the Board, on the 12th of June, the following preamble and resolutions were adopted:—

In pursuance of the instructions of the General Assembly on the subject of Church Extension, the following resolutions were adopted, viz.—

1. *Resolved*, That the number of the present Church Extension Committee be enlarged to eleven, of which the Corresponding Secretary of the Board and the Secretary of said Committee shall be *ex-officio* members, and of whom three shall be a quorum.

2. *Resolved*, That a Secretary of the Church Extension Committee shall be annually appointed by the Board, who shall take the charge of this specific department, and whose duty it shall be to conduct the correspondence on the subject of Church Extension, and collect funds for that object.

3. *Resolved*, That the Committee of Church Extension shall recommend to the Board, from time to time, the appointment of such agents and the adoption of such measures, as may seem to them needful in prosecuting the work assigned them.

4. *Resolved*, That the Committee of Church Extension shall keep regular minutes of all their proceedings, and present the same monthly to the Board for their review and control.

5. *Resolved*, That it shall be the duty of the Secretary of the Church Extension Committee to prepare an annual statement of the proceedings and operations of said Committee, to be either incorporated in the Annual Report of the Board to the General Assembly, or appended to said report, as to the Corresponding Secretary of the Board may seem best.

6. *Resolved*, That all expenses incurred in conducting the operations of the Church Extension Committee shall be charged to the Church Extension Fund, and paid for from the same.

After the adoption of the foregoing resolutions, the Board unanimously elected the Rev. REESE HAPPERSETT, *Secretary of the Church Extension Committee.*

Mr. Happersett being present, declared his inability to decide the question of duty immediately, but that he would communicate to the Board the result of his deliberation in the course of a week or two.

Under this new arrangement, we trust that the cause of Church Extension will be prosecuted with renewed energy, and from Mr. Happersett's long connexion with the Board, and his particular acquaintance with the operations of the former Church Extension Committee, should he accept the office to which he has been elected, we may hope that the important work of church erection will be carried forward with largely increased success.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of May, 1854.

SYNOD OF ALBANY.

Pby of Troy.—Malta ch	$8 69
Pby of Albany.—Northampton ch 5; Carlisle ch, from James Brighton, in part to con self an hon mem 5	10 00
Pby of Columbia.—Jewett ch	38 74

SYNOD OF BUFFALO.

Pby of Ogdensburg—First ch Oswegatchie 100; Morristown ch 8; Hammond ch 20	128 00
Pby of Michigan.—Hudson ch	7 00
Pby of Rochester City.—Penfield ch 10; Pickleville ch 7; Rochester 2d ch, children of the Bible class 4	21 00

SYNOD OF NEW YORK.

Pby of Hudson.—Milford ch	15 19
Pby of North River—Newbury ch	29 60
Pby of Bedford.—Red Mills ch, from S S Myrick 5; Croton Falls ch 9; North Salem ch 5 40	19 40
Pby of Long Island.—West Hampton ch	10 00
Pby of New York.—Brick ch N Y 25; Brooklyn 2d ch addl from R R Field 100; Wallabout ch N Y 7 86; University Place ch N Y, from the Ladies 108; Fifteenth street ch N Y, for the West 7 50	248 36
Pby of New York 2d.—Peekskill ch	21 00

SYNOD OF NEW JERSEY.

Pby of Passaic.—Mount Freedom ch 17; Springfield ch 47 58	64 58
Pby of New Brunswick.—Freehold ch	19 15
Pby of West Jersey.—Bridgeton 2d ch 6 mos colls 25; Pittsgrove ch 30	55 00
Pby of Newton.—Upper Mount Bethel ch	10 00
Pby of Susquehanna.—Wyalusing ch 10; Wyalusing 2d ch 5	15 00
Pby of Luzerne.—Conyngham ch	11 38

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Tenth ch Phila addl from "A Friend through the Pastor 100;" Sixth ch Phila, ann coll in part 211; Cohocksink ch 27; Phœnixville ch, from a member 2 50	340 50
Pby of Philadelphia 2d.—Easton First ch	100 00
Pby of New Castle.—Head of Christiana ch 10; Zion ch 7; New Castle ch addl from Miss Julia Johns 2	19 00
Pby of Donegal.—Marietta ch 45; Middle Octorara ch 15	60 00
Pby of Northumberland—New Berlin ch 27 50; Jersey Shore ch 15 44; Mifflinburg ch mon colls 9 10; Hartleton ch 5 50; Elysburg ch 22; Shamokin ch 33; Orangeville ch 3; Brier Creek ch 3	118 54

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Cherry Tree ch	25 00

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 3d ch	16 20

SYNOD OF OHIO.

Pby of Columbus.—Truro ch 26, of which 14 from the Fem Miss Soc and 9 62 from the Sab sch; Mt Pleasant ch 33 50; Columbus 1st ch addl 21; Worthington ch 17 08; Blenton ch 8 77; Dublin ch 3	109 35
Pby of Marion.—Radnor ch, from a member	2 00
Pby of Zanesville.—Washington ch	46 83
Pby of Richland.—Martinsburg ch addl 20; Lexington ch 2; Savannah ch 2 90	24 90

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Crown Point ch	2 40
Pby of Crawfordsville.—Eugene ch	4 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Crow Meadows ch	2 00

SYNOD OF WISCONSIN.

Pby of Milwaukie.—Waukesha ch 16; Milwaukie ch 15	31 00
Pby of Winnebago.—Wyauwega ch, donation of the pastor, Rev H Gardner, 5; Winneconnie ch 2; Dodge Centre ch 16 50; Burnett and Horicon ch 11 25; Bloomfield ch 1	35 75

SYNOD OF VIRGINIA.

Pby of Greenbriar.—Kanawha Salines ch 25; Point Pleasant ch 11	36 00
Pby of Lexington.—Shemariah ch 47 50; Lebanon ch 14 25; Windy Cove ch 10 33; Bethany ch 63 cts; Warm Springs ch 3; Goshen ch 10 25; New Monmouth ch 9 63; Pisgah ch 7 50; Central Union ch 1	104 09

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Ebenezer ch, from Miss Mary Hutchison	5 00

SYNOD OF ALABAMA.

Pby of Tuscaloosa.—Presbyterial collection	30 88
	$1845 53

MISCELLANEOUS.

Joseph Bryan, Mt Zion, Ga. to const Mrs SOPHIA HARRISS an hon men 50; B S Parsons, Galveston, Texas, 25; A Friend, New York, 25; A Widow and her Children of Harrisburg Presbyterian ch 12 50; "Anan," Ohio, 6; Miss L A Donne, Onancock, Va, 3; Master Wm Steiner, Spruce Creek, Pa, 1; Miss Caroline Peel 50 cts	123 00

LEGACIES.

Franklin H Morgan, dec'd, of Knoxville, Tenn, per excu'r Calvin M McClung of St Louis, Mo, 1000, less exchange 10=990; W P Rea, dec'd, of Harrison co, Ohio, 176, less exchange 2 20=173 80; Geo R King, dec'd, of Belvidere, N J, 100	1263 80
Total,	$3232 33

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

2 Boxes from the Ladies of Madison Avenue ch, N Y, valued at	201 32
1 Box from the Circle of Industry of Winchester ch, Va, valued at	250 00
1 Box from a few families in the chs of Little Aughwick and Tuscarora, Pa, valued at	47 00
1 Box from the Sewing Soc of Cranberry 2d ch, N J, valued at	52 38
1 Box from the Boalsburg Miss'y Sew. Circle of Spring Creek ch, Pa, valued at	108 61
1 Box from the Ladies of the Franklin st ch Balt, valued at	314 00
Total,	$973 31

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of May, 1854.

Pby of Newton.—Stillwater ch	2 00
Pby of Raritan.—Flemington ch	24 00
Pby of Donegal.—Middle Otorara ch, from the Fem Benev Soc	24 25
Pby of Philadelphia.—Tenth ch, Phila, add'l from Wm Goodrich	50 00
Pby of Columbus.—Columbus First ch	14 00
Pby of Richland.—Fredericktown ch	50
Total,	$114 75

S. D. POWEL, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of May, 1854.

SYNOD OF CINCINNATI.

Pby of Sidney.—Huntsville ch	17 00
Pby of Findlay.—West Union ch 6; Truro ch 5; Kalida ch 4 02; Rev J E Marquis, to con Mrs J E MARQUIS hon mem 25	40 02

SYNOD OF INDIANA.

Pby of Madison.—Mrs Sarah Reese, Hanover	2 00
Pby of Palestine.—Check returned by Rev H I Venable	20 33

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Shawneetown ch	5 00
Pby of Sangamon.—First ch Springfield 75; Providence ch 3; Jacksonville ch 108 75; Third ch Springfield in part 51 25	238 00
Pby of Peoria.—Randolph Grove ch 6 83; Peoria ch 42 66; Clinton ch 7	56 49
Pby of Rock River.—Princeton ch	20 02

SYNOD OF IOWA.

Pby of Iowa.—Westminster ch 25; Middletown ch 1 50	26 50

SYNOD OF MISSOURI.

Collections in Missouri by Rev J F Cowan	57 50

SYNOD OF KENTUCKY.

Pby of Transylvania.—Lebanon ch	6 50
Pby of Ebenezer.—Millersburg ch	10 25

SYNOD OF NASHVILLE.

Pby of Nashville.—Smyrna ch	10 75

SYNOD OF MISSISSIPPI.

Pby of Louisiana.—Coll of Louisiana Pby	346 52
Pby of Tombeckbee.—Coll of Tombeckbee Pby	38 00

SYNOD OF MEMPHIS.

Pby of Western District.—Denmark ch 123; Brownsville ch 26	149 00
Pby of Chickasaw.—Sand Springs ch 4; Ripley ch 16; Unity ch 4; Hebron ch 1 25; Rev T C Stuart 3, Miss M J Stuart 3; Hopewell ch 6 30; Panola ch 2; Harmony ch addl 24 50; Chulahoma ch 12; Fredonia ch 5 50; Zion ch addl 25 cts; Waterford ch 7 25; College Hill ch 20; Bethany ch 9 60; New Hope ch 3 40; Lebanon ch 12; Sarepta ch 4; Monroe ch 10	148 05

MISCELLANEOUS.

Dr John N Dorsey, Corrydon, Ky, Sabbath earnings	8 00
Total,	$1199 93

A. DAVIDSON, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of May, 1854.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Pittsburgh 4th ch Sab sch 16; Plains ch 25	41 00
Pby of Redstone.—Dunlap's Creek and McClellandtown chs 11 37; Morgantown ch ladies' sewing society 38 44; Indian Creek and Harmony chs 4	53 81
Pby of Erie.—Franklin ch 10; Fairfield ch 4 25; Yellow Creek ch 16 20; Hanover ch 12 69	43 14
Pby of Allegheny.—North Butler ch 3; Clintonville ch 3; New Salem ch 3; Pleasant Valley ch 8	17 00
Pby of Blairsville.—Pine Run ch 13; Indiana ch 41 50; Plum Creek and Parnassus chs in part 49 57	104 07

SYNOD OF WHEELING.

Pby of Washington.—Washington ch female missionary society 18 00; Wheeling 1st ch ann and mon coll's 145 84; Forks of Wheeling ch 40; Mt Prospect ch bal to con Genl JAMES LEE h m 12 90	216 74
Pby of Steubenville.—Steubenville 1st ch in part, (Mrs. McLaughlin 12 50)	70 00
Pby of New Lisbon.—New Salem ch 5; Clarkson ch 8 07	13 07

MISCELLANEOUS.

A Friend 5; Rev. J. F. McLaren, D.D. 5; Dr. Isaac Longacre 2 50; Philip Ross, Esq. Wellsville, O. 25	37 50

LEGACY.

Wm. Reed, late of Fairview ch add'l to con Mrs. Mary J. Reed h m	25 00
Total,	$621 33

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

Female Missionary Society of Dunlap's Creek ch a box 37 50; Female Missionary Society of Indiana ch a box 52 23	89 73

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
William Main, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to the Rev. C. Van Rensselaer, D. D., Corresponding Secretary, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to William Main, Esq., Treasurer, 265 Chestnut street, Philadelphia.

BOARD OF EDUCATION.

ABSTRACT OF THE ANNUAL REPORT.

The following is an abstract of the Annual Report of the Board of Education, presented to the last General Assembly:

Part I. Ministerial Education.—The importance of the work of the Board of Education is seen in the greatness of the office of the Christian ministry. With an origin from God, with the truth of God as the subject of its teachings, with the Spirit of God as the breath of its power, with the providence of God as the witness of present and eternal blessings, and with the glory of God to encircle its aims and results, the Christian ministry stands pre-eminent among the vocations of men.

The decrease of candidates for the ministry is then referred to, and statistics are introduced into the Report, showing that evangelical churches at home and abroad are all suffering from this source. The Methodist, Episcopal, Baptist, Congregational, and the different branches of the Presbyterian Church in the United States, as well as the Free Church of Canada, the Congregational churches of Great Britain, the Free Church of Scotland, and the Irish Presbyterian Church, all make the same complaint of a deficiency, or decrease of candidates for the ministry. This decrease commenced in our own Church in 1844, and the Report of that year ascribes, as "the grand reason" for the decrease, the "low state of religion throughout our churches." The present report concurs in the correctness of that statement, and gives some reasons why no other causes can adequately account for it.

Another fact, in direct opposition to the fewness of candidates, is that ministers were never in greater demand. (1.) The field accessible to ministers at home and abroad was never so great as at the present time. (2.) The present is a period of great events and rapid issues in the world's history. (3.) Satan is organizing error with unwonted strategem in opposition to the kingdom of God. (4.) The influence of our own country upon the destiny of the world is another plea in behalf of a greatly augmented ministry.

Prayer, as the means of securing an adequate ministry, is then insisted upon in the Report. Prayer was both enjoined and practised by Christ; and prayer brings the Church directly to God, and thus not only cherishes dependence upon Him, but arouses the Church to activity and effort.

Statistics of Candidates.—The number of new candidates this year is 104, a greater number than has been reported since the days of Dr. John Breckinridge. The total number on the roll is somewhat less than last year, being about 340. The reasons for believing that there will be an increase of candidates, and that our Church has probably reached its lowest point of decline, are then stated.

Recommendations to the General Assembly.—First, to raise the appropriations to eighty dollars for academical students, one hundred dollars to collegiate students, and one hundred and twenty dollars to theological students. The quarterly appropriations would then be for each class respectively, twenty, twenty-five, and thirty dollars. The average increase would be about one-fifth, involving an additional expenditure of five thousand dollars. The Board to have the liberty of increasing the appropriations in special cases, when recommended by the Presbyteries. The other recommendation is to provide some way by which the education cause may be systematically brought before all our churches.

Conclusion.—Two ideas are dwelt upon in the Report. (1.) The necessity of greater caution than usual in bringing young men into the ministry, at a time when a re-action in favour of this great profession seems about to take place. (2.) The importance of unremitting effort in the use of means tending to increase the number of candidates.

Part II. Christian Education in schools, academies, and colleges—Parochial or primary schools. The religious part of the instruction is promoted in three ways: First, by acts of worship, such as prayer, reading the Scriptures, and singing; secondly, by religious instruction in the Bible and Catechism; and thirdly, by Christian government and discipline. A number of new schools have been established during the year; and the munificent offer of $5,000 in aid of the cause has been of the most essential use. The number of schools is over one hundred. Some of the older scholars have professed religion during the year.

Presbyterial Academies.—The two points which require the constant care of Presbyteries are, first, to give religion its due prominence in the course of instruction; and secondly, to make the Academies first-class institutions in all the departments of secular instruction. A large number of youth in our academies have made a profession of religion during the year. The average would give at least two to an academy. The number of our academies is forty-seven. The Ashmun Institute, designed for the education of coloured youth, under the care of Newcastle Presbytery, is nearly ready for organization.

Colleges.—There are fifteen colleges under Synodical supervision, of which nine are well established, the others being of recent origin. In addition to these, three others have charters. After giving a brief account of each college, the Report refers to colleges not under the direct care of the Church, and advocates the position, that when such colleges have the confidence of the Synods, they should be regarded as Presbyterian institutions. The Report expresses the hope that fraternal co-operation will prevail in this department.

Miscellaneous and Teachers' Department.—Thirteen young men have received aid during the year; and among them several sons of our ministers.—Two have professed religion during the year.

General Remarks.—1. The right of the Church to educate does not imply an exclusive right, or the necessity of always exercising that right; nor does it compel parents to send their children to Church institutions. Furthermore, it does not *depreciate* other educational agencies besides the Church. 2. The apprehension that Church education brings too much business into our Judicatories, may be removed by leaving most of the management to Trustees. 3. The withdrawal of our influence from the State system is then considered. The education of our own children religiously need not, and does not, prevent us from supporting the public system, any more than the charge which our deacons have of the poor in the Church prevents them from sympathizing with the poor in the community who are outside of the Church. Besides, there is room enough for all classes of schools; and the influence of religious schools will be most salutary upon the State schools, especially in improving their religious character—4. The centralization of too much power in the Board, is met by the fact that, in the Presbyterian system, the entire internal management of the institutions is in the Judicatories. 5. The propriety of blending the two departments of the Board in one administrative agency, is left to the judgment of Assembly. Whether another Secretary shall be appointed, or a separate Board be established, or whether the affairs shall be conducted on the present plan, are questions, whose decision by the Assembly, in any way, will be acquiesced in by the Board without the least concern.

Funds.—The following is the state of the treasury:

	Candidates' Fund.	*Schools, &c.*
Receipts,	$34,961 26	$10,736 03
Balance,	8,068 91	1,998 46
Income,	43,030 17	12,734 49
Payments,	35,105 75	12,643 78
Balance,	$7,924 42	90 71
	Miscellaneous Fund.	*African Fund.*
Receipts,	$380 00	$60, 00
Balance,	28 42	1110 36
Income,	408 42	1170 36
Payments,	403 25	25 00
Balance,	$5 17	$1145 36

Total Receipts for the year, $46,137 29; total *Income* $57,343 44; total *payments* $48,177 78. The sum of 1000 00 having been transferred by the donor from the Candidates fund to the School and College fund, the above aggregates are to be diminished by that amount. *Total balances*, exclusive of the permanent African fund, $8,165 66.

ACTION OF THE GENERAL ASSEMBLY ON THE REPORT OF THE BOARD OF EDUCATION.

1. *Resolved*, That in view of the greatness of the office of the Christian ministry, in its origin, its work, and its necessity in the divine economy of salvation, the diminution of candidates in our own and in other evangelical Churches for several years past is deeply to be deplored, especially as the signs of the times, at home and abroad, indicate an increased necessity for a greater number of wise, devoted, and amply qualified ministers. That this necessity is a providential enforcement upon the Church of the injunction of her Great Head, to pray—to pray in private, and in the sanctuary—to pray habitually that He will send forth labourers into the harvest.

2. *Resolved*, That the increase of new candidates during the year, demands our gratitude to God, who alone is able to turn the hearts of the sons of the Church from secular pursuits to the self-denying labour of preaching Christ and him crucified.

3. *Resolved*, That this Assembly, in view of the hopeful signs of increase in the number of candidates, enjoin upon Presbyteries the exercise of great vigilance, to guard against the introduction of the unworthy to a course of preparation for the sacred office; while at the same time, the cheering hope of a continued increase should by no means cause a diminution of effort to enlarge the ministerial resources of our Church.

4. *Resolved*, That this Assembly approve of the recommendation of the Board to increase the appropriations to candidates, so that those in the academical course shall receive $80; those in the collegiate, $100; and those in the theological, $120; with

liberty, in special cases, of increasing the appropriations, on the recommendation of the Presbyteries.

5. *Resolved*, That the Assembly regard Christian training, at all periods of youth, and in all practicable methods, especially by parents at home, by teachers in institutions of learning, and by pastors, through catechetical and Bible classes, according to the injunction, "Train up a child in the way he should go," as binding upon the Church, and as having a vital connection with the increase of the number and the efficiency of the ministry, and of the stability and piety of the Church.

6. *Resolved*, That the efforts of the Presbyterian Church in behalf of schools, academies, and colleges, on a definite religious basis, and under her own care, have met with a success, important in present results and hopeful for the future; and that these operations deserve to be continued and enlarged, with an entire friendliness to all other educational efforts, not positively injurious in their tendency; and especially that institutions under the management of members of our own Church, either privately or in corporations not subject to ecclesiastical supervision, in which religion is duly inculcated, ought to be regarded as entitled to confidence.

7. *Resolved*, That the General Assembly, by affirming the Church to be one of the parties in education, and by acting on that principle in accordance with the practice of all the Reformed Churches, has never denied the importance of State co-operation in this great work, however defective it may be in some parts of the country; but, on the contrary, rejoices in the general enlightenment of the masses under the public school system, and hopes that all Presbyterians, besides supporting their own institutions, will continue, as heretofore, to be known as the sound friends of general education throughout the country, and as the advocates of the introduction of the Bible into the common schools.

8. *Resolved*, That the mode of conducting the operations of the Board in their enlarged scale, be referred to the Board itself, to take such action as may prevent either department from interfering with the other, and as may continue to keep prominently before the churches the education of pious and indigent young men for the gospel ministry.

9. *Resolved*, That the last Thursday of February next, be recommended as a day of special prayer and public instruction on Christian education, and especially with reference to the necessity of an enlargement of the ministerial resources of the Church, and of an outpouring of the Holy Spirit upon our congregations.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

INCREASE OF APPROPRIATIONS.

It will be seen that the General Assembly have authorized the Board to increase their appropriations to candidates. The following is an extract from the Annual Report of the Board recommending the measure:

The first recommendation is an increase in the regular appropriations of the Board to students preparing for the ministry. The present scale of appropriations was fixed many years ago, when the expenses of living were far less than at the present time. The reasons, which render necessary an increase in the salaries of our ministers, apply with general force to the appropriations of our candidates. The last General Assembly gave to the Board a discretionary power to make an increase in special cases; but this liberty does not meet the want of a general provision. Our Church has always pursued the policy of an affectionate and dutiful concern for her sons who are dependent upon her care; and the time seems to have now come, to testify this interest by a more liberal provision for the supply of their temporal wants. This whole subject is indeed a very delicate one, and possesses its own intrinsic difficulties, both of principle and of administration. The Church has never undertaken to defray *all* the expenses incident to a theological education. She has, however, made arrangements to defray, in the theological department, the greater portion of the usual expenses; and in all the stages, presents facilities which generally accomplish the end in view, in connexion with other agencies. The Church aims at *encouraging* all her worthy sons, who feel called by the Spirit of God to pursue their studies for the ministry, with the prospect of sufficient pecuniary aid to meet their principal wants. The Church aids, but does not support; and, without entering into any argument in favour of the wisdom of this course, it is apparent that the scale of her provisions of assistance must vary with the condition of society, and not be fixed on any merely arbitrary rules. The Board believe, after an attentive examination of the subject, that the state of public opinion calls for an increase of aid at the present time. The amount of the increase, which the Board would suggest for the consideration of the Assembly, would be to make the appropriations to academical students *eighty* dollars a year, to collegiate students *one hundred*, and to theological students *one hundred and twenty*. According to this scale, the quarterly appropriations to each class respectively, would be *twenty*, *twenty-five*, and *thirty* dollars, and the additional expenditure involved would be about five thousand dollars.

The Board think that whilst this increase, amounting in the aggregate to one-fifth of the whole expenditure for candidates, would be as large as a careful view of all the circumstances would warrant as a general rule; discretion ought still to be lodged in the Board to increase the sum still further in particular circumstances where the Presbyteries recommend it. This special action ought to originate with the Presbyteries, and to be the subject of their parental and judicious scrutiny. It would also have its natural limitations in the ability of the Board to make the extra appropriations demanded.

The Board, however, do not doubt that the Church would supply their treasury with a sufficient amount of funds, to enable them to meet liberally all just and reasonable expenditures in so great a work as that of furnishing education to candidates for the ministry.

FAITH.

Ye who think the truth ye sow
Lost beneath the winter's snow,
Doubt not, Time's unerring law,
Yet shall bring the genial thaw.
God in nature ye can trust;
Is the God of Mind less just?

Read we not the mighty thought
Once by ancient sages taught?
Though it withered in the blight
Of the mediaeval night,
Now the harvest we behold;
See! it bears a thousand fold.

Workers on the barren soil,
Yours may seem a thankless toil;
Sick at heart with hope deferred,
Listen to the cheering word;
Now the faithful sower grieves;
Soon he'll bind his golden sheaves.

If Great Wisdom have decreed
Man may labour, yet the seed
Never in this life shall grow,
Shall the sower cease to sow?
The fairest fruit may yet be borne
On the resurrection morn.

FAULTS OF THEOLOGICAL STUDENTS.

The following remarks, copied from an exchange paper, are not written in exactly the spirit that is adapted to make them useful. But as they contain much truth, their persual may do good. It is difficult always to avoid extremes, either in acting or in writing.—[Ed.

FAULTS OF STUDENTS OF THEOLOGY.

That "there is not a just man that doeth good and sinneth not," all experience and history amply prove. The minister clothed with the dignity of his office, and trusted with a commission from the Captain of his salvation, is bound to utter the words of Paul, "I am a man of like passions with yourselves."

Absolute perfection is impossible alike to the student and the aged disciple well grounded in the rich experiences of the Christian life.

But that students of Theology, as a class generally, fall into lamentable errors, we think is comformable to experience. They are liable to peculiar temptations, against which they are not warned affectionately and sincerely. Dark clouds frequently obscure the bright sky of their hopes and plans, and no one steps up with a helping hand or sympathizing counsel. One of the prolific springs, whence issue the streams that frequently break over the restraints of reason and religion, and lead them in the paths of sin, is the sedentary nature of their life. They become dissocial in disposition, morose in feeling, and misanthropic to all the world. The sensitive chords that bind together their finer feelings, are ruthlessly sundered by the unfeeling. Whether from this cause, or from a natural, unsocial disposition, we cannot every time determine; but we find students of theology as a class more taciturn, and apparently morose, than any other class of students. Is this state of things as it should be? Under no circumstances or pretext whatever should the atmosphere of friendship be thus frozen, or evil passions be allowed to corrode and fester in the heart. They too often, we imagine, lay the blame of the evil working of their own minds upon external causes. We often see this class of persons laying aside all their naturalness, all liveliness, and sociability, and retire to sanctimonious seclusion and unworded silence. Such a course of conduct is far from being praiseworthy. It poisons their own peace of mind, unfits them for society and destroys their usefulness. Their friends' feelings are hurt, and the cause of religion injured. Gloom clouds their brow, and sullenness blunts their friendly feelings, and hence, very naturally, their unconverted friends reckon this to be the effect of piety. Christ is wounded in the house of his friends, and alas how grievous are those wounds!

They often lay aside the beautiful simplicity of nature, and put on the most repulsive gravity, as if a smile never illumed their acidified features. To see them in this state makes one recur to the cloistered monk, as he steps forth to impose upon the multitude by his solemn countenance and hypocritical stare. Such a way of manifesting piety is highly reprehensible and unscriptural; and we have so seen it in too many cases. How any one expects by this method to advance the work of grace in his own heart—establish his influence in the world, and insure his usefulness as a minister, we are at a loss to determine. Think you, my friend, that such long-visaged religion—such external gloominess is calculated to have a good influence on either the good or bad? The most useful and most beloved of ministers are those that are social and open-hearted—whose countenance is always rayed with kindness and joy. Man is won by little things, and by nothing more than *to be regarded*. You could travel through the world and strew it thick with friendships; but you are cherishing an evil habit that will shut you out from usefulness and the dear commingling of society. You may become an eloquent orator; a profound divine, and discharge your duty ably from the sacred desk; but if you shut yourself up within yourself, you fail to grasp one of the most prominent means of advantage and influence.

We ask the readers of this article, have they not seen preachers who kept themselves aloof from their flocks—who rarely descended from their stiff clerical dignity to a kindly greeting or a friendly converse; and if the hearts and consciences of such persons be allowed to answer for this fault, they will generally trace it to the unsocial habits contracted while students, when they allowed their unfriendly feelings to sour all their better feelings and sociable impulses.

Ion.

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

DEBATE IN THE GENERAL ASSEMBLY.

The debate in the General Assembly on the Board of Education is faithfully reported in the Presbyterian. A somewhat more extended report will be given in our next number.

ARANAMA COLLEGE, GOLIAD, TEXAS.

The Rev. Mr. Case, the agent of Aranama College, makes the following statement of the wants of the Institution. Any moneys, designed for this object, may be sent, if convenient, to the Board of Education.

The last Legislature of Texas granted to this Institution a charter, giving it power to hold property to an unlimited extent for educational purposes. In territory, it is entirely removed from Austin College at Huntsville.

The Presbytery of Brazos, some seven or eight years ago, when her territory embraced the whole of Texas, actually located what is now "Austin College," at this point. At that time, however, the region of country bordering west and north of Goliad was subject to Indian depredations; which fact, taken with other embarrassments then existing, led to its establishment at Huntsville, some two hundred and forty miles eastward. A small fund, however, had been given by friends in the older States, conditional that the Institution located furthest West, or nearest to Mexico, should receive the bestowment. To adjust this matter satisfactorily, it was agreed that if a seminary of learning, of high character, should be established by the Old-school Presbyterian Church, at any point west of the Colorado river, previous to the fall of 1854, then this fund should revert to that Institution, otherwise it should belong to Austin College.

But a stronger point is presented in the fact, that the citizens of Goliad, in their corporate capacity, bequeath to the sole use and benefit of this College, one entire league (more than four thousand acres) of the unsold land and lots of the town—besides the twenty acres upon which the old Aranama Mission building (now occupied by the preparatory department of the College,) at present stands. This bequest, however, has these conditions—that by the 12th of May 1857, the Presbytery of Western Texas shall have expended in buildings, library, and apparatus, the sum of $10,000, and shall have a regular college, with the necessary professors and teachers.

The town of Goliad is of Mexican origin, embracing a territory of four square leagues. It is one of the loveliest locations in all the West. The fertility of the soil, and its noted healthfulness, have made it the nucleus, around which, for the last two or three years, an unprecedented rush of population has poured, carrying settlements fifty to seventy-five miles westward of that point. The tide of emigration is still rolling over those wastes, that have hitherto been the haunts of predatory tribes. It may be safely estimated, that by the time stipulated on the part of the authorities of Goliad, for Western Texas Presbytery to fulfil its contract, the lands that will become the property of the College, will be worth $25,000. Private individuals in Goliad have contributed nobly, according to their ability, both in money and lands, for the undertaking. The moneyed donations offered as yet, however, by the friends of the enterprise at home, at the same time that they are individually small, are almost invariably by annual instalments. While, therefore, the Trustees have felt impelled to make a commencement in the way of building, and have already erected one commodious edifice, at an expense of $5000, they have been compelled to effect this in part with borrowed capital; individual members of the Board becoming responsible.

Finally, the wants of that section of our state, growing as it is with unexampled rapidity—imperiously demand that such an enterprise should be commenced at that point. Before two years shall have elapsed, more than a hundred of our youth will be in readiness to enter upon a college course.

And now, as to the necessities of this Institution. First, there is a want of funds, to enable its founders to comply with the conditions of the corporation of Goliad, in order to secure this valuable bequest of land. Secondly, there is a want of a library, a chemical and philosophical apparatus. Whatever may be the actual outlay of money in providing these, it will be remembered that just that amount goes to the credit of the Board of Trustees, with the corporation of the town of Goliad—for it is *books* and *apparatus*, as well as buildings, that are counted into the *ten thousand dollars* expenditure.

In conclusion, I would only add, our Institution needs the hearty prayers and warm sympathies of all who hold near to their hearts the cause of enlightened morality, and the blessings of the gospel. It was founded in prayer, with misgivings not a few, but in meek compliance with the precept, "In the morning sow thy seed, and in the evening withhold not thy hand." JOEL T. CASE.

New York, June 6, 1854.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, MAY, 1854.

I.—FUND FOR CANDIDATES.

Presbytery of Ogdensburgh.

1st ch Oswegatchie $36 00

Presbytery of Hudson.

Milford ch 8 75

Presbytery of Bedford.

Bedford ch 70 00

Presbytery of Long Island.

South Hampton ch 40 50

Presbytery of New York.

University Place ch 520 16

Presbytery of Elizabethtown.

Westfield ch 24 00

Presbytery of New Brunswick.

Pennington ch 57 50; of which for this fund 20; 1st ch New Brunswick (of which 100 from John Ford, Esq) 144 50; Freehold ch 9 26 173 76

Presbytery of West Jersey.

Williamstown ch 2 60

Presbytery of Newton.

Stillwater ch 4; Upper Mt Bethel ch 10 14 00

Presbytery of Philadelphia.

9th ch 52 09; 10th ch "for a particular student," through Rev Dr Boardman 100; 1st ch Easton 50 202 09

Presbytery of Northumberland.

Mifflinburg ch 4 72; Brier Creek ch 3; Rohrsburg ch 2 9 72

Presbytery of Washington.

West Union ch 9 00

Presbytery of Columbus.

1st ch Columbus 12 00

Presbytery of Chillicothe.

Presbytery paid candidate 14 50
Bloomingburg ch " " 4 25 18 75

Presbytery of Findlay.

Kenton ch 6 00

Presbytery of Lake.

Crown Point ch 2 40

Presbytery of Schuyler.

Monmouth ch 16 00

Presbytery of Lexington.

Lebanon ch 8 30; Windy Cove ch 6 12; Warm Springs ch 3 00; New Monmouth 7 62; Goshen ch 4 75; Pisgah ch 5 50; Bethany ch 63 cts 35 92

Presbytery of East Hanover.

2d ch Richmond 73 50

$1,275 15

LEGACIES.

Legacy of Franklin H Morgan, Esq, of Knoxville, Tenn, per Calvin M McClung, Esq, of St Louis, Ex, through Messrs Hacker, Lee & Co 1000, less ex 990 00

MISCELLANEOUS.

B S Parsons, Esq, Galveston, Texas 50 00

$2,315 15

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Presbytery of North River.

Rondout ch (special) 25 00

Presbytery of New Brunswick.

Pennington ch 37 50

Presbytery of Newton.

Greenwich ch (special) 38 00

$100 50

III.—FUND FOR TEACHERS, &c.

From Mrs Jane Rose, Phila, to con Rev WM BLACKWOOD l m 50 00

Total $2,465 65

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., MAY, 1854.

Presbytery of Blairsville.

Ebenezer ch 10 00

Presbytery of Redstone.

Greensburgh ch 14 28; Dunlap Creek ch 3 39; Morgantown ch 14 12 31 79

Presbytery of Ohio.

Lebanon ch 18 00

Presbytery of Alleghany City.

Beaver ch 11 25

Presbytery of Beaver.

Little Beaver ch 5 00

Presbytery of Washington.

Fairview ch 23 54; Forks of Wheeling ch 33 53; East Buffalo ch 21 78 07

Presbytery of Steubenville.

Ridge ch 18 00

Presbytery of Cincinnati.

Pisgah ch 10 00

$182 11

MISCELLANEOUS.

Dr Isaac Long 2 50

$184 61

J. S. LEECH, McALPINE & CO., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, IN MAY, 1854.

Presbytery of Kaskaskia.

Pleasant Ridge ch 3; Chester ch 7; Ruttans Prairie ch 5 15 00

Presbytery of Sangamon.

1st ch Springfield 90; 3d ch Springfield to con Rev R V DODGE h m 50; Jacksonville ch 91; Daniel McAfee, Union ch 5 236 00

Presbytery of St. Louis.

Bonhomme ch 10 00

Presbytery of Muhlenburg.

Greenville ch 5 00

Presbytery of Nashville.

Smyrna ch 3 75

$269 75

MISCELLANEOUS.

J F Bergen, Jersey Prairie, Ill 20; W B Montgomery 5 25 00

$294 75

ANDREW DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, N. Y., June 13, 1854.

China.—Letters have been received from Shanghai as late as the 14th of March, and from Canton, 25th of the same month.

At Canton, the missionaries were well, and were engaged in their labours as usual.

At Shanghai, the hearts of the missionary brethren were cheered by the arrival of Mr. and Mrs. Nevius in good health on the 14th of March. Mr. Wight's health still continued feeble, and doubts were no longer entertained of the necessity of a return to this country. He and his family, accompanied by Mrs. Coulter and her children, were expecting to embark for this country on the 16th of March. In relation to the general affairs at Shanghai, Mr. Wight remarks: "They remain very much as at our last dates; sometimes one party has the advantage, then the other. The rebels have maintained their ground much longer than any one supposed it possible. The insurgents at the north, by the last gazettes, were still at their old position. They have been making some advances in the neighbourhood of Nankin, having taken a city about one hundred miles to the west of it."

India.—We have letters from the Rev. C. W. Foreman, at Rawal Pindi, March 17; from Lodiana, March 17; from Furrukhabad, March 18th; Saharanpur, March 20th; Ambala, April 1st; Allahabad, April 5th; and from Agra as late as the 7th April.

Mention is made of the continued ill-health of Mrs. Janvier, but with this exception, the missionaries at all these stations were in the enjoyment of their usual health. Mr. Foreman was at Rawal Pindi, to make arrangements for the transfer of the government school to the mission.

Mr. Munnis, speaking of a missionary tour he had been making in the country about Allahabad, remarks, "The people were simple-hearted and open to conviction. How often was the remark made to us, 'All you say is very good and very true: but what can we do? We have never before heard of this Saviour. We have worshipped the gods in the way laid down in our shasters. As we have been taught from our infancy, so have we done. Come and live among us; teach us the true religion, and we will believe and embrace it with all our hearts.' Oh, that we had a few labourers, humble-minded men, to send among them; they would be kindly received by the people at large."

Mr. Campbell, speaking of a similar tour made by himself in the vicinity of his station, says, "There seemed to be a demand for the whole word of God, as if a desire had been excited among the people to know all about our religion and all that our good books say. May God bless what we so feebly did to make known to them the unsearchable riches of Christ."

A letter has been received from Rev. J. L. Scott, announcing the safe arrival of himself and wife, and a party of missionaries of the American Board, at Madras, on the 23d of March, after a tedious and somewhat perilous voyage of one hundred and forty-three days. The whole party were placed on short rations, both of food and water, for a considerable part of the voyage; and the sailing of the vessel was not only impeded but rendered very dangerous in consequence of the ice (the article with which she was loaded) melting more freely on one side of the ship than the other, and thus causing her to lose her *sea trim*.

Indian Missions.—Letters have been received from the Choctaw Mission as late as 1st of May; Chickasaw Mission, May 4th; and from the Creek Mission, May 19th.

Mr. Loughridge mentions that Mr. McCune had been greatly prostrated by hemorrhage from the lungs, and that a colored woman connected with the mission had also been afflicted in the same way. "The school," he says, "is doing well, and under all these trying circumstances, we are doing as well, generally, as could be expected." We are sorry to learn, that Mrs. Reid has suffered a good deal by sickness for several weeks, but it is hoped that her health has been restored before this. The other members of the mission family at Spencer were in the enjoyment of good health. Mr. Balentine gives an interesting account of the present flourishing condition of the female boarding-school at Wapanucka. The whole number of pupils, including a few who are temporarily absent, is about one hundred, most of whom are making the most satisfactory progress in their studies.

Western Africa—Corisco Mission.—Our readers have already been apprized, through the weekly papers, of the disastrous fire at Corisco, on the night of the 3d of April, by which two valuable lives were lost, and almost the entire mission-buildings and property consumed. A letter from Mr. Mackey, giving a full and detailed account of this sad disaster, will appear in the present number of the Record, and will be read with painful interest by all those who love the missionary cause.

Mrs. Clemens was sick at the time of this painful occurrence, and in consequence of the exposure to which she was subjected, in being removed to a native house at a distance, and from thence to the Gabooon two days afterwards, for the purpose of finding a more comfortable house and having the attendance of a physician, her sickness was much aggravated. But at the time of the sailing of the vessel, which brought this intelligence, she was thought to be doing very well.

Mrs. Williams's health did not improve on her voyage to Africa, as was thought would be the case when she left this country. In consequence of this, and the destitute condition in which the mission was left by the fire, it was thought advisable for her to return to this country.

A vessel belonging to Messrs. B. A. Mumford & Brothers of this city, which was to have sailed the morning this sad news was received, was kindly detained a day, that provisions, clothing and medicines, might be sent, to meet the immediate wants of our brethren at Corisco. Another is expected to sail about the middle or the latter part of next month, at which time a better supply will be forwarded. The Committee have resolved to send out a small iron house for the use of the mission, which will serve as a depository for their books and more valuable effects against any future fires.

The Committee have not thought it necessary to make any special appeal to the churches for aid to repair this unexpected loss. But several Christian friends in this city have made generous contributions towards this object, and we trust that others will be disposed to imitate their example, when the facts of the case have become known.

Since our last, Rev. David A. Wilson, of the Liberia mission, has returned to this country for the purpose of recruiting his health and meeting his family, from whom he has been separated for eight or ten months.

WANT OF TEACHERS AND ASSISTANTS AT THE INDIAN MISSIONS.

The missions and schools among the Indian tribes have frequently suffered for want of a sufficient number of assistants, male and female. At present, the want of more labourers is severely felt. To be able to meet the pressing calls for more labourers, the following statement of the wants of these missions is submitted:

Choctaw Mission—At Spencer Academy are 100 boys, under the direction and instruction of the Rev. Mr. Reid, and three able and competent teachers. In so large a family, a great deal of care and labour devolves upon the wives of the missionaries, and a single lady to assist Mrs. Reid has now become absolutely necessary. A seamstress is also greatly needed. Also, a single man to assist in taking care of the boys when out of school, and at work, and who would be willing to instruct by example, as well as by words.

Chickasaw Mission.—In the Female Institute, at Wapanucka, are 100 girls, under the care and instruction of the Rev. Mr. Balentine and his wife, and six female teachers. One teacher to make up this number, and a single lady to assist Mrs. Balentine are now greatly needed.

Seminole Mission.—There is a good prospect that a missionary for this tribe will be obtained soon, who will give his whole time to preaching the gospel. In addition, a teacher and his wife are needed for the school. Whilst this tribe are poor and discouraged, they are willing to have their youth and children instructed, and there are other encouraging circumstances connected with their present situation.

Creek Mission.—The large boarding-school at Tallahassee, in which are taught 40 boys and 40 girls, has for a year past been in need of two more female teachers. The school cannot exist long in this cripled state, and its continuance will depend on these teachers being obtained.

Iowa Mission.—Under the new treaty, the condition and prospects of the Iowas will be improved. But, for the continuance of the school, a farmer and his wife are now become indispensably necessary. The Rev. Mr. Irvin and his wife, in their state of health, must be relieved of a part of the care and labour devolving upon them, or they will be obliged to withdraw from the mission altogether.

Omaha Mission.—A female teacher is needed in this school, and a female assistant in the dining-room and kitchen, to supply these two places recently become vacant.

Ottoes and Sacs.—Under the same treaties, separate missions and schools will be needed for these two tribes, which at the least will require a teacher and his wife for each tribe.

Chippewa and Ottawa Mission.—The boarding-school at Grand Traverse, under the care of the Rev. Mr. Dougherty and his wife, is now suspended for want of assistance. There are needed one female teacher, a farmer and his wife, and a single lady to assist Mrs. Dougherty in the care of the household.

In all cases where it is practicable, the Committee prefer that the teachers, farmers and other assistants, should continue, as long as practicable, in the service of the Board, unless a failure of health make it necessary for them to return. But there are many qualified individuals whose way is not clear for engaging in the work permanently, who yet could engage in it for a limited time. For such the Committee would be willing to stipulate for a service of three years, and bear the expenses of the journey out and home.

The allowances for the missionaries, and for the assistant missionaries, as teachers, farmers and other assistants, are the same. Boarding and lodging, and

everything but personal clothing, is furnished by the Board. Besides, for a man and his wife, $200 a year, and $25 for each child; for a single man $150; a single female $100. The allowances commence when leaving home, and the expenses of the journey, going out and returning, are paid by the Board, unless, in cases which rarely occur, the mission is left without just cause, when the expenses returning are paid by the individual.

To this brief statement of the present wants of the Board nothing need be added. In a Church so large as ours, it cannot be that there are not many qualified men and women for the needed supply. To the Indians it is a matter of life or death. We trust our brethren in the ministry, and others interested for the salvation of our poor heathen neighbours, will assist in finding suitable individuals and making them known to the Committee. Letters addressed to any of the Secretaries, Mission-House, 23 Centre street, will be duly attended to, and additional information, if wanted, furnished without delay.

Mission-House, N. Y. *June 12th*, 1854.

FRANCE.

A PERSECUTED TEACHER.

We have received a most interesting letter, of the 31st of May, from a respected correspondent in France, enclosing another from a young man connected with the "Central Protestant Society of Paris," who had been imprisoned for teaching in a private family. This letter we lay before our readers, and feel assured that it will be read with the liveliest interest. For prudential considerations, we leave out the names of persons and places, but our readers cannot fail to perceive that the cause of evangelical religion is making steady progress in many parts of France, notwithstanding the violent opposition of the Jesuits.

Our correspondent remarks, in connection with the dedication of the chapel at Sauveterre, for which they had the full authorization of the government, "This will prove to you, dear sir, that there is not in France a general plan for making opposition to the Gospel, on the part of the civil authorities. The opposition arises from the Jesuits only. If they find a prefect, sub-prefect, or mayor, disposed in such and such localities to do their will, our chapels or schools are shut up, or not allowed to be built. But in other localities, where the prefect, sub-prefect, or mayor, are independent, loyal men, the word of God goes its way in spite of the Jesuits; it was the case at Sauveterre, where 150 Roman Catholic converts have been received into the Protestant communion."

In the same letter, it is mentioned that "Two villages, one in the department of * * * and the other in * * *, have recently applied to us, in order to have the regular preaching of the Gospel among them."

From these and various other facts that might be laid before our readers if we had room, it is very evident, that the cause of evangelical religion is making much more rapid progress in France, than is generally known in this country, and we would earnestly commend this cause to the prayerful remembrance of all those who love the cause of our Saviour, Jesus Christ.

Dear Sir—I have delayed writing to you for some days about my stay in the prison of B——, because Mr. ——— wrote me that you were coming to ———. I hope you will come, and for the present, I will only say a few words. I thank God for all the blessings that he has vouchsafed to me during the six days that I was in prison. The jailor showed me much kindness and gave me great liberty; he often asked me into his room, that we might converse together, which gave me opportunities of declaring the gospel to him. From the time of my arrival he never confined me with the other prisoners until towards evening; he showed me several rooms, telling me to choose whichever I preferred. I chose the one which enabled me to have most people about me during the day, and I found myself next day in company with eight other prisoners, all respectable persons; one was confined for having forgotten to light his carriage lamp; another was a doctor who had practised without a license. I soon made acquaintance with these people, and when they found out who I was, they began to question me about the Protestant religion. From that time till I left the prison, I may say I was preaching incessantly every evening. Before we separated, we prayed together. The people were struck by the clearness of the teaching, and they were much affected by the prayers that I offered up for each of them. On Monday, an unexpected circumstance gave further opportunity of declaring the reason of the hope that is in me. The priest came to say mass; I attended along with the others; in the middle of the service he turned towards the prisoners, and began to preach against me, saying that he had learned that there was amongst the prisoners a dangerous person, who was trying by flattering and insinuating words, to turn them from the truth. He brought forward the old and well-known calumnies against the Reformation, and concluded by exhorting his good friends not to listen to such pernicious errors. After the mass, I sent word to the priest that I wished to reply to his attacks; he answered that he had not time; I then went up to him and told him that if he refused, I would publish his conduct in the newspapers; he then told me to go with him into his vestry-room; I replied that as he had attacked me publicly, I must answer him publicly. I had told the prisoners to stay; they urged him to agree to what I asked, and at last, more dead than alive, he went back to the chapel. Victory was assured to me beforehand by the prisoners, and to their great delight, the priest was completely defeated. He wanted several times to go away, but I detained him; at last I let him off after I had given him two of Mr. Priaux's tracts, "Rome and the Romish Church." One of the prisoners said to him: "Sir, as you have not time to-day, come and spend to-morrow here; if we find that you are right, we will follow you, but if the other gentleman is right, we will follow him."

Furious at having been defeated, he complained to the jailor. Shortly after, I was called upon for my explanation, and I expected that I should be separated from the other prisoners, and they feared the same thing, but nothing of that kind happened. The jailor asked me what had occurred. I gave him an account of it, and he then said to me, "If it were only for my sake, do not speak any more about religion." I answered, "Sir, you know how grateful I am to you for the kindness you have shown me, but you ask me to do what would be impossible. If you think it necessary, put me in a solitary cell, because as long as I have any one with me, I shall try to turn them from the errors of the Church of Rome." The jailor was struck with my frankness, and testified his approval of it by the greatest kindness.

Emboldened by this success, I offered him a Testament, some of Mr. Pridaux's works, and some religious tracts, which he accepted with real pleasure. The next day, I asked his permission to distribute a few New Testaments, a hundred or so of religious tracts, and to give a Bible to be kept in the prison; every thing was granted. Before I left, he desired to have another interview with me. I read several portions of Scripture and expounded them for him; he was moved to tears, and, pressing my hand, begged me never to go to ——— without paying him a visit. My fellow-prisoners all pressed my hand warmly, tears glistening in their eyes, and they promised that in remembrance of my visit they would read a chapter every evening, and when they returned home they would do all in their power to win over others to the Gospel, and they hoped that at some future time I would go amongst them to preach the Gospel. Indeed, any one who had heard them, would have thought they had been original Protestants.

AFRICA: CORISCO MISSION.

DESTRUCTION OF THE MISSION-HOUSES AT CORISCO BY FIRE, AND THE LOSS OF TWO VALUABLE LIVES BY THE SAME DISASTER.

The following account of the destructive fire at Corisco, will be read with painful interest by all who are interested in the missionary work.

About two months ago I wrote to you of the sad loss our mission sustained by fire. We have now to notify you of another, far more destructive and sorrowful in its consequences. On Monday night, the 3d of April, the Mission House at Evangasimba took fire, and it, with our kitchen, which was rebuilt since the former fire, were totally consumed, and almost the entire contents, including our personal effects and the goods belonging to the mission; but what is most melancholy, two American coloured women, who were living with us as servants, lost their lives in the fire.

The following are the particulars: We had all retired before half-past ten, and there were asleep in the house, Mr. McQueen, Mr. and Mrs. Clemens, Mrs. Mackey and myself, one sick sailor, and fourteen little girls, our boarding scholars; besides Margaret and Julia, the two coloured women mentioned above. Brother Williams and his wife were in Gaboon, on account of Mrs. Williams's health. A little after eleven o'clock, I heard a cry of fire in the servants' room, which was separated from our own by the dining-room only. Mrs. M. and I were instantly up and rushed through the dining-room and servants' room to the girls' sleeping apartment, which communicated with the servants' room. For prudential reasons we always kept their doors locked at night, leaving the key in the servants' room. As I passed through the dining-room the fire had made but little progress, but it was burning with such fury that any attempt to extinguish it would have been utterly futile. When I had opened the girls' door which communicated with the servants' room, the fire had progressed so much that parts of the burning thatch were already falling in. We succeeded in getting the girls all out, Mrs. M. bringing the smallest in her arms. When we passed out through the servants' room, they were both making efforts to secure some of their clothing, and we left them to take care of themselves. In the meantime, Mr. McQueen and Mr. Clemens were aroused on the opposite side of the house, and both of them were for a few minutes engaged in removing Mrs. Clemens to a place of safety in another house. She was in delicate health and in a very delicate situation. As Mrs. M. and I retired with the girls, the fire followed us in the thatch of the roof nearly as fast as we passed through the rooms. No one can conceive the rapidity with which a bamboo house burns, even if he knows the highly combustible nature of the materials, unless he has actually seen one in flames. The roof of the mission-house covered an extent of one hundred and ten feet long and fifty-five feet wide, except twenty feet on one end, which was only half as wide as the other part. This was the library, and used as a study and sleeping room by Mr. McQueen, and now occupied by the sick sailor mentioned above. In less time than ten minutes after the alarm was given, the house in its whole length and breadth was enveloped in flames, and in fifteen minutes the roof had all fallen in.

When we had all, as we thought, left the house, we could not find Margaret and Julia. Mr. McQueen had once spoken to Margaret at the outer door, and Mrs. M. and I had seen Julia making an attempt to save some of her clothing while the way was still clear to escape from the house. They were both women of active bodies and energetic minds, and not a thought occurred to any of us in regard to their safety; and though we could not find them in the large crowd of people who had come together, still we were not alarmed. Soon, however, we were told that they had been seen running to the bush apparently in terror, but we looked for them in vain. When daylight appeared we found their remains, not on the ground where their own sleeping room was, but on the ground occupied by the girls' sleeping room. The only way that we can account for their being found there, is that in their bewildered state they had taken the wrong door in getting out of their room, and were not able to return in consequence of the fire shutting them in. They were both members of the Church, and we trust were pious women. Margaret was raised by Mr. Livingson, of Wilmington, North Carolina. She came out as an emigrant to Liberia in 1849, but never resided in the colony, preferring to come on with our mission company, which came from America at the same time, and she continued to live with us since. She was a woman of rare energy and force of character. I have rarely seen any one, white or black, who had more determination of purpose. When she came to Africa, she scarcely knew her alphabet, but by application and perseverance she had learned to read tolerably well, and she spent hours every day in reading her Bible. Julia was raised by Mr. McDonough, of New Orleans, and was a resident of Monrovia for eleven years, but left there in November last to live with Mr. and Mrs. Williams, who came out to join this Mission.

The fire was in the roof, apparently coming up from the outside, when first seen by both brother McQueen and myself. The girls never had a light or any fire in their sleeping apartment. The light in the servants' room was extinguished when we retired, and so far as we know there had been no light or fire in the house for an hour before the fire broke out, unless the servants had for some reason relit their lamp. We have now no means of ascertaining whether that was so or not. We are backward to believe that it was the work of an incendiary. There is a bare possibility that it might have originated from the servants' lamp, if it was relit, but we think it scarcely at all probable. The only other conceivable way it could have originated, was that some villain for purposes of plunder set fire to the house outside; and we are inclined to think that this was the case, since during the fire there were many things stolen which were put out of the house.

There was much sympathy expressed in our behalf both on the night of the fire and since. While the house was burning there was much weeping and loud lamentation both by men and women. I have not the least doubt that if the work was that of an incendiary, and the person known by any of the headmen, that he would not live two hours. Such is the regard that our mission is held in by the better class of the people. But there are many slaves here and some of them are desperate villains; and we have had many thefts committed by them, but very few committed by the Bengas themselves. Twice we have captured men in the very act of stealing, but they were not Bengas. I do not mean to intimate that the Bengas are either an upright or an honest people, but we are well satisfied that your missionaries here occupy a high place in the affections of the people, and that the mission exerts a strong and salutary influence over them. The king and principal head-men were absent from the island at the time of the fire, on their trading business. They have all been sent for, and a good many of them have already returned. The whole matter will be brought before them; we will demand the return of the stolen goods, and a strict inquiry to be made in regard to the origin of the fire. In the meantime, our operations are almost suspended. Our little girls and boys are all dispersed to their heathen homes, because we have no place to keep them. The clothing of the girls which was principally furnished by kind ladies in America, was wholly consumed, except their night-dresses. We are occupying the houses of two of our native villagers. The new house in process of erection at Ugobi, is far from being finished, on account of the difficulty of obtaining materials, and for my own part, I would not feel as secure as I would like in another bamboo house, and brothers McQueen and Clemens have expressed the same of themselves.

We made an attempt to save a few things, but we were so soon compelled to leave the house, that scarcely anything was saved from the flames. So that our loss has been almost the whole amount of the property in the mission. Furniture, bedding, medicines, provisions, our united libraries, making in all at least fifteen hundred volumes, including our account book, and the records of the mission, and all our correspondence, not even a Bible saved, except the one in the Chapel, and the store of goods which we had on hand as the money of the mission. We saved some little of our personal clothing, part of our bedding, and, perhaps, one hundred dollars worth of cloth belonging to the mission, though a considerable amount of what was got out of the building was stolen. There was a French vessel in the bay at anchor, which furnished us some medicine and necessary provisions for our immediate need. I ought to have mentioned above, that we had in another building five barrels of bread, some rice, and a barrel of beef, which, of course, were saved. We, however, despatched a boat to Gaboon to request Capt. Lawlin, of the bark "Gem," to come to our relief. He did so immediately, bringing Dr. Ford with him also. His promptness in coming, and his kindness to us after his arrival, merit our liveliest gratitude, as well as that of all the friends of this mission. We take this opportunity also of testifying our indebtedness to our kind missionary brethren and sisters of the Gaboon Mission, who so promptly contributed to supply our necessities. So that in regard to food, and clothing, and medicines, we are for the present quite out of the reach of want.

Some of the dispensations of Providence towards our mission have been dark. The present is one of them. Have our affections been too much set on the comforts by which we were surrounded? God has taken many of these away, and two who helped to bear our burdens are also snatched from us. But why were two precious lives thus suddenly taken away? Thou, Lord, knowest. What I do, thou knowest not now, but thou shalt know hereafter. Yours, &c.

JAMES L. MACKEY.

INDIA: LODIANA MISSION.

APPEAL FOR MORE LABOURERS.

We lay before our readers the following appeal from the brethren of the Lodiana Mission, for more help in the missionary work, and we trust it will receive the serious consideration which its great importance demands. We are happy to say that the Rev. John Newton's health has improved, and he expects to return to his work in connection with this mission during the summer. Rev. George O. Barnes of the Seminary at Princeton has also been designated to this mission, and will go out at the same time. Others, however, are needed, and we trust will be found for this field of labour.

In the Church's efforts to evangelize the world, it is, in a peculiar manner, her duty to observe the leadings of Providence. Let her follow this cloud by day and pillar of fire by night, and she will not stand idle in the market-place, nor run where she is not sent. And where, in the history of Christianity, has so wide a field for her benevolent efforts been thrown open as in British India? Here is the fairest portion of earth. Here the ambition of renowned conquerors from the age of Semiramis to the battle of Plasey, which gave India to a Christian power, has led them to found mighty empires. Here a desire of gain has led commercial adventurers in all periods of national intercourse. Here, then, let the Church found empires for the Captain of her salvation. Here let her win souls, more precious than gems and gold, to enrich her Redeemer's kingdom. Here is a country, where, for nearly forty centuries, idolatry and superstition, in their worst forms, have reigned; whose length is two thousand miles, and its breadth over sixteen hundred; whose inhabitants are numbered by almost hundreds of millions. Here is a field for religious enterprise, surpassed by none in the heathen world. Here the shield of British protection is cast over the Christian missionary from all countries. Here he may go forth to the highways, the bazars, and *melas*, to preach Christ, encouraged and aided by the powers that be. He may tread the streets of every village, and the walks of every grove, from Cape Comorin to Cashmere, and make known the way of life unmolested. Here, British legislation and British science are coming in contact with despotism and ignorance, and triumphing over them. While we write, the posts for the support of the wires of the telegraph which is to carry news from Calcutta to Peshwar with the rapidity of lightning, are being set up close by our mission premises, and a railway to unite the same distant places has been commenced, which will also pass close by us. Here, also, the intelligent missionary may find in almost every town and city, Christian friends ready to receive him as a brother; and congenial society in no way inferior to that of his native land. Here he may find nearly all the comforts and luxuries of civilized life, and a people polite, intelligent, and in many respects refined—capable of weighing arguments—of comparing truth with error, and appreciating that which is right. Here he may find a comparatively fine climate, and for constitutions predisposed to pulmonary disease, more favourable than that of America or England. Since the commencement of our missions, twenty years ago, only one ordained and one assistant missionary out of upwards of thirty, have died in the field, and only two or three have had to return home on account of the failure of their own health.

In our field of labour, we have seven months in the year of delightful, dry, bracing weather, and frequently heavy frost and ice in December and January. But above all, *here* is an immense field white already to harvest. The gospel sickle has been thrust in, and much precious fruit gathered home. Here are *twenty-two* missionary societies, *four hundred and forty-three* missionaries, *forty-eight* native preachers, *six hundred and ninety-eight* catechists, *three hundred and thirteen* mission stations, *three hundred and thirty-one* native churches, *eighteen thousand four hundred and ten* communicants, *one hundred and twelve thousand one hundred and ninety-one* native Christians, *one thousand three hundred and forty-seven* vernacular day-schools, containing *forty-seven thousand five hundred and four* boys; *ninety-three* boarding-schools, containing *two thousand four hundred and fourteen* Christian boys; *one hundred and twenty-six* high English day-schools, containing *fourteen thousand five hundred and sixty-two* boys; *three hundred and forty-seven* girls' day-schools, containing *eleven thousand five hundred and nineteen* scholars; *one hundred and two* girls' boarding-schools, containing *two thousand seven hundred and seventy-nine* Christian girls. From all this instrumentality, light is arising. From these fountains of knowledge a spirit of inquiry is going forth through all the grades of native society, and undermining long established opinions. A doubt as to the truth of Hinduism is disturbing the repose of centuries, and filling the hearts of many with fearful forebodings. A desire of something more rational and better is taking possession of the rising generation. Reformers in various places are putting forth new creeds, in many of which important gospel truths are blended with much that is erroneous. A celebrated faqir in Benares has lately declared himself a Christian, and has many followers. Another, near Lodiana, has assumed the title of "Servant of Christ," and numbers his disciples by thousands. His watchword is "Glory to Christ." He ascribes his conversion to the reading of a copy of the New Testament in Panjabi, which he received from the late Mr. Thompson, of Delhi, some twenty years ago. This he professes to take as his guide in all matters of faith.

Only a few months ago, some eighty Sikhs, at a place in the Panjab called *Rawal Pindi*, openly professed themselves Christians, and a pious English officer, who resides at that place, sent for one of our brethren at Lahor, eighty miles distant, to visit and instruct them. He has also offered 100 rps. per mensem to support a missionary, if we would send one. Similar offers have been made by other pious English gentlemen in different places, but we can do nothing for them for want of men. The above new sects of Christians are all unconnected with any Christian missions, and are, in knowledge and morals, far below the gospel standard. Their creeds embrace much that is opposed to the truth, and much of their walk and conversation is far from scriptural holiness. Their chief motive seems to be to found new sects, and to gain notoriety. They are blind leaders of the blind. They require spiritual teachers to give a right direction to their zeal, and to guide their feet to the path of life. Many of them have endured persecutions with the heroism of martyrs. The scourge, the prison, the stocks, and dungeon, have all been tried in vain to bring them back to Hinduism. To us, as missionaries of the gospel of peace, they have, in some instances, appealed for help and protection, but all we could do was to wish them God-speed, in seeking the truth, and promise them our prayers. Much as we desire to take advantage of these incipient germinations of truth in the masses of heathenism around us, and water them from the well of salvation, we have not the men to spare. It is now time to look for the fruit of missionary labour in our field, but if the Lord should be pleased in answer to our prayers to pour out his spirit on our work, we would be lost in the inquiring multitude, like drops of rain in the ocean. Our present stations are languishing for help. Lodiana, our oldest and once most flourishing station, now presents a scene of deplorable desolation. A brother, who was one of its principal founders, has lately gone to his reward, and his place is left vacant. The press is without a manager, except what superintendence one of the two remaining brethren can give it. The High School, containing more than two hundred scholars, can only have part of the time of the other brother, and must be left chiefly to the direction of native teachers. In the city church and chapels, large audiences assemble on the Sabbaths and week-day evenings to hear the gospel preached, and must be met. A small congregation of native Christians must be instructed; the sick must be daily attended to in the hospital and dispensary; the bindery looked after; proofs read and corrected for the press; visitors entertained, and inquirers instructed at all hours of the day: all of which would be work enough for at least four men.

Sabathu, a delightful station on the hills, which was occupied for about fourteen years, and in which we have two valuable mission-houses and a chapel, has been abandoned nearly four years for want of men. The youth which were there instructed at much expense in our schools, have been left to grow up to maturity without further culture or guidance. The gospel seed which was there sown, has been neglected, and a few who were feeling after truth, left to their former errors.

In Saharunpur more help is required. One of the

members of that station has lately had to leave his post on account of continued illness, and to remove to a place more congenial to his health. At Ambala, we greatly need one or two more men to labour in the Cantonment, four miles from the native city, where our station is. It is the largest military post in Upper India, and has a population of about 25,000 souls. Here, are hundreds of native Christians, connected with the British army, who scarcely know the name of our Saviour, and a large class of persons descended from European fathers and native mothers, very little more enlightened. Our duties at our station will not allow us to give these people the instruction and oversight their case demands. In order to gather their youth into schools and exert a religious influence over them and their parents, a missionary ought to reside in their midst. In Lahor, we much need at least two more men, and in Jalandar, a large flourishing town, we have only one native brother, who very much feels the need of an experienced foreign missionary to advise and encourage him. He has had to labour alone for seven years, for the simple reason, we have had thus far no such man to send to him. In addition to our stations, we are surrounded by large cities, whose names have been so often brought before the Christian community, in our journals and reports, that we need not repeat them, which are inviting fields of labour. We have, with the sanction of the Board and Church, taken up a field some five hundred miles in length, and from two to three hundred in breadth, and assumed the responsibility of cultivating it for the Lord.

And now, we ask, will the Board and the Church enable us to meet our responsibility? Will they, with a faith that will remove mountains, take hold of the eternal covenant, and plead the decree the Lord hath declared to his beloved Son? Will the Church bring all her tithes into the store-house of the Lord of hosts, and prove him if he will not open the windows of heaven and pour out a blessing? Will she dedicate her sons and her daughters on the missionary altar, and send them forth to the work of the Lord among the heathen? Let not Christian fathers and mothers say, This is a hard saying. Thousands of parents in England send out their sons at an early age, to enter the Indian army and civil service, and their daughters to join their brothers and other relations. All of whom are usually more exposed to the dangers of the climate than missionaries. We, too, who live in heathen lands, have to send our children at a tender age far away to our native homes, to save them from an influence worse than that of climate. Our hearts bleed for them, but parental duty requires the sacrifice. We cast them on the Church, and we say, bring them up for the work of missions; send them, if qualified, to India, to China, to Africa, or wherever the providence of God calls them to go. We know our Board is anxious to send us all the help they can. We lodge no complaint against them. It is to the Church we appeal for more labourers. As watchmen on the walls of Zion, we feel we would be false to our Redeemer, to the heathen, and to the Church, were we to rest satisfied with our present force. Shall we keep silence and slumber at our post while disease and death are laying us waste, and hurrying millions of benighted Hindus from our midst to the tomb? Shall we forbear to disturb the midnight sleep of God's people, while the damnation of the heathen lingereth not and slumbereth not? Say not, Christian friends, all has been done that need be done to stir up a greater degree of missionary spirit in the Church. Say not our appeal will be of no use—that the Church is weary of such calls. Let it be read in the Sabbath school, in the pulpit, in the family circle, and in the colleges and schools of the prophets, and it will not be in vain.

To the dear young brethren who are looking forward to the ministry of reconciliation, we would say in a special manner, "Come over and help us." Some of us have been long in the service. The frost of age is silvering our heads. Our natural vigour is beginning to abate. Prepare to take our places when we fall. Weigh well your duty to the heathen. Mark well the leadings of Providence. Dismiss not this subject with the trite remark, "There is plenty to do at home." What are the destitutions of the "far west" compared with the spiritual dearth of India? Do not neglect the domestic field. But do not *all* stay at home. Remember the field is the *world*, and the command is, Go ye into *all* the world and preach the gospel to every creature. Say not, Let England evangelize her own conquered heathen lands. English Christians might also say, we have plenty to do at home. But what has the kingdom of Christ to do with man's petty divisions of the earth? It knows no political or civil bounds; it is coextensive with the world, and its greatest duty is to conquer the *whole* world.

God has not given India to England merely as a field for British prowess, or British benevolence. He has not filled the hearts of one hundred and fifty million Hindus with awe at the presence of a few thousand Europeans, merely to fill the coffers of Great Britain with Indian gold. When, a few years ago, the most powerful enemy with which she has ever had to contend in Hindustan threatened to drive every Christian into the ocean, when the whole mass of India's millions heaved with revenge, like the troubled sea, and only waited for the Sikhs to strike the first successful blow, to join in the work of destruction; when the thunders of their hundred pieces of artillery came booming across the Sutlege river, and reverberated through our stations, causing us to quail; when the Governor-General of India, Commander-in-Chief, and many of the great officers of State, hastened to the frontier to check the coming tornado; when the fate of India seemed suspended on a single battle, and trembled in the balance; when, after a few skirmishes with the flower of the Panjab, the British ammunition was nearly all expended, and their army exposed to the infuriated Sikh cavalry; when many renowned heroes fell, and stout hearts began to fail; when the Governor-General ordered all his state papers to be taken off the field, and prostrated himself in prayer to the God of battles as his last hope; and when an order was given to retreat, who impressed the doughty Sikhs with the idea that that retrograde movement was intended to flank them, Who then spread dismay among their sixty thousand warriors, and caused them to fly in confusion across the river they had lately so proudly passed over, and to leave thousands of their fugitives to the mercy of British bayonets? Never since the walls of Jericho fell, at the sound of the rams horns, was a ruling Providence so manifest as in that battle. But it cannot be supposed He revealed his arm merely for the glory of the British arms. No! It was to open up a larger field for the Gospel of his dear Son. And now he invites his blood-bought people from all Christendom to come and labour in this field. Come then, dear brethren, and help us to take possession of this good land in the name of the Lord. We invite you, by the love you bear your blessed Redeemer and his cause, by the perishing millions of India, and by the retributions of eternity, to come over and help us.

INDIA: ALLAHABAD MISSION.

EXTRACTS FROM THE JOURNAL OF REV. JOSEPH OWEN.

The following extracts from the journal of Mr. Owen will be read with interest, on account of the information they give of a portion of India, of which very little is known, and the new openings which they present for the extension of the missionary work in that part of the world.

Banda—its Buildings, Natural Resources—Cruel Practices.

Feb. 10th. Marched fourteen miles into Bánda, and pitched on the borders of the large tank. For a few miles west of Bánda, the soil is very barren, and the country is desolate. No rain worth speaking of has fallen since September, consequently, the light soil here is like ashes, and the atmosphere for some miles before we reached Bánda was filled with dust, and murky. Before entering Bánda, we forded the Cane river, on whose left bank stands Bhura Gurle, a large fort, built in 1784 by Rajá Greman Singh, from whom it was taken by Alée Bahádur. It was taken by the British in 1803. Within the fort is a well of frightful dimensions and depth. The fort is of not the least use now, stands quite empty and unprotected. The Cane is celebrated for its beautiful agates, jaspers, porphyries, serpentines, etc., which are usually found in its bed in the neighbourhood of Punnah, but brought here to be cut and polished; and they take a most beautiful polish. After crossing the river, we passed, on our right, the small rocky range of hills, called the Rock of Bánda, overlooking the town. Soon after this we passed, on our left, the large handsome buildings in which the judges' and magistrates' courts are held. Their proximity to the town seems to encourage the natives in litigation. Before reaching the courts, however, we passed the prison and the gallows. Nearly six hundred are now in the prison, and the gallows is in frequent use. One of the most common crimes for which people are here hanged, is that of murdering infants, plundering their bodies of the silver ornaments, and then pitching them into a well or pit. The bodies are often found at the bottom of a well, many days and even months after the children have been missing. Pity the poor magistrate that has to ascertain the truth and administer justice. Half a dozen men come into court and swear that white is black; another half dozen come and swear that black is white, and he is to decide who is right. Formerly, the oath was taken by Hindus over Ganges water, and by Mohammedans over the Koran, but this is now abolished, and a solemn affirmation taken in its stead. And such specimens of human nature as we meet with in these courts and prisons, those in Sing Sing are mere common-place rascals in the comparison. He had not extended his observations to India who thus eulogized man:

> "What a piece of work is man! how noble in reason!
> How infinite in faculties! In form and moving
> How express and admirable! In action how like
> An angel! In apprehension how like a god!
> The beauty of the world! the paragon of animals!

Man is here the paragon of animals with a vengeance—one almost blushes to belong to the same species. The streets of the city of Bánda have been widened by the English authorities, and, consequently, their healthiness increased. There are several indigenous schools in the town, the number of which I have not yet ascertained. Our own mission school, opened on the 7th of last November, is making good progress. The eastern end of the town is occupied with the Nawáb's cantonments, and his palace built in European style. A mile beyond is the Nawáb's tank, in which is a grand barge, on the borders of which is a handsome country residence, and near which are extensive gardens. On the southeast of the city is a small district belonging to the old Rájá of Bánda, whose residence is now at Ajeegurh. It is an inconvenient neighbourhood to the civil authorities, frequently affording shelter to defaulters; its separate independent existence will therefore probably soon cease. The civil lines are near the city, and the military cantonments about a mile from the city. A regiment of infantry is usually stationed here. A part of that now here is at present doing duty at Nowgong. The civilians are a judge, magistrate, joint magistrate, and assistant magistrate. The judge has jurisdiction not only in the Bánda, but also in the Hauneerpore and Jaloun districts. A neat little gothic church has recently been completed in cantonments, in which the residents at the station worship every Sabbath. There is no chaplain, but the commanding officer or some other gentleman reads prayers, and a sermon. About twice a year, a chaplain visits the station and administers baptism and the Lord's Supper.

Preaching.

Feb. 12, Sabbath.—Preached this morning to nearly all the prisoners in the jail, who listened with great attention. This is usually a part of Paul's duties here on the Sabbath. After this, at nine o'clock, another interesting assembly collects near his house, about a hundred blind people from the city, to whom he and Melancthon first read and give instructions from the Bible, and then distribute alms to the amount of five rupees, furnished every week by Mr. Cust, the magistrate. In the afternoon I gave a lecture to a small assembly of the residents of the station, after which I again took Paul's place in a service with some native Christians and others, at Mr. Fagan's, the judge.

The Schools at Banda.

Feb. 16. Have been examining the school, attending to its financial affairs, which thus far are in a gratifying state, and searching for a suitable locality for its permanent settlement. The native revenue collector has just informed me that there are in the *pargana* of Banda 27 Persian schools, in which 143 boys are taught, and 21 Hindí schools, in which the total number of boys taught is 314.

A Brahman preaching the Gospel.

Feb. 18. A converted Mahratta Brahman came here a few days since, to see and converse with some of his relatives who are in the Nawàb's service. They are all very shy of speaking to him in public, or of having it known that they say any thing to him. I have been assisting him, as far as possible, in getting private interviews with them, and with some pleasing success. The conversion of this Brahman was remarkable. A few years ago, a gentleman in the civil service wrote an "Examination of Religion," which this learned Pundit took up and attempted to refute. He did so to the satisfaction of his friends, and of his own mind at the time. But he was led to reflect more seriously on the subject, and the result was his full conviction and eventual conversion to the Chris

tian faith. He is now a zealous and able preacher of the Gospel.

Ingenious Illustrations of Truth used by a Native Convert.

Feb. 20. This evening I went with Yúnas into the village, where, in an open square, under a large tree, about forty people assembled, to whom we explained the plan of salvation. Near us stood a hideous image of Hannman, the monkey-god. Yúnas used a good illustration in showing the simple villagers the absurdity of their idolatry. A father leaves his child, and goes into a far country. The child forgets whom his father is like, but wishing to have some definite representation of him before his mind, makes a little mud image, sticks on its face an elephant's trunk, furnishes it with a tail, and says, This is my father! The village Pundit returned with us to the tent, with whom we held a short discussion. He is not a learned man, and his resources for the defence of Hindúism were soon exhausted. In discussing with him, Yúnas applied another illustration, a very common one among the Hindús. Several blind men attempted to ascertain the form of an elephant. One felt his trunk, and said the animal was like a large stick; another took hold of his tail, and said he was like a broom; another took his ear, and said he was like a fan (for winnowing grain); another seized his leg, and said he was like a pillar; another felt his body, and said he was like a rock, or little mountain. Consequently they were all disagreed as to his shape. So men in the dark, without the light of heaven, feel after God, and have nothing but disagreement and uncertainty as to his real nature. In this connexion, I may mention another apt illustration sometimes used by our native preachers. There was a great Raja, who had a large empire. A province of this empire revolted and became exceedingly corrupt. The Raja sent an ambassador to preach and reclaim them. The ambassador, instead of reclaiming them, became as bad as the worst. Another ambassador was sent, and he followed in the steps of the first. At last a faithful ambassador was sent, who kept himself separate from sinners, preached to them the Raja's laws, and the means of becoming restored to his favour, and by living a pure and holy life, exemplified the laws that he preached. The consequence was, that he was successful. Krishna came, and was as bad as the worst of men; consequently reclaimed none to purity. Ráma came with like character and like success. Jesus Christ came, holy, undefiled, separate from sinners, and was successful in the work of bringing back revolted men to their offended sovereign.

District of Pargana Sinownee—its extent—destitution of Missionary Labour.

We are now in the *pargana* Sinownee, containing an area of 170 square miles, a population of 58,425 inhabitants in the whole *pargana*, and consequently of about 343 to the square mile. South of this is the large and populous *pargana* Seondah, containing an area of 230 square miles, a population of 83,616, with 363 souls to the square mile. Among all these perishing multitudes in every direction, there is none to break to them the bread of life. Each of the nine *parganas* in the Bánda district would furnish an ample field for the energies of a missionary with a system of schools under him. The same may be said of Calpee, of each of the nine *parganas* in the Humeerpore district, of each of the six in the Futtehpore district, and of each of the fourteen in the Allahabad district.

For these four districts, therefore, in order to produce an impression, instead of five missionaries, we ought to have, at the very lowest computation, forty. For such a number from home, in view of the claims of other fields, we cannot hope. Our great object, therefore, should be to get a native agency into the work as fast as possible; first at the most commanding points, as Bánda, Humeerpore and Calpee, and then to fill up the outline with a complete and well-organized system of agency. We must ply these villages with Christian schools, and educate the minds of the people, particularly of the rising generation, in the great science of Christianity. Much cannot, comparatively speaking, be hoped for from the adult population. Nothing, indeed, is too hard for the omnipotent Spirit of God. He can make even one truth of his word effectual to the salvation of a soul who may know nothing of its relation to many others in the Christian system. But this is not his ordinary way of working. The ignorance and prejudices of the people must be removed by, education, in the great truths of Christian science before we can expect to see a great proportion of them turning to the Christian faith. This result can obviously be more easily secured with the young than with the old. Our special attention therefore should be turned to the rising generation, not neglecting, however, to preach to the adult population, as we have opportunity. To the school-room and the class-room in India, too much importance cannot be attached. At the same time, the adult population in the bazars and villages should be instructed and visited as frequently as possible. One who teaches should be able to preach, and one who preaches naturally wishes also to have something to do in teaching the rising generation, for these are not separate spheres, but intimately connected with each other. Preaching naturally leads to the preparation of auxiliary tracts and books, and teaching to the preparation of class-books. Books thus originated from wants actually seen and felt, and prepared by the aid of experience, are far more likely to be of practical service than those made by the professed book-maker.

Feb. 21. Marched from Murwal to Baberú, about nine miles. The Mahratta Bráhmin, who in baptism has taken the name Nehemiah, is accompanying us to Allahabad, on his way to Benares, where he resides. Nehemiah walked with me nearly the whole way, and we preached in two villages, Devartha and Hardauli. The people, however, are very ignorant, and need much instruction in a subject that is entirely new to them. No missionary has ever gone through here before, and of Christ they never before heard. Not much then can be expected from such transient visits as these, unless frequently repeated.

[To be continued.]

MISCELLANEOUS.

LETTER FROM THE FREE CHURCH PRESBYTERY OF CALCUTTA TO THE PRESBYTERY OF LODIANA.

Calcutta, March 15th, 1854.

To the Reverend the Presbytery of Lodiana:

Dear Brethren in the Lord—For several years we have had no friendly interchange of communication with our Presbyterian brethren of the American missions in the north-west of India. This does not arise from any abatement, on our part, of the brotherly feelings which we have ever cherished towards you, but rather from oversight, and the absence of any stimulating cause or positive reason for addressing you, at any one time rather than another: still, we feel assured that a correspondence, such as we used to maintain with some of your Presbyteries, would prove to be a source of mutual benefit; and we have often felt, in times by-gone, our hearts more enlivened for the great enterprise in which we are engaged, by hearing from time to time of your proceedings, your successes, and encouragements;—of the Lord's dealings with the infant churches under your superintendence, and of your hopes and anxieties. We derived benefit even from the statement of the discouragements which you, like ourselves, have from time to time experienced in the course of your evangelistic labours, because we felt strongly, that in the difficulties, and struggles, and opposition, and apparent want of success in our enterprise, we could look for the enlightened sympathy of brethren in the faith, who, in all essential points, whether of doctrine, discipline, or church government, fully agreed with ourselves.

We have rejoiced to hear, from time to time, of your expansion in the vast provinces where you carry on your labours—especially have we regarded with interest and hope your occupation of the capital of the late kingdom of the Sikhs; and we trust that it may please the great Head of the Church to bless your efforts to spread the gospel of the grace of God among the inhabitants of the interesting land of Five Rivers. We have a peculiar interest in your mission at Jalandar; because your native missionary brother there, although he received the gospel from our beloved brethren, the first labourers at Lodiana, was for a time a pupil in our mission institution at Calcutta, and received there the elements of his education. May the good hand of the Lord be with him, to sustain, direct, and guide him, and make him a blessing to multitudes.

You have another fellow-labourer who was still more closely connected with our mission, and in whose welfare and usefulness, as an evangelistic labourer, we are much interested. We are not sure, at this time, where the Rev. Gopeenath Nundi is carrying on his labours, but we hope the great Master is standing by his servant, and making him a faithful herald of the truth as it is in Jesus. He is one of the first-fruits of our labours in this city, and our earnest prayer on his behalf is, that he may become a burning and a shining light among the darkened idolaters and unbelievers of this heathen land.

We trust, brethren, that the Lord of the harvest is prospering you more and more, not only by giving you a door of entrance in among the heathen masses around you, but by giving you a door of utterance fully to declare the whole counsel of God, and his purposes of mercy and love, through the peace-speaking blood of his Son. We trust that you are able to see abundant tokens, from time to time, of the Lord's presence with you in your efforts, and of a growing desire, on the part of those who are still without, to listen to the claims of the glorious gospel of the blessed God. In the wise providence of God, you have been placed in what we are convinced, is a peculiarly interesting and important portion of the great vineyard. The north-west portion of the British possessions in Hindustan is, even now, the most important and most influential portion of British India; and from the immediate vicinity of the semi-independent States within the peninsula, and the close proximity of the great Mohammedan nations of Central Asia; on the west and north-west, as well as of the vast Chinese Empire, beyond the great Himalayan range, the importance of an impression made upon the masses of the population in your provinces is not to be easily estimated. The influence which a converted Christian community, in Upper India, might have on the population of all the surrounding regions, is, in the good providence of God, likely to be very extensively felt. It is on this account particularly, as well as for reasons connected with the lasting good of India, that we would bid you God-speed in all your earnest and patient labours of love among the tribes of Upper India. The posts which you already occupy are most important, and we have every reason to hope that in due time ye shall reap, if ye faint not.

If we may venture on a recommendation, in reference to the stations already occupied by you, we would suggest that you should urge the Church of your fathers to strengthen the efforts of the labourers at Agra and Lahor, by sending additional agents to these places, as, in the providence of God, they may be furnished with the means of doing so. Changes in the country are rapidly occurring. Several of your senior missionaries have left India at least for a time, and some have been called to their Master's house. Work at the various stations cannot be regularly and effectually carried on, without a plurality of workmen; and such central spheres of action as Agra and Lahor seem to require four or five ordained missionaries to carry on all the various branches of the work.

We sympathize with you deeply in the loss sustained by the Lodiana Mission, by the death of that experienced and faithful labourer, the late Rev. Mr. Porter. May the Lord of the harvest sanctify the bereavement to his brethren, and soon send out others to labour as assiduously as our late brother was privileged to do in that important portion of the great vineyard.

There is nothing at present particularly novel, or particularly striking or encouraging in the work, as presented to us in this portion of the field. During the lapse of the years that have just passed away, however, some decided progress has been made here, partly in the way of conversion; although the numbers of converts be yet small, and partly in the general impressions made upon the minds of the community at large. We cannot say that hostility to the Christian faith has much abated on the part of those who have been accustomed to oppose it; but we venture to assert that the most rancorous and most vigorous of our opponents have been made to feel the utter futility of all their attempts hitherto, whether to oppose, or retard, or to check our efforts. And there seems to be a growing impression among even the most orthodox of our Calcutta idolaters, that the old superstitions are altogether incompatible with the progress of the rising generation in knowledge; and there is a very prevalent notion that, in the matter of education, they can neither resist the desire to obtain it, nor compete with missionary societies and their agents in communicating it.

In connexion with our own Presbytery the last year, though but the day of small things, has yet presented to us proofs of God's grace and merciful presence with us in our humble efforts; and we desire in faith and patience to be able to persevere in the good work, sincerely desiring that to God, the Father of mercies, may be all the glory and praise.

Brethren, our prayers are offered in your behalf, that the blessings from on high may be with you, and that grace, mercy, and peace may rest upon you. We shall be rejoiced to hear from you, and to be re-

freshed with good tidings concerning the things of the kingdom. May the Lord be with your spirits.

With sincere affection, your brethren in the Lord; and in the name and on behalf of the Free Church Presbytery of Calcutta.

Signed, EBEN'R MILLER, M. A., *Moderator.*
D. EWART, *Presby. Clerk.*

DONATIONS.

TO THE BOARD OF FOREIGN MISSIONS IN MAY, 1854.

SYNOD OF ALBANY.—*Pby of Troy*—Lansingburgh ch 109 89. *Pby of Albany*—Carlisle ch, JAMES BOUGHTON to con himself l m 30. *Pby of Columbia*—Jewett ch 74 48. 214 27

SYNOD OF BUFFALO.—*Pby of Rochester City*—Rochester 3d ch Sab sch to ed *Sarah Ray* 25, for education of heathen children 8 20, 33 20

SYNOD OF NEW YORK.—*Pby of Hudson*—Florida ch mo con 5; Milford ch 17 10. *Pby of North River*—Newburg ch 37 61. *Pby of Bedford*—Red Mills ch, S. S. Myrick 5; Bedford ch mo con coll's 83, ladies' for miss soc 13. *Pby of Long Island*—Southampton ch 83, Mrs. E. J. Huntting to ed *Hugh N. Wilson* 10. *Pby of New York*—Brooklyn 1st ch mo con 30; Fifth av and Nineteenth st ch mo con 34 20; Astoria ch 260 92; Forty-second st ch mo con 15 62; Wallabout ch mo con 8 85; Madison av ch 32 21; First ch N. Y., mo con 126 21; Williamsburg ch mo con 25; University Place ch mo con 36 86, ladies 85 50, a child for India Missions 1 71; Eighty-fourth st ch mo con 5; Yorkville ch mo con 8 50. *2d Pby of New York*—Scotch ch Wm Post 62 50; Sing Sing ch 1, 987 79

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—New Providence ch of which 20 mo con coll's 45. *Pby of New Brunswick*—Princeton 1st ch miss sew soc to ed *Archibald Alexander*, *Samuel Miller* and *Chas. Hodge* at Allahabad 75, Queenston Sab sch to ed boy at Corisco 5 29; New Brunswick 1st ch 27 60; Pennington ch, Mrs. LYDIA HALE to con herself l m 30. *Pby of West Jersey*—2d ch Cape May Co. 4; May's Landing ch 28 07; Bridgeton 2d ch 6 mos con coll's 47 27; Williamstown ch 7 17; Pittsgrove ch 43; Cedarville ch fem miss soc 20. *Pby of Newton*—Upper Mount Bethel Church 10; Stillwater 1st ch 30. *Pby of Raritan*—Amwell 1st ch 22 50. *Pby of Susquehanna*—Warren 1st ch 14 37; Wyalusing 2d ch 2 33. *Pby of Luzerne*—Summit Hill ch mo con 3 20; Sab sch 1 72. *Pby of Burlington*—Mount Holly ch 27 60; Columbus ch 7 40, 451 52

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Central ch in part 60 39, W. W. Fleming 50, John Wray 20, James Field 20, Thos. Beaver 20, John V. Cowell 10, J. S. 10, Mrs. S. Richards 10, W. M. 5, Mrs. Cornelius 5, J. C. Taber 5, 12 mos con coll's 130 69, in all 346 68, less 9 37 for *Home and Foreign Record;* Tenth ch ann coll addl 138 37, mo con 23 63, Morris Patterson 20, Mrs. McArthur 10, Moyamensing Sab sch to ed *Achung* in China 30; Penn ch 9 14; Spring Garden ch mo con coll's 55 35; Cohocksink ch 30; Phœnixville ch a member 2 50. *2d Pby of Philadelphia*—Abington ch juv miss soc for Corisco mission 10, and for Seminole mission 10; Easton 1st ch, of which 50 from Sab sch to ed *Jesse M. Howell* and *Joseph Burk* at Futtehgurh 100; Providence ch, Mary Vanderslice, to con Rev. H. S. RODENBOUGH l m 30; Port Kennedy ch 8 15; Bristol ch 11. *Pby of New Castle*—Forks of Brandywine ch fem miss soc 19; Zion ch 6, Mrs. M. P. Vanderslice 5; Head of Christiana ch 15; White Clay Creek ch 10. *Pby of Donegal*—Chanceford ch 34; Columbia ch 30 50; Waynesburg ch 157 75. *Pby of Baltimore*—Central ch 200; Washington, D. C. 2d ch, Miss Cleeves 15, Mrs. Dummer 12, Mrs. W. L. Hodge 5, Rev. J. P. Eckard 10, Miss Jane E. Eckard 2, Miss Anna M. Eckard 1. *Pby of Carlisle*—Silver Spring ch, three years' annuity from estate of James Graham dec'd 36; Upper Path Valley ch 28 50; Greencastle ch 45 25; Chambersburg ch, of which 66 73 from Sab sch 266 58. *Pby of Huntingdon*—Little Valley ch, Mrs. Jane B. Long 50. *Pby of Northumberland*—Sunbury, Pa., Mrs. Dorcas Grant for Jewish Mission 2 50; Jersey Shore ch 20 16, Sab sch class 10; New Berlin ch 37, Northumberland ch 13 23; Sunbury ch 28 77; Mifflinburg ch mo con coll's 10 47; Bloomsburg ch 32; Brier Creek ch 1; Hartleton ch 6 1934 56

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Gilgal and Perry chs 28 25, less 9 loss on bill, ladies' miss soc 25 50; Ebenezer ch 10; Poke Run ch 60; Union ch 14. *Pby of Redstone*—Laurel Hill ch 37 22; Morgantown church 25; Mt. Pleasant ch, Rev. W. W. McLain 10. *Pby of Ohio*—Hopewell ch 14 74, John Lockhart of which 30 to con his pastor, Rev WILLIAM HUNTER, l m, and 30 to ed *John Lockhart* in Nor. India 60. *Pby of Alleghany*—Butler ch 2 50; North Butler ch 3; New Salem ch 4; Clintonville ch 5. *Pby of Erie*—Fairfield ch 4 25. *Pby of Clarion*—Pisgah ch 10; Clarion ch 45; New Rehoboth ch, of which 9 75 systematic contributions 19 75; Concord ch fem miss soc 5 37 374 58

SYNOD OF WHEELING.—*Pby of Washington*—West Union ch 5; Claysville ch 28 62; Wheeling 3d ch 16 20; Wheeling 1st ch mo con coll's 80 79; Forks of Wheeling ch 43; Mount Prospect ch, of which 30 to con their pastor, Rev. DAVID R. CAMPBELL, l m 50. *Pby of Steubenville*—Steubenville 1st ch of which 5 for Lodiana Mission, and 3 for mission to the Chinese in California 67, less 12 for *Foreign Missionary;* Wellsville, O., P. Ross 25. *Pby of New Lisbon*—Newtown ch 27; Hanover ch 9 50; Bethesda ch 13; Poland ch 33 97; Clarkson ch fem members 13; Salem ch 40 75, ladies of which 25 to ed *Clement Vallandigham* 50 25 491 08

SYNOD OF OHIO.—*Pby of Columbus*—Columbus 1st ch 99 71, mo con for China 7 97, Sab sch to ed *James Hoge* and *Josiah D. Smith* 50; Mt. Pleasant ch 1; Worthington ch 23. *Pby of Marion*—Delaware ch, S. Boyd 2, N. F. Luellen 1; Liberty ch 20; Bucyrus ch 22; York ch 9; Richland ch 1; Eden ch 3 20; Union ch 3; Iberia ch 2 50; Pisgah ch 4 60; Brown ch 3 25; Kingston ch 3; Marysville ch 8. *Pby of Zanesville*—Washington ch 22 90. *Pby of Richland*—Perrysville ch 4; Harmony ch 30 cts; Hayesville ch 9 53; Savannah ch 3 25; Bladensburg ch 4. *Pby of Coshocton*—Hopewell ch 8; Linton ch 11; Clark ch 11; Mount Eaton ch 10; Berlin ch 4 33, coll at Benton 7 359 54

SYNOD OF CINCINNATI.—*Pby of Cincinnati*—Pleasant Ridge ch 47 50; Hopewell ch 14 10. *Pby of Oxford*—Bethel ch, dividend on turnpike stock 3 27 *Pby of Sidney*—West Liberty ch, Dr. S. W. Fuller 10; Huntsville ch 8. *Pby of Findlay*—Mount Blanchard ch 5 50 88 37

SYNOD OF INDIANA.—*Pby of Madison.* Hanover ch mo con 8, Mrs Sarah Reed 3, Mrs Janet Lee 1, Sab sch to ed *J. Findley Crowe* 15; *Pby of White Water*, Liberty ch 25 23; Mt Carmel ch 10 50; Knightston, Ind., Chas. D. Campbell 10 72 73

SYNOD OF NORTHERN INDIANA.—*Pby of Lake.* Crown Point ch 2 40. *Pby of Fort Wayne*—Cedar Creek and Kendalsville ch 10; Fort Wayne 1st ch Sab sch to ed *Kalka Parshad* 18 82. *Pby of Crawfordsville*—Eugene ch 4 35 22

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Chester ch 6 50; Shawneetown 3. *Pby of Sangamon*—Springfield 1st ch 30, less 6 for *Foreign Missionary*, Sab sch to ed *James Smith* 30. *Pby of Peoria*—Washington ch 7; Money Creek ch 5; Bloomington ch 2 50; Peoria ch Mrs John L Griswold to ed *Mary Woodbridge King* 30; Brunswick ch Sab sch 3 111 00

SYNOD OF WISCONSIN.—*Pby of Dane*—Dane ch 28; Richland city ch H J Morrison and wife 50 cents. *Pby of Milwaukie*—Waukesha ch, of which 5 from a lady for Siam 12. *Pby of Winnebago*—Winneconna ch 3 43 50

SYNOD OF IOWA.—*Pby of Des Moines*—Washington ch 13 00

SYNOD OF MISSOURI.—*Pby of St Louis*—St Louis 2d ch Sab sch for sup of Rev Henry V Rankin at Ningpo 600; St Louis Central ch 201; St Charles 1st ch Henry, Theodore, Robert and Virginia, children of Mr Gauss, for support of a day school in Ningpo 125 926 00

SYNND OF KENTUCKY.—*Pby of Louisville*—First ch mo con 14 25; Second ch mo con 11 30. *Pby of Ebenezer*—Richmond ch ann col 41 80, mo con coll's 30 11, Sab sch 18 14; Millersburg ch 9 75 125 35

SYNOD OF VIRGINIA.—*Pby of Greenbrier*—Kanawha Salines ch 20; Point Pleasant ch 10. *Pby of Lexington*—Hebron ch 17 38; Shemariah ch 30 07; Lebanon ch 11 22; Windy Cove ch 12 25; Warm Springs ch 1 42; Bethany ch 63 cts; Goshen ch 7 25; New Monmouth ch 7 87; Pisgah ch 6 25; Central Union ch 1; Fairfield ch, of which 15 from Andrew R and Miss Elizabeth M Cummins, 25, and Mt Carmel ch 25 to con JAMES HENRY l m. *Pby of East Hanover*—Norfolk ch 111 83; Richmond 1st ch 99, mo con 10 31 396 48

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Newbern ch 31. *Pby of Concord*—Steel Creek ch 51; Wilksboro' ch 1; Prospect ch 18; Salem ch 9 57; Taylorsville ch 11 92; Lincoln ch 6; Marion ch 9; Siloam ch 2; Drusilla ch 2; Concord Town ch 43; Bethlehem ch 4; Unity ch (Rowan) 5 50; Thyatira ch 3 80; Pleasant Hill ch 10; Statesville and Bethesda ch 32; Unity ch (Lincoln) 28 38; Centre ch 21; Hopewell and Paw Creek ch 50; Poplar Tent ch 32 70; Bethphage ch 18 55; Concord ch 16 50; Hiwassee ch 2; Providence and Sharon ch's 41 05; Machpelah ch 12; Mallard Creek ch 24 12; Bethany ch 7 75; Third Creek ch 21 12; Rocky River ch 73; Ramah ch 22 35; Sugar Creek ch 52 20; Salisbury ch 65; Davidson College ch 10; Morgantown ch, of which 30 from ladies to con Rev W C SHEETZ, l m 55, Mrs Brown 50 cents, J H Greenlee 10 803 01

SYNOD OF NASHVILLE.—*Pby of Nashville*—Clarksville ch 200, less 6 for *Foreign Missionary*, Sab sch to ed *J T Hendrick* 30; Smyrna ch 8 25 232 25

SYNOD OF MEMPHIS.—*Pby of Western District*—Denmark ch 100. *Pby of Chickasaw*—Oxford ch 14; Hopewell ch 5; Panola ch 1; Harmony ch 12; Bethany ch 1; Rev J B Stafford 5; Zion ch 9 50; Pontotoc ch 3; Chulahoma ch 4 50; Fredonia ch 3; Ripley ch 27 50, juv mis soc 23. *Pby of Memphis*—Salem ch 5, Rev R R Evans 2 215 50

SYNOD OF SOUTH CAROLINA.—*Pby of Bethel*—Ebenezer ch, Miss Mary Hutchison 5 00

SYNOD OF GEORGIA.—*Pby of Hopewell*—Madison ch 12; Mt Zion, Ga, Joseph Bryan to con Mrs JULIA CUMMING l m 50. *Pby of Flint River*—Griffin ch Sab sch to ed *Jane Ann Long* 25 87 00

SYNOD OF ALABAMA.—*Pby of S Alabama*—Government St ch, Mobile, juv soc for sup of a mission school in India 70. *Pby of Tuscaloosa*—Gainesville ch Sab sch to ed *John L Kirkpatrick* at Corisco 20 juv sewing soc to ed *Chas A Stillman* 4; Greensboro ch 47 10, Sab sch to ed *W Stedman Peck* 15; Oak Grove ch 19 25; Pleasant Ridge ch 14 50; Bethesda ch 3; Livingston ch 32 50; Bethel ch 33 25; Elizabeth ch 7 50; Mount Olivet ch 4; Bethsalem ch 15 75; Eutaw ch 44; Burton's Hill ch 8 25; Hebron and Ebenezer ch's, of which 30 from Miss ELIZABETH J BARRY of Clinton, Ala, to con herself l m 90. *Pby of East Alabama*—Bethel ch 28 456 10

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Pine Ridge ch, of which 10 from coloured members and 25 from Sab sch to ed *Elizabeth S Williams*, 134 05 less 3 for *Foreign Missionary;* Port Gibson ch mo con 6. *Pby of Louisiana*—Plains ch to con Rev FRED S ERNST l d 1 0; New Orleans 3d ch mo con 20. *Pby of Tombeckbee*—Sundry churches 87 344 05

Total from churches, $8,801 20

LEGACIES.—Belvidere, N J, Legacy of George H King, deceased, 100; Ashland, Ohio, Legacy of Mrs Jannet Stronach, deceased, for China Mission 15; Albany, N Y, Legacy of Patrick Gannon, dec'd, 94; Knoxville, Tenn, Legacy of Franklin H Morgan, dec'd, 990 1199 00

SEMINARIES.—Union Theol Seminary, Va, mo con coll's 130 60

SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.—Received from Treasurer of Synod for sup of Rev Messrs. Campbell, Caldwell and Woodside in North India 900, for Scholarships in Orphan School at Saharanpur 284, for sup of native assistants 210, for buildings at Dehra, Nor. Ind. 500 1894 00

MISCELLANEOUS.—A friend of missions, after hearing Dr Duff 100; A colored person for Corisco 5; A friend for Africa 20; S J R 2; Three friends 600; J M McKay 100; A friend to restore mission buildings at Corisco 1000; Two ladies for the same purpose 1000; Onancock, Va, Miss L A Donne, 5; Miss Caroline Peel 50 cts; A friend, Pa, 7 50; Marion, O, Wm Bain 7 50; Galveston, Texas, B S Parsons 25; Balt, Md, Sarah and Mary Levering, (two little girls) the product of their own industry 12; Dr Isaac Longacre 2 50; Huntsville, Mi, Mrs Elizabeth Slater for printing Bibles in China 1 2888 00

Total receipts in May, $14,932 89

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—
Amount previously reported, $7786 73
A friend, 2 00 7788 73

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—N Y, A lady 56 garments; Ladies of Amity ch, Pa, one box clothing for Rev D E Campbell, Furrukhabad 38; Ladies of Richland ch, Pa, one box clothing 21 50; R & J Warnock, N Y, 2 doz caps.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

☞ As frequent inquiries are made on this subject, we give the terms on which the Board of Publication *ordinarily* employs Colporteurs.

Wages $150 per annum. Equipage $50. All reasonable travelling expenses, together with charges for freight and postage, are defrayed by the Board.

ACTION OF THE ASSEMBLY.

The following resolutions were adopted by the late Assembly, and, with one or two exceptions, with entire unanimity. The exceptions apply to the third and fourth resolutions; but the opposition to these was not very strong. The Board have not felt authorized to perform the service here directed, unless instructed by the Assembly. Measures are in train for as speedy an execution of these instructions as is practicable. The brethren who have urged the increase of publications in German, ought to be informed, that we have not, thus far, had much encouragement to such a course, for the demand for existing works in that language has been comparatively small.

The resolutions were reported by the Committee on the Report of the Board, except the eighth, which was offered by the Rev. Dr. Brownson.

1. *Resolved*, That the Assembly recognizes the power of the evangelical press as a powerful and efficient means under God in Christianizing the world.

2. *Resolved*, That the Assembly have learned with peculiar pleasure of the successful operations of the Colporteur enterprise, and commend that subject to the special favour of the churches.

3. *Resolved*, That the Board be directed to have an edition of our music book published with seven characters; and that they also publish an abridged edition of the Psalmodist, for the use of Sabbath Schools, and for family worship, both in round and shaped notes, together with a simple course of instruction for youth; and the Assembly urge upon all the Presbyteries and churches, the necessity of greatly increased efforts in the study of sacred music.

4. *Resolved*, That the Board be directed to have an accurate edition of the Confession of Faith published in the German language, and also such tracts from time to time as they may deem best.

5. *Resolved*, That the Assembly are highly gratified at the financial condition of the Board as exhibited in their Report, and especially at the amount of money which has been raised without formal agency.

6. *Resolved*, That it be recommended to the Board to inquire whether still greater efficiency cannot be given to the colporteur enterprize, by making some increase in the salaries of the colporteurs.

7. *Resolved*, That the Presbyteries be urged to establish local depositories for the more general diffusion of the books of the Board.

8. *Resolved*, That it be recommended to the Board to pursue still further the policy of gratuitous distribution to the destitute, so far as may consist with the safety of their financial operations, and for this purpose, to appeal to the liberality of the churches.

RELATIONS OF THE BOARD TO THE PROGRESS OF EVANGELICAL TRUTH.

By many persons, as well the friends as enemies of our Board of Publication, it seems to be thought that the main design of its institution was the promotion of sectarian purposes, by the publication and circulation of sectarian books and tracts. They seem to regard it as, at least, essentially and peculiarly denominational and Presbyterian, in a sense rather inconsistent with evangelical Christianity.

Hence, many seem to think, that while a very useful means of disseminating a knowledge of Presbyterian doctrine and order, it is unsuitable for the more important work of disseminating the truths of a common Christianity. And those who are inclined to oppose our enterprise, take hold of this view with great eagerness, as sustaining the allegation of our tendencies to foster strife and promote bigotry and "all uncharitableness."

It is time such misapprehensions and misrepresentations were corrected; and we earnestly beg that our brethren of our Church papers, and others who come into contact with the public mind, would aid us in setting forth the real character of this enterprise, in its relations to the progress and prosperity of the Redeemer's kingdom. For this purpose, we suggest a few considerations.

1. The Assembly established the Board to publish and circulate "approved works, in support of the great principles of the Reformation, as exhibited in the doctrines and order of the Presbyterian Church, to promote sound learning and true religion."

2. With few unimportant exceptions, the leading doctrines of the Calvinistic scheme were held and taught by the Reformers. And not only so, the great bulk of Protestant writers, who have rendered the most material service in moulding the religious character of the Protestant world, have been men of very decided Calvinistic sentiment. The commentaries most extensively circulated in England and America, the systems of theology, and the works on practical religion, the theology of the people, have been the products of minds deeply imbued with Calvinistic sentiments. It is not denied that many works of great literary and theological merit have been produced by others, but we now speak of the sources of influence in forming religious sentiment in England and America, which have exerted the greatest control.

3. Hence, it is found very difficult to re-publish the works of some of the lights of the Church, both in Great Britain and the United States, so as to exclude an appearance of favouring peculiar doctrinal views, without very material omissions or modifications. Indeed, we doubt if the leaven of Calvinism has been extracted, or can be extracted from many, which are deemed undistinctive in doctrinal character; and if it could be, such would often be, like unleavened bread, exceedingly *flat*. In other words, so thoroughly are such sentiments mixed in a genuine practical Christianity, that we cannot entirely extract them, however successfully we may free it from the technicalities of theology, which might be objectionable to many who love the truth, though taught to hate its phraseologies.

4. In re-publishing and re-producing then, the Christian literature of the Reformation, we are labouring for a common Christianity. We do, by no means, load our books with the peculiar dogmas of our Church. Like our preaching, the great bulk of them present truth, which is acceptable to all, except gross errorists; and yet, like our preaching, they are leavened with the Calvinism of the Bible, and with the Calvinism of Calvary, and the cross.

5. While, then, we must in a few volumes and tracts, present more formally and distinctly our peculiar views, in the way of argument and defence, our chief labour is to sustain the great fundamentals of the Christian scheme, and our privilege and advantage is, that in doing this, we are not compelled, in order to avoid giving offence, often to eviscerate the sound doctrine which they involve, by omitting or modifying forms of expression, which are material to their right apprehension and influence.

Let us remember then, that as we are no less Christians, because we are Presbyterians, we no less preach Christ's gospel, when we preach it as taught in our symbols and declared from our pulpits.

DIFFICULTIES OF THE WORK.

Our Colporteurs meet with many discouraging and faith-trying experiences—one writes from a Western State:

"I found in a cabin the father, mother, two grown daughters, and some smaller children. After warming, I opened my books, and the children gathered around in astonishment at the sight of so many pretty books. The father and mother, however, seemed entirely indifferent. They said they could not read, and had no time to learn. There was no Bible, and the man insisted one would be of no use, as no one in the family could read. He said, however, he intended sending his children to school if one could be kept up convenient to them. One of the daughters expressed a desire to learn to read, and promised she would do so on my giving her a Bible, which I did."

Thus it is with scores of families even in the older settled parts of the country. One of the incidental benefits of this colporteur enterprise is the inducement offered to parents to have their children taught to read. But at the same time, the work of the colporteur is everywhere hindered by the deplorable ignorance which is sometimes so prevalent. No one needs more patience and self-denial than the faithful colporteur. Let us pray for these men! Let us earnestly pray that God's blessing may attend them amidst all the physical hardships they encounter, and the scenes of moral destitution they are called to witness.

GRATIFYING REASONS FOR SUCCESS.

A diligent and faithful colporteur, who belongs to another branch of the Presbyterian family, writes as follows:

My field of labour, as you are aware, was, during part of the months of December and January, 1853–4, in ———— county, Pa. In the town of ——— and neighbourhood, I laboured thirty-five days—sold 495 volumes, which amounted to upwards of $200—visited one hundred and fifty families or thereabouts, and was received by all with the greatest cordiality.

Now, four years ago, (or rather three and a half years ago,) I visited the same field, spent six or eight weeks, with the same books, and did not sell $100 worth. The question now arises (and one too of no trifling importance to the Board)—What is the cause of my late success? To me there appears many reasons. But the most important I will mention only. First: in proportion as the operations of the Board become known, the more favourably are the people influenced towards it: and second, the more the books of the Board are read by the families of the different Presbyterian denominations, the more are they prized and sought after. And, third, the scrupulous care with which the Board have tried to gather up and present to the Church and to the world, the Calvinistic works of the oldest and best divines the Church has ever had, has more than any thing else, or than all other things combined, given a character and reputation to the Board, better felt and more known abroad than it is to itself at home.

NEW PUBLICATIONS.

Leila Ada, the Jewish Convert. An authentic Memoir. By Osborn W. Trenery Heighway. Revised by the Editor. 12mo. pp. 230. Price 55 cents.

Says the editor of a leading weekly paper:—"If we are not greatly mistaken, this Memoir will be read

with absorbing interest. The character of Leila is so transparently beautiful, that it would attract under any circumstances; but when connected with her peculiar history as a cultivated Jewess, struggling after the truth, and at length finding it in Jesus, and rejoicing in it, its charm is enhanced. We commend it in much warmer terms than we could use in introducing the great bulk of religious biography, and we feel sure it will be read. The striking portrait of Leila is prefixed."

The work is largely made up of extracts from the Diary of the subject. We annex a few specimens of her state of religious feeling at different periods. On page 41, she thus expresses her sense of her sinfulness and helplessness:

"I can scarcely write for weeping; often I spend the night-watches restless, and watering my couch with my tears. I am in a state of bitter darkness—darkness which may be felt. *I know not the way of salvation.* In the Talmud I have no faith—I can have no faith. The more I read the lovely Scripture, the more clearly do I perceive that that book is *altogether a fabrication of man.* I can believe nothing else; nay, more, I feel that for worlds I could not insult God by imputing it to him, or supposing that he had anything to do with its being written. And the Mosaic law I cannot fulfil; it is impossible to me and all our nation. Lord, help me and save me! O that thou wouldst take compassion on my woful state, and teach me what to do.

"My condition so oppresses my spirits, that to elevate them I often write, and endeavour to make myself believe that God will enable me to rejoice in his salvation, although I cannot tell why, nor how, for if I can understand the Scripture, there are clearly conditions which must be fulfilled. I repent, heartily repent; my heart is indeed broken on account of sin——."

She has left this painful entry unfinished. Every reader will sympathize with such a state, and will be able to image it for himself.

This state of mind was produced by reading the Scriptures, both New and Old Testaments—the former, however, without her father's knowledge. On pp. 67-8, she records her feelings thus:

"I tremble with emotions of fear, uncertainty—*uncertainty?*—O, I do not know myself! I do not know my conviction! I do not know what to do! I sometimes scarcely dare to think, lest I am——. Lord, do teach me; do make me happy! O, give me thyself; convince me, show me the truth; yet hast thou not answered my prayers for guidance? surely, thou hast made my way plain. Lord, thou knowest me altogether; I cannot disguise my heart from thee. I fear no trial, no loss of friends, no difficulties, so that I am not offending thee, but am living according to thy written word, and believing everything which thou——I may not write."

This last expression denotes her reluctance to avow, as yet, any reference to the Saviour.

Her feelings on a full and cordial reception of the Saviour, expressed after her baptism and first communion, are thus described:

"Bless the Lord, O my soul, and never forget this day's benefits! I have sealed the covenant—have enlisted under the banner of the cross, by receiving the ordinances of baptism and the Lord's supper—but let me write while my eyes overflow with tears of joy—my gracious Redeemer has manifested his presence to my soul, has filled me with the joy and peace of believing. 'That blood which the Jews have imprecated upon themselves and their children, has been showered upon me in the most abundant and unspeakable mercies. I am happy beyond expression. I do, indeed, rejoice with a joy that is unspeakable and full of glory. I feel on the very verge of heaven; I have experienced a glorious elevation of soul—*Christ is mine and I am his.* Unspeakably happy conviction! Come unto me all ye that fear God, and I will tell you what he hath done for my soul! Bless the Lord, O my soul, and never forget this day's benefits.

"It is a solemn season, a day to be held in everlasting remembrance. When the cup was held to me, and the solemn words were pronounced—'The blood of Jesus Christ, which was shed for thee, preserve thy soul and body unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful'—I felt that my God was reconciled through my Saviour's death, and I was enabled to feed upon Christ in my heart through faith, and with thanksgiving."

On the discovery she made to her father of her religious change, she thus speaks:

"I have this night laid a letter on my father's dressing table; in it I have detailed the change which has taken place in my soul; in it I have avowed my belief in Jesus of Nazareth, and the joy and peace which I experience in believing. O, that it may do him the good I ardently pray for—that it may lead him to embrace the Gospel of Christ. I have committed it to God; I leave it in thy hands, O my Father; bless it, I beseech thee. This whole night do I intend to devote to special wrestling with thee, for the salvation of my dear father.

"And now, I beseech thee, be thou my helper. Choose thou for me my future portion; be my inheritance, calm my agitated spirit; have I not committed the event to thee? O, be with me on the morrow, when I shall be questioned respecting the hope that is in me; do thou be *very* present with me, and enable me to speak as becomes a temple of the living God. May I be saved from bringing any disgrace or disrepute upon the religion of Jesus—that divine cause which now possesses my heart. May my feet be firmly fixed upon the rock Christ Jesus; and then, whatever shall occur, whether I live or die, I shall be happy—for I shall be the Lord's."

Of her conflicts, trials, and persecutions, we cannot present a specimen—the reader is referred to the volume.

J. H. AND HIS NURSE, and *The Child's Prayer.* pp. 36. 18mo. Price, 10 cents.

This is another of the attractive little books for the dear little children. It is a history of an afflicted little boy, the son of unregenerate parents, who, under the teachings of a pious nurse, became decidedly pious, and after a short life of bodily pain and suffering, and spiritual fear and joy, passed away in his tender youth, to rejoice where "there shall be no more death, neither sorrow, nor crying, nor pain."

Bound with it is a short, sweet story, in poetry, of a child, to whom Sabbath-school instructions were blessed in his conversion, and who was made the happy means of leading his parents to Christ. Both these are sweet stories. May God bless them to the hundreds of the lambs of the flock throughout our land!

"WITNESSES FOR CHRIST, or the Poet, the Hero, the Statesman, and the Philosopher." pp. 72. 18mo. Price, 15 cents.

In brief notices of Cowper, Haldane, Wilberforce, and Chalmers, with sketches of Rev. Messrs. Walker, Toplady, and Berridge, we have presented the testimony of some of the master minds of the world to the power and blessedness of faith in Christ. Let our children read such portraits, and God grant that their characters may be cast after the pattern of these men of truth and grace.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF MAY, 1854.

Presbytery of Troy.

Stillwater 1st ch, per Saml G Eddy 45 00

Presbytery of Albany.

Schenectady ch, per Rev Dr J T Backus 76 00

Presbytery of Ogdensburgh.

Oswegatchie ch, per Rev L Merril Miller 24 00

Presbytery of Bedford.

Patterson ch 20 50; South Greensburgh ch 5; S E Centre ch, to con Rev WINTHROP BAILEY h m, 34 59 00

Presbytery of Long Island.

Brookfield ch, per Rev Chas S Lord 3 00

Presbytery of New Brunswick.

By Mrs E C Fuller of Trenton, N J, to con Mrs SARAH KIRKPATRICK, Mrs MARY HALL and Mrs MARY A FISK hon mems (each $50) 150 00

Presbytery of West Jersey.

2d ch Bridgeton, per S L Fithian 8 24; Williamstown ch, per Rev C E Ford 2 60 10 84

Presbytery of Newton.

Stillwater ch, per Rev H Reaves 4 00

Presbytery of Luzerne.

Summit Hill 1st ch, per N Patterson, through Mr Dixon Lewis 6 91

Presbytery of Philadelphia.

Frankford ch, per P Cressman 7 32

2d Presbytery of Philadelphia.

Neshaminy ch, from the fem tract soc per Rev J Belville 20; 1st ch Easton, Rev Dr Gray per Mr B F Riegel 50 70 00

Presbytery of Carlisle.

Tom's Creek ch, to con Rev R S GRIER, h m 35 50; Piney Creek ch, per Rev R S Grier 14 25 49 75

Presbytery of Northumberland.

Mifflinburg ch, per J W Sands 4 60; Lewisburg ch, per John Nesbit 70 70 75 30

Presbytery of Steubenville.

Bacon Ridge ch, per Rev Laverty Grier 7 00

Presbytery of Columbus.

First ch, per Thos Moodie, Esq 10 25

Presbytery of Zanesville.

Washington ch, per Rev J E Alexander 13 27

Presbytery of Richland.

East Union ch, per Rev J M Faris, Treas 2 68

Presbytery of Peoria.

Canton ch, per J Blackadore 5; Brunswick ch, per Rev D F McFarland 7 12 00

Presbytery of Concord.

Tabor ch 6 70; Morgantown ch 5; Centre ch 12; Poplar Tent ch 9; Bethpage ch 6 75; Marion ch 6 50; Siloam ch 1; Sugar Creek ch 25 cts; Unity (Lincoln County) ch 23; Salisbury ch 18; Macpelah ch 5 25; Duncan's Creek ch 2; per Rev P H Dalton, Treas of Pby 95 45; Steel Creek ch, from Mrs McDowell 10 105 45

Presbytery of Maury.

Zion ch 20; Rev G D Doak in part to con John N Doak h m 10; Rev Duncan Brown, D D, bal to con Mr JAS FRIERSON h m 20 50 00

Presbytery of Nashville.

Nashville ch collection 50 00

Presbytery of South Carolina.

From Mr Edward Calhoun, bal to con Mrs FRANCIS A CALHOUN h m, per J B Bull 10; from Miss Mary McKellar in full to con her neice, Miss AGNES REYNOLDS h m, per Rev Z L Holmes 25 35 00

Presbytery of Harmony.

From the ladies of Camden ch to con their pastor Rev SAML K HAY h m 30 00

Presbytery of Flint River.

1st ch, Columbus 52 50; Mrs L V McCarter 5; Griffin ch 10; Fairview ch 7 40, per R T Marks, Treas of Pby 74 90

Presbytery of South Alabama.

From Rev Wm M Smythe, Treas 114 86

Presbytery of Tuscaloosa.

Mt Zion ch 6 04; Concord ch 4 50, per Rev J P McMullin; Tuscaloosa ch 30; Greensboro ch 32; Bethel ch 21 25; Elizabeth ch 3; Eutaw ch 12, per Rev A T Silliman 108 79

MISCELLANEOUS.

J H Bocock of Harrisonburg 50 cts; Miss L A Donne, Onancock, Va, per Rev J O Sloan 2 50; Cedar Rapids, Iowa, "A Friend" 2 50; Harvey Church, Esq, of Troy, N Y 28 70; Jos Bryan, Mt Zion, Hancock Co, Ga, to con his son, JOSEPH BRYAN h m 50; B S Parsons, Esq, Galveston, Texas, 25 109 20

Legacy from Franklin H Morgan, dec'd, late of Knoxville, Tenn, per Calvin M McClung, executor, of St Louis, Missouri 1000, less exch 10 990 00

$2294 52

A. W. MITCHELL, *Treasurer.*

HONORARY MEMBERSHIP.

A donation of Thirty Dollars at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. W. Reed and the Olive church, Zanesville Presbytery.

Rev. J. P. Caldwell and Salt Creek church, Zanesville Presbytery.

Rev. J. T. Case and the Victoria church, E. Texas Presbytery.

Rev. J. D. Ewing and Falling Spring church, Montgomery Presbytery.

Rev. W. A. Rankin and the church of Marietta, Pa.

PASTORAL CHARGE RESIGNED.

Of Vicksburg, Miss., by Rev. H. M. Painter.

Of George Creek, by Rev. A. G. Fairchild, D. D.

Of Madison church, Presbytery of New Lisbon, by Rev. J. M. Pryse.

Of Blooming Grove and Olivesburg, Richland Presbytery, by Rev. A. Scott.

CALLS HAVE BEEN GIVEN TO

Rev. Sam'l H. Higgins by the Columbus church, Ga.

Rev. B. M. Palmer, D. D., by Augusta church, Ga.

Rev. H. V. D. Nevius, by Walnut Hill church, Ky.

CALLS HAVE BEEN ACCEPTED BY

Rev. W. A. Fleming, to the church of Farmington, Ill.

Rev. John Turbitt, to the churches of Prospect and West Jersey, Illinois.

Rev. R. P. Farris, to the 2d church of Peoria. Ill.

Rev. D. A. Wallace, to the church of Nashville, Kaskaskia Presbytery.

Rev. J. C. Hanna, to the churches of Salem and Brimfield, Illinois.

Rev. George McNeill, to the church of Washington, N.C.

CHANGE OF POST-OFFICE ADDRESS.

Rev. R. B. Foresman from Martin's Creek to Middagh's, Pennsylvania.

Rev. Dan'l Steele to Pinckneyville, Perry co., Ill.

Rev. Ithamar Pillsbury from Princeton to Macomb, Ill.

Rev. Alexander Heberton to Williamsport, Lycoming county, Pennsylvania.

Rev. Francis Dinsmore to Morning Sun, Iowa.

Rev. S. C. Alexander to Miranda, N. C.

Rev. J. C. Hanna to Brimfield, Ill.

Rev. E. K. Lynn from Franklin, Ind. to Urbana, Ill.

Rev. Joseph Kerr from Poland to Kossuth, Iowa.

Rev. W. W. Eells, from Newburyport, Mass., to Wilmington, N. C., till Oct. 1st.

Rev. J. C. Bayless from Covington to Pollard's Mills, Ky.

Rev. John Decher to Annapolis, Md.

Rev. George McNeill from Ashborough to Washington, N. C.

Rev. John Huston from Mt. Gilead to Fletcher, O.

Rev. A. Scott from Olivesburg to Savannah, O.

Rev. J. K. Davis from Blairstown, N. J., to Coolbaugh, Pennsylvania.

Rev. P. W. Thompson from Vermont to Ipava, Ill.

Rev. D. D. McKee from Fairfield to Dunlapsville, Ind.

Rev. A. M. Watson from Fort Washita, Florida, to White Hall, N. C.

Rev. Samuel Hart from Connelton to Orleans, Ind.

Rev. Jesse Edwards from Portageville, N. Y., to Plover, Wisconsin.

LICENSURES.

Mr. Henry B. Rose, by the Presbytery of Montgomery.

Mr. S. S. Brown, by the Presbytery of Tombeckbee.

Mr. W. W. Duncan, by the Presbytery of Transylvania.

Mr. J. M. Batchelder, by the Presbytery of Peoria.

CHANGE OF RELATION.

Rev. J. W. Ward, of the New School, has joined the Presbytery of Genessee River.

Rev. W. S. Kennedy, of the New School, has joined the Presbytery of Richland, Ohio.

ORDINATIONS AND INSTALLATIONS.

May 11th, by the Presbytery of Hudson, Rev. R. C. Shimeall was installed pastor of the church of Monticello.

April 23d, the Presbytery of Palestine ordained Mr. R. A. Mitchell as an Evangelist.

April 23d, the Presbytery of West Hanover installed Rev. John B. Ross pastor of Roanoke church.

April 10th, the Presbytery of Zanesville ordained Mr. W. V. Milligan, and installed him pastor of Carthage church.

April 16th, the Presbytery of Chickasaw ordained Mr. Henry Walsh, and installed him pastor of the Edmiston church.

April 7th, the Presbytery of South Alabama ordained Mr. W. C. Smith and installed him pastor of the Claiborne church.

April 19th, the Presbytery of Erie installed Rev. James W. Dickey pastor of the churches of Gravel Run and Washington.

May 18th, the Presbytery of Fayetteville installed Rev. M. B. Grier pastor of the church of Wilmington, N. C.

January 19th, the Presbytery of Albany ordained Mr. James Cohen, a converted Jew, to the work of the gospel ministry, with a view to his employment among his own people.

DEATHS.

On the 2d of June, at Cape Girardeau, Missouri, the Rev. D. E. Y. Rice, in the 41st year of his age.

On the 3d of June, the Rev. John A. Mearns, pastor of Long Run church, Presbytery of Redstone.

MISCELLANEOUS.

Rev. Ithamar Pillsbury has been elected President of the McDonough College, Illinois.

THE GENERAL ASSEMBLY.

Referring our readers to the weekly papers for details of the proceedings of the Assembly, we place on record here a brief outline of its most important acts. In another part of this paper, will be found the action of the Assembly on the Reports of the several Boards, and on the subject of Systematic Benevolence.

The *Theological Seminaries* properly claimed a large share in the deliberations of the Assembly. These institutions are in a healthy condition. A considerable increase in the number of students at Union, a fair attendance at Alleghany, and a beginning of twenty-four in the new Seminary of Danville, furnish gratifying subjects of reflection to the whole Church. The diminution at Princeton is justly ascribable to any other cause than deficiency in the attractiveness of that long-celebrated school of the prophets. It is pleasing to state, on other sources of information, that the Seminary at Columbia, S. C., has a larger number of students than have ever hitherto been connected with it.

A discussion, in some respects painful, arose, respecting the affairs of the New Albany Seminary, which was closed by a resolution, adopted by a strong vote, that "the Assembly has no intention to interfere with the Seminary at New Albany in any way, nor with those Synods which shall continue to be united in support of such Seminary, nor with any of the churches under the care of said Synods." Whatever be the ultimate result of the difficulties of our Western brethren, it must be conceded that the friends of Danville Seminary have gone forward with most commendable zeal and success in more than redeeming the pledges made to the Assembly of 1853.

Rev. Dr. A. T. McGill was elected to the vacant chair in Princeton. The best evidence of his suitableness to the post was manifested in the great reluctance of the friends of Alleghany to surrender him. Considerations involving no depreciation of the chair he has left prevailed to secure their assent to the transfer.

Rev. Dr. Plumer was elected Professor in Alleghany, the choice of the department of instruction being left to him and the Faculty and Directors of that Institution. Though he declined the tender of the chair, under the impression that it was that vacated by Dr. McGill, it is understood that he is willing to consider the proposition as now presented.

Rev. Dr. J. N. Waddell, of Oxford University, Mississippi, was elected Professor of Pastoral Theology and Church Government in the Danville Theological Seminary.

The Assembly erected two new Synods: that of Baltimore, to comprise the Presbyteries of Eastern Shore, Baltimore, and Carlisle, from the Synod of Philadelphia, and Winchester, from the Synod of Virginia; and that of Alleghany, to comprise all that part of the Synod of Pittsburgh lying west and north of the Ohio and Alleghany rivers. In both cases, and especially the first, there seemed to be a very agreeable unwillingness on the part of brethren to part from one another, but the measures prevailed, and we trust may both eventually prove eminently useful to all the interests involved.

Several judicial cases were issued, but they did not present any very specially interesting features.

The subject of appointing Judicial Commissions was discussed both as to constitutionality and expediency, and a paper was offered, arising out of the same view of the unwieldy character of a large Assembly, which excited the discussion, proposing an overture to the Presbyteries, providing a synodically constituted Assembly, instead of the present organization. But these important matters were not reached till so late a period of the sessions that they were laid on the table.

The Assembly wisely discontinued the correspondence with the Irish Church, whose lectures were as unthankfully received, as arrogantly administered.

A most important report on ministerial support was presented by a committee of laymen, of which Judge Fine was chairman, and which had been appointed by the last General Assembly. This report recommends that churches do not hold out to ministers greater promises of support than may be realized; that Presbyteries refuse to settle pastors on incompetent salaries, when competent can be paid; that the secular church officers institute an annual inquiry on the subject of the pastor's support on the first day of November in each year; that Presbyteries require their ministers to instruct and admonish their charges, and hold them to an account for complying with this injunction.

Of the general character of the Assembly, the editors of the *Presbyterian* use the following just language: "It was the largest General Assembly ever held; in ability it was inferior to none which we have attended; it embraced an unusually large proportion of men just reaching their prime, who bid fair to be extensively heard from hereafter; the topics discussed took a wide range, and included most of the important interests of the Church; and the results arrived at were such as conclusively prove that no denomination could be more thoroughly united as to its general policy."

TO STATED CLERKS OF SYNODS AND PRESBYTERIES.

A very valuable item of Statistics can be furnished with little trouble by Stated Clerks of Synods and Presbyteries by sending to the *Home and Foreign Record* an answer in writing to the following questions.

When was your [Synod or Presbytery] organized? Where was the first meeting held? Out of what Synod or Presbytery, or Synods or Presbyteries, was it formed?

Address, *Home and Foreign Record*, or
Secretary of the Board of Publication.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, since last report, viz:

From the church at Belvidere,	15 00
" " Bedford church, N. Y.	12 50
" " South-East church, N. Y.	11 00
" " church at Roswell,	16 00
" " church at Cheraw,	123 00
" " West Union church,	7 00
	$184 50

GEO. H. VAN GELDER,
May 22d, 1854. Treas. Trustees Gen. Assembly.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Subscribers are recommended to prepay at their own post-offices, as there is much liability of mistake, and no advantage by prepaying here.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Abstract of the Report of the Board of Missions, p. 98. Report of the Standing Committee of the General Assembly on the Board of Missions, p. 98. Resolutions of the General Assembly on the subject of Church Extension, p. 99. Meeting of the Board, p. 99. Receipts, 100.

BOARD OF EDUCATION.—Abstract of Report, p. 101. Action of Assembly, p. 101. I. Ministerial Education, p. 102. Increase of Appropriations, p. 102. Faith, p. 102. Faults of Theological Students, p. 102. II. Christian Education, p. 103. Debate in the General Assembly, p. 103. Aranama College, p. 103. Receipts, p. 103.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 104. Want of Teachers and Assistants at the Indian Mission, p. 104. France: a Persecuted Teacher, p. 105. Africa: Corisco Mission: Destruction of the Mission Houses at Corisco by Fire, and the loss of two valuable lives, p. 105. India: Lodiana Mission: Appeal for more Labourers, p. 106. Allahabad Mission: Extracts from the Journal of the Rev. Joseph Owen, p. 107. Letter from the Free Church Presbytery of Calcutta to the Presbytery of Lodiana, p. 108. Receipts, p. 109.

BOARD OF PUBLICATION.—Action of the Assembly, p. 110. Relations of the Board to the Progress of Evangelical Truth, p. 110. Difficulties of the Work, p. 110. Gratifying Reasons for Success, p. 110. New Publications, p. 110. Receipts, p. 111.

MISCELLANEOUS.—Give! Give! p. 97. Systematic Benevolence, p. 97. How to Receive your Pastor, p. 97. Ecclesiastical Record, p. 112. The General Assembly, p. 112.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

Volume V. No. 7 Extra. | PHILADELPHIA, JULY, 1854. | Price per Year, Fifty Cents.

The Seventeenth Annual Report *of the Board of Foreign Missions of the Presbyterian Church in the United States of America.* Presented to the General Assembly in May, 1854. New York: Published for the Board, at the Mission House, 23 Centre street, 1854.

Since the last meeting of the Board, the Rev. Joseph Porter, of the Lodiana Mission, and Mrs. Seeley, wife of the Rev. A. H. Seeley, of the Furrukhabad Mission, Mr. John Reid, of the Choctaw Mission, the Rev. Mathew Brown, D. D., and the Rev. John Goldsmith, D. D., members of the Board, have been removed by death. In this world we shall see their faces no more. Their work in the Church below was finished, and they are now, as we trust, rejoicing with the spirits of just men made perfect, before the throne of God and the Lamb. But whilst the Lord's servants are thus passing away, the Lord himself is ever present with his people, and his almighty power will watch over them, his counsels shall guide them, and his rich, free and sovereign grace and mercy be exercised towards them, till all are gathered home, to the General Assembly and Church of the first-born which are written in heaven.

FINANCES.

The receipts from all sources, as stated in the Treasurer's Report, have been	$173,834 05	
To which add balance of the last year,	618 97	
		$174,453 02
The expenditures, as shown in the same Report, have been		173,185 50
Leaving a balance in the Treasury of		$1,267 52

As in former years, a considerable amount of clothing has been received from the ladies of a number of the churches, which has been most gratefully acknowledged in the publications of the Board. The supply, though liberal from the churches from which it was received, still falls far short of the demand for these indispensable articles, for the missions and schools in Africa and among the Indians.

PUBLICATIONS.

The Home and Foreign Record is the organ of the different Boards of the Church. The Board of Publication, under whose care it is published, will report the number of copies, and the expenses and receipts.

Of the Foreign Missionary, 20,000 copies are published, in newspaper form, and 3,500 copies in pamphlet form, enlarged to 32 pages 8vo. Of this edition 2,521 are free copies.

Of the last Annual Report 4,300 copies in pamphlet form, and 10,500 copies in newspaper form were published; also a number of circulars and missionary papers.

From the American Bible Society, the Presbyterian Board of Publication, the American Tract Society, and the American Sunday-school Union, large donations of their respective publications have been received, for the different missions and schools of the Board.

MISSIONARIES AND ASSISTANT MISSIONARIES SENT OUT.

To North India.

Rev. James L. Scott and his wife.

To China.

Rev. John L. Nevius and his wife.
Rev. Charles F. Preston.
Dr. John G. Kerr and his wife.
Rev. Reuben Lowrie and his wife.

To Corisco, Western Africa.

Rev. Edwin T. Williams,
Rev. Wm. Clemens, and their wives.

To the Creek Indians.

Mr. Thomas S. Byers and his wife.
Miss Clara Stanislaus.

To the Chippewa and Ottawa Indians.

Mr. J. G. Turner and his wife.
Miss W. A. Isbell.
Miss Harriet Cowles.

To Buenos Ayres.

Rev. Thomas L'Hombral.

To Roman Catholics in Ireland.

Rev. Thomas Warren.

AGENCIES.

The Rev. Wm. S. Rogers has been employed as an agent for eleven months among the churches in the Synods of Ohio, Cincinnati, and Indiana. After seven years' faithful services as an agent of the Board, he has resigned his agency.

The Rev. James Wilson spent five and a half months of agency labor in the Synods of Northern Indiana, Illinois, Missouri and Memphis. At the end of this period Mr. Wilson also resigned his agency, to engage in pastoral labors. The Committee part with both these brethren with their best wishes and prayers for their prosperity and usefulness in any other field of labor to which, in the providence of God, they may be called.

In the last autumn one of the Secretaries of the Board spent about two months in visiting and meeting with the Synods in the West and South. He was cordially received by the pastors and members of the churches.

The Rev. John Leighton Wilson, who at the last meeting of the Board was elected as one of their Secretaries, much to the satisfaction of his associates in the Mission House, and of the friends of the cause in the Church at large, has accepted the appointment, and on the first of September entered upon the duties of his office. Since that time both the clerical Secretaries have visited a number of the churches on the Sabbath, at the usual time of making their collections for Foreign Missions, whenever it was practicable.

The Board are now without a single agent. After the meeting of the last General Assembly several agents were appointed, but from various causes none of them could be obtained, except the two above named. Their labors, and those of the Secretaries, could reach but a comparatively small number of the churches, thus leaving the others without any agency, other than that of the pastors themselves. The result of this limited agency has been very different in different Synods. In some the contributions have been increased above that of previous years. This is recorded with thankfulness, as most encouraging. In others there has been a most painful falling off from the amount of receipts heretofore obtained. A tabular statement accompanies this Report, which shows the receipts.

Missions among the Indians.

CHICKASAW MISSION.

Wapanucka.—Rev. H. Balentine, Mr. James S. Allan, farmer, and their wives; Mr. John C. McCarter, Mr. J. L. Davis, assistants; Miss F. K. Thompson, Miss Hannah M. Green, Miss Mary Jane Burns, Miss Maria Shellabarger, Miss Anna M. Turner, and Miss Clara W. Eddy, teachers.

Boggy Depot.—Rev. A. M. Watson, and his wife; Miss Mary Jane Wilson, teacher.

No changes have taken place in the mission family at Wapanucka

during the year, except the transfer of Miss Eddy from the Creek mission to the female institution at this place. The institution was severely tried by sickness during the autumn, and as many as four of the pupils have been removed by death. The disease was typhoid fever, which was not confined to Wapanucka, however, but prevailed over all the surrounding country.

The labor of nursing and attending the sick devolved almost entirely upon the teachers, several of whom were themselves far from being well, and were but poorly prepared to endure this unavoidable labor. Fears were entertained that this severe visitation might be prejudicial to the interests of the institution, but these apprehensions have not been realized. In all cases of severe sickness, where fatal results were apprehended, the parents of the children were summoned to the place, and they saw not only that every thing was done to alleviate the sufferings of their children that could be done, but that they were better attended than they could have been at their own homes. The cold weather put an end to sickness, and since then both pupils and teachers have enjoyed almost uninterrupted health.

At the commencement of the year the number of pupils was forty, but in the early part of the year it increased to one hundred, the number to which it is limited. The whole school has been arranged into three separate departments, and two young ladies have been assigned to each; one of whom teaches and the other has charge of the girls out of the school; and between them they do the necessary sewing for the girls, all of whom are too young, or have not had sufficient training as yet, to do their own sewing.

The institution is doing well at the present time, and promises to be a great blessing to the Chickasaw people in very many respects. The want of domestic help in this, as in most of our Indian missions, has been severely felt. The drudgery which Mr. and Mrs. Balentine had to endure has seriously affected her health, and prevented him from the effective discharge of his ministerial duties. It is hoped, however, that the chief difficulty has been surmounted, and that the affairs of the institution will be managed hereafter more easily. It is expected, too, that a farm will be commenced this spring under the direction of Mr. Allan, that will contribute materially to the prosperity of the institution, as well as diminish its expenses.

At *Boggy Dépôt*, during the forepart of the year, Mr. Watson gave himself up to preaching and the study of the Chickasaw language. His progress in the acquisition of the language was satisfactory, and his preaching was not without encouraging tokens of the Divine blessing. In the early part of the autumn, however, both his own and Mrs. Watson's health became so much impaired, that they were compelled to withdraw from their post of labor. They are both in South Carolina, their native State, at the present time, and are somewhat improved in health. Fears are entertained, however, that they may not be able to resume their missionary labors for some time to come.

Miss Wilson arrived at this station early in May, and immediately entered upon her duties as teacher. Five or six weeks afterwards, she was attacked with chills and fevers, and was compelled to suspend her school. In August her health had improved, and the school was resumed with even fairer prospects than at its commencement. But in October her health failed the second time, and she was compelled to disband her school and retire to Wapanucka. She is still in poor health, and it is feared will not be able to engage again in her work with the reasonable prospect of accomplishing any thing of importance. The station at Boggy Dépôt is a very important one; and if it should seem improbable, after a time, that Mr. Watson's health would allow him to return to his post there, the Committee will make an effort to get some one else to take the place.

CHOCTAW MISSION.

Rev. Alexander Reid; Mr. George Ainslie, Mr. J. Harvey Nourse, and Mr. R. J. Burtt, teachers; Mr. Edward Evans, farmer; Mr. Joseph S. Betts, carpenter, and their wives; Mr. Truman Judson, assistant; Miss Elizabeth Morrison, seamstress.

Several changes have taken place in the missionary force at Spencer Academy the last year. Rev. John Edwards, with the consent of the Executive Committee, was transferred from the service of the Board to take charge of the church at Wheelock, made vacant by the lamented death of Rev. Alfred Wright. Mr. Edwards still continues his connection with the Presbytery, so that his ecclesiastical relations have not been affected by this change. His brethren at Spencer speak of him as a good teacher, a devoted missionary, and a pleasant associate.

Mr. Reuben Lowrie was sent in 1852 to Spencer, to supply the want of a teacher in that institution, and remained there until that vacancy was filled by the arrival of the two excellent teachers who are now there in the discharge of their duties. Mr. Lowrie returned in October, 1853, and since then has been appointed by the Committee a missionary to Shanghai. Mr. Nourse and his wife reached Spencer the 26th of May, and Mr. Burtt and wife the 6th of June. Mr. Betz returned to the mission in June last, the health of his wife having been in a great measure restored. On the 6th of July, Mr. John Reid, a brother of the Rev. Alexander Reid, departed this life after an illness of only six days. For several years previous to his death, he had devoted his life wholly to the service of the mission, and he asked and desired nothing for his services, except what was barely necessary to provide him with food and raiment. His life was that of a sincere and consistent Christian, and his end was peace.

The members of the mission, as a general thing, have enjoyed good health during the year, and have prosecuted their labors without material interruption. The pupils of the school also have enjoyed good health, and have pursued their studies to the satisfaction of their teachers.

During the last year the number of pupils had been increased to one hundred and thirty, being thirty more than was stipulated for in the agreement entered into by the Board and the Choctaw Council. This additional number was received in the hope and expectation that as many of the more advanced pupils might receive a more thorough and extensive education than they could get in the regular prescribed term of study in the institution. But in this respect the teachers of the school and the Committee have been somewhat disappointed. The more advanced pupils, for causes which are not fully understood, have manifested very little disposition to remain longer in the institution than the ordinary prescribed term. In view of this fact, the number of pupils at the commencement of the present session was restricted to one hundred. The pupils are now arranged into three departments of nearly equal size, and placed under separate teachers. The most advanced department is under the care of Mr. Ainslie, the next under the instruction of Mr. Nourse, and the third is taught by Mr. Burtt.

The higher classes are engaged in the study of English Grammar, Geography, Arithmetic, Algebra, Astronomy, and English Composition. Of the present pupils in the institution, seventy attended the last year, and about thirty were received at the beginning of the present session. Generally they are younger than those who had attended the school in former years, and the teachers, in consequence, have had much less difficulty in governing them. And although the Committee have been somewhat disappointed in relation to imparting a higher degree of education to a part of the pupils of this school, it is not to be inferred that such education as they have received is of no value to them. Imperfect, and much below what the Committee would have it to be, it raises them nevertheless, though gradually, in the scale of civilization and improvement.

It is a matter of great importance, however, that the pupils should receive a thorough training, so as to become efficient teachers themselves, or to fill any other stations which the present state of the Choctaw nation demands; and in view of this, it is exceedingly important that some plan should be adopted by which they could be kept at their studies for a longer period; and the Committee are not without hope that the present pupils, having been taken at an earlier age and inured to study while young, will not prove so restive or impatient as those who were taken at a more advanced age. In this view of the matter, the prospects of the institution were never more encouraging than at present. Mr. Reid testifies to the faithfulness and cheerfulness with which both teachers and pupils discharge their respective duties. Much attention is also given to training the boys to habits of manual labor and industry. On this subject Mr. Reid, in his letter to the Commissioner of Indian Affairs, remarks: "The formation of industrial habits by our pupils, we deem of the utmost importance to their future welfare and happiness. If they do not form habits of industry when they are young, they never will do it. We have therefore required our boys to work between two and three hours every day. Neither labor nor expense ought to be spared to accomplish this object. Unless the rising generation are inured to habits of industry, they will scarcely derive benefit from any instruction they may receive in our school."

Mr. Reid keeps up regular religious instruction, both on the Sabbath and the week, for the pupils of the Academy and the mission families, and attends other religious meetings in the country, as his more pressing engagements at Spencer will allow. Mr. Ainslie spent most of his last vacation in travelling among the Choctaws, and holding religious meetings among them; and it is probable that he and his associate teachers will spend the coming vacation in the same kind of labors.

CREEK MISSION.

Tallahassee.—Rev. Robert M. Loughridge; Mr. Wm. S. Robertson, principal teacher, and their wives; Miss Nancy Thompson, Mrs. Elizabeth Reid, teachers; Mr. Alexander McCune, farmer.

Kowetah.—Rev. Wm. H. Templeton; Miss C. M. Workman, and Miss Clara Stanislaus, teachers; and Miss Keziah Anderson, native assistant teacher.

Several changes have taken place in the mission family at Tallahassee during the year. Mr. Loughridge and Miss Harriet Johnson, of Stockbridge, Mass., and formerly principal of the Female Seminary in the Cherokee country, have been united in marriage. Miss Eddy, as is mentioned in connection with the Chickasaw mission, was transferred from this mission to the female seminary at Wapanucka. Miss Mary Lewis

and Miss Elizabeth Stedham, formerly pupils and for some time assistant teachers at Tallahassee, have been appointed by the Creek Council teachers of separate day-schools in the nation, and they are now efficiently engaged in the discharge of their duties in these new spheres of labor. The Council could not have given a stronger testimony to the value of the institution at Tallahassee than they have in the appointment of these young teachers; and these, it is hoped, are but the first-fruits of a more abundant harvest that is to follow.

The health of the mission family has generally been good, and, with one or two exceptions, that of the pupils has also been good.

The number of pupils in the boarding-school is eighty, one half of whom are females. Ten or a dozen day-scholars have also attended the school, making the whole number between ninety and one hundred.

The studies to which the attention of the pupils has been directed are Reading, Writing, Arithmetic, Geography, and English Grammar, in all of which they have made commendable progress.

At the close of the last session in July, "the examination was attended by a large and respectable audience, comprising a part of the trustees, the principal and other chiefs, the relatives of the pupils, and the Agent of Indian Affairs; all of whom were convinced, by the thorough and impartial examination of the pupils, of the healthy and prosperous condition of the school."

The church at Tallahassee is also in an interesting state. In the Report made to the Commissioner of Indian Affairs in August last, it is mentioned that ten native converts had been received to the church during the year. Since then, three others have been reported, making the whole number of church members twenty-five. There was also a good deal of seriousness among the people at Choska, where Mr. Loughridge preaches every three weeks.

Besides the labors which devolve upon Mr. Loughridge in connection with the church and school at Tallahassee, he preaches frequently in the surrounding country, and also at places more distant. He spends such time as he can redeem from his more active ministerial labors, in translating the Gospel of Matthew into the Creek language, which will probably be ready to be published in the course of a few months. A new and enlarged edition of the Creek hymn book has recently been published, and is received with much satisfaction by the people.

Miss Stanislaus reached the station at Kowetah last summer. About the same time, Mr. Thomas Byers, who had been appointed farmer to this station, and his wife, arrived here also; but his connection with the mission was soon after dissolved.

The mission family have enjoyed a good share of health during the year; and with the exception of a single case of sickness, which terminated in the death of one of the most interesting children of the school, the pupils have been favored with good health.

The school at Kowetah is doing quite as well as could be expected from the limited missionary force on the ground. The average attendance has been twenty-five, about two-thirds of whom are boys. The number of both sexes might be greatly increased, if the necessary means and help could be secured for enlarging the institution.

The church at Kowetah is also in a healthy and prosperous condition. The number of communicants is thirty, of whom twenty are Indians, five are colored persons of African descent, and five are whites. During the year, five have been admitted on examination, three of whom were baptized; the others having been baptized in infancy.

One of the pupils has recently commenced the study of Latin, with the view of qualifying himself for the work of the ministry. This, together with the fact that two other young men from the school at Tallahassee have already been received under the care of Presbytery, with the view of becoming preachers of the gospel, and with the additional fact also that three young teachers, trained in these institutions, are now engaged in teaching independent schools among their less enlightened kindred, is a source of great encouragement; and the Committee would humbly acknowledge their obligations to Almighty God for such favors.

Among none of the Indian tribes are there more encouraging signs of improvement than are to be found at present among the Creeks. Some years ago they became distrustful of the missionaries who were living among them at the time, and required them to leave the country; and for a time they seemed to have taken a decided stand against all missionary efforts among themselves. When Mr. Loughridge, the first missionary employed by the Board to visit this people, arrived among them in 1841, he was received with evident distrust; and when they finally consented to his forming a mission among them, it was under so many restrictions and limitations that the Committee could not but feel that any effort to diffuse the gospel among them could not be other than a doubtful experiment. The year following, Mr. Loughridge and his wife took up their abode among these people, and from that time the feelings of the Indians began to run in a different channel.

Since then there has been a growing confidence in the integrity and uprightness of the missionaries, and an increased conviction of the importance of education and religion to their own welfare and happiness. The schools, as they have been successively established, have been well attended; religious instruction has been heeded, and every year witnesses new accessions to the church; day-schools have been established by the people of their own accord, and are supported at the expense of the nation, several of which are taught by teachers who have been trained at the mission schools; the people are daily becoming more industrious, and are surrounding themselves both with the necessaries and the comforts of civilized life; they have become decidedly temperate in their habits, and in this respect furnish an example not only for the more besotted of their own race, but one that might be safely imitated by their white brethren in all parts of the United States.

SEMINOLE MISSION.

Oak Ridge.—Mr. John Lilley and Mr. John D. Bemo, and their wives.

The Seminole Indians occupy a small district in the south-western portion of the Creek country. They are not numerous, have made little or no progress in civilization, and are lamentably addicted to intemperance. They retain a strong sense of the injuries they have suffered at the hands of white men, and they regard all his overtures of kindness with distrust. A mission on a small scale was commenced among them in 1848, and has been conducted by two laymen (one of whom is himself a converted Seminole) and their wives. The site selected for the mission was a place called Oak Ridge, near Little River, and about one hundred miles south-west of the mission at Tallahassee. In 1849, a boarding-school was opened at this place, with eleven pupils, which has since gradually increased to twenty-six, (the present number in the school,) twenty of whom are Seminoles, two are Creeks, and four are the children of the missionaries. The children of this school have made good progress in their studies. As many as twelve or fourteen can read the Bible easily and intelligently. Mr. and Mrs. Lilley both suffered so much from sore eyes that they were compelled to suspend the school during the summer months. This temporary cessation from their labors relieved their sufferings, and the school was resumed in November. Since then the children have not only been pursuing their studies with diligence, but their teachers are not without hope that several of them are inquiring seriously what they must do to be saved. On this subject, Mr. Lilley writes: "The children are doing well, and improving in their studies. Questions are sometimes asked which lead us to think that their minds are exercised on the subject of religion. We hope the Spirit of God is operating upon their hearts, and will gradually lead them out of nature's darkness into the light of the glorious gospel of the Son of God." Two of the children belonging to the school have been removed by death during the year; one of them was a little girl, and though not more than eight or nine years of age, she gave her teachers the most pleasing evidence that, young as she was, she had been benefited by their instruction and example, and was prepared for the solemn hour of death.

Mr. Lilley also mentions three adults, who had attended the religious meetings at the mission-house to hear the Scriptures read and explained, who seem to manifest a strong desire to know what they must do to be saved; and two of the three had formerly been men of the most profligate lives. Who knows but God may have many of his elect among even this debased people, and that his time is now fully come to raise them up out of the mire of sin, and place them among his own most favored people?

This mission might be greatly enlarged, and the time seems to have come when there ought to be an ordained missionary connected with it. The chief difficulty lies in the want of funds. The Seminoles are poor themselves, have no annuities or school funds, and, with the exception of five hundred dollars granted from the Civilization Fund, they are dependent entirely upon the Board for any thing that may be done to promote the cause of religion and education among them.

IOWA AND SAC MISSION.

Rev. S. M. Irvin; Mr. James Williams, teacher, and their wives; Miss Susan A. Higley, assistant teacher.

Several changes have taken place in the mission family during the year. Rev. William Hamilton, who had been connected with the mission ever since its formation at its present site in 1838, has been transferred to the Otoe and Omaha mission. The separation between Mr. Hamilton and Mr. Irvin, who had been co-laborers for fifteen years, was a source of sincere grief to both, and they account it a real sacrifice which they have been called to make for the sake of Christ and these poor Indians. Mr. Williams, who was appointed to the charge of the school in the spring, has been united in marriage to Mrs. Letitia Donaldson. Miss Sarah A. Waterman, who had been connected with the mission as teacher for several years, left at her own request, in good standing, and enjoys the confidence and respect of her former associates.

Miss Rea had charge of the school for a time, and discharged her

duty with efficiency, but could not remain longer than October. Miss Susan A. Higley joined the mission last autumn. During the months of August and September the country was visited with bilious fever, and the mission family and the Indians were both severely afflicted by it. The return of cold weather, however, put an end to sickness, and since then the mission family and the pupils of the boarding-school have enjoyed good health.

In the month of September the mission was favored with a visit from the Commissioner of Indian Affairs; and it is hoped that the free interchange of views between this enlightened and faithful officer of the Government and the missionaries here, and at other stations of the Indian country, may have an important bearing upon the measures which Government may hereafter adopt in relation to these tribes.

The boarding-school has been conducted with efficiency, and on a somewhat enlarged scale. The whole number of pupils is forty; one-half of whom are girls.

The mission to the Iowas is one of the first that was established by the Board among the Indian tribes. It has never been attended by any very marked tokens of encouragement. On the other hand, it has been sustained at times amid the most difficult and trying circumstances.

In the earlier periods of its history there was manifested little or no interest in the missionaries, or in their self-denying labors. On the contrary, the patience of the brethren was often severely tried by the habits of theft and intemperance of this people. Of late, however, they have manifested a better disposition. They are not so much addicted to thieving; and intemperance, though lamentably prevalent still, is not quite so common as formerly. They begin to see the missionaries have their welfare at heart, and are more disposed to listen to their instructions.

The children of the boarding-school have always shown a more docile temper, and have not infrequently evinced a decided interest in the subject of religion. A few years since, one of them who had become the subject of divine grace was removed by death, but not without leaving behind the most pleasing evidence that she had been accepted in the Saviour and was received to his presence in a better world. The missionaries now report the conversion of two more, who were received to the membership of the church at their communion in October. May it not be hoped that these are but the first drops of a more copious shower that is about to refresh that thirsty soil?

At the Iowa mission there are a number of young men and women who have been educated in the boarding-school, able and willing to work, and, with the encouragement they will receive from the Indian Department, are prepared to become useful and respectable citizens of the new Territory.

OTOE AND OMAHA MISSION.

Rev. William Hamilton; Mr. James C. Dillet, teacher; Mr. David Jones, farmer, and their wives; Miss Mary E. Woods, teacher.

Rev. E. McKinney remained in charge of the mission until June, 1853, when Mr. Hamilton, with his family, arrived from the Iowa and Sac mission, to release him from duties and labors which his own impaired health, and that of his family also, made it undesirable for him longer to continue. His connection with the Board, after years of faithful labor, has been brought to a close, but he carries with him the respect of the Committee, and has their best wishes for his happiness and future usefulness.

The mission family have enjoyed good health, and no unusual sickness has been reported either among the pupils in the school or natives about the mission station.

Mr. Hamilton arrived at the station on the 5th of June, and since then has been actively engaged in preaching the gospel, attending to the duties of the school, and discharging the multifarious secular duties unavoidably connected with this station.

The boarding-school has been continued without interruption during the year. The number of pupils reported in October was forty-two, being six more than reported last year. Of these, fifteen are Pawnees, ten are Omahas, six are Sioux, four Blackfeet, three Otoes, and three Puncas, of all of whom twenty-six are boys and sixteen girls. A large number of these pupils entered the school in May. Eighteen or twenty of them can read and write, and about a dozen are sufficiently advanced to study geography. The children attend Sabbath-school also, and those of them who can read are required to commit the catechism, hymns, and portions of Scripture to memory. At the same time the children are trained to habits of industry and out-door work; and the farm that has been commenced in connection with this station, and is to be worked in a measure by the boys of the school, it is hoped will contribute materially to the support of the institution itself.

The Otoes and Omahas, like most of the other tribes in the same region of country, have made very little progress in civilization. The chase still continues to have stronger charms for them than the more sober occupations of civilized life. During the hunting season, the adult population get almost entirely beyond the reach and the influence of the missionaries, and little or nothing can be done to promote their spiritual welfare while thus engaged. This means of subsistence, however, is every year becoming more precarious, and the Indians themselves are beginning to see that they must betake themselves to other occupations or be reduced to utter starvation. It is to be hoped that the kind and Christian instruction which is imparted to them when at their homes, and the salutary impressions which are made upon the mind and the character of their children in the school, will aid them in their purposes of amendment, and save them from ultimate extinction as a people.

The Otoes live on the south side of the Platte, and are less accessible to the missionaries than the Omahas, who live on the north side, and immediately around the mission station. They are desirous of having a separate school for their children on the south side of the river, and the probability is, if there was one, it would be well attended.

GENERAL REMARKS.

The question of forming treaties with these Indians, as well as with Iowas and Sacs and other small tribes, is now engaging the attention of the Indian Department of the Government. Much will depend upon the principles introduced into these treaties, both as it regards the manner in which their annuities shall be given to them, and as to the new location that may be assigned them. It is understood that the Government is desirous that their annuities be so paid to them as to aid and encourage them in supporting themselves by cultivating the soil, and aid in establishing schools among them for both sexes. Should these enlightened views of the Government be carried out, it will be a great blessing to these Indian tribes. All of them have claims to much more land than they can ever use as farmers, and it will be a benefit to them to relinquish the surplus quantity, give up the hunter state, and, with the aid of the funds received from the sale of a part of their land, commence at once to support themselves by the labor of their hands.

The location that may be assigned them is also a matter of vital interest to their future welfare. It would be most injurious to them to be removed far to the West or North. They would be exposed anew to the temptations of the hunter life. To remove them entirely from the white man is now impossible, and they will be far more likely to improve by having the example of industrious farmers as their immediate white neighbors, than to be either by themselves, or in the vicinity of an unsettled white population on the frontier.

CHIPPEWA AND OTTAWA MISSION.

Grand Traverse.—Rev. Peter Dougherty; Mr. Daniel Rodd, interpreter and assistant, and their wives; Miss H. L. Cowles and Miss W. A. Isbell, teachers.
Little Traverse.—Mr. Andrew Porter and Miss Ann Porter, teachers.
Middle Village.—Mr. J. G. Turner and his wife, teachers.

No changes of importance have taken place in the mission families at these stations, except the arrival of Miss Isbell at the station at Grand Traverse, and the transfer of Mr. Daniel Rodd from Little Traverse to the same station.

The reasons for removing the mission establishment at Grand Traverse from the reservation to the west side of the bay, were mentioned in the last Annual Report. The buildings at the new station were partially finished in August, at which time Mr. Dougherty and his family removed to that place, having been preceded by a portion of the Indians who had formerly lived near the old station.

About the middle of September the boarding-school was opened, when twenty-two boys and seven girls were received into it; most of whom had attended the day-school at the old station, and all of whom, except five, were the baptized children of members of the church. In January the number of pupils had increased to thirty-four; twenty-three boys and eleven girls. The number of applications for admission was so much increased and became so urgent, that the Committee have authorized Mr. Dougherty to increase the number of pupils to forty-six, which, with his own children and a few other white children whose parents are willing to pay for their board, will make the whole number upwards of fifty, which are as many as the present buildings will accommodate or the present missionary force could attend to.

Miss Cowles has charge of the male department, and Miss Isbell that of the girls; the pupils of both are making satisfactory progress in their studies. Preaching has been continued as in former years. The number of church members last year was thirty-two, but no report has been received of the number for the present year. Most of the church members live near Grand Traverse: a few are settled near Little Traverse, and are connected with that station.

The mission family was subjected to much inconvenience at the beginning of the winter, in consequence of the unfinished state of the buildings, the want of suitable help, and the delay in receiving their usual supply of provisions. These difficulties are incidental, however, to the

establishment of new missions anywhere, and especially among the Indian tribes of high latitudes, but will not be likely to occur again in connection with this mission.

The station at Little Traverse has been carried on efficiently and without interruption during the year. Mr. Porter has continued to hold weekly religious meetings, at which portions of Scripture are read and explained, and a sermon or tract is also read. These are well attended, notwithstanding the influence of the Roman Catholic priest on the opposite side of the bay has been exerted against them. The day-school at this place has also been doing well. The number of pupils at one season of the year was forty, but the average attendance has not been more than thirty. Most of them can read some; ten or a dozen can read the New Testament intelligently, and are acquiring some knowledge of Arithmetic.

A school has been established during the year at Middle Village, to the north, and about ten or twelve miles distant from Little Traverse Bay. This was done at the earnest request of the chief and the principal men of that village. Mr. J. G. Turner, who was appointed by the Committee to take charge of the station and teach the school, visited the place in June, and took measures for the erection of suitable buildings. From thence he returned to Ohio for a few weeks, and was married while there. He and his wife arrived at Middle Village in August, and were most cordially received by the people. Their own dwelling not having been completed, they occupied a hired house for a time, and Mrs. Turner, whilst her husband was industriously engaged in preparing their buildings, opened a school for the children in an adjoining grove, and continued it there, when the weather was not unfavorable, until the house was completed.

They got into their own house in October, and the school in December contained thirty pupils; besides which, Mr. Turner has a night-school for adult young men who attend during the day. Both schools are doing well, and will, no doubt, prove great blessings to those for whose benefit they have been established.

A missionary is greatly needed for the Indians in the immediate vicinity of Little Traverse and Middle Village, and the Committee have resolved to send one there, but as yet no one of suitable character has offered to go to that station. Besides the people living in the villages, where the schools have already been established, there are several villages in the immediate neighborhood or not far distant, which might be brought under the influence of the gospel if it was faithfully proclaimed among them.

The prospects of the Chippewa and Ottawa Indians in the State of Michigan are much more promising than those of the same tribes in the North-west Territory. They are not disposed to emigrate from the State, and the people of Michigan have no particular wish that they should. Many of these Indians have purchased lands for themselves, are cultivating the soil industriously, and in many other respects conforming to the habits of civilized life; and if they go on to improve as they have done for some time past, they will ere long find themselves on a footing of perfect civil and social equality with the whites of the State. The Church should feel thankful for the influence she has exerted in giving this favorable turn to their prospects, and should be encouraged to persevere in this work of love and mercy.

Missions in Africa.

LIBERIA MISSION.

Monrovia.—Rev. David A. Wilson, and his wife; Mr. B. V. R. James, teacher; Miss Catherine Strobel, assistant teacher.
Kentucky.—Mr. W. H. Erskine, licentiate preacher and teacher.
Sinou.—Rev. James M. Priest; and Miss Mitchell, assistant teacher.
Settra Kroo.—Mr. Washington McDonogh, teacher.

Mrs. Wilson suffered so much from the effects of the climate during the forepart of the year, that it was deemed advisable for her to visit her native country with the view of recruiting her health. She arrived in this country about the middle of June. Since then her health has greatly improved, and she now indulges the hope of resuming her labors in Africa, with less liability to sickness than she experienced during her former residence in that country. Mr. Wilson has continued at his post and performed his varied and onerous duties with little or no interruption from sickness. He has had occasional attacks of chills and fevers, but they have always been mild; and he thinks his constitution has not been sensibly impaired by a residence of nearly three years in Liberia. The other members of the mission have enjoyed their usual health, and their ordinary labors have been carried on without material interruption.

Church and Sabbath-school.—The church at Monrovia is still without a pastor. During the year Mr. Wilson has usually preached once on the Sabbath, and held a weekly lecture for the congregation, in addition to his other duties. The church has enjoyed a season of refreshing from the presence of the Lord. Six members were added to it at their last communion—three on certificate of dismission from other churches, and three on a profession of faith. The whole number of church members is forty, being eight more than were reported last year. There is also an interesting Sabbath-school connected with the church, under the superintendence of Mr. James, the average attendance of which has been about seventy-five.

The church desires and greatly needs a pastor to be sent to them from this country, and the Board would gladly comply with their wishes in this particular, if they knew of a man of suitable qualifications who would be willing to go to that station.

The English school taught by Mr. James continues to be one of the largest and most flourishing in Liberia. The number of pupils is sixty-four. The whole school is arranged into five or six classes, the more advanced of whom are studying Arithmetic, Geography, Grammar, Astronomy and Composition.

The Alexander High-School, under the care and instruction of Mr. Wilson, is doing very well. The number of pupils is fourteen. These are the choice youths of the country, and are making very satisfactory progress in Latin and Greek as well as other departments of study. The number will be increased as fast as boys from the primary schools, suitably qualified, shall offer themselves. Mr. Wilson rightly judges that he is performing a more important service to the country at large by confining his attention to the more promising class of youths, who have already made some progress in their studies, and giving them a thorough training, than by undertaking to instruct a large number of less promise and fewer previous advantages. Those under his care at present are receiving a better and more thorough education than those enjoyed who have the control of public affairs in Liberia at the present time; and there is reason to hope, that when they come to fill the more important posts both in Church and State, as they undoubtedly will, they will impart a higher tone of character to every important interest in the country. It affords occasion for sincere gratitude that the school has had some tokens of the Divine presence and blessing during the year. Two of the young men have become the subjects of Divine grace, and several others are asking what they must do to be saved.

Kentucky.—This settlement is on the St. Paul's river, midway from Monrovia to Millsburgh, and about ten miles distant from either. The station here is under the care of Mr. W. H. Erskine. He preaches to the Presbyterian congregation and teaches a school at the same time. A small brick church has been erected by the congregation during the past year, and it is much to their credit that it has been completed, or very nearly so, by funds that have been raised in a great measure among themselves. The number of communicants is thirty-three, the same that was reported last year. There are three Sabbath-schools connected with and carried on by the members of this congregation; one at Kentucky, of forty pupils; one at Calwell, on the opposite side of the river, of fifteen, and one at Millsburgh, of twenty-five, making eighty in all. Mr. Erskine also teaches a day-school at Kentucky, the average attendance of which is twenty-four. Besides which, he has three boys boarding in his family and supported by the Associate Reformed Synod of the South. The same venerable body also support one of the pupils in the High-School, who was formerly supported by them under the care of Mr. Erskine. One or two of the more advanced pupils have recently been transferred to the Alexander High School at Monrovia.

Sinou is situated on the sea-coast, about one hundred miles east and south of Monrovia. It is one of the largest settlements in Liberia, and is making, it is said, more rapid progress in agricultural and other useful arts than any of the other settlements. Mr. Priest was stationed here in 1848, and since then has gathered a church of forty-four members. The number of communicants reported last year was thirty-three. Three of these have died during the year, so that there have been fourteen additions to the church. There is a Sabbath-school connected with the church also, but no information has been received as to the number of attendants. A day-school has been formed in this settlement, and is taught by Miss Mitchell, a colored girl of education, but no report as yet has been received of the number which attend. There is a large native population in the immediate vicinity of Sinou, and the Board would be glad to extend the blessings of the gospel to them also, but they have not as yet found any suitable person to undertake this work. In order to benefit the natives of the country, it is indispensably necessary that their language be studied and understood, and few, if any, of the adult colored emigrants from this country ever make this attainment.

Settra Kroo.—This is entirely a native settlement, and is situated on the sea-coast, fifteen or twenty miles to the eastward of Sinou. The population on the immediate sea-coast is large, but is still greater a few miles further back. It furnishes a large amount of palm oil for sale, and is consequently visited by most of the foreign vessels which frequent this part of the coast. There is a small school here taught by Mr. Washington McDonogh, and it would seem that the people are more

disposed to avail themselves of the advantages of education now than they were in former years. There is a Sabbath-school here also of twelve or fifteen pupils, and Mr. McDonogh has religious services both on the Sabbath and during the week for all those who are disposed to attend.

Besides these efforts to promote the cause of education and religion in Liberia, the Board are making arrangements to employ an additional number of pious emigrants as catechists and Sabbath school teachers in other parts of the country. These persons have not had all the intellectual training that could be desired, but it is hoped that they will be useful nevertheless in promoting the welfare of their more ignorant brethren.

Several white men are very much needed as missionaries for this part of the country, and the Committee are happy to report that one young man of promise has offered his services for this field

In consequence of the comparative unhealthiness of this part of Africa, the Committee do not urge any one to go, but they would gladly send any applicant of proper qualifications who would choose to go there with a full knowledge of the true state of the country. They are thoroughly convinced that Liberia can never rise to respectability or importance as a nation, or exert any good orsalutary influence upon the perishing millions around them, until the people are brought under a thorough religious and educational influence; and this, for the present, and perhaps for a long time to come, must proceed from the Christian churches of this country. On this subject, Mr. Wilson remarks:

> I am far from regarding Liberia as a failure; but the conviction of my mind is constantly growing stronger, that it can never meet the expectations of its friends, unless much more is done for its people than has heretofore been deemed sufficient. The Church ought to feel her obligations to furnish them the means of social, intellectual, and religious improvement. The means in operation here now are not sufficient for the present population, and much less will they be so when flooded with streams of ignorance and corruption from abroad. The circumstances here are more favorable for the cultivation of manly and virtuous character than in America, but they are not sufficient to supersede the means ordinarily employed to secure these results.

CORISCO MISSION.

Evangasimba.—Rev. James L. Mackey, and his wife; Rev. George McQueen, Jr. *Station not yet determined:* Rev. Messrs. Edwin T. Williams, and William Clemens, and their wives.

Messrs. Williams and Clemens, and their wives, embarked at New York, in the Bark Gem, for Corisco, the 19th of September. Since then the Committee have heard of their safe arrival at Fernando Po, and it is presumed they reached their station at Corisco a few days after.

The latest intelligence from the brethren at Corisco was to the 8th of November. At that time they were all in the enjoyment of good health, and had continued their various labors with little or no interruption from sickness. Mrs. Mackey had not been kept out of her school from sickness a single day in the whole year. Mr. McQueen, after having been there six or eight months, mentions that he had enjoyed as good health as he could have expected anywhere in the world; and Mr. Mackey's experience, after having been in the country more than three years, was quite as favorable to the health of the island as that of either Mrs. Mackey or Mr. McQueen.

The Committee regard this as an encouraging feature in the prospects of this mission. Corisco island is central to a large and populous region, and will become the head-quarters of missionary operations on this part of the coast, where newly arrived missionaries may stop to be acclimated and study the language, and where those laboring on the mainland may occasionally resort to recruit their health.

It will serve also as a starting-point for reaching the mountainous regions of the interior, whenever there shall be an adequate missionary force to take up the line of march into the central regions of the continent.

The island itself is not more than four or five miles in length, and two or three in breadth, but it has an active and enterprising population of three or four thousand, who have constant commercial intercourse with a population on the mainland, more than twenty times as great as their own; and it must be seen at once that the Corisco people, when brought under the influence of the gospel, both from their insular position and previous habits, will become efficient helpers in spreading the gospel over the surrounding country.

Mr. McQueen's impressions of the natural beauty of the island and its suitableness as a missionary station, were of the most favorable character.

"My first impressions," he says, "were altogether favorable, nor have I seen or become acquainted with any thing since which would lead me to change that opinion. The natural scenery is quite diversified, and some of it is exceeding beautiful. All nature is clothed in the richest green. Here and there a strange flower pleases the eye; or a vine, of the richest foliage, spreads itself over a tree of stunted growth and forms a beautiful bower, or reaches up to the summit of one of greater height, and from its outstretched arms sends down its tendrils to the earth, like so much graceful drapery. From the west end of our house we see the breakers dashing against the beach, and at times with so much power and majesty as to rise to the sublime."

The various departments of missionary labor have been carried on actively and with little or no interruption during the year. Mr. McQueen has divided his time between the school, the study of the language, and preaching. During the forepart of the year he preached in a private house in one of the largest villages on the island. But during the dry season, he succeeded in getting a neat bamboo chapel erected at Ugovi, the place that was occupied for a short time by the lamented Simpson. He reaches a population here that is too far off to attend preaching at Evangasimba, where Mr. Mackey officiates. The attendance thus far has been good, and he hopes the people are treasuring up much religious knowledge, but as yet there are no very palpable fruits of the gospel among them. He usually spends two hours a day in the school at Evangasimba, and is assisted by one of the more advanced boys. The average attendance of the school has been thirty-seven, eight or nine of whom are boarders. Their progress is satisfactory, and quite as good as could be expected from the limited amount of instruction which they receive. A teacher is very much needed for this school, but as yet the brethren have not been able to secure one of suitable qualifications.

The female school at Evangasimba has been under the care of Mrs. Mackey ever since its commencement. The average attendance has been eighteen, twelve of whom are boarders. Their progress in learning has been most encouraging. Nine out of the twelve boarding-scholars are reading the New Testament with ease and intelligence, and have made equally good progress in sewing and other domestic duties. In relation to the capacity and progress of these children for learning, Mr. Mackey remarks: "I question whether the same number of white girls of their ages, taken uninstructed as they were, would have made greater progress in the same time. A class of nine read in the Testament, and the remainder are spelling or learning their letters. Their progress in learning to sew is equally good. Six or seven of them can sew up a shirt or make a dress, when cut out for them, without any thing more than a general oversight, and their sewing is equally neat and strong."

Mr. Mackey's time has been devoted to preaching on the island and on the mainland, to the study of the language, to the secular affairs of the mission, with attendance upon the sick; and he has recently performed a tour on the mainland, and made observations which are regarded as of great importance to the cause of missions in this part of the country.

The attendance at Evangasimba on the Sabbath is good. No conversions as yet have been reported, but there is a decided improvement in the general deportment of those who attend public worship, and it is believed that five or six young men living in the village contiguous to the mission premises are seriously inquiring what they must do to be saved.

During the last dry season, Mr. Mackey made three successive attempts to cross the "Sierra del Crystal" mountains, with the view of reaching the country of a large and populous tribe known as the Pangwe people. On his first journey he ascended the Muni river to the base of the mountain, and then made his way on foot a considerable distance up the western slope, where he found a cool and healthy air, much beautiful natural scenery, and a large native population, but he was not permitted to pursue his journey over the mountains. He set out the second time, and made but a single day's journey when his progress was arrested by the wars of the country. He commenced his third tour at a point of land midway between the mouths of the Muni and the Mondah rivers, and after a toilsome journey of eight days, in which he passed through several districts of country inhabited by two or more distinct tribes of natives, he reached the Pangwe towns in the mountains. The whole distance from Corisco island to the point where his journey terminated is estimated at one hundred and forty miles. This took him to the western frontiers of the Pangwe nation, the entire population of which is very considerable. They are scattered along this chain of mountains to the distance of several hundred miles, but how far they extend into the interior regions is not known. In the intervening maritime country through which Mr. Mackey passed, he found two native tribes, one of whom he estimates at ten, and the other at twelve thousand inhabitants, and also a few of a still larger tribe who have their chief settlements on the head-waters of the Gaboon. The Muni and the Mondah rivers furnish easy access to all these smaller communities, and a highway for more than one-half of the distance to the more populous portions of the Pangwe country.

The observations and discoveries made on this tour show that an immense field for missionary operation is opened up to the Church, and the Committee earnestly desire to have the men not only to occupy this new and extensive field, but also to occupy other points on the coast of southern Guinea, equally as promising as the one founded at Corisco.

GENERAL REMARKS.

A variety of circumstances conspire, in the providence of God, to

prepare Western Africa for the introduction of the gospel, and they ought not to be overlooked by those who feel an interest in the welfare and salvation of this down-trodden race. For more than a year and a half there has been very little of the slave-trade, and unless some untoward event intervene, the prospect is, that it will never again be resuscitated. Commerce in the natural products of the country is developing itself with almost unprecented rapidity, and is effecting an entire change in the habits, the feelings, and the pursuits of the people. No one who knew the country under the distracting influence of the slave trade, can fail to be struck with the tranquillizing change that has been effected in their condition by the peaceful pursuits of lawful commerce

Christian missions, too, have effected a great work among these benighted people. Something like one hundred churches have been organized on different parts of the coast, and more than ten thousand native converts have been gathered into those churches. There are as many as one hundred and fifty Christian schools connected with the various missions in Western Africa, and twelve or fifteen thousand youths are receiving a Christian education in those schools. Twenty different dialects have been studied out and reduced to writing, into many of which large portions of the Bible, as well as other religious books, have been translated and circulated among the people. Missionaries in that country have increased facilities for protecting themselves against the deleterious influence of the climate, and the treatment of diseases peculiar to that country is better understood. A strong footing has been acquired at more than a hundred of the most eligible points of influence on the coast. The voice of the living preacher is now heard in the capitals of Ashanti and Dahomi, on the frontiers of Soudan, at Kalabar, and, as we have just seen, by one of our own missionaries, on the heights of the "Sierra del Crystal."

These will be seen to be advantages of great importance; and if they are followed up earnestly and faithfully, in reliance upon the blessing of God, they must result, ere long, in making known the unsearchable riches of the gospel throughout the whole length and breadth of that vast continent. Honor to that Church which labors most steadily and faithfully to bring about this glorious result!

Missions in India.

LODIANA MISSION.

Lahor.—Rev. Messrs. John Newton and John H. Morrison, and their wives; Rev. Charles W. Forman.

Mr. Newton is still in this country for his health, which has become somewhat better, though not fully restored; he expects to return to his field of labor in two or three months. The health of Mr. Forman was for a time somewhat impaired, and Mr. Morrison had a return of fever; but they were both in usual health at the latest dates, and it is expected that their new place of residence will prove a healthy location.

Preaching—Church.—The brethren preach the gospel almost daily in the streets and bazars, and they find no difficulty in obtaining an audience. "Lahor is a place," Mr. Warren wrote on his visit to this city, "in which it is important to keep up this kind of effort continually. It being the seat of the Panjab government, thousands of men from all parts of the country visit it; and many strangers will hear the gospel in its streets, to whose houses it may be many years in coming in any other way." A church was organized at this station early in the autumn, consisting of eight members, four of whom are natives. The missionaries trust that "the dews of the Spirit may water this vine, and make it bear much fruit."

Itinerating.—Journeys have been made to spread the knowledge of divine truth in the country. One of these tours traversed a district of the Panjab northward of Lahor, between the Ravi and the Chenab rivers, where Mr. Morrison spent six weeks in February and March, among the largest cities and towns. The northern part of this district was found to be densely inhabited; four cities of more than 30,000 inhabitants each were visited, besides several others of inferior size. A respectful attention was given to the Word preached. This was due, however, in some measure to the fear of opposing the foreigners, to whom this part of the country has been but lately subjected, and with whom for a time the missionaries will be identified in the view of the natives. Yet in many places, a vigorous discussion followed the preaching of the new religion. Persons were met with who had heard the missionary at Hardwar; others were found who had read some of the publications of the mission press at Lodiana; a large number of portions of the Scripture and other Christian books in Persian, Urdu, Hindi, Sanskrit, and Gurmukhi, were circulated; and some apparently sincere inquirers after the truth encouraged the heart of the missionary. An affecting example is stated, which should rebuke the indifference of Christians in the work of preaching the gospel to every creature:

> At Sialkot, I met the Superintendent of the Thuggee department, [for the suppression of the Thugs, a class of murderers,] who related to me the following incident: A Thug had been apprehended, and his crime so clearly proved against him, that he felt there was nothing to be gained by concealment. He therefore confessed to a great number of the most cold-blooded murders, committed for the sake of the property found on the persons of his victims. The Superintendent asked him how he could be so hard-hearted and cruel towards his fellows. He then drew from his bosom one of our books, and holding it out, said, "If I had received this sooner, I should not have done so."

Another missionary journey was made by Mr. Morrison in the autumn to Rawal Pindi, a large town about 180 miles north-west of Lahor. The immediate object of this journey was to confer with a number of Hindus, who had abandoned their former religion and were reported to desire Christian instruction. They were found to be little different from the Sikhs in their creed and practice, and their professed desire of missionary instruction appeared to proceed from mercenary or worldly motives. The gospel was plainly set before them, but it is only the Spirit of God that can open the heart to receive it. For four weeks, Mr. Morrison was engaged in the work of preaching in this city, "going to the bazars once or twice almost every day, and almost always preaching to large crowds," both of Hindus and Mohammedans.

New Mission Premises.—At this station there has been some difficulty in obtaining a suitable location for the dwelling-houses of the mission families, and the school has been held in a native house in the city not well adapted to its use. Some changes have been made in the latter, rendering it more convenient; and for the former, an old mosque was purchased and altered, and new rooms were added to it, so that it will accommodate the missionaries. The locality is several feet higher than the neighboring ground, and it is considered one of the healthiest places near Lahor.

Prospects of this Station.—Concerning these Mr. Warren says:

> I was particularly pleased with the prospects of this station. Our missionaries are in high honor with all classes of people around them, both English and native; their school is full; their preaching is effective; they have some inquirers, ... and the region beyond them is in "no small stir about this way." ... But, alas! I must say the same thing about this place which has been so often said in my former letters—*more men* are wanted.

School.—The session closed in April with 395 scholars. The examination, though necessarily brief, gave great satisfaction to all the visitors. The school continues to enjoy the favor both of Europeans and natives. Its expenses are defrayed by the liberality of friends at the station. Mr. Warren, in the letter already quoted, says:

> I was particularly pleased with this school. All the instructions were conveyed with a tincture of Christianity; the pupils showed, in a variety of ways, that they felt the influence of this course. Some confessed that they were convinced of the truth of the Bible; some were making many inquiries; and the opposition of some was excited. Messrs. Forman and Morrison seemed much interested in their work, and to have every prospect of success, though they may still have to labor long for it.

Jalandar.—*Rev. Golok Nath; John B. Lewis*, Teacher.*

The usual report of this station, as well as of Lahor, Lodiana, and Ambala, not having been received, the Committee have but imperfect accounts of its condition.

Church.—As reported last year, seven members were connected with the church. Mr. Warren, on his visit to this station, observed some inquirers present at church, and he "spent some time in examining a Musulman candidate for baptism, in whose case Golok Nath wished for assistance and advice." Mr. Warren adds:

> I was glad to find that he had been carefully instructed, and that there seemed to be no disposition to hurry his baptism, in order to gain the credit of having an accession to the church. His admission was postponed, because he had not a full perception of the worthlessness of his own works to procure salvation. We had another conversation with a young Hindu inquirer; but he was sick, and we could not prolong our talk with him. He seemed to be a promising man.

A member of the Bible-class, fearing the opposition of his friends at Jalandar, went to Amritsar, and was there baptized by the English Episcopal missionaries.

School.—In December, the school contained about 250 boys. On his visit at this station, Mr. Warren examined the school, and found "the classes well arranged and carefully taught." Mr. Golok Nath says:

> We have some most promising lads to deal with. Many seem to have a decided preference for Christianity. I can hardly call them Hindus, for they believe Hinduism to be falsehood ... We need much the Spirit of God to bless our labors here.

Native Laborers.—The minister and teacher at this station, as has been mentioned in former reports, are natives of India. Both were formerly connected with the mission school at Lodiana as scholars and afterwards as teachers, and both were received into the mission church at that station.

* Names of missionaries and assistants printed in Italic denote natives of the country.

They are regarded, therefore, with peculiar and affectionate interest by the other missionaries—especially since they have been placed at a separate station. Mr. Warren's letter concerning his visit to their station, already quoted, was published in the *Record* of February. It mentions the desire of Mr. Golok Nath to have an American missionary stationed at Jalandar, with a special reference to the English department of the school, and gives some views of the question of placing native laborers at stations by themselves. This question need not be discussed in this place. Its decision will be found to turn on circumstances peculiar to each case. The Committee observe with pleasure Mr. Warren's warm interest in these native brethren. He says, "My intercourse with our native friends at Jalandar was most pleasant," and speaks of their having gained the confidence of all classes to a very great extent; while Mr. Golok Nath himself, in a letter to one of the missionaries now in this country, expresses feelings which will find a response in the heart of every true minister of Christ:

I have many mercies, heaped up and running over me. It seems that I am singled out to be a witness for my God, that his mercies are above all his works. I find fresh matter of praise and thanksgiving every day. I have a wide circle of friends to countenance and encourage me in my labor; and willing people to hear me talk about Jesus Christ and his salvation. All glory be to free grace!

Another Missionary wanted.—Jalandar contains some sixty thousand souls, and a large population is accessible from this city. Within fifteen miles of it are a city of twenty thousand inhabitants, another of fifteen thousand, two others of ten thousand each, and two or three towns containing each from four thousand to six thousand. For all of these there is but one missionary and an assistant, who have the charge at the same time of a large school. Besides, the Rajah or chief of a neighboring district, whose capital is twelve miles from Jalandar, has promised on certain conditions to place a considerable sum of money in the hands of the missionaries, to establish schools throughout his territory, to be conducted entirely on Christian principles. In the view of these interesting facts, Mr. Newton says: "How would it be possible for Golok alone, in addition to his present duties, to take the oversight of schools throughout the territory of the Rajah? And yet how painful to be compelled to decline such an offer! Is it not God who is moving the heart of the king thus to favor his cause? Who will go?"

LODIANA.—Rev. Messrs. Levi Janvier and Adolph Rudolph, and their wives; Mrs. Mary R. Porter; *Qadir Baksh*, scripture reader.

This station has met with a severe bereavement in the death of the Rev. Joseph Porter. He had been suffering for a considerable time from bronchitis, which at length became a confirmed consumption, and terminated his life on the 21st of November. Mr. Porter was connected with the mission for about eighteen years, having gone to India in the autumn of 1835. He was a man highly esteemed by his brethren, a most useful missionary, and a sincere and humble-minded Christian. His last hours were full of peace, and his death was witnessed by most of the brethren of the mission, who were then at this station, attending the annual meeting, and who followed his remains to the grave. A memoir of this lamented missionary was published in the *Record* of April. Mrs. Porter will continue at Lodiana, in charge of the orphan girls, where she has the prospect of doing much good. The sympathies of her companions in the missionary work, and of the friends of the mission, will lead to many prayers being offered on her behalf.

One of the native assistants reported last year, Daniel Wells, has also been called to his rest. A brief sketch of his life was published in the *Foreign Missionary* of December. He was a Hindu of the Brahmin caste, and was admitted to the church in 1841. His Christian course is described as not altogether free from some of the defects of native character, yet quiet, steadfast, and in the main correct. He seemed to have a heartfelt satisfaction in being engaged in the work of the Lord, and during his last illness, which was protracted and attended with much suffering, "never for a moment did a cloud seem to rise between him and the Saviour. His feet were planted on the Rock of Ages, and he knew no fear. Often the name of 'Jesus,' 'peace,' 'consolation,' were on his lips."

The health of Mrs. Janvier has continued to be very feeble, so that it was necessary for her to spend the hot months in the hills, accompanied by Mr. Janvier. This caused a serious interruption to his labors at this station, though he was able to engage in some kinds of missionary work in the hill-country.

Church and Preaching.—The number of church members reported last year was nineteen. Services are held on the Sabbath in the church and the chapel, and during the week the gospel is preached in the bazars, where a large congregation can be collected almost at any time without effort. Owing to the absence of Mr. Janvier and the illness of Mr. Porter, these duties fell heavily on Mr. Rudolph.

Schools.—The orphan girls' school, containing eighteen inmates, as reported last year, is still under the charge of Mrs. Porter; and it is earnestly hoped that her health may be continued, so that she can retain this important post. She writes:

Our dear girls were much impressed with my husband's death, and I am not without hope that in some instances the impression may be lasting. They have shown their sympathy for me in many little ways; the sweetest flowers have been gathered for me, and they have made many exertions to free me from care and trouble on their account.

In the English and vernacular schools, 231 scholars were reported in the last returns which have been received. They are under the superintendence of Mr. Rudolph, and the general outline of their studies is not materially different from that which has been described in former reports. The English school, particularly, is spoken of as in a satisfactory condition.

Missionary Tours.—A journey was made in March by the late Mr. Porter, extending to Lahor, during which many opportunities occurred of preaching the gospel "at places before unvisited;" and much interest was shown by the native females in seeing the wife of the missionary. The opinion was expressed by Mr. Porter that "as large audiences of women" could be spoken to by a missionary lady, acquainted with the native language, "as our male missionaries can commonly command; but it requires one to speak the most illiterate kind of Panjabi to make them understand you." Besides visits to places nearer his station, Mr. Rudolph made a tour into the Panjab, and visited the celebrated place of pilgrimage at Jwala Mukhi. His journals, published in the *Record*, contain interesting accounts of the gospel preached unto many persons. Reviewing this journal, Mr. Rudolph says:

I feel much encouraged in my work; I see that the mass of the people are preparing for a change. Many of our books are read; they have done some execution already. Fourteen years ago, when I entered the mission field, we found nothing but ignorance in matters of religion. The common people were unacquainted with the very first principles of natural religion. Now the case is different. The people have become, in a measure, familiar with gospel doctrines and gospel morality. Much of it has recommended itself so well to many, that they suppose it to be a part of their own system, not remembering where they learned it. Much of it is also misunderstood by the more ignorant classes: [the inadequate] means employed in the spread of the gospel awakens serious fears as to the result, but a great change will come over this land. Idolatry is crumbling to pieces even at the touch of reason, not to mention the gospel. Will the Church at home be prepared when this great change takes place? Or will the few missionaries in the field be left alone to direct and regulate matters among the millions of Hindustan?

The Press.—A considerable amount of work was executed at the press, though the feeble health, and afterwards the removal by death, of its excellent superintendent, Mr. Porter, tended to restrict its issues. No list of works published has been received. The number of pages printed, however, was not less probably than in the preceding year—amounting to nearly 2,000,000. The Gospel of Luke in Urdu, 5000 copies, was among the publications completed. An edition of 8000 copies of the Psalms was in the press, besides other works not yet finished. Mr. Janvier has taken the charge of the printing establishment, at the request of the mission, and will be able to maintain its influence as an auxiliary to the missionary work.

Dispensary and Poor-House.—As in former years, the diseases and wants of many have been relieved. No returns of the number in attendance at the Poor-House have been received; at the Dispensary, from forty to sixty persons at a time obtain medical aid and advice. The operation of benevolent labors like these, conducted year after year, must have some effect on the minds of the native community. The influence thereby exerted may be imperceptible almost, yet it will lead many persons to regard the missionaries as their benefactors, and will predispose larger numbers to appreciate the benevolent nature of the Christian religion.

Another Missionary wanted.—The Committee cannot conclude their account of this station without calling attention to its urgent need of a stronger missionary force. On this subject a strong and affecting appeal to the churches was made by Mr. Warren, which was published in the *Record* of January last. Lodiana was the first station occupied by the Board in India, and it is still one of the most important. Its large population of Hindus, Mohammedans and Sikhs—or, classing its inhabitants by their nativity rather than their religious faith, the large numbers of natives of the country south of the Sutlej, people of the Panjab, Kashmerians, Afghans, and others, who are found thronging its streets—make this city a place of no ordinary interest as a missionary post. "The neighboring accessible towns are many and important, while the ordinary population is large enough to occupy the time of four men," giving to each man the charge of 20,000 souls. The church, the chapel, the schoolhouses, the dwelling-houses for four families, the printing-press, the native converts, the two hundred and fifty scholars, the people willing to hear—all these are on the ground; and with these are the labors and prayers, the disappointments and bereavements, and yet the faith and hope, the grace and glory of nearly twenty years of missionary labor. The Church has too sacred an interest in this station to be willing that

it should remain much longer so feebly manned. At least one more missionary must be sent forth, at an early day, to strengthen the brethren now over-burdened, and to carry forward the good work of the Lord in this city.

Sabathu.—This station, in the lower ranges of the Himalaya mountains, has not yet been reöccupied, though it is in many respects an eligible place for missionary labor. Mr. Warren thus speaks of his visit to Sabathu:

> We have no man whom we can spare from the plains, while his health allows him to remain there, to occupy this post. It is in the hills; the climate is delightful; I have not seen a nicer day in India than that which I spent at this place. There is a bazar, where a school might be set up, and where street-preaching might be carried on; there are European soldiers among whom good might be done; there are numerous villages of hill-people, which an active man might reach—but there is no man for it. We visited the bazar chapel, and found it ready to go to ruins. We visited Mrs. Jamieson's grave, and plucked some buds from a kind of cypress that is growing beside it. Then we rode down the hill, feeling that though the day had been in itself bright, beautiful, and temperate, it still had been one of the dark days of our life. When will the Church awake to her duty, and send out men to fill these waste places?

Ambala.—Rev. Messrs. Jesse M. Jamieson and James H. Orbison, and their wives; *William Basten*, catechist; *Isa Das*, Scripture reader.

In September, Mr. Orbison was married to Miss Agness C. Kay, the daughter of a Scotch family. In the early part of the year, Mr. Jamieson suffered severely from ill health, but his usual strength was restored, and he continues in the discharge of his important duties. The native catechist was transferred to this station from Lodiana, with a view to his increased usefulness amongst his countrymen.

Church and Religious Services.—The number of church members reported last year was thirteen. In November a young Hindu man was baptized. He was for some time a pupil in the mission school, and gave pleasing evidence of piety. His age is about eighteen, and it is hoped that he may become qualified to be useful in the missionary work. The general deportment of the members of the church has been satisfactory, and hopes were indulged that the two members, reported formerly as under suspension from the privileges of the church, would be restored to its communion on their giving longer proof of their repentance. The usual religious services have been maintained at this station.

At Ambala, as at other stations, the missionaries are occasionally visited by persons to make inquiries about the Christian religion. These inquirers are influenced by various motives; some of them are undoubtedly under the guidance of the Holy Spirit, and eventually they find peace in Jesus Christ and a good hope of eternal life through his grace. Others soon become known as influenced only by mercenary expectations. Others still are perplexing cases, appearing to be sincere, yet not coming to a settled choice and profession of Christ as their Saviour. An example may be given of the latter class, from Mr. Warren's account of his visit at this station:

> A good part of the day was spent in long interviews with a Brahman—a Pandit—who was from the Panjab. He had been attached in some capacity to the establishment of Rajah Gulab Singh, now Maharajah of Jammu and Cashmere. He had met with our missionaries at Kangra and at Jwala Mukhi, and procured and read our books. He appeared to be fully convinced of the falsehood and folly of Hinduism, and generally of the truth of Christianity. . . . He was travelling about, making inquiries of different missionaries, and holding discussions with Pandits. There appeared to be several good points in him—he was living on his own money, and not begging, as many professed inquirers do; he had been offered a situation as teacher in a Government school, and declined, saying that he would first spend what money he had while settling for himself the matter of religion, and then he would take such service as would afford him the means of living, and he seemed to be honest and sincere. [The unfavorable traits were his being anxious to be considered as a learned man, and his having but little sense of the evil of sin. He remained several days at Ambala, and then went on to Saharunpur. Instances like this awaken both the hopes and fears of the missionaries.]

School,—School-house and Chapel.—The school has been continued, and is regarded with increasing interest by the missionaries. A new building for its use has been recently completed, which occupies a much better site than the inconvenient premises heretofore in use. The new building contains a chapel, in which public worship will be conducted. Towards the cost of this school-house and chapel, about three thousand rupees were contributed by liberal European friends. About two thousand rupees more are required to free it from debt, and the gift of a good bell from some friend of the cause would be a timely and valuable present. The school is said to be well attended, and the order of studies does not differ materially from what has been described in former years. The number of scholars in English and vernacular, as stated in the last report, was ninety. This number will probably be increased in the new school-house.

Saharunpur.—Rev. Messrs. James R. Campbell and Joseph Caldwell, and their wives; *Theodore J. W. Wylie*, catechist; *John N. McLeod*, scripture reader; *Gilbert McMaster*, teacher.

Sub-station at Dehra.—Rev. John S. Woodside and his wife.

The last Report mentioned the ill health of Mr. Woodside, and his contemplated residence for some months in the Hills. His health became much better during the year; but it was not considered expedient for him to return to the plains, and he has taken up his abode at Dehra. This is in some respects an important place for missionary labors. It is situated in a valley in the range of the Hills near the plains, and gives access to a numerous population heretofore destitute of the means of grace. European friends have made liberal donations to provide missionary premises at Dehra, and the hope is indulged that Mr. Woodside may have strength to be very useful in this new sphere of labor. If the supply of men and means were sufficient to occupy this and other important places, the Committee would have been glad to make it a separate station; under the circumstances of the case, they regard it as a sub-station in connection with Saharunpur, not involving increased expenditure on the part of the Board.

Religious Services.—Two Hindustani services and usually an English service have been held on the Sabbath, and two meetings during the week. Every afternoon there has been preaching at the church in the city, and very often at some other place in the Bazar. The missionaries speak of these services in their report in favorable terms. "In no previous year has there been so much and so respectful attention given to the public preaching of the gospel. The Lord seems to be opening the ears and we would hope also the hearts of the people, to attend to the great concerns of religion. But few objections to the peculiar doctrines of the gospel have been offered, while many have publicly acknowledged that they are true, and worthy of their acceptance.

Several persons made apparently serious inquiries concerning the way of salvation, but none of them were judged to be prepared to be baptized. The church has received an accession of four members, three on examination as to piety and knowledge, and one on certificate from another church, making the number of communicants twenty-four. The missionaries close their report of the church by saying:

> It is indeed "a day of small things," but still a beginning has been made, and some precious fruit has been gathered; and to those who labor in this "dry and parched land," this green spot, however small—this oasis in the desert—is viewed with peculiar satisfaction. Let God have all the glory, and let us be stimulated to labor more diligently, encouraged to expect much greater things in future.

Schools.—The attendance at the English school has been about fifty; at the Urdu and Persian school, about one hundred; in the orphan boys' school, nine; at the school in the village of Pahasu, ten. In the English school, Geography, Arithmetic, Algebra, Euclid's Elements, Natural Philosophy, History, English Grammar and Composition, and Logic, have been taught, a few of the scholars attending to the higher branches of these studies, while all have advanced in the knowledge of the Scriptures. Concerning the attention given by the highest class to the Bible, the missionaries say:

> There is no lesson in which they seem to take a deeper interest than in the daily reading of the Bible, and, from the many questions asked regarding its meaning, it is evident they are desirous to become acquainted with the great truths of Christianity. In so far as they become acquainted with these, they profess to believe them, while practically they refuse adherence to all the grosser doctrines and practices of Hinduism.

In the Urdu and Persian school, a greater amount of religious instruction has been given than formerly; some of the classes have committed to memory the Shorter Catechism and Brown's Catechism. Their other studies have been pursued as usual. The little school at Pahaus does not increase, the people requiring their children to assist them in their work. The school-house serves as a preaching-station, where the gospel has been heard attentively for hours by the adults, when the missionaries have visited that village.

The progress and deportment of the orphan boys are spoken of in very pleasing terms:

> Those of them who are members of the church have been consistent and without fault, so far as is known to us. They are all storing their minds with sound knowledge, both scientific and religious, which is well calculated to qualify them for future usefulness. . . . We greatly wish that more orphan pupils could be obtained, and we could thus find an opportunity of greatly enlarging the institution. It has been one of the most successful in the field of missions, in supplying well-qualified native assistants.

Itinerating.—A journey of nearly two months was made by Mr. Caldwell, during which some districts were visited for the first time by a missionary. Many persons were met with who had received portions of the Scriptures at fairs, and were prepared to understand better the preaching of the gospel. This tour extended to some districts west of Delhi, inhabited chiefly by Hindus called Jats, who appeared to be less superstitious than most of their countrymen. A journey of five weeks was made by Mr. Woodside in the Hill districts, "and in many places a good opportunity was enjoyed of presenting the gospel to the people." The Hardwar fair was attended by Messrs. Campbell and Caldwell, accompanied by the native assistants; they were joined by Messrs. Warren and Jamieson, from other stations. The attendance of pilgrims was much smaller than usual, owing to the approach of the twelfth

year, when bathing will be much more efficacious, as the deluded people believe, in the removal of their sins. "But this cannot fully account," the missionaries say, "for the great falling off that has taken place within a few years past, and the fact appears to be that the celebrated shrines at this place are losing their celebrity; and it is not unlikely that before another quarter of a century passes round, Hardwar will almost have ceased to be a place of pilgrimage."

FURRUKHABAD MISSION.

FUTTEHGURH.—Rev. Messrs. John J. Walsh, Julius F. Ullmann, and David E. Campbell, and their wives. In this country—Rev. Augustus H. Seeley; *Hanukh and John Huston*, catechists and Scripture readers; *Adam, Dhokal Pershad*, teachers.

The most serious event at this station was the removal by death of Mrs. Seeley, wife of the Rev. A. H. Seeley, who departed this life on the 9th of May. She was a woman devoted to her work, and much beloved by her companions in the mission, who thus speak of her worth:

God has seen fit to call one of our little circle from time to eternity. By this stroke of his mysterious providence he has indeed left us sorrowing, but not as those who have no hope. Mrs. Seeley was enabled through grace to testify to the last to the unchangeable truth and faithfulness of God, and to the preciouness of that Saviour whose doctrines she adorned, whose religion she recommended, and whose kingdom she loved and longed for to the end. . . . That which has been a very sore bereavement and a most melancholy event to us all, has been to her unspeakable gain.

This bereavement and his continued feeble health have constrained Mr. Seeley to return to this country, to make provision for his motherless children, and if the Lord will, to regain his health, so that he may be able to go back to his field of labor.

The Church—Preaching.—Three converts were admitted to the church by baptism, and one died, so that the number of communicants is now ninety-seven. Including children that have been baptized, the number connected with the church is one hundred and sixty. An interesting incident is related of one of the new converts by Mr. Walsh: "Frequently have I seen him at ten and eleven o'clock at night reading his Bible by the light of a small taper. Such was his love for the Bible that he paid three rupees for a copy of the Old Testament, though his wages is only three and a half rupees a month. This was unknown to me, or I would have presented him with one."

Preaching in Furrukhabad and the surrounding villages by Mr. Ullman, with a Hindustani service on the Sabbath in the chapel at Barpur; in the jail on Sabbath morning by Messrs. Ullmann and Campbell, assisted by the catechists; at Rakka, in Hindustani, by Mr. Walsh, and in English once on the Sabbath by the missionaries in turn,—has occupied a large share of the labors of the brethren. We take the following notices of this department of their work from the report of the mission. Referring to the large city of Furrukhabad and the villages around it, they say—

The great truths of Christianity have been steadily and widely disseminated, and we rejoice to see that the hatred of the Mohammedans and the opposition of the Hindus have in a great measure ceased. [This is ascribed chiefly to their finding themselves unable to withstand the exposure of their respective systems, and not to their interest in the Christian religion; yet it shows their faith in their own religion in some degree shaken.] There are many in the city of Furrukhabad, who have as correct a knowledge of the plan of salvation as minds unenlightened by the Spirit of God may acquire; and some of them openly express their conviction that Christianity will at length prevail throughout India. . . .

The prisoners in the jail invariably listen with respect and attention to what is said, and those who can read gladly receive the gospel and tracts which are distributed amongst them. . . .

At times we have felt this service [the English] to be quite a tax upon our time and strength, but the peculiar benefit we derive from worship in our own tongue has amply repaid us for all our extra efforts. Besides the mission families, several of the residents at the station have regularly attended this service.

The monthly concert and other prayer-meetings and Bible-classes have been conducted as in former years. Considerable labor was expended in preaching and other services at Yakutganj—a village near Futtehgurh, which was mentioned in the Report of last year. And for some time much apparent interest was evinced by the villagers in attending upon the means of grace. It became manifest at length, however, that they were influenced by unworthy motives in professing a desire to become Christians; some temporal advantages they hoped in this way to gain, and on discovering that nothing of this kind would be their reward, they went back to their old and idolatrous practices. Disappointments like this must be expected by missionaries among the Hindus; but the Lord knoweth them that are his.

Itinerating.—Messrs. Seeley and Campbell in December, Mr. Walsh in January, and Mr. Ullman in February, made journeys into the adjacent parts of the country, to distribute tracts and to preach to the people in their villages and by the way-side. They met with many interesting incidents, and found many willing to hear attentively the word spoken unto them, and even to assent to the truth, but none who were ready to forsake all and follow Christ. Accounts of some of these missionary tours have been published in the periodicals of the Board. On these journeys the native laborers often render valuable assistance to the missionaries, of which an example is given in Mr. Ullman's journal:

On the morning of the 29th we went to the sacred place, which was crowded with Mohammedans, and a small number of Hindus; for although the latter do not come to worship, yet curiosity seems to draw them. Not far from this place we ascended an elevated spot, and preached there for about an hour. Some of the Mohammedans, seeing us here, were evidently surprised. One of them we heard saying, "There are the Padrees here also;" as if he intended to say, that there was no place where we did not follow them, in order to preach. Another, who seemed afraid that his religion would suffer by our preaching, said to himself, with evident sincerity, "O God, save us!" Hanukh's preaching I liked much. He did it with admirable boldness; and having been himself formerly a Mohammedan, he knew their system so well, that he could meet them on their own ground. He showed them that Mohammedanism was very little different from Hinduism, and then drew the parallel between both, which surprised a good many of the hearers, for they had never viewed it in such a light. Some turned away laughingly; others, feeling offended at Hanukh's boldness, in comparing them with the despised idolaters, either showed their anger, because they could not answer him, or tried to refute or silence him, if not by arguments, yet by noise and clamor. I then preached on the words, "Come unto me, all ye that labor and are heavy laden," &c.

School.—The High-School in Furrukhabad under Mr. Seeley's efficient superintendence continued to increase in numbers, until it now contains 297 scholars, of whom 75 are Mohammedans. The boys' school in the cantonments at Futtehgurh has 117 scholars enrolled; and the girls' school 30, under the superintendence of Mrs. Walsh, aided by Mrs. Ullman. The attendance at the bazar schools is not reported, but is probably about 226—a new school of this kind having been opened in connection with the boys' school in the cantonments. The Christian Village girls' school, under the care of Mrs. Campbell, has fifteen scholars—"many of them bright and interesting children: some of them will compare very favorably with girls of the same age and advantages at home." The girls' school in the cantonments, under the patronage of Mrs. Cunninghame, is supported by donations of European friends at the station. The girls in it are taught to read the Bible, repeat the Catechism and hymns, and to do plain needlework. One of the most interesting and advanced girls in this school, in the face of every effort to prevent it, was removed by her own mother to be devoted to a life of shame. Such is heathenism!

For the High School, a suitable building has long been an object of moment, but a site for it could not be obtained. Some expectations are now indulged of securing premises adapted to its use. The report of the mission says of this school, that—

Most of the boys are poor, and the scholarships which have been so kindly given by friends in America, will be the means of doing much good, by enabling the most promising to remain longer in the school. The lower castes furnish but very few of the scholars in attendance, as the following returns will show, viz.: Mohammedans, 75; Brahmans, 102; Kayuths, 43; Baniyas, 13; Sadha, 8; Different inferior castes, 56; total, 297.

The Asylum and Christian Village.—The number of orphans in the asylum is thirty-three, one having died, one admitted, and one married and settled in the village.

The conduct of the children has been very satisfactory, and very few cases have called for correction. The largest boys are engaged in manual labor, and the younger attend school. As few of the boys give much promise of future usefulness, it is thought best to confine their studies to their mother-tongue. . . In regard to the village, every thing has gone on satisfactorily during the past year. Mrs. Walsh has kept up her Bible-class, and the Sabbath-school has been continued as usual.

The past year has not been so favorable in a pecuniary point of view as the former year. Orders for tents have come in slowly.

Some solicitude is expressed in regard to work that would prove remunerating. The demand for tents, it is supposed, will diminish with the extension of better means of travelling. It may be expedient to introduce looms for weaving; though farming is a more reliable occupation; and if pecuniary means were available for leasing lands and houses, so as to form a self-supporting community on a gradually extending scale it might not only relieve apprehensions now felt, but eventually exert an important influence on the native community. This subject was presented at some length in a communication of Mr. Walsh, published in the *Record* of last September.

A Relief Society has been formed at Futtehgurh, during the year—and funds amounting to upwards of 2200 rupees were contributed by European and native donors. As one of the mission was requested to be the Secretary of this fund, Mr. Walsh consented to act as such, and a great many poor people have been relieved, who engage not to solicit alms in any other quarter. Besides these, about forty lepers, blind, and infirm people are supported in a poor-house.

Candidates for the Ministry.—Two of the native catechists, Hanukh and John Huston, "have been taken under the care of the Presbytery, and are receiving a regular course of instruction, with a view to obtaining licensure to preach the gospel. Both these young men give much

promise of usefulness; and Hanukh has peculiar natural capabilities for the high calling to which he is now looking forward."

MYNPURIE.—Rev. John E. Freeman and his wife; *Hulassi Roy*, head teacher and catechist; *William*, teacher of branch school and catechist.

The labors pursued at this station are those of preaching and teaching. The usual services have been held on the Sabbath, with an increased attendance. A Sabbath-school, with about thirty boys, has been formed, and the instructions addressed in it to the children have been heard with interest by adult spectators. Some weeks were spent in the cold season on a missionary tour, and the villages within seven miles of the station have been visited with the offer of the gospel, though the missionary laments that his other engagements have prevented his going more than once to each village. The melas near Mynpurie have also been visited for the same purpose. These labors have been of interest to the native assistants, and their part of the work has been prosecuted with much faithfulness.

Mr. Freeman says:

The hearts of many assent to the truths which they hear, but, alas! fear of society, friends and priests compels them to stifle conscience, put truth far away, and still follow the way of error. May the Lord arise and have mercy upon this deluded people!

Referring to the visits made to the villages and melas, Mr. Freeman adds:

At all places we have met with kindness, and the people have listened with interest to truth. At one of the melas I noticed men that *stood* for three hours, all intent upon what was said. Upon conversing with them afterwards, I found them to be sensible men, upon whom the rays of light had dawned for the first time.

In the *Schools*, more are in attendance than last year, when in both schools two hundred and sixteen were reported. In English, mathematics, philosophy, physical geography, general history; and in Hindi and Urdu, works on arithmetic, geography, &c., have been taught. The progress of the boys in the branch school in reading the gospel and learning the Catechism is noted. All enjoy the advantage of Christian instruction, though none of them have become subjects of divine grace.

The catechists have received continued instruction in the Bible and in Church History in Hindi, while Hulassi has given attention to the Greek Grammar, in preparation for greater usefulness.

AGRA MISSION.

AGRA.—Rev. Messrs. James L. Scott, Joseph Warren, Robert S. Fullerton, and their wives; Rev. Robert E. Williams; *George David* and ———, catechists.

Mr. and Mrs. Scott embarked for Calcutta in October. Mr. Warren and his family are on their return to this country, on a visit required by considerations of health and of arrangements to be made for the education of their children. The station at Agra will feel deeply the temporary loss of Mr. and Mrs. Warren's efficient labors and influence, but the arrival of Mr. and Mrs. Scott will encourage the brethren in their work.

The Church at this station has succeeded in obtaining the services of a Scotch Presbyterian minister, connected with the Free Church body; and it is hoped that its interests will be happily promoted by the full and effective labors which it will be in his power to render to the congregation. The missionaries, having other and pressing duties to fulfil, and being so few in number, often found the church services to press heavily on their strength and time. Yet, as this church was the child of the mission, nurtured by the missionaries, and is still closely related to their work, they cannot but cherish a warm and deep interest in its future welfare. No statistics of its members have been received, though we learn that one of the female scholars in the High School was admitted to the communion of the church. Last year the number of members reported was forty-five.

The Schools connected with this mission have continued to prosper. The school for boys contained ninety scholars, and the school for girls fifty scholars, several of whom were saved from the Romanist nuns. These may be classed as High Schools, intended chiefly for the children of East Indian families, persons of mixed parentage—European and native. The boys' school is under the charge of Mr. Williams; the girls' school, of Mrs. Fullerton. Both have been well conducted, and enjoy much favor in the sight of the European and East Indian community. They will not only keep many of the youth from the pernicious schools of Romanists at Agra, but will impart secular learning under Christian influence, and this too upon a missionary basis, their object being the religious benefit of the scholars. Tuition fees are charged, but at rates intended merely to defray the current expenses of the schools for subordinate teachers, &c., the salaries of the missionares being paid by the Board, like those of their brethren in other departments of the missionary work. It is hoped that these schools will prove means of great good to a class too much neglected, but of increasing numbers and influence. Mr. Williams speaks of many of the scholars as making good progress in their studies, and of some of them as displaying traits of character which lead to the expectation that they may some day be called to be preachers of righteousness to their countrymen. Besides East Indian scholars, a few of other classes have enjoyed here the advantages of instruction, and amongst them the son of one of our native brethren, the Rev. Golok Nath, of Jalandar.

In the vernacular school, supported by the church, twenty-eight boys have been learning to read. The native catechists also work well and steadily.

Itinerating.—Partly for health, and partly for missionary labor, Mr. Warren made an extended journey, in the course of which he visited the stations of the Lodiana mission, and was permitted to preach the gospel at many places. Some valuable papers from his pen have been inserted in the *Record* and the *Foreign Missionary*, which were fruits of this tour.

An Open Field.—Messrs. Fullerton and Williams are still engaged in studying the native language, and the former has now been long enough in the country to be able to continue the Hindustani service, which Mr. Warren had conducted. A wide field is open before them for preaching among the natives, and here, as almost everywhere else, native catechists and other laborers might be employed to the best advantage. Agra, as the centre of the mission, has large places all around it, so that catechists and schoolmasters might be stationed at points where they could be easily under the superintendence of the brethren. Within forty miles of this city are Hatras, Sarsni, Etah, Futtehabad, Bhateswar, Firozabad, Shakurabad, Futtehpore—Sikri, Kerowlee—all large towns; and there are as many more within the same distance. Alygurh, Muttra, and Gwalior might be occupied as stations for missionaries; and if we look further from Agra towards the south and south-west, the prospect, alas! is unbounded. No station meets the eye in that direction for hundreds of miles, although the country teems with people accessible to the missionary of the cross! The Committee have under consideration a measure for the extension of the missionary work, looking to the special training of East Indian and native laborers for the harvest; and they hope to maintain a force of at least four missionaries in this field, with means to employ every qualified assistant that can be obtained.

ALLAHABAD MISSION.

ALLAHABAD.—Rev. Messrs. Joseph Owen, Robert M. Munnis, Lawrence G. Hay, and Horatio W. Shaw, and their wives; *John Hari*, licentiate preacher; *Jan Beg*, *George Douglas*, *Yunas Singh*, *Levi*, *Mirza*, catechists; *Thomas Janvier*, Scripture reader.

The missionaries at this station have been able to fulfil their duties without interruption, excepting Mr. Munnis, whose health became so enfeebled that he was on the point of leaving the country. Regaining his strength, he was glad to resume his usual labors. During part of the year the cholera prevailed at Allahabad, carrying off many of the native inhabitants, and some of the natives connected with the mission. The usual labors and the schools were greatly interrupted for a time, but the lives of the brethren were graciously preserved. The names of some of the native assistants in the Report of last year will be found in connection with the sub-stations of Futtehpore and Banda.

Some changes have been made, at the suggestion of the Committee, in the division of labor among the brethren at this station. As the work to be done is great, and the number of laborers few, it was considered expedient to place each missionary in charge of a separate department, and it will be an important matter to employ under his supervision as many qualified native laborers as can be obtained. Mr. Owen, besides preaching in English and native services, has the charge of the theological class, and the supervision of their missionary labors during the cold season; in the other months, their instruction, the translating of the Scriptures, the revision of translations already made, and the preparing of other works for the press, will occupy most of his time. Mr. Munnis is engaged chiefly in preaching in the native bazars and the villages near the city, in which he is aided by some of the native brethren. Mr. Shaw gives his chief attention to instruction in the Mission College, and Mr. Hay has the charge of the printing-press; though both these brethren are also engaged in preaching. This division of labor will not prevent the missionaries from helping one another, according to the exigencies of the mission at large.

Church and Religious Services.—The usual services in the church and chapels have been maintained. Three adult members were admitted to the church by baptism, one that had been excommunicated was again received after long trial and apparent penitence, and two have died, leaving the whole number of church members forty-seven.

The case of the member restored from excommunication is thus described by Mr. Hay:

Mulsahai was formerly a catechist at Futtehgurh, but left that station, and professed to be a Mohammedan, some six or seven years ago, for which he was excommunicated. He has been again admitted to the church on profession of repentance. This man's wife, Judith, has always been connected with this mission, and is a teacher in Mrs. Owen's female bazar school. Mulsahai was for several years in the army of the King of Oude, holding a good rank and drawing good pay. More than a year since, he left that service, and has been ever since professing his desire to live with the people of God, and most hearty sorrow for his grievous defection. God only knows his heart, but we have strong hopes that his repentance is genuine, and that he may yet do much good. We ask for him the special prayers of the churches at home.

Pleasing accounts are given of the members of this little company who were called to their rest. Mr. Hay writes:

Fermana was the wife of Mirza Jan Beg, catechist. Her loss is a very severe one, not only to her family, but to the mission. She has for years maintained a very exemplary Christian character. Her meekness, kindness, and earnest piety endeared her to all her acquaintances. For several months she conducted a female prayer-meeting on Saturday afternoons, only intermitted on account of the very hot weather. She had been very active in ministering to the sick a few days before her death, was always ready to do a favor to any one, and so far as I know was universally beloved. Her whole deportment furnishes us with the best hope that she has attained the rest of the blessed. Just before her death, she expressed her desire to depart and to be with Christ.

The other, Benjamin, died on the 18th of December. He was a compositor in the printing-office, and had been a member of the church two years. He was a pious, humble man, always attentive to his work, and setting a good example to others. He was truly a man of prayer, attached to God's Word, and ready so far as he could to beseech others to listen to the message of mercy. He seemed quite prepared to die, for several months expecting this termination of his illness, and looking forward to it without fear. It is a great comfort to us all that he left us such good grounds for hope that his name was written in the Lamb's book of life.

Itenerating and Bazar Preaching.—Journeys were made by some of the missionaries and native assistants to preach the gospel in various parts of the district of Allahabad. Accounts of these tours have been published in the *Record* and *Foreign Missionary*, which show that an open door is set before the brethren to engage in this useful kind of missionary work. Preaching in the bazars has not been neglected, and has been the main work of Mr. Munnis, whose labors were extended to the numerous and populous villages along the Ganges in the vicinity of Allahabad, and to one of the Melas. The native assistants, Simeon and Jan Beg, have aided in these labors, and the gospel has often been preached in this way to large crowds.

Schools.—In the different departments of the college, 340 scholars were reported in January last, of whom about one third were in the English department, and the others in Urdu, Hindi, and Persian. The girls' vernacular school, under the charge of Mrs. Owen, and supported by local funds, has had 30 scholars in attendance. The orphan girls' school, under Mrs. Shaw's care, had 16 scholars at the beginning of the year and 18 at the end; two left the school without permission, two died, one was removed by her relations, one was married, and eight were received. Mrs. Shaw gives a good report of these girls. Their behavior has been satisfactory, and they are steadily progressing in their studies and in the acquirement of such knowledge as will fit them for usefulness in after-life. Two bazar schools contain about 75 scholars, under the superintendence of Mr. Munnis, who thus writes of them: "The boys in these schools learn reading, writing, arithmetic, geography, the catechism, and portions of the Holy Scriptures—all in Hindi. When I go to examine these schools, twice and sometimes thrice a week, I have a large crowd of people around me, who have an opportunity of listening to the gospel, explained in the simplest manner to the boys."

The Press.—Owing to some oversight, or failure of the mail, no returns of the works printed at the press have been received; but Mr. Hay writes, that "the number of pages printed is less than last year reported, (over 3,700,000.) There are two reasons for this—first, the small editions of the several works; a variation in press-work is not an index of the proportionate amount of labor performed. The other reason is the fact, that a large part of the work done could not be reported, being unfinished." Some new houses for native workmen have been built; various fonts of native type have been completed or renewed; a new set of punches having been prepared, a complete new font of large sized Hindi and Sanscrit has been cast; a new font of the same size as that used in printing the Hindi Bible is now nearly ready, and the general condition of the establishment is all that could be desired. In connection with this, it may be appropriately stated here that Mr. Owen's important labors in revising and editing the translation of the Holy Scriptures in Hindi have been continued as far as his other duties would allow.

Sub-Stations.—Connected with the Allahabad Mission are two substations occupied by native laborers. One of these is at FUTTEHPORE, where the Rev. *Gopeenath Nundi* is stationed, with *Kasim Ali*, catechist, and *W. H. Trisler*, Scripture reader, whose labors have been continued through the year. No report has been received of the school at this place, which contains about 100 scholars. Of the services of the native minister in preaching, Mr. Owen in a recent letter has given a pleasing account: "He is doing a good work at Futtehpore. He is now visiting the towns and villages in this district, and is desirous of exploring the district thoroughly. The other day he unexpectedly came to a village, in which were a thousand houses of Brahmans, all of whom received him most civilly, and heard the Word with great attention."

The other sub-station is at BANDA, and was first occupied last autumn under interesting circumstances. This city is a place of considerable note, having numerous inhabitants, and more than usual commerce; it is situated in the province of Allahabad, about ninety miles west of the city of that name, and it is in the centre of a large and populous district, in which missionary labors have heretofore been almost unknown. These things have led our missionary brethren often to desire that a missionary station might be formed at Banda, but their limited force of laborers and inadequate supply of funds have delayed the attainment of their wishes. The liberality of European friends at this place, and particularly of a gentleman of the civil service, has supplied the means of commencing a school, and upon their application the mission determined to send two of the native assistants, *Paul Qaim* and *Melancthon Jacobus*, to engage in this new field. The school was opened on the 7th of November with but ten scholars, and the number in a few days increased to about fifty, notwithstanding the fears and opposition of many of the people of the town. At the end of two months one hundred and twenty were enrolled, of whom thirty-five were learning English. The European residents manifest a very pleasing interest in this mission school. The missionaries at Allahabad will watch over the native brethren, and in the cold season Banda can be made a central place for itinerating labors.

Referring to this method of spreading the gospel among the Hindus, Mr. Owen writes:

When we get a native agency working in the Banda district as in the Futtehpore district, another at Humeerpore, and another at Calpee, and get our own district of Allahabad covered over with a native agency, we may begin to feel that we have taken possession of the land in Immanuel's name.

Mission in Siam.

BANGKOK.—Rev. Stephen Mattoon and his wife; Samuel R. House, M. D., licentiate preacher; *Quakieng*, Chinese assistant. In this country—Rev. Stephen Bush.

The health of Mr. Bush has not become sufficiently restored to enable him to return to his missionary work. The missionaries at Bangkok acknowledge with gratitude that they "have been preserved in health and strength, mostly without interruption, and that during a year of unusual sickness among the natives of the land." They also gratefully recognize the happy outward condition of their post of labor:

At no former period have we, with the single exception of our diminished numbers, been so favorably circumstanced for carrying on our work. We entered upon the year 1852-3, not as in former years without any certain dwelling-place, but established at last in a station and home of our own, and relieved in great measure from those cares and distractions so unavoidable during the preceding year. We trust these favorable circumstances have not been misimproved; and though we are humbled by the consciousness of having fallen far short of doing all that we ought to have done,.. still we feel a satisfaction in reflecting that the gospel has been made known to so many of this heathen people, and that a witness for Christ has gone so widely forth from our station here . . . It is a blessed work to proclaim the supremacy of Jehovah, the grace of the divine Redeemer, among those sitting in the gross darkness of Budhism, ignorant alike of there being a God who made them and a salvation available without money and without price. It is a work we trust we love more, as our longer residence among these heathen better fits us for it, by increasing our knowledge of their language and modes of thought, and as more intimate acquaintance with their true moral condition makes more evident to us their perishing need.

Religious Services.—Three or more Sabbath services have been maintained at the station. As there is yet no chapel, the largest room in one of the dwelling-houses is the place of the morning service, conducted by Mr. Mattoon and attended by about forty persons. Two Chinese services are conducted in the after part of the day, one by the Chinese assistant, who continues to walk worthy of his Christian profession, and the other in the evening for the Chinese from the island of Hainan, in which the native convert from that island takes a part. Another evening service has been conducted by Dr. House for the pupils and Siamese connected with the station, at which the leading doctrines of Christianity have been set forth in familiar lectures. Daily morning worship in Siamese has been conducted by Mr. Mattoon, in which, with singing and prayer, a portion of the Scripture is always explained; and evening worship in Chinese has been maintained by Quakieng. In these stated services, attended for the most part by the same persons, a considerable amount of divine truth has been imparted, requiring only the influences of the Holy Spirit to make it effectual unto salvation.

No additions have been made to the members of the little church. The brethren wait and long for the outpouring of the Spirit from on high, when many shall be "added to the church, such as shall be saved." In the mean time they are permitted to give a good report of the two native converts. "The elder, Quakieng, manifests much maturity of Christian character," the missionaries say, "and has given us no anxiety save for the continuance of his life, threatened by cholera on two occasions. The other, the native of Hainan, younger and more exposed, we regard not without solicitude; still we have not been without much to encourage us in his consistent walk and conversation. We maintain with them a weekly church prayer-meeting."

Books distributed—Colportage.—The mission premises are found to be well situated for the work of book distribution, the street in front leading to a frequented ferry, and all who travel on one side of the river having to pass on one side of the mission compound. At the station, the missionaries state in their report—

A portion of each day has been devoted to the receiving of visitors who may call for books, and we often have forty or fifty in a day. While they are supplied with tracts or portions of the Scripture, opportunity has been taken to converse with them, explain our doctrines, and point out the errors of theirs. When it has been practicable, some account has been required of each book that has been read previous to giving another. In this way many an informal Bible-class on the Scripture has been held with a large number especially of the youth, who either as pupils of the priests or as novitiates reside in the different *wats* of the city. Many of these have thus read and been questioned on the entire series of Christian books that have been prepared in Siamese, and are now eagerly waiting for new issues from the press.

Dr. House has been continuing the interesting work of colportage, engaging in it as often as once a week. He has selected the district of the city adjoining the new premises of the mission, and his aim has been to place one of the Gospels, with other books or tracts, in each family. As a foreigner and a stranger, having before him an object almost incomprehensible by most of the natives, he entered upon this work with some misgivings as to the reception that would be given to him and to his message. His fears proved to be groundless:

Though, in going from house to house, neither prince nor noble, rich nor poor, were passed by, in no one instance has he been rudely repelled; and though some were inclined to trifle, and others seemed indifferent, in most instances his books have been received with unfeigned pleasure, and in many he has been invited, nay, urged, to explain their contents, and discourse to the household as they were assembled around him about the doctrines of the foreign religion. To all the story of Creation and the Cross has been related more or less in detail. It may be added that scarcely a household has been visited in this way, out of nearly four hundred, where one or more readers were not found.

In the whole of Bangkok, with its 300,000 to 400,000 heathen inhabitants, under the reign of the present king, the missionary is as secure from insult or injury as he would be in British India. Colporteur efforts like these may be freely made, and their importance must be apparent to every reflecting mind.

Education.—A beginning has been made in the work of Christian education. Including three children for some time in the families of the missionaries, but not supported by the mission, there are now twenty-seven boarding-scholars, four of whom are girls, growing up under Christian influence and instruction. They have made good progress in geography and mental arithmetic, and have gained a considerable knowledge of scriptural truth through the verse-a-day lessons and a Catechism prepared for their use. They are of various races and origin, but mostly the sons of Chinese by native mothers. They are under the superintendence of the Chinese assistant, who has excellent qualifications for this work. Mrs. Mattoon and Dr. House have given a portion of their time to the school, and Mrs. Bradley, of one of the other missions, has kindly given instruction in vocal music. The brethren express much gratification at their encouraging prospects in this department of their work.

The interesting sphere of instruction opened to Mrs. Mattoon and the wives of other missionaries among the female inmates of the royal palace, has not diminished in interest. Lessons have been given with little interruption throughout the year. The report of the mission speaks of these instructions in the following terms:

The respect and confidence of many of the princesses and others in that singular community of females would seem to have been secured, and abundant openings and opportunities of Christian usefulness have gladdened the hearts of those engaged in teaching there. Their labors have been of late months gradually assuming a more decidedly evangelical cast, and we would fain hope that the good seed sown in that once inaccessible soil, and watered by so many prayers, will yet prove not to have been sown in vain.

One of the princesses, who appeared to take most interest in the new truths thus brought to her view, and to evince some degree of concern in their solemn import, was suddenly removed by death. No opportunity was enjoyed of learning her state of mind at last; but may not the hope be indulged that she was led by the Spirit to trust in Him who is the resurrection and the life?

Translating the Scriptures—Printing.—Mr. Mattoon has prosecuted the work of translating the Scriptures. He has nearly completed a revised translation of the Gospel of Luke, and the Gospel of Matthew has been printed during the year. These are virtually new translations. To this important part of the missionary work, Mr. Mattoon's strength will for some time be chiefly devoted.

The number of volumes printed during the year at the press of one of the other missions, will be seen by the following returns:

	Size.	Pages.	Copies.	Whole No. Pages.
History of Creation	18mo.	36	3000	108,000
An Exhortation	32	11	5000	55,000
Elijah and Elisha,	12	49	2000	98,000
The Miracles of Jesus,	12	82	2000	164,000
Gospel of Matthew	12	92	2000	184,000
Elementary Lessons	12	40	500	20,000
				629,000
Obtained by exchange:				
Golden Balance	12	36	1000	36,000
Parables	12	48	1000	48,000
Instructions of Jesus	12	58	1000	58,000

More Missionaries needed.—It is with deep regret the Committee have to conclude their report of this interesting and important mission, without being able to mention any new laborers sent forth to join the brethren in their work. More men ought to be employed among the Siamese, and there is an urgent call for missionaries to the people of other countries now living in Siam. Besides the Peguans, Burmese, and others, there is a large number of Chinese in this country, and among them are many from the island of Hainan, speaking a separate dialect. This island contains 1,500,000 inhabitants, for whom no Protestant missionary agency has been provided. It is worthy of consideration that the door for labors amongst them is open at Bangkok, a constant intercourse being kept up between the Chinese at that city and their countrymen on their native island; and it also deserves attention, as a marked event, that one of the converts in the mission church is a native of Hainan, probably the only true follower of Jesus amongst the people of that island. With his aid, Mr. Mattoon has been conducting some efforts for the spiritual benefit of this people; but a missionary to give his whole time to them is greatly needed. May some devoted laborers be soon raised up for this special work!

After presenting the history of their labors for the year, the missionaries thus conclude their report:

Alas, we have no conversions from heathenism to Christianity to report, no cheering record that the Spirit has been poured out from on high. Many indeed have asked the question, What works of merit shall we do, to secure the favor of the God of whom you tell us? And there have been a few inquirers after truth, seemingly in earnest to be taught the way of the Lord more perfectly. But dissimulation so abounds among this people that we must be ever on our guard, and receive with distrust even the most apparently sincere application for instruction. The motive may be never so trivial, they will not scruple to feign the highest respect for your Lord's message and yourself. With the hope of being taught English, or of obtaining employment, or of receiving pecuniary aid when embarrassed, or it may be of getting some coveted article of foreign manufacture—a lead-pencil or a few sheets of white paper—they will display a consummate hypocrisy of address that would mislead the most wary.

Still we are willing to spend and be spent for such a people as this. We would fain love their immortal souls. We can wait till we see the salvation of God, who will be exalted among the heathen.

We know that the understandings of many among them are convinced of the existence of a creating, overruling God, and of the excellence of the plan of salvation which we proclaim; but sin has stupefied their conscience and paralyzed their wills, and none but the Almighty Spirit from above can arouse the one and renew the other. The wonders, however, that have been wrought in other lands, the same grace can work here; and when the day of her visitation comes, the reapers in Siam will forget their weary years of unrequited toil, as they shout the harvest home with joy akin to the joy of their Lord.

Missions in China.

CANTON MISSION.

Canton.—Rev. Andrew P. Happer, M.D., Rev. John B. French, Joseph G. Kerr, M.D, and their wives; Rev. Charles F. Preston; *Leung Awo*, Scripture reader.

Messrs. Kerr and Preston and Mrs. Kerr embarked for Canton in November last. The health of the missionaries at the station has been generally good, though in May and June Mr. Happer suffered from inflammation of the eyes, causing a partial interruption of his labors.

Preaching.—Public religious service has been conducted by Mr. Happer twice on the Sabbath, and three times on week-days. The audience at the Sabbath morning service varies from 75 to 90, and consists of the teachers, scholars, patients, servants, and a few casual hearers. The evening service is attended by nearly the same persons, with the printers and scholars from one of the stations of another mission. The congregation, though small, being constant and regular in attending worship, it has been practicable to impart systematic instruction in divine truth;

and this has been done on the basis of the Shorter Catechism, with which most of them are acquainted. The attention and apparent interest of most of the hearers has been gratifying, but the missionary is "daily made to feel that it is only the Holy Spirit who can savingly enlighten and convert the soul." The week-day services are held at the Dispensary before the hour of administering medicines, and the attendance has ranged from 30 to 80. In some of these meetings the native assistant has been of service.

Mr. French continued to officiate in the Southern Baptist chapel, until the return of the missionary in charge of it in January. He then succeeded in obtaining a chapel for himself, in a most eligible part of the city, where no foreigners reside. This building was obtained at a moderate rent, and besides answering as a chapel, accommodates a day-school, and furnishes a room for the dispensing of medicines. Mr. French says: "This is the first chapel which has ever been obtained in Canton separate from the residence of foreigners. And it is a matter of devout thanksgiving to God, that the effort thus far has been attended with so much success. To prevent any opposition arising in the neighborhood, I promised the landlord that the dispensing of medicine should, for a time, be connected with the preaching of the gospel, and Mr. Happer has kindly taken the oversight of this department. As yet no opposition has arisen."

The services held in this new chapel are the same in number as in Mr. Happer's chapel; and the following statement is given by Mr. French of his chapel-meetings:

> The attendance has averaged from 20 to 80 persons; though during the whole service, more than double these numbers have come in. The order and attention manifested by those who attend has generally been very encouraging. At the hour of service a card is hung out at the door, requesting persons to come in, and listen to the preaching of the gospel; and I stand at the door myself for a few moments, with some tracts in my hands, and personally invite those who are passing to enter. In a little while we have a good audience, and service begins, which consists in reading a portion of Scripture, preaching and prayer. After service a tract is given to each person present, and explanations offered more or less extended as circumstances permit. . . . The service continues for about an hour, and then, on week-days, those who are in need of medical treatment go into the Dispensary in an adjoining room. On the Sabbath no medicines are dispensed. The services at the chapel are becoming daily more interesting to me. The attendance is growing better, and the attention paid by the hearers is more encouraging. Oh that God would accompany his own truth with the demonstration of the Spirit and with power, and make it the wisdom of God and the power of God unto the salvation of souls!

The missionaries are not yet permitted to report many converts as the fruit of these labors. Mr. Happer gives brief notices of two persons who were referred to in the last report:

> The old man whom I mentioned as giving some good ground to hope that he is a convert, has continued to be a diligent reader and constant hearer of the Word, and his conduct, so far as I have been able to learn, is quite unexceptionable, but I have deemed it inexpedient to admit him yet to the church. The other, whom I mentioned as having renounced his idols, still continues a frequent attendant upon the services, but gives no reliable evidence of a change of heart.

Schools.—The boarding-school for boys under Mr. Happer's charge contains thirty scholars, from thirteen to seventeen years of age. They are divided into three classes, and besides giving attention to Chinese studies, they are making gratifying progress in English studies. Their diligence and deportment are highly commended. Their religious instruction has been carefully attended to, as in former years. They are thus acquiring an intimate knowledge of the Scriptures, "which are able to make them wise unto salvation." Sixteen of the scholars have been lately received, taking the place of a class which had completed their time in the school. Concerning those whose connection with the school has closed, Mr. Happer gives the following account:

> Of the 17 boys who came from Macao in 1847, 11 have completed the course of eight years. Of the other six, one died in 1847, one left the school for ill health in 1848, one left for a situation in 1849, one was dismissed for laziness in 1850, one left without any good reason in 1851, and one left for California in 1852. Of the two boys who came into this class from other schools, one completed his term of study, and the other was dismissed for insubordinate conduct in 1852. Eighteen boys are still living and scattered about the world as follows:—three are in California, three in Shanghai, one at Amoy, one went to New York, [and thence to California,] two are at home, and seven are in Canton. . . . With but one exception, all these former pupils are with their own countrymen, or with missionaries. Those with missionaries are in the way of getting more knowledge and are under Christian influence, while the others are in a situation to diffuse their knowledge among their countrymen.

Two of these young men are in the employ of the mission, assisting in the school and in the Dispensary. They attend the means of grace, and are studying the Epistle to the Romans, with Hodge's notes and questions. If they should become the subjects of grace, they might become most useful men, and special prayers are requested by Mr. Happer on their behalf.

A boarding-school for girls was commenced on the 15th of December, under the charge of Mrs. Happer, with six pupils. The number would probably be enlarged to twelve. A similar school was authorized to be commenced under the care of Mrs. French. The girls will be taught reading and writing, making clothes and other needlework; and under Christian training, it is hoped that they may become the subjects of divine grace, and be prepared to exemplify the power of the gospel in domestic life.

Two day-schools are under the superintendence, one of Mr. Happer, the other of Mr. French, and have 67 scholars on their rolls—a number which could easily have been enlarged. Their punctual attendance, good attention to their studies, and respectful deportment at public worship, are reported. Part of each day is devoted to the study of Christian books. The plan is under consideration of preparing more books specially adapted to the use of these schools, simple Scripture lessons, like the "Peep of Day," "Line upon Line," &c.

Dispensaries.—The time and labor devoted by Mr. Happer to dispensing medicines have continued to be well spent. A widely spread missionary influence is exerted in this way. The sufferings of many persons are relieved, and the Christian instructions addressed to them by their benefactors have been in many cases received with grateful attention. A better appreciation of the object of the missionary becomes gradually extended in the native community. This was clearly exhibited in the arrangements for the new chapel; the prospect of having a small Dispensary connected with it tended to obviate objections, and to conciliate the feelings of the people in the neighborhood. During the year about 3500 different persons were prescribed for at the principal Dispensary, and at the other, from ten to thirty persons on dispensing-days.

The fears of the people, as connected with the excited state of feeling on political affairs, diminished the attendance from the country; and Mr. Happer remarks that "A number of women of the better classes came during the winter and spring months, but they nearly all ceased to come after the excitement attendant on the fall of Nankin." On the arrival of Dr. Kerr more time can be given to this department of labor.

In the *distribution of Tracts* the attention of the missionaries has been limited for the most part to visitors at the chapels and Dispensaries. Some time has been given by Mr. Happer to the preparation of tracts, and an Explanatory Catechism on Matthew's Gospel has been completed.

A native prayer-meeting has been held in Mr. French's study, on Saturday evening. "It has been attended by four or five native Christians, the teacher of the boys' school, and several other persons, including the servants. The meetings have been generally very pleasant, and it is hoped profitable to most of those who attended."

NINGPO MISSION.

Ningpo.—D. B. McCartee, M. D., Rev. Messrs. Richard Q. Way, Henry V. Rankin, Samuel N. Martin, William P. Martin, and John L. Nevius, and their wives; Rev. John W. Quarterman; Mrs. Coulter.

Mr. and Mrs. Nevius embarked for this mission in September last. Dr. M'Cartee and Miss Knight were united in marriage. The mission families have generally been favored with good health. "Every department of labor has been carried on," the missionaries remark in their report, "with less than usual interruption, and some have been considerably extended."

The Church.—The number of native members of the church reported last year was seven. One of these, who was mentioned in the last report as admitted to the church and married, has been called to her rest. She was attacked by cholera, and the brief space of her illness afforded little opportunity for conversation with friends, though she expressed, in view of her approaching end, her peace in believing; but her Christian life gave the best evidence that for her to die was gain. She had been a pupil in the school, and became a praying girl. After her marriage in fulfilment of an early betrothal by her parents, though receiving no aid from her husband in her Christian course, and much deprived of the means of grace, yet she maintained a consistent walk, and gave pleasing evidence of growing piety. The missionaries regard her as now safely gathered, with Min Geen, a former convert, in the Saviour's fold in heaven. It is with lively gratitude that the brethren are permitted to report the baptism of eight hopeful converts during the year, of whom they speak in the following terms:

> They are all fruits of long and patient instruction, and were not admitted to the church till they had given the fullest evidence of sincerity. The first received was a young woman brought up in Miss Aldersey's school. She was married last fall, and though not then a professed Christian, patiently endured beating, starvation, and other harsh treatment, rather than perform the idolatrous rites connected with the marriage ceremony. Having thus shown her faith by her works, she was soon after admitted to the fellowship of the church, and is now living on the North Bank, near enough for regular attendance at chapel on the Sabbath.
>
> Three of the others are boys in our boarding-school, and will be noticed more particularly in connection with the school. Of the rest, one is a teacher by the name of Lu, and another is a printer named Dzing, who have for several years enjoyed daily instruction in one of our mission families, and were not brought to

take up the cross without struggles and trials such as clearly to evince the sincerity of their profession. They both possess talents and education sufficient to make useful preachers of the gospel; and though that office will more than any other expose them to the contempt of their countrymen, are desirous of entering it as soon as they can be prepared for its duties. Lu, the teacher, is for the present employed in the boys' school, both as a preparatory discipline for an office in which aptness to teach is a chief requisite, as well as in the hope that he may in the mean time exert a wholesome religious influence over the boys in the school. With the same view, we will probably make Dzing assistant teacher in a day-school.

The second teacher in the boys' school was also baptized and received into the church, after the preceding account was written.

Preaching.—The missionaries are all engaged on the Sabbath, and most of them on several days in the week, in preaching the gospel to audiences varying from ten to two hundred. A new chapel has been erected in a much-frequented part of the city, which is generally well filled, and often crowded. The motive which draws the greater part of their hearers to these services is mere curiosity. Yet impressions are doubtless made on the consciences of many, which may lead them to the Saviour of sinners; and the general influence of idolatry is thought to be very much weakened. It is believed that "the people, though not prepared for the voluntary renunciation of idolatry, would acquiesce in any act of authority which should abolish it, and establish the worship of the true God in its stead." Two facts are stated in support of this opinion—one referring to a Buddhist festival that had been interdicted, under certain circumstances, by the Mayor, without producing excitement; the other, "that though the Insurgents are known to be inexorable iconoclasts, demolishing with unsparing hand objects of immemorial veneration, this is so little to the prejudice of their cause, that the Imperialists, while they have industriously circulated all kinds of fictions, have never, that we know of, dared to employ their hatred of idolatry as an argument against them."

Schools.—The boarding-schools and a day-school have been conducted as in the preceding year. In the former, twenty-six boys and twenty-nine girls, and in the latter, twenty-three boys, were in attendance at the close of the year.

The term of three boys in the boarding-school expired during the year, six were discharged on account of exhibiting little promise, and two were received. They have all made considerable progress in acquiring a knowledge of Bible truth, a part of each day being devoted to this study. Besides this, their studies have been continued in History, Geography, Astronomy, and in more elementary books, according to their time in the school. Their deportment has been more correct than in previous years, and a religious influence seems to be more pervading. Three have been added to the church on profession of their faith, as already stated, who have thus far witnessed a good confession among their schoolfellows, and their talents encourage the hope that they will yet be extensively useful. At one time about a dozen appeared to be anxious to secure an interest in Christ. Three or four still retain their serious impressions, and the rest give encouraging attention to the truth.

The girls' school is under the charge of Mr. and Mrs. Rankin, assisted by Mrs. M'Cartee. The time of one scholar has expired, though she will be retained as a monitor; another has left the school to be married; her parents having betrothed her to a young man living in another city, four new scholars have been received. Most of the scholars are under the age of twelve; they are described as generally prepossessing in their appearance, respectable as to talents, good in their conduct, and some of them exceedingly amiable in disposition,—a truly interesting company of youth. Their progress in their studies has been satisfactory. These are conducted partly in the Chinese character and partly in the Romanized colloquial dialect, and embrace geography, history, and more elementary branches, according to their grade in the school, with attention to singing and to household duties. They are fond of singing; "a number of the girls often assemble in the recitation-room, and seem to derive much enjoyment from it. Sometimes they do not cease till they have sung through the whole hymn-book," the Chinese collection of hymns, however, not being very large. Special care is given to their instruction in the Scriptures, which forms a large part of their daily occupation, and they know much of the truth. Some of them have been under serious impressions, but, "like most children of their age at home, they think but little seriously of the important interests of their souls. Let Christians at home," the superintendents continue, "pray with us that this whole band may love the Saviour, and follow him 'whithersoever he goeth.'"

The day-school, under Dr. McCartee's charge, contains some promising boys, but furnishes, in the report of the mission, no topic of special interest.

The Press—Distribution of Books.—The printing establishment suffered a heavy loss in the removal of Mr. Coulter, whose death was mentioned in the last Annual Report. The press has been conducted with efficiency, however, by Mr. Way as superintendent, though it is considered important to send out a practical printer as soon as a suitable man can be obtained. Some of the native workmen left the printing-office to enter into other kinds of employment, and it was difficult to supply their places. The works printed are shown in the following table:

	Copies.	Eng. pages.	Whole No. pages.
Genesis, from Eng. p. 56	16,000	40	640,000
Almanac of Peace, 1853	4,500	62	279,000
Repentance and Faith in Jesus	6,000	16	96,000
Christian Customs, 3d edition	6,000	8	48,000
Doctrine of Regeneration	6,000	9	54,000
Life of Jesus, in verse,	6,000	10	60,000
Easy Introduction to true Doctrine	6,000	28	168,000
Tract on Opium,	6,000	20	120,000
Geography, from 64th page	3,000	140	420,000
Salvation of the Soul,	6,000	16	96,000
Prescribing Days, for Dr. McCartee	2,000	4	8,000
Geography Rom. Colloquial	500	30	15,000
Questions on Matthew,	900	213	191,700
Bible History vol. 2, to p. 104	3,000	104	312,000
Life of Elijah,	2,000	45	90,000
Gospel of Luke, Rom. Colloquial	700	172	120,400
Fundamental Principles,	6,000	19	114,000
Sundry, small,	2,150		8,700
Total,	82,550		2,240,800

The preaching of the missionaries is usually accompanied with the distribution of books. These tend to maintain the impressions made by the preacher, and to impart clearer views of what was imperfectly understood. Persons from distant places are often among the hearers, but not being familiar with the Ningpo dialect, they are anxious to carry home with them these Christian books. One of the tracts bearing the imprint of the Ningpo press was found in a town near Chinkeang-fu. Some demand for these books is said to be springing up in Shantung and other northern provinces, as is shown by the eager application for tracts made to the missionaries at Shanghai, by companies of men from those provinces. The report of the mission adds:

> The publications of our press are thus diffused over a vast area, and a time seems to be coming when they will no longer be thrown aside with neglect. If in the providence of God such a period does arrive, we will realize more than ever the value of our presses. The wooden blocks of the natives are worn out with the printing of a few thousand impressions; and were the demand for books great, the expense of cutting would need to be incurred for every district; while a few fonts of metallic type would send forth streams sufficient to irrigate the empire.

It is of some interest to append to this statement the fact, that a strong desire to adopt the method of printing with metallic types has been expressed by a native publishing firm, extensively engaged in the book business in another city, and some inquiries have been made by them in order to effect this object.

In the Romanized colloquial, translations of the Gospels of Matthew, Luke, and John, have been printed—Matthew and John, on blocks—partly at the expense of the English Episcopal missionaries; and the report of the mission says:

> The number of those who are capable of reading these books is as yet small, not much exceeding two hundred; but as they are written in the vernacular spoken alike by the learned and the illiterate, they cannot but be intelligible when read in their hearing, and their influence will not therefore be confined to the few who may learn to read the Alphabetic system. Indeed, the boys and girls from our schools may do much good by reading these books to their parents and friends, who, though they know nothing of the characters which these books contain, are already familiar with the words. And our native catechists may read the Bible in our chapels, not as heretofore in a language which requires to be accompanied by an extempore translation, but already clothed in words simple and appropriate; so that the multitudes of unlettered poor, to whom their own books are sealed, may hear in their own tongue the wonderful works of God.

The medical labors of Dr. McCartee have been continued, with undiminished energy and increasing influence. Above six thousand cases were treated during the year, most of them in Ningpo, but many of them at the Dispensary in Chinhai. Ophthalmic cases, and gun-shot and other wounds, have received surgical aid; but the larger number have been cases requiring the physician's attention, and among these have been numerous instances of opium-poisoning in order to commit suicide. For embarrassment in business, losses by gambling, vexation from quarrelling, or revengeful desire to bring difficulties on those who had given offence, many of the Chinese do not hesitate to take away their own life—alas! they know not what they do! Dr. McCartee gives an example of suicide for revenge:

> In one case in which I was sent for, a brother and sister had a quarrel with a rich man, and to be revenged upon him, it was agreed by the former that, having taken a sufficient dose of opium to poison himself, he should go to the rich man's house and die there, and that the sister should then collect a mob of friends and relatives, and, going to the rich man's house, destroy his furniture, &c., and compel him to pay the dead man's family a large sum as *hush-money*. Incredible as it may appear, the plan was carried out in every particular, to my personal knowledge. The man who took the opium was already dead in his enemy's house, before I could reach the place on being sent for, and I met on the way his family and friends going to break up the furniture. [Another case is stated, in which the man sickened and died in the street, before reaching the house of his enemy.]

In consequence of the large number of opium-smokers applying to be cured, their frequent relapses, the commonness of the use of this drug among all classes and conditions, a small tract was printed, showing the evil effects, physical and moral, of opium-smoking, with directions for remedying its effects. This tract has been much sought after by the Chinese, and cannot fail to do much good.

At the hospital in Ningpo, Mr. Quarterman, and at the Dispensary in Chinhai, Mr. S. Martin, have attended with Dr. McCartee, to preach to the assembled patients, as in former years. Latterly Mr. Wong, the aged convert, has occasionally exhorted his countrymen, under Mr. Quarterman's supervision.

The practice of the missionary physician has not been confined to the poorer classes. Occasionally he has been called in by the rich, and opportunities are thus afforded for exerting a happy influence which would hardly have otherwise occurred. Here is an example from the medical report of the mission:

> Last spring I was requested to visit a little child in a family who are known to be one of the wealthiest in Ningpo. The father afterwards appeared to be exceedingly grateful for the recovery of the child, and called at my house, followed by a servant carrying his full-dress cap and robes, in which on coming into the house he arrayed himself, and insisted on bowing down and knocking his head on the floor to express his thanks. The children of the family also came to call. . . . He has since been a frequent visitor, and has shown a desire to acquire a knowledge of our manners and customs, geography, history, and religion. Although we cannot say that the interest he has shown to acquire a knowledge of "the religion of Jesus" has arisen from any thing more than an intelligent curiosity, yet since with God all things are possible, may we not hope and pray that he may yet be brought to seek, not merely a speculative, but a spiritual knowledge of the "only true God, and Jesus Christ whom he has sent?"

Missionary Journeys.—Besides the visits to Chinhai, and some excursions for health, which were also used for tract distribution and preaching, two journeys of greater extent were made, which are thus referred to in the report of the mission:

> In one of these, books were distributed and the gospel preached in parts of the Tsz-kyi district, seldom, perhaps never before visited by missionaries. The other was a tour through the district of Funghwa, in which the people welcomed the missionary, and threw open their Examination-Hall and temples for him to preach in. They also listened with attention, and received books gladly. In this tour more than a thousand volumes were distributed, and the missionary was painfully impressed with the want of laborers, not to reap, but to sow with the first seeds of truth the vast regions already open to the gospel.

Sub-station at Chinhai.—The last Annual Report contained a short notice of this city, with the reasons for regarding it as an eligible place for a missionary station. The report of the mission thus refers to this subject:

> Within this Department there are besides Ningpo five other walled cities, each containing from ten thousand to thirty thousand inhabitants, and surrounded by innumerable villages and hamlets. Three of these are distant from Ningpo about a day's journey, and the other two may be reached in two or three hours. Our attention has long been directed to these as inviting localities for branch-stations, but our force is still too small to attempt the occupation of more than one of them. We have selected Chinhai. It is the largest of the five, and most convenient of access. . . . Early in the spring, after much difficulty, a house suitable for a chapel and dispensary was rented and refitted; since which Dr. McCartee has visited the dispensary once a week, and the chapel has at the same time been opened for preaching by other members of the mission. The attendance at both is highly encouraging.

SHANGHAI MISSION.

SHANGHAI.—Rev. Messrs. M. Simpson Culbertson, Joseph K. Wight, and Reuben Lowrie, and their wives.

Mr. and Mrs. Lowrie embarked for China in April. Towards the end of the year, the health of Mr. Wight gave way, and serious apprehensions were awakened as to his being able to continue in the missionary field, but at the latest dates his health was somewhat improved.

The state of public affairs, in the later months of the year under review, interfered with the usual routine of labor in the city of Shanghai. A party of Insurgents took possession of the city on the 7th of September, who were afterwards besieged by an Imperial force. The houses of the missionaries were exposed to danger from the artillery of the contending armies, and it became advisable for the brethren to remove on the 1st of October to the suburbs occupied by foreigners. Their visits to the chapel and their intercourse with the people in the city were afterwards much restricted by the existing hostilities. But they were not considered to be in any danger personally, nor were some departments of their work at all abridged. The disturbed state of the country at large has given rise to apprehensions that missionary labors might be greatly interrupted, but hitherto the protection of the Almighty has been extended to his servants. Previous to their removal from the city—

Public Services were maintained in the small chapel, Mr. Wight preaching twice on the Sabbath, and Mr. Culbertson on Sabbath afternoon. Two services were held during the week. The Word was also preached in some of the temples to which the people resort.

Books Distributed.—Tracts have been given in connection with these services, which, the missionaries say in their report, "have been gladly received. During the past summer they have been solicited at our houses, and also at those of most of the missionaries residing here, by sailors from the northern provinces. When questioned as to their motive in asking for books, they stated that last year some tracts had been taken to Shantung by the junks, and they had been so much sought for by the people that they wished this year to take a large supply. They were so eager to procure them, and each man to obtain as many as possible for himself, that we do not doubt they expected to obtain a pecuniary reward for their trouble by selling them."

Translating the Scriptures.—Mr. Culbertson has continued to devote his time chiefly to the work of translation. The report of the mission thus speaks of this work:

> The revision of the former translations of the Old Testament has been carried by the Committee of Delegates to the end of the Pentateuch. Owing to the ill health and absence of the other members of the Committee, Mr. Culbertson has carried on the work alone to the end of the first book of Kings. The Rev. Dr. Bridgeman, the senior member of the Committee, returned to Shanghai from the United States in May last, and the work done in his absence is now being revised. It is hoped they will be able at the same time to revise some parts of the translation of the New Testament, and the Gospel of John has already been prepared for the press. The excitement and alarm which have arisen from the disordered state of the country, have occasioned some loss of time, and somewhat retarded this work.

Buildings—Rate of Exchange.—The secular affairs of this and the other missions in China have been much embarrassed by the difficulty of transmitting funds for the support of the missions. This has been more seriously felt at Shanghai than at Canton, not only by reason of the larger sums required to be sent to the former point, in order to defray the expenses both of the Ningpo and the Shanghai missions, but also on account of the higher rates on mercantile bills of exchange. The serious interruption of foreign commerce made it impossible to sell these bills except at a loss, varying from 25 to 80 per cent.; and it became necessary to remit funds to the missions in specie, which, though under existing circumstances a less expensive operation than remittances by drafts on London, is yet attended with serious loss and no little inconvenience. In matters of this kind, the Board has to encounter the same perplexity and loss with merchants and others engaged in business in China. The expenses of the missions on this account have been considerably increased during the last year. For this reason, prior to the occupation of Shanghai by the Insurgents, neither a chapel nor a dwelling-house, which had been authorized by the Committee, were built. The same cause would still delay their building, even were public matters in a peaceful state.

It will be seen from the preceding report of the missions in China, that the brethren are faithfully laboring in their several stations to build up the Redeemer's kingdom. The various departments of the missionary work are in full operation at Ningpo, and though the smaller force connected with the two other missions does not admit of the same extent of labor, yet all the brethren are engaged in appropriate efforts to advance the Kingdom of Christ in this country. At no former period have these labors been performed under circumstances of greater interest. The attention of the world has been turned to the political movement now in progress, which seems likely to overthrow the Manchu dynasty, and to place on the throne a Christian emperor. The details of the revolution cannot be here narrated. It appears to be ascertained that the leader of it was at one time under the instruction of Christian missionaries, and that, whatever motives may have at first prompted him to take up arms against the Mandarins, he has avowed his opposition to idolatry and his faith in Christianity. The idols have been destroyed at his command. Their priests have been treated with a severity which shows that the new reformer has not fully imbibed the spirit of the Saviour. Errors in doctrine are not surprising in one so imperfectly instructed, but it is wonderful that so much Christian truth should be embraced, and still more remarkable is the power with which it has been set forth, not by the sword, but by the pen, as of a ready writer. Motives of selfish policy have been attributed to him, and may have too great ascendancy over him, but the reflecting observer will recognize with deep interest the correctness of moral conduct which has marked the progress of his army, and the devout Christian will see in this wonderful movement the hand of the God of nations and the God of grace. Whatever may be its final issue, it has already, in some degree, broken the indifference of the Chinese as to spiritual things, and the indifference of the Church as to her duty to this heathen people. The result will be seen in God's time. At present, the prospect is that the leader of the Insurgents will soon become Emperor of China, that the door for missionary labors will be thrown widely open, and that the Chinese will to a large extent renounce idolatry; but all this will not make them a Christian people. They must have first the means of grace, and then the outpouring of the Spirit from on high. At such a time as this the Church should arise in the strength of her Lord, and engage in the great work already set

before her, which seems to be on the eve of a vast expansion. Copies of the Sacred Scriptures should be multiplied. Many more missionaries should be sent forth. Prayer should be offered without ceasing, that God would give a right direction to all the great interests now in motion. It cannot be denied that there may be a great disappointment in the results expected from this strange movement. Doubtless the great Adversary will strain all his power to pervert it. The heart of the chief may easily turn aside, like a deceitful bow. Fanaticism, or a merely secular policy, may tempt him to extremes equally dangerous. In God only should the friends of missions confide, and their earnest entreaties should not be withholden, that He would overrule and dispose the issue of the Chinese Revolution for the establishment of the Church of Christ amongst this numerous people.

Some extracts are appended, giving the views of our missionary brethren concerning this revolution. It is known that they are not all of one mind in their opinions of it, though the most common feeling among them is that of hope as to its happy results. These extracts are taken from the reports of the two northern missions; the report of the Canton mission does not refer particularly to the subject. After giving some account of the insurrection, the report of the Shanghai mission concludes as follows:

What the result of this revolution will be, we pretend not to foresee. When the old dynasty is overthrown, as we think it must be, the successful chief will have to encounter immense difficulties in establishing firmly his throne. Genius of the highest order will be needed to grapple with the problems he will be called upon to solve. If the mass of the people throughout the empire submit to his rule without opposition, it will be something remarkable. And yet, when we remember how necessary public order is to the vast majority of the people, and the consequent general desire for tranquillity, it is hardly too much to expect that, if Hung Sew-tseun succeeds in driving the Manchus from Peking, his rule will be generally accepted by the Chinese.

What his course may be in that case, in reference to the propagation of Christianity, remains to be seen. He might resort to coercive measures, and thus create a prejudice against the gospel, He might erect a state hierarchy and place himself at the head of the Church, to the great detriment of our cause. In many ways, through ignorance or pride, he might retard, however good his intentions, the promulgation and success of the Word of Life. The people of God everywhere should make supplication without ceasing, that all these dangers may be avoided.

On the whole, we look hopefully upon this revolution. The hand of God is so marked in its origin and in its progress, that we cannot but hope it is his purpose to accomplish speedily, by this means, results fraught with mercy to his people. It may be, however, that for a season desolations are determined. China may be visited for her sins, and prepared by calamities for the future good in store for her. Our work may for years be more or less interrupted by public disorders. Still these events will in the end accomplish the purpose of God. In the meantime . . . let not the laborers be withheld. They should be now on the spot in greater numbers, ready to reap the ripening harvest. Talents, genius of the highest order, may here find ample scope. We would earnestly appeal to the young men whose hearts God has touched, that they turn not their backs, on slight grounds, upon the call which is now proceeding from the world's most populous empire. Jehovah himself goes before us. We have but to follow. . . . . Wonderful are the ways of God. In India he brings in a foreign Christian power to make it, even against its will, the means of giving the gospel to that benighted land. In China, it seems to be his design to accomplish the same end, as in the Roman empire, by placing on the throne a dynasty of native princes, who shall use the power and influence of their position for the subversion of idolatry and the advancement of true religion.

With a not less striking view of their field and the duty of the Church, the brethren of the Ningpo mission close their report:

In conclusion, we would beg to send through you to our entire Church, one more earnest appeal for more missionaries.

Twelve years ago, when China's outer wall was broken down, the Church recognized it as the Lord's doing; responded to the call of Providence; and the five Ports were soon occupied by more than seventy Protestant missionaries. But what if God, by a more signal providence, should utter a louder call? What if he should suddenly and at once prostrate all the barriers? What if he should, before the lapse of another year, lay open the whole interior of a country as vast in extent as our confederated States, and teeming with more than ten times their population—is our Church ready to come up and possess the land? The present is a crisis for China. The revolutionary party owes its strength to a Christian element, derived from the labors of missionaries. Its chiefs and generals, with all the armies under their command, abhor idols, believe in one God, receive the Bible as his Word, and profess their faith in his Son Jesus Christ as the Saviour of the world. And it is not improbable that this revolution may issue in the total subversion of idolatry, and the recognition of Christianity as the religion of the empire. But whether so glorious a result be accomplished or not, the fate of the Manchu dynasty is sealed, and with its overthrow we may expect the downfall of that exclusive system which the Tartar emperors have been the chief agents in upholding. In that event, is our Church prepared to enlarge the scale of her operations in China? Has she men?

We think she has. Even though the candidates for the ministry be few, and the number of them offering for the foreign field small, cannot our Church send out some of her two thousand pastors, to gather new flocks among the lost sheep of China? Years of pastoral experience in a Christian land are not a hinderance, but on the contrary an important qualification, for the missionary work. And it is not impossible for a man of sound mind and studious habits, though somewhat advanced in life, to acquire enough of the language to be very useful. Matthew Ricci was nearly fifty years old when he entered China; and none of his successors have exerted a wider influence, or left behind him a higher reputation.

Finally, we would entreat the earnest prayers of all God's people for us in our work, and for heathen China, soon we hope to become Christian.

MISSION TO THE CHINESE IN CALIFORNIA.

San Francisco.—Rev. William Speer and his wife; *Lai Sam*, colporteur; *Lam Chuen*, teacher.

The circumstances under which this mission was commenced were stated in the last Annual Report. Its subsequent history shows that a good deal of preparatory work has been done, and some of the results of this labor are already visible.

Religious Services—Church.—Preaching in Chinese was commenced in February, 1853, on the first Sabbath of the Chinese year, and was continued on Sabbath evenings to the end of September. This service was then suspended until a new chapel could be obtained. The attendance was very unequal, at times but few, and occasionally a crowd, being present. The afternoon of the Sabbath was devoted to a Sunday-school and Bible-class, attended sometimes by twenty-five persons, and often by a smaller number, the Chinese being reluctant to leave their daily business, which is followed on the Sabbath as on week days. Social religious meetings were held on Wednesday evenings, and family worship every morning, attended by a few who had been members of the church in China, whose prayers and singing in their own tongue are spoken of as edifying and of much interest.

On the 6th of November a church was organized, consisting of four members, who had been communicants in a Presbyterian church in Hong Kong. One of them was ordained as an elder, and "the whole services were solemn and edifying." Their example and influence on their countrymen it is believed will be quite salutary. Two of them are in the employ of the mission, supported by donations made in San Francisco, and are fulfilling their duties to the satisfaction of their Christian friends. One of them, the colporteur, is described as a man of deep piety; he is very zealous in seeking to promote the spiritual welfare of his own people. Some of the attendants on preaching have appeared to be much impressed by the truth, and some the missionary hopes will yet be brought to a saving knowledge of Christ.

Preaching in English has frequently occupied a part of the Sabbath, in the churches in San Francisco and the neighboring towns, often on subjects connected with the mission. By this means, and by public addresses and lectures, Mr. Speer has successfully endeavored to awaken an interest in the work of the mission.

Mission House.—As a gratifying evidence of the interest taken by the citizens and by the Chinese themselves in the object of the mission, a handsome sum of money was given to procure suitable premises for the use of the mission. About $16,000 was contributed for this purpose, over $2,000 of which was given by Chinese merchants and shopkeepers. An eligible piece of land was purchased, and measures taken to build a house for the mission, which will be of three stories in height, and contain a chapel, school-room, parsonage, &c. About $7,000 will be required to complete this building. Mr. Speer warmly acknowledges the liberality of the citizens of San Francisco towards this object, and towards the mission in all its departments; and he says: "The house, with the lot, has been secured solely and for ever to the undisturbed use of the missionaries of the Presbyterian Board, unless the Presbyterian Church shall voluntarily resign the appointment of occupants for it."

School—Hospital Visits.—An evening-school was maintained for a few months, but the attendance was very irregular, and only the simplest rudiments of English were taught. In the Mission House, it is considered desirable "to have a library of Chinese and English books, a reading-room with newspapers, and a more complete philosophical apparatus."

In the Marine Hospital there are commonly a number of Chinese patients, to whom visits have been made by the missionary. Some of the patients on their recovery expressed great gratitude for the kindness shown to them. Mr. Speer adds an interesting notice of an Englishman and a negro, to whom opportunity was afforded during these visits of giving religious instruction and comfort. The former had been deluded into the miserable folly of Mormonism, but on his way back to England was found in the Hospital. "It pleased God to bring him apparently to an humble and penitent acceptance of Jesus Christ as his Saviour, and he died in comfort and the hope of an entrance into the kingdom of heaven." The colored man was also "led to a joyful faith in Christ. . . . His last hours were filled with happiness inexpressible." It is proposed to dispense medicines to a limited extent at the Mission House when it is completed.

Visits to the Interior.—Some of the towns in the interior have been visited, to awaken an interest in the object of the mission, and to preach to the Chinese. Mr. Speer says, "The Chinese in the interior seem to me more friendly than in San Francisco. Among the mines they are in circumstances to feel more sensibly their weakness, and too often suffer shocking injustice and injuries, more especially from European

foreigners and Mexicans. Even the Digger Indians feel a special license to murder and rob this harmless people."

Such is a brief abstract of the progress of this mission. It affords ground of encouragement for the future. The respect and confidence of the Chinese has been in some degree secured for the missionary work. They are beginning to feel the influence of living among our people, exciting them to improvement, and some of them have taken out papers preparatory to becoming naturalized as citizens of our country. Their numbers are, by the latest accounts, again on the increase; about a thousand having arrrived at San Francisco in the week preceding Mr. Speer's last letter. The interest of our own citizens in the mission has been manifested in a most liberal and gratifying manner, and the preparatory arrangements are now nearly finished. Should not the marked favor of Providence which has attended the work thus far, lead the Church to pray for a large measure of spiritual blessings upon these new heathen in our country? Their spiritual condition, as pagans, is not less deplorable in California than it would be in China; in some respects it may be even more pitiable. Their own condition and their relation to the vast multitudes in their native country, now so deeply moved by a religious and political revolution, and especially their relation to the Christian people of this land, should all tend to awaken a strong interest in the efforts now in progress for their conversion. With the blessing of God, these efforts shall not be made in vain.

Missions among Romanists.

Europe.—The Committee are looking with increased interest to the great work of evangelization in Papal Europe. In several of the Roman Catholic States, a strife is going on between light and darkness, at the present moment, not unlike that which characterized the earlier stages of the great Reformation of the fifteenth century. Our evangelical brethren there, though comparatively few and feeble, are contending earnestly, nevertheless, for the faith once delivered to the saints, and they greatly need and ought to have the earnest sympathy and hearty coöperation of their Christian brethren in this more favored country.

Including what has been given for the endowment of the Theological Seminary at Latour, the Committee have been enabled to remit a larger amount of funds for the promotion of evangelical religion in Europe than in any previous year.

They regret however that no more progress has been made towards the complete endowment of the institution at Latour, and that so little has been placed a their disposal for the ordinary purpose of sustaining evangelical preaching.

In the providence of God a great many channels are now opened, through which the light of the gospel may be freely communicated to those of our fellow-men who have so long sat in Romish darkness; and it is hoped that, as it is becoming better understood that the Committee have facilities for employing advantageously almost any amount of funds that may be placed at their disposal for this purpose, our churches will be stirred up to much greater liberality than has ever yet been put forth in connection with this enterprise.

The plan of operation in this field of labor, as is generally known, is different from that pursued elsewhere.

The Board have no distinctive missions or missionary laborers here, who are under their immediate direction. Nor does it seem desirable that they should, when it is remembered what advantages they have for operating through the agency of others, and in view also of the urgent claims which are constantly pressing upon the churches for missionary laborers for other parts of the world.

The funds appropriated to the purposes of evangelization in Europe have usually been remitted to respected correspondents in different parts of the country, who are known to the Committee as men of sound and enlightened judgment and of thoroughly evangelical views. It is understood that these funds are placed at the disposal of evangelical societies, of which these correspondents are themselves leading and influential members.

These missionary associations are the Evangelical Society of Brussels, of Geneva, the Central Protestant Society of Paris, and the Waldensian Synod. The Central Protestant Society of Paris, and the Evangelical Society of Geneva carry on missionary operations in France. The Evangelical Society of Brussels confine their labors to Belgium, and the Waldensian Synod operates in all the states of Italy, and to a limited extent in the south-eastern parts of France.

These societies are conducted by men who are sound in the faith, and whose views of church polity are essentially the same with our own. If in some respects their church organization deviates from the presbyterian standard, it is to be attributed mainly to the forcible and authoritative intervention of the civil power in their ecclesiastical affairs. The Board, however, sustains no official relation to any of these societies, and thus will be at perfect liberty to suspend its contributions, if at any time there may be reason to believe that these brethren have turned aside from that good and great work in which they are now so zealously and successfully engaged.

This plan of operation combines a great many advantages. It saves the necessity of drafting upon the churches for men to carry out the details of missionary labor in Europe; it secures the services of many excellent and pious men, to whom the languages of Europe are vernacular; and it secures the aid and coöperation of some of the best and wisest men of the age in the great cause of evangelizing the world.

Such of these societies as have been engaged in the work of evangelization in France have had peculiar trials as well as peculiar blessings during the year.

On the one hand, they have been opposed and thwarted, not only by the Roman Catholic priesthood, but by measures on the part of government, which, it is known, have been instigated by them. On the other hand, there has been no time when they have enjoyed clearer or more encouraging tokens of the Divine blessing, than in the midst of this opposition and persecution. On this subject, one of our correspondents remarks:

"The circumstances in which we live are always the same. On one side the Word and the Spirit of God are evidently working in many places for the conversion of numerous souls; but on the other side the opposition of the Roman Catholic bishops and priests, sanctioned by the government, becomes more and more decided. In my previous letter I mentioned that two of our chapels, one at . . . and the other at . . . , and three of our schools in the same locality, had been shut up by the civil authorities, and in order to please the bishops in those departments.

"But the new converts are persevering in the ways of the gospel, and are not turned aside by the opposition made to them. They cannot hear the public preaching of the salvation of Christ, but they read the Bible in their houses. Our agents cannot instruct them in the church, but they go from house to house, teaching the people and praying with them. The children cannot be gathered into the Protestant schools, their parents preferring to keep them at home and give them such little instruction as they have themselves. I can assure you, dear Sir, from personal observation, nothing can be more edifying than the example of these poor people, who in faith, patience, submission and courage, wait for better times, without the least exhibition of anger or insubordination.

"In . . . the three hundred converts have not been deprived the privilege of hearing the preaching of the gospel; but as often as the pastor goes to that village to hold worship with them, he finds two police officers there to prevent people of the neighboring villages from worshipping with them. A great many people of the neighborhood having manifested a desire to join the evangelical party at . . . , the priests, fearing the extension of the revival, undoubtedly instigated this measure on the part of the government. It is the same at . . . The people there assured me, some weeks since, that if they could have the liberty of opening their chapel and have the regular ministry of the gospel, their present number of five hundred would be increased to one thousand."

Another respected correspondent writes on the same subject: "Though some of our ministers are prevented from publicly preaching the gospel, we have not dismissed them. Withdrawing them from their posts would be deserting from the field of battle at the very moment of the struggle; and it would be confessing, and that quite prematurely, that the cause of the gospel is lost. Moreover, if some of our ministers cannot preach the gospel from the pulpit, they continue, nevertheless, very active in the work of evangelization; they proclaim the blessed doctrines of the gospel from house to house; they pay visits for the purpose of edification or consolation, and they always perform other ministerial duties. It is therefore our duty to sustain them at their several missionary posts, and none of our friends will reproach us for so doing."

In some cases the bigotry of the Roman Catholic priesthood has carried them to such extreme measures as to awaken popular disgust, and to do themselves essential injury. One of these is the well-known fact, that the body of a Protestant was dug out of the cemetery of Chelles by order of the prefect of de l'Oise, and, as it is well known, at the instigation of the Bishop of Beauvais. This matter was published in several of the public journals of the country at the time, and has done the persecuting party more harm than they could have imagined when they first meditated this sacrilegious deed.

But if our evangelical brethren have been exposed to severe trials, they have also had many indubitable tokens of the Divine blessing, and have abundant cause to persevere in their work.

One of our correspondents, speaking of the Society with which he is connected, says: "It has for its object the spreading of the gospel in France among our poor scattered Protestants, and also among the Roman Catholics. In the course of the two last years, great revivals have taken place, in many parts of France, in the midst of Roman Catholic populations. For example, in . . . sixty persons, at . . . four hundred and fifty, in . . . five hundred, in . . . five hundred, in . . . hundreds and hundreds have left the Church of Rome, taken leave of their priests, turned to our Christian faith, and are listening at this moment to the preaching of the gospel. All those new stations and many others belong to our Society. We were obliged to build chapels, to open schools, to establish for them the ministry of the gospel. Not only

that, but so numerous were the calls, on the part of the Roman Catholics, and the want of ministers to supply those calls, that we were under the necessity of establishing a school of divinity in Paris, for the education of pious young men for the ministry of the gospel. We began with twelve pupils, and will increase the number, according to the resources it will please God to send us. At this moment we are indebted for $3000. The Protestants in France are generally poor, and those whom God has enriched with the good things of this world are for the most part indifferent."

By the liberality of individuals and churches, the Committee have been enabled to appropriate for the purposes of evangelization in Europe $14,972 25, of which $7,786 73 have been invested for the Seminary at Latour; $2100 have been remitted for the church at Pignerol; $1110 00 for the support of preachers and colporteurs among the Waldenses, and $1000 for the purchase and distribution of Bibles by them, which sums were contributed for these specified purposes.

It is greatly to be regretted that no more progress has been made in the endowment of the Seminary at Latour, and especially so, as it had the cordial recommendation of the last General Assembly.

The Committee would earnestly recommend this enterprise to the churches, and they are not without hope that it may be completely endowed the present year.

The visit of Dr. Revel, the Moderator of the Waldensian, Synod, to the last General Assembly and to some of the churches, is undoubtely still fresh in the minds of all who had the happiness to hear him. The Church which he represented has, through the merciful providence of God, after many long years of sorrow and persecution, been permitted to enjoy a season of rest. This respite from persecution, far from abating their zeal for the cause of the gospel, has rather quickened and given scope for its more full development. Not only are they actively and efficiently engaged in promoting the cause of vital godliness in their own valleys and mountains, but they are carrying on the work of evangelization in many of the most important villages and towns in Italy; and what is very remarkable, and can be accounted for in no other way than by a special interposition of Divine providence, is, that they encounter little or no opposition, but on the contrary their work seems to be regarded with general favor. May it not be that God in his mysterious providence intends to make them the chief instruments in the conversion of that people who have, for so many generations, been their unrelenting persecutors? But, for a more detailed account of their labors, the Committee would refer to the accounts published in the missionary journals on this subject.

Mention was made in the *Home and Foreign Record* of August, of the appointment of Rev. Thomas Warren, formerly pastor of the Aisquith Street Church, Baltimore, as a missionary to the Roman Catholic population of Ireland. This measure was recommended by the Presbytery of Baltimore, and with the expectation that the funds necessary for his support would be raised chiefly in churches particularly interested in this mission. Mr. Warren embarked for that field of labor the 2d of June, and arrived at Belfast the 4th August. After surveying the field and conferring with several of the leading members of the Irish Assembly, he determined to locate at Ennis, the county town of Clare. Ennis has a population of 8000, and as it is almost entirely Roman Catholic, and there is not a single Presbyterian church or missionary in the whole county, it was deemed a suitable place for the commencement of the mission. Mr. Warren, however, had no sooner settled and commenced his labors here, than the most unexpected and violent opposition was raised, and he has been almost entirely cut off from any active labors among them.

Upon mature consideration, he came to the conclusion that he would not be likely to acquire any important influence over the people, without the additional aid of schools and colporteurs to distribute tracts among the people.

This, however, involves a larger outlay of funds and a greater amount of supervision on the part of the Committee, than had been contemplated in connection with any mission to Papal Europe; and whilst they have every confidence in the judgment, wisdom and zeal of Mr. Warren as a missionary, and will continue his salary for a year or longer, they do not expect, in view of all the circumstances of the case, to make this one of their permanent fields of labor.

South America.—The Board have looked with interest for some years past for some providential opening by which they might commence missionary operations in some part of South America. But hitherto, the intolerant character of some of the governments of that country, the unsettled and revolutionary state of others, and the want of missionary candidates of suitable character for that field, have prevented them from carrying into execution this purpose.

A few months since, Rev. Thomas L'Hombral, a member of the Presbytery of New York, offered himself to the Board to be sent to that field, was accepted, and designated to Buenos Ayres, as the most promising place to commence his labors.

Having been well supplied with Bibles, tracts, and books in the Portuguese, Spanish and French languages, he embarked at New York for his field of labor the 11th April.

His attention will be directed chiefly, in the first instance, to the French population, which is considerable at that city; though he will labor and distribute the word of God among others as the way may be opened.

This first step is an experiment, but there is reason to hope that it may lead to great and important results. This brother, who is gone alone to lay the foundation of this great work, is earnestly commended to the sympathies and the prayers of the people of God.

Mission to the Jews.

New York.—Rev. John Neander; Mr. Julius Strauss, licentiate preacher.
Philadelphia.—Rev. Bernard Steinthal.
Baltimore.—Rev. Frederick I. Neuhaus.

The general aspect of the missionary work among the Jews has not been materially changed during the last year. It is still a work requiring much patient labor, and faith that will not yield to discouragement.

The missionaries are the same as were reported last year, and their labors amongst their Jewish kinsmen have been prosecuted in the same way. They follow substantially the *colporteur* plan of action. Visits are made from house to house, for religious conversation and explaining the Scriptures; and copies of tracts and of the Bible are distributed, mostly by gift, in some instances by sale, as auxiliary to the instructions which have been imparted. The Jews are invited to the houses of the missionaries, and are exhorted to attend the Christian sanctuary. Many of them are also addressed in the public streets and places of business, and their attention is kindly called to the things which belong to their peace. A large amount of faithful and self-denying labor has been thus performed by these brethren. In the present state of the Jewish mind, and in the circumstances in which they are placed in our cities, it is doubtful whether any better method of proceeding could be adopted.

The results of this labor do not arrest public attention, and yet the eye of faith will not view them as fruitless. The truth is set before the Jews, very much as it is frequently declared to the heathen at our missionary stations,—by personal and individual address, varying with different circumstances, rather than by formal or stated public discourses. The leaven of the gospel is thus diffused; who can trace its influence and progress? Dissatisfaction with a religion of outward observances, convictions of sin, and desires of peace and rest, may thus be awakened and deepened, under the effectual working of the Holy Spirit, until some immortal souls are led unto Jesus Christ. In some few instances, during the last year, a profession of the Christian faith has been made. In how many others secret desires and purposes of following Christ may have been formed, the great day will reveal. The duty of the Church is plain, whether many or few conversions are reported; the gospel must be preached to every creature. And when the Spirit of the Lord is poured out from on high, a great company both of Jews and Gentiles will be converted, who shall be all one in Christ.

The missionary at *Baltimore* was laid aside from his labors for more than a month by severe illness, but he has been permitted to resume them with increased thankfulness. An extract or two from his monthly reports will serve to convey an idea of his work. In February last—

> Among the Jews, I have visited 29 families and 36 stores, and in the streets I spoke only to 17 persons. I was visited by four Jews. I have distributed four Bibles—Hebrew, English, German, and French; and I have also distributed 345 pages of Hebrew tracts.

In March last—

> I was enabled by the grace of our God to continue the work in which I am engaged. I was permitted to visit 35 families and 29 stores. I spoke in the streets with 37 Jews, and I was visited by three of them. I have distributed 468 pages of Hebrew tracts.

The missionary in *Philadelphia* has reported interviews held with the Jews under various circumstances. Sometimes he has been cordially received at their houses, and permitted to give instruction to their children. One family, who had attended a Unitarian service for a year or two, was led to regard Unitarianism as a poor exchange for Judaism, and evinced considerable interest in studying the Scriptures with the missionary. Some others have appeared to be sincere inquirers, and it is hoped that two will soon be admitted to the communion of the church. The state of mind among many of the Jews is indicated by the following extract from Mr. Steinthal's report in November:

> On the day of Atonement (October 12) I had some interesting conversations with a number of Jews, in which many of the leading points between us and our Jewish brethren were freely discussed. Their opinions taken together might build a little Babel; not one of them had a correct knowledge of sin or its imputation; all conceived religion to lie within the compass of reason and human power, and justification to be by the works of man alone. I exhorted them all that they

should look to Christ and live. Others acknowledged that they were not satisfied with Judaism.

In *New York*, Messrs. Neander and Strauss have continued to seek the salvation of their unbelieving kinsmen. Their journals report numerous conversations held with Jews, in which their great aim was to set forth Christ as the end of the law for righteousness. In reviewing the labors of the year, Mr. Strauss writes in the following terms:

As this is my last report to you before the Annual Report of the Committee, I will sum up my last year's labors as follows: Distributed about 2,000 pages of tracts, 3 Hebrew Bibles, 12 German, and 9 English, and 8 German-English Testaments. One Jew has made a public confession of his faith by baptism; one Jewess is at the point of doing so; and I have reason to believe that another Jew and three Jewesses will soon follow their example. Thus we have great reason to thank our Master for his kindness towards us, in permitting us, unworthy as we are, to lead some of the scattered sheep of the house of Israel to their crucified Messiah. I believe there has never been a more favorable moment for missionary labor among the Jews than at present. They are everywhere divided; the Talmud is losing its influence; and the Jews in general are not averse to discuss the claims of Christ. If the Church would but cry mightily unto the Lord for Israel's sake, we should hope soon to reap a plenteous harvest.

The Committee have given considerable attention to the relation which the missions to the Jews in these cities ought to bear to the Germans. It is known that the German population is very largely on the increase, the immigration from Germany now exceeding that from Ireland; that many of them are Romanists, many indifferent to any religion, many sceptics, and many avowed and bitter opposers of Christianity; that but few evangelical ministers of the gospel are laboring among them, and but few can be obtained for this urgent work;—these are matters of deep moment. On the other hand, the missionaries of the Board to the Jews are themselves Germans by birth and language, though of the Jewish race; and in their missionary work among their kinsmen, they are continually brought in contact with their countrymen, both classes living in the same quarter, and to a large extent speaking a common language. The inference seems to be an obvious one, that these ministers of the gospel ought to seek the salvation of both Jews and Gentiles. Thus they will fulfil their great commission, and thus follow the apparent leadings of divine providence.

The missionary work among the Jews must not be neglected. The mission to this people, it will be remembered, was planted in our own cities, rather than, as was at first contemplated, in some foreign country, in obedience to the leadings of providence. The qualifications required by missionaries for effective labor among them are to a considerable extent foreign to the usual studies of our ministers. The support of missionaries to the Jews, as of those to the heathen, must be drawn at first altogether from the churches, and not in part from those to whom they minister. And their missionary work here is the same as would be required of them in Damascus or Jerusalem. These reasons have rendered it proper that missions to the Jews should be placed under the charge of the Board of Foreign Missions. But in the circumstances of the case, as relating both to the German population and to the missionaries, which have been already referred to, the Committee have considered it to be expedient that these brethren should devote a part of their labors to the Germans. They have, further, addressed a communication to the Presbyteries with which they are connected, soliciting such action on the subject as they may deem advisable, and suggesting that the expense incurred by their missionary labors among the Germans would be a proper charge on the domestic missionary funds of the several Presbyteries. It gives them pleasure to add that an encouraging commencement has been made in Williamsburgh, where Mr. Neander has succeeded in collecting a congregation of Germans, who have been organized as a church by the Presbytery of New York. His labors amongst them have been acceptable and useful, while he has not neglected to seek the lost sheep of the house of Israel.

The preceding narrative shows the progress of the missionary work during the last year, and its present state. Its perusal will awaken mingled emotions. There is reason for humility that more has not been done to save perishing souls. Stronger faith ought to have been put forth, and more earnest efforts made. The most devoted will be ready to acknowledge their deficiencies, and to abase themselves before God. The Church is responsible for all that she is able to do, and so is each one of her members, to make known the way of life among the nations—to preach the gospel to every creature. On the other hand, the preceding report shows the good hand of God upon this work. The doors open, the missionaries at work, and the additional laborers who have been sent forth, the truth preached, taught and read, the work of grace begun in some souls and finished in others, are all to be gratefully recognized as of the Lord, and by the favor of his providence and his Spirit. It is indeed the day of small things in most of these missions, but the eye of faith discerns in their working the hand of the Lord of the world. He as the Good Shepherd is gathering his sheep into the fold—one by one, it may be now, but in his own time it will be by thousands, as on the day of Pentecost. Let the Church believe that the Lord himself has this cause at heart, and that he is carrying it forward, and then no doubt can be indulged as to its final issue, nor any fear as to the usefulness of the labors now put forth on its behalf; these labors shall not be in vain in the Lord.

The present state of the unevangelized tribes and nations is full of interest. Not for ages before has the call of providence sounded more loudly, summoning the people of God to the work of evangelization. The Indians, our own heathen, are in circumstances increasingly urgent; what is done for them must be done quickly. The great population of western and central Africa is now stretching out their hands to receive Christian missionaries; hardly any barrier remains to be overcome, excepting such as will always exist, or such as the gospel must remove. The inhabitants of China are stirred by a revolution having in it an element as new and strange as it is powerful, and one which may result in the supremacy of the Christian religion in the land of Sinim. Siam is more open than ever, and the light of the gospel may be made to shine forth from its capital upon the neighboring lands of darkness. India could not be more accessible to the Church; Hinduism is in rapid decay; and in this valley of vision a movement among the dead is now commenced; before long they shall live and stand upon their feet, an exceeding great army. The Jews, beloved still for the fathers' sakes, were never more unsettled in their religious belief, nor more in need of being directed to the Messiah. Amongst Romanist nations, in Europe and on this continent, notwithstanding the arts and malice of the priests, much may be done and much is doing for the spread of true Christianity. The war now beginning between the powers of western and eastern Europe will probably, whatever its precise issue may be, tend to a radical change in the Mohammedan religious system, which must henceforth cease to be a persecuting power in Europe and Western Asia, and which will doubtless everywhere, before long, pass away like a stream dried up by the heat of summer. The Christian may be permitted to hope that the final result of this conflict will also be the breaking down of the power of Russia as a persecutor of the saints and an opposer of the kingdom of Christ; to be followed speedily by the similar destruction of the Papal Antichrist. The leading movements of divine providence for many years have been in the direction of Christian missions, and the end of the great war now beginning, it may be believed, will open still more widely the door of entrance for preaching the gospel to every creature.

In such a time as this, every Church of Christ should be a foreign missionary church. No real Christian should be willing to be excused from taking an active part in the work of missions. Those who are already enlisted in this cause should go forward in it with quickened pace, following their great Leader. The end will be "Glory to God in the highest; on earth, peace and good-will unto men."

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 8. | PHILADELPHIA, AUGUST, 1854. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

LOOSE PRESBYTERIANS.

"Why, yes, he is a kind of *loose* Presbyterian!" A *loose* Presbyterian! Presbyterianism sits loose on him, like a loose garment, easily thrown off. He has a loose attachment to the doctrines and usages of the Church. He dreads becoming a sectarian so much that he can hardly be said to be decidedly of the Christian sect. He takes but little interest in the affairs of the church to which he belongs; the plans and operations of that church he knows but little about; her periodicals he does not read; political and secular papers have more attraction for him. He of course gives but little to sustain the institutions of the Church, and the preaching of the gospel at home or abroad. He is careless in keeping the Sabbath, and has not moral courage to prevent Sabbath-breakers from making him Sabbath calls. He goes to preaching only when it is convenient, and the weather is fine; and seldom to prayer-meeting. He takes little or no interest in the Sabbath-school. His children are not punctually there, nor at preaching. They grow up still more loose than their parents; so loose as to marry without any regard to religion and church connection. Some of them become infidels, some drunkards, some Universalists, falling in with what may be most popular in the circle where they chance to move. The loose Presbyterian seldom has morning and evening worship in his family. His children seldom learn the Catechism, or become familiar with the Bible. The loose Presbyterian is easily offended, if things are not managed to please him; and he sometimes thinks the minister personal when he points out his sins. The loose Presbyterian is not much honour to the Church. Wonder if he will ever get to heaven! DELTA.

For the Home and Foreign Record.

PHILLIPPI, THESSALONICA, AND BEREA.

Of these three churches of Macedonia, an honourable testimony is recorded in the eighth chapter of 2d Corinthians. Concerning them, St. Paul declares that notwithstanding their deep poverty, the riches of their liberality nevertheless abounded, and that when bestowing their charity, it was not withheld as long as possible, until the right time for its appropriation had nearly passed away, and then given grudgingly and of necessity, but praying the apostle with much entreaty to receive their gift. Having first given their own selves unto the Lord, they then bestowed their means upon his poor servants who had become their brethren. How seldom now-a-days do we hear of three churches like unto them, or even of one. In general, they appear to think that if they take care of themselves, keep out of debt, and pay their poor, hard-worked, over-driven pastors their small yearly pittance, they do well—yea, great things. We hear every day startling and pathetic appeals made to the churches for help; it is needed in every direction; help for the weak against the strong, for new churches just started in unsettled parts of the country, for feeble churches, who have struggled through a sickly existence, and who, through the force of circumstances, and without fault of their own, are just ready to expire for want of help. We need the prayers of the churches, we need their money, and we need the services of their sons, dedicated to the Lord in baptism, trained up in his nurture and admonition, and consecrated to his glorious work as ministers of the everlasting gospel. But alas, how few prayers ascend to heaven on our behalf; how few give of their ample means; and concerning the woful lack of candidates for the ministry among us, to the Church in general may be applied the words of the prophet Isaiah to Jerusalem, "There is none to guide her, among all the sons whom she has brought forth." And how can it be otherwise? The children of the Church—those who should prove her bulwarks and defenders—how often are they suffered to grow up in ignorance of the way of life; with little or no religious instruction at home, by example they are taught that the favour of the world is life. They know nothing of the grounds of their faith; the Bible and Catechism are not studied by them; they can give no answer to the question, "Why am I a Presbyterian?" they attend the services of the sanctuary as a mere form, and as soon as possible, either abandon it altogether, or go over to the more attractive and fashionable church of the day. CUMEA.

For the Home and Foreign Record.

LEFT BY THE CARS.

See that man who is just too late, or the other, who was sitting quietly at his breakfast when he heard the departing signal. Neither can believe *he* is in fault. Oh no! *his* watch is right. The conductor hurried the train; the agent's watch is out of order. He feels as if there has been a conspiracy to delude and vex him. He is positively fretted; he blames everybody except himself, and he only is to blame. Good humour may be restored, as he reflects—It cannot be helped; I must just take the next train. But very great and permanent evils may result. He has learned a lesson, and will be in time to-morrow. Let us moralize on this very usual event.

1. There has been an error. His watch was wrong after all. He did not take care to set it by the true standard. Men fail of success because they adopt wrong principles. They fail to become pious people of God, because they will not consult his standard. They blame the Bible, the Church, the ministry; anything, anybody, everything, everybody, rather than self.

2. Our sincere belief that we are right will not save us. God has a certain fixed, immutable, and holy law. If we follow its teachings, we shall grow wiser and better; but if we follow our own notions, he makes no provision for our faults; we are just left to suffer.

3. There are favoured times for obtaining God's favour. When the Spirit strives and calls, and the word is sinking in our hearts, in the accepted time, and the day of salvation, we should be ready. While we are tarrying and halting, the hour may pass. We flatter ourselves that our time will answer—that we shall not be too late; and ere we are aware, the accepted hour passes away unimproved, and when we call, he will not answer.

4. And here the illustration fails. There will be no other train for the finally impenitent. The negligent traveller can go to-morrow, but alas for the negligent sinner! his to-morrow may never come. Then

> While God invites, how blest the day,
> How sweet the gospel's charming sound!
> "Come, sinner, haste! oh haste away,
> While yet a pardoning God is found."

A CHILD'S PRAYER.

Sweeter than the songs of thrushes,
When the winds are low:
Brighter than the spring-time blushes,
Reddening out of snow,
Were the voice and cheek so fair
Of the little child at prayer.

Like a white lamb of the meadow,
Climbing through the light;
Like a priestess in the shadow
Of the temple bright,
Seemed she, saying, "Holy One,
Thine, and not my will be done."

ALICE CAREY.

"I AM STRONG IN HIM."

Rev. Mr. McLeod of Scotland, recently addressing the London Missionary Society, related the following anecdote, which is richly illustrative of the Christian faith, and full of beautiful and touching pathos:

"The other day I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some word of sympathy, he looked at me with his blue eyes—he could not move—it was the night before he died—and breathed into my ear these few words: 'I am strong in Him.' The words were few, and uttered feebly. They were the words of a feeble child, in a poor home, where the only ornament was that of a meek and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you, sir, and I, and every one else be 'strong in Him!'"

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

ANNUAL STATEMENT OF RECEIPTS BY THE BOARD OF MISSIONS.

Fiscal Year, from April 1st, 1853, to April 1st, 1854.

We publish the following statement of receipts, in order that the members of the congregations who have contributed to the Board of Domestic Missions during the past year, may see how much was given to the Board by the churches with which they are connected. If the name of any church is not found in the list, it is because nothing has been received from it during the past year. If, in the judgment of any of the contributing churches, the amount contributed by their church is not as large as it ought to have been, we trust they will endeavour to increase their contributions during the present year. And will not the churches which contributed nothing during the past year, resolve to give what they can, this year, to a cause so important? Hereafter it is our purpose to publish this list of contributing churches annually.

SYNOD OF ALBANY.

Pby of Londonderry.

Antrim Church	$66 60
Londonderry	31 00
Newburyport 1st	102 50
Newburyport 2d	27 00
	227 10

Pby of Troy.

Cambridge 1st (united)	100 00
Lansingburg	123 16
Stillwater 1st	78 99
Troy 2d	407 17
Troy 2d Street	542 73
Waterford	162 00
	1414 05

Pby of Albany.

Albany 2d	474 00
Albany 3d	25 33
Amsterdam Village	53 11
Ballston	15 00
Ballston Spa	5 69
Charlton	22 25
Esperance	17 98
Freehold	5 10
Galway	9 25
Hamilton Union	28 75
Kingsboro	174 27
Little Falls	28 37
Mayfield	5 00
New Scotland	30 12
Northampton	20 00
Princeton	17 09
Saratoga Springs	166 77
Tribe's Hill	48 30
Windsor	6 50
	1162 88

Pby of Columbia.

Jewett	51 00

Pby of Mohawk.

Oneida Depot	9 00

SYNOD OF BUFFALO.

Pby of Ogdensburg.

Oswegatchie 1st	111 00
Oswegatchie 2d	50 00
	161 00

Pby of Genesee River.

Bath 1st	310 00
Caledonia	25 00
Moscow	12 00
Oakland	25 40
Pifford	5 38
Portageville	8 00
Sparta 1st	10 00
Sparta 2d	13 50
Warsaw	22 00
	431 28

Pby of Buffalo City.

Aurora 1st	15 00
Buffalo (Central)	200 88
	215 88

Pby of Michigan.

Bennington Church	2 00
Lyon	1 75
Meridian	9 00
Plymouth 1st	15 00
	27 75

Pby of Rochester City.

East Bethany	8 00
Penfield	13 00
Phelps	22 00
Pickleville	11 00
Port Byron	10 00
Rochester 3d	138 53
	202 53

SYNOD OF NEW YORK.

Pby of Hudson.

Coshecton	3 72
Deer Park	10 00
Florida	16 00
Goodwill	52 00
Hamptonburgh	35 00
Hopewell	20 00
Monroe	5 00
Monticello	55 00
Scotchtown	57 00
West town	10 00
	263 72

Pby of North River.

Cold Spring	10 00
Fishkill	30 00
Fishkill Landing	5 69
Highlands	30 00
Marlborough	29 50
Newburgh	184 61
Wappinger's Creek	17 00
	306 80

Pby of Bedford.

Bedford	111 00
Croton Falls	85 25
Mount Kisco	41 00
North Salem	26 65
Patterson	9 43
Red Mills	5 00
Rye	34 50
South Salem	81 73
White Plains	35 00
	429 56

Pby of Long Island.

Brookfield	10 00
East Hampton	46 00
Fresh Pond	10 00
Hempstead	25 00
Sag Harbor	55 00
Southampton	75 00
	221 00

Pby of New York.

Astoria	94 00
Brooklyn 1st	437 09
Brooklyn 2d	347 55
Brooklyn (Central)	60 00
Chelsea	217 00
Greenbush	2 00
Jamaica Church	117 50
Jersey City	122 59
Madison Avenue	96 00
Newtown	45 00
New York (Brick)	1564 00
do 1st	2411 00
do 5th Av. 19th	3764 35
do 42d St.	30 50
do 84th St.	100 00
do Rutgers St.	396 06
do University Pl.	930 31
do Wallabout	60 32
Nyack	10 00
Williamsburgh	118 47
do Austin St.	18 00
Yorkville	50 00
	10,991 74

Pby of New York, 2d.

Delhi	12 57
Mt. Washington	104 30
New York (Scotch)	787 50
do Staunton St.	50 00
Peekskill	73 00
Sing Sing	163 00
West Farms	10 00
	1200 37

Pby of Connecticut.

Hartford City 1st	5 00
Thompsonville	17 00
	22 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.

Baskenridge	40 00
Elizabethport	20 00
Elizabethtown 1st	250 00
Lamington	77 00
Liberty Corner	24 00
Mount Freedom	25 00
New Providence	50 00
New Vernon	21 00
Pluckemin	20 00
Rahway 1st	50 00
do 2d	50 00
Westfield	31 03
	658 03

Pby of Passaic.

Chatham Village	35 00
Connecticut Farms	35 00
Morristown 1st	80 39
Morristown 2d	113 00
Mount Olive	7 50
Newark 3d	225 49
Paterson 1st	101 00
	597 38

Pby of New Brunswick.

Bound Brook	85 00
Cranberry 1st	30 00
Cranberry 2d	63 00
Freehold	77 54
Middletown Point	66 17
Millstone	7 00
New Brunswick	200 00
Princeton 1st	97 48
do 2d	35 10
do Coloured	2 00
Rocky Hill Station	13 00
Squan Village	25 13
Titusville	20 00
Trenton 1st	195 00
do 2d	29 00
do 3d	40 00
	985 42

Pby of West Jersey.

Blackwoodtown	25 00
Bridgeton 1st	202 00
Bridgeton 2d	20 00
Camden	41 42
Cedarville	31 50
Greenwich	50 00
Leed's Point	3 00
Millville	28 00
Pittsgrove	30 00
Salem	18 75
Williamstown	8 00
Woodbury	96 43
	554 10
Personal	20 00
	574 10

Pby of Newton.

Belvidere	50 00
Blairstown	15 00
Danville	6 00
Fox Hill	11 00
German Valley	31 00
Greenwich	62 00
Hackettstown	52 25
Knowlton	37 00
Mansfield	70 00
Newton	73 19
Stewartsville	46 78
Stroudsburg	18 00
Upper Mt. Bethel	14 00
	486 22

Pby of Raritan.

Amwell 1st	24 00
Clinton	46 85
Flemington	126 02
Frenchtown	9 00
Kingwood	15 52
Lambertville	34 54
Milford	12 38
Pleasant Grove	10 00
Solebury	10 00
	288 31

Pby of Susquehanna.

Athens	4 50
Canton	9 00
Friendsville	2 00
Monroeton Church	20 51
Orwell	20 00
Rome	12 00
Silver Lake	4 00
Towanda	19 00
Troy	15 56
Warren	6 58
Wysox	4 20
	117 35

Pby of Luzerne.

Conyngham	15 50
Kingston	40 00
Lackawana	10 00
Newton	12 00
Summit Hill	25 00
Tamaqua	114 18
Tunkhannock	27 50
Wilkesbarre	100 00
Wyoming	30 00
	374 18

Pby of Burlington.

Allentown	60 00
Burlington	140 53
	200 53

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.

Charlestown	5 62
Chester	29 15
Chocksink	20 00
Crookville	5 00
Philadelphia 2d	479 66
do 4th	81 00
do 6th	325 00
do 7th	35 00
do 9th	36 68
do 10th	788 28
do 11th	280 50
do African	5 00
do Central	100 00
do Kensington	40 00
do Scots	267 00
do South	16 00
do S. Western	7 63
do Sp. Garden	101 08
do W'stminst'r	19 39
	2641 99

Pby of Philad'a 2d.

Abington	75 00
Allen Township & Catasaqua	54 25
Bensalem	27 00
Bridesburg	11 80
Brainerd	20 00
Bristol	16 00
Conshohocken	2 50
Doylestown	28 64
Easton 1st	100 00
Frankford	78 00
Germantown	90 00
Holmesburg	20 00
Newton	12 50
Norristown	26 00
	561 69

Pby of New Castle.

Doe Run	30 00
Dover and Smyrna	18 07
Fagg's Manor	45 32
Forks of Brandywine	105 00
Great Valley	42 15
Lower West Nottingham	111 26
New Castle	113 25
New London	44 00
Oxford	100 00
Penningtonville	8 00
Port Deposite	50 00
Rock	6 00
Upper Octorara	111 35
White Clay Creek	10 00
Wilmington 1st	80 00
Zion	20 87
	895 27

Pby of Donegal.

Chanceford	28 00
Chestnut Level	22 89
Columbia	59 62
Little Britain	11 28
Mount Joy	75 00
Slateville	50 00
Strasburg	5 00
Waynesburg	112 00
Wrightsville	21 76
	385 55

Pby of Baltimore.

Annapolis	88 00
Baltimore 1st	1200 00
do Franklin St.	91 04
do Govane Chap	21 88
do Madison St.	7 37
Bladensburg	13 00
Ellicott's Mills	22 50
Frederick	38 75
Georgetown Bridge st.	60 00
Havre de Grace	20 00
Taneytown	78 70
Washington City F St.	81 08
	1722 32

Pby of Carlisle.

Buffalo	22 00
Carlisle	134 00
Chambersburg	120 25
Cumberland	125 00
Dickinson	17 00
Fayetteville	20 00
Great Conewago	105 00
Green Castle	40 00
Green Hill	14 00
Hagerstown	31 25
Hancock	17 00
Mercersburg	206 60
Middle Spring Church	60 00
Middletown	37 00
Millerstown	20 00
McConnelsburg	84 00
Newville	151 52
Paxton	94 00
Petersburg	35 64
Rocky Spring & St. Thomas	40 00
Schellsburg	50 00
Shippensburg	134 00
Silver Spring	50 00
Tom's Creek and Piney Creek	7 50
Upper Path Valley	45 00
Well's Valley	12 00
	1642 76

Pby of Huntingdon.

Alexandria	45 50
Bellefonte	65 00
Birmingham	3 85
Brier Creek	3 00
Chillisquaque	3 00
Clearfield	4 00
Hollidaysburg	105 00
Huntingdon	125 79
Lewistown	155 07
Lick Run	45 61
Little Valley	48 00
Little Augwick	43 00
Logan's Valley	2 09
Lower Tuscarora	105 00
Middle Tuscarora	50 00
Mifflin & Lost Creek	70 00
Mt. Pleasant	1 01
Orangeville	1 10
Perryville	125 00
Rohrsburg	5 00
Shaver's Creek	46 10
Shirleysburg	16 00
Sinking Valley	34 00
Spruce Creek 1st	148 00
Waynesburg & Newton Hamilton	402 00
West Kishacoquillas	59 75
Williamsburg	7 03
	1718 90

Pby of Northumberland.

Bloomsbury	35 00
Chillisquaque	15 00
Derry & Washingtonville	40 00
Hartleyton	3 00
Lewisburg	2 75
Mifflinsburg	11 00
Milton	90 00
New Berlin	24 50
Nippenose and Chatham Run	5 00
Northumberland	11 44
Rohrsburg	7 00
Sunbury	23 56
Warrior Run	50 00
Washington	52 85
Williamsport	12 00
	363 10

Pby of Eastern Shore.

Buckingham	44 00
Monokin	30 00
Snow Hill and Pitt's Creek	40 00
Wicomico and Barren Creek	25 70
	139 70

SYNOD OF PITTSBURGH.

Pby of Blairsville.

Armagh	14 50
Beulah	57 67
Blairsville	39 00
Boiling Spring	9 00
Cherry Run	5 00
Congruity	32 00
Crooked Creek and Appleby Manor	10 00
Cross Roads	22 00
Ebenezer	112 00
Elder's Ridge	26 20
Fairfield	5 58
Gilgal and Perry	15 00
Harmony	3 00
Indiana	38 50
Johnstown	85 00
Kittaning	81 14
Leechburg	6 00
Ligonier	18 00
Mechanicsburg	4 00
Murrysville	10 00
New Alexandria	26 32
New Salem	19 00
Pine Run	8 07
Plum Creek	5 25
Poke Run	60 00
Rural Valley	20 00
Salem	16 00
Saltsburg	48 63
Summit Hill	12 25
Unity	50 00
West Lebanon	5 41
	864 52

Pby of Redstone.

Brownsville	5 00
Connellsville	67 58
Dunlap's Creek and M'Clellandstown	37 96
Greensburg	38 75
Laurel Hill	72 02
Morgantown	5 00
McKeesport	40 50
Mt. Pleasant	38 37
Rehoboth	60 03
Round Hill	26 15
Sewickley	23 00
Tyrone	15 62
Uniontown	59 00
West Newton	17 10
	506 08

Pby of Ohio.

Allegheny City, 2d	18 50
Bethel	50 00
Bethany	56 52
Centre	58 16
East Liberty	48 00
Highlands	12 00
Hopewell	17 66
Lebanon	24 00
Manchester	54 00
Miller's Run	34 10
Mingo	11 88
Montour	16 00
Monongahela	85 00
Ningpo	22 00
Pittsburgh, 1st	460 00
Do 2d	332 74
Do 6th	54 00
Raccoon	43 60
Sewickley	36 50
Sharpsburg	27 50
Sharon	17 25
	1479 41

Pby of Allegheny.

Amity	10 00
Butler	51 00
Concord	30 36
Cross Roads	35 00
Freeport	23 33
Harrisville	19 00
New Salem	8 00
Plain Grove	36 25
Portersville	20 00
Slate Lick	29 43
Tarentum	51 90
Union	7 00
	321 27

Pby of Beaver.

Beaver Falls	24 00
Bridgewater	37 16
Clarksville	25 00
Little Beaver	49 05
Mt. Pleasant	9 00
Neshanock	56 75
Newport	4 15
Pulaski	11 00
Sharon	9 00
Slippery Rock	6 00
Unity	13 00
Westfield	47 00
West Middlesex	7 60
	298 71

Pby of Erie.

Fairview and Sturgeonville	30 00
Franklin	10 00
Harmonsburg	7 21
Meadville	60 00
Mercer	30 00
Mill Creek	6 00
Sandy Lake	1 00
Sugar Creek	8 00
	152 21

Pby of Clarion.

Brookville	19 50
Callensburg	18 75
Clarion	45 00
Concord	6 25
Leatherwood	26 00
Licking	22 02
Middle Creek	5 00
New Rehoboth	12 50
Pisgah	40 00
Rehoboth	18 75
Richland	5 00
	218 77

SYNOD OF WHEELING.

Pby of Washington.

Burgettstown	25 00
Claysville	28 00
Cross Creek	160 50
Cross Roads	34 00
Fairview	49 21
Florence	27 62
Forks of Wheeling	40 00
Lower Buffalo	8 30
Lower Ten Mile	32 00
Mill Creek	41 00
Mt. Prospect	67 35
Mt. Union	2 00
Pigeon Creek	44 34
Ritchietown	5 00
Upper Buffalo	86 75
Upper Ten Mile	14 00
Washington	166 47
Wellsburg	14 00
West Alexander	74 48
West Union	22 40
Wheeling 1st	247 44
do 2d	150 00
do 3d	20 71
do 4th	16 92
	1377 49

Pby of St. Clairsville.

Beach Spring	45 00
Brownsville	6 00
Crab Apple	45 00
East Woodsfield	3 00
Martinsville	26 50
Morristown	14 00
Mt. Pleasant	54 50
Nottingham	15 00
Rock Hill	51 52
Short Creek	5 00
St. Clairsville	34 50
Wheeling Valley	13 35
	313 37

Pby of Steubenville.

Annapolis	8 10
Bacon Ridge	17 00
Bethlehem	12 00
Bloomfield	7 00
Carrolton	14 00

Centre Unity Church	10 00
Corinth	14 00
Cross Creek	7 00
Harlem	6 00
Harrisburg	3 34
Island Creek	22 00
Kilgore	4 00
New Hagerstown	14 00
Ridge	17 00
Steubenville 1st	80 00
do 2d	100 00
Two Ridges	20 00
Wellsville	19 37
	374 81
Presbyterial	12 50
	387 31

Pby of New Lisbon.

Bethesda	24 00
Canfield	49 75
Deerfield	18 00
East Palestine	16 25
Madison	17 12
New Lisbon	53 75
New Salem	5 85
Newton	5 00
Poland Church	28 11
Yellow Creek	29 00
	246 83

SYNOD OF OHIO.

Pby of Columbus.

Blendon	6 20
Circleville	16 60
Columbus	138 65
Hamilton	4 00
Hopewell	8 69
Lancaster	22 00
Lithopolois	3 50
Mifflin	5 87
Mt. Sterling	6 18
Sciota	18 08
Truro	16 00
	245 77

Pby of Marion.

Bowling Green	1 50
Brown	4 05
Bucyrus	4 00
Corinth	1 00
Creek	4 00
Iberia	20 00
Kingston	6 00
Marion	30 00
Marysville	8 00
Osceola	2 50
Radnor	10 00
Salem	10 00
Union	2 50
Upper Sandusky	25 00
York	5 00
	133 55

Pby of Zanesville.

Bethel	5 00
Brownsville	36 50
Hebron	28 00
Marietta	4 00
Mount Pleasant	1 00
Newark	45 52
Norwich	8 00
Pleasant Hill	10 50
Uniontown	5 00
	143 52

Pby of Richland.

Ashland	42 67
Bladensburg	17 10
Bloomfield	1 00
Chesterville	4 50
Fredericktown	19 82
Harmony	6 50
Haysville	14 65
Hopewell	11 60
Jeromeville	5 00
Lexington	2 16
Londonville	3 00
Lucas	3 00
Mansfield	23 50
Martinsburg	31 00
Mifflin	3 00
Mt. Pleasant	15 12
Olivesburg	6 00
Orange	7 00
Perryville	15 00
Pleasant Hill	5 00
Savannah	30 56
Sharon	7 00
Utica	10 00
	284 18

Pby of Wooster.

Canal Fulton	1 00
Chippewa	10 00
Congress	15 00
Green	25
Jackson	22 94
Hount Hope	13 00
Northfield	8 00
Springfield	13 75
Sugar Creek	26 69
Wooster	44 20
	154 83

Pby of Coshocton.

Apple Creek	18 00
Clark	5 00
East Hopewell	20 00
Evan's Creek	4 00
Keene	8 00
Linton	75
Mt. Eaton	8 00
Nashville	2 00
Perry	1 50
Unity	39 00
Williamsburgh	7 35
	113 60

Pby of Hocking.

Barlow	3 57
Decatur	1 68
McArthur	3 50
Mount Carmel Church	6 87
New Plymouth	2 50
Rutland	14 41
	32 53

SYNOD OF CINCINNATI.

Pby of Chillicothe.

Bloomingburg	17 50
Chillicothe 1st	79 66
Hillsborough	143 40
Washington	50 00
	290 56
Personal	5 00
	295 56

Pby of Miami.

Clifton	53 50
Dayton 1st	100 00
" 3d	50 00
Dick's Creek	50 35
Harmony	18 00
Jersey	27 00
Lebanon	98 00
Middletown	34 50
Springfield	130 00
Xenia	10 30
Yellow Spring	55 00
	621 65
Personal	10 00
	631 65

Pby of Cincinnati.

Central	5 00
Cincinnati 1st	63 10
" 5th	38 78
" 7th	162 97
" High St.	6 86
Hopewell	17 06
Monroe	15 25
Mt. Carmel	56 20
Pleasant Ridge	37 50
Reading	15 00
Somerset	11 23
Springfield	46 11
	475 06
Personal	50 00
	525 06

Pby of Oxford.

Bethel	46 00
Camden	18 50
Hamilton & Rossville	95 40
Harmony	6 60
Oxford	9 80
Somerville	19 75
Venice	33 00
	229 05

Pby of Sidney.

Buck Creek	45 00
Covington	4 00
Greenville	12 00
Mt. Pleasant	4 16
Pequa 1st	88 00
Sidney	87 00
St. Mary's	29 00
Stoney Creek	5 00
Union	4 00
Urbana	8 00
West Liberty	23 00
	309 16
Personal	75
	309 91

Pby of Maumee.

Bethel	2 70
Gilead	5 86
	8 06
Personal	10 00
	18 06

Pby of Findlay.

Blanchard	4 50
Delphos	5 00
Findlay	100 10
Goshen	5 90
Kalida	1 60
Kenton	15 25
Lima	22 70
Little Grove	2 30
Van Wert	2 00
	159 35
Personal	10 00
	169 35

SYNOD OF INDIANA.

Pby of New Albany.

Corydon	9 60
Jeffersonville	6 00
Livonia	16 40
New Albany 1st	212 90
Owen Creek	6 00
Utica	1 25
Woodville	1 00
	253 15

Pby of Vincennes.

Bruceville	12 50
Claiborne	3 00
Evansville	86 00
Hopewell	4 00
Indiana	16 25
Princeton	6 50
Rockport	5 25
Union	4 30
Upper Indiana	27 50
Vincennes	54 90
Washington	4 00
White River	10 00
	234 20
Personal	5 00
	239 20

Pby of Madison.

Bethel Church	24 10
Jefferson	10 00
Madison 1st	94 50
New Lexington	17 00
New Washington	10 50
Pleasant Township	30 00
South Hanover	62 10
Vernon	30 58
	278 78

Pby of Indianapolis.

Bethany	20 00
Bloomington	56 00
Hopewell	54 20
Indianapolis 3d	14 50
Knightstown	50 00
New Prospect	6 00
	200 70
Personal	85 00
	285 70

Pby of White Water.

Bath	22 75
Billingsville	1 45
Brookville	30 50
Connersville	10 00
Dunlapsville	56 00
Greensburg	101 50
Lawrenceburg	20 00
Liberty	50 00
Mt. Carmel	107 30
Mt. Hope	5 00
Reesville	154 92
Richmond	8 00
Rising Sun	15 00
Sand Creek	21 50
	603 92
Personal	5 00
	608 92

Pby of Palestine.

Charleston	16 31
Friendsville	5 00
Grandview	63 00
Hebron	4 15
Independence	4 80
Mt. Carmel	9 00
Paris	50 00
Wabash	10 00
	162 26
Personal	20 00
	182 26

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.

Lafayette	25 00
Logansport	75 00
Mill Creek	7 00
Monticello	5 00
Normanda	5 00
Peru	11 50
Rock Creek	2 00
West Union	2 09
	132 59

Pby of Lake.

Constantine	37 50
Crown Point	7 88
La Porte 1st	19 00
Rolling Prairie	31 00
South Bend	20 53
Sumption's Prairie	17 00
Tassinong	2 00
Valparaiso	40 00
	174 91

Pby of Fort Wayne.

Albion	2 70
Eel River	1 00
Fawn River	6 50
Fort Wayne 1st	20 87
Hawpatch	2 50
La Grange	5 00
Sparta	1 25
	39 82
Personal	5 00
	44 82

Pby of Crawfordsville.

Bethany	25 00
Covington	14 05
Green Castle	5 00
Lebanon	25 00
Ohio	6 75
Putnamville	13 25
Rockville	18 00
Thorntown	12 00
	119 05
Personal	3 30
	122 35

Pby of Muncie.

Indianapolis 1st	189 60
Lake Branch	3 50
New Castle	20 00
	213 10
Personal	20 00
	233 10
Synodical	80 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.

Carlyle	8 00
Chester	5 70
Dry Point	2 00
Edwardsville	8 00
Golconda	6 03
Greenville	10 50
Nashville	12 63
Pleasant Ridge	9 00
Rattan's Prairie	4 00
Shawneetown	5 00
Staunton Church	4 00
Sugar Creek	12 00
Washington	7 38
	94 24

Pby of Sangamon.

Jacksonville	103 00
North Sangamon	102 50
Petersburg	73 00
Providence	16 90
Springfield 1st	64 00
" 3d	50 00
Union	15 00
	424 40
Personal	50 00
	474 40

Pby of Schuyler.

Camp Creek	14 00
Chili	5 00
Fountain Green	22 00
Henderson	10 50
Knoxville	13 00
Macomb	21 00
Monmouth	20 06
	105 56
Presbyterial	18 40
	123 96

Pby of Peoria.

Bloomington Church	40 00
Canton	10 00
Farmington	11 00
Lewistown	190 00
Osceola	3 00
Princeville	12 25
Salem	17 50
Waynesville	17 00
	300 75

Pby of Rock River.

Andover	7 00
Camden Mills	13 00
Galena South	167 43
Princeton	45 05
Rock Island	36 00
Sterling	15 00
	283 48

Pby of Chicago.

Chicago (North)	125 00
Earlville	25 00
Roscoe	7 50
Willow Creek	23 00
	180 50
Synodical	22 62

SYDOD OF WISCONSIN.

Pby of Dane.

Madison	15 00
Oakland	12 00
Verona	3 00
Westminster	5 40
	35 40

Pby of Milwaukie.

Milwaukie ch	55 00
Waukesha	5 00
	60 00

Pby of Winnebago.

Depere	23 39
Fort Winnebago 1st	44 00
Winneconnie	7 00
	74 39

SYNOD OF IOWA.

Pby of Iowa.

Charleston	1 85
Keokuck	12 00
Middletown	9 50
Mt. Pleasant	5 00
Round Prairie	7 00
Sharon	2 10
Unity	2 14
	39 59

Pby of Cedar.

Andrew	2 10
Du Buque	31 20
Franklin	11 70
Grandview	2 30
High Prairie	1 25
Tipton	13 00
	61 55

Pby of Des Moines.

Birmingham	10 00
Fairfield	32 00
Shiloh	4 00
Winchester	6 00
	52 00

SYNOD OF MISSOURI.

Pby of Missouri.

Arrow Rock	4 65
Augusta	13 35
Auxvasse	11 00
Boonville	71 00
Columbia	88 00
Concord	18 25
Fulton	42 05
Jefferson City	69 70
Mexico	6 50
Millersburg	13 35
Salt Pond	11 20
	349 05

Pby of St. Louis.

Bonhomme	40 85
Fee Fee	15 75
Lima	5 35
Maline	13 10
St. Charles	27 00
Union	14 60
Washington	9 33
Washington & Newport	35 05
	161 03
Personal	12 50
	173 53

Pby of Palmyra.

Big Creek	7 00
Des Moines	14 85
Hannibal	18 50
Louisiana	16 00
Monticello	11 15
Mt. Prairie	8 00
Paris	5 50
Philadelphia	33 40
Pleasant Hill	9 00
	123 40

Pby of Potosi.

Apple Creek	24 25
Belleville	20 10
Farmington	31 50
Potosi	20 60
Steeleville	17 23
	113 68

Pby of Upper Missouri.

Crooked River	6 75
Ebenezer	1 00
Independence	43 00
Lexington	130 00
Liberty	41 35
Platte City	4 50
Prairie	15 00
Savannah	7 50
West Port	10 60
	259 70

Pby of Nebraska.

St. Joseph	2 75
Synodical	143 60

SYNOD OF KENTUCKY.

Pby of Louisville.

Bardstown	91 00
Big Spring	27 00
Cloverport	7 00
Elizabethtown	17 00
Goshen	66 00
Louisville 1st	631 20
do 2d	380 95
do 3d	34 00
do 4th	40 50
do Chestnut St.	505 08
Mulberry	81 28
Owensboro	100 00
Pennsylvania Run	16 30
Pisgah	5 00
Shelbyville	200 30
Shiloh & Olivet	133 25
	2335 86
Personal	285 00
	2620 86

Pby of Muhlenburg.

Bowling Green	8 00
Greenville	8 00
Henderson	88 10
Mt. Zion	11 00
Union Point	2 13
	117 23
Personal	4 00
	121 23

Pby of Transylvania.

Bethel	64 00
Danville 1st	348 00
do 2d	170 60
Ebenezer	16 00
Edmonton	13 00
Greensburg	5 00
Harrodsburg	92 55
Houstonville	60 50
Lancaster	67 70
Lebanon	33 00
Munfordsville	10 00
New Providence	18 00
Paint Lick	86 38
Perryville	27 25
Richmond	62 00
Silver Creek	16 37
Springfield	6 00
Stafford	20 00
	1,116 25
Personal	184 25
	1300 50

Pby of West Lexington.

Bethel	1 00
Carrolton	12 00
Cherry Spring	26 55
Clear Creek	37 00
Frankfort	222 97
Georgetown	5 00
Harmony	28 00
Hopewell	48 00
Horeb	65 00
Lexington 1st	74 50
do 2d	258 75
Nicholasville	105 00
Salem	16 00
Versailles	28 00
Walnut Hill	18 00
Winchester	49 80
Woodford	12 00
	1007 57
Personal	120 00
	1127 57

Pby of Ebenezer.

Augusta	12 00
Burlington	50 00
Carlisle	6 00
Covington 1st	82 52
Crittenden	11 00
Flemingsburg	79 60
Greenup Union	5 00
Maysville	159 70
Millersburg	7 50
Paris Church	120 60
Sharpsburg	19 00
Sharon	13 00
Washington	31 00
	596 92
Presbyterial	40 70
Personal	13 00
	650 62

SYNOD OF VIRGINIA.

Pby of Greenbrier.

French Creek	5 00
Kanawha Salines Church	15 00
Lewisburg	20 62
Oak Grove	5 00
Parkersburg	35 00
Point Pleasant	25 00
	105 62

Pby of Lexington.

Augusta	25 00
Bethany	2 25
Bethel	33 00
Bethesda	15 00
Carmel	19 10
Fairfield	12 50
Goshen	4 75
Hebron	13 00
Mossy Creek	19 25
New Monmouth	7 12
New Providence	59 00
Pisgah	3 00
Staunton	50 45
Timber Ridge	13 00
Tinkling Spring	42 48
Union	14 50
Waynesboro	13 75
	347 15
Presbyterial	47 30
Personal	23 50
	417 95

Pby of Winchester.

Alexandria 1st	80 00
Berryville	10 00
Charlestown	42 50
Falling Water	45 00
Fredericksburg	31 00
Louisville	26 00
Martinsburg	2 50
Romney	53 59
Salem	11 25
Winchester	100 00
Tr.of Pby—chs.not given	216 65
	618 49
Personal	5 00
	623 49

Pby of West Hanover.

Amherst	25 00
Bethesda	17 75
Bluestone	17 06
Briery	18 10
Buffalo	61 50
Charlottesville	30 50
College	93 92
Cumberland	56 13
Farmville	29 68
Finney Wood	48 85
Halifax	18 25
Lebanon	13 00
Little Concord	5 00
New Store	7 25
Old Concord	20 00
Peaks & New London	10 00
Scottsville	23 15
Trinity	20 00
Village	27 80
Walker	12 00
	554 22
Legacy	50 00
Presbyterial	42 46
Personal	20 68
	667 36

Pby of East Hanover.

Norfolk	137 87
Nottaway	30 00
Petersburg 1st	303 51
Portsmouth High St.	5 00
Richmond 1st	110 60
Richmond 2d Church	50 00
Smithfield	7 00
	643 98

Pby of Montgomery.

Bell Spring	3 00
Covington	4 00
Falling Spring	23 00
Fincastle	7 50
High Bridge	10 00
Jacksonville	9 00
Locust Bottom	10 00
Mountain Union	9 25
	75 75

SYNOD OF NORTH CAROLINA.

Pby of Orange.

Alamance	45 50
Bethel	6 00
Bethlehem	38 50
Buffalo	14 00
Chapel Hill	41 75
Clarkesville	51 00
Graham	6 75
Grassy Creek	16 00
Greensboro'	54 35
Harmony	1 00
Lexington	10 10
Madison	20 25
Milton	30 00
New Bern	32 00
New Hope	5 00
Oxford	20 00
Pennel	16 00
Raleigh	103 50
Shiloh	11 50

Spring Garden Church	17 83
Spring Grove	3 00
Spring Hill	34 50
	578 53
Presbyterial	61 58
Personal	55 00
	695 11

Pby of Fayetteville.

Antioch	6 50
Ash Pole	15 65
Barbacue	7 80
Bethel	12 35
Bluff	9 71
Buffalo	15 00
Centre	9 60
China Grove	24 00
Euphronia	13 00
Grove (Duplin)	21 00
Laurel Hill	11 50
Lumber Bridge	5 77
Long Street	6 00
Philadelphus	2 15
Rockfish Factory	8 00
Sardis	15 80
South River	5 40
Wilmington	78 50
	266 73
Presbyterial	18 92
	285 65

Pby of Concord.

Back Creek	25 00
Bethel	12 00
Bethpage	11 65
Centre	31 00
Charlotte	37 00
Concord Town	14 85
Ebenezer	4 25
Fourth Creek and Bethesda	27 00
Hiawassee	5 18
Machpelah	18 00
Mallard Creek	24 25
Marion	8 00
Morganton	25 00
Paw Creek	40 00
Pleasant Hill	25 75
Poplar Tent	27 20
Prospect	23 00
Providence	32 05
Ramah	17 00
Rocky River	59 25
Salisbury	49 00
Sharon	16 00
Steel Creek	79 35
Sugar Creek	39 00
Tabor	3 00
Taylorsville	21 57
Third Creek	25 75
Thyatira	10 00
Unity (Lincoln)	37 75
Wilkesboro	3 00
	801 85
Personal	18 00
	819 85

SYNOD OF NASHVILLE.

Pby of Holston.

New Providence	10 20
Rogersville	14 80
Salem	25 00
	50 00

Pby of Nashville.

Clarksville	245 70
Gallatin	50 00
Harpeth	3 00
Hermitage	30 05
Smyrna	18 63
	347 38

Pby of Tuscumbia.

Florence	90 00
Tuscumbia	25 00
	115 00

SYNOD OF SOUTH CAROLINA.

Pby of South Carolina.

Presbyterial	37 50

Pby of Bethel.

Bethel	30 50
Bethesda	40 00
Catholic	1 00
Fairforest	10 00
Hopewell	20 00
Lancasterville	9 00
Pleasant Grove	7 00
Purity	20 00
Yorkville	25 15
	162 65

Pby of Harmony.

Treas. of Pby—chs. not given	158 70

SYNOD OF GEORGIA.

Pby of Georgia.

Bryan Neck	50 00
Midway	231 42
Mount Vernon	23 00
Pleasant Grove	25 00
	329 42

Pby of Hopewell.

Athens	157 93
Clarkesville	23 00
Macon	166 15
Treas. of Pby—chs. not given	135 50
	482 58

Pby of Flint River.

Albany	15 00
Alcovia	3 95
Americus	28 00
Bethany	12 50
Columbus	126 35
Columbus 1st	67 56
Decatur Church	16 50
Ephesus	22 50
East Newton	25 00
Ebenezer	10 00
Emmaus	10 00
Fairview	13 00
Greenville	4 00
Griffin	10 00
Hopewell	18 30
La Grange	44 10
Long Cane	5 55
Mt. Tabor	20 00
Muscogee	7 20
Newnan	10 00
Perry	5 00
Smyrna	4 85
West Point	21 50
Zebulon	3 00
	503 86

Pby of Florida.

Bainbridge	3 60
Euchee Valley	6 50
Marianna	13 25
Tallahassee	35 75
	59 10

Pby of Cherokee.

Dahlonega	7 75
Lafayette	8 20
Pea Vine	8 00
Rome	23 60
Roswell	59 45
	100 70

SYNOD OF ALABAMA.

Pby of South Alabama.

Centre Ridge	10 10
Treas. of Pby—chs. not given	300 00
	310 00

Pby of East Alabama.

Wetumpka	35 00

Pby of Talladega.

Marble Spring	50 00
Talladega	35 00
	85 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.

Bethel	195 00
Canton	82 75
Ebenezer	15 50
Grand Gulf	15 00
Jackson	106 00
Natchez	203 50
Pine Ridge	119 20
Port Gibson	159 00
Providence & Pecan Grove	52 00
Rodney	20 00
Vicksburg	50 00
	1017 95

Pby of Louisiana.

Plaquemine	26 70
Personal	130 00
	156 70

Pby of Tombeckbee.

Aberdeen	19 00
Columbus	121 10
Kosciusco	27 58
Louisville	6 50
	174 18
Presbyterial	110 55
	284 73

SYNOD OF ARKANSAS.

Pby of Arkansas.

Batesville	78 05
Helena	10 00
Little Rock	74 00
Port Smith	84 10
Pine Bluff	6 00
Van Buren	84 70
	336 85
Personal	23 00
	359 85

Pby of Ouachita.

Eldorado	42 65
Lapile	60 00
Mt. Holly	100 00
Scotland	32 50
	235 15

SYNOD OF MEMPHIS.

Pby of Western District.

Brownsville Church	33 00
Jackson	50 00
Shiloh	25 25
	108 25
Personal	4 25
	112 50

Pby of Chickasaw.

Harmony	27 90
Holly Springs	134 85
Oxford	70 00
Pontotoc	32 00
Water Valley	17 35
Zion	24 50
	306 60

Pby of Memphis.

Bethel	18 00
Covington	25 00
Emmaus	150 00
Germantown	34 00
Memphis 1st	107 00
do 2d	100 00
Mt. Carmel	70 00
Portersville	32 00
Ramah	6 00
Salem Church	45 75
Somerville	100 00
	687 75
Personal	22 00
	709 75
Synodical	59 50

SYNOD OF TEXAS.

Pby of Brazos.

Austin	18 00

Pby of Eastern Texas.

Palestine	5 25

Pby of Western Texas.

Lavacca Church	5 00
Victoria	22 00
	27 00

SYNOD OF THE PACIFIC.

Pby of California.

Benicia 1st	83 60

Pby of Oregon.

Clatsop	48 30

Synopsis of preceding statement.

Synod of Albany	$2,854 03	Synod of North Carolina	1,800 61
" Buffalo	1,038 44	" Nashville	512 38
" New York	13,435 19	" South Carolina	358 85
" New Jersey	4,281 52	" Georgia	1,481 96
" Philadelphia	10,071 28	" Alabama	430 00
" Pittsburgh	3,840 97	" Mississippi	1,459 38
" Wheeling	2,325 00	" Arkansas	595 00
" Ohio	1,107 98	" Memphis	1,188 35
" Cincinnati	2,178 64	" Texas	50 25
" Indiana	1,848 01	" Pacific	131 90
" North'n Indiana	787 77		$63,101 03
" Illinois	1,479 95	Miscellaneous	7,755 08
" Wisconsin	169 79	Legacies	4,240 39
" Iowa	153 14		* $75,096 50
" Missouri	1,165 71		
" Kentucky	5,820 78		
" Virginia	2,534 15		

* *Note.*—$111.30 after having been received for Domestic Missions, and so acknowledged, was by the contributors ordered to other accounts: and this reconciles the disagreement between the foregoing statement and the Report on the "State of the Treasury."

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of June, 1854.

SYNOD OF ALBANY.

Pby of Londonderry.—Antrim ch	$1 29
Pby of Albany.—Charlton ch	10 00

SYNOD OF BUFFALO.

Pby of Genesee River.—Bath First ch	80 00
Pby of Buffalo City.—Bethany Centre ch	7 65

SYNOD OF NEW YORK.

Pby of Long Island.—Huntington ch 18; Islip and Huntington chs 9	27 00
Pby of New York.—Scotch ch New York, cash coll 265 85, from Mrs Johnston 100, John T Johnston 100, Jas B Johnston 100, Samuel Cochran 100, Wm Post 62 50, A Robertson Walsh 50, Robert Carter & Bros 50—in all 828 35; Astoria ch 113 50; Brooklyn 1st ch 778 12; Fifth Avenue and 19th street ch N Y, from a member 5; Brooklyn 2d ch addl 5; Newtown ch L I 48 50; Jamaica ch, of which 20 a thank-offering for the hopeful conversion of a son 122	1901 07

SYNOD OF NEW JERSEY.

Pby of Passaic.—Second ch Elizabethtown	154 20
Pby of West Jersey.—Cold Spring ch, of which 16 from the Sab schools	60 00
Pby of Newton.—Hackettstown ch 32 28; Blairstown ch 40	72 28
Pby of Raritan.—Clinton ch	20 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Central ch Phila, from Jas Boyles 50; North ch Phila, from Robt Wallace 5; Tenth ch Phila, from a member 10	65 00
Pby of New Castle.—Slateville ch 50; Pequa ch 41	91 00
Pby of Baltimore—Aisquith st ch, Balt. from Moses Hyde	1 75
Pby of Carlisle.—Carlisle ch, from James Hamilton, Esq, in part to con ANDREW BLAIR an hon mem 30; Petersburg ch 13	43 00
Pby of Huntingdon.—Little Valley ch, from Mrs Jane B Long	50 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Cherry Tree ch addl	13 00
Pby of Clarion.—Beechwoods ch	15 00

SYNOD OF WHEELING.

Pby of New Lisbon.—Deerfield ch for the coloured people South 21; Newton ch 4	25 00

SYNOD OF OHIO.

Pby of Marion.—Liberty ch 6; Eden ch 2 53; Salem ch 6 50; Richland ch 3 05; York ch 6 25; Upper Sandusky ch 16; Bowling Green ch 3; Union ch 2 71; Bucyrus ch 5; Iberia ch 2 50; Pisgah ch 3 50; Brown ch 3 40; Kingston ch 3; Marysville ch 12	75 44
Pby of Zanesville.—Brownsville ch 18; Hebron ch 9	27 00
Pby of Richland.—Mt Vernon ch, from Wm Shannon	2 50
Pby of Coshocton.—Hayesville ch 14; Valley ch 8; Mount Eaton ch 7; Berlin ch 4 33	33 33

SYNOD OF ILLINOIS.

Pby of Peoria.—French Grove ch	4 40

SYNOD OF WISCONSIN.

Pby of Winnebago.—De Pere ch	5 65

SYNOD OF VIRGINIA.

Pby of Winchester.—From sundry chs, per Treas. of Pby	295 48
Pby of West Hanover.—Draft on said Presbytery	1000 00
Pby of Montgomery.—From sundry chs per Treas. of Presbytery	300 00

SYNOD OF NASHVILLE.

Pby of Maury.—Zion ch	20 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Bethesda ch	30 00

SYNOD OF THE PACIFIC.

Pby of Stockton.—Benicia 1st ch, California 62 25, less exchange 1 80	60 45
	$4491 49

MISCELLANEOUS.

J Brewster, Esq, Shirleysburg, Pa 50; Mrs Jane Rose, Phila 10; Chandler Ward, Franklindale, Pa 75 cts; Mrs Martha Drake, Clarkson, N Y 5; Old balance from the Southwark Bank 143 41; Elbridge G Burr, French Creek Va 50 cts; Eliza E Townsend, Painted Post N Y 25; Philadelphia Society of Nassau Hall, Princeton N J 5	239 66

LEGACIES.

Legacy in part of Wm Hay, dec'd, of Mich 253 42, less exchange 1 27=252 15; Legacy in part of John Gilcrest, of Washington co, Pa, per Treasurer of the Gen Assembly 354 36; Legacy in part of Wm Woods, dec'd, of Stewartsville, Pa 39 18, less exchange 13 cts=39 05	645 56
Total,	$5376 71

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

1 Box from the Ladies of Oswego ch N Y, valued at	100 00
1 Box from the Ladies of Frankford ch Pa, valuation not given.	
1 Box from the Ladies of the 2d Presbyterian ch, Washington City, valued at	50 00

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of June, 1854.

Pby of Genesee River.—Sparta 1st ch, for the 1st ch Fort Winnebago, Wisconsin 30; Bath 1st ch, from a Lady, for 1st ch Fort Winnebago, Wisconsin 200	230 00
Pby of New York.—Scotch ch N Y, cash coll 162, from Jas B Johnston 100, John T Johnston 100, Wm Post 62 50, Robert Carter & Bros 50	474 50
Pby of New Brunswick.—Titusville ch, for 1st ch Fort Winnebago, Wisconsin 30 50; Pennington ch, for 1st ch Fort Winnebago, Wis 73	103 50
Pby of Newton.—Greenwich ch	18 00
Pby of Raritan.—United 1st and 2d chs of Amwell, for the 1st ch Fort Winnebago, Wis	32 00
Pby of Philadelphia.—Sixth ch Phila 50; Tenth ch Phila, addl from Mrs Hoge 10	60 00
Pby of Huntingdon.—Little Valley ch, from Mrs Jane B Long	200 00
	$1118 00

MISCELLANEOUS.

"Two Friends," New Jersey, for the 1st ch Fort Winnebago, Wis 10; "Eugenia M." 2	12 00

LEGACY.

Legacy of Wm Brown, dec'd, of Tenn, for New Providence and Rogersville chs Tenn	207 00
Total,	$1337 00

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of June, 1854.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Mt Carmel ch, Mrs A McD 2, J W 50 cts, H R 50 cts	$3 00
Pby of Clarion.—Licking ch	3 67
Pby of Beaver.—Westfield ch 27; Newcastle ch 60	87 00
Pby of Allegheny.—Ladies of Scrubgrass ch 4 86; Tarentum ch 16 60	21 46
Pby of Blairsville.—Plum Creek and Parnassus chs 1 50; Warren 3 93; Concord 13	18 43
Pby of Erie.—Salem ch	5 00

SYNOD OF WHEELING.

Pby of St Clairsville.—Woodsfield ch 6 06; Beach Spring 31	37 00
Pby of New Lisbon.—East Liverpool ch	10 00

MISCELLANEOUS.

Hon Wm Curill 10	10 00

LEGACY.

Legacy of Robert Devling	100 00
Total,	$295 56

J. D. WILLIAMS, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Reported for the Home and Foreign Record.

EDUCATION DEBATE IN THE GENERAL ASSEMBLY.

[We give up our space to the debate in the last General Assembly, on the Education question. The resolutions, which were published in the last number of the Record, were carried with great unanimity, the negatives being few in number.]

Dr. R. J. Breckinridge, of *West Lexington* Presbytery commenced by saying that he had two or three general remarks to make on this important subject. 1. In the first place, there was a very strong impression on his mind that the work of preparing candidates for the ministry was the great work of the Board of Education. Every other interest was subordinate and collateral. However important general education might be, the work of training candidates to preach the word of God was the original basis of the operations of the Board, and was still, in his judgment, the main work. 2. In the second place, there was danger of weakening the operations of the Church in ministerial education just in proportion to the addition of other interests to this department. Diverse operations are unfavourable to enterprise and success. One of the reasons why there has been a diminution of candidates was, that general education had been superadded to the original object of the Board. This was his own private conviction. 3. In the third place, Dr. Breckinridge said that he was very reluctant to have the Church agitated by a controversy about ecclesiastical supervision in education. The great mass of our people, especially elders and intelligent laymen, were opposed to separating the Presbyterian Church from the education movement of the day. In his opinion, such separation would be disastrous in the extreme, and ought not to take place. Nevertheless he was willing to have the Church conduct institutions of her own, provided it would not be considered disloyal to her authority for those who entertained different opinions, to continue to act in favour of the State system. Dr. Breckinridge concluded with some complimentary remarks to the Corresponding Secretary of the Board.

Judge Fine, of *Ogdensburg* Presbytery, N. Y., said that it was due to the Presbyterian Church to maintain distinctly and emphatically three points connected with educational operations. These were, 1st. Our ministry must be an *educated ministry*. Presbyterians never had any sympathy with a ministry that was unprepared to do God's work among all classes of society. 2d. Education for the ministry must not be conducted on a superficial basis, but must be *thorough*. A mere smattering of learning was dangerous. The Church did not want superficial men. She wanted men learned in the Scriptures and acquainted with human nature; and amidst all other attainments, a knowledge of the ancient languages and of philosophy was pre-eminent. Of course piety was the first of all acquisitions; but he was now speaking of the intellectual, and not the moral, qualifications of the ministry. 3dly. The Board of Education could not do the work of the Church properly, unless it attended to the *early education* of our youth. We must look to the under strata, and not confine ourselves merely to the upper rocks. A true view of education, as of geology, includes a survey of the whole field. Our children and youth must be attended to in schools, academies and colleges as well as in theological seminaries. With this brief statement of some general principles, Judge Fine said that he heartily approved of the resolutions before the Assembly.

Silas Holmes, Esq., of the *New York* Presbytery, remarked that among the chief duties of the Church was the training of children. The Bible laid down the rule, and that rule was to train them *religiously*. No other sort of training came up to the requirements of God. The Bible not only gave the precept, it gave examples to illustrate what it taught. The case of Samuel was full of instruction. Our candidates for the ministry would not be so few, if the church had mothers like Hannah. The time of beginning education was in infancy; and mothers were the first and best instructors of children. Character is commonly moulded in its main features at the age of seven years. If children are not then under good discipline, there was a fearful probability that their evil nature would gain the upper hand. Schools were necessary to carry on and complete the work of mothers at home; and these schools should be religious schools. A great deal was said about colleges and academies and the necessity of having our youth under religious influences in the more advanced stages of education. But, for his part, he would lay stress on the *schools* for early education. Let us have religious schools for the young, at any rate—parochial schools, where the Church could see that religion was properly taught.

Rev. W. J. Frazier, of *Palmyra* Presbytery, remarked, that the want of early Christian education cannot be fully repaired. God's plan is to begin early. "Train up a child in the way he should go." Who is to train him? If parents fail to teach religion to their children, where must we look for the supply of the deficiency? To the State? No. But to the Church of Christ. The Church has no higher duty than to take care of the young. It belongs to her to "feed the lambs." Neglected children are a woful inheritance to society, and as probationers for eternity, how awful is their condition! We need the organized instrumentality of the Church. This great work must not be left to shift for itself. We cannot do better than to train up children in God's fear. The Board must be encouraged to go forward.

Rev. D. V. McLean, D. D., of the 2d Presbytery of *Philadelphia*, said that the great object of the Board, was undoubtedly to look after candidates for the Ministry. The paucity of candidates, however, was not owing to the Board of Education; nor was the evil confined to our own Church. The great cause of this calamity was the defective religious training of our youth. Until the Church does more of what Dr. Breckinridge calls *collateral* work, our candidates cannot be expected to increase. Ministers do not favour the plans of the Board enough. There is a want of energetic co-operation, a lukewarmness in carrying on the work of religious education. Another defect is, that we take up young men too late. Dr. Alexander, used to say, that we had to educate a great many young men in order to get a few good ones. That is true. We begin too late; and besides that, the Church has too little oversight of the work. The fact is that, of late years, the Church has had very little oversight of her children. In the earlier stages of education, there had been scarcely any at all, until parochial schools came into vogue. If our youth had been brought more under the eye of the church, had been more looked after by those who had officially the charge of their religious training, if their education had been of a thorough Christian character, and under the proper sort of supervision, is it to be believed that *more* young men and young men of *better qualifications* would not have been brought in? It is not an uncommon thing to advise some of the candidates, who came to the institution with which he was connected, to go to other employments. Suppose that there was no sort of church supervision over candidates until they entered the theological Seminary; how little could be known of the character of the young men, and of their qualifications, mental and moral, for the work of the ministry. The truth is, that the Church ought from the beginning, to have more control over education. We have Sunday-schools, but where are our religious day-schools for children? There are irresponsible schools, and Roman Catholic schools, and Quaker schools; but where are our own schools, in sufficient numbers to meet our wants and to do our work? One great reason for all our deficiencies and failures, he repeated, was neglect in the early stages of education.

It has been said that a large body of our people and of our elders are opposed to the educational operations under the care of our Church. [Dr. Breckinridge here explained, and said that he had merely contended that the Presbyterian Church ought not to separate itself from the educational movement of the day, and that in his judgment many of our people were of that opinion.] Dr. McLean replied that none of us are in favour of separating from the State system. The report takes no such ground; nor do the resolutions before the Assembly. But the State system was not enough. We ought never to think of giving up the entire education of our children to the secular powers. What had made Scotland such a glorious country but the early care of her children? Her parochial schools had been her strength. If our Church were to abandon her position on education, we should be going a century backwards.

Rev. Dr. Hodge, of the *New Brunswick* Presbytery, remarked that it was impossible, at the present, to go into a very extended discussion. Dr. Breckinridge seemed to think that there was a radical difference of opinion on the subject of education in our Church. Dr. Hodge hoped that it was not so. Some of the former Reports of the Board were indeed adapted to produce an impression unfavorable to the State schools. But the last report [of 1853] had explained the ground on which State schools and Church schools might harmoniously co-operate; and there appeared to be a general concurrence in the correctness of those views. Dr. Hodge proceeded to state some general principles. 1. All agreed that education is absolutely necessary. The people must be taught. 2. This education, from the primary school and the academy up to the college, must be religious. Religion was not only a proper subject of education, but the work in all its stages must be conducted religiously. Our ministers and laity are opposed to the infidel principle that secular must be separated from religious education. No such separation can be made. It is impossible to exclude religion from the training of the young. Man is either good or bad, and education is either religious or irreligious. It cannot be neutral in its character. 3. The duty of education belongs to the family, to the Church, and to the State; not partly to one and partly to another, so as to absolve either of the three from the duty of inculcating religion, but education, in all its departments, belongs jointly to all parties. The parent is bound, the Church is bound, and the State is bound to educate religiously. There is an obligation everywhere to impart a moral and religious training. Every one concedes the right of the State to educate; but this does not interfere with the rights of the family, or of the Church. The family, the Church and the State are co-ordinate parties, all l ing under obligations to educate on the principles God's word. 4. When the Church finds that family and the State fail to provide the requisite k

or amount of education, then the Church may interpose and provide institutions under her own care. If the State imparted the same kind of education as that given a hundred years ago, no parochial schools would have been necessary. Religion was, at that period, a regular part of education. Our Church schools owe their origin to the exclusion of religion from the public schools. When the State excludes religion, it is the duty of the Church to establish schools of her own, just as in heathen lands. Our missionaries cannot perform their missionary work hopefully, if the children are educated irreligiously, and hence they establish religious schools. The Church need not have institutions of her own, if the work be properly and sufficiently provided for elsewhere. Her agency may be regarded as supplementary. If education in the public schools was as in the olden time, our Church would not have moved in the subject. We do not desire to separate from the State. The public schools are necessary for the masses. The State has a great work to do in education. It is only when the State fails to do its duty, and when the religious education of the young cannot be so well secured, that the Church need interpose her authority. As to the question whether the Board of Education was the proper organ for the Church in this matter, that was a question of mere policy. No principle was involved; and for his part, he thought the Board could do all the work required. It was better to increase the force of the office, when necessary, than to establish a new and separate Board.

Rev. Stuart Robinson, D. D., of the Presbytery of *Baltimore*, said that he had but a single point to make. It is assumed that, because the State does not give the right education, therefore parochial schools are necessary. Now, he did not admit this inference. The Church was no party to education outside of the ordinances of the house of God. The Church educates by preaching the Gospel, and by making parents assume vows in the baptism of their children. Our Confession of Faith has no provision for a machinery outside of its own spiritual ordinances. The Church was a party to education in the sense of the Confession of Faith, and no farther. She was not a party to teach reading and writing any more than to teach children how to make money. [*Captain Holmes* here asked a question, which was not heard by the reporter. *Dr. Hodge* asked whether the doctrine, advanced by Mr. Robinson, did not prevent our Church from establishing schools among the heathen? No answer was understood to be returned to Dr. Hodge's question.] Mr. Robinson went on to say, that there was a distinction between superintending schools by elders and by trustees. Private schools were often necessary, and trustees might be appointed to manage them, but not by the Church. But his own experience, as a teacher, was that he would rather have no trustees at all. And least of all, did he want elders as trustees. By and by, the people would elect men as school trustees and not as elders. Christians may exercise a good influence over the schools of their neighbourhood, but to have control as a part of a Church session, was another thing; and if in this sense the Church was claimed as a party in education, he denied the position.

Dr. R. J. Breckinridge had no desire to provoke discussion, or to embarrass the action of the Assembly. He was willing to regard Dr. Hodge's views as expository of those of the Board of Education. Certainly, some of the Reports of the Board look as though they were opposed to the State schools. The mode of stating the subject had, however, been changed, and he was gratified at this. The mind of the Church was perhaps immature on some points; but if the public sentiment was becoming stronger against a withdrawal from the State schools, it was a happy thing. He had no desire to embarrass the action of the Church; but if all education was to be engulphed by an ecclesiastical movement, then he thought that the Board of Education was not the place to put that power. As Superintendent of education in the State of Kentucky, he had found his duties exceedingly onerous. But this Board was to be charged with the educational interests, elementary, classical and theological, of all the States of the Union.

Rev. Dr. Spring, of the *New York* Presbytery, commenced by adverting to the importance of the question, and to its claim upon the Church for mature consideration. If things were as they had been in the olden time, the subject would wear a very different aspect. It was now forced upon the Church by the change of circumstances, and he was sorry to hear it said that the Church had only a supplementary part in the work of education. The organization, which had the seal of Christ's blood, the witness of the Spirit, the everlasting truth of God, and the ordinances of grace, and which included within its fold all true believers, was not a supplementary agency. It was a great work of the Church of God, to take care of the young. The Church would flourish in proportion to her concern for her offspring. The State was formerly sanctified by the Church, and the public schools taught religion, as in Scotland. Our country is indebted to the word of God for the measure of prosperity it has enjoyed. But religion is not now taught in our schools. There is a controversy between the Church and an infidel world. What sanctified education in former times? It was the influence of the clergy, and of the pious and the good in society. But the world was fast taking education out of the hands of the Church, and claiming it as its own exclusive possession. The training of the young was gradually but surely passing away from the Church; and the State was gradually, and deceitfully, and with art, becoming the arbiter in the matter. The question was fast coming to this—whether the Church, or an infidel world, was to educate our youth. Experience, sad experience, will teach us this fact more and more. It is not surprising that public men and politicians raise a clamour against denominational education. When a Church school or academy prospers, the State school feels a jealousy, and there is a flourish of trumpets against religion. So with denominational colleges. When a college on another basis sees a Church institution flourish, it will begin to decry Church education. This is natural. For his part, he wished State institutions to have this check, and he had no doubt that the influence of religious schools and other institutions was salutary upon the State system. The Church ought to do all she can in education both personally and ecclesiastically. He hoped the Assembly would continue to approve of all that was doing in establishing schools, academies and colleges. The Church *can* and *will* take part in the work of education. He called attention to the emphasis of this remark. Yes, the Church has *the power;* she has the ability to train her own youth, and she must, and *will*, exercise her lawful influence. I regret the spirit of indifference to our new educational operations, or rather to the old operations of the Church in a new form. How long was it since the State resolved that Christianity should not be represented in the public schools? In canvassing for a Professor in a certain college, the State of New York had ordained that religion was to be no element in determining his qualifications. A few years ago, it was considered good policy to put ministers as Presidents of our colleges; but now many seem to think that it is better to have laymen. Science and literature are carrying the day, and religion is looked upon as a secondary thing. The times have changed. Let us maintain our ground as a Church, and utter our testimony against banishing religion from institutions of learning. If the State will not have religious schools, let us show the world that we will establish schools under our own care, in which religion shall be taught, as in days of old. The Church must take a bold, deliberate, immoveable stand upon this subject. Providence is compelling her to embark in the work, and she must summon up all her enterprise and piety. The Board of Education was not attempting, as Dr. Breckinridge seemed to think, to monopolize all the educational business throughout the different States. The object was simply to set up institutions where Providence seemed to demand it. Religious schools, academies and colleges ought to be founded wherever the opportunity was offered. The Board were doing a good work, and I bid them God speed. Let us encourage them in every way in our power.

Rev. J. J. Brownson, of *Washington* Presbytery, said that there was evidence that on all fundamental principles there was but one mind in the Church. In carrying out these principles, there might be some difference of opinion. Our position was very different from what it was fifty years ago. Formerly Presbyterians had the education of the country very much in their own hands. It was different now, especially as regards colleges. Other churches are establishing institutions of their own; and he wished them success in their efforts; but these various denominational operations placed the Presbyterian Church under a new necessity to look after her own interests. It was a grave question whether our old institutions ought not be brought into closer connexion with the Church. There were other reasons which urged a re-examination of this point; and among them was the comparative safety of denominational colleges. As I recently passed through Carlisle, I saw Dickinson College, whose halls were once adorned by the piety and talents of Nesbit, and Mason, and McKnight, and Neill, and Davidson. This institution, which was established by the prayers and the money of Presbyterians, has now become alienated from us. Other instances of perversion might be named. Under the pressure of the times, it is a grave question whether we shall lose our place in the old institutions. Dickinson College shows the tendency of things. Influences are at work which may undermine Presbyterianism elsewhere. This, in some of its aspects, is a question of self-preservation. The power of the Church to take part in education was generally admitted, and he believed that its exercise was eminently salutary. The Board of Education was engaged in a work of immense service to the interests of religion; and the Presbyterian Church at large was prepared to maintain the principles on which these operations were conducted.

Rev. Dr. J. B. Adger, of *Charleston* Presbytery, denied that this was a settled question. It seemed to be regarded by some that, because the Assembly had once passed a measure, it must pass it again. He was not in favour of any further action on this subject. He did not agree that secular education formed a part of the business of Church courts. He did not deny that religion was an important part of education; but the question was, whether our Church courts had the right to engage in secular education. Even if they had the right, how could they attend to all this complicated business?

Professor J. Wilson, of *West Hanover* Presbytery,

said that he comes from a non-ecclesiastical college—one of those institutions which the Board were *willing to endure!* One of the resolutions which we are called upon to pass, expresses confidence in all institutions in which religion is "duly" inculcated. If no other institutions are to be tolerated except those in which religion is "duly" taught, what is the meaning of "duly." Must the Shorter Catechism be taught? Must there be religion in every recitation? How can science be taught in a religious manner? If religion is introduced at all, how can it be done in any other than a side-way? A great deal has been said about the defects of the present system of education, but these defects have been exaggerated. Where do our ministers come from? From our ordinary schools, academies, and colleges; from such colleges as Princeton, Jefferson, Hampden Sidney. There is a good religious influence in these institutions. At this moment there is a revival of religion in Hampden Sidney College, Virginia; and even in the University of Virginia, originally founded on infidel principles, God's grace is manifesting its power. What does this mean? It shows that it is possible to have religion in other institutions besides those under the care of the Church. Private men may educate in a worthy manner. This is not a question of machinery, but of principle.

Rev. R. H. Chapman, of *Talladega* Presbytery, thought that now was the time for the Church to make its mark. It was a day of great opportunity, and a day that calls for the maintenance of religion in education. "Duly" means that religion is a legitimate part of education, and that as much religion must be put in as is required by "nurture in the Lord." It means that religion shall exert a *decided influence* upon the minds of the young. The Church is safe whilst she has a voice in the education of her children. Other institutions under private management may be good, and these are not merely "endured" or tolerated, but cordially commended to the Christian confidence of our people. God forbid that they should not prosper! He would have preferred that the resolution had stated that these institutions, and all others in which religion was "duly" taught, *had* our confidence, and not merely that they were "*entitled*" to it. But the resolution did not contemplate anything invidious. It lays down a proposition in which we all concur. As to the right of the Church to take part in education, he believed it with all his heart, and the time may come when the Church will be required to do a great deal more than she is now doing.

Paul T. Jones, Esq., of the *Philadelphia* Presbytery, arose to give one or two items of information. The public school system in Philadelphia, was in many respects an admirable system, but it did not exert much religious influence. The High School—an excellent institution—was supplied with its pupils from the common schools. The most distinguished scholars were selected, and admitted to the privileges of the High School, as a reward of merit. But what were the statistics, as officially published, in regard to the occupations of its graduates? Why, out of some fifteen hundred graduates, about a *dozen* had become ministers of the Gospel. Can much religion be inculcated, when such results confront us? I am a Director of the public schools, and can speak with confidence of their admirable management, as secular institutions. But religion is scarcely leavening the schools. A portion of the Bible is indeed read by the teacher, but what is reading a few verses as a part of religious education? The Church, of which I am a member, [Dr. Boardman's] has a missionary parochial school under its care. That school commenced with seven scholars, and now has over a hundred. It stands not far from three public schools, where the children might be taught for nothing, but so popular is the religious instruction and administration of that parochial school, that the parents, though poor, prefer sending their children to it. I am in favour of the common school system; but the absence of religion is a sore evil. There is room for parochial schools, and our Church is wise in adhering to her educational policy.

Rev. H. M. Robertson, of *Winnebago* Presbytery, said that there were two ways of looking at this question, and he agreed with the last speaker that the practical was the best. Wisconsin, where I live, is a State of quick developments—a sort of hot-bed, where principles show their results soon, where they *crop out* so that we can see and understand them. We have a State system, and many of the schools are good, but as a whole its working is irreligious and infidel. In a village, where we have a strong Presbyterian church, we tried for four years to secure a religious influence in the public school, but we were outvoted. Was it our duty to sit still? No, Mr. Moderator, we went to work, and established a school for our own. And we could not have done it without the aid of the Board of Education. And what has been the result? We have not only prospered in our own school, but our influence has caused the infidel teacher to be removed from the public school and an evangelical Christian put in his place. In the University of Wisconsin, religion is not allowed to be introduced. There is no regulation about the observance of the Sabbath, and the students may go to Church or to fishing, just as they please. Presbyterians in Wisconsin could have no sympathy with such an educational movement. Disastrous results cannot fail to follow in due time. We have taken our position. We are shut up to our own academies and college or to sending our children out of the State. The Congregationalists, Methodists, Episcopalians, Romanists, have their own separate colleges. Institutions of education may indeed be established by private individuals. But what guarantee is there that these private institutions will keep right, even if they begin right? Besides, we need *system* in education. If the State does not do the work, the Church must come in. Nothing can be done efficiently in so great matter, except by public management.

Rev. A. D. White, of *New Brunswick* Presbytery, said that the plan of parochial schools had been *tried*, and proved good. His own Church had tried it. The public school having failed to impart religious instruction, we felt it to be our duty and privilege to establish a school under the care of the Church. The plan has worked well, and is popular. Other denominations patronize it. The Bible is studied daily, and the Catechism is also thoroughly taught. It would be an unfortunate day for us if our school were given up. The principles of the Board of Education are right principles. We consider our school a practical test of their truthfulness.

Dr. J. C. Young, of the *Transylvania* Presbytery, thought that there would be unanimity in adopting the Report. The subject of education was undergoing a discussion in our Church, and right principles were working their way up. Some years ago, he did not agree to all that was in the Education Reports. They were radically right, but some expressions were wrong and needed modification. There will be a clearing up of all difficulties by degrees, and the Church will ultimately settle down in its denominational work. He did not agree to all that the Secretary of the Board had said in a public address about religious education in colleges. But these things may be amicably discussed out of doors, and not in the Assembly. We shall all doubtless agree *substantially* in due time, if indeed we do not already.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JUNE, 1854.

I.—Fund for Candidates.

Presbytery of Troy.

1st United Presb ch of Cambridge 57 25, less 1 50 to *Home and Foreign Record*=55 75, of which 18 from the ladies for the pastor — $55 75

Presbytery of Genessee River.

Ch Moscow 7; Rev M Stewart, Bath 5 — 12 00

Presbytery of New York.

1st ch Bridgeport — 25 58

Presbytery of New York 2d.

Scotch ch collection 183; John T Johnston 100; James B Johnston 100; Wm Post 62 50=445 50, less 100 paid students — 345 50

Presbytery of Elizabethtown.

Baskingridge ch — 21 00

Presbytery of Newton.

Blairstown ch — 20 00

Presbytery of Raritan.

Clinton ch — 47 00

Presbytery of Burlington.

Allentown ch — 20 00

Presbytery of Donegal.

Chanceford ch — 4 00

Presbytery of Carlisle.

Monahan ch — 9 00

Presbytery of Huntingdon.

Little Valley ch, Mrs Long — 100 00

Presbytery of Columbus.

Circleville ch — 12 59

Presbytery of Marion.

York ch 4 31; Pisgah ch 62; Marysville 8 — 12 93

Presbytery of Richland.

Ashland, Legacy of Thomas Jefferson Beers, 10; Orange ch 5; Hopewell ch 6; F L Ball, bal on Killan scholarship, and bal to const Joseph Beers hon mem 10 — 31 00

Presbytery of Miami,

Clifton ch — 26 00

Presbytery of Cedar.

Davenport ch, Iowa — 31 00

Presbytery of Montgomery.

High Bridge ch — 10 00

Presbytery of Mississipi.

1st ch Natchez 680, less exchange 5, — 675 00

Presbytery of Louisiana.

Carmel ch 20; Comite ch 2; Jackson ch 6 50 — 28 50

Presbytery of Chickasaw.

Lebanon ch 5; Sarepta ch 2; Oxford ch 1 — 8 00

Presbytery of Memphis.

Morning Sun ch 16, less exchange 32 cts — 15 68

$1510 63

LEGACIES.

From Estate of Wm Wood of Westmoreland, Pa, 236 12, less exchange of which to this Board — 78 10

MISCELLANEOUS.

John Brewster of Shirleysburgh, Pa, 30; Eliza E Townsend, Painted Post, N Y, 25 — 55 00

1643 63

Less bad bill — 5

$1638 63

II.—Fund for Schools, Colleges, &c.

Presbytery of New York.

1st ch New York (ladies of, special) — 242 50

MISCELLANEOUS.

Mrs Hocking, Batavia, N Y — 25 00

III.—Fund for Teachers, &c.

Rev T P Hunt — 10 00

Total — $1916 13

WILLIAM MAIN, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

A WORD TO MINISTERS.

It is of great importance that the ministers of the churches should keep in view one fact, viz. that there is no agent now in the service of the Board. The liabilities of the Board for the current year are very heavy; but they can no doubt be easily met, if each brother in the ministry will see to it that the church under his charge shall have a timely opportunity of making a contribution to this work. If this is not done, the most serious embarrassment is inevitable. But the experience of the last year on this subject, contains much encouragement.

RECENT INTELLIGENCE.

Mission House, N. Y., July 13, 1854.

Indian Missions.—Letters have been received from the Chickasaw mission, June 5th; Choctaw mission, June 7th; Seminole mission, June 5th; Otoe and Omaha mission, June 22d; Iowa, June 30th, and from the Chippewa mission, June 19th.

A church was organized at Wa-pa-nucka the latter part of March, being composed of eleven persons connected with the mission, and three Indian converts. The female school contained eighty-nine, all of whom were in the enjoyment of good health, and were prosecuting their studies to the entire satisfaction of their teachers.

Mention is made of the death of a young Creek convert by the name of Joseph Burgess, who was formerly connected with the school at Oakridge, and acted as interpreter to the missionaries there for several years. As a Christian, his conduct was always consistent and exemplary, and he died "exhorting his friends to serve God, and meet him in heaven."

The following extract from a letter of Mr. Lilley, in relation to the present state of the school at Oakridge, will be read with interest:—"Our school is doing as well as usual. Sometimes we feel very much encouraged with the children's progress and their general conduct. Much seriousness prevails at the present time, and many of the children are attending strictly to the duty of secret prayer. When I inquired this morning about one of the larger girls, who had not come down, one of the younger ones replied, 'She was praying.' I would not convey the impression that these children are Christians, or even that they act in all things as they ought; but may we not hope, by the habit of secret prayer, and other religious duties, they will be kept out of many sins which they would otherwise fall into, and be led by the Holy Spirit to trust in the Lord."

Death of Mrs. Reid.—We are under the painful necessity of announcing the death of Mrs. Elizabeth Reid, wife of Rev. Alexander Reid, of the Choctaw mission. This afflictive event occurred on the 6th of June, after a severe illness of several weeks. Her death was peaceful and happy, but her loss is most sensibly felt, not only by her bereaved consort, but by the entire mission family, and the institution at Spencer, with which she was connected, and to which all her energies were devoted, for the four last years of her life. We commend her afflicted husband, and the institution for which she laboured, to the prayerful remembrance of the people of God.

West Africa.—Letters have been received from Monrovia, April 27th; Kentucky, May 5th; Sinou, May 2d; and from Settra Kru, May 16th. Some seriousness, and other tokens of good, were manifesting themselves in the church at Monrovia. The church building at Kentucky was nearly completed. Religious services were well attended, and the number of church members was increasing. The school is also represented as in a prosperous condition. From Sinou and Settra Kru, nothing of special interest is communicated. The school at the latter place is well attended, and the natives in that region of country are now very desirous that a missionary should be sent to them. Who will go?

Siam.—The only recent intelligence from the mission at Siam, is a letter from Rev. S. Mattoon, of March 15th. Dr. House had suffered from an attack of intermittent fever, but was convalescent at the date of the letter. The other members of the mission were in the enjoyment of their usual health, but were feeling very sensibly the need of missionary help.

China.—Since our last issue, letters have been received from Canton, April 20th; from Ningpo, March 28th; and from Shanghai, April 11th. At Canton all the members of the mission were well, and were pursuing their usual labours in peace and quietness. The following notice of an aged convert at Ningpo, will be read with interest. "An old woman, who has been in Mrs. R's class for some time, I have had under special instruction for some weeks, with a view to baptism. She seems to be truly in earnest, and is by no means ashamed of the Gospel. Indeed, she has to have a day's wages deducted every Sabbath she comes to church, which is a very favourable proof of her sincerity. It is virtually paying for the privilege of keeping the Sabbath. She brought her mistress with her two weeks ago, and another woman a week since, who is a professed inquirer." Several other cases of interest are also mentioned. A good many books, including the four Gospels and three Epistles, an arithmetic, geography, history, catechism and several tracts have been printed in the Ningpo Colloquial, and are ready for circulation among the people.

Chinese in California.—On the first Sabbath in June, the Mission Church in San Francisco, was set apart for religious services. Chinese services were conducted by Mr. Speer; an English service afterwards by Dr. Scott and Messrs. Speer and Williams. This building, which includes a chapel, schoolroom, apartments for the family of the Missionary, &c., was erected at a cost of over $20,000, most of which was contributed by liberal friends in California.

India.—Our latest letters from India are Allahabad, 18th April; Futtegurh, April 20th, and Agra, May 2d. The schools at Agra had been disturbed by the prevalence of small-pox, and one of the teachers of the female school had died of the disease; it had disappeared, however, and the schools were going on as usual. Mr. Williams remarks, in relation to the male school, "Among our pupils are several who give us hopes, that we may be able some day to exert through them a directly Christian influence upon the heathen. My meaning is, that they are clever, studious, correct in all their deportment, and listen with a certain interest, which appears rather unusual, to remarks and appeals with reference to the poor idolaters around them." Mr. Owen speaks of the flourishing condition of the station at Futtehpore, under the superintendence of Gopenath. He met there a man who is in the habit of coming six miles to spend the Sabbath and attend the religious services of the day, which consists of two sermons and a Bible class. The new station at Banda, is also spoken of as in a promising state.

THE PRESBYTERIAN CHURCH AND FOREIGN MISSIONS.

It is a momentous question, and one that ought to be seriously pondered, not only by every private member of the Church, but especially by all of our ministers, whether as a Church and people, we are as heartily engaged in imparting the everlasting gospel to the perishing nations of the earth, as we ought, and as the Saviour requires us to be. The question is not, whether we are doing anything, for much is being done, whereof we ought to be truly thankful; but the question is, whether we come up to the full standard of duty, and are employing energetically the multiplied talents that have been conferred upon us, in meeting the exigencies brought about by the providence of God in the condition of these nations. The duty and the obligation of the Church to do all she can for the universal spread of the gospel among mankind, are too obvious and well understood at the present day to need any special discussion. All who hear the gospel preached, or are in the habit of reading their Bibles, know that the Saviour has commanded his gospel to be carried into all nations, and preached to every creature. No one is entirely ignorant of the deep degradation and ignorance into which the heathen nations of the earth have fallen, or the wonderful success which has attended the efforts that have been made to enlighten their minds and raise them up from the mire of sin and pollution, into which they have sunk. Fresh proofs are afforded us almost every day, that the minds and hearts of the heathen, debased as they may be, are as susceptible of religious impressions, and may as easily be brought into the true fold of Christ, as any other people on the face of the earth.

As the Church has buckled on her armour, and gone forth to the task assigned her by the Saviour, difficulties which were once thought insurmountable, and which were pleaded by many as an excuse for not engaging in it at all, have melted away like wax, and vanished like the morning cloud.

Countries and nations which were once effectually sealed up, and denied all access to the messengers of mercy, have been thrown wide open by the hand of God; and facilities are now afforded for reaching those countries, and making known the gospel there, that could scarcely have been imagined a few years ago. And not only have India, and China, and Africa, and other parts of the world been thrown open to us, but the minds of the people in these various countries have been prepared, in a wonderful manner, for those great changes which the gospel is inevitably destined to effect among them. The African is fast loosing confidence in the virtues of his *fetishes*, and shows an unexpected readiness to embrace the gospel, whenever it has been made known to him. The Hindu does not now confide in his Shastres, as he once did, and he is manifesting a desire for change and revolution, even before he is made acquainted with the gospel. The Chinese, worn out with the absurdities and bewildering darkness of Budhism, and other forms of idolatry, are set in motion by the first rays of gospel light that have fallen upon their minds, and we see them moving forward, *en masse* as it were, in search of that greater light from which these first rays have emanated. Many of the Indian tribes of our own country are convinced that they must now choose between Chris-

tianity and civilization on the one hand, and utter extinction as a race on the other; and they are not only stretching out their hands to us for help, but their recent progress in improvement is such as to show that they may be rescued from ruin, both in this world and the world to come. And not less encouraging are the tokens of good that are to be seen among those of our fellow-men who have bowed down so long under the power of antichrist. Among these the kingdom of Christ is coming, not with pomp and show, but with great power nevertheless.

Now, in view of all these facts, it may be asked, whether our Church is acting up to the full standard of duty? Is she acting up to the command of the Saviour, or the exigencies of the times? Is she fulfilling her obligations to the heathen in proportion to the resources and prosperity which God has bestowed upon her as a Church? Is she doing in this great cause what other branches of the Christian Church are doing?

The opportunities now offered to do good to those of our fellow-men who have so long sat in the region and shadow of death, are very precious, and we ought to regard it as a most precious privilege, as well as a most solemn duty, to maintain a leading position in this great work of mercy. And what our hands find to do, ought to be done with all our might. We ought to work while it is day, for the night cometh when no man will be able to work.

AFRICA: CORISCO MISSION.

REPORT OF THE GIRLS' BOARDING-SCHOOL, CORISCO.

The following report of the female boarding-school at Corisco, under the care of Mrs. Mackey, was written a few days previous to the disastrous fire at that place. We trust it will be resumed soon, but would commend, in the mean time, this little scattered flock to the prayers of all who love the cause of Christian missions.

Another year of the girls' boarding-school at Evangasimba is about to close, and I sit down to give you some account of it. You have received on a former occasion some notice of the first year of the school. The second year commenced in April, 1853. We had then eleven girls and we have admitted three since, making the whole number fourteen. Eight of these could read in the Testament at the commencement of the year, and are steadily improving—four of the others can read in the first reader, two are spelling in words of two and three letters. Our morning exercises in school continue from eight until half-past ten.

In the afternoon we meet in the school-room to sew. Most of the girls can sew with neatness and speed, and some of them are now beginning to cut out and fit garments themselves. The larger ones begin to assist the smaller ones, which makes the afternoon exercise much easier for me than formerly. They can make all their own clothes with a little assistance from me. They have also made some small quilts for their own beds, besides making a number of shirts and other garments for the boys and men who are employed in the mission. They have also learned to wash and iron clothes for themselves and the boys who live here.

They have been slowly, but gradually increasing in the knowledge of religious things. They have been daily instructed in religious truth in the day-school and in the Sabbath-school. They learned readily to repeat the answers to the Catechism which Mr. Mackey has prepared in their own language. They always appear delighted, when a plate or engraving of any Bible scene is exhibited, and can generally relate what they hear in connexion with it. I accompany them every night to their bed-room when they retire. I first taught them to repeat the little prayer, "Now I lay me down to sleep," which is translated into Benga. They also repeat the Lord's prayer in English. I try to make them understand that repeating these is not really praying. But that they must offer up their own thoughts and desires. Some of them say they do this, and they are all very careful never to omit repeating the Lord's prayer every night. On one occasion after having talked with them longer than usual, I forgot their prayers and was about leaving the room, when several of them spoke at once, "Mamma, we not prayed yet." They have also learned a number of Hymns, which they can repeat and sing without a book; these they learned by repeating them after me each night, one verse at a time, until they knew them. They can now repeat about sixteen, which they have learned in this way, among which are, "Rock of ages cleft for me," "O that the Lord would guide my ways," "Jesus, and shall it ever be," &c. They are fond of singing. On Sabbath days they often sit down together in their own room and sing over these hymns. They are beginning to understand now a little of what they hear and read in English. They ask a great many questions about the meaning of words, and often ask me to explain passages of Scripture which they have been reading. It is their constant practice every Sabbath night when we set down in their bed-room, for the larger ones to begin and tell me everything they can remember of the discourse at church and Sunday-school, and the evening lecture, and they can relate the substance of all they have heard during the day.

They have exhibited, for some months past, more seriousness and attention to the subject of religion than formerly. Last Sabbath night one of them in telling what she heard at church, said among other things, "Mr. Mackey said the missionaries feel sorry when they see people break God's law, and love to do their own fashions more than what God tells them." I asked them if they did not feel sorry too, when they saw women go out to fish, or do other work on the Sabbath, and some of these women too their own mothers? One little girl said, "I told my mamma, she ought not to work on her farm on Sunday." Another said, "We told some women long time ago it was bad to go catch fish on Sunday, but they dont regard what we say." Another said, "I told my mamma there are six days to work, but Sunday you must not work, it is God's day." At one time after reproving them for some misconduct, I asked them what is the reason girls do what is bad more than good. One of them replied, "Because our hearts are bad and devil tempts us."

Their conduct is generally good, and most of the misdemeanors they have committed, have been caused by the evil influence of their connections.

Some of my happiest hours here have been spent with them at night, sitting on their little bamboo bed. It is then they feel at perfect liberty to say what they think, and to ask me any questions they please; and though they have sometimes asked idle ones, they have also asked some that were very important.

A few nights ago one of them requested me to tell her how to pray by herself for a new heart. She said she had a dream about the place that burns with fire and brimstone, and she feared much because she had a bad heart. One of the others some weeks ago requested Mrs. Williams to tell her how to pray alone. Mr. Williams has commenced a course of instruction occupying two evenings in the week for the boys and girls of the schools. He uses for his Text-book, "Truth made Simple" by Dr. Todd.

They are greatly delighted, and I trust they will be much benefited. There is a great variety of character among them, but their general failing is want of stability. They are very susceptible to impressions of both good and bad. While they are with us, they show a disposition to do what we tell them is good, but when they are with their own people they seem to be alike easily influenced to evil. On this account we separate them as much as possible from their people. We permit them to see their mothers, and other near connexions in the public room of the mission-house; but we never, unless there is special reason for it, allow them to go to town or give them permission to be absent over night.

INDIA: LODIANA MISSION.

JOURNAL OF REV. J. M. JAMIESON.

A Brahman School—Distribution of books among the scholars.

January 23d, Perek.—Rode nine miles this morning to this place. No villages on the way, and grain scarce. Found my tent pitched near the village, and on the bank of a large pool of water. Close by, there were several temples. In one of these there was a school of some twenty Brahman boys, taught by a Pundit in all the mysteries of the Sanscrit Grammar. Schools being in my line, I resolved to pay the young votaries of science a visit, and approached the door where they were poring over their books; but, unaccustomed to the odd figure of a specimen of civilization in hat and pantaloons, and ignorant of my sympathies with their pursuit, they all bolted through a back passage, and left the master and me in possession of the temple, books, wooden slates and all. The poor Pundit, in his fright, at first denied that he was guilty of teaching school; but when I told him to be comforted, that I was a veritable padre of his craft, he confessed that the cravings of his stomach obliged him to teach a school, and intimated that the same cause must have driven me to the same extremity. When the scholars saw that I was on friendly terms with the Pundit, they cautiously returned, one by one, and took their places. I asked them a few questions relative to their studies, and, like many another conductor of school examinations, looked wise, and astonished them with my profound knowledge of the A B C's of their sacred language. From this not very appropriate introduction, I proceeded to explain the elementary principles of a higher knowledge. This done, I gave the Pundit and each of the scholars a suitable book, with which they were much pleased. From the school I went to the bazar, where I found a large and attentive audience, but no readers.

Style of building—Deep wells.

A remarkable feature in this part of the country, is the absence of mud houses. The towns and villages are built of burnt brick, and have a substantial and comfortable appearance. This is accounted for by the fact that the whole country is covered with a coarse grass, which is much used in burning bricks. They only cost here a rupee per eight thousand, while in Ambálá we pay a rupee a thousand. Another peculiarity of the district is the great depth of the wells. Water is usually found, near rivers, within twenty feet of the surface of the ground; while here, where there are no streams of water, wells have to be sunk from eighty to a hundred and twenty-five feet. In the sandy desert, a few miles to the south-west, water cannot be found at any depth.

Deserted palace—Immense fort.

24th—Kyntal—Distance six miles; road good; cultivation scanty. I am again nicely housed in another deserted and lapsed palace of the late unfortunate Rajah of this place. This was his permanent residence, and is larger than the one in Pohoa. It stands on a piece of nearly square masonry, which jets out some hundred feet into a small lake. The building occupies about two-thirds of this space, and is three stories high. The materials and style are similar to those of the one described above. In front of the palace, and across the lake, is a splendid fort, rising up some hundred feet from the edge of the water, and covering several acres of ground. It is composed of burnt brick, laid in a cement of lime and brick dust, and surmounted with towers adorned with marble, plaster, and stucco. In time of peace, these towers were the residences of the queens. From them, occult passages lead down to the secret baths, constructed in the margin of the lake, for the use of the invisible ladies. The whole has a very imposing and impregnable appearance. The city contains about twenty thousand inhabitants, and gives many tokens of prosperity.

The place formerly governed by a Mussulman—Passed into the hands of the Sikhs, and then into British possession.

The country, which bears the same name, was, sixty years ago governed by a Mohammedan Sirdar, named Inaiat Khan. He was the last of the Mussulman dynasty. Becoming unpopular with his subjects, who were chiefly Sikhs, they invited him to a conference, when a wealthy landholder, named Desu Singh, who had once been a barber, in order to provoke the Sirdar to a quarrel, asked him to let him have his hookah to smoke. As was expected, the Sirdar, resented the insult, and was immediately stabbed by the barber, and died on the spot. Desu Singh then seized the reins of government, and established a Sikh dynasty, which lasted till the death of the late Rajah, twelve years ago, when it became a part of the British empire. As soon as the civil authorities in Ambala heard of his demise without direct heirs, one of their number was sent, with a few horsemen as a guard, to take possession of the country in the name of the Hon. Company; but the widowed queens felt no disposition to leave their airy towers and dark walks at the bidding of a British agent, and prepared to contest their rights. They had never heard the continuous roll of the drum, sending the notes of "God save the Queen"

round the globe every twenty-four hours, nor of the empire "on which the sun never sets." They thought they had as good a right to reign in the land of their fathers, as Queen Victoria had in her little island. Their voice was, therefore, for war. A body of horse sallied out of the fort, and attacked the agent's camp. Their leader was killed, and a parley ensued. The Englishman and his guard behaved bravely, but were outnumbered, and fled to Ambala. The brave queens' victory was complete, but of short duration. British troops, with all the implements of war, were poured into their dominions by thousands, and their fort besieged. In the meantime, however, their majesties had secured their treasures and jewels, and had left for ever the home of their better days, and throne of their deceased husband. They fled with their female attendants, some on asses and mules, and some on foot, to seek protection in the territory of a neighbouring Rajah; but he, being in alliance with the British government, and at liberty to do what they permit him, refused to receive them. Worn out in body, and dejected in mind, they sat down on their own bank of a river which forms the boundary between his possessions and theirs, and patiently awaited their doom. They were soon in the power of their dominant foes, who treated them as queens, and graciously pardoned the indiscretion they had committed, in resisting the annexation. Two of the queens have since died, the third resides in the fort at Pahoa. In such cases, self-administered poison often cuts short the time of life.

Preaching at a Bazar—Distribution of books—People want a School.

Went to the bazar to-day twice, and found many hearers. All listened attentively, and but few objections were made. Also gave away many books. Several respectable persons besought me to establish a school in Kyntal, and promised me at least two hundred scholars. There was, for several years after the country lapsed to the English, a civil station here. Many of the youth had been employed in the courts as writers, and thus acquired a taste for learning. The station was a few years ago removed to Taneswar, which is nearer the centre of the district.

Monkeys and pigeons tenants of a palace.

25*th*.—Rained all night. Have spent this day in the same place. Was much disturbed in the night by scores of monkeys and pigeons, which had taken shelter in the palace from the rain. I endeavoured to catch a young monkey to take home to my boys, but it was too nimble for me. My cook, however, succeeded in entrapping a fine half-grown one, and having fastened a rope around its neck, and tied it to a stake, he thought he had secured it. It cried bitterly, which brought many others to its rescue; and while we were amusing ourselves with their ludicrous attempts to frighten us from our prey, they bit the rope asunder, and carried off the captive in triumph. I succeeded better with the pigeons. Having, early in the morning, darkened all the windows in the great hall, except one pane of glass, the bewildered birds all flew to it. Beside this, I stood, staff in hand, and laid as many on the floor, *hors de combat*, as served me for a dinner. Little did the luxurious Rajah and his jewelled queens think, a few years ago, that an antipode republican would so soon occupy their throne-room, and catch monkeys and kill pigeons in their palace! *Sic transit gloria mundi.*

Conversation with Brahmans—Distribution of books.

Had a large crowd of Brahmans all day in the palace-yard, calling out for books. Distributed a good many, and talked to them as often and as long as my voice would serve me. One venerable grey-bearded pundit and astronomer, who was busy counting his beads mechanically, did not want to hear anything on the subject of religion. He knew all about that. He wished to discuss his favourite study, and asked me a number of pertinent questions, which I answered to his satisfaction, and then ran him ashore on some of the absurdities of his system. Could I believe that the tracts and portions of God's word, which have been here distributed by me on this occasion, would be carefully and prayerfully read, I might hope that a blessing would attend my labours. But we must cast our bread on the waters. It shall be found after many days.

Conversation with a profane heathen—Caravan of Camels.

26*th*.—Thik, a small village, seven miles from Kyntal. Went to the bazar twice, and had a small audience each time. Met with no readers. An old man, who was the chief speaker, and who had a high opinion of his own piety and talents, interlarded his speech with so much profane and obscene language, and was, withal, so jocular on serious subjects, that I was obliged to reprove him severely. I told him he had grown old in iniquity, and that the frost of years, which had silvered his head, indicated that his course was nearly run, and exhorted him to prepare to meet his God. He grew more serious, and seemed ashamed of his conduct. On my return to my tent, I passed a caravan, consisting of about two hundred camels, with their drivers, on their way from beyond Lahor to Merut, with a kind of grease for sale. In conversation with the chief man, he told me he was a Mussulman; that he lived with his camels in the wilderness, and was entirely dependent on them for his living. With them, he transports grain and merchandise from place to place, for which he is paid. When out of employment, and at home in the jungle, he and his family live chiefly on camel's milk. I asked him if he made butter from it. With some astonishment at the simplicity of my question, he replied, "No! Praise be to Allah! If their milk yielded butter, everybody would keep camels, and then what would the inhabitants of the jungle do?" How intimately these noble animals are associated with sacred history, and how well adapted to the habits and wants of the Eastern world! I love to see them—so patient, so gentle! With their soft, broad feet, and dreamy steps, and almost strangers to thirst, they tread the deep burning sands of the desert, unconscious of fatigue, and luxuriate on dry thorns, without any other food.

Drawing water from deep wells for irrigation.

Near my tent, is a large, deep well, from which four men and eight oxen draw water, night and day, for irrigation. It supplies about thirty acres of wheat with sufficient moisture. On two sides of the well are inclined planes of near thirty degrees, excavated from the ground, and leading down some two hundred feet from the well, and eight or ten feet wide. A large leathern bag, with an iron rim to keep the aperture from collapsing, is fastened, by a hook, on one end of a cable long enough to reach the water. The other end of the cable runs through the groove of a fixed pulley above the well, and is attached to the ox-yoke. The bag is lowered into the water, the oxen descend the plane, and raise the water-bag to the top of the well. It is there seized by a man, and dragged on to a platform, where it is emptied of its contents. This done, the cable is detached from the ox-yoke, and the process is repeated. The water is conducted to all parts of the field by small channels, in which indents are made with the feet, to give it a lateral direction.

Controversy with a Brahman.

27*th*.—8 miles.—Found my tent pitched near the village. After breakfast went to the bazar, and stopped at a grain-merchant's shop, where a few men and boys were sitting and smoking the ubiquitous hookah. I commenced a conversation with them about the price of grain, and gradually got on to the subject of redemption through Christ. A tall, rough-looking Brahman, with a strong voice, endeavoured to overwhelm me with his eloquence. I let him blow off, and then went on with my discourse, as if I had not heard his volley. I quoted some extracts from the Shastres to show that they were composed by the Brahmans for their own special benefit, and the thraldom of the people, viz. that the Brahmans are the deities of the world, and the religion of all other castes consists in serving them—that the Brahmans are superior to kings, and must not be punished for any crime, &c. The audience generally declared themselves on my side, to the great discomfort of the Brahman. One man desired me to visit his brother who had been sick for two months. I accompanied him to his house, and found the sick man suffering greatly from congestion of the liver. The poor man had depended on the nostrums and charms of the priests, until his disease had become of a serious character. I had no suitable medicines for him, but gave him a note for the English doctor at Taneswar, and directed his friends to take him immediately to that place.

Ancient City—a sacred Lake—Superstition about bathing at the time of an eclipse.

28*th*. *Taneswar*, 9 miles.—This is a very ancient city, and contains about twenty-five thousand inhabitants, chiefly Hindus. There is a civil station here, at which there is a Deputy and two assistant English Commissioners, a physician, and several Anglo-Indian writers. Near the city is a small lake, which is considered the most sacred of all the three hundred and sixty bathing-places in *Kurakchheti*, or the field of the great battle. In the lake are two islands. On one of them is a handsome new temple, connected with one on the opposite shore by a beautifully arched bridge, resting on piers, and some one hundred yards in length. The temple and bridges were built a few years ago, by the late celebrated faquir, Sarb Nath. On the other island is an old temple, connected also with the main land, by a bridge of the Saracenic order. In the Mohammedan dynasty, the temple was converted into a fort, and the bridge was built to make it accessible to troops, a number of whom were garrisoned there to prevent the Hindus bathing in the lake. The reason assigned for this preventive measure, is, that the waters communicated so much virtue to the Hindus, who bathed in it, that the Mohammedan reign was endangered by it. The English Government is not so much afraid of its virtue; they have expended large sums of money in keeping the lake supplied with water, and are making a splendid McAdamised road round it, for the benefit of the Brahmans. The propitious time for bathing is during an eclipse of the sun. When one occurs, thousands of pilgrims, from far distant places, assemble to wash away their sins. Some years ago, the Brahmans announced that on a certain day, at 12 o'clock A.M., there would be a total eclipse of the sun, and vast crowds hastened to the favoured spot. But to their astonishment, no eclipse occurred. From that day to this, not one of the Hindu astronomers could assign a cause for the failure. On making a calculation of the eclipse, I found that although the moon was, at the time, within a few minutes of the line of the nodes, its shadow fell far south of Taneswar, and, consequently, no eclipse was visible there. The meridian for which the Hindoo tables of eclipses are calculated, is said to pass through part of Ceylon, Benares, Taneswar, Agra, and Ujain. But this place is some twenty miles to the east of the meridian. Their whole system of astronomy, which is nearly the same as the Ptolemaic, is only an approximation to accuracy.

Tomb of a Mohammedan saint.

The only object of attraction in the city is the tomb of a Mohammedan saint, who gained notoriety by fasting forty days at a time, on several occasions. The main building is forty or fifty feet square, nearly the same in height, and surmounted with a large dome. It stands on an elevated square terrace, more than twice the extent of the tomb. The whole is faced with beautiful white marble slabs, handsomely finished. In the same enclosure are several mosques, which bear marks of the Goth-like disposition of the Sikhs, who sacked the city about one hundred years ago. They also spoiled the tomb of much of its beauty. It was built by the disciples of the saint shortly after his death, about two hundred years ago. The English Government have lately ordered it to be repaired, and made an appropriation of five hundred rupees for this purpose. Five thousand would not suffice.

Distribution of books.

At the bathing-place I visited several temples, talked with the Brahmans, and gave them books. They were loud in praise of the virtues of the lake, and its efficacy to wash away sin. One of them pointed triumphantly to a leaning temple, whose foundation stood in the water, and was almost undermined by it, and exclaimed, "See, even the temples do it reverence!" This was done with a view to preparing me to make them a present. The Governor-General, Commander-in-Chief, and all the nobility, they said, visited them and gave them gifts, and why should I break the custom? "And what," said I, "has become of all the gifts? They are as if they had never been. I give you books containing knowledge that will never pass away, and which, with the blessing of God, can save your souls. As literary and religious men, you should prize good books more than money. Besides, it is contrary to the religion of the true God to encourage idolatry in any way." All agreed I was right, and we parted good friends.

[To be continued.]

CHINA: NINGPO MISSION.

A LETTER FROM THE REV. J. W. QUARTERMAN.

Ningpo, March 15th, 1854.

Since the last monthly letter, the mail has brought us yours of November 28th, and the semi-monthly may possibly bring something later before this finds

an opportunity to leave. We cannot interpret the dark dispensations of Providence in removing useful labourers from China, even before the recruits arrive. But those of us who remain are thankful, and still making known to the ignorant the way of life. Every day the gospel is proclaimed to some who never before thought of the subject, and to others who, we hope, by frequent hearing, will, ere long, become possessed of faith. Some who live near the chapels, and have much leisure, come in very frequently, and thus come to know much of our way of thinking and feeling. A foundation is thus laid for the action of truth, which may prove saving. One of these cases is a man who has money from rents and other resources, so that his time is almost wholly at his command, and always on Sabbaths he has been at our different chapels, for a number of years. Having no education in letters, he is yet possessed of some striking qualities. Many subjects for which others go to their books, he professes to think out. Still he is not regarded as a fit subject for baptism, though he may have sufficient knowledge, if there were evidence of a renewed nature. He is frequently present when I am addressing his countrymen, and will often exhort them himself. Very often I bring before them representations of our first parents, Cain and Abel, &c.; then this man says to them, "These Western people bring you doctrines declared in the chapels, but you will not believe them; they give you books, but you will not read them; now they bring you something to see." From the Bible alone can they learn the fact of one ancestor, and then the cause of death, and then the redemption. They seem to be struck with the death of Abel; and from this I hope many may see the real difference between the good men of this world and the believer. The frequent exhibition of apparatus from the West will remove the prejudices so long inherent here. And darkening the room even, will tend to familiarize them with the idea that we design their good, and not to harm them; for some years ago they would have avoided a dark room, and raised the most terrifying reports about such a thing. Our young friend, Shih-Neaon, too, thinks the prejudices are wearing away, for they seldom say we talk wild, as they used to.

On the 5 h inst., the wife of Loo Sien Sang was baptized, and in the afternoon their son, about seven years old, was baptized with A.'Poo's third. At the same time, a young woman, educated by Miss Aldersey, was received into the church, and on the 14th, (yesterday,) was married by the pastor at Miss Aldersey's house, to a man not opposed apparently to Christianity. The marriage was the occasion of gathering many women, some from the country, and as on such occasions they have the freedom of the house, they went into the parlour, where I had some twenty to discourse to. Others wishing to hear, we adjourned to the chapel below, and I spoke then to many who did not know anything of the gospel before. Mr. Loo also spoke, and they went away expressing some admiration of our belief. Yet while their eyes are fast closed by the god of this world, they remain unaffected by the truth. All these had just seen the effects of the electric fluid, and I took occasion to warn them of the falsehood of their idols, which could not harm nor save. I am very glad we have this machine and the phantasmagoria lantern. My plan is to go almost every day, hang out a board of invitation to witness experiments in lightning, astronomy, &c., which draws in persons, and sometimes they come by appointment. In the afternoon, I go to the Foo Sien, and discourse with any who come in; and here some will tell to others' wondering ears what they had witnessed at the other place. You will see that I reserve no time for book-making, and trust to conversation to learn more of the spoken language. No one else at present is lecturing on science, and there are always others to write books, so I try to call attention to books already printed, keeping Jones's Catechism and a map of the world for a text-book, with a copy of Morrison's Bible in blue silk binding at the side, to show my authority and keep the proper supremacy, for the word of God. For this reason, I have no teacher, but get help as I need it from other teachers. The day-school on North Bank has twenty-five scholars, but mostly small, very poor, and not promising. Yet they are learning who made them, and where they are going.

CHINA: SHANGHAI MISSION.

POPULAR SUPERSTITIONS OF THE CHINESE.

The following communication from Rev. M. S. Culbertson, contains much interesting information on the subject of Chinese superstitions, and will be read with interest by all who are fond of studying the character of this wonderful people.

Much has been written respecting the religions of China, and much remains to be written. One branch of the subject, however, has been seldom discussed; it is that of the prevalent popular superstitions. The moral and political disquisitions of Confucius and Mincius, have no doubt exerted a mighty influence on the Chinese mind for many generations. The dreams of Laoutsze, and his glowing strains in praise of Eternal Reason, have also had sufficient force to make themselves felt through intervening ages, down to the present time. But Buddhism has been more successful still in seeking and possessing the secret avenues to the human heart. It makes its appeals to man as an immortal being, destined to live beyond the grave, and thus strikes a chord which finds a response in every soul. It speaks of virtue rewarded and vice punished in the world to come, and thus secures its sway over by far the larger portion of the most populous empire on the globe.

But aside from these recognized systems, there are articles of belief, not belonging to any system, which may be considered as forming part of the religious creed of the whole Chinese empire. Many there are which have never been written, which are nevertheless indelibly impressed upon the living records of many hearts. Some of these perhaps are universally received. Others are limited in the extent of their influence, and are confined to the localities in which they originated. It is, after all, but little that foreigners have yet learned of the Chinese mind; and it is but little that can be learned, until there has been an opportunity for years of extensive and intimate intercourse—not by books, with the men of a bygone age, but with the living men, with whom there can be a mutual interchange of thought—not in formal and distant interviews, but in the freedom of mutual confidence and friendship.

It will probably be found that the great deceiver has been compelled to lead the human mind, in all ages, and in every land, in very much the same paths of deceit. Error may branch into a thousand forms, and assume many curious shapes, but there is nevertheless a general resemblance. The desire to penetrate the future, and learn something of the destiny which all feel to be marked out for them, and to be beyond their own control, has found a place among men in every age, and everywhere has been used by the great adversary to bring men into more complete subjection to himself. The means by which the Chinese attempt to look into the future, are much the same with those which have prevailed among other heathen nations. Astrology and appearances in the heavens, the flight and songs of birds, dreams, the features of the face, the lines of the hand, the length of the fingers, are all appealed to, to give some glimpses of what is yet hid among the secrets of futurity. The Chinese, too, are rigid observers of "times and seasons." It may with truth be said of them, though in a very different sense from that intended by the Royal Preacher, that "to every thing there is a season, and a time to every purpose under heaven." A thousand phenomena in nature are invested with significance of future good or ill. A hitch of the garments, a burning of the ear or face, a twitching of the nerves, all bring some tidings of what is yet in the womb of time.

Lucky and unlucky times.

For the purpose of determining what particular times are lucky or otherwise for any individual, great importance is attached to the eight time-characters; two characters being employed to designate each year, month, day, and hour. For this purpose, a cycle of sixty is employed for each of these several divisions of time. To mark the progress of the revolution of the cycle, two sets of characters are used, called the ten stems and the twelve branches. These two sets, being written together in pairs, will give a new combination each time, until the cycle of sixty is completed, after which they will recur in the same order as before; that is, as there are two more in the one set than in the other, the characters coupled together will be different until one set has been written five and the other six times. Each of these twelve branches is represented by an animal. These animals are the rat, cow, tiger, rabbit, dragon, horse, sheep, monkey, cock, dog, and boar. By some mysterious bond, every person is connected with the animal which happens to designate the year of his birth. The ten stems are allied to the five elements—metal, wood, water, fire, and earth. These elements again are connected by the same mysterious union, with the points of the compass; metal with the west, wood with the east, water with the north, and fire with the south, while earth stands in the same relation to the centre. The twelve months and four seasons, have also their relations to the five planets, the twelve signs, and the twenty-eight constellations. Any person's fortune may therefore be in some measure ascertained from these data, for all are under the determining influences of the relationships existing among the various objects with which we become united in virtue of the year, month, day, and hour, of our birth. From the indications of this horoscope, and careful study of the various combinations of stars, animals, elements, and seasons, which control our destiny, those who are skilled in the secrets of the art may determine something concerning what that destiny is, and above all, may determine what course of conduct, in any given case, is most likely to be attended with happy results, and what particular times are most likely to ensure success to any important undertaking. Most persons keep a record of the characters designating the moment of their birth in some temple. A book is kept for the purpose, and on the payment of a small fee, the record is made by the priest, and a memorandum given. This entry in the temple book is considered equivalent to a constant prayer for prosperity and long life.

Consulting omens in relation to forming matrimonial relations.

In case of any matrimonial alliance in contemplation, the first step in the negotiation is to consult the indications of the several horoscopes of the parties, and if there appear to be anything in the combination produced by the union of the elements by which their destiny is governed that would prove unlucky, the match is forthwith given up. For the determination of this important question the services of a regular professor of the art are required, and his decision is formally given in writing. For example, if one be connected with the rat, and the other with the horse, it is considered by many a sufficient reason of itself to outweigh all other considerations.

In sickness also, these records are consulted for the purpose of ascertaining what the result may be. The use of these important data does not cease with one's life. At death they determine the time and place of burial, or at least enter largely, in connection with other elements, into the data for the determination of these questions. The position of the tomb of the head of a family is a matter of great importance; involving not only the happiness of the deceased, but the fortune of his family also. If repose of the departed spirit should be disturbed by any injurious influences gathering around the tomb, the effect would be injuriously felt by his descendants, even in remote generations.

Blind men may constantly be seen parading the streets, thrumming a rude guitar to give notice to the public that they are ready to give information to any who may require it, in reference to their future prospects; and they do so from the data furnished by these time characters.

Another mode of fortune-telling is by the drawing of words. The stands of those who are engaged in this method of gratifying the curiosity of the people may be seen in great numbers in the streets. There is no lack of customers. They generally have before them a small table, on which are placed the implements of their craft. These are a little white tablet, used in place of a slate, a pencil and an ink-stone, and above all, a small bamboo vase filled with little rolls of red paper, within the folds of which are concealed the characters pregnant with the fates of so many anxious expectants of their revelations. Sometimes the table is dispensed with, as an unnecessary luxury, a mere encumbrance, and in that case the practitioner takes his seat upon the ground, and spreads his apparatus before him, in such a way as he thinks will be most likely to tempt the curiosity of the passers by. The habit of some is to attract customers by a loud measured cry, or song; while others sit with quiet patience, awaiting a demand upon their services. However quiet before, however, there are few who do not become marvellously voluble the moment any one turns aside to learn something of his destiny. The inquirer draws out at random one of the little red rolls. The operator opens the roll forthwith, seizes his writing tablet, jots down with the utmost readiness the various combinations suggested by the character drawn, announcing the results, meanwhile,

in a loud voice, in a rapid and uninterrupted stream of words. The customer pays down his cash—amounting perhaps to a quarter of a cent in value, and goes on his way, meditating with pain or pleasure on the prospects opened up before him by his glance into the future.

Divining with money.

Somewhat similar to the above is the method of divining with cash. Three pieces of the coin are placed in a vase, and then turned out upon a table. The number of coins which have been left with the face up is carefully noted, and they are then thrown again, and the result marked as before. The results of three throws are combined in one; and then another set of three throws is taken. The results represent the combinations of the eight diagrams, and these in connection with the age of the inquirer, and the peculiar astrological phases of the day on which the inquiry is made, constitute the data from which the events of the future may be evolved. Blind men often obtain a comfortable maintenance in this way. They can readily distinguish the face from the reverse of the coin by the touch, and all the rest they have at their tongue's end. This indeed, is as necessary for others as for the blind, for the books are not consulted at the time, but are learned by rote. A ready memory, or a ready invention, is the capital required for driving this trade.

Blind men acting as fortune-tellers.

The blind employ another method of attaining the same end, that is to say, for transferring a portion of current coin from the pockets of the curious, or the credulous to their own. An able-bodied blind man, who has sufficient capacity for pursuing this honest and respectable calling—for so it is regarded—need never appeal to the hand of charity. The blind fortune-teller's rattle may be distinguished at a considerable distance, as it rises above the many noises of the crowded thoroughfare, or resounds through some secluded street, echoed by the high dead walls which enclose the dwellings or warehouses of the rich, or lost through the open doors of the cottages or workshops of the poor. The sightless oracle may be seen passing along leisurely, feeling his way with a cane—for he seldom has a guide to share the profits of his profession—while he at the same time shakes briskly a bamboo vase containing a number of bamboo slips, marked with notches, to enable the fingers to take the place of the eyes. The inquirer draws out at a venture one of the bamboo slips. The characters it represents are easily recognized by the notches, and then the interpreter has nothing to do but to sing the song which has been taught him from the books, as connected with the particular combination brought out by the slip of bamboo thus drawn.

Idols consulted as fortune-tellers.

In a way somewhat similar to this the gods themselves are sometimes consulted more directly. In some of the temples a large vase with bamboo slips is kept for this purpose. The slips are numbered, and in a book or tablet the fate connected with each number is written. It is sad indeed, to see an intelligent man take the vase and present himself with marked anxiety before his idol god. He elevates it and shakes it before the god, then bows most reverently to the earth three times, or perhaps three times three. He in this way implores his god to give him a good lot, and assure him of coming prosperity. This is at least a recognition of the important truth, that our fate is controlled by a superior power, and that the same power overrules and determines the result of the casting of lots.

The object of casting lots.

In all these cases the object is not in general to obtain a history of one's future life, but merely to obtain an answer to some specific inquiry. A friend perhaps is sick, and the object is to know whether there is hope of recovery or not; or some undertaking is under consideration, or has been commenced, and it is desired to know whether it is destined to be successful or not. Perhaps at the beginning of a new year, one wishes to ascertain whether he may expect prosperity or adversity—whether life or death. It is not to be supposed, however, that the answers obtained are always implicitly relied upon, and necessarily influence the conduct. The effect might be to confirm a purpose, or discourage the prosecution of an enterprise, but not always to cause the abandonment of an undertaking because of an unfavourable answer.

Imperial Almanac consulted on all important cases.

But superstition does not end with these vain attempts to unravel the mysteries of the future. As the means employed for this purpose depend for the most part upon supposed influences emanating from the heavenly bodies, or other sources, so, great care is taken to avoid becoming in any way obnoxious to evil influences from those sources. For every undertaking there is a lucky and an unlucky time, and there is a universal and most inconvenient attention paid by all classes to the oracular declarations of the Imperial Almanac, with reference to the proper times for performing any important work, or commencing any important design. Under each date, the Almanac decides what may and what may not be done. The particular aspect of the stars, or of some single star on each day, being favourable to the success of some kinds of affairs, and unfavourable to others. If a house is to be built, nothing can be done until a good day for laying the foundation comes round; and it is no less important to have a lucky day for erecting the wooden frame-work which sustains the roof. If a tomb is to be prepared, a corpse placed in the coffin, or funeral rites to be performed, it is indispensable to wait until favourable influences predominate. A landlord cannot compel a tenant to remove from his house until the tenant can find a proper day for effecting the removal. So also a journey commenced at an improper time will be likely to prove disastrous, and the man who leaves his home for a distant region on the fifth, fourteenth, or twenty-third of the month, will, in all probability, never enter his door again. He may avoid the evil, however, by affecting to start on the previous day, by removing the bedding and effects to be taken with him, and depositing them over night in his neighbour's house, or on the boat which is to be his conveyance.

Large vessels must not commence a long voyage except on a day approved by the Almanac and the diviners. Should it not be convenient actually to sail on the day thus fixed, it will answer every purpose to break ground on that day, by weighing anchor and moving a little in the direction to which the vessel may be bound.

Auspicious days for getting married.

So important an event as a wedding must of course be performed at the hour in the highest possible degree favourable to the happiness of the union to be formed. The days which are sufficiently good for so important a ceremony are comparatively rare. In every year, however, there are a few days that are favourable in an extraordinary degree. On such days, the gaudy bridal sedans may be seen traversing the streets in great numbers. The numerous marriage processions, with gongs stunning the ears by their noises, and long lines of coollies bearing the wedding gifts in shining red cases, gay with gilt and carving, together with the temporary sheds put up in front of the door, to make room for the accommodation of the guests, and the sounds of music and mirth within; all these combined, have the appearance of a gala day, and would sometimes lead one to think that half the population was either getting married, or assisting others to do so.

Rules how and where to build houses.

No people are more wedded to the world, or more intent on the pursuit of mere worldly objects, and yet they seem to feel themselves in the midst of the spirit-world. They live in continual dread of evil spirits, and noxious influences of all kinds, and from every quarter. These evil influences are generated everywhere around them in a thousand ways, and great pains are taken to counteract their effects. The direction in which a door opens, or the position of some neighbouring object, may be the means of involving the poor tenant in a host of calamities. If one build a new house, and place the ridge so as to point exactly toward his neighbour's front door, the result may be disastrous to the latter. So also a very high house in a neighbourhood is very much dreaded; and this is the chief source of the objections which have been made to the building of churches within the walls of cities. One mode of warding off these noxious influences is to affix some charm over the door, or on the side of the house, in the direction from which the influence is supposed to proceed. Sometimes this is a piece of board with a tiger's head painted upon it; or it may be the eight diagrams—(which are merely eight sets of straight lines, three in each set, of different lengths, commonly arranged in a circular form)—posted over the door. Sometimes again the charm consists of two characters, signifying, "*I dare to meet you,*" and sometimes of other characters. There is a great variety of these charms, consisting of characters or figures of various shapes and significations, to be used according to the nature of the influences to be guarded against.

Much depends upon the relations of objects in various localities, and the particular influences of the points of the compass in any given combination of objects. Hence it is common for those who can afford to pay the fee, to consult diviners in reference to the position of the various parts of any new building they are erecting. Six points are regarded as requiring special attention; these are, the position of the cooking range, the direction in which the doors shall open, the position of the stone mortar used in the preparation of articles of food, the direction of the roof-ridge, the position of the bedstead, and the place for the well.

The importance of such considerations as the influence of the points of the compass, and their relation to other objects, is as much regarded by the higher as by the lower classes. High officers send forth grave state papers, filled with what are regarded among enlightened nations as the merest puerilities. For instance, a short time ago the Taoutae of Shanghai, the highest magistrate residing in the district, objected to the erection of a church on a lot which had been purchased within the city, and in an official communication to the American Consul, assigned such reasons for his objection as the following: The lot, he said, was situated near to the temple of the god of fire, and on the west side of it. But the west is the quarter connected with metal, and fire subdues metal. If now, a church, or high building, be erected on this site, fire and metal will necessarily be brought into conflict, and fire, of course, will gain the mastery. The consequence of this will be, that fires will prevail throughout the city, and much property be destroyed. In addition to this, many calamities of other kinds will be brought upon the good people of Shanghai, in consequence of such an erection. He begs, therefore, that another site, not attended with so much danger to the city, be selected for the proposed building. His Honour does not make this statement on his own authority alone; he says that the diviners have made an examination of the spot by his orders, and the above is their report.

About the same time this officer sent a communication to the Consul, complaining that a drought, which had been prevailing for some time, was generally supposed to be owing to the noxious influences proceeding from two very large churches in the city, which were of a red colour, and one of which besides had a very high tower. The lurid glare of the fiery red colour, he said, was very disastrous in its influences, and he earnestly begged that they might be painted some other colour. He referred to the American Episcopal and Baptist churches. The high tower of the latter is much dreaded. It so happened that the District Magistrate, who was in office when it was built, died not long after it was finished. His death was universally ascribed to the influences proceeding from this tower.

Such are a few of the prevalent superstitions. There are many others, but these are sufficient to show how debased the human mind becomes when left to its own unaided powers, without the light of revelation.

MISCELLANEOUS.

PROGRESS OF TRUTH IN PIEDMONT.

The work of evangelization continues to progress in Piedmont, and is being advanced by the printing and publishing of translations of useful books. There has lately issued from the Turin press, in Italian dress, such works as "*The Life of Dr. Gordon of Hull—The Christian Philosopher triumphing over Death,*" "*Man's right to God's Word,*" the prize essay of Mr. Boucher, the chaplain to the King of Holland—besides a number of small religious books. The liberty of the press is a great thing for the progress of the truth in that country. There are daily proofs of this in the boldness with which the politico-religious questions are discussed in the newspapers. An example has been recently given in the spirited replies of the editor of a daily newspaper at Nice—*L'Avenir*—to the excommunications of the bishop. The Vaudois religious journal—the *Buona Novella*—is doing good service to the cause, by the promptness and clearness with which it repels the bitter attacks made upon the Protestant party by the *Armonia, Catolico,* and other organs of the Jesuits. It gets no rest from its enemies, and has most successfully shielded the cause of truth and righteousness from their calumnies and falsehoods—those weapons which he who was a liar from the beginning puts into the

hands of his children. They find that, while they are building the wall in these troublous times, it behoves the workman to have his weapon always at his side.

The controversy is becoming hotter every day with the Romish bishop and priests, who are fierce in their complaints of "Protestants being free to teach their errors publicly in the journals." Two documents —very significant of what is going forward—have just been issued by the dignitaries of Rome in the province of Turin and Savoy, addressed to the king and senate. The object of these addresses is to force the Government into a concordat with the Pope. In these they lament over "the decline of the festivals; of the worship of the blessed Virgin and of the saints;" call attention to "the proselytism that for some time has been exercised in the towns and provinces by the Protestant heresy;" and complain of the "unlimited favours granted to Protestantism, and of the abuse in the journals against the Pope, the bishops and all the Catholic clergy." The Savoy bishops wind up their address by these extraordinary words: "Even in England the Catholic clergy are better treated than here." Praise from such a quarter—Savoy,—noted for the prevalence of Jesuitism and bigotry—might surely open the eyes of the British Government, which seems by some of its acts to have forgotten that this is a Protestant country, and, by its support of Popery, to be blindfoldly bent upon sacrificing our religious liberty.

Piedmont is thus, at the present moment, the battle-field of the truth. It is a remarkable fact, that the exciting cause of this stir should be such an insignificant body as the Waldenses, the smallest and the poorest Church in Christendom. These bishops, who so indignantly spurn the idea of "permitting that every one is free to believe as he wishes," and threaten, that "if liberty to proselytism be accorded, it will provoke a religious contest, the consequence of which will be more serious than is believed," contemptuously demand, "How many are there in the states of the king of these Protestants?—22,000, out of a population of 4,918,855, or 1 to 214." Strange that a people, so insignificant in number, should be the terror of Rome! Assuredly, with all Rome's artillery thus directed at them, they have a peculiar claim upon the sympathy of Christians of other lands at the present hour.—*Home and Foreign Record of the Free Church of Scotland.*

JEWS IN THE UNITED STATES.

The late census estimates the whole number of Jews in the United States at 46,000, but according to the Synagogue rolls, there are more than 120,000, many of whom are only known as Germans, Poles, Hungarians, or belonging to some other European country. In the State of New York they have thirty synagogues, and there is a synagogue in every considerable town where there is enterprise and facility for the acquirement of wealth.

FREE CHURCH OF SCOTLAND INSTITUTE IN MADRAS.

In the Central Institute and four branches, there were reported to be 2135 pupils on the roll, and an average actual attendance of 1870. Of these, above 200 are Mohammedans, 150 to 180 Brahmins, and the majority of the rest are of different castes, and a few of no caste. The number of girls is about 650. Many of the girls are able to read their own Tamil, Teloogoo, and Hindustani fairly, and some of them the English Scriptures. The influence of females in the East is largely misunderstood in this country, and those who are best acquainted with the character of Eastern society, are the most sanguine in assuring us that such Seminaries as yours must eventually renovate the whole aspect of things. All the work of teaching and preaching is carried on in school-rooms procured by funds raised in India.—*Report to the General Assembly, May*, 1854.

POPERY IN ENGLAND AND AMERICA.

What has the late census revealed concerning the strength of Popery in these lands? With all its teeming swarms of immigrants, and all its great swelling words of progress—what is the number of its adherents, or what ratio do they bear to the people of this country? Of 10,212,563 sittings supplied by the different churches in England, 9,669,686 are by Protestants, so that less that one-eighteenth belongs to Roman Catholics, Unitarians, and other bodies, whose errors place them beyond the pale of the Christian Church. The entire number of Romish worshippers on the census Sabbath, 30th March, 1851, was 249,289—less than a quarter of a million—a number which, with any other name but that of Romanist, would not be of much importance.

Again, if we pass to America, we see that Popery is not making such progress as its abettors pretend.

In Maryland, once utterly Popish, there are at this day only 65 Papal churches to about 800 Protestant places of worship.

In Florida there are 152 churches, and only five of them Popish.

In Louisiana there are 278 places of worship, but only 55 are the Pope's.

In Texas there are 164 churches, but only 13 of them are Popish; yet these States were originally settled by Papists.

In a word, the recent census of America, like our own, has exposed the pretences of Popery, and proved that the system is repelled by myriads. In the entire country, from the Atlantic to the Pacific, Rome has only 1112 churches, accommodating 821,000 hearers, which is not one-eleventh part of the number of Methodist churches alone; scarcely one-eighth of the Baptists, and not one-fourth of the Presbyterians.—*Ibid.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JUNE, 1854.

SYNOD OF ALBANY.— *Pby of Albany* — Broadalbin ch 10; Little Falls ch 20 $30 00

SYNOD OF BUFFALO.—*Pby of Genesee River*—Sparta 1st ch 10; Caledonia ch 65 72; Bath 1st ch 80. *Pby of Ogdensburg*—Oswegatchie 1st ch 88; Hammond ch 8. *Pby of Buffalo City*—Bethany Centre ch 10 261 72

SYNOD OF NEW YORK.—*Pby of Hudson*—Goshen ch, a friend, 2. *Pby of Bedford*—South Salem ch mo con's 48 43; Croton Falls ch mo con 10 50. *Pby of New York*—University Place ch mo con 22 98; Madison Avenue ch mo con 15; Wallabout ch mo con 7; New York 1st ch mo con 121 24, young ladies to ed *Richard W Dickinson* 25; Fifth Avenue and 19th street ch mo con 31 49, a member 5, Robert L Stuart to restore Mission buildings at Corisco 250; Forty-second street ch mo con 18 39; Brooklyn 1st ch mo con 13 25; Chelsea ch mo con 22; Williamsburg ch mo con 25; Jamaica ch mo con 14 22; Yorkville ch mo con 6 50. *2d Pby of New York*—Canal street ch mo con 3 18 641 18

SYNOD OF NEW JERSEY. — *Pby of Elizabethtown*—Woodbridge 1st ch 30. *Pby of New Brunswick*—Bound Brook ch mo con 10. *Pby of West Jersey*—Leed's Point ch 10. *Phy of Newton*—Blairstown ch 25. *Pby of Raritan*—Kingwood ch 18. *Pby of Susquehanna* — Rome ch 12 36. *Pby of Luzerne*—Kingston ch 3 108 36

SYNOD OF PHILADELPHIA. — *Pby of Philadelphia* — Tenth ch, Mrs Hoge 10, mo con 34 31; Central ch, S Caldwell 100. *Pby of Carlisle*—Dickinson ch 17. *Pby of Northumberland*—Chillisquaque ch fem miss soc 21 182 31

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Sewickley ch 18. *Pby of Ohio*—Mt Carmel ch, individual contributions 3; Pittsburgh 2d ch mo con 8 06; Centre ch fem miss association 22 25, male miss association 30 50. *Pby of Allegheny*—Middlesex ch, ladies miss soc 7 75, children of Mrs Eleanor Lyons 1 50. *Pby of Beaver*—Clarkville ch 33 75. *Pby of Clarion* — Beech Woods ch 10; Licking ch 3 66; Bethesda ch fem miss soc 16; Hon Wm Curll 5 159 47

SYNOD OF WHEELING.—*Pby of Washington*—Pigeon Creek ch 61, less 1 counterfeit; Cross Roads ch 13 37 73 37

SYNOD OF OHIO.—*Pby of Marion*—Mt Gilead ch, Mrs Mary Morrison for Choctaw Mission 1. *Pby of Richland*—Mt Vernon ch, Wm Shannon 2 50. 3 50

SYNOD OF CINCINNATI.— *Pby of Cincinnati* — Fifth ch 21 66, less 6 80 for *Foreign Missionary;* Seventh ch, a lady 5, three mos con coll's 23, Sab sch three mos coll's 31; Cheviot ch 10 52 84 39

SYNOD OF INDIANA.—*Pby of Indianapolis*— Shelbyville ch 5. *Pby of Palestine*— Palestine ch mo con 11 16 00

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*— West Union ch 3. *Pby of Fort Wayne*—Swan ch 3 6 00

SYNOD OF ILLINOIS.—*Pby of Schuyler*—Presbyterial coll's 8 50; Camp Creek ch 1 50; Ellison ch 2 10. *Pby of Peoria*—Osceola ch 2. *Pby of Rock River*—Andover ch 17 50; Freeport ch 15 46 60

SYNOD OF IOWA.—*Pby of Cedar*—Andrew ch 3 00

SYNOD OF MISSOURI.—*Pby of Upper Missouri*—Lexington ch Sab sch to ed *A V C Schenck* 25 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 7 50, a member 5; Second ch mo con 7 60, a member 50 cts; Pisgah ch 15 88. *Pby of Muhlenburg*—Salem ch 10. *Pby of Transylvania*—Harmony ch 15. *Pby of Ebenezer*—Paris ch ann coll 62 25; "Old Zed," near Millersburg, Ky, 31 53; Flemingsburg ch, A D Taylor 5 160 26

SYNOD OF VIRGINIA.—*Pby of Winchester*—Received from Treasurer of Presbytery 49 75

SYNOD OF NASHVILLE.—*Pby of Maury*—Zion ch 60. *Pby of Nashville*—Nashville 2d ch, youths' miss soc to ed *Adam G Adams* 25 85 00

SYNOD OF GEORGIA.—*Pby of Florida*—Monticello ch 115 90

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Port Gibson ch 10; Ebenezer ch 4; Natchez ch mo con coll's 149 65, Sab sch 20 65, coloured members 21 80. *Pby of Louisiana*—Prytanea street ch, N O, mo con 30 55; Carmel ch 16 50 253 15

SYNOD OF ARKANSAS.—*Pby of Indian*—Chickasaw Mission, individual contributions 26 00

SYNOD OF MEMPHIS.—*Pby of Western District*—Brownsville, Tenn, Dr Saml Watkins 1. *Pby of Chickasaw.* Lebanon and Sarepta chs 14. *Pby of Memphis*—Mt Carmel ch, a member 15 30 00

Total from churches, $2,360 96

LEGACIES.—Washington co, Pa, Legacy of John Gilcrist, deceased, 354 36; Bound Brook, N J, Interest on Legacy of Jacob Steele, deceased 36; Legacy of Wm Hay, late of Michigan, in part 252 15; Stewartsville, Pa, Legacy of Wm Woods, deceased 39 05, in all 681 56, less 3 25 expenses on account of estate of Hans Wilson 678 31

MISCELLANEOUS.—An Old Presbyterian 28; A lover of missions 1; A lady, to restore mission buildings at Corisco 50; Clarkson, N Y, Mrs Martha Drake, of which 5 for the Jewish Mission 10; Richmondville, N Y, C H Gardner 5; Eugenia M 2; Painted Post, N Y, E E Townsend 25; First Assoc Ref'd Presb ch, Philadelphia, fem miss soc to ed *Elizabeth Dales* and *Maria Lansing* at Wa-pa-nucka 25; Fishkill, N Y, Mrs Charlotte F Kirk, in part to con her husband, Rev W H Kirk 1 d 50; South Wheeling, Va, Sab sch for Corisco mission 10; Shirleysburg, Pa, J Brewster 80; A lady, of which 3 for Jewish mission 6 302 00

Total receipts in June, $3,341 27

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—
Amount previously reported, $7788 73
A friend, 2000 9788 73

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies of Bridgewater ch, Beaver Pby, one box clothing 60 03; Mrs K, 68 garments; Mrs D 2 garments; Mrs —— 5 garments; A lady 34 garments; Young ladies 8 garments for Seminoles; Ladies of Blairsville ch Pa, one box clothing 53 60; Mrs S one box and one bundle of clothing for Corisco mission.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

☞ As frequent inquiries are made on this subject, we give the terms on which the Board of Publication *ordinarily* employs Colporteurs.

Wages $150 per annum. Equipage $50. All reasonable travelling expenses, together with charges for freight and postage, are defrayed by the Board.

MODIFICATION AND REDUCTION OF PRICES.

Although the cost of labour and material employed in the production of our books was never higher than at present, yet such has been the increase of our sales, that we feel justified in making a considerable reduction in the prices of many of our books, so as greatly to reduce the cost of the whole. These reductions take effect with the beginning of this month, and the catalogues now issued will show the details. We present the summary as to the classified Libraries for Ministers, Congregations, and Sabbath-schools.

It will be observed in the catalogues that the prices of all books of five cents and upwards, have been adapted to the Federal currency. This is in accordance with a very general and earnest demand from colporteurs and others in various parts of the country. We trust that our friends will show their appreciation of a liberalized policy by greatly increased orders. To make the modifications mentioned, we have been compelled in some cases to reduce the price of a book below the standard of cost and charges as fixed by our regulations.

Library for Ministers, consisting of 33 volumes:	
Catalogue price in Muslin,	$25,40
For cash,	$18 81
Library for Congregations, consisting of 175 volumes:	
Catalogue price in Muslin,	$72,16
For cash,	$53,45
Catalogue price in half Roan,	$67,06
For cash,	$49,67
Library for Sabbath-Schools, consisting of 132 volumes:	
Catalogue price in Muslin,	$30,20
For cash,	$22,37
Catalogue price in half Roan,	$25,35
For cash,	$18,78

CORRESPONDENCE OF COLPORTEURS.

The actual working of this enterprise is well set forth, in the following extracts from the correspondence of this office.

HOW MINISTERS AND ELDERS CAN HELP.

I found on arriving, that strong desires had been recently expressed by ministerial brethren, that a colporteur might be sent, and they at once took hold of the matter, commending the work from the pulpit, and in private—imparting necessary information in reference to the field, and inviting me to consider their houses as always open to me, whilst members of session have followed their example.

THE "BEST BOOKS" FOR THE PEOPLE.

Many families have some of these doctrinal books, as precious treasures, inherited from their fathers; and others have not seen Boston's, "Fourfold State," "Fisher's Catechism," "Scott's Force of Truth" and kindred works, since they received their portion at the division of their parents' library, and gladly supply themselves, and make provision for their families. These remarks apply equally to members of other branches of the Presbyterian family, and they have expressed their gratification in the strongest terms, with our people, asserting frequently, that they are "the best books ever brought on this field."

VALUE OF BIOGRAPHIES FOR THE YOUNG.

One peculiarly gratifying feature in this field, is the supplying of the youth with the sterling memoirs, &c., which are unexcelled by any religious Publication Board in our land. From these rich stores, gathered from the best writers of our own land, and from that country where deep biblical knowledge prevents the working of erroneous leaven, they are supplied freely; and in general, a few standard doctrinal works are chosen as an addition to the common stock; and then an appropriate volume, such as the Memoirs of John Newton, or R. M. McCheyne, Mary J. Graham, Mrs. Andrew, and John Barr, or those charming juvenile works, "Another Lily Gathered," "Children Coming to Christ, "Flower Transplanted", &c., until each young reader has one in their own name. This is a common occurrence in every congregation, so that I frequently leave eight, ten, and twelve volumes in a single family; and in some instances a greater number.

HOW CHRISTIAN PARENTS MAY PROVIDE FOR THEIR CHILDREN.

I am often directed to a family in which one or both parents were educated in the Presbyterian Church, and generally am received with great kindness, as my visit and conversation revive early associations, and recommend such works as my knowledge of their situation leads me to think appropriate to their condition. There are many such scattered over this field, and occasionally far from any church of their own order. Will not the fathers and mothers in our churches, who have children gone forth to the West, think of this, when called upon to contribute to the Board, that they may be enabled to send forth the colporteurs all over this great field, and search out and supply those who have been consecrated to God in infancy, and have gone forth in search of a home? None, scarcely, of our Christian parents, can confidently say, "my children or grandchildren will never be there;" consequently they should do for those now there, that which others will be called upon to do, possibly, for their own relations.

VALUE OF OUR DOCTRINAL WORKS—DR. PLUMER'S "GRACE OF CHRIST."

Among many similar testimonies to the value of a class of our publications, to which some timid Presbyterians occasionally object as too denominational, we consider the following, proceeding from a New England clergyman, specially worthy of attention:

"This book I have perused with great interest. I love its theme. I love its doctrines—'the good old paths'—the only true and safe paths. I love the book because it has so much of God's precious truth in it, aptly and appropriately quoted, and presented in such a manner as not only to be attractive, but what is more, *convincing*. I love the book the more, because, in these days in which, in the Providence of God, we have fallen, there are such multitudes of books sent out into the world called *sound* and *orthodox*, which are the very farthest from it."

OUR CAUSE IN THE BRITISH PROVINCES.

The readers of the Record are apprized of the incipient efforts which have been made to extend the circulation of our books in the British Provinces. We append an extract from a letter recently received from an active friend of the Board, in the Presbytery of St. Stephen, Nova Scotia:

"I brought the subject of the introduction of your books, by colporteurs and otherwise, before the Synod, and also before my own Presbytery of St. Stephen. I beg you will be pleased to communicate to the Board, the following resolution of Presbytery here annexed:

'The Rev. Wm. Elder having brought before the Presbytery the terms on which the Presbyterian Board of Publication would supply their books, and commission colporteurs recommended by the Presbytery—*Resolved*, That the thanks of the Presbytery be conveyed to the Board for their obliging and liberal proposals; that the members of Presbytery seek to open up channels for these valuable publications, and that meanwhile, and until the next meeting of Presbytery, inquiries be made as to whether any suitable person can be found to act as colporteur.'"

OUR WORK APPRECIATED.

Such letters as the following encourage us. Let the spirit animating the writer possess all our ministers, and we shall not lack for funds. We give this as a good specimen of the cheerful alacrity of scores of our small churches, in ranging themselves in line, for annual contributions. We like to see large donations of course, but so far from "despising the day of small things," we especially delight in welcoming these small contributions. They evince a right spirit, and as the churches grow, they will grow. Let the good habit be formed, and greater and yet greater results will ensue.

June 20th, 1854.

Dear Brother—The churches to which I minister design making an annual collection for each of the Boards; but —— did not last year reach the Board of Publication, and hence commence with it this year. The amount forwarded ($3) is small, but the congregation is also small and not possessed of large means. I doubt not that every congregation in our connection, if invited by their ministers, would cheerfully contribute annually to the funds of the Board. A great responsibility rests upon the ministry. The people do, to some extent, appreciate the importance of publishing and scattering broad-cast over the land such publications as those issued by the Presbyterian Board. In these parts, far from a book-market, such works are welcomed, especially by intelligent Presbyterians. We have in this Presbytery, covering the third of the State, one faithful colporteur; but it is a small part of the territory that he can reach. We need more labourers in this department. We ministers do not get to see your latest publications, much less to own the whole of them, as we should like to do. For my own part, I have not bought five dollars' worth of books within the last two years.

CONGREGATIONAL LIBRARIES.

On this subject, here are some capital thoughts from the *Southern Presbyterian*, which so well express our views, we need not add a word—except to beg the reader's attention. Let elders and pastors read and act!

The value of a good library to any association can hardly be estimated too highly, especially in places remote from the great emporiums of trade. In many parts of our country, books are scarce and difficult to be procured. No small proportion of those in actual use are worthless or worse than worthless. It is unfortunately the case, though a natural result, that those, who have the most need of good books are the least qualified, and least disposed to make a wise selection. There are many, however, in every community; who will read good books, if they have them at hand—bad books if no others are to be had. No book was ever read that did not leave upon the mind some impression, more or less permanent, and more or less salutary or injurious.

In this view, we have looked with special interest upon the operations of the Board of Publication of our Church, designed to supply our people with works of approved excellence and standard value. Not one can be placed in a household without an assurance, that if read, it will do good, immediate and lasting. Our colporteurs are traversing the country in every direction, sowing the good seed from which an abundant harvest will be reaped in due time. Few families, however, who may be visited by the colporteur, are able to purchase all the books which they desire and need. To remedy this, it has been proposed that every church should procure and keep at some convenient place for the use of the congregation the entire works issued by the Board. On the score of economy, this plan has decided advantages over any other yet tried, nor are

there any difficulties to its successful management, which a little care on the part of the officers in each church would not overcome. No Sabbath-school is considered as fully organized and endowed for its work, without a reading library for its pupils. But however good the works, and complete the collection constituting these libraries, they are not adequate to the wants of a congregation. Books are needed which are adapted to more mature minds, books containing more solid instruction, profound strength, and systematic exposition and defence of Scripture doctrine.

We learn that the Rev. W. Baird, agent of the Board of Publication for the South, has recently visited various places in North Carolina, and attended the meetings of such of the Presbyteries as he could reach. He has directed special attention to the establishment of Congregational Libraries, and his plans seem to be received with great favour. We copy below a resolution adopted by Orange Presbytery, hoping that through the efficient labours of the Agent of the Board, a great work may be accomplished on behalf of other and all parts of our Southern Church.

Resolved, That this Presbytery heartily approves of the plan proposed by the Agent of the Board of Publication, and recommends all the churches to procure a complete set of the books of the Board as speedily as possible.

NEW PUBLICATIONS.

LETTERS OF THE MADIAI. 12mo. pp. 166. 50 cts. Illustrated with coloured portraits of Francesco and Rosa Madiai.

This interesting work, which we announced in the June Record as nearly ready, is now for sale. Our readers are aware that two humble and pious citizens of Florence, husband and wife, were most cruelly persecuted by the Papal authorities a few years since. Their only crime was their abjuration of the Papal Church, and profession of an Evangelical faith, with an humble and peaceable Christian conduct in accordance with this profession. As Papists in this country generally endeavour to avoid the stigma attached, by all right-minded persons, to the persecuting course of their European brethren, by ascribing to the victims of such persecution some political offence, we have appended to the work an authentic copy of the sentence under which these people suffered.

These letters are all so good, breathing such a truly Christian temper, that we are at some loss to make a selection. We offer the following, which is a fair specimen of the whole. Our readers will find the book well repaying perusal.

Cell 27, *Feb.* 13, 1853.

MY DEAR MADIAI—I have not written to you sooner, as I waited to hear from Mr. Chapman's own lips how you were. Now I will answer yours of the 23d January, and rejoice in the good news of your health. The more we study the Holy Bible, the more we find pearls to gather. Let the wise call us impious and fools, if they will. Paul says, "If I am wise, I am so for you; and if I am a fool, I am a fool for Christ." If we "are numbered among transgressors," so also was the Saviour of believers. "We know in whom we have believed, and therefore have we spoken." Courage, my friend: if imprisonment be not sufficient for the truth, let us give also our blood—our lives, so they be yielded up for that Jesus "who gave up the ghost" in a sea of troubles, for our salvation. Time passes; the punished and the punishers are journeying towards eternity, and there we shall not find men, but God, who sent his Lamb "to take away the sins of the world," and who will know the believers in "Him whom he hath sent." Christ said, "He that believeth on me, believeth not on me, but on him that sent me." Where then is our impiety before God? See 1st Peter, chap. iv. ver. 14: "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; and on their part, he is evil spoken of; but on your part, he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Let liberty or imprisonment, health or sickness, opulence or poverty, come to us, provided the great God who made us, the mighty Saviour who redeemed us, and the Spirit, the comforter and sanctifier, who revealed the love of Christ in our hearts, be our only support. To the triune God, blessed throughout all eternity, be glory for ever. Amen.

ROSA MADIAI.

It has already been intimated, in the abstract of the Annual Report published in June, that the Board have in course of publication several works especially for Sabbath-School Libraries. We append a brief notice of five of these volumes, and trust in our next to announce several others ready for sale.

1. PETER THOMSON. *The Dying Sheep. The Bible the best Book.* Pp. 106. 18mo. Price 20 and 25 cents.

Interesting incidents in a good boy's life are here held up for imitation, and the formative influences of parental and pastoral counsel and example are well delineated. In the two short tracts appended in the same volume, instructive and useful lessons are presented.

2. ANNIE BELL. *The Hated Task. The Red Berries. The Little Miller. The Faithful Dog.* Pp. 108. 20 and 25 cents.

In these sketches, of which the first gives name to the volume, we find some excellently drawn descriptions, and most wholesome and valuable truths, adapted to entertain and improve young readers.

3. HISTORY OF MINNA AND HER LAMB AND HER DOVES. Pp. 75. 18mo. 15 and 20 cents.

A lamb is given to a little girl by her kind father, which, growing under her care, becomes a pet to which she is much devoted. It is employed by judicious parents as the means of impressing on her mind some of the most important facts and doctrines of Scripture, in the exhibition of which that animal is brought forward, either literally or figuratively; so also the doves, which a kind friend presents, are made the medium of conveying useful religious instruction to the child. The whole book will strike those who are solicitous on the subject of literature for children at this day, as a good execution of a very happy conception.

4. THE BLIND MAN AND PEDLER. *Blind Betsey, or Comfort for the Afflicted.* Pp. 72. 18mo. 15 and 20 cents.

Perhaps our young readers may not be as much interested in this volume as in the others, and yet it embodies, in a pleasing form, instruction in some of the most momentous and also consoling truths ever given to the world.

5. MEMOIR OF REV. JOSEPH W. BARR. By Rev. E. P. Swift, D. D. A new edition, Revised and adapted to Sabbath-Schools. Pp. 132. 18mo. 20 and 25 cents.

If we are not very much mistaken, this little book is destined to a wide circulation, and the production of lasting good. We cannot avoid indulging the opinion that the usefulness of this biography, in awakening and strengthening a spirit of early consecration to the Saviour's service, will do very much towards lifting that dark veil of Divine Providence which hangs over the deplored early death of this devoted missionary. Our readers are perhaps aware that Joseph W. Barr was one of the first missionaries sent by our Church, and perhaps the very first, destined to Africa. Well does the writer remember the impression produced on his own mind by seeing him in Richmond, Virginia, a few days before he was expected to sail. It was just when he had completed all his preparations, and was on the eve of setting out, that the Master called him to himself. Let all Sunday-schools and Christian parents get this Memoir for the children and youth of our Church. Here is no cant, no fanaticism, no sentimentalism, but an exhibition of a settled, pious, common-sense view of a great Christian duty, and a diligent, faithful effort to perform it. God cut off the cherished purposes of the missionary's heart, and disappointed the expectations of thousands of Christian friends; but in all He does what is right. May his blessing attend this little book on its mission to the churches and their children!

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF JULY, 1854.

Presbytery of Albany.	
2d ch, per G Batcheldore	$236 75
Presbytery of Buffalo City.	
Aurora 1st ch, per Rev J M Harlow	8 00
Presbytery of Rochester City.	
Port Byron ch, per Rev George C Heckman	10 00
Presbytery of Hudson.	
Florida ch, per Rev Wm A Westcott 6; Goodwill ch, from Female Benevolent Society, per Mrs Sarah Pelton, Treas, thro' Wm J Blain 11	17 00
Presbytery of Bedford.	
South Salem ch, to con Rev and Mrs JULIA LINDSAY hon mems	60 50
Presbytery of New York.	
1st ch, to con DAVID OLYPHANT, MARY A BOKEE, and DAVID MCKENZIE BOKEE hon mems 1144; Williamsburg ch 46 36, per Wm Rankin Jr	1190 36
Presbytery of New York 2d.	
Peekskill ch, per Wm Rankin, Jr, Treas	21 00
Presbytery of Elizabethtown.	
Liberty Corner ch, per Rev J T English	10 00
Presbytery of Newton.	
Upper Mt Bethel ch, per Rev H Reeves	6 00
Presbytery of Philadelphia.	
Kensington ch, per Rev Wm O Johnstone 30; Westminster ch, per Rev Robert Watts, through John Patterson 14 36	44 36
Presbytery of New Castle.	
Fagg's Manor ch, from a member, per Rev Alfred Hamilton	5 00
Presbytery of Huntingdon.	
Little Valley ch, Mrs J B Long	25 00
Presbytery of Richland.	
Pleasant Hil ch, per Rev L Dorland 10; Jeromeville ch, per John D Thorpe 4 50; Ashland ch, per Rev J M Faris, Treas 14; Frederick ch, per Rev J M Faris, Treas 10	38 50
Presbytery of Coshocton.	
"A Friend," of Lafayette ch	5 00
Presbytery of Miami.	
From Mrs Jane Hall 5; from her sister, Miss Nancy Henderson 5; Rev R J Hall 4 50	14 50
Presbytery of Fort Wayne.	
La Grange ch, per Rev Wm Cathcart	10 00
Presbytery of Holston.	
Providence ch, per Rev James D Tadlock	10 00
Presbytery of South Carolina.	
From Rev J Leroy Davies	27 60
Presbytery of Louisiana.	
Jackson ch 4; Carmel ch 4—per Rev J E C Doremus	8 00
Presbytery of Chickasaw.	
Lebanon ch 5; Sarepta ch 1; Oxford ch 1—per Rev F Patton	7 00
Presbytery of Indian.	
Pine Ridge ch 22 20; Good Water ch 5—per Rev C Kingsbury	27 20
MISCELLANEOUS.	
From Andrew Bryant, Mt Carmel, per J D Thorpe 50; "A Friend" for Colportage 200; Eliza E Townsend, Painted Post, N Y 25	275 00
Total,	$2056 77

A. W. MITCHELL, *Treasurer.*

HISTORICAL NOTICES OF SYNODS AND PRESBYTERIES.

We commence, in this number of the Record, the publication of these notices, hoping that the attention of Stated Clerks will be arrested, so that additional statistics of the same kind may be gathered.

1. The Presbytery of Erie was formed out of those of Redstone and Ohio, October 2d, 1801, by the Synod of Virginia, and held its first meeting April 13, 1802, at Mount Pleasant church.

2. The Presbytery of Connecticut was formed out of that of New York, by the Synod of New York, October 15th, 1850, and held its first meeting October 29th, 1850, at Thompsonville, Connecticut.

3. The Presbytery of St. Clairsville was formed out of that of Steubenville, and held its first meeting in St. Clairsville, Belmont, Ohio. Organized on the first Tuesday of January, 1839.

4. The Presbytery of Richland was formed out of that of Lancaster, by the Synod of Ohio, October, 1817, and held its first meeting at Mount Vernon, Ohio, November 26th, 1817.

5. The Presbytery of Fort Wayne was organized January 1st, 1845, and was formed out of a part of the Presbytery of Logansport, Synod of Northern Indiana, and part of the Presbytery of Miami, of the Synod of Cincinnati.

6. The Presbytery of West Jersey was organized November 5th, 1839, in Bridgeton, New Jersey, by the Synod of Philadelphia, and was formed out of the Presbytery of Philadelphia.

7. The Presbytery of Potosi was formed out of the Presbytery of St. Louis, by the Synod of Missouri, in St. Louis, October 23d, 1843, and its first meeting was held at Farmington on the first Thursday of April, 1844.

8. The Presbytery of Beaver (originally Hartford, name changed October, 1833), was formed mostly out of that of Erie, by the Synod of Pittsburgh, October, 1808, and held its first meeting during the fall of that year (the authorities for dates varying between October 8th and November 8th), at Hartford.

9. The Presbytery of Talladega was formed out of that of East Alabama, in the fall of 1851, by the Synod of Alabama, and held its first meeting in Talladega, April 8th, 1852.

10. The Presbytery of West Lexington was formed out of that of Transylvania, by the Synod of Virginia, and held its first meeting in Lexington, April 16th, 1799.

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. J. M. Pryse and Madison church, Ohio.

Rev. W. A. Rankin and Marietta church, Pennsylvania, (May 30th.)

Rev. H. Blackwell and Eagle Fork church, by the St. Louis Presbytery.

Rev. James R. Smith and Highlands church, by the Presbytery of Ohio.

Rev. G. I. Taylor and Charlton church, by the Presbytery of Albany.

PASTORAL OFFICE RESIGNED BY

Rev. J. M. Worrall, of the Oxford church, Ohio.

Rev. Dr. W. L. Breckinridge, of the First Presbyterian church, Louisville, Kentucky.

CALLS HAVE BEEN GIVEN TO

Rev. Henry Mandeville, D. D., of Albany, (of New-school,) to the Government street church, Mobile.

Rev. Justus T. Umsted, of Keokuk, Iowa, to the North church, Philadelphia.

Rev. J. Harrison, D. D., of Aberdeen, Mississippi, to the First church, Burlington, Iowa.

Rev. Thomas B. Neil, to church in St. Mary's, Ga.

CALLS HAVE BEEN ACCEPTED BY

Rev. D. F. Buttolph, to the collegiate pastoral charge of Midway church, Georgia.

Rev. James Williamson, to the Athens church, Pa.

Rev. D. Higgins, to the Columbus church, Georgia.

Rev. Elam Smalley, D. D., to the Second church, Troy, New York.

Mr. James McCaskie, to the South-Western church, Philadelphia.

Rev. J. A. Lyon of St. Louis, to the church of Columbus, Mississippi.

Rev. J. M. Worrall, to the 1st Presbyterian church, Covington, Kentucky.

CALLS HAVE BEEN DECLINED BY

Rev. Dr. Palmer, (second time) to Central church, Cincinnati.

Rev. A. Ryors, D. D., to the First church, Madison, Ind.

Rev. Jephtha Harrison, D. D., to First Presbyterian church, Burlington, Iowa.

ORDINATIONS AND INSTALLATIONS.

April 18th, Rev. J. W. Dickey was installed pastor of the Gravel Run and Washington churches, by the Presbytery of Erie.

April 25th, Rev. J. P. Caldwell was installed pastor of Olive church, Ohio, by the Presbytery of Zanesville.

May 4th, Rev. J. L. Vallandigham was installed pastor of the churches of White Clay Creek, Head of Christiana, and Newark, by the Presbytery of New Castle.

May 31st, Mr. W. A. Fleming was ordained and installed pastor of the Farmington church, by the Presbytery of Peoria.

June 1st, Rev. Lucius W. Chapman was installed pastor of the Wyalusing, church, Pennsylvania, by the Presbytery of Susquehanna.

June 6th, Mr. D. F. Smith was ordained and installed pastor of Chaloogata church, by the Cherokee Presbytery.

June 6th, Mr. James Scott was ordained and installed pastor of the church at Holmesburg, Pennsylvania, by the Second Presbytery of Philadelphia.

June 8th, Mr. J. F. Boyd was ordained and installed pastor of the Union church, by the Presbytery of Muncie.

June 8th, Mr. C. A. Munn was ordained by the Presbytery of Muncie.

June 11th, Rev. John E. Dubose, of Presbytery of Cherokee, was received by the Presbytery of Flint River, and installed pastor of the church of Atlantic, Georgia.

June 13th, Rev. F. Goodhue was installed pastor of the Presbyterian church, Marengo, Illinois, by the Presbytery of Chicago.

June 13th, Rev. J. E. Miller was installed pastor of Stroudsburg church, Pa., by the Presbytery of Newton.

June 14th, Rev. O. V. McLean was installed pastor of the Huntington church, by the Presbytery of Huntington.

June 14th, Rev. Henry L. Doolittle was installed pastor of the Troy church, Pennsylvania, by the Presbytery of Susquehanna.

June 14th, Rev. Andrew Shiland was installed pastor of the church of Mount Kisco, by the Presbytery of Bedford.

June 18th, Rev. D. A. Wallace was installed pastor of the Nashville church, Illinois, by the Kaskaskia Presbytery.

June 20th, Rev. M. Barrett was installed pastor of the Presbyterian church of Newton, New Jersey, by the Newton Presbytery.

June 21st, Rev. E. Smalley, D. D., was installed pastor of the Second Presbyterian church, Troy, New York, by the Presbytery of Troy.

June 22d, Mr. W. E. Jones was ordained and installed pastor of the Green Island church, New York, by the Presbytery of Troy.

———, Rev. Salmon Cowles was installed pastor of the West Point church, Iowa, by the Presbytery of Iowa, and also inaugurated president of Des Moines College.

June 27th, Rev. Charles H. Taylor was installed pastor of Ballston Centre church, by the Presbytery of Albany.

June 28th, Mr. John Kelley was licensed, and also ordained an Evangelist, in view of his contemplated mission to Western Africa, by the Presbytery of Washington.

July 2d, Mr. George Owen Barnes, son of Rev. James C. Barnes, D. D., was ordained by the Presbytery of Transylvania, at Danville, Kentucky, as an Evangelist, and is expected to sail for India in August or September.

July 11th, Mr. J. Bingham Ripley was ordained and installed pastor of the Mariner's church, Philadelphia, by the Presbytery of Philadelphia.

July 12th, Mr. James McCaskie was ordained and installed pastor of South-West Presbyterian church, Philadelphia, by the Presbytery of Philadelphia.

Rev. Josiah D. Smith has been transferred from the pastoral charge of the First to that of Westminster church, Columbus, Ohio.

LICENSED.

May 23d, Mr. William Life, by the Presbytery of Lexington.

July 3d, Mr. Joseph H. Carroll, by the Presbytery of Philadelphia.

July 5th, Mr. William Calderwood, by the Northern Presbytery of the Reformed Presbyterian Church. Mr. Calderwood is designated for the India Mission.

July 3d, Mr. D. M. James was licensed to preach the gospel, by the Presbytery of Passaic.

POST-OFFICE ADDRESS CHANGED.

Rev. S. B. Smith, from St. Charles, Missouri, to Lewistown, Illinois.

Rev. H. Rinker from Edinburgh to Windsor, N. Y.

Rev. Luke Dorland, from Lexington to Ontario, Ohio.

Rev. T. S. Withrow, from Washington to Hartwood, Va.

Rev. J. B. Ramsay, from Brownsburg to Kerr's Creek, Virginia.

Rev. Thomas Stevenson, from Fayette to Pine Grove Mills, Pennsylvania.

Rev. Albert Shotwell, from West Point, Georgia, to Wilsonville, Kentucky.

Rev. J. P. Caldwell, from Chandlersville to Sharon, Noble County, Ohio.

Rev. J. Williamson, from Taneytown, Maryland, to Athens, Pennsylvania.

Rev. Joseph H. Fenton, from Des Peres to Kirkwood, Missouri.

Rev. R. L. Staunton, D. D., from Oakland College, Mississippi, to Washington City.

Rev. James H. Baird, from Wooster, Ohio, to Rushville, Indiana.

Rev. W. C. Mosher is Stockton, California.

Rev. Lucius W. Chapman, is Camptown, Pa.

Rev. William Life, Muncy, Lycoming County, Pa.

DEATH.

On June 30th, the Rev. Robert Vance Moore, Licentiate of Cincinnati Presbytery.

MISCELLANEOUS.

Professor Sturgis, late of Harrison College, has accepted the office of Principal in the Miami Presbyterial Academy, Monroe, Ohio.

Rev. Dr. W. L. Breckinridge has accepted the Presidency of Westminster College, Fulton, Missouri.

Rev. A. Ryors, D. D., has been elected Professor of Mathematics in Centre College, Kentucky.

Rev. James Matthews has accepted the Chair of Latin and English Literature in the same college.

Rev. Dr. Plumer has accepted the Professorship of Didactic and Pastoral Theology in Alleghany Theological Seminary.

Rev. W. C. Anderson, D. D., Oxford, Ohio, has resigned the Presidency of Miami University, and accepted an appointment as agent for the endowment of New Albany Theological Seminary.

Rev. W. H. McGuffey, D. D., LL.D., has been tendered the Presidency of Miami University.

MONEY LOST THROUGH THE POST-OFFICE.

All persons having occasion to remit money to the Board of Publication, are most earnestly requested and urged, *never to inclose it in letters.* During less than eighteen months, we have lost upwards of $1500 in notes, specie, and drafts. The drafts can generally be saved, by stopping payment. Comparatively little has been lost in this way. Depredators on letters are generally afraid to use drafts, and so destroy them; so that there is only a trouble and delay.

We have used every effort and precaution to avoid this drain on our resources; but it continues. The General and City Postmasters have been advised of the facts, and have co-operated with us; but thus far our efforts and theirs have proved futile.

We must therefore urge that all remittances be made in *checks*, payable *to order*, and not to *bearer*. Drafts on Northern or Eastern Banks will be preferred; but let those remitting, obtain checks or drafts in the most convenient way practicable.

CONTENTS.

Board of Domestic Missions.—Annual Statement of Receipts by the Board of Missions, p. 134. Receipts for June, 1854, 136.

Board of Education.—Education Debate in the General Assembly, p. 137. Receipts, p. 139.

Board of Foreign Missions.—A Word to Ministers, p. 140. Recent Intelligence, p. 140. The Presbyterian Church and Foreign Missions, p. 140. Africa: Corisco Mission; Report of the Girls' Boarding-School, Corisco, p. 141. India: Lodiana Mission; Journal of Rev. J. M. Jamieson, p. 141. China: Ningpo Mission; Letter from Rev. J. W. Quarterman, p. 142. Shanghai Mission; Popular Superstitions of the Chinese, by Rev. M. S. Culbertson, p. 143. Miscellaneous: Progress of Truth in Piedmont, p. 144. Jews in the United States, p. 145. Free Church of Scotland Institute in Madras, p. 145. Popery in England and America, p. 145. Receipts, p. 145.

Board of Publication.—Modification and Reduction of Prices, p. 146. Correspondence of Colporteurs, p. 146. Value of our Doctrinal Works—Dr. Plumer's "Grace of Christ," p. 146. Our Cause in the British Provinces, p. 146. Our Work Appreciated, p. 146. Congregational Libraries, p. 146. New Publications, p. 147. Receipts, p. 147.

Miscellaneous.—Loose Presbyterians, p. 133. Philippi, Thessalonica, and Berea, p. 133. Left by the Cars, p. 133. A Child's Prayer, p. 133. "I am Strong in Him," p. 133. Historical Notices of Synods and Presbyteries, p. 148. Ecclesiastical Record, p. 148.

SUPPLEMENT TO THE HOME AND FOREIGN RECORD.

PHILADELPHIA, AUGUST, 1854.

SYSTEMATIC BENEVOLENCE.

Address of the General Assembly of the Presbyterian Church in the United States of America, to the Ministers, Churches and people, under their care.

DEAR BRETHREN—During the recent sessions of the General Assembly, at Buffalo, New York, overtures on the subject of Systematic Benevolence were presented, from several Presbyteries, requesting that the Assembly would take some order by which the churches and people of our connexion might be led to adopt, and carry out some efficient scheme for sustaining our Benevolent Institutions by regular contributions to their funds. The subject was also brought to the attention of the Assembly in other prominent and emphatic modes. The Reports of our Boards gave utterance to the most earnest desire for securing the hearty and general co-operation of the church in all her courts, and by all the members of her communion, in the various enterprises with whose management they have been entrusted.

Deeply sensible of the intrinsic importance of the subject in all its bearings, and earnestly desirous to make some suitable response to their invitations to action, the Assembly, at an early stage of its proceedings appointed a Select Committee, consisting of one member from each Synod represented, to which the overtures and other suggestions were referred. This committee having carefully and maturely considered the whole subject, presented a Report, which was adopted by the Assembly with great cordiality and unanimity.

Feeling it to be very important, together with the resolutions based on that report, calling for action on the part of the lower courts of the church, and the cheerful co-operation of the people, to communicate also the opinions and sentiments of the Assembly to all the ministers and churches, it was determined in the want of time to recast the Report into the form of an Address, to publish the whole as adopted by the Assembly, with this brief prefatory statement.

The Assembly solemnly asks your earnest and prayerful consideration of the views here presented, and trusts that you will give all diligence in promptly and faithfully executing the duties herein enjoined on the churches and Presbyteries.

Report of the Select Committee on Contributions to Benevolent objects, presented to the General Assembly, May, 1854.

The Select Committee, to whom was referred the general subject of Contributions to objects of Benevolence, beg leave to report to the Assembly, as follows:

That they have carefully examined the various Memorials and Resolutions committed to them, and are satisfied that these documents express the sentiments of the great majority of the Assembly's Presbyteries on the subject of *methodical efforts for the advancement of Christ's cause and kingdom at home and abroad.*

Your committee, on reviewing the repeated recommendations of the Assembly to the churches on the subject of contributing to the different causes of benevolence under its direction, are painfully reminded of the wide-spread indifference with which these recommendations have been regarded; and hence they feel a great degree of embarrassment in entering upon the duty assigned them. They are persuaded, however, that the neglect with which the Assembly's action has hitherto been treated in many instances, is not so formidable as to be beyond the reach of remedy; and to point out that remedy has been the object of earnest and prayerful consideration on the part of your committee.

The extent of this indifference to the Assembly's recommendations, and through them to the Master whose stewards we are, is truly deplorable; and imperatively demands the adoption of adequate measures for its removal.

An examination of the Assembly's Minutes for 1853, reveals some humiliating facts on this subject.

The total number of churches reported, was 2,879.

The whole number of churches reported as having contributed to the Board of Domestic Missions, was 1,322, being 112 *less than-one-half the whole number of churches.*

The number reported as having contributed to the Board of Foreign Missions, was 1,063, being 371 *less than half,* and 104 *over one-third* the total number of churches.

749 churches contributed to the Board of Education, being 30 more than *one-fourth* of the whole.

And 440 churches made contributions to the Board of Publication, being 39 *less than one-sixth* of the whole number.

Your committee had not the statistics before them by which to ascertain the proportion that contributed to the Church Extension Fund, another object of benevolence frequently commended by the Assembly; but they are satisfied, that the facts would show a much greater deficiency on the part of the churches, than the lowest figures above recorded.

These statements exhibit, in the judgment of your committee, a lamentable disregard of covenant obligations by a *majority* of the Assembly's churches. And the force of these statements would be greatly increased, if the actual number of contributing communicants in the honored minority of churches, could be distinguished from those who give nothing to advance the cause of Christ through these channels.

Another item will add to these facts a darker shading. There are many non-communicants in these congregations whose donations materially increase the revenues of our Board; and just in this proportion are the contributions of our covenanted membership diminished.

And still another consideration deserves to be noticed here. The sums paid to the Board of Foreign Missions outside of our church, the legacies bequeathed to the different Boards, and the private donations amounting to large sums in the aggregate all go to prove that the collections taken up in a methodical manner in the contributing churches constitute an annual offering totally unworthy of being laid by 220,000 redeemed sinners, upon the altar of consecration to Him who hath bought us with His own priceless blood.

If these facts could be drawn forth into the definite array of figures, the committee fear that only an aggregate minority of communicants in the contributing churches would be found to sustain methodically and conscientiously, the Assembly's cherished instrumentality of doing good to souls.

But there is another point of view from which any delinquencies of the majority of our churches should be examined. The degree of responsibility under any obligation is in proportion to ability to discharge it. Our Master has said, "Unto whomsoever much is given, of him shall be much required;" and his apostle has said, "It is accepted according to that a man hath, and not according to that he hath not." Now, it is notorious that a vast amount of wealth is harvested in the Presbyterian Church, and hoarded there, of which the Lord of the Harvest receives not a tithe. In addition to this, a large proportion of the current funds which sustain the operations of trade and business, pass daily through the hands of a numerous class of our communicants, leaving a profit in their possession; or as the rewards of daily labor, providing abundance of the good things of this life. From all the channels through which money is acquired with manual labor and without it, in which the present times have an unexampled distinction, and in which our churches largely share, how very small must be the proportion which flows into the treasuries of the Lord!

In the unparalleled prosperity which waits upon production and commerce, *there is a scriptural demand for an unparalleled increase of the funds of organized benevolence.* But your committee are constrained to say, that they look in vain for this result in the funds placed at the disposal of the Assembly's Boards. The enlargement of funds hardly keeps pace with the increase of churches and membership, and falls far behind the enlarged responsibility which accumulating means bring with them. In past seasons of ordinary prosperity, both the number and amount of our contributions should have been greatly multiplied, as we have already seen. When God bestows any good upon us, it is a law both of our moral nature and of His kingdom, that some expressive return should show our grateful sense of His mercies; and when He pours upon us *signal favors,* He expects an appropriate response. Your committee believe that through the length and breadth of the Presbyterian Church, that response which these times of temporal prosperity

demand, *has with almost no exceptions, been withheld.*

Another consideration, and the last one we shall notice here, is, *the daily enlargement of the great field of Christian effort.* The theatre for exertion in and cause of Christ is as broad as the world; and access to important points at home and abroad, where sanctified labor may be successfully employed is opening rapidly, but not improved. Many fields lie waste, because God's people withhold from God's servants the means to enter and to cultivate them. When the highways are cast up among the nations by the King of Zion, he calls his servants to enter, and by the same act he calls for the means to sustain them. Our responsibility therefore widens with the expansion of the field before us. The calls are for the most part unheeded; and the glaring sins of indifference and covetousness rest upon the churches.

How can this adverse state of things be accounted for? Your committee might enlarge upon the causes, but prefer the less unpleasant task of suggesting a remedy.

But there are to any remedy certain barriers, which must be removed. One of these we mention with great reluctance, and yet we sincerely believe that there will be found in it a principal obstacle. We mean *the apathy of the teaching and ruling eldership* in relation to this entire subject. The criminal neglect of many churches to honor the Lord with their substance and with the first fruits of all their increase, is occasioned in a great measure by the neglect of their teachers to expound faithfully and frequently the *law* of Christ's kingdom in relation to this obvious and explicit duty, explaining the scriptural *method* of obeying it, and the scriptural *motives* to obedience. The Word of God on almost every page contains something in relation to this law, its motive or its method. And in view of this fact, it is difficult to account for the prevalent error, which regards this duty more as *advice* than precept, and more as *optional* than obligatory, unless the solution is discovered in the remissness of the ministry, "rightly to divide the word of truth" on this particular point. Your committee would repel the charge of indiscriminately censuring our brethren in the Lord whom we love and venerate as a pious, learned and able ministry, to which many of us belong; but we appeal to the established principle that faithful pastoral labor in the pulpit, and in the family, is followed sooner or later with commensurate success; and when applied to the point before us, the committee express their firm conviction, founded upon their own experience and observation, that not one of the Assembly's churches which enjoys the stated means of grace, would remain delinquent after receiving the faithful and affectionate instructors of the ministry on the scriptural law of beneficence, its motive and its method. Give the people light, and by the help of God's Spirit they will walk in it. The want of information is in many minds, a greater obstacle than want of disposition. The conscience of our people, enlightened by the Spirit of God, and regulated by the Word of God, may be safely trusted on this or any other subject. The clergy and the laity of our beloved Zion believe that they draw nearer to the great source of Truth in doctrine and in polity than any other branch of the Church of Christ. If we occupy such a sacred nearness to the Fountain of Infinite Truth and Love, let it be seen that our practice corresponds with our profession, and our progress with our advantages.

The Committee quote from one of the resolutions placed in their hands, that "the doctrine of the Scriptures interpreted by the Confession of Faith," is "that collections for pious uses, are a part of the regular ordinances of worship on every Sabbath."* The truth should be plainly stated, that while our creed is orthodox, the practice of many of our churches in this department of Christian duty is heretical; and they are so far guilty of "holding the truth in unrighteousness." The question, whether *covetousness*, like any other sin, should not be disciplined, ought to engage in these days of Christ's coming, the profound attention of every Presbytery and every session; and no person in the opinion of the Committee, should be admitted to sealing ordinances, whose views on this subject are not clear and scriptural. Every member of the church, is under a solemn recorded obligation to do his part to sustain the cause of Christ. What his part is, he is left to determine in prayer before God, and in the light of the Divine Word. He is a laborer in the vineyard, and must work. No excuse will justify, but absolute inability. Whoever is able to earn his living, is able to give something to Christ's cause. At convenient seasons, he should "lay by him in store, as God has prospered him," a portion of his earnings for Thank-Offerings, to the Giver of every good. Let it be done with consistent liberality; for "the liberal soul shall be made fat." Let it be done cheerfully: for "God loveth a cheerful giver." Every communicant who is above the necessity of receiving alms, who withholds his gift however humble, is guilty of the sin of "covetousness, which is idolatry. The Saviour pointed out a much loftier act of self-denial than the foregoing, when He commended the poor widow's donation, and valued her two mites, which were all her living, above the costlier contributions of ostentatious alms.

The wealth in the Presbyterian Church, in whatever form it may exist or circulate, *is consecrated wealth.* It became so, by the act which received its possessors into membership. And your Committee are convinced, that the practical denial of this truth clearly reveals one great cause of the decline of vital godliness, which extensively prevails throughout all our borders, and over which this Assembly mourns. The tithes and offerings are not brought into the storehouse; and consequently, God's blessing is not poured out, and Zion languishes. Powerful awakenings are almost unknown. The ministry is not adequately supplied with recruits, nor adequately supported. Sinful conformity to the customs and fashions of a world lying in wickedness, and under God's curse, is rapidly levelling the distinctions which should be preserved erect and prominent, between the church and the world. This evil is the more dangerous, because its approach is gradual, and its inroads covered by specious pretexts, that wear the garb of Christian propriety, which is a character frequently assumed by covetousness and pride.

In order to arrest these destructive tendencies, all scriptural means must be employed. But your Committee are confined to one of these. And they would urge upon their brethren, the much disregarded truth, that *liberality is an indispensable means of grace.* To employ it successfully, the scriptural motives to beneficence should be fixed in the conscience, and influence the heart. These motives may be variously expressed; but we arrange them, for the sake of brevity, into three classes:

1. *Philanthropy* is one of these. But it is the lowest motive, and may be shared in common by the religious and the irreligious. Where it exists as a controlling motive, it is guided more by emotion and sympathy, than by principle; and often leads the Christian to find in worldly associations, the ways of doing good, to the partial or entire exclusion of the church, which is the great benevolent society formed by Jesus Christ, its Head; and thereby much of the means of usefulness, which ought to flow through sanctified channels, is expended upon measures of temporary or doubtful utility.

2. *Love to the souls of men* is another motive, which elevates the preceding from the temporal to the eternal. It is philanthropy *sanctified.* It does not neglect the physical wants of man; but it values beyond every other estimate his spiritual necessities. The realities of death, judgment and eternity, apprehended as not far distant, coupled with the awful fact, that the day of grace is hourly closing upon thousands of our fellow-men, present an overwhelming motive to sanctified exertion.

3. But there is still another motive, which absorbs the first and second, as the greater includes the less. It is a *supreme regard to the glory of God.* This is the highest motive that can be addressed to the conscience and the heart. It places all human interests in their true relations to our Maker. It consecrates time, talents and property, to the service of Christ. It sets out from the right point of exertion, to relieve the temporal and spiritual wants of man. It is sustained by the approbation of conscience and the favor of God. If the most benevolent plans, prosecuted under this paramount motive, should fail of success, and labor and means, appear to be thrown away, the reflection that every act was done for God's glory, will extract the sting of disappointment, for God's will has been done, and the reward is laid up in heaven. This motive, therefore supplies what no other motive can. It has less to do with mere human feelings and sympathies, and more to do with divine principles, which should regulate all the desires and susceptibilities of the soul. This is the motive which should be brought to bear continually upon the Christian life and practice; and when its influence shall become paramount in all our communions, the Presbyterian Church will come up with one supreme purpose to the service of her Head, and lay her sons and daughters, and her costliest offerings, upon the altar of consecration to His cause.

Fully impressed by the facts and principles thus briefly presented, we turn anxiously to inquire, in what way the General Assembly may, in the exercise of its legitimate power, endeavor to remedy the evils on which we have animadverted, and draw out

* *Form of Government, Chap. VII.*—The ordinances established by Christ, the Head, in a particular church, which is regularly constituted with its proper officers, are prayer, singing praises, reading, expounding and preaching the Word of God; administering baptism and the Lord's Supper; public, solemn fasting and thanksgiving, catechising, *making collections for the poor and other pious purposes*; exercising discipline, and blessing the people.

Directory for Worship Chap. VI. sec. 5.—The sermon being ended, the minister is to pray, and return thanks to God; then let a psalm be sung; *a collection raised for the poor, and other purposes of the church*; and the Assembly dismissed with the Apostolic benediction.

the resources of the whole church, in sustaining the enterprises of Christian benevolence, which have been wisely organized by the Assembly itself, or by other ecclesiastical authorities of our church.

As a fair exposition of the great principles of a scriptural church order, we believe our constitution now provides all the requisite organization for efficient effort, in every department of such enterprizes.

The church is a divinely constituted missionary society, and its courts are specific forms of executive agency, for the work of propagating, as well as preserving the truth.

To the General Assembly, as the Supreme Court of the Church, charged with the duty of providing measures, whose operations may be co-extensive with our ecclesiastical limits, "for the promotion of truth, charity and holiness, in all the churches," properly belongs the work of presenting to the Presbyteries and other subordinate courts, and urging on their adoption and execution, by the moral power with which it has been intrusted, wise and practicable methods of procedure in all the departments of service, necessary to the fulfilment of the great obligations devolving on the church.

This duty can be performed without entrenching on any rights of conscience, neither "lording it over God's heritage" by enacting laws which require a blind and implicit obedience, not arrogating to itself the province of the State in laying taxes even for the support of the best interests which are connected with human duty and destiny. Its power is moral. It is that with which the church has clothed it. Though more than advisory, it is less than arbitrary. To those bodies, the Presbyteries, which, by commissioners, constitute the Assembly itself, it can address the language of requisition to the discharge of duties clearly recognized and cheerfully admitted. The Presbyteries sustain a similar relation to the Pastor and church sessions, the former, personally, and the latter by representatives, being their constituent elements. These, in turn, sustain a similar relation to the people, who have submitted themselves, under the laws of the church and according to the principles of a moral government, to their authority. When, therefore, the various courts of the church have established instrumentalities for the promotion of religious knowledge, they are not only privileged but bound to use the authority with which they have been entrusted, to procure the means, for rightly sustaining such instrumentalities, by devising the plans and diligently supervising their proper execution.

It is easily seen, that were all the members of our communion to comply with the Scripture injunction, to give of their substance for sustaining the cause of Christian Benevolence "as God has prospered them," there would be a large increase in the incomes of all our schemes, whether connected with the church at large, as represented in the Assembly, or established by any of our subordinate ecclesiastical authorities. Now to procure such contributions, it is not so material, that any particular plan be urged on the churches, in whose details, all should agree, and according to whose provisions all should act. All that is properly demanded, is that the duty of securing the desired result should be urged, and its execution enforced. If an Ecclesiastical Court possesses the right to prescribe any particular duty, it must also possess the right to enquire into its performance.

According to these plain and simple principles, which are clearly and succinctly presented in the overture submitted by the Presbyteries of Lexington and Elizabethtown, we are prepared to recommend for the adoption of the Assembly the following Resolutions, which embrace in substance those presented in that overture:

1. *Resolved*, That this Assembly hereby enjoins upon the pastors of our churches to give greater prominence in the ministration of the word, to the doctrine of the Scripture as set forth and interpreted in our standards, (more particularly chap. 26, sec. 2. of the Confession; in quest. 121 of the Larger Catechism; in chap. 7, of the Form of Government; and in chap. 6, sec. 5, of the Directory for Worship) namely, that "saints are, by profession, bound to maintain an holy fellowship and communion, in relieving each other in outward things according to their several abilities and necessities, which communion, as God offereth opportunities, is to be extended unto all those, who in every place call upon the name of the Lord Jesus," "giving and lending freely, according to their abilities, and in conformity to this doctrine, recognizing as one of the ordinances, established by Christ," in connection with the sermon, prayer and praise, a "collection raised for the poor and other purposes of the Church."

2. *Resolved*, The Presbyteries which have not anticipated the provisions of this action of the Assembly, are most earnestly and affectionately enjoined, (1) at their meeting following the rising of this Assembly, to take order, that the ministers and church sessions in their bounds shall be directed to adopt *some practical method*, by which an opportunity shall be afforded, and an invitation given to all the members of their congregations, to contribute regularly to the objects of Christian benevolence, recognized by the Assembly, in the organization of the Boards of the Church, and to such other institutions as, to them, may seem right.

And (2) at every spring meeting to institute a proper inquiry into the diligence of ministers and church sessions in executing the provisions of such method.

3. *Resolved*, The Presbyteries are further enjoined to enter on record and report to the next General Assembly, their action on the first part of the foregoing resolution, and also to record at their next and all subsequent spring meetings, the result of the inquiry prescribed, and report the same to the General Assembly, with the usual annual Presbyterial Reports, stating the delinqencies and diligence of pastors and Church sessions.

4. *Resolved*, There shall be appointed a standing committee on Systematic Benevolence, by the Assembly, which shall be charged with the reception and examination of such Reports, and the presentation to the Assembly of their aggregate results.

5. *Resolved*, The Boards of the Church are invited to aid in the proper execution of the foregoing arrangements of the Churches, by such official communications with the Presbyteries as may seem proper.

6. *Resolved*, The Professors of our Theological Seminaries are respectfully requested to give proper attention to the right training of the future pastors of the Church in view of the duties herein contemplated.

The Committee also presented as part of their Report, and recommend for the consideration of the Church Sessions and pastors, one or other of such plans,

FOR STATED AND REGULAR CONTRIBUTIONS

as the following.

1. A committee may be appointed by the Sessions for each object of benevolence, and a particular month assigned, in which they are to do their work, by calling upon the people, or otherwise obtainining their contributions.

2. All the objects to be aided may be presented in separate columns, and each contributor called upon to say what he will give quarterly or annually.

3. Weekly or monthly collections may be taken up, and thrown into a benevolent fund, which the Session may divide among the several objects ap^{a} proved by them, in such proportion as they think proper.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 9. | PHILADELPHIA, SEPTEMBER, 1854. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

THE MERCIES OF DAVID.

O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant.—2 Chron. vi. 42.

The Jewish kings were anointed with oil: thus Saul is called the Lord's anointed: 2 Samuel i. 14, 21. Jesus Christ, our Prophet, Priest, and King, is the true anointed: Heb. i. 9.

The mercies of David are the promises made to David; as in 2 Samuel, vii. 8–16; Psalm lxxxix. 20–37; and Psalm cxxxii. 1–18. These promises apply to Christ and the blessings of the covenant; and then the mercies of David become the sure mercies of David, as in Isaiah lv. 3. The quotations made from these passages in the New Testament show their application to Jesus Christ, king David's royal son. See Acts xiii. 34; Heb. i. 5; Acts ii. 30. And hath raised up a horn of salvation for us in the house of his servant David: Luke i. 69.

In closing his prayer at the dedication of the temple, Solomon enforces his petitions by two cogent arguments:

1. The first, is his own relation to God: Turn not away the face of thine anointed—deny me not—put me not to shame by denying my requests—for I have been anointed king over thy people Israel. No doubt Solomon has reference to the promised Messiah, and prays to be heard and accepted for his sake; but he also pleads his own relation to God, as the anointed king of Israel. He had been properly inducted into office—he was anointed with oil; and he prays that he may be heard, because he sustains this relation to God and his people, and not have his face turned away with shame, because his petitions are denied.

So we may plead our relations, in our prayers to God, in the name of Christ. Are we rulers? we may plead this relation in our prayers. Are we subjects? we may plead this also at the mercy-seat. Do we hold office in the church? we may plead this before God. Are we members of the church? we may plead our relations to God, as his people, before his throne. Are we parents? we may pray to be blessed as parents. Are we children? and is the seal of God's covenant upon us? we may plead our covenant-relation to God, and ask him to bless us, as the seed of his people, according to his promise. David pleads this, when he says: I am thy servant, and the son of thine handmaid, Ps. cxvi. 16; I am a child of the covenant—save the son of thine handmaid. Ps. lxxxvi. 16. This is the argument implied wherever God is addressed as the God of Abraham, of Isaac, and of Jacob—a covenant-keeping God; and the children of the covenant may ever use this argument in prayer; and not to use it, is to despise our birthright, as did Esau, and sell it for less than a mess of pottage! Gen. xxv. 29–34; Heb. xiii. 14–17.

2. Hence, Solomon's second argument is, the promises of God: Remember the mercies of David thy servant. No doubt there is reference to Christ and his benefits, as Solomon desired that both he and his people might partake of them; but the primary reference is to the mercies promised to David, and these included Christ, his kingdom, and benefits. In the urgency of his prayer, Solomon pleads God's promises—the promises made to David. In 2 Samuel, vii. 8–16, we see what mercies were promised to David: I will set up thy seed after thee. . . . . I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. The same promises we have in Ps. cxxxii. 1–18—The Lord hath sworn in truth unto David; he will not turn from it: Of the fruit of thy body will I set upon thy throne. . . . There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame: but upon himself shall his crown flourish. See also Psalm lxxxix. 20–37. These promises relate to David's kingdom, but have their ultimate fulfilment in Jesus Christ. See Isaiah lv. 3; Luke i. 69; Acts ii. 30; Acts xiii. 34; Heb. i. 5. These promises and others Solomon pleads—with this argument he closes his prayer: O Lord, thou hast promised to bless my father's house and establish his throne; remember thy promises—the mercies of David thy servant!

So we may plead God's promises in our addresses at the mercy-seat. Exceeding great and precious promises are put on record for our encouragement; and these promises are yea and amen in Christ Jesus. We may plead them before God; and, in pleading them, come boldly unto the throne of grace. We need his Spirit—he has promised his Spirit; let us ask, that we may receive. We need daily supplies of grace—it is promised; let us plead these promises. We need strength for the duties and trials of our various relations; his strength is perfected in weakness—let us seek it in prayer. He has bound himself by covenant engagements to bless his people and their offspring; it is our high privilege to plead these covenant engagements when we come before him in prayer. As Solomon said, so may we say: Remember the mercies of David thy servant—remember the promises made to the fathers, and bless us, their children. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant!

Remarks:

I. Encouragement to Christians in three respects: 1. To seek larger measures of grace. 2. To seek greater degrees of comfort. 3. To be more importunate in prayer.

II. It has a three-fold application to the children of the church:—1. They may be *instructed* by it as to their covenant relations, duties, and privileges. 2. They may be *reproved* by it, for lightly esteeming the covenant and their relation to it. 3. They may be *encouraged* by it to seek the Lord now, while he is waiting to be gracious. W. J. M.

From the Dublin University Magazine.

DEATH.

Angel, who treadest in the track of Time!
Guarding the entrance to that unknown clime,
Whence come no whispers to the world below,
Whence not a song we hear
Of triumph or of cheer,
Or sound of happy footsteps passing to and fro.

Pale as the Maybell trembling in the breeze
Thou makest youthful cheeks. The summer seas
Lose their calm blue beneath thy waving wing;
Fierce storms thou summonest
From the deep mountain breast,
To be thy pursuivants when thou art wandering.

Thy name is terrible; thine icy breath
Stern order to the War-Fiend uttereth,
Who stains the pleasant turf a fearful red;
Or dashes in the wave
A myriad of spirits brave,
For whose eternal rest no saintly song is said.

Yet have I known thee, Death, with gentle hand
Lead some poor wanderer to the heavenly land,
Amid the purple light of autumn eves;
While to the harvest moon
Arose a rustic tune
From sunburnt, lusty reapers, binding up their sheaves.

And even if, in some too cruel mood,
Thou didst neglect the weary multitude,
To clutch the fair bride in her orange bloom—
To dim her eyes of light
Upon the marriage night,
And bear her pallid beauty to the marble tomb;

Or the sweet child who prattles all day long
Didst touch with chillness 'mid his cradle song—
Yet, unrepining, let us hope and pray.
The Master calls his own
Up to his golden throne;
When they are gathered there, thou, Death, shalt pass away.

From the New York Observer.

THE DECISIVE MOMENT.

A few years since while travelling in an adjacent State, along the banks of a majestic river, a friend pointed to the flashing current, and related the following incident: Not long before, when the spring rains filled the broad channel with a surging flood, a lumberman ventured out in a boat upon a bay, to save timber which was breaking from its fastenings, and would soon be swept down the stream, unless secured. In his absorbing interest to prevent the loss, he went too far into the rushing tide. His little bark was caught by the current, and amid wild cries for help, he was born away, arrow-like, before the tumultuous waters. The alarm spread, and a neighbour recollecting there was a bridge several miles below, mounted a horse and hastened to reach that only place of rescue. Onward in helpless calmness, the imperilled boatman sped; and on the shore his deliverer rode with the fleetness of a courier towards the bridge. Reaching the structure, which trembled to the violence of the flood, he called for a rope, and throwing it over the arch, waited the approach of the pale and anxious man. He saw the swaying cord, and as he swept beneath it, grasped with the energy of a last hope, the *thread of life*. In another moment, he was in the embrace of friends. And I have thought when I have seen men concerned for their souls' salvation, and on the current of depravity sweeping them away, there must come a decisive crisis—a last offer of mercy; and who shall say when the friendly hand of a Redeemer will be withdrawn for ever? "I might have been saved," will be the keenest pang in the agonies of the second death, while the vision rests on the moment which decided the entrance upon the infinite deep of retributive waste. P. C. H.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*

Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.

Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:

J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House*, 23 *Centre street, New York.*

THE BOARDS OF OUR CHURCH.

The following extracts are from the "Biblical Repertory and Princeton Review," July No. pp. 559-561. The Reviewer referring to the discussion which took place in the last General Assembly, on the subject of the Boards of our Church, says:

"Both these gentlemen" (the Rev. Messrs. Stuart Robinson and George D. Armstrong,) "expressed the opinion that there was a growing dissatisfaction with the working of our Boards. It was time, Mr. Robinson thought, to consider whether there was not a more excellent way. Several brethren from the West spoke with feeling, from their own experience of the necessity of greater exertions in this cause. Among them, Mr. Pawling, from western Missouri, Mr. Goodhue, from Illinois, Mr. Stafford, and others, made very effective appeals to the Assembly. Mr. Comfort, an Elder from Virginia, made a very forcible speech in defence of the Board" (of Missions,) "denying in behalf of the laity, any of those feelings of dissatisfaction which a few of the ministers seemed to entertain. Dr. Spring spoke with much effect on the same side. Dr. Musgrave, Secretary of the Board, closed the debate by one of the ablest and most effective speeches delivered on the floor of the Assembly for a long time. The paper given above was then adopted with scarce a show of opposition. The sense of the House was so strongly evinced in favour of the Boards, and in opposition to mere speculative objections to their existence, that we presume the controversy will not be renewed. It seems indeed unworthy of debate, whether the body appointed to carry on our benevolent operations be called a Committee, and be appointed by the Assembly, or whether it be called a Board. In the one case it would be a small body, in the other large. The former method has the advantage of simplicity, but the latter has considerations in its favour which are not likely to lose their influence on the Church. In the first place, they have been incorporated in our church policy for years, and a change, without adequate reason, is unbecoming and disparaging. In the second place, they are a necessary intermediate agency between the Assembly and its executive officers. The Assembly cannot conduct its Theological Seminaries otherwise than through the intervention of a Board. It cannot attend the examinations, see to the fidelity of the professors, and the conduct of the students. Neither can it otherwise conduct with advantage, its missionary or educational operations. It cannot inspect the action of the executive committee and secretaries. It cannot go into any minute examination of the wisdom of their appointments and disbursements. Some of us are old enough to remember, how our New-School brethren endeavoured to break down the Missionary operations of the Assembly, by insisting that if the Assembly undertook to conduct missions, it must go into all the details, it must sit in judgment on the qualifications of every missionary, and on the economy of every item of expenditure. They saw, what the Church, with few exceptions, now sees, that to abolish our Boards, is virtually to give up the whole work of missions and education. In a small, compact body, like the Church of Scotland, with a permanent commission to refer to in any emergency, it may do for the Assembly to conduct all its operations by simple Committees. But, in a body as large and as widely extended as ours, a division of labour is absolutely necessary. You cannot send a great army on a foraging party, or to build a bridge.

In the third place, the abolition of the Boards would throw a responsibility and power on the Executive committees and Secretaries which they ought not to be entrusted with. Their accountability to a body like the General Assembly, which, from its nature, is incapable of effective inspection, would be merely nominal. The whole work would really be in the hands of a very few men, without any real supervision and control. Our complaints against the management of the American Home Missionary Society, whose whole power was in the hands of a few men in New York, should make us sensible that any irresponsible power is a dangerous thing. And, not to prolong an unnecessary discussion, it may be remarked, that our Boards serve the purpose of break-waters. In calm weather they seem unnecessary and an incumbrance. But, when a storm comes, they are an essential protection. So long as everything goes on well, the responsibility of the Executive Committees to the Boards seems merely nominal; and one might be disposed to think they might as well be out of the way as not. But let anything go wrong; let any emergency arise in which long examination into details is necessary, the existence of a body intermediate between the Committees and the Assembly becomes all-important. As to the objection that the Scriptures know nothing of Boards; that they are not Church Courts, &c., we would only say, this is the *jus divinum* theory in its dotage. God has not sent his Church into the world as an infant in its swaddling clothes, without liberty of action; he has given her a work to do, which requires the free use of her limbs; and it will be found hard work to bind her with split hairs."

CLOTHING.

We were sorry to learn that some of our lady-friends were under the impression, that some of the clothing forwarded to us for the use of our missionaries is occasionally sold, and the proceeds placed to the credit of the Board. To correct such an erroneous impression, we state explicitly, that the rules of the Board positively prohibit the sale of any clothing, and that all the clothing that is sent to us is forwarded to the missionaries—not as a part of their salary, but in addition to it, and as a donation from their benevolent friends. Their fair patrons may rest assured that their benevolent gifts are never diverted from their intended object, and that the clothing which they send, often adds greatly to the comfort of the missionaries and their beloved families. While writing on this subject, we take occasion to observe, that if the friends of the Gospel were more generally and fully aware of the actual wants of many of the missionaries and their dependent households, they would send to us many more boxes of clothing for their relief. The more we become acquainted with their necessities, the more deeply do we sympathize with them, and the more earnest is our desire to relieve them.

In this connection we desire to express our hearty thanks to the ladies of the Rev. Dr. Boardman's church for the very large amount of clothing furnished by them to our missionaries. No less than *nine* boxes, valued at $930 60 were furnished by them during the past year. The good thus effected by them is their best reward!

A MINISTER WANTED.

We direct the attention of unemployed ministers or licentiates to the following communication. From the description of the field given by brother Dorrance, it must be a desirable location to one adapted to it. We trust that it will not be long before they obtain a preacher "who can with earnestness divide the word of life, and press upon his hearers 'each a portion,'" whether by the use of a written discourse or without it, as he shall deem best adapted to his gifts, and the tastes and wants of the people.

Wilkesbarre, June 28, 1854.

Permit me, through your columns, to call the attention of any unemployed, but good, active, and faithful minister or licentiate to a field of usefulness. In the thriving village of Hazleton, Luzerne Co., Pa., a Presbyterian Church has recently been organized under favourable auspices. A new house of worship, a neat and substantial building, has been erected at a cost of some $3500, the furnishing of which is very complete. Connected with this as a pastoral charge is Beaver Meadow, four miles distant, a quiet and pleasant village, with a commodious church edifice. Then, four or five miles farther east is the lively village of Weatherly, where a small, but neat and convenient chapel is ready to be occupied by a zealous minister, when such is found.

These three villages will make a pleasant pastoral charge, and one in which an active and devoted servant of Christ might be very useful. These localities, in the mountain coal-fields of Pennsylvania, are remarkable for healthfulness. They are easy of access from Philadelphia by railroad nearly the whole distance. A competent support will be given, say some $500 or $600 per annum, which, among a kind-hearted people, is quite sufficient for an unmarried man, or for one with a small family.

To an enterprising preacher of the gospel this is an inviting field of labour. A man whose whole idea of a minister's vocation is, that he prepare an elaborate theological discourse, and on Sabbath read it off heavily to a listless audience, would be of no use here. But one who can with earnestness divide the word of life, and press upon his hearers "each a portion," would be most acceptable and useful.

The congregations are composed of intelligent persons, many of them young men, who from different parts of the country have gathered here, and find employment in the coal operations. Further information, if desired, may be obtained from Ario Pardee, Esq., Hazleton, or Rev. Richard Webster, Mauch Chunk. The congregations have been some time vacant, and would cordially receive a visit from any suitable man who is disposed to cast in his lot with them.

Yours, &c.
John Dorrance.

CALIFORNIA.

We commend the following highly interesting letter of one of our esteemed missionaries in California to all our readers, but especially to ministers who are seeking fields of usefulness. From his statements they will perceive that there are various points in California where ministers are greatly needed and where they would be comfortably supported. We are rejoiced to learn that the moral and religious state of California is so rapidly improving, and trust that the brightest hopes of our friends there may be fully realized. We shall be very glad to hear again and often from our respected correspondent.

Stockton, California, May 29th, 1854.

Rev. Dr. Musgrave.

My Dear Sir:—I wrote you a short letter from San Francisco, early in February, merely to inform you of my safe arrival in California, and I promised to write again so soon as I should select a permanent field of labour. At that time I had visited only two or three small places on San Francisco Bay, but afterwards I went to Sacramento, to ascertain by personal inquiries what prospect there might be for organizing a branch of our Church in that place. I was there told that the enterprise would be attended with many difficulties, inasmuch as the field was already occupied by the Congregationalists, with whom all the Presbyterians in the city had united, (and they were few in number,) and from which they were at present unwilling to withdraw. It was their intention to do so, however, so soon as their numbers should be sufficiently increased by immigration, to enable them to build a church and support a minister.

I concluded, therefore, to visit some of those towns in the Southern mining region, which hitherto had been entirely neglected by ministers of every denomination. On my way to the Southern mines I called at Stockton, where I received many kind attentions from Rev. James Woods, who was one of the pioneer ministers of California. He located at Stockton in 1849, and remained firmly at his post amid the tremendous gold excitement which hurried almost every one into the mines. In 1850 he caused to be erected an edifice capable of holding about 350 people, and organized a church, which since then has been increased to about forty members. By his private and public labours, combined with a consistent Christian example, a healthy moral influence has been exerted on this whole community. But his health had become so much impaired by his constant exertions and want of rest, that he expressed his intention of soon resigning the charge of his

church, for the purpose of recruiting. He was therefore desirous to have me supply the vacancy, which his departure would occasion. In this request, the other brethren also joined him, considering it quite as important to maintain churches already established in prominent localities, as to organize new ones in the back settlements.

After a detention of several days at Stockton, by the heavy rains which rendered the roads impassable, I proceeded about the 1st of March to Murphy's Camp, 75 miles west, and located in a delightful valley of the Sierra Nevada mountains. After remaining at Murphy's till the 5th of April, and preaching twice every Sabbath to large congregations of miners, I received a letter from three of the Elders of the Stockton church inviting me to return and supply the pulpit made vacant by the resignation of Rev. Mr. Woods. I complied with this invitation, and returned immediately to Stockton, where I am still preaching.

This is simply an outline of what I have done since I last wrote you.

I have very few missionary incidents to record. It may not be uninteresting, however, to state my impressions of the social and religious condition of the country; and in doing this I shall omit to say anything in regard to the delightful climate, fertile soil, splendid scenery, and sources of wealth of California, because much has been written on these subjects already.

There is much in the social and moral condition of California to encourage a Christian minister, and much to dishearten him. While the people as a mass are exceedingly generous and kind, they are at the same time, to a great extent, deistic in sentiment and grossly immoral. Deism and Universalism prevail to an alarming extent, and poison the very fountains of society.

The majority of the ministers in California, have, I think, mistaken the prevalent moral disease of many of the people. Scepticism evidently lies at the foundation of the utter disregard of religion, and the wide-spread immorality that prevails to so great an extent. Hence, very little good is effected by preaching, in the customary manner, only repentance and faith, to men, who either deny revelation altogether, or else affirm, that if there be a future state, as the Bible declares, all men will be equally happy irrespective of their characters. Ministers must be able to answer readily and convincingly the objections of the sceptic—they must not take too much for granted, but while they declare the necessity of repentance and holiness, they must also set forth arguments for the truth of the Bible, and convince the men who turn the religion of Christ into ridicule, that the same Saviour at whose precepts they now mock, will in turn, "laugh in the day of their calamity, and mock when their fear cometh."

Among the immense multitudes of every nation who have assembled on these Pacific shores, every other thought seems to be merged into that of acquiring wealth. Gold is the God almost universally worshipped. To obtain it every energy of mind and body is taxed to the utmost. The effect of this upon the character is very marked and striking. On entering the country for the first time, one is particularly struck with the feverish excitement, restlessness and discontent depicted on the countenance of every man he meets. "*Now or never*" is the feeling that prevails. This golden opportunity will soon pass away, never to return. Such is the feeling that urges on the individual to contend against the most formidable obstacles, and endure the severest discomforts and privations.

Many of the more wealthy and fortunate live in a sort of regal magnificence; but the immense fortunes they have accumulated, instead of diminishing, seem rather to have increased their appetite for more. Such indeed is the natural effect of riches.

Others, who have been less fortunate, complain of hard times and low prices, and sigh after what they call "*the good old days of '49.*" Many such have told me of the immense fortunes they have squandered in gambling and dissipation, and of their resolution to lead a different life, so soon as their former losses should be repaired.

And there is another large class of men, who came to California expecting to pick up gold as plentifully as stones in the street; but, being disappointed in these expectations, and finding that men must dig here, as elsewhere, if they would thrive, they have become disheartened, reckless, and desperate. Some resolve on returning home so soon as they shall have acquired the means of doing so, while others, setting at defiance the laws of God and man, declare that the world owes them a living, and a living they will have at all hazards.

Hence there are more robberies and murders committed at present, than at any former period. Two murderers, recently convicted, confessed before their execution, that they were connected with large organized bands, under skilful leaders, who carried on their depredations from one end of the State to the other. In some of the mountain districts it is quite unsafe for a man to travel by himself. Hundreds of murders are committed, that never come to light; and those that are discovered excite little attention, on account of their frequency.

Among many of all classes of society, decent morality is almost unknown. Licentiousness, gambling, drunkenness, profanity, and Sabbath-breaking abound to a frightful extent. The worst passions of the human heart have free play—being restrained neither by public sentiment, nor by the principles of our holy religion. Duelling is the common method of settling difficulties. Theft and robbery are still punished with death in many instances.

A general impression prevails, that no store nor tavern can be supported on temperance principles. Hence, it is rare to see a store, tavern, or boarding-house where liquors are not exposed for sale. The amount of drunkenness and profanity beggars all description, especially upon the Sabbath, which by the masses is made a day of recreation and amusement, instead of a day of holy rest. Many who, at the East, bore fair characters, and who were even members of churches, have become in California the ringleaders in vice. So true is it, that the greater the height from which one falls, the deeper he sinks and the more signal his ruin. But when we reflect that the population is a mixture of all races, and that a large proportion have never enjoyed the advantages of a Christian education, nor felt the influences of Christian society, and that here there are cast around them scarcely any of the restraints of virtuous female intercourse, a better state of morals could hardly be expected.

I have already mentioned that I spent four weeks at Murphy's camp, one of the most easterly mining towns in Calaveras county. It is situated in a beautiful valley, surrounded by lofty and picturesque mountains. Within the radius of a mile, more than a thousand miners are engaged in washing gold. For five months previous to my arrival, the Camp had not been visited by a minister of any denomination. But, in spite of this, I found quite a number of Christian brethren, who had been accustomed to hold a prayer-meeting every Sabbath morning at 9 o'clock. At 11 o'clock they again assembled in a school-house, where, in the absence of a minister, one of their number conducted religious services, and sometimes read one of Newton's sermons. These brethren were members of different denominational churches, but, I trust, they were real members of the true invisible church of Christ. They were a part of the seven thousand in Israel, who had not bowed the knee to Baal. They exerted a salutary influence on the whole camp, which had the reputation of being the most moral town in the mountains. And this reputation was unquestionably due to these heroic followers of Jesus. It was cheering to find a few roses blooming in a spiritual desert, and to meet with this little band of gallant Christian soldiers, who, amid the most corrupting influences, and surrounded by a host of enemies, had maintained untarnished that faith which was once delivered to the saints. But among the miners generally, irreligion and immorality extensively prevailed. Having no disposition to assemble for worship on the Sabbath, they spent the day in purchasing their weekly supplies, washing clothes, writing letters, gambling, and attending bull-fights. These bull-fights have been introduced into various parts of California by the Mexicans. Many of the miners, however, who at first appeared to be the most reckless and depraved, I afterwards found to be not wholly indifferent to the importance of religion. For soon after I visited the Camp, they began to attend divine worship on Sunday with considerable regularity, and gave good attention to my sermons. I endeavoured to present the truths of the Gospel in a practical light; to show them the certain ruin sin would bring upon them, and to point them to the Lamb of God, who taketh away the sin of the world. Several of those who had the reputation of being confirmed infidels, expressed a desire to have me remain with them during the year, and remarked that going to church reminded them of their early days and distant homes. They offered to raise $125 per month for my support, for as long a time as I might choose to stay. I visited them in their rustic cabins, and conversed with them on moral and religious subjects. While some excused their sinful practices, yet many of them expressed an intention to amend their course of life after leaving the mines—not considering that their present habits would, in all probability, cling to them for ever.

A good Methodist minister came to Murphy's before I left, to remain one year. For this reason I returned to Stockton with the more satisfaction.

Faithful ministers of our Church are needed in nearly all the mining towns, of which there are quite a number containing a population ranging from 1000 to 3000 souls, viz: Sonora, Columbia, Placerville, Agua Frio, Angel's Camp, and Mokalumne Hill. All these towns are in Tuolumne and Calaveras counties. And then there are many larger towns in the northern mines, where, I am told, ministers of the right stamp would receive an ample support, and their presence be hailed with delight. Such are Shusta, Yreka, Downieville, Grass Valley, &c.

A minister is much needed at Santa Clara, to take the place of the Rev. Mr. McCoy, who has accepted a call to a church in Texas. Churches might also be established at Los Angelos (the most immoral town in California), Humbolt Bay, Napa, and the Bodega country.

If the Board could have sent out twenty good ministers four years ago, our branch of the Church could have been successfully planted in all the most important cities and towns in the State, from which we are now excluded. Still, the harvest is great. May the Lord send forth more labourers into his harvest.

I suppose the Board is aware that there are at present only six ministers of our branch of Zion actively engaged in preaching the Gospel in California. Only six to supply this immense state, where wickedness abounds more than in any other portion of the Union! But these have been doing a good work, and their labours have been greatly blessed.

Rev. Albert Williams has the largest and most influential congregation in San Francisco. By his piety, talents, and influence, not only have the interests of Christ's kingdom been greatly promoted in that city, but a powerful impulse has been given toward the establishment of educational and charitable institutions. The Rev. William Speer and Rev. F. Buel have been able co-labourers with him in other departments. The one, by his able and eloquent addresses, has excited public attention to the wants of the multitudes of Chinese that are continually flocking to these shores; and the other has accomplished an untold amount of good by the distribution of Bibles, and the organization of Bible societies in every part of the State. Rev. James Woods, who left Stockton last April, has so far recovered his health, that he is now making an effort to organize a new church in the suburbs of San Francisco, and has succeeded in collecting $1000 toward the erection of a chapel. His success is considered certain. I learn that Rev. Dr. Scott's arrival was hailed with great delight, and that on the first Sabbath the immense Musical Hall in which he preached was crowded to overflowing.

Rev. Mr. Woodbridge's church at Benicia has suffered some diminution since the removal of the State Capital to Sacramento, yet he is so popular among all classes of the people in Benicia, that no other denomination has been able to gain a foothold there.

Rev. Mr. Kennedy is labouring near Tulare Lake, 150 miles south of Stockton. He has there organized a church and established an excellent school, which he teaches himself.

The Rev. Mr. Canders, who, for the past year, has been disabled from preaching, by a bronchial affection, occupies the post of head teacher in the public school at Stockton, where he is accomplishing much good by training the youth of the city in the principles of sound morality. The above are all the ministers of our church (except myself) who are now in California, and only six of these are engaged in preaching the gospel to American congregations.

The Presbyterian Church in Stockton is in a very flourishing condition. My congregations are large, the Sabbath-School is well attended; and the Bible Class, which I recently organized, and to which I give personal attention, manifests unusual interest in the study of the Scriptures.

I have commenced a course of evening lectures on the evidences of Christianity, which are exciting considerable attention, and which I have reason to believe, will result in good to all classes of the community; both by convincing the sceptical that the Bible is a revelation from God, and by enabling believers to give an answer when asked, for a reason of the hope that is in them.

On the whole, the state of Society in California is rapidly improving. Large numbers of virtuous and

Christian ladies are arriving every month, and men who have lived here alone for three or four years are continually returning home for the purpose of bringing back their families. There is nothing so powerful as the influence of female society to soften and refine the rugged and wayward nature of man. A better day is dawning. This mixed population from all parts the earth, is becoming gradually amalgamated, and is exhibiting day by day more unity of character and sentiment; the habits of the people are becoming more fixed and regular, and a love for order, good laws and religious institutions is fast developing.

Public attention is being turned towards cultivating the arts and sciences, founding schools, colleges, asylums and churches, all of which are harbingers of a better day.

The rains of winter are now over, and the earth and sky are glowing with golden sunlight, our extensive plains are covered with a carpet of flowers of rainbow colours, and of the most delightful fragrance; and myriads of merry birds are filling the air with joyful music; swarms of insects are on the wing and all creation is jocund and gay. This is the Palestine of America. Lebanon with all its stately cedars is less an object of admiration than our snow-capped Sierras, whose giant forests tower to heaven, in whose bowels the wealth of the world is stored, and into whose valleys of green the laughing streams wash down the golden ore. The fragrance of our wild flowers is little inferior to the roses that bloomed in Sharon. The songs of the nightingales keep pace with the hours at night, the strains of the lark announce the dawn of the morning, and during the day "the voice of the turtle (dove) is heard in our land."

Here God's goodness is abundantly displayed in his works, and as I behold them I am happy. This brilliant sunlight serves as an emblem of the Sun of Righteousness, and these glowing skies continually remind me of that land where the day-light never fades.

I remain, Dear Sir,
Very truly and sincerely yours,
WM. C. MOSHER.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year. Provided we have their address.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of July, 1854.

SYNOD OF ALBANY.

Pby of Albany.—Albany Third ch 5; Little Falls ch 17 78	$22 78

SYNOD OF BUFFALO.

Pby of Genesee River.—Oakland ch	10 00
Pby of Buffalo City.—Buffalo Central ch	41 00
Pby of Michigan.—Plymouth 1st ch	10 00

SYNOD OF NEW YORK.

Pby of Bedford.—Yorktown ch 4; North Salem ch 5 26; Croton Falls ch 10	19 26
Pby of New York.—Eighty-Fourth st ch N Y 54; Wallabout ch N Y 6 82; Jersey City ch, of which 50 from the Sabbath School 333	393 82

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Mount Vernon ch	20 00
Pby of New Brunswick.—Trenton 1st ch, from a member	10 00
Pby of Luzerne.—Kingston ch 11 19; Tunkhannock ch 5; Newton ch 12	28 19

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Great Valley ch	41 25
Pby of Philadelphia 2d.—Abington ch 70; Holmesburg ch 10 25	80 25
Pby of New Castle.—Penningtonville ch	5 00
Pby of Donegal.—Donegal and Mount Joy chs 45; Doe Run and Coatesville ch 49 53; Columbia ch, from a lady, for a plain gold ring sold 1	95 53
Pby of Baltimore.—Madison st ch Balt 2 95; 1st ch Balt, from Miss Raymond 1	3 95
Pby of Carlisle.—Shippensburg ch, Sab sch	9 00
Pby of Huntingdon.—Little Valley ch 39, and from Mrs Jane B Long 50=89; Shirleysburg ch 11; Williamsburg ch 47 16; Milroy ch addl 5; Spruce Creek 1st ch 23; Birmingham ch 4 50; Presbyterial collection 12 80; Newton Hamilton ch, from a lady, for a diamond ring sold 4; Spruce Creek 2d ch 17; Lower Tuscarora ch 14; Mifflintown and Lost Creek ch in part 60	237 46
Pby of Northumberland.—Danville ch, from a lady, for a gold chain sold	5 00

SYNOD OF PITTSBURGH.

Pby of Allegheny.—Mount Nebo ch	7 32
Pby of Beaver.—Pulaski ch	12 00

SYNOD OF WHEELING.

Pby of St Clairsville.—Brownsville ch	6 50

SYNOD OF OHIO.

Pby of Marion.—Kingston ch, from Aaron Harrison	44 33
Pby of Richland.—Lake Forks Cross Roads 12 70; Perrysville ch 1	13 70
Pby of Wooster.—Wayne and Chester chs, of which 5 50 from the pastor and his family	12 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Normanda ch	5 00
Pby of Lake.—Valparaiso ch	30 00

SYNOD OF VIRGINIA.

Pby of Lexington.—Through Treas. of Pby, from New Monmouth ch 28 60; Old Concord ch 7; Hebron ch 16 50	52 10

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Bethesda ch	20 00
	$1235 44

MISCELLANEOUS.

M J S, a young lady of Huntingdon, West Tennessee 55 cts; Family Missionary Society of T A Godfrey, Tremont, Pa 5; T L Lyon, of Bayou Goula, La, to constitute his father GEO A LYON, Esq, of Carlisle, Pa an hon mem 50; Rufus Young, Lexington, Mo 5; A friend, per Rev W Scribner, 5 60; Missionary Society of Houston Pres ch, Texas, per D McGregor 10; A Debtor to the cause 3	79 15
Total,	$1314 59

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

1 Box from the Female Miss'y Society of Easton First ch, Pa, valued at	65 00

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of July, 1854.

Pby of Genesee River.—Bath 1st ch, from a lady, per Rev G D Stewart	50 00
Pby of Philadelphia.—Tenth ch Phila, addl from "M L J" 30, and from J W Tilford 5	35 00
Total,	$85 00

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of July, 1854.

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Armagh ch 10; Centreville ch 2 50; Salem ch 7	19 50
Pby of Erie.—Conneautville ch	7 00
Pby of Beaver.—Neshanock ch	56 36
Pby of Ohio.—Pittsburgh 1st ch, Young Ladies' Missionary Society, bal to con Miss MARTHA MURPHY hon mem	20 00

SYNOD OF WHEELING.

Pby of St. Clairsville.—Short Creek ch 8; New Castle ch 2 75	10 75
Pby of Washington.—Lower Ten Mile ch	28 00

LEGACY.

Matthew B Lowrie, Esq, per H Childs, Ex'tr, less Tax	95 00
Total,	$236 61

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

Ladies of New Salem ch, a box valued at	51 00

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the months of June and July, 1854.

JUNE.

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Hillsboro ch	105 80
Pby of Cincinnati.—Pleasant Ridge ch 52 50; Reading ch 44	96 50
Pby of Oxford.—Eaton ch	21 40
Pby of Sidney.—Troy ch	10 00
Pby of Miami.—Jersey ch	9 00

SYNOD OF INDIANA.

Pby of New Albany.—Jeffersonville ch in part 42, Rev J H Gill in part to con Heber Gill hon mem 26 54; New Philadelphia ch 9 30; Monroe ch 10	87 84
Pby of Vincennes.—Mount Vernon ch	3 00
Pby of Madison.—New Washington ch	18 50
Pby of Indianapolis.—Franklin ch	34 73
Pby of Palestine.—Palestine ch, quarterly coll	14 00

SYNOD OF ILLINOIS.

Pby of Sangamon.—3d ch Springfield addl 9 25; Union ch 4; Petersburg ch in part 67 90; North Sangamon ch 22 30	103 45
Pby of Schuyler.—Schuyler Pres colls 8 50; Ellison ch 2 10	10 60
Pby of Peoria.—Osceola ch	3 00
Pby of Chicago.—North Pres ch Chicago, to con E S WILLIAMS, H D BASSETT, JULIUS WHITE, and MISS ELIZABETH A BLACKER hon mems 200; Marengo ch 10 22, Rev John Ustick 1	211 22

SYNOD OF MISSOURI.

Pby of Missouri.—Rocheport ch	10 00
Pby of Palmyra.—Mt Horeb ch 8 31; South Fork ch 7 12; Lick Creek ch 6 50	21 93
Pby of Upper Missouri.—Mt Vernon ch	2 00

SYNOD OF KENTUCKY.

Pby of Louisville.—A member of the Goshen ch 20; A member of the 1st ch Louisville 5	25 00
Pby of Transylvania.—Harmony ch	30 00

SYNOD OF ALABAMA.

Pby of Tuskaloosa.—Tuskaloosa ch	30 00

SYNOD OF MEMPHIS.

Pby of Western District.—Brownsville ch	15 00

SYNOD OF TEXAS.

Pby of Brazos.—Oak Island ch 23 30; Centreville ch 9 55, Joseph Bannerman Esq 5; Prospect ch 20	57 85

MISCELLANEOUS.

Middleport, Ill 2; Oswego, Ill 5; Mrs Mary Morrison, Mt Gilead, Ohio 1, H J Morrison and wife Ohio 50 cts	8 50
Total,	$929 32

JULY.

SYNOD OF CINCINNATI.

Pby of Cincinnati.—Springfield ch 69 50, of which 50 to con Rev CHARLES A B KEMPER hon mem; A Lady of the 7th ch Cincinnati 5	74 50

SYNOD OF INDIANA.

Pby of Vincennes.—Washington ch 6, Rev S Taylor 4 50; Hopewell ch 4; Bruceville ch 4	18 50

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Elm Point ch	6 00
Pby of Schuyler.—Fall Creek ch	4 00
Pby of Chicago.—White Rock ch 5; Roscoe ch 17 50	22 50

SYNOD OF IOWA.

Pby of Cedar.—Le Claire ch	6 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Frances Snowden, Goshen ch 50; Mrs Elizabeth Morton, Shelby co, for support of Rev J T Umsted, Iowa 37 50; Miss Margaret Guthrie, Pennsylvania Run ch 10	97 50
Pby of Muhlenburg.—South Carrolton ch	4 50
Pby of Paducah.—Marion ch	9 00

SYNOD OF ARKANSAS.

Pby of Arkansas.—Jacksonport ch 54 70; Searcy ch 58 45; Helena ch 50	163 15
Pby of Ouachita.—Mount Horeb ch in part to con John Elliott hon mem 30; Tulip ch 142 50; Washington ch 63 40	235 90

SYNOD OF TEXAS.

Pby of Brazos.—Rev N A Penland 7; Mr N Mc Clintock 2; R Henry, Wheelock 2	11 00

MISCELLANEOUS.

Maria H Evans, Christian co, Ky,	10 00
Total,	$662 55

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
James Wood, D. D., *Associate Corresponding Secretary.*
William Main, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to William Main, Esq., Treasurer, 265 Chestnut street, Philadelphia.

DR. JAMES WOOD

ASSOCIATE CORRESPONDING SECRETARY.

At a meeting of the Board of Education of the Presbyterian Church, held on July 6th, the Rev. Dr. James Wood, formerly Professor at the New Albany Theological Seminary, was unanimously elected Associate Corresponding Secretary.

The importance of having more help in the office has been felt for some time past. In the last annual report to the Assembly, the question of the best mode of administering the affairs of the Board was presented for determination. The Assembly, however, referred the matter back to the Board, and the following action was taken at the last monthly meeting.

"The last General Assembly having resolved that the mode of conducting the operations of the Board in their enlarged scale, be referred to the Board itself, to take such action as may prevent either department from interfering with the other, and as may continue to keep prominently before the Church the education of pious and indigent young men for the Gospel ministry," the Board proceeded to consider the subject, and after discussion, it was

1. *Resolved*, That in view of the enlarged operations of this Board, and the increase of business in the office, it is expedient to appoint an Associate Corresponding Secretary.

2. *Resolved*, That the salary of the Associate Secretary be the same as that of the other two Secretaries of the Board, and that in addition to his salary, his travelling expenses be allowed.

3. *Resolved*, That the Board will now proceed to the election of an Associate Corresponding Secretary.

Whereupon the Rev. James Wood, D. D., was unanimously elected.

P. S.—It gives us great gratification to add that Dr. Wood has accepted the appointment, and is now at his post in Philadelphia.

PITTSBURGH FIELD.

At the meeting of the Board of Education, held on July 6th, the Rev. John McClusky, D. D., was unanimously elected to the vacant agency of the Board in Western Pennsylvania and Eastern Ohio, of which Pittsburgh is the centre.

Dr. McClusky has entered upon his work under the most encouraging circumstances.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

OUGHT I TO STUDY THEOLOGY?

Some ten years ago I left my home, a kind father's, my mother's grave, brothers and sisters, and all the scenes of a happy childhood, to prepare for college. I had no very definite plans for the future, but determined to read and study all I could, and had no doubt all other things would be added without much trouble on my part. But college-days were soon over. I *must* choose a profession, and awaken from my dreams and studies to the realities of life. But what profession shall I choose? The study of theology is urged upon me by a pious step-mother and a lawyer brother, who had not felt entirely at rest in his conscience since he disappointed the family, and all his friends, by choosing the legal instead of the sacred profession, and he was now anxious that I should take upon myself the duties of the high calling of a minister of Christ. I did not then feel quite willing. It would be a surprise to many who had been intimate with me in college, and whose voices had often mingled with mine in scenes of midnight revelry; though, with all my love for merriment, and flow of soul, and buoyancy of spirits, which often cause the *choice spirits* of college to spend their golden years in scenes of folly, if not of wickedness, the pious counsels of a most excellent mother, in early life, had built up within me a strong fortress of integrity and conscientiousness, whose walls, though they trembled sometimes in imminent danger, could not be overthrown. Besides, a few successful efforts in college, which every student loves to remember, had given me a strong desire to become known as an orator and writer, and the law, I thought, would offer the best advantages for accomplishing my purpose.

I commenced, with all diligence, the study of the law, and for two years I have prosecuted the study, and may soon be admitted to practice. But now my attention is arrested by that question again, Ought I to study theology?

I have attended courts, and listened to the eloquent pleadings of talented lawyers; have observed the older members of the bar retired from practice, and enjoying the wealth and honours their talents had procured for them. I have also observed closely the members of the sacred profession, seen their labours and trials, and that very frequently there falls to their lot an old age of poverty and neglect.

I have reasoned with myself in view of these different phases of life in the two professions. I have considered that if I enter upon the practice of the law, I shall at the age of twenty-five have a profession, be clear of debt; and, better still, have a local habitation and a name, and many blessings in anticipation cluster around those words. If I study theology, I must put off much longer the period when I shall enter upon the active duties of life. I must, when nearly half my allotted years are flown, destitute, homeless, in debt, become a suppliant, perhaps, for one of those places where the salary is only $400 or $500—and there are many such even in New England; while any boy who understands bookkeeping can get from $600 to $1000. I must then struggle on through life with the prospect of being turned off, if I live till my powers are exhausted, and my ability for active usefulness gone, to get a living, as best I may, among relatives.

Hard, hard indeed, considered in this light. But take higher ground, and look again; look beyond this narrow vale, and reflect a moment on the scenes of the judgment, which will very soon be taking place around you. *Cannot you put off pay-day till then?* Imagine the nations assembled, and that you may behold some countenances there which you have been instrumental in brightening with hopes of eternal life. The wealth, honours, and eloquence of the lawyers, how will they appear there? The labours, trials, and the heart-burnings, and physical discomfort you may have undergone in the high calling of a minister of Christ, how will *they* appear? Oh! do not, when you think of these things, weigh them in this world's scales, or measure them by an earthly standard! Be more thoughtful, and call about you, as well as you can, in imagination, the scenes of the judgment, and give these considerations their true value.

You wish honours? A religion which was established by the death of the Son of God, and on which the earthly prosperity and eternal interests of the world depend, cannot but be most honourable; yes, lavish with crowns of imperishable value to its ministers.

You desire wealth? Wealth is only valuable as a means of procuring happiness. Eternal joy and rapturous songs of praise fill heaven with delight. *Strive for that wealth, and lead others with you in its pursuit.*

You desire an influence over men, and to be known and powerful by the charming influences of eloquence? There is no influence so worthy your ambition, so charming to its possessors, as that which draws men from darkness, and leads them to light and life; no eloquence like that of him who tells the story of the cross, whose theme is eternal life through Christ. Every consideration or inducement which should be allowed to influence your choice, is held out, even if the Captain of your salvation had never said, "Go ye into all the world, preach the Gospel to every creature."

In deciding this question, then, look at it as you should at every other, not by the short-lived, glimmering light of time, but by the full light of eternity. Imagine yourself at the death-bed, and looking back on life. What retrospect will give you most satisfaction there?—*Independent.*

LINE UPON LINE; LINE UPON LINE.

So obtuse is the intellect, and so hard the heart of man; so bent is he upon pursuing his wonted course, though ever so perverse and wrong, that to produce a radical change in his mind and morals, he must be long and repeatedly expostulated with, taught and urged, and exhorted, with all long suffering and doctrine.

This error is a native weed, growing in the garden of every man's heart with more or less luxuriance. Hence, even those whose appropriate work it is to teach others, find it necessary to make repeated and powerful efforts to make and keep themselves what they should be.

"Line upon line, line upon line; precept upon precept, precept upon precept," is the language of inspiration. Every reformer of his race has proved that unless he observes this rule, he accomplishes little. The reformer's labour must be like a continual dropping in a very rainy day. The preacher, the writer, the teacher, the colporteur, the missionary, the editor even, must give line upon line, till he sees the desired result. It is the want of this course persevered in, that has produced most of the failures in individuals, and in both small and large bodies. First know you are right, and then give line upon line till you set others right.

But success depends not altogether upon the repetition of the application; but when the results begin to appear, and the ground begins to be gained, effectual measures must be taken to secure all that is gained, and not leave this to chance, hazard, or miracle. Line upon line is as needful to secure as to gain. All farmers, all mechanics, all business men, all judicious political men of all crafts and persuasions know, feel, and act upon this principle. Neither wisdom nor strength can secure success without line upon line, even to the end.—*Christian Herald.*

EDUCATED TO DEATH.

The above remark was made by a plain man of good common sense, and applied to those young ministers of the present day whose health so soon fails after commencing their *pastoral* labours. The cause of so many failures became the subject of conversation where I happened to be. Some gave one reason, some another, when one of the company said, *They were educated to death.* The idea was so new and singular, that I thought much of it. I have ventured to transmit my thoughts for your disposal.

Educated to death—Is this the result? thought I, of those means of mental culture whose object is to promote intellectual strength and increase the usefulness of the educated. I thought the above expression had more meaning than was at first apprehended, and that the man who made it discovered more than ordinary acumen. It surely taxes the physical powers of the student most severely to pursue a ten years' course of unremitted study. The care during this period, which should be taken to keep the body in due vigour by exercise, is often omitted, which lays the foundation for premature decay. The temptations to omit this exercise are so many as to be rarely overcome. "Set your mark high," is the watchword through the whole course, from the primary school to the academy, from the academy to the college, from the college to the theological seminary, and from the latter to the pulpit. Incentives to ambition, like so many thorns, are goading on every side, until the whole man is absorbed in mental exertion. In the meantime, the

body is hardly acknowledged as having any partnership in the work.

That such a course of life should early wear out the bodily organs, is no matter of surprise. Nothing but miraculous interposition could save health under such circumstances. Until more attention is paid to the health of the body during the long course of education now pursued, we must adopt our friend's explanation, and say—"Many of our young ministers are educated to death."

On reflection, we thought there was another sense in which the remark might be applied. The *simplicity* of the gospel seems to be educated out of some of these young minds. Why is it that we often hear complaint from our aged hearers that they cannot understand the young ministers fresh from the seminary? "Their sermons," say they, "are more like dissertations about religion than a plain exhibition of gospel truth, pungently applied. They have departed from their fathers in their mode of sermonizing; and their prayers have in them much less of Bible language than ministers used in former days." Are these things so? Old men are not usually captious hearers. They go to the sanctuary to be fed with the sincere milk of the word, and are surely able to tell whether the food is such as they can relish, digest, and convert into spiritual nourishment

Whatever the young minister may have learned more than his fathers, if the effect be to lead him from the simplicity of the Gospel, not so much is gained, after all, by the superior advantages of his education. Men must *feel* the force of divine truth, or they will not be moved to repentance and newness of life; and that preaching which will best do this, wherever learned, is the most according to the Gospel. I could not help thinking that in more senses than one have some of our young ministers been educated to death. Our friend did by no means undervalue education: the more the better, of the right kind. In the well-balanced Christian, the apostle places it next in order to faith and virtue.

I lately met an intelligent lady, the widow of a respectable clergyman, who had been some weeks from home, stopping at various places in her visits. She told me the peculiar satisfaction she had enjoyed on her journey in hearing old ministers preach. Was this because she could better understand them than the younger brethren, and thus be better edified? Was it because the fathers had not been so long and so profoundly educated as to hinder them from explaining the word of God intelligibly to common minds, that the good lady was so much edified and comforted by their preaching? All preaching, if not, surely should be such, that the aged might be strengthened in the faith, and better fitted for that world of light and peace into which they will shortly enter.—*Puritan Recorder.*

HINTS TO CANDIDATES.

PAUL'S PRE-EMINENCE, AND THE SECRET OF IT.—"I *laboured* more abundantly than they all." This was his pre-eminence. This he regarded as among the greatest "signs of an apostle." And well he might; for even his Master and Exemplar said, "My Father worketh hitherto, and I work." "I must work the works of him that sent me while it is day. The night cometh, when no man can work." Must Christ work, who created all things, John i., and "upholdeth all things by the word of his power," Heb. i., and who by that simple *word* expelled diseases and demons, and raised the dead; and must not we? "Work," therefore, "abundant labour," stands high among the signs of an apostle," and not only so, but among the "signs of a Christian;" for our highest distinction and purest glory, as well as our clearest evidence of Christian character, lies in our resemblance to Christ. We follow a working Redeemer, and we must be working disciples. The more "abundantly" any man "labours," if he "works the works of the Father," the more nearly and manifestly does he resemble Christ, to whose "image" it is the glorious dignity of the child of God to be "conformed." Rom. viii.

What then was the secret of Paul's pre-eminence? "Howbeit, not I, but *the grace of God which was with me.*" This reveals the whole secret of that wondrous activity which, "from Jerusalem round about unto Illyricum, fully preached the gospel of Christ." If Paul was eminent, it was grace that made him so. And that grace is just as free to you, and to me. "He giveth more grace." Let us then "come boldly to the throne of grace, that we may find grace to help us," and then pour out that grace in "abundant labours" for God and the souls of men. Is not this the sweetest life on earth, and the surest path to heaven?—*Am. Messenger.*

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

MEMPHIS SYNODICAL COLLEGE.

Propositions were before the Synod from three places, viz: Mount Carmel Church, Tipton county, La Grange, and Jackson. The Trustees of West Tennessee College, at Jackson, proposed a union with the Synod in the endowment of a College, and desired Synod to appoint a Committee to confer with them as to the terms and basis of this union. In consequence of this proposition, Synod appointed a Committee of Conference and deferred the location of the College till the present meeting.

In the meantime the offer from Mount Carmel was withdrawn. The Committee of Conference with the Trustees of the West Tennessee College presented through the Rev. C. S. Dod, acting Chairman, a full and able Report, which was discussed for several days, when the following minute was adopted: "While Synod duly appreciates the kindness of the Board of Trustees of West Tennessee College, as manifested in the proposal to us through the Committee of Synod, and while we cordially acknowledge the confidence manifested towards this body in that proposal, yet there appear to us insuperable obstacles to the consummation of the proposed union—therefore,

Resolved, That this Synod respectfully decline to accept the proposal made to us through the Committee by the Board of Trustees of West Tennessee College, and that the Stated Clerk be directed to forward a copy of this resolution to the Board of Trustees.

The proposition from the Masonic Fraternity and citizens of La Grange, was then taken up; which is substantially as follows:

1st. To give the College site, of ten, or twenty acres.

2d. To deliver 500,000 bricks upon the ground for the College building.

3d. $2500, either in materials at cash prices, or in money.

4th. An apparatus (given by the ladies) worth five or six hundred dollars.

5th. Seventy-five scholarships, of $500 each, secured by notes under seal, with good and sufficient security—interest to be paid annually. The first year's interest of the scholarship notes accruing after their execution to be applied towards the building. Synod resolved with a great degree of harmony to accept the proposition and to locate the College at La Grange. Synod also observed a special season of prayer, returning thanks to God for bringing us to so harmonious a conclusion, and imploring his blessing upon us in the prosecution of this great enterprise.

Synod then proceeded to the election of a Board of Trustees.

This Board consists of fifteen members, and is divided into three classes, of five each, one of which shall go out of office and their successors be elected at each annual meeting of Synod. It is composed of one Minister and two Elders from each Presbytery, and the remainder citizens of La Grange and vicinity.

The following persons were elected Trustees:

Revs. J. H. Gillespie, J. A. Rogers and J. B. Neely, Presbytery of Western District; Rev. A. H. Caldwell, T. L. Dunlap and Z. Conkey, Chickasaw; Revs. J. H. Gray, J. B. Maclin and J. B. Kirtland, Memphis; J. W. Jones, J. L. T. Sneed, C. S. Palmore, J. N. Cocke, R. Locke, and Thos. G. Anderson, from La Grange and vicinity.

The Board of Trustees were directed to hold their first meeting on the Thursday before the fourth Sabbath in August next at La Grange.

Synod resolved to raise an endowment of one hundred thousand dollars as a permanent fund, and appointed the Rev. P. R. Bland, and the Rev. L. P. Gaston agents to accomplish it.

Gen. J. L. T. Sneed was appointed Agent to solicit funds and Books for the founding of a Library.

The Rev. Messrs. Bland, Waddel, S. McKinney, Gaston, J. H. Gray, with Messrs. Sneed and Swayne, were appointed a Committee to draft a suitable Charter and submit it to Synod at its next meeting, and if approved, to present it to the next Legislature.

The following resolution closes the action of Synod on the College question:

Resolved, That, looking to God for His blessing, and relying upon His grace, we will, as Ministers, Elders and Churches, exert ourselves to establish a College of the first class, for the proper intellectual and moral training of the precious youth who may attend our halls of instruction.

TRIENNIAL CATALOGUE OF UNION COLLEGE, N. Y.

For the first time since 1852, Professor Pearson has issued a Triennial Catalogue of this institution. We append a brief *resumé* of its leading facts. The catalogue ranges from 1795 to 1854, and indicates that the college has had four presidents, sixty-eight trustees, seventy-five professors and tutors, five treasurers, and three registers.

Graduates,	3239
Students who did not graduate,	1070
Total,	4309
Honorary degrees,	388
	4850

Of the graduates and non-graduates, (4309,) the following are the professions as far as known:

Editors,	26
Clergymen,	855
Lawyers,	1070
Physicians,	265
Presidents, Professors, and Teachers,	225
Merchants, Mechanics, and Bankers,	154
Farmers and Planters,	95
Civil-Engineers and Architects,	60
Army and Navy Officers,	12
Total,	2792
Professions unknown	1517
	4309

Number known to be dead, 759. Number living, 3580.

SUSQUEHANNA COLLEGIATE INSTITUTE AT TOWANDA, BRADFORD COUNTY, PA.

INSTRUCTORS.

Rev. S. F. Colt, A. M., Principal, Professor of Mental and Moral Philosophy, and for the present will conduct the course in Natural Science.

Rev. James McWilliam, A. M., Professor of Ancient and Modern Languages and Belles Lettres.

Charles R. Coburn, Esq., Professor of Mathematics and Master of the Normal School.

Miss Fannie Biles, Teacher of Music and French.

Miss Phebe Dayton, Teacher of English and Music.

(NOTE.—Negotiations are in progress for securing the services of two other lady teachers in time for the opening.)

Andrew J. Noble, Steward.

THE ACADEMIC YEAR

Will consist of three terms of fourteen weeks each; the fall term commences on Wednesday, the 6th of September.

The winter term commences on Wednesday, the 13th of December.

The summer term commences on Wednesday, the 3d of April.

There will be two vacations—viz: two weeks at the close of the winter term; and eight weeks at the close of the summer term.

CLASSIFICATION OF STUDIES.

Fourth Class.—Elementary English Branches.—Reading, Spelling, Writing, Mental Arithmetic, Geography, and Grammar, commenced.

Third Class.—Higher English Branches.—Arithmetic, Elementary Algebra, Physiology, Astronomy and Natural Philosophy, commenced—Composition, Modern History, Advanced Geography, and Meteorology.

Second Class.—Mathematics, Natural Sciences, and Classics, commenced.—Algebra, Geometry, Trigonometry, Surveying, Book-keeping, Physiology, and Natural Philosophy, completed. Botany, Chemistry, Rhetoric, Ancient History, and Geography, Latin Grammar and Reader, Watts on the Mind, and Civil Government.

First Class.—Mental and Moral Science, with the above continued.—Mental Philosophy, Moral Philosophy, Evidences of Christianity, Butler's Analogy, Day's Mathematics, Logic, Elements of Criticism, Chemistry, Geology, History, Latin continued, Greek commenced.

In addition to the above, College classes will be organized, if pupils suitably qualified attend. Es-

pecial attention will be paid to the instruction of such persons as design to qualify themselves for teaching in common schools.

Expenses per Term of Fourteen Weeks.

Tuition in the First Class,	$7 00
" Second Class,	6 00
" Third Class,	5 00
" Fourth Class,	4 00
Room rent,	1 75
Incidental expenses,	38
Modern languages, each,	3 00
Ornamental needle work and embroidery,	2 00
Drawing,	2 00
Instrumental music, with the use of instrument,	10 00
Oil painting in landscapes,	8 00
" figures,	10 00
Price of board in the Hall, $1 63 per week, or	22 75

Washing 37½ cents per dozen; light and fuel at the actual expense.

Pupils will furnish their own bed, bedding, towels, &c. All the books used at the institution can be procured at city prices.

The bills for the term must be paid in advance—or one-half at the entrance, and the remaining half at the expiration of the half term. For absence, for one week or more on account of sickness, or other good cause, corresponding allowance will be made, when desired.

Students will be received during term time, and charged accordingly. It is exceedingly important, however, that they should all be present at the opening of the terms.

Towanda is eighteen miles south from Waverley station on the New York and Erie Railroad, whence there are daily stages. It is twenty miles east of Canton, on the Williamsport and Elmira Railroad. It has also stage connection with the Delaware, Lackawanna and Western Railroad, at Montrose, with Tunkhannock and Wilkesbarre, with Wellsboro', and with Laporte, Sullivan county.

CARROLL COLLEGE.

The commencement exercises of this institution, extending through Monday, Tuesday, and Wednesday of the past week, have afforded our citizens an opportunity of witnessing the excellence and efficiency of the instruction which has been given, during the past collegiate year, by those who have had charge of its educational interests. The examinations of Monday and Tuesday, in the various branches of Mathematics, in Philosophy, and the Ancient Languages, were highly creditable both to the instructors and their pupils. From the rigid and searching examination of the more advanced pupils, it was evident they had been trained to a system of the most thorough practical instruction. The speaking on Wednesday was less declamatory than is usual on such occasions, and, in our judgment, all the better for being so; while some of the original pieces evinced a high degree of improvement in the art of composition.

The addresses of Dr. SAVAGE and the Rev. Mr. SPENCER—the one to the pupils of the institution, and the other on founding Colleges—were highly interesting and appropriate to the occasion. The subject of founding Literary Institutions at the West was treated by Mr. Spencer, in a very liberal and *unsectarian* point of view. The best guarantee of liberty was to be found in the accessibility of a liberal education to the entire body of the people—in the common schools, so munificently endowed in this State—in the academies and numerous higher seminaries of learning, and in the freedom and unrestrained action of the public press. The tendency to multiply Colleges was thought to evince a healthy state of things, as far as education was concerned. There was little danger of extending the facilities of education beyond the actual wants of the community. The constitution of society and the nature of our institutions were such as to demand a general education for all, rather than a particular education for the few—for those only who might be able to avail themselves of the more exclusive advantages of some distant State or National University. The several propositions advanced by the speaker on this subject were most effectively and eloquently urged upon the attention of his hearers, and were received by them with a general expression of approbation.

The remarks of President Savage, addressed to the students at the close of the exercises on Wednesday, were unusually interesting and instructive. There was no effort at display, but an earnest desire to impress the great teachings of "the wisest of men and kings" upon the minds of his pupils.

We hope and trust that this exhibition, so admirably conducted, and so well attended by our citizens, will have a tendency to awaken an increased interest in the enterprise which Dr. Savage and those concerned with him have undertaken, and so successfully prosecuted thus far. Let the citizens of this community evince one-half the interest in behalf of this institution which is manifested from abroad, and the beautiful edifice upon the hill will be at once substantially enclosed, and the spacious and sightly grounds ornamented with suitable walks and shade trees.—*Waukesha paper.*

SOMETHING ABOUT SCHOOLS.

We know a man who last summer had four colts pastured on a farm some five miles distant. At least once in two weeks he got into a wagon, and drove over to see how his juvenile horses fared. He made minute inquiries of the keeper as to their health, their daily watering, &c.; he himself examined the condition of the pasture, and when a dry season came on, he made special arrangements to have a daily allowance of meal, and he was careful to know that this was regularly supplied.

This man had four children attending a district school kept in a small building erected at the cross-roads. Around this building on three sides is a space of land six feet wide, the fourth side is on a line with the street. There is not an out-house or shade-tree in sight of the building. Of the interior of the school-house we need not speak. The single room is like too many others, with all its apparatus arranged upon the most approved plan for producing curved spines, compressed lungs, ill health, &c.

We wish to state one fact only. The owner of those colts, the father of those children, has never been into that school-house to inquire after the comfort, health, or mental food daily dealt out to his offspring. The latter part of the summer we chanced to ask "who teaches your school?" and the reply was, "he did not know, he believed her name was Parker, *but he had no time to look after school matters.—Am. Agricul.*

OAKLAND COLLEGE, MISSISSIPPI.

At the recent commencement of this College, the Rev. R. L. Stanton, D. D., resigned the Presidency, and delivered an impressive farewell address. Professor Hutchinson, also, resigned the Professorship of Languages. The address before the Literary Societies was made by John Murdock, Esq., of Cave Mount, and the annual sermon was preached by Rev. J. Richards, D. D., of New Orleans.

The Board of Directors elected the following Faculty, after much deliberation and with entire unanimity, viz: Rev. *James Purviance*, President; Rev. *L. A. Lowry*, Professor of Mathematics; Rev. *J. E. C. Doremus*, Professor of Languages; Rev. *Wm. D. Moore*, Professor of Natural Science; Rev. *James Adams*, Principal of the Preparatory Department.

The True Witness thinks the prospects of the College are very flattering.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, JULY, 1854.

I.—FUND FOR CANDIDATES.

Presbytery of New York.

Yorkville ch 28, less 2 50 for *Home and Foreign Record* 25 50

Presbytery of Elizabethtown.

Elizabethtown ch 170, less 50 paid candidate 120 00

Presbytery of West Jersey.

Presb ch May's Landing 12; 2d ch Cape May 3 15 00

Presbytery of Baltimore.

Frederick ch 13 00

Presbytery of Carlisle.

Fayetteville ch 17 85; Chambersburg ch 60, of which to this fund 40 57 85

Presbytery of Huntingdon.

Bellefonte ch 23; Shirleysburg ch 6 81; Shaver's Creek ch 23 60; Williamsburg ch 36 94; West Kishacoquillas ch 24 25; Milroy ch 25; Lower Tuscarora ch 82 25 221 85

Presbytery of Miami.

Springfield ch 39 95

Presbytery of Sidney.

Hill Grove ch 3; Union ch 3 6 00

Presbytery of Logansport.

Rossville ch 5 00

Presbytery of Chicago.

White Rock ch 6 00

Presbytery of Cedar.

Muscatine ch 7 50

Presbytery of Des Moines.

Winchester ch 3 00

Presbytery of Lexington.

Union ch 12; Timber Ridge ch 12; N. Providence ch 35 59 00

Presbytery of Tuskaloosa.

Eutaw ch 5 00

$584 65

REFUNDED.

J W D 48 00

$632 65

II.—FUND FOR SCHOOLS, COLLEGES, &C.

Presbytery of Long Island.

Hempstead ch (special) 20 00

Presbytery of Carlisle.

Chambersburg ch (special) 20 00

Total $672 65

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH IN JUNE AND JULY, 1854.

Presbytery of Blairsville.

Saltsburgh ch 30 10; Murraysville ch 14 41; Unity ch 48; Congruity ch 33 50; Ligonier ch 14; New Alexandria ch 16; West Lebanon ch 3; Elder's Ridge ch 7 08, Society of Inquiry of Elder's Ridge ch and Academy 8 28 174 37

Presbytery of Redstone.

Indian Creek and Harmony ch 3 00

Presbytery of Allegheny City.

Cross Roads ch 42; Fairmount ch 10 52 00

Presbytery of Ohio.

Mingo ch 25 12; Bethany ch 24 70 49 82

Presbytery of Clarion.

Licking ch 3 66; New Rehoboth ch 6 9 66

Presbytery of New Lisbon.

Poland ch 19 10; Brookfield ch 4; Hanover ch 6 50; 29 60

$318 45

MISCELLANEOUS.

Hon W Curll, 5 00

Total, $323 45

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, JUNE AND JULY, 1854.

Presbytery of Oxford.

Hamilton ch 50 00

Presbytery of Madison.

South Hanover ch 48 75; Madison ch 58 50 107 25

Presbytery of Indianapolis.

1st ch Indianapolis 54; 3d ch Indianapolis 11; Shiloh ch 2 70; Shelbyville ch 12 79 70

Presbytery of Schuyler.

Ellison ch 1 40

Presbytery of Peoria.

Bloomington ch 5 00

Presbytery of Louisville.

1st ch (a member of) 5; Pennsylvania ch, Miss Margaret Guthrie 10 15 00

Total, $258 35

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, August 14th, 1854.

Indian Missions.—We have letters from Wapanucka, July 10th; from Spencer, July 12th; Tallahassee, July 12th; Kowetah, July 4th; Otoe and Omaha Mission, July 21st; Grand Traverse, July 21st. All of the mission families at these various stations, with the exception of one or two cases of sickness that were not considered serious, were in the enjoyment of good health. The schools at Spencer, Wapanucka, Tallahassee, and Kowetah, had just closed their annual sessions, and under circumstances quite as favourable to their future prosperity as at any previous examination. Mr. Reid speaks in commendatory terms of the diligence with which the teachers at Spencer had discharged their duties, and thinks the growing attachment between them and their pupils augurs well for the future welfare of the institution.

We are happy to add, that there is now a reasonable prospect that all these schools will be resumed in the autumn, with a full complement of teachers and other assistant missionaries, with the exception of a farmer for the station at Tallahassee, and two teachers for the Otoes and Sacs, whom the Committee would be glad to send, if suitable candidates offered their services.

India.—Since our last, letters have been received from Mynpurie, May 12th; Furrukhabad, May 10th; Rawal Pindi, May 2d; Dehra, May 1st; Lodiana, May 13; Saharanpur, May 4th; and from Allahabad, May 13th.

At Allahabad, the members of the mission family were well. There had been several cases of smallpox in the Girls' Orphan Asylum, but none had terminated fatally. The High School is represented as in a flourishing condition, and contains, at the present time, between five and six hundred pupils, most of whom are making satisfactory progress in their studies. The Lieutenant-Governor had recently testified his interest in the institution by sending a contribution of two hundred rupees towards its support.

Mr. Ullman, in speaking of the male school at Furrukhabad under his care, remarks: "The number of boys in it at present is 270. I would have a larger number, if I did not give religious instruction the first place, for there are many bigotted Mohammedans and Hindus here, who would send their children if we said nothing about Christ and Christianity. Yet we gain more and more influence over the people, partly by our teaching in the school, and partly by preaching." Mr. Ullman also urges the need of a female school in that city of 80,000 inhabitants, and inquires whether Christians in this country would not contribute for the support of such an institution.

China.—We have no letters from any of the missions in China since our last, with the exception of one from Canton of the 4th of May. The mission families at that place were well at the date of the letter.

We have newspaper reports of the arrival of the "Ellen Foster" at Hong Kong, the 6th of May, on board of which Mrs. Way and her children took passage from New York to Ningpo; and of the "Horatio," at the same place, on the 12th of May, on board of which Dr. and Mrs. Ker and Mr. Preston were passengers; but from the brethren themselves, no intelligence as yet has been received.

Mr. Wight and family, and Mrs. Coulter and her children, arrived in New York from Shanghai on the 23d of July. Mr. Wight's health has been improved by the voyage.

California.—A letter has been received from Mr. Speer as late as the 15th of July. He is now in the occupation of the new house erected for the Chinese Mission, and the prospects of the mission itself are encouraging.

South America.—The last Annual Report mentions that the Rev. Thomas L'Hombral, of the Presbytery of New York, had been appointed to commence a mission in Buenos Ayres. He embarked for that place from New York on the 10th of April, and arrived there the 4th of May. We have a letter from him dated the 14th June, from which it appears that he was kindly received both by foreigners and residents, and had entered upon his missionary work with encouraging prospects. He gives the following statistical account of the mixed population of that city. Besides the Spaniards, who form the mass of it, there are 10,000 Frenchmen, 15,000 Italians, 10,000 Germans, 4000 or 5000 British subjects, and a few hundred, perhaps 1000 Americans. Mr. L'Hombral's labours, in the first instance, will be directed mainly to the French population, but he will preach and distribute the word of God among others as he shall have opportunity. We regard this mission, though in its infancy, as one of great promise and importance, and we earnestly commend it to the prayers of all God's people.

DEATH OF A MISSIONARY.

We are under the painful necessity of announcing the death of Mrs. Janvier, the wife of the Rev. Levi Janvier of Lodiana Mission. This painful, though not unexpected event, occurred on the 5th of May in the Simla, to which place her husband had taken her a short time previously, in the hope that a change of air would be beneficial. Her sickness had been protracted and her sufferings at times had been very great, but she died in tranquillity of mind, trusting to the atoning merits of her Saviour. A more extended account of her last hours will be given in a future number of the Record.

THE PRESBYTERIAN CHURCH AND FOREIGN MISSIONS.

Are we, as a church and a people, as actively and extensively engaged in making known the Gospel among the heathen nations of the earth, as the Saviour requires and expects us to be? Do we come up to the spirit and example of the apostles and primitive Christians? Are we fulfilling, in this particular, the great object for which the church and the Christian ministry were instituted?

These are solemn and weighty questions, and they ought to be seriously pondered by all those who profess to be the friends and followers of the Lord Jesus. To Him alone, as the great Head of the Church, do we owe allegiance, and to Him alone, must we stand or fall in the great day of accounts. If we act in accordance with the spirit of his commands, so as to secure his approval, it matters very little what else we may be in this world, or in what light our conduct and character may be regarded by our fellow men.

But what is his will touching this great matter? Most unquestionably that his gospel should be made known throughout the whole world. We think there is no point more clearly set forth in the teachings of our Saviour than this, and it cannot but be strikingly manifest, whether we reflect upon his own declarations and promises, the assurances that his kingdom is to become universal upon the earth, or the nature of the great work of atonement itself. But above all, his command to his disciples to go into all the world and preach the gospel to every creature, is too plain to be misapprehended. The provisions of salvation are sufficient for the whole human race, and it must be proclaimed everywhere. None of the race are too obscure or too far off to be overlooked or neglected. The Gospel embodies the only remedy for sin, therefore, it must be proclaimed among all nations, and kindreds, and peoples, and tongues upon the face of the whole earth. And we are assured upon divine authority, that as a consequence of this universal proclamation of the Gospel, men shall come from the north and from the south, from the east and from the west, and sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. The disciples understood the command of the Saviour in its true import, and like faithful and obedient servants, they devoted all their energies to the one great object of preaching Christ, and him crucified, to all mankind. The amazing success which attended their labour, attests the fact that they rightly apprehended the meaning of their Saviour, and were acting so as secure his hearty approval.

But the command to preach the gospel to the destitute, was not more obligatory then than it is now, or one particle more binding upon primitive Christians than upon ourselves. The great facts of the case are the same now that they were then. Man is a miserable, ruined sinner, and he needs the pardoning grace of Christ as much now as he ever did. The heathen nations of the earth, at the present day, are involved in as deep and profound darkness as the Gentile world was in the days of the apostles; and without the light of the everlasting gospel they must for ever remain immured in this darkness. Sin has drawn its lines deep upon their characters, and nothing but the grace of God can obliterate its traces, or fit them for the society and kingdom of heaven. Jesus Christ is the only name given under heaven among men by whom they can be saved; but how shall the heathen nations of the earth "believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

It is obviously and undeniably the fact that the hopes of the heathen, both for time and eternity, are dependent upon their receiving the gospel. By its aid they may be emancipated from all their ignorance and corruption, and be fitted for heaven. Without it, they are doomed to unmitigated heathenism here, and so far as we understand the word of God, to irretrievable ruin hereafter. How momentous and solemn the responsibility, therefore, that devolves upon us who are entrusted with the oracles of the living God! How fearful the account we must render of our stewardship in the day of judgment!

But if the success which attended the preaching of the apostles and primitive Christians among the gentile nations of the earth be regarded as evidence that they rightly apprehended the wishes of their divine Master, equally may we appeal to the success of modern missions as conclusive proof that this great enterprise is acknowledged and approved by our glorified Redeemer. Wherever that gospel has been preached in modern times, whether in Africa, India, China, in the Isles of the sea, or among the red men of America, there have been multitudes of converts to the Christian faith, the genuineness of whose conversion we have no more reason to question than our own.

What clearer evidence could be given that this work is of divine appointment? Every convert that has been gathered from these nations, is undeniable proof that the Saviour has his elect among them, and that in making known to them the everlasting gospel, we are not engaged in a visionary or self-imposed work, but one which has been enjoined by the Saviour, and must be of binding force, until every human being on the face of the earth has heard of his precious name.

Nor is the duty imposed upon the Christian church, of spreading the Gospel over the whole world, an impracticable one. On the other hand, with the assurances of divine aid that is guarantied, we might cheerfully gird up ourselves to the work, even if it were tenfold more stupendous. It appears formidable only when our faith fails to perceive the Almighty hand by which it is sustained and carried forward. But however appalling the difficulties of this work may once have appeared, we of the present day have seen enough of the wonder-working providence of God, to realize that all of them, even the most formidable, will vanish ere long like chaff before the storm. Countries which, a few years ago, were almost beyond our reach, have, in the progress of commercial enterprise, been brought nearer to us than some portions of our own land. The barriers with whichc ertain pagan nations were surrounded a few years ago, as that of China for example, and which no doubt was a device of the adversary to keep out the light of the Gospel, have been so effectually broken down, that we are already beginning to forget that they ever existed.

Pagan and Mohammedan communities, as in Central and Northern India, which, a few years ago, would not tolerate the preaching of the Gospel under any circumstances, now listen to it with seriousness and interest. Systems of false religion, which once held multitudes of our fellow-men in hopeless bondage, are now relaxing their grasp, if they are not melting away before the light and power of the Gospel. Heathen minds, which seemed too debased to be raised much above the brute level, have, under the awakening power of the Gospel, evinced a degree of sprightliness and energy that was scarcely thought possible. Christian churches, in many places, are superseding heathen temples, and the love of God is taking possession of hearts that were once filled with the grossest impurities.

Now by what means have these marvellous changes been brought about? Whence have arisen these precious tokens of good? Undoubtedly they have been effected by the grace and providence of God. A variety of human agencies undoubtedly have been employed, but there was a superintending providence that originated, and is giving direction to all, even the least of them.

The Saviour, if we may judge by the signs of the times, is preparing the heathen world, in a manner that has never perhaps been done before, for the universal triumph of the Gospel. To this great work he is summoning all his hosts. This he has done not only by express command, but now even more emphatically by his providence.

Is our Church, as such, awake to this great work? Are the abundant resources, which a benignant providence has conferred upon her, properly employed in putting forward this great cause? Is her compact and efficient organization made to bear with proper efficiency on this great enterprise?

We apprehend that but one answer can be given to these questions, and that in condemnation of our want of zeal and faithfulness. But this point we shall consider more fully in a subsequent article.

INDIA: AGRA MISSION.

HINDU OMENS.

In the last number of the Record we published an account of certain superstitious notions of the Chinese, which were not much known to the world, but which undoubtedly exert an important influence in shaping the conduct and forming the character of that singular people. In the present number we publish another of a similar character, from the pen of Rev. Joseph Warren, on the Omens of the Hindus, which no doubt has equally as much to do in giving complexion to the character of this not less singular people, and will be read with interest.

Heathen nations are proverbial for their concealment, and especially in what relates to their superstitious notions. And yet these very notions form the true basis of their character, and, when known, will account for many things in their conduct and lives that would otherwise be perfectly anomalous. The missionary, in order to exert an influence over the minds of the people, must look into these secret springs of action; and the more knowledge he acquires in this connexion, the better will he be qualified for the discharge of his responsible duties.

These articles have another important bearing. They show that man, without the Bible, has no sure guide, and no solid foundation upon which to stand.

What steady purpose can be carried out, or solid happiness enjoyed, when that happiness or purpose is made to depend upon the involuntary twitchings of a muscle, the singing of a bird, or the accidental crossing of one's path by a frightened animal? And yet such is the bewildered condition of the heathen, that their peace is disturbed, and their strongest purpose unsettled, by the shaking of a leaf. And there is, and can be no alleviation for their misery, until they are brought forth into the clear light of the Gospel.

Omens derived from the twitching of different parts of the body.

All involuntary movements of different parts of the body, or nervous twitchings, are considered signs of coming events, worthy of the most serious attention. I have a small book, which I bought in Agra, the sole subject of which is this kind of omen. It enters into a detailed account of what is foretold by the twitching or fluttering of every part of the body. For instance—if the right upper eyelid flutters, it shows that good fortune is coming; the right under eyelid, some one will be seen who will give pleasure. If the right ear twitch, good news will be heard. Generally, the left side being similarly affected, indicates the opposite of the right—but both sides together intensify or multiply the thing indicated most capriciously. I am told, by a very respectable native, that in the midst of any interesting conversation, one person will exclaim: "There! my right shoulder (or whatever part it may be) twitched;" and immediately the conversation will be dropped, and all present will join in a discussion as to what is meant by it; and they will offer their congratulations or condolence, as the case may require the one or the other.

Signs derived from the singing of birds.

The voices of birds or animals are another class of omens. They are exceedingly numerous and intricate. One kind foretells good when heard on the right, and evil on the left. Another kind reverses the rule. One kind, to be favourable, must be heard in front; another, in the rear. Some kinds bode only evil, in whatever situation heard. Some kinds foretell good or evil, as the case may be, when heard from certain directions; and nothing if heard from any other. The voices of some are omens only in certain months of the year; others signify different things in different months. Often a good omen of this kind is spoiled by the answering of a bird or beast of the same species from a different quarter; and often one bird of a kind is not sufficient to constitute an omen—there must be two or three. And if two are the number of voices desirable, one more will spoil all. Some require an absolute abandonment of the design of the hearer; some a modification or delay; some may be counteracted by better or worse omens; and some may be expiated by offerings to the Brahmans, or to Lakhshmi, or to Bhawáni—the Brahmans, however, taking care to secure the greater number of such offerings. This is the kind of omen that the Thugs seek for generally, when setting out on a murdering expedition. They go out from the village about half a mile, and pray to Bhawáni: "O Kálí, if thou wilt give us success in our undertaking, grant the omen from the right." And then, if they hear the voice of an animal or bird, of the kind required, on the right before the left, they conclude that they have her blessing. The omens which they regard are somewhat, though not radically, different to those regarded by the common people. They seem, however, to excel all others in the undoubting confidence they repose in them. A noted Thug was being examined by the judicial officers, and was asked why it was, if they were so especially under the protection of Kálí, that she permitted them to be discovered, their secrets learned, their gangs broken up, and numbers of them capitally convicted? The reply was, that they had grown covetous, and had murdered prohibited castes, such as sweepers; and many of them had become *impious*, and had disregarded the omens; and what could they expect but that Bhawáné should forsake them? They had formerly, in the time of their ancestors, offended her, and had been punished; and so they were now. When asked how their forefathers had offended her, they said, that they used to leave all the bodies of those who were killed by them unburied, and she used to come after them, and dispose of them. They did not know what she did with them; but they did know, that she had commanded them not to seek to learn what she did; and yet their imprudent and impious curiosity at one time got the better of them, and some of them went back to see what she was about. They found her tossing the dead bodies up in the air, and throwing them about as a cat does a mouse in play. She was very angry, and always afterward left them to dispose of the dead bodies. This man said, that this was the first great evil that had happened to their profession; and this brought on them by impertinence: but the *great* evil—the ruin of their trade and religion—came from the neglect of omens; because this was a direct denial of her power, and rejection of her authority.

Omens of sight.

The omens related to sight are more numerous than those that address themselves to the hearing. Scarcely anything is seen that is not, in some particular circumstances, indicative of some future good or evil. I will give a few specimens under this head. Seeing a fox is, in all cases, lucky. A wagtail, seen on cow-dung, or standing on the back of an ox or cow, denotes coming prosperity; but to see the same bird on the first of any month, flying, is unlucky for a year. If one see a jay on the day of the autumnal equinox, he will be very fortunate—will be kept safe from all the peculiar abominations of the age in which he lives. Whoever sees the moon on the 19th day of the month Bhádon (in 1852, the 17th of September), will be sure to be slandered. My Munshí says, that whatever may be the case with other omens, this, at any rate, *is true*. In this country, there is very little doubt of this fact—and that they who do *not* see it, will also be slandered—probably they will be in other countries too. These are enough to illustrate this class.

Omens connected with travelling, journeys, etc.

Nearly related to the above are some omens that particularly bear upon setting out from one's house, on any journey or business. These are exceedingly numerous. I can give but a small part of what I have noted. One condition of these omens is, that they must occur before the person has proceeded forty steps from his door; otherwise they are of no force for good or evil. If within this distance one meet a person carrying fish, buttermilk, grain, vegetables, or sweetmeats, the omen is good. If he meet women singing or dancing, he may go on singing for joy, too. If he meet a married woman, especially if she have a child in her arms, he will prosper. If he meet a Brahman, washed clean, with a book under his arm; or a bad woman; or a dead body; or a bride, being carried to her husband's house, crying; or a washerwoman, with clean clothes; he will be fortunate. But if he meet a widow; or a man with his head uncovered; or a cat coming towards him, or crossing the road before him; or a bundle of soiled clothes; or a bride not crying; he must go back and wait a while, and then set out again. So he must if any person before him

sneezes; or if he do the same himself; or if his ear itch. If any one call a washerwoman, or speak of a washerwoman in his hearing, before he has reached the prescribed distance, he must go back and begin again. I have heard an amusing story here, of a Mohammedan officer of government, of some eminence—a very highly flattered man amongst the natives—who was kept at home nearly all day by some mischievous boys, who stationed themselves here and there in the street near his door, and called out to each other something about a washerwoman whenever he came out. As often as this happened he went back and smoked, or drank water, or washed his mouth, and took a fresh departure. It was essential for him to go to his office; and at last he effected his object by hiring people to drive away the boys, and watching his opportunity to make a rush of forty steps before he could be interrupted again. These boys were naughty—and naughty boys ought to be whipped, of course; but, had I seen it, I could not have found in myself the heart to do it. If the poor man had happened to see cats fighting when he was within forty steps of his door, he must have gone back, and not have gone to his office that day, be the consequences what they might—this is one of the very worst of omens. On the other hand, a dog carrying a bone would have encouraged him greatly; because, as the dog would be happy with his bone, so he too might hope for happiness. If he were to see a lizard fall from any height to the ground, it would give him hope of good luck; though the *rationale* of this omen is not so easily understood. But omens do not often appear to have any rationale at all. At such times the itching of any part of the body, save the ear, is lucky; so is rain falling, except in large quantity—which requires a delay of seven days; and so is a cow, ox, calf, peacock, jay, or squirrel, voiding excrement. These people are, indeed, very bountifully provided with means of guessing at the future.

There are some animals and birds whose voices are good omens, while seeing them is bad—such as the *got* (a large kind of lizard), the kite, the owl, the tortoise, and the wolf.

Omens connected with seeing snakes.

Snakes, as might be expected in the case of so dangerous a reptile, are prolific in omens. If a person meet one on going out, and within forty steps of his own door, it is a very good omen; if he jump over the snake, it makes his prosperity in his present undertaking certain; if he be obliged to turn back, or go out of his way, to avoid been bitten, the good omen of meeting with it is nullified. If, when a man is asleep, a snake come and look at him, and raises up its head, and oscillate it over the man's head, but do him no harm, the man will become a king—or, at least, a very powerful and great personage. Some other things in my notes about snakes are too indelicate to be detailed.

Many omens are drawn from lizards. Their falling from the roof of the house upon one's person is generally an indication of good; but the omens are particular for every separate day of the month, and for every different part of the body. When they fall on the head, on lucky days, they denote sovereignty or great power; on the neck, love and friendship, &c. Their creeping upon one from the floor is bad.

The eagle, a bird of omen.

Eagles afford many omens. If one be seen flying towards the rising sun, or the north, or sitting on an elephant's head, the beholder will obtain money, rank, or pleasure. If we see them on a kitchen or storeroom, we may look for exemption from sickness. If one should see an eagle sitting on a large snake, he would become a king, or, at least, very rich. If one be seen on the Peepul tree (*ficus religiosus*), or on thorny trees, or on ashes, or on a grain-parcher's house, or on a ruin, the beholder may look out for sickness, unaccountable quarrels, poverty, enmity of relatives, labour, sorrow, and probably imprisonment. Dig in the place where you see one vomit, or roll himself in the dust, and you will find buried treasure. In case of good omens by eagles, it is proper to burn an offering of clarified butter and sweet spices before an image of Shiw, to hasten the good; and after bad omens of this kind employ a Brahman to perform expiatory services for seven days, to avert the evil. In regard to eagles, also, I must say, that many of the omens refer to such indelicate matters, that they cannot be recounted.

Miscellaneous omens.

If a person be about to do anything, and accidentally hear another saying that he would do it if able, or intends to do it at some time, or in any way commending such a scheme, it is to be taken as one of the best of omens.

Seeing a halo round the moon in the first half of any month is bad; it denotes great sickness. In the last half of any month it foretells rain.

The direction in which one places his head when about to sleep, is a great matter. Sleeping with the head towards the east, brings riches and exaltation; towards the south, long life; towards the west, many dreams; towards the north, nothing. On a journey, always sleep with the head to the westward, and you will get home soon.

Omens connected with the birth of twins.

If twins are born in a family, it is not considered good, independent of the trouble and expense which they entail. Monstrous births must be expiated, by a Brahman hired for the purpose, on behalf of government; though no expiation can avert the threatened evil from the parents. If a woman's first child be a girl born in the month Pús, (part of January and February,) it is a very bad omen; she must conceal her face from *every* person for twelve years, or a gold image of mother and child must be made and given to the Brahmans. A native gentleman told me that his brother made this gift, when this bad omen happened in his house; though the images must have been very small, as they only cost him twelve rupees [$5.75.]

When horned animals have more than one young at a birth; when elephants, tigers, and some other animals have young in certain specified months, or in particular circumstances, varying in the case of each kind of animal, the young, or gold effigies of them, must be given to the Brahmans, or something terrible will happen to the owners. There are very many of these things, the Brahmans having taken care to make this, as well as everything else that a Hindu does, or that happens to him, a source of profit to themselves. To this class may be added a great many notions relating to lucky and unlucky numbers. For instance, it is very unlucky to own one goat, three elephants, seven horses, &c. It is well to give one to the Brahmans, or to buy one from them, to change the bad luck to good.

It will be seen that most of the things detailed above are the omens observed by Hindus; but it should be understood that when they do not directly refer to, or involve any participation in, the religious acts of the Hindus, the Mohammedans observe them as carefully as any body. Indeed, they are quite as superstitious as the Hindus in this respect; and they add what the Hindus place less reliance upon, dreams. One of the little books which I have collected, is entitled, in substance, "The Principles of the Interpretation of Dreams, which his Majesty Gabriel communicated to his Majesty Joseph, in Egypt." But, although it is called "Principles," I can discover nothing like principles in it, except that many of the things promised bear some analogy to the things seen in the dreams; there is no attempt to lay down rules, from which the interpretation of any particular dream might be deduced; but only a long list of things said to be indicated by things seen in dreams. For instance, if a person dream that he sees the glory of God, his safety and happiness for both worlds is secured; if he see an angel, he will obtain heaven; if he see a beautiful woman, he will be married; if he dream of riding on an elephant, he will become rich; if of an elephant attacking him, he should give alms to avert some great evil; if he see a deer, he will be fortunate, and probably have a son.

It is useless to detail more of such puerilities; and it cannot be necessary, after what I have said in the beginning of this article, to make any further effort, in order that it should be profitable to my readers, or to the cause of missions. I pray that it may be applied according to my intention; for if it only gratify my readers' curiosity, my time in studying the subject will have been wretchedly wasted.

FURRUKHABAD MISSION.

MYNPURIE STATION—EXTRACT FROM MR. FREEMAN'S JOURNAL.

After describing the ceremonies at the Mela, he remarks:

Rose early on Sabbath, and with the Catechists went down to the place of preaching when the native brethren invited me to hold a meeting. A large crowd witnessed our solemn service, giving them an impressive contrast to their own follies; I remarked on the day, and work, and the necessity of the Holy Spirit; the brethren sang a native hymn, which was heavenly music in such a place. I then addressed the large audience on the nature of Christian worship; to me it was an hour that more than paid for the 16 miles of dust through which we came, to be there. In the evening, went out again to preach to a great multitude gathered around. Some priests attempted to stop me, on pretence that I prevented the faquirs from playing, and receiving their picas. I paused to give them an opportunity, but was requested by the audience to proceed—preached till dark, on Christ the only way of salvation; they listened attentively. On our return met a man with his arm stiff and erect—spoke to him of the sin of depriving himself of the limb God had given him; he was making an exhibition of it for alms; those around seemed to approve of my words; such people are now seldom seen. On Monday, were all out preaching before sunrise, found the streets crowded, and the people filling every nook, waiting for a favorable opportunity to bathe. We went to the top of the temple to take a view of the multitude, which resembled a flock of sheep, as they lay stretched along the bank, dressed in clean white robes. We preached without any disturbance. Our theme was faith as evidenced by its fruit. We endeavoured to prove that God required the worship of the heart, which could be done at all times, and in all places. They listened with interest, but feel that they cannot give up these idol ceremonies and holy days for gospel simplicity. We called on Brigadier Parson and lady; they are rare specimens of God's dear people; have given $800 to build churches in India, gave me last year $25 for my school; they have been here 46 years without leaving. When they came, there were but six or seven chapels, and no missionaries from Calcutta to Lahor, with the exception of three at Serampoor; the land is now filling with chapels, missionaries, and native Christians. They tell of the immense change that has taken place since their remembrance. May the time be not far distant when all India shall worship the true God. We endeavoured to improve our time, morning, noon and night, till my voice became quite rough and broken. To talk and preach in the crowd, and dust of the Melá four or five hours, soon wears one out. We divided into small parties in order to work to better advantage, and felt our days of gathering were few.

The infatuation of the Heathen—feeding turtles—worship of idols—conversation about the way of salvation.

Reached Mathma, the birth-place of Krishnu, one of the prominent incarnations of the god Vishnu. Went into the city and preached, a large number gathered round asking alms, said they were dying for want of food. I replied I had little to give for the body, but came to offer them the bread of life for their souls. Found a man feeding turtles by hundreds, these were his gods. I remarked to him of the folly of feeding these animals, that God had given a river full of provision, whilst his fellow-creatures were starving around; some of these turtles had grown black from age. One man here asked me why I said Krishnu could not save him. I replied, he was himself a sinner, and fell by an arrow in battle, he could not save himself. Another old man I asked, how he expected salvation; he replied he trusted in his idols; I urged him him to trust in one true God. A large class of beggars passed with glass rings in their ears about an inch thick. As I spoke to them of the ornament of a meek and quiet spirit, they inquired if I was a preacher. I replied, Yes? sent of God to tell them of a Saviour. I noticed at the bathing places, as each pilgrim came up, the priest muttered over him some words in an unknown tongue, then received his offering (as none came empty handed) sprinkled some water over him; gave him several slaps on the shoulder, signifying all was done; the pilgrim then touched the priest and departed, seeming perfectly satisfied all was now safe with him.

Wedding party—conversations with different persons.

On our route to-day we met a wedding party that had come 200 miles, some carrying swords, spears, javelins, and a large number of dancing women following; they were wild with excitement. Wedding parties of this kind in India open a flood of abomination. To-day I walked 18 miles, a great part of the way through sand, the longest walk I ever took; had frequent conversation with the pilgrims returning from the Melá. Thus I often improve the journey with passing individuals; find the Hindus more accessible in small towns and villages than in cities; met a company of women carrying provision to their husbands, with whom I conversed; they are reluctant to do so, when a number of men are present. Went into the office of a native judge; he was surrounded

with a large number of respectable-looking men, who were Mohammedans, and engaged in writing and repairing books; they invited me to a seat. We entered into a discussion of the great principles of salvation, the credibility of the Bible, nature of Christ, heaven and hell. They asked many questions and seemed to feel the beauty of truth but will still cling to their refuge of lies. They invited me to come again, and bring some books with me.

Arrival at Agra Mission—schools at this place.

Reached Agra to-day, and stopped with Mr. Fullerton; they have a school of about forty girls. Mr. F. appears worn out with labour; Mr. Williams has a school on the opposite side of the street, some eighty boys; some from heathen parents, who wish to give their children a superior education. In the evening we attended a scientific lecture, open to all by paying a small entrance fee, about three hundred were present; at the close a voluntary was played on the Seraphina; this takes wonderfully with the people. There we had pleasant intercourse with our missionary co-labourers; had much to consult about, our studies, our preaching, our distribution, our assistant readers and preachers; the work in all its parts. We thus strengthen, comfort, and stimulate each other in our toil. These are green spots in our pilgrimage but we cannot linger long.

Resumes his journey—Brindabar, its temples.

On our way again. The road river side is covered with temples and altars, under sacred trees. Stopped at Brindabar; this city is full of temples, priests, monkeys and vagabonds; saw a number of men jumping into the river, where the water is seventy or eighty feet deep, for a few cents. There is a temple which will cost $2,000,000. The sum of $1,500,000 has been already expended. There is a large enclosure, two immense gateways with large rooms over the arch forty feet, which are made of curved stone; in the centre is the idol Krishnu, there we were not allowed to enter; at the entrance of the gate are carved guards, large as life, which the people told me kept improper persons from entering paradise.

The city of Govenold—a splendid palace—preaching and distribution of books.

25th—Walked four miles to breakfast, went into the city of Govenold—stopped at the tomb of a king, where they were giving out a quantity of flour to the poor; they profess to give it in the name of their gods; I remarked on the folly of giving to these idle and able-bodied men. We passed the royal residence, it is a large square of eleven acres; here are ponds of delicious fish, fountains playing, parterres of fruits and flowers, and marble lattice work. The king and his sons sitting in the lattice work-rooms, looking out upon the fountains—his palace is white marble inlaid with precious stone; there are about one thousand fountains in and around this palace; nothing can exceed the grandeur and magnificence of this palace. I had no conception of native luxury before I visited here, though I had seen many elegant palaces.

Sabbath.—Went out early into the city with the catechists, and preached as long as we had voices. We had large and attentive audiences; spoke of the Sabbath and its blessings; gave books to those who could read; some came to our tents for books. Visited the native school, where rote is the rule and understanding the exception, gave some good instruction. Sent a copy of the Old and New Testament to the Governor of the city. In the afternoon we spread our tent cloth in front of our tents, and held a service; quite a number from the city were present; some of them who had been conversing with the catechist, came forward, and asked me to send them a native Christian teacher, to live in their village and teach their children. These men are like feudal Barons, pay no rent to the Raja, but supply soldiers in case of war. With sorrow I told them we had no one to send. I have no doubt many such are to be found. When will the church arise in her strength and give a supply for all lands. We encamped near one of the royal cities; went into it to preach, where we had an immense audience; we all preached till we were exhausted, all seemed eager to hear. But this is no evidence they love the truth; would it were; though we trust as we thus sow the seed, the Lord of the harvest will some day gather it in. We see evidences of natural depravity and awful superstition.

Worship of pigeons and other animals.

At Dig we visited a fort which was taken by the English in 1804; the walls rise from fifty to seventy feet high, solid stone; all is now desolation; occupied by sacred pigeons. I should think there were at least 50,000 fed daily with grain, at a cost of $700 yearly; this is an easy way of laying up rewards. To the Hindu all life is the same, man or beast; transmigration leads to this; hence monkeys at Brindebane, turtles at Mathma, pigeons at Dig, and within a few miles of Mynpurie a rich man has a temple, and employs nine men at $5 per month to feed ants; their food consists of sugar and flour. Truly darkness covers the nation and gross darkness the people.

LODIANA MISSION.

EXTRACTS FROM THE JOURNAL OF REV. JOSEPH OWEN.

[Continued from page 108.]

A secret sect.

In our morning's walk, Nehemiah gave me an account of the religion taught by Práu Náth to Chuttur Sál, and which has been followed to a very considerable extent by the Búndelás. Pogson, who wrote the history of the Búndelás, could get no definite account of this creed. Wilson has a passing notice of the sect in his Sketch of the Religious Sects of the Hindús. Under, the head of Práu Náthís, Wilson thus remarks:—"These are also called Dhámís. They owe their origin to Práu Náth, a Kshatriya, who being versed in Mohammedan learning, as well as in his own, attempted to reconcile the two religions. With this view, he composed a work called the Machitáriyal, in which texts from the Koran and the Vedas are brought together, and shown not to be essentially different. Práu Náth flourisheda bout the latter part of Aurangzeb's reign, and is said to have acquired great influence with Chuttur Sál, Raja of Búndelkhand, by effecting the discovery of a diamond mine. Bundelkhand is the chief seat of his followers; and in Punnah is a building consecrated to the use of the sect, in one apartment of which, on a table covered with gold-cloth, lies the volume of the founder. As a test of the disciples' consent to the real identity of the essence of the Hindú and Mohammedan creeds, the ceremony of initiation consists of eating in the society of members of both communions; with this exception, and the admission of the general principle, it does not appear that the two classes confound their civil or even religious distinctions; they continue to observe the practices and ritual of their forefathers, whether Musalmán or Hindú, and the union, beyond that of community of eating, is no more than any rational individual of either sect is fully prepared for, or the admission that the God of both and of all religions is one and the same."

The Práu Náthís, or Dhámís, make a great secret of their creed, and it is known to exceedingly few out of their community. Nehemiah received the account he gave me this morning from an intelligent native Christian, who was formerly a Práu Náthí. Práu Náth was born in Guzerát. His preceptor, Deochaud, was an inhabitant of the same province. When Práu Náth became a young man, he chose the life of an ascetic, and made a journey into Arabia, where he remained several years. Here he became acquainted with Mohammedanism, many of whose doctrines he afterwards mingled with his system of faith. Returning from Arabia, he proclaimed himself a prophet, and began to teach and gather disciples. After some time, he found his way to Punnah, in Búndelkhand, where he took up his abode. While residing there, Chuttur Sál, in a plundering excursion, one day came to rob him. Práu Náth fixed his eyes upon him. Chuttur Sál was disarmed of his resolution, and fell at the prophet's feet. Práu Náth became his preceptor, and gave him a system of religion for himself and his posterity. After this, he requested him to rise from his seat, and indicated to him the rich diamond mine, lying beneath him, from whose treasures he promised that Chuttur Sál and his descendants should be enriched. Práu Náth, Chuttur Sál's great guru, or religious teacher, taught that the Supreme Being lives in a heaven, which is above all other heavens. In the next heaven below him, lives his wazir, or Prime Minister, named Akshar. The name of the Supreme Being is Akshrátit, [beyond or above Akshar.] Aksharátith as an appearance like a man, and lives in a most glorious palace, in which are beautiful apartments, adorned with all manner of precious stones, and surrounded with splendid gardens, and lakes, and rivers, and mountains of diamonds and other precious stones. In these splendid gardens and mountains are all kinds of beasts and birds. All this, however, though it has a visible appearance, is yet immaterial and spiritual. There Aksharátit enjoys all pleasures, with thousands of attending spirits, which, though inferior to him, are his female companions. With these he amuses himself in eating and drinking, and moving about. He never troubles himself with the affairs of this lower world, having made over all care of it to Akshar, his wazir, who comes every day about nine o'clock to pay him a visit, when Aksharátit, having just risen from sleep is washing his face. At that Akshar stands aloof. Aksharátit, while washing, having heard of Akshar's arrival, simply turns his head and looks at him. This is the utmost honour that Akshar can receive.

One day it happened that the *sakhis*, or female companions, felt curious to know the *máyá*, or delusive power of Aksharátit, and besought him to show it to them. He, seeing it dangerous for them, prohibited them, saying, "If you once fall into my máyá, you will forget yourselves and me, and all your former state, and become very miserable." But they continued to insist upon their request. At last Aksharátit complied with their wishes, and commanded them to shut their eyes. Immediately they found themselves in this lower world. This is the origin of the creation of this world, which is all Aksharátit's máyá.

When they came into this world, they found their condition as had been foretold; they lost all knowledge of themselves and Aksharátit, and became slaves to their carnal mind and senses, and subject to various births or transmigrations. Then Aksharátit, having viewed them in his compassion, sent his prophets to warn and to restore them, such as Moses, Noah, David, Solomon, Abraham, Jesus, Mohammed, and last in time, though greatest in importance, Práu Náth. Through these prophets, all those *sakhis*, who are now beholding Aksharátit's *máyá* in this lower world, are destined sooner or later to be restored to their former place and enjoyment. But other men, who are not of these chosen *sakhis*, if they adopt the faith of Práu Náth, will get rid of transmigration and all the miseries belonging to this world, and will be entitled forever to enjoy the heaven of Akshar the wazir, though they cannot with the *sakhis*, enter the heaven of Aksharátit. So far for the doctrines, now for the precepts.

Práu Náth prohibits the worship of the Hindú triad, Bramhá, Vishnu and Siva, and other gods, as Ganesh, etc., whom he does not believe to be gods, but some powerful delusive spirits. Nor does he allow the worship of natural objects, such as the sun, the Ganges, etc., nor any idol or image of stone, brass, wood, etc., but cultivates the mental worship of Krishna. Krishna, according to him, was originally an incarnation of Vishnu, whom Práu Náth believed to be the devil (called by him Azazel, borrowed evidently from Mohammedanism, and by Mohammedanism from the Old Testament.) When Vishnu, or Azazel, became incarnate (literally made an *avatára*, or descent, from the Sanscrit root *tri*, to float, to swim, and *ava*, down) in Krishnu, Aksharátit resided in him from the beginning of his *avatára* for eleven years and fifty-two days, therefore they worship Krishna as the Supreme Being only under this age. All his acts that were performed under this age they ascribe to Aksharátit, beyond this age they do not think him worthy of worship. Of all Aksharátit's acts in the person of Krishnu, his *rás lilá*, or notorious sporting with the milkmaids, is regarded as the most glorious, praised in many poems, and celebrated by the Práu Nathís at particular festivals. This they say was performed in a night of immense duration, and not in this world, but in a place called Akhand Vindávan, while the whole world was annihilated. Yet, when the whole world and all its inhabitants were restored to their former state, this night, though it lasted millions of ages, appeared to the people, when they found themselves awake in the morning, to have been a night of only ordinary length.

Práu Náth did not allow his followers to perform any Hindú ceremonies whatever, (although lately a few have been adopted,) yet they count themselves among the Hindús, and are recognized as such by other Hindús from the external marks of *tilak*, (a mark on the forehead,) and *kanthi* (a short necklace) worn by *all* the Dhámís. The Bráhmans and Kshatrís among them are to be recognized by the *janeú*, or sacred thread, who yet do not read the *gayatri*, or sacred stanza, although this is indispensable to other Bráhmans and Kshatrís. To these may be added a few other things by which they might be taken for Hindús, such as borrowing all the stories from the Puránas, though with their own peculiar interpretation, and borrowing many Hindú terms and using them in their books. Although they profess to keep no distinction in castes, yet this profession is carried out only in the higher castes, who sit and eat together. They call all those who are in the faith of Práu Náth "brothers," and the whole assembly that wor-

ships together the *sunder sáth*, (or beautiful company,) corresponding somewhat to congregation or church. They admit to their "congregation" even Mohammedans, a thing unknown to Hindús, yet abstain from eating with them. They do not, like other Hindús, burn their dead, but bury them, having made the bodies sit upright in the grave with the legs crossed. They think death a most joyful event, and therefore while carrying the dead to burial celebrate the event with songs and instrumental music. Formerly when they had buried their dead, here all ceremonies ended. Latterly, in conformity to other Hindus, they have adopted some other ceremonies, and the chief heir remains separate as impure for several days. Even the custom of burying the dead is practised in Punnah only, the Jerusalem of their religion, elsewhere they are burned. From this their custom of burying their head, and forbidding all Hindu idolatry, and from believing in Mohammed, the Koran and all the prophets mentioned in it, and from inserting many stories from the Koran and Hadís in their religious books, such as the ascension of Mohammed to the seventh heaven, etc., and from adopting several Mohammedan terms in their religious books, such as *Khudá* for God, *arsh i azim* (the great throne) *hagg hádi* (true guide,) they might be understood to be inwardly Mohammedans. At all events, their religion is a strange mixture of Hindúism and Mohammedanism.

The collection of their sacred books is called Kuljam, (a different name from that given by Wilson in the above extract, which is written in Hindú, Guzarátí and Panjábí, and to some parts of it they give the names of Tauret (law), Zabrú (Psalms), Injil (Gospel), although the subjects are as different as possible from those rightly so named. For instance, their Injil treats of the *lilá*, or sport of Krishna. These books are carefully kept at Punnah, the seat of their religion, and although not allowed by their preceptor Práu Náth, who cultivated only the mental worship of Krishna, they have latterly adopted the worship of the book itself, which is placed on a throne in their chapel, which they singáro, or crown with a turban and other garments, and with jewels, and adorn with flowers, and offer to it the choiest dishes of food at different times, and they even furnish it with a bed. Thus, although they professedly disclaim idolatry, they have in fact latterly become idolaters.

They have missionaries in various parts of India, such as Guzarát, the Panjáb, Cashmere, Napaul, and some parts of the Goruckpore District. They have established congregations and temples in all these places. Their missionaries do not, like us, preach from street to street, but travel about with great pomp and ceremony, by which they attract crowds, from whom they quietly make proselytes. In making proselytes they practice pious frauds, by withholding from the Hindùs the Mohammedan element of their religion, until the new converts are sufficiently initiated and confirmed to be introduced into this portion of their sacred mysteries. For instance, at Kúvah, the capital of Baghelkhand, Nehemiah saw some late converts to this faith, from whom even the name of Práu Náth had been studiously withheld. In discussion with the missionary by whom they were converted, Nehemiah happened to call him a Práu Náthí, when he utterly denied that he knew such a name.

Perhaps their influence, so far as it goes, though certainly it is not very considerable, may, by undermining the ancient Hindúism, be preparing the way for a better religion.

INDIAN TRIBES.

OTOE AND OMAHA MISSION.

The following account of the mission-school for the Omaha children, by Mr. James C. Dellett, the teacher, will be read with interest; especially when it is remembered, that the tribe from whom these children have been gathered were proverbial, a few years ago, for their wildness, and their devotion to the hunter life.

Perhaps it would not be wearisome to you, to see a brief account of the general progress of the children during the first year. This, however, will not be so satisfactory and encouraging as we could wish —though not entirely unfavourable.

Our larger children have made decided improvement in reading, writing, and elementary geography. Arithmetic seems the most difficult to them of all their studies, especially the rules of subtraction and division. It appears, if they are naturally deficient in any particular, it is in the powers of calculation. Yet, with a great deal of labour and patience, some of them are beginning to conquer these difficulties, which did seem to them beyond their grasp, and unconquerable.

Some others have advanced from their spellers to their readers, but, owing to the difficulty they find in our pronunciation, their progress is slow. Their limited knowledge of the meaning of our terms is another cause of their tardiness in reading. But I cannot account for the ease and rapidity with which most of them learn to write. In less than six months from their first effort, most of them are able to write a fair hand, and can imitate a copy with great exactness.

The small children which we received about a year ago from the village, can understand and make themselves understood in English, and are spelling readily in four and five letters.

Though this is not so encouraging as we would wish, and you might expect, we ought not to despise the "day of small things;" for they have made greater proficiency in their knowledge and practice of the priciples of industry and virtue than in their studies.

Those who are able to work, do it cheerfully, and have, during the year, accomplished a great deal. They are beginning to realize the pleasures and comforts derived from a life of quiet industry, compared with the necessities and miseries of their wild, degraded friends. They are also becoming more and more ashamed of the vile customs and practices of their friends, and are beginning to appreciate, to some extent, the instruction they receive here. Their tastes are improved—and I think but few would be willing now to leave us; notwithstanding the restraint they are under here, and the freedom they enjoy at home, so congenial to their nature.

Their knowledge of the truth is more extensive than they are willing to express, though little practiced. Some, however, do appear to be quite conscientious, and consistent in their general deportment, but manifest no particular anxiety for the salvation of their souls. But it is not for us to change the heart—we can only sow the seed, and look to God for the increase; for which, also, God's people should watch and pray with us. And we humbly trust, that in the day of God's power they will become the subjects of his grace, though *we* may "toil all the night and take nothing."

CALIFORNIA.

The following account of the dedication of the Mission House at San Francisco, for the Chinese, by the Rev. William Speer, will give you some idea of the state and prospects of that mission.

It is to us all here a cause of much gratitude to God, that our Mission House is at length completed, occupied, and the work in it so favourably commenced. Frequent inquiries have been made of late by the Chinese as to its objects. Every possible exertion will be employed to bring them to feel that it is the place appropriated by the American community to their religious worship. And we have reason to hope too, that its existence and operations may exercise an influence favourable to the Chinese upon our own portion of the population.

The Mission House was dedicated to God on the first Sabbath of this month. On the Saturday previous, Lai Sam, the elder and colporteur, called at all the leading Chinese houses and notified them of the occasion. Handbills had been previously pasted about the quarters which they most frequent, in which something to this effect was said to them. The true God that made the heavens and earth and man, having in six days completed His work, rested on the seventh, and appointed it to be a holy Sabbath; which all men, in every age and country, are bound to observe. The laws and custom of the land require it. The people of this city have erected an edifice for the use of the Chinese, in the hope that they will conform, also, to our respect for the Sabbath.—Some account was then given of the Mission House and its various purposes, with notice of the dedication on the day following.

These services were held, one in Chinese at one o'clock, when the largest number of the people were present, and two in English at half-past three and half-past seven, P. M. The Chinese discourse was upon Matt. xxviii. 18–20, explaining the reason why American and other Christians build churches, send missionaries, and support benevolent institutions, for their benefit. They listened with apparent interest to this and a short concluding address from Lai Sam, which was designed to enforce these topics. The English dedication-sermon was preached at half-past three o'clock. The room might have been four times filled with those who wished to be present on this occasion. The text was from Acts ii. 16, 17. The prayer, setting the building apart for the service of God, and invoking his acceptance of, and blessing upon it, was made by the Rev. Dr. W. A. Scott, late of New Orleans; the concluding prayer was offered by the Rev. A. Williams. It was felt to be a solemn occasion. It commences, indeed, an extension of our missionary work in scope and importance, which calls for the sympathies and prayers of Christian friends in every part of our country. We can now give seat to near three hundred Chinese. How long will it be before the room is regularly filled? How long before the Spirit is poured out, as at Pentecost? The Chinese here are subject to may evil influences. The number yet attending is but few; though they are of the best class of their people. We hope to see the day, when this place shall be thronged with weeping inquirers for the way of salvation—when the lowest and vilest shall come with broken hearts to seek pardon from Jesus. The number of those residing in the city, I might state, is about two thousand. But there are constantly many coming and going between this and the mines, or their native country.

The evening school was resumed on the Monday after the dedication. On the first evening four gave in their names as scholars, promising to stay for a period of not less than six months. This week there are about three times that number, and each evening we have several visitors. Some of these scholars are the best Chinese merchants of this city, and men of much influence among their countrymen. I have been making some movement towards establishing a dispensary in the mission house, for the benefit of this people. And it is possible that we may, before long, see the way clear to commence a lithographed weekly newspaper in their language.

MISCELLANEOUS.

MADAGASCAR.

The prospects of Christianity in this island may be learned from the following report.

The appointment of Messrs. Ellis and Cameron on a temporary visit to Madagascar, with a view to obtain ample and accurate information as to the position and prospects of Christianity in that island, was stated by the Directors in their last report, and the result of their visit fully justifies this preliminary measure.

They sailed in the month of July, from Mauritius to the port of Famatave, and, although they were unable to proceed to the capital, they acquired the knowledge of many important facts confirmatory, for the greater part, of the intelligence which had reached this country during the preceding year, and inspiring a confident hope that the day is not distant when the messengers of peace and salvation will again be welcome to those shores. To detail with minuteness the information which our friends acquired, or the sources from which it was obtained, might involve individuals in great peril, and endanger the result which we so ardently desire. The Directors trust, therefore, that their constituents will accept a brief and general statement of the facts ascertained. All that had been reported of the attachment of the Prince of Madagascar to the Gospel of Christ, and to its suffering confessors, was found to be true. Both the Prince and his wife are members of the church in Tananarivo. His dwelling has often been the refuge of the persecuted, and from his limited resources he has generously supplied the wants of the poor Christians. His cousin, the Prince of Ramonja, is also a most honourable and consistent professor of the faith of Christ, although at the sacrifice of worldly honour, and the imminent risk of his personal sofety. The severe laws against Christianity have not been repealed, but their execution since the year 1849 has been relaxed or suspended. But the martyrs of that and former years, hitherto supposed to be nearly fifty, actually amounted to about a hundred. Many believers are still in slavery as the penalty of their faith, and holy women appear at the midnight meeting of the church wearing a heavy iron collar, as the symbol of disgrace, and the instrument of torture.

The desire of the Malagasy Christians for copies of the Scriptures, to supply the place of those which have been destroyed by the hand of persecution, is

intense, and measures have been adopted to satisfy their wishes.

The Queen, though still an inveterate idolater, is most fondly attached to her only child, and has not only distinctly nominated him as her successor, but has indicated the intention of resigning the crown in his favour. But in this she is withstood, by the heathen party, headed by her nephew, a man of stern resolution, and possessing great influence with the army. But if this champion of idolatry is feared, the Christian Prince is admired and loved; and with the prayers of the faithful, not only in Britain, but throughout Christendom, constantly ascending to the throne of grace on his behalf, we may humbly hope that God, who has hitherto guarded the precious life of his servant, will yet give him the throne of Madagascar, and make him a nursing father to his church.—*Annual Report of the London Missionary Society.*

JOURNAL OF THE WIFE OF A MISSIONARY IN THE INTERIOR OF AFRICA.

May 23, 1853.—I sent off our letters to Abbeokuta; twenty-two persons had been written to by my hand. To-day, also, the first post to Ibadan arrived. I saw the easy, smirking, smiling African, some time before he reached our dwelling; and while I was on the tiptoe of excitement for the contents of his tin case, and he so entirely unconscious of the treasures he held, I was reminded of Cowper's description in his "Winter Evening"—

> . . . . the close packed load behind,
> Yet, careless what he brings, his one concern
> Is to conduct it to the destined inn;
> And, having dropp'd the expected bag, pass on.
> He whistles as he goes . .
> messenger of grief
> Perhaps to thousands, and of joy to some;
> To him indifferent whether grief or joy.

But oh! what mingled hope and fear, in opening these treasures, takes possession of one's heart! My home letters tell a tale of joy and sorrow. The comfort is in "baring my heart before Him who its depths can understand." I do thank every one for their precious letters. You can hardly think what the *sight* even of a kind friend's handwriting is in this far-off land.

I do wish some of you could just look at us this evening. The scene would be amusing—in our little native dwelling, with its mud walls and thatched roof, without ceiling, no doors or windows; and yet we feel as secure as if we had bars and locks. People are too much afraid of us to steal, even if they were so inclined. Many comforts surround us, and we are quite as happy as though we were in a palace, though not perhaps quite so comfortable. For instance, it is raining; patter, patter, it comes on your head, and you must move; it is soon put to rights again, and as soon you find it coming down in another place. But it is a variety, and often affords a little amusement. It has not spoiled anything yet, and when the roof gets thoroughly soaked—which it will soon do now, as the rain comes in good earnest—we shall not have these disturbances.

A bright lamp—French moderator—now lightens our dwelling; our various boys, with some of their friends, are sitting in the piazza, with their country lamps, teaching each other to read—some Yoruba, some English. We have a nice table, not mahogany nor rosewood, but covered with a bright, cheerful looking cloth, with some beautiful green oranges of delicious flavour, one of the many little kind offerings of my African friends. Now and then a frog hops in to take a survey—but, being taken by surprise, it is generally glad to hop out again, after a little scream from me—and some long, worm-like looking things, with at least a hundred legs. But my greatest enemies are the musquitoes; they are too fond of biting. We are very near the bush, which accounts for their constant visitation; but they are, after all, far better than the dirt, noise, and dangers of the town.

[To be continued.]

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JULY, 1854.

SYNOD OF BUFFALO.—*Pby of Buffalo City*—Buffalo Central ch 41 00

SYNOD OF NEW YORK.—*Pby of Hudson*—Deer Park ch, of which 7 for Corisco 18. *Pby of Bedford*—Yorktown ch 2; Red Mills ch, S S Myrick 5; Patterson ch 34 92. *Pby of Long Island*—Smithtown ch 33 25; South Haven ch 24. *Pby of New York*—New York 1st ch mo con 45 54, Sab sch to ed *W W Phillips* 6 25, to ed girl at Corisco 25, teachers to ed *James Donaldson* and *Sarah C Dow* 12 50, Miss L Jaudon's class to ed *Fanny Phillips* 6 25, Infant Sab sch to ed *Walter Lowrie* at Spencer 6 25; Eighty-Fourth st ch mo con 12 60; Forty-Second st ch mo con 12 60; Brooklyn 1st ch mo con 22; Chelsea ch mo con 27, Sab sch for sup of Bazar school at Allahabad 15; Madison Avenue ch mo con 20 74; Yorkville ch mo con 7 54; University Place ch mo con 10. *2d Pby of New York*—Scotch ch three mos con colls 255, Mrs Ferguson 24 629 44

SYNOD OF NEW JERSEY.—*Pby of Passaic*—Newark 3d ch mo con 15 87; Morristown 2d ch a friend 2. *Pby of New Brunswick*—Bound Brook ch 10; Cranberry 1st ch 40, less 3 for *Foreign Missionary;* New Brunswick 1st ch 25 54. *Pby of West Jersey*—Camden 1st ch Sab sch to ed *Robinson P Dunn* and *Levi H Christian* 50; Cape Island ch three mos con colls 23 50. *Pby of Newton*—Belvidere ch J G Shipman 20, Sab sch to ed *John M Sherrerd* 8. *Pby of Raritan*—Lambertville ch 38. *Pby of Luzerne*—Kingston ch 11 19 241 10

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Kensington ch Sab sch to con Rev WILLIAM O JOHNSTONE l d 112 03; Arch st ch in part 220, J L 20. *Pby of New Castle*—New London ch benev fund 60. *Pby of Baltimore*—Balt 2d ch, children of J H Brown to ed *Mary E Wilson* 25; Broadway ch 29; Madison st ch 2 95. *Pby of Carlisle*—Rocky Spring and St Thomas ch 20, a friend 5. *Pby of Huntingdon*—Presbyterial coll 12 80; Shirleysburg ch 15, J Campbell 5; Spruce Creek 1st ch 10; West Kishacoquillas ch 60; Sinking Valley ch 13; Little Aughwick ch 35 50; Shaver's Creek ch 27 62; Curwinsville ch 30; Lower Tuscarora ch 2 12; Hollidaysburg ch, ladies to ed *John Lloyd* in China 25; Alexandria ch 60 50; Altoona ch 6 41; Bellefonte ch 71; Waynesburg and Newton Hamilton chs 189. *Pby of Northumberland*—Derry and Washingtonville ch, Washingtonville fem miss soc to con Miss SARAH E CLARK l m 30; Washington ch 28 1114 93

SYNOD OF PITTSBURGH.—*Pby of Elairsville*—Salem ch 11; Johnstown ch 82. *Pby of Redstone*—West Newton ch 18 75. *Pby of Ohio*—Lawrenceville ch Sab sch to ed *Richard* and *Mary Lea* 50; Albion ch Sab sch to ed *Giles Swan Bates* 25. *Pby of Allegheny*—Slate Lick ch 27 33; Freeport ch 22 09. *Pby of Erie*—Mercer ch, Mrs Mary Homes 10; Fairview ch 11 61, a member 1; Sturgeonville ch 8 66, a member 50 cents; Girard ch 3 23. *Pby of Allegheny City*—Sharpsburgh ch 28 299 17

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 2d ch Sab sch to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods, James M McKelly,* and *Robert Crangle* 62 50, to ed ——— 6 25; Wheeling 3d ch, Mrs Woods and Rev Edgar Woods to ed *Theodore Woods* 15; Washington ch ann coll and twelve mos con colls 157 34, Sab sch for California Mission 20, to ed two boys at Canton 60; West Liberty ch 4 86. *Pby of St Clairsville*—New Castle ch 4 10; Grand View ch 7 43. *Pby of Steubenville*—Steubenville 2d ch, Youth's miss soc to ed *Wm P Breed* 12. *Pby of New Lisbon*—Deerfield ch fem for miss soc to ed *John Hartzell* and *Anna Maria Stratton* 50; Rehoboth ch 8 25 407 73

SYNOD OF OHIO.—*Pby of Zanesville*—Cambridge ch 23; Buffalo ch 22 06; Pleasant Hill ch 23; Norwich ch 7 80; Cross Roads ch 7; Hopewell ch 5 75; Newark ch 6. *Pby of Richland*—Lake Fork Cross Roads ch 12 75; Perrysville ch 6; Clear Fork ch 3; Loudonville ch 3. *Pby of Coshocton*—Unity ch of which 30 to con JAMES DORLAND l m 43. *Pby of Hocking*—Gallipolis ch 31 62 193 98

SYNOD OF CINCINNATI.—*Pby of Oxford*—Oxford 3d ch 46 50; Harmony ch 20 25. *Pby of Sidney*—Troy ch 4; Covington ch 2; Stony Creek ch 13 85 75

SYNOD OF INDIANA.—*Pby of New Albany*—New Albany 1st ch 226 42. *Pby of Madison*—Hanover ch 4. *Pby of Indianapolis*—Shelbyville ch 4; Hopewell ch 4. *Pby of White Water*—Mt Carmel ch 13; Connersville ch 12; Knightstown ch 32; Rising Sun ch 13 24. *Pby of Palestine*—Wabash ch 6 314 66

SYNOD OF NORTHERN INDIANA.—*Pby of Muncie*—Indianapolis 1st ch Sab sch to ed *Mary Jane Axtell* 25; *Pby of Crawfordsville*—Bethany ch 20; Rockville ch 16 60 00

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Nashville ch 12. *Pby of Peoria*—Peoria 1st ch Sab sch to ed *Addison Coffey* 25; Crow Meadows ch 6 36. *Pby of Chicago*—Willow Creek ch 23 50 66 86

SYNOD OF WISCONSIN.—*Pby of Milwaukee*—Waukesha ch 7 00

SYNOD OF IOWA.—*Pby of Cedar*—Grandview ch 3 45. *Pby of Des Moines*—Birmingham ch, of which 1 from children 21 25 24 70

SYNOD OF MISSOURI.—*Pby of Upper Missouri*—Hopewell ch 6 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 22 60; Second ch mo con 9 35; Chestnut st ch 29 65; Pennsylvania Run ch, Miss Mary Guthrie 10. *Pby of Muhlenburg*—Greenville ch 5; Christian co, Ky, Maria H Evans 10 86 60

SYNOD OF VIRGINIA.—*Pby of Lexington*—Lexington ch 170; Old Oxford ch 5; New Providence ch, pupils of Bellville female seminary 28 12; Shemariah ch, Miss Clarke's female school, for female education in North India 10. *Pby of West Hanover*—Hebron ch 12, Dr W L Wight 5, Mrs H Harris 5; Orange and Madison ch 10; Village ch 42 49; New Concord ch 2 25; Old Concord ch 20; Cumberland ch 33 75; Trinity ch 10; Peaks and New London ch 1; Rev Peyton Harrison 12; South Plains ch 30 53. *Pby of East Hanover*—Richmond 1st ch mo con 5 66 402 80

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Fairfield and Eno chs 20 00

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—College ch 38 33

SYNOD OF SOUTH CAROLINA.—*Pby of South Carolina*—Willington ch 20. *Pby of Bethel*—Beersheba ch 11 35; Catholic ch 58 05; Bullock's Creek ch 10; Yorkville ch Sab sch 7. *Pby of Charleston*—Wilton ch a member 5; Charleston 2d ch ann coll 207 27, Moore fund 86 75, contributions from a small circle of friends for sup of a Waldensian missionary 152, Juv miss soc 9 35; Walterboro ch 30; Columbia 1st ch mo con colls 125 81 722 58

SYNOD OF GEORGIA.—*Pby of Georgia*—Jacksonville ch to con Rev A W SPROULL l m 31 75. *Pby of Hopewell*—Thyatira ch 40 71 75

SYNOD OF MISSISSIPPI.—*Pby of Louisiana*—Prytanea st ch N Orleans, Juv miss soc to ed *Elias R* and *Hannah J Beadle* 31 08; New Orleans, La, Grandchildren of late Rev Jos Copes to ed *Joseph Copes* in North India 25; New Orleans 3d ch Sab sch to ed *Grace Leeds* and *Abby Eldridge Beattie* 50 106 08

Total from churches, $4,941 46

SEMINARIES.—Washington College, Tenn, E S M 5 00

LEGACIES.—Harmony, N J, Legacy of Peter J Dewitt, deceased, 4000; St Thomas, Pa, Estate of M Patton, deceased 30; Pittsburg, Pa, Legacy of M B Lowrie, deceased 95; Tinker Run, Pa, Legacy of Rev Wm Swan in part for African Mission 1200 5325 00

MISCELLANEOUS.—An old Presbyterian 25; A friend at Sandy Hill, N Y 3; ——— for African Missions 17; San Francisco, Cal, Hannah Spalding to ed *John Anderson* at Canton 30; A friend of Missions 5; Associate Reformed Synod of the South, for the education of boys in Africa 204 27; Lexington, Mo, Rufus Young 3; A friend 10; Mary Anne Goza 2 50 299 77

Total receipts in July, $10,571 23

WM. RANKIN, JR., *Treasurer.*

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition,* at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition,* Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M. D. Treasurer.

☞ As frequent inquiries are made on this subject, we give the terms on which the Board of Publication *ordinarily* employs Colporteurs.

Wages $150 per annum. Equipage $50. All reasonable travelling expenses, together with charges for freight and postage, are defrayed by the Board.

CO-OPERATION OF THE REFORMED DUTCH CHURCH.

The interesting event, mentioned in the following extract from the *Presbyterian*, of July 29, would have been noticed in our August number had the meeting mentioned occurred a few days earlier in July. It is a subject of mutual congratulation on the part of both these branches of the great Presbyterian family. The co-operation involves no sacrifice of principles, and no compromise of important truth. We fervently pray and confidently believe that a union of effort, for disseminating a common system of Gospel truth, based on the love of that truth, may prove durable, productive of the true "unity of the spirit," and of lasting benefit to the cause of a common Master, our common country and the world.

We trust it will not be long before we shall be permitted to record other illustrations of united effort, based on common attachment to the distinctive truths of the Gospel, and not on the surrender of any of their important principles.

Board of Publication and the Reformed Dutch Church.—The General Synod of the Reformed Dutch Church, at its last sessions, organized a Board of Publication, which has been preparing for active operations. In addition to issuing their own publications, they have made arrangements also for circulating those of the Presbyterian Board. A correspondence having taken place with a view to this end, it was deemed expedient that there should be a personal conference, and accordingly, the Rev. Dr. Campbell, professor in the Theological Seminary at New Brunswick, and President of the Board of the Dutch Church, together with the Rev. Dr. Strong, the Rev. Mr. Strong, Corresponding Secretary of the new Board, and Mr. Ferris, Publishing Agent of the same, visited Philadelphia last week, and spent several hours conferring with the Executive Committee of the Presbyterian Board, which had been called together specially to meet them. Arrangements mutually satisfactory were agreed upon. The Dutch Board is to add its imprimatur on the title page of such works of the Presbyterian Board as it may adopt for circulation in the Reformed Dutch Church, and also to keep the publications of the latter for sale, at its Depository in the city of New York. Further details it is not necessary to publish. The conference was mutually pleasant; so much so that at the suggestion of the Rev. Dr. Campbell, special thanks were returned to God at the conclusion of the meeting for the fraternal spirit which had prevailed. We wish much success to our Dutch brethren in their new enterprise, and are highly gratified that two Presbyterian bodies so nearly allied, have thus found a platform on which they can labour together.

STATISTICS OF COLPORTAGE.

During the quarter ending July 1, 1854, the reports of seventy two colporteurs, present the following results of work performed.

Volumes sold 25,925; given away 2,445.—Total 28,368. Families visited, 18,839; with 4,388 of whom special religious exercises were held.

The proceeds of sales amounted to nearly $12,000, exceeding those of the corresponding quarter last year by upwards of five thousand dollars.

The time spent in the work is much less in proportion to the results, than at any former period with which a comparison has been made.

There have been gratuitously distributed 260,220 pages of tracts, worth $175, and about $1000 worth of books. The taste for the more solid substantial kind of religious books is improving. One evidence of this is found in the fact, that the proceeds of sales exceed greatly the proportionate increase of the number of volumes, thus showing that more of the latter are of the larger and more costly works.

These figures, however, convey but a poor representation of the value of this service to individuals, families, the churches, and the country. Time, in part, and eternity only, in full, can develope the great moral results of the work.

Meanwhile, the question deserves the serious attention of all ministers and church officers, whether we cannot greatly increase the sowing of this valuable seed of the word, in all the destitute portions of our country. We greatly need more labourers, men of self-denying, earnest, prayerful spirit—and we greatly need largely increased contributions. We have but one collecting agent in the field. We trust that the colporteur fund will not be permitted to fall in arrears and the work be impeded for want of means.

OBITUARY.

Died, on Sabbath, July 30th, Mr. Cyrus Higley, one of our most valuable colporteurs. Mr. Higley was somewhat advanced in life, and has been for about four years in our service. He has gone to his reward, and we pray that the good seed sown by him may spring up in abundant fruit to the glory of his Saviour, and for his crown of rejoicing above.

NEW PUBLICATIONS.

BOOKS FOR CHILDREN.

Dear Children:

You know, perhaps, that the General Assembly of the Presbyterian Church in the United States is a number of ministers and elders who meet once a year to consult together and make plans for doing good. Some years ago, the General Assembly appointed several of the ministers and elders to be a Board of Publication, who should have good books made for people to read. The Assembly also directed the Board to take care and have some books made for children. Now we have made several, and you have, no doubt, seen and read many of them. In the "Record" for August, we told you about some new books which had just been made. And now we have some more ready for you. We will describe them to you. Many of them are such little, short books, that we cannot very well bind them alone. So we have sometimes put several of them together in one binding. When this is the case, the name of the first one is given as the name of the book. You will see here, that in writing about them, we put the name of the first one in larger letters than the names of the others.

1. THE BABY, Good and Bad Luck, The Golden Image, and The Star. By Charlotte Elizabeth. 18mo. Pp. 108.

"The Baby" is an account of Moses, who was hid three months, and then put in a little basket on the edge of the river. It is the same account you have in the Bible, with many things said to explain it.

"Good and Bad Luck" was written to show that nothing happens by chance, but that God governs the world, and all people and things. It contains a great deal of good advice to children. You will find in it, too, an account of a little girl, and what her father told her about the sin and folly of trusting to "luck," and how we ought to trust in God.

"The Golden Image" is the Bible story about Daniel and his companions, whom a wicked king had put in a fiery furnace, because they would not worship an image he had set up.

"The Star" is a very instructive account of the Saviour's birth, and the visit the "Wise Men" made to him.

In these books, as in "The Baby," you are told many things which explain what the Bible says. At the end of each, are some very pretty verses.

2. WHITE LIES, Little Oaths, and The Bee. By Charlotte Elizabeth. 18mo. Pp. 72.

Although these are not "story books," such as you sometimes read, yet they are accounts of people and things which you will find very interesting and improving. They are written to show you that you must always speak the truth, even in little things; must never use any bad words, and must be very industrious. We hope you will love to read such books, and that God will bless the reading of them to make you good, sweet, pious children.

3. THE BOAT and The Drowned Officer. By Charlotte Elizabeth. 18mo. Pp. 36.

In the first, you have an account of the dangers of disobeying parents. A little boy and girl went near a shore where they had been told not to go, and fell in the water between a boat and the shore, and would, perhaps, have been drowned, but for timely assistance.

4. THE ROSE BUD, The Hen and Her Chickens, The Bow in the Cloud, and The Glowworm. By Charlotte Elizabeth. 18mo. Pp. 72.

In these little books you will find much excellent and useful truth told in a very pleasing manner. The first three, especially, contain very important Bible truth, which we trust you will not only read and remember, but learn to love.

5. Captives of Alb's Valley. A Legend of Frontier Life. By a Son of Mary Moore. 18mo.

This is a graphic and touching narrative of one of the memorable scenes of Indian warfare, with which the history of our western frontier, during the latter part of the last century, abounds.

James and Mary, two children of James Moore, of Tazewell Co., Va., with a young woman residing in the house at the time, were carried into captivity by the Indians; the first child previously, and the last, with the young woman, subsequently to the burning of their father's house, his murder, and that of all his remaining family, except his wife and infant child, and an absent son. During the march of the Indians west, the infant was brutally killed, and the mother, after their arrival at their towns, most cruelly put to death. The sufferings of the children and their ransom are detailed in the unvarnished simplicity of truth; and the strikingly instructive ways of Providence are most piously and faithfully exhibited. The true manliness and heroism of the brother of the young woman, by whose untiring efforts the captives were traced, and finally restored to their friends, presents a rare instance of fraternal affection and daring courage.

Mary Moore became the wife of Rev. Samuel Brown, Pastor of New Providence Church, Rockbridge Co., Va., and the mother of five Presbyterian ministers. Her pious and quiet life, in the retired sphere in which she moved, did not afford much incident of such interest as her earlier days of hardship. But the connection of the youth of fiery trial with

the life of the Christian wife and mother, is brought vividly before us, and the lessons of religious instruction conveyed, are well worthy the serious pondering of all who observe the ways of God to man.

The work is embellished with three handsome engravings.

We forbear making any extracts, as we have room for none which would give a proper representation of the work.

6. Pictorial Second-Book. 18mo. pp. 107.

This is a book for children, prepared for the Board, containing eleven spirited and useful sketches, illustrated with as many engravings. It will arrest the attention of the young, and, we trust, greatly improve their hearts, as well as cultivate a taste for useful reading. The Sketches are combinations of facts pleasingly embellished, without the improper use of fancy.

Dorcas: a Model Female Portrait, selected from the writings of Cox and Jay. 18mo. Pp. 108.

Rev. Messrs. Cox and Jay each wrote a treatise on Christian Benevolence, to which the name of "Dorcas" was given, and in which her character, so far as presented in the Scriptures, is illustrated. Though somewhat similar in their scope and aim, yet these treatises are not so much alike that one supersedes the other. Both are here given, and a most timely and judicious work on this important and neglected virtue is offered. It is really a "Plea for Charity" on Christian principle; and we trust it may find a wide circulation, and be abundantly blessed. We give a brief extract.

"There is a posthumous charity which often purchases to the dispenser considerable reputation when he little deserves it, and which is utterly vain to him who is inevitably beyond the reach of human applause or censure. If the charity of Dorcas had been of this questionable nature, we should not have read of the widows that stood weeping by her deathbed, and exhibiting the various articles of clothing she made *while she was with them*. Assured that life was the proper time of action, and that opportunities of usefulness could never be recalled, she did with her might whatever her hands found to do. It is deplorable to see the numbers who, while possessing ample means and rich opportunities of feeding the hungry, clothing the naked, and visiting the sick, consume their lives in forming their plans, or proclaiming their intentions. They are indeed great benefactors in their *wills*, and with unsparing liberality distribute their wealth, when they can no longer keep it. They were bountiful, only because they were mortal; and notwithstanding the misplaced commendations of their survivors, bestow reluctantly what death extorts. Dorcas was 'full of good works and alms-deeds which she DID.' A person with whom the writer is acquainted, had specified a large sum in his will to be appropriated to the purpose of erecting convenient alms-houses for the poor; but bethinking himself of the possibility that his life might be extended to a distant period, and that in the meantime the poor would continue to suffer, and many of them perish without the projected aid, he became the instant executor of his own will, and lived for years to be a gratified witness of that comfort which must otherwise have been so long delayed. It is descriptive of the 'good man,' that 'he HATH dispersed, he HATH given to the poor.'"

Appended is a short tract on "Female Piety," by Rev. J. A. James, whose name guarantees the worth of the matter. It is in keeping with the rest of the volume.

TRACTS.

The Board have just issued Vol. VIII. of the series of Tracts, containing tracts from No. 137 to 165 inclusive.

No. 163. *Infant Membership, secured by the Abrahamic Covenant.* By Rev. N. Hoyt, D. D. pp 20.

This is a concise and conclusive plea for Infant Baptism, by one who has adopted the views he so ably sustains, on conviction and not from prejudice. It is so argumentative and the parts of the argument are so intimately connected, that no such extract as we can offer will do full justice to the whole.

No. 164. *Individual Responsibility, or work enough for every Church Member.* By Rev. John Leyburn, D. D.

In these days of associated effort, there are few dangers greater than those arising from the evils so clearly set forth, and so ably and eloquently resisted in this admirable tract.

"One of the sorest evils under which the Church of Christ labours, is the fact that so large a portion of her membership act as if there were no claim upon them whatever to lend a hand towards advancing her interests. Many enter the church apparently with the feeling that the only thing to be accomplished by it is, that their church connection, in some undefined way, may at last bring their own souls to heaven. They do not regard taking upon themselves the Christian profession as an obligation the most solemn and unrepealable upon their part; to cultivate, by every instrumentality, personal piety; and to engage in all available methods for sustaining the institutions of the gospel, and spreading abroad the truth as it is in Jesus. Upon what other ground than this can we account for the fact, that so many live and die, apparently under the impression, that whilst others are called to seek after eminent piety—to bear the burdens of the church—to engage in every good word and work, they are as much exempt from any such obligation, as if provision had been made in the church for two distinct classes, one of which was to do the work, and the other simply to look on as spectators, and at last share a portion of the spoils?"

"We have known such Christians, whose ingenuity in doing good seemed almost as much to be admired as the actual results accomplished. They were ever devising some plan for reaching others with what seemed adapted to the peculiar spiritual wants of each. If a book fell into their hands which seemed calculated to be useful, copies of it were immediately bought and given to friends, or loaned diligently to various persons, from whom the promise was required that it should be read. If a tract or a newspaper article struck them as suited to some particular case, it was forthwith mailed and sent off on its errand of mercy. Half-worn clothing, remnants of food from the table, or whatever could be applied to the relief of the poor, were carefully and systematically laid aside, and in due season appropriated to praiseworthy uses, as well as donations of a more costly sort. By a thousand methods, running through every day of life, have some, who name the name of Jesus, given evidence of the spirit of their Master, who went about doing good; and never, until eternity reveals all hidden things, will it be known what have been the happy results of these labours of love."

No. 165. *A Friend Indeed*, pp. 4.

A short and suitable summary of the duty and privilege of every sinner. Let all read and ponder.

No. 168. *The Hearer of Prayer.*—By Rev. James Hamilton, National Scotch Church, London, pp. 24.

This has been extracted from a work of this excellent and prolific author, the "Mount of Olives," and is a most suitable and timely discussion of this important topic.

No. 169. *Devout Meditations.*—By Rev. W. S. Plumer, D. D. pp. 16.

This tract contains so many good things, that the reader must peruse the whole, properly to appreciate it. We give as a specimen some of the directions to the performance of the duty inculcated.

"Put the highest value on divine things. Subordinate all to them. Never think it a small matter to secure God's favour, to wear his image, to behold his face in peace, to dwell in his bosom. Seek great things in religion.

"Try to take cheerful views of divine things. Dwell on your mercies. Look at the bright as well as the dark side. Do not cherish gloomy thoughts. Melancholy is no friend to devotion. It greatly hinders the usefulness of many. 'It falls upon a contented life like a drop of ink on white paper, which is not the less a stain because it carries no meaning with it.' Let your soul rove through the truths of Scripture as the happy herds do through the green pastures.

"Beware of all the malignant passions. They are great foes to grace. Envy is devilish. Hatred is murderous. Wrath is cruel. Even peevishness destroys equanimity, and then connected thought is impossible. God's Spirit is a dove, not a bird of prey. He flies from noise and strife. He who ruleth not his own spirit will be ruled by an evil spirit.

"Remember that there are no limits to the improvement you may make. You may acquire a thousand times your present strength of character, and you will then be prepared for still higher advances. You are not straitened in God. Be not straitened in your own bowels. Enlarge your heart. Enlarge your desires. Be filled with the Spirit. Be filled with all the fulness of God.

"Make much of the Lord Jesus Christ. Never slight him. He is the chiefest among ten thousand, and altogether lovely. You may easily think too much of some others. You cannot make too much of him. He is before all, in all, through all, over all, above all.

"Watch against the influence of the things of time, and keep eternity in view. The Lord is at hand. The Judge standeth before the door. Think of things a great while to come. That which shall befall you a thousand years hence, is of vaster moment than what befalls you now. Remember that."

Thoughts on the Resurrection of the Body. By a Layman. 18mo. Pp. 29.

We sincerely wish many more of our "Laymen" would employ their talents and leisure in *thinking* to as good purpose on pious topics. We have here, in compact form, the scriptural doctrine on this important and consoling subject.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF JULY, 1854.

Presbytery of Bedford.	
Bedford ch, per Rev D C Lyon	24 00
Presbytery of Long Island.	
Huntington ch, per Rev Wm Rankin, Jr	7 00
Presbytery of New York.	
Madison Avenue ch, per Rev Wm Rankin, Jr	45 00
Presbytery of Raritan.	
Lambertville ch, per Rev P O Studdiford	11 00
Presbytery of Philadelphia.	
South-Western ch, per Rev James McCaskie	6 93
Presbytery of Baltimore.	
Frederick ch, per Abraham Haff, deacon	13 00
Presbytery of Redstone.	
McKeesport ch, per Rev Nathaniel West, D D	37 50
Presbytery of Marion.	
Kingston ch, Aaron Harrison, per Rev Ahab Jinks, for gratuitous distribution of Tracts	44 33
Presbytery of Miami.	
First ch Springfield, per Robert Rogers	87 30
Presbytery of Vincennes.	
Upper Indiana ch, per Jas Crawford, Colporteur	5 00
Presbytery of Logansport.	
Logansport ch, per Rev Levi Hughes	21 42
Presbytery of Schuyler.	
Chili ch, per Rev Joseph Worrell	4 50
Presbytery of Cedar.	
Muscatine ch, per Rev Samuel J Baird	7 50
Presbytery of Des Moines.	
Winchester ch, per Rev D V Smock	3 00
Presbytery of Winchester.	
Fredericksburg ch, per Layton Y Atkins	2 00
Presbytery of Maury.	
Zion ch, per Rev Wm Rankin, Jr 20, H A Frierson, Sec'y, from the Colportage Society of Zion ch to con Mrs Sarah E Stevenson hon mem 30, and 20 in part to con Rev D G Doak hon mem	70 00
MISCELLANEOUS.	
From Mrs W B Barton, Woodbridge 5; "G" 10; Rev G D Stewart, Bath, N Y 5; Rufus Young, Lexington, Mo 1 50; Mrs P A Matthews in part to con her son Wm Lowrie Matthews hon mem, Wyoming, N Y 15	36 50
Total,	$425 98

A. W. MITCHELL, *Treasurer.*

HISTORICAL NOTICES OF SYNODS AND PRESBYTERIES.

11. The Presbytery of Knoxville was formed out of the Presbytery of Holston, by the Synod of West Tennessee, Oct. 16th, 1846, and held its first meeting at Ebenezer Church, Knox county, Tennessee, November 12th, following.

12. The Presbytery of Central Texas was formed out of the Presbytery of Brazos, by the Synod of Texas, April 10th, 1854, and held its first meeting at Austin College on the same day.

13. The Presbytery of Memphis was formed out of the Presbytery of the Western District, by the Synod of Memphis, October 24th, 1850.

14. The Presbytery of South Alabama was organized March 1st, 1821, by the Synod of South Carolina and Georgia.

15. The Presbytery of Mississippi was organized by the Synod of Kentucky, October 6, 1815, and held its first meeting in Pine Ridge church, March 6, 1816. The petition for the formation of this Presbytery was from West Tennessee Presbytery, and Rev. Joseph Butler, Wm. Montgomery, Jacob Rickhow, and James Smylie, were its first members.

SYNODS.

1. The Synod of Alabama was organized in 1835, by the division of the Synod of Mississippi and South Alabama.

2. The Synod of Mississippi was organized by the General Assembly, June 6, 1835, and held its first meeting at Natchez, October 28, 1835. It was formed out of the Synod of Mississippi and South Alabama, which had been organized in 1829, and is properly a continuation of the old Synod with a new name, as the petition to the Assembly was "to set off a new Synod, to be called Synod of Alabama, and change the name of the present Synod." The Synod of Mississippi held their first meeting at Mahew, Choctaw Nation, November 11, 1829.

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. Henry M. Parsons and Warrior Run church, Pennsylvania, July 25.

CALLS HAVE BEEN GIVEN TO

Rev. B. N. Hobson, by the Lexington church, Missouri.

Rev. A. Barr, of Danville, Pennsylvania, by the church of Truro, Ohio.

Rev. David McGill, (late of the Presbytery of London,) by the Union church, Philadelphia.

Rev. Jerome Twitchell, by a church in Galveston, Texas.

CALLS HAVE BEEN ACCEPTED BY

Rev. Samuel D. Campbell, to the Euchee Valley church, West Florida.

Rev. Nathaniel West, Jr., to the Central Presbyterian church, Cincinnati.

Rev. —— Clark, to the Altona church, Pennsylvania.

Rev. Samuel J. Baird, to the church of Muscatine, Iowa.

Rev. F. A. Shearer, to the church of Iowa City, Iowa.

Mr. Wm. H. Lester, late of Princeton Seminary, to the pastoral charge of the Presbyterian church in West Alexander, Pa.

Mr. Charles Cooper, to the Presbyterian church in Pontiac, Michigan.

ORDINATIONS AND INSTALLATIONS.

June 22d, Rev. John Turbitt was installed pastor of Prospect church, and on 23d, of West Jersey church, by the Presbytery of Peoria.

July 11th, Rev. Henry B. Burr was ordained *sine titulo* by the Presbytery of Long Island.

June 19th, Mr. David S. McComb was ordained as an Evangelist by the Presbytery of Cedar.

June 27th, Rev. M. A. Parkinson was installed pastor of the Island Creek church, by the Presbytery of Steubenville.

July 2d, Rev. A. Van Vliet was installed pastor of the First German Presbyterian church, Dubuque, Iowa, by the Presbytery of Cedar.

July 11th, Mr. J. Henry Kaufman was ordained by the Presbytery of Baltimore.

July 23d, the Rev. James B. Ramsay was installed pastor of the church of New Monmouth, Rockbridge, Virginia.

July 29th, Mr. Charles White was ordained and installed pastor of the church at Berryville, Clark county, Virginia.

August 3d, Rev. William A. Flemming was ordained and installed pastor of the Farmington church, Illinois, by the Presbytery of Peoria.

LICENSED.

July 3d, Mr. M. James, by the Presbytery of Passaic.

July 19th, Mr. T. G. Wells, by the Presbytery of Crawfordsville.

July 25th, Mr. John Nelson, by the Presbytery of Northumberland.

POST-OFFICE ADDRESS CHANGED.

Rev. Wm. K. Talbot, from Oquawka, Illinois, to Marion, Arkansas.

Rev. J. P. Lloyd, from Leesville, Ohio, to Mt. Gilead, Ohio.

Rev. J. K. Agnew, from Pittsburgh to Green Castle, Pennsylvania.

Rev. J. E. C. Doremus, from Jackson, Louisiana, to Oakland College, Mississippi.

The Rev. G. S. Hall, from Covington, Louisiana, to Tallmadge, Ohio.

DIED.

July 2d, Rev. Edwin Holt, at Evansville, Indiana.

July 5th, Rev. James Nourse, (of Washington City,) at Salem, Iowa, in the 50th year of his age.

July 14th, Rev. Matthew G. Wallace, aged about 80 years, at Terre Haute, Indiana.

July 31st, Rev. M. E. Johnston, of Carlisle, Pennsylvania.

August 1st, Rev. Joshua F. Green, of cholera, at Memphis, Tennessee. He had been on a visit to Frankfort, Kentucky, where he received a call to the pastorate, and was on his return to Little Rock, Arkansas.

August 3d, Rev. Wm. McCombs, at Pittsburgh, Pennsylvania.

August 11th, Rev. John Peebles, of Huntington, Pennsylvania, aged about 55.

MISCELLANEOUS.

Rev. Dr. Huntington, of Albany, accepts the Professorship of Biblical Literature in Auburn Theological Seminary, to which he was recently elected.

Rev. J. A. McClung, of Indianapolis, has been elected President of Hanover College, and has accepted.

Rev. Thornton A. Mills, pastor of the Second Presbyterian Church, Indianapolis, has been elected Secretary of the State Board of Colonization.

GENERAL VIEW OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA, MAY 1854.

During the year ending May 1854, four new Presbyteries were organized, viz: Red River, Alleghany, Paducah, and Central Texas.

Synods in connection with the General Assembly,	28
Presbyteries,	146
Candidates for the Ministry,	390
Licentiates,	235
Ministers,	2203
Churches,	2976
Licensures,	63
Ordinations,	83
Installations,	160
Pastoral relations dissolved,	108
Churches organized,	92
Ministers received from other denominations,	23
Ministers dismissed to other denominations,	11
Ministers deceased,	41
Churches received from other denominations,	9
Churches dissolved,	11
Members added on examination,	13,433
Members added on certificate,	8,797
Adults baptized,	3,597
Infants baptized,	12,041
Whole number of communicants reported,	225,404
Amount contributed for Congregational and Presbyterial purposes,	$1,407,931
Amount contributed for the four Boards,	$435,584
Amount contributed for miscellaneous purposes,	$193,209

The following Ministers have died during the year included between the spring meetings of the Presbyteries 1853, and the same meetings 1854.

NAMES.	PRESBYTERIES.
L. S. Gibson,	Brazos.
J. M. Becton,	East Texas.
John H. Rittenhouse,	Northumberland.
David Harrower,	Genesee River.
Theodore Sayre,	Tuskaloosa.
P. H. Folker,	South Carolina.
John Core,	Clarion.
Horatio J. Bardwell,	Tombeckbee.
John H. Van Court,	Louisiana.
Wm. S. Reid, D. D.,	West Hanover.
Alfred Wright,	Indian.
S. J. Cassels,	Georgia.
Moses Welch,	Londonderry.
Joseph Porter,	Lodiana.
Wm. H. Moore,	Talladega.
Wm. K. Patton,	East Alabama.
B. Shaw,	Ouachita.
P. Houck,	Fort Wayne.
H. L. McGuire,	White Water.
David King,	Troy.
T. C. May,	Muhlenburg.
R. S. Dinsmore,	Des Moines.
Ebenezer Churchill,	Greenbriar.
Francis Laird, D. D.,	Blairsville.
John Rhodes,	Susquehanna.
Joseph L. Shafer, D. D.,	Newton.
David Comfort, D. D.,	New Brunswick.
Jared D. Fyler,	do.
Samuel Mathews,	Elizabethtown.
John Goldsmith, D. D.,	New York.
John F. Clark,	North River.
J. K. Cornyn,	Wyoming.
Joshua Moore,	Huntingdon.
Alexander Brown,	Peoria.
M. Brown, D. D., LL.D.,	Ohio.
David R. McCoy,	Philadelphia.
John Witherspoon, D. D.,	Orange.
James Laurie, D. D.,	Baltimore.
W. L. Hughes,	Charleston.
I. M. Cook,	Beaver.
C. A. Gregg,	Sidney.

Varieties.

ASSOCIATE REFORMED STATISTICS.—The General Synod of the West has under its care 18 Presbyteries, 128 pastors, 26 unsettled Ministers, 29 probationers, 325 congregations, and nearly 20,000 communicants.

CRIME IN PAPAL AND PROTESTANT COUNTRIES.—A distinguished English gentleman, who has spent many years as a resident, or in travelling in various Papal countries in Europe, in a recent speech in London, has presented some deeply interesting facts concerning vice and crime in Papal and Protestant countries. He possessed himself of the Government returns of every Romanist Government on the Continent. We have condensed and will state its results.

In England four persons for a million, on the average, are committed for murder per year. In Ireland there are nineteen to the million. In Belgium, a Papal country, there are eighteen murders to the million. In France there are thirty-one. Passing into Austria we find thirty-six. In Bavaria, also Papal, sixty-eight to the million; or if homicides are struck out there will be thirty. Going into Italy, where Papal influence is the strongest of any country on earth, and taking first the kingdom of Sardinia, we find twenty murders to the million. In the Venetian and Milanese provinces there is the enormous result of forty-five to the million. In Tuscany forty-two; though that land is claimed as a kind of earthly paradise; and, in the Papal States, not less than one hundred murders for the million of people. There are ninety in Sicily; and in Naples the result is more appalling still, where public documents show there are *two hundred* murders per year to the million of people!

The above facts are all drawn from the civil and criminal records of the respective countries named. Now, taking the whole of these countries together, we have seventy-five cases of murder for every million of people. In Protestant countries—England for example—we have but four for every million. We think the above facts in regard to vice and crime in the two great departments of Christendom, worthy the most serious pondering of every friend of human life, of morality and virtue.—*Boston Traveller.*

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—The Boards of our Church, p. 150. Clothing, p. 150. A Minister Wanted, p. 150. California, p. 150. Receipts, p. 152.

BOARD OF EDUCATION.—Dr. James Wood, Associate Corresponding Secretary, p. 153. Pittsburgh Field, p. 153. I. Ministerial Education. Ought I to study Theology? p. 153. Line upon line, line upon line, p. 153. Educated to Death, p. 153. Hints to Candidates, p. 154. II. Christian Education in Schools and Colleges. Memphis Synodical College, p. 154. Triennial Catalogue of Union College, p. 154. Susquehanna Collegiate Institute at Towanda, Pa., p. 154. Carroll College, p. 155. Something about Schools, p. 155. Oakland College, Miss., 155. Receipts, p. 155.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 156. Death of a Missionary, p. 156. The Presbyterian Church and Foreign Missions, p. 156. India: Agra Mission; Hindu Omens, p. 157. Furrukhabad Mission; Mynpurie Station—Extract from Mr. Freeman's Journal, p. 158. Lodiana Mission; Extracts from the Journal of Rev. Joseph Owen, p. 159. Indian Tribes: Otoe and Omaha Mission, p. 160. California, p. 160. Miscellaneous: Madagascar, p. 160. Journal of the Wife of a Missionary in the Interior of Africa, p. 161. Receipts, p. 161.

BOARD OF PUBLICATION.—Co-operation of the Reformed Dutch Church, p. 162. Statistics of Colportage, p. 162. Obituary, p. 162. New Publications: Books for Children, p. 162. Tracts, p. 163. Receipts, p. 163.

MISCELLANEOUS.—The Mercies of David, p. 149. Death, p. 149. The Decisive Moment, p. 149. Historical Notices of Presbyteries and Synods, p. 164. Ecclesiastical Record, p. 164. Varieties, p. 164.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 10. | PHILADELPHIA, OCTOBER, 1854. | PRICE PER YEAR, *Fifty Cents.*

GOD'S SPECIAL PROVIDENCE.

"Doth God take care for oxen?" Yes. For sparrows? Yes. Are the very hairs of our head all numbered? Yes. Then trust him with thine immortal soul; he will take care of that. "But, is it not beneath the great God to take care of, watching over, such small and insignificant things as sparrows and the hairs of the head, when he has to take care of great planets and keep them from running against each other; for example, Saturn, with its rings of solid matter, and seven moons, larger, take them all together, than a thousand such worlds as ours?" No; and it should exalt our views of him that he is able to take care of the small as well as the great. And it should give us the highest consolation, that when our mortal body crumbles, God watches over each atom in all its wanderings, and at the appointed time will summon them all back, like the scattered members of a disbanded army, to take their proper places in the new body that is to be. Yes, body and soul God will watch over for good—the highest good that heart can wish or mind conceive.

Does not an anxious thought pervade you, when you think of that long farewell you are soon to bid to all earthly scenes—your body to be laid in the grave to moulder into ten thousand atoms, and be wafted perhaps on the wings of every wind to all parts of the globe? And how long? It may be for thousands of years. Then, your thinking, conscious spirit—where will it be, and in what condition or circumstances, during that long period of separation from the body? Suppose it in Paradise, where Christ said the dying thief should be with him; yet where is Paradise? Not that highest heaven, the resurrection state, when Christ shall "change this vile body, that it may be made like unto his glorious body." That is indeed a state of freedom from sin and sorrow, and, according to the measure of the soul's capacity, of unmingled happiness. But most certainly there is a more exalted state, when soul and body shall be joined again; and of this we can better conceive because of our experience in this world. We know something of an embodied state, but nothing of a disembodied.

Now although the words "this day shalt thou be in Paradise," should be enough for our faith, had we nothing else, yet it is delightful to strengthen that faith by the further lights and leadings of God's word. And doubtless the Lord Jesus designed that most interesting talk with his disciples about the sparrows and lilies, to be our support and solace in all possible suppositions. Especially when infidelity from within and without suggests perplexing doubts of the future, should we appeal to the great truth of *God's special Providence.* "How much better are ye than sparrows! If God so clothe the lilies and the perishable grass, how much more you, for whom his dear Son came down and died."

But says the doubter again, "I don't know about all this; men die, good and bad, and fall into all manner of evil. Why does not your doctrine of a special Providence keep them from premature evil? But it does not, and so no argument can be drawn for the future. Besides, your own book says, 'Time and chance happeneth to all;' I see no special Providence." Answer—You notice the *evils* into which God in his wisdom permits men to fall, but you are blind to the *deliverances* which he works every day. If God should open your eyes, as he did the eyes of Elisha's servant, you might see that the deliverances exceed the calamities a thousand fold. Did not Marshal Ney pass through a hundred battles, and not get shot by one of the hundred thousand bullets that whistled around him?

Take the following: Elias Boudinot, founder of the American Bible Society, was returning in his chaise to his home late in a dark night, from a court he had been attending many days. He did not know that a recent freshet had carried away all the planks from the long bridge which lay in his accustomed path. Therefore he drove right on as though there were a bridge there, and reached home safely. His friends inquired by what road he came. "The usual road," he replied. "Impossible," said they, "there are no planks on the bridge." He persisted, and they, trembling for his veracity or his sanity, eagerly went with him, next morning early, to survey. When arrived, they found the very tracks of the carriage at either end of the bridge and on the sleepers, and the very foot-prints of his horse on a central sleeper. There was no more to be said—sanity and veracity were both safe. Some power had presided over the instinct of that horse, had ordained the correspondence of those wheels with the sleepers over which they passed, and kept the man in ignorance of his danger. Was that power, fate, or chance? O, my doubting friend, I turn from you and listen to another voice, "Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?"

If authority for the above is demanded, reference may be had to the family, particularly Mrs. Adriana Boudinot, of Beaverwycke, N. J., a near relative of Judge Boudinot, from whose mouth she received the account.—*Exchange Paper.*

AT THE DOOR.

"Behold, I stand at the door and knock." At what door? The barred door of your heart, fellow-sinner; your heart, defiled, darkened, perverted, hardened, alienated from God and holiness, greatly needing the entrance of some one who can change all this, restore it to God, and make it an abode of purity, love, and peace.

Who stands there? Your best friend. He who has done for you already what no other being could or would; who has made possible the change you need, and now presses urgently upon your acceptance of the provided mercy.

How does he knock? Reason asserts your true condition, your deep necessity for just such a Saviour. Conscience thunders its condemnation of your guilt. Memory peoples the past with accusing witnesses. Apprehension looks forward to dreaded, deserved ills that the future has in store.

He has knocked long. By his word, pressed upon you in early childhood by Christian parents, friends, teachers, pastors, or, in later life, pondered in the solitude of your closet. By his providence, preserving life and health, or sending sickness; supplying every want, directing all your ways, protecting from danger, giving friends and removing them, in each case for your good. By his Spirit, awakening, convicting, reproving, melting, leading others to repentance, pardon, and peace; convincing you that you have only to accept the proffered mercy to be blessed.

Why does he knock? Because of his love for your soul. He would save it. You have shut and barred him out, and persevered in excluding him. He even begs to be admitted. He will hardly be denied. He has done and suffered so much to make salvation possible for you, that he cannot bear to have you persist in refusing to be saved.

But he will not always knock.

> "There is a time, we know not when,
> A point, we know not where,
> That seals the destiny of men
> For glory or despair;
> To pass that limit is to die."

Many a soul has passed it, and found henceforth the fountains of feeling for ever frozen, the ears deaf to every persuasion, the soul unmoved even at the prospect of eternal misery, its destiny sealed with as much certainty as if the eternal darkness of despair already shrouded it.

Hear that knock. Open and admit him. Then he and his Father will love you, come unto you, and make their abode with you. He is himself a "door," the only door of hope and safety for your poor soul. Knock, and it shall be opened unto you. Still persist in your refusal, and you may ere long knock at the door and find it shut.

There are others than thy Saviour about the door of thy heart. "If thou doest not well"—just thy case in this refusal—"sin lieth at the door." Death, too, lies at the door. The entrance thou refusest to a pleading Saviour, death may at any moment force. Christ will never force an entrance. If he enters, it must be at thy opening.

He who knocks at thy heart's door in love and compassion, will soon appear before thee in another character. "Behold the Judge standeth before the door!" Are you prepared to meet him with your heart still closed; to hear him say, "Because I have called, and ye refused; I stretched out my hands, and no man regarded; I also will laugh at your calamity, I will mock when your fear cometh?"

Are ye prepared to endure eternally that most terrible of all wrath, "the wrath of the Lamb?"

"Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."
—*Congregationalist.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

SUGGESTIONS TO PRESBYTERIES AND CHURCHES.

The following judicious and reasonable remarks, by the editor of the *Louisville Herald*, we commend to the serious attention of our readers:

"The Presbyteries, in a few days, will hold their sessions, and make out their applications to the Board of Missions for aid in supporting missionaries, during the coming year. They will not, we trust, take it amiss in us to throw out two or three suggestions, which it will be well for them to bear in mind, in making their demands upon the Missionary Treasury. One is, that the Board will most probably be harder pressed in raising funds this year, than they have been for a great many years past. The almost universal drought and failure of the crops, and consequent tightness of the money market, will all conspire together to produce the result.

"Another suggestion is, that the Board are already pledged for a large amount to missionaries commissioned by them, and unless God opens the hearts of his people to make greater sacrifices than they have hitherto made, they will find it difficult to redeem the pledges already given, to say nothing at all of making any new ones.

"A third suggestion is, that unless the Presbyteries guard against it, the churches will now make larger demands than usual upon the Missionary fund, owing to their decreased ability to pay their ministers' salaries. There is an impression abroad, in some churches, that the Board has no sort of difficulty in raising funds, no matter how hard the times may be, and that their funds are inexhaustible, and that all that they have to do is to vote the money to a missionary, and it will come. It is the duty of the Presbyteries to disabuse their minds of all such erroneous opinions, and to teach them that when they themselves find difficulty in raising funds to pay their own ministers, owing to the shortness of crops, and the stringency of money matters, the Board will find precisely the same difficulty in inducing other churches to raise money to make up their deficiencies. Men are generally more inclined to make sacrifices to supply themselves than they are to supply others. The only other thought that we would throw out is, that the churches should be impressed with the absolute necessity of making sacrifices to support the gospel, and carry forward the various schemes of benevolence, in this season of drought. They have hitherto given of their abundance to sustain these causes. Sacrifices are things almost unknown in this country, except among a very small class of God's people. Now let them be taught, from the pulpit and the press, that they ought to deny themselves of many of their unnecessary, and often hurtful luxuries, that they may save something to help forward the cause of Christ in the world."

"If the constituted authorities of the Church do not impress these things upon the minds of the people in due time, many of the benevolent operations of the day will be seriously crippled, and those self-denying men, who are depending upon the churches' benevolence for their support, while they are doing her work, will be left to suffer for the want of the comforts of life."

"The salaries of both Foreign and Domestic Missionaries must be paid promptly, or their families will be exposed to great trials, for they are generally wholly dependent on their salaries for their daily supplies, which are, when promptly paid, barely sufficient to provide the common necessaries of life. Let the Presbyteries then see to it, that their churches ask as little, and give as much as possible to the Board, and all will go well."

PROGRESS.

September 5, 1854.

Rev. G. W. Musgrave, D. D.

Dear Sir—I have just finished my last quarterly report, under my commission from Louisville, September 1, 1853. I thought it might be interesting to you to detail a few facts in connection with my past twelve months' labour. Permit me, in the first place, to tender to you, both in behalf of the church and myself, our heartfelt thanks for the assistance you have rendered us. I am gratified, also, to be able to state that we will no longer need your assistance, unless affairs should take a very adverse turn suddenly. Our people have already subscribed the full amount of the salary for the ensuing year, (*i. e.* $400.) Your help placed us upon our feet; we can now walk alone. I hope that we will not soon forget your fostering care, and further, that we will be able ere long to pay back with interest what we have so opportunely received.

Our contributions to your department for this year, including about $6 recently contributed, will amount to $17; to Foreign Missions $16.50; for church repairs, etc., about $130; other objects $13.

Since the date of my commission, our membership has increased from 28 to 48 (an increase of 20.) Of these 7 made a profession of religion for the first time in our church; 6 had certificates out of date, and were consequently examined; 7 were received on certificate. There have been 13 infants and 2 adults baptized since last September. All of these, with the exception of one infant, I baptized myself, since my ordination in May (31st.)

Our Sabbath-school is in a flourishing condition. It was organized in May of this year, with 25 scholars. We have now an average attendance of 35 or 40, with 60 enrolled. We procured recently a library, with hymn books and catechisms from our Board, and have just sent for forty copies of the "Visitor." This is all very encouraging to those who four months since felt almost discouraged from attempting to have a school, owing to the great distance which many resided from church, and the apparent absence of material for teaching and superintendence. But although I have frequently had to act in the threefold capacity of teacher, superintendent, and librarian, I have been abundantly repaid for all the additional labour it has imposed upon me.

We had communion on last Sabbath. We have now a regular quarterly communion. We received four persons on examination, and two on certificate. These were all heads of families, and the first mentioned each presented their children for baptism. Two of them, who were mothers, presented themselves on Sabbath, and their children on Monday. We had a very interesting and refreshing meeting. We were blessed with the evident presence of God's Spirit. This no one could doubt who came with proper motives. Many felt and said, "It is good to be here;" and even those who stood aloof from the sacraments showed deep solemnity upon their countenances, whilst the moistened eye and falling tear betrayed on the part of some the deepest emotion, and left the salutary impression upon our minds that God's Spirit was striving with them in an especial manner. A few were present who once sat with God's people, but had gone back to the world. These showed evident signs that conscience was still at work, and it is to be hoped that they may, by God's Spirit, be led back to the fold. I refer especially to those who hold certificates of ancient date, of membership in sister churches, and refuse to present them, because required to appear before the session.

Notwithstanding some discouragements, we have reason to bless God for what he has done, and trust it is but the beginning of good things.

We observed Thursday previous to our communion as a day of fasting, humiliation, and prayer, and to God's blessing upon its observance I attribute all the good fruits and pleasant experience of this, to us, delightful season. Week-day meetings, days of fasting and special prayer, monthly concerts, Sabbath-school and Bible classes, and catechetical instruction, were all with one consent neglected when I first came here. The change that has taken place, under God's smile, in these particulars, is worthy of special gratitude to God, and is ground of encouragement for the future.

We have adopted a plan of contributing systematically to our Boards, at the time of each communion. It works well. Now in conclusion, permit me to say, that if there is any "growing dissatisfaction" with the working of our Boards, the growth has not extended to this corner of God's vineyard. It has cost a great effort to become self-sustaining. But the results will amply repay the effort, and if others similarly situated would "go and do likewise," dissatisfaction would be displaced by a large growth of gratitude, strength, and efficiency, and your Board would not be crippled in its efforts to do good. Yours, &c. W. A. F.

GOOD FRUITS.

The following report from one of our beloved missionaries in Texas, exhibits some of the blessed fruits of missionary labours, and will be read with pleasure and thanksgiving to God. The closing sentence breathes the true missionary spirit, and is worthy of commendation and imitation:—"Should you have a field where trials and hardships are to be endured, here am I, send me." Such an apostolic spirit must, with the blessing of God, accomplish great things for the Church and the world.

Marshall, May 10th, 1854.

Rev. G. W. Musgrave, D. D.

Dear Brother—I now submit to you my final report as missionary of the Board. Four years since I commenced my labours here under the direction of the Board. There was no church of our faith in Texas nearer than ninety miles. I found in this place only five menbers, who were organized into a church on the 31st of May, 1850. The Lord has blessed our feeble efforts, and this small number has been increased to fifty. We have now a good house, a respectable congregation, and the church is beginning to be active and efficient.

In erecting this house, we have received aid from the following churches, which will please accept our sincere thanks:—Natchez, Miss.; First and Second churches, Louisville, Ky.; Second church, Mobile, Ala.; a church near Selma, Ala.; Augusta, Ga.; Columbia, S. C.; Dr. Smyth's and Glebe street, Charleston, S. C.; First church, N. Y.; Dr. Goldsmith's church, Newtown, N. Y.; Dr. Snodgrass's church, Goshen, N. Y.; First and Second churches, Rahway, N. J.; First church, Morristown, N. J.; First church Jersey City, N. J.; from some unknown friends, Philadelphia. Let me assure these churches and friends that their money has not been given in vain. Had it not been for this timely aid, we should yet have been without a house of worship, and been compelled to draw aid from the Board for several years to come. We have now determined, by the help of the Lord, to support the ministry without further aid, and to endeavour to repay you all that we have received.

In taking leave of the Board, I would acknowledge with gratitude your many acts of kindness towards me. Your aid has always been timely; never have I asked a favour but what you have most promptly and cordially granted it; by your letters I have been greatly encouraged, and by your promptness in paying my salary, I have been enabled to live, though sometimes not quite so comfortably as one might desire. We have not perished for want of food, though sometimes it has been extremely scarce. We begin now to live in some comfort for missionaries. Our hearts are encouraged, and we are looking ahead for better days. Never shall we, as a family, forget your kindness, and ever shall we pray the Lord to bless you in your great and good work, and abundantly reward you for all your acts of kindness to the laborious and self-denying missionary.

Since I have been labouring under the direction of the Board, I have organized four churches, and assisted in collecting the fifth, all of which, except one, are now in a flourishing condition. If the $100,000 scheme could be brought about, and timely aid rendered to these weak churches, it would in

the end be a great saving to the Church. They would all soon become self-sustaining if they had houses of worship erected. We most sincerely hope that this great object will be accomplished.

Should your Board deem it best for me to take a new field and plant the Church, I am at your disposal, though my people here are willing to do almost anything to retain me among them. I have but a short life before me, and I wish to direct my labours in that way in which I can accomplish the most good, and I have been led to believe that it is my peculiar element to plant and raise the church until she can walk alone. Should you have a field where trials and hardships are to be endured, here am I, send me. With great respect I am yours in the labour and patience of the gospel of Christ,

M. N. S.

AN INCIDENT.

From the report of one of our missionaries, we subjoin the following extract, which we have no doubt will be read with interest. We would be glad to receive such incidents from our missionaries, whenever it is in their power to furnish them. They are generally read with interest, and would serve to increase greatly the usefulness of the *Record*.

In going to church this morning, I met with a man who belonged to the Romish Church. He had been for some time an inmate of the family of a gentleman in my congregation, where I naturally became acquainted with him. He was trudging on foot nine or ten miles to mass. I asked him if he were going to have his sins pardoned by the priest. He replied, evasively, that now and then he did; that he made it a practice to go to church, as a matter of duty. I asked him why he did not come to our church, as I had never seen him there. "You are all too much prejudiced," said he. I told him I thought the most of the prejudice was upon his side. "No," said he; "you will not use any other Bible but King James's translation. The Catholic Bible is the only true Bible. James had it translated just to suit his purposes, and you all follow him." I told him we could read the Hebrew and Greek, in which the whole Bible was first written. He thought the Hebrew and Greek was not to be held as above their Bible; that was the source of the truth of God. Argument was of no use, so I bid him farewell, by solemnly charging him to look to Christ alone for the pardon of his sins, and that he must be faithful to God, and his own soul. He seemed deeply impressed with what I said, almost to tears. They have feeling, and immortal souls, but they are bound in the iron chains of Rome's superstition.

He teaches a lesson to many of our members, who take it as a hardship to go two miles to church, when every Sabbath this disciple of Rome walks cheerfully ten miles; not to hear the word of God expounded, but to go to the mass, and forgiveness of sin by deluding priests, who ought to know better.

S. R. H.

A PAPIST MISTAKING A MASS-BOOK FOR THE BIBLE.

July 26th, 1854.

Rev. G. W. Musgrave, D. D.

Rev. and Dear Sir—Since my last report, we have had no special religious interest in any of the churches of the city.

I have made it my business to visit generally in the section of the city where our mission church is located, and especially the population about the manufactories. Most of these are natives of this or adjacent States, only a very few of foreign origin. For instance, out of fifty-one families, *eight* were foreigners; of these *six* were Irish, *one* German, *one* French. To continue a few statistical observations on the above basis—of the fifty-one families, *ten* were without Bibles, *eleven* only attended church regularly, leaving *forty* who went occasionally, or never; and the children of *eighteen* families were attendants of Sunday-schools, all these, with two or three exceptions, members of the school attached to our mission church. Perhaps the most lamentable feature of this spiritual negligence, is that a majority of these families had been, (at least some one or more persons in each,) members of the Baptist or Methodist churches, in the region of country from which they had removed, when coming here.

In all the families visited, I met with but one person who had ever been previously connected with the Presbyterian Church. She was from Tennessee, and if a Methodist, I might have affirmed that she had "fallen from grace;" but as a Presbyterian, we could only infer that she never had grace, or grace would have kept her from falling into her present condition! For four years she had forsaken the sanctuary, and was now sending her little daughter to school to a class of teachers lately come into our city, for whom a fine building is now in process of construction—"The Sisters of Charity"—or more properly, "Female engines for working the raw material into the specious fabric of Popery." I should, in the exercise of due charity, be compelled to suppose that this Tennessean Presbyterian had herself become strongly tinctured with Romanism, for when I asked her if she had a Bible, she railed out with more vehemence upon me than any Papists with whom I had met. Indeed, I am sorry to record it, but this quondam Presbyterian was the only instance of anything like ill, or even disrespectful treatment, I received in all my visiting among blacks or whites, foreigners or natives.

With regard to Romanists in our city, so far as my knowledge extends, I find them faithful in attending their church, but without exception destitute of the Bible. A significant fact, this, of the regard which the grim "old giant Pope" has for the word of God! However, in a few instances, I persuaded them to accept one of my Bibles, or, if that was refused, to take a few tracts, (of which I carry with me in visiting, a supply of the Board's publications, with Bibles for the destitute, from the city depository.) In other cases, both tracts and Bibles were refused with a shudder. But as an evidence of Bible destitution and actual ignorance of the word of God, take the following conversation with an Irish Papist woman.

I approached a house—in which I saw a rosy-faced woman and a cluster of children—with my Bibles and tracts in hand.

Missionary—I see you have a fine supply of good-looking children here. Do they go anywhere to Sunday-school?

Catholic—No, they don't; they go to Mr. B——'s church (mentioning the name of the Romish priest in the city).

M.—Are you a member of the Catholic church yourself?

C.—Yes, and go there too.

M.—Have you a Bible in your family?

C.—I don't believe in *your* Bible, and don't want any.

M.—But I mean to ask if you have a Catholic Bible.

C.—Yes, we have a Catholic Bible.

M.—Of course you believe in God, and that what he tells us, we ought to do; and God can tell us, just as clearly as man, what he would have us to be and to do. Now this, (holding out a Bible) is, I believe, God's word; you think the Catholic Bible is God's book; bring out your's, and compare it with mine. You won't find as much difference as you think there is.

C.—Well, (she said, beginning to soften in her tone and manner, and leaving the room, returned immediately, with what she called "a Catholic Bible," to wit, a mass-book, or book of prayers and ritual,) this, said she, is my Bible!

M.—Oh! but this is not the proper Catholic Bible (Douay).

C.—No? (With a mingled tone of inquiry and surprise.)

M.—No; the Catholic (Douay) Bible is a translation from the Latin, and that from the Greek and Hebrew, from which this Bible (opening one in my hand) was also made. They are more alike than you suppose; if we could only compare them together, I could soon show you.

C.—(With a rather incredulous look) I have never seen any other Bible than this (her prayer-book); and if I follow this, I won't go wrong!

M.—True, you can't go wrong if you follow the Bible, but the prayer-book is not the Bible.

This case is not the only instance in point, as evidence of the positive ignorance and delusion in which Papists are kept with regard to the word of God, even in the authorized version of that apostate church.

Romanists are on the increase here, caused by the large influx of foreigners connected with our several railroads, as labourers, about the depots, &c. They are making efforts to erect a new and splendid church here, and for this have been giving concerts, through the help of Protestant amateur performers and assemblies, and by the help of Protestant contributions.

In concluding my report, I would merely remark I have as yet made no effort, of a public character, in behalf of my enterprise, waiting "a more convenient season." I am yours in the Lord. C. B. K.

OREGON.

Eugene City, *July 22d*, 1854.

Rev. and Dear Sir—Though removed so far to the western verge of our great republic, that a communication for the Record will not be perused by its readers for well nigh two months, yet we believe the feeble beginnings of the Church in Oregon should be recorded, that the sympathies and prayers of Christians may be elicited.

We would not conceal the fact that we have many difficulties to contend with. Many causes conspire to make this a peculiarly sterile field. The effect of the removal of all moral restraints, which emigrants to this region experience, cannot be fully known, save by the eye-witness. Many who set out professors, after travelling for months without Sabbaths or means of grace, are, on their arrival, ashamed of the name of Jesus. Most of those who were without any profession of religion, become exceedingly callous and indifferent, if not openly vicious and profane. Of many may it be said, they fear not God, nor regard man. Half has never been understood of those demoralizing influences; hence, half of the arduousness of founding the church here has never been known.

Another difficulty in the way of the Presbyterian Church, is the exceedingly small amount of Presbyterian element here collected. Our Church is comparatively weak in the most westerly States, but from those States, Oregon has principally been peopled; hence the scarcity of Presbyterians. Campbellism, a stripling of frontier growth, has here, from this fact, hundreds of adherents, where we have but tens. Our Church has had till recently no churches nor ministers here, and our church-loving people have not entered the region antecedently penetrated by their living ministry.

We should not here pass by the ardency with which wealth is sought in this her western retreat, nor the eagerness with which gold is hunted by the plain-traversing gold-hunter, but we hasten to notice, as pre-eminently deleterious to our cause, the fact of ministerial secularization. The minister arrives here, with a promised salary of, say five hundred dollars; (in no instance have I known it more;) his wardrobe has been exhausted on the plains, and his library lost; in short, all is gone. Money he has none, and if he had, he finds it worth no more than one-third or fourth its original value. If he formerly needed four or five hundred dollars, he finds he now must have twelve or fifteen; but immediate wants pressing, he may not receive a cent of his salary for months. He secularizes himself; he remains a quarter missionating, and three quarters an office-filling, or claim-surveying, or ox-driving preacher. This is no imaginative figure. Show me a minister in Oregon who possessed no personal competency, and here you will see his exact portrait. Do you say we ourselves are in fault? Do you say, "Ask, and you shall receive?" We must confess our error; and if this is the last time we ever feel this subject worthy of notice, we feel a vast barrier in the way of our usefulness in Oregon will have been removed. But we do not wish to complain. We came here to suffer hardships. We came here expecting the "manifold more" which our Divine Master has promised, not in gold or chattels, but in the beamings of his face divine; and having these, we would follow his divine example, no complaining escaping from our lips.

But we turn to a brighter scene. The parched traveller sometimes arrives with gladness at a refreshing oasis; so here sometimes the spiritual traveller descries a refreshing oasis, amid the surrounding desolations. Yet these are few, and their shade exceedingly feeble. Less than three years since, there was but one of our churches in all the territory now included in Oregon and Washington Territories. At the same period, the writer found, besides the family of brother Geary, who had just arrived, but three members of our own Church in the Willamette Valley. Now, in the same valley, there are three church organizations, and two others about to be organized. There are, moreover, three other ministerial brethren in this valley now, and two of these so nigh as to make an exchange and mutual assistance very practicable. Thus we begin to sit down under the branches of this vine, and eat of her pleasant grapes; or, to vary the simile, the Presbyterian banian tree, thrusting her branches far beyond the Rocky Mountains, inserts her tendrils in the fertile valley of the Pacific coast, and he who, delighting in its shade, wandered therefrom, again finds it, and sits down beneath it with sweet delight. God has done something for us, and therefore we are glad. We feel, however, that these are but feeble beginnings. We feel that we are sur-

rounded by vast moral wastes. We feel that in a few years, a large population will here have centred itself; and we feel that unless the leaven of truth prevent, this multitudinous mass must be a moral putrefaction. The Presbyterian Church should, and with God's blessing on the proper means would, do a great work here. And if this letter should enlist the tender sympathies and fervent prayers on our behalf of some of God's children, we feel it will not have been written in vain. R. R.

PRAYER-MEETINGS AND REVIVALS.

August 2, 1754.

Dear Brother—Three months ago I was labouring under many discouragements, because I could see no prospect of a better state of things in the Church. My people, like others, are men of enterprise, and though they do not go to the gold region, yet they seek for worldly good to the neglect of more durable riches. This often gives me pain, and my heart is filled with sorrow. Still I can say with an apostle, "though cast down, yet not destroyed." In the midst of all my discouragements there is a gleam of hope that the Lord hath not forsaken us, that he hath not forgotten to be gracious. Soon after I wrote you, I thought it advisable to establish prayer-meetings in different parts of my parish; this had a good effect; the brethren came forward and took part in the exercises better than was expected, and it is to be hoped that good results will eventually follow this movement. Last Sabbath we had a very pleasant communion season. Our house of worship was very well filled, and we received by profession an individual about sixty years of age, well educated, a teacher, and one who bids fair to be of great service in the church. He is able in prayer, and well qualified to take charge of the Sunday-school, which he did last Sabbath. Hitherto I have by necessity been preacher, chorister, and Sunday-school superintendent. I am thankful that the Lord has sent some one to share these offices of duty and usefulness with me. There are others who will probably join us at our next communion; it is with gratitude to God that I am able to record this fact as a token for good. Our meetings on the Sabbath are generally well attended, and the people appear to listen to the gospel as though they felt an interest in it.

Our Sabbath-school appears more prosperous this summer than during any previous year of my ministry here. I hope that the rising generation will learn to respect the Sabbath, the Bible, and the ordinances of God's house, better than their fathers do. In relation to the aid which I receive from your kind Society, I am in duty bound to say, that none but those who need and receive this boon, can tell the comforts which flow from its reception. Were it not for this aid many congregations would be deprived of the benefit of a pastor, and what could I do on the small sum of one hundred dollars, when everything for the table is almost double its former price. But blessed be God I am not labouring for money, but for souls and for Christ, and he who fed Elijah has always fed me, if never by the instrumentality of ravens, yet by the hand of his good providence. I am yours truly, with many kind regards,

C. S. L.

REVIVAL.

August 2*d*, 1854.

My Dear Brother—It becomes my duty again to prepare for the inspection of the Board something in the way of a report of my labours during the past three months. And here I would record my humble gratitude to God for his mercy afforded to me, in giving me a comfortable measure of health, and permitting me to continue my labours without interruption, while sickness and death have prevailed around me on every hand.

During the past three months I have preached fifty-two times, attended thirty-three prayer meetings, making an address at each one, and made sixty-eight pastoral visits. I have also made seven or eight Sabbath-school addresses. The sacrament of the Lord's Supper has been administered in three of my churches, fourteen members have been received, and five children baptized.

I have just closed a meeting at one of my churches, of ten days' continuance. Much seriousness, the deepest solemnity prevailed from an early period of the meeting—it was manifest that the Spirit of God was there, and as the meeting progressed the interest greatly increased. On the third day of the meeting, I deemed it expedient to appoint a time to converse with inquirers. The first meeting of this kind was attended by sixteen persons, all of whom appeared to be deeply concerned for the salvation of their souls. On the following day I met above twenty at the inquiry meeting, and the number of inquirers daily increased until it exceeded fifty. Before the meeting closed, some of these were rejoicing in Christ; and the number who have been hopefully converted during the meeting and since its close, is above thirty. Among these are found persons of every age, from twelve to sixty-five years.

My labours have been arduous, but most delightful; and I have experienced to a wonderful extent the fulfilment of that blessed promise, "As thy day, so shall thy strength be," and "My strength is perfected in thy weakness." Pray for me, my dear brother, that God may sustain me in my labours, and that he may continue to bless my poor efforts to glorify his name. I remain, yours in the gospel.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of August, 1854.

SYNOD OF ALBANY.

Pby of Troy.—Stillwater 1st ch	$96 67
Pby of Albany.—Broadalbin 1st ch 10; Northampton ch 5; Princetown ch 25	40 00

SYNOD OF BUFFALO.

Pby of Genesee River.—Bath 1st ch, Ladies' Missionary Society	12 00

SYNOD OF NEW YORK.

Pby of North River.—Cold Spring ch	15 00
Pby of Bedford.—South East Centre ch	15 50
Pby of Long Island.—West Hampton ch	15 00
Pby of New York.—Nyack ch	8 05
Pby of New York 2d.—Peekskill ch 34 58; Sing Sing ch, of which 25 from Ladies' Sewing Soc, and 50 of which to con Dr Wm N Belcher an hon mem	164 58
Pby of Connecticut.—Thompsonville ch	21 54

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Cranbury 1st ch 35; Rev R Taylor 5	40 00
Pby of Newton.—Musconetcong Valley ch	10 00
Pby of Susquehanna.—Orwell ch	15 00
Pby of Luzerne.—Kingston ch	5 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia 2d.—Newtown ch	10 50
Pby of New Castle.—Dover ch 7; Smyrna ch, of which 6 37 from Sab sch 10 60	17 60
Pby of Baltimore.—Broadway ch, Baltimore 45 50; Bridge street ch, Georgetown, D C 58 63	104 13
Pby of Carlisle.—McConnellsburg ch 62; Green Hill ch 26 44; Bedford ch 25 89; Schellsburg ch 2 50; Upper Path Valley ch 38 71; Dickinson ch 17	172 54
Pby of Huntingdon.—Curwinsville ch 25; 1st ch Spruce Creek 104; Pine Grove ch 25	154 00
Pby of Northumberland.—Lewisburg 75 62, less 1 counterfeit, of which 2 62 from Sab school children =74 62; Bloomsburg ch 30 12; Derry ch 14; Washingtonville congregation 11 31	130 05

SYNOD OF OHIO.

Pby of Hocking.—Rutland ch, Cyrus Higby	25 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Brunswick ch, of which from Pastor 94 cts	6 34

SYNOD OF IOWA.

Pby of Iowa.—West Point ch	4 00

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Philadelphus ch 5; Female Benevolent Society of China Grove 18; China Grove 20; Tirzah ch 12; Rock Fish ch 5; Elizabethtown ch 10; Mt Pisgah ch 16 80; China Grove ch 16. Rock Fish Factory ch 5; Galatia ch 7 50; Ashpole ch 16; Antioch ch 9 25; Smyrna ch 16 10; Laurel Hill ch 24 15; Cypress ch 6 33; Bensalem ch 6 50; collection at Pby 50 58, less exchange 2 42 =48 16	241 79

SYNOD OF NASHVILLE.

Pby of Holston.—Providence ch 8; New Providence ch 8	16 00
	$1340 29

MISCELLANEOUS.

The children of Mrs Henrietta G Elliot, to con their mother an hon mem 50; "D," Ashwood, Tenn 2 50; "W," Harrisburgh, Pa 10; A Archibald, West Croton, Mass 1	63 50
Total,	$1403 79

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

1 Box from the Ladies of 1st ch Rahway, valued at	80 00
1 Box from Mrs Chisman's Female Seminary, Mt Holly, N J, valued at	56 00

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of August, 1854.

Pby of Carlisle.—Bedford ch 20 21; Schellsburg ch, from John McVickers 2 50	22 71
Pby of West Jersey.—Pittsgrove ch, for First ch Fort Winnebago	15 00
Pby of Genesee River.—Warsaw ch, for First ch Fort Winnebago	50 00
Pby of New York 2d.—Peekskill ch	21 00
Pby of Bedford.—South East Centre ch	10 00
	$118 71

MISCELLANEOUS.

A member of Mississippi Pby 7 50; Mrs R J Murphy, Alisonia, Tenn 2 50; Mrs Jane Erwin 1; Mrs M J Watson 50 cts; Rev Edward Wurtz, Ashwood Landing, La 5; Mrs Wm McCullock, Truro, Nova Scotia 4	20 50
Total,	$139 21

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of August, 1854.

SYNOD OF WHEELING.

Pby of Washington.—Fairview ch 50 35; Cross Roads ch 27 20	77 55
Pby of St. Clairsville.—Rock Hill ch 46 89; Mt Pleasant ch 46 15	93 04

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Elder's Ridge ch 33 70; New Salem ch 17 05	50 75
Pby of Clarion.—Letherwood ch Miss'y Society	12 00
Pby of Ohio.—Miller's Run ch	9 41

MISCELLANEOUS.

Joseph Donaghey, Esq, Lower Buffalo ch, to con self hon mem	50 00
Total,	$292 75

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of August, 1854.

SYNOD OF CINCINNATI.

Pby of Miami.—Muddy Run ch	30 00
Pby of Oxford.—West Alexander	15 00
Pby of Findlay.—Shawnee Benev Soc Lima ch 5; Ottowa ch 3; Little Grove ch 3; Rockport ch 4	15 00

SYNOD OF INDIANA.

Pby of New Albany.—Owens' Creek ch 4; Charlestown ch, bal to con Hon James Scott hon mem 10	14 00
Pby of Madison.—Chas H Park, South Hanover ch 2; J R M and family, Hanover 4	6 00

SYNOD OF ILLINOIS.

Pby of Schuyler.—Oquawka ch	5 00
Pby of Rock River.—Camden ch	5 00

SYNOD OF KENTUCKY.

Pby of Ebenezer.—Richwood ch 7; Augusta ch 9	16 00

SYNOD OF NASHVILLE.

Pby of Holston.—Mt Pleasant ch	10 00
Pby of Knoxville.—Madisonville ch	15 00

SYNOD OF MEMPHIS.

Memphis Synodical collection	29 50

SYNOD OF IOWA.

Pby of Des Moines.—Fort Des Moines ch	8 70

SYNOD OF MISSISSIPPI.

Pby of Louisiana.—A Friend in Baton Rouge	5 00

SYNOD OF TEXAS.

Pby of Central Texas.—Austin City ch	54 32

SYNOD OF THE PACIFIC.

James H Blair, California, formerly of Kossuth, Iowa	138 00

MISCELLANEOUS.

Arispe, Ill 7; Decatur, Ill 17; Lancaster, Ohio 20	44 00
Total,	$410 82

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
JAMES WOOD, D. D., *Associate Corresponding Secretary.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

ENCOURAGING PROSPECTS.

From the general tenor of our correspondence the past month, and from other reliable sources of information, we anticipate a considerable increase of candidates for the gospel ministry, during the current year. This state of things demands our gratitude to the Head of the Church, who, in answer to the prayers of his people, is giving indications of his gracious purpose to send forth more labourers into his harvest. It should also excite us to continue our prayers and exertions to the same end. The fall sessions of our colleges and academies commence about this period, and in these are congregated, to a great extent, the materials for our future ministry. God alone can sanctify the talents and learning of these young men, and call them to engage in this high and holy vocation. But he has taught us that for this, as well as other blessings, he "will be inquired of by the house of Israel;" and he has connected therewith this precious encouragement, that he "has never said to the seed of Jacob, Seek ye my face in vain."

The following letter, published in the *Southern Presbyterian*, contains a happy illustration of these remarks. It was written in March last, by the Rev. Dr. Talmage, President of Oglethorpe University. The first part belongs appropriately to the department of general Christian education, but as it is equally pertinent to the ministerial department, we insert it here. The two departments are mutually dependent on each other, and no confusion is produced by an occasional blending of these objects together. Indeed, it is not always practicable to separate them, without dividing or mutilating the communications of our correspondents.

Mr. Editor—It will encourage the friends of religious education, and especially those who have been praying with special earnestness for the youth in literary institutions, to be informed that our College is enjoying a refreshing season of grace.

The marked presence of the Holy Spirit was first made manifest on the night of the last Thursday in February. According to our custom for several years past, the Faculty suspended the usual studies for the afternooon of that day, and assembled the students in the chapel for a season of devotional exercises. Every member of the College, I think, was present. Nothing remarkable appeared, beyond a respectful, and, as we thought, in some instances, an interested attention to the exercises.

At night, the pious students held a special prayer-meeting, at which were present a number of their fellow-students. The attention was such that they ventured to appoint another meeting for the morning, and requested me to be with them. The appearances were highly encouraging—a number seemed deeply concerned. Since that time, a daily meeting for prayer and exhortation has been held, at an hour that does not interfere with the studies or recitations.

These meetings have been eminently blessed. The number in attendance has gradually increased, until now nearly all the students are found at them. One after another, many of them have become deeply concerned. Some twelve have been led to entertain, at first, a trembling hope, which has been more and more confirmed, and to all appearance, the interest is still decidedly on the increase. Their convictions have not been of that overwhelming character, as a general thing, as were those which marked some of our former seasons of religious quickening; but they appear to be deep, and I trust they will prove to be lasting. Their great complaint seems to be of hardness of heart, and a fear lest their sinfulness may grieve away the Spirit's influences. The work of God thus far has been like the gentle "dew upon the grass." Whilst we have had but few cases of awfully overpowering conviction, so we have had but few of remarkable spiritual joys, such as sometimes characterize these refreshing seasons.

Most of the cases of hopeful conversion are among the children of pious parents—some of whom have been struggling for months under secret convictions. A number of the parents had written to the officers of the college, expressing the deepest concern for the spiritual interests of their children, and I had been struck with the language of more than one father, stating that they did not so much desire earthly greatness for their sons, as it was their earnest prayer that they should become holy and useful men. A widowed mother had, a short time ago, written, begging that the teachers would talk to her boy on the subject of religion, for she felt incompetent to train him aright, and she had sent him to us that he might be surrounded by religious influences. How will the heart of that mother rejoice to learn, that her son was among the first to entertain a hope in Christ!

These parents, we know, prayed earnestly for their children and for the College, on the day of *special prayer*—and God has proved himself eminently a prayer-hearing and covenant-keeping God. We have other cases, however, of hopeful conversion, showing that God is a Sovereign, and that he exercises his rightful prerogative to work "when and where he pleases."

In the struggles to build up this Institution, and to make it worthy of the support of the Church, and of the friends of a solid and thorough education, it is truly encouraging to be able to record the signal manifestations of the smiles of Heaven. I hope that all the ministers and members of the churches belonging to the Synods under whose care this Institution is placed, will not cease to offer up daily prayers to God for our beloved pupils, and that many of them may be drawn by the Spirit of all grace, to devote themselves to the ministry of reconciliation.

One of the most alarming features of the age, seems to be the comparative fewness of young men who are turning their attention to the work of the ministry. Is it not a special judgment of Heaven upon the Church for her worldly-mindedness and other sins?

The calls from vacant churches and destitute regions, for ministerial supplies, are really heart-affecting and alarming. To specify one region of Georgia—in South and South-Western Georgia, covering a territory 200 miles in length by 150 in breadth, comprising some thirty counties, not more than four or five ministers of our order are to be found, and other denominations are making similar complaints.

I have a letter from a friend in Albany, Dougherty county, stating that they are starving for one to break the bread of life. The little Presbyterian church consists of four members. They have built a church—the place is growing—they are ready to contribute of their poverty $400 per annum towards the support of an acceptable minister, but they can get no supply. In Blakely, Early county, a gentleman, not a professor of religion, chiefly from his own means, has built a church for a Presbyterian place of worship; but they can secure the services of no minister, and are disposed to offer the house to some other denomination. A late letter from Fort Gaines states, that they have built a Presbyterian Church there—the place is growing and enjoying great prospects of worldly prosperity, but they can find no minister to supply the church. And these destitutions are but examples of similar spiritual desolations in Florida, Alabama, Mississippi, Louisiana, Arkansas, Texas—not to speak of other quarters of the land.

It may be encouraging to some who are praying for an increase of ministers, to be informed that a benevolent gentleman in Savannah enclosed to me a few days ago $250, as his annual contribution towards the education of a destitute candidate for the ministry—and since that time another gentleman, through a mutual friend, who withholds his name, offers $100 for the support of any destitute candidate whom I will recommend to his patronage.

Truly "the harvest is great and the fields are white for the harvest"—but where are the labourers? "Pray ye the Lord of the harvest that he will send labourers into his harvest."

In the almost fearful increase of population, by birth and emigration, in our country, unless a vastly increased supply of ministers shall be sent, our land will be in danger of reverting back to barbarism. No nation can afford to do without a preached gospel, for the interests of both time and eternity; and of all nations a republic is most dependent for its prosperity on an able, enlightened, and pious ministry.

It is matter for unfeigned gratitude to God that he has inclined our Church with almost unbroken unanimity, from the General Assembly to the lowest ecclesiastical judicatures, to commit themselves fully, and in earnest, to the great and momentous work of denominational and religious education.

SAMUEL K. TALMAGE.

MINISTERIAL SKILL.

Very few ministers, either in this or in any other country, had more tact in the discharge of duty than Dr. Payson. Once, in the progress of a revival among his church in Portland, after having repeatedly invited meetings in his house, of those who wished to seek religion, he one day gave an invitation to all those young persons who did not intend to seek religion. Any one, who did not know Dr. Payson, would be surprised to hear that thirty or forty came. He had a very pleasant social interview with them, saying nothing about religion, until just as they were about to leave, he closed a very few plain and simple remarks as follows: "Suppose you should see, coming down from heaven, a very fine thread, so fine as to be almost invisible, and it should come and attach itself to you. You knew, we suppose, that it came from God. Should you dare to put out your hand and brush it away?" He dwelt a few moments on this idea, until every one had a clear and fixed conception of it, and of the hardihood which any one would manifest who would openly break such a tie. "Now," continued he, "just such a slender, delicate thread has come from God to you this afternoon. You do not feel, you say, any interest in religion—but by coming here this afternoon, God has fastened one little thread upon you all; it is very weak and frail, and you can in a moment brush it away. But you certainly will not do so. Welcome it, and it will enlarge and strengthen itself, until it becomes a golden chain to bind you for ever to God."

To mention the various plans of good laboured for, and accomplished, on the part of this excellent man, would be to almost fill a volume. One more only shall now be adverted to. A gentleman, who saw and conversed with him in Boston, when he visited that city toward the latter part of his life, was lead by his preaching and conversation to very serious concern for his soul, but his wife was still, in a great measure, indifferent to the subject. Meeting her one day in company, he said to her:

"Madam, I think your husband is looking upward; making some effort to rise above the world, toward God and heaven. You must not let him try alone. Whenever I see the husband struggling alone in such efforts, it makes me think of a dove endeavoring to fly upward, while it has one broken wing. It leaps and flutters, and perhaps raises itself a little way, and then it becomes wearied, and drops again to the ground. If both wings co-operate, then it mounts easily."—*Ex. Paper.*

DR. CAREY'S EARLY STRUGGLES.

Carey was a journeyman shoemaker, in the small hamlet of Hackleton, a few miles from Northampton; and when, as a "consecrated cobbler," (the term of reproach applied to him by Sidney Smith, in sneering at his missionary efforts,) he removed to the neighbouring village of Moulton, it was to preach to a small congregation of Baptists, for a salary under £20 a year, and to teach a school besides, that he might eke out a scanty livelihood. To Sidney Smith, as to nine-tenths of the British population, it looked ridiculous enough that such a man should not only trouble his own mind, and try for

years to trouble the minds of others about the conversion of 420,000,000 of pagans; but that he should actually propose that he himself should be sent out to execute the project. He succeeded at last, however, in obtaining liberty to bring the subject before a small religious community, of which he was a member; and on the 2d of October, 1792, at a meeting of the Baptist Association at Kettering, it was resolved to form a missionary society; but when the sermon was preached, and the collection made, it was found to amount to no more than £12 13*s.* 6*d.* With such agents as Carey, and collections like this of Kettering to support them, Indian missions appeared a fit quarry for that shaft, which none knew better than our Edinburgh reviewer, how to use; and yet, looking somewhat more narrowly at the "consecrated cobler," there was something about him, even at the beginning, sufficient to disarm ridicule; for if we notice him in his little garden, he will be seen motionless for an hour or more, in the attitude of intense thought; or if we join him in his evening hours, we shall find him reading the Bible, in one or other of four different languages, with which he has already made himself familiar; or if we follow him into his school, we shall discover him with a large leather globe, of his own construction, pointing out to the village urchins the different kingdoms of the earth, saying: "These are Christians, these are Mohammedans, and these are pagans!" his voice stopped by strong emotion as he repeats, and re-repeats the last mournful utterance. Carey sailed to India in 1793. Driven by the jealousy of the East India Company out of an English ship, in which he was about to sail, he took his passage in a Danish vessel, and chose a Danish settlement in India for his residence: yet he lived till from that press which he had established at Serampore, there had issued 212,000 copies of the sacred Scriptures in forty different languages—the vernacular tongues of 330,000,000 immortal beings, of whom more than 100,000,000 were British subjects, and till he had seen expended upon that noble object, on behalf of which the first small offering at Kettering was presented, no less a sum than £91,500.—*Dr. Hanna.*

SCHOOL TEACHING BY CANDIDATES FOR THE MINISTRY.

As the Board are occasionally consulted on this subject, and as two or three cases have been recently brought before the Executive Committee, we deem it proper to make the following suggestions, viz:

1. The first best course obviously is for a student to pursue his studies without interruption—and this should be done in all cases, where it is practicable.

2. When pecuniary considerations render it necessary to teach, the time thus appropriated should be as brief as possible—say not more than three months—and this ought to include, if possible, the vacation in the Institution of which the candidate is a member.

3. A school composed of pupils somewhat advanced in study should be sought in preference to one composed of children. An opportunity is thus afforded for reviewing important branches of science.

4. Take charge of no school where full liberty is not granted to impart to the scholars religious instruction, and to engage daily in devotional exercises.

5. Be careful to maintain such a deportment as will honour religion, and the Christian ministry; and endeavour to be useful both to the scholars and their parents, by performing, in an appropriate manner, those active duties which may properly devolve upon you in the circumstances of the case—such as Sabbath-school instruction, social prayer, &c. "To do good, and to communicate, forget not; for with such sacrifices God is well pleased." While every encroachment, and even the *appearance* of encroachment upon the peculiar functions of the gospel ministry should be avoided, there is ample room, without doing this, for the employment of your gifts in promoting the interests of Christ's kingdom.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

QUARTERLY REPORTS—NEED OF FUNDS.

Reports have been received from several institutions under the care of the Church, showing a degree of prosperity, with regard to students, &c., which will be highly gratifying to the friends of Christian education. The severe drought, and consequent failure of crops, have produced in some of them an unusual pecuniary pressure; and earnest appeals are made, through the Board, to the wealthy and benevolent, to assist them in this emergency. "For the year upon which we are just entering," says one of these reports, "provision has yet to be made for more than $3000 of the means to meet our current expenses. And to add to our troubles, the drought through this region has produced a *complete dearth*, so that for the next year our provisions will have to be imported from such distances as greatly to enhance their cost. Already we are paying three times the usual price for many of the *substantials* of life, and nothing but *cash in hand* will command them. Under these circumstances, you will readily perceive, that with all the effort we can put forth, we shall need the whole of the $1000 asked from your Board, if it is possible for it to be given us." Another, after detailing their necessities, and stating their deficit of $1000 for the current year, concludes thus: "Please let me hear from you soon, with such aid and comfort as you can give, by way of procuring funds for our present necessities, and giving encouragement for the future."

The above extracts are published, in order to bring before the minds of our readers the present demand for an increased liberality, in contributing to the fund for general education. As this department depends mainly on private donations, (the public collections being generally made for the ministerial fund,) those members of our Church who take a special interest in schools and colleges, are respectfully invited to aid the Board in relieving the wants of these institutions.

MAKEMIE COLLEGE, ARKANSAS.

Information has been received, that the Trustees of this Institution have taken incipient measures to erect a college building; for which purpose they have written for a plan, which was recommended to them by an officer of this Board, and expect to proceed as soon as practicable to put the building under contract. We wish them success in their important undertaking; and we commend it to the prayers and co-operation of the members of our churches, particularly of those residing in that State, and the South-West. In the infancy of such an enterprise, special encouragement is needed, to strengthen the hands of those brethren who have embarked in it, and who, but for such aid, will be unable to carry out to the extent of their wishes this magnificent project. We trust the Synod of Arkansas, at their next meeting, will take such action as will secure the raising of $10,000 at least, within their own bounds, as the beginning of an endowment.

EFFECTS OF BAD TEACHING.

It is said that Popery is making large accessions in some of the Protestant towns in Germany, while Protestantism is gathering many converts in the Popish towns of France. These contrary effects may be in each instance traced to bad instruction. The Papists in France, disgusted and dissatisfied with the insufficient instruction of their priests, are constrained to turn to evangelical Protestantism for a knowledge of the true gospel; while the Protestants of Germany, seeing their clergy sunk in rationalistic errors, and withholding from them the truth as it is in Jesus, go to Popery, in the hope, although a vain one, of finding something more suitable to their spiritual condition. There is between the two this difference: the teachings of Popery are essentially bad at the best, while Protestantism can never teach badly, until it has first apostatized from the faith, and lost all that constitutes its essence. In other words, it is genuine Popery which drives its subjects to Protestantism, while it is only a nominal Protestantism which forces its adherents into Popery.—*Presbyterian.*

COLLEGES AND THEOLOGICAL SEMINARIES IN THE UNITED STATES.

In 1849, the number of Colleges in the United States was 120

Under the direction of the Baptists,	12
Under that of the Episcopalians,	10
" " " Methodists,	12
" " " Roman Catholics,	13

And the remainder were divided, for the most part, between the Congregationalists and Presbyterians.

There were said to be at the same time 42 Theological Schools,

Baptist,	10
Congregational,	5
Dutch Reformed,	2
Lutheran,	3
Methodist,	1
Episcopalian,	8
Presbyterian,	11
Unitarian,	2

—*Exchange paper.*

PRACTICAL SERMONS.

To preach *practical* sermons upon virtues and vices, without inculcating those great Scripture truths of redemption, grace, &c., which alone can incite and enable us to forsake sin, and follow righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the spring, which is to make them all go?—*Horne.*

THE SPRINGING OF BURIED SEED.

"Many years ago, Mr. Bird established a day-school in a village, where the pupils were taught to read the Bible. Our good brother may remember a young man, the son of the teacher of this school, who used to come occasionally to Beirût for his father's monthly stipend. That young man is now Yacobi-el-Hakim, formerly a juggler, slight-of-hand trickster, and given to much wine; but now he is a sober, steady man, and, as we hope, a true Christian, who dates his first religious impressions, and knowledge of the truth, from what he learned in Mr. Bird's school. To this man's influence may be traced the first enlightening of Tannûs Kerem, formerly a native assistant of our mission in Jerusalem, and now with the brethren of the Jews' Missionary Society in Safed. He also has a disciple named Dhahir Abud, in El-Khiyam; and Dhahir also has a disciple in one of his neighbours; and so the leaven is spreading. These two men, Yacobi and Dhahir, have a knowledge of Scripture which surprises as well as delights; and being naturally shrewd men, they have a power of argument which their adversaries cannot gainsay or resist. They are both physicians, and are in the habit of making long tours through Hauran, and the parts east of the Jordan, as far south as Kerek; and to those parts they have gone, and will continue to go, preaching the gospel of the kingdom. The results of this school of Mr. Bird are known only to Him who chooses the weak things of this world to confound

the things which are mighty. To His name be the praise, and be ours the encouragement which these facts afford!"

PARENTAL TEACHING.

If parents would not trust a child upon the back of a wild horse without a bit or bridle, let them not permit him to go forth unskilled in self-government. If a child is passionate, teach him by gentle means to curb his temper. If he is greedy, cultivate liberality in him. If he is selfish, promote generosity. If he is sulky, charm him out of it by frankness and good humour. If he is indolent, accustom him to exertion, and train him so as to perform even onerous duties with alacrity. If pride comes in to make his obedience reluctant, subdue him by counsel or discipline. In short, give your children the habit of overcoming their besetting sins. Let them acquire from experience that confidence in themselves which gives security to the practised horseman, even on the back of a high-strung steed, and they will triumph over the difficulties and dangers which beset them in the path of life.

DILLWORTH'S SPELLING BOOK AND THE CATECHISM.

While in the city of Hartford, a few weeks since, I visited, with much gratification, the elegant building called, I think, the Wadsworth Athenæum. The library, the paintings, and various antiquities belonging to the Connecticut Historical Society, in one large apartment of that building, are particularly attractive.

Among the old books and the portraits of distinguished civilians and divines now passed away, is seen the venerable Dr. Robbins, the generous founder of that highly valuable library. He seems, indeed, as the presiding genius of the place. In dress and demeanor, as well as in courtesy of manners, he is a noble specimen of an age gone by. Bodily weakness and infirmity are coming over him, but if the visitor, won to conversation by his affable manners, alludes to anything belonging to the past—to the civil or ecclesiastical history of our country, he will open a vain of antiquarian lore of great richness—he will find himself delighted by an out-flow of treasured learning.

Many books and curiosities belonging to that historical collection, are worthy of distinct notice. But I was impressed by nothing so much as by an old spelling book which the Doctor drew forth from his choicest treasures as a most gratifying memento of the enlightened Christian views of our fathers on the subject of education, and also of their pious care to perpetuate the important alliance of learning with religion.

The spelling book was Dillworth's, one of very general, if not universal, use in the earlier days of New England. What attracted my attention in turning over the antiquated and badly printed leaves, was the discovery that it contained the *Assembly's Catechism*, as if that, of course, was to be used in the early training of children. This fact is important as indicating the character of the age and of the people. It shows that our noble ancestors regarded the instruction of Christianity as among the important elements of education. And it shows how New England—this fair land of intelligence, of morals, of religion, and of liberty, became what she has been and now is—it accounts for her unexampled prosperity, and for that spirit of enterprise, which, in so short a period, has extended her institutions, and her thrift, from the shores of the Atlantic to those of the Pacific.

Yes, Dillworth's Spelling Book, containing the Catechism, is among the items in our past history, which fully reveals the secret of our wonderful growth and elevation in all that can render society happy.

It is a conviction which it seems to me no thoughtful or enlightened man can avoid, that if religion, in the purity and power of its doctrines, as well as its moral precepts, had been wanting in the *Puritan* system of education, New England would have been wanting in those noble characteristics and attainments which now constitute her glory.

Nor let it be forgotten by the men of this generation, that the same mighty cause—the instruction of children as well as adults, in the life-giving *doctrines* of Christianity, which has carried our country forward to its present degree of prosperity and happiness, must be continued in full operation, or all will be lost—the gold will become dim, and the most fine gold will be changed.

And if, according to the design of our system of free schools, supported as these are by the contributions of all denominations, any distinct doctrinal inculcation must in a measure be excluded, it certainly becomes the duty of all who maintain the Puritan faith, to bring such doctrinal inculcation by means of the Catechism and faithful oral instruction more into their families, and at the same time to take the utmost pains, not only in bringing as many children as possible into the Sabbath-school, but in imbuing their minds when there, with that sound Christian knowledge that must always lie at the foundation of all true piety, all genuine morals, and all patriotism that is worthy of the name.—*Puritan Recorder.*

ANOTHER WARNING TO PROTESTANT PARENTS.

Many examples of the evil results of Protestant parents sending their children to schools taught by Romanists, have already been published. The *Louisville Christian Advocate* furnishes the following additional one:

Not very far from this city, there lives an opulent and distinguished Protestant family, celebrated alike for its hospitality and its wealth. The parents of this family, under the influence of the strange delusion which so commonly prevails, that Roman Catholic schools are the most learned and safe institutions among us for the education of youth, consigned, a year or two since, their lovely young daughter to the nuns and priests of a neighbouring seminary for her mental training. Believing that the pledge of the Principals of the school would be kept, that her religious sentiments and feelings would not be tampered with, they rested in the false security that all was right with their beloved child. A few weeks ago, she returned home from the seminary, sick unto death. The family physician who had been called in, announced to the distressed father and mother that their child must die. Then came the test of Roman Catholic fidelity in the keeping of Protestant pledges. The venerable minister of the family was proposed to the young lady as a spiritual comforter in her last hours, but, to the amazement of the family, the dying girl peremptorily refused his visitation, and demanded that a Roman Catholic priest should be sent for. She said she would receive the consolations of religion only from him, declaring, at the same time, that all else besides the Catholics were heretics, and were consigned to perdition. "Where did you hear that?" said the father. "I was taught it at the school," murmured the poor girl. The father bit his lips as the conviction of the truth flashed across his mind, but it was too late now, the deed was done, and could not be remedied. Under the circumstances, they were compelled to yield to the wishes of their daughter, and thus a Roman Catholic priest was introduced into the chamber of a dying Protestant girl, who, probably, was as well acquainted with the experimental religion of the Bible and the kingdom of heaven, as the horse he rode was with the paths of Egypt and the kingdom of the Pharaohs. Protestants, what think you of patronizing Catholic schools?

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"The Trustees of the Board of Education of the Presbyterian Church in the United States of America."

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, AUGUST, 1854.

I.—FUND FOR CANDIDATES.

Presbytery of Troy.	
Waterford ch	$37 25
Presbytery of Albany.	
Northampton ch	2 00
Presbytery of Elizabethtown.	
Lamington ch	45 00
Presbytery of West Jersey.	
Blackwoodtown ch	15 00
Presbytery of Raritan.	
Milford ch	6 00
Presbytery of Carlisle.	
Carlisle ch	83 20
Presbytery of Zanesville.	
Brownsville ch	11 00
Presbytery of Fayetteville.	
Antioch ch 6 65; Collection at Presbytery 39 95; Philadelphus ch 1 25 = 47 85, less exchange 47 cts	47 38
Presbytery of Oregon.	
Clatsop ch	7 50
	$254 33
MISCELLANEOUS.	
Rev Thos A Ogden, Natchez, Miss	30 00
	$284 33

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Presbytery of New York.	
Brick ch "A Friend" for Parochial Schools	2000 00
Presbytery of New Brunswick.	
Titusville ch	15 00
Presbytery of Newton.	
Musconetcong Valley ch, for Parochial Schools	25 00
Total	$2324 33

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., AUGUST, 1854.

Presbytery of Blairsville.	
Poke Run ch 15; Beulah ch 43 25	58 25
Presbytery of Redstone.	
Raccoon ch	50 00
Presbytery of Washington.	
West Liberty ch 25 43; West Union ch, to con Rev J FLEMING life mem 50; Wellsburg ch, by ten ladies to con Rev E QUILLAN life mem 50; East Buffalo ch 52 50	177 93
	$286 18
MISCELLANEOUS.	
JAMES DONAGHY life mem	50 00
Total,	$336 18

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, AUGUST, 1854.

Presbytery of Madison.	
South Hanover ch additional	2 00
Presbytery of Upper Missouri.	
Crooked River ch	10 00
Presbytery of Lexington.	
Bethel ch	13 50
Presbytery of Ebenezer.	
Richwood ch	3 00
Total,	$28 50
MISCELLANEOUS.	
Rev Joseph Platt, Ind	25 00
	$53 50

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, New York, Sept. 13th, 1854.

India.—Our latest advices from India are, from Mynpurie, June 8th; Futtehpore, May 2d; Lahore, June 8th; Agra, June 12th; Ambala, June 24th; and from Allahabad, June 26th.

All of our letters speak of a season of unusually warm weather, but no sickness is mentioned in connection with any of the mission families. At Agra, the Boarding-schools had been somewhat interrupted by the prevalence of small-pox, but they were going on as usual, at the date of our letters. Teachers from this country are very much needed, to take the supervision of these schools, and the missionaries inquire whether such cannot be found, and sent out.

An interesting state of religious feeling exists in the little church at Lahore, and several hopeful converts have recently been received to its communion. But for a more full account of this work of grace, our readers are referred to a letter from Mr. Morrison, published in the present number of the Record. The Rev. Gopeenath Nundy sends a satisfactory report of his labours at Futtehpore, which we may insert in a future number.

China.—Our latest letters are from Shanghai, May 3d; from Ningpo, May 5th; and from Canton June 3d.

A serious disturbance had occurred at Ningpo, between the Portuguese and some Canton junkmen, which resulted in the death of one or two on both sides. At one time, their guns were pointed in the direction of Mr. Rankin's house, but were turned away, in consequence of the hoisting the American colours. Mr. Way says, "Our work at Ningpo is progressing, and we have never had so much encouragement to persevere and press onward, as during the past year. All the different missions have been blessed with additions to their churches, and in our own mission, the number of converts is now double that of last year." At Shanghai, missionary operations were a good deal disturbed by the unsettled state of public affairs. It was thought that the rebels, who were still in possession of the city, would soon have to surrender, or be starved to death. Some of these letters urge the importance of the Board's commencing a mission in Japan as soon as possible, and it may very probably be considered expedient to send out one or two of the brethren to explore the ground, and make preparatory arrangements, if encouragement should be offered, for the establishment of such a mission. The subject is under the consideration of the Committee.

Africa.—From the Liberia mission we have letters from Monrovia, July 9th; from Sinou, June 16th; and from the Corisco mission, June 20th.

In the July number of the Record, mention was made of the destructive fire at Corisco, by which the mission houses and property were destroyed; that Mrs. Clemens's attack of sickness had been greatly aggravated, in consequence of exposure to the night air, and her journey to the Gaboon. Through the favour of a merciful providence, her health has been entirely restored, and she had returned to Corisco, to resume her labours. We have not yet received full accounts of the results of the interview between the missionaries and the natives of the island, subsequent to the fire; but we understand that the latter engaged to rebuild their houses gratuitously, on the condition that they would continue their labours among them, and many were at work on the mission premises, at the time of our last dates, without charges. What will be done by the natives, however, will not go very far towards repairing the losses that have been incurred by the mission. It is probable that Mr. and Mrs. Mackey will visit the United States this autumn; partly with the view of recruiting their health, and partly for the purpose of getting some books printed in the Corisco language, for the use of their schools.

Indian Tribes.—We have intelligence from Tallahassee, August 8th; from Spencer, August 14th; from Wa-pa-nucka, July 19th; and from Grand Traverse, the 21st of August.

The most interesting item of intelligence we have from our mission stations among the Indians, is the work of grace going on among the Choctaws at Spencer; for a more full account of which our readers are referred to an article below.

Under the late treaty between the government and the Omahas, these Indians will be removed to a new location. Considerable changes must therefore be made in the arrangements of our mission. To aid in making these changes, the senior Secretary will be on his way before this number reaches our readers, to visit this mission, and the mission among the Iowas, which will be also seriously affected by the recent action of Congress in forming new territories.

Several teachers and others, most of them ladies, are expected to proceed about the 1st of this month, October, to join the Creek, Chickasaw, and Choctaw missions. They will probably be accompanied by Mr. Wilson, one of the Secretaries.

Chinese in California.—Mr. Speer writes from San Francisco, on the 14th of August, giving good accounts of the mission. Preaching, instruction in a school, and dispensary practice, were maintained; the latter by two physicians of the city, who kindly gave their attendance on two days of the week. The native church had been taken under the care of the Presbytery. Lai Sam taking his seat as an Elder in that body.

South America.—A letter has been received from Rev. Thomas L'Hombral, from Buenos-Ayres, of 5th July, in which he mentions that he had entered upon his public labours, with promising prospects of success. He had found a larger number of French Protestants in Buenos-Ayres than he expected, by all of whom he had been most cordially received. He speaks of having baptized a French girl, whom he had previously had under religious instruction for some time.

Missionaries to India.—The Rev. John Newton and his wife, Rev. George O. Barnes and his wife, Rev. Edward H. Leavitt, and two teachers, Miss Newton, and Miss Jamieson, embarked at Boston for Calcutta, on the 5th of September, in the barque Annie Bucknam. Mr. Newton is returning, with health in some degree improved, to his field of labour, leaving two of his sons in this country to be educated. Mr. Barnes is a son of the Rev. Dr. Barnes, of the Synod of Kentucky. Mr. Leavitt is a son of Judge Leavitt of the United States Court, Ohio, a respected elder of our Church. Miss Newton, and Miss Jamieson, are the daughters of our missionary brethren, who account it their privilege to rejoin their parents, and aid them in their work.

We commend this little company of the servants of Christ to the blessing of God, and ask that they may be remembered in the prayers of the churches.

THE PRESBYTERIAN CHURCH AND FOREIGN MISSIONS.

In our last number, the question was asked and considered, whether as a Church we were doing all for the spread of the gospel among the heathen nations of the earth, that the Saviour expected and required of us. In the present, we propose to inquire whether the Church, in this respect, is fulfilling the great purpose for which itself was instituted.

This purpose we take to be two-fold: 1st, to promote the spiritual welfare and salvation of its own members; and 2d, to make known the Christian salvation, so far as it is in her power, to the whole human race. In other words, the great work of the Christian Church is to lead men to Christ, and train them for heaven; and this work will not be completed, so long as there is a single human being on the face of the earth who has not heard of the name of the Saviour. The Church is not responsible for the conversion and salvation of men, but she is under bonds to the Saviour, to publish the gospel throughout the whole world.

As yet, this part of her work is scarcely begun. Profound darkness reigns over more than three-fourths of our globe, and as yet, not one out of ten of our fellow-men have acquired any definite knowledge of the way of salvation. To enlighten this ignorance, and bring the gospel in contact with the mind of the whole human race, is a work, we admit, of vast magnitude; but with the guarantee of Divine aid which is tendered to the Church, there is nothing in it either hopeless or impracticable.

But is our branch of the Christian Church addressing herself to this great work with becoming zeal? Is she fulfilling the great purpose for which she was instituted? Are the efforts she is putting forth, in connection with the Foreign Missionary enterprise, commensurate to the magnitude of the work, or the abundant resources which a benignant Providence is bestowing upon us, as a Church and people? Is the compact ecclesiastical organization of our Church, of which we are so proud, brought to bear with proper force upon the conversion of the world?

We ask not how faithfully she may be engaged in the discharge of her home duties. This, we admit, is her first, but by no means her only duty. Beyond our own borders, there are masses of our fellow-men, compared with which, the population of our own country is but a handful. Towards these, the Saviour has imposed duties and obligations upon us, which no motives of patriotism, or considerations of personal ease, can possibly exonerate. Whilst we are held responsible for the faithful discharge of our duties to our fellow-men immediately around us, we are not less responsible for the multitudes spread over other portions of the earth; and these responsibilities are not lessened, but greatly heightened, by the fact that these multitudes have never heard of the Saviour.

But what are we actually doing to enlighten and save these benighted nations of the earth? Have the ministers of the Church felt the responsibilities of their calling, in connection with this work, as they ought? The command of the Saviour, to go into all the world, and preach the gospel to every creature, was addressed to them in a special sense. Have they evinced a proper sense of the solemnity of this responsibility, by personal consecration to this work. Let facts speak for themselves.

In the Presbyterian Church, we have a ministry of more than 2200. Now, what portion of these are actually engaged in the Foreign Missionary work? The whole number on our missionary list is 56!

one about to every forty at home. Now, without starting any invidious comparisons between the Home and the Foreign work, for we regard one as but the extension of the other, we ask whether we are acting up to the example left us by the apostles and primitive Christians? Would this great disproportion in the distribution of labourers exist, if we were imbued with that same love for the souls of our perishing fellow-men, which caused the Saviour to lay down his life for them? But is it any better with the lay membership of the Church?

It has long been known, and generally understood, that private members of the Church may be useful in the missionary work. They are needed as teachers, colporteurs, catechists, and may be useful in many other ways. Calls for such are constantly sent home from all our missionary stations. But how are they responded to? Out of church membership of 225,000, the whole number who have given themselves up to the missionary work is about 100; or one to every 2250 in the churches! Again we ask, does this indicate a proper state of feeling among our people? Can the Church be expected to rise in all the majesty of beauty and power, which properly belongs to her, so long as there is so much apathy towards this great cause?

But have we any better proof of fidelity to the Saviour, in the pecuniary contributions that are made to this cause? The entire contributions to the cause of Foreign Missions the last year, from all our churches, including donations from individuals, and legacies, was less than $130,000. This is all that has been placed at the disposal of the Foreign Board; and with this amount, they are expected to furnish outfits for missionaries, pay their passages to distant countries, support them while engaged in their work, erect churches where they are needed, establish and maintain schools and seminaries, translate, print, and circulate the word of God, and other religious books, and various other expenses, inseparably connected with this great enterprise. But what has it cost the churches to raise this sum of money? It is scarcely an average of 60 cents to each member. Now, we do not hesitate to say, that the Church could, and if she felt as she ought, would raise, without injury to herself, or detriment to any home interest, not less than $1,000,000 annually for this great work. Five dollars to each member of the Church would more than do it; and whilst it is probable that there might be a few of our church members who could not give this much, we apprehend that there would be quite as many who could double that sum. And we greatly mistake the signs of the times, if we shall not soon be called, in the providence of God, to do this much, and even more, or turn our backs upon a plain duty, pointed out to us in the providence of God.

CHOCTAW MISSION.

AN INTERESTING WORK OF GRACE AMONG THE CHOCTAWS.

Letters have been received from Rev. Alexander Reid, of July 24th, August 7th and 10th, and one from Mr. George Ainslee, one of the teachers at Spencer, of the 10th of August, giving an account of a most interesting work of grace among the Choctaws, in the immediate vicinity of the Spencer Academy. A church was organized at Spencer on the 9th April, but comprised at first only the members of the mission family, and one or two Choctaw converts. About the same time, a protracted meeting was held at a place called Six Towns, within two or three miles of Spencer, which resulted in the awakening of more than thirty persons to a concern for the salvation of their souls. "Most of these," remarks Mr. Reid, "were heads of families; some were old persons, and others were young. I knew previously that the Spirit of God was at work on the hearts of these people, and I confidently expected to see some of them come out on the Lord's side, but not so many as actually professed concern for their salvation on this occasion." A weekly prayer-meeting was appointed, and was numerously attended, not only by those who were anxious about their souls, but by others, of both sexes, and of different ages. A second protracted meeting was appointed, for the 14th of July, which proved to be one of unusual interest and solemnity. Twenty-one persons of those who had previously professed conviction for sin, were baptized, and received to the church. Three others would have been received at the same time, but were prevented from being present by sickness. A still greater number were brought under deep conviction for sin, and the greater part of these were again heads of families, among whom were two very aged women.

A third meeting was appointed at Spencer, the first week of August. It commenced on Friday, and terminated on Monday morning. On this occasion, nineteen Choctaws, who gave satisfactory evidence of having passed from death to life, were received to the church, varying in ages from twelve or fourteen to ninety or a hundred years. On the same occasion, forty-eight children were baptized.

During these meetings, the general attendance was between three and four hundred, seventy-five of whom professed to be under conviction for sin, and of these, forty-six are regarded as hopeful converts, and have been received into the communion of the church. The school at Spencer was not in session during these meetings, but a few of the pupils were present, and we rejoice to know, that this work of grace is extending itself to them also, and we trust that many of them may be brought into the fold of Christ before this precious season passes away. Mr. Reid expresses himself under obligations to Rev. Messrs. Kingsbury, Hotchins, and Edwards, of the American Board of Foreign Missions, for assistance in conducting these meetings, and he earnestly calls upon Christians to pray for the continuance and the extension of this great and glorious work.

The following extract from Mr. Ainslee's letter will give further particulars in regard to this interesting work of grace.

"We have long mourned the absence of the Spirit in this place, and barrenness of the field we are so painfully labouring in; but God, in the rich outpouring of his Spirit, is now filling our mouth with laughter, and our tongue with singing. The Lord hath done great things for us, whereof we are glad. Truly the 126th Psalm contains our happy experience of God's dealings with us. Last Sabbath was communion Sabbath at Spencer, held after the manner of the big meetings of the country. Mr. Reid at this meeting baptized upwards of seventy persons, nineteen of them adults and young persons uniting for the first time with the church, and the rest were children of these, and of those who united at our former meeting, and of our own mission family—our dear little one among the rest. It was a deeply impressive sight to see household after household gathered before the desk, and dedicated by solemn vow to the service of God. Those who came before the session seeking admission to the church, gave very satisfactory evidence of a work of grace begun in the heart, and also seemed possessed of as much Christian knowledge as we could expect in present circumstances. Some of the cases were very striking.

During this meeting, eighteen or nineteen were added to the number of the enquirers. Every impression made by the Spirit seems, in this revival, to be permanent. We have not as yet a single case of transient excitement, but every case of conviction seems, by the blessing of God, to deepen into real and lasting conversion. The revival had not at this last meeting, nor before it, embraced a single member of our school, but we have, since the meeting, been filled with joy, by the conversion, as we trust, of two of our dear and most hopeful scholars. A few of my boys are staying with me (voluntarily, on their part, and very willingly on mine,) during vacation, for the purpose of pursuing their studies, in which they became very much interested during the last term. On Monday, after the meeting was closed, and all was quiet, A—— M——, whom I suppose you know by reputation, if you do not remember his personal appearance, was, while in his own room, deeply impressed with a sense of sin. He passed the remainder of the day, and that night, in deep agony. He is now rejoicing in the faith. I never witnessed a conversion where God wrought more plainly by his own sovereign power; for from first to last, human influence seemed to have nothing to do with it. A—— has very superior talents. His good conduct during last term was without exception, and he was the most advanced but one in the school. Another, and more recent case, is that of S—— F——, a younger boy, and less distinguished than A——. He is very bashful, and does not speak so freely of his feelings as A——, so we do not know so well the state of his mind, but so far as we can judge, he is the happy subject of the same grace."

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. J. M. JAMIESON.

[Continued from page 142—August No.]

29*th. Theneswar.*—Was invited to dine last evening with Mr. Nasmith, assistant commissioner, and spent a pleasant hour with him. He is the only son of a Scotch Baronet, is a Presbyterian, and, I hope, a good Christian. He has been only six years in India, and is about to go home on furlough, to bring out his wife, who was obliged to return to her native land two years ago, by bad health. He called on me at my tent this morning, and seemed very friendly.

Distribution of books—Distillery licensed by government.

Have spent the most of this day in talking with crowds of people at my tent, and giving them books. Among the Brahmans there are many good readers, and it is to be hoped the books they have received to-day will not all be read in vain. A distiller, who pays to government 1000 Rupees annually, for license to make drunkards, complained to me, that, notwithstanding he pays so much for the privilege, the government had ruined him, by making the grand trunk road, leading from Calcutta to Peshawer, three miles from Theneswar, and thus depriving him of the opportunity of catching travellers. The Brahmans made the same complaint, and for the same reason. In passing the distillery, I stopped to see the native process in making *sharp water*. In a small thatched hut was a rude mud furnace, on which was a copper vessel, in the shape of a round tea-pot, and containing some ten gallons of fermented molasses and water. Resting on this was another similar vessel inverted. In one side of it was a small hole, into which the end of a long straight bamboo was inserted. The other end passed through a copper tube, fitted into a narrow-mouthed earthen vessel, which was sunk in black mud and water up to to the neck, to condense the vapour. This was the whole apparatus. I was offered a *treat*, but declined the favour, and exhorted the representative of Pluto to abandon his nefarious gains. He replied, how could it be wrong for him to do what the English government sanctioned, and for which he paid them so much?

Ladwa—Its size—How it came into the hands of the English.

30*th. Ladwa*—10 *miles.* Road good; country low, and covered with coarse, dry grass. This place contains about 18,000 inhabitants, and is a handsome, flourishing city. It was, a few years ago, the seat of a Rajahship, but now belongs to the Company. At the time of the Sikh war, the Rajah was detected plotting with his brethren for the overthrow of the British power in India, and as a reward for his fraternal prepossessions, was banished, with his family, for life, beyond the *Black Water*, and his country annexed. His former magnificent dwelling adds another to the long list of deserted palaces in Hindustan. The district is joined to that of Theneswar, and governed by the some authorities. There is a good bungalow in a park near the city, where an English officer occasionally resides. This, on account of a heavy rain which soaked my tent last night, and which has not yet ceased to threaten me with another deluge, I have taken possession of for the night.

A Brahman's views of the fate of his religion, and the prospects of Christianity.

Went to the bazar this morning and talked with large crowds of people in several places, and gave away a good many books. The watchman of the bungalow told me he was also a *padre*, and formerly made much by his profession, but that since the destruction of the Sikh power, his business had failed, and he was obliged to resort to secular employment. He attributes the loss of the Sikh empire entirely to the perfidy of the rulers, and says their glory and religion are for ever departed—that no proselyte can now join them, or ever will, and that the Christian religion is destined to fill the earth to the exclusion of all others. I gave him several Panjabi books, with which he was much pleased, and continued to read aloud in an adjoining room until after midnight.

A Brahman's views of the religious character of the English.

31*st*. *Shāhbabad*, 13 *miles*. Left Ladwa this afternoon, and rode to this place in the evening. My tents did not arrive until ten o'clock, P. M. I had to sit on the cold ground without shelter for several hours. My brother padre resumed his reading this morning, an hour before daylight, and told me he always spends that hour in devotional exercises. "But," said he, "do you English ever pray? I have seen many of your countrymen stopping at this bungalow, and never heard one of them praying." I told him, when alone, we attend to our devotions secretly, and do not make so much noise and show as he did last night and this morning. Still, I fear, in many cases, this poor devout man, in his way, might truly say the English never pray.

Preaching to a company of travellers.

After my arrival, went into a sarai, where a large number of travellers had stopped for the night, and commenced to address them on the journey of life, and night of death. We are all travellers, and the last night will soon overtake us. For what sarai are we bound? For the holy, there is a glorious sarai, not made with hands, eternal in the heavens. But for the unholy, there is no admittance there. Christ is the way that leads to that happy place, and invites all to enter it through him. It can be approached by no other way. Here you only find rest for a night—there, everlasting rest.

Education in the Government school at Delhi—The Bible excluded, but the Shaster and Koran taught in a school supported by a Christian government.

After my address, a young Hindú came to me, and introduced himself as a late graduate of the Delhi Government College. If he is a good specimen of the scholars they make in that institution, those in the mission schools would not suffer in comparison. He was an interesting and smart young man, and had been seven years in the college; but the poor fellow had neither learned common politeness, nor much useful knowledge. His first questions were, "Gentleman, what is your name, and where are you going?" After giving him a civil answer, I asked him what he had learned. "O," said he, "I have read Shakspeare, Milton, and all the poetics and sciences." I gave him a simple question in algebra to solve, which he waived, with a flourish of the hand, as too easy for him. I then asked him how many States there were in the United States? He replied, "Seven." What city is the capital of that country? "Don't know, sir." Which is the longest river? The same reply. Did you ever read the Bible, or learn any thing of Christianity in the Delhi College? "No, sir; we were not allowed to do so by the professors, lest it should injure the attendance." And were the Shaster and the Koran excluded? "No! nothing but the Bible." Alas! that a government calling itself Christian, should thus degrade the word of God in the sight of the heathen. Here is a young idolater who has been taught seven years in an English college, and by baptized professors, in English science and literature, and yet is as ignorant of the most important of all knowledge as if there was no Bible. What an awful responsibility rests on that government, which, for sinister motives, proscribes the word of Jehovah in her schools.

Females of abandoned character in India.

February 1*st*.—Went to the bazar this morning, and had a large and attentive audience. Was met on the street by a gaily dressed and pretty, but disreputable female. She demanded a Persian book, and said she could read, but, on my handing her a suitable tract, she said she meant she could understand me, if I would read for her. This I declined doing, and directed my attention to the crowd which her accosting me had assembled. In my address, I dwelt on the evils the occasion suggested. The unhappy Magdalene said her doom was sealed; it was her fate to be lost; what could she do now? The majority of this unfortunate class of females in India, show, by their delicate features, and aristocratic appearance, that they once saw better days. Many of them are the young widows and wives of the better class of men, who have fallen from the paths of virtue, and abandoned themselves to a life of degradation. Every city and town abounds with them. "They are loud and stubborn, their feet abide not in their house."

Returned to Ambala—Concluding reflections.

Returned this evening twelve miles to Ambala, after being absent seventeen days, and found all as usual. My way led along the Grand Trunk Road the whole distance. It is a splendid wide Macadamized turnpike road, and raised some four feet above the level of the ground. The line of telegraph posts and wire, which is to connect Calcutta and Peshawer, follows its track, is nearly completed, and will be in operation in a few weeks. The natives say there will be a line of puppets fastened to the wires, which will carry the letters with the rapidity of lightning! It is expected the great Indian railroad will follow the same course in a few years. We hail these improvements as the harbingers of good to India. Ignorance and superstition must give way to the march of intellect and truth. Long established habits and customs must be broken up, and, with them, deep-rooted prejudices removed from the minds of her now prostrate millions.

In my itineration, my attention has been drawn to the inviting aspect of the field over which I have just travelled. It is the cradle of Hinduism, and the most sacred region in all this land of holy places. In a circle of 100 miles south of Ambala, are Patiálá, with a population of 80 or 100,000, Pohoa, Kyntal, Thaneswar, Ládwa, and Sháhabád, each containing from 15 to 20,000 inhabitants. Among these, Thaneswar and Pohoa are esteemed pre-eminently holy. They are chiefly inhabited by Brahmans, nearly all of whom are good readers, and intelligent; and they are the sites of very large annual fairs, which scarcely yield in importance to those held at Hurdwar. When will these important posts be occupied by the missionary of the cross? We hope the day is not far distant when we will be able to form out-stations at most of them, and place our native brethren over them, as at Jalandhar and Futtehpore.

LODIANA MISSION.

A LETTER FROM REV. J. H. MORRISON.

The following letter from Mr. Morrison, of June 8th, gives an interesting account of the state and prospects of the little church organized at Lahore in September last, and will be read with more than usual interest by all who love the missionary cause.

It is a very long time since I have been able to write anything to the Board. My stereotype excuse is my head; it is not strong enough to stand all the work that devolves on me. Mr. Forman's absence, too, for near four months, left an additional amount of duty requiring my attention. He will of course give you a full account of his work; of the very wide and effectual door of usefulness which has been opened to us, and of the means we are adopting to enable us to enter and occupy. During his absence, we have had much here to encourage us. We have had some cheering evidences of the presence of the Spirit among us, and some have been added to the church. Of the latter, one is the wife of Iwayat Masíh, whom I married and baptized about a year ago. She had been a prostitute, and they were at the time of his conversion, living in adultery; now they are our most encouraging and useful native Christians. Are not these truly miracles of grace? On the 21st of September last, we, with many doubts and fears, organized a little church of eight members. The little band has now increased to fifteen, of whom seven are actively engaged, as their principal business, in publishing the gospel, and this does not include either of the missionaries. Two have been sent to Ráwal Pindí; one is about going to Gáyánwála; two are engaged teaching a female school, and two are Scripture readers. One of the latter has the ministry in view. Besides, there are some other candidates for admission to the church, whom we hope to receive before long, and also some inquirers, of a hopeful character. We have rich and sweet encouragement, but we are feeble, and sore broken. We greatly need more helpers; and in despair of getting them from home, we are trying to secure the services of qualified Europeans here. This we are enabled to do, by the very liberal support we are receiving from the authorities here, both privately and official.

Mrs. Morrison has commenced a girls' school in the city. She commenced it in February, but at first could get no scholars. When we explained our wishes to the principal Maulaví in our school, he at once offered us a room in his house, and volunteered to aid in getting it up. This offer we accepted, expecting to pay him rent for his house, but he refuses positively all compensation; and still he and his wife exert themselves constantly, doing all they can to get scholars, and make the school popular and useful. He seems to be thoroughly convinced of the falsehood of Islam, and of the truth of Christianity, and earnestly desires that his wife may be taught the truth as it is in Jesus. His youngest son is a scholar in our English school, where very few long retain any real respect for their own religion. The Maulaví, with this son, and several of his scholars, attend our Sabbath services in Hindustani, and we hope his is exerting a decidedly good influence in the school. His wife is learning to read, and takes more interest in the prosperity of the school than many Christians. After having said this, I feel that I have not done her justice; for many professing Christians take so little interest in such operations, that to compare them with her, is as great injustice to her as disgrace to them. For her, and her husband, and children, as well as for this school, we need the earnest prayers of God's people. And have we not special encouragement to pray for those who take so much interest in the work of the Lord? If those who give a cup of cold water to a disciple, because he belongs to Christ, will certainly be rewarded, how much more when they exert themselves to help on the cause of Christ, and refuse any pecuniary recompense, and even spend of their own to help on the work; how much more, too, are we encouraged to pray that God would reward them with spiritual and eternal riches. In this school, Mrs. Morrison is aided also by the wife of Iwayat Masíh, (already mentioned,) whom she has taught to read, and who manifests more zeal in the service of Christ than I have seen in any native female in this country. She is a woman, too, of very superior mind, and learns very rapidly. May the Lord send us help soon, and bless our efforts to raise up labourers here, and to enlist in our work those who are mentally qualified for usefulness.

FURRUKHABAD MISSION.

EXTRACT OF A LETTER FROM REV. J. F. ULLMAN.

High-School at Furrukhabad.

I am glad to say, that our High-School, as well as the different branch or Bazar schools, of which I have three under my charge, are in a prosperous condition. As it is my firm conviction that the vernacular, and not the English, is the proper means of instructing natives, I have raised the vernacular department of the High-School considerably, without injuring, however, the English department; so that natives may give more and more up that mistaken idea, that in order to receive an education, they must first learn the English language. The number of the boys there at present are 270. I would have a larger number, if I did not give to religious instruction the first place, for many bigoted Mohammedans or Hindùs would send their children, if we would say nothing of Christ and Christianity. Yet we gain more and more influence over the people; partly by our teaching in schools, and partly by preaching. The latter, preaching, is not carried on so regularly as it ought to be, for since Mr. Seeley's departure in November, 1853, I had to take charge of the school, which naturally occupies much of my time. Yet it is carried on to some extent, and what I myself cannot do, our Catechist, Hanukh, and our two Readers, John Houston, and Robert Breckinridge, do.

The importance of a Female School in Furrukhabad.

There is one thing which I would bring once more to your notice. In the city of Furrukhabad, with its 80,000 inhabitants, there is no girls' school whatever. I have reason to believe, that if I had the proper means for it, I would succeed in establishing one in the very centre of the city. All the female children in this place grow up in ignorance and superstition, and a school for them, conducted by a female, would be the means of doing them a great deal of good. For $10 a month, I could keep up one with twenty children, and for $15, one with forty. Is there not a wealthy Christian friend, who, from the abundance the Lord has granted him,

would give *something*, at least, for this purpose, or perhaps support it entirely? I do not want it at once, for I am not yet sure of success, having mountains of difficulties before me; but what I wish is merely the promise, that, if I should succeed in the effort, the monthly support would be sent. If I have this, I shall go to work at once, and try to establish a girls' school in Furrukhabad. Mrs. Ullman would take the superintendence of it. The school might be called after its supporter, or by any name selected for it, and I promise in return, to send an annual report of it regularly. There is another reason why I should like to have such a school. My wife, who at present has only very little opportunity of benefitting her sex in India, would then have a sphere of usefulness, which would make her happy. You see, it is a kind of selfishness, but at any rate, not a sinful one.

AGRA MISSION.

EXTRACT OF A LETTER FROM REV. E. WILLIAMS, MAY 2D, 1854.

After mentioning that the population of the North-western provinces had recently been ascertained to be about 30,000,000, that of the city of Agra at 150,000, that the telegraphic communication between Calcutta and Agra had been completed, he gives the following interesting account of a public controversy between the advocates of Christianity and Mohammedanism in Agra. An important object is gained for the cause of truth, when the advocates of error can be drawn into public debate. This the defenders of Mohammedanism would not have done in India a few years ago. But the people are becoming more enlightened, and they are more willing now than formerly to have the foundations of their religious systems thoroughly tried.

The most interesting event in connection with the cause of missions in Agra, has been a public debate of some of the points in controversy between Mohammedans and Christians, in which the Rev. Messrs. Pfauder and French, of the Church Missionary Society, and Maalvi Rahmat Allah of Delhi, and Wazeer Khan, a sub-assistant surgeon of this place, were the disputants. Mr. Pfauder, you probably know, has acquired great distinction in the Mohammedan controversy, having written several books in support of Christianity, which have obtained a wide circulation among Musulmans, in this country, and in Persia. These books have given rise to much discussion among them, and have called forth several answers. Not long ago, this Delhi Maalvi, Rahmat Allah, published an extended treatise in reply to Mr. Pfauder's Mizár ul Hagg, and three weeks since, he came to Agra, and challenged the same missionary to an oral discussion of the subjects of Islam and Christianity. The debate continued two days, two hours each day, and was largely attended by Mohammedans. I think there were three hundred of them present, including the highest native prop at the station, and all the munshis and native lawyers of standing. Several distinguished Englishmen were present; among whom I noticed Sir Henry Lawrence. I had drawn a pretty full account of the debate to send you, but Mr. Pfauder's report will be published in the English *Missionary Journal*, and you will see it. On the second day, the Maalvi and his friend chose to persist in asserting that a book which contains so many various readings as the New Testament contains, according to the admissions of its friends, must be very corrupt, and ought not to be quoted as an authority, with regard to the character and doctrines of Christ; that it is not the book which Mohammed mentioned respectfully in the Koran. It was thought useless to keep up the discussion longer. The Mohammedans claim a triumph, which they would doubtless have done, whatever might have been the course of the debate. It is here thought a very encouraging indication, that they are willing to debate in a friendly way. Wazeer Khan is a graduate of the English Medical School in Calcutta, and is well acquainted with our language. He had a frightful array of English books on his table, during the discussion; among others, Milner's End of Controversy, Ward's Variations of the Protestant Bible, &c.—books furnished him by Dr. Carli, Roman Catholic Bishop of Agra and Thibet—a curious fact.

But I must bring this long letter to a close. Mr. Scott is at Madras, and we do not look for him before the cold weather. It is a great pity that he could not have come on to Agra sooner. We need him much here.

SIAM: BANGKOK MISSION.

EXTRACT OF A LETTER FROM REV. S. MATTOON, MAY 8TH, 1854.

Discouragement in relation to a reinforcement of missionaries.

Since we last wrote, we have received Mr. W. Lowrie's letter of January 2d, which cheered our hearts by its sympathy, although he could give us no encouragement as to a speedy reinforcement. The call for labourers for every portion of both the Home and Foreign field is so great, that it certainly calls for earnest prayer, in reference to this want. We have just heard of the death of Mr. Porter of the Lodiana mission, and the return of Mr. Seeley to the United States, and the return of Mr. Wight of China. These, and other causes, will greatly weaken the missionary force at those important points, and we are constrained to feel, that though our wants are great, that in India, at least, their wants are more urgent and immediate. I hope that they may be greatly strengthened the present year, and that there may still be some for Siam.

There is no change in our circumstances or work, to be noticed at this time. Dr. House has been threatened with a return of fever, but is better again, and we hope that the danger is past. We have had considerable sickness among the pupils of the school —chiefly fevers—but the lives of all have been graciously spared, and nearly all are now able to attend to their regular duties. They have the waywardness of youth, associated with some of the vices so prevalent in a heathen land, but, upon the whole, are doing as well as we could expect. Mrs. Mattoon still visits the king's palace twice a week when able, and spends the most of the time in imparting religious truth. * * *

Arrival of Mormon missionaries.

One of the Mormon missionaries from Utah has arrived in Siam, and commenced his labours. What success he will find, remains to be seen. One or two others are, I believe, on their way to join him. Thus errorists compass sea and land to make one proselyte; manifesting a zeal worthy of the truth, and which ought to put to shame those who hold the truth as revealed in the word of God.

Cemetery for Protestants.

You ask for more details respecting our burial grounds, which I will give you, as far as I am able. During the first years of the residence of Protestant missionaries in Siam, the Europeans, for want of a better place, asked and gained permission to bury their dead in the grounds of the Portuguese Consulate; but the place was in every way an inappropriate one, being necessarily very near the consular residence, and the permission was withdrawn, a short time previous to our arrival in the country. Since that time, by the kindness of the Baptist mission, we have been permitted to use a small garden belonging to the Chinese church members. But this place, being private property, and small, was inconveniently located, not being easily accessible from the river. Europeans were not permitted to purchase and hold real estate, so that we could not procure a suitable place by purchase. The subject was frequently brought to the notice of the government, but without success, until the accession of the present king, when it was brought to his notice by the governor of Singapore. After many months' delay, the place mentioned in my previous letter was procured, and formally made over to the European residents as a Protestant burying ground. It was designated Protestant, because Romanists had long had places consecrated to the burial of their dead. The theory in this country is, that the king is the only landholder, and the custom, when he wishes land for temples, or other purposes, is to pay from the treasury the estimated value of the building, but nothing for the soil. In this case, however, the king paid from the Royal Treasury 800 ticals for the land, and then presented it to the European residents. The lot lies on the left bank of the river, about two miles below the town, and is about 160 feet broad on the river, and runs back about 750 feet, giving a river frontage, and sufficient depth to avoid the danger of the graves being injured by the washing away of the river's bank. We have raised sufficient money to defray the expense of laying a walk through the grounds, and to erect a small Sala, or Zayat, for shelter in case of rain at the time of a funeral. The grounds are now exposed to animals, &c., and much need to be enclosed by a wall; and indeed we were informed, at the time they were made over to us, that it was expected we would so enclose them, and otherwise improve them, so as to make them resemble cemeteries in America, and among European nations. The expense of a wall I should estimate at six or eight hundred dollars. Had we the means, it would be well, too, to have a small chapel, for the convenience of religious services in connection with the burial of our dead, though this last has not been agitated among us as yet, not having the means to build the wall even, which seemed more urgently needed. A small, plain chapel might be erected for perhaps four or five hundred dollars. I fear there may be difficulty in getting anything from government, from the fact that it is not national—not American, but Protestant—designed for all Europeans. It certainly would be no more than right that governments should interest themselves in reference to this subject, as those who occupy these grounds are often transient visitors, sailors, and others, from different European nations; often those from our national ships of war. Since our residence in Siam, more of this class have died than of any other class of foreigners. Two marines were buried here, during the visit of the last English Embassy. At the same time, little can be expected from this class, towards the expense of such grounds. If our government could do anything for this object, it would very much gratify the few Americans residing here.

CHINA: CANTON MISSION.

EXTRACT OF A LETTER FROM DR. KERR.

In the good providence of God, 160 days brought us to Hong-Kong. Came to this place on Monday. Had a pleasant passage, and good health. Have seen but little of the mission yet, but enough to know that much has been done, and there is enough for us to do. We are much pleased with our associates; they are active and devoted. We have commenced the study of Chinese, and hope to make some progress, with the facilities we possess. Our opportunities are, doubtless, the very best. We found the friends here in good health, except Mrs. Happer, who is somewhat debilitated. She will go to Macao during the warm season, and we remain in her house during her absence. Mr. Preston has given you the particulars of our voyage and arrival, and it only remains for me to present my warmest regards to yourself and associates, and your families, and ask a special interest in your prayers. Mrs. Kerr wishes to be remembered to each one of you and your families.

EXTRACT OF A LETTER FROM REV. C. F. PRESTON.

Our good ship "Horatio," after a long passage of over 160 days, landed us safely at Hong-Kong last Friday evening. The Rev. Mr. Johnson came aboard very soon after dropping the anchor, and invited the missionaries to his house. His good lady was in very feeble health, so that on the next day we felt quite happy to accept an invitation from the Right Rev. G. Smith, Bishop of Victoria, to repair to St. Paul's College, until arrangements could be made to go to Canton. After spending a quiet and pleasant Sabbath, we succeeded in making all the necessary preparations early on Monday morning, to take passage on the regular steamer to Canton. We met with a hearty welcome from the many missionaries residing at this seat of superstition. Dr. Kerr and wife are at present with Dr. Happer, and I with Mr. French. No definite arrangements for the future are yet determined. The account of the voyage may be given in a few words. There were no events of especial interest. There was an extraordinary uniformity of good feeling, in all the intercourse of the passengers with each other and with the Captain. The time, I trust, was profitably spent in preparation for the great work upon which we are entering. The opportunities for calm reflection and quiet study, were of unspeakable value. I myself spent the most of my time in the study of the original Scriptures. We did not take up the Chinese, because there were a great many other subjects to which we could turn our attention to better advantage. In regard to the religious exercises, they were not entirely satisfactory to me. The weather was unfavourable much of the time, yet had the matter been in my hands, I should have had preaching many more times. We had prayers in the cabin every evening; preaching upon the Sabbath, not more than half a dozen times. In addition to this, Dr. Kerr and myself had quite an interesting Bible-

Class, consisting of the inmates of the forecastle. I explained to them the first three chapters of Mark. They always treated us with the profoundest respect, and gave strict attention. They even expressed in strong terms their gratitude for our attentions. Farther than this, we were not able to trace any good effects. Very little labour was performed, but God may bless that little to the instruction and conversion of some soul. I have not as yet formed any definite idea of the state of things, either in our mission, or in China. I will write to you again, after I emerge from the whirl of novel and strange impressions. What I feel most deeply now is a sense of utter desolation and weakness, without divine aid.

CHINA: NINGPO MISSION.

EXTRACT OF A LETTER FROM MRS. WAY.

The following letter from Mrs. Way, giving an account of her voyage, and safe arrival at Hong-Kong, will be read with interest, especially by a large circle of friends.

CANTON, *May 16th*, 1854.

After a long, and somewhat tedious voyage, the Ellen Foster brought us safely into port on the 6th instant. We set out in a gale, which continued with no abatement for seven successive days; after this we had prosperous sailing, till in the region of the Cape, where we were subject to frequent gales and baffling winds. Passing into the tropics again, we had almost constant calms, during which time the heat was scarcely supportable; but we have been mercifully brought through it all, and I trust that it was with grateful and thankful hearts that we set our feet again upon land.

I could not have had more pleasant and agreeable companions for such a long journey, than I found in Mr. and Mrs. Lord, and Mr. and Mrs. Knowlton; the latter couple, particularly, are lovely people, and lovely Christians; they were also exceedingly fond of children, and assisted me in many ways, in the care of my little charge. On our arrival at Hong-Kong, Mr. Johnson, of the Baptist Board, kindly took us all to his house, but as they were crowded there, and Mrs. Johnson in feeble health, I left them on Monday the 8th for Canton, under Dr. Parker's protection. Here I am spending a delightful visit with Dr. and Mrs. Happer, Mr. and Mrs. French, and have felt refreshed by seeing and hearing of their prosperity and encouragement in their work among this heathen people. Mrs. Happer appears a truly devoted missionary, and well qualified for her work; she is very happy in her little school of nine girls, and seems to have gained the confidence and respect of a large number of native females. The Horatio came into Hong-Kong on Friday the 12th, having had a voyage of nearly three weeks longer than ours. The chances of a long voyage to any ships sailing for China in November or December, are so certain, that I really wonder why it is so often attempted, while, by waiting a little later, winds and seasons are so much more favourable. Our new friends arrived in Canton yesterday, glad to get to their destination. Dr. and Mrs. Kerr are at Dr. Happer's, and Mr. Preston with Mr. French.

Mr. Way is waiting in Shanghai for me. He says affairs are quiet there just now. The rebels still hold the city. There had been some hard fighting there between the foreigners and the imperialists. Amoy has been retaken by the latter. My expectation is to leave this on the 18th, and embark the next day in the steamer for Shanghai. Captain Scudder of course took upon himself all the trouble of procuring our passage up. * * *

It is a sad thought to me that dear Mrs. Coulter is no more to be associated with us. We shall feel her loss greatly in Ningpo. Mr. Wight is also a great loss to the Shanghai mission.

CHINA: SHANGHAI MISSION.

EXTRACT OF A LETTER FROM REV. M. S. CULBERTSON.

Shanghai, May 4th, 1854.—We have reason to be deeply grateful that we are still permitted to live in security, in the midst of the disorders around us. Since the unhappy difficulty with foreigners, the imperial troops have kept very quiet. That severe lesson has no doubt increased our safety. The outrageous attack upon foreigners walking in the outskirts of the community—more general than I at first supposed—revealed a state of feeling on their part which might well alarm us for our safety. Decisive measures were obviously demanded, and the course taken may have been the wisest, though I cannot but regret that another day had not been allowed them to remove from their camps. Captain Pearson, of the ship Rose Standish, who was wounded, died on the 15th ultimo. His wife has gone home in the ship Jacob Bell, and is a pious woman, and a member of the Presbyterian church in Newburyport, Massachusetts. I preached on the Rose Standish one Sabbath, and her crew, of their own accord, handed me $5.00 as a donation.

* * * * *

Before this can reach you, you will have heard the news from Japan. Three ports are to be opened to commerce. I presume the provisions of the treaty are such that missionaries will not be excluded. I trust the gospel will soon find an entrance there. The hand of God, in the opening of this country, is too manifest to allow us to hesitate as to the duty of the Church to enter in with the message of salvation.

The insurgents seem to have met with some check in the North, but we know but little as to the extent of their reverses. They have, however, withdrawn some sixty miles further from Peking than they were before. In Ngan-Hway, they seem to have assumed the entire government of a large part, if not the whole, of the province.

The rebels still hold possession of Shanghai. It is reported, however, that their money is quite exhausted, and it seems probable they will be compelled ere long to yield. * * *

The letters from Ningpo herewith, will no doubt give you the particulars of an affray between the Portuguese sailors and Cantonese. The former murdered a Canton man, and the latter were bent on revenge. They had their cannon pointed at a lorcha lying near Mr. Rankin's house. The display of an American flag prevented their firing. Next day a fight took place, in which one Portuguese was killed. We have no apprehensions for the safety of the brethren there at present, and hope all will continue quiet.

AFRICA: CORISCO MISSION.

Extract of a letter from Rev. J. L. MACKEY, of the 7th of June, in relation to the affairs of that mission, and of the intended visit of himself and Mrs. Mackey to this country.

I presume, before the date of this sheet, Mr. and Mrs. Williams have reached New York, and you have heard of our loss by fire, and the consequent interruption of our missionary work. When they sailed, Mrs. Clemens was lying, extremely ill. To our great joy and comfort, the Lord has again raised her up. Two weeks ago, she was so well as to be able to walk out, and we expect soon to have her brought back to Corisco. Mrs. Mackey was with her a few weeks at Gaboon, brother Clemens having returned to take the supervision of the new building we are erecting. She is there now, with our friends of the Gaboon mission. If an opportunity occurs soon, she will come up in a vessel, if not, we expect to bring her in our boat. The rest of us here are all in our ordinary health at present. I have not been very well, and we have concluded that Mrs. Mackey and I return on a visit to America in the "Gem," which is expected to sail from this part of the coast for New York in July, or early in August. It was Mrs. Mackey's strong desire to stay behind, and endeavour to continue the girls' school, but we concluded that it would not be prudent for her to do so, on account of the precarious state of her health at times.

Had the affairs of our mission gone on uninterruptedly, we would not have thought it proper, merely on account of the present state of our health, to have suspended our labours to return to America; but it is probable we would, in the course of another year or less, have been compelled to give up and go, and the prospect is, that we would then do so at greater detriment to our mission than if we would go now. And, moreover, we are in much need of having printing done. I expect to take my interpreter along, and have this done while in America. Our fire robbed us of a vocabulary, containing several thousand words, which I had collected with much labour; besides translations, and different pieces I had written, and catechisms. I am hard at work trying to reproduce some of these now before we leave. I suppose this letter will not reach you much before the arrival of the "Gem," and on that account, even if I had time and strength, I need not write you any detailed account of the present state of our affairs. Brother McQueen has prepared an account of our various meetings and palavers with the people after the fire, and our preparations for rebuilding. We purchased sufficient boards from Captain Swan of the "Rodney Cass," to weatherboard a frame house, which we have in course of erection now. We are still living in one of the houses of our village, and which belongs to one of our people. In a month from the present time, the new house will be ready, we hope, for occupancy, if we meet with no detention or reverse. We are furnished with twelve or fourteen men daily, by the different head-men, who work for us at carrying and hewing logs gratis. They told us if we would build another mission house, they would build it themselves. Mr. McQueen expects shortly to resume his school, but we will not be able, for the present, to start the girls' school. I hope to consult with you on many matters regarding the prosecution of our work here, and its enlargement, when I see you. May we all be guided by wisdom from on high, in all we undertake, and in all we do.

MISCELLANEOUS.

JOURNAL OF THE WIFE OF A MISSIONARY IN THE INTERIOR OF AFRICA.

[Continued from page 161.]

Our house, when we have built it, will be delightfully away from natives, so that I think if the whole town were in a blaze, we should not fear for ours. But these fires are not usual in Ibadan: there is a law, if the person who has been the means of producing such a calamity is found out, all he possesses is to be taken from him, and he put in prison; and this, not because it was felonious, but accidental. This seems cruel, but the result has been, that not a fire has happened here in five years; while in Abbeokuta they have them to a fearful extent—five or six times in a year. They are shockingly careless there about them.

May 26.—I have had many visitors this week, particularly women. Their tenderness over me is touching: if they see me hot, they will fan me; if I look tired, they want me to lie down. I have had much talk with them, through my little maid Susanna: they do indeed receive us with joy and gladness, and we have many regular attendants on Sunday. They are quite beginning to understand that it is a holy day with us; and I feel sure some are trying to give up Sunday occupation. One woman, who is very fond of me, was missing last Sunday: she came on Monday, and with tears in her eyes told me, "Too much work live in her house on Sunday: her hands were too full, and she could not get them out." I was just talking to some new visitors about Sunday: she sat down, and told them of all she had seen and heard, and begged them to come also. They promised, and left; when I lay down in my hammock, in the back piazza, very tired. The above-mentioned woman, on her way home, met four of her friends, and came back with them. They found me out in my resting-place. After talking a little with them, I rather wished them to go, when my old friend said she wished me not to speak another word, but rest; yet if they might sit down quietly, and look at me, they should like it. I mention this, to show their kind and respectful, and really polite way of speaking, and to describe their tender and affectionate feeling toward me, which must be seen to be fully known.

It has been a lovely, cool day, as it rained nearly all night, and for hours in the morning. The sun has not peeped out once, so that about three o'clock we went out, Mr. Kefer too, all on horseback. The town is built on a very steep and high hill: we wanted to get to the top, to see the extent of the town, and a wonderful sight it is—myriads of houses on every side. A queer and rugged pathway we had often to travel; but I have no fear now, with my good little horse. I used to be frightened to go up or down the hill at G——, near Mr. F——'s house, but I think I should smile at it now. We went also through different parts of the town, to various markets: they are a pretty sight, with their native productions, &c. But oh, the noise! We were surrounded all the way by hundreds, with open eyes and mouth. Some made music—music after their fashion—and sang, and shouted. Many who had visited us at our house were prepared with an extra welcome. Kolas were given me, and I might have had many things. We stayed a minute at one spot of ground, where my husband told us a sad story. A cruel chief once lived in a house we saw. One of his wives having committed a trifling offence, the rest of his wives were called out—at least

many of them—and had to stand in a circle: he then cut off the offender's head, and made them all drink of her blood. My hand trembles as I write of such cruelty; but I could tell you of far more barbarous acts. We went to the son's house: the cruel father is dead. The son is not so bad. My husband pointed out a spot where an immense ditch had been dug, and kept open for dead bodies killed in this way. This cruel man was head chief—a perfect tyrant: no one could conquer him. His house was fortified. His own death was awful, like that of Herod, and more horrors than we have recorded in Scripture of Herod. But now the blessed gospel has entered this barbarous place, and what may it not effect? O God, send out thy light and thy truth! Good night, dear friends. I have written myself nervous, and yet this is only one thing among many.

May 29.—Another Sabbath has reached its close, and I like to write a few words, and think my dear friends will see them soon. We have had nice services: many people, and very attentive; and several having come for several Sundays, bringing new ones with them, is very encouraging. My husband has been talking this morning on the Pharisee and Publican; this afternoon on "Ye are bought with a price." We have now a nice little day-school. Some having come very regularly, I gave them blue shirts yesterday, and it was a pretty sight, this morning, to be greeted by nine blue boys. I have also now four children given me; but as our house is small, and they like to go home at the end of the day, we let them do so; but they are here early enough in the morning—a little boy and girl of Olumloyo's; a boy whose father has been quite an enemy of ours, but has come round to believe it is all right we say and do; and a little boy without parents, the brother of our schoolmaster: though he is so young, he has been nicely taught by his brother, and is quite a help in the school. Many more than I can take are ready and hoping to come to me when I get a "big house." I only wish you could take a peep at my little group. Two of the boys are really handsome: the youngest, Olumloyo's boy, wishes to be treated as the youngest, and likes to sit on my lap; and now and then he throws his little arms round my neck, and says all sorts of things I cannot understand. But there is the loving look of a simple-minded and affectionate child, and he calls me his iya (mother.)

I am sorry to say poor Mr. Kefer is in bed with a sharp attack of fever. We could not have our usual Sunday evening singing. Oh! this delightful rainy season! I do like it so much: the treat of feeling cool, and not being in a perspiration, is great indeed. Susanna is sitting by me, learning part of a hymn; the boys outside reading; and my poor husband lying on the bed, quite exhausted with his day's work. I must go and give him some quinine, for I am afraid he has a little fever. We have thought and talked of many of our dear friends this day. Oh, that a rich blessing may have been with us all—a Sabbath blessing! I may have a sigh now and then for a corner in St. Peter's—

——Oh! that my life were spent
In doing *only* all Thy righteous will;
That I might walk, on holiness intent
And every hour delight to love Thee still.

June 8—Nothing written since Sunday week, and now I must begin in good earnest. Last week I had to nurse both my dear husband and Mr. Kefer: they were quite ill with fever. I cannot say how thankful I am to be so well—tired enough I am by night: my children, and housekeeping, and visitors, keep me going all day. I almost fear for writing—drawing seems out of the question. However, as I get more and more used to it, I shall more cleverly manage my time. We know children are a great care and trouble at home, and can imagine that they would be rather more so in this country, having been under no control, and coming now into such a different life. Washing every morning, for instance, is passing strange to them—once or twice a week is the outside of what they think necessary: and why we want them ever to be quiet and silent is equally strange. They are beginning to comprehend that they must be at family prayers: nothing composes them so much as music. We always sing a hymn, with the harmonium, at prayers, with which they are delighted. But though decidedly a care, and no slight trouble, I would not for anything be without them: they will lose their wildness in time, and they are so affectionate! One child, whose name is Atrielle, the son of a great warrior, has a very high spirit, but a most loving heart. He often comes and throws his little arms round me—"My mother thou art!" but he is extremely passionate too. The other day he was beating a boy bigger than himself tremendously: I interfered, and he lifted up his hand at me: then I had to punish him. He only said he would go home. I said, "Very well, Atrielle, go: good bye for ever!" He burst into tears. "O no! O no! I will never leave my iya," and was quite inconsolable till received into favour. They are all happy enough, and are a real pleasure to us, and often rouse us a little, if we are inclined to be flat or weary. My needle, &c., comes into constant requisition; for if strings, buttons, &c., are not needing it, a ball bursts. I really think you would call me notable. I have two or three baskets under the sofa; one to contain playthings, another, pieces of rag, print, and bits of paper: one child wants to sew, another to cut paper, &c. We have erected a large shed, and covered it with palm leaves, as a temporary church, till we can get a new one. In it we have a day-school, and services on Sunday. It was very full both times last Sunday. The people sit on the ground, and are very attentive, on the whole, at least quiet. Sometimes they ask questions in the middle of the discourse, and appear much interested. Another time, if you ask them what they have heard, "they don't know, they did not hear."

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN AUGUST, 1854.

SYNOD OF ALBANY.—*Pby of Albany*—Ballston ch 31 33

SYNOD OF BUFFALO.—*Pby of Genesee River*—Warsaw ch, of which 5 for Corisco Mission 21. *Pby of Ogdensburg*—Oswegatchie 1st ch Sab sch to ed *L Merrill Miller* 25. *Pby of Buffalo City*—Black Rock ch mo con 12 58 00

SYNOD OF NEW YORK.—*Pby of Hudson*—Florida ch mo con 11; Monroe ch 10 50. *Pby of North River*—Wappinger's Falls ch mo con coll's 19, Sab sch 3. *Pby of Bedford*—Croton Falls ch mo con 9 50. *Pby of Long Island*—Sag Harbor ch 65; Huntington ch, of which 45 20 mo con coll's 86 36. *Pby of New York*—Forty-second street ch mo con 13; Wallabout ch mo con 5 48; Madison Av ch mo con 20; Eighty-fourth street ch mo con 5; Nyack ch 8 05; New York 1st ch mo con 43 05, Mrs Andrew Reid 23 87; Williamsburg ch mo con July and August 46; Yorkville ch mo con 6 70, Sab sch to ed *Mary Briant* and *John B Pinney* 7 382 51

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Elizabethport ch ann coll 25. *Pby of Passaic*—Paterson 1st ch mo con colls 64; Newark 3d ch mo con 27 76, Sab sch, of which 6 33 to ed *A Alexander* at Spencer 14. *Pby of New Brunswick*—Bound Brook ch mo con 10; A friend for Siam 100, for India 100; New Brunswick, N J, Rev Dr Cogswell 25; Kingston ch, of which 5 from Sab sch 35; Titusville ch 20. *Pby of West Jersey*—Bridgeton 1st ch six mo's con colls 136; Cedarville ch 11; Cape May 1st ch 13 50; Woodbury ch 57. *Pby of Newton*—Musconetcong Valley ch 20. *Pby of Susquehanna*—Orwell ch 15. *Pby of Luzerne*—Kingston ch mo con 5; Summit Hill ch, for sup Rev R Lowrie 11 19, Sab sch 3 81 693 26

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Arch street ch, T V King 100; Crookville ch Sab sch to ed *Margaret B Stedman* in Canton 15. *Pby of Donegal*—Chestnut Level ch, Ladies benev soc 12. *Pby of Baltimore*—Bridge street ch Georgetown 65 58. *Pby of Carlisle*—Bedford ch 32 12. *Pby of Huntingdon*—Lewistown Pa, Samuel J Milliken 55 cents; Curwinsville ch 20. *Pby of Northumberland*—Lewisburg ch Sab sch 2 62 247 87

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Summit ch 16; Ebensburg ch 17. *Pby of Redstone*—Mount Pleasant ch 42 37. *Pby of Ohio*—Pittsburgh 2d ch, W W Wilson 52 84; Miller's Run ch 15 10 143 31

SYNOD OF WHEELING.—*Pby of Washington*—JOSEPH DONAGHY, to con self 1 m 30. *Pby of New Lisbon*—Salineville, Ohio, Miss LETTY WATSON, to con herself 1 m 50 80 00

SYNOD OF OHIO.—*Pby of Hocking*—Rutland ch, Cyrus Higley 14 40

SYNOD OF CINCINNATI.—*Pby of Cincinnati*—Cincinnati 1st ch, four mo's con colls 24 66. *Pby of Sidney*—Piqua 1st ch 41 65 66

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch mo con 4 00

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Lexington ch, to con Rev J W MCCLUSKEY 1 m 30 00

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Carlyle ch 8. *Pby of Peoria*—Peoria ch, two ladies to ed *J C Smith* 30; Canton ch 5; Salem ch 5. *Pby of Rock River*—Galena South ch juv soc to ed *Hempstead Ripley* 25. *Pby of Chicago*—Rockford 1st ch 8 50, Sab sch for sup of girls' school at Canton 1 50 83 00

SYNOD OF IOWA.—*Pby of Iowa*—West Point ch 4 00

SYNOD OF MISSOURI.—*Pby of Upper Missouri*—Prairie ch 13 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 18 45. *Pby of Ebenezer*—Richwood ch 12 30 45

SYNOD OF VIRGINIA.—*Pby of Winchester*—Mrs Susan C Balch 1; Charlestown ch 40 41 00

SYNOD OF NORTH CAROLINA.—*Pby of Fayetteville*—Philadelphus ch 7 75; Tirza ch 12; Buffalo ch 20 45; Rock Fish ch 4 71; Carthage ch, Rev Wm Hogshead 25; China Grove ch 9; Rock Fish Factory ch 4 36; Galatia ch 7 50; Ash Pole ch 19 10; St Paul's ch 25; Smyrna ch 18; Lumber Bridge ch 12 40; Antioch ch 12 10; Bethel ch 18 75; Centre ch 10 50; Wilmington ch, coloured members to aid in building church in Liberia for Uncle Simon Harrison 41 247 62

SYNOD OF NASHVILLE.—*Pby of Holston*—Leesburg ch 40; Kincaid ch 4 44 00

SYNOD OF GEORGIA.—*Pby of Florida*—Monticello ch Sab sch to ed *Hamilton Milliken* 25 00

SYNOD OF ALABAMA.—*Pby of Tuscaloosa*—Gainesville ch 220. *Pby of East Alabama*—Montgomery ch Sab sch for sup of scholarship at Allahabad 25 245 00

SYNOD OF MISSISSIPPI.—*Pby of Louisiana*—Prytanea street ch New Orleans, mo con 39 95; Carmel ch, missionary box at Parsonage 5 44 95

SYNOD OF MEMPHIS.—Synodical collection 29 50. *Pby of Chickasaw*—Oxford ch fem benev soc, of which 25 to ed girl at Corisco, and 25 to restore mission buildings at Corisco 50 79 50

SYNOD OF ARKANSAS.—*Pby of Ouachita*—El Dorado ch, D W Colmery 5. *Pby of Indian*—Boggy Depot ch 14 20 19 20

SYNOD OF THE PACIFIC.—*Pby of Oregon*—Clatsop ch 5 50.

Total from churches, $2,632 56

SEMINARIES AND COLLEGES.—Erskine College, S C, missionary soc for Shanghai Mission 30 00

LEGACIES.——, N C, Legacy of Wm Bonney, Sen, deceased 30 00

MISCELLANEOUS.—Chas McAuley, New York 20; Museum box 4 25; "I will," for translation of Jones' Catechism in China 2; Crew of "Rose Standish" at Shanghai 5; A friend for Mission in Siam 2; A lady for Corisco Mission 100; "———," for mission to the Chinese in California 5000; A friend 50; Friend to Foreign Missions 5; "D," Ashwood, Tenn 2 50; J H Rumpsfelt, New Orleans, for African mission 10 5200 75

Total receipts in August, $7,893 31

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Amount previously contributed $9788 73
Lebanon ch Ind, Rev Jos Platte 10 00 9798 73

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies of Steubenville 1st ch Ohio, one box clothing for Otoe and Omaha mission 60; Ladies of Chelsea ch N Y, one box clothing; Ladies of Scotchtown ch N Y, one box clothing for Spencer Academy 43 62; Ladies of Neshaminy ch Pa, one box clothing for Wa-pa-nucka school.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. B. M. Smith, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

☞ As frequent inquiries are made on this subject, we give the terms on which the Board of Publication *ordinarily* employs Colporteurs.

Wages $150 per annum. Equipage $50. All reasonable travelling expenses, together with charges for freight and postage, are defrayed by the Board.

READING FOR THE PEOPLE.

Let us be understood in the outset, that by "people" we do not designate a class, such as those to whom the term is often employed in aristocratical communities. We mean simply that large part of our population, constituting its bulk, who have not enjoyed the benefits of a liberal professional education, and whose tastes are, therefore, not necessarily literary. Merchants, farmers, tradesmen, mechanics, and labourers, and their wives and children, comprising some of the best specimens of integrity, honour, and uprightness, and who, by good strong sense, form the conservative element in our body politic, are the "people" we mean. And for such we must have *reading* which is adapted to their wants. In secular matters, various efforts have been made to present the great facts of science, the history and biography, the travels and romances, of excellent writers, with such peculiarities of style, or such embellishments of art, that the attention of persons not fond of reading may be attracted and fixed. And this is well. By books and pamphlets, and especially the periodical press, our people are well supplied with the most valuable, and often best selected, portions of useful knowledge.

Now the Church has also a duty to perform; and it is for this great purpose our Board was established. In its prosecution thus far, we have assurances that we enjoy, to a very gratifying degree, not only the confidence of our own branch of the Church, but that also of large numbers of the Christian community outside our pale. We believe this confidence can be retained, without involving any compromise of principle on our part. The kind of books demanded by the necessities of the religious reading community, are such as the bulk of our publications for adults offer. The following extract from the last report of the Board, is to the purpose.

"With the constantly increasing facilities for circulating our publications, we desire greatly to increase the number and variety of those on practical subjects, setting forth the duties and privileges of Christian life, and the admonitions and guides to the wayward and erring, which so greatly aid pastoral efforts to train God's sons and daughters for heaven, awaken the careless, warn the impenitent, and lead inquiring souls to Christ. We desire that the publications of the Church shall be a fair exposition of the teachings of her pulpits. We do not lose sight of the importance of supplying works on the doctrines and order of our Church, both for the instruction of our own people, and for removing the prejudices of ignorance, and correcting the misrepresentations of designing error. But we think it equally desirable all may be led to feel, that however much we seek to train men to be Presbyterians, in principle as well as profession, we equally desire to teach them to be Christians, intelligent in faith, and consistent in life. It is not only proper, but it is a most solemn duty resting on all conscientiously receiving our system of faith and order, to extend the knowledge of our principles, as the knowledge of what we believe God has taught. But our Church must do this, under higher, nobler motives, than the narrow-minded desire to propagate the peculiarities of a poor, petty party, in the contests of sectarianism. Calvinism, as a system, never comes so well prepared to carry conviction to the heart, as well as to the intellect, as when mingled, as the Bible mingles its propositions, with the great facts and doctrines of a common Christianity. Never does it appear so divinely authenticated, as when its consistency, as a scheme of doctrine, with the assured teachings of experimental religion, is unfolded to the mind: when all its soul-humbling, pride-subduing declarations are discovered to be in harmony with the awakening, convincing, and converting truths of the Divine Word, sealed by the power of the Divine Spirit. There is no Calvinism like the Calvinism of the cross. The great bulk of the soundest theology, the most discriminating exposition of Scripture, and especially the practical divinity, the theology for the fireside and the closet, which the world possesses, have been the contribution of Calvinistic minds and hearts. We owe it to the world, as the largest branch of the Presbyterian family; we owe it to the affiliated Churches, which hold so much in common with us, differing far less than agreeing; we owe it to ourselves, in justice to our principles, our history, and our hopes: above all, we owe it to our common Christianity, and the cause of a common King and Saviour, to reproduce and multiply books, which, eviscerated of Calvinism, lose half their power for permanent influence on man, to circulate to every corner of our land the truth, which waked a world from the stupor of a superstition centuries old, to imbue every mind accessible to our agency, with the knowledge of "the whole counsel of God." Thus shall we fulfil the design of those who founded this Institution; that for which it is more than ever needed; that in which it stands forth before the world, at once the exponent and representation of our Church and of the Bible, and that which forms the characteristic element of its constitution, when finally organized by the Assembly, to publish "approved works in support of the great principles of the Reformation," and "such, permanent and periodical, as are adapted to promote sound learning, and true religion."

BOOKS FOR CHILDREN.

We are not in the habit of presenting long extracts from our cotemporaries. But the importance of the topic presented in the following, which we take from the *Southern Presbyterian*, and the ability with which it is written, justify the expectation that our readers, who do not otherwise see it, will thank us, rather than ask any apology. We consider the article too good to be abridged by extracts. If all our weeklies would take similar ground, much would be done towards infusing into the public mind a better tone of sentiment on the important matter presented.

"We can scarcely conceive of a more responsible office than that of preparing books for children. Their credulity naturally leads them to believe whatever wears the semblance of plausibility, whilst, through the limited range of their knowledge, and their inexperience, they are unable to discriminate between truth and error. Their hearts, susceptible of every kind of impression, are even more tenacious—for this is human nature in its present state—of the bad than of the good.

"Books are written for others, which the authors themselves must know are evil in their tendencies. Such works are sought for and read because they are corrupt and corrupting. They are published because this, their character, will render them popular, and the authors will acquire fame, and the publishers and venders make money. But can the writer be found, or the publisher, so unscrupulous and cruel as to take advantage of the simplicity and trustfulness of children, by circulating among them books calculated to corrupt their moral sentiments, and prematurely plunge them into vice and ruin?

"We believe that few books are published for children with the design of doing them injury, either because the enormity of the crime appals wicked writers and unprincipled publishers, or because God exercises a special providence to prevent the poisoning of human society at its very springs. But whilst the design of the book may not be evil, its tendencies may be anything else than healthful to mind or morals. Of such works, we fear, there are many in circulation among the young.

"First, we may mention those which seek to teach a morality that is not founded on religion, nor pervaded by its spirit. Every attempt of this kind, whether made on behalf of the young or the old, we hold to be essentially infidel. It can only originate in the feeling that the sanctions of religion are not necessary to enforce the practice of our moral duties, and its tendency, so far as it may be successful, is to disparage and supersede the specific claims of the gospel. If children are instructed, or otherwise induced to believe, that they may be good, virtuous, and happy, without repentance for their sins and 'new hearts,' the work of God's Spirit, they no more than others will be inclined to seek Christ in the way the gospel requires all to do. On this ground the writings of Miss Edgeworth, once so popular, have been justly complained of. The author's motives seem always good, and her sentiments are rarely in the slightest degree objectionable; but religion in any shape that deserves the name, considered as a necessary element in the formation of a perfect character, or in the fulfilment of the duties of life, is left almost wholly out of view.

"Again, there is a class of books for children which are distinctively religious in their aim, but are constructed on the avowed plan of omitting all reference to some of the leading doctrines of the gospel, whilst other doctrines that are not excluded, are so diluted as to lose well nigh all their strength. This is done on the principle, as it is said, that 'milk,' not strong 'meat,' is the proper food for 'babes.' We admit the correctness of the principle. What we object to is, that the 'milk' itself is diluted. We wish our children to have pure milk—'the pure milk of the Word.'

"Further, the extent to which fiction is used in the preparation of religious books for children, is a great evil in our day. We are not unmindful that it is difficult to engage the attention of children to the contents of a book without the aid of a narrative, and we would not exclude all such as are purely fictitious. Better, indeed, that they be altogether fictitious or altogether real, and not, as may frequently be found, an incongruous or a deceptive mingling of both elements. And yet all must allow, that care should be exercised, that the use of fiction as a vehicle for conveying truth, be not so abused, that the interest of the mere story turns the mind from the instruction it is designed to impart. Any person who has kept pace in his observations with the character of the books issued of late years for children, can scarcely have failed to perceive, that the narrative has been growing more and more prominent, the story or plot more intricate, the descriptions more highly wrought, the whole scheme of the works verging more and more closely on the region of the romance, and partaking more largely of the spirit of the drama. This remark, we regret to say, applies to many of the books which are found in our Sunday-School libraries. The competition between the different publishing societies, naturally leads each one to seek to make its works popular, and books of this kind will be popular; they will be read—this is the evil of it—read to the neglect of a better class of works. The more 'story' there is in them, and the less 'dull instruction,' the more eagerly are they sought after, as every parent and Sabbath-school librarian well knows. It was a book of this type in regard to which a little girl nine years old remarked to us, one Sabbath afternoon, 'Why, here is a book I got this morning out of the Sunday-school library, and I have read it all through, and there isn't a speck of religion in it.' We doubt not the child was right. The case was even worse than that of a 'religious novel' which we read, upon a special recommendation, when a boy. The religion was carefully separated from the story, and put into chapters by itself, so that we found little trouble in passing over it, and no interruption to the continuous flow of the narrative. We have since seen many books for the 'Sunday reading' of children, in which all the religion was parenthetical.

"We shall not here speak of the influence of such works on the mind, nor inquire how far their perusal tends to excite and aggravate the appetite for works of fiction generally—that source of so many and so fearful evils in our country. It were a sad thing, if the very means we employ to instruct and interest our children in religion, should prepare the way for the entrance of a more frightful calamity than ignorance itself."

"Little care is ordinarily used in the selection of books to be put into the hands of children. For the most part they are presented as rewards for good conduct, or as presents on birth-days or other special occasions, and the parent or friend hastily looks around upon the crowded shelves of the bookstore, and takes such as, upon running the eye over the title page and illustrations, give a promise of pleasing the little ones for whom they are intended. They are good, indifferent, or bad, as it happens in each case.

"We have been led into this strain of remark by having placed in our hands a package of volumes recently issued by the Presbyterian Board of Publication, and a notice of which appears in another column. The more we see of the works published by the Board for the young, the more we are persuaded that its Editor and the Publishing Committee are impressed with a conviction of the responsibility resting upon them, and that they discharge their delicate trust with much discrimination and wisdom. They have allowed fiction to be used very sparingly, and it is always employed in such a way as to render it a vehicle for conveying sound instruction, which—the instruction, not the fiction, the gem, not the casket—is sought to be made the chief attraction of the book. If the Board shall adhere rigidly to the principles which have governed their selection hitherto, they will, in a few years more of prosperity in their work, furnish the Church with as many books as may be needed for the Sabbath-school, or private use, and all of a character worthy of the source from which they proceed, and safe and suitable for the class for whom they are intended. It is a matter of sincere gratitude, that there is a check to the evils resulting from the want of caution in selecting books for the young, in the wisdom and faithfulness of the men who are appointed to watch over the issues of this great fountain of religious knowledge to the Church. We trust they will never be seduced by the desire to render their books more popular, nor be driven by the stress of the competition which they may encounter, to recede from their high position of sending out no work, for young or old, which shall not be strictly and decidedly *religious* in sentiment, structure, and tendency."

CALVIN'S COMMENTARIES IN FRENCH.

It was announced some time ago, that through the liberality of a benevolent friend, means had been furnished the Board of Publication for publishing in French, Calvin's Commentary on the New Testament, for the use of Protestants in France and Switzerland. It is a remarkable and lamentable fact, that Calvin, the prince of commentators, is almost unknown to the religious public, and but little known even to the ministers and students, in his native and adopted countries. We have now the satisfaction to state, that the first volume of the work is actually published, and the second far advanced. It will consist of four volumes, royal octavo, of between 700 and 800 pages each. The Board have imported a few copies of the first volume, which will be sold at actual cost. The first volume costs $2.25. It is hoped that the succeeding volumes can be imported for $2.00, and perhaps $1.75. The last volume is to contain a glossary of obsolete words.

We give a specimen of the work: Matt. ix. 6.

Ha authorité en tèrre. Ceste puissance est bien autre que celle qui a esté donnée aux Apostres, et laquelle exercent aujourd'huy les Pasteurs de l'Eglise. Car en publiant la commission dont ils sont chargez, ils ne pardonnent pas les péchez, à proprement parler, mais plustost ils tesmoignent que les péchez sont pardonnez. Mais Christ par ces paroles ne se dit pas seulement ministre et tesmoin de ceste grâce, mais aussi autheur. Mais que veut dire ceste restriction et exception *En terre?* Car que nous proufitera-il d'avoir yci obtenu pardon, si cela n'est ratifié au ciel? Certes Christ a voulu dire, afin qu'il ne faille aller chercher bien loin la rémission des péchez, qu'en sa personne elle a esté présentée aux hommes, et comme mise en la main. Car sèlon que nous avons une inclination naturelle à desfiance, nous n'osons jamais nous asseurer que Dieu nous vueille estre propice, sinon que s'approchant bien près il se déclare familièrement à nous. Or pource que Christ est descendu en terre afin d'offrir en présence la grâce de Dieu aux hommes, il est dit qu'il pardonne les péchez visiblement: pource qu'en luy et par luy la volonté de Dieu a esté manifestée, laquelle auparavant estoit cachée par-dessus les nues selon le sens de la chair.

BOARD OF COLPORTAGE OF THE SYNOD OF PITTSBURGH.

We find in the "Presbyterian Banner" of September 9, the following notice of a most important part of Christian enterprise connected with our general operations. We cordially approve of the complimentary terms in which this Synod and its active and efficient services are represented by the Banner. And we trust the example, thus held up before our whole church, will be speedily imitated, and more than equalled in the results of similar efforts by other Presbyteries and Synods.

The Synod of Pittsburgh has always been distinguished for its firm adherence to the doctrines and order of the Presbyterian Church, and its willingness to engage in every good work having for its object the good of man, the promotion of true religion, and the glory of God. Hence a deep interest has been felt in the success of the Board of Publication ever since its establishment. Pastors and elders recognized the need of the sound doctrinal, experimental and historical works proposed to be published by the Board, and much pains was taken to secure their circulation among the people. But the want of some central place where all the publications might be obtained, and of some regularly constituted agency under the control of the church for their regular and systematic distribution, was felt to be a great want. Accordingly, as the Records show, the Synod, in the year 1847, established a Board of Colportage for the purpose of obtaining and keeping on hand, at the depository in the city of Pittsburgh, a full supply of the publications of the parent Board, and also for the prosecution of a vigorous system of colportage. Thus far the expectations of the friends of the enterprise—notwithstanding the difficulties encountered from various sources—have been more than realized.

During the second year, 1848, a contribution of $613 was received, and 6,725 volumes were distributed. In 1851 the contribution was $931, and the distribution 8,300 vols. In the sixth year, 1852, the contribution was $1,276, and the distribution 26,792. In 1852 the clear capital stock was $774, in 1853 it amounted to $2,950,87. The whole number of volumes distributed since the origin of the Board up to the last meeting of Synod has not been less than 80,000, together with a very large number of the tracts published by authority of our church.

During the year 1853 there was a large increase; 27,734 volumes were distributed principally within the bounds of the Synod of Pittsburgh and the Presbytery of New Lisbon. For that year the agency employed in distribution were the depository and the voluntary labours of 135 elders and others. This latter agency was suggested and set in operation by the devoted and lamented McCombs; and its complete success renders it worthy the consideration of Sessions, Presbyteries and Synods, that would disseminate the wholesome and scriptural literature of our church among their people.

The Synod in 1852 recommended the raising of a permanent business fund amounting to at least $5,000, from the different Presbyteries. A good part of this sum has been already paid in, and it is to be hoped that the remainder will soon be raised, that the usefulness of this Board may be still farther extended. Great good has already been accomplished by this instrumentality, and we sincerely trust that the two Synods into which the old Synod has been divided, will, in accordance with the recommendation of the General Assembly, unite harmoniously and energetically in sustaining and encouraging this institution through which so much may be done for the instruction and confirmation of the members of the church we love, and for the salvation of perishing men. We know that many of the brethren in that region will rejoice at the reduction—small as it may seem—in the price of many of the works intended for general circulation, and that they are anxious for an issue of cheap editions of many of the standard works of the Board so soon as the circumstances of the Board will permit. If all the Synods in our ecclesiastical connection would adopt something like the method pursued by the Synod of Pittsburgh, there is great reason to believe that much would be done to strengthen the faith of God's children, to make known the real doctrines we profess, to bring sinners to repentance, and to diffuse a healthful religious sentiment throughout the land.

PRESBYTERIAN ALMANAC FOR 1855.

We have now ready for orders a full supply of our Almanac, which we think will be found even more worthy of public favour than any of its predecessors. Besides a more convenient arrangement of the Calendar, we have presented some new and most valuable statistics, of both temporary and permanent value. All our families ought to have this Almanac, whatever other they procure. It gives, in a very succinct manner, a general view of our Church, and all its noble institutions, and supplies an agreeable variety of other matter, fully as useful as can be found in the same space elsewhere.

A HYMN TRACT.

Just published by the Board, price 5 cents,

DEVOTIONAL POETRY, OR HYMNS FOR THE CLOSET AND THE SOCIAL MEETING. Selected from the Psalms and Hymns approved by the General Assembly.

This tract contains 142 pieces of religious poetry, 20 of which are from the old version of the Psalms. It will be found especially useful in new settlements.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF AUGUST, 1854.

Presbytery of Londonderry.

Newbury 1st ch, Rev A G Vermilye, pastor 30, to con Deacon JOSEPH MORSS 30, to con Mr RUFUS SMITH 30, to con Mrs ELIZABETH CUSHING 30, to con Miss SARAH CALDWELL hon mems, and collections in the congregation 10—per James Caldwell $120 00

Presbytery of Albany.

Northampton ch, per Rev D Lyon, through B Miss 2 00

Presbytery of Connecticut.

Thompsonville ch, per Rev Dr Jos Harvey 7 00

Presbytery of New Brunswick.

First ch Newton, per Rev John Hall, D D 50; Titusville ch, per Rev J B Davis 10 60 00

Presbytery of Carlisle.

"A Young Lady" of Bedford ch, per Rev T K Davis 1 41

Presbytery of Richland.

Fredericktown ch addl to con Mrs FARIS hon mem, per Mr Wm Rankin Jr 2 00

Presbytery of Peoria.

New Washington ch, per Mr A Davidson 6 00

Presbytery of Rock River.

Andover ch, per Mr A Davidson 7 00

Presbytery of Fayetteville.

Antioch ch 2 65; Philadelphus ch 2 50—per J Martine 5 15

Presbytery of Nashville.

Shiloh ch, per Mr A Davidson 14 00

Presbytery of Tuscumbia.

Florence ch 30 to con Rev WM H MITCHELL hon mem, 30 to con ROBERT M PATTON hon mem, collection in the congregation 13—per W H Arnell, colporteur 73 00

Presbytery of Harmony.

Sumterville ch, from the "Ladies," to con their pastor, Rev D MCQUEEN, hon mem 30 00

Presbytery of Hopewell.

Clarksville ch, per R Campbell, Esq, through W Shear, Esq 3 55

Presbytery of Tuscaloosa.

Eutaw ch, Wm P Webb, per Mr Wm Rankin, Jr, Treas 5 00

MISCELLANEOUS.

From "F" of Albany, N Y, for publishing books for the Blind 2; from "two Ladies of his Bible Class," to con PAUL T JONES, Esq, hon mem 30 32 00

Total, $378 11

A. W. MITCHELL, *Treasurer.*

HISTORICAL NOTICES OF SYNODS AND PRESBYTERIES.

16. The Presbytery of Genesee River was formed by consolidating the Presbyteries of Steuben and Wyoming, at the stated meeting of the Synod of Buffalo, held at Bath, New York, August 16th, 1853, and held its first meeting at Warsaw, New York, September 27th, 1853.

17. The Presbytery of Logansport was constituted by the Synod of Indiana, out of parts of the Presbyteries of Crawfordsville, and Indianapolis. Held its first session in Logansport, on the first Thursday of April, 1836, at 2 o'clock, P. M. First Moderator, Rev. L. G. Bell. Presbyteries of Lake and Fort Wayne since formed out of it.

SYNODS.

3. The Synod of Northern Indiana was constituted by the General Assembly in 1843. First meeting in the city of Fort Wayne, October, 1843. Rev. John Wright, first Moderator.

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. James Matthews and the Carlisle church, Kentucky, August 2d, by the Presbytery of Ebenezer.

Rev. B. M. Smith and the Staunton church, August 26th, by the Presbytery of Lexington. [This Presbyterial action was delayed, by the failure of the church to be represented at a former meeting.]

CALLS HAVE BEEN OFFERED TO

Rev. Dr. W. C. Anderson, by the church of Chillicothe, Ohio.

Rev. J. Woodbridge, of Baton Rouge, Louisiana, by the church in Henderson, Kentucky.

Mr. C. W. Cooper, by the church of Pontiac, Michigan.

Rev. William Maclaren, of Franklin street church, New York, by the Pearl street church, Fall River City.

Mr. David M. James, late of the Theological Seminary, Princeton, to the church of Mount Olive, New Jersey.

Rev. A. H. Lackey, from the churches of Springfield and Mount Paran, Presbytery of Baltimore.

CALLS HAVE BEEN ACCEPTED BY

Rev. J. L. Wilson, to the church of Jefferson, Indiana.

Rev. A. H. Lackey, to the churches of Springfield and Mount Paran, Presbytery of Baltimore.

Mr. O. Holmes Barnard, late of Princeton Seminary, to the First Presbyterian church in Yates, Orleans county, New York.

Rev. Luther Emerson, to the church of Shemariah, Lexington Presbytery.

Rev. W. Trimble, to the churches of Timber Ridge and Bethesda, Lexington Presbytery.

CALL DECLINED BY

Rev. Justus T. Umsted, of Keokuk, Iowa, to the North church, Philadelphia.

ORDINATIONS AND INSTALLATIONS.

July 27th, Rev. Charles White was ordained and installed pastor of Berryville church, Clarke county, Virginia, by the Presbytery of Winchester.

August 5th, Rev. J. D. Smith was installed pastor of Westminster church, Columbus, Ohio, by the Presbytery of Columbus.

July 23d, Rev. James B. Ramsay was installed pastor of the New Monmouth church, by the Presbytery of Lexington.

Rev. Robert H. Beattie was installed pastor of the Bethlehem church, by the Presbytery of North River, at a special meeting of that Presbytery, when the church was received under its care.

June 13th, Rev. Isaac N. Hays was installed pastor of the church of Middle Spring, by the Presbytery of Carlisle.

August 29th, Mr. James I. Smith was ordained as an Evangelist for the Copper regions of Lake Superior, by the Presbytery of Erie.

POST-OFFICE ADDRESS CHANGED.

Rev. John Rice Bowman, from Madison, Ga., to Eutaw, Ala.

Rev. T. D. King, from Montrose to Paulding, Miss.

Rev. B. F. Rawlins, from San Jose, Cal., to Towanda, Pa.

Rev. C. P. Jenning, from May's Lick, Ky., to Pleasant Ridge, Ill.

Rev. J. A. Rosseel, from Evans' Mills, N. Y., to Neenah, Wis.

Rev. M. T. Allen, from Ashville, N. C., to Fancy Hill, N. C.

Rev. C. S. Dod, from Holly Springs, Miss., to Jackson, Tenn.

Rev. S. D. Campbell, from Bainbridge, Ga., to Knox Hill, Fla.

Rev. A. H. Lackey, from Jersey Shore, Pa., to Harrisonville, Md.

Rev. J. N. Hays, from Hunterstown, Pa., to Shippensburgh, Pa.

Rev. Daniel Motzer, from Warrenton, Va., to Middlebrook, Md.

Rev. R. H. Beattie, from W. Milton to Salisbury Mills, N. Y.

Rev. B. M. Hobson, from Louisville, Ky., to Lexington, Mo.

Rev. G. W. McPhail, from Fredericksburg, Va., to Easton, Pa.

Rev. Thomas Alexander, from Bloomington, Ind., to Waco, Texas.

Rev. H. V. D. Nevius, from Dover Mills, Va., to Walnut Hill, Ky.

Rev. George C. Crowe, from Haynesville, Mo., to Prospect Hill, Mo.

Rev. Joseph Platt, from Lebanon to Vincennes, Ind.

Rev. John R. Hutchinson, from Oakland College, Miss., to Covington, La.

Rev. J. A. Clayton, from Tollsburg, Ky., to Waterford, Ala.

Rev. Jephtha Harrison, from Aberdeen, Miss., to Burlington, Iowa.

Rev. R. R. Evans, from Colliersville to Germantown, Tenn.

Rev. A. Ryors, D. D., from Madison, Ind., to Danville, Ky.

Rev. W. S. Plumer, D. D., from Baltimore, Md., to Alleghany City, Pa.

Rev. James Purviance, from Natchez to Oakland College, Miss.

Rev. C. J. Jones, from St. Louis, Mo., to New York City.

Rev. J. Woodbridge, from Baton Rouge, La., to Henderson, Ky.

Rev. J. B. Condit, from Walnut Hills, Ohio, to Elizabethtown, N. J.

DEATHS.

August 30th, Rev. Joel Huntington departed this life, at the residence of his brother, Rev. Dr. Huntington of Albany.

August 16th, Rev. Jesse W. Hume, recently pastor of Tallahassee church, Florida, at the residence of his mother-in-law, Mrs. E. B. Weakley, of Rutherford county, Tennessee.

August 14th, Rev. A. W. Boyd, of Allegheny Presbytery, near Tarentum, Allegheny county, Pennsylvania.

Recently, Rev. Frederick S. Ernst, Pastor of the church of Buhler's Plains, Louisiana.

September 6th, near Pittsburgh, the Rev. Robert Patterson, in the 82d year of his age.

MISCELLANEOUS.

Rev. J. A. McClung declines the Presidency of South Hanover College.

Rev. James Purviance has accepted the Presidency of Oakland College, and Rev. Messrs. Doremus, Adams, and Moore, the Professorships to which they were severally elected.

Rev. Wm. E. Schenck has been elected Corresponding Secretary and General Agent of the Presbyterian Board of Publication.

Varieties.

THE NESTORIANS.—The *Puritan Recorder* states that the American missionaries have full liberty to preach to all the Nestorian churches in the Oroomiah district. The churches have been divested of their pictures, crosses, &c.; and all the objectionable portions of their liturgy, such as prayers of intercession to the Virgin, saints, &c., have been marked out, and are omitted in their devotions.

BIBLE COLPORTAGE IN TURKEY.—The British and Foreign Bible Society are sending Bibles and Testaments by thousands to Constantinople, in the various languages spoken by the belligerents. Among these are thousands of Testaments in the Russian, for the use of Russian soldiers, if they should be brought there as captives. Colporteurs are already diligently employed, and others are on their way to engage in the work.

OUT-DOOR PREACHING.—We understand that the Rev. Dr. Hanna, son-in-law of Dr. Chalmers, and his biographer, has recently preached twice at Hurlford to large audiences in the open air. The Bishop of Salisbury has inaugurated his Episcopate by preaching in the open air to a body of railway labourers.

ALTERATIONS IN THE PRAYER-BOOK.—There has been laid before the House of Commons a copy of the alterations proposed in the Book of Common Prayer by the bishops and others appointed by the Crown to revise the book in 1689. The alterations suggested by the Commissioners were no less than 598 in number. Many, though decidedly improvements, and quite unobjectionable, were merely of a verbal nature. One of the most notable of the changes proposed, was to add (on the great festivals) after the Ten Commandments a recital of the eight beatitudes, with a suitable response from the people. So far as the alterations suggested affected doctrine, the key to them will be found in the desire to conciliate objectors, and prevent the spread of dissent. The word "priest" was to be altered to "minister;" the Apocrypha was to be disused; those who scrupled kneeling at the sacrament were to be allowed to receive it in a pew in some posture of reverence; in baptism the sign of the cross was not to be made if the parties thought it sinful; the parents might upon occasion be the sponsers, and the words, "by baptism regenerate," were displaced by the single word "regenerate."—*London Times.*

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, since last report, viz:

From 2d church at Steubenville,	$15 00
" a Friend, through Rev. R. Happersett,	50 00
" church of Port Byron,	8 00
" 1st church at Freehold, N. J.	11 34
" Roswell church,	17 00
	$101 34

GEO. H. VAN GELDER,
Treas. Trustees Gen. Assembly.

PHILADELPHIA, *August 22d*, 1854.

☞ Our subscribers who are in arrears are respectfully requested to send on their subscriptions, by mail or otherwise, before the close of the year.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Suggestions to Presbyteries and Churches, p. 166. Progress, p. 166. Good Fruits, p. 166. An Incident, p. 167. A Papist mistaking a Mass-Book for the Bible, p. 167. Oregon, p. 167. Prayer-Meetings and Revivals, p. 168. Revival, p. 168. Receipts, p. 168.

BOARD OF EDUCATION.—I. Ministerial Education: Encouraging Prospects, p. 169. Ministerial Skill, p. 169. Dr. Carey's Early Struggles, p. 169. School Teaching by Candidates for the Ministry, p. 170. II. Christian Education in Schools and Colleges: Quarterly Reports—Need of Funds, p. 170. Makemie College, Arkansas, p. 170. Effects of Bad Teaching, p. 170. Colleges and Theological Seminaries in the United States, p. 170. Practical Sermons, p. 170. The Springing of Buried Seed, p. 170. Parental Teaching, p. 171. Dillworth's Spelling-Book and the Catechism, p. 171. Another Warning to Protestant Parents, p. 171. Receipts, p. 171.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 172. The Presbyterian Church and Foreign Missions, p. 172. Choctaw Mission, p. 173. India: Lodiana Mission; Journal of the Rev. J. M. Jamieson, p. 173. Letter from the Rev. J. H. Morrison, p. 174. Furrukhabad Mission: Extract of a Letter from Rev. J. F. Ullman, p. 174. Agra Mission: Extract of a Letter from Rev. E. Williams, p. 175. Siam: Bankok Mission: Extract of a Letter from Rev. S. Mattoon, p. 175. China: Canton Mission: Extract of Letter from Dr. Kerr, p. 175. Extract of Letter from Rev. C. F. Preston, p. 175. Ningpo Mission: Extract of Letter from Mrs. Way, p. 176. Shanghai Mission: Extract of Letter from Rev. M. S. Culbertson, p. 176. Africa: Corisco Mission: Extract of Letter from Rev. J. L. Mackey, p. 176. Miscellaneous: Journal of the Wife of a Missionary in the Interior of Africa, p. 176. Receipts, p. 177.

BOARD OF PUBLICATION.—Reading for the People, p. 178. Books for Children, p. 178. Calvin's Commentaries, in French, p. 179. Board of Colportage of the Synod of Pittsburgh, p. 179. Presbyterian Almanac, p. 179. A Hymn Tract, p. 179. Receipts, p. 179.

MISCELLANEOUS.—God's Special Providence, p. 165. At the Door, p. 165. Historical Notices of Presbyteries and Synods, p. 180. Ecclesiastical Record, p. 180. Varieties, p. 180.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 11. | PHILADELPHIA, NOVEMBER, 1854. | PRICE PER YEAR, *Fifty Cents.*

TO OUR FRIENDS.

Now is the time to make efforts for increasing the circulation of the *Record*. Our subscribers are now 16,500. There are perhaps 150,000 families in our Church. Thus about one-ninth of these families only, are supplied with the *Record*. We know of a church of 300 members where not one copy of the *Record* is taken, except by the pastor. A little effort would put this matter right. Until our people know more of what is doing, they will not try to do more of what ought to be done. Unless the lists of new subscribers are sent in before the middle of December, there will be difficulty in supplying demands for the January number, which will be then put to press.

For the Home and Foreign Record.

THE SHINING PATH.

"The path of the just is as the shining light, that shineth more and more unto the perfect day."—PROV. iv. 18.

These are not only the words of the wisest man the world ever saw, but such as were given by inspiration of God.

The *path*. This is a figurative expression, and means a course of conduct, the Christian life. By the word *just* is not meant what the world so often embraces under it, a mere outward appearance of uprightness: but it is equivalent to the word as used by Paul when he says, "the just shall live by faith."

Taking it in this sense, we do not understand it to mean those who are wrapped up in the mantel of their own self-righteousness, who think they have sufficient strength within themselves to do all that God requires of them. On the contrary, we believe the inspired writer means by it those who have been redeemed by the precious blood of Christ, and who stand accepted on account of his righteousness imputed to them.

The path of the just *shines*. Christians are lights. Jesus said to his disciples, "Ye are the light of the world." Not that they are such by nature, for they have been called out "of darkness into his (God's) marvellous light." The light they possess is borrowed from Christ, the "Sun of Righteousness," the source of all light, both natural and spiritual; who said of himself, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

Again, they reflect this light. It is just as impossible for a person to be a true disciple of Christ, a child of God, and conceal the fact from the world, as it is for any natural luminary to shine upon it, without conveying to the eye of the beholder the rays of light.

The path of the just shines *more and more*. There are two reasons for this.

First, because the very nature of religion in the soul is progressive. It is compared to a grain of mustard seed, "which is the least of all seeds; but when it is grown, it becometh a tree, so that the birds of the air come and lodge in the branches thereof." It is like the all-pervading leaven, that ceaseth not to work until the whole lump is affected. It is like the growth of corn, in the progress of which we see first the blade, then the ear, after that the full corn in the ear. Here it is compared to the influx of morning light, of which, at first, but a few feeble rays are visible above the horizon, but which increase both in number and strength, as the king of day rises majestically to his zenith.

Secondly, it shines *more and more*, because, as the natural sun shines upon the world, and chases away darkness and the morning mists, and imparts warmth, life, and vigour to the animal and vegetable part of creation, so Christ, the Sun of Righteousness, sends his illuminating, life-giving, and soul-cheering rays of spiritual light to the minds of his people, and chases away their mental and moral darkness, warms their affections, and enables them to run with alacrity the path of his commandments. Solomon's doctrine is not such as the world, and even Christians teach in our day. They would have us to believe that a man may be in the path of the just, born again, in the narrow way that leadeth to life, and after all go to perdition. They would have us to believe that the light of life placed in the soul by the hand of Omnipotence, may be extinguished by the first puff that comes from the unwholesome atmosphere of this world.

But Solomon is not inconsistent with the other inspired writers. David says, "They go from strength to strength, every one of them in Zion appeareth before God." Job says, "The righteous shall hold on his way, and he that hath clean hands shall renew his strength." Paul is "confident of this very thing, that he which hath begun a good work in me, will perform it until the day of Jesus Christ." John speaks the language of the Saviour, and says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

It is true, however, that this increase of light, this Christian progress, is in proportion to the use of means. Where they are neglected, the graces languish, the heart grows cold, zeal abates, and the path is no longer like the shining light. Indeed, it often seems to be darkness. It would become such, if it were not for the love of Christ.

But this path *shines not merely to Christians themselves*. It may appear to them to be very dim. But as they use diligently the appointed means, and imitate Christ, their pattern, they grow in his image. Just as they seek the light of life, do they become the more emphatically the children of light, and the more conspicuous as such to the world. The world will take knowledge of them that they have been with Christ, and learned of him. Their vicious or immoral life will be reproved; they will be constrained to acknowledge that there is reality in the religion of Jesus, and God will be glorified.

But if we would have our path, like that of the just, to shine to ourselves and the world around us, we must study prayerfully the word of God, be attentive to prayer and meditation, as well as to the ministrations and ordinances of God's house. Let not the Christian who neglects these, expect to make progress in the divine life. As reasonably might he expect to live and increase in health and strength, while he neglects to eat the food which God has given for the preservation and growth of the body. Assimilation to the image of Christ is in proportion to the use of means, as before stated. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you." "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

G. K. M.

From the New York Observer—Abridged.

HINTS TO A YOUNG MINISTER.

1. Be well acquainted with your own heart.

2. Prayer—prayer—prayer—the first, second, and third elements of the Christian life, should open, prolong, and conclude each day.

3. If the word of Christ dwell richly in you, that wealth will be respected by your people, and they will be enriched by it. Let them but see the gems of Scripture set gracefully in your discourses, and they will love them the more.

4. Read the Scriptures twice on the Sabbath in public, and each chapter three times in private; baptize it with prayer. Study emphasis, tone, spirit. Let the first be correct, the second natural, and the last congenial. If a passage be obscure, explain it, but let the explanation be concise, clear, and satisfactory. If something striking can be adduced in few words, give the audience the benefit of it, for it comes fresh from the living oracles.

5. Let your psalms and hymns be previously selected, carefully read in private, and their very spirit incorporated with the music of your soul while communing with God.

6. If misconduct call for rebuke, let it be in tenderness. Irritability in the pulpit is like the bearded thistle to the beauteous flower.

7. Visit your people—so many a day. Three visits a day for six days amount to 936 a year. When abroad, visit all in one neighbourhood.

8. Listen to no idle tales; seek not for men's opinions of yourself; but study to show yourself approved of God. Meddle not with matters out of your sphere. Abjure criticisms on *persons*. Some things that pain you must be let alone; for you can do no good by taking hold of them. You might as well take hold of a dog's ears.

9. Urbanity to all is a jewel. A kind word will work wonders, and it is easily bestowed. Call the children by their names. To the gentle sex be gentle, and you will win your way to their souls.

SENEX.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House*, 23 *Centre street, New York.*

RECEIPTS AND PAYMENTS OF THE BOARD.

Mission Rooms,
Philadelphia, Oct. 19, 1854.

For the information of the churches, we publish the following comparative semi-annual statement of the receipts and payments of the Board:

The receipts from April 1st, 1853, to October 1st, 1853, were as follows:

Office in Philadelphia,	$17,476 52
" " Louisville,	5,123 91
" " Pittsburgh,	2,686 59
	$25,287 02

The receipts from April 1st, 1854, to October 1st, 1854, were as follows:

Office in Philadelphia,	$17,935 42
" " Louisville,	5,169 13
" " Pittsburgh,	2,153 53
	$25,258 08

The payments from April 1st, 1853, to October 1st, 1853, were as follows:

Office in Philadelphia,	$17,747 99
" " Louisville,	7,597 69
" " Pittsburgh,	2,262 98
	$27,608 66

The payments from April 1st, 1854, to October 1st, 1854, were as follows:

Office in Philadelphia,	$24,625 15
" " Louisville,	6,747 18
" " Pittsburgh,	2,905 97
	$34,278 30

From the foregoing statement, it appears that our aggregate *receipts* for the last six months, as compared with the corresponding period of last year, were *less* by twenty-eight dollars and ninety-four cents; while our aggregate *payments* were *more* by six thousand six hundred and sixty-nine dollars and sixty-four cents.

These facts are sufficient to show, without comment, the necessity of prudence on the part of the Presbyteries in their applications for aid, and the indispensable necessity of increased contributions on the part of the churches.

G. W. Musgrave, *Cor. Sec.*

For the Home and Foreign Record.

CHURCH AT ST. PAUL, MINNESOTA.

As many of the readers of the *Home and Foreign Record* have contributed to the erection of this church, we think it due to them, through your columns, to make a statement of the success which has attended our efforts. This church was dedicated to the worship of God on the last Sabbath of August. The building is of brick, with a stone basement, with very little attempt at ornament, and is so arranged in its details as to present the most beautiful features of the Gothic style, to which it belongs; *i. e.*, rigid economy in curtailing some of its first proposed points, seeming scarcely to have diminished the simple yet striking beauty of its appearance.

The main building has on either side four windows, in the pointed style, each fifteen feet high. The walls are surmounted by a well proportioned battlement. From each corner, angular pilasters project, to be surmounted by pinnacles, the points of which are at an elevation of 56 feet from the ground. The tower, which is in three sections, is 17 feet square at the base, and projects 10 feet without the main building; its corners are surmounted with pinnacles, 84 feet from the base. The central section has in the front a pointed window 25 feet high. Three rooms are finished in the basement, in which a parochial school is kept. These rooms are twelve feet high. There is a lecture room, not yet finished, 28 by 40 feet. The whole building, on the ground, is 45 by 75 feet; the audience room is 42½ by 62½ feet, and will seat 500 persons comfortably. The vestibule is enclosed within the tower, from which a flight of steps leads into the church, another into the basement, and a third into the gallery. The interior is finished with some ornament, and is neat and comfortable. Around the windows are sprung arched cornices of plaster paris, from the base of which they are carried out horizontally to the foot of a bracket, where it is supported by a corbiel, which is very tasteful; thence the bracket, in springing out into the ceiling, at a distance of seven feet from the wall, dies into a molding that surrounds the ceiling. Back of the pulpit are two cluster columns, between which is a slight recess, crowned by an arch; and into the brackets surmounting which on either side, the arched cornices continued from the sides of the building fall. The pulpit and gallery front are finished in a style in harmony with that of the building. The pews have a straight finish, and are capped with two members of black walnut, which contrast pleasantly with the white paint of the pulpit and ends of the seats.

The above is a very imperfect description of this church, but it may give some idea of its appearance to those who have aided in its erection. But that which will most interest our friends abroad, is the fact that we have dedicated this church *free of debt.* One week prior to the dedication, there was a debt upon us of ($1500,) fifteen hundred dollars. I called a meeting of the friends of the church, and stated to them that I was unwilling that we should enter our church for the worship of God, with a debt of 1500 dollars upon us, drawing interest at the rate of *two per cent. per month*, and proposed to pay one-tenth of this debt myself, if they would raise the other nine-tenths. A paper was started, and the amount subscribed in a short time. Although I have to borrow the money ($150) to pay my proportion, I rejoice in the privilege, and feel abundantly rewarded in the reflection that this our only church in Minnesota, is not only the best house of worship in the Territory, but there is no debt to embarrass it in the future.

We would here record our thanks to the God of Zion, who has enabled us in so short a time to accomplish so much and so well for this infant congregation. We heartily thank all those who have aided us in this enterprise, and pray that God may reward them. About four thousand dollars have been raised for this building abroad, and an equal amount has been raised here in St. Paul. It is not yet three years since we were sent here by the Board of Domestic Missions. One of our first objects was to erect a house of worship, and we have kept that steadily in view; the Lord has prospered our efforts, and our house is now finished, so far as we intend to finish it at present. It has cost over 8000 dollars, all of which is paid. The church is still small in its membership, numbering but 20. With God's blessing, we look now for a more rapid growth, and hope that this church may soon be able not only to sustain itself, but to pay back into the Board of Domestic Missions what we are now receiving at their hands.

It was thought by some that we undertook too much when we laid the foundation of our church, and some good friends advised us to put up a small building that would be less expensive. We have now no doubt but that our course was the proper one for us, and will be found to be so for all who are similarly situated. We have had less difficulty, I think, in obtaining means for the erection of this church, than we would have had in erecting one at less than half the cost. It was advised in the last General Assembly, to let people in the West build for themselves log churches, and remain in them until able to erect more costly ones. Although this advice came from a wise man, it is not good for the West. There was a time when such a course answered for the South-West, but that time is past. If it is good policy to build log houses for churches in western towns, I have only to say that such towns must be remote from navigable streams and rail roads. If the Presbyterian Church is to have a place among other churches in this New England of the West, she must take hold of Church Extension.

J. G. Riheldaffer.

A SUCCESSFUL MISSION.

July 17th, 1854.

Rev. G. W. Musgrave, D. D.

Dear Sir—Nine months have passed since the date of my commission. During that time we have had a dedication, an organization, and an installation. It has been suggested, that probably a brief statement of our rise and progress would serve to encourage others. The first step, previous to any more public movement, was to appoint a neighbourhood prayer-meeting, which still continues to be held on the evening of every Sabbath, alternately at one of two or three private houses. This soon became very numerously attended, sometimes by as many as ninety or a hundred persons. These occasions often, particularly last winter, were remarkably solemn; and I am thankful to record that one young lady, a missionary's daughter, who has since joined this church on profession, considers that her full determination to serve the Lord was formed at such a meeting.

Our second step was to open a Sunday-school, which, with a corps of good teachers, and an ample library, has constantly attracted from fifty to seventy scholars, most of whom did not before attend elsewhere. Having been recently called to officiate at the funeral of a little child whose parents are French Roman Catholics, I was assured by them both that their intention is to worship hereafter with us. I have twice examined and addressed the children publicly, when they acquitted themselves well.

Almost simultaneously with the establishment of a Sunday-school, I threw open also my own doors for public worship, there being no hall or other building which could be engaged for the purpose, where for six months I preached the gospel once each Lord's day, to all who were willing to come and hear it. My auditors gradually increased in number, and the word was always listened to with marked attention. Having thus laboured until the meeting of our Presbytery in October last, I was then, at their request, made your missionary.

Two months later our new church was dedicated. It is "a beautiful structure," 30 by 69 feet in dimensions, exclusive of the tower and projections; tastefully frescoed, having a good bell, and occupying, in part, four city lots, where, with ordinary diligence and the divine blessing, it must acquire strength. As yet we are not self-sustaining, but begin at once to contribute, as you perceive from the enclosed. Our whole collection is $104. (The remainder will be forthcoming, should it not be handed over before this is sent.) About $7000 in all have been paid towards our own enterprise since its commencement, with the aid of some benevolent individuals in the city, of which amount considerably more than one-half is from those who hitherto had not been specially interested in our branch of the Presbyterian Church. Probably the Old-school body have never had an entirely new church added to their number at so little cost to themselves. Yet our position is fairly understood, and the letting of fifty pews within a week after the dedication, shows the movement to be popular.

I have just formed a Bible class, composed chiefly of young ladies, which promises to be very useful. Let me tell you of a poor woman from the North of Ireland, whose husband is a Roman Catholic and a deaf mute. She had not been in a church for twenty-one years, but now regularly attends ours. The first time she did nothing but weep. "It reminded her," she said, "so much of home." An English couple lately arrived here with a sick child, which died the next day. Being in great destitution, they and their dead were provided for. Both are now habitual attendants upon my ministry. The husband has become a diligent reader of his Bible, and his wife is rejoicing in hope. She expects to unite with us at our next communion. I cannot but feel, therefore, that this is a right undertaking, and that the Board have wisely resolved to sustain it. By the blessing of God, we have been able to accomplish something already for the cause of Christ and human salvation, although it is not yet five months that we have existed ecclesiastically, and notwithstanding I was led hither unwittingly at first. The past deserves to be reviewed with gratitude to the Infinite Source of all true prosperity, while the present and the future join to inspire a hopeful confidence in

him. It is certainly a matter of rejoicing to see the public mind and the Church herself awakening in some degree to the great subject of extending Zion's borders, and planting in new places the standard of the gospel. Our work, however, is not done, when a house of worship has been completed, and the Christian ordinances purely established. It still remains for us to pray and labour in faith, looking above for the "increase." For

"If God succeeds not, all the cost
And pains to build the house are lost;
If God the city will not keep,
The wakeful guards as well may sleep."

Yours most truly, J. S. D.

DR. SPRING'S SERMON.

Rev. G. W. Musgrave, D. D.

My Dear Brother—Some kind friend sent me Dr. Spring's sermon, preached on the subject of Home Missions before our last General Assembly. That friend, whether the Doctor himself, or you yourself, or any other friend, has my humble and sincere thanks.

I received this treasure last week. Treasure I call it, for it is certainly, in my judgment at least, worth its weight, a thousand times told, of unalloyed gold, especially when considered in view of the grand subject it contemplates. "Paul's Argument for Home Missions," as the discourse is styled, is a tall performance from a tall man!

When I received it last week, I glanced over it hastily. It attracted me at once. I resolved to read it, every word, to my congregation on the ensuing Sabbath, should the assembly in attendance be large, and if not large, then to give notice that "Dr. Spring's preaching should (D. V.) be heard on Sabbath following."

The congregation was large, and respectable in appearance, and yesterday, for the first sermon, I read the discourse, every word of it, to the audience. Their attention appeared lively, and seemed rivetted all the time. Several expressed their gratification at the close of the benediction.

As to the sermon itself, it is one blaze of truth from beginning to end. It is clear, pure, simple, argumentative, irresistible! Like Luther's preaching, its words are "piercing thunderbolts."

The discourse closes with the *amor patriæ*, and with that true and dignified patriotism which is heaven descended, and in its character free from man worship, and the slavish adulations of political demagogues. My judgment is, that if this discourse was read in every congregation in our whole Zion, the result would be, as to funds, at least 25 per cent. advanced in the course of one year to the Board of Missions, whose correspondence you control.

For twenty years in this favoured land, I have preached, as occasion offered, the same, the very same doctrines on home missions, but, alas! in a very inferior manner. But I did as I could. The idea that the foreign field should have the first claim on the missionary benevolence of America, always appeared absurd to me. Foreign missions are the ecclesiastical colonization scheme of the Church. The home government must sustain its colonies. The home government must be competent to this, or must abandon its colonies. Its competency rests in the amplitude of its means at home. If foreign missions are to be vigorously sustained, the home department must be kept in healthful energy, always advancing; the latter must be the purse to draw from, when the former calls out *Da pecuniam*. Every newly organized church at home is an auxiliary to the strength which sustains foreign operations. The same principle is acted upon in commerce, in trade, in war, in national finances, and in territorial accessions. There must be sound capital at the fountain of affairs, or bankruptcy must ensue.

Onward! onward! my worthy brother, with the home missionary cause. Dr. Spring's sermon has made me like "a roe or a young hart on the mountains of Bether!" If it be the Lord's will, I wish the Doctor's sight may never grow dim, nor his hand tremble, nor his energy fail, until he arrives at the age of Moses! Deut. xxxiv. 7.

Truly yours in the blessed gospel, N. W.

MISSIONARY TRIALS.

October 3d, 1854.

Rev. G. W. Musgrave, D. D.

Dear Brother—Six months have passed away since you heard from me, and hence this report must cover that period of time. I have now been one year in this place. In that time, I have seen much to encourage, and also many things to discourage. During the first part of the summer, our attendance upon preaching was good, our Sabbath-school had increased from about a dozen to seventy scholars, and Providence raised us up some excellent teachers. On the 4th of July we had a celebration that interested our children very much, and that passed off very pleasantly to all concerned in the welfare of our school. Our prayer-meeting had increased in interest and in numbers. During this state of things, I thought the Lord was going to cause our little vine to grow and be fruitful. But about the middle of July, the state of things was very much changed, and continues so up to the present time. This change has been brought about by sickness and death. We have had one of the most sickly seasons that has ever been witnessed in this region. About the middle of July, the dysentery broke out amongst us in its most malignant form. For three weeks, the deaths averaged twelve a week. At first, children principally were taken, but after some time, all ages and classes were attacked and taken. The infant of a few days, the blooming youth, the young man and young lady, the strong man and the aged mother, all have sickened and died. The dysentery has somewhat abated, but still, many are down yet with this disease. Since the warm weather abated, other diseases have set in. We have many cases of bilious fever, some cases of congestive, and some of typhoid fever. But the disease most prevalent of all is the ague, or "chills," as the people here call it. All these diseases have prevailed to such an extent, that we have not enough well people at times to take care of the sick. Whole households have been down at once in some instances. It is estimated that about 80 have died in the town and immediate neighbourhood, since the sickness commenced. This is a great mortality for a village containing about 1200 inhabitants. And still the sickness continues. It would be difficult indeed to find one family all well. Truly the Lord has laid his chastising hand heavily upon us. Many hearts are desolate, many hearts are sad; "a voice has been heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

The immediate effect of this visitation upon our little church has been desolating and discouraging. Our Sabbath-school has been almost broken up; our prayer-meeting is forsaken; and but very few are seen in the house of God on the Sabbath. So many are sick, and so many needed to attend upon the sick, that our ordinary services are very thinly attended indeed. It is the custom here to preach funeral sermons for all that die. So far as it has been in my power, I have endeavoured to conform to this custom, although, as you can easily imagine, it has given me much extra labour. On such occasions, we have generally had more to hear the gospel, and sometimes our house has been crowded with solemn and attentive audiences. I trust that at such times some good impressions have been made, and that the seed then sown will yet bear fruit. I have been here one year, and in that time I have preached twenty-four funeral sermons, besides making a number of addresses on funeral occasions, when it was not convenient to have a regular sermon. I have made it a rule, in preaching funeral sermons, to say but little about the dead—often nothing. I have preached to the living, or to those dead in trespasses and sins, and have endeavoured to present such truth as I supposed was adapted to make them alive again.

Since the sickly season commenced, I have visited the sick as much as my strength would permit, and as I supposed consistent with other duties. I trust that in this way I have done some good, but I have frequently had occasion to mourn, on leaving the houses of the sick, that so little opportunity has been afforded for imparting religious instruction. Some are opposed to religious conversation with the sick, supposing that it will only alarm them, and make their disease worse. On one occasion, I called to see an aged man, who was lying near his end, as was supposed, and began to address such words to him as I supposed adapted to his case, when I was peremptorily commanded to stop, by a friend of the sick man. "We don't want," said he, "to have his mind disturbed by such talk." The sick man and his friend were both Universalists. I thought of the inquiry once made to our Saviour, "Why art thou come to torment us before the time?"

But while I have thus at times been deprived the privilege of conversing freely with the sick, I have at other times had the way opened up by disease and death to impart spiritual instruction to persons that I could not have approached under other circumstances. I have sat down beside infidel parents—those who were avowedly such—while they mourned for departed children, and have talked freely to them of Jesus and his salvation—our need of these, and the hopes and consolations which they impart to such as believe; and I have been thanked for my visit, and invited to call again. I have entered, also, the tavern, where religion had often been the subject of ridicule, and which had often been the scene of mirth, and revelry, and profanity, and drunkenness, and I have there read God's word, made an address from these words, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh," and prayed with the mourning and bereaved family. My experience here has taught me, that God can open up an entrance for his word and for his ministers, even in those places from which, at one time, they seemed to be entirely debarred.

To show the effect of the prevailing sickness on our congregation, I may mention, that some time ago I announced that the sacrament of the Lord's Supper would be administered there in two weeks from that time. When the time came, there were so many sick that we thought best to postpone the communion for a short time. After the weather changed, and the sickness seemed to abate some, we again announced that the ordinance of the Supper would be administered in two weeks. When the day came, we were in a worse condition than when the first day came that was announced. Our only elder was down upon a bed of sickness, and unable to attend with us, and but few others could come to the house of God. I concluded, however, that it would not be desirable to postpone the communion again, so I preached from the text, "Christ is all and in all," and I gave the symbols of the broken body and shed blood of our crucified Redeemer to sixteen of his professed people. We had no elder present to assist; our only one was absent by the dispensation of Providence; but I myself am an elder, and I took his place. I felt our little meeting to be very solemn. All, I think, could say, it is good to be here. Our circumstances made us feel our need and our dependence upon Christ; and with disease and death all around, eternity seemed to be very near.

My year's labours have closed, without seeing a single individual added to the church on examination. Over this state of things I mourn and feel humbled, and at times discouraged. But I am still trying to encourage myself in the Lord. My field is a peculiar one, and it may be some time before I see the fruit of my labour. There was but little good seed in the soil here when I came. It is mine to use the means, but I cannot convert souls. Perhaps you are ready to ask, How have you and your family fared amid abounding sickness and death? We have great reason for gratitude that we have been protected as we have, though we have not escaped disease. My family consists of myself and wife, and two children. We have all had the ague—our first introduction to this disease. I have, since I came here, frequently heard persons speak of this disease as though it were a light thing. But we did not find it such. It produces, for a time, extreme sickness, and is followed with great prostration. My chills were so ordered that I have been kept out of the pulpit only one Sabbath—the only one by sickness during the year. My wife has been the most afflicted. Her chills have been most numerous, and she has been the most debilitated. It is impossible in this region this season, to obtain help in the house. In consequence of this, I have had to go into the kitchen, and take a girl's place. I have cooked our meals, milked, churned, and dressed the butter. I have not yet gone to the wash-tub, but I do not know but I shall have to do so yet. In these things I have had a taste of missionary life. I would not murmur; if I can be of any benefit to the souls of men, I would cheerfully make the sacrifices that I am now making. I sometimes, however, fear that my wife will not have her health in this place.

I am your brother in Christ, W. E.

FROM A MISSIONARY IN NORTH CAROLINA.

July 18th, 1854.

Rev. G. W. Musgrave, D. D.

I herewith send you a report of my field of labour. In view of the many difficulties to be encountered, I feel grateful to the Lord of the harvest that success has crowned the labours of your humble missionary

even beyond his expectations. One of our elders recently remarked that "the charge was in a better condition than it has been for twenty years."

My field is extensive and laborious. It is in the midst, not only of a "crooked and perverse" community, but also of strong sectarian prejudice against the doctrines of that "sect everywhere spoken against," and where stormy and periodical excitement is too often taken for the religion of Jesus.

In the village, soon after I came to this charge, not less than sixty were reported as joining the church at one meeting. But alas for the "fruits!" Not ten can now be found who walk with Christ. Our prospect was dark. The current was against us. We had but few members, mostly women and no elder. The only materials for an eldership removed about this time, which added greatly to our discouragement. My faith almost failed. Yet by patience and perseverance the Lord smiled on us; our cause began to brighten, our congregations to increase, our church to be more respected, and the current of public opinion to turn in our favour. Our membership has nearly doubled; we have an elder, and a more complete organization of the church, a good Bible-class, and a religious newspaper in almost every family. We have scattered extensively the books of our Board, and improved the music of our church, that noble yet much neglected part of public worship. I am grateful to the Lord for the deliverance of our church in the village from threatened oblivion, and for the pleasing prospect of future advancement.

Eight miles north is the church of B——, dilapidated by deaths and removals, and by the inroads of sister denominations, and also for want of a new house of worship, not having had one for fifty years. I am pleased to state to the Board that this church has now a new and commodious house of worship completed and paid for by the people themselves, and the usual results of better congregations, more interest in Zion, and cheering the hearts of Zion's friends have followed, besides silencing those who were ready to say, "What do these feeble Jews?" and who did say, after a few young people were carried off by excitement, "B—— church might as well shut her doors." Our membership has increased, our prospects have brightened, our doctrines are more respected, and where there was not a copy of a religious newspaper, we now have nearly twenty.

The blessing of the Lord rest on the Board of Missions in their arduous and multiplied labours, as also upon the great cause of Domestic Missions itself.

Yours truly, in the bonds of the gospel,

T. E. D.

PROGRESS.

October 9th, 1854.

Dear Sir—As another quarter's labour has closed, I hasten to inform you what the Lord is doing for us, through the instrumentality of your Board. Probably you are aware that all the churches in this vicinity are young. The first organization connected with your body was the church of ———, in 1844. About that time, Rev. Mr. ——— was commissioned to labour as a missionary in that field and the adjacent destitute places. As the fruit of that commission, two other churches have been organized, one at ———, the other at ——— Valley. In the stead of one, there are three labourers, with full amount of work, and fine prospects of future usefulness. In connection with the above mentioned fields, two other places are supplied with the preached word regularly on the Sabbath. In the stead of one, there are five respectable congregations for size, assemble every Sabbath for the worship of God, as the fruit of your first commission ten years ago. This surely is the Lord's doing, and is marvellous in our eyes. We feel that not only great things have been done for the region around, but particularly for this people. Our church was organized, May, 1847, with eighteen members. We have enjoyed no copious outpourings of the Holy Spirit, but there has been a gradual increase. Since my connection with this people, at every communion, additions have been made to our numbers. We feel that the Lord is with us, leading us in the right way. Pray for us, that we may enjoy his more immediate presence, and experience his power, in the conviction of many souls. The church feel greatly indebted to the Board for their timely aid, and are disposed to do what they can to relieve its burdens.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year. Provided we have their address.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of September, 1854.

SONOD OF ALBANY.

Pby of Londonderry.—Antrim ch	$6 38
Pby of Albany.—Carlisle ch, from JAMES BOUGHTON, addl to constitute himself an hon mem	25 00

SYNOD OF NEW YORK.

Pby of North River.—Smithfield ch	11 50

SYNOD OF NEW JERSEY.

Pby of Passaic.—Morristown 1st ch 323 60; Morristown 2d ch 80	403 60
Pby of New Brunswick.—Squan Village ch	5 25
Pby of Susquehanna.—Wyalusing ch 8; Friendsville ch 2 14; Silver Lake ch 1 28; Towanda ch 2 58; Wyalusing 2d ch 3	17 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—North ch, Phila, (of which 30 in part to constitute S D POWEL an hon mem) 159; Penn ch Phila, from Miss Ellen Rose 20; A member of the Sixth ch Phila 100	279 00
Pby of Donegal.—Slateville ch 12 50; Chesnut Level ch 49 30; Little Britain ch 13 60; Chanceford ch in part 16	91 40
Pby of Huntingdon.—Huntingdon ch 100; Bellefonte ch 81	181 00
Pby of Northumberland.—Sunbury ch 29 19; Northumberland ch 12 81; Lycoming Centre ch 25; Buffalo ch 50	117 00

SYNOD OF BALTIMORE.

Pby of Baltimore.—Annapolis ch	30 00
Pby of Carlisle.—Great Conewago ch 81, of which 50 to constitute Miss SARAH B MAJOR hon mem	81 00

SYNOD OF OHIO.

Pby of Zanesville.—Buffalo ch	35 00
Pby of Wooster.—Jackson ch 14; Northfield ch 2; Chippewa ch 2 25; Mount Hope ch 10 20	28 45

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Rolling Prairie ch	11 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Canton ch 5; Farmington ch 6 50; Brunswick ch 3 50	15 00

SYNOD OF WISCONSIN.

Pby of Winnebago.—Depere ch	4 50

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Hillsboro' ch Female Benevolent Society	50 00

SYNOD OF TEXAS.

Pby of Brazos.—Houston ch	43 15
	$1430 23

MISCELLANEOUS.

A Lady, New York 25; John Brewster, Shirleysburg, Pa 50; Mrs M Simonton, Harrisburg, Pa 5; "S A S," Danville, Va 5; Daniel Fishburn and family, Waynesboro', Va 20; Ann C Guthrie 1; Mrs Hugh McClure 1; Missionary, Bible, Tract, and Education Society of Princeton Theological Seminary 14; Rev J Cogswell, D D, New Brunswick, N J 25; George Baird, Washington, Pa 20; Washington Literary Society of Chesnut Level Academy, Pa 3 60; A Burnett, Harrisburg, Pa 3	172 60

LEGACY.

Bequest of Rev John H Rittenhouse, dec'd, late of Washingtonville, Pa	15 00
Total,	$1617 83

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

1 box from the Ladies of Cedar Grove ch, Lancaster county, Pa, valued at	25 00
1 cask from the Ladies of Waterford ch, N Y, valued	97 00
	$122 00

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of September, 1854.

Pby of Troy.—Second street ch, Troy, N Y, for the Milwaukie church, Wisconsin	38 08
Pby of North River.—Smithfield ch	3 00
Pby of Philadelphia 2d.—Neshaminy ch, for 1st church Fort Winnebago, Wisconsin	55 00
Pby of New Castle.—Dover and Smyrna chs	15 00
Pby of Des Moines.—Fairfield ch	10 00
Pby of Orange.—Hillsboro' ch Female Benev Society	25 00
	$146 08

MISCELLANEOUS.

A balance from the Dutch Reformed church of North and Southampton, Pa, for the 1st church of Fort Winnebago, Wisconsin 2; John Stewart, Graceham, Md 5	7 00
Total,	$153 08

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of September, 1854.

SYNOD OF PITTSBURGH.

Pby of Redstone.—Sewickly ch	16 00
Pby of Blairsville.—Donegal ch 5 70; Saltsburg ch 37; Elderton ch 3 60; Ebenezer ch 26 72; Congruity ch 33; Gilgal ch 19 08, of which 2 50 from Mrs Caruthers; Rural Valley ch 26 75, of which 6 75 from the Young People's Missionary Society	151 85
Pby of Ohio.—Chartiers ch 17; Pittsburgh 1st ch, "A Friend" 1	18 00
Pby of Erie.—Georgetown ch	15 15
Pby of Beaver.—Mt Pleasant and Newport chs	12 27

SYNOD OF WHEELING.

Pby of Washington.—Washington ch annual and monthly colls	140 53
Total,	$353 80

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of September, 1854.

SYNOD OF CINCINNATI.

Pby of Sidney.—Bellefontaine ch in part 16 15; Urbana ch 30 82; West Liberty ch 20	66 97

SYNOD OF INDIANA.

Pby of New Albany.—Jeffersonville ch bal 19 05; a Friend 73 cts, Mrs Fabrique, Corydon 50 cts; Livonia ch 16 60	36 88
Pby of Palestine.—Robinson ch 5; Martinsville ch 4; Hebron ch 10 10; Independence ch 6 50	25 60

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Lafayette ch 17 60; a Friend 5	22 60
Pby of Crawfordsville.—Covington ch	25 50

SYNOD OF ILLINOIS.

Pby of Peoria.—Low Point ch	7 00

SYNOD OF MISSOURI.

Pby of Upper Missouri.—Ebenezer ch	7 00

SYNOD OF KENTUCKY.

Pby of Transylvania.—Bethel ch	9 00
Pby of Ebenezer.—Washington ch 27; Sharon ch 10; Bethesda ch 32 25; 1st ch Covington 98 38	167 63

SYNOD OF OHIO.

Pby of Marion.—Milford Centre ch 17 50; Marysville ch 10; Buck Creek ch 46 30	73 80

MISCELLANEOUS.

Walnut ch Ind 2 75; Genoa and Coon Creek chs 5	7 75
Total,	$449 73

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
James Wood, D. D., *Associate Corresponding Secretary.*
William Main, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to William Main, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE FIELD OF THE WORLD.

The *open field* for the living ministry was *never so great* as at the present time. Our own country, harvest-white with twenty-five millions of immortal souls, is inviting labourers everywhere. Not one of our 140 Presbyteries but needs several ministers at once to occupy accessible positions of promise, in addition to the 600 vacancies in our bounds. Our chief cities form, by themselves, immense missionary fields, whilst towns and villages, and country districts innumerable, cry out for help. The old States as well as the new States unite in the demand for ministers; New York pleading side by side with Oregon, and Virginia with California. Large numbers of almost unevangelized emigrants are crowding our shores, and the poor of different races we have always with us, to whom the Gospel is to be preached.

The foreign field stands in sight, like a problem which defies calculation. The Gentiles are ready to come to the brightness of Zion's rising. Asia, Africa, the Isles, the world at large, is inviting evangelistic movements on a scale hitherto unattempted, if not unthought of.

It is certain that the Church is most urgently and solemnly called upon, in divine providence, to augment her ministry at the present period, so importunate with opportunity.

MATERIALS FOR PREACHERS.

In an important sense, it does not belong to the church, but to God, to decide the question, who and how many shall become preachers of the gospel. He is the author of their regeneration; and when converted, it is his prerogative to call such as he pleases to the office of the gospel ministry. But there is also an important sense in which his people are responsible for the preparation of those materials out of which preachers are ordinarily called; and also for the proper direction of their minds to the question of personal duty with regard to this office. The materials for future ministers are generally found in the bosom of our churches; either as communicants, or in a state of ecclesiastical pupilage. Hence the churches may be properly appealed to on this subject; and if delinquent, they should be exhorted to employ scriptural means to bring young men into the sacred office. To the use or neglect of these means, may be ascribed, as we believe, in a great measure, the large difference between the number of candidates in different churches.

We could name one church which has been organized twenty-five years, and has furnished from her members twenty-five candidates; and a second, older and stronger than the other, which has furnished only two or three. The latter church too has enjoyed, as well as the former, some precious revivals of religion, and the additions to her communion have consisted of a good proportion of young men. But their attention seems not to have been called particularly to the subject of personal consecration to the ministry. As laymen, they are useful men; but many of them might have become acceptable and some of them able preachers. Can that Church give a satisfactory answer to the question why they are not preachers? We consider it a great privilege for a church to have constantly among her members one or more candidates; and if this should be made one of the objects for which she daily and weekly offered up her prayers, and should have its appropriate place in the instructions of the pulpit, we doubt whether she would remain long without enjoying this privilege.

RESISTING A CALL TO THE GOSPEL MINISTRY.

A well known minister, now deceased, informed the writer that he had received a letter from a friend to the following effect:—that he pursued a course of literary and classical studies with a view to the gospel ministry; but that under the influence of aspiring and ambitious feelings, fostered by worldly-minded and irreligious kindred, he was diverted from his purpose, and devoted himself to the study of law. He made gratifying proficiency in preparing for the legal profession, and had before him every reasonable prospect of success. But from the mement he determined to abandon the gospel ministry and study law, God appeared to forsake him; he lost his former spirit of prayer, and religious comfort departed from his breast. At length, under the pressure of strong conviction of duty, urged upon his conscience by an agent of the Board of Education, whom he heard preach, he was led to retrace his steps, and consecrate himself anew to the service of the Church, and to that sacred office to which, as he believed, he had once been called. The letter above referred to was written to inform his old friend of his decision, and to tell him, moreover, that its influence upon his piety and Christian enjoyment was almost instantaneous; that his communion with God was no longer intercepted (as before) by insurmountable barriers; his graces seemed to have a more vigorous growth, and his "peace was like a river."

Perhaps there are many young men in the Presbyterian Church, who, against the call of God, and their own convictions of duty, are turning away their minds from this high and holy vocation, to engage in some secular pursuit. If so, can they expect to be prospered? Especially, can they hope for "peace of conscience and joy in the Holy Ghost?" The path of duty is the only one in which a man can secure the Divine favour.

PRAY.

The calamity of *few labourers in the midst of a plenteous harvest* is specially noted in the Scriptures, and has A DIVINE PROVISION FOR ITS RELIEF. The necessity of prayer "to the Lord of the harvest," has been repeatedly, if not annually, held up to the view of the Church in the reports of the Board of Education. Indulgence is again asked for a few statements on this subject.

1. The first thing to be realized by faith is the *solemn injunction of the Lord Jesus Christ* in reference to this duty. "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest." The blessed Redeemer knew the means best suited to obtain the supply, and his eye turned upward to "his Father and our Father, to his God and our God." The Lord of the harvest, interested in its glorious ingathering, can alone command the resources to secure the work. It is "*his* harvest," not ours; and the labourers, in order to be of the right kind, must be of *his* sending alone. The duty of prayer in reference to so important a work might be readily inferred from the nature of the case, and the general obligations of the Church; but revelation adds its solemn and authoritative sanctions. Prayer for gospel labourers is made the special object of a divine command. The Church, in "going into all the world and preaching the gospel to every creature," is not left in uncertainty from whence, and by what agency, the workmen are to be obtained. *Prayer* is the revealed mode, prayer from *compassionate hearts.* "But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then said he unto his disciples; The harvest truly is great, but the labourers are few: Pray ye, *therefore*, the Lord of the harvest that he will send forth labourers into his harvest." There is a divine logic in the language of Christ. The connection between the means and the end may be undiscerned, or be as "foolishness" in the judgment of the wise. But "the labourers are few:" "*therefore pray*" is the key that unlocks the desired treasures; for the mouth of the Lord hath spoken it.

2. Another fact is, that *our Lord himself practised prayer* in the calling and commissioning of his apostles. In Mark iii. 13, it is said, "and he *goeth up into a mountain* and calleth unto him whom he would; and they came unto him, and he ordained twelve that they should be with him, and that he might send them forth to preach." There can be no doubt that prayer was importunately offered at this time, for Luke records the transaction as follows: "And it came to pass in those days that he went out into a mountain *to pray*, and continued *all night in prayer to God.* And when it was day, he called unto him his disciples, and of them he chose *twelve.*" Luke vi. 12, 13. The choice of the apostles on this occasion seems to have been preliminary to a more complete commission, which occurred a short time after, when they were sent out upon their work. The interest of this last commissioning is greatly increased by the fact that it occurred in immediate connection with the injunction to pray for more labourers, as is apparent on a comparison of the following passages; viz. Matt. ix. 38; x. 1; Mark vi. 7; Luke ix. 1. The command to *pray* was followed by the *act of sending forth;* and the glorious juxtaposition was as though he had said, "See my *willingness* as well as my *power* to answer your prayers."

If the last prayers of our Lord, as recorded in the 14th, 15th, 16th, and 17th chapters of John, be attentively read, it will be seen that no inconsiderable part is employed in invoking blessings upon his *apostles.* Thus showing that the whole subject, both of calling and of qualifying ministers for their work, should be sanctified by earnest prayer.

3. Why, it may be asked, is prayer so necessary in providing ministers for the sanctuary? Among other reasons, because *prayer brings the Church directly to God.* The ministry, without a divine call, has always been and must be a curse. Those who enter upon this profession unsent are "blind leaders of the blind." Religion cannot flourish where young men are trained for the ministry as for a mere profession of secular emolument or distinction. It is essential to its spiritual character that God be recog-

nized as selecting the men, and imparting their qualifications. The single passage in Matthew settles for ever the spiritual character of those who are to minister in sacred things; for it is made the subject of devout *prayer* to God, and is not to be determined on principles of carnal policy. Hence it is all-important that our people should be instructed to put forth supplications to the Lord of the harvest. Calvin says, "as no man will of himself become a sincere and faithful minister of the gospel, and as none discharge in a proper manner the office of teacher but those whom the Lord raises up and endows with the gifts of his Spirit, whenever we observe a scarcity of pastors, we must raise our eyes to him to afford the remedy." A declension from this duty will inevitably raise up multitudes of unsanctified ministers, such as now harass some of the churches of the Reformation. The two thoughts of the MINISTRY and of GOD, should go together in the common associations of prayer, and be inwrought into the devotional habits of the Church. God is the only true source of supply. He is the only author of the requisite gifts and graces. False views and sentiments will become current just in proportion as the gospel duty of *prayer* is intermitted; and an unsent, and of course an unqualified, ministry—always prompt to volunteer its unhallowed offices—will then invade and curse the Church.

4. Prayer *cultivates the use of all the active means* necessary for the increase of the ministry. The sovereignty of God does not exclude or supersede, but summons forth, the subordinate agencies of the Church. For example, can a ministry, *praying* for an increase of labourers to the Lord of the harvest, be otherwise than an *instructing* ministry? There is much ignorance, even in the most favoured part of the Church, on the subject of a call to the ministry, the wants of the world, the duty of consulting God in seeking a profession, and all the points bearing upon the true solution of the case. The vague notions of supernatural revelations, signs, and visions, which prevail among the ignorant in reference to regeneration, retain their hold, to no inconsiderable extent in reference to the ministerial call, even upon persons who are on general topics better informed. A praying ministry will use all other means providentially tending to secure the end, especially in wisely seeking out and watching over young men who seem to possess requisite qualifications for the office.

On the other hand, a praying *people* will in like manner do their full share in the use of scriptural means. They will consecrate and endeavour to train their children unto the Lord, setting before them a good example, and encouraging them to serve Christ in whatever way may seem best, at all cost and self-denial.

There can be no question that the neglect on the part of the Church to employ the instrumentalities which have an ordained connection with the increase of the ministry, is primarily and chiefly owing to our *inadequate prayers*. Where there is little or no prayer, there will be little or no pains and energy displayed in reference to a subject, which, if unattended to, will take no care of itself. The world will sweep away our young men into secular professions with a resistless and tyrannical power, unless counteracting influences are put forth in the name of the Redeemer. Prayer and efforts, faith and works, mutually co-operate. Let there be genuine prayer, and our Church will wakefully employ her sacred energies in bringing her youth to Christ and his ministry, and God will bless her with the success promised in his word.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

PAROCHIAL SCHOOLS.

The following report of a parochial school will be read with interest—especially by those whose judgments are convinced of the wisdom and importance of establishing and sustaining such schools. Those who are in doubt concerning them as a general system, may here see an illustration of the manner in which the plan is found to operate, and its unquestionable value in certain localities, and under some circumstances. We do not plead for these schools where they are unnecessary; but in cases like this, who will say that a parochial school is not needed? And are there not many such places in our country? When we shall succeed in establishing them wherever they are clearly demanded, we shall have accomplished a great work.

Dear Sir—The first quarter of the second year of our parochial school is nearly expired; and the session of the church directed me to make a report to the Board, as to its progress and present condition.

This school, which was instituted rather by way of experiment, with much doubt as to the result, succeeded, during a great part of the first year of its existence, to a degree far surpassing our fondest expectations, as stated in one of our former reports, when the number of its scholars arose to about one hundred, including children of several denominations, who appeared to forget all their sectarian prejudices, which seemed clearly to indicate the hand of the Lord in the matter. We then hoped that the school would amply sustain itself during the second year, even on the low price to which, as deemed necessary, the tuition was reduced; but a sad reverse occurred before the year closed, occasioned by an arrangement of the city, made to render the district schools free schools, by means of public funds, and by direct taxation, which, as might have been expected, greatly reduced our school, so that the first year closed and the second year commenced under very unfavourable circumstances, having only a dozen or two of scholars: so that we feared that the school could not be sustained without further aid, on its reduced tuition, and it would not do to raise it now. Hence the session, hoping for a change for the better, again ventured, with the sanction of Presbytery, to solicit the continuance of your generous appropriation (of $100) for one year more, which was accordingly made and forwarded to you about the first of June, to which no reply has yet been received.

I can now report to you that our once faint hope as to a change for the better, has not been disappointed. The children are now leaving the district schools, which are virtually free, and returning to our parochial school, whose parents, either beginning to appreciate a religious education, or else discovering that they are learning but little or nothing in the irreligious, or at least non-religious district schools, send them back to us and pay for their tuition, rather than to send them free of charge where they receive but little or no good, not to say evil. Thus our school has raised again from almost nothing, in a few weeks, to more than half of its former number, which, as we hope, it will fully reach before the year closes. Its present number is fifty-five, which is weekly increasing. The school is conducted as formerly reported—opened and closed with prayer—the catechism daily taught—the Bible is a class-book, portions of which are daily memorized. In addition to their regular studies, and voluntarily, some twenty-eight or thirty have recited, and all at one time, the whole of the sermon on the mount; and some ten or twelve have thus recited the whole of the Epistle of James: yet their progress in their literary studies does not seem to be retarded in the least, but rather wonderfully promoted, which is very encouraging to their able and devoted teachers, and not less so to the session. But one blessing more is needed to crown its prosperity—that the salt of divine grace be cast, by the hand of the quickening Spirit, into this fountain; then streams will issue to make glad the city of God, for which we ask an interest in the prayers of your committee.

By order of session. ******

THE CHILDREN OF THE CHURCH.

We copy the following from an excellent address, delivered by appointment of the Presbytery of South Carolina at C———n, as published in the *Southern Presbyterian* of October 12th.

We doubt not that much of the efficiency of the ministry is lost by not heeding this counsel. Let a minister neglect the children of the church, and how can he be largely useful? If he be successful in leading the aged in the paths of piety to their final salvation, the altar fires must go out, and the oracle be dumb, in the next generation. From whom is the militant Church to enlist its recruits, and refill its wasted ranks, except from the young?

To us it always seems strange—unaccountably strange—that ministers and Christian parents do so little, and appear so unconcerned, about the training of the young; as if it were too insignificant an aim to pre-occupy the young mind, and by taking possession, to forestall the opposite competitor for the now developing affections. Oh! the fatal torpor which pervades vast ranks of the ministers and members of our Church on these points!

It is still more strange, that in the light of the covenant into which our children are introduced by baptism, involving the highest responsibilities of the ministry, by whom they are consecrated, and the parents, by whom they are offered, this fearful neglect is so visibly manifest!

Let the reader ask himself, both the minister and the parent, what has been done for these children of the Covenant. Have they been nurtured and trained for Christ? Have they been reminded affectionately, fervently, of their privileges, and corresponding responsibilities? Nay, rather, O parents, have you not encouraged them in the same worldly practices and forbidden pleasures in which other children indulge? Do you restrain and control them as children of the covenant? Alas! how crushing must be the reflection, when it comes amid the dying groans of despair from your child, that you neglected his soul, and left him to perish even at the foot of the very altar!

Can such parents wonder, if, after such neglect, and guilty violation of covenant obligation, such a deplorable end befalls their children?

But who does not know that the faithfulness of parents in this respect depends very much upon the ministry? Let a pastor sleep, and his people will slumber all about him. When, with all his soul, night and day, from house to house, in tears, he presses all his means to awaken parents and children, he will often mourn over the wastes which parental deficiency has caused, but woe to him IF HE SLEEPS.

How can a pastor baptize the child, under such vows and obligations, and solemn covenant principles, as are involved in the ordinance, and then recommit to parents the immortal being, to be treated as a child of the world by its parents, and to be forsaken of the only shepherd appointed to care for it? Can he escape blood-guiltiness? Can he excuse himself before God, or even the Church? Verily not. He is indeed in fearful peril of the doom of those who neither enter in themselves, nor suffer others.

But we call attention to the bearing these views have upon the ministry, as to the increase of candidates. Can we expect God to call even to the election of grace, much less to the office of the ministry, subjects from these covenant-breaking and ordinance-profaning circles? God may do it, as sometimes he may pour out his Spirit in the conviction of sinners, when the pastor and church are both asleep; but it is not his usual plan. If the minis-

try and the Church knew how much depended upon their faithfulness to the young, for the salvation of souls, and the raising up of a vastly increasing host of ministers, we should soon see a mighty stirring from one end of our land to the other.

But here is the article, and though short, we commend it to our readers.

Take heed to the children of the Church. Feed my lambs, says the Saviour. They are the hope of Zion. We affectionately urge upon you special attention to the baptized children of the Church. We do not generally sufficiently feel the great importance of this class of our hearers. We too often forget the children. If we do not really despise, we overlook these "little ones;" hence no special effort is made, no agony of prayer rises from the Church for their salvation; hence no suitable intellectual, moral, and religious education, is provided for them. With all sorrow, my brother, I say that our systems of education have an irreligious, if not an infidel tendency. We often commit our offspring, in the most tender and susceptible period of life, to the tuition of immoral and wicked men, and then wonder at the continued impiety of our children. This result is natural and necessary—flowing immediately from a pernicious education. Why were the three sons of the Rev. William Tennent chosen vessels, and able ministers of the New Testament? It was the blessing of God upon a religious education. But I cannot dwell. Permit the expression of my opinion, that in separating the Church and school-room, we have departed from wisdom.

Remember the children. Affectionately teach them the soul-stirring truths of religion; not as a dull, tiresome task, but as living, blessed, glorious realities. Talk to them tenderly, kindly. Give words of love to the child. Make him feel the strength and tenderness of your love to his soul. Pray with and for him, and his loving heart will soon be given to his loving Saviour.

RIGHT OF THE CHURCH TO EDUCATE.

The *right* of the Church to engage officially in the work of education, has been already argued in the Reports of the Board, and is the basis of all its operations. The subject is alluded to at the present time for the purpose of correcting some misapprehensions. 1. It has been inadvertently inferred that the claim of the Church to the right to educate, implies an *exclusive* right to educate. Such an inference, however, is not only believed to be illogical, but it is expressly disowned by the advocates of ecclesiastical supervision. A divine right is not necessarily an exclusive divine right. Parents have a divine right to educate; but this does not interfere with the rights of the Church on the one hand, or of the State on the other. So the Church has the right to take care of the poor, but not to the exclusion of State arrangements, and civil or private charities. All that the General Assembly has ever claimed, is the right to educate, as *one* of the parties in the great work—not the only party, and the exclusive party—but simply *a* party, and a true party.

2. Furthermore, it is a misapprehension to suppose that the maintenance of this right is equivalent to a determination everywhere to exercise it. There is a wide distinction between privilege and duty. It is the duty of the Church undoubtedly to see that all her youth have the opportunity of being trained up in the ways of piety and truth. But if adequate provisions already exist in the community, either through public or private institutions, the Church may wisely avail herself of such arrangements, as coming up to the measure of her obligations. Under such circumstances, there is no necessity for the exercise of her supreme, reserved prerogatives. This is the condition of things in some parts of our country, where the Shorter Catechism may be freely taught in the public schools. And even where religion cannot be introduced into the public schools, every church session may exercise its own Christian discretion as to the wisdom, policy, and practicability, of setting up a school of its own. Public considerations, in many cases, may prevail over all other interests, and lawfully exert a supremacy. Although the Assembly has maintained a right to educate, it has never *enjoined* the churches to put in practice their unquestionable privileges; nor has it ever thought of censuring any of its judicatories for not establishing schools or academies. The question whether, under all the circumstances, it is best for a session, or a Presbytery, or a Synod, to establish an institution of learning, is left to their own sound, Christian discretion. The right of education, and the duty or necessity of engaging in the work, are very different questions.

3. Furthermore, this right is not one that claims to compel parents to send their children to church institutions, even where such institutions are established. The liberty of private choice is unimpaired. Our members generally would probably patronize our own institutions, but if they prefer others under private or public management, they stand or fall to their own Master. The right of the Church to interpose her authority over parents, who send their children to Papal or infidel, or openly vicious institutions, will probably not be denied; but where the choice is simply between one suitable institution and another, even though one be the better, the parent has the right to choose in the fear of the Lord.

4. Furthermore, it is a mistake to suppose that the right of the Church to take part in education virtually depreciates all other agencies. This inference is only lawful on the assumption that the Church is either the *only* agency, or in all cases the *best* agency. The great principle, which the Assembly has always held forth, is that the Church need not interpose unless circumstances require it. There is no ultraism in this position. All institutions that are on a religious basis are fulfilling the aim of the Church in commencing her present policy; and instead of being depreciated, are practically exalted. The question as to the comparative security of funds under ecclesiastical or political management, is one that is open to discussion. But the mere fact of preference in favour of ecclesiastical supervision, need not and does not prevent co-operation with institutions, whose financial securities may be different. Their securities may be *good*, although not the *best*. The friends of Church supervision might complain with equal propriety that the friends of private corporations depreciate all other agencies in all possible circumstances. The truth is, however, that, whilst each class may have its own preferences, neither need depreciate the other, but both may cordially co-operate on different plans in promoting the same great end.

With these limitations and explanations, the right of the Church in education is conceived to be conservative in theory, and, practically, greatly conducive to the public good.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN SEPTEMBER, 1854.

I.—FUND FOR CANDIDATES.

Presbytery of Hudson.	
Hopewell ch	$11 00
Presbytery of North River.	
Smithfield ch	5 00
Presbytery of Passaic.	
Paterson 1st ch	41 00
Presbytery of Susquehanna.	
Wyalusing 2d ch 3 50; Presbyterial collection 3 54	7 04
Presbytery of Philadelphia.	
Penn ch, Miss Ellen Rose, 20; Westminster ch 12 07	32 07
Presbytery of New Castle.	
White Clay Creek, Christiana, and Newark chs	24 00
Presbytery of Baltimore.	
Annapolis ch	5 00
Presbytery of Carlisle.	
Rocky Spring and St Thomas chs	30 00
Presbytery of Columbus.	
Lancaster ch	15 00
Presbytery of Richland.	
Ashland ch 40 25; Frederick ch 20 58; Waterford ch 5 32; Pleasant Hill ch 7	73 15
Presbytery of Wooster.	
Jackson ch 9 55; Springfield ch 2; Lafayette ch 1	12 55
Presbytery of Findlay.	
Lima ch, Ladies' sewing society of	5 00
Presbytery of Lake.	
Rolling Prairie ch	6 00
	$266 81
LEGACY.	
Miss Elizabeth Hunt of Pennington	10 00
REFUNDED.	
T S O	30 00
MISCELLANEOUS.	
Missionary, Bible, Tract, and Education Society of Princeton Seminary, N J	16 00
John Brewster, Shirleysburg, Pa.	30 00
	$352 81

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Presbytery of Newton.	
Fox Hill ch, (special)	4 00
Presbytery of Carlisle.	
Mercersburgh ch, (special)	20 00
Total	$376 81

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., SEPTEMBER, 1854.

Presbytery of Blairsville.	
Blairsville ch	$50 00
Presbytery of Washington.	
Burgettstown ch 50; Pine Grove ch 10 67; West Alexander ch 62 50	123 17
	$173 17
MISCELLANEOUS.	
ROBERT PATTERSON, to con hon mem	50 00
Mrs MARY DONANGHY, to con hon mem	50 00
Total,	$273 17

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, SEPTEMBER, 1854.

Presbytery of New Albany.	
Livonia ch	$14 00
Presbytery of Louisville.	
Chestnut street ch, Louisville	70 15
	$84 15

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, New York, Oct. 13th, 1854.

Indian Missions.—We have received letters from the Choctaw Mission to the 11th of September; Chickasaw, to September 1st; Seminole, August 9th; Creek, August 9th; Iowa, August 30th; Ottawa, to September 29th. The Seminole school closed its term with 27 pupils, of whom 19 were Seminoles, 9 boys, and 10 girls; five were Creeks, and three were children of the missionaries. Mr. Lilley says, "With some difficulties and disappointments, we have however had much to encourage us. Among some of them, considerable seriousness was manifest. They have all improved in their studies, and can all read except three, who have been with us but a short time." We regret to learn that Mrs. Lilley's health is quite feeble, and that they have met with another bereavement, in the death of one of their children.—In the manual labour boarding-school among the Ottawas, 28 boys and 20 girls had been under instruction. Three or four of the boys, impatient under the restraints of the school, had left it without leave; but the scholars generally, Mr. Dougherty says, "have been docile, obedient, attentive to their studies, and have made commendable improvement." Religious services are conducted in the school building for the Indians regularly on the Sabboth, and they are said to be "gradually improving in habits of sobriety, industry, and economy; and since they have got settled on their own land, they appear contented, and ambitious to improve."

We notice with some concern that the price of provisions, particularly of Indian corn, the principal kind of food, has greatly increased among the Chickasaws, so that the expenses of the boarding-school will be considerably heavier than they were during last year.

Missions in India.—We have received letters from Lahor, July 10; Lodiana, July 8; Ambala, July 8; Agra, July 10; Futtehgurh, to July 21; Allahabad, to July 26. A school at Gujuranwala, a town of 15,000 inhabitants, forty miles north of Lahor, had been commenced, and placed under the superintendence of the missionaries. One of the young men educated by them, Elisha Swift, was the head master, and eighty boys were scholars. The missionaries expected to visit this town occasionally, on preaching tours, and would then be able to look after the school.—The peaceful death of Miriam, a young native convert, is mentioned by Mrs. Porter at Lodiana. She desired to depart and to be with Christ.—Mr. Jamieson speaks of the continued ill health of his wife as likely to involve the painful necessity of their return to this country at no remote period. He writes also, that "One of the Pundits we have often met at Hardwar, came to see me a short time ago, and to my surprise, declared openly his disbelief in Hinduism, and his belief in Christianity. He is a promising man, of 26 years of age. I doubt not there are many other cases similar to his, and that time will reveal them. The Lord will bless his word, and fulfil his promises to his servants. O that we were all more awake to his glory, and could feel more that the conversion of the heathen to God is a *great fact*."—Mr. Ullman, at the request of some of the school boys, had "commenced a course of public lectures in Furrukhabad on the Bible as the word of God, and the genuineness of the Scriptures. All the boys of the higher classes in the school, the teachers, and whoever else wishes to be present, attend these lectures."—At Allahabad, two young persons were admitted to the church, one of whom is Thomas Janvier, a student in the mission college, and the other is a daughter of a man employed formerly in the printing office—both giving pleasing evidence of piety. Two of the members of the church had been called away by death, and also a man who had been a teacher in connection with one of the mission schools, though not a Christian by public profession, of whom Mr. Munnis says, "We hope he is now enjoying the rest which remaineth to the people of God." Of Ganesh, one of the departed church members, who was formerly employed on the press, Mr. Hay writes, "His general walk, and attendance at worship, indicated an intelligent and living faith. I hope he is among the ransomed of our Lord." And of Rebecca, wife of George Douglas, the other church member whose death is reported, Mr. Owen says, "When the fatal nature of the disease of which she died became known, she received the intelligence with entire calmness, saying it was better to depart and be with Christ. I visited her frequently, and believe she was ready to meet her Lord. . . . She was brought up in the orphan asylum, and the faithful instructions she received from Mrs. Wilson and Mrs. Freeman, were blessed to the saving of her soul. How many kind friends at home, who have contributed to the support of this institution, may also have been instrumental in her salvation."

Mission in Siam.—A letter of the Rev. S. Mattoon, of June 3, has been received, which speaks of the missionaries being in usual health, but having nothing new to report in their circumstances or their work.

Missions in China.—We have received letters from Canton, to July 20; Shanghai, to July 14; and Ningpo, to July 8. We regret to learn that the health of Mrs. Happer had been for some time feeble, but it was hoped that rest and change of residence to Macao would be of service to her. She was accompanied to Macao by Mrs. Kerr, and by the scholars of her school, whose parents thus gave a gratifying proof of their confidence in the mission family. The new brethren, Mr. Preston and Dr. Kerr, had entered on the study of the language, and the latter on many professional labours among the natives. He says, "I have become somewhat acquainted with the operations of the mission, and am much gratified to see so many evidences of prosperity, and of the assiduity with which our associates have been engaged in the great work."

At the latest date, great disturbance and excitement prevailed on account of the city being attacked by the insurgents. Fighting was then going on, and much blood was shed. The missionary ladies had all left Canton for Macao, except Mrs. French, The foreign factories were guarded by foreign vessels and troops. Mr. French expresses the opinion confidently that the city will fall into the hands of the revolutionary party, and he adds, "foreigners have more to fear from fire and from a lawless rabble than anything else. I fear this state of confusion and anarchy will continue for a long time. Remember us continually in your prayers, and remember especially this down-trodden and wretched people." The boys' boarding and day-schools had been greatly reduced in numbers by these troubles. We trust that our missionary friends have been kept in safety by a kind Providence. Two American and one British war steamer were at anchor in the river, ready to receive foreigners on board in case of danger.

At Shanghai and Ningpo the mission families were well, and their labours were going on as usual. The insurgents still held possession of Shanghai. Mr. Culbertson gives news from Ningpo of three days' later date than our letters. An attack had been made by the Portuguese on the Cantonese, without any warning to other foreigners; and the missionaries would have been exposed to much peril if the Cantonese had not fled, as their guns would have swept the mission houses. The later accounts from the insurgents do not wear an encouraging aspect as to the religious views of the leaders. Mr. Culbertson's narrative of his visit to Nanking will be found on another page of this number of the Record, and will no doubt be read with great interest.

Mission to the Chinese in California.—The Rev. Mr. Speer, under date of September 15, mentions his being "oppressed with the variety and weight of the labours" imposed upon him, but says that his health is much better than it ever was in China.

Mission at Buenos Ayres.—Letters have been received from the Rev. T. L'Hombral to the 14th of August. Their general complexion is encouraging. He had commenced a French service in the North American chapel, kindly placed at his use for that purpose, which was well attended; and he had enjoyed the privilege of instructing, and afterwards admitting to the communion of the church, a young lady of Roman Catholic parentage. Much interest was manifested in his labours by the minister of the Scotch Presbyterian church, and also by the Methodist Episcopal minister of the chapel in which his French services were held. Mr. L'Hombral had found a few Protestant people amongst the French population, amounting to perhaps fifteen or twenty thousand souls.

Departure of Missionaries.—The Rev. Marcus M. Carleton and his wife sailed in the ship Jacob Bell, from this port for Singapore, on the 4th of October, on their way to the mission in Siam. Mr. Carleton is a member of the Presbytery of Connecticut. About the same time a party of missionary teachers and others set out for the Creek, Chickasaw, and Choctaw Missions, in company with Mr. Wilson, one of the Secretaries. As the stations of some of this company may be determined after reaching the Indian country, we omit for the present a particular notice of their several spheres of labour. All these missionary friends are commended to the blessing of God, and will be remembered, we hope, in the prayers of his people.

THE PRESBYTERIAN CHURCH AND FOREIGN MISSIONS.

In our last number, we considered the question whether our Church was engaged in the Foreign Missionary work in any measure proportionate to the resources and ability conferred upon her by the providence of God. In the present, we propose to inquire, whether the efforts she is making in the foreign field are in any way proportionate to the magnitude of the work to be done?

The great business of the Christian Church, as has been shown in a previous article, is to make known the unsearchable riches of Christ to the whole world. Are our present efforts, even in connection with those made by other branches of the Christian Church, likely to bring about this great result in any reasonable length of time, or at any period whatever? Passing by what is being done by other

evangelical Churches, let us inquire what progress we are making ourselves towards enlightening the heathen world.

Among the Indian tribes we have seven missions, and occupy in all eleven stations. We have three missionaries to the Jews, two of whom are located in New York and its vicinity, and one in the city of Baltimore. We have a single missionary among the Chinese of California, and another for the Roman Catholic population of South America. In Western Africa we have two missions, on a line of sea-coast of more than 4000 miles, and in all, not more than eight or ten points where the gospel is statedly preached. In Northern India we have four missions, and occupy something like a dozen stations; and this is one of our oldest and most efficient enterprises. In Siam, we have a single mission; and with the exception of the tours that are occasionally made for the purpose of preaching the gospel, there is only one city in this kingdom where the glad news of salvation is statedly proclaimed. On the eastern shores of China, we have three missions, and our operations here are in great measure confined to the inhabitants of the three cities where those missions are located. A few thousand dollars are contributed to promote the cause of evangelical religion in Papal Europe, but in this portion of the world, it is not the aim of our Church at present to send missionaries from this country.

Now a single glance at this general outline of our missionary operations, shows that we have done little more than make a beginning at the great work assigned to us by the Head of the Church. We have fallen upon a few of the outposts of the adversary, but we have scarcely made any perceptible impression upon his great empire of darkness.

In Northern India, we occupy a few posts of great importance, and are strengthening our position near the valley of Cashmere, which may be regarded as one of the gateways to the vast regions of Central and Northern Asia; but as yet we have not the force sufficient to march into these vast kingdoms of heathenism. We have unfurled the gospel banner along the eastern shores of China, and are making the necessary preparations for a great conflict with the powers of darkness in these vast regions also; but as yet the heart of the country remains untouched. We have acquired a footing on the Western shores of Africa, and no serious or insuperable obstacle now exists to prevent our reaching into the very heart of that great country, except the want of an adequate missionary force. There has been no period in Europe, since the great Reformation of the fifteenth century, perhaps, when the prospects of the gospel were more encouraging, or when there were greater facilities for promoting the cause of evangelical religion, than the present. But all that has been done by us as a Church, in this interesting crisis, is the contribution of a few thousand dollars. In Brazil, there is at the present time frée toleration of Protestantism, and certain advantages are enjoyed for preaching the gospel, and circulating the word of God, but only a beginning of the work of evangelization has been made in that country. Other parts of the world, as Japan, Northern Africa, North-Western Asia, and various other regions, are about to be thrown open, where neither our own nor any other evangelical Churches have their representatives.

Now we ask, would these great desolations remain as they are, if we were imbued with the spirit of the apostles? Can we be satisfied to carry on the Foreign Missionary work so languidly, and on so small a scale, whilst there are such vast multitudes of our fellow-men perishing for lack of the gospel?

CHINA: SHANGHAI MISSION.

NARRATIVE OF A VISIT TO THE INSURGENTS AT NANKING, BY THE REV. M. S. CULBERTSON.

SHANGHAI, *June 5th*, 1854.

Having been invited by His Excellency, R. M. McLane, United States Minister to China, to accompany him to Nanking in the steam frigate Susquehanna, I gladly embraced the opportunity of visiting that famous city, and of seeing something of the new party now rising to power, in their own headquarters. We returned to this place yesterday, and I purpose now to give you some account of our voyage, and the results of our observations.

The Susquehanna left Wusung on Monday the 22d May, accompanied by the steam tug "Confucius." Proceeding slowly, in consequence of the difficulty of navigating so large a vessel in an unknown channel, we arrived at Chinkiang-fu on Thursday the 25th.

As the vessel was about to come to anchor, a shot was fired across her bows from one of the batteries on shore. A communication from Capt. Buchanan was immediately sent on shore, for the commandant of the place. Dr. Bridgman and myself accompanied the officers in charge of it. Landing at the battery, we found ourselves surrounded by a motley crowd of men and boys, whose unshorn and unshaven heads, not generally dressed in the neatest manner, gave them a rather unprepossessing appearance. We were requested to wait until word could be sent into the city. After waiting a long time, sheltered under a shed from the drenching rain, horses were brought, and we were conducted into the city, and to the residence of Wu, the present commandant. On hearing of our intention to visit Nanking, he very earnestly pressed upon us a request to wait until he could send word thither and receive a reply. In explanation of the shot fired, he merely said that it was not known to them whether we came as friends or enemies. In his written reply to Capt. Buchanan, an ample apology was made. Having finished our business, we returned as we went, on horseback.

The city is a scene of desolation and ruin. Within the walls, the houses have been in a great measure broken up, leaving nothing but the dilapidated shell. Many rooms were seen filled with broken tables, chairs, and cupboards. Indeed, the place is no longer anything more than a fort, valuable only as commanding the Imperial Canal. No labour was seen going on, except the manufacture of gunpowder and implements of war. Not a female was seen; the women and children who did not flee when the place was taken, having been sent to Nanking. The men and boys were taken into the army. The large suburbs without the walls have been totally destroyed by fire. The town of Kwachau, on the opposite side of the river, is now but a heap of ruins; not a house having escaped destruction.

Just below Chinkiang is Silver island, a place devoted to the service of Buddha. It is a round peak, rising very abruptly to the height of several hundred feet from the surface of the water. There are here a number of large and highly ornamented temples, which have not been injured, although the idols have been broken to pieces. Near to this island a large Imperial fleet lies at anchor. On the right bank of the river, on the tops of the distant hills south-west of the city, we could discern several Imperialist camps.

Just above the city is another island hill, called Golden island. Its summit is crowned with a tower of seven stories, and its sides and base were once covered with temples. The temples are now in ruins, and the materials are used for fortifications, which the insurgents are now constructing.

Nanking.

On Saturday morning we weighed anchor, and reached Nanking in the afternoon. A communication was immediately sent ashore, and delivered to an officer of rank, who promised to forward it to the authorities in the city. Large numbers of the insurgents soon crowded the decks of the steamers. They were from many different provinces, but chiefly those bordering on the Yang-tsz river. With many of them I was able to converse intelligibly, though with more or less difficulty. A considerable number were able to repeat the ten commandments, as given in their own books. Further than this, they seemed to have received but little instruction. They were frank, open, and friendly, and all seemed very cheerful and happy. The day was their Sabbath, and they seemed to observe it so far as to abstain from labour. In a long walk on shore, I saw no work going on where it was carried on next day. On our own vessel, it was thought best to pass the day quietly, and very few of the people from shore were allowed to come on board. When the reason was explained to them, they seemed fully to appreciate it, and went away with the greatest cheerfulness. They seemed greatly interested to know whether we worshipped T'ien-fu, the Heavenly Father, as they did, and were much pleased when told that we did. We inquired, then and afterwards, with equal interest, whether worship was rendered by them to any other than the Heavenly Father and Jesus, and invariably received a decided negative. The term T'ien-fu was the one used in conversation to designate the Deity, to the almost entire exclusion of every other term.

The situation of Nanking renders it in every way worthy of being the site of royal palaces, and the capital of the world's most populous empire. Standing on the bank of one of the noblest of rivers, which gives it direct communication with the sea, and access to a vast and densely peopled region of the greatest fertility, and rich in mineral resources, this cannot but become a splendid city, when the appliances of modern science shall be brought to bear upon the development of the mineral, commercial, and agricultural wealth of the country. The spot itself is one of great natural beauty. The city stands in a basin, surrounded on all sides by hills, around the base of which the walls are built. The walls are about twenty miles in circumference, and are some forty or fifty feet high. Only a small part of the space within the walls is occupied by the city proper, the remainder being cultivated fields.

That this is indeed destined to be the capital of China, there can scarcely be a doubt. Having established their head-quarters here, the insurgents are now sending out their armies in various directions to subdue the country, and everywhere these armies are successful. Peking, it is true, has not been taken, and may long hold out, but it is cut off from all communication with the southern provinces, except by sea, and the insurgents have command of the whole Yang-tsz river, from Chinkiang-fu to the province of Hupeh, if not further. They appoint officers, collect revenue, and make laws, for all the region bordering on the river, and the Imperialist armies are so far held in check, that they cannot molest them in the exercise of their authority.

Nanking is itself at present strictly a military camp. The insurgents appear to have appropriated for the public use the entire property of the place, and even the inhabitants themselves. The men and boys were enrolled in the army, while the women and children were quartered in companies in a separate part of the city. All are under military rule, and are compelled to do the work assigned them. They are therefore fed and clothed from the public stores, but they do not, it would seem, receive any wages. Some of the women, evidently belonging originally to the working class, were seen carrying rice into the city. A few well-dressed ladies were seen on horseback, riding like men. The streets in the women's quarter are used as thoroughfares by men and women alike. This segregation of the females is not to be regarded in any other light than as a temporary expedient to facilitate the enforcement of military discipline, and it is restricted to the army.

Nanking does not present the desolate, deserted appearance which was observed at Chinkiang-fu, yet many of the houses are empty, and their interior broken up. Many of the streets are wide, and they seem to be kept in a state of cleanliness not common in Chinese cities. I observed indeed generally signs of attention to personal cleanliness, and to the decencies of life, so commonly disregarded by their countrymen.

We did not obtain the privilege of free access to the city; our stay being very short, and the official communications not very satisfactory. The answer to Capt. Buchanan's communication was not received until Tuesday morning. Its character was such as to give some ground for apprehension that the new party will be brought into serious collision with foreign governments, if they succeed in obtaining the throne. There is nothing in it exhibiting hostility to foreigners, or inconsistent with a purpose to throw open the whole country to foreign commerce, but there are claims of universal supremacy, which will, if persisted in, prevent any foreign power from entering into treaty with them. They are the same claims which have always been made by the Tartar Emperors—claims which would prevent the exchange of ambassadors, and admit a minister from a foreign court only as a tribute bearer, coming to pay homage to the Lord of the World. The chief difference between the old and the new

doctrine appears to be this, that the old Emperor claimed supremacy as the "Son of Heaven;" the new Ruler, as the "Brother of Jesus." In consequence of the language employed in this letter, Mr. McLane determined to leave the next day, and run some distance up the river. He requested me, however, to enter the city if possible, and in a friendly way, explain to any officer of rank I might fall in with, the object of our visit.

Having the address of an officer named Hu, from whom an informal note had been received, I set out to find his residence. The gate nearest the anchorage having been closed, I proceeded along the western face of the wall by a good paved road to the West gate. Here the guards said they had received no orders to admit me. The gateways are very high. The entrance is through an archway or tunnel, some forty or fifty feet long. Of these arches there are three in a direct line, separated by a considerable intervening space, and closed by heavy doors of great strength.

About half a mile further on is the "Water West gate," at which I was allowed to pass in. Walking through a very wide street about two miles, I reached another wall, probably that which separates the former Tartar quarter from the Chinese city. On inquiring for Hu, I was taken at once to his residence. Passing through several wide doors and open courts, I found myself in the reception hall. At the head of it sat Hu, dressed in his official robes of yellow silk, with a high cap covered with gilt ornaments. The attendants who conducted me in, kneeled before him. He seemed reserved and distant in his manner, and made but a single inquiry, asking for what object the steamers had come to Nanking. I explained at some length who we were. He listened in silence to what I had to say. I also handed to him some copies of Genesis, Exodus, and some of the Gospels and Acts, with a few tracts printed at Ningpo. These he received and laid aside. He then addressed himself to me with a rather haughty air, and an authoritative tone. He said that the "foreign brethren" did indeed worship the "Heavenly Father, and the Heavenly Elder Brother, Jesus," but were ignorant of the fact that their "Celestial King" was the brother of Jesus. He laid much stress upon this, and urged, on this ground, the necessity of our coming with suitable presents and tribute. He intimated, that having enlightened me on this point, he would expect compliance with the "ceremonials" of the "Celestial Dynasty." Having said a good deal on this subject, making sure as he went on, that I understood what he said, though I assured him that I did not understand his doctrine, he held an earnest consultation with an officer who sat by him, and two or three of his attendants. The two officers then called for horses, and left the room, without offering any explanation. I of course proposed to leave at once, but the attendants very decidedly objected; and, hoping to see more of my host, and perhaps obtain some books which the attendants said he would bring, I waited for his return. After waiting a long time in vain, the lateness of the hour reminded me that it was time to return to the ship, which was some seven miles distant. Under all the circumstances, I thought it best to return. I was satisfied, too, that Hu had gone to receive the orders of his superiors, and after so much had been said about "ceremonials," I would not have been surprised to have been called on to do homage, by kneeling or prostration, before the Eastern King, or perhaps the "Brother of Jesus" himself.

On making known my intention to leave, one of the attendants deliberately closed the door, placed himself before it, and gave me to understand that I could not depart until his master returned. Another, however, shortly offered to conduct me to another part of the building, and I then went to the street, and proceeded toward the city gate. The attendants opposed this very strenuously, and with a good deal of anger on the part of some of them, but they dared not use force. So far as their conduct might be regarded as an index to the feelings of their superiors, it certainly did not impress me very favourably. On reaching the city gate, no opposition was made to my leaving. A boat was there furnished me, and I returned to the ship.

On Tuesday morning we proceeded up the river. The day was pleasant, and we had a delightful sail through a rich and populous country. The right bank of the river is hilly; the left rather low and flat, with occasional hills some distance back from the river. The people were getting in their harvest, and could often be seen leaving their work, and running down to the bank of the river to see so strange a sight as two vessels running without sails, and at so rapid a rate, against a strong current. It was perhaps not less interesting to us than to them, for we were in waters never before disturbed by a foreign vessel, and we could not but anticipate as near at hand the day when this noble river shall be traversed by many steamers, richly freighted with the products of foreign lands, and of the fertile region through which it flows. The river is free from the difficulties which obstruct most of the rivers of our own land, and there are probably few streams in which the navigation is easier or less dangerous.

We lay at anchor during the night, and about noon arrived at the city of Wu-hu. This city is situated on the right bank of the river, about three hundred miles from its mouth, and sixty-five miles above Nanking, in the province of Ngan-hwui. It was visited by Lord Amherst's embassy in 1816, and is described as having at that time a population of over half a million, and carrying on an immense inland trade. It is beautifully situated on a wide bay formed by a bend of the river, and on the banks of a navigable branch river, which here flows into the Yang-tsz. Even before the steamer came to anchor, boats pulled alongside, with persons wishing to board her. The first boat brought some officers dressed in yellow satin. One of these was on his way to Hupeh, to attend to the collection of the revenue; another was going in the same direction for charcoal for the use of the "Celestial King;" and a third had charge of a raft of timber, which he was taking to Nanking, to be used in the erection of palaces for the parents of the five subordinate kings. While they were surveying the steamer, their boat, which was towed alongside, was swamped by the motion of the wheels, and three men in it narrowly escaped being drowned. All were eventually rescued.

Wu-hu is now in possession of the insurgents, and is guarded by a naval force anchored before it. Here, therefore, we had a specimen of the character of their rule in districts where it is not strictly military. The admiral received us in the most friendly manner, and furnished guides to accompany us wherever we wished to go. The people gathered in crowds to see the strangers, but stood in considerable awe of the police, who were armed with long bamboo whips, which they used very freely. In several instances respectable men, having some special object in view, fell on their knees in the streets before us and our guides. Here the great effort of the new rulers seems to be to induce the people to go on quietly with their business as before, only yielding obedience to the new regulations imposed. The titles of the officers are changed, but their functions are much the same, and the new regime, while stronger than the old, is equally arbitrary and despotic. During the contests between the two parties, a large portion of the city, both within and without the walls, was destroyed by fire. It was sad to pass through streets which had evidently been occupied by many buildings of the largest and most substantial class, but which now present nothing to view but tottering walls and heaps of rubbish. Even the countenances of the people passing through these desolate ruins seemed to wear an expression of sadness in harmony with the rest of the scene. Trade, however, is beginning to revive, and the people engage in their ordinary avocations. Here there is no separation of the males and females as at Nanking.

On Friday morning we left Wu-hu on our return to Shanghai, which we reached without difficulty or accident on Sabbath evening, passing Nanking and Chinkiang-fu without stopping.

It is to be regretted that the shortness of our stay rendered it impossible to obtain satisfactory and reliable information on many points of great public interest. It would not be just to infer from the character of our reception an intention to return to the former exclusive policy of the Tartar Emperors. It is not surprising that the chiefs are averse at present to the visits of foreign vessels, since they do not well understand their object, and cannot certainly know that they will not turn to the advantage of their enemies. Their independent tone is conclusive evidence, however, that their profession of Christianity has not been made with any view to conciliate foreign governments.

The opium trade, however, they are evidently resolved to destroy. Its use is prohibited, and there is every reason to believe that the prohibition is rigidly enforced. The use of tobacco, even, is not allowed, either to soldiers or people. Both these prohibitions seemed to be as effectually enforced at Wu-hu as at Nanking. The use of wine is not absolutely prohibited, and betel-nut seems to be freely allowed.

As to the religious features of this movement, we are still left in a great measure ignorant of the facts necessary for forming a reliable judgment. The spirit of fanaticism seems to be increasing with the success of their arms, and also the pride and arrogance of the chiefs. Since Hung Siu-tsiuen founds a claim to universal supremacy upon his assumption that he is the "Brother of Jesus," he must mean something more by that expression than the Scriptures authorize. However he may have been self-deluded, and however sincere he may have been in his adhesion to Christianity, this claim thus made gives ground to fear that he has not been taught of God.

His chief minister, Yang Siu-tsing, the Eastern King, has also assumed a title, which, if he knew what it meant, would stamp him with the guilt of the most horrid blasphemy. He calls himself "the Comforter, the Holy Divine Breath." The latter is the term used by Morrison to designate the Holy Ghost. I cannot see how any of the chiefs could have correct views of the doctrine of the Trinity, but their ignorance cannot excuse so gross a misappropriation of sacred terms.

All of the other kings have also thought it necessary to add to their dignity by the assumption of high-sounding titles. The following is part of an ode given out by the favour of "the Heavenly Father, the Heavenly Elder Brother, [Jesus] and the Heavenly King," [Hung Siu-tsiuen,] and ordered to be used by "all soldiers and people under heaven."

"Praise the Supreme Ruler, who is the Holy Heavenly Father, the only true God.
Praise the Heavenly Elder Brother, the Saviour of the world, who laid down his life for men.
Praise the Eastern King, the Holy Divine Breath, who atones for faults and saves men.
Praise the Western King, the rain teacher, an as high as heaven honourable man.
Praise the Southern King, the cloud teacher, an as high as heaven upright man.
Praise the Northern King, the thunder teacher, an as high as heaven benevolent man.
Praise the Assistant King, the lightning teacher, an as high as heaven righteous man."

The rest of the ode is in praise of the true doctrines, and is taken from a former publication, entitled "The Book of Religious Precepts." These titles are not to be understood as implying a claim to any control over the elements. They are intended merely for effect, and probably do not strike the Chinese as absurd, however we may regard them. Some officers of rank, of whom I inquired the meaning of the title "Brother of Jesus," as applied to Hung Siu-tsiuen, seemed as much puzzled by it as myself, and I therefore infer that he does not lay much stress upon it among his followers. They seemed not only not to understand it, but not to have even heard of it.

The worship enjoined is attended to three times daily, that is, before each meal. It consists of the chanting of a hymn, in which all join, remaining seated, and a short prayer, all kneeling. This is done with solemnity and reverence. I could see, however, little or no evidence of any just views of true religion. With so little opportunity of judging, it would be folly to affirm that none such exists; but I fear the number of spiritually enlightened men is small. I was told that there was occasional preaching, and was shown a large stage in the open field used for this purpose. The printing of the Scriptures is still carried on, and that of the Old Testament extends to Joshua, if not further.

The above facts tend to increase the fears, rather than the hopes, which have been entertained with regard to the immediate effect of this revolutionary movement. As to the eventual result, we cannot doubt for a moment. Whatever the character of the insurgent chiefs, and whatever errors they may have imbibed, the Lord will make use of them, in answer to the prayers of his people, to prepare the way for the triumph of the truth in this land. We may well hope, too, that the publication of the Bible, even though the motives be purely selfish, will accomplish good. It is still God's word, and will not return unto him void. If the chiefs are indeed mere impostors, they have made a great mistake. What imposture ever yet succeeded by encouraging the people to read the word of God? Impostors have ever been afraid of the Bible. I do not think, however, that the way is yet open for missionary efforts at Nanking.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. C. W. FORMAN.

Country north of Rawal Pindi.

My Dear Sir—Since I last wrote you, I have made a tour in the country to the north of Rawal Pindi,

visiting a number of large towns and villages. As the gospel had probably not been preached in some of these towns before, the readers of the Record will no doubt be glad to see some account of my journey.

Nurpur, its appearance and situation—a Mohammedan devotee.

The first place I went to was Nurpúr (Full of Light). Arrived there about ten o'clock at night. My camels had not come, and I could get nothing but a little grass to spread on the ground for a bed. The night was cold; but it is well for those who are better off to be taught occasionally, how much the poor constantly suffer. In the morning I found the town I was in, though consisting of a few mud huts, was a sweet place, situated near a beautiful clear stream, surrounded by mountains. Among the trees, which were numerous, but small, I noticed the fig, the sycamore, the cyprus, the mulberry, &c. On the banks of the stream are several little mills turned by the current. Well, in this pretty place, a "Shih" (or descendant of Mohammed) is buried, and there is an annual mela held here, when Musálmans from this part of the country, together with thousands of Patáns from the North, are collected here. Numbers of faqirs live in the forest around the shrine, and divide the offerings. These are professional faqirs, who find their business a profitable one; but near the shrine I saw one who seemed to be extremely poor. He was lying on the flat stones, with a stone for a pillow; nothing around him but an old well-worn blanket, and nothing over him but two little mats supported on a few twigs, one end of which was fastened between the stones. He seemed to have almost nothing besides what I have mentioned, and told me the other faqirs were very angry with him for lying there, but the chief of them, who was better than the rest, gave him a little cake of bread every day; this was all he got regularly, but sometimes he received more. I asked him what he would do with some rupees if I should give them to him. He replied that some one would murder him and take them away, and that they would kill him for his old blanket, if it were not for the English rule; that formerly murder was committed for a mere trifle. The people of the village were Hindus, and listened pretty well; but the faqirs in the forest seemed to consider me an enemy to their profession. There is not an idol in the village, but the Hindus and Sikhs, who are only a class of Hindus, worship the Grunt, and the Musálmans render almost divine honour to the saint who is buried there.

Other Musalman Faqirs.

The next village was also on the side of the same mountain, and almost equally pretty. This place is considered holy by the Hindus, on account of some springs of water which gush out from the mountain into tanks which have been made to receive it. On the side of one of these tanks sat a faqir, who read me a lecture on the vanity of sublunary things, but his love of the world and excessive vanity were most manifest. He affected to treat me with great indifference; but when he saw I really felt no more respect for him than for any one in the crowd around, he was not a little desirous of attracting my notice. He was living very much as the Musalman faqir whom I have mentioned, but was better fed. On the other side of the tank was living another faqir in a hole four feet high, two broad, and six long. The most extraordinary specimen of this class of men here, was a young man who had not spoken for several years. He walks about with his head uncovered, a blanket round his body, eats when anybody gives him bread, sleeps when he happens to become sleepy, and spends the greater part of the night in wandering, and seems to take almost no notice of anything which goes on around him. Nothing is more remarkable in the character of this people than their excessive vanity. While sitting in a Hindu synagogue, (a place where their books are kept and religious instruction given,) I was told there was a learned Musálman who wished to have a discussion with me, but required me to come to him, which I declined. After being much persuaded by the people, he at last came near the house where I was talking to the Hindus, and sent me word he would not come in till I came out and conducted him in, which, of course, I was willing to do. In the afternoon I had a long discussion with him, but as he was from the Usafzái country, we could not understand each other very well. However, with the assistance of a villager to interpret, we got on pretty well. I addressed several large groups of people during the day I spent here.

Controversy with a Mohammedan.

At the next town I met with a Háfiz, (one who can repeat the whole Koran from memory,) who began a discussion with me on the plan of salvation. He contended that Mohammed was their Mediator; but when pressed with the difficulty that Mohammed was himself a sinner, and required a Mediator, he did not know what to reply. He then said all sin would be purged away in hell, at least from Musálmans. He denied that there would be any sin in hell, as there was no means of gratification. He had to admit that sin pertained to desire, and that the morality of an act depended partly upon the desire with which it was done, though he had said the Koran taught the contrary doctrine. When he became tired of being driven from one point to another, he at last found out that I did not believe in the Koran, and that it was wrong to talk to an infidel. I spent two days in this town, and before I left not a few of the people seemed to understand the truths and doctrines of our religion.

Preaching to Hindus—Process of spinning goats' hair.

One afternoon I sat for an hour in a Hindu Dharam Sala (synagogue), and addressed a large congregation almost without any interruption. One man seemed to be pleased with the doctrines I taught, and said he believed, having read upon the same subject from a book which he had got from me at Rawal Pindi. He showed me the book, and it appeared to have been well used. A number of the shop-keepers here employ their leisure in spinning goats' hair into twine for sack-cloth. The process is rather singular. They twine a large, loosely twined rope of hair around the left arm, which they draw out into a thread, and it is twisted with a spindle which they twirl with the right hand, and allow to descend towards the ground, twisting the thread by its descent. They earn in this way the trifling amount of one pice (three-fourths of a cent) a day. The goats in this part of the country are very pretty, and their hair, which is four or five inches long, hangs very gracefully. One old man was engaged thus, who said he was a hundred years old, had had three sons; one died of illness, one was killed by a tiger, and the third was still alive.

The town of Shah-ki-Deri—preaching Christ, the way of salvation—Mohammedan cruelty.

The next place where I stopped was Shah-ki-Deri, (the little tent of the Shah,) from the number of the descendants of Mohammed who live here. The people, who are Musálmans, are almost all cultivators, and I could only have an opportunity of addressing them in the afternoon, after they returned from their fields; but as they return in time for the afternoon prayer, (4 o'clock,) I had an hour or two to teach them. They were willing to listen. At one time a number of people got upon the house by which I was standing, not being able to get near enough to hear me. At another time I went into the Musjid (mosque), and a large crowd soon assembled there; but the qázi was a vulgar, impudent man, and I fear my labour here was not much more profitable than agreeable. When I spoke of the love manifested in the death of Christ, there was something Satanic in the scorn with which he replied. However, I went away with the satisfaction of knowing I had set forth the only way of life to a great number of immortal beings whom I must meet in judgment. To get to this place, I came through a pass which had been paved by one of the Delhi kings, two or three hundred years ago, and where, a few years ago, no man could safely pass, without a guard. It is shocking to think of the little regard the people had for the lives of one another. I have been told that one day a Musálman cultivator saw a very poor Hindu going along, and he said to himself, Why should that miserable object live? and so, taking his sword, he cut off his head. This done he went to his work. Again he thought, it is a pity that the body should be thrown away; and so he took it to his field to enrich the ground.

Hazara—its history and natural scenery—Crowds of attentive listeners to preaching of the gospel.

On the 29th of March I arrived at Hazárá or Haripúr, a place of greater note than any I had seen since leaving Rawal Pindi, though it is not so large as it once was. The mud wall has been broken down, and the town bears the appearance of having been larger. I mentioned this to a native, and he replied, that during the first war between the Sikhs and the British, when nearly the whole Sikh army were on the Sutlej, the people of the neighbourhood, to the number of 18,000, arose and attacked the city, which was defended by two regiments of Sikhs. The insurgents were beaten off after the city had been besieged twenty-five days, and the people had been reduced to the last extremity. But the army, receiving no pay, became discontented, and their general took a large bribe from the insurgents, who again returned, and abandoned the town, which was plundered, and almost destroyed. From that time it has been a place of much less importance. But the walls, which could not protect the city under the Sikh rule, are not necessary to its safety under English rule. Such is the difference between the two governments. The locality of this place is very pretty. Mountains in the distance all around; two mountain streams, large enough to turn small mills, several of which are on each of them, run through two of the principal streets, and on their banks are many trees. Around the city are pretty little groves of fruit-trees, mulberries, &c. In my march to this place, crossed the Hara, a branch of the Indus, a clear, beautiful little river, and still further on, passed a village almost surrounded by fruit-trees, and vines running over mulberry trees. From this place I returned, having been told that the mountains I saw on one side, ten miles distant, were beyond the Indus, and belonged to an independent chief, and those on another belonged to the king of Cashmere. In Hazárá, as everywhere else, I had large crowds of hearers, who attended well to what I said, but none seemed to care about their souls. Oh! said one man, many roads lead to one place; so we shall all get to heaven, but in different ways. But, I said, if we turn our backs towards the place to which we wish to go, and move in a different direction, how long will it take to reach it? Another man made the same remark, but when I told him I did not think we could ever reach heaven by marching every day towards hell, he had nothing to say in reply.

Idolatrous practices.

As I passed through the street this morning, an old Hindú was making his offering to the sun. He sat on the bank of the stream, and dipping a curiously shaped little vessel into the water, put a single seed into it, and then holding it up, poured the water out towards the object of his worship. This he repeated a number of times. Further on, several Sikh priests were sitting under a pipal tree, reading their holy book. Had a long conversation with them. While I sat there, several women came with their offerings to the Book. They prostrated themselves, kissed the ground, and opening one corner of the cloth they wear over the upper part of the body, they took out a little wheat flour or pulu, and put it down before the book. A few copper coins I saw had also been offered.

Journey along the valley of the Hano—Controversy with a Musalman.

The second day after leaving Hazara on my return, taking a different road, I passed through a large valley, so cut up by water rushing down from the mountains during the rains, as to be almost entirely unfit for cultivation. In some places, the entire surface of the ground had been swept away, and fields of wheat were growing from twelve to twenty feet below the original surface of the country, which was still marked by masses of earth to that height. I was compelled to dismount, and perform almost the whole march on foot, crossing a great many ravines, whose banks were almost perpendicular, and some of them thirty or forty feet high. Before I reached my tent, the sun was excessively hot. My tent was pitched on a hill overlooking the Hano, which is at this point a mountain torrent. In the afternoon I collected a few Musulmans, and began to preach to them, but they wished me to meet their Maulwi, who they said was a very learned man. They seemed to think he was so great and so learned a man, that there could be no danger in following him. When he came, I told him the people had said he was very learned, and asked him if he could explain the cause of an eclipse. He could not. Did he know anything about geography? No; he knew nothing but religion. I then asked him some questions on this subject, partly to show the people that he did not know everything, and partly to bring him and them to see the defects of the Musalman faith, and to open the way to set forth the superiority of the gospel. But he could not answer these questions either; became very restless, and proposed that we should go to the mosque. We went; but instead of entering, he went on, saying he had some business to attend to before evening prayers. I waited till he returned to prayers. He paused near the entrance, and called all the people away from me. I went towards him; he looked at me angrily, and said, "Do you wish to turn me from my religion? I wo'nt bear it." He did not wait for a reply, but entered the mosque, and began to conduct prayers. I remained on the out-

side, talking with some persons who had not gone in to say their prayers; but between the parts of the prayers, (five in number,) some one from within cried out, "Let all good Musalmans go home, and infidels remain to listen to him." The people seemed alarmed, but still hesitated. When those who had been engaged in worship (I am sorry to abuse such a word) came out, it was manifest that they were greatly excited. One man with a sword came up to me, as though he would do me some personal violence. I tried to convince them that I had done nothing from enmity, and nothing to excite their enmity. Before the Qázi came out, he sent me word that he would argue with me if I remained till another day. I replied, my arrangements were made for going, but afterwards consented. It was manifest though, that his only object was to get rid of me. Directly he passed me, mortified and angry. I begged him to pause, but he would not even notice me. The shout was again raised, "Let all good Musalmans go home, and infidels remain." I told them their Qázi was using the strongest possible arguments against their religion; for soldiers only leave a citadel when it begins to fall.

Continues his journey over the mountains—Bigotry of Mohammedans in this region.

The next day, having dismissed the bullocks which had been carrying my baggage for several days, and engaged mules to carry it over the mountains, set off before day-break. The mountain was very steep, and the road only a path winding around its sides. Had to walk much of the way; my horse being scarcely able to climb the mountain alone; but the nimble little mules, though heavily loaded, had but little difficulty either in the ascent or descent. Pitched my tent at a village of farmers and weavers. In the afternoon, a large crowd collected where I was talking with one of their religious guides. They were much incensed by my declaring that Mohammed was a sinner, which I proved from his death, and his own assertions—not mentioning his acts, lest I should give greater offence. They were exceedingly unreasonable and rude. A young man started to go to my tent with me, intending to go on to Rawal Pindi, to get medicine, but the people shouted to him to come back. What! they said, will you be a Christian?

Return to Rawal Pindi—Interesting case of a Sunday School scholar—Theft committed.

On the 2d of April, I came into Rawal Pindi again. The next day, when I was preaching in the Bazar, several soldiers of an Irish regiment passed by. After returning to my tent, one of them came in, and began to address me in a very humble but earnest manner. At first I did not understand him. He then said, "My heart goes out to you, sir. I know what you and the like of you have to suffer. I used to read accounts of these things when I was a Sunday-school scholar." I afterwards learned from him that his father was intemperate, and his mother a Roman Catholic. But he had been a Sunday-school scholar, and perhaps to this fact is to be attributed his interest in missions and in religion. This simple incident may be as cheering to some Sunday-school teacher as it was to me. Continued reading till almost midnight. Had just fallen asleep, when I was aroused by the sliding of my trunk on the ground. I sprang up; it was gone. I ran out crying thief! but it was too late; the night was dark, and neither trunk nor thief could be seen. Search was continued till morning, when the trunk, rifled of its principal contents, was found, broken in from top and bottom. My watch, which I brought from America, a gold pen sent to me by a friend, and a coat presented by another friend, were among the things missing.

Since my return to Rawal Pindi, I have preached almost every day to the people, but none seem disposed to give serious, earnest attention to what they hear. Sometimes even the Musalmans admit the truth and importance of what they are taught. May God be pleased to accept what has been done, and to grant those influences without which all will be in vain.

INDIA: ALLAHABAD MISSION.

REPORT OF THE SUB-STATION AT FUTTEHPORE.

The Rev. Gopeenath Nundy sends us the following account of his labours at Futtehpore, under date of May 2, 1854. Our readers will desire to see this statement of our native Christian brother just as he wrote it himself.

It is now more than a year since I am come here, and have taken charge of this branch mission; but I am extremely sorry that I have not hitherto written you a line, for which I cannot bring forward any excuse, except that since my arrival I had been excessively busy with different portions of my labour; but I trust in future I will be able to write oftener. I have no doubt you receive information with regard to our labours at Futtehpore, in our mission letters; still, a statement from me, I trust, will not be uninteresting or unacceptable.

Boys' School Department.

English Head Teacher, ————. English Second Teacher, Thomas Cone Spencer. English Monitor, Rogunauth (Brahumun). Hindi Teacher, Pundit Bunshidhur. Persian Linguist, Jomayal Auby. Persian Monitors, Ishory, Pershudz.

The school is daily opened and closed with prayers, when all the teachers, students, and servants, are made to attend. The hours for instruction are from 10 A. M. to 4 P. M. The number of scholars in the roll is 187, but on account of constant marriages and festivals, the average attendance of boys is 90, and of Putwaris 50; total 140. Four different languages are taught, viz., English, Persian, Urdoo, and Hindi. Since the head teacher has left this, on account of ill health, I have to remain the whole day in the school, and perform his duty, in addition to the superintending of the whole school.

English Department.—1st class, boys 11. Their studies are, Bible—Old and New Testaments, Shorter Catechism, Goldsmith's Geography, use of the Globes, McPherson's Geography of Hindustan, History of India, Murray's Large Grammar, Playfair's Geometry, First Book, Composition—writing on paper, and translation from English into Hindustani, and Hindustani into English, and Vulgar Fractions. 2d class, boys 24. Their studies are, New Testament, English Reader No. 3, Clift's Geography, Woolloston's Grammar and Catechism, Writing and Cyphering. 3d class, boys 26. Their studies are English Reader No. 1, Catechism, and writing on slates.

Urdoo and Persian Department.—Boys 30. Their studies are, St. Luke's Gospel, Catechism, History of the Jews, and several Persian books, Writing and Cyphering.

Hindi Department.—Boys 32. Their studies are St. Luke's Gospel, Catechism and Substance of the Bible, Writing and Cyphering.

Putwari Department.—Putwaris 64. Their studies are New Testament in Hindi, Substance of the Bible, and Government Putwari Books, Writing and Cyphering.

An account of the Putwaris.

These Putwaris, or last mentioned class, are village record keepers. They are appointed by Government, and their business is, not only to keep records of their respective villages, but to collect revenues, and are held responsible to government for everything which is done in their respective villages. They are also called to bear witness when there may be disputes amongst Zamindars (land holders) and cultivators. These are grown up men; some of them are as old as fifty years. They are paid out of revenues, and each of them has under his charge about three villages. There are 13 Purganohs or grand divisions of Futtehpore, and 1613 villages; so there are about 538 Putwaris. These men have a great deal of authority over their respective villages, and I may say, without their knowledge scarcely anything is done in villages. According to one of the late orders of Government, that all these men should learn to read, write, and conduct all their business in Hindi language, of Nagri character, to which they were altogether unaccustomed, and consequently in each of the six Tuseldaries, (places where the revenues are kept under the care of a native officer,) schools were established. Here I must say that our good government, when it took the country, pledged that they were not to interfere directly with the religion of the country; yet this order will have a great tendency to facilitate the cause of our blessed religion; for hitherto there were no less than half a dozen of different characters for this Hindi language, and our Scriptures and tracts, which were principally published of Nagri characters, were not read without much difficulty; but now, as this will be the court language, our books will have free course. Praise be to God!

The Futtehpore Tusildary stands in front of our school-house, and prior to the establishment of the school at Tusildary, four Putwaris, who lived near the school-house premises, came to our school to be instructed in the language government required, and which was taught in our school. These men were ordered back by the Tusildar when the school under his care was established, but they expressed a desire to return to ours. When I mentioned this to our magistrate and collector, Mr. E——, who is a devoted Christian, he not only issued orders to allow them to come back, but as many of the others as chose to come to our school. The consequence was, that the government school was broken up, and our one was filled up with the whole number of Putwaris, about 50. The agreement I made with them was, that three hours of every day they were to read government books, and the other three our Scripture, attend prayer and Sabbath meetings. The breaking up of the government school was a great annoyance to the head native officer under whose immediate superintendance the school was, and he being a bigoted Mohammedan, and a great opposer to Christianity, tried his utmost to break up our schools; but thanks be to God, all his attempts were brought to nothing. This very man was appointed as an examiner, and when he came the other day, he was highly pleased to find the Putwaris passed examination to his entire satisfaction. He gave 16 of them, who were fit to conduct business in Nagri character, certificates of proficiency in the language, and I gave each a copy of the entire Hindi Testament, to carry it home, with a promise that they were to read it, and occasionally come to me for further instruction; and I am glad to say that some of them have already come, and showed what they had read. By this way we will send the gospel news through the whole district, and, indeed, we could not get better agents. The Agra Bible Society has very kindly furnished me with 150 copies of entire Hindi Testament, and I have no doubt they will give as many as I would require. Thanks be to His great and holy name.

Jail School Department.

Teacher, Kharaty (native Christian).

There were neither preaching nor teaching done in the jail before I came to Futtehpore and on my arrival here I mentioned to Mr. E——, our magistrate, the privilege I had at Futtehgurh jail in teaching and preaching to the prisoners; and this was known to the late Lieutenant-Governor, who very wisely though indirectly sanctioned it, and said as long as they were performed by me, being a native, and that judiciously, without raising any disturbance, I might be allowed to go on. Mr. E——, hearing this, at once agreed that I should do the same, and with his sanction, I commenced my labour in the jail. There are about 400 prisoners. Their secular reading is superintended by the magistrate, but the religious instructions are given by me. Their studies are, New Testament, both in Hindustani and in Hindi, Leinkuh ki tuhkih (search after true religion), Catechism, and different kinds of tracts, besides government books. There are three classes of prisoners; 1st, Those for debts. 2d, those for less crimes, exempt from labour, and 3d, those for greater crimes, with chains and labour. The time allotted for their reading is for the first two classes in the morning, and for the third, after 4 P. M., when they return from their labour. Those who are advanced in reading act as monitors under Kharaty. Their teacher and myself go three times in every week.

Girls' School Department.

Patroness, Mrs. Edmonstone. Superintendent, Mrs. Nundy. School Mistress, Mrs. Lucy Trissler.

This school has been established since November last. The prejudice of the people against sending their girls to the school has been, and still is, very strong. For the first two months there were not more than four girls, but I am glad to say that at present there are 36 names on the roll; daily average attendance, 28 girls. Their studies are, first class, St. John's Gospel in Hindi, and Catechism; second class, Hindi spelling book, and easy lessons; and third class, Primers. All of them learn common needle work. The school is opened and closed with prayers, same as the boys', and the hours of instruction are from 10 A. M. to 4 P. M. Here I would say a word or two with regard to the establishment of this school. Both Mrs. Nundy and myself, ever since we have come here, contemplated to establish a school same as she had at Futtehgurh, but for want of means we were unable to do it. One day we mentioned this to our kind friend Mrs. E——, who kindly consented to lend her aid, and I am glad to say she takes a deep interest, and contributes for its support. May God give her long life, and may he raise many ladies like her for the good of the benighted females of this country.

Preaching department.

Catechist, Kasim Ali. Scripture Reader, W. H. Trissler.

Preaching is done more or less every day, either at Futtehpore bazar, or at Abernugur, or at some nearest villages. Two evenings in every week are spent in visiting, and preaching to respectable natives in their houses. Pundits and Maulwis, as well as wealthy people, are like the old Pharisees; they think it a degradation to their high rank, to stand along with common people in a bazar, or in a street, to hear the gospel, but they make little or no objection, if such were done in their houses; and I think every preacher of the gospel should devote a portion of his time in visiting the respectable class of people, as they have a very great influence over the common people. I have done so as much as time permitted, and am glad to say, that I always found a ready audience, with apparent respect to the religion I preached. We have also visited several Melahs, and itinerated in different villages in last cold season. The prisoners in our jail have had the privilege of hearing the gospel preached to them on every Sabbath morning. May God look down from above with mercy and kindness upon this degraded set of people, and bless the instructions imparted to them for the conversion of their souls, to the glory of his blessed name.

We have a small chapel built on our premises, and divine service is performed every Sabbath, both morning and afternoon, and on Wednesday night in Hindustani. Our congregation consists of, adult members, 12; of these, 11 are communicants. Infant members, 15. Enquirers, 3. Total, 30. The Putwaris, after attending the Bible class, which has been exclusively made for them, when a chapter from the Scripture is read and explained, go to one of the services of the Sabbath. Our Christian people have a separate Bible class. They also read a portion from the Scripture, with explanation, and learn the General Assembly's Catechism, and commit to memory hymns. Five infants have been admitted by holy baptism into the church of Christ, and the sacrament of the Lord's Supper is administered every second month. May the blessed Spirit make us all lively, faithful, and zealous Christians, and teach us to trust upon Him who is the only preserver of this little flock, and to his name be all the honour, glory, and praise, both now and for evermore.

We have also established a Relief Society, for the benefit of indigent people, as well as for destitute travellers. There is a hospital in connection with this Society, where such people are sheltered, and supported by the Society's fund, but they receive medical aid and medicines from Government. About three hundred poor people are gathered every Saturday morning on our premises, and after preaching them the word of life, they are dismissed with about a seer of Ata (flour) each.

The following is a list of the names of contributors, with their monthly subscriptions:

	Boys' School.	Girls' School.	Relief Soc.
Mrs. Edmonstone,		20 Rs.	
R. J. Tucker, Esq.	50 Rs.	5 "	50 Rs.
G. Edmonstone, Esq.	20 "		20 "
F. Wigram, Esq.	3 "	5 "	2 "
T. W. Seyers, Esq.			2 "
G. N. Nundy,			2 "

Besides these monthly subscriptions, I occasionally receive donations, both from them, as well as from friends at out-stations. I try my utmost not only to impress into their minds the importance of the thing that they should take interest in our schools, but to support them as Christians and rulers of the country, and I am glad to inform you that I have not yet found lack of funds. May our heavenly Father always raise friends to assist us in his blessed cause.

In last cold season, when we had public examination of our schools, the present Lieutenant-Governor, Honorable J. R. Colvin, when passing through the station, halted a day, and favoured us with his company, to see the examination; and though little was to be seen then, as the school was in its infancy, yet he seemed much pleased, especially with the progress which the Putwaris had made, and as a mark of approbation, he promised to give us the use of the school-house, which is a government property, and which he has since done; he also promised a set of maps for the school. The following is a copy of the letter which he wrote to me after he returned from the examination.

"*Camp, Futtehpore, Dec.* 13, 1853.

"*My dear Gopeenath*—Pray order up a set of maps of Scriptural Geography from Calcutta, and let them be regarded as a gift from me to your school, which I heartily hope may take good root, and prosper here. Maps of Palestine and the adjacent countries are, I think, to be had of G. C. Hay & Co. Cossitola. You can, after you have inquired about them, let Major Grant know the cost of buying them and bringing them up here. He will send the means to you. Very faithfully yours, J. R. Colvin. The Rev. Gopeenath Nundy."

He is a very excellent man, and takes a great interest in native education. May God make him a blessing to the country.

Now I must conclude; but before I do so, a word or two I must say as to the kindness shown us since our arrival here by the Allahabad brethren. They were never backward in giving us their good advice, at times of trouble and difficulty, and always ready to pray and sympathize with us in times of sickness and affliction.

And now may I beg you, and the members of the Committee, to send up their prayers to the throne of grace in behalf of this newly established branch mission, that He may send down his Holy Spirit upon each of the labourers, and make us all faithful in the discharge of our respective duties, and may he make us, feeble instruments as we are, to bring sinners to Jesus Christ. We have many trials and difficulties to overcome, but His grace is all-sufficient, and to his holy and blessed name be all honour and glory. My Christian and respectful regards to you, and all the members of the Committee.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

In September, 1854.

Synod of Albany.—*Pby of Londonderry*—Newburyport 1st ch, to con Moses Pettingell, Mrs Mary H Pettingell, Miss Sarah Caldwell, William Pritchard, Mrs Elizabeth Cushing, Miss Phebe Harrod, Joseph Morss, and Samuel Todd 1 m's 250. *Pby of Troy*—Malta ch 8. *Pby of Columbia*—Jewett ch 8 266 00

Synod of Buffalo.—*Pby of Michigan*—Lyon ch, James S Roger 16 00

Synod of New York.—*Pby of North River*—Smithfield ch 6. *Pby of Bedford*—Croton Falls ch, Sab sch to ed *Hy Thos Lee* 12 50. *Pby of New York*—Wallabout ch mo con 14 19; Madison Aven ch mo con 30; Chelsea ch "a member" 20; Williamsburg ch mo con 25 17; Yorkville ch mo con 11 20; New York 1st ch ann coll in part 2000 2119 06

Synod of New Jersey.—*Pby of Passaic*—Newark 3d ch mo con 7 32. *Pby of West Jersey*—Camden ch 6 50. *Pby of Susquehanna*—Wyalusing ch 8; Canton ch 15; Towanda ch 3; Burlington ch 4; Friendsville ch 2; Silver Lake ch 1. *Pby of Burlington*—Mount Holly ch 30 76 82

Synod of Philadelphia.—*Pby of Philadelphia*—Kensington ch 23 50; Tenth ch mo con 58 92; Penn ch, Miss Ellen Rose 20; Second ch Sab sch miss soc to ed *Eleanor Cuyler, Mary Rice, James Nassau*, and *William Dulty* 100; Sixth ch "a member" 100; Port Richmond 1st ch Sab sch 6 31. *Pby of Baltimore*—Annapolis ch 25; Baltimore co, Md, 100. *Pby of Carlisle*—Silver Spring ch, A Cathcart 5; Tom's Creek and Piney ch, Margaret Stewart 4, Susan Row 2 50, Miss McKeekar 2 50, Barbara Hinters 1, Dr A Annan 5, Margaret Witherow 10, Stirling Gault 2, John Gault 1, Miss Horner 1, John Thompson 5, Silas Horner 5, James McAllister 2, Jacob Shewmoker 5, Smith Barr 2, Alex Horner 5, A lady friend 5, Miss Margaret Stewart 2. *Pby of Northumberland*—Rohrsburg ch fem miss soc 10 50 509 23

Synod of Pittsburgh.—*Pby of Blairsville*—Ligonier ch 12 30; Cross Roads ch 9 50. *Pby of Redstone*—Long Run ch 31 90; Connellsville ch 62; Dunlap's Creek ch 32 57; Greensburg ch 28. *Pby of Ohio*—Pittsburgh 1st ch "a member" 1 50; East Liberty ch Adonijah, bal to con Mrs Robert H Heberton, of Philadelphia 1 m 20 197 77

Synod of Wheeling.—*Pby of Steubenville*—Steubenville 2d ch 3 66. *Pby of New Lisbon*—Liverpool ch 5; Rehoboth ch, ladies 10 18 66

Synod of Ohio.—*Pby of Wooster*—Canal Fulton ch 7 25; Sugar Creek ch 5 55; Jackson ch 16; Chippewa ch in part to con Andrew Elliott 1 m 20 75; Northfield ch 25 66; Springfield ch 15 90 11

Synod of Cincinnati.—*Pby of Miami*—Springfield ch, Infant Sab sch 10 00

Synod of Indiana.—*Pby of Madison*—Hanover ch 4; New Washington ch 13 50. *Pby of Indianapolis*—Shiloh 1st ch 2 57. *Pby of Palestine*—Palestine ch 7 27 07

Synod of Northern Indiana.—*Pby of Logansport*—Peru 2d ch 11. *Pby of Crawfordsville*—New Hope ch 5 16 00

Synod of Illinois.—*Pby of Peoria*—Farmington ch 11 50; Middleport ch 11. *Pby of Chicago*—Genoa and Coon Creek ch 2 24 50

Synod of Iowa.—*Pby of Cedar*—Muscatine 1st ch 20 00

Synod of Kentucky.—*Pby of Louisville*—First ch mo con 23 75; Second ch mo con 12 40; Mulberry ch 29 35 65 50

Synod of Virginia.—*Pby of West Hanover*—College ch mo con 43 57, Robert C Anderson 2 50; Finney Wood ch 34 13; Blue Stone ch 10. *Pby of East Hanover*—Richmond 2d ch mo con 27. *Pby of Montgomery*—Salem ch ann coll 65 75 182 95

Synod of North Carolina.—*Pby of Orange*—Hillsboro' ch 18 70. *Pby of Fayetteville*—Wimington ch juv soc 10 25 28 95

Synod of Alabama.—*Pby of Tuscaloosa*—Pleasant Ridge ch 21 10; Gainesville ch Sab sch to ed *J L Kirkpatrick* at Corisco 4 90 26 00

Synod of Mississippi.—*Pby of Louisiana*—New Orleans 2d ch Sab sch to ed *John A Steele* 23 75; New Orleans 1st ch mo cons 50, Sab sch to ed *William Gardiner, Andrew Brown, George H Shepherd, Joanna Lloyd, Eliza Smith*, and *Cynthia Bunce Perlee* 150 223 75

Synod of Texas.—*Pby of Brazos*—Houston ch 43 15, Sab sch to ed *Miller Texas* at Ningpo 40 83 15

Total from churches, $4,001 52

Synod of the Reformed Presbyterian Church.—Rec'd from Treasurer of Synod for sup of Messrs Campbell, Caldwell, and Woodside in Northern India 900 00

Legacies.—Merrittstown, Pa, Legacy of Miss Caroline Johnston 25; Washingtonville, Pa, bequest of Rev John H Rittenhouse 15 40 00

Miscellaneous.—An Old Presbyterian 25; White Deer Valley, Pa, Charles A Luiberg for church in Favale 5, and for Bible distribution in Italy 5; New York, a Lady 75; A B S, a mite in support of the Master's cause 20; Source unknown 15; Harrisburg, Pa, Mrs Martha Simonton 5, N Burnett 2; Shirleysburg, Pa, John Brewster 80; Chatham Run, Pa, John Hamilton 5; A reader of the Presbyterian Banner 5 242 00

Total receipts in August, $5,183 52

Special Contributions for the Waldenses.—Amount previously reported, $9798 73
New Berlin, Pa, Master Bruce Adams 1; Columbia City, Ind, Mrs Ruth Walker 2 3 00 9801 73

WM. RANKIN, Jr., *Treasurer.*

Donations in Clothing, &c.—Ladies of Rehoboth ch Ohio, one box clothing 57 65; Pleasant Prairie ch Ill, Ladies, one box clothing 20; New York Friends, one box clothing; Female For Miss Soc of Deerfield ch, Ohio, one barrel clothing to con Mrs Sally A Lazarus 1 m 78

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., the Rev. John C. Lowrie, or the Rev. J. Leighton Wilson, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr. Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

The Foreign Missionary is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Overland Letters.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. W. E. Schenck, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

RESIGNATION OF THE CORRESPONDING SECRETARY.

At a meeting of the Board, held August 15, 1854, the following communication was received from the Rev. B. M. Smith:

Office of the Board of Publication,
August 14, 1854.

To the Rev. President and Members of the Presbyterian Board of Publication:

Christian Brethren:—It is with sincere reluctance and deep regret that I tender to you the resignation of my office of Corresponding Secretary, to take effect on the last day of October next.

By a most solemn and afflictive dispensation of Divine Providence, the Union Theological Seminary was deprived, last spring, of one of its most eminent and accomplished Professors, the lamented Rev. Dr. Sampson. At a meeting of the Electoral College of that Institution, in June last, I was unanimously and cordially invited to fill the vacancy thus unexpectedly made. Of course, this event could not have been contemplated when I entered on your service. It has been as unexpected by us all, as unsought by myself.

From leading ministers and elders of all the Presbyteries constituting the two Synods which are concerned in the management of the Seminary, I am assured that this election has found a cordial response in all the churches in that part of the country. The exigencies of the Institution, in the opinion of its wisest and most judicious friends, most urgently require that the vacancy in its chairs of instruction, should be promptly and properly filled. However truly unworthy I feel myself, to be entrusted with this solemn and responsible office, those who have called me to it, most earnestly press on me the duty of acceptance, on their confident conviction that, humanly speaking, no other available means of supplying the place are within their power. Others whom I have consulted, who fully appreciate the claims of the Board, also express their persuasion that they should yield to the interests of the Seminary.

For these, and similar considerations, after earnest prayer for Divine guidance, I have reached the conclusion, with as much clearness as can be reasonably expected in this world of ignorance and mistake, that I ought to accept the service to which I have been called.

I desired to make the announcement of this purpose to you at an earlier period, but was prevented by the failure of the Board to hold a meeting in July. The interests of the Seminary seemed to require some public intimation of my intentions before the time for the present meeting. This decision has cost me a severe struggle. I deeply feel my obligations to you for the confidence with which you have honoured me, and the indulgence with which you have tolerated my poor services. I never so highly appreciated the importance of the post I occupy. I have found its duties, however onerous and responsible, exceedingly consonant with my tastes, and in their performance, have enjoyed, beyond my merits, the co-operation and sympathies of many of our most honoured and useful men in other parts of the Church, as well as of those with whom I have been officially connected.

In the proposed change, I have no personal interests to promote. Were my *feelings* alone consulted, I would prefer, above all other positions, as the chief joy of my heart, the pastoral office among my beloved people. But I humbly trust, that He who has so clearly called me from them and from you, will give grace for all the duties required, and make my highest earthly happiness the result of a conscientious effort to follow the indications of His wise and holy providence.

With the assurances of my cordial and fraternal regard, I am, in Christian bonds, yours truly,

B. M. Smith.

On motion, the resignation of Mr. Smith was accepted, and the Rev. Dr. Musgrave, Judge Jones, and Mr. J. P. Engles, were appointed a Committee to prepare a minute on the subject, and report at the next meeting of the Board. Accordingly, the following minute was reported at the next meeting, September 19, adopted and ordered to be put on the minutes, and a copy sent to Mr. Smith:

Whereas, The Rev. Benjamin M. Smith, in consequence of his acceptance of a Professorship in the Union Theological Seminary, to which he had been elected by the Synods of Virginia and North Carolina, has tendered to the Board of Publication his resignation of the office of Corresponding Secretary and General Agent, which resignation has been accepted; therefore,

Resolved, That while this Board regret the loss of an able and diligent officer, they have felt it to be their duty, under the circumstances, to accept his resignation.

Resolved, That the faithful and efficient services of the late Secretary, were highly appreciated by us, and are entitled to the thanks, not only of the Board, but of the whole Church, which is so deeply interested in the spread of a sound and healthful literature.

Resolved, That the gentlemanly and Christian deportment of Mr. Smith while among us, has secured our highest respect and esteem, and he has our best wishes and most earnest prayers for his happiness and usefulness in the sphere in which Providence has placed him.

G. W. Musgrave,
Joel Jones,
J. P. Engles.

NEW CORRESPONDING SECRETARY.

At the same meeting, the Rev. W. E. Schenck was duly elected Corresponding Secretary and General Agent of the Board, and is expected to enter on the duties of his office on the 1st of November.

The retiring Secretary will be pardoned by the readers of the *Record*, a brief expression of a few thoughts suggested on this occasion.

For nearly a year he has endeavoured, from month to month, to fill these pages with such thoughts as might awaken a zealous co-operation in the work of the Board, on the part of those who perused them. He feels truly grateful for such opportunities of communicating to so many minds the important suggestions which the progress of the work of the Board has called forth. For any expressions which, in the hurry of composition, may have been used, calculated to mislead any, or wound the feelings of the most sensitive, he begs pardon, and earnestly prays that every good thought and suggestive statement, may be more and more abundantly blessed.

He retires from the service of the Board with a deepened conviction of the vast importance of the work assigned it, both to our Church and country. With spared health and moral capacity for the service, he would most cheerfully have continued at his post, had not the plain leadings of Providence pointed his way to another sphere of labour. He bespeaks for his successor in these brief and pleasant editorial duties, the kind indulgence and candid estimates which he has been permitted to enjoy, and trusts that the readers of the *Record* may be multiplied more and more, and their interest and zeal in this important department of usefulness, increase with its increasing necessity for our growing population. Commending his readers to the blessing of a gracious God, and humbly asking their prayers for him in the field of service to which he goes, he affectionately bids them farewell.

B. M. S.

SYSTEMATIC BENEVOLENCE.

Though this subject is one of general interest, in its relations to all our Boards, and the progress of Christian enterprises throughout our whole Church, yet it is matter of special interest to the Board of Publication, to note that the action of the last Assembly, and the circular sent to the Presbyteries last winter, have, together, secured from many Presbyteries evidences of a new and zealous concern for promoting our enterprise. Resolutions recognising the claims of this Board to the contributions of our churches, towards sustaining its colporteurs, have been passed, with great cordiality and unanimity, and the action of the last Assembly on "Systematic Benevolence" has been recognised as proper, and made the basis for such arrangements on the subject as, we trust, will be productive of great and permanent increase of our income. It is only necessary for church courts and pastors to take proper *action* on the matter, to secure a liberal response from our people. We believe no pastor ever appeals in vain to his people, in behalf of any proper cause of Christian benevolence.

A GOOD OLD BOOK.

There is lying before us an old book, with which is connected a most interesting history, strikingly illustrating several important truths relative to the enterprise of book distribution. We have space for but a few of the most prominent facts.

In the year 18—, a gentleman and lady travelling in P——— county, Virginia, stopped during the heat of the day at a well known tavern in that part of the country. Their host was an open-hearted, kind, and honest man, but notoriously careless of divine things—a neglecter of the sanctuary, and entirely indifferent on all religious subjects. To entertain herself during the hours of rest, the lady asked him for some book to read. He apologized for his slender supply, while he handed her this old volume and a few others. The book lacks a title-page, table of contents, some forty or fifty pages of the beginning, and we know not how many of the end. It purports, however, so far as can be seen, to be a compendious treatise of the great truths of the gospel, basing very fervent and earnest exhortations on clear and forcible summaries of doctrinal instruction. Thus, the original righteousness and happiness of man, and his fallen state; the method of recovery, as well as its necessity; the work of Christ, his humiliation and exaltation; faith, regeneration, the office of the Spirit, with collateral and subordinate topics, occupy the larger part of the work. It seems to consist of four parts, or books. The topics mentioned are treated in three of them, and the fourth, which is defective, treats of the Church and the ordinances, and practices of religion. After reading the book till ready to set out on her journey, the lady begged to buy it. Her host declined, and offered as a reason that it had belonged to his mother. The lady then asked him to promise to read it; to which he assented, remarking that he had made that promise to his mother, but had never kept it. For sometime after his guests left him, he continued to neglect the old book. However, on a Sabbath when his home was quiet, and time was heavy on his hands, he undertook to fulfil his long-neglected promise. But, as may well be supposed, such a man found such a book anything but interesting. He persevered, dosing and weary as he was. Presently some of its statements arrested his attention; he became a little interested, but not enough to secure, at that time, perseverance in reading, though enough to bring him back to the undertaking in a week or ten days. He now began to question the truth of the startling statements he read;

then to attempt to verify the frequent references to Scripture. This, he often said, gave him no little trouble, by reason of his profound ignorance of even the order of the books of the Bible. However, he could not give up. His soul was touched. He began to see and feel that he was just the sinner there described. One perusal did not satisfy him. He gave the book another. But he was cautious that no one should see him reading it. In the course of a few weeks he had found his interest in the book transferred to the Bible, to whose contents its perusal had now introduced him. The more he studied the sacred page the deeper grew his distress, till he was led to prayer, and to a sincere and cordial resting on Christ for salvation.

Meanwhile, he had sought no counsel, communicated with no one, and though not himself knowing how to express the truth in words, was, by his conduct, a changed man. He now sought the house of God, and his neighbours were all surprised one morning to see him appear in a Methodist chapel in his vicinity. He said he never retained the text, but the substance of the sermon was such a description of the great change, as may be often heard from any evangelical pulpit. After the service he sought the minister, and began to tell his coincidence of views with what had been preached. He was still entirely ignorant of the terms for describing a conversion to God; and while joyfully sensible of a most humbled, trusting, and prayerful frame of mind, made no pretension to be a convert. The minister, however, soon discovered that the inquirer had been taught of God, and gladly welcomed him as one born from above, showing him how his experience justified the declaration of a belief, that he had been brought into a state of salvation.

The subject of this narrative still lives, a consistent and cheerful Christian, and most peculiarly and strongly attached to the great doctrines of grace. He values his "old book" most highly, and barely permits it to go out of his possession. Many efforts have been made to find a duplicate, but unsuccessfully.

Our readers can draw their own inferences. We do not pretend to say that similar results will follow every book we put in circulation; and yet, we thus see, how seed may lie buried long, and yet spring up and bear fruit. Let us not be weary in well-doing, but aim at all times to be about the Master's business. The few hours spent by the lady at the tavern, were perhaps regarded as mere leisure time, charged with no special duty, and the few words she addressed to her host cost her but little effort, and yet, humanly speaking, to these providences, apparently so unimportant, results are to be ascribed which eternity alone can fully reveal. Let us be instant, in season and out of season, and sow our bread by many waters.

NEED OF SABBATH-SCHOOL LIBRARIES.

The following extract from a letter of one labouring among great destitutions, forcibly appeals to those who wish to do good. The Board can find scores and hundreds of such opportunities for donations of libraries, which may be the seed of churches over our great Western, as well as other destitutions.

"Our Sabbath-school does not flourish quite as well as formerly. This, perhaps, is owing, in a great measure, to the want of a more extensive library. We are not able, at present, to purchase such a library as we need. The books we now have are out of date, having been read over and over again, until the children have lost their relish for them. I find it impossible to influence a child, or an adult, to love the Bible or any good book in which he does not feel deeply concerned."

CONGREGATIONAL LIBRARIES.

From an early period in the history of the Board, a great and proper importance has been attached to the enterprise of supplying our congregations with libraries. Repeated action of our ecclesiastical courts, from the highest to the lowest, has set this matter frequently before our people. One of our agents in the South, Rev. Mr. Baird, has most zealously urged it on the attention of the churches in that region. The Board, it is true, cannot afford to employ agents for the exclusive work of inducing congregations to avail themselves of the facilities afforded for forming libraries. But they rejoice to know that an awakening spirit in this matter is any where and by any means excited. The true way of effecting this object is for each pastor to undertake this work in his own charge. We present below an extract from a letter recently received from a pastor in South Carolina, which furnishes an example of what one zealous and enterprising man may effect. And it is encouraging to notice the blessing which has followed his judicious enterprise.

"There is one thing that is of great importance to many of our congregations, which you will permit me to mention; it is congregational libraries. I think all congregations ought to have them. When I came here in January last, the two congregations to which I preach had no congregational libraries. But seeing the great necessity of something of the kind, I made an effort, and we have obtained a library for each church; each library contains about 150 volumes. Although these books are generally small, yet it is astonishing with what eagerness they are read. The Great Supper, African Preacher, Miller on Presbyterianism, John Barr, and Dickinson's Five Points, with others too tedious to mention, are among the readable books. There are several persons who are serious, and who will probably unite with the church soon, that read these books with great interest. Many read now who had never been accustomed to read religious works. There are several advantages arising from congregational libraries; one is, that it enables the poor to read many books that they cannot purchase; and another advantage, it prepares the way for our colporteurs; for the more people read, the more they wish to read. More than this, those libraries diffuse light which may be sanctified to the salvation of souls."

A minister in North Carolina, who also ministers to two congregations, writes:

"I proposed to my congregations to raise $100 each, for the purchase of the Minister's, the Congregational, and the Sabbath-school Libraries, which they have done."

This will give to each congregation nearly 350 volumes, which will not suffer in comparison with those of any publishing house or society in the country.

OUR DOCTRINAL BOOKS VALUED.

A colporteur in Ohio thus writes:

In general, I have found the people anxious to obtain a supply of the standard doctrinal works, and sensible of the importance of doctrinal knowledge. The churches are generally feeble, and in some instances have strong opposition to encounter, from opposers of the doctrines of the Presbyterian Church, who too often misrepresent them, and excite the prejudices of the uninformed portion of the community. To these churches, the visits of your colporteur have been seasonable, and truly welcome. Our members have found it impossible to obtain works on disputed points for themselves and for their families heretofore, excepting in a few churches, visited within a few years. In one instance, an aged mother, seeing Dr. Miller's Tract on Baptism, remarked, "If I could only have obtained this before my daughter was led away by the Campbellites! but now it is too late." With my opportunity, the past summer, of observing the influence of a few sound doctrinal works, and of careful instruction on doctrinal subjects, on the youth thus blessed with faithful and judicious Christian parents, I have felt the necessity of endeavouring to reach every one of our families with my invaluable treasure, and striving to impress upon the minds of all, the importance of being rooted and grounded in the great truths of the gospel.

Sometimes a Christian mother, having a careless husband, or being a widow, or otherwise placed in limited circumstances, has selected a volume which she had not quite the means to pay for, and I have granted the balance. In other cases, families have been found, in connection with the Church, destitute of doctrinal works, and having but few religious books, without means to pay for them at the time of my visit, and I have left such a work as seemed to be adapted to their wants.

NEW PUBLICATIONS.

MORAL AND RELIGIOUS ANECDOTES, with others of a more general description. By John Whitecross. Revised by the Editor of the Board. 2 vols. 12mo, pp. 163, 175. Price 75 cents.

Mr. Whitecross is a veteran in anecdote. These appear to have been the leavings of his former selections, and yet they are by no means to be regarded as dross. On the contrary, they are peculiarly striking and appropriate for the various subjects they are designed to illustrate, and will entertain and instruct those especially who have little time for much continuous reading.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF SEPTEMBER, 1854.

Presbytery of Bedford.	
Mount Kisco ch, per Wm Rankin, Jr, Treas	$6 50
Presbytery of New Brunswick.	
2d ch Trenton, Rev A D White 14; Pennington ch, per Rev George Hale 16	30 00
Presbytery of West Jersey.	
Blackwoodtown ch, Rev J Burtt, per J Livermore 14; 1st ch Bridgeton, Rev S B Jones, D D 80, of which 30 is to con Miss M K ELMER hon mem	94 00
Presbytery of Susquehanna.	
Towanda ch, per Rev Julius Foster, through Bd of Missions	3 00
Presbytery of Philadelphia.	
From the Juvenile Missionary Society of the 9th ch, per Archibald Little, Treas	21 80
Presbytery of Donegal.	
Chanceford ch, Rev J Farquhar	5 87
Presbytery of Baltimore.	
Annapolis ch, per J Ridout, M D, through Bd of Missions	5 00
Presbytery of Washington.	
Third ch Wheeling, Rev Edgar Woods	17 00
Presbytery of Richland.	
Frederick ch, per Rev John M Faris, Treasurer, through Bd of Education	1 75
Presbytery of Wooster.	
Jackson ch 6 67; Northfield ch 5—per L Flattery, Treas, through Bd of Missions	11 67
Presbytery of New Albany.	
1st ch New Albany, Rev J M Stevenson	3 00
Presbytery of Montgomery.	
Salem ch Va, per G Hannah	25 00
Presbytery of Nashville.	
Harpeth ch 6 65; Mount Vernon ch 5; New Bethel ch 7 25, Rev John W Ogden 1 10	20 00
Presbytery of Tuscumbia.	
Courtland ch in part 5; Somerville ch 13—per Rev A Penland Treas	18 00
Presbytery of Harmony.	
Bennettsville ch, Rev A D Campbell, in full to con Dr JAMES N ALFORD hon mem	10 00
MISCELLANEOUS.	
Rev R W Condit and wife in part (first payment) to con their son, R A Condit hon mem	10 00
Total,	$288 50

A. W. MITCHELL, *Treasurer.*

NOTE.—The collection of $50, acknowledged in the Record, from Rev. John Hall, D. D., from 1st Church, Trenton, (misprinted Newton,) is to make him an honorary member of the Board of Publication.

HISTORICAL NOTICES OF SYNODS AND PRESBYTERIES.

18. Lake Presbytery was organized by the Synod of Indiana out of the Presbytery of Logansport, on the 8th of September, 1842, and held its first meeting at South Bend, the 10th of January, 1843. The original members were Rev. Benjamin Ogden, W. K. Marshall, Alfred Briant, and J. C. Brown, with the churches of La Porte, South Bend, Valparaiso, Constantine, Sumption's Prairie, Benton, Haw Patch, and Plymouth. Its territory embraced Lake, Porter, La Porte, Stark, St. Joseph's, Marshall, Elkhart, La Grange, and Steuben counties, in Indiana, and all the State of Michigan lying west of a line running north from the termination of the boundary line between Ohio and Indiana.

19. The Presbytery of Eastern Texas was formed by the Synod of Mississippi, out of the Presbytery of Brazos, in November, 1850. It held its first meeting at Marshall, the fourth Tuesday in January, 1851. It consisted of four ministers, Rev. P. W. Warriner, Rev. John M. Becton, Rev. Wm. H. Singeltary, and Rev. M. W. Staples.

20. The Presbytery of Rock River was set off from the Presbytery of Schuyler by the Synod of Illinois, consisting of seven ministers, and having under its care ten churches. Held its first meeting at Galena, April 1st, 1847, at 7 o'clock, P. M. Was opened with a sermon by the Rev. George Stebbins, and was moderated by Rev. Samuel Clelland.

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. James Purviance and Carmel church, Miss.

Rev. J. E. C. Doremus and the church at Jackson, La.

Rev. Theodorick Pryor has resigned the charge of the Third Presbyterian Church, Baltimore.

Rev. E. F. Chester has resigned the charge of the Rock Run and Yellow Creek churches, near Freeport, Ill.

Rev. J. E. Davidson has resigned the pastoral charge at Minden, La., on account of ill health.

August 18th, Rev. J. Harrison, D. D., and the Aberdeen church, Miss.

Rev. Charles Thayer and Upper Sandusky, Ohio.

Rev. M. W. Staples has resigned the pastoral charge of the Marshall and Golden Rule churches, Texas, on account of ill health.

Rev. William Finney has resigned his charge at Churchville, Md.

Rev. John Dickey has resigned his charge of the churches of Landisburg, Buffalo, and Bloomfield, on account of ill health.

Rev. R. Curran and the church at Manor Hill, Pa.

Rev. David Robinson and the church at Mill Creek.

Rev. S. T. Wilson and the church of Camden Mills, Ill.

CALLS HAVE BEEN OFFERED TO

Rev. B. H. Williams, Pine Ridge, Miss., by the church in Vicksburg.

Mr. Joseph G. Symmes, late of Princeton Seminary, by the church at Madison, Indiana.

Rev. J. T. Hempstead, late of Princeton Seminary, by the church of Minden, La.

Rev. Robert Davidson, D. D., of New Brunswick, N. J., by the Central Presbyterian Church, Allegheny City.

Rev. J. M. Kirkpatrick, of Powhatan, Va., by the Danville church, Va.

Rev. M. A. Sackett, by the church of Walnut Hills, near Cincinnati.

Rev. W. L. McCalla to the Assembly Church, St. Louis, Missouri.

CALLS HAVE BEEN ACCEPTED BY

Rev. Benjamin M. Hobson, late of Louisville, Ky, to the church of Lexington, Mo.

Rev. Henry Mandeville, D. D., of Albany, to the Government street church, Mobile, Alabama.

Rev. J. Franklin Ford to the church of Shrevesport, La. (for all his time, having formerly served that church half his time.)

Mr. W. G. Marsh to the congregations of Canfield and Rehoboth, New Lisbon Presbytery.

Mr. Robert T. Drake to the Lebanon church, Ohio.

Rev. F. H. L. Laird, to the Bloomington church, Ind.

Rev. J. G. Fackler, to the church of Liberty City, Mo.

Mr. Edward Yeomans, to the Warrior Run church, Pa.

Rev. N. O. Patterson, from the Washington church, Pa.

Rev. B. H. Williams, to the church of Vicksburg, Miss.

Rev. S. T. Wilson to the First Presbyterian Church of Rock Island, Ill.

ORDINATIONS AND INSTALLATIONS.

September 4, the Rev. F. A. Shearer was installed pastor of the Presbyterian church, Iowa City.

September 9, Mr. Samuel Hodge was ordained as an Evangelist by the Presbytery of Montgomery.

September 17, Rev. Nathaniel West, Jr., was installed pastor of the Central Church, Cincinnati, by the Presbytery of Cincinnati.

September 1, Mr. J. H. Burns was ordained by the Oxford Presbytery, with a view to his service as a missionary among the Western Indians.

June 22, Rev. J. J. Carrell was installed pastor of the Groveland church by the Presbytery of Genesee River.

September 28, Mr. Wm. M. Blackburn was ordained to the work of the ministry by the Presbytery of Lake.

October 4, Mr. James W. Haund was ordained to the work of the gospel ministry, and installed at Canal Fulton, Ohio.

October 4, Mr. Wm. H. Lester was installed pastor of the church of West Alexander, by the Presbytery of Washington. They also ordained Mr. C. Braddock as an Evangelist.

POST-OFFICE ADDRESS CHANGED.

Rev. E. F. Chester, from Freeport, Ill., to Spring Arbour, Mich.

Rev. Edward Kennedy, from Brentsville, Va., to Visalia, Tulasec county, California.

Rev. H. M. Parsons, from McEwensville, Pa., to Glen's Falls, N. Y.

Rev. A. A. James, from Spartanburg, S. C., to Jonesville, S. C.

Rev. J. G. Reaser, from Canfield, O., to Danville, Ky.

Rev. T. T. Smith, from Zanesfield, O., to Hennipen, Ill.

Rev. C. K. Thompson, from Crawfordsville to Darlington, Ind.

Rev. Samuel Hodge, from Pattensburg to Abingdon, Va.

Rev. S. W. Watkins, from New Store to Farmville, Va.

Rev. J. R. Ramsay, from Chestnut Level to Slate Hill, York county, Pa.

Rev. J. P. Carter, from Sweetair to Shawsville, Md.

Rev. J. P. Vandyke, from Ripley, O., to Frankfort, Ind.

Rev. James A. Lyon, from St. Louis, Mo., to Columbus, Miss.

Rev. A. B. Clark, from Ligonier, Pa., to Altoona, Pa.

Rev. Robert Cruikshank, from Bellport, L. I., to Stillwater, N. Y.

Rev. H. M. Blackburn, from Valparaiso, Ind., to Three Rivers, Michigan.

Rev. W. W. Colmery, from Hayesville, Ohio, to New Albany, Ind.

Rev. H. R. Wilson, D. D., from Bridgeton, N. J., to Sewickly, Pa.

Rev. J. W. Hall, D. D., from Dayton, Ohio, to Miami University.

Rev. S. T. Wilson, from Camden Mills to Rock Island, Ill.

Rev. B. Phillips, from Juneau to Mineral Point, Wis.

Rev. B. M. Smith, from Philadelphia to Hampden Sidney, Va.

DEATHS.

August 31st, the Rev. John Wright, at Delphi, Indiana, in the 79th year of his age.

Rev. Benjamin Burroughs, of the Presbytery of Georgia.

Rev. Jehiel Talmage, of the Presbytery of Newton, at the house of his son, Rev. P. S. Talmage, on Tuesday, September 26th, aged 69 years.

Varieties.

THE REV. DR. DUFF.—It is with unfeigned regret that we have to intimate the serious illness of this devoted missionary. It is well known that he was purposing to return to Calcutta in the course of this season, and had retired for a little to Great Malvern, in the hope of recruiting his strength before returning to the East. It appears, however, that the result of a thorough medical examination has been the detection of very serious ailments. Congestion on the brain, inflammation in some of the membranes, and other affections, have been detected—the result of long continued and exhausting labours, and rendering it unsafe or impossible for Dr. Duff to return to India in less than a year or eighteen months. In the meantime, his medical advisers give it as their opinion, that he must seek a more genial climate than ours for the approaching winter; and we presume that in the course of a few weeks at farthest, he will proceed to some mild, sanitary station abroad.

It has not been our lot as journalists to convey more sad intelligence than this to the churches. The serious illness of one so honoured, so devoted, and blessed in his labours, brings a solemn warning to all; and yet the whole has not been told. We understand that another of the devoted missionaries of the Free Church, now in this country, is placed in similar circumstances. Mr. Braidwood, from Madras, was making arrangements to proceed in November once more to the scene of his labours. He had gone to Arran to re-invigorate his health as far as possible, prior to his departure, but was seized by fever about a month ago; and, though convalescent, little hope is entertained that he will be able to return this season to Madras. Warning thus added to warning, may well fix men's thoughts upon the great field, as well as the afflicted, exhausted labourers, and draw forth the prayer, "Help, Lord, for the godly man faileth."—*Edinburgh Witness.*

DEATH OF REV. J. G. PIKE.—Rev. J. G. Pike expired suddenly on Monday afternoon, at his residence in Derby, where, for forty-four years, he was the devoted and successful pastor of the Baptist church meeting in St. Mary's Gate Chapel. His hand was arrested, apparently in the gentlest possible manner, by the resistless hand of death. He was found seated at his library-table, his head resting upon the desk, his spectacles undisturbed, and the pen still in his hand. Both the position and the occupation were in singular conformity to the habits of this laborious minister of Christ. His writings, especially his invaluable "Persuasives to Early Piety," have had a very extensive circulation, both in England and in America, and have been useful almost beyond precedent. In addition to the exemplary discharge of the duties of the pastorate, in connection with one of the largest Nonconformist churches in the midland counties, Mr. Pike had acted as the zealous secretary of the General Baptist Missionary Society from its formation. He was also, in later years, one of the secretaries of the Derby and Derbyshire Bible Society.—*Patriot.*

PROTESTANT CHAPEL AT ROME.—Rev. E. D. G. Prime was among the passengers in the Collins steamer "Pacific," last Saturday, for Liverpool. Mr. Prime goes out to proceed to Rome, to take charge of the American Protestant Chapel in that city, which is connected with the American Legation, Mr. Cass being the Minister Resident. This chapel has been sustained for some years by the American and Foreign Christian Union, and has been the means of great usefulness and enjoyment to our countrymen who visit the "Eternal City." During the last winter and spring, the chapel was sometimes so crowded that people were obliged to go away for want of room. The sacraments of the Church are frequently administered, and opportunities offered for free and delightful interchange of sentiment among Protestant Christians.—*Observer.*

☞ Our subscribers who are in arrears are respectfully requested to send on their subscriptions, by mail or otherwise, before the close of the year.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Receipts and Payments of the Board, p. 182. Church at St. Paul, Minnesota, p. 182. A Successful Mission, p. 182. Dr. Spring's Sermon, p. 183. Missionary Trials, p. 183. From a Missionary in North Carolina, p. 183. Progress, p. 184. Receipts, p. 184.

BOARD OF EDUCATION.—I. Ministerial Education: The Field of the World, p. 185. Materials for Preachers, p. 185. Resisting a Call to the Gospel Ministry, p. 185. Pray, p. 185. II. Christian Education in Schools and Colleges: Parochial Schools, p. 186. The Children of the Church, p. 186. Right of the Church to Educate, p. 187. Receipts, p. 187.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 188. The Presbyterian Church and Foreign Missions, p. 188. China: Shanghai Mission: Narrative of a Visit to the Insurgents at Nanking, by the Rev. M. S. Culbertson, p. 189. India: Lodiana Mision: Journal of the Rev. C. W. Forman, p. 190. Allahabad Mission: Report of the Out-Station at Futtehpore, p. 192. Receipts, p. 193.

BOARD OF PUBLICATION.—Resignation of the Corresponding Secretary, p. 194. New Corresponding Secretary, p. 194. A good old Book, p. 194. Need of Sabbath-School Libraries, p. 195. Congregational Libraries, p. 195. Our Doctrinal Books Valued, p. 195. Moral and Religious Anecdotes, p. 195. Receipts, p. 195.

MISCELLANEOUS.—To our Friends, p. 181. The Shining Path, p. 181. Hints to a Young Minister, p. 181. Historical Notices of Presbyteries and Synods, p. 196. Ecclesiastical Record, p. 196. Varieties, p. 196.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME V. No. 12. | PHILADELPHIA, DECEMBER, 1854. | PRICE PER YEAR, *Fifty Cents.*

For the Home and Foreign Record.

BENEFITS OF "HARD TIMES."

We take the following from the *Presbyterian Herald*, published at Louisville, Kentucky. It contains much important and seasonable truth, admirably expressed. We hope it will be read attentively, and its suggestions carefully laid to heart.

It is an old adage, that "it is an ill wind which blows nobody any good." It is the part of true wisdom to extract as much good as possible out of the ills which surround us. The busy bee, like a wise philosopher, not unfrequently draws his sweetest stores from that which poisons other animals. The cry of "hard times" reaches our ears on every side. It is the topic of conversation, the theme of discussion, and the subject of lamentation, in almost every circle that we enter. To a people like ours, many of whom regard money as the chief good in this life, the soother of all its sorrows, and the healer of all its maladies, the present state of affairs appears a sad one indeed. They can say with one of old, "Ye have taken away our gods, and what have we left?" But those who believe that there are higher interests of society to be looked after and cared for, than those which relate simply to dollars and dimes, will not regard the present condition of this country as one of unmixed evil. The tightening up of the money market will cause many a heart to ache, and many a head to lie upon a sleepless pillow, and will bring distress and sadness into many a worthy family, and so far it will be a real evil; but it does not necessarily follow that it will be succeeded by no real blessings, to even those who are thus caused to suffer by it. There are hearts which can only be made better by sadness, and heads which can only be made wiser by such an experience as that which we are now considering. The affliction, for the present, is not joyous but grievous, nevertheless afterwards it shall yield the fruits of righteousness to those who may be properly exercised by it. What, then, are some of the blessings which we may hope will flow from this state of things?

One is, that the excessive greed of gain will receive a check in the hearts of the people, and they will be brought to feel that there are other interests than those which relate to dollars and cents, which ought to be looked after. "The love of money is the root of all evil," said an inspired writer. He did not mean to assert that it was the germenant principle of all the sin that is committed in our world, for that would not be true, but that all kinds of sin grow out of it. It leads men to break all the commands of God. It is a passion which can never be satisfied. "He that loveth silver shall not be satisfied with silver." The more a man gets, the more he wants. As his possessions expand, his desires expand along with them. The only way to cure the passion for gold in his heart, is to cease to feed it. It was upon this principle that the Saviour said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." By a rich man he meant, not simply one who had riches, but one who loved them. Such an one, continuing to be rich, could not be saved, because the passion in his heart could only be cured by taking his riches from him. As a poor man, he might be saved, because the taking his riches from him would extinguish the love of them in his heart, but as a rich man, he never could. Whilst men who love money inordinately are successful in securing it, it is almost an absolute impossibility to turn their attention to other and higher interests. Almost the only argument that can then be brought to bear upon their hearts to induce them to seek heaven, is that its streets are paved with gold, and its harps made of the same precious metal. But let the tide turn against them, and their possessions be swept away from them, and let them begin to agitate the question, not how shall we become rich, but how shall we make a living for ourselves and families, and then come to them with the hopes and promises of the gospel, and they will listen to your message with a different ear from that which they gave you before. Genuine revivals of religion are few and far between when the world goes prosperously with every one. The love of money and the love of God cannot reign in the same heart as its master-passion. One or the other will be driven out.

Another benefit of "the hard times" will be, that they will test the characters of men, and develope the principles by which they are actuated. Many a man is honest, in the world's esteem, and even in his own, until the hour of trial comes, and he finds himself besieged by powerful temptations to be otherwise. "My brethren," said the apostle James, "count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience." There is but small credit due to a man for being honest, when he has little temptation to be otherwise, or for paying his debts, when he makes no sacrifice of personal comfort in so doing; but let him be brought into narrow straits, where his own comfort and that of his family must be sacrificed or his debts remain unpaid, and advantage be taken of the technicalities of the law to prevent force being employed to secure the payment, and then will be the time for the exhibition of the principles upon which he acts. If he is honest and fair in his dealings under such circumstances, his character shines forth with a double splendour, and he is truly the "noblest work of God"—an honest man. What are called "tight times," usually make many revelations that astonish the community, and even sometimes astonish the men themselves who are unmasked by them. Virtue, like gold, is worth but little until it has been thrown into the crucible, and passed the ordeal of trial which tests its value.

We remark further, that the recurrence of such times is important to develope the benevolence of the community. God has, for wise purposes, left many great and important interests to be taken care of by the benevolence of his people. The poor, we are told, are always to dwell in the land. We are always to have them with us. The great schemes which have been devised for the amelioration of the moral and spiritual maladies of our race, have been left to be executed by the spontaneous charities of Christian men and women. In proportion as the amount of money in the community lessens, do the wants of the poor and the necessities of these benevolent institutions increase. As good men's means of giving are cut off, the calls upon them to give, multiply. They frequently become restive under these multiplied calls, and reject them with almost a spirit of bitterness towards those who make them, but it is unwise and unchristian in them to do so. God is thereby testing their grace of benevolence, and giving them an opportunity to cultivate it which they could not have had under other circumstances. There is but little credit due to giving when it costs the donor no sacrifice. The widow's mite was a greater and more acceptable gift in the sight of God than the costly treasures of the rich, because it was all her living, whilst their donations were made from their superfluous possessions. He who gave to the poor and to the spread of the gospel one year ago, out of his abundance, and received but little blessing for it, because it was from his abundance, may this year draw down a far richer blessing upon his head, by giving to these causes out of his poverty, and by making personal sacrifices to enable him to do it.

The only other benefit we notice as growing out of the present state of things, is the wholesome check which it may be expected to give to the habits of reckless extravagance and costly living, which were growing up with such fearful rapidity all over the country. Splendid equipages, costly furniture, and elegant apparel, were the things which were most eagerly sought after and worshipped by the masses of people who were able, or fancied themselves able, to afford them. To procure these, they would rack their brains, incur debts, and spend many sleepless nights, that they might outshine their neighbours, and rival them in their splendour. The adornment of the mind, and the cultivation of the soul, were often wholly lost sight of in the effort to set off to the best advantage the casket which contained it. They found themselves and their families estimated in the community, not by the amount of intellectual and moral worth which they possessed, but by the splendour of the houses in which they lived, the elegance of the dresses which they wore, and the costliness of the carriages in which they rode. But the revulsion has come. They are now perplexed to know how to pay the debts contracted for these things, and to procure the substantial comforts of life for themselves and families. Necessity will compel them to curtail many extravagances in which they have hitherto indulged. When they have been cut off from these, it is to be hoped that at least the more sensible part of the community will see and be cured of the folly of seeking their happiness in them, and return to the good old republican simplicity of our fathers.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

NEBRASKA AND KANSAS.

We are obliged to our correspondent for the suggestions contained in the following communication. It is very desirable that suitable men should speedily enter those new Territories, and the Board would gladly aid in sending such, if their services can be secured. Will not some of our ministers turn their attention to those destitute but highly important fields? Let them read the following, and then prayerfully ask, "Lord, what wilt thou have me to do?"

Rev. G. W. Musgrave, D. D.

Let me call your attention to another subject. Is the Board making any effort to extend the gospel to Nebraska and Kansas? It seems to me, our Church is called to the work of planting the gospel in those Territories; especially in the latter. Kansas is destined to be among the greatest States in the Union. The tide of immigration now flows into it with unprecedented rapidity. Many of our people will go thither from the South and West, and it seems to me, the Board ought to have faithful, experienced, and conservative men in the field, to gather them into churches at the outset. More good can be done by such men within the next year than in the three years following. I spent sixteen years of my life as a missionary in the new settlements of the West, and know from experience that it is a vast advantage to be first in preaching and laying the foundation of churches among the settlers. Positions and influences can be gained in the beginning of a town or settlement, that never can be secured at a subsequent time. You will excuse me for throwing before your mind these suggestions. I have been strongly impressed, during the past season, with the importance of this subject, and am desirous to know your views upon it. If the pecuniary means can be supplied, I have no doubt but that men of the right stamp could be found to engage in the enterprise.

A. T. R.

For the Home and Foreign Record.

CROWNS OF REJOICING.

Sweet and wholesome thoughts are suggested by the affectionate and endearing appellations which the apostle Paul applies to Christians: "My brethren, dearly beloved and longed for; my joy and crown; my dearly beloved." "What is our hope, or joy, or crown of rejoicing? Are not even ye, in the presence of our Lord Jesus Christ, at his coming? for ye are our glory and joy." What tenderness, what love, what confidence, what deference, too, are breathed from his very heart in these expressions! They bring to view the delightful and exalted fellowship that this faithful minister of Christ had with Christ's people; they also demonstrate the hope which he entertained that this fellowship would be continued in the world of glory; they assure us that he not only rejoiced in seeing them partakers of divine grace, but also anticipated a higher joy and glory with them in heaven. As a good husbandman, he takes pleasure in looking over his golden fields, and in looking forward to his well filled garners.

Such elevated sentiments are accessible to every minister of Jesus Christ, and in some measure, to every Christian. They are attained by the cultivation of brotherly affection, and by a noble zeal for the salvation of sinners. Love and labour are what we require, to assimilate us to the noble apostle. Then will renewed souls become our "dearly beloved," and our "crowns of rejoicing." The Scriptures assure us that they who turn many to righteousness shall shine as the stars for ever and ever. Those who are saved by their efforts, or their instrumentality, shall be crowns of their rejoicing in the day of the Lord Jesus.

This is a healthful stimulus to exertion for the ingathering of souls. This affords encouragement in the work of missions. By the divine blessing, many are, through this instrumentality, added to the Church, of such as shall be saved; and they will be crowns of rejoicing to those who have laboured, and prayed, and contributed for this precious interest of the Redeemer's cause. Yes, many whom they never had the opportunity of addressing as their "dearly beloved," will be their "crowns of rejoicing" in the day of the Lord Jesus. He who, from love to Christ, gives his prayers and exertions to this work of saving sinners, is laying up, at the same time, "glory and joy" for himself; and when he meets in heaven those who are saved by his means, he can greet them with a livelier and purer pleasure than he can who coldly shakes his head, when solicited to co-operate in the same benevolent work.

"Crowns!" "Crowns of rejoicing!" What attractions, of more than magnet power, to draw young men into the ministry! Rich reversions, to stimulate the zeal, to reward the toil, to offset the sacrifices and sorrows of the labourer in Christ's cause!

J. F. M.

REVIVAL PROGRESSING.

November 1st, 1854.

Rev. G. W. Musgrave, D. D.

Rev. and Dear Brother—The time has again rolled around when it becomes me to give some account of my labours. In the all-abounding goodness of God, my health has been preserved; and it is my privilege to say, "Hitherto hath the Lord helped me." My labours have been continued without interruption at the several points embraced in my field, and the encouraging state of things which it was my privilege to report three months since still continues. Our church at S—— has been greatly revived and strengthened. The season of revival that commenced in July still continues, and cases of awakening and conversion continue to occur almost daily. During the prevalence of this state of things, our meetings have been characterized by the most perfect order and decorum. No commotion, no boisterous excitement has been manifested by the anxious, but the falling tear, and the heaving groans of a troubled heart, have borne testimony to the deep emotions of the soul. Pray for us, my dear brother, that God may continue to bless my poor labours here, and that sinners in multitudes may be brought to experience the preciousness of a Saviour's love.

Since my last report, I have preached 65 sermons, administered the sacrament of the Lord's Supper in three of my churches, baptized 17 infants, attended two prayer-meetings and sundry inquiry-meetings weekly, and made something over 100 visits.

When I entered upon this field of labour a year ago, it was almost with a feeling of despondency—all was dark and cheerless. At an early period, however, some tokens for good began to be manifest; these continued and increased, until our hearts have been made to rejoice, on beholding the stately steppings of Jehovah in his sanctuary.

I remain, Rev. and dear brother, yours in Christ,

C. M. S.

P. S.—I should have stated, in the proper place, that during the current year, 74 persons have been added to the several churches embraced in my charge on examination, and 8 by letter; making an increase of 82 members.

GOOD RESULTS—AN INVITING FIELD.

Rev. G. W. Musgrave, D. D.

Yesterday closed my labours in this field. I have been here more than five years. During this time I have preached more than 700 sermons, attended nearly 70 funerals, and 30 marriages. I found one church organized, of about 20 members; I leave two churches, one of 20, and the other of 26 members. There is a house of worship being erected by one of these churches, which will cost 17 or 1800 dollars when completed; for which the church and society have raised about 11 or 1200 dollars.

On looking back over the five years of labour, I regret that I have been able to do no more in the cause of my Divine Master; and still I am thankful that I have been the instrument of doing so much. My labour has been missionary labour; my field has been a large one, and my labours have been severe. But God has given me strength to lay the foundations for at least two strong Presbyterian churches, and may God, in his good providence, send a man to build up the Church of the living God in this region. My ride on the Sabbath is too much for my constitution. I feel myself called upon to seek a field where my labours will be more confined. Such a field I have found at ——, in this State, where I expect to commence my labours next Sabbath. Let me say, before closing this letter, that I now look forward to the time when these churches will be self-sustaining. The region is a fine agricultural region. The churches are located in thriving villages, and as soon as they can build comfortable houses of worship, they will be able to begin to pay back the benefactions they have so freely received from the Board of Domestic Missions. Indeed, in this respect they are even now doing nobly for them. Last year, besides what they paid to other objects, they paid into the treasury for this object the sum of about $32—per our agent, Rev. H. M. Robertson. In taking leave of this field of labour, I pray God to bless my humble endeavours to advance his cause in this region; and I cannot resist the impression that there have been scattered seeds of truth, which will germinate, and in due time ripen into an abundant harvest. Yours truly,

B. P.

ENCOURAGING.

The state of religion in the churches, while not so prosperous as a faithful minister of Christ could wish, yet it has in it much to encourage the heart and strengthen the hands. For some two or three years previous to the commencement of my labours among them, they had been in a great measure sheep without a shepherd; two or three times in a year a sermon from a supply, and then destitute for months. The fault was in some measure their own, in not being careful to have a representative in the semi-annual meetings of the Presbytery. As a matter of course, the enemy was busy with them, as error in almost every shape and form surrounded them. Some were for a time drawn aside from the old paths, but paused and reflected, and the Lord brought them back. Since I commenced preaching among them, there is a steady increase of the attendance upon the means of grace. The meeting-houses are well filled; outwardly, at least, a deep and serious attention to the preached word; and if the apparently anxious countenance, the smothered sigh, and falling tear, are indications of the heart being touched, then I trust the Spirit of God is working in both churches. I have recently closed communion seasons in both churches. They were interesting seasons. I felt, and I think some of the people felt that the Lord was with us. Five persons (three on examination, and two on certificate,) were added to the church at W——; four persons (two on examination, and two on certificate,) were added to the church at C——. We must not despise the day of small things, but consider these drops of mercy the precursors of a more plentiful shower. J. W. K.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year. Provided we have their address.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ——, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions re requested to be careful in adopting the above form.

WASHINGTON CHURCH EDIFICE.

Received at the Office of the Board of Missions, Philadelphia, for the church edifice to be erected at Washington City, D. C., since the last acknowledgment in the May number of the Home and Foreign Record.

Pby of Newton.—Danville ch	$1 38
Pby of East Hanover—Norfolk ch	25 76
Pby of Nashville.—Nashville 1st ch 44; Nashville 2d ch 29; Gallatin and Shiloh chs 40; Hermitage ch 30; Harpeth ch 10; Smyrna ch 15 75; Clarksville ch 107, Rev J W Ogden 1	263 63
Rev P E Bishop of Chester, South Carolina	16 00
	$306 77

TABLE

Showing the amount of money contributed to the Board of Missions from April 1st, 1852 to April 1st, 1853, by the Presbyteries and Synods in connection with the office in Philadelphia, and the amount paid in return to them by the Board for the support of their missionaries.

SYNODS.	PRESBYTERIES.	Number of Ministers.	Number of Churches.	Number of Church Members.	Contributed to the Board.	Received from the Board.
ALBANY,	Londonderry,	26	11	1,809	$ 165 00	
	Troy,	13	12	1,857	987 38	$ 168 75
	Albany,	39	28	4,383	898 68	444 78
	Columbia,	4	3	213	86 10	75 00
	Mohawk,	6	4	342	25 00	265 97
		88	58	8,604	2,162 16	954 50
BUFFALO,	Ogdensburg,	7	7	732	132 50	128 33
	Steuben,	7	7	483	139 24	257 08
	Wyoming,	12	8	570	97 24	
	Buffalo City,	11	10	865	209 74	361 53
	Michigan,	8	14	511	37 00	416 67
	Rochester City,	8	10	1,263	223 50	175 00
		53	56	4,424	839 22	1,338 61
NEW YORK,	Hudson,	17	18	1,988	331 28	225 40
	North River,	16	13	1,043	216 81	200 00
	Bedford,	17	16	1,248	424 27	129 93
	Long Island,	21	20	2,695	224 52	267 50
	New York,	36	26	5,867	10,363 70	1200 41
	New York 2d,	17	8	1,460	756 49	250 00
	Connecticut,	9	3	327	43 09	281 11
		133	104	14,628	12,360 16	2,554 35
NEW JERSEY,	Elizabethtown, }	20	15	2,877	1,068 93 }	528 76
	Passaic, }	17	14	2,635	330 66 }	
	New Brunswick,	45	28	5,128	783 90	211 42
	West Jersey,	19	18	1,820	621 02	745 82
	Newton,	26	22	3,191	392 93	208 73
	Raritan,	11	16	1,997	173 00	162 50
	Susquehanna,	17	21	786	130 35	502 00
	Luzerne,	14	19	1,293	228 89	984 91
	Burlington,	6	9	470	35 02	232 79
		175	162	20,197	3,744 70	3,576 93
PHILADELPHIA,	Philadelphia,	39	27	5,819	3,482 47	1,113 88
	Philadelphia 2d,	23	24	2,622	469 50	706 88
	New Castle,	23	24	3,080	505 09	386 11
	Donegal,	18	26	2,755	261 21	95 83
	Baltimore,	35	29	2,645	1,930 28	1,554 36
	Carlisle,	34	44	4,549	1,156 29	243 61
	Huntingdon,	33	42	5,650	991 22	312 50
	Northumberland,	21	35	2,999	637 01	265 28
	Eastern Shore,	6	7	321	58 25	168 75
		232	258	29,840	9,491 32	4,847 20
PITTSBURGH,	Blairsville,	34	51	5,023	783 29	111 67
	Redstone,	20	33	2,889	516 53	321 87
	Ohio,	47	36	5,386	1,433 75	648 61
	Allegheny,	16	30	2,746	258 87	6 25
	Beaver,	18	22	2,520	247 67	50 00
	Erie,	11	26	1,747	98 35	388 75
	Clarion,	8	22	1,826	215 88	284 36
		154	220	22,137	3,554 34	1,811 51
WHEELING,	Washington,	29	41	4,961	1,221 70	54 72
	St. Clairsville,	16	29	1,980	331 22	425 51
	Steubenville,	17	31	2,690	278 75	157 50
	New Lisbon,	15	25	1,975	250 76	108 33
		77	126	11,606	2,082 48	746 06
OHIO,	Columbus,	13	23	1,220	297 27	82 00
	Marion,	16	33	1,647	42 17	413 33
	Zanesville,	17	29	2,359	102 26	358 44
	Richland,	18	32	2,343	312 76	132 22
	Wooster,	9	15	1,121	85 51	77 07
	Coshocton,	10	22	1,508	139 23	57 29
	Hocking,	7	14	689	46 12	506 11
		90	168	10,887	1,025 32	1,626 46
NORTH'N INDIANA.†	Logansport,	10	19	853	211 37	670 82
	Lake,	6	12	564	87 60	804 17
	Fort Wayne,	13	28	1,016	51 99	576 32
		29	59	2,433	350 96	2,051 31
WISCONSIN,	Dane,	9	10	291	24 05	1,085 83
	Milwaukie,	8	8	214	24 00	1,124 78
	Winnebago,	9	10	237	31 32	999 09
		26	28	742	79 37	3,159 70
VIRGINIA,	Greenbrier,	12	21	1,655	129 70	265 68
	Lexington,	20	29	2,752	549 06	146 94
	Winchester,	22	29	1,673	347 89	622 28
	West Hanover,	38	45	2,415	572 68	387 50
	East Hanover,*	15	15	1,587	434 57	700 00
	Montgomery,	15	22	1,332	164 21	294 58
		122	161	11,414	2,198 11	2,416 98
N. CAROLINA,	Orange,	29	47	2,480	759 99	431 65
	Fayetteville,	22	54	2,139	346 56	18 61
	Concord,	32	61	5,796	644 32	442 91
		83	162	10,415	1,750 87	893 17
S. CAROLINA,	Bethel,	15	23	2,318	228 65	329 44
	Harmony,	25	30	3,907	300 00	
		40	53	6,225	528 65	329 44
GEORGIA,	Georgia,	11	9	247	234 98	150 00
	Hopewell,	27	30	1,336	957 75	306 25
	Flint River,	17	42	1,684	471 42	250 55
	Florida,	9	14	429		100 00
	Cherokee,	15	29	1,202	50 00	300 00
		79	124	4,898	1,714 15	1,106 80
THE PACIFIC,	Oregon,	3	2	*Not given.*	25 67	991 67

* This Presbytery has a separate Treasury; and having had a balance on hand at the commencement of the year, paid its own missionaries, and was not a charge upon the Board, as the figures indicate.

TABLE

Showing the amount of money contributed to the Board of Missions from April 1st, 1853 to April 1st, 1854, by the Presbyteries and Synods in connection with the office in Philadelphia, and the amount paid in return to them by the Board, for the support of their missionaries.

SYNODS.	PRESBYTERIES.	Number of Ministers.	Number of Churches.	Number of Church Members.	Contributed to the Board.	Received from the Board.
ALBANY,	Londonderry,	26	10	1,537	$ 227 10	
	Troy,	15	15	1,900	1,414 05	$ 200 00
	Albany,	44	28	3,606	1,152 88	650 00
	Columbia,	3	3	198	51 00	
	Mohawk,	8	5	652	9 00	225 00
		96	61	7,893	2,854 03	1,075 00
BUFFALO,	Ogdensburg,	8	7	761	161 00	100 00
	Genesee River,	16	13	1,058	431 28	282 08
	Buffalo City,	13	10	965	215 88	442 06
	Michigan,	7	14	478	27 75	566 67
	Rochester City,	13	13	1,800	202 53	83 40
		57	57	5,062	1,038 44	1,474 21
NEW YORK,	Hudson,	20	18	1,750	263 72	70 35
	North River,	17	13	1,142	306 80	100 00
	Bedford,	17	17	1,306	429 56	282 57
	Long Island,	19	22	2,015	221 00	342 22
	New York,	44	30	6,606	10,991 74	1,949 29
	New York 2d,	16	8	1,256	1,200 37	802 78
	Connecticut,	9	3	242	22 00	338 46
		142	111	14,317	13,435 19	3,885 67
NEW JERSEY,	Elizabethtown,	18	17	2,857	658 03	164 78
	Passaic,	19	14	2,603	597 38	293 19
	New Brunswick,	45	28	4,676	985 42	232 63
	West Jersey,	21	18	1,905	574 10	661 80
	Newton,	22	23	3,037	486 22	370 40
	Raritan,	10	16	1,992	288 31	170 00
	Susquehanna,	14	20	732	117 35	610 82
	Luzerne,	16	20	1,413	374 18	850 95
	Burlington,	6	9	470	200 53	350 00
		171	165	19,685	4,281 52	3,704 57
PHILADELPHIA.	Philadelphia,	39	31	6,809	2,641 99	1,739 58
	Philadelphia 2d,	22	24	2,142	561 69	698 73
	New Castle,	23	24	3,071	895 27	468 33
	Donegal,	20	26	2,705	385 55	95 83
	Baltimore,	35	32	2,690	1,722 32	1,965 41
	Carlisle,	33	44	4,741	1,642 76	323 33
	Huntingdon,	31	42	5,890	1,718 90	83 33
	Northumberland,	21	34	2,961	363 10	414 57
	Eastern Shore,	6	7	333	139 70	125 00
		230	264	31,342	10,071 28	5,914 11
PITTSBURGH,	Blairsville,	35	51	6,165	864 52	173 46
	Redstone,	21	33	2,913	506 08	309 58
	Ohio,	34	30	4,598	1,479 41	388 89
	Allegheny,	15	28	2,619	321 27	129 20
	Beaver,	16	15	1,804	298 71	56 25
	Erie,	14	27	1,770	152 21	424 16
	Clarion,	7	21	1,936	218 77	242 21
	Allegheny City,*	17	15	2,042		
		159	220	23,752	3,840 97	1,723 75
WHEELING,	Washington,	28	41	5,152	1,377 49	568 89
	St. Clairsville,	14	30	1,962	313 37	125 27
	Steubenville,	18	31	2,770	387 31	125 00
	New Lisbon,	14	27	2,103	246 83	50 27
		74	129	11,987	2,325 00	869 43
OHIO,	Columbus,	16	22	1,166	245 77	203 00
	Marion,	15	33	1,663	133 55	375 47
	Zanesville,	20	29	2,515	143 52	152 08
	Richland,	17	32	2,324	284 18	3 19
	Wooster,	11	17	1,133	154 83	729 58
	Coshocton,	8	22	1,417	113 60	23 05
	Hocking,	6	14	713	32 53	300 00
		93	169	10,931	1,107 98	1,786 37
NORTH'N INDIANA,†	Logansport,	10	20	932	132 59	569 88
	Lake,	8	14	657	174 91	844 68
	Fort Wayne,	11	29	1,069	44 82	651 91
		29	63	2,658	352 32	2,066 37
WISCONSIN,	Dane,	9	11	333	35 40	745 83
	Milwaukie,	9	7	193	60 00	897 00
	Winnebago,	10	11	270	74 39	1,527 36
		28	29	796	169 79	3,170 19
VIRGINIA,	Greenbrier,	12	22	1,569	105 62	514 35
	Lexington,	24	29	2,968	417 95	159 17
	Winchester,	22	32	1,842	623 49	385 62
	West Hanover,	42	45	2,442	667 36	309 37
	East Hanover,	14	14	1,381	643 98	983 33
	Montgomery,	16	22	1,323	75 76	200 00
		130	164	11,525	2,534 15	2,551 84
N. CAROLINA,	Orange,	27	47	2,381	695 11	430 90
	Fayetteville,	25	52	2,042	285 66	81 39
	Concord,	30	63	6,364	819 85	495 83
		82	162	10,787	1,800 61	1,008 12
S. CAROLINA,	South Carolina,	26	47	2,820	37 50	37 50
	Bethel,	16	24	2,451	162 65	189 58
	Harmony,	22	31	3,987	158 70	
		64	102	9,258	358 85	227 08
GEORGIA,	Georgia,	10	7	230	329 42	573 94
	Hopewell,	21	30	1,598	482 58	50 00
	Flint River,	16	42	1,801	503 86	107 78
	Florida,	13	17	686	59 10	162 50
	Cherokee,	16	33	1,262	107 00	303 33
		77	129	5,577	1,481 96	1,197 55
THE PACIFIC,	California,	4	3	175	83 60	500 00
	Oregon,	3	2		48 30	1,786 66
		7	5	175	131 90	2,286 66

* Allegheny City Presbytery having been set off from the Presbyteries of Ohio, Allegheny, and Beaver, its contributions to, and receipts from the Board, are embraced in those Presbyteries.

† Only part of the Synod of Northern Indiana is in connection with the office at Philadelphia, and only that part is included in these Tables.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of October, 1854.

SONOD OF ALBANY.

Pby of Londonderry.—Antrim ch $20 00

SYNOD OF BUFFALO.

Pby of Genesee River.—Caledonia ch 61; Warsaw ch 34 25; Scottsville 1st ch 12 54; Oakland ch 10 117 79

SYNOD OF NEW YORK.

Pby of North River.—Newburg First ch ann collection 68 74, and mon collections 34 26 103 00
Pby of Bedford.—South Salem ch, a widow's donation 7 25; Croton Falls ch 4 50; Patterson ch 26 44; Yorktown ch 8; North Salem ch 6 50; Rye ch, from G D Craigen 25 77 69
Pby of Long Island.—Sag Harbour ch 57 45; East Hampton ch 35; Raynor and Roslyn chs 8 60; Rev Ezra King and family, Miller's Place, L I, an household offering, viz.: Rev Ezra King 10, Thomas and Nancy King 2, Noah T and Lydia Ann Swezey 4, Caleb H and Deborah King 2, Ezra S and Sarah King 2, Joseph N and Theresa King 2, Elisha E and Catharine King 2, Hannah Y Rowland 2, Maria E King 5=31 132 25
Pby of New York.—Greenbush ch 2 00
Pby of Connecticut.—Hartford ch 10 00

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Princeton First ch 100; Village ch Freehold 45; Kingston ch 29; Shrewsbury ch 12 186 00
Pby of West Jersey.—Woodbury ch 65; May's Landing ch 29; Second ch Cape May co 2 44 96 44
Pby of Newton.—Newton ch 70 50, of which 50 to constitute Rev MYRON BARRET an hon mem; Mansfield ch 40; Musconetcong ch 20; Belvidere ch 50; Smithfield ch 5; Shawnee ch 5 12; Hardwick ch 25; Marksboro' ch 23 30; Fox Hill ch 10; Mansfield ch, from a member 25 273 92
Pby of Raritan.—Pleasant Grove and Lower German Valley chs 10 00
Pby of Susquehanna.—Warren ch 5 00
Pby of Luzerne.—Mauch Chunk ch 13 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Central ch, Phila, ann collection in part 64 97; Tenth ch, Phila, from Mrs Murphey 5 69 97
Pby of Philadelphia 2d.—Allen Township ch 45; Doylestown ch 14; Phœnixville ch 5; Catasauqua ch 10; Bristol ch 10 84 00
Pby of New Castle.—Lower West Nottingham ch 67; Penningtonville ch 5; Fagg's Manor ch, from R N Brown 5; Forks of Brandywine ch 29 50, of which 14 25 from the Female Missionary Society, 13 75 monthly collections, and 1 50 from Miss C Ralston's Sab school class 106 50
Pby of Donegal.—Slateville ch 12 69; Chanceford ch addl 2 14 69
Pby of Huntingdon.—West Kishacoquillas ch, to constitute JAMES CAMPBELL, Senr, and JOHN FLEMING hon mems 103 50; Middle Tuscarora ch 62; Lewistown ch 15 04; One-half of a Presbyterial collection at Academia 12 12 192 66
Pby of Northumberland.—Washington ch 35; Jersey Shore ch 18 42 53 42

SYNOD OF BALTIMORE.

Pby of Baltimore.—Bethel ch 20, of which 3 50 from the Pastor's children; Madison street ch, Balt 2 31; Govane chapel 5; Ellicott's Mills ch 42 69 31
Pby of Carlisle.—Greencastle ch 42 35; Tom's Creek and Piney Creek chs, from Margaret Stewart 4 46 35
Pby of Winchester.—Lewinsville ch 23 25

SYNOD OF WHEELING.

Pby of Washington.—Wheeling Third ch 30 31

SYNOD OF OHIO.

Pby of Richland.—Hayesville ch 4; East Union ch 6; Milwood ch 4 14 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Logansport ch 57 28
Synodical collection, to constitute Rev WILLIAM Y ALLEN an hon mem 71 12

SYNOD OF WISCONSIN.

Pby of Dane.—Richland ch 2 15
Pby of Winnebago.—Plover ch 2 12

SYNOD OF IOWA.

Pby of Iowa.—West Point ch 5 00

SYNOD OF VIRGINIA.

Pby of Lexington.—Hebron ch additional 16 65; Union ch, from the Ladies' Missionary Society 4; Harrisonburg ch 5 25 45

SYNOD OF NASHVILLE.

Pby of Knoxville.—Knoxville ch 43 63

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Purity ch 20; Catholic ch 44; Olivet ch 8 72 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Clarksville ch 11 81

SYNOD OF TEXAS.

Pby of Western Texas.—Lavaca ch 17 00

$2059 31

MISCELLANEOUS.

Mrs Margaret Sanderson, Milton, Pa 10; Miss Jane R Wilson, Shippensburg, Pa 5; Rev S D Campbell, Knox Hill, Fla, in part to constitute himself an hon mem 25; A Friend 2; Two Friends, near Springfield, Ill 10; Thos Bayles, Brooklyn, N Y 20; Miss Mary Ann Barkbryott 50 cents; G M 60; "Sarah," Vernon, Ind 10; J C B 5; A B, 1500, of which 500 for California 1647 50

LEGACIES.

Legacy of Miss Fanny Stebbins, dec'd, of Patterson, New York 100; Estate of Sarah A Bonnel, dec'd 50 150 00

Total, $3856 81

Received from the Treasurer at Pittsburgh, October collections, $1194 66
Less expenses and bad notes, 19 68 1174 98

$5031 79

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

1 barrel from the Ladies of Antrim ch N Y, valued at $33 00
1 box from the Female Sewing Society of the congregation of Alexandria, Pa, valued at 72 94
1 box from the Ladies' Sewing Society of Bucyrus ch, Ohio, valued at 47 37
1 box from the Ladies' Missionary Society of Upper Octorara ch, Pa, valued at 110 78
1 barrel from the Ladies of Jewett, Green co, N Y, valued at 59 72
1 box from the Ladies of Little Falls ch, N Y, value not given.
1 box from the Ladies of Williamsburgh ch N Y, valued at 130 00
1 box from the Ladies of Warrior Run, Pa, valued at 30 26
1 box from the Ladies of Goshen ch, N Y, valued at 91 50
1 box from the Ladies of the sewing circle of Amwell 2d ch, N J, valued at 26 75
1 box from the Ladies of Astoria ch, N Y, value not given.
1 box from the Ladies of Flemington ch, N J, value not given.

$602 32

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of October, 1854.

Pby of Troy.—Troy Second ch $30 14
Pby of Rochester City.—Port Byron ch, for the 1st ch Fort Winnebago at Portage City, Wis 15 00
Pby of Bedford.—South Salem ch, for the 1st ch Fort Winnebago at Portage City, Wis 100 00
Pby of New York.—Greenbush ch 1 00
Pby of Newton.—Mansfield ch 25 00
Pby of Baltimore.—Govane chapel 5 00
Pby of Lexington.—Harrisonburg ch 2 00

$178 14

MISCELLANEOUS.

A B 1000; G M 25; A Friend, for the Tabernacle ch Buffalo City 200; Mrs R Platt, North Castle, N Y 5; Rev S H McDonald, Bellville, Pa 4 1234 00

Total, $1412 14

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of October, 1854.

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Unity ch 50; New Alexandria ch 21; Union ch 6 16; Ebensburg ch 12; Summit ch 6; Murraysville ch 17 89; Bethel ch 15; Curry's Run ch 10; Poke Run ch 60; Blairsville ch 41 09 239 14
Pby of Allegheny.—Plain Grove ch 26 37; Centreville ch (Fem Miss Soc 14) 21 38 47 75
Pby of Ohio.—Alleghany City 1st ch (for 1853) 156 90; Miller's Run ch 15 11; Hopewell ch 6 68 178 69
Pby of Beaver.—Little Beaver ch, Fem Miss Soc, 20; Unity ch 11 75 31 75
Pby of Clarion.—New Rehoboth ch 18 35; Clarion ch 30; Callansburg ch 21; Concord ch 8 10 77 45
Pby of Redstone.—McKeesport ch 47; Brownsville ch 20 67 00
Pby of Erie.—Evansburg ch, a lady 1 50

SYNOD OF WHEELING.

Pby of Washington.—Upper Buffalo ch 60; Burgettstown ch 18 10 78 10
Pby of St. Clairsville.—Crab Apple ch 24; Woodsfield ch 3 43; Concord ch 16; Beallsville ch 8 30; Nottingham ch 30; Wheeling Valley ch 14 30; Birmingham ch 2; Powhattan ch 3; Pipe Creek ch 5; Wegee ch 6 112 03
Pby of New Lisbon.—Alliance ch 6 25

SYNOD OF OHIO.

Pby of Hocking.—Alexandria ch 10 00

LEGACIES.

Bequest of Mrs Mary Hanna, Harrison co, Ohio, per Rev W Annan 10; Bequest of Miss Hannah A Horner, per W Mercer, executor, less State Tax 285 295 00

MISCELLANEOUS.

ROBERT PATTERSON, Esq., Burgettstown, to constitute self hon mem 50 00

Total, $1194 66

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

Ladies of Unity ch, Beaver Presbytery, a box valued at 19 50
Ladies of Rehoboth ch a box valued at 50 00
Ladies of Canfield ch " " 50 51

$120 11

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of October, 1854.

SYNOD OF CINCINNATI.

Pby of Cincinnati.—Walnut Hill ch 31 00

SYNOD OF INDIANA.

Pby of New Albany.—Miss Mary Ann Lindsley, New Albany 50 00
Pby of Palestine.—Wabash ch 5; Pleasant Prairie ch 6 35 11 35

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.—Jefferson ch 14 00
Pby of Muncie.—Winchester ch 6 75

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Chester ch 8 00
Pby of Rock River.—Savannah ch 5; Galena ch 107 04 112 04

SYNOD OF IOWA.

Pby of Cedar.—Centre ch 8 35

SYNOD OF MISSOURI.

Pby of Missouri.—Rev S Scott 4 00
Pby of St. Louis.—Mrs Lyon, St Louis 4 50, Dr Finley 10, Rev Mr Blackwell 2 75, St Charles 10, Coulter Goodrich 1, A F and Caroline Pack, St Louis 7 50; Dardenne ch 2, a friend to missions 2 50 40 25
Pby of Potosi.—Apple Creek 1st ch 12 85; White Water ch 16 30; Pleasant Hill ch 16 45 15

SYNOD OF KENTUCKY.

Pby of Louisville.—Mrs Stevens, Louisville 20 00
Pby of Muhlenburg.—Greenville ch 6; Mount Zion ch 2, Rev A S Howsley 5 13 00
Pby of Transylvania.—Harrodsburgh ch bal 36, Peter R Dunn, McAfee, Ky 10; New Providence ch 18 50 64 50
Pby of West Lexington.—Nicholsville ch in part 60; Pisgah ch 10; 2d ch Lexington mo con colls 40 80 110 80
Pby of Ebenezer.—Presbyterial collection of fall meeting 12 20

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Lake Providence and Pecan Grove chs 43 50

SYNOD OF TEXAS.

Pby of Brazos.—Galveston ch 40, D D Atchison 60 100 00
Pby of Western Texas.—Presbyterial collection 38 25

Total, $733 14

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
JAMES WOOD, D. D., *Associate Corresponding Secretary.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

AN APPEAL TO YOUNG MEN.

A writer in the *Christian Intelligencer*, (a Reformed Dutch paper,) states that the new class in the Theological Seminary at New Brunswick has only five students. After some appropriate remarks on this discouraging circumstance, he makes the following earnest appeal to the young men of that communion, concerning their duty with reference to the gospel ministry. It is no less applicable to this class of communicants in other churches than to that; and we bespeak for it a serious and prayerful perusal by all our pious youth.

Now, young men of the Christian Church, and especially young men of our own denomination, can you allow this sad and desolate state of things to continue? Can you allow this stigma and suspicion to rest upon the Church, and particularly that class to which you belong? Can you see missions languishing, and churches at home shepherdless for want of zeal on your part? Shall the ministry not only fail to keep up with the wants of the world, but even with the calls of the Church? Shall we longer behold the sad spectacle which our Church presents, with its twenty or thirty vacant pulpits, and its decaying and abandoned missions? Shall it be said that out of over three hundred congregations, and nearly forty thousand communicants, only FIVE can be found in a year to dedicate themselves to the Christian ministry? Shall the Church call upon you in vain, pointing to her wandering flocks and untended sheep-folds? Nay, shall the voice of your Saviour in vain echo from Calvary, "Take up thy cross and follow me?"

This is an earnest age, a "steel-toned era." The sluggard, the lukewarm, the hypocrite, cannot breathe in this air. Every man in these days must have a *life-purpose*, and "whatever his hands find to do, must do it with his might;" and let it not be said in these things "the children of the world are wiser in their generation than the children of light." Shall the philosopher and the reformer, the trader and the discoverer, move with an energy almost superhuman, and an earnestness well nigh terrific, while the Christian loiters in indolence, or draws back in reluctance? Ye cannot serve God and Mammon. If you have a purpose it must be one or the other, and to that must be consecrated all your soul and strength. This is no time, in these wise and busy days, to glide languidly down the river of life between banks of beauty and beneath skies of blue; it is the time of steamships, and storms, and ocean billows. Old earth is beginning to feel the thrill of a new life, and to start forward along the path of a new and nobler destiny. And it is for the Church to take the helm of future history and fill her sails with the breath of human progress.

With such a destiny and such a hope before us, can the Christian youth fail to be animated by a high and sacred ambition, an ambition to increase not his own but his Master's glory? For the joy set before him, Jesus, our Saviour, endured the cross, despising the shame; and shall we, who have the same joy before us, refuse to win it by the infinitely lighter toil demanded of us? Where, then, in view of such a mission, is all your young men's eagerness of heart? where all your boasted nineteenth century enterprise? where, especially the grace of God sanctifying them both? Up, then with a spirit equal to the future! Remember the shortness of life, but especially the objects and meaning of life. Scorn to weigh for a moment the spangled vanities of wealth, or the baubles of ambition, with the regeneration of humanity and the commission and co-labour with Christ, and go forward with clear, hopeful, and courageous heart, to "the help of the Lord against the mighty," and "him that overcometh will I make a pillar in the temple of my God, and he shall go no more out!"

SUPERVISION OF CANDIDATES.

The Stated Clerk of one of our Presbyteries writes to the Board of Education as follows:

"I will say that this Presbytery have been endeavouring to exercise a kind and careful supervision over all their candidates throughout their entire course; requiring them to appear personally at regular periods, twice every year; or, if a personal attendance would seriously interfere with their course of study, or from any cause be impracticable, or highly inconvenient, then to report *in writing*, stating where they have been, and how employed, during the preceding six months. I believe this plan commends itself to the members of the Presbytery, and to the churches, and is pleasing to the young brethren themselves."

The above plan we regard not only as judicious, but highly important. There is no part of our educational work in which the honour of religion is so much concerned as in the *choice of worthy candidates, and in their maintaining, throughout their whole course of preparation, such a deportment as will place their characters above reproach.* To secure this, requires satisfactory testimonials and a careful examination at first, and after that, such *a kind, pastoral supervision* as appears to be practised by the above Presbytery.

Candidates for the ministry, like other Christians, have imperfections, which need to be guarded against, and when exhibited, to be rectified. Fraternal and faithful intercourse with them by their Professors, and free conversations at short intervals by their Presbyteries, will go far to prevent those indiscretions to which they are liable, or the repetition of them, if they have occurred. These interviews will also improve their Christian graces, and increase their capabilities for future usefulness in the gospel ministry. We earnestly commend this subject to the attention of all our Presbyteries.

FEELING IN PREACHING.

The public speaker who would cause his hearers to feel, must himself feel. In no department of public speaking is this truth so important as in that of the Christian ministry. The seat of religion is in the affections; and revealed truth makes its appeal through the intellect to the heart. The truths of the gospel are adapted not only to interest the feelings, but deeply and intensely to stir them. One of the secrets of success in the ministry, undoubtedly is to have the heart of the preacher deeply affected by the truths he would impress upon his hearers. The intense emotion with which he was accustomed to preach the truths of the gospel, made the eloquence of the great Samuel Davies so irresistible. He mentions in his Diary preaching a sermon on Deut. x. 13, which he had previously preached with great satisfaction and prospect of success, and says, "But alas, I have lost that spirit with which it was at first delivered. The materials of the sermon were very solemn, and nothing appears to me a more unnatural incongruity, than to speak the most solemn things with a trifling spirit. Indeed, the incongruity appeared to me so great, that I was obliged to omit sundry things, though written before me in my notes, for want of a heart to express them with suitable tenderness and fervor."

Speaking of another sermon, he says, "Through the great mercy of God, my heart was passionately affected with the subject; and what tended not a little to increase my affection, was my observing the venerable Gilbert Tennent weeping beside me in the pulpit. Spiritual poverty appeared very amiable and charming to me."

It is not *excitement* simply or chiefly that a preacher needs, but feelings which are awakened by the truths uttered, and corresponding with them. How necessary, then, that the Spirit which dictated those truths should dwell richly in the hearts of the men who are called to preach them.—*St. Louis Presbyterian.*

THE DANGER OF UNNECESSARY DELAY IN THE PERFORMANCE OF DUTY.

Postponing Christian duty beyond what circumstances absolutely require, is sometimes the cause of serious evil. A young gentleman, well known to the writer, graduated at one of our colleges, having in view the gospel ministry. Needing additional funds to enable him to pursue his *theological* studies, he engaged in teaching, not long after which he married, studied law, entered the arena of political preferment, and became a member of the Legislature. Every circumstance seemed to promise a prosperous and brilliant career. By his marriage he obtained a handsome worldly fortune; and his talents and eloquence would soon have given him a high rank as a statesman. Whether his conscience upbraided him for turning aside from his original purpose we are not informed. But Divine Providence interposed, and by a series of domestic afflictions checked his political aspirations, revived his Christian graces, turned his mind again to theological studies, and made him, in due time, a minister of the gospel.

Cases may occur in which young men commence a course of classical study for the purpose of preparing for the sacred office, without a Divine call. Such persons, upon ascertaining this fact, *ought* to change their purpose, and engage in some other pursuit. But for one who is conscious of having received a call, to allow himself to be diverted from this object, or even to *postpone unduly* his preparation for it, must be displeasing to God, and he may expect to be chastised in some form or other for his neglect of duty.

Hence the importance of watchfulness and prayer with reference to this matter, that we may understand the indications of Divine Providence, and be preserved from those counter influences which may tempt us not to follow those indications. If it is God's will that a man should engage in some secular pursuit, he may grow in grace, enjoy the comforts of religion, and be useful to society, while prosecuting his business, as well as though he were performing those duties which belong to the clerical office. But if he is *called* to this office, he cannot turn aside from it without peril. "Necessity is laid upon me," says the apostle Paul, "yea, woe be unto me, if I preach not the gospel."

SYNOD OF NORTH CAROLINA.

A correspondent of the *Southern Presbyterian* writes as follows:

The subject of educating young men for the gospel ministry, was one of absorbing interest. The neglect of proper family training was greatly deplored. There was a longing after a return of those days of our fathers, in which *religious training* of households, was a matter in which conscience did its part—when the Bible and the Catechism were the indispensables, and the Sabbath-day was a day sacred to God, and to the "commanding" of households, that they should walk in his ways. And although North Carolina has a University which is the pride of her citizens, and which ranks deservedly as a literary and scientific institution, with the first institutions of all our land, there seemed to be but one feeling on the part of the Synod—that they could not look to it as the source of the future min-

istry—they must have one in which the claims of God and his Church should at all times be paramount over those of worldly promotion! Hence they resolved on the founding of a Presbyterian Institution of the highest order—pledging abundant means for its full endowment. Whether this will be the present "Davidson," or a new modelling of it, is not determined. If it can be made "the Institution," it will be done; if not, another site and another model will be presented, for the end they are determined to accomplish.

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE PIOUS TRAINING OF CHILDREN.

"I know Abraham that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him."

The beneficial effect of Abraham's conduct towards his family may be seen in the piety of Isaac, Lot, and Eliezer, to say nothing of Ishmael, concerning whose piety the evidence is less clear, though some things are recorded of him in Scripture which are not found elsewhere in the Bible, except in connection with pious men. But the piety of the other three is placed beyond doubt, and it is equally clear that this was brought about by the instrumentality of faithful religious training. The words above quoted are explicit on this point; and they appear to have been recorded in order to furnish an instructive lesson to us. Do parents and heads of families desire to secure for their households this most precious of all social blessings, viz., a brotherhood of devotional, obedient, and virtuous inmates? here is a model for their imitation. Let them adopt the same course as was pursued by Abraham, and with the same diligence and fidelity, and for aught we can see, the result will be the same in their case as it was in his.

But the effect of his conduct did not stop with his own family. God was pleased to connect it with the fulfilment of his promise that he would make of him a great and mighty nation, and that in his seed all families of the earth should be blessed. Abraham's faithfulness to his household was the first link in that chain of mercy which would reach down from generation to generation, to the end of time; securing to his natural seed distinguished social and political blessings, and to his spiritual seed, *i. e.*, to Christ and his Church, the ultimate supremacy of the whole earth. "I know Abraham that he will command his children," &c., "that the Lord may bring upon Abraham that which he hath spoken of him."

Here, likewise, is an encouraging motive for parental faithfulness. Christian parents now on the stage form a link in that chain of connection which, if preserved unbroken by the faithful discharge of family duties, will transmit the true religion through their children and descendants to the millennium. Let parents seek for themselves and their posterity this distinguished honour.

From the Presbyterian.

THE EDUCATION QUESTION.

This subject was discussed with much interest and ability, at the late meeting of the Synod of New Jersey. The writer took no part in that discussion; but would like now to present a few thoughts in view of the whole subject.

1st. There is, after all, a substantial agreement between the opposing parties on this question, so far at least as our Synod is concerned; and it is only as each regards the other as occupying extreme ground, (a position disavowed alike by each,) that there is any room for contention. Those who are opposed to ecclesiastical action in the establishment and government of educational institutions, seem to think that its advocates claim for the courts of the Church a power above and independent of the parents, as though they could either take the education of their children out of the hands of their parents, or at least compel them to patronize such institutions as the Church may establish. Those in favour of such action, on the other hand, seem to regard their opponents as denying that the Church has any power to act at all in this matter in her organized capacity.

Now, the truth is, that these extreme views are distinctly disavowed on both sides. We admit, say the first—all must admit that the parents are, both by their natural relation and by divine appointment, the first guardians of their children. No Church or State can deprive them of this right, or release them from the responsibilities connected with it. On the other hand, it is also admitted that the Church has a right to take part in this great work where the parents neglect their duty, or are unable to perform it without her help, or where her own interests demand her action; that the Church has a right to establish schools and colleges on heathen ground, all admit.

These admissions, it seems to the writer, place the parties on the same platform, namely, that the Church *may* and *ought* to act where there is a demand for her services. About this there can be no dispute. If she may do it in India, she may in California; if in California, she may in any other State or country. It is then purely a local question, to be decided by the circumstances of the case, whether an institution of learning is demanded in any particular place. If it is, she ought, if possible, to establish it; if it is not, let all her energies be given to her spiritual work.

2. But who shall decide whether an institution is demanded here or there? And if it is demanded, who shall act in trying to establish it? Shall it be the members of the Church in their individual capacity, or the courts of the Church in their official capacity? Here is, as I suppose, the true ground of the debate. One speaker on our floor, as we understood him, denied expressly that the courts of the Church have any authority to act in the matter, contending that it must be left to the individual members of the Church. The Church may act, but the Church courts have nothing to do with it.

Now, on this point we have several remarks to make. The first is, that the thing may be done in either way. Private members may combine, undoubtedly, if they choose, and establish a Christian institution for the education of their children; or the courts of the Church, the representatives of the people, (for this is our idea of a Church court,) may act for their constituents. And if the private members do not, or cannot act, it becomes clearly the duty of the courts to act for them. In so doing, they do not supersede the parents, or constrain them against their will, but only act for them in that which they would not, or could not do alone. To deny that they have this right, is to contradict what is universally admitted as to schools among the heathen. If, then, it may be done in either way, it becomes purely again a question to be determined by circumstances, in which way it shall be attempted in any given instance. It is not at all a question of principle, but of expediency. In which way can it be most easily and efficiently done?

And here comes in our second remark, *i. e.* that the example of the Presbyterian Church, and indeed of every Christian denomination of the land, for the last fifty years, is decidedly in favour of ecclesiastical action as the easiest and best way, where the thing is to be done. There have been very few, if any denominational institutions established within the last half century except by ecclesiastical action? Is not this a significant fact? Is the common judgment and practice of the sober, enlightened Christian community of this country worth nothing on this point? Nay, we go further, and venture a third remark here, *i. e.* that it is utterly impossible now to found a Christian college in any part of our widely extended country, on the principle of private Christian association. It cannot be done in any State of the Union by the Presbyterians who are scattered over it, nor by any other denomination, without the judicatories of the Church. Would any of the opponents of ecclesiastical action themselves think now of trying to start a new college on the principle of private co-operation? We think not. To say, therefore, that our judicatories must not act, is simply to say that Presbyterians will have no more colleges. We venture to say that there never will be another established as Princeton and Jefferson were; not that these institutions have worked badly, or are unworthy of confidence. By no means. They have done and are doing a noble work. They are just as worthy of confidence as any colleges in the land, under whatever regimen they may be. But what could be done when they were founded cannot be done now. The circumstances of the country, and public opinion on this point are vastly changed. And for any man now to set out to raise a Presbyterian college without the action of the courts of the Church, is simply to make himself ridiculous.

These, as we understand them, are the general views and principles of our Church; and the General Assembly, feeling the unspeakable importance of Christian education, has in effect, according to these common views and principles, advised all her inferior courts to consider whether any action towards the erection of schools, academies, or colleges, is demanded within their bounds, thus leaving it to those who are on the ground, the immediate representatives of the churches concerned, to decide what is to be done, and in what way. And just here comes in the work of our Board of Education. When the local judicatories, or the private members of the Church, through them, (for this, we contend, is the true view of our Church courts,) have decided that something ought to be done in a particular place, they call for her help. She is directed by the Assembly to give it, to the extent of her ability. In performing this work all must bid her God speed.

R.

RELIGION A PART OF EDUCATION.

The following remarks of Lord John Russell at the British and Foreign School Society, (which we copy from an English paper,) show what importance he attaches to the use of the Holy Scriptures in secular education.

Lord John Russell spoke very strongly on the necessity of mingling religion with education:

"I could not but be struck with the answer of one of the boys at the examination to-day, when he was asked for what purpose the Holy Scriptures were given to mankind, and he answered, 'To be the guide of our conduct in life.' Well, now, what an imperfect, what a lame system must that be which proposes, either by State assistance or voluntary effort, to educate the great body of the people of this country, and yet leaves out the knowledge of that which is to guide our conduct in life! Can any omission be more unwise, or more fatal to the object we have in view? because it is not a matter upon which we can say, 'This is what you are to be taught at school, but you will be taught other and more important things elsewhere.' The children who receive only secular instruction will conclude most naturally that they have the sum and substance of that which is most necessary for them. That they might attend religious instruction elsewhere is no doubt possible; but when you consider the time that is taken up at school, and the occupations of the various ministers of religion, you will see that it is hardly possible in practice, that in one place children should receive an adequate secular instruction, and that in another place they should find a minister of religion capable of giving them the whole of the instruction which is required for their religious education. If that is the case, and if it is so important that their conduct in life should be regulated, will you give them moral instruction apart from the Bible—apart from any religious sanction? That, again, appears to me to be an equally unwise and an equally fatal course; because, if these precepts of morality, these rules for the guidance of their conduct, have a divine sanction, it ought to be revealed to them, and the counsel of God should not be withheld. I should be sorry that, whether it be by the State or by voluntary societies, such a mistake should be made by those who are educated, as to think that their education was complete, unless they had received religious instruction; or that religious instruction was something separate and professional, belonging only to certain persons who were endowed by the State, or were ministers of Dissenting communions, and were alone enabled to deal with the matter of religion."

VOCAL MUSIC IN SCHOOLS.

Music is like all other studies, it does require active, persevering, and continued effort; and where music is taught in the day school, every pupil should continue the study and practice of it as long as he attends school. Nothing tends more to produce happy and kind feelings. We cannot sing with, or listen to the voices of those we love, without increasing our attachment. It tends to produce habits of order, both physical and mental. Music is often found to stimulate the mind when dull, and awakes and excites to action in other pursuits. Vocal music should become a regular branch of education, that the talents and voices which God has given us may be better cultivated and brought out. All have organs to produce musical sounds, and if cultivated and improved in early life, nearly or quite all may learn to sing. Vocal music should be generally cultivated as conducive to health. Dr. Rush remarks on this point, that vocal music is not only an accomplishment, but a means of preserving health: he particularly insists that vocal music should not be neglected in the education of the young. I here introduce a fact, says he, which has been suggested to me by my profession, that is, the exercise of the organs of the breast by singing, contributes very much to defend them from those diseases to which the climate and other causes expose them.

The Germans are seldom afflicted with consumption, nor have I ever known of more than one instance of the spitting of blood among them. This is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music, which constitutes an essential branch of their education. Singing tends to expand the chest, and thus increase the activity and power of the vital organs. Let vocal music be introduced into our schools as one of the important branches of education, and the time will not be far distant when all will be able to sing from a knowledge of the rules of music. Instead of the imitation, or rote singer, will be found the ready reader of music.—*Watchman and Reflector.*

BEAUTIFUL SIMILE.

The pious Jonathan Edwards describes a Christian as being like "such a little flower as we see in the spring of the year, low and humble on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm of rapture; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." The world may think nothing of the little flower—they may not even notice it; but, nevertheless, it will be diffusing around sweet fragrance upon all who dwell within its lowly sphere.

RELIGIOUS ENTHUSIASM.

The term expressive of contempt varies with the age and country. Paul was called mad in the judgment-hall of Cesarea. A man with the devotedness of Paul would, in the court of Charles II. have been called a Puritan; in a conclave of High Churchmen he would be called a Methodist; in our tasteful and literary circles, he would be called a fanatic; in a party of ecclesiastics, where coldness passes for rationality, he would be called an enthusiast; and in private life, where secularity and indifference form the tame and undeviating features of almost every company, he would, if altogether a Christian, be spoken of as a man whose wrong-headed peculiarities rendered him a very odd and unnatural exception to the general character of the species.—*Dr. Chalmers.*

FORMS.

A man may look at a pane of glass, or through it, or both. Let all earthly things be unto thee as glass, to see heaven through. Religious ceremonies should be pure glass, not dyed in the gorgeous crimsons and purples, blues and greens, of the drapery of saints and saintesses.—*Coleridge.*

Zeal without knowledge is like haste to a man in the dark.—*Newton.*

No man dare ask of God so much as he is ready to give.—*Luther.*

IMPORTANT TRUTHS.

In a work lately published by Lieber on civil liberty and self-government, he says, "There is no right without a parallel duty; no liberty, without the supremacy of law; no high destiny, without earnest perseverance; no greatness, without self-denial."

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN OCTOBER, 1854.

I.—FUND FOR CANDIDATES.

Presbytery of Albany.

Amsterdam Village ch 47; Tribes Hill ch 5 62 — $52 62

Presbytery of Hudson.

Deer Park ch 8; Florida ch 20 — 28 00

Presbytery of North River.

Marlboro ch — 5 50

Presbytery of Bedford.

South Salem ch — 38 58

Presbytery of New York.

Williamsburgh 2d ch 53 08; Greenbush ch 1; Brooklyn 2d ch 85 16 — 139 24

Presbytery of Elizabethtown.

Pluckamin ch 21 50, Mr Elias Brown 5 — 26 50

Presbytery of West Jersey.

Brick ch Cedarville — 11 51

Presbytery of Newton.

Newton ch, to con Rev MYRON BASSET life mem — 55 75

Presbytery of Raritan.

Pleasant Valley and Lower German Valley chs — 5 00

Presbytery of Susquehanna.

Towanda ch — 5 00

Presbytery of Philadelphia.

10th ch Phila, collection in part 188 80, Wm E Dubois 20, "55 N Front st" 5, H Campbell 5, M Patterson 20, M P McArthur 25; Charles T Beck 20, J R Snowden 5, C B Penrose 5, Mrs Gurdel 2, Moses Johnson 75, W D Bell 50, S A Mercer 10=430 80, less collecting 2 — 428 80

Presbytery of Philadelphia 2d.

Catasauqua ch — 6 00

Presbytery of Baltimore.

Govane chapel — 1 69

Presbytery of Carlisle.

Upper Path Valley ch — 18 54

Presbytery of Huntingdon.

Spring Creek ch 52 75; Sinking Creek ch in part 33 50, less 3 bad=30 50 — 83 25

Presbytery of Richland.

Waterford ch 1; Frederick ch 8 — 9 00

Presbytery of Cincinnati.

7th ch Cincinnati 84 58; Cheviot ch 6 22=90 80, less premium on draft 1 13 — 89 67

Presbytery of Peoria.

Canton ch — 5 00

Presbytery of Lexington.

Mount Carmel ch 17; New Monmouth ch 17 50; Windy Cove ch 10 25; Lebanon ch 9; New Providence ch 37; Staunton ch 27; Tinkling Spring ch 40; Shemariah ch 7; Harrisonburg ch 4 — 168 75

Presbytery of Montgomery.

Falling Spring ch — 27 00

$1205 40

LEGACY.

Estate of Samuel Smith, Esq, of West Middletown, Pa, per Jas Thompson, Esq, Executor, 250, less five per cent. inheritance tax, and one per cent. premium on check=14 87 — 235 13

REFUNDED.

H W S — 20 00

MISCELLANEOUS.

Miss Jane R Wilson, Shippensburgh, Pa 5; GEO JOHNSON, Esq, Boston, Mass, to con himself and Mr CHARLES EVERETT JOHNSON life members 100; Mrs Emily Evans, dec'd, Allegheny City 20 — 125 00

$1585 53

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Presbytery of Genesee River.

Warsaw ch (special) — 44 60

Presbytery of Newton.

Mansfield ch (special) — 30 00

Presbytery of Carlisle.

Big Spring ch — 50 75

MISCELLANEOUS.

Bellefonte, Pa, Female Education Society for Scholarship in Carrol College — 170 00

Total — $1880 88

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN OCTOBER, 1854.

Presbytery of Blairsville.

Cherry Tree ch 20; Salem ch 10 — $30 00

Presbytery of Redstone.

Laurel Hill ch — 23 07

Presbytery of Allegheny City.

First ch Allegheny City 86 35; Sharpsburg ch 21 55 — 107 90

Presbytery of Washington.

Cove ch 20; Paris ch 37 50; West Union ch 7; West Liberty ch 2 25; Mill Creek ch 16 20; Fairview ch 73 89; Frankford ch 25. Lower Ten Mile ch 17; Mt Prospect ch 34 35; Ten persons of West Liberty ch, to constitute JOHN MAXWELL hon mem 50 — 283 19

Presbytery of Blairsville.

Cadiz ch — 34 85

Presbytery of Steubenville.

Springfield ch 25; Bacon Ridge ch 25; Island Creek ch 75 — 125 00

Presbytery of New Lisbon.

Deerfield ch — 17 00

$621 01

Less $8 bad; Discount 3 50 — 11 50

$609 51

LEGACIES.

Patterson Estate 50; Estate of Hannah A Horner, per Wm Mercer, Executor 300, less 5 per cent inheritance tax 15=285 — 335 00

MISCELLANEOUS.

John Ewing 5; Wm Ewing 5; Mrs Wm Ewing 5; James Moody 2 50 — 17 50

Total, — $962 01

J. S. LEECH, MCALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, IN OCTOBER, 1854.

Presbytery of Indianapolis, additional — $6 00

Presbytery of Mississippi.

Lake Providence and Pecan Grove ch — 30 00

MISCELLANEOUS.

Col Blake, Indianapolis — 25 00

$61 00

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, New York, Nov. 13th, 1854.

Indian Missions.—Letters have been received from the Creek Mission, October 13; from the Choctaw Mission, October 12; from the Chickasaw Mission, October 12; from the Seminole Mission, to October 3; from the Iowa Mission, to October 17; from the Omaha Mission to October 26. Generally, the mission families were enjoying usual health. We note as of special interest some degree of serious feeling on religion among the Seminoles. Messrs. Loughridge and Templeton, of the Creek Mission, had preached at Oak Ridge on Saturday and Sabbath, as they returned from the meeting of Synod. Mr. Lilley writes that "a large number were present; the services were solemn and interesting, and the people attentive. Two were received into the church on profession of their faith; two others were examined by the session, but their admission was deferred. We trust the Lord is beginning a good work among the Seminoles." For information concerning the Iowa and Omaha Missions, see the report of a visit to those missions by one of the Secretaries, which will be found in another column.

India.—Our advices are dated at Lahor, August 18; Lodiana, to August 19; Saharunpur, to August —; Agra, to September 1; Mynpurie, August 19; Futtehpore, August 8; Allahabad, August 21. The missionaries were permitted to receive two members into the church at Lodiana, and four at Saharunpur. Two other applicants for admission at the latter station were deferred, concerning one of whom Mr. Campbell writes as follows: "He is a very interesting character, and the most sincere and satisfactory person of his class I have met in India. He has spent the greatest part of his life as a religious mendicant. Some ten years ago he received from us a number of religious tracts, which he read carefully and then returned, receiving others, and meeting us from time to time at the Hardwar fair, &c. He thus learned the way of salvation through our Lord Jesus Christ. Some months ago he came to a decision, and resolved to embrace and profess Christianity, and to renounce Hinduism. His examination was very satisfactory, and was fully sustained, but wishing to avoid all appearance of haste, we deferred his baptism for three months longer."—Mr. and Mrs. Scott reached their station at Agra on the 29th of August.—Mr. Nundy reports a spirit of inquiry among the people at Futtehpore, and mentions the case of a young Hindu who had been giving much attention to Christian instruction, whose friends had persecuted him on that account, and confined him in a house, to prevent his having intercourse with the missionaries. Mr. Nundy says there are also other inquirers. We regret to learn that he has been called to mourn over the loss of his youngest daughter, an affliction which he feels very deeply, but appears to bear with Christian resignation.

Mission to the Chinese in California.—A letter from Mr. Speer, of October 13, has been received, which mentions his being on a visit to "the mining country towards the south," to seek the salvation of the Chinese in those parts.

Arrivals of Missionaries.—A notice of the arrival of the Rev. Joseph Warren and family, of the Agra Mission, was inadvertently omitted at the proper time. They reached this port on the 19th of August, after an absence of about sixteen years, on a visit partly for health, and partly to make arrangements for the education of their children.—The arrival of the "Joshua Bates" at Hongkong is reported in the newspapers—the ship in which Mr. and Mrs. R. Lowrie were passengers. Our letters from them were despatched from Anjier, within a few weeks sail of China, at which time they were well, and their voyage had been a pleasant one.

VISIT TO THE OMAHA AND IOWA MISSIONS, BY WALTER LOWRIE, ESQ., ONE OF THE SECRETARIES OF THE BOARD.

Left home at 5 A. M., September 18th, 1854. Reached Chicago by railroad on the 20th, and St. Louis on the 21st; thence by steamboat 600 miles to St. Joseph's, and by stage 150 miles to Bellevue, arriving at the Omaha Mission on the 29th September. From St. Josephs, had the company, in the stage, of G. W. Moneypenny, Esq., Commissioner of Indian affairs.

The Mission Premises.

By the late treaty, 640 acres were granted to the Board, to include the improvements belonging to the mission. Spent some time with Messrs. Hamilton and Irwin in examining and deciding on the best form to take this grant. The whole lies on the second bank of the river, about 50 feet above high water mark, a quarter of a mile from the river. Nothing can be more beautiful than the prospect. The valley of the Missouri for twenty miles, lies before it on the east, and the valley of the Platte, which river is nine miles distant, comes in from the south. A company of gentlemen has been formed to lay out a city, and have made pre-emption claims all round the mission grant. But the mission property is by far the most eligible place for the site of the city. The land on the north and the west is broken and hilly; the east is a low bottom, which is overflowed in high water; to the south, the same plateau on which the mission stands extends for ten miles, spreading out for six or eight miles from east to west. The great value of the 640 acres consists in their covering the entire front of the plateau next the river.

I had several interviews with the agent of the Bellevue company, but we could come to no agreement to act in concert in laying out a town.

Bellevue City.

This is the name which this company has given to their embryo city. There is little doubt that with proper management a respectable town may be built up here. Two circumstances may give it such a start as at no distant day will increase its size to that of a respectable city. 1st. Should the railroad from Rock Island on the Mississippi, now making across the State of Iowa towards the Pacific, cross the Missouri river at this point, it would bring such a current of travel and trade as would require a large city to meet their growing wants. The Missouri river, from St. Louis to this point, is a great and noble stream. It is navigable, except when obstructed by ice, the whole year, and for steamboats of a large size. 2d. The selection of this point for the seat of government of Nebraska territory. This, in a new country, would much promote the prosperity of the town at its commencement.

It is clearly the duty of the Board to realize to its fullest extent, for the benefit of the poor Indian tribes in the territory, the property that has been thus providentially placed under their direction. There are three modes in which this may be done. 1st. Sell the whole property for a given sum, say $50,000, payable one-third down, and the balance in one and two years, with interest. The property is no longer needed as a mission station, as the tribe will be settled from 50 to 70 miles distant. 2d. Divide the given sum into 50 or 100 shares, sell one-half or two-thirds of these shares, and let the purchasers come in as joint owners, according to the share or shares held by each. 3d. Let the Board at once lay out a town, and sell the lots to individuals as may be wanted.

In either the second or third mode, an agent would be required to attend to the details of the business. Neither the missionaries nor the secretaries of the Board, with their present duties, could take the charge of this interest. The compensation of the agent would be paid, of course, from the proceeds of the sales.

Several gentlemen in Oregon, and St. Joseph's, Missouri, who had been on the ground, informed me that they would take a number of shares at once, if the second plan were adopted.

Buildings and Farm.

The mission house is of hewed logs, two stories high, under a good roof. The main building is 64 by 28 feet. Two wings extend back, each 18 by 28 feet. Fifty scholars, and the mission families, are well accommodated in it. The out-houses consist of a mill-house, wash-house, workshop, house for the farming tools, gears, &c. The horse-mill is the best I have ever seen. The whole space required is but 16 by 12. Two horses walk upon an endless railroad, elevated at one end about four degrees, and which passes over two rollers, like a band. With perfect ease, they grind three bushels an hour. The entire cost was $300. About 140 acres are under fence, and this year the crops have been most abundant, especially the corn, of which they will have some 800 bushels more than they need. Wheat, potatoes, turnips, ruta baga, beets, pumpkins, tomatoes, &c., &c., all abundant. Although this property may realize a large sum, I felt sorry that we had to remove the mission. Everything about the farm is in good order, and these productive fields would with little labour have supplied all their wants but clothing and groceries. With all this abundance, there has been no rain here since June.

The School of the Omahas.

I gave the school as careful an examination as my other engagements would permit. I found it in a prosperous condition. One of the boys is now a young man, and five of the girls are young women. At this mission, none of the scholars have joined the church, but the larger ones are deeply serious, and their conduct and deportment, their manners and intelligence, would compare favourably with those of their own age anywhere. The smaller scholars of both sexes are quite promising; and if they are continued in the school, the best results will follow. At present there are in the school 10 Omahas, 3 Ottoes, 16 Pawnees, 6 Sioux, 4 Blackfeet, 3 Puncahs—26 boys, and 16 girls. These children from the different tribes may yet be a great blessing to their degraded relatives.

The Pawnees.

Between two and three hundred Pawnees, men, women, and children, had just come to Bellevue to receive from the government a present of provisions, blankets, &c. They camped on the prairie, close to the mission fence. They were a poor, ragged looking set, the most so of any Indians I had ever seen. The whole day, numbers of them were round the pump, in the mission compound getting water, and carrying to their camp. The contrast between them and the Pawnee mission scholars was so great,

that but for the admitted fact, they could not be believed to be of the same people. On the one side were almost naked savages, on the other, civilized youth and children. I drew the attention of the Commissioner to the difference, but he said it had struck him at once, and but for such evidence, such a change seemed impossible. On the 30th September he held a council with them, under some trees near the mission-house. They all, men, women, and children, attended; the chiefs in the inner circle. A dozen speeches were made by the chiefs, which were answered by the Commissioner. The chiefs were unusually eloquent and fluent. One old chief, rising six feet in height, had more gestures than any man I ever heard speak. He as far exceeded Dr. Duff in this respect, as he exceeds common men. The Commissioner finally said to them, that this being Saturday, to-morrow would be the Lord's day, on which he did no business; but if they wished to make a treaty, he would meet them on Monday for that purpose. As it was too late for him to cross the river, he stayed at the mission till Monday. It was then found, that owing to a rumour that a party of Sioux was marching to attack their village, the Pawnees had left, excepting a few chiefs, who remained to see the Commissioner. They agreed to go to Washington to make the treaty.

Sabbath, October 1st.—At the mission, the bell rings every morning at 5 A. M., and prayers and breakfast are at 6 A. M. At 7 A. M., Mr. Dillett, the teacher, has Sabbath school. When I went into the school, one of the Pawnee chiefs was crouching down beside two of the Pawnee boys, who were reading the New Testament to him, and translating it, and getting him to pronounce the words in English. The boys were much amused at his mistakes, but I told them not to laugh at him, but explain to him the words, as well as they could.

At 9 A. M., the mission families and the scholars met in the school-room, and after singing, reading the Scriptures, and prayer by Mr. Hamilton, I spoke to them for half an hour. The Commissioner then made them a very feeling and appropriate address; reminding the scholars of their privileges; comparing their condition with the poor ragged Indians encamped beside the mission. He noticed with approbation the propriety of their deportment, both during divine worship, and while at their usual employments, and encouraged them to persevere, and by the blessing of God, they might yet be the means of elevating their poor degraded kinsfolk. Several Pawnee chiefs were present, and gave fixed attention, but they could not understand a word.

At 3 P. M. Mr. Irwin preached an excellent sermon, from the words, "Why stand ye here all the day idle?" His remarks to the scholars were very solemn, and many of them were in tears. At all the exercises, the singing was very good. Most of the girls have good voices.

At 7 P. M. we all met again, it being the evening of the monthly concert. Short addresses were made by the Commissioner, Messrs. Hamilton, Irwin, and myself. It was an interesting season to us all.

It was a remarkable providence that brought the Commissioner and myself thus together on mission ground, without previous concert. We both noticed it, and were thankful for it. He is deeply affected with the condition of the Indians, and though on a small scale, he saw the salutary working of the system of boarding schools for their benefit. We parted on Monday, and he returned to Washington, through Iowa and Wisconsin, passing through New York a few days before I got home.

Location of the Omahas.

This is not yet decided on, and it was one part of the business of the Commissioner to effect it. It is a difficult question, and it was found that sufficient examinations had not been made to enable him to decide it now. I conversed freely with him, and with the chiefs, in regard to it. My wish was that they should not go more than thirty miles further up the Missouri; but the chiefs said they had been over the ground, and they would not reach good timber land nearer than fifty miles, and that at seventy miles there was a most suitable place, where the Aoway river joined the Missouri, and if they could be protected from the Sioux, they would prefer going there. The decision was finally postponed till next spring.

Visit to the Iowa Mission.

I had now been four days and a half at the Omaha mission, and having finished all I could do at present, on Wednesday the 4th of October, Mr. Irwin and myself bade a feeling adieu to all the inmates of the mission, and at 7 A. M. set out for the Iowa mission. Mr. Irwin had brought up with him a light two horse wagon, on easy springs, and we travelled with much comfort, and at small expense. The distance is 140 miles, and we reached the mission on the third day at 5 P. M.

The Mission Property at Iowa.

By the Iowa treaty, 320 acres were granted to the Board, to include the improvements, and 160 acres of wood land, to be selected on any part of the Iowa purchase. By the Sac treaty, 160 acres were granted, to be selected on the Sac purchase, not exceeding two miles from the mission. Our first work was to satisfy ourselves of the most suitable lines for each of these grants. The 320 acre tract is exceedingly valuable. The lines on the south and north will be a mile in length, and on the east and west half a mile. On the east end, 150 acres are under fence, of which 50 acres form a pasture field, and 50 acres more may be fenced, leaving more than 100 acres on the west end, now a grove of young but rapidly growing timber. We selected the 160 acres on the Sac grant, and found it also to be equally valuable. It embraces more than 100 acres of timbered land, with a limestone quarry, and every appearance of a coal bank. We did not select the other 160 acres of woodland, but we visited Wolf's Grove, three miles distant, which we found most valuable also. Here we can locate the 160 acres, but we must take it by sectional lines, and hence must wait till the public surveys are run. The mission farm, the Sac grant, and Wolf's Grove, form a triangle, between two and three miles apart. Between them is a body of prairie land, of the very best quality, of several thousand acres. The mission is but four miles from the river, and the whole region is land of the best quality. Their crop of corn, wheat, &c., is very large, and they will have some 800 bushels to sell.

Mission Buildings.

The school-house is 116 feet long, 36 feet wide, and three stories high. The lower story is of stone, the second and third of brick. The building will easily accommodate 100 scholars, with the mission families. By adding a kitchen as a separate building, and finishing the attic, it will be large enough for 125 scholars.

The barn, stables, and horse-mill, with more than 1000 bushels of corn, were burnt a few years ago, and these have not yet been rebuilt.

The plan of the Indian bureau is to have the children from the Iowas, and the Sacs, sent to this school. These would probably number—Sacs, 25; Iowas, 50=75. There would then be room for twenty-five from the tribes who have no schools or missionaries. From four such tribes, there are now nine most promising children in the school; viz., 5 Sioux, 2 Blackfeet, 1 Cheyenne, 1 Pawnee. By a little effort, others could be obtained. With these roomy and permanent buildings, this rich and productive farm, no place could be found more eligible. The objection made heretofore, exists no longer—that the school was in the midst of a worthless tribe, and the other tribes could not trust their children among them. The Iowa district is now eight miles distant, and within a year and a half, every part round the mission will be taken up and occupied by a white population.

The School of the Iowas.

I gave the school a careful examination, and was pleased and encouraged with the result. The children here, as well as among the Omahas, appear to have no difficulty with the English aspirates. In the southern tribes, the tendency is to use *d* for *th*. Their reading and spelling were very good, and they have no difficulty in learning to write. They are well advanced in grammar, are greatly interested in geography, but are slow, and many of them dull, in learning arithmetic. In committing to memory portions of Scripture, Psalms and Hymns, and the Shorter Catechism, they excel any school I ever visited. One girl about eleven years of age, had committed to memory the whole of the 119th Psalm; one boy had learned the first fourteen Psalms: I heard him recite four of them, but had not time to hear more. The larger scholars recited the Shorter Catechism without missing a word, and all who could read at all, were going through the whole. At this school also are five girls just becoming young women. Three of them are consistent members of the church. There is a young man named Kirwan Murray, a former pupil of the school, of the most pleasing and promising manners and deportment. He is industrious, and is now working at the agency, where he receives $16 a month and his boarding. He lodges, and spends his Sabbaths at the mission. The ten girls, at the two schools, would compare favourably with respectable white girls anywhere. They have had the best training, under Mrs. Hamilton and Mrs. Irwin. Most of them are orphans, and have no home but the mission. The smaller boys and girls are exceedingly promising children. The school consists of 31 Iowas, 4 Sacs, 5 Sioux, 2 Blackfeet, 1 Cheyenne =23 boys, and 20 girls.

Talks with the Chiefs.

Three of the chiefs, and some eight or ten other Indians, have not yet removed to their reservations. They were very anxious to talk with me, and took up more of my time than I could well spare. Wolf, the principal chief, and some others, called on Saturday morning, and after spending two hours with them, I told them I could not stay longer then. He proposed then to come on to-morrow. I told him that was the Sabbath, and I could not meet them. Wolf said he thought I might, as my talks were "good Sabbath day talks." I appointed them to meet me at No-Heart's house on Monday, and on that day remained two hours with them. This did not satisfy them, and in the evening they all came to the mission.

I gave them much good advice, and encouraged them in view of their altered prospects. Urged them to give up all drinking of spirituous liquors, and to come together for the worship of God on the Sabbath, at their new homes, where Mr. Irwin would go over and preach to them. I pointed out the importance of the school to them; that they could now see for

themselves, that their children were like white men and white women, after being in the school. I remonstrated strongly with them for taking away the boys, when they were but half taught; that even last week, when Mr. Irwin was away, four boys were taken home to work, and that these must be brought back at once. I pointed them to Kirwan and the girls, telling them that if they had kept their children in the school from the first, they might now have fifty or more educated young men and women, who would have protected them from the frauds of the white man. Wolf promised faithfully that the four boys should be brought back at once. He spoke feelingly of his own neglect in not controlling his own two boys; they did not like the confinement of the school, and he let them do as they pleased, and now, instead of being white men like Kirwan, they were going about with blankets on.

They then got me to write down what they wished to have done with part of their money, to be read to their grandfather the President, or their father the Commissioner; all which I did, and we parted in much good humour on their part.

Sabbath, October 8th.—The bell rings here every morning at 5 A. M., and breakfast and prayers are at 6 A. M., Sabbath-school at 7. At 9 A. M., all assembled in the large room, and I gave the scholars a long talk, and a few words to the mission families. At 3 P. M., Mr. Irwin preached; some of the families from the agency being present. At the earnest request of Mr. Irwin, at 7 P. M. I went over all our missions, noticing all the schools, and the manners of the different nations. Here also we spent a profitable Sabbath.

Return Home.

I had now spent two and a half busy days, besides the Sabbath, and at 7 A. M. on Tuesday, October 10th, set out for St. Joseph's, twenty-five miles distant. All the mission families and the scholars had assembled in the chapel, and I bade them farewell, shaking hands with them all. Mr. Irwin went with me in his little wagon to St. Joseph's, but returned part of the way home the same day. On the 11th, I took the steamer for St. Louis; and on the 19th reached home, truly thankful to God for his preserving care over me in this long journey. I had not received a word from home till my return.

INDIA: ALLAHABAD MISSION.

JOURNAL OF THE REV. L. G. HAY.

Bridge of boats—Jhusi—Talking with a large crowd at Sydabad—The Sabbath.

December 9th, 1853.—Having sent forward our tents, we left Allahabad this morning, crossed the bridge over the Ganges, and joined our camp at Jhúsi. This bridge consists of a double track, each wide enough for a single carriage, laid across native boats, which are secured in the stream by heavy anchors at each end. There seems to be no law about "keeping to the right" or left. We met heavy carts on either track, and were compelled twice to cross the beam which separates them—a feat that threatened to bring our progress in the carriage to a hasty termination. The half mile of plank road on this side is much better than *quicksand*, but not the best of *corduroy*. Was disappointed in making my intended visit to the bazar. Had some talk with some stragglers by the roadside; one of them (of the shepherd caste) told me there were about 3000 people in Jhúsi, and several temples—one of them having cost a lac (100,000) of rupees. He was very ignorant, and "lame from his birth," reminding me of the class of people who so often received blessings from Christ. He acknowledged Bhagwán (God) as the creator, and true object of worship, but his notions of Bhagwán were very confused.

December 10th. Sydabad.—Started early, but a troublesome horse prevented our reaching camp till about 11 o'clock. In the afternoon, Mirza (catechist) went with me to the bazar. We took our station near a large well, close by the side of this great thoroughfare—the Grand Trunk Road—and spent about two hours talking with a large crowd of attentive and respectful listeners. They frequently assented to what was said. Among them were several Brahmans, but none seemed disposed to dispute. Several questions were proposed by them, intended as a sort of reply, such as, "Is not this the Kali Yug, (the bad age,) in which nothing good can be done?" and others similar to this. In illustration of the blessings brought by Christianity, Mirzá gave them a very vivid account of my ancestral history; telling them of the cruel rites practised by the Druids, &c. The Hindus seem much more disposed to admit and understand the doctrine of Christ's incarnation than the Musalmans; the latter utterly deny its possibility.

December 11th. Sabbath.—Delightful rest; if it had no other end than the physical welfare of men, it would be worthy of universal observance. We were glad to enjoy it, both for this and its higher purpose. At 10 o'clock, we had service in one of the tents, calling in all our camp servants. Mirzá gave an excellent commentary on the parable of Dives and Lazarus, to which I added some remarks, showing the danger and responsibility of those servants who could hear the gospel, and would not, and of those who heard, and yet did not regard instruction. In the evening, Mirzá went to the bazar alone—a severe cold, aggravated by exposure to the sun yesterday, rendered me quite unfit to go out.

Conversation with a Brahman—Objection from unworthy conduct of Christians—No comfort in idol worship—Discussion with a Pandit.

December 12th. Barode.—Enjoyed our drive and walk in the keen morning air. Arriving early, I walked over to a small bungalow, usually occupied by a Road-Sergeant, but empty just now. It was surrounded by a nice garden, out of which some tomatoes were gathered and given me by the man in charge of the premises. While looking over the garden, we came to some carrots. "These," said my conductor, "*we* can't eat." (He was a Brahman—Pádri Sáhib—as he told me, after learning who I was.) And why not? I asked. "Because it is not our custom—forbidden in our sacred books," he replied. This led to a long conversation, in which we were joined by an intelligent *Munshi*, employed in this road service. Among other things, the Brahman asked me if I would hinder a man from killing a cow. I replied, "If from mere cruelty, yes; if for food, no." "Well," said he, "we *worship* the cow, and you English *kill* it;" to which I replied, by showing the great difference between rational and irrational animals; the propriety of God's creating some animals for food; and finally, that if he would not destroy life at all, he must stop drinking water. Seeming unable to answer the views advanced, he asked the Munshi to talk with me, who began by proposing a very common objection to Christianity, and very difficult to meet satisfactorily. He said, "Some Christians are oppressors, some dishonest, some drunkards," &c., &c., all of which is unfortunately too true here, as elsewhere. I explained as I could, the difference between *nominal* and *true* Christians, and this led to a discussion about the depravity of the heart. He admitted that all men were sinners, but still thought they could perform some meritorious actions, else how could they obtain good hereafter? This brought us to the very heart of the subject—the necessity of some *sin-offering* for us—and here I appealed to their own experience. Have you any Saviour? Do you find any *comfort* in idol worship, &c.? They answered, no. I explained the great salvation by the cross—told them how much comfort they might enjoy, if they would only understand and receive Christ. The old Brahman said, "Well, your religion will fill this land; it is spreading abroad, and will finally be victorious over all"—a very common expression among them. May Christ give these two lost ones the spirit of true inquirers.

In the afternoon, we spent an hour or two in the village. Nothing can exceed the assurance of some of these *Pandits*. One of them was very earnest in defence of his favourite deity—*Ram*—from the charge of wickedness, which Mirza brought against him. The Pandit did not hesitate to use a little falsehood; but the crowd were too familiar with Ram's history to be deceived, and while Mirzá went on to expose the Pandit's statement, the crowd applauded with great glee. Foiled in this attempt to divert attention from the scriptural truth Mirzá was proclaiming, the Pandit abruptly asked one of their sneering questions: "We know there is a Hindu religion, and a Musalman one, but where did this Christian religion come from—how old is it?" I took up his question, and improved the opportunity to rehearse the inspired account of creation, the fall, &c., showing that our religion began then; it was the only true one, because it contained not one single wicked or impure precept, while all false religions did contain such things, his own among the number. We were descendants of the same first parents, needed a common Saviour, and any religion that cut up the human race into *castes*, making the one divine, and the other not fit to be saved, (as the Hindu system does,) must be wrong—unlike God, and unfit for man. The Pandit was much vexed, seeing the crowd so attentive, and apparently assenting. He relieved himself by giving me a little flattery, and then quietly slipped off.

Wells built for merit—Bold thieves—Religiousness of the Hindus—The native catechist's replies—Christian ideas gaining ground.

December 13th. Gopeegunj.—Came ten miles this morning, reaching our camp a little after sunrise. The keen morning air is most exhilarating. No climate can surpass that of India at this season of the year. The long exhausting hot season we have lately passed through seems like a dream—scarcely possible in the same hemisphere with the present one. Have observed a great many handsomely built tanks and wells all along the road, built by various wealthy natives, to acquire *merit;* certainly the most laudable Hindu form of securing that object. In a country where scarcely any rain falls during eight months of the year, a large tank, which supplies water for drinking, bathing, and for irrigation, is naturally regarded as one of the highest types of public blessings.

Found our camp pitched at the lower end of the village, just where a branch road leads off to Mirzapoor. This is quite a large place, containing a number of superior native dwellings, the property of several wealthy sugar factors, who carry on an extensive business here. The house of the Thánadár (the chief of police) is peculiarly well built. The present incumbent has held the office for a long time, which may account for the fact that Gopeegunj is so noted for its bad character—full of thieves. Even the camps of the Lieutenant-Governor and of the Governor-General were visited by these light-fingered gentry. In addition to the two night watchmen usually supplied, they gave us here two of the permanent police officers of a superior grade. In the afternoon, went into the bazar, and had a very long discussion. Never was so much impressed with the conviction that the Hindus are a very *religious* people; always ready to talk and dispute on the subject, and generally more or less informed of the theological and historical facts of their creeds. Religion is to a Hindu what politics is to a Frenchman—(or an American)—the grand absorbent of all his thoughts. The lowest Qúli, earning two or three cents a day, can tell you something of Mahadeo, or Káli, or other objects of worship. The chief points of dispute to-day were the *personality* of God, and the propriety of worshipping him alone. They at once admitted Ishwar as the sole creator, but are so filled with pantheistic views of this Being, that they can scarcely appreciate the question, "Why do you not worship God *directly*—why forget him, and worship his works?" Mirza was very happy in his replies to several who insisted on the excellence of their favourite deities. Quoting from their own books, he convicted Rám of *weakness*, Krishna of *vileness*, &c., and then asked how it was possible that such gods could help others, seeing they could not help themselves? Two of our hearers were very contentious. Foiled repeatedly, they went on proposing fresh questions; none of them, however, beyond the region of sophistry, with which Satan seems to have completely saturated this people. I was glad to see that the crowd saw and felt the truth generally, and, when returning from the Thánná, we passed the spot where we had been talking, a crowd was still there, discussing the truths they had heard. I feel satisfied that Christian ideas are gradually taking hold of the Hindu mind, far and wide, and that these bazar talks are not a mere waste of words. Would that God, in his power, would melt the hearts of this people.

Instances of daring theft—Discussions in the bazar—The aged man's sad reflection.

December 14th. Máharajgunj.—Too unwell to go to the bazar to-day. Our camp is in a grove near

the Dák Bungalow, where, a few years since, Major Sleeman, the present resident at Lucknow, pitched his tents, and was robbed during the night of over 500 rupees. The natives say he caused fourteen men to be arrested and imprisoned—some of the chief officers among them—and soon recovered his property. Last year a gentleman, encamped very near us, was robbed of about the same sum, although he had two guns and three dogs. He declined employing the usual native watchmen, who in turn, I have no doubt, robbed him, for this violation of custom.

December 15th. Mirza Murád.—Felt quite well to-day. Went to the bazar; was almost nonplussed by the cool impudence of a Pandit. We were evidently not far from Benares, the seat of Hindu learning and self-importance. The crowd at first were determined to ridicule everything said; some of them began to use very vile language. I stopped this at once; and after the Pandit had gratified his vanity by quoting Sanscrit verse for a short time, manifestly designing to break up our conference, I quietly asked him if he was able to answer the charge brought against Rám, *i. e.*, that he had been guilty of falsehood. He tried to evade the question in various ways, asking who Christ was, &c., but I held him to the point, causing Mirzá to repeat the extracts from their own books—insisted on a plain answer, yes or no—did Rám tell a falsehood or not? This was rather close work; the poor fellow's impudence was rapidly changing into confusion, when his friends told him he had better not say anything about Rám—better let that alone. This was followed up by some farther exposure of the wickedness of their deities, and the gross contradictions of their sacred books—insisting on categorical answers. Of course he could give none, and Mirza, following up our advantage with some light sarcasm, soon won the crowd, and led them to give more respectful attention. Several times the officious Pandit tried to lure us off the ground; but as we were not in the mood to go, we stayed as long, and talked as pointedly as we liked. The Pandit left us after a time, and we had the pleasure of talking to a few who seemed really interested. I spoke some time about the excellent teaching of the Bible, and its good results, urging them to seek for themselves its consolations and blessings. One old man said, "Well, this is all very good, but I can't read; how can I ever learn from your Bible; I am too old now." And so, alas! it seems; thousands of these people just get a glimpse of a purer bliss than any in their religion, but ten thousand influences draw them back to perdition.

December 16th. Benares.—Came into the city this morning. Met a kindly welcome in the family of a friend.

MISSION TO THE CHINESE IN CALIFORNIA.

LETTER FROM THE REV. W. SPEER.

Sickness among the Chinese in San Francisco.

Wednesday, September 13th, makes our nineteenth semi-weekly prescribing day at the dispensary. It was opened two months ago yesterday, the 12th. The success has been all that could have been desired. The number of patients of whom regular account has been taken is 187, beside many more to whom medicine has been distributed at the various company's houses and elsewhere. Some, probably, have died; none have, however, been reported to us. Most of the patients have been benefitted, and not a few have come back well to return their thanks.

Of the whole number of cases registered, 144 have been scorbutic. The large emigration of Chinese during the present summer has led to the employment of old decayed hulks for passenger ships, several of which have been over a hundred days on the way. Some have been crowded to twice their capacity, and have been ill supplied with provisions and water. The poor Chinese, after paying three times the ordinary passage-money, have suffered horribly. On one vessel, their food for a month was a coarse, indigestible substance, manufactured from the roots of a tree, commonly used by them for starch. Of the passengers by the "Libertad," numbering about 520, one-fourth died. Some of these, from improper medical treatment and exposure, are suffering yet. From the "Exchange," carrying perhaps an equal number, we had at the dispensary near seventy applicants for relief. The scurvy developed itself in various ways, of which the most peculiar were oedematous enlargements of various parts of the body, and effusions about the lungs and heart, extreme debility, pains in the bones, cough, constipation, and, in several cases, deafness and ringing in the ears. One amaurotic case seemed to be connected with this affection; these and the last mentioned symptoms being possibly produced by the prostration and exhaustion of the individuals. Many have had plentiful raised, dry, encrusted eruptions; but none that I have seen, the livid blotches that commonly characterize the disease among whites. Nor have there been more than one or two from whom there have been any kind of bloody discharges. In nearly all these cases the disease has readily yielded to the ordinary mild antiscorbutic remedies, followed occasionally by some vegetable tonic.

It will be seen from these particulars, that the reports in the newspapers of the city of the existence of cholera or contagious fevers among the Chinese, have been incorrect. The deaths, which have sometimes amounted to eight or ten a day, were chiefly among those who persisted in taking their own medicines, or who were improperly treated by others.

The good done has been considerable. Nearly all the Chinese have been shut out, for various reasons, from the public hospitals, and doubtless the lives of not a few have been saved. Patients have in numerous cases come back to inform us of their recovery, express their gratitude, and bid us goodbye before leaving for the mines. The opportunity has not been lost for imparting Christian instruction. Tracts have been distributed, and they have been pointed to the Great Physician. Some have promised to "worship Jesus" up in the mines, and when they come down, to attend preaching here. May God follow these purposes with his grace, that some may be brought to give their hearts to him!

The theatrical company of twenty-two, returned, by way of Panama, through the liberality of some of our Christian friends in New York, met with many misfortunes. They were robbed of part of their clothing and baggage on the Isthmus; some of them lost everything; they were wet by the rains and mud, and they seem to have been abused by the natives. They came on board the steamer without provision to meet the cold and storms which were encountered on her progress up. More than half were sick, when she arrived, with Panama fever. One died; one is yet in the city hospital, very ill; the remainder, after receiving clothing, blankets, and money, (the proceeds mostly of a draught to the amount of $125, from New York, through the Rev. E. W. Syle,) have recovered health and strength. Several are at present at the mines. They have desired me to express their great gratitude to those who befriended them in New York.

The remaining cases treated at the dispensary have been as follows; rheumatism, 6; dyspepsia, 2; affections of the skin, 3; coughs and consumption, 7; injuries, 2; ophthalmic diseases, 8; miscellaneous, 4.

The mission owes much for whatever good may be done by the dispensary, to the medical counsels of Drs. H. P. Coon and William O. Ayres, both Christian brethren, connected with Presbyterian churches in this city, who have taken almost the sole responsibility of prescribing. We are indebted to Mr. Samuel Adams, druggist, for affording us the necessary medicines at cost rates, by which we have been saved much trouble and expense.

There has been an unusual amount of sickness among the Chinese resident population, within the past few weeks. Some of them have been endeavouring to get up a hospital on a small scale, for the benefit of their own people. It is as yet doubtful whether they will so far yield their old prejudices and fears as to employ an American physician. However, I have insisted upon it with their most influential men, and there are some who see the propriety of giving up notions of medicine not unlike those of our ancestors five hundred years ago.

This letter may close with an extract from my journal of a few days since.

September 5.—This evening I was distressed to hear of the sudden death of a Chinese friend, Pau Chong. He was a man of about forty-five years of age, much esteemed among his people for his honesty, kind-heartedness, and sincerity. He was one of my earliest and warmest friends in California. A few months after my arrival here, he proposed to have me made a sort of chief for the Chinese in the State. He was often an attendant at school and church. To the preaching of the word he listened with docility and respect; and in occasional conversations on his own obligations to the Saviour, he told me he sometimes read the Scriptures and prayed in secret. Last year, in accordance with his wish, I gave him the key of our chapel that he might find there the needful retirement and quiet for these purposes. Poor Pau Chong! He was hurried away suddenly, perhaps before he knew his danger. He did not send for me during his sickness. Where has his spirit gone? I do not know a heathen Chinese for whom I have felt a more cordial regard. Oh, it is a sad thing to fear that he had never made his salvation secure. And yet, God is merciful; and I cannot but indulge a hope that poor Pau Chong is not among the lost.

MISSION AMONG ROMANISTS.

EXTRACTS FROM LETTERS OF THE REV. T. L'HOMBRAL.

Preaching in French—Ignorance of Protestantism—Arrival of a French Priest—Encouragement.

[Writing from Buenos Ayres, August 2, 1854, Mr. L'Hombral says:]—I have been preaching in French for these four Sundays past, and I feel much encouraged. The first Sunday, we had about seventy persons; on the second, one hundred; on the third, seventy; on Sunday last, forty-five. Evidently, there were among the attendants many Papists, for I know in Buenos Ayres only forty-three Protestants, children and women included. The North American chapel has been put at my disposal.

Many of the Europeans and natives being ignorant of what a Protestant is, I have thought it proper to show it to them all at once, and I have got printed, and somewhat circulated in town, the little tract of whichI send you a few copies. "Why," say some of these benighted people, after reading it, "the Protestants are Christians as well as ourselves!" You will remember that one of the tactics of the Romish priests for keeping unto them the people, is to say that we are not Christians. My opinion is, that before long I shall have an opportunity of showing them that Protestants are not exactly Christians like themselves; for, a few weeks before my arrival here, a French Romish priest came to Buenos Ayres, and I understand that he intends to form a church, and open a school, under the patronage of the Bishop. Of course, he will preach against the Protestants, and I shall attend to his sayings.

Among the Protestants who attend our meeting, there are three who give me a particular pleasure by their attendance. They are very respectable men, and much respected in the community. I hope they will be the means, under God's blessing, to bring others of the same stamp to the throne of grace. I feel very much, however, that I need the blessing of God. Many times my entreaties to think of the life to come, and the Saviour, are responded to by coldness or indifference. "We have come to America to make our business," say they sometimes to me. "Yes, my friends, and it is because of my knowing so, that I entreat you to think of your everlasting destiny. Do you not think your eternal life, or eternal death, worth your consideration?". "You are right sir; well, we shall see." And some of them squeeze my hand earnestly, when I leave and give them adieu.

Further notice of the Priest—"The kingdom of God cometh not with observation"—Preaching on the parable of the Prodigal Son.

[Writing again on the 14th of August, Mr. L'Hombral adds:]—Our Christian worship is conducted as heretofore. I feel deeply our need of the blessing and assistance of God, for the building of a church here.

In my last letter, I mentioned to you a Papist priest, and his endeavours to build a church of his persuasion. You will see by the *Nacional* of the 8th of August, which I send to you along with this letter, how great are, humanly speaking, the chances of his success. He has before him a rather well disposed population of about ten thousand souls; he presents himself, if not with great talents, at least with the confidence that gives the assurance of success; then, he is backed by the Bishop of Buenos Ayres, and *el Senor Dr. Garcia, Provisor y Vicario Capitular;* by *el Senor Dr. Aguero, Rector del Colejio Ecclesiastico;* by *el Senor Dr. Palacios, Secretario General de la Curia.* The four above-mentioned gentlemen are to preside, and attend to the inauguration of *los oficios religiosos,* which is to take place in the magnificent basilic of *la calle de la Merced* to-morrow, August 15th. There is to be a fine choir, formed, as I understand, with the singers *del theatro de la Victoria,* one of the two theatres of this place, etc., etc. Evidently, our modest Christian worship is likely to be thrown in the dark. But I say to myself that our Christian Church here is in its cradle, and that the apostles, when they began the evangelization of the world, had not recourse to showy means. Again, if God is for us, in vain will high standing individuals be against us. Now, God will be with us, if, through our Lord's intercession, we

implore upon our work the heavenly blessing. This I do every day, and every day I feel confident that, with God's assistance, we may soon have an organized French Christian Reformed church in Buenos Ayres. The inauguration de los oficios religiosos, has not yet taken place, and some of the knowing put on their smiles. What will they not do, when perceiving the whole purport of their showy songs!

The little "*Service de l'Eglise Chretienne Reformée*" is of great use to us. Our people are delighted with the Commandments of God, the Confession of Sins, the Lord's Prayer, the symbol of the apostles. "The little book brings me back to my early years," say they sometimes one to another. Early happy years! Yesterday I preached on the parable of the Prodigal Son. The early happy years of our life were brought to our remembrance. Many tears were shed in our modest assembly; many sighs were fetched; many in our little flock acknowledged in the silence of their hearts that, like the prodigal son, they had gone far, very far, from home, for getting rid of the paternal authority. Like the prodigal son, we soon got astray; we gave ourselves up to evil; we plunged in depravity and misery, deep, deep, even to the unconsciousness of our own state. However, through the holy book actually before us, the Holy Ghost enlightened us on our state. We had it in horror. Our thoughts, our mind, our heart, all the powers of our being, fled towards the fireside. We hastened to the merciful Father. "Yes, Father, we have sinned against heaven, and in thy sight, and are no more worthy to be called thy sons."

First fruits of the Mission.

We add to Mr. L'Hombral's report an interesting notice of his work taken from the Missionary Magazine of the Methodist Episcopal Church, whose chapel, the North American, at Buenos Ayres, is kindly granted to our missionary for his French services. The following paragraphs are from the pen of Mr. Lore, the Methodist chaplain.

The sacrament of the Lord's Supper on Sabbath morning was marked by an unusual circumstance, which greatly added to the interest of the service. The Rev. Mr. L'Hombral, a French Protestant, sent here by the Presbyterian Board of Foreign Missions in the United States, had, according to their custom in the French Church, prepared for the Lord's Supper a young lady, and solicited the privilege of admitting her to that ordinance with us. This, of course, was readily granted. She kneeled with us at our Lord's table, and received for the first time the emblems of her Saviour's love, from the hands of a French pastor, addressed in her own language. The young lady had been brought up, I believe, a Roman Catholic, and is the first fruit of the French Protestant Mission in Buenos Ayres.

Brother L'Hombral has preached for me once in English, the first time he ever attempted to preach in that language; and he also had our church last Sabbath afternoon, to preach to the French. It was his first appointment, and the attendance was certainly encouraging. There were some eighty persons present. He has found among the French between thirty and forty professing Protestantism. I am favourably impressed with his mission; I think it will succeed. It is a field, however, that will require toil, sacrifice, and perseverance. There are thousands of Frenchmen here; some estimate the number as high as twenty thousand; unfortunately, however, a Roman Catholic French abbé has just arrived, the first French clergyman of any importance who has ever been here. His primary object, however, is to establish an ecclesiastical college for the education of priests; yet he will be apt, I presume, to look after brother L'Hombral's operations.

EVANGELICAL SOCIETY OF GENEVA.

Notices of the Twenty-Third year's labours.

We have lately received the Annual Report of the Geneva Evangelical Society for the year ending in June last. Its important work appears to be enjoying the favour of the great Head of the Church. We observe that twenty-six different posts are occupied, and thirteen ministers, eight evangelists, twelve teachers, acting also as evangelists, and four female teachers are employed in the foreign evangelization, that is, mainly in different parts of France. Twenty-seven colporteurs were employed during a number of months, circulating the sacred Scriptures in thirteen departments in France, in Algiers, and in Switzerland. Twenty-eight students were under instruction, of whom seventeen were in the School of Theology, and five in the preparatory School—composed of nine Waldensians, seven French, five Swiss, four Genevese, one German and one English. A school for young ladies is also under the direction of the Society, having thirty-five pupils. The receipts of the year were 126,171 francs. A considerable portion of this sum was contributed by Christian friends in Great Britain; and we are glad to see that our own country and church occupy a place in the acknowledgment of donations to the amount of over 20,000 francs—of which, upwards of 15,000 were contributed by the Board, and the rest by a respected member of our Church. We do not perceive any acknowledgments of donations from other sources in this country.

We insert now some extracts from this Report, as translated by a young French gentleman.

Notices of new stations in France.

New stations have been formed at several important places. Concerning three of these we can give you some accounts this year.

Poitou on one side and Marseilles on the other have been visited by our colporteurs, and are again in their hands. *Poitou* is the residence of a numerous protestant population, who are very destitute of the means of support; awakening from their long sleep, they began to ask for pastors and instructors for many towns and cities. We have been able to take but a little step in that great field, but if we had the necessary means the work we hope would advance rapidly.

Marseilles, that great city, is very nearly all Catholic, and will require besides the official Protestant clergy, who work with ardour, a great number of evangelists. This city will furnish as well by its stationary population, as by the numerous strangers that a sea port attracts, a very extensive field for the spread of the Word. We have complied with the calls which were made to us in stationing there a faithful and active minister.

Savoy, a country which is almost ours by its proximity, and which is open at last to the knowledge of the Scriptures; we have placed a pastor there, a brother, who by his faith and zeal, as well as by his prudence and experience, unites the qualities particularly necessary to this difficult station. He had been last summer, in charge of the duties of d'Aix-les Banis.

The work of Evangelization hindered but not prevented.

The difficulties which hinder the free preaching of the Gospel in France, and which were adverted to in our last report, have not yet been removed; but if the agents of the Societies of France have been often victims of those difficulties, ours have not been disturbed to the same degree. In Saintonge, the proceedings begun last year had the effect in two stations of interdicting meetings of more than twenty persons, when not held in churches. In the department of Saône et Loire, Mr. Getaz, evangelist, had been even obliged to suspend, during many months, worship in the church of Branges, notwithstanding that this church was built and consecrated to the Lord more than twenty years ago, and that worship had been celebrated since that time.

A search had been made at Mr. C's house under the pretext that he distributed remedies contrary to the laws. In the Drôme, at Hostan, the school of the young ladies has been shut. A suit was commenced against Mr. Verner, for an unauthorized meeting at St. Julien en Quint, but it has been abandoned.

Such are the vexations by which our work is sometimes stopped. These vexations are deplorable, on account of the principle on which they are committed, which annihilates liberty of worship, and is always threatening for the future. But thanks to our Lord, they have not much disturbed our work this year, and everywhere these vexations have been overruled to promote the zeal and the life of the Christians.

Notices of the work of Evangelization in Saintonge.

The evangelization of Saintonge, without offering this year results as striking as that in other countries, has, notwithstanding, presented some interesting incidents, and gives us good hopes for the future.

In some parts of the department of Charente Inférieur, the preaching was subjected, some months before our last meeting, to obstacles; the other part of the department has not been disturbed. As was to be expected, the same differences are presented in the spiritual results. The part where the obstacles were most numerous, is where more life is found, more souls who rise from their sleep; the part where liberty is greatest is the one where sleep is most profound.

The consequences which were to be expected in the beginning, have not followed these difficulties. After the suits against the minister, Mr. Chapiot, a judicial inquiry took place, and the truth had sprung forth. All the charges against him fell to the ground, with the exception of a meeting held without authority; this accusation was answered by showing that the use of the place for worship had been authorized in 1844. The magistrates attested Mr. Chapiot's respectable character, and knowing the Christian end of his work, abandoned the prosecution, but forbade him to preach except in churches, or at meetings of less than twenty persons.

Mr. Saujon, evangelist, has been subject to similar restraints. A similar order had obliged our brethren to multiply greatly the services, which might be called family worship, as these were not interdicted to them, in places where the pulpits of the national churches were closed against them. Notwithstanding that a great number of the neighbouring pastors sympathize with our work, there have been some others who have shown a hostility, and who have seized the opportunity of administrative difficulties to shut their pulpits against our evangelists.

Here, as in most cases of that kind, the attacks have turned to the profit of spiritual life. The evangelical pastors gave to our friends the most positive tokens of their brotherly affection; their pulpits were open to them, and the numerous listeners bore witness by their presence at the preaching of our agents, to their wish to see the Divine Word proclaimed with full liberty.

OBITUARY.

DEATH OF MRS. JANVIER.

The following account of the last illness and death of Mrs. Janvier, which occurred on the 5th of May, will be read with painful interest by many. It is from the pen of the Rev. A Rudolph.

The intelligence which this letter brings you will no doubt make your heart sad; though this afflictive providence will not entirely take you by surprise, as you, as well as we, have been for a long time prepared for it.

Our dear sister in the Lord, Mrs. Janvier, has entered into her rest; and how delightful must have been that change to her, after so long and so severe suffering. Since January last, her little remaining strength had greatly declined, and she had become very feeble. I scarcely could hope, that she might be spared to see the hills once more. During the last month she seemed, however, to get a little more strength, and as her stay in the hills during the last three summers had been so greatly blessed, and no doubt had been the means of prolonging her days so far, it seemed advisable to remove her there again, though certainly we all considered it a risk to do so. And yet the risk in letting her stay here during the summer, seemed to be a still greater one. Brother Janvier started with her on the 24th of last month; she seemed then stronger than she had been for some time, and we little thought that we would soon have to lay her in her last resting-place. She got on very well, and without feeling much the effects of the journey, until they reached Kassauli, but the fatigues of the journey through the hills to Simla seem to have been too much for her weak and worn-out frame. After reaching Simla, (which was on the 1st,) she suffered much from palpitation of the heart, and consequent quick breathing. On Thursday, the 4th, this increased to a very distressing degree. Still, Mr. Janvier had so often seen her in this state, that he did not think her in special danger, but hoped that rest, and the remedies usual in such cases, would afford relief. A kind medical friend was in attendance, and prescribed what her case seemed to require. It was however of no avail. Other things were tried, but with equally little success. The symptoms continued unabated, with consequent prostration of strength, and hourly increase

of danger. At length, in the evening, as a last resort, a composing draught was given, which had the effect of allaying the excitement, and procuring the weary sufferer a little rest. She then slept quietly for two or three hours, waking at intervals to ask for drink, &c., and expressing great satisfaction and thankfulness at having at length obtained relief. Nature was however exhausted, and between 2 and 3 o'clock in the morning, Mr. Janvier saw that the last change was coming on. A few moments served to close the scene, and the spirit departed, to enter, as we hope and believe, the abodes of the redeemed.

While formerly her mind had been much beclouded by doubts and fears, the merciful Saviour permitted her, the last day before her death, not only to look with calmness and composure, but with comfort, at the prospect before her. She told her husband that the Lord had brought her to Simla to die; thus evidently realizing the position she was in. Again she said, "Can it be that I am treading the verge of Jordan?" When she was told that the Lord had done all things well, she replied, "Yes, and it *will* be well." Many comfortable passages of Scripture and parts of hymns occurred to her mind during the day, such as, "I cast my sins on Jesus," "Jesus, thy blood and righteousness," etc., and she expressed her hope that the Saviour had accepted her. This was of course very comforting to our poor afflicted brother, who had long been wishing and praying that the Lord would make her more sensible of her acceptance with him. She seemed to be conscious almost to the last, having spoken quite distinctly only a few minutes before her departure.

It would perhaps ill accord with her simplicity of mind and unassuming character, if I were to say much in praise of her many virtues, that won for her so many friends. She was much beloved by those that knew her, and her death will make many a heart sad. Her naturally sweet and pleasant countenance had received a new impress by her long continued disease, which made her sometimes look sad, but which nevertheless added new interest to her appearance. She seemed to me a most patient sufferer, that felt deeply her affliction, and yet knew how to bear it with composure and submission.

Mr. Janvier brought her remains down to Lodiana, and on the day before yesterday, in the morning, we buried her in the little graveyard in the mission premises, there to rest till the great morn of the resurrection, when they shall be invigorated with new activity. Her spirit, we have reason to hope, is in the tender hands of the blessed Jesus, who knows how to comfort, and how to make infinitely happy.

Our dear brother feels deeply the loss he has sustained. Their union was a happy one; such a separation must have created a blank in the heart that nothing can fill—nothing but the Saviour; and our brother does not mourn as those who have no hope. He knows the only, the blessed Comforter, and to him he goes.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1854.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport 2d ch mo con 31. *Pby of Albany*—Schenectady ch 188; Princetown ch 46; Johnstown ch, to con PETER M EWING, DAVID MILLER, and PHILIP YANNEY l m's 93. *Pby of Mohawk*—Oneida Depot ch 10 368 00

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Ogdensburg, N Y, "a friend to missions" 5 00

SYNOD OF NEW YORK.—*Pby of Hudson*—West Town ch 27 17; Hamptonburg ch 17 43, less 7 for *Foreign Missionary;* Centreville ch 24. *Pby of North River*—Cold Spring ch mo con 10; Marlborough ch 4 50; Newburg ch 33 28, Sab sch 38. *Pby of Bedford*—Red Mills ch, S S Myrick 4; Patterson ch 9 60; Yorktown ch 4 30; North Salem ch 11; Rye ch, G D Craigin 25; White Plains ch 39 88. *Pby of Long Island*—East Hampton ch 61 74; Southampton ch, Shiniecock Indian Sab sch for Choctaw mission 1 11; Islip and Huntington chs 24. *Pby of New York*—New York First ch ann coll addl 500, mo con 115 45, Sab sch to ed *W W Phillips* 6 25, Miss L Jaudon's class to ed *Fanny Phillips* 6 25, Teachers to ed *James Donaldson* and *Sarah C Dow* 12 50, Young Ladies to ed *Mary K Lowrie* 12 50, Mrs Lowrie's class to ed girl at Canton 6 25, Infant Sab sch to ed *Walter Lowrie* at Spencer 6 25; Madison Av ch mo con 35 50; Greenbush ch 2; Chelsea ch mo con 11 50; Brooklyn 1st ch mo con 17 32; Forty-second st ch mo con 23 15, Sab sch, Mrs Hepburn's class to ed girl at Canton 12 50; Newtown ch 38 50; Jamaica ch 50; Yorkville ch mo con 7 80. *2d Pby of New York*—Sing Sing ch, of which 15 from Sab sch 150. *Pby of Connecticut*—Hartford ch 10 1351 73

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Perth Amboy ch Sab sch to ed *Wm Crowell* at Iowa Mission 25; Rahway 2d ch in part to con Rev GEORGE S MOTT l d 50. *Pby of Passaic*—Morristown 1st ch 104. *Pby of New Brunswick*—New Brunswick 1st ch 26; Squan Village ch 6 50. *Pby of West Jersey*—Camden ch 6; Cedarville ch fem miss soc 20 50; Cape Island ch 11 25. *Pby of Newton*—Harmony ch 5; Belvidere ch 50; Lower Mount Bethel ch 50. *Pby of Raritan*—Pleasant Grove and Lower German Valley ch 15. *Pby of Susquehanna*—Wyalusing ch 4 79; Warren ch 5. *Pby of Luzerne*—Mauch Chunk ch 30; Summit Hill ch, of which 3 15 from Sab sch 12 28. *Pby of Burlington*—Burlington ch Sab sch to ed *T L Cuyler* 25 446 32

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Crookville ch Sab sch 5; Philadelphia 7th ch mo con coll's 79 51, Sab sch 32 91; Tenth ch mo con 49 10; South-Western ch 7; Treydiffen ch 40. *2d Pby of Philadelphia*—Allen township ch 45; Catasauque ch 10; Holmesburg ch 15. *Pby of New Castle*—Red Clay Creek ch 27 50; Lower Brandywine ch 6 50; Fagg's Manor ch, R W Brown 5; Doe Run and Coatesville chs 38; Octorara ch Sab sch 17 16. *Pby of Donegal*—Slate Ridge ch 37; Middle Octorara ch 23. *Pby of Baltimore*—Bethel ch, family of Christian H Bessler 10; Madison st ch 2 31; Govane Chapel 5; Ellicott's Mills ch Sab sch 8. *Pby of Carlisle*—Millersburg ch 25. *Pby of Huntingdon*—Lick Run ch 22; Williamsburg ch 80 25; Clearfield ch 16 09; West Kishacoquillas ch addl 1; Sinking Creek and Spring Creek chs 268 77; Lower Tuscarora ch 228; Lewistown ch 25 27; Presbyterial coll 12 13. *Pby of Northumberland*—Great Island ch in part 61; Mooresburg ch fem miss soc 9 1211 50

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Strongstown ch 1 25; Fairfield ch 12 74; Pine Run ch 15; Leechburg ch 10; Sab sch 3; Mechanicsburg ch 7; Cherry Run ch 4; Warren ch 6 05; Boiling Spring ch, Mrs Jane McLaughlin 10; Elder's Ridge ch 10 34; West Lebanon ch 5 90. *Pby of Redstone*—Brownsville ch 20; Rehoboth ch 48; Dunlap's Creek ch 1 50; Laurel Hill ch fem miss soc 22 88; Tyrone ch 8 22; Round Hill ch 10 75. *Pby of Ohio*—Bethel ch, to con MATTHEW MOORE l m 30; Miller's Run ch 23 50; Chartiers ch 11 25; Long Island ch, children of James H Hamilton 4 20, John S Hamilton, Jr (a little boy) 50 cents. *Pby of Alleghany*—Plain Grove fem miss soc 56; Portersville ch 10. *Pby of Beaver*—Little Beaver ch 40; West Middlesex ch 14 91; Unity ch 25 67; Pulaski ch fem miss soc 15. *Pby of Erie*—Franklin ch 24 10, Sab sch to ed *Samuel Miller Eaton* 6 25. *Pby of Clarion*—Callensburg ch fem miss soc 26 25; Concord ch fem miss soc 11 12; Bethesda ch fem miss soc 13 50; Rockland ch 5. *Pby of Alleghany City*—Alleghany City 1st ch, of which 49 66 from Sab sch 225 66, less 10 for *Foreign Missionary* 729 54

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 3d ch 20 30; Burghettstown ch, ROBERT PATTERSON, to con self l m 30. *Pby of Steubenville*—East Springfield, O, Rev John Knox to ed *Joseph Knox* at Canton 15; Corinth ch 20. *Pby of New Lisbon*—Yellow Creek ch 49 45; Poland ch 27 79 162 54

SYNOD OF OHIO.—*Pby of Zanesville*—Zanesville, O, R Winter 10. *Pby of Richland*—Frederick ch, fem miss soc bal 4 93, children's colls 3 54; Perrysville ch 11; Loudonville ch 1; Hayesville ch 4; Hopewell ch 8; Orange ch 8. *Pby of Hocking*—Alexander ch 11 61 47

SYNOD OF CINCINNATI.—*Pby of Miami*—Muddy Run ch 29 20. *Pby of Cincinnati*—First ch, of which 6 64 mo con 38 17; Fifth ch ann coll 15 05, mo con 8 26; Walnut Hills 1st ch 31; Springfield ch 22 84. *Pby of Oxford*—Oxford 3d ch, Mr Wolfe and daughter 5 each, 10. *Pby of Sidney*—Logansville and Degraff ch 5. *Pby of Findlay*—Harmony ch 7 166 52

SYNOD OF INDIANA.—*Pby of Vincennes*—Princeton ch 8 30. *Pby of Madison*—Hanover ch mo con 6; Pleasant Township ch 11; Madison 1st ch 136 20. *Pby of Indianapolis*—Shelby co, Ind, J M G 2; Franklin ch 37. *Pby of White Water*—Bath ch bal 5; Rushville ch Sab sch 1 36. *Pby of Palestine*—Palestine ch 5 211 36

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Tipton ch 10. *Pby of Lake*—Valparaiso ch, of which 10 from Sab sch in part to con Rev J O BROWN l d 82 55; Salem ch 7 56; Tassinong ch 3 55 103 65

SYNOD OF ILLINOIS.—*Pby of Schuyler*—Macomb ch, to con Mrs OLIVE P STEWART l m 35; Pope's River ch 13; Monmouth ch 41 20. *Pby of Peoria*—French Grove ch 10. *Pby of Rock River*—Galena South ch 107 04 206 24

SYNOD OF WISCONSIN.—*Pby of Milwaukee*—Milwaukee ch, Sab sch to ed *John M Buchanan* 10; Plover ch 2 12 12 12

SYNOD OF IOWA.—*Pby of Iowa*—West Point ch 6. *Pby of Cedar*—Iowa City ch 20; Du Buque ch mo con colls 75; High Prairie ch 2 45 103 45

SYNOD OF MISSOURI.—*Pby of Missouri*—Millersburg ch 5. *Pby of St Louis*—Pine st ch, mo con colls 25 90, Sab sch 8 35; Carondelet ch, Mrs Dr Goodrich 1; Central ch Sab sch to ed *S J P Anderson* and *Anne McEllery* 25; St Louis, Mo, Mrs Lyon 4 50, Angus and Theodore Lyon 50 cts each, A F and Caroline Peck 2 50. *Pby of Potosi*—White Water ch 22 40 95 65

SYNOD OF KENTUCKY.—*Pby of Louisville*—Second ch mo con 27 10; Chestnut st ch mo con 18 80. *Pby of Transylvania*—New Providence ch 7; McAfee, Ky, Peter R Dunn 10. *Pby of West Lexington*—Lexington 2d ch ann coll 250, mo con colls 40 80; Lexington 1st ch mo con colls 27 60. *Pby of Ebenezer*—Presbyterial coll 12 20 393 50

SYNOD OF VIRGINIA.—*Pby of Lexington*—Harrisonburg ch 5; Augusta ch Sab sch 1; Union ch ladies' miss soc 25; Rocky Spring ch 4 75; New Providence ch, coloured members for African Missions 15 25. *Pby of Winchester*—Lewinsville ch 10. *Pby of Montgomery*—Big Lick ch 24 25; High Bridge ch 15; Covington ch 10; Falling Spring ch 16 45; Mountain Union ch 12 138 70

SYNOD OF NORTH CAROLINA.—*Pby of Fayetteville*—Mineral Spring ch 5; Bensalem ch 10 15 00

SYNOD OF NASHVILLE.—*Pby of Knoxville*—Knoxville ch 40 08

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Lake Providence and Pecan Grove chs 48 00

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—Presbyterial coll in Zion ch 54; Waterford ch 8 55; Hope ch 5; Centre ch 5. *Pby of Memphis*—Salem ch 8 30 80 85

SYNOD OF TEXAS.—*Pby of Western Texas*—Lavaca ch 10 00

Total from churches, $5,961 73

LEGACIES.—Biloxi, Mi, Legacy of Donaldson C Murphy dec'd 559 41; Chatham, N J, Estate of Sarah A Bonnell dec'd 50; West Middletown, Pa, Legacy of Samuel Smith dec'd 470 25; Worth, Pa, Interest on bequest of Mrs Sarah Marquis dec'd 6; Pittsburg, Pa, Estate of Thomas Patterson dec'd 50 1135 (6

Less expense on acc't Corwine Estate 2 00 1133 66

MISCELLANEOUS.—N Y, Rev F G Clark 2; Miss Mary Ann Barhydt 50 cts; Proceeds of Gold Watch 80; B 36 cts; James Williams of Iowa Mission 10; Two Ladies 1000; N Y, S J Beebe 50; J E Manning 2; Norristown, Pa, 1st ch 50; Shippensburg, Pa, Miss Jane R Wilson 5; Honey Grove 5; A friend 5 1219 86

Total receipts in October, $8315 25

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies of Lawrence ch, N J, one box clothing for Chickasaw Mission 69 30; One box clothing for Chippewa Mission, of which 25 62 from Ladies' miss soc of Frederickton ch, O, and 5 25 from fem miss soc of Waterford ch, O; Ladies of Beach Spring ch, O, one box clothing 36 69; Ladies of Concord and Pleasantville ch, Pa., one box clothing for Chippewa Mission 122 32; N Y, A Lady, 18 garments; N Y, Ladies 32 garments; Ladies of Vienna 1st ch, N Y, one box clothing 54 50; Ladies of Pequea ch, Pa, one box clothing for Otoe and Omaha Mission 63 62; Ladies of Middletown Point 1st ch, N J, one barrel clothing for do. 28 88.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—

Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition,* at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition,* Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, the appointment of colporteurs, and the general interests of the Board, to be addressed to the Rev. W. E. Schenck, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. Winthrop Sargent, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. Joseph P. Engles, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. Engles, D.D., Editor of the Board.

Donations to be remitted to A. W. Mitchell, M.D. Treasurer.

NEW CORRESPONDING SECRETARY.

At a meeting of the Board of Publication held on the 19th of September last, the Rev. William E. Schenck was elected Corresponding Secretary, and on the 1st day of November entered upon the duties of that office. Mr. Schenck was for several years pastor of the First Presbyterian Church at Princeton, New Jersey, but more recently has been for two and a half years labouring as Superintendent of Church Extension in the city of Philadelphia. At a meeting of the Church Extension Committee of the Presbytery of Philadelphia held on Friday, October 13th, the following resolutions were unanimously adopted, in view of Mr. Schenck's resignation of his office of Superintendent, with a view to his acceptance of the Secretaryship of the Board of Publication:

Resolved, That this Committee bear unfeigned testimony to the industry, fidelity, and ability with which the duties of Superintendent of the work of Church Extension have been performed by the Rev. William E. Schenck, and that in the peculiar circumstances of difficulty with which the work has been surrounded since his incumbency, he has accomplished all that it was in the power of those qualities to secure.

Resolved, That while we rejoice that his services have been secured to the Church at large, in a position of wider exertion and usefulness, we yield him up with sincere regret, and tender him our heartiest wishes that his health and happiness may be continued, and his labours blessed in his new sphere by the Great Head of the Church.

Matthew Newkirk, *Chairman.*
William R. Hanson, *Secretary.*
John M. Harper, *Treasurer.*

TO ALL OUR PASTORS.

265 Chestnut Street, Philadelphia, November, 1854.

Fathers and Brethren:

In entering, a few days ago, upon the work to which the Board of Publication has called me, my attention was almost immediately arrested by the fact that the Colportage Fund of the Board is not only quite exhausted, but is at this time more than $6000 in arrears. It is true, the Board has just passed through that season of the year in which its expenditures continue large, while its receipts are smallest, and that it now has before it the season in which its receipts are usually largest. Nevertheless, judging from the receipts of the years past, and their variations, unless those receipts are considerably increased during the next few months above those of previous winters, the spring will find this fund still in arrears. At the same time, the pastors of some of our wealthiest churches in the cities are warning the Board, that owing to the "hardness of the times," their contributions for every good cause are now considerably smaller than in former years. Encouraged by resolutions of the General Assembly, as well as by the evidently growing interest of the churches in the colporteur enterprise, and still more by the manifest smiles of God, and help of his blessed Spirit vouchsafed to the colporteurs in their labours of love, the Board have sought to put forth into the field an increased force of these devoted men. Accordingly, during the last six months the number of colporteurs in commission is considerably larger than in any preceding half year. Moreover, applications are weekly coming in from pastors, Presbyteries, Synods, and other sources, for the appointment of additional men to this work. Meanwhile, God, in his good providence, is also remarkably furnishing suitable men, and making them willing to enter upon this self-denying service.

Fathers and brethren! In these interesting circumstances of emergency, what is to be done? Are there any among you who will say: Recall some of these labourers from their blessed work? Are there any who will even say: Refuse to commission any more colporteurs for a time? We believe there is not one among you who is willing to say this.

We must appeal to you then, and we wish to do it both affectionately and respectfully, but earnestly, in the name of our common Lord and Master, to do what in each one of you lies, to help in making up the arrearages now due, and yet more, in helping us to such enlarged means, that we may be able to send forth yet many more labourers into the wide and inviting field. The present sad and unexampled scarcity of gospel ministers, is one among many reasons, urgently calling upon the Church at this time to do so. As has been forcibly said, "the colporteur is no substitute for the gospel minister, but he is an excellent and most desirable substitute *for nothing.*" Help us then, we beseech you, to send forth colporteurs among the swelling millions of our population. Help us to send them far and wide over all the destitutions of the land. Within the past six months, the Board has had *one hundred and fifty-seven* colporteurs scattered throughout *twenty-seven* States of the Union, as well as in Nova Scotia and Canada, and one in India. But the way is abundantly open for a far wider employment of this powerful agency for good, whenever the churches shall put it in the the power of the Board to employ it more widely.

The Board is now employing scarcely any formal agency for the collection of funds. The General Assembly in May last indirectly approved this course in its resolutions, while by its action on the subject of systematic benevolence, it commended to all its pastors and churches a better way. The Corresponding Secretary is cordially willing and anxious to aid pastors in the presentation of the claims of the Board on Christian benevolence, whenever the interests of the Board, or special providences may seem to call for such aid. But it is evident that he can, in the round of the year, present those claims in at most but a small fraction of the churches, and ordinarily those within a limited distance of the office. Besides which, it is believed to be, as a general rule, best for the permanent and growing interests of the Board that every pastor should make it a part of his fixed plan to inform himself thoroughly respecting the operations and claims of the Board, and then himself present the cause to his people. Congregations will commonly prefer to hear the exposition of a scheme of Christian charity from the lips of their own beloved pastor, and will commonly respond to it more liberally and cheerfully when he asks their aid for it, than when that aid is asked by another. It is right that it should be so. We appeal, then, to every one of our nearly two thousand pastors, who has not by his action already anticipated our request, to carry this cause before his people on the earliest suitable Sabbath, and, having obtained their contribution, to forward it as soon as convenient thereafter, to the treasury of the Board. Very respectfully, your fellow-labourer for Christ,

WILLIAM E. SCHENCK,
Cor. Sec'y of Board of Publication.

RESULTS LOOKED FOR.

The Rev. B. M. Smith, the retiring Secretary, has within a few weeks past visited a large number of Synods and Presbyteries, and brought earnestly to their attention the claims and need of the Board of Publication. Wherever he went, he seems to have been received with great kindness, and his appeals listened to with marked interest. Resolutions were adopted by nearly all the bodies before which he appeared, expressive of attachment to the Board, and of warm desire and fixed purpose to aid in enlarging its ability, and thus promoting its usefulness. We will hope that the ministers and elders, when returned to their own homes and charges, will not forget those appeals and resolutions. They will see by an article in this number of the *Record*, that the Board is *now* greatly in need of their help. We shall anxiously watch for the practical evidence of the sincerity, heartiness, and permanency of that goodwill expressed in their resolves, to be exhibited in the future action of the individuals composing those bodies. Let each minister and elder now exert himself for our help, and we shall soon be able to report that the present arrearages are fully made up, and that we can without delay press onward in our important work.

GRATIFYING TESTIMONY.

The Synod of Philadelphia, at its recent sessions in Easton, after hearing an address from the Rev. B. M. Smith, late Corresponding Secretary of the Board, adopted the following resolutions:

Resolved, 1. That the Synod believes that much of the prosperity of our Church is to be ascribed to the agency of the Assembly's Board of Publication, and cherishes with the deepest interest this branch of effort, as a most efficient means in counteracting error, feeding the flock of Christ, and extending the Church.

Resolved, 2. That it be earnestly recommended that every congregation within our bounds be required by its Presbytery especially to report its diligence in contributing to the aid of the Boards of the Church.

We fully believe the important truth set forth in the first of these resolutions. Other bodies of Christians throughout the land are likewise observing this fact, as may be learned from their various religious papers. Is it not lamentable, then, that so many of our own ministers and churches should be found doing nothing to give increased power to this "efficient means in counteracting error, feeding the flock of Christ, and extending the Church?"

THE BOOKS OF THE BOARD.

It is gratifying to find that there are increasing numbers, who, after a careful scrutiny of the publications of the Board, are ready to express, in strong terms, their conviction of the value and usefulness of those publications. In the *Presbyterian Banner* of October 28th, may be found a genial and well-written communication under the superscription "Is it partial?" The writer, who is evidently a person of observation as well as of cultivation, remarks that he was reared in another denomination whose views of Old-school Presbyterianism were anything but favourable. On careful examination, however, he has become satisfied of the "predominant excellence" of the Old-school Presbyterian Church. One of the four or five reasons he gives for this conviction is as follows:

"Where is the denomination that publishes so many *good books* as the Old-school Church? Surely her Board of Publication deserves much credit for sending forth the *whole* truth in an unmutilated form from her press. Where is there any other denominational press, that gives to the world the

truth as taught by the Holy Spirit, and preached by the inspired apostles, touching the great and holy doctrines of distinguishing grace, as does that of this Board. Their motto is, '*Let there be light*' on all the doctrines of inspiration, given to all men, everywhere. Neither does the matter of their books falsify this motto. Unlike other so-called religious societies, they have no *skimmer* to remove the cream from the milk of God's word lest it be unpalatable to carnal appetites, but they send it to the world in all its unskimmed, undiluted purity. Hence, those who drink it are strong and healthy, able to face and refute self-righteous pretenders, whose lungs are inflated with 'every wind of doctrine.' This Board publishes an author *as he is;* and every book in their catalogue is a volume of truth; and it is our deliberate conviction that this Board is doing more this day for true, evangelical Christianity, than any other publication society on earth. This may not be so evident in the Eastern as in the Western States, but let any one note the influence of these books in our western churches, where they are extensively circulated and read, and he will at once be convinced of the truth of the above statement. The 'P. B. P.' is a blessing to the Church and the world."

The last number of "The Covenanter," a monthly magazine devoted to the principles of the "Reformed Presbyterian Church," contains the following paragraph:

"Those who wish to replenish their libraries with some of the best works, from the most solid tomes of theology, to the small tract or volume for children's use—with meat for the strong or milk for babes—should send for the 'Alphabetical and Descriptive Catalogues' of the Presbyterian Board, addressing Mr. J. P. Engles, 265 Chestnut street, and make their selections. Those who wish to know the history and the plans of this Board, will find them in a small pamphlet entitled 'Principles and Plans of the Board of Publication of the Presbyterian Church.' We have looked over the latter with interest. It shows how schemes of extensive usefulness may take their rise from small beginnings, and that 'the day of small things' is not to be despised."

With few exceptions, the books and tracts issued by the Board of Publication are such as can be fully approved by all the Calvinistic branches of the Presbyterian family. And they are all offered to them on precisely the same moderate terms as to those in our own connection, the ministers and licentiates of other connections having the same per centage deducted from their bills for purchases. It rejoices the Board to be instrumental in any degree in helping to furnish a Christian literature for our brethren of other denominations as well as for ourselves. Whatever advantages we propose to ourselves as a denomination to derive from the issues of the Board, we cordially invite them to share freely with us.

Either or both of the pamphlets referred to in the above paragraph from "The Covenanter," willat once be sent to any person applying for them.

A RIGHT START.

The new Synod of Allegheny recently held its first meeting, at which, after adopting resolutions expressive of its lively interest in the operations of the Board of Foreign Missions, the following resolutions, reported by the Rev. J. V. Reynolds, were also adopted:

Resolved, That the Synod of Allegheny, at this its first meeting, desires to declare emphatically its firm and ardent attachment to all the several other Boards of our Church, as well as to that of Foreign Missions; our confidence in the wisdom of the plan of their organization, and the zeal and prudence with which their operations are conducted.

Resolved, That our Presbyteries and churches are all invited to celebrate the organization of this Synod, by the manifestation of a new diligence and increased liberality in our great benevolent operations; and in an engrossing testimony, by practical proofs, of their growing love for the cause of their Redeemer, as sought to be promoted by the instrumentality of these Boards.

This is looking in the right direction. We have seldom seen resolutions more admirably drawn up. And we confidently anticipate, from the past history of the churches composing that Synod, that they will not prove to be empty and barren words.

The Synod of Pittsburgh, heretofore comprising also the churches of the new Synod of Allegheny, has a chartered Board of Colportage of its own. Through this Board, the Synod obtains and pays its own colporteurs, purchasing its books and tracts from the Board of Publication. At the recent sessions, an arrangement was entered into by which the two Synods will henceforth have an equal share in the control and management of this Board of Colportage. We wish them a hearty God-speed in their labours of love and usefulness.

FOREIGN CIRCULATION.

We rejoice in the hope that the truths of God's word as disseminated in the publications of the Board, are yet to go forth far more widely than they have hitherto done. While these publications are carrying instruction and comfort and hope to thousands upon thousands in our own land, they are equally well adapted to bless millions in other lands. Already the books of the Board are beginning to find a ready sale, which is steadily increasing, in various parts of Hindostan. An order has just been received for a supply for Agra, where already considerable numbers of them have been sold and distributed. A letter has also just reached us from Rev. J. L. Scott, accompanying a note from an excellent elder in the church at Lodiana, suggesting that as soon as may be, a constant supply of the publications of the Board should be kept on hand in that city. This latter note is accompanied with pleasant offers of pecuniary aid in carrying out the arrangement. In reply, an assortment of books and tracts will speedily be forwarded to Lodiana. We trust the time is not far distant when the way will be open for full supplies of these publications to go forth to all our mission stations in every quarter of the world. And we would suggest to the benevolent that here is a most promising channel opened for their charities. How much might be accomplished by some of these excellent books placed for circulation in the families of our missionaries, or distributed among the children and youth of the mission schools!

BOOKS FOR CHILDREN.

The Board has recently issued a number of books for children. Some of these are republications from British works, while others are of American authorship. They have been selected with the greatest care, and may safely challenge a comparison with any books of the same class published in this country. We are gratified to see that they have elicited strong expressions of approval from many of the religious newspapers, and what is even better, they decidedly find favour with the young people, for whom they were intended. We have heard very strong expressions of gratification from some little folks that we are well acquainted with, and of earnest desire to have more of the same sort. Diligent efforts are now making to enlarge the number of our publications suitable for children, and especially for Sabbath-schools. The greatest care will be taken to make these issues of our press not only interesting but instructive. It is our great aim, not merely to please, but to "*feed* the lambs" of Christ's flock, and to persuade them trustingly to follow the gracious Shepherd into the green pastures of his grace.

Before the end of the present month, the *Christmas holidays* will have arrived, when it is the custom of many parents and others to make presents to their children and little friends. We respectfully suggest that among the publications of the Board may be found books suitable for presents not only to children and youth, but to persons of every age; and in beauty of material, typography and binding, some of its publications are unsurpassed.

NEW PUBLICATIONS.

WHAT IS CALVINISM? or the Confession of Faith in Harmony with the Bible and Common Sense; in a series of Dialogues between a Presbyterian Minister and a young convert. By the Rev. William D. Smith, D. D. Presbyterian Board of Publication. 18mo. pp. 260. Price 30 and 35 cents.

This is a seasonable and able work, which we doubt not is destined to be widely useful. Its author, the Rev. Dr. W. D. Smith, served the Church of Christ successively as a pastor, as a missionary among the Indians, as an editor of a religious paper, and as a teacher of youth. At the time of his death, which occurred in the year 1848, he was a Professor in "Anderson's Collegiate Institute," at New Albany, Indiana. The training of Dr. Smith, and the points in which he came in contact with his fellowmen, were therefore precisely such as best enabled him to understand their difficulties respecting the Calvinistic tenets, and at the same time to remove them. Hence there is nothing in this volume that is fine-spun, theoretical, and abstractly scholastic. He takes up precisely such objections as every Presbyterian minister has found existing in the minds of plain, but thinking people, and answers them in a direct, familiar, and most satisfactory manner. The great doctrines of the decrees of God, election, original sin, free grace, good works, inability, effectual calling, free will, perseverance, &c., as well as some things connected with the government and history of the Presbyterian Church, are so presented, that no one, be his position or religious education what it may, can well read the volume without advantage. For every minister, ruling elder, or church member, who may at times be called by circumstances and duty to defend the doctrines of his own Church, it presents a storehouse of instruction, argument, and illustration, which he ought to possess.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF OCTOBER, 1854.

Presbytery of Troy.	
Cambridge ch, per Rev Isaac O Fillmore	$10 00
Presbytery of Passaic.	
Newark 3d ch, per Wm Rankin, Jr, Treas	92 68
Presbytery of New Brunswick.	
Cranberry 2d ch, per Rev James W Blythe	27 00
Presbytery of New Castle.	
Fagg's Manor ch, Rev A Hamilton	37 00
Presbytery of Carlisle.	
Miss Jane R Wilson, per Rev H R Wilson, D D	5 00
Presbytery of Washington.	
Wellsburg ch, per Rev E Quillin 13; Forks of Wheeling ch, per Rev James Hervey, D. D. 25	38 00
Presbytery of White Water.	
Cornersville ch, per Rev Wm Pelan (in part)	17 00
Presbytery of Palestine.	
Palestine ch, per Rev J Crozier	12 60
Presbytery of Peoria.	
Bloomington ch, per Rev F N Ewing	81 50
Presbytery of Hopewell.	
Milledgeville ch, per A M Nesbit, Esq	31 22
Presbytery of South Alabama.	
Mount Pleasant ch, per Wm H Arnell, colporteur	10 00
MISCELLANEOUS.	
From the Estate of Samuel Smith, deceased, per James Thompson, one of the Executors of the Estate	235 13
Total,	$597 13

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

LICENSURES.

Messrs. J. H. McMullin and Robert McMullin, brothers, by the Presbytery of Philadelphia, Oct. 4.

Mr. A. R. Hamilton by the Presbytery of Washington.

CALLS.

Rev. Robert Davidson, D. D., has declined a call from the Central Church in Allegheny City, Pa.

Rev. John Armstrong has accepted a call from the church in Hazleton, Pa.

Rev. W. C. Anderson, D. D., has accepted a call to the church at Chillicothe, Ohio.

Rev. W. M. Ferguson, of the Presbytery of Zanesville, has received a call to the church at Washington, in the same Presbytery.

Rev. F. R. Harbaugh, of the Presbytery of New Brunswick, has accepted a call to the 1st church at Burlington, New Jersey,

Rev. J. P. Safford, of Richmond, Va., has received a call to the church at Frankfort, Ky.

Rev. D. L. Gray, of Raleigh, Tenn., has received a call to the churches of Bolivar and Mount Bethany in Tennessee.

Rev. J. B. Crowe, of Carrollton, Ky., has accepted a call to the church at Crawfordsville, Ind.

Rev. C. P. Jennings has accepted a call to the Second Church of Burlington, Iowa.

ORDINATIONS AND INSTALLATIONS.

Rev. Elliott E. Swift was installed by the Presbytery of Beaver as pastor of the church at New Castle, Pa., Sept. 27th.

Rev. D. M. James, late of Princeton Seminary, was ordained and installed, by the Presbytery of Passaic, as pastor of the church at Mount Olive, N. J., Oct. 3d.

Rev. R. S. Goodman was installed pastor of the First Church of Coldwater, Michigan, by the Presbytery of Marshall, Oct. 17th.

Rev. Ebenezer Newhall was installed at Litchfield, N. H., by the Presbytery of Londonderry, Sept. 27th.

Rev. Heman R. Timlow was ordained and installed pastor of the First Church in Dunkirk, N. Y., Oct. 4th.

Rev. C. B. P. Martin was recently ordained to the ministry by the Presbytery of Flint River.

Rev. Charles W. Cooper was ordained and installed pastor of the Presbyterian church of Pontiac, Michigan, by the Presbytery of Michigan, Oct. 25th.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. William Scribner and the church at Bridesburg, by the 2d Presbytery of Philadelphia.

Rev. Willis Lord, D. D., and the Seventh Church in Cincinnati, by the Presbytery of Cincinnati, Oct. 17th.

Rev. William Simonton and the churches of Northumberland and Sunbury, by the Presbytery of Northumberland, at its stated meeting in October last.

DEATHS.

Rev. James M. Allen, late of Goochland county, Va., and at the time of his death Agent for the Virginia Bible Society.

Rev. E. R. Ware, pastor of the churches of Montevallo and Centreville in the Presbytery of South Alabama, Sept. 19th.

Rev. J. N. Cowan, of the Presbytery of South Carolina, at the residence of his father-in law in Abbeville District, South Carolina.

Rev. Isaac A. Ogden, of the Presbytery of Miami, at Muncie, Ohio, Sept. 15th, in his 71st year.

POST-OFFICE ADDRESS CHANGED.

Rev. George W. Burroughs, of the Second Presbytery of Philadelphia, to Waterloo, Seneca county, New York.

Rev. Robert H. Chapman, D. D., from Talladega, Ala., to Asheville, N. C.

Rev. Robert Irwin, from Mount Pleasant, Iowa, to Muncie, Indiana.

Rev. Richard Curran, from West Barree to Pottstown, Montgomery county, Pa.

Rev. William Perkins, from West Liberty, Ohio, to Oxford, Ohio.

Rev. William Wiley, D. D., of Newark, Ohio, to Port Gibson, Miss.

Rev. S. D. Campbell, of Bainbridge, Ga., to Knox Hill, Florida.

Rev. William Simonton, from Sunbury, Pa., to Williamsport, Pa.

Rev. James H. Baird, from Rushville, Indiana, to Toledo, Ohio.

Rev. David Longmore, D. D., to Gloucester City, N. J.

Rev. John R. Agnew, from Pittsburgh, Pa., to Fork Meeting House, Baltimore county, Maryland.

Rev. Thomas H. Alderdice, from Worthington, Indiana, to Scaffold Prairie, Indiana.

Rev. James Coe, from Hopkinsville, Ohio, to Blue Ball, Butler county, Ohio.

Rev. Richard Westbrook, from Burlington, N. J., to Philadelphia, Pa.

Rev. J. M. Kirkpatrick, from Smith's Cross Roads to Danville, Va.

Rev. William B. Stewart, from Govanstown to Baltimore, Md.

Rev. Edwin Town, from Salisbury, Md., to May's Landing, Atlantic county, N. J.

Rev. E. Wurtz, from Ashwood Landing, Ala., to Grand Gulf, Miss.

Rev. L. G. Gaines, from Mount Carmel, Ohio, to Cincinnati, Ohio.

Rev. John Armstrong, from Platte City, Mo., to Hazleton, Pa.

Rev. W. H. Roane, from Monticello to Ashwood, La.

Rev. James A. Stirratt, from Marysville, Ohio, to Point Prescott, Wis.

Rev. T. S. Withrow, from Hartwood to Washington, Va.

Rev. D. F. McFarland, from Brunswick to Glenwood, Ill.

Rev. Israel Price, from Feedspring to Annapolis, Ohio.

Rev. P. W. Warriner, from Sabinetown to New Danville, Texas.

MISCELLANEOUS.

Rev. David Magill, at present supplying the Union Church, Philadelphia, was received by the Presbytery of Philadelphia as a foreign minister on probation, Oct. 4th.

Rev. J. B. Adger, D. D., of Pendleton, South Carolina, has been invited to assume the Presidency of Davidson College, North Carolina.

Rev. Thomas L. Janeway, D. D., has been elected Superintendent of Church Extension by the Church Extension Committee of the Presbytery of Philadelphia.

Rev. William Bannard, pastor of the Madison Avenue Church, New York, has been appointed by the Presbytery of New York its Secretary of Church Extension, to continue at the same time holding his pastoral charge.

Rev. William S. Plumer, D. D., was inaugurated as Professor of Theology in the Western Theological Seminary at Allegheny, October 20th.

Rev. Alexander T. McGill, D. D., was inaugurated as Professor of Pastoral Theology, Church Government, and the Composition and Delivery of Sermons, in the Theological Seminary at Princeton, on the 12th of September.

Rev. William L. Breckinridge, D. D., has been again elected to the Presidency of Westminster College, Missouri.

Varieties.

THE WALDENSIAN CHURCHES.—The Hon. and Rev. Baptist Noel delivered an address respecting the state of the Waldensian churches, which he said he had lately visited. He described a meeting of the Vaudois churches recently held on a mountain of St. Martin, called Balsille, in commemoration of a signal defeat gained in that locality by their ancestors, a band of only 800 men, over many thousands of French soldiers sent to subdue them by Louis XIV. The meeting was summoned by the Vaudois Christian Union, which was composed of 200 men, and was formed after the same manner as the Young Men's Christian Association of London, being composed of Dissenters and Vaudois churchmen. Many of the pious dissenters were the result of a visit paid to the Vaudois by Felix Neff, one of the most godly servants of Christ who ever lived. The nation had fallen into neglect and irreligion, and Neff's efforts were at first treated with contempt. He touched, however, the hearts of a few who held religious meetings for prayer and other purposes in their cottages, until they numbered about 200. When he (Mr. Noel) visited the churches, about seventeen years ago, the prayer meetings exposed those who met in them to contempt, derision, and persecution; but at the present time they were in perfect peace, and associated with the churchmen of the Valleys in thorough fraternization. The meeting on the Balsille was attended by no less than 3000 persons, who promptly, though with great effort, responded to the call of the Vaudois Christian Union, showing the increased influence possessed by that body. When Neff visited the Valleys in 1826, he did not find a single congenial, evangelical pastor; but at the late meeting nearly all the Vaudois pastors attended, and expressed their pleasure at the efforts made to promote the gospel, and their satisfaction at witnessing so much Christian union amongst the brethren. The great majority of the pastors now preach Christ, not perhaps with great force, but with faithfulness.

THE "PILGRIM'S PROGRESS" IN THE LANGUAGES OF INDIA.—A new and beautiful edition of Bunyan's *Pilgrim's Progress*, in Marathi, 250 pages 12mo., has been printed, during the last year, under the editorial care of the Rev. R. Nesbit. This is particularly valued by the native Christians, who peruse it both with profit and delight. This work has already been translated into various Indian tongues, and it is interesting to consider that in this way the number of those who are edified, encouraged, and warned by the tinker of Elstow and his humble pilgrim, are constantly increasing from generation to generation.—*Oriental Christian Spectator.*

THE SABBATH.—Sabbath observance is happily making progress in Germany. The meetings of the County Lieutenantcy in Prussia have been altered by the supreme authority from Sundays to week-days. The consistory of the province of Brandenburg have made a collection of ordinances relating to the Sabbath-day, and require the authorities and pastors to see that they are observed.

The Kirchentag, or General Assembly of the German Churches, has just held its yearly session at Frankfort, which has not witnessed such a gathering of visitors from all parts of Germany since the memorable convention of the National Assembly in 1848. The Kirchentag comprises all the Protestant communities of Germany in connection with the State, including the Lutheran, the Reformed, and the United Churches. The Assembly, on this occasion, consisted of 1615 enrolled members, entitled to take part in the deliberations, several hundreds of members not enrolled, and upwards of 2000 auditors. A spirit of brotherly communion and of devotional solemnity appears to have pervaded the Convention. The principal topics discussed were the proper use of the Bible—the question of Infant Baptism—and the relation of the Church to the civil power on the subject of Divorce. One of the most important results of this Kirchentag is that a general congress or deputation from all the Bible Societies of Europe will be held at the next annual Assembly.

THEOLOGICAL SEMINARIES.—The Theological Seminary at Danville, Kentucky, has opened under very favourable auspices, having thirty-six students in attendance. This is highly encouraging for so young an institution.

We also understand that the New Albany Seminary has been re-opened, and that seventeen students are in attendance.

☞ Our subscribers who are in arrears are respectfully requested to send on their subscriptions, by mail or otherwise, before the close of the year.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Nebraska and Kansas, p. 198. Crowns of Rejoicing, p. 198. Revival Progressing, p. 198. Good Results, p. 198. Encouraging, p. 198. Table of Contributions, p. 199. Receipts, p. 200.

BOARD OF EDUCATION.—I. Ministerial Education: Appeal to Young Men, p. 201. Supervision of Candidates, p. 201. Feeling in Preaching, p. 201. Danger of Delay, p. 201. Synod of North Carolina, p. 201. II. Christian Education in Schools and Colleges: Pious Training of Children, p. 202. Education Question, p. 202. Religion a part of Education, p. 202. Vocal Music in Schools, p. 203. Beautiful Simile, p. 203. Religious Enthusiasm, p. 203. Receipts, p. 203.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 204. Visit to the Omaha and Iowa Missions, p. 204. India: Allahabad Mission: Journal of the Rev. L. G. Hay, p. 206. Mission to the Chinese in California: Letter from the Rev. W. Speer, p. 207. Missions among Romanists: Extracts from Letters of the Rev. T. L'Hombral, p. 207. Evangelical Society of Geneva, p. 208. Obituary Notice of Mrs. Janvier, p. 208. Receipts, p. 209.

BOARD OF PUBLICATION.—New Corresponding Secretary, p. 210. Circular to Pastors, p. 210. Gratifying Testimony, p. 210. Results looked for, p. 210. Books of the Board, p. 210. Right Start, p. 211. Foreign Circulation, p. 211. Books for Children, p. 211. New Publications, p. 211. Receipts, p. 211.

MISCELLANEOUS.—Benefits of "Hard Times," p. 197. Ecclesiastical Record, p. 212. Varieties, p. 212.

THE

HOME AND FOREIGN RECORD

OF

THE PRESBYTERIAN CHURCH

In the United States of America.

BEING

THE ORGAN OF THE BOARDS OF MISSIONS, EDUCATION, FOREIGN MISSIONS AND PUBLICATION.

Vol. VI.—1855.

Philadelphia:

PUBLICATION HOUSE, 265 CHESTNUT STREET.

TERMS.

THE HOME AND FOREIGN RECORD is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

ADDRESS.—"Home and Foreign Record, 265 Chestnut Street, Philadelphia."

POSTAGE.—In Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance at office of delivery.

PACKAGES of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburgh.

RECOMMENDATIONS OF THE GENERAL ASSEMBLY.

The following action was taken at the General Assembly held in Cincinnati, in 1850, in regard to the "Home and Foreign Record."

Resolved, As the action of the last General Assembly has resulted in the establishment of the "Home and Foreign Record," that paper is hereby recommended, and the Ministers and Churches are urged *to exert themselves to place it in every family*, as the organ, indirectly, of the Church, on many important subjects.

In the Assembly held in Philadelphia, in 1853, it was

Resolved, That it be recommended to all our pastors *to endeavour to increase the circulation* of the "Home and Foreign Record," the organ of the Boards of the Church, in order that our churches may be better acquainted with their respective plans and operations, and be induced to contribute more liberally towards their support.

And in the Assembly held at Nashville, Tennessee, in 1855, it was

Resolved, That our Ministers and Elders be earnestly exhorted to secure a wider circulation to the "Home and Foreign Record," now published at so reduced a price as to make it accessible to the poorest members of our Church.

INDEX

TO THE

HOME AND FOREIGN RECORD, 1855.

BOARD OF DOMESTIC MISSIONS.

Abstract of Annual Report, 98.
Acknowledgment, 156.
Annual Report, 2, 98.
Attention to the Young, 139.
Benevolence, the Fruit of Revivals, 2.
Border States, a want of, 203.
Brown, Rev. Allen H., Report of, 82.
California, Ministers needed in, 50.
Catechetical Instruction, 51.
Church Extension, 99, 155, 171, 188.
Churches receiving Aid should endeavour to become self-sustaining and contributing, 18.
Effect of Delinquency, 138.
Exemplary Sabbath-school, 203.
Extract from a Report of a Missionary in the West, 138.
Farewell from a Missionary, 99.
Financial Agent, The Church as a, 51.
———— Condition in November, 202.
Fiscal Year, End of, 186.
Florida, Wants of, 2.
———, Report from a Missionary in, 35.
Funds, Need of, 202.
General Assembly, Resolutions, &c. 99, 154.
Gray, Mrs. J. L., "The Home Missionary," by, 66.
Happersett, Visit of the Rev. R., Associate Secretary of the Board of Missions, to Minnesota Territory and a portion of Wisconsin, 170, 187.
Huntington, The late Rev. Joel, 18.
Illinois, Report from a Missionary in, 264.
Importance of Presbyterial Vigilance and Activity, 34.
Interesting Conversions, 138.
———— Details, 66.
Iowa, Report of a Missionary in, 172.
Joyful Dedication, 138.
Kansas, 82.
Large Missionary Field, Advantage of a, 4.
Maryland, Report from a Missionary in, 35.
Meetings of the Board, 34, 50, 82, 99.
Minnesota, Loud Call from, 66.
Missionary on the Frontier, 51.
New Church at Memphis, Mo., 19.
New Jersey, Report of Itinerant Missionary in, 82.
New York, Report from Missionary in, 35.
Ohio, Interesting Sketch of a Church in, 3.
——, Report of Missionaries in, 20, 83.
Oregon, Report from Missionaries in, 67, 83.
Pennsylvania, Report of a Missionary in, 139.
Pray for the Missionaries, 3.
Presbyterial meeting, Good result, 3.
Providential Event improved, 3.
Receipts, 4, 20, 36, 52, 67, 84, 100, 140, 156, 172, 188, 204.
Refreshing from on High, 139.
Resolutions of General Assembly, 99, 154.
Revivals, 51.
South Carolina, Report of Missionary in, 172.
Southern Aid Society, 154, 186.
Special Reports of Missionaries, 19, 34.
Success of an Important Mission, 139.
Table of Receipts and Expenditure, 155.
Tennessee, Reports from Missionaries in, 138.
Texas, Reports from Missionaries in, 34, 52, 83.
Treasury, State of the, 186, 202.
Virginia, Report of a Missionary in, 139.
Want of the Border, 203.
Western Churches, 188.
Wisconsin, Report from a Missionary in, 34.
Worthy of Imitation, 82.

BOARD OF EDUCATION.

Action of General Assembly, 131.
Aid to Candidates, 157.
Alexander College, Iowa, 23, 207.
————, Dr. and the Catechism, 87.
Annual Report, Abstract of, 101.
———————— A Paragraph Struck out, 102.
Aranama College, 190.
Attractions of the Ministry, 205.
Austin College, Texas, 38.
Baptized Children of the Church, 143.
Benefits of Sabbath-Schools, 159.
Best Sign of a Call to the Ministry, 141.
Bethany Presbyterial Academy, N. Y., 55.
Bible, The, 7; in Colleges, 86; in Public Schools, 158, 207.
Call to Young Men, 22.
—— the Ministry, 141.
Calvin, Character of, by Bancroft, 174.
Candidates and Funds, 205.
"Candidates" for the Ministry, 189.
Carroll College, Wisconsin, 23.
Catholicism, How we must meet it, 76.
Centre College, 190.
Child and Pastor, 37.
Child's Best Inheritance, 174.
Choice of Pursuit in Life, 142, 189.
Christian Liberality, 158.
Cincinnati, Synodical College of Synod of, 206.
Comparative Safety of College Life, 142.
Consciences, 103.
Covenant Blessings, 173.
Dartmouth College, N. H., 54.
D'Aubigné, Dr. Merle, Speech of, 7.
Davidson College, N. C., 190.
Davies, Rev. Samuel, Description of, 158.
Delaware, Ohio, Female College, 86.
Des Peres Institute, Mo., 38.
Dialogue between a Young Man and the Lord of the Harvest, 173.
Education is Fortune, 175.
————, The first Principle in, 70.
Encouraging Facts, 189.
Example Worthy of Imitation, 205.
Faith Tried and Rewarded, 39.
Florence Female Academy, 22.
Formation of Character, 175.
Fort Wayne Male and Female Academies, 23, 158.
Four Good Habits, 174.
Free Church of Scotland, 141.
Geneseo Academy, N. Y., 38.
German Parochial Schools in New York, 158.
"Give me a faithful Heart," 159.
Grain of Corn and the Penny, 143.
Greensboro Female College, 23.
Greenville Presbyterial Academy, 206.
Griffin, Georgia, Female College at, 23.
Hamilton College, N. Y., 54.
Hanover College, 6, 54, 206.
Harvard College, 190.
Hints to Candidates, 37, 54, 141, 189, 205.
Independence *v.* Gratuities, 69.
Increase of Candidates, 157.
———— the Ministry, 5.
———— Candidates in the South, 5.
Jefferson College, Pa., 54.
Jesuit Training, 191.
Kaskaskia Presbyterial Academy, 142.
Lafayette College, Pa., 54, 206.
Learn of Me, 70.
Letter to a Son in College, 102.
Live for God, 174.
Luther, Sketch of, 174.
————'s Lineal Descendants, 174.
McDowell, Rev. Dr. John, 37.
Macdonough College, 6.
Marengo Collegiate Institute, Ill., 38.
Miami University, 54, 191.
Miller Academy, under the care of the Zanesville Presbytery, 206.
Ministers' Sons and the Ministry, 53, 69.
Ministry, Increase of, 5.
————, Consecration to the, 5.
Mothers, A Word to, 103.
Mother's Religious Influence, 174.
Music in the Family, 143.
"My Times are in Thy Hand," 158.
Nashville, Synod of, Female High School, 22.
New Brunswick, Action of the Synod of, 159.
New Candidates, 141.
New Jersey, College of, 54.
Noble Example, 22.
North-Western Convention, 6.
Nott, Rev. Dr., on the Pastoral Office, 157.
"Not to Myself Alone," 173.
Oglethorpe University, 22, 54.
Our Children, 207.
Our Theological Seminaries in the South, 103.
Oxford Female College, 206.
Paducah, Presbyterial Academy, 142, 206.
Parochial Schools, 55, 207.
————————, Five Thousand Dollars for, 38.
Paternal Affection, 175.
Pennsylvania University, 54.
Perseverance, 7.
Pious Poor and the Gospel Ministry, 85.
—— Training, 174.
Pontotoc Female Collegiate Institute, 87.
Prayer for Colleges, 38.
———— more Ministers, 37.
Preaching by Unlicensed Students, 189.
———— Christ, 6.
Proper Training of Candidates, 85.
Presbyterial Academies, 191.
Receipts, 7, 23, 39, 55, 71, 87, 103, 143, 159, 175, 191, 207.
Revival in the University of Mississippi, 7.
Reward of Diligence, 39.
Rock River Presbyterial Academy, 86.
Rutgers' College, N. J., 54.
Sabbath-Schools, Benefits of, 159.
Scotland's Debt to John Knox, 175.
Self-Sacrifice, 70.
Special Prayer, 21.
Statistics of Theological Students, 53, 70.
Synod of South Carolina on the Oglethorpe University, 22.
Talladega Female Institute, 22.
Teacher, The Work of, 190.
Towanda Academy, Pa., 38.
Treasury, State of, 102, 173.
Union College, N. Y., 54.
Valuable Thoughts, 7.
Van Rensselaer Academy, Mo., 23.
Wabash College, Indiana, 54.
Wan Reapers, The, 6.
Washington College, Tenn., 55.
Washington College, Pa., 6, 54.
Waveland Presbyterial Academy, 158.
Westminster College, Mo., 22, 206.
White Water Presbyterial Academy, 86, 206.
Williams College, Mass., 54.
Youthful Neglect, 143.
Zion Seminary, Miss., 22.

BOARD OF FOREIGN MISSIONS.

Afghans, Mission for the, 208.
Africa. Corisco Mission, 9, 105, 209.
———. Mission of the Church Missionary Society in Eastern Africa, 60, 75.
Annual Meeting of the Board, 88.
——— Report of the Commissioners of Indian Affairs, 11.
——— Report of the Executive Committee, 113.
Belgium, Prospects of Religion there, 74.
California, Mission to the Chinese in, 72, 193.
Call for a Missionary, 192.
China. Ningpo Mission, 11, 44, 57, 106, 146, 210.
Chinese Companies in California, 72.
Circular Letters to Churches, 8, 192.
——— in favour of the Waldenses, 56.
Clemens, Letter from the Rev. William, 105.
Corisco, Health of, 105.
Duff, Dr., on Foreign Missions, 91.
Europe. Missions among Romanists, 9, 58, 90.
Example worthy of Imitation, 165.
France, Progress of the Gospel in, 90, 91.
Geneva, Evangelical Society of, 107.
Hardwar Fair, An account of, by the Rev. Charles W. Forman, 178.
India. Allahabad Mission, 209.
India. Furrukhabad Mission, 146, 163, 195.
——— Lodiana Mission, 28, 58, 89, 146, 178.
Indian Missions. Chickasaw Mission, 145.
——— ——— Choctaw Mission, 145, 208.
——— ——— Creek Mission, 108.
——— ——— Seminole Mission, 89.
Journal of a Tour to Illobey and the River Muni, by the Rev. J. L. Mackey, 9.
——— of the Rev. Henry V. Rankin, 11, 44, 57, 106.
——— of a Tour through the Indian Country, by the Rev. J. Leighton Wilson, 24, 40.
——— of the Rev. J. M. Jamieson, 28, 58.
——— of the Rev. W. H. Templeton among the Seminole Indians, 108.
——— of a Tour from Ambala to Lahor, by the Rev. J. H. Orbison, 146.
——— of the Rev. A. P. Martin, 146, 210.
——— of the Rev. Julius F. Ulmann, 163.
Lowrie, Walter, Esq., Visit to the Indian Missions in Kansas, Nebraska, and on Lake Michigan, 160, 177.
Mackay, Rev. Mr., Speech of, in the General Assembly of the Free Church of Scotland, 179.
Mackey, Rev. James L., Extracts from his Address delivered in Madison Avenue Church, N. Y. in regard to the Corisco Mission, 209.
Missionary Experience, 144.
Nundy, Letter from the Rev. Gopee Nauth, 209.
Old Calabar, 147.
Orbison, Rev. J. H., Letter from, in relation to the last hours of Mrs. Orbison, 178.
Our Indian Tribes, 11.
Polynesia: Report of the Eleventh Missionary Voyage to the New Hebrides and New Caledonia Groups and Savage Island, 210.
Receipts, 13, 29, 45, 61, 76, 92, 109, 149, 165, 181, 197, 213.
Recent Intelligence, 8, 24, 40, 56, 72, 88, 104, 144, 160, 176, 192, 208.
Reid, Rev. Alexander, Letters from, 89, 145.
——, Rev. A., Report of Spencer Academy, 208.
Reply to Governor Bigler's Message by the Chinese in California, 73.
South America. Letters from the Rev. Thomas L'Hombral, 59, 108.
Spain, Efforts for its Evangelization, 92.
Spencer Academy, 89, 208.
Ulmann, Rev. J. F., Letter from, 195.
Waldensian Church, 56, 176.
Yoruba Mission, 180, 196, 212.

BOARD OF PUBLICATION.

Alexander's "Counsels to the Young," 167.
Almanac for 1856, 182, 215.
Annual Report, Abstract of, 110, 150.
Appointment of an Agent, 62.
Best Society, 182.
Books asked for Liberia, 14.
——— of the Board, 166, 199.
——— for India, 198.
California, 62.
Call for a Library, 30.
"Chamber of Sickness," 47.
Cheap books, 167.
Colportage in Canada, 166.
——— in the South, 62.
——— Fund, 14, 30, 198.
——— among the Children, 150.
Colporteurs not merely Book Pedlars, 15.
——— Wanted, 198.
Colporteur's Joys, 47.
——— Opinion of the Work, 47.
Contributing Churches, 14.
Contributions for our Columns, 166.
Distribution Fund, 111.
Donation Fund, 14.
Eastman, Rev. John C., Death of, 182.
Favourable Notice of the Board, 14.
First Fruits, 167.
Foreign Correspondence, 78.
General Assembly, Action of, on Publication, 110.
Gift for a Sabbath-school, 183.
Good Word from Abroad, 94.
Good Example, 111.
"Here is My Heart," 183.
Hidden Bible and Hidden Saint, 46.
Honorary Membership, 30.
Hopeful Conversion, 46.
Importance of the Colporteur Enterprise, 78.
Impressions of Canada, 198.
Influence of Good Books, 78.
Iowa, Letter from a Colporteur in, 31.
Lake Superior Region, Colporteur wanted for, 198.
Leila Ada, 95.
Londonderry Presbytery, 151.
Ministry and Colportage, 94.
New Brunswick, Letters from, 31, 47.
Noble Gift, 150.
Notices of New Books, 15, 31, 47, 63, 78, 95, 167, 183, 199, 215.
Nova Scotia, 150, 166.
Ohio, Letter from a Colporteur in, 78.
Oregon, Colportage in, 182.
Our Books in Tennessee, 30.
Our Books in Illinois, 183.
Patton, John R., Obituary Notice of, 95.
Pennsylvania, Letter from a Colporteur in, 31.
Poor Student, Value of a Library to, 151.
Proposal to Sabbath-schools, 150.
Psalmodist in Aiken's Character Notes, 46.
Quarter of an Hour with a Bad Book, 151.
Receipts, 15, 31, 47, 63, 78, 95, 111, 151, 167, 183, 199.
Reformed Dutch Church, Board of Publication of, 151.
Responses to Calls, 62, 166.
Responsibility, 63.
Rice, Rev. John H., his appointment, 62; resignation, 182.
Sabbath-school Visitor, 14, 167.
Shorter Catechism in German, 151.
Southern Synods, 14.
Statistics of the Board of Publication, 94.
Students as Colporteurs, 30, 182.
Terms of Sale, 166.
Texas, Appeal from, 46.
Tracts, Usefulness of, 166.
True Wisdom and Sound Policy, 46.
Value of Good Books in Hospitals, 182.
Vermont, Letter from a Colporteur in, 46.
Visit to Six Synods, 214.
——— the South, 62, 110.
What are you Giving? 166.

MISCELLANEOUS.

Affliction, 153.
Alas! Where are my Sheaves? 33.
Benevolent Agencies a Double Blessing, 17.
Bible, The, 33.
Christian, The, 137.
Church Debts, 153.
Church Extension Committee, 201.
Circulation of the Record, 201.
Come to Jesus, 17.
Co-operation of the Wife, 33.
Crucifixion of the Heart, 153.
Daughter of Abraham, 81.
Divine Decrees and Human Freedom, 65.
Early Associations, 17.
Ecclesiastical Record, 16, 32, 48, 64, 80, 96, 112, 152, 168, 184, 200, 216.
Effective Preaching, 169.
Eldership, The, 137.
Example for Subscribers, 17.
Fearful Curse, 49.
Fact about the Catechism, 153.
Family, The, 153.
God of my Mother, 17.
"Go scatter the Seed," 185.
Grain of Corn and the Penny, 1.
Historical Notices of Synods and Presbyteries, 80.
Home and Foreign Record, 1, 65, 201.
Illustrations, 33.
Is Religion beautiful? 153.
Jealousy among Ministers, 186.
Learn of Me, 33.
Leila Ada, 81.
Little by little, 1.
My own Work, 169.
Nothing to do, 33.
Report on Systematic Benevolence, 97.
"Right must win," 153.
Rules for Home Education, 65.
Sanctified Afflictions, 1.
Scriptures always fresh, 33.
Somebody is praying for me, 33.
State of Grace, 49.
Sustain your Pastor, 185.
Triumph of Piety, 169.
Varieties, 16, 32, 48, 64, 96, 112, 152, 168, 184, 200.
Watch and Pray, 49.
Watch! Watch! Mother, 169.
Why should I give? 137.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 1. | PHILADELPHIA, JANUARY, 1855. | PRICE PER YEAR, *Fifty Cents.*

NEW VOLUME OF THE RECORD.

With the present number we begin a new volume of the *Record*. We rejoice in the many commendations received from various parts of the Church, and will endeavour, with divine help, to make it more and more interesting and complete, as the organ of the Boards, in communicating information respecting their operations, and in endeavouring to infuse the spirit of Christian philanthropy into its readers.

The number of copies of the *Record* issued at the close of the past year was 16,500. What addition has been made to this at the beginning of this new year we are not yet able to state. The increase in circulation during the year 1854 was 5,500. It is, however, to be deeply lamented, that after all the efforts made, only about *one-ninth* of the Presbyterian families in our connection should be supplied with it. The price, as may be seen by referring to the last page, has within the past year been very considerably reduced.

Is it not possible for pastors, elders, and private church members, in their several spheres of action, to do something now, at the beginning of a new volume, towards increasing the number of subscribers?

THE GRAIN OF CORN AND THE PENNY.

A grain of corn an infant's hand
May plant upon an inch of land,
Whence twenty stalks may spring, and yield
Enough to stock a little field.
The harvest of that field might then
Be multiplied to ten times ten,
Which, sown thrice more, would furnish bread,
Wherewith an army might be fed.

A penny is a little thing,
Which e'en the poor man's child may fling
Into the treasury of Heaven,
And make it worth as much as seven.
As seven! nay, worth its weight in gold,
And that increased a millionfold;
For, lo! a penny tract, if well
Applied, may save a soul from hell.
That soul can scarce be saved alone;
It must, it will, its bliss make known.
"Come," it will cry, "and you shall see
What great things God hath done for me!"
Hundreds that joyful sound may hear—
Hear with the heart as well as ear;
And these to thousands more proclaim
Salvation in the "Only Name;"
Till every tongue and tribe shall call
On "Jesus" as the Lord of all!

—*James Montgomery.*

LITTLE BY LITTLE.

From the window near which I now write, I saw some time ago, several workman clearing away the rubbish from a vacant lot over the way. Then others came who, spadeful by spadeful, dug deep foundations. Presently the masons began their work. Click! click! click! Incessantly their hammers were going. One rude stone after another was fitted and adjusted in the solid walls, which soon began to rise above the level of the ground. Then the brick-laying began. Brick after brick! brick after brick!—so the wall rises. Now they have reached the second story, and now the third. Still the same quiet and gradual process is going on. Brick upon brick! Brick upon brick! Now they have reached the fourth story, and now the fifth. I look from my window this morning, and the house is enclosed and completed. There it stands! an extensive and imposing five-story edifice, towering far up, and capable of affording ample accommodations for purposes of trade or residence.

I cannot help *thinking* as I look at that house. It was but as yesterday that it was begun, yet there it stands, completed. How was it put there? Little by little. There was no miracle wrought. No giant's strength was applied to it. No Hercules laboured upon it. Plain, common men did all the work. Brick upon brick! They toiled patiently and steadily, but always doing their work little by little. Now look at it.—How astonishing a result has come from those many little bits of labour, well planned and perseveringly performed.

But stay. I look at other builders, and I see results quite as wonderful. The successful tradesman, the eminent physician, the distinguished lawyer, the illustrious statesman, how were their names and fortunes built up? Not by mushroom growth, but brick upon brick. A settled plan—a fixed and comprehensive purpose to begin with. Then a little to-day, a little to-morrow, a little every day. A steady, earnest, judicious, persevering industry. Thus was built up the splendid fortune, the extensive practice, the illustrious name.

I look further. I see other builders, in the Church of Christ. I see an eminent minister of the gospel, not long since gone to his rest. His fame for piety, and usefulness, and learning, are wide as the Christian world. He stood in the first rank of the preachers of the gospel. Volume after volume came forth from his exhaustless mind and his untiring hand. Millions of pages of his undying thoughts have been scattered in various languages through many lands. What a glorious reputation did he build up! What an enviable work of usefulness did he do! How was it done? Brick upon brick! Little by little! A well settled plan of life, a steady industry, an untiring perseverance, something well done every day—and behold the edifice!

I looked into the dwelling of an aged and eminent saint. The sweet perfume of holiness filled the dwelling. All venerated, all praised, all loved him. He seemed to live ever on the verge of heaven. His converse was with God and Jesus. He looked by faith on things unseen. His piety shone forth in every word and work. How was this blessed character formed? Not by the transformation of a day or year did this sinful man acquire it. Little by little! One application to the blood of cleansing, then another. One temptation resisted, then another. One besetting sin conquered, then another. One little act of piety, and then another. Little by little. By persevering industry, by steady effort, that blessed character was with God's help formed.

I looked beyond the boundaries of life and time. I saw the redeemed clustered around the throne of the glorified Jesus. Among the hosts were some excelling other saints, whose robes were of transcendent whiteness, whose crowns were of peculiar weight and lustre, whose songs were of more exquisite melody, whose joys surpassed even the ordinary joys of heaven. O, wondrous exaltation in happiness and glory! Whence came it? By what miracle thus lifted above the multitudes of the fallen and redeemed ones? By a miracle of grace, truly. All, all, from first to last, of grace. Yet, through grace, little by little. A settled heavenward aim, a steady, daily, persevering struggle thitherward. A little good done to-day, a little more to-morrow, a little every day. Not the fortuitous gain of a day, of an hour, not the sudden and unaccountable result of some extraordinary conjunction of outward circumstances, but the faithful occupation, day by day, of the five, the two, or the one talent committed to them by their Lord.

Builders for time! Builders in time for eternity! Despise not the *little things* of life, its little opportunities, its little gains, its little temptations, its little sins, its little calls to usefulness. Let your plans be well laid, both for time and for eternity. Be ever found adding one little to another. Lay one brick on another, daily, assiduously, perseveringly, and when the magnificent castles in dreamland, for which others despise your unpretending, plodding round of daily exertion shall have clean vanished and gone, your building will stand forth in sight of men and angels, firm, capacious, and beautiful for ever.

W. E. S.

SANCTIFIED AFFLICTIONS.

BY REV. J. F. M'LAREN.

When smiles each landscape under cloudless skies,
And every field in summer beauty lies,
No higher we our eyes incline to raise,
Content on glories of the earth to gaze;
But when the clouds of autumn darkly frown,
When earth is chill, and field and wood are brown,
We upward turn our unaccustomed sight
To note the barriers of our wonted light:
There broken clouds of ever varying blue
Attract our eye, and pass our vision through
To upper skies, more brilliant, deep, and clear
Than shine in other seasons of the year.

Even thus the Christian, tranced in worldly joys,
On low and transient things his mind employs,
Binds down to earth aspiring hopes and love,
Forgetful of his own bright home, above.
But sorrow's hallowed touch dissolves the charm,
And grief to conscience gives a just alarm;
His trembling hands from earth their hold release,
His humbled spirit looks above for peace;
And thus the "light afflictions" of his lot
Restore his thoughts to heaven, too long forgot,
And, viewed by faith, conduct his aided sight
To upper worlds of pure eternal light.

PITTSBURGH, *October* 17.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

ANNUAL REPORT.

Mission Rooms,
Philadelphia, December 13th, 1854.

To the Stated Clerks of Presbyteries.

Rev. and Dear Brethren—We will send, by mail, a package containing four or five copies of the Annual Report of the Board of Missions, addressed to the Stated Clerks of Presbyteries. As all the *ministers* have been supplied, we respectfully request that the copies now forwarded may be circulated among the Ruling Elders and other influential lay members of the Church. Will the brethren, for the sake of the cause, please attend to this matter, and make as judicious a distribution of the copies sent to them as possible?

G. W. MUSGRAVE, *Cor. Sec.*

BENEVOLENCE THE FRUIT OF REVIVALS.

The connection between the spiritual state of the churches and their active benevolence is often observed by God's servants. Some churches receive no special manifestations of God's favour, because they do not exercise the grace of benevolence as they could and ought. Others bring the tithes into God's storehouse and the windows of heaven are opened, and the Almighty pours them out a blessing so abundant that there is not room enough to receive it! And when churches are revived by the outpouring of the Spirit, how cheerfully, gratefully, and liberally do they contribute towards the support and diffusion of the Gospel!

December 4th, 1854.

Rev. G. W. Musgrave, D.D.

Rev. and Dear Sir—The last quarter of my second year in the service of the Board has just closed. During the last three months I have visited nineteen churches—thirteen in the Presbytery of Newcastle, two in the Presbytery of Donegal, one in the Second Presbytery of Philadelphia, one in the Presbytery of New Brunswick, one in the Presbytery of Northumberland, and one in the Presbytery of Carlisle. In ten of these churches series of meetings have been held, in some of which there were obvious indications of the presence and power of the Holy Spirit in the edification of Christians, the hopeful conversion of sinners, and an enlarged spirit of benevolence in aid of the cause of Missions. The contributions from the churches above named, this year, will be in advance of what they were last year. They will be, I think, at least $1200. The cause is a growing one in the affections of God's people; and as the Lord prospers the churches, they will "have a mind for the work." The church in Waynesburgh under the pastoral care of the Rev. W. W. Latta, has frequently enjoyed refreshing seasons from the presence of the Lord. A goodly number have of late asked, "What shall we do to be saved?" And this year, as well as last year, their gift to the Board is a noble one, for a church but a few years old as a self-sustaining church. A few miles to the west of Waynesburg is the church of "Cedar Grove," with its neat and beautiful edifice, its parsonage, and parochial high-school, erected on a commanding eminence in the village of Churchtown, mainly through the generous devotion to the cause of sound learning and sound Presbyterianism by Mrs. J——. Mrs. J—— is a descendant of the Rev. Mr. Carmichael, whose name will be cherished in fond remembrance, as a minister and patriot, worthy of the high place he held in the esteem and confidence of General Washington. This pastoral charge, under the care of Dr. Leaman, gave the Board this year a generous donation. We had a very pleasant meeting of four days at Penningtonville, one of our missionary churches, under the pastoral care of Rev. J. Latta. Brother L. is doing a good work in that growing village. A neat and commodious house has been erected, and nearly paid for. A growing congregation is being gathered, and the time is not far distant when this church will pay back with interest the loans of the Board to aid it onward to place and power as a self-sustaining church. The meetings held at brother J. Dickey's, Oxford, Lower W. Nottingham, and Port Deposit, Second Church of Lancaster, and Columbia, were not without tokens of a growing interest in the cause of vital religion and missions. The large and flourishing female school at Oxford is doing a great and good work for the church and the country, in the cause of Christian education. The pastors in all that region are working men. They help each other. Their series of meetings in days gone by, (the days of the founders and fathers of their churches,) were eminently seasons of "refreshing from the presence of the Lord." They are so still. But little is known abroad of what the Lord has done, year after year, at Brandywine, Octorara, Fagg's Manor, New London, and other places, where not only in the days of the Blairs, Tennents, and Whitefield, but often since, precious revivals of religion have been enjoyed. These dear brethren have reason to "thank God and take courage," and hope for still larger and brighter displays of God's rich and abounding grace.

You have seen, in the papers, brief notices of the work of God at Whiteclay Creek, Head of Christiana, and Newark, under the pastoral care of the Rev. Mr. Vallandigham. Two of those churches—Whiteclay Creek and Christiana—are amongst the oldest in that part of the country. The younger Tennent, Charles, was pastor of Whiteclay Creek for twelve years. During the revival of 1739 and '40, that church shared largely in the remarkable effusion that brought so many thousands to penitence and prayer in this country and England. Dr. Alexander gives a brief but interesting account of that revival at Whiteclay Creek, in his book, "The Log College." The other church, Christiana, was under the pastoral care of Rev. George Gillespie, who was settled over it in 1713. His remains lie in the graveyard in the midst of hundreds who for forty-seven years sat under his able and faithful ministry. There, too, in that earthly homestead of the sainted dead, are the remains of his successors in the pastoral office over these venerable churches, McCrea and Russell, each of whom served the Lord in the pastorate over that people twenty-seven years. On these two old churches, and their sister church in Newark, (or rather, I should say, their infant granddaughter, for the church in Newark is but of recent origin,) God's Spirit has been poured out in marked and marvellous power. The work has extended to Newark college and its large grammar school, and will cause, I doubt not, many hearts to rejoice with joy unspeakable and full of glory. A work of preparation amongst the people of these churches had been going on silently but steadily, under pastoral supervision, many days and weeks before the special series of meetings commenced. There was marked solemnity in the house on the first day of the meeting. It increased by little and little, until the drops became a shower, and then a flood, sweeping in resistless course over hill and dale, town and country. The people of God, the elders, the aged fathers and mothers in Israel, the young in the church, the Professors in the college and grammar school—"all were of one accord" with God's ministers in their efforts to bring souls to Christ. Two inquiry meetings were held each day, and the number steadily increased, until more than two hundred were awakened. Amongst the subjects of this work are persons of all ages and conditions in life. The great majority are the children of the church. Amongst the number are several descendants of the old pastor Gillespie—one of them a student of college, called after his great-great-grandfather, George Gillespie. Two are daughters of deceased ministers, and amongst the students *three* are sons of ministers, and ten are sons of Presbyterian elders.

P. S.—The last of the series of meetings alluded to was held week before last at Danville. It was a deeply interesting meeting. Their new house of worship, one of the most commodious and beautiful buildings I have ever seen, was dedicated to God two weeks ago. Dr. Plumer preached the dedication sermon, to a crowded and deeply interested audience. The special series of meetings commenced on "Thanksgiving day." Brother Halliday, formerly pastor of the church, preached an appropriate and impressive sermon on the morning of that day. The meetings were kept up until Monday night. There were obvious tokens of deep and growing solemnity in the church. Nearly all the pews in the church are taken. The town is a growing one; and judging from the rapid increase of population, this large and flourishing church will, ere long, have to send out a colony to lay the foundation of another house for God in their vicinity. This church has given $100 this year to the Board, and will soon add $100 more. For the three succeeding Sabbaths I have appointments in the Presbytery of Huntingdon.

D. M'K.

WANTS OF FLORIDA.

We commend the following statements, respecting the wants of Florida, to our ministerial brethren who would like to settle in the South. There are great destitutions in various portions of the South and South-West, and many promising fields, which ought to be occupied. Will not some of the brethren turn their attention to those sections? By writing to the Stated Clerks of Presbyteries, a more particular description of vacant churches and missionary fields could be readily obtained.

November 13, 1854.

Rev. G. W. Musgrave, D. D.

Rev. and Dear Sir—Having returned last week from the interior of the State, whither I had gone to attend the meeting of Florida Presbytery, appointed to be held at Micanopy on the 25th ult., I think it proper to anticipate a little the date of my quarterly report, and make to you a brief statement of matters which fell under my observation during that visit.

Micanopy is an inland village eighty miles west of St. Augustine, and at a distance of fifty miles west of Patalka, an important commercial town of 600 souls. In the opposite direction from us, the nearest Presbyterian church to Micanopy is that situated in Madison, Florida, the pastor of which, Dr. Auld, I had the pleasure of meeting and labouring with during my absence. In all this wide district of East Florida, I am at present the only resident Presbyterian minister; brother Sproull of Jacksonville having recently intimated to his little flock that it was very doubtful whether he should return to them from the North, where he has been on business connected with their interests. At Patalka, as I went on to Presbytery, a strong desire was expressed to have the regular preaching of the gospel by one of our ministers, and I thought it proper to spend the Sabbath there on my return. Dr. Auld and myself were the only members of Presbytery in attendance at Micanopy; but although we could not "constitute," we had liberty to preach, of which we availed ourselves to some extent. Dr. Auld had come on four days previously by appointment to preach the gospel, and there was a good deal of pleasant interest manifested in the meetings which he had held. I gave him some assistance, and his preaching continued one week longer, with good success. There being no church edifice in the place, the Masons had kindly offered their pleasant lodge-room, which was crowded with an intelligent and very attentive congregation day after day. The immediate vicinity of Micanopy is a very valuable section for the planter, and the population which has recently settled there is of a very superior class, in regard to intelligence, morality, and wealth. Twelve months since, a Presbyterian church was organized in the little village with a dozen members; they are now upwards of thirty strong; seventeen persons having been received in connection with these services, and of these, ten were admitted by profession. A very good feeling was manifested towards our Church by the community in general, and in several other places we are invited by those not members of any denomination to establish our ministry.

About Alligator there is an important and growing population; the village contains about 4500 souls. There is ample and remunerating occupation for a minister at Alligator and Newnansville, (25 miles south.) Some correspondence they have had in the endeavour to secure a clergyman, but as yet without success. At Micanopy, the plan is—and their confident expectation—to obtain for themselves the exclusive services of a minister; and this I trust they will be able to do, as they have members and pe-

cuniary ability beyond any other point in East Florida.

Returning from Micanopy, I came by way of Orange Springs to Patalka. At Orange Spa, there is an eligible retreat for invalids in winter, which is 25 miles west of Patalka; there is a very large hotel, and some private residences are now erecting within a few hundred yards of the Spring. There is no church, but the services of one of our ministers would be welcomed by the residents. Twenty-five miles south of this point is Ocala, a thriving village of about 500 inhabitants, where the "East Florida Seminary" has recently been established by the Legislature. There are but two or three Presbyterians in this village. I was not able to visit it. At Patalka, a very large congregation assembled in the court-house (a very rude building) on the first Sabbath of the month. Judge Forward remarked that he had never seen so many people met together there for worship, and it was pleasant to preach to so attentive a congregation. Our second service was interrupted by the arrival of two or three steamboats from Jacksonville; for one class of business people in Florida, or rather trading with Florida, the Sabbath is still the favourite day of arrival and departure. On the Saturday preceding, I had called upon the eight or ten Presbyterians residing in Patalka, and but for the absence of one or two gentlemen, it would have probably been deemed expedient to organize a church.

Let me in a word sum up what appears to me now desirable and practicable—if the Board will—for East Florida, in the way of missionaries. Micanopy will take care of itself; Alligator and Newnansville may require some assistance for the time being; Orange Spa, which is 25 miles distant both from Patalka and Ocala, strikes us as the point at which a minister might be located with greatest advantage to those three places, at each of which he could preach one-third of his time; or otherwise, bestow one-half of it on Patalka, where friends think they could pay his board, or do that which is equivalent. In the present state of Patalka, I regard it as undoubtedly true, that the *first-comer* of character and talent will gather up a very respectable congregation. It is a new community, and to my mind, of more promising materials than Jacksonville, where religion seems to have made very slight impression on the body of the people. Of similar promise is Alligator. With great regard, truly yours in the gospel, J. H. M.

For the Home and Foreign Record.

PRAY FOR THE MISSIONARIES.

The ministers of Christ, in Apostolic times, often and earnestly entreated the people of God to pray for them. Their labours were arduous, their dangers great, their difficulties many, and they felt deeply their need of constant supplies of God's grace and favour. Hence they set a high value upon the prayers of the people in their behalf. They knew, too, that to pray for the interest and advancement of the cause of Christ would make the people more devoted to it, and more decided in its promotion. If there was a scarcity of ministers, the people must pray; if the missionary of the cross was exposed to danger from unreasonable and ungodly men, the people must interpose their prayers as his shield; if specially difficult enterprises were undertaken, prayer must be offered for the agent; if persecution and wrong were endured, prayer must be offered for the sufferer.

Peter, a faithful missionary, was in prison, and exposed to mortal peril, not for any fault of his, but because it was gratifying to his enemies. The prominent, assiduous, and successful apostle, who had preached to tens of thousands, and brought thousands in a day to the feet of Jesus, could ill be spared from the work; so prayer was made without ceasing for Peter. A prayer-meeting was held at a private house: it was largely attended; it probably kept in more than an hour. While the people were praying, Peter in his cell, heavily chained and closely guarded, was quietly sleeping—the sleep that God gives to his beloved. His friends, his enemies, and himself expected the next day to be his last. But there came to that city an angel of God; he entered the wards of the prison, he roused the sleeping apostle, and led him forth, through iron doors and gates, into the street of the city, and the astonished prisoner found himself in that praying circle, in the house of Mary, the mother of Mark, before it was dismissed.

Who does not see a close connection between the prayers of the people and the release of the apostle, and his resumption of his work? How quickly God answered their prayers—how kindly did he let them see, free and safe among them, the subject of their supplications.

Is the Lord's hand shortened, that it cannot save now? Does not the missionary, in these hard times, specially need God's care and goodness? Hard toil, severe exposure, privation, sickness, discouragements, fall to his lot. He needs and he desires the prayers of God's people. It is good to be specific in our supplications, to have something to pray for, to have an errand at the Throne of Grace. And if we sympathize with our brethren, if we take interest in the cause of Christ, we will not be at a loss for such an errand, we will pray for the missionary.

J. F. M.

A PROVIDENTIAL EVENT IMPROVED.

Rev. G. W. Musgrave, D. D.

Rev. and Dear Brother—I have the pleasure to forward to you a brief statement of my labours. I have not been prevented, in a single instance, from fulfilling my engagements in my mission field, although my labours have been more laborious and more numerous than at any former period since my appointment to this field.

The occupation of K—— as a district, containing three additional preaching stations, and adding ten miles to the twenty-eight miles hitherto travelled, increased my labours in preaching, as well as exposed me more to the weather. The Lord has thus far brought me in safety, my health is good at present, and the prospect of permanent good being accomplished through your agent in this large field more encouraging than at any former period since I first occupied it.

In this report I shall dwell more in describing the prospects and condition of the K—— district, than that of the older parts of the field.

Last autumn I was invited to preach the funeral sermon of an aged man in the K—— settlement, a Mr. ———. He had been brought up in the society of ———. He continued until his death in that connection. His wife was brought up in the Presbyterian Church, but having no opportunity of uniting with the Church of her fathers, there being no Presbyterian church in these parts, she remained unconnected with any church, for the reason that she could not unite with any of the other churches which had been organized near to her.

My first introduction to Mrs. ——— and her family, and residents of the township, was when I preached her husband's funeral sermon. The way being opened in God's providence, I have continued to preach regularly since that time in the settlement, preaching for some time at E—— school-house, the people giving good attendance to the preaching of the word. The inhabitants of C——, a village just starting into existence, about two miles from the former place, invited me to make their village a preaching station. I have preached there during the past winter, with much encouragement of success. The settlement was first commenced about thirty-five years since. Several of the early settlers were brought up in the Presbyterian Church, and as soon as I commenced to preach among them, began to talk about having a church organized. This is about soon to be realized. After much conference, the people favourable to the establishment of a Presbyterian church, have proposed to unite with the E—— church, provided the members of that little church are satisfied to change the location of the E—— church to the K—— district. This plan entirely meets my wishes, as it will unite five preaching stations into one, and will give the prospect of forming a strong congregation, at no very distant period, which will be a self-sustaining church. Several of the oldest and most respectable and influential members of the settlement, have given in their names to me as candidates for church membership. An eligible site has been obtained for a church and graveyard, in the very centre of the district on which all are united.

Yours in Christ, affectionately, J. W.

PRESBYTERIAL MEETING—GOOD RESULT.

Rev. G. W. Musgrave, D. D.

Dear Sir—The report I now send you was due a month ago. It was delayed in hope that I might have more cheering news to report, since the meeting of our Presbytery at this place. It commenced its session on the 8th ult. We had an exceedingly pleasant meeting—session holding over Sabbath. All the brethren were with us at the communion, and I hope the Great Shepherd was not absent. We were greatly refreshed and encouraged, though the blessing did not extend to the world, as we had hoped it would—only three additions to the church. It is the first regular meeting of Presbytery which has been held in our town, and I cannot but think that the effect has been highly beneficial to our little church and the community. They see what Presbyterianism is in its practical operations. I am sure we have suffered greatly in this region, from being misunderstood. The people have not seen enough of Presbyterianism to know that it is not rank Antinomianism, as it is often represented as being, by those who pretend to "know all about it," "were raised in the Presbyterian Church themselves." They are learning that Calvinism may be held and taught by men who have not horns and cloven feet, but by men who seem to be Christians. And I am sure that the more the people know of our system in its history and its operation, the more favourably are they inclined to it; and so we are gaining ground in all this region, gaining rapidly, especially our branch of the Presbyterian Church.

Pray for us. And may great grace be on you from the Lord of the harvest! Yours in Christ,

H. L. V.

FROM A MISSIONARY IN OHIO.

Interesting Historical Sketch.

Rev. G. W. Musgrave, D. D.

Dear Sir—The B——— church resolved, on last Monday, to raise two hundred and fifty dollars for half of my time. In absence of other matter, I will give you a short history of this church.

Just ten years ago I came to this place, and commenced my labours in this field. To this portion of the field, (B——— and vicinity,) I have given half my labours. I preached eighteen months before we attempted an organization. Only two members of the Presbyterian Church were found here when I came. But not despising the day of small things, we went to work, and I feel that the Lord worked with us. On the 29th day of May in the year 1846, we effected an organization with eleven members. Since that time there has been added to this church thirty on certificate, and sixty-three on examination and profession of their faith, making in all one hundred and four. Of this number eight have died, and I trust have gone to join "the general assembly and church of the first-born in heaven," and sixteen have been dismissed by letter, leaving at the present time eighty members in full communion. I have baptized fifty children, and received thirty baptized children, making in all eighty. Of this number two have been transferred to the list of full communicants, both of whom, we trust, now rest in glory. Three have died, and eighteen have been dismissed by letter, leaving at present fifty-seven. Nearly all this number are children under thirteen years of age.

The same season that this church was organized, we built a neat, substantial brick house for worship, thirty-four feet by forty-six, mounted with a neat cupola and a good bell.

The first year that I preached here, the people in this vicinity raised forty-six dollars for my support; the next year about eighty, the third about one hundred, and thus they gradually increased from year to year, until now they can raise two hundred and fifty dollars. This church is now self-sustaining. For the year upon which we have just entered, the H——— church alone has asked for aid, and it is with hearts full of unfeigned gratitude and affection, that we, the B——— church, would take our leave of the Board.

To our little church your Board has been as a foster parent. To us you extended the helping, nourishing hand, while we were in our infancy. You helped us to creep, then to stand, then to walk, as it were. And since we can stand and move without further aid from you, we would tender our heartfelt thanks for all the aid and council received at your hand. We trust that this church will never forget to pray for the prosperity of your Board, and that she will ever remember it in her contributions. This little church has for the last few years made the regular quarterly contributions to the four Boards, which have averaged about seventy dollars per annum.

When we consider the condition of this field ten years ago—(an old settlement filled with all kinds of isms)—the difficulties we had to encounter, the strong current of prejudice we had to stem, and the scarcity of the Presbyterian element, we feel that "the Lord hath done great things for us, whereof

we are glad:" and while we would not withdraw our gratitude or thanks which we have tendered to your Board, yet we would let our deeper gratitude, and our more devout thanks, go beyond, and rise above, to Him, the King and Head of Zion, who has prospered you, and through you, in part, has blessed and prospered us. Whoever may have planted, or whoever may have watered, the increase is of the Lord, and to him be all the honour and glory.

W. M. R.

ADVANTAGE OF A LARGE MISSIONARY FIELD.

Rev. G. W. Musgrave, D. D.

Rev. and Dear Brother—The second quarter of my missionary year closed yesterday, and it becomes my duty to report to you my labours and prospects in the extensive field I now occupy. My health has been uniformly good, and my labours unremitted, except two Sabbaths, on which I was absent for the purpose of moving my family from the State of ———. I continue, ordinarily, to preach three times on the Sabbath, at two or three points. As I before remarked, my field embraces five churches and preaching stations, which it seems desirable to retain, with the hope of gathering prosperous churches ere long. This, by the favour of the Great Head of the Church, we ought to expect.

At R———, our prospects are quite encouraging, though everything is to be done. Our communicants number only fifteen. We shall have an accession of three on the 10th inst., one of whom was an elder many years in one of our influential churches. Another large family will move in in October. R——— is becoming an important place, and its population is increasing with considerable rapidity. It would be quite desirable to have preaching half the time, instead of once a month in our church. But the succeeding six months will afford a better opportunity of judging as to the future.

I am much pleased with my field, and am far more favourably impressed than formerly with the value of enlarged fields in our new and sparsely settled districts. Though an individual church may be better served by the whole time of a minister, yet the same minister may vastly enlarge his amount of usefulness by extending his supervision over several feeble churches. It is, I think, the worst state of society when all religious ordinances are wanting. Poor religious instruction, though it be mixed with some error, is, in general, better than none; but it is my opinion, that a wise and active missionary may extend his influence over one or two counties so effectually as to check the main current of error, and do much towards directing the public mind aright. Pardon these speculations: you, dear brother, have well considered all such subjects.

I feel the need of much wisdom; and especially I feel the need of God's presence, and his blessing on my poor endeavours. We are all equally needy here. May the Lord pour his grace upon his people, revive their drooping graces, encourage their labours, and make them accepted in the Beloved.

Fraternally yours, H. C.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of November, 1854.

SYNOD OF ALBANY.

Pby of Troy.—Lansingburg ch	97 00
Pby of Albany.—Albany 1st ch 68 13, and from Mr Stephen J Rider 10=73 13 (making, with 135 42 in April last, 213 55 for the years 1853 and 1854); Windsor ch 16; Northampton ch 5	99 13
Pby of Columbia.—Jewett ch, Ladies' Benevolent Society	13 00

SYNOD OF BUFFALO.

Pby of Genesee River.—Caledonia ch, balance 5, and from Dr McPherson 12 50	17 50
Pby of Buffalo City.—Pendleton and Wheatfield chs 13 31; Black Rock ch 10	23 31
Pby of Rochester City.—Rochester 3d ch 126 27; Pickleville ch 15 44	141 71

SYNOD OF NEW YORK.

Pby of Hudson.—Goodwill ch 50; Hamptonburg ch 45	95 00
Pby of North River.—Rondout ch	100 00
Pby of Bedford.—White Plains ch 40 90; Mount Kisco ch 26; Bedford ch 52	118 90
Pby of Long Island.—Southampton ch	67 00
Pby of New York.—Chelsea ch 107; Ainslie st ch Williamsburg 19 37; Bridgeport ch Conn 38 88; Yorkville ch in part to const Rev J B Pinney an hon mem 40	205 25
Pby of New York 2d.—Staunton st ch N Y City	10 44

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Elizabethtown 1st ch 300, of which 40 from the Sab school in part to sustain a missionary of the Board; Plainfield ch 10	310 00
Pby of Passaic.—Rev James Denton, Mendham, N J	10 00
Pby of New Brunswick.—New Brunswick 1st ch 250; Trenton 1st ch 200; "A Friend of the Cause" 100; Elizabethport ch 32; Cranberry 2d ch 42	624 00
Pby of West Jersey.—Cedarville ch, from a lady	5 00
Pby of Newton.—Greenwich ch 95; Harmony ch 50	145 00
Pby of Susquehanna.—Canton ch	6 00
Pby of Luzerne.—Scranton ch	60 00
Pby of Burlington.—Mount Holly 1st ch in part	10 78

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Central ch Phila, addl from J Sibley 25, Thos Beaver 20, J V Cowell 10, Jas Wray 10, J H Campbell 5, (less 50 cts for collecting,)=69 50; Spring Garden ch Phila in part, cash collection 31 36, from "Q" 20, Rev Dr McDowell 10, John Hocker 5, Jacob Lukens 5, Jas Spear 1, Mrs M M Henderson 1=73 36; Tenth ch Phila in part, cash collection 201, from Moses Johnson 25, S Mercer 20, Miss Hoge 10, Hon R C Grier 10, H Campbell 5, C B Penrose 5, J R Snowden 5, W L Mactier 5, J McMillan 5, A B Cummings 5, W R Wendell 5, Jas Imbrie 5, A D C 2 50=308 50	451 36
Pby of Philadelphia 2d.—Neshaminy ch	63 50
Pby of Donegal.—Waynesburg ch	128 00
Pby of Huntingdon.—Alexandria ch	84 75

SYNOD OF BALTIMORE.

Pby of Carlisle.—Petersburg ch 24 55, of which 9 29 from the Female Missionary Society; Silver Spring ch, bequest of Margaret McCormick dec'd 100; Chambersburg ch 120 35; Fayetteville ch 15; Hagerstown ch 23; Carlisle ch 112, of which 20 from Jas Hamilton Esq, bal to const Andrew Blair an hon mem	394 90

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Harmony ch	4 50
Pby of Redstone.—Morgantown ch	19 00

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 4th ch 60; West Union ch 24 75; Sistersville ch 6 50	91 25
Pby of Steubenville.—Steubenville 2d ch, of which 50 to constitute an honorary membership	60 00

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Crown Point ch	3 00

SYNOD OF VIRGINIA.

Pby of Montgomery.—Rock Spring ch	5 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Cross Roads ch 6; Bethlehem ch 17; Milton ch 72 71; Harmony ch 2; Spring Garden ch 9; Buffalo ch 12 81; Madison ch 17 50; Chapel Hill ch 60; Bethesda ch 12; Red House ch 10 38; Bethel ch 6; Shiloh ch 20; Hawfields ch 14 50; Raleigh ch 106; Yanceyville ch 39 33, Mrs Sarah H Gray 25, Mrs Letitia H Foster 2 50, Mrs Jiggette 5; Presbyterial collection at Spring Hill 90=527 73; Newburn ch 30	557 73

SYNOD OF GEORGIA.

Pby of Cherokee.—Roswell ch 30; Dalton ch 20	50 00

SYNOD OF MISSISSIPPI.

Pby of Red River.—Shreveport ch	50 00

SYNOD OF THE PACIFIC.

Pby of Oregon.—Clatsop ch	3 00
	$4125 01

MISCELLANEOUS.

An old Presbyterian 15; L A S 2 50; John Wright, Auburn, N Y 5; A Family Missionary Society, through the Editors of the Presbyterian 5; Gen R S Brown, Bethlehem, Pa 5; Mrs Mary Smith, Adams Mills, Ohio 10; Interest 212 19	254 69

LEGACIES.

Legacy in part of John Gilcrest, dec'd, of Washington co, Pa, per Treasurer of the Gen Assembly 400; One-half of a Legacy of Margaret Maris, dec'd of Mercersburg, Pa, through the Treasurer of the Gen Assembly 47 50; Legacy in part of Samuel Smith, dec'd, of New Middletown, Pa, 500, less State tax 25=475	922 50
Total,	$5302 20

Received from the Treasurer at Pittsburg, balance in his hands October, 1st, 1854	$2135 60	
November collections	193 42	
Less discount and expenses	3 81	=189 61
		2325 21
		$7627 41

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

2 boxes from the Ladies of Astoria ch, N Y, value not given.	
1 box from the Ladies of Trenton 3d ch, valued at	$156 00

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of November, 1854.

Pby of Bedford.—Bedford ch, for Mineral Point ch, Wis	$50 00
Pby of Philadelphia.—Tenth ch Phila, addl from S Mercer	20 00
Pby of Carlisle.—Chambersburg ch	30 00
Pby of Kaskaskia.—Pleasant Ridge ch 3 54; Chester ch 4 80	8 34

MISCELLANEOUS.

John Wright, Auburn, N Y	5 00
Total,	$113 34

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of November, 1854.

SYNOD OF PITTSBURGH.

Pby of Clarion.—Brookville ch	23 90
Pby of Beaver.—North Sewickley ch 2; Slippery Rock ch 9 39	11 39
Pby of Blairsville.—Gilgal ch	7 50
Pby of Ohio.—West Elizabeth ch 12; Lebanon ch 23	35 00
Pby of Erie.—Gravel Run ch	9 00

SYNOD OF WHEELING.

Pby of New Lisbon.—Pleasant Valley ch	5 73
Pby of Washington.—Cross Creek ch	79 40

MISCELLANEOUS.

John Anderson, Esq, Scrubgrass ch 1 50; Andrew Christy, Esq, Concord ch 20	21 50
Total,	$193 42

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

Ladies of Uniontown ch, a box valued at	50 08
Ladies of West Greenville ch, a box valued at	44 11
	$94 19

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of November, 1854.

SYNOD OF CINCINNATI.

Pby of Findley.—Truro ch 2 37; Ladies' Sewing Society Lima ch 5	7 37

SYNOD OF INDIANA.

Pby of New Albany.—George Zinck, Utica ch	5 00
Pby of Vincennes.—Union ch	6 00

SYNOD OF ILLINOIS.

Pby of Schuyler.—Westminster ch	25 00
Pby of Rock River.—Freeport ch	7 50
Pby of Peoria.—Washington ch	6 00
Pby of Chicago.—1st ch Rockford	8 00
Synodical collection	15 57

SYNOD OF IOWA.

Pby of Des Moines.—Fairfield ch	15 00

SYNOD OF MISSOURI.

Pby of Palmyra.—Memphis ch	12 50

SYNOD OF KENTUCKY.

Pby of Louisville.—Bardstown ch in part 47 65; Cane Run ch in part 4 20; Walnut st ch Louisville, in part 118 20; Dr Wm J Morton, Mulberry ch, for sup of Rev J T Umsted 50; Big Spring ch in part 25 45; Pennsylvania Run ch in part 3 50; Shiloh and Olivet chs 63 80; Shelbyville ch 65, Female Miss Soc Shelbyville ch 58	435 80
Pby of West Lexington.—Versailles ch balance	3 00
Pby of Paducah.—Union Point ch	2 00

SYNOD OF ARKANSAS.

Pby of Arkansas.—Batesville ch 19 50, Batesville ch Sab school 8; Walnut Grove ch, in part to const Rev W K Talbot hon mem 15	42 50

MISCELLANEOUS.

B B Hutton's donation, Clarinda, Iowa	4 00
Total,	$595 24

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
James Wood, D. D., *Associate Corresponding Secretary.*
William Main, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to William Main, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

INCREASE OF THE MINISTRY.

A Convention of Presbyterian ministers and elders held at Galena, Illinois, in November, (of which a further notice will be given in a subsequent page,) adopted the following excellent paper on the

INCREASE OF THE MINISTRY.

On this subject the following was adopted:

This convention, contemplating the vast and crying destitution of our Synods, cannot but feel most deeply the necessity which is laid upon us and upon the churches to pray the Lord of the harvest to send forth more labourers into his harvest. The rapid increase of our population by immigration is multiplying our destitute places on every hand, and rendering the calls for more labourers more numerous and most pressing. At the same time, we are met by the mournful and solemn truth that the number of candidates for the ministry has not increased, at least in equal proportion, for some years past.

We believe, therefore, that it is the duty of the ministry,

1. To make continual prayer, especially in the public prayers of the sanctuary, for an increase of the ministry.

2. To instruct their people in the duty of consecrating their children to God, that he may, by his grace and Spirit, fit and qualify them for this work.

3. To seek out young men of piety and talents, and endeavour to bring them to the consideration of the question, whether God has not called them to this work.

4. Since it seems that one reason of our destitution arises from the want of an adequate support of the ministry, it is their evident duty, in the language of the last General Assembly, laying aside all false delicacy, "to instruct their people in regard to the duty of an adequate support of the Gospel;" and further, when a minister cannot be thus supported by his people, a full and sufficient sum should be requested of the Board of Missions, to enable him to live and support his family comfortably.

"*Resolved*, That we consider it contrary to the spirit of our constitution for candidates for the ministry to place themselves under the care of Presbyteries to which they do not, in the language of the Book, 'most naturally belong,' as many of our young men now do, who go to our Theological Seminaries, and are licensed by Presbyteries there; and we will exert ourselves in our several Presbyteries to correct this which we consider an injurious custom."

This convention would also express their gratitude to God for opening such a door of usefulness as his providence has set before them, among the German population of our Synods, and that he has permitted us to welcome a few faithful labourers into this interesting portion of our field. Here especially there arises the Macedonian cry, "come over and help us!" And yet here also darkness hangs over us. Where are the labourers to enter into this field, white even now for the harvest?

The German, Irish, Welch, Swedish, and Norwegian population is rapidly increasing in different parts of our great valley, and the manifest providence of God in bringing them to our shores, and placing them in our midst, where we can extend to them the blessings of a pure Gospel, call upon us to use every possible effort to afford them the preached word, and especially to pray that the Lord of the harvest would raise up labourers for this peculiarly arduous and difficult field.

INCREASE OF CANDIDATES IN THE SOUTH.

Several letters recently received from a correspondent in Georgia, contain a number of cheering facts on this subject. At the late meeting of the Synod of Georgia, unusual interest was awakened among the members, and resolutions adopted to employ additional means to call the talents and piety of the Church, to a larger extent than heretofore, into the service of the gospel ministry. This spirit appears also to have extended to the young men; a considerable number of whom are reported to be seriously considering the question of personal duty, or as being already decided to devote themselves to the sacred office. For this we feel truly grateful; and we earnestly pray that not a few of our young men in every part of the Church will inquire with docile and obedient spirits, "Lord, what wilt thou have us to do?" In another article will be found some excellent remarks bearing on this point, which we recommend to the attention of the reader, and especially to young men. And in connection with those remarks on "Consecration to the Ministry," consider also the following, from a correspondent of the *Puritan Recorder*.

YOUNG MEN, THINK!

The world is before you. You have your place in it, and your work for it, to choose. Your time in it is short, and the impress you shall leave upon it will soon be determined.

What will you try to effect for our world? Something, or nothing? Will you strive to increase the light of knowledge in it? or will you be content to let the darkness of ignorance continue or increase around you? Will you endeavour to make the region where you shall reside grow purer and more healthful for souls dwelling there, or help to make it more full of moral corruption and poison to its inhabitants? Shall your aim be to save, or to ruin your friends?

Where will you use your energies? Look over the field. China is before you, with its three hundred and fifty million people. India is open to you, and a hundred million souls await the teachings of Christianity; but they perish rapidly, while those teachings slowly come. The Great West calls for ten thousand labourers, for its enlightenment, purification, and salvation. Many a smaller field, yet large and full of promise, calls for the help of good-doing young men. In which of the many places needing your influence shall your efforts be applied? Think, young man, *think*: for vast results, of weal or woe, may await your choice.

Sit down and think. When those hands of yours shall be cold in the grave, what will you wish you had done with them? When ten thousand years shall have rolled by, what will you wish you had done with those hands?

CONSECRATION TO THE MINISTRY.

It is evidently the duty of somebody to do the specific work of preaching the gospel, in the sense of making it the great and cardinal business of life. The Church cannot live, much less increase, without this agency. God has ordained it for the diffusion of his truth, and the perfecting of his saints. He calls upon somebody, by his providence and his grace, to undertake the work; to relinquish all other pursuits, and devote life to this single business; and on the score of usefulness, no other vocation presents such intensely powerful inducements.

In respect to this service, the practical question to be settled is this: Who shall apply the call to himself? Who shall regard himself as required to consecrate his life to the Christian ministry? The response of the aged is that they are too far advanced in life to engage in such a work; they must serve Christ as laymen, but not as public criers of his word. Men in business take the same view, thinking it practically too late for them become preachers of the gospel. Their sphere is alrsady fixed; they have families to support; and the idea of ten or twelve years' study in preparing for the ministry is out of the question. It is a remarkable case, if a man at the age of thirty or forty with only a common education, shall ever reach the ministry to any effect. One cannot, without the intervention of a miracle, quit the plough, or the counting-room, and go directly to the pulpit. Hence, the call for this service presses upon the young; and here it must press, in order to be seasonably heard and practically executed. For a rule, it addresses this class only.

What then is this call? If analyzed in the consciousness of the subject, it is, first, a simple suggestion—a mere process of thought on the subject—a turning of the mind's eye in the direction of the ministry, so as to raise the question of duty; secondly, an impression, or some effect upon the heart springing from the exercise of thought; thirdly, a sense of duty, a conviction of conscience more or less distinct, that the individual ought to devote his life in this way; and finally, in the last stage of the mental movement, a desire awakened to preach the glorious gospel of the blessed God. Such is the inner call to the ministry; and it may be equally real in any of its stages—as real when a simple suggestion as when it becomes a permanent desire. It may be dismissed too, as God himself may be; but the subject is one of so much consequence, that it ought not to be dismissed until after the most serious and prayerful consideration. A variety of practical questions will naturally be suggested to one who has turned his thoughts to the claims of the Christian ministry upon his personal service. Are there wants of the Church and the world to be supplied? Does the providence of God show that he is needed? Is there anything to be done which he can better do as a minister than as a layman? Has he a respectable degree of natural gifts, that will pay for cultivation to be used in the pulpit? Is the door open; or if not, may it be opened by proper effort on his part? Due attention to such points will aid a young man in judging of the workings of his own mind, and finally determining the question whether God has called him to preach the gospel. He is not to expect some miraculous manifestation of the Divine will: rather let him study the moral signs of God within him, and the providential signs of the same God without him, and thus discover to what his Maker is pointing as the future vocation of his life.

We have the strong impression that the Church contains at this moment many pious young men, who are purposing to live and die as laymen, but who nevertheless ought to consecrate themselves to the ministry of the word. They have had the call—all the call that God ordinarily gives—all that is necessary to mark the line of duty; but they have not hitherto responded to it. They have good natural talent; they have piety; they have faciltiies; they have thought on the subject; they are yet in the flower of youth, with ample time to prepare themselves for the work; and yet their plan of life is arranged for a secular calling. They intend to be merchants, or lawyers, or physicians, but not pastors or evangelists in this world of darkness and sin. God wants them for this service, but they do not wish to engage in it; their plan is already fixed, and they have no definite purpose of changing it. We confess some solicitude for the present as well as the future interests of Christ's kingdom, as we contemplate the urgent demand for more ministers on the one hand, and on the other, the prevalent indisposition of young men to give themselves to this work. It must be that there are more calls than responses. It must be that very many are in the plain and obvious neglect of duty, by not consecrating themselves to the gospel ministry. Parents are doubtless much at fault on this subject; churches, in their treatment of young men, are not doing their duty to themselves or the Master; and then these young men, strongly bribed by the influence of worldly motives, overlook the evidence within them and without them, that God wants them for his special service. Our earnest hope is, that at no distant day something will be done to induce a far greater number of young men to enter the ranks of spiritual reapers, and aid in gathering the harvest of the world. That there is a call for them, there can be no doubt. Who will respond to it? Who will apply it to himself? Who will say to the Master, "Here, Lord, am I; send me?" Oh that there were such a moral conscientiousness, universal, deep, and all-pervading, that every young man wanted for this service might be seasonably secured, and then thoroughly trained for the work.—*New York Evangelist.*

THE WAN REAPERS.

BY MRS. EMILY C. JUDSON, BURMAH.

I came from a land where a beautiful light
Is slow creeping o'er hill-top and vale;
Where broad is the field, and the harvest is white,
But the reapers are haggard and pale.

All wasted and worn with their wearisome toil,
Still they pause not, that brave little band,
Though soon their low pillows must be the strange soil
Of that distant and grave-dotted strand:

For dangers uncounted are clustering there;
The pestilence stalks uncontrolled;
Strange poisons are borne on the soft, languid air,
And lurk in each leaf's fragrant fold.

There the rose never blooms on fair woman's wan cheek,
But there's beautiful light in her eye,
And the smile that she wears is so loving and meek,
None can doubt it comes down from the sky.

There the strong man is bowed in his youth's golden prime,
But he cheerily sings at his toil,
For he thinks of his sheaves and the garnering-time
Of the glorious Lord of the soil.

And ever they turn, that brave, wan little band,
A long, wistful gaze on the West—
"Do they come, do they come from that dear distant land,
That land of the lovely and blest?

"Do they come, do they come? Oh, we're feeble and wan,
And we're passing like shadows away;
But the harvest is white, and lo! yonder the dawn!
For labourers—for labourers we pray!"—*Macedonian.*

PREACHING CHRIST.

There are some excellent thoughts in the following admirable article from the gifted pen of Richard Cecil. No comment we are capable of inditing can add to their appropriateness and force.

We preach Christ crucified. 1 Cor. i. 23.

Christ is God's great ordinance. Nothing ever has been done, or will be done to purpose, but so far as he is held forth with simplicity. All the lines must centre in him. I feel this in my own experience, and therefore I govern my ministry by it; but then this is to be done according to the analogy of my faith—not ignorantly, absurdly, and falsely. I doubt not, indeed, but that excess on this side is less pernicious than excess on the other; because God will bless his own special ordinance, though partially understood and partially exhibited.

There are many weighty reasons for rendering Christ prominent in our ministry.

1. Christ cheers the prospect. Everything connected with him has light and gladness thrown around it. I look out of my window; the scene is scowling, dark, and frigid—forbidding. I shudder; my heart is chilled. But let the sun break from the cloud—I can feel; I can act; I can spring.

2. God descending and dwelling with man, is a truth so infinitely grand that it must absorb all others. "You are his attendants. Well, but the KING! There he is—the KING!"

3. Out of Christ, God is not intelligible, much less amiable. Such men as Clarke and Abernethy talk sublime nonsense. A sick woman said to me, "Sir, I have no notion of God. I can form no notion of him. You talk to me about him, but I cannot get a single idea that seems to contain anything." But you know how to conceive of Jesus Christ as a man. God comes down to you in him, full of kindness and condescension. "Ah, sir, that gives me something to lay hold on. *There* I can rest. I understand God in his Son. But if God is not intelligible out of Christ, much less is he amiable, though I ought to feel him so. He is an object of horror and aversion to me, corrupted as I am. I fear; I tremble; I resist; I hate; I rebel."

4. A preacher may pursue his topic without being led by it to Christ. A man who is accustomed to investigate topics is in danger. He takes up his topic and pursues it. At length, Jesus Christ becomes his topic, and then he pursues that. If he cannot so feel and think as to bend all subjects naturally and gracefully to Christ, he must seek his remedy in selecting such as are more evangelical.

5. God puts peculiar honour on the preaching of Christ crucified. A philosopher may philosophize his hearers, but the preaching of Christ must convert them. John the Baptist will make his hearers tremble; but if the least in the kingdom of heaven is greater than he, let him exhibit that peculiar feature of his superiority—Jesus Christ. Men may preach Christ ignorantly—absurdly; yet God will give it efficacy, because he is determined to magnify his own ordinance.

6. God seems, in the doctrine of the cross, to design the destruction of man's pride. Even the murderer and the adulterer sometimes become subjects of the grace of the gospel, because the murderer and adulterer are more easily convinced and humbled; but the man of virtue is seldom reached, because the man of virtue disdains to descend. "Remember me," said a dying malefactor. "God, I thank thee," condemned a proud Pharisee.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

EDUCATIONAL INTELLIGENCE.

The following action with regard to colleges was had by the Synod of Illinois at their late annual meeting

MCDONOUGH COLLEGE.

The Committee on the Report of the Trustees of McDonough College, made their report, which was accepted and adopted, as follows:

1. "That Synod have heard with pleasure the annual report of McDonough College, and rejoice in the success which has attended the effort in building up the institution, and express their regret that any hinderance in its endowment should have been experienced.

2. "That Synod commend the institution to the patronage of the people of our State, and to the kind consideration of our churches, for the completion of its endowment.

3. "That Synod appoint the following persons as members of the Board of Trustees: Messrs. T. S. Vail, H. J. Coe, and John Means."

A NEW COLLEGE PROPOSED.

Overture No. 4 was taken up, being from the Presbytery of Sangamon, on the subject of a Synodical College.

A motion was made indefinitely to postpone the subject, which after extended discussion was lost.

The consideration of the report of the Committee of Bills and Overtures on this subject was resumed, amended, and adopted, and is as follows:

"WHEREAS, the citizens of Peoria, by their committee, did, in October, 1853, present to the Synod of Illinois a liberal subscription for the endowment of a college to be located at Peoria, on the condition that said college shall be *the College* of the Synod of Illinois; and whereas said proposal was not then consummated, but kindly returned, with strong hope that the delay would not prevent the endowment of the college at Peoria, and that said college would yet receive all that encouragement and aid from Synod that its friends desired: therefore

Resolved, 1st, "That ——— be a committee to revisit Peoria at as early a day as their discretion will warrant, to endeavour to revive there the interest, promise, and effort that were manifested last year, and to increase the same for a Synodical College, with the understanding, however, that such a charter shall be obtained as shall secure to this Synod the control of the contemplated institution; and the committee are instructed to inform the people of Peoria that Synod will use its best efforts to assist in the endowment of said college.

2d, "If the committee, or a majority of them, after visiting Peoria, shall judge it wise to visit any other city or town in said State, to which they may be invited for the above purpose, they are empowered to do so.

3d, "If the committee of conference shall deem it best, they are at liberty to appoint one or more of their number to be an executive committee.

4th, "The committee are directed to meet immediately on the adjournment of Synod, and afterwards on their own adjournment, and to make report of their doings at the next meeting of Synod."

Messrs. J. Smith, D. D., R. P. Farris, A. Coffee, R. V. Dodge, J. L. Griswold, J. Reynolds, and F. N. Ewing, were appointed the above committee.

WASHINGTON COLLEGE.

The papers report the following as having been passed by the Synod of Ohio.

The Rev. Dr. Scott and the Rev. J. J. Brownson of the Synod of Wheeling, presented the subject of Presbyterial Collegiate Education, in reference particularly to the interests of Washington College, Pennsylvania, and resolutions were passed approving the effort to raise a sufficient fund within our bounds to endow a Professorship in that institution; subject, however, to withdrawment, should this Synod establish a college of their own at any time hereafter.

HANOVER COLLEGE.

The Synod of Northern Indiana adopted the following resolutions concerning Hanover College.

1. Synod heartily rejoice in the present prosperity and flattering prospects of this institution, and devoutly express thanks to the Great Head of the Church for the signal evidences of his favour toward it, in the large accession of students, the delightful religious influences that seem to prevail amongst them, and for a full and thoroughly competent corps of Professors.

2. That we confess our unabated confidence in the Professors, and trust that the Great Head of the Church will direct to the selection of a proper person to fill the important position of President of said institution.

3. In view of the pressing need of funds, both for the support of the Professors and for the completion of the new college edifice, Synod heartily recommend it to the confidence and pecuniary aid of all our churches, and urge them to raise special collections for this purpose.

THE NORTH-WESTERN CONVENTION.

The Convention of Presbyterian Ministers and Elders in the North-West, assembled according to adjournment in the South Presbyterian church in Galena, November 1, 1854, and was opened with a sermon by Rev. J. C. Brown of Indiana, after which the Convention was called to order by Rev. H. J. Coe of Galena.

EDUCATION.

On the subject of education, the following paper was adopted:

This Convention believes the cause of Christian education to be one of vital importance to the interests of religion in our country; and since the heart is naturally averse to acquiring or retaining the knowledge of God, there is the more special need of continuous and prayerful efforts, from the earliest dawn of intelligence through the whole course of education, to instil into the mind the great and saving truths of God's holy word. In this Christian training of the young, we believe the Church at the present day to be greatly deficient, and that especially in this great North-Western valley, where every form of error and scepticism is arrayed against the truth, and both secretly and openly endeavouring to undermine the faith and destroy the hopes of the Christian, the Church is called upon to arouse herself to greater watchfulness and diligence in this work, and to put forth all her energies, relying upon the strength and grace of her adorable Head, to save the young from the insidious approaches of error, scepticism, and formalism.

The principles which should guide our efforts in this work may be briefly stated as follows:

1. In order that a healthful moral and religious influence may be exerted in our common schools, all Christians ought to unite their efforts to introduce and preserve the Bible as a text-book in them, and to secure moral and pious teachers, who shall exert a happy religious influence in such schools.

2. Inasmuch as it is found by experience that that amount of religious instruction which we deem essential cannot as a general rule be obtained in our common schools, it is the duty of the Church to provide additional means for the education of her children.

We believe every church where it is practicable should have its parochial school—especially every Presbytery one or more Presbyterial Academies for boys, and Female Seminaries for girls, where the young of both sexes can have the opportunity of obtaining the elements of a thorough education, under the influence and in connection with daily instruction in the truths of God's word.

And that the usual course of education for young men may be completed under the same hallowed influences, we believe that colleges should be established under ecclesiastical control in such localities as not to interfere with each other, in which the Bible and the standards of our Church should be text-books, and that to the support of these institu-

tions, parochial, academical, and collegiate, the educational energies of our Church should be undividedly directed.

3. This Convention highly approves of the enlarged basis on which the Board of Education have acted for the last few years in giving aid and encouragement to parochial, academical, and collegiate institutions, established on truly Christian principles, as well as that of aiding young men who are preparing for the ministry, and we feel it important that this branch of benevolence should be more liberally sustained by the churches.

"*Resolved*, That we will individually exert ourselves in our several Presbyteries to secure the establishment of one or more Male and Female Academies, in accordance with the principles before stated."

REVIVAL IN THE UNIVERSITY OF MISSISSIPPI.

Rev. Dr. Waddell, one of the Professors, communicates the gratifying intelligence that a precious revival of religion has been enjoyed both in the village (Oxford) and in the University; as the fruit of which fifty have made a profession of religion. Of the converts, one is an accomplished and valued Professor, and thirty-two or three are students of the University. Concerning the University, he adds the following, viz.

In our University we have now not less than seventy-five professors of religion out of one hundred and forty students. In our senior class, numbering twenty-eight, there are nineteen professors of religion, of whom twelve or thirteen have the ministry in view. One of the graduates of this institution who has long been undecided as to his duty, was during this meeting brought to the determination to devote himself to the service of the Lord in the ministry, and will go on immediately to Danville to pursue his theological studies. A fact worthy to be mentioned as full of encouragement, is that our Sabbath-school and Bible class have been wonderfully blessed in this revival.

PERSEVERANCE.

Let not *the failure of your first efforts* deter you. Alexander Bethune's first effort for print was a contribution to the "Amethyst;" but the lady at whose request he wrote it, advised him not to send it. He wrote an article for "Blackwood," and it was declined. A host of others have tried, and they have failed; but where there has been a firm and settled purpose to succeed, they have tried, and tried, and tried again, and in the end they have been successful.

Let not *the unfavourable opinion of others* deter you. Xenocrates was a disciple of Plato, and a fellow-student with Aristotle. Plato used to call Xenocrates "a dull ass that needed the spur," and Aristotle "a mettlesome horse that needed the curb." When, after the death of Plato, the Chair of Instruction in the Academy was vacant, the choice of a successor lay between Aristotle and Xenocrates; the honour was conferred upon Xenocrates.

"If it should please God," said a father once, "to take away one of my children, I hope it will be my son Isaac," as he looked upon him as the most unpromising. That child became the truly eminent Dr. Isaac Barrow. Such was the character of Sheridan in his earliest days, that his mother regarded him as "the dullest and most hopeless of her sons." In spite of the unfavourable opinion which others had formed of these men, they rose, and so may you. Be as resolute, be as diligent, be as patient, be as persevering as they were, and success will as certainly put its seal upon your efforts as upon theirs.—*Coll. Mag.*

SPEECH OF D'AUBIGNE.

At the close of an eloquent speech at the opening of a College in Ireland, Dr. Merle D'Aubigne spoke as follows:

Shall I express to you a last wish? Shall I tell you of my thoughts as I journeyed towards you? I see a new era opening upon the human race. The great Anti-Christian powers are decaying. Islamism is hanging over a gulf; India begins to shake at the presence of the cross; China itself pronounces the name of Jesus Christ. The command is thus addressed to the churches to take possession of the ends of the earth in the name of the Prince of Peace. Who will respond to this appeal? Will it be the Roman Catholic Church? Let us listen for a moment to the answer of the Roman Catholic. "One is stupified," says a distinguished writer in Paris, "to see how much more powerful the Protestant nations are than the Catholic. England and the United States, both Protestant powers, have assumed, on an unexampled scale, dominion over boundless countries, all densely populated. Has, then," he says, "Catholic civilization nothing to do but go down to the grave?" He consoles himself by adding—"Catholic civilization is retreating, but it is not altered"—a poor consolation, my dear friends.

We must then look to Protestant nations for a response to the appeal for the conversion of the world. Again, who will do so among you? Shall it be Rationalists? Rationalism never sent out a single missionary. Shall traditional Christianity do it? The baggage with which it is encumbered would impede its march, while the external materialistic rites with which it is associated would render it impossible that it could be an engine of reformation. To you, then, evangelical, true, Protestant Christians—to you who submit to the two great principles of obedience and inquiry—to you all eyes must look for a response to the appeal.

THE BIBLE.

The Bible bears on its summit the hues of the highest heaven, yet it is at the same time the Bible of the poor and lowly; furnishes a staff for the aged, a pillow for the widow and the fatherless, solace for the sick, light for the dying, and balm for the sorrowing.

VALUABLE THOUGHTS.

Do not rest without success in your ministry. Success is the rule, under a living ministry; want of it is the exception.

We must have the taste of the manna in our mouth, "milk and honey" under our tongue, else we cannot tell of its sweetness.

Preaching experimentally is the life and soul of preaching. Men love sermons that come to their business and bosoms.—*Job Orton.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN NOVEMBER, 1854.

I.—FUND FOR CANDIDATES.

Presbytery of Londonderry.

1st ch Newburyport	$120 00

Presbytery of Albany.

1st ch Broadalbin 10; Albany 1st ch 158 62, Stephen J Rider 5=163 62	173 62

Presbytery of Mohawk.

Oneida Depot ch	9 00

Presbytery of Rochester City.

Port Byron ch	10 00

Presbytery of New York.

Madison Avenue ch 55; Rutgers st ch 103 95	158 95

Presbytery of New York 2d.

Peekskill ch	35 00

Presbytery of Philadelphia.

10th ch, G B Gaskill 5, Miss Hoge 10, C MacAllister 100, A B Cumming 5, Wm Agnew 5=125; Ladies' Education Society of 2d ch 75; Central ch collection in part 86 29; Juvenile Missionary Society of the 9th ch Phila 20	306 29

Presbytery of Philadelphia 2d.

Neshaminy ch	44 00

Presbytery of Northumberland.

Lewisburg ch	66 04

Presbytery of Blairsville.

Harmony ch	4 50

Presbytery of Washington.

Fourth ch Wheeling	50 00

Presbytery of Richland.

Waterford ch	1 50

Presbytery of Crawfordsville.

North Salem ch, paid Candidate	30 00

Presbytery of Peoria.

Brunswick ch 7, less discount 50 cts	6 50

Presbytery of Chicago.

Willow Creek ch 13 87, less discount 1	12 87

Presbytery of Greenbrier.

Kanawha Salines	25 00

Presbytery of West Hanover.

South Plains ch	15 00

Presbytery of Orange.

Cross Roads ch 3; Bethel ch 10; Spring Garden ch 22 50; Raleigh ch 89 50; Shiloh ch 13; Clarksville ch 57 50; Yanceyville ch 38; Hillsboro ch 30 80; Harmony ch 2; New Hope ch 6. Madison ch 12 25; Greensboro ch 55 30; Mrs Sarah H Gray 25; Mrs Letitia H Foster 2 50; Ann Smith, Legacy 32	399 35

Presbytery of Oregon.

Clatsop ch	6 50

REFUNDED.

"P"	76 25

MISCELLANEOUS.

Rev W Townley, Crown Point, Ind 3; "A B," New York 1000; John Wright, Auburn, N Y 2	1005 00
	$2555 37

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Presbytery of Londonderry.

Ladies of Whitefield Circle of the First Presbyterian ch Newburyport, Mass, third annual payment for a scholarship in Carroll College, Wis	$100 00

MISCELLANEOUS.

"A B," New York	2000 00
Total,	$4655 37

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT LOUISVILLE, KENTUCKY, IN NOVEMBER, 1854.

Presbytery of Columbus.

Truro ch	$2 60

Presbytery of Chickasaw.

Hope ch	17 00
"Bethany ch, Indiana, in part"	1 00
	$20 60

A. DAVIDSON, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN NOVEMBER, 1854.

Presbytery of Blairsville.

Salem ch 12 75; East Union ch 3	$15 75

Presbytery of Beaver.

North Sewickly ch	1 00

Presbytery of Clarion.

Bethel ch	12 50

Presbytery of Washington.

Cross Creek ch in part	37 62

Presbytery of Steubenville.

1st ch Steubenville 182; Two Bridges ch 36; Wellsville ch 15 45; Gilgal ch 7	240 45
Total,	$307 32

J. S. LEECH, McALPINE & Co., *Treasurers.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, New York, Dec. 13th, 1854.

India.—Letters have been received, dated at Ambala to September 20; Agra, September 20; Mynpurie, September 18; Futtehgurh, September 18; Futtehpore, September 8; Allahabad, September 18. We learn with much regret that Mrs. Orbison was considered to be in much danger from pulmonary disease unexpectedly developed, but we hope the next letters may contain more encouraging accounts. Mrs. Walsh had been compelled to visit the hills for her health. The return of Mr. Jamieson on account of his wife's health was postponed, though she was but little better. At Ambala, one of the native communicants had been suspended from church fellowship for unworthy conduct. At Mynpurie, the mission buildings had been much injured by heavy rains, requiring, in Mr. Freeman's opinion, some $300 to put them in repair. With these exceptions, the news of these letters is generally encouraging. Arrangements were in progress for opening another school at Ambala, to be supported by European friends at that station. At Agra, Mr. Scott writes, "The attendance at church is on the increase, so that the house is generally pretty well filled." Mr. Scott gives an interesting little narrative, which shows the happy influence exerted by the church and school. "A young girl from F—— was sent to our Female Seminary. While in it she connected herself with the church, having become hopefully pious. She has lately been married to a young man, who last Sunday was made a deacon of the church; and she expresses her purpose, as soon as she is settled in her new home, to commence a school for native females. She is intelligent, and much attached to the mission. Another female, a member of our congregation, has a school of about forty Catholic children, which she has carried on heretofore without any aid. Mr. Fullerton visits the school. I hope we may in time have many such schools." The Rev. Gopeenath Nundy mentions the admission of a native woman to the church at Futtehpore. Several references are made in these letters to a late Minute of the government on the subject of education. Its provisions are considered to be very liberal for India. Mr. Hay writes concerning this act—"It provides for a comprehensive system of education, for universities and common schools, which are to be open to all ranks and colours; the odious claims of caste are utterly ignored. . . Government teachers are now allowed, expressly, to give Bible instruction to any of their scholars who may wish it, *out of school hours*, but such instruction is not a subject of examination by the visitor appointed by government; . . . a great advance on the exclusive spirit of former educational arrangements in this country. Another liberal feature in this Minute is its provision for grants-in-aid to any public school—Christian, Hindu, or Mohammedan. There is but one condition annexed—such school must charge something for tuition. As missionary schools do not usually charge anything, their availing themselves of these grants will involve a change of policy."

Siam.—The Rev. S. Mattoon, writing on the 11th of July, says, "We are in usual health, and have nothing new to report regarding our labours or their results."

China.—Our letters are dated at Canton, September 9; Shanghai, August 18; and Ningpo, to August 1. Mrs. Happer's health, we are glad to learn, was much better, but she would remain at Macao during the winter, having the girls' school under her charge. The parents of the scholars are quite willing to have them remain at Macao. Seventeen of the boys have returned to the school in Canton; the panic among the people on account of the attack of the Insurgents having somewhat subsided. Conflicts were of almost daily occurrence between the military force of the city and the Insurgents in the neighbourhood, and the country around is spoken of as in a state of deplorable anarchy. At Shanghai, public affairs continue to be in a wretched state. The mission house near the city was much injured by the explosion of a mine laid by the Imperialists. Mr. Culbertson was still engaged in the translation of the Scriptures. We have received fuller accounts of the difficulties at Ningpo in July between the Portuguese and the Cantonese. The unexpected arrival of the United States ship "Powhattan" at Chinhai was of great service to our missionary friends. "A company of marines," Mr. Nevius writes, "and a field-piece were sent up, which with about fifty sailors remained with us till we had received satisfactory assurances from the Portuguese that they would be careful not to endanger the lives and property of Americans, and that they would give us timely notice of their movements in future. During the progress of this affair, the Portuguese endeavoured to identify themselves with us, and involve us in their difficulties; but they have not succeeded in this, and the disturbance has no doubt been overruled to teach the people the difference between foreigners of different nations, and to increase their confidence in us.

Mr. Nevius gives an interesting account of a few tracts which had been given by Dr. McCartee to two strangers in one of his audiences a few months before. One of them was the Secretary of the Lieutenant-Governor of the Province, living at Hang Chow, a city 300 miles from Ningpo. Soon afterwards a request came, through the Mayor of Ningpo, for more books to be sent to Hang Chow. Two of the publications sent were reprinted there, exciting much interest. Recently one of the Baptist missionaries met with a man from Hang Chow, who professed to have been converted by reading one of these reprinted tracts, and who was expected to unite with the Baptist church in Ningpo. Mr. Nevius adds, "It is probable that the Secretary desired to prove to the people that our doctrines are different from those of the Quangsi insurgents. However this may be, Christ is preached, and therein we rejoice. A field of usefulness is here opened before us as wide and promising as we could desire. In this field much seed has been already sown. We need, above all things, the blessing of God to accompany our labours." Mr. and Mrs. R. Lowrie left Hong Kong for Shanghai in the Joshua Bates, on the 6th of September.

Africa—Corisco Mission.—The Rev. J. L. Mackey and wife, of the Corisco Mission, arrived at this port on the 26th of November. Mr. Mackey's health has received benefit from the voyage, and he expects to be able after some time to return to his station. In the meanwhile, he wishes to carry some elementary works in the Benga language through the press. The health of Mrs. Mackey continues to be good. The missionaries at Corisco were all well when Mr. Mackey left the island. They were rebuilding the mission houses, and the general prospects of the Mission continued to be encouraging.

Indian Missions.—Letters have been received from the Chippewa Mission, October 31; Omaha and Otoe, to November 27; Iowa, November 9; Creek, to November 8; Choctaw, October 26. We refer to these letters chiefly to mention that they contain generally good accounts of the health and work of the missionaries. We have also received letters from the Rev. J. Leighton Wilson, Secretary, at different stages of his journey, and expect his return to the Mission House about the time this number of the *Record* will be published. He had been prospered on his long journey, and enjoyed the opportunity of full conference with the members of the Creek, Seminole, Chickasaw, and Choctaw Missions, besides preaching on the subject of Missions at St. Louis, New Orleans, and other places. He speaks of his visit as one of great interest to himself, as we doubt not it was to the missionaries; and it will we trust prove of much advantage to the missionary work.

A CIRCULAR LETTER TO MINISTERS.

We insert in our columns the following letter. It was sent by mail at the time of its date to each pastor and stated supply, and to the session of each vacant church, of which the post-office address was known. We regret to learn that in some cases it failed to reach the brethren to whom it was addressed. Of those who received, it, moreover, some were constrained to lay it aside for a time, intending to take it up at an early day, which the pressure of various causes may have still postponed. Its being reprinted here may be of use to them, as well as to the lay readers of the *Record*. The far greater part of the collections for the Board will be made in the ensuing four months. If there should be a falling off in these collections, it will be seriously embarrassing to the missionary work. But we do not yield to despondency; our faith in the self-denial and liberality of God's people is not shaken by the financial troubles of these days. Christians will remember at such a time where it is best to lay up their treasures. Some will give more, because others must give less. What we earnestly desire is a common, general effort, according to every one's ability, not only to support, but to enlarge our labours for evangelizing the nations—especially in view of the wonderful events now in progress. With such a contribution from each of our congregations, there can be no doubt that the receipts of the Board for the current year would far exceed the amount asked for in this letter.

Mission House, New York, *August* 24, 1854.

Rev. and Dear Sir—We address you on behalf of the Executive Committee of the Board of Foreign Missions, and desire to place before you and the congregation of which you are the minister, the following brief statements, to which we ask your kind attention. We address you frankly, as having as deep and tender an interest in the cause of Foreign Missions as the members of the Committee, or the missionaries themselves, seeing it is the common cause of Christ and his Church.

The condition of the various missions of the Board, as described in the last Annual Report, you will have been gratified to see, was in general most satisfactory and encouraging. Since the Report was prepared several months have passed, in which events have occurred both afflicting and rejoicing to those who have the interests of the missionary cause at heart. The removal by death of such devoted women as Mrs. Reid of the Choctaw Mission, and Mrs. Janvier of the Lodiana Mission; the return of such labourers as Mr. and Mrs. Wight and Mrs. Coulter, of the missions in China, and Messrs. Wilson and Williams, and Mrs. Williams, of the missions in Africa, on account of health, though some

of them will be able to resume their chosen work; the loss of the mission premises by fire on the Island of Corisco, are dispensations trying to the faith of the Church. They call for humble submission to the will of God, and should lead the members of our body to consider wherefore it is that these afflictions have been sent. If our churches are led thereby to the exercise of greater dependence on the grace of God, and greater fidelity in his service, the issue of these chastisements will be happy, both to themselves and to those who are the objects of their Christian benevolence.

On the other hand, most of our missionary brethren have been permitted to go forward in their usual duties. Their preaching, instruction in schools, and employment of the press, have not been interrupted, and their labours continue to be made effectual to the salvation of some souls. A wide door and effectual is still set before them among the Indians, Africans, Hindus, Siamese, and Chinese; while some of the Jews amongst us, and many of the Romanists in foreign countries, are also brought more or less under the influence of the Gospel by means of our missions. We cannot but believe that a good and great work for God and for the salvation of vast multitudes is now commenced in these missions, and we would take every proper occasion of asking for them and for the brethren connected with them an earnest and frequent remembrance by the people of God in their prayers, both in private and in the sanctuary.

The calls of Providence for missionary labours in many countries heretofore destitute of the Gospel are truly remarkable. There is a loud call for more labourers, especially in Africa, India, and China, those main seats of heathenism and its dreadful evils; while the eye of the Church should be watchful for opportunities of sending missionaries into new fields which appear to be opening for their entrance, as in South America and Japan. The prayers of the Church should be offered with increasing importunity for more missionaries. Many more are greatly needed at this present hour. We are grateful to be able to mention, in connection with this, that a goodly number of labourers are on the point of going forth to different missions. The Rev. Messrs. Newton (returning to his field) and Barnes and their wives, the Rev. E. H. Leavitt, and two female teachers, who count it their privilege to join their parents in the missionary work, will probably be on their way to India before this letter reaches you; the Rev. M. M. Carleton and his wife expect to sail for Siam by the first good ship; the Rev. J. H. Burns, and fifteen male and female teachers and assistants, have either gone, or will go in a few weeks, if the Lord will, to labour at different stations among the Indian tribes. For these missionary friends we would ask an interest in your prayers.

In regard to financial matters, you will expect a clear statement, which may be given in a few words. The current expenses for the missions will not be less than they were last year, when they amounted to the sum of $173,185. In addition to these, a sum of $6000 will be required to repair the heavy losses sustained by fire at Corisco, and a considerable sum will be required for sending forth the new labourers. Besides, at several places enlarged efforts are called for in the existing plans, and the Board should be in possession of funds to take advantage of such new channels of influence as may be opened. It is obvious, therefore, that an aggregate sum of not less than $200,000 should be in the Treasury of the Board before the 1st of next May. Of this amount, $23,000 may be expected from the Indian School funds; $9000 from the Bible and Tract Societies, for printing the Scriptures and Religious Tracts; about $2500 from the Reformed Presbyterian Church, towards the expenses of the stations at Saharunpur and Dehra; leaving $165,500 as the sum to be raised from church and monthly concert collections, individual donations, and legacies. On the source last enumerated, that of bequests, of course no calculation can be made; nor is it safe to rely to any great extent on private donations, though in many instances these are noble gifts, and fraught with the purest piety of our communion. The main dependence of this cause must ever be on the collections of the churches, in whatever form they may be made. To this source we chiefly look for the means of carrying on the Missionary work.

Now, just at this point, dear brother, do we ask your help. There is not a single agent appointed to plead for this cause in the whole bounds of our Church. Various reasons have led to this non-employment of agents this year—one of which is the desire to co-operate in giving the fullest scope to the action of the last General Assembly on the subject of systematic benevolence. That action contemplated, as its leading feature, the responsibility of ministers and sessions in having collections duly made in their congregations. We need not enter here on the great importance of this subject, though we would respectfully mention again for consideration the plan suggested in a circular of the Committee a year ago—that of each Presbytery, in cases where it seems to be expedient, appointing one of its own members to take the oversight of the collections for this object. He could, if a man of some experience and energy, by correspondence, occasional exchanges, and fraternal influence, be of great service in strengthening the hands of his brethren in this work; and any expenses thereby incurred the Committee would cheerfully defray, as a proper charge to the account of voluntary agents. But neither on this point would we now dwell; the important fact which we are anxious to bring before your mind, dear brother, is just this—that this cause, with all its precious and momentous interests, looks to you as its main agent in the congregation over which the God of missions has placed you. We feel sure it will not look to you in vain. It is for millions of our fellow-men perishing in their sins that we ask your help. It is for a widely-extended and most important system of missionary labours, with which are connected many of our respected and beloved brethren in the ministry, and other members of our churches, who have left all for Christ, and are now living in the dark places of the earth, that we ask the sympathy and co-operation of God's people in your charge. It is for Christ himself and his blessed kingdom, which is righteousness, peace, and joy in the Holy Ghost, so all-important to ourselves and to our fallen world, that we would solicit your influence with your congregation in the furtherance of this cause. And we would respectfully suggest the importance of taking as early a day as may be best to lay before them the Foreign Missions of our Church, and to ask their prayers and pecuniary offerings in aid of this work.

On behalf of the Executive Committee, we are with Christian regards, yours very truly,

William W. Phillips, *Chairman.*

Walter Lowrie, *Secretary.*

MISSIONS AMONG ROMANISTS.

LETTER OF A CORRESPONDENT IN PARIS: NOVEMBER 1, 1854.

Rev. and Dear Sir—A week ago I have undertaken a little journey for visiting and evangelizing the station of our Central Protestant Society in Normandie. A brief account of this evangelical excursion I will try give to you.

Some months ago you received from me a translation of a letter written by our agent in St. Oportune, (Eure,) after his going out from prison in Bernory. You have admired the faithfulness, the courage, and the love of this true servant of the Lord, who, imprisoned for the cause of the gospel, did not care for anything except to proclaim the grace of Christ to his fellow-prisoners. Since that time, the work of God has made great progress in the neighbourhood. One village, the name of which is Fumechon, (three miles from St. Oportune,) has been awakened by the preaching of the gospel. Three hundred of its inhabitants, and among them the most influential men, have declared their intention to embrace the Protestant faith. As a proof of their sincerity, they have begun to build, at their own expense, a chapel which will cost five thousand francs, ($1000.) All those people are simple peasants, who have no money, and who live from the fruits of their fields. The chapel is almost finished; it is strongly built, and needs only a roof. We hope it will be dedicated to the Lord next month.

We spoke at length to those people, and were surprised to find them so decided, and so advanced in the knowledge of the truth as it is in Jesus. Some months ago they were all poor papists, living in darkness, knowing nothing of religion except priests and nuns. But now they have rejected all Romish superstition, and are decided to grow in the knowledge of Christ, and to walk according to his word. After a prayer, we left them full of joy and courage, and firmly resolute to hold fast their evangelical profession, and not to be turned away from the path in which they are now walking. This village of Fumechon is also a new conquest made lately from the Church of Rome.

The village of St. Oportune, notwithstanding the persecutions against its faithful evangelist, Mr. Jerémie Bois, is always persevering and growing in the true religion. When my two fellow-ministers of the gospel, Rev. L. Verner and H. Passmer, and myself arrived among them, it was quite late, (8 o'clock in the evening;) the weather was dark, rainy, and stormy; it was with the greatest difficulty that one could go out and find the way. Notwithstanding that, the chapel was soon filled; old and young, men, women, and children were present, and during two long hours they listened with the greatest attention to the preaching of the gospel, which we announced to them, all three of us, one after the other. During the threefold preaching, which, with the prayers and singing, lasted at least two hours and a half, we saw not a single eye sleeping. It is wonderful how well they sing the praise of the Lord; their teacher and his wife deserve in this respect, as well as in others, the most marked praise. In hearing this new congregation of proselytes singing hymns, you would think that it is an old Protestant church.

In Elbeny the chapel is always filled, and no room is to be found, at the time of the service. The school is containing 150 children, and there is besides an adult class of 80 persons learning to read, in order to have access to the word of God. All these people were Roman Catholics some years ago. It is an admirable, rejoicing, and wonderful work!

In L——, near M——, we learned lately that an American gentleman has founded a manufactory of Indian-rubber. He is employing 300 workmen, the most of them French Roman Catholics, but thirty of them are Americans. They live without the preaching of the gospel, and are deprived of all means of grace. Mr. H. would have a minister of the gospel for the thirty American Protestants who are in his factory, and he hopes that some other of his workmen would join them in hearing the word of God. He has offered 500 francs yearly to our Society, if we could send to him a minister. But this sum is insufficient. The expenses for the salary of a minister and the accommodation of a chapel, would be yearly at least 2500 francs; that is, $500. Do you think, dear sir, that one could find in the United States money for that purpose.

AFRICA: CORISCO MISSION.

JOURNAL OF A TOUR TO ILLOBEY AND THE RIVER MUNI, BY REV. J. L. MACKEY.

For some time we have had in view a tour to Illobey and the people living about the mouth of the Muni. The object we had in view was to preach to the people, and to extend our acquaintance among

them. Only a small number of those living around Corisco bay and on the rivers emptying into it, have ever heard the gospel. The circumstances of our mission since its commencement have always been such, that no one connected with it could make visits frequently to the main land, and it has only been on such tours as we undertook, mainly for the purpose of exploration, that we have been able heretofore to proclaim the word of life at other places than on Corisco.

Around the Corisco bay, on the two islands of Illobey, and on the banks of the Muni, there are numerous small towns, any of which, except those high up the Muni, can be reached from Corisco in five or six hours' sail. At Cape St. John, the northern point of the bay, there are a few Benga towns, and at Cape Esterias, the southern point, there is a large settlement of the same tribe, half as numerous, perhaps, as the population of the island of Corisco. Among the last mentioned there is a French Roman Catholic mission. It is manned by one priest, one lay assistant, and two sisters of charity, and is a branch of the Jesuit mission in Gaboon. The land bordering on the Corisco bay and river Muni, is inhabited by as many as eight distinct tribes. Only a small part of each of these have their towns near the water; of course the main body of each tribe extends back into the country, and some of them are very much scattered and broken, so that towns and settlements of tribes, speaking different languages, are found intermingled.

June 1st, 1854.—Having made preparations to be absent from Corisco about a week, brother McQueen and I set out about 11 A. M., expecting to reach Noye, on the north-east shore of the bay, to spend the night. We sailed out round the north-west of Corisco in our mission boat, with a light but favourable breeze. About three o'clock in the afternoon we passed a few miles to the north-west of the islands of Illobey, and reached the end of our first day's journey at 4 P. M. Noye is a town belonging to the Bélengi tribe, and is situated close to the sea beach. It had never been visited by any one from our mission before. I had, however, at Corisco, formed an acquaintance with Ibappi, the head-man, and had promised to visit him. The town is small, and wretched looking in every respect, containing, when all the people are at home, not over forty or forty-five persons. We found that most of the people were now absent, far in the bush, as we were told, collecting India rubber, and would not be back during our stay.

Ibappi received us in a very friendly manner, and presented us a kid and some plantains for our table. He gave us the choice of two houses for our occupancy during our stay. The one we took, which of course we considered the best, and which was quite the largest in the town, was only fifteen feet long and twelve wide, all in one apartment. The furniture consisted of four permanent benches made along the four walls, their legs being sticks driven into the ground, the top part consisting of sticks tied across these, and covered first with split bamboo, then with mats. These serve the occupants for seats and lounges during the day, and for beds at night. Beside these permanent benches were sundry stools, cut out of solid blocks of wood. The floor had never received any preparation, and the sandy soil which composed it had by frequent trampling become loose and dry, to a depth of several inches. There was no need of windows, as the openings which time had made in the walls and roof admitted light enough, and in case of rain we feared would admit much more than light. Some pieces of bark fastened together, which stood at the side of the house during the day, were used at night to keep the goats from passing where men and women went in and out during the day. This house we chose for our lodging place during our stay, being the head-man's house, and the best in the town.

Soon after our arrival we had requested Ibappi to send to the neighbouring towns and invite the people to come to his house and hear the word of God, after dark. When our supper was over it was growing dark, and we found our town rapidly gaining people, and our house was soon packed to its utmost capacity. We understood from them that they could all hear the Benga language, though their own is essentially different. They listened attentively to the word preached in Benga, but in answering any questions asked them, they used altogether their own language; this we had some difficulty in getting interpreted, as our Corisco men did not understand Belengi very well. They seemed to be more communicative in regard to their superstitions than some of the other tribes which I have visited, perhaps because they have seen fewer white men and been less laughed at. They told us they had a name for God, Njambi, but that they had no such knowledge of his character as we had been giving them. They said they knew he was invisible. I asked them how they knew then that there was a God. After some consultation, and an apparent reluctance on the part of some of them to reply, Ibappi answered, that a tradition came down to them from their fathers, that a long time ago there was a total eclipse of the sun, so that it was quite dark during the day, and it was discovered then that there was an opening in the centre of the sky, through which a being was looking down upon the earth. This being they supposed was God. I never had heard of this tradition before, but I afterwards learned that it was believed among the Bengas, and by all the surrounding tribes. So far as I could learn from them, they had no idea of the soul surviving the body, or of anything better than annihilation at death.

The Belengi tribe is large, and is considered by the Bengas a people more skilled in war and hunting than any other tribe near them. They are numerous, but it would be difficult to make any correct estimate of their number. When we inquired of them about their number, they told us they knew all the towns, but did not know how many people they contained, and we counted while they named one hundred and twenty-seven towns. There are no doubt more than that number occupied by the tribe, but they would not average, judging from the specimens we saw, one hundred persons to a town. The whole number of the tribe may be 12,000, or between that and 15,000.

2d, Friday.—This morning we visited a neighbouring town, from which most of our hearers came last night; the name of its head-man is Ewudo. We found it a larger town, and much better built than the one in which we passed the night.

About 10 A. M. we started in our boat for the Muni. We had no wind, so that our boatmen were obliged to pull at their oars. We kept along close to the shore until we reached the northern point at the mouth of the river. The surf was breaking heavily on the beach, and we passed along outside of it, without making any attempt to land. The shore is very beautiful, and near the mouth of the river rises into bluffs of considerable height. We saw several towns belonging to the Dibwe tribe, but did not stop at any of them. We crossed the river at its mouth, which is only about a mile wide, and reached Ukáká, a cluster of towns on the south side, about noon. This is a beautiful situation, and has a population, in a circuit of half a mile, of several hundred. We had intended to spend a day here, and visit among the people, and preach to them, but we found the towns almost deserted; some were absent trading, some in the bush procuring the articles of trade, and some at their farms. We collected together a small congregation of fifteen or twenty persons, which seemed to be the greater part of those who were at home, and several of these were there from Gaboon and Corisco for purposes of trade.

After the services were over, we determined, on account of the fewness of the people at home, to ascend the river that afternoon to Botika, about fifteen miles. We were under weigh again about 3 P. M., with a favourable breeze, and our sail up the river was quite delightful. Though only about a mile wide at its mouth, the river expands into a kind of bay, four, or perhaps five miles wide, a short distance above, and it again narrows to three-fourths of a mile at Botika, the point to which we were shaping our course. The north shore is hilly, and quite picturesque; many towns are situated along near the water's edge, almost covered from the sight with the light green plantain leaves which surround and overhang all the houses. We saw the ruins of one town which was burnt here a few months ago, by a man-of-war's boat, on account of the people robbing a French vessel which was wrecked opposite their town. The south side of the river is low, and bordered with mangrove, and has neither the picturesque nor inviting look that the north side has. For more than twelve miles it is entirely destitute of inhabitants.

In about two hours' sail we reached Botika. This is the name of the south side of the river where it narrows, and there are twelve or fourteen towns scattered along an extent of two miles or more, and which collectively take the same name. The hills back of the towns rise to a height of three or four hundred feet. From the towns the islands of Illobey are in full view, and both shores of the river to its mouth, as well as those of the north branch, or Kongni, which unites with the Muni on the opposite side. The whole view is one of great beauty. The towns are not large, but contain collectively six hundred people or more. Before dark came on we visited several of them, and asked the people to come and hear us preach at night; but we did not succeed in getting a very large congregation together. There was, however, good attention given and interest manifested during the speaking; but at the conclusion, when we engaged in prayer, the women became terrified, and fled precipitately out of the house. There is always danger of this, when the people have not heard us before; we have, therefore, always been careful, as we were on the present occasion, to explain the nature of prayer before we engage in it. The people are very much afraid of enchantments and witchcraft, and in order to prevent their fears from arising, we speak to them of the duty of prayer, and the presence of God, and of his willingness to hear and answer what his people ask.

We had a much larger and more comfortable house to lodge in to-night than we had last night, and we would have had a quiet and comfortable night's rest, had it not been for a most uproarious and deafening noise, which was kept up with drumming and shouting, at a neighbouring town during the whole night. We learned on inquiry that the noise was made on account of the birth of a child a short time previous in the town, which had five fingers on each hand. The people supposed that this event portended some unusual interference of evil spirits among them, and they kept up this noise during the night to frighten them from the town.

3d, Saturday.—We concluded to return to Illobey and spend the Sabbath. As the tide was not favourable until after eight o'clock, we occupied the morning in taking a more minute survey of the Botika towns. The inhabitants belong partly to the Mbiko and partly to the Boha tribe, speaking languages which are analogous, but not the same.

This point would be the most favourable for the establishment of a station in connection with our mission on the river. Besides the population of the place, there are numerous towns on the opposite bank, which could be reached by boat or canoe in one or two hours. The distance from Corisco is not over thirty-five miles, and the passage either way can be made in seven or eight hours with the ordinary winds which prevail.

About 8 o'clock A. M. we started for Illobey, but as the wind proved unfavourable, our boatmen were compelled to pull at the oars until we passed out of the mouth of the river. After stopping a couple of hours on board a French vessel, where a dinner was kindly provided for us, we reached Illobey about four o'clock in the afternoon.

The two islands of Illobey lie directly opposite the mouth of the Muni, and about five miles from it. They are separated by a small strait of half a mile in width. The larger is three or four miles in circuit; the smaller, about one mile. There are eleven small towns on the two islands, nine of which are on the larger one. The inhabitants are all Bengas, and number perhaps four hundred persons. They have been almost clamorous for a missionary, ever since we settled on Corisco, and it seems to be a general expectation among them, that the first missionary who settles off Corisco will take up his abode among them. The importance of occupying these islands cannot for a moment be questioned. There is constant communication between them and the river. The inhabitants of these islands alone would be but a small part of the people to which access could be had; and there is no doubt of their being equally healthy with Corisco. The opposition of the people, and their expectation of soon having an American missionary among them, have prevented the French from establishing a station here. I trust it will not be long until our force is so augmented that we will be able to establish a station here, and one also at Botika.

4th, Sabbath.—We had made appointments yesterday for preaching at two places on large Illobey this morning, and also for a service at night. All were pretty well attended by both men and women, and apparent interest was manifested. They were held in the largest houses in the most centrally situated towns. I have never known an African refuse the use of his house when it was requested as a place of meeting for religious services.

At the close of the various meetings which we have held, an opportunity was given to those present to ask questions. Some of the questions which were asked on these occasions led to conversations and explanations, but most of them have been trifling and frivolous; exhibiting but little reflection or

thought, and extremely little desire to know more of the great salvation which we preached. The minds of the people are very dark. They are not accustomed to reflect. Though they always give respectful attention to the word spoken, it is precious little that they seem to retain in one hearing. They need to have the word preached again and again to them. They will listen to the most startling truths respecting their sinfulness, their condition in the sight of a just and holy God, of death, the judgment, and eternity; and in personal conversation they will tell the missionary that they believe all they have heard him say; but it is amazing to find how very little they know of what has been spoken to them, and how slight the impression made upon their hearts. It becomes the missionary who would instruct them to use the greatest plainness and simplicity of speech, to exercise untiring patience and perseverance, and to depend for success entirely on the influence of God's Spirit. May his divine blessing attend the seed which has been sown during this short tour, and cause it to spring up to his own honour and glory, and to his name shall be all the praise.

5th, Monday.—Early this morning we prepared to start for our home in Corisco; making our tour shorter by about two days than we had intended when we started. This was on account of our finding so few people at home at the towns which we visited on the river.

Soon after the sun had risen we were under sail. We found the sea very rough, in consequence of the strong southerly wind which was now beginning to prevail—the harbinger of the dry season. The strong wind, and the high sea that was running, made it appear rather dangerous for our little craft. We however reached Corisco in safety about 10 A. M., finding those we had left behind all in good health.

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. HENRY V. RANKIN.

1854.—On the 1st of January we were privileged in receiving to our little church another disciple, a teacher in the boys' school, named Ze. He has for some time been an applicant, and has exerted a good influence in the important post he occupies. Including Ze, seen-sang, the present number of native communicants is fourteen.

January 29th.—To-day is the Chinese New-Year. The shops are all closed, and the people give themselves up to their usual visiting, which continues several days. The quiet streets, where you meet with scarcely any but men dressed in their best apparel, indicate that it is a Sabbath; but, alas! not that of the Christian. The temples, even the smallest, are open, and incense is burning everywhere before the idols. More extensive idolatry may this day be witnessed than at any other time of the year. Hoping to do some good, I went to the most frequented temple in the city, when I realized this as I had never before. Men and women of every class and age were pressing in, bringing incense sticks, which they lighted, and then bowed before the senseless idols; and little boys, also, whose reverent conduct showed how well trained they had been from childhood in such abominations. This is not to be wondered at, when their mothers appeared to be the most devout worshippers of all. Some of the scholars who were present, seemed evidently ashamed at what they knew to be delusion, but the force of custom is too strong to be resisted. Some avoided me when attempting to speak with them on the subject, probably on that very account. I was convinced that little good could be done in such a place; though what I had witnessed made a strong impression upon my mind, and excited a deeper solicitude that the time may be hastened when these abominations shall cease. It is a melancholy fact, though accordant with all human experience, that constant contact with heathenism tends to blunt the sensibilities; and the missionary needs to be very watchful, lest he pass by with unconcern scenes which upon his first arrival greatly shocked him.

March 5th.—One of Miss Aldersey's former pupils, named Sing-a-foh, who has been recently married, was baptized to day: also the wife and only child of Lu-seen-sang, thus bringing a whole family into church membership. To the husband and father it was a joyful occasion. He has been suffering for some time under a disease which affected his mind; but during this gloomy season he did not lose his interest in religious matters, but looked forward with great pleasure to this day. On the Chinese New-Year, when offerings are so generally made to idols, he said with emphasis that he had a precious offering he was about to make to the true God—alluding to his son, whom he intended to present in the ordinance of baptism. May the rich blessing of God be sought for by his people upon this Christian family, the first instance in Ningpo when all the members have been baptized. Lu seen-sang has a defect in his eyes, one of which is blind. This affliction, he the other day remarked, was the primary means which God made use of in his conversion; for having some ten years ago heard of Dr. McCartee's skill in diseases of the eye, he had recourse to him, and thus to a more general acquaintance with foreigners, and a knowledge of the truth they preached. By agreement of the mission last month, he and Dzing Shih-neaou have been formed into a theological class under the care of two of our number, with a view to their being employed as assistants.

The month of March brought trials to me, at least, of more than ordinary nature. Our endeared associates, Mr. and Mrs. Wight, with whom we came to China, and Mrs. Coulter, with whom we came up the coast, have, with their families, been obliged to return home: the season has, moreover, been peculiarly trying, and in consequence, my own family have had more than usual physical weakness: and after many years of exemption, I have just learned that death has come, and severed fond ties that bound me to the home of my youth. Separated though he widely is from that home, the missionary can never forget the loved ones whom he has left behind. That far off home is an object of many prayers, and the subject of many refreshing thoughts, too, for we know that though we have left it, we can never be forgotten there. Yet how painfully are we reminded that one by one these beloved ones with us are passing away, and that there really is only one *home*, a house not made with hands, eternal in the heavens. There may we all be gathered when our work is done!

Mr. and Mrs. Nevius reached us on the 26th of March, after a long six months' voyage. How cheering to welcome these new labourers into this vast harvest field!

Ling-yiu, the oldest and most promising of the school boys, who was baptized a year ago, has just finished his time at the school, and by action of the mission, has been taken into the theological class, and made assistant teacher, also, in the city day-school.

April 17th.—A good deal of excitement has been occasioned among us by a fracas between the Canton men and Portuguese. The latter in their coasting vessels, called lorchas, frequently come to this port. A number of these vessels are at present in the river, one (No. 18) directly in front of my house. The Canton men, who man four or five well armed junks, are in the employ of the Taou-tai, for the protection of the city in this time of general convulsion in the empire. They are *pirates* by profession, though in consideration of good pay, (a measure adopted in all ages by this government,) they have returned to their allegiance. In coming up the river for this purpose some time since, they could not, however, resist their natural impulse to lay hold upon a heavily loaded sugar junk, and carry off the spoil. Their vessels are lying off the Salt Gate, nearly opposite our houses; and there they seem to keep up a continual merry-making. Their leader has been made an officer of considerable rank. Day before yesterday one of them was stabbed and thrown into the river by some Portuguese belonging to lorcha No. 18, who were crossing in a ferry-boat with him. The comrades of the murdered man, upon hearing it, were highly incensed, and preparations were at once made to fire into the lorcha. Lying as they were in direct range with our house, the effect of their firing would have been disastrous to our lives and property; and in order to prevent it the American flag was raised. This step, as it afterwards appeared, had the desired effect, though evidently at the sacrifice of their revengeful feelings. On the following day, the murderers not having been, according to their demand, given up, the Canton men, to the number of a hundred, armed themselves, and rushed towards the Portuguese quarters on shore, where, upon meeting a slight resistance, they killed or badly wounded two or three men. The Portuguese consul took refuge on a small English vessel in the river. Both parties are much to blame in the matter, and they are alike obnoxious to the Ningpo people.

At Shanghai there has recently been a serious conflict between the foreigners and the imperialist army, on account of the aggressions of the latter; which resulted in the foreigners shelling their camp, and driving them off. These disturbances are a great hinderance to our work, but they doubtless add to the security of foreigners in China.

April 27th.—Accompanied Miss Aldersey to a village five miles from Ningpo, where Sing-a-san, one of her former pupils, resides. She was married a year or so ago, but has endured brutal treatment from her husband; and the visit of her kind teacher, with two of the pious girls in her school, deeply affected her. There is reason to hope that she is a child of God. Leaving them together, I went to the centre of the village, and, on invitation, sat down in a store, where I soon had a goodly number of people collected, to whom, for about two hours I conversed on religious matters. They showed me every attention, and seemed unwilling to let me go. I there met the first Albino I have seen in China.

May 7th.—In the absence of the pastor, I baptized another of Miss Aldersey's pupils, a young widow named Ne-a-tsea, who was received by the session of the church some time since, but has since been conducted away by her relatives to prevent her baptism. She returned to Miss Aldersey's house the other day, though her mother still continues a bitter opposition. Indeed it was feared that she might attend the service, and be a source of trouble to us. She was not, however. This young woman is a marked trophy of grace; being naturally possessed of a proud, stubborn spirit, which made her a very disagreeable pupil. Miss Aldersey says she had to keep her at arm's length, to have as little to do with her as possible. But her heart has been subdued by the grace of God, and her whole character seems changed. This change has taken place in Miss Aldersey's family, by whom she has been employed much of the time since she finished her course as a pupil. One on seeing her may indeed say, What hath God wrought!

From Amoy we hear of a wonderful work of grace going on, not only in the city, but in a market town fifteen miles off. Twenty or thirty have been baptized of late, and there are a number more of applicants. Among other remarkable cases of conversion were two old opium smokers—one for thirty-one years—who have entirely given up the drug. I have never before heard of a similar case. Our dear brother Doty writes us the full details, though the "Missionary Herald" will doubtless contain more than I could copy from his letter. He writes, "Read the 126th Psalm, and you will have the expression of our feelings as relates to the Lord's working among us." What a wonder-working God is ours! His promises are sure: "If we believe not, yet he abideth faithful: he cannot deny himself." The truth is thus gradually spreading from these few points along the coast. O that Christians may be stimulated with renewed faith to pray for China.

The Gospel by Mark in the colloquial has been finished at the press; and now we have the four Evangelists, with two of the Epistles, in this form. One of the clearest indications of the value of the romanized colloquial is the relish with which our converts generally receive them. Several of them have voluntarily spoken of the increased enjoyment they impart in the study of the Scriptures. Miss Aldersey has adopted the plan to send a band of her pious and more serious pupils two by two, to instruct through this medium the females in families where she is acquainted. I believe that all who use it to any extent in teaching, are every year more fully convinced of its increasing usefulness.

OUR INDIAN TRIBES.

ANNUAL REPORT OF THE COMMISSIONER OF INDIAN AFFAIRS.

We have read this document with great interest. It is too long for our columns, nor can we give a satisfactory abridgment of it. It will be found in many of the weekly newspapers, however, and we hope it will be carefully read by multitudes of the upright and thinking men of the country. It surely deserves their consideration, for it describes the relations of our government with the original inhabitants of this land—relations in which every American citizen has a personal responsibility. Especially is such a document of great interest to the Christian community, as it throws much light on the various causes which promote or hinder the evangelization

of those who alone can be truly spoken of as American heathen.

This Report contains a great amount of information concerning the political condition of various tribes, with valuable notices in some cases of their moral and social state. A vast and mostly a sad procession thus passes under our view. It embraces the Six Nations in New York; the Ottawas and Chippewas in Michigan; the Stockbridge, the Oneida, and the Chippewa bands in Wisconsin; the Menominees, the Chippewas, the Winnebagoes, and the Sioux, in Minnesota; the Omahas, Otoes, Missourias, Sacs, Fox, Iowas, Kickapoos, Delawares, Shawnees, Kaskaskias, Peorias, Weas, Piankeshaws, and Miamis, in Kansas and Nebraska—with all of whom treaty arrangements were effected last year, securing the cession of nearly 15,000,000 of acres of land to the United States; the Sioux, Gros Ventres, Arickarees, Mandans, in the Upper Missouri country; the Apaches, Kioways, Osages, Pawnees—but though our list is not half completed, we must leave it unfinished. Our readers will refer to the Report itself for satisfactory details. We merely add in this place that its statements respecting the partially civilized Cherokees, Creeks, Choctaws, and Chickasaws, continue to be on the whole encouraging; while the Indians in Texas and in California are spoken of in more hopeful terms than in former years. A number of the Indian tribes are reported as in a starving condition—the Cheyennes, Arapahoes, and Sioux, on the Upper Missouri, on account of the rapidly diminishing supply of buffalo. Some of the smaller and half civilized tribes, west of the State of Missouri, have lost their crops, to a large extent, by reason of the drought, and will be saved from much suffering only through their annuities, which the government will wisely expend for their relief.

The fact just mentioned suggests the most gratifying feature of this document—the clear evidence which it everywhere furnishes of two things: first, that the general policy of the government of our country towards the Indians is humane; and second, that the higher executive officers entrusted with the charge of the greatly extended and important affairs of the Indian Department are men of integrity. It is well for the poor Indians that they are. Numerous and powerful are the selfish and unprincipled persons, who are watching to take every advantage of these tribes—especially of those who are receiving annuities in exchange for their lands. The Report gives an example of the conduct of some of these swindling white men—in reference to the Menominees, by which three individuals would have put upwards of $200,000 into their own pockets! We wish our space would allow the insertion of the whole story. Thanks to the vigilance and integrity of the Commissioner of Indian Affairs, this scheme of villany was frustrated. In connection with this, we quote the following extract from the Report, which we sincerely trust will receive, as it surely deserves, the favourable consideration of our National Councils:

"This transaction among the Menominees has not been referred to as an isolated case, but as a sample of a class, and illustrative of the outrageous and iniquitous attempts of unscrupulous white men to enrich themselves out of the funds of the Indians. The pecuniary losses to the latter comprise only a minor portion of the injurious concomitants and results of such attempts. The Indians—particularly the chiefs and leading men—are frequently bribed and otherwise corrupted and demoralized, in order to obtain their assent to being defrauded, while the agents and others connected with the Indian service do not always escape the prevailing contamination. Among the Menominees the fatal tendency and effect of such occurrences may be seen in the intemperate and demoralized habits and condition of Osh-Kosh, principal chief, and many others of the tribe.

"But the evil is a general and growing one, formidable in its combinations and alarming in its results, and therefore requiring the speedy application of the most radical and effectual remedy. All executory contracts of every kind and description, made by Indian tribes or bands, with claim agents, attorneys, traders, or other persons, should be declared by law null and void, and an agent, interpreter, or other person, employed in, or in any way connected with the Indian service, guilty of participation in transactions of the kind referred to, should be instantly dismissed and expelled from the Indian country; and all such attempts to injure and defraud the Indians, by whomsoever made or participated in, should be penal offences, punishable by fine and imprisonment. We have now penal laws to protect the Indians in the secure and unmolested possession of their lands, and also from demoralization by the introduction of liquor into their country; and the obligation is equally strong to protect them in a similar manner from the wrongs and injuries of such attempts to obtain possession of their funds.

"In this connection I deem it appropriate to respectfully remark, that where, as is sometimes the case, laws are passed providing for the payment of large sums of money for alleged obligations arising in this branch of the public service, without the department having an opportunity of examining into, or passing upon, the accounts and other evidences of such claims, the effect is to deprive it of that salutary control over the important interests committed to its charge, which is so necessary to a successful administration of its affairs; and it cannot, and should not, in such cases, be held responsible for the consequences."

The difficulties which hinder the civilization of the Indians, are numerous and discouraging. Their living in the wilderness, their aversion to labour, their debased condition—which is wonderful in a race capable of such noble character as is sometimes displayed, their wars with neighbouring tribes, their proneness to fall victims to the whiskey trader, their intercourse with other unprincipled white and negro people, and latterly their unsettled state in many tribes, from the streams of emigrants passing through their old hunting-grounds and the influx of new settlers, with their "pre-emption claims," and their high-sounding names of great cities—on paper. Amongst these, we regret to find one projected under circumstances by no means creditable to the parties concerned in it. Sure we are, that but very few, we hope no others, of the officers of our army, could have acted in the way here described. And we are glad to see that these lawless proceedings meet with no favour.

"As heretofore reported to you, an association of persons has undertaken to appropriate to their own use a portion of the land ceded by the Delawares, fronting on the Missouri river, and south of Fort Leavenworth, have laid out a city thereon, and actually had a public sale of the lots of the same on the 9th and 10th of October last. These unlawful proceedings have not only taken place under the eyes of the military officers stationed at the fort, but two of them are said to be members of the association, and have been active agents in this discreditable business. Encouraged by these proceedings, and prompted by those engaged in them, other persons have gone on other portions of the tract ceded by the Delawares in trust to the United States, and pretend to have made, and are now making such "claims" as they assert will vest in them the lawful right to enter the land at the minimum price under the pre-emption law of July 22, 1854.

"It is well understood that these parties can acquire no title to the lands thus "claimed." They must be sold at public sale to the highest bidder, and the stipulations of the treaty complied with in good faith; and the government should at once interpose its authority, and expel all who are trespassing on the Delaware cession. The effect has already been injurious to the peace of the Delawares, and it is due to them that such prompt and unmistakable action be had as will assure them that the United States will keep its faith. The Indians should, under no circumstances, be permitted to become dispirited, or to lose confidence in the public authorities; for if they do, all efforts to civilize them or to improve their condition, must be unavailing. Procrastination or delay in this case will induce others to trespass on the similar cessions made by the Iowas and Kaskaskias and others, if not upon the homes reserved by these and other Indians."

This is one of the discouraging things in the condition of the Indians—their being thus "pushed out of the way," in defiance of right, by selfish men, whose only argument is—they are the stronger. But this too shall have an end. And the case of these poor children of the forest, these true natives of the country, must not be considered hopeless. Striking examples of the civilization of some tribes, through Christian agency, should rebuke our want of faith in the elevation of other tribes. The gospel has lost none of its power to civilize the savage; and the kind Providence that often precedes the gospel is at work, as we confidently hope, for the good of these poor remnants of a once powerful race. It will cheer all good men to read the just and humane sentiments expressed in this Report—a document laid before our national Congress, with the approbation of the Secretary of the Interior, and under the sanction of our Chief Magistrate. In illustration of this, we make room for another extract, referring to the condition of the Indians in Kansas:

"In view of the facts above stated, I am constrained to submit a few suggestions in relation to the emigrated tribes in Kansas Territory, who, by the policy of the government, adopted more than thirty years ago, and reluctantly acquiesced in by them, were removed to and became inhabitants of the country now embraced in this territory. Already many of them have ceded, and it is expected that others will cede, the larger portion of their lands to the United States for the use and occupation of our citizens. The faith of the nation was pledged in the most solemn form before these tribes removed to the region west of the Mississippi, that they should have the undisputed possession and control of the country, and that the tracts assigned to them therein should be their permanent homes. It was called the "Indian Territory," and the intercourse act made it unlawful for white men to go into it, except on a license obtained, and for special purposes; and, in this secluded home, it was believed the efforts of the government and the philanthropist to civilize the red man, would be more successful than ever before. Such was not the case, however. Our population advanced rapidly to the line which was to be the barrier, and with the emigration consequent upon our acquisitions from Mexico, and the organization of our new Territories, necessarily subjected the Indians to that kind of contact with the whites which was sure to entail on them the vices, while deprived of the good influences of civilization.

"In the recent negotiations for their lands, the Indians dwelt upon the former pledges and promises made to them, and were averse, generally, to the surrender of any portion of their country. They said that they were to have the land "as long as grass grew or water run," and they feared the result if they should consent to yield any part of their possessions. When they did consent to sell, it was only on the condition that each tribe should retain a portion of their tract as a permanent home. All were unitedly and firmly opposed to another removal. So fixed and settled was this idea, that propositions clearly for their interest were rejected by them.

"The residences of the tribes who have recently ceded their lands should, therefore, be considered (subject in a few cases to a contraction of limits) as permanently fixed. Already the white population is occupying the lands between and adjacent to the Indian Reservation, and even going west of and beyond them; and at no distant day all the country immediately to the west of the reserves, which is worth occupying, will have been taken up; and then the current of population, until within a few years flowing only from the East, will come sweeping like an avalanche from the Pacific coast, almost overwhelming the indigenous Indians in its approaches. It is therefore in my judgment clear, beyond doubt or question, that the emigrated tribes in Kansas Territory are permanently there—there to be thoroughly civilized, and to become a constitu-

ent portion of the population, or there to be destroyed and exterminated. What a spectacle for the view of the statesman, philanthropist, Christian!—a subject for the most profound consideration and reflection. With reservations dotting the eastern portion of the territory, there they stand, the representatives and remnants of tribes once as powerful and dreaded as they are now weak and dispirited. By alternate persuasion and force, some of these tribes have been removed step by step, from mountain to valley, and from river to plain, until they have been pushed half way across the continent. They can go no further; on the ground they now occupy, the crisis must be met, and their future fate determined. Among them may be found the educated, civilized, and converted Indian, the benighted and inveterate heathen, and every intermediate grade. But there they are, and as they are, with outstanding obligations, in their behalf, of the most solemn and imperative character, voluntarily assumed by the government. Their condition is a critical one; such as to entitle them not only to the justice of the government, but to the most profound sympathy of the people. Extermination may be their fate, but not of necessity. By a union of good influences and proper effort, I believe they may and will be saved, and their complete civilization effected.

"Be that as it may, however, the duty of the government is, in my opinion, plain. It should fulfil, with the greatest promptness and fidelity, every treaty stipulation with these Indians; frown down, at the first dawning, any and every attempt to corrupt them; see that their ample annuities are directed faithfully to their education and improvement, and not made the means of their destruction; incessantly resist the efforts of the selfish and heartless men, who, by specious plans and devices, for their own gain, may seek to distract and divide them; require diligence, energy, and integrity, in the administration of their affairs, by the agents who may be entrusted with their interests and welfare; and visit the severest penalties of the law on all who may violate its salutary provisions in relation to them. Let these things be done, the co-operation of the civil officers, magistrates, and good citizens of the territory secured, and the most active efforts of the friends of the benevolent institutions now existing among them brought into exercise for their moral culture, and by harmonious and constant effort and action, a change may, and it is believed will, be brought about, and Kansas become distinguished as a land in which the complete and thorough civilization of the red man was worked out and accomplished."

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1854.

SYNOD OF ALBANY.—*Pby of Albany*—Albany 2d ch 293 43

SYNOD OF BUFFALO.—*Pby of Genesse River*—Wyoming ch 45; Caledonia ch, Duncan McPherson 12 50. *Pby of Rochester City*—East Bethany ch 18; Rochester 3d ch, Bible class in Sab sch to ed *Cyrns* in Northern India 22. *Pby of Michigan*—Plymouth 1st ch 13; Orion and Indepedence chs 14 124 50

SYNOD OF NEW YORK.—*Pby of Bedford*—Croton Falls ch mo con 9; Florida ch mo con 12; Bedford ch Sab sch ann thank-offering 24; Port Chester ch, of which 2 15 from Edward Sniffin (a little boy) 26 15. *Pby of Long Island*—Middletown ch to con Rev. F. T. DRAKE 1 m 42. *Pby of New York*—Ainslie st ch, Williamsburg, 13 12; Wallabout ch mo con 8 14; Forty-second st ch mo con 17; Yorkville ch mo con 5 78; Madison Avenue ch mo con 20; Bridgeport ch, Conn, ten mos con colls 68 58; New York First ch ann col addl 277, mo con 143 10; Chelsea ch mo con 27 50; Rutger street ch mo con colls 90 01; Brooklyn 1st ch mo con 6 37; Grand street ch, "a member" 25; Fifth Avenue and Nineteenth street ch mo con, October and November 53 24. *2d Pby of New York*—Sing Sing ch, M C W 3; Scotch ch mo con, September and October 155, H A Kerr 10 1035 99

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Westfield 1st ch 20; Plainfield ch 18 60, Miss Jane Van Der Veer for scholarship at Allahabad 12, Sab sch for Bond Scholarship 6. *Pby of New Brunswick*—Bound Brook ch mo con 10; New Brunswick 2d ch 53, "———" a friend 200. *Pby of Newton*—Belvidere ch Sab sch to ed *John M Sherrerd* at Spencer Academy 10 329 60

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch mo con 63 51, Moyamensing Sab sch to ed *Achung* at Canton 25; Central ch James Bayles 50; Sixth ch mo con colls 175 50. *2d Pby of Philadelphia*—Neshaminy ch 55. *Pby of Baltimore*—Govanne Chapel, thanksgiving offering 10. *Pby of Carlisle*—Monaghan ch 14 75; Paxton ch 41 50; Hagerstown ch 36 70; Silver Spring ch 150, Rev Geo Morris 100; Cumberland ch 60 47. *Pby of Huntingdon*—Pine Grove ch, of which 29 from sewing soc 51; Spruce Creek 2d ch 23; Hollidaysburg ch Ladies to ed *David McKinney* 25. *Pby of Northumberland*—Bloomsburgg ch addl 32, fem miss soc to con Mrs. SARAH JANE MILLER of Turbitsville, Pa, 1 m 36 50. *Pby of Eastern Shore*—Monokin ch 5 953 63

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Harmony ch 4 50; Harrisville ch 10 51; Congruity ch 20; Indiana ch bal to con Rev A MCELWAINE 1 d 53 65. *Pby of Ohio*—Miller's Run ch 10; Bethany ch 45 78; *Pby of Allegheny*—Middlesex ch, Jno Anderson 1 50, Ladies miss soc 6 25; Concord ch 31 31; Pleasant Valley ch 9; Gravel Run ch 5. *Pby of Beaver*—North Sewickley ch 15 30. *Pby of Clarion*—Brookville ch Sab sch 8; Richland ch Sab sch 6 12 226 92

SYNOD OF WHEELING.—*Pby of Washington*—Cross Creek ch 64 75; Mount Prospect ch Sab sch 10; Weeling 4th ch 50. *Pby of Steubenville*—Still Fork ch 5; Steubenville 2d ch 21 50. *Pby of St. Clairsville*—Crab Apple ch Sab sch ann coll 12. *Pby of New Lisbon*—Long Run ch 22 35 185 60

SYNOD OF OHIO.—*Pby of Columbus*—Circleville ch, of which 2 33 from Sab sch 24 65. *Pby of Zanesville*—Zanesville, O, Robert Winter. *Pby of Richland*—Frederick ch, of which 5 from purse of Mrs Elizabeth Wallace, deceased 62 80, less one spurious dollar, bal to con R B BROWN 1 m, and to con E B HILLIS 1 m; Ashland ch in part 37; Waterford ch in part 6 20 149 65

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—West Union ch 12. *Pby of Cincinnati*—Seventh ch Sab sch quarterly coll 23 53; Bethel ch 9 23. *Pby of Oxford*—Harrison ch 15. *Pby of Findlay*—Truro ch 3 30 63 06

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch mo con 5 00

SYNOD OF ILLINOIS.—Synodical collection 15 57

SYNOD OF IOWA.—*Pby of Des Moines*—Fairfield ch 5 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 22 33; Second ch mo con 10 45; Mulberry ch 1; Shelbyville ch mo con 20. *Pby of Muhlenburg*—Greenville ch 5. *Pby of Transylvania*—Pisgah ch, Rev J C Barnes, D D 1; Danville, Ky, S B C 10; ———, Ky, Elizabeth Scott to ed girl at Wapanucka 5. *Pby of Ebenezer*—Maysville ch 80, Sab sch for Martha Ryan scholarship 25 179 78

SYNOD OF VIRGINIA.—*Pby of Lexington*—Waynesburgh, Va, Daniel Fishburne and family and others 26 75

SYNOD OF NORTH CAROLINA.—*Pby of Ovange*—Cross Roads ch 3; Bethlehem ch 18; Buffaloe ch 15; Milch 72 70; Chapel Hill ch 52 10; Harmony ch 2; Madison ch 25 37; Bethesda ch 7; Clarkesville ch 76; Spring Garden ch 18; Shiloh ch 20; Hawfield's ch 14 50; Raleigh ch 172; Yancyville ch 39 33; Mrs Sarah H Gray 25, Mrs Letitia H Foster 2 50, Mrs Jiggetts 5 567 50

SYNOD OF NASHVILLE.—*Pby of Tuscumbia*—Union Spring ch 5; Courtland ch 1 42 6 42

SYNOD OF SOUTH CAROLINA.—Agricola 100. *Pby of South Carolina*—Rock ch, of which 3 25 from coloured members 66 03; Rocky River ch 12, J B Strickland deceased 20, Ladies sewing soc 3 90; Midway ch 5; Little River (Abb) 5; Bethia ch 6 50, Mrs M Simpson 2, Mrs Donah 1; Nazareth ch 20 35; Hopewell ch (Keo) 86 35; Providence ch 25; Mount Bethel ch 15 25; Laurens C H ch 15 35; North Pacolet ch 3 10; Antioch ch 5 60; Mount Zion ch 1; Broadway ch 3; Hopewell ch 5; Lebanon ch 22 50, Mrs Reid 5; Carmel ch 5; Pickens, C H, Rev W W McWhorter 3; Spartenburg C H ch 17 76, Mrs Boyd 1; Gilder's Creek ch 14 25; Warrior's Creek ch 3; Upper Long Cane ch 105 55; Anderson ch 3; Mount Calvary ch 6 20; Good Hope ch 25 40; Greenville ch 23 63; Friendship ch 13, Mrs M Simpson 2, a lady 1; Little River ch 7; Liberty Spring ch 15 30; Little Mountain ch, Greenwood ladies sewing soc 10; Aveleigh ch 12; Willington ch mo con 20. *Pby of Bethel*—Bullock's Creek ch 10; Yorkville ch Sab sch 4; Allison Creek ch 9; Shiloh ch 7; Fair Forest ch 12. *Pby of Harmony*—Camden ch 93 69; Mount Zion ch 8; Concord ch 7. *Pby of Charleston*—Charleston 2d ch mo con colls 64 90; Moore fund for African Missions 44; Wilton ch mo con colls 38 50; James' Island ch mo con colls 40, Ladies sewing soc 31, Rev J Douglass 40; Columbia 1st ch 49 11; Anson street ch 47 1224 22

SYNOD OF GEORGIA.—Burke and Bath fem for mission soc for Agra Mission 32; Juv miss soc of Richmond Bath 23; anonymous 5. *Pby of Georgia*—Jonesville ch mo con 14 62; Flemington ch mo con colls 23 38; Hinesville ch, two ladies 10; Savannah ch mo con colls 73 32, Juv miss soc 11 46. *Pby of Hopewell*—Augusta ch ann coll 254 50, mo con colls 147 80, fem miss soc 60; Milledgeville ch mo con colls 47 63; Lexington ch mo con colls 40 05; Mt Zion ch mo con 14 50; Clarkesville ch mo con colls 28 15. *Pby of Flint River*—Newman ch 41 55, Ladies benev soc 5 80, family of Rev J Y Alexander 5, Miss Mary Ann Alexander to ed *J Y Alexander* 5; Atlanta ch 10; Emmau's ch 10; Zebulon ch 3; Greenville ch 4; Fairview ch 10; Americus ch 10 70; Mt Tabor ch 14 88, Rev J R McCartee 5; Alcovia ch 3 65; Muscogee ch 17; Long Cane ch 5 50; Ephesus ch 15 05; Ebenezer ch 5; Pachitla ch 35; Columbus ch 181 84; Smyrna ch 6; Philadelphia ch 5; Fellowship ch 3 50; Griffin ch 30; Bethany ch 30; La grange ch 33 15. *Pby of Cherokee*—Rome ch 85; Sardis ch 5; Dahlonega ch 5 55; Roswell ch 76 45; Marietta ch 51; Mars Hill ch 10 1514 03

SYNOD OF ALABAMA.—*Pby of Talladega*—New Harmony ch 15; Mt Pisgah ch 8; Hatchet Creek ch 10; Mardisville ch 17 50 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Port Gibson ch 5 00

SYNOD OF TEXAS.—*Pby of Brazos*—Columbia ch Sab sch for Conoley Sholarship at Lodiana 7 50

SYNOD OF CALIFORNIA.—*Pby of Oregon*—Clatsop ch 11 30

Total from churches, $6,980 45

LEGACIES.—"———" Ga, Bequest of Miss Isabella McRee, deceased, 50; Washington Co, Pa, Legacy in part of John Gilcrest, deceased, 400; Mercersburgh, Pa, Legacy of Margaret Morris, deceased, 47 50; York, S C, Estate of John Blair, deceased, 103; Mechanicsburgh, Pa, Legacy of Margaret McCormick 100; Cold Spring, O, Legacy of Mrs. Mary Hannah 10 710 50

SEMINARIES.—Oglethorpe Univ Ga Miss Asso for sup of *Hulassi Roy* 30; Princeton, N J, Theo Sem Miss Bible and Tr Soc 70 100 00

MISCELLANEOUS.—N Y Asso Ref Pres ch Twenty-eighth street for China and to con their Pastor, Rev ALEXANDER CLEMENTS 1 m 30; Adams Mills, O, Mrs Mary Smith 5; Philad'a, Pa, E F Backus 250; An Old Presbyterian 25; Auburn, N Y, John Wright 5; L A S 2 50; Bethlehem, Pa, General R S Brown 5; A friend of Missions in Indiana 12 64 335 14

Total receipts in November, $8126 09

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Amount previously ackow'ed, $9801 73
Newnan ch, Ga, fem benev soc 10; Neshaminy ch, Pa, 13; Clatsop ch, Oregon, Sylvanus Condit 5 28 00 $9829 73

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies of Bennington ch, Mich, one box clothing for Chickasaw Mission; Ladies of Clarksville ch, Pa, one box clothing for Chippewa and Ottowa Mission at Grand Traverse, Mich, 39 50; Miss Asso of Hopewell ch, Pa, one box clothing 63 32; Fem Miss Asso of Coitsville ch, Pa, one box clothing 53 56; Fem Miss soc Pulaski ch, Pa, one box clothing 60; Ladies of Plainfield ch, N J, three quilts for Spencer Academy; Sab sch children of 1st Asso Ref Pres ch, Philadelphia, one package of clothing for Elizabeth Dales and Maria Lansing at Wapanucka; Ladies of Lancaster ch, O, one box of clothing 54 48

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M.D. Treasurer.

THE COLPORTAGE FUND.

Since the issue of the circular contained in the *Record* for December, respecting the condition and necessities of this fund, some very cheering and substantial responses have been made thereto. Still these are very far from being as general as we could wish, or as the state of the case demands. We venture, therefore, again to invite the attention of pastors and churches to the following simple statement of facts.

1. The Board has since the first day of April last had a considerably larger number of colporteurs in the field, than ever before in a corresponding portion of the year.

2. Applicants are every week coming forward to seek for commissions as colporteurs, while pastors, Presbyteries, and Synods, far and near, are earnestly soliciting the appointment of colporteurs for their various localities.

3. The field for such labours is rapidly increasing in extent.

4. Our colporteurs are receiving not only a cordial welcome from their fellow-men, but manifest approbation, co-operation, and success from the Holy Spirit.

5. Despite all the efforts of the Board, a deficiency of some $6000 has occurred in its colportage fund, which arrearages are now in imminent danger of being increased, owing to the hardness of the times, and the diminution of the collections in some of our larger and wealthier churches.

Thus far the Board has gone forward in faith to appoint every applicant for a commission, who seemed to them to possess the right spirit and qualifications, or who presented satisfactory testimonials. We shall continue to do so until the contrary becomes indisputably the course of duty. Yet we cannot help sometimes feeling a painful apprehension that we may be compelled, unless the churches shall come up more generally to our help, to limit, if not to lessen the number of these faithful, devoted, and efficient labourers in the Lord's vineyard.

Will not our brethren in the ministry, and all who love the Lord Jesus Christ and his cause, consider seriously these facts, and then each one inquire solemnly, *Is there not something I can do towards driving away all danger of so injurious and painful a necessity?*

CONTRIBUTING CHURCHES.

It is proposed to append to the next Annual Report of the Board of Publication a list of the churches, with the sum contributed to the Board by each one of them. In order that we may make the list as complete as possible, and thus give to the Church a full and fair exhibit of what she is doing in this department of Christian effort, we would earnestly request all Synodical and Presbyterial Committees on Colportage to send us in good season, lists of all contributions which may have been paid into their hands. We also earnestly request the pastors and sessions of churches which may yet take collections for the Board, to forward them to the Treasury as soon afterwards as practicable.

It will be borne in mind that the financial year of this Board closes on the 31st day of March, and all contributions to be credited in this year must be received by that day.

THE DONATION FUND.

A number of pious persons in different parts of the Presbyterian Church have for years past been accustomed to deposit in the treasury of the Board various sums of money, to be used in making donations of its publications, wherever, in the judgment of the Board, such donations might be needed, and would promise to be useful. During the past year, the Board was in this way enabled to give away its publications to the value of nearly two thousand five hundred dollars. These grants were made as follows:

To Sabbath-Schools,	2,535	volumes.
" Naval and Military Stations and to Ships of War,	142	"
" Humane Institutions,	60	"
" Literary and Theological Institutions,	226	"
" Ministers,	850	"
" Feeble churches,	1,376	"
" Individuals for Gratuitous Distribution,	1,328	"
Total number of volumes given away,	6,517	

Besides this, there were also given 381,032 pages of tracts.

We greatly regret to say that this Donation Fund also is now *entirely exhausted*. Meanwhile, however, the Board have continued to make some small grants, in anticipation of contributions to the fund, until it is now overdrawn about $150. We trust that a bare statement of the fact is all that is necessary to call forth assistance in this direction. How could a Christian more usefully bestow a portion of what he wished to devote to the spread of the truth, and to gladdening the souls of his needy fellowmen?

In order that our readers may see something of the nature of the calls for aid, and of the grants made from this fund, we append a single specimen.

BOOKS ASKED FOR LIBERIA.

An appeal has just been received for a grant of books and Sabbath-school Visitors for Liberia. The writer is a young coloured man who has been for the greater part of two years a pupil in the "Alexander High School." He returned to this country for the purpose of taking his mother and her family back with him to the land of his adoption. He says:

"I write to acquaint you with the wants of our Sabbath-school in Monrovia, together with other wants. In our Sabbath-school we have a great many children, and do not get a Sabbath-school paper from any source. Among one dozen children we cannot raise one dozen hymn books. These are some of our wants. As for other books, we have *none*, except the Bibles belonging to the High School. Dear sir, will you not be so kind as to do something for us? If you can and will secure for us a few hymn books, I beg that you will forward them. If your kindness will send us the Sabbath-school Visitor, or any other paper, please direct to the Presbyterian Sabbath-school, Monrovia. May God incline the hearts of his people to centre more of their efforts in Liberia, for she is destined, under God, to civilize and christianize the whole continent of Africa."

In answer, the Board has sent a box of Sabbath-school books, including hymn books, and copies of the Sabbath-school Visitor. Should they safely reach their destination, they will, we humbly trust, carry light to many minds, and joy to many hearts.

THE SABBATH-SCHOOL VISITOR.

The Sabbath-school Visitor is now entered upon a new volume, but it is not too late for new subscribers to send in their names. The popularity and success of this little paper has been astonishing. We deeply regret to see, however, that its subscription list has not been increasing, as it should have been, within the last year. In all that ought to commend such a paper to the notice and patronage of Presbyterian Christians, it is admirable and excellent. It is edited with care, fidelity, and ability. In typography and pictorial illustrations it is highly attractive. In religious instruction and sentiment, it is rich and scriptural, as well as highly interesting. And the whole tone of the paper is well adapted to aid parents, Sabbath-school teachers, and pastors, in forming the minds of children to a correct, enlarged, generous, and spiritual type of religion, in which they shall be firmly attached to their own Presbyterian Church, without bigotry or illiberality towards any who love the Lord Jesus, whatever may be their name or connection.

We submit the question to the consideration of pastors, elders, and Sabbath-school superintendents and teachers—Can you not *now*, in the beginning of the year, obtain a list of new subscribers among your youthful charges, and send it to us soon?

THE SOUTHERN SYNODS.

We are much gratified to hear of increasing attachment and confidence manifested in regard to the Board of Publication by the several Synods of the Southern States. The Rev. Washington Baird, who has for some time been labouring as its agent in those States, has recently attended meetings of the Synods of North Carolina, South Carolina, and Georgia. He was received with great kindness by each of these bodies; his expositions of the plans, the efforts, and the necessities of the Board, were listened to with marked interest; and discussions of considerable length, but of most friendly tone, occurred thereon. Resolutions were adopted in each of the three Synods, urging the churches and pastors within their bounds to co-operate with the Board in promoting the great ends of its formation. In a letter recently received, Mr. Baird says: "The Board and its operations certainly were never held in so high estimation as they are at present, in all the fields I have yet passed over." This intelligence from our agent is truly delightful and encouraging. As our brethren of the Southern Synods feel thus cordial, and have expressed this feeling in their united resolutions, we commend to their kind attention the statement contained in this number of the Record respecting our Colportage Fund, and trust that in this our time of need they will, as soon as practicable, embody and forward to our treasury a yet more substantial evidence of their lively interest in our operations and necessities.

FAVOURABLE NOTICE OF THE BOARD.

We extract the following from the "Reform Banner," published in Hamilton, Canada West.

PRESBYTERIAN BOARD OF PUBLICATION, *Philadelphia.*—This Board has been in existence some seventeen years. Its sixteenth Report has been handed to us by Mr. Caldwell, the Board's colporteur. The perusal of this Report has deepened our hitherto favourable impression of the character and usefulness of the Board. We regard it as one of the great bulwarks of Christianity in the United States. The ceaseless torrents of German and French literature which have been inundating this country during the last quarter of a century, rendered it imperatively necessary on the part of the Christian community to adopt such measures as might effectually arrest, if not destroy the pestilent influence of such produc-

tions. It is plain that the object could not be successfully accomplished by any united effort on the part of all the Evangelical Churches, while each denomination acting separately and for itself, and issuing a religious literature which every thinking man within its pale could honestly endorse, might give its weight in favour of the great cause of truth, and the general tone of religious sentiment, in all the Churches, would by such means tell powerfully against the growing power of atheism and infidelity.

The efforts put forth in this way by the Presbyterian Body in the United States have been eminently successful.

The style of books issued by the Board whose Report is before us, is such as to be in eminent use in the domestic, Sabbath-school, and Congregational library.

The Board is exclusively under the control of the Old-school Assembly, so that many of their issues are Scottish reprints, whose orthodoxy is beyond all suspicion.

OUR COLPORTEURS NOT MERELY BOOK PEDLERS.

We fear that those who are visited by our colporteurs sometimes entertain the notion that they are sent out merely to sell books. It is possible that even some ministers of the gospel may have fallen into this mistake. It is also possible that some of our colporteurs may have so performed their mission as to excite or confirm this mistaken view. We would be sorry indeed to have this idea extensively entertained, for nothing can be more contrary to the truth. We are indeed anxious to have our colporteurs sell as many books as possible, for we fully believe that in general a book purchased will be more carefully read and preserved than one that has been received as a gift. Besides, every book sold procures the means for sending forth another. Nevertheless, our colporteurs are all fully authorized to give away a volume here and there, wherever, in their judgment, it is important for them to do so. They are also invariably enjoined never to forget that they go forth for the great object of disseminating the truths drawn from God's word. They are taught that the great and primary object of their mission is, to bring that truth, by word of mouth as well as by the printed page, into contact with as many immortal souls as possible. In order that this point may be clearly set before the entire Church, we subjoin an extract from our printed "Instructions for Colporteurs," a copy of which is placed for his guidance in the hands of every colporteur appointed by the Board of Publication, before he begins his work:

In going out as a colporteur, you are not to regard yourself as a mere vender of books. This, it is true, is an important part of your work, and these books, it is hoped, will do great good long after your labours are over; but you must recollect that few persons enjoy such access to the people at their own homes and individually, and with such themes for profitable conversation, as are afforded you; and you should not fail to improve them, so that your visits may be, with the divine blessing, a source of comfort and encouragement to the people of God, and the means of unspeakable good to those in their sins. Indeed, some of the most venerable and judicious men in our Church, regard the missionary aspect of this work as its most influential one; and certainly none can tell the good you may accomplish in going from house to house, talking and praying with the people, especially when you leave a book or tract to preach when you are gone.

In destitute neighbourhoods, it might sometimes be practicable to assemble the people at a schoolhouse or some other public place, and read to them from some one of the most practical books. Great good was done in this way in the days of the first Presbyterians in Virginia, and great good is now doing in this way by the Bible readers of Ireland.

The following, taken from the same "Instructions," will also show the temper and spirit with which the Board is anxious to have all its colporteurs engage in this department of labour:

In a work requiring you to go from house to house, and to encounter almost every variety of character, great prudence, patience, and perseverance will be necessary. Industry and energy are also indispensable; above all, however, a pious, humble heart, filled with a love for God's service, and a sense of dependence on his grace, and accustomed constantly to seek from him wisdom and strength, is the most important qualification, in order to comfort and success in this work. With this you may hope for great good as the result of your labours; good to others and good to yourself; good to your own particular church and to the world at large; good which you may both see and rejoice in on earth, and good you may never know on earth, but which shall fill your heart with everlasting joy, in the world to come. The colporteur enterprise constitutes one of the most important agencies of the day, and in this great country, and whilst the wicked one is so industrious in disseminating evil, all the diligence you can give will be needed, and no effort should be spared, that you may show yourself "a workman who needeth not to be ashamed."

From these extracts all can judge of the aims and wishes of the Board in this matter, and will see that if any impression has been made in any quarter that our colporteurs were regarded by the Board as merely venders of books, or that they were to regard themselves as such, this impression is entirely erroneous.

As a body, we believe our present corps of colporteurs to be an humble, devoted, assiduous, unwearied set of men, whose hearts are full of love for their perishing fellow-men, and whose minds are intent on bringing to them the words of eternal life. They are commissioned only upon what is deemed satisfactory evidence of their possessing this spirit, as well as other needful qualifications. Among so great a number, many of whom are accepted on the recommendation of pastors or of Presbyteries at a distance, it is of course impossible to avoid occasional false estimates, and consequent disappointments. These are, however, we rejoice to say, of comparatively rare occurrence, and whenever the Board becomes aware of the unfitness of any man for this service, remedial measures are always promptly adopted.

NOTICES OF BOOKS.

Fear not, and Rest in Christ. Presbyterian Board of Publication. Philadelphia. 32mo, pp. 64. Price 5, 10, and 15 cents.

This little volume consists of two tracts, each of which is an admirable accompaniment for the other. "Fear not," the first of these, is fervent, simple, and affectionate in its endeavours to remove the awakened soul's distrust of God, by opposing His promises to all its timorous objections. The other, "Rest in Christ," is a similar attempt to confirm the soul in a believing repose upon the Lamb of God. Together they will go forth, we trust, to carry light, and hope, and peace, to many a trembling but repenting seeker after life eternal.

The Youth's Casket of Gems and Pearls, selected and arranged by the Editor. Philadelphia, Presbyterian Board of Publication. 16mo, square, pp. 127. Price 25 and 30 cents.

The Child's Cabinet of things both rare and useful, collected and arranged by the Editor. 16mo, square, pp. 128. Price 25 and 30 cents.

These are a couple of little volumes which are destined, unless we are greatly mistaken, to be very popular with the young people, for whom they were designed. They are composed of short and interesting tales and sketches, interspersed with an occasional piece of poetry, and illustrated each with a number of attractive pictures. Each piece will be found to have, not only its interest, but its instruction and its religious profit for the reader. The number of books on the Board's catalogue adapted to the use of children and youth is rapidly increasing.

A Warning Cry from Niagara. By the author of "Come to Jesus," "It is I," &c. Philadelphia, Presbyterian Board of Publication. 16mo, pp. 42. Price 10 cents.

Two years ago a man was one morning discovered on a stump in the very midst of the roaring rapids of Niagara, and but a few yards above the mighty plunge of the river. An immense concourse soon gathered on the banks of the river and the bridge above, and all day watched with intense anxiety the almost superhuman exertions put forth for his rescue. The author of this little volume has seized upon this thrilling incident, and in a highly skilful and impressive manner has used it to illustrate the awful danger of the unconverted sinner, and the power and love of the divine Deliverer. The book cannot fail to do good. We commend it to any who wish to give to an unconverted friend, young or old, a little volume that may arouse him to see the danger of sin, and impel him to flee to Jesus Christ.

The Boat, and The Drowned Officer. By Charlotte Elizabeth. Philadelphia, Presbyterian Board of Publication. 32mo, pp. 36. Price 10 cents.

This is another excellent little book for juvenile reading. The name of the gifted and popular authoress is a sufficient guaranty to all who may buy it, that they will find the two stories contained in it both interesting and profitable.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF NOVEMBER, 1854.

Presbytery of Albany.	
Albany 1st ch, from Mr Stephen J Rider, per Rev Dr Campbell	10 00
Presbytery of Hudson.	
Deer Park ch, Mt Hope, per Rev Luther Little	7 00
Presbytery of Bedford.	
North Salem ch, per Wm Rankin, Jr	10 00
Presbytery of New York.	
Greenbush ch 1; Jersey City 1st ch 100 81, per Wm Rankin, Jr; Brooklyn 1st ch 225 02, per Geo L Sampson	326 83
Presbytery of Elizabethtown.	
Rahway ch, to con Mrs Isabella Mott hon mem, per Wm Rankin, Jr 30; Plainfield ch, per Jas Mackean 10	40 00
Presbytery of Baltimore.	
Ellicott's Mills ch, per Rev C Hntington	5 00
Presbytery of Blairsville.	
Harmony ch, per Rev J H Kirkpatrick	4 50
Presbytery of Washington.	
4th ch Wheeling 40; Allen Grove ch 4 50 per Rev Alfred Paul, Treas; Hookstown ch, per Jas J Brownson 25 87	70 37
Presbytery of Peoria.	
Canton ch, per J Blackadore	5 00
Presbytery of Orange.	
Springhill ch 29; Harmony ch 2; New Hope ch 5; Yanceyville ch 39 33, Mrs Sarah H Gray 25, per Jesse H Lindsay, Treas; Cross Roads ch 3; Spring Garden ch 23 65; Buffalo ch 14 55, Mrs Letitia H Foster 2 50, Mrs Jiggette 5, Rev G C Gregg hon mem 30; Rev Wm Banks hon mem 30—per Rev W Baird	214 03
Presbytery of Concord.	
Charlotte ch, per Rev Cyrus Johnston	153 50
MISCELLANEOUS.	
"G M," per Wm Rankin, Jr 25; John Wright, Auburn, N Y 1; Miss Ann Whitehall, Marietta, Lancaster co, Pa 10; An unknown friend 5; from "Q," Spring Garden ch 10; J F 12 cts	51 12
Total,	$897 35

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

LICENSURES.

Mr. W. L. Lyons, by the Presbytery of Schuyler.

Mr. J. A. Brown, by the Presbytery of Blairsville, November 2d, 1854.

Mr. J. M. Alexander, by the Presbytery of Chickasaw.

CALLS.

Rev. J. Jones Smyth has accepted a call to Greensboro, North Carolina.

Rev. D. Steele has accepted a call to Galena, Illinois.

Rev. Joseph T. Smith, D. D., of Baltimore, has received a call to the North church, Philadelphia.

Prof. William M. Scott of Danville, Kentucky, has received and declined a call to San Francisco, California.

Rev. R. H. Byers of Palestine, Texas, has received a call to the Henderson and Gum Spring churches, Texas.

Rev. M. G. Knight has accepted a call to the Cherry Spring and Georgetown churches, Kentucky.

Rev. Alexander Boyd has accepted a call to the church of Solon, Iowa.

Rev. A. S. McMaster of Mount Jackson, Pennsylvania, has accepted a call to the church at Poland, Ohio.

Rev. John G. Fackler of Jefferson City, has accepted a call to Liberty, Missouri.

Rev. James C. Watson, D. D., of Kingston, New Jersey, has been called to Milton, Pennsylvania.

ORDINATIONS AND INSTALLATIONS.

Rev. C. W. Hodge was ordained and installed pastor of the new Presbwterian church (Ainslee street) Williamsburg, New York, by the Presbytery of New York, on the 5th ult.

Rev. Henry B. Chapin, City Missionary, was ordained by the Presbytery of New York on the 29th of October.

Rev. H. G. Richards was ordained and installed at Ebenezer, South Carolina, by the Presbytery of Bethel, recently.

Rev. Thomas Dinsmore was installed at Desmoines by the Presbytery of Desmoines, October 11th.

Rev. Andrew Kolb was recently ordained by the Presbytery of Cedar as an Evangelist.

Rev. J. G. Symmes was ordained and installed pastor of the First Presbyterian church in Madison, Ohio, by the Presbytery of Madison, on the 3d of October.

Rev. ——— Clark was installed at Altoona, Pennsylvania, by the Presbytery of Huntington, November 14th.

Rev. John M. Geary was ordained by the Presbytery of Louisiana, October 22d.

Rev. J. M. Worrall was installed over the 1st church of Covington, Kentucky, November 6th.

Rev. Matthew B. Patterson was installed over the Washington Presbyterian church, White Deer, Pennsylvania, October 14th.

Rev. Andrew Barr was installed over the Truro church, Ohio, November 11th.

Rev. Fields Bradshaw was installed pastor of Oak Grove church by the Presbytery of Tuskaloosa, November 1st.

Rev. J. H. Alexander was ordained by the Presbytery of Tuskaloosa in October.

Rev. B. M. Hobson was installed pastor of Lexington church, Missouri, by the Presbytery of Upper Missouri, November 5th.

Rev. Ephraim K. Lynn was installed pastor of Urbana church, Illinois, November 11th.

Rev. Samuel C. Logan was installed at Constantine, Michigan, November 23d.

Rev. Elijah R. Craven has been installed over the 3d church at Newark, New Jersey, by the Presbytery of Passaic.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. William V. Wilson and the 2d church, Petersburg, Virginia.

Rev. J. M. Kirkpatrick and the Powhatan church, Virginia.

Rev. J. D. Dudley and the Crookville church, Pennsylvania.

Rev. E. B. Raffensperger and the church at Urbana, Ohio.

Rev. J. Weatherby and the Wilmington church, by the Presbytery of Chickasaw.

Rev. J. C. Watson, D. D., and the church at Kingston, New Jersey.

Rev. James McDougall and the church at Huntington, Long Island.

DEATHS.

Rev. William C. Scott, late pastor of the church at Farmville, Virginia, on the 21st of November.

Rev. Archibald Smith of Philadelphus, North Carolina.

Rev. Ichabod S. Spencer, D. D., pastor of the 2d church in Brooklyn, New York, November 24th, in the 57th year of his age.

Rev. Dion C. Pharr of the Presbytery of Montgomery, and resident at Covington, Virginia.

POST-OFFICE ADDRESS CHANGED.

Rev. L. G. Gaines, from Mount Carmel, Ohio, to Cincinnati, Ohio.

Rev. W. H. Roanes, from Monticello, Louisiana, to Ashwood Landing, Louisiana.

Rev. R. G. Thompson, from Roscoe, Illinois, to Beloit, Wisconsin.

Rev. J. D. Dudley, from Crookville, Pennsylvania, to Ford's Depot, Virginia.

Rev. T. S. C. Smith, from Havre de Grace to Bel Air, Maryland.

Rev. E. B. Raffensperger, from Urbana, Ohio, to Bellefontaine, Ohio.

Rev. John White, to Warrenham, Bradford county, Pennsylvania.

Rev. M. B. Patterson, to White Deer, Lycoming county, Pennsylvania.

Rev. Andrew Barr, from Danville, Pennsylvania, to Columbus, Ohio.

Rev. Lowman Hawes to Waukesha, Wisconsin.

Rev. Alexander Beattie, from Grand Lake, Arkansas, to Three Creeks, Union county, Arkansas.

Rev. L. G. Bell, from Fairfield, Iowa, to Sidney, Fremont county, Iowa.

Rev. Paulus W. Meiss to Lansing, Iowa.

Rev. W. A. Scott, D. D., from New Orleans to San Francisco.

Rev. J. C. Watson, D. D., from Kingston, New Jersey, to Milton, Pennsylvania.

Rev. B. H. Williams, from Natchez to Vicksburg, Mississippi.

Rev. J. N. Carothers, from Buena Vista to Houlka, Chickasaw county, Mississippi.

Rev. James R. Baird, from White Plains, North Carolina, to Clay Hill, York District, South Carolina.

Rev. J. C. Baldwin, from Dry Creek, Mississippi, to Natchez, Mississippi.

Rev. M. W. Staples, from Marshall, Texas, to Beloit, Wisconsin.

Rev. W. D. McKinley, from Mount Morris to Tuscarora, New York.

Rev. Willis Lord, D. D., from Cincinnati, Ohio, to Fairfield, Connecticut.

MISCELLANEOUS.

Rev. William T. Catto has been engaged to preach for six months for the First African church, Philadelphia.

The Second Presbytery of New York have erased the name of Rev. John P. Lundy from its roll.

The Chickasaw Presbytery has erased the name of Rev. W. E. Chittenden from its roll.

Rev. H. R. Lewis of the Cumberland Presbyterian, was received by the Presbytery of Sangamon a short time since.

Rev. Paulus W. Meiss, a minister of the German Reformed Church, was recently received by the Presbytery of Cedar.

Rev. C. C. Van Arsdale, D. D., late associate pastor of the Bleecker street R. D. church, New York, has been invited to supply for some months the pulpit of Rev. Dr. Scott's church in New Orleans.

Rev. William L. Breckinridge, D. D., of Louisville, has a second time declined the Presidency of Fulton College, Missouri.

Rev. Drs. Thornwell and Palmer have been elected to Professorships in the Theological Seminary at Columbia, South Carolina, in which election the Synods of Georgia and South Carolina concur.

Varieties.

Dedication of Central Church, Brooklyn.—The new and beautiful church edifice erected by the Central Presbyterian Church in Schermerhorn street was dedicated to Almighty God last Sabbath day. The pastor, Rev. J. E. Rockwell, preached the morning sermon, and the Rev. Dr. Paine of the New York Observer delivered the dedicatory address. Rev. Dr. Potts preached in the afternoon, and Rev. Dr. Krebs in the evening. The edifice is built of brick, in the Grecian style of architecture, and is capable of containing a congregation of about 1200 persons. The pastor is a talented young man. His services are much appreciated; and it is certain that before long his church will be well attended.

Oahu College.—The Sandwich Islands, a little cluster in the midst of the Pacific, which, within the memory of the middle-aged among us, were inhabited only by savage tribes of heathen, are now christianized and civilized, and have recently added to their institutions of learning a regularly organized college. The President, Edward G. Beckwith, was inaugurated on the 25th of September. Behold the fruits of persevering missionary labours!

Corner Stone Laid.—On Saturday afternoon, 28th November, the corner stone of a new Presbyterian church was laid, with appropriate ceremonies, at Swartswood, Sussex county, New Jersey, in the Presbytery of Newton.

Synod of Philadelphia.—The Minutes of the late meeting of the Synod of Philadelphia are now published. There were present, 68 ministers and 22 elders. The Synod comprises the following:

Presbyteries.	Ministers.	Churches.	Licentiates.	Candidates.
Philadelphia,	42	31	10	18
Philadelphia 2d,	21	24	4	10
New Castle,	22	24	1	9
Donegal,	21	26	2	3
Huntingdon,	32	42	5	17
Northumberland,	21	34	4	7
Total,	159	181	26	64

There were received during the last year, on certificate, 16 Ministers and 4 Licentiates; and 10 Ministers and 6 Licentiates were dismissed. Four ministerial members were removed by death. There were four ministerial ordinations, and ten licensures.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, since last report, viz:

From the church at Roswell,	$28 00
" a member of the Mississippi Presbytery,	2 50
" Rev. Edward Wurtz of Ashwood Landing, Louisiana,	2 00
" the Female Benevolent Society of Hillsborough church, North Carolina,	25 00
" East Springfield church, Ohio,	14 00
" the West, per Dr. Leyburn,	5 00
	$76 50

Geo. H. Van Gelder,
Treas. Trustees Gen. Assembly.

Philadelphia, *December 1st*, 1854.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—Benevolence the Fruit of Revivals, p. 2. Wants of Florida, p. 2. Pray for the Missionaries, p. 3. A Providential Event Improved, p. 3. A Good Result, p. 3. Interesting Historical Sketch, p. 3. Advantage of a Large Mission Field, p. 4. Receipts, p. 4.

Board of Education.—I. Ministerial Education: Increase of the Ministry, p. 5. Increase of Candidates in the South, p. 5. Consecration to the Ministry, p. 5. The Wan Reapers, p. 6. Preaching Christ, p. 6. II. Christian Education in Schools and Colleges: Educational Intelligence, p. 6. The North-Western Convention, p. 6. Perseverance, p. 7. Speech of D'Aubigné, p. 7. The Bible, p. 7. Valuable Thoughts, p. 7. Receipts, p. 7.

Board of Foreign Missions.—Recent Intelligence, p. 8. Circular Letter to Ministers, p. 8. Missions among Romanists: Letter of a Correspondent in Paris, p. 9. Africa: Corisco Mission: Journal of a Tour to Illobey and the River Muni, by Rev. J. L. Mackey, p. 9. China: Ningpo Mission: Journal of the Rev. Henry V. Rankin, p. 11. Our Indian Tribes, p. 11. Receipts, p. 13.

Board of Publication.—The Colportage Fund, p. 14. Contributing Churches, p. 14. The Donation Fund, p. 14. The Sabbath-School Visitor, p. 14. The Southern Synods, p. 14. Favourable Notice of the Board, p. 14. Colporteurs not Pedlers, p. 15. Notices of New Books, p. 15. Receipts, p. 15.

Miscellaneous.—New Volume of the Record, p. 1. The Grain of Corn and the Penny, p. 1. Little by Little, p. 1. Sanctified Afflictions, p. 1. Ecclesiastical Record, p. 16. Varieties, p. 16.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 2. | PHILADELPHIA, FEBRUARY, 1855. | PRICE PER YEAR, *Fifty Cents.*

COME TO JESUS.

Who is willing to go to the Saviour? He has graciously said, "Him that cometh to me, I will in no wise cast out." May every reader of this article be able to respond to the voice that cries "Come," in the spirit and resolve of the following lines:

Just as I am—without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee!
O Lamb of God, I come!

Just as I am—and waiting not
To rid my soul of one dark spot—
To thee whose blood can cleanse each spot,
O Lamb of God, I come!

Just as I am—though tossed about
With many a conflict, many a doubt,
With fears within, and wars without—
O Lamb of God, I come!

Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee I find—
O Lamb of God, I come!

Just as I am—thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because thy promise I believe—
O Lamb of God, I come!

Just as I am—thy love unknown
Has broken every barrier down;
Now to be thine, yea, thine alone—
O Lamb of God, I come!

AN EXAMPLE FOR SUBSCRIBERS.

The following letter was recently received:

"To the Editor of the Home and Foreign Record.

"*Dear Sir*—Inclosed I send you a dollar to pay for the *Record* for the year 1855, for ——— and myself. Our times make it hard to get along, and I have had to give up taking the ——— Magazine, and a political paper, but I hope I shall never see the time when I shall be so poor that I cannot give fifty cents a year for the *Record*. If we have any love to the dear Saviour, we surely will delight more to hear of his kingdom prospering in the world than of any other subject. The prosperity of Zion will be our chief joy. Yours with sincere respect,

* * *"

We commend the sentiments of this letter to all our readers. Would that they could reach the eyes of those thousands of Presbyterian Christians who can find so little in the *Record* to relish that they neither subscribe for it nor read it.

A DILEMMA TO BE FEARED.

A short time ago, says a pastor, I tried to make my people see under what embarrassment many professors would find themselves on arriving at heaven. I supposed that a crowd of glorified spirits would gather around the new comer, to learn what was doing for the extension of the Redeemer's kingdom, but that many of them would be as ignorant of these matters as they were of what was passing in the moon. "But were there no papers published to give you information on this subject?" "Yes, but we did not feel interest enough to take them." "Had you no monthly concert, where intelligence was communicated, and prayer offered for the conversion of the world?" "Such a meeting was held, almost at our door, but we were never in the habit of attending it."

Could Christians only look at this matter now as they will see it in the light of eternity, I believe that our monthly concerts would be our most crowded meetings, and the annual receipts of the Board would soon reach half a million dollars.—*Journal of Missions.*

EARLY ASSOCIATIONS.

The following is one among a thousand incidents which might be mentioned to show the permanency and value of early religious training. Let mothers be encouraged by it to sow the good seed diligently in the minds of their little children.

A Presbyterian minister of the United States, American by birth, but of Scottish parentage, happening to be in the city of New Orleans, was requested to visit an old Scottish soldier who had wandered thither, and having been attacked by the yellow fever, was conveyed to the hospital in a dying state. On announcing his errand, the sick soldier told him, in a surly tone, that he desired none of his visits; that he knew how to die without a priest. The minister replied that he was no priest, but a Presbyterian clergyman, come to read to him the word of God, and to speak of that eternity to which he seemed drawing near. The Scot doggedly refused all conversation, and after lingering a few minutes, the minister was reluctantly compelled to take his leave. Next day, however, he called again, thinking the reflections of the man on his own rudeness might secure a better reception on a second visit. But the soldier's tone and manners were equally rude and repulsive. He turned himself in bed with his face toward the wall, as if determined to hear nothing and relent nothing. As a last effort to gain attention, he bethought himself of the hymn well known in Scotland, the composition, as it is supposed, of David Dickson of Irvine, one of the worthies of Scotland:

"O mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?"

This hymn his mother had taught him to sing, when a child, to the tune of Dundee. He began to hum his mother's hymn, to his mother's tune. The soldier listened for a few moments in silence; but gradually turning himself round, his countenance relaxed, and with the tear in his eye, he inquired, "Who taught you that?"

"My mother," said the minister.

"And so did mine," replied the now softening and relenting soldier, whose heart was melted by the recollections of infancy, and who was now prepared to give a willing ear to the man who had found the key to his Scottish heart.

BENEVOLENT AGENCIES A DOUBLE BLESSING.

There is a light in which benevolent agencies are seen to hold a highly important relation to the prosperity of Zion, and to the well-being of our country. The overflowing prosperity of the people in every branch of industry is accompanied with perils of no ordinary magnitude to morals and religion. Avarice, and pride, and luxury, come in its train. Worldliness creeps in and shuts the door of the closet. Habits of devotion yield to the claims of business. The daily newspaper takes the place of the Bible and the book of devotion. Time becomes too valuable to spend in personal Christian toils. Money-getting and money-keeping become the absorbing pursuits of life.

Against these tendencies of our times powerful barriers are needed. This threatening evil needs to be converted into a blessing. Prosperous engagements should have an object higher than self-gratification—nobler than worldly ends. Broad channels need to be opened through which the increasing wealth of our country may flow forth in blessings on the dying world. In this view, the agent of a benevolent society is twice a benefactor—opening up to the prosperous Christian a way in which his temptation may be turned into a means of grace, unfolding the principles and presenting the motives for systematic, scriptural charity, and at the same time providing for the diffusion of that gospel for the poor, without which worldly prosperity is as insecure as it is selfish. An agent's visit is therefore both kind and needful to the rich, and those on the road of wealth. The scriptural views of stewardship and of the dangers of wealth fully warrants this idea, and the importance and dignity of benevolent agencies.—*Messenger.*

GOD OF MY MOTHER.

Rev. Charles Morgan of East Troy, Wisconsin, in giving an account of a religious revival in that place, says:

"An infidel of talent and respectability, under the power of truth, bowed upon his knees and cried in agony: 'God *of my mother*, have mercy on me!'"

His mother is a devoted Christian in the State of New York.

"God of my mother!" How much is revealed in that simple exclamation; how conclusively it proves that this man had a mother, whose faithfulness left its impress upon his soul too deep to be obliterated by time and sin!

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

CHURCHES RECEIVING AID SHOULD ENDEAVOUR TO BECOME SELF-SUSTAINING AND CONTRIBUTING.

It is manifestly the duty of the churches to sustain the gospel among themselves, without the aid of others, when they are able to do so; and such churches cannot apply for any assistance from the missionary fund, without great injury to themselves and injustice to others, who really need the funds which they unnecessarily absorb. Every church, therefore, before making application for missionary aid, ought seriously to inquire whether they cannot support the gospel themselves, and should make every reasonable arrangement and effort to do so, if they can. If they are unable wholly to support a pastor themselves, they should unite, if practicable, with some neighbouring church, and raise as much as possible among themselves, and then ask for only so much aid from the Board as is indispensable for the comfortable maintenance of a minister. After receiving such assistance, they should endeavour to become, as fast and as fully as practicable, a self-sustaining church. No church should content itself with receiving support from the Board, without making constant and vigorous efforts to dispense with it gradually and entirely.

Some churches have continued to receive the same amount of aid from the Board for many years, and in some cases the amount has not only not been diminished, but has been actually increased! It is believed that some at least of these churches might have become self-sustaining long ago, if suitable measures had been employed, and that others would soon become self-sustaining, and even contributing churches, if they were properly induced to do their duty. Will not the officers of the churches take this matter in hand, and endeavour to get the people to do what they can for themselves? Let them seriously consider how many churches more feeble than their own require assistance, and what immense destitutions there are in our country, which are yet to be supplied with the preaching of the gospel. These remarks apply, of course, only to those churches which are able to do more than they are now doing towards the support of the gospel, and not to those which are doing as much as they can. The Board have no desire to discourage applications for assistance by those who really need it, nor would they withhold aid from any church, however long they may have been receiving it, while it is really required, and they have the means to furnish it. All that is intended, and what we would with all possible earnestness insist upon, is that every church should do as much as they can for the support of the gospel among themselves, and should endeavour to become, as fast and as fully as practicable, a self-sustaining and contributing church. This would not only prove a blessing to themselves, but would also promote the interests of the Redeemer's kingdom throughout our land.

THE LATE REV. JOEL HUNTINGTON.

We give below an extract or two from a discourse of the Rev. J. A. Savage, D. D., President of Carroll College, Wisconsin. It was preached in the church in Waukesha, of which the Rev. Joel Huntington had been for more than two years the stated supply, and shortly after his death. It gives a brief outline of the early history and short career of one of the most faithful and promising missionaries of this Board—one who was eminently fitted for his field of labour, and whose influence was felt, and will be for a long time, throughout that wide field.

"My first acquaintance with Mr. Huntington was formed in Wisconsin, whither he came about two years ago, as the selected field of his ministerial labours, having just completed his theological course at that school of the prophets, presided over for so many years, and with such signal success, by the late venerated Archibald Alexander, the lineaments of whose clerical character are traceable so visibly in the lives and usefulness of great numbers now embodied in the Presbyterian ministry of our land.

"By his fond relations I have been put in possession of the following incidents of his earlier history, which cannot fail to be interesting and instructive to all who read them, especially to the student who is struggling to fit himself for usefulness in the world by the culture of his moral and intellectual nature, amid the discouragements which so frequently throng the pathway of the young aspirant after moral and intellectual attainments—amid privations and the absence of the means apparently necessary for their prosecution:—Joel was the fourth and youngest son of Charles and Martha Huntington, and was born in the village of Chittenango, Madison county, New York, on the 22d of October, 1822. About the age of ten he began the study of the ancient languages in the Polytechnic, at Chittenango, under the Rev. Dr. W. H. Campbell, now Professor of Biblical Criticism in the Theological Seminary of the Reformed Dutch Church, at New Brunswick, New Jersey, who, although then quite a young man, was distinguished both as a teacher of the classics and a preacher of the gospel.

"At the close of his first year, his studies were interrupted by the closing of the school in his native village, and the inability of his father to send him from home. In 1834 or 1835, yet a lad of twelve or thirteen years, he spent a few months in the Academy at Schenectady, then under the care of his eldest brother.

"With these very limited advantages for laying the foundation of a liberal education, young Huntington made such progress, that on his father's subsequent removal to a farm in Columbus, Chenango county, New York, he was enabled to pursue the studies, preparatory for College, without an instructor, at odd times, of an evening or on a rainy day, with ardour and success, while no agricultural duty was neglected, or carelessly or languidly performed. He seemed to be equally zealous in any employment which rightly devolved upon him, and no hired labourer could outstrip him in haying or harvesting. His family for years took it for granted that he would be a farmer; but his quiet way and uninterrupted cheerfulness deceived them with regard to his wishes and aims. Saying little or nothing about his future prospects, he devoted all his leisure hours to the cultivation of his mind. Furnished with books by his elder brothers, and following the prescribed course of study, his reading was by no means so desultory and unprofitable as it often is under like circumstances; on the contrary, in the languages and mathematics, almost as exact and systematic as it could have been in the best regulated school. Poverty, however, obliged him to remain on the farm till he was twenty-three or four years of age, when, by taking a room and boarding himself at the least possible expense, he was enabled to finish his preparation for college at an excellent Academy in the village of Manlius, six miles west of Chittenango, his native place. He entered junior class, in Union College, in 1846, and from the outset maintained the highest standing for scholarship and character. During his junior year, March 5th, 1837, he made a profession of religion, uniting with the Third Presbyterian Church of Albany, of which his elder brother, Rev. Dr. E. A. Huntington was pastor. But he is believed before this to have entertained a hope in Christ, and for many years previous to have had his heart set upon the ministry of reconciliation.

"After graduating in 1848, he was elected to a tutorship in his Alma Mater, and spent a year in that office. In 1849 he entered the Seminary at Princeton, where he was no less distinguished for his zeal and success in study, than he had been in his under-graduate course. During the winter of his second year in the Seminary, he was licensed by the Presbytery of Albany, and was employed during his subsequent vacation to preach in vacant churches within the bounds of that Presbytery. The church in Kingsborough, from which the venerable Dr. Elisha Yale was about retiring, became deeply interested in him, and formally invited him to become their pastor at the close of his theological course. But when that time arrived, the finger of Providence pointed him westward, and the short remainder of his life was devoted to the religious and educational interests of Wisconsin.

"For the first few months after his arrival in Wisconsin, he supplied the pulpit of the North Church, in Milwaukee, during the temporary absence of their pastor, Rev. J. M. Buchanan, to whose young, intelligent, and rising congregation, he commended himself as their pastor's true yoke-fellow. Mr. Buchanan having returned, after a transient sojourn at the East, and the Presbyterian church of Waukesha being unsupplied, in consequence of the then recent removal of their first and cherished minister, Rev. A. L. Lindsley, Mr. Huntington, still only a licentiate, was cordially greeted and secured as their stated supply, and subsequently was ordained in the midst of us by the Presbytery of Milwaukee, and here received his first official investiture for that work to which he had early consecrated his talents, energies, and life—the holy work of the gospel ministry, for which he seemed to us so richly qualified, and in which, during his short career, he proved himself 'a workman that needeth not to be ashamed.' To those of us who waited on his ministry, it was evident that, if his life were prolonged and his health preserved, the good providence of God in him had bestowed upon Waukesha and Wisconsin a rich and inestimable treasure, from which we might justly hope to be gathered fruits that in all time to come would highly enrich the heritage of God and the social institutions of our rising State, as yet in their infancy.

"At a meeting of the Synod of Wisconsin, in October, 1853, he was appointed to take the temporary oversight of Carroll College, whose presiding officer was necessarily called to spend the winter at the East, in the prosecution of its endowment. The Synod contemplated the supply of his pulpit in this arrangement, and provided for it to the best of their ability. But there were times when this provision failed, and Mr. Huntington was frequently put upon the necessity, as he deemed it, of discharging the double duty of teacher during the week, and minister on the Sabbath—a responsibility, under the circumstances of his position, too onerous for any one man. The functions of each were, however, promptly, ably, and acceptably performed, and every anticipated exigency met, apparently without any permanent injury to his physical energies, which had been thus overtasked for a season of six months, until the return of the Principal of the Institution, whose place he had been supplying. The annual examination of the pupils was to take place in the following July, the close of the collegiate year; and having become deeply interested in their progress, he preferred to retain the supervision of their studies to the close of the year—a gratification no less to his pupils than himself, in which he was indulged, the Principal supplying his pulpit, and giving him what aid he might call for in the recitation room. The examination transpired on the 17th, 18th, and 19th of July, and, as conducted mainly by himself and Mr. Bean, his associate and assistant teacher in Mathematics, gave universal satisfaction, as being highly creditable to both teachers and pupils. On the evening of the 19th, apparently in as good health as usual, and with more than his wonted cheerfulness, he took his departure from us on a visit to his surviving parent and relatives, and to attend the commencement exercises of his Alma Mater, which were this year rendered additionally attractive and interesting to all her alumni, by reason of its being the fiftieth or semi-centennial anniversary of her universally venerated President and Patron's connection with it. He reached his father's residence in Chittenango, in safety, on Saturday, the 22d of July, from whence the last missive, I presume, that his pen ever inscribed, was sent us, informing us of his safe arrival, and suggestive of his anticipated enjoyment of the coming anniversary. The following Sabbath and Monday (July 23 and 24) he spent with his father and dear friends, whose affectionate greetings he had made such haste to

enjoy; and on Tuesday, the 25th, he left the domestic circle for Schenectady, where, on the next day, the 26th, with the multitude of kindred spirits assembled from all parts of our land, he participated, with much zest, in the moral and intellectual festivities of the last anniversary of that venerable institution, endeared to him by so many hallowed associations, rendered memorable in her annals by the incident to which I have already alluded. From these intellectually exhilarating scenes he passed over to Albany, in company with his elder brother, to spend a few days in the bosom of his family, and on the following Sabbath supplied his pulpit the entire day, which proved to be the completion of his ministerial work.

"Rev. Dr. E. A. Huntington, at whose residence he expired on the morning of the 12th of August, thus sketches, in one of his recent letters, the closing scenes of his life:—'Although apparently fatigued by a long journey, and worn thin with long toil in the pulpit and class room, no alarm about his health was excited either in himself or his friends. But on the evening of Sunday, July 30th, after having twice preached in his brother's pulpit, he was suddenly taken ill with cholera, and at noon the next day was supposed to be dying. Never, in perfect health, did he exhibit more composure, or fuller confidence in the Redeemer. His sinfulness appeared to him exceeding sinful; but for that very reason he rejoiced in the righteousness of Christ. After a few hours his disease yielded, and on Tuesday, and for two or three days in succession, strong hopes were entertained of his recovery. But soon his brain began to be affected. He was subsequently neither deranged nor in a torpor, but seemed to be in a waking dream till Saturday, August 12th, when he sank to sleep in Jesus, so calmly that it was impossible to distinguish when he ceased to breathe. The pallor that overspread his countenance was the first indication that his spirit had taken its flight.'

"Mysterious Providence! To-day, when both he and we had been fondly looking forth to a re-union and a re-entrance upon his cherished work among us, we are here to contemplate the severance of those ties that bound us together, and to sorrow that we shall see his face no more. 'The silver cord is loosed, the golden bowl broken, the pitcher broken at the fountain, and the wheel at the cistern.' 'And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them.' Sadness and sorrow sit brooding on our faces, and a grief that human sympathy alone cannot heal is festering about our hearts, as we contemplate his sudden removal from the midst of us, with no prospect of his return, or aught that can compensate for the loss which we feel. Yet none of us doubts that to him the exchange of worlds has been a happy one; and while we think of him as the tenant of the tomb, his body only occupies the narrow house; its recent moral and spiritual occupant, which so endeared to us his bodily presence, we doubt not, luxuriates with the spirits of just men made perfect in heaven—in the rich enjoyment of the Christian's inheritance; and standing, in fancy, over the spot where his precious dust reposes, we seem to hear the utterance of the Saviour's voice, 'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.' Blessed hope! What can more thoroughly cheer us amid such a gloom, and bid us more submissively resign ourselves to the Divine will under such providential bereavements? * * * * *

"Who that knew him would not feel the glow of indignation at the slightest attempt to attach suspicion to the character of Joel Huntington, or asperse his memory? And who doubts that as oft as his image shall be recalled in all time to come, however distant, we shall contemplate the vision with a pleasing satisfaction, and love to linger around the moral virtues that adorned him, and scattered the richness of their hallowed savour amid all the associations in which, while living, he mingled? To whom, among all our fellows, rather than to him, can we attach the Saviour's designation of Nathaniel, when he said of him, 'Behold an Israelite indeed, in whom is no guile?' His natural talents, decidedly above mediocrity, commanded our respect. His acquirements and erudition as a scholar secured for him a reputation among the friends of literature. His ample qualifications for the ministry, especially his acquaintance with the sacred text, and his skill in rightly dividing the word of truth, won for him an enviable prospective eminence among his brethren. But we all, without distinction, loved him for the purity of his character, the righteousness of his life, and the principles of truth and integrity which protruded themselves so visibly from every thought to which he gave utterance, and every act of his life that came under our inspection. How did he exemplify that apostolic injunction, so lamentably overlooked by many of us, who profess to follow the same divine teachings, 'Owe no man anything, but to love one another'? In him seemed to blend harmoniously all those elements of character, the memory of which we love to cherish and perpetuate, which, when it seems to be analyzed, will be found to derive its main excellences from the fact, that Christian principles regulated and controlled the whole man, who like the Master whom he served, in his measure will be cherished in our recollections as 'a man approved of God, who went about doing good.'"

Office of the Board of Missions,
No. 265 Chestnut Street,
Philadelphia, February, 1855.

Rev. and Dear Brother—The period is again approaching when we shall be called upon to render to the General Assembly a report of the operations of the Board of Missions throughout the year, and as the results of the labours of our brethren in the missionary field must, necessarily, occupy a prominent place in that report, we forward to you the annexed *form of a Special Report*, which contains the various items on which the General Assembly desires information. Will you be so good, therefore, as not only to give us *some information on each item introduced*, but also make that information *as full and as accurate as may be in your power*. We would ask it as a special favour, that you pay particular regard to *statistical* information, and should you be in possession of any *interesting facts* connected with your missionary work, that you would insert them under the head of "General Remarks." Your report will, of course, include the amount of labour performed under the appointment of the Board, from the first of March, 1854, or, if appointed since that time, from the date of your commission.

As it will require some time to reduce into one, the numerous reports furnished by our missionaries, we earnestly request you, after filling up the blanks and completing your annexed Special Report up to the first of March, 1855, or to the end of your commission if it should close sooner, *to return it immediately after date, in an envelope, to the Secretary of the Board at Philadelphia*. Your punctuality in this matter will greatly oblige us.

Grace, Mercy, and Peace be multiplied unto you in our LORD. Sincerely and affectionately yours,

G. W. Musgrave, *Cor. Sec.*

☞ You will please not introduce into your Special Report *any other business* than that which properly belongs to it. Otherwise in the press of engagements in the office, it may be overlooked. And should your quarter's salary be due at the time that you are forwarding your Special Report, do not expect payment on *that* report; but make a *separate report for the quarter*, and you will not be omitted in the regular payments of the office.

SPECIAL REPORT.

Months of labour performed under commission from the Board, from March 1st, 1854, to March 1st, 1855.

Number of Congregations and Missionary Stations supplied between March 1st, 1854, and March 1st, 1855.

Names of do.

Within the bounds of what Presbytery.

Churches organized between March 1st, 1854, and March 1st, 1855, and names of same.

Houses of worship erected or finished during the same time. State whether *erected* or *finished*.

Number of Families regularly attending your ministrations.

Number of Sabbath Schools in operation (not Union Schools) between March 1st, 1854, and March 1st, 1855.

Number of Teachers in do. during the same time.
Do. Scholars in do. do. do. do.
Catechetical and Bible Classes do. do. do.
Number of Learners in do. do. do. do.
Number of Sermons preached do. do. do.
Is the Monthly Concert observed?
Have you weekly Prayer-Meetings?
Number of Family Visits.
Observance of the Sabbath, whether good, bad, or indifferent, please answer under one of the three heads.

State of the population, whether increasing, diminishing, or stationary, please answer under one of the three heads.

Attendance on public religious services, whether good, bad, or indifferent, please answer under one of the three heads.

Number of Baptisms between March 1st, 1854, and March 1st, 1855.

Additions on Examination during the same time.
Additions on Certificate do. do. do.
Total in Communion, on the 1st of March 1855.
Religious Instruction of Coloured population.
Number of Coloured Communicants.
Temperance cause.

Amount paid over to the Board of Domestic Missions, from March 1st, 1854, to March 1st, 1855.

Amount paid over to the Church Extension Fund, from March 1st, 1854, to March 1st, 1855.

Amount paid over to the Board of Education, from March 1st, 1854, to March 1st, 1855.

Amount paid over to the Board of Foreign Missions, from March 1st, 1854, to March 1st, 1855.

Amount paid over to the Board of Publication, from March 1st, 1854, to March 1st, 1855.

Amount paid to other objects not including salary, from March 1st, 1854, to March 1st, 1855.

Are your collections for the different benevolent schemes of the Church reduced to a system, and what is it?

What amount of Salary do your people pay towards your support, in addition to what the Board gives?

Has your Church become self-sustaining this year?

What prospect of your Church becoming a self-sustaining church?

☞ *Name and Post Office address (in full.)*

P. S.—Are you in want of Clothing? If so, what family have you? *Be particular to give height, age, sex, and general size of each member.* Give plain and full directions how Boxes shall be sent.

☞ *Please return this Report immediately after the 1st of March. Reports received after the 26th of March cannot be included in our Annual Statistical Table.*

NEW CHURCH AT MEMPHIS, MO.

Rev. and Dear Sir—With devout gratitude to the great Head of the Church, and with feelings of inexpressible pleasure, I communicate to you the intelligence relative to the progress of our beloved Zion in this region of country. Our church edifice in this place was solemnly dedicated to the worship of the triune Jehovah on last Sabbath, the 10th inst. The dedication sermon was preached by Rev. James C. Sharon, of St. Francisville, from Luke vii. 5: "For he loveth our nation, and he hath built us a synagogue." The house is a neat frame, 30 by 40 feet, and when well seated will accommodate this community for many years. This is the only Presbyterian church in this whole region of country; and I know of no Presbyterian minister in any of the counties west of this; and I find Presbyterians settled in almost every neighbourhood. "The harvest truly is plenteous, but the labourers are few."

When we look around and see how God in his infinite mercy and goodness has blessed and prospered us, we are ready to exclaim with the inspired Psalmist, "The Lord hath done great things for us, whereof we are glad." Surely God has blessed and prospered this little vine.

The Presbyterian church in this place (Memphis) was organized in May, 1845, by the Rev. Joseph Anderson. From the time of its organization until within the last year, they have never enjoyed the stated preaching of the Gospel by the ministry of their own denomination. But during that long period of time, though surrounded with many difficulties, very many sore trials they were compelled to pass through, many severe afflictions were laid upon them, yet sustained by the grace of him who said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," they remained firm and steadfast to the precious doctrines of our beloved Church; and during those days of darkness and trial, they waited patiently until God in his good providence would send them one who would go in and out before them, and break unto them the bread of life. During the last year God has mercifully blessed the little church, increased it in numbers, and I trust in holiness. The church has grown from twelve to thirty, and we are led to believe that it is a vine of our Heavenly Father's own planting; and while we bless his holy name for what he has done, we trust we feel more and more

the force of that precious truth taught by our blessed Saviour to his disciples, "Without me ye can do nothing." O, that our God would continue to bless his people, "till he establish and make Jerusalem a praise in the earth." H. P. S. W.

FROM A MISSIONARY IN OHIO.

January 3d, 1855.

Rev. and Dear Brother—

It becomes my duty to report to you an account of my labours during the last quarter of the year that has just closed. And in doing so, I feel that much gratitude is due to our Heavenly Father for health and the innumerable blessings with which he has cheered me in the performance of my work. I have not been prevented from filling any of my appointments, and attending to all ordinary duties. In relation to the religious condition of my field, there are some encouraging indications. I believe that no time has there been a more general attendance on the Sabbath day in both churches, than for the last quarter, or a more marked attention to the word preached. I administered the Lord's supper in the Union church, a few Sabbaths since, which was a season of some interest to that church. There were six additions, and throughout the exercises on that occasion there was a marked solemnity on the part of professors, and thoughtfulness with the impenitent. Though the weather was rather unfavourable, the house in which we worship, a large school-house, was insufficient to accommodate those in attendance—illustrating very forcibly the necessity of having our house, which is under way, completed. Indeed if that house, which is large for a country church, had been finished, it would have been filled on the occasion. It is now enclosed; but unless aid can be obtained in the spring, it cannot be completed, without incurring a debt which would be exceedingly embarrassing. J. M. C.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year. Provided we have their address.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of December, 1854.

SYNOD OF ALBANY.

Pby of Londonderry.—Antrim ch addl	$14 00
Pby of Albany.—Ballston ch 27 76; Amsterdam Village ch 42 75; Ballston Spa ch 14	84 51

SYNOD OF BUFFALO.

Pby of Genesee River.—Moscow ch	8 00

SYNOD OF NEW YORK.

Pby of Hudson.—Hamptonburg ch addl 2; Hopewell ch 21 58; Monticello ch and Sab school 6; Scotchtown ch 66	95 58
Pby of North River.—Hughsonville ch 20; Smithfield ch, from Rev G W Todd in part to constitute himself an hon member 30	50 00
Pby of Bedford.—Croton Falls ch 8; South Salem ch Female Charitable Society 16 50	24 50
Pby of New York.—Fifth Avenue and 19th st ch N Y 2703 46; Brick ch N Y, collection 803 88, and from a Friend to Missions 500=1303 88; Grand st ch N Y 165 50; Jamaica ch 6 53; Williamsburg ch Sab school 38	4217 37

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Baskingridge ch	30 00
Pby of New Brunswick.—Squan Village ch	11 00
Pby of West Jersey.—Bridgeton 1st ch 263 25, of which 50 to con J HOWARD NIXON an hon mem and 56 50 from the Ladies' Missionary Society; Camden ch in part 45; Salem ch 17 12	325 37
Pby of Newton.—German Valley ch 34 25, less 4 50 paid to *Home and Foreign Record*=29 75	29 75
Pby of Luzerne.—Wilkesbarre ch 50; Summit Hill ch 15 34, of which 5 from S and 5 from N	65 34
Pby of Burlington.—Mount Holly 1st ch addl 16 50; Columbus ch 6 13	22 63

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Spring Garden ch Phila addl from Alex Hewitt 5, Mrs J Evans 1, Sarah Stinefet 1, A Friend 1=8; Ninth ch Phila 63 82, of which 22 76 from the Juvenile Missionary Society; Kensington ch 42 30, and from the Sab school 28 25=70 55, of which 50 to constitute WILLIAM GRAHAM an hon mem; Tenth ch Phila addl from Morris Patterson 25; Arch street ch Phila, collection 104 20, from Thomas Earp 30, F V Krug 25, G W McClelland 25, R T Shepherd 20, Wm C Baker 20, Isaac F Baker 20, W C C 20, Howell Evans 20, B A Fahnestock 10, John Wiegand 10, D P Riesch 10, E C Krug 10, B M Jones 10, T W Baker 10, W S Stewart 10, Henry Sloan 10, Jas H Orne 10, John Constable 10, A H G 10, Curwin Stoddart 10, Thomas W Woodward 5, George Cookman 5, Wm T Snodgrass 5, J W Throckmorton 5, Wm W Muzzey 5, Mrs John Tucker 5, Mrs Mary Dorsey 5, C C French 5, C D Richie 5, E Kirkpatrick 5, Mrs Jane Mulhollan 5, Miss Mulhollan 5, J R Eckfeldt 5, J B 5, Mrs J B 5, J J Burke 2 50, E S Young 2 50, Edw Schreiver 2 50, Galusha H Johnson 1, R S Hubbard 1, J H Southworth 1, Mrs Jane Katz 1, Master J N Strickland 1=491 70	659 07
Pby of Philadelphia 2d.—Bridesburg ch	10 50
Pby of New Castle.—Upper Octorara ch 30 68; Benevolent Fund of the New London Congregation 48	78 68
Pby of Donegal.—Cedar Grove ch, of which 50 to constitute Rev JOHN LEAMAN an hon mem	72 02
Pby of Huntingdon.—Fruit Hill ch, to constitute Rev J J HAMILTON an hon mem 50; Mount Pleasant ch in part 6	56 00
Pby of Northumberland.—Nippenose ch 5; Chatham Run ch 5	10 00

SYNOD OF BALTIMORE.

Pby of Baltimore.—Baltimore 5th ch	40 64
Pby of Winchester.—Alexandria 1st ch 20; Winchester ch 50 18; Front Royal ch 15; "Flat Run ch, Orange co, Va 10 36"	95 54

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Appleby Manor ch	10 00
Pby of Beaver.—Sharon and Brookfield chs	8 00

SYNOD OF OHIO.

Pby of Richland.—Jeromeville ch	5 25

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Oxford ch	8 60
Pby of Fort Wayne.—Bluffton, New Lancaster, and Pleasant Ridge chs	12 50

SYNOD OF ILLINOIS.

Pby of Rock River.—Princeton 1st ch	14 00

SYNOD OF WISCONSIN.

Pby of Dane.—Vernon ch	3 00

SYNOD OF NASHVILLE.

Pby of Knoxville.—Lebanon ch 8 20; Pleasant Forest ch 9 45; Knoxville ch 12 35	30 00

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Fair Forest ch	10 00

SYNOD OF GEORGIA.

Pby of Florida.—Mrs D A Cook, Albany, Ga	5 00
Pby of Cherokee.—Roswell ch additional	18 00
	$6124 85

MISCELLANEOUS.

E F Backus, Esq, Phila 100; Interest on Permanent Missionary Fund, per Treasurer of the Gen Assembly 395 41; Missionary, Bible, Tract, and Education Society of Princeton Theological Seminary 50; Mrs Irwin of Shippensburg, Pa 5; John Stewart, Graceham, Md 5; Family Missionary Society of T A Godfrey, Tremont, Pa 4; A Friend in Mercer st ch New York city 5; "First Fruits" 10; "Yours, &c," Harrisburg, Pa 5; Edwin Reese, Auburn, Ala 5; John Haswell, West Troy, N Y 25	609 41
	$6734 26
Received from the Treasurer at Pittsburgh, December collections $889 56	
Less expenses 56 64	832 91
Total,	$7567 18

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

1 box from the Ladies of Ewing ch, N J, valued at	$30 00
1 " " " Port Byron ch, "	48 00
1 " " " the 6th ch, Phila, "	100 00
1 " " " McConnellsburg ch, Pa, valued at	115 00
1 box from the Young Ladies' Missionary Society of Pittsburgh, Pa, value not given.	
1 box from the Ladies of the North Presbyterian ch, Phila, valued, with freight, at	80 00
1 box from donors unknown, supposed to be from Centre co, Pa, valued at	65 08

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of December, 1854.

Pby of Luzerne.—Wilkesbarre ch	10 00
Pby of New Castle.—Benevolent Fund of the New London congregation	10 00
Pby of Iowa.—Middletown ch	10 00
Pby of Florida.—Mrs D A Cook, Albany, Ga	5 00

MISCELLANEOUS.

Mrs Charlotte F Kirk, Fishkill, N Y, for Forrestville ch Pa 25; Sab school, District No. 12, Waterloo, Albany co, N Y, connected with Chesterville Dutch Reformed church 4	29 00
Total,	$64 00

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of December, 1854.

SYNOD OF OHIO.

Pby of Zanesville.—Pleasant Hill ch 20; Norwich ch 14	34 00
Pby of Coshocton.—Unity ch	30 00

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 1st ch monthly coll	49 95

SYNOD OF PITTSBURGH.

Pby of Redstone.—Mt Pleasant ch 38 15; Tent ch 29 30	67 45
Pby of Allegheny.—Slate Lick ch 23 13; Tarentum ch 17 67	40 80
Pby of Blairsville.—Ligonier ch 15; Beulah ch 41	56 00
Pby of Ohio.—Sewickley ch 36 25; Raccoon ch 51 11; Bethel ch bal to con ROBERT FIFE an hon mem and in part to constitute David Wilson an hon mem 32; Pittsburgh 1st ch 352 42; Pittsburgh 2d ch in part 139 58	611 36
Total,	$889 56

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

Ladies of Monongahela City ch, a box valued at	$60 00

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of December, 1854.

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Rocky Spring ch 7; Marshall ch 2 18; Chillicothe ch 78	87 18
Pby of Cincinnati.—4th ch Cincinnati mon con coll 3 89; 7th ch Cincinnati 77	80 89
Pby of Oxford.—Harmony ch	6 50
Pby of Findlay.—Covington ch	4 00

SYNOD OF NORTHERN INDIANA.

Pby of Muncie.—Winchester ch	37 50

SYONOD OF ILLINOIS.

Pby of Peoria.—Middleport ch 4; Mackinaw ch 5	9 00
Pby of Schuyler.—Presbyterial coll of Schuyler	7 50
Pby of Chicago.—North Presbyterian ch Chicago, bal	32 00

SYNOD OF IOWA.

Pby of Cedar.—Andrew ch	4 20

SYNOD OF KENTUCKY.

Pby of Louisville.—Pennsylvania Run ch 10 75; Walnut st ch Louisville addl 1 50; Pisgah ch 3 50	15 75
Pby of Ebenezer.—Paris ch in part 47 50; J M Preston, Burlington ch 50	97 50
Pby of Muhlenburg.—Mt Zion ch 3; South Carrollton ch 9	12 00

SYNOD OF MEMPHIS.

Pby of Memphis.—Mount Carmel ch 72; Salem ch 21 50; Germantown ch 17 50	111 00

MISCELLANEOUS.

East Hopewell ch, Ind 6; Mrs Ezra How, Weston, Ky 1; Collections by Rev Robert Irwin, Ind 2 50	9 50
Total,	$514 52

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
JAMES WOOD, D. D., *Associate Corresponding Secretary.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

SPECIAL PRAYER.

LAST THURSDAY OF FEBRUARY.

For several successive years the last Thursday of February has been observed by many of our churches as a day of special prayer for the increase of candidates for the gospel ministry and for schools and colleges. The resolution of the last General Assembly is in the following words:

"*Resolved*, That the last Thursday of February next be recommended as a day of special prayer and public instruction on Christian education, and especially with reference to the necessity of an enlargement of the ministerial resources of the Church, and of an outpouring of the Holy Spirit upon our congregations."

The importance of the objects embraced in this resolution will doubtless be acknowledged by all. They ought to form a part of our devotions in the closet, the family, and the house of God; particularly the increase of candidates for the gospel ministry, and to this end, the outpouring of the Holy Spirit on our congregations, schools, and colleges. If united prayer for these objects should ascend up every Sabbath day from all our churches, who can doubt that God, who "hears prayer," will in due time bestow the desired blessing?

There is also abundant encouragement for the observance of the day specially set apart by the Assembly and by other ecclesiastical bodies, as a concert of prayer for these objects. While God's people were yet speaking, he has heard them; and has commenced reviving his work in several instances before the close of the day on which this concert was held. Why should not all our churches observe this season; and in connection with earnest and united prayer, enjoy the further benefit of "public instruction on Christian education, &c.," recommended by the Assembly as the topic of discourse on that occasion?

By referring to the Circulars prepared for this concert in 1852, '53, and '54, which are published in the Appendix to the Annual Reports of the Board of Education for those years, our brethren in the ministry will find statistics of college students, of candidates for the ministry, &c., in sufficient number and fulness, to furnish materials for their use the present year. We respectfully refer them to those Circulars, not deeming it necessary to repeat the statistics at this time.

The closing paragraph of the Circular for 1854, contains these words: "Brethren in the ministry and in the eldership; fathers and mothers at the heads of households; pious youth ready to enter upon the active scenes of life; this subject has solemn responsibilities to us all." To these several classes we propose to address ourselves on the present occasion.

1. To our brethren in the ministry and in the eldership. American colleges had their origin, not in State legislation, nor in the voluntary associations of irreligious men, but in the zeal, faith, prayer, and self-denying benevolence of God's people, and especially of his ministers. Though many of the State Legislatures have since engaged in this work, yet even now, much the larger number of our colleges are directly or indirectly under the care of the Church, and are dependent on her for their support and prosperity. Many of our ministers and ruling elders, and other prominent members, have aided in their establishment, and belong to their Boards of trust. They elect their Faculties, arrange their course of study, and are responsible for the moral and religious influences which are exerted over the students. Upon the Professors falls more immediately the responsibility last named; but the trustees are responsible for the character of the Professors whom they appoint; and the Church, through her judicatories, or the public sentiment she creates, controls the trustees. In some one of these relations, therefore, the Church is responsible for the character of these institutions; and she is under imperative obligations to use her influence to secure in all our schools, academies, and colleges, not only a thorough course of intellectual culture, but also of moral and religious training. Especially is this duty incumbent on those who enjoy the honour of an official connection with these institutions.

To this end the Professors and teachers should be pious; and they should be required to educate the moral faculties of their students as regularly and diligently as their intellectual. This is an essential part of "Christian education," the faithful attention to which is a scriptural preparation for successful prayer for the Divine blessing. The divorcing of secular learning from religious instruction, and the confining of collegiate studies to the former, are inconsistent with the nature of man; do not provide for his most important necessities, and will be a serious obstacle to the enjoyment of God's favour. Acceptable prayer involves the use of other appropriate means; and hence while the Church offers her prayers for schools and colleges, she has a right to expect that her ministers and elders, and others who may share with them in the honour of being the guardians of these institutions, shall provide for them those appliances which are requisite to protect the students from vice and temptation, and imbue them with virtue and religion.

2. Will Christian parents permit us to remind them, that the present is a suitable occasion for making the inquiry, whether their daily example and influence over their children are such as are adapted to bring them to the saving knowledge of Christ? Whether they pray with and for them? Whether they teach them the doctrines and duties of our holy religion, and solemnly and earnestly impress upon their minds the importance of early piety? Need it be said that these duties should be no more neglected than providing for their physical wants? "Is not the life more than meat, and the body than raiment?" If they are at school, special care should be taken to have them enjoy these privileges during their vacations; and when they are absent, these exercises should be compensated, as far as practicable, by frequent and pious correspondence.

Especially should parents pray for their absent children. God can as easily answer our petitions in behalf of distant friends as of those that are present. He has often heard such prayers under the circumstances now supposed. Revivals in colleges have sometimes been traced to the earnest prayers of parents in their families and closets for the conversion of their sons in those institutions. If our children are piously dedicated to the Lord's service, and then devoutly and believingly prayed for, we have scriptural ground for believing that God will call them into his service, and qualify them by his grace for performing its duties. Hence we may consider those colleges as highly favoured, a large number of whose students are the sons of pious and praying parents. We rejoice that there are now so many such institutions in our country; and we trust that the fathers and mothers in the Church will remember them in their daily devotions.

3. We also address pious youth, and particularly those who are students in our high-schools and colleges. The responsibility resting upon you with regard to this matter is truly solemn. Do not permit your studies to quench the flame of your devotions. Besides daily secret prayer, attend meetings for social prayer; and particularly those which have for their special object the outpouring of the Holy Spirit on the academies or colleges of which you are members. Show also by your deportment at other times, that you are sincere, conscientious, and consistent Christians. The savour of your piety will thus be felt in a twofold way; viz., by the answers which God will graciously vouchsafe to your prayers, and by the direct influence of your holy example on your fellow-students.

In conclusion, we will notice two or three of the beneficial results of the course now recommended. One is the increase of candidates for the gospel ministry. For this we are to look largely to the students in our academies and colleges. Hence, if God shall be pleased to pour out his Spirit on these institutions, the piety of many students who are already professors of religion will be so quickened as to bring them to a different decision on this momentous question, from that to which they had previously come, when their zeal for Christ and his cause was more feeble. And many more who may become subjects of renewing grace, will doubtless devote themselves to the high and holy vocation of preaching the Gospel. The increase of candidates during the last and present years, under the care of the Board of Education, is in a great measure the fruit of revivals of religion in our schools and colleges; and should these institutions continue to be blessed with such precious visitations from on high, the number of candidates will be doubled in a few years. What a powerful incentive is this to earnest prayer for the conversion of the youth who are congregated at these seats of learning.

Another result would be the sending forth from our colleges a large amount of sanctified talent for the other learned professions, and for places of honour and influence in the various offices connected with the administration of justice and with civil government. Revivals in colleges have already produced many such men, whose brilliant intellects have shone with a brighter lustre, and whose official positions have been so many radiant points from which have been diffused a more benign and healthful influence through society, from their having, when students in college, enjoyed this highest of all God's favours, the bestowment of his renewing grace. To pray and labour, therefore, for the spiritual good of our literary institutions, are virtually to pray and labour for the good of our country.

A third result will be the general religious prosperity of our churches. A spirit of prayer for colleges cannot exist without a desire for the conversion of souls around us; and revivals in colleges are seldom confined to the college walls. The news of a

converted son or brother conveys a thrill of joy to a whole family, and kindles on the domestic altar a purer and more ardent flame of devotion. And the visits of these students to their unconverted friends are often blessed of God to their awakening and conversion. Youth are naturally fervent; and when this fervour receives a pious direction, and manifests itself in earnest expostulation with brothers and sisters and other relatives, it possesses a force which it is not easy to resist.

But our main reliance must be on the power of the Holy Ghost, without which no human agency can effectually move and subdue the stony heart. And here we have ample encouragement for prayer, both in behalf of our schools and colleges, and of our churches and congregations. The same kind of praying which will avail for the former, will avail also for the latter. They are not to be separated in our minds from each other, in such a sense as that we should pray for the one and not the other. They stand so related to each other as to exert a reciprocal influence, and to make it of equal importance to pray for both. Let the guardians and patrons of our academies and colleges provide for their spiritual necessities with the same pious care that they provide for the religious instruction of their children in the family, and the preaching of the gospel in the congregation; and in all their prayers for the latter let them pray also for the former. These institutions will then in return send back influences and agencies, which by the Divine blessing will impart spiritual life and salvation to thousands of precious souls.

A CALL TO YOUNG MEN.

"Wo is me, if I preach not the gospel."—1 Corinthians ix. 10.

It is a heavenly theme;
I hear a voice divine—no idle dream—
Calling to duty and to self-denial,
In face of many a stern and bitter trial,
Reverberating when the day is bright,
Chiding, when earthly pleasures round me rise;
Soothing, when sorrows fill my weeping eyes.
Go, preach the gospel, fly to every land;
Obey the risen Saviour's last command.

It comes with accent clear,
Like heavenly music to the listening ear,
With sweetest emphasis of love appealing
To conscious duty and to Christian feeling;
Or comes with trembling accent sad and low,
Like distant echoes from a world of woe,
Of millions perishing through lack of vision,
Chiding my unbelief and indecision.
Go, preach the gospel, fly to every land;
Obey the risen Saviour's last command.

And I must answer true—
Full many an obstacle will rise in view;
Affection's voice will tempt me to forbear,
And softer labours to my hand prepare.
But no! a bleeding Saviour's love hath found me;
His everlasting arms have sweetly bound me;
I'll gladly follow where he leads the way,
Nor think of danger while I hear him say,
Go, preach the gospel, fly to every land;
Obey the risen Saviour's last command.

A NOBLE EXAMPLE.

The *Christian Intelligencer* states that the Consistory of the Collegiate Churches (Dutch Reformed) in New York, has given the sum of $35,000 to the Theological Seminary at New Brunswick. What Church or individual will give the like sum, or one-half or one-fourth of it, to our Seminary at Columbia? Whatever grounds of complaint we may have against our Northern brethren in some particulars, we cannot deny to them a degree of liberality in the support of their institutions of learning and religion to which we cannot lay any just claim. In other, and we must think better days, we shared in their benefactions. We cannot hope to do so any longer without a great, we fear almost impracticable, change of feeling between the two sections of the country. We are thrown upon our unaided resources for the accomplishment of all good works among ourselves. Perhaps it is best for us that it is thus. Our resources are not inadequate to our wants, if they can be made available. Is it not time to cease from every species of objurgation and strife, at best fruitless, and in our case especially hurtful, inasmuch as it directs our energies from the great enterprises which stand connected with our prosperity and advancement—cease from a warfare against others, and set ourselves diligently to work that we may build up the kingdom of Christ at home?

Who will imitate the noble example above noticed? —*Southern Presbyterian.*

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE SYNOD OF SOUTH CAROLINA ON THE OGLETHORPE UNIVERSITY.

The Committee to whom were referred the letter of the Executive Committee of the Board of Directors of Oglethorpe University, and the report of the Committee on the endowment, beg leave to report, for the consideration of the Synod, the following resolutions:

1. *Resolved*, That this Synod rejoices in the continued and increasing usefulness of the Oglethorpe University, and especially in the fact that it has so often been visited with revivals of religion, and that so large a number of its graduates have been honoured by Christ, our Head, with a call to the ministry of reconciliation.

2. *Resolved*, That while this Synod sympathizes with the College in all its struggles, and with the Faculty in their privations, we do not think it expedient, *at this time*, to embark in new efforts for its endowment, as the churches have all been so recently solicited in its behalf, and there still remain collections to be made, before the Carolina Professorship can be regarded as complete and secure; and because, also, this Synod at its last sessions resolved upon the foundation of a fourth professorship in the Theological Seminary, which will require all its present ability to accomplish.

3. *Resolved*, That the Committee on the Oglethorpe Endowment be instructed to use all diligence in the collection of the outstanding notes as far as practicable; and that of the remnant of the subscriptions and assessments, they be authorized to pay Professor Lane $1500 for the present year, and as soon as the debt to the permanent fund can be replaced, the entire proceeds of the endowment be appropriated to his support.

The Synod of Alabama also took action on the same subject, and resolved to raise $8000 towards a fourth professorship, with the understanding that the Synods of South Carolina and Georgia raise each the same amount. May the Lord prosper them in this undertaking!

SYNODICAL FEMALE HIGH SCHOOL OF THE SYNOD OF NASHVILLE.

A very interesting communication has been received from the Rev. W. H. Mitchell of Florence, Alabama, informing us of an important educational movement in that town, transferring the Florence Female Academy to the Synod, with its buildings, valued at $10,000, and a pledge to raise $10,000 more by the citizens of that place. The following, taken from the *Presbyterian Herald*, contains a statement of the principal facts in the case, and a wish to engage the services of a Principal for the Institution.

Florence Female Academy.—The Board of Aldermen of the city of Florence, Alabama, and the Trustees of the Female Academy located in that place, have each conveyed to the Synod of Nashville said Academy and all its buildings, on condition that the Synod shall establish therein a Female High School. The buildings are estimated at $10,000, and the citizens are raising $10,000 additional to enlarge and beautify the present structure. The Synod has been called to meet in Nashville on the 10th of January, to receive and ratify these donations. They wish to have the names and testimonials of a Principal and two assistants before that time, to take charge of the Institution. A gentleman of experience and popular manners is desired for the post of Principal, and one acquainted with the manners and habits of the people in the general region from which the patronage will come, would be preferred. A salary of $1500 can probably be guaranteed to the Principal the first year. Letters addressed to Rev. W. H. Mitchell, Florence, will receive attention.

TALLADEGA FEMALE INSTITUTE.

This Institution has been tendered to the Synod of Alabama, and a Committee appointed to report at the next meeting of Synod. The following is the offer of the Board of Trustees:

Talladega, October 13, 1854.

To the Moderator of the Synod of Alabama.

Dear Sir—At a meeting of the Board of Directors of the Presbyterian Collegiate Female Institute, of this place, it was resolved unanimously, that the undersigned, being the regularly elected officers, and legally constituted representatives of the above mentioned Institution, do hereby propose to convey to the Synod of Alabama, all right, title, and claim, vested in us, (which is clear and undisputed,) to the lot, buildings, library, chemical and philosophical apparatus, mineral and geological specimens, musical instruments, desks, seats, stoves, lamps, &c., belonging to, and constituting the property of, the Institution, which, at a moderate estimate, we believe to be worth not less than fifteen thousand dollars; ten thousand of which has been paid in, or is in our possession in available assets, now due, and which can be cashed in a short time. The other five thousand dollars is in the shape of a loan to us, by an individual, without limit of time, so long as the interest is paid annually, until the principal is all paid.

In the event Synod should fail, for twelve months at any time, to maintain on the property a school of the order above mentioned, then the property, with all its above-mentioned appurtenances, shall revert to us again.

It may not be amiss for us to state, that the Institution closed its fifth scholastic year in July last, in a very prosperous condition, with about eighty-five pupils, principally from Presbyterian families, and in the advanced classes of the Institution. And that our principal object in the above proposition to Synod is, that the Institution may be thereby enabled to extend the inestimable benefits of a Christian education to the rising generation throughout our Synod, by securing a liberal patronage from every church in its bounds.

Very respectfully your brethren in Christ Jesus,

L. E. Parsons, James Isbell, A. White, J. C. Knox, A. Cunningham, Wm. B. M'Clellan, Thomas M. Cameron.

ZION SEMINARY, MISSISSIPPI.

We are happy to learn that the Rev. A. R. Graves, Principal of this Seminary, has succeeded in obtaining competent associates, both in the Male and Female Departments, and that the prospects of the institution were never more encouraging than at present. The total number of pupils on the roll is 129. It is a very important institution for that section of our country.

WESTMINSTER COLLEGE, MISSOURI.

Several communications of recent date show that the patrons of this Institution are prosecuting this work with diligence and success. The catalogue and course of studies exhibit an encouraging roll of students; and the programme of studies, if faithfully carried out, will make the college an invaluable blessing to the citizens of Missouri. They hope to complete the endowment during the next year. We trust they will be successful.

ALEXANDER COLLEGE, IOWA.

The annual report of the President of this infant college, received at the office of the Board of Education, exhibits much zeal and energy on the part of its friends, in getting this Institution under way. Thus far they have succeeded as well as they had reason to expect. Their great desideratum is an endowment. An agent has been appointed for raising funds; but in this season of pecuniary pressure, he must not be disappointed nor discouraged if he meets with unusual obstacles. The location is said to be eligible, and its prospective usefulness very great. We commend it to the prayers and benefactions of all who seek the diffusion of a sound literature and evangelical religion in that new but growing State.

CARROLL COLLEGE, WISCONSIN.

A letter from the President contains the gratifying intelligence that this Institution is steadily advancing in the number of students; the number of students being more than doubled since last year; and that some additions are making to the endowment fund. They have an agent now engaged in this work, and he meets with encouraging success.

VAN RENSSELAER ACADEMY, MISSOURI.

This institution is represented as being in a prosperous condition. There was unusual seriousness among the pupils previous to the Christmas vacation; and since their return, this state of things appears to continue. Prayer-meetings are well attended and very solemn. May the Lord make those dear youth the trophies of his grace.

MALE AND FEMALE ACADEMIES AT FORT WAYNE, INDIANA.

The Reports from these two Institutions continue to be favourable. The number of pupils in the former is 66; in the latter, 54. Daily devotional exercises and recitations from the Bible have been kept up, and occasional singing. This also will be daily hereafter. The last report asks, "Will any good friend to liberal and Christian education present us a small apparatus? *There is nothing of this kind in all this region*, and while we actually need it, we should be greatly advanced in reputation by the possession of it." Who will give a favourable response to this request?

FEMALE COLLEGE AT GRIFFIN, GEORGIA.

We publish in another column the advertisement of this institution, and are able to say, from a personal acquaintance with President Martin, and the place in which it is located, that its advantages are by no means overrated by the Secretary of the Board of Trustees. President Martin seems to be one of those whom Providence has raised up and especially endowed for the office of a teacher; and having devoted his life to the employment, has exhibited a zeal and ability in the discharge of his duties which have given him a reputation surpassed by that of no man of equal age in the South. As it respects health, and exemption from all influences unfavourable to mental and moral improvement, we know not where parents could find greater security than in the city—for such we believe it is called—in which the college is situated. The pupils board in private families, of which the size of the place affords a sufficient number of a desirable character, to offer ample accommodations for a considerable advance on the very encouraging number (over a hundred) of the past session. The religious influence pervading the institution is good; not obtrusively or offensively sectarian, yet—as we understand it—distinctively Presbyterian. The college has been established by the Synod of Georgia, as one of the two noble enterprises of the body, to secure to the daughters of the Church and State the amplest means of obtaining a thorough education, consonant in all respects with their position in society, and their duties and responsibilities in life. —*Southern Presbyterian.*

GREENSBORO' FEMALE COLLEGE.

Exercises will be resumed on Tuesday, January 3d, 1854.

FACULTY.

Rev. I. S. K. Axson, President, and Instructor in Mental and Moral Science.

Mr. J. R. Blake, Professor of Mathematics and Natural Science.

Mr. Benjamin P. Lanneau, Professor of Vocal and Instrumental Music.

Miss Anna M. Olcott, Instructress in Mathematics and English Branches.

Miss A. P. Hamilton, Instructress in English Branches.

Miss Anna M. Lyman, Instructress in Vocal and Instrumental Music.

Boarding, in private families, at $12 per month.

Dec. 7

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN DECEMBER, 1854.

I.—FUND FOR CANDIDATES.

Presbytery of Londonderry.

2d ch Newburyport 34; Antrim ch addl 14 — $48 00

Presbytery of Troy.

1st ch Stillwater — 37 00

Presbytery of Albany.

Windsor ch 14; Ballston Centre ch 13 38 — 27 38

Presbytery of Buffalo City.

1st ch East Aurora — 6 00

Presbytery of North River.

Newburgh ch, Thanksgiving collection — 18 54

Presbytery of Bedford.

South East Centre ch — 14 75

Presbytery of Long Island.

Bridge Hampton ch — 23 00

Presbytery of New York.

Newtown ch 33; 1st ch New York 1600 — 1633 00

Presbytery of Passaic.

Newark 3d ch — 144 35

Presbytery of West Jersey.

Salem ch — 21 62

Presbytery of Newton.

Hackettstown ch — 36 04

Presbytery of Raritan.

1st and 2d chs of Amwell — 22 00

Presbytery of Luzerne.

Wilkesbarre ch — 30 00

Presbytery of Philadelphia.

Central ch, J Boyles 10; 6th ch, Samuel Beatty addl 1; 10th ch, Benjamin Orne 4 — 15 00

Presbytery of Philadelphia 2d.

Newtown ch — 6 75

Presbytery of New Castle.

New London ch, Benevolent Fund of — 40 00

Presbytery of Huntingdon.

Waynesburg and Newton Hamilton ch 180, less discount 8 — 172 00

Presbytery of Washington.

Washington ch — 55 41

Presbytery of Richland.

Waterford ch addl 50 cts; Frederick ch addl 50 cts — 1 00

Presbytery of Crawfordsville.

Eugene ch — 3 00

Presbytery of Des Moines.

Washington ch — 6 00

Presbytery of Peoria.

1st ch Peoria 38; 1st ch Farmington 10 — 48 00

Presbytery of West Hanover.

1st ch Lynchburg — 23 53

Presbytery of Montgomery.

Salem ch — 60 50

Presbytery of Fayetteville.

Wilmington ch — 5 00

Presbytery of Hopewell.

Millegeville ch, collected by Mr Nesbit, Treasurer 21 90, R M Orme, Dr White, Wm G Robinson, A M Nesbit, Wm Turk, and Col McKinley, each 10, Mrs Nichols 5, Cash 5=70 towards an annual scholarship — 91 90

Presbytery of Florida.

Mrs D A Cook of Albany, Georgia — 5 00

Presbytery of Louisiana.

Carmel ch, Ladies Sewing Society of, special — 120 00

$2714 77

REFUNDED.

R D 38 75; J D C 75, less exchange 1 12 — 112 63

MISCELLANEOUS.

Mrs Botts' Female Presbyterian Education Society of Petersburg, Va 100; Mrs Irwin, Shippensburgh, Pa 5; F S Newcomer, M D, Indianapolis, Ind 5; Miss A De F Allen of Westernville, N Y 50 cts; Rev S S Laws, Fulton, Mo 8 25; Danville, Ky, Prem. on draft sent 6; Mrs C N Doty Mifflintown, Pa 5; Rev G S Woodhull 5; C P W, bal to con WILLIAM DODDS, Low Point, Ill, hon mem 30; Two Friends, A and B, New York 1000; Mr George Baird, Washington, Pa 22 — 1186 75

$4014 15

II.—FUND FOR SCHOOLS, COLLEGES, &C.

Presbytery of Genesee River.

Tuscarora ch 15; Portageville ch 10 — 25 00

Presbytery of Huntingdon.

Alexandria ch, special — 48 25

Presbytery of Carlisle.

Ladies of Rev James Harper's ch, Shippensburg, on account scholarship in Carroll College, Wis — 116 02

Presbytery of Winnebago.

First ch Fort Winnebago, special — 50 00

Total, $4253 42

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN DECEMBER, 1854.

Presbytery of Steubenville.

First ch Steubenville — $36 00

J. S. LEECH, MCALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, IN DECEMBER, 1854.

Presbytery of Indianapolis.

Franklin ch — $23 00

Presbytery of Chicago.

North Presbyterian ch Chicago — 145 00

Presbytery of Louisville.

Mr Ezra Howe 1; Pennsylvania Run ch 1 — 2 00

$170 00

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, New York, Jan. 13th, 1855.

Africa.—Our latest dates are from Corisco, October 7th, and from Monrovia the 10th of November. At the former place the missionaries were enjoying good health, and were actively engaged in getting their houses rebuilt. The school had been reopened, and most of their missionary labours were going on as formerly.

The church at Monrovia had received an accession of twelve members, and there seemed to be an interesting state of religious feeling among the congregation at large. Mr. James had suffered a good deal from sickness, but was better at the date of our letters.

Indian Missions.—The latest intelligence from these missions are, from Tallahassee, November 29th; Chickasaw Mission, December 5th; Iowa and Sac, December 18th; Omaha and Otoe, 21st December; Choctaw, December 18th; and from the Chippewa, 30th November. The schools among the Chippewas are well attended, and there seems to be a growing desire among the tribe to have their children educated. The committee have received applications from three separate villages to establish schools among them; and this they would gladly do, if they had suitable men and the necessary funds.

From Spencer Academy we receive intelligence of the hopeful conversion of a young man in that institution, who promises to be very useful.

The mission family, as also the pupils at Wapanucka, are in the enjoyment of excellent health. One of the young ladies who has recently been united to that institution as a teacher, writes in the following very cheerful strain: "As I have been here only four weeks, I am not prepared to write much yet. I will merely speak of my present feelings and impressions. Satisfied that I am now where the Lord would have me be, I am in a happy, peaceful, light-hearted, and thankful frame of mind all the day long. Not a cloud yet, not one of those difficulties I anticipated. . . . . I have much to encourage me—think I enjoy the love and confidence of my children. They evidently try to please me, &c."

At Tallahassee there had been a good deal of sickness, and we have received the afflictive intelligence of the death of a pious and most excellent Indian girl, connected with that institution, by the name of Grace Leeds. Mr. Loughridge speaks in commendatory terms of the zeal and energy of the young ladies who have recently joined that institution, and represents the school as being carried on with increased efficiency. The school at Bellevue among the Omahas contains a number of Pawnee and Sioux scholars; these have been transferred to the school among the Iowas. This measure will make it practicable to receive a larger number of Omahas in the school at Bellevue.

China.—We have letters from Shanghai, October 3d; Ningpo, September 18th; and Canton, October 24th. Rev. Reuben Lowrie and his wife arrived at Shanghai on the 2d of October, having had a long, but in other respects pleasant voyage; and they expressed themselves under many obligations to the captain and officers of the ship for their kindness. The fate of Shanghai is apparently as far from being settled as it was a year ago. Mr. Culbertson remarks: "The rebels still hold out, though much reduced in number, and also, it would seem, in pecuniary means. For a time there was an almost total cessation of fighting, but it has now begun again with renewed vigour. It is impossible to say how long it will be before we can occupy our house at the south gate, and we are still in the dark as to the immediate necessity of building." At Ningpo the mission families were all in the enjoyment of good health, with the exception of Mr. Quarterman, who had found it necessary to go to Shanghai for a change of air.

Our letters from Canton communicate the intelligence of the failure of the health of Mrs. Happer, and the opinion of the mission that it would be necessary for Dr. Happer to return with her to this country at an early period.

Mr. Preston was at Macao the early part of October, but was expecting to return to Canton in a few days, to take charge of the school that will be left vacant by the absence of Dr. Happer; and the female school under the care of Mrs. Happer will be turned over to the care of Mrs. French.

Siam.—Letters have been received from Bankok as late as the 6th October. Speaking of their labours there, Mr. Mattoon remarks: "We are going on with our daily work, but can speak of nothing particularly encouraging, unless it be a large increase, for a week or two past, in the number of those calling for books. If we could persuade ourselves that it indicated an increasing desire to know and obey the truth, we should indeed rejoice; but we fear in most cases it is only to gratify curiosity or the love of acquisition, that leads them to take anything that is given away. The present increase may be owing to temporary causes, and may not continue. But we would rejoice at every opportunity of making known the gospel, looking to God for his blessing upon his own truth. That the distribution of books, whatever be the motives of those who receive them, results in extending the knowledge of the gospel, we know, for we make it a prerequisite to receiving a second book, that some account of the first should be given. And many in this way have read our entire catalogue of books." The mission family were in good health, and they were greatly pleased to hear that a missionary and his wife (Mr. and Mrs. Charlton) had been designated to that station.

India.—The latest intelligence from our missions in India are, Allahabad, November 6th; Agra, November 8th; Futtehgurh, November 6th; Mynpurie, October 1st; Saharanpur, October 18th; and Lahor, October 17th. At Agra the missionaries were generally well, and their missionary labours were going on as usual. Our letter from Futtehgurh says, "We have two very interesting inquirers here at present—one of whom is a Moulwee from Lucknow, and is, I trust, a sincere one. The other was sent here by Mr. Scott, to escape the persecution of his friends. I trust the hopes that have been raised by these men may not be frustrated, but my experience teaches me to be cautious." At Allahabad the missionaries were all well, and the only item of interest that has been reported is the organization of a new church at Futtehpoor.

Mention is made in our letter from Mynpurie, of a newspaper that had been put in circulation in the Bengalee language by a wealthy native of Calcutta, intended for circulation among females, inculcating the duties of social life, and advocating the cause of female education.

The missionaries at Saharanpur were all enjoying good health, and we learn through the same source that those at Lodiana were also well. The little church that was organized at Lahore, a little more than a year ago, with eight members, now numbers seventeen. Of these, eight are engaged in missionary labour, either as teachers or catechists, and two are candidates for the gospel ministry.

INDIAN MISSIONS.

JOURNAL OF A TOUR THROUGH THE INDIAN COUNTRY, BY REV. J. LEIGHTON WILSON, SECRETARY OF THE BOARD OF FOREIGN MISSIONS.

Our missionary party, consisting of Mr. A. Campbell Falconer, Mr. Elias Golde and wife, Miss Anna Ogden, Misses Elizabeth and Naomi Diament, Miss Mary Price, and myself, left New York on Monday evening the 2d of October, and arrived at St. Louis on Friday following. At Buffalo we were joined by Miss Margaret Davidson, at Chicago by Rev. J. F. Burns and Miss Mary J. Thayer, and at St. Louis by Miss F. K. Thompson, making our whole party twelve.

Finding it uncertain when we would be able to reach Jefferson City by a steamboat, in consequence of the lowness of the water, we engaged an extra coach to take nine of our party as far as Springfield, Missouri, and secured seats for three others in the mail coach, all to leave on Monday morning.

Sabbath evening, according to a previous arrangement with the ministerial brethren of the place, a general meeting was held in Dr. Rice's church, when I had the opportunity of introducing our missionary party to the friends of missions in that city, and of presenting the cause of Foreign Missions to a large and apparently interested assembly.

We left St. Louis on Monday morning, and reached Jefferson City, the capital of the State of Missouri, the next afternoon, and were unexpectedly detained here twenty-four hours, for the want of a suitable coach to take us on.

The whole of our party arrived at Springfield on Saturday; those in the extra in the forenoon, and those in the mail coach in the afternoon; having travelled three hundred miles in five days. This was the most fatiguing part of our journey, as we had to travel night and day, but all kept in good spirits, and we had not a single case of serious sickness. The coaches were better, and the roads were not so bad as we had anticipated. Our drivers, too, though men of coarse exterior and unpolished manners, were always kind and accommodating, and faithfully transmitted from one to the other the injunction of the proprietors in St. Louis, "not to swear in the presence of the ladies, and to keep the coach right side up."

On Monday morning we parted with Mr. Falconer and Miss Davidson, who took the mail coach for Fayetteville and Van Buren, being their most direct way to Spencer Academy, the station to which they had been designated. For the rest of our party we hired a buggy and a Jersey wagon, and got a common wagon to take our baggage.

We left Springfield on Tuesday morning, and without any incident of special interest, arrived at Mayesville, a small village on the dividing line between the State of Arkansas and the Cherokee country, on Friday afternoon; having travelled from twenty-five to thirty-five miles a day. Here we got our first view of Indians; and it will always be a painful reminiscence, that the first we saw were an intoxicated party of men and women. The Cherokees are not allowed to use or traffic in ardent spirits in their own country, but here they may come and indulge to any extent they please.

Moravian Missionary Station.

We proceeded five miles farther the same afternoon, and stayed at Mr. Mack's, a Moravian mis-

sionary from North Carolina stationed at this place. We were kindly received and entertained, and it was very refreshing to us all to be in a Christian family, and to be assembled once more around a family altar. As we stayed but a single night, we had little or no opportunity of making ourselves acquainted with the affairs of this mission; but from the Christian spirit evinced by Mr. Mack and his family, we have no doubt that their influence is felt for good. A Christian church has been organized in connection with this station, but the number of church members is not yet very considerable.

We left Mr. Mack's on Saturday morning, and hoped to have reached Park Hill, the station occupied by the venerable Samuel Worcester of the American Board, the same evening, but we found the road so difficult that we did not make more than half the distance. We were glad, however, to have the opportunity of spending the Sabbath quietly at another Moravian station called "New Spring Place." This is their principal station in the country, and is occupied by Rev. Messrs. Bishop and Farewell, the former from Pennsylvania, and the latter from Salem, North Carolina, and their families. We were received with a great deal of cordiality here also, and could not have found a more quiet or pleasant place to spend the Sabbath. They have a school and a church on the mission premises. We had no opportunity to examine the former, but it afforded us all great pleasure to have the opportunity of worshipping with a small but interesting assembly of Indian converts, brought to the knowledge of the Saviour by the labours of these faithful missionaries. I would most gladly have been a hearer on this occasion, especially as I had never before been in an Indian assembly, and scarcely knew in what terms to address them, so as to reach their comprehension. But I was hardly allowed any option in the matter. Judge Hicks, an aged Cherokee, and for many years a very consistent and upright member of the church, was engaged as my interpreter. I had heard of him, however, as being somewhat eccentric, and one peculiarity among others was, that he could never be drawn into conversation by a stranger. I felt like experimenting upon this trait of character, and when introduced, remarked, that I had heard of him before I came to his country. He took off his hat, and passing his fingers through his grey hairs, simply replied, that "he had now been a long time in the world." His manner as interpreter was equally peculiar. He kept his seat in one corner of the pulpit, and interpreted readily and accurately everything that was said, but with as little apparent emotion as if he had been a statue of marble. I tried to rouse him from this monotonous mood, by turning to him and inquiring if he comprehended what I said. He took not the slightest notice of my interrogatory, but simply interpreted what I had said. The attention of the audience, too, at first was anything but satisfactory. Every eye seemed to be intently fixed upon the floor, and if it had not been for a tear I detected stealing down a cheek here and there, I would have concluded that my preaching was wholly unsuited to their circumstances. I was told after we came out of church, however, that this was their invariable manner, of which I had abundant proof in my future intercourse with them. In this respect the Indians and the Africans are antipodes; the latter always fond of displaying their emotions, and the former as studiously careful to conceal them.

On Saturday night one of our hired horses was stolen, and we suspected very strongly, by a Cherokee who passed us in the afternoon, but who was unknown to the people in the neighbourhood, from the description we were able to give of his person. The driver spent most of the Sabbath in a vain search for his lost property, and continued it on Monday, but with what success we never learned. The brethren at New Spring Place kindly loaned us a couple of horses and procured us a driver to take us as far as Park Hill. I purchased a horse here, and commenced horseback travelling, which I did not relinquish until I had finished my tour in the Indian country.

Talequa the Capital of the Cherokee country.

We parted with these Christian friends, grateful for the kindness we had experienced at their hands, and with pleasant recollections of the social and religious intercourse we had been permitted to have with them. After a journey of five or six hours over a broken wooded country, we reached Talequa, the capital of the Cherokee country. It is a village of not more than eight hundred or a thousand inhabitants perhaps, but is handsome and neater in its general appearance than any village we had seen to the west of St. Louis. It is of a quadrangular form, enclosing a beautiful wooded square of an acre or more. The houses are large and commodious, and are either of brick or neatly framed and painted, and generally of two stories high. As we rode up there was a large number of persons assembled in the public square, some sitting, some standing, and others reclining on blankets spread on the ground, listening to a paper that some one was reading from a platform in the public square. After alighting and ordering dinner, Mr. Burns and I went to the place to hear what was being read. It proved to be a memorial addressed to Congress, requesting the abandonment of Fort Gibson as a military post in the Cherokee country. It was read first in English, and then translated into Cherokee. We heard only a few of the concluding paragraphs, but these left the impression upon our minds that it was a document worthy to be laid before any deliberative assembly in the world, and we were both struck with the very happy manner in which it was read. The author, we afterwards learned, had been a student of Princeton college. While in Talequa, I was introduced to John Ross, the chief of the Cherokee nation; and although I had but a few minutes conversation with him, I received the most favourable impression of his character, as a man of general intelligence, and as one deeply interested in the welfare of his nation. He gave me a cordial invitation to visit him at his own house, but my engagements were such that I could not comply with his request.

We left Talequa at 3 o'clock P. M., with the view of spending the night at Park Hill. At the distance of a mile or more from the village, we passed the buildings of the Cherokee High School for boys, and soon after came to the Female Seminary, where we stopped an hour or more, and had a pleasant interview with the teachers and others connected with the institution. We were conducted through the building, and had an opportunity to see its internal arrangements; but as the school was not in session at the time, we could form no idea of the progress which the pupils were making from personal observation. But from what we learned from others, and what we would infer of the efficiency of the teachers from our short acquaintance with them, we have no doubt the institution is in a flourishing condition. It is said that the Male Seminary is also conducted with equally as much efficiency. The Cherokees feel very proud of these seminaries, and do not like to have them confounded with the missionary institutions of the country. The buildings are of brick, of square form, two stories high, surrounded on two sides with pillars, and present something of an imposing appearance. They are intended to accommodate sixty pupils each, and this is the number in attendance at the present time. The country around Talequa is exceedingly beautiful, and there are a few houses in the vicinity that would not appear to disadvantage in any part of the United States. John Ross, I understood, lives in a fine house, surrounded by a garden of beautiful flowers and every variety of shrubbery. I was sorry I had not time to visit him at his own house.

Mission station at Park Hill—Fort Gibson.

We reached Mr. Worcester's residence about dark, and were welcomed with true cordiality. Mr. Worcester has been engaged in the missionary work about thirty years, and may be regarded as the father of the Cherokee mission. He has never visited his native State since he first entered upon the missionary work, and if I remember aright, he has never seen a rail-car. Besides preaching the gospel statedly in a church near his own dwelling, and in other parts of the country as he has opportunity and strength, he is laboriously engaged in translating the Scriptures into the Cherokee language. Mrs. Worcester has also been long engaged in the missionary work, but was in very infirm health at the time we were there. We sat up until after midnight, talking over matters pertaining to the Redeemer's kingdom, and I shall always remember this interview with grateful feelings, especially that I was permitted to speak words of comfort and encouragement to these veteran servants of the Lord Jesus.

The horses that were furnished by our Moravian brethren were returned, and others were kindly loaned us by Mr. Worcester and Rev. Stephen Foreman to take us to Tallahassee. We had on this occasion a Cherokee for our driver, but he was so unskilful that I assumed the reins myself, and drove most of the forenoon. I was glad, however, to surrender them to a young man who accompanied us to Tallahassee, and once more mounted on horseback, which was much more to my liking. We reached Fort Gibson about 2 o'clock P. M., after a pleasant ride of twenty-five miles over alternate prairies and wooded land. Fort Gibson consists almost entirely of wooden buildings, but has a beautiful situation, and with its neat white-washed outbuildings and fences, makes quite an imposing appearance. Our road lay immediately through the enclosure, but we made no stop. We crossed successively the Neosho and the Verdigris rivers, both so low that we forded them without the least difficulty. After crossing these rivers we entered the Creek country, and we were soon aware that we were among a different people from those with whom we had become familiar in the last four or five days' travel. If the Creeks live in smaller houses, have fewer educated men among them, and make less pretension to civilization than the Cherokees, they are more industrious, and give stronger and more unequivocal proofs of real thrift in their well cultivated farms, and in the abundance of live stock which may be seen about their farms. The Indians here, however, as in all other parts of the country, avoid living near the highway, and no one gets a proper idea either of their population or improvements, by simply passing through their country.

Mission at Tallahassee.

We reached Tallahassee about sunset, and were so heartily welcomed by the mission family there, that we soon forgot all the toil and fatigue of our long journey. Three of the young ladies, Miss Price and the Misses Diament, as also Mr. Golde and his wife, had been designated to this station,

and they of course looked upon this, their new home, and the scene of their future labours, with peculiar interest. We were glad to find the mission family in the enjoyment of good health, and all cheerfully engaged in the performance of their varied duties.

The Seminary building at Tallahassee is a brick edifice one hundred feet long and forty wide, is three stories high, and is surmounted by a neat belfry of corresponding size and height. It stands in a pleasant oak grove, is surrounded by a neat fence of palings; and in a part of the country where there are but few houses except log huts, it presents quite a stately appearance, and is altogether worthy of the great object for which it was founded. It is intended to accommodate eighty pupils, besides the mission families, and this is the number in attendance at the present time, one-half of whom are females. This institution is supported in a large measure by funds devoted to the purpose by the Creek Council. The pupils are selected by a Board of Trustees appointed for this purpose, and none can enter the institution except with their concurrence. The present session commenced the week before our arrival, and the Trustees met the day after, for the purpose of filling up some six or eight vacancies that had occurred in the school. I was glad of this, as it gave me the opportunity of seeing a good many of the leading men of the nation, whom I would not otherwise have met. On this occasion the number of applicants was twice as many as the vacancies. Some of these had come twenty, others thirty, and a few even forty miles, accompanied by one or the other of their parents, with the view of urging their claims with the Trustees. Three benches were placed in the centre of the room where the Trustees met, and the applicants were seated upon these to see who would be chosen. The Trustees, all of whom spoke English, discussed the claims of each candidate with the utmost freedom, but were not understood either by the parents or the children. In every case a formal vote was taken. If favourable, it seldom failed to kindle a smile on the countenance of both child and parent; but if otherwise, the feeling of disappointment was equally manifest. One was rejected because she was under the age required by law for admission; another was rejected because he had been in the school once before, and ran away as soon as he got a new suit of clothes; and a third was declined because he was known to be so turbulent that it was not believed that he could live in peace with the rest of the boys.

After the examination, the Trustees were conducted through the whole building, inspecting the school rooms, sleeping apartments, dining room, &c. All of them seemed highly pleased with the general arrangements of the establishment and the efficiency with which the school was conducted, and with these views I heartily concur. I was particularly pleased with the rules that were enforced in the dining-room. The boys and girls enter from opposite sides of the house, and are seated at five different tables, at the head of each of which there is a teacher or some other member of the mission family, who presides, and sees that they conduct themselves with propriety. When all are seated and become perfectly quiet, a blessing is asked in such a manner that every individual in the room may hear it. Family worship is conducted in the dining-room after the morning and evening meals; and on one or the other of these occasions, every individual in the room except the very smallest children, are required to repeat a verse of Scripture, which prolongs the whole exercise of family worship to more than half an hour.

The principal part of the children are still in the elementary parts of their education, but their progress in study is decidedly encouraging. Most of them can read both English and Muskogee fluently and write intelligibly, and a good many are familiar with Arithmetic, Geography, and have some knowledge of English Grammar. I brought away with me a good many specimens of their composition, and they are such as would be creditable to children of similar ages anywhere. But with nothing was I more favourably impressed than the quiet and orderly deportment of the children, both in and out of school, the cleanliness of their persons, and their cheerful and intelligent countenances. The fact is, this institution is laying the foundation of a better state of society among the Creeks, social, intellectual, and religious, than anything they have ever before known; and it is very gratifying to perceive that the people themselves are beginning to appreciate its importance, and feel more desirous than ever to have their children enjoy the benefits of education. In former years the Creeks became decidedly opposed to all missionary operations, and required the few missionaries who were living among them at the time to leave the country. The judicious and conciliatory course pursued by Mr. Loughridge after he settled among them, produced an entire change in their views and feelings, so that none of the Indian tribes at the present time are more open to religious influences than they. They have not so much cultivation as the Choctaws and Cherokees, but they are more industrious, and their future prospects are quite as flattering as either.

The institution at Tallahassee was commenced and is still carried on under the general superintendence of Mr. Loughridge, who is eminently qualified by his executive talents, his conciliatory manners, and decided piety, for so responsible a trust. Besides the general superintendence of the school, he is engaged in the study of the language and in preparing translations, and preaches extensively to the people in the surrounding country. Mrs. Loughridge was formerly principal of the Cherokee Female High School, and conducted it with decided efficiency. Her presence is an important acquisition to the institution at Tallahassee. Mr. and Mrs. Robinson have heretofore sustained almost the whole labour of teaching, and his health has suffered in consequence. The reinforcement of teachers which they have now received will lighten their labours, and the school, no doubt, will be conducted hereafter with still greater efficiency. Mrs. Reid and Miss Thompson, the former as superintendent of domestic affairs, and the latter as superintendent of the girls out of school, have contributed largely to the general welfare of the Seminary.

Kowetah.

On Thursday morning I set out on horseback to visit the station at Kowetah, which is sixteen miles north-west of Tallahassee. I was accompanied by one of the boys of the school by the name of Pleasant Porter, and I found him in every respect a very *pleasant* boy. Our road, with the exception of a mile at either end, lay through an open and beautiful prairie. Herds of cows and droves of horses were seen grazing in every direction, but there were no signs of human habitations, except along the edge of the woods which skirted the prairie on either side. We reached Kowetah about 2 o'clock in the afternoon, and found the mission family well and all glad to see us. In the afternoon Mr. Templeton and I rode through the neighbourhood and called at the houses of several Indian families, most of whom belonged to the church at Kowetah. This was a pleasing duty. It gave me the opportunity of seeing more of the Indians at their own homes, and of becoming acquainted with the character and external circumstances of those that were members of the church; and I had the opportunity, likewise, of speaking words of comfort and consolation to these simple-hearted disciples of the Redeemer. Most of them were living in comfortable circumstances, and as far as I could judge from my very transient intercourse with them, they were living as it became the disciples of Christ.

As I had only one night to spend at Kowetah, Mr. Templeton made arrangements for me to preach in the school house at candle light; and when the hour arrived, the people were called together by the blowing of a horn, which is a very general custom in the Indian country. The audience was not very large, but I preached to those who were there with great comfort to myself, and, I trust, not without profit to them. I had an excellent interpreter in a young man by the name of Winslett, who was educated at Tallahassee, and who has been received under the care of the Creek Presbytery, with the view of qualifying himself for the ministry. He acted in the same capacity at Tallahassee several times afterwards, and I am not aware that I ever met with one better qualified for this kind of service. He seems to be a truly pious and conscientious young man, fond of study, and very desirous of preaching the gospel, but met with some reverses a short time since which threatened to disappoint these hopes. These difficulties will be removed, however, and I trust he will be permitted to preach, and became a great blessing to his countrymen.

The school at Kowetah contains upwards of thirty boarding scholars, about one-fourth of whom are girls, and is conducted on the same general plan with that at Tallahassee. It is taught by Miss Stanislaus, who is herself a converted Indian girl. Miss Workman taught this school several years, and very efficiently, but her health having failed, she found it necessary to give up teaching, and has since devoted her time to the superintendence of domestic affairs.

Return to Tallahassee.

Mr. Templeton accompanied me on my return to Tallahassee the next day. The wind was in our faces as we passed over the prairie, and the minute particles of dust that got lodged in my eyes so inflamed them that I could not use them for reading or writing for ten days afterwards.

On our arrival we found that our baggage wagon had arrived, and were not a little surprised to find that Mr. Allan had also arrived from Wapanucka, for the purpose of accompanying us to that place. He left home expecting to meet us at the Seminole mission, which is not more than fifty miles from Wapanucka; but not meeting us there, he rode a hundred miles farther to Tallahassee.

Much of the next day (Saturday) was spent in fitting up an old wagon to take our trunks and a part of the remainder of our company to Wapanucka. It looked very much like one of Adams & Co.'s old express wagons that I had seen in New York, but Mr. Loughridge insisted that it was new when it came to him, which may have been the case, but its lustre was all gone, and I felt very doubtful about its ability to take us a hundred and fifty miles, and especially as a part of that distance would be through a country without a road. I preached on Saturday evening to the mission family and such persons from the neighbourhood as could be brought together by the blowing of a horn.

On Sabbath I addressed the children of the Sabbath-school in the morning, and afterwards preached to a promiscuous audience from the words, "Go ye into all the world," &c. Mr. Burns preached in the

afternoon. We had good audiences both parts of the day.

Journey from Tallahassee to the Seminole Mission.

On Monday morning, 30th October, we bid adieu to these dear Christian friends, and set out on our journey to the Seminole Mission. It was a trial to separate from friends who had endeared themselves to us in so many ways, and especially those who had been our fellow travellers for four weeks. No doubt they felt as much, perhaps more, when they saw us turn our backs on them and ride off. Miss Thompson, Mr. Allan, and I were mounted on horseback, whilst Mr. Burns, Miss Thayer, and Miss Ogden, took their seats in the wagon along with the trunks.

Mr. Loughridge accompanied us on horseback as far as the Creek agency. Two miles from Tallahassee we forded the Arkansas river, which, though navigable for steamboats at most seasons of the year, was not now more than knee-deep to our horses. The sand was so deep and soft, however, that it was with some difficulty that the horses could get the wagon across. At the Creek agency we exchanged our wagon for another that was larger and stronger, and in every way better suited to our wants, but without springs.

It was twelve o'clock before we got away from this place, it having been necessary for us to purchase Indian blankets, hatchets, cooking utensils, and provisions for camping out, in case it became necessary.

We had proceeded but a short way before we entered a prairie, which seemed to spread out indefinitely before us. High hills, like graceful waves, spread around us in every direction, and almost made us fancy that we were on the bosom of a great ocean. In other places isolated hills of conical form rose up before us, and for a time it was hard for us to realize that they were not the work of art. Those of us who were on horseback climbed up to the top of one of the highest of these, known as the "Chimney Mountain." We supposed it was three hundred feet high, and found the summit covered with large masses of loose brown sand-stone. The view from this eminence was extensive, and one of the richest and most varied I ever saw. Indeed, it was worth a long journey to see it. The surrounding prairie was clothed in its autumnal garb, but the interminable variety in the outlines of the hills and ranges of hills, which stretched out in every direction, not unlike the troubled surface of the ocean after a gale, presented one of the most singular and interesting landscape views I have ever seen.

We reached Elk Creek about dark, and put up at the house of a widow woman (Indian) by the name of Ward. She had a grown daughter that had been educated at one of the missionary stations in the Cherokee country, who is unmarried, and lives with her mother. The house appropriated to our use, and the only one they had to offer, except another of similar size which was used for a kitchen, was a log cabin twelve feet square by actual measurement; a small space for a party of six! But we preferred this to camping out. We had a good supper, and were thankful for the opportunity of uniting with this little Indian family in evening worship. A large bed in one corner of this little cabin afforded a comparatively comfortable place of lodging for the ladies, whilst a buffalo skin spread on a floor of split boards, with carpet bags and valises for pillows, served as a bed for the gentlemen. It was the first time I had ever tested the good qualities of a buffalo skin, but it was not the last. We had an owl serenade to put us to sleep, and a wolf reveille to rouse us from our slumbers in the morning.

Tuesday, October 31st.—We commenced our journey as soon as we got breakfast. Our next stage was thirty-five miles, and for the most part over prairies, nearly as extensive and quite as beautiful as those we had passed the day before. About 2 o'clock P. M. we crossed the North Fork, a noble river in the winter and spring seasons, but so low at this time that we forded it without the least difficulty. On the north side we saw a large number of white emigrants on their way to Texas. They had halted for the purpose of feeding their horses; and whilst the women were engaged in preparing their dinners, the men were gathered in groups under shade trees and were playing cards.

Those of us on horseback out-travelled the wagon, and towards sunset we ascended a high range of prairie hills, from the summit of which we could just discern our fellow-travellers, as they wended their way over the prairie in the dusk of the evening. We had some fears that they would not get over these hills, for they were both rocky and precipitous. Mr. Allan was with them, however, and as he was an experienced traveller, we knew he would manage to get them along if any one could; so we rode on in the hope of getting to the house where we were to lodge and have supper prepared by the time of their arrival. It became dark, however, and we were not without apprehensions that we might miss the house. The sound of a cow-bell assured us that we were not far off, and very soon we found a path which led to the place. The proprietor could speak no English, but Mr. Hay of the Baptist mission, whose station is near this place, and who happened to be here at the time, came forward and introduced himself, and assured us that we had found the right place, and the only one in ten miles where we could be accommodated. The rest of the party came up in less than an hour, and found the supper already prepared. We had a more commodious house than the one where we stayed the night before, and all were provided with comfortable lodgings, for which, however, we were charged pretty roundly the next morning.

Wednesday, November 1st.—We were now forty-five miles from Oakridge, the station among the Seminoles. This was a longer stage than our wagon could possibly make in one day, but as we were all desirous of reaching Wapanucka by Saturday night, and as I wanted to spend at least one whole day at the Seminole mission, I determined to leave the wagon behind, and make one day's journey of it. Miss Thompson rode a spirited horse, and she thought she could perform the journey too, and greatly preferred this to spending the night at an intermediate Indian house, where the accommodations were known to be very poor. I was glad to have her company, but was afraid it might be too great a trial of her strength; but as she had some experience in this kind of travelling, and was confident of her ability to endure the fatigue, I yielded. We got the minutest directions about the road from Mr. Allan and others, and made them point out also the general course we were to travel. We set off by 8 o'clock A. M., leaving Mr. Allan to settle our bill on as reasonable terms as possible. We had gone but a short way when we took a wrong road, notwithstanding all the directions we had received. We inquired at a house near the road, and got directions that would have set us right, if we had not made a second mistake, which led us still farther from the right course. I came to the conclusion then, that it was not safe for a stranger to travel in any part of the Indian country without a guide, on account of the endless number of roads or bridle paths (for they are little else) which intersect the country in every possible direction. My subsequent experience led me to conclude that a pocket compass, where you could be sure of your general course, was preferable even to an experienced guide.

Singular House.

On our way we passed a singular looking house, of circular form, with a high peaked roof, without windows, and with a low doorway not more than three or four feet high, and, so far as we could see, without any inhabitants. Had I passed it in Africa, I would have concluded at once that it was a house devoted to Devil-worship. We afterwards learned that it was a sort of district court house, where the people assembled in cold weather to consult on matters of public interest.

A beautiful Prairie.

Towards noon we passed over a prairie of exceeding beauty. At one time we found ourselves enclosed by an amphitheatre of prairie hills, surpassing in beauty anything of the kind we had previously seen. We were so much captivated by the beauty of the scenery and the singularity of our position in this mountain enclosure, that we forgot for a time that we were out of our way, and had a very long ride before us. On emerging from this enchanting place, we entered a wooded country, and felt sure that we would soon come to houses, where we could get information about the road. But in this we were disappointed. We rode for more than two hours, over one of the worst roads I have ever travelled, without any signs of a human habitation. The whole country seemed to be one mass of loose flint stone, and it was with the utmost difficulty that our horses could keep their feet. About two o'clock in the afternoon we came up with a party of Indians gathering pecan nuts near the roadside. None of them could speak English, but we learned by signs that there was a white man living on the road about four miles ahead of us, who could give the required information. We dismounted here about ten minutes to rest our horses, and to partake of simple lunch which we had brought along with us.

A New-Yorker in the Indian Country.

In less than an hour we rode up to a log house, which seemed to be used as a store, and a white man, in the costume of the country, came out and gave us a friendly salutation. From him we learned that we had gone about five miles out of our way; that by striking across the country in a south-westerly direction, we would reach the main road at the distance of ten miles. He gave us the name of a respectable Indian living near the place where we would intersect the main road, and where we could stay that night, in case we could not reach Oakridge, which was still distant more than twenty miles, and the sun not more than two hours high. The English name of this Indian was "Big Kane," which I taxed myself to remember, whilst Miss Thompson took charge of his Indian name, so that we might have a clue to direct our inquiries, in case we got lost the second time. I felt some curiosity to know how our informant had found his way to this distant part of the world, and felt himself so much at home in these Indian woods, and asked him how it was. He replied that he had got there "by degrees;" and no doubt, if he lives long enough, he will reach California in the same way. He is only one of hundreds of white men who may be found scattered over the Indian country. Most of them have married Indian wives, and are, to all intents and purposes, thoroughly identified with the Indian country. Many of them are good and excellent men, and have the general welfare of the country at heart; but others come here only to wring money out of these poor Indians, and return to the

States to live, provided they do not lose all relish for more refined society.

Interview with Big Kane.

As the greater part of our way back to the main road lay over a prairie, we followed the general course pointed out to us, instead of trying to follow any particular path. Our horses were in good spirits, and in an hour and a half we intersected the main road just at the point where we had aimed. We rode up to the gate in front of Big Kane's house, and he had the civility to come out and meet us. Contrary to what I inferred from his name, he was a man of very diminutive stature, and was attired in anything but a dignified costume. By a mistake that was perfectly natural, but wholly unintentional, I inquired if his name was "Little Kane," at which he drew back as if offended, until Miss Thompson made the *amende honorable* by calling out his Indian name. Strangers travelling in the Indian country would do well to learn the names of the principal men, especially those from whom they have to ask favours; and I found it well also to learn and use their terms of salutation. They have been greatly wronged by white men, and every thing ought to be done to soothe their wounded feelings. Big Kane could speak but little English, but by the use of signs we learned that we were not more than ten or twelve miles from Mr. Lilley's. We asked for a drink of water, and it was brought to us in a clean white bowl, and was as delightful as any we ever drank.

In perplexity about the right road.

It was now nearly night, but as neither of us was fatigued, and our horses seemed to be in fine spirits, we determined to go on; so bidding adieu to our kind Indian friend, we put our horses once more on the road. We crossed a small stream near by, and as we ascended the hill on the opposite side, we entered the prairie, over which we were to travel until we came within a mile of Mr. Lilley's. The sun was setting behind a range of prairie hills in front of us, and afforded us a rich and gorgeous sight. The moon shone out brightly as the sun sank behind the hills, the air was cool and refreshing, and our horses, seeming to sympathize with the exhilaration of their riders, set off in full gallop. With the exception of the pain I was enduring from the inflamed state of my eyes, I do not know that I ever enjoyed a ride more. Miss Thompson, from having been engaged in missionary work for some years, was able to give me much information about the country, and among other things related the story of a missionary party who, a few years previously, had been compelled to wander about in the Creek country all night; not being able to find the house which they were in search of. Whether this story was suggested by apprehensions that had arisen in her mind about our finding the way to Mr. Lilley's, I do not know. We had reason very soon to fear that this might be the case. About 8 o'clock we came up to the point of wooded land stretching out into the prairie, where we confidently expected to find a path that would lead us to Mr. Lilley's, and sure enough we found one, but we had not followed it more than a quarter of a mile when it almost disappeared, and we felt sure this was not the right one. We came back to the main road, and before we had gone far we found another bridle path leading in the same direction. We followed this about the same distance, and came to a deep ravine, which we did not think it safe to attempt to cross in the night. We retraced our steps the second time, and now we began to entertain apprehensions that we might be placed in the same trying position with the party just referred to; and the prospect of wandering in the woods all night was rendered anything but cheering, by the screaming of owls and the howling of wolves, with which the woods were resounding at the time.

It was not long, however, before we found the third path, which was much more promising than either of the others we had tried. This led through thick woods and over deep ravines, which we would have been afraid to cross at night, if we had not discerned wagon tracks before us. After having rode more than a mile, the corner of a log house revealed itself in a clump of oak trees, and very soon after we had indubitable evidence that it was the Mission house. We dismounted with light hearts, but so worn and stiff that we could scarcely walk.

We had been in our saddles thirteen hours, had rode more than fifty miles, and some of the way over an excessively bad road. I need scarcely add that the family were very glad to see us, and we were equally glad to find them all well. A night's rest relieved us of all fatigue, and we could have been ready for another journey the next morning, if it had been necessary.

Seminole Mission.

The station at Oakridge is under the general superintendence of Mr. John Lilley, a very estimable layman of the Presbyterian Church. He not only teaches the school at this place, but holds religious meetings for the Seminoles whenever he can get them together, and superintends the affairs of the station. Mrs. Lilley has the charge of the children, especially the girls, when they are out of school, and attends to the domestic concerns of the station. They are assisted by John D. Bemo, a converted Seminole, and his wife, a Creek, who was educated at Tallahassee.

The mission house is a large log building, of two stories, and is intended to accommodate about thirty pupils, besides the two mission families. The number of pupils in the school at present is twenty-eight, and about one-third of these are girls.

I spent most of the forenoon in examining the school, in making inquiries about the condition of the Seminoles generally, and in considering plans by which the general interests of the mission might be promoted. The progress of the children in their studies was entirely satisfactory, and there is every reason to believe that this mission, limited in its operations as it is, is exciting a very salutary influence upon this whole tribe, and may be the means of rescuing them from utter extinction as a people. Two young men give good evidence of having been regenerated by the grace of God, and have been received into the church; and others, both in and out of the school, it is believed, are inquiring what they must do to be saved.

The rest of our party arrived about noon, and really seemed more fatigued than those of us who had travelled the whole distance in one day. At candle light I preached to the mission family and such others as happened to be present. Our visit here was short, but it was pleasant and refreshing to ourselves, and I trust not less so to those we found there.

(To be continued.)

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. J. M. JAMIESON.

Missionary itinerating—Native servants—Road and appearance of the country—Bazar visited—Evening reflections.

Nagal, January 18th, 1854.—Each member of our mission is required, if possible, to spend some part of every cold season in itinerating. This is the only time that the climate of this country will permit us to visit places remote from our homes, and to engage in out-door labour. Some go on long journeys, and make known the gospel where the name of the Saviour was never before proclaimed; others confine themselves to the towns and villages adjoining their stations. Much might be said in favour of either plan; I give the preference to the latter. Every mission station ought to be a *central point*, from which would go out ever-widening circles of influence. Our Saviour commanded the apostles to tarry in Jerusalem until they should be baptized by the Holy Ghost; and after his glory had arisen upon them, and a mighty impulse had been given to the little band of disciples by the addition of three thousand souls to their number, they were commanded to become his witnesses unto the uttermost parts of the earth. With these views of itinerating, I left home this morning, and rode eight miles to this place. * * * My attendants have left their homes and their families in the coldest season of the year, to accompany me for a few weeks, exposed to sharp frost and chilling winds by night on the shelterless ground, and the burning sun by day, for a compensation of about six cents each per diem; and yet a more civil and cheerful set of fellows I have never seen.

The road from Ambala to this place leads directly south, and is very good. It was made by the British government some twelve years ago, from the former place to Kytal, when that Raja-ship lapsed to them. The distance between the two places is thirty-six miles. The country through which I travelled today is very beautiful and fertile. Trees of the richest foliage and most graceful shape, skirt the roads and fields, line the horizon with their deep green, and cover the numerous villages with their grateful shade. Green waving fields of wheat and barley stretch away in the distance as far as the eye can reach. Flax and various kinds of pulse, in blossom, add beauty to the scene, and fill the air with their sweetness.

After dinner, went into the bazar, and spoke to about twenty persons on the sin of idolatry. All listened attentively, and confessed it was wrong, but then it was their religion, and what could they do? Found only one reader, to whom I gave some books. Only three shops in the village.

Returned to my tent late in the evening. Here I sit all alone in my canvass house. And yet I am not alone. I feel the presence of Him who is everywhere present. Here lies before me his holy word. It tells me, "He is not far from every one of us." "Thy right hand upholdeth me." To him I commit myself and those dear ones from whom I am separated for a little season.

Conversation with a Sikh chief, who doubted his own existence—Discussion with a Maulavi.

19*th*.—Went to the bazar this morning, and talked an hour to a small audience of civil, but ignorant men. One of them, during my whole address, remained stripping the fibres of hemp, and another making it into ropes. I asked them how they expected to be saved. They replied, by worshipping the cow.

While I was telling them of Jesus, a Sikh sirdar, accompanied by a small retinue of gaily dressed men and women, going to a wedding, came to me. He asserted that the spirit of God and of man was the same. I asked him if God was omniscient? Yes. Is your spirit omniscient? No. Then there is a difference. Again, is God holy? Yes. Are you holy? No. There is another difference. He acknowledged he had not viewed the subject in this light before. But, said he, all is illusion, which God has created for his own amusement. We only imagine we exist. I asked him if he doubted his own existence; he said, Yes. Well, what is it that doubts? The fact that you doubt proves that something exists within you that doubts. But besides this, we all *act* as if we really believed that we *do* exist. Having exhorted him to prepare to meet his God, I returned to my tent.

After breakfast, had my tents and goods sent off to Shahmalabad, seven miles, and soon followed myself. Road good; one unbroken field of wheat almost the whole distance.

Met a Maulavi at the entrance to the bazar, and asked him if he would accept a book. He declined. Read the twelfth chapter of Romans, and expounded a few verses of it. The Maulavi made the usual objections to the doctrine of salvation through Christ, and defended the claims of Mohammed. I asked him if he believed the Koran to be the word

of God. He replied in the affirmative. "Then whatever is contrary to it must be false." Yes. "But the *hudees* [tradition] and the Koran are contradictory. The former states that Mohammed declined to perform miracles, when desired thus to confirm his divine mission, as Moses and the other prophets did, and acknowledged that he had no power to do mighty works. The latter ascribes to him thousands of stupendous miracles; which is true?" He challenged me to produce from the Koran one passage in support of my position. I pointed out at least half a dozen. He had the candour to confess I had read to him out of the true translation of the Koran, but could not reconcile the palpable discord between it and the *hudees*. He asserted that God does not punish those for their sins who believe on Mohammed. I referred him to Heb. xii. 6, and to the experience of the best of men. While thus engaged in conversation, the hour of sunset arrived, and the Maulavi was hurried off to prayers by the crowd, and reproved for talking with me. Spent the evening quietly in my little tent, and felt some freedom in praying for the deluded people of this village. How pure, how holy, how peaceable and reasonable, is the religion of Christ, compared with those of the false prophet and Brahman.

Bowrak and Papoa—Hindu legends.

20*th*.—Rode seven miles this morning to Bowrak —some rain on the way; grain not so good. Talked to a few people in the bazar, about the way of salvation. Met with few readers. Heard many complaints against the British Government; no remission of tax on account of drought or destruction of crops; the Hindu and Mohammedan governments were more paternal. What a grumbling creature is man! Preached in the bazar this evening, to an attentive audience of Hindus, and gave away some books.

21*st*.—Pahoa, six miles. Road bad, country low, and covered with a high coarse kind of grass, like that of our prairies—patches of luxuriant wheat to be seen here and there among the grass; soil apparently fertile, but wants an American plough to break it up.

Reached this place about eight o'clock, and found my tent pitched in a beautiful garden. Near me is a magnificent palace, half native and half English in style. It was built by the late Rajah of Kyntal, about twelve years ago, and now belongs to his only remaining Rani, who at present lives in the fort of Pahoa, and is a pensioner of the British Government. She receives about $700 per mensem.

The city is a very ancient one, but not large. It owes its celebrity to being a place of pilgrimage. It is called *Pritudak* by the Brahmans, in memory of *Pritu* Raja, who is said to have founded it on the place of his birth. He was the fifth monarch of the Solar dynasty in the second age, and is said to have taught men to cultivate the earth. It is situate on the left bank of the sacred river Jaraswati, which rises in the mountains northeast of Ambala, and runs westward, until it is lost in the sands of the great desert. According to the Hindus, it continues its course under ground, until it joins the Ganges and Jumna at Allahabad. The city is within the bounds of *kurukchhetr*, the scene of the great battle between the Kurus and Pandus, in the commencement of the present age, and in which Krishn figured so largely. The battle-field is said to be triangular in shape, the largest side being thirty-five miles in length. In the area of this small region there are reckoned no less than 360 sacred bathing-places, which are visited by pilgrims from all parts of India. It was regarding these that the above mentioned war originated. Valmiki, the great epic poet of the Hindus, has, in the Mahabharat, or history of the war, so exaggerated the number of elephants and warriors engaged in the battle, that the former alone could not stand side by side in the given space!

It appears evident, from the fact of all the most celebrated bathing places of the Hindus being in this part of India, that their first colony from Scythia settled in the country about the Jaraswati, and thence spread over Hindustan. Should some Layard come to India, and excavate the ruins of the most ancient and renowned cities in this cradle of Hinduism, discoveries might be made which would throw much light on their early history.

[To be continued.]

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1854.

SYNOD OF ALBANY.—*Pby of Troy*—Cambridge 1st ch to con Dr JOHN L CAMPBELL, WILLIAM HOLDEN, JAMES ELLIS, and Mrs SAMUEL CROSBY l m's 120. *Pby of Albany*—Johnstown ch to con Rev WASHINGTON FROTHINGHAM, VIRTUS BALCH, and CHARLES W LIVINGSTON l m's 87; Carlisle ch 9 60; Ballston Spa ch 35, less 2 50 for *Foreign Missionary*, E W Lee for Corisco Mission 5. *Pby of Columbia*—Jewett ch, James Smith 4 258 10

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Morristown ch 8. *Pby of Rochester City*—Parma and Greece ch 10, less 1 for *Record*. *Pby of Buffalo City*—East Aurora ch 7 24 00

SYNOD OF NEW YORK.—*Pby of Hudson*—Deer Park ch mo con colls 16. *Pby of North River*—Hughsonville ch mo con colls 20; Newburg ch 34 44, Mrs Scott, Mrs Tyler, Mrs Chambers, and Mrs Mailler, to ed *Hetty Chambers* 20; Jefferson, N Y, Rev W J McCord 1 50. *Pby of Bedford*—South Salem ch 33 56, Ladies, in addition to clothing valued at 86, to con Mrs ANSON PARDEE, Mrs ELIZABETH LAWRENCE, and Mrs LEONARD B TODD l m's 4; Mt Kisco ch, Mrs M H Greene 5; Rye ch 43. *Pby of New York*—First ch N Y, ann coll, addl 179, mo con 154 52; Madison Avenue ch mo con 20; Fifth Avenue and Nineteenth St ch mo con 23 58; Williamsburg ch, three mos con colls 71 56; Chelsea ch Sab sch, for sup of Bazar School in India 13; Rutgers St ch, Mrs Noah Smith 5; Brooklyn 2d ch, David Moffat 25; Eighty-fourth St ch mo con 7 25; Yorkville ch mo con 5 34; Brooklyn 1st ch ann coll 338 04, mo con 56 84, less 12 for *Foreign Missionary*, Sab sch for 1852 and 1853, to ed *M W Jacobus* and *Anna Finley Sanford* in India 100. *2d Pby of New York*—Scotch ch, Robert Carter and Brothers 100, Sab sch for Spencer Academy 117 57, 1382 20

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Rahway 1st ch, of which 30 from fem soc for Jewish Mission and to con Mrs HANNAH MARIA COOK l m 100. *Pby of Passaic*—Newark 3d ch ann coll 223 75, mo con colls 30 13. *Pby of New Brunswick*—New Brunswick 1st ch 10; Lawrence ch mo con colls 39 17. *Pby of West Jersey*—Salem ch 32. *Pby of Raritan*—Clinton ch, Ladies Miss soc to con their Pastor, Rev JOHN MCNAIR l m 30. *Pby of Luzerne*—Newton ch 10; Wilkesbarre ch 50; Summit Hill ch, N 1 55, Sab sch 3 11 529 71

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Chester ch Sab sch to ed *Margaret B Stedman* 10; Tenth ch mo con 23 17; Westminster ch mo con 13 78; Second ch, C H 5. *2d Pby of Philadelphia*—Germantown 1st ch, of which 29 42 mo con colls 158 38; Abington ch, of which 10 from juv miss soc for sup of Rev W A P Martin's daily school at Ningpo 180, less 6 for *Foreign Missionary*; Bridesburg ch 10. *Pby of New Castle*—Upper Octorara ch, of which 5 from A Brown, and 3 07 from Sab sch 38 75; Port Deposit ch, Miss R E 10. *Pby of Baltimore*—Bethel ch 12; Fork Meeting House 7; Franklin St ch mo con 55 72; Broadway ch 45; Aisquith St ch 34 80; Fourth ch Ladies' sewing soc to ed *Abby Purviance*, *George Dugan Purviance*, and *John Purviance* 75; Taneytown ch 91 80, young ladies of Thornton Seminary to ed *Robert Bellville* 32 65, Sab sch 1 80, mo con 3 75. *Pby of Carlisle*—McConnellsburg ch 65; Gettysburg ch 53; Bequest of Rev M E Johnston, deceased 25, Rev Robert Johnston 5, Julia H and George M Johnston, his children 2, in all 32, to con ROBERT EDWARD JOHNSTON 1 m. *Pby of Huntingdon*—Alexandria ch 14 25; Little Aughwick ch 50. *Pby of Northumberland*—Jersey Shore ch 19 87 1036 72

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Appleby Manor ch 6 40; Boiling Spring ch 6; Congruity ch 26 33; Armagh ch 10. *Pby of Redstone*—Mt Pleasant ch 11. *Pby of Beaver*—Neshanock ch 28; New Castle ch 32 60. *Pby of Erie*—Cool Spring ch 3, Miss Mary Smith, to send Bibles to China 10. *Pby of Alleghany City*—Alleghany City ch Sab sch to ed *Archibald Meharg Marshall* 13 146 33

SYNOD OF WHEELING.—*Pby of Washington*—Washington ch, young ladies for miss soc to con MARY A WISHART, ELLEN ACHESON, and MARY STEVENS l m's 90; Wheeling 1st ch 49 95. *Pby of New Lisbon*—New Salem ch 22 11 162 06

SYNOD OF OHIO.—*Pby of Columbus*—Lancaster ch ann coll 39 24, mo con coll 33 57, Sab sch 4 61, in all 77 42, less 5 for *Foreign Missionary*. *Pby of Zanesville*—Zanesville ch Sab sch to sup bazar school in India 20; Hebron ch 9; Newark 1st ch Sab sch 10. *Pby of Richland*—Mt Vernon ch in part to con WILLIAM SHANNON and D C MONTGOMERY l m's 45 66; Sharon ch 15; Clear Fork ch 10; Chesterville ch 16; Harmony ch 9; Hayesville ch 13; Waterford ch 2 50; Ashland ch 75 cts; Frederick ch 46 cts 223 79

SYNOD OF CINCINNATI.—*Pby of Miami*—Honey Creek ch 10 50. *Pby of Cincinnati*—Somerset ch 10 09; Cincinnati 7th ch Sab sch quarterly coll's 20 50. *Pby of Oxford*—College Corner ch 22; Harrison ch 10 73 09

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch mo con 5 06. *Pby of White Water*—Mt Carmel ch 16 21 06

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—West Union ch Sab sch 6. *Pby of Lake*—Crown Point ch 3. *Pby of Fort Wayne*—Fort Wayne 1st ch mo con coll's 87 50, Sab sch to ed boy at Futtehgurh and girl in China 14 84 111 64

SYNOD OF ILLINOIS.—*Pby of Schuyler*—Presbyterial coll 7 50. *Pby of Rock River*—Princeton 1st ch mo con 8 15 50

SYNOD OF WISCONSIN.—*Pby of Winnebago*—Depere ch 3, Steven's Point Miss Station 1 77 4 77

SYNOD OF IOWA.—*Pby of Cedar*—Davenport ch, of which 30 to con Rev J D MASON l m 65; Le Claire ch 11 76 00

SYNOD OF KENTUCKY.—Weston, Ky, Mrs Ezra Howe 1. *Pby of Louisville*—Second ch mo con 5 40; Pisgah ch, Mrs Walker 1. *Pby of Ebenezer*—Washington ch 30; Frankfort ch 95 50, less 12 for *Foreign Missionary;* Bethesda ch, Mrs R S B 6 126 90

SYNOD OF VIRGINIA.—*Pby of Winchester*—Winchester ch 80 10; Falling Water ch 48; Salem ch 5; Alexandria 1st ch 70. *Pby of West Hanover*—Farmville ch 50; South Plains ch 18 73; Yancey's Mills, Va, miss box of Rev S W Blain's family 4 80. *Pby of East Hanover*—Nottoway ch 33; Richmond 1st ch mo con 15 75 325 38

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Hillsboro' ch Sab sch for Indian missions 7 50

SYNOD OF GEORGIA.—Synodical coll at Macon 46. *Pby of Hopewell*—Milledgeville ch mo con colls 56 03. *Pby of Florida*—Albany, Ga, Mrs D A Cook 5 107 03

SYNOD OF ALABAMA.—Synodical coll 125 25. *Pby of South Alabama*—Belvidere ch 11. *Pby of Tuscaloosa*—Bethesda ch 25 35; Bethel ch 50 30; Livingston ch 38 50 250 40

SYNOD OF MISSISSIPPI.—*Pby of Louisiana*—Lafayette Square ch, New Orleans 100 00

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—College ch 15. *Pby of Memphis*—Mt Carmel ch Sab sch 15 40 30 40

SYNOD OF ARKANSAS.—*Pby of Arkansas*—Little Rock ch 29 00

Total from churches, $5041 58

MISCELLANEOUS.—Children of Ellesdie School 11; 1st Assoc Ref'd Pby'n ch, Philadelphia, Sab sch to ed *Elizabeth Dales* and *Maria Lansing* at Wa-pa-nucka 25; A friend, Mercer st ch N Y 10; Robert L Kennedy for sup of Rev C F Preston, Canton, 150; Edwin Reese, Auburn, Ala, 5; M B H, Williamsburg, 1; L 2; Harrisburg, Pa, 5; A stranger 1; Philip Kinsey, N J, 8; Mrs Irwin, Shippensburg, Pa, 5; Mrs Charlotte F Kirk, Fishkill, N Y, balance to con her husband, Rev W H KIRK, l d 50; Mrs C N Doty Mifflinburg, Pa, 10 283 00

Total receipts in December, $5324 38

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—
Amount previously ackow'ed, $9829 73
South Salem ch, N Y 50 00 $9879 73

WM. RANKIN, JR., *Treasurer.*

DONATIONS OF CLOTHING, &C.—Ladies of South Salem ch, N Y, two bundles of clothing for Corisco mission 86.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

HONORARY MEMBERSHIP.

A contribution of *Thirty Dollars* from any individual entitles the donor to a handsomely engraved certificate of honorary membership, and to the privilege of thenceforth drawing annually one dollar's worth of the publications of the Board. By a donation of that sum a congregation may also make its pastor an honorary member, thus affording him a pleasing proof of its respect and affection; while the money paid will send forth the colporteur to bless the destitute and needy with the words of divine truth.

COLPORTAGE FUND.

On the 1st day of November last, the Colportage Fund of the Board of Publication was in arrears a little over $6000. Between that day and the first of January a little over $3000 were paid into the fund. On the 1st of January, however, another quarter's salary fell due to most of our numerous colporteurs, which increased the arrearages again to about $7000.

We rejoice to say, that a number of churches which have never in any former year taken a collection for this fund, have recently sent in very considerable sums as the result of *first efforts*. We are also encouraged by our correspondence to hope that many other churches, which have never yet sent contributions to the Board, are now laying their plans for an enlarged and "systematic benevolence," which will comprehend this as well as our other Boards.

It cannot be too distinctly understood that our colporteur department cannot depend for assistance upon our publishing and sales' department. To facilitate the sale of its books, the Board requires their prices to be fixed as low as is consistent with the support of the Institution, and such enlargement of its business as the growing wants of the church and the country may require. No aid can therefore be drawn from the publishing department. Our only reliance in conducting and extending the colporteur enterprise is on the contributions of the churches.

Will not pastors and sessions throughout the church consider the present necessities of this fund, and adopt measures to secure and send us speedy aid from ther respective churches?

We would again remind all that the financial year of this Board *closes on the 31st day of March*, and that no contribution can be acknowledged in its next Annual Report which is not forwarded to the Treasury before that day.

STUDENTS AS COLPORTEURS.

We have been much gratified in receiving very recently, a number of applications from students connected with one of our most important colleges, to be employed as colporteurs during their approaching vacation. In every case, where satisfactory evidence was afforded of their piety and other qualifications for the work, they have been very cheerfully commissioned. They will return to their studies, we hope and trust, after a vacation thus employed in going about and doing good after the example of their divine Master, with recruited physical energies, with an increased practical acquaintance with men and human nature, and especially with an increased love for souls, and a more elevated and fervent piety. May God's blessing go with them as they go, and richly follow all their endeavours to promote a Saviour's glory in the salvation of the perishing.

As the season of the year approaches when vacations occur in many of our literary and theological institutions, we trust that many of their students will feel impelled to engage in the colportage work. Notwithstanding its present great need of funds, the Board of Publication will gladly commission as many as may be willing to go, and will furnish them with interesting and needy fields for their pious labours.

CALL FOR A LIBRARY—WHO WILL ANSWER IT?

The following petition for a donation of books was a few days ago received from a feeble church in one of our Western States.

"REV. WILLIAM E. SCHENCK.

"*Dear Sir*—We, the elders and members of the Presbyterian church at ———, do hereby most earnestly petition the Board of Publication, through you, to give us a library of the books of the Board. We are few in number, but we are Presbyterians, and would read with avidity and great delight the books, if in your wisdom and generosity you think proper to notice our earnest request."

This petition is signed by the elders, as well as a number of other members, both male and female, of the little church. It is also accompanied by a letter from one of our missionaries, who had preached for them two or three Sabbaths in passing through that country. He says:

"I have known the people of this church more than twenty years. They have always been a people distinguished for piety and orthodoxy, yet they are a poor people, have never had a pastor, and not many supplies, except occasional missionaries. I have been three days preaching to them; they pay truly good attention; are serious and well-behaved, and I know of no means more likely to do them good than a good library. I have noticed that our poorest churches read your books best, and I feel assured that the members of this church will read them thoroughly, if you donate them. Here is a loud call to you. You cannot do more good perhaps anywhere, than right here."

Who among the thousands of our Israel will send us the means of responding favourably to this petition from the little church in the West? Since the last number of the *Record* was issued, we have had some generous contributions to our donation fund; but the drafts upon it are many, and it is still most desirable to receive more such contributions. Who will assume the privilege and pleasure of sending out the library, so modestly, yet so earnestly asked for? May some one be found to "remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

EXPOSURE AND HEALTH OF COLPORTEURS.

Our colporteurs do not always enjoy fair weather and easy times. They are not without their rich enjoyments and precious blessings if they are men of the right spirit, but they cannot go happily or usefully through the colportage work, unless they are ready to "endure hardness as good soldiers of Jesus Christ." Now and then young men seek for commissions as colporteurs, full of enthusiasm and romantic expectations; but so soon as they face the realities of the service, their courage gives way, and they are glad to relinquish the undertaking.

Not many months ago, a young man was appointed by the Board as colporteur for a particular region of country in one of our Western States. He reached his designated field of labour, and entered on his work, but within one week resigned his commission and withdrew. The reason he assigned was that he could not endure the wet, either over head or under foot, and he thought the region was not dry enough to suit his constitution.

We have since received a letter from a gentleman at whose house this colporteur made his head quarters, from which we give an extract, observing that the value of the opinion expressed is largely increased by the fact that the writer is not only an active and zealous elder of a Presbyterian church, but also a physician of eminence. We commend his opinion to the attention not only of colporteurs, but of all our candidates for the ministry. He says:

"The truth is, Mr. —— is hypochondriac, and is ruining himself by his dieting and care of himself. One or two years faithfully spent as colporteur, after throwing away all his rules of dieting, &c., would be the making of him. Thus it is that more of our young men destroy themselves by their care of themselves and want of exercise, than are worn out by the hardships of service. If more of them had to get their education by working part of the time to support themselves the other part, we would have more efficient men. As it is, many of them are *physically* worth nothing when ready for the work. A man who can only go at the colportage work in a nice top buggy, is not fit for it, in this region at any rate. It must be one who is *willing to work any way, so he but works*, and one who can bear to get cold, and damp, and hungry, and tired too."

We rejoice in believing that the great body of the Board's colporteurs are both able and cheerfully willing to endure all such things for the sake of Christ, and of immortal souls. And we would welcome to our ranks many more, who are like-minded.

OUR BOOKS IN TENNESSEE.

A letter has been recently received from an active and highly esteemed clergyman in Tennessee, from which we make the following extract.

"REV. W. E. SCHENCK, Cor. Sec.

"*Dear Brother*—Our last Presbytery appeared to feel a deeper interest for the Board of Publication than I have before witnessed, and requested all our ministers to take up collections in their churches in aid of the Board. I intend to use my best exertions to procure funds from my missionary churches, for *after the preaching of the Gospel, no work is more important.*

"If the Board could have witnessed the joy *those little books imparted to the children of my churches*, it would have made their hearts glad, and they could not have withheld their tears of gratitude to God for the privilege of making so many bright faces happy. I am sure there will be much fruit gathered from the bread cast upon the waters."

We thank the brother for the rich pleasure his letter has afforded us, and we take courage to go on, labouring hopefully to scatter these blessed volumes more and more widely.

The excellent books published by the Board for children are receiving commendations from all quarters. How many a parent might bestow an unspeakable blessing on his children by purchasing the set, and placing them on the family book shelves. And how many a pastor or Sabbath-school superintendent might make "many bright faces happy," by taking measures, like our worthy brother in Tennessee, to place them in the Sabbath-school library.

FROM A COLPORTEUR IN IOWA.

The following extract from a letter of one of our colporteurs in Iowa, will give the readers of the *Record* a glimpse of the nature of colportage labours in the West.

"I have visited twelve counties of this State as a colporteur, some of them but slightly, and others more thoroughly. I have visited fifteen of the seventeen churches of our Presbytery, and in most cases visited all the families I could find belonging to those churches. I have made it a point to call on all the families of our denomination, yet I have by no means slighted others. I suppose I might safely say that one-half of my sales were to those not of our own church, and I have perhaps given away more to those of other denominations.

"I spent some time last week and the week before within the bounds of the church of ——. I attended meeting on the Sabbath, but on account of the severe cold weather there was no preaching. The congregation not having a house to worship in, have met in the court-house. We held a prayer meeting for a short time, and separated. At the house of Dr. ——, where I was stopping, I found a young man labouring under deep conviction, and apparently desiring to converse on the subject of his soul's salvation. O, that I were more capable of giving instruction to the anxious inquirer! I talked with him for some time, and found him intelligent and sound in doctrine, believing the promises of God, but doubting his own sincerity, which was perhaps one of God's methods of humbling him more, and showing him the danger of self-confidence. He was made the object of special prayer by his own request, and as we parted I gave him the tract entitled "*Christ's gracious Invitation.*" We knew not then whether we should ever meet again until the last day; but next Wednesday evening, at a prayer meeting—(O, the preciousness of prayer meetings!)—he was present, having walked about four miles to attend. It was not a cold, dry, and formal prayer meeting. God's children seemed stirred up. The prayers seemed fervent, and I trust were prevalent through the Redeemer's name. After prayer meeting was over, I had again some conversation with my young friend. I found him more comfortable in his feelings, hoping yet trembling. After a few words of counsel and encouragement, I bade him farewell, and next morning I left the neighbourhood. But I have not forgotten him, nor many others, who, when grasping the parting hand, after but a brief interview, have earnestly requested to be remembered in my prayers, which same favour I earnestly ask of you, my brother, and of all the friends of the humble, but I trust not altogether useless colporteur."

FROM A COLPORTEUR IN PENNSYLVANIA.

A colporteur who has been actively and usefully at work in Western Pennsylvania, thus writes:

"The books are well received wherever they have the means to purchase. I have myself also been very kindly received wherever I have been, and have been urged to call again soon. I leave a tract wherever I go. I spent one week, which was a precious week to me. I scarcely left a house after conversation and prayer, without having some person weep, and often follow me to the door, saying, 'Pray for me.' In one instance a mother and three daughters and a grandfather saw they had not any hope in Christ. They wished me to pray with and for them. I left all of them in tears."

FROM A COLPORTEUR IN THE PROVINCE OF NEW BRUNSWICK.

We have reason to be rejoiced and encouraged at the increasing popularity and usefulness of the publications of the Board in the British Provinces. A colporteur sending us a report of large sales in New Brunswick, writes as follows:

"The books have been well received. On returning over districts in which they have been before distributed, I have seen many encouraging evidences of their good effects. I may just mention one case, that of a man who was a Universalist, to whom I sold 'James' Anxious Inquirer' and 'Christ Crucified.' He seems now to be hopefully changed. I have conversed and prayed frequently with him, and I trust it is the Spirit's work."

NOTICES OF NEW BOOKS.

MARY SEARCHING FOR JESUS. By Rev. James Drummond. Philadelphia, Presbyterian Board of Publication. 18mo, pp. 32.

This is an interesting little work, founded upon Luke ii. 40–52, and makes an ingenious use of Mary's search for her son Jesus, and final discovery of him in the temple, to press home upon its readers the all-important duty of seeking and finding Jesus as a Saviour.

PSALMS AND HYMNS. Miniature edition, in 64mo, pearl type. Prices: plain sheep, 30 cents; arabesque, 35 cents; do. gilt, 45 cents; tucks, gilt, 60 cents; imitation Turkey, 65 cents; Turkey, gilt, 90 cents; Turkey, one clasp, $1 50.

The former miniature edition of the book of Psalms and Hymns having been found objectionable because of the exceeding smallness and indistinctness of its type, this new edition, which is free from those objections, and in every respect superior, has just been issued at the prices above stated. To those especially who may have occasion for a *pocket* hymn book, this one will be a very great convenience.

PICTURE SKETCHES. Philadelphia. Quarto, 42 pages. Price $1 50.

This is a very interesting book of pictures, got out in a very attractive style. It is well fitted to adorn a parlour table, and to give both entertainment and instruction to especially the younger members of the family. It contains *two hundred and sixteen choice wood engravings on tinted paper*, and is handsomely bound. The number of copies issued is limited; and as no future edition of it can appear, those who may desire to procure it will do well to order it without delay.

MEMOIRS OF REV. WALTER M. LOWRIE, Missionary to China. Edited by his Father. Presbyterian Board of Publication. 12mo, pp. 485. Price 70 cts.

This is an abridgement of the larger memoir of this devoted missionary, which was published shortly after his death. Thousands will rejoice to learn that such a condensed memorial of this martyr missionary has been issued by the Board. The Church of Christ in these latter days has perhaps produced few choicer and lovelier spirits than was that of Walter M. Lowrie. Although cut off from life by the hand of violence when in only his twenty-ninth year, he lived long enough to do great good, and long will he continue to speak, although dead. His sentiments and his example, as they are embalmed in this volume, by parental affection, yet with characteristic modesty, will continue to live and have their influence through all coming time. We shall recur to this volume again in a future number of the *Record*.

AN HISTORICAL TEXT-BOOK AND ATLAS OF BIBLICAL GEOGRAPHY. By Lyman Coleman. Philadelphia, Presbyterian Board of Publication. Large 8vo, pp. 319. Price $1.50.

Dr. Coleman is doing a great and good work for the Church of Christ by his publications. They tend to make the sacred Scriptures more intelligible and interesting to all who will take the pains to study them. We have not yet had time to give much examination to the work whose title is given above, but it seems to give renewed proofs of Dr. Coleman's well-known learning, ability, and research. It appears to contain a full, thorough, and interesting exhibition of Biblical Geography, arranged after a very easy and convenient method, and illustrated by seven coloured maps of the countries oftenest mentioned in the Bible. These maps impart to the volume great value. The author seems, in the preparation both of the maps and of the chapters, to have made a careful and learned examination of all the more recent works on this subject, both American and European.

We would heartily commend this work to all Sabbath schools and Bible classes, fully believing that if they would carefully study it, they would find the Bible invested with new interest, and in many passages with new meaning and beauty.

HONORARY MEMBERSHIP.

A donation of *Thirty Dollars* at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF DECEMBER, 1854.

Presbytery of Genesee River.	
Warsaw ch, per Rev Stuart Mitchell	$13 50
Presbytery of Michigan.	
Pontiac ch, per Rev C W Cooper	6 00
Presbytery of Long Island.	
East Hampton ch, per Rev Stephen L Mershon	33 00
Presbytery of New York.	
Jamaica 1st ch, per Rev P D Oakey 51 43; 1st ch Brooklyn, per Geo L Simpson, in the acknowledgments for November it was erroneously stated 225 02—it should have been 255 02—difference now acknowledged 30	81 43
Presbytery of Elizabethtown.	
Rahway 1st ch, per Rev S S Sheddan	30 00
Presbytery of New Brunswick.	
New Brunswick 1st ch, per Rev R Davidson 132; Allentown ch, per Rev Henry Perkins 15	147 00
Presbytery of West Jersey.	
Cedarville ch, per David Whitaker	8 62
Presbytery of Luzerne.	
Wilkesbarre ch, per Rev J Dorrance	10 00
Presbytery of Philadelphia.	
Seventh ch, per Mr F A Bokee	220 25
Presbytery of New Castle.	
Fagg Manor ch, R Brown 5; Benevolent Fund of the New London congregation, Rev R P Du Bois per Mr Jas McDowell 10	15 00
Presbytery of Carlisle.	
Bedford ch, per Rev Thos K Davis	37 25
Presbytery of Washington.	
Cross Roads ch, per John Duncan	20 00
Presbytery of Cincinnati.	
Pleasant Ridge ch 8 09; Hopewell ch 6 30; Bloomingburg ch 6 75; John Woolf, Oxford 5; H J Conaway, Milton Mills 3—per John D Thorpe	29 14
Presbytery of Palestine.	
Charleston ch, per Rev H I Venable	14 64
Presbytery of Crawfordsville.	
Eugene ch, per Rev S L Crosby	3 00
Presbytery of Chicago.	
Willow Creek ch, per Jas Pickens, Jr	7 31
Presbytery of Des Moines.	
Washington ch, B P Baldwin, Treas	7 50
Presbytery of Ebenezer.	
Washington ch, Rev J H Condit	16 00
Presbytery of Concord.	
Sharon ch, per Rev C K Caldwell	8 00
Presbytery of South Alabama.	
Flat Creek ch, from Mr Hugh McCaskell to con Mrs ISABELLA MCCASKELL hon mem, per Rev H A Smith	30 00
Presbytery of Florida.	
Albany, Ga, from Mrs D A Cook, per Rev S D Campbell	5 00
MISCELLANEOUS.	
Mrs Irwin, Shippensburg, Pa 5; John Allen, to con his daughter hon mem 30; Mrs P A Matthews, Wyoming, N Y, in full 15; "S" 20; "A M B" 10, per Rev S C Hepburn, and from a "Friend" 1500 for Colporteur Fund, 500 for Distribution Fund	2080 00
Total,	$2822 64

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

LICENSURES.

Rev. John A. Brown, by the Presbytery of Blairsville, October 4th, 1854.

CALLS.

Rev. S. M. Anderson has received a call to Long Run church, Pennsylvania.

Rev. Allen McFarland has accepted a call from the church at Brookville, Indiana.

Rev. Thomas R. Welsh has received a call to the churches of Georgetown and Cherry Spring, Kentucky.

Rev. Levi H. Christian has received a unanimous call to the church at Hamilton, Ohio.

Rev. A. L. Bloodgood has accepted a call to the North State Street church at Rochester, New York.

Rev. J. S. Montgomery has accepted a call to the church at Yazoo City, Mississippi.

Rev. J. W. Sherwood has accepted a call to the church at Washington, North Carolina.

Rev. J. P. Safford, late of Richmond, Virginia, has accepted a call to Frankfort, Kentucky.

Rev. Thomas Stuart Smith has received a call from the church at Franklinville, Maryland.

Rev. William S. Plumer, D. D., has received a unanimous call to become pastor of the Central church at Allegheny City, in connection with his Professorship.

ORDINATIONS AND INSTALLATIONS.

Rev. T. W. Irwin was ordained by the Presbytery of Central Texas, October 27th, 1854.

Rev. J. H. Alexander, having been ordained in October last, was installed pastor of the churches of Union and Elizabeth, Alabama, by the Presbytery of Tuscaloosa, November 18th, 1854.

Rev. George C. Crowe was ordained as an Evangelist by the Presbytery of Upper Missouri, November 5th, 1854.

Rev. Fields Bradshaw was installed pastor of Oak Grove church by the Presbytery of Alabama, November 1st, 1854.

Rev. William McCandlish was installed pastor of the Westminster church at Quincy, Illinois, October 8th, 1854.

Rev. W. W. Trimble was installed pastor of Timber Ridge church, Virginia, October 20th, 1854.

Rev. Luther Emerson was installed pastor of the Shemariah church, Augusta county, Virginia, November 25th, 1854.

Rev. Albert B. Clark was installed pastor of the church at Altoona, Pennsylvania, by the Presbytery of Huntington, November 14th, 1854.

Rev. F. B. Dinsmore was installed pastor of Unity church, Virginia Grove, Iowa, November 25th, 1854.

Rev. William Cathcart was ordained and installed pastor of La Grange church, Indiana, November 23d, 1854.

Rev. Edward D. Yeomans was ordained and installed pastor of the church at Warrior Run, Pennsylvania, November 30th, 1854, by the Presbytery of Northumberland.

Rev. John B. Stewart was ordained and installed pastor of the church at Wooster, Ohio, by the Presbytery of Wooster, November 14th, 1854.

Rev. Hillary Moseley was ordained as an Evangelist by the Presbytery of Mississippi, November 25th, 1854.

Rev. Joseph Mateer was ordained and installed pastor of the churches of Leatherwood and Licking, by the Presbytery of Clarion, November 5th, 1854.

Rev. James C. Watson, D. D., was installed pastor of the church at Milton, Pennsylvania, December 16th, 1854.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. James Cameron and the Fall and Ellison churches, by the Presbytery of Schuyler.

DEATH.

Rev. John E. Davidson, of the Presbytery of Red River, and pastor of the church at Minden, Louisiana.

POST-OFFICE ADDRESS CHANGED.

Rev. Ahab Jenks, from Delaware, Ohio, to Lane Station, Illinois.

Rev. Robert Conover, from North Salem, Indiana, to Spring Dale, Ohio.

Rev. William Young, from Steubenville, Ohio, to Kenton, Ohio.

Rev. James Matthews, from Carlisle to Danville, Kentucky.

Rev. A. W. Sproull to Jacksonville, Florida.

Rev. B. Leffler from Picknerville to Lawrenceville, Illinois.

Rev. H. Blackwell, from Flint Hill, Missouri, to Juliet, Lawrence county, Indiana.

Rev. J. M. Sherwood, from Greensboro to Washington, North Carolina.

Rev. William A. Rankin to Newcastle, Delaware.

Rev. J. M. Alexander, from Tocopola, Mississippi, to Carrollville, Mississippi.

Rev. James Cameron to Macomb, Illinois.

Rev. W. H. Crane, from Quincy, Gadsden county, Florida, to Bainbridge, Decatur county, Georgia.

Rev. Lyman B. Crittenden to Fairfield, Iowa.

Rev. W. B. Harshe to Pentonsport, Iowa.

Rev. J. E. Marquis, from Kenton, Ohio, to Mansfield, Ohio.

Rev. J. C. Baldwin to Natchez, Mississippi.

Rev. M. W. Staples, from Marshall, Texas, to Beloit, Wisconsin.

Rev. J. R. Smith, from Perrysville to Pittsburg.

Rev. A. K. Beattie to Three Creeks, Union county, Arkansas.

Rev. D. Monfort, from Decatur, Illinois, to Macomb, Illinois.

MISCELLANEOUS.

Rev. Harrison W. Ellis has been suspended from the ministry by the Presbytery of Tuscaloosa, Alabama.

Rev. Symmes C. Henry, D. D., pastor of the First church of Cranbury, New Jersey, has been elected President of Hanover College, Indiana, but has declined the appointment.

Rev. J. B. Adger, D. D., has declined the Presidency of Davidson College, North Carolina.

Rev. James W. Dale of Chester, Pennsylvania, has been elected Superintendent of Church Extension for the Presbytery of Philadelphia. Mr. Dale has accepted the appointment and entered upon that work, retaining, however, his pastoral relation.

Varieties.

Semi-Centennary Sermon.—The Rev. Dr. John McDowell having completed fifty years as a pastor, preached on the 31st of December last, a semi-centennary sermon in the Spring Garden church, Philadelphia. The discourse occupied both parts of the day, and contained a review of the speaker's ministry. Many of the facts set forth were of highest interest. The growth of the Presbyterian Church at large during Dr. McDowell's ministry, as was made to appear by statistical statements, is truly astonishing.

Theological Seminary, Princeton.—By the catalogue of this Seminary, just published, we find the following to be the state of the classes:—Resident Graduates, 6; First Class, 42; Second Class, 33; Third Class, 34—Total, 115. As compared with last year, there is a diminution from the States of Delaware, Georgia, Indiana, Kentucky, Maryland, Mississippi, Ohio, Tennessee, and Virginia, amounting in the aggregate to 16; and an increase from Alabama, Massachusetts, Michigan, New York, New Jersey, North Carolina, South Carolina, and Pennsylvania, amounting to 24. The total reported last year was 108, and the year before 120.

In the Western Theological Seminary, we learn that there are in the several classes 49 students; in New Albany, 20; in Danville, 39.

Rev. Dr. Musgrave.—We understand that the Rev. Dr. Musgrave, Corresponding Secretary of the Board of Missions, is now on an official tour, and will, before his return, visit Chicago, St. Louis, New Orleans, Charleston, &c. We trust that his visit to the brethren and churches will prove both pleasant and useful.

Calvary Church, San Francisco.—The San Francisco *Evening News* of the 30th ult., speaking of the new church erecting in that city for the Rev. Dr. Scott, says:—"This church, our readers already know, is to be under the pastoral charge of the Rev. Dr. W. A. Scott, who is now *en route* for San Francisco. It will be one of the most beautiful and commodious in the city. Its whole cost, together with the cost of the lot upon which it stands, will approximate to $60,000—all of which has to be paid, by the conditions upon which Dr. Scott accepted the call, before he goes into it. The church will be all finished, it is expected, by the 15th proximo."

A Interesting Season in Bellefontaine Church.—Brother Raffensperger writes under date of 25th inst., "I commenced a series of meetings last Thursday evening, preparatory to our communion, yesterday. Brother Kennedy, of Sandusky, assisted me on Thursday, Friday, and Saturday. Yesterday, we received into the church 14 members, 13 by examination, and 1 by certificate. The interest still continues.

Revival.—The church in Altoona, Pennsylvania, has lately enjoyed a season of refreshing, having twenty-five members added to the communion. Several other persons were known to be serious inquirers, and additions are yet anticipated.

Use of Money.—The sums of money freely spent in concerts are really amazing. Let the sums raised by Mr. Barnum be given as an example. The receipts for Jenny Lind's ninety-five concerts were $712,161.34. For the first two, not included in the above, $28,067.08. Total amount of receipts, $740,228.42. After a mutual and amicable adjustment between Mr. Barnum and Miss Lind, each received the following amount of the above—Miss Lind received $176,675.09, and Mr. Barnum's portion was $535,486.25.

Thus it is that the world estimates its amusements. How long will it be before the Church shall be honoured by the world? It is time she should now be honoured. We do not ask wealth for our indefatigable ministry, nor do they ask it; but we ask it to send the gospel to the perishing millions of heathendom. Let Christians just compare the receipts that any worldly institution will receive with the poor pittance that is given every year for the support of the gospel.—*Presbyterian Banner.*

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, since last report, viz:

From	the Second Street church of Troy, New York, Dr. Halley,	$25 32
"	the Second church, Philadelphia,	95 00
"	the First church, New Lisbon, Ohio,	26 60
"	Mr. Samuel Beatty,	1 00
		$147 92

Geo. H. Van Gelder,
Treas. Trustees Gen. Assembly.

Philadelphia, *January 16th*, 1855.

JANUARY NUMBER FOR 1855.

We are unable to supply several orders we have received for the January number. Postmasters and others who have copies not wanted will oblige by returning them.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—Churches receiving aid should endeavour to become self-sustaining and contributing, p. 18. The late Rev. Joel Huntington, p. 18. Special Reports, p. 19. New Presbyterian Church, Memphis, Missouri, p. 19. From a Missionary in Ohio, p. 20. Receipts, p. 20.

Board of Education.—I. Ministerial Education: Special Prayer, p. 21. A Call to Young Men, p. 22. A Noble Example, p. 22. II. Christian Education in Schools and Colleges: The Synod of South Carolina on the Oglethorpe University, p. 22. Synodical Female High School of the Synod of Nashville, p. 22. Talladega Female Institute, p. 22. Zion Seminary, Mississippi, p. 22. Westminster College, Missouri, p. 22. Alexander College, Iowa, p. 23. Carroll College, Wisconsin, p. 23. Van Rensselaer Academy, Missouri, p. 23. Male and Female Academies at Fort Wayne, Indiana, p. 23. Greensboro Female College, p. 23. Receipts, p. 23.

Board of Foreign Missions.—Recent Intelligence, p. 24. Indian Missions: Journal of a Tour through the Indian Country, by Rev. J. Leighton Wilson, p. 24. India: Lodiana Mission: Journal of the Rev. J. M. Jamieson, p. 28. Receipts, p. 29.

Board of Publication.—Honorary Membership, p. 30. Colportage Fund, p. 30. Students as Colporteurs, p. 30. Call for a Library—Who will answer it? p. 30. Exposure and Health of Colporteurs, p. 30. Our Books in Tennessee, p. 30. From a Colporteur in Iowa, p. 31. From a Colporteur in Pennsylvania, p. 31. From a Colporteur in New Brunswick, p. 31. Notices of New Books, p. 31. Receipts, p. 31.

Miscellaneous.—Come to Jesus, p. 17. An Example for Subscribers, p. 17. A Dilemma to be feared, p. 17. Early Associations, p. 17. Benevolent Agencies a Double Blessing, p. 17. God of my Mother, p. 17. Ecclesiastical Record, p. 32. Varieties, p. 32.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 3. | PHILADELPHIA, MARCH, 1855. | PRICE PER YEAR, *Fifty Cents.*

From the New York Evangelist.

NOTHING TO DO.

A young lady, while on a sick bed, often remarked she had nothing to live for—"had nothing to do." Many of her friends regarded such expressions as sure indications of true submission to God and his providence. The writer's reflections were different.

Nothing to do! A soul to save,
For which his blood the Saviour gave,
And dearest, dying friends you have;
And naught to do!

Nothing to do! O, look again;
The world is full of woe and pain;
Darkness and sin in triumph reign;
The blest are few!

Nothing to do! Yea, you must die;
Your soul to God's tribunal fly;
In vain the summons you deny.
Is your work done?

O, look again within your heart;
Have you with Jesus any part?
Pray Him to you more grace t' impart
To follow Him.

O, come to Christ, repent, believe;
The Spirit's unction now receive;
In faith and love your service give
To Jesus' cause.

Then will the world new aspects wear;
Your final home will not be here;
Most cheerfully the cross you'll bear,
And strive for heaven.

L. B. W.

ALAS, WHERE ARE MY SHEAVES?

Not in your hands, my brother, for he that soweth is not always he that carries away the grain rejoicing; but perhaps still in the hearts of those who have caught up some single thought dropped by you in the pulpit or from the teacher's seat. See nothing now you may, but that is no reason why much there may not yet be seen. The preacher's insufficiency is the Master's opportunity. And study these words from one who has felt as you feel: "Be faithful in labour, and then be patient in waiting for the result alone. God often sees fit to delay. Success would often intoxicate us, so God wills that it should at first be dealt out very sparingly to us. O, it is hard to toil, and meet no smile of approbation—no token of regard from the heavenly Master! But it is a duty. God tries our faith by keeping us in suspense. Jeremiah says: 'It is good that a man should both hope and quietly wait;' David waited as those that wait for the morning, and Isaiah was almost discouraged by waiting. To learn to wait is as hard as to learn to labour; but 'the Lord is good to those who wait for him,' and believe the prophet was right when he said so, and he will be good to you, messenger of his word. Only be faithful, and be assured the blessing will come sooner or later. If not on earth, from the heights of heaven you will look down upon it, and see the harvest which you have sown, and the result of your long and patient toil.—*Christian Treasury.*

THE BIBLE.

My little son is by my side; the book that he best loves is in his hand; he knows by heart its simple and affecting stories. Every day he learns a lesson from it, and comes and stands by my side to recite it. To-day his lesson is, "This is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another."

"Who commands this, my son?"

"God," he answers reverently.

"And can you do this?" smoothing the sunny curls from his brow.

"'Ask, and ye shall receive, seek, and ye shall find; knock, and it shall be opened.' 'God will work in me to will and to do of his own good pleasure,'" he says in a low tone.

"Will God do all? have you nothing to do, my boy?"

"'*Strive* to enter in at the strait gate; for many shall seek to enter in, and shall not be able.'" His cheeks glow, and he looks earnestly up; it was his verse for yesterday.

I kissed him with a prayer in my heart. Thou hast learned more important truth in thy little nursery, my son, than all the wisdom of the world. Do this, and life's great end will be answered. Without this, there is nothing in the whole earth worth having.—*Lutheran Observer.*

SOMEBODY IS PRAYING FOR ME.

Yes, anxious pastor, you may be assured of that. You must not think that you are wholly and totally forgotten. Many forget you, who once remembered you at the throne of grace. They have forgotten their own sins, and wants, and dangers. Yea, they have forgotten their Saviour, and it is not strange, therefore, that they have forgotten you. But all have not forsaken you. A few if not the many, carry your wants and burdens on the heart of their most tender love, to the throne of grace. The whirl of business, or the love of pleasure, may have swept your work, and your wants and sorrows, from the minds of even many of the disciples. But cheer up. That poor widow—that obscure saint is little known to the world, with great burdens and wants of her own—yet there is a place in her heart for you. In her humble dwelling, your name is dear. You have fed her and comforted her, in your ministrations when you knew it not. And her humble gratitude seeks to repay the debt, by asking the richest of Heaven's blessings upon your person and your work. Precious are those prayers. How many evils they have averted! How many blessings procured!

"Somebody is praying for me." Yes, the Hearer of the poor widow's prayer is himself doing it. Have you not seen that splendid gem in the casket of divine truth, "He ever liveth to make intercession for us." He forget his anxious ministers! He cease intercession for them! And such intercession! No. He is at all times a sweet savor unto God, in behalf of all his servants. Cheer up; you are not forgotten. Nor let your despondency lead you to forget, that there are those on earth, and One all-prevalent in heaven, who remember you. Wherefore, comfort thyself in this matter, and give thyself anew to thy work.—*Presbyterian Advocate.*

THE SCRIPTURES ALWAYS FRESH.

Can this be said of any other book? The venerable Dr. Woods, in addressing the students at Andover, said that when he commenced his duties as Professor of Theology, he feared that the frequency with which he should have to pass over the same portions of Scripture, would abate the interest in his own mind in reading them; but after more than fifty years of study, it was his experience that with every class his interest increased.

LEARN OF ME.

How good it is for us we have such a pattern, and are permitted to follow in his blessed steps. We might despair under the best directions of reaching heaven, if we had no one to lead the way. But in following Jesus, we cannot err. He will direct us in the path we should go, and guide us with his eye. Blessed Saviour, let me look continually unto thee. Let me never withdraw from thy company, or seek another leader. Keep me, O keep me, under the shadow of thy wing, and receive me finally into thine everlasting kingdom!

CO-OPERATION OF THE WIFE.

No man ever prospered in the world without the co-operation of his wife. If she unites in mutual endeavours, or rewards his labours with an endearing smile, with what confidence will he resort to his merchandize or his farm, fly over lands, sail upon seas, meet difficulty and encounter danger, if he knows that he is not spending his strength in vain, but that his labour will be rewarded by the sweets of home! Solicitude and disappointment enter the history of every man's life, and he is but half provided for this voyage who finds but an associate for happy hours, while for his months of darkness and distress no sympathizing partner is prepared.

ILLUSTRATIONS.

God's children are like stars, that shine brightest in the darkest night; like gold, that is brighter for the furnace; like incense, that becomes fragrant by burning; like the chamomile plant, that grows fastest when trampled on.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

MEETING OF THE BOARD.

The Board held their monthly meeting on Monday, the 12th inst. The Vice-President, the Rev. John McDowell, D.D., presided, in the absence of the President.

After the transaction of the ordinary business, "the Corresponding Secretary made a very satisfactory and gratifying statement respecting his tour to the South and South-West." After communicating the results of his mission, and the information he had acquired respecting the missionary wants of those sections of our Church, the Secretary stated that he was everywhere greeted by the brethren with expressions of attachment to the Board, and desires to co-operate more efficiently with it. Dr. Musgrave also expressed his warmest gratitude for the hospitality and kindness which had been shown him personally, as the representative of the Board, and declared that he had returned to the office not only highly gratified with his tour, but greatly encouraged in his work.

NOTICE.

Special Reports.—Treasuries.—Thanks.

The form of a Special Report has been sent to each of our missionaries, in sufficient time for the brethren to return them answered by the 26th of March. If any of the circulars should miscarry, the brethren may avail themselves of the form which was published in the last (February) number of the Home and Foreign Record. As it is very desirable that reports should be received from *all* our missionaries, in time to incorporate, in the Annual Report, the statistical information desired by the General Assembly, we earnestly request the brethren to be prompt and punctual in making out and returning their special reports. Reports received after the 26th of March, cannot be included in our Annual Statistical Table.

We would respectfully and kindly request the *Treasurers* to send their reports complete up to the 1st of April, *immediately after that date.* A delay of a few days only, on their part, subjects us to serious inconvenience.

Churches desirous of having their contributions *acknowledged in the Report of the year*, will forward them in season to reach the office before the 1st of April, at which time our fiscal year terminates.

In this connection we desire to express the hearty thanks of the Board to all who have aided us in carrying on the important work committed to our care. The Board have reason to be grateful for the liberal assistance afforded them, notwithstanding the great pecuniary pressure of the times, and feel encouraged to go forward with confidence and hope. We know that the cause is dear to God, and increasingly dear to the Church, and that with his favour and the active co-operation of his people, it must continue to prosper.

IMPORTANCE OF PRESBYTERIAL VIGILANCE AND ACTIVITY.

If the Presbyteries would more generally see to it that collections are taken up in all the churches, the annual receipts of the Board would be greatly augmented, and their ability to aid in the support of the missionaries and to extend the boundaries of the Church would be correspondingly increased. The Presbyteries observe that many churches under their care report no collections for the Board, although this duty is obviously obligatory and urgently necessary, and has been repeatedly and earnestly enjoined by the General Assembly, and yet in many cases no inquiry is instituted into the cause of such remissness, nor are the delinquents ever brought to an account for their neglect of duty. If the Presbyteries would universally attend to this matter as they ought, much of this evil might be reformed. Let every delinquent church be solemnly called to an account and properly urged by the Presbytery to take up an annual collection for the Board, and many who have never given anything will hereafter contribute. Until the Presbyteries generally act upon this subject, and act systematically and habitually, there will be but little improvement on the part of delinquent churches. The appeals of the Board, the earnest injunctions of the Assembly, the crying necessities of our missionaries, the immense destitutions of our country, the imperative commands of our divine Redeemer, will still continue to be unheeded! Will not the Presbyteries exert their authority and influence with the churches under their care, who have hitherto neglected this duty, to induce them to aid in the support of this cause?

There are other respects in which the Presbyteries can and ought to co-operate with the Board in carrying forward the missionary work. In some cases, we have no doubt, churches now assisted by the missionary fund could, and therefore ought to, sustain their pastors themselves, without aid from others. Ought not the Presbyteries to inquire more particularly into the actual ability of the churches to support their pastors when they apply for missionary aid? Could they not, in some cases, induce them to become self-sustaining? and thereby increase the ability of the Board to help those who really need assistance, and to send missionaries into fields that are as yet entirely destitute. The money that could thus be saved from one part of the vineyard might be advantageously expended in other parts of the great field, and made, with the blessing of God, to yield an immense harvest of good; while the moral effect of self-sustentation upon the churches themselves would be exceedingly happy.

In many other cases we have reason to believe that with suitable effort on the part of the Presbyteries, the churches, although not able themselves to sustain their pastors wholly, would do much more for their support than they are now doing. Ought not the Presbyteries more generally to inquire into this matter when the churches apply for missionary aid? Ought they to recommend any appropriation until they are satisfied that the amount asked for is actually needed? Ought they to recommend the same appropriation from year to year, and for many years in succession, without instituting a rigid inquiry into the pecuniary ability of the congregation, or employing some measures, when necessary, to induce the people to contribute more liberally towards the support of their pastor?

If even the same amount of aid from the Board is required to be continued, yet the salary of the pastor may have been inadequate with such assistance, and an increase be necessary in order to his comfortable support. Our wish is not merely to prevent, as far as possible, all unnecessary expenditure of the missionary fund, but also to provide for the adequate support of our missionaries, whose comfort and usefulness are often abridged from the want of it. If the Presbyteries would direct their Committees on Missions to visit all their missionary churches once a year, and to exert their influence with them to induce them to contribute more liberally towards the support of the gospel, many churches would require less assistance from the Board, and their pastors would be far better sustained than they now are. This is a matter of very great importance, and can, in many instances, be effected only by the Presbyteries. The churches themselves will seldom act upon their own motion, and their pastors generally feel such a delicacy in speaking to their people about their own support, that they will continue to suffer in silence, rather than speak out.

FROM A MISSIONARY IN WISCONSIN.

Rev. Dr. Musgrave:

Dear Brother—Since my last quarterly report we have, by divine help, completed the house of God.

In reviewing the incipient, progressive, and finishing stages of this enterprise, I am constrained to exclaim, that it is owing entirely to the help obtained from God that we have succeeded.

It appears in the retrospect, that, had I not, on the very first Sabbath of my preaching to this people made the public worship of Jehovah, and the necessity, desirableness, and importance of a suitable house of worship the subject of discourse, I might have lost the most favorable opportunity for presenting the subject. It is attributable entirely to the grace of God that my mind was prayerfully directed to that subject at the commencement of my labours. Sure I am, from my present knowledge of the state of this community, that, had this enterprise been delayed a few months only, it would have had, so far as human beings can judge, insurmountable obstacles in the way of its progress.

And here, dear Sir, allow me to say, for the benefit and encouragement of other missionaries that may come to the north-west, as soon after entering your field, as you learn, by observation and consultation with judicious persons, that the greatest good of the community requires the speedy erection of a house for the worship of the Most High, hesitate not to enter prayerfully, wisely, prudently, and energetically upon the accomplishment of the work. Missionaries now, in this extensive field, mourn that they did not direct their first efforts to the erection of churches; they now see that they have lost the best opportunity for putting forth the most successful efforts. In some instances other denominations have preoccupied the ground, and thus rendered the efforts of our denomination unavailing. In other cases prejudices have been originated, and fostered, which cannot be easily removed or counteracted. Besides, the most direct way to increase the congregation is to furnish them with a convenient and inviting house. My congregation has increased nearly one-half since we entered our new house of worship, notwithstanding strenuous efforts, on the part of some, to prevent the occupation of *rented* seats. More than two-thirds of the pews have been rented in a few weeks; and what seems a little remarkable, is that some have taken seats that never went to meeting in the school-house to hear preaching by any denomination.

If your unworthy servant has been instrumental of no other good, during the short time he has been in this new field, so recently occupied by the Menominee Indians, he trusts the convenient, though very plain house, that has been completed, may, under God, prove to be a long-continued blessing to the people.

Yours, in the bonds of the gospel, A. G.

FROM A MISSIONARY IN TEXAS.

December 1st, 1854.

Dear Brother—This report closes the second year of my missionary labour in this new State. During the twelve months past, there has been much to gladden the heart, and also many remembrances that bring sadness and sorrow. But such is life. Every missionary field has its own peculiarities, its encouragements, and its discouragements. My time has been divided between two churches and one

station. On my first arrival in ———, I found an organization and six members. Now we have upon our roll twenty-nine members; also a beautiful church, 32 by 50 feet, completed, at a cost of about $2800—a union Sabbath-school, numbering about fifty-five regular scholars, a weekly prayer-meeting, and preaching twice a month. Although greatly prospered externally, yet it is with sorrow that we must confess our membership has not been as much increased as last year; but feebly we have sown the seed, and we trust that God will yet bring forth fruit to his honour and glory. The attendance is good, and we are much encouraged to pray for a better time.

In ——— I found a perfect void, so far as Presbyterianism is concerned, but I organized, and we have since enrolled eighteen members. A union Sunday-school, embracing about sixty scholars, is going on encouragingly. I preach in the Court-House once a month. The attendance is unprecedented in that town, and strict attention. Now and then one comes out professing to be on the Lord's side.

The present membership of my churches extends over sixty miles north and south, being too great an extent of territory for one person to occupy, as there are many points that I cannot reach at all. My nearest brethren are forty, fifty, and eighty miles. There is sufficient work in this field for several preachers. In accordance with an injunction laid upon each minister by our Presbytery, I have brought the subject of ministerial support before my people as honestly, plainly, and scripturally as possible, hoping and praying that they may be more efficient in this matter.

There has been a Presbyterian paper taken in almost every family in our churches. I have also scattered many of the excellent books of our Board of Publication, especially the Great Supper, that noble and practical exposition of the much hated doctrines of our Church. I have also supplied a number of Sabbath-schools with the American Sunday-School Union's publications. We are encouraged; Presbyterianism is gradually overcoming every opposition, and soon it will triumph. In general the health has been good on this field, but some have fallen around us. Two of the members from the church in ——— have been taken home. In August, the strongest and sweetest tie that bound my soul to earth and time was severed. God had need of my dear, devoted wife near by his throne, and in the midst of youth and influence he called her pure spirit away to his own paradise. Although her time was short—dying in her nineteenth year, yet her life was a living epistle, and her death was a glorious triumph. We were all bereft, and our hearts were desolate, but He did it "who doeth all things well." And then in October, a noble young man, with the dew of youth fresh upon his brow, fell with the yellow fever in H———. But he, too, died in triumph, and now both are happy in a Saviour's love, in the Church triumphant. Our prayer is, that we who are left may be faithful unto the end, and that when God calls, like the dear departed, we may die in peace, and his name shall have all the praise. May His richest blessings rest upon you all, and upon the missionary cause generally.

Truly yours in gospel bonds, R. F. B.

FROM A MISSIONARY IN NEW YORK.

Dear Brother—I am happy to say that our church is still rapidly filling up, and that we hope in the course of the next month to be able to worship in the main auditory. Our room below is filled every Sabbath, leaving but a few vacant seats. There have been a few cases of awakening and conversion. Two weeks ago two of our young ladies left for the Choctaw mission as teachers; an interesting account of the farewell services you will find in the *Observer*. This is the first fruits of our church for the missionary field, but I think it will not be the last. A deep interest has been awakened by the departure of these devoted young Christians for their new field of labour. And we feel as if new ties had been thrown about us and the missionary cause. As to our financial matters we shall have a hard struggle I suppose for a while. Then we will have a heavy debt upon us, which will require time and strong efforts to reduce. Yet, I trust we shall be able to work through it all. God has led us along thus far, often by a way that we knew not, yet always safely. I think if some of our rich men could see the field which we are cultivating, they would have aided us. Yet with all our poverty we have got along, and are able to say, "the Lord hath done great things for us, whereof we are glad."

I sincerely hope we shall, ere long, be able to refund with interest, all we have received from you. We have learned to love the Board of Missions for its generous and long-continued sympathy with us, and to appreciate the noble work which it is doing.

May the Lord yet give you many more abundant tokens of his favour, in using you as the instrument in building up his church, and extending his kingdom.

Truly yours,

J. E. R.

FROM A MISSIONARY IN MARYLAND.

December 29th, 1854.

Dear Sir—At the close of the present quarter, I make my report. Still I have cause to thank the Lord for his continued goodness. Health has been granted me, and facilities for doing some good in Christ's cause. I lament that I have not done more, and yet I feel, that time and labour have not been wholly thrown away. My meetings have been punctually kept up, and have been well attended. Seriousness, I think I may safely say, has characterized them all; and we have some evidence that the Lord has manifested amongst us his gracious presence, and the saving influence of his Spirit. I have been averaging three times preaching on the Sabbath; on the whole preaching to between seven and eight hundred hearers. Family visitation I have carefully attended to, being well convinced, that a principal influence is derived from this source. I visit about fifteen families weekly, taking tracts with me, and conversing personally with all with whom I meet. This means of promoting religion, I have long since found to be a most efficient means of success, and I think the Lord is with me in these visits. Our Sabbath-schools have done well, though for a few months now, the country schools will intermit on account of the roads, many of the children coming from a distance. I think there is a general interest awakened in this county in the Sabbath-school cause, more than ever before was known. The public are thoroughly convinced of the utility of Sunday-schools, and we have repeatedly witnessed Sabbath-school scholars being brought to a saving knowledge of the Saviour. I have steadily urged upon teachers and scholars both, the necessity of vital religion as the ultimate object of all our instruction in these schools. Family religion in the way of family prayers, and parental influence in behalf of Christ, I have tried uniformly to inculcate upon the people. Early in the Spring our Sabbath-schools (five in number) will begin again, I believe, with renewed diligence. Our Bible operations form a prominent effort in Christian zeal here, and are undoubtedly accomplishing a good deal. Attention is drawn to the reading of the Bible, and I believe Bible knowledge is likely to prevail among the people. A correct understanding of the Bible, I insist upon as essential to the true way of salvation. Formerly, and even still, great ignorance has been here respecting the plain, important fundamental doctrines of the gospel, and I trust Bible-reading will remedy this ruinous ignorance. I think I stated in my last report, that one family in ten had been found destitute of the Bible, and that our agent had been well received by the people. We shall still continue our Bible labours until the entire county be supplied. In one section of my preaching appointments, the inhabitants have lately erected and are now finishing a large stone building, suitable for a church and primary school. Two years ago, I began there with a very small meeting, twenty or twenty-five, and those inattentive; the neighbourhood was careless about attending preaching, intemperance prevailed to a dreadful degree. But I have laboured along, looking steadfastly to the Lord for success. Praying, and hoping against hope, I have persevered on. Now, the house will not hold the congregation; good order prevails; solemnity marks the meetings, and several have given evidence of conversion. At last the people have put up the new stone building, and I humbly trust, that souls are in it to be led to the Saviour, and that the influence of the meetings will be felt all through the neighbourhood. Intemperance has very much lessened, and indications show that the Lord intends good for that people. My appointments (six besides ———, where I preach every other Sabbath night,) are well sustained by the attendance, and interest of the people. Brother T—— was with us at our sacramental meeting at ———. His services much interested the people there; there was a case of serious conviction of a Catholic, who since has been attending meeting. Had the weather permitted, we should have protracted the meeting several days. It was however a solemn and interesting occasion, and I trust has left a salutary impression. We have many reasons to be encouraged in this region, although some hinderances exist; such, for instance, chiefly as the ignorance of the people respecting Bible truth; yet this is giving way, and no doubt our circulation of the Bible in every family, and in many instances among individuals, will fully, by the blessing of God, obviate this. Lately I met a family without a Bible. The head of the family could not read, and therefore said he did not want a Bible. I told him to get one, and have his neighbours read it to him. No, he said if he could read he would have it. I went onward in the road, and had gotten but a short distance, when he came running after me, saying he must have the Bible, and would get it read to him. A man lately got Bibles of me for his children, and I urged upon him the duty of accompanying his presents with prayer, that God would save his children. I have some hope that the hearts of these people are somewhat drawn to prayer, and if the Lord will only stir up their souls unitedly to pray, I shall then look for the reviving influence of his Holy Spirit. I am endeavouring to get the Bible introduced into Primary Schools, as a reading-book, and am meeting with some success in this respect. I pray and long for a general revival to take place in this region. I keep this object constantly in view; I believe I have a number of faithful Christians also engaged in prayer, and in desire for this; and hope, nay, believe our prayers will not be in vain. The season just now is somewhat unfavourable, the roads being pretty bad; still I am enabled to hold the meetings punctually at the various points. The coming Spring, I look for an increase in hearers, and in religious influence. A few days since a hopeless drunkard applied to our Society (Sons of Temperance,) and yesterday another lost inebriate told me he wished to join us. Without boasting, I may say that we have reformed some very hopeless cases of intemperance. A few weeks since I called to see a young lawyer, almost ruined. I faithfully warned him, told him of his danger, urged him to seek the Saviour, both on his own account, as well as that of others. He listened attentively. Soon after he came to see me; and shortly after applied for admission to our Temperance Society. At the same time, the Editor of the paper here joined us. Thus we are strengthening a little; I have no doubt of the ultimate success of the gospel in this place, and county. Present manifestations show, that the people are willing to hear the good word of life, and that labours among them are not in vain. In fact, I never put forth any effort, without confidently expecting some degree of success from it. May the Lord in his abounding mercy visit us, and glorify his name here in the ingathering of many precious, perishing souls.

Yours truly, in Christ,

T. G.

FROM A MISSIONARY IN EAST FLORIDA.

February 5th, 1855.

My Dear Brother—The time has again arrived for me to inform you of another quarter's labours in this every day more and more interesting field. I feel that God has not sent me here for nought—but that we shall yet, through the blessing of God, have a church firmly established and self-sustaining. Since my return to this field, I have preached twice on Sabbath, and kept up a weekly prayer-meeting, which is but thinly attended; nevertheless, a few devoted hearts meet there. We have not been able at times to accommodate the audiences who have come up to the sanctuary of God on the Sabbath; and our only fear now is that we will not be able for some time to come. Within the last quarter a house of very neat proportions has been enclosed, but unless some interest in the rapid spread of our Master's cause comes up to our aid, we fear it must remain as it now is for many months to come. Our communion season was one of very great refreshing to God's own, and we cannot but hope that a salutary impression was made upon the minds and hearts of some who were mere spectators.

Yours, fraternally, A. W. S.

NAMES OF CHRISTIANS.

The Scriptures give four names to Christians, taken from the four cardinal graces so essential to man's salvation:—Saints, for their holiness; Believers, for their faith; Brethren, for their love; Disciples, for their knowledge.—*Fuller.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year. Provided we have their address.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of January, 1855.

SYNOD OF ALBANY.

Pby of Troy.—Second st ch Troy 280; Waterford ch 180; Second ch Troy, of which 50 from HARVEY CHURCH to constitute himself an hon mem 110 55	$570 55

SYNOD OF BUFFALO.

Pby of Genesee River.—Scottsville 1st ch addl	5 00
Pby of Buffalo City.—Buffalo Central ch	61 75
Pby of Michigan.—Freemont ch 5 50; Oakland ch 2	7 50

SYNOD OF NEW YORK.

Pby of Hudson.—Deer Park ch	10 00
Pby of North River.—Wappinger's Creek ch 15; Marlboro ch, from P O B Fowler 10, Thos D Bloomer 1	26 00
Pby of Bedford.—North Salem ch 5 78; Red Mills ch, from S S Myrick 5; Rye ch 15	25 78
Pby of New York.—Rutgers st ch N Y, from the Female Domestic Missionary Association	102 87
Pby of New York 2d.—Delhi ch	11 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Rahway 1st ch 70; Liberty Corner ch 23; Sab sch of First ch Elizabethtown addl, towards supporting a Missionary 35; Westfield ch 37; Lamington ch 53 75	218 75
Pby of Passaic.—Connecticut Farms ch	41 00
Pby of New Brunswick.—Freehold ch	46 73
Pby of West Jersey.—Greenwich ch 50; Blackwoodtown ch 17	67 00
Pby of Raritan.—Amwell 1st ch	24 00
Pby of Susquehanna.—Wysox ch	25 00
Pby of Luzerne.—Tunkhannock ch 7 50; Kingston ch 7 50	15 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Second ch Phila, from Mrs Field 5; Arch st ch Phila addl, from Rev Dr Leyburn 20, from Mrs Leyburn 5, and from W Wallace 20; Central ch Phila addl, from Miss Elizabeth King 1; North ch Phila, from a member 15	66 00
Pby of Philadelphia 2d.—Slatington ch, from Robert McDowell 10; Chestnut Hill ch 80; Port Richmond ch 5 10	95 10
Pby of New Castle.—Zion ch	20 50
Pby of Huntingdon.—Hollidaysburg ch to const Mrs JANE JUNKIN, Mrs ELIZA JANE MCCORMICK, JAMES SMITH, THOS B MOORE, and JOHN LYLE hon mems (16 27 from the Sab sch)	251 12

SYNOD OF BALTIMORE.

Pby of Baltimore.—Bladensburg ch 7; Madison st ch Balt 2 10; F st ch Washington, Youths' Missionary Society 15 11, and Ladies' Missionary Society balance to const Rev P D GURLEY an hon mem 30; Second ch Balt 138; Frederick ch 51; Baltimore First ch 900	1143 21
Pby of Carlisle.—Cumberland ch 105; Shippensburg ch to const Rev JAMES HARPER and JOHN RESIDE hon mems 100	205 00
Pby of Winchester.—Fredericksburg ch 9 50; Winchester ch, from a member 100	109 50
Pby of Eastern Shore.—Snow Hill and Pitt's Creek chs 20; Monokin ch, from a Lady 10	30 00

SYNOD OF WHEELING.

Pby of Washington.—Wellsburg ch	23 00

SYNOD OF OHIO.

Pby of Richland.—Orange ch 7 75; Hopewell ch 6	13 75

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Laporte 1st ch 12 50; Bethel ch 5; Rolling Prairie ch 10; Sumption's Prairie ch 14	41 50
Pby of Fort Wayne.—Hawpatch ch 2; Albion ch 5	7 00

SYNOD OF WISCONSIN.

Pby of Dane.—Westminster ch, Mineral Point 15; Oakland ch 12	27 00
Pby of Winnebago.—Depere ch addl 17 50; Winnebago Rapids ch (Neenah) 9 10	26 60

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Point Pleasant ch 10; Mrs Narcissa R Martin 5, E W Martin 5	20 00
Pby of Lexington.—Bensalem ch	8 00
Pby of Montgomery.—From the Treasurer of Presbytery 285; Big Lick ch 15	300 00
	$3645 21

MISCELLANEOUS.

Littleton Kirkpatrick, Esq, New Brunswick, N J 150; Messrs J & J S Heacock, Kingsboro', N Y 100; Mrs Jane Rose, Phila 40, of which 20 for Kansas; "Cash" 5; "Unknown" 25; Rev W J McCord, Jefferson, N Y 1; Female Domestic Missionary Society of Princeton, N J 20; Rev R McCachren, Newville, Pa 5; John C Baldwin, Esq, Natchez, Miss 20; Rev J R Graham, Winchester, Va 3; John Newton, Orange Hill, Fla 5, in part to const self hon mem; Prof Rev R P Dunn, Providence, R I 24; "An American" per Rev Dr McKinney 5	403 00
	$4048 21
Received from the Treasurer at Pittsburgh, January collections $449 20	
Less expenses 7 03	442 17
Total,	$4490 38

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

1 box from Ladies of Bound Brook ch, N J, valued at	$61 50
1 box from Ladies' Missionary Society of F st ch, Washington, D C, valued at	45 25
1 box from Ladies of Jersey City ch, N J, valued at	61 50
1 box from Ladies' Missionary Society of Alexandria 1st ch, Va, valued at	53 07
1 box from Ladies of Central ch, Allegheny City, Pa, valued at	150 00

☞ The box acknowledged in last Record from unknown donors, valued at $65 08, should have been from the Branch Sewing Circle of Spring Creek church, Pa.

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of January, 1855.

Pby of Genesee River.—Scottsville ch	$10 50
Pby of North River.—Smithfield ch	13 00
Pby of Bedford.—North Salem ch	5 00
Pby of Kaskaskia.—Sugar Creek ch	17 00

MISCELLANEOUS.

Rev W J McCord, Jefferson, N Y	1 00
Total,	$46 50

S. D. POWEL, *Treasurer.*

WASHINGTON CHURCH EDIFICE.

Received at the office of the Board of Missions, Philadelphia, for the church edifice to be erected at Washington City, D. C., since the last acknowledgment, in December Record.

Pby of Bedford.—North Salem ch	$4 00
Pby of New York.—Bridgeport ch, Conn	14 84
Pby of Newton.—Upper Mount Bethel ch	5 00
Total,	$23 84

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of January, 1855.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Mingo ch 27 50; Pittsburgh 2d ch addl 16; Centre ch, Male Association 37, Female 15=52; Lebanon ch addl 7	102 50
Pby of Clarion.—Bethesda ch 9 06; Licking ch 9 34; Bethlehem ch 2 97; Middle Creek ch 2 97	24 34
Pby of Beaver.—Beaver Falls ch	14 00
Pby of Blairsville.—Glade Run ch	9 70
Pby of Allegheny.—Butler ch 30; Harrisville ch 12; Slate Lick ch 2 50; Freeport ch 12 40; Sharpsburg ch 22 50; Centre ch 15; Union ch (less discount on uncurrent note) 7 70	102 10
Pby of Redstone.—Uniontown ch	25 60
Pby of Erie.—Meadville ch 40; Fairview ch 9 77, and Sturgeonville ch 7 23=17, bal to const Mrs MARY JANE REED an hon mem	57 00

SYNOD OF WHEELING.

Pby of New Lisbon.—Canfield ch	12 05
Pby of Washington.—Mt Prospect ch, in part to const David R Campbell hon mem	39 62

SYNOD OF OHIO.

Pby of Marion.—Delaware ch 20 96; Radnor ch 10	30 96

MISCELLANEOUS.

David Hough, Esq, (less discount on uncurrent note)	31 33
Total,	$449 20

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

Ladies of Salem ch, Ohio, a box valued at	47 64
" Cadiz ch, Ohio, " "	54 54
" Gilgal ch, Pa, " "	30 00
	$132 18

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of January, 1855.

SYNOD OF CINCINNATI.

Pby of Miami.—Monroe ch 23 50, Rev James Coe 10; Franklin ch 17 80; 1st ch Dayton 60 78, Ladies' Miss Soc of 1st ch Dayton 20	132 08
Pby of Sidney.—Mr L B Pope, Hill Grove ch 20, Hill Grove ch 1 50; Urbana ch 8 50	30 00
Pby of Maumee.—Union ch	1 50
Pby of Findlay.—Lima ch	20 00

SYNOD OF INDIANA.

Pby of New Albany.—Utica ch 3 25; 1st ch New Albany 157 30, Sab sch of 1st ch New Albany 30, Mrs Mary Lindsley, New Albany 40	230 55
Pby of Vincennes.—Princeton ch	13 00
Pby of Madison.—1st ch Madison 62 30; Pleasant Township ch 9 15	71 45
Pby of Indianapolis.—Knightstown ch 4; Bloomington ch 21 13	25 13
Pby of White Water.—Greensburg ch 22 45; Richmond ch 25 18; Mt Hope ch 6	53 63
Pby of Palestine.—Palestine ch, mo con coll 5; Wabash ch 4	9 00

SYNOD OF NORTHERN INDIANA.

Pby of Muncie.—1st ch Indianapolis	120 00

SYNOD OF ILLINOIS.

Pby of Schuyler.—Bennington ch 3; Oquawka ch 5 10; Camp Creek ch 13; Pleasant Prairie ch 2; Fountain Green ch 13; Hopewell ch 25	61 10
Pby of Rock River.—Albany ch 5; Andover ch 7 50	12 50

SYNOD OF IOWA.

Pby of Cedar.—Tipton ch 16 17; Scotch Grove ch 8; Bethel ch 7; Linn Grove ch 8	39 17
Pby of Des Moines.—Fairfield ch	10 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Mulberry ch ann coll 94 25; Shiloh and Olivet ch 9 75; Walnut st ch Louisville 1; Robert Selby, 2d ch Louisville 10	115 00
Pby of Muhlenburg.—Master Conrad Lubiet Henderson	1 00
Pby of Transylvania.—Richmond ch 42 60; Columbia ch 5 10; Mrs Nancy Kilgore, Glasgow ch 2 50	50 20
Pby of West Lexington.—Bethel ch 55 50; Nicholasville ch addl 25 25; 1st ch Lexington in part 74 75; Second ch Lexington in part 106 50; A Lady in Georgetown ch 2	264 00
Pby of Ebenezer.—Paris ch bal 25; Elizaville ch 15	40 00
Pby of Paducah.—Marion ch	5 00

SYNOD OF MEMPHIS.

Pby of Memphis.—Portersville ch 23; German Town ch 7 50	30 50

SYNOD OF ARKANSAS.

Pby of Arkansas.—Little Rock ch	20 00

SYNOD OF TEXAS.

Pby of Western Texas.—Bethany ch	3 00
Total	$1357 81

LEGACY.

Bequest of T Wallace, dec'd, of Mayslick, Ky	125 83

MISCELLANEOUS.

Mrs C G, Smithland, Ky	1 50
Total,	$1485 14

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
JAMES WOOD, D. D., *Associate Corresponding Secretary.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE CHILD AND THE PASTOR.

The Rev. John McDowell, D. D., of Philadelphia, in his semi-centenary discourse, just issued from the press, has given some notices of his early religious training, which we transfer to the Record for the benefit of those who may not enjoy the opportunity of reading the sermon. We commend the extract to the special attention of Christian parents, who may learn from this instance what has often been illustrated by other similar examples, that God ordinarily calls his ministers from among those whose parents have piously devoted them to the Lord and trained them up to know and serve him. Dr. McDowell has been fifty years in the pastoral office, twenty-eight and a half at Elizabethtown, New Jersey, twelve and a half in the Central Church, Philadelphia, and nine in the Spring Garden Church, where he now preaches. And though he is in the seventy-fifth year of his age, he possesses to appearance both the physical and mental vigour of his youth. God has greatly blessed and honoured him in his ministry. Among the many interesting reminiscences contained in his discourse, the following are peculiarly valuable as being a kind of "Ebenezer," a memorial of devout gratitude to the Redeemer, who has crowned his labours with so much success. "The whole number of members added to the communion of the *three* churches during my ministry among them, has been, on examination 1207, and on certificate 731; making a total of members added under my ministry 1938." If parents educate their children in a religious manner, they have a scriptural warrant for expecting to see them in due time pious and useful. They may not all be called to preach the gospel, but they will become in some capacity, "vessels unto honour, sanctified and meet for the Master's use, and prepared unto every good work."

"My pious parents early dedicated me to God in the ordinance of baptism, in the Presbyterian church of Lamington, New Jersey, to which they belonged; and agreeably to their baptismal vows, endeavoured to bring me up in the nurture and admonition of the Lord. From my earliest years I was blessed with the important privilege of family worship; and was brought up with a strict regard to the Sabbath, and to attendance on public worship. Sabbath evening, after the public worsbip of the day, was always devoted to religious family instruction, such as reciting the Catechism, by the children; repeating the texts, and giving an account of the sermons we had heard; and hearing remarks from our parents calculated to instruct us, and impress divine truth upon our minds.

"And here allow me to remark—if Sabbath evenings were now more generally spent in this way, by heads of families, I believe it would be a great blessing to their children, and to the Church, and the community. With regard to our invaluable Catechism, through the faithfulness and diligence of my pious mother, repeating them to me, before I could read, I knew them all by the time I was five years old. For the instruction, and at the same time the encouragement, of pious parents, I would say—to this early training, by the blessing of God upon it, I owe very much of what has been good and useful, in a religious respect, in my life since.

"At the early age of eleven years, my mind became deeply impressed with a sense of my sinfulness, guilt, and need of salvation; and after a time of much distress and anxiety, the Saviour, as I fondly hope, was pleased to reveal himself to me as able and willing to save; and I was enabled cordially to accept him, and put my trust in him, and devote myself to him. And here let me say to the youth of my audience, that, while I have great reason to be humbled, and mourn that I have not lived nearer to God, and done more for his glory, I have never regretted that I commenced a religious life so early.

"Directly after I found peace in believing in Christ, and had a discovery of his loveliness, I earnestly desired to become a minister of the gospel, that I might preach Christ to others, and tell them of his loveliness, and persuade them also to love him. The prospect of having my desires realized was small. There was no classical school near, where I could pursue the necessary studies. My father was unwilling to incur the expense of sending me from home; and there were, at that day, no education societies from which I could obtain assistance. For several years, my daily, sincere, and earnest prayer was, that God would open a door for me to receive an education, that I might become a minister of the gospel.

"At length, when I was fifteen years old, a classical school was opened about two miles from my father's residence, and I became a scholar. This school continued until I had finished my course of study preparatory to entering College, and soon after closed. The opening and continuance of that school, as far as I was concerned, I have often viewed with thankfulness, as a signal answer to prayer."

PRAYER FOR MORE MINISTERS.

The Rev. John Angell James published last year an earnest and stirring appeal, entitled "The Church's Prayer for a more adequate supply of Ministers." We make the following extracts from the paper:

"The whole matter of the ministry seems by common consent to be all but excluded from our prayers. True, our brethren pray at our prayer-meetings for their own ministers, and sometimes not only with earnestness, but with adulation. But how strangely they forget the ministry at large! Or, if they pray for those who are already engaged in the work, how rarely they pray for a greater supply of labourers! How small a space of our united supplication is devoted to our Colleges, either to the students or the professors! If ever there was a time when the people of God should lie down upon their faces, imploring with all the importunity, boldness, and perseverance of faith, for a larger supply of ministers, each full of the Holy Ghost, as was Barnabas and Paul, it is the period that is now passing over us. And yet the Lord's people are silent; or, if not silent, satisfy themselves with a few formal, lukewarm petitions, destitute alike of faith and fervour.

"I will, for a moment, advert to the *kind* of ministers we must pray for. This may be known from the work they have to do—to gather in the harvest of souls to Christ and to heaven. We want *harvest men* for harvest work; men that can and will do this; men that thoroughly understand the great work of saving souls, and who will give themselves to the work. It would be a poor recommendation of a labourer for the harvest field that he was a good tradesman, or that he was a good scholar, or well read in history, if, at the same time, he did not know how to reap. His work is specific, it is to gather in the harvest, and his qualification must be appropriate. So it must be with ministers of the gospel.

"They are described as *labourers*, not as loiterers; and as labourers in this work of gathering in the harvest. A man may be very busy, very diligent, really very hard-working, but if he is not busy, diligent, and hard-working in reaping and gathering in the harvest, he is not the kind of man we should pray far. The work of the Christian ministry is as specific as the work of the reapers in the corn-field; and if he is not fit for this work, what business has he to be there?

"For such labourers the Church must lift up a general, loud, importunate, and persevering cry; and just for these two reasons—the immensity of the harvest, and the paucity of the labourers. If we saw a vast breadth of wheat spreading out before us, and only here and there a solitary labourer, though, perhaps, there were scores of loiterers and idlers sitting under the hedge, or stalking about with their sickles under their arm, we should involuntarily exclaim, 'The harvest will perish for want of labourers to collect it.' Such, friends, such is the scene presented by the spiritual harvest.

"In conclusion, I return to the subject of prayer, and most earnestly call upon all who feel interested in the welfare of our own denomination in particular—in the prosperity of the universal church, or in the conversion of the world to Christ: upon all who own subjection to the Redeemer's commands or sympathizes with him in the desires of his immaculate and loving heart; upon all who see the connection of an adequate and efficient ministry with the support and advancement of Christ's kingdom in our world,—to consider from henceforth more deeply, solemnly, and practically than before the necessity and importance of believing, importunate, and persevering prayer for the Lord to send more labourers into the harvest. It is with small hope of much effect, as regards either ministers or their flocks in general, that I send forth this paper. Alas! alas! we are all too busy to pray. We can find time and inclination for anything rather than this. And yet, is not prayer the very lock of our strength, *the secret of our success?* Let us begin a new era in the history of religious activities, which, without being attended with any decay of zeal and liberality, shall be characterized by a spirit of deep devotion and earnest supplication. Let the past be characterized as it may by coldness and neglect, neither the present nor the future ought or need to be, on that or any other account, similarly distinguished. Let the end of averseness to prayer be now come, and a wrestling spirit begin its mighty power and prevalence with God."

HINTS TO CANDIDATES.

THE SOUL'S PROGRESS.—There is not, in my opinion, says Addison, a more pleasing and triumphant consideration in religion, than this—of the perpetual progress which the soul makes toward the perfection of its nature without ever arriving at a period in it. To look upon the soul as going on from strength to strength—to consider that she is to shine for ever with new accessions of glory, and brighten to all eternity—that she will be still adding virtue to virtue, and knowledge to knowledge—carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes, and drawing nearer to him by greater degrees of resemblance.

GEMS OF THOUGHT.—Wholesome sentiment is rain, which makes the fields of daily life fresh and odorous.

That state of life is most happy wherein superfluities are not required, and necessaries are not wanting.

You cannot fathom your mind. There is a well of thought there which has no bottom. The more you draw from it the more clear and plentiful it will be.

IDLENESS.—Said the distinguished Lord Chatham to his son, "I would have inscribed on the curtains of your bed and the walls of your chamber, 'If you do not rise early, you can make progress in nothing. If you do not set apart your hours of reading, if you suffer yourself or any one else to break in upon them, your days will slip through your hands unprofitable and frivolous, and unenjoyed by yourself.'"

EVIL THOUGHTS.—Have a care of evil thoughts. Oh the mischief they have done in the world! Bad thoughts come first, bad words follow after, and bad deeds bring up the close. Strive against them! Watch against them! Pray against them! They prepare the way for the enemy:—

> Bad thoughts is a thief! He plays his part;
> Creeps through the window of the heart;
> And, if he once his way can win,
> He lets a hundred robbers in.

How to Preach.—Jenkyn, the biographer of Baxter, says:

"In preaching, Baxter's heart burned within him; and while he was speaking, a live coal from the altar fired his sermons with seraphic fervor. Into his pulpit he brought the whole energies of his entire nature. He had a large mind, an acute intellect, a melting heart, a holy soul, a kindling eye, and a 'moving voice;' and he called on all that was within him to aid him in his preaching. Being deeply earnest himself, he wished his hearers to be deeply earnest. Himself being a burning light he wished to flash the hallowed fire into the hearts of others. He seems never to have studied action or 'the start theatric.' The only teacher that gave him lessons in action and attitude was feeling—real, genuine, holy feeling; and this taught him how to look, how to move, and how to preach. In preaching, as well as in everything religious, he believed with Paul, that 'it is a good thing to be always zealously affected;' and consequently, that earnest, fervid preaching is truly apostolic."

How to soften a "Hard Field."—"It is a very hard field!" is a complaint very common among ministers, and there are indeed many "hard fields." If the unregenerated have "stony hearts," then all the fields which the gospel plough has not already subdued, are not only "hard fields," but also covered all over with stones.

But, brother, if yours is a "hard field," remember that it is the prerogative of the Holy Ghost to "take away the stony heart out of their flesh," and the promise of the Holy Spirit is the easiest of access of all the promises: "Ask, and ye shall receive" it. "*How much more* shall your Heavenly Father give the Holy Spirit to them that ask Him."

Have you been to God and earnestly *prayed* that he would wake up that stupid elder or deacon, whose worldly-mindedness grieves, and whose hardness of heart distresses you? And then, have you taken your temporal "*life in your hand*," and with a fresh score of your own faults and imperfections, gone to him to tell him (in love) of his? If you have not, try it. Haply you will find before ever the agony of this service is over, that your "hard field" is softened by that influence which cometh "as the rain upon mown grass," and "maketh it soft with showers."—*Era.*

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE GOOD OFFER RENEWED.

FIVE THOUSAND DOLLARS FOR PAROCHIAL SCHOOLS.

The good offer, made last year, in behalf of parochial schools, is renewed. We are authorized to state the fact, without mentioning the name of the generous donor, that the sum of *five thousand dollars* has been placed at the disposal of the Board of Education to assist in establishing and sustaining parochial schools, for the year 1855.

This donation will be disbursed, on the requisite testimonials, in sums not usually exceeding $100 to a school.

May God accompany with his blessing this sincere and zealous effort to train up the rising generation in the spirit and principles of religion.

GENESEO ACADEMY, NEW YORK.

A correspondent of the *Genessee Evangelist*, who, as we infer from his letter is the pastor of the church at Geneseo, writes as follows, concerning the above institution:

"Among those who united with the Presbyterian Church, were two young men, students of the Academy, who have entered on a course of study preparatory to the ministry. These are but the continued fruits of that system of Christian education, which, with God's blessing, has resulted in the hopeful conversion of nearly one hundred pupils since the institution came under Synodical direction, ten at least of whom are now anticipating a life devoted to the preaching of Christ crucified. And shall such a school languish and decay for the want of funds? The answer lies with the wealthy among the people of God."

A letter from Professor Nichols, the principal, states "that within the past month or two, five of the students have become hopefully pious, and that the religious state of the school is good."

TOWANDA ACADEMY, PENNSYLVANIA.

This institution is reported to be in a flourishing condition. The number of pupils is one hundred and forty-four. At a late meeting of the Susquehanna Presbytery, the subject of establishing a Female department was fully discussed, and the measure determined upon, in accordance with which the trustees have elected a principal of this department, which, though under the same Board, and in the same place as hitherto, is to be located at a suitable distance from the present edifice, and to be substantially and practically a separate institution. The movement is regarded by those acquainted with the circumstances, as highly important in its prospective benefits to the cause of Christian education in that section of the State.

DES PERES INSTITUTE, MO.

This institution has been placed under the care of the St. Louis Presbytery, and is conducted by the Rev. Messrs. Gilbreath and Fenton, who are performing a twofold work, first in the academy, which affords facilities for young men to obtain a thorough education; and secondly, in the country around, by preaching at prominent points with the prospect in due time, of organizing churches. The number of students in the institute is thirty. Ministers' sons and other young men having the ministry in view, are not charged for tuition. The location is in St. Louis county, some eighteen or twenty miles from the city, easy of access, healthy and inviting. The school deserves a much larger patronage than it is now receiving. The prices are moderate, and special care is taken to guard the pupils against vice and irreligion.

MARENGO COLLEGIATE INSTITUTE, ILL.

At a late meeting of the Presbytery of Chicago, it was resolved to change the name of Marengo Academy to that of Marengo Collegiate Institute, and to locate it permanently in that place, provided the citizens would raise for buildings and endowment $9,000; $2,000 as a donation, and $7,000 in scholarships, which conditions have been complied with, and a new charter is to be obtained in accordance with this change in the character of the institution. The academy is in a prosperous condition, and its friends appear to be taking hold with spirit and liberality, to erect buildings and secure an endowment, on a scale commensurate with its enlarged and more elevated character.

AUSTIN COLLEGE, TEXAS.

The president of this institution, the Rev. Dr. Baker, has just returned to his post after an absence of eight months on an agency for the College. He received in cash nearly four thousand dollars, subscriptions, not yet paid, of over five hundred dollars, and a league of land on the Rio Frio. These donations were obtained principally we believe, if not wholly, in South Carolina, where Dr. Baker "held twenty-five protracted meetings of one week each," as the fruits of which, "some six hundred and fifty souls were hopefully converted, a majority of whom were men, a noble army of young men, with a smart sprinkling of men more advanced in years." These latter results, as every Christian will admit, are far more important than money or land, though this also is a just cause for gratitude, as funds are necessary for the endowment of the institution. We are glad to learn that the College "is in a very flourishing condition," and that there are "more students in attendance than ever before." May the Holy Spirit be poured out on the students, and many, nay, all of them, be made the subjects of renewing grace.

PRAYER FOR COLLEGES.

A premium Essay entitled "Prayer for Colleges," has just been published under the directions of "the Society for the Promotion of Collegiate and Theological Education at the West;" written by Professor W. S. Tyler, of Amherst College. From this excellent volume we extract the following, for the benefit of our readers, with the remark, that if the whole church will take that lively and prayerful interest in the spiritual prosperity of our literary institutions, so forcibly presented in this Essay, a host of young men now living in sin may be expected in answer to prayer, to devote their talents and learning to the service of Christ.

"Special inducements to pray for *Colleges*.

"Our Lord has commanded it. Among the few special objects of prayer which Jesus enjoined upon his disciples, was the raising up and sending forth of preachers of the gospel. As he lifted up his eyes on the multitudes that flocked to hear him, and saw the field already ripe for the harvest, he turned to his disciples, and said, "The harvest truly is great, and the labourers are few; pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest." Here is our authority. Here, too, is our motive; it is the command of Jesus, who is our master and our friend, and who would fain be the master and friend of all mankind; who has died for our redemption, and died also for theirs; who waits to see the travail of his soul in their conversion, but who cannot see it, humanly speaking,—nay, according to the divine plan and purpose, cannot see it, except through the education and commission of an adequate number of suitably qualified ministers of the gospel. And this in our day can be realized only by the blessing of God and the outpouring of his Spirit on our colleges. As we love Christ, then, or the souls for whom Christ died; as we would honour and obey him ourselves, or see him honoured and obeyed by others, we must pray for his blessing on our colleges.

"They *need* our *prayers*. The *officers* need them,—they feel that they need them. They are oppressed with the weight of their responsibilities; not, indeed, all of them,—not any of them perhaps at all times, never any of them probably as they should be,—but some of them, sometimes at least, are oppressed with the weight of their responsibilities, and ready to cry out, "Who is sufficient for these things?" A crisis comes in the finances of a college, in the government and instruction, in the social habits and moral character of the young men, or in their religious condition and eternal destiny; when they feel that more than human wisdom, and a greater than human power, is needful to give the right direction to so many young minds, in whom are bound up so many precious interests, and who are destined to exert so wide and so powerful an influence. Then their first recourse is to God in prayer; and if they could whisper in the ears of Christians everywhere what they most desire from *them*, it would be, in the words of the apostle, "Brethren, pray for us." Especially on the recurrence of the day set apart by the churches to be observed annually as a day of united prayer for colleges, when the temporal and eternal welfare of so many of their pupils is brought to a crisis,—when the prosperity of the college, the interests of the church and the well-being of the community are so deeply involved,—when all these momentous interests are concentrated, as it were, in a point, and suspended on a few short weeks, when a

few days even may turn the scale and decide the question,—then, with unutterable longings, do they wish that all the churches, and all who know how to pray, would pray for colleges.

"Next to the rulers of the State and the nation, no class of men have a stronger claim on the prayers of the church than the officers of our colleges. And, in one respect, their claim is prior even to that of civil rulers. The education of civil rulers themselves is, for the most part, intrusted to their hands.

"The *students* need our prayers,—peculiarly need them. They are at a peculiarly susceptible and critical age. They are placed in peculiarly trying circumstances. Consciously or unconsciously, they are passing the most important four years of their existence,—deciding questions for themselves which it never will be in their power to decide again; exerting an influence on others, which they will never have the opportunity to exert anywhere else. Young men are "*strong;*" and now they are to decide the question, whether they shall be strong to do good, or strong to do evil. College life abounds in helps and in hinderances to moral excellence; and now they are to determine, by their own free choice, whether the hinderances shall prevail over the helps, or the helps triumph over the hinderances. The *pious students* need our prayers, that they may be living epistles of Christ, where so many eyes are constantly reading them that will not read the written word of God; and that when they go forth into the world, they may go, not mere "*professors* of religion," not ordinary Christians and common-place ministers, but eminently holy and wise to win souls. The irreligious students need our prayers, that they may escape the many temptations incident to youth and college life; that they may not make shipwreck of themselves and many others for time and eternity; that they may not go out into the world educated and accomplished enemies of God and ministers of sin, but may be fitted by converting and sanctifying grace to serve God in their generation."

FAITH TRIED AND REWARDED.

An unskilful beholder, says Leighton, may think it strange to see gold thrown into the fire, and left there for a time; but he that puts it there would be loth to lose it; his purpose is to make some costly piece of work of it. Every believer gives himself to Christ, and he undertakes to present them blameless to the Father; not one of them shall be lost, nor one drachm of their faith; they shall be found, and their faith shall be found, when he appears. That faith which is here in the furnace, shall be made up into a crown of pure gold; it shall be found unto praise, and honour, and glory.

THE REWARD OF DILIGENCE.

"Seest thou a man diligent in his business?" says Solomon; "he shall stand before kings." We have a striking illustration of this aphorism in the life of Dr. Franklin, who, quoting the sentence himself, adds, "This is true; I have stood in the presence of five kings, and once had the honour of dining with one." All in consequence of his having been "diligent in business" from his earliest years. What a lesson is this for our youth, and for us all!

A GEM FROM AN OLD BOOK.

It has been eloquently and truly said, that if Christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throngs of busy men, we should find her last retreat with women at the fireside. Her last audience would be the children gathering around the knee of a mother; the last sacrifice, the secret prayer, escaping in silence from her lips, and heard, perhaps, only at the throne of God.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN JANUARY, 1855.

I.—Fund for Candidates.

Presbytery of Albany.

Schenectady ch 125; 2d ch Albany 239 70	$364 70

Presbytery of Columbia.

Jewett ch	5 00

Presbytery of Genesee River.

1st ch Scottsville	13 35

Presbytery of Buffalo City.

2d Ward Lockport ch	7 00

Presbytery of Michigan.

1st ch Plymouth coll 7 92, Rev Jas Dubuar 1 08	9 00

Presbytery of Rochester City.

1st ch Vienna	7 00

Presbytery of North River.

Fishkill ch coll 7 50, Mrs Wm H Kirk to const Rev Wm H Kirk an hon mem 50=57 50, Peter B Fowler 3, Mrs Eliza Fowler 2, Thomas D Bloomer 1	63 50

Presbytery of New York.

Brick ch N Y 249 32; Jersey City 1st ch 189 19; Rutgers st ch, Mrs Jane Blewett 3; 1st ch N Y addl 381	822 51

Presbytery of Passaic.

Connecticut Farms ch	25 00

Presbytery of New Brunswick.

Laurence ch 75 35; Freehold ch 5 35; Pennington ch 55 50	136 20

Presbytery of West Jersey.

Camden ch 15; Greenwich ch 25	40 00

Presbytery of Philadelphia.

South-Western ch 5 26; Penn ch 12 81; 2d ch, Mrs Andrew Brown 5; 10th ch, "From a Friend" through the pastor, special 100, Wm Kirk 5; Central ch, Mrs C Kibben 5, Anna M Heckling 1, J Sibley 10, Thos Beaver 10, J C Taber 5, Mr J Scovel 50, Jas Wray 5=91, less collecting 1 50=88 50	212 57

Presbytery of Philadelphia 2d.

Frankford ch 23; Chestnut Hill ch 50	73 00

Presbytery of New Castle.

Fagg's Manor ch	31 10

Presbytery of Baltimore.

1st ch Baltimore 1000, of which for this fund 500; Franklin st ch special 150	650 00

Presbytery of Huntingdon.

Lewistown ch 35; Hollidaysburg ch 51 12	86 12

Presbytery of Blairsville.

Johnstown ch	70 00

Presbytery of Redstone.

McKeesport ch	33 00

Presbytery of Washington.

3d ch Wheeling	15 50

Presbytery of St. Clairsville.

New Castle, Brownsville, and Grandview chs	15 00

Presbytery of Zanesville.

Bethel ch 6, less discount 13 cts	5 87

Presbytery of Cincinnati.

Springfield ch 16 60; Pleasant Ridge ch 7	23 60

Presbytery of Sidney.

1st ch Piqua	21 00

Presbytery of Dane.

Oakland ch	3 00

Presbytery of Lexington.

Bethel ch	35 00

Presbytery of Western Texas.

Green Lake ch	28 05
Collections by Rev Thos Castleton in Georgia, particulars to be given hereafter	400 00

MISCELLANEOUS.

Mr John Wolf, Oxford, Ohio 5; Rev W J McCord, Jefferson, Schoharie co, N Y 1; Rev Prof R P Dunn, Providence, R I 25; Mr John Newton, Orange Hill, Washington co, Fla, 1st payment on account to const himself an hon mem 5; Through Mission House, N Y "C D" 250, and "A Friend" 5	291 00
	$3487 07

II.—Fund for Schools, Colleges, &c.

Presbytery of New York.

1st ch New York for Parochial Schools	190 00

Presbytery of Philadelphia.

9th ch Philadelphia, Mrs Jane Rose on account of Blackwood Scholarship in Carroll Coll, Wis	25 00

Presbytery of Baltimore.

1st ch Baltimore	500 00

MISCELLANEOUS.

"A Friend to Parochial Schools"	1600 00
	$2315 00

III.—African Fund.

Interest on Principal	70 00

IV.—Fund for Teachers, &c.

Mrs Jane Rose, Philadelphia	20 00
Total,	$5892 07

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT FITTSBURGH, PA., IN JANUARY, 1855.

Presbytery of Blairsville.

Ebenezer ch	$12 00

Presbytery of Redstone.

Rehoboth ch	33 33

Presbytery of Clarion.

Licking ch	9 33

Presbytery of Allegheny City.

Manchester ch	16 20

Presbytery of Washington.

Fairview ch 25; Pigeon Creek ch 50 to const Mrs M Sloan an hon mem; Cross Roads ch 50 to const Rev O M Todd an hon mem	125 00

Presbytery of St. Clairsville.

Beech Spring ch 55; Kirkwood ch 5; Nottingham ch in part 14 50; Crab Apple ch 80	154 50

Presbytery of Steubenville.

Still Fork ch	3 75

Presbytery of New Lisbon.

New Lisbon ch 92 72; Liverpool ch 5	97 72
* Concord ch 9; Belleville and Centre ch 10	19 00
	$470 83

MISCELLANEOUS.

Mrs Rev C C Beatty, special	25 00
Total,	$495 83

J. S. LEECH, McALPINE & Co., *Treasurers.*

* Their Presbyteries not stated.

RECEIPTS AT LOUISVILLE, KENTUCKY, IN JANUARY, 1855.

Presbytery of Rock River.

Andover ch	$7 50

Presbytery of Paducah.

Princeton ch in part	20 00

LEGACY.

Bequest of T Wallace, dec'd, Mayslick, Ky	332 05

MISCELLANEOUS.

R A Mathes, Caledonia, Mo 3; Mrs H G, Smithland, Ky 1; Rev Dr Humphrey, Danville, Ky, premium on draft sent 1 45	5 45
Total,	$365 00

A. DAVIDSON, *Treasurer.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, New York, Feb. 13th, 1855.

Indian Missions.—We have letters from the Chippewa Mission, January 1st; Omaha and Otoe, January 8th; Iowa and Sac, January 23d; Creek, January 8th; Chickasaw, December 25th; Choctaw, December 29th. Mr. Irvin mentions the death of a boy in the Iowa School, who had given promise of great usefulness; and states at the same time, that two of the pupils had applied to be received to the communion of the church. The school at Middle Village, among the Chippewas, is represented as in a flourishing condition. Of the thirty pupils now in attendance, about one-half were able to read with ease, and were making some progress in the study of arithmetic.

The mission families both at Tallahassee and Kowetah were in the enjoyment of good health and pursuing their labours as usual. The Rev. William H. Temple and Miss C. M. Workman, both of the Kowetah station, were united in marriage on the 1st of January. Mr. Loughridge was engaged in translating the Gospel of Matthew into the Muskokee language, and was assisted by an educated native who had been designated by the Methodist Missionaries for this purpose. The expense of printing this translation, when completed, will be borne by joint contributions from the Presbyterian and Methodist Churches among the Creeks. Mr. Reid mentions the hopeful conversion of a young man of promise in Spencer Academy, and thinks several others are anxiously inquiring what they must do to be saved.

India.—The latest intelligence from the Missions in India is, Futtehgurh, December 6th; Agra, November 29th; and Allahabad, December 4th. Mr. Walsh, speaking of certain inquirers, of whom mention has been made in a previous number of the Record, says, "Our inquirers continue to give us good hope, and will, I trust, prove true disciples. One of the men employed in the loom department is anxious to join us." Speaking of one of the monitors in the City School, he says, "He has been in the school a long time, and was there eleven years ago, when I first came to this station. He is a clever young man, and is thoroughly convinced of the truth, but needs courage to face the opposition that would arise if he should embrace Christianity. There are many others in his situation, who I hope are not far from the kingdom of Heaven. This young man has instructed his wife, so that she can read with ease. If our schools should exert this influence, it would be a glorious one, for the females of India, like every other part of the world, are really the rulers, and unfortunately we can have no access to them."

At Agra the schools were going on as usual. The attendance upon preaching, both in English and Hindustani, was good. Mention is made of the opening of a new Bazar School, of the higher class, to be taught by a native convert, which embraces between fifty and sixty pupils. At Allahabad the mission families were well, but no news of importance is communicated.

China.—We have letters from Canton, Nov. 9th; Ningpo, Oct. 31st; and Shanghai, Nov. 1st. The missionaries at all these stations are represented as in the enjoyment of their usual health, but no news of special interest is communicated later than what was published in the last number of the Record.

California.—The latest letter from this mission is the 14th January. The only item of interest is the commencement of a weekly newspaper, one-half in English, and the other in Chinese, under the superintendence of Mr. Speer. The expense of printing it for the present, is borne by a few individuals in San Francisco. The two first numbers have been received at the Mission House, and seem to be well executed. The English department contains matter of interest for English readers, and the Chinese will no doubt be equally valuable to those who are acquainted with this language, and for whom it is mainly intended.

Buenos Ayres.—We have received an interesting letter from Mr. L'Hombral of the 1st December, in relation to his position and labours in Buenos Ayres. He is formally acknowledged by the Government as a missionary of the Board to the French population of that city, and his acts, in the discharge of his ministerial duties, will be regarded as valid as those of any other minister in the place. He still holds his meetings in the North American church, but he has recently organized a little church which he hopes will be able to provide a place of worship for themselves before very long.

INDIAN MISSIONS.

JOURNAL OF A TOUR THROUGH THE INDIAN COUNTRY, BY REV. J. LEIGHTON WILSON, SECRETARY OF THE BOARD OF FOREIGN MISSIONS.

Journey from the Seminole Mission to Wapanucka.

Friday, Nov. 3d.—The distance from Oakridge to Wapanucka is fifty miles. There is no road between these two places except a mere bridle path, and no houses where we could stay, except one within ten miles of either end of the journey. How to get the wagon along, and how to arrange our stages so as to effect the journey in two days, was rather a difficult problem. But we had Mr. Lilley and Bemo to help us to plan, and as the latter had once before taken a wagon through this way, he was sure he could do it again. Two horses were added to the team, so as to make sure of getting the wagon through all the difficult places, and the whole of the party except Miss Ogden, who preferred the wagon, prepared for a horseback ride. It rained so hard in the morning that we could not think of setting out. But towards noon it held up, and the whole party were on the *qui vive* for a start. When we left Oakridge our cavalcade consisted of a wagon and four horses, and seven horseback riders. The leaders of the team were rather awkward at first, never having performed any service of the kind before, but Mr. Lilley took the reins, and soon reduced them to order. My horse, having been rested and kindly treated at Oakridge, was quite in the humour of travelling, and had to be kept reined in. The little Indian pony provided for Miss Thayer was so nimble and spirited, and so ambitious withal, to take the lead of the company, that it required all her strength to keep him in a more modest position. Mr. Burns had to use no less exertion, but it was in the application of a stimulus. Miss Thompson's horse had performed this same journey only a few weeks before, and having retained some recollection of its length and difficulty, was kept in the bounds of sobriety, without any special effort on the part of the rider. Mr. Allan, with a good deal of adroitness, had managed to get his horse in the gear, and was mounted on Mr. Lilley's saddle horse, an exchange which did not fail to call forth the hearty congratulations of his fellow-travellers, for the other was known to be intolerably rough in his gait.

In the course of two hours' ride we came to the Grand Canadian, and forded it without the least difficulty. On the opposite side of the river we stopped for a few minutes to see Mrs. McCleish, a daughter of the celebrated Col. Wm. McIntosh, who was murdered in Georgia twenty-eight or thirty years ago by his own people, on account of a treaty he had made with the United States Government. She is one of eleven brothers and sisters still living in the Indian country, and all of them persons of great respectability. She had a daughter in the school at Wapanucka, who died there something more than a year before. I introduced myself to her as a kinsman, being related by marriage to the McIntosh family of Georgia. At first she was somewhat incredulous about this, but when she found that I was particularly acquainted with the history of that branch of the family, as well as her own, she thought differently, and on that account she would have been glad to have entertained our whole party. But this was incompatible with our plans, and we had to decline her kind and hospitable invitation. Here we parted with Mr. Lilley, to whom we felt ourselves much indebted for aiding us on our journey. He returned home the same evening, and we urged our way onward, in the hope of reaching the house of a Shawnee chief, by the name of George Washington. We left the main road too soon, and after wandering in the woods a mile or two without seeing anything of the house, we came back to the main road, and travelled two or three miles further, before we came to the right path. I began to suspect now that guides were of very little account, for we had no less than three, all professing to know the road, and yet we had been misled. About dusk we rode up to the house of this chief, and alighted, without knowing certainly whether we could be entertained there or not. His entire establishment consisted of two log cabins, each about twelve feet square, and used for dwellings, and a corn crib of still smaller dimensions. One of the former was lined with clap-boards, and had a large fire-place, but no floor, except one of clay. The other was open, and afforded very little defence, either against the wind or rain. In the former there was a large fire burning brightly, and we were glad to get near to it, for it had now become very cold. The chief and his family, which consisted of his wife and a grown daughter, two men and several children, were seated around the fire, and when our party crowded in, the house was pretty thoroughly filled. The men retired immediately to the other house, and after a while the women and children followed also, leaving us sole occupants, with the exception of a few puppies and kittens, that were crawling about among our feet, and which our Indian friends intimated to us were too young to be removed to the more open house. Our host provided a partial supply of food for our horses, but had none for ourselves, except a few sweet potatoes.

We had provided ourselves with a small box of Scotch herrings at a store on the way, and had also a small supply of coffee and sugar. With these slender materials we set to work to prepare our own supper. One of the ladies prepared the coffee, another undertook to roast the potatoes, and one of the gentlemen undertook the management of the fish. We partook of this simple meal standing, without knife or fork, but with good zest and grateful hearts. All testified that the potatoes were unusually good, and none had ever eaten better Scotch herrings, and the coffee, of course, was first rate.

Sleep was out of the question, except to those who could doze in their chairs, or recline upon a bed of split boards, covered with a single blanket or a buffalo skin. It was cold and windy out-doors,

and we were thankful for a comfortable retreat, even though we had no beds. We were naturally anxious for the morning light, and as we had to prepare our own breakfast, we were sure of having it once in time for a very early start. Our horses being poorly fed, and exposed to the beating rain, became restive, and made several attempts in the night to throw down the fence and get away, but we were fortunate in hearing them in time to prevent their escape.

The Shawnees are not numerous in this part of the country. None of the family where we stayed could speak English, and we could therefore hold very little intercourse with them, or find out much about them as a people. From other sources we learned that there were thirty or forty families in this immediate neighbourhood, and that they had been desirous for some time past, to have a teacher to instruct their children.

Saturday, Nov. 4.—By dawn of day we were all mounted and on our way. The most difficult places for the wagon to cross were within a few miles of the place where we had stayed. We determined to see it over these, and then ride on with the view of reaching Wapanucka that night, leaving Bemo and our coloured driver to follow and stay at the house of a friendly Indian on the way until Monday morning.

It soon became evident that it was no small matter to get the wagon across some of the deep gullies which lay across our path. Some of these are the channels of formidable streams in the winter and spring seasons, the banks of which are so precipitous that one is afraid to venture up and down even on horseback. I could scarcely see how a common wagon could be got up and down these steep banks without being dashed to pieces. Wherever the horses could be forced down, however, the wagon, somehow or other, was sure to follow; but not so always in ascending the opposite bank. Once, the wheels stuck fast in the mud, one of the horses was thrown flat on the ground, and it required no little effort to disengage him from the gear.

About 10 o'clock A. M., we left the wagon behind, and rode on single file, one while through wooded land and then over prairies, several of which were very beautiful and apparently fertile. Mr. Allan kept the lead, carried a hatchet in his hand, and now and then blazed a tree for the guidance of the party with the wagon. Occasionally a frightened deer bounded across our path, flocks of wild turkeys were seen speeding their way through the woods, and partridges were almost as common as grasshoppers. We crossed several branches of the Boggy river, the banks of which were so precipitous, that I thought it safest, on several occasions, to dismount and lower myself by holding to twigs and overhanging branches. The young ladies were more fearless, and rode down places where their horses would fall back upon their haunches, and slide down to the bottom of the channel. Six or eight miles before we reached Wapanucka, we passed over prairies that gave strong proofs that they had once been the bed of the ocean. Sea-shells, petrifactions, and fossil remains of various kinds, were scattered over the ground in great profusion, and one would judge from their appearance that they had not been exposed to the action of the elements for a very long period. At the same time there were ledges of limestone running across these prairies, as well as around their borders, which had all the appearance of having once been washed by the waves of the sea, and at no remote period.

We rode up to the Seminary at Wapanucka after dark. The family were at worship; and as everything about the place except the voice of praise and prayer was perfectly still, it was an impressive moment, and gave rise to many excited reflections upon the history, influence, and probable destiny of this institution. As soon as prayers were over, and it was known that we had arrived, the whole family encompassed us like a flood, and gave us a tumultuously joyful reception, and especially Miss Thompson, who, we soon saw, was a great favourite, both with teachers and pupils. We were pretty well tired out, having rode forty miles, and slept little or none the night before.

Female School at Wapanucka.

The Seminary building at Wapanucka is one of the finest in the Indian country. It is built of lime stone neatly dressed, is 115 feet long by 34 wide, three stories high, and has two wings, each 20 feet long, and two stories high.

The entire cost of this building was something more than $20,000, including the improvements on the farm, the funds having been furnished chiefly by the Chickasaws themselves. It has been in operation something more than two years, and has at present one hundred girls, the number to which it is limited. The Rev. H. Balentine has had the general superintendence of the station for the last two years, and Mrs. Balentine has had the supervision of the domestic affairs of the institution, both of whom have discharged their onerous duties with the utmost fidelity.

The whole school is arranged into three separate departments of upwards of thirty scholars each. Each one of these departments or schools is under the joint care of two young ladies, one of whom instructs the children in school, and the other has charge of them when they are engaged at their amusements or at work. It affords me great pleasure to testify to the zeal, faithfulness and ability, with which these young ladies have discharged their duties. It is but a short time since these children were placed under their care—most of them were without any previous Christian training—many were poor and badly clad—some were diseased, and gave very little promise of improvement, either in body or mind; but already the most encouraging results begin to show themselves. It would be difficult to find so large an assemblage of girls anywhere, of more pleasant and intelligent countenances, of more orderly deportment, or more decent personal appearance.

I had less time to examine the children in their studies than I wished, but what time I could spend in the schools gave me a very favourable impression of their progress. All of them, even the least, seemed perfectly familiar with the Children's Catechism, and a very large proportion of them seemed to be quite as familiar with the Shorter Catechism. One of their exercises I was particularly pleased with. The children were required to rise one after the other, and repeat from memory the successive verses of a given chapter of the Bible. In this way they went through several chapters, and could have repeated a half dozen or more. Surely, this storing of their minds with Scripture and with the Catechism, must exert a most important influence, not only upon their own future lives, but upon the whole community to which they belong. The dining-room operations at Wapanucka, are conducted on the same general plan with those at Tallahassee, with the exception that more attention is given to the little punctillios of the dining-table at the former than at the latter place, a circumstance to be accounted for, I suppose, by the predominance of female influence in one case over the other. Mr. James A. Allan, under whose superintendence this building was erected, is still connected with the institution, and is as laboriously engaged in promoting its welfare as ever. He has charge of the farm and stock, and superintends any repairs or improvements that may be necessary about the place. Both he and his wife however, show pretty strong marks of the hardships and privations through which they passed, during the first years of their residence at this place, when the country was comparatively wild, and afforded but few either of the comforts or necessaries of life.

The Sabbath was a pleasant and profitable day to us all. I preached in the forenoon, and Mr. Reid, who had arrived at Wapanucka about the same time we did, gave in the afternoon an interesting account of the recent revival at Spencer. I was to have given some account of my missionary labours in Africa in the evening, but being unwell, it was deferred to another time.

I spent most of the forenoon on Monday with Mr. Allan, in examining the state of the buildings, the farm and the site of a projected mill. It was a pretty hard forenoon's work, but I was more than repaid by the many delightful views through which our walk lead us. The environs of Wapanucka are exceedingly beautiful, and if the Seminary had been located on the brow of a hill in the rear of the place where it now stands, so as to overlook a broad prairie of most varied beauty, I would have pronounced it one of the most beautiful places in the world.

Most of the next day was spent in examining the schools, conferring with Mr. Balentine and others, in relation to the general affairs of the station, and with Mr. Burns in reference to his station at Boggy Depot.

It was settled that Mr. Reid and I should leave early Wednesday morning, with the hope of reaching Doaksville by Friday night, before the Choctaw Council should adjourn. The health of Miss Eddy, one of the female teachers at Wapanucka, had become so much impaired that it seemed necessary for her to seek medical aid; it was determined that she should return with me to New York. Mr. Allan had business at Doaksville also, and it was arranged that he should take Miss Eddy in a buggy to Spencer, leave her there and meet us at Doaksville.

As the time drew near to part with these dear Christian friends at Wapanucka, and especially with those who had been my fellow travellers for more than six weeks, it became a much more serious trial than I had anticipated. When my horse was brought out, I took a hurried and somewhat confused farewell of all, and was glad to get the start of Mr. Reid, so as to be alone for a half hour. If any of my friends there felt my departure to be abrupt, I have only to say that I felt too much at the time to act otherwise.

In less than an hour Mr. Reid overtook me, and we reached Boggy Depot, which is about ten miles from Wapanucka, by two o'clock in the afternoon. We stopped for a few minutes to see one or two white merchants, who had been kind and serviceable to our missionaries, both here and at Wapanucka, and dined with one of them. We stopped also to see the church, and the dwelling-house where Mr. Watson formerly lived, and which hereafter will be occupied by Mr. Burns. A German family is now in the house, but ready to give it up as soon as Mr. Burns is prepared to take possession. Since Mr. Watson left, the Rev. Henry Copeland, of the American Board, has occasionally preached at this place, as well as at the other stations connected with this mission. At two of them there is an interesting state of religious feeling at the present time; so that Mr. Burns commences his missionary labours under circumstances of great encouragement.

It was after three o'clock before we left this place, and as we had to ride twenty miles to reach Mr. Copeland's, where we proposed to spend the night, we had to put our horses at a brisk gait. It was some time after dark when we got to his house, and were sorry to learn that he had been confined to bed for some time past by an attack of bilious remittent fever. The disease had passed its crisis and he was convalescent, but too feeble to see us, except for a few minutes. To his family we are very much indebted for their kind hospitality, and were glad to have had it in our power to relieve their anxieties, by giving such advice and furnishing a few articles of medicine, which seemed necessary for his speedy recovery.

Tuesday morning, we left as soon as we got breakfast. Mr. Reid professed to know the road perfectly, and in consequence I discharged myself from all responsibility in the matter. I soon found, however, that whatever other excellencies Mr. Reid might possess, his skill as a guide was a very questionable matter. We got lost several times during the day, but always succeeded in getting back to the right path; so that it was finally conceded, that though he was very unskilful in keeping the right road, he had wonderful tact in recovering it when lost. He succeeded in finding one object of great interest, a singular conical hill, called the "Sugar-loaf Mountain," midway between the stations occupied by Mr. Copeland and Mr. Starks. We ascended this beautiful mound from the south side, and supposed it to be six or eight hundred feet high. Its outlines were so regular and perfect, that I could almost fancy it to be a work of art. Near the base, it is surrounded by a belt of limestone, that looked very much like the remains of an old battery. The summit was covered with large masses of loose brown sandstone. From the highest point, we had a panoramic view of surpassing beauty. We could see, as we supposed, forty or fifty miles in every direction. Three-fourths of the surrounding area was prairie, but so intersected with strips of wooded land as to resemble a natural garden on the grandest scale. We could have spent the whole afternoon in contemplating this enchanting scene. But we had a long journey before us, and had to turn our backs upon it. We descended on the north side and soon found our way back to the road.

At one o'clock we stopped at the house of a very respectable Indian, by the name of McIntosh, where we got dinner and had our horses fed. We were in our saddles before two o'clock, and had rode but a short distance before we overtook a Choctaw on horseback, who could speak no English, but who, we found by signs, was travelling the same road to Mr. Starks. We took charge of him as our guide, especially as there was a probability that we would not get to Mr. Starks until after night. He followed us all the afternoon, and whenever we came to a fork in the roads, he always pointed out the one we were to take. It became dark, and when we supposed that we were very near to Mr. Starks, we met the post-boy, who informed us that there was no house on the road we were travelling in less than fifteen or twenty miles. We still supposed that our Indian guide had understood us, and would take us along some bye-path to Mr. Starks. We put him in front, and intended to keep up with him, but in five minutes he was out of sight and gone. We pushed forward as fast as we dared ride in the dark, whooped and yelled, but we got no response. We concluded that he had misled us, and to get out of the difficulty, had run away and left us in our perplexity.

It was now very dark, we knew of no house in less than twelve or fifteen miles, and our horses were tired out. We rode on for a time in rather a moody humour, debating the question whether we had better not stop at once and spend the night in the woods, or ride on in the hope of reaching a house. In the midst of our anxiety and discomfort, Mr. Reid thought he remembered a point of wooded land extending into the prairie, which he had once passed in going to Mr. Starks. He proposed that we would go to the place, and if he found a path there, he would be sure it was the right one. We found it exactly where he had supposed, and after following it two or three miles through a very intricate wood, we came up to Mr. Starks' house. The family were preparing to retire for rest, but gave us a most cordial welcome, notwithstanding the unseasonable hour of our arrival. Mr. S. is connected with the American Board, and has charge of several large Indian congregations. I had no opportunity to attend any of his meetings, but learned from others as well as himself, that several of the churches under his care were in a very interesting and promising condition. He had recently been bereft of a most excellent wife, and her loss was mourned not only by an affectionate and sorrowing husband, and motherless family of little children, but by the entire missionary circle.

Friday Morning, November 10th.—Learning from Mr. S. that the Choctaw Council would not adjourn until the latter part of the next week, we determined to go directly to Spencer, and defer our visit to Doaksville until Monday.

The first part of our journey lay almost entirely through prairies, and much of the way we had not even a bridle path to follow, but were guided by certain land-marks about which Mr. Reid was more confident than he had been during the first part of our journey. We saw a greater profusion of sea-shells and fossil remains scattered on the surface of the ground than I had seen anywhere in the Indian country. Many of these shells were perfect in their forms, and did not bear stronger marks of the action of the elements than those that may be picked up on the sea-beach at the present time.

We crossed the Kiamishi river about eight miles from Spencer. This is a large and formidable river in the winter season, and can be crossed only in flats. We forded it however, without difficulty, except in descending and ascending its steep and slippery banks.

We stopped at the houses of several Indians with whom Mr. Reid was acquainted, and informed them that we would preach at the little church near Spencer both on Saturday and Sunday. We reached Spencer about two o'clock in the afternoon, and were most cordially welcomed by the mission family, who had been expecting us hourly for two days past. I had several letters to write, and spent the remainder of the day in this way, whilst Mr. Reid took a tour through the whole establishment to see that all were well, and everything going on right.

Spencer Academy.

The mission premises at Spencer consists of four large two story frame houses, arranged so as to form a quadrangle, with a house for the superintendent between the two on the east, and a chapel directly opposite on the west side, with various outbuildings, standing at some distance. Most of the buildings had recently been painted or whitewashed, and in consequence, the whole establishment presented quite an air of cheerfulness. The four principal buildings are intended each to accommodate a teacher, his family and twenty-five pupils, and they are sufficiently commodious for this. The whole number of pupils in the institution is one hundred, being the number agreed upon in the contract between the Board and the Choctaw Council. Their ages vary from eight to sixteen, and the whole are arranged in three departments or schools, according to their attainments in learning. The more advanced department is under the care of Mr. Anislie, and both of the others have been under the care of Mr. Burt, since Mr. Nourse left in the autumn.

These young brethren have discharged their duties with fidelity, as would readily be seen from the progress which their pupils have made. The two departments under Mr. Burt's care have been at Spencer only for a comparatively short period, and their studies as yet have been confined to the more elementary departments of education. They read, write, commit Scripture to memory, and have made considerable progress both in arithmetic and geography. Those in Mr. Ainslie's department appeared well in reading, arithmetic, geography, composition, and several had acquired a good knowledge of geometry.

There are a good many young men in the country who have gone through the ordinary course of study at this institution, who might now be formed into a class for the purpose of studying the languages, and the higher branches of mathematics, as well as the natural sciences. It is of great importance that some provision be made to meet this want of the country, and especially as many of these young men are pious, and might thus be fitted for the Christian ministry.

The institution at Spencer was never more flourishing than it is at the present time. The Choctaw people themselves are beginning to appreciate its importance more than they ever did before, and the number of pupils might easily be doubled if it were possible to accommodate and instruct so many. This prosperous condition of the institution is to be ascribed, under God, mainly to the judicious and unremitting labours of Mr. Reid. He has his finger upon every wheel in the machine, and taken altogether, he is one of the busiest and most laborious mortals I have ever met with.

Saturday, 11th.—I spent most of the forenoon in visiting the various families connected with the mission, and was afterwards introduced to every boy in the school, and it sounded strange enough to hear the familiar names of William Phillips, Joseph McElroy, James Alexander, Robert L. Stuart, &c., announced as these little Indian boys came forward in succession, and offered me their hands. They do not carry themselves quite so erect as those whose names they bear, but nobody can tell what changes twenty years may effect in their character and personal bearing.

Interesting work of Grace.

In the afternoon, Mr. Reid and I went out to the little church among the "Six-town's People," where there has been a precious work of grace in progress for the last six or eight months, the particulars of which have already been made known to the readers of the *Record*. There had been but little opportunity to circulate information in relation to our intention to have preaching at the church on this occasion; but on our arrival at three o'clock in the afternoon, we found twenty or more of these recent converts already assembled. The horn was blown, and very soon after Indians, women as well as men, were seen coming in all directions through the woods on their little ponies, and very soon we had a good audience. Before the services were concluded, others, from a greater distance, had arrived with their tents and provisions, for the purpose of camping out, with the intention of holding prayer-meetings that night, and being on the ground early on the Sabbath morning, so as to lose none of the spirit-

ual food which they expected to be dispensed the next day. I preached to them from the words of our Saviour, "Go ye into all the world," &c., having a young man, who had been educated at Spencer, by the name of Edward Dwight, as my interpreter. He also conducted most of the devotional exercises in the Choctaw language, and with impressive seriousness. The attention given was most marked, and afforded an encouraging earnest of what we might hope to witness the next day.

Sabbath, 11th.—Immediately after breakfast, the whole mission family at Spencer, with exception of one or two individuals, set out for the little church at Six-towns. The boys and their teachers walked, the distance being about three miles, whilst horses and a wagon were provided for the rest. On our arrival, we found more people already assembled than could possibly get into the little church. A few tents had been pitched, and a much larger number would have stayed on the ground, if the night had not been very inclement. They were engaged in holding a prayer-meeting, and continued it until after ten o'clock, when public preaching was commenced. I preached for more than two hours in the simplest strain I could possibly command, and without the formality of a studied sermon. I told them, in the same style I should have adopted if talking to children of four or five years of age, of Jesus, what he had done and suffered for them, of what he was still doing for them in heaven, and what he required them to do. This seemed to be just the kind of instruction they needed, and they received it with an eagerness and avidity that I do not remember ever to have seen equalled. They gave evidence of their interest and feeling, not by the uplifted countenance and fixed gaze, but by the copious flow of tears that were streaming down many a furrowed cheek.

After the forenoon service, we had an interval of an hour, when a dozen or more large fires were kindled around the church, at which the people warmed themselves and prepared their dinners. In the afternoon, the sacrament of the Lord's Supper was administered, when fifty or more of these new converts partook of this sacred ordinance. One young man, connected with the Spencer Academy, was baptized, and took his seat at the Lord's table for the first time. This was one of the most interesting scenes which I have ever been permitted to behold. Here was a goodly company of disciples gathered, in the course of a few months, from a community of Choctaws, who have heretofore been proverbial for their ignorance and obstinate adherence to heathenish practices that have long since been cast off by the rest of the nation. All previous efforts, and they had not been few, to bring them under the influence of the Gospel, had proved utterly unavailing; and when the missionaries were almost on the point of abandoning them as utterly hopeless, God was pleased to visit them with the outpouring of his Spirit, and we now behold them gathered around the feet of Jesus, as happy and as confiding a band of Christian brethren as to be found anywhere in the world. They give evidence of the sincerity of their professions in many ways. There has been an entire change in their outward conduct; the Sabbath, which was formerly almost unknown among them, is now strictly observed; and no people in the world can be more eager to attend upon the public administration of the word. They have erected a neat house of worship for themselves, and the great mass of them, old as well as young, have set to work to learn to read. Those most advanced in life, say they cannot make much proficiency in general learning, but they are very desirous to be able to read the Scriptures in their own language, and to use their hymn books; and I was greatly surprised to find how many of them had already made this attainment.

When it became necessary to bring the exercises of the day to a close, it was with evident regret on the part of the people. They would have been willing, judging from what they said themselves, to have spent the whole of the night in listening to the Gospel, if we had had the strength to have continued with them. After the benediction was pronounced, Mr. Reid went with me to the door, and introduced me to every individual of the congregation as they passed out. This would have been a tedious ceremony under other circumstances, but it was a gratification to these simple-hearted disciples of the Saviour, and I would not have denied them this much for any consideration. A paper was placed in my hands when I was about to leave the place, which proved to be an earnest request that a pastor should be sent to them. It was written, I suppose, by one of the young men connected with Spencer, and had more than sixty signatures. Who will accept this call, and break to these humble disciples the bread of life?

The Choctaw Council.

On Monday morning, Mr. Reid and I set out for Doaksville, where the Choctaw Council was in session. We stopped at Pine Ridge, the residence of Dr. Kingsbury of the American Board, which is not more than two miles from Doaksville. Dr. Kingsbury has been engaged in the missionary work forty years, and is still one of the most active and laborious men in the field. He travels over the country and preaches as much as he ever did. All who know him regard him as an eminently judicious, laborious, and devoted missionary. Mrs. Kingsbury has been very nearly as long in the missionary work, and evinces no less interest in the cause to which all her energies have been devoted.

Dr. Kingsbury accompanied us to Doaksville, and introduced me to the chiefs and the principal men of the country, who were present at the time, as well as to many members of the Council. Doaksville is a village of considerable mercantile importance, but wants the neatness and the beautiful location of Talequa, the capital of the Cherokee country. Most of the stores are in the hands of white men, but a few of the Choctaws have an interest in some of them.

We spent a half hour or more in the Council. Business seemed to be conducted in an orderly and dignified manner; but as most of the papers that were read, and their speeches, were in the Choctaw, we were not much edified. In the evening, according to previous appointment, I addressed the chiefs and the Legislative Council in Dr. Kingsbury's church. I gave them some idea of our missionary organization, of the state of our missions among the other Indian tribes which I had just visited, and dwelt particularly upon the state of the Spencer Academy (in which I found they were all cherishing an increasing interest), its present condition, its future prospects, and the influence which it must exert upon the future condition of the nation, if vigorously sustained. These views, as I afterwards learned, were entirely satisfactory to those who were present.

Tuesday, 14th.—After breakfast, Dr. Kingsbury and I rode over to Fort Towson, to see Colonel Cooper, the agent of the Choctaws. We spent more than an hour with him, conversing about the Choctaws, their present condition, their future prospects, and the best means of promoting the cause of education among them, and found him an intelligent and gentlemanly man; and I have no doubt he is sincerely interested in the welfare of the Choctaws.

Fort Towson has been abandoned as a military post, and though once kept in a good condition, and made quite an imposing appearance, is now falling into decay, and will be good for nothing in a few years, unless it passes into the hands of some one who will keep it in repair.

We returned to Pine Ridge, and heard the girls of the boarding-school, under Dr. Kingsbury, examined in their studies. They appeared well, and showed that they had been carefully trained in a moral, social, and religious, as well as in an intellectual point of view. I made them an address at the close of the examination, on the two-fold duty of improving their minds while they had an opportunity to do so, and of attending to the great concern of their soul's salvation.

We returned to Spencer in the afternoon; and that evening, and the two following days, were devoted exclusively to the affairs of the Academy. During the time, I heard all the children examined in their studies, held three religious meetings with them, met with the coloured people about the place twice, and had one prayer-meeting with the immediate members of the mission family, and had a personal conversation with almost every member of the mission. The institution, in almost every respect, is conducted with harmony and energy, and I shall always think of my visit here with feelings of the highest gratification.

Friday, 17th.—This morning, Miss Eddy and I set out in a common wagon without springs, on our way to Paraclifta, in the State of Arkansas, which is a hundred miles from Spencer, where we expected to find a stage to take us to Little Rock, the capital of the State. Mr. John Reid, nephew of the Rev. Alexander Reid, accompanied us to take the wagon back to Spencer. We stopped for a few minutes to see Mr. Samson Fulsom, the financial agent of the Chickasaws, who lives near Doaksville. I found him one of the most intelligent and pleasant men in the Indian country, and got more valuable information from him about the Chickasaws, in the course of two hours conversation, than I had got in all my previous intercourse with this people.

As we were passing through Doaksville, I received a message from Col. R. M. Jones, superintendent of public education for the Choctaws, requesting me to remain a day longer, with the view of considering the question of re-opening the female school at Good Water, under the care of our Board of Missions. This item of business not only suspended my journey for a day, but involved the necessity of my riding twenty miles on horseback to visit this place. It was a pleasant ride however, and I felt amply repaid in having the opportunity of spending the evening with Mr. and Mrs. Hotchins, who formerly had the charge of this institution, and who are excellent and devoted missionaries.

Saturday, 18th.—We resumed our journey and reached the station at Wheelock, under the care of the American Board, before sunset. This station was formerly occupied by the lamented Alfred Wright, who has left behind many proofs of his having been an honoured servant of the Lord Jesus. Few modern missionaries have laboured more successfully, and none have been mourned with more heartfelt sorrow than this devoted servant of the Redeemer. The station is now under the care of the Rev. John Edwards, but the female education of the station will be continued under the direction of Mrs. Wright, the widow of Mr. Wright. I preached three times on the Sabbath in churches that were organized by this sainted brother, and in one, if not two of these places, there was a state of religious feeling almost as remarkable as that at the *Six-towns* and Spencer.

Monday, 20th.—On Monday we reached Stockbridge, the station occupied by the Rev. Cyrus Byington. We had met before, and this visit was very refreshing. Mr. Byington's health did not seem to be as good as it was when I met him in New York, two years before; but he is as much devoted to his work, and as much attached to *his Choctaws* as he ever was. Mrs. Byington seemed to be as much at home in the missionary work as her husband.

On Wednesday we reached Paraclifta, after a hard day's ride, and about the middle of the night took the stage, which we continued without intermission until we reached Little Rock.

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. H. V. RANKIN.

Sacred Isle of the Budhists—Inhabitants without women—Character and specimens.

May, 1854.—We left Ningpo on Monday, the 15th inst., and passed the greater part of a delightful week in this sacred isle of the Budhists. This, my third visit, convinced me more than ever of the degeneracy of Budhism. In former times, when favoured by emperors, it made rapid progress. A beautiful island was selected and given for the sole use of the priests, and there, in its most attractive seclusions, upwards of seventy temples of various sizes were built. Well paved roads, winding over the hills, and to a large extent beautifully shaded by noble trees; grottoes, where human taste has added much to what was remarkable in nature, and a broad lotus-pond, which in the summer months presents one of the most striking attractions conceivable in the vegetable kingdom; these and others show that there has been a grandeur in this religion which does not now exist. There is decay in everything; the temples are much impaired, and their inmates, now reduced in number to a few hundred, are as unintellectual a set of human beings as I ever met with. Many of them, indeed, have a vacant, idiotic expression, not unlike inmates of a lunatic asylum. The doleful idea suggested by Mrs. Ellis in one of her books of an island inhabited solely by males, has its exact counterpart in Pootoo; and doubtless this fact of the banishment of all women from the island, will account in a measure for their stupidity. Even with respect to the principles of their religion, many of them are ignorant, and merely follow by rote their prescribed duties. They spend their time idly, and few seem desirous of attaining to that absorption into Buddha, which is in theory the essential of their religion. No wonder, for they in almost every case become priests by being brought in childhood by parents who have no means of supporting them, or from their own necessities. I met with a few devout ones. One is the recluse mentioned by brother Coulter in his excellent account of Pootoo, published in the Record of November, 1852. He lives in a little monastery beside a stream, half way to the summit of *Fuh-ting-san*, the highest hill on the island. He was at his orisons when we entered the door, but he did not alter his position or conduct till he had finished, when he came out and gave us a friendly greeting. So habituated was he, however, to his repetition of *O-me-to-fuh*,* that he could hardly frame a sentence without it. It entered into every reply that he made to me, either in part or in whole, and the use of it was at times truly ludicrous. Hard by the "well of the genii" lives another man, whose long, flowing hair, clasped with a gilt band, showed that he was subject to vows of a peculiar nature, for Budhist priests, it is well known, shave their heads. There he was sitting as he had sat for months, beating his little mallet on a wooden drum, to keep time with his vain repetitions of the names of his idols. He was of quite a cheerful temperament, however, and freely conversed with us. Not being a regular priest, he has bound himself by a vow to his present employment, for a limited time, after which he will probably return to the world. Further on, we met a priest connected with the principal temple, who was acquiring sanctity, as he told me, by another and extraordinary process. This was by suffering the nails on three of his fingers to grow. They had not been cut, he assured me, for upwards of twenty years, which I could readily believe, for I found them on measurement to be eight or nine inches long. They were encased in bamboo tubes.

Attractions of Pootoo—Preaching to fishermen—Pyramids.

To foreigners Pootoo possesses peculiar attractions in summer, in its ocean-washed beaches and salubrious climate; though the scarcity of all kinds of provisions excepting rice, and the uncomfortable accommodations of the temples, hinder them from residing on the island for any length of time. It would not, however, be a strange thing if some "Pavilion" or "Ocean House" were some of these days erected near one of the beaches, especially for the benefit of foreigners at Shanghai, who would gladly run away from the dreary level which surrounds them there, if a snug little steamboat would in a few hours convey them to so delectable a place.

The same evening that we reached Pootoo, a host of fishing boats also came in from their stations, where recently they had met with but poor success. These poor fellows, in their eagerness to hear the truth, presented a striking contrast to the apathy of the priests. The following day, after returning from our rambling to all the places of interest, I went up the hill overlooking the little harbour, in order to rest myself. I was soon, however, surrounded by a score of fishermen, who began to ask me all kinds of questions, which I answered. A still larger number soon surrounded me, to whom I had the opportunity for an hour or two of making known the blessed gospel. They were inquisitive, and yet courteous, and I found it difficult to leave them. Let us hear some more, they insisted, of these things; but I was too tired, after a hard day's work, to continue. After tea, however, I went into one of their boats, and conversed still more, I hope not without profit to some individuals. Early the next morning they all left the island, though I hope to meet some of them again in Ningpo, when the fishing season is over. At Pootoo, and, indeed all along the coast and on the island, there are hollow-built brick pyramids on the highest eminences, where signal-fires, when lighted, can be seen a long distance off. These were erected in the last dynasty, three or four hundred years ago, to signalize the approach of pirates, and of the Japanese, who then several times invaded this part of the coast of China.

Chusan—a health and missionary station—Hon. Mr. McLane.

We stopped at Chusan both going and returning, where we visited somewhat into the interior. Almost the first thing one would notice is a lot of baskets hanging up under the fortress walls, containing the heads of pirates—a warning to all of like employment. The nearest hill-side is dotted over with the graves of English officers and privates, who died during the war at this place. One of the regiments lost, I think, a moiety of its men by sickness. Yet it is regarded as a healthy place, and is recommended as a health-station. It is a place where much missionary labour could be accomplished. The Romanists have an establishment within the city walls, where a French superintendent resides, and I apprehend none of us would have difficulty in stationing ourselves there. I distributed a number of books, and talked with many people, entering their shops, where I was in every instance kindly treated. Even at the distance of a few miles from the city of Ting-hai, where I strayed alone, I found sociable, friendly people, and only could regret that my stay was limited among them. Oh for more missionaries to break the bread of life among this interesting people!

On our return from this interesting trip we found the steamer Confucius in the river, having on board His Excellency Hon. Mr. McLane, Commissioner to China, who was visiting some of the ports. During his stay, he appointed Dr. McCartee as acting Consul for Ningpo. I did not see much of him, as the steamer left early the following morning, though he is highly spoken of by all. Captain Buchanan of the Susquehanna, and the chaplain, Rev. E. C. Bittinger, accompanied him. The latter was able to give us much interesting information respecting Japan, where he was at the opening of that empire by Commodore Perry.

Trip to Tsz-kyi—mode of itinerating, expense, &c.

Our satisfactory visit to the island, both in a missionary point of view and for its physical benefits, induced me, with brother S. Martin, to take a short trip, on the 23d inst, to the city of Tsz-kyi. The two assistants, Lu-seen-sang and Shih-neaou, together with three of the older school-boys, accompanied us, and we spent a good part of the day in visiting every section of the city, and distributing books in all the shops where there were probably readers. As usual we preached in two or three temples, and the two assistants also addressed the people. This city is delightfully situated among the hills, and a clear, beautiful lake outside the north gate gives an additional charm to the scenery. There are a great many scholars, and some very rich men residing there, who give character to the place. I do not think it would be at all difficult for a foreigner to reside at Tsz-kyi, and upon inquiry we found that places could be rented to us for conducting regular services, if we were disposed to go at stated intervals. I hope we may ere long be able to carry into effect some plan for regular missionary effort there, as we have already done at Chinhai. The people there, in the war with England, were taught a lesson of foreign prowess, and we have always found them well disposed towards us. The city is only a few hours distant from us, and the dialect is the same; it is an important place, being the capital of a district containing many populous villages, and it is perhaps as healthy a location as any to which we have access.

We stopped at several villages on our return, distributing books, and talking to the people as opportunity was furnished. No country could be better suited for purposes of itineration than China, at least than that part of it where we dwell. We hire a boat, large or small as we please, for from twenty-five to forty cents per day, and with a good supply of books and some provisions, we can go in almost any direction in a most comfortable manner. There is a perfect network of canals about Ningpo, and these connect by sluices with one of the branches of the river. It often happens that every mile or so, we come to a village, and there we haul up as long as we please, to give opportunity to preach and distribute books. We sail, or are propelled by the scull night and day if we wish it, and the tide is not unfavourable; the light bamboo covering affording good protection from both sun and rain. There is indeed, very little hardship in this kind of labour, so far as travelling is concerned.

A Juggler—Arrival of Mrs. Way and Baptist brethren A visit to villages—Heathen Temples.

May 28th—Went out with brother Nevius to a populous suburb, which I had not visited for a good while, to distribute tracts and talk to the people. A few cordially invited us into their shops to take tea. On the way, saw a crowd collected about a juggler, who was to all appearances murdering a boy in a most shocking manner. The little youngster seemed however to breathe quite composedly under the operations of the bloody knife, as it seemed to enter his vitals, and we passed on, concluding not to waste our sympathy upon him.

June 1st—We were gladdened to-day by the arrival of Mrs. Way, after an absence of a year and a half. We also had the pleasure of welcoming Messrs. Lord and Knowlton and their wives, of the Baptist Mission.

June 8th—Returned last night with my family and Mrs. McCartee, and two of the Christian school-boys, from a pleasant trip among the villages lying between Tsz-kyi and Chinhai. We left in one little boat on Tuesday evening, and found ourselves at the end of navigation in that direction early the next morning. Before break of day, I left the boat and walked to the summit of a hill near by. It was still so dark that I could hardly distinguish any distant object; yet at that early dawn, far down in the valley could be plainly heard the matin bells of the worshippers of Buddha. While the world around them was buried in sleep, these poor devotees were engaged in their superstitious rites. Alas, go where you will in China, and you will not be at a great distance from a heathen temple, where men are daily bowing down to idols which human hands have made, and burning incense before them. Oh, for the advent of that day, when "the idols He shall utterly abolish;" when "from the rising of the sun, even unto the going down of the same, the Lord's name shall be great among the gentiles; and in every place incense shall be offered unto his name, and a pure offering."

[To be continued.]

* *Fuh* is the Chinese for Buddha, and this is one of his epithets: a form of words constantly repeated by the worshipper, who thereby obtains merit.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JANUARY, 1855.

SYNOD OF ALBANY.—*Pby of Troy*—Troy Second street ch 315 85; Troy Second ch 77. *Pby of Albany*—Albany Third ch 60 02 452 87

SYNOD OF BUFFALO.—*Pby of Buffalo City*—Buffalo Central ch 61 75. *Pby of Michigan*—Plymouth 1st ch, Rev James Dubuar 3, Youth to ed *James Dubuar* 20. *Pby of Rochester City*—Port Byron ch, of which 7 50 from Sab sch, 22 50; Vienna 1st ch, Joseph Fulton to con Rev BENJ B STOCKTON 1 d, and Mrs. OLIVIA B STOCKTON, Rev GEO W BURROUGHS, Mrs OLIVIA C S BURROUGHS, Miss SARAH B STOCKTON, CHARLES P STOCKTON, and LA RUE P STOCKTON 1 m's 300 407 25

SYNOD OF NEW YORK.—*Pby of North River*—Smithfield ch to con ——— 1 m 30; Highlands ch Sab sch 4 87, infant class 1 13; Cold Spring ch mo con 10; Rondout ch, of which 35 to ed *Walter Coane Phillips* and *Martha H. Wurtz* 121, less 6 for *Foreign Missionary;* Marlborough ch mo con coll's at West Neighbourhood 11 40, P V B Fowler 10, Mrs Eliza Fowler 10, Mrs John Tooker 1, Mrs Lydia Dolson 1, Maria Bont 25 cents, Mrs Eliza Cosman 1, Thomas D Bloomer 2, Mrs Elizabeth Wygant 1, in all from Marlborough ch 37 65; Wappinger's Creek ch 12 56, Sab sch 6 37, a child's offering 1 25. *Pby of Bedford*—South Salem ch a friend 1, Sab sch to ed *A L Lindsley* 25; Croton Falls ch mo con 7; North Salem ch in full to con GEO W MEAD 1 m 10, Sab sch to ed *David Irving* 15. *Pby of Long Island*—Smithtown ch Wm P Buffet 10. *Pby of New York*—New York 1st ch for Papal Europe 1400, mo con 150 54, less 12 50 for *Foreign Missionary*, Sab sch to ed *W W Phillips* in China 6 25, to ed child at Corisco 25, Teachers to ed *James Donaldson* and *Sarah C Dow* among the Omahas 12 50, Miss Jaudon's class to ed *Fanny Phillips* 6 25, Mrs Lowrie's class to ed girl at Canton 12 50, Young ladies to ed *G B Lamar* 25, to ed *Josephine Tuttle* 25, to ed *Sarah L Tuttle* 10, Infant Sab sch to ed *Walter Lowrie* 6 25; Williamsburgh ch mo con 21 78; Madison Avenue ch mo con 33; Forty-second street ch mo con 17 50; Fifth Avenue and Nineteenth street ch ann coll of which 1000 for Bible distribution and support of Missionaries among the Waldenses 6219 99; Astoria ch Sab sch to ed *Fred G Clark* 25; Chelsea ch mo con 29; Ainslie st ch, Williamsburg, mo con 19 08; Newtown ch, Dutchkills Youth's Missionary Association 17 50; Brick ch, L P Stone 100; Rutger's street ch ann coll, 138 69; Yorkville ch ann coll, of which 30 a family offering to con Rev E C BOTSFORD 1 m, and to ed Seminole boy 48 87, less 2 50 for *Record*, Sab sch to ed *Mary Briant* and *John B Pinney* 12 75. *2d Pby of New York*—Canal street ch mo con to ed *Wm Hamilton* 2 78; Delhi ch 11; Scotch ch mo con January and February 153. *Pby of Connecticut*—Thompsonville ch 27 8828 06

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Woodbridge 2d ch Infant Sab sch to ed *Julia Welles* 25; Liberty Corner ch 28, less 6 for *Foreign Missionary*; New Vernon ch 30; Elizabethtown 1st ch, of which 100 from Youth's Missionary Society, 50 of which to ed *Margaret Murray* and *Emma Beach* at Allahabad 440, less 20 for *Foreign Missionary;* Plainfield ch Sab sch for Bond Scholarship 6; Perth Amboy ch 30. *Pby of Passaic*—Springfield ch 44 26; Connecticut Farms ch 45; Newark 3d ch ann coll add'l 5 for Papal Europe 70 72, Sab sch to ed *Samuel I Prime* 20. *Pby of New Brunswick*—Shrewsbury ch to con Rev THADDEUS WILSON 1 m 30; Freehold ch 28 89; Ewing ch, a friend of Foreign Missions 5; Pennington ch 27 50. *Pby of West Jersey*—Leed's Point ch Sab sch 1; Greenwich ch 50; Camden ch 5. *Pby of Newton*—Belvidere ch Sab sch to ed *John M Sherrard* 5. *Pby of Susquehanna*—Wysox ch 10. *Pby of Luzerne*—Tunkhannock ch 5; Kingston ch 7 50. *Pby of Burlington*—Columbus ch 5 58; Mount Holly ch 25 42. 923 87

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Sixth ch Sab sch to ed *Edward Milnor Donaldson* at Corisco 38 86; Tenth ch mo con 50 89; Penn ch mo con 15 77; Seventh ch mo con 34 43, Sab sch 23 80; Fourth ch Sab sch for sup of Rev R M Loughridge and to con Rev L CHEESEMAN, D. D., 1 m 40; North ch "a member" for Bible distribution abroad 15. *2d Pby of Philadelphia*—Slatington ch 10; Chestnut Hill ch 70. *Pby of New Castle*—New Castle ch mo con coll's 90, Dr Couper to ed *John E. Couper* 20, Mrs Dr Black to ed *Charles Hy Black* and *Frank Middleton Black* 40, Miss Hetty Smith 50 cts, Miss Ellen Smith 50 cts, E Nivin 1, Louisa Johnson 1, Mrs Cannon 1, Mrs Gemmill 5, Mrs S Carpenter 1, Mrs. John Janvier 5, Mr Motherwell 3, Chancellor Johns 5, Miss Booth 5, Mr Turner 1, Mrs Patterson 1, Miss Louisa Spotswood 1, the Misses Virginia, Mary, Annie R, and Lucy E Spotswood 50 cents each, Miss E W J S and Miss S B S 1 each, Miss Caroline P Spotswood 50 cts, Mrs Spotswood 5, Mrs Louisa Nivin 1, Wm Couper 25, Sab sch to ed *Sophia Moody* 25, in all from New Castle ch 236 50 *Pby of Baltimore*—Baltimore, Md, a family to ed *Eliza Jane Cross, Martha Young Cross, Helen Miller Cross* and *John Cross Webster* 200; Franklin st ch, a member to ed *Mary Elizabeth Boyd* 25; Washington F street ch, Youth's miss soc to ed *James Laurie* and *Ninian Banatyne* at Ningpo, *Phineas D Gurley* at Spencer Academy, and *Charles Stott* among the Omahas 100; Baltimore First ch ann coll, of which 25 from Sab sch to ed *E Brown* 1318 65; Bladensburg ch 7; Madison street ch 2 09. *Pby of Carlisle*—Dickinson ch 47; Mercersburg ch, of which 10 from Sab sch and 50 to ed *Wm H Lynch* in the High School, Liberia, 132 82. *Pby of Huntingdon*—Hollidaysburg ch 51 13; Milroy ch 32; Spruce Creek First ch 135 75; Sinking Valley ch 36 25. *Pby of Eastern Shore*—Snow Hill and Pitt's Creek ch 20 2632 94

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Saltsburg ch 50; Glade Mill ch, Young People's miss soc 20 48; Bethel ch 10; Plumb Creek ch 16; Parnassus ch 6; Society of Inquiry of Elders Ridge Academy 2 55. *Pby of Redstone*—Morgantown ch Sab sch to ed *Henry E Smith* and *James Oliphant Wilson* 50, Children's fem miss soc to ed *Margaret Davis* 25; Rehoboth ch, David Hough 33 33. *Pby of Ohio*—Pittsburgh 2d ch, Miss Head 3; Monongahela City ch to con Mrs MARY C WILSON, Mrs MARY VAN VOORHEES, and Mrs ELIZABETH FULTON 1 m's 90, Sab sch for sup of Bazar School in India, and to con Miss SARAH ISABELLA MARTIN and Miss MATILDA BOYD 1 m's 60. *Pby of Allegheny*—Fairmount ch 22; Sharpsburgh ch Sab sch 4. *Pby of Beaver*—Pulaski ch 16 50; Beaver Falls ch 15 50. *Pby of Erie*—Franklin ch Sab sch to ed *Samuel Miller Eaton* at Furrukhabad 6 27; Mercer ch 50, Sab sch to ed *R F Sample* at Lodiana 12 50; Meadville ch 40. *Pby of Clarion*—Leatherwood ch 20; Licking ch 9 33. *Pby of Allegheny City*—Sewickly, Pa, Miss B Wilson 1 78, Miss Mary Wilson 1 75, Master H R Wilson 1 75, and Master James L. Wilson 1 60, their New Year's gift for the heathen 569 32

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 2d ch 111 37, Sab sch to ed *Delia M Dickson, Cyrus Dickson, Edgar Woods, James M McKelly*, and *Ro Crangle* in China, and *James C Orr* and *Louise J Stilwell* among the Chippewas 87 50; Wheeling 3d ch, Mrs Mary and Mrs Edgar Woods to ed *Edgar Woods* 10; Unity ch, Mrs Margaret Cook, an aged widow 5. *Pby of New Lisbon*—Canfield ch 30 25; New Lisbon ch 32 276 12

SYNOD OF OHIO.—*Pby of Zanesville*—Duncan's Falls ch, of which 3 from Sab sch 15; Cumberland ch 67. *Pby of Richland*—Ashland ch 15, mo con 15 50; Bladensburgh ch 5; Mt Pleasant ch in part to con JOHN SMITH 1 m 12 80; Utica ch 6 60; Sharon ch 1; Clear Fork ch 2; Pleasant Hill ch 10; Chesterville ch 3; Harmony ch bal to con Rev F THAYER 1 m 2. *Pby of Wooster*—Wooster, O, Hannah Smith 1 155 10

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Marshall ch, of which 10 bal to con Mrs LUCINDA ROBINSON 1 m 23 10. *Pby of Miami*—Clifton ch 45; Sinking Creek ch 30. *Pby of Cincinnati*—Fourth ch mo con 1; First ch Sab sch to ed *Samuel Ramsay Wilson* 25; Bedford, O, Mrs M Brown 1. *Pby of Oxford*—Oxford 3d ch mo con 11 136 00

SYNOD OF INDIANA.—*Pby of New Albany*—New Philadelphia ch 5 40. *Pby of Madison*—Hanover ch Sab sch to ed *J Finley Crowe* 15. *Pby of Indianapolis*—Hopewell ch 40; Franklin ch, Dr John H Donnell in part to con Mrs ELIZABETH DONNELL 1 m 5; New Providence ch 4 25. *Pby of White Water*—Richmond ch Sab sch for sup of *H L McGuire* Scholarship in India 16 45. *Pby of Palestine*—Charleston ch Mrs M A Venable proceeds of two Shanghai chickens 6 92 10

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*—Sumption's Prairie ch 30; La Porte 1st ch 12 50 42 50

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Greenville ch 10 55. *Pby of Sangamon*—Sugar Creek ch 17 35. *Pby of Schuyler*—Westminster ch, Quincy, of which 4 from Sab sch 24; Andover ch 10; Pleasant Prairie ch 1 50; Fountain Green ch 13. *Pby of Peoria*—Canton ch 5 81 40

SYNOD OF WISCONSIN.—*Pby of Dane*—Oakland ch 5 50. *Pby of Winnebago*—Winnebago Rapids ch 8 20 13 70

SYNOD OF MISSOURI.—*Pby of St. Louis*—St. Louis Pine street ch mo con 8 45. *Pby of Potosi*—Bellevue ch 20. *Pby of Upper Missouri*—Dover, Mo, Rev E Hickman for China mission 5; St. Joseph's, Mo, a friend 10 43 45

SYNOD OF KENTUCKY.—*Pby of Louisville*—Chestnut st ch mo con 24 70; First ch mo con 14 75; Second ch mo con 10 40. *Pby of Transylvania*—Columbia ch 5 10; Glasgow ch, Mrs Nancy Kilgore 2 50; Richmond ch mo con 11 09, Sab sch 12 75. *Pby of Ebenezer*—Burlington ch, J M Preston 50; Elizaville ch 15; Covington First ch 73 50. *Pby of Paducah*—Marion ch 6; Smithland ch, Mrs H G 1 50 227 29

SYNOD OF VIRGINIA.—*Pby of Greenbrier*—Point Pleasant ch 10. *Pby of Lexington*—Bensalem ch 6. *Pby of Winchester*—Fredericksburgh ch 12 36; Winchester ch, "a member" 50; Romney ch 35; Springfield ch 10. *Pby of West Hanover*—Lynchburg ch 39 50; Concord ch 10; New Store ch 7 25, Rev S W Watkins 2 75; Bethlehem ch 6. *Pby of East Hanover*—Richmond 2d ch mo con 24 84; Nottoway ch 50; Petersburgh ch, including mo con coll's 214 60, A G McIlvain 100, D Dunlop 50, John Donnan 50, D Donnan 15, R R Collier 10, F W Bradbury 5, A S Shafer 5, P P Batte 5, J B Dunn 5, Bequest of Miss Lucy Bolling, deceased, 25, bal of last year's coll 6, Sab sch to ed *Robert Ritchie* 25, in all from Petersburgh ch 515 60. *Pby of Montgomery*—Pearisburgh ch 10 27 789 57

SYNOD OF NASHVILLE.—*Pby of Maury*—Hopewell ch 15. *Pby of Knoxville*—Madisonville ch 21; Knoxville 1st ch mo con coll's 18 54 00

SYNOD OF SOUTH CAROLINA.—*Pby of Harmony*—Salem ch B R 85 00

SYNOD OF ALABAMA.—*Pby of East Alabama*—Hayneville ch 15; Mt Harmony ch 15; Providence ch 10 40 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Port Gibson ch mo con 10; Jacksonville ch Sab sch to ed *Leroy Halsey* 50. *Pby of Louisiana*—Prytanea st ch, New Orleans, Juv miss soc to ed *Elias R* and *Hannah J Beadle* 25; Lake Providence ch, "a young lady" 5 90 00

SYNOD OF MEMPHIS.—*Pby of Memphis*—Hickory Wythe ch 40; Salem ch 17 50 57 50

Total from churches, $15,998 94

LEGACIES—Antrim, N H, Legacy of Miss Hannah Page, deceased, 50; Mayslick, Ky, Bequest of Thos Wallace, deceased, of which 33 55 for Liberia Missions 468 13 518 13

MISCELLANEOUS.—North Jackson, O, Alex Russell 5, Anne Russell 10, James Russell 30; Gaston Co, N. C., J H Holland 5; Philadelphia Soc, Nassau Hall 3 50; A friend 1 50; An old Presbyterian 25; Oregon, Mo, Mrs S A Zook 5; A little girl to purchase a Bible for a Hindu mother 1; Hamden, N Y, Mr James Russell 10; Cash 5; Rev M D Dunlap, Academy, Va, 1; Ladies' Association, Hempstead, N H, for mission to the Chinese in California 15; Miss Jane Rose, Phila, 20; A friend, Greensburg, Ky, 5; JOHN NEWTON, Orange Hill, Fla, in part to con himself 1 m 5; Female soc, Cambridge, O, to ed *Henry R Wilson* in India 12; "Unknown" for schools in India 75 234 00

Total receipts in December, $16,751 07

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Amount previously ackow'ed, $9829 73
New York 1st ch 171; Ladies of Hollidaysburgh ch, Pa, 6 177 00 $10,056 73

WM. RANKIN, JR., *Treasurer.*

DONATIONS OF CLOTHING, &c.—Source unknown, per James Adger, Esq, Charleston, S. C., one box clothing; Female miss soc of Bethel ch, Blairsville Pby, 1 box clothing 40 96.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

NOTICE.

The Financial Year of the Board of Publication will close on the last day of the present month. No contribution which is not in the Treasury by that day can be acknowledged in the next Annual Report.

THE PSALMODIST IN AIKIN'S CHARACTER NOTES.

The last General Assembly directed the Board of Publication to have an edition of the Psalmodist published in Aikin's character notes. The Board very soon afterwards ordered the issue of such an edition, but was met with unexpected and complicated difficulties in reference to the patent right on the use of these notes. After these were obviated, it again encountered unexpected difficulties of a mechanical kind in the preparation of the stereotype plates of the character notes.

The Publishing Agent of the Board, Mr. Joseph P. Engles, now announces that the stereotyping is completed, and that the work will very soon pass through the press. It will probably be ready for delivery within one or two weeks. He now solicits orders for the work.

We have seen a specimen-sheet of the book, and from the excellence of the paper, and neatness and distinctness of the typography, it will doubtless be in these respects one of the most attractive books of music yet published in the country.

TO SABBATH-SCHOOLS.

AN APPEAL FROM TEXAS.

We ask the attention of our readers to the following extracts from a letter just received from a pious and benevolent gentleman residing in a new and flourishing county town in Northern Texas:

"We have nothing here in the shape of religious readable matter, either for the young or the old. Infidelity, profanity, Sabbath-breaking, and all their concomitant evils are rife in every place. Why the Father above should spare such a place, when he destroyed Sodom and the other cities of the plain, is beyond the power of mortal ken. I have no idea that the people would buy your publications at first, but if a few could be distributed, perhaps afterwards something might be done. If you can forward some good books I will attend gratuitously to their distribution, hoping to be able in the future to remunerate you for a present outlay. Cannot the favoured portion of our country spare ten or twenty dollars for a needy, suffering people? Oh! here are *children perishing for spiritual food.* Will not some of our wealthy neighbours feed them? Would to God they could but see for a moment what I witness from day to day. If they could, I know many a Sabbath-school whose children would contribute liberally to relieve the poor children around me.

"Can you not bring this specially before your Sabbath-school readers, and ask them to contribute their pennies for our relief. Perhaps under God they may thus be the means of saving a precious, yea, many precious souls. My heart yearns over the dear children as I see them plunging headlong into vice of all sorts, and not even one friendly hand to point them to a better way. I really know several *parents* who take a *fiendish pleasure in teaching their children to curse and swear, and cheat, and drink spirituous liquors.* I heard only one day ago, a boy, seven years old, swear and tell his father he was a —— fool, but the parent only laughed at it.

"But my heart sickens to think of such things. I do hope you will try to do something for us. Yours &c., ——."

Will not some pastor or Sabbath-school superintendent bring this touching appeal before his Sabbath-school, and propose to send them in reply a set of the Board's publications for children and Sabbath-schools? Such a set, comprising about 140 volumes, could be sent for about $24. And who can estimate the amount of good which, by God's blessing, would attend such a gift to the destitute children of a growing town in that far-off part of our country? We shall wait impatiently for a response.

A HOPEFUL CONVERSION.

A colporteur in Indiana writes as follows:

"I called upon a family which I soon learned consisted of several sons and daughters grown, but who had been raised without the Bible. After some conversation with them, I sold them "Alexander on Religious Experience." Not long afterwards one of the sons was married, and calling at his house, I soon learned that he had studiously read the copy of the Religious Experience bought at his father's, and had become hopefully converted unto God. After giving such words of encouragement as I could, I left the house, full of thankfulness for this additional evidence of God's power and faithfulness."

It is delightful to see how, by the instrumentality of the press, the usefulness of God's ministering servants is perpetuated after they have passed through death into glory.

TRUE WISDOM AND SOUND POLICY.

We cannot help inserting in the Record part of a letter recently received from a young and highly esteemed pastor in reply to a circular issued to solicit aid for the Colporteur Fund. If the hundreds of young and feeble churches throughout our land could be induced to follow the excellent example of the one referred to in this letter, we verily believe that their feebleness would more rapidly be converted into strength, while the aggregate of their "mites" would afford highly important aid to the Boards of the church.

"January, 1855.

"REV. W. E. SCHENCK, Cor. Sec.

"*Dear Sir*—Our little church *is struggling hard, very hard, to free itself from debt, and our people are not rich.* I wish however, from the commencement to have them interested in all our noble Boards, and as God shall give them ability, to help support them all. So I know of no better plan than *to begin at once*, even with our usual fractions of contribution. I therefore in reply to your circular forward for the Colporteur Fund *five dollars* from the —— church. I hope it may be the smallest we shall ever give.

Very truly yours, &c.

We rarely receive a contribution which has afforded more pleasure than this one of five dollars. We hope and pray that God may bless this young pastor abundantly, and we dare to predict that with God's blessing his church will enjoy a prosperous and useful future.

A HIDDEN BIBLE AND A HIDDEN SAINT.

A colporteur of the Presbyterian Board of Publication, who is labouring in Michigan, gives the following narrative, which, while it illustrates the efficacy of the simple word of God, shows that God has his "hidden ones" in places where we would be least likely to look for them.

Jan. 1, 1855.

"Last week I returned home chilled with cold and considerably indisposed. Taking some medicine I retired to rest, but was soon awoke by a female voice asking if I was at home. The messenger stated that Mrs. R. was at the point of death, her husband was frantic with grief, and the doctor wished me to come. Muffling myself up as well as I could, I started for the cabin in the woods, where this Irish Roman Catholic family lived. I found the doctor and a kind lady there, trying to alleviate the sufferings of the dying woman. Such sufferings may it never be my lot to witness again! She was in her confinement. The house was so open that you might thrust your arm between the logs, and the cold was so intense that every drop of water that fell on the floor instantly congealed. A little boy of four years old lay rolled up in an old garment on his mother's bed, unconscious of the sufferings of his best earthly friend, while the husband, wild with inconsolable sorrow, exclaimed, 'O, Mr. G., what shall I do? My darlin' little woman must *lave* me! Can you save my darlin heart?' I answered, "You must bear your trouble like a man, and would to God I could say, like a Christian.' I turned to the sufferer, who, grasping my hand, drew me near her, and said, 'I am dying.' I answered, 'Can I do anything for you?' 'O no, you *have* done much.' I asked, 'What is your prospect? In whom do you *now* hope for salvation?' 'In Christ, in Christ,' was her calm reply. Her husband urged her to say after him the '*Ave Maria*' or 'Hail Mary,' but she closed her eyes, and resolutely refused. After repeated failures, he ceased from his efforts to draw her away from Christ to Mary. She then requested me to see that her husband sent in a letter two small sums of money to persons whom she mentioned, which should have been paid before, adding with a smile, 'I have now nothing more on my mind. My hope is in Jesus.' In this sweet spirit of calm composure, she expired.

"But whence this confident reliance on a Saviour's merits, and rejection of all creature mediators? In the month of July last, I gave her some tracts, and lent her a copy of the Bible. This Bible she had read, and kept concealed in a bundle of rags under her bed. Some pious ladies who visited her in her sickness, had read to her from this Bible, until her husband discovered it, and forbade their reading. He said, 'That book is not my Mary's religion. I thought it had gone home to Mr. G.' She endeavoured to talk to her poor benighted husband on the subject of her present joys and future prospects, but in vain. After an ineffectual effort to do so, she closed her eyes for ever without a word of complaint. All who saw her wondered at her Christian composure and fortitude. This is surely a fulfilment of the promise of the Saviour, 'He shall take of mine, and shall show it unto you.'"

FROM A COLPORTEUR IN VERMONT.

"I have great reason to believe that the books I have circulated through the north part of Vermont have done good, and will do much more good.

"In many places where I had travelled the year before, the people were exceedingly glad to see me and the books I brought. In visiting some families they would send some distance to obtain the money to pay for them. I trust the perusal of these books will bring some to the saving knowledge of the gospel. There are comparatively few poor people in that section, but I have found some. I visited one poor woman who had followed her husband to the grave the day before. She said he had been a Universalist, but she was not. She was apparently under deep impressions, and requested me to pray with her and her family. After prayer I observed the tears trickling down their cheeks. I gave them some books and tracts in parting, and received their warmest thanks and blessing for my visit.

"In a small congregation in the town of ——, they were getting up a library for their minister. I gave him the 'Life of McCheyne.' He recommended all our books to the congregation, and particularly requested them to obtain Fisher's Catechism, in order to form a class of the more advanced members. I sold five next day, which was all I then had with me.

"Another evidence of interest in our books appeared in an account a lady gave me of a small book I had sold her the year before, called "Sick Room Devotions." After she had read it and re-

ceived much comfort from it, she lent it to a poor but pious lady, who had experienced much affliction. She was about leaving those parts, and had a great desire to take the book with her. The lady who had bought it was not only pious, but benevolent and wealthy, but she feared she could not obtain another. She, however, let the sick lady have the book, being deeply impressed with these words: 'Cast thy bread upon the waters, and thou shalt find it after many days.' When I called at her house this time, the first inquiry was whether I had that book, and when she found I had, she joyfully bought it and many others, although she had the largest library I had seen in the State. May God water the seed that has been sown!"

A COLPORTEUR'S JOYS.

The experiences of our colporteurs are varied. They are not all light, nor all darkness, but a mingling of the shades. They sometimes meet heavy discouragements, yet often also much cause for rejoicing. It is our object, in such extracts from their correspondence as may from time to time be given in the Record, to afford our readers as complete and faithful a view as possible of both the successes and the discouragements of colporteur labours. The following is from a recent letter of a colporteur in one of the central counties of the State of New York.

"I am happy to send you my report, because in these hard times I can state to you some encouraging things. In looking at the large number of volumes sold, I can only account for it from the increased knowledge and fuller appreciation of your excellent productions. These volumes have been sold in a region where there were no churches of our connection. The universal acceptance I have met from people of all classes and orders of religion, I candidly believe is almost without a parallel. It affords me joy to report this to you, but it cannot equal the rapture I have felt in passing through those interesting scenes of my unworthy labours. It has truly at times been a heaven on earth. I have indeed found that the Lord had kindly prepared the way. Both members and ministers of other denominations have made many purchases. A Universalist minister located in E., purchased from me in the cars Dr. Alexander's "Practical Sermons," and several others present were by his example induced to purchase books, among whom was an able lawyer from a neighbouring city. The great day only can tell what may be done for many such souls, who may arise and call the Board of Publication blessed. Is it not animating that I can tell you, that among the hundreds of families I have visited, not one have I found, who had the means on hand, that felt indisposed to purchase. Two days have I visited among the Roman Catholics at C., among whom I have been invariably well received, and in some instances cordially welcomed, while they purchased a number of books. Others to whom I have given books have loaded me with the strongest tokens of their gratitude, whilst almost every family has received your tracts with gladness, and an apparent eagerness to find out their contents before I left them."

A COLPORTEUR'S OPINION OF THE WORK.

The following is a quotation from a recent letter of an experienced and useful colporteur in Ohio. It is indicative of his own views of the importance of the work in which he is engaged.

"I take pleasure in communicating to you that I have had great encouragement in the performance of my duties in this field. My visits are not only made welcome by the families which I visit, but they take quite an interest in conversing with me on the subject of religion and their eternal welfare. Most of the families I call upon appear to be delighted with the books of the Board, and purchase from me so far as they have the means to spare. My dear friend, I do think this colporteur system is a glorious thing, and will be the means, in the hands of God, in converting many precious souls from sin and death to life and glory. I hope you will not forget us in your prayers to the great Head of the Church, that we may succeed more and more in building up the cause of our Master.

Yours most affectionately."

FROM THE PROVINCE OF NEW BRUNSWICK.

A highly respected pastor, writing lately from the Province of New Brunswick, says:

"I lately saw our colporteur, who I find is doing well. The demand for books has far exceeded our expectations, and were it not that the times are not quite so good, it would be still greater.

"The quarters into which he has introduced books and tracts, and the accounts received in some instances of the results are most encouraging. I think I must endeavour to get other colporteurs into the field. Please, as heretofore, inclose some of your tracts to my address. I find them most useful in carrying forward our Home Missionary operations in destitute localities. . . . . It is no exaggeration to say, that by the increase of colporteurs, for which there is here a legitimate field, and by other modes, the introduction of the books published by the Board might be increased very speedily tenfold."

"CHAMBER OF SICKNESS."

The pastor of an important church in a neighbouring State, in a recent letter writes as follows:

"Some time since I purchased one of the publications of the Board, entitled "Chamber of Sickness." This good book has given such satisfaction, in at least one instance, that I think it no more than a just tribute to the author, and to the Board, to speak of its entire adaptation to the trying scenes in the sick room. A poor girl, at whose bedside it was my privilege to minister, spoke with delight of the comfort its contents imparted as I read them to her. She always longed for my return, that her sinking frame might be revived with the nourishment it afforded her soul. Not satisfied with this, she asked to have the book left with her, so that her mother might, during the interval of my visits, recite its precious truths, so clearly and affectionately presented. I have no other object in thus speaking of that publication of the Board, than to give my humble attestation to the worth of this book. If I were its author, the knowledge of the satisfaction it gave to one poor, very poor, bed-ridden, pain-racked invalid, would repay all the labour, and be reward full enough."

The book above spoken of is entitled, "A Companion for the Chamber of Sickness. By a Minister." It is a small work (18mo, pp. 244, price 35 cents) containing instructions and reflections suited to the sick room. We recommend both ministers and private Christians to follow the example of the worthy pastor who supplied himself with a copy, from which, as Providence afforded opportunities, to read to the sick who might be accessible to him.

RECENT PUBLICATIONS.

THE LILY AMONG THORNS, and OLD GABRIEL. 32mo. pp. 64. Price 5, 10 and 15 cents.

This little volume contains two interesting delineations of personal piety. The first and longest of these is an account of a Scotch woman, who, when a little girl, was by God's wondrous providence and grace, rescued from gipsey associates to become a shining and useful Christian, to the end of a long life, and amidst severe poverty and suffering exemplifying and adorning the gospel of her Saviour.

THE CHILD'S CATECHISM OF SCRIPTURE HISTORY, from the accession of David to the death of Jehoshaphat. 18mo. pp. 168. Price 10 cts.

This is the *third* volume of a series of Questions on Scripture History, according to Townsend's chronological arrangement. The brevity and simplicity of the answers will recommend it to parents and Sabbath-school teachers as a valuable assistant in the instruction of the young.

HONORARY MEMBERSHIP.

A donation of *Thirty Dollars* at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, (or I devise a certain messuage, and tract of land, &c.) to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF JANUARY, 1855.

Presbytery of Columbia.

Jewett ch, per Rev J J Buck — 6 00

Presbytery of Ogdensburg.

Hammond ch, per Rev L Merril Miller — 12 00

Presbytery of Michigan.

Plymouth 2d ch, per Rev James Dubuar 5 36; Freemont ch, per Rev W G Smith 2 76 — 8 12

Presbytery of North River.

Coldspring ch, per Rev A S Gardiner 10 33; Fishkill ch, per Rev Wm H Kirk 7 50 — 17 83

Presbytery of New York.

Chelsea ch, per Wm Rankin, Jr, Treas — 66 00

Presbytery of Connecticut.

1st ch Hartford, per Rev Thos S Childs — 5 00

Presbytery of Elizabethtown.

1st ch Westfield, per Rev E B Edgar — 25 00

Presbytery of New Brunswick.

Village ch Freehold, per Rev Samuel D Alexander — 33 72

Presbytery of Luzerne.

Scranton ch, per Charles Fuller — 36 00

Presbytery of Philadelphia.

10th ch, M PATTERSON hon mem 30, S A Mercer 20, Hugh Campbell 10, John P McArthur, Jr 15, Mrs Jas Orne 10, Mrs Goodrich 5, Mrs Aubrey Smith 2 50, from a "Lady" 2 50, Collections in the ch 150 42, less 3 57 for subscription to *Home and Foreign Record*, in all 241 85; 9th ch, per Thos Craig, Treas 63 59; 2d ch, from Mrs Andrew Brown 5 — 310 44

Presbytery of Philadelphia 2d.

Holmesburgh ch, per Rev Jas Scott — 10 00

Presbytery of Baltimore.

1st ch, per Rev J C Backus, D D — 300 00

Presbytery of Washington.

Wheeling ch, per Rev H R Weed, D D 90; Upper Buffalo ch, per Lippincott, Grambo & Co 13 77; Burgettstown ch, per J P Fulton 21 — 124 77

Presbytery of New Lisbon.

Deerfield ch, per Rev Wm O Stratton — 6 00

Presbytery of Zanesville.

Bethel ch 6; Rush Creek ch 4, per Rev J Milligan — 10 00

Presbytery of Cincinnati.

7th ch, per John D Thorpe — 94 38

Presbytery of Sidney.

Hill Grove ch 1 83; Union ch 1 17, per Rev Wm Armstrong — 3 00

Presbytery of Lake.

Rolling Prairie ch, per Rev John Steel — 7 86

Presbytery of Peoria.

Peoria 1st ch, per Rev Addison Coffey — 24 16

Presbytery of Dane.

Oakland ch, per Rev Wm Cargen — 3 00

Presbytery of Palmyra.

Big Creek ch 8; 2d ch Hannibal 8, per Keith & Woods — 16 00

Presbytery of Lexington.

Bensalem ch, per George Junkin, Jr — 6 00

Presbytery of Florida.

Albany, Ga, from Mrs D A Cook 5, and for Distribution Fund 5, per S D Irwin — 10 00

Presbytery of Western Texas.

Green Lake ch, per Wm B Miller — 28 55

MISCELLANEOUS.

Rev Geo S Woodhull, per Wm Rankin, Jr, Treas 5; A New Year's Gift from "A Friend" 10; From Alexandriana, "N C" 4; Rev William J McCord, Jefferson co, N Y 87 cents; Christiansburg, "A Friend" 21 cents; Blackwoodtown, "A Friend" 32 cents; John Newton, in part to con himself an hon mem 5; James Park, in part to con his daughter an hon mem 10 — 35 60

Total, $1199 33

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

CALLS.

Rev. W. H. Green, Professor in Princeton Theological Seminary, has received and declined a call to the 2d church of Brooklyn, vacant by the recent death of Rev. Dr. Spencer.

Rev. W. M. Ferguson has declined a call to the church of Newark, Ohio, and accepted a call to Washington, Ohio.

Rev. Professor Wilson, of Hampden Sidney College, has received a unanimous call to the church in Stanton, Virginia.

Rev. W. S. Plumer, D. D., has accepted the call to the Central church of Alleghany City.

Rev. J. F. Coons has received and accepted a call to the church at Flemingsburg, Kentucky.

Rev. George W. Coons has received and declined a call to the churches of Augusta and Sharon, Kentucky.

Rev. James Watson has received a call from the Ebenezer and Laurel Hill Mills churches, in Tennessee.

Rev. H. M. Painter has been called to St. Joseph's, Missouri.

Rev. George Morton has accepted a unanimous call to return to his former charge at Ebenezer, Pennsylvania.

Rev. H. H. Cambern has accepted a call to the church at Rushville, Iowa.

Rev. S. Bush has received a call to the church at Colvers, New York.

Rev. J. H. Gill has received a call to the church of Harmony, at Monroe, Ohio.

Rev. Leander H. Long has accepted a call to the church at Urbana, Ohio.

Rev. J. T. Smith, D. D., of Baltimore, has declined the call to the North Church, Philadelphia.

Rev. J. W. Strother has received and accepted a call to the church in Searcy, Arkansas.

Rev. Albert Shotwell has received a call to the church at Holly Springs, Mississippi.

ORDINATIONS AND INSTALLATIONS.

Rev. W. H. Phelps late of Curtisville, was installed pastor of the church at Monterey, on the 27th of December, 1854.

Rev. C. M. Shepperson was installed pastor of the church at Sardis, Floyd county, Georgia, December 16th, 1854.

Rev. Samuel C. Logan was installed over the church at Constantine, Michigan, by the Presbytery of Lake, in December, 1854.

Rev. Joseph C. Foster was ordained and installed pastor of the church at Red Mills, New York, by the Presbytery of Bedford, January 2d, 1855.

Rev. J. J. Wilson was ordained as an Evangelist by the Presbytery of Logansport, December 16th, 1854.

Rev. James S. Wilson was ordained and installed over the church at Jefferson for one-half his time, by the Presbytery of Donegal.

Rev. Samuel J. Baird was installed pastor of the church at Muscatine, Iowa, by the Presbytery of Cedar.

Rev. Thomas A. Grove was ordained as an Evangelist by the Presbytery of St. Clairsville, December 3d, 1854.

Rev. Henry Mandeville, D. D., was installed pastor of the Government Street Church, at Mobile, December 14th, 1854.

Rev. B. H. Williams was installed pastor of the Presbyterian Church, in Vicksburg, December 14th, 1854.

Rev. Henry Benedict late of Westport, Connecticut, was installed pastor of the church at Port Chester, New York, by the Presbytery of Bedford, October 19th, 1854.

Rev. Robert H. Reeves was ordained and installed pastor of the churches of Knowlton and Hope, by the Presbytery of Newton, November 21st, 1854.

Rev. Theodorick Pryor, D. D., was installed pastor of the 2d church at Petersburg, Virginia, December 10th, 1854.

Rev. W. W. Sickles was ordained by the Presbytery of New Albany, at Orleans, Indiana, January 30th, 1855.

Rev. Leander H. Long has been installed pastor of the church at Urbana, Ohio, by the Presbytery of Miami.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. R. Conover and the North Salem Church by the Presbytery of Crawfordsville.

Rev. J. E. Marquis and the church of Kenton, Ohio.

DEATHS.

Rev. J. H. Sherwood, of the Presbytery of Raritan, pastor of the church of Milford, Hunterdon county, New Jersey, January 22d, 1855.

Rev. Cyrus Johnston, D. D., of the Presbytery of Concord, on the 25th of January, 1855.

Rev. Robert J. Fulton, pastor of the church at Cumberland, Ohio.

Rev. Albertus L. Watts, of the Presbytery of Concord, in January, 1855.

Rev. John H. Townley, pastor of the 1st church of Morristown, New Jersey, aged about 36 years, on the 5th of February, 1855.

Rev. John Little, pastor of the Westminster church in the city of New York, in the 29th year of his age, on the 2d of January, 1855.

POST-OFFICE ADDRESSES CHANGED.

Rev. D. E. Curtis from Smithfield, Isle of Wight, to Dinwiddie, Va.

Rev. J. E. Curtis to Smithville, Powhatan, Virginia.

Rev. T. D. Lea from Mount Sterling, Kentucky, to Howard's Mills, Montgomery county, Kentucky.

Rev. R. A. Fee from Danceyville, Tennessee, to Natchez, Mississippi.

Rev. James P. Hendrick from Flemingsburg, Kentucky, to Carlisle, Kentucky.

Rev. W. H. Roane from Ashwood Landing, Louisiana, to Port Gibson, Mississippi.

Rev. Thomas W. Hynes from Pocahontas to Greenville, Illinois.

Rev. Gary Hickman from Dover to Lexington, Mississippi.

Rev. George Morton to Ebenezer, Indiana county, Pennsylvania.

Rev. A. Fairbairn from Houston to Huntsville, Texas.

Rev. L. H. Christian from Springfield, Ohio, to Hamilton, Ohio.

Rev. J. R. McIntosh from Gallipolis, North Carolina, to Eufaula, Alabama.

Rev. Allan T. Metcalf from Hickory Wythe to Macon, Tennessee.

Rev. James Dunlap from Winchester, Ohio, to Scott, Adams county, Ohio.

Rev. J. W. Carothers from Buena Vista to Houlka, Chickasaw county, Mississippi.

Rev. James Gallatin from Cascade to Scotch Grove, Iowa.

Rev. W. K. Talbot from Marion to Osceola, Mississippi county, Arkansas.

Rev. William N. Mebane from Eagle Falls to Madison, North Carolina.

Rev. Joseph T. Leonard to Harrisonville, Cass county, Missouri.

Rev. H. B. Scott to Indian Village, Ouachita Parish, Louisiana.

Rev. William Perkins from Lebanon, Ohio, to Troy, Ohio.

Rev. J. A. Kimmon from Saltillo, Mississippi, to Richmond, Mississippi.

Rev. James R. Gilland from Davidson College, North Carolina, to Camden, South Carolina.

Rev. James Williamson from Athens, Pennsylvania, to Factoryville, New York.

Rev. James Gilbert from Monterey to Lowndesville, South Carolina.

Rev. John E. McPherson from Deep Well to Fort Hembree, North Carolina.

Rev. James Hoyt from Stamford to New London, Connecticut.

Rev. J. C. Baldwin from Dry Creek to Natchez, Mississippi.

Rev. E. B. Emerson from W. Randolph, Vermont, to Heath, Massachusetts.

MISCELLANEOUS.

Rev. James H. Gill has resigned the agency of the Board of Missions for the Synods of Cincinnati, Indiana, and Illinois.

Rev. E. P. Monfort has become assistant editor of the Presbyterian of the West.

Rev. George Brown was, on the 10th of January last, received by certificate from the Reformed Presbytery of Saratoga.

Rev. W. W. Eels has tendered his resignation as pastor of the Harris street Presbyterian church, in Newburyport, Massachusetts.

The new edifice of the Presbyterian church at Towanda, Pennsylvania, was dedicated January 11th, 1855.

A church of eleven members was organized January 10th, 1855, at Swedesboro', New Jersey, by the Presbytery of West Jersey.

The new Presbyterian church edifice on Washington Park at Troy, New York, was dedicated December 27, 1854.

A new Presbyterian church edifice was dedicated at Lambertville, New Jersey, on Thursday, the 11th of January.

The new church edifice on North 6th street, in Williamsburg, New York, erected by the congregation of which Rev. Dr. Finley is pastor, was dedicated on Sabbath, February 11th, 1855.

Varieties.

The Union Theological Seminary, Prince Edward, Va., now reports *twenty-nine* theological students as in attendance, which is nearly three times the number it had in 1852. The Rev. B. M. Smith, D. D., entered upon his professional duties in November last.

We are informed that the Savannah Church, Ohio, connected with Richland Presbytery, is enjoying a season of refreshing from the Lord. Seventeen persons have been received on profession, and quite a large number of others are hopefully serious.

New Church at Buffalo, New York.—At the meeting of the Presbytery of Buffalo City, held on the 10th inst., an application was presented by a number of the members of the Central Presbyterian Church of that city, to be set off and organized as the Delaware Street Presbyterian Church, which, on motion of the Rev. Dr. Lord, was unanimously agreed to. The Rev. Mr. Rankin was appointed to effect the organization. The Chapel of the Female Academy has been rented as a temporary place of worship. The material of this colony is such as to afford good reason to hope that another strong Old-school church will soon be gathered in that flourishing city.

It is stated that the number of missionaries labouring throughout the world, is about 3,612. These, if equally distributed, would allow but one missionary for about 167,000 souls.

Madagascar.—In the chief city of Madagascar and its vicinity, a thousand persons are known openly as disciples of Christ; and they are regular in their attendance on divine worship on the Sabbath, and during the week. Considerable numbers in other places also are professed and practical believers. Many of them are judicious men, holding official stations. Though circumstances are unfavourable, converts continue to increase; and persons of high rank, and of noble birth, are among the Gospel labourers.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—Meeting of the Board, p. 34. Notices—Special Reports, Treasuries, Thanks, p. 34. Importance of Presbyterial Vigilance, p. 34. From a Missionary in Wisconsin, p. 34. In Texas, p. 34. In New York, p. 35. In Maryland, p. 35. In East Florida, p. 35. Names of Christians, p. 35. Receipts, p. 36.

Board of Education.—I. Ministerial Education: The Child and Pastor, p. 37. Prayer for more Ministers, p. 37. Hints to Candidates, p. 37. II. Christian Education in Schools and Colleges: The Good Offer Renewed, p. 38. Geneseo Academy, New York, p. 38. Towanda Academy, Pa., p. 38. Des Peres Institute, Mo., p. 38. Marengo Collegiate Institute, Ill., p. 38. Austin College, Texas, p. 38. Prayer for Colleges, p. 38. Faith Tried and Rewarded, p. 39. The Reward of Diligence, p. 39. A Gem from an Old Book, p. 39. Receipts, p. 39.

Board of Foreign Missions.—Recent Intelligence, p. 40. Indian Missions: Journal of a Tour through the Indian Country, by Rev. J. Leighton Wilson, Secretary of the Board of Foreign Missions, p. 40. China: Ningpo Mission: Journal of the Rev. H. V. Rankin, p. 44. Receipts, p. 44.

Board of Publication.—The Psalmodist in Aiken's Character Notes, p. 46. An Appeal for Sabbath-schools from Texas, p. 46. A hopeful Conversion, p. 46. True Wisdom and Sound Policy, p. 46. A hidden Bible and a hidden Saint, p. 46. A Colporteur in Vermont, p. 46. A Colporteur's Joys, p. 47. A Colporteur's Opinion of the Work, p. 47. From the Province of New Brunswick, p. 47. "Chamber of Sickness," p. 47. Recent Publications, p. 47. Receipts, p. 47.

Miscellaneous.—Nothing to do, p. 33. Alas, where are my Sheaves? p. 33. The Bible, p. 33. Somebody is Praying for Me, p. 33. The Scriptures always Fresh, p. 33. Learn of Me, p. 33. Co-operation of the Wife, p. 33. Illustrations, p. 33. Ecclesiastical Record, p. 48. Varieties, p. 48.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 4. | PHILADELPHIA, APRIL, 1855. | PRICE PER YEAR, *Fifty Cents.*

WATCH AND PRAY.

BY ADELIA MORTON.

WATCH and pray! watch and pray!
Pilgrims on life's tearful way!
Strength ye need each fleeting hour,
While ye feel the tempter's power;
Watch and pray!
Faith shall turn the night to day.

Hope and trust! hope and trust!
Child of sorrow! child of dust!
Place not here thy fond desire
But to heavenly things aspire!
See on high
Joys that ne'er will fade or die!

Pray and fight! pray and fight!
Keep thine armour ever bright!
Soon thy trials shall be done,
Soon the crown of vict'ry won!
Watch and pray,
Looking for the better day.

Watch and pray! watch and pray!
Ye that seek the brighter ray!
Grace can all thy foes subdue,
Grace thy fainting strength renew!
Watch and pray!
Pilgrim on life's tearful way!

A FEARFUL CURSE.

Judges v. 23.—Curse ye Meroz, said the angel of the Lord.

It is not necessary for us to oppose the cause of Christ in the world in order to bring on ourselves this curse. Meroz did nothing, and was therefore cursed. *Not* bearing fruit caused the barren fig-tree to be cursed; *not* doing ruined the unprofitable servant; and we need only *stand still and do nothing*, to bring on us the curse of Meroz.

And that was a blighting, withering curse. It devoted the city to destruction and covered its very foundations with oblivion. No one can tell where it stood. There is no place to which the traveller can point, and say, there stood Meroz! As he approaches Mount Tabor and gathers around him its hallowed associations, he can only say, Meroz once existed, but it was cursed, and where it stood, none can tell!

The curse to which they are exposed now, who come not to the help of the Lord, may be the curse of *indifference*. If we do not enlist in the cause of Christ, we shall by-and-by feel indifferent about that cause. And to be indifferent about an enterprise in which all heaven, and all hell too, are deeply solicitous, is a most melancholy and fearful state of mind. If God visits a church with the curse of indifference, it will inevitably languish and expire!

Or it may be the curse of *barrenness*. If we come not to the help of the Lord, we can expect to bring forth no fruit. It is only they who go forth weeping, bearing precious seed, that can hope to come again rejoicing, bringing their sheaves with them. Ps. cxxvi. 6.

Or it may be the curse of *darkness and desertion;* or the curse of dwarfishness; or the curse of worldly conformity; or the curse of persecution—and the church may yet see as dark days as she has ever seen; or, as our not coming to the help of the Lord is an evidence of our want of love to him, it may be an eternal curse—the curse of everlasting condemnation!

Omission of duty is a decisive indication of character. We may be known by what we omit as well as by what we perform. Omission brought the curse on Meroz. The nobles of the Tekoites put not their necks to the work of their Lord. Neh. iii. 5. And if we put not our necks to the work of our Lord, it needs not a prophet, nor a prophet's son, to tell us that we have not the love of God in our hearts; and hence are exposed to his fearful curse. W. J. M.

THE STATE OF GRACE.

A young man, who had lately become religious and was about to unite with the church, was accosted by a neighbour of his, an Arminian in sentiment, who asked him if he believed that Christians cannot fall from grace. The young man replied that he had been brought up by parents who instructed him in the Shorter Catechism, and that he was yet to be convinced that the doctrines he had been taught were untrue. "I can prove," said his neighbour, "that the Calvinistic doctrine of perseverance is not true, in five minutes."

"You acknowledge that Adam fell, and that before his fall he was perfectly holy?" "Yes." "You acknowledge that the devil and his angels fell, and that before their fall they were perfectly holy?" "Yes." "What then, I ask, is to keep you from falling?"

The young man was unused to religious controversy and cared not to engage in it. But on a little reflection he saw that the argument, instead of proving anything against the doctrine in question, was strongly in favour of it. Accordingly, he replied in the following way. "You admit that Adam fell, and that before his fall he was perfectly holy?" "Yes." "You admit the devil and his angels fell, and that before their fall they were perfectly holy?" "Yes." "How then, do you expect to stand?"

The fall of creatures, previously holy, conclusively proves that the holiness of a free agent is not a sufficent security against sin. There must be something in the ground of the Christian's standing, different from that of the standing of Adam and the fallen angels, or his salvation would be an utter impracticability. Something there must be to cause him to stand, which in their case was wanting. Grace is just that which constitutes the difference. Believers are in a state of grace. So says Paul. "Being justified by faith we have peace with God, through our Lord Jesus Christ; by whom also, we have access into this grace, wherein we stand, and rejoice in hope of the glory of God." Here we are told that faith in Christ introduces us into a state, differing from our former state of legal obligation, and of guilt; a state in which we stand or abide, accepted before God, and which will issue in our eternal glorification.

The state of grace is a justified state, and consists in our being subjects of the sanctifying work of the Holy Spirit and objects of the Divine favour.

The security and permanency of this state, is owing, not to any sufficiency or strength of believers themselves, but to the purpose of God concerning them and their salvation, and his execution of that purpose. Thus,

1. The believers standing is of *Divine purpose*. The purpose of God respecting them, includes their personal election in Christ, and their predestination to salvation. This purpose is free, eternal and unchangeable.

2. It is of *Divine wisdom*. In the salvation of the elect, God acts in accordance with a plan on which all his attributes and ways are made to harmonize.

3. It is of *Divine truth*. In saving his elect, God has respect to his covenant engagement and veracity. The plan of salvation, devised by infinite wisdom, comprises the new covenant, of which Christ is the head and surety. By his obedience, Christ has obtained for all them who are chosen in him, the gift of effectual calling to a state of holiness and enjoyment of Divine favour, and their preservation therein.

4. It is of *Divine power*. Every part of the great plan of salvation, God executes. His power raised Christ from the dead, and gave him to be the living Head of the Church and the Lord of life and glory. His power quickens the sinner, dead in trespasses and sins, and raises him to spiritual life. His power supports that life in the believer, and his power will eventually raise the whole body of believers, at the great day, to glory and immortality.

The state of the believer in Christ is then a blessed one, indeed. "Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." Hence,

1. Admission into this state is what all persons should chiefly seek. To be translated from a state of guilt to a justified state, from a state of sin and misery to a state of sanctification and the enjoyed favour of God—what a gain, how incomparable, how desirable, how worthy of all the sacrifices we must make to attain it. Surely, it is wise to follow the Saviour's counsel: "Seek first the kingdom of God and his righteousness."

2. Children should choose this good part "that shall not be taken from them," as well as older persons. The young and the old, all need an interest in Christ, without which they must alike perish. The earlier in life the Lord is sought, the better. How many souls are lost by failing to seek him early. "Suffer little children to come unto me."

3. How careful should every one be not to mistake the way of admission into this state. Christ is the way, the truth, and the life. "Believe in the Lord Jesus Christ, and thou shalt be saved. Christ is the end of the law for righteousness to every one that believeth." Many try other ways, but they try in vain. They "spend their labour for nought." Come to Christ for rest.

4. What holy love and zeal should animate those who are in this state. "The love of Christ constraineth us." They should "live not unto themselves, but unto Him that died for them, and rose again." Evidently he cannot be in this state who draws not from it considerations for holiness and against sin. The believer's word corresponds with his obligations, and his greatest complaint is that his love and zeal are so cold.

The young man referred to above is now an aged and respectable ruling elder in the Presbyterian Church. I received the story from his own mouth.

DISCO.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House*, 23 *Centre street, New York.*

MEETINGS OF THE BOARD.

On Monday, the 12th of March, the Board held their stated monthly meeting. The Vice-President, the Rev. John McDowell, D. D., presided in the absence of the President. The usual business was transacted.

On the following day, the Board held a special meeting; the President, the Rev. J. J. Janeway, D. D., in the chair. The committee of five, who were appointed to prepare a report on the subject of Church Extension, made a majority report, which was approved of by four of their number. The chairman of the committee, the Rev. Joseph McElroy, D. D., submitted a minority report, expressive of his individual views on the subject. A substitute for the report of the committee was then offered by the Rev. Dr. McKinney, seconded by the Rev. Dr. Hodge, viz. to recommend to the General Assembly to establish some *new* organization for the purpose of prosecuting efficiently the work of Church extension. By a small majority of the Board, this proposition was negatived; the majority thinking it best to refer the whole matter to the General Assembly, without expressing any opinion as to what had better be done. This vote, however, should not be regarded as indicating the judgment of the majority that the Assembly ought not to establish some new agency for the more efficient prosecution of the great work of Church extension, but simply as expressing their opinion, that under all the circumstances, it would be inexpedient for the Board of Missions to suggest any plan, and more judicious to refer the whole matter to the superior wisdom of the General Assembly.

After thus disposing of the substitute, the Board, with great unanimity, adopted the report of the committee, which is as follows, viz.

"The committee appointed at the meeting of the Board on the 13th of November last, on the subject of Church extension, and directed to report to-day, beg leave to recommend to the Board that they direct their Corresponding Secretary in writing the Annual Report, to give a detailed account of what the Board has done in conformity to the action and directions of the last General Assembly on the subject of Church extension; and to refer the whole matter of any change in the present plan, if any change is judged expedient, to the wisdom of the next Assembly."

MINISTERS NEEDED IN CALIFORNIA.

We publish the following letter from our esteemed correspondent, in the hope that it may induce some of our ministerial brethren to respond to the loud and pressing call from California. While we cheerfully publish such letters, in order to secure, if possible, the reinforcements which our brethren need in their distant and important field, we deem it proper to make a few remarks. Our brethren sometimes write as if the Board of Missions could at any and all times furnish them with as many missionaries as are needed. This is far from being true. We have not men at our command, and cannot remove ministers, without their consent, from one part of the country to another. All that we can do, is to publish the wants of different sections, and urge their claims; as we have done and are still doing. The Board have cheerfully commissioned as many suitable men as could be induced to go to California, and would gladly appoint as many more as are needed; and, if necessary, would bear their expenses in travelling to their field of labour. We earnestly call the attention of our ministerial readers to the subjoined letter, and request any of them who may be disposed to go to California, to place themselves in correspondence with the Board.

Stockton, California, Feb. 15th, 1855.

Rev. Dr. G. W. Musgrave:

My Dear Sir—My long silence has chiefly been owing to the multiplicity of my duties, and to the want of any items of interest suitable for publication in the *Record*. It is almost one year since I commenced preaching in Stockton. The city has not increased in population very greatly during that period, but it has undergone a very perceptible moral change. All the churches are more fully attended than they were one year ago, and the mass of irreligious men in our midst are beginning to feel that the safety of property and the welfare of the country are dependent on good morals; and that correct morals can be propagated in no other way than by sustaining religious and educational institutions. Therefore they give substantial aid in supporting the ministry and in maintaining public schools. Indeed, they are ready to engage in every good and beneficent work. Two weeks ago, a Young Men's Christian Association was organized under very favourable auspices, and about forty young men enrolled their names as members. The object of such associations is well known. We hope it will prove a valuable auxiliary to the Church, in calling the attention of young men to the subject of religion, and in surrounding them with wholesome restraints. Discourses are to be delivered before the association semi-monthly by the clergymen of this and other cities. The opening address will be delivered tomorrow evening by the Rev. Dr. Scott, of San Francisco.

The Sabbath is now generally respected in Stockton. On that day all the stores and banks are closed, except those kept by the Jews; and the sound of revelry is scarcely ever heard in our streets. The gambling-houses have entirely disappeared, and houses of ill-fame are fast disappearing. The cause of temperance is prevailing rapidly, and absolute drunkenness is almost unknown among us.

There is a very good state of religious feeling among the members of my congregation, at present. The weekly prayer meeting is well attended, especially by the young men, who take an interest in the welfare of Zion. The Sabbath-School is not so flourishing as I could wish, but the Bible class has a large number of members, who are punctual in their attendance, and faithful in the study of the sacred Scriptures.

At our last communion season, two young people united with the church, on profession of their faith, and six were received by certificate.

I trust the Lord has not suffered me to labour altogether in vain. Some of the scattered seed of divine truth has already germinated, and the Lord can cause other seed, though long buried, to spring up and bear precious fruit. In all respects, I have been prospered beyond my deserts, and have abundant reason every day to thank God, and take courage.

My chief object in writing this letter is to call your attention to the lamentable destitution of ministers of our Church in California. Till recently, I supposed that you had learned, through others, the precise state of things here. Rev. Dr. Yantis, of Oregon, sailed for New York last September. Previous to his departure, he attended a meeting of our Synod in San Francisco, and the Synod requested him to make a full statement of our wants to the Board in Philadelphia, and to urge the Board to send us half a dozen ministers immediately. On inquiry, I find that none of our brethren here have written to the Board. I, therefore, assume the duty myself.

There are now only *four* Old-school Presbyterian ministers preaching to American congregations in all California; and one of these, (Rev. James Wood, of Los Angelos,) has the consumption and thinks he shall soon be obliged to relinquish his labours.

The First Church in San Francisco is still vacant, and impatiently waiting for a minister.

There is another excellent church edifice in San Francisco, erected by Rev. Mr. Woods last summer, now standing vacant. It is located in a beautiful and populous part of the city, but far removed from any other church. Mr. Woods preached in this edifice only five Sabbaths, and then left it to seek a warmer climate. He organized no church, but left the edifice in the care of Dr. Scott's church. Last week I made inquiries about it, and was told that if the Board would send out a good minister to labour in that part of the city and preach in the edifice, and would agree to support him for one year, he could, in that space of time, and probably in a much less time, gather a large congregation, and organize a permanent self-sustaining church. There the edifice stands, entirely vacant, and waiting for some one to occupy it.

There is a large and growing population at Mission Dolores, three miles from San Francisco, where a church is much needed, and where, I was told one could be successfully planted. Mission Dolores is really a part of San Francisco, and the most beautiful part of it, being situated in a fertile valley, bordering upon the bay, and watered by a creek of the purest spring water.

Unless the Board sends a minister to occupy that field, it will be soon occupied by others.

Sacramento!—There are more than twelve thousand inhabitants in Sacramento and no Presbyterian church. The present is a favourable time for organizing one. There are many Presbyterian families there, who have expressed a wish to be organized into a church, and a willingness to erect a place of worship and support a minister. They are expecting the Board to send a minister, because the peculiar relations they now sustain to another church make them feel a delicacy in sending for one themselves. Sacramento being now the permanent capital of the State, and a city of growing importance, the Board ought by no means to suffer the present opportunity of planting a church there to pass by unimproved. It should be done immediately—six months hence it may be too late. A popular preacher could not fail to be eminently successful, and none other ought to be sent.

Nearly every other important place in the State, which was unsupplied six months ago, has been supplied by our New-school and Congregational brethren, who, with commendable zeal, have sent to California a large number of ministers, and are continually sending them. Unless something is done immediately to furnish ministers for the places I have mentioned, our church may as well abandon this field altogether. We have two Presbyteries in California, but there is a quorum of members in only one of them. Instead of advancing, we are losing ground. To avert the destiny that seems to be awaiting us, we all earnestly entreat the Board to send us more men, and send them at once. They will cost the Board nothing but their passage. No interesting preacher ever lacked a support in California.

I have written this letter very hastily to send it by the mail, which is closing. I will say in conclusion, that *second rate men* will not do for this field at all. We had rather be without them than with them. The country is full of them already, but they are not engaged in preaching, for they can get no hearers. But men of energy, piety, and learning, even though they may not possess the highest oratorical power, will always be eminently successful, and be well supported. There is not a mining camp in the mountains but will pay a *good minister* a competent salary.

Rev. Dr. Scott's church is completed and paid for. It is filled to its utmost capacity, I am told, every Sabbath; and often the aisles are all packed full.

The Rev. S. Woodbridge, of Benicia, is holding the even tenor of his way, but there is at present only a small population in Benicia, to whom he can preach. The Rev. James Woods, of Los Angelos, writes me, that he has found only one Presbyterian in that city, and only six professors of religion of all denominations combined. He preaches every Sabbath in the Court House, which is almost always crowded with attentive listeners. But the state of his health is such, that he expects soon to abandon the active work of the ministry. There will soon be a minister needed to supply his place, and it would be well to have one on the ground.

Mariposa and Murphy's camp are yet unoccu-

pied. In each of these places, a talented young man would receive a handsome salary.

I remain, Dear Sir, sincerely and truly yours,

WM. C. MOSHER.

REVIVALS.

CHAMBERSBURG, Feb. 19th, 1855.

Rev. and Dear Sir—A severe cold has confined me at home for three weeks. Hoping to be able to resume my labours the present week, and having several appointments to meet in a distant part of my field, I have thought it expedient to forward my Report a few days earlier than the time specified for its presentation.

Since my last Report, eight churches have been visited on behalf of the Board—four in the Presbytery of Huntingdon, two in the Presbytery of Carlisle, and two in the Presbytery of Northumberland. The amount contributed by these churches this year will be about eight hundred dollars. Series of meetings were held in six of the above-named churches, and with very marked indications of the special presence of the Holy Spirit. The meetings were generally commenced early in the week, in each of the churches, and were held twice a day until after the Sabbath. Three conference meetings were held in connection with the special services in three of the churches, Shippensburg, Hollidaysburg, and Milton. The smile of the Head of the Church was specially imparted to these meetings of ministers and elders, as they "spake one to another" concerning the state of religion, and the claims of the perishing at home and abroad, on the prayers and labours of God's people. Inquiry meetings were held daily at the close of the afternoon and evening services, and a large number of the youth of the church attended them. In the six churches attended to, between two and three hundred gave evidence of seriousness, and many of these professed to have found peace in believing. There are some special features in this awakening which are worthy of notice, and a brief allusion to them may be useful. The first is, that a work of preparation, under pastoral supervision, preceded the awakening in several of the churches. Pious people had been often together for prayer and conference, with their pastors and elders, "and the Lord hearkened and heard it."

Another interesting feature of the work is its connection with *Christian education*. A majority of the subjects of the work are in high schools, male and female, whose principals are members of the Church, and where the fundamental truths of the Bible, as set forth in our Shorter Catechism, are systematically taught to the pupils. There is reason to hope a goodly number of these educated young people, several of whom are sons of ministers and elders of the Church, may be thus early called by the Spirit, in answer to prayer, to fit them to go forth, in future years, as the heralds of the gospel to the perishing of our land and of the world.

A third feature of this awakening is its relation to *the cause of missions*. "There is a close connection betwixt *missionary* work and revivals," remarks Rev. Mr. Burns of Kilsyth, in his interesting narrative of the work of grace in that church. Delightful testimony to the truth of this statement is furnished in the fact that in all the churches where God's Spirit has been specially present in his quickening power, large and liberal donations were made, during the meetings, without any urging on the part of the ministers, for the spread of the gospel amongst the destitute of the land.

The last feature of this revival that we intend to notice is the illustration it furnishes of the *importance* of *united co-operation* of ministers and elders in the work of the Lord. "Two are better than one," the Bible says. In five of these pastoral charges, this was strikingly verified. The pastors aided each other for a week. The Lord blessed their labours, and many fathers and mothers will have reason to thank God for these united pastoral labours, throughout the unceasing ages of eternity. The times we live in loudly call for *working men* in the ministry and eldership of our Church. Great preachers are needed to meet the calls from the great churches of the land. But great churches and small churches, in city, town, and country, need preachers "filled with the Holy Ghost," men who will speak "with other tongues," as the Spirit gives them utterance. Revivals are needed to make preachers what the Church of God and the souls of lost sinners require them to be—"men who have understanding of the times, to know what Israel ought to do." Revivals will meet the demand for ministers, and nothing else will. The world has attractions for our young men, from which God's Spirit alone has the power of rescuing them. With their eyes open to see the visions of truth, usefulness, and glory, in union with Christ and his Church, they will come in smiling crowds, each saying, "Here am I, Lord, send me."

And why should we not have revivals, powerful, glorious revivals, in all our pastoral charges, in all this great land, in all our cities, towns, and villages? "The Lord's arm is not shortened, that He cannot save, nor *his* ear heavy, that he cannot hear." The Spirit is with Jesus, the Head of the Church, "without measure;" and it is he who says, "Bring ye all the tithes into the store-house, and prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Sincerely yours, D. McK.

For the Home and Foreign Record.

THE CHURCH AS A FINANCIAL AGENT.

It is admitted by all Christians that they are stewards of God, holding their property in trust from him, and they ought to use a portion of it in promoting his cause. It should not, then, be an occasion of complaint, that the contribution of money for religious uses is a part of the business of every congregation. Yet it is often said that the calls are too numerous, that the financial duties are made too prominent, and are urged with undue importunity. I have no doubt that it really appears so, even to some intelligent and liberal minds. But the system of benevolence of our Church is not open to this objection. The calls of our Church, for the general efforts of benevolence, are only four or five in the year. The striking disparity between the calls and the favourable responses might rather suggest the conviction that the latter are too few; that considerations of duty, with regard to money, are unduly neglected.

The reports to the last General Assembly show that of our 2,868 congregations, contributions were made to—

Dom. Missions by	1322,	being	112	less than half.
Foreign "	" 1063,	"	341	" "
Education,	" 749,	"	30	more than a fourth.
Publication,	" 440,	"	37	less than a sixth.

Or it may be exhibited thus, for—

D. M.,	1322	contributed,	1546 did not.
F. M.,	1063	"	1805 "
Ed.,	749	"	2119 "
Pub.,	440	"	2448 "

Again, as a summary of the whole of the 11,472 collections asked by the General Assembly, only 3,574 were made, while 7,898 were omitted. It is a fair and solemn question for the conscience of the Church, of her ministers and people, to consider whether the "calls" are too many, or the answers too few.

But I will not do the congregations injustice. They have made many contributions besides those which I have mentioned. The Church has become a financial agent, not only for her own but for many other interests. It is the calls of these, added to her own, that makes them appear so crowded and clamorous. Applications have, in some cases, to be put on file, to come up in succession at respectable intervals. And thus our church collections have to take their turn and chance with the rest; and we sometimes have to be content with "e pluribus unum"—one out of the many that the interests of the Lord, in the Church's hands, require. I do not call in question the worthiness of other objects, nor the right or obligation of people to support them; but it seems rather hard that the wise and benevolent enterprises of our Church should be crippled by such displacement. Other contributions, in addition to these, and not to their exclusion, would better comport with the financial agency of the Church in Christ's cause.

Allow me the further to illustrate our last year's contributions, to give just a glance at those of the Free Church of Scotland, our noble Presbyterian brethren. They have 737 congregations, and six regular collections are appointed, by the General Assembly, for the year. Of these 4,422 collections, only 123 failed last year! If we had come up to their measure of faithfulness, we should have had 11,175 collections, instead of 3,574. Their failures were hardly *three* per cent., while ours approach closely to the startling ratio of *sixty-nine* per cent. How greatly we excel our Scottish Presbyterian brethren in—delinquencies! I pray that this year may show better results. J. F. M.

FROM A MISSIONARY ON THE FRONTIER.

January 1st, 1855.

My Dear Sir—The interval is commonly so short, between the times of my receiving your letters and the date of my next quarterly Report, that the last may not still be too late to say how much your words of encouragement and trust have sometimes cheered us in our work. At the receipt of your last, we were in the midst of the darkest hours we have ever felt in our labour. Those simple lines of exhortation and hope, came like balm to my bruised spirits; and I felt new power to trust in God and go forward. I cannot express the strength which they brought, in an hour of faintness. But, at such times I have been led to remember, how often the lonely missionary must be cheered by correspondence with the Board. My prayer is, that in your seasons of despondency and gloom, you may be refreshed with water from the Rock.

The quarter just expired, affords little of special note to report. Yet I desire to say what I trust God is doing. We have now been so long worshipping in an assembly by ourselves, that we are probably able to measure justly the effects of our separation. These at first appeared severe, and to some, appalling. But they were greatly increased by our being compelled to struggle under difficulties, such as are found only in opening a new place of worship in a new country. We frequently held service with scarcely more than half a dozen present. The opposition which we have had heretofore scarcely felt, and only detected covertly, has now risen in open form and action. * * *

But, my heart rejoices when I can tell you that these things are not so with us now. We have left this jealousy and rivalry unnoticed. But we have endeavoured to awake ourselves to our own work. And now our weekly prayer-meeting is more fully and regularly attended than ever before. Our members manifest a deeper interest than ever before. Our influence is deepened; our allies are gathered much more firmly around us. Our congregations are now about as large, and more deeply interesting than ever before. And this appears not by a relaxation of the gospel conditions to the popular taste, but in a more earnest and searching exposition of its truth; and we hope that in some individual cases, the Spirit has borne God's message to the conscience. I feel more anxiety in my work than ever before. I am constrained to cry out under our callousness, and unworthiness. But, oh that God would humble us, and bless us, even for his own name's sake.

I remain most sincerely yours, in labours for Christ. J. I. S.

CATECHETICAL INSTRUCTION.

February 3d, 1853.

Dear Brother—At the close of another quarter I have still to speak of the continued mercies of God in preserving the health of myself and family. I have been enabled to preach three times and ride fifteen or twenty miles every Sabbath, except when the weather was such as to prevent the people from attending. Great changes continue to take place in our little village. Only four families remain of about thirty that were here about three years ago. Several families have come in lately, who appear to have some capital, but I fear they will be no advantage to our church or to the cause of Jesus Christ. Oh it is sad to see so much ambition for this world, and so little concern for the world to come—so much formality, and so little piety. I am taking much pains to teach and explain the Shorter Catechism. Some thirty or forty children and youth have commenced to learn. I hear them in private families, sometimes two or three families together. I thought I understood the Catechism, but I never knew, until I began to explain it to the children in the presence of their parents, and of opposers, how rich and precious it is. It contains milk for babes, meat for strong men, and wholesome food for all. It affords an excellent opportunity to explain and to defend the doctrines of our Church, that is, of the Bible, in a very plain and simple manner. I have some very pleasant, and, I hope, profitable recitations. We had three added to the communion of this church, Sabbath before last, and I expect that several will be added to the church in ——— soon; but still I can hardly say that our prospects are very encouraging. We have much to try our faith and patience in both churches.

Yours, most sincerely, &c. S. R.

FROM A MISSIONARY IN TEXAS.

Dear Brother—Another quarter calls me to report to you; that report can contain but a detail of the ordinary routine of toil in a new country. I have ridden some five hundred miles, and preached in new places, and suffered some by hard storms and high waters, &c., but these things are so much a matter of course, that a missionary of ten years' experience in Texas as it has been, and still is in many parts, ceases to remember or record them.

We have had an unpleasant winter and several appointments have been failures. I hope soon to see some fruits of my labours at our spring communions. Five persons have been added to the church here, but still there is a general dearth over the land.

Presbyterianism is largely on the advance. More ministers have come into the State during the past year than ever before in any three years. Yours,

J. W. M.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year. Provided we have their address.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of ———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of February, 1855.

SYNOD OF ALBANY.

Pby of Londonderry.—Londonderry ch in part to const Francis D Anderson an hon mem	$23 66
Pby of Troy.—Second ch Troy addl through the Missionary Society	100 00
Pby of Albany.—Albany 1st ch, from Mr Dow 5; Tribes Hill ch 21 40; Johnstown ch 50 38; Esperance ch 8; Northampton ch 5; Saratoga Springs ch 110 60	200 38
Pby of Mohawk.—Oswego 1st ch	109 27

SYNOD OF BUFFALO.

Pby of Ogdensburg.—Oswegatchie 1st ch, from the Ladies' Miss Soc to const Rev L M Miller an hon mem	50 00
Pby of Genesee River.—Rev G D Stewart	5 00
Pby of Rochester City.—Vienna 1st ch	24 00

SYNOD OF NEW YORK.

Pby of Hudson.—Florida ch, of which 2 09 gifts from children 19 41; Hempstead ch 7 16	26 57
Pby of North River.—Marlboro' ch 11 37; Smithfield ch 8	19 37
Pby of Bedford.—Rye ch addl 26; Bedford ch, Female Miss Soc 55 18	81 18
Pby of Long Island.—Moriches ch 7; Brookfield ch 8	15 00
Pby of New York.—First ch New York in part 1500; Fifth Aven and 19th st ch N Y addl, from a member 5; Rutgers st ch N Y, from the Youth's Miss Soc 112; Madison st ch N Y 70, less 5 for *Home and Foreign Record*=65; University Place ch N Y, from Wm M Halsted 100	1782 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Pluckamin ch	26 25
Pby of Passaic.—Newark Third ch 232 68, of which 50 from Daniel Price to const Rev Elijah R Craven hon mem; Chatham Village ch 40; Paterson First ch 74	346 68
Pby of New Brunswick.—Lawrenceville ch 111 20, of which 10 previously contributed by Rev Hugh Hamill; Hamilton Square ch 10; Dutch Neck ch 10 50; Bound Brook ch in part 50	305 85
Pby of West Jersey.—Cape Island ch 27 53, of which 10 from the Young Ladies' Miss Society; May's Landing ch 35; Bordentown ch 7 78; Milville ch 26 58; Williamstown and Fislerville chs 25	121 89
Pby of Newton.—Lower Mount Bethel ch	50 00
Pby of Raritan.—Kingwood ch 14 05; Frenchtown ch 7 95	22 00
Pby of Susquehanna.—Friendsville ch addl 2; Monroeton ch 7; Wyalusing ch addl 6 50; Warren ch addl 4; Troy ch 21; Towanda ch addl 11 44; Herrick ch 1 39	53 33
Pby of Luzerne.—Lackawanna ch	20 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Second ch Phila, from a member 150, of which 100 for California, Mrs Andrew Brown 5, Mrs C Field 5 for the valley of the Mississippi=160; Cohocksink ch Infant Sab sch 10; Tenth ch Phila, from a member 10; Spring Garden ch Phila addl from Miss S E Freeman 1; Penn ch Phila 15	196 00
Pby of Philadelphia 2d.—Neshaminy ch	86 25
Pby of New Castle.—White Clay Creek, Head of Christiana, and Newark chs to const Rev J L Vallandigham an hon mem	100 00
Pby of Donegal.—Lancaster 2d ch 34 51; Columbia ch in part 32 75, of which 1 75 from the Infant Sab sch	67 26
Pby of Huntingdon.—Lower Tuscarora ch	93 00
Pby of Northumberland.—Danville ch, from a friend of Missions 5; Milton ch 150 to const Mrs Margaret L Watson, Joseph Bound, and Robert Candor hon mems; Lewisburg ch 130 to con Thomas Clingan and Joseph Nesbit Esq hon mems	285 00

SYNOD OF BALTIMORE.

Pby of Baltimore.—Baltimore 3d ch, Sab sch Miss Soc	30 00
Pby of Carlisle.—Paxton ch 29; Middle Spring ch 127, of which 53 from the Ladies to const Mrs Rebecca H Hays an hon mem; First ch Newton Township (Big Spring) 142	298 00

SYNOD OF OHIO.

Pby of Columbus.—Truro ch 23 95; Mifflin ch 3; Mount Pleasant ch 10; London ch 4 50; Lithopolis ch 4; Columbus 1st ch 41 98; Scioto ch 2; Circleville ch 19 46	108 89
Pby of Richland.—Frederick ch 2 38, less for *Record* 1 25	1 13
Pby of Coshocton.—Berlin ch addl 23 10; Mount Eaton ch 11 50	34 60
Pby of Hocking.—McArthur ch 3 50; New Plymouth ch 2 50	6 00

SYNOD OF CINCINNATI.

Pby of Miami.—Rev R J Hall 5, Mrs Jane Hall 5, Miss Nancy Hudson 5	15 00

SYNOD OF NORTHERN INDIANA.

Pby of Lake.—Crown Point ch addl 1 54; Valparaiso ch Sab sch 5 10; Salem ch 3 25; Tassinong ch 3 55	13 44
Pby of Fort Wayne.—First ch Fort Wayne 23; Auburn ch 8; Bear Creek ch 3	34 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Canton ch	5 00
Pby of Chicago.—Marengo ch 25, less for *Record* and discount 6 75	18 25

SYNOD OF WISCONSIN.

Pby of Dane.—Madison ch	12 00
Pby of Milwaukee.—Milwaukee ch addl	30 00

SYNOD OF IOWA.

Pby of Cedar.—Muscatine ch	9 00

SYNOD OF VIRGINIA.

Pby of Greenbrier.—French Creek ch	3 00
Pby of Lexington.—From the Treasurer of Presbytery	4 16
Pby of Montgomery.—Salem ch	50 00

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Little River, Eno, and Fairfield chs	17 50

SYNOD OF NASHVILLE.

Pby of Holston.—Leesburg ch 23, exchange deducted, 34 cents	22 66

SYNOD OF GEORGIA.

Pby of Flint River.—Columbus First ch, from the Ladies' Domestic Missionary Society to const Rev R T Marks hon mem	50 00
Pby of Florida.—Jacksonville ch	10 00
	$4982 57

MISCELLANEOUS.

Central ch Minnesota 20; Rev Wm Riddle, Port Gibson, Miss 2; Miss Susan Barnes' School, Churchville, Md 5; Miss Kate, Lebanon, 5; W J Heacock, Kingsboro', N Y, to const himself an hon mem 50; Geo S Sampson, N Y City 100 65; Col S Loomis, Ringgold Barracks, Texas 30; Wm Hummel, Easton, Pa 10; Rev D V McLean, D D, Easton, Pa 5	227 65
	$5210 22
Received from Pittsburgh Treasury, February collections $200 37	
Less expenses 1 84	198 53
Total,	$5408 75

S. D. POWEL, *Treasurer.*

Note.—The $30 acknowledged in last Record from the Ladies' Missionary Society of F street church, Washington, as a balance to con Rev *P D Gurley* an honorary member, should have been Mrs E E Gurley.

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of February, 1855.

Pby of New York.—First ch New York	$1000 00
Pby of Columbus.—Mifflin ch 4 75; Columbus First ch 14; Blendon ch 4 26	23 01
Pby of Fort Wayne.—First ch Fort Wayne 20 25; Bear Creek ch 2	22 25

MISCELLANEOUS.

A friend to the cause 1; Rev Jas M Huntting, Jamaica, L Island 3	4 00
Total,	$1049 26

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of February, 1855.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Bethany ch (Ladies' Assoc 18 75)	$46 70
Pby of Allegheny City.—Cross Roads ch	37 50
Pby of Blairsville.—Centreville ch	4 25
Pby of Redstone.—Mt Pleasant ch	6 25

SYNOD OF WHEELING.

Pby of Washington.—Claysville ch	29 00

SYNOD OF OHIO.

Pby of Marion.—Bucyrus ch in part to const Rev S Johnston hon mem	25 67

LEGACY.

Patterson Estate, per Rev George Marshall	50 00

MISCELLANEOUS.

"E S D," Fairview, O	1 00
Total,	$200 37

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of February, 1855.

SYNOD OF CINCINNATI.

Pby of Miami.—Xenia ch 16 60, Mrs Newkirk, Xenia 2 40	$19 00
Pby of Sidney.—Urbana ch	34 65
Pby of Findlay.—Mount Blanchard ch 5; Pleasantville ch 5	10 00

SYNOD OF INDIANA.

Pby of New Albany.—New Philadelphia ch 4 30, Miss Jane McCrae 1, Miss Catherine McCrae 1	6 30
Pby of White Water.—Mt Carmel ch	8 31
Pby of Indianapolis.—Bethany ch 12; Shiloh ch 3 30	15 30
Pby of Palestine.—Martinsville ch	3 50

SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne.—Warsaw ch 1 10; Highland ch 90 cents	2 00
Pby of Crawfordsville.—Waveland ch 6; Frankford ch 16 97	22 97

SYNOD OF ILLINOIS.

Pby of Peoria.—Bloomington ch	45 00
Pby of Rock River.—Rev S T Wilson 9 75; Lower Rock Island ch 6 25; 1st ch Rock Island 23 80	39 80
Pby of Chicago.—Sab sch of North Presbyterian ch Chicago	25 00

SYNOD OF MISSOURI.

Pby of Palmyra.—Hannibal ch	10 80

SYNOD OF KENTUCKY.

Pby of Louisville.—Mrs Patrick Pope, 1st ch Louisville 10, C W Short, 1st ch Louisville 50; 2d ch Louisville in part 320 35; Owensboro ch 102, of which 25 by J B Anderson in part to const Mrs J B Anderson hon mem	482 35
Pby of Transylvania.—Lancaster ch	24 80
Pby of Ebenezer.—Maysville ch	128 75
Pby of Muhlenburg.—Greenville ch	1 00

SYNOD OF MEMPHIS.

Pby of Memphis.—Bethel ch	15 75

SYNOD OF TEXAS.

Pby of Central Texas.—Deer Creek ch 10; Chamber's Creek ch 13 75	23 75

MISCELLANEOUS.

Mrs M Brown, Bedford, Ohio 1; Maria H Evans, Christian co, Ky 10	11 00
Total,	$930 03

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
JAMES WOOD, D. D., *Associate Corresponding Secretary.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

MINISTERS' SONS AND THE MINISTRY.

A southern correspondent writes, "that the sons of ministers are the most hopeful class from which the ministry comes. In Concord Presbytery, N. C., there are five *Morrisons*, six *Pharrs*, and three *Penicks*. In Lexington, Va., and adjoining Presbyteries, are four *Browns*, sons of Rev. Mr. Brown, two *Morrisons*, &c. The Rev. *John B. Davies*, who was forty-four years pastor of Fishing Creek Church, S. C., has two sons now preaching in Bethel Presbytery, and their two sons are in Columbia Theological Seminary."

The above facts, though not singular, are very suggestive. God has not confined the succession of the ministerial office to the families of ministers, as he did that of the priestly office to the Levites; and yet the history of the Church shows, that he has drawn largely from such families in proportion to the whole number of those called to this office. The Rev. Drs. *Alexander* and *Miller* (*nomina clara*) furnished five sons for the sacred office, the former three, the latter two. The Rev. Dr. *Hodge* has two sons in the Gospel ministry, and the Rev. Dr. *George Junkin* has also two. The venerable Dr. *Matthews*, Professor in the New Albany Theological Seminary, left at his decease two sons, already engaged in the ministry, and a third a candidate, who is now a preacher of the Gospel. The Rev. *Francis Monfort*, for many years a useful pastor in the West, has four sons in the ministry. Two missionaries in China, sent out by the Presbyterian Board, Messrs. S. N. & W. P. Martin, are sons of the Rev. *William W. Martin* (deceased,) whose long and useful ministry is remembered by thousands in the West with lively gratitude; and a third son has lately been licensed to preach; to say nothing of family connections, some eight or ten of whom belong to the clerical profession. Many other facts of a similar kind might be adduced. We call attention to them, in order to make a few remarks.

1. Ministers of the Gospel generally, more than most Christian parents, direct the minds of their sons to a serious and prayerful consideration of their own duty, with reference to the sacred office. Whether the children of ministers are trained more carefully than those of other parents, is not now the question. We may assume that the general religious influence exerted upon both classes, is substantially alike. All we mean to assert is, that Christians in secular business do not, to the same extent with ministers, bring this subject to the favourable consideration of their sons, even after the latter become pious, and that this fact alone is generally sufficient to account for the difference in the results. A call to the Gospel ministry is not miraculous, nor by immediate revelation, but by the concurrence of God's providence and grace. The work of grace may be genuine, and with it there may be a desire for this office. Providence may also favour the purpose, and it may be almost formed, but for the want of proper encouragement from parents and other relatives, or, as sometimes happens, from strong counter influences positively exerted upon them from those quarters, young men are induced to change their purpose, and engage in some secular avocation.

Now suppose, in these cases, or even in cases where their minds are merely in an inquiring mood, without having approximated to a decision, the early counsels of friends had been in favour of their becoming preachers, or at least their attention had been called to the subject, and they had been asked to decide for themselves in a serious and prayerful manner, and no advice given, or influence exerted to bring them to an opposite choice. Can any doubt, that many now in business would, under God, have become ministers of the Gospel? Let those business men answer, who have at times been rendered unhappy, for years past, by the compunctious visitings of conscience, owing to a conviction of having neglected their duty in this particular. And, again, let those answer (we believe there are many such,) who, though not rendered unhappy, like the former, by a consciousness of having disobeyed a Divine call, yet can look back with a distinct recollection that the influences brought to bear upon them by their parents and friends, had much to do in forming their plans for future life, and that those influences were unfavourable to their making choice of the ministerial office.

2. A further object which we have in view, in inviting attention to the above facts is, to remark that minsters' sons who have a good opportunity to learn the pecuniary pressures and trials incident to this office, are not deterred by these considerations from becoming preachers themselves. There are "shady sides" in the life of a minister, and these recur, in many cases, very often. Doubtless the people are too frequently in fault, in permitting those who "sow to them in spiritual things," to share with them so sparingly in "their carnal things." Yet these "shady sides" are greatly relieved of their gloomy aspect by the "sunny sides" with which ministers of the Gospel are favoured, consisting first of "food and raiment," with which a prince among the apostles declared we "ought to be content;" and secondly, of that "meat" which was so delicious to the spiritual taste of our Divine Lord, that his appetite for food was quite gone, so absorbed was he with the delightful prospect of reaping a rich harvest of souls. The office of the Gospel ministry offers little to tempt the avarice or ambition of an unsanctified aspirant for wealth or fame; and we are glad that it does not. It would be a great calamity to the Church, if this office became so lucrative as to be sought as a mere profession, for the purpose of acquiring an easy and honourable living. Even with the small incentives which now exist, instances occur occasionally of men's entering this office "for the sake of filthy lucre."

But though, as a profession, its duties are laborious and self-denying, and its pecuniary reward small and scanty, yet with moderate desires, and the provision which the law of Christ concerning ministerial support secures, as a general thing, from the churches, the faith of a pious young man need not be unduly taxed, in deciding to become a minister of the Gospel; especially if a part of his domestic training has been to be satisfied with the necessaries, or at most the comforts of life, without seeking its luxuries. And we know of no school in which this salutary and important lesson can be learned more effectually, than in a well-ordered and well-conducted minister's family. This may be an additional reason why such families furnish so many candidates for the sacred office. He who is thus taught in early life to be contented with a competence, and is made to feel happy in its possession, will not be averse to entering this profession on account of its small pecuniary income.

3. A third remark is also in point, in view of the above facts, viz., that if all pious parents should direct the minds of their sons to a serious and devout consideration of this question, and express their willingness and desire to have them become, by the blessing and will of God, ministers of the Gospel, it is highly probable that such families would furnish as many candidates for the sacred office, in proportion to the number of their sons, as the families of ministers. Though the Lord sometimes, in the exercise of his gracious sovereignty, calls into the ministry, as well as into his kingdom, men whose family connections are such as to render this result very unexpected, and even surprising to those around them, yet the history of his proceedings, with reference to this matter, shows that his ordinary method is to call his ministers from those households where it is regarded as an honour and privilege to have one of their number to become an ambassador of Christ, and to pass by those where this office is undervalued, or considered inferior to other pursuits, or where it is felt to be an act of condescension for persons of their social standing and high worldly prospects to engage in it. We should be glad to believe there are few Christian families who entertain these low and unworthy views concerning the Gospel ministry. If we estimate, as we ought, the worth of souls, and the important and dignified employment of those whose official duty is daily directed towards their conversion and salvation, we should not only consent without reluctance to have our sons called to engage in such a work, but feel grateful to God for conferring upon us and them this signal favour.—*Presbyterian Magazine.*

STATISTICS OF THEOLOGICAL STUDENTS.

The number of students in the several Theological Seminaries under the care of the General Assembly, or otherwise connected with the Presbyterian Church, (as nearly as we can ascertain,) is as follows:

Princeton, New Jersey,	115
Allegheny, Pennsylvania,	51
Union Seminary, Virginia,	29
Columbia, South Carolina,	32
New Albany, Indiana,	19
Danville, Kentucky,	37
Total,	283

We have official information that 4 are studying theology under private instruction; and it is highly probable that there are 12 or 15 others who are not officially reported. Supposing the whole number in Seminaries and elsewhere to be 300, the annual supply of ministers in our Church for the next three years will be about 100. In the Minutes of the last Assembly 41 ministers are reported as having died during the year; which is probably not a greater number than the average of deaths which may be expected to occur for three years to come. This will make our actual annual increase of ministers for the next three years about 60. From 1853 to 1854 the number of churches had increased by 97; which was less than may be anticipated hereafter, considering the constant increase of population, and the opening of new fields for missionary labour. But without any greater increase than heretofore, there will probably be 40 more new churches added to our communion annually than the number of licensures which will be granted to candidates. Unless, therefore, there is a great error in our calculations, or unless additional ministers shall come to us from other lands, the deficiency of ministers compared with the number of churches will be greater three years hence than it is now, to say nothing concerning the foreign field, which calls most urgently for a large increase of labourers, but the consideration of which makes our prospective deficiency of ministers still greater compared with the supply.

Our increase of candidates in colleges and academies affords some relief to this discouraging state of things, but this relief is not immediate. If ever there was occasion for the Church to offer her earnest and importunate prayers that men now engaged in other professions might be converted and called into the gospel ministry, there seems to be a demand for it now. It is well known that some of our most distinguished ministers of former days were called from the bar to the pulpit, and that a considerable number now engaged successfully in preaching the gospel have been students of law, and some of them reputable practitioners in our courts. Is it too much for the Church to ask and to expect of God, that many others of this class may be led in a similar manner to change their profession, and devote themselves to the "cure of souls?" We respectfully submit this question to the serious consideration of those who are devoutly "praying the Lord of the harvest that he will send forth labourers into his harvest."

HINTS TO CANDIDATES.

Ministerial Fidelity.—If fidelity is required in him who takes upon him any secular charge, can too great attention, do you think, be given, in fulfiling that duty which embraces the salvation of mankind? "Thus saith the Lord God unto the shepherds, Woe be to the shepherds of Israel that do feed themselves; should not the shepherds feed their flocks? The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost. Therefore, O ye shepherds, hear the word of the Lord; thus saith the Lord God: Behold I am against the shepherds, and I will require my flock at their hands." Let any man ponder well the force of these words, and then let him say, whether he to whom the salvation of those souls is committed for whom Christ died, can be too fervent in his prayers, or too urgent in his solicitations to "render them a people prepared for the Lord?" Can you conceive the remorse, the agony of that shepherd, who shall be overwhelmed with the reproaches of his flock, when they shall stand together at the tribunal of God, for having betrayed the most sacred trust which Divine love could commit, or human care undertake.—*Clapham's Sermon.*

Flights of Rhetoric.—I have not found that God hath made much use of laboured periods, rhetorical flowers, and elegancies, to improve the power of religion in the world; yea, I have observed how Providence hath sometimes rebuked good men when they have too much affected these pedantic fooleries, in withdrawing from them his usual aids, and exposing them to shame.—*Flonel.*

"Pray that Sermon."—A young licentiate, after throwing off a highly wrought, and, as he thought, eloquent Gospel sermon, in the pulpit, and in presence of a venerable pastor, solicited of his experienced friend the benefit of his criticisms upon the performance.

"I have but just one remark to make," was his reply, "and that is to request you to pray that sermon."

"What do you mean, Sir?"

"I mean just literally what I say—pray it, if you can, and you will find the attempt a better criticism than any I can make upon it."

The request still puzzled the young man beyond measure. The idea of *praying* a sermon was a thing he never heard or conceived of; and the singularity of the suggestion wrought powerfully on his imagination and feelings. He resolved to attempt the task. He laid his manuscript before him, and on his knees before God, undertook to make it into a prayer. But it wouldn't pray; the spirit of prayer was not in it, and that for the very good reason—as he then clearly saw for the first time—that the spirit of prayer and piety did not compose it. For the first time, he saw that his heart was not right with God; and this conviction left him no peace until he had "Christ formed in him the hope of glory." With a renewed heart, he applied himself anew to the work of composing sermons for the pulpit; preached again in the presence of the pious pastor who had given such timely advice; and again solicited the benefit of his critical remarks.

"I have no remarks to make," was the complacent reply. "You can pray that sermon."

The Scriptures should be Perused Daily.—Such being the utility, excellence, and perfection of the Holy Scriptures, since they are not only the best guide we can consult, but the only one that can make us "wise unto salvation," it becomes the indispensable duty of all carefully and constantly to peruse these Sacred Oracles, that, through them, they may become "perfect, thoroughly furnished to every good work." This indeed is not only agreeable to the divine command, and to the design of the Scriptures, but it is further commended to us, by the practice of the Church in ancient as well as in modern times, and by the gracious promise made by Him who cannot lie, to all true believers, that "they shall all be taught of God."

What time is to be appropriated for this purpose, must ever depend upon the circumstances of the individual. It is obvious that some time ought daily to be devoted to this important study, and that it should be undertaken with devout simplicity and humility; prosecuted with diligence and attention; accompanied by prayer for the divine aid and teaching, together with a sincere desire to know and perform the will of God, and laying aside all prejudice, to follow the Scriptures wherever conviction may lead our minds. For it is indubitable that persons of piety, who are anxiously desirous of the knowledge of divine truth, are aided by the Spirit of God, in searching out the meaning of Scripture, particularly in such subjects as have an especial reference to faith and religious practice.—*Bishop Horne.*

More Frequent Preaching.—I would encourage theological students to preach more frequently than they generally do. I would not have them neglect their studies. But an important branch of their studies should be the composition and delivery of sermons; and the maxim that "practice makes perfect" applies to no one more truly than a minister. I shall never forget the remark made to me when I was a young preacher. When once putting the day of preaching afar off, under feelings of unfitness and despondency, my honored tutor observed, "*The way to learn to preach, is to preach.*" Those words have come to my mind at distant intervals for more than forty years; and I am more confirmed in their truth than when they were first delivered. I would have young men study prayerfully, diligently, patiently, perseveringly. I would have them meditate on all good and appropriate knowledge; but until they accustom themselves to give utterance to the proper capacity to do so. "The way to learn to preach, is to preach.—*Rev. Dr. Sharp.*

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

COLLEGE STATISTICS.

The following statistics were gathered from the reports made on the recent day of prayer, (Feb. 22d,) from the most of the Colleges represented in Princeton Theological Seminary. From the nature of the case, these reports cannot be made out with perfect accuracy, but it is believed that they approximate a correct result to a degree sufficient to make them useful.

If all our Theological Seminaries would annually on the day of prayer take pains to collect accurate reports similar in design to the present, it would form the basis of a knowledge which would be very valuable to the Church. We would respectfully make the suggestion to our brethren.

State of the Colleges represented in Princeton Theological Seminary for the year 1854.

Dartmouth College, N. H.

During twelve years this institution has had from two hundred to two hundred and fifty students yearly. About one-third have been members of Evangelical churches, and one-sixth of the whole number have had the ministry in view.

Williams College, Mass.

No. of students,	230
" " professors of religion,	110
" " candidates for ministry,	52

There are some cases of conviction and conversion. On the whole there is ground for encouragement.

Union College, N. Y.

No. of students,	227
" " professors of religion,	74
" " candidates for ministry,	46

Two weekly religious meetings held by the students, average attendance, twenty-five to thirty.

No conversions reported during the year.

Hamilton College, N. Y.

No. of students,	136
" " professors of religion,	55
" " candidates for ministry,	40
" " hopeful conversions,	2

But little religious interest manifested.

College of N. J.

No. of students,	245
" " professors of religion,	73
" " candidates for ministry,	58
" " hopeful conversions,	5

Rutger's College, N. J.

No. of students,	90
" " professors of religion,	35
" " candidates for ministry,	30

There is a regular prayer-meeting for the students at the President's room every Saturday afternoon.

Lafayette College, Pa.

No. of students,	90
" " professors of religion,	35
" " students who have both parents pious,	64
" " " " " one parent pious,	17
" " " " are sons of clergymen,	7
" " " " " " elders,	22
" " candidates for the ministry,	24

There has been one remarkable conversion. All the classes recite weekly in the Presbyterian standards.

University of Pennsylvania.

No. of students, about	100

As the students are together only about three hours daily, and then only to attend the lectures, no accurate information can be given as to the state of religion in the University.

Jefferson College, Pa.

No. of students, about	250
" " students in senior class,	61
" " professors of religion in senior class,	35
" " candidates for ministry in senior class,	30

Probably there is the same proportion of pious students in the lower classes.

Three months since the College enjoyed a revival of religion: there were four hopeful conversions.

Washington College, Pa.

No. of students, about	150

About one-fourth are professors of religion, twenty or twenty-five of the whole number will probably study for the ministry.

All the classes recite weekly in the Presbyterian standards. The effect is salutary.

Oglethorpe University, Ga.

No. of students,	65

About one-third are professors of religion, ten candidates for ministry.

There is no general religious interest. The number of pious students rather smaller just now than usual.

Miami University, O.

No. of students in College classes, (last catalogue,)	133
No. of professors of religion in senior class,	10
" " " " " " junior "	15
" " " " " " Sophomore"	11
" " " " " " Freshman "	14
" " " " " " all the classes,	50
" " candidates for ministry " " " "	24

Hanover College, Ia.

No. of students,	135
" professors of religion,	65
" candidates for ministry,	32

After the above was in type, we received the following facts from one of the professors of Hanover College, Ia.

Prior to 1848 more than 100 ministers had received their classical education in that Institution. Since then, 94 candidates for the ministry have entered that College, who received or are now receiving aid from the Board of Education; and a considerable number have entered the ministry who had not received aid from the Board, and several are now looking forward to the ministry, who defray their own expenses and have not put themselves under the care of Presbytery. Of the 130 students now attending college, 65 are consistent professors of religion, of which 54 are Presbyterians, 3 are Methodists, 1 is a Baptist, and 1 an Associate. The large majority of the other students are the children of prayer, and are exemplary and studious. Of the 54 Presbyterians, 19 have been received into the church at Hanover, after they entered college.

Wabash College, Ia.

No. of students in all the departments,	200
" " " " College proper,	52

Probably one-third of the whole number are professors of religion.

During the last fifteen years, of eighty-eight Alumni, forty have become ministers.

About five hopeful conversions during the last College year. A class has never gone through College without experiencing a revival of religion.

WASHINGTON COLLEGE, TENN.

No. of students, about - - - - 100

But few are professors of religion.

There was a revival of religion last fall at the College; two of the students were added to the church. Probably others were converted.

BETHANY PRESBYTERIAL ACADEMY, N. Y.

In a communication recently received from this institution, the writer says, "It is with great pleasure that we can report our academy as in a more prosperous condition than ever before. The late term closed with *ninety-five* pupils. Total number of (different) pupils during the year, *one hundred and thirty-three*. But best of all, God's Spirit has been in our midst during the last few weeks. At least *twelve* of our pupils give evidence of having been born again. Others are inquiring. Among the conversions is our teacher of music." . . . . . "We hope for greater results in answer to the prayers that will go up in our behalf to-morrow."

PAROCHIAL SCHOOL IN WISCONSIN.

The following is an extract from the last quarterly report of a parochial school in Wisconsin.

"The whole number of scholars has been thirty-eight; they have been taught the Catechism regularly, and several wholly committed it. We have also had the daily reading of the Scriptures and prayer, and there appears a manifest difference in the deportment and conduct of our scholars, from those who are under the influence of the public schools. The whole expense incurred by sustaining the school, has been $228.25, with permanent fixtures to our school-room and other expenses, amounting to $56.68, making in all, $284.93, leaving $184.93 paid by us over the $100 allowed us by the kindness of your Board, of which, $50 has been received, and $50 we still await your further pleasure for. Perhaps I ought here to state that all of the supporters of this school, by law are compelled to pay a tax to help to keep up the district schools, but which they do not feel as if they desired to send to, so long as this can be sustained. The term now in progress is fuller than the two previous ones, and the prejudice which seemed to arm itself against us in the start is slowly giving way, and the manifesto of the State Superintendent of public instruction in his circular, opposing prayer and religious exercises in school, induces us more earnestly to desire to sustain our school that we may keep our children from the irreligious influence of our present public schools."

PAROCHIAL SCHOOL IN NEW YORK.

The school from which the following interesting account has just been received, is located in western New York. After mentioning some discouraging circumstances, the report proceeds as follows:

"But there are circumstances connected with our efforts which encourage us to persevere, trusting to Him whose cause we are endeavouring to serve. We are, and have always been to some extent, performing a 'missionary work' in our school, by admitting scholars without charge, who would otherwise get little or no religious instruction; and the Lord has been greatly pleased to show us that our labours have not been utterly in vain. We are well assured that many, for whom, apparently, no other provision was made, have here obtained their first and only ideas of the Christian religion. One little boy, the son of irreligious parents, has died within the last year. During his sickness he was prone to talk of God and of heaven, and of his desire to die and be with the Saviour. When asked where he had learned such things, his answer was—'at the parochial school.' A woman to whom these facts were related, made application to have her son received into the school, saying she wanted him taught in like manner, the Bible and commandments and catechism. This woman and her husband are both irreligious, and do not attend church anywhere. The boy was received, and is now also in our Sabbath-school, and every week carries our Sabbath-school books and papers to his parents. A lady asked him one day—'Are you the little boy that swears?' He replied—"No *madam*. I used to swear, but I don't now—I go to the Parochial school.'

"Incidents like these are truly encouraging; and we are not without hope, that, by perseverance, our difficulties may be overcome, and our school may ultimately be placed upon a paying basis as to its pecuniary interests. That it has already done a good work, a work worth all our pains, not only for those that have attended, but in its general influence upon the public schools, we have not a doubt. Nor do we doubt that it is still needed—not so much for our own children, who generally receive religious instruction at home and in the Sabbath-school, as for others. While, therefore, we are not without anxiety for its fate, it is our present purpose to persevere."

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania*.

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN FEBRUARY, 1855.

I.—FUND FOR CANDIDATES.

Presbytery of Albany.

Hamilton Union ch 12; Charlton ch 5 — $17 00

Presbytery of North River.

Marlboro ch — 1 50

Presbytery of Bedford.

South-East Centre ch — 3 00

Presbytery of New York.

1st ch Brooklyn, Ladies of, special, 26; Astoria ch 61 44; 5th Avenue and 19th st ch N Y 2816 46; additional 2 — 2905 90

Presbytery of Elizabethtown.

Metuchen ch 50; New Vernon ch 8 00 — 58 00

Presbytery of Passaic.

Elizabethtown ch coll 91 50; Paid candidate 50 — 141 52

Presbytery of New Brunswick.

Hamilton Square ch 10; 3d ch Trenton 77 93; Dutch Neck ch 10 — 97 93

Presbytery of West Jersey.

Pittsgrove ch — 28 00

Presbytery of Raritan.

Solesbury ch — 7 00

Presbytery of Susquehanna.

Troy ch 10; Rome ch 2 50; Friendsville ch 2 — 14 50

Presbytery of Luzerne.

Lackawanna ch — 10 00

Presbytery of Philadelphia.

Spring Garden ch coll in part 16 27; Rev John McDowell 5; E Elwell 1; Mrs Elwell 1; W Jones 1; N 10; John Hocker 5; Robert S Clark 5=44 27; 6th ch Phila 165 50; 2d ch Phila, a mem of 150, of which for this fund 75 — 303 52

Presbytery of Philadelphia 2d.

Neshaminy ch 47 25; Abington ch coll in part 60 — 107 25

Presbytery of New Castle.

Forks of Brandywine ch 34; Oxford ch 75 — 109 00

Presbytery of Northumberland.

Buffalo ch — 17 50

Presbytery of Beaver.

Neshonock ch — 24 00

Presbytery of Washington.

Upper Buffalo ch — 20 00

Presbytery of Columbus.

Mifflin ch 4 40; Hamilton ch 4 90; London ch 2 50; Columbus, 1st ch 17 50; Lithopolis ch 9 50; Blendon ch 1 68; Sciota ch 10 68; Westminster ch Columbus, 18 75 — 69 91

Presbytery of Richland.

Frederick ch 1, less for *Home and Foreign Record* 50 cts — 50

Presbytery of Coshocton.

Berlin ch 30 87; Evans ch 4; Mount Eaton ch 17 10; Apple Creek ch 27 50; East Hopewell ch 2 — 81 47

Presbytery of Miami.

Xenia ch 11 91; Lebanon ch Rev R J Hall 5, Mrs Jane Hall 5, Miss Nancy Henderson 5 — 26 91

Presbytery of Lake.

Crown Point ch — 1 54

Presbytery of Lexington.

Fairfield ch — 3 50

Presbytery of Concord.

Steel Creek ch — 5 00

$4054 45

Refunded "R. A. T." — 100 00

MISCELLANEOUS.

Mrs Col Fowle, Brooklyn, N Y 25; Rev Peter Jacobus, Newark 30; Miss E Hayes, Alleghany 10; Samuel Winfree 2 — 67 00

$4221 45

II.—FUND FOR SCHOOLS, COLLEGES, &C.

Presbytery of Philadelphia.

2d ch Phila, a mem of, 75 00; North ch special, 25; Kensington ch special, 24 — 124 00

Presbytery of Carlisle.

1st ch Newton Township, Big Spring special, — 6 00

Presbytery of Fort Wayne.

Fort Wayne ch special, — 25 00

$155 00

III.—FUND FOR TEACHERS, &C.

From Miss Ellen Rose, Phila. — 20 00

Total, $4396 45

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN FEBRUARY, 1855.

Presbytery of Blairsville.

Salem ch — 23 00

Presbytery of St. Clairsville.

Wheeling Valley, 15 25; Martinsville ch 25 12 — 40 37

Presbytery of Steubenville.

Centre Unity ch 40; Harlaem ch 30; Carrollton ch 41; Kilgore 20; 2d ch Steubenville 30; ditto by a lady 25=55 — 186 00

$249 37

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, IN FEBRUARY, 1855.

Presbytery of Crawfordsville.

Bethany ch — 1 00

Presbytery of Louisville.

1st ch Louisville, Mrs Patrick Pope — 10 00

$11 00

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, New York, March 13th, 1855.

India.—The latest intelligence from India is, from Lodiana, Dec. 20th; Gujerat, near Lahor, Dec. 12th; Mympurie, Dec. 19th; Saharanpur, Dec. 16th; Amballa, Dec. 5th. The missionaries at these different stations were all in the enjoyment of good health. Mr. Janvier, however, as also Mr. and Mrs. Rudolph, had recently been called to mourn the loss of a dear child. In relation to his, Mr. Janvier, after alluding to the death of his beloved wife, which occurred some months previously, says: "You will probably have heard, before this reaches you, of the further stroke the Lord has been pleased to lay upon me. My precious Walter is gone too. The dear child finished his brief, bright earthly career on the 26th of October. Fearfully sudden was the blow. His illness was very short, and occasioned me no alarm till within an hour of his departure. He was my Benjamin, but he was the Lord's too. He took only what belonged to him, and at such a time and in such a way as he saw best. My heart bleeds anew, as I again detail my sorrows, and I must still say, 'Peace! 'tis the Lord Jehovah's hand.'" In relation to the death of the other child, Mr. Janvier further remarks, "Death has been much among us in these days. Our dear brother and sister Rudolph have just been afflicted in the loss of their youngest child, a babe of seven months. He died at Lahor, where they were detained by his illness, after the annual meeting. The remains were sent here for interment, and I had the sad privilege of attending to the duty last week. We opened the coffin, and took a last look at the sweet lamb. Very lovely was the little face. But I am reminded of the unearthly beauties that played about the features of my precious Walter, after the released spirit had gone, and I must again forbear."

Mr. Foreman, writing from Gujerat, a large town to the northwest of Lahor, makes some interesting statements about the prospects of the missionary work in that part of the country. "We have not been without encouragement of late in our work; not a few of the Musulmans have shown a greater disposition to inquire into the claims of Christianity. Three men and their wives lately came to us as inquirers; another Musulman from the city has also joined us, broken caste, and asked for baptism.

"A young man from Gujerat, who avows his determination to embrace Christianity, is now standing by me. Besides these, two boys, in the poor-house at Lahor, who have learned to read our books, have expressed a desire to be baptised."

The Annual Report of the Lodiana Mission contains an interesting account of the death of one of the girls of the Orphan School. "Miriam was about fourteen years of age. Although she had not become a member of the visible Church, yet there seemed to be cheering evidence that she was indeed a child of God. Her illness was protracted, and, at the commencement of it, she had many doubts and fears; but gradually the darkness fled away, and she was enabled to lay her load on Jesus. Her Bible and Hymn Book, the Pilgrim's Progress, and the story of Jane, the Young Cottager, were always near her; and when too weak to read herself, she would ask those around to read to her. On being asked why she loved Jesus, she answered: 'Because He bore my sins.' Instead of evincing, as formerly, a reluctance to die, she had a strong desire to depart, and be with Christ; and thus she died, trusting in the atonement of the crucified One."

China.—The only intelligence received from the missions in China since our last, are two letters, one from Shanghai, of Nov. 24th, and the other from Canton, Dec. 9th. Mr. Culbertson's health became so much impaired during the months of October and November, that he found it necessary to take a sea-voyage; and, through the kindness of Mr. McLane, U. S. Commissioner to China, he got a passage on board the U. S. steamer Powhatan to Hong-Kong, where he arrived the 1st December, and proceeded the next day to Canton. The sea-voyage had proved decidedly beneficial, and he hoped soon to return to Shanghai, to resume his labours, with health greatly improved. He speaks of the trade at Canton as entirely suspended, in consequence of the surrounding country being in the hands of rebels. No produce could be brought to the market, and ships consequently could not load. The city, however, is not yet very closely pressed.

Mr. and Mrs. Lowrie had entered upon their labours at Shanghai, and were devoting their time mainly to the study of the language.

Siam.—The only intelligence from this mission of a recent date, is a letter from Mr. Mattoon, of the 27th of November. He and Mrs. Mattoon were in the enjoyment of good health, and were prosecuting their missionary labours as usual. Dr. House had left the early part of the month, on a preaching tour to the upper country and expected to be absent about a month. The missionaries were greatly cheered in hearing of the appointment of Mr. and Mrs. Carleton to their mission, and hoped soon to have the pleasure of welcoming them at Bangkok.

Africa.—The latest dates from Africa, are from Corisco, 15th November, from Monrovia, December 2d; Sinou, December 15th. The missionaries at Corisco, were well, and the schools had been resumed, and all their missionary operations were going on as usual. The new Presbyterian church at Kentucky, was dedicated to the worship of God the latter part of November, and the congregation was enjoying special tokens of the Divine presence at the date of our latest letters.

Indians.—We have letters from the Choctaw mission, February 15th; Chickasaw, January 24th; Creek, February 14th; Seminole, January 3d; Chippewa, February 5th; Iowa and Sac, February 8th; Omaha, February 6th. Mr. Reid, in a letter dated 29th January, mentions that five persons had been received to the communion of the church at Sixtowns, and five at Spencer, a few weeks previous to the date of his letter. Of those received at Spencer, three were colored persons and two were members of the schools. He remarks, "there is much seriousness now among the boys of the school. There is also an interesting state of things in one of the neighbouring schools. I have never in all my life, preached to people who give such fixed and earnest attention as this people."

At Tallahassee the mission family were all well, with the exception of Miss Price, who had gone to Park Hill, to be under the care of Dr. Hitchcock. Her sickness was not regarded as serious, and it was hoped that she would return soon in improved health. There had been a good deal of sickness in the country, but the members of the school had been favoured with unusually good health through the winter.

Mr. Dougherty mentions that three Indians had been received to the church at Grand Traverse, at their last communion, and that six others had applied to be received to the church, but it was thought best to postpone their reception to the next sacramental occasion.

CIRCULAR.

The following circular was prepared something more than a month ago, and forwarded by mail to a large number of Christian friends in different parts of the Church, and we are happy to say that it has met with a prompt and generous response from a few individuals. Only a small proportion of the necessary amount, however, has yet been received, and we have determined, therefore, to lay it before our readers generally, in the hope that their benevolence may be stirred up, and the entire amount be made up before the end of April.

Mission House, No. 23 Centre Street,
New York, February 1st, 1855.

Dear Sir—You will remember that a deep feeling of interest was awakened in the General Assembly of the Presbyterian Church, at their meeting in Philadelphia, in the Spring of 1853, in behalf of the Waldensian Church, by the presence and heart-stirring address of the Rev. J. P. Revel, the Moderator of their Synod. Under the influence of this feeling, the General Assembly made an earnest appeal to the Churches under their care, to aid these devoted and faithful Christian brethren in carrying on the work of evangelization, which they had begun, and were prosecuting with so much zeal and fidelity. It was thought especially desirable that the Presbyterian Church should endow their Theological Seminary at La Tour, and as only $20,000 was needed and asked for this purpose, assurances were given by several of the leading members of the Church, that this sum should be raised at an early day. At the Mission House, this object has been kept constantly in view; statements have been made in the missionary journals in relation to it from time to time, and all the contributions forwarded for this object have been reported in the same way with those that were contributed for the general missionary work. And whilst there is cause of gratitude for many generous contributions to this fund by individual members of the Church, we lament the necessity we are under, of stating that $10,000 is still needed to complete this endowment.

It is exceedingly desirable, for various reasons, that this sum should be raised before the next Annual Meeting of the General Assembly; and in view of this, an appeal would be made to the Churches generally, were it not for the fear that it would interfere with the ordinary collections for missionary purposes, which cannot be disturbed at the present time, without great detriment to the missionary work generally. In view of this state of the case, we have thought it expedient to make this appeal to a few of the lay members of the Church in different parts of the country, whom God has blessed with more abundant resources than the generality of their Christian brethren, and who, we have no doubt, would feel it a privilege as well as duty, to contribute of their substance to this most important object.

The Waldenses have peculiar advantages, under the mild and liberal government which they enjoy at the present time, for promoting the cause of evangelical religion in the various States of Italy; and the zeal with which they have embraced the first respite from persecution, to engage in this labour of love, induces the hope that their future history will be as remarkable for their efficiency in spreading abroad the gospel, as their past has been for steady and unwavering endurance of suffering

for its sake. There is no way in which the members of our Church can participate more heartily in the labours of these faithful witnesses of the truth, or render them more effectual aid, than by contributing to the endowment of the Theological Seminary at La Tour, where it is hoped many faithful ministers will be trained to preach the gospel in all parts of Southern Europe, and ultimately, in more remote parts of the earth.

It has been suggested that if a plan were adopted to get a hundred individuals to subscribe $100 each, the requisite sum would be secured at once. But as there are those who would like to contribute, without being able to give as much, and others who, out of their abundance, would be willing to give more, we would not propose any definite sum, but leave it with each individual to contribute according as God has given the means. At the request of Dr. Revel, the money already received for this endowment has been invested in this country, and the same arrangement will be made in relation to what may be raised hereafter, the interest being forwarded semi-annually to defray the current expenses of the Institution.

Any contributions for this object may be forwarded to William Rankin, Jr., Treasurer of the Board of Foreign Missions, No. 23 Centre street, New York.

In bonds of Christian regard,

WALTER LOWRIE,
JOHN C. LOWRIE,
J. LEIGHTON WILSON,
} *Secretaries.*

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. H. V. RANKIN.

Kind treatment.

Leaving the boat, our party after breakfast started first for Ha-pee. Here the chair-bearers found it necessary to stop for a half hour, which the people, who had never before seen a foreign lady or child, enjoyed the full benefit of. While I remained in the street by the chairs, the two ladies went by invitation into a neighbouring house, where, however, the crowd soon compelled them to seek refuge up stairs. But the privacy of this apartment proved no obstacle to the neighbours, and they found it more satisfactory to come down. They had abundant opportunity to give an account of themselves, as they were plied with nearly every question that female curiosity could call forth. It gratified the people however, exceedingly, to have them reply, which of course they took pleasure in doing, though they did not have the opportunity of imparting religious truth. That they could answer them in their own language greatly surprised the women, and more especially when they discovered that they knew what the bystanders were talking about. The excessive curiosity of this people was, however, unaccompanied with rudeness, and they gave us a good natured "good-bye"—"come again," when we left. Just out of the town, one of the richest men there invited us into his house, but for fear of being too much delayed we were obliged this time to refuse his invitation. Soon after, we reached the brow of the mountain pass, overlooking a beautiful plain on the one side, and the sea on the other. We hurried on a few miles further by the sea-board, and reached *Long-san-su*. This is a walled city, built, with many others, in the Ming dynasty, as a protection against the Japanese; though the walls are now so overgrown with grass as hardly from a distance to appear. The inhabitants are very few, and live much scattered. Everything appears very old. An elderly scholar, who seemed to be a head-man among them, invited us to go into the only temple we saw in the place, and treated us with great kindness. Tea was prepared for us, and a dinner would have been furnished had we consented. Here, as again on the walls, I addressed the people who had collected, and answered all their questions. Mrs. Rankin had a long conversation with a Ningpo woman, who had come to that secluded spot, and had lived there nine years, seeking for more perfection than she had yet attained—passing her time in her mode of fasting and prayer. Just outside the west gate is a flourishing village through which we passed, and another still further, on the east side. This is as pleasant and cleanly a village as I have yet seen in China. Several rich men reside in it, one of them cordially invited me into his shop to take tea with him, which I accepted. Just opposite was an establishment where this grateful beverage was gratuitously distributed to the chair-bearers, as it is daily to all passers by. The object of this benevolence is invariably to secure merit. We passed through several other villages, and in all of them distributed tracts and books, and spoke an occasional word as opportunity was given. We returned by another and more picturesque mountain-pass to our boat. We all enjoyed the trip exceedingly, and none more than our little boys, who walked a full three miles, including the whole of the steep pass over the mountain. The people everywhere were greatly taken with a foreign child, rather too much indeed, for his own comfort at Ha-pee, where he was frightened at the uproar. We returned towards evening, and passed a score of villages, at each of which I got out for a few moments to distribute books. Late at night we were all safely at home.

Trip to Yu-yias and Shang-yu—Distribution of books—Canal boatmen—Cordial reception.

June 23d, 1854.—Brother S. Martin and I returned yesterday from a more extensive trip than any we have yet taken. Having laid in a large supply of books, we left on Monday night to go up the river, with Shih-neaon and Ling-yiu, two of the young Christians. The tide became favourable at midnight, and at daybreak we found ourselves sailing among beautiful scenery, which indeed prevails after we had passed the first range of hills. At nine o'clock we stopped for half an hour at a town which seemed never to have been visited before. We were obliged however, to hasten on, lest the tide should fail. I found ample employment in taking a sketch of the windings of the river, and marking the names of the villages we passed, while Brother Martin made use of his musical powers (wherein he is more blessed than I,) in singing hymns with the young men who accompanied us. At two P.M., we reached Yu-yias, forty miles from Ningpo, where we went ashore at once and spent the whole afternoon; we divided the place between us, each being accompanied by a native Christian, and thus must have visited nearly all the shops. When our books were exhausted, we went to the boat after more. After my books were nearly all gone the fourth time, I went up to the top of the city walls and preached to the crowd who had followed. Again, after sundown, on the bridge, I had another excellent opportunity of making known the word of truth to the people, who said, "You must come again and tell us more of these things."

This bridge is of three broad and well built arches, and communicates between the old and new cities, both of which are surrounded by walls. In one of the cities is an ancient palace, built in memory of royalty. Yu-yias was attacked by the British in the war, though not many lives were sacrificed. It belongs to another department, and its dialect is somewhat different from that of Ningpo, though we had little difficulty on that score. We were treated well in general, both in the shops and streets, and received no insult further than an occasional, though always unsuccessful, attempt to snatch away books. Shih-neaou, who accompanied me, was not so fortunate, for the crowd on the bridge beset him at once, and got away most of his books. He could only express his indignation at the want of politeness, and rejoined me quite crest-fallen.

Before midnight, we were again on our way still further up the river, and at two in the morning, entered a canal, one that is called the "lower sluice." As the canal is several feet higher than the level of the river, by the help of two capstans, boats are pulled up an inclined plane to the top, whence they slide down on the other side. The sluices are often paved with large stones, covered with mud, which becomes very slippery. There are people living near by the sluices, (which are very common,) hired for the purpose of turning the capstans. As it was night, however, they were naturally slow in making their appearance, though their steps were soon quickened, by the boatmen calling out that we were messengers from the Mandarins on important business. This abominable duplicity had the further effect of saving themselves the ordinary fee. On our return, however, we exposed the deceit and paid the sluicemen a double allowance. All our reproofs to the boatmen, however, were of no avail; for as soon as we reached the "middle sluice," five miles further on, they attempted the same scheme, which we at once put a stop to. Nothing seems to be more natural than lying to Chinese boatmen.

At daybreak we were in sight of the walls of Shang-yu, (Zong-nyu according to our dialect.) It promised to be a hot day, but we had our work to do. We concluded to keep quiet and out of sight however, until we had breakfasted, after which we had the boat drawn up to the water (west) gate, through which it could have entered, but as yet we knew not how the people would receive us, for as yet no foreigner had been near the city. We concluded, therefore, to carry as many books as we could, and to keep together, until it was evident that all would be well. We soon found, however, everything so favourable, that, as usual, we divided, so as to go over as much of the city as we could. Our experience of good will on the part of the people, was the same. One man indeed came up to me with some concern, to know what we were doing there, and two refused to accept books; but, as an offset to this, many invited us into their shops, some of which invitations we accepted, and freely talked to the people. One venerable gentleman came out with tea, of which he insisted that I should drink the whole; another man called me into his house, and collected a few of his neighbours to talk with me: and as in Yu-yias, the Ningpo shopkeepers were especially cordial and communicative. We each addressed the people once or twice, though the extreme heat of the day, and the difference in dialects restricted us in this department of labour. Those who did collect about us were more respectable in appearance than ordinary audiences at Ningpo, and were all quiet. They urged us to talk more, and seemed to get a general idea at last of our discourses. In this our first visit, we thought it prudent not to protract our stay, and we accordingly left the same day, hoping to return after the summer is over, and see whether any good results have flowed from the day's work. We rejoiced that the Lord had thus opened our way, and permitted us so satisfactorily to distribute pages of sacred truth. O that these little messengers may be the means of leading some souls to Christ!

The country is beautiful about Shang-yu. On one of the hills overlooking the city, stands a large square pagoda, the shadow of which, the people say, produces a swelling in the limbs, which is quite prevalent in that neighbourhood! In so quiet and secluded a city, we were surprised to find a good deal of business done. It probably has much dealing with the country further south-west, and we may hereafter, from this point, advance in this direction more into the interior. A Frenchman has recently returned from a distant trip into the province for purposes of merchandize, and for us it will be still safer, for he knew nothing of the language, and yet experienced no harm.

Return to Ningpo—Rich men and scholars—Encouraging views.

On our return, we passed by Yu-yias, late at night, and early the following morning, were by the first range of hills above Ningpo. Here we stopped awhile, to see some stone-quarries, at a place called Da-ying, and then proceeded to a considerable town, called Pun-pu. While I was employed in that, and contiguous places, Brother Martin crossed the river and visited two villages some distance off. In this whole neighbourhood a good many rich men and scholars reside, though there are but few shops. We had in consequence to go from house to house, and were received with different degrees of respect, though in general with hospitality. The scattered situation of the houses required a good deal of walking, and I was in consequence more exposed to the hot sun than usual, the effect of which has since been rather disagreeable.

We returned Thursday evening, delighted with our trip, in almost every respect. We were permitted to visit two distant cities, and scores of towns and villages, scarcely any of which had been visited before, to preach more or less fully in many of them the Gospel of Christ, and to distribute several thousands of pages of religious and otherwise instructive truth. The way is open for further visiting these places, and, we trust, of extending our efforts to regions still beyond. Everywhere we have been well received; and our faith has been strengthened we hope, by all the way in which we have been led. The trip will probably also be of benefit to the young men who accompanied us. We can but hope, too, that God in his infinite mercy will accompany the means which we have been permitted to employ, with the saving influences of His Holy Spirit.

INDIA: LODIANA MISSION.

JOURNAL OF THE REV. J. M. JAMIESON.

Visit to a sacred bathing-place—Brahman harpies—Hindu notions about Ceylon—A temple and its ornaments—Questionable application for a book.

Visited the bathing-place this morning, and preached twice. Found many readers among the Brahmans, but very few of them would take books. They would rather have pice. The river is at present quite dry in many places, and it is only by yearly excavating the channel that the interested priests can preserve a little muddy water in the holy place. Around this they hover like vultures over a frog pond, and pounce upon the poor pilgrims with no less rapacity than their feathered representatives snatch up their unconscious prey. Each Brahman had a huge volume filled with the names of his customers. Many of these lists extend back five or six hundred years. They have been handed down from the fathers to the sons, who claim the right of fleecing the descendants of all the past generations whose names are in their books, whether they perform any sacred rites for them or not. These harpies saunter out, book in hand, four or five miles in all directions, in search of pilgrims, and demand of them where they hail from, and their names. Should their ancestors have been so unfortunate as to be booked, they seize upon them as their spoil. It is amusing, as well as mournful, to see the schemes of the Brahmans to entrap the pilgrims, and their eagerness to avoid paying the fees. They sometimes form squares and advance to the attack quick step, and while the priests are securing the outer lines, the centre break through and escape, only to be caught by another band of book men. They, poor creatures, don't like to pay the parson any better than many worthy people in America, and think it no sin to give him the *go-by* when they can.

22*d*.—Have spent this day at the same place. Went out in the morning to preach. Had a large and attentive audience, and gave away a good many books. In the course of my remarks, I told the Brahmans I had seen Ceylon, and had proved what their Shastres state concerning it to be false. It is written in them that Ceylon is inhabited by demons, that the houses and forts are built of solid gold, and that Ram, when he conquered the island, broke down the bridge which connected it with the main land, and that since that period no man can approach it. On the contrary, I told them, Ceylon belongs to the English, and its houses and inhabitants are the same as in Hindustan. My statement called forth much astonishment, but no one called in question my veracity. I advised them to send a deputation, and ascertain whether the Shastres or I were false.

Saw a splendid temple, built a few years ago by a celebrated faquir named Saib Náth. It must have cost some $50,000. This is only one of many, equally splendid, which he built at other places. He collected all his immense wealth by begging. The temple is in the usual style of Hindu architecture, and is covered with figures of men, monkeys, birds, and beasts, in paint and stucco, more grotesque than ever Punch delineated. In hundreds of niches sat squatted faquirs in pristine dignity, and with stomachs *a la* Falstaff. Here stood the picture of a demon, in bright colours, with five arms. In one hand he held a sword, in a second a spear, in a third a club, in a fourth a human head just severed from the body, and in the fifth a bottle, from which he was in the act of drinking. There were *avatars* and demons, fighting furiously; tigers devouring men; serpents with heads erect, and forked tongues protruded; and, to crown all, Englishmen sitting on chairs, surrounded by servants administering to their wants cordials in the shape of beer-bottles and glasses!

> "Mighty and beautiful, but given
> To idols of a creed profane;
> They cast the shade of earth on heaven,
> By fancies monstrous, vile and vain."

How different from the emblems of the gospel of peace and purity which adorn the true Christian temple!

After my return to my tent, a man came to me and said his son was so vexed at my not giving him a book in the bazar, that he had been raving and rolling on the ground ever since; that he had come to get one for him as the only way to please him. I declined giving the book, and prescribed the free use of the rod instead thereof. I suspect the whole story was a hoax. The shades of night have again gathered around me, and the toils of another day have ended. How sweet, in the stillness of my sylvan home, to commune with a reconciled God, and my own soul. To him I commit my labours, self, and all dear to me.

PAPAL EUROPE.

The following report, by the Evangelical Society of Geneva, of the labours of two Evangelists in the southern part of France, whose support is furnished by the Board, gives an encouraging view of the prospects of Evangelical religion in that part of the world, and will be read with lively interest on this account, as well as for the very interesting facts and statements which it contains.

STATIONS IN THE DEPARTMENT OF T——.

I.—Station of G——.

A faithful and devoted Evangelist.

In our last report on the stations of T., in May, 1853, we said that the health of our dear Evangelist C., which had been severely tried during the last year, began to recover, and the account which he gave of his labours, showed no cessation of activity. We can now, thank God, say that he is going on most favourably, and has been able to undertake his missionary excursions with renewed activity, and even his preaching in the different villages in the mountains of T. However, care is still requisite, but the zeal of our faithful agent is so great, he will seldom consent to take care of himself, and as soon as he regains a little strength, he begins his labours at once. The doctor at G., thinking it would do him good to take the waters of V., (Department of A.) for three weeks, the committee gladly agreed to the plan, but C. could hardly be persuaded to leave the new converts in T., even for a few days. In June he writes to us, "I do not think you should go to any more expense for me, you have already done enough, and though deeply grateful for your good intentions, I think that your money would be a thousand times better bestowed, in furthering the Redeemer's cause. As I feel my strength gradually returning, I trust that my Saviour will restore that measure of it, of which illness has deprived me, so that I may continue my walks. Last Saturday, at A., when I saw three-fourths of the inhabitants assembled to hear God's word, my conscience would not permit me to go and *play the gentleman* at V., and leave these dear people hungering for the bread of life." However, we thought it right to insist on C's trying this remedy, and we are rejoiced to be able to add, by the mercy of God, it has succeeded admirably. He wrote some days after his return, to us: "I am convinced of the efficacy of the waters of V., for my health; the Lord, in his infinite mercy, has blessed them to my recovery, for on Sunday, I was able to preach twice in the open air, in the morning at A., and in the evening at V., without feeling the slightest fatigue. Thanks, then, for the great sacrifice that you have made for me, and above all, thanks to my merciful Saviour, who has made the fruits of your liberality, effectual to his unworthy servant. May he enable me to show my gratitude by my Christian demeanour."

Labours of the Evangelist, while seeking the restoration of health.

Besides, even this was not lost time in the gospel service, for our friend was enabled to preach Jesus Christ, to the 2,000 bathers at V., where his heart was saddened, to find so much superstition and materialism. He also was rejoiced, to be able to preach the truth at the Sabbath meetings. His trials have extended to his family, for one of his daughters has been dangerously ill, and his delicate wife obliged to nurse her. But the Lord was with them! and he writes, "the frequent exercise that my poor wife was obliged to take in nursing our child, whom we could not leave, night or day, has done her so much good, that she can walk with a stick, and even get down to the street. If you only knew what pleasure that gives me! Oh! is not the goodness of the Lord great!"

Desire to hear the pure Gospel.

During the summer, C. continued visiting the places he had already evangelized, and new ones also. He finds that the people are everywhere disposed to listen to the preaching of Jesus Christ. At A., a village at some leagues distance from G., where a meeting was advertised, the only room they could procure for it was much too small, the passage and even the staircase were filled. The exhortations of our brother had such an effect upon the numerous assembly, that regular meetings have been held there ever since, with the same enthusiasm, notwithstanding the violent opposition of the curé, and the difficulty of finding a suitable room. This place is somewhat remarkable, because, before the revocation of the edict of Nantes, all the inhabitants were Protestants. May the Lord enable those who labour in that field now, to take up the work of the first reformation, and to place the gospel again in the position from which persecution alone drove it. "The baker of the village has lent us a large building, consisting of four walls, and an opening in the centre of the roof for light, at the end of which is his oven. There, having placed a small table, and the Bible upon it, I had a range of loaves which were around the oven behind me, and the bread of life in front, with more than 200 people, of all ranks, who were seeking the Lord, while I meditated upon Isaiah i. 18. What am I, O my God, that I should be permitted to speak of such lofty subjects. They are so holy, purify thou my lips and loosen my tongue—I cried out in my prayer, and my merciful Saviour heard my supplication and came to my aid, he sustained me by his presence, and touched the hearts of several of my congregation, who asked to converse with me after the meeting."

He writes later, about the same village: "I am happy to say the Lord has smoothed our path; as to a place of meeting, I have been enabled to hire a large room, which the proprietor has fitted up with benches. I went to announce this to the mayor, and invited him to join our meetings. He received me very well, and provided it made no disturbances in the country, said, he had no objections to our proceedings. I took advantage of this observation, to speak to him of the true basis of all preaching, the two great points, love to God, and to our neighbours, thus, directing him to Christ."

We have often spoken of the village of A., where a remarkable revival took place, and where a small congregation of humble Christians bear a noble testimony to Evangelical truth, in the midst of fanaticism and superstition. There are hot springs at A., whose fame is on the increase, and numerous bathers come from both France and Switzerland to them. This year, Mr. D., a minister of the Evangelical church, at G., was there for his health, and was enabled to preach the truth often, while our Evangelist was at V. The room is now much too small, for not only have we a congregation of 50 converted Catholics, but in summer, the Protestant visitors also attend. A larger and more suitable place is so much the more requisite, as many Catholics would then come to hear the message of salvation. An Englishman living at G., has offered to give the ground necessary, and we hope to be able to construct a modest building, capable of containing the chapel and the school; contributions to procure the 7 or 8,000 francs, required for this object, have been set agoing at G. The need for this building, shows the progress of the truth at A., and we earnestly trust the money may be forthcoming. The Jansenist families, whom our Evangelist has visited for some time at G., continue to give satisfaction. Without being completely converted, they stand out against the errors of the Roman Catholic church, and keep strictly to the Bible, which they read steadily. They even try to dispose of copies of it, which greatly assists C. This respect for the word of God, detaches them more and more from man, and from those whom the Romish church call *saints*.

A steadfast convert from Popery.

"Mrs. P. asked me," writes C., "why we had not at least the image of Christ in our churches and houses, as our faith reposed on Him alone? I read the first verse of the xx. ch. of Exodus, to her. This lady has a great veneration for the Bible; she said, 'You are always right;' she told me that her eldest grand-daughter had found this sentence in her catechism, 'No salvation out of the church!' Then followed the question, 'Who are those out of the church?' Answer, 'The Mahometans, Jews, Protestants,' &c. The child expressed her astonishment, saying, 'Oh! it is not possible, dear grandmamma, that our good Mr. C., who is a Protestant, should be out of the church, and not be saved; for, of all those who come to see us, he is the only one who speaks always about God, the gospel, and Jesus Christ, and gives us those nice little books, which make us cry; and the Jews are not cast out either, for I read in my Bible, that 'all Israel shall be saved.'"

We heard lately from our Evangelist, of a man at

G., a Roman Catholic by birth, whom God has led, through his means, to the truth as it is Jesus. Finding himself ill, he was taken to the hospital, where our Protestants are sadly tormented as to their faith. The Sisters of Charity who attend in the room where he is, not being able to bring him back to the church, sent the curé to him, who tried first to make him confess. "God be praised," said he, "I confess many times a day." "And who is your confessor?" "The eternal God, who knows our inmost thoughts." "Come, come, no joking, I know you were born in the Roman Catholic church." "It is true, I was born in it, but the gospel has enlightened me, and I"——"Yes, yes, you mean to say, you are a good Catholic." You are right, sir, I hope, through Christ's merits, to be a member of the Catholic church, and even of the Apostolical, but not of the Romish." "It is true, then, that you have left the religion of your fathers at the very moment when it is spreading over all the world." The curé proceeded to relate to him the conversion of several English Protestants to the Roman Catholic church, and a Jewish musician. "You cannot but acknowledge that ours is the most attractive religion," said he, "since it swallows up all the others." "I think it is too attractive, sir, you have so many magnificent things in your churches, that God is never thought of, that I assure you that I have read and re-read my Bible, and I find your ceremonies and services condemned at almost every page." "I forgot," said the curé, looking at his watch, "that I had an appointment at this hour." He came again, and attempted by various arguments, to bring V. back to the Roman Catholic church, but that faithful disciple of Christ was firm to the end, and is now with his Saviour, who bought him with his own blood, and whom he confessed upon this earth. The following are some details of his last moments. The solemn hour approached, and I was privileged to be with our dear brother. The Lord granted him the use of his senses to the last; so that I prayed with him, repeating the magnificent promises of the gospel, which are yea and amen to the believer, and which fully sustained him. I fancy I can still see his face beaming with joy, a few moments before bidding us adieu, when I told him how the preaching of the gospel was flourishing at A. and V. Even in the last struggle, a smile of gratitude to God illumined his countenance, so anxious was he that his former companions should come to the Saviour. "Yes, yes," said he, squeezing my hand, "the Lord will do his own work, and though secretly, it is certain that the gospel will compass the earth, in spite of its enemies. Oh! if the world only knew the happiness of having Christ for a Saviour!" He tried to pronounce some other words, but I could not understand him, and he fell asleep in Jesus, like a child. May I too, die the death of the righteous!"

We regret, not to be able to give longer extracts from C.'s letters, but those we have already quoted, show how blest his ministry has been to the conversion of many.

II. Station of V——.

School, its size, influence and prospects.

In passing from the station of G. to that of V., we shall find the results achieved small as yet, but the work progressing favourably. We have no striking facts to relate, but do not let us expect too much at once, nor lose sight of the text, that "the kingdom of God cometh not with observation;" and though it is destined to become that great tree which will afford shelter to multitudes, yet it begins from a grain of mustard seed. This remark particularly applies to V., where the work chiefly consists at present in a school, which we trust contains the germ of a church whose numbers will some day fill the locality, and strengthen the present small congregation.

Our friend H. speaks of the school in the following terms: "The numbers in the school at present, make it of some importance. Twenty-eight children attending it daily; indeed, were more to seek admission, we should be obliged to add to the furniture. And, observe, these children are not the refuse of other schools, but children whom I begin to teach from the first elements. The reflection, that the after wellbeing of nations and of the church, depends upon the education of the juvenile branches, encourages me, and I do not despise any of these little ones, however young they be. As to obedience, and general good conduct, I bless God for it; but to enable me to say that the school progresses really well, I must find their young hearts renewed by his Spirit, and changed.

"During the last month, 3 new scholars have been added. I have now 31, of whom 23 are boys, and 8 girls. Some among them are very well disposed. I have arranged a prayer-meeting at 8 o'clock on every Monday evening for them, when they can make known their wants to the Lord. May he bless this, undertaken in his own name.

"I have now 35 pupils, who go on much to my satisfaction; though certainly I might wish for more application and unvarying piety, yet they have none of those vices, so pernicious to schools in general, and are not rebellious to my instructions. The increase in our numbers is always favorable to missionary purposes, new hearers being obtained for God's word, and by degrees they become pious." The work of evangelization goes on slowly, but surely. The little flock at V. seems to increase, both in numbers and in piety and sincerity.

Renunciation of Popery by two young ladies, and others.

"Three young ladies," H. writes, "who have for two years past attended our meetings, but had not given up the Roman Catholic church, have recently declared that they will have no more to do with mass, and that they believe the Lord has given them strength to take this important step. A carpenter, who has attended our meeting since I came, has been assaulted by the people in his neighbourhood. They said he gave up his own soul and his children's to the devil; he answered, that he wished they were all as anxious about their souls and their children's as he was, and then they would do as he did, and seek the truth at the fountain head. New faces appear at every meeting, I trust the Lord will increase the work, by adding new souls to his flock, which is still very small. We have much need to pray for that, especially when we consider the great wickedness of the town."

Increasing attention to the subject of religion.

"Our meetings augment in proportion with the school, for almost all the parents who entrust their children to my care, attend, though irregularly. Some never fail, and seem on the eve of conversion. The love of the gospel does not come in a day, most people have to go through struggles, fears, and even doubts. But the Christian life manifests itself in the little nucleus already formed, so that in spite of difficulties, which sometimes arrest its progress, V. is in a hopeful position."

Religious meeting in a barn.

Our Evangelist extends his labours, and assists in the work already begun by C., at V. and A. "I had a meeting," he says, "of between two and three hundred people at A., on Saturday evening. Our friends had prepared a barn for it, but it was much too small; there were almost as many in the street as in the barn. I took care to warn the mayor of it, so that he was present himself, and perfect tranquillity prevailed. Some old men said, after the meeting, 'If we were not so old, we would become Protestants.' I explained Acts xxviii. 32, to them, and did not retire to rest, till after midnight."

These meetings continue, though they are not attended by so many, those who came from curiosity not returning; however, everything seems to indicate a true work has begun. But, as it is ever the case, the enemy of souls does not sleep, but works incessantly, if not without, still within. Thus, some disputes have arisen between two members of our flock at V., on temporal concerns, which have greatly distressed our Evangelist, and confirms the scripture, "It is impossible but that offences will come, but woe unto him through whom they come!" May this circumstance teach us to pray for the strengthening in the faith of those who make a profession of the gospel in our stations. It is not enough to have led them to it, they must persevere in the narrow way from which so many snares from within and without are ready to turn them. Let us help those who labour among them by our prayers.

Interesting case of conversion.

We end this report, on V., by an extract from H's letter. "A young man of R., was living as most young men live, alas! in levity and pleasure, without God and without hope. A beloved sister, who was in the faith, was removed by the providence of God, from this world. She had spoken much to her brother, during her illness, but he seemed never to feel what she said; however, after her death, his mind dwelt intensely on the reality of all he had heard, and suddenly he passed from darkness to light in the Lord. He is, at present, ill, but happy in his mind, and edifies me much. Often he says, 'the death of my sister, was the beginning of my spiritual life.' I was lately reading the 12th chapter of Hebrews to him. Ah! he indeed feels the trials which the apostle there describes; he knows that God punishes him in love. He needs much patience and encouragement, for his father persecutes him on account of his change of faith."

An important remark must be made on these two stations. While serious restraints have been put upon our work in other parts of France from the civil authorities, our agents in T. have never been interrupted in their course. It is a signal blessing, and incurs a serious obligation to work without delay, as the Scripture says, John ix. 4: "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

SOUTH AMERICA.

The following extract of a letter from the Rev. Thomas L'Hombral, dated Buenos Ayres, December 1st, 1854, gives an interesting view of the manner in which his mission is regarded by the civil authorities, the results of his labours thus far, and will no doubt be read with pleasure by all those who feel an interest in the promotion of evangelical religion in that part of the world.

I am now officially acknowledged by the Government as a missionary of the Board of Foreign Missions of the Presbyterian Church in the United States of America, for attending to the religious wants of the French population. In that character, and under the protection of the law, I can, indirectly, labour among the native population. Our official acts are as valid before the law as those of the Roman Catholic priests. On Saturday, 25th November, I married a couple in the North American chapel. The bridegroom was born a Roman Catholic. That circumstance, and also, I presume, the novelty of the ceremony, attracted a good number of people, French Roman Catholics and natives, who wanted to see how a Protestant wedding is performed. Thus far it has been customary among the Buenos Ayrean clergymen, either Catholics or Protestants, to marry in the house of the parties concerned. On the next day, Sunday, 26th November, we had four natives and two French Catholic families at our little meeting—a great increase in our number, we thought, and which, under the blessing of God, may become a serious one. These good people have been kind enough to testify their respect for the reasonableness of our religion.

Our people have thought it expedient to elect four officers (elders) of the church. One of them is a blacksmith, much respected in town; another a watch-maker, who seems to be a very pious man; the third one exercises a great influence over the gauchos (the native peasantry) of the environs of Buenos Ayres; the fourth one is a most amiable and worthy diplomatic man and intimate friend of the United States Consul. These four gentlemen and the pastor form the consistory of our little church. At the first meeting of the consistory, which took place last week, it was resolved that a monthly subscription should be raised among the friends of the cause, for paying the organist and the leader of the singing (the *chantre.*) It was also spoken of our meeting place, which is not our own. . . I think I have told you that we meet every Sabbath, at half-past two, in the North American chapel. However, we are as yet too few for thinking of putting ourselves at home. I have preached three times in English for the new North American clergyman. The North American chapel is no longer attended solely by North American citizens. They have gone, or are going away from Buenos Ayres, hoping to do better elsewhere. Most of the people of that church now are either English or Scotchmen, dissatisfied, somehow or other, with the English and Scotch churches and pastors.

You have very likely learnt by the papers that we are in war. The Republic de la Plata was invaded about a month ago. The invaders have been expelled from the soil. However, the national guards are all on foot. All are speaking of battles. Buenos Ayres is in a state of siege. God alone knows what will take place to-morrow.

MISCELLANIES.

EASTERN AFRICA.

The following account of the condition and prospects of the mission of the Church Missionary Society in Eastern Africa, taken from the *Church Mis-*

sionary Record for January, will be read with interest, especially as it contains much valuable information about one portion of the continent of Africa, of which very little is known to the Christian public.

General View.

A little more than ten years have elapsed since the attention of the Society was directed to the East-African coast, and the first attempt was made to introduce the gospel into vast regions, which had been lying for generations in unbroken darkness. No more important effort has ever been made by the Society, when we consider the vastness of the territories concerned in it, where, Satan's empire being undisturbed, the strong man armed had long held his goods in peace. The claims of the East-African coast were providentially urged on the Society; and, whatever be the final issue of the effort, there is One who sees and approves: "thou didst well that it was in thine heart."

The aspect of this Mission at the present time is far from encouraging. The prospect of access to the interior nations appears, for the present, from a variety of circumstances which we cannot detail, to be well nigh closed up, and jungle growth is again overspreading the paths by which the foot of the white man had penetrated to new tribes and countries. We cannot be surprised that such should be the case. It would have been more surprising had it been otherwise. The introduction of the gospel remedy on the west coast of Africa was not without discouragement and resistance, and, through the slave-trade, the enemy contended with the Missionary force, disputing every inch of ground, and compelling them to the abandonment of the first stations which had been commenced, and for some time successfully carried on. The same antagonism must be expected on the East-African coast. But the example of unconquerable perseverance in a good work, which pervades the proceedings of the Society in the Sierra-Leone Mission, remains to be imitated in East-Africa. There, also, "in due season we shall reap, if we faint not."

The Rev. Dr. Krapf having been constrained by impaired health, in consequence of the fatigues and privations to which he had been subjected on various journeyings, to revisit Europe, the Mission has remained in charge of the Rev. J. Rebmann and the Rev. J. Erhardt. Mr. Rebmann has continued to reside at Kisuludini, near Mombas, on the coast. Mr. Erhardt proceeded to Usambára, in accordance with Dr. Krapf's promise to King Kmeri, to commence there a Missionary station; but found himself unable, from the unsettled state of the country and the jealousy of political rulers, to permanize his residence there. He accordingly retired to Tanga, on the coast, where our last letters left him.

The following extracts of a letter from Mr. Rebmann, dated April 13, 1854, contains a summary of the labours in which he had been engaged during the previous half-year—

Visit from a Galla.

Among our visitors, who are far from being inquirers after the truth, we have had, for the first time, a Galla. You have been informed, in former communications, that the Gallas come twice a year to the Wanika of Kiriáma for trade. Further to the coast they generally do not venture themselves; so that, all the time I have been here, I never saw nor heard of a Galla coming to the Rabbai territory. Nor did this Galla, with his two Kiriáma friends, start from their encampment with the purpose of seeing the European, but he had only accompanied them to a Suáheli man, who carries on some trade at a little distance from us, and only when they did not find him at home it was that they resolved upon visiting the Msungu. He was a middle-aged man, and said to be the son of a chief still living, which he also quite looked. We treated him as hospitably as we could, and felt very anxious that he should return home, not only with amazement at what he had seen, but with some knowledge of the object for which we are staying in this country. This was greatly facilitated by one of his Wanika friends having a most perfect knowledge of the Galla language. After I had reason to consider myself understood by the Galla, I put the question to him, what he had to say to the supposition of my going to his country with the same object, and especially whether I should at all enjoy some protection from them. Upon which he very truthfully, and with much good sense, replied, that the Gallas, though they were men, still they were not men (meaning, not humane.) As to himself, who had now got acquainted with me, he would do all he could for my well-being; but other Gallas would look upon me as a sorcerer, who had come to destroy their cattle, on which account they would also allow no Suáheli-man to come to their country. Again, he would be sometimes absent on trading business, when he could no more be responsible for my life, &c. If I should like to come to their country and stay there, he would advise me first to get acquainted with as many Gallas as possible when they come to Kiriáma for trade, and then I should be safe.

Journey to Usambára.

We have received Mr. Erhardt's account of his journey to Usambára and back, and of his three months' stay in the dominions of Kmeri, from August 9th to December 1853. It is far too lengthened to admit of its being introduced into the pages of a publication like the "Record," which has to condense into so limited a space so wide a range of materials. We must content ourselves with a summary and brief extracts. After the expiration of the rainy season, Mr. Erhardt started from Kisuludini on August 9th. Traversing the soft and undulating country in which are situated the plantations of the Wakamba, he descended into the Wakuafi wilderness, and the river Umba was reached on the 14th, its waters truly welcome after the thirst to which the party had been subjected. Passing through a jungly district, they reached, next day, the first range of the hills of Bondei, on the tops of which the villages of the Wabondi are perched like birds' nests; and on the frontier of Usambára, in the Daluni territory, under the shade of a spreading euphorbia, our Missionary passed the night of August 16. Here he was soon surrounded by a strange mixture of people anxious to see the Msungu —"the naked Mkamba with his red painted body; the proud Msegua, wrapped in his highly-coloured cloth; the tall thin Mdigo, firmly grasping his bow and arrows, with a few skin-clad Wabondei." There strange rumours reached them of the death of Kmeri, or some of his sons, and the confusion of the kingdom; so much so, that Mr. Erhardt resolved on despatching a messenger to one of Kmeri's sons, Ngotoningi, governor at Kigongoni, to ascertain the practicability of going forward. This personage arrived on August 19, and enjoined on the Missionary further delay, until Kmeri's mind was ascertained, to whom three soldiers were despatched. This territory, Daluni, is thus described:

The country called Daluni is a plain of about ten or twelve miles in length, and variable breadth, stretching in a north-west direction between the first mountains of Bondei and the wilderness. Being well watered by numerous springs coming out at the foot of the mountains, its fertility is most astonishing, producing chiefly Indian corn, mdama (guinea corn,) and cocoa-nut groves. This plain is claimed by nobody. As much as a family can cultivate is their undisputed right. Only the hills and mountain belong to Kmeri; and are ruled by his sons and daughters, and inhabited chiefly by Wabondei or Washinsi. The latter means "the conquered:" the former name is taken from their country, Bondei, and the name by which they call themselves. The people inhabiting the plain are Wadigo, Wakamba, Wasegeju, Wasegua, and Alà, living together in separate hamlets, but those being entirely intermixed.

The Wadigo, as already stated, are Wanika, having sought refuge here from the cruel hand of slavery. Their business is almost confined to rearing cocoa-nut trees. The nuts they sell to the coast, and the palm-wine they do not want themselves they exchange for Indian corn and mdama to the Wakamba.

The Wasegeju are rather few in number. They live more on the mountains of Kmeri than on the plain. Between them and the Wadigo is an old feud.

The Wasegua at Daluni, and in Kmeri's dominions generally, are partly runaway slaves—*i. e.* stolen people, who would have been sold into slavery if they had not made a previous escape beyond Pangani—partly emigrants who have left their country south of Pangani, on account of constant wars, in quest of quiet habitations. The Wasegua are the most sightly figures of all Wanika. They are all tall, able-bodied, broad-shouldered men. Their jet black faces have very expressed features, with prominent cheek bones and a high Roman-like nose, with only too broad a base for calling it fine. Their ears are largely perforated according to national custom, and their wool they shave off. They are all naturally bold, and, without restraint, cruel. Their subsistence they get chiefly by warlike excursions and slave hunts. Only the females and slaves take to the hoe, planting a little Indian corn and mdama, the latter chiefly for making some kind of beer. Of singing and dancing to the monotonous beating of a drum they are most passionately fond, keeping it up whole nights. Their singing is the most melodious I ever heard in East-Africa.

The Alà, the remnant of a scattered tribe, are but very few in number, but still keeping up their own language. Their exclusive business is hunting, for which Daluni is most favourably situated, from its proximity to the wilderness. The only female I saw, the others being out hunting, was of a slender make, middle-sized, very black, but with soft, agreeable features, and an intelligent look. So many different elements of nations, living intermixed, and more closely connected by inter-marriages, produced a most singular confusion of tongues. The current language is chiefly made up of Kikamba and Kisegua, with some Kidigo and Kisegeju expressions, and, in fact, wholly understood but by themselves.

A party of Kmeri's soldiers, headed by Mberéko, Dr. Krapf's mláu, or introducer to and from the king, having at length arrived as his escort, Mr. Erhardt proceeded, on Aug. 26, on his journey towards Fuga, the capital, reaching in the afternoon Muango, the highest mountain range of Bondei.

Muango is a very deceptive mountain; in looking up we always flattered ourselves that, after having cleared a certain promontory, we should have mounted the whole; but hill was towered upon hill, and mount upon mount, so that when the sun went down we had not seen the end of hills yet. The steep sides of the mountain are covered with gigantic grass, far more luxuriant than the plain. Trees of large dimensions and valuable wood are only now and then to be seen, underwood being very scarce. At some parts the wild grape has got the ascendancy over the grass, and produced very good sized black grapes. On the higher parts of the mountain we met with very large isolated blocks of stone, lying and hanging about in every direction. At some places they are even piled up to considerable heights. It was curious to me to find that they were the very same kind of sand-stone, some even with very similar holes, as those I had seen in the wilderness.

Aug. 27.—After six o'clock we started again for ascending the highest and steepest ridge of the Muango, which was enveloped in a dense fog. At ten o'clock we stood at the top, but lost the immediate reward of our ascent—the prospect—which must be a grand one on the highest peak of Bondei. Dark masses of clouds kept whirling up and down the precipitous sides of the last ridge, being driven by such cuttingly cold currents of wind, as in England blow sometimes in the latter parts of the year. The relative height of this mountain I esteem from 8000 to 9000 feet. Only the higher parts of the mountain are inhabited by the Wabondei, where they have their villages and their banana groves, their only but never-failing life-stock. Sheltered as they are against the cold winds, and watered by the innumerable rivulets coming out of the mountain, they thrive exceedingly well. The west side of the mountain is steeper and richer in water than the east, but there is nobody to avail himself of the rich fertility of the soil. Idly the clear water rolls down the steep descents. Towards the base a small spur is shooting out towards the narrow plain beneath, commanding the finest possible prospect upon the valley, or rather pass, Mfunegenda. Towards the north I saw the horizon-bound wilderness; and towards the south, a fine lake and the plain of the Rufu (Pangani). By this pass the great wilderness connects itself with the plain of the Rufu, so that all the mountains of Bondei, Usambàni, and Páræ, may be compared to islands starting out of this wilderness.

Aug. 31.—The prospect at the top was very fine; lost towards the east in banana groves of the Wasamba, with now and then a village perched on some steep place; towards the west we looked down upon the mountains around Fuga; and, beyond them, upon the large plain through which the majestic Rufu rolls its waters. The highest points of Bumburi cannot be under 10,000 feet, and the high peaks of Masinde, which are south-west by west from here, are still higher. Usambára, no doubt, is a splendid country even now, but what will it become when the blessings of Christianity are shed abroad? O, may the Lord hasten that time!

Sept. 1.—Before daybreak two reports of muskets announced that Kmeri was on his way to me. When I was called, I found him seated on a rough, native bedstead, placed under a large tree, close to a channel of water, which is brought from a great distance for watering his women's plantations. All the Wafumo wa Fuga ("the spears of Fuga," a title of the great men of Fuga) were seated before him on the ground, where I had my place also on a large cow-hide. After I had shaken hands, I introduced myself as the brother of Krafu, having come, by his

permission, to stay with him, for teaching him and his people the book of God. Krafu, Rebmani, and myself, had come from Usunguni for the sole purpose of teaching people the book of God, that they might be happy not only in this world, but also in that to come. After the king had asked some questions about Dr. Krapf, he said, "I like to have Wasungu in my country. To Mkrafu I have given Mount Tongue, that he may live there; but as you have come in his stead, I give it to you, and yours it is." Knowing the uninhabited region in which Tongue is located, I asked the king for another place, giving as the reason the uninhabited state of the country. Kmeri said, "If Tongue does not suit you, I offer you the two districts, Krige and Kigumba, in Bondei. Within those you may stay wherever you will. My son Merikuaniuma is Governor there, who must take care of you." After a little while he added, "I had better call my son here to tell him all about you: in the mean time, you had better stay with me." After I had thanked him for his kindness, I returned to my hut.

(To be continued.)

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

In February, 1855.

Synod of Albany.—*Pby of Troy*—Stillwater 1st ch 68. *Pby of Albany*—Albany 1st ch for sup of Rev Joseph Warren 731,43; Hamilton Union ch 13; Galway ch 46; Amsterdam ch 15; Northampton ch 13; Tribe's Hill ch 10; Kingsboro' ch, J and J S Heacock 25 50; Princeton ch 19; Little Falls ch mo con coll's 35 23; West Galway ch 19 995 16

Synod of Buffalo.—*Pby of Ogdensburg.*—Oswegatchie 1st ch Sab sch to ed *Joseph Rosseel* 25; Oswegatchie 2d ch 18; Wilna ch 2; Rossie ch 4; Hammond ch 24. *Pby of Genesee River*—Moscow ch 10; Bath ch Rev Joseph D Stewart 5; Warsaw ch, of which 10 41 from Sab sch to ed *Wm Buxton* at Corisco 35; Scottsville ch 20, less 4 for *Foreign Missionary*. *Pby of Rochester City*—Vienna 1st ch 16 21, Sab sch to ed *Anson P Waterman* 25 180 21

Synod of New York.—*Pby of Hudson*—Florida ch mo con 14; Hempstead ch 17; Hamptonburg ch 25 35, A friend 19 65. *Pby of North River*—Smithfield ch 5; Marlborough ch, Mrs Jagger 5, Mrs Eliza Velie 1, Mrs Charlotte Velie 1, Mrs Sarah Halsey 1, Jas O Conklin 1, Miss Sarah Du Bois 1, Miss Deborah A Du Bois 1, Miss Louisa Bailey 1, Miss P Havens 50 cts, Bernard Bailey 1, P V B Fowler 17 cts. *Pby of Bedford*—Bedford ch ann coll 111, Ladies Foreign Missionary Association 15; South East Centre ch, of which 4 03 mo con 16 15; Mt Kisco ch 21; South East ch 28. *Pby of Long Island*—Hempstead ch 28, less 10 for *Foreign Missionary*; Bridge Hampton ch 15. *Pby of New York*—Fifth Avenue and 19th street ch mo con 33 10, a member 5; New York 1st ch for Church at Lyons, France 200, mo con coll 170 48, some friends for Chippewa Mission 1000, Mrs McKnight 10; University Place ch ann coll 817 02, Wm M Halsted 100; Williamsburg ch mo con 20 54; Chelsea ch mo con 27; Forty-second street ch mo con 14 86; Madison Avenue ch mo con 10; Wallabout ch mo con 5 57; Yorkville ch mo con 7 82, Sab sch to ed *Mary Briant* and *John B Pinney* 7 50. 2d *Pby of New York*—Canal street ch mo con to ed *Wm Hamilton* at Corisco 4 21; Peekskill ch mo con coll's 46 50, Ladies' benev soc, of which 30 to con Rev N H Wells 1 m 52 75, Sab sch bal to con John H Mills 1 m 16, in all from Peekskill ch 115 25 less 12 50 for *H. and F. Record* and 6 for *Foreign Missionary*; Stanton street ch 12 63 2861 80

Synod of New Jersey.—*Pby of Elizabethtown*—Westfield 1st ch 25. *Pby of Passaic*—Paterson 1st ch mo con 25; Newark 3d ch mo con 20 90, Sab sch addl 5. *Pby of New Brunswick*—New Brunswick 2d ch 65 61; Lawrence ch Central Sab sch to ed *Abraham Gosman* 20; New Brunswick 1st ch 50; Princeton 1st ch fem miss soc 10; Trenton 3d ch 89 50; Hamilton Square ch 10; Dutch Neck ch 15. *Pby of West Jersey*—Bridgeton 1st ch six mos con coll's 164. *Pby of Newton*—Fox Hill ch 11. *Pby of Raritan*—Amwell United 1st and 2d ch's 32; Amwell 1st ch 27. *Pby of Susquehanna*—Friendsville ch 2; Monroeton ch 3 50; Warren ch 3 66; Troy ch 16; Wyalusing ch 3 50; Towanda ch 7. *Pby of Luzerne*—Mauch Chunk ch mo con 10, G W S 5, Sab sch miss assoc'n to ed *Richard Webster* and *Maria B Salkeld* 35; Lackawanna ch 20 675 67

Synod of Philadelphia.—*Pby of Philadelphia*—Sixth ch 208 29; Tenth ch mo con 56 50; Second ch, a member 50, Mrs Field 5, Mrs Andrew Brown 5. 2d *Pby of Philadelphia*—Newton ch of which 54 cents from missionary box of little Anthony Slack Stewart, dec'd 7 54; Neshaminy ch, of which 25 from young ladies of Roseland Fem Institute to ed *Caroline Hammond* at Wa-pa-nucka and 11 37 from Sab sch in part to ed girl at Wa-pa-nucka 94 12. *Pby of Donegal*—Slateville ch 34 78. *Pby of Baltimore*—A family in Baltimore to ed *William Stewart Cross Webster* and *Martha Phillis Cross* at Bangkok 50; Ellicot's Mills ch 26 50. *Pby of Carlisle*—Middle Spring ch, of which 30 from ladies to con Mrs Rebecca H Hayes 1 m 105; Silver Spring ch 150, Miss Janet Morris of which 100 for missions to Papal countries 200; Carlisle ch in part of which 50 from James Hamilton to con Robert Creighton 1 m, and 30 from Andrew Blair to con his grandson John Blair 1 m 149. *Pby of Huntingdon*—Huntingdon ch to con Rev O O McClean, 1 d 100; Spruce Creek 1st ch 5; Upper Tuscarora ch 40. *Pby of Northumberland*—Lycoming Centre ch, of which 3 from Crescent Sab sch 27 29 1314 02

Synod of Pittsburgh.—*Pby of Blairsville*—Unity ch 52; Blairsville ch 50. *Pby of Ohio*—Canonsburg ch bal to con Jane H Williams 1 m 15, Sab sch to ed *Alexander Brown* at Spencer 10; Pittsburgh 1st ch ann coll in part 204 15, less 15 for *Foreign Missionary*, mo con coll's 42 44. *Pby of Alleghany*—Butler ch 73; Union ch 10 441 59

Synod of Wheeling.—*Pby of Steubenville*—Steubenville, O., Rev C C Beatty, D D, of which 30 to con Robert M Hening of St Louis, Mo, 1 m 76; Steubenville Fem Seminary Miss Soc of Inquiry, of which 10 to ed Seminole girl, to con Miss Mary Proctor 1 m 30. *Pby of New Lisbon*—Deerfield ch 13 119 00

Synod of Ohio.—*Pby of Zanesville*—Norwich ch 18. *Pby of Richland*—Bloomfield ch 2; Mt Pleasant ch bal 62 cts; Frederick ch 2, less 1 25 for *H. and F. Record*. *Pby of Wooster*—Mt Hope ch in part to con Mrs M Beer 1 m 19 19. *Pby of Coshocton*—Berlin ch, of which 16 74 mo con coll's and 7 49 from Sab sch 47 23; Lewiston ch 10; West Carlisle ch 13; Evans' Creek ch 3 71; Jefferson ch 6; West Bedford ch 5; Mount Eaton ch 13 50; Apple Creek ch 24 163 00

Synod of Cincinnati.—*Pby of Chillicothe*—Salem ch for sup of Rev R S Fullerton, Agra, 270 07. *Pby of Miami*—Lebanon, O., Rev R J Hall 5, Mrs Jane Hall 5, Miss Nancy Hudson 5; Dicks Creek ch 26, Rev James Coe 10. *Pby of Oxford*—Salem ch 8; Lexington ch 4. *Pby of Sidney*—Bellefontaine 1st ch to con Rev E B Raffensperger 1 m 30 363 07

Synod of Indiana.—*Pby of New Albany*—Harrison Co., Ind., the Misses Jane and Catharine McCrae 1 each; Charlestown ch to con Rev H H Cambern 1 m 50. *Pby of Vincennes*—West Salem ch 16 65; Indiana ch 36 58. *Pby of Madison*—Jefferson ch 12. *Pby of White Water*—Mount Carmel ch 50 167 23

Synod of Northern Indiana.—*Pby of Logansport*—Logansport ch 60 27; Union ch, John Callaghan to ed *John Callaghan* at Corisco 25. *Pby of Lake*—Crown Point ch 1 54. *Pby of Fort Wayne*—Bluffton, New Lancaster and Pleasant Ridge ch's 20; Auburn ch 2; Elhannan ch 2. *Pby of Crawfordsville*—Lebanon ch, Rev Joseph Platte to ed *Jos Platte* in Northern India 30. *Pby of Muncie*—Indianapolis 1st ch mo con coll's 147, Sab Sch to ed *Isaac Coe* 25 312 81

Synod of Illinois.—*Pby of Sangamon*—Petersburg ch 60. *Pby of Schuyler*—Hopewell ch for Corisco Mission 6. *Pby of Chicago*—Marengo ch of which 10 from Sab sch to ed *George W Simpson* at Corisco 20; Chicago North ch, of which 25 73 mo con coll's 235 73, Sab sch, of which 25 to ed *R H Richardson* 50; Rockford 1st ch Sab sch 3 374 73

Synod of Wisconsin.—*Pby of Dane*—Madison ch 30; Mineral Point ch, of which 5 from Sab sch for Indian Missions 15. *Pby of Milwaukie*—Milwaukie North ch 20 65 00

Synod of Iowa.—*Pby of Cedar*—Dubuque ch, avails in part of children's fair for mission at Wa-pa-nucka 10. *Pby of Des Moines*—Washington ch 13 23 00

Synod of Missouri.—*Pby of Palmyra*—Hannibal ch 9 80

Synod of Kentucky.—*Pby of Louisville*—Second ch mo con 4 75; First ch mo con 15 20, Dr C W Short 50, Mrs Patrick Pope 10. *Pby of Muhlenburg*—Christian co, Ky, Maria H Evans 10; Greenville ch mo con 5. *Pby of Transylvania*—Bethel ch 4; Lebanon ch mo con 7; Silver Creek ch 13 57; Lancaster 18 08. *Pby of Ebenezer*—Washington ch Miss Mary Reeder and Masters Samuel and Geo Reeder 1 each 3 140 60

Synod of Virginia.—*Pby of Greenbrier*—Union ch, Miss Betsey Benson to con self 1 m 30. *Pby of Lexington*—Union ch, Churchville miss soc 5 25; New Providence ch 64 50, two colored girls for African Mission 50 cents; Bethel ch 36 136 25

Synod of North Carolina.—*Pby of Fayetteville*—Fayetteville ch, of which 67 cents from little Eva Rencher "for the little missionaries," 80 80

Synod of Nashville.—*Pby of Holston*—New Providence ch 30. *Pby of Knoxville*—Knoxville 1st ch Sab sch to ed *Wm S Kennedy* at Spencer 25 55 00

Synod of South Carolina.—*Pby of South Carolina*—Willington ch mo con 20. *Pby of Bethel*—Ebenezer ch 53 30; Bethel ch 41; Cane Creek ch 12 37; Purity ch 30. *Pby of Harmony*—Bishopville ch 20; Indiantown ch 59 50; servants 5 05; Camden ch 27 13; Sumpterville ch fem miss soc 91 66. *Pby of Charleston*—Stoney Creek ch 91 25; Beach Island ch 16; Barnwell C H 30 85; Charleston 2d ch mo con colls 143 10, Moore fund for African Missions 32 80, Sab sch 7 25 681 26

Synod of Alabama.—*Pby of South Alabama*—Mobile Govt St ch juv miss soc for sup of Furrukhabad High School 54 10. *Pby of Tuscaloosa*—Gainesville ch Sab sch to ed *John L Kirkpatrick* at Corisco 20 74 10

Synod of Mississippi.—*Pby of Mississippi*—Natchez ch ann coll 976 50, less 20 for *Foreign Missionary*, mo con coll's 227 93, Sab sch 50 35, colored members 33 60, servants on Wm Ferraday's plantation 4; Zion ch, purse of Master Newton Farrell, deceased, 4 25. *Pby of Louisiana*—Natchez, Miss., Rev Thos A Ogden 30. *Pby of Red River*—Shreveport ch 20 1,326 63

Synod of Texas.—*Pby of East Texas*—Henderson ch, family of Mr McCormick 7. *Pby of West Texas*—Green Lake ch 50 57 00

Synod of California.—*Pby of Oregon*—Clatsop ch, of which 1 70 from Sab sch 11 82

Total from churches, $10,629 55

Synod of the Reformed Presbyterian Church.—Received from Treasurer of Synod for Dehra Station 300, for sup of native assistants at Saharanpur 240, for sup of Scholarships at do 95 635 00

Seminaries.—Princeton, N. J. Theo Sem Miss Bible, Tract and Education Society 32 50

Miscellaneous.—Smithtown, L I, Richard Blydenburg to con self 1 m 30; H R Lee, his eighth birth-day gift for For Missions 3; Clarkson, N Y, Mrs Martha Drake 5; A Friend 5; O. O. 5; George G Sampson, N York, 100 65; An Old Presbyterian 25; Pickens, Ala, A lady, a friend of missions 10; Fishkill, N Y, Rev Wm H Kirk in part to con Mrs Charlotte F Kirk 1 m 25 208 65

Total Receipts in February, $11,505 70

Special Contributions for the Waldenses.—Amount previously acknow'ed, $10,056 73
New York 1st ch, Five members 800, Amos Morse 50, Robert L Kennedy 100, A. B. B. 25; Fifth Av and 19th St ch, 14th St per Dr J W Alexander 50, William Young 50, Oliphant's sons 100, Miss Mary Bronson 100; University Place ch, Jas McCall 50, A lady 25; New Brunswick, N J, Rev J J Janeway, D D, 200; Newark, N J, 3d ch, Wm Rankin, Jr, 30; Germantown ch, Pa, Three ladies 25; Bethesda ch, S C, Rev P E Bishop 20 1,625 00
$11,681 73

WM. RANKIN, Jr., *Treasurer.*

Donations of Clothing, &c.—Ladies of Wheeling 1st ch, one box clothing for Corisco Mission 80.

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., the Rev. John C. Lowrie, or the Rev. J. Leighton Wilson, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr. Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

The Foreign Missionary is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

Overland Letters.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage*: assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

Form of Bequest.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,
No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M.D. Treasurer.

VISIT TO THE SOUTH.

The Rev. William E. Schenck, Corresponding Secretary of the Board of Publication, has made arrangements to leave in a few days for the South, and will, if Providence permit, pass through Charleston, Savannah, Mobile, New Orleans, and other important points, arriving at Nashville, Tennessee, in time to attend the sessions of the General Assembly. His chief object is to confer, as generally as possible, with the brethren at the South in reference to the operations and interests of the Board, and to devise means, if possible, for extending its usefulness in that portion of our widespread land.

APPOINTMENT OF AN AGENT.

The Board of Publication have recently appointed the Rev. John H. Rice, lately of Charlotte Court House, Va., as its Agent. Mr. Rice has accepted the appointment, and will immediately enter upon his labours in the States of Kentucky and Tennessee. His efforts will be largely directed towards securing aid for the Colportage Fund of the Board, now in an overdrawn and needy condition. He will also do what he can towards promoting the circulation of the publications of the Board, by an increased and more efficient employment of the colporteur system, which is found, by long experience and close and careful observation, to be the best and only widely practicable means yet devised for reaching the people of all classes with printed religious truth.

Mr. Rice has been extensively and very favorably known, both as a preacher and a pastor, in Virginia, and we earnestly commend him to the confidence and cooperation of the pastors and congregations of the region to which he now goes to labour for the Board.

COLPORTAGE IN THE SOUTH.

The *Southern Presbyterian*, published at Charleston, S. C., under date of March 3d, contains the following:

"We were surprised, a few days ago, in being told that the impression prevails in some parts of the country that our Board of Publication was about to abandon the scheme of circulating their books by means of colportage. That this is an entire mistake we feel authorized to assert, not only by the frequent publications made by the Board of their views, but also by the tenor of a recent letter from the Corresponding Secretary. If there has been any reduction in the number of Colporteurs, it has not been owing to a loss of confidence in the advantages of this particular method of carrying forward their enterprise, but to a deficiency of men or of funds for its prosecution. To abandon colportage after its adaptedness to the wants of the country and its efficiency for good have been so signally demonstrated by actual trial, would be 'a step backward' which the Church every where would rebel against, and the Board would be the last to consent to. Only let our churches supply the requisite means, and the Board will urge forward and extend the operations of this department of their work, until every part of the land shall be penetrated by the 'light and the truth,' which, as experience has shown, it is peculiarly fitted to diffuse at once speedily and widely.

"We reserve for our next issue some thoughts on the value of colportage in the present distressed, not to say alarming, condition of our Church, arising from the paucity of ministers."

This paragraph contains the clear and strong convictions of the Board of Publication and of every member of its Executive Committee. We are gratified to know that such is also the prevailing conviction of our Church throughout our Southern States, as well as in other portions of the country. We presume the impression above alluded to had its origin in certain resolutions passed in October last, by several of the Southern Synods, urging their churches to supply themselves with libraries of the publications of the Board, and to engage actively, by their own members, in supplying likewise the families of their several vicinities. Those Synodical resolutions did not, however, contain a word in disapproval of colportage; but, on the contrary, recommended its churches at the same time to take collections for the Colporteur Fund of the Board. In all these recommendations, the Board has often and cordially united. It would greatly rejoice to see all our churches furnishing themselves with the Congregational and Sabbath School Libraries published by the Board, and their members actively engaged in introducing the books into all the families within their reach. But we are persuaded that if any were in favour of withdrawing from colportage, and relying upon such congregational efforts only, or chiefly, they would indeed be taking "a step backward which the Church every where would rebel against"—a step which would lead to sure and grievous disappointment. For many years this very kind of congregational effort was the great reliance of the Board for getting its books into circulation. It was urged by ecclesiastical bodies, high and low, was advocated by the agents of the Board, and was urged in its pamphlets, yet the results were small and unimportant. It had a long and thorough trial, and proved to be, in the present state of the churches, entirely inefficient. As such, it was laid aside as a main dependence, and the colporteur system was introduced. The results were immediate and wonderful. Vitality and energy were at once infused into the operations of the Board, and we doubt whether any organization ever formed for similar purposes has enjoyed, in the same length of time, so rapid an expansion of its issues as has the Board of Publication, within the last ten years. Much yet remains to be hoped for. Very much remains to be attempted. Yet, in the hundreds of thousands of volumes of precious religious truth now annually going forth, from our Publication House, to every corner of the land, the Church has an abundant proof of the suitableness and efficiency of the colportage system.

There is no portion of our country in which colportage is better adapted to do great good than in the Southern States. There are there comparatively few towns and large villages. The religious destitutions are neither few nor small. In wide and sparsely populated districts, the preaching of the Gospel is very inadequately enjoyed, and in such communities the religious book and the labour of the colporteur, who alone can be ordinarily expected to bring it, becomes doubly important. In an account of a Convention of Colporteurs of the American Tract Society, held a month or two since, in Charleston, S. C., at which a large number of pastors as well as of colporteurs, delivered addresses, it is said that "the conviction was deepened, day by day, by the revelations made, that there is no portion of our country to which colportage is more admirably adapted, and none in which it has been more widely blessed." These are the convictions of many, if not all, of our most intelligent pastors at the South. One who is pastor of a large and important charge in Alabama, wrote a few days since as follows:

"We need at least five more colporteurs in Alabama, and if we can get the men, I have no doubt of the readiness of our people generally to sustain them. We are by no means indifferent to this branch of your—or rather of *our* enterprise, (for I like to think of our Boards as *our own hands*, with which we are labouring for our Master, and not as a separate interest appealing for our charitable aid.) We *feel* the need of colporteurs in Alabama. We have extensive destitutions which it is hard to reach with the living ministry. *This instrumentality is our next reliance.* That we have done but little, is mainly due to the difficulty of securing men."

So also says, within a few days, one of the most prominent and wisest pastors in Mississippi—"*You cannot substitute anything for colportage.*"

Only let the churches furnish two things, and the Board of Publication, by the colportage effort, will do a great and blessed work for the Church and for the land. Those two things are *men* and *money*, both which they have it in their power to furnish. And so fast as it can secure these, it is the purpose of the Board to press forward its work of colportage with increased vigour.

A RESPONSE.

Some of our readers will remember that we published in the February number of the Record, an earnest petition from a feeble church, in one of our Western States, for a donation of books, for the use of the congregation. We were much gratified by receiving a few days ago a donation of $10, in answer to that appeal, from a lady of one of our Southern States, through her minister. To this sum, $5 were added from another source; and $15 worth of books, carefully selected, have been despatched to the little church at the West. We trust the blessing of God will go with the books to their destination, and will also abide with the generous donors. We have not yet received any response to the appeal from Texas, found in the March Record. Who will give us the means to send a supply of good books thither?

P. S.—Since the above was written, a letter, postmarked "Raleigh, N. C.," has come to hand, inclosing $2. It reads as follows:

"To help to send a set of the Board's publications to those children, in Northern Texas, 'perishing for want of spiritual food.'

"*Feed my lambs.*"

A letter from a Christian brother in one of our Northern States has also just come to hand, containing the balance of the sum needed to send to Texas the books asked for.

CALIFORNIA.

The wonderful history, rapid progress, immense resources and prospective influence of this new land, invest it with immeasurable interest to the Christian, as well as to all others. In the present immature but rapidly forming state of society there, every influence of every kind that shall tend to promote a soundly moral and Christian character in its population, ought to be brought to bear upon it with the utmost energy. The Presbyterian Church is doing something to promote religion in California, but she ought never to cease from asking the question: "What more can be done?" The Board of Publication have more than once had this question under consideration, but, while there was a strong anxiety

to do whatever might be wise and practicable, the way has seemed to be, to a great extent, hedged up. The most it has appeared in its power to do heretofore was to send, in two or three instances, invoices of its publications to ministerial brethren in California, committing to their judgment and zeal the work of sale or distribution.

A communication was received, a few weeks ago, from Rev. Dr. Scott, now at San Francisco, from which the Board was gratified to learn that he is disposed to lend his kind and zealous aid in securing the circulation of its publications there. He had already formed a plan for that object, and, at his request, a large supply of books and tracts were at once sent forward. Of these, a certain proportion were sent for *gratuitous* distribution. Dr. Scott has assumed a position of great eminence and usefulness in that city, and is gathering around him a large company of zealous and energetic Christians. He will be able, therefore, to do very much towards the introduction and general diffusion of our denominational literature in California. We trust he may find many and cordial coadjutors, and that our books and tracts may find a wide and useful circulation in the Land of Gold.

RESPONSIBILITY.

We are permitted to make the following extract from an excellent discourse recently preached in the Seventh Presbyterian church in Philadelphia, by its valued Pastor, the Rev. E. P. Rodgers, D. D. We hope its solemn thoughts may come home to the hearts and abide in the memories of many.

"Not only our spoken words, but our written and our printed words, will meet us in the judgment day. When we call in the pen of the scribe, or the iron tongue of the press, and give to them the spreading of our thoughts over a far wider range, and bringing our words to the ears of myriads of hearers, we proportionably increase our responsibility, and furnish additional matter for the solemn investigation of our last account. An infidel sentiment, or a licentious idea, may drop from the lips of the skeptic or the profligate, and may soon accomplish its work of corruption, and die away; but the infidel tract, the licentious novel or poem, rings out its message of corruption and death in the ears of a nation, and transmits its deadly poison to succeeding generations. No man can rightly estimate the power of thought thus made immortal. It is the most potential of all human influences. It was well said, 'Give me the making of the ballads of a nation, and I care not who makes its laws.' What a wonderful power the reading of Cæsar's will, by that prince of demagogues, Mark Antony, had on the Roman people! In the days of the Stuarts, a manual of devotion forged by a bishop, and attributed to Charles I., exerted a powerful influence in the restoration of that race to the throne; while a burlesque Irish ballad, made to be sung in the streets, contributed much toward their overthrow. Even the most frivolous and flimsy literature may be the vehicle of corruption, just as the plague in the East may be communicated from a cast-off glove, or ribbon, or a city be enveloped in flames, kindled by a spark from a peasant's rush-light. There is no engine so fearful for destruction and death as the press. Those little leaden type are more fearful missiles than the balls and shells of a battery. In the Reign of Terror, there were days when the guillotine with its ceaseless clank was not so destructive a machine as the printing-press. One ran with the blood of hundreds of the dead, the other diffused a poison through the hearts of millions of the living. A frivolous literature has a power for evil beyond its intrinsic weakness and worthlessness. But when it becomes profligate and licentious, then its deadly influence cannot be exaggerated. In a country like ours, of more books and more readers than in any other, such a literature is to the mind what poison would be, diffused through every well and spring and reservoir, at which our millions slake their thirst. Skeptical works, whether the foul ravings of bald Atheism, or rampant infidelity, or the insidious elevated scientific treatise on the structure of the earth, or the unity of the race; radical and anarchical sentiments distributed through the columns of newspapers or other periodicals; flashy novels and poems which suggest more than they say of impurity and vice; history made a vehicle of deceit, and scoffing at revelation, these make up a literature which is a curse to a people, and which is rapidly becoming a curse to our nation.

"Men must answer at the bar of God for the words they have written or printed, as for those which they have spoken. There is a fearful account awaiting those who have corrupted and poisoned the literature of their country or age, who have written many pages, which 'dying, they have wished to blot.' When the books are opened before the throne of God, there will be a revelation most astounding of the recorded iniquity of men. There will be the infidel tract, glowing in the light of that throne, on which sits in awful majesty, the Deity whose being it denies. There will be the skeptical history, with the ban of infamous diabolical falsehood stamped on its pages. There will be the works of all the essayists and novelists and poets, and men of science and philosophy, who contributed to give a false, frivolous, corrupting and deadly tone to the literature of the world. And every false, corrupting, polluting, disgusting feature of their works, will be stripped of all the marks of wit, and fancy, and beauty, and brilliancy, which wreathed and disguised the poison-cup, and in the white light of that day, the universe shall see how hideous, and loathsome, and vile they are. Ah! let men who write and print, remember, that as they inscribe the characters on the perishable page, there is an unseen Reporter and Copyist, who transfers them to the pages of those imperishable volumes, which are to be opened on the judgment-day. Let the editor as he writes his leaders, and sends forth his columns broad-cast, wrapping the mind of the people in his daily sheet, (some of which in this land are like the burning shirt of Nessus,) let him remember that he is literally writing for immortality. Let every man remember who writes, from an epistolary fragment, to the huge elaborate tome, that whatever be the subject, style, sentiment, or character, of what he writes, it will all come forth when the books are opened. Did you ever write a letter of hypocritical friendship, or cunning artifice, or covert malice, or frivolous folly, or censorious gossip, or foul slander? They are all there in those mysterious volumes, copied in indelible ink, by the letter-press of God's providence. Every word which we have spoken or written or printed, is all recorded there, and we must meet them all at the judgment-day."

RECENT PUBLICATIONS.

THE PRESBYTERIAN PSALMODIST: a collection of Tunes adapted to the Psalms and Hymns of the Presbyterian Church in the United States of America. Approved by the General Assembly. Edited by Thomas Hastings. Translated into character-note by J. B. Aiken. Presbyterian Board of Publication, 265 Chestnut st., pp. 370. Price 75 cents.

This is the edition of the Psalmodist in Aiken's character, or in the seven character notes, so earnestly called for by many who prefer this system of musical notation, and the publication of which was directed by the last General Assembly. The causes of its late appearance were explained in the last number of the *Record*. In the quality of the paper, clearness of the type, and general neatness and beauty of the mechanical execution, we think it cannot fail to give entire satisfaction to those who may use it.

NEW "HYMNS FOR YOUTH," designed for Sabbath-schools and families. Compiled by the Editor of the Board. Presbyterian Board of Publication. pp. 365. Price 10 cents without discount.

This is a revised, enlarged, and re-arranged issue of the "Hymns for Youth" before issued by the Board. It contains 565 Hymns, besides Doxologies, Indices, the Lord's Prayer, Ten Commandments, and the Creed. An alphabetical arrangement has been adopted in this book, which gives to it a simplicity and convenience of order, not possessed by any other Hymn Book with which we are acquainted. The collection of hymns will be found to be comprehensive, yet select and excellent; an improvement, unless we are greatly mistaken, on any other Sabbath-school Hymn Book yet issued anywhere.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION DURING THE MONTH OF FEBRUARY, 1855.

Presbytery of Genesee River.

Bath 1st ch 44; Rev Geo D Stewart 5 — $49 00

Presbytery of New York.

Wallabout ch, per Wm Rankin, Jr, Treas 8 30; Rutgers st ch, per Rev John M Krebs, D D 30, to con JOHN CONGER PALMER hon mem by his Grandfather John Conger, and 30 to con HENRY BARNARD TERRY hon mem by his father Nathaniel M Terry, and 110 60, congregational collection, in all 170 60 — 178 90

Presbytery of Passaic.

Connecticut Farms, per Wm Rankin, Jr, Treas — 25 00

Presbytery of New Brunswick.

Freehold ch, per Wm Rankin 9 78; Hamilton Square ch, per Rev Geo Ely 8, and Dutch Neck ch, per Rev Geo Ely 5 — 22 78

Presbytery of West Jersey.

Woodbury ch, per A S Barber — 10 00

Presbytery of Raritan.

Solebury ch, Rev H E Spayd — 7 50

Presbytery of Susquehanna.

Friendsville ch 1; Rome ch 2; Troy 5 50, per Rev J Foster; Monroeton ch 96 cts, per F D Fowler col — 9 46

Presbytery of Philadelphia.

Jas Wray 5, J V Cowell 10, a "Lady" 1, cash collection in the ch 77 79; from Ladies of the Central ch, to con Rev HENRY STEELE CLARKE hon mem 30; from the 2d ch, per Wm Darrach M D cash 87, cards 14; from the 10th ch, Miss Hoge, Ex of T Hoge 15; from a member of the 2d ch 50 — 289 79

Presbytery of Carlisle.

Upper Path Valley ch, per Rev Wm A West 20; Chambersburg ch, per Rev Jos Clark 54 50 — 74 50

Presbytery of Northumberland.

Buffalo congregation, per Jas McCreight, Treas — 17 50

Presbytery of Washington.

Wheeling 2d ch, per R Crangle — 50 00

Presbytery of Columbus.

Mt Sterling ch 2 25; Circleville ch 5 70; London ch 2; Blenden ch 3 12; Sciota 3 75, short remittance last report 1, per Thomas Moodie Esq — 17 82

Presbytery of Zanesville.

Duncans Falls ch, Rev Wm Morris Grimes — 6 00

Presbytery of Coshocton.

East Hyerville ch 2; Williamsburg ch 7 09, per Joel Hull — 9 09

Presbytery of Chillicothe.

Hillsborough ch, per John D Thorpe — 33 00

Presbytery of Miami.

Xenia ch 14, per John D Thorpe, Rev R J Hall 5, Mrs Jane Hall 5, Miss Nancy Henderson 5 — 29 00

Presbytery of Cincinnati.

Cheviot ch, per John D Thorpe — 9 51

Presbytery of Fort Wayne.

Fort Wayne 1st ch, per Rev J Edwards — 19 25

Presbytery of Kaskaskia.

Chester ch, per Rev P D Young — 5 39

Presbytery of Rock River.

Galena south ch, per Foster & Stahl — 51 00

Presbytery of Dane.

Madison ch, per Rev H B Gardiner — 7 00

Presbytery of Concord.

Steel Creek ch, per J H McDowell — 15 00

Presbytery of Maury.

Zion ch, per H A Frierson, Sec'y, from the Colporteur soc in full to con Rev D G DOAK hon mem — 10 00

Presbytery of Knoxville.

Knoxville ch, per Rev B R McMullen — 23 50

MISCELLANEOUS.

Mrs Hugh McClure, Waynesboro, Va. 1; David Fishburn, Waynesboro, Va. 1; Mrs Dr Giggitts, for the Olive Branch ch, Ky, 10 — 12 00

Total, $981 99

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

CALLS.

Rev. Thomas Alexander Hoyt, of Liberty Hill, has accepted a call from Long Cane Church, Abbeville District, South Carolina.

Rev. Joseph R. Wilson has accepted a call to Staunton, Virginia.

Rev. George W. Shaiffer has been called by the church at Shirleysburg, Pennsylvania.

Mr. Jos. H. Carroll has received a call from the new church at Jamesburg, New Jersey.

Rev. William V. Wilson, late of Petersburg, Virginia, has received and accepted a call to the church at Moorefield, Hardy county, Virginia.

Rev. Albert Shotwell has accepted an invitation to the 2d church of Covington, Kentucky, to supply its pulpit one year.

Rev. J. D. Dudley, late of Crookville, Pennsylvania, has accepted a call to the United churches of Hebron and Union, Virginia.

Rev. Thomas Castleton, late of Wyoming, Virginia, has received a call to the church at Baton Rouge, Louisiana.

Rev. E. F. Hyde has accepted a call to the church at Camden, Madison county, Mississippi.

ORDINATIONS AND INSTALLATIONS.

Rev. J. P. Safford was installed pastor of the Frankfort Church, Kentucky, February 9th, by the Presbytery of West Lexington.

Rev. James Williamson has been installed pastor of the church at Athens, Pennsylvania.

Rev. James A. Lyon has been installed pastor of the church at Columbus, Mississippi, January 7th, 1855.

Rev. James S. Montgomery was installed at Yazoo City, January 21st, by the Presbytery of Mississippi.

Rev. S. T. Wilson has been installed at Rock Island, Illinois, February 14th, by the Presbytery of Rock River.

Rev. J. Henry Smith was installed pastor of the church at Charlottesville, Virginia, October 22d, 1854, by the Presbytery of West Hanover.

Rev. J. B. Adams has been installed pastor of the church of Mifflinburgh, Pennsylvania.

Rev. W. W. McNair was installed pastor of the First Presbyterian Church, Fort Winnebago, (Portage City,) Wisconsin, by a committee of the Presbytery of Winnebago, on Thursday, the 8th of February.

Rev. J. B. Stewart was installed pastor of the 1st Presbyterian church, Wooster, Ohio, on the 14th of December, 1854.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. J. W. Carroll and the church at Freeport, Illinois.

Rev. E. McNair and the First Church at Galveston, Texas.

Rev. John F. Baker and the church at Scranton, Pennsylvania, by the Presbytery of Luzerne, February 5th.

Rev. James P. Brengle and the church at Carlisle, Indiana.

Rev. Ralph Harris has resigned the pastoral charge of the church at Macomb, Illinois.

DEATHS.

Rev. John G. Lowe, of Susquehanna Presbytery, at Conklin, New York, in the 68th year of his age, March 1.

Rev. William Grote, pastor of the Bethlehem German Presbyterian church, under the care of the Presbytery of St. Louis, February 11th.

Rev. John Rea, D. D., of St. Clairsville Presbytery, at Cadiz, Ohio, upwards of 80 years of age.

POST-OFFICE ADDRESSES CHANGED.

Rev. William N. Peacock from Pekin, North Carolina, to Madison, Madison county, Florida.

Rev. Thomas Alexander Hoyt from Liberty Hill to Abbeville Court House, South Carolina.

Rev. Joel T. Case, to Goliad, Texas.

Rev. D. M. James, to Drakestown, Morris county, New Jersey.

Rev. George Marshall from Pittsburgh, to Upper St. Clair, Alleghany county, Pennsylvania.

Rev. S. T. Thompson from Micanopy, Florida, to Pilatka, Florida.

Rev. G. W. McConnell from Paris, Missouri, to Mexico, Missouri.

Rev. J. E. Marquis from Kenton, Ohio, to Mansfield, Ohio.

Rev. E. F. Hyde from Waterford to Camden, Madison county, Mississippi.

Rev. H. P. Thompson from Lancaster, to Sherburne Mills, Kentucky.

Rev. S. T. Wilson from Camden Mills to Rock Island, Illinois.

Rev. Dr. McKinley from Chambersburg to Dickinson, Pennsylvania.

Rev. Robert Logan from Greenwood, South Carolina, to Greensboro, Georgia.

Rev. N. Shotwell from West Liberty, Virginia, to Milray, Pennsylvania.

Rev. J. B. Stewart from Richmond, Ohio, to Wooster, Ohio.

MISCELLANEOUS.

Rev. Drury Lacy of Raleigh, North Carolina, has been elected President of Davidson College, North Carolina.

Major John Leland of Charleston, son of the Rev. Dr. Leland, has been elected Professor of Languages in Davidson College, North Carolina.

A new church has been organized in 50th street, near the 8th Avenue, New York, by the Presbytery of New York. It consists of twenty members, and promises to become an active and efficient church.

Rev. Dr. J. L. Yantis of Oregon, has been elected President of Richmond College in Ray county, Missouri.

Prof. Israel Ward Andrews has been elected President of Marietta College, Ohio.

The new and beautiful church at Tamaqua, Pennsylvania, of which Rev. W. R. Glen is pastor, has by a recent effort been entirely freed from debt.

The Presbyterian church at Altoona, Pennsylvania, of which Rev. A. B. Clark is pastor, was last month entirely destroyed by fire.

The Presbyterian church at Slatersville, Lehigh county, Pennsylvania, was dedicated on Sabbath, February 11th.

Varieties.

A most gratifying spirit is said to be abroad among the churches in Virginia, in regard to the salaries of their pastors. In some cases the salaries have been doubled, in others increased one-half, and in not a few arrangements are making to provide parsonages.

An interesting work of grace is said to be in progress in several Sabbath-schools in the city of New York. More than seventy anxious inquirers are said to have been at the room of one pastor. The Mission schools of the city are sharing in the great blessing.

The new Triennial Catalogue of the College of New Jersey at Princeton, exhibits the following facts:

Whole number of graduates,	3390
Deceased,	1367
Still living,	2023
Clergymen graduated,	638
Clerical graduates living,	305
Clerical graduates (O. S. Presbyterians,)	265
Clerical graduates (N. S. Presbyterians,)	25

Revival.—The Cohocksink Church, Philadelphia, (Rev. Daniel Gaston, pastor,) is enjoying a season of refreshing. Eighteen members were recently added on profession of their faith.

Revivals in Milton and Lewisburg, Pa.—The Presbyterian churches in these two flourishing towns are now in the enjoyment of a very pleasant religious awakening. The former is under the care of Dr. Watson, and the latter under the care of Dr. Clarke. They have been assisted, recently, in their ministrations by Rev. Dr. McKinley, of the Board of Domestic Missions.

Religion in San Francisco.—In the San Francisco *Evening News* we find notices for religious services on the Sabbath, at seventeen different places of worship. This looks well for the future morality of the commercial metropolis of the Golden State.

The Mahonites.—The Patriarch of this Popish sect lately deceased, and his place has been filled by a man much less rigid in his notions on the subject of the Papacy; there is now some hope that the missionaries may gain access to the "Holy Mountain." "There is much more live flesh," says Mr. Wilson, "about the Papists than about the Greeks"—more copies of the Scriptures are sold to the former than to the latter, although the Greeks are most numerous. A good token of the future.

Bibles at Nice.—When Lord Shaftesbury was at Nice two or three years ago, he took a step of which some sticklers for formality complained. He listened to the complaints made with reference to the want of Bibles, and, acting with that boldness which generally characterizes true wisdom, he took it on his own responsibility, as President of the British and Foreign Bible Society, to order the immediate issue of 20,000 Italian Bibles. This order was carried out through the instrumentality of the Rev. W. Carus Wilson and others. The Bibles were circulated throughout Piedmont and the North of Italy; and we believe that amongst the many acts of Christian philanthropy which have characterized the career of Lord Shaftesbury, there is none more calculated to throw lustre on his name than the boldness of this act of his.—*Record.*

Mission to Italians.—A late number of the *Christian Times*, of London, states that one man in Europe has thought to improve the opening which the present remarkable crisis in Turkey affords for new enterprises in extending the knowledge of the Gospel. We wish there were hundreds, equally enterprising, to avail themselves of every opening to every race and class of the population of Turkey, until it should be so that the end of the present commotion should leave the whole empire pervaded with evangelical truth.

"Returning to Constantinople, we gladly mark a new feature of interest in that city, now crowded with people from many nations. M. Turin, a Waldensian, is there, as a missionary to the Italians. Amongst the Italians he has indeed an arduous work in hand, for they are, most of them, extremely bigotted; but the bigotry relents with many. An Italian school under his care flourishes; and whatever may become of the parents, the children are in a way of learning well the first elements of Christianity. An evangelical Italian school could not be collected in Rome-ridden Italy, and therefore it is impossible to estimate too highly the value of this teaching on the Bosphorus. The zeal of M. Turin is carrying him into a wide field of labour among the French in that city, both inhabitants and soldiers. The hospitals are open to his visits, in spite of all the fury of Romish emissaries of both sexes, and the only fear is lest he be overwhelmed with toil. The gentlemen who have originated this mission to the Italians at Constantinople will surely be sustained by the friends both of Italy and Turkey, in holding up the hands of M. Turin, and enabling him to concentrate his labours with more adequate resources on the particular class of persons for whose welfare he was sent."

NOTICE.

We are desired to give notice that there are now no copies of the Minutes of Assembly for 1853 and 1854 on hand for sale; and that the Forms for Sessional Reports are sold by the Board of Publication at 18 cents per dozen; and the Forms of Licensure and Commissions to General Assembly at 25 cents per dozen. The only forms furnished by the Stated Clerk are those for Presbyterial Reports.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—Meetings of the Board, p. 50. Ministers needed in California, p. 50. Revivals, p. 51. The Church as a Financial Agent, p. 51. From a Missionary on the Frontier, p. 51. Catechetical Instruction, p. 51. From a Missionary in Texas, p. 52. Receipts, p. 52.

Board of Education.—I. Ministerial Education: Ministers' Sons and the Ministry, p. 53. Statistics of Theological Students, p. 53. Hints to Candidates, p. 54. II. Christian Education in Schools and Colleges: College Statistics, p. 54. Bethany Presbyterial Academy, N. Y., p. 55. Parochial School in Wisconsin, p. 55. Parochial School in New York, p. 55. Receipts, p. 55.

Board of Foreign Missions.—Recent Intelligence, p. 56. Circular, p. 56. China: Ningpo Mission: Journal of the Rev. H. V. Rankin, p. 57. India: Lodiana Mission: Journal of the Rev. J. M. Jamieson, p. 58. Papal Europe, p. 58. South America, p. 59. Miscellanies: Eastern Africa, p. 59. Receipts, p. 61.

Board of Publication.—Visit to the South, p. 62. Appointment of an Agent, p. 62. Colportage in the South, p. 62. A Response, p. 62. California, p. 62. Responsibility, p. 63. Recent Publications, p. 63. Receipts, p. 63.

Miscellaneous.—Watch and Pray, p. 49. A Fearful Curse, p. 49. The State of Grace, p. 49. Ecclesiastical Record, p. 64. Varieties, p. 64.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 5. | PHILADELPHIA, MAY, 1855. | PRICE PER YEAR, *Fifty Cents.*

THE HOME AND FOREIGN RECORD APPRECIATED.

A poor widow in one of the Western States, in giving directions how to send her paper, makes the following remarks, which we could wish every member of our Church might ponder and adopt.

"It is with deep interest that I read the *Record*, and I hope that I will never be so poor as not to be able to take it. When I first sent for the *Record* my object was to inspire a missionary spirit in my children; but I find there are many advantages in reading the *Record*. The Christian who reads it and duly appreciates its truths, will pray more for the missionaries; more for the heathen; and pray more for the Board of Publication and for the colporteurs; and more for the church of Christ everywhere. Yes, he will do more—he will be more benevolent and give more willingly to the great cause of his Lord's kingdom. I know of no better spur in the same bulk of reading than the *Record*. I am astonished that there are so many in the Presbyterian churches that do not read it.

I was left a widow in 1850, with six small children, three sons and three daughters. It has been my desire ever since I became a mother, that these my children be prepared for some good in the service of God. But I am often ready to sink in sorrow, as it respects the education of my children. I stand alone in my views of educating children in the district. My views are as you have them in the *Record*—a religious education. It has often been said to me, 'Your children are no better than other children.' By nature they are not, and I have feared that if sent to the schools that we have here, they will be no better by practice.

"I shall pray for and help you in any way that I can, so long as God gives me the means to do it."

DIVINE DECREES AND HUMAN FREEDOM.

It is safe to reason from the effect produced by a designing agent to the purpose of such agent. Corn is grown in a certain field; from this it is certain that the cultivator purposed to raise corn there. A father has given a liberal education to one of his sons, and withheld it from the rest; this makes clear his purpose to that effect. In regard to human agents and their actions we reason in this manner with confidence. Why should we hesitate to apply the same method to the divine doings? We ought to feel the greater confidence in such reasoning when applied to the Supreme Agent, since his wisdom is omniscient, and cannot be baffled, since his power is infinite, and cannot be defeated. How, then, is it possible to deny the force of such arguments, or the justness of such inferences, as these following? A part of the angels maintained their allegiance to God; therefore it was the purpose of God that they should stand firm. Another part apostatized; therefore it was the purpose of God that they should fall. Adam transgressed the covenant of his God, and involved himself and his posterity in guilt and condemnation; therefore it was the divine purpose that this should be. A part of the human race are saved by Christ, and another part are not; such, therefore, was the divine purpose concerning them. Wisdom never acts without a purpose, and eternal wisdom can frame no new purposes. To say that God acts without a purpose, is to deprive him of wisdom; to say that any new purpose can arise in his mind, is to impute to him mutability. As surely, therefore, as God saves a part of the human family, and leaves the rest to perish, so surely did he purpose to do it. The certainty of the action determines the certainty of the purpose, and the extent of the action determines the extent of the purpose; while the immutability of God involves the eternity of the purpose.

It is objected to this view, that it converts men into machines, and makes God the author of sin; and the modern objector, like the cavillers of Paul's day, exultingly asks, 'Why doth he yet find fault? for who hath resisted his will?' The point of the objection is, that a divine purpose and a free human agency are incompatible; so incompatible that, if such purpose have respect to a sinful action, the human agent is free from blame, and God is the author of the sin.

Is this so? It was the purpose of God that Pharaoh should not let his people go, till he had shown his wonders in Egypt; that Sennacherib should invade the territory of Israel for the punishment of its inhabitants; and that Jewish scribes and priests should crucify his Son? Did these divine purposes destroy the free agency of the actors, or make God the author of their sin? No man will dare utter such a blasphemy. How, then, does a divine purpose that some angels should fall, destroy their free agency in rebelling, or make God the author of their sin? How does a divine purpose that man should apostatize, destroy his freedom in apostatizing, and make God the author of his sin? How does a divine purpose not to save a part of the human race, interfere with their freedom in sinning, or make God the author of their damnation? If a divine purpose does not clash with free agency in one instance, it need not clash with it in any. If it is consistent with man's freedom in one event, it is consistent with his freedom in all events. But a divine purpose and free agency, a divine purpose and a sinful free agency, did meet in the obstinacy of Pharaoh, in the ambition of Sennacherib, and in the malignity of the murderers of God's incarnate Son. This none can deny, without denying the plainest Scripture testimonies. Why, then, may not a divine purpose and a sinful free agency have met in the rebellion of angels and the apostasy of man? Why may they not meet in the final condemnation and ruin of men? If God must necessarily be the author of sin by decreeing these events, then, by a like necessity, he must be the author of Pharaoh's sin in refusing to let the people go, of Sennacherib's sin in his wars against Jerusalem, and of the Jews' sin in crucifying the Lord of glory, because he decreed those events. No difference can be shown in the principle of these several cases. 'God decreed the fall of man, therefore he is the author of the sin, by which that event was effected,' and 'God decreed the death of Christ, therefore he is the author of the sin, by which that event was effected,' are one and the same argument. If the conclusion is logical in the one case, it is logical in the other, and if it is illogical in the one, it is illogical in the other. If we feel that it would be blasphemy when stated in reference to the death of Christ, we must own that it would be an equal blasphemy when uttered in reference to the fall of Adam. It is true, that we know the reasons which moved God to decree the death of his Son, while the reasons which moved him to decree the fall of angels, the apostasy of man, and the restriction of salvation to a part of mankind, are unknown to us. Doubtless there are reasons for these decrees, as wise in themselves and as honourable to God, as for the decree respecting the death of his Son; and, if we knew them, we should see the divine glory shining as radiantly in the former as in the latter. The unfathomableness of the divine decrees is no argument against their existence, their wisdom, or their goodness. To suppose that the counsels of the Most High are not good and glorious, because we cannot fathom the reasons on which they rest, is to make man's folly superior to God's wisdom. It is to exalt human ignorance to sit in judgment on the divine sovereignty.—"*Adam and Christ,*" *by Dr. Wines.*

RULES FOR HOME EDUCATION.

1. From your children's earliest infancy you must inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.

3. Never promise them anything unless you believe that you can give them what you promise.

4. If you tell your child to do something, show him how to do it, and see that it is done.

5. Always punish your children for wilfully disobeying you, but never punish in anger.

6. Never let them see that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a great one should the fault be renewed.

9. Never give your children any thing because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under the like circumstances, at another.

11. Teach them that the only sure and easy way to appear good, is to be good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow of tale-bearing.—*Selected.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House*, 23 *Centre street, New York.*

POETRY.

It is seldom our privilege to be able to present our readers with such appropriate and beautiful poetry as the following. We desire to return sincere thanks to our fair friend for this choice gem, and would be glad to receive, from time to time, similar effusions from her gifted and prolific pen.

THE HOME MISSIONARY;

OR WORSHIP IN THE WILDERNESS.

BY MRS. J. L. GRAY.

To our lowly sanctuary,
Reared amid the cooling shade,
Comes to-day the missionary
Here to break the living bread.

Seldom drops the dew of Hermon
On this thirsty forest ground,
Seldom doth a song of praises
Through these sylvan arches sound.

Seldom moves the healing waters,
By the living preacher stirred;
Seldom is the gospel message,
By these forest children heard.

Spread the tidings, spread the tidings;
Tell the story far and wide;
Come from valley, glen and mountain,
Come from hill and dingle side.

Come, though humble be our temple;
Come, though rude its shrine may be;
Contrite hearts are holy altars;
Sweet their incense, Lord, to thee.

Hunter of the tangled thicket,
Hither with thy children come;
Lead them to this open fountain;
Guide them to a heavenly home.

Mother, on thy tender bosom,
Bring the babe, that God hath given;
Here present thy cherished blossom,
Sign, and seal its name for heaven.

Grandsire old, and weak, and weary,
Tottering down life's pilgrimage;
Hear once more the life-fraught message;
Listen to the sacred page.

Man of God, no longer tarry,
Come, thy waiting flock to greet;
Feed them with the heavenly manna;
Lead them to the Mercy-seat.

Ah! thou comest, weary stranger!
Traveller of a thorny road;
Yet is thine a glorious calling,
Servant of a faithful God.

What, though toil and want depress thee;
What, though darkening clouds may lower;
This is not thy home, my brother,
Traveller of a stormy hour.

Christ, thy master and thy pattern,
Had not where his head to rest;
Roll on him thy care, thy sorrow;
Lean when fainting on his breast.

This is not thy home, my brother!
Soon a welcome voice shall come,
Well done, servant good and faithful,
Leave thy labours, hasten home.

Home, to that bright world above thee;
Home, where saints and martyrs be;
Home, with Christ, thy elder brother,
There, remains a rest for thee.

Earth receding, heaven appearing,
Peace and joy, and Eden's bowers;
Oh, to die as doth the righteous;
Be like his my closing hours.

As weary stars, their night-watch ended,
Steal to sleep in sunbeams bright,
So to heaven the saint retireth,
Paling, fading, lost in light.

Easton, Pa.

LOUD CALL FROM MINNESOTA.

We publish the following communication from a respected missionary of the Board in Minnesota, although there are some strictures contained in it which we feel to be unreasonable, so far at least as they reflect upon the present Executive Officers of the Board. The claims of every part of the country have been impartially exhibited and urged in the *Home and Foreign Record*, and so far as our correspondent is concerned, we think he has no ground whatever for complaint, as many of his reports and letters have, from time to time, been published in our columns. If the wants of one section are more frequently presented than another, it is because the brethren residing there, furnish us more frequently with articles for publication.

With respect to the official tours that have been made, the present Secretary of the Board, although but about eighteen months in the office, spent a considerable portion of the summer in visiting the north and north-east; and during the past winter made an extensive tour to St. Louis, New Orleans, Charleston, &c. It is his purpose, God willing, to devote as much of his time in this way as the business of the office will allow, and he intends, with the leave of Providence, to visit the north-west during the approaching summer. But no man can be everywhere at the same time, nor can any man accomplish everything at once.

We have made repeated and earnest efforts (as our correspondent has been from time to time informed) to procure additional missionaries for Minnesota, but have not, until recently, been able to secure a single man. A brother has just started for that field, and we suppose will be there in the course of a few days. We should be very glad to send several more, and do now invite and earnestly urge applications for that growing and important field. We shall also be pleased to publish in our columns any further appeal in behalf of Minnesota, as we are of any other section of our country, whether it be north or south, east or west.

St. Paul, Min. Ter., Feb. 27th, 1855.

Rev. G. W. Musgrave, D.D.

Rev. and Dear Sir—I have not written much in behalf of Minnesota since you were elected to the office of Corresponding Secretary of the Board of Domestic Missions; nor would I now trouble you, but for the reason I have to believe that the wants of this Territory are not sufficiently known. Its importance is not sufficiently felt even in your Executive Committee. I do not mean that it is overlooked or neglected, because of any prejudice against this latitude, or any conscious preference for the south; but it is not known, because it lies north of the range of vision of Old School Presbyterianism.

The proceedings of the Board for the past six years, as well as their numerous official publications, will prove that our Church has had her attention directed particularly to the south and south-west. The officers of the Board have taken great pains to call the attention of the Church and of ministers, to the wants of Texas and other southern fields. While as yet, very little has been said about the claims of Minnesota, and its advantages as a field of labour for our Church. Another fact is significant. The officers of the Board have from time to time made tours into the *great west*, but have never proceeded north of Galena and Dubuque. All north of these points is to our Church "*terra incognita*," a region of eternal snows and magnificent ices, while all south of these points has received due attention.

Now the truth is, there is no more desirable country in the whole west than this, which is drained by the upper Mississippi. You will travel far before you will find such beauty, healthfulness of climate, and other advantages of country, as you will find in Minnesota. Now, what we ask is, that the officers of your Board should know enough of this country to be duly impressed with its importance, and to bring it before the Church through the organ of the Board, as they have from time to time brought Texas before the Church. Let them urge men to seek fields of labour here, as they have urged them to seek in Texas, and we will not long have it to say, that we have but one church in this whole Territory.

This field is prospectively more important than the one with which I am comparing it. It is a better soil, and will sustain a greater population. It is free soil, and hence will be owned in smaller tracts, and be more densely populated. It is in a northern climate, and hence will have a more enterprising and influential population. I am in matters of religion no northern or southern man. I long to see our Church spreading herself in every direction, and keeping pace with the ever-widening wave of emigration. I take no part in the cry for the north-west, if that cry is to imply any censure upon any of the proceedings of the Church in time past. But I most heartily sympathize with all earnest attempts to call the attention of the Church to this *great north-west*, as by far the most important and promising missionary field open to our Church in the whole world. I cannot contemplate with indifference the tremendous power and influence which is soon to be centred here.

Congregationalists, New-school Presbyterians, Baptists, Methodists and Episcopalians, are all alive to these facts, and are rapidly increasing the number of their labourers. Some of these have, besides men labouring at particular points, agents whose business it is to travel throughout the Territory and visit every town and new settlement, for the purpose of gathering up and organizing their scattered members.

We need something of this kind. If nothing more can be done for Minnesota the present spring, can there not be found one able and faithful brother, whom you will appoint as missionary at large in Minnesota. Now is the time to gain a footing, to lay the foundation.

Yours, in our Lord,
J. G. Riheldaffer.

INTERESTING DETAILS.

We are very much pleased with the detailed account given in the following report of the labours of our missionary. Such particular statements of missionary labour performed, and interesting incidents, cannot but be gratifying to our readers. We wish that all our missionaries, instead of furnishing us with merely general remarks, would give us more detailed accounts of their labours, as such particular statements would not only furnish the Board with useful information, but would also serve to interest our readers more in the missionary work.

29th March, 1855.

Dear Brother—As my quarter draws to a close, I make my report. Still I have cause to thank the Lord for his continued goodness to me, unworthy as I am. Health has been granted me, and various advantages for labouring in the service of our Redeemer. I have come far short of what I ought to have done. I have to acknowledge in every respect, how much I have failed in duty: and yet I have reason to believe that some good has been done. As my acquaintance and influence among the people becomes strengthened, I feel that I labour to more advantage than at first, when I had everything to form new, in the way of meetings. There seems evidently a value for the means of grace, and this increases the more they are used. This I think a good symptom. Especially, I believe the Spirit of the Lord has been somewhat at work here, to own and prosper my poor efforts. Prayer I have put first in everything, trying continually to act upon the principle, "In all thy ways acknowledge Him, and he shall direct thy path." If any good has been wrought, the praise is all to the Lord. By prayer, I have constantly sought the presence and direction of God. As to the amount of work, I have been preaching to upwards of eight hundred persons, averaging three times on the Sabbath. The meetings have been well attended, sometimes crowded; characterized by good order and serious attention. I have dealt very plainly with them, not shunning to tell them honestly their guilt and danger. I have found invariably that I have never lost influence by being faithful; persons have indeed often remarked, that my extremely plain preaching, a good deal of it in the form of warning, met their entire approbation. In addressing my people, I have always felt, these souls are in awful danger; soon I and they, will be in eternity, and I must, by the help of God, do what I can to save them from endless death. A little like Baxter, I

feel that urgent exhortation is a chief thing in preaching. I have kept up family visitation, for religious conversation, steadily; visiting about fifteen families weekly; trying to say something to each member of a family. Individual, personal advice, has been my constant aim; thus I have become acquainted with the religious, or irreligious state of each individual, and have by this means gained an influence I could have gotten in no other way. When I meet the congregation in public, I know pretty nearly the individual state of each one, and therefore am prepared to speak to them. The more I try this plan, the more I am convinced of its utility. In fact, I could not get along without it. I have urged prayer very much upon the people, together with reading the Bible, family prayer, private prayer, and believe that many of them are a good deal drawn to this all-important duty. Sabbath-schools have been somewhat hindered in our country places in the winter months; but as the spring now opens, we shall resume these, and shall have upwards of 200 scholars. Sunday-schools are highly prized here; they are accomplishing much good; I give them my special attention. At ——, the ladies are about raising a new library, suitable both for scholars and teachers. I expect good results from it. The observance of the Sabbath is somewhat improving. The Sunday liquor-law of our State certainly has worked well, as a general thing. Taverns are now quiet on Sunday, instead of being crowded as formerly. Religion in this county is much respected, and in fact, in many neighbourhoods, it is now disreputable not to be at meeting. I have been preaching at seven stations, besides ——, where I preach every other Sabbath night. At ——, an attempt will soon be made to build a Presbyterian church, (not Union.) Temperance is decidedly gaining. I am prepared at any time, to raise in this county, a majority of 20 to 1 in favour of a prohibitory law. The prevailing sentiment is, that the law will pass the next Legislature. Recently, I was the means of getting a poor inebriate, who had a large family, into our Temperance Society, (Sons,) he is quite reformed, and doing well. Some whom I had gotten in three or four years ago, still hold out; twelve or fifteen new members have joined lately. We now number upwards of two hundred. Protestantism is decidedly on the advance; five or six years I was almost alone in this county in opposing Romanism. Now, almost the whole county is with me. Even members of Catholic families, of considerable influence, are coming over to Protestantism. May the Lord speedily establish pure Christianity, upon the ruins of the Papacy. Lately I called upon a Romanist with a tract. Said I, "Do you think the priest can pardon your sins?" Readily, said he, "I have sinned against the Almighty, and none but he can forgive." "Go then," said I, "right to him, pray directly to him, and ask him to save you." I gave him a tract which he promised to read. I went to see a Catholic lady dying; but she being pretty strict, I doubted whether she would listen to me; I thought, however, I would venture. The priest had been and given her the sacrament. I instructed her in the truths of salvation, told her of the Saviour. She thanked me for coming; said she felt convinced that none but Christ could save her. The priest here is quite an intemperate man, and his own members do not believe in him. I have been a little in contact with Puseyism. Not long since, a lady, a member of the High church, had a dance at her house. The Puseyite minister was present; it became a subject of public remark. I came out in a sermon against Puseyism, as tending to immorality. I handled them rather closely. I called upon the lady, being well acquainted in the family, and talked with her seriously about the matter. Not long after, a series of balls was projected in ——, at the tavern where the Puseyite minister boards. I visited a number of young persons, whom I thought likely to go to the ball, and warned them. When the time for the first ball arrived, the Puseyite minister, I think from shame, turned about, and told his people not to come to the ball. The ball itself was a failure, and with it ended the series of balls. I have scarcely ever met with the slightest hinderance to religious visits among the people; on the contrary, they seem thankful for them. And although I do not expect that every person with whom I labour will be brought to Christ, I always expect that some good result will follow, for the plain reason, that God has promised it. Some weeks ago, I called on Saturday afternoon upon a lady, wife to a respectable, intelligent physician. Sometime previous they had lost their child. I had been to pray with it, and left with them the tract "Joy in Sorrow." She remarked—"How much she liked the tract; that she was determined to lead a religious life, and earnestly wished that her husband would join her." Recently, I called at a tavern in ——, where I sometimes preach; soon I introduced the subject of religion; asked a man present his views and thoughts on the subject. I entered into serious conversation with him, on his prospects for a future world; presently, a careless young man came in singing, but the bystanders motioned to him to be quiet. I found I had their attention and continued my remarks, directing myself chiefly to the one man, but in such a way as to reach the whole circle. On leaving, I gave each one a tract, and at night they all came to meeting. At a family where I had several times called with tracts, I found the mother gave hopeful evidence of conversion to Christ. I can number five or six within the last three months, whom I believe, I have, by private conversation, been somewhat instrumental in bringing to a determination to serve God. At a family where I called, I found quite an aged man, who expressed a great wish to become a Christian; he said he always attended preaching, and put himself in the way of being converted; that for a good while he had been wishing for religion. It occurred to me, he was making no personal effort. I asked him if he was in the habit of prayer to God. He said he was not. I exhorted him to try this means, and told him of the promises, that God will hear prayer. Some time since, a man of influence was brought to religion, and now takes part in the public prayer-meeting, and is trying to train his family in wisdom's way. I visited him lately, and saw that religion pervaded his household. I might relate many similar incidents. Such things encourage me to labour for Christ. We shall make renewed efforts to circulate the Bible, this spring and summer, and trust the Lord, by this important means, will save many souls. I believe I mentioned, that at one point of my preaching, the people have built a stone building, meant for a church and primary school, (Union.) Two years ago, I begun there with fifteen or twenty hearers; now the meetings are crowded, often they cannot find seats; many stand all the time, with the utmost attention. Next Sabbath week, we shall go into the new building, when I expect an interesting meeting. May some souls be born in that new house. If a Presbyterian church is built in ——, it will have a good influence in this county; ——, being the county town, has considerable influence, and is a growing place.

In conclusion, I still feel cause for encouragement and thankfulness. It is true my labours are sometimes severe, every storm this winter, I believe, I have been out in; sometimes long, tiresome rides, over bad roads; but then I am always sure of a hearty welcome, with the conviction that some good for Christ and perishing souls is accomplished. We shall soon have our sacramental meeting at ——, and hope for a refreshing season. May the Lord be with us. We expect at the same time to have a protracted meeting at ——. Wishing you every blessing from our Lord. Yours truly, in Christ. T. G.

REPORT OF A MISSIONARY IN OREGON.

CORVALLIS, Oregon Territory, Dec. 1st, 1854.

Dear Brother—Again it becomes my duty to submit to you my quarterly report, for the inspection of the Board. Would that I could gladden your hearts with a narrative of a revival of the graces of God's people here, and of the outpouring of the Holy Spirit in convincing and converting sinners. But it is our melancholy duty to record the reverse. Professors of religion generally are in a cold and lukewarm state; many, like Peter, are following Christ afar off. Sinners are held in transgression—they are stout hearted and resist the truth.

I have four places of preaching, all of which are in Benton county. Since my last report, I have preached once on each Sabbath-day, and occasionally twice. Probably you are not aware of the difficulties and hinderances which prevent our preaching more than once on the Sabbath. They are as follows: The sparsity of the inhabitants, owing to our large land claims—not more than one fourth of the settlers regularly attend public worship—the scarcity of meeting-houses—and each denomination have their minister claiming a portion of the Lord's day for public worship. Ministers in this country generally have small congregations and very irregular. The average congregation is about fifty, but often as few as ten. Ministers here have much to discourage and perplex them, and but little to encourage; there are but few who strengthen their hands and encourage their hearts by their sympathies and prayers. But this lovely portion of creation must not be abandoned to the powers of darkness.

Oregon is certainly a lovely country. Our most sanguine expectations of the country have been fully realized. In general, or to most constitutions, it is a healthy country. We have enjoyed uninterrupted health and vigour of constitution ever since our arrival. And during my two years residence in this country, it has only been my duty thrice to visit in the chamber of sickness, and twice to accompany the remains of the departed to their narrow home.

The climate is delightful—true the winters are rainy and somewhat dreary; but we have the most delightful summers, they are clear, calm, and pleasant. The scenery is magnificently grand, with one glance of the eye, we may behold vast and fertile prairies teeming with the luxuries of a beneficent Providence; and lofty mountains covered with forests of evergreen, with their majestic peaks capped with perpetual snow.

This has been a remarkably pleasant fall; we have had seasonable showers, and but little frost; we had but one frost in the month of November: even now, in December, we have roses, merrigolds, pinks and flowering peas, in full bloom.

Our country is not only beautiful, but it is productive; the husbandmen have replenished their storehouses with an abundance of grain and vegetables: and yet their herds go unsheltered and unprovided for, feeding upon the most luxuriant grass, which is now as fresh and green as in May.

Ye who love the Saviour, tell us, shall these lovely valleys remain a moral waste? If not, may we not feel assured that we have an interest in your prayers? "Pray for us, that the word of the Lord may have free course and be glorified." J. A. H.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of March, 1855.

SYNOD OF ALBANY.

Pby of Londonderry.—First ch Newburyport, to con Capt BENJAMIN HARROD and Miss SARAH CALDWELL hon mems 102 50; Newburyport Second ch 22, and from S W 2=24	$126 50
Pby of Troy.—2d ch Troy addl 5, and through the missionary soc 130=135; Fort Miller ch 5; Cambridge ch 87 75; 1st ch Green Island to con Rev W E JONES an hon mem 50	277 75
Pby of Albany.—Albany 2d ch 457; Schenectady ch 150	607 00
Pby of Mohawk.—Oneida ch from a mem	1 00

SYNOD OF BUFFALO.

Pby of Genesee River.—Caledonia ch 50; Sparta 2d ch 20	70 00
Pby of Buffalo City.—Aurora 1st ch 6; Bethany Centre ch 9; Alden ch 12; Buffalo Central ch 36 50	63 50
Pby of Michigan.—Orion and Independence chs	5 00
Pby of Rochester City.—East Bethany ch	10 00

SYNOD OF NEW YORK.

Pby of Hudson.—Milford ch	12 00
Pby of North River.—Cold Spring ch 10; Smithfield ch from a friend a bal to con an hon membership 20; Fishkill ch 16 50	46 50
Pby of Bedford.—South East ch 23; South Greensburg ch 10; Croton Falls ch 9; North Salem ch 6 53	48 53
Pby of New York.—1st ch N Y addl 894; University Place ch N Y 331 22; Eighty-fourth st ch N Y, from P Perritt 50; Wallabout ch N Y 24 37; Forty-second st ch N Y, from a Lady 5; Rutgers st ch N Y 186 30; Williamsburg ch 65 93; Brooklyn Central ch 50	1606 82

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Lamington ch 8 25; Rahway 2d ch 45; New Providence ch 20	73 25
Pby of New Brunswick.—Bound Brook ch addl 30; Squan Village ch 5 44; Trenton 1st ch from Miss Beatty 5	40 44
Pby of West Jersey.—2d ch Cape May Co, (Tuckahoe) 3 50; Cape Island ch 11; Leeds Point ch 5; 2d ch Bridgeton 50 35; Deerfield ch 30	99 85
Pby of Raritan.—Clinton ch Sab sch	20 00
Pby of Susquehanna.—Athens ch 10; Herrick ch addl 1 39; Wyalusing ch 7; Silver Lake ch 2 59	20 98
Pby of Luzerne.—Kingston ch 13; White Haven ch 20; Summit Hill ch, from N. 2; Port Carbon ch 25	60 00
Pby of Burlington.—New Egypt ch 11; Plattsburg ch 9; Allentown ch 30	50 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—10th ch Phila, addl from W D B 50, W Kirk 5; Westminster ch Phila 12 88; 4th ch Phila 109 04; 2d ch Phila 27 27;	

Central ch Phila, from James Field 100, and Female Tract Soc to purchase tracts for distribution by the missionaries of the Board 46; South Western ch Phila 9 35; Cohocksink 1st ch 24, and from the Sab sch 25; Gloucester 1st ch 20; Seventh ch Phila 328 63; 1st African ch 4 05 761 22

Pby of New Castle.—Oxford ch 75; 1st ch Wilmington 82; New Castle ch, Mrs Jefferson 3, Mrs Cameron 1, John Janvier 5, Mrs John Janvier 1, Miss Scofield 5, Chancellor Johns 5, Mrs Johns 2, Miss Julia Johns 1, Mr Lane 3, Mrs Smith 2, Miss Caldwell 1, Misses Smith 2, Mr and Mrs Gemmill 10, Mrs Couper 3, Samuel Couper 5, Wm Couper 25, Miss Booth 5, A Friend 5, W Turner 3, John Carpenter 1, James Duncan 1, Pastor's family 11, A C Gray 5, E Nevin 5 25, in all from New Castle ch 140 25 297 25

Pby of Huntingdon.—Altoona ch to con Rev A B Clark an hon mem 56; East Kishacoquillas ch donation of Rev N Shotwell 5; Milroy ch 50; Waynesburg and Newton Hamilton chs 173 284 00

Pby of Northumberland.—Danville ch 100; Chillisquaque ch 18; Warrior Run ch in part to con Jos Hays an hon mem 42 160 00

SYNOD OF BALTIMORE.

Pby of Baltimore.—Annapolis ch 40; Bridge st ch, Washington City 52 07 92 07

Pby of Carlisle.—Mercersburg ch Female Domestic Miss Soc 40; Gettysburg ch 11 27 51 27

Pby of Winchester.—Romney ch 29 89; Winchester ch addl 2 50; Charlestown ch 60 92 39

SYNOD OF OHIO.

Pby of Columbus.—Lancaster ch 17 75

Pby of Marion.—Little Mill Creek ch 10; Bucyrus ch 5; Broken Sword ch 2 17 00

Pby of Zanesville.—Zanesville 2d ch 37 00

Pby of Richland.—Pleasant Hill ch 12; Frederick ch 16 90, less exchange 28=28 62; Ashland ch 35 68; Milford ch 10; Blooming Grove ch 3 75; Waterford ch, (part of one-fifth) 3; Frederick ch a bal 2 19 83 24

Pby of Wooster.—Guilford ch 7; Sugar Creek ch in part to con Wm Forbes an hon mem 21 41; Canal Fulton ch 13 50; Marshallville ch 4 15; Congress ch 6 33 52 39

Pby of Hocking.—Sunday Creek ch 3 00

SYNOD OF CINCINNATI.

Pby of Cincinnati.—Cincinnati 1st ch 45 85

Pby of Sidney.—1st ch Piqua 35 00

SYNOD OF INDIANA.

Pby of Palestine.—Wabash ch suspended bank bill 1; less discount 25 75

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Rochester ch 2 50; Camden ch 5; Monticello ch 17; Rock Creek ch 10 35 34 85

Pby of Lake.—South Bend ch 15 26; Valparaiso ch 17; Crown Point ch 3; Goshen ch 8 43 26

Pby of Fort Wayne.—La Grange and Fawn River chs 20 50; Swan ch 2 30; Kendallville ch 12 34 80

SYNOD OF ILLINOIS.

Pby of Peoria.—Peoria 2d ch 36 60; Salem ch 7 75; New Scotland ch 2 46 35

SYNOD OF WISCONSIN.

Pby of Winnebago.—Winnebago Rapids (Neenah) ch addl 25 90; 1st ch Fort Winnebago 30 50; Winneconne ch 8; Depere ch addl 3 30; Steven's Point Miss station 1 68 70

SYNOD OF IOWA.

Pby of Cedar.—Du Buque ch 31 50

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Lewisburg ch 27 25, Mrs John Feamster 5; Mrs A D Johnston 75 cts 33 00

Pby of Lexington.—Lexington ch 133; Windy Cove ch 24; Waynesboro' ch 19 75; Lebanon ch 14 190 75

Pby of Montgomery.—Jacksonville ch 8; Christiansburg ch 14 96 22 96

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Bthlehem ch 35 32; Greensboro' ch 59 80; Washington ch 44; New Hope ch 4 38; Clarkesville ch 52; Spring Garden ch 28 15; less exchange 4 38 219 27

Pby of Fayetteville.—Fayetteville ch 45; Wilmington ch 80 125 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Augusta ch in part 104; Green st ch, Augusta 25 40; Woodstock ch 30 15; Sparta ch 15; Mount Zion ch 9; Thyatira ch 26; Sandy Creek ch 9 50; Athens ch 97 62 316 67

SYNOD OF MEMPHIS.

Pby of Chickasaw.—Holly Springs ch 40 10

$6476 51

LEGACY.

Adam Kedzie dec'd of Ohio 100 00

MISCELLANEOUS.

Jas Bayard, Esq., Phila 50; C A Sugg, Greensboro', Ala., 2 50; "B" Bucyrus, Ohio 5; Family Miss Soc of T A Godfrey of Tremont, Pa 5; "A P P" 10; Rev Charles Ray, Piffard, N Y 3; Jos Bryan, Mt Zion Ga, bal to const self an hon mem 20; A O Dorman, St Augustine Fla 5 64; Rev J Cogswell D D, New Brunswick N J 25 126 14

Total, $6702 65

S. D. POWEL, *Treasurer.*

Note.—Twenty dollars acknowledged in the January account as from J C Baldwin, Esq, of Natchez, Miss. should have been from Rev J C Baldwin and was for *Foreign Missions.* See acknowledgment of the Board of Foreign Missions this month.

CLOTHING.

1 Box from the Ladies of Londonderry ch, N H valued at $40 00

1 barrel supposed to be from the Ladies of Bedford ch N Y

1 box from the Ladies' Missionary Society of 1st ch, Easton, Pa 63 00

1 box from the Ladies' Sewing Society of Carmel ch, Miss. 115 00

1 box from the Ladies' Sewing Circle of Allentown ch N J 88 48

$306 48

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of March, 1855.

Pby of Londonderry.—Newburyport 2d ch from S W 2 00

Pby of Albany.—Schenectady ch 60 00

Pby of New York.—1st ch New York addl 80 00

Pby of Elizabethtown.—Elizabethport ch 10 00

Pby of New Brunswick.—Squan Village ch 1 00

Pby of Luzerne.—Summit Hill ch 7 09

Pby of Philadelphia.—1st African ch Phila 1 07

Pby of Carlisle.—Cumberland ch 22 00

Pby of Richland.—Frederick ch, from an individual 5, less exchange 5 cts 4 95

Pby of Lake.—Valparaiso ch 25 00

Pby of Crawfordsville.—Waveland ch 7 42

Pby of Mississippi.—Pine Ridge ch 100 00

$320 53

LEGACY.

Bequest of T Wallace, dec'd, of Mayslick, Ky 41 94, less exchange 20 cts 41 74

MISCELLANEOUS.

"X." Bridesburg, Pa 5; Rev Chas Ray, Piffard, N Y 1 6 00

Total, $368 27

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of March 1855.

SYNOD OF PITTSBURGH.

Pby of Ohio.—West Elizabeth ch addl 4; Pittsburgh 2d ch addl 66; Pittsburgh 6th ch to con Captain Wm Dawson hon mem 50 10; Monongahela City ch to con Moses Scott hon mem 50; East Liberty ch addl (Infant sch 8 60) 76 60 $246 70

Pby of Alleghany City.—Alleghany City 1st ch 107 50; Alleghany City Central ch (less discount 25 cts) 31 80; Bridgewater ch 11 50 150 80

Pby of Redstone.—Rehoboth ch 56 63; Laurel Hill ch (Fem Miss Soc 28 25) 46 76; Tyrone ch 7 86; Dunlap Creek ch 26 15; Uniontown ch addl 15 77; Tent ch addl 1 00; Greensburg ch 24 37; Connellsville ch 52 42 230 96

Pby of Blairsville.—Donegal ch 2 50; Leechburg ch 11; Johnstown ch 116 15; New Salem ch 12 56 142 21

Pby of Alleghany.—Amity ch 6; Middlesex ch 21; Portersville ch 10; Rich Hill ch 4 41 00

Pby of Erie.—Deerfield ch 4; Concord ch 4 8 00

Pby of Beaver.—Clarksville ch 20 00

SYNOD OF WHEELING.

Pby of Washington.—Elizabethtown ch in part to con Rev J R Duncan hon mem 31 60; East Buffalo ch 17; Washington ch addl 32 52; Waynesburg and Unity chs 21; Wheeling 2d ch 100; Mill Creek ch 4 206 12

SYNOD OF OHIO.

Pby of Marion.—Iberia ch 20 05; Kingston ch 5 72; Liberty ch 6 25; Canaan ch 1 50; Upper Sandusky ch 4 75; Eden ch 5 50; Osceola ch 5 25; Broken Sword ch 3; Brown ch (G Atkinson) 1 53 02

Total, $1098 81

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

Ladies of Tent Congregation, $52 30

Ladies of Wheeling 2d church, Va. 100 00

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of March, 1855.

SYNOD OF CINCINNATI.

Pby of Chillicothe.—West Union ch 14 18; Manchester ch 7 85; Washington ch 30 $52 03

Pby of Miami.—Ladies' Domestic Soc 1st ch Dayton 25; Dicks Creek ch 19 25; New Jersey ch 28 25 72 50

Pby of Cincinnati.—Hopewell ch 15 60; Cheviot ch 6 44 22 04

Pby of Oxford.—Harrison ch 20; Bethel ch 36 55 56 55

Pby of Sidney.—St Mary's ch 10 00

SYNOD OF INDIANA.

Pby of New Albany.—Miss Delze, Jeffersonville ch 3; 4 children, Utica ch 1 4 00

Pby of Vincennes.—Vincennes ch 38 27

Pby of Madison.—New Washington ch 7 50; Lexington ch 10; Vienna ch 2 19 50

Pby of Indianapolis.—3d ch Indianapolis 121 75; Franklin ch 42 163 75

Pby of White Water.—Rising Sun ch 10; Lawrenceburg ch 8; Rev S S Potter and Lady 5 23 00

Pby of Palestine.—Palestine ch 26; Decatur ch 14 55; Hebron ch 8; Charlestown ch 24 23 72 78

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.—Putnamville and Ohio chs 12 50; New Hope 1 50; Rockville and Bethany chs, of which 10 by Mrs Mary McNutt in part to con Rev S H McNutt hon mem, 41 83 55 83

Pby of Muncie.—Winchester ch 42 50; Middletown ch 2 50 45 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Nashville ch 12; Shawneetown ch 5; Dry Point ch 3 50; Sugar Creek ch 18; Bethany ch 2; Rattans Prairie ch 7; Edwardsville ch 5; Greenville ch 10; Pleasant Ridge ch 4 10 66 60

Pby of Schuyler.—Knoxville ch 22; Vermont ch 9 75; Monmouth ch 16; Oquawka ch 12 48 60 23

Pby of Rock River.—Sterling ch 14 00

Pby of Chicago.—Marengo ch 25; Oswego ch 5 30 00

Pby of Sangamon.—Union ch 11 00

SYNOD OF IOWA.

Pby of Iowa.—Unity ch 9 50

Pby of Cedar.—Marion ch 3 69

Pby of Des Moines.—Birmingham ch 5; Crawfordsville ch 3 8 00

SYNOD OF MISSOURI.

Pby of St. Louis.—Des Peres ch 10 25; Feefee ch 9; Bonhomme ch 19; St Charles ch 10 48 25

Pby of Palmyra.—Big Creek ch 10 00

SYNOD OF KENTUCKY.

Pby of Louisville.—1st ch Louisville 211 75; John C Bayless, 1st ch Louisville to con Wm Nevin Bayless hon mem 50; Chestnut st ch Louisville including 250 paid by Wm Richardson Esq, in compliance with the dying request of his late consort Mrs Synia Richardson 479 45; Mulberry ch 21 50; Shelbyville ch in part 54 85; Elizabethtown ch 19; Middletown ch in part 10 35; New Castle ch 15; Wm P Allen, Simpsonville ch 5; 2d ch Louisville addl 8; Goshen ch in part 34; Rev W W Hill, D D, 50 958 90

Pby of Muhlenburg.—Greenville ch 1; Rev A S Howsley 4; Valentine Eismon 2; J M Taylor, Posey Chapel ch 30 37 00

Pby of Transylvania.—1st ch Danville in part 241; Glasgow ch in part 7 75; Rev H C Read 5 253 75

Pby of West Lexington.—Frankfort ch mo con col 33 70; Walnut Hill ch 24; Georgetown ch 7; Winchester ch 16; Horeb ch 56; Hopewell ch 44; Pisgah ch 32 25; Salem ch 20; F Dewess 2d ch Lexington 100 332 95

Pby of Ebenezer.—Morefield ch 11; Carlisle ch 13 50; Concord ch 2 50; S Bonde, Augusta ch 5; Washington ch 14 50; Mrs Martha Stewart, Elizaville ch 2 48 50

Pby of Paducah.—Princeton ch 11 30

SYNOD OF NASHVILLE.

Pby of Nashville.—Clarksville ch 300; Gallatin ch 26 326 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Pine Ridge ch 264 20

SYNOD OF MEMPHIS.

Pby of Memphis.—Mountain ch 20; Donation from a member of Mt Carmel ch 53; Covington ch 16; Emmaus ch 208 35; 1st ch Memphis 65; 2d ch Memphis 100; Ramah ch 3; Germantown ch 9 35; Walnut Grove ch 15 489 70

Pby of Western District.—Concord ch 10 00

MISCELLANEOUS.

John P Henderson, Franklin, Ind 3; L A S 5; Ira P Wallace, Cincinnati, Ohio 30; Providence, Ohio 5; Goods sold at depot 6 36; Collection in Iowa 6; Elizabethtown, Ind 1 25; Mr James Ramsey, Ill 10 66 61

Total, $3695 43

A. DAVIDSON, *Treasurer.*

Note.—Instead of Waveland ch 12, as reported last month, it should have been New Hope ch, Indiana.

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
James Wood, D. D., *Associate Corresponding Secretary.*
William Main, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to William Main, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

MINISTERS' SONS AND THE MINISTRY.

An article with the above caption was copied into the last *Record* from the *Presbyterian Magazine.* It commenced with a statement from a Southern correspondent, (speaking of ministers who are sons of ministers,) that in Lexington, Va., and adjoining Presbyteries, are four Browns, [it should have been five,] sons of Rev. Mr. Brown. We doubt not, it will interest our readers, to hear more about this family; and accordingly we make some extracts from a thrilling narrative, entitled "The Captives of Abb's Valley," published by the Presbyterian Board of Publication.

The maternal grandparents of these five ministers, and some other members of the family, were murdered by the Indians, and their mother, Mary Moore, (then nine or ten years of age,) was carried from Abb's valley, Va., into the State of Ohio, and thence into Canada, remained a captive for several years, and by the noble and perilous exertions of Thomas Evans, whose sister was also taken captive, was rescued from the Indians, together with her brother and Miss Evans, and restored to their friends in Virginia. At the time of her capture by the Indians, when they "had gathered everything out of her father's house, and had placed in a pile to be burned, all they did not design to carry away; after they had kindled the fire, she stepped to the place, took up two New Testaments, placed them under her arm, and with them started into her captivity. One of these she retained in every vicissitude, till she was free from all who had injured and oppressed her. Whatever else she may have left or lost, she retained her Testament; and whatever else God may have suffered her to be deprived of, he did not permit his word to be taken from her. When brighter days shone upon her, she could say with the Psalmist, 'Thy statutes have been my songs in the house of my pilgrimage.'" ..... "In October, 1798, Mary Moore was married to the Rev. Samuel Brown, pastor of New Providence church." ..... "A man who was regarded by those who best knew him, as the equal of the most distinguished ministers of his day, in the Synod of Virginia. And no one ever thought that he was wedded to one who was his inferior. In her sphere she lived as much respected as he did in his."

It is now (1854) more than thirty years since Mary Moore closed her eventful life, and left her young family orphans. These years have not passed away without working their changes. The seed that was sown has been springing up, and bringing forth fruit. Without detailing the steps in the progress of events, some of the results will be briefly presented.

Of the seven sons of the little captive girl, five have entered the ministry in the Presbyterian church, and one has been for several years a ruling elder in the congregation of which his father was the pastor. The youngest son studied medicine, and settled at Russelville, in Tennessee, where he resided until his death in 1851. He was eminent in his profession. It was said of him in the brief obituary notice, "The widow, the orphan, and the poor will long remember him with gratitude." He met death sustained by the same faith which had cheered his mother, and none who were acquainted with him doubt that he has gone to join her in the kingdom of heaven. The third daughter died in early youth, after having given satisfactory evidence that she had made her peace with God. She had lived for some years in Rogersville, Tennessee, with her elder sister Lavinia, the wife of Dr. William A. Walker. Her health never had been vigorous, and she was the first of the family that was called to follow the parents to the land where "the weary are at rest." All Mary's grandchildren, who have arrived at the age of mature life, are members of the Presbyterian church; two of her grand-daughters have married Presbyterian ministers, and three of her grandsons are preparing to enter the ministry in the same church.

The question has been asked sometimes, "To what are we to attribute this marked and happy result in this family?" Perhaps it never can be satisfactorily answered. The only answer may be, "Even so, Father, for so it seemed good in thy sight." But so far as second causes are concerned, there are some considerations which it may not be amiss to mention, as tending to the solution of this question.

Mr. and Mrs. Brown did not bring up their children for this world. In their whole intercourse with their family, they made it evident to them that their great and ever-present concern was that their children should serve God. They did not neglect to attend to their worldly interests, but they were careful to set before them in their daily walk, and in all their conversation, the infinite importance of serving God, and the comparative unimportance of all the wealth and honours of this world. The father once said to one of the beloved elders of his church, in the hearing of his oldest son, then quite a youth, without knowing that the remark was heard by him, "I have no wish that my children should be wealthy, or rise to places of worldly distinction; but it is the ever anxious desire of my heart that they shall be pious, and consecrate themselves to God's service, and I daily feel that I can trust him to provide for them." Several years after the date of this conversation, he had serious thoughts of removing westward to the region bordering on the Mississippi, and visited that section of the country. After his return, in assigning the reasons that determined his mind not to remove there, he said that he was not willing to bring up his family in the state of morals which existed in that region, and run the risk to which his children would be exposed. These incidents indicate distinctly what his views were. The views of the mother and father perfectly coincided. To the oldest son she once said, when urging on him the claims of God for the affections of his heart, and the service of his life—"Ever since we have had any children, your father and I have often kneeled by your bed when you were asleep, and solemnly dedicated you to God and his service." This feeling thus expressed by both parents, was carried out in their whole course of action toward their children, and for them; and there can be no doubt that much of the future result is to be attributed to this.

From the Independent.

INDEPENDENCE vs. GRATUITIES.

1. Does the indigent student need aid? Can ninety-nine in a hundred support themselves?

Take a case which often occurs. A farmer keeps his son at home until twenty-one years of age, and then sets him adrift without a dollar. The young man has a fair English education, has taught school in his own neighbourhood, is intelligent, and desires to become useful. He turns toward the ministry, and anxiously surveys the preparatory course. Two years in the academy, four in college, and three more in the seminary. With no suspension for sickness or for earning money to defray expense, professional duties may commence at thirty; a period of life at which one feels the vigour of manhood will soon begin to pass away; that what his hand finds to do he *must* do quickly. Here are nine years of study, each of which will, on an average, demand two hundred and twenty-five dollars of expenditure. If fortunate in obtaining situations, one may earn one hundred of the sum, leaving one hundred and twenty-five of indebtedness, amounting at the close, to some fourteen hundred dollars, at a favourable calculation derived from experience, and an extensive observation at one of our most economical colleges.

Now, who among our financiers is willing to loan this sum to an unknown student from a retired part of the country, whose health is liable to fail before his education is finished, even if, as is often the case, patrons have no suspicion of a shipwreck of moral character? Should it be supposed that the members of the church to which the student belongs will assist to give him credit, experience will tell how futile is such a hope. An instance will illustrate: In a wealthy church in Vermont, a young man went to several of his fellow-members, known to be abundantly able to furnish the needed assistance, and desired, as a loan for a few months, the paltry sum of forty dollars. One "had no money by him just at that time, and made it a fixed principle never to become security;" another "needed all his capital for his extensive and increasing business"—was "sorry that the members of the firm were under obligation not to lend their names," etc., etc.

A *gentleman* making no profession of Christianity, conferred the favour, and was always afterwards relied on in similar exigencies. The frequency of such occurrences is a reproach to the Christian name. But if, by constant anxiety, multiplied humiliating applications and repeated disappointments, the course is at last completed, what shall, what *can* one do with such a burden resting upon him? It would require more than ordinary strength not to be crushed by the weight. He desires perhaps to be a missionary either in the foreign or home field. However well he may be fitted for the work, and however ardently he may desire it, the fact is clearly impossible. His debts *must* be paid. He *must* have a salary from which something can be saved for that purpose. How many such are paid? And how many clergymen have the exquisite refinement of manners, and the oratorical display requisite to satisfy the fastidious taste of the congregation which pay them? A worse than "Shady Side" must tell the history of any minister whose labours have so unpropitious a commencement. One is disposed to agree that if he would not bring the miseries and disgrace of poverty upon others, which himself must so bitterly suffer, "he ought not to marry." Yet has he any holier vows of consecration to God's service resting upon him, than multitudes who are revelling in all the luxuries of wealth? Who has the right to make demands upon him, which not only interfere with the legitimate enjoyment of life, but also with one's highest usefulness in the world? No; however much Christians may desire young men to go forward in the work of preparation for the ministry, both prudence and wisdom must lead us to advise one under these circumstances, to abandon the idea of going through a nine years' course of study without aid from benevolent sources. We must say to such a one, were it your duty to preach the gospel, God would open the door which now seems firmly closed. But,

2. "It takes away one's manly independence."

In what consists the manly independence of a Christian student, except in the privilege of doing what he deems to be right? Is this taken away in the reception of friendly aid? Does not every one receive some kinds of favours from friends placing him under obligation? Such are the little kindnesses which politeness delights in, all the day long. Is not the feeling of obligation thus incurred, a pleasant feeling? And wherein does the reception of money differ except for considerations founded on a false pride, especially sinful when it detracts from our power of usefulness?

But, in truth, he is less placed under obligation to the donors, than they to him. He offers his services to the Church, which accepts them, and undertakes in part to compensate for them by paying to him a small sum of money, which falls far short of an equivalent for the time, labour, and privation which are offered and endured. True, there are those who think they are doing a great favour to the student, if not to God, when they make a donation for educational purposes; they need only reflect on the great principle of living to Christ in our *mutual* relations, to see their gross mistake. The years of study are as really devoted to the Church as the years of professional labour, and they are no less deserving a compensation according to the necessities

of the labourer, who is, by right and justice, as much entitled to a competent support in the one case as in the other. God has given a certain amount of wealth to his people, and though it is not expedient that any agrarianism should characterize its operations, it is expedient that every cent of it should be so disposed as to secure the utmost of progress to the kingdom of Christ.

If I am in circumstances to devote my time to direct efforts for the conversion of the world, yet having no means of support; if it is my conviction that I ought to preach the gospel, and the judgment of my friend concurs, I am under no greater obligation to enter on the work or its initiatory steps than is my wealthy Christian neighbour to defray my expenses in so doing. We should be co-workers; if there is any obligation from one to another, it is rather from him who furnishes the funds toward him who suffers the greater self-denial in using them, than the reverse. If this thought were sufficiently understood by Christian youth and Christian men of wealth, there would be less of struggle and despair on the one hand, and less complacency in withholding, or of delicacy in giving, on the other. When the former in his threadbare suit, with empty pockets, and face haggard by anxiety on account of approaching quarter-bills, meets the latter in his stately magnificence, surrounded by all the adornments of taste, both from the realm of nature and of art, which wealth can purchase—the one is in duty bound to make known his wants, and the other to supply them; for, though they seem to be merely individual wants, they are really the demands of God upon his children, of Christ upon his disciples, resting with equal authority, according to the several ability. If either refuses to avail himself of the means for good which the other places at his disposal, he is guilty of violating his obligation to the Church, no less than if possessing both classes of means he refuses to make use of either. Besides, on the opposite principle, that large body of Christians who possess property, but not the ability of personal labour, would be entirely excluded from the glorious work of propagating gospel truth by this most honoured means.

Let, then, that student who renders his equivalent by habits of industry, economy, and devotion to his work, never suspect himself of being a beggar, nor allow himself to be chagrined when certain oracles attempt to force upon him such a belief. As to the fact that he is obliged to report his expenditures, let him consider that the good of the whole may require it; that as a Christian man he desires to use money for the best—freely where its equivalent can further a righteous aim, sparingly where no gain comes to the grand object of Christian labour; and thus expending, let him have no delicacy in exposing his accounts; let him walk among his fellows, *os sublimis*. If his motives in some expenditures are suspected, let him proceed straight-forward with a manly dignity and firmness; then should benevolent societies or individuals become dissatisfied, they can withdraw their support on their own responsibility. As to matrimony, we doubt not, such students will use their own judgment, taste and sense of right, without deferring to those of other men.

A STUDENT.

From the New York Observer.

SELF-SACRIFICE.

2 Sam. xxiv. 24.

My God, I would not coldly offer Thee
The withered hue of feeling's flower,
The fragment of a passing hour—
Gifts which have nothing cost to me.
But looking down into my heart,
Whatever treasure it hath hidden deep,
Whatever talent it would strive to keep,
With these, to Thee, O God, I part.
I should not dare to bring affections blighted
By the rude blasts of worldliness and pride;
Nor lay a worn-out heart the earth had slighted,
Upon the altar of the crucified.
But in Life's dewy hours, when Hope is on the wing,
My love, myself, my all, to Thee I bring.

LEARN OF ME.

How good it is for us we have such a pattern, and are permitted to follow in His blessed steps! We might despair under the best directions of reaching heaven, if we had no one to lead the way. But in following Jesus, we cannot err. He will direct us in the path we should go, and guide us with his eye. Blessed Saviour, let me look continually unto thee. Let me never withdraw from thy company or seek another leader. Keep me, Oh, keep me under the shadow of thy wing, and receive me finally into thine everlasting kingdom.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

COLLEGE STATISTICS.

In the last *Record* we published statistics from fifteen Colleges, as collected by the Students of the Theological Seminary at Princeton, and read on the day of Prayer for Colleges, the last Thursday of February. The Society of Inquiry of Amherst College, have gathered similar statistics from fourteen Colleges, twelve of which we transcribe for the benefit of our readers. The other two are the same as those published in the last *Record*.

Colleges.	Number of Students.	Number professing religion.	Number preparing for the ministry.
Bowdoin, Me.,	170	52	26
Middlebury, Vt.,	80	34	25
University of Vermont,	100	24	12
Amherst, Mass.,	231	156	101
Harvard, Mass.,	340	33	8
Brown University, R. I.,	252	73	43
Yale, Conn.,	450	152	
Trinity, Conn.,	97	45	25
Wesleyan Univ., Conn.,	123	92	41
Genesee, N. Y.,	49	33	8
Madison Univ., N. Y.,	143		107
Marietta, O.	62	32	10

RELIGION IN COLLEGES.

In connection with the above table of statistics it is stated that the number preparing for the ministry in Madison University includes not only undergraduates, but theological students and students in the earlier preparatory studies. This accounts for the unusually large proportion of candidates for the ministry in that Institution compared with the others. The number of theological students at Yale is not given; but the proportion is probably about the same as in most of the other Colleges. The smallest relative number it will be perceived is at Harvard, where there are only 33 professors of religion and only 8 candidates for the ministry out of 340 students. This fact is highly instructive and admonitory, and it demands special consideration. That is the oldest and the best endowed College in the United States. It was founded in prayer, and for the express purpose of giving to the sons of New England a religious as well as a literary education. A Theological Professorship was also established and endowed, with the solemn injunction and stipulation of its pious founder, that its incumbent should always be a man of sound evangelical principles, according to the received formulas of Christian faith as then acknowledged and adopted by Calvinistic churches. But for many years past, the Institution has been in the hands of Unitarians, and evangelical religion has been carefully excluded. The consequence has been, that though the number of students continues to be large, but few pious young men enter the College, and fewer still become pious (in the gospel sense of this term) during their collegiate course. The Institution is not blessed as in its early history, with revivals of religion, and the reason is obvious. Who could expect these merciful visitations where Christ is thus dishonoured?

The past and the present of that Institution are stated by Professor Tyler in his "Premium Essay," entitled "Prayer for Colleges," as follows: "The Pilgrim Fathers of New England deemed an educated magistracy next to, and in connection with, an educated ministry, of indispensable necessity to the well being of the Church and the State; and it was with this two-fold view, that they established Harvard University at the very commencement of their colonial history, building it on the borders of that unbroken wilderness which still covered the new world." ..... A part of their language is as follows: "Dreading to leave an illiterate ministry to the churches, when our ministers shall lie in the dust." ..... "And sixty years later, Cotton Mather says: 'Our fathers saw that without a College to train an able and learned ministry, the church in New England must have been less than a business of an age, must have soon come to nothing.' 'Pro Christo et Ecclesia'—*for Christ and the Church*—is to this day the motto of Harvard College, though sadly fallen, alas! from the truth as it is in Jesus." ..... "The Unitarian defection in New England originated perhaps with the churches, or rather with their pastors, but it has been perpetuated by Harvard College. The tide rose in the churches till it burst open the gates and inundated the College, but now it has turned, and is flowing back, more gradually, but not less powerfully, and even more effectively, from the College into the churches and the community. Let all our Colleges become like Harvard, and Unitarianism would overflow the country."

The immense influence exerted by our literary institutions in moulding the characters of the rising generation, renders it a matter of primary importance for Christians to remember them in their daily prayers, to send their sons to those only in which true religion forms a pervading element of instruction, as well as sound learning, and to exert themselves to establish and sustain Colleges, wherever needed, of the right character, viz. high in their standard of scientific and literary attainment, and high in their moral and religious position. Without the latter we cannot expect the Divine blessing; and without God's blessing upon these institutions, cultivated intellect becomes a gigantic agency for the diffusion of social evil.

For the Home and Foreign Record.

HOW WE MUST MEET CATHOLICISM.

Christ said to his disciples, "Ye are the salt of the earth," Math. v. 13. In this, we are taught our duty to the world, and also to the Catholic portion of our land. Many Christians are watching with fearful anxiety, the workings of this dreadful engine of iniquity. This "mystery of iniquity doth already work" in our midst, (2 Thess. ii. 7,) and the work of undermining the foundations of our Government is progressing rapidly. And "if the foundations be destroyed, what will the righteous do?" Ps. xi. 3. To season this mass of moral being—to meet and counteract the workings of "the mystery of iniquity," and preserve the foundations of our government, is the mission of the kingdom of Christ, involving a fearful responsibility. To fulfil this mission, will require the energetic action of the Church, with the "wisdom of the serpent and the harmlessness of the dove." Many are anxiously inquiring, what must be done in view of these fearful workings? What can be done? The duty of the Church is plain. Educate the youth in Bible truth first and last. Stamp upon their infant minds the great doctrines of religious liberty.

Begin at the fountain, to do the work of purifying, then the stream will be pure.

Educate—is the watchword of Jesuits.

Let this be the watchword of all Protestants.

Keep our orphans out of Catholic Asylums.

Imitate the Protestant movements of Ireland.

Secure missionaries for our Catholic population, as for any other class of Pagans.

Apostolic energy and self-denial is requisite. Send out colporteurs, who will go from house to house, bearing the lamp of life to those poor misguided men. In short, let our "prayers and our alms go up before God," for the accomplishment of this great work.

T. T. S.

THE FIRST PRINCIPLE IN EDUCATION.

The mother of John Wesley was a sensible woman, and understood well the first principle in Home Education, as will be seen by the following remarks.

She writes:—"In order to form the mind of children, the *first* thing to be done is to *conquer their will*. To inform the understanding is the work of

time, and must proceed by slow degrees as they are able to bear it: but the subjection of the will is a thing that must be done at once, and the sooner the better; for, by neglecting timely correction, they will contract a stubborness and obstinacy which are hardly ever conquered; and never without using such severity as would be as painful to me as to the child. In the esteem of the world, they pass for kind and indulgent, whom I call *cruel* parents, who permit their children to get habits which they know must be afterwards broken. When the will of a child is subdued, and it is brought to revere its parents, then a great many childish follies and inadvertencies may be passed by. . . . . I insist upon conquering the *will* of children betimes, because this is the only strong and rational foundation of a religious education: and without which, both precept and example will be ineffectual. But when this is thoroughly done, then a child is capable of being governed by reason, till its own understanding comes to maturity, and right principles have taken root in the mind."

We cannot too strongly urge every parent, says the S. S. Journal, to lend the whole energy of mind and affection to this great and fundamental point in Home Education—the government and subjection of the will. This done, every future step is comparatively easy and pleasant. This left undone, all else will be next to unavailing. We offer no apology for dwelling so much at length on this one point, because of its paramount importance. Indeed, we cannot dismiss it without another quotation from the same source as the former. "As *self-will* is the root of all sin and misery, so whatever cherishes this in children, insures their wretchedness and irreligion; whatever checks and mortifies it promotes their future happiness and piety. This is still more evident if we consider that religion is nothing else than doing *the will of God*, and not our own; that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgence of it can be trivial, no denial unprofitable. The parent who studies to subdue it in his child, works together with God in the renewing and saving a soul. The parent who indulges it, does the devil's work, makes religion impracticable, salvation unattainable:—does all that in him lies to ruin his child, soul and body for ever."

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN MARCH, 1855.

I.—FUND FOR CANDIDATES.

Presbytery of Londonderry.

Newburyport 2d ch 2 00

Presbytery of Troy.

Lansingburg ch 27 00

Presbytery of Mohawk.

Oneida ch 50

Presbytery of Genesee River.

Groveland ch 17 55

Presbytery of Michigan.

Pontiac ch 7 00

Presbytery of Hudson.

Milford ch 6 58

Presbytery of North River.

Smithfield ch (a member of) 3 00

Presbytery of Bedford.

Yorktown ch 5; South Greenburg ch 8 13 00

Presbytery of Long Island.

East Hampton ch 42 00

Presbytery of New York.

1st ch Brooklyn 167 84

Presbytery of New York 2d.

Sing Sing ch 50 00

Presbytery of Elizabethtown.

New Providence ch 17; Rahway 2d ch 15 32 00

Presbytery of Potosi.

1st ch Morristown 60 80; 2d ch Morristown 60 120 80

Presbytery of New Brunswick.

Squan Village ch 2; 2d ch Trenton 8 10 00

Presbytery of West Jersey.

Williamstown ch 6 25; 2d ch Bridgeton 24 30 25

Presbytery of Susquehanna.

Wyalusing ch 4 50; Wyalusing 2d ch 3 7 50

Presbytery of Luzerne.

Wyoming ch 13; Newton ch 2 15 00

Presbytery of Philadelphia.

10th ch Phila, "through the Pastor" 100; "A Lady 1; 1st African ch 2 103 00

Presbytery of Philadelphia 2d.

Abington ch addl 35 00

Presbytery of Baltimore.

Annapolis ch 7; Bridge St ch 15 87; F St ch, Washington City 114 136 87

Presbytery of Carlisle.

Gettysburgh ch 17 57

Presbytery of Huntingdon.

Milroy ch 20 00

Presbytery of Northumberland.

Warrior Run ch 30 20; Danville ch 100 130 20

Presbytery of Redstone.

Sewickly ch 7 00

Presbytery of Washington.

1st ch Wheeling 101 80

Presbytery of Marion.

Broken Sword ch 1; Marysville ch 10 11 00

Presbytery of Zanesville.

Pleasant Hill ch 6 00

Presbytery of Richland.

Martinsburgh ch 7; Waterford ch 5 12 00

Presbytery of Wooster.

Sugar Creek ch 15 32

Presbytery of Palestine.

Wabash ch 3 00

Presbytery of Lake.

Crown Point ch 2 50; Valparaiso ch 30; Tassinnong ch 3; Goshen ch 6 41 50

Presbytery of Logansport.

Rochester ch 1; Logansport ch 14 70 15 70

Presbytery of Fort Wayne.

New Lancaster ch 1 00

Presbytery of Kaskaskia.

Dry Point ch 5; Rev Wm Hassinger 10 15 00

Presbytery of Schuyler.

Monmouth ch 11 00

Presbytery of Peoria.

Salem ch 6; Crow Meadow ch 3 25; Peoria 2d ch 35 90 45 15

Presbytery of Winnebago.

Neenah ch 15 00

Presbytery of Cedar.

Du Buque ch 25 00

Presbytery of St. Louis.

St. Charles ch, (special) 20; Maline Creek Fem Education Soc 22 25 42 25

Presbytery of Potosi.

Bellevue ch 9 00

Presbytery of Greenbrier.

Lewisburgh ch 7 75

Presbytery of Lexington.

Lexington ch 65; Tinkling Spring ch 20 85 00

Presbytery of East Hanover.

High St ch, Portsmouth 9 50; 2d ch Richmond 41 50 51 00

Presbytery of Montgomery.

Jacksonville ch 3; Christianburg ch 6 05 9 05

Presbytery of Orange.

Bethesda ch 7; Greensboro' ch 61 82; Buffalo ch 10; Chapel Hill ch 43=121 82, less exchange 2 38 119 44

Presbytery of Fayetteville.

Wilmington ch 37 00

Pby of East Alabama.

Montgomery ch, J Whiting 25, J W Roberts 25, J H Murphy 25, Dr Jones 10, Geo Montague 10, Wm Poe 5, Mr Given 5, Collection 30 60 135 60

Presbytery of Mississippi.

Pine Ridge ch 120 00

Presbytery of Louisiana.

Baton Rouge ch, John Buhler 10, A Matta 10, Mrs Stevens 15, Mrs L M Phillips 5, G Schenck 5, Col Isett 5, Mrs Anna E Huget 2 50, Mrs and Miss Burgess 3, Saml P Groves 5, Joseph Joor 5, "A friend and others" 6 50 72 00

Presbytery of Tombeckbee.

Columbus ch, Miss 10 00

Presbytery of Memphis.

2d ch Memphis, paid candidate 50 00

Presbytery of Lodiana.

Lodiana ch 15 94; Jalanda ch 1 56 17 50

$2085 72

MISCELLANEOUS.

Independent ch Savannah, collected by Rev Thos Castleton, Mrs Stoddard 100, "A Lady" 100, John Stoddard 50, John Murcheson 50, G W Anderson 25, N A Hardee 25, J Washburn 20, G B Cummings 20, A Smetts 10, W G Dickson 10, H Lathrop 10, N B Knapp 10, H M Mercer 10, W H Davis 10, C F Mills 10, Chas Greea 10, J W Hopkins 5, Wm Crabtree 5, Miss Telfair 5, Wm Law 5, W H Burroughs 5, F Sorrell 5, Cash 14. Total 534 00, less 400 acknowledged in January 134 00

W H Driver, New Orleans 5, Jacob Sutphen, Sweden, Monroe Co, N Y 7; "B." Bucyrus, Ohio 5; Rev James Coe, Blue Ball, Ohio 5 22 00

$2241 72

II.—FUND FOR SCHOOLS, COLLEGES, &C.

Presbytery of New York.

Brick ch, an association in, per Mr H Holden for Scholarship in Carroll Coll Wis 30; Jamaica ch ditto 42 89 72 89

Presbytery of New Brunswick.

Squan Village ch for Parochial Schools 1 00

Presbytery of Donegal.

Mt Joy and Donegal ch 15 00

MISCELLANEOUS.

Roswell L Colt, Esq, Patterson, N J, (special) 500 00

$588 89

III.—FUND FOR TEACHERS, &C.

From Roswell L Colt, Esq, Patterson, N J 30 00

Total, $2860 61

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN MARCH, 1855.

Presbytery of Ohio.

Bethel ch, bal to con Mr GEORGE KENNEDY a life member 25 00

Presbytery of Washington.

2d ch Wheeling 50 00

Presbytery of St. Clairsville.

St Clairsville ch 45 50

Presbytery of Zanesville.

Norwich ch 6 00

126 50

Hopewell ch 6 00

$132 50

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, IN MARCH, 1855.

Presbytery of Madison.

New Washington ch 7 00

Presbytery of Kaskaskia.

Shawneetown ch 2; Chester ch 4 6 00

Presbytery of Louisville.

New Castle ch 11; Pisgah ch 4 15 00

Presbytery of Muhlenburg.

Posey Chapel ch, James M Taylor, Esq, 15 00

Presbytery of Ebenezer.

1st ch Covington 49 86; Elizaville ch 21 70 86

113 86

MISCELLANEOUS.

J P Henderson, Franklin, Ind, 1 00

$114 86

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

ANNUAL MEETING OF THE BOARD.

The Annual Meeting of the Board of Foreign Missions, will be held at the Mission House, New York, on Monday, May 7th, at 4 o'clock, P. M.

The Annual Sermon will be preached before the General Assembly, by the Rev. J. L. Kirkpatrick, D. D., of Charleston, S. C. The Rev. J. M. McDonald, of Princeton, N. J., is the alternate preacher.

A Sermon for the Board will also be preached in this city, in the First Presbyterian Church, the Rev. Dr. Phillips, on Sabbath evening, previous to the aunual meeting, May 7th, by Rev. Stuart Robinson, of Baltimore.

RECENT INTELLIGENCE.

Mission House, New York, April 13th, 1855.

India.—The latest dates from India, are Lodiana, January 18th; Mynpurie, January 24th; Agra, January 9th; Allahabad, January 8th; and one letter also from Mr. Newton, dated Calcutta, January 22d, announcing the safe arrival of himself and party at that place, after a somewhat protracted, but not otherwise unpleasant voyage. Our letter from Agra mentions, that the examination of the school had taken place on the 16th1—9th of December, and gave great satisfaction to all who were concerned. It is also mentioned that several individuals had recently come to the missionaries as inquirers after the truth. The letter from Allahabad mentions the good health of the missionaries; and states that the great Mela had commenced, and that the missionaries had pitched their tent there also, with the view of keeping up regular preaching during its continuance.

At Lodiana, the missionaries were well, with the exception of Mrs. Rudolph; and her indisposition, it was hoped, was not serious.

China.—Our latest letters are dated at Ningpo, Dec. 11th; Shanghai, Dec. 30th; Canton, Jan. 13th. Mr. Happer and his family were on their voyage to this country in the ship Comet, which had stopped at Batavia for freight, whence Mr. Happer's letter was despatched, dated Dec. 26th. Mrs. Happer was receiving benefit from the voyage. At Canton before he left, Mr. Happer had the satisfaction of admitting to the church, by baptism, one of the young men formerly in the boarding-school. On the 19th of December, Mr. Preston was united in marriage to Mrs. Brewster, of the American Board's Mission at Ningpo.

Mr. French says, "Things continue as unsettled here as ever. There is a constant fighting in all directions, between the troops and insurgents. The whole province is in a state of anarchy. Mr. Culbertson had left Canton for Shanghai. His health had been much benefited by his visit, but had had a relapse, from which he was recovering. At Shanghai and Ningpo, the mission families were in their usual health."

The letters from Ningpo are largely occupied on the subject of obtaining houses for the missionaries within the walls of the city. When the mission was first formed, owing to the fears and suspicions entertained by the natives of foreigners, it was not practicable to obtain ground in the city for building houses.

The missionaries were also apprehensive that it might not be healthy, as it would certainly not be pleasant to live in confined streets in the midst of native habits. It is now quite practicable to obtain land, and the residence of some of the mission families for several years in the city shows that a residence there is not peculiarly unfavourable to health. Important advantages as to intercourse and influence with the people, recommend this measure. The houses of most of the brethren are on the north bank of a river, which separate them from the city. The ferriage costs one-eighth of a cent, and is uninterrupted in the day, but less convenient at night. The proposed removal is regarded as favourable, and it may be advisable to make the change gradually; though it may be inexpedient to make any immediate change, in view of the expense, and the unsettled state of the country at large. Thus far, it is a matter of thankfulness that Ningpo has been visited with none of the calamities that have befallen Shanghai and Canton.

Indian Missions.—We have letters from the Chippewa Mission as late as the 9th of March; from the Creek Mission, February 19th; from the Chickasaw Mission, Wapanucka, February 27th; and Boggy Depot, 8th March; and from the Choctaw Mission, the 26th of February; and from the Iowa and Sac Mission, of the 30th March.

Letters from the upper stations of the Chippewa Mission, mention that the missionaries were well, and that their schools, as well as their religious instructions, had been well attended during the winter.

Our letter from the Choctaw Mission states that a religious interest had recently manifested itself in a community of Choctaws, residing at a short distance to the north of Spencer Academy. One of the young ladies connected with the female school at Wapanucka, makes the following cheerful remarks about the pupils in that institution:—"The girls are easy to manage; indeed I doubt if in any school of a similar number better material could be found. At times they manifest so much docility and kindness; there is such a unanimous flow of tenderness and good will, that I fancy few mothers feel greater happiness in the wealth of affection bestowed by their own household, than I in that received from my Indian girls. I can see their minds gradually bursting their prison doors, and growing into sympathy with others; then I long for their entire emancipation, long to see them enjoying the liberty of the children of God."

Mr. Burns makes the following interesting statement in relation to the character of the Indian converts among whom he labours:—"It is remarkable that no Christian family among them neglects family worship; and no Christian man will refuse, when called upon to pray. What a reproof is this to those who enjoy greater light."

He also quotes the following address, made by one of the Chickasaw chiefs, at the time of taking up a collection for missionary purposes, which might be made elsewhere with equal propriety; said he, "Every man, woman and child, ought to have something to give. Give the children some work to do, that they may earn a little money, and then teach them how to give; a child should give at least a dime, a woman a quarter, and a man a half dollar. The gospel has been given to us, and we should give it to others. A great many people are in the world without the gospel. Come, then, prepared to give, so that when the hat is passed around, there be no shaking of the head."

Africa.—Corisco Mission.—Miss Georgiana M. Bliss sailed for this mission as a teacher, on board the brig Rodney Ker, from Stonington, Ct., on the 28th of March, in company with Mrs. Walker, of the American Board's Mission at the Gaboon. We trust these missionary friends will have a prosperous voyage, and we ask for them the prayers of our readers.

CHINESE IN CALIFORNIA.

We devote a large space in the present number of the *Record* to the state and prospects of the Chinese in California. Their condition at the present time is undoubtedly very trying and critical, and it is difficult to foresee what is to be their future destiny. Accounts of a very varied and contradictory nature, in relation to their number, habits, and general character, have been spread before the public, and it is very difficult to form any thing like a satisfactory conclusion on the subject. In view of this state of the case, we lay before our readers two articles, both taken from the *Oriental*, a paper published in San Francisco, under the general superintendence of Mr. Speer, our missionary at that place. The first, relates to the number of Chinese who have emigrated to that country and the companies to which they belong. The other is an address of a committee of Chinese merchants to Governor Bigler of the State of California. Both of these articles were written by the Chinese themselves. They shed much light upon the character and prospects of these people, and will be read with interest.

THE CHINESE COMPANIES.

Their members, numbers, and property.

As the reader has walked, upon some balmy morning along the southern side of Telegraph Hill, his attention has been attracted by a large frame structure, evidently of Chinese architecture, yet different in its appearance from the Chinese houses. The front is painted light blue, and projects an airy portico. A pair of lions, carved in wood, guard the wide doorway; above and on either side of which are gilded tablets, with an inscription upon each, of several large Chinese characters. It has often been referred to as "a temple." But its object is not religious. The building is an "*Ui-kun*" or company's house. The tablet over the door tells, if English sounds be employed for the Chinese characters, the name of the company,

"Yeung-wo Ui-kun."

The two perpendicular inscriptions on either side are poetical lines. They read,

Tseung kwong ham man li,
Sui hi p'o t'ung yan.

"May the prosperous light fill a thousand leagues;
May the auspicious air pervade mankind."

The two smaller lines on either board inform us that they were "Set up on a fortunate day of the 8th month, 2d year of the Emperor Hienfung"—"Carved by Fan I."

Upon entering the house by the side door an uncovered area is seen, in accordance with the Chinese custom, in the middle; from which rooms open toward the front and rear, and stairs ascend on either side to the second story. The smaller apartments below are occupied by the agents and servants of the company. The largest room or hall is pasted over with sheets of red paper covered with writing. These contain a record of the names and residence of every member of the company, and the amount of his subscription to the general fund. The upper story, and the attic, with the out-building on the upper side are, it may be, filled with lodgers; nearly all of whom are staying but temporarily, on a visit from the mines, or on their way to or from China. A few sick persons lie on their pallets around, and a group here and there discuss a bowl of rice, or smoke and chat together. In the rear is the kitchen.

Such is the Yeung-wo company's house. It is a fair specimen of similar edifices. Let us inquire what is their design?

For the information of the American community a series of questions was drawn up, and a copy forwarded to each of the five companies. The answer of the Sze-yap company is translated in full. The replies of the others are given, for the sake of brevity, only upon points where they differed. They are compiled from the records of the several companies by their agents, and I have reason to think are to be relied upon. The most trustworthy Chinese in the city vouch for their correctness. The numbers are not given to units by any company except the Ning-yeung, as the additional labour to the clerks would have been considerable. They are near enough for our object.

Sze-yap Company.

"Our house is built throughout of brick. It is surrounded also by a brick wall. It is situated in San Francisco, Pine Street, No. —. We have also a frame house in Sacramento. The company was originally composed of people from the four districts of Sanning, San-ui, Hoi-ping, Yan-ping; hence our name, Sze-yap, [which means "Four districts."] Afterwards, men from the two districts of Hok-shan and Sze-ui also entered. We did not, however, change our name on this account.

In China it is common to have councils, and in foreign countries Ui-kuns (or assembly halls.) Their object is to improve the practices of their members, and to instruct them in principles of benevolence. They are somewhat like American churches. The buildings furnish beds, fuel, and water to guests who remain for but a short period; also a lodging-place and medicines for the infirm, aged or sick. Means are bestowed upon such to enable them to return to China.

There are three agents employed by the company; also a servant who sweeps the house.

The number of our members that have arrived in this port, according to the record made at their landing, from the first until Dec. 31, 1854, has been about 16,500. Of these have returned, perhaps, 3,700. In April of last year above 3,400 separated, and formed the Ning-yeung Company. More than 300 have died. There are at present in California altogether about 9,200. We do not know the number who have left this for other countries.

Except the buildings used by the company, we have no other property. This has been purchased by the members; who have subscribed of their free will, some twenty, some fifteen, some ten dollars. A portion has been paid in; some will be paid when they are ready to return home. This is a perfectly voluntary matter; there has been no coercion used. Nor is any money required from the disabled, the sick, the aged, or from those making a second voyage to this country.

The objects to which the subscriptions to the company have been devoted are as follows: 1. The purchase of ground and erection of the buildings used by us; 2. The salaries of agents and servants; 3. For fuel, water, candles and oil; 4. To assist the sick to return; 5. For the bestowment of medicines; 6. For coffins and funeral expenses for the poor; 7. For the repairs of tombs; 8. Expenses of lawsuits; 9. Taxes upon our frame house at Sacramento; 10. Drayage, and other outlay, for passengers landing or departing, by ships. The unpaid subscriptions amount to $35,000; the names of others who have not yet stated the amount they intend giving will be good for perhaps $6,700 more.

The agents of the company are elected. At the election all the districts must have a voice. If no members from any one are present, they must be heard from. The agents must be men of tried honesty; and are required to furnish security before they enter upon their office. Their election is for the term of six months; of the expiration of which they must give notice, and call a new election. But if they be found faithful to their duties they are eligible to reëlection.

Our company has never employed men to work in the mines for their own profit; nor have they ever purchased any slaves or used them here.

The present agents of the company are Chu Wingtin, Yu Fuseung, and Cheung Akong."

Yeung-wo Company.

"The three districts of Heung-shan, Tung-kun, and Tsang-shing, are embraced in this company. The house built here is for their accommodation in coming and going.

The total number of men from these districts since the commencement of the emigration is about 16,900, there have died about 400, and returned 2,500. The number of those now in the country is in the neighbourhood of 14,000.

Three agents are employed by the company: Tong K. Achick, Chu Yat, and Li Tszkun. There is a branch at Sacramento, and the Heung-shan people have a house in Stockton; but there is no regular agent employed in either city. The houses are mere lodging-places. The entire property of the company may be valued at above $20,000. There is perhaps $100,000 of subscriptions which they have not received."

Canton Company.

"We have a frame house in San Francisco, on Clay Street; and two frame houses, one in Sacramento, and one in Stockton. Its Chinese name "Sam Yap," [that is, "three districts"] is obtained from its originally including people from the districts of Nam-hoi, Pun-yu, and Shun-tak, in Canton province. Men from two others, Sam-shui and Tsing-yuen, have joined, however, since our organization.

Two agents are employed at present, Tam Yik-pui, and Chan Pat-cheung; also a porter to take charge of the house.

The entire number of Chinese who have come to San Francisco in connection with this company, according to the record of the ship-agent, is over 8,400. Returned to China, above 1,300. Dead, so far as record has been made of burials, over 300. Remaining in California, about 6,800. Some have gone to other countries and been otherwise lost sight of.

The term for which agents hold office is one year, at the close of which the agent gives notice, and a new election is called. If he has been found to be a trustworthy man, his security is renewed, and a new election is not entered into.

The amount of entrace fees and subscriptions not paid is about $22,000. That expected from individuals who have not yet put down their names is perhaps $4,700."

Ning-yeung Company.

"This company's house is situated in San Francisco, No. 47 Broadway, near Kearney street. Its front is, however, toward the South. The house is of wood; it has an enclosed yard; and a brick kitchen attached. The company consists of the people of San-ning, who separated from the Sze-yap company.

It has two agents, Li Leung-nam, and Mui Tsin-sui; and a person who is cook and porter. They are elected for the term of six months.

When the company separated from the Sze-yap it contained about 3,450 men; this was in April, 1853. Since then till Dec. 31, 1854, there have arrived 4,899. Returned to China, 1,269. There have died 173. There are now connected with us 6,907 persons. There may be individuals dead, or departed to other regions, of whom we have no record.

Of money subscribed, but not paid in, there is due over $20,000. Of what will be paid by others there is about $4,000."

Yan-wo Company.

"The only house we own is in Happy Valley, San Francisco. The entire value of our property is $6,000. Not paid in, $15,000. Our entrance fee is $16.

There have come to California, in connection with this company, 2,100 persons. About 160 have gone back and about the same number have died in various parts of the State. The number now in connection with us is 1,780. They are from the two districts of San-on and Kwai-shin. A few are from Ka-ying Chau.

"Our agents are elected for the term of one year. There are at present two: Kong Kwok-yeung, and Fan Ut."

In our next number we propose to make further explanations respecting the general design and operations of the companies; and shall furnish a translation of some of their rules. We close for the present with presenting in a tabular form their computations of the total number of Chinese that have arrived in California; that have returned hence to their native land; that have died here; and finally, their estimate of the number at present in the State. We can from this table ascertain more nearly than by any other method the Chinese population of California. There are probably not a thousand men who have not connected themselves with one or the other of these five companies.

TABLE.

Names.	Arrivals.	Departures.	Deceased.	Present.
Yeung-wo Co.	16,900	2,500	400	14,000
Canton Co.	8,400	1,300	300	6,800
Yan-wo Co.	2,100	160	160	1,780
Sze-yap Co.	16,650	3,700	300	9,200
3,450 of the Sze-yap separated, which are to be subtracted from their present and added to first column of the Ning-yeung Co.	4,899	1,269	173	6,907
Total,	48,949	8,929	1,333	38,687

Resolutions of the Shasta Miners.

At a late meeting in the town of Shasta the following were passed:

"*Resolved*, That we, the miners of Shasta County, forbid Chinamen from working in the mines of this county after the 25th of February 1855.

Resolved, That we earnestly request the co-operation of the miners of Trinity, Siskiyon, and all other mining counties throughout the State."

We were informed, when in the Southern mining region, a few weeks since, that much of the general opposition to the Chinese arose from notions in regard to them which we know to be unfounded; that they are slaves, or a kind of serfs called "coolies;" that they are brought here by wealthy capitalists; &c. In an article in our last we showed that there are no *such* coolies in California, or even in China. In this issue the subject of their "companies" is taken up, and will be further noticed in that of next week. We most earnestly ask the notice of our brethren of the press to the facts contained in them. For justice's sake, and humanity's sake, let us know what we are doing in regard to a race, the questions regarding whom are of themselves sufficiently difficult and troublesome, without adding to them uncalled-for injustice and oppression.

REPLY TO GOV. BIGLER'S MESSAGE, BY THE CHINESE MERCHANTS OF SAN FRANCISCO.

To His Excellency Gov. Bigler, and to the Legislature, and the People of the State of California.

The committee of the Chinese Merchants of San Francisco desire to present, for your consideration, the following respectful representation:—

We have read the message of the Governor.

Firstly—It is stated that "too large a number of the men of the Flowery Kingdom have emigrated to this country, and that they have come alone, without their families." We may state among the reasons for this, that the wives and families of the better families of China have generally compressed feet; they live in the utmost privacy; they are unused to winds and waves; and it is exceedingly difficult to bring families upon distant journies over great oceans. Yet a few have come; nor are they all. And further, there have been several injunctions warning the people of the Flowery land not to come here; which have fostered doubts; nor have our hearts found peace in regard to bringing families. Suppose you say, "we will restrain only those who work in the mines. We would not forbid merchants," it is replied, that the merchandize imported by Chinese merchants chiefly depends upon Chinese consumption. If there be no Chinese miners allowed, what business can we have to do? The occupations are mutually dependent, like tooth and lip; neither can spare the other.

It is, we are assured, the principle of your honourable country to protect the people; and it has benevolence to mankind at heart. Now, the natives of China, or of any strange country, have one nature. All consider that good and evil cannot be in unison. All nations are really the same. Confucius says: "Though a city had but ten houses, there must be some in it honest and true." Suppose then we see it declared that "the people of the Flowery land are altogether without good," we cannot but fear that the rulers do not exercise a liberal public spirit, and that they defer their own knowledge of right to an undue desire to please men.

It is said, that "of the Chinese who understand your language and laws, the number is very small; and that we have no community of feeling with you." Now those who trade in our native cities with your honourable merchants did understand your language, and were acquainted with your customs. But suppose villagers, from everywhere, emigrate, most of whom do not know your speech; and that pleasant intercourse should be thus as it were intercepted; that though the heart desires, the expressions will not flow; that though the teeth be unclosed, still the proper words are not released; ought either the one or the other nation to take offence?

If it be observed that the "number of our merchants in your honourable State is not great," we reply, that nevertheless the amount of merchandize arriving here is not small, embracing imports by men of all other nations, as well as the business of our own traders. And this mutual general traffic fills the coffers of thousands, and involves the interests of myriads of people. But the miner in the mountain, and the workman in the shop, do no less than the merchant, pay respect to your customs.

It is objected against us that vagabonds "gather in places and live by gambling." But these collection of gamblers, as well as the dens of infamous women, are forbidden by the laws of China. These are offences that admit of a clear definition. Our mercantile class have a universal contempt for such. But obnoxious as they are, we have no power to drive them away; and we have often wished these things were prevented, but we have no influence that can reach them. We hope and pray that your honourable country would enact vigorous laws, by which these brothels and gambling places may be broken up; and thus worthless fellows will be com-

pelled to follow some honest employment; gamblers to change their calling; and your policemen and petty officials also be deprived of opportunities of trickery and extortion. Harmony and prosperity would then prevail; and the days would await us when each man could find peace in his own sphere of duty. Such is the earnest desire of the merchants who present this.

It is said "that the Chinese go at once to the mines; that they have no other employment; that they come to this State only with the desire of obtaining wealth; and that having attained this object, they return home." We remember the times when the reports went abroad of the great excellence of your honourable State and its inhabitants. The people of the Flowery land were received like guests. An article left upon the road was not taken. Each was at liberty to traffic or to mine. In consequence, with the hope and desire of enjoying a residence where the customs were so admirable and just, we came. In those early times we were greeted with favour. Each treated the other with politeness. From far and near we came and were pleased. Days and months but added to our satisfaction. The ships gathered like clouds. Merchants paid freely their customs and taxes; and miners their licenses. But from the commencement to the present time, the profits upon the imports to this State have not paid the shipping and other expenses; and many of us have brought various commodities, the whole sum of which we have lost. Must there be added to this the insults and ridicule of the little and the mean? Look at the mines. There openly have they planned, and in secret they have wrought us injury. They have destroyed life, and plundered property. Wagoners have extorted from us; boatmen vexed and done us violence. To these barbarities we dared not reply; we must submit to the degradation.

We are told we "are no profit to your honourable State." Truly, it has been of none to the people of China. We had secretly thought, as your honourable State is a newly opened country, as it is a broad land, as merchants from the four quarters of the world are gathered here, and in order early to obtain a virtuous and intelligent population, that men would be treated with politeness; and thus your population would become one worthy of honour and admiration, and hence should proceed a race exhibiting extraordinary virtues. Surely a fountain so opened would not cease to flow. But suppose one to stare rudely in the face of a visitor, and insult him at the door, the man who respected himself must be fettered from advancing further. And upon this subject it must be remarked again, that though the land we live in is certainly the same, yet the employments of the Chinese and Americans differ, and our places of habitation are not everywhere together.

Some have remarked that "emigrants from other countries bring their families; that their homes are distributed over the State; that some engage in manual employments, and amass wealth; that thus mutual interests are courted, mutual civilities extended, and common sympathies excited; that while in every respect they adopt your customs, on the contrary the Chinese do not." To this we rejoin, that the manners and customs of China and of foreign countries are not alike. This is an ancient principle, and is prevalent now. What if other countries do differ somewhat from your honourable nation in hats, and clothes, and letters, and other things, while there is much that is common! In China itself, the people differ. In China, there are some dissimilarities in the inhabitants of various provinces, or departments, or counties, or townships, or even villages. Their dialects, their manners, their sentiments, do not wholly accord. Their articles of use are not all made by one rule. Their common customs all differ. One line cannot be drawn for all. And just so it must be in all parts of the world. It would certainly appear unreasonable, when the officers and the merchants of your honourable country come to our Middle Kingdom, were they rebuked for not knowing our language, or for not being acquainted with our affairs.

But there are things of greater consequence to be considered in connection with this matter. We Chinese and your honourable nation are possessed of a common nature. All must thank High Heaven for natures disposed to love the right and hate the wrong; and it has ordered also the matter of hats, and clothes, and forms of ceremony. Therefore our Most Gracious Emperors have cherished and showed kindness to those from afar. No distinction has been made between subject and foreigner. They have set their minds and hearts to this subject, for the reason that in former times there has been much discord with other people. Our Emperors of the present Ta-tsing Dynasty have issued commands to officers, both civil and military, and to the people, to exercise perfect faithfulness in their duties to the officers, and the merchants, of your honourable country, declaring that they would not suffer one hair's violation of them. Kindness and politeness, therefore, were reciprocated; and high and low felt that they were one. All under heaven know this.

But of late days your honourable people have established a new practice. They have come to the conclusion that we Chinese are the same as Indians and Negroes, and your courts will not allow us to bear witness. And yet these Indians know nothing about the relations of society; they know no mutual respect; they wear neither clothes nor shoes; they live in wild places and in caves. When we reflect upon the honourable position that China has maintained for many thousands of years; upon the wisdom transmitted by her philosophers; upon her array of civil and of military powers; upon the fame of her civilization; upon the wealth and the populousness of her possessions; upon the cordial tenderness with which successive dynasties of Emperors have treated strangers; deeming native or foreigner all as one; and then behold the people of other nations heap ridicule upon us as if we were the same as Indians —we ask, is it possible that this is in accordance with the will of Heaven! is it possible that this is the mind of the officers, and the people, of your honourable country? can it be possible that we are classed as equals with this uncivilized race of men? We think you must be wholly unacquainted with the amicable feelings which have hitherto existed between our two nations. We doubt whether such be the decision of enlightened intelligence, and enlarged liberality.

Finally. It is said that "henceforth you would prevent the emigration of people of the Flowery land." Hitherto our people have been imbued with your sacred doctrines; we have tried to exercise modesty and reason. If we can henceforth be treated with mutual courtesy, then we shall be glad to dwell within your honourable boundaries. But if the rabble are to harass us, we wish to return to our former homes. We will speedily send and arrest the embarkation of any that have not yet come. And now we, who are here, do earnestly request that a definite time may be fixed, by which we may be governed, within which we can return our merchandize, and make any necessary arrangements. We trust that in that case the friendly intercourse of previous days will not be interrupted; and that your honourable nation may maintain its principles in tenderly cherishing the strangers from afar. If there be no definite regulation upon this subject, but only these incessant rumours about forbidding the Chinese emigration, we fear the result will be that the class who know nothing, of every nation, will be ever seeking occasions to make trouble; that our Chinese people in the mines will be subjected to much concealed violence, to robbery of their property, and quarrels about their claims. Thus there will be unlimited trouble; and where will be the end of it? Further, if there be no definite date and regular method fixed for our return to Canton, where can we make preparations in San Francisco for the accommodation of several tens of thousands of the Chinese? We most earnestly request the officers of the government early to issue a definite enactment. Such a course will be the best for the interests of our nation. It will be the best for the Chinese here.

SIGNED BY THE COMMITTEE OF CHINESE.

Merchants' Exchange,
San Francisco, Cal., Jan. 30, 1855.

BELGIUM.

The following communication, from one of our respected correspondents in Belgium, gives some interesting facts in connection with the prospects of evangelical religion in that part of the world, and cannot fail to interest our readers.

I ought to have sent you, long ago, news from our field of labour; but alas, my occupations are more than I am quite equal to. Some things which are necessary are unavoidably postponed, and therefore you will kindly excuse me, although our last annual report is published, yet as I fear it has not reached you, and as it is written in French, I will speak at this time more particularly of our last year's proceedings. Our Lord, as he is wont, has seen fit to visit us with various trials. Our honorary President, the venerable Marquis d'Aouss, has been removed from this world; by his departure we have not only lost his generous co-operation, but we find ourselves at issue with his heirs, ardent persecutors of the Gospel, who come with the utmost bad faith to the fulfilment of the engagements entered into by the late M. d'Aouss. The congregation formed at the station which the late Marquis supported, has been subjected to all sorts of vexations, and a part of the same has already been obliged to quit the place, because all the land belongs to the heir of the chateau. Nevertheless we have been, and are consoled by the noble testimony borne by the Marquis and by the persecuted and faithful brethren. God has again been pleased to gather into his rest, one of our best patrons. Although his health had been very feeble for several years, his departure has left a great void.

I may point out also as trials, but of another kind, that for the last two years we have had no general movements of revival in any part of our field of labour; still, there have been continually souls awakened and turned to the Lord. I do not know that there is one of the churches that has not made some progress in this respect, but we glean rather than gather up into sheaves. The work is humble, but it is precious to us nevertheless, and we know that it is so in the eyes of God likewise. We have reason also to rejoice and give thanks, that amidst much distress and great temptations, our dear young churches are growing in faith, hope and love; not so much certainly as we could desire, but sufficiently to prove to us that we do not labour in vain. We consider it also a great favour from God, that the Evangelical Society comprises at this moment, in its ecclesiastical body, all the independent or free churches of Belgium. The number is small, it is true, but their unity is not the less interesting, and we pray the Lord to preserve it to us. Our work of colportage, though restricted, is going on well and extending itself, especially in Flanders. In many places the colporteurs have the opportunity of being true missionaries. The dissemination of tracts and religious books has been greater than in preceding years, and we have reason to hope that it will become much more abundant. An association has been formed in our churches in Brussels, which has for its object to unite all Christians to take a part in the distribution of tracts, and it has already obtained a degree of success which seems to be a pledge of the divine benediction. Our book-shop continues to render great service to the cause of evangelization in this country. In a commercial point of view the result is of little import; but it is its religious and moral influence which is the essential point with us. Our week day schools and Sunday schools go on very well, blessed be God, they are improving. The number of schools increases every year and they bear good fruits. I wish I could give you a good number of facts characteristic of the work, but my letter would be too long, and I will confine myself to two or three extracts from the correspondence of our missionaries contained in our annual report.

An explosion of gas, or fire damp in a coal mine, had made twenty-five victims, and had grievously smitten one of our stations, in taking away brother A——, who had won the affection and esteem of the whole flock. The priests in this, as in other cases, tried to prevent the religious rite of interment. The firmness of our brethren, however, in the end enabled them to carry their point. The pastor of the station has transmitted us the following details of this very interesting occurrence. "I found several of my friends assembled as the house of Mr. L——, all a prey to the deepest grief, whilst waiting my arrival; the father of A*** and the deacons had been several times to the administration to claim the body of our friend. On seeing them come, the first time, some persons said, 'Here are the Protestants coming to claim the body of A——. As for him he was an excellent man, the best of all the work people.' The curé of ***, who was amongst the spectators, enraged at so honourable a testimonial borne to heretics, protested by repeatedly uttering a loud Hush! hush! The guardians behaved with great civility and propriety. The curé repeatedly laid claim to the corpse. He would fain have had it interred by night, like the rest. The guardians, wishing to please every body, scarcely knew what to say or to do; they proposed to us to inter the body in our cemetery at T**. They undertook to pay the expenses attending this step, but our friends resolutely maintained their right, and one of them, replied, that if there were no Protestants at M***, that was precisely the reason why it was necessary that the gospel should be preached there on such an occasion. Our dear A—— was found alone at some

distance from the rest, lying on his face, his head in his two hands as if he had been in prayer; he had in his pocket a religious tract wrapped in a piece of paper, and thus he fell—like a good soldier of Jesus Christ on the field of battle, and his works have followed him. I never could have supposed that the death of a working-man could have produced so deep and general an impression. Standing at the door of the house where the body was deposited, I delivered a discourse in these words, 'For me to live is Christ, and to die is gain.' On passing by the office of the company, the clerks came and took their place behind the coffin. One fact may give you an idea of the number of persons who acted as bearers; it is, that although the distance from the house to the cemetery is more than two miles and a quarter, it was never necessary to stop, or to place the bier on the ground. On beholding this immense procession, some devotees exclaimed, 'What a sad thing it is that there are so many Protestants! they will bring down a curse upon the city.' I am told that the curate was at the window, he would have been pained to see his prediction verified. Hundreds of tracts were distributed at the cemetery. All the numerous accounts I have received led me to hope that a good testimony was on that day borne to the power of the gospel of Christ in the idolatrous city of M***."

Happy results of teaching Catholics to read the Bible.

Two months ago at a meeting of the brethren, I proposed as a powerful means of evangelizing, within the reach of very many persons, the teaching of the illiterate Catholics to read; this exhortation has borne its fruits. A sister, whose example I should like to see followed by a great many others, immediately set herself to work. She proposed to some Romanists who lived in houses belonging to her, to teach them to read; many consented to it on condition that they should not become Protestants by so doing. The husband of our sister ranged himself in the number of her scholars. They began with the letters of the alphabet. Our sister, with the blessing of God, was enabled to make it attractive, and now after only two months, her pupils begin to read the New Testament. This is certainly a fair result, but a much more important one is, that the resolution not to become Protestants very soon vanished, and that three persons, at all events, have been brought to the knowledge of the gospel. Almost immediately after having begun, and in consequence of the conversations our sister has had with them, they came to hear the preaching of the gospel, and since then they have steadily continued it. Two of them —husband and wife—appear serious, and devotedly attached to the truth. Another married man, whose wife has given up the lessons, is much more decided; he is of a vivacious temperament, and speaks with great fluency. He was passionately fond of the pleasures of the world, always foremost at the dance at the kermesses (village fairs); at games and at the tavern, he was a match in every respect for all his companions at folly. He accepted our sister's offer to teach him to read, and by her advice came once to hear the preaching of the gospel. He had no idea of our worship, nor of the truths of religion, and was therefore all the more deeply struck by all he saw and heard. The serious impressions he received, fostered and developed by our sister, have borne good fruits in his heart. His life is entirely changed. He told me a few days since, "It is surprising I know no one who was once more entirely carried away by foolish passions for worldly pleasures than I have been; and now, not only have I abandoned them, but they no more tempt me, and I can even no longer imagine how rational beings can give themselves up to such frivolities, or to amusements of so low an order. I am ashamed of myself, when I think of my past life. Oh, how good the Lord is to have made me to feel the value of the gospel, and to have lifted my heart up to himself!"

Conversion of a young officer, his persecutions and death.

Some time ago I made the acquaintance of a young man, an ex-subaltern officer, who had been ill for many years, but the state of his soul inspired me with much more compassion than that of his body. He had fallen in a deism bordering on atheism; the existence of Jesus Christ was in his view a mere fable, which served for a basis to so many other fables published by men interested in inventing them. At the very first conversation I had with him, he inspired me with great confidence by the frankness with which he opened his heart to me, and by his avowal that he was quite ready to retrace his steps, if it could be proved to him that he was in a false way. Blessed be God! the intercourse he had with the brethren who visited him in my absence, and especially the serious conversation he had with Mr. D——, have removed his doubts to such a degree, as is astonishing to himself; and lately he said to me, that if any one had told him three months ago, that he should one day believe what he now believed, he would have laughed in his face. Now, he no longer considers the revelations from God as mere fables, but as realities; facts which God has accomplished in his love for us. Jesus Christ is become his Saviour—hence he finds that he now enjoys consolation which the religious systems he had fabricated for himself never afforded him. And he leans on the merits of Christ Jesus, in approaching by prayer the throne of Him who he formerly termed "the Supreme Being," but who he now calls his Heavenly Father, because he now feels that he is become his child by adoption. The priests have not failed at various times to use every method to seduce him; but all their efforts have been broken against that rock, "It is written."

It must be added, that a priest and his vicar had already visited this young man when he was an unbeliever, to induce him to follow the Romish ritual, when he told them that he was willing to follow them as soon as they would have proved to him the falsity of his system, and the truth of their own. But they told him as their only answer, that whereas the Church is infallible, his duty was to believe what it teaches, and not to dispute; that in any case he ought to begin by confessing himself. The young man told them that they ought first to prove their right and authority to receive confession, before they required him to confess himself to them. At another time, their replies were hardly more satisfactory. They treated him as a libertine and debauchee. "For," added they, "if you had lived a decent life, you would have no scruple in confessing yourself to us." One may suppose that this reply was very irritating to one, whom our two priests were endeavouring to convert; and that he begged them to retire, and not to return until they had found better arguments than abuse; from what we shall read presently, we shall find that their second argument was money. Honourable clerical proselytism!

Another report, a few months later, acquaints us with his last moments:—"The young man, the ex-subaltern, whom I have often mentioned to you, has entered lately into his rest. The priests of the place did not cease to harass him in all possible ways to the last day of his life; and to try to profit by his poverty, in trying to buy him at any price. But God did not fail to keep him from their seductions, and to strengthen him by a living faith in the expiatory sacrifice of Jesus Christ. On the evening previous to his death, talking with him on his approaching entrance into eternity, and questioning him on his spiritual state, he said to me, 'Oh, sir, my sufferings are too great to allow me entering into details of what I now experience. But I can tell you to the glory of God, that I feel like a child to whom precious promises have been given, and who waits impatiently for the moment when they shall be realized.'"

Extension of the work of evangelization.

Since the publication of our annual report, some facts not unimportant have occurred in our sphere of activity. As an instance of trial, I am sorry to tell you that a set of mischief-makers have caused serious difficulties at one of our stations, fortunately one of the least in importance—may the Lord intervene. On the other hand, we have been enabled to engage a new evangelist for the Flemish part of this country, who seems to be well qualified for his work. We have placed him in the important city of Ghent, and there, aided by a colporteur, he has been enabled to excite a great emotion, which we have every reason to hope will, under the operation of the Holy Spirit, bring on an important revival. This work is naturally a subject of special prayer amongst us. We have also been enabled to engage a second Dutch evangelist, who, added to deep and solid piety, seems to be possessed of very valuable gifts for the ministry; and we expect to place him very shortly in one of our most important cities. We have also just agreed on the founding of a station in the city of Mons, the capital of the province of Hainault; and it is entrusted to an ex-priest of Rome, who has already laboured about eight years for the evangelization of France, his native country. He is a solid and able man.

An appeal for aid in this work.

Pray for the work which the Lord has entrusted to us, dear brethren of America! Beseech him, with us, to make steadfast and sanctify what has been already built up; to mark with the blessed seal of his approbation what we are undertaking anew; and to grant us faith and the various means of action to supply the wants of our country, which hitherto have been but very ill provided for. If we had men and money, our operations might be considerably extended. Be mindful, we beseech you, of our necessities; give us in the first place the aid of your prayers, which is what we prize before all. Help us then with your temporal wealth. The supplies you have already sent us have been very valuable, and at this moment, when we are on the eve of our quarterly payments, without any money in hand, we commend ourselves especially and urgently to your Christian liberality, praying that it may please the Author of all grace to return to you an hundred fold, what you are disposed to do for poor Belgium.

MISCELLANIES.

EASTERN AFRICA.

Sept. 2.—I delivered my present to the king. As to the person of Kmeri, he is a man full of years, but of a green old age. He is a tall man, and very black, with very expressed features, and a high nose, quite a different figure from the short-sized Wasamba, with their diminutive noses. In his habits he is rather dirty. He is not known ever to have washed himself. However greasy his hands are, I invariably saw him rubbing them against the old Arab coat he usually wears, which shines like a mirror from former uses made of it.

Sept. 3.—According to country-fashion, I went to greet the king. As on every clear day, so also on this, he was sitting in some sequestered spot of his banana plantation, surrounded by the Wafumo wa Fuga. Passing by his bedstead, I saluted him, "Simba muene," (amounting in this formula to "*Thou* art the Lion!") which he answered with a low, groaning "Hem, Hadani," (as he called me); to which I answered, "Ha Sumbe," ("O king!") When I had already passed, he called me back, desiring to be shown European medicine. Having seen my little stock, he asked me to taste of every thing a little, which I did not refuse, as I knew that the old man always labours under the impression of getting poisoned some day. He never tastes any food that has not been prepared before his own eyes.

Sept. 8.—Very early this morning Kmeri went to a high rock behind his plantation, to make uganga for his country. All the ways and paths leading in that direction were interdicted; indeed, not a single person was to be seen the whole day. In Usambára it is thought necessary for the king to be versed in all the branches of sorcery—to be, in fact, the chief sorcerer. Even the young Kmeri, although still a little boy, is already surrounded with all sorts of waganga, to instruct him in all their arts and tricks, so that the future king of Usambára will not ascend the throne of his fathers untaught; but what a soul-destroying training this may be, is easily to be conceived. Not unfrequently it happens that certain roads are interdicted on pain of death, or other heavy penalties; and the lawless soldiery of Kmeri, availing themselves of the thing, have made this to serve their own purposes for extorting goods from passing strangers, on the plea of their having passed prohibited roads. Before they will be brought before Kmeri they will pay anything, considering themselves even fortunate for having got off so easily. Such extortions are, of course, not known to Kmeri; but if they were, he would give a coarse shout of laughter, and perhaps even praise their cleverness.

Sept. 10.—In the course of gathering a vocabulary, I came to-day to the word "heaven." I was glad to find that in Kisamba there was not the word Mulungu, "God," because it confounds the Creator with heaven and firmament. They called heaven "ulanga," which also means "above." Thinking that they had misunderstood me—supposing I had asked what "above" meant—they replied, "No, no you mean "ulanga wa Sumbe" ("heaven of the king.") "But ulanga of what king?" I asked, astonished. "Of Mulungu?" when they laughed immoderately, saying, "No, of Kmeri." Poor people, to fancy that Kmeri would even in heaven play the Simba muene! The king absorbs every idea in Usambára: he is God, and heaven, and everything. Among the Suáhelis and Wanika, God does everything for which people cannot account. Among the Wasamba he does nothing at all, neither heard I mention of his name, except when I asked about him, when they used to say, "O, Mulungu is nothing with us."

Sept. 16.—Mbereko introduced two Wabugu. Be-

fore this I had seen many of this fine people, the finest of East Africa I had seen, but had never spoken to them. They are very slender and tall. Their colour is a brown yellow, not unlike the Banians. Their noses are very fine, and their features pleasing, kind, and prepossessingly innocent. The use of cloth they have not adopted yet; they still prefer cowhides, rendered smooth by rubbing—tanning is unknown—and which they hem very tastefully with brass wire. The only ornament they carry on their slender persons is a circular piece of wood, two inches in diameter, sticking in their very largely perforated ear-lap. Amulets I have never seen on them. The original country of the Wabugu is situated west of Ngu, which many have left on account of wars. Their first settlements were in the valleys of Páre. Being hunted there by the savage Wasegua, on account of the high price of Wabugu females in the slave-market at Zanzibar, they resorted under the shadow of the famous Simba muene. Kmeri made them his herdsmen, their original and only occupation having been tending cows. They are exceedingly timid, and do never fight, wherefore Kmeri calls them his Banians. Their language is different from Kisamba; but, as we could not understand each other, I could gather but a few words of their idiom.

Sept. 21.—In the early morn, Kmeri had come to a small hut under a large rock of the mountain of Moheso. When I called on him, I found him in a very good mood, and very talkative. But the poor old man, whenever I turn his thoughts on religion has something else to ask or to do. I cannot get his ear longer than a few minutes. I do not know whether it is perfect indifference, or whether he is afraid of being disquieted. But, in a great measure, it may also be owing to the language, which I speak but very imperfectly. He is very kind towards me, and very open—this is true; but what is all this, if he may or will not hear my message? But if he will not hear himself, may he be spared to become the protector of an infant church of Christ in his dominions! The vain king asked me several times whether his capital, Fuga, was not as large as Zanzibar; but being still full four miles off, and only seeing part of the town, I could not judge.

Sept. 24.—Kmeri's Mshika Ufunguo came, begging a marriage present. He was going to Msoasara, to conclude the bargain with the father of his bride. The usual price is a goat, which is killed and eaten on the day when the people agree to live together. There is no solemnity of any kind connected with this event; but without the permission of the king it cannot be undertaken. All the children, male and female, are considered as belonging to the king—as, in fact, everything. The males, as soon as they are about nine years of age, leave their fathers' huts, and sleep altogether at the Kidara dsha Wabuene (king's house of the youths). From this time they are constantly about the king, doing little jobs, until they are fit for firing a gun. Twenty of these boys have a sumbe wa ubuene (king of youth) over them, who sleeps with them. About their fourteenth or fifteenth year they enter the war service. When they are fortunate enough to get a musket, they come under the Wangeresa (Englishmen), that formidable body of fellows who fight all the wars of Usambáni, carry all messages, and kill all offenders. Out of their number the king chooses all his officers, as washika ufunguo (keybearers), whose chief business it is to prepare the king's food, count his goats and fowls, and when the king gives orders, look that they are duly executed. Besides, they are the spokesmen between the women and the king, bringing all their little wishes about a piece of meat, a hoe, a bill-hook, a hatchet—to which the king makes the handles himself—before the ears of his majesty. Besides these, there are the sumbe wa ubuene and akida wa kondo (war commanders). If one of their number wishes to marry, he brings the matter before the king, from whom he receives a goat for the father of the bride, and the bride herself a piece of Americano, a billhook, a hoe, and a knife. After marriage, all the titles the husband may have had are lost. A member of the Wangeresa he may remain, but he returns to his village or town, tilling the ground.

Oct. 15.—The day for the review having arrived, the king's forces gathered at a small hill two miles off, Msoasara. After seven o'clock they came marching down until they reached the river opposite to my hut, where they all sat down. After a sheep had been killed, as an offering, and roasted, together with a bunch of green bananas, and eaten by the soldiers, they crossed the river in one long row. First, 300 spearmen, each one with a large iron bill at his side; second, about 100 with bows and arrows; lastly, the wild Wangeresa, with their muskets and the flag of Fuga—red and white, and written over with sentences of the Koran. They were about 300. After them Kmeri came, with the Wafumo wa Fuga. The king, in his usual state dress, had girded a large Kikuafi sabre at his side, and in his hand a long spear. Instead of a cap he had a strip of cow's skin round his head, in which three huge ostrich feathers had been stuck. In passing before my hut, he nodded to me very significantly, just as if he wanted to say, Do you see that I am a big king? Mbereko was commanded to bring me to the parade-ground, a small, considerably level spot, half a mile north-west of Msoasara. All the exercise consisted in walking about in single files, whilst the commanders ran up and down the lines brandishing their spears, and shouting, "Kmeri! Kmeri!" Muskets seem to be very inoffensive weapons for the king's enemies, as they won't go off. Not so for the soldiers; for when they are lucky enough to fire one off, the soldier is completely turned round from so greatly overcharging his old Tower musket. Of aiming at something they have no idea, neither is it necessary, for Kmeri is in possession of a uganga, contained in a calabash, which makes every ball kill its man. Every division has a calabash with the wonderful medicine carried in front; and whenever soldiers have to pass a dangerous region, where fire arms might be wanted, one of those calabashes attends them. At last Kmeri gave orders for assembling before him. He was sitting under a large tree, surrounded by the Wafumo. The sonorous sound of horns brought all the men up, forming a square before the king. The headman of Fuga, entering the square, commenced running up and down, brandishing his spear, and informing at the same time that they had come together for planning a war against the Wasegula. Now Kmeri himself got up, under the most frantic acclamations, "Mbago! Mbago!" Here he did not figure as the majestic Simba muene (Lion himself). In a measured pace, with drawn sabre, he walked up and down the fronts, attended by two great men of Fuga, who walked before and behind, picking up every stone, every grass, every leaf that was in his way, that he might not injure his feet, whilst he was discussing the reasons for making war. When he had done, he put the question, "Will you go and fight, or not?" A tremendous shout of "Mbago! Mbago!" was the answer. "If not," he added, "I myself and my children will go: we are sufficient for annihilating all the Wasegula." Another shout of "Mbago!" and he sat down. The Wangeresa, who performed afterwards a warlike dance, kept singing, "Kmeri, if you have no powder, sell us and buy: others will fight in our stead." Toward the conclusion, a large bull was brought up to the king, for the commanders of divisions. Being let loose, he ran off at the top of his speed; but nevertheless the Wangeresa were soon up with him, cutting his hamstrings with their sabres. On the evening, when the king returned, he came into my hut, inquiring whether our king could get as many soldiers together within the space of one day's notice? "Within a quarter of an hour, twice and three times that number," I said, "as all soldiers lived together with us in large houses." "What is the name of your king?" "We have a queen," I replied. This set all the Wafumo wa Fuga into a fit of laughter; but Kmeri, after I had explained the reasons, greatly approved of the thing, remarking, "The Wasungu have indeed misungu." ("The wise men have wisdom or artifice.") Msungu does not mean "white" but "wise" man.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN MARCH, 1855.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport, 2d ch mo con 30, less 2 for *Foreign Missionary*, Ladies soc 8, S W 2; Windham ch 3, a friend 10. *Pby of Troy*—Green Island, 1st ch, in part to con REV. WM. EVANS JONES, 1 d 50. *Pby of Albany*—Broadalbin ch 15; West Milton ch 18 63. *Pby of Columbia*—Jewett ch 42 176 63

SYNOD OF BUFFALO.—*Pby of Genesee River*—Bath 1st ch Sab sch for Spencer Academy 20; Caledonia ch, John D. McColl 50. *Pby of Buffalo City*—Buffalo Central ch 36 50 106 50

SYNOD OF NEW YORK.—*Pby of Hudson*—Goodwill ch 50; Milford ch 12. *Pby of North River*—Wappinger's Falls ch mo con coll's 19 53, Sab sch 5 76; Marlborough ch 8 mo con at West Neighbourhood 1 50, Mrs John Tooker 1, Fishkill ch 16 50. *Pby of Bedford*—Croton Falls ch 9; South Greenburg ch 17; South Salem ch ann coll 128 08, less 10 for *Foreign Missionary*; Red Mills ch S S Myrick 5. *Pby of Long Island*—Brookfield ch 2; Smithtown ch mo con colls 45; Southampton ch, Mrs E J Hunting to ed *H N Wilson* 10; East Hampton ch 100. *Pby of New York*—New York 1st ch mo con 140 26; Eighty-fourth st ch mo con 8 50; Brick ch mo con 31 85; Madison Av ch mo con 30, less 10 for *Foreign Missionary*; Williamsburg ch mo con 28 25; Fifth Av and 19th st ch mo con 38 75; Brooklyn 1st ch mo con Feb & March, 63 94; Forty-second st ch mo con 15 50, Sab sch Mrs Hepburn's class to ed *Clara M Hepburn* 12 50; Brooklyn 2d ch ann coll 395 41; Brooklyn Central ch 50; Jersey City ch ann coll in part and mo con coll's 557 89, less 6 for *Foreign Missionary*; Yorkville ch mo con and Sab sch to ed *Mary Briant* and *John B. Pinney* 11 57, less 4 for *Foreign Missionary*. 2d *Pby of New York*—Canal st ch mo con to ed *William Hamilton* 3 51 1888 30

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Lamington ch 71. *Pby of New Brunswick*—New Brunswick 1st ch mo con 31 12; Bound Brook ch 12; Trenton 2d ch Sab sch to ed *A D White* 16, less 8 for *Foreign Missionary*; Cranberry 2d ch 44; Lawrence ch 127; New Brunswick N J, Rev Dr Cogswell 25; Squan Village ch 5 86. *Pby of West Jersey*—Deerfield ch 57 50, less 5 for *Foreign Missionary*, David Paris 2 50, Central Sab sch 5, Deerfield st Sab sch 3; Blackwoodtown ch 20; Cape Island ch 10 03; Williamstown ch 12; Fislerville ch 3 50; Bridgeton 2d ch 56 54. *Pby of Newton*—Greenwich ch of which 30 to con JOHN A. CREVELING 1 m, 61; Newton ch to con REV. MYRON BARRETT, 1 m, 56; Belvidere ch Sab sch to ed *John M. Sherrerd* 8; German Valley ch to con DAVID NEIGHBOUR 1 m 32, less 2 for *H. and F. Record*. *Pby of Raritan*—Clinton ch 20, Sab sch 20. *Pby of Susquehanna*—Towanda ch 8 30; Silver Lake ch 1. *Pby of Luzerne*—Tamaqua ch Sab sch to ed boy among the Iowas 15; Summit Hill ch, of which 4 from Sab sch for sup of Rev R Lowrie 9 41 717 76

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—2d ch 27 27, mo con colls 77 23; West Arch st ch 39 33, Chas B Dungan 100, Joseph D Reinboth 25, H D Stevens 10, C Raynor 10, A M Harkness 5, J Gilbert 5, W Hall 5, Wm G Baker 2 50, Wm R Baker 2, Geo W Tomlinson 2, M E D 2, Joseph Devegre 1, Jane Schenck 1, Mrs Stevenson 1, Miss E W Jeffries 1, Miss Rebecca Goff 1, Miss M A Manson 50 cts, Miss N Maxwell 50 cts, Peter Kerr 50 cts, mo con coll's 99 60; Cohocksink ch, of which 25 from Sab sch 49; Scots ch ann coll and mo con coll's 221 50, juv miss soc 41 50; 10th ch ann coll in part, of which 2 50 for mission school among the Indians 255, Moses Johnson 25, C F Beck M D, 20, mo con coll's 52 87, in all 352 87, less 10 72 for *H. and F. Record*, and 36 for *Foreign Missionary*; 7th ch mo con coll's 20 46, Sab sch 17 78. 2d *Pby of Philadelphia*—Germantown ch mo con 21 54, Sab sch 25. *Pby of New Castle*—Oxford ch 75. *Pby of Donegal*—Chesnut Level and Little Britain ch's 47; Mt Joy and Donegal ch's 30. *Pby of Baltimore*—Broadway ch Balt. 35; Balt. 2d ch 106 66; Bridge st ch Georgetown 54 38; F st ch Washington 200; Annapolis ch 25. *Pby of Carlisle*—Waynesboro' ch 43; Wells Valley ch 12; McConnellsburg ch 6; Carlisle ch 15. *Pby of Huntingdon*—Bellefonte ch 85; Alexandria ch, Masters Wm and Ashbel G. Steiner 2; Milroy ch 8. *Pby of Northumberland*—Danville ch 100; Great Island ch 20 1985 40

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Donegal ch 7 50; New Alexandria ch 25; Rural Valley ch 10. *Pby of Redstone*—Tent ch 1; Uniontown ch 25 60. *Pby of Ohio*—Pittsburgh 1st ch mo con 10 25. Sharon ch 38 76; Mingo ch 35; Raccoon ch 43 90, Jas L Moore's class, 6 10; Kensington Mission Sab sch for sup of *Robert Totten Cooper* scholarship 25. *Pby of Alleghany*—Clintonville ch Rev J V Miller 13; Plain Grove ch 24 50; Manchester ch 52; Rich Hill ch 12; Sewickley ch 69 61; Centre ch 13 75. *Pby of Beaver*—Westfield ch 18; Newport ch 10 75; Mt Pleasant ch 11 58; *Pby of Erie*—Concord ch 4. *Pby of Alleghany City*—Alleghany City Poor House 1 71, "Britta" for heathen children, 33 cts; Alleghany City 1st ch fem Bible class No 2, 6 14 465 48

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling, Va. Miss Frances Wilson, to ed *Henry Martyn* 25; Waynesburg and Unity chs 1; Wellsburg ch 20; Greensburg ch Sab sch 16. *Pby of St. Clairsville*—Crab Apple ch 45 107 00

SYNOD OF OHIO.—*Pby of Columbus*—Lancaster ch mo con 8 35, Sab sch 1 15. *Pby of Marion*—Waynesburg ch 2 25; Caroline ch 2 25; York ch 9 50. *Pby of Zanesville*—Pleasant Hill ch 57; Brownsville ch 30. *Pby of Richland*—Martinsburg ch 22, bequest of Miss Mary Vance, decd 5; Mt Vernon ch 12 75; Milford ch bal to con MARTIN BEACH 1 m 18 03; Waterford ch "part of one-fifth," 27; Blooming Grove ch 3 75; East Union ch 5; Jeromeville ch 3; Frederick ch, children's colls 1 90. *Pby of Wooster*—West Salem ch 4 46; Wooster ch to con Rev JOHN B STEWART, 1 m 40 89 254 28

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Concord ch 1 75; Bloomingburg ch for sup Rev R S Fullerton, 20. *Pby of Miami*—Newton ch 8; Dayton 1st ch, of which 379 25 mo con coll's, 437 25, less 25 for *Home and Foreign Record*, Mary O King and family to ed *Samuel M King* 25, H G Williams and family to ed *John S Williams* 25, Sab sch to ed *Susan A and James H Brookes* 50; *Pby of Cincinnati*—Cincinnati 1st ch, of which 13 90 mo con 37 27 579 27

SYNOD OF INDIANA.—*Pby of New Albany*—Jeffersonville ch Mrs Delze 3. *Pby of Madison*—Hanover ch, mo con 4. *Pby of Indianapolis*—Franklin, Ind., J P Henderson, 1; Indianapolis 3d ch, of which 66 25 mo con, 138 60. *Pby of Whitewater*—Rising Sun ch 10 156 60

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Lafayette ch 34 65, Sab sch to ed *J L Meredith* 20 83; Monticello ch 20; Rock Creek ch 10; Rochester ch 2 50. *Pby of Lake*—Goshen ch 10; South Bend ch, of which 8 54 from Sab sch for Corisco, and 15 50 from fem miss soc in part to con REV A Y MOORE l d 33 49; Crown Point ch 3. *Pby of Fort Wayne*—Kendallsville ch 2. *Pby of Crawfordsville*—Putnamville ch 6 20 142 67

SYNOD OF ILLINOIS.—*Pby of Kaskasia*—Shawneetown ch 3. *Pby of* Sangamon—Jacksonville 2d ch Sab sch to ed *J V Dodge* 25; Centre ch 22 50; Springfield 3d ch 35, less 5 for *Foreign Missionary* Sab sch to ed *Richard V Dodge* 30; Union ch 11. *Pby of Schuyler*—Knoxville ch 3. *Pby of Peoria*—Peoria 1st ch, of which 25 from Sab sch to ed *Sarah Glen Coffey* in North India 125; Peoria 2d ch 50 30; New Scotland ch 2. *Pby of Rock River*—Sterling ch 10; Galena South ch Sab sch to ed *George W Fuller* 20 331 80

SYNOD OF WISCONSIN.—*Pby of Winnebago*—Depere ch 3 37

SYNOD OF IOWA.—*Pby of Cedar*—Bethel and Centre ch's 7 60; Dubuque ch mo con coll's 104 20, Sab sch 30 54. *Pby of Des Moines*—Birmingham ch Geo Elliott 5 147 34

SYNOD OF MISSOURI.—*Pby of Missouri*—Round Prairie ch 15; Millersburg ch 1; Booneville ch Sab sch to ed *J G Miller* in China 25. *Pby of St. Louis*—St Charles' ch, J J Johns 3; Maline Creek ch 11 50; St Louis 2d ch Sab sch for sup of Rev H V Rankin at Ningpo 300. *Pby of Palmyra*—Hannibal ch Sab sch 10. *Pby of Potosi*—Apple Creek ch 20; Pleasant Hill ch 13 398 50

SYNOD OF KENTUCKY.—*Pby of Louisville*—Shelbyville ch in part 66, mo con coll's 40; Louisville 1st ch mo con 20, a member 3; Chesnut st ch ann coll including 250 paid in compliance with the dying request of Mrs. William Richardson 406 65; Walnut street ch 3 mo con colls 16 05; New Castle ch 10 Sab sch 6; Shiloh and Olivet chs 40. *Pby of Muhlenburg*—Posey Chapel, James M Taylor 25. *Pby of Transylvania*—Paint Lick ch 41, less 2 for *Foreign Missionary;* Danville 1st ch in part 274 50, less 10 for *Foreign Missionary. Pby of West Lexington*—Pisgah ch 11. *Pby of Ebenezer*—Elizaville ch Mrs Martha Stewart 2; Augusta, Ky., S Bonde 5; Washington ch 15 50 less 1 75 for *Foreign Missionary;* Covington 1st ch Sab sch to ed *Wm Ernst* and *Rhoda Worrell* in India 50. 1017 95

SYNOD OF VIRGINIA.—*Pby of Greenbrier*—Lewisburg ch 25 57, Mrs John Feaster 2 50, Mrs A D Johnston 75 cts. *Pby of Lexington*—Waynesboro ch 24 02; Mt Carmel ch 18; Fairfield ch 12; Bethel ch 6; Staunton ch 46; Lebanon ch 12; New Monmouth ch 35; Tinkling Spring ch 20. *Pby of Winchester*—Winchester ch 8. *Pby of East Hanover*—Norfolk ch 100. *Pby of Montgomery*—Christiansburg ch 22 29; Jacksonville ch 7 339 13

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Bethlehem ch 35 32; Greensboro' ch 226 48; Washington ch 44; Spring Hill ch 23 90; New Hope ch 4 38; Bethel ch 5. *Pby of Fayetteville*—Wilmington ch, of which 14 from colored members 80 419 06

SYNOD OF NASHVILLE.—*Pby of Maury*—Zion ch 70. *Pby of Nashville*—Nashville 2d ch Sab sch to ed boy and girl at Iowa mission 50. *Pby of Tuscumbia*—Tuscumbia ch 11 131 00

SYNOD OF GEORGIA.—*Pby of Flint River*—Columbus ch Sab sch to ed *Mary Anne Sankey* 31 54. *Pby of Florida*—St Augustine ch 42. *Pby of Cherokee*—Marietta, Ga, Mrs A A Nesbitt 10 83 54

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Jackson ch, Sally Cooper 4; Pine Ridge ch 176. *Pby of Louisiana*—New Orleans 2d ch Sab sch to ed *John E Steele* 62; Prytanea st ch 150. *Pby of Tombeckbee*—Columbus ch, Mrs Rosanna Pope 20 412 00

SYNOD OF MEMPHIS.—*Pby of Western District*—Yorkville ch 10; Zion ch 3. *Pby of Chickasaw*—Holly Springs ch 138 25; Monroe ch 5. *Pby of Memphis*—Portersville ch 23; Salem ch 6 50; Germantown ch 12 15; Mt Carmel ch, of which 4 from colored members 84; Memphis 2d ch 71 80 353 70

SYNOD OF ARKANSAS.—*Pby of Arkansas*—Little Rock ch 6; Batesville ch 29 50, Sab sch to ed *Aaron W Lyon* in India 18 53 50

SYNOD OF TEXAS.—*Pby of Central Texas*—Carolina ch 10 00

SYNOD OF NORTHERN INDIA.—*Pby of Lodiana*—Lodiana ch mo con coll's 18 84; Jalandar ch 1 12 19 96

Total received from churches, $10,300 76

LEGACIES.—Brown Co. Ohio, Legacy of Mrs Margaret McPherson, deceased, 1400 22; Green Co., Ohio, Legacy of Adam Kedzie 50; ——— N C, Legacy of Wm Morrow, deceased, 100 1550 22
Less exp A P White's Estate 50
Patterson Estate 4 54 00 1496 22

MISCELLANEOUS.—C. D. 250; Widows Asylum 25 cts.; Leeds, N Y, a lady 2; Philadelphia, Pa., Jas Bayard 50; Bradford, Mass, Geo Johnson to con his son GEO HAZEN JOHNSON l d 100; Manual of Missions—copyright, stereotype-plates and maps, 113; copies, and proceeds of sales 279 25; P Duchalli 5; part proceeds of sales of Canes, &c., left at Mission House 15; Jerseyville, Ill's, Mrs Jane Dunn 2; A friend 25; Fishkill, N Y, Rev Wm H Kirk in part to con Mrs C KIRK l d 50; Anonymous 51 cts; Two friends of the cause of missions 10; Kingston, Pa., Mrs Chas Dorrance 5; Natchez, Miss., John C Baldwin 20; Cadiz, Ky., Miss Jane Miller 9; Bucyrus, O., "B." 10; A. P. P. 10; Piffard, N Y, Rev C Ray 3; Miss SARAH ELLEN SMITH in part to con herself l m 15; Sundry persons for church at Favale, Italy 18 75 879 76

Total receipts in March, $12,676 74

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Amount previously acknow'ed $11,681 73
Fifth Av. and 19th St ch, N Y., A M Bruen 100; Danville, Ky., 2d ch 64; Macon ch, Ga., Edwin Graves 50; Mt Zion ch, Ga., Jos Bryan 20; W B C, 100; Philadelphia, Pa., E Backus 200, James Bayard 25; Blair Co., Pa., Mrs C F B, 2 25; Ellicott's Mills, Md., Rev C Huntington 5 566 25
——— $12,247 98

WM. RANKIN, JR., *Treasurer.*

DONATIONS OF CLOTHING, &c.—Sewing soc of New York First ch, one box clothing 161; Young ladies of 1st ch, one bundle clothing for Seminole Mission 15; Several Ladies of 1st ch 179 garments.

DONATIONS RECEIVED IN INDIA.

(Continued from Home and Foreign Record for April, 1854.)

RECEIVED DURING THE YEAR 1853-4.

AT SAHARANPUR.

Morley Smith C. S. Rs. 400, J. A. Craigie C. S. 100, The Hon. the Lieut. Governor N. W. P. 100, Lieut. Col. Boileau Engineers 50, Thos. Login 26, Maj. Dawes 20, J. Powell, Sr., 49, Captain Oldfield 10, Captain R. Baird Smith 25, R. J. Taylor C. S. 16, A. Ross C. S. 20, Lt. Col. Dickey 40, T. Farquhar M. D. 30, Chas. Henderson 10, Capt. Morton 16, L. Berkeley 16, Hon. E. P. Hastings 10, R. Vaughan 25, A friend 5, W. Melville C. S. 10, From friends at the Station to make a pakka road to Church 118. From Saharanpur Mission Church mo concert collections 72, Native Christians mo concert collections 5, Rs. 1183.0.0

AT DEHRA.

The Hon. the Lieut. Governor N. W. P. 200, The Commander in Chief 100, Major Yates 10, Major Young 10, C. C. Jackson C. S. 50, Col. Sugard 20, Col. Tucker 10, W. Muir C. S. 25, P. B. Reid 10, Major Grant 10, W. Jameson M. D. 50, Major Dawes 50, E. Billon 1, Col. Waugh 50, W. Gulee 5, W. Dawe 50, J. H. Heseltine 16, J. A. Craigie C. S. 100, J. Myles 10, W. Wyld 16, Henry Hayton 5, A. C. Monson 4, Rev C. Slogatt 4, Col. Garbett 5, W. V. Munnings 5, A friend 1, N. P. Thompson 25, Major Stevens 20, T. Johnson 10, Mrs. Shorts 16, Mrs. Barwell 8, Mrs. Bolton 5, Geo. P. Webb 20, Lieut. Powys 20, R. H. Dunlop C. S. 50, J. Mulheran 30, Gowri Shaukar 7, Capt. C. Channer 50, Capt. J. Mile 25, Mrs. Mile 25, Major Abercrombie, Art'y 10, Capt. Phillips, Art'y 10, Mrs. Christie 10, Mrs. Dumergue 18, Mrs. Richardson 3, Maj. Freith 10, Lt. J. T. Walker, Eng'rs 10, Mrs. Grissell 4, Capt. Mc Queen 4, Capt. Chilcott 10, Mrs. Lindsay 5, Capt. Browne 4, Col. Steel 6, Capt. J. Wernys 2, Mrs. Bryant 5, Capt. Goodwyn, Eng's, 20, Dr. Johnston 16, Major Ricketts 5, Col. Blachford 20, Capt. Boswell 16, Mrs. Boswell 4, Miss Cox 4, Major Ryley 4, Rev. T. C. Smyth 30, Maj. Talbot 5, H. G. Keene C. S. 10, Lt. Turnbull 5, Capt. Hutton 5, Rev. R. N. Maddock 5, J. Mackinnen 25, Mrs. Rathney 10, Maj. Gen. Deitz 10, Mrs. Havelock 10, Mrs. C. C. Jackson 10, Mrs. Steel 4, Mrs. R. C. Fagan 5, Capt. W. R. Hilderson 5, Dr. A. Bruce 10, Mrs. Fagan 5, Brigadier Gwatkin 10, Dr. Lacey 5, Mrs. Dupuie 5, Capt. Baird Smith 10, J. M. Melrose 34, 1538.0.0

AT LODIANA.

For Poor House.—Per sale of Assembly rooms 150, Maj. W. J. Martin 45, Rev. A. Rudolph 24, Mrs. Porter 24, Rev. L. Janvier 24, R. E. Edgerton 80, H. Brereton C. S. 45, Mrs. Nixon 6, Mrs. Hawkins 2, Capt. Cureton 5, Serg. Andrews and others 16, J. W. Cameron 4, Basant, a Native Christian 1, 426.0.0
For Dispensary.—Per sale of Assembly Rooms 100.0.0
For Education Fund.—H. J. H. 1, Capt. Blagrave 31 32.0.0
For Orphan Girls' School.—Col. Mountain 72, Capt. Raban 50 122.0.0
For General Purposes.—A well-wisher 10, Capt. J. S. Phillips 50, V. Berkely 25, Capt. J. Sharp 100, E. L. Brandreth, C. S. 100, Major M. Dawes 71, Per Serg. Andrews 17, E. D. 50, a Soldier 5, Capt. Bruid 50, H. J. F. Berkeley 100, 578.0.0
For roofing Church and other improvements.—Maj. W. J. Martin 300.0.0

AT JALANDAR.

For Schools.—Raja of Kaparthala 100, D. F. McLeod C. S. 220, 320.0.0

AT LAHOR.

For School.—Sir Henry Lawrence 300, John Lawrence C. S. 240, R. Montgomery C. S. 180, D. McLeod C. S. 60, Sir W. Richards 40, C. Raikes C. S. 120, Col. C. Grant, Art'y, 24, P. Melville C. S. 100, J. Wederburn C. S. 60, Ladies at Jalandar 150, C. Saunders C. S. 15, Capt. J. N. Sharp 60, R. Simson C. S. 5, Dr. C. Hathaway 85, Major C. C. Cheyn 44, Dr. P. Baddeley 8, Dr. J. McDonald 8, Dr. Morrison 120, A Civil Servant 1200, W. A. Forbes C. S. 19, J. Vans Agnew C. S. 13, Rev. J. H. Morrison 24, Rev. C. W. Forman 120, R. H. Davis C. S. 10, C. A. G. 10, X. Y. Z. 4, Lt. Baker A. C. 15, Lt. Darling, Art'y, 2, H. Cope 36, Capt. Baker 18, Lieut. Christopher 6, T. Bailey 24, A. Fox 10, G. Westrop 35, Capt. Mc Kechney H. M. 24th 5½, A friend 7½, Corp'l Iliff 4, Gunner Smith 4, Gunner Easton 4, Children of Drum Major 24th 6, Men of H. M. 24th Regiment 16, 3212.0.0
For Female School.—Mrs. Montgomery 50, Mrs. Rakes 25, Mrs. Smith 30, Mrs. Ross 15, Mrs. Hathaway 15, Mrs. Baker 10, Mrs. Prior 10, Mrs. Gowan 16, Mrs. Kirlside 16, Mrs. Mills 10, Mrs. Lawrence 10, A friend 5, 212.0.0
For Catechists.—T. Bailey 56, J. H. Penn 14, G. Westrop 56, Rev. J. H. Morrison 24, Rev. C. W. Forman 28, Dr. MacDonald 18, J. H. Poole 28, J. Woodward 14, Serg. Gilmore 14, E. Hodgkinson 14, W. C. Bell 8, W. E. Hart 13, 287.0.0
Educational Fund.—Rev. J. H. Morrison 12, Rev. C. W. Forman 12, 24.0.0

AT AMBALA.

P. S. Melville C. S. 170, R. N. Cust C. S. 50, Dr. G. G. Brown 48, Capt. Ansen, 9th Lancers, 4, P. McDonald 2, A friend 1, Capt. Heathcote 5, Mrs. Halliday 2, Major Scott 10, Mrs. Sneyd 4 296.0.0

AT AGRA.

Donations 391.10.6

AT FURRUKHABAD.

Donations and Subscriptions for Cantonment Boys' School 852.11.7
Donations and Subscriptions for Cantonment Girls' School, 413.0.0

AT MYNPOORIE.

Donations 155.0.0

AT FUTTEHPORE.

For Boys' School.—R. T. Tucker, Rs. 610 G. Edmonstone 240, F. Wigrano 37.3.9, G. Heming 2, G. Owen 5, J. Muir 30, Capt. Baker 10, His Highness the Maharajah Dhuleep Singh 100, R. N. Lowes 5, R. P. Jiston 5, Proceeds of sales 0.1.6, 1042.5.3
For Girls' School.—Mrs. Edmonstone 191, Mrs. Warreford 13, R. T. Tucker 55, F. Wigram 45, Mrs. Freeling 5, R. N. Lowes 3, G. Heming 3, Baboo Rajcoonear 2.8, 317.8.0

Total received in India during 1853-4 Rs. 11.802.3.4
or, $5901 10

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, No. 265 Chestnut street.

Reports from Colporteurs and letters relating to their accounts, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M.D. Treasurer.

IMPORTANCE OF THE COLPORTEUR ENTERPRISE.

A colporteur in Canada, writes:

"*My Dear Sir*—You will kindly excuse the delay of two or three days in sending you my report of labours, &c., for the quarter, ending with the 31st March. I may say that during that quarter 'I have done what I could.' It has been an exceedingly severe and stormy winter with us—the most so I have seen in western Canada; nor is it yet away, as we have still keen frost, and a good deal of snow in the fields. But while the weather has been trying, and has sometimes given me a little interruption, it has been quite favourable for sleighing, and I have availed myself of it, to travel almost the whole quarter, going over a good deal of ground, and spreading our estimable books pretty widely. Everywhere the books of the Board continue to meet with a favourable reception, and I hope and earnestly pray, that they may be as good seed, which shall yield the fruits of righteousness many days hence. I often think that the seed is of such a kind, and is scattered by me, merely as a transient sower, that the products are not to be looked for speedily, and that but little of them may ever come to my knowledge. The Lord however will make use of his own truth, to fufill, in his time, his gracious designs to the souls of men, not in the present day only, but through generations to come; and it is comfortable and cheering to keep this in mind. "In the morning we are to sow our seed, and in the evening not withhold our hand; for we know not which shall prosper, whether this or that, or whether they both shall be alike good.' I am more and more convinced, that the system of colportage is by far the best and most efficient one, for diffusing good reading among the people generally; we go into their houses, addressing them as a true friend; set the books before them, and speak of them commendingly, which we can do with a good conscience; and the visits and conversations call forth in not a few, a prompt desire to become possessed of these treasures; while in almost every instance, the well-pleasedness which is felt from receiving such a visit, leads to the purchase of one or more books, as the least thing they can do. And thus it is, that volumes rich in gospel truth are introduced, where otherwise they would never have found their way. How much is it to be wished for, that labourers in this vast sphere of usefulness, over extensive lands, were multiplied by thousands!"

FOREIGN CORRESPONDENCE.

A minister of the Free Church of Scotland, writing to the Corresponding Secretary, says:—

"It may be interesting to you to receive the following extract from the report of a deputation, which about eighteen months ago, was sent out by us to visit our churches in Nova Scotia and New Brunswick.

"Speaking of some of the districts in the southern part of Nova Scotia, one of the deputation says, 'Colporteurs from the United States have been the means of introducing a large number of standard religious works. In visiting the families, I found the works of Boston, and others of our Scottish divines, in almost every house. The Presbyterian Publication Board at Philadelphia has conferred great benefits on all our churches in the American colonies.'

"God be thanked for all that your Church is able to do in the way of spreading sound Calvinistic and Presbyterian doctrine, amongst the rapidly increasing masses of the western world."

FROM A COLPORTEUR IN OHIO.

My Dear Sir—I enclose you some statements of my labours, together with some thoughts suggested by them.

In M—— church, they had raised a contribution recently, for the purpose of replenishing their Sunday-school library, and their pastor proposed to a few influential members, to double the sum and obtain a complete set of the Board's publications. This proposal was favourably received, and will probably be attended to during the winter. The books were cordially approved of, and received higher encomiums than usual as to style, cheapness, &c., &c. There, as well as in two other churches since visited, the Confession of Faith was spoken of as a *cheap* book.

On my way northward, I spent the Sabbath in B——, enjoying a delightful communion season in Brother ——'s church, and commemorating the Saviour's love with his people, who received me with truly Christian love and regard. The labours of their devoted pastor are richly blessed to the ingathering of souls. On this occasion, an intelligent youth of eighteen, with whom I spent a night at a former communion season, and whom I found deeply anxious, and afterwards indulging hope, was admitted with others. I hope he may yet be a chosen vessel to bear the gospel tidings. He procured from me the "Memoir of McCheyne" at my former visit, and more recently I placed in his hands, "Letters to a Recent Convert." Viewing the destitute churches, I cannot but feel deeply the want of labourers, for "the harvest is plenteous, but *the labourers are few.*"

At T——, I sold "The Grace of Christ" and Dr. Alexander's "Religious Experience," to a lady who I learned had her children baptized by a Romish priest, but who is an occasional attendant at the Presbyterian church. Many of the members of this church were connected with another body until recently, and do not realize the value of doctrinal truth as I could desire; but the tracts supplied in part the place of volumes, so that I hope good may result from my visit. In the adjacent country I sold many valuable works.

In M—— church, organized recently with a few staunch Presbyterian families, I met a very cordial reception, and disposed of the very works I wished to place in their hands, as exponents of Presbyterian doctrines, such as "The Great Supper," "Religious Experience," "Fourfold State," and kindred works. I sold "Edwards on Baptism," to a lady whose husband was not in favour of infant baptism, and therefore had not had his household baptized.

I have closed a period of deep interest to me; a period of solemn responsibility, and of great spiritual privileges. I have enjoyed private interviews with those who were in some degree interested in the momentous question, "What must I do to be saved?" and of whom some, I trust, have chosen the good part. Godly fathers and mothers have stated the circumstances of children, on whose account they were anxious, and pious wives have sought from me appropriate books for their husbands. But I cannot dwell on these things.

"I do feel convinced that the welfare of the Church, the confirming of her members in sound doctrine, and especially her increase by the ingathering of those consecrated to God in infancy, and who are exposed to countless temptations and snares, *must largely depend under God, on the circulation of such volumes.* The works of the Board afford a clear view of the doctrines of their own Church; they pro-occupy the mind with truth wherever read, and they expose erroneous views. They comprehend interesting memoirs, where exalted experience in religion and eminent piety are mingled with doctrinal truth. Thus the truth awakens an interest, and tends to confirm the mind, until it is grounded and settled in those great facts and doctrines, by an experience of their efficacy on the heart, through the power of the Holy Spirit.

INFLUENCE OF GOOD BOOKS.

A lady who has for several years devoted herself to the self-denying task of teaching a school of poor coloured children in Pennsylvania, writes as follows:

"My pupils have been so much interested in those books they received from the Presbyterian Board of Publication, that they have voluntarily raised a dollar for the purpose of procuring a few more—and this with the dollar they contributed for the Sabbath School *Visitor* I think is a very good collection, for they are (as you know) emphatically the *poor* among us. The salutary influence of this good reading is very apparent on my scholars, not only in refining and giving them a taste for such literature, but also in giving them habits of reading and reflection, which are all-important in the formation of character. If a man may be known by the company he keeps, much more so, by the books he reads. I hope the day is not far distant when every school and family in our land shall be furnished with a library of good books and some religious paper. Then we will have fewer juvenile crimes to complain of, and a brighter prospect for the future. I made a certain standard of conduct, attendance and improvement, a test of admission to our little library; and it is very gratifying to see how the children vie with each other as to who shall obtain a book or *Visitor*, and it is very seldom that any one forfeits the privilege. Thus this simple means has become not only an auxiliary to assist in the mental culture, but also in the government of my school."

RECENT PUBLICATIONS.

A PASTORAL LETTER from the Synod of Virginia, to the Young Men of the Presbyterian Church. By the Rev. Peyton Harrison. Presbyterian Board of Publication, 265 Chestnut st., pp. 18. Price 1 cent.

This is an earnest, affectionate, and judicious expostulation and appeal to the young men of the Presbyterian Church on the subject of their individual duty in reference to engaging in the work of the holy ministry. Its instructions and entreaties will be peculiarly seasonable, and we trust may be highly useful at this time when Zion is mourning because so few of her beloved sons are devoting themselves to the work of proclaiming salvation to a dying world.

MONITORY LETTERS TO CHURCH MEMBERS. Presbyterian Board of Publication. 12mo. pp. 161. Price 40 cents.

We cannot doubt the future popularity and usefulness of this excellent work. It is from the pen of an able, accomplished, and experienced author and pastor. Every page bears the marks of a warm heart, a cultivated taste, and an elevated piety. It is composed of twenty-two letters, each of which forms a complete chapter, and is addressed to some one class of defective Christians. Although "monitory" these letters breathe only the spirit of true Christian affection, and fidelity to the souls of those whom they aim to bless. And so comprehensive is their range, that he must be well-nigh a perfect man who cannot find some among them addressed to himself and well adapted to do him good. To pastors and ruling elders in their efforts to correct the errors and shortcomings prevailing in these days among the professing people of God, this book may be made, if they will use it rightly, a most valuable auxiliary.

SKETCHES OF THE PRESBYTERIAN CHURCH, containing a brief summary of arguments in favour of its primitive and apostolic character, and a view of its principles, order and history, designed especially for the Youth of the Church. By the Rev. J. E. Rockwell. 282 pp. 18mo. with four engravings. Price 25 and 30 cents.

This work originally appeared in the form of letters in the Sabbath-school Visitor, and its publication in book form was loudly urged by many parents and Sabbath-school teachers. It promises to be a work of permanent value and interest to the youth of our church.

THE PERSEVERANCE OF THE SAINTS. 78 pp. 18mo. Price 15 and 20 cents.

An earnest scriptural and logical argument in defence of a precious doctrine, which it is strange that any believer in the divine faithfulness should ever be disposed to deny. In clearness and force of

reasoning, kindness of spirit, and conciseness of style, it is a model for doctrinal writers. The author is unknown.

THE BOHEMIAN MARTYRS, or sketches of the lives of John Huss, and Jerome of Prague. 96 pp. 18mo. with an engraving. Price 15 and 20 cents.

This is a valuable accession to the Sabbath-school library, worth a score of fictitious tales. It exhibits examples of heroic devotion to the truth, worthy of the imitation of youth. It is the opinion of many sober students of the signs of the times, that the time is coming, when children already born will be called upon, like Huss and Jerome, to "turn or burn." How important that they should be prepared for the coming struggle!

ADAM AND CHRIST, or the doctrine of representation stated and explained. By E. C. Wines, D. D. 71 pp. 18mo. Price 8 and 15 cents.

This admirable little work, on a highly important but much misunderstood doctrine, is the substance of a sermon preached before the Synod of New York at their last meeting, and published at their request. It explains and defends in the most lucid and convincing manner the doctrine of vicarious obedience and suffering, which lies at the foundation of the Scripture plan of salvation. The demand for the work is so great that three editions have been ordered within a month of its publication. One clergyman in New England has ordered 200 copies for his congregation.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH in the United States, from A. D. 1821, to A. D. 1835, inclusive. Prepared by the Editor of the Board. 498 pp. 8vo. Price $1.65.

The original edition of these Minutes being exhausted and no second edition published, they have for many years been quite inaccessible to the great body of ministers and people. Hence the call for this new edition, which contains the Minutes in full, with a condensed summary of the voluminous statistical tables of the original Minutes. This volume will be valuable as a work of reference, and as exhibiting a consecutive history of the proceedings of our highest judicatory.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION MARCH 1, 1855 TO APRIL 12, 1855.

Presbytery of Londonderry.

Newbury 2d ch, S W, per Wm Rankin, Jr, Treas $2 00

Presbytery of Troy.

2d ch, per Rev E Smalley, D D 168 50

Presbytery of Albany.

Albany 1st ch, per Rev J N Campbell, D D 76 88

Presbytery of Mohawk.

Oneida ch, per Rev C R Gregory, 3 00

Presbytery of Rochester.

1st ch Vienna, per A P Waterman, Esq 7 15

Presbytery of Hudson.

Milford ch, per Rev Isaac Todd, 4 42

Presbytery of North River.

Marlboro' ch 11 08, per Wm Rankin, Jr, Treas; Smithfield ch 2, per Rev G T Todd 13 08

Presbytery of Bedford.

South Greenburg ch, per Wm Rankin, Jr, Treas 5 00

Presbytery of Long Island.

Sag Harbor ch 30, per Rev Edward Hopper; East Moriches ch 5, per Rev A T Dobson 35 00

Presbytery of New York.

Rutgers st ch addl 1 25, and from J R Skidmore to con Mrs ANNA H K SKIDMORE hon mem 30; 5th Avenue and 19th st ch 995 61; Yorkville ch 37 1063 86

Presbytery of New York 2d.

Scotch ch, per Wm Rankin, Jr, Treas 127 00

Presbytery of Elizabethtown.

Elizabethtown ch, per Rev Dr Murray 50; Baskingridge ch, per Rev J C Rankin 12; Elizabethport ch, per Wm Rankin, Jr, Treas 10 72 00

Presbytery of New Brunswick.

3d ch Trenton 33 58, per Jos G Brearly; Squan Village ch 1, per Rev Morse Rowell; Princeton 1st ch 14, per Jacob W Lane; Trenton 1st ch, Mrs Kitty Beatty 5; Village ch, Rev S D Alexander, per P F Randolph 97; Millstone ch, per R C F Worrell 10; Shrewsbury 1st ch, per E H Vanuxem 15 175 58

Presbytery of West Jersey.

Williamson ch, per Rev C E Ford 4; Bridgeton ch, per Rev A H Brown 14 64 18 64

Presbytery of Newton.

Lower Mt Bethel ch, Rev R B Foresman 10 00

Presbytery of Susquehanna.

Wyalusing 1st ch 3 20; Wyalusing 2d ch 3 6 20

Presbytery of Luzerne.

Newton ch, per Rev J Osmond 3 00

Presbytery of Philadelphia.

6th ch, per Mr John McClure, 73 00; 10th ch, "A Lady" 2; Cohocksink ch, per Wm Adamson 18; Phoenixville ch, per Rev John Thomas 6 50; Central ch, J H Briscoe 10, J Reakert 3, J Sibley 10 122 50

Presbytery of Philadelphia 2d.

Germantown ch, per Rev J H M Knox 100 00

Presbytery of Donegal.

Donegal and Mt Joy chs, per Rev Jas L Rodgers 20 00

Presbytery of Baltimore.

Annapolis ch, per J Ridout, M D, 7; Bridge st ch Georgetown, per B R Mayfield, Esq, 22 10; F st ch, Washington, per Rev Wm Ballantyne 111; Madison ch 1; Govane ch 4, per Rev R C Galbraith 145 10

Presbytery of Carlisle.

Chambersburg ch, from a "Friend to children," per Rev Joseph Clark 25; Gettysburg ch, per R G McCreary 6 51; Cumberland ch, per Rev John H Symmes 21 52 51

Presbytery of Huntingdon.

Bellefont ch, per Rev James Linn 13 00

Presbytery of Washington.

Washington ch, per Rev Jas J Brownson 59 84

Presbytery of New Lisbon.

Canfield ch 6 58; Rehoboth ch 6 32, per Rev W G Mack; Poland ch 16, per J W McClelland 28 90

Presbytery of Zanesville.

Norwich ch, per Robert Dair, Treas 6; Brownsville ch, per Rev Wm M Robinson 7; Pleasant Hill ch, per Robert Conner, Esq, 8 21 00

Presbytery of Wooster.

Wooster ch, per Lucas Flattery, Treas 22 13

Presbytery of Coshocton.

Apple Creek ch, per Rev Geo Hall 13 00

Presbytery of Hocking.

Rutland ch, per J B Higley 10 00

Presbytery of Chillicothe.

New Market ch, per Rev N Williams 5; West Union ch 3 38; Manchester ch 3 62, per Rev M N Urmston 12 00

Presbytery of Cincinnati.

Springfield ch 13 28, Rev Jas Coe, Blue Ball, O. 5, per John D Thorpe 18 28

Presbytery of Oxford.

Salem ch 5; Lexington ch 3, per John D Thorpe 8 00

Presbytery of New Albany.

Charleston ch 15; Livonia ch 12, per A Davidson, Louisville 27 00

Presbytery of Palestine.

Wabash ch, from Rev Mr Coulter 75

Presbytery of Logansport.

Rochester ch, through Board of Missions 1 00

Presbytery of Lake.

Valparaiso ch 10; Tassinong ch 1, per Rev J C Brown 11 00

Presbytery of Crawfordsville.

Union ch, per J C Eastman 15 00

Presbytery of Kaskaskia.

Shawneetown ch, per Rev B F Spilman 3 00

Presbytery of Schuyler.

Camp Creek ch, per Rev James Cameron 10; Ellison ch, per A Davidson 1 40 11 40

Presbytery of Peoria.

Quincy ch, per Rev Wm McCandlish 10; Farmington ch, per Rev Wm A Fleming 5; Peoria 2d ch, per Wm Rankin, Jr, 18 95 33 95

Presbytery of Rock River.

Sterling ch, per Rev Geo Stebbins 5 00

Presbytery of Chicago.

Rockford ch, per Rev Hugh A Brown 5 00

Presbytery of Cedar.

Dubuque ch, per Rev J Phelps 5; Grandview ch, per A Davidson, Treas 7 50 12 50

Presbytery of Des Moines.

Birmingham ch, Rev D V Smock 2 00

Presbytery of St. Louis.

Columbus ch, from Mrs Rosanna Pope, per Rev J A Lyon 5; Maline ch, per Keith & Wood 4 25 9 25

Presbytery of Louisville.

Louisville 1st ch, "A member" 5 00

Presbytery of Muhlenberg.

Posey Chapel ch, Jas M Taylor 10; Greenville ch 5, per A Davidson, Treas 15 00

Presbytery of Transylvania.

Lancaster ch 9 83; Perryville ch 11 21; Bethel ch 13 50, per A Davidson, Treas 34 54

Presbytery of Ebenezer.

Richmond ch, per A Davidson, Treas 3 00

Presbytery of Paducah.

Fredonia ch, per A Davidson, Treas 5 00

Presbytery of Greenbrier.

Lewisburg ch, per Mark L Spotts 25, from A D Johnston 75 cts, from Mr Newton 2 27 25

Presbytery of Lexington.

Waynesboro' ch, per Rev Wm T Richardson 14 35; Tinkling Spring ch 27 05; New Monmouth ch 16, per Rev W G Campbell, Treas of Presby 57 40

Presbytery of Winchester.

Winchester ch 40 65; Berryville ch 20, per J S Gilkeson 60 65

Presbytery of East Hanover.

Richmond 2d ch, per A W Millspaugh, Treas 41 50

Presbytery of Montgomery.

Christiansburg ch, per Rev N Chevalier 7 40

Presbytery of Orange.

Raleigh ch, from "A member" 2; Shiloh ch 12 25; Chapel Hill ch 46; Clarksville ch 39; Buffaloe ch 9 15; Bethel ch 4 75; Bethesda ch 5, per Jesse H Lindsay, Treas 115 88

Presbytery of Fayetteville.

Wilmington ch, per Rev M M Grier 30 00

Presbytery of Concord.

Morgantown ch 5; Statesville and Bethesda chs 6; Rocky River ch addl 3, per Rev P H Dalton 14 00

Presbytery of Holston.

New Providence ch, per Rev Jas B McBride 5 00

Presbytery of Maury.

Zion ch, per Wm Rankin, Jr, Treas 30, Rev G D Doak in full to con his son JOHN W DOAK hon mem 10 40 00

Presbytery of Nashville.

Smyrna ch, per A Davidson, Treas 2 25

Presbytery of Knoxville.

Madisonville ch, per Rev J Wilson 2 80

Presbytery of Harmony.

Mt Zion ch 23; Lebanon ch 8 50; Salem ch 20; Brewington ch 3 82, per John F Matheson, Treas 55 32

Presbytery of South Alabama.

Mobile 2d ch, per Robert Nall, D D, 50 00

Presbytery of East Alabama.

Hayneville ch 5; Mount Harmony ch 5, per Wm P Harrison 10 00

Presbytery of Red River.

Shreveport ch, per Rev J F Ford 10 00

Presbytery of Western District.

Denmark ch, per James Flinn 30, to con JAS B NEELY hon mem, 30 to con JOHN W LOVE hon mem; Cash 27 75 87 75

Presbytery of Memphis.

Mt Carmel ch 24 45; Memphis 2d ch 24 56, per J B Kirtland 49 01

Presbytery of Western Texas.

Green Lake ch, per Rev J W Miller 37 30

MISCELLANEOUS.

Mrs Martha Drake, per E M Toof 5; "A Friend" to the cause, Trenton, N J, 2; "L. A. S." 5; "A Friend," Deer Creek 1 77; "A Friend," Equinunk, Wayne Co, Pa, 2; James Knox 10; Mrs Margaret Knox 10; Bequest of T Wallace of Mayslick, Ky, 332 05; Ladies' Colportage Society of Mulberry ch 39 50; J P Henderson, Franklin, Ind, 1; Joseph Bryan, Esq, (Mt Zion) to con his daughter Mrs SOPHIA HARRIS hon mem 50; "A Friend," Washington, Pa, 12 50; A savings offering from E. H. L., per Rev L Merrill Miller 5 475 82

Total, $3816 29

A. W. MITCHELL, *Treasurer.*

HISTORICAL NOTICES OF SYNODS AND PRESBYTERIES.

The *Presbytery of Northumberland* was constituted by the Synod of Philadelphia, A. D. 1811.

"By a resolution of the Synod of Philadelphia at their sessions in Philadelphia, May 16th, 1811, the request of the Presbytery of Huntingdon to be divided by the following line was granted, viz. Beginning at the mouth of Mahantango Creek, proceeding a northwesterly course, so as to strike the West Branch of the Susquehanna at the line which divides Lycoming and Centre counties, so as to leave to the eastward the following members, viz. Rev. Messrs. Asa Dunham, John Bryson, Isaac Grier, John B. Patterson, and Thomas Hood, with their respective charges, together with the vacant congregations of Great Island, Pine Creek, and Lycoming. And it was further resolved that the above named ministers and congregations be named the Presbytery of Northumberland and meet at the Presbyterian church in the town of Northumberland, on the First Tuesday of October next ensuing the date of this resolution, at 11 o'clock, A. M." Presbytery met in accordance with the above resolution and was opened by the Rev. Asa Dunham, with a sermon from Eph. ii. 14—"For he is our peace." The members present at the meeting were Rev. Messrs. Dunham, Bryson, Grier, Patterson and Hood, and the Elders, James Sheddan, James Hepburn, Esq., William Montgomery, Esq., and Thomas Howard.

The *Presbytery of Baltimore* held its first meeting by order of the Synod of Philadelphia, in Baltimore town, November, 1786.

At the second meeting, April 18th, 1787, "it is also proposed that the Synod consisting of the Presbyteries of Philadelphia, Lewistown, New Castle, Baltimore and Carlisle, shall be called the Synod of Philadelphia and Baltimore."

Ministers present at the first meeting—"The Rev. Dr. Patrick Alison, Rev. James Hunt, and Stephen B. Balch. Absent Rev. John Slemmons, George Luckey and Isaac S. Keith.

"The Synod of Philadelphia at its sessions in Washington City, October 1842, divided the Presbytery of New Castle," and erected the *Presbytery of Donegal* out of that portion lying West of "the line that separates the counties of Chester and Lancaster, in Pennsylvania, and extends from the point at which these counties meet the State of Maryland down the Octorara Creek, the Susquehanna river and the Chesapeake bay, until it meets the boundary of the Presbytery of Baltimore."

The new Presbytery embraced the following

"Ministers—Samuel Martin, D. D., Stephen Boyer, William Finney, Joseph Barr, Samuel Parke, John Wallace, Lindley C. Rutter, David McCarter, T. M. Boggs, P. J. Timlow, Robert B. Belleville, Alfred Nevin, Robert W. Dunlap and John McNair.

Churches—Chanceford, Churchville, Leacock, Middle Octorara, Slate Ridge Centre, Pequea, Cedar Grove, Columbia, Lancaster, Chestnut Level, Little Britain, Union, Strasburg, Donegal, Marietta, Wrightsville, Bellevue, and in addition, York, Hopewell and Mechanicsburg, formerly of the Presbytery of Carlisle.

Licentiates—Samuel M. Bayless.

Candidates—Messrs. Lindsay, Boggs and Parke.

"Agreeably to this arrangement the Presbytery of Donegal assembled to hold its first stated meeting in the Presbyterian Church of Columbia, at 7 o'clock, P. M., on the second Tuesday of April, 1843, the time and place appointed by the Synod for this purpose, and was opened by request of Mr. Boyer, who had been appointed to preach and preside on the occasion, with a sermon by Mr. Barr, on the 4th verse of the 5th Chapter of Isaiah.

"The opening prayer was offered by Mr. Boyer. On the calling of the roll, the following Ministers and Elders answered to their names, viz.

Ministers—Boyer, Barr, Parke, Wallace, Rutter, McCarter, Boggs, Timlow, Nevin, Dunlap, McNair. Elders—Scott, Clarkson, Donnaldson, Kerr, Anderson, Wilson, Beatty and Miller.

"Mr. Boyer was elected Moderator and Alfred Nevin, Clerk."

At a subsequent meeting of the Synod, the Rev. W. W. Latta, and the church of Waynesburg were set over from the Presbytery of New Castle to the Presbytery of Donegal.

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. Reuben Frame and the Church at Wappinger's Falls, by the Presbytery of North River, March 15.

CALLS.

Rev. W. H. Thompson of Nashville, Tennessee, has received a call to the United churches of Bethany and Bolivar.

Rev. Albert Shotwell has declined the call to the Church of Holly Springs, Miss.

Rev. J. P. Knox, of the classis of New York, has accepted a call to the church in Newtown, and been received as a member of Presbytery.

Rev. J. P. Lloyd has received a call from the churches of Mount Gilead and Canaan, Ohio.

Rev. Robert G. Williams has accepted the call of the First Congregational church, Woodbury, Connecticut.

Rev. James Watson has accepted a call to the Ebenezer and Laurel Hill Mills churches, Tennessee.

Rev. D. McNair has accepted a call to the church at Galveston, Texas.

Mr. Wm. B. Corbit has accepted a call from the Wilton church, in the Presbytery of Charleston.

ORDINATIONS AND INSTALLATIONS.

Rev. John Jones was ordained and installed pastor of the church at Scottsville, by the Presbytery of Genesee River, on the 6th of March.

Rev. L. C. Spofford was installed pastor of the First Presbyterian Church at Depere, by the Presbytery of Winnebago, on the 8th of March.

Rev. J. P. Knox was installed pastor of the church in Newtown, L. I., by the Presbytery of New York, on March 28th.

LICENSURES.

At the late meeting of the Presbytery of Charleston, Messrs. N. W. Edmonds, David H. Porter, Robert Small and Arthur Small, were received as probationers for the ministry.

At the meeting of the Presbytery of Philadelphia on the 4th of April, Messrs. Henry R. Avery, S. Howard Nixon, Edward L. Dodder and Jonathan C. Gibbs were licensed to preach the gospel.

POST-OFFICE ADDRESSES CHANGED.

Rev. J. R. Wilson from Hampden Sidney College, to Staunton, Virginia.

Rev. A. T. Graves from Columbus, Mississippi, to New Albany, Indiana.

Rev. J. S. Howell from Greenville, Illinois, to Equality, Illinois.

Rev. W. M. Staples from Marshall, Texas, to Janesville, Wisconsin.

Rev. A. W. Young from Horn Lake, Mississippi, to Tatesville, Mississippi.

Rev. Albert Williams from San Francisco, at present 9 Barclay street, New York.

Rev. Reuben Frame from Wappinger's Falls, New York, to Font du Lac, Wisconsin.

Rev. George M. Swan from Oskaloosa, Iowa, to Knoxville, Iowa.

Rev. J. D. Dudley from Chester, Pennsylvania, to Dover Mills, Virginia.

Rev. Francis McFarland from Greenville, to Mint Spring, Virginia.

Rev. C. R. Smith from Jacksonville, Alabama, to Cross Plains, Alabama.

Rev. A. M. Watson from White Hall, North Carolina, to Monticello, Alabama.

Rev. E. D. Junkin from Princeton, New Jersey, to Davidson College, North Carolina.

Rev. Thomas H. Cleland from Lake Providence, Louisiana, to Natchez, Mississippi.

Rev. Samuel P. Dunham from Wilmington, to Bainbridge, Ohio.

Rev. Milo Templeton from St. Mary's, to Marseilles, Ohio.

Rev. William H. Thompson from Nashville, to Bolivar, Tennessee.

Rev. G. W. Shaiffer from Alleghany City, to Shirleysburgh, Pennsylvania.

Rev. Mead Satterfield from Harrisville, Pennsylvania, to Hubbard, Ohio.

Rev. Robert Bell from Kewana, Indiana, to Knox Hill, Florida.

Rev. Robert G. Williams from Durham Centre, to Woodbury, Connecticut.

Rev. Charles Axtell from Cincinnati, Ohio, to Greensburgh, Indiana.

Rev. J. B. Poage from Florida, Missouri, to Ashley, Missouri.

Rev. James Watson from War Trace, Tennessee, to Bigbyville, Tennessee.

Rev. James McDougall from Huntington, Long Island, to New Providence, New Jersey.

Rev. William M. Ferguson from Fultonham, to Washington, Ohio.

Rev. John Donaldson from Greenville, to Henderson, Kentucky.

Rev. J. C. Barr from New Ross, Indiana, to Pleasant Run, Ohio.

DEATHS.

Rev. J. J. Scott, of White Water Presbytery, and pastor of the Ebenezer church. He was assassinated on the 8th of March, by a neighbour named Hickman, who immediately after drowned himself.

Rev. L. A. Lowry, pastor of the Presbyterian church at Jackson, Mississippi, on the 22d March.

Rev. William B. Davies, pastor of the churches of Buffalo Creek and Beersheba, South Carolina, on the 25th March.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received, since the last report, viz:

From Friendsville church,	Susquehanna Presbytery,		$1 00
" Warren church,	"	"	1 31
" Wysox church,	"	"	1 00
" Troy church,	"	"	5 00
" Towanda church,	"	"	3 00
" Sixth Presbyterian church,	Philadelphia,		90 38
" Bridge street church,	District of Columbia,		33 16
" First Presbyterian church,	New York,		518 00
" South East church,	Bedford Presbytery,		60
" Charleston church,	Indiana,		18 75
" South Presbyterian church,	Galena, Illinois,		5 00
" Mrs. S. A. Cook,			4 50
			$681 70

GEO. H. VAN GELDER,
Treas. Trustees Gen. Assembly.
PHILADELPHIA, *April 14th*, 1855.

NOTICE.

We are desired to give notice that there are now no copies of the Minutes of Assembly for 1853 and 1854 on hand for sale; and that the Forms for Sessional Reports are sold by the Board of Publication at 18 cents per dozen; and the Forms of Licensure and Commissions to General Assembly at 25 cents per dozen. The only forms furnished by the Stated Clerk are those for Presbyterial Reports.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—The Home Missionary, or Worship in the Wilderness, p. 66. Loud call from Minnesota, p. 66. Interesting Details, p. 66. Report of a Missionary in Oregon, p. 67. Receipts, p. 67.

BOARD OF EDUCATION.—I. Ministerial Education: Ministers' Sons and the Ministry, p. 69. Independence *vs.* Gratuities, p. 69. Self-sacrifice, p. 70. Learn of Me, p. 70. II. Christian Education in Schools and Colleges: College Statistics, p. 70. How we must meet Catholicism, p. 70. The First Principle in Education, p. 70. Receipts, p. 71.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 72. Chinese in California: The Chinese Companies, p. 72. Reply to Governor Bigler's Message, p. 73. Belgium, p. 74. Miscellanies: Eastern Africa, p. 75. Receipts, p. 76.

BOARD OF PUBLICATION.—Importance of the Colporteur Enterprise, p. 78. Foreign Correspondence, p. 78. From a Colporteur in Ohio, p. 78. Influence of Good Books, p. 78. Recent Publications, p. 78. Receipts, p. 79.

MISCELLANEOUS.—The Home and Foreign Record appreciated, p. 65. Divine Decrees and Human Freedom, p. 65. Rules for Home Education, p. 65. Historical Notices of Synods and Presbyteries, p. 80. Ecclesiastical Record, p. 80.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 6. | PHILADELPHIA, JUNE, 1855. | PRICE PER YEAR, *Fifty Cents.*

A DAUGHTER OF ABRAHAM.

Leila Ada T—— was a young English Jewess who died a few years ago, at the age of twenty, in the triumph of Christian faith. She was highly accomplished, having received such an education as a wealthy and doting father would wish to give to a lovely and talented daughter. Called by divine grace to the knowledge of salvation by Jesus Christ, whose day her father Abraham rejoiced to see, she suffered shame and spitting (literally) for his name's sake. The following account of her last moments, extracted from her Memoir, published by the Board of Publication, cannot fail to be interesting to the readers of the *Record*. It was written by a Christian female friend.

"The closing scene drew on apace; for it was evident to all that she must soon die; indeed, she knew it herself; and, therefore, she began to give final directions respecting the disposal of certain matters. This was three days before her death. After sending some substantial mementos of her love and regard to those families on her visiting list, she turned her attention to her family and personal friends. Having expressed most of her desires concerning these, she requested that her writing-desk might be placed near her. It was done. Unlocking it, she took out of it a number of elegant Bibles. 'Precious books!' she exclaimed, as she clasped them to her throbbing bosom. 'O, precious books! would I had read you more!' Presenting one to her maternal aunt, who was present, she said, 'Do accept this token of my love for you, and this letter, which some time ago I wrote for you; and, as you read it, may the Spirit of God lead your heart to those blissful fountains of repose which have made me so happy. You believe, my dear aunt, that I am quite happy—that I have no fear of death—that I am going to heaven?" 'I cannot doubt it.'

"'Well, then, it is all through the merits of my Lord Jesus Christ. His death atoned for my sins. I shall soon be with him for ever. Then, my dear aunt, will you promise me that my dying request, that you will read these Scriptures of the Old and New Testament, shall be granted?' Her aunt assented. 'Thank you, you make me very happy; and I pray that the God whom I serve, will, of his mercy, enlighten your understanding, so that you may perceive the truth. I am tired now; I must rest a little.'

"Reviving, she said, 'I can say but little more.' Then putting aside several Bibles for as many of her relatives, and a letter with each; 'Let these be given, with my dying love, to those to whom they are directed. Say, too, I most earnestly beg of each to read them, and pray over them, and to obtain all possible help to a knowledge of the Christian religion. And tell them, that with my latest breath, I testified, Christ is precious; that he was with me—pre-eminently with me—while passing through the valley of the shadow of death, and that through faith in Christ, I was victorious over death and the grave, and died in full, perfect assurance of eternal bliss. But be sure of this, tell them plainly, that it was *all through the death of my Lord and Saviour Jesus Christ!* Now I must repose. 'Tis almost finished!' Her articulation of these precious sentences was painfully interrupted, so that, to say them all, occupied her some minutes.

"The following day she requested that pen and ink might be brought to her. Affectionately clasping her Bible, she looked once more upon those parts which she had marked as having given her special encouragement and enjoyment; then, being supported, she took the pen in her dying hand, and tremulously and disjointedly traced upon the fly-leaf the last words she ever wrote—'Christ is heaven!'"

"On the morning of the day on which Leila died, she said, 'It will soon be finished. Tell my dear father to come here.' He was called, but was so painfully affected, that for some moments he could not speak to her! What a scene! Friends weeping—the youthful Christian, in heavenly composure, awaiting the solemn moment of separation from the body. Surely it was the spontaneous outburst of every heart, 'Is this death? Can all this holy joy and peace be death? Oh! then, let me die the death of the righteous, and let my last end be like hers!' As I looked upon her placid countenance, I exclaimed exultingly, 'O death where *is* thy sting? O grave! where *is* thy victory?' Gushing sobs broke upon the awful stillness.

"Her father was weeping. 'Do not grieve for me, my dear papa,' she said, soothingly. 'If you are faithful to God, you will soon be happy again with me in heaven.'

"'Then, my precious treasure, you are not deceived! You feel that your religion fully supports you in death?'

"'O yes! O yes! Though I walk through the valley of the shadow of death, I will fear no evil—his rod—and—his—' she could proceed no further. Her father, bending with grief, retained her hand in his.

"In a little time she gathered strength: 'Father,' she continued, 'you love me dearly, do you not?' My child do not speak so to me; you know you are the very soul of my existence.'

"'Will you grant me one request—a dying request?'

"'What is it? You know I will not deny you?'

"'It is this—that you will never again doubt Jesus my Saviour; but that you will begin to love and serve him. O, think, my dear father, what he has done for me! Read the New Testament,' and she looked inquiringly.

"'My dear, I have begun to read it. I have seen that your religion must be true. I never expected to witness a death like yours, my daughter. I have begun to pray; you pray too, that God will help me to follow you to heaven. I believe, my dear—I confess to you and all present that I believe—in Jesus.'

"The sudden revolution of feeling was too great for her weak frame. She was just able to articulate, 'Blessing—praise—' and then lay exhausted.

"On recovering, she slowly reached her Bible, and in faltering accents said, 'My dear papa, I am dying—you have—. We shall soon meet again. Here is the Bible which has been—so truly blessed to my soul. Let it now be yours. You have all my books of a religious character. They are choice—learn them well. Praise the Lord—I am dying; but I am rejoicing.'

"She lay for some minutes with her eyes closed. Occasionally her lips moved as though in prayer.

"Again she unclosed her eyes, and looking upon her father with a smile of indescribable pleasure—'Blessing, honour, praise, and glory to Jesus. Kiss me, dear papa.'

"In a little while—'Glorious hope! immortality! eternal life! What an eternity! an eternity of perfect love.'

"She then, with considerable intervals, gave directions for her funeral. 'You have said, papa, that you will have my mother removed, and that we shall all three lie together in one tomb. I am glad of that. At my funeral make no show. Do not have me embalmed. I wish my body to be clothed in linen and white muslin only. . . . . When you have my name put upon our tomb, be sure you put this, 'Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."'

"'I hear the voice, "The Master is come, and calleth for thee." My whole soul responds, "even so, come, Lord Jesus." I am full of glory.'

"Although perfectly sensible, she said but very little after this. She appeared to be looking into eternity. Its glorious realities were unfolding to her vision, and feasting her soul with ravishing contemplations.

"About two hours before she died, she suddenly awoke from a gentle slumber, and exclaimed, 'Dear Emily! are you here?' I took her hand. 'Give me a farewell kiss, my love. Thank you;' and then pressing my hand with all her remaining strength, 'We shall be united again soon, Emily, and then you will never have to separate from me. Love Jesus: it will not be long.'

"A little after, she ejaculated, 'Victory! victory!' and raised her dying arm. After a few moments—'Heaven is—heaven is—' the rest was lost.

"She lay quietly for about an hour; then gently putting out her hand, she said, 'Farewell, my dear papa. I am going to glory. Serve Jesus—you will soon be there.'

"These were the last words she uttered. Her eyelids closed. For a few minutes she breathed softly and slowly, and then—the solemn stillness of death! My friend was a disembodied saint in glory! Her spirit had taken its rapturous flight to that blissful rest which she had so long anticipated; and in preparation for which, she had kept her soul with all diligence. Again, through gushing tears, I prayed, 'Let me die the death of the righteous.'

"She died November 27th, 18—, at a quarter past eight o'clock in the evening, aged twenty years and eighteen days."

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Assistant Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, including Church Extension, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

MEETING OF THE BOARD.

The stated monthly meeting of the Board of Missions was held in the Mission Rooms on Monday the 14th of May, 1855. The Rev. J. J. Janeway, D. D., President, in the chair. The usual business of the Board was transacted with interest and great unanimity. The number of missionary appointments during the past month was unusually large, and the amount of appropriations of course correspondingly great. Among these appointments are *four* for California. This re-inforcement of good, active men, in this wide and promising field, will everywhere be hailed with delight. Several of the members of the graduating classes in our different Theological Seminaries have been commissioned to new and important fields, and are already on their way to enter upon the active duties of the ministry. They need the prayers, and we trust will receive the sympathy and fostering care of God's people. Altogether the affairs of the Board are in a very prosperous condition.

In our next number we will probably give an abstract of the Annual Report of the Board to the General Assembly.

WORTHY OF IMITATION.

The following communication shows what can be done by any one who has a mind and heart for the work. As intimated below, the church gave but little, and supposed that that little was all they could give. Probably they never had this cause brought before them with that earnestness which its importance demands. We have very many such churches all over our country; and sure we are, if all our pastors will only do as this excellent brother has done, this Board will soon have no lack of means to carry on efficiently this great work.

April 20th, 1855.

Dear Sir—I send inclosed *thirty-seven* dollars for the use of the Board of Domestic Missions.

I collected this amount from the people of my charge, as I visited from house to house in the capacity of pastoral visits. I preached a sermon on the subject the Sabbath previous, and then followed it up, and succeeded in collecting this amount. The church of M—— O—— has not heretofore given more than five or six dollars a year, and this I considered too small for the amount of wealth we have among us.

I adopted this plan and it worked well, and seemed to please the people. We have, by this means, been able to make a larger contribution to the Board than this church has ever done before.

I mention this fact to show that much more money might be raised for the cause of Christ, if our pastors would adopt a plan suited to their different charges, and then be willing to labour a little in order to carry it out.

The sum I send is small, it is true, but it is more than six times as large as this church has ever done before, and I make no doubt but that the same results would follow a similar plan in hundreds of our country churches. The people want to be informed; they want pressing a little. Let the pastor take a little book, as I did, and go to the most benevolent, get it started; then go from house to house, talk with the people, pray with them, and he will be abundantly paid, both in the collection and in the improvement of his own heart.

I think this plan involves a principle, which, if carried out, would greatly benefit the church. I am acquainted with many neighbouring congregations, which give only $50 or $60 a year, while they are able to give three times the sum, and more; and I am confident that if they were carefully and properly managed they would do much better for the cause, and our Board would not have to make such urgent demands on the churches. The pastor can do much in this work, if he takes the matter in hand earnestly.

D. M. J.

KANSAS.

We publish below a part of a letter recently received from an excellent brother whom the Board were anxious to send as a missionary to Kansas. We regret that the way was not clear to one so well adapted for this work, to enter that new and important field. His remarks in reference to that territory will be read with interest.

May 3, 1855.

Rev. and Dear Brother—Your favour came to hand in due time, but circumstances have forbidden an answer until now. I have always had a peculiar pleasure in a missionary life, and had I been free from my present charge, and the way been otherwise opened, I would have gladly responded to your call, "Here am I, send me." But the leadings of Providence seem to indicate otherwise, and I feel myself bound to acquiesce.

A call for my pastoral services in the Presbyterian church of S——, Mo., came before our Presbytery last month. This church is only six miles from the territory, and consequently afforded a fair test of the mind of Presbytery with regard to my going west. In their wisdom they decided that there existed no sufficient reasons for my leaving my present charge, but, on the contrary, "there seem to be weighty reasons in favour of my continuance." And though it is with a good deal of reluctance that I abandon the idea of going west for the present, yet upon due reflection, I am disposed to think Presbytery were probably right.

If you will pardon a small digression, I would express my gratification that the Board are disposed to view this field with such interest. I travelled nearly 300 miles in the territory (Kansas) last fall, and am fully convinced that it presents a fine opening for Presbyterianism, could the field only be immediately occupied. Most of the city companies and of the leading and influential citizens of the territory, from secular motives, if from no other, are favourable to the settlement of ministers among them; and so far as our observation extended, the residents generally seemed to be of a church going disposition, had they only an opportunity.

These remarks extend to the traders and their men, as well as the recent settlers. In one instance Sabbath overtook us at the house of an old resident, who, besides a large farm and trading establishment among the Indians, carried on an extensive Santa Fe trade, and had some forty or fifty young men in his employ. We were treated with courtesy and deference, and quite a number seemed willing to talk on the subject of religion. Some of them said they had not heard a sermon in ten years, and at their request I consented to preach. Soon the house was filled with traders and the few surrounding settlers, and though our services were protracted, an unabated attention was manifested to the close. We were pressed upon to settle among them. "We need your influence," said they, "and though we are not Christians, we ought to be; and we know, too, that our settlement can't flourish without preaching, and that of the right stamp." Some of the young men frankly lamented the want of religious restraint to curb their wickedness.

It is certainly a fine field for the colporteur. A large portion of the settlers are enterprising young men, with minds ardent and social, just commencing life for themselves, and have but few books and few associates. And hence they read with avidity any publications that come within their reach; and treat a visitor with a frankness almost unknown in older settled countries. In that confused mass of society, too, composed of such heterogenous elements, all, as it were, severed from their native associations, and where society is just forming, they are much more open to religious impressions than in old countries where habits and associations are of a stereotype cast.

Yours, fraternally, J. G.

REPORT OF AN ITINERANT MISSIONARY AND AGENT.

April 3, 1855.

Rev. and Dear Sir:—For ten months has the experiment been tried of employing an Evangelist and Missionary Agent to labour throughout the extensive territory of the Presbyteries of West Jersey and Burlington. The time has not been sufficient to make more than a beginning in the great work, yet it is enough to enable you to decide whether it is expedient to continue the plan for another year.

As in all works of magnitude, much of the first labour was preparatory. This now serves as a vantage ground, and affords a broader base for future operations. In an inquiry respecting the results of the experiment, we must be allowed to enter a caveat against an estimation of them solely by the pecuniary standard, however encouraging this may be, for we are ignorant of any arithmetical rule by which we may calculate how much the organization of two congregations is worth? or how much the organization of a church, or how much the administration of the Lord's Supper to three vacant churches, added to the preaching of the gospel in destitute places. Owing to the fewness of labourers and the widespread wants of the field, more time has been given to the work of the evangelist than to the work of the agent. Of forty-three Sabbaths, from the first of June to the last of March, thirty-one have been spent without reference to the raising of funds for any purpose; but in the performance of ministerial service at such places as Tuckerton, Bass River, Batsto, Colville, Swedesboro, Woodstown, Tuckahoe, Mays' Landing, Somer's Point, Absecom, Leeds' Point and Atlantic City. All of these places would have been otherwise destitute of preaching by Presbyterians, and several of them had no other preaching whatever, on the above-mentioned Sabbaths.

The first church of Bridgeton and the church of Pittsgrove have been called upon to contribute to the erection of the church at Woodstown, and have nobly responded. The liberality of Pittsgrove exceeded the expectations of the most sanguine. Cedarville and Greenwich have subscribed to the edifice at Swedesboro. With the opening spring some progress has been made towards the erection of both these edifices.

You and the committee will learn, and doubtless with pleasure, that during the past year, every church in the Presbytery of West Jersey has contributed something to the Board of Missions. For eleven years, and probably for a longer period, there has not been a contribution so general. The aggregate collections, too, considerably exceed those of any previous year. The amount from the whole Presbytery in 1853—54 was $574 18. The annual average for the preceding ten years, from 1843—44 to 1852—53, was $501 51. The total for the year just closed is $880 77. The amount paid during the year from your treasury to missionaries having the care of particular churches, is $539 28. A closer examination of the statistics would prove that this statement is very favourable to the Presbytery of West Jersey, compared with former years. Yet the Presbytery has, by no means, reached the standard of its ability, for there is great disproportion between the gifts of the churches. Some of the infant missionary churches have given, not only more in proportion to their number of members, but actually more than some of the oldest churches. Again, one of the older congregations has given this year, more than one-fourth of the amount raised by the entire Presbytery. It is to be hoped that in the ensuing year there will be more of equality and systematic liberality.

In two congregations the *Home and Foreign Record* has been introduced more extensively.

Those who are awake to the extension of Zion, will watch with interest the progress and influence of internal improvements, especially of the railroads which open and develope the resources of the country. Even now the new settlements known as Atlantic City and Colville present inviting openings. Already their inhabitants, feeling the imperative need of a house of worship and the preaching of the gospel, solicit and encourage us to go forward in efforts to supply their spiritual wants. It remains for us to decide, whether we will obey the providential call, and go up and possess the land for our Redeemer.

During these ten months, I have travelled in this service 3,931 miles, and though exposed to the ordinary perils of the road and the seasons, by the help of God I have arrived thus far in safety, and am

Very truly, yours in the Gospel,

Allen H. Brown.

P. S.—In the Presbytery of Burlington, every

church but that of Burlington (and Beverly, which is almost extinct,) has contributed to the Board.

FROM A MISSIONARY IN OHIO.

Work of Grace.

Ohio, March 29, 1855.

Dear Brother—Another quarter of missionary work closes with the present month; and as I expect to be very busy during the first part of the coming month, embrace the present opportunity of preparing my report for the Board.

I have enjoyed during the past quarter an unusual degree of good health, and I find in summing up the work done, that it has been double that of the quarter preceding. My field is one, from its very location, that requires long and fatiguing rides, and consequently during most of the year exposure to all kinds of weather; yet withal, I have been sustained by the hands of a kind Providence, and have reason to be grateful for the many blessings conferred upon me.

At the time of writing my last report, I was much depressed in spirits, owing to the seeming wants of success attending my ministrations in this field, and would have fain fled, like Jonah, were it not, for the thought that, like him, I might feel the hand of the Lord laid upon me. It seemed as if I laboured to no effect. I could not see that religion was progressing; and certainly I had no evidence that sinners were converted, for there were none making application for church membership. And yet I felt that I endeavoured to perform my ministerial duties with fidelity, and to preach Jesus and him crucified, as the only medium of acceptance with the Father, and the only hope for the salvation of the soul. Surely then I had reason to expect that God would give me some evidence of his gracious acceptance, and as a result of my toil and labour, grant me some precious fruit. But nothing of the kind was perceptible. I felt under a cloud, and mourned in my own spirit, and in secret communed with my Heavenly Father. Thus things progressed until the last of January, when God withdrew the cloud, and shined forth upon us in love. I commenced a meeting at a little church, numbering only seven members, and those in moderate circumstances, and yet they gave liberally of their substance to sustain the gospel in their midst. My meeting commenced upon Friday evening; the attendance was good, and I noticed a more than common attention, upon the part of my labours. The careless were evidently interested, and the church seemed to be aroused, and to enjoy a refreshing from the hands of the Lord. I continued my meeting for ten days, preaching morning and evening; and held a conference meeting of the members for prayer, and a meeting for the anxious every afternoon. The meetings grew in interest and would have been continued longer, but failing to obtain assistance, was compelled from physical prostration to desist, and seek some repose. At the next approaching communion we admitted eleven on examination, and two on certificate. Some six or eight more thought they experienced a change, but had predilections for sister churches, and have found a home under their branches. The little church now numbers twenty-one members, and the prospect before it is very flattering.

At Eden the members were revived during a series of meetings held during the winter, and we entertain the pleasing hope that many serious impressions were made, but the harvest time is not come yet. I pray God to hasten it on. The attendance upon the means of grace in this part of my field is growing large; and from this I draw the conclusion, that under the blessing of our Heavenly Father, a work of grace is to be wrought there.

I have given a great deal of attention to pastoral visitation, and have visited during the past quarter every family in my charge. In these family visits, I not only address myself to parents, but to the children, upon personal piety. I have also taken occasion to catechize the younger portion of the family, and to instruct them in religious things.

Prayer meetings are observed, and some interest felt in them.

In contributions to the Boards, this field has done more than it has ever done before.

I have also recommended a religious newspaper, and have been so far successful as to see it introduced into a large majority of the families.

In reviewing the past, I have now much reason for rejoicing. I feel that God has been with me, and given me some fruit in return for my labour. I still trust him for more, and will give him all the glory. May he in infinite mercy begin a deeper work of grace in the bounds of my missionary field. For this I pray. Yours &c., L. A. B.

N. B.—We have admitted during the year in this field, upon examination *eighteen*, certificate *six*.

FROM A MISSIONARY IN SOUTH CAROLINA.

Large additions to the Churches.

Rev. and Dear Sir—In my fourth and last quarterly report for the present ecclesiastical year to the Board of Domestic Missions, I would report that during the last quarter our congregations have been, upon the whole, good and attentive.

We have not had our spring sacraments yet, but think it probable that we will receive some additions to our churches at the time of those communions.

During the past twelve months we have received ten members in full communion in L—— M—— church, and three in V——, which makes in all thirteen.

The churches have contributed more for ministerial support and benevolent objects than in any former year.

We have recently organized a Sabbath-school and Bible class, and will give instruction to the coloured persons.

During the past twelve months we have obtained congregational libraries for both churches. Those books have been read by scores of persons, and we think several have been benefited already. During the past year more persons in these churches have taken religious periodicals than formerly.

I have endeavoured in and out of the pulpit, to urge upon them the necessity and importance of informing themselves in relation to the operations of our Zion in her home and foreign missionary work, and also in her publication and educational enterprises.

I think the cause why scores of our churches contribute so little to the schemes of our Church, arises from their ignorance of what she is, and what she is doing.

In conclusion, I would remark that we have great cause for thankfulness to the Head of the Church for what he has done for us in this portion of his vineyard. It was in this region that the labours of Dr. Baker, of Texas, were so much blessed the last summer and fall. In one church in Abbeville District, (Upper Long Cane,) one hundred and four persons have been received into communion since Dr. B. commenced his protracted meeting there, and in all of our churches in this district about two hundred and fifty persons have been received during the last twelve months—including those that have been added to the Associate Reformed Church, there would be three hundred; and including all that have been received into the churches of South Carolina Presbytery the last twelve months, there are about five hundred and thirty, and if we add to this number those that have been received in the Associate Reformed Churches, we will have six hundred or about that number.

Perhaps there is no Presbytery in the length and breadth of our widely extended Church which has been so much favoured as ours. W. H. S.

FROM A MISSIONARY IN OREGON TERRITORY.

Oregon, March 8th, 1855.

Rev. and Dear Brother—The time is already past when we should have sent our quarterly report. There are, as yet, no very favourable indications in our midst. A gleam of hope, however, has dawned on our mind, from a consideration of God's providence toward us. Since our existence as a church, two of its children have been removed by death. And what seemed to us a mark of God's favour, was that the ripe sheaves only were gathered and taken home. Although we have pretty comfortable evidence that these two died in the triumphs of faith, yet we have no reason to believe that any of those left have experienced the great change.

In the death of the last one, which occurred about ten days since, there was something truly remarkable. This little boy, who was only about eight years old when he died, had been for several years a child of affliction. As the family were returning from church on Sabbath evening, the horses ran down a hill, overturning the wagon. This little boy received an injury in his spine, from which he never recovered. His pious mother often spoke to him on the subject of death, reminding him of the disease which was preying on his system, and telling him of the probability that he would not live long. The word of God, the good seed, was cast into a fruitful soil. But when and where we cannot tell. It might have been while sitting under the dropping of the sanctuary, in the Sabbath-school, at the morning or evening sacrifice, which daily arose from the family altar. But I only intended to mention some of his dying expressions. A short time before his death he requested his friends about him to sing. His mother asked him what they should sing; he replied with much animation, "Sing God's best praises." The doxology was then sung—"Praise God from whom all blessings flow," in which he joined until his voice failed. Once he opened his eyes and said he saw angels, his countenance beaming with joy as he said "so bright, so beautiful."

A physician, who was watching by him, said to him, Edwin, "I do not think you can live much longer." He replied with much feeling, "I believe I am about to take wings and fly away." He sent little messages to those members of the family that were absent, exhorting them to meet him in heaven.

We feel truly grateful to the Great Head of the church for any token of his presence, we must not "despise the day of small things." L. T.

Goliad, Texas, April 9th, 1855.

Dear Brother—An extract from a letter, published under your department of the "Home and Foreign Record" for this month, written by a brother in Middle Texas, gives the gratifying intelligence that more ministers of our denomination have come into the State during the past year, than ever before in any three years. In common with that brother and our entire Church, I rejoice at this fact, and fervently hope the current year may bring still greater accessions, both of ministers and laymen. The field is wide, and is whitening for the harvest. And in this connection permit me to state a fact in relation to Western Texas a little different from that alluded to above. Within the last year, while none have come, three ministers of our denomination have left Western Texas, and returned to the States from which they came. Each of these brethren vacated an important post in this most interesting field, two of the points being villages that are rapidly increasing in population, and the other position a sort of rallying point in the midst of a thriving agricultural district. I doubt not these very brethren will testify to the vast and growing importance of the stations they have left, and I trust will do their utmost to have them refilled. Almost the whole of Western Texas is missionary ground. The point from which I address you is such in every sense. There are a few Presbyterians here, but there can now scarcely be said to be a church organization, as the only elder it ever had is now residing at the distance of forty-five miles from the place. I believe I may say with safety, not a dollar has ever been contributed here for the support of a minister of our denomination. There are a few persons here now who have some worldly substance, but hitherto our little flock has been almost entirely made up of "the Lord's poor." What this community stands in most need of, next to God's blessing in the conversion of sinners, is an influx of substantial Presbyterian families. And I may add, no portion of this new State opens a fairer field for enterprise in all the ordinary pursuits of life, than this very spot, and the adjacent country. The infant College (Aranama) under the care of Western Texas Presbytery, is making slow, but I trust, healthful progress. A female Seminary under the care of the Methodist's Conference is located here, and is in a prosperous condition. One of the female teachers, I understand, is a member of our Church. These two institutions of learning would seem to offer inducements to settlers which are rarely found in countries so new and primitive as Western Texas. Who then will come to our help? In the language of Israel's king—"Who then is willing to consecrate his service this day unto the Lord?"

Yours in Christian bonds, J. T. C.

FORM OF A DEVISE OR BEQUEST.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, and to their successors and assigns, I give and bequeath the sum of———, or I devise a certain messuage, and tract of land, &c., to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Missions of the said General Assembly, according to the provisions of their charter.

☞ Persons making bequests to the Board of Missions are requested to be careful in adopting the above form.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year. Provided we have their address.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of April, 1855.

SYNOD OF ALBANY.

Pby of Troy.—Sandy Hill ch	$27 00
Pby of Albany.—Carlisle ch, from Jas Boughton addl to con self an hon mem	20 00
Pby of Mohawk.—Oneida Valley ch	17 29

SYNOD OF BUFFALO.

Pby of Genesee River.—Groveland ch 11 83; Tuscarora ch 5	16 83
Pby of Buffalo City.—Black Rock ch	10 00
Pby of Rochester City.—Port Byron ch	10 00

SYNOD OF NEW YORK.

Pby of North River.—Wappinger's Falls ch	6 00
Pby of Bedford.—Croton Falls ch 50; Red Mills ch, from S S Myrick 5	55 00
Pby of New York.—1st ch N Y 2000; Bridgeport ch 15; Jamaica ch 6	2021 00
Pby of New York 2d.—West Farms ch 10; Sing Sing ch 10	20 00

SYNOD OF NEW JERSEY.

Pby of Passaic.—Mount Olive ch	37 00
Pby of New Brunswick.—Titusville ch, to con Rev JESSE B DAVIS an hon mem 50; Rev R Taylor 5	55 00
Pby of West Jersey.—Cedarville ch 59 12, of which 50 to con Rev JOHN A ANNIN an hon mem, and 2 12 from Miss Bateman's Sab sch class; Leeds Point ch 20; Pittsgrove ch 40	119 12
Pby of Newton.—Danville ch 3 15; Upper Mount Bethel ch 12; Stroudsburg ch 20; Knowlton ch 28 85; Shawnee ch 5; Oxford ch 15; Musconetcong Valley ch 10	94 00
Pby of Raritan.—Clinton ch	22 68
Pby of Luzerne.—Mauch Chunk ch 10; Wyoming ch 44 25; Wilkesbarre ch 50; Tamaqua ch 20	124 25

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—10th ch Phila, from Wm Goodrich 50, "A friend," per the Pastor 30, Rev Mr Connell 3 50=83 50; Union ch Sab sch 25; 2d ch Phila, 11 50; Spring Garden ch, Willard M Rice 50 cts, Elizabeth Rice 50 cts, John M Rice 25 cts, Henrietta K Rice 25 cts, Clara A Rice 25 cts, Willard Rice 25 cts, Susan M Rice 25 cts, Chas H Rice 25 cts	122 50
Pby of Philadelphia 2d.—Bridesburg ch 10; Doylestown ch 8 15; Port Kennedy ch 7; Providence ch, from a lady, 2 50	27 65
Pby of New Castle.—Oxford ch	45 00
Pby of Huntingdon.—Sinking Valley ch 31; Spruce Creek ch, Sewing Circle 30; Lewistown ch 16 34; Yellow Creek ch 3 60; Williamsburg ch 68; Shirleysburg ch 12; Half Presbyterial collection, less bad note, 7 37; Sinking Creek and Spring Creek chs 234 13; Lower Tuscarora ch 39; Hollidaysburgh ch 14 68	456 12
Pby of Northumberland.—Williamsport ch 16 80; Washingtonville ch 26 25	43 05

SYNOD OF BALTIMORE.

Pby of Baltimore.—Taneytown ch, of which 20 from a member bal to con ROGERS BIRNIE Esq an hon mem 85; Bel-Air ch 5; Madison st ch Balt, 1 50; Govane Chapel 5	96 50
Pby of Carlisle.—Hagerstown ch 21 50; Bedford ch 21 50; Stone ch congregation 11 59; Millerstown ch 45 50	100 09
Pby of Winchester.—Lewinsville ch 35 25; 1st ch Prince William 2 50	37 75

SYNOD OF PITTSBURGH.

Pby of Redstone.—New Providence ch	10 00

SYNOD OF OHIO.

Pby of Columbus.—Columbus 1st ch addl 21; Worthington ch 16 37; Mt Pleasant ch 22 25	59 62
Pby of Marion.—McCutchersville ch	3 00
Pby of Zanesville.—Zanesville 1st ch 34; Washington ch 24; Duncan's Falls ch 3	61 00
Pby of Richland.—Frederick ch bal 1 50; Sandusky ch 22; Harmony ch 5; Chesterville ch 10 05; Ashland ch bal 1; Bloomfield ch 2; Lexington ch 9 87; Belleville ch 5; Bladensburg ch 9 20; Martinsburg ch 10; Hayesville ch 9 50; Olivesburg ch 2 12; Savannah ch 12 28; Mansfield ch 17	116 52
Pby of Wooster.—Wayne and Chester chs	12 50

SYNOD OF INDIANA.

Pby of White Water.—Connersville ch	13 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Tipton ch	5 00
Pby of Fort Wayne.—La Grange and Fawn River chs addl	2 00

SYNOD OF ILLINOIS.

Pby of Rock River.—Princeton 1st ch	14 00

SYNOD OF IOWA.

Pby of Des Moines.—Washington ch	6 00

SYNOD OF VIRGINIA.

Pby of Lexington.—Union ch 1; Bethesda ch 14; Central Union ch 1 58; Pisgah ch 4 62; Goshen ch 4; Bethany ch 6; Shemariah ch 26 25; Warm Springs ch 4; Collection at Presbytery in Lexington 40 71	102 16

SYNOD OF NORTH CAROLINA.

Pby of Fayetteville.—Bethcar ch 6; Brown Marsh ch 12; Cypress ch 8; Centre ch 18 40; Rockfish Factory ch 6 20; Sardis ch 10; Buffalo ch 15 45; China Grove ch 33	109 05

SYNOD OF NASHVILLE.

Synodical collection, per Rev D G Doak	109 80

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Union ch	7 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Macon ch, of which 20 from J J Gersham in part to con Leroy W Gersham an hon mem	152 74

SYNOD OF THE PACIFIC.

Pby of Oregon.—Clatsop ch	8 00
	$4375 22

MISCELLANEOUS.

Rev J J Janeway, D D, New Brunswick N J 300; Rev James Grier Ralston, Norristown, Pa, 50; John Brewster, Shirleysburg, Pa, 50, to con Rev GEO M SHAIFFER an hon mem; J Curwen, M. D., Harrisburg, Pa, 15; Wm Hogg, Baltimore, 5; S P Kinkaid 1; Robert Creighton, Phila, Pa, 10; "A Young Lady," Richmond, Va, per W. F. T. 3; Interest on permanent Missionary Fund, per Treasurer of the General Assembly, 411 99	845 99

LEGACIES.

Miss Mary Boyd late of Baltimore, Md, 100; Peter J Dewitt dec'd of New Jersey, in part 1500; John Donally dec'd of Ohio, 500, less fee for collection 20=480	2080 00
Total,	$7301 21

S. D. POWEL, *Treasurer.*

CLOTHING.

9 boxes from the Ladies' Sewing Society of 10th ch, Phila, valued at	1130 00
Ladies of the 1st ch Germantown, Pa, 1 box valued at	142 00
Ladies of the 1st ch Germantown, Pa, 1 box valued at	48 00
Ladies Sewing Society of Cumberland ch, Md, 1 box valued at	106 00
1 box from the 2d ch, Cranberry, N J, valued at	46 49
	$1472 49

WASHINGTON CHURCH EDIFICE.

Receipts at the office of the Board of Missions, Philadelphia, for the church edifice to be erected at Washington City, D. C., since the last acknowledgment in the March Record.

Pby of Albany.—Schenectady ch	$25 00
Pby of North River.—Newburg ch	12 00
Pby of Elizabethtown.—Pluckemin ch	10 00
Pby of Cedar.—Davenport ch	10 00
Pby of Washington.—Cross Creek ch 32; West Union ch 7; Upper Buffalo ch 6	45 00
Pby of Oregon.—Clatsop ch	9 50
	*$111 50

S. D. POWEL, *Treasurer.*

* Which has been paid to the Committee at Washington.

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of April, 1855.

Pby of New York.—1st ch, N Y	$1000 00
Pby of West Jersey.—Salem ch	25 37
Pby of Newton.—Belvidere ch, of which 25 for the 1st ch Fort Winnebago, Wisconsin	50 00
Pby of Philadelphia.—10th ch Phila, in part	156 98
Pby of Baltimore.—Bel-Air ch 5; Govane chapel 5; Madison st ch, Balt, 1	11 00
Pby of Carlisle.—Bedford ch 21 50; Stone ch congregation 11 60	33 10
Pby of Columbus.—Columbus 1st ch addl	1 00
Pby of Red River.—Shreveport ch	10 00
	1287 45
Miscellaneous.—"A Friend,"	15 00
Total,	$1302 45

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of April 1855.

SYNOD OF PITTSBURGH.

Pby of Ohio.—Pittsburgh 2d ch, mon col 29 30; Pittsburgh 4th ch Sab sch 20; Concord ch 16 25	65 55
Pby of Redstone.—Round Hill ch 21 90; McClellandtown ch 1	22 90
Pby of Alleghany.—Clintonville ch 11; Plains ch 25	36 00
Pby of Alleghany City.—Beaver ch	13 00
Pby of Clarion.—Pisgah ch	10 00
Pby of Blairsville.—Parnassus ch 10; Plum Creek ch 15	25 00

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 1st ch mon col 68 32; Washington ch Sewing Soc 18; Forks of Wheeling ch 45	131 32
Pby of Steubenville.—Wellsville ch	15 50

SYNOD OF OHIO.

Pby of Richland.—Utica ch	10 00
Total,	$329 27

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

Mrs Potter and Daughters, Steubenville, O, a box	$61 00
Ladies of 2d church, Pittsburgh, a box	47 94

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of April 1855.

SYNOD OF CINCINNATI.

Pby of Miami.—Washington ch 24; Carrollton ch 20	$44 00
Pby of Maumee.—West Bethesda ch	5 35
Pby of Findlay.—Enon Valley ch 10; Findlay ch 67 38; Blanchard ch 10	87 38

SYNOD OF INDIANA.

Pby of New Albany.—Livonia ch 7 20; Palmyra ch 1 50	8 70
Pby of Vincennes.—Bruceville ch 6; 1st ch Evansville 57 68	63 68
Pby of White Water.—Lawrenceburg ch 8; Rev S S Potter and Lady 5	13 00

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.—Bethel ch	10 00
Pby of Muncie.—Union ch 25; Hopewell ch 12 50; Lake Branch ch 12 50; Miss'y Sewing Circle, 1st ch Indianapolis 60 85	110 85

SYNOD OF ILLINOIS.

Pby of Schuyler.—Chili ch 10 60; Ellington ch 5 40	16 00
Pby of White Water.—Albany ch	10 00

SYNOD OF IOWA.

Pby of Iowa.—Mt Pleasant ch	20 00
Pby of Cedar.—Grandview ch	5 00

SYNOD OF MISSOURI.

Pby of Upper Missouri.—Crooked River ch 6; Lexington ch ann coll 69 50; Ladies' Miss Soc Lexington ch 57 50	133 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Mrs Stephins, 2d ch Louisville 20; Big Spring ch 1; Goshen ch addl 14	35 00
Pby of West Lexington.—2d ch Lexington bal	64 50
Pby of Muhlenberg.—Henderson ch	63 50
Pby of Transylvania.—2d ch Danville 382 56; Paint Lick ch 28	410 56
Pby of Ebenezer.—Richwood ch	5 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Port Gibson ch 161 80, "A Friend" 2 50; Rodney ch 1, Rev Thos H Cleland 5; Bethel ch, 50 of which by JOHN MURDOCK to con self h m, and 100 by Mr DANIELS to con self hon mem, 211 15	381 45
Pby of Louisiana.—Carmel ch 82, Rev T A Ogden 5	87 00

SYNOD OF NASHVILLE.

Pby of Nashville.—Harpeth ch	12 00
Pby of Holston.—Mt Bethel ch	16 25

SYNOD OF MEMPHIS.

Pby of Memphis.—Mt Carmel ch, from Sally Cooper, col'd, 5; Walnut Grove ch, Ark, bal to con Rev W K TALBOTT h m 35	40 00

MISCELLANEOUS.

Col by Rev G C Crowe 6, Mr Murphy and household, Maury Co. Tenn. 2	8 00
Total,	$1650 22

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
JAMES WOOD, D. D., *Associate Corresponding Secretary.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE PIOUS POOR AND THE GOSPEL MINISTRY.

Poverty, in the sense of beggary, is scarcely applicable to pious men. The observation of King David accords with the general history of the church in all ages: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread." But though that extreme want implied in the term *pauperism*, is seldom found except in connection with vice, either directly or by natural consequence, it does not follow that piety is usually associated with wealth. There is a wide difference between absolute penury and overflowing abundance; and though many noble examples of devoted piety and active usefulness are found among the rich, the great body of God's people occupy a position between the two points above indicated. They are able to support their families with comfort and respectability; but are nevertheless *comparatively poor;* i. e., they possess no overplus beyond the supply of their ordinary wants, and the calls made upon them for the support of the Gospel, the common school, and those several benevolent objects to which all the members of the church are expected to contribute. They can educate their children in the various branches of an English education, as taught in the common school, and can sometimes send them a few months to an academy or high-school; but are unable to incur the expense of giving them a liberal or college education. This is what we mean by pious poor in the caption of this article, and from such families God has seen fit, to a large extent, to call his ministers.

By comparing the minutes of the General Assembly for 1854, with the annual report of the Board of Education for the same year, it will appear that the number of candidates reported to the Assembly by all the Presbyteries, is 390, and that the number reported by the Board is 342; showing that all the candidates in our church, except 48, as far as *officially* reported, belong to the pious poor. These statistics, however, we believe, do not present the exact state of the case. Many of those candidates, whose parents are able to pay the whole expense of their education, do not place themselves under the care of Presbytery, until they are prepared to apply for licensure, and hence are not reported to the Assembly. The number of students in our Theological Seminaries, according to recent reports, is 283. Supposing there are 15 or 20 engaged in theological studies under private tuition (which we have reason to believe is the fact,) then the result is, that the 390 reported to the General Assembly by the several Presbyteries exceeds by 90 only the number who have passed through their literary course and are engaged in the study of theology; leaving the remainder of our candidates, viz., all of them (except 90) who are in colleges, academies, and elsewhere, to be added to the number reported by the Presbyteries to the General Assembly. The number under the care of the Board of Education, in colleges, academies, and other preparatory schools, is not less than 200; and from information received from several institutions the number thus aided varies from one-half to two-thirds of the whole number of those who are pursuing their literary course with the ministry in view. Supposing the number in all to be 350, from which subtract 90, the difference between the number reported to the last General Assembly, and the number of theological Students, then the whole number of candidates for the Gospel ministry in our Church, in all stages of preparation, is as follows:—

Theological students,	300
Pursuing their literary course,	260
Total,	560
Aided by the Board of Education,	342
Aided from other sources, or supporting themselves,	218

A small part only of those who support themselves, are rich. Some are sons of clergymen, who seldom accumulate property. Others are sons of farmers or mechanics, or small country merchants, who, with the utmost economy, save enough from their income to educate a son for the Gospel ministry. And some, without assistance either from parents or elsewhere, earn their own support, by teaching school, &c., during their intervals of study. But with few exceptions, whatever their pecuniary resources, and whether aided or not, they belong to pious families. An inquiry recently made among the students of Allegheny Theological Seminary, disclosed the interesting fact, that of the 47 then in attendance, 41 had both parents pious, 5 only one, and but 1 neither.

Another fact is also worthy of notice, viz., that those who are called to the ministry have generally been trained to habits of industry. Idle, sluggish men lack an important pre-requisite for this office; and hence God usually enters those families where the sons are taught in early life to contribute their share of the common and necessary toil incident to a comfortable and honourable support. The office of a bishop is not a sinecure, but a *work*, for which a drone is utterly disqualified. But a disposition to activity, energy, diligence, and self-denial, is not so much a constitutional trait of character, as the product of early parental education; and the incentive to this training in the case of the pious poor, is not only moral duty but necessity; whereas, in the case of the rich, it is moral duty alone; which is too often insufficient to influence them to train up their sons to industrious and economical habits. This neglect is probably one reason why so few rich men's sons, even when they are pious, have a desire to become ministers of the Gospel. All children ought to be taught from early life, as a matter of principle, to be diligent in business, to practice self-denial, and to seek the good of others as well as their own. This kind of training would be one important item in qualifying the sons of the rich for the ministerial office; and it would also render it more inviting to them than when childhood and youth are spent in vain amusement and self-gratification.

It becomes those parents on whom Divine Providence has bestowed wealth, to consider, in a serious and prayerful manner, whether they do not enjoy their wealth at too great a cost, if its possession is to prevent their sons from engaging in this high and holy calling; and to inquire how they can avert from their families, this implied mark of God's displeasure. It is far better to be poor with the Lord's favour, than rich without it. Riches, however, though dangerous, may be made a blessing; and they are such when employed in a wise and proper manner. But they are not employed wisely or properly, when they are lavished with an unsparing hand upon our children, to the neglect of that discipline of body and mind, which is a necessary stimulus to personal exertion and to active and efficient usefulness. Many rich men commenced life without property, and have become wealthy, mainly by their own exertions. Their early habits may serve to teach them what kind of training is best for their children; and if they carefully and conscientiously adhere to this rule, their sons, instead of being effeminate and luxurious (like too many in high life,) will possess that true dignity which wealth and virtue mutually impart to each other. Such young men will not regard any post of usefulness beneath their attention, and accordingly, when they become pious, they will be as likely to enter the ministry as the pious poor. We do not regard it as any reproach on the ministry that its candidates are chiefly of the poorer class. Christ chose his apostles from this class. But we would submit to the wealthy the question, whether they do not desire to share more largely than they now do, in the privilege of furnishing the church with her ministry; and whether this would not be the case, if they should feel and act in the matter as we have indicated. Let them so train their sons as to prepare them to practice the self-denials and discharge the *duties* of this office, if they desire to have them enjoy its honours.—*Presbyterian Magazine.*

THE PROPER TRAINING OF CANDIDATES.

We take the following from the *Central Christian Herald*, Cincinnati, which we commend to the special consideration of our brethren in the ministry. Though our own observation does not accord with that of the writer concerning the backwardness and inactivity of our church members in social religious meetings, yet we doubt not they do exist in some places, and that the cause in part is, that the brethren are not encouraged to employ their gifts in this manner. A sound discretion needs to be exercised by pastors, in order to avoid the two extremes of permitting church members on the one hand to bury their talents, and on the other of calling them into exercise too soon after their conversion, and of using them too much and too often, so as to injure their Christian graces and detract from their future influence and usefulness. This is particularly necessary in the case of young members, whose vanity is more easily excited than that of older persons, and whose youth and inexperience make them less qualified to lead their seniors in social prayer, or to edify them by exhortations. Still with proper restrictions, and in appropriate circumstances, they should be encouraged to take part in such meetings, both for their own benefit and the benefit of others. Praying church members (we mean social prayer as well as secret) may be reasonably expected to have more religious enjoyment and a more vigorous and growing piety, than those of a different character; and Christian activity in this form will also contribute to make them more zealous and efficient in other religious duties.

But our design in publishing this communication is to invite attention to the effect of such a course in increasing our candidates for the gospel ministry. We concur fully in the sentiment that a judicious exercise of their gifts in social prayer meetings, by the young men of our churches, is one of the best means to test their "aptness to teach," and thus show their fitness or unfitness in this respect for the sacred office. We could name some useful and acceptable ministers, who would not probably have entered the ministry at all, except for this preparatory training, which elicited their talents and zeal for doing good, brought them to the special notice of their pastors and brethren in the church, and resulted in their becoming preachers of the gospel. Perhaps there may now be many such young men in our communion, who, by a similar process, would in due time find their way clear to seek this office, but who without this kind of training and encouragement, will engage in other pursuits.

To the inquiry, "*Have you preached on Education for the Ministry?*" I answer, No. It would violate a general rule of mine, which is, never to preach to a congregation what is applicable to only a few. To individuals *in need*, preach personally and privately.

Of a kind of education or training for the ministry, the pastors, more than the people, are in fault. Young men or their parents are not the most apt to discern their gifts or fitness for the ministerial office. Those actually in the office are the best judges, and should search out and bring forward the fairest candidates. It is manifestly their duty to educate, not so much in the schools, as in the prayer-meeting and lecture-room, the young and promising of their charge. Early teach them to pray and to speak for God and the truth—to be *active*, as well as acted upon, from the beginning of their Christian course.

If I mistake not, this is one great, and perhaps growing defect in our denomination and age. The minister must do all, or nearly all, the praying, speaking, exhorting. This is *his* business, and for others to do any, is looked upon as aspiring and intruding. Certain I am, that the Congregational pastors in New England, formerly, made a great deal more use of their lay members in the conference-room, in visiting, and in performing many other duties for the Church, than Presbyterian pastors do, in any region in which I am acquainted. The effect has been, in New England, not only soul-reviving in the churches, but the bringing forward of many

young men, who have been nourished and educated by the very churches in which they were born, and where they manifested their first desires and capacities for doing good. Such a course of training naturally leads young men to see what they can do, gives them a taste and habit for the work, and then the way is easily opened for more ample qualifications.

The opposite course, so generally practised in the Presbyterian Church, has kept back multitudes. They have never been led to pray in public, or ever to think the sacred office within their reach.

These courses accord with reason. Suppose two men are mechanics; each has boys. The one encourages his, from childhood, in the use of tools, encourages them in their early efforts at mechanism. The other discourages, denies them tools and materials, tells them they are not old enough, the trade requires great skill and long experience. Now, which will turn out the best mechanics?

They accord also with facts. I know something of two large congregations in Ohio, not far apart. Both have long been well supplied with excellent pastors. One, the smallest of the two, and of New England origin, has always been in the habit of using largely its lay members, and it has turned out many very excellent ministers. The other, of pure Presbyterian order, of Pennsylvania stamp, its pastor notoriously orthodox. But not even a Sabbath-school could be opened without the aid of the right reverend, or certainly the almost reverend elders. Not recollecting of any ministers from that large and rich Church, I asked one, long and well acquainted with it, if they had ever raised up and sent forth any? He replied, "Not one."

Brethren in the ministry, perhaps you know of some similar cases. Do not infer that we are to give up the ministry to the young and unlearned. No; but to use such for their own good and the good of the Church, and to lead them to inquire what God would have them to do.

Well do I remember the remark of a devoted pastor, in my younger days, "Your father has been a very great help to me in conducting meetings, and I want you should be." The thought of my doing any good in meetings had not entered my head or heart; but after, in my Academic, Collegiate and Theological course, I was active in various ways, and so were many of my fellows; and I look back upon some of those labours as among the most useful of my life.

I still love the old way of mingling theoretical with practical knowledge. Is it not a fact that too many of our few candidates come out of the Theological Seminaries with very little, save book knowledge?

Perhaps our lack in not using lay assistance is one reason why religion languishes in our Churches, and why so few are looking forward with ardent desires for the work of the ministry. It is not money, so much as *men inclined* to the office, that we need. To the pastors belongs the preliminary work of education for the ministry.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE BIBLE IN COLLEGES.

The honour of introducing the Bible into college, as a regular college study, is due to the Rev. Ashbel Green, D. D., and the Institution that was thus so highly favoured was the College of New Jersey at Princeton. The practice has been continued there down to this day, and with signal benefit to the students and the Institution. Many other colleges have introduced the same kind of exercise, and we trust the time is near when every literary institution in our land will regard this as an essential part of its course. The president of Washington College, Pa., writes us as follows: "The interest manifested by the students in the religious instruction now incorporated with our course of college instruction, is highly gratifying. This part of our present system went fully into operation only last fall. The good effects of such a course of *doctrinal* as well as *practical* religious instruction, as *a regular part of collegiate training*, are clear to me as the light of day. Opinions previously entertained respecting this matter, have been greatly strengthened, have in fact been fully confirmed by the experience of the last six months." Dr. Green's account of its introduction at Princeton College, and some of its happy results, is as follows.

When I was called to the presidency of the College, in the autumn of 1812, one of my first cares was to devise a system of religious instruction for the whole Institution; and I determined that a part of it should consist of the very course which I had pursued with the two lower classes when I was a tutor,—other additional exercises being required of the two higher classes. I took the senior class to myself, assigned the junior to Mr. Slack, the Sophomore to Mr. Lindsly, and the Freshman to Mr. Clark. But it was soon rumoured that I added at the Bible recitations which I heard, expositions and illustrations by maps and drawings of which the classes inferior to the senior were deprived. It was Mr. Lindsly, I recollect, who first stated to me, (what really had not occurred to me before,) that there would be no more labour in hearing the whole College than in hearing a single class; and that the students generally and the officers also, might be gratified or benefited, by hearing the expositions, illustrations, and applications, which had hitherto been confined to the seniors. I yielded without hesitation to his suggestions, and before the end of the year 1812, the whole College was examined by myself and addressed afterwards on the topics which were presented by the portion of the Sacred Scriptures previously recited. This system was continued till I left the Institution in the autumn of 1822. My plan for the study of the Bible was as follows: 1. History. 2. Doctrine. 3. Prophecy. 4. Devotion and morals. And it took four years to go over the whole, and in that space the whole was gone over. I took the entire historical part of the Bible, both of the Old and New Testaments, because this was easiest to remember and recite. For doctrine, I took only the Epistle to the Galatians; for prophecy, only the book of Daniel; and for devotion and morals, a part of the Psalms and Proverbs. In the ten years of my presidency, I went twice over this ground entirely, and about half over it in a third course. I made laborious preparation for the service; but it was a delightful one, and one from which I reaped benefit to myself, as well as imparted it to others.

In the close of the year 1814, and beginning of 1815, we were favoured with a very remarkable and general revival of religion in the College. For some months, there was not, I believe, a prayerless room or study in the whole college edifice. An account of this revival was drawn up by myself, and laid before the Board of Trustees, at their spring meeting in 1815. Contrary to my expectation and wishes, they ordered it to be printed. It was accordingly printed; and by some means, I know not how, it found its way to Britain, and was reprinted in the *Christian Observer* for the month of October, 1815. The editors of that work commended the measures which led to the revival, and even recommended them for imitation in the English Universities; and yet they pretty severely condemned the publication, as likely to be injurious to the young converts. In this they entirely accorded with my opinion. In my narrative of the revival, I assigned the apparent *instrumental causes*, from which I extract the following sentences:

"Its more immediate causes appear to have been these. First and chiefly, the study of the Holy Scriptures, accompanied with comments on the portion read, and a practical application of the leading truths contained in it. God has remarkably honoured and blessed his own word. Strange as it may seem, this study of the Bible has always been a favourite one among the youth of the College, not excepting the most gay and dissipated. Pains indeed have been taken to render it interesting; but the degree in which it has been so, has been truly surprising,"—and in a note it is said, "For more than two years the Holy Scriptures had been made the subject of as regular study and examination as the classics, the mathematics, or philosophy. The afternoon of the Lord's day was appropriated uniformly to the recitation of a certain number of students, taken promiscuously (for all were required to be prepared) on five chapters, assigned to them the preceding week. The recitation was always accompanied with expositions, critical remarks, and a practical application. The exercise was concluded with prayer and singing, and was considered as the afternoon religious exercise of College. In the morning, public worship in usual form was celebrated."

I never heard a candidate for licensure before a Presbytery, who could answer questions on the Bible with as much readiness and propriety as was done by the majority of my senior classes at all their examinations. I verily believe that the whole system of Bible class instruction, now so prevalent, may be traced to my father's family. I not only practised it while a tutor, but afterwards as a pastor; and as far as I know, it was not practised beyond the College till some time after I introduced it there in 1812. I believe it spread from Nassau Hall as its central point.

ROCK RIVER PRESBYTERIAL ACADEMY.

The Presbytery of Rock River (Illinois) have resolved to establish a Presbyterial Academy at Dixon, Illinois. The citizens of that place have secured the payment of $15,000, to be appropriated for ground, buildings, &c., with the prospect of several thousand more. The school has already opened under favourable auspices. May the Lord smile on this important undertaking. This is only one among eight others (9 in all) reported to the Board of Education during the past year. Several of them, however, have been in operation for some years under private management, but have been, within the last twelve months placed under the care of Presbyteries. This circumstance is a clear indication of the favourable manner in which this mode of conducting literary institutions is viewed by the Christian public.

WHITE WATER (IND.) PRESBYTERIAL ACADEMY.

Resolutions of Presbytery.

The following preamble and resolutions were adopted:

Whereas, This Presbytery have already entered into the plans of the Assembly, in reference to the establishment of institutions of learning, under ecclesiastical control, and have established an Academy which is now in successful operation, to which candidates for the ministry under our care will usually be sent; and whereas, it is of the utmost importance that Presbytery acknowledge, and act upon their responsibilities to the Church at large, and to the Board of Education in particular, therefore,

1. *Resolved*, That Presbytery require of the Board of Trustees of Dunlapsville Academy, a report of the state and prospects of the institution, at each fall meeting of Presbytery.

2. That we require of the Principal, at every stated meeting, a full and explicit report in reference to each of the beneficiaries of the Board of Education as to grade in scholarship, talents, diligence, deportment, attendance upon religious duties, religious character, influence and promise.

3. That the above be added to the standing docket.

DELAWARE FEMALE COLLEGE, OHIO.

ACTION OF THE MARION PRESBYTERY.

The Delaware Female College occupied a large share of the attention of Presbytery. The President, Rev. D. McCartee, was present, and made interesting statements relative to its present position and prospects. Mr. Alexander Miller and Mr. Vincent Manelli, were elected professors in the Institution. The examining committee highly commended the thorough system of education adopted in the College. It appeared that there was a deficiency of some $500 to meet the coming payments on the property, and in view of this fact, and of the necessity of erecting additional buildings to accommodate the increasing number of pupils, it was resolved that an effort be made to raise among the churches the sum of $11,000, and the following was adopted:

Resolved, That the Rev. Henry Van Deman, and the interests of this Institution be cordially commended to the favourable consideration of our churches, believing, as this Presbytery does, that the interests of the kingdom of Christ in our midst are, in a very important sense, identified with the prosperity of this Institution, whether we regard its prospective usefulness, or our honour and good faith as already committed and involved in carrying out our pledges in regard to it.

Marion, April, 1855.

FEMALE COLLEGIATE INSTITUTE, PONTOTOC, MISS.

REPORT OF THE TRUSTEES TO THE CHEROKEE PRESBYTERY.

The Trustees of the Presbyterial Female Collegiate Institute at Pontotoc reported that the buildings were advancing rapidly to completion, and considered admirably adapted to the purpose. The school is in a flourishing condition, under Professor Conkey and lady, with assistant teachers. The Trustees call public attention to the school, and warmly recommend it to the patrons of female education. Col. G. G. Rennau, S. Daggett, Esq., and Rev. F. Patton, were re-elected to fill vacancies in the Board of Trustees, and Rev. J. N. Waddel, D. D., was appointed to deliver an address on Female Education at the next annual examination of the Institute.

DR. ALEXANDER AND THE CATECHISM.

"He enjoyed," says the reviewer, "the inestimable advantage of a correct doctrinal education in his youth. He was early taught the Westminster Catechism, an educational process of priceless value. The principles of moral and religious truth contained in that sublime symbol, when once imbedded in the mind, enlarge, sustain, and illuminate it for all time. That God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth, is a height of knowledge to which Plato never reached. That the eternal Son of God became man by taking to himself a true body and a reasonable soul, and so was and continues to be both God and man, in two distinct natures and one person for ever, is a truth worth all other knowledge. A series of such precise, accurate, luminous propositions, inscribed on the understanding of a child, is the richest inheritance which can be given to him. They are seeds which need only the vivifying influence of the Spirit of life, to cause them to bring forth the fruits of holiness and glory. Dr. Alexander experienced this benefit in its full extent. He learned the Catechism as a matter of custom. Its truths were not pressed upon his heart and conscience. They lay in his mind as a form of doctrine, (what men are wont erroneously to call dead orthodoxy, as though truth can ever be dead.) Still, even as mere speculative knowledge, it occupied his mind to the exclusion of error. The understanding is the regal faculty, and when filled with the self-evidencing truths of divine revelation, it does and must control, to a great degree, the convictions and principles even of those not yet renewed. His mind being thus stored with truth, as soon as his moral and religious feelings were excited, they had the proper forms at hand in which to express themselves. The intellectual and emotional elements combined by a kind of elective affinity, and formed that knowledge which is eternal life."—*Bib. Repertory.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, APRIL TO 5TH MAY, 1855.

I.—FUND FOR CANDIDATES.

Presbytery of Londonderry.

Antrim ch, "a lady member of" $1 00

Presbytery of Genesee River.

Caledonia ch 21; Moscow ch 5 26 00

Presbytery of Bedford.

North Salem ch 8 12; Mount Kisco ch 6; Patterson ch 9 34 23 46

Presbytery of Long Island.

South Hampton ch, Ladies Education Society of 35 50

Presbytery of New York.

Paid candidates 400; Nyack ch 14 414 00

Presbytery of New York 2d.

West Farms ch 5 00

Presbytery of Elizabethtown.

Rahway ch 40; Liberty Corner ch 10; Elizabethport ch 14 64 00

Presbytery of New Brunswick.

1st ch Princeton 16 50; Village ch Freehold 20; Millstone ch 20 56 50

Presbytery of West Jersey.

Salem ch 25 35; Cold Spring ch 50; Bridgton ch, Ladies Education Society of, 47, collection 133, of which 50 by Wm Elmer, M D, to con HENRY W ELMER life member= 180 255 35

Presbytery of Newton.

Upper Mt Bethel ch 12; Stroudsburg ch 5; Stewartsville ch 47 04; Musconetcong Valley ch 22 11 86 15

Presbytery of Raritan.

Clinton ch 20 00

Presbytery of Luzerne.

Tamaqua ch 20; Mauch Chunk ch 10 30 00

Presbytery of Philadelphia.

Union ch 25; 10th ch "A lady" 1 26 00

Presbytery of Philadelphia 2d.

Doylestown ch 5 25

Presbytery of New Castle.

1st ch Wilmington 48 75

Presbytery of Baltimore.

Madison st ch 1; Govane ch 4 50; Bel Air ch 2 7 50

Presbytery of Huntingdon.

1st ch Spring Creek 54; Lewiston ch 60 18; Lick Run ch 18 88; West Kishacoquillas ch 23; Williamsburg ch 47= 149 06, less 1 bad= 148 06; Sinking and Spring Creek chs add! 18; Lower Tuscarora ch 85; 1st ch Hollidaysburgh 40 11; Pine Grove Mills ch 15 360 17

Presbytery of Northumberland.

New Berlin ch 5 00

Presbytery of Beaver.

Pulaski ch 4 43

Presbytery of Steubenville.

Waynesburgh ch 50; Cross Creek ch 50; Annapolis ch 17; New Hagerston ch 12 53 129 53

Presbytery of Columbus.

1st ch Columbus 39 78

Presbytery of Marion.

Bucyrus ch 2 00

Presbytery of Zanesville.

Washington ch 33 00

Presbytery of Richland.

Lexington ch 2 13; Belleville ch 3; East Union ch 6 11 13

Presbytery of Oxford.

Bethel ch 36 50

Presbytery of White Water.

Knightstown ch 10 00

Presbytery of Peoria.

Canton ch 5 00

Presbytery of Dane.

Dane ch 2 00

Presbytery of Des Moines.

Birmingham ch, Rev D V Smock 2 00

Presbytery of St. Louis.

Paid candidates 350 00

Presbytery of Winchester.

Paid candidates 675 00

Presbytery of West Hanover.

Collection at Presbytery 92 75

Presbytery of Fayetteville.

Ash Pole ch 10 18; Smyrna ch 21; Union ch (in Moore) 16; Grove ch 11 58 18

SYNOD OF SOUTH CAROLINA.

Paid candidates 1490 00

Presbytery of Bethel.

Paid candidates 120 00

Presbytery of Harmony.

Cheraw ch 42; Hillsborough ch 18; Presbytery paid candidates 100 160 00

Presbytery of Hopewell.

Macon ch 57 70

Presbytery of Flint River.

Paid candidates 150 00

Presbytery of Tuscaloosa.

Paid candidates 800 00

Presbytery of Mississippi.

Ebenezer ch 32 25, less exchange 32 09

Presbytery of Memphis.

Salem ch 17; Germantown ch 16= 33, less exchange 55 cts= 32 45; Natchez ch 689, less exchange 3 44= 685 56 718 01

Presbytery of Western Texas.

Green Lake ch 27 10

$6475 83

LEGACY.

From the Hamilton estate 75, less expense of collecting 4 11 70 89

MISCELLANEOUS.

Jas Bayard, Esq, Phila 50; J M MILLIKEN, Hamilton, Ohio, for life membership 50; Mr JOHN KING, Madison, Ind, for life membership 50; Ladies of Princeton, N J 51; John Brewster, of Shirleysburgh, Pa, to con Rev Geo M Shaiffer life mem (in part) 30; Ladies' Education Society of Sag Harbour 75; "A friend," Hamptonburgh, Orange co, N Y 15; S P Kinkaid 1; Mrs Botts' Female Presbyterian Education Society of Petersburgh, Va 100; Rev J J Janeway, D D, New Brunswick, N J 150; "A young lady;" Richmond, Va 3; M V Lanier, Oxford, N Y 3 578 00

$7124 72

II.—FUND FOR SCHOOLS, COLLEGES, &C.

Presbytery of North River.

Rondout ch, for Phillips' Scholarship in Carroll Coll, Wis 15 00

Presbytery of Newton.

Belvidere ch (special) 30 00

Presbytery of Philadelphia.

2d ch, Female Education Society of, (special) 24 00

MISCELLANEOUS.

A Friend to Parochial Schools 1000; "A B," New York 700 1700 00

$1769 00

III.—FUND FOR TEACHERS, &C.

MISCELLANEOUS.

"A B," New York 300 00

Total, $9193 72

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN APRIL, 1855.

Presbytery of Blairsville.

West Lebanon ch 3 53; Gilgal ch 4 7 53

Presbytery of Redstone.

Brownsville ch 3 00

Presbytery of Allegheny.

Utica ch 10 00

Presbytery of Ohio.

Bethel ch 1; East Liberty ch 46 93 47 93

Presbytery of Beaver.

Beaver Falls ch 10 75; New Castle ch 28 17; Unity ch 6 69 45 61

Presbytery of Washington.

Forks of Wheeling ch 25 75

Presbytery of Steubenville.

Annapolis ch 16 25; Still Fork ch 25; Bethlehem ch 15, do. to con JAS ROBERTSON life mem 50; Ridge ch, bal to con Clerk of Sessions of Centre University ch a life mem 10 116 25

LEGACY.

From the Patterson estate 50 00

$306 07

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE, KENTUCKY, IN APRIL, 1855.

Presbytery of New Albany.

Owen Creek ch 6 30; Livonia ch 9 66 15 96

Presbytery of Western District.

Frankfort ch 57 45

MISCELLANEOUS.

Yearly subscription of Rev J E Young, D D, Danville, Ky 100; Ladies Working Society of Danville, Ky 100 200 00

$273 41

ANDREW DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

ANNUAL MEETING OF THE BOARD.

The Board of Foreign Missions held its regular Annual Meeting at the Mission House, New York, on Monday afternoon, May 7th. Rev. Dr. Spring, President of the Board, opened the meeting with prayer. The Executive Committee presented the records of the past year, which were examined and approved. They also presented their Annual Report, which being referred to sub-committees of the Board, in detached portions, were by these examined, and severally recommended for adoption.

Interesting statements in regard to some of the missions were also made by the Secretaries and members of the Board.

The general aspect of the work is very encouraging. The missions in India are extending their influence in a very marked degree. In Africa the work is carried on more efficiently than ever before. Missions among our Indian tribes are extending, and by recent arrangements with the Department at Washington, the Board has new facilities for establishing schools and disseminating the gospel among the tribes inhabiting the territories of Kansas and Nebraska. Among the Choctaws and Seminoles an interesting work of grace is reported, which is still going on. The Board have taken measures to establish new missions in Japan and South America. One of the members of the Ningpo Mission has been requested to visit the former country in reference to a station in that interesting portion of the heathen world, and a young brother is already under appointment as a missionary to Bogota, the capital of New Grenada.

The Treasurer's report was read, which presents some gratifying results. The total receipts, including a balance from last year, is $184.074 17. This is a larger sum than was ever before reported. The amount received directly from churches, is nearly $5,000 greater than in any former year, yet this does not make up for deficiencies from individual contributors. Still, we are encouraged in finding that the churches are yearly increasing their donations, and the Board would gladly rely upon them, as their more certain dependence in all their future operations. This is the true theory of our system, and we hope to see it in all its practical workings more and more complete.

The experiment of dispensing with agents thus far proves successful. Three years ago the agency department of the Foreign Board cost $5,300 against $300, the expense of the last year. During the same period the church contributions have increased $13,500. With these facts before them, the Board will continue to rely upon the Pastors and Church Sessions to do its agency work, and this is simply the adoption of a plan of systematic benevolence, such as was recommended by the last General Assembly.

So far as we can gather the views of church members generally, we are satisfied that pastors can promote our cause among their people more efficiently than any special agent sent to them for that purpose. We value agents chiefly as a means of effecting regularity and system in church collections. But their services are unnecessary where this duty is attended to by the proper officers of the church. Missionary intelligence is monthly communicated to our ministers through the journals of the Board; and a little attention to system and such interest in the work as we trust they all possess, will secure to our Treasury the offerings of all our people.

Appended to the Treasurer's report are tables showing the receipts for the year from the several churches within our bounds, arranged under their respective Presbyteries and Synods. From these it may be seen that while there is in some of the churches a gratifying increase of receipts over former years, in others there is a considerable falling off. These tables are suggestive, and we invite special attention to them.

We trust, too, that our annual report, which will be extensively circulated, will be read with the interest which the great subjects of which it treats demand.

The providence of God is opening to our Foreign Board wider fields of usefulness. Into these we are advancing, and hope every year to report new mission stations occupied, and a larger demand for the liberal offerings of the Church. There is no retreat in this warfare. There is no standing still amid the many tokens of Divine favour which mark the aggressive movements of our Church upon the kingdom of darkness.

The total expenditure of the Board during the past year is over $175,000. For the year just commencing there will be needed $200,000. The estimates which the committee and the Board have sanctioned will require this sum; and with no little confidence in the result, we appeal to the churches to increase their contributions during the present year.

RECENT INTELLIGENCE.

Mission House, New York, May 13th, 1855.

Indian Missions.—Our most recent letters from the Indian Missions are, Seminole, March 4th; Chippewa, March 26th; Creek, April 26; Omaha, April 18th; and Choctaw, April 19th.

The present number of the *Record* contains letters from Mr. Reid of the Choctaw Mission, and Mr. Lilley of the Seminole, giving some account of an interesting work of grace at their respective stations.

Others of a more recent date assure us that this work is progressing most happily among both of these tribes, and are leading to the most important results. Our information in relation to the state of things at the Seminole Mission is through Mr. Templeton, who had been there about the middle of April, for the purpose of assisting in the services of a protracted meeting, and administering the sacrament. He reports twenty persons as having been baptized and received to the communion of the Church. Many more were concerned for the salvation of their souls.

At the Six-towns Church, near Spencer Academy, where there has been such rich fruits during the past year, the Spirit of God seems to be poured out more abundantly just now, than ever before. At a protracted meeting which closed on the fifteenth of April, it is said between sixty and seventy persons were anxiously concerned to know what they must do to be saved; and it is particularly gratifying to know that nearly one-half of these are connected with the Spencer Academy. Mr. Reid gives an account of several cases of conversion among the pupils, some of which are specially interesting, and will be laid before our readers in a subsequent number of the *Record*. An awakening has commenced also among another community, known as the Longtown's people, to the North and West of Spencer, which promises to be as important in its results as that at the Six-town's Church.

In relation to this general work of grace which is extending itself so rapidly over the surrounding country, Mr. Reid says, "You need not be afraid of referring to it in too strong language. It can scarcely be exaggerated—the half cannot be told."

We need scarcely remind the friends of missions, that such distinguished favours call for exercise of sincere gratitude to God, and should stir them up to more earnest prayer that this work of grace may not only be continued, but enlarged until all these benighted people shall be gathered into the fold of Christ.

India.—We have received letters from Lahor, to March 9th; Lodiana, February 5th; Saharunpur, February 3d; Agra, to March 10; Mynpurie, February 24th; Futtehgurh, to March 10th; Allahabad, to March 10th. Mr. and Mrs. Orbison had reached Futtehgurh on their way to Malacca for Mrs. Orbison's health, which we regret to learn continues to be very feeble. Mr. Morrison was on a Missionary tour towards Rawal Pinde. Mr. Forman asks for more missionaries; "when are we to receive such re-inforcements as to enable us to occupy more stations, particularly Sealkote and Srinagar, the capital of Cashmere. I saw Dr. C—, in December, at Sealkote. He had returned a short time before from Srinagar. He spoke in glowing terms of it as a missionary field. The population is large, and composed to a great extent of Cashméré Brahmans, whom he considers among the finest races of men in Asia. I have seen a number of them; and quite concur in his opinion. The king is quite dependent on the British, and has expressed a willingness to allow missionaries to come into his country. All is ready except the Church. How should we blush to have to write or read such a sentence."—Mr. Janvier was on a preaching tour in the vicinity of Lodiana.—Mr. Campbell mentions the admission to Church membership at Saharunpur, of three natives. One of these is the fakir referred to in former letters, who has taken the name of Isa Das, "a servant of Jesus."

At Agra, the church and schools gave much encouragement to the missionaries. Four members had been lately received into the church, one of them the Rev. Golak Nath's daughter, now at the school in Agra. Of the boys in the East Indian school, four or five were apparently under the influences of the Spirit. Mr. Fullerton says: "The manifestation of interest in spiritual things among us greatly rejoices us, and yet we rejoice with trembling. Will you not pray for us."—Mr. Newton and his company had left Agra, on their way to the Upper Mission.—Mr. Ullman had lately returned from a three months' journey, undertaken partly for his wife's health, but so planned as to enable him to devote his time to daily preaching. He writes: "We started on the 23d of November and returned on the 28th of February, travelling down the main road to Cawnpore, Futtehpore, Allahabad, Benares, Juanpore, and back to Furrukhabad, and preaching not only in the cities, but also in the villages along the road, that were not too far from the place where we pitched our tent. Hanukh was my assistant, and a valuable assistant he is. I spent a fortnight at Allahabad, during which time I and Hanukh assisted the brethren there in preaching at the large Mela. In several of the villages, the people told me that some years ago another missionary, a tall and stout man (brother W.) had been preaching there, and had told them the very same thing that I said. Upon the whole, I feel encouraged in the work; and though I cannot speak of conversions, yet that a general and steady change for the better is going on. There is not the least doubt." The death of a native female member of the Allahabad church, who was living at Banda, is mentioned. The kind English physician and his wife, who attended her in her last illness, both thought well of her piety and preparation for her departure.

SIAM.—Letters have been received from Dr. House, December 25; Mr. Mattoon, January 22; and Mr. Carlton at Singapore, January.

Mr. and Mrs. Carlton had a pleasant voyage to Singapore, and hoped soon to find a vessel going up to Bangkok. Dr. House had returned from another missionary tour, in which he had spent over a month, visiting places some two hundred and fifty to three hundred miles from Bangkok, in two provinces not before reached by a missionary. The work of the missionaries was suffering considerable embarrassment from certain measures of the government. This embarrassment, it is hoped, will soon be removed, though causing some solicitude.

CHINA.—Our letters are dated at Ningpo to January 10; Shanghai, January 22; Canton, February 13; and from Mr. Happer at Batavia, February 12; where the ship had been detained, but was ready to sail. Mrs. Happer's health was somewhat better, Mr. Culbertson had reached Shanghai, with less improvement of health than was expected, but with hopes of benefit from the change and from the colder weather. The mission property at Shanghai was greatly injured in the conflicts between the Insurgents and Imperialists. The latter have made compensation for this, leaving the land still in the ownership of the mission. The houses had been rendered unfit for use. Mr. French says, "All our missionary operations here at Canton are prosecuted without interruption, and everything is going on pleasantly;" though he speaks of public affairs as continuing in a very unsettled state. The newspapers report the withdrawal of the Insurgents both from Shanghai and Canton. The letters from the missionaries are not of so late a date.

INDIAN MISSIONS.

SPENCER ACADEMY.

A LETTER FROM ALEXANDER REID, OF 9TH APRIL, 1855.

Several communications have already appeared in the *Record*, in relation to the interesting work of grace that has been in progress at Spencer, during the past year.

The following letter from Mr. Reid, embodies facts not heretofore published, and gives, at the same time, a concise history of the work, and will therefore be read with interest by all who love the Missionary cause.

I will try and fulfil the promise I made in my last letter. One year ago yesterday, the church of Spencer Academy was re-organized. On the same day commenced the first "big meeting" ever held by Presbyterians in the vicinity of Spencer. (Sacramental meetings are, among us, called "big meetings.") These meetings usually last two days. Sometimes they begin on Friday night, and close on Monday morning. This meeting will be long remembered by many of our Six-town neighbours. The word preached was made the mighty power of God unto the salvation of many present. Thirty-two persons publicly expressed sorrow for sin, and a determination to seek the salvation of their souls. All the leading men of the settlement were among this company of penitents. Our next "big meeting" was held on the third Sabbath of July, at the same place. At this time twenty-four persons were received by baptism into the communion of the church. On this day, twenty-four persons openly professed themselves anxious about their souls. Of this number were several very aged women and several young persons, grandchildren of these aged women. It was a most deeply affecting sight to see grandparents, parents, and children pressing together into the kingdom of God. On the first Sabbath in August a "big meeting" was held at Spencer. There were about five hundred persons present. At this time nineteen persons were added to the church, and forty eight children baptized. This was an exceedingly interesting meeting. It was then that Old Akostrimintobi, the blind man, first saw the light of the glory of God in the face of Jesus Christ. This day, nineteen persons began to call upon the name of the Lord. This meeting closed on Monday morning. Towards evening one of our pupils, an amiable and promising lad, who had passed through the meeting unmoved, was deeply convinced of his sin and misery, and, as we humbly hope, soon found pardon and peace, by believing in Jesus. There was great joy felt by the mission family over this our repenting youth. His conversion was regarded as a clear proof that God hears prayer; and also as the first drop of a great outpouring of divine influences about to come upon the precious youth connected with the institution. Our next "big meeting" was on the fourth Sabbath of September, at the same time that the Synod of Arkansas met at Doaksville. The presence of brethren who had come from a distance to attend the meeting of Synod, greatly increased the interest of this meeting. There were between seven and eight hundred persons on the ground. It was on this day that Capt. John Frazer so boldly renounced his allegiance to the Prince of Darkness. For several months the old man had been thinking a good deal about his soul, now his mind was fully made up to forsake his evil ways and serve the Lord. He rose up in the meeting and spoke to his people in a most earnest and affecting manner, reminding them of his former life, and exhorting them to follow their old captain in the road to heaven, as they had for so many years followed him in the road to hell. "I am," he cried, "an old and dried up tree. I cannot stand among you much longer. Soon death will blow upon me, and I shall fall. O! my people, quit your old and wicked ways and follow your old captain in the heavenly road." In a few weeks death breathed upon the dry tree and it fell. Before an opportunity offered of receiving him into the communion of the church on earth, the old captain died, and was, we hope, received by the Chief Shepherd into the communion of the Church of the first-born, which are written in Heaven.

Since the first of April, 1854, ten big meetings have been held. Five at the Six-Town schoolhouse, three at Spencer, one at the Long Town schoolhouse on the north, and one at the Chickasaw schoolhouse on the south of us. One hundred and four persons have publicly acknowledged themselves determined to seek the salvation of their souls, at these different meetings. Of this number, sixty-six have been received into the church of the Academy, and six have joined the church at Wheelock. A number of them are still under our care as inquirers, and candidates for admission into the church. The whole number of members belonging to the Spencer church at the present time, is ninety-five—thirteen white persons, seven blacks, and seventy-five Choctaws. Of the Choctaws, nine have been received on certificate from other churches. Sixty-one children have been baptized. Two of the members of this church have, within the year, finished their course with joy, one of these a Choctaw boy named Thomas. He joined the church last July, and died a few weeks ago in peace. Thomas loved to pray and sing, and read the word of God. He could repeat the whole Shorter Catechism, in Choctaw, perfectly. He prayed much the day he died. (He was far from home when he died, and was sick only a day and a half.) His last words were, "Whatever the Lord doeth is right." He was, I think, about 17 years of age.

SEMINOLE MISSION.

The following extract from a letter of Mr. Lilley, of recent date, shows that the Lord is visiting the Seminoles as well as the Choctaws, with the outpouring of his Spirit.

Our school is still in session and doing very well; all are here that were at the station when you visited us. They have improved in their studies. Nineteen are reading the word of God; indeed all are reading more or less. We have twenty-six pupils—twenty of whom are Seminoles. But what will doubtless interest you more than all, is the fact, that great seriousness prevails among our scholars. Our largest boys spend considerable time in secret prayer. There is much concern about the way of salvation among the grown-up persons in the neighbourhood; and what is perhaps not generally the case, the men have been foremost in making known their desire to quit their wickedness, and devote themselves to the service of God. However, we have evidence that the Spirit of the Lord is moving on the hearts of the females too. For some time back, scholars and neighbours would come to me, and say they wanted to unite with the church; I told them I would write down their names as an inquiring class. I explained to them that it was not joining church, but it was showing that they were anxious to quit a life of sin, and live unto God. After Sabbath meeting, I invited those who wanted to give in their names, to come forward. Eight came. We all knelt down and our interpreter prayed in their own language. It was a most solemn time. God was showing us that among this people his name would be glorified; that here too, souls would be saved from death, and admitted to the assembly of the just hereafter. Seven more have since given in their names. Mrs. B——, is among the number. Others still appear to be convinced of sin. Already the fruits of righteousness are being seen. I suppose you know Indians have sometimes more than one wife. It occurred, that among those who have turned their faces Zionward, there was a woman married to her mother's husband; of course, they all thought it was right; but she was told she must give up her mother's husband, and she at once did so; and what makes it more cheering the husband told her if she wanted to leave him and do what was right, he was willing she should do it. I anticipated trouble from this case, but God, who is better to us than our fears would lead us to think, has in an unexpected way overcome the difficulty, and that too, without opposition or ill-feeling. Thanks to his holy name. We held a meeting on Sabbath afternoon at an Indian house. The woman of the house is sick. She says she is praying to God, and that in her heart she loves Jesus. She will most likely never recover, but we trust that He whom she professes to love, has washed away her sins in his own blood, and that soon she will be removed to that happy place, "where sickness and sorrow, pain and death, are felt and feared no more." We hold a Sabbath evening prayer-meeting at the mission, and on Wednesday evening at one of the Indian houses in the neighbourhood. We more than ever earnestly ask your prayers, that God would carry on the work he has begun among this people, and that he would use us as the humble instruments in his hands of doing much good.

INDIA: LODIANA MISSION.

SCHOOLS UNDER THE CARE OF THE LAHOR MISSIONARIES.

The following statement in relation to the Schools at Lahor, under the care of our Missionaries, prepared by Rev. C. W. Forman, gives a minute account of the arrangements, studies, and results of these schools, and cannot fail to be read with interest.

Main School Lahor. Four departments—English, Persian, Sanskrit and Gurmukhi. Number of pupils about three hundred and sixty.

English Department.—First Class.—Three pupils. Studies—Geometry, History of England, and Bible. Have completed Abercrombie's Intellectual Philosophy, Natural Philosophy, Evidences of Christianity, &c. The pupils are intelligent young men, apparently fully pursuaded of the truth and excellency of Christianity. Teacher, Rev. C. W. Forman.

Second Class.—Twenty pupils. Studies—Macculloch's Course of Reading in Science and Literature, Natural Philosophy, Geography and Bible. Have completed Lennie's Grammar, Arithmetic, &c. Teachers, Rev. C. W. Forman, and a pupil of 1st class.

Third Class.—Eighteen pupils. Studies—Geography, Grammar, Universal History, and Bible. Teachers, pupils of 1st class, and Rev. C. W. Forman, in Bible.

Fourth Class.—Fifteen pupils. Third Instructer, Geography, Grammar, and Bible. Teachers, pupils of 1st and 2d classes, in Bible Rev. C. W. Forman.

Fifth Class.—Twenty-five pupils. Study—Second Instructer. Teachers, pupils of 1st and 2d classes.

Sixth Class.—Twenty-two pupils. Study—First Instructer. Teachers, pupils of 1st and 2d classes.

Persian Department. The whole of this department, consisting of about one hundred and sixty pupils, are reading the Bible, or, if not able to read, are committing verses to memory. The Lord's Prayer, Ten Commandments, and part of the 5th chapter of Matthew are generally committed to memory before a gospel or catechism is given them. About fifteen pupils are studying Arithmetic, and Natural Philosophy, in Persian, together with Persian Literature and Solomon's Proverbs. They have also read the "Way of Life," one or two of the Gospels, and have studied Geography.

Hirdi Department.—Eighty pupils, all Brahmins. They are reading, some the Gospels, some a book of Tracts, some the Psalms and some a catechism, together with Sanskrit literature.

Gurmukhi Department.—Twelve pupils writing the character, or reading Christian books.

The whole school, including teachers and pupils, is assembled in a large room or chapel (44 by 23 feet) every morning for worship, when a portion of Scripture is read and explained, and a prayer offered.

The teachers seem generally well disposed towards Christianity. One of them, a Musulman, has taken part with me in an argument with another Musulman. One of the pundits (Brahmin Teachers,) I hear, declares their Shasters are altogether false. The teachers themselves are required to read the Bible, and an opportunity is given them every Saturday to ask any questions, or state any difficulties with regard to the portion read during the previous week. This has had a good effect in removing prejudice and convincing of the truth.

Branch Schools.

Having given some account of our main school at Lahor, I will now proceed to give you a similar statement regarding our branch schools.

The most important of these is known as the Hira Mandi, or Diamond Market, school. It contains one hundred and eleven pupils, all of whom study Persian literature. Those who are not able to read intelligently are required to commit to memory the Lord's Prayer, the ten commandments, and the 5th chapter of St. Matthew's Gospel. Those who are able read the gospel of Matthew, and study Geography and Arithmetic. The teacher of this school is a candidate for baptism. He has been in our service for a long time, and has given us great satisfaction as a teacher. He has attended our Hindustani services regularly, and has suffered some persecution for avowing his belief of the Christian religion. I devote about an hour each day to the instruction of the more advanced pupils in Christianity. Their views seem to be gradually changing, and when the precepts of Christ are compared with those of Mohammed, they express the most decided preference for the former. Some of them are very clever, and if converted, will, I think, make very useful men.

The next school has forty pupils who study our religion in connection with their own (Persian) literature. The teacher was a bigoted Musulman, but his belief in Islam seems to have been shaken; at least he evidently feels his inability to prove its truth. He was formerly in the habit of speaking of the Koran as the Kalam ulla (word of God); when asked why he considered it Kalam ulla, he replied, because Mohammed worked so many miracles. He seemed not a little confused to hear that Mohammed had repeatedly acknowledged his inability to work miracles, and he has not since called the Koran the word of God in my hearing.

Mrs. Morrison has a female school in which there are about twenty girls. She does not speak of them very encouragingly. Still, religious truth is implanted in their minds, and it is impossible to say what fruit will be produced.

The last school is in the Poor-House, and contains thirty-nine boys and girls; nearly all the children of paupers. Twelve or fifteen of them can read Hindustani in the Roman character. The only book taught, is the Child's Book on the Soul, in Hindustani. Two children in the school have asked for baptism. Their teacher has also asked for baptism, but there is too much evidence of insincerity. Still, it is pretty manifest that he believes Christianity to be true.

Thus, it appears that a large number of children are daily receiving Christian instruction in this place. Will not Christian parents pray for these children, whose parents care not for their souls? They are, in a spiritual point of view, orphans cast upon the care of our branch of the Church of Christ. Surely, then, we must pray, and pray earnestly for them, or be be guilty of great want of charity to them, and of unfaithfulness to our Lord.

FRANCE.

The following account of the labours of an Evangelist in the South of France, under the direction of the Evangelical Society of Geneva, but whose support is furnished by the Board, will give a good idea of the nature of the work in which he is engaged, and cannot fail to be interesting to the readers of the *Record.*

Stations in the Department of I——.

Since our last report on the evangelical stations of I——, we have let a time longer than we usually do, elapse; not that the work which is pursued in this department has afforded less interest than before, but there is, of course, a certain uniformity in our narrations, and consequently it is better not to repeat them too frequeetly.

We must observe, on the contrary, with thanksgiving to God, that the work of the evangelization in I—— has not been hindered during the year that is just over, and we ought to see in that circumstance, an earnest call to increase our activity and our endeavours to speed the pure gospel while yet we may.

All that happens elsewhere shows that that liberty of action may be taken away from us unexpectedly. Our stations of S—— and T—— have been indeed, these last few months, the objects of great trial. Four of our dear evangelists have been imprisoned after a lawsuit against them, for their having made use of the right of meeting for the worship which they had enjoyed for twenty years. Their work had been remarkably blessed in those places where a delightful revival had taken place. No doubt the adversary had been frightened to see a number of souls escape from him, and has made use of all his artifice to stop that progress. He has found a strong auxiliary, that is, the Roman clergy, who, by their secret ways and false reports, have risen up against our brethren. But the Lord has made good come out of the evil, for he has enabled our dear evangelists, their families, and their flocks, to glorify him wonderfully in that trial. The fidelity, the perseverance displayed in professing the truth, by these humble confessors of the faith, lately converted to the gospel, and some of whom have also endured prison, have proved, in a most rejoicing way, the reality of the work accomplished in them. If the enemies of the gospel had hoped by that way to detach them from their new faith, and prove to the world that their change was but apparent, they must have been confused, and they have given to the friends of evangelization the opportunity of acknowledging how great the blessing which rests upon them is; how solid and deep the work of our evangelists.

May all this encourage us to persevere in that good work.

The health of our dear evangelist Mr. C——, which had given us some uneasiness recently, has become much stronger, and during the last year he has been able to pursue his business without any interruption, and to continue his numerous excursions in the neighbourhood of G——, and even in far distant villages. We have been happy to acknowledge that his sojourn in V—— had a very good result. He often thanks us for having made him follow that treatment, which, through God's blessing, has recovered his health. We ought to be so much the more grateful for that health God has preserved for him, that he has been exposed to the cholera, which has reigned with a great strength in France last summer, and has not spared the department of I——, and G——, though it has not been very violent in this town. During the epidemic, brother C—— together with a pastor of G—— had established special prayer meetings in two places of the town; when these faithful servants of God endeavoured to call sinners to repentance and to flee from the wrath to come in believing and giving themselves up to the Saviour.

Mr. C—— has pursued with great interest his work, among the soldiers in the garrison at G——, passing through that town, or ill in the hospital. He has often found some who received with joy the word of life, that was offered to them, and who, having received it, honoured the gospel by their behaviour amidst their fellow soldiers. Some of those to whom he had preached Jesus Christ, have left this world; he has assisted them when on their death-bed, and he hopes that for some at least, his words were not thrown away.

Others who gave him great satisfaction have been engaged on the expedition to the Crimea. While he is writing this, he is anxious about their fate, and he prays the God in whom they have believed, to be with them and to keep them. Here is an extract from his correspondence concerning these soldiers:

"My dear soldiers are often the subject of my prayers. When those I am acquainted with set off, I gave them their provision of the seed of life. My dear corporal S—— has been at L—— for a few months. He writes to me that he misses very much our conversation, but he adds that God has far indemnified him in making him meet with soldiers who also love the Lord who has saved them.

"Indeed," says he to me, "I find I am rather far from the meeting places, but with joy I haste and even run every night to join the fortress where I am stationed, after having attended the meetings of my brethren."

That dear friend relates with a childlike simplicity what has happened to him during his journey from G—— to L——; he has always dwelt in Catholic houses, and I see with pleasure that he was not ashamed of confessing the Lord Jesus, and that he has done so meekly, though he is as quick as powder. He adds: "I have often left you with my heart oppressed. I wept in seeing my progress so slow, and my propensity to go astray from the way which Christians ought to walk in. How often have I not sighed over my unbelief, and over my sins! but God has never left me when I thus prayed." "Forgive me," says C——, "if I talk so long of my dear corporal, I love him so dearly, and the work of the Holy Spirit has been so clearly manifested, by the change of his natural temper, that I feel eager to give glory to God, who so easily changes hearts, even the hardest.

September, 1854.—"Another soldier, an artillery brigadier, continues to honour the gospel, and he fails not to mark those, who, out of the recruits belong to our communion. In the hospital there is another who seems to be quite another man since he is ill; he tells me how happy he is when I come and speak with him of his soul and of the gospel; may God be pleased to give him, while he is ill, the health of his soul. My brigadier said to me that he had seen several of his fellow comrades fall down like stones, during the exercises, and in less than one hour struck with the epidemic. Since I know the Lord, adds he, I have often read out of the gospel the words, 'Be ready;' but I had never understood their importance as well as I do now. How happy are we in the present time to be enlisted in the army of our dear Saviour, and to know that the 'death of his beloved is precious unto him.'"

As it is always, and particularly this year, when the cholera has increased the mortality, our evangelist has been called to accompany several funerals, and he has always taken advantage of it to announce salvation through Christ to the numerous people, who, in France, walk after the funerals. The present epidemic made his words still more impressive. I had the privilege of announcing my dear Saviour to a number of Catholics who always come to our funerals to hear the address, and receive a tract. I saw with gratitude to the Lord that every one listened attentively when I spoke of the love of God in giving us a plan of salvation. A Catholic gentleman approached me, as he came back from the churchyard, and said to me, "I have just attended one of your funerals for the first time, and I assure you, your religion has a peculiar character that ours has not. You speak to the mind and to the heart, for though I am hard hearted and have not wept for a long while, your words have moved me, and I could not help crying. May I not forget, O my God, that to me belongs shame and confusion, and that thou only art worthy to receive honour, glory and power." "A few days afterwards I was obliged to lead to the churchyard the corpse of a child seven years old. About two hundred persons were gathered around me. As I was meditating about that which I was to say near the grave the Lord reminded me of the words contained in Hebrews ii. 1, and he gave me his help to meditate on them. In the application of what I had said, I said a word of the three plagues which now afflict the world, to entreat them to pay a more serious attention to the great affair of the salvation of our souls, and I saw that every one listened very attentively. While I was distributing my tracts, several persons were still moved as they shook hands with me, and I easily saw that a coal-man whom I have been long acquainted with had cried, for his black cheeks were covered with marks of tears.

A—— is still often visited by brother S.; the room where the meetings took place had become too small, since the number of people who come and bathe at A—— had increased. Among these are always a number of Protestants; besides these, several Catholics attended to the worship regularly. An Englishman at G——, having given a piece of ground, a humble chapel, during last summer, has been constructed there by means of collections gathered in several places. This chapel was inaugurated on the fourth of July, by the clergymen of G—— and M——, and a numerous assembly filled up the church, the auditors were attentive, and serious and evangelical exhortations were several times addressed to them. The required sum has not yet been gathered to pay for the chapel. That small flock at A—— gives always joy to our evangelist. A few young men whom he had taught the truths of the gospel, have been admitted to the communion after having been carefully examined, by our brother and friend, pastor S. of G——. It was interesting to see those young men professing thus publicly their belief in salvation through Jesus Christ alone, and then living

according to the gospel, amidst such a population as that of A——, where the Romish superstitions generally reign. Nowhere have those whose awakened conscience oblige them to leave the Romish worship greater contradiction to endure, and a greater need of faith and courage, than those C. gives us an instance of in his letters.

"Sometime ago, a man named F., a member of the society of the penitents for thirty years, came to hear the gospel preached; he has a Bible sold to him by brother C., and last winter we visited him, sometimes, to help him through our humble means, to understand the Holy Scriptures. This man has been enabled by the Holy Spirit, to choose affliction and persecution with the small flock at A——, thinking as Moses, that the reproach of Christ is more precious than the approbation of the world. The priests have tried hard to make him renounce his new faith, but he has resisted firmly. At last his wife, who had gone to the mass, inquired why he had not come hither. 'I went to the chapel,' said he calmly; 'she became so angry that she did not only reproach him, but wished to beat him; it had never happened for thirty years they have been married. Then she prepared a parcel of her clothes, saying she would live with him no longer, hoping her husband would change; though he calmly said, 'you can do whatever you please, if you go away, it will grieve me; if you remain, I shall be glad of it; as for me, I am decided. I have long been thinking of what I am doing this day, and God is a witness that all my wish is to love and serve him according to the gospel.' I am convinced that the conversion of our friend's mind has taken place, and that the conversion of his heart has begun. May the Lord himself be pleased to make it complete for his glory! I hope that some brother will feel anxious to pray for him."

Later, C. wrote about that man:

"F. our new member of the small family is in the right way; he behaves towards his wife in a most Christian way. Since his eyes have been opened to the light, he is full of attention towards her, and she disturbs him no longer. He related to me that as he was dining, he had asked his wife what the curate had said at church? 'You know,' said she, 'it is always the same thing.' 'Well I shall tell you the good instructions Mr. C. has given us—for he spoke in French; then I left off dining, and I repeated to her your sermon about trials, and the feelings with which we ought to receive them; and she calmly listened.' I see with joy that the Holy Spirit strengthens its work in the heart of that dear friend, who becomes every day more a true child of God. May the Lord give me more and more wisdom, more love, to souls more prudence and zeal." The irritation of the Catholic party on account of the erection of the A—— chapel, has occasioned numerous endeavours to have it shut, or at least to hinder the meetings of more than twenty persons. But the superior authorities do not seem inclined to encourage those hinderances and the worship has till now been celebrated quietly.

By the following instances you may judge of the struggles the poor inhabitants of those papist countries have to undergo, when they wish to live and to die according to the pure gospel of Jesus Christ. Brother C. wrote to us—"that a mother R. who appeared to have felt the more deeply the power of the gospel, has fallen very ill; my dear and sweet Saviour enabled me to speak to her with love of her everlasting interests, and of the attempts that would be made to move her. I read to her several promises our heavenly Father has enclosed in his word. She understood them, and seemed to be strengthened by them, and when I had prayed, she held my hands fast, as if she wished me not to leave her. However, I was obliged to leave after having wished several friends to visit her. On my returning there a second time, in a deep snow, I was informed that the poor creature was no longer here below. Our friends had gone to see that woman who had listened to them with a deep interest, but her daughter encouraged by the bigoted fiend, the priest, had forbidden them to come back, and was determined to have her mother confessed. The dear friend resisted as long as her moral strength has allowed her to do so, but on the last day of her life, the curate ordered every one to walk out of the room, and he confessed the poor dying woman. Some moments after, the daughter inquired how she was now; 'I am as before, my girl; I had confessed my sins to Jesus Christ long ago, many times a day I did so. I declare my child I wish you would do the same, for He gives the true absolution.' I have the sweet hope that the God of the gospel, in whom she had believed, has spoken to her in her last moments of peace and mercy."

C. wrote also to us—"Brother B. has related to me the edifying death of his young nephew. He was attacked with a consumption, and being obliged to renounce all other business, he began to read one of the religious tracts he found in his house. After having read it over, he wished to read others; then the New Testament, and then the Bible. In that holy study, to which the Lord directed him, the dear young man learned three things; the errors of the Romish church, his own heart, and the truth that saves through Christ. But one cannot fancy all the struggles he had with his father, who is a very honest man in the world's opinion, and who considered himself dishonoured if his son would not attend the mass and die a Catholic. After having tired of meekness and threats, he forbade every person except his family to see him. But as he himself said, his Saviour never left him; he employed his last day in praying aloud, and his mother said his prayers were only thanksgivings. He entreated his parents to give themselves up to Christ, and to believe in the gospel. He said to his mother—'Do not cry, I go up to heaven with Jesus my Saviour,' and he expired. He was 19 years old."

How much the examples of those Christians, dying in the calm and peace that the faith in our Saviour gives, ought to encourage us to make that name through which alone men may die in peace, known everywhere.

If it is a consolation to see young people leave this world in the peace of a Christian, it is interesting also to see old men to whom brother C. has preached the gospel, wish to employ the last few days God still gives them, in glorifying Him whom they have been taught to know and to love. An old man of 85 years old, said: "The more I approach the end of my pilgrimage, the more the yoke of my Redeemer seems to me sweet and easy."

Another of 86 years old, fights with courage against his family, who wish him to receive absolution from the curate. Always difficulties and struggles, but overcome by faith.

The details into which we have entered about the work that our evangelist C. pursues, do not allow us to speak now long of that which is now in the hands of Mr. H., an evangelist at V——. We shall then say only to-day, that without presenting a very striking progress, the work of our brother however bears fruit. His school which he considers as a most important matter for the evangelization, contains about twenty-five scholars. The priests do all they can to hinder the Catholic parents from sending there their children. Thus they called for a woman named B., and inquired why she attended to our worship and sent her child to our school? She answered, that as for herself she felt happy to hear the gospel preached, and that as for her child, she saw he learned better there than anywhere else. After having vainly contrived to make her change her resolution, they have taken away from her the two-thirds of the help she received from the committee for alms, and she was told that her child should not be placed into apprenticeship. She was at first somewhat moved of it, but the Lord strengthened her, and she bore her trial with joy.

As for the worship-meetings, they are numerous, and would be far more so if most of the Protestants in V—— did not show a sad indifference to religion. On the contrary, God has chosen for himself out of the papism, a people still weak, but who increase by degrees; and in his last letters brother H. says that the small flock at V——, makes progress in spiritual life in a rejoicing way.

May the Lord be pleased to bless those beginnings.

MISCELLANIES.

DR. DUFF ON FOREIGN MISSIONS.

The following extract from a recent speech of this distinguished Missionary, embodies, in a brief compass, a weighty argument in behalf of the Foreign Missionary enterprise, and ought to be well considered by those who think too much is done for the foreign field.

An argument frequently made use of against Foreign Missions is, that there is sufficient to be done at home. If that be the rule, we need not, frequently, even go beyond our own families to find that we have enough to do at home; or even beyond this physical body of ours; for there is no man nor woman living who has not to contend with some remaining root of sin or corruption. I do not understand that language, and in the sight of the living God I protest, this night, that at the bottom of it there lies, unintentionally, a huge deal of Anti-Christianity. What! do you suppose that the Apostles in Jerusalem would have argued in this manner, in the face of the Divine command to go and preach the Gospel among all nations? Would they have risen up, when they were commanded to go into all the world, and to every creature, and say, "No, Lord! we have enough to do at home; thousands are unconverted in Jerusalem, and is not Jerusalem the mother of all churches? We require to have our strength concentrated here." Was that the way in which they spoke or acted? I simply feel that speaking in such a manner is practically saying, "Lord Jesus! thou great Head of the Church, thou art wrong. Thou didst give a wrong command when thou didst tell us to go and preach the Gospel among all nations, when so many are still unevangelized amongst us!" We must deal with this matter with the word of God in our hands, and not by the maxims of prudential worldly wisdom. Let us take God's view of the matter; and we will find that home will be blessed more abundantly, the more we commiserate and help the perishing in other lands.

But if we practically say, "Lord, we are wiser than thou; we are more judiciously benevolent than thou," we shall never succeed. I know you will think this wild language; but I use it purposely to provoke inquiry, for I feel it is doing injustice to the word of God, and that it is a scandal against the name of Jesus Christ, and a deadly injury to the souls of men, when this matter is thus dealt with.

PROGRESS OF THE GOSPEL IN THE NORTH OF FRANCE.

There is little to say concerning the state of our Protestant Churches during the last month.

The *Central Protestant Society* is making delightful progress in the North of France, and does not meet with many difficulties from the civil power, except in the South. One pastor, *M. Monnier*, having prepared a place of worship for some fifty or sixty proselytes from Romanism, in the village of *Mennevret*, requested authorization from the mayor to open this temple. The mayor consulted the superior Administration, which replied, "*that religious worship is free in France.*" If the Government had always acted on this opinion it would have been saved from many embarrassing positions, and we should have escaped much vexation. But what is the reason that the Government appears to be more liberal in the northern provinces than in the southern? Is it occasioned by the proximity of these provinces to England? Is it because the population is less ignorant and less fanatic? Whatever it may be, during the last fifteen months, five new places of worship have been opened by the northern section of the society, namely, at *Bohain, La Fère, Le Cateau, Grongier*, and *Mennevret*. The members of these little communities are composed mainly of converted Papists. In the sixteenth century Protestantism had many disciples in this part of France; and now, in our time, it is gradually regaining what it lost by persecution.

At Elbeuf, an industrial city of Normandy, where there has been an evangelical chapel for several years, the inhabitants continue to manifest increasing sympathy for the preaching of the truth. About 450 persons have been present at the meetings which the pastor has held every Sunday evening. The Protestant boys' and girls' schools are attended by increasing numbers, and lately eight Roman Catholics have abjured their errors and embraced the true faith of the Gospel. Others are preparing to be received into the Protestant communion at the festival of Easter.

THE OASES IN THE DESERT.

Amidst this widely extended field of labour which, until a very recent period, presented an unbroken mass of heathenism, the gospel of Christ has been embraced with joy by hundreds of the inhabitants. In numerous villages the converts are enjoying the advantages of religious instruction; four Christian churches have been organized; and, in each successive visit to these interesting localities, the missionary is encouraged to find eager candidates waiting for admission to the rite of baptism.

In a letter written from Carnool, one hundred miles northwest of Cuddapah, and bearing date 12th December, ult., the Rev. Edward Porter thus describes the incidents connected with the itinerant labours in which he was then engaged.

"You will be glad to hear that our mission work continues to prosper, and that we have frequent ac-

cessions to the number of our converts at nearly all our out-stations. During my tour from Cuddapah to this station, I have had the pleasure of baptizing no less than one hundred and fifty adults and children. Most of the number have been twelve months under Christian instruction, and were baptized after urgent solicitation on their part. I could have baptized many more, but on account of their deficiency in Christian knowledge, I deemed it prudent to keep them back a little longer. The above converts reside at four of our out-stations, viz., Peidalah, Gundicoor, Poloor, and Jotoon, villages situated in the Cuddapah and Karnool Zillahs. Most of our baptismal services were held by moonlight under the shade of some beautiful tamarind trees. Some of our village chapels are not yet completed, owing to the difficulty in obtaining ground, so that we were obliged to resort to the canopy of trees and heaven's clear sky. How I wish you and some of our English friends could have witnessed the interesting scene. You must fancy a small tent under a tree, at the door of which stands the missionary with a table covered with white cloth and a pillow instead of a velvet cushion. On the table is placed the New Testament in Telugu, David's inspired Psalms, and a hymn book in the same language. On one side stand the native catechists (dressed in the graceful tunics and turbans of the East,) and in front a number of Hindoo females and children seated on mats and native rugs made of cotton and wool. On both sides of the table the men are seated in like manner. A few heathen stragglers stand outside of the Christian group, wondering at the strange sight before them. A short prayer is offered, then a hymn sung in the native language, answering to the words,

"Come, Holy Spirit, come,
Let thy bright beams arise, &c.

"A portion of the Scriptures is read, prayer is offered up, and a sermon is then preached from the words of our Saviour, 'Except a man be born of water and the Spirit, he cannot enter the kingdom of God.' After the sermon is finished, the candidates come forward and avow their faith in Christ, by answering questions put to them, and repeating the Apostles' Creed in their own tongue.

"Baptism, in the name of the Holy Trinity, is then performed by the missionary, and a short prayer is offered that the Spirit of God may descend and renew the hearts of all who have been baptized.

"The congregation sing, and the benediction being given, the people return to their homes, having thus avowed the Lord Jehovah to be their God. Thus have been formed, through God's blessing upon our labours, four Christian churches in the midst of this wide heathen wilderness, in which we hope for many years the light of heavenly truth will continue to shine. Let me entreat your prayers, and those of the friends of Christian Missions, that these churches may prove fruitful gardens fragrant with Christian graces and fruits—monuments of the Saviour's redeeming power, and of the Spirit's sanctifying grace."—*Missionary Magazine.*

SPAIN: EFFORTS FOR ITS EVANGELIZATION.

Those who are at all acquainted with the recent history of Spain, know that a change of a very marked character has been silently progressing in that country. While continuing nominally Popish, it has been steadily moving away from Rome. Many of the young priests, dissatisfied with the gospel of the Breviary, have become earnest inquirers after the gospel of the New Testament. Those who looked narrowly at their state of mind could discover, too, an impatience of the yoke of the Pope, and a pretty general desire among the younger members of the priesthood to break away from Peter's chair, and to form themselves into a free, independent Popish Church of Spain. This would be a very important change of itself; but valuable, chiefly, as the pioneer of other and greater changes, which would most certainly follow it.

Even so late as the year 1851, a formidable attempt was made by the Pope and the Spanish Government, to restore the waning power of the Romish Church in that country, and to place her once more in the same position of influence and wealth she had formerly enjoyed. In that year, as some of our readers may recollect, a concordat was concluded betwixt Rome and the Spanish Government, the object of which, in plain terms, was, *first*, to proscribe for ever freedom of conscience in the realm of Spain; *second*, to effect the extinction of knowledge, and guarantee an eternity of dominion to ignorance; *third*, to take the civil authorities bound and astricted to aid the clergy in searching for Bibles; and hunting out missionaries; and, *fourthly*, to erect convents and form religious societies all over Spain, the better to enable the clergy to coerce the citizen, and beard the government. It seemed when that concordat was concluded, as if Spain was more firmly bound than ever, and that nothing remained for it but to lie down and die in its chains. There was no power within the country to break those chains; in vain was a deliverer looked for from without. But, all suddenly, like a thunder-cloud from the Gaudaramas, help came from an unexpected quarter. A revolution burst on the Escurial; the tyrants which had oppressed the country were scattered; the government changed; the fruits of the concordat swept away; and the restrictions which kept out the doctrines of the gospel in good degree relaxed. This is the day of Spain's visitation, of which the friends of truth desire to avail themselves.

This movement originated with the late Dr. James Thompson, of London, a man of apostolic simplicity and zeal, who, himself, had been a missionary in Spain for many years. He employed agents, and circulated Bibles and tracts in that country; and the society in the Scottish Metropolis, for the Evangelization of Spain was, at first subsidiary to Dr. Thompson, and aimed only at helping him in his great work. In consequence of his death, and also of the recent favourable events in Spain, that society has seen it to be its duty to adopt an independent organization, and to employ an agency of its own to operate on the Iberian peninsula. The society in their interesting report just issued, thus state the prospects with which they enter on this most important field:—

"It may cheer the hearts of those interested in Spain's highest welfare to be assured, that we have information in our hands to prove that the special instrumentalities set on foot by Dr. Thompson, not long before his death, and towards which a large portion of the funds sent from Scotland, were applied, have been attended by a most surprising success. Notwithstanding the opposition of the priesthood, the word of God is reaching the understanding and the hearts of many throughout large and important portions of that hitherto benighted land. In not a few of the principal towns, a strong interest of a hopeful kind has been awakened; and there is evidently a loud call for renewed endeavours.

"At the present hour there are, it is quite certain, in one single town of Spain, nearly four thousand persons who have abandoned Papal worship, and who assiduously read and study the Holy Scriptures as their sole rule and standard. In other towns also, there are many persons, including not a few of the clergy, who protest against the tyranny and superstitions of the Church of Rome, and declare themselves desirous of further light and knowledge. There are not a few, moreover, of the Lord's own people in that land, watching, praying, labouring, and waiting for the overthrow of Anti-Christian error, and the advancement of gospel truth. In Turkey, the recent results of more than twenty years' unwearied missionary effort have been to show the hand of the Lord giving abundant blessing and encouragement. The encouragement now furnished for corresponding effort in Spain is far greater. Twenty *months* may not improbably accomplish there, by the divine blessing, as much as has been done in Turkey during the course of twenty years."

The momentous consequences which might be expected to follow the conversion of Spain to the Protestant faith, are well stated in *El Alba*, "The Dawn," a small Spanish periodical, which is acting as the pioneer of the gospel in Spain.

"But suppose the Spanish nation to become Protestant, how many advantages should we derive from that circumstance! On what a powerful auxiliary might we not calculate! All that Spain now gives to Rome, she would give to the support of the truth; and, therefore, the moral force of Spain's conversion would strike the death-blow of Rome, from which she would rise no more. In that case, the noble language of Castile would carry the principles of Protestantism to no less than *seventeen millions* of human beings who speak that language in America, and to *five millions* more who speak it in Asia. Her treasures would no longer be squandered away in the Holy Land on rosaries and scapularies; they would be employed in sending Bibles to the tens of thousands of Jews, descendants of those expelled from Spain and scattered over the East, but who still preserve the language of their ancient country.

"But again; Spain has five important military establishments on the north coast of the Empire of Morocco, in Africa, and in all of which the Spanish idiom is much spoken, as well by Jews as by the Spanish Moors.

"Spain has, also, on the western coast of Africa, a group of islands forming an important colony. It is, therefore, obvious that, with all these elements, if Spain were to become Protestant, a large portion of the Continent of Africa might reasonably be expected to follow her example."—*Free Church Record.*

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN APRIL, 1855.

SYNOD OF ALBANY.—*Pby of Londonderry*—Antrim ch 37. *Pby of Troy*—Waterford ch, of which 60 to con Mrs JOHN C HOUSE and Mrs ABBY MANDEVILLE 1 ms 376; Lansingburg ch 95; Sandy Hill ch mo con coll's 27. *Pby of Albany*—Albany 2d ch 261 12. *Pby of Columbia*—Jewett ch 3 . . . 799 12

SYNOD OF BUFFALO.—*Pby of Genesee River*—Bath 1st ch 80; Tuscarora ch 5; Groveland ch 22 65; Sparta 2d ch 25. *Pby of Buffalo City*—Bethany Centre ch 8. *Pby of Michigan*—Fremont ch 5. *Pby of Rochester City*—Rochester 3d ch Bible Class to ed *Cyrus* in North India 20; Vienna 1st ch Carso Crane to con the Misses MARTHA and MARY YOUNG 1 m's 60; Port Byron ch Sab sch 2 50 . . . 228 15

SYNOD OF NEW YORK.—*Pby of Hudson*—Scotchtown ch 53; Hopewell ch 21 62; Florida ch mo con 7; Goshen ch 160 06, a member 5, Sab sch to ed *Catherine Jessie McCartee* and *John S Crane* 50; Deer Park ch 12; Centreville ch 11. *Pby of Bedford*—Mount Kisco ch mo con's 7 24; South Salem ch add'l 2 75, Dorcas Society 32; North Salem ch mo con 7 50, Sab sch 4, and a little boy's missionary box 1, to ed *David Irving*; Patterson ch 8 59; White Plains ch 23 35. *Pby of Long Island*—Hempstead ch 30; Southampton ch 66. *Pby of New York*—Williamsburg ch mo con 32 03; Madison Avenue ch mo con 30, less 5 for *Home and Foreign Record*, Sab sch to ed *John D Wells* 15, less 3 for *Foreign Missionary*; Fifth Av and 19th st ch mo con 57 25; New York 1st ch mo con 146 94, Mr and Mrs Thorpe to ed child at Shanghai 6 25, Sab sch to ed *W W Phillips* 6 25, Teachers to ed *James Donaldson* and *Sarah C Dow* 12 50, Mrs Lowrie's Class to ed girl at Canton 6 25, Miss Jaudon's Class to ed *Fanny Phillips* 6 25, Infant Sab sch to ed *Walter Lowrie* at Spencer 6 25; Wallabout ch mo con 5; Brick ch ann coll of which 100 from a Lady through Dr Spring 662 89, mo con 20 57; Astoria ch mo con coll's 278 08; Forty-second st ch mo con 11 27, Sab sch to ed *Mohammedi* 25; Eighty-fourth st ch mo con 4 84; Bridgeport, Conn. 1st ch mo con 15; Grand st ch 200; Nyack ch 18; Chelsea ch mo con 17, Sab sch for sup of Bazar School at Allahabad 15 03; Brooklyn 2d ch H. K. Corning 50; Jamaica ch mo con 5 51; Yorkville ch mo con and Sab sch, of which 11 18 to ed *Mary Briant* and *John B Pinney* 14 40; Rutger st ch fem Foreign Missionary Association 28 75. *2d Pby of New York*—West Farms ch 15, less 3 for *Foreign Missionary*; Scotch ch 200; Canal st ch mo con to ed *Wm Hamilton* 2 50 . . . 2405 52

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Baskinridge ch 92; Pluckamin ch 24. *Pby of Passaic*—Paterson 1st ch ann coll 41, mo con colls 12; Newark 3d ch mo con 29 82, Sab sch 8, less 8 for *Foreign Missionary*; Chester ch 38 42. *Pby of New Brunswick*—Village ch, Freehold, 165, less 4 for *Foreign Missionary*; Trenton 1st ch 180, less 12 50 for *Foreign Missionary*; Princeton 1st ch 112 88, Missionary sewing society to ed *A Alexander, Samuel Miller* and *Charles Hodge* 75; Titusville ch to con Rev JESSE B DAVIS and Mrs JANE P DAVIS 1 m's 60. *Pby of West Jersey*—Bridgeton 1st ch Sab sch to ed *Samuel Beach Jones* and *Sarah Ralston Jones* 50, Children of a family 7; Cape Island ch Sab sch for 1854, 13 70; Camden ch 15; Cedarville ch, of which 20 from fem miss soc 65; Leeds' Point ch 11; Pittsgrove ch 30; Mays' Landing ch 17 15. *Pby of Newton*—Hardwick ch 36 19; Marksboro' ch 28; Danville ch 4; Upper Mount Bethel ch 12; Stroudsburg ch 10; Knowlton ch 26 62; Stewartsville ch 54 55; Harmony ch 61; '——' to con Rev ALEXANDER REID of Spencer Academy and Rev LEVI JANVIER of Lodiana 1 m's 60; Hope ch 5; Mansfield ch 30; Musconetcong Valley ch 10. *Pby of Raritan*—Flemington ch 180; Milford ch 7 80. *Pby of Luzerne*—Mauch Chunk Sab sch miss soc to ed *Richard Webster* and *Maria Salkeld* 15; Tamaqua ch 20, Sab sch to ed boy at Iowa Mission 10; Wyoming ch 44 25; Wilkesbarre ch 50 . . . 1687 63

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Philadelphia Tenth ch, of which 20 from a friend through the Pastor, M Patterson 20, S Mercer 10, H Campbell 10, S B Linnard 10, J R Snowden 5, J McMullen 5, B Orne 2, Rev Mr Connell 3 50, 188; North ch, of which 100 from Sab sch for sup of Rev A P Happer 149; Mariners' ch 21 25; Central ch in part 110 30; Second ch 11 50; Spring Garden ch Sab sch 20. *2d Pby of Philadelphia*—Holmesburg ch 8; Bridesburg ch 10; Doylestown ch, of which 5 for Shanghai Mission 50; Providence ch 'a lady' 2 50. *Pby of New Castle*—Port Deposit ch 27; Rock ch cent soc 6; Zion ch 22; Lower West

Nottingham ch 92; Oxford ch, Pastor's family for sup of children chosen in Mission Schools 50; Wilmington 1st ch 77 25. *Pby of Donegal*—Lancaster ch mo con coll's 33, Sab sch 22. *Pby of Baltimore*—Baltimore Central ch 315; Washington, D C. 2d ch 39 50; Baltimore Madison st ch 2, Sab sch for Corisco 23; Govanne Chapel and Sab sch 5; Frederick ch Ladies' sewing soc 20; Bel-Air ch 3. *Pby of Carlisle*—Big Spring ch, of which 5 from Sab sch 242 25; Hagerstown ch 21 50; Gettysburg ch mo con 11; *Pby of Huntingdon*—Hollidaysburg ch 40 11, fem miss soc for Allahabad School 71, little Thomas Smith 1, Margaretta Smith 1, and William Smith 70 cts, (contents of their missionary box,) Benj Redman 5; Spruce Creek 1st ch a friend 10; Lewistown ch 15 60; Alexandria ch 72 50; Middle Tuscarora ch 50; Shirleysburg ch 12; East Kishacoquillas ch 47 15; One-half Presbyterial coll 7 38. *Pby of Northumberland*—Williamsport ch 16 80; Buffalo ch 58 50 1995 79

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—New Salem ch 15 72; Cross Roads ch 59; Gilgal ch 26 85, Gilgal and Mount Pleasant ladies' miss soc 24; East Union ch 2; Currie's Run ch 13 50; Leechburg ch Sab sch 4. *Pby of Redstone*—Morgantown ch 20; Longs Run ch 33; McClellandtown, Pa, Barbara Diffenbach 1; McKeesport ch 40; New Providence ch 18. *Pby of Ohio*—Pittsburgh 1st ch mo con add'l 18 26, Mr Denny 2; East Liberty ch of which 20 add'l to con Mrs M M McIlvaine 1 m 82 63, mo con coll's 29 09, Sab sch 9, Cottage Hill miss'y soc 5; Concord ch 10. *Pby of Alleghany*—Butler, Pa, J R Coulter to con self 1 m 30; Clintonville ch 2; Utica ch 10. *Pby of Beaver*—Unity ch, bequest of Mrs Marquis 21. *Pby of Erie*—Franklin ch Sab sch to ed *Samuel Mills Eaton* 6 25. *Pby of Clarion*—Perry ch 2 15; New Rehoboth ch 5; Clarion ch 32, Sab sch 8 22. *Pby of Alleghany City*—Children in Anderson st sch for schools in India 7 23 536 90

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 3d ch Sab sch to ed *Edgar Woods and Maria Woods* 25; Mount Prospect ch 41 70; Fairview ch 54, less 30 for *Foreign Missionary*; Wheeling 1st ch mo con coll's 67 21; Upper Buffalo ch 43 15; West Union ch 12 50; Claysville ch 29 68; Cross Creek ch 101 40; Lower Ten Mile ch 14; Forks of Wheeling ch 47 45. *Pby of St. Clairsville*—Mt Pleasant ch 30 45; Wegee ch 9; Rich Hill ch 61 15. *Pby of Steubenville*—Steubenville, Ohio, Rev C C Beatty, D. D., 100; Harlaem Springs ch 12; Wellsville ch 8 45; Carrollton ch 19; Fairmount ch 7; Oak Bridge ch 8; Big Spring ch 19; New Cumberland ch 8; Cross Creek ch 5; Steubenville 2d ch 60 17; New Hagerstown ch 35 12. *Pby of New Lisbon*—Salem ch fem miss soc, of which 25 to ed *Clement Vallandigham* 28 27 816 70

SYNOD OF OHIO.—*Pby of Columbus*—Truro ch fem miss soc 19 30; London ch 3; Columbus 1st ch 92 04, mo con coll's for China 26 66, Sab sch to ed *James Hoge* and *Catherine Robinson* 50; Lithopolis ch 14; Worthington ch 28 46; Mifflin ch 18 25; Mount Pleasant ch 37 75; Columbus, Westminster ch 27 25; Blendon ch 12; Lancaster ch, proceeds of Railway Ticket 3. *Pby of Marion*—Marysville ch 6; Richland ch 1 75; Liberty ch 8 93; Iberia ch 10; Milford Centre ch 6; Bucyrus ch 9. *Pby of Zanesville*—Pleasant Hill ch 4; Zanesville 1st ch 27 78. *Pby of Richland*—Waterford ch 50 cts; Milwood ch 3; Ashland ch mo con 1 65, Sab sch to ed *John Robinson* at Corisco 25; Perryville ch 5; Lexington ch 10; Belleville ch 3 38; Bladensburg ch 8 75; Olivesburg ch 12; Savannah ch 19 493 45

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Chillicothe 1st ch for sup of Rev R S Fullerton 133 37, Sab sch to ed *Irwin Carson* 50; Rocky Spring ch 6 25; Union ch 9; Hillsborough ch, of which 10 bal to con Mrs Anne Fallis 1 m 74 75, Mrs Sarah Johnston, bal to con James M Johnston 1 m 5, L H Barry and children of infant sch 5, Young ladies of Oakland fem sem 8, Miss E L Grand Girard's class in Sab sch 7 11, and Rev S Steel and lady 9 to ed *S Steel*, in all from Hillsborough ch 108 86; New Market ch in part to con Martha Anne Williams 1 m 15. *Pby of Miami*—Dick's Creek ch 3; Monroe ch 6 75; New Jersey ch 22 75; Enon ch 9. *Pby of Oxford*—Bethel ch 72; Oxford 1st and 3d chs 16 82. *Pby of Cincinnati*—Central ch, a lady for Liberia Mission 15; Pleasant Ridge ch 26; Reading ch 23; Cinn'a 7th ch ann coll 104 50, Ladies' Miss Soc 150, Sab sch quarters colls 25 59. *Pby of Sidney*—Sidney ch 18. *Pby of Findlay*—Findlay ch 68; Blanchard ch 10; Lima ch 4 896 89

SYNOD OF INDIANA.—*Pby of New Albany*—Owen Creek ch 4 11; Livonia ch 12 08, Sab sch, to ed *Bennie Barr* 19. *Pby of Indianapolis*—Bethany ch 15. *Pby of White Water*—Dunlapsville ch 11; Ebenezer ch 2. *Pby of Palestine*—Pleasant Prairie ch 22; Palestine ch 11 96 19

SYNOD OF NORTHERN INDIANA.—*Pby of Logansport*—Delphi ch 43 90. *Pby of Lake*—Constantine ch Sab sch, to ed *S C Logan* 6. *Pby of Crawfordsville*—Union ch 22. *Pby of Muncie*—Union ch 7; Hopewell ch 5 83 90

SYNOD OF ILLINOIS.—*Pby of Peoria*—Farmington Ill, Mrs M Simpson 3; Bloomington ch ann coll in part 92 25, mo con colls 18 45, Sab sch for sup of a teacher at Agra 30. *Pby of Rock River*—Princeton ch 15 158 70

SYNOD OF WISCONSIN.—*Pby of Dane*—Dane ch 15. *Pby of Milwaukie*—Milwaukie North ch Sab sch to ed *J M Buchannan* 10. *Pby of Winnebago*—Neenah ch 31 80; Proscheron Welsh ch for Otoe and Omaha Mission 13; Fort Winnebago ch, of which 20 from Sab sch, to ed *Reginald Heber* 80, less 6 for *Foreign Missionary* 143 80

SYNOD OF IOWA.—*Pby of Des Moines.*—Winchester ch 4 00

SYNOD OF MISSOURI.—*Pby of Upper Missouri*—Lexington ch mo con colls 38, Ladies' miss soc 57 50 95 50

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville, Ky, Rev W W Hill, D D 10; First ch in part 117 30, mo con 22 78; Second ch in part 128 30. *Pby of Muhlenburg*—Hopkinsville ch mo con 5; South Carrolton ch 1; Greenville ch 1. *Pby of Transylvania*—Lebanon ch 8; Paint Lick ch 10; Bethel ch 7; Danville 2d ch in part 491. *Pby of West Lexington*—Bethel ch 35 836 38

SYNOD OF VIRGINIA.—*Pby of Lexington*—Lexington ch 158 75; Old Oxford ch 13 12; New Providence ch, coloured members for African Mission 4 25; Bethesda ch 13; Windy Cove ch 14 75; Pisgah ch 4; Goshen ch 5; Bethany ch 3 50; Central Union ch 1 58; Shemariah ch 13 23; Warm Springs ch 3; Harrisonburg ch 5 60. *Pby of Winchester*—Patterson's Creek ch 10; Charlestown ch 50; Lewinsville ch 10. *Pby of West Hanover*—Sundry churches 58 50. *Pby of East Hanover*—Bethlehem ch in part 31 35; Richmond 2d ch 50; Norfolk ch 121 56 571 19

SYNOD OF NORTH CAROLINA.—*Pby of Concord*—Back Creek ch 47 67; Rocky River ch 86; Taylorsville ch 7 45; Morgantown ch 10, a lady 5, juv soc to con E. J. Erwin 1 m 30; Ebenezer ch 6; Unity ch (Rowan) 4 25, J. H. Greenlee and wife 10, fund of a deceased child 1 06; Marion ch 10 50; Siloam ch 4 30; Third Creek ch 5 50; Statesville and Bethesda chs 39; Fifth Creek ch 3 60; Thyatira ch 11 05; Concordtown ch 65 35; Providence and Sharon chs 39 10; Mallard Creek ch 25 20; Ramah ch 23 50; Bethpage ch 16, Charles McKisson 1; Poplar Tent ch 50 10; Centre ch 20; Sugar Creek ch 87 50, Ladies' miss soc 31 50; Unity ch (Lincoln) 42 25; Pleasant Hill ch 9; Machpelah ch 10; Goshen and New Hope chs 10 90; Salisbury ch 75; Charlotte ch 147 67; Prospect ch 29; Bethel ch 19, 981 45

SYNOD OF NASHVILLE.—*Pby of Nashville*—Clarksville ch, of which 30 from Sab sch to ed *John T. Hendrick*, 302 87, less 6 for *Foreign Missionary*, 296 87

SYNOD OF SOUTH CAROLINA.—*Pby of Bethel*—Unionville ch 7. *Pby of Charleston*—Circular ch a few individuals 31, 38 00

SYNOD OF GEORGIA.—Fla. A. A. L., a little girl 8 years old, for Corisco 5; Bath and Burke fem miss soc for Agra Mission 23. *Pby of Hopewell*—Athens ch 151 95, miss soc 98 11; Augusta ch four mos con coll's 60 10, fem for miss soc 54; Milledgeville ch 65; Macon ch, of which 30 to con Thos. Gresham 1 m and 50 from Sab sch to ed *Robert L. Breck* and *Heman Mead* in India, 231 30. *Pby of Georgia*—Mount Vernon ch 50; Walthourville ch 13; Flemington ch 23 51; Dorchester ch 34 25; Jonesville ch 25 83; Hinesville ch 16 50. *Pby of Flint River*—Newnan ch 10; Mount Tabor ch 5; Muscogee ch 20 75; Decatur ch 20; Atlanta ch 13 53; Ephesus ch 12 50, fem benev soc 7 45; Fairview ch 21 75; Alcovia ch 2 45; La Grange ch 22 65; Griffin ch 20; Bethany ch 30; Columbus 1st ch 108 25. *Pby of Florida*—Jacksonville ch 14 25. *Pby of Cherokee*—Rome ch 54; Roswell ch 47, 1261 15

SYNOD OF ALABAMA.—*Pby of South Alabama*—Mobile 2d ch, of which 75 65 mo con coll's, and 25 from Sab sch to ed *E. P. Smith*, 250; Uniontown ch 20; Friendship ch 1 60; Newberne ch 25; Black's Bend ch 5; Marion ch 20 05; Fairview ch 35; Valley Creek ch, of which 18 from colored members for African mission, 165 75; Salem ch 50; Mount Pleasant ch, of which 25 from juv miss soc to ed heathen child, 44; Centre Ridge ch 35; Camden ch 5; Flat Creek ch 11 75; Mobile Bethel ch to ed *Moshumeed Ali Khan* 20. *Pby of East Alabama*—Bethel ch, 26, 714 15

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Vicksburg ch 63; Clinton, Mi., Miss M. Cameron 2 50; Ebenezer ch 8 50; Natchez ch mo con 61 60, Sab sch 12 75, colored members 20 73, Jackson, Miss., Sally Cooper a free colored woman 5. *Pby of Louisiana*—Carmel ch 85; New Orleans 3d ch 30. *Pby of Tombeckbee*—Columbus ch 30; Wahoolock ch Mrs. Wise 2 50; Starkville ch 8, 329 58

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—Oxford ch mo con 20; Holly Springs ch Sab sch to ed *Charles Dod* 26 66; Water Valley ch 2; Sand Spring ch 6; Panola ch 4; Harmony ch 9 75; Pontotoc ch 4; Lebanon ch 7; Corinth ch 5; Chulahoma ch 10; Philadelphia ch 12; Hopewell ch 9 15; Ripley ch 19, juv miss soc 21; College ch 17; Presbyterial coll 11 55, Mrs. J. H. Livingston 10, Mrs. M. J. Read 10. *Pby of Memphis*—Mount Carmel ch ladies' se'g soc 32; Salem ch 3; Germantown ch 4, 243 11

SYNOD OF ARKANSAS.—*Pby of Arkansas*—Little Rock ch 2 00

SYNOD OF TEXAS.—*Pby of Brazos*—Columbus ch for sup of Conoley scholarship, 5 50

SYNOD OF CALIFORNIA.—*Pby of Oregon*—Clatsop ch 10 55

Total from churches, $15,732 15

GENERAL SYNOD OF REFORMED PRESBYTERIAN CHURCH. Received from Geo. H. Stuart, Esq., Treasurer of Board of Foreign Missions for sup of Rev. James R. Campbell and Rev. James Caldwell at Saharunpur, and of Rev. John S. Woodside at Dehra, Northern India, 900 00

LEGACIES.—"———," S. C., Interest on Mrs. E. L. Simmons's Legacy for Foreign Missions 325; Cinna, O., Estate of John Gallagher, deceased, 30; Nicholasville, O., Bequest of James Maitland, 100; Interest from Underwood Estate 30, 485 00

MISCELLANEOUS.—Dover, Mich., W. R. 1; Danville, Va., Mrs. E. Smith 1 50; "unknown" to furnish Bibles to the heathen, 2; Bell Air, Florida, John Parkhill, 5; C. H. E. 25 cts.; "Harrisburg, Pa." 15; New Brunswick, N. J., Rev. J. J. Janeway, D.D. 700; A friend, 20; Proceeds of sale of Ivory rings 5; Proceeds of sales of Memoir and Sermons Rev. W. M. Lowrie 45 25; A friend 2 50; E. V. A. 2 50; Shirleysburg, Pa., John Brewster, to con Rev. G. M. Shaiffer 1 m 80; Anonymous per Rev. Dr. McKinney 5; Mary Jane Irwin (a child's offering) 1; Phila., Pa., Robert Creighton 20; A young lady of Richmond, Va., 5, 911 00

Total receipts in April, $18,028 15

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—
Amount previously reported, $12,247 08
Croton Falls ch, N. Y., 25;
University Place ch, N. Y.,
James Brown 100; Scotch ch
N. Y., Mrs. M. Johnston, 100;
North ch Phila., "a member"
5; Hopewell ch Ill's, 'a member' 5; Richmond, Va., Rev.
T. V. Moore, D. D., 27; A
female friend in Georgia 100;
Mrs. E. Smith, Danville, Va.
1; Wm. Wilson, deceased,
3, 366 00

$12,613 98

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies' Sewing soc of 2d ch, Pittsburgh, Pa., one box clothing 47 94; Ladies of Ebenezer ch, Pa., one box clothing; Ladies of Richland ch, and one lady of Rockland ch, Pa., one box clothing 23 50; Several ladies of 1st ch, N. Y., 129 garments for Chippewa and Ottowa Mission, Miss M. Bunce, one bed quilt for Omaha Mission; Mrs. Glover, N. Y., seven bonnets for girls at Grand Traverse; Fem for Miss Assoc of Rutgers street ch, N. Y., one box of clothing for Chippewa and Ottowa sch at Grand Traverse; Ladies of Bridgeton 1st ch, N. J., one box clothing for Spencer Academy.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, and General Agent, No. 265 Chestnut street.

All communications, reports, and orders, from Colporteurs, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

STATISTICS OF THE BOARD OF PUBLICATION.

We trust it is in no spirit of self-gratulation, but with devout thankfulness to the Giver of all good, that we present to our readers the following abstract of the doings of the Board during the fifteen years of its existence. Commencing in the humblest way, but in the hands of men of strong faith, ardent zeal, and firm purpose, by the blessing of God it has arisen to a commanding eminence, and has made its influence felt in every quarter of the globe. God has said, "My word shall not return unto me void." Faith might rest satisfied with the promise that so much precious seed has not been sown in vain; but we have the evidence of sense, that the promise has actually been fulfilled. Our eyes have seen, and our ears have heard of sinners converted to God and saints edified and comforted by means of these publications. But we must not forget that what has been done bears a very small proportion to what remains to be done. Let us then thank God, and take courage to pursue our onward way, until no man shall need any more to teach his neighbour, but all shall know the Lord from the least to the greatest.

Sizes and number of the books published by the Board.

1	Quarto.
13	Octavo.
71	Duodecimo.
16	Sixteen mo.
210	Eighteen mo.
55	Thirty-two mo.
3	Sixty-four mo.
369	works.

Of these works there have been printed 1,922,538 volumes.

The Board has also printed

Psalm and Hymn-books,	439,500	copies.
Sabbath-school Hymn-books,	66,500	"
Psalmodists (music-books,)	27,500	"
Books in German,	9,250	"
Family Almanacs,	188,000	"
Question-books,	30,000	"
Catechisms,	870,000	"
Tracts in 8vo.	4,500	"
* Tracts in 12mo.	1,376,700	"
Tracts in 18mo.	20,200	"
	3,032,150	copies.

Total number of copies of Books and Tracts 4,954,688.

The Board has likewise published 3,592,000 numbers of the *Sabbath-school Visitor*, a strictly religious paper, each number of which contains as much reading matter as an 18mo volume of 50 pages in small pica leaded. This would make an addition to our Sabbath-school literature of 1,796,000 volumes of 100 pages each, or 35,215 Sabbath-school libraries of 51 distinct volumes, illustrated with numerous engravings.

* NOTE.—This includes 18 tracts published by the Presbyterian Tract and Sabbath-school Book Society, from which the Board of Publication originated.

A GOOD WORD FROM ABROAD.

We publish with pleasure the following favourable notice of our operations, extracted from the Halifax *Presbyterian Witness*.

PRESBYTERIAN BOARD OF PUBLICATION.

The sixteenth annual report of this noble Institution; its "Principles and Plans;" its "Alphabetical and Descriptive Catalogues;" its Almanac for 1855, replete with Presbyterian and general denominational statistics; and not a few of its Books, Pamphlets, and Tracts, are before and around me. A statement of some of the facts which they contain, will, I doubt not, suggest some important practical ideas. In particular, I trust it may lead to an effort on the part of the Presbyterians, and friends of Evangelical Christianity in these Lower Provinces, to put themselves into a position to reap the advantages which the Board is ready to confer; to accept the gifts which it so generously offers, and to aid in accomplishing the beneficial results which are the grand end of its organization.

During the past year the Board had 151 colporteurs in commission, of whom one was in India, one hundred and forty-four in the United States, and only six in the British Provinces, five of them being in Nova Scotia and one in Canada West. The appointment of a colporteur by the Presbytery of St. Stephen was subsequent to the publication of the report. It is hoped, however, that by the time the next report shall have been presented, there may be as many Agents reported from New Brunswick alone, as are at present found in all the Lower Provinces. There is abundant room for them all; a hearty welcome will be given by the people; and sufficient inducement offered by the Board, especially to those whose hearts are in the work, and whom the love of Christ constraineth.

During the past year the Board distributed 135,983 volumes, of which 16,098 volumes were donations. It also, by the same colporteur agency, distributed gratuitously 1,300,547 pages of Tracts. These, so called tracts, embrace frequently valuable treatises, such as Dr. Samuel Miller on Presbyterianism, and on Infant Baptism; Drs. William Symington and J. J. Janeway on the Atonement; Newman Hall's Come to Jesus; Ryle's Cross of Christ, and Do you Pray; Sacrifice of Mass, by Henry Cooke, D.D., LL.D.; many of the smaller works of McCheyne, Dr. James Hamilton, Robert Hall, President Edwards, the Alexanders of Princeton, Dr. Doddridge; in short the choicest productions of all the great and good, whether living or departed, without respect of creed or country. From what I have already witnessed as to the kind of places in which our own colporteur has introduced these valuable works, I can well understand the Report when it intimates that, in their distribution, the colporteurs have encountered "Unitarians and Universalists, Pelagians and Socinians, Deists and Infidels, as well as less pernicious errorists." The number of families visited, of whom very many were conversed and prayed with, was 68,185, of which no less than 2,340 Presbyterian families were found *without* the Confession of Faith; and 1,603 families, (of different denominations) *without any religious* book, except the Bible. Of course, the two last mentioned items afford a proof that the families in question were destitute of pastoral instruction. The sad state of things thus disclosed forms a fearful aggravation of the latter great want. I need hardly say that such destitution, both as to religious books and the preaching of the word, has been of very old standing in New Brunswick, and still exists in many parts. Indeed, the absence of the Bible itself, and of books of every description, has been discovered in quarters where such a discovery was not at all anticipated.

The sale of books within the bounds of the Presbytery of St. Stephen has far surpassed expectations. Indeed, it is a most interesting sight to drive out to the colporteur's head quarters on one of those winter evenings, and to observe the eager throng by which he is found to be surrounded. His large box has been opened; his books have been strewn around the table. There are Calvin's Institutes, and M'Crie's Life of Knox; there are Owen on Justification, and Charnock on Regeneration; there is a most tempting edition of the Pilgrim's Progress, and here are the choicest works of Baxter, Henry, and Doddridge. There also are the British Reformers from Wickliff and Bilney to Fox and Coverdale. There is "Leila Ada," the Jewish convert, with a portrait, which will certainly sell the book, as may be seen by looking at the admiring faces of the spectators, not that one of the most saleable books in the whole collection and the most absorbing story amongst them, needs any such recommendation. If the resources of our book-loving visitors were equal to their wishes, the colporteur would speedily be relieved of his precious collection; as it is, two, and three, and four, and up to eight dollars' worth, have been borne away by single individuals. Children's books have a great run, for if one little boy or girl has obtained the "Children of the Bible," or "Little Mary," or "Sarah Lee and Susan Gray," why should not all their little neighbours have these books also, whether the prices be forthcoming or not? Blessings manifold be on them all, the Board, the books, the colporteur, the buyers, and the children!

Our Presbytery will nominate additional colporteurs so soon as suitable men can be found.

I believe there is abundant field for three or four colporteurs within the bounds of each of our three Presbyteries, not to mention the wants of our brethren of the Reformed Presbyterian Church, of the Established Church of Scotland, and of the Presbyterian Church of Nova Scotia. The salary allowed is at the rate of 200 dollars per year, including in this sum, however, 50 dollars for outfit. The Board pays all necessary expenses. In a letter to the writer the superintendent of the department says, "We consider it indispensable that the colporteurs should be pious men, and very desirable that they should be Presbyterians. But the glory of our Lord Jesus Christ, and the extension of his kingdom, should be his predominant desire." Nothing, indeed, is more praiseworthy than the catholicity of the Board, as may be seen in the works it has selected from every evangelical denomination, and as evinced in the above extract. But herein it only exemplifies the catholicity of Presbyterianism, as taught in the Westminster Standards, and as ever exemplified by all genuine Presbyterians.

The Board publishes a monthly *Record*, and a valuable bi-monthly *Sabbath-school Visitor*. The latter is far beyond any child's paper known to me, in excellence of matter, if not in perfection of its illustrations.

THE MINISTRY AND COLPORTAGE.

We had occasion in the *Record* for April to quote a brief article from the *Southern Presbyterian*, published at Charleston, S. C. In the same excellent paper we find, under date of March 10th, an article under the above heading, which, although somewhat longer than we are accustomed to insert, we venture to transfer entire to our columns.

The increase of the number of competent and faithful ministers of the gospel, is the great necessity of the Church in our country. On this subject we presume there is no diversity of sentiment among those who have given their attention to the complaints which reach us from every branch of evangelical Christians. One of the hopeful indications of the times is, that the want of an enlarged number of such ministers begins to be felt, and, as a consequence, in some degree at least, the energies of the Church are directed to a removal of the evil.

But the increase of the ministry is the work of time. The young men whom God may call and incline to the sacred office, are to be educated for its functions. In some churches, and in our own particularly, the requisite process of preparation extends through several years, varying according to the stage in his mental cultivation, to which the candidate has attained at the time when he devotes himself to the service of the Church. It becomes then a question for the serious consideration of all who love the kingdom of our Lord, and desire the salvation of the thousands in our land that are now perishing for lack of knowledge. What shall be done for the relief of our spiritual destitutions, until such time as an adequate number of ministers shall be sent forth into the vineyard? We do not ask whether any agency of what kind soever shall supersede the ministry, nor whether the work pertaining to the office can be fulfilled as successfully by any other instrumentality. On this subject the doctrine of the Scriptures is explicit; with us it is positive and final. Any scheme, therefore, which proposes to dispense with the ministry of the word, or any the legitimate tendency of which is to disparage its value, we are prepared to reject as unauthorized by the principles of the gospel, as well as by its letter, and as necessarily detrimental to the best interests of the Church and of the world. In perfect accordance with these views, however, we may ask, seeing that the paucity of ministers leaves many portions of our land destitute of their services, and that, in the nature of the case, this "lack of service" must continue for some

years to come, what shall be done in the meantime for their religious welfare? We have not ministers to send to them; is there any other agency by which we may reach them and do them good?

After all the examination we have been able to give the subject, we have seen no agency that seems to promise so much as that of colportage, as conducted by our Board of Publication, or by the American Tract Society. It requires little time, comparatively, to put it in efficient operation. It is eminently distributive in its action. It may be sustained at a less expense than any other agency which accomplishes an equal amount of work in anything like the same time. It has upon it already, the seal of God's blessing. Not to speak of other forms in which its happy fruits have been developed, the numbers in all parts of the country, whom it has already brought to the knowledge of Christ, would, if gathered into one body, form a great army of redeemed sinners.

We have thought that this plan of colportage is particularly adapted to the condition of our Southern and Southwestern States. Our people, for the number of them, are dispersed over a very wide extent of territory. Their habitations for the most part are far asunder, and but a small number can meet together at one place for public worship. This renders it necessary to provide an unusually large proportionate number of ministers, if all shall enjoy the full privileges of the gospel. Such a supply of ministers cannot now be furnished; we fear that many years shall elapse before the disability will be removed. Even the inadequate, very inadequate number now in the field, owing to the sparseness of the population and other causes, are not supported to such an extent that they can all devote their entire labours to their appropriate work. But the colporteur, with the excellent books placed in his charge, may traverse the land in every direction, explore every corner, visit every house, and leave there that which, if God is pleased to bless it, will nourish the soul of the Christian, and direct the sinner to the "Lamb of God who taketh away the sin of the world." The *book* may not be as good as the *sermon*, but it may help much to make the sermon more efficient, and where the sermon cannot be had, the book may be of unspeakable value.

It is not our purpose, however, to dwell on the importance of colportage in its general influence, but to speak of it in its relation to the ministry in the present exigency of the Church, growing out of the inadequate number of those filling the sacred office. It appears to us that in its progress, especially if its operations should be much enlarged, it will exert an important influence upon the supply of ministers. It would contradict all that we have learned of the effect of a wider diffusion of gospel light and of deeper impressions of Divine grace upon the hearts of men, to suppose that the circulation of good books will lead to a depreciated estimate of the value of public preaching and other ordinances of God's house. On the contrary, wherever such books are distributed and are read, (the blessing of God accompanying) an increased desire is awakened to enjoy these privileges, and more exertions and sacrifices are made to obtain them.

The first effects, therefore, of the successful services of the colporteur will be to create a larger demand for ministers. And this we should hail as itself a blessing to the Church; for let the demand increase, and let the Church see and feel that it is increasing, then there will be more prayer to the "Lord of the harvest," and more of a spirit of personal and of household consecration to his cause. When the Church shall thus be brought up to the measure of her duty, ministers in greater numbers will be sent forth. God is able to raise them up.

Besides, of those whom it may please our Lord to convert unto himself through the instrumentality of the books put in circulation, there will be the usual proportion who will devote themselves to his service in the work of preaching the gospel. When we hear of a revival of religion, one of the first inquiries we make is, how many will it furnish to the ranks of the ministry. Every agency which multiplies the number of Christians, we expect to multiply also the number of ministers. The labours of the colporteur have not been, and will not be wanting in the same fruits.

Looking then at the results of an efficient and extended system of colportage upon the increase of the ministry, we must regard it as an agency that God has raised up at the present time to accomplish a great work on behalf of our country. We rejoice in the success which has crowned its labours under the control of the American Tract Society, and we rejoice in the energy displayed by the Board of Publication of our own Church in giving through the same channel a wider circulation to their most valuable books. It is painful, however, to observe that the Board are greatly restricted in their plans by the want of sufficient means to carry them forward. Will not our churches come to their relief, and that speedily?

A FAITHFUL LABOURER GONE TO HIS REWARD.

Died, April 24, at Medina, O., Mr. John R. Patton, a zealous, devoted and successful colporteur of the Board of Publication. His disease was pulmonary consumption, under which he gradually sunk, until, in the language of one who was privileged to minister at his dying bed, "his happy spirit passed triumphantly and sweetly away."

How richly he was endowed with the true colporteur spirit, will be seen from the following extracts from his correspondence with the Board. Writing, Oct. 26, 1854, he says:

"The pleasure derived from this truly great and excellent work has done much toward sustaining me when depressed by physical exhaustion, and it has been a privilege which I feel that I do not sufficiently appreciate. Feeble, indeed, is the instrument employed, but it is, I firmly believe, the great doctrines and other truths revealed in the word of God, that is sown thus on a field where I hope the Spirit of God will bless it, and make it effectual in the sanctification of his people and the conversion of sinners, and in leading many of our precious youth to embrace, intelligently, those doctrines that lead them, like Mary, to the feet of Christ."

March 7, 1855, he writes:—"Your very kind letter should have had an earlier reply, acknowledging the generosity of the Board towards an unworthy servant, who has performed only a feeble part as an instrument in the hand of God, in extending the knowledge of the precious gospel of his Son. This is truly a glorious work, and eternity alone will reveal its influence in checking error, in enlightening the minds of thousands in reference to the way of salvation by grace, leading them to Christ as the only foundation; feeding the advanced Christian with strong meat, and refreshing the weak with milk and honey; guarding the inexperienced against the dangers of the way, and opening up the precious fulness of the gospel for their encouragement; instructing all to whom they come, in the principles of truth, none being left without something adapted to their case. Even the little child is amply provided for, and every colporteur who bears with him the Catechism and the excellent little books provided for them, is sowing good seed where we may hope it will be fruitful. May God prosper this work more and more abundantly with the attending influences of the Holy Spirit, that it may redound to his glory.

"It is painful for me to write. I am steadily declining and have no hope of recovery. My refuge is in Christ; to him I look. In him is my trust. My pen must ere long lie still. My prayer to God is, that you, and all who stand in your position, may be blessed and your labours crowned with abundant success."

Again, March 8, he says:—"Finding myself sinking under the influence of pulmonary disease, and my means very much limited, I enclose a half-year's subscription for the *Record*, wishing it stopped with the June number, as my year begins with January, I have taken it from its first issue, and felt that if I had but one paper it must be the *Record*.

"One who feels a deep interest in the progress of the gospel cannot but ask, 'Watchman, what of the night?' and be anxious to know not only what success it is meeting, but what our own beloved Zion is doing.—Would that every member of our Church read it."

May he, being dead, still speak to many a young man in our Church, to convince him of the duty and privilege of engaging in this important work.

LEILA ADA.

A copy of this interesting volume with a portrait, will be sent free of postage for 67 cents in post office stamps, or to a clergyman for 56 cents. Address J. P. Engles, Publishing Agent, No. 265 Chestnut street, Philadelphia.

NEW TRACTS.

No. 171.—*Does your Faith grow?* 4 pp. By the Rev. Dr. Plumer.

A searching inquiry, suitable for all who profess the religion of Christ.

No. 172.—*A Time to dance.* 28 pp. By the Rev. J. Ramsey Wilson.

A seasonable publication, in this age, when there are found, among the dancing daughters of the Church, more imitators of the daughter of Herodias, than of the sister of Moses—more who dance to gratify vanity, if not some worse passion, than to glorify God.

HONORARY MEMBERSHIP.

A donation of *Thirty Dollars* at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION FROM APRIL 12th, 1855, TO MAY 14th, 1855, INCLUSIVE.

Pby of Londonderry.—Antrim ch, per Rev J H Bates	$21 25
Pby of Troy.—Troy 2d ch, per P M Corbin 176 88; Stillwater 1st ch 34 22, per Samuel G Eddy, Esq	211 10
Pby of Albany.—Schenectady ch 80, per Rev Dr Backus; Balston Spa ch 13 37, per Charles F Taylor; Broadalbin ch Sab sch, per Rev W J Monteith 2 16; Albany 2d ch, per Galen Batchelder 284 48	300 01
Pby of Genesee River.—Tuscarora ch, per Rev W D McKinley 5; Caledonia ch, per Rev John W Major 35; North Sparta 1st ch, per Rev Stuart Mitchell 5	45 00
Pby of Mohawk.—Oswego ch, per Rev R W Condit, D. D., bal to con his son hon mem	10 00
Pby of Bedford.—Yorktown ch, per Rev S D Westervelt 5; South Salem ch, per Wm Rankin, Jr, 37 50; Patterson ch, per ditto 8 14	50 64
Pby of New York.—Bridgeport ch, per Wm Rankin, Jr.	21 00
Pby of New York 2d.—Sing Sing ch 10; West Farms ch 5, per Wm Rankin, Jr,	15 00
Pby of New Brunswick.—Princeton 1st ch, per J W Lane, Esq.	11 00
Pby of Newton.—Belvidere ch, for Distribution Fund 10, for Colportage Fund 20, per Rev H N Wilson, D. D.; Upper Mt Bethel ch 12; Stroudsburgh ch 5; Stewartsville ch 23 23, per Rev A Tully, Treas.	70 23
Pby of Burlington.—Mount Holly ch, "A Friend," per Rev Samuel Miller	50 00
Pby of Philadelphia.—Central ch, from S E Weir 5, S Colwell 30, A W Woodward 5	40 00
Pby of Huntingdon.—East Kishacoquillas ch, per Rev Samuel Lawrence	19 00
Pby of Northumberland.—Lewisburg ch, per Rev James Clark, D. D.	50 00
Pby of Blairsville.—Saltsburg ch, per Rev W W Woodend, through Mr Sterrett	23 43
Pby of Columbus.—Columbus 1st ch, per Thomas Moodie, Esq.	3 75
Pby of Richland.—East Union ch, per Rev J M Faris, Treas.	5 25
Pby of Dane.—Dane ch, per Rev E Blachly	2 00
Pby of Winchester.—Martinsburg ch, per John N Bell, Treas.	6 50
Pby of West Hanover.—From F N Watkins	30 00
Pby of Harmony.—Cheraw ch, per J F Matheson	50 00
Pby of Georgia.—Pleasant Grove ch, per Rev C C Jones, D. D., 15; Mount Vernon ch, for Colporteur Fund 39	54 00
Pby of Flint River.—Ephesus ch 18 30; Perry ch 10; La Grange ch 10 06; Griffin ch 10; Fellowship ch 2 50; Muscogee ch 9 55; Bethany ch 10, per Rev R T Marks, less 41 cts	70 00
Pby of Central Texas—Oak Island ch, per Wm M Baker	4 10
MISCELLANEOUS.—Miss Ann Whitehill, Marietta, Lancaster Co, Pa, per Samuel Redsicker 10; "A Friend" to Colportage 1000; A young Lady of Richmond, Va, per W. F. T. 5; M V Lanier Oxford, N C, through W S Martien 3; Matthew Kean 5; Rev J J Janeway, D. D., Colportage Enterprize 100	1123 00
Total,	$2286 26

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. J. D. Paxton, D. D., and the Mulberry church, Shelbyville, Kentucky.

Rev. J. J. Bullock, D. D., and the Second Church, Louisville, Kentucky.

Rev. S. H. McDonald and the church of West Kishacoquillas.

Rev. Jos. H. Callen and the church of Uniontown, Pennsylvania.

Rev. James Davis and the church at Morgantown, Virginia.

Rev. Alexander Shand and the church at Sharpsburg, Pennsylvania.

Rev. A. W. Miller and the church of Fishing Creek, Bethel Presbytery.

Rev. James Douglass and the church of Lancasterville, South Carolina.

Rev. A. R. Naylor and the church of Cheviot; and he has accepted an invitation to supply the church at Piketon, Ohio.

Rev. Stuart Mitchell and the church of Warsaw, New York.

Rev. N. B. Klink and the Church of Ballston Spa, New York.

CALLS.

Rev. L. W. Williams has accepted a call to the United Churches of Landisburg, Centre, and Upper, Presbytery of Carlisle.

Rev. W. W. Eells has received a call to the Church at Carlisle, Pennsylvania.

Rev. B. E. Collins has accepted a call to Moshanon church, Presbytery of Huntingdon.

Mr. McGaughey, a licentiate from Ireland, has accepted a call to the Long Run church, Presbytery of Redstone.

Mr. H. Rosebrough has accepted a call to Georges Creek church, Pennsylvania.

Rev. William F. Junkin has accepted a call to the Church of Falling Spring, Rockbridge County, Virginia.

Mr. Charles S. Robinson, a licentiate of the Troy Presbytery, has received a call from the Park Presbyterian Church, of Troy, New York.

Rev. William M. Robinson has accepted a call to the First Presbyterian Church, Newark, Ohio.

Rev. Frederick Knighton has received a call from the Church at Oxford, New Jersey.

Rev. John McCluskey, D. D., has accepted an invitation to become associate pastor of the church of Neshaminy, Pennsylvania.

Rev. Griffith Owen, has received a call to the Third Presbyterian church, Baltimore.

Rev. J. P. Carter, of the Bethel church, Maryland, has declined the call to the church of Great Conewaga, Presbytery of Carlisle.

ORDINATIONS AND INSTALLATIONS.

Rev. J. B. Adams has been installed pastor of the churches of New Berlin on the 12th of April, and Hartleton on 13th of April, which together with Mifflinburg make one charge.

Rev. W. S. Wilson was ordained and installed pastor of the Church at Warsaw, Indiana, on the 18th inst., by the Presbytery of Fort Wayne.

Rev. Jerome Twitchell was installed pastor of the Presbyterian church at Houston, Texas, on the 8th of April.

On the 18th of April, the Presbytery of Washington, at Wheeling, Virginia, ordained John S. Marquis and Samuel H. Jeffrey, as Evangelists.

Rev. Smith Sturges was installed pastor of the Church of Phillipsburg, New Jersey, on the 17th of April, by the Presbytery of Newton.

Mr. Daniel Steele was ordained and installed pastor of the Galum Church, near Pinckneyville, Illinois, by the Presbytery of Kaskaskia, at their late meeting.

Rev. A. C. Allen was installed at Hopewell, Indiana, by the Presbytery of Indianapolis, on April 3d.

George C. Fleming, M. D., licentiate of the Presbytery of New Brunswick, has been ordained to the gospel ministry, by the Presbytery of Florida.

Rev. W. C. Corbett was ordained and installed pastor of the Church at Wilton, South Carolina, on the 28th of April.

LICENSURES.

At the recent meetings of Presbyteries, the following candidates have been licensed to preach the gospel.

Messrs. E. D. Mackey, James Reardon, Samuel R. Gayley, and Charles R. Mills, by the Presbytery of New Castle.

Mr. N. Lyons, by the Presbytery of Redstone.

Mr. Hugh W. Guthrie, by the Presbytery of Alleghany City.

Mr. Samuel R. Wilson, by the Presbytery of Washington.

Messrs. Horace G. Hinsdale, Elias M. Crane, Everard Kempshall, and Daniel D. Sahler, by the Presbytery of New York.

Mr. Ezra F. Munday, by the Presbytery of Elizabethtown.

Mr. A. J. McMillan, by the Presbytery of Richland.

Mr. Thos. G. Scott, by the Presbytery of St. Clairsville.

POST-OFFICE ADDRESSES CHANGED.

Mr. Merit Harmon from Sanford, Michigan, to Cascade, Iowa.

Rev. C. H. Ewing from Cape Island, N. J., to West Philadelphia, Pa.

Rev. E. Scudder High from Osceola, Ill., to Arispe, Ill.

Rev. R. Conover from Springdale, to Cincinnati, Ohio.

Rev. G. W. Butler from Campbell's Station, to Hiwasse College, Tenn.

Rev. W. B. Telford from Newberry, S. C., to Kingston, Ga.

Rev. James Campbell from Shirleysburg, to Shade Gap, Pa.

Rev. J. D. Paxton, D. D., from Shelbyville, Ky., to Princeton, Ind.

Rev. George Burrowes, D. D., from Easton, to Philadelphia, Pa.

Rev. Charles Wood from Fairmount, to Flemington, N. J.

Rev. J. W. McKennans from Washington, Pa., to West Liberty, Va.

Rev. D. H. Cummings from Covington, to Mountain, Tenn.

Rev. Charles Ray from Piffard, N. Y., to Seneca Falls, N. Y.

Rev. R. McCulloch from High Hill, to Fultonham, Ohio.

Rev. D. S. Anderson from Williams Centre, to Bryan, Williams Co., O.

Rev. Daniel McNair from Natchez, Miss., to Galveston, Texas.

Rev. Robert Irwin from Muncie, to Clermont, Indiana.

Rev. Charles Thayer from Chesterville, Ohio, to Hudson, St. Croix Co., Wisconsin.

Rev. Wm. M. Robinson from Brownsville, to Newark, Licking Co., Ohio.

Rev. Henry M. Wilson from Brooklyn, to No. 8 Morton street, New York.

Rev. L. W. Williams from Fannettsburg, to Landisburg, Pa.

Rev. Archibald Tudehope from Philadelphia, Pa., to Wilmington, Del.

Rev. Samuel Taylor from Washington, Ind., to Waco Village, Texas.

Rev. Alex. H. Lackey from Jersey Shore, Pa., to Harrisonville, Md.

Rev. S. K. Hughes from Delaware, to Chesterville, Ohio.

Rev. James McKean from New Harrisburgh, O., to Scotch Grove, Iowa.

Rev. Andrew Johnston from West Charlton, to Hobart, N. Y.

Rev. A. R. Naylor from Cheviot, to Piketon, Ohio.

Rev. Robert T. Conant from Morristown, to Evans' Mills, N. Y.

Rev. H. A. Munroe from Elizabethtown, to White Creek, N. C.

Rev. James Davis from Morgantown, Va., to Pittsburgh, Pa.

Rev. B. E. Collins from Shirleysburg, to Bellefonte, Pa.

Rev. W. P. Carson from Crow Meadow, to Princeton, Ill.

Rev. H. Hess from Delaware, to Galion, Crawford Co., O.

Rev. W. W. Eells from Newburyport, Mass., to Carlisle, Pa.

DEATHS.

On 6th April, Rev. Addison Coffey, pastor of the First Presbyterian Church, Peoria, Illinois.

Varieties.

First Books in America.—It is a remarkable fact, that in a year after the first printing press was established in Cambridge, Mass., or in 1640, an American book was issued from it, (being the first published in what are now the United States,) which was soon after reprinted in England, where it passed through no less than eighteen editions, the last being issued in 1754; thus maintaining a hold on English popularity for one hundred and fourteen years! This was the "Bay Psalm Book." It passed through twenty-two editions in Scotland, where it was extensively known, the last bearing date 1759; and as it was reprinted without the compiler enjoying pecuniary benefit from its sale, we have irrefutable proof that England *pirated* the first American book, being in reality the original aggressor in this line. This first American work enjoyed a more lasting reputation and had a wider circulation than any volume since of American origin, having passed, in all, through *seventy* editions—a very remarkable number for the age in which it flourished. Success attended the colonial press; and in 1663, the first Bible printed in America was published at Cambridge. It was unlawful to print an English version of the Scriptures—that right being a monopoly enjoyed by privilege and patent in England. The one printed in Massachusetts, was Eliot's famous Indian Bible; and although fifteen hundred copies were struck off, they are now quite rare, and "sealed books," as the tongue in which they are written is literally a "dead language;" the tribe and all who had a knowledge of the dialect, being long extinct. Eliot's work is unique; being at once a monument to his piety, perseverance and learning. Its literary successor was Newman's Concordance of the Scriptures. This was compiled by the light of pine-knots, in a log cabin, in one of the frontier settlements of Massachusetts. It was the first of its kind, and for more than a century was admitted to be the most perfect, holding its place in public esteem until superseded by Cruden's, which it suggested.

Oahu College.—Oahu College has been founded at the Sandwich Islands. It is located about two miles from the city of Honolulu, and went into operation last fall. The President of the College is Edward G. Beckwith, who has been for two years past Principal of the Royal School. Mr. B. is a native of Great Barrington, Massachusetts, and graduated at William's College in 1849. The American Board has already expended from $20,000 to $30,000 in the erection of buildings, and at present is responsible for the salaries of both President and Professor.

In all the English Government Schools in India, there is not a single female; in the Missionary schools, in 1854, there were 14,000. The little that has been done to place education within the reach of the poor in this country, has chiefly been the work of the missionaries.

A thousand testaments were put in circulation at Ningpo, China, in a single day, at the literary examination recently occurring in that city. There were not less than 6,000 or 8,000 literary men present from all parts of the country.

Religious Newspapers.—The number and circulation of English religious papers bear no comparison with those of the United States. The Church of England has two papers: the *Record*, published twice a week, with a circulation of 3,379 each number; and the *Ecclesiastical Gazette*, weekly, with a circulation of 2,750. The Baptists have no paper, but they patronize the papers of the Independent denomination. These are—the *Patriot*, issued twice a week, with 1,268 subscribers; the *British Banner*, with a weekly circulation of 3,888; and the *Nonconformist*, with a weekly circulation of 3,211. The Wesleyan Conference has only one paper, the *Watchman*, with a subscription list of between 3,000 and 4,000. The *Wesleyan Times*, the organ of the agitators, is rapidly declining, its circulation having diminished one-half since the year 1851.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—Meeting of the Board, p. 82. Worthy of Imitation, p. 82. Report of an Itinerant Missionary and Agent, p. 82. From a Missionary in Ohio, p. 83. From a Missionary in South Carolina, p. 83. From a Missionary in Oregon Territory, p. 83. Receipts, p. 84.

Board of Education.—I. Ministerial Education. The Pious Poor and the Gospel Ministry, p. 85. The Proper Training of Candidates, p. 85. II. Christian Education in Schools and Colleges, p. 86. Rock River Presbyterial Academy, p. 86. White Water Presbyterial Academy, p. 86. Delaware Female College, Ohio, p. 86. Female Collegiate Institute, Pontotoc, Miss., p. 87. Dr. Alexander and the Catechism, p. 87. Receipts, p. 87.

Board of Foreign Missions.—Annual Meeting of the Board, p. 88. Recent Intelligence, p. 88. Indian Missions—Spencer Academy, p. 89. Seminole Mission, p. 89. India: Lodiana Mission: Schools under the care of the Lahor Missionaries, p. 89. France, p. 90. Miscellanies: Dr. Duff on Foreign Missions, p. 91. Progress of the Gospel in the North of France, p. 91. The Oases in the Desert, p. 91. Spain: Efforts for its Evangelization, p. 92.

Board of Publication.—Statistics of the Board of Publication, p. 94. A Good Word from Abroad, p. 94. The Ministry and Colportage, p. 94. A Faithful Labourer gone to his Reward, p. 95. Leila Ada, p. 95. Receipts, p. 95.

Miscellaneous.—A Daughter of Abraham, p. 81. Ecclesiastical Record, p. 96. Varieties, p. 96.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 7. | PHILADELPHIA, JULY, 1855. | PRICE PER YEAR, *Fifty Cents.*

REPORT ON SYSTEMATIC BENEVOLENCE.

At the recent meeting of the General Assembly at Nashville, Tenn., the following report was presented and read by the Rev. J. H. Thornwell, D. D., chairman of the Standing Committee on Systematic Benevolence. It deserves a careful perusal from everybody.

This being the first time that a Committee on Systematic Benevolence has entered as an element into the organization of the Assembly, there seems to be a propriety in prefacing its Report with a brief statement of the principle which lies at the basis of the whole scheme.

It is not to be presumed that God gives people a soul niggardly from meanness, or parsimonious from covetousness; and yet their contributions to the treasury of the Lord are amazingly disproportioned to their blessings and resources. This can only be resolved into ignorance of duty, or a failure to apprehend the real relation of liberality in almsgiving to their Christian profession. As "whatsoever is not of faith is sin," so whatever does not appeal to their faith cannot permanently interest their hearts. It cannot be denied that our Churches have been too much accustomed to look upon giving as purely a matter of Christian liberty, a thing which might or might not be done, according to the impulses which happen to prevail at the moment, without in either case involving the integrity of Christian character; what has been given, has been regarded as a bounty, and those who solicit it represented as beggars. This has been a feeling implicitly recognized where it has not been explicitly announced.

Appeals in behalf of the dearest interests of Christ's kingdom have been in many cases coldly received, in others formally repulsed, on the plea of repugnance to so much begging.

It was not that the people were penurious or mean, but that they did not understand the nature of the case; and the way to remove the difficulty is not by denunciation or invective, but by familiar exposition of the scriptural principle upon which these appeals are made. The law of the Lord, when clearly apprehended, can never fail to tell upon the hearts and consciences of the children of God. That law in relation to the question before us, is, that liberality is a grace of the Spirit, alms-giving an office of Christian worship, and collections for the poor and the spread of the Gospel an ordinance of God.

Giving, in the Scripture, is put upon substantially the same basis as prayer, the one is the sacrifice of the lips, and the other of the substance; and the acceptance of our gifts is a greater proof of the Divine condescension, than the acceptance of our petitions. God needs none of our offerings; "the cattle upon a thousand hills are his, and if he were hungry he would not tell us." But though needing nothing at our hands, he has condescended, for the purpose of uniting our hearts to him in profounder sympathy, to assume a position in which he appeals to us as really and tenderly as if he needed all things. Though our alms and our righteousness extend not directly to him, yet the Saviour is comforted and refreshed with the humblest ministrations to his saints upon the earth; it is he who receives the cup of cold water administered to his disciples. The believer, accordingly, who enters into the spirit of the Christian doctrine, must feel it almost hardly less a grievance to be debarred from the throne of grace, than to be prevented from casting his mite into the treasury of the Lord, and would as soon think of turning Christ from his doors, or leaving him unvisited in sickness and in prison, as think of slighting the appeals of Christ's earthly kingdom to his contributions and his sympathies. It is Christ whom we honour in serving the interests of his kingdom, or rather it is Christ who honours us, in thus permitting us to honour him, and as all Christian duties are at the same time privileges, and every precept stands upon a promise, so the child of God habitually experiences that "it is more blessed to give than to receive." He is the beggar who solicits the favour of having his gift accepted, and he feels it to be a distinction that he can glorify God with the fruits of his substance, having given himself to the Lord. All that he possesses is equally devoted, and what he uses for himself is rather by permission than by right of property. It is this principle which makes alms-giving a species of thanksgiving, and gifts a part of our spiritual worship. This principle underlies the whole subject of Systematic Benevolence.

The recognition of this principle, in its fulness and energy, is all that is wanted to infuse new life into the Church, and to make our offerings commensurate with our resources.

To keep this principle steadily before the Church is one important end of the appointment of this committee.

Alms-giving being at once a duty and a privilege, an ordinance of God and a means of grace, it is manifestly incumbent upon the Courts of the Church to impart this, as well as every other blessing of the Gospel, to the Christian people. Any believer has a right to complain that his soul is neglected, and the fulness of his Christian inheritance impaired, if he has not the opportunity of presenting his gifts as well as of hearing the word. The General Assembly accordingly has done no more than it was bound to do, in enjoining upon the Presbyteries "to adopt some practicable method by which an opportunity shall be afforded, and an invitation given to all the members of their congregations to contribute regularly to the objects of Christian benevolence, recognized by the Assembly in the organization of the Boards of the Church, and to such other institutions as to them may seem right.

But it is not enough that the Assembly should command in the name of Christ, it must also see that its injunctions are obeyed, and hence it has required an Annual Report from every Presbytery in its bounds, of the diligence of Ministers and Church Sessions in complying with its requisitions.

Your Committee has been specially appointed to receive and examine these reports. We are sorry to say that very few of our Presbyteries (only twenty-six of them) have made any reports at all; but these give a gratifying proof that the blessing of God is not wanting on their efforts to comply with his commands.

Your Committee cannot forbear to take a particular notice of the Presbytery of Baltimore, which has co-operated most heartily with the ends and aims of the Assembly, by sending a pastoral letter to its churches, in which the doctrine of Scripture is ably and affectionately enforced. That letter deserves the commendation of the Assembly, and a much wider circulation, and gives a favourable omen of the prospects of religion in that city. The committee, however, cannot forbear to add, that an important feature in any and every place should be the training of the young in habits of liberality. Let us not overlook the lambs of the flock.

The doctrine of Systematic Benevolence, however, must be more fully understood before a general attention to the duty can be effected.

Your committee do not think it wise, in the meagre state of the reports from the Presbyteries, to suggest the details of any plan. This matter had better be left to Presbyteries, Sessions and ministers. We unanimously recommend that the Assembly re-affirm the resolutions of last year upon the subject, and that they be printed as a part of this Report.

1. *Resolved*, That this Assembly hereby enjoins upon the pastors of our churches to give greater prominence in the ministration of the word, to the doctrine of the Scripture as set forth and interpreted in our standards, (more particularly chap. 26, sec. 2, of the Confession; in quest. 121 of the Larger Catechism; in chap 7, of the Form of Government; and in chap. 6, sec. 5, of the Directory for Worship) namely, that "saints are, by profession, bound to maintain an holy fellowship and communion, in relieving each other in outward things according to their several abilities and necessities, which communion, as God offereth opportunities, is to be extended unto all those, who in every place call upon the name of the Lord Jesus," "giving and lending freely, according to their abilities, and in conformity to this doctrine, recognizing as one of the ordinances, established by Christ," in connection with the sermon, prayer and praise, a "collection raised for the poor and other purposes of the Church."

2. *Resolved*, The Presbyteries which have not anticipated the provisions of this action of the Assembly, are most earnestly and affectionately enjoined, (1) at their meeting following the rising of this Assembly, to take order that the ministers and church sessions in their bounds, shall be directed to adopt *some practical method*, by which an opportunity shall be afforded, and an invitation given to all the members of their congregations, to contribute regularly to the objects of Christian benevolence, recognized by the Assembly, in the organization of the Boards of the Church, and to such other institutions as, to them, may seem right.

And (2) at every spring meeting to institute a proper inquiry into the diligence of ministers and church sessions in executing the provisions of such method.

3. *Resolved*, The Presbyteries are further enjoined to enter on record and report to the next General Assembly, their action on the first part of the foregoing resolution, and also to record at their next and all subsequent spring meetings, the result of the inquiry prescribed, and report the same to the General Assembly, with the usual annual Presbyterial reports, stating the delinquencies and diligence of pastors and church sessions.

4. *Resolved*, There shall be appointed a Standing Committee on Systematic Benevolence, by the Assembly, which shall be charged with the reception and examination of such reports, and the presentation to the Assembly of their aggregate results.

5. *Resolved*, The Boards of the Church are invited to aid in the proper execution of the foregoing arrangements of the churches, by such official communications with the Presbyteries as may seem proper.

6. *Resolved*, The Professors of our Theological Seminaries are respectfully requested to give proper attention to the right training of the future pastors of the Church in view of the duties herein contemplated.

The Committee also presented as part of their report, and recommend for the consideration of the church sessions and pastors, one or other, of such plans,

FOR STATED AND REGULAR CONTRIBUTIONS

as the following.

1. A committee may be appointed by the sessions for each object of benevolence, and a particular month assigned, in which they are to do their work, by calling upon the people, or otherwise obtaining their contributions.

2. All the objects to be aided may be presented in separate columns, and each contributor called upon to say what he will give quarterly or annually.

3. Weekly or monthly collections may be taken up, and thrown into a benevolent fund, which the session may divide among the several objects approved by them in such proportion as they think proper.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Associate Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

ABSTRACT OF THE REPORT OF THE BOARD OF MISSIONS.

Presented to the General Assembly in Nashville, May, 1855.

In presenting to the General Assembly their fifty-third Annual Report, the Board of Missions desire, first of all, to express their gratitude to Almighty God for the degree of success with which it has pleased him to crown their efforts in the prosecution of the great work assigned them. The past year has been one of great pecuniary pressure and commercial embarrassment throughout our country; and yet with the balance providentially in hand at the date of our last report, and the liberal contributions of many of the friends of the cause, we have, by the blessing of God, been enabled to get through the year without difficulty.

The salaries of our missionaries have not been reduced, but augmented; and all of them have been promptly and fully paid, so far as they have reported. The appointments recommended by the Presbyteries have, with very few exceptions, been promptly made, and the amount recommended towards their support, appropriated by the Board. The number of missionaries has been slightly increased—our former missionary ground maintained, and various new fields explored and occupied. The receipts have, in the aggregate, been less, in consequence of the monetary difficulties already alluded to; but in the field under the care of the Eastern Executive Committee, the contributions have been slightly augmented. From the reports of our missionaries, it affords us the greatest pleasure to say, that we have reason to believe that God has graciously visited many of their churches with the special outpouring of his Spirit, and that the labours of nearly all of them have not been without tokens of the Divine favour, in the edification of God's children and the conversion and salvation of souls.

OPERATIONS OF THE YEAR.

Of Missions.—*Statistical Details.*

The number of missionaries in commission, April 1, 1854, was 340, to which have been added, to April 1, 1855, 185, making the whole number 525, being more by 2 than in the year previous.

The number of churches and missionary stations, wholly or in part supplied, (so far as reported,) by our missionaries, is 819.

The number of newly organized churches, is 36.

The number of admissions on examination is 1,778, and on certificate 1,568, making a total of admissions of 3,346.

The number in communion with churches connected with the Board is 20,412.

The number of Sabbath-schools is 305; of teachers, 2,350; and of scholars, 14,548. (In this Report the Board have omitted all Union Schools, and have included only those which are Presbyterian or denominational.)

The number of baptisms is 2,125.

And the number of houses of worship erected or finished is 51.

Of the 525 missionaries who have been in commission during the year, 179 have sent in no special report for the Assembly, more than one-third of the whole number; consequently we must increase all the returns one-third, to make them correct.

Appropriations.

The appropriations made to our missionaries, from April 1, 1854, to April 1, 1855, have been, at the office in Philadelphia, $48,735.42, and at the office in Louisville, $25,759.00; making a total of $74,494.42.

The appropriations made from April 1, 1853, to April 1, 1854, were, at the office in Philadelphia, $42,547.50, and at the office in Louisville, $32,874.42; making a total of $75,421.92.

From this statement it appears that the appropriations made at the office in Philadelphia exceeded those made the year before, $6,187.92, and at the office in Louisville they were less by $7,115.42; thus making the total appropriations this year less than the year preceding, by $927.50.

For the purpose of further comparison we may state, that the appropriations made from April 1, 1852, to April 1, 1853, were, at the office in Philadelphia, $35,273.58, and at the office in Louisville, $21,637.50; making a total of $56,911.08.

From this statement it appears that the appropriations made at the office in Philadelphia exceeded those made two years before $13,461.84, and at the office in Louisville $4,121.50; thus making the total *excess* of appropriations this year above those made from April 1, 1852, to April 1, 1853, $17,583.34.

Receipts.

The total amount of receipts from all sources, from April 1, 1854, to April 1, 1855, is $71,834.47, to which add balances on hand in the different Treasuries, April 1, 1854, $22,654.58; making the available resources of the Board during the year, $94,489.05.

The amount paid out at the different Treasuries for the same time, is $78,944.76, leaving an available balance in all the Treasuries on the 1st of April, 1855, of $15,544.29. The amount due the missionaries at the same date was $10,004.59, leaving an unexpended balance of $5,539.70.

The aggregate receipts have fallen off, as compared with the preceding year, $3,373.33. The falling off has been in individual or special donations and legacies $2,827.03, and in the contributions of the churches $546.30; owing no doubt to the pecuniary pressure and commercial embarrassment throughout our country during the past year. While the receipts at the office in Philadelphia, including the Presbyterial Treasuries, were larger by $1,958.76, the receipts at the office in Louisville show a falling off of $5,332.09. The wants of the Western Executive Committee, were, however, fully met. Drafts by that Committee upon the Treasury at Philadelphia, during the year, to the amount of $13,091.00, (which was more by $7,600.60 than the year preceding,) were promptly paid, and repeated instructions forwarded by the Corresponding Secretary of the Board to that Committee, not to reduce their appropriations to the missionaries, nor to defer the payment of their salaries, but to draw promptly and freely upon the Treasury at Philadelphia, whenever their funds were insufficient to meet their liabilities.

The balance in the Treasury on the 1st of April, 1855, is *less* by $7,110.29, than the amount which was reported in hand on the 1st of April, 1854. This in connection with the fact that at the close of the fiscal year, the amount due the missionaries was $10,004.59, shows the indispensable necessity of enlarged contributions by the friends of the cause, and the imperative duty of increased caution on the part of Presbyteries in recommending, and the Board in granting future appropriations. Indeed it is obvious that, unless the resources of the Board are augmented, they will not be able to continue much beyond this year, their present scale of appropriations without involving themselves in debt; and as the appointments are generally made for twelve months, if the current receipts are not increased as the year advances, retrenchment must commence before the termination of the year, if a debt is to be avoided during the year succeeding.

Re-enforcements and Enlargement of the Church.

During the year, the Board have established new missions in several of the larger cities in the East and West, and in various smaller towns and rural districts. They have also, to the extent of their ability, re-enforced our missionaries in the newer States and Territories. Three additional missionaries have been sent to Texas, and one to California. Arrangements have been made to send two missionaries to Kansas, and one to Nebraska. One has been commissioned to Minnesota; and arrangements are in progress to send three or four additional missionaries to California. The Board would also state that, during the year, thirty-six of our missionaries have been commissioned and employed as itinerants. The greater part of our missionaries perform more or less of such service; but the number above mentioned are either wholly, or almost entirely employed as itinerants.

State of our Missions.

From the reports of our missionaries, we have reason to believe that their labours have been generally prospered of God. Many of them report unusual progress; and not a few of them tell us of the special visitations of the Holy Spirit, by which the graces of God's people have been revived, and many souls converted. Some of the revivals reported to us during the past year, have been powerful and extensive, and their fruits exceedingly precious.

Clothing.

Clothing valued at $9,137.40 has been received during the year, and distributed among the missionaries who needed it. Of this amount, $6,150.18 were received at the office in Philadelphia; $2,107.34 at the office in Louisville; and $879.88 at the Depot in Pittsburgh. From the letters of the missionaries acknowledging the receipt of the clothing sent, we have no doubt that it has been very gratefully received, and that it has added very much to their health and comfort. Our friends, however, are cautioned against permitting their donations of clothing (which are never deducted from the salaries of the missionaries) to interfere with their *cash* contributions to the Board.

CHURCH EXTENSION.

The balance of the Church Extension Fund, on the 1st of April, 1854, was $6,332.17.

The receipts from April 1, 1854, to April 1, 1855, were, from individuals, $1,669.24, and from churches, $3,577.24; making the receipts $5,246.48; which, added to the amount in hand on April 1, 1854, make a total of $11,578.65. The appropriations paid from April 1, 1854, to April 1, 1855, amount to $7,405.55, which leaves a balance in the Treasury, April 1, 1855, of $4,173.10. There are, however, unpaid appropriations, amounting to $5,840.00, which would more than consume this balance, and leave the Church Extension Fund in debt, $1,666.90.

Appropriations have been made, during the year, to forty-six churches, scattered over twenty-four Synods, and within the bounds of thirty-seven Presbyteries.

Forty-nine churches have been finished during the year, and have received their respective appropriations.

For the purpose of comparison, we state, that the receipts for Church Extension from the 1st of April, 1853, to the 1st of April, 1854, were as follows:—From individuals, $3,211.93, and from churches, $3,086.16; making a total of $6,298.09. From this it appears that the receipts this year were $1,051.61 less than the year preceding. The number of churches which were finished last year, and which received their appropriations, was thirty-five; the number this year, was forty-nine, being fourteen more than the year previous.

As it may be desirable to know the gross amount that has been received from the commencement of the Church Extension Fund, we add the following statement. Cash received for Church Extension, from July 20, 1844, to April 1, 1855—from individuals, $47,711.27, and from churches, $20,832.79; making a total of $68,544.06. The whole number of churches which have received appropriations, during this period, is 382, and these are scattered over every section of our Church.

IMPORTANCE OF DOMESTIC MISSIONS.

Objects of the Board.

The objects of the Board of Missions are two-fold;

1. To supply vacant churches and assist weak and feeble congregations in the support of pastors.

2. To extend the boundaries of the Church, by employing ministers to preach the gospel, organize new congregations, and form churches in the hitherto neglected and waste places of our country.

Hundreds of our churches are so weak and feeble, that it would be impossible for them to maintain their pastors without aid from others. Besides these weak congregations, there were no less than six hundred and ninety-six churches, connected with our denomination, which were reported to the last General Assembly as vacant; that is, without pastors or stated supplies. And in addition to both these classes

of weak and vacant churches, there are thousands of places scattered throughout our widely extended country, which are destitute of evangelical ministers, and which must be supplied, if supplied at all, by those who already enjoy and appreciate the blessings of the gospel. How immensely important it is, that these spiritual destitutions should be adequately and speedily supplied.

DEMAND FOR MISSIONARIES.

The Board continues to receive the most earnest and affecting appeals for missionary aid. From the North and the South, from the East and the West, the Macedonia cry is raised, "Come over and help us!" Ah! how sadly do they describe their spiritual wants, how urgently and imploringly do they entreat us to supply them with the priceless blessing of an evangelical, intelligent, and faithful ministry!

PROGRESS MADE BY OUR CHURCH IN THE MISSIONARY WORK.

In 1828, the year of the re-organization of the Board, there were but thirty-one missionaries, and an income of $2,400.00 only.

In 1840, two years after the division of the Church, and when the parts were fairly separated, there were 256 missionaries, and an income of $40,734.00.

In 1855, the number of missionaries employed was 525, and the income $71,666.03.

Since the re-organization of the Board, we have increased 12 Synods, 56 Presbyteries, 918 ministers, 1,008 churches, and 79,096 members. Since 1840, two years after the division of the Church, we have increased 11 Synods, 51 Presbyteries, 588 ministers, 1,303 churches, and 98,821 members.

The number of Evangelical Ministers in this land is more than keeping pace with the population of this country. Its ministers in twenty-two years have increased 175 per cent. while its population has increased but 88 per cent. Our own branch of the Church has no reason to be discouraged. In the period of the most rapid growth of our population, the number of our ministers and licentiates *has gained* 12 *per cent.* on the population!

And yet, so rapidly is our branch of the Church extending, that it has been found impracticable to supply the demand for Presbyterian ministers.

SALARIES OF MISSIONARIES.

Notwithstanding the great falling off in the current receipts of the Board in the West, and the fact that the current receipts in the East but little more than held their own, the Board, during the past year, not only continued the advanced average appropriations to the missionaries of the year preceding, but actually increased them $10.37.

Within the last two years the Board has increased the average appropriations to the missionaries $30.00.

If the congregations to which they minister had advanced proportionately, our missionaries would have been much more comfortably supported. But while the Board has increased their appropriations 23 per cent., their people have advanced only 13¾ per cent.

NEED OF FUNDS.

In view of the present state of our Treasury and the greatly increased demands which will be made upon the Board during this year, will not the churches more generally and liberally contribute to this vitally important cause?

It now rests with our people to say, whether the Board of Missions shall be able to sustain the missions which they now have, and go forward in establishing others where they are so urgently needed, or whether they shall be compelled to refuse new appointments, and actually reduce the number and compensation of the missionaries now employed. Without an increase of funds, this latter alternative is unavoidable!

The Board have still to regret that more than one-half of our churches contribute nothing to this cause! Will not every church, during this year, contribute something?

PRESBYTERIES AND CHURCHES RECEIVING AID.

In the present state of the Treasury and the large liabilities which the Board have assumed, it is indispensable that more than ordinary care should be taken that no unnecessary appropriation be recommended by the Presbyteries, and no one of greater amount than is absolutely needed.

No church should apply for aid from the Missionary Fund who could do without it, nor should any apply for more than is absolutely requisite. Every church should do as much as they can for the support of the gospel among themselves, and should endeavour to become, as fast and as fully as practicable, a self-sustaining and contributing church.

DUTIES OF MISSIONARIES.

Every missionary should send in an Annual Statistical Report. Last year, no less than 179 neglected this important duty—more than one-third of the whole number who were in commission.

The Board would also call the attention of the missionaries under the care of the Western Executive Committee to the rule which requires them to send *quarterly reports* to the *office in Philadelphia*, as well as duplicates to the office in Louisville.

It is the duty of all our missionaries to afford their people an opportunity to contribute to the Missionary Fund of the Church, and to use their best endeavours to induce them to give according to their ability.

CHANGE OF THE FISCAL YEAR.

The Board have found it necessary to resolve that, hereafter, their fiscal year shall terminate at the same time that their missionary year now ends. Heretofore, while the missionary reports were made up to the 1st of March, the cash accounts were not closed until the 1st of April. Hereafter, the fiscal year will terminate on the 1st of March; so that the missionary reports and the pecuniary accounts will be made up to the same date.

CONCLUSION.

The Report concludes with an earnest appeal to Christians to pray more for the outpouring of the Holy Spirit, in order that the resources and usefulness of the Board may be increased.

MEETING OF THE BOARD.

The monthly meeting of the Board was held at the Mission Rooms, on Monday, the 11th of June. The Rev. J. J. Janeway, D. D., President, in the chair.

The officers of the Board for the present year were unanimously re-elected.

The work of Church Extension having been transferred by the General Assembly from the Board of Missions to a Committee of Church Extension located at St. Louis, which work had been mainly under the superintendence of the Assistant Secretary of the Board, the title of the Rev. R. Happersett was changed from Assistant to that of Associate Secretary. The Executive Committee were directed to define the duties of the Associate Secretary, which according to the expressed opinions of the Board, will be to visit the Synods, Presbyteries, and Churches throughout our bounds, for the purpose of collecting funds and promoting the general interests of the cause.

RESOLUTIONS OF THE GENERAL ASSEMBLY.

Dr. Backus, from the Committee on Domestic Missions, reported the following resolutions on the report of the Board:

"*Resolved*, That the General Assembly has reason to express profound gratitude to Almighty God, for the success with which he has been graciously pleased to crown the efforts of our church in the prosecution of this most important and interesting work. Notwithstanding the past year has been one of uncommon commercial embarrassment, and extensive failure of the crops throughout the country, which has affected severely all benevolent operations, yet the receipts have been but very slightly diminished; and the Board has been able to increase the number, and enlarge the salaries of its missionaries; and the Great Head of the Church, while granting no little encouragement to nearly all our missions, has visited many of the churches under the care of the Board with special outpourings of the Holy Ghost.

"*Resolved*, That this Assembly would express its approbation of the faithful, judicious, and efficient execution, on the part of the Board and its officers, of the important trusts committed to them; and would call the attention of the Presbyteries and Churches to the earnest appeals made in the report in favour of a more diligent and liberal co-operation in this great work. No cause has a stronger claim upon the Christians of this land, with its immense territory and rapidly increasing population, than that of Domestic Missions. The Assembly is pained, therefore, to learn that 1546, more than one-half, of our churches, still withhold their contributions from this important work.

"*Resolved*, That this Assembly approves of the conduct of the Board in increasing its appropriations to its missionaries; and while it earnestly desires that the present scale should be continued and even increased, yet it cannot recommend such an anticipation of funds as would involve any large debt at the close of the year; but would urge the Board and Presbyteries to renewed efforts to bring out the liberality of the churches, that while graduating their receipts they may still further increase them; that thus our missionaries may be relieved of many of those privations they have endured, and their efficiency and usefulness be greatly increased.

"The Assembly moreover would embrace this opportunity to urge upon all our churches to cherish a deeper sense of their responsibility in this matter, and systematically to contribute of their substance to meet the increasing demands of our country and the world."

On motion of Dr. Plumer the following resolution was adopted, viz.

"*Resolved*, That this Assembly rejoices in the evidences submitted to it, of the abundant labours and faithfulness of the Secretaries and other Executive officers of our several Boards; and feels it a privilege to give this public expression of its confidence in their wisdom and energy."

CHURCH EXTENSION.

The General Assembly has appointed a Committee of Church Extension, composed of 12 ministers and 12 ruling elders, one-third of whom are to be elected annually, for the purpose of conducting the important work of Church Extension. The Committee is located at the city of St. Louis, Mo., and has the power of appointing a Secretary and Treasurer.

We sincerely and greatly rejoice at this action of the Assembly. The work of Church Extension is of vast importance to the interests of our Church. While connected with the Board of Missions, it was regarded by the churches as merely incidental, and could not be prosecuted with success. Now that it is entrusted to a separate committee, and will be brought before the churches more specifically and prominently, we trust that it will command the general attention and liberal co-operation which it so truly and urgently demands. The Committee at St. Louis has our hearty approval and shall have our most earnest prayers for its success.

A MISSIONARY'S FAREWELL.

The following interesting letter from one of our esteemed missionaries, in taking leave of the Board, will be read with pleasure by our readers, as expressive of the views and feelings of our missionaries towards the Board and those who have generously aided them in their laborious and self-denying work. We thank our good brother for such an expression of his kind feelings and pious purposes, and assure him that he has our best wishes and most fervent prayers for his continued usefulness.

June 4th, 1855.

Rev. and Dear Sir—A report is now due you for my labours in the Church of ———, for the last three months. The ordinary pastoral labours have been performed up to the 1st of June. My congregations for the last quarter have been larger than

usual. We administered the sacraments, but no addition to the communion of the church. We are interested in two flourishing Union Sabbath-schools. Situated as we are, in reference to a house for worship, we must engage in the Union School or none. I have never been able to present the prospects of this organization as flattering. Good has been done, and we still hope that this little church is a light that will not be permitted to go out. My connection with that and the ——— church ceased on the 1st of June, having accepted a call to the First Church in ———.

I now present to the Board my last quarterly report for that field of labour. This is the forty-first which I have made, and ten annual reports. I have been enabled to comply with the requirements of the Board, in this particular at least. Not having failed in one instance since first commissioned ten years and two months ago. My relations with the Board have been of the most pleasant character. It has my entire confidence and shall continue to have my hearty co-operation, and my contributions. For its support and prosperity I shall labour in my new field.

Fathers and brethren, I now take my leave of you, as one of the missionaries under commission by you, and as one of the recipients of the funds under your control. I have not only been aided by you in your continued prompt payment of the amount due, but I confidently believe I have been the recipient of spiritual blessing, sent down in answer to your prayers. None but one who has for a time sustained the relation to the Board which I have done for more than ten years, can fully appreciate my feelings in taking my leave of you. I love the Board, but permit me to say, that with a stronger love I love the cause it has in its hands, the cause of our common Master. And brethren, before I may have passed out of your minds, and my name has been forgotten, let *at least one* earnest, fervent, special prayer ascend from your hearts that God's blessing may attend me in my new field of labour. I enter a weak church, in a town of about 5000 inhabitants, a church for twenty-three years under the pastoral care of old Dr. ———. For a long time it has been waning. For a year this people have been as sheep without a shepherd, and they are consequently much scattered. Much hard labour has here to be performed, but in my Master's name, and in his strength, I desire to undertake the work. With his blessing the church will rise. Present indications are encouraging. Yesterday, my first Sabbath, was an interesting day.

But finally, brethren, farewell; and may the King and Head of Zion smile upon you and prosper your labours. "And may the beauty of the Lord our God be upon you, and may he establish the work of your hands upon you."

Yours in the gospel of Jesus Christ, W. M. R.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of May, 1855.

SYNOD OF ALBANY.

Pby of Londonderry.—Londonderry ch, bal to con FRANCIS D ANDERSON an hon mem 22; Newburyport 2d ch, Ladies' Society 5	$27 00
Pby of Albany.—Charlton ch, from the Ladies Home Missionary Society 10; Northampton ch 5; Kingsboro' ch 106 90, of which collection 36 90, from Eli Leavenworth 10, Ebenezer Leavenworth 10, H Sprague 10, D B Judson 10, Cash 10, R Phelps 5, L Potter 5, Polly N Baker 5, G G W Green 5	121 90

SYNOD OF BUFFALO.

Pby of Ogdensburg.—Rossie ch 5; Ogdensburg ch 93 90	98 90
Pby of Genesee River.—Sparta 1st ch	10 00
Pby of Michigan.—Pontiac ch	9 05

SYNOD OF NEW YORK.

Pby of Bedford.—South Salem ch 152, of which 52 from the Female Benevolent Association; Rye ch 2	154 00
Pby of New York.—2d ch Brooklyn, of which 100 from L P Stone, and 30 from Thos Bayles	284 18

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Princeton 1st ch 14 16; Millstone ch 23	37 16
Pby of Newton.—Hackettstown ch	35 00
Pby of Raritan.—Lambertville ch, to con JAS D STRYKER an hon mem 66 14; Pleasant Grove ch 10	76 14
Pby of Susquehanna.—Waylusing ch 9; Towanda ch 5	14 00
Pby of Luzerne.—Conyngham ch 17 50; Tunkhannock ch 10	27 50

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Southwark ch 10; West Arch st ch 237 28, viz., collection 44 88, Robert Cornelius 100, J D Reinboth 25, Henry D Steever 25, Chas B Dungan 20, A M Herkness 5, Chas Raynor 5, Wilfred Hall 5, G W Tomlinson 2, Mary Baker 2, Dr J B Ard 1, Emily Baker 1, John G Moxey 1, Miss Maxwell 50 cts	247 38
Pby of Philadelphia 2d.—Easton 1st ch 50; Newtown ch 13 56	63 56
Pby of New Castle.—Doe Run ch, from a lady 5; Brandywine ch Female Missionary Society 16 50; Penningtonville ch 7	28 50
Pby of Donegal.—Columbia ch, a balance 12; Pequa ch 25; Churchville ch, from Mrs Pannell 10	47 00
Pby of Huntingdon.—Lick Run ch 14; Mifflin and Lost Creek chs 70	84 00
Pby of Northumberland.—New Berlin ch 34 50; New Columbia ch 15 25; Muncy and Mill Creek ch 21; Mifflinsburg ch 15 25; Hartleton ch 5	91 00

SYNOD OF BALTIMORE.

Pby of Carlisle.—Dickinson ch	45 00
Pby of Winchester.—Martinsburg ch 32; Falling Water ch 18 70; Bloomery ch 6 77; Mount Bethel ch 2; Salem ch 8; Back Creek ch 1	68 47

SYNOD OF WHEELING.

Pby of Washington.—Wheeling 3d ch 19 74; Wolf Run ch 2	21 74

SYNOD OF OHIO.

Pby of Marion.—Bowling Green ch 2 68; York ch 7; Little Mill Creek ch 5; Richland ch 1 75; Kingston ch 6; Brown ch 6; Liberty ch 2; Pisgah ch 9	39 43
Pby of Hocking.—Barlow ch 5; McArthur ch 3 50	8 50

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Peru ch	12 00
Pby of Fort Wayne.—Cedar Creek ch	5 00

SYNOD OF WISCONSIN.

Pby of Dane.—Dane ch	5 00

SYNOD OF VIRGINIA.

Pby of Montgomery.—From the Treasurer of the Presbytery	100 00

SYNOD OF GEORGIA.

Pby of Georgia.—Pleasant Grove ch, bal to con Mrs E J MAXWELL an hon mem	25 00
Pby of Cherokee.—Roswell ch 76; Dalton ch 8 35; Carthage ch 6 65; Canton ch 5	96 00

SYNOD OF THE PACIFIC.

Pby of Stockton.—1st ch Benicia, California, 47, less exchange 1 36	45 64
	$1928 05

MISCELLANEOUS.

M V Lanier, Oxford, N C, 3 50; Chandler Ward Franklindale, Pa, 1; R. S. G., Polk Co, Texas, 5; A P Waterman, Beloit, Wis, 6; A Friend through the Mission House, N Y, 20; A. M. S. 50; Interest 330 50	416 00

LEGACIES.

Legacy, in part of Mrs Janet T Hollister, dec'd, of Newbern, N C, with four years interest, per Rev T G Wall 310; Legacy of Miss Mary Ann Fleming, dec'd, of East Kishacoquillas, Pa, 100; Legacy in part of Wm Woods, dec'd, of Stewartstown, Pa., 40 92	450 92
Total,	$2794 97

S. D. POWEL, *Treasurer.*

CLOTHING.

2 boxes from the Ladies of Madison Avenue ch, New York, valued at 56 50 and 86 56	143 06
1 Trunk from the Sewing Society of Westminster ch, Baltimore, valued at	87 50
	$230 56

CHURCH EXTENSION FUND.

Receipts into the Treasury at Philadelphia, during the month of May, 1855.

Pby of New York 2d.—Peekskill ch, Ladies' Benevolent Society	$25 00
Pby of Raritan.—Lambertville ch	10 00
Pby of Philadelphia.—10th ch, Phila, addl	5 00
Pby of Blairsville.—Indiana ch	41 45
Pby of Erie.—Meadville ch	20 00
Pby of Winchester.—Martinsburg ch	7 50
	108 95

MISCELLANEOUS.

A P Waterman, Beloit, Wis, 3; A Johnston, for church at Brownsville, Texas, 10	13 00
Total,	$121 95

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of May, 1855.

SYNOD OF PITTSBURGH.

Pby of Erie.—Cool Spring ch 2; Franklin ch 10; Conneautville ch 3	15 00
Pby of Blairsville.—Fairfield ch 5 54; Mechanicsburg ch 2 25	7 79
Pby of Ohio.—Centre ch	3 00
Pby of Clarion.—Licking ch	9 34
Pby of Redstone.—Indian Creek and Harmony ch	8 50
Pby of Alleghany City.—Beaver Falls ch	6 00

SYNOD OF WHEELING.

Pby of New Lisbon.—Yellow Creek ch	20 00
Pby of Washington.—Burgettstown ch 10 17; Cross Creek Village ch 22, (less counterfeit 1=21)	31 17
Total,	$100 80

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

Ladies of Washington ch, Pa., a box valued at	$42 00
Ladies of Beaver Falls ch, Pa., 2 boxes valued at	62 00

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of May, 1855.

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Union ch	13 00
Pby of Miami.—New Jersey ch bal 1 50; 3d ch Dayton, 128	129 50
Pby of Cincinnati.—Pleasant Ridge ch 28 15; Goshen ch 5 45; Bethel ch 10 50; Williamsburgh ch 11; Munroe ch 8; Ladies' Miss Soc 7th ch Cincinnati 100	163 10
Pby of Oxford.—1st and 3d chs Oxford	16 82
Pby of Sidney.—Covington ch 4; Logansville and Degraff ch 6	10 00
Pby of Findlay.—Findlay, Presbyterial col 43 38; Kalida ch 4 51; Truro ch 3 64	51 53

SYNOD OF INDIANA.

Pby of New Albany.—Charlestown ch, in part to con Samuel McCampbell h m	40 00
Pby of Vincennes.—Clairborne ch 2 75; Carlisle ch 16 20; Scoffield Prairie ch 10; West Salem ch 1 75	30 70
Pby of White Water.—Dunlapsville ch 17 50; Ebenezer ch 2	19 50
Pby of Indianapolis.—Knightstown ch	25 00

SYNOD OF ILLINOIS.

Pby of Schuyler.—Rev James Cameron, Fall Creek ch	1 00
Pby of Peoria.—Bloomington ch 33 52; Mackenaw ch 1; Princeville ch 1; Brimfield ch 2 50; 2d ch Peoria, bal of ann col 38 41; Lewistown ch 89	165 43
Pby of Chicago.—Roscoe ch 26, Rev John Ustick 5	31 00

SYNOD OF IOWA.

Pby of Iowa.—Westminster ch	50 00
Pby of Cedar.—Solon ch	3 00
Pby of Des Moines.—S F Elliott, Birmingham ch	1 00

SYNOD OF MISSOURI.

Pby of St. Louis.—Maline ch 10; Bethesda ch 3; Jas Sloan, Washington ch 2; Central ch 127 50	142 50

SYNOD OF KENTUCKY.

Pby of Louisville.—Middletown ch, addl 1 50; Goshen ch 1	2 50
Pby of Muhlenberg.—Oakland ch 3; Salem ch 8	11 00

SYNOD OF NASHVILLE.

Pby of Holston.—Providence ch	9 00
Pby of Tuscumbia.—Florence ch	99 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Union ch 5 70; Ebenezer ch 6; Natchez ch 166	177 70
Pby of Louisiana.—Carmel ch	7 00

SYNOD OF MEMPHIS.

Pby of Chickasaw.—Bethany ch 5 55; Hebron ch 5	10 55
Pby of Memphis.—Emmaus ch 17 90; Macon ch 20; Hickory Wythe ch 20 50	58 40

SYNOD OF TEXAS.

Pby of Central Texas.—String Prairie ch	22 00
	$1290 23

BEQUESTS.

James Maitland, Nicholasville, Ohio, 100; Betsey Harris, dec'd, Harlem, Ill, 10; J H Blair, dec'd, Iowa, bal 75	185 00

MISCELLANEOUS.

Deer Creek, Ill, 8; A few young ladies of Shelbyville Female College, Ky, 5; Israel Spencer, Miss, 6; A F Peck, St Louis, Mo, 2; J N Dorsey, M. D., Henderson Co, Ky, 5	26 00
Total,	$1501 23

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
JAMES WOOD, D. D., *Associate Corresponding Secretary.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

ANNUAL REPORT OF THE BOARD OF EDUCATION.

ABSTRACT.

Dr. Van Rensselaer, Corresponding Secretary of the Board of Education, presented to the Assembly the *thirty-sixth Annual Report* of the Board, of which the following is an abstract:

Part I. MINISTERIAL EDUCATION.—The care of the Presbyterian Church, in the perpetuation of an Evangelical Ministry, is the general topic considered in the first part of the report. The care of the Church is exhibited: I. *In her views of a call to the Gospel Ministry.* The call, according to our standards, must come from God; the candidate must have satisfactory evidences of it in his own consciousness and gracious experience; and it must be subject to the examination and approval of the Church.

II. The Church's care is seen in her zeal for *the qualifications of her ministers for the sacred office.* Intellect, as well as piety, is needful; and hence the Church has always insisted upon the education of her Ministry, and has established a number of Seminaries for that purpose.

III. The Church provides for *the temporal comfort and support of her candidates.* From time immemorial, provision was made for her indigent sons. The Board of Education was organized in 1819, to give greater efficiency to these measures. Our Theological Seminaries give their instructions gratuitously; and facilities are offered to all who give evidence that they are called to the office. In assisting her indigent sons, the Church does it on the ground of duty to God and to His cause, and endeavours to be discriminating in the amount offered, and to administer the system on principles of parental affection.

IV. The Church's care is further seen in the *supervision and oversight of her candidates during the preparatory course.* The Presbyteries are the source of ecclesiastical authority, and supervise the candidates from beginning to end. Pastors, professors and teachers, and the Board of Education, co-operate in the work with the Presbyteries.

V. The Church *uses scriptural means to increase the number* of her candidates. Chief among the means is prayer to the Lord of the harvest. Also, parental consecration and instruction of the young; the establishment of Christian Institutions of learning, encouraging all classes of pious youth to examine their personal duty, &c.

VI. The Church exhibits her care in the licensure and ordination of her candidates, which occur after intervals of examination and testing their fitness for the work.

Candidates.—The number of new candidates is 125, which is much the largest number of any year since the division of the Church. The number last year was 104, and in late years it has sunk down even to 60. Thanks be to God for his mercy! The total number of candidates on the roll this year is 364, against 342 of the previous year.

Officers and Agents.—Dr. James Wood has been chosen an Associate Secretary. Dr. McCluskey, and Rev. Thomas Castleton have acted as agents in different parts of the field, but they have recently entered upon other arrangements.

State of the Treasury.—The total income of the year, in all departments including balances, has been $55,366 88, and the expenditure $52,131 97. The Board will need an increase in its receipts next year, in order to continue the scale of increased appropriations to candidates, and to do justice to the work committed to their hands.

Part II. CHRISTIAN EDUCATION IN SCHOOLS, ACADEMIES AND COLLEGES.

Parochial or Primary Schools.—Some new schools have been established during the year, several of which are of great interest and importance. But the aggregate number, judging from imperfect statistical returns, has not increased. The munificent sum of $5,000, has been, for the third year, placed at the disposal of the Board, by one of the friends of the cause.

Presbyterial Academies.—The number of these institutions is fifty-two. They are found in all sections of the church, and are doing a great work in the cause of literature and learning. Some of them have been favoured with revivals of religion during the year; and one of them reports, since its organization, the conversion of about one hundred of its youth, of whom ten or twelve are looking forward to the ministry.

Colleges.—The report gives a notice of each college under Synodical supervision. The total number of our ecclesiastical colleges, in operation, or with charters expecting to commence operations, is twenty. Several of these, however, are yet in their infancy, and most of them are struggling to effect an endowment. All such institutions have their trials and troubles; but the foundations must be laid in season, and the result be left with God.

The care of the Presbyterian Church for her Children and Youth.—This forms the conclusion of the Report.

I. The Presbyterian Church shows her tender care for her children by consecrating them to God in baptism. Some of the advantages of this divine ordinance are pointed out and insisted upon.

II. The Church exercises her care in the domestic religious training of her children. By divine authority this work belongs to parents. The family comes down with the memories and hopes of paradise. It is a religious institution, and God makes use of it to carry out the covenant made with Abraham. Among the things needed to give more efficiency to the household, is: 1st. Scriptural instruction by parents themselves. 2d. Training as well as teaching. 3d. Godly example. 4th. Faith in God and his covenant promise.

III. The Church displays her care over her youth in her own efforts for their conversion by Catechetical and Bible classes, by Sabbath-schools, by preaching and by pastoral intercourse. Each of these agencies, grouped together as ecclesiastical instrumentalities, is briefly commented upon in the Annual Report.

IV. A fourth agency, more exterior to direct ecclesiastical action, but lawfully within its compass, is the establishment of Christian institutions for the public education of the young.

Public education is a powerful agency in moulding character; it is auxiliary to home training; and it is in its nature adapted to the inculcation of religion. The question whether the Church may assist in providing Christian institutions to meet the wants of her household is a very simple one. The question is not whether the Church has an exclusive divine right to take part in public education, nor whether she is bound, under all circumstances, to exercise that authority; but simply whether she may lawfully assist in providing institutions to carry forward the religious education of her youth, when she deems that such institutions are required. Every church in christendom, and the Presbyterian Church in all periods of her history and all places of her extension, has claimed this right. Every Synod in our own Church has either acted on this principle, or admitted its truth. The General Assembly has repeatedly sanctioned it, and with great unanimity. In so doing, our Church cordially hails, as co-partners in the same work, all Christian institutions under whatever supervision they may be, private or public. She yields to others their rights, and maintains her own.

V. The Church provides a sound Christian literature for the edification of the young.

VI. The Presbyterian Church exhibits her concern for her children and youth in a *parental inspection* of their conduct, in *appropriate acts of discipline*, and in inviting them to partake of the *Lord's Supper* when they have sufficient knowledge to discern his body. Our standards fully recognize baptized children as members of the visible Church. The duty of "*inspection*" requires the Church to have an oversight over her baptized children, expressed in acts of interest for their welfare and in inquiries relating to it. Appropriate *discipline* is implied in the idea of church membership. The report, without expressing any opinion on doubtful points, suggests that the character of the discipline, and the general circumstances of its administration, might deserve the examination of our higher judicatories, and especially of the General Assembly.

The Church enjoins the duty of making a public profession of religion upon infant church members when they have reached the years of discretion, and can discern the Lord's body. 1. The Presbyterian organization assumes that children are *already members* of the visible Church. 2. Our standards assume that many baptized children will ordinarily be led, by the grace of God, to *profess their faith in the Lord Jesus Christ.* 3. They further assume that many will apply for the Lord's supper, *early in life.* 4. Our Church prescribes *true piety* as the qualification of admission to the Lord's Supper. 5. Our Church *uses means* to bring into the full communion of the church her baptized members, who possess the requisite spiritual qualifications.

The report concludes with the sentiment that the public measures of education are only subordinate to the other great agencies of home and church in saving our youth. The aim of all is the fulfilment of the covenant made by God with Abraham—the salvation of the soul.

ACTION OF THE GENERAL ASSEMBLY.

The action of the General Assembly on the Report of the Board of Education, and in approval and confirmation of its general policy, was without opposition. We have never known an Assembly which appeared so unanimous on the subject. Considerable opposition had been anticipated by some of the friends of denominational education, but the Report seemed to give general satisfaction, if "actions speak louder than words." The resolutions presented to the Assembly through Dr. WINES, chairman of the Education Committee, were read twice, and then a third time one by one, and the vote taken on each separately. A loud and unanimous *aye* followed each resolution.

Dr. Krebs moved that the resolutions be taken up and adopted *seriatim*, which motion prevailed, and the resolutions, seven in number, were adopted, as follows:

Resolved, That the Assembly has heard with emotions of fervent gratitude to God, of the prosperity which has attended the operations of the Board during the past year; that our joy in view of the increased number of candidates for the ministry, is proportioned to the sorrow felt in former times, at the smallness of the numbers reported as seeking this holy office, and that we offer solemn thanksgiving to the Head of the Church for these gracious tokens of his favour.

Resolved, That while all suitable scriptural efforts should be made to enlighted the young men of the Church on the nature and importance of the Christian ministry, and to direct their thoughts to that field of labour, yet our Presbyteries ought to use great care in requiring of their candidates such gifts of intellect, learning, piety, and aptness to teach, as give reasonable assurance of usefulness in the sacred calling.

Resolved, That as the knowledge of God is almost the only knowledge that men cannot do without, so religious instruction is almost the only kind of instruction that may not be excluded from our schools, it being the end of learning "to repair the ruins of the fall by teaching to know God aright, and out of that knowledge to love him and obey him;" that, therefore, the General Assembly reaffirms its approval, so often expressed in former years, of the policy of the Board in reference to the establishment of Christian schools, academies and colleges.

Resolved, That this General Assembly, in recommending the establishment of institutions under its own care, has never intended to depreciate truly Christian schools, academies or colleges, under private, corporate, or State management, but cordially acknowledges and welcomes them as co-partners in a great work, and invokes the blessing of God upon their instructions. And, although the public schools are far from being what they ought to be in respect to religious teaching, yet, instead of the withdrawal of Presbyterians from the support of the public system, the General Assembly recommends the putting forth earnest efforts, wherever practicable, to improve its condition, especially by keeping in the public schools the Bible, as the great text-book of human instruction.

Resolved, That the Presbyteries be reminded of the increased wants of the Board, and the necessity of increasing contributions to meet them, and that they be requested to adopt such measures for the accomplishment of the end in view, as to them may seem proper.

Resolved, That the General Assembly has a high appreciation of the importance of infant baptism, as an ordinance of God and means of grace, and enjoins it upon the pastors and elders of our churches to enlighten Christian parents on their duty and privilege and to use all proper means to induce them to dedicate their offspring to God in this holy sacrament. Further, the Assembly earnestly calls the attention of the lower judicatories, to the relation of baptized children to the church, and recommends to church sessions to maintain a Christian watchfulness over these lambs of the flock, and to use faithful and affectionate efforts to bring them to the communion of the church.

Resolved, That the Assembly has full confidence in the efficacy of prayer, and therefore, while it would exhort the members of all the churches under its care, to "pray without ceasing," that "the Lord of the harvest would send forth labourers into his harvest," it appoints the last Thursday of February, eighteen hundred and fifty-six, to be observed as a day of special prayer, for the outpouring of the Spirit on our baptized children and youth, more particularly those who are under instruction in our various institutions of learning, and recommends that public services be held in all our churches on that day.

ANNUAL REPORT.

A PARAGRAPH STRUCK OUT.

In the Annual Report of the Board of Education, a paragraph, relating to the Free Church of Scotland, was regarded as giving an occasion of offence to some of our brethren over the waters. Such, of course, was not the design; and if the idea had been suggested, in reading the Report to the Board, before its presentation to the Assembly, the paragraph would have been immediately withdrawn.

The following is an account of what occurred in the Assembly, taken from "*The Presbyterian*" and other sources. We also append the obnoxious sentences.

Rev. Dr. PLUMER said that one of the resolutions calls for the printing of the Annual Report. It is known that there is a controversy in Scotland as to the plurality of Theological Seminaries. This report takes sides on that question. He hoped that part would be stricken out. "He that meddleth with his neighbour's business is as he that taketh a dog by the ears." Taking a dog by the ears is not agreeable, because, 1. A dog is not a very agreeable animal. 2. The ears are not very good to hold by; and 3. When you let go you may get bit. He did not wish this Assembly to take ground against such men as Drs. Candlish, Cunningham, and Buchanan of Glasgow. The second mentioned had been a good friend to us. It is a strife, at any rate, in a little territory, not so large as New Jersey. The state of things in the two countries is entirely different, and no argument can be drawn from the one to the other.

The Rev. Dr. JONES called for the reading of that part of the Report.

The Rev. Dr. VAN RENSSELAER said it was far from the intention of the Board to interfere with the Scotch controversy. Possibly the statements may have been too strong. After reading the paragraph alluded to, Dr. Van Rensselaer contended that the language was not on one side more than the other. The controversy, as he understood it, in the Free Church, about Theological Halls was not on the point of Church Extension, but on the bearings of a plurality of Halls on raising, or depressing, the standard of ministerial qualification. Both Drs. Candlish and Cunningham were in favour of Church Extension. They differed chiefly about the influence which an increase of Halls would have upon the prosperity of the Edinburgh Institution. He presumed that Dr. Cunningham would admit that an increase of Halls would increase the number of students, although Dr. C. would contend that the effect would be to lower their qualifications. On this latter point, the Report expressed no opinion. The paragraph was put in simply as an illustration of the idea that an increase of ministers was connected, under God, with an increase of the facilities afforded to pious youth for obtaining a ministerial education.

The Rev. Dr. PLUMER did not think it was a designed interference. Dr. Cunningham and his friends deny that the multiplying Theological Schools tends to advance Church Extension, and to draw such an inference is to take sides.

Dr. VAN RENSSELEAR said that the paragraph was of no consequenee to the report, and as it appeared liable to misinterpretation, he was in favour of striking it out, and hoped that no objection would be made to such a course.

The motion to strike out was then agreed to.

The sentences objected to by Dr. Plumer occur in a part of the Report which alludes to the *increase in the number of literary and theological institutions*, as an evidence of the Church's care for the increase of candidates for the ministry. In order to give a full view of the case, we insert the whole passage, placing the sentences stricken out, in brackets.

"The Church, *by increasing the number of literary and theological institutions*, has assisted in the increase of candidates. It is known to the Board that a number of youth have already availed themselves of recently founded academies and colleges to commence their course of studies for the ministry, who would not otherwise have looked forward to this profession. Every new academy and college is an instrumentality to bless the Church with a pious and learned ministry. The policy of establishing Theological Seminaries in different parts of the country accomplishes similar results. With six seminaries under the superintendence of able men, the Church will obtain more candidates, in the ordinary course of Providence, than with one, two, or five institutions. Dr. Buchanan, of Glasgow, remarked in a recent speech, that there were six or eight young men who would study for the ministry, if there were a Theological Hall in that city, who were prevented from going to Edinburgh, by circumstances beyond their control, and who would therefore be compelled to seek other professions. It has always been so. Geneva and Wittemburg brought multitudes into the ministry, by the grace and power of God, through the institutions where Calvin and Luther gave their instructions. In like manner, Princeton, and Alleghany, and Union, and Columbia, and New Albany, and Danville, will each be the means of increasing the number of Presbyterian ministers—not as human institutions, independent of the divine decrees, but as institutions ordained for that very purpose in the counsels of eternal wisdom.

[The question that has been agitating the Scotch Free Church has been, whether there shall be only one Theological Hall, or a plurality of Halls. In deciding in favour of a plurality of Theological Halls, the Free Church has virtually shut herself up to the policy of Church Extension, because a plurality of Halls involves a greater increase of candidates and ministers.] The policy of our own Church is well settled in favour of a plurality of Theological Seminaries; and among other advantages is the unquestionable one, in our position, of that of an increased ministry."

STATE OF THE TREASURY FOR 1854–5.

	1. *Candidates Fund.*	2. *School Fund.*
Receipts, -	$35,766 71	$9,934 51
Balance, -	7,924 42	90 71
Income, -	$43,691 13	$10,025 22
Payments, -	41,751 91	9,964 65
Balance, -	$1,939 22	$60 57

	3. *Miscellaneous Fund.*	4. *African Fund.*
Receipts, -	$430 00	$70 00
Balance, -	5 17	1145 36
Income, -	$435 17	$1,215 36
Payments, -	415 41	
Balance, - -	$19 76	$1,215 36

Total Receipts for the year, $46,201 22; total income, $55,366 88; total payments, $52,131 97; total balances, exclusive of the permanent African fund, $2,234 91.

From the Puritan Recorder.

TO A SON IN COLLEGE.

Messrs. Editors—It is now more than three years since death put me in possession of relics that seem too sacred to be touched. Yet they have long demanded, and still demand—such is my own uncertain hold on life—to be carefully examined, and duly sepulchered. This is a tearful duty;—but I have commenced it. And the first letter I took up this morning, after laying open the packages, proved to be one about thirty-four years old. It is from a devout and godly minister, to his only son in Middlebury College.

As I read it, I felt that it ought not to be buried. It seemed to me that if it could be thrown into some of our Colleges that are in a state of revival, or into the hands of a parent who has an impenitent son in College, it might do good, now when it is old, as it did when it was young. You have it below:

———*June* 9, 1821.

Dear S——:—With great interest and pleasure I learn from your letter and otherwise, that a special work of the Spirit of God has now begun to appear in Middlebury, and a few in College are hopefully sealed by grace. I have been lately hoping, that the many prayers of several years past, for Middlebury College, were soon to be answered. If these hopes have been selfish (as I have much feared,) arising from the ardour of paternal affection and concern, they have yet been cheering. Has the angel of the covenant indeed commenced his solemn work of sealing for eternity in Middlebury College; and shall I feel more solicitude for my only son—the son of my covenant vows—than for an individual stranger, who may be, like him, an enemy of God, an idolater of self, a stranger to present happiness, and a candidate for future wo!—I think I must. He is my immediate charge; and his blood will, in an important sense, be required at my hands. I feel conscious of much unfaithfulness to his soul. I write with pungent grief. I am afraid his distinguished hardness, his levity, and repulsive insensibility to religious concerns, will be found to be the fruit of parental neglect in his early years. I am afraid he will be left an enemy of God, will be reprobated and lost through this neglect. I have, indeed often warned him of the danger of an impenitent, prayerless life—of neglecting the early day of grace, of refusing the calls of mercy "to-day," of presumptuously calculating on future years for the great work of salvation. But I have no reason to believe that I have felt habitually his immortal interests, as I ought, or taught him as convincingly, by example, as God requires.

Now, my dear S. what can I do? Past, neglected duty can *never*, *never* be performed; but present duty *must*. I must now faithfully entreat and warn you, as parental duty and approaching judgment require; and leave the result with an Omnipotent Saviour. What part, then, my dear son, are you taking, or resolved to take, in the visits of the Holy Spirit, which give life and eternal salvation to some of your companions. What are your real feelings, with respect to this sudden approach of that Almighty Agent? Has the Grand Dispenser of salvation seemed to you to come as an intruder on your plans and prospects? Has your heart really said, "Go thy way for this time;" "Wait till I am ready;" "Wait again;" "I am pre-engaged, my time is pledged to earthly plans, my order of pursuits must not be interrupted, I have prospects which I cannot now abandon;" "Yet a little sleep." If this is the feeling and prayer of your heart, I fear it will indeed be answered and realized in a more fearful sense than you intend. Remember S——, that you have seen one day of the Holy Spirit, and neglected the salvation of your soul because you could not spare time, nor be diverted from your earthly pursuits.

While your companions were leaving you, and running into the kingdom of life, you deliberately resolved that a Saviour must wait your time. You then knew that you must embrace the gospel or be lost. You were then warned of the danger of the part you were then acting. You were told that the evil day must come—that if you should be spared to accomplish your education and all your earthly plans, you would find yourself unhappy in life and unprepared for death, that *your* day to attend to religion might prove to be the day of judicial hardness, and total desertion by the Holy Spirit. Should you now refuse the Saviour your attention and your heart, while again your companions hear his voice, bow to his grace and run to glory, have you any reason to expect that he will ever call again? Have you the least expectation that the Prince of Salvation

will be governed by your imagined convenience? O! my dear S——, have you any serious concern for the life of your soul? and dare you put that at hazard for the sake of literary honours, or any earthly interest? What can it avail you to finish your literary course with honour, and your earthly existence with everlasting shame?

Are you not convinced that those of your companions who secure the favour of God, and the pardon of sin, are much happier than yourself even *now;* and what is the comparison of *future* prospects! Are you not convinced that it would remove mountains of guilt from your soul, and dry up an ocean of bitterness, were you now a pardoned sinner? How you would participate and increase the joy of your pious friends. God has shown you, in the affecting case of a classmate, how presumptuous delay will pierce the heart of an enlightened sinner. Can you ever forget it? My S——, delay not! May I feel assured that your purpose is fixed in God to seek first his favour, which is life.*

A divine work is prevailing in this region, one has just taken her departure, in joy and triumph, to celestial rest. "Blessed are the dead that die in the Lord." Hear S——, the earnest counsel of your ever affectionate father.

P. S. I have just seen a letter, dated the 7th, which increases my hope for Middlebury College. The day of harvest is come. Blessed is he that reapeth, and receiveth wages, and gathereth fruit unto eternal life.

* The son was introduced into the ministry twenty-eight years ago, under the imposition of his father's hands, among others, and became pastor of one of the Congregational Churches of New England.

From the Southern Presbytorian.

OUR THEOLOGICAL SEMINARIES IN THE SOUTH.

The great scarcity of ministers in the whole country, and especially in the South; the pressing demands from vacant churches, and from many places where openings for our ministers are most promising, have at length aroused our people, to a good degree, to pray and work for more labourers in this plenteous harvest.

Perhaps it is safe to say, that in our Church Judicatories there never have been more anxious consultations, more spirited discussions, and more importunate prayer, than for a few years past; while, from the pulpit and the pew have gone up more earnest and oft renewed prayers than ever, that God would increase the company of ambassadors.

We have reason also to believe, and facts that have recently come to the writer's knowledge confirm the impression, that for many year's past parents have been led, more than usual, to feel *the duty of consecrating their sons to the ministry.*

This is not all. The friends of the Church have been more vigorous in promoting the facilities for high scholarship, and in offering inducements to the young to educate themselves, than ever before. It would seem as if a new era was opening, foretokening lofty achievements, and awakening the most soul-cheering hopes for the intelligence of coming generations.

Institutions of learning are multiplying everywhere, while religion and patriotism are consecrating their treasures to the cause of literature. With some, the offerings may be at "Minerva's shrine" alone; but with most, piety has been the impulse, and the honour of God the aim. Nearly thirty new institutions, under the care of Synods and Presbyteries, were founded during the last current Presbyterial year. It is also well known that immense sums were raised, in all parts of our country, to endow and make more efficient the partially endowed but older institutions.

CONSCIENCES.

There are five kinds of consciences on foot in the world; first, an ignorant conscience, which neither sees nor says anything, neither beholds the sins in the soul, nor reproves them; secondly, the flattering conscience, whose speech is worse than silence itself, which, though seeing sin, soothes men in the committing thereof; thirdly, the seared conscience, which has neither, sight, speech, nor sense, in "men that are past feeling;" fourthly, the wounded conscience, frightened with sin; the fifth is a quiet and clear conscience, purified in Christ Jesus. A wounded conscience is rather painful than sinful—an affliction, no offence, and is the ready way, at the next remove, to be turned into a quiet conscience.

"THE DAY OF SMALL THINGS."

Who hath despised the day of small things?

From little seeds sweet flowers do spring,
And perfume o'er our pathway fling;
The noble oaks derive their birth
From acorns buried in the earth;
And the bright corn, on waving plains
Rose from the tiny scattered grains.

And infant hands may plant the seed,
And from that small and simple deed
Rich produce shall adorn the ground,
And gladden ev'ry heart around;
For God will send the sun and shower
To cherish and refresh the flower.

How small the seed of truth appears—
Oft sown with trembling and with tears;
And yet that precious germ imparts
Fragrance and life to barren hearts;
Nor shall its progress stay until
Its branches the wide world shall fill.

And a child's soft and earnest prayer
Rich blessings may to others bear;
And a child's penny, rightly given,
May aid in guiding souls to heaven;
And lisping accents may proclaim
The sweetness of a Saviour's name.

Dear children, God is kind indeed,
To let you help to plant his seed!
O! cast it with a liberal hand
On every dark and heathen land;
And He who dwells enthroned above,
Will smile upon your work of love.

A WORD TO MOTHERS.

The humble, weary and anxious toils of the nursery sometimes need glimpses of the future, to impart to them their true dignity and value. Let any mother who feels that she is of small value, and that her duties and cares are of little account, ponder over such incidents as these. On the east of Long Island, in one of the most secluded spots in this country, more than thirty years ago, a mother, whose rare intellectual and moral endowments were known to but few, made this simple record:

"This morning I rose very early to pray for my children, and especially that my sons may be ministers and missionaries of Jesus Christ." A number of years after, a friend who was present, thus describes this mother's dying hour: "Owing to extreme weakness, her mind wandered, and her conversation was broken; but as she entered the valley of the shadow of death, her soul lighted up and gilded its darkness. She made a feeling and most appropriate prayer, and told her husband that her views and anticipations had been such that she could scarcely contain them, and that if they had been increased, she should have been overwhelmed; that her Saviour had blessed her with constant peace; and that through all her sickness, she had never prayed for life. She dedicated her five sons to God, as ministers and missionaries of Jesus Christ; and said that her greatest desire was that her children might be trained up for God.

"She spoke with joy of the advancement of the kingdom of Christ, and of the glorious day now ushering in. She attempted to speak to her children, but was so exhausted, and their cries and sobs were such, that she could say but very little. Her husband then made a prayer, in which he gave her to God, and dedicated all they held in common to him. She then fell into a sweet sleep, from which she awoke in heaven."

The prayers of this mother have been answered. All her eight children have been trained up for God. Her five sons are all ministers and missionaries of Jesus Christ. And the late Rev. George Beecher is the first of her offering whom she has welcomed to heaven.—*Presbyterian of the West.*

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN MAY, 1855.

I.—Fund for Candidates.

Presbytery of Troy.

2d ch Troy	$53 83

Presbytery of Bedford.

White Plains ch 32; Rye ch 16	48 00

Presbytery of New York.

Wallabout ch 14 70; 42d st ch, N. Y., 13 18	27 88

Presbytery of New Brunswick.

1st ch New Brunswick	30 00

Presbytery of Philadelphia.

2d ch Phila., 53 72, Ladies' of, residing at 87 Walnut st 20, Mrs James Wood, D. D., 2, W D Thompson 20, Mrs Shinn 2 50, W C Morgan 5=103 22; 10th ch, W. D. B. 50, Wm Goodrich 25=75; Arch st ch collection 95 22, J J Burke 5=100 22	278 44

Presbytery of Huntingdon.

Lick Run ch 7; Huntingdon ch 35	42 00

Presbytery of Northumberland.

Mifflinsburgh ch 6 62; Hartleyton ch 3	9 62

Presbytery of Zanesville.

Pleasant Hill ch	7 00

Presbytery of Richland.

Orange ch 7 50; Hopewell ch 4 50	12 00

Presbytery of Lake.

Valparaiso ch, Sab sch of	5 00

Presbytery of Schuyler.

Westminster ch 12; Hopewell ch 5	17 00

Presbytery of Peoria.

French Grove ch	5 00

Presbytery of Chicago.

Rockford ch	5 00

Presbytery of Cedar.

Bethel and Centre chs	7 00

Presbytery of Georgia.

Pleasant Grove ch 15; Mt Vernon ch 49	64 00
	$611 77

LEGACY.

Estate of Wm Wood—rec'd of sale of lot $245 50 of which to this Board and this fund	81 85

MISCELLANEOUS.

"A. B.," New York, 1500; A P Waterman, Beloit, Wis., 3; From a friend at the Mission House, N. Y., 10	1513 00
	$2206 62

II.—Fund for Schools, Colleges, &c.

LEGACY.

Legacy (in part,) Mrs Jacob T Hollister, dec'd, of Newbern, N. C., with four years interest, per Rev T G Wall,	$310 00

MISCELLANEOUS.

"A. B.," New York,	1500 00
	$1810 00

III.—Fund for Teachers, &c.

"Cash"	$23 50
Total,	$4040 12

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT LOUISVILLE, KENTUCKY, IN MAY, 1855.

Presbytery of Indianapolis.

Hopewell ch, to con Rev A C Allen hon mem	$50 00

Presbytery of Peoria.

Bloomington ch	40 75

Presbytery of Muhlenburg.

Mt Zion ch 3; Salem ch 6	9 00
	$99 75

MISCELLANEOUS.

Premium on check, favour of E P Humphreys, D. D.	2 45
Total,	$102 20

ANDREW DAVIDSON, *Treasurer.*

The sum of $57 45 cts, credited last month, to Frankfort ch, *Presbytery of Western District*, should have been *Presbytery of West Lexington*, and Rev John E. Young, D. D., ought to have been *John C. Young*, D. D.

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 CENTRE STREET, NEW YORK.

ANNUAL REPORT.

An extra number of the *Record* accompanies our regular issue this month, which contains the Annual Report to the General Assembly of the foreign missionary work of the Church.

The details given in this document, we feel persuaded, will be read with sincere pleasure and deep gratitude to God by every true Christian amongst our subscribers. Can we say more to invite them to take time for its careful perusal?

We regret to notice that the introductory paragraph has been omitted by the printer, in changing the form, after striking off the octavo edition. It contained the approval of this Report by the Board.

RECENT INTELLIGENCE.

MISSION HOUSE, June 13, 1855.

INDIA.—We have received letters from Lodiana, to April 6; Ambala, March 29; Saharunpur, March 17; Agra, to April 4; Mynpoorie, March 24; Futtehgurh, to April 7; Allahabad, April 7. Messrs. Newton, Barnes, and Leavitt had reached the end of their long journey. Their stations were, Lodiana for Messrs. Newton and Leavitt, and Lahor for Mr. Barnes. Mr. Janvier was about to remove to Ambala for the present, Mr. Jamieson having to accompany his wife to the hills. We regret to receive no more favourable accounts of her health, nor of Mrs. Orbison's, who was very feeble when at Allahabad on her way to Malacca. At the Hardwar fair, Messrs. Campbell, Caldwell, Woodside, Rudolph, Forman, Leavitt, and Gordon, (the last of the Associate Church,) were present on the 5th of April. Hundreds of thousands of pilgrims would be in attendance for several days. One of the missionaries says, "We preach to great numbers every day. Some listen attentively, and appear to approve of what they hear." At Agra, Mr. Scott writes that "one of the best scholars in the boys' school has been received to the communion of the church. We hope he may be useful." At Futtehgurh, Mr. Walsh writes that, "at our communion last Sabbath we had the pleasure of receiving into our church two very interesting converts—one, a munshi of Lucknow, who has been receiving instructions from us for the last five months and more, and is a highly respectable man; and the other, a Rajput, son of a landholder living within forty miles of us, also a respectable and apparently a sincere man. He has shown an interest in the gospel for the last two years, and his attention was first drawn to the subject by one of the native Christians in government employ, and whom we can only regard as a nominal Christian." Mr. Walsh speaks of "others who are inquiring and ready to embrace the truth as it is in Jesus." For these tokens of God's presence, our missionary brethren feel very grateful.

SIAM.—We have received letters from the Rev. S. Mattoon, at Bangkok, February 16, and the Rev. M. M. Carleton, at Singapore, March 24. Information had been received at Singapore of orders from the king of Siam, that no Europeans or Americans should be permitted to enter his kingdom. Mr. and Mrs. Carleton had therefore been unable to proceed, although their passages were taken for Bangkok, but at great inconvenience were compelled to remain at Singapore. On the other hand, Mr. Mattoon's letter conveys a more hopeful view of the existing difficulties. We purposely abstain from giving particulars of these embarrassments, but trust our readers will not cease to pray for the continuance of this most interesting and important mission.

CHINA.—Letters have been received from Ningpo, March 3; Shanghai, March 7; Canton, March 13. At Canton anarchy still greatly prevailed, though the Insurgents had withdrawn. Mr. French speaks of the work of the mission as being steadily prosecuted: "Our chapels and dispensaries are well attended; our boarding-schools, male and female, are prospering, and our day-schools have opened under very favourable auspices. We ask a constant remembrance in your prayers, and the prayers of the Church." At Shanghai, the Insurgents had evacuated the city; and the mission-house was undergoing repairs. It had become necessary to purchase another house in the quarter occupied by foreigners, and towards its cost the money would partly contribute which was received from the Imperialist governor for injuries to the house within the walls. After the repairs of the latter were made, there would still be a balance of several hundred dollars available for the house purchased. The usual missionary labours at this city would all be resumed. At Ningpo the brethren were much encouraged in their work. Mr. Nevius, on the 5th of February, wrote as follows—"Yesterday we had the pleasure of welcoming into our little church two members of the boys' school, and a teacher employed by brother S. Martin. The services were conducted in the presence of a large company of natives, most of whom were able, from previous instruction, to understand the import of the exercises. We hope that others who were there will soon cast in their lot with us." Much seriousness of feeling on religious subjects is reported in the girls' school, and several were inquiring what they must do to be saved. In this good news, many of our readers will see an answer to their prayers.

MISSION TO THE CHINESE IN CALIFORNIA.—The Rev. W. Speer writes on the 14th of May, regretting the loss of his good Elder, *Lai Sam*, who has returned to China, on account of his health, and family reasons. Mr. Speer had lately visited the Chinese in the mining region around Nevada, by whom he was cordially received, as by the Chinese everywhere.

AFRICA.—Interesting accounts will be found elsewhere in our columns this month, from the Corisco Mission. The latest dates are to the 22d of January. The brethren had about completed the arduous work of rebuilding their houses, and their missionary labours were fairly recommenced. They express the hope that the influences of the Holy Spirit had been granted to some few of their hearers, one of whom had become, it was believed, a true follower of Christ. The missionaries had continued to be greatly favoured as to health.

In Liberia, Mr. Priest, writing on the 27th of February, mentions the admission to the church at Sinoe of a native young man; and Mr. Erskine, on the 3d of April, mentions the reception of two members in the church at Harrisburgh, where four or five other persons were inquiring what they must do to be saved.

INDIAN MISSIONS.—We have received letters from the Chickasaw Mission, May 8; Creek, to May 16; Choctaw, to May 24; Omaha, May 16; Chippewa and Ottawa, April 18. Mr. H. W. Guthrie, a licentiate preacher of the Presbytery of Allegheny, and still connected with the Theological Seminary at Allegheny City, Penna., has accepted an appointment to spend a few months in preaching to the Indians of this last mentioned mission—where his services are much needed. Mr. Lilley and his family, of the Seminole Mission, are making a short visit to their friends, partly on account of Mrs. Lilley's health. The Rev. Carleton H. Wilson, of the Presbytery of Harmony, and lately of the Theological Seminary at Columbia, S. C., and his wife have been appointed to the Chickasaw Mission, and had reached New Orleans, on their way to their station, accompanied by Miss C. W. Eddy, on her return, with improved health. The Rev. Edward Eells, of the Presbytery of Ebenezer, and his wife, with Miss H. N. Mitchell and Miss J. E. Hollingsworth, of Dayton, Ohio, Miss E. Mathews, of Meadville, Penna., and Miss L. H. Barber, of Amenia, N. Y., have been appointed to the South-western Indian Missions, and have also proceeded on their journey to their stations. Mr. and Mrs. Eells and two of the young ladies will be connected with a boarding-school for girls, at Goodwater, among the Choctaws, a few miles from Spencer Academy. This school was formerly under the care of another Board, but had been suspended for some time. It is now to be commenced anew, and we trust will be the means of doing great good. Mr. Eells leaves a pleasant pastoral charge, to take the superintendence of this Seminary. The stations of the other teachers will be reported hereafter. We mention also the appointment of Miss C. S. Boegel, of near Madison, Ind., as a teacher to the Omaha Mission, where she has arrived. We ask for all these missionary friends the prayers of the churches. It is a cause of great gratitude that so many persons of approved character and qualifications have been led by the Spirit of God, as we trust, to offer themselves for the missionary work among the Indians. Viewed in connection with the times of refreshing from the presence of the Lord at some of the stations, the going forth of these servants of Christ, to his work in the wilderness, leads us to hope that God has great blessings in store for these tribes. Mr. Reid's letters from Spencer Academy still contain interesting details concerning the work of grace among the Choctaws. The meetings for worship are numerous and largely attended. He mentions the death of a convert, who was baptized on his dying bed, and who enjoyed great peace in his last hours. He also makes an earnest entreaty for more labourers.

MISSIONS TO ROMANISTS.—The Rev. T. L'Hombral writes, on the 16th of March, concerning his work at Buenos Ayres, which with points of difficulty presents also encouraging features. One of the communicants at the last time of administering the sacrament of the supper, had been a Roman Catholic. Mr. W. Rey, a delegate from the Evangelical Society of Geneva, at present on a visit to the churches in this country, has kindly communicated to us some intelligence contained in his letters from home of recent dates. The persecution in France seems to be at an end. The four churches in the department of Saone and Loire, which had been closed by Government officials, have been re-opened, and a devoted missionary, who was expecting to be exiled, has been allowed to remain and continue in his good work. A notice of Mr. Rey's object in visiting this country is given in another place.

SAILING OF MISSIONARIES.—The Rev. D. A. Wilson and his wife embarked at this port in the *Gem* for Monrovia, on the 17th of May. They are accompanied by Mr. John White and his wife, appointed to the same mission. Mr. White is a licentiate preacher, connected with the Second Presbytery of New York. The health of Mr. and Mrs. Wilson has been greatly improved by their visit. We trust the prayers of the people of God will be offered for this little company of his servants.

VISIT TO THE IOWA AND OMAHA MISSIONS.—Walter Lowrie, Esq., one of the Secretaries of the Board, after the meeting of the General Assembly, went on to the Iowa and Omaha missions, on business connected

with the new arrangements for the missions to the Omahas and Otoes. He is expected to reach the office again towards the end of July.

HEALTH OF CORISCO.

The unhealthiness of the African climate is proverbial, and has long been regarded as one of the most serious obstacles to the prosecution of the missionary work in that part of the world. The views which were formerly entertained of its extreme severity, have, however, been greatly modified by the more recent experience of the missionaries and other white persons, residing on the western coast; and to some extent by the recent successful exploration of the great central river of the continent, without loss of life. This modification of the influence of the climate is to be ascribed to a variety of causes. The diseases peculiar to the country are better understood, and are treated with more skill and judgment.

On many parts of the coast, the country has been cleared of much of its natural growth, and is better cultivated. Missionaries find better habitations now, and they are saved from many of the annoyances which formerly arose from the extremely barbarous habits of the natives, which induced them to lay their hands upon almost every species of property which was brought within their reach;—and not least among these, is the great satisfaction which the missionaries are now permitted to enjoy, in witnessing the precious fruits that are beginning to develope themselves more fully in connection with their labours.

The following remarks upon the health of Corisco, by Mr. McQueen, after a residence of more than two years there, will be read with peculiar satisfaction by all those who feel an interest in the salvation of the African race.

"You will be anxious, no doubt, to hear more particularly as to our health, since brother Mackey left. In general, I can safely say, it has been excellent, far beyond what I expected to enjoy in Africa before I left America; and I suppose, far beyond what our friends at home expected. God has dealt with us in great mercy. I was so long exempt from fever of any kind, so hearty and well, that I could not but wonder at it myself; and almost daily the thought returns, of the remarkable health which I enjoy. Mr. Clemens has enjoyed almost uninterrupted health, and Mrs. C. likewise. * * * * We have tested to our satisfaction, that a white man, of unimpaired constitution, and an ordinary degree of prudence, may live here and enjoy good health, provided he has sufficient bodily exercise. This we are convinced is necessary. When I have my hands full of such business as requires physical exercise, I enjoy good health, whether in the dry or rainy season."

AFRICA: CORISCO MISSION.

LETTER FROM REV. WILLIAM CLEMENS, OF JANUARY 22, 1855.

The following letter, though mainly occupied with details connected with the erection of the new mission buildings at Corisco, will be interesting nevertheless to those of our readers who are fond of contemplating the missionary work in all the variety of aspects under which it presents itself.

It will be remembered that the mission premises at that place were almost entirely consumed by fire, something more than a year ago. The brethren there, as soon as they satisfied themselves that this disaster had not resulted from any hostility on the part of the people among whom they lived, but on the contrary, that they enjoyed their hearty sympathy, and had many assurances of assistance in rebuilding their houses, immediately set to work to repair their losses; and in less than nine months from the occurrence of the fire, all the necessary buildings were completed and ready for occupation. The most remarkable achievement in connection with these labours, was the completion of a commodious two-story frame house, forty feet by twenty, by the natives of the Island, few of whom had ever seen any building of the kind, or knew anything about the use of carpenter's tools. It was done, of course, under the direction of the missionaries, but scarcely less wonderful on that account.

We would commend the earnest appeal for more missionary help with which this letter is concluded, to the serious and prayerful consideration of the young men of the Church who are looking forward to the work of the ministry. The trying crisis through which our brethren have passed, we trust will prove but the forerunner of the rich blessings which are to follow. Every facility is now enjoyed for the enlargement of the mission. The climate of the Island has proved to be comparatively healthy. The character and objects of the mission are better understood by the natives. Much religious truth has already been disseminated among them, and the time has now come when this circle of religious influence and instruction may be greatly enlarged, if more labourers can be had for that portion of the Saviour's vineyard.

The "Cortes" arrived here on the 15th September, bringing letters and supplies from America. Since then we have received letters once, being a few days ago, 20th of January.

We were about finishing our frame building when the vessel came, and brought the intelligence of the arrival of the iron store-house. We saw at once that the putting up of such a house would be something new, both to us and the natives. To ourselves it seemed an experiment in a kind of work, of which we had little practical knowledge; to the natives, for they knew nothing about working in stone, and the very idea of (Udabo Walali) a stone house, filled them with wonder. However, with a white man to direct them, they were willing to engage to work.

Mr. Mars, (stone-mason,) came from Monrovia at the same time the iron house came, sent by Mr. James, according to your instructions. Our supplies that came also in the "Cortes" occupied some time in storing and distributing them. In the meantime Mr. Mars began quarrying stone with a few men, a short distance from town, a little above where the water comes at high tide. Sometimes he was compelled to leave his work, from the water that dashed on them when the tide was full. As soon as we could command a little more time to examine farther, another place farther off, but more favourable for procuring good stone was found. This latter place was a long reef that became bare at low water. From the continued action of the waves the rock had been worn away in some places underneath. These extended so far, that the projecting rock would overbalance and break off from the main part. With a long hammer these shelving pieces could be easily broken.

Mr. Mars and his men worked in the first quarry two or three weeks. In the second, by breaking for three days, a sufficient amount of stone was obtained to finish the building, with what had been worked from the other place.

The bringing of the stone from the ocean to the place of building was much harder work. The stones were first brought in canoes from the farthest place to the beach nearest the foundation of the house, and carried from thence to the place of building. The natives worked steadily, carrying a stone each on their shoulders. The largest stones were carried on barrows, made hastily by nailing some short pieces of boards across two strong sticks. While some were employed in the way above mentioned, others were sent to gather shells and cut wood for making lime, by burning the shells. These shells were the common sea-shells gathered on the beach, or collected from the towns where the women had carried them, to obtain the live fish to eat. We succeeded to our satisfaction in burning shells, and obtained very good lime.

Mr. Mars began laying stone two or three weeks from the time he came, and finished about the first of November. Mr. James, in contracting with Mr. Mars, was bound to pay him wages as long as he remained here, and allowing him, besides, ten days for his passage to Monrovia. We contemplated building a chimney, suitable for a kitchen, and enclosing it with bamboo. Our kitchens formerly were built and used very much like the natives; consisting of a bamboo house with a fire in the middle, except that a cooking stove superseded the fire in the middle of the house. When it was seen how conveniently the stones could be procured, and the facility of breaking and carrying them, we determined to build a stone kitchen. Another reason that decided for building a stone house, was the continued pay of Mr. Mars as long as he remained away from Monrovia. Captain Laulin had not been here for some time, which led us to think he would delay two or three weeks, when it was hoped the stone work would be finished. The kitchen is twelve by fifteen feet in the inside, which was supposed to be large enough for ordinary purposes. Mr. Mars left on the 18th November, working a little more than two weeks at the kitchen. He left the building before it was half done; since then it has been completed, one of our own boys laying the remainder of the stones. He required constant watching to keep him from building crooked, but he worked with such energy, being stimulated by the kind of work he was doing, that the house was soon finished.

Before Mr. Mars left, we examined the letter of instructions for putting up the iron house, and opened the boxes containing the materials of the house. Our efforts to fit it together seemed in vain, every thing appeared out of place. At last we came to the conclusion that the bended iron bars that run across the upper part of the posts were wanting. Their places were soon supplied by hewed timbers morticed into the tops of the posts. This done, the fitting went on for some time, when a scarceness of bolts was discovered. A trip to Gaboon supplied us temporarily, so that the frame was nearly finished, when it was found necessary to undertake another journey to Gaboon for the same purpose.

The iron house was finished on the 11th, or near the middle of December, and the kitchen on the 11th of January. There is a little more work to be done to the iron house, such as building a wall for the cellar door, and cementing the cellar or lower story. We have already put cement on the outside of the wall above, and a little below the surface of the ground, to prevent the "white ants" from injuring the articles stored there. Since cementing the outside, the ants have appeared in the inside, but they will be completely shut out when the floor and inside have been cemented. Several additions have been made to the building to made it secure against thieves.

The lower story of the iron house is three feet below and three above ground. The whole story would have been made under ground had not the dampness been an obstacle.

I have said nothing about the frame house, expecting brother Mackey, will give a better history of things than I have time to give on paper. There are, however, a few things occurring since his absence that should be mentioned. We have had two ends before us in building. One was safety from thieves and the other protection against fire. These ends have in a good measure been attained. You are aware, I suppose, that in building the frame house it was so constructed as to be elevated eighteen inches or two feet above the ground. Teak sticks, or rather logs, eight inches or a foot in diameter, were set in the ground upon which the large sleepers of the house were laid. The teak logs were protected from the white ants by painting the parts above ground, having previously mixed arsenic in the paint. The building materials were all purchased in Gaboon, by brother Mackey, such as boards, doors, and windows. The great labour of the house was hewing, and bringing to the place of building. The large sleepers were forty feet long by ten inches square, and required all the men we could hire and coax to bring them on the ground. Estimating all our troubles at the highest price, they were nothing more than expected, and not as much as many supposed. After the timber had been brought from the bush, I do not know whether the same number of men from America would have accomplished the work much sooner. Our boys worked awkwardly at first, but when they became familiar with the kind of tools used and work to be done, they were helpers not to be despised.

The house was designed with a board roof, lapped so that the joints of the under boards was covered by a third laid over the joint. After painting the roof, it was thought perhaps it might do for the present, till better materials for roofing could be obtained. When the rains came there was no other alternative but to put on an "ugonga," or thatch roof over the other. This turned the rain well and made the upper story cool. Before the thatch roof was put on, the upper story was too warm to be occupied with comfort. Now it is as pleasant as the lower part of the house. The same is true of the iron house, the iron sheeting draws the heat much more than the paint on the frame house, which will prevent it from being used as a retiring place to study or read. The heat may be beneficial in another respect, that of keeping away dampness, and consequently mould, from the articles stored there. Our frame house is drier than the old bamboo house, which is evident from the absence of mould. This

is to be reckoned among some of the advantages of frame buildings in Africa. With the present position of our houses we feel safe from fire, except the houses should be set on fire, and even then we imagine one could not take fire from the other.

Reflections upon completing the work of building.

When I look back but a few months at our afflicted state, when all we had could be seen in ashes, and look now at our permanent, comfortable home, it seems as if my eye has been watching a panorama. Truly goodness and mercy has followed us. The Psalmist said he would remember the Lord for his kindness in affliction, he blessed the Lord and called upon his soul and all within him to bless his holy name. We would take up the same language and adopt it as our own. Often have we felt the sweet influences of God's Spirit comforting us in our trials. Though we laid our weary bodies down at night worn with the toil of the day, it was pleasant to think we were doing the Lord's work, and should not fail of our reward. The promise was made good to us, "that as thy day is, so shall thy strength be." Welcome such toil as this, baptized by the Spirit's consolations, and we say to you and the good friends that have remembered us, rejoice with us in a review of these mercies. Our labours have filled our minds thus far. There has indeed been a long hard six months' toil, but here comes the startling fact to meet us, what arduous labours to reach the souls of these heathen. My heart sickens to think of their hopeless condition, and the feeble hands that must minister to their spiritual wants. Dear brother, we are scarcely enough to nurse each other.

An appeal for help.

Where shall we get help? God has been good, good beyond our expectations, for he has laid us aside scarcely a day from sickness, since taking charge of our work. We have had besides some cheering words of inquirers asking about the Saviour, one of whom we hope has become a follower of Christ. What more can come from a heathen people to cheer the minister of Jesus. We feel encouraged, although we are aware that the mass of the people exhibit little interest comparatively in what is said to them. They love us, but not the truth, for to love us is to love their own interest. The strangeness of the truths of the Bible, however, is wearing away. The novelty of preaching is yielding to the more intelligent scriptural view of what is said. What we want now, is force to push the work forward and occupy the minds of the people. Many are willing to, and do acknowledge that these are good things, but the majority are not reached by our preaching. Brother McQueen is chiefly confined to his school. I have been so closely pressed with business while building, that it was impossible to visit. We have been shut up in our own town except on the Sabbath, when we see the faces of our people, and say a few words to them. This is very unsatisfactory. Our desire is to be more with the people; with this desire we have lived month after month, looking forward in anticipation of its realization, but until some help shall come from the Church at home, we expect to do little more now than has been done. All that can be done, is to behold them hastening to the grave without offering relief.

REPORT OF THE FEMALE SCHOOL,

At present under the care of Mrs. Clemens.

Our Girls' School, which was disbanded near the first of April, by the destructive fire that occurred here, was not resumed till the latter part of August, and then only in a limited form. As all the household cares devolved upon me, the brethren were quite unwilling that I should burden myself with the care of many children. Five of the girls formerly in Mrs. Mackey's school, came to live with us at the above date, and soon after, three others; so that for the last four months we have had charge of eight girls. Five of these could read some, when they came; the remaining three were learning the alphabet. It was impossible to bestow upon them the attention which would have been given under other circumstances. But most of their time was occupied by giving them lessons, twice a day, in reading, &c., and once in sewing.

Five of the girls read a chapter in the New Testament, each day; and these are required to commit one verse each day. They thought this a hard task at first, but now it costs them little study, and very often they come with two or three verses to recite. In this way they have committed the three epistles of John, and are now at the first chapter of John's Gospel. Four of the girls commit short lessons in geography each day, and read a lesson in some one of the School Readers. All have exercises in orthography. The three that commenced with A B C, are now reading in the First Reader. All the girls have made considerable progress, not only in their studies, but in their manners and attention to what is told them. They are very fond of singing, and have learned a number of pieces which they take great delight in singing. Often in the evening twilight, they will seat themselves together and sing over all they can remember. Frequently they seem much interested in what concerns their souls, and their existence in the world to come. And on two occasions, their convictions of sin and the terrors of hell so alarmed them, that they wept bitterly. Again these feelings pass away, and we have not the evidence to assure us that any of them have as yet passed from death unto life. Still, we have much to encourage us, and we cannot but hope that soon some first fruits of a plentiful harvest will be gathered from this most unpromising soil—the degraded African female. We are only sorry that it is not in our power to multiply greatly the number of our scholars.

CHINA: NINGPO MISSION.

JOURNAL OF REV. H. V. RANKIN, (CONTINUED.)

July 2, 1854.—Another of Miss Aldersey's former pupils, Sing-a-san was baptized to day, the one referred to in my journal of April. She was once violently opposed to the gospel, and her language at times was heaven-daring, to a remarkable degree, for a young female; but grace has wrought an evident change in her conduct. Since she left school she has been called to suffer much from unkind relatives, which has been doubtless overruled to her eternal good.

July 10.—The troubles between the Portuguese and Cantonese before alluded to, have become very serious of late, and to-day we have been witnesses from our houses on the north bank of the river, of an outbreak, which it seems has proved fatal to some. A corvette has recently come into harbour from Macao, and demands have been made upon the Mandarins on account of an alleged insult to the Portuguese Consul. As the demands were not met, the man-of-war moved up near the Cantonese junks, which have for some time been lying opposite our houses, and this afternoon she fired upon them and into the city. Had the fire been returned, we should, in all probability, have suffered in our property, if not in our lives; but happily the few Canton men on board the junks made the best of their way to the shore, and escaped. The junks were then boarded and plundered. One poor old blind man and his son who lived by the Salt-gate ferry, and a young girl in the city, who at the time was embroidering by the side of her mother, were instantly killed by balls from the Portuguese cannon. Much excitement prevails, and as usual in times of anxiety, many of this timid people will probably flee from the city.

Monday, July 17.—Reports of every kind have been rife in the city, and foreigners have been annoyed in various ways in consequence of the recent disturbances. One of the missionaries and his wife were threatened by some Canton men as they were walking out a few evenings since, and it was given out that the house of another would be attacked. A musket ball was fired at a boat that was passing, and struck my house, night before last. Indeed we cannot now cross the river after dark, without being challenged by the Portuguese and Lorcha-men. Nevertheless there does not seem to be any occasion of anxiety on our part so long as we take care of ourselves. The people generally, distinguish us from the foreign aggressors in this case.

Saturday, July 22, 1854.—We were surprised on Thursday, very pleasantly, by a visit from some of the officers of the "Powhatan," one of the Japan expedition steamers. She has just returned from that country, and is on her way to Hong-Kong, touching at each of the Chinese open ports. We were very glad to bid them welcome, and they seemed to enjoy their stay of a few days among us. In the company were Dr. S. W. Williams of the American Board at Canton, and the famous Dr. Bettleheim of Loo-Choo. Captain McCluney directed the commanding officer to secure for the American residents immunity from all harm in the present disturbances, an order which was promptly, and we have reason to believe, successfully attended to. A number of us visited the leviathan steamer to-day at Chinhae, and were received with every kindness. One of the sailors died from the effect of a sun-stroke while at Ningpo, and was buried this afternoon in our graveyard.

August 6.—The ordinance of baptism was administered to two individuals this afternoon in the city church—one is the teacher in the day school under the care of Rev. W. Martin, named *Dzaou*, and the other is the grandmother of Lu-seen-sang's wife, now upwards of seventy years old. The former is well acquainted with the Mandarin dialect, in which he was formerly Mr. Martin's teacher, and which we hope will yet qualify him for a wide influence. There is a good deal of fever among the school girls at present, though no case has yet proved dangerous. Many people in the city, however, have died of it.

September 6.—We have been called to-day to carry to his burial, a brother greatly beloved among us, the Rev. Josiah Goddard, of the American Baptist Mission. He closed his long and useful missionary career night before last. Of the fifteen years of his missionary life, he spent the greater part in successful labour among the Chinese in Siam, which he left when his health failed, a few years ago, and came to Ningpo. During his residence here, he has completed an admirable translation of the New Testament, with three books of the Pentateuch, besides being daily employed in direct personal efforts for the good of this people. He was a man of good scholarship, of sound judgment, and of exemplary piety, loved and honoured by all his fellow missionaries. We deeply mourn our own loss; still we know that Jehovah reigns, and that these separations are, with his other providences, working out the real interests of his blessed kingdom. May we who remain be prepared, as was our brother, to depart in peace.

October 2.—The child of Sing-a-san was baptized yesterday. The father of the child is a worthless wretch, and his poor wife had to seek for him in a gambling shop to obtain permission for the performance of the ordinance. He called out to her that she might do as she pleased, as he did not care for her or the child either. Doubtless the bitter experience she has had has greatly tended to humble and chasten the spirit of this young disciple. We concluded the annual meetings of the mission as usual, by observing a day of religious exercises, and in our conference this evening, each seemed to feel abundant cause for gratitude to God with respect to the past, and hopeful for the future. We are rejoiced to hear of the safe arrival of Mr. and Mrs. R. Lowrie in Shanghai.

October 31.—Returned a few days since from a trip with Dr. McCartee to Za-gean, and some other places near the seashore, to the southeast of Ningpo. To-day, with my family and a few of the girls, went in another direction to Wang-ke, where Sing-a-foh, one of the converts, resides, one of Miss Aldersey's former pupils. At her suggestion, this young woman has started a school, now consisting of seven or eight girls, to whom she is teaching the colloquial according to the Romanized system, and they are making good progress. Sing-a-foh has much energy, and a very cheerful disposition, and seems to be esteemed in her native village, where she is undoubtedly exerting a good influence. Another of Miss A's former pupils, A-tsay, also a member of our church, conducts a day-school under Mrs. Cobbold's care, of the Church Mission. Thus the influence of this most excellent woman through the blessing of God is widely spreading. Our school girls greatly enjoyed the trip to-day. We visited a remarkable tomb near Wang-ke, by the side of which grows the finest specimen of the celebrated funereal cypress I have yet seen. In the bamboo grove near by, the girls ran about as fast as their little feet would allow them, greatly enjoying themselves. The hills and brooks, and groves, and the grotto which they saw were all new to most of them. Their hearts seemed more open as we returned in the bright moonlight, and they were disposed to ask many serious questions, which evinced more interest than we had supposed in religious subjects.

Monday, Nov. 6.—We have to-day welcomed a much loved fellow labourer, (Mr. Gough, of the Church Mission,) back to his field, after an absence of two years, with health confirmed.

That mission now consists of three brethren and their wives.

Saturday, Nov. 11.—Returned to-night from a trip taken with Mr. Quarterman, and the two assistants, Su-seen-sang and Shih-nean. We were absent five days among the towns and villages along the road leading to Hang-chaiu. We were only able however to go as far as Pah-kun, the limits of the canal from Ningpo. We crossed the Dzau-ngo river at this point, but the people beyond were unwilling to hire a boat to foreigners. This is owing to the trouble which some parties suffered from the officers on ac-

count of a previous trip, by some Shanghai merchants. We were thus hindered from pursuing our journey to regions beyond which we had hoped to visit, though we were by no means restricted in opportunities for useful labour. Thousands of tracts were distributed, and the bread of life broken in many places. The assistants were very faithful, and valuable helps to us in our work. Teacher Lu has a very conciliatory spirit, and easily wins the attention of those with whom he converses. Shih-neau is bold and earnest in his addresses to the people; they are much attached to each other, though of very different dispositions, and seem to help one another in the way of life. Their progress in theological studies has been thus far excellent. The country about the Dzaungo river, especially on the other side, is elevated, and much more beautiful than any we see near Ningpo. The Tallow Tree which abounds there, presents a very striking appearance, with its red leaves and white berries.

Sabbath, Dec. 3.—After conducting the usual preparatory service, with the native church members last evening, Miss Aldersey requested me to converse with some of her girls who were serious. There were in all some ten or twelve, some of whom are very hopeful. How much God has blessed the labours of this excellent woman; already eight of her household have been baptized, and now others are, we hope, seeking to walk in the way of life. The two children of Dzau-seen-sang were baptized before the communion service to-day.

Dec. 15.—Returned this afternoon with Mr. Cobbold, from a trip to Yu-yiau and Shang-yu, (Zông-nyü according to this dialect) where Mr. S. Martin and I went last spring. Several of the inhabitants of these two cities recognized me, and remembered the books we had previously distributed, though I could not learn that any deep impression had been made. We were, however, even more kindly received than before, and less suspiciousness was shown on the part of the people. Gradually they will appreciate our motives, and we can but hope become interested in them. How grateful will be that time when we will find in each city the house of some Justus, who worshipped God, where we can dwell while we remain in the place. Now, alas! we go among strangers, and not even here and there do we in these distant places find any followers of Jesus. Sometimes, especially while distributing tracts, we are much annoyed by a crowd of boys who follow us wherever we go, with the same curiosity, I suppose, that boys at home would feel in following a Chinaman walking their streets and distributing tracts. There is this difference, custom will not allow the Chinese merchant to drive out any number of persons who may rush into his shop, so that when upon invitation we enter to take a cup of tea, and converse on religious subjects, we are sure to find ourselves surrounded by a crowd of idlers, who of course greatly annoy the shop-keeper. This circumstance of course necessarily limits our stay, and we have to depend chiefly upon the good which the books distributed will impart. A good deal of experience has led me to the opinion, that in addressing the people, it is less distracting to the audience not to carry any books, but leave them in the boat, to be distributed afterwards. Would that this begging for books always denoted a real anxiety to know, like the Jews of Berea, more of the truth, and whether these things of which we speak are so. But though we often, in repassing streets, see individuals here and there in the shops reading the tracts distributed, there are not very many I fear who earnestly search into the truths which are contained in them. This is owing doubtless to the proverbial pride of scholars in China, and to the fact that not many besides professional teachers are apt readers of the written language. Their knowledge is, I think, chiefly bounded by the forms of the business in which they may be engaged, and to the lighter forms of novels. This latter circumstance is a strong reason for preparing books in the mandarin colloquial style, in which novels are generally written. Scholars will probably despise such works, while many of that class whom God generally chooses to confound the wise, will be able to understand these important truths. The translation of the Gospel of Matthew in this style, has, we learn, been recently prepared by the London Mission, at Shanghai. I make these remarks after a good deal of experience in tract distribution, though some may regard the remarks as giving too discouraging a view of the subject. Nevertheless, the importance of widely distributing tracts, and portions of the Scriptures of every style, is very evident; for we must sow beside all waters. I cannot however see the propriety, in the present state of China, of gratuitously scattering the whole of either Testaments very widely, and in this view I believe most Missionaries here sympathize. The Chinese are not prepared for it, and it seems to be a waste of the funds of the Church, well intended indeed, but not the less a waste, to follow such a plan. Better by far distribute small tracts and separate Gospels, either with or without a brief commentary attached. The book that I have found most sought after, is the Opium book tract, which Dr. McCartee has much improved, by adding a few valuable medical prescriptions, and some important religious truths. It is an interesting fact, that this tract, together with one of Dr. M's on repentance, have been recently cut in blocks by an officer in the provincial city Hang-chaw. In itinerating, however, the chief instrumentality we employ is oral preaching. We preach in the streets, and in houses, and shops, and chiefly in the principal temples, where we are always sure to secure a good audience. A very few are disposed to mock, and some to say "we will hear thee again of this matter." Though the mass remain apparently indifferent to the truth; yet they will listen attentively and assent to what is made known to them. At the mention of some doctrines, especially of the resurrection, they are surprised. We have every facility for this work of itineration, and to my own experience, it is one of peculiar interest; to say nothing of physical and other moral advantages, there is a peculiar refreshment to the soul, to stand up and proclaim in intelligible language, Jesus and the resurrection, to many immortal beings, who have never before even heard of his name.

EVANGELICAL SOCIETY OF GENEVA.

We would call the attention of our readers to the fact, that William Rey, Esq., a delegate from the Evangelical Society of Geneva, has recently arrived in this country, with the hope of exciting a deeper interest among American Christians, in the plans and labours of the Society he represents. He is highly recommended by Dr. Merle D'Aubigné and other distinguished clergymen in Geneva, and it is earnestly hoped that his mission will be favourably regarded by all who feel an interest in the promotion of Evangelical religion in Europe. Mr. Rey has had several interviews with the officers and the Executive Committee of the Board of Foreign Missions, and has imparted much valuable and interesting information in relation to the plans, labours, and prospects of the Society. He directed attention to the present state and results of the missions which they have maintained in the southern portions of France for some years past, the more extended plans of operation which they contemplate for Sardinia and other parts of Italy; but especially to the claims of the Theological School, which is sustained by the Society, for the purpose of training ministers and evangelists to make known the unsearchable riches of Christ throughout all this region of Papal darkness.

The directors of the Society do not ask aid of American Christians, so much in view of what they are doing to promote evangelical religion in Switzerland, as in what they are doing and propose to do for Italy and France. They regard this as common ground, in the cultivation of which they justly consider that American Christians ought to feel a common interest with themselves. They have, many years since, entered upon their work, have followed it up with unabated zeal, and are now gathering some of the richest fruits from their past labours. But they cannot enlarge the sphere of their present efforts without greater pecuniary aid from this country and Great Britain, and it is with this object in view that their delegate is now among us.

As will be seen by reference to the Annual Report, a larger sum was appropriated by the Board for the purposes of this Society the last than any previous year. This the Board was enabled to do, to some extent, by contributions from generous individuals in the Church, which were particularly designated to this purpose.

We would take occasion to remind our Christian friends, that the European field, very many portions of it at least, is now fairly open to labours for the promotion of evangelical religion, unusual facilities exist for the furtherance of that cause, and we earnestly hope that the receipts of the Treasury the present year, will be such as to authorize the Committee to appropriate more liberally to this great cause than has ever been done before.

The following extract from a communication of Mr. Rey, will be interesting.

Since the great events of the sixteenth century, the special favour of the Lord has, for a second time, shined in our days upon Geneva. She was the chosen spot, the centre, where commenced the religious revival of western Europe in the nineteenth century. Some thirty years ago, some devoted servants of Jesus Christ, the Rev. Messrs. Malan, Gaussen, Merle D'Aubigné, and others, lifted up in Geneva the banner of the divinity of our blessed Saviour, and of the pure evangelical faith. They sacrificed in that behalf their rest and very dear friends; they were all dismissed from their posts in the established church, but the great truths of the Reform were again restored and put in honour; and God blessed his servants, and granted them to succeed and to prolong their days and toils to the present year.

The Evangelical Society of Geneva, founded in 1831, was a blessed means in the hands of the Head of the Church. Her colporteurs were, as the Society itself, the earliest in Europe; her School of Theology was and is still sending evangelical ministers into the neighbouring countries; her *missionaries* are now, by means of their authority and by training numerous flocks in France, one of the best pillars of the people of God there. Not many months ago, four of these missionaries and their flocks in *Saone et Loire*, were tried by the severest persecutions experienced in France since the past century; but all was endured with firmness and success, even prison, exile, public seal affixed to the chapels, and legal dispersion of the faithful, when three or four were discovered reading the Bible in private dwellings!

For the sake of the fact, that the ways of God be known, and not to glorify ourselves, we call to remembrance, that it is from the small city of Geneva that the spark of faith set out, and lighted a holy fire no more to be stifled, in France, Belgium, and more recently in the kingdom of Sardinia and Italy. The same influence, by the same channels, never ceases to flow anew. In Geneva itself, religious liberty is complete; an evangelical church was founded there, upon the same base of individual profession of faith and pecuniary assistance as the churches in America; and the national church itself has drawn back a foot out of Socinianism and indifference.

All these results are essentially indebted to the operations of the Evangelical Society of Geneva, at the head of which the Rev. Professor Merle D'Aubigné and Gaussen are placed, well known and loved names in the United States.

The Evangelical Society has not grown old. The source whence she expects and draws up her strength, the Lord, is ever fresh and inexhaustible. But for the moment, the war has partially dried up the resources coming from the foreign brethren. Geneva alone, which is like a small island strayed and lost upon the strand between the two Roman Catholic oceans of France and Italy, never supposed that her own resources could sufficiently supply the gospel in the vast field which God has opened to her, in the bosom of these two nations, numbering more than sixty millions of people. Therefore the Evangelical Society claims from the United States more efficacious support than in years past, and to that intent, she has sent a delegate here. She entreats, not for new and hazardous schemes, but for the support of a Christian institution, and of men, both known and experienced in twenty-five years of faithful and unwavering labours.

Independently of the brotherly ties, which bind the men, the churches, and the institutions of the United States and of Geneva, the importance of that free city for evangelization, must be more than ever held in view. The Roman priests are raging more than ever in France, and in the councils of Europe. In all probability, the children of God there will be devoted to increasing perils. Geneva is on the eve of proving itself, for the second time since the Reformation, the keystone of the evangelization in Western Europe. Remember the past for the best intelligence of coming days. The most dreadful religious persecution in France, since the dragonnades of Lewis the Fourteenth till the end of the past century, the oppressed and legally suppressed protes-

tantism in France for more than one hundred years, proved a failure; a people of God maintained Christian life there; all this, because Geneva and the neighbouring Switzerland continued to send to the brethren, and sometimes—alas!—to the scaffolds of France, well trained ministers of the gospel and holy martyrs.

MISSION AT BUENOS AYRES.

A LETTER OF THE REV. T. L'HOMBRAL.

BUENOS AYRES, March 16th, 1855.

Since my last letter, I have been unwell, suffering from an inflammation of the bowels, a disease peculiar to this country. However, my work has not much suffered by it. Every Sabbath, we have had one service at the North American Chapel. Now, I am resuming my daily visitings among the French and others.

In my last, I spoke to you of a marriage performed in our Church. Last evening we had another, between one of our girls and a Roman Catholic man, who has expressed his desire of becoming a Protestant. I question whether the North American Chapel has ever been so crowded as it was last evening at 9 o'clock, with people of all descriptions and languages.

With God's assistance, I shall baptize the child of a native woman, married to one of our men. Though she understands but imperfectly the French language, she comes now and then to our meetings. In my visits unto her, we speak Spanish, and when I tell her that next year, I shall preach in her native tongue, she expresses great satisfaction: *Vs me dará mucho gusto*, says she, with a smile. I attach much importance to these little things, because of my firmly believing that, with native women, we might do much more work than with native men. . .

Two months ago we administered the Lord's supper. The North American Chapel furnished us with the things necessary. We had ten communicants, amongst whom, a born French Roman Catholic lady, the wife of the watchmaker of whom I spoke to you in my last letter. Previous to the solemnity, I had had several conversations with her, on the state of her mind and heart: Never shall I forget the emotion Mrs. B. was under when she presented herself to the holy table. I visit her house once a week.

I should not express myself well, if these, my words, were to convey to your mind the idea that we are already in an evidently prosperous condition. Most of the people I have to deal with, have lived for ten or twenty years without religion, in a country whose religion amounts to little. Often, I have to hunt for many of my hearers on Sundays; and I feel the necessity of meditating the great truths you remind me of in your letter. "The kingdom of God cometh not with observation."

My friend, the pastor of the Scotch Presbyterian Church, thinks that without a school and a chapel of our own, we shall ever do but little; and he suggests to me the idea of making an appeal to the Protestant churches of Buenos Ayres, soliciting funds for the building of an edifice to that effect. I should be somewhat inclined to think like my friend, Dr. Smith. But I have told him I would not do anything of the kind without your previous consent—and then our people are so few and poor, that I could not, in any way, hope to see that plan carried into execution, without the strong assistance of the United States Presbyterian Churches. Yesterday, I was questioning Mr. G., a Connecticut Presbyterian man, who has lived in this city about thirty years, on the sum necessary for getting a chapel. His answer was, that we want ten thousand dollars, United States money.

I believe I have told you, that I did not hear any more from the French Roman Catholic priest. He reappeared on the horizon, two months ago, backed by the Jesuits of France, and two or three influential families of this place. He has opened a school for boys, thinks of opening another shortly, for girls, and fighting his way, *quand même* (any how.) On another side, the native Roman Catholic priests seem to be alarmed by the daily expansion of the Protestant principles in their midst. "Sus corazones se consternan sobremanera; y arrancando de lo intimo de sus almas un profundo suspiro, no pueden por menos que preguntarse á simismo; Durará por mucho tiempo la religion en nuestra patria? Será permanente la paz entre nosotros." Under those circumstances, your missionary might well be alarmed, were he not aware that if God is with us, vainly the great and influential in the world would rise against us. Then comes the second part of the great truth above mentioned, "the kingdom of God cometh not with observation; but is within you." May thy kingdom be within me, O most gracious God! May thy unworthy servant be enabled to do much for the good of this benighted people!

Praying that our merciful God may bless you all, I remain, with great respect, dear brother,

Yours very truly.

CREEK MISSION.

JOURNAL OF A TOUR OF REV. W. H. TEMPLETON AMONG THE SEMINOLE INDIANS.—LABOURS AMONG THEM.—REVIVAL.

Dear Sir—On the last Sabbath of March we had a communion season here. One was received into the church. He is a white man who, when a youth, seventeen years ago, ran away from home, to get free from the restraints of home. He had Christian parents. He gives good evidence of having experienced a change of heart, and of being deeply wrought upon by the Holy Spirit.

For various reasons we had concluded to let our scholars go home a little while this spring, and at the request of Mr. Lilley, I visited their station.

On the morning of March 28th, I started after 9 o'clock on my journey. At sunrise the thermometer was as low as 19°, and the wind blew strong and cold from the North, all day. A little before sundown I arrived at the council ground, more than thirty miles distant, (about 33,) where I had good lodging and corn for my horse. Mr. Cook entertained me.

This morning, 29th, was not quite so cold, the weather having moderated much. But before leaving this place, I will speak a little of it. It is really the capital of the nation, being the place of meeting of the annual council of the whole nation, which is held in warm weather, and they have a large shed erected to meet under. They have besides, a large log house, where smaller councils can assemble at any time. Mr. Cook has his dwelling house, store, and necessary out-buildings. These are all the buildings in the place, except one small log house, occupied by a widow woman and her children. The council ground is situated on the eastern extremity of a range of hills, dividing the waters of the Arkansas and North Fork rivers, and is fifteen or twenty miles northwest from North Fork village, where you crossed it. The neighbourhood is well supplied with good springs, but rather scarce of timber, though there is considerable growing on the hills. This morning I started in good time, and soon reached Deep-Fork, ten miles southwest. This is a stream of very deep banks, and eighty or one hundred feet wide. It was not one foot deep, and a moderate current. It evidently does not overflow its banks here, and must in high water move rapidly, as there is considerable fall below. It is settled upwards of fifty miles along its banks, but not many living just here. It empties into the North Fork a few miles below. From this, travelling a few miles, I came to a settlement of Seminoles, who do not exhibit a prosperous appearance. They have some ground cleared, and were preparing to plant corn. From this, travelling some ten miles westward, I came near to North Fork, but as its general course is southwest there, I continued on some ten miles up, before crossing, sometimes in woodland, and sometimes in prairie; and this is about forty miles above where you crossed it. Four miles more brought me to Cummins' (the New-Yorker) a little before sundown, having made a journey of forty miles this day. He could entertain me, but had no corn for my horse, but he told me where I could get corn, one mile west. So I crossed the Oyuwohka, and went to Taylor's Store, the place designated. There I met with Mr. Bemo, who had been in, started a day sooner, and was detained with business. Here we were comfortably entertained, and had plenty of corn for our horses, at $1 50 per bushel. I expect you were not aware, when at Cummins,' that you were only three miles from North Fork river, which you had left forty miles behind you. But so it was.

March 30.—This morning still cool and cloudy, we started in good time, and it began dropping rain about the time we started, and was damp and rainy till after we reached the mission, which was a little before the middle of the day. On our arrival at the mission, we found all pretty well, except Mrs. Lilley, who is much afflicted with her eyes. She does not pretend to read, and cannot see to sew; although her necessity compelled her to sew some without seeing. Fears are entertained, lest she may lose her sight altogether. Mr. Lilley had an appointment for meeting in the evening, and I had the pleasure of speaking to a greater number of earnest listeners than I expected.

March 31.—This day was occupied partly by riding around among the people. We made an appointment for preaching, on Sabbath evening, five miles from the mission. This evening, we held a meeting at a place nearer to the station. There was a goodly number of eager listeners. In the house where the meeting was held, there was a sick woman, who had expressed concern for the salvation of her soul, before she was taken sick. In the afternoon, I preached in the same neighbourhood as the evening before, but in another house, where there was also a sick woman, who had been among the most professed seekers, before she took sick. There was a good audience here also. In the evening I preached at the appointed place, five miles distant; and although it was very damp and chilly, there was a good turn-out; mostly of persons who have not been professing to seek the salvation of their souls; and they listened attentively.

April 2.—To-day Mr. Lilley and I rode out through another neighbourhood, through which you passed when leaving there. We came to a house where they were assembling to bury a child. I spoke a few words at the grave. It was a coloured child, and the friends are mostly Baptists. But although they deny infants the rite of baptism, they are quite ready to fall in with the doctrine of infant salvation. In the evening we had a meeting of the session, to examine those who desired to be received into the church. Seventeen met with us as candidates, all of whom were separately conversed with about their experience and views. We began thus early, so as to have full time to deliberate and re-examine where it might be necessary. After they were dismissed, we conferred together about them, in general, but adjourned without deciding on any particular case.

April 3.—This morning, we started to go fifteen miles westward, to the neighbourhood of Mr. Lilley's interpreter, where he had held interesting meetings. We went around some, to a coloured settlement, to give word of our communion, on the following Sabbath. When we got into the neighbourhood, beyond the Oyuwohka, where we intended to hold a meeting, we found them quite excited about the capture of five Kechis, who had been caught with the stolen horses taken from the Shawnees, who lived about a half-day's journey. They had been taken by the place of meeting the day before, to the Creek council. On this account we were disappointed about our meeting, but the reason was obvious, and the people entirely excusable.

April 4.—We had comfortable lodging, and were kindly entertained. But being aware that there was no corn to be had in the country, and the grass not much grown, we had taken some in our saddle-bags for our horses. To-day we returned to the mission, and rode much of the way through the rain. Not having an interpreter this evening, we did not attend the prayer-meeting in the neighbourhood, which the people have.

April 6.—To-day, as well as yesterday, I tried to collect my thoughts for the exercises of the meeting, on the following day. In the evening there was a prayer-meeting in the neighbourhood; but as our interpreter did not arrive in time to attend, we met to consider the cases of those having applied for church membership. Taking up the cases separately, it was decided that eleven of the applicants be received, and the others were postponed for future action.

April 7.—In the morning we visited the two sick persons spoken of, and examined them as applicants to be admitted into the church. We also visited another person who had given in her name, but was not able to meet with us on Monday evening. At noon I preached; and at the close of the meeting, two or three additional persons came forward as inquirers, professing to have given themselves to God through our Lord Jesus Christ. In the evening, I preached again; both times to good audiences, and attentive hearers. The silent tear indicated more feeling than might have been supposed. In the spare time, the session was engaged in examining candidates, and considering their cases. Several others were received, and some postponed till to-morrow morning. Yesterday was the first clear day we had since I arrived, and all the time quite cold. There was a heavy frost that morning.

Sabbath, April 8.—This morning we had a prayer-meeting, which Mr. Lilley conducted, and made an exhortation—quite a good one. The session concluded its business, when 20 were admitted to full membership—19 of these were to be baptized; Mrs. Bemo one of the number. The 20th is Cornelia Lilley, daughter of Mr. and Mrs. Lilley, and baptized in infancy. Of these 20, 15 are Seminoles,

2 are Creeks, 2 white, and 1 coloured:—6 are scholars of the school—3 boys, 3 girls. I preached before the middle of the day, to a very attentive audience, and after sermon baptized 17 adults. After an intermission, I baptized a child of Mr. and Mrs. Bemo, and 2 children of another parent. The baptism of the children of the Indians just received, was postponed until the parents be further instructed on infant baptism. After that, I administered the Lord's Supper to a very interesting company, the majority of whom sat down to the Lord's table for the first time. They thus by both ordinances declared themselves to be on the Lord's side; for such a declaration, they may suffer persecution. The Seminoles once had a law that any one should be whipped who had preaching at his house. I think that law is still standing. Those Seminole converts need the prayers of the Church.

In the evening we had prayer-meeting. I told Mr. Lilley I would attend, but I was too tired to take any part in it. He conducted it, and Mr. Bemo made some interesting remarks. He spoke of lately having heard an ignorant exhorter telling the people they must not mind those people who made fine speeches out of the big book, (the Old Testament) and the Testament, and the Hymn-book; but they must go according to their own hearts, &c.

Before closing the meeting, I reminded the people of Christ's words, "beware of wolves," and told them some would come as wolves, whilst others would come in sheep's clothing; and then with a short prayer and the gospel benediction, the people were dismissed. Thus closed the protracted labours of a solemn day. Much I did, was done with fear and trembling. May the Lord add his blessing, and save all who have united with that church, and add many more such unto it. I should have said before, that some were deferred until they were further taught, and had made further trial of their faith.

Mr. Templeton makes the following statement about an opening for additional missionary labours in the Creek country.

From the same centre northeast, on the other side (which is this side) of North Fork, ten miles distant, there is a town of forty-one families, and on the West side of the river, ten miles distant, there is quite a settlement of Seminoles. Two miles southeast there is also a settlement of Seminoles, which you passed through soon after leaving Mr. C.'s, and so for several miles of your zigzag course you were passing through settlements, and all around there are settlements of Creeks and Seminoles not mentioned here. Now it appears to me that this place, or somewhere near it, would be a good one for a preacher to be stationed. He would be in a half-day's ride of the Seminole mission; a half-day's ride of the interpreter's neighbourhood, where we had no meeting, on account of the excitement; a half-day's ride further up the Oyuwohka brings us to a Shawnee settlement in the Creek country, and there are settlements all along every few miles of the day's journey.

Mr. C * * * told us last summer, the people would not have preaching in that region. I suppose he does not want it. But Ward said the people were desirous to have a preacher, but there was none to preach. That region is altogether destitute of preaching. A preacher stationed there would not, I suppose, be twenty miles from the Canadian at the nearest point; and would be within one day's ride of the settlements on it for some seventy miles. He would be as accessible to the inhabitants on North Fork for as great a distance, and would be within a day's ride of Deep Fork for forty miles; and there are a good number of settlements on it.

Now there is another advantage in this point. The people are moving into the region, and it is becoming more thickly settled. If we had a preacher there, and another on Deep Fork, we could then among us occasionally visit all parts of the Creek country.

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN MAY, 1855.

SYNOD OF ALBANY.—*Pby of Albany*—Little Falls ch to con Mrs. H. W. MORRIS l m 39 15; Hagaman's Mills ch 10. *Pby of Columbia*—Jewett ch mo con coll's 20, 69 15

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Oswegatchie 1st ch 95. *Pby of Genesee River*—Sparta 1st ch 10. *Pby of Rochester City*—Rochester 3d ch 148 56, less 10 for *Record*, 243 56

SYNOD OF NEW YORK.—*Pby of Bedford*—Croton Falls ch Sab sch to ed Hy Thos Lee 12 50; Rye ch 7 25. *Pby of New York*—New York 1st ch Mrs Minor 5, mo con 121 45; Williamsburg 1st ch mo con 25 42; Forty second st ch mo con 15 08; Madison Av ch mo con 25; Chelsea ch mo con 28; 5th Av and 19th st ch mo con 29 47; Gertrude for the heathen 13 cts; Brooklyn 2d ch Thomas Bayless 20; Yorkville ch mo con 13 43. *2d Pby of New York*—Canal st ch mo con 3 06; Scotch ch Jas B Johnston 100, 405 79

SYNOD OF NEW JERSEY.—*Pby of Passaic*—Springfield ch 29 09. *Pby of New Brunswick*—Princeton 1st ch Queenston Sab sch 4 56; New Brunswick 1st ch mo con 20 12; Millstone ch 20. *Pby of Susquehanna*—Wyalusing ch 4 20. *Pby of Luzerne*—Summit Hill ch Sab sch 5, 82 97

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Spring Garden ch D. 20; Tenth ch addl, a "friend" through the Pastor 100, mo con 62 26; Central ch Mrs Noble 5, Mrs E F R Still 5. *2d Pby of Philadelphia*—Easton ch, of which 50 from Sab sch to ed *Jesse M Howell* and *Jos Bent* in India 100. *Pby of New Castle*—White Clay Creek Head of Christiana and Newark ch 20. *Pby of Donegal*—Pequea ch 25 25; Chestnut Level ch, Wm M Watson 25, and Mrs Mary B Watson 25 to con Mrs MARY B WATSON l m. *Pby of Huntingdon*—Mifflintown and Lost Creek chs add'l 30. *Pby of Northumberland*—Jersey Shore ch 21 54; New Berlin ch 23 75; Nippenose ch 4; Chatham Run ch 3; Derry ch Fem For Miss'y Soc to con Miss ELIZABETH ADAMS l m 33 84; Milton ch ann coll 86; Mifflinsburg ch 10 25; Hartleyton ch 4, 603 89

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Baltimore friends for Corisco Mission Library 78 25; Nealsville ch 4 50. *Pby of Carlisle*—Upper Path Valley ch, of which 3 47 from Spring Run Sab sch, and 1 87 from Dry Run Sab sch 38 50; Silver Spring ch, Rev. George Morris, of which 50 for Geneva, 150; Shippensburg ch 70; Chambersburg ch, of which 84 44 from Sab school to con THOS B KENNEDY and ALEX K MCCLURE l d's 292; Greencastle ch 41 53. *Pby of Winchester*—Winchester ch mo con 31 53; Martinsburg ch 17; Washington ch 14 40; Warrenton ch 8 50; Salem ch 8; Mount Bethel ch 2; Beach Creek ch 1, 757 21

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Beulah ch 41; Union ch 12 31. *Pby of Redstone*—Mt Pleasant ch, Rev W W McLain 10; Tent ch, in part 17. *Pby of Ohio*—Hopewell ch 13 45. *Pby of Clarion*—Pisgah ch 10; Licking ch 9 33, 113 09

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Tarentum ch Ladies Miss'y Soc 16; Scrubgrass and Ebenezer ch's 3. *Pby of Beaver*—Sharon ch 6; Clarkville ch to con Jos MOORE oldest member of Session l m 30. *Pby of Erie*—Conneautville ch, Mrs Mary Holmes 3. *Pby of Alleghany City*—Bridgewater 1st ch 23, 81 00

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 3d ch 38 75; West Alexander ch 36; Burghettstown ch to con Rev JAS P FULTON l m 30; West Liberty ch 11; Lower Buffalo ch 7. *Pby of St. Clairsville*—Beech Spring ch 33 20; Nottingham ch 22; Pipe Creek ch 5; Powhatan ch 1 80. *Pby of Steubenville*—Steubenville 1st ch in part, of which 12 from Mrs McLaughlin 22 50. *Pby of New Lisbon*—Bethel ch bal 4 57, 211 82

SYNOD OF OHIO.—*Pby of Columbus*—Westminster ch Sab sch to ed *Josiah D Smith* 25. *Pby of Richland*—Loudonville ch 2; Clearfork ch 3, Mrs Rachel Wilson's ann coll 5, 35 00

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Washington ch 29; Bainbridge 1st ch 16 25. *Pby of Miami*—Dayton 3d ch 78; Harmony ch 25; Middletown ch 12. *Pby of Cincinnati*—Walnut Hills ch to ed *A Sackett* 25. *Pby of Sidney*—Stoney Creek ch 7 82. *Pby of Findlay*—Truro ch 3 75, 196 82

SYNOD OF INDIANA.—*Pby of New Albany*—New Albany 1st ch 225. *Pby of Vincennes*—West Salem ch 1 75; Scoffold Prairie ch 1. *Pby of Madison*—Hanover ch 5. *Pby of White Water*—Greensburg ch 5. *Pby of Palestine*—Grandview ch Youth's Missionary Society 6, 243 75

SYNOD OF NORTHERN INDIANA.—*Pby of Lake*—Valparaiso ch bal to con Rev J C BROWN l d 10; Salem ch 4; Tassinong ch 3; Goshen ch to ed *Hervey Vannuys Logan* at Corisco 18 44. *Pby of Fort Wayne*—Eel River ch, of which 6 10 Juvenile offering, 12 47; Columbia ch, of which 1 96 Juvenile offering, 3 90; Albion ch 5; Haw Patch ch 2. *Pby of Crawfordsville*—North Salem ch, Rev R Conover 10, 68 81

SYNOD OF ILLINOIS.—*Pby of Schuyler*—Macomb, Ills., Mrs Amelia Walker 33 33. *Pby of Chicago*—Roscoe ch 4 59, 37 92

SYNOD OF WISCONSIN.—*Pby of Winnebago*—Winneconna ch 6 00

SYNOD OF IOWA.—*Pby of Cedar*—Tipton ch, a 'member' 5. *Pby of Des Moines*—Fairfield ch, Jos B Junkin 8, Penny miss box of Samuel J and Mary J Junkin 1 50, 14 50

SYNOD OF MISSOURI.—*Pby of St. Louis*—Central ch Sab sch to ed *S J P Alexander* 25. *Pby of Potosi*—Brazeau ch 28 65, 53 65

SYNOD OF KENTUCKY.—*Pby of Louisville*—Louisville 1st ch mo con 14 95; Louisville 2d ch mo con 18 95; Chestnut st ch mo con 32 60. *Pby of West Lexington*—Bethel ch, J M C Irwin 20, 86 50

SYNOD OF VIRGINIA.—*Pby of West Hanover*—Roanoke ch 22 15. *Pby of East Hanover*—High st ch, Portsmouth, 14; Richmond 1st ch mo con 10 07 46 22

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Hillsboro' ch, O F Long, M. D., 31 00

SYNOD OF NASHVILLE.—*Pby of Holston*—Providence ch 10; Rogersville ch 26. *Pby of Tuscumbia*—Tuscumbia ch 143 179 00

SYNOD OF SOUTH CAROLINA.—Mrs Leah McFadden 10, Dr R R Durant 10. *Pby of Bethel*—Bethesda ch 37; Catholic ch 59; Yorkville ch Sab sch 6. *Pby of Harmony*—Camden ch 58 50; Hephziba ch 17; Hopewell ch 99 56, Mrs Elizabeth Witherspoon 5; Williamsburg ch 50, Dying gift of Mrs Virtue C Fulton, for the Waldenses 15; Cheraw ch 252 25; Lynchburg ch 10 50; Liberty Hill ch 15; Midway ch 14; Pine Tree ch 8 12; Mt Zion ch 148; Lebanon ch 22; Salem ch, (L. R.) 41; Brewington ch (colored people) 2 07; Darlington ch 97 25; Horeb ch 5; Aimwell ch 9. *Pby of Charleston*—Wilton ch 60; John's Island ch 5, colored member for Corisco school 20; Charleston 2d ch 92 58, Sab sch to ed heathen children 93 60; Beech Island ch 10; Columbia 1st ch 141 08; Edisto ch 50; Mt Pleasant ch 2 1465 51

SYNOD OF GEORGIA.—*Pby of Georgia*—Darien ch 72 59; Pleasant Grove ch for printing in China Dr Jones' Catechism 25. *Pby of Hopewell*—Lexington, Ga., Mrs Gov Gilmore 10. *Pby of Flint River*—Griffin ch Juv Miss Soc to ed *Jane Ann Long* 30. *Pby of Florida*—Euchee Valley ch 10 40, less 3 12 for *Record*; St Augustine ch for Africa 76 42. *Pby of Cherokee*—Roswell ch Juv Soc to ed *N A Pratt* 20 241 29

SYNOD OF ALABAMA.—*Pby of Tuscaloosa*—Tuscaloosa ch 100; Greensboro' ch 14; Elizabeth ch 3 50; Mt Olivet ch 3; Bethel ch 5 125 50

SYNOD OF MISSISSIPPI.—*Pby of Louisiana*—Sundry churches 78 30

SYNOD OF MEMPHIS.—*Pby of West District*—Jackson ch Sab sch 28 20; Nutbush ch 25. *Pby of Chickasaw*—Zion ch 18; Oxford Fem Mis Soc to ed girl at Corisco 25, Rev J N Waddell, D. D., to ed *Martha Waddell* 25. *Pby of Memphis*—Macon ch 20; Covington ch Ladies Sew Soc 10 151 20

SYNOD OF TEXAS.—*Pby of West Texas*—Bethany ch 3. *Pby of Central Texas*—Oak Island ch 7 65; String Prairie ch 22 32 65

Total from churches, $5,662 10

LEGACIES.—Legacy of James Graham, dec'd, ann payment 12; Estate of John Blair, dec'd, York, S. C., 90; Legacy of Miss Mary Ann Fleming, dec'd, East Kishacoquillas, Pa., 100; Legacy of Wm Woods, dec'd, in part 40 91; Legacy of J H Blair, dec'd, Iowa, 75; Less 5 expenses of A Porter's estate 312 91

SEMINARIES.—Princeton Theo Seminary, N. J., Miss Bible and Tract Soc 41 50; Union Theo Seminary, Va., Soc of Enquiry 110 60; Students of Danville Theo Seminary, Ky., 22 86 174 96

MISCELLANEOUS.—Rev Luther Farnham 5; A. M. S. for the Jews 30; A widow's mite 3; Egbert Starr 50; An old Presbyterian 25; L HOPKINS to con himself a l d 100; Miss E Rose to ed *Frances D Ladd*, and with former cont's to con Emily Rose and Annie Rose Main l m's 25; Richard Forcey, Maysville, Ala., 10; Miss Sarah Ellen Smith bal to con herself l m 15; M V Lanier, Oxford, N. C., 3; Sab sch of Miss Ann Howell near Woodbury, N. J., 1 37; First fruits of the labour of two school girls in Virginia 50 cts; A lady, for the Jews 3; John Logan 3; Stephen Hart, Maury Co., Tenn. 10; Mrs Murphy and household 3; J N Dorsey, M. D., Henderson Co., Ky., 5 291 87

Total receipts in May, $6,441 84

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Amount previously reported, $12,613 98
Williamsburg 1st ch, N. Y., 3; 5th Av and 19th st ch, N. Y., Miss Mary Brownson add'l 100; Penel ch, N. C., Mrs Dr Jiggetts 50; San Francisco, California, Calvary ch 100; Do Chinese ch 30 283 00
$12,896 98

WM. RANKIN, JR., *Treasurer*.

DONATIONS IN CLOTHING, &C.—Ladies of Scrubgrass cong, Alleg any Pres., one box clothing 37 68; Ladies of St Clairsville ch, O., one box clothing 70. Cherry st Society, Bedford ch, N. Y., one box clothing.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR. Esq., Treasurer—same address.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, and General Agent, No. 265 Chestnut street.

All communications, reports, and orders, from Colporteurs, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

VISIT TO THE SOUTH.

After an absence of nearly two and a-half months in the Southern States, the Corresponding Secretary of the Board of Publication reached Philadelphia again in good health and safety, just after the last number of the *Record* had been published. At the annual meeting of the Board, held on Tuesday, June 12th, he reported having visited during his absence the cities of Charleston, Augusta, Savannah, Montgomery, Mobile, New Orleans, Memphis, and many other places. He was everywhere most hospitably and cordially received, and found everywhere a deep and growing interest in the plans and operations of the Board. Among the large numbers of intelligent and devoted ministers with whom he conferred, he found an almost unanimous conviction of the importance and indispensableness of colportage as an auxiliary in carrying forward the more thorough evangelization of the South. His own observation in the course of his journey, convinced him that this view was correct, and that in the present sparsely populated condition of wide districts there, and in the present sad scarcity of gospel ministers in those States, a large proportion of their people must depend chiefly on colporteurs for their supplies of gospel truth. The colporteur can go from hamlet to hamlet, and from dwelling to dwelling, holding social prayer-meetings; having religious conversation and prayer in the family; scattering religious tracts and volumes, full of important warning and instruction; and great multitudes may thus be reached, who would otherwise hear nothing about the interests of their souls, and an approaching eternity. The greatest difficulty in the way of extended colportage operations, in the Southern States, is found in the scarcity of suitable men to undertake the work. Still, there are men of the right sort to be found here and there among the churches, willing, in the spirit of their Master, to undertake the self-denying labour, and the pastors generally expressed a resolute intention to seek diligently for such men, and engage them for the colportage work. We trust that through their co-operation the coming year may find the Board able to commission many more colporteurs in those States.

Mr. Schenck reported also, a very general and cordial approval of the publications of the Board, throughout the South and South-west. Their general popularity exceeded his expectations, and an anxious desire was expressed in almost every place, to have them more freely and abundantly introduced into the several communities. In three or four cities, plans were agreed upon, for the establishment of depositories of the books, and arrangements were marked out, for raising the capital needed for the purchase of a sufficient stock.

The extreme Southern States were suffering severely under the pressure of the widely-extended and long-continued drought, and the pecuniary embarrassments which have of late affected more or less the whole country, yet the Southern pulpits were everywhere thrown open to a presentation of the cause of the Board of Publication, and responses were, especially considering the times, every where generously made.

The brethren at New Orleans were found earnestly at work, through their Synodical Board, in this good cause. Some time since they had purchased a very eligible building on Camp street, at a cost of $33,000, upon which nearly $18,000 had been already paid. Heavy payments were shortly about to become due, and the times made those payments difficult; but we have no doubt from the energy, and liberality, and business talent already displayed, their plans will be carried to a safe and triumphant issue. And when once their building is fully paid for, and a suitable depository of the books of the Board is established therein, and the system of colportage is fairly set in motion in connection with it, their plan will be productive of immense benefit to all the Southwestern region.

ABSTRACT OF REPORT OF THE BOARD OF PUBLICATION.

The following is an abstract of the 17th Annual Report of the Board of Publication, recently presented to the General Assembly, at Nashville, Tenn., May 23d, and by it accepted and referred to the Board for publication.

The Report reviewed three departments of the operations of the Board: 1st. The Department of Production. 2nd. Of Distribution. 3d. Of Sustentation.

I. *Of Production.* 1st. The great object of this Board is to furnish to the Church and the world a religious literature. This literature is not to be either a substitute or a rival to the pulpit, but an auxiliary. Bible history contains many intimations, showing the propriety of making a vigorous use of the press, many of which were noted. The providence of God teaches us the same lesson. The Church must use the press in self-defence, for every evil principle is making diligent use of it. The Board of Publication is issuing and diffusing a literature which shall lead men to repentance, faith, and duty, and finally to heaven. All other objects are subordinate to this. 2d. It is an object of the Board to set out the whole system of divine truth in all its completeness. It believes that this is the likeliest way to save souls. 3d. It is another object to provide a denominational literature. While it teaches us to love all who bear the Saviour's image, it exhibits the peculiar claims of our own Zion to our love and veneration. 4. It seeks to furnish such works as may be useful to ministers of the gospel. The minds of her ministers are the fountains from which the ordinary supplies of truth are derived by the Church. Many ministers are able to purchase but very few theological works. The Board aims to supply the best, and as cheaply as possible to them. 5. It aims to supply a juvenile literature, especially a Sabbath School library. Many of the numerous religious books now published, and especially for Sabbath Schools, are very defective. The Board aims by its publications, to "feed the lambs." 6. The Board calls attention to the great variety of its publications.

The Publishing Agent reports that the Board have published during the year ending March 31, 1855, as follows:—37 new books, of which 83,750 copies have been printed; 10 new tracts, of which they have printed 23,000 copies. Total copies of new books and tracts, 148,750. Reprints of former publications, 317,700 copies. Total copies of books and tracts, 466,450. Total of copies books and tracts published since the organization of the Board, 4,954,688.

Periodicals.—Circulation of Home and Foreign Record, 17,000 copies; increase within the year, 1,750 copies. Sabbath School visitor, 41,000 copies.

II. *Distribution.*—173 Colporteurs have been labouring in 27 States and in the British Provinces. They have sold 97,853 volumes; given away 10,780 volumes; distributed 1,046,964 pages of tracts; number of families visited 79,092.

Donations made by the Executive Committee, 6,365 volumes, and 342,662 pages of tracts. Let the distribution of the Board continue to extend at the same rate as for the last six years, and at the end of ten years it will be found distributing annually over two and a-half millions of copies of its publications.

III. *Sustentation.*—Receipts for the past year from all sources, - - - - - $87,599
Total payments of past year, - - 91,319
Excess of payments, - - - - 3,719
Receipts from sales of books, - - 65,793
do. for Colportage, - - - 14,015
Balance now in Treasurer's hands, - 14,476
Deficiency of Colportage Fund, - - 4,176

The number of churches contributing to colportage is steadily increasing, although yet far too small. Very little collecting agency has been employed, and the Board has every reason to feel encouraged with the progress of the past year, and the prospects before it.

ACTION OF THE GENERAL ASSEMBLY ON PUBLICATION.

After the opening of the General Assembly at Nashville, the Moderator announced the following Committee on the Board of Publication, viz. Rev. Samuel Beach Jones, D. D., Rev. James T. Lapsley, Rev. M. B. Grier, Rev. E. Emerson, Rev. B. M. Smith, D. D. *Ruling Elders.*—Thomas Lynch, T. H. Nevin, W. S. Harris.

On Wednesday, May 23d, the Annual Report was read by the Rev. W. E. Schenck, the Corresponding Secretary of the Board, and having been accepted, was referred to the above committee.

On Monday, May 28th, the following series of resolutions, previously reported by the committee, were taken up. Dr. Jones, its chairman, stated that there was an entire unanimity among the members of the committee on all the resolutions except the fourth, which was not adopted.

Resolved, 1. That our ministers and elders be earnestly exhorted to secure a wide circulation to the *Home and Foreign Record*, now published at so reduced a price as to make it accessible to the poorest members of our Church.

Resolved, 2. That this Assembly regards with much satisfaction the efforts of the Board to provide a class of books appropriate to the wants of ministers, and also a choice collection of volumes suitable for Sunday-school Libraries. It would also renew its recommendation of the *Visitor*, believing it to be a valuable supplement to this department of our religious literature.

Resolved, 3. That we commend the policy of the Board, in increasing, during the past year, the amount of donations of books to seminaries of learning, indigent ministers, and others; and we recommend the continuance of the same policy to the utmost extent compatible with the finances of the Board.

Resolved, 4. That the Board be instructed to prepare, with as much expedition as practicable, a collection of Tunes and Hymns, together with a system of instruction adapted to the young; in order, by this means, to promote the cultivation of sacred music by our youth, and to facilitate the use of this delightful part of devotional service in family worship; and in making this collection, the Board is authorized to add to such tunes and hymns as may be adopted from the "Psalmodist," one-third as many more to be selected at its discretion. (Afterwards laid on the table.)

Resolved, 5. That the success attendant on the labours of our colporteurs calls for gratitude to the Head of the Church; and that we exhort all our churches and ministers to co-operate in this important department of labour, both by making annual collections for the Colporteur Fund, and by furnishing every facility for the thorough visitation of all our congregations by our colporteurs.

Resolved, 6. That we regard with special gratification the resolution of the Reformed Dutch Church to adopt and place its "*imprimatur*" on a portion of the volumes issued by our Board; and we hereby authorize the use of the German Hymn Book, prepared by the Reformed Dutch Church, in the German congregations belonging to our own branch of the Church.

Resolved, 7. That the matter of translating our Confession of Faith into the German language, be left to the discretion of the Board of Publication, and that it be recommended to increase the number

of tracts, in the German language, already issued by our Church.

Resolved, 8. That the Board be authorized to make a selection, not exceeding fifty in number, from Rouse's version of the Psalms, and to have the same printed on separate sheets, in such forms as to admit of their being bound up with our other Psalms and Hymns, whenever desired.

Resolved, 9. That a preacher be appointed by this and ensuing Assemblies, to deliver a discourse before each General Assembly, in behalf of the Board of Publication, and the cause it is designed to promote.

While these resolutions, so unanimously and cordially adopted by the Assembly, will undoubtedly inspire the Board and its executive officers with new zeal and courage in their appointed work, it is also to be hoped they will produce their legitimate effect in increasing the confidence of the churches at large, and securing their fuller co-operation with the Board of Publication.

The first resolution is timely, and we trust will be effective. The terms for the *Record* are now so exceedingly low that it is a matter for amazement that any member of any of our churches who feels any interest in the world's conversion, and in the plans and efforts of his own church to promote it, can willingly do without it; or that any pastor who desires to instil a spirit of Christlike benevolence into the hearts of his people will fail to secure its general introduction among the families of his charge. The increase in its circulation last year was 1,750 copies. A little effort on the part of pastors and elders would enable us next year to report a much larger increase.

The second resolution likewise will do good. The Board has of late given much attention to making suitable provision for the libraries of ministers and of Sabbath-schools. A considerable proportion of its issues within the last two years have been adapted to the use of children and youth. The Sabbath-school Library of the Board now numbers 139 volumes, and may be purchased at catalogue prices for $27.20 in half-roan binding, or at cash discount prices for $20.15. For the use of Presbyterian Sabbath-schools it may be safely said to be the very best that has ever been published. It is becoming more and more popular as it becomes better known. We wish to invite the attention of those who hold the pen of a ready writer, to the question, whether they may not do much good by furnishing the Board with suitable volumes for this library. The *Sabbath-school Visitor* also deserves an introduction to the children of every Presbyterian family.

We would especially invite the attention of pastors and churches to the fifth resolution, relating to colportage. The results of the past year in this department of the operations of the Board have been truly gratifying. The 173 colporteurs who have been in the field within the year, have in general been, we are well assured, men of faith, and prayer, and toil. Now and then we are indeed disappointed in those whom we commission. But as none are appointed without satisfactory recommendations, so in general they are found faithful and judicious labourers. Although during the past year, owing to the pecuniary embarrassments of the times, a somewhat smaller sum was contributed for colportage than in the year previous, yet there were twenty-five more colporteurs in commission, the number of volumes sold by them was 5,968 greater, the number of volumes given away was 1,199 greater, and the number of pages of tracts distributed by them was 175,417 greater than in the preceding year. The number of families visited was likewise 13,358 greater than in the year before. Let us hope that the churches and pastors generally, will comply with the recommendation of this fifth resolution.

The adoption of the eighth resolution by the Assembly will afford gratification to many who love the version of Rouse. The Board has already taken measures to secure a careful selection, which will be printed at the earliest practicable day.

The ninth and last resolution is one of much importance. Notwithstanding all that has been said and printed on the subject, many in our Church are only half awake to the great and growing importance of the work committed to the Board of Publication. An annual sermon before the Assembly cannot fail to have an important influence in calling attention to the mighty power of the press, and the vast importance of our using it as a Church, in diffusing and establishing the truth as we hold it. The Rev. Samuel Beach Jones, D. D., of Bridgeton, N. J., was subsequently appointed by the Assembly to preach the sermon on behalf of the Board of Publication next year in New York, during the sessions of the Assembly.

THE DISTRIBUTION FUND.

By reference to the resolutions of the General Assembly, published in this number of the *Record*, it will be seen that that body gave its cordial approval to the action of the Board in giving away last year so large a number of volumes, and recommended a "continuance of the same policy to the utmost extent compatible with the finances of the Board." The views and wishes of the Board are entirely in accordance with the spirit of this resolution of the Assembly. But in order to carry it into effect it must call upon the churches for the means to do so.

The Distribution Fund, from which these donations of volumes are made, is at present entirely exhausted, and somewhat overdrawn. And, while this is the case, not a week is passing in which the Executive Committee is not receiving appeals for donations, many of them of a very touching kind. Several applications of this kind the committee have been obliged to defer answering.

We now have before us a letter just received from a domestic missionary, who is labouring on the St. Croix River, in the far Northwestern part of Wisconsin, in a new and growing community, earnestly soliciting a grant of the books of the Board for the Sabbath-school he has just been establishing there. He expresses his earnest conviction that such a donation would give him great aid in building up the cause of Christ, and in promoting the interests of the Presbyterian Church now just commenced. But, as has just been said, the committee has at present no funds from which to make the earnestly desired donation.

Are there not some readers of the *Record* who will rejoice to send in a contribution to this Fund, that thus we may be enabled to gladden the hearts of those who are looking to us for the gift of that truth which may make themselves and those around them, wise unto salvation?

A GOOD EXAMPLE.

There is in the southern part of New Jersey a pleasant and flourishing congregation, which has for many years been among the largest in its Presbytery, and has not been behind in any good work. It was, too, a liberal and benevolent congregation. In the statistical tables appended to the Minutes of the General Assembly, there regularly appeared a fair sum, as compared with the other churches of the Presbytery, entered as given to *three* of the four Boards of the Church. But there was from year to year one ugly blank in its reports, and that blank was in the column devoted to the Board of Publication. Why this was, we have no information. Sure we are that neither the pastor, nor his elders, nor his people would have been willing to say that it was not the duty of the Church of Christ to make use of the mighty power of the printing press to disseminate divine truth. Sure we are they would have been willing all along to admit that the same truth, in all its purity and urgency, which they felt that the pastor ought to preach from the pulpit, and they ought to teach in their families and in their Sabbath-schools, *ought also* to be diffused through the press, that thus it might reach thousands, and hundreds of thousands who were not likely to receive it in any other way. Sure we are, too, that if they looked over the columns of the *Record* from month to month, they must have seen enough to convince them that the volumes and tracts of the Board of Publication, as scattered by the hands of colporteurs, and as donated by the Executive Committee, were attended by the blessing of the Holy Spirit, and were doing good far and wide. What was the reason this ugly blank thus remained, year after year, we cannot guess. But to our great delight, a week or two ago a roll was put into our hands, on opening which we found it to contain a number of bank notes, a very generous contribution from that very church for the colportage operations of the Board. Accompanying the money was a note from the pastor of the church, stating that the subject had recently been presented to his people and they had determined to make a beginning on behalf of this cause. The ladies of the church had taken hold of the cause with much interest, and with their efficient co-operation the very handsome sum now forwarded had been collected. This sum will be large enough to send several hundreds of volumes and thousands of pages of tracts into some locality in our broad land, where, with an accompanying blessing from on high, they may result in the salvation of many souls.

We rejoice to think that in the Minutes of 1856, that ugly blank will be filled up, and we think the pastor, and the elders, and those ladies, and all the congregation who see the figures there, will feel something more than a foolish vanity, or an unhallowed pride. Those figures will be to them the exponents of service attempted for Christ and for souls, and of benevolent feelings called into exercise, and bringing in themselves a rich reward, but only a shadow of a better reward to be received through grace hereafter. And we trust there will not be wanting a purpose to let that blank never re-appear, but to have the figures there, only growing larger and larger, from year to year.

There are yet many other blanks, opposite a very melancholy proportion of the three thousand churches, or nearly so, upon the tables. Will not some of those churches follow without delay, the excellent example of the church in New Jersey, of which we have been writing?

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION FROM MAY 15th, 1855, TO JUNE 12th, 1855, INCLUSIVE.

Pby of Londonderry.—Windham ch, per Rev Loren Thayer	$4 00
Pby of Ogdensburg.—Oswegatchie ch, per Rev L Merrill Miller	27 00
Pby of Genesee River.—Scotsville ch, per Rev J Jones	11 37
Pby of New York.—Williamsburg ch, per Wm Rankin, Jr, Treas.	32 60
Pby of New York 2d.—Peekskill ch, per Wm Rankin, Jr, Treas.	25 00
Pby of Philadelphia.—Central ch, from James Field	20 00
Pby of Northumberland.—Mifflinburg ch, per Rev Jos B Adams	4 12
Pby of Ohio—Miller's Run ch, per Jas A Irwin	20 00
Pby of Wooster.—Jackson ch 4 50; Green ch 25 cts; Congress ch 4 26; Sugar Creek ch 6 47, per J C Glasgow	15 48
Pby of Peoria.—French Grove ch, per Rev D McFarland	5 00
Pby of Concord.—Sugar Creek ch 13 60; Marion ch 7; Siloam ch 3; Centre ch 10; 5th Creek ch 3 60; 3d Creek ch 13 10; Back Creek ch 8 10; Hopewell and Paw Creek ch 5; Ebenezer ch 1; Morgantown ch 5; Unity (Lincoln) ch 22; Poplar Tent ch 10 10; Bethpage ch 8; Long Creek ch 6, per Rev P H Dalton, Treas,	115 50
Pby of Nashville.—Clarksville ch, per Rev John H Rice from WM STEWART 50, (30 of which to con himself hon mem,) from John McKeage to con his wife Mrs JOHN MCKEAGE hon mem 30	80 00
Pby of Knoxville.—Knoxville, East Tenn., Mrs Chas Coffin	3 00
Pby of Charleston.—Central ch, per Rev W E Schenck 75; Glebe St. ch 95	170 00
Pby of Georgia.—Independent ch, Savannah, 210; First ch, Savannah, 60, per Rev Wm E Schenck	270 00
Pby of Hopewell.—Augusta ch 150 88; Macon ch 129 85	280 73
Pby of South Alabama.—Government st ch (30, of which is to con THOS MCMILLAN hon mem) 154; from Rev Wm McK Smythe 109 40	263 40
Pby of Tuscaloosa.—Tuscaloosa ch 20, per Wm Rankin, Jr, Treas.; Greensboro ch 20; Elizabeth ch 2; St Olivet ch 2; Old funds forwarded by Presbytery 2 50, per Rev G Boggs	46 50
Pby of Louisiana.—Per Rev Charles Beach	14 00
Pby of Chickasaw.—Water Valley ch 3; Zion ch 4, per Rev W V Frierson	7 00
MISCELLANEOUS.	
A P Waterman, Beloit, Wis., 3; "Eugenia M," Poughkeepsie, 1 79, Miss Eliza E Townsend, Painted Post, N. Y., 25; "A Friend" at New Orleans, for Colportage 250; "A Friend" Madison, Ga., 1 25	281 04
Total,	$1695 74

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. John Thomas and the Church at Phœnixville. He has accepted an invitation to supply the church at Washingtonville, Pa.

CALLS.

Rev. J. F. Coons has accepted a call from the Church of Flemingsburgh, Kentucky.

Rev. Joseph Platte has accepted a call from the Churches of Indiana and West Salem.

Rev. A. P. Metcalfe has accepted a call from the Churches of Hickory Withe and Macon, Tennessee.

Rev. Charles White, of Berryville, Va., has declined the call of the Church at Harper's Ferry.

Rev. Thomas G. Conard of Matteawan, has received a call from the George street Presbyterian Church, Toronto, C. W.

Rev. T. Hempstead has accepted a call as stated supply of the church at Minden, La.

Rev. Thomas H. Witherow has received a call to become pastor of the church of Washington, Winchester Presbytery, Va.

Rev. Washington Baird has accepted a call to the church in Spartanburg, S. C.

Rev. C. B. King has declined the call of the First Presbyterian Church of Savannah, Georgia.

Rev. John A. McClung, of Indianapolis, Ind., has received a call from the Presbyterian Church, at Augusta, Ga.

ORDINATIONS AND INSTALLATIONS.

At the meeting of the Presbytery of Potosi in May, Mr. J. H. Moore and Rev. J. G. Wells were ordained to the work of the ministry.

Rev. J. F. Kennedy was installed pastor of the church of Dickinson, Pa., on Thursday, May 17, by the Presbytery of Carlisle.

Rev. James H. Gill was installed at Harmony, Ohio, on May 10.

Rev. Jephtha Harrison, D. D., was installed pastor of the First Presbyterian Church, Burlington, Iowa, on the 27th of May.

Rev. Joseph H. Carroll was ordained and installed pastor of the Presbyterian Church of Jamesburg, New Jersey, on the 30th of May.

Mr. Joseph Beggs was ordained and installed pastor of the Church at Roxborough, by the Second Presbytery of Philadelphia, on the 17th of May.

Mr. Alexander McGaughey was ordained and installed pastor of the church at Long Run, Pa., by the Presbytery of Redstone, on the 16th of May.

Rev. Hugh O. Rosborough was ordained and installed at Georges Creek, Pa., on the 5th of June.

Mr. Thomas McCauley was ordained and installed pastor of the Huntington Presbyterian Church, by the Presbytery of Long Island, on the 5th of June.

Rev. S. C. Alexander was ordained and installed pastor of the churches of Buck Creek and Thyatira, on Saturday, the 19th of May, by the Presbytery of Concord.

CHANGE OF PASTORAL RELATION.

At the recent meeting of the Prsebytery of Potosi, the Rev. Levi P. Roland was received from the Methodist Episcopal Church South.

On the 21st of April, Mr. John G. Schaible, from the Moravian Church, was licensed to preach the gospel by the Presbytery of St. Louis.

Rev. J. H. Smiely, from the Baptist Church was examined and received as a member of the New Orleans Presbytery, at its late meeting.

LICENSED.

Mr. Theo. M. Gray, by the Second Presbytery of Philadelphia.

POST-OFFICE ADDRESSES CHANGED.

Rev. John Thomas from Phœnixville to Washingtonville, Pa.

Rev. W. W. Backus from Camden Mills, Ill. to Decatur, Wisconsin.

Rev. Timothy Stearns from Kingston, O., to Mount Pleasant, Henry Co., Iowa.

Rev. Andrew Barr from Danville, Pa. to Columbus, O.

Rev. John Rowe from Green's Store to Gallipolis, Ohio.

Rev. Timothy G. Brainerd from Londonderry, N. H., to Plymouth, Mass.

Rev. Edward Eells from Walton, Ky., to Doaksville, Choctaw Nation.

Rev. John Marquis from Eaton, O., to Henry City, Ill.

Rev. J. M. Lippencott from Fort des Moines, Iowa, to New Madrid, Mo.

Rev. R. C. McComb from Walnut Hills, O., to Fort Madison, Iowa.

Rev. Jacob Schwartz from Mount Sterling, Mo., to Frankville, Iowa.

Rev. R. R. Porter from Waynesboro, Ga., to Berzelia, Ga.

Rev. Salmon Cowles from Wapello to West Point, Iowa.

Rev. James Smith from Lewistown to Rochester, Pa.

Rev. S. M. Templeton from Monroe, O., to Lewistown, Ill.

Rev. Washington Baird from Charleston, to Spartanburg, S. C.

Rev. E. F. Chester from Spring Arbour, Mich., to Lane Depot, Ill.

Rev. R. McCullough from Alliance, O. to Winchester, Ind.

Rev. J. M. Rice from Newcastle to Dagger's Spring, Va.

DEATHS.

Rev. Mead Satterfield, of the Presbytery of Allegheny, of pulmonary consumption, at Hubbard, Ohio, on May 11, in the 36th year of his age.

Rev. Philip Lindsley, D. D., at Nashville, on May 25.

Rev. Jas. W. Carrell, of Freeport, Illinois, on 19th of April.

Rev. George A. Campbell, of Jackson, Tennessee, on the 10th of May, in the 29th year of his age.

Rev. Robert McAlpin of Talladega, Alabama, on the 20th of March.

Varieties.

American Bible Society.—The monthly meeting of the Managers was held at the Bible House, Astor Place, on Thursday, the 7th inst., the Hon. Luther Bradish in the chair, assisted by Wm. B. Crosby, Benjamin L. Swan, and Francis Hall, Esqs.

Thirteen new Societies were recognized; of which one is in Oregon, four in Illinois, two in Arkansas, three in Texas, and one in each of the States of Georgia, South Carolina, and Kentucky.

Various interesting communications were read; among them was one from Rev. Mr. Cunningham, of Shanghai, stating that the missionaries are again enabled to pursue their work of preaching and distributing the Scriptures; one from the Secretary of the Hibernian Bible Society, containing the address of the Committee on the occasion of its jubilee year; from Matanzas, a letter containing a request for books; from Rev. James Barnett, acknowledging the receipt of funds from this Board to purchase and distribute Arabic Scriptures; a letter from Caraccas, Venezuela, signed by influential persons, expressing a desire to have a Protestant Church and clergyman in that city; a letter from the French and Foreign Bible Society, giving a statement of their issues for the year past, describing their work, and asking further aid from this Society; a letter from Vincenzo Alboretta, Turin, in relation to the publication of evangelical books in that city; another from Col. Tronchin, Geneva, in regard to publishing the New Testament for Italy; and from the Rev. C. N. Righter, Constantinople, in regard to the proposed Bible depot and reading-room in that city, stating the improving prospects of the Christian cause in that country, and the increasing interest of the Turks in the Bible.

Several interesting letters were presented from agents, showing the state and progress of the cause in our own country, in different States and Territories. Grants of books were made to the Sunday School Union of the Methodist Episcopal Church, to the Children's Aid Society, for coloured Sabbath Schools in Louisville, Ky., for the use of people of colour in Ohio; Bibles and Testaments in French and English for Hayti; Bibles and Testaments for Fort Myers, Fla.; several grants to Sabbath Schools in destitute neighbourhoods, and to feeble auxiliaries; Spanish Bibles for Cuba; and one Bible (8 vols.) for the Blind. A grant in money was made of $250, towards the expense of the reading-room and depot at Constantinople.

Peoria, Ill.—Alexander G. Tyng, Esq., son of Rev. Dr. Tyng. of New York, has presented to the Episcopal church in Peoria, the sum of twenty-four hundred dollars, to be paid in eight annual instalments of three hundred dollars each, "to be expended under the direction of the Rector of the Parish in purchasing a Theological Library, to be for ever the property of the church, and for the use and under the direction of the Rector.

Dr. Boardman's Discourse.—The sermon of Dr. Boardman, the Moderator of the previous Assembly, preached at the opening of the sessions of the General Assembly of the (O. S.) Presbyterian Church, in Nashville, Tennessee, is spoken of on all hands as an able and elaborate argument to prove that the Christian ministry is not a priesthood. We have just read the discourse published in the *Nashville True Whig*, and regard it as comprehensive, masterly, and timely. Its effect on the Assembly could not but be happy, and its influence wherever it is read must be good. He occupies scriptural ground, and has proved his position to be not only defensible but impregnable. His well earned popularity will be enhanced by the present discourse. We wish it may be extensively read.—*Presbyterian Witness.*

Rev. Jonathan Edwards, of Fort Wayne, was, on the 10th ult., unanimously elected President of Hanover College.

John B. Gough, the temperance lecturer, is expected to leave Great Britain for America, about the first of August. He is engaged to speak the ensuing fall in New Jersey.

Massachusetts Bible Society.—Anniversary on Monday, the 28th ult. The Society have distributed, during the past year, 15,671 Bibles, and 29,197 Testaments; total, 44,868. This was an increase on the issues of the preceding year of 9,283. The income of the Society was $21,204. Of this, $8,084 was by donations, and $1,466 by legacies. The expenditures had been $21,711, donations to the Parent Society $3,610.

Foreign Ecclesiastics.—A correspondent of the *New York Express* states that all the Bishops recently stting in Provincial Council at Baltimore, were foreigners—there was *not one American among them.*

The anniversary of the Massachusetts Colonization Society was held on Tuesday, the 29th ult. The Rev. Joseph Tracy, the Secretary, read the report, from which it appears that the receipts for the year ending April 30th, had been $16,406. Besides this increase of the funds, the Trustees of Donations for Education in Liberia, which this Society has called into existence, commencing in 1851, has collected more than $20,000 for the establishment of a College in Liberia. This afforded good ground for hope for the future. The disbursements were $16,715, making a balance due to the treasurer of $206. The Society has also provided repeatedly for the emigration of slaves set free by their masters, to the Western coast of Africa. It is in this way it has conferred freedom, or rather the means of enjoying it, on several hundreds.

Rev. Charles Wiley, D. D., for the past ten years the pastor of the Reformed Dutch Church in Utica, N. Y., has accepted the Presidency of the Milwaukie University.

The Executive Committee of the American Baptist Missionary Union, state that the gross income for the year has fallen $33,000 below the expenditure, and the Union is embarrassed with a debt of $60,000.

All the members of the Syracuse Annual Conference—Wesleyan Methodists—pledged themselves at a recent session to abstain entirely from smoking, chewing, and snuffing tobacco.

In Glasgow and Edinburgh, and in other parts of Scotland, where a Romish population is found, there is a general and happy movement going forward for making known the gospel to Romanists; tracts are prepared and distributed; theological students spend their long vacations in labouring for them, and associations are formed for the support of such movements.

The American Missionaries whose houses in Shanghai have been damaged and destroyed by the war, have been paid for them by the Chinese government.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Charleston, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—Abstract of the Report of the Board of Missions, p. 98. Resolutions of the General Assembly, p. 99. Church Extension, p. 99. A Missionary's Farewell, p. 99. Receipts, p. 100.

Board of Education.—Annual Report of the Board of Education, p. 101. Action of the General Assembly, p. 101. Annual Report, a Paragraph struck out, p. 102. State of the Treasury, p. 102. To a Son in College, p. 102. Our Theological Seminaries in the South, p. 103. Consciences, p. 103. A Word to Mothers, p. 103. Receipts, p. 103.

Board of Foreign Missions.—Annual Report, p. 104. Recent Intelligence, p. 104. Health of Corisco, p. 105. Africa: Corisco Mission: Letter from Rev. Wm. Clemens, p. 105. Report of the Female School, p. 106. China: Ningpo Mission: Journal of Rev. H. V. Rankin, p. 106. Evangelical Society of Geneva, p. 107. Mission at Buenos Ayres, p. 108. Creek Mission, p. 108. Receipts, p. 109.

Board of Publication.—Visit to the South, p. 110. Abstract of the Report of the Board of Publication, p. 110. Action of the General Assembly on Publication, p. 110. The Distribution Fund, p. 111. A Good Example, p. 111. Receipts, p. 111.

Miscellaneous.—Report to the General Assembly of the Committee on Systematic Benevolence, p. 97. Ecclesiastical Record, p. 112. Varieties, p. 112.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 7.—Extra. | PHILADELPHIA, JULY, 1855. | PRICE PER YEAR. *Fifty Cents.*

REPORT OF THE EXECUTIVE COMMITTEE.

THE Executive Committee would begin their report with a grateful acknowledgment of the favor of God towards the work under their charge during the last year. The proofs of the Divine blessing on this work will abundantly appear, and will best be shown, by the narrative now to be made—in which the usual arrangement of subjects will be followed.

FINANCES.

The receipts from all sources, as stated in the Treasurer's Report, have been	$182,806 65
To which add balance from last year,	1,267 52
	$184,074 17
The expenses, as shown in the same Report, have been	175,705 10
Leaving a general balance in the Treasury of	$8,369 07
Of which, unexpended balance of moneys arising from the sale of the Omaha Reservation, and appropriated to Indian Missions in Kansas and Nebraska,	8,282 00
Leaving a balance in the Treasury for the general purposes of the Board, of	$87 07

In making this report of the receipts, the Committee desire to call attention to the encouraging fact, that the amount of contributions made by the churches, in annual and monthly concert collections, is larger than the sum acknowledged from these sources in any former year. This is the more worthy of special notice, inasmuch as no collecting agents have been in the service of the Board during the year, while the year itself has been one of severe pecuniary pressure in the business operations of the country. The aggregate amount of the receipts is larger also than was reported last year, although smaller sums were received from the American Bible and Tract Societies, and from miscellaneous donors.

As in former years, a number of useful and valuable donations of clothing, for the mission schools among the Indians and in Africa, have been received from the ladies of different churches. A larger supply of clothing could be turned to good account, for which application is respectfully made to ladies who have not yet aided in this good work.

PUBLICATIONS.

The Home and Foreign Record continues to be published as the organ of the different Boards of the Church. The number of copies, and the expenses and receipts of this paper, will be reported by the Board of Publication, at whose office it is published.

Of the Foreign Missionary, 20,000 copies are published in newspaper form, and 3,250 in pamphlet form. Of the pamphlet edition 2,547 copies are sent free to ministers and donors of $10 and upwards.

Of the last Annual Report, 3,550 copies were published in pamphlet form, and 16,500 copies in newspaper form, as an extra number of the *Record*.

A circular letter addressed to ministers on the subject of church contributions, and another concerning the endowment of a theological faculty in the Waldensian college at La Tour, were also published.

From the Presbyterian Board of Publication, the American Bible Society, and the American Tract Society, donations of their respective publications have been received, and some books from private donors, for the use of the different missions and schools.

MISSIONARIES AND ASSISTANT MISSIONARIES SENT OUT.

To North India, seven; to Siam, two; to the Chickasaw Indians, three; to the Choctaws, one; to the Creeks, five; to the Iowas and Sacs, three; to the Omahas, two; to the Ottawas and Chippewas, five. The names of these missionaries and assistant missionaries will appear in connection with their respective Missions.

AGENCIES.

For the collection of funds, as already stated, no agents have been employed during the last year.

The Secretaries of the Board have attended the meetings of several ecclesiastical bodies, and preached in a few churches when their collections were made. Some of the returned missionary brethren have also spent some time in preaching on the subject of Missions.

In some of the Presbyteries, voluntary agents were appointed by their brethren to take the general oversight of missionary collections in their respective bounds. By exchanges, correspondence, &c., these Presbyterial agents have done much to secure contributions from the congregations; and the expense of their agency is considered a proper charge on the funds of the Board. This plan is simple, inexpensive, little burdensome to the agent, and capable of being made an efficient means of increasing the interest of the churches in the cause of Missions. While the Committee would respectfully recommend it to the consideration of Presbyteries for adoption wherever advisable, they would at the same time express their conviction that the main hope of obtaining pecuniary support, sympathy, and prayer for this cause must ever rest on the Sessions, and especially on the Ministers, of the churches. It is in their power to let this work of Christ be in a great measure neglected in their respective congregations; or, on the other hand, to inculcate scriptural views of duty concerning the spread of the Gospel, to promote the circulation of missionary intelligence, to have collections made at suitable times, to sustain the monthly concert meeting of prayer, and in general to foster a missionary spirit amongst the members of their several charges. In many of the churches these things are faithfully performed, as their noble gifts plainly declare. In others, peculiar circumstances may have hindered the exercise of Christian liberality towards this work. But in the absence of contributions to it, year after year, by many churches, and by many members in contributing churches, the Committee are grieved to recognize the evidence that much is yet to be done to secure for it a proper place in the hearts of the people of God.

Northern Indians.

CHIPPEWA AND OTTAWA MISSION.

GRAND TRAVERSE.—Rev. Peter Dougherty and Mrs. Dougherty; Mr. John Porter, Mrs. Porter, and Miss W. A. Isbell, teachers; Mr. Joseph Glenn, farmer; Mrs. McConnel, assistant in domestic affairs; and Mr. Grensky, interpreter.

LITTLE TRAVERSE.—Mr. Andrew Porter, Mrs. Porter, and Miss Ann Porter teachers.

MIDDLE VILLAGE.—Mr. J. G. Turner and wife, teachers.

Several changes have been made in the different families connected with these stations during the year. Miss H. L. Cowles was released from her connection with the Mission, at her own request, last spring. Her withdrawal from the missionary work was much regretted by her associates. Mr. John Porter and his wife, Mr. Joseph Glenn and Mrs. McConnel, all of Butler Co., Pa., were appointed to the station at Grand Traverse, and entered upon their respective duties in the early part of October. Mr. Andrew Porter and Mr. Turner were both absent from their stations a few weeks during the summer, the latter on account of his wife's enfeebled health, and the former on a visit to his friends in Pennsylvania, where he was united in marriage to Miss Sarah Glenn, and soon after returned to his station at Little Traverse.

The boarding-school at Grand Traverse has continued in active operation during the year. After the withdrawal of Miss Cowles in the Spring, Mr. Dougherty undertook the instruction of the male department, and continued it until the arrival of Mr. and Mrs. Porter, in the Autumn. The average number of pupils has been forty-five, of whom nearly one-half are females. The more advanced pupils not only read and write with facility, but are making very creditable progress in the study of geography and arithmetic, and are at the same time treasuring up much Scripture knowledge, which, it is hoped, will be blessed to their spiritual welfare and everlasting salvation. In relation to the

capacity of these children for intellectual improvement, Mr. Dougherty remarks:

"The children generally have been attentive to their studies, and have made commendable improvement. Their capacity to acquire knowledge seems to be quite as good as that of white children in similar circumstances."

Special attention is given to training these children, both male and female, to habits of industry, order, and cleanliness. In relation to this, Mr. Dougherty remarks:

"Out of school, the boys are taught the various arts of husbandry, whilst the girls are taught sewing, knitting, washing, and other household duties; comparatively little attention being given to those things that are merely ornamental, and that would be of little practical value in future life."

No report has been received of the state of the church at Grand Traverse. The number of church members the last year was thirty-two. The attendance upon religious services has uniformly been good, and the knowledge which the people are acquiring of the Word of God is not only exerting a palpable good influence upon their outward conduct and moral character, but will, there is reason to hope, be blessed to their spiritual good and everlasting salvation.

In relation to the temporal welfare and prospects of the Indians in the neighborhood of Grand Traverse, Mr. Dougherty writes:

"Most of them have purchased lands in the neighborhood of the Mission, and are clearing their lands, and preparing themselves comfortable habitations. Meetings are kept up regularly at the mission station on Sabbath, for their religious instruction. The attendance is good, and they are gradually improving in habits of sobriety, industry, and economy; and, since they have become settled on their own lands, they seem contented, and very desirous of improving their outward condition."

The school at Little Traverse has been continued without interruption during the year, with the exception of a few weeks in the Summer, when Mr. Porter was absent. There have been as many as forty pupils in the school, but the average attendance has not been more than thirty. Something more than the third of the pupils can now read and write with ease, and are acquiring some knowledge of arithmetic. Great inconvenience is felt, however, from the want of suitable text books in the Chippewa language, especially in connection with the study of arithmetic; and the progress of the children must necessarily be slow, until they have acquired a better knowledge of the English. Mr. Porter has held religious meetings for the adult population on the Sabbath, the attendance upon which has generally been from seventy to eighty. The people manifest a growing interest in these meetings, notwithstanding the constant and persevering efforts of the Roman Catholic priests in the same vicinity, to prejudice their minds against the missionaries, and to keep them away from their instructions. This would not be so much lamented, if the priests themselves were giving them any correct knowledge of the Gospel; but, unfortunately, it is here as it is everywhere else that they carry on missionary operations,—the people are merely taught to reverence their priests, and have little or no knowledge of the way of salvation.

The school at Middle Village has also been continued without interruption during the year, with the exception of a few weeks' absence of Mr. and Mrs. Turner in the Summer. The number of pupils has varied from twenty-five to thirty; and, although it has been but a comparatively short period since this school was commenced, as many as fifteen of the pupils are already able to read and write, and are making creditable progress in the study of arithmetic.

Mr. Turner has had religious meetings for the people on the Sabbath; the exercises of which have consisted of singing, prayer, and in reading and explaining the Scriptures. These meetings have been well attended when he has had an interpreter, and especially the evening meetings; and their influence, it is believed, is beginning to be felt among the people for good.

In relation to the outward improvement of the Indians around him, Mr. Turner remarks:

"Many of them raised large quantities of potatoes the last season, enough not only for their own consumption, but they have a good many for sale; and many of them are now making extensive preparations to cultivate wheat the coming season."

That portion of Chippewa and Ottawa Indians, living in the State of Michigan, are not numerous, compared with some of the larger tribes of the south-western Indian territory; but a large portion of them are scattered along the north-eastern shores of Lake Michigan, in the immediate vicinity of the stations of the Board, and they are in a position just now most favorable for improvement, both in a temporal and spiritual point of view; and there would seem to be an urgent call of Providence for the enlargement of the operations of the Board among them at the present time.

The Committee have recently received written applications from the chiefs and principal men of three of their largest villages to establish schools among them, and they would gladly comply with these requests, if men of suitable qualifications could be found to undertake these schools, and the means were furnished. There is also an urgent call for a minister of the Gospel, to labor among these people, and the Committee are not without hope that this call will meet with a response the present Summer.

The great danger to which these Indians are now exposed, is that they may be drawn into vicious and intemperate habits by the tide of white population, which, year by year, is drawing near to them, and must ultimately sweep them entirely away, unless they are speedily trained to habits of industry, and have their minds fortified by religious principle, so as to be able to withstand the coming flood of vice and intemperance.

The Church should bear in mind, that what is done to enlighten and to save these poor Indians, if it would avail anything, must be done speedily and energetically, and no pains or expense ought to be spared to bring them under the influence of the Gospel as soon as possible.

North-Western Indians.

IOWA AND SAC MISSION.

Rev. S. M. Irvin, Rev. William McCain, Mr. James Williams, farmer and teacher, and their wives; Miss Sarah J. Willson.

Mr. McCain joined this Mission the early part of February, and Miss Willson was expected to be there as soon as the river became navigable. The mission family have enjoyed good health, and their missionary labors have been carried on without material interruption.

These two tribes, since the last Annual Report, ceded to the United States about three-fourths of the land they claimed in the Territory of Kansas, and upon which they have resided since 1836, reserving, however, to each tribe about fifty sections. The portion ceded to the United States had become of comparatively little value to themselves. It afforded no advantage as a hunting-ground, as the game had long since disappeared, and there was four times as much as they needed for agricultural purposes. The price paid by Government was a full equivalent for the land ceded, and will be sufficient to open and stock their farms on the new reservation, enable them to erect comfortable cabins, and to procure supplies of food and clothes for at least one year. This fund will also be sufficient to defray the expenses of the education of their children in boarding schools. A contract has been entered into with the Indian Department, which has the control of these funds, for the education of the children of both of these tribes; and as their new reservations are quite near to the large and commodious buildings of the Mission, the children of both may attend as boarders with perfect convenience. The new contract provides for the education of fifty Iowas and twenty Sacs, seventy in all, and went into operation the 1st of January. As many of the Indians will not get settled on their new reservations before mid-summer, however, the school may not probably get into full operation before that time.

This Mission, and that at Omaha also, were visited last Autumn by the senior Secretary of the Board. The object of his visit was to advise in relation to the future locations of these tribes, and to adjust the missionary operations of the Board among them to their new and altered circumstances. An account of this visit was published in the December number of the *Home and Foreign Record*, and is recommended to the perusal of those who feel a particular interest in these Missions. The following extract will give the writer's views of the state and prospects of the school at the time of his visit:

The School of the Iowas.—"I gave the school a careful examination, and was pleased and encouraged with the result. The children here, as well as among the Omahas, appear to have no difficulty with the English aspirates. In the southern tribes, the tendency is to use *d* for *th*. Their reading and spelling were very good, and they have no difficulty in learning to write. They are well advanced in grammar, are greatly interested in geography, but are slow, and many of them dull, in learning arithmetic. In committing to memory portions of Scripture, Psalms, and Hymns, and the Shorter Catechism, they excel any school I ever visited. One girl about eleven years of age, had committed to memory the whole of the 119th Psalm; one boy had learned the first fourteen Psalms: I heard him recite four of them, but had not time to hear more. The larger scholars recited the Shorter Catechism without missing a word, and all who could read at all, were going through the whole. At this school, also, are five girls just becoming young women. Three of them are consistent members of the church. There is a young man named Kirwan Murray, a former pupil of the school, of the most pleasing and promising manners and deportment. He is industrious, and is now working at the agency, where he receives sixteen dollars a month and his boarding. He lodges, and spends his Sabbath at the Mission. The ten girls, at the two schools, would compare favorably with respectable white girls anywhere. They have had the best training, under Mrs. Hamilton and Mrs. Irvin. Most of them are orphans, and have no home but the Mission. The smaller boys and girls are exceedingly promising children."

Four months subsequent to the date of this communication, Mr. Irvin gives the following account of the school:

"We have now between sixty and seventy scholars. A class of four Indians are studying Latin, twelve are in English Grammar, fourteen in Geography, and twenty in Arithmetic. Composition and declamation are also attended to."

"I trust, with God's blessing, we shall soon have some respectable scholars, and that our friends who have prayed for us, and supported us these many years, will yet see that their generous efforts have not been altogether misdirected."

The children are trained to work as well as to learn. The farm, which has been managed with great success, affords full employment for the boys, when not engaged at their studies; and the girls are carefully trained to every department of housewifery.

Nor has the Mission been without some special tokens of the divine presence and blessing. At the last communion four persons applied for admission to the church, two of whom are Indian youths connected with the school, but it was thought advisable that their admission be deferred to a future occasion. It was thought, also, that much seriousness existed among the older members of the school.

Mr. Irvin mentions in the same communication, that many of the white immigrants who had arrived in that part of the country, were desirous of settling as near to the Mission premises as possible, with the view of enjoying greater religious privileges, thus bearing honorable testimony to the good influence of the Mission in general, and at the same time bespeaking much future good to the Indians in being surrounded by a sober and serious-minded class of white persons.

OMAHA MISSION.

Rev. William Hamilton, Mr. James Dillett, teacher, Mr. David Jones, farmer, and their wives; Miss Martha J. Fullerton, teacher.

Miss Mary E. Woods, at her own request, and chiefly on account of the want of health, has been released from her connection with the Mission.

Miss Fullerton has been appointed a teacher to this mission, and is expected to be at the station and enter upon her duties as soon as the river becomes navigable. The mission family have enjoyed good health, but their labors have been partially interrupted by the preparations that have been made for the removal of the Omahas to a different location.

The Omahas have also entered into a treaty with the Government, by which they have ceded their claims to a large district of country in the Nebraska Territory to the United States, reserving for themselves as much as they will need for agricultural purposes. Their condition and prospects are not unlike those of the Iowas and Sacs, with the exception that their reservation has not yet been designated. A contract has been formed with the Indian Department for the education of the children of the Omahas on the same general plan with that entered into for the Iowas and Sacs. Suitable buildings will be needed for the school, as soon as their reservation is selected; until these are provided, the school will be continued at Bellevue as heretofore. It was to have been opened according to contract on the 1st of January; and in order to provide for the increased number of Omaha children, the Pawnee, Sioux, Punca, and Blackfeet children, nineteen in all, were removed to the Iowa Mission, where the large mission buildings afford ample accommodations to receive them. In January and February the hooping-cough became very prevalent among the Omaha children, and their parents were unwilling for them to go to the school until they got well. The delay in fixing the location of the Omahas has been the occasion of uneasiness and disquietude, and has also contributed to prevent the school from going into full operation; and apprehensions are entertained that it may not be carried on very steadily and efficiently, until the people are quietly settled at their new homes. Efficient measures are in progress by the Indian Department to have their reservation marked out as soon as possible. The missionaries and teachers are on the ground, and will be ready to enter upon their labors as soon as the situation and circumstances of the people will allow them to do so.

The following extract from the report just referred to, will give a satisfactory view of the state of the school at the time it was written:

The School of the Omahas.—"I gave the school as careful an examination as my other engagements would permit. I found it in a prosperous condition. One of the boys is now a young man, and five of the girls are young women. At this Mission, none of the scholars have joined the church, but the larger ones are deeply serious, and their conduct and deportment, their manners and intelligence, would compare favorably with those of their own age anywhere. The smaller scholars of both sexes are quite promising; and if they are continued in the school, the best results will follow. At present there are in the school ten Omahas, three Otoes, sixteen Pawnees, six Sioux, four Blackfeet, three Puncas—twenty-six boys, and sixteen girls. These children from the different tribes may yet be a great blessing to their degraded relatives." [Some of these were subsequently transferred to the Iowa school.]

In the treaty formed by the Government and the Omahas, a reservation of six hundred and forty acres, including the present mission buildings and improvements, was made in favor of the Mission. This land, from its peculiar and advantageous situation, has become very valuable, but will not be needed for missionary purposes after the Indians are removed to their new location. The Board have taken measures for the disposal of it, the proceeds of which will be sacredly devoted to promoting the cause of education and religion among the Indian tribes in this region of country, many of whom have no funds whatever to devote to the education of their children.

The Otoes, who have heretofore been interested in the missionary operations at Bellevue, have also entered into a contract with Government, by which they have ceded the principal part of their lands, and will soon remove to their reservation, about sixty miles from their former residence on the Platte River. The Board has entered into an agreement with the Department to establish a school for their children also. Buildings will have to be provided, however, and it will require some time to do this. In the meantime, provision has been made to receive as many of them as possible at the Iowa station.

The missionary force necessary to carry on this new station has not yet been provided, but the hope is entertained that laborers will be secured during the present Summer, and the Mission will go into operation as soon as the necessary buildings are completed.

South-Western Indians.

GENERAL REMARKS.

The county now known as the Indian Territory, is situated to the West of the State of Arkansas. It is bounded on the East by Arkansas, on the South and West by Texas, and on the North by the newly-organized territory of Kansas. In size it does not differ materially from the State of Arkansas. A large portion of it consists of rich prairie land, equally well adapted to pasturage or agriculture. It is well watered, fertile and healthy; and under proper culture, may become one of the choicest portions of North America.

The principal Indian tribes residing in this territory are the Cherokees, Creeks, Seminoles, Chickasaws, and Choctaws.

The Cherokees have a population of something more than 25,000, the Creeks 20,000, the Chickasaws 7,000, and the Choctaws about the same as the Cherokees. All of these tribes have made considerable progress in civilization. Most of them live on farms that are cultivated and well stocked with domestic animals. They are as much in advance of the smaller tribes scattered over the north and north-west in point of education, general intelligence, sober and industrious habits, and all the arts of civilized life, as they are in point of population.

For a short period after their removal to their present location, they were greatly dispirited, and there were other evidences of retrogression that occasioned no little anxiety to those who were laboring to promote their general welfare. But of late years, there has been a decided change for the better. The climate has proved to be healthy. The soil yields more abundantly than the lands they formerly occupied on the opposite side of the Mississippi. The rich prairies enable them to raise almost any quantity of live stock, and their advantages of education for their children are even greater than they formerly were; and being more remote from an overshadowing white population, they have been enabled to develop their national character more fully and efficiently than they could ever have done in their former locality.

Compared among themselves, the Cherokees and Choctaws have made the greatest attainments in civilization; but the Creeks and Chickasaws are more industrious, have entered more extensively into agricultural pursuits, and their future prospects are quite as promising as either of the others.

A large part of the annuities that were formerly paid to these tribes by the United States Government, for the lands they abandoned on the East side of the Mississippi, have of late years been, by a vote of their Legislative Councils, devoted to the purposes of education, the beneficial effects of which, upon the people at large, are beginning to show themselves in a great many ways; and if these funds continue to be applied to this object with skill and judiciousness, they must produce still greater results, and fit these tribes, before a very distant day, to be placed on a footing of perfect civil and social equality with the surrounding white population.

The Board have missions among the Creeks, Seminoles, the Chickasaws, and the Choctaws, all of which have been visited by one of the Secretaries of the Board during the year; and extracts from his report may, with propriety, be introduced into the annual report on these different Missions.

CREEK MISSION.

Tallahassee.—Rev. R. M. Loughridge and Mrs. Loughridge; Mr. William S. Robertson, principal teacher; Mrs. Robertson, Misses Elizabeth and Naomi Diament, Miss Mary Price, teachers; Miss Nancy Thompson and Mrs. Elizabeth Reid, superintendents of domestic affairs; Mr. Elias Golde, farmer, and his wife.

Kowetah.—Rev. William H. Templeton and Mrs. Templeton; Miss Clara Stanislaus, teacher.

Several changes have taken place in the families connected with these stations. Mr. Alexander McCune, whose name was mentioned in the last Annual Report, was attacked by hemorrhage of the lungs in the Spring, which so reduced his strength, that he found it necessary to withdraw from the Mission, and return to his friends in New York. The change of climate produced no favorable change in the disease, and after a few months of continued illness, during which he manifested the utmost patience and resignation, the spirit took its flight to a better world. He was greatly beloved by his Missionary associates, and the tidings of his death was received at the station with real grief and sorrow. Rev. Wm. H. Templeton and Miss C. M. Workman, both of the Kowetah station, were united in marriage the 1st of January.

Misses Elizabeth and Naomi Diament and Miss Mary Price, the two former from New Jersey and the latter from Virginia, were appointed teachers for the school at Tallahassee, which place they reached the

latter part of October, and immediately entered upon their labors. Mr. Elias Golde was appointed farmer for this station, and reached there the same time.

There has been much sickness among the people living around these stations, especially during the Winter, but the mission families have been mercifully preserved, both from sickness and death.

The only case of serious sickness that has occurred among the pupils at Tallahassee was that of an interesting Indian girl, by the name of Grace Leeds, of whose life and death a most interesting account is given in the Foreign Missionary for February.

The school at Tallahassee has been continued throughout the year without interruption; and since the arrival of the new teachers, which made the teaching department complete, it has been carried on with increased vigor and activity. The whole number of pupils is eighty, being the number stipulated for in the contract between the Board and the Creek Council, and of an equal number of either sex. All of the pupils in this institution, with the exception of a few who have been connected with it only for a short time, can read and write, both in the English and Muskogee languages, with tolerable ease. A large proportion of them have made very good progress in arithmetic, geography, English grammar, and composition.

A smaller number are making good progress in algebra, in addition to the above studies. Special attention is given to the religious instruction of the children. They are not only thoroughly taught the Shorter Catechism, but are required daily to commit a verse or more of Scripture to memory—a practice which can scarcely fail to exert a most salutary influence upon their present character and conduct, as well as their future lives. Both sexes are carefully trained to habits of industry, both in the prosecution of their studies and the out-door duties of common life. The boys work two hours on the farm every day, and do it with marked cheerfulness. The girls are taught to sew, knit, wash, and iron, and all other kinds of labor pertaining to domestic life.

The following extracts from the Report above referred to, will give the writer's views of the character and deportment of the pupils, and engagements of the teachers and others connected with the Mission:

"But with nothing was I more favorably impressed than the quiet and orderly deportment of the children, both in and out of school, the cleanliness of their persons, and their cheerful and pleasant countenances. The fact is, this institution is laying the foundation of a better state of society among the Creeks, social, intellectual, and religious, than anything they have ever before known, and it is very gratifying to perceive that the people themselves are beginning to appreciate its importance, and feel more desirous than ever before, to have their children enjoy the benefits of education. This institution was commenced, and is still carried on under the general superintendence of Mr. Loughridge, who is eminently qualified by his executive talents, his conciliatory manners and decided piety, for so responsible a trust. Besides the general superintendence of the school, he is engaged in the study of the language, and in preparing translations, and also preaches extensively among the surrounding people. Mrs. Loughridge was formerly principal of the Cherokee Female High School, and conducted it with decided efficiency. Her presence is an important acquisition to the Institution at Tallahassee. Mr. and Mrs. Robertson have heretofore sustained almost the whole burden of teaching, and his health has suffered in consequence. The reinforcement of teachers which has now been received will lighten their labors, and the school, no doubt, will hereafter be conducted with still more efficiency. Mrs. Reid and Miss Thompson, the former as superintendent of domestic affairs, and the latter as superintendent of the girls out of school, have contributed largely to the prosperity of the Institution."

Mr. Loughridge preaches three Sabbaths out of four at Tallahassee, and the other he spends either at Choska or at some other point at a distance from the Seminary. Mr. Winslett, a young man of the Creek nation, now preparing himself for the ministry, alternates with Mr. Loughridge, in holding religious meetings at these more remote stations. No report has been received of the number of church members for the present year. The number reported last year was twenty-five.

Mr. Loughridge is busily engaged in translating the gospel of Matthew into the Muskogee language, and hopes to have it ready for the press in the course of a few months. He is assisted by Mr. Winslett, the individual above referred to, and two other educated Creeks, who have been designated to aid in this work by the Methodist Missionaries in the Creek country. It is expected that the expense of publishing this translation will be borne by the churches in the Creek country. Mr. Robertson is also engaged in preparing some elementary books in the Muskogee language, for the use of the school.

The school at Kowetah has been conducted on the same general plan with that at Tallahassee. The number of pupils, including two day scholars, is twenty-seven. Miss Stanislaus has been the principal teacher; Mrs. Templeton's health not being adequate to more labor than is necessary to superintend the domestic concerns of the establishment.

The number of members connected with the church at Kowetah is thirty-one. One was suspended during the year, and two have been received.

In relation to the circumstances and character of the members of the church, the following extract from the report above mentioned, will not be out of place:

"In the afternoon Mr. Templeton and I rode through the neighborhood, and called at the houses of a good many Indian families, most of whom belonged to the church at Kowetah. This was a pleasing duty. It gave me the opportunity of seeing more of these Indians at their homes, and of becoming acquainted with the character and external circumstances of those who are members of the church, and I had the opportunity, likewise, of speaking words of comfort to these simple-hearted disciples of the Redeemer. Most of them are living in comfortable circumstances, and as far as I could judge from my very transient intercourse with them, they are living as become the disciples of Christ."

Mr. Templeton preaches at Kowetah most of the time, but makes preaching tours to more remote districts of the country, as often as his health and other engagements will allow; and for some time past, has held stated meetings at Tulseytown, on the Arkansas river, twenty-eight miles north-west of Kowetah, where there is a large Muskogee population, who have heretofore enjoyed very little religious instruction.

GENERAL REMARKS.

The Missionaries have much to encourage them in their labors among the Creeks. Their schools are well attended, and there seems to be a growing conviction among all classes, of the importance of education. Several of their former pupils are now engaged as teachers of day schools, and in this capacity are giving satisfaction to the people at large. There have been no important accessions to the churches during the year, but the attendance upon public worship has been good, and the general deportment of those that are professors of religion, has been such as to make a favorable impression upon the minds of the people generally. One young man, of great promise, is now studying with reference to the ministry, and will probably be licensed to preach the Gospel. For all these favorable tokens of good, the Committee feel grateful to the Great Head of the Church, and would earnestly commend this work to the prayerful remembrance of the people of God.

SEMINOLE MISSION.

Oak Ridge.—Mr. John Lilley and Mrs. Lilley; Mr. John D. Bemo and Mrs. Bemo, assistants.

This Mission has been conducted on the same general plan as in former years, but, in some respects, with more marked results.

If the trials of our missionary brethren have been greater, they have also had to record greater mercies and blessings.

Mr. and Mrs. Lilley have had to mourn the loss of a precious babe removed from them by death on the 22d of July, being the third child they have been called to commit to the grave since their connection with the Mission; so that this spot is now endeared to them by the graves of their children, as well as by the fact that it has been the scene of their most active and self-denying labors for the advancement of the Redeemer's kingdom.

Both of them, but especially Mrs. Lilley, have suffered very much from sore eyes. At one time it was found necessary for her to be confined to a darkened room, and serious fears were entertained that she might be entirely deprived of sight. The missionary friends have been called to a further trial of their faith, in the removal by death of a young convert of the Seminole nation, who had been a great consolation to them in their missionary work. He died at a distance from the mission station, and none of his Christian friends were present to comfort him in the final struggle with death. But the missionaries learned from others who were present, that he was perfectly calm and resigned at the approach of his end, and employed his last moments in exhorting his kindred and others to be reconciled to God, and prepare to meet him in a better world.

But our missionary brethren have had occasion for thanksgiving and rejoicing also. The spirit of God has attended their efforts, and some of the pupils of the school have been made the subjects of divine grace. Two were baptized and received to the communion of the church at a protracted meeting held at this place by Rev. Messrs. Loughridge and Templeton in September. Two other applications for admission were deferred to a subsequent meeting, and a still greater number seemed to be earnestly inquiring what they must do to be saved.

The number of pupils in the school is twenty-six, being the same number that was reported last year. All of these, with the exceptions of two or three who have been in the school only for a short time, can read and write with tolerable ease, and a large proportion of them are making good progress in the study of arithmetic, but labor under the disadvantage of using text books in a language which they but imperfectly understand.

Special attention has been given to their religious instruction. They are all required to learn the catechism, and commit to memory hymns and portions of Scripture. They are also trained to habits of industry. The girls are taught to sew, knit, wash, cook, and to perform all other kinds of domestic labor, whilst the boys are required to work a few hours every day on the farm, in the garden, or to perform any other kind of manual labor needed about the station. In their general deportment they are orderly, quiet and cheerful, and give promise of usefulness and respectability hereafter.

The Seminoles are feeling much more interest than formerly in the education of their children.

On this subject Mr. Lilley writes:

"Much greater interest is felt in education than formerly. Parents desire to get a place for their children in the school, and in some cases the children themselves run away from home and come to us to take them into school. Some of these cases are so urgent that it is hard to refuse them. We think we have much to encourage us."

The prospects of this Mission, in many respects, are more encouraging than they have been in past years. The children in the school have not only received a most favorable moral impress themselves, but it is believed that their sober, upright, and consistent deportment is exerting a silent but powerful influence upon the character and conduct of their parents. There is a more general disposition among the adult population to receive religious instruction; intemperance is less common, and many of the people are manifesting a stronger disposition to conform to the habits and usages of civilized life. Most, if not all of these results, are to be ascribed mainly to the influence of this Mission, and thus induce the hope, that it is the appointed instrument of Providence for rescuing this little family of Indians from utter extinction and ruin.

A very recent communication from this Mission brings the welcome tidings, that a very interesting state of religious feeling had been awakened at this station. Much seriousness exists among the pupils of the school; and twelve or fifteen adults from the surrounding country were anxiously inquiring what they must do to be saved. Several cases of special interest are mentioned, and it is devoutly hoped that this work of grace may be continued until many of these benighted Indians may be gathered into the fold of Christ.

CHICKASAW MISSION.

Wapanucka.—Rev. H. Balentine, superintendent, Mr. James S. Allan, farmer, and their wives; Mr. J. L. Davis, Mr. John C. Carter, and his wife, assistants; Miss F. K. Thompson, Miss Hannah M. Green, Miss Mary Jane Burns, Miss Anna M. Turner, Miss Clara W. Eddy, Miss Anna Ogden, and Miss Mary J. F. Thayer, teachers.

Boggy Depôt.—Rev. J. H. Burns.

Miss Shellabarger, whose name was mentioned in the last Annual Report, was released from her connection with the Mission at her own request, and returned to her friends in Ohio last Spring.

About the same time, Miss Thompson found it necessary to withdraw from her labors temporarily, in the hope of recruiting her health by relaxation and a change of climate. In this her expectations were realized, and she was enabled to resume her post early in the Autumn. Miss Eddy's health gave way at the commencement of the Winter, and she found it necessary to withdraw from the institution for a time, for the purpose of getting medical aid. Her health is greatly improved, and she hopes to return to her work in the Spring.

Miss Anna Ogden and Miss Mary J. F. Thayer were appointed teachers to the school at Wapanucka, and entered upon their duties the latter part of October.

The mission family, including the children of the boarding school, have been favored with excellent health. The only exceptions are the cases of the two teachers just mentioned; and these are to be ascribed more to the excessive fatigue and watchings they had to pass through during the prevailing epidemic of the previous year, than to any existing local cause. Indeed, both the Indians and the Missionaries are now satisfied, that the site of the Seminary is quite as favorable to health, as any that could be found in the country.

The various labors of the station and the school, have been carried on without interruption. After the departure of Miss Shellabarger and Miss Thompson, Mr. Balentine found it necessary to devote a part of his time to teaching, which added much to his ordinary labors, and left him much less time for preaching than he otherwise would have had.

A church was organized at Wapanucka by appointment of Presbytery in May, being constituted of fourteen members; eleven of whom belonged to the mission family, and three are converted Chickasaws.

Mr. James S. Allan was appointed elder, and Mr. Balentine has preached and administered the ordinances since, but without assuming the pastoral care of the church.

The school has been sustained in full operation throughout the year. The number of pupils is one hundred, the number to which is limited. The pupils, with few exceptions, have been regular in their attendance, orderly in their behavior, and have made satisfactory progress in their studies. Those more recently admitted are still in the elementary parts of their education; whilst the majority of those who have been in the institution from its commencement, have made good progress in the study of arithmetic, geography, and composition. Every attention is given to their religious instruction, and they are carefully trained in all those domestic duties which will fit them for usefulness in future life. The following extract from the Report above referred to, will give the writer's views of the character and prospects of this Institution.

"The whole school is arranged into three separate departments of upwards of thirty scholars each. Each one of these departments or schools is under the joint care of two young ladies, one of whom instructs the children in school, and the other has charge of them when they are engaged at their amusements or at work. It affords me great pleasure to testify to the zeal, faithfulness and ability, with which these young ladies have discharged their duties. It is but a short time since these children were placed under their care—most of them were without any previous Christian training—many were poor and badly clad—some were diseased, and gave very little promise of improvement, either in body or mind; but already the most encouraging results begin to show themselves. It would be difficult to find so large an assemblage of girls anywhere, of more pleasant and intelligent countenances, of more orderly deportment, or more decent personal appearance.

"I had less time to examine the children in their studies than I wished, but what time I could spend in the schools gave me a very favorable impression of their progress. All of them, even the least, seemed perfectly familiar with the Children's Catechism, and a very large proportion of them seemed to be quite as familiar with the Shorter Catechism. One of their exercises I was particularly pleased with. The children were required to rise one after the other, and repeat from memory the successive verses of a given chapter of the Bible. In this way they went through several chapters, and could have repeated a half dozen or more. Surely, this storing of their minds with Scripture and with the Catechism, must exert a most important influence, not only upon their own future lives, but upon the whole community to which they belong."

The expenses of the school and station have been much greater than usual, in consequence of the great scarcity of provisions, and the high prices that have been paid for the staple articles of food. The school could not be suspended, however, without the most serious consequences, and the Committee have gone forward in their work, relying upon the liberality of the churches for the means necessary to meet the expenses of this unexpected exigency. The expenses of all the missions in the Indian territory have been increased by the same cause, but not to the same extent with that at Wapanucka.

Mr. Burns was designated to the station at Boggy Depôt, formerly occupied by Mr. Watson. He arrived there the latter part of October, and immediately entered upon his work. Rev C. C. Copeland, of the American Board, occasionally preached in neighborhoods connected with this station, previous to the arrival of Mr. Burns, and with evident tokens of the divine favor. Much seriousness exists among the people at Boggy Depôt, and at another place called the "Cherokee Springs," where Mr. Watson formerly preached; and it is said, that more than twenty persons are anxiously inquiring what they must do to be saved, some of whom, it is hoped, have found the Saviour.

Mr. Burns, since his arrival, has devoted his attention mainly to preaching and studying the language, and he hopes it will not be long before he will be able to make known the unsearchable riches of Christ to the people in their own language. He has been as much with Mr. Copeland as his other engagements would allow, with the view of getting his aid in studying the language, and also for the benefit of his missionary experience among the Choctaws and Chickasaws.

The people at Boggy Depôt are very desirous of having a day school established among them for the benefit of their children, and they are able and willing to bear the expense of such a school, but the Committee as yet know of no suitable person to occupy that station.

CHOCTAW MISSION.

Rev. Alexander Reid; Mr. George Ainslie and Mr. R. J. Burt, teachers, and their wives; Mr. John Reid, assistant teacher; Mr. Joseph S. Betts, carpenter, and Mr. Ed. Evans, farmer, and their wives; Miss Maria Davidson, assistant teacher; Mr. Truman Judson, and Miss Judson, assistants; Mr. Edward Dwight, native, interpreter.

If the past year has been one of special trials to this Mission, it has been of equally special blessings. Our missionary brethren have had seasons alike of sorrow and joy, but they have been enabled, by the good hand of God upon them, to prosecute their labors through all the vicissitudes which they have been called to pass, with a firm and unfaltering reliance upon the care of their Heavenly Father.

Mrs. Elizabeth Reid, the wife of Rev. Alexander Reid, was removed by death on the 6th June, after a severe illness of several weeks. Her end was happy and peaceful, but her loss was most sensibly felt, not only by her sorrowing husband and the mission family, but by the pupils of the Institution, to whose welfare and happiness she had assiduously devoted all her energies, during the four years of her connection with the Mission.

Mr. James Nourse and Miss Elizabeth Morrison have both been released from their connection with the Mission, at their own request, the first on account of family afflictions, and the latter in consequence of failure of health. They were much esteemed by their associates, and their loss to the Mission is sensibly felt. Mr. Judson, accompanied by his sister, returned to the Mission at the commencement of the present session, and has resumed his place in connection with the Steward's Hall. Miss Maria Davidson was appointed assistant teacher, and entered upon her duties early in the Autumn. Mr. A. Campbell Falconer was appointed to take charge of the school left vacant by the departure of Mr. Nourse. He arrived at the station the latter part of October, and entered upon his duties, but was discharged soon after for unworthy conduct.

The corps of teachers having remained incomplete, Mr. Burt has had the care of two schools, with only occasional assistance. His

labors, in consequence, have been unusually arduous. It is hoped that an additional teacher will be found before the commencement of the next session, but as yet no one is known to the Committee who is suitable and willing to take that post.

As a general thing, the missionaries and the pupils have enjoyed good health. At one time, dysentery prevailed extensively among the children, but proved fatal in only two cases; which was proportionably less mortality than occurred among the Indians in the surrounding country, who were also afflicted with this disease at the same time.

The Seminary at Spencer has been carried on steadily and energetically during the year, and would, no doubt, if the corps of teachers had been complete, have attained to a greater thoroughness of education than any previous year. The pupils have been more docile, less disposed to run away, and have pursued their studies with more than usual interest and success.

The Choctaws are becoming more generally impressed with the importance of education, and they put forth more decided influence to keep their children in school. Mr. Reid says he might get 500 pupils into the school, in the course of a few days' notice, if the way was open to receive and instruct so many.

The following extract from the Report above mentioned will give a condensed view of the character and prospects of this seminary:

"The mission premises at Spencer consists of four large two-story frame houses, arranged so as to form a quadrangle, with a house for the superintendent between the two on the east, and a chapel directly opposite on the west side, with various outbuildings, standing at some distance. Most of the buildings had recently been painted or whitewashed, and in consequence, the whole establishment presented quite an air of cheerfulness. The four principal buildings are intended each to accommodate a teacher, his family and twenty-five pupils, and they are sufficiently commodious for this. The whole number of pupils in the institution is one hundred, being the number agreed upon in the contract between the Board and the Choctaw Council. Their ages vary from eight to sixteen, and the whole are arranged in three departments or schools, according to their attainments in learning. The more advanced department is under the care of Mr. Ainslie, and both of the others have been under the care of Mr. Burt, since Mr. Nourse left in the Autumn.

"These young brethren have discharged their duties with fidelity, as would readily be seen from the progress which their pupils have made. The scholars under Mr. Burt's care have been at Spencer only for a comparatively short period, and their studies as yet have been confined to the more elementary departments of education. They read, write, commit Scripture to memory, and have made considerable progress both in arithmetic and geography. Those in Mr. Ainslie's department appeared well in reading, arithmetic, geography, composition, and several had acquired a good knowledge of algebra and geometry.

"There are a good many young men in the country who have gone through the ordinary course of study at this institution, who might now be formed into a class for the purpose of studying the languages, and the higher branches of mathematics, as well as the natural sciences. It is of great importance that some provision be made to meet this want of the country, and especially as many of these young men are pious, and might thus be fitted for the Christian ministry.

"The institution at Spencer was never more flourishing than it is at the present time. The Choctaw people themselves are beginning to appreciate its importance more than they ever did before, and the number of pupils might easily be doubled if it were possible to accommodate and instruct so many. This prosperous condition of the institution is to be ascribed, under God, mainly to the judicious and unremitting labors of Mr. Reid. He has his finger upon every wheel in the machine, and taken altogether, he is one of the busiest and most laborious men I have ever met with."

Accounts, more or less extended, have been published in the missionary journals, of the interesting work of grace that has been going on at this station during the year. In view of these, it is scarcely necessary to enter into any minute details connected with its past history.

The first serious impressions which were witnessed among the people, to whom this work of grace has been so much blessed, was at a place called *Six Towns*, and among a portion of the Choctaw family, who are also known by the same name, the early part of last March.

In view of this state of feeling, a protracted meeting of two days was held in the early part of April, at the close of which thirty individuals, and many of them very aged persons, professed the deepest anxiety about the salvation of their souls. In view of this increased seriousness, another protracted meeting was held after the lapse of a few weeks, at the close of which twenty-one persons were baptized and admitted to the communion of the church. Another similar meeting was held in August, when nineteen adults were baptized and received to the church, and forty-eight children were presented for baptism. Other meetings of a similar character followed, and in no case without important results. In less than one year from the commencement of this work of grace, between ninety and one hundred hopeful converts have been gathered into the Church of Christ, and give the most satisfactory evidence of having been made the subjects of divine grace. Upwards of sixty children have also been brought under the care of the church by the ordinance of baptism. Among these converts were some very aged persons; several are prominent and useful members of society, and four are youths of much promise in the Seminary at Spencer.

These young converts give much pleasing evidence of the sincerity of their professions. Their outward conduct is entirely reformed, especially in the abandonment of habits of idleness and intemperance, and in the strict and scrupulous observance of the Sabbath. One of the first objects that engaged their attention after the beginning of this religious awakening, was the erection of a suitable house of worship, which has been completed with very little aid from abroad. The great mass of them, old as well as young, immediately set to work to learn to read the Bible in their own language and to use their hymn books in religious meetings, and they have already made surprising progress in this self-imposed task.

In consequence of this interesting state of things among these Choctaws, and the amount of ministerial labor necessary to meet the exigencies of their case, the past has been an unusually laborious year to Mr. Reid. Besides attending to the ordinary duties connected with the Seminary at Spencer, which of themselves are quite sufficient to engross the whole of one man's time, he has managed to keep up regular weekly religious meetings at four different places in the neighboring country, and has borne the chief burthen of all the protracted meetings which the wants of the Six-Towns people seemed to demand. At one of these stations just mentioned, a seriousness has recently manifested itself, not unlike that which preceded the great work of grace among the Six-Towns people.

The Committee acknowledge, with devout gratitude, the goodness of Almighty God for so glorious a display of his grace, and would call upon the churches to unite with them in fervent prayer, that this work may go on and spread, until the whole of this people are brought into the fold of Christ.

The Committee have recently received a request from the Superintendent and Trustees of Education in the Choctaw Nation to open a female school at a place called Goodwater, and this they hope to do the present Summer.

GENERAL REMARKS.

It will be noticed, that education forms a more prominent feature in the missionary operations of the Board among the Indians than in most other parts of the heathen world. This is owing, in part, to the fact that most of the funds used in carrying on the schools and seminaries among them, are furnished by the Indians themselves, and partly to the fact, also, that there is a special call for pressing the cause of education among them as fast as possible.

In former years, the money that was due to most of the tribes by Government for their lands, was distributed in the form of annuities. This was found to be a very injurious measure, especially in promoting intemperance and gambling, and in subjecting them to all kinds of imposition on the part of unprincipled white men, who flocked to their country at the time for the purpose of defrauding them of their money.

Some years since, large portions of these funds were devoted by the Indians themselves to the purposes of general education, and especially in the establishment and maintenance of boarding schools. As yet they have not felt competent themselves to manage these schools, and have therefore invoked the aid of missionary associations in promoting this important cause.

At the same time, it is a matter of vital importance to the welfare of these tribes, that the cause of education be put forward as rapidly as possible. It is now obvious to themselves, as well as others, that their existence cannot long be maintained unless they are educated. The tide of white population is every year drawing nearer to them; and they must be put on a footing of equality with the more powerful race, or be trampled under foot and ultimately become extinct.

The first of these, the only one which humanity or religion will entertain, may be realized; but in order to do this, the Indians must be educated, and placed in every respect on a footing of entire equality with the surrounding population, and this can be done only by the diffusion of education and religion, and should be done as speedily as possible.

In reviewing the history, the present condition and prospects of the South-Western Indians, the Committee feel that a most important problem has been solved in relation to the value of Christian missions to the unevangelized nations of the earth. These families already occupy the first place among all the Indian tribes of North America, in point of population, wealth, education, intelligence, religion and general civilization. And, occupying as they do at the present time, a fertile and productive district of country, shielded by the strong arm of government from any immediate aggressions on the part of the more powerful race, devoting their attention to agriculture and the useful arts, forming habits of industry and sobriety, and above all, cherishing the cause of education and religion in their families, there is no reason to doubt that they will soon attain to a degree of respectability, that will place them on a footing of perfect equality with any portion of our own population. They may be regarded as already beyond the danger of extinction—their population is on the increase—every successive year witnesses more marked progress in intelligence, industry, and general improvement, and they are now fairly on the high way to great respectability as a people. And to what is this to be ascribed? Mainly, no doubt, to the fact, that the

Gospel has been preached among them steadily, faithfully, and for a good many successive years. To this are they more indebted for their present prosperity, than to all other influences combined.

But if the Gospel has been so efficacious in this particular case, how important is it that it should be applied at once to all the smaller tribes of this same great family, as well as to all the other unevangelized nations of the earth.

Missions in Africa.

LIBERIA MISSION.

Monrovia.—Rev. Amos Herring; Mr. B. V. R. James, teacher; Miss Catherine Strobel, assistant teacher; in this country, Rev. David A. Wilson and Mrs. Wilson.

Kentucky.—Mr. H. W. Erskine, licentiate preacher and teacher; Mr. D. Simpson, assistant teacher.

Harrisonburgh.—Mr. Simon Harrison, licentiate preacher.

Sinou.—Rev. James M. Priest; Mr. Charles Fanshaw, assistant.

Settra Kroo.—Mr. Washington McDonough, teacher.

Mr. Wilson found it necessary last Spring to return to this country for the purpose of recruiting his health, and to meet his family, from whom he had been separated for some time, with the hope of returning to his labors after a short sojourn in this country. His health has been greatly improved since his arrival in this country, and he expects to return with his family to his field of labor this Spring. He has visited a number of the churches in Pennsylvania during the Autumn and Winter, and has done much to promote an interest in the missionary work. Mr. James suffered a good deal from sickness during the forepart of the year, and had to discontinue his school for a few weeks; but his health had been restored at the date of the latest intelligence, and he was engaged in his duties as usual.

Church and Sabbath School.—Mr. Wilson continued to officiate in the church at Monrovia until his departure for this country in April. Since then, the pulpit has been supplied by Rev. Amos Herring, formerly of the Methodist church, but now connected with the Presbyterian body. He was designated to this post at the recommendation of Mr. Wilson, and with the concurrence of the congregation. He has preached regularly on the Sabbath, kept up a weekly lecture, and spent one afternoon every week in catechizing the children of the congregation. His ministrations have been acceptable to the church and congregation, and have not been unattended by the Divine blessing. One member of the church has been removed by death, and ten have been added on examination or certificate of dismission from other churches. Of those received on examination, one is a young man connected with the Alexander High-School, who, it is hoped, will be an ornament to the church, as well as a blessing to the community in which he lives. The whole number of church members is fifty, being ten more than were reported last year. Eighty dollars have been raised by the church during the year; one half of which has been spent in repairing their own church building, and the remainder was appropriated to aid in building the new church at Harrisonburgh. The monthly concert has been observed and collections have been taken up, which have also been appropriated to the use of the new church at Harrisonburgh. The Sabbath school embraces about forty pupils, and has been continued throughout the year without interruption.

The English school under the care of Mr. James, embraces sixty-five pupils, about the same number that was reported the last year. It is arranged into two departments, of about an equal number of pupils; one of which is taught by Mr. James, and the other by Miss Strobel; but both are under his general superintendence. Mr. James speaks of some of the more advanced of his pupils, as fully qualified to be teachers of primary schools in Liberia or anywhere else; and there is reason to hope that the time is not far distant, when the country will be supplied with teachers educated on the ground, and this will supersede the necessity of providing the means of education for them elsewhere.

The Alexander High-School has been placed under the general supervision of Mr. James, during Mr. Wilson's absence. A young man, transiently residing in the country, was engaged to hear the classes in Latin and Greek five days in the week, and Mr. Blyden, one of the more advanced pupils of the schools, hears most of the other recitations. The whole number of pupils is fifteen. The first class are reading Virgil, have studied the Greek Grammar, and are taking their first lessons in the Greak Reader; and have proceeded as far in Algebra as equations of the first degree. The second class are studying Latin, Arithmetic, and Geography; and the whole school receive daily lessons in Scripture. Seven of the fifteen pupils are members of the church, all of whom, with one or two exceptions, have become the subjects of Divine grace since their connection with the school; and thus giving very pleasing evidence that the institution is likely to prove a nursery of piety, as well as the means of promoting a thorough and efficient system of education. The progress of the pupils, it is probable, has not been as rapid as it would have been under Mr. Wilson's immediate instruction; and this shows the great importance of some one being associated with him in this work. The unfavorable nature of the climate will ever make it necessary for white men to resort frequently to this country or somewhere else for a change of climate; and so long as there is only one missionary to bear the heat and burthen of the day in this trying climate, there must be frequent interruptions not only in the progress of this institution, but in almost every other department of missionary labor. There are colored men engaged in the missionary work here, who discharge their duties with commendable fidelity, and are doing much to advance the cause of piety and education among their own people; but the services of faithful white missionaries, according to the acknowledgments of the wiser and more judicious portion of the community themselves, are still indispensable to the welfare of the country; and the Committee ardently hope that the time is not far distant when young men of suitable qualifications will offer their services to sustain and carry on this interesting work.

Kentucky.—This settlement is on the St. Paul river, and about ten miles from its mouth. It is the largest and perhaps the most flourishing of all of the settlements that have been formed by the American colonists at a distance from the sea-coast. The settlers are engaging extensively in agricultural operations, and in consequence they are already beginning to show more unequivocal tokens of real thrift than any other community in the country.

The church and school in this place are under the care of Mr. H. W. Erskine, a licentiate preacher. He is assisted by Mr. D. Simpson, who is also a licentiate preacher. Preaching has been steadily kept up by these two brethren at the four principal settlements on the St. Paul, and at all of them with less or more encouraging tokens of good. The congregation at Kentucky had nearly finished a neat brick church last Autumn, when the roof was taken off and the side walls nearly thrown down by a violent tornado. It was re-built, and has since been dedicated to the worship of God. Several individuals have been added to the church during the year, but no mention has been made of the whole number of members. The number reported last year was thirty-three. Recent intelligence has been received of an interesting work of grace in progress in that congregation, the particulars of which have not been communicated.

There are three Sabbath schools carried on by the members of this church, but no report has been forwarded of the number of pupils in attendance. Nor has any report been received of the attendance of the day school.

Harrisonburgh.—This is a newly-formed colonial settlement on the St. Paul, and distant about thirty miles from the sea-coast. It is the most advanced step that has yet been taken by the colonists in extending their settlements towards the interior, and may do something to solve the question of the comparative healthiness of the interior and the sea-coast. Among the first, and indeed the principal persons who formed this settlement, were thirteen members of the Presbyterian church, who emigrated two years ago from the State of North Carolina. These have been organized into a church, and Simon Harrison, who, it will be remembered, formerly lived among the Choctaws and was liberated by contributions from various Christian friends, with the view of his going to Liberia, has been invited to take the supervision of this little flock. This community is a growing one, and its future character will be determined, in great measure, no doubt, by the religious influence which is brought to bear upon the earlier period of its existence. The Committee have appropriated a small sum to aid the little band in building a church. A colored congregation in Wilmington, North-Carolina, have forwarded forty dollars for the same object, which, with a similar sum from the church in Monrovia, and what they have engaged to do with their own hands, will probably put them in possession of a respectable place of worship before the close of the year.

Sinou is situated on the sea-coast, about half way between Monrovia and Cape Palmas. With the exception of Monrovia, it is the largest and in some respects one of the most flourishing settlements in Liberia. The Presbyterian church in this place was gathered by Mr. Priest, and is still continued under his pastoral care. Five of its members have been removed by death during the year, and three have been dismissed. The present number is forty-three. There was an interesting state of religious feeling in the congregation at the date of the last letters from this place, but no particular information is given in relation to its results.

There is both a day and Sabbath school connected with this station; the attendance at the former is about thirty, and at the latter twenty-five.

The congregation here are greatly in need of a suitable place of worship, without sufficient means of their own to erect one; and they earnestly ask assistance from Christian friends in this country, to enable them to effect this desirable object.

Settra Kroo is one of the largest native settlements on the Liberian

coast, and in a commercial point of view is daily becoming more important. A very large proportion of the male population speak intelligible English, and are more or less familiar with the habits and customs of civilized men. Unfortunately, however, their practices and lives do not always correspond with the knowledge they have of the usages of civilized life. The older male members of society remain at home and transact all the commercial and other business of the place, whilst the young men engage as laborers on board of foreign vessels, and are taken to every part of the coast. It is in this way they acquire a knowledge of the English, and become conversant with the habits of civilized life.

No portion of the inhabitants of Western Africa are more extensively known than the Krumen, and none would have greater advantages for doing good, if they were only brought under the influence of Christianity. In this view of the matter, it is greatly to be lamented that the Board have not been able, for years past, to extend their operations among them beyond a single school. They are manifesting a deeper interest in the education of their children than in former years; and it is to be hoped that the efforts that are made to introduce the blessings of education and religion among them, limited as those efforts are, may lead to the most important and enduring results. The school under Mr. McDonough's care embraces fifteen pupils, nine of whom are boarders. Several of these can read in the Testament, and are beginning to write a legible hand. The Sabbath school embraces twenty-five pupils, a few of whom are the children of colonists, residing in that vicinity.

GENERAL REMARKS.

In taking a general view of the state and progress of this Mission during the past year, there is cause alike for gratitude and encouragement. The schools have been carried on with little or no interruption, and, it is believed, with increased efficiency. The Sabbath schools connected with the missions have had a larger attendance than in former years. Most of the churches have had seasons of refreshing from the presence of the Lord, and all have had accessions to their numbers.

In view of these results, it is highly important that these labors should be carried on with increased energy and on an enlarged scale. And it is earnestly to be hoped, that the Board may have the means at their disposal to follow up this work, as fast as the providence of God may open the way for enlarged operations.

CORISCO MISSION.

Evangasimba.—Rev. George McQueen, Rev. William Clemens and Mrs. Clemens, Miss Georgiana M. Bliss; in this country, Rev. James L. Mackey and Mrs. Mackey.

Soon after the last annual meeting of the Board, painful intelligence reached the Mission House of a disastrous fire that had occurred at the island of Corisco, on the night of the 3d of April, by which two valuable lives were lost, and almost all of the mission buildings, as well as other property, were entirely consumed.

The persons whose lives were lost, were two colored women from this country in the employment of the Mission, one of whom had been with the missionary brethren there from their first establishment on the island. They were known to have been up and out of the building after the breaking out of the fire, but it is supposed they ventured too far afterwards in trying to rescue property from the flames, and were crushed by the falling roof. Both of them were women of excellent Christian character, and their loss is severely felt and greatly lamented by the missionaries.

This intelligence was rendered still more painful by the fact that Mrs. Clemens was extremely ill at the time of the sailing of the vessel which brought this news, and it was feared that the exposure to which she had been subjected the night of the fire, as well as in being removed to the Gaboon the next day, might be too great a trial of her strength, and lead to a fatal result.

Two months elapsed before any further intelligence was received, and many earnest and heart-felt prayers were offered up during this painful suspense that her life might be spared; to which, the Committee acknowledge with gratitude, a gracious answer was vouchsafed in the complete restoration of her health.

Mrs. Williams' health did not improve on the voyage to Africa, as was thought would be the case by her medical advisers, at the time of her embarcation. On the contrary, the voyage had the effect of developing a more insidious form of the disease with which she had been afflicted; and in view of this, as well as the exposed and destitute condition in which the Mission had been left by the fire, it was thought advisable for Mr. Williams to return with her to this country, and they accordingly took passage in the same vessel which brought the first intelligence of this severe disaster.

They reached New York the 1st of May, in the schooner Cortez; and the Committee acknowledge themselves under great obligations to Messrs. B. A. Mumford & Brothers of New York, not only for the gratuitous passage of Mr. and Mrs. Williams to this country, but also for detaining another of their vessels that was on the point of sailing for Africa, for the purpose of taking out a partial supply of provisions, clothing, medicines, and other necessaries to the brethren at Corisco. They would also acknowledge their obligations to Captain Richard E. Lawlin, of the barque Gem, to the missionaries of the American Board at the Gaboon, and others, for their kindness and aid to our missionary brethren in the time of their destitution. Mr. Williams has spent a part of the winter in presenting the cause of Missions in some of the Southern churches, and no doubt has contributed to promote the interest for Missions wherever he has preached. Mrs. Williams' health is better than it was on her arrival from Africa, but it is not such as will justify their return to their chosen field of labor.

It has never been satisfactorily ascertained how the fire at Corisco was communicated. If by incendiary, it was probably some one from the main land, who was actuated more by a desire of plunder, or by vindictive feelings towards the Corisco people, whom they expected to be responsible for the disaster, or both together, than by any malicious or unkind feelings towards the missionaries. The people of Corisco manifested the strongest sympathy with the missionaries in their trials; did all they could to find out the authors of the mischief; and, no doubt, would have inflicted summary punishment upon them if they had been discovered. They engaged at once to do all they could to assist the missionaries to rebuild their houses, and although they could do but little to repair their extensive losses, they have since faithfully discharged their engagements in this respect; and have thus given the missionaries encouraging evidence that their presence and labors among them are appreciated.

Soon after this disaster was made known in this country, several generous contributions were forwarded to the Mission House from Christian friends in different parts of the country, which enabled the Committee to purchase and send out a small iron house for the Mission, which will serve as a safe depository for their books and other valuable effects for the time to come.

In consequence of the partial suspension of their missionary labors, it was thought advisable for Mr. and Mrs. Mackey to visit this country, partly with the view of recruiting their health, but chiefly to enable Mr. Mackey to superintend the printing of a few elementary books in the native language for the use of the schools as soon as they were resumed. They arrived in New York in November, and since that time Mr. Mackey has devoted his attention mainly to the work which brought him to this country. He has also prepared a grammar of the Benga language, which, when printed, will not only be very useful to future missionaries in acquiring a knowledge of the language, but will be an important acquisition to philological science in general.

The latest intelligence from the Mission is to the 22d of January. At that time all the members of the Mission were in the enjoyment of good health, and had resumed most of their missionary labors.

A neat framed house, forty feet by twenty, and two stories high, built mainly by the natives, under Mr. Clemens' superintendence, had been completed, and was occupied by Mr. and Mrs. Clemens, with a few of the girls of the boarding school.

Mr. McQueen had also succeeded in getting a neat bamboo house erected, a part of which he occupied himself, and the remainder was devoted to a few of the boys belonging to the boarding school. The iron house had arrived, and was in process of erection, and no doubt has been completed, and is in use before this time.

Mr. McQueen had resumed the school, and expected to remain in charge of it until Mr. Mackey's return from this country. Mr. Clemens' time has been devoted mainly to the superintending the erection of the necessary buildings for the Mission, but both he and Mr. McQueen have kept up their regular religious meetings during the week and on the Sabbath. There had been less or more seriousness among the pupils of the boarding school previous to their dispersion, and since then the missionaries have reason to believe that several of them have been made the subjects of Divine grace.

Miss Georgiana M. Bliss, of Long Meadow, Massachusetts, has been appointed a teacher to this Mission, and sailed for Africa the 28th of March. It is probable she has reached her destination, and entered upon her labors before the present time.

GENERAL REMARKS.

The trying dispensation of Providence through which the Mission at Corisco has been called to pass during the past year, whilst it is a loud call to themselves, to the Board, and the Church at large, to acknowledge the hand of God in it, and bow with submission to his Divine will, is no real occasion for discouragement in the great work in which they are engaged; but on the other hand, furnishes a strong motive to the exercise of increased faith and renewed activity. If the event itself, however trying it may have been at the time, should lead to the exercise of more implicit and exclusive dependence upon the arm of Divine power, not only to shield them from outward harm, but to give success to their labors in turning men to the Lord Jesus, it will prove a rich blessing, and was no doubt intended by the Great Head of the Church to teach this most important lesson. The missionaries have had opportunity to know

that their presence and labors are appreciated by the people among whom they live, and to whose welfare and improvement they have devoted their lives; and the people at the same time have had an opportunity to testify their interest in the happiness of the missionaries, and the sincere desire which they undoubtedly have for the continuance of their labors among them.

And now that they have been permitted to resume their labors, it is a matter of great importance that the Mission should be reinforced as speedily as possible. The island of Corisco has proved itself comparatively healthy, and may hereafter be made the head-quarters of very extensive missionary operations on that part of the continent. The interior regions, as well as the sea-coast, both to the north and south of Corisco, have been explored, and found to be not only populous, but in a condition, to human appearances at least, most favorable for the spread of the Gospel. The Benga language (that spoken by the Corisco people) has been studied out and reduced to writing; and books are now published in it that will be serviceable in promoting the cause of education and religion, not only among the Corisco people themselves, but over an extensive region of the adjoining main land. The missionaries have acquired important knowledge of the character and habits of the people, the nature of the climate, and the best means of promoting health, all of which may be rendered highly important in furthering the cause of truth and religion in that part of the world; and the Committee earnestly hope that there may be no lack of missionary candidates to sustain and enlarge this great work, which has been so auspiciously commenced.

Missions in India.

LODIANA MISSION.

LAHOR.—Rev. John H. Morrison and his wife; Rev. Charles W. Forman; *Inayat Masih and Abdullah Athim*, catechists and candidates for the ministry; *Elijah Swift and George Scott*, teachers; *Isa Das*, Scripture reader.*

JALANDAR.—*Rev. Golak Nath; John B. Lewis*, teacher; *Abdullah*, Scripture reader.

LODIANA.—Rev. John Newton and his wife; Rev. Levi Janvier; Rev. Adolph Rudolph and his wife; Mrs. Porter and Miss Newton, teachers; *Qadir Baksh and William Daniel*, Scripture readers.

SABATHU.—Unoccupied at present.

AMBALA.—Rev. Messrs. Jesse M. Jamieson, and James H. Orbison, and their wives; Miss Jamieson, teacher; *William Basten*, catechist; *Matthew*, Scripture reader.

SAHARUNPUR.—Rev. Messrs. James R. Campbell and Joseph Caldwell, and their wives; *Theodore Wylie and John M'Leod*, catechists; *H. T. Orr and Issachar*, Scripture readers.

DEHRA.—Rev. John S. Woodside and his wife; *Gilbert M'Master*, catechist; *Solomon*, teacher.

Stations not yet designated: Rev. George O. Barnes and his wife; Rev. Edward H. Leavitt.

Mr. Newton and his family embarked for India on their return in September last, his health being somewhat improved, though not fully restored. Miss Newton accompanied her parents under appointment as a teacher; and Miss Jamieson, daughter of the Rev. J. M. Jamieson, of Ambala, also went out, under Mr. Newton's care, as a teacher—thus giving the pleasing example of the children of missionaries devoting themselves in the bloom of their youth to the work in which their parents are spending their lives. The Rev. George O. Barnes and his wife, and the Rev. Edward H. Leavitt, embarked for this Mission in the same vessel. Their stations are not yet designated, nor is Mr. Newton's, though his name is reported above at the station formerly occupied by him. In treating of the stations in India, this report follows the order of their geographical position, from north-west to south-east, and not of the time when they were commenced,—with the exception of the minor stations of the Allahabad Mission.

LAHOR.

This station was formed in 1850. Lahor is the political capital of the Punjab, and its population is estimated at from 100,000 to 120,000 souls.

Church and Preaching.—In Hindustani, stated services have been held on the Sabbath at the Mission House and at the Poor House, and also on Thursday evening. The monthly concert meeting of prayer for the spread of the Gospel has also been held in Hindustani. The gates of the city and many other of the most favorable places for preaching have been visited by the missionaries and their assistants, this way of proclaiming the Gospel having received special attention.

"In this part of our work,"—that of bazar preaching,—the missionaries say, "we have sometimes been highly encouraged, and sometimes met with noisy and insolent opposition. The learned Musalmans have been repeatedly challenged to a fair discussion, either oral or written, but these challenges have, with one exception, been declined. On one occasion a discussion was held for four days in succession with a Maulavi, who had repeatedly opposed us in our preaching. Since then we have met with no opposition from him. Questions relating to the points in dispute between Christians and Musalmans have been circulated among their learned men, but without the effect of drawing them into discussion."

* Names of Missionaries and Assistants printed in Italic denote natives of the country.

In addition to preaching to the natives in Hindustani, an English service has been conducted on the Sabbath and on Wednesday evening.

The church at this station has received some tokens of the favor of God. Eight additional members have been received into its communion. One of these had formerly been a member of the church at Lodiana, but had been excommunicated; he gives evidence of repentance. Three of the new members were received from English churches. "Of the seventeen members now in connection with this church, three are engaged in preaching the Gospel to the natives, and five in teaching in the mission schools." The missionaries speak in warm terms of the two candidates for the ministry, as men of worth and influence, who with grace given from on high may be of eminent usefulness in preaching the Gospel to their countrymen. Several persons have come to the missionaries professing to inquire after the truth, and at the date of their report, four of this class were under instruction. Some are spoken of as being intellectually convinced of the truth of Christianity, but not as feeling sensible of their condition as sinners.

Itinerating.—On two extended tours the Gospel was daily preached by the missionaries and their assistants. Mr. Morrison's journey extended eastward to Lodiana, and Mr. Forman's north-westward as far as Hazara, near the Indus, different routes being taken in going and returning; and special attention was given to the larger towns and cities. It cannot be doubted that by this means a large amount of Gospel truth has been communicated to the people. The following notices of these labors are quoted from the report of the Mission:

"In Hazara only one day was spent, almost the whole of which was occupied in instructing the people in Christianity. Nothing remarkable was observed at the time in the reception of the truth by the people, except an unusual degree of quiet attention, and a ready assent to the explanations of difficulties suggested; but afterwards we learned through a friend at Attock, and also from another gentleman who passed through the place, that considerable interest had been felt in the new doctrine which had been taught.

"A mela at Nurpur, in the mountains near Rawal Pindi, was also attended. This mela is frequented by large numbers of Pathans from the north, who seemed to differ little from the Musalmans of the Punjab, except in being more fierce, bigoted, and ignorant. They manifested not a little hatred and opposition, frequently threatening violence."

Thus different is the reception given to the messenger of the Gospel in different places, by those who alike for the first time had the opportunity of listening to the sacred message!

Schools.—The school in operation last year has been continued, with instruction in Persian, Sanscrit, Gurmukhi and English. Instruction is given in the usual branches of common school education, most of the scholars being yet in the beginning of their studies. Particular attention is paid to religious instruction. The Scriptures have been taught to all who could read, and the Ten Commandments and the Lord's Prayer to many not yet able to read. In addition to this principal school, several vernacular schools, one of which is for girls, have been commenced in Lahor, and schools at two other cities, Gujuranwala and Rawal Pindi, have been under the general charge of the missionaries; so that the whole number of scholars under their care was about 700 on the 1st of October. Since that time negotiations have been in progress concerning schools in the vicinity of Gujerat, which will probably place several hundreds more of the native youth to some extent under missionary influence.

The three cities of Gujuranwala, Gujerat, and Rawal Pindi are all in a north-west direction from Lahor, at distances respectively of about 40, 75, and 160 miles, and contain in like order 20,000, 12,000 and 15,000 inhabitants. The arrangement by which the schools at these places are placed under the superintendence of the Mission is one that does not involve it in any expense, the funds for their support being provided from local sources. It enables the missionaries to supply Christian teachers, whenever these can be procured; Elisha Swift at Gujuranwala, and George Scott at Rawal Pindi, are examples. Christian books of instruction, including the Sacred Scriptures, are to be introduced, and the missionaries from Lahor will visit them as often as their other duties will permit, on their preaching excursions. In these ways a Christian influence and much Scripture truth, it is believed, will be brought to bear upon the scholars and their families, from which the happiest results may be expected. Towards the success of this general arrangement two conditions were requisite—the consent of the natives, and the co-operation of the English residents. Both of these have been given; and but for the cordial and liberal support of their English friends, the missionaries would have found it impracticable to enter upon this inviting field of labor. Even under the exisiting favorable circumstances, they look on these schools in some measure as an experiment. It may be found difficult to procure suitable teachers, for next to ministers of the Gospel, Christian teachers are the greatest want of the Hindus; and the missionaries may find the superintendence of the schools too heavy a charge for the time and strength at their disposal. Yet, in the view of all the circumstances, it has been considered expedient to embrace this method of trying to remove the gross darkness which prevails, and to substitute for it the light of Christian truth.

The little school for girls in Lahor, under the charge of Mrs. Morrison, met with opposition and discouragement at first; it was a new and strange thing to attempt to teach females to read! But greater success

has attended it than was expected, though the number of scholars was only thirteen. They are taught plain needle-work, knitting, and reading; and the Scriptures are read and explained to them daily. A similar school at Rawal Pindi contains about thirty scholars. One of the vernacular schools in Lahor is for the children of the inmates of the Poor House, embracing about twenty-five scholars, whose progress and knowledge of Christian truth are spoken of with warm approval.

Buildings—Poor Fund.—"During the year," it is mentioned in the report of this station, "the mission house has been completed, and two chapels begun in the city, one of which is nearly finished."

About one hundred inmates continue in the Poor House, whose support is provided by the liberality of benevolent persons at Lahor. Religious instruction has been imparted to them, and their attention to it is described as not discouraging.

JALANDAR.

This station was formed in 1847. Jalandar is a city of about 70,000 inhabitants, situated in the Punjab, about thirty miles west of Lodiana, or one hundred and twenty miles eastward from Lahor. In the neighborhood of this city are numerous large towns. The missionary and assistants at this station were born and educated in India, a circumstance which has called forth on their behalf the warm sympathies, not only of their missionary co-laborers at other stations, but of many European friends living at Jalandar, and other places in the Punjab. Two of them were formerly connected with the mission school at Lodiana.

Church and Preaching.—No accessions to the church have been reported; though several persons presented themselves at different times as inquirers, whose subsequent conduct showed that they were not true disciples of Christ. The number of members last reported was seven. A prayer meeting on Sabbath morning for the edification of the little Christian community, an afternoon service on the same day, preaching and distributing books at a room rented for the purpose and at other places in the city, where large and attentive audiences were often collected, have been the means employed for making known the way of life. Concerning these labors, the report of the Mission speaks in these terms:

"Our native brethren are not able, they say, to mention any very striking incident of success; but they think evidence is not wanting to show that they have not been laboring in vain, and that the work of evangelizing the heathen is going on silently but powerfully to its final triumph, to the praise and glory of their Master."

Itinerating.—The minister, teacher, and Scripture reader made together a journey of four weeks, going to Kangra and the neighboring hills. Mr. Golak Nath also visited the fair at Jwala Mukhi, and the fairs held in the vicinity of the station. Many opportunities were enjoyed of disseminating the truth, and these native brethren were not a little encouraged by the attention paid to their message.

School.—The average number of scholars enrolled was 238, with an average attendance of 201—of whom 41 were in the English department, 135 in the Persian, and 25 in the Hindi. The study of the Scriptures, and religious instruction in general, have largely occupied the time of the scholars. Some of the more advanced scholars have studied the evidences of Christianity, geography, history of India, and Euclid; but most of them are still in the earlier stages of education. A more regular attendance of the scholars is reported, and their progress is considered to be satisfactory.

The native chief spoken of in the last report, the Rajah of Kaphurthala, continues to manifest his regard for Mr. Golak Nath, and still expresses his desire to place schools to be established in his territories under his charge. This subject has received the consideration of the Mission, and it was agreed to authorize him to undertake this important trust. His main difficulty will probably be that of finding teachers of suitable qualifications, men who can be intrusted with schools in the absence of the superintendent; but whatever amount of Christian instruction and influence can be introduced into these schools, will be all gain to the spread of the Gospel. This arrangement is prospective, however, and may readily be set aside by unforeseen circumstances or changes. It will not be allowed in any case to interfere with the main work of the Evangelist, but is regarded as an important part of that work. And the desire of the Rajah to have it carried into effect is at once a proof of his own enlightened views, and of the high estimation in which the missionary is held by some of his countrymen.

LODIANA.

The first station established by our Church in India is at this city. It was selected in 1833, and occupied in 1834; ever since that time it has been one of the most important missionary posts in the upper provinces. The population of Lodiana may be estimated at 80,000. It is situated on the main route from Delhi to Lahor, within five miles of the Sutlej, on the eastern side of that river.

A severe affliction fell on the missionaries at this station, in the removal by death of Mrs. Janvier, wife of the Rev. Levi Janvier. She had long been in feeble health, suffering under a hopeless disease, the consumption; but she was able to exert a happy influence over the girls of the orphan school and other native females, to whom, as well as to her associates in the missionary work, her death was a great and painful loss. But their loss was doubtless her gain. After a life of piety, she fell gently asleep in Jesus on the 5th of May. Her bereaved companion was required a few months afterwards to part with his youngest son, who was called after a brief illness to the Saviour's arms. In these bereavements, he will receive the sympathy of many Christian friends, and enjoy the support of divine grace. Mr. and Mrs. Rudolph were also bereaved of their youngest child, and during part of the year, Mrs. Rudolph suffered under severe illness, but she has been in a measure restored.

Church and Preaching.—The church has enjoyed a good measure of favor from the presence of the Lord. Two members under suspension have been restored to church communion, three added on examination, and four received by certificates of dismission from other churches, making the whole number 25. Several persons were under instruction as inquirers when the report of the station was made in October, concerning whom a favorable report is given; of these, four were inmates of the Poor House, and a fifth was the son of a pauper, a youth of fifteen, who gave pleasing evidence of conversion of heart unto Christ. His friends, fearing that he would make a profession of Christianity, removed him from Lodiana and the influence of the missionaries; but the Saviour will keep him, if he is one of his true followers.

Hindustani preaching twice on the Sabbath, and English in the evening, and during part of the year Hindustani preaching on Sabbath afternoon in a chapel at the same hour with the service in the church, two evening meetings during the week, a female prayer-meeting, and an infant school on Sabbath afternoon, under Mrs. Porter's charge, for the native Christian children and the younger orphans, have been the stated services at this station; while many opportunities have been embraced for the daily preaching of the Gospel in the streets of the city. Two preaching places were usually occupied on week evenings, where audiences were readily collected; and "some that came evidently with no other intention than to oppose the truth, have been the means of drawing the attention of the indifferent to the preaching of the divine word." At one time, some of the more influential Mohammedans challenged the missionaries to a public discussion, supposing that they could prove such contradictions in the Scriptures as to render them unworthy of confidence. The brethren declined to discuss these matters with them, knowing how impossible it would be to secure fairness in argument, but proposed to answer at their preaching-places any questions concerning religion that any one might wish to present. This offer the Musalmans accepted, and for a few evenings, "large numbers were present; but having propounded several things which they were quite unable to prove, it was insisted that they should go no further till these points were disposed of; and so the matter ended."

Missionary Tours.—The missionaries express regret that they could not devote more time to journeys for preaching "in the regions beyond." The fairs in the neighborhood of Lodiana were attended by them and by the Scripture readers; three tours were made by one of the latter into different parts of the country; and Mr. Rudolph spent six weeks in this service in the country lying southward from the station, taking several large cities and towns in his way. This tour is thus referred to in the report:

"In the larger places, such as Pail, Patiala, Naba, and Kotla, he stayed for a number of days, to give the people more extensive opportunities to hear. He also made little excursions to villages that were not on the direct road, leaving his tent in the morning and returning to it in the evening. In this way, almost every one of the larger villages of the district was brought within the hearing of the Gospel, including some that must on former tours have been passed over. Not much of the time being taken up in travelling, Mr. Rudolph was able to spend most of the day among the people, and found everywhere ready hearers and many that seemed deeply interested in the discussions. In most of the larger places he observed that the more educated were pretty well informed of the contents of the Gospel; much of it had recommended itself to their understanding, and it is hoped to their consciences. It afforded him great satisfaction to notice that the books distributed on former occasions were more or less read, and in some instances searched with attention. It was painful, however, to think that all those places might not see again the face of a Missionary for years to come. How can the natives under such circumstances be impressed with the idea that the Church is really in earnest about their conversion to Christianity?"

This is truly a solemn and painful inquiry, and the Committee desire to commend it to the hearts of the people of God.

Schools.—The number of pupils in the High School has ranged between 236 and 269—of whom the English department includes about 90, the rest being in the Persian department. No change has been made in the course of instruction, and the scholars are reported as having made good progress. The report of the station thus speaks of the religious aspect of this school, giving a view which might be presented of all the missionary schools, and one which furnishes a strong plea in

favor of them as a means of spreading the Gospel among a heathen people:

"As the primary object of the school is to bring as many youth as possible under the influence of Christian instruction, and to place them in circumstances which will best enable them to judge for themselves of the claims of Christianity, we naturally inquire at the close of the year how far we have been successful in this respect. A pretty large number of our pupils, we believe, have acquired a correct knowledge of the plan of salvation as revealed in the Bible, and some among these make no secret of the fact that they do not believe in the religion of their country, and regard Christianity as the only true one. But no one of those now in the school has made a public profession of his faith. Ties of relationship continue to keep these promising youth in connection with heathenism, though they feel that they cannot regard it as the religion of their hearts. In the sudden death of one of the pupils in the first class, some months since, the scholars received a solemn warning, and for a time this event seemed to make a deep impression upon many, and especially on his classmates. The youth, who had been a number of years in the school, was a diligent, steady boy, and expected soon to finish his studies. Whether he was enabled in the last hours of his life to cast his sins on Jesus, and to rely on him for salvation, we are unable to say."

The friends of Missions will have faith to expect the happiest results from the Gospel daily taught in such schools as this. The native missionary and teacher at Jalandar were both formerly in connection with this school; and similar workmen that need not be ashamed will yet bear witness, it may be hoped, to the importance of the Christian lessons here taught.

The orphan girls' school continues under the charge of Mrs. Porter, and contains 23 inmates—of whom five were received during the year. There have also been several day scholars in attendance. Their course of study has been somewhat extended, and the Scriptures and other religious books still form a large part of their instruction. One of the girls was removed by death, of whom this touching and most pleasing account is given:

"Miriam was about fourteen years of age; and though she had not become a member of the visible church, yet there seemed to be cheering evidence that she was indeed a child of God. Her illness was protracted, and at the commencement of it she had many doubts and fears; but gradually the darkness fled away, and she was enabled to lay her load on Jesus. Her Bible and Hymn-book, the Pilgrim's Progress, and the story of Jane, the Young Cottager, were always near her; and when too weak to read herself, she would ask those around to read to her. On being asked why she loved Jesus, she answered, 'Because he bore my sins.' Instead of evincing, as formerly, a reluctance to die, she had a strong desire to depart and be with Christ. And thus she died, trusting in the alone merits of the Crucified One."

The Press has continued to be under the charge of Mr. Janvier. A larger number of pages than usual has been printed, as is shown by the annexed table:

Four Gospels and Acts—in Urdu—	12mo	5000	copies,	4,070,000	pages.
Gospel of John, "	12mo	6000	"	900,000	"
Acts, "	12mo	5000	"	910,000	"
Psalms, in Punjabi,	8vo	8000	"	1 576,000	"
Dictionary, "	4to	600	"	262,800	"
Sundry Job-work,				111,862	"
				7,830,662	

The Mission in their report notice with satisfaction the completion of the Punjabi Dictionary. This work has been in progress at intervals for several years, as Messrs. Newton and Janvier, by whom it has been chiefly compiled, could devote attention to it. The cost of printing it will be nearly repaid by its sales. It must prove a very valuable auxiliary to missionaries and others in studying the Gurmukhi language. Several portions of the Scripture and Tracts are in press, which will be particularly reported when finished.

At the Dispensary, 1857 patients have received medicine, though Mr. Rudolph was able to give but a small part of his time to this work of benevolence. In the *Poor House*, the average number of inmates has been twelve: remained from last year, 8; received, 18; dismissed, 11; died, 3; remaining at the end of the year, 12. The Scripture readers have attended to the instruction of these poor people, and not without encouragement, as has already appeared.

SABATHU.

This station, the Committee report with sincere regret, has not yet been re-occupied. Including the vicinity, Sabathu contains some ten or twelve thousand inhabitants. It is situated in the lower ranges of the Himalaya mountains, at an elevation of 4,000 feet, in a delightful climate; and it is distant from Lodiana about 110 miles, from Ambala about 70, and from the plains, 15. From this place there is access to mountain tribes, whose population is estimated at 250,000 souls. It was occupied first in 1836, and it is hoped that the good work of the Lord may at no distant day be resumed in this interesting field of labor.

AMBALA.

This city was the political capital of the Protected Sikh States, most of the chiefs having their vakils or diplomatic agents there. It is now the principal military station of the British in the Upper Provinces. Its population is estimated at 85,000. It is about equally distant from Lodiana, Sabathu, and Saharunpur, being from 65 to 75 miles from each. As a missionary station, though contemplated as important to be occupied in 1833–4, it was not taken possession of until 1848.

The health of Mrs. Jamieson and Mrs. Orbison has been greatly impaired, and at the latest accounts was such as to cause much solicitude.

The Church and Preaching.—The number of church members reported is fourteen. One member was dismissed to the church at Lodiana upon his removal to that city; and it became a painful duty to excommunicate another member for continued wilful and aggravated immorality. His case was the more distressing, as he had been for years under Christian influence, having formerly been an inmate of the orphan asylum at Futtehgurh, where he was admitted to the church. Two members were received on letters of dismission from another church, but it has not been the privilege of the missionaries to baptize any during the year from among the heathen. Several hopeful inquirers are referred to in the report of the station, two of whom were pupils in the school.

Preaching in Hindustani twice on the Sabbath has been maintained throughout the year, service in the morning being held in the new chapel in the city, and in the afternoon in one of the dwelling-houses of the missionaries. Of these services the missionaries say:

"At the former place we have usually had, besides church-members and nominal Christians, a number of our schoolboys, and others who, attracted chiefly by the singing and the novelty of the scene, have turned aside from the highway to see what these things meant. Some have listened with much apparent interest to the new doctrines, and occasionally showed their assent; others have entered, gazed idly around, and then passed on unconcerned. We hope that when the Lord writeth up the people, it shall be said that this and that man was born there. The afternoon service is attended principally by the native Christians and their families, and sometimes a few others."

In the bazar, the native helpers, accompanied usually by one or both of the missionaries, have attended the chapel or the school-house almost every evening, where their audiences have commonly been of an encouraging kind. Less opposition is encountered now than in former years, particularly from the Musalmans, and a growing desire to become acquainted with the doctrines of the Bible is said to characterize all classes. Many have received the Word of Life and Tracts, to consult them at their own houses.

School.—The new building in the city has been occupied for the greater part of the year, and is found to be of great advantage to the school. The scholars, in the three departments of English, Persian and Urdu, and Sanscrit and Hindi, reached the number of 115. The usual studies have been pursued. The scholars in the Sanscrit and Hindi department, being chiefly of Brahman families, have shown a greater amount of prejudice and bigotry than the others; but it is mentioned of all as remarkable, that more difficulty has been found "in getting the boys to study in the vernaculars our scientific than our religious books,"—a fact to be explained in various ways, and significant of the bearing of science upon the present state of the native mind in India. In no other country do correct knowledge and sound principles of induction go further to effect a radical change in the religious views of the people, and to render their continued attachment to the existing superstition an impossibility. Concerning the religious instruction and influence of the school, the brethren say in their report:

"The grand object has been to make this a thoroughly Christian institution, though it is a matter of regret that we still have to bear with so many heathenish prejudices and practices." "There are on the whole evident signs of improvement in all parts of the school, and we are not left without the encouragement of knowing that impressions of the best kind have been left on the hearts of many of the youth. One of the young men, in connection with the Persian and Urdu department, a Hindu of high caste and respectable connections, has frequently attended our religious meetings and expressed a wish to be baptized. He came at last to live with the native Christians, and broke his caste; but his relatives, having failed by persuasion, carried him off by violence in our absence at church one Sabbath morning. By threats and bribery and various inducements, they so wrought upon his mind that when summoned with his relatives before the civil authorities, and permitted to choose for himself, he made statements which were false and contradictory of what he had told us, and expressed his willingness to go back and remain with his relatives. He has not again returned to us. We hear that he is narrowly watched. If he had been a true disciple of the Lord, he would perhaps have stood the trial; though perhaps he has been allowed to fall only for a time. The Lord knoweth them that are his."

Missionary Tours.—Mr. Orbison, having charge of the school, and being prevented also by the state of his wife's health, was not able to engage in service of this kind; but Mr. Jamieson made a journey in January into the country lying south of the station. He visited the large towns of Pahvi, Kytal, Taneshwar, Ladwa, Shahbad, and many smaller places—all within thirty miles of Ambala. Most favorable opportunities were enjoyed on this tour for the preaching and distribution of the Word of God. Several large fairs were also attended during the year. At these—

"The usual agencies were employed for bringing the Gospel to bear on the hearts of the heathen. The annual fair at Mani Majara, near the base of the mountains on the road from Ambala to Sabathu, was attended by many thousands of people. It is held in honor of the goddess Mansi. It lasts from three to five days, and affords a good opportunity of preaching to many of the Hill people, who cannot easily be reached in their mountain fastnesses. At this fair Mr. Jamieson

with the native helpers attended, and met with many of his old hearers from the neighborhood of Sabathu."

SAHARUNPUR.

This station was formed in 1836. The city of Saharunpur is situated on the east side of the Ganges, about 130 miles south-east from Lodiana, and contains a population of about 85,000 souls. The brethren at this place, and also at Dehra, are in ecclesiastical connection with the General Synod of the Reformed Presbyterian Church, while as missionaries they are under the direction of the Board, in the same manner as the missionaries at other stations.

For the enjoyment of continued health, and the general prosperity of their work throughout the year, the missionaries at Saharunpur begin their report with the expression of devout thanksgiving. They specify among the reasons for gratitude, "that the native Christians, and all others under their care, have conducted themselves with much propriety, and in the spirit of great harmony and good will one towards another."

Church and Preaching.—Four adults have been admitted to the communion of the church, on examination, and four children have been baptized. The whole number of church members is twenty-four, the same as reported last year, some of the members then at Saharunpur having removed to the new station at Dehra.

Public worship on Sabbath morning in Hindustani, and in the afternoon in English, prayer-meetings with lectures or expositions of the Scripture on Tuesday and Thursday evenings, and the monthly concert meeting of prayer for the spread of the Gospel, have been the stated or regular services in the church and at the mission premises. The less formal preaching in the verandah of the church and in the bazars is thus described:

"The preaching at the city church and in the bazars has been continued nearly every afternoon throughout the year, and the audiences have usually been much larger than formerly. Sometimes more than two hundred have collected at the verandah of the church; many of these have taken seats and remained all the time of the discourses, and manifested much interest in the discussions that were held as to the relative merits of Christianity and their own systems, and in listening to the leading truths of the Gospel."

"Several religious inquirers have been with us during the past year, but only one has manifested sincerity, and his past experience and present conduct satisfy us that he is an humble believer in Jesus. His baptism, it is expected, will soon take place."

Itinerant Labors.—A tour was made in the cold season, on which more than thirty towns and cities were visited. At each place portions of the Scriptures and tracts were distributed, and the Gospel was preached to many hearers. The fair at Hardwar was visited by the missionaries of Saharunpur and Dehra, with two catechists and some other native helpers. Fairs at two other places were also attended by the missionaries and the native assistants. And a second effort was made in the work of colportage; the catechists in turns for several weeks in succession during the cold season travelled through the district around Saharunpur, visiting more than fifty villages and towns. Some extracts from the report of the station will serve to show the influence of this varied work of evangelization. Of the tour it is said:

"In almost every place serious and respectful attention was paid to the messages of mercy, and in no instance was decided opposition offered. In some of the places visited, one of our number had visited and distributed books nine years previously. The change that had taken place, in consequence of the visits of other missionaries, was strikingly remarkable. Instead of the noisy mob gathering around, when an attempt was made to proclaim the Gospel, now a crowd would patiently assemble and try to learn something about the Gospel plan of salvation." "On several occasions, [the catechists in their colporteur labors] experienced much hospitality and kindness from the head men of the villages, and felt greatly encouraged in their labors. This important work, so well calculated to spread a knowledge of Christianity in our immediate neighborhood, and attended with so little expense, we intend to pursue from year to year."

The fair at Hardwar, where the Ganges is worshipped on its issue from the mountains, was attended by a smaller number of pilgrims than usual. In connection with this remark, we find a notice, which shows how all things are working together against Hinduism:

"A very important event took place this year during the time of the fair. The great Ganges Canal, the largest in the world, having its head at this place, was opened with great demonstrations of interest by the rulers of the land. A considerable portion of the stream, so sacred in the estimation of the Hindus, was diverted into this new channel, and it was feared that some evidence of displeasure on the part of the pilgrims might take place. [Some of the Brahmans had assured them that the goddess would indignantly refuse to leave her usual channels, and that only evil would result from the impious attempt to change her course!] The event will, no doubt, have its influence in destroying the deep feeling of veneration for this river as a goddess which has existed for so many ages."

Schools.—The English school has had about 50 scholars, and the vernacular school about 100. In the orphan boys' institution, 13 pupils are under Christian training. The village school at Pahassu is reported as having but few scholars, and not likely to have more unless an efficient teacher can be obtained. The course of instruction in all these schools has been nearly the same as in former years. Scriptural knowledge and Christian influence, in various forms, constitute the characteristic features, while lessons are given in the common branches of education, and the sure result is already in some degree apparent:

"The youth thus instructed under us are gradually losing respect for the absurdities of heathenism, and becoming better able to comprehend and appreciate scientific and religious truth. Their prejudices against Christianity are being gradually removed; and when released from parental authority and allowed to act for themselves, they will give the Gospel a far more favorable hearing than it has yet received. Indeed, already many of them are found out of school hours in the assemblies that meet daily to hear the Gospel; and whenever we meet them we are treated with respect. Schools are admirably adapted to prepare the way of the Lord in this land, and to spread abroad the glorious Gospel of Christ. We doubt not but that from these institutions much fruit will be reaped in a future day."

The orphan boys still divide their time between English and vernacular lessons, and take their recreation in attending to useful manual employments. Separated from corrupting native society, and receiving the special instructions of the missionaries, they are regarded with deep interest as a class of youths from amongst whom valuable laborers in the Gospel vineyard may be expected. Some of them are communicants, and "the principles and deportment of all seem to be as good as those of lads of the same age in a Christian land." One attainment made by these boys, there is reason to apprehend, could not often be met with amongst boys of the same age in this country.

"They have continued the practice of committing to memory twenty verses of Scripture every week, and their minds are now stored with the contents of the New Testament from the beginning of Matthew to the 3d chapter of 1st Corinthians. In the Shorter Catechism in Hindustani and other epitomes of Scripture truth, they are well instructed; and they are also required to carry home with them from church the substance of the discourses they hear every Sabbath. In general, we are much encouraged by the present state of this interesting institution."

DEHRA.

The town of Dehra is situated in a beautiful valley called the Dhoon, which lies just within the lower Himalaya mountains, and which is separated from the plains by a low range of hills. Dehra is 47 miles distant from Saharunpur, in an easterly direction. Its population is about 15,000. It was occupied as a station in connection with Saharunpur last year, as was mentioned in the last Annual Report of the Committee.

A suitable dwelling house and premises have been obtained, and a spacious and substantial building was nearly completed at the date of the report, which will answer as a church for Hindustani services and a school-house. As a proof of the confidence placed in our missionary brethren, and the sympathy felt for their great work, it is gratifying to the Committee to state, that these buildings have been provided by the liberality of Christian friends, mostly in India, without drawing upon the funds of the Board.

The labors of the missionary have been expended on preaching and teaching, in which the native helpers have rendered useful assistance.

Religious Services have been held at the mission house and premises in Hindustani and in English, and much out-door labor has been performed. A few native Christians, six of them being communicants, mostly from Saharunpur, are at this station; special reference to their welfare has been had in the Hindustani service. Concerning the out-door preaching, the report of the station says:

"The Gospel has been preached in the streets of Dehra, and in all the adjacent villages, from time to time, and many portions of the Word of God and other religious books have been distributed. On all occasions the Word has been listened to with respect, and sometimes with marked attention and seriousness. Some have come to us inquiring the way of salvation, but as yet none have been admitted to the ordinance of baptism. [A visit was made to Hardwar, as reported in connection with Saharunpur,] and during the continuance of the Sikh mela at Dehra in the latter end of March, we were enabled to preach daily to the multitudes that frequented it."

Early in January, Mr. Woodside wrote concerning his congregation in the following terms:

"On Sabbath, while preaching to a large crowd of natives, I had as hearers people from Chinese Tartary—people from hundreds of miles distant, in the mountains. During the cold season, we have a great many such here, who come to trade. . . . This fact shows the importance of this position. Some eight or ten people, all hard-working men, come night after night to inquire the way of salvation, and search into the truth of their own and our religion. . . . I have no doubt that the day of India's redemption is rapidly drawing nigh."

The School was commenced early in January of last year, with but two scholars in the English department, and in February a Persian and Hindi department was opened. At first considerable opposition was shown. False rumors were put in circulation, charging the missionaries with the design of imprisoning and kidnapping the children, and with the purpose of destroying caste. This opposition evinced the rage of the great adversary, who saw that his kingdom, for ages undisturbed, was now in danger of being broken. It was fruitless, however, as the school has steadily gained the confidence of the natives, until at the last dates 120 boys were in daily attendance. A small fee for entrance is charged. From the beginning this school has been conducted on exclusively Christian principles. It is opened daily with prayer, and the Scriptures are in constant

use. This instruction, in connection with the ordinary lessons of education, cannot fail in due time to produce salutary results.

In connection with this report of the stations at Saharunpur and Dehra, occupied by brethren of the Reformed Presbyterian Church, it gives the Committee pleasure to mention that the Associate Presbyterian Church have sent a missionary, the Rev. Andrew Gordon, and his wife and sister, to this part of India. At the request of the Board of Missions of the Associate Church, the Committee agreed to transmit the funds provided by that Board for the support of this missionary company; and they hope that other missionaries from this respected branch of the Presbyterian family will soon join the laborers now in the field.

FURRUKHABAD MISSION.

FUTTEHGURH.—Rev. Messrs. John J. Walsh, Julius F. Ullman, and David E. Campbell, and their wives; *John Houston, Hanukh, Robert Breckenridge*, catechists; *Ishwuree Dass*, and *Dhokal Parshad*, teachers.

MYNPURIE.—Rev. John E. Freeman and his wife; *Hulassi Roy* and *William*, catechists.

Of the native catechists, John Houston, Hanukh, and Hulassi Roy are candidates for license to preach the Gospel, under the care of the Presbytery of Furrukhabad; and John Houston, Hanukh and William spend part of their time as teachers.

Mr. Seeley's health has not become much, if at all, improved. He continues to suffer from a bronchial disease; and though it was his desire to go back to India, yet as he would not be able to undertake any missionary work but that of teaching, and this with some uncertainty, the Committee considered it to be inexpedient to authorize his return. They hope that in this climate he may be able to be long useful in the service of the Redeemer.

FUTTEHGURH.

The station at this place was formed in 1838. It is on the river Ganges, about 250 miles north-west of Allahabad, and in a part of the country teeming with inhabitants. In the immediate neighborhood is the city of Furrukhabad, containing about 100,000 souls. Some of the mission houses and schools are at Futtehgurh, and others are at the larger city.

The mission families were visited with more than usual sickness during the year; but their lives were graciously spared, and their work, with some drawbacks, was carried forward in the usual methods.

Church and Preaching.—It is with much regret that the missionaries report only one member added to the church, while one was removed by death. During the year, fifteen children were baptized. Of the whole number of members, the report of the station thus speaks:

"From a careful examination of our sessional records, it appears that our whole number is less than formerly reported. This has been owing to the fact that the yearly accessions have been reported, and no notice taken of the deaths of those who had left the station. The number is 91, [instead of 97 as reported last year, of whom 73 are natives. And of these native members, 16 are at other stations.] . . . We who are stronger have been helping the weaker, and our church has been sending out its little streams to fructify and gladden the barren wastes about us."

Most of the sixteen members thus reported at other stations will next year probably be enumerated in the returns of the churches in those places, and thus a further reduction will appear in the membership of the church at Futtehgurh, though its usefulness will thereby have been enlarged. Yet if the Spirit should be poured out from on high, the report of next year might show a large accession of members to this favored church.

On the Sabbath, two Hindustani services and one English at Futtehgurh, a Hindustani service at Barpur, a village between Futtehgurh and Furrukhabad, a Bible class at the same place, and an address to the prisoners in the jail, were the stated public means of grace. A weekly service at Futtehgurh and at Barpur, and the monthly concert of prayer for the spread of the Gospel, have been conducted as in former years. Of the Wednesday evening meeting at Futtehgurh, the station report says, "The attendance has been very pleasing, and the attention remarkably good," which is an index of a satisfactory state of religious feeling in the church.

Itinerating.—The months of January and February were spent by Messrs. Ullman and Campbell in tents, preaching from village to village to those who have no other opportunity of hearing the Word of God. Mr. Walsh accompanied his two oldest children on their way to this country to Dinapore, where they were taken under Mr. Warren's care. On this journey of about 500 miles he had frequent opportunities of holding forth the word of life. The report of the station adds:

"Besides these itinerations, Mr. Ullman has preached a great deal in and about Furrukhabad, though not to the same extent as formerly, on account of his having charge of the city school. He and one of the catechists have generally preached two or three times a week, and distributed a large number of tracts, but without any apparent fruit as yet. Large and attentive audiences have come together, who listen and go away without showing any concern for the salvation of their souls. The catechists have also visited the cantonments of Futtehgurh and the neighboring villages almost daily."

The Schools at this station are reported as all in successful progress. The High School in Furrukhabad under Mr. Ullman's charge numbered 265 pupils, of whom nearly one-third are from Musalman families. A few years ago, through pride and prejudice, hardly any scholars from this class would attend the instructions of a missionary. This prejudice has partly given way, but the rule adopted by the government, of employing in the public offices only such natives as can read and write in Urdu and Hindi, has exerted most influence on their attendance at missionary schools. The grade of instruction in the native languages has been considerably raised in this school, so that the boys in the highest vernacular classes are now studying, with a few exceptions, all that is taught in the highest English classes.

"At the request of three of the oldest pupils, Mr. Ullman delivered a course of public lectures in Hindustani in one of the school-rooms, on the claims of the Bible. They were attended by all the teachers, about 100 of the scholars, and a few strangers. It was pleasing to see the boys of the first class taking copious notes of the lectures when delivered. We trust that good will result from this mode of engaging their attention to the truths of God's word."

The school in the cantonments of Futtehgurh has 107 scholars—of whom 60 were in English and 47 in vernacular classes. Much attention has been paid to their religious instruction. This school is under Mr. Campbell's charge, and as a bronchial complaint renders him less able to preach, he has given the more time to the school. Its current expenses for rooms, native teachers, &c., have been defrayed heretofore by the subscriptions of friends at the station, including that of the Maha Raja, Dhuleep Singh, who is now in England.

In three bazar schools, 110 boys are reported. They are all within the gates of Furrukhabad, and having been removed to more frequented places they are better attended than formerly, and afford better preaching stations. Besides these schools, ten others, supported by the Maha Raja, during his absence have been placed under the superintendence of the missionaries. All these boys study portions of the Bible and Scripture history.

The cantonment girls' school, under the charge of Mrs. Walsh, reports 32 scholars, whose progress has been encouraging. "To teach them to read the Bible, and to store their minds with hymns and the Catechism," is the chief object of this school. The teacher is one of the Christian village women, who gives good satisfaction to her employers, and the school is liberally supported by the European ladies of the station.

The school for the village girls is still under Mrs. Campbell's instruction, and the scholars have made pleasing progress. A school for the younger boys of the Asylum and the village boys is spoken of in favorable terms; and the hope is expressed that these Christian native youth will grow up to reward the labor bestowed on their instruction. The number of scholars in these schools is not reported, but may reach about 35.

The Asylum and Christian Village.—The number of orphans in the asylum on the 1st of October was 22; married during the year, 11; ran away, 1; appointed as a colporteur at another station, 1; received, 4—of whom 3 were boys. The report says:

"The fourth [of the newly received] is a little girl, eight years old. She was in company with her parents, travelling from Lahor, and her mother having died on the way, her father cruelly deserted her about eighteen miles from this place. After being thus deserted and without a single friend, she was taken in charge by the police, and her case reported to the English magistrate, who sent her to the asylum. She is an interesting little girl, and is happy to find a home and friends here."

The younger orphans are making good progress at school. The larger boys are mostly employed in weaving. A number of looms have been put in operation, under the superintendence of a weaver. As compared with tent-making, weaving has some advantages, though it is somewhat doubtful whether it will prove an occupation equally remunerating.

The village of Isaipur was at first an appendage to the Asylum. It is composed of those who were formerly inmates there, but are now men and women acting for themselves. An accession of seven families has been made to the village during the year. Considerable sickness occurred, "owing to the unusual fall of rain, being over fifty inches, and about double the usual quantity." The missionaries say:

"Our village women have reaped some benefit from the new looms, as they have prepared the thread for weaving, and thus added a little to their pecuniary resources. Independently of this, it is always an object to give them employment, as occupation of some kind keeps them dwellers at home, and tends to make everything go on much more harmoniously. The usual Bible classes have been kept up most of the year, . . . with a good deal of encouragement."

The *Relief Society* has been continued, having Mr. Walsh's services as secretary. Subscriptions amounting to Rs. 2329, or $1,164, were received from benevolent persons, and a large amount of poverty relieved. About 30 inmates are supported in the Poor House, a number of whom are lepers. One of the Christian young men instructs them daily in the Word of God. Some of the native Christians who had been laid aside by sickness have received aid from this source.

The two *Candidates for Licensure* are still under instruction; one under Mr. Walsh, and the other under Mr. Ullman. The report thus speaks of them:

"It is not designed to give them ordination, but to prepare them to be efficient licensed catechists, that when they go out they may go with the confidence and authority of Presbytery. This will secure fitness and ability, the two great things to be desired for this work."

MYNPURIE.

This station was formed in 1843. The city of Mynpurie is about forty miles distant from Futtehgurh, to the west, on the way to Agra. It contains a population of 18,000, which is largely composed of Brahman families.

Preaching.—The Sabbath morning service in Hindustani has been better attended than in former years. This service is followed by a Sabbath school, and in the afternoon a Bible class is taught. During the week the Gospel has been preached in the towns and villages around, and at the melas or fairs when they have been held. A tour was made in the cold season to the fair at Bateswar, and thence through the territory of the Rajah of Bhurtpore. The people gave a willing attention to the messages spoken to them, expressed sometimes their desire for repeated visits, and in one place requested that one of the catechists might remain with them. As the result of these labors, however, the missionary has not been permitted to receive any converts into the church. Some persons have appeared to be sincere inquirers after the truth. Two of these are thus spoken of by Mr. Freeman:

"We have with us a young man of the farmer caste, and his mother has joined him. They lived near Kanouge, and have relatives there and at Futtehgurh. They went to Muttra on a pilgrimage, and there heard the Gospel, and from that time determined to embrace it. They appear well. Mrs. Freeman instructs the mother, who is about fifty years of age, by reading and explaining to her the Bible. The son attends my class for instruction."

Schools.—These are reported as continuing "the same in number and instruction," as in former years, there being 236 scholars in the English, Hindi, and Urdu classes. Mr. Freeman adds, "both our city school and our branch school have made excellent progress."

The catechist, Hulassi, continues his studies with a view to licensure by the Presbytery, and is reading the Gospel of John in Greek.

Distribution of Books.—Of this method of doing good, the report of the station says:

"The desire for knowledge increases among all classes. We have had many applications for Christian books. One man, living ninety miles from us, applied by letter through the post office for several Christian books. We have sold a few Testaments and other books; but they are taken chiefly by those who have been or still are connected with some school."

AGRA MISSION.

AGRA.—Rev. Messrs. James L. Scott, Rev. Joseph Warren, and Rev. Robert S. Fullerton, and their wives; Rev. Robert E. Williams; *Mulsahai* and *George David*, catechists.

The station at Agra was commenced in 1846. The city is situated on the river Jumna, 875 miles from Calcutta, and has a population of about 80,000. It is the seat of Government of the north-western Presidency, and a place of great influence.

Mr. Warren and his family reached this country in August, after an absence of sixteen years. They return for the sake of Mrs. Warren's health, and to make arrangements for the education of their children, but expect to go back to their work in India. Since his return Mr. Warren has been able, to some extent, to plead for the missionary cause among the churches. Mr. Scott and his wife arrived at Agra in August. He has resumed his former labors in connection with the North India Bible Society, preaching and superintending bazar schools.

The Church is again receiving supplies for its pulpit and pastoral service from the Mission. The labors of a respected minister of the Free Church of Scotland were enjoyed for some time, but in the latter part of August he accepted a call to Bombay, and Mr. Fullerton was chosen pastor in his place. This congregation has always been closely connected with the Missions of the Board, its first members having been received at Allahabad under the ministry of the late Mr. McEwen. Most of its members are East Indians; and as two of the schools of this Mission are attended principally by youths of the same class, it has strong claims on the services of our brethren. The number of church members when last reported was forty-five. During the year one native convert has been received by baptism, and "a young man (an East Indian) of a most excellent Christian character has entered upon the study of theology."

In addition to services in English, a Hindustani service is held in the church, which is attended by the native Christians connected with the Mission, the boys of the schools, a number of lower class East Indians, who are but little acquainted with English, and a good many of the servants in families belonging to the English congregation. This Hindustani service is conducted by Mr. Scott, who also preaches in the same language to an interesting congregation of about sixty persons on Thursday evenings, at the house of one of the members of the church. Services in Hindustani have also been conducted by Mr. Fullerton, and the catechists have gone daily to the bazars and neighboring villages to preach.

Schools.—Both the seminaries continue to be conducted with vigor and success. They are spoken of in the report of the Mission in brief but gratifying terms:

"Mr. Williams has confined his labors mainly to the boys' school, of which he is the principal, and in which the energies of one missionary must always be expended to secure the success of the undertaking. The attendance has been good, the number of boys at no time being much under a hundred. They have made good progress in their studies, and the school enjoys the confidence of the community.

"The girls' school, under the care of Mrs. Fullerton, has had its share of public favor, but has suffered to some extent from the removal to another station of its excellent friend, Mrs. Muir, wife of the Secretary to the government, and also from the death of one of the teachers. . . . But notwithstanding its discouragements, the school is in a flourishing condition. The highest number in attendance during the year was fifty, and the lowest thirty."

In the bazar school, which was spoken of in former Reports, thirty scholars have been under Christian instruction; this school was supported by the church at Agra, but has been transferred to the mission. Another bazar school has been set on foot, with from fifty to sixty scholars, which is taught by a native Christian. This example, and that of a private school taught by a female member of the church, and attended by children from Roman Catholic families as well as Protestant, are striking proofs of the benign influence of the Gospel, which makes those who receive it ready to engage in good works.

"In reviewing the past year," the missionaries say in their report, "while we can mention nothing of a marked encouraging nature, we cannot complain of marked discouragements. . . . We have an open field, and our prospects are now brighter than they ever have been since the Mission was established."

To this encouraging general remark may be added the views expressed by Mr. Warren, showing the happy influence of the Mission in reference to particular objects:

It has "developed and directed the efforts of other people. Consider, for example:—1. The almost self-supporting system of our East India schools, important especially as embodying opposition to the Papist institutions at Agra;—2. The church—which nows pays nearly fifty dollars a month to the Mission, which until lately supported a vernacular school, and one of whose female members teaches a school for poor native Christian children, aided by donations from Christian friends;—3. The fund raised by the English to aid poor scholars in our East India schools;—4. The course of lectures that was got up by our Mission, which brought others out to help to enlighten the public—lectures decidedly Christian, and attended by a good many natives who had learned English;—5. The hope that some persons may be brought into the ministry, and the certainty that many will be trained to aid the missionary work."

These are important auxiliaries to the great object of the missionary, that of making known the unsearchable riches of Christ among the heathen.

ALLAHABAD MISSION.

ALLAHABAD.—Rev. Messrs. Joseph Owen, Robert M. Munnis, Lawrence G. Hay, and Horatio W. Shaw, and their wives; *Mirza Jan Beg, Simeon, George Douglas, Yunas Singh, Bhagwandas*, catechists.

FUTTEHPORE.—*Rev. Gopeenath Nundy; Kasim Ali*, catechist; *Henry Trissler*, Scripture reader.

BANDA.—*Paul Qaim Khan*, catechist and teacher.

ALLAHABAD.

This city is situated at the junction of the rivers Ganges and Jumna, and contains a population of some 70,000 souls. It is accounted by the natives as one of the holy places of India; large numbers of people, amounting sometimes to hundreds of thousands, resort to this city during some weeks every year, to obtain purification from their sins by ablutions in the Ganges. The Mission was commenced here in 1836.

The Committee report with regret that the native licentiate preacher, Babu John Hari, has been released from his connection with the Mission. Under the influence of bereavement in his family, and his own somewhat impaired health, he became desirous to remove for a time to a station in one of the upper missions; and arrangements for this purpose were resolved upon. Afterwards he yielded to the proposal of an English missionary, made without consultation with the brethren at Allahabad, to remove to his station lower down the river. Regretting not only his removal but his transfer, the missionaries affectionately commended him to the grace and blessing of God.

In the absence of reports from Messrs. Owen and Shaw, some parts of the work at this station must be imperfectly presented. Besides their duties in preaching the Gospel, Mr. Owen has given a part of his time to the work of translation, and has visited the sub-stations of Futtehpore and Banda, and Mr. Shaw has been largely occupied with the school. The labors of Messrs. Munnis and Hay will be seen in the following accounts—the former being engaged chiefly in the work of

bazar preaching, and the latter having charge of the press, in addition to his work in orally making known the way of life.

Church and Religious Services.—The statistics of the church are as follows: baptized, infants, fourteen; admitted to the communion, on examination, two; restored, one; dismissed to form a church at Futtehpore, six; died, three; now in communion, forty-eight.

Of Ganesh, one of the departed church members, who was formerly employed on the press, Mr. Hay writes: "His general walk and attendance at worship, indicated an intelligent and living faith. I hope he is among the ransomed of our Lord." And of Rebecca, wife of George Douglas, the other church member whose death is reported, Mr. Owen says: "When the fatal nature of the disease of which she died became known, she received the intelligence with entire calmness, saying it was better to depart and be with Christ. I visited her frequently, and believe she was ready to meet her Lord." A man was also called away by death who had been a teacher in connection with one of the mission schools, though not a Christian by public profession—of whom Mr. Munnis says: "We hope he is now enjoying the rest which remaineth to the people of God."

Besides the stated services in the church, conducted by the missionaries in turn, Mr. Hay reports two services on the Sabbath in the chapel connected with the press, one on Wednesday evening, and morning worship with the people in his employ. In these services he was aided by John Hari, the licentiate preacher, "who performed a large part of these preaching duties with his customary faithfulness." One of the members admitted to the communion of the church was from this congregation, the daughter of a former foreman of the press. Mr. Munnis also maintained two services on the Sabbath at his own premises, the second being conducted chiefly by the catechists. All these services are held in Hindustani, except the evening service on Sabbath in the church, which is in English, and they are described as well attended. It is greatly desired by the brethren, that the Spirit of God would accompany, with demonstration and power, the word thus statedly preached.

Itinerating—Bazar Preaching.—Journeys were made by most of the missionaries, at different times, accompanied by some of the catechists, to make known the way of salvation among the people. Accounts or notices of these tours have been published in the *Record* and *Foreign Missionary*. Concerning these journeys, the brethren write as follows:

"It is a great pity," says, Mr. Munnis, "that we cannot itinerate more. According to the present plan, our visits are few and far between. The country people are everywhere ready to hear."

"I wish it were possible," Mr. Hay writes, "to travel cheaper, so that we might visit frequently a fixed number of preaching places in this district. The missionary's visits are so few, and repeated at such long intervals, that much of the efficacy of his preaching is neutralized. The people are everywhere ready and willing to hear, and only need the steady ministration of the truth in order to usher in the day when idolatry and superstition shall perish forever."

In the bazars and at the fairs, a large amount of labor has been performed. Mr. Munnis devotes his time chiefly to this kind of work—of which he thus writes:

"I have been assisted by the catechists, Simeon and Bhagwandas. We have usually gone out twice a day to the bazars and villages within visiting distance. We have also attended almost all the melas held throughout the year, . . . and generally had good and attentive audiences. Every three months pensioners come from all quarters, and chiefly from the kingdom of Oude, to receive their pensions. The concourse lasts for nearly a month each time. On these occasions we have had particularly attentive and orderly hearers. . . . We have also done something in the way of visiting respectable men at their houses, and uniformly met with kind and respectful treatment."

Mr. Hay says of this branch of his work:

"In the bazar Mirza has as usual been well received. In the chapel verandah, we have sometimes obtained good audiences and attentive hearers. We have often been visited by natives living in the city to converse about religion. . . . There are a number of melas held in this vicinity annually, at which I always try to attend with my catechists."

Schools.—The attendance in the college or principal school of the Mission has largely increased. The term closed on the 1st of December, with 635 scholars; the average daily attendance for three months before having been 550. The usual report of this school has not been received. In four bazar schools, under the superintendence of Mr. Munnis, from 140 to 160 boys are taught reading, writing, &c., and receive constant religious instruction. They are visited daily, and their verandahs make excellent preaching stations. Of the girls' vernacular school, no report has been received; last year it contained thirty scholars. In the orphan girls' school, eighteen scholars are reported. Their deportment and progress in study are spoken of as encouraging. Most of them are very young. Of the orphan boys' school, the usual report has not been received.

The Press.—"The amount of printing reported exceeds that of last year," Mr. Hay writes, "and there is a larger number of Tract publications. One of these, the History of the Jews, was translated in Hindi by Mirza Jan Beg. This is a very good book, and is so much in demand that a second edition of 2,000 copies is already begun." Among the issues of the press during the year ending October 1, the following works are specified:

	Pages	Copies.	Pages.
Sanscrit Hymns,	21	800	16,800
Refutation of Mahommedanism, in Urdu,	356	1,500	534,000
Hindu Pilgrim, in Hindi,	243	2,000	486,000
Praise and Prayer to Christ, in Hindi,	24	5,000	120,000
Deliverance from Sin, "	12	5,000	60,000
Short Sermon, "	12	5,000	60,000
History of the Jews, "	322	800	257,600
Hymns, in English,	10	200	2,000
Instructor, No. 2, "	106	1,600	169,600

Nothing more could be desired in the efficiency with which the press is conducted by its superintendent. The only thing to be feared is that his health, Mr. Hay, being subject to attacks of disease, may render it necessary for him to remove from Allahabad, in which event he would go to one of the stations in the Lodiana Mission, where the climate is somewhat colder.

An increasing knowledge of Christian truth, and great remaining indifference to its value, are thus indicated by Mr. Hay:

"I have given away and sold more Bibles than ever before, and some of them have been read, I know. . . . . From all that I have observed, I am led to think there is a a good deal of discussion between the Hindus and Mohammedans about their respective errors. Young men have applied to me for arguments—Hindus for those against Musalmanism, and *vice versa*. Both find the Bible the best treasury of argument against the errors of their opponents. And in this way, among others, divine truth is becoming more and more known among the people. On the other hand, it is much to be lamented that the taste for religious literature among the natives of this city is as yet scarcely formed. It is very difficult to sell a religious book, and there seems to be but little comparative desire to know what our religion is."

Miscellaneous Work.—Under this title, Mr. Munnis reports the preparation of a Tract in Urdu, on the authenticity of the Scriptures and the Prophecies respecting the Messiah; and also his teaching an interesting class:

"It is composed of the catechists and a few inquirers,—the text-book, our Confession of Faith in Urdu. We have read and examined the first twenty chapters, and studied the proofs in their connection. This has been a profitable lesson to us all."

FUTTEHPORE.

This city is situated about seventy miles above Allabahad, on the main road to the north-west. It presents a door of entrance to a district of country containing more than half a million of inhabitants. The mission station was commenced here in 1853. Like Jalandar, it is occupied only by native brethren, and will therefore be regarded with peculiar interest by the friends of Missions.

The family of the native minister, the Rev. Gopeenath Nundy, have been called to suffer sickness and bereavement; but the support and consolation of the Gospel were found to be precious in their time of need. The work of the Mission has been marked with tokens of the divine favor.

Preaching — Church Organized. — Hindustani services are held statedly twice on the Sabbath and on Wednesday evening, in a small chapel on the mission premises; and the Gospel is preached more or less extensively almost every day in the Futtehpore bazar, or in some of the neighboring villages. To the prisoners in the jail, religious instruction is given every Sabbath morning. Two evenings in the week are spent in visiting and preaching to respectable natives in their houses—a method of doing good for which native evangelists have peculiar advantages. These visits are thus spoken of by the missionary:

"Pundits and Maulwis, as well as wealthy people, are like the old Pharisees; they think it a degradation to their high rank, to stand along with common people in a bazar, or in a street, to hear the Gospel, but they make little or no objection, if such were done in their houses; and I think every preacher of the Gospel should devote a portion of his time in visiting the respectable class of people, as they have very great influence over the common people. I have done so as much as time permitted, and am glad to say, that I always found a ready audience, with apparent respect to the religion I preached."

These varied labors have not been in vain. Some inquirers have sought the instruction of the missionary, one of them a prisoner; and a woman of the Chetri caste, giving satisfactory evidence of conversion, was baptized in August. A church has been organized, consisting of nine members, most of whom were formerly connected with the churches at Futtehgurh and Allahabad. May this little one become a thousand! The Christian eye rests on no more beautiful sight in this dark land, than a church composed of native bishop, elders, and communicants, with their baptized infant offspring.

Itinerating.—Mr. Nundy says of this branch of missionary work: "We have also visited several melahs, and itinerated in different villages in the last cold season."

Schools.—In the school for instruction in English, Urdu, and Hindi, 187 scholars were enrolled, with an average attendance of 140. Of these, 61 were learning English, and 64 were *Putwaris*, or village record keepers. These are persons appointed by government to keep their respective village accounts, collect revenues, bear witness in cases of dispute between landholders and their tenants, &c.

"They are grown up men," Mr. Nundy writes, "some of them as old as fifty years. They are paid out of the revenue collected. Each of them has under his charge about three villages. There are 13 Purganahs or chief divisions of Futtehpore, and 1,613 villages; so there are about 538 Putwaris. These men have a great deal of authority over their respective villages, and I may say, without their knowledge scarcely anything is done in villages. According to one of the late orders of Government, all these men have to learn to read, write, and conduct all their business in the Hindi language of Nagri character, to which they were altogether unaccustomed, and consequently in each of the six Tasildaries (places where the revenues are kept under the care of a native officer) schools were established. Here I must say that our good government, when it took the country, pledged itself that it would not interfere directly with the religion of the country; yet this order will have a great tendency to facilitate the cause of our blessed religion; for hitherto there were no less than half a dozen of different characters for this Hindi language, and our Scriptures and tracts, which were principally published of Nagri characters, were not read without much difficulty; but now, as this will be the court language, our books will have free course. Praise be to God!"

The manner in which these scholars came under the charge of the missionary was described in the *Record* of November. Each Putwari receives a copy of the New Testament on passing his examination. Lessons are given also three times a week to many of the prisoners in the jail, the New Testament, the Shorter Catechism, and different Tracts being employed for instruction, besides the government books. A native Christian assists the missionary in this good work. In a school for girls 36 names are on the roll, with an average attendance of 28. A native Christian woman is the teacher and Mrs. Nundy the superintendent. Much of the success of this school must be ascribed to the generous interest in its welfare of Mrs. Edmestone, its patroness, the wife of the English magistrate of the station. It is proposed to form vernacular schools for boys in each of six districts, at the chief town where the revenues are collected—placing "a teacher and catechist at each; the one to teach, the other to preach the Gospel in all the adjoining villages." One of these schools has been opened; the others wait for suitable teachers. Concerning these, Mr. Nundy says:

"Mr. Edmonstone, our good friend, has very generously promised to provide the salary of teachers, and the Mission has very kindly agreed to support the catechists. By establishing schools in all prominent places, and placing in each of them a catechist, we may have every hope of making known the will and the Word of God, both to the young and to the old. And may our heavenly Father hasten the day when churches may be built alongside of these schools; and all those who are now sitting in darkness may see the great light as it is in Jesus Christ, and worship the Father, who is a Spirit, in spirit and in truth. Our labors will avail nothing, except the prayers of the churches at home accompany them, and therefore my humble request to the good people is, that they will not fail to pray for the conversion of this benighted country, that He may bless our labors and establish His kingdom in this dark land."

BANDA.

This city is about ninety miles west of Allahabad, and contains 33,000 inhabitants, and the district of the same name, 552,000. It was first occupied as a sub-station of the Mission in 1853.

The school at this place contained 144 scholars at the end of October, of whom about one-fourth were in English classes. The number of scholars had been larger at one time, but it became necessary to dismiss a teacher for bad conduct, and through his efforts the attendance was diminished. It was expected that the highest number would soon be regained. A suitable building is wanted, and it is hoped will be provided by the liberality of the European friends, who have defrayed all the expenses of the school. It will be noticed that only one of the native assistants mentioned in the report of last year is now at this station; of the other, no account has been received. Mr. Owen has devoted much time to the superintendence of matters at Banda, and has made it a preaching station on his visits to the school. It is important that a missionary should be stationed at this city, as it gives access to a densely-inhabited part of the country, called Bundelkhund, which has heretofore been neglected by the Christian Church.

The influence of the science and knowledge of western nations, in overturning the peculiar system of idolatry that prevails in India, has been pointed out in former Reports of the Committee. A lesson in a common day school, showing the true figure of the earth and its movements on its axis and in its orbit, will subvert some of the sacred books of the Hindus and disperse a host of popular superstitions. The Christian school at once becomes a missionary agency for the overthrow of Hinduism and for the diffusion of Christianity. Schools not under Christian influence, but in which correct knowledge is imparted, become in a less degree, yet in an important sense, auxiliaries to the missionary in his work. Agencies of a similar kind are the Railroads now building; the Telegraph wires now connecting the remotest parts of the country; the great Canal lately opened, turning a part of the river worshipped for ages by idolaters to the purposes of commerce and the irrigation of the farmers' fields; and especially the recently adopted Minute on Education, casting the immense influence of the Government on the side of knowledge, and giving an impulse to the cause of true progress over all the land. Beyond these visible movements of Providence, are the truths of the Gospel now widely diffused in India, and especially the influences of the Holy Spirit, making the reading, and especially the preaching of the Word, effectual unto salvation. The foregoing narrative has borne witness to the presence of Christ with his servants in these missions. Their labors have not been in vain; the first-fruits of harvest have been gathered.

The smallness of the missionary force is, however, a great discouragement. What are 400 or 500 ministers of the Gospel amongst 150,000,000 of a heathen people! The brethren at Agra thus speak of this matter:

"When we look at India as a mission field, when we think of its extent, and of its teeming millions—sunk in sin, blinded by superstition, and living without any well-grounded hope and without God in the world, and when we see how few, how very few the laborers are, we cannot help drawing the contrast between the conduct of Christians, in matters in which their worldly interests are concerned, and in those matters in which the dearest interests of the Redeemer's kingdom are concerned. In the former the means which they adopt bear some proportion to the end; but in the latter, while believing that India and the world are to be converted to God through human instrumentality, the means which they adopt bear no proportion to the work. A Christian government sends us regiments of soldiers, and a multitude of officers, both civil and military, to subdue and govern this heathen people. Expense is not thought of; no one refuses to come who can get an appointment, and parents do not withhold their children from such a service. The Church sends us but a little band of missionaries, who are but as a drop to the bucket, to perform a much harder task—to civilize and to Christianize them; and then Christians at home wonder at the want of success! May the day soon come when the cause of Missions will hold its proper place in the minds of God's people."

Mission in Siam.

BANGKOK.—Rev. Messrs. Stephen Mattoon and Marcus M. Carleton, and their wives; Samuel R. House, M.D., licentiate preacher; *Quakieng*, Chinese assistant.

The Rev. S. Bush has felt constrained reluctantly to dissolve his connection with this Mission by the state of his health, which does not permit him to live in a tropical climate; and he has engaged in the work of the ministry in this country. Mr. and Mrs. Carleton embarked for Siam on the 4th of October, and had arrived at Singapore. The mission family in Bangkok gratefully acknowledge the goodness of God in sparing their lives and granting to them a good measure of health.

[Letters received at the Mission House, April 23, as this Report is passing through the press, dated at Bangkok, January 22, 1855, represent the work of the missionaries as suffering considerable embarrassment from certain measures of the government. This embarrassment, it is hoped, will soon be removed.] The following report of the Mission describes its progress to the 1st of October, under the usual arrangement:

Religious Services.—Concerning these the brethren make the following statement:

"A daily service in Siamese, consisting of reading and exposition of the Scriptures, singing and prayer, has been held every morning with the pupils of the school, teachers, and others in our employ; and a service in the evening in Chinese and English, for those who understand these languages especially. On the Sabbath in addition to the morning service we have preaching and a Bible-class in Siamese, one service in Chinese conducted by the assistant, and one service for the Hainan-Chinese. This latter service consists of reading a portion of Scripture with notes by a Chinese reader, followed by some remarks on the same passage by the missionary present—these remarks being interpreted by our Hainan church member, he also engaging in prayer in his own dialect. Mrs. Mattoon also meets with a few females, the girls in the school and the wives of some of the men in our employ, for religious instruction. The Sabbath services are attended by the pupils of the school, all in the employ of the Mission, and a few in the employ of one of our church-members, making a regular congregation of about forty. As casual hearers we have one, two, three, four, sometimes none. The service for the Hainan-Chinese is usually attended by eight or nine persons, and sometimes fourteen or fifteen different individuals have received instruction, most of whom could have received little in any other way."

The missionaries are not yet permitted to reap the fruit of the seed thus sown. Some apparently sincere inquirers have sought instruction in the way of life; but their not persevering in the search after truth makes it doubtful whether they were really under the influence of the Holy Spirit. The two Chinese church-members are "well reported of for good works." The missionaries write concerning them, that they "still continue to afford us comfortable evidence of being the true children of God. The one engaged as an assistant has been chiefly employed in the school. The other is engaged in business on his own account, but resides on the mission premises, and thus enjoys opportunities of receiving instruction daily. We meet with them once a week, for prayer and instruction specially adapted to their circumstances."

Books Distributed—Colportage.—In this kind of labor Dr. House has been unwearied, as the report of the Mission clearly shows:

"The daily distribution of books, accompanied by oral instruction, on the mission premises has been continued by Dr. House throughout the year, a fixed hour being given to this work. The numbers calling for books have been large, and have increased towards the close of the year. It has not been uncommon to have thirty or forty present at one time, and in a few instances the number calling in one day has nearly or quite reached a hundred. The books and tracts distributed in a single month, the last, reached 1,395 including 203 copies of one of the Gospels. Those calling for books are from nearly all classes, and often from different and distant parts of the country. Numbers repeat their calls till they have gone through our catalogue of books. As far as practicable we act upon the rule of not

giving a second time without evidence that the book previously furnished has been read.

"Something has been done in carrying the Gospel from house to house, but less than we desired, owing to our weakness and to the multiplicity of other duties."

Missionary Tours.—The important work of disseminating the Gospel on journeys undertaken for this purpose, has received a large share of the time of the missionaries:

"Mr. Mattoon spent over a month in this way, and Dr. House nearly two months, during which he visited Korat, an inland provincial town in the eastern part of the kingdom, near the border of Cambodia. As a part of the journey had to be performed on foot, with bearers for his baggage and supplies, he could carry but few books. What he had were eagerly received, and he had the opportunity of publishing the name of the true God and Jesus Christ as the only Saviour of sinners over a wide region hitherto unvisited by the missionary. As one result of this tour a number of persons from the same region of country have called at our houses for books. Two shorter tours of a week or more have been made to Bangplasoi and other villages on the eastern side of the Gulf, in which books were distributed and opportunities improved to make known the Gospel orally. While we are not permitted to see these Colporteur labors resulting in the present conversion of any, we are persuaded that by this instrumentality the knowledge of one Ever-living and Almighty God, and of the only way of salvation through one Mediator, Jesus Christ, is spreading more and more widely among the people. It is the prerogative of God himself to make this knowledge effectual to the salvation of men."

Education.—Schools have not heretofore formed a prominent part of missionary labor in Siam. Many of the people obtain without expense at the Buddhist wats, a very limited education, which satisfies their desires at present. Before the accession of the present king, moreover, a connection with foreigners was viewed with apprehension by most persons, so that they were unwilling to place their children under the charge of missionaries. There is now less difficulty in obtaining scholars, though day schools are hardly yet practicable. The brethren have formed a small boarding school, which has been in operation about two years. It contains twenty-six scholars. Three of these scholars are girls, two of whom are directly under Mrs. Mattoon's care, and the other lives with her parents on the mission premises, her father being the Chinese assistant. Their studies are thus reported:

"In addition to other branches the girls are instructed in needle-work. The boys of Chinese origin attend to that language in the morning; others, to Siamese and English; the afternoon all devote to Siamese. In addition to reading and writing, they have had instruction in mental arithmetic, geography with the use of maps and globes, and by familiar lectures in the elementary truths of natural philosophy and and astronomy. A select class is studying English, most of the time being given to the elements of the language." [Lessons in vocal music are still kindly given by Mrs. Bradley, and good proficiency has been made.] . . . "They have all the bad habits common to children in a heathen land, and exhibit many traits which try our faith and patience, but their general conduct has been as good as could have been expected in such a class of children. They present some variety in natural ability and application, but in quickness and retentiveness of memory many of them would compare favorably with children in our native land. In steady application to any subject the native mind is proverbially deficient, and our only hope is to improve them in this respect by a course of discipline. Though not without much anxiety as to the future of these children, we are not discouraged in this experiment of a school, and hope that God may bless it to the good of many."

On the religious instruction of these scholars much care has been bestowed. Besides attending on the means of grace with others, they enjoy the great advantage of Christian training. Christian text books are employed in teaching them to read. They have frequent lessons in biblical history, and commit a verse for recitation at daily morning worship. From this little company of youths may be raised up Christian ministers and teachers, to be instruments of the greatest good to their own people.

Visits to the King's Palace, for the instruction of female members of the royal family, have been continued by Mrs. Mattoon and the wives of other missionaries.

"These labors," it is stated in the report of the Mission, "have continued to become more and more interesting, and to embrace an increasing number in their influence. Very little has been done in the English language during the year, instruction having been chiefly imparted through the Siamese. Many religious books have been distributed and read, and oral instruction has been given in biblical history and geography, as well as in the more evangelical truths of the Word of God. Opportunity has also been taken to give some general idea of common geography, astronomy, and some of the other modern sciences. Some of those under instruction have read the entire New Testament and most of the other Christian books in print; and some of them profess to yield an assent to the truths contained in these books. Whether this assent is sincere, or will result in the final good of any, the future alone can determine."

Later accounts mention the suspension of these visits, though it is hoped that they will be resumed.

Translating the Scriptures—Printing.—The Gospels and the Acts have been translated by Mr. Mattoon; and two more numbers, the second and seventh of a series on Old Testament History, have been completed, embracing the history of Joseph and narratives from the book of Judges. These are now in press, and Mr. Mattoon hopes to continue the series without interruption until it is finished. The printing executed for the Mission is shown by the following table:

		Pages.	Copies.	Whole No. pp.
Gospel of Luke,	8vo	96	2,000	192,000
History of Creation,	8vo	62	3,000	186,000
Old Testament History, No. 5,	8vo	50	2,000	100,000
Old Testament History, No. 6,	8vo	67	2,000	134,000
Child's Catechism,	32mo	32	3,000	96,000
				708,000

It is considered important to increase the variety of Christian books in the Siamese language. Many readers go through the whole list at present within their reach in a few weeks. In regard to the distribution of books and tracts, an open door is set before the missionaries, and their views concerning this branch of their work are thus expressed:

"We would not advocate an indiscriminate and over-profuse distribution of books; but yet we think that in such a country as this, the influence of the press in the work of evangelization can scarcely be overrated. The great mass of the male population can read, and many are fond of reading. And as native works are only in manuscript, and are obtained with much labor and expense, the people are glad to procure the books we have to offer. We know, indeed, that many read them with little thought, yet as we have frequent opportunities of questioning them as to what they read, we hope in time to cultivate in some at least habits of attention and reflection. We are aware of the difficulty of expressing evangelical ideas as clearly and forcibly in this language as in our own or other western languages, and the consequent importance of having the living teacher to go with the printed page; still, we believe that books can be made and have been in the language of this people the means of conveying in an intelligible form an amount of Gospel truth sufficient, with the blessing of God, to save the soul without the aid of oral instruction. The influence of the Spirit is necessary here, as in all our labors, to awaken the soul to earnest inquiry, and to apply the truth to its instruction."

The Missionary field in Siam.—The preceding accounts show that in Siam "The field is white unto the harvest." The door is open; the people are accessible; the missionary enjoys protection and liberty to engage in the usual methods of making the Gospel known, both in the capital of the country and in its remoter districts. "But the laborers are few;" not a dozen of ordained ministers are employed by the whole Christian Church in preaching the Gospel of the Kingdom to this people.

This supply of laborers would be quite inadequate to the work before them, even were the inhabitants of Siam a people of one race and the same tongue. But, as has been mentioned in former Reports, it is one of the striking peculiarities of this field of labor that it affords access to people differing greatly from the Siamese. There are now living in that country Chinese, Cochin-Chinese, Cambodians, Laos,—not to enumerate still others. Some of these are of nations not yet accessible in their native land by the missionary. Their language and customs may be learned in Bangkok; the Scriptures and religious books may be prepared for them in that city; the Gospel may be there preached to some who will carry it to their native country; and acquaintances may be formed with many that will prepare the way for the future visit or residence of the missionary in these unevangelized lands.

The Chinese are the most numerous of the foreigners living in Siam; they are estimated at several hundred thousand, and amongst them some six Chinese dialects are spoken. Special attention was called in the last Report of the Committee to the Chinese from the island of Hainan, of whom many thousands live in Bangkok, and who keep up a constant intercourse with their native island. This island contains about 1,500,000 inhabitants, speaking a dialect of their own. It is not yet open for the residence of missionaries, and nothing has been done by Protestants for its evangelization; but at Bangkok it is quite practicable now to commence missionary labors amongst the Hainanese, the influence of which would be soon felt amongst the inhabitants of that island. The time may shortly come when the seat of these labors can be transferred to the island itself. In connection with these general statements, the fact deserves special consideration that one of the members of the mission church at Bangkok is a native of Hainan, and with his aid as an interpreter, a little service for the Hainan-Chinese is already conducted by our missionary brethren, as is mentioned in a previous part of this report. The Committee would express their conviction that at least one missionary should be sent to Bangkok without delay, to be employed in the service of this people. Mr. Mattoon says of them, "I am persuaded that there are few more hopeful fields of labor . . . and it is wholly unoccupied. Who will come and enter into this harvest?"

The Cambodians in Siam number from 10,000 to 15,000. Their native country, lying just east of Siam, has never enjoyed the labors of Protestant missionaries. It has been distracted and wasted by wars, waged by the Siamese on the west, and the Cochin-Chinese on the east, who have wrested whole provinces from Cambodia; and the dreadful evils of war have been in no degree mitigated by the paganism of all the conflicting parties. The king of Cambodia spent some years in exile at Bangkok, and one of his sons still lives at that city, with whom our missionaries frequently meet. They have been called upon several times by the tribute-bearers who annually visit Bangkok, and have been

invited by them to visit their country, assured of a cordial reception by their sovereign. Mr. Mattoon, in communicating these and other particulars, adds, "I have no doubt that the country is accessible to Protestant missionaries, and open to their labors. Romanists are already in the field, and from the reports of the bishop which I have seen, their movements there are more unrestrained than here in Siam. European merchants who have visited the capital have found the king friendly, and anxious to cultivate intercourse with Europeans." Who will go and be the first to publish among this people the way of salvation through Christ?

The Cochin-Chinese are also represented in Siam by some 10,000 to 15,000 souls. Their native country is at present closed against foreigners of every class. It contains a population estimated at from 10,000,000 to 16,000,000, who in many respects resemble the Chinese. The Roman Catholics have conducted missions in this country for more than two hundred years, and count some 400,000 converts, who cannot, however, be regarded as triumphs of Christianity. The Romanist missionaries have been "persecuted, imprisoned, and banished from the country," Mr. Mattoon says, "but have as constantly returned, exposing themselves to new trials, new imprisonment, and even death. There are now a few priests in the country, concealed among their numerous followers." The zeal of these men is worthy of a purer faith, and it should stimulate the true followers of Christ to use all practicable means for giving the Gospel to this people. In the shaking of the nations now so manifest, it may not be long before a peaceful entrance into Cochin-China will be given to the servants of Christ. In the meantime, a mission for their benefit might be commenced in Siam.

The Shans or Laos must not be overlooked in this brief enumeration of unevangelized people, who are accessible to missionaries in Siam. They are found in large numbers in the country lying north of Burmah, Siam, and Cambodia, and about a million of them live in Siam and its dependencies. They are mostly of Buddhist faith, and speak a language similar to the Siamese. Dr. House met with many of them on his tour, and says that he "learned to admire many of their traits of character. A braver, hardier, more industrious, less deceitful people than the Siamese, speaking comparatively; with modes of thought, customs and religion, similar to the Siamese; and their language, letters and all, so little differing that one familiar with the Siamese could acquire the Laos in a few weeks, and be at home in it; and then with their country all but inaccessible to foreigners before, but doubtless open to the missionary now, under the reign of the present liberal king of Siam, to whom these States are tributary—it would be a reproach to the enterprise of the Christian Church, if she leaves the moral darkness of the regions where hundreds of thousands of such a people dwell, much longer uncheered by a single taper of divine truth." Again, the question must be asked, "Who will go for us?" Is it not the Lord of the harvest himself who puts this question to the Church? May the answer soon be heard from many a well-furnished laborer: "Here am I, send me."

Missions in China.

CANTON MISSION.

Canton.—Rev. Messrs. Andrew P. Happer, M. D., John B. French, and Charles F. Preston, and their wives; Joseph G. Kerr, M. D., and his wife: *Leung Awo*, Scripture reader.

Mr. Preston and Dr. and Mrs. Kerr arrived at Canton in May, after a long but pleasant voyage. Mr. Preston was married to Mrs. Brewster, of the American Board Mission at Canton, on the 19th of December. The health of Mrs. Happer has become so seriously impaired that it is considered necessary for her to return to this country for a season, accompanied by Mr. Happer. Their absence will be a great loss to the Mission, though they hope to go back at an early day to their chosen work.

Public affairs have been and still are in a very disturbed state at Canton. In July, attacks were made on the city by the insurgents, and conflicts between the Tartar troops and the besiegers have since been of frequent occurrence, with no decided result except that of great suffering to the people. In the country around confusion and anarchy prevail in a large degree. This state of things has proved unfavorable to some of the branches of the missionary work, as will appear in the report of the schools and dispensary. It is a cause of thankfulness that the preaching of the Gospel had not been interrupted, to the end of the missionary year in November. The mission families have been kept in safety. In case of sudden danger, the foreign vessels in the river would afford a retreat; and the islands of Macao and Hong Kong are within a few hours' sail of Canton. If it were necessary, a part of the work of the Mission could be transferred to these places for a time; but this measure is not contemplated as one likely to be considered advisable. The missionaries, it is believed, will be permitted to continue unmolested in their Master's work at Canton.

The various kinds of labor have been carried on with vigor. Dr. Kerr, writing two months after his arrival, thus refers to the duties and engagements of the two older members of the Mission:

"I have now become somewhat acquainted with the operations of the Mission, and I have been much gratified to see so many evidences of prosperity, and of the assiduity with which our associates have been engaged in the good work. The instruction and superintendence of thirty boys in the boarding school, and as many in the day school; preaching every other day, and twice on the Sabbath, prescribing on every week day for from 30 to 150 patients, &c., imposed on Mr. Happer a labor for which few men would be equal, but which his desire for the welfare of this people has enabled him to perform willingly and zealously. Mr. French has also been faithfully engaged in preaching on alternate days, and twice on the Sabbath, besides superintending a day school of twenty-four scholars. Mrs. Happer's girls' school is doing very well. The girls are much attached to her, and engage in their studies and work with zeal and pleasure. I look upon this as one of the most important and interesting departments of the Mission."

Religious Services have been conducted in both the chapels twice on the Sabbath, and three times during the week, making ten services in each week. The attendance and apparent interest of the hearers have been such as to encourage the brethren in this part of their work, though they have not been permitted to report more than one conversion to the truth as it is in Jesus. There is reason to hope that one of the young men employed as an assistant, is a true follower of the Saviour; he was admitted to the church by baptism in December. He was educated in the boarding school of the Mission, and it is hoped that he will become a useful laborer for Christ. It is gratifying, as already intimated, to find that the political commotions at Canton have not had the effect of keeping the people from hearing the Gospel. Mr. French wrote near the end of October, three months after the first attack on the city, that his chapel still continued to be well attended, and he was quite encouraged in his work.

Schools.—In the day schools about sixty boys were under instruction in the earlier half of the year; the conflicts between the troops and the insurgents have diminished this number, and will probably cause these schools to be closed for a time. The vacation of the boys' boarding school occurred just at the commencement of these conflicts; the number of scholars previously in attendance was about thirty. In October twenty-four of them were under instruction. The same order of studies and of religious exercises in this school has been followed as in former years. Though requiring much care and labor, it is regarded as an important means of promoting the Gospel. In answer to the prayers of the churches, it is hoped that many of the youth here receiving Christian education, will become themselves teachers and preachers of the way of life. Mr. Preston took the charge of this school when Mr. Happer left Canton on his return to this country. The girls' school under Mrs. Happer's charge, though small in number of scholars, has proved to be a very interesting and encouraging department of missionary work. Nine scholars have been received, who are taught to work as well as study, and their improvement is spoken of as very satisfactory. On the outbreak of the war at Canton, these girls were taken to Macao, where they remained with Mrs. Happer and Mrs. Kerr for some weeks. The fact that their parents were willing to let them go so far from home with foreigners, shows how completely their confidence has been gained. Mrs. French took the charge of this school, when her sister, Mrs. Happer, embarked for this country.

Dispensary.—The dispensing of medicines has been continued as in former years, accompanied with religious instruction whenever practicable. The fears of the people, caused by the presence of hostile forces, have hindered the resort of patients from the neighboring towns and villages, as well as of the more respectable class of females; but a large amount of suffering has been relieved, and many precious lessons of Gospel truth imparted. This important branch of the missionary work has heretofore been under the charge of Mr. Happer, but it will hereafter be in the hands of Dr. Kerr, who has already entered efficiently on its duties.

Distribution of Tracts.—As in former years, tracts have been extensively distributed, chiefly at the dispensaries; and in connection with the chapel services 5,000 copies of the Christian Almanac were sent forth. Also, "The Ten Commandments; a tract dissuading from opium smoking; another tract, containing a statement of Twelve Doctrines of Christianity. Beside these, there have been distributed several thousands of the most approved tracts, The Two Friends, &c."

NINGPO MISSION.

Ningpo.—D. B. McCartee, M. D., Rev. Messrs. Richard Q. Way, Henry V. Rankin, Samuel N. Martin, William P. Martin, and John L. Nevius, and their wives; Rev. John W. Quarterman.

Mr. and Mrs. Nevius arrived at Ningpo in March, and Mrs. Way on her return from a visit to this country in June of last year. Mrs. Coulter arrived in this country with her children in July. The state of her health will not permit her to continue longer in the work of

the Mission, and she has returned to her father's house with the warm sympathy and respect of her missionary friends in China, as well as of the Executive Committee. The mission families at Ningpo have enjoyed better health than usual during the year. Some anxiety was felt for Mr. S. Martin, who was attacked with hemorrhage from the throat, but at the latest dates he was regaining his health, and able to resume most of his labors. In their report the missionaries acknowledge with gratitude to God their not having been hindered in their work by those "civil commotions and revolutionary movements which exist in other parts of this empire, and by which missionary operations have in some places been much cramped or entirely suspended. Although rumors have been afloat of attempts about to be made by insurgent bands to take possession of the city, it remains till this day in the hands of its Tartar governors, and our ingress and egress have been as free, and our labors as quiet and uninterrupted, as in past years."

The Church.—The Sabbath services have been maintained as in former years, with the exception of administering the sacraments alternately in the church in the city, and in the chapel on the north bank of the river—a change which suits the native members and attendants living within the walls of the city. The monthly concert prayer-meeting, a service preparatory to the communion, and during part of the year a weekly prayer-meeting, have been held. The rich blessing of God has manifestly rested on this little church during the last year. From among the natives, eight adults and two children were received as members of the church by baptism. An interesting account is given of these new members in the report of the Mission:

"One of the children is the son of the teacher, Lu-kae-dzing, who having with his partner first given themselves unto the Lord, made a free-will offering of their only son, eight years of age, on the afternoon of the same day in which his mother was baptized. Of the eight adults admitted, four were young females, who were just about finishing or had already finished their course of study in Miss Aldersey's school, two of whom have recently been married with Christian ceremonies. And here we cannot fail to notice the distinguished honor which the Head of the Church is conferring upon this his faithful handmaid, in bringing so many of her adopted children into the visible fold of the Saviour. Of the remaining four, two were also females—one, the wife of Lu-kae-dzing, and the other her grand-mother, seventy years of age, whose case was one of much interest to us. She evinced great apparent sincerity, and her earnest desire to receive instruction prompted her to acquire a sufficient knowledge of the Romanized colloquial to read the Scriptures understandingly. The remaining two were teachers—one, formerly in the boys' boarding school, who has returned to his family in the country, where we hope he may be able to exert a happy Christian influence; and the other, the teacher of one of our day schools recently opened in the city.

"In reference to these converts, one circumstance may be remarked—they have been gathered from all ages and both sexes. Another thing is worthy of notice, that a large proportion of them are of the respectable and literary class of the community. Our present number of native adult members is twenty. So far as we can ascertain, all of them have been enabled to maintain a consistent Christian course of conduct, and we trust we can perceive in many a growing spirituality. One of them is a young married female, has been removed by her friends to a distant city, and she is consequently entirely cut off from the privilege of Christian intercourse, except through an occasional letter; we feel much for her in her isolated and trying position, and would urge her claims upon the sympathies and prayers of God's people."

To these accounts, the missionaries add the remark:

"Thus the vine, which was ten years ago planted as a feeble branch, has been watered as we trust by showers of heavenly grace, protected and nurtured by the hand of the great Husbandman, and made to strengthen and increase, yea, to bear fruit also; but while we see much in this to encourage and rejoice our hearts, we would rejoice tremblingly, lest the vine should after all "yield sour grapes," or lest "the boar out of the wood should waste it, and the wild beast of the field should devour it."

Preaching.—The public holding forth of the word of life has continued to form a large part of the labors of the missionaries. In four different places of worship, stated services are held on the Sabbath; and besides a service during the week at one of the chapels, the doors of another have been opened almost every day, and the people have been addressed and conversed with in a familiar and informal way. The missionaries say of this chapel:

"Here, as in all our chapels open to promiscuous assemblies, the audience fluctuates very much, sometimes as few as ten or twenty, at other times increased to a hundred or more. . . . We are sometimes disposed to mourn that the attendance at our different chapels is so small, and the interest manifested so little; viewed in a certain light it is a discouraging feature in our missionary operations, but we believe it will not always continue so. The time may be near when from a numerous people, made willing in the day of God's power, the cry shall be heard: 'Come, let us go unto the house of the Lord,' 'to give thanks unto the name of the Lord.'"

The services conducted in the chapel on the north bank of the river, near the dwelling houses of most of the missionaries and the boarding schools, and those also at the chapel connected with Miss Aldersey's school, have been attended by the scholars, most of the converts, and some other natives, who form congregations marked by pleasing deportment and interest in the instructions addressed to them.

Schools.—The average number of scholars reported in the year ending September 30, was as follows: in the boys' boarding school 30; in the girls' boarding school 28; in a day school on the North Bank, [number not specified;] in a day school at a chapel in the city, 20.

Mr. S. N. Martin has had the charge of the boys' boarding school, and he has been aided, as is gratefully acknowledged, by native Christian teachers for the greater part of the year. The boys are described as being "upon the whole, well disposed, commendably diligent, and successful in their studies." Their religious condition, and the course of those who have lately left the school, are spoken of in the following terms:

"In a few a degree of seriousness and a disposition to attend to the interests of their souls have been noticed, though none have made a public profession of religion. Four have finished their course of study, one of whom, a convert of a year's standing, is now pursuing a course of study with some others as a candidate for the office of native assistant. It is pleasing to see that most of the graduates of this school manifest a desire to be afterwards connected with us. The printing press now affords the opportunity of retaining quite a number of them in our employ, who are kept within reach of Christian instruction."

The girls' boarding school has continued under the charge of Mr. and Mrs. Rankin, aided by Mrs. McCartee. A marked degree of improvement has been apparent both in knowledge and deportment. In their instruction, "the chief prominence has been given to the Scriptures, with the historical parts of which the older pupils are quite familiar, and with the doctrinal also." Their kind instructors are not yet permitted to see them becoming disciples of Christ, but "the seed sown in hope and with many prayers will yet yield a large harvest." Considerable sickness prevailed for two or three of the summer months, adding much to the cares of the superintendents, but none of the scholars were removed by death.

Concerning both these schools the missionaries give this encouraging testimony in their report: "Every year's experience serves to strengthen our faith in their efficiency as a means of evangelizing this people. We have abundant evidence of this in the fact, that out of our twenty adult members of the church, eleven are the fruits of instructions imparted in these schools."

One of the day schools is a new one, and enjoys the advantage of having a native Christian teacher. In both, the instruction given is elementary, and care is taken to exert a Christian influence over the scholars.

No great enlargement of effort in the line of day schools is deemed expedient at present. From the report of the Mission, it appears that while "a difference of opinion may exist as to their importance, they are conducted at a comparatively small expense, do not occupy much of the Superintendent's time, impart much useful and religious knowledge, and eventually may prove valuable nurseries to the boarding schools."

The Press—Distribution of Books.—The work of the press has been continued as in former years. Eight workmen have been employed, and an increased amount of printing has been executed. One of the presses was employed entirely in printing the Old Testament Scriptures; and the other was used for tracts and miscellaneous works. The following table gives a detailed statement of the issues of the press:

		Copies.	Pages.
Title page of Mr. Quarterman's Catechism	8vo	1,600	1,600
Bible History, 2d vol., by Dr. McCartee	8vo	3,000	60,000
Christian Customs	12mo	6,000	48,000
Calendar for 1854		200	400
Three Character Classic,	12mo	6,000	216,000
Title page and Preface for Mr Goddard's New Testament	8vo	300	1,200
Milne's "Two Friends"—three chapters—for Mr. Happer	12mo	3,000	51,000
Arithmetic in Romanized Colloquial, by Mr. W. Martin	8vo	600	37,000
Epistles of Philippians and 1 John, in Romanized Colloquial	8vo	600	13,600
Exodus, by Messrs. Bridgeman and Culbertson	8vo	11,000	924,000
Tract—*Jing-dao-pin*, by Mr. Happer	12mo	1,500	24,000
Tract—*Fuh-ing-ta-tsz*, " "	12mo	3,000	24,000
Tract on Opium,	12mo	2,000	20,000
Title page for Gospels of Matthew and John, in Rom. Coll.	8vo	500	2,000
Tract—Repentance and Faith in Christ, by Dr. McCartee	12mo	6,000	96,000
Gospel of Mark in Rom. Coll. by Messrs. Russell and Rankin	8vo	500	48,500
Leviticus, by Messrs. Bridgeman and Culbertson	8vo	11,000	715,000
Christian Customs [2d series], by Dr. McCartee	12mo	6,000	60,000
Blank forms for British Vice Consul		350	700
Numbers, by Messrs Bridgeman and Culbertson	8vo	12,500	800,000
Pilgrim's Progress in Rom. Coll., in part, for Mr. Cobbold	8vo	600	72,009
Primer, in Rom. Coll., by Mr. Rankin	8vo	800	72,000
Harmony of the Gospels, for Dr. Taylor	8vo	1,500	480,000
Gospel of Matthew, by Messrs. Bridgeman, Culbertson and Boone	8vo	6,000	240,000
	Total	84,550	4,012,800

The distribution of books from the depository has been as follows:

	Copies.	Pages.
Distributed by the Mission in and around Ningpo	15,344	697,862
Sent to the Canton Mission	19,634	463,448
Sent to the Shanghai Mission	4,600	328,600
Sold to the Missionaries of other Churches	15,100	1,137,900
Total	54,678	2,627,810

"As usual," the missionaries say, "the workmen in the printing office have attended daily prayers and preaching on the Sabbath, and their behavior has been commendable."

The Medico-Missionary department of the work, under the charge of Dr. McCartee, has been carried forward with his accustomed energy and skill. The number of patients prescribed for is stated to be "much the same as in the preceding year [over 6,000]. The number of those suffering from gun-shot wounds has been much greater, owing to the greater number of pirates on the coast." The influence of these benevolent labors on the Chinese mind must be of the happiest kind. Confidence and kindness of feelings towards their foreign neighbors are thereby implanted in hundreds of families, and many precious opportunities are enjoyed of pointing the perishing heathen to the great Physician. Compared with these, the suffering relieved among the natives, and the services of the physician to the other members of the Mission, appear to be matters of minor importance.

Itinerating.—Visits have been made to some extent to cities and villages in the neighborhood of Ningpo for the purpose of preaching and distributing religious books. Of these journeys, the mission report mentions in general that in this way "many thousands of pages have been distributed and eagerly received among the people, and the Gospel preached to many who would not otherwise have heard it."

Sub-Station at Chinhai.—The dispensary and chapel at this place have been opened at stated times, and an encouraging degree of interest in both has been manifested by the inhabitants.

"The number of patients has much increased during the past twelve months, so that at times it was found difficult to prescribe for all who came. The chapel has always been open on prescribing days, and sometimes on other days, when the brethren in rotation, accompanied generally by the two native assistants, have been permitted to address large audiences, composed partly of those who came for medical aid, and partly of those desirous of seeing and hearing the foreign visitors. Our congregations there have kept up very well, and we are encouraged to continue our present arrangements, even should no further efforts be made more fully to occupy the field."

In concluding their report of the past year, the brethren give a brief review of the preceding history of this mission:

"Since the establishing of the Mission in June, 1844, thirteen male and eleven female missionaries have been connected with it. Of this number, two have been removed by death, and three have returned to the United States; one family had its connection with the Mission dissolved, and two other families have been removed to another station; the rest are still in the field. Of the natives, twenty-four adults have been received into the church by baptism, twelve males and twelve females; of these, two have been cut off from the communion of the church, two have been removed by death, and twenty remain. Of the whole number admitted, three-fourths have been received within the last four years. Two boarding schools for boys and girls are in a flourishing condition; two printing presses are in constant use; three substantial houses of worship have been erected, in which three or four services each are conducted every week, besides other places for regular preaching; and an immense amount of relief has been rendered to the sick by the medical missionary . . . We consider this brief review of the past and our prospects for the future full of encouragement; and though conscious of many imperfections in the discharge of our Master's work, we humbly thank God and take courage."

SHANGHAI MISSION.

SHANGHAI.—Rev. Messrs. M. Simpson Culbertson, Joseph K. Wight, and Reuben Lowrie, and their wives.

The failing health of Mr. Wight was mentioned in the report of last year. His return to this country was reluctantly resolved upon, under the advice of his medical adviser, but with faint hopes of his reaching his native land. The voyage, however, proved highly beneficial to his health; and since his arrival in July, he has continued to gain strength. He has been able to preach in a number of churches on the subject of missions, and it is his hope now to be able to return in a short time to his field of labor. Mr. and Mrs. Lowrie arrived at their station on the 30th of September. During most of the year under review, Mr. Culbertson was the only missionary of the Board at Shanghai; towards the end of the year, his health became seriously impaired, but he derived benefit from a voyage to Canton, which he had the opportunity of making in a public vessel through the courtesy of the United States' Commissioner to China.

The state of public affairs has continued to be unfavorable to some kinds of missionary work, and has involved the inhabitants in the greatest suffering and distress. The Insurgents have kept possession of the city, while the Imperialists have maintained the siege. Continual conflicts have been taking place between the two parties, attended with the greatest barbarities, and with lamentable loss of life. The people of the city have been greatly oppressed by the miscreant force in possession of their streets and walls, while the people outside of the walls, and the villagers in the country around, have been in like manner plundered and reduced to poverty by the wretches who constitute a large part of the besieging army. This state of affairs has continued through the year, and the end is not yet.

Several times collisions occurred between the Imperialists and the little community of foreigners, who live by themselves in a settlement near the city. It became necessary in April to attack and drive from their camps a part of the Imperialist force in the neighborhood of the settlement. This foreign community is chiefly composed of Europeans and Americans engaged in commerce or in the missionary work. Their safety from the large number of rapacious men little under the control of their officers, may be ascribed in no small measure to the presence of armed English, American, and French vessels in the harbor. It is a reason for thankfulness to God that the missionary families at this city have been preserved from danger. To them, as to other foreigners, the existing state of things is attended with no small inconvenience, especially as it restricts their residence to one quarter. This restriction may continue until one or the other of the belligerent parties gain the victory.

Missionary Work in the City and Villages.—After referring to these conflicts, Mr. Culbertson says:

"In this state of things all missionary work in the city was for a considerable time interrupted. In the neighboring villages, however, there was no obstacle to the preaching of the gospel. Such of them as could be conveniently reached were accordingly visited on the Sabbath, and religious instruction communicated by the way-side to all who were willing to listen. During the latter half of the year the city has again been accessible, and regular services have been held in the small room occupied as a chapel. The audiences have not usually been so large as they were during a state of peace, but were quite attentive; and the desire to learn something of Christianity seems to be more general than formerly. None, however, have evinced sufficient interest to be regarded as inquirers after truth for the truth's sake."

Translating the Scriptures.—"Mr. Culbertson's time has been devoted," says the report of the Mission, "chiefly to the translation of the Scriptures. The confusion attending the attack on the city by the Imperialist forces, and the necessity of removing his residence under such circumstances, occasioned some loss of time during the early months of the year, but the work has since been prosecuted without serious interruption. The New Testament has been in hand since the completion of the Pentateuch. The gospels of Matthew and John and all the Pauline epistles have been translated, and the printing of these portions will be commenced in a few weeks."

Visit to Nankin—Views of the Chinese War.—In company with Mr. McLane, the United States' Commissioner, Mr. Culbertson made a visit to the city of Nankin in the month of May. His account of this journey was published in the *Record*. It did not furnish an opportunity of communicating with the highest rank of the Insurgent leaders, though with the inferior officers, stationed outside of the city, there was no obstacle to free intercourse. As a result of this visit, Mr. Culbertson says:

"Some new light was thrown upon the character of this remarkable movement. It is evident, as was before known, that with a considerable knowledge of the Scriptures, the Insurgents have fallen into many serious errors,—errors which threaten to lead to disastrous consequences. The reception given to their foreign visitors was by no means favorable. They were evidently annoyed by the visit, either through suspicion of some evil design, or from their hereditary prejudices against foreign intercourse. They laid claim to universal sovereignty, and demanded submission to forms and ceremonies no less inadmissible than those which have been demanded of foreigners by the Tartar emperors of China.

"As yet the progress of the Insurgents has not equalled the expectations excited by their rapid successes immediately before and after the capture of Nankin. There is little prospect, however, that the present dynasty will be able to restore order to the country, and there is now much reason to fear that anarchy and confusion will prevail in China for many years. We cannot but believe that all these evils will result in rich blessings to China. We rejoice in the overthrow of idolatry and the abandonment of superstitions by large numbers who submit to the rule of Tae-ping-wang, and especially are we thankful that the Insurgents, with all their errors, are publishing the Bible, and giving it out to their followers, without note or comment, as the pure Word of God. This feature of the movement of itself entitles it to our prayers and our sympathies. Vast and momentous results are depending on the direction which may be given to the events now going on in China. We would again earnestly commend this land at the present time to the prayers of God's people."

MISSION TO JAPAN CONTEMPLATED.

In connection with the foregoing narrative of the missions in China, the Committee would report that the question of forming a mission in the Japanese Islands has received their consideration. The large population of these Islands, their advanced state of civilization and yet their sad ignorance and wretchedness as pagans, their former acquaintance with a corrupt form of Christianity, with their rejection and banishment of its priests and persecution of its followers, their long seclusion from the rest of the nations, and the unexpected opening of two of their harbors to our countrymen during the last year, are among the causes which should lead the Christian Church to regard with deep interest the great work of sending the pure Gospel to this people.

To obtain definite information, the Committee, in September last, requested Dr. McCartee, of the Ningpo mission, to visit Japan. He is believed to be peculiarly qualified for the important pioneer work thus entrusted to his charge; and the Committee hope, on receiving favorable accounts, to send forth laborers to this long inaccessible field without delay.

MISSION TO THE CHINESE IN CALIFORNIA.

San Francisco.—Rev. William Speer and his wife; *Lai Sam*, colporteur; *Lam Chuen*, teacher.

In commencing his report, Mr. Speer expresses his gratitude to God for the continued enjoyment of health and strength for the work of the mission during another year.

Religious Services—Church.—On the Sabbath a Bible class in the morning, and public worship in the forenoon and evening, have been conducted. A monthly concert meeting in English is held on Sabbath afternoon, and Mr. Speer has preached frequently in English in different churches, by which he hopes that "good has been accomplished for the missionary cause, and for religion." One instance is mentioned, of a respectable mercantile gentleman, who attributed his religious awakening to a discourse on Christ the only foundation. The attendance of the Chinese has not been large—"on a few occasions, there have been about thirty persons present; but much oftener, a dozen; and these, patients, or particular friends." While the Chinese have manifested friendship and respect to the missionary personally, they often express great dislike to the Christian religion, and this feeling has been increased by the harsh treatment which they have received from those who are its professors in name, though yielding little subjection to its laws and spirit. This general state of feeling explains in part the small attendance on Christian worship. Owing, moreover, to the removals of Chinese establishments, and the diminished intercourse, it is found to be more difficult to obtain a good attendance at the Mission House. This is a somewhat discouraging matter, but it is hoped that the revival of commerce will bring more of the Chinese into the vicinity.

It is with regret that the missionary is not able to report any converts received during the year into the church. Of the attention paid to the word preached, and of the church, he says:

"Some often listen thoughtfully, but we know of no deep convictions of sin. One of the four original members of the church is absent on mercantile business at the Sandwich Islands. The missionaries there give a very pleasing account of his consistency and exemplary conduct, though exposed to temptations. We celebrate the communion on the second Sabbath of January, and of each quarter subsequently. The Presbytery admitted our church and gave its elder, Lai Sam, a seat in their body, on the 14th of August. A prayer meeting is maintained on Wednesday evening. This is the most comforting exercise in my missionary work."

School—Dispensary.—A school was again commenced in June, which has had the promise of about thirty scholars, though for various causes their attendance has been irregular and limited. Their desire of knowledge does not extend beyond the mere rudiments of English. It is kept open on three evenings of the week, and affords opportunities of religious instruction.

The Dispensary has been open since July, and a large number of applicants have received medicines. The valuable services of two physicians, Drs. Coon and Ayres, have been rendered without charge. Mr. Speer thus speaks of the influence of these benevolent labors:

"We have seen the good effects of our attention to the sick, in the increased respect paid to our missionary labors, in the frequent presence of patients at preaching, in the perusal of tracts, and in the expressions of gratitude accompanied by promises to visit the chapel when they should come down to the city. To every patient tracts were given, and packages were freqnently sent by them to various mining districts."

Tract Distribution—Newspaper.—The Colporteur has faithfully performed his work, going daily among his countrymen, and distributing several thousand copies of different publications. His work was somewhat restricted by the want of tracts and Testaments, which it is hoped will soon be received from China. He is treated with kindness by his people, and "is generally known among them," the report of the Mission says, "as Uncle Sam, a title he merits by his genuine Christian sincerity and benevolence of character."

A newspaper in Chinese and English was commenced by Mr. Speer in the Winter, to give to the Chinese "information in regard to our customs, religion, laws, and general news," and to explain to our own people "many things in regard to the acts, habits, customs, sentiments, and wants of the Chinese." In the Chinese department, an intelligent young man, educated at a mission school at Hong Kong, gives much assistance; and the cost of publishing the paper was generously undertaken by a respectable printing firm, who look to subscriptions and advertisements to repay its expense. The Chinese are said to manifest considerable interest in this newspaper. If the Committee had been consulted before it was commenced, they would have expressed their doubts as to the expediency of entering on a measure, which will make such large demands on the time of the missionary, and leave to him so much less strength for personal labors in making known the gospel to the Chinese. Their views thus indicated have not been changed, but they do not regret to see the experiment practically tested as to its success. The English department of the paper has contained some articles of much value.

In concluding his report, Mr. Speer adverts to some encouraging things in the intercourse of the Chinese with himself personally: they sometimes make little presents to him; they often come to ask counsel in difficulties. What is chiefly encouraging is the open door for preaching to them Christ and him crucified. Here precisely is the main hope of the usefulness of the Mission—it is in the opportunity set before the Christian minister of freely talking with these poor heathen about the way of eternal life through the Redeemer. The message thus delivered may become effectual to their salvation by the power of the Spirit of God.

In most other respects, the last year has been one of discouragement to the Chinese. Mr. Speer says:

"Many of their most enterprising merchants have failed. . . . The few who would engage in agricultural pursuits have been deterred by the bad titles and high rents of land. The miners live in the fire; they scarcely know at what time they may be driven from any of their settlements and claims, though to the honor of our people it should be told that native Americans generally treat them more justly, and less rarely insult and harass them, than any others. . . . There does not appear to be so much gambling as formerly. The amount of vice has greatly increased, however, by the introduction of several hundred infamous women from the boats on the Canton river, and by the large importation of opium. Opium has been reported at the Custom-house as having been brought on forty-five vessels to the amount of 242,059 taels, or 322,745 ounces."

These are dark shades in the picture. Hardly less discouraging is the state of feeling towards these foreign emigrants, on the part of our own citizens. It is stated that—

"Bills will be brought before the Legislature to banish them from the mines, or degrade them to the position of laborers upon the claims of white men, not allowing Chinese to hold them in their own right. . . . They have been irritated, also, beyond expression by the decision of the Supreme Court, that, under the laws excluding Indians and negroes from being witnesses against white men, they are to be driven from our courts, laid open to much injury, and humiliated as a nation. They are kept sore, moreover, by the unceasing and bitter attacks of the political press, which incessantly reiterates, as truths, the unfounded stories that they are imported by wealthy capitalists, and that they are a degraded class, "coolies"—a Bengalee word inapplicable to the Chinese, among whom no bans are laid upon races or employments."

"Among whom no bans are laid upon races or employments"—amongst this heathen people in their own empire, overcrowded, overworked, ignorant, and the greater part struggling for mere subsistence! It will be a dark day for the people of this land, when their conviction of what is just and merciful to their fellow men shall prove to be resting on a lower standard than that of the poor Chinese. This proscriptive spirit surely cannot last long. Great and acknowledged evils now accompany the immigration of the Chinese. Some of these may be ascribed in part to the peculiar state of things in a new country like California, where the common modes of labor, the work of the farmer and of the mechanic, are thrown into the shade by the shining and exciting products of the mines. Other evils will disappear on the arrival of a better class of Chinese, and such judicious legislation should be adopted as will lead to this result, and especially to their bringing their families with them—a measure for which the existing conflicts in their mother country may prepare the way. All the evils referred to, moreover, may be kept under control by Christian treatment. On the other hand, the labor of this multitude of workmen will prove invaluable, not in the mines as at present, but on the public works which are indispensable to the permanent welfare of this young State, and eventually in agriculture and the mechanic arts. In the meantime, and at all times, the course of Christian duty towards these heathen, led by Providence to our shores, is a very plain one. It is to deal with them as immortal beings, having the same Creator, the same Protector, the same Judge, and blessed be his grace! the same Saviour as ourselves. We must teach them, we must set before them a good example, we must try to prepare them for a better world. Nothing less than this will satisfy our own views of Christian duty; all of this does God require at our hands; and our faithful endeavors to do this, attended though at present they no doubt are by serious discouragement, in the end shall be crowned with success, and graciously rewarded from on high.

It is under these impressions of duty, and with this hope of eventual success, that the Committee would commend this Mission to the special prayers of the people of God.

Missions among Romanists.

EUROPEAN MISSIONS.

A full statement was made in the last Annual Report, as well as in the Reports of previous years, of the general course pursued by the Committee in promoting the cause of Evangelical religion in Papal Europe.

No material changes have been made in those plans during the past year. The Committee have remitted through the ordinary channels for missionary purposes the sum of $7,583,88, inclusive of $466, the interest due on the investment for the Waldensian Seminary at La Tour. In addition to this, $4,827 25 have been received towards completing

that endowment, making the whole sum contributed for Papal Europe $12,411 13.

The entire sum now invested for the Theological Seminary at La Tour is $12,613 98, leaving $7,387 02 yet to be raised for its completion. The Committee earnestly hope that this may be done during the coming year. The whole sum asked was $20,000, a very small matter compared with the great resources of our beloved Church; and it is earnestly hoped, that this pledge given by the General Assembly two years ago, may be redeemed during the coming year.

The following extracts from the correspondence of the Committee will show the progress evangelical religion is making in connection with the labors of those Christian brethren who have received aid from the funds of the Board:

Belgium.—Our Belgian correspondent gives the following account of the condition and prospects of Evangelical religion in that kingdom. After mentioning the death of the Marquis d'Aoust, who had for a long time proved himself a firm and steady friend of the Evangelical Church, he remarks:

"We have occasion, also, to rejoice and give thanks, that amidst much distress and great temptations, our young churches are growing in faith, hope and love—not so much, certainly, as we could desire, but sufficient to prove to us that we do not labor in vain. We consider it, also, a great favor from God, that the Evangelical Society comprises at this moment, in its ecclesiastical body, all the independent or free Churches of Belgium. The number is small, it is true, but their unity is not the less interesting; and we pray the Lord to preserve it to us. Our work of colportage, though restricted, is going on well and extending itself, especially in Flanders. In many places the colporteurs have the opportunity of being true missionaries. The dissemination of tracts and religious books has been greater than in preceding years; and we have reason to hope that it will be much more abundant. An association has been formed in our churches in Brussels, which has for its object to unite all Christians to take a part in the distribution of tracts, and it has already obtained a degree of success which seems to be a pledge of the divine benediction. Our book depository continues to render great service to the cause of Evangelization in this country. In a commercial point of view, the result is of little importance; but it is its religious and moral influence which is the essential point with us. Our week-day and Sunday schools go on very well. They are improving both in number and character, and already begin to bear good fruit."

The communication closes with the following earnest appeal to the Christian Churches in America to aid them by their prayers, sympathies and contributions:

"Pray for the work which the Lord has entrusted to us, Christian brethren of America. Beseech him with us to make steadfast and sanctify what has already been built up, to mark with the blessed seal of his approval what we are undertaking anew, and to grant us faith and the various means necessary to supply the wants of the country. If we had men and money our operations could be greatly extended. Be mindful, we beseech you, of our necessities. Give us, in the first place, the aid of your prayers, which we prize above all things. Help us, then, with your temporal wealth. The supplies you have already sent us have been very valuable; and at this moment, when we are on the eve of our quarterly payment, without any money on hand, we commend ourselves specially and earnestly to your Christian liberality, praying that it may please the Father of all grace to return to you a hundred-fold what you are disposed to do for poor Belgium."

France.—In France, evangelical religion is making more decided progress, perhaps, than in any other portion of Papal Europe. The following extracts from a recent letter received from one of our correspondents, will show what success has attended the labors of the Central Protestant Society of Evangelization:

"You will learn with pleasure, that, with the blessing of God, all our evangelical labors are going on as well as could be expected in existing circumstances. In spite of many political and other pre-occupations, the souls of many in our country are thirsting after the light of the gospel and the apostolical faith, of which the Church of Rome has so long deprived them. This is true of France in general, but more so in the fields upon which our labors have been more particularly bestowed. In the north, the remarkable revival which took place some years ago at F——, and last year at G——, F——, and other neighboring villages, is continually gaining ground and extending among Roman Catholic populations. Last summer, two new chapels were erected in these new localities, one of which has already been dedicated to the Lord.

"In Normandy, our new brethren in the faith, of St—— (embracing almost all the inhabitants of the commune), although much tried and persecuted, remain faithful, and are making great progress in spiritual life. In a neighboring village named F——, a chapel has lately been built by a number of converted people, who, some years ago, scarcely knew what Protestantism meant. At E——, a very important manufacturing town, hundreds of workmen have been awakened to their spiritual wants, and follow the religious instructions given by our agent, the Rev. C., a faithful and active servant of the Lord, who has been himself a priest of Rome. There are also three very prosperous schools at this place, one of which is for adults, and is attended by 150 men, all workmen, sixty of whom have declared openly their new faith, and in some the heavenly grace has undoubtedly produced a new life in the Lord.

"At E——, where, some years ago, four or five hundred persons had separated themselves from the Romish Church, these new disciples of Christ underwent many trials and discouragements; but, in spite of all, the great body of them have persisted in their profession of true Christianity. Last autumn, a member of our Committee visited them, and came back much edified by all he had seen and heard among them. Last January we sent a clever young minister of the gospel there, and are now waiting to hear good news from that place.

"We did the same, a few months ago, for our new brethren of F——, where two or three hundred persons have also seceded from the Papal Church. As the chapel they built has not been allowed to be opened, our agent there (a young minister brought up in the theological school in Paris), is going from house to house, teaching and exhorting his flock.

"In another part of the country, near A——, in a village named S——, two hundred and fifty persons, of whom seventy or eighty are heads of families, last year seceded from their native church, and now receive evangelical teaching from a Protestant minister. A church has been built for them, and from these the work of life is spreading in the vicinity.

"One of our most constant cares is to provide the means of grace for our ancient Protestant brethren, scattered through many parts of the country. If you have received our Annual Report for 1854, you will see how much good has been done, by the grace of God, for that truly interesting class. The last reports from our agents in that department of labor, are also of a very encouraging character.

"You see, then, with the gracious assistance of our God, we are making some progress; but if we had the pecuniary means of undertaking more, for the advancement of the kingdom of God in this country, opportunities are not wanting. New applications are constantly made to us, but, in too many cases, we are compelled to decline them because we are too poor. We say, then, to all the friends of the gospel, Come and help us."

The Evangelical Society of Geneva has prosecuted its work of evangelization as in former years. No little opposition has been encountered, but its efforts have nevertheless been crowned with the most encouraging success.

There are, according to the Annual Report, twenty-six different missionary stations, the greater part of them in Southern France. Connected with these stations there are thirteen ministers of the Gospel, eight evangelists, twelve teachers, who also act as evangelists, and four female teachers, all engaged in the foreign work of evangelization. Thirty-seven colporteurs have also been employed for several months in thirteen departments in France, in Algeria, and Switzerland.

This society also has twenty-eight students under its care, of whom seventeen are connected with the school of theology, and five are in the preparatory school. Of these pupils nine are Waldensians, seven French, five Swiss, four Genevese, one German, and one English.

A school for the education of young ladies is also under the care of this society, and embraces at the present time thirty-five pupils.

For many interesting details connected with the operations of this society, the readers of the Report are referred to articles published in the missionary journals of the Board during the year, and particularly to the April number of the *Home and Foreign Record.*

Waldensian Synod.—No formal Report has been received of the labors of this body of Christian brethren during the past year, except what has been published in connection with their general meeting at La Tour in May and June.

The Waldensian Synod is composed of all the pastors of the churches and a corresponding number of laymen. It meets once in three years, and has supreme control over all the ecclesiastical affairs of the community. During the interval in its meetings, the Table acts somewhat in the capacity of an Executive Committee. It is composed of three clergymen and two laymen, and reports all its proceedings to the Synod for its approval. The Synod itself is virtually a Board of Missions, and is charged with the duty of promoting the cause of evangelical religion among their own people, and, so far as they are able, among the Roman Catholic population of the neighboring States. The Waldensian population is something upwards of twenty-three thousand, among whom are fifteen parishes, each presided over by a pastor, and a consistory or session of from four to twelve elders. They have sixteen principal male schools, and fourteen principal female schools, and also one hundred and forty-five schools in hamlets, during the four winter months. The whole number of pupils in these schools, according to the latest reports, is four thousand seven hundred and ninety-two. They have a college at La Tour, connected with which are eight professors and eighty-four pupils. The lower classes are engaged in the study of the French, Italian and Latin languages; and the higher in mathematics, natural sciences, and moral and mental philosophy. They have also a normal school of twenty-four pupils, the object of which is to train teachers, colporteurs and evangelists. They have likewise a similar school for training female teachers, a hospital for the sick poor, and an orphan asylum.

Their principal field of foreign missionary labor has been in the kingdom of Sardinia, and their success during the very short period that has intervened since they have been permitted to disseminate their principles, has been most wonderful, and calls for the acknowledgments of gratitude to Almighty God for the bestowment of such distinguished favors. It is only about eight years since they have been permitted to proclaim the pure Gospel in the kingdom of Sardinia, and already they have established seven important stations in the principal cities and towns of the country, viz., at Turin, the capital of the state, at Genoa, at Pignerol, at Cazale, at Genes, at Favale, and at Nice. At all these places their labors have been accompanied by many rich and encouraging tokens of the Divine favor. At Turin, the capital of the state, and the head quarters of the papal power in the kingdom, they have succeeded in completing a large and commodious church edifice, not only without any serious opposition from the Roman Catholic party, but apparently with the general favor of a community, who have heretofore witnessed no other forms of religious worship than those practiced in the Church of Rome.

At Pignerol they have nearly completed a neat house of worship, and it will be interesting to many to know, that important aid has

been extended to them in accomplishing this work by generous members of the Presbyterian Church in this country.

At Genoa they have undertaken a similar enterprise, and their prospects for carrying it through are encouraging.

In the prosecution of the great work of evangelization, the Waldenses have enjoyed much more favor and toleration at the hands of the Sardinian government, than could naturally have been expected, especially when it is remembered that in its previous history it has been distinguished alike for its subserviency to the cause of Rome, and the bitter hatred which it has heretofore cherished towards this people. But this is from God, and our brethren there recognize it as such. The government of Sardinia deserves all praise for the decided stand it has taken in favor of religious toleration; and there is reason to believe that the cause of evangelical religion, which the Waldenses are now laboring to promote with so much fidelity and zeal, will soon strike its roots so deep in the hearts of men, that no future changes in the civil condition of the country will ever be able to eradicate it. Towards them, and the government that extends to them this unrestricted liberty to preach the Gospel, many of the Romanists party, and especially the Jesuits, entertain the bitterest hostility, and would, no doubt, be glad to renew the persecutions of former ages. But the same Almighty arm which has heretofore protected them, and preserved them and their religion from extinction, will, no doubt, sustain them in this aggressive movement against the powers of darkness.

Some little discord has arisen in one or two of their newly-formed churches, among the Italian population, but it has not resulted in any very serious consequences, and may be overruled for the advancement of vital godliness.

At their last general meeting, the Waldensian Synod resolved to locate their Theological Seminary at La Tour, and appointed a faculty of professors to take charge of it. In the success of this institution are involved the highest and best interests, not only of the Waldenses themselves, but of all the Italian States. With the blessing of God, it will prove a fountain, whose refreshing streams shall gladden many a parched and arid spot on the face of our earth; and it will always be a source of commendable pride, that this institution has been endowed by our own beloved Church.

SOUTH AMERICAN MISSIONS.

Buenos Ayres.—The last Annual Report mentioned that measures had been taken for the establishment of a mission in Buenos Ayres, and that Rev. Thomas L'Hombral, of the Presbytery of New York, had been appointed to that Mission, and sailed for his field of labor the early part of April. It was expected that his attention would be given in the first instance to the French population of that city—of whom there are more than ten thousand—but that the labors of the Mission would ultimately be extended to all classes of the population.

Mr. L'Hombral arrived at Buenos Ayres the early part of May, was cordially received both by the civil authorities and such of the foreign population as felt an interest in the cause of evangelical religion, and immediately entered upon his labors. Since then, he has been formally and officially recognized by the government as a regular minister of the Gospel, and missionary of the Presbyterian Board of Missions, and is thus placed on a footing of perfect equality with all other clergymen in the country, and may perform all the functions pertaining to the ministerial office.

Mr. L'Hombral found a small Protestant French population in this city, of some thirty or forty persons, who gave him a hearty welcome, and immediately placed themselves under his spiritual instruction. They had no suitable place of worship of their own, but have been kindly favored with the use of the North American Chapel, belonging to the Mission of the Methodist Episcopal Church, for the purpose of holding one service in French on the Sabbath.

This service has been continued throughout the year with little or no interruption, and has been attended with important results. The attendance has varied from forty to eighty persons; showing that nearly as many Catholics as Protestants attend these meetings. The unrestricted liberty they have enjoyed, of performing their religious worship according to their own views of propriety, has given the Catholic population a different and more favorable impression of the cause of Protestantism, than anything they had previously entertained.

Mr. L'Hombral had not continued these labors very long before he had the great satisfaction of receiving to the communion of the church a young lady who had been brought up in the Catholic Church, and who now gives pleasing evidence of being a true child of God.

The latest intelligence from this station mentions that this little body of Christians had organized themselves into a regular church, and had elected a consistory of four elders, of which Mr. L'Hombral gives the following account:

"One of them is a blacksmith, much respected in the town; another is a watch maker, who seems to be a very pious man; the third one exercises great influence over the Gauchos (the native peasantry) of the environs of Buenos Ayres; the fourth one is a most amiable and excellent diplomatic man, and is a particular friend of the United States Consul. These four gentlemen and the pastor form the consistory of the church."

At their first meeting, which took place the week after, it was resolved to take up a monthly collection, for the purpose of paying the chorister, and meeting other expenses connected with their meetings. Something was also said about getting a place of worship of their own, but as yet they have not the means to do this.

The Committee feel greatly encouraged by the development of such important results so early in the history of this Mission; and it is earnestly hoped that they may be enabled to strengthen and enlarge this Mission before any very distant day.

New Granada.—Measures have been adopted quite recently to commence a new mission at Bogota, the capital of New Granada.

A licentiate preacher, at present a student of the Theological Seminary at Princeton, has been appointed to commence this station; and it is expected that he will embark for his field of labor some time in the coming Summer.

This new mission is commended to the prayers of the people of God.

Mission to the Jews.

New York.—Rev. John Neander, Mr. Julius Strauss, licentiate preacher.
Baltimore.—Rev. Frederick J. Neuhaus.

The Rev. Bernard Steinthal, whose station was in Philadelphia, has ceased to be connected with the Board. It was not found to be practicable for him to engage in preaching to the Germans with the recommendation of the Presbytery, and his labors among the Jews were not attended with much encouragement. The Committee express their kind feelings for him personally, and their hope that he may be very useful in some other place or work as a minister of the Gospel.

In connection with this, it may be stated that the labors among the Germans of Messrs. Strauss and Neuhaus have not been marked with much progress. Attempts were made by them to preach in German, but thus far with little success; though Mr. Neuhaus still hopes to succeed in obtaining a place of worship, through the help of his co-presbyters. They have both engaged to some extent in colporteur work among the Germans. Mr. Neander's labors among the Germans in Williamsburgh have continued to enjoy tokens of the divine blessing, as will appear from his own statement in another part of this report. Most of the Jews in our cities live intermingled with the Germans and speak the German language, while the missionaries themselves are acquainted with this language; hence the propriety, as was stated in the last report of the Board, of their devoting a part of their time to this increasingly numerous and too often irreligious portion of our people. The Committee regret that more favorable accounts cannot be given of their success; while yet the example of the German church, planted and prospering in Williamsburgh, shows the practicability of doing great good in this way.

In the labors of these brethren among the Jews, no new feature is perceived. As has been stated in former reports, it is not practicable to collect the Jews into congregations and preach to them in stated services. What is done for them must be done mainly in private intercourse with them, on the general plan of *colporteur* labors, as was described in the report of last year. The nature and encouragement of these labors will more fully appear from some extracts from the reports of the missionaries. Mr. Neander says:

"Daily on week days, with a few exceptions, I have met or called upon Jews in New York, and opportunities have thus been given to me to declare unto them the truths of the Bible . . . A young earnest Jewish lady has for some months expressed her desire to be baptized and to join the Church of Christ. I see her from time to time, but defer baptizing her, hoping to be more certain that the love of Jesus constrains her to follow him and his word.

"In the German church, the services have been well attended; sometimes the house could not contain all who came to hear the sermon. Sixteen members have been added during the year. Some of the members were formerly infidels or Roman Catholics; they are now faithful Christians. The Sabbath school is in a healthy and flourishing condition."

Mr. Strauss refers to the difficulty of convincing the Jews that the Messiah has already come, the gospel being to this day a stumbling block to them. He thinks, however, that their confidence in the Talmud is shaken, but fears that—

"A spirit of indifferentism has taken hold of the Jewish mind, by reason of which they neither care whether the Messiah has already come nor whether he is to come at all." Yet "not a few are examining the teachings of Christ and his apostles. Some, perhaps, are reading the New Testament in order to find discrepancies, contradictions, or objections; while others read it with a view to know those things of which their fathers kept them ignorant. Thus, whatever motive actuates them, the New Testament is read"—which, by the blessing of God, may make its readers wise unto salvation.

As to the fruits of his labors, Mr. Strauss says:

"Seven Jews have been admitted into different churches by baptism. One young man who formerly studied to become a Rabbi, and who has lately devoted

himself to the Lord, will shortly enter upon his studies with a view to become a minister of the Gospel. Another Jew and his wife are still under instruction . . . Besides these who have boldly declared their faith in the Lord Jesus, there are others who are seeking the way Zionward."

Mr. Neuhaus reports that he was enabled to do more among the Jews than he expected, finding "the door open to many hearts" of his brethren according to the flesh. He adds:

"I have visited in the last year 145 different Jewish families, and there is a great number among them with whom I am more acquainted, to whom I often repeat my visits. I have called at eighty-six stores, and have spoken in the streets with 275 Jews. I have been visited by sixty-seven Jews and two Rabbies. Nine Jews have received a regular course of religious instruction, for the purpose of being baptized, and among these are the two Rabbies. The most of these inquirers, having no means of supporting themselves, were obliged to leave the city, but went away in an interesting and promising state of mind."

All the missionaries have continued to distribute Bibles and Tracts, chiefly in the German language. These are sometimes received with a degree of interest that awakens the hope of their doing special good.

In these missionary labors, faith and patience are still required. With these, prayer and hope should be united. The appointed measure of success will in due time be granted. The gospel is made known daily in our cities to the Jew as well as the Gentile. God only by his Spirit can make the word spoken effectual to the salvation of those who hear it. May the set time to favor Zion soon come!

The facts embodied in the foregoing narrative should awaken feelings of sincere gratitude to Almighty God for the distinguished favors he has bestowed on the missionary work during the past year.

The receipts of the Treasury have not, in all respects, been fully adequate to the wants of the missionary work; and some important departments of labor, in consequence, have been permitted to suffer. But in view of the commercial difficulties which have existed during the greater part of the year, and in view of the fact, too, that the Board has not a single agent among the churches, the receipts have been quite as large could reasonably have been expected, and the steadiness with which the friends of Christ have adhered to this cause, notwithstanding the pressure of the times, not only furnishes pleasing evidence of their sincere love for it, but induces the hope, that under the more favorable circumstances that are now taking place, they will cheerfully furnish the means, not only to retrieve what has been lost, so far as it is possible to do so, but to prosecute the whole work on a more enlarged scale of operation.

The missionaries generally have enjoyed good health, and, with unmportant exceptions, have been permitted to prosecute their various missionary labors, without material interruption from any cause. The various departments of education, translation, distribution of the Scriptures and religious tracts, visiting from house to house, and especially the great work of preaching, both at the regular missionary stations and in the adjacent country, have all been carried on with increased efficiency, and in many cases with marked tokens of the Divine approval. Each successive year of our missionary labors is developing many new and most important results. Fruits from the labors of past years are beginning to be gathered, and many precious earnests of still greater blessings have been given during the year. Accessions have been made to almost all of the mission churches, and the additions in some cases have been quite considerable. The number of inquirers after the truth is greater than in former years. Superstition and idolatry, in all their multiplied forms, are losing their hold upon the minds of the people, and especially those of them who have been brought in contact with the Gospel; and there is increasing evidence on all hands, that the reign of Satan in many parts of the heathen world, must soon give place to the mild and blessed reign of king Emmanuel.

In view of this state of things, the missionaries are calling loudly and earnestly to the Church for help in waging this war of aggression against the powers of darkness, and their cry ought not to be unheeded. They have borne the heat and burthen of the day, and now that the harvest season is approaching, they ask for help to gather the rich sheaves for which they have toiled and labored so faithfully. And not only is the Church called upon to strengthen and enlarge the missionary stations which have already been formed, but new fields are to be entered, and this the Committee, with the help of God, propose to do the coming year. But the most difficult task is to determine among the very many fields that have been thrown open to missionary labor by Providence. Northern, Central, and Eastern Africa, Central and Western Asia, large portions of the Chinese Empire, the Japannese and Loo Chooan Islands, and certain portions of South America, are not only accessible at the present time, but the great masses of their population are yet to receive their first rudiments in the knowledge of the Christian salvation. In view of these immense destitutions, it is the purpose of the Committee, as it has been in times past, to embrace every providential opening that shall offer itself, to extend the knowledge of the Redeemer among men; and in acting upon this great principle, they feel assured of the approval of Him who commanded that his Gospel be preached to every creature, and not less the sanction and approval of that great body of Christians, on whose behalf and by whose authority they act. The great work of the Church will not have been done until every human being on the face of the earth has heard of the name of the Saviour, and this she ought to aim to accomplish as speedily as possible.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 8. | PHILADELPHIA, AUGUST, 1855. | PRICE PER YEAR, *Fifty Cents.*

THE CHRISTIAN.

The Christian, like sweet summer's sun,
Advancing in the path of duty,
Delights his glorious race to run,
Still shining with the brighter beauty,
Till, reaching his meridian blaze,
He all his light and heat displays.

In grief or joy, in storm or calm,
A cheering hope inspires his bosom,
And he, like to the beauteous palm,
On Judah's verdant hills shall blossom;
His boughs shall wave with holy fruit,
While firm and sure he strikes his root.

With child-like faith and fearless soul,
While others sink oppress with sadness,
He presses onward to the goal—
His final home—the world of gladness;
And steadfast looks unto the prize—
A glorious crown above the skies.

Though vexing cares and clouds of gloom,
With threatening aspect round him gather,
And racking pain his strength consume,
He firmly hopes his heavenly Father
Will still direct, sustain, defend,
And prove a comforter and friend.

The Christian, in that trying hour,
When every earthly prop is failing,
When round his head death's shadows lower,
And human love is unavailing,
Finds pure religion can impart
Sweet solace to the sinking heart.

THE ELDERSHIP.

(*From Ordination Address by Rev. Dr. Smyth, Charleston, S. C.*)

The recent history of our own church, and that also of our sister churches in Scotland and in Ireland, will prove to you how potent is the influence which an enlightened and devoted eldership can exert, in withstanding the attacks of both external and internal foes; in arousing a sleeping church to a due sense of its danger, and to a full exercise of its power; and in thus lifting up a standard against the enemy, when he rushes in like a flood, either in the form of heresy, or error, or cold Laodicean formalism, or in Erastian conspiracy with the powers of this world, to betray into their hands the crown and prerogatives of the only King and Head of the church. And, in other days too, as you retrace the footsteps of the flock, upon the bleak and barren moors, and by the deep and secluded valleys, or the midnight gathering, by the light of lantern or torch, under heaven's open canopy, you will find that had not the pastors of the church been aided by bold and fearless under-shepherds, they never could have preserved through such bloody and fiendish persecutions, and against such fearful odds, that little flock whom God has preserved upon the mountains of Piedmont, in Scotland, in Ireland, and in this wide empire, and to whom he has yet purposed "to give them the kingdom."

To you, then, ye elders of the church, are committed the oracles of God. You, too, are set like ministers, for the defence of the truth, and purity, and liberty of the gospel. And upon you, in no inconsiderable measure, hangs the destinies of the church. Estimate then, as you ought, the privilege of occupying your place when delegated to it, on the high field of our ecclesiastical legislatures and General Assemblies, the exalted councils of the church. Be ye ready to meet every such opening by any reasonable sacrifice of time and expense. Interest your hearts in all the business and proceedings of the church. Study thoroughly its doctrines, its history, its polity, and its welfare. And whenever the war-cry of danger is heard upon its borders, be ye ready to come up as standard-bearers of the cross to the help of the Lord, to the help of the Lord against the mighty.

DUTIES OF MEMBERS OF THE CHURCH TO THE ELDERSHIP.

Give to your elders the honour which is *their due.* Hold their persons, because you hold their office, in reverence. Treat them with that deference and submission which will show your high estimate of those spiritual functions which they sustain, as office-bearers in *the holiest and most exalted society which exists among men.* In honour prefer them above others, and esteem them very highly. Consider them through the light thrown over them by the office to which you yourselves have elevated them. Cultivate, therefore, towards them, in your own minds, and in the minds of your children, the feelings of love and respect, and ever treat them with a correspondent deference and regard. Thus will you exalt their office; elevate your own conceptions of the dignity of your Christian citizenship; and ennoble the character of our common Christianity.

But you are not only to give them honour, but encouragement also. And how can you encourage them? You can do this, first, and above all other ways, by constantly commending them to Him who can give them courage, who can take away their fearful and timid hearts, and give them great boldness and confidence through the strength and power of his almighty grace. You can do this by giving, in your kind and respectful treatment, in your willing co-operation, and in your readiness, to overlook any deficiencies, increased confidence of success and greater zeal in aiming at higher attainments. And by your Christian humility, consistency, and growth in holiness, and your steadfast attendance upon every means of grace, you can inspire them with courage, spirit, and strength of mind. You can, in these and other ways, by your union and co-operation, your concurrence in their decisions, and your support when opposition would be made against the enforcements of the truth and order of God's house, embolden and animate their hearts and inspirit them to go forward with untiring zeal.

He that hath a good book in his hand, but not a lesson of it in his heart or life, is like an ass that carrieth a rich burden, and feeds on thistles.

For the Home and Foreign Record.

WHY SHOULD I GIVE?

It may not be amiss to address a few words to the professed followers of Jesus Christ on this subject. Christians should give,

1st. Because it is a plain matter of duty. Self-denial for the good of others is most fully enjoined upon us, and is of the essence of our holy religion; and in proportion as this trait of character prevails, other things being equal, is the evidence of consistent and vigorous piety, and its total absence is fatal to the least claim to Christian consistency. One of the most obvious and practicable forms of this virtue, is the giving of our substance for objects of true benevolence; such, for instance, as the cause of missions.

2d. I should give, because, according to the constitution of things, pecuniary offerings are needed to carry forward the conquests of the gospel, at home and abroad—needed, not in relation to God's power, but in view of his ordinary and settled plan of procedure. "How shall they believe in him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?"

3d. I should give, not only out of regard to duty, and the necessity of the case, but because it is a privilege—yes, a privilege; for he that gives to God, from proper motives, is making an infinitely better investment of his substance than the most successful speculator, who is a mere man of the world. Again, is it not a privilege to be accepted as humble co-workers, as it were, with God himself, in the noblest work ever carried on in our sin-blighted world? Passing strange, no doubt, it sounds to those who solely mind earthly things, to be told of the privilege of giving away their idolized treasures; but that is owing to their sad blindness of mind and hardness of heart.

4th. I should give, if it were simply to express my gratitude to Him who gave himself for me. Think, O Christian, of the amazing sacrifice! Ye were not redeemed with corruptible things, as silver and gold—but with the precious blood of Christ. All the treasures of this world are not to be once named in comparison with the redemption price that Christ paid. Yet he is pleased to accept the smallest service on our part, when the motive is right; and shall we decline the trifling sacrifice? Where then is our sympathy with Christ? We profess to be his friends; but what is naked profession worth, in the absence of corresponding actions?—a question to be pondered.

Many other cogent reasons might be offered, but let these suffice. But why must there be this pleading with Christians, that they may show some little consistency. I have sometimes thought these appeals, obviously needed as facts prove, convey an oblique satire upon the church. We live in the sunlight of the new dispensation—when shall we begin to equal the liberality of the church in the wilderness! Ex. xxxv. 21—29. W. P. V.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Associate Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

EFFECT OF DELINQUENCY.

We publish the following extract from a letter received by one of our clerical friends, in order that our missionaries who neglect to forward their Statistical Reports to the Board, may see what effect their delinquency produces upon the active and liberal friends of the cause.

The Board have done all in their power to correct the evil complained of, but in vain. They have again and again called the attention of the General Assembly to the subject, but no action has been taken upon it by our supreme judicatory. If the Assembly would authorize and direct the Board to suspend the salaries of delinquents until they complied with their obvious duty, the evil might in a great degree at least be reformed. But in the absence of such authorization and direction by the General Assembly, the Board do not feel justified in applying such a remedy. It would, however, be much better if the missionaries would themselves freely and cheerfully comply with the rule requiring such reports, and we hope they will do so.

Dear Brother—I have been corresponding with Dr. Musgrave for the purpose of getting the name of some home missionary for whose family our ladies may make up a box of clothing. I have written twice, but we do not feel quite satisfied.

The first name given was of a gentleman for whom our ladies have already made a box. The second, Rev. ———, our objections to him are that his children are all large, and our ladies feel more interest in working for small children, and he has neglected to make his reports to his Presbytery and to the Board of Missions, according to the Annual Report of the Board of Missions and the Minutes of Assembly. Now it may be unjust, but we cannot feel the same interest in a man who seems to neglect such common obvious duties. Our ladies want to work for a man who gives fair evidence that he is labouring faithfully and diligently in the Master's cause. Now I want to ask you to take the trouble to go for me to the Missionary Rooms and learn the name of some good missionary, a faithful man; if he has a large number of small children so much the better.

I remain truly yours, in Christian affection.

INTERESTING CONVERSIONS.

Rev. G. W. Musgrave, D. D.

Dear Brother—Another quarter of service as Missionary of the Board on this field expired some two weeks since. Permit me, in the first place, to tender you my profound thanks for the tender interest you have manifested in me and my work. Nothing can be more encouraging to the heart of the missionary, whether in this or the foreign field, than a consciousness of the sympathy of those under whose direction he labours, and who assist in his support. And if "home missions" are so important as the great plea of the venerable Dr. Spring makes them, their friends and supporters may well bless God for being called to so precious a work, and they and their missionaries may well sympathize with each, in faith, in labours, and in hope that the city of their God shall be made glad through their instrumentality.

In addition to the good attendance upon the various means of grace and the earnest manner in which the truth is listened to, God has granted us the privilege of rejoicing over the hopeful conversion of an interesting youth about 21, and nearly fitted for college. He was brought up an Episcopalian, but has been under my ministry for two or three years, and is now thoroughly Presbyterian in his views and preferences, and hopes by the grace of God to prepare himself for the gospel ministry instead of the profession of law, as he had designed before he obtained hope in Christ. He is a young man of high integrity, of much energy, and of good gifts.

Soon after my last report, our communion season occurred; at which time a lovely young lady was received into the Church and partook of the emblems of her Saviour's death for the first and last time here on earth. She died about the middle of last month, firm in hope and peace, to the end. Thus you see our mingled lights and shades. Thus we have sorrow in our joy, and joy in our sorrow.

I remain truly yours in Christ, G. W. L.

A JOYFUL DEDICATION.

Dear Brother—My commission from the Board expired on the 15th inst. and my quarterly report should have been made at that time. The reasons for delay will appear as I proceed. The Lord had indeed been merciful to us, and I trust we feel it. Sickness has scourged our village very much during the season, and my own family has not escaped. For near a week I had the whole care of my household upon myself, and was permitted to sleep but about two hours at a time. And what seemed more trying, was the fact, that I had the pastoral care of two congregations. The minister of our sister church here, died, and I have until recently been the only minister in the place. But with all the labour and the sickness, in which I did not escape entirely, my labour has not been interrupted for a single Sabbath. Our attendance upon public ordinances has been quite encouraging, and our cause on the advance. Our prayer meeting has been very poorly sustained, although there seem to be apparent reasons for that. The spiritual state of the Church is and has been far from what it ought to be, but there seem now to be indications that God has not given us up to hardness of heart.

But I hasten to announce the completion of our work of edification. After a long and trying struggle, in the midst of every discouragement, and manifold hinderances, we at last completed our house of worship, and on the 23d inst. dedicated it to the worship of God. We feel almost childish over our success, and hope you will enjoy it as much as circumstances will allow. It is four years to-day since I came on a mission of the Board to this place, and found a church organization with nine members. God seemed to prosper the enterprise from the beginning, and about two years since we made a decided effort to build. We raised a subscription of $1500, and I gave my own note for $500, and we let the contract immediately for $1,900. But in October the contractor died, leaving the building but partly enclosed. In this condition it was kept out of our hands until the following March. During that period prices advanced so much that a contract for finishing the work could not be made at a less cost than the original one to do the whole work, and hence the great cost of our undertaking. The work was finished about the first of August last, and from that time to this, has been spent in furnishing and fitting up the house for occupation. Its size is 56 by 40 feet, with a projecting tower, making a vestibule of 14 feet. Its style is mixed, the Gothic predominating, and its finish "singularly tasteful," as all visitors have assured us. It will accommodate about 400 persons. It is to be heated by a furnace and lighted by ten globe lamps—carpeted throughout. The body and gallery with neat doubleply woollen carpet, and the pulpit platform with a rich tapestry. The internal arrangement is airy and convenient, and the taste manifested in the pulpit arrangements is striking. The day the house was dedicated we had a large attendance of interested worshippers, and we felt well paid for our labour and self-denial by the vision of happy faces. There was a debt of $250 over us for the furniture etc., and this was our only drawback. Our people had struggled so hard that we felt it impossible at present to make another effort. But the day following, the Presbytery met for my installation, and at the close of the services two of the brethren, urged on by others, determined to clear all debts. Brother ——— let loose a platoon of anecdotes which was perfectly irresistible, and in the course of fifteen minutes the whole debt was *paid*, and we all went home with light hearts and laughing faces. We have everything now save a bell, and we owe not a cent. By the kindness of personal friends, I was enabled to meet all of my own liabilities, though I had given half of my years' living towards the object, all that I expect for the last three months' labour is the amount from the Board, which you will please remit as soon as convenient.

REPORT FROM TENNESSEE.

Rev. and dear Brother—On the 5th inst., the first quarter of my present missionary year was filled up. The various, multiplied, and solemn duties of my station, as a minister and watchman on Zion's walls, have prevented me from making out my report until now. Although there is no epidemical disease among the people, yet there has been, for two months or more, a great deal of sickness in our midst. This sickness is of various types and character. I have been much employed in visiting. As well as I can recollect, I have been but one whole day at home in more than two months. One of our elders was confined nine weeks and then died. Two others of the eldership are ill at this time. Neither of them were able to attend our communion meeting on last Sabbath. I am endeavouring to improve these strokes of the Divine rod for good, telling the people that the Lord has just cause to plead a controversy with us, for our ingratitude, and unfaithfulness; that it becomes us to humble ourselves under his mighty hand. I trust that I see some evidences that a blessing is growing out of these afflictions.

I am still endeavouring to fulfil all the duties of a Pastor to the people of B——, as well as I can. I am giving all my time to them, generally preaching every Sabbath at B——. But I will occasionally preach round in the outskirts of the congregation. On last Sabbath I administered the Lord's supper there. The exercises, as usual with me, were continued four days. I enjoyed the assistance of a good brother two days, on the occasion. It pleased the Head of the Church to visit us with very heavy rains, on the Sabbath, which made the attendance very small. Yet, I trust and believe, the Lord was in our midst to bless. There was but one addition to the church, and that by certificate, but I hope the believers' graces were revived, and that they went to their several duties in life determined to be more faithful and consistent hereafter. I also hope there were deep, and lasting impressions made on the minds of non-professors. One evidence of this was, there were many more than usual returned to the house of the Lord on Monday. We had a crowded, solemn assembly. May the Lord pour out his Spirit in large measure upon us, and revive his work! I hope we feel our need of this, in some degree. In two days from this, I set off to R——, my former field of labour, to assist the brother now occupying that ground, with a sacramental meeting. I hope it may be a good time. There is there, as well as here, a serious drawback to contend with. A railroad is building close to each church, and in the midst of the people. I find it a heavy clog on the wheels of the gospel car. The facilities for money-making too much engages the attention of many. Nevertheless I put my trust in God, and am resolved to press forward. This state of things will pass off, in a year or two. It is matter of encouragement to know that He who is with *us*, the God of the church, is greater than the god of this world.

May the Lord continue to smile on the Board, and all its efforts to build up his kingdom!

Yours, in gospel bonds, H. M. K.

EXTRACTED FROM THE REPORT OF A MISSIONARY IN THE WEST.

A commission kindly granted to me by the Board of Domestic Missions came to hand lately, in due order by mail. The beneficent action of this Board is felt to a vast extent. It is the minister of good to the young and the old; to the poor and the wealthy; to the ignorant and the intelligent; to the deluded and the discerning; the thoughtless and the inquiring; the bold transgressor and the confirmed believer. As the clouds full of rain empty themselves upon the earth, so are individual gifts collected by its agency, to be distributed anew in double blessings upon givers and receivers. "Now, he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness."

A REFRESHING FROM ON HIGH.

Dear Brother—The third quarter of the current missionary year was filled up on the 5th inst.; and in compliance with the wise requisition of the Board I am called on to make a report of my labours. As heretofore, I am endeavouring to perform the duties of a pastor to the people of B——, as well as I can. I preach every Sabbath in the church, and frequently, in the evening, at some private house, where there are sick, or infirm persons; and sometimes in destitute corners, where they have no regular preaching. There has been nothing specially encouraging amongst us during the summer. Rather a discouraging state of things. But at our late sacramental meeting, which was continued for six days, we had, as we rejoice to believe, a season of refreshing from the presence of the Lord. It pleased the Head of the Church to own and bless his own word, preached in plainness and faithfulness to many. Professors had their graces revived. They were much quickened and comforted, and seemed to be filled with new life and zeal. Some twenty or more of the unconverted were deeply impressed with a sense of their sins, and their need of a Saviour. Five or six professed to find peace by trusting in Christ. I received none into the communion of the church, as I am not, in general, in favour of hasty admissions. Our meeting was, on the whole, encouraging, and I hope profitable.

Our little Sabbath-school is still kept up, and pretty well attended. I hope it will do much good, though it is but small. Several of the scholars were among the anxious, inquiring what they must do to be saved; and three of them amongst those who professed a hope in the Saviour. H. M. K.

SUCCESS OF AN IMPORTANT MISSION.

Rev. and Dear Brother—This day terminates another quarter of labour, and also another year of labour under the appointment of the Board. Your first commission was given to me three years ago. I am constrained to look back over those three years. To me they have been years of toil and anxiety, peculiar to such an enterprise as that in which I have been engaged. At the call of the Board, I came to ————, not to take charge of a congregation already gathered, but to gather a congregation and organize a church. I landed here, a stranger to all the people, with but one man to sympathize with the object of my mission. You may imagine the difficulties attending an enterprise under such circumstances. Whilst labouring to preach the gospel fully, and minister to the little flock gathered, my main efforts have been directed to the erection of a good house of worship. Some six months of my time, in all, have been spent in collecting means from abroad for this purpose. I have been enabled to raise about $4000, and a like amount has been raised here. Our church is now built, and we are worshiping in it. It has cost more, and is a better church than any other in ———, and is paid for as far as finished. Our congregation is more than double what it was three months ago, and is increasing every week. The number of members is gradually increasing, though we have as yet but twenty-three.

Thus the foundation is laid, and a permanent and important beginning secured in this growing city. When I review these things, I am filled with thanksgiving, in the midst of all my discouragements, and bless the Great Head of the Church that he ever directed my steps hither.

Although worldliness abounds among professors of religion here, and wickedness stalks abroad in our midst, I am enabled to believe that God has better things in store for us, and that he will yet own our poor efforts for the promotion of his own cause, and the salvation of souls. Since my last report we have had one communion. Three were added to the church; two by letter and one on profession of faith. Our next communion will be on next Sabbath.

Praying that the Lord may prosper you in all the field under your care, and lay bountifully to your hands both men and means, I am yours, in Him,

J. G. R.

ATTENTION TO THE YOUNG.

Dear Brother—I have just been brought, in the good providence of my heavenly Father, to the close of the first quarter as a missionary acting under the care of the Board of Missions of our Church; and according to directions, seat myself for the purpose of writing the report of my labours in the churches of ——.

I have been engaged in preaching the gospel of Jesus Christ to the people of these two churches for six months past, and these, together with the church of, —— combine my field of labours. Constituted as this field is of three churches, and lying at some distance from each other, it requires much labour, and frequent absence from home; yet I have the pleasure of reporting that my health has been quite good, and, if anything, much better by the experience of travelling, than when I was settled over but one congregation.

E—— church had been vacant for about three years, and the Presbytery found a difficulty in getting a man to occupy the field.

During the period that it remained vacant, many members left its bounds for other parts of the far West, others became discouraged, and for a time abandoned all hope of securing the services of a minister to break unto them the bread of life.

I commenced my labours last fall; the prospect was very dark, and I felt like looking out for a more inviting field. But persuaded by a few brethren I consented to remain until spring. I entered into the work praying for the Divine blessing; and feeling that God was able to cause light to shine out of darkness, and to water the little vine by his Holy Spirit.

The church edifice was in an unfinished condition, being without pews, and otherwise out of repair. Other denominations had the spirit of enterprise about them, and had erected beautiful and tasty houses, with excellent interior accommodations. I felt that without something being done to complete our church edifice, and to arrrange it with some taste, so as to contribute to the comfort of the people, other churches would draw the masses, and thus leave us to pine and die away.

After some months had passed away, I pressed upon the members the great necessity of repairing and remodeling the house. Without any hesitation they coincided with me, and without any difficulty the money was raised, the work let, and now we have a large, comfortable, neat and well-seated house to worship our God and Saviour in.

I also established a Bible class, which is composed of 20 young ladies and gentlemen. We spend one hour upon Saturday afternoon in our examination of the Scriptures. The class takes some interest, but not as much as I should desire. On Sabbath, during intermission, I meet with the children, and question them in the Shorter Catechism—and the smaller ones in the Introduction to the Shorter Catechism. After which I spend a short time in lecturing to them upon the importance of seeking religion.

I have already seen the first fruits of my attention to the children. A little girl only 12 years of age, was impressed, she became exceedingly concerned; she gave herself to prayer, and asked her parents to pray with her. We conversed with her, prayed with and for her, and at our last communion, she giving evidence of a change of heart, we admitted her upon profession of faith to the communion of the church. She gives evidence of a deep-toned piety, and her walk is very exemplary.

I am now more than ever convinced of the great necessity of attending faithfully to catechetical instruction. I fear that in this age of progress, we who minister at the altar of God, are too apt to forget the "lambs of the flock," and depart in a great measure from one of the earlier practices of the church, in failing to impart instruction to the young from our Catechism.

Since I entered upon this field I have admitted seven by examination and one by certificate.

My congregation on Sabbath, since our house has been repaired has nearly doubled itself. My prayer is that God would visit us with his mercy drops. May I not ask your prayers for the outpouring of the Spirit upon this field.

With sentiments of regard, I remain yours in Christ. L. A. B.

REPORT OF A MISSIONARY IN VIRGINIA.

Rev. and Dear Sir—As to my work in my field of labour I must make a report barren of incidents that are peculiarly interesting. The preaching of the gospel at the regular times and places has been kept up, and the attendance—generally speaking, has been good. In addition to the preaching by the minister from the word, God by his providence has been speaking loudly in the bounds of the congregation. The people in that congregation have been greatly afflicted by the prevalence of a disease which has been unusually fatal; many families have been called to mourn over the removal from time to eternity of more than one of the beloved inmates of their families. One, two, three in a family, and in one family as many as four within a few weeks have been torn from the embrace of affection to rest in the house appointed for all living. In the case of one—a wife and mother—who had long been contemplating attaching herself to our beloved branch of Zion, the pale monster death, though he came arrayed with much terror, yet was deprived of his sting. She was enabled even in the grasp of the "king of terrors" to triumph. She expressed herself as desiring to live, only that she might serve God upon earth, and by a godly walk and conversation recommend the religion of Christ to others—but said that she was entirely reconciled to die. She was very anxious, I was told, but a short time preceding her death, to have a minister sent for, that she might connect herself with the church, and have an opportunity of partaking of the sacrament of the Lord's Supper; but I was absent at that time at the meeting of the Presbytery, and she was unwilling that any preacher but a Presbyterian should be called in. I had conversed with her some time previous to her death, and she seemed to give evidence of having passed from "death unto life." She seemed to be harassed with doubts—she said that she had not lived up to her privileges—that her life had been very unprofitable, and that she had slighted the Saviour. I endeavoured to convince her of the willingness as well as ability of the Saviour to receive even great sinners, and that his voice even to her was "come unto me, labouring and heavy laden as you are, and I will give you rest." I tried to tell her what faith was—that it was trusting Christ, that it was believing the promises of Christ. I hope by the grace of God that I was enabled to remove her doubts, in pointing out to her the free grace of Christ. I feel grateful to God that I was in any way of service in preparing her for her last conflict. And if, as I humbly hope, she is now enjoying the reward of the righteous, and has entered upon the "rest that remaineth for the people of God," and I have been in any way even the most humble instrument in preparing her for so exalted a destiny, to God I would ascribe all the praise. I think that God's voice, with which by his providence He is speaking to this congregation, has in some instances at least been heard. We hope that some have heard "the rod and Him who hath appointed it," and been led to think seriously of "preparing to meet their God."

As this report closes the account of one year's labour among this people, I will say, in looking back, I hope that our cause has been somewhat prospered. We have had no special outpouring of the Spirit of God, yet I cannot but hope his influences has been felt upon the hearts of many of the young in our bounds. We have no very great encouragement to hope that our churches will *speedily* become self-sustaining churches; but there is I think a very slight improvement manifesting itself in this respect. Our people need very much to be trained to the "grace of giving." We expect to have a sacramental meeting at ——— shortly, when I hope to present the claims of Domestic Missions, and take up a collection for that Board. How we shall succeed remains to be seen. I hope by the assistance of the Board to continue to labour here, and by God's grace endure patiently our discouragements, and in the faithful discharge of duty, leave it to his sovereign pleasure to grant us immediate success or not, as seemeth good in his sight. That he may grant me, whether successful or not, grace to be "faithful unto death," is my humble prayer for Christ's sake. S. H.

REPORT OF A MISSIONARY IN PENNSYLVANIA.

I have so recently sent you a report of the state of things during the past ecclesiastical year, that little remains to be said in this my second quarterly report.

Since my last quarterly report, we have had a sacramental meeting and a series of evening services connected with it, which were not only interesting and pleasant, but, as I sincerely believe, resulted in good and lasting impressions. Two were received into the church, one on certificate, the other a young lady, the daughter of pious parents, and a very faithful and efficient helper in the Sabbath-school, on the profession of her faith in Christ. A number with whom I had special conversations, freely acknowledged their sinfulness, and expressed earnest desires after the salvation of the gospel;

and at our inquiry-meeting, held the day previous to our communion, a young gentleman, the head of a family, one of our most respectable and prominent merchants, and who has uniformly manifested the deepest interest in the external prosperity of the church at least, and has been a constant and attentive hearer of the preached word, came to seek instruction and guidance in the things pertaining to his peace. He has since taken a class in the Sabbath-school, which he could not before be persuaded to do, and a change of views and feelings seem to have passed over him. His wife has long been interested for herself, and other members of the same family have shown tenderness and earnestness in religious duties; and we have every reason to believe that God by his grace will incline and prepare them for a full consecration of themselves to his service. The work of building up a Presbyterian church here is necessarily slow, but I think it is sure, under the administration of a faithful and prudent man of God. The greatest difficulties have been mastered; the church may be said to be out of debt; and there is a permanency and kind feeling which argues well for the future, provided the services of the sanctuary and Sabbath-school, and social meeting, are not broken in upon for too long a period. The church will require the assistance of the Board for a year or two; after that, unless all reasonable calculations shall prove groundless, they will be prepared to become self-sustaining.

I have felt it my duty to visit the church to which I have been called in ———, with a view to settlement. I desire therefore that my connection with the Board should terminate after this report. I hope, however, to secure a successor before I leave, and trust the Board will be as liberal to him as they have been to myself.

With fraternal regards, and earnest wishes for the greatly increased prosperity and success of the cause of our common Lord and Saviour,

I am yours, &c. J. O. S.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of June, 1855.

SYNOD OF ALBANY.

Pby of Troy.—Troy Second ch, a balance	$11 51
Pby of Albany.—Princetown ch 29 35; Kingsboro ch, from Mrs Amelia Potter, 15	44 35
Pby of Columbia.—Jewett ch	30 65

SYNOD OF BUFFALO.

Pby of Rochester City.—Williamson ch 6; Parma and Greece ch, from S M K, of West Greece, N. Y., 3	9 00

SYNOD OF NEW YORK.

Pby of Hudson.—Goshen ch	10 00
Pby of North River.—Church of the Highlands	9 68
Pby of Bedford.—Poundridge ch 30; Croton Falls ch 8 50; North Salem ch 6 13	44 63
Pby of Long Island.—Jamaica ch 78 75; Sag Harbor ch 55 55; Islip and Huntington South ch 20	154 30
Pby of New York.—Brooklyn First ch 496 86; Newtown ch 52; University Place ch, N. Y., from several ladies 22	570 86

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Westfield ch	7 00
Pby of New Brunswick.—Freehold ch 24 09; Mt Freedom ch, from Ab'm Seward, 3	27 09
Pby of Newton.—Blairstown ch 25; Stillwater ch 25 05; Stewartsville ch 60, of which 50 to con ALEX. REID an hon mem, and 10 in part to con Levi Janvier	110 05
Pby of Raritan.—Solebury ch 14, less 3 50 for *Home and Foreign Record*	10 50
Pby of Susquehanna.—Wysox ch 4 71; Friendsville ch 3	7 71

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Sixth ch, Phila., 200 35; Tenth ch, Phila., from two members of the Bible class of PAUL T JONES, Esq., to con him an hon mem of the Board 50, and from Miss Tate 10=60; Union ch, Phila., 12 17	272 52
Pby of New Castle.—Doe Run and Coatesville chs	33 00
Pby of Donegal.—Pequa ch addl 10; Middle Octorara ch 60, of which 50 to con Rev JOSEPH M RITTENHOUSE an hon mem, and 30 75 from the Fem Benevolent Society	70 00
Pby of Northumberland.—Sunbury ch 6; Mooresburg ch, Fem Miss Soc 11 12	17 12

SYNOD OF BALTIMORE.

Pby of Carlisle.—Bedford ch, a balance	1 00

SYNOD OF WHEELING.

Pby of New Lisbon.—Deerfield ch, for the benefit of the coloured people south	15 00

SYNOD OF OHIO.

Pby of Zanesville.—Hebron ch 7 32; Brownsville ch 13 13; Madison ch 14	34 45
Pby of Wooster.—Wooster ch 44 70; Green ch 4 32, of which 3 from Mr Thomas	49 02

SYNOD OF NORTHERN INDIANA.

Pby of Fort Wayne.—Eel River ch	2 50

SYNOD OF ILLINOIS.

Pby of Peoria.—Prospect ch 13 10; Princeville ch 8; Peoria First ch 37 65	58 75

SYNOD OF WISCONSIN.

Pby of Dane.—Westminster ch (Mineral Point) mon con colls in part	15 00
Pby of Winnebago.—Weyauwega ch	16 00

SYNOD OF IOWA.

Pby of Iowa.—Round Prairie ch	10 00
Pby of Des Moines.—Knoxville ch	3 00

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Point Pleasant ch 11; Oak Grove ch 13 10; Kanawha Salines ch 13	37 10
Pby of West Hanover.—Draft on the Treasurer of Presbytery	1000 00
Pby of Montgomery.—Rock Spring ch	7 80

SYNOD OF NORTH CAROLINA.

Pby of Orange.—Newbern ch, mon collections	50 16

SYNOD OF SOUTH CAROLINA.

Pby of Harmony.—From the Treasurer of the Presbytery	400 00

SYNOD OF GEORGIA.

Pby of Hopewell.—Sundry chs (names not given)	500 00

SYNOD OF ALABAMA.

Pby of Talladega.—Marble Spring ch	25 50

SYNOD OF MISSISSIPPI.

Pby of Louisiana.—From an elder at *Nashville*, church not named	9 00

SYNOD OF MEMPHIS.

Pby of Western District.—Nut Bush ch	23 00
	$3697 25

MISCELLANEOUS.

Rev P E Bishop, Guthriesville, S. C., 40; Rev Jacob Schwartz, Franklinville, Iowa, 1 25; Margaret J Stewart 5; H H Horner, Lima, N. Y., 1 50; Mrs Jane Rose, Philadelphia, for Minnesota, 20; Missionary, Bible, Tract, and Education Society of Princeton Theol Seminary 11 50; A Friend, Madison, Ga., 1 25; E B Fuller, Esq., Trenton, N. J., to con Miss JANE E COTTON, Miss H MARIA PHELON, ALBERT COTTON FULLER, and HENRY FULLER hon mems 200; Family Missionary Society of T A Godfrey of Tremont, Pa., 5; Rufus Young, Lexington, Mo., 5; Eliza E. Townsend, Painted Post, N. Y., 25; Mrs Z Sweetland, Cazenovia, N. Y., 10	325 50

LEGACY.

Balance of Legacy of Miss Nancy Hinsdale, late of Troy, N. Y.,	5 80
Total,	$4028 55

S. D. POWEL, *Treasurer.*

CHURCH EXTENSION FUND.

Receipts at the office of the Board of Missions during the month of June, 1855, for the Church Extension Committee at St. Louis, Missouri.

Pby of Newton.—Greenwich ch	28 00
Pby of Philadelphia.—Tenth ch Phila., addl from Miss Hoge	5 00
Pby of Des Moines.—Knoxville ch	2 00
Pby of Chickasaw.—Water Valley ch	15 00
Pby of South Alabama.—Marion ch 15 70; Fairview ch 25	40 70

MISCELLANEOUS.

Sundry persons at different times for a German mission ch at Cincinnati, Ohio	14 50
Total,	$105 20

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of June, 1855.

SYNOD OF WHEELING.

Pby of New Lisbon.—Brookfield ch 3 50; Clarkson ch 5 50; Hanoverton ch 5 41; Bethesda ch 14 28; New Lisbon ch 27; Salem ch, in part, 13; Madison ch 6; Long's Run ch 11 55; Newton ch 8 25	$94 49
Pby of St. Clairsville.—Beach Spring ch	31 00

SYNOD OF PITTSBURGH.

Pby of Redstone.—Tent ch, Ladies' miss soc, 1 50; Sewickley ch 14, less discount 20 cts, 13 80; George's Creek 10	25 30
Pby of Beaver.—Neshanock ch 32; New Castle ch 25; Darlington ch, in part, 3 80; Westfield ch in part, 11 65; Little Beaver ch, Ladies' Miss Soc, 20 43	92 88
Pby of Allegheny City.—Bridgewater ch add'l 2; Manchester ch 20	22 00
Pby of Blairsville.—Pine Run ch 5 50; Glade Run ch 4 50; Gilgal ch 6 00	16 00
Pby of Allegheny.—Glade Run ch	5 97

SYNOD OF OHIO.

Pby of Wooster.—Sugar Creek ch	17 71

MISCELLANEOUS.

Rev and Mrs Stewart, Wooster, O., 5; Mrs McLaughlin, Steubenville, O. 12 50; Hon Wm Curll, Curllsville, Pa., 9 75	27 25
Total,	$332 60

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of June, 1855.

SYNOD OF CINCINNATI.

Pby of Miami.—Lebanon ch 55; Middletown ch 15	70 00
Pby of Chillicothe.—Salem ch	11 00
Pby of Cincinnati.—4th ch Cincinnati 2 43; Springfield ch 31 41	33 84
Pby of Oxford.—Seven Mile ch 15; Miss Sallie E Say, Oxford ch 20	35 00

SYNOD OF INDIANA.

Pby of Madison.—Mrs Jannet Lee, South Hanover ch 1; 1st ch Madison, ann coll 75 15	76 15
Pby of White Water.—Mt Carmel ch, Mrs John Wynn	5 00
Pby of Palestine.—Wabash ch 5; Pleasant Prairie ch 9; Hebron ch 12; Decatur ch 3 45	29 45

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Equality ch 7 50; Sharon ch 8	15 50
Pby of Sangamon.—Petersburg ch	59 25
Pby of Schuyler.—Schuyler Pres coll 10; Edwards ch 5; Miss Lyle Wolf, Monmouth ch 5	20 00
Pby of Rock River.—South ch Galena 166 59; Andover ch 7 50	174 09
Pby of Chicago.—Earlville ch 30; Rockford ch addl 1 38	31 38

SYNOD OF KENTUCKY.

Pby of Louisville.—Owensboro ch addl 17; Mrs Elizabeth Morton, Mulberry ch 50; Shiloh and Olivet ch bal 12 25	79 25
Pby of Ebenezer.—Catlettsburg ch	8 00

SYNOD OF MEMPHIS.

Pby of Western District.—Eaton ch 7 15; Zion ch 5 50; Yorkville ch 5; Drysburg ch 5	22 65
Pby of Chickasaw.—Zion ch 23 10; Two members in Harmony ch 11; Wm L Thomson, Esq, Saltillo 5; Two members of Hopewell ch 10; College Hill ch 22, coloured persons in College Hill ch 70 cts; Oxford ch 10; Sarepta ch 6 60	88 40

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Rev Edward Wurts, Grand Gulf	20 00
Pby of Louisiana.—Mrs DICKINSON, Plaquemine ch, to con self life mem 100, sundry persons in Plaquemine ch 14; JOHN MCKOWEN, Esq, Jackson ch to con self hon mem 60	174 00
Pby of Tombeckbee.—Mrs Read, Waholock ch 2 50; Young Ladies, Paulding ch 3 50; Mr McNair, Carolina ch 1; Starkville ch 12; Friendship ch 3 35; Mount Zion ch 16 65; Bethel ch 31; Columbus ch 97 15; Mrs S A BUCHANAN, Columbus ch, to con self hon mem 50; Aberdeen ch, in part to con Rev J Bardwell hon mem 40 70	257 85

MISCELLANEOUS.

A friend in Ohio 2; Venum Settlement ch, Ill., 3 25; Bloomington ch 3 50	8 75
Total,	$1219 56

A. DAVIDSON, *Treasurer.*

The sum of $26, credited last month to Roscoe ch, Ill., should have been Willow Creek ch, Ill., and the $5 from Rev. J. Ustick, Roscoe, should have been Rev. J. Ustick, Willow Creek ch, Ill.

Also $35 bal. to con Rev. W. K. Talbot an hon mem, credited in April to Walnut Grove ch, should have been Walnut Grove ch $15, and Osceola ch, Ark., $20.

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
James Wood, D. D., *Associate Corresponding Secretary.*
William Main, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to William Main, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

THE BEST SIGN OF A CALL TO THE MINISTRY.

"William Jay mentions the case of a young man who thought he was called to the ministry. The thought originated with himself; neither his pastor nor the church knew anything about it. The young man, however, must needs consult somebody, and calling upon Mr. Jay, he was directed to an 'older authority.' This was a man of blunt, straightforward manner. The young man sought an interview with him; told him that he had been for some time satisfied of his call to the ministry, and asked his aged adviser what he deemed the best sign or evidence of a divine call to the work. 'Sir,' said the sage, 'what I should deem the best sign or evidence would be a man's not thinking of it, but considering himself the last person in the world God would select for this purpose; and who, if God came for him, would be found, like Saul, "hid among the stuff," and requiring an effort to draw him out.' We commend this incident to the attention of those who imagine themselves called to the ministry, while no corresponding conviction seems to be wrought in the church."

Such a case as is presented above, though it sometimes happens, is comparatively rare. Where it occurs, the course here indicated is the proper one. A call to the ministry is not miraculous, but through the church. Hence, however strong may be a young man's impression that he ought to preach the gospel, if his religious acquaintances think otherwise, he has reason to hesitate; and if his Presbytery discourage him, the evidence would, in general, be conclusive that he has been labouring under a mistake with regard to his duty in this particular.

But there is another side to this question. As a general thing there is less occasion practically, for the Church to rebuke the officious and self-conceited forwardness of young men who offer themselves uncalled to the sacred office, than to seek out those who are "hid among the stuff," and are indisposed to engage in a work for which they possess the requisite qualifications. Some are diffident and unassuming, and for this reason are not inclined to take the first step toward entering an office, the responsibilities of which weighed so heavily even on the Apostle Paul, as to draw from him the solemn interrogatory, "Who is sufficient for these things." The church is not to wait for such to offer themselves, but must propose the question to *them*, and remove from their minds those objections which a mistaken humility has interposed to prevent them from performing their duty in this respect.

Others again are "hid among the stuff" from secular considerations, and need to be addressed faithfully and earnestly by their Christian brethren, on the claims of the gospel ministry, as compared with secular avocations. One needs instruction; a second to have his conscience aroused; a third a more fervent and elevated tone of piety; and the want of some one of these may be the main obstacle in the way of their seeking the gospel ministry. Parents, elders, pastors, teachers and professors, are the persons whose positions are peculiarly favourable for reaching these cases, and if through their neglect such young men are not brought into the ministry, will not the Head of the Church hold them responsible for the deficiency of the ministerial supply which may result from this omission of duty. While therefore we ought to caution those who without sufficient reason think themselves called, we must remember that those who are called, are usually brought forward by the agency of religious advisers, and that advice if not sought for by them should be volunteered by us, accompanied by such encouragement as the circumstances may require.

FREE CHURCH OF SCOTLAND.

The Free Church of Scotland has adopted the policy of a *plurality of Theological Halls* by a large majority. In addition to the "New College" at Edinburgh, provision has been made for a Theological Hall at *Aberdeen*, and a large sum of money has been offered by an individual, and accepted by the Assembly, towards establishing a Theological Hall at *Glasgow*. It would seem that Aberdeen and Glasgow, or the North and the West, had united in carrying these measures against the efforts of the advocates of an opposite policy. Considerable excitement has prevailed in the Free Church for the last three or four years, on the subject. Dr. Cunningham has resisted the attempt to establish new theological institutions, chiefly on the ground of depreciating the standard of Theological education.

The following are the reasons of dissent, entered upon the Minutes of the last General Assembly, on the part of Dr. Cunningham and his party.

We, the undersigned members of the General Assembly, dissent from its deliverance of the 30th May 1855, converting the overture anent theological education at Aberdeen into a standing law of the Church, for the following reasons:—

First, Because the whole of the discussion to which the overture, now converted into a standing law, has been subjected, has contributed to make it clear and certain, that the overture involves a violation of the spirit of the adjustment of 1850, and a *declension from the right standard of theological education.*

Second, Because the history of the proceedings which have now terminated in the passing of this law, affords sufficient evidence that the questions involved in it, connected with theological education have been determined, not by an impartial examination of their own proper intrinsic merits, but by a regard to collateral and adventitious considerations, and thus furnishes good ground to apprehend that the retrograde movement in this department now commenced will continue to advance and to inflict increasing injury upon the Free Church.

NEW CANDIDATES.

The number of *new candidates* received by the Board of Education for the months of May and June is 17. The number received during the corresponding months of the previous year, was 12.

HINTS TO CANDIDATES.

Fixed Ministrations.—The system of every well regulated Church is a system of fixed ministrations. For the lighter services of the pulpit; for social prayer and exhortation; generally, for the more public exercises of religion, an itinerant ministry, although with the exception of *missionaries*, far inferior in labour, in care, in self-denial, in responsibility, may get along and be popular. But for sound exposition of the Scriptures; for "giving to every one his portion of meat in due season;" for training up the youth; for coercive and preventive discipline; for carrying both the law and the gospel home to every man's business and bosom; briefly, for binding up and consolidating the invaluable interests of a Christian community, there is no adequate and no appointed means but a *stated* ministry. Without it, there may be *preachers* in abundance, *pastors* there can be none.

This broad and obvious distinction is recognized in the form of a call, customary in our churches, which, taking for granted that a minister is to *preach*, lays the principal stress upon his pastoral character. True it is, that no man can be a scriptural pastor, who does not "feed his flock with knowledge and with understanding;" but he may provide their weekly food, plenty and good, and yet lamentably fail in his pastoral work.

For my own part, the longer I consider the nature and design of the Christian ministry, the more does the importance of those functions which are termed *parochial duty* rise to my view. I am persuaded that, without them, no congregation can permanently flourish, nor any pastor be permanently comfortable. There are a thousand avenues to conviction, which no public instruction can enter, a thousand difficulties to be solved, which the pulpit cannot reach. There is an adaptation of general truth to particular circumstances, fit only for the private walk or the fireside. There is a correspondence between doctrine preached and exemplified, which forces its way silently, but most effectually, to the heart. By pastoral vigilance and prudence, abuses are to be checked and scandals prevented, which when permitted to ripen for judicial cognizance, are often beyond remedy.

It is of unutterable moment to couple, in the early associations of children, the idea of their minister with that of a spiritual father, and of their own relation and duties to the Church of God, which is impossible without frequent and affectionate intercourse. The want of this is the most fertile secondary cause of that absurd contradiction which reigns among the Churches, treating our baptized youth as if they were mere heathens. The feeble are to be strengthened, the lame to be healed, the wanderers to be hunted up and brought back; the drooping spirit is to be cheered, the thoughtless spirit admonished, the impetuous spirit restrained. The presence of a faithful pastor refreshes the soul of labour, and sweetens the crust of poverty. His voice smoothes the bed of sickness, and mitigates the rigour of death. In short, his people expect from him numerous *attentions* which allow of no substitute. They furnish an irresistible argument for rich preparation before he begins. He will find it a hard effort to make up deficiency afterward, and not withhold them. Yet, withhold them, and affection, the basis of confidence and of usefulness, gradually wears away. Talent may inspire admiration; it will certainly command respect; but it cannot extort love. On the other hand, there is nothing which men resent more promptly, forgive more reluctantly, and forget more slowly, than neglect. You may deny their requests; you may expose their errors; you may reprove their faults; but neglect them you may not. The civilities of life and the friendly exterior may remain, but you shall find, on the first decisive experiment, that the power of their affection is gone. They always feel themselves neglected when the parish services of their minister are not rendered. Whether the neglect be real, or only apparent; whether there be just cause or not for the omission, are questions which may have some influence on the progress of things toward this result, but will very slightly, if at all, vary the result itself. The services are not rendered, and that is enough. This night does my own experience seal the truth of my remark.—*Dr. J. M. Mason.*

Making the most of Time.—The excellent author of "Life in Earnest" gives four expedients by which we may make the most of time.

The first he mentions is *Economy*, that is, collecting the scattered fragments of time; this he calls "gleaning up its golden dust—those raspings

and parings of precious duration, those leavings of days and remnants of hours which so many sweep out of existence." Perhaps few are aware, unless they are among those who thus redeem time, of the extreme value of these smaller proportions of our "life's short day." I have known some persons who have acquired a language, in the intervals of time that others were wasting without a thought; and it is recorded of Dr. Burney that he made himself master of both the French and Italian languages during the short journeys he was called to make when giving his instructions as a professor of music.

The second expedient mentioned by Hamilton is *Punctuality*. Of the importance of this few persons are unaware, and yet how many are satisfied to come short of the requirements! To be a few minutes too late for any important appointment, or to fulfil some onerous duty, has often occasioned distress and sorrow, afterwards irremediable.

Method is the third expedient, and is one of the most important things to cultivate, if you hope for success in your studies, or in your path through life.

As I shall have occasion again to refer to these subjects in connection with their bearing upon your studies, I shall at present only mention the fourth requisite, which is *Promptitude*, as opposed to procrastination. This is a quality essentially belonging to an earnest person, and upon your cultivation of it will materially depend your decision of character. To act at once when our duty calls us forth, is sometimes difficult, but necessary; and it is not only in undertakings of magnitude that you are to exercise promptitude, it is important you should bring it to bear upon all parts of your daily life.—*Mrs. Frison's Hints for the Earnest Student.*

Opposition.—"A certain amount of opposition," says John Neal, "is a great help to a man. Kites rise against and not with the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition. Opposition is what he wants, and must have to be good for anything. Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching or quailing, strips himself in the sunshine, and lies down by the wayside, to be overlooked and forgotten. He who but braces himself to the struggle when the wind blows, gives up when they have done, and falls asleep in the stillness that follows."

"They shall mount up with wings, as eagles."—'Tis said the eagle, when clouds betoken a storm, rises into the upper air, and resting on its wings, looks calmly down upon the warring elements. This beautiful fact is referred to by our Heavenly Father. Why has he told us this story? Has it a moral? O child of God, have thy cherished plans been crossed—thy loved ones taken from thee—"the friend, as thine own soul," become estranged? Have thy motives been misjudged, and those who should befriend thee become thine enemies? Read again. "They *shall* mount up with wings, as eagles!" Does that smothered sigh say, "O, that I had wings?" Ah! little one of Christ, thy wings are folded, and these disturbing influences are but to make thee *stretch* them. What hast *thou* to do with despondency? Rise heavenward, and resting on the "wings of faith," look calmly down upon conflicting elements!

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

THE COMPARATIVE SAFETY OF COLLEGE LIFE.

A great deal has been said and written on the temptations and dangers of college life, and many parents, in consequence, have been deterred from giving their sons a liberal education. It is no part of this communication to deny that serious dangers do exist, but to show that students, especially in our religious colleges, are *comparatively* safe. I say *comparatively* safe, because in *all* situations and employments in life, there are temptations and dangers. We live in a fallen world. We are ourselves fallen and sinful beings, and our only hope and security is in the pardoning mercy and preventing grace of God.

1. Students in colleges are comparatively safe, because of the habits of *industry, regularity* and *system* which the system of college life is calculated to induce. They are required to rise at an early hour n the morning, and be present at prayers and reading of the Holy Scriptures in the chapel; to prepare and recite, at least three lessons daily from approved text books, and to be present again in the evening at the chapel for prayers and reading of the Scriptures. There is something definite to be done every day, and at stated times, in accordance with the most wise and established methods. The process gone through is a *system of education* sanctioned by the highest intelligence, wisdom, and piety of the country; and if the student fails to acquire habits of industry, regularity and system, during the four years he is in college, it may be seriously questioned if he would have acquired these anywhere else.

2. The character and influence of their teachers render the condition of students in college *comparatively* safe. Our presidents and professors in colleges are generally graduates themselves. They have passed through the temptations and dangers to which the students are exposed, and have known from experience and immediate observation the trials and difficulties which beset their path. This is an important consideration; and when we add to it, that the presidents and professors are also generally *Christian* men, who not only know the dangers to which their pupils are exposed, but who will be moved by the highest motive to guard and protect them, we feel that here is a great source of security. There are times when the heart of the student seems to be laid open to his instructor, and he is almost permitted to place on it the stamp of virtue and piety. The constant exhibition of kindness and consistent piety by his instructors cannot fail to make a deep and permanent impression on the mind of the pupil. Where can a parent have greater security for the morals of his son away from home, than in the character and influence of our own presidents and professors in college? They are there to watch over him, to counsel him, to guard him from evil, to discipline and incline him to good, and, if possible, to establish his mind in virtue and inspire him with a love of holiness. They have the very best opportunities and qualifications for doing this work. They are daily with the students, and constantly watching for their souls as they who must give account.

3. The character and influence of their fellow-students render their condition in college *comparatively* safe. I do not deny that there are some in all colleges whose influence on others is decidedly bad; but I think it may safely be affirmed as a general thing that their morals were corrupt *before* they entered college. They may succeed in ruining some; but in all probability they would have ruined more elsewhere. Besides, being under the constant watch and discipline of wise and good men, if there be not a prospect of reformation, they will not permit them to remain in college.

What I mean to affirm is, that the studies and pursuits and objects of young men in college are higher and nobler and safer than they are in most other conditions and pursuits in life. It is stated by Professor Tyler in his excellent work on "Prayer for Colleges," that about one-third of the students in the New England colleges are professors of religion. Now, where can a father send his son into any business community in which one-third of all who compose it are professors of religion? and where most of the remainder are intelligent, high-minded and virtuous? and where vice and immorality are so carefully watched and so generally expelled?

4. The frequent and powerful revivals of religion render the condition of the students in college *comparatively* safe. In some colleges they are much more frequent than in others; but on an average, they are said to occur at least as often as once in four years. Hence a young man in a New England college will probably pass through one, at least, of these seasons of refreshing from the presence of the Lord and the glory of his power. And when we reflect on the impulsive and sympathetic feelings of young men thus associated, we do not wonder that these revivals are often attended with great power and lasting results. A young man who can pass through one of these seasons in college and not yield his heart and life to the Lord Jesus Christ, can have but little hope of ever being reached by the Divine Spirit elsewhere. We would not limit the Spirit of the Lord; but we confess that we have but very little expectation that a young man who has passed through his college course, who has resisted the Holy Spirit, the counsels and prayers of his instructors and pious associates, will ever be placed in so favourable circumstances again, for experiencing the regenerating grace of God. It is possible, all things are possible with God; instances have occurred; but the probabilities are all the other way; there is almost a moral certainty that the young man will lose his soul.

In view of this subject, we think that no father should be deterred from sending his son to college through any apprehension of its dangers and temptations; and that he should consider it one of the safest and most desirable places to which he can send his son away from home.—*Independent.*

PRESBYTERIAL ACADEMIES.

PRESBYTERY OF PADUCAH.

The Presbytery of Paducah met at Salem on the 12th of April.

The establishment and endowment of a Presbyterial Academy was a subject which engaged the attention of Presbytery at its first meeting, twelve months ago, and a committee was appointed to take the matter under advisement, and report at the next meeting. Accordingly, in September last, the committee reported that the establishment of such an institution was not only "desirable but practicable." Whereupon a committee was appointed to receive proposals from such places as might desire to secure its location; and when we met at Salem, it was finally determined to locate the school at that point.

To this conclusion we were brought, from the fact that the inhabitants of that place, and the entire county of Livingston, had manifested a zeal and displayed a liberality which were worthy of all praise.

Another consideration, and that by no means an insignificant one, which determined the action of Presbytery, was, that Salem is a quiet village, freed from all those sources of temptation which prove the ruin of so many of our youth. The removal of the county-seat from that place to Smithland, took away coffee-houses and groceries, and all the noise and rioting usually attending elections. Besides, the surrounding country is fertile, and the people intelligent, liberal, and devoted to the cause of education.

The following Board of Directors were chosen by the Presbytery, viz.

To serve one year—Chas. A. Campbell, J. G. Hamilton, and J. Wheeler.

To serve two years—J. P. Riddle, Jas. Nash, and H. M. Witherspoon.

To serve three years—J. Hawthorn, Joseph Watts, and S. R. Campbell.

To the Academy belongs a large brick building which has been used as a tavern, with between 160 and 170 acres of excellent land. These premises, together with the farm, can be occupied and used by the Principal of the Institution.—*Presbyterian Herald.*

PRESBYTERY OF KASKASKIA.

This Presbytery met at the Galum church, Perry County, Illinois, on Friday, 13th of April, 1855, and adjourned at noon on the following Monday. An act passed by the last Legislature incorporating the Nashville Academy, under the care of the Presbytery, was read, approved and accepted. This academy is located at Nashville, the county-town of Washington county, has a most beautiful, healthy and pleasant location—is 10 miles from the Illinois Central Railroad; an academy building to cost nearly $3000, is to be finished in May; a principal, (Prof. A. C. Knox) has been chosen, and the academy is expected to begin its great educational work during the present summer.—*St. Louis Presbyterian.*

CHOICE OF PURSUIT IN LIFE.

There is a genuine good sense and right feeling expressed in the following paragraphs, from a late work by Mrs. Sedgwick. The sentiments expressed are in harmony with just views of nobility, and with the spirit of our republican institutions.

"I shall be governed by circumstances; I do not intend or wish Anthon to crowd my boys into the learned professions. If any among them have particular talent or taste for them, they may follow them. They must decide for themselves in a matter more important to them than any one else. But my boys know that I should be mortified if they selected these professions from the vulgar notion that they were more genteel—a vulgar word that ought to be banished from the American vocabulary—more genteel than agriculture or the mechanic arts. I have laboured hard to convince my boys, that there is nothing vulgar in the mechanic's profession—no particular reason for envying the lawyer or the doctor. They, as much as the farmer and mechanic, are working

men. And I should like to know what there is particularly elevating in sitting over a table and writing prescribed forms, or in inquring into the particulars of disease, and doling out physic for them.

"It is certainly a false notion in a democratic republic, that a lawyer has any higher claim to respectability—gentility if you please—than a tanner, a blacksmith, a painter, or a builder. It is the fault of the mechanic, if he takes the place not assigned to him by the government and institutions of his country. He is of the lower orders only when he is self-degraded by the ignorance and coarse manners which are associated with manual labour in countries where society is divided into castes, and have, therefore, come to be considered inseparable from it. Rely upon it, it is not so.—The old barriers are down. The time has come when being mechanics, we may appear on labouring days, as well as holidays, without the sign of our profession. Talent and worth are the only eternal ground of distinction. To these the Almighty has affixed his everlasting patent of nobility, and these it is which make bright the immortal name to which our children may aspire as well as others. It will be our own fault, Anthon, if, in our land, society as well as government, is not organized upon a new foundation. But we must secure by our own efforts, the elevations that are now accessible to all."

THE BAPTIZED CHILDREN OF THE CHURCH.

While the attention of Christians and philanthropists is directed to relieving the wants of the destitute and saving their children from vice; while every one who loves the Saviour is becoming a Home Missionary, and "the poor have the gospel preached unto them," what shall be done for the children of our own households who are still unconverted, and for whose salvation the church individually and collectively are in a great measure responsible? Alas, how many of the little ones who are as olive plants around our tables, and who have been given to God in the baptismal covenant, are yet unregenerated, unsaved.

What is the difficulty? Where is the fault?

We know that ours is a covenant-keeping God; and that with him "*Now* is the accepted time, and *now* is the day of salvation."

The fault, then, if there be any, must be found with the other parties in the covenant.

The thought has often occurred to me, that perhaps the reason why the children of the church live on for years in sin, bringing reproach upon parental instruction and faithfulness, and laying up for themselves bitter repentings and painful memories, is because parents and teachers do not realize at how early an age the child becomes a responsible being, and subject to the wrath of God.

Said a superintendent of a Sabbath-school to an infant-class teacher, "To be sure you cannot expect children as young as the members of your class to be converted now, but the seed you sow will hereafter spring up and bring forth fruit abundantly."

But, is it true that a little child who can understand the story of Bethlehem, Gethsemane, and Calvary, has not sufficient intelligence to love the Saviour. Did not Jesus say, "Out of the mouths of babes and sucklings Thou hast perfected praise." Have we not all known instances of such early conversion, as to encourage even infant-class teachers to pray for the *immediate* regeneration of their scholars; and with every year added to the child's life how much greater the necessity for unceasing prayer and effort. It surely is a mistake to suppose that there must be years of responsible action before there is sufficient maturity of judgment to choose the "better part." It cannot be necessary that the process of gospel-hardening should go on for years, till at last, the baptized child is converted (if converted at all) as by a miracle. In this nineteenth century, what Sabbath-school teacher does not know that a well-instructed child of ten or twelve years of age, understands the way of salvation as well, and will as effectually ward off appeals to his conscience as the less favoured youth of twenty. How important, then, that the first dawnings of intelligence should be seized upon as the "now" in which God is ready to grant salvation.

It may be that Christian parents and Sabbath-school teachers receive not an answer to their prayers because they do not expect it. They ask that God will convert the children of their care in his own good time, without remembering that his time is NOW.

What can be done for the immediate conversion of the BAPTIZED CHILDREN OF THE CHURCH? E. M. S.

YOUTHFUL NEGLECT.

Walter Scott, in a narrative of his personal history, gives the following caution to youth:

"If it should ever fall to the lot of youth to peruse these pages, let such readers remember that it is with the deepest regret, that I recollect in my manhood the opportunities of learning which I neglected in my youth; that through every part of my literary career I have felt pinched and hampered by my own ignorance; and I would this moment give half the reputation I have had the good fortune to acquire, if, by doing so, I could rest the remaining part upon a sound foundation of learning and science."

MUSIC IN THE FAMILY.

A clergyman possessing much knowledge of human nature, instructed his large family of daughters in the ordinary practice of music. They were all observed to be amiable and happy. A friend inquired if there was any secret in his mode of education. He replied, "when anything disturbs their tempers, I say to them, sing; and if I hear them speaking against any person, I call them to sing to me; and they sing away all causes of discontent, and every disposition to scandal." Such a use of this accomplishment might seem to fit a family for the company of angels. Young voices around the domestic altar, breathing sacred music at the hour of the morning and evening devotions are a sweet and touching accompaniment.

THE GRAIN OF CORN AND THE PENNY.

A grain of corn an infant's hand
May plant upon an inch of land,
Whence twenty stalks may spring, and yield
Enough to stock a little field.
The harvest of that field might then
Be multiplied to ten times ten,
Which, sown thrice more, would furnish bread,
Wherewith an army might be fed.

A penny is a little thing,
Which e'en a poor man's child may fling
Into the treasury of Heaven,
And make it worth as much as seven.
As seven! nay, worth its weight in gold,
And that increased a million fold;
For, lo! a penny tract, if well
Applied, may save a soul from hell.
That soul can scarce be saved alone;
It must, it will, its bliss make known.
"Come," it will cry, "and you shall see
What great things God hath done for me!"
Hundreds that joyful sound may hear—
Hear with the heart as well as ear;
And these to thousands more proclaim
Salvation in the "only name;"
Till every tongue and tribe shall call
On "Jesus" as the Lord of all!

JAMES MONTGOMERY.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN JUNE, 1855.

I.—FUND FOR CANDIDATES.

Presbytery of Troy.

2d st ch Troy $292 30

Presbytery of New York.

University Place ch 299 34

Presbytery of Elizabethtown.

Woodbridge ch 30 00

Presbytery of Passaic.

Mt Freedom ch 3 00

Presbytery of New Brunswick.

Freehold ch 10 62

Presbytery of Newton.

Blairstown ch 20; Stillwater ch 3; Greenwich ch 28 51 00

Presbytery of Burlington.

Mt Holly ch 6 88

Presbytery of Philadelphia.

Arch st ch addl (card) Isaac F Baker 50; G W McClelland 25; Wm Wallace 20; Alexander Osbourn 10; R B Potter 10; Howell Evans 20; T M Baker 10; E Coolidge 5; Jas Mason 5; Geo Heberton 5; H W Safford 5; A H G 5; B M Jones 5; F T 5; E Kirkpatrick 3; R S Hubbard 2; Miss Trevor 1; E D Scott 1; 460 Arch st 1=188, less collecting 1 50 186 50

Presbytery of Huntingdon.

Sinking Valley ch 33 80; Alexandria ch (50 of which to con their Pastor an hon mem) 86 119 80

Presbytery of New Lisbon.

Bethel ch 9 75

Presbytery of Zanesville.

Rush Creek ch 8; Bethel ch 5; Madison ch 14 27 00

Presbytery of Wooster.

Lafayette ch 1; Jackson ch 4 72; Green ch 30 cts. 6 02

Presbytery of Peoria.

Prospect ch 8 65

Presbytery of Greenbrier.

Oak Grove ch 10 15

Presbytery of Chickasaw.

Zion ch 11 00

Presbytery of Central Texas.

Oak Island ch 3 85

$1075 86

LEGACY.

Estate of Samuel Smith of West Middletown, Pa. per executors $250, less coll inh tax 12 50 237 50

MISCELLANEOUS.

Eliza E Townsend, Painted Post, N. Y. 25 00; Richard Forrey, Maysville, Ala. 10; A Friend Madison, Ga. 1 25; E B Fuller Esq. Trenton, N. J. to con self and wife life mems 100; Daniel Fishburn and family Waynesboro, Va. 5; Wm Hugh McClure ditto 1 142 25

Total, $1455 61

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURG, PA., IN MAY AND JUNE 1855.

Presbytery of Blairsville.

Elders' Ridge ch 23 95; Indiana ch 37 57; New Alexandria ch 20 50; Ligonier 6 25; Bethel and Penny Run ch 10 50; Salem ch 11 60; Ebensburg ch 22 53; Cherry Run ch 3; Glade Run ch 11 67; Concord ch, 3 33 $150 90

Presbytery of Redstone.

Rehoboth ch 38 67; Congruity ch 29 51 68 18

Presbytery of Ohio.

Chartiers ch, C Ritchie 8 00; Millers Run ch 16 25; Mingo ch 15 55; Racoon ch 31 60; Bethany ch 22 93 40

Presbytery of Alleghany.

Ebenezer ch 5; Scrubgrass ch, E Henry 10 15 00

Presbytery of Erie.

Meadville ch 20; Coolspring 1 21 00

Presbytery of Clarion.

Licking ch 9 33; Callensburg ch 3 12 33

Presbytery of Steubenville.

Ridge ch 20 00

$380 81

MISCELLANEOUS.

Hon Wm Curle 4 88

Total, $385 69

J. S. LEECH, McALPINE & Co., *Treasurers.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"The Trustees of the Board of Education of the Presbyterian Church in the United States of America."

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 CENTRE STREET, NEW YORK.

RECENT INTELLIGENCE.

MISSION HOUSE, NEW YORK, July, 1855.

INDIA.—Since our last, letters have been received from Lahor, May 1st; Futtehgurh, May 2d; Mynpurie, May 2d; Furrukhabad, April 18th; and Allahabad, May 2d.

Several of these letters speak of the prevalence of the hot winds, but most of the mission families from which we have heard were favoured with good health. Mr. and Mrs. Jamieson, chiefly on account of her health, had removed from Ambala to Sabathu, which, it is probable, will become their permanent station.

Some facts of special interest to the missionary work have been reported in these letters. Mr. Walsh makes the following statement in relation to the firmness and Christian fortitude of a recent convert from Mohammedanism. "You will be sorry to learn that the Munshi, baptized on the 18th ult., has returned from Lucknow, whither he went to bring with him his wife and family, without accomplishing his object. His wife and children, his brothers and sisters, and even his old mother, all united in cursing him for becoming a Christian, and entreated him in the most affecting manner to return to Islamism. But he met the trial bravely, and though greatly tried, did not waver. He is comforted with the promise of Christ, that he should receive a hundred-fold and more, for forsaking all for his sake." Mr. Ullmann, writing from Furrukhabad, says, "last Sabbath we had the greatest joy to receive to the church two persons, a Hindoo and Mohammedan. The latter may, I hope, become by and by a preacher of the gospel, whilst the former will be employed by a Christian gentleman as a teacher in a Bazar school which he supports himself."

Mr. Campbell, under date of April 18th, gives the following account of the united labours of the missionary brethren at a great mela held at Hardwar. "At Hardwar we had Messrs. Rudolph, Freeman, Caldwell, Woodside and myself as speakers, and Barnes, Leavitt, and Gordon as spectators and learners. They also assisted by their presence and prayers. They saw what was calculated to arouse and encourage them in their work. They could not have witnessed anything more useful at the commencement of their labours. During the forepart of the mela, we kept up preaching at three or four places, but the last four or five days, we had to give all our strength to the work at the large preaching tent, where hundreds remained from dawn till dusk, eager to listen to the glorious truths of the gospel, and when dismissed, gathered around the street-door to hear more about the salvation of Christ. They would not even be put off for an hour, for us to breakfast or dine; but we were compelled to take the stand in turns of a half hour or an hour, some being engaged in this way, while others were eating their usual meals. It was the most interesting time I have ever seen in India. Several purpose to join us at our stations."

CHINA.—Letters have been received at the Mission House from Shanghai, April 13th; Ningpo, April 2d; and from Canton, April 5th. At Shanghai everything was quiet and the missionaries were pursuing their labours as usual. The house formerly occupied by Mr. Wight and family was nearly repaired and would be occupied by Mr. and Mrs. Lowrie.

In relation to the general affairs of the country, Mr. Culbertson remarks, "since the city has been retaken we have been quiet here. The armies of the Tae-ping insurgents seemed to have had some considerable success of late in the neighbouring provinces, and the indications now are that a long time must elapse before we can hope for permanent order. Hwing-chow, an important city directly west of Ningpo, has been taken, and Wuchang also has been occupied by the rebels."

At Ningpo, our missionary brethren had been permitted to witness some very encouraging tokens of the divine blessing. At their last communion, three natives of great promise had been baptized and received to the church. Much seriousness was manifested among the pupils of the female school, and also among those of Mrs. Aldersey's school, who attend the preaching of our brethren. The following remarks by one of our missionary brethren here, can scarcely fail to elicit the sympathy of all who feel an interest in this great work.

"God still preserves and permits us to labour without hinderance. We need very much the prayers of the church in our responsible position. At times I feel worn out, and long for rest. But such feelings arise from physical causes and are always brief. Thanks be to God, I love the missionary work more and more, and though trials are more and more evident year by year, no less evident are the increasing strength and relish for the work. How amazing it is that so few are disposed to join us in the missionary work!"

We quote the following interesting extract from one of our letters from Canton.

"I am glad to be able again to report the goodness of God in continuing our health and lives another month, and permitting us to labour uninterruptedly in our work here. Our two-day schools have opened very prosperously this year. Each school has already thirty pupils, and the teachers are unusually attentive to their duties. The boarding-schools, both male and female, are doing well. Our chapel services are well attended, and every day there is no lack of patients at the dispensary." In relation to the political affairs of the country, it is remarked in the same letter, "things are a little more quiet in the city and immediate neighbourhood, but anarchy still prevails throughout the province."

Mrs. Preston had had an attack of fever, but was convalescent. The rest of the missionaries were in the enjoyment of their usual health.

AFRICA.—A letter has been received from Corisco as late as the 28th of March. Our missionary brethren were enjoying excellent health, and were prosecuting all their missionary labours with activity. They are not without hope that several of the young men connected with the station have been made the subjects of divine grace. Of one of these they speak in terms of confidence, and are greatly comforted by the consistency and sincerity of his Christian deportment.

MISSION TO THE CHINESE OF CALIFORNIA.—A letter from Mr. Speer, of the 16th of May, mentions that Lai Sam, the elder of his church, and two other members were about to return to China. He regrets their loss very much, but has reason to hope that there are several serious inquirers after the way of life among his hearers. The laws recently enacted by the Legislature of California, if enforced, must operate very injuriously to the Chinese now in California, and may prevent further emigration.

SIAM.—Mention was made in the July number of the *Record*, of difficulties that had arisen in connection with the missionary work in Siam.

Mr. and Mrs. Carleton, after remaining eleven weeks in Singapore without finding any means of conveyance to Bankok, and doubting whether there would be any speedy change in the views of the king of Siam, as to the admission of foreigners to his country, sailed for Calcutta with the view of joining our missionary brethren in Northern India. They arrived at Calcutta the latter part of April, and before this are probably at their new field of labour. A letter has been received from Dr. House, by the same mail, of the 27th of February. At that time the brethren at Bankok were not aware of the arrival of Mr. and Mrs. Carleton, at Singapore, nor of their subsequent movements. He mentions that they were all well at Bankok, and were pursuing their labours, in most respects, as usual.

Without having a full knowledge of all the causes and the extent of the difficulties now existing at Bankok, we are not without hope that they will be removed ere long, and that the gospel may yet triumph gloriously in this part of the world. In the meantime, Christians should call earnestly upon God, not only to sustain our brethren there during this season of trial, but to remove every hinderance to the progress of the gospel in that benighted corner of the world.

INDIAN MISSIONS.—We have letters from Kowetah, May 18th; Tallahassee, June 5th; Wapanucka, June 1st; from Grand Traverse, June 12th; and from Spencer, June 2. The missionaries at these different stations were generally well, and were engaged in their usual labours. At most of the stations they were making preparations for the annual examinations. In relation to Wapanucka, Mr. Ballentine remarks, "we are in good health, and so far as I know, we are in a prosperous condition.

Mr. Reid's letter brings cheering accounts of the continued progress of the work of grace in the vicinity of Spencer Academy. At a recent protracted meeting, thirty persons were received to the communion of the church, of whom ten are members of the Institution. Since the commencement of this work of grace, seventeen of the pupils have given evidence of a change of heart and have been received to the church.

For such distinguished favour, the people of God ought to feel the profoundest gratitude, and should pray more earnestly for the universal spread of the gospel.

Mr. Loughridge writes in relation to the institution at Tallahassee, "all things go on happily and harmoniously."

MISSIONARY EXPERIENCE.

THE VARIED VIEWS WHICH MISSIONARIES ENTERTAIN OF HEATHEN CHARACTER AFTER ENTERING UPON THEIR WORK.

The missionary, when he is set down among a heathen people for the first time, finds himself in circumstances totally different from what he had anticipated before leaving his native home.

The general aspect of the country, the appearance of their towns and villages, the style of their buildings, the domestic animals feeding about their lanes and streets, fruits and other natural products of the country, the appearance of the people, their style of dress, the sounds of their language, their implements of husbandry and warfare, cooking utensils and water-pots, the reversed social position of the sexes, are all different from his preconceived conceptions; and when brought before his eyes almost at a single glance, they make an impression upon his mind too strong and powerful ever to be

effaced. But the first impression made upon his mind of the character of the people undergoes many changes, so marked and uniform in their stages however, that a more experienced missionary can point them out beforehand with almost unvarying accuracy.

Heathen character at the first blush appears much fairer than it actually is. The people put on the air of honesty, frankness, open-heartedness and generosity; and some how or other, have a wonderful faculty of impressing the mind of a stranger with the belief that this is their true character. The representations which the older missionaries (if there should happen to be any) give of the character of the people, seem to be at variance with the conviction that has been forced upon his mind, and he begins to suspect that they are indulging unfair and morbid prejudices. This is the first stage in his missionary views and experience.

He has scarcely entered upon his labours, when he witnesses some exhibition of depravity, so open and barefaced as to fill him with astonishment and almost make him sick at heart. He begins now to suspect that his more experienced brethren were right, and his own first impressions were entirely erroneous. Further experience deepens this impression, and the missionary is now in great danger of being utterly disgusted with the people, and is almost ready to conclude that they are beyond the reach of recovery. This is the second stage in missionary experience.

If his disappointment and grief at the wickedness of the people should lead him to a throne of grace for help and direction, he will come away with the feeling, that the heathen, notwithstanding all their wickedness and depravity, are nevertheless his fellow men for whom Christ died, and they may be converted and saved, and he resolves henceforth, in carrying on his labours, to look not at outward things, but at the promises and the power of divine grace. This is the third, the most rational, and the most abiding of all the stages of missionary experience.

The following extracts from the letters of one of the female teachers at one of our missionary stations, written during the first year of her residence on missionary ground, at intervals of about two months, illustrate most strikingly these different stages of missionary experience.

Dec. 5th.—"As I have been here fully four weeks, I am not prepared to write much yet. I will merely speak of my present impressions and feelings. Satisfied that I am now where the Lord would have me be, I am in a happy, peaceful, light-hearted and thankful frame of mind all the day long. Not a cloud yet, not one of those difficulties I anticipated. I have much to encourage me, and think I enjoy the love and confidence of my children. They evidently try to please me."

April 27th.—"You will expect to hear about the children. I cannot write in as hopeful a strain as at first. I have now become better acquainted with their true character. I was slow to believe that they were as bad as I was told they were. They certainly seemed desirous to please me, and did conduct themselves with great propriety until about Christmas, when many of them wished to go home to join in the dance and revelry of that day. We could not give them permission, so fourteen of the girls went without permission. Some were brought back in a few days, others in two or three weeks. But how changed their demeanour. * * * I never before witnessed such depravity in children. There is not one child in my school upon whose veracity I can depend. They will steal and lie on the smallest temptation to do so."

May 26th.—She thus writes: "I am in rather better spirits now than I was then. Everything goes on *smoothly* enough. My children seem happier and more contented now. They do behave a great deal better than they did. By degrees, I am restoring them to the same confidence which I placed in them at first. I wish, they may prove worthy of it. But O, above all things, I long to see them renewed in *heart*. I cannot hope that *outward* reform will be permanent until there has been a change *within*. But here I find myself obliged to take shame and confusion of face to myself on account of my own lack of spirituality. I can seldom be alone, unless it be late at night, and then mind and body are too much fatigued to make meditation and prayer profitable exercises. Can I expect to be made the instrument of leading others to Christ, when I can set apart so little time to pray for them? Yet I am conscious that the one abiding desire of my heart, for them is, that they may be converted. O that the Lord would pour out the gracious influences of the Holy Spirit, upon us all—upon the teachers as well as upon those taught. I doubt not that we are remembered in your prayers."

INDIAN MISSIONS.

CHOCTAW MISSION.

LETTER FROM REV. ALEXANDER REID, MAY 24, 1855.

I am sure that the committee will hear with peculiar pleasure that the small company of Chickasaws living near Spencer, are not forgotten of the Lord in this day of his gracious visitation. About a year ago it became very manifest to those conversant with this people, that the Spirit of God was moving on their minds, and opening their hearts for the reception of the precious word, which is able to make wise unto salvation. For the last nine months a Saturday and Sabbath-school has been kept up among them, and the gospel has been preached on the Sabbath at the school-house as often as possible. Several adults have learned to read Choctaw since the commencement of the school. These are known to be intensely interested in studying the word of God. A few persons, both men and women, are known to be seriously concerned about their souls, though they have not yet made any public acknowledgment of this. When the fig branch is yet tender, and putteth forth leaves, we know that summer is nigh. So the good already manifest among the Chickasaws shows that the day of their salvation is near, even at the door. What I have written, is only introductory to a statement which I know will call forth grateful praise from many hearts in New York. On Friday last, 18th inst., I was permitted for the first time in my ministry, to administer the ordinance of baptism to a Chickasaw! Jefferson Greenwood, a middle aged man of mixed blood, a cousin of Mrs. Samson Folsom, and nephew of the late Maj. Colbert, came, in February last, from his home near the Chickasaw Council House, to visit his sister living within two miles of Spencer. Soon after he reached his sister's, he was taken sick and was unable to return. I called upon him frequently during his sickness, rendering such aid as was in my power. In course of conversation, I learned that he had felt some concern about his soul for more than three years past. About a year ago, he had taken the anxious seat at a "big meeting" held in the Chickasaw district, but had not been received into the church. He expressed a strong desire to be baptized before his death, some four weeks ago. After frequent conversations with him, I became fully satisfied that it would be proper to grant his desire. Accordingly, on Friday last, in the presence of a goodly number of his own people assembled around his dying bed, Jefferson Greenwood professed his faith in Christ, and received the ordinance of baptism from my hands. The scene was most deeply affecting and solemn. I do not think there was a tearless eye in the room. Several wept aloud. I have never witnessed so much feeling in a Chickasaw audience before. The day will long be remembered by most persons present, I have no doubt. Next day about sunrise, Jefferson sank very gently to rest, on the bosom of Jesus. When I parted with him after the meeting on the previous day, he was in a very peaceful state of mind. He stayed his soul upon the Saviour. This happy frame of mind continued till he died. Being very weak he spoke but little, and the little he tried to say was not understood by those present. It was observed that he was much in prayer just before he died. All present agree in saying that he appeared to feel very happy when the summons came. "Let me die the death of the righteous, and let my last end be like his." Truly, God is no respecter of persons, but in every nation he that feareth him is accepted with him. I rejoice in believing that through the tender mercy of our God, the day-spring from on high has at length visited the Chickasaws in our vicinity. They have been made to see a great light within the last few weeks. Surely the time to favour them, yea, the set time is come. I have on my mind a strong conviction that when the Lord shall build up Zion among the Chickasaws, he shall appear very conspicuously in his glory. Say to the Presbyterian Church, "Let no man take thy crown." I know the Executive Committee take great pleasure in the *stones* of this people. I hope they will favour the *dust* thereof (the masses of the poor) then the Lord will arise and have mercy upon them; and the people that shall be created shall praise the Lord.

CHICKASAW MISSION.

The following letter from one of the female teachers connected with the Wapanucka Institute, of April 26th, gives a faithful picture of the labours, trials, and encouragements of our missionary friends in that part of the world. This Institution is the largest of the kind in the country, seldom having less than one hundred female boarding pupils, none of whom have been there long enough to be of material assistance to their teachers, and the consequence is, that their labours are very onerous, and must be so, to some extent at least, until the pupils have made more progress in their studies, and the various departments of domestic duty in which they are instructed.

In the meantime, measures have been suggested to lessen the amount of their labours, and these will be carried out, no doubt, as far as existing circumstances will allow.

The "six months" have nearly expired, and you may imagine that I have been exceedingly remiss. I confess that appearances are against me, but I do not think that I am really blame-worthy. I have not counted the number of times I have commenced writing to you, but I think at least four or five. Unless I write briefly, and with the utmost dispatch, I cannot take time enough to write a letter in one day. As it is, the majority of my friends have not yet heard from me. To my only sister, who is now in Georgia, I have written but once since I came to Wapanucka, and to my dear father, only four times. A few other friends have received a few lines each, just to let them know where I am. I am sometimes three or four weeks about a letter to my father, giving him something in the form of a journal. So much for letter writing; I read quite as little as I write. For three or four months I was obliged to content myself with a small daily portion of Scripture from a precious little volume entitled, "Heavenly Manna." As we have a recess of ten minutes during both the forenoon and afternoon sessions, I have lately remained in the school-room to read my Bible, except when it was necessary for me to come up stairs to attend to any of the children who were sick. The publications of the A. B. C. F. M., I read in the dining hall, and have nearly finished the "Memoirs of W. M. Lowrie," by improving the time, which I should otherwise lose, in the dining hall. This has been the extent of my reading, except now and then an article in the "Observer," respecting the A. B. C. F. M., selected for me by some one of the ladies, and the February and March numbers of the "*Home and Foreign Record*" kindly lent me, that I might read your journal, in which I naturally felt much interested. I felt sorry, however, that in the description of our supper at the last stopping place, Mrs. Lilley's kindness in providing us with a liberal supply of nice biscuits and boiled beef should have been forgotten.

Wrote thus far at noon, or between dinner and school-time, (the hour which I have, of late, devoted to Cornelia Lilley's lessons and sewing: neglected her to-day.) It is now late in the evening, all my children are in bed except Cornelia, who rooms with me. Now it does not seem worth while to trespass so much upon your time and patience as to enter into a detail of the numerous duties which have so engrossed my time and thoughts since I have been here. Suffice it to say that with the care of the girls and the preparation of their winter clothing, I found it necessary to work most diligently from early dawn until near midnight every day, until February, then I thought I might so arrange my work, as to secure an hour or two daily for meditation, reading or writing. Miss G—— left in February, so that there was double duty to be performed for two weeks. Then Miss McC—— came, and taught the school just long enough for me to get the children's summer clothing in order, and I actually took time to answer

a few letters, securing two hours a day, three days in succession, for this purpose, flattering myself that I might continue to do so during the remainder of the session. But Miss McC—— health proved insufficient for teaching, and she left us on the 9th inst. I have since done double duty. We now rise at 5 A. M., breakfast at 6. Sewing hour commences at 7, continues until a quarter of nine. School from 9 until 12; dinner from 12 until nearly 1, P. M.; school again from 2 until 4½; sewing hour again from quarter of 5 until quarter of 6; tea at 6. Lately I have been able to get through with my daily routine of duties by 9 P. M., but by that time, I am too much fatigued both in body and mind, to write much. The above you will perceive is mostly apologetic. By the time you have read thus far, you will be ready to exonerate me, and you will also excuse me from writing anything for publication.

After speaking of the precocity of the pupils she remarks:—

They are bright, and I should judge had made as good progress in their studies as could be expected. They are also quick with the needle. Some of the older girls do all their own sewing after it is prepared for them. But their hearts are fully set in them to do evil. I cannot now say that I am "light hearted" all the day long; for my heart is often filled with sadness by the thoughts that not one of all the dear children has yet chosen to walk in the "strait and narrow path." But I know that the Lord will accomplish his own purposes and get glory to his holy name. It therefore becomes me to "wait" and "be of good courage." Pray for me. O pray for these poor children.

INDIA: LODIANA MISSION.

JOURNAL OF A TOUR FROM AMBALA TO LAHOR, BY REV. J. H. ORBISON.

Oct. 26th, 1854.—Set out on a journey to Lahor, to attend the annual meeting of the several stations of the Lodiana Missions, determined to do as much missionary work by the way as possible. It had been determined, not without fear and misgiving, that Mrs. Orbison should accompany me, as she is too unwell to be left alone, and it is hoped the journey may be beneficial to her health, for she has been suffering several months from an affection of the lungs, attended with a bad cough and night-sweats, and occasional slight hemorrhage. We travel in an old fashioned, two-wheeled buggy. The tentage, baggage, books, &c. are carried on rude ox carts, much like the picture in "Biblical Antiquities." Although we left Ambala early in the evening, or rather afternoon, we were not able to make more than two miles and a-half, owing to bad roads, and the carts not being able to keep up. In fact one had stuck in the mud, the wheel of another had broken, and an ox of the third had run away. We therefore waited by the road-side until the one which had stuck could be brought up. Providentially it contained the sleeping tent and some provisions. It was now eight or nine o'clock at night, and after the tent was put up, and some wood and water brought from a distance, we got some tea, (though without milk, and the water being rather *unfavourable*) and then went to bed, not without fear of being robbed, as we could get no watchman.

27th.—Having sent back to Ambala to make new arrangements, got a new cart and oxen through the kindness of Mr. Melvill, the English magistrate, and in the evening came on to Mogul Sarai, Mrs. Orbison tired, but otherwise not any worse. To-day's march only two or three miles.

28th—Saturday. Came about eight miles to Bangiálá Sarai, a small place. Stopped here to keep the Sabbath. On Sabbath preached in the morning to all that could be gathered into the tent, from John iii: "Agar koi phir paidá na howe to wuh Khudá ki Bádshahat ko dekh nahin saktá." In the afternoon went to the bazar and talked with the people, who seemed rather indifferent.

30th—Monday. To Sirhind. This is a very old and interesting city. The name signifies Head, or Capital of Hindustan. Here once dwelt the nobles of the land, and though in ruins, it for a long time continued to be the burial place of kings. Here the Mussulmans and Sikhs in turn slaughtered each other, and the embers of the fire of animosity still smoulders in the breasts of their descendants. The Sikhs being last in the ascendant have erected a temple of no ordinary kind to the memory of the two young sons of Govind Singh, their great warrior—Gurú, who were here butchered by the Mohammedans, and have also left the broken mosques and desecrated tombs of their enemies as the monuments of their savage vengeance. The vast city, with its temples and mosques and palaces, more substantially built than those of the present generation, once spread over a tract of country several miles square; but now with the exception of a remnant, nought remains but a plain of rubbish and ruins, haunted by owls and jackals. Upon every mouldering wall "ichabod" is written. In the afternoon went into the part still inhabited, to preach the gospel. A crowd soon gathered, and for a time the people listened, some out of curiosity, some with silent contempt, some indifferent, some laughing, some muttering, and some perhaps really interested. When speaking to them of the incarnate Saviour, one of them interrupted and with a loud voice began to repeat a long gingling rhyme in praise of their own autárs, not half of which I could understand. When done, I reminded him of the well known fact, generally acknowledged by the Hindus, that all their nine incarnations were stained with sin, and that they themselves are in expectation of the Holy Incarnation, and then proceeded to show that the Lord Jesus Christ is the true and *only* manifestation of God in the flesh; it being self-evident that a holy God would not and could not manifest himself as a sin-spotted Incarnation. Some of them acquiesced in this. One cunning fellow, most likely a Sikh, then endeavoured to turn the attack against Mohammed, by feigning himself one of the Faithful, and uttering faint praise in behalf of the Prophet. My replies aroused some of the Mussulmans to opposition. Thus the discussion was drawn out until the moon and stars appeared in the sky. On the whole the people were respectful and attentive. Gave a few books to readers.

31st.—To Kanna. 8 kos. Throat too sore to preach. Did not go to the bázár. Spent the day reading and preparing for the annual meeting.

Nov. 1st.—Came to Laskhari Khan, dragging through heavy sand. Was here joined by Matthew, Scripture reader, who followed me from Ambala, after making arrangements for his family. After breakfast we went into the sarai, which is surrounded by a great wall, and preached alternately to a crowd of policemen, travellers, and hangers-on. The head-man stationed here, is a Mohammedan, very obsequious. He requested a big-book worthy of himself, pretending to be desirous of seeking truth and righteousness, at the same time giving a knowing look, which was appreciated by those around. And shameful to say, although a large, noble looking man, with fine turban, gay trimmings, showy stockings, slippers, and sword dangling at his side, he yet had not the courage, or morality, or decency even, to refuse returning the salám of a number of bad women who sat in front of their doors along the road, perched on their beds, like vile birds awaiting their prey, just as Solomon describes—"For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways." The great man, however, seemed somewhat confused by being thus unexpectedly exposed in the presence of a sáhib, and cringed like a dog when reproved sharply. He accompanied us to the tent and got some books, which grace alone can make useful to him; and grace *can* do it.

[To be continued.]

INDIA: FURRUKHABAD MISSION.

The following account of the establishment of a female school at Furrukhabad, by Mr. Ullman, will be read with interest.

I have the pleasure of sending you by this mail the promised short report of my missionary tour.

I am happy to state that I have succeeded in getting a nice house for a girls' school in the city, which, however, had first to be put in order. It will be finished in a day or two, and then we shall commence the school. As this is an entirely new and unheard of thing in Furrukhabad, we may meet first with a little opposition, but I have no doubt gradually we shall succeed; in fact several persons have already promised to send their daughters. My wife rejoices that thus her long cherished wish to have a girls' school is thus on a fair way to be realized; and she feels obliged to those kind friends who contribute for the support of this school. Our kind magistrate, Mr. Cunninghame, who, together with his good lady, take a real interest in all that is done for the good of the country, has given orders that the road to it, from where it branches off from the main road, shall be macadamized up to the school-house. May the Lord's blessing rest upon our weak efforts.

April 18th, 1855.

The above had been written a few days ago, but circumstances prevented me from dispatching it then. I now add a few lines. The girls' school has been commenced, and I am happy to say, that we have already four girls. Perhaps you smile, that I consider this a gratifying fact, but if you knew the opposition and prejudices we have to overcome, and all the false rumours about our intentions, against which we have to stand, you would rejoice with me at the success thus far. There has never been any thing like a girls' school in the city, and it is so extraordinary to a native, to hear of educating females, that our efforts in this respect appear to him ridiculous and absurd. Others again, who know from experience that missionaries are in real earnest in all their operations, and by different means and perseverance overcome every difficulty, spread every kind of false rumour, in order to throw obstacles in our way. We trust in the Lord, and hope to succeed. We are prepared to have but three or four girls for a couple of months, and I should not be surprised if also they, or at least one or two of them, would be frightened away for some time; but the Lord will give us grace to persevere and conquer. But do not expect much for some time. The beginning of a girls' school here is very hard, uphill work.

CHINA: NINGPO MISSION.

EXTRACTS FROM THE JOURNAL OF REV. A. P. MARTIN.

JANUARY, 3, 1855.

Expedients for keeping off evil spirits.

October, 1854.—One day about the first of this month, on entering my school-room, which is in the upper part of one of our churches, my eye was arrested by a sword, suspended on the wall. Such a weapon where nothing more formidable than the ferule had hitherto appeared, naturally called for some explanation. I was accordingly told that a young woman belonging to a neighbouring family was supposed to be haunted by an evil spirit, which terrified her by appearing at a certain hour every evening. Her relatives had tried all the expedients most in vogue, such as placing near her person, clothes dipped in dogs' blood, swords which had been imbrued in human gore, and firing off guns, but the audacious imp still persisted in his visits. Finally, the idea occurred to them that he would not dare to enter the house of God, and they requested permission to bring her into the school-room. There they sat round her, watching with great anxiety, till at a late hour, the husband armed with his small sword. But at length the poor woman, exhausted by terror and the want of sleep, fell into a doze, from which she was instantly awakened by the recurrence of her ugly vision. I called the husband and told him, that though his wife's malady took its rise from the body, the ignorance in which she had been brought up had rendered her soul also liable to infection. She had been taught to believe in and fear devils, and now she was haunted by the creature of her own imagination. And now if she should recover from her present disorder, renounce the wicked superstitions of her people, and learn to love and fear the true God, it would for ever fortify her soul against a return of her malady. After stating the same thing to the young woman herself, I gave her a few simples calculated to restore appetite and induce sleep; in a few days she obtained complete relief, and I hope may be led by this experiment to seek the shield of faith, which alone can save her from the fear and power of Satan.

Cases of alleged possession are frequent, and it is no stretch of credulity to suppose that the devil may occupy the bodies of some, where he has undisputed possession of the hearts of almost all. But a stronger than the strong man has come, and I trust that he may soon be bound, and his captives set free.

A man recovered from a severe attack of cholera—Good influence upon his mind.

One day towards the last of the month, I heard that a poor man who had been working for me, was attacked with cholera, and as Dr. Macartee was not at home, I took a medical manual and such remedies as I had at hand, and hastened to the house of the sufferer. The disease seemed to have him in its fell gripe. He could scarcely speak, eyes sunken, hands and feet cold, and his abdomen hard as a board. Having forgotten to bring calomel, I gave him what I supposed the most speedy remedy, viz., strong brandy, in large quantities. He revived a little, but still thought he was about to die, and wept at the

prospect of leaving a sick wife and helpless child to suffer in poverty. He also sought to relieve his conscience by confessing sundry sins, among which the one which troubled him most, was that he had suffered himself to be deterred from professing Christ, through a feeling of shame. I exhorted him to seek the mercy of God through Christ, as he might yet be saved, notwithstanding the enormity of his guilt. He soon became intoxicated; and his extremities being warm, I left him with hopes of his recovery. A few days after he came to thank me for saving his life, and has since been in the habit of attending church on the Sabbath. May he learn how little reason a poor sinner has to be ashamed of his Saviour!

Misery and suicide consequent upon the use of opium.

While recording these two attempts to play the physician, I am reminded of another a few months earlier, which did not result so successfully.

I was called to see a woman in the neighbourhood who had attempted to commit suicide by taking opium. When I arrived she had already fallen into a death-like stupor, from which I was unable to arouse her, but Dr. McGowan, who had been sent for in the meantime, resorted to rougher means, such as dashing cold water in her face, and striking her with a small piece of bamboo, and soon had her so far awakened, as to rise to her feet, and curse her benefactor. An emetic was forced down her throat, but it produced no effect; and in a little time she sunk away into a sleep, from which she will not be awakened till the archangel's trumpet summons her to judgment. Hundreds of wretched beings in this single district, thus annually seek to escape the miseries of this life, and in their madness plunge into the torments of hell. Opium and drowning are the modes of self-destruction most commonly resorted to.

Happy would it be for China if this were the only species of suicide perpetrated by opium. But alas! there are four millions, at the lowest estimate, (and there may be, if the truth were known, even ten or twenty millions) of her inhabitants, whose houses with the "wood and stone thereof," and whose bodies, flesh and bones are consuming away in the slow fire of the opium pipe. A few years ago a thrill of horror shot through the nerves of our nation at the disclosure, that thirty thousand of our citizens were annually going down to the drunkard's grave. What then must be thought of China, annually yielding half a million of her children to be consumed by this insatiable Moloch? And who kindled these horrid fires? The very hand that should have scattered the leaves of the tree of life for the healing of the nations. Shall English and American traders still continue to demand these hecatombs to mammon, while English and American missionaries are persuading the people to present their bodies living sacrifices, holy and acceptable unto God? I have seen some spirited letters, both in English and American papers, in favour of declaring the opium trade to be piracy; and think that the friends of humanity in both nations could hardly do a better work than to urge our legislatures to the adoption of such a measure.

Preservation of the Missionaries in the midst of danger.

Dec. 4th.—While conversing with a man at the door, I was startled by the sudden whizzing of a cannon ball apparently not far from my head. I at once knew that a feud which had long existed between the Fukian and Canton men, had led to an open battle, and how long it might last being uncertain, I called Mrs. Martin and the children, and took refuge behind the thick walls of the church. Here we heard the humming of several more balls; but providentially no one was killed, but two or three who were engaged in the encounter. We were once before exposed to similar jeopardy, by an affray between these same Canton men and Portuguese. The Canton men having taken to the wall and made a show of resistance, the Portuguese man-of-war fired on them and some of the balls fell near us; and one killed a person in a position where it must have passed nearly over our house. Though we have had no insurrection here, the government appears powerless to suppress the most trifling outbreak; and we have been more than once exposed to the dangers of war in the midst of peace. But it is consoling to reflect that even a sparrow cannot fall without our Father.

Inquirers after the truth.

Dec. 7th.—Two respectable men from the south of this Province, one of them bearing an official title, came into converse about Christianity. One of them was introduced to me a few days ago by a native Christian, and has since came to my house daily to hear the gospel. He has read with much interest part of a treatise on the Christian evidence which I now have in press, and though originally a zealous Budhist, his old faith seems to be somewhat shaken. When he first come he interlarded his conversation with the name of Budha, much as a devout Moslem uses Allah; but he now seldom utters it; and expresses his joy at having heard of the true God, and Jesus Christ whom he has sent. He urges me to visit his native place, promising to guide me to several large cities in the vicinity.

The same day a call from a man of wealth, and respectability, who had lately invited Mr. Rankin and myself to go and preach at his house.

The secret of his inviting us was not love to the gospel but hatred to Budhism, which led him to hope that he might persuade the females of his family to give up that idolatrous, and here, disreputable worship. He says that their confidence in Budha is somewhat diminished by what they heard from us. He admits that Christianity is correct as a system of morals, but its spirituality as a religion he does not yet comprehend.

Dec. 8th.—A literary graduate was introduced by one of our native brethren. He has read some of our books, thinks well of the gospel, listened with many expressions of pleasure to my exposition of it; and took in good part, two criticisms which I passed on the literati of his country; 1st. That they are generally too conceited to acknowledge the superiority of the gospel over their own meagre system. 2d. The few who do comprehend and acknowledge its excellence are too undecided to embrace it.

Natives of China sowing the good seed of the word of God among their countrymen.

Dec. 13th.—Two of our native assistants, whose names translated are Farmer and Fisher, have gone to sow good seed and fish for men at Hongchow, the capital of this province. It is one of the chief cities of the empire, and we earnestly pray that they may find an opening there. They are accompanied by one of the three men, whom I have already mentioned as having made two trips to Ningpo, for the sake of hearing the gospel. He lately came again and requested baptism; has spent a month in my house, during which he gave gratifying proof of his love and knowledge of the truth. He received with great pleasure the proposal to send our native brethren to preach the gospel in his native place; and gladly offered them all the assistance in his power.

Nov. 28th.—A literary graduate from a neighbouring district came in to converse about Astronomy and Mathematics. He has read most of the books on these subjects, accessible in his own language, and is earnestly desirous of learning English for the richer treasures which it contains. After giving him some new ideas respecting colours and gravitation, I attempted to direct him to that mystery in which are hid all the treasures of wisdom and knowledge. It is interesting to find scholars who have an appreciation of Western science, and there is room to hope that they will learn to prize that which we esteem so far above the rudiments of this world.

Spirit rapping in China.

Nov. 30th.—Received a letter from our native brethren at Hongchow. They have been there several days; have met some of the members of the little Eclectic sect I have already mentioned to you. They were present when one of them consulted an oracle, and sent us a copy of the response, which I subjoin as a specimen of "Chinese Spirit-rapping."

A stick is suspended over a table, or an altar of earth, the spirit is invoked; the stick moves and its zig-zag trail is deciphered by *rules* known to the initiated. In this case a Budhist saint of great renown appears, and says "I have heard the discourse of the Son of Gold (name of the inquirer), it is excellent; and I have composed a few verses in its praise.

Even a drop of pure, sweet, cool and beautiful water,
Is bestowed by our Heavenly Father,
And through the world saving merit of Jesus
All may enjoy God's mercy and boundless bliss.
The lumps of dust which form my body
Depends on the Heavenly Ancient one.
Jesus is the true Saviour,
And all men may through him attain glory.
Son of Gold! does this agree with the will of Heaven?
Bring me a volume of the good book in your hand,
I too would like to learn it, that I may open my mouth
According to the will of Heaven
Knowing the rich merits of Jesus.

The next spirit was a Tourist, of former ages, styled The Great Teacher, elder brother and only true man.

"Excellent doctrine! good book! the only true. I also add a few verses for you gentlemen (the inquirers) to see.

Good and evil have existed of old,
But men knew not their source.
Wholly through the truth of Jesus,
We attain incorruption (immortality!)
Had not Jesus come down
Men would have wandered in dreamy mazes.
But since the Heavenly Father has sent down Jesus,
It is like travelling a high road;
All past ages were ignorant of it
And therefore were crushed as with a millstone.
I exhort you to believe in Jesus
Believing you will escape from Hell,
The world knows not this priceless treasure;
This is the bridge that crosses the river,
The true road to the banks of the Ganges, (Heaven)
If you plant a melon you may pluck a melon,
If you plant grass you will reap grass,
I exhort you to plant largely,
It is work for Pluto (merit treasured for the life to come)
Go, thou Son of Gold and plant.

It may fairly be conjectured that these responses were not entirely independent of the inquirer's manifestations; and like similar revelations in the West, may rather be taken as an index of his opinions, than as expressing the views of those who have long been denizens of the spirit world. I need hardly add that our native brethren are too well instructed to be imposed on by anything of this kind; and sent it down only as a curiosity.

A man's life saved through the agency of Mr. Martin.

January 4, 1855.—A poor boy whom I picked up in the streets and apprenticed to a bricklayer, came to me a few days ago, begging me to do something for his brother, who had just returned from Shanghai, and was arrested on charge of being a rebel. I immediately sent a statement to the circuit judge, to the effect that the prisoner had made his escape from the rebels early in the summer, and at that time begged the assistance of a friend of mine at Shanghai, in procuring the escape of his father, and it was therefore fair to infer that he was not himself a rebel. This reached the judge the evening of the arrest, after the warrant for his execution had been issued. The warrant was instantly recalled, but the poor fellow was not yet set at liberty. There was a grave circumstance bearing against him. A piece of brass had been found on his person, bearing a strange device, which was supposed to be a seal or medal of the insurgents. Hearing of this, I proceeded to the magistrate's office and requested to see this portentous signet, which threatened to seal the death warrant of the bearer. It was brought out, and I saw on one side the image of the Virgin Mary, with the inscription "*Elle est ma mere*," and on the other that of the founders of the Ursuline order. It was one of the material aids to devotion with which the papists furnish all their disciples. The poor fellow is not a papist, and how he obtained the little tablet I know not; but my testimony as to the meaning of the mysterious device, together with the names of a few friends who go security for his good conduct, today procured his release. Though he escaped with life it was not without suffering. He was at first put to torture, and beaten to extort a confession, and afterwards confined on short allowance, in a filthy prison for ten days; robbed of his money and stripped almost naked. I could give you a chapter on Chinese justice, if my journal had not already grown to such a length.

MISCELLANIES.

OLD CALABAR.

Letters that have lately been received from this mission convey the distressing intelligence of the bombardment and destruction of Old Town by a British war steamer, on the 19th of January, and of the accidental destruction by fire of the Mission House at Duke Town on the 9th February.

Bombardment and Destruction of Old Town.

It appears from a minute of the Old Calabar Committee, which has been sent home, that the Rev. Mr. Waddell drew up a narrative of the proceedings in this melancholy affair, which the other missionaries signed, and which they requested might be published in the *Record*. In the absence of this paper, which unhappily has not yet arrived, the following notices are taken from letters of the Rev. Messrs. Edgerly and Anderson:—Old Town is a village situated on the height between Duke Town and Creek Town, consisting of a cluster of some fifteen or twenty native houses or yards. It was the station

where Mr. Edgerley had wrought the printing-press, and it was important chiefly as a point from which missionary operations could be carried into Qua Town, two miles inland, and the villages of the interior. The people of Old Town did not carry on any trade with the ships, had little intercourse with the British, and were peculiarly attached to the degraded and cruel heathen rites of the country. The *Record* for July 1854, contains an account of the very superstitious character of the late king, Willy Tom Robins, and of the horrid scenes of murder and bloodshed that were enacted at his death. These murders, except in so far as they were the result of the administration of the poison nut, (which the natives have not yet agreed to suppress), were regarded as a violation of the Egbo law, passed a few years ago, prohibiting the killing of persons as sacrifices for the dead. The Egbo authorities, both at Duke Town and at Creek Town were appealed to, and demands made that the murderers should be brought to justice. But though some talking took place, no serious measures were adopted. On the 15th January, the war steamer "Antelope," having on board J. W. B. Lynslager, acting British Consul for the Bight of Biafra, arrived at Duke Town. The consul summoned a meeting of the ship captains, then in the river, and of the missionaries, to be held on board the steamer on the 16th. When the question was put at this meeting, if any British subject had any complaints to make, one of the ship captains "preferred a charge against the Old Town people, for the murders perpetrated last year on the death of Willy Tom." Mr. Edgerley was requested to state what he knew about those transactions, and he gave details similar to those that are published in the *Record* for July. At this meeting it was resolved that in two days the town should be destroyed unless seven of the murderers should be given up. Against this measure, both Mr. Waddell and Mr. Edgerley protested; but at the same time the latter did what he could to persuade the people to yield to the demand of the consul and to save the town. "Gave ample notice," he says, "to the people of the town, that the only means now of averting the fearful doom impending, was by giving up the murderers, which they doggedly refused to do; but they exonerated me from any participation in the resolve which had been thus notified to them by the consul and Duke Town and Creek Town authorities. They were all armed, which I protested against, and assured them that if they made resistance or appeared in arms, their destruction was inevitable; nevertheless, the town great guns were charged, and powder served out to fight the man-of-war!" On the 17th, the consul wrote formally to Mr. Edgerley thus: "I have to inform you that if the instigators of the barbarous and foul murders lately committed at Old Town, are not handed over to me by *ten o'clock to-morrow forenoon*, the town will be destroyed. I therefore give you notice, that you may remove your property previous to the commencement of these operations. Should you require assistance, please to inform me." In reply, Mr. Edgerley stated that he had neither the power nor the influence to effect the delivering up of the murderers, repeated his protest against "so summary and extreme a procedure," as the destruction of the town, intimated his inability to remove his property in so short a period, and accepted the offer of assistance. A second letter was sent by the consul, in similar terms, and adding, "Lieutenant Commander Young has been kind enough to grant the use of the paddle-box boats of Her Majesty's steamship 'Antelope,' and Kroomen will be sent with them to-morrow morning, to enable you to remove your property;" to which Mr. Edgerley responded by saying, "I have had recourse to all the measures within my province, for the fulfilment of the conditions on which you will spare Old Town," that he had no hope that the criminals would be given up, reiterating his protest against the "extreme measures" proposed, and expressing his gratitude for the kind offer of service, made by Lieutenant Commander Young. The consul sent to Mr. Edgerley a third letter, repeating the offer of assistance and saying, "I never anticipated for one moment that *you* would be competent to deliver up the criminals; if you are under that impression, it is a wrong one." As this letter was received late in the evening, no answer was returned to it. On the 18th, Mr. Edgerley, along with the Rev. W. Anderson, Mr. Sutherland, and others, was busily engaged packing up and despatching goods to Duke Town. They were reluctant to leave the mission premises, if that could be avoided. Towards evening they were visited by the master of the "Antelope," two officers, and a ship captain, to whom Mrs. Edgerley put the question, "Are we safe in remaining during the bombardment of the town?" and the reply was, "I should say not; for though the mission premises will not be fired upon, there is no saying when a shell explodes, but your premises may be destroyed." This answer, Mr. Edgerley says, decided the question as to the necessity of their leaving Old Town, especially when it was recollected that the first shell fired in this way at the town of Lagos, on the windward coast, killed the missionary's wife. Accordingly, Mr. Edgerley, after taking his family to Duke Town, wrote that evening to the consul, in these terms:—"I beg to inform you that I have been arduously engaged the whole day, with the assistance of two brother missionaries, three white people from one of the ships, my wife and daughter, and at least a dozen natives residing on the mission premises at Old Town, packing up and delivering to the boats, sent to my assistance by Lieutenant Commander Young, of Her Britannic Majesty's steamship 'Antelope,' and gentlemen of the mercantile service, the greater portion of my annual supplies, which has been attended with some damage in their removal to this station. I have been necessitated to remove part of my family from thence late this afternoon, and was unable to avail myself of the further use of the boats to-day, as we were too much fatigued and unwell. There now remains on the mission premises all my household furniture, which, if you will favour me with further time and assistance, I will endeavour to remove to-morrow. I presume I need scarcely say, that in the event of the mission premises at Old Town unfortunately by accident sharing in the fate of the devoted town, the United Presbyterian Church of Scotland will have a claim on the British government." We give the events of the following day in the words of Mr. Edgerley:

"*Friday, 19th Jan.* 1855.—This morning went up to Old Town very early in company with my daughter and Mr. Sutherland, (Mrs. E. was too unwell to go), and continued packing up and despatching by several boats, assisted by Kroomen and all our domestics, the remainder of the goods, types, etc., at Old Town. We were at this employment up till ten o'clock, when the 'Antelope' was seen steaming up at slow and stealthy pace to our devoted town. I left two white men to continue the packing, and Mr. Sutherland, my daughter, and I, took to our boat with the intention of going to the man-of-war, which was now abreast of the town and ready to commence hostilities. I did not pull direct for her, as I was grieved and confused, and did not wish the natives to imagine that I was a *particeps* in the transaction. The consul, I was told, waved his hat at our boat several times; but when I stopped pulling, our Kroomen in the boat told me he was calling the Kroomen away from the beach, in the boats sent to our assistance. Immediately a shell was thrown into the town, and then another; we pulled on in an oblique direction down the river to the opposite bank, crossing the steamer's stern, and then took up our position, holding on by the mangrove trees, some six or eight hundred yards below the vessel. The bombardment continued with shot and shell at intervals till the town was cleared of all the stragglers, and then the commander landed with some forty armed marines, and set fire to all the houses. Immediately as the first shot was fired, the two white men fled from the offside of the mission-house, and one of a gang of armed natives and blood-people presented a gun at them, but they were saved by one of the same people, who ordered the others not to fire, and they escaped to the beach, and eventually got over the river into the boat in which we were. They gave me this last account. The commander, on his return from burning the town, acquainted me that he found some dozen or fifteen men upon the mission premises in arms, amongst whom he scattered a few shots, and they took to their heels."

The "Antelope" left the river on the 20th; but before going away, the consul sent the following letter to Duke Ephraim, and the chiefs of Duke Town:—"Gentlemen, I beg leave to inform you that I now hold you responsible for the safety of the persons and property of Mr. Samuel Edgerley, Mrs. Edgerley, Miss Edgerley, and of any and all of their male and female domestics, or other native residents within their household. Should any act of oppression or injustice be shown towards them, it will be severely punished. I have further to inform you, that you will prevent any houses from being erected in Old Town under the penalty of incurring the displeasure of Her Majesty's Government. I sincerely hope that the destruction of Old Town yesterday will have a very beneficial effect on you and your people, and be the means of inducing you to give up the use of the poison nut. And I trust you will be prepared to entirely abolish it on the next visit of a man-of-war. I have to request you will make the contents of this known to your people and all others concerned."

In a letter written on the 24th, Mr. Edgerley says, "In the hurried removal of the mission property and my own, from Old Town to this, much valuable property has been stolen, destroyed, and damaged; this applies to the printing materials, particularly with the household furniture, etc. The house and outer premises at the station, together with the new schoolroom, have all been plundered (by the natives) of doors, windows, fixtures, shelves, etc. and the place is now a perfect wreck It is true Egbo has been blown by the authorities of Duke Town, that the station property should be brought back again, but should this be done, it will be worth nothing, and there is little likelihood that it will be complied with. The damage to the Mission Board is L.500, to myself personally L.70 or L.80."

It seems that no lives were lost. The people fled to the bush. They have houses at their plantations, which are at some distance inland, and are not without shelter; and were they allowed, they would soon rebuild their houses, so that the calamity to them is not so great as the people imagined. We give the following extract from a letter of Mr. Anderson:

Remarkable Preservation.

"After the bombardment of Old Town on the 19th instant, when the commander of the war vessel went ashore with the marines to set fire to the houses, they discovered a poor lame little boy, apparently somewhat idiotic, sitting all alone in the town or in its outskirts. When all others ran away, he was unable to accompany them, and it is supposed that his master did not consider him worth the carrying. He remained unscathed amid the destruction that played around him. He was taken on board the man-of-war and kindly treated. The commander sent him up to us the next morning, and he is now with us at the mission house. Poor fellow! he understands not a word of either English or Efik, so that he has not a single person to converse with. We trust that God has purposes of mercy towards him. Solitarily did he bear the brunt of sixty shot and shell which were thrown into the town. Alone, yet not alone."

Thus we have given from the papers in our possession, as brief an account as was practicable of this sad affair. It remains to be seen whether it will operate to the advantage or the disadvantage of the mission; whether it will increase or diminish the beneficial influence of the white man over the native mind. We abstain from comments; but it will be obvious to our readers that certain very grave questions are raised by these proceedings, which the committee on Foreign Missions will require fully to consider; such as, is it right in a British consul to order the destruction of a native town on the complaint of those who are merely visitants, and in opposition to the protest of British residents? Is it right in a British consul, on the complaint of those trading in the neighbourhood, to destroy a town at which a mission station has been formed, and thus abolish that mission in the face of the protest of the missionary? Has a British consul authority, not merely to destroy a native town, where such a mission has for years existed, but to prevent its being rebuilt? Has not the church a claim upon the government for losses sustained by such a transaction? If the first three questions be answered in the affirmative, then may Duke Town and Creek Town, and the other native towns along the coast be destroyed, and the missions which have been formed at them, and which are the hope of Africa, be extinguished.

THE DESTRUCTION BY FIRE OF DUKE TOWN MISSION HOUSE.

This deplorable event happened so shortly before the sailing of the mail steamer, that we have only scanty notices. The Rev. William Anderson says, 13th February, "You will regret to learn that the roof of Duke Town mission-house accidentally caught fire on Friday last, the 9th instant, and that in little more than an hour the whole was burnt down to the ground, with the exception of a few of the mangrove posts on which the house was supported. Most of the ship captains and surgeons, and a large number of native gentlemen, with drawn swords in hand, came to our aid as soon as possible, and under their direction, a portion of the household furniture, and about the half of my books, were saved from the flames. I cannot enter further into particulars at present. We are occupying two small apartments which escaped destruction." Mr. Edgerley also says, "On the 9th instant, between 12 and 1 o'clock noon, a fire broke out in the Duke Town mission-house, the first mission-house erected

in Calabar, and in one short hour it was in a heap of ruins! Hundreds of persons, consisting of white people, kroomen, and natives, were soon on the spot, and laboured with intense zeal, in the first place ineffectively to subdue the flames, owing to the parched and friable nature of the matting, together with the combustible character of the asphalte felt with which it was covered. They were, however, pretty successful in saving a good portion of the furniture, although very much was lost, stolen, or destroyed. We were all bewildered with the suddenness of the calamity. The wind was very fresh at the time."

This severe calamity has not only destroyed much property belonging to the church and to the missionary, but it has deprived our agents of suitable house accommodation. Mr. and Mrs. Anderson and Mr. Sutherland had to take up their abode in two small out-house rooms which were saved; and Mr. and Mrs. Edgerley were residing in a small house, erected by one of the ship captains, and which the Mission Board some time ago purchased. There are no proper building materials in Calabar, such as stone, lime, or brick, and the mission houses are formed of boards, taken out chiefly from this country. The committeee on Foreign Missions are accordingly taking steps to have houses made and sent out by the May steamer, in order that our esteemed agents may, as speedily as it is practicable for us, be furnished with the means of healthful accommodation.

Death of Mr. Young, the Brother of the late King Eyamba.

The Rev. William Anderson says, "On Sabbath last, the 11th February, Mr. Young, whose name has figured largely in the history of the country for many years, breathed his last. On Sabbath, the 4th, I had a long conversation with him on 2 Kings v., respecting Naaman, and directed him to the Saviour's blood. I saw him only once afterwards."

ADMISSIONS TO THE CHURCH AT DUKE TOWN.

The following notices, though brief, contain joyful tidings, and will be read with refreshing interest, after the melancholy details which have just been given. They show that the work of the Lord is still going happily on.

Admission of two Persons from Sierra Leone.

"On January 7th, the first Sabbath of the year, I had," says Mr. Anderson, "the pleasure of admitting to the fellowship of the church here, a decent old couple, recently arrived from Sierra Leone. Both husband and wife were sold from this country many years ago, captured by a man-of-war sloop, taken to Sierra Leone, and have returned to end their days here. A third person, an old man, would have been received into fellowship at the same time, but 'he was not, for God took him, a short time before our communion season."

Two Native Converts baptized.

"You will be glad to learn," Mr. Anderson continues "that on Sabbath last, the 28th January, other two natives of this country were received into the church by baptism. Both are young men of about twenty years of age. The elder of the two, John Sago, I have long known as a steady, quiet youth, and most diligent at his book. For the greater part of last year, he was under the inspection of Mr. Edgerley at Old Town, and Mr. Edgerley speaks of him in high terms. The other, Jemmy Brother, has also been an attentive scholar for a long period. It was his father, and brother, and sister, who were murdered by the *esere* (poison bean) at Henshaw Town, in the month of November last.

"Nine native youths have now been received into the fold of the good Shepherd at this station. They need the prayers of the church at home, for many are the snares by which they are surrounded."

DONATIONS
TO THE BOARD OF FOREIGN MISSIONS
In June, 1855.

Synod of New York.—*Pby of Hudson*—Goshen ch, Dr. John S Crane 10. *Pby of Bedford*—North Salem ch mo con 6 20; Bedford ch mo con coll's 79 13; South Salem ch mo con coll's 37 59; Pound Ridge ch 50. *Pby of New York*—First ch New York mo con 90 68, Sab sch to ed *W W Phillips* 6 25, Mrs Lowrie's class to ed girl in Canton 6 25, Miss L Jaudon's class to ed *Fanny Phillips* 6 25, Mr and Mrs Thorp's class to ed girl at Shanghai 6 25, Teachers to ed *James Donaldson* and *Sarah C Dow* 12 50, Infant class to ed *Walter Lowrie* 6 25; Yorkville ch mo con 5 20; Jersey City 1st ch addl 100, less 6 for *Foreign Missionary*, Sab sch to ed *David Henderson* and *Elizabeth G Southmayd* 50; Chelsea ch mo con 21; Eighty-fourth st ch mo con 11 15; Fifth av and 19th st ch mo con 34 21; Ainslie st ch Williamsburg four mo's con coll's 23 89; Madison av ch mo con 15; Williamsburg ch mo con 23 03; Forty-second st ch mo con 13 55; Brooklyn 1st ch mo con 39 61; University Place ch, several ladies 27. 2d *Pby of New York*—Scotch ch, A Robinson Walsh 200, 874 99

Synod of New Jersey.—*Pby of Elizabethtown*—Elizabethport ch 22 50. *Pby of Passaic*—Newark 3d ch mo con 17 60, Sab sch to ed *H N Brinsmade* 10 28; Mount Freedom ch 3. *Pby of New Brunswick*—Freehold ch 5 20. *Pby of Newton*—Stillwater ch 36; Blairstown ch 25. *Pby of Raritan*—Solebury ch 17, less 6 for *Home and Foreign Record*. *Pby of Susquehanna*—Canton ch 6; Towanda ch 5; Athens ch 10; 151 50. Less paid in error from Stewartsville ch, *Newton Pby*, in April last and now transferred to Domestic Board 60, 91 58

Synod of Philadelphia.—*Pby of Philadelphia*—Central ch add'l, Mrs C Cornelius 50, Jas Wray 15, J S 15, J V Cowell 10, Mrs McKibbin 5, J H Campbell 5, J Reakirt 3, W B Perkins 2, G McFadden 2, Mrs Reed 2, Anna M Hickling 1, Miss Chambers 1; Spring Garden ch mo con coll's 35 41; Seventh ch of which 11 65 from Sab sch, 263 19; Penn ch of which 25 from Sab sch to ed a heathen child 48 09; Tenth ch mo con 43 83, Miss Hoge 10. *Pby of New Castle*—New London ch benev fund 60. *Pby of Donegal*—Waynesburg ch, of which 100 to con Rev B B Hotchkins l d 165 13. *Pby of Huntingdon*—Little Valley ch 33 25; West Kishacoquillas 52 75. *Pby of Northumberland*—Chillisquaque ch fem miss soc to con Mrs Sarah C Barber l m 32, less 4 for *Home and Foreign Record*; Mooresburg ch fem miss soc 11 13; Derry ch 8 30, 870 08

Synod of Baltimore.—*Pby of Baltimore*—Broadway ch 41; Franklin st ch mo con 38 76. *Pby of Carlisle*—McConnellsburg ch 83; Bedford ch, of which 37 cents from Miss Proctor's Sab sch class 37 17; Shippensburg ch 6 78. *Pby of Winchester*—Moorefield ch 14 50, 221 21

Synod of Pittsburgh.—*Pby of Blairsville*—Ebenezer ch 5, fem miss soc bal to con Mrs Nancy Marshall and Mrs. Jane Ewing l m's 5; Glade Run ch mo con 4 50; Gilgal ch 6. *Pby of Redstone*—Mt Pleasant ch 40 25. *Pby of Ohio*—Pittsburg 1st ch, Mrs Denny add'l 18; Pittsburg 2d ch Sab sch to ed *Wm D Howard* 25; Manchester ch Sab sch for sup Rev R S Fullerton, Agra 17 34; Centre ch male benev soc 25 25, fem benev soc in part to con Rev W F Hamilton l m 22 15; Lebanon ch 27. *Pby of Clarion*—Bethesda ch fem miss soc 18 03; Concord ch fem miss soc 8, 221 52

Synod of Alleghany.—*Pby of Alleghany*—Middlesex ch, 9 50

Synod of Wheeling.—*Pby of Washington*—Washington ch 145 89; Wheeling 1st ch Sab sch to ed *H R Weed* at Corisco 25. *Pby of St. Clairsville*—Martinsville ch 22; Wheeling Valley ch 12. *Pby of Steubenville*—East Springfield ch 14; Bacon Ridge ch 8, 226 89

Synod of Ohio.—*Pby of Zanesville*—Madison ch 22. *Pby of Richland*—Perryville ch 5; Lake Fork Cross Roads ch 22 20. *Pby of Wooster*—Fulton ch 25 94; Marshallville ch 5 14; Chippewa ch 7 31; Northfield ch 1 45; La Fayette ch 4; Guilford ch 13 37; Green ch 2 50; Congress ch 22 54; Sugar Creek ch in part to con James Smith l m 19 50. *Pby of Coshocton*—Unity ch 47 36, 198 31

Synod of Cincinnati.—*Pby of Chillicothe*—Salem ch Mrs E Hollyday for Jewish Mission 5. *Pby of Oxford*—Seven Mile ch 15; Hamilton and Rossville ch 63 76: Oxford, O., Miss Sally E Guy 20. *Pby of Sidney*—Hill Grove ch 2 50; Union ch 2 50, 108 76

Synod of Indiana.—*Pby of New Albany*—Jeffersonville ch 10. *Pby of Madison*—Hanover ch 6, Mrs Janet Lee 1; Madison 1st ch 80 45, mo con 14 85; New Washington ch 15; New Lexington ch 6. *Pby of Indianapolis*—Franklin ch 22, Dr J H Donnell in part to con Mrs Elizabeth Donnell l m 5, 160 30

Synod of Northern Indiana.—*Pby of Logansport*—Rossville ch 12. *Pby of Muncie*—Indianapolis 1st ch Sab sch to ed *Mary Jane Axtell* 25, 37 00

Synod of Illinois.—*Pby of Kaskaskia*—Edwardsville ch 3, Fem miss soc for China Mission 5; Rattan Prairie ch 6. *Pby of Schuyler*—Presbyterial coll 10. *Pby of Peoria*—Peoria ch, Mrs E Griswold to ed *Mary W King* 30; Lewistown ch 89; Princeville ch 15 20; Prospect ch 4. *Pby of Rock River*—Galena South ch 104 09; Galena 2d ch 10, 276 29

Synod of Wisconsin.—*Pby of Dane*—Blue Mounds ch 6; Westminster ch, Mineral Point 9, 15 00

Synod of Iowa.—*Pby of Iowa*—Round Prairie ch 10; West Point ch 3. *Pby of Cedar*—Knoxville, Marion Co., Iowa 2, 15 00

Synod of Missouri.—*Pby of St. Louis*—Bethesda ch 3. *Pby of Upper Missouri*—Fulton, Mo. R A C 3; Lexington ch Sab sch to ed *Moorad Khan* 25; Ebenezer ch, Greenfield, Mo, 6 50, 37 50

Synod of Kentucky.—*Pby of Louisville*—First ch mo con 19; Second ch mo con 17; Owensboro' ch ann coll 110; Shiloh and Olivet ch's, 18 50 164 50

Synod of Virginia.—*Pby of Greenbrier*—Kanawha Salines ch 12; Point Pleasant ch 10; Oak Grove ch 21 92. *Pby of Montgomery*—Wytheville ch 16, 59 92

Synod of North Carolina.—*Pby of Orange*—Newbern ch mo con coll's 50 15. *Pby of Concord*—Charlotte ch 137 55, 187 70

Synod of Nashville.—*Pby of Nashville*—Nashville 1st ch 156 75. *Pby of Knoxville*—Knoxville 1st ch mo con coll's 31, 187 75

Synod of South Carolina.—*Pby of Harmony*—Great Pedee ch 10 00

Synod of Georgia.—*Pby of Flint River*—Columbus ch Sab sch to ed *Charles B. King* 25 00

Synod of Alabama.—*Pby of Talladega*—Marble Spring ch 25 50

Synod of Mississippi.—*Pby of Mississippi*—Port Gibson ch 5. *Pby of Louisiana*—New Orleans 1st ch 100, 105 00

Synod of Memphis.—*Pby of Memphis*—Somerville ch Sab ch to ed *Fanny Q Boyd* 30 00

Synod of Arkansas.—*Pby of Creek Nation*—Tallahassee ch mo con 7 37

Total from churches, $4,166 67

Synod of Reformed Presbyterian Church—Received from Treasurer of Board of Foreign Missions for sup of Scholarships in Orphan School at Saharanpur 100, for sup of Native Assistants at Saharanpur 120, for Dehra Station 458, 678 00

Legacies.—Holmes Co., O., Legacy of John Donnelly, dec'd, 475; Washington Co, Pa, Estate of Sam'l Smith dec'd, 475; Newark N J, Legacy of Jos Nesbitt 15; Long Run, Pa, Estate of Rev Wm Swan dec'd, for African Mission 250; Buffalo, Pa., Estate of Mary Donaghy, dec'd, 100, 1315 00

Colleges and Seminaries.—Oglethorpe Univ., Ga., miss soc for sup of *Hulassi Roy* at Mynpurie 40 00

Miscellaneous.—Board of Missions of the General Convention of the Independent Presbyterian Church for Furrukhabad Mission 100; Clintonville, Pa, Mrs Elizabeth Whann 2 57; Washington, Pa, George Baird 15; Cazenovia, N Y, Mrs Z Sweetland 10; Astoria N Y, R Benner 20; Painted Post, N Y, Eliza E Townsend 25; Madison, Ga, a friend 1 25; Lexington, Mo, Rufus Young 3 50; Lima, N Y, H H Homer 1 50; Cumberland Co, Pa, Miss Isabella Laughlin 10; Hon W Curll 4 87 193 69

Total receipts in June, $6,393 36

Special Contributions for the Waldenses.—Amount previously reported, $12,896 98
Steubenville 1st ch, Miss Alice Caldwell in part to con Mrs Sarah Wilson l m 20; Steubenville, O, Rev C C Beatty, D D, add'l 50; Phila, Pa, Geo H Stuart 50; Miss Malloch 2 50 122 50
$13,019 48

WM. RANKIN, Jr., *Treasurer.*

Donations in Clothing, &c.—Ladies of Chelsea ch, N. Y, 40 garments for Indian Missions; Female Miss Soc of Ebenezer ch, Pa, one box clothing, 45; Mrs Howell, New Village, L I, one quilt.

NOTICES.

BOARD OF FOREIGN MISSIONS.

Letters relating to the Missions, or other operations of the Board, may be addressed to Walter Lowrie, Esq., the Rev. John C. Lowrie, or the Rev. J. Leighton Wilson, Secretaries, Mission House, 23 Centre Street, New York.

Letters relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to William Rankin, Jr. Esq., Treasurer—same address.

Payments of Moneys for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

Boxes of Clothing, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

The Foreign Missionary is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, and General Agent, No. 265 Chestnut street.

All communications, reports, and orders, from Colporteurs, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

THE ANNUAL REPORT.

Since the last number of the *Record* was issued, the Annual Report of the Board of Publication has been published and sent out to those entitled to it. Any person desiring to have a copy, will have it forwarded to them gratuitously, by addressing (post paid) Mr. J. P. Engles, 265 Chestnut Street, Philadelphia.

A NOBLE GIFT.

In one of our Southern cities a highly intelligent gentleman was conversing with the writer, when he expressed the following resolve:

"I have," said he, "a family of eight children, and as my pecuniary ability is very limited, I shall be able to give them very little of this world's goods when they set out in life for themselves. But as the oldest are now approaching adult years, there is one thing which, if God permits, I intend to give to each of them as they successively leave my roof. It is a complete set of the publications of the Presbyterian Board. This invaluable armory of sound scriptural and Presbyterian principles shall go with them upon the journey of life, so that in every assault made upon the principles in which they have been educated, they may have a defence at hand. If my sons or daughters marry, they shall find these books among the first articles for housekeeping placed in their new homes."

We commend this purpose to the attention of other heads of families. A set of these publications neatly bound, and with a lettering on the cover indicating its presentation, would probably be preserved for a lifetime and handed down to children's children. Given at that juncture of life's affairs when the heart is peculiarly susceptible to tender influences, and received as a parting gift from beloved parents, when just leaving the home of childhood and youth, with all its hallowed associations, what a wealth of sacred recollections and influences would ever abide with it. In many a scene of after life, when beloved parents had gone up to heaven, and when cares and temptations and afflictions pressed in upon their souls, would the owners delight to resort thither to find among its precious volumes those truths appropriate to their circumstances. While many others might be found in later life "tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive," these would find here, subordinately to the blessed word of God, that information, argument, and strong conviction of the truth, which would enable them to "grow up into him *in all things*, which is the Head, even Christ." Better, far better, would it be for many a parent to give his childrens' house such furniture, than to deck it with rich and costly luxuries, or to fill their purses with thousands of gold and silver.

A PROPOSAL TO SABBATH-SCHOOLS.

We wish to propose a plan of usefulness to all our Sabbath-schools who desire to do good. We know there are hundreds of such schools whose teachers and pupils have both the heart and the means to do something for others, who are less favoured than themselves. We know there are many thousands of Sabbath-school scholars whose parents and whose teachers feel that one very important part of a child's training is its education in Christian sympathy and beneficence. To all such we offer a choice opportunity.

There are scores of new Sabbath-schools commenced every year in destitute and needy sections of the country, through the efforts of little groups of Christians, or in connection with the labours and enterprises of our Domestic Missionaries. Many of these are carried forward in the midst of great difficulties and discouragements, such as many Sabbath-school teachers and pupils in the more settled parts of the country have little conception of. Often these schools are chiefly attended and sustained by those who are entirely unable to provide all the necessary aids and facilities for the work, especially the almost indispensable aid of the well-selected Sabbath-school library. Hence they are obliged to appeal for assistance to those who are more favoured than themselves.

Numerous requests for aid in securing such a library are continually coming to the Corresponding Secretary of the Board of Publication. Some are able to raise half the amount needed to purchase the library, others can do little or nothing towards it. The necessities and urgencies of the case are often stated in strong and affecting terms. Allusion was made in the last number of the *Record*, to such a communication from the farthest part of Wisconsin. Within a fortnight four or five similar appeals have been received from new and promising Sabbath-schools in other States. Gladly would the Board respond to all these applications if it were at all consistent with the safety and ultimate usefulness of the institution. This however it cannot do, unless the money is furnished from some quarter for the purpose.

Will not Pastors, Superintendents, and Teachers propose this work to their Sabbath-schools? And are there not very many schools ready joyfully to enter upon it? The Board of Publication is making frequent additions to its Sabbath-school Library, and thus far it may safely claim to be the best Library ever published for Presbyterian Sabbath-schools. It now numbers 139 volumes, which may be purchased for $20.15 cash, in half-roan; or for about $23.50 in handsome muslin binding. If any School will forward that sum, or any portion of it, to the Corresponding Secretary, he will take great pleasure in securing for it such a direction as will promise the largest amount of good. "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

COLPORTAGE AMONG THE CHILDREN.

The following remarks are extracted from the last report of a colporteur in Western New York. There are thousands of our readers who will feel the truth of his observations. A considerable portion of the recent issues of the Board of Publication have been prepared with an especial reference to the religious benefit of children and youth, and we rejoice to know that they are received and read with avidity by multitudes of youthful readers in every part of our extended country, and beyond its limits.

"I deem it," says this colporteur, "highly important to put books of the right kind, and no other, into the hands of the young. Supply them and keep them supplied with good books, and they will be pleased with them, and seek no other. I look upon this feature of the religious colportage system with no little interest. It is doing incalculable good, by cultivating in children and youth a correct taste. It comes too, in a time of special need, when, more than ever, a vitiated taste is prevalent. How many, alas! and not the young only, will not read a book for intellectual, much less for moral and religious improvement, a book, which, to be understood, requires the reader to think. They are willing to read only for amusement. Very many parents misjudge about what kind of a book it must be which children will be pleased to read. They think it must be a book of trifling stories, or something funny. One which has anything of a religious character is not expected to interest them. If I had not been a colporteur, I might not have been so certain as I am, that such notions are false. They do not accord with facts, which, in very many instances, have come under my observation. I have often been delighted with the lively interest manifested by the young in your attractive and truly valuable juvenile books. Children will read books of this character, with as much pleasure and with deeper interest, than works of fiction, or other trifling and valueless works, especially if none but good books are put into their hands."

NOVA SCOTIA.

Readers of the *Record* have seen intimations from time to time of the deepening and extending interest in the publications of this Board in the British Provinces. The following letter will show that that interest is still increasing in Nova Scotia. The respected brother whose name is mentioned below, being about to attend the meeting of the Free Church Synod of Nova Scotia on other business, very kindly agreed to invite the attention of the Synod to the operations and issues of the Board. As the result, an official letter was received a day or two since by the Corresponding Secretary from the Convener of the Synod's Committee, from which letter the following sentences are extracted:

Rev. W. E. Schenck,
Cor. Sec'y. of the Board of Publication.

My dear sir—The magnitude, importance, and claims of your Board were very forcibly brought before the Synod of the Free Church of Nova Scotia, at its late meeting in Halifax, by the Rev. Dr. Thompson of the Grand street church in New York. After consideration, the whole work was intrusted to a committee, of which the subscriber is convener. Having been advised by Dr. Thompson to write to you, my present communication is designed to obtain the necessary information for the circulation of your books within the bounds of our Synod, * * * *. I need not say that there is no church in the United States so entirely one with us as your own. Your books are highly esteemed by us. We wish to see them cast in thousands over our country and attended by the prayers of those who have power with God. *No language can express—no created mind can grasp the amount of good resulting from the circulation of your books.* The Lord bless your labours more and more, and establish the work of your hands."

We shall do all that is in our power to meet and further the views of our brethren in Nova Scotia.

We recently enjoyed the pleasure of an interview with a clergyman from the province of New Brunswick. He had for many years been travelling as an Evangelist through certain portions of the last named province, and gave us delightful assurances of the usefulness of the Board's publications there. He mentioned that he had very frequently met these publications in the most remote habitations, where they had been left by the colporteurs now traversing the province, and that he often saw the most indubitable evidences of their having been blessed to the spiritual good of their readers. So strongly was his mind impressed with their usefulness, that on his return to his field of labour, he sought and obtained from the Board a commission to act as a voluntary

colporteur in its service, and will henceforth bear about with him in his itinerations a supply of its books and tracts. May that divine blessing without which the best of seed may all be planted in vain, attend the scattered pages of truth, and make them greatly promotive of God's glory and the salvation of souls.

LONDONDERRY PRESBYTERY.

The Corresponding Secretary returned a few days ago from New Hampshire and Massachusetts, after spending about ten days among the brethren of Londonderry Presbytery. He was exceedingly gratified to find the operations and publications of the Board highly appreciated there, not only among Presbyterians, but among our Congregationalist brethren likewise. One or two colporteurs are now labouring successfully within their bounds, and there is a very wide and strong desire for the abundant distribution of our books and tracts. Several of the churches of that Presbytery are at present destitute of pastors, and while in this condition they feel encouraged and strengthened in their attachment not only to true religion, but to the Presbyterian Church, by such dissemination of printed truth among them.

THE BOARD OF PUBLICATION OF THE REFORMED DUTCH CHURCH.

The infant efforts of this newly organized Board seem to have awakened much interest in the body with which it is connected, and to promise enlarged future results. We take the following extracts from a report on Publication made to the last meeting of the General Synod.

"In the Publication Department, the Board reports the issue of four separate works, amounting to 7000 copies, containing a total of 2,101,000 pages. The most important of these is the German Hymn Book, 2000 copies, at a cost of $2570 69. The committee are happy to observe the favour with which this work has been received by the most competent judges, and its endorsement by the Presbyterian Board of Publication."

The German Hymn Book above referred to, was noticed in one of the resolutions of our General Assembly (Resolution 6th, on the Board of Publication) and its use, at the suggestion of the Board, was authorized in the German congregations belonging to our own branch of the Church.

"The financial department of the operations of the Board exhibits a balance of stock in hand above all liabilities, amounting to $2901 60. The total gross amount of sales has been $1461 05. There have been received from fifty-five churches, $1729 63; from private donations, $497 12. Balance in hand May 21st, 1855, $316 89.

In this respect our Dutch brethren seem to have come up more promptly to the work than did our own denomination. The Presbyterian Board, after struggling on for five years under the name of the "Presbyterian Tract and Sunday-school Book Society," in the year 1838, (the first year in which it was adopted by the General Assembly) received only $723 77. We trust the united and liberal support of their Church may increasingly attend the new Board.

In reference to the arrangements made between that Board and our own, which were fully stated in the *Record* at the time of their adoption last year, the report remarks,

"The arrangements made with the Presbyterian Board of Publication exhibit a spirit of cordial and generous co-operation which we doubt not will be fully reciprocated throughout our whole denomination. To their experience and valuable suggestions, as well as to the unusual facilities granted by them for interchange of publications, and to the truly fraternal feeling which has marked all their negotiations, this Board owes its most practicable arrangements and its happiest prospects. Long may it continue a bright link in that strong chain which so closely binds these two ancient branches of the great Presbyterian household of faith."

To these fraternal sentiments, the Presbyterian Board most cordially responds, as will be seen by a reference to its last Annual Report to the Assembly (page 16), which latter body resolved that the arrangements between the two Boards was by it regarded with special gratification.

The report to the General Synod concludes as follows.

"In conclusion, your Committee desire to express the gratitude of this Synod to the Great Head of the Church for his blessing upon this, the youngest of our affiliated institutions. It completes the circle of her great agencies for promoting the spread of the truth as it is in Jesus. It supplements just that part of our ecclesiastical mechanism the want of which has been most felt. It promises rapidly to form a truly denominational literature, which, while it shall do justice to our history, will not neglect the present. It will re-echo in the homes of our people, through many voices, the solemn utterances of the pulpit. The work already accomplished bids us hope for great results hereafter. While it is founded on the principle of taking the best care of our own dear home, it equally promotes the welfare of the whole community. Let it, then, be cherished in the bosom of a warm-hearted church, and by the blessing of our gracious Lord, its influences shall distil as the dew, and come down like showers. With its holy sisterhood of agencies, it will hasten the spread of our Church wherever God opens a door before us, and thus prove what we profess, that our purposes are wider than any denomination, and our object no lower than the glory of God, through Jesus Christ, our Lord and Saviour.

In behalf of the Committee,

WILLIAM J. R. TAYLOR, *Chairman.*"

QUARTER OF AN HOUR WITH A BAD BOOK.

About twenty-five years ago I formed a most intimate acquaintance with a young man of fine education and commanding talent, and we soon became bosom friends. One morning after school, at a street-corner, he handed me a book, which he said he could loan me for only one quarter of an hour. We stood at that corner for a few moments, while I looked at the obscene pictures and read a few pages in that polluting volume. I handed it back to him and never saw it again; but the poison took effect, "the sin left its mark." I cannot erase the effect of the impure thoughts which in that quarter of an hour that vile book lodged in my heart, and which, may God forgive me, I harboured there. I can and do pray against the sin, and trust by God's grace yet to conquer it; but it is a thorn in my flesh, and yet causes me great bitterness and anguish.

Young men, as a lover of your souls, I tell you in all sincerity, that there is nothing which I would not willingly give to have the veil of oblivion cast over the scenes and the sentiments of that corrupt volume, which will haunt me like foul spectres during my hours of private devotion, in the sanctuary and at the communion table. O, what sad work did that quarter of an hour make upon a human soul! Young men, beware of bad books, and beware also of evil companions.

My early friend, after well nigh accomplishing my ruin, became a dissolute man, imbibed infidel sentiments, and at last, as I greatly fear, died by his own hand. "Let him that thinketh he standeth, take heed lest he fall."—*Am. Messenger.*

VALUE OF A LIBRARY TO A POOR STUDENT.

One of the most interesting incidents in the early history of the famous men of our country is related of Dr. Bowditch, the learned translator of La Place:

"During the revolutionary war, a privateer from Salem captured a vessel and brought the prize into that port. A valuable private library was among the articles on board. These books were a rare prize for those days, and young Bowditch borrowed a number from the person having them in charge. The volumes were retained longer than was necessary for a simple perusal, and it was ascertained that the young student was so desirous of procuring the works, and his means were too slender for him to dare hope of purchasing them, that he actually copied twenty folio and quarto volumes of scientific works, which were of great service to him as books of reference in after years. These manuscript volumes are now in the possession of the sons of Dr. Bowditch, and are highly prized. The facilities now afforded students appear in striking contrast with the early struggles for knowledge which he encountered."—*Boston Transcript.*

GERMAN CATECHISM.

The Board of Publication has just issued a new edition of the Shorter Catechism in the German language. It contains the Scripture proofs appended to each question. The paper and typography are such as to recommend it. Price 5 cents.

BOOK NOTICE.

THE GOSPEL AND EPISTLES OF JOHN: pp. 168. 64mo. Price 20 cents, gilt.

This is a very neat and convenient little volume, containing most of the inspired writings of the beloved disciple. Each of them is prefaced by a few instructive and valuable editorial remarks, and the whole forms a very desirable little pocket manual.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION FROM JUNE 13, 1855, TO JULY 16, 1855, INCLUSIVE.

Pby of Londonderry—Newburyport 1st ch (in part) 100; do 2d ch 12 75,	$112 75
Pby of Albany.—Windsor ch 4 50; Rev A Eggleston 50 cents; Alva Target 12 cents per D J Stiles,	5 12
Pby of Buffalo City.—Aurora 1st ch, per Rev Jas M Harlow,	6 00
Pby of Michigan.—Plymouth 1st ch, per Rev Jas Dubuar, April 9, 1855,	8 00
Pby of Hudson.—Florida ch, per Rev Wm A Westcott,	10 18
Pby of Bedford.—South Salem ch, per Wm Rankin, Jr. Treas.,	10 00
Pby of New York.—Madison av ch 48; First ch ann coll to con DAVID B., ROBERT, and TALBOT OLYPHANT hon mems 1530, less 15, for *Home and Foreign Record* 1515	1563 00
Pby of Elizabethtown.—Liberty Corner ch, per Rev J T English,	10 00
Pby of Passaic.—From Saml O'Briant, Esq., per Rev Jos McMurray,	5 00
Pby of New Brunswick.—Village ch, Rev Saml D Alexander, per B F Randolph,	19 28
Pby of Newton.—Newton 1st ch, in part to con Rev Myron Barrett hon mem 20; Stillwater ch, per Rev Dr. Wilson 3,	23 00
Pby of Philadelphia.—Westminster ch, per J Patterson, Tr. 13 65; South Western ch, per Rev Jas McCaskie 8 11; Kensington ch, per Rev Wm O Johnstone 25,	46 76
Pby of Baltimore.—Ellicott's Mills ch, from Rev C Huntington 5; Franklin st ch, Baltimore per Saml W Barber, Esq. 74 25,	79 25
Pby of Carlisle.—Bedford ch, per Rev T K Davis,	1 25
Pby of Richland.—Ashland ch 20; Fredericktown ch addl to con Mrs A E FARIS hon mem 8 19; Waterford ch from Dr Jno J Turner (in part) for hon mem, per Rev J M Faris, Tr. 10,	38 19
Pby of Sidney.—Stony Creek ch, per John D Thorpe,	5 77
Pby of Logansport.—Logansport ch, per Rev Levi Hughes,	33 00
Pby of Peoria.—Prospect ch, per John Reynolds 5 65; Canton ch, per J. Blackadore, 5,	10 65
Pby of Greenbrier.—Oak Grove ch, per Rev M D Dunlap,	10 15
Pby of Florida.—Euchee ch, per Rev Saml D Campbell,	5 75
Pby of Tuskaloosa.—Gainsville ch per Rev W Baird	34 50
Pby of East Alabama.—Montgomery ch per Rev W Baird	30 00
Pby of Memphis.—Somerville ch 37 70; 1st ch Memphis 73; Sallie Cooper 5, per Rev W Baird	115 70
MISCELLANEOUS.	
Dr D Parkes, Orrsville, N. C., 10: E B Fuller, for Colporteur Fund and Distribution Fund 300; F C Graceham, Md., through Wm S Martien 4 62; Rufus Young, Lexington, Mo., 1; A W Thompson, Morristown, N. J., 1 63; Mrs P A Mathews in part to con her son Charles Benedict Mathews hon mem 10; Donation per Rev J L Kirkpatrick 1; Com C K Stribling 30; Jas Maxwell 5; Jos Donahey 5; West Alexandria, Legacy of Mrs Patterson, Apple Creek ch, Ohio 56,	424 25
Total,	$2607 55

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. J. J. Hamilton and the church at Curwinsville, Pa.

Rev. D. Lacy and the church of Raleigh, N. C.

Rev. John Sailor has resigned the pastoral charge of the church in Warren, Pa., and accepted an invitation to supply the Congregational church in Michigan City, Ind.

CALLS.

Rev. T. L. Janeway, D. D., has received a call to the church of Kingston, N. J.

Rev. John M. Krebs, D. D., of New York, has received a call to the Seventh Presbyterian Church of Cincinnati.

Rev. A. C. Heaton, late of Harper's Ferry, Va., has accepted a call from the church at Princess Anne, Md.

Rev. Henry Snyder has received a call to the Amelia church, Virginia.

Rev. J. H. Callen has accepted a call from the church at Phœnixville, Pa.

Rev. E. Halley, D. D., pastor of the Second street church, Troy, has accepted a call to the Third Presbyterian Church, Albany, N. Y.

Rev. D. Kennedy, D. D., has accepted a call to the Second street Church of Troy, N. Y.

Rev. H. H. Paine of Fincastle has received a call to the church of Holly Springs, Miss.

Rev. D. H. Porter has accepted a call from the church of West Liberty, Logan Co. Ohio.

ORDINATIONS AND INSTALLATIONS.

Rev. Nathan Shotwell was installed pastor of the church of East Kishacoquillas, by the Presbytery of Huntingdon, on the 12th inst.

Mr. P. Augustus Studdiford was ordained and installed pastor of the church at Milford, by the Presbytery of Raritan, on the 12th June.

Mr. James Caldwell was ordained and installed pastor of the church at Libertyville, Iowa, by the Presbytery of Des Moines, on June 14.

Mr. Hugh O. Roseborough was ordained and installed pastor of the congregation of George's Creek, by the Presbytery of Redstone, on the 5th of June.

Mr. S. C. Alexander was ordained and installed pastor of the united churches of Back Creek and Thyatira, by the Presbytery of New Concord, on the 26th of May.

Rev J. D. Dudley was installed pastor of Hebron church, on June 17, by the Presbytery of West Hanover.

Rev. Wm. M. Ferguson has been installed pastor of the church at Washington, Ohio.

Mr. Wm. F. Junkin was ordained and installed pastor of the Falling Spring church, by the Presbytery of Montgomery, on the 3d of June.

Mr. Henry M. Giltner was ordained as an Evangelist to Nebraska, by the Presbytery of Madison, on the 26th of May.

Rev. Jahleel Woodbridge has been installed pastor of the church at Henderson, Ky., by the Presbytery of Muhlenburg.

LICENSURES.

At recent meetings of Presbyteries, the following candidates have been licensed to preach the gospel.

Mr. John M. McElroy, Thomas M. Hopkins, and Hugh S. Ustick, by the Presbytery of Chillicothe.

Mr. H. M. Gilmer, by the Presbytery of Madison.

Mr. Andrew J. Reynolds, by the Presbytery of Cincinnati.

POST-OFFICE ADDRESSES CHANGED.

Rev. E. Halley, D. D., from Troy to Albany, N. Y.

Rev. D. Kennedy, D. D., from Albany to Troy, N. Y.

Rev. E. A. Huntington, from Albany to Auburn, N. Y.

Rev. John C. Baldwin, from Natchez to Rodney, Miss.

Rev. Joseph Weeks, from Granville, Ohio, to Natchez, Miss.

Rev. M. Dickson, from Springfield to Milford, Texas.

Rev. H. E. Thomas, from Bardstown to Georgetown, Ky.

Rev. E. L. Cochran, from Scottsville to Amherst Court House, Va.

Rev. John Arthur, from Hibernia, O , to Perrysville, Pa.

Rev. Ralph Harris, from Macomb, Ill., to Elmwood, Mo.

Rev. Wm. B. Browne, from Staunton, Va., to Lexington, Ky.

Rev. J. Broughton, from to Frankfort, Ohio.

Rev. Jonathan Edwards, from Fort Wayne to South Hanover, Ind.

Rev. A. C. Heaton, from Harper's Ferry, Va., to Princess Anne, Md.

Rev. W. C. Holliday, from St. Mary's, O. to West Point, Iowa.

Rev. Jas. H. Callen, from Easton to Phœnixville, Pa.

Rev. L. B. W. Shryock, from Steubenville, O., to Walton, Ky.

Rev. John Sailor, from Warren, Pa., to Michigan City, Ind.

Rev. H. W. Biggs, from Princeton, Ind., to Morgantown, Va.

Rev. Thomas Whallon, from Putnamville to Rensselaer, Ind.

DEATHS.

Rev. Ahab Jinks, at Lane, Ogle co., Illinois, in the seventy-fourth year of his age, on June 8.

Rev. Francis Monfort, at Greensburg, Ind., on the 18th of June, in the seventy-third year of his age.

Rev. Wm. H. Harris of Shongola, Miss., on June 29.

Rev. Samuel Taylor, at Waco, Texas, on June 9.

Rev. David M. Miller, at Bridgehampton, L. I., on June 29.

Varieties.

(N. S.) Assembly's Minutes.—We have been furnished, in advance of the publication of the Assembly's Minutes, with the following summary :

Synods,	24
Presbyteries,	108
Ministers,	1,567
Licentiates,	111
Candidates,	238
Churches,	1,659
Additions on examination,	5,816
" certificate,	4,890
Whole number in communion,	143,029
Baptisms of adults,	1,705
" infants,	3,924

CONTRIBUTIONS.

Commissioner's Fund,	$ 3,492 32
Contingent Fund,	566 90
Domestic Missions,	76,871 37
Foreign Missions,	63,963 28
Education,	37,710 96
Publication,	48,322 91

One has been added to the number of Synods. The Presbyteries are the same in number as compared with last year. Five more ministers, three less licentiates, and forty more candidates are recorded. The churches are two less. Several very small churches that have become extinct, having been struck from the roll of the Presbyteries, and a few have become Independent, or O. S., and so overbalancing the new churches that have been formed.

Although the returns from the churches are imperfect, they show the gratifying fact of an advance in the number of communicants. The net increase is 1,552. As the number of additions has amounted to 10,706, the number of removals by certificate, death, or otherwise, has been 9,154. A similar fluctuation appears in the list of ministers. The alphabetical roll of ministers and licentiates, at the end of the Minutes, contains 120 new names, while 116 have disappeared. Of the latter, 33, an unusually large number, have been removed by death. The increase in the number of candidates gives pleasing evidence of a ministry in prospect. Nearly 6,000, it will be seen have been added to the churches on profession; perhaps more. The fruits of many of the revivals of the past season are yet to be gathered in.

Although the last year's report of Contributions to Domestic Missions included the large sums given to the $100,000 Fund for Church Erection, this year's report shows a diminution of less than $25,000; while the contributions to the Foreign Missions have advanced more than $6,000, and to the Publication cause more than $15,000. The last year's report also included the contributions to the endowment of the Union Theological Seminary, which, in the case of a single church, amounted to about $50,000, which almost covers the deficiency of that column.—*N. Y. Evangelist.*

Spread of Light in the East.—The Rev. Mr. Righter, now engaged in the service of the American Bible Society in disseminating copies of the Scriptures in the East, gives a most interesting account of the readiness with which they are received by multitudes. The following is an extract from his last letter.

"The Turkish Governor of the city obtained from us a copy of the Scriptures, which he is said to read openly, and discuss its truths with Turks, Koords, and Armenians. And his banker, an Armenian, the teacher of the Armenian school, and some others, petitioned us some time since to establish a regular Protestant service on the Sabbath.

"Light has also spread in the villages around and in the region beyond, among the wild Koords of the mountains. A copy of the New Testament which found its way into these wilds some four or five years since, having fallen into the hands of a Koordish chief, he has made it the law of his tribe. All matters are tried by the rules of the gospel. Not only this, they seem to have received the word in its spirit. They believe in Christ; have a kind of church organization, and celebrate the Lord's supper in commemoration of his sufferings and death."

Mr. Clark also says, "There is a large population in our field, of Turks called Ruzzel-bash. They seem to be a distinct party or tribe, and constitute the majority of Musselmans in all this region. They are all ready to receive the gospel; they believe in Christ; they observe not the great fast of the Mohammedans, neither do they use their forms of prayer, or practice their various washings. They pray extempore; they meet together once a year, make bread and eat it, and say, this is for Christ.

Two copies of the New Testament in Turkish, not long since, were carried to one of their villages. They were eagerly read and listened to. The villagers were amazed at the wonderful truths, and many joyfully received them. At length the villagers became divided among themselves, and many separated from their Mollah, and declared they would receive the truth at all hazards. And these men have already been subjected to much persecution for the gospel's sake, one of them at the same time being the chief man of the village.

In another village, eight hours from Aralkir, a Ruzzel-bash has a Testament which he reads and preaches to his people; and he also is suffering much persecution. He is a Turk of some influence. "It is the Lord's doing, and it is marvellous in our eyes."

Thus are the Bible and the gospel spreading among the Turks throughout the Empire.

We have received the following order for Scriptures from the Jewish station at Salonica; 100 Hebrew Bibles; 25 Spanish Bibles; 100 Hebrew Psalms; 100 Hebrew Pentateuchs; indicating that a good work is also springing up amongst the Jews. And from Adrianople comes a call for 25 Turkish Testaments and 80 Hebrew Psalms. May the Lord yet more abundantly bless his word at all these stations and in all these lands. Most sincerely yours,

C. N. Righter.

Congregational Board of Publication.—The Congregational Board of Publication has elected Rev. Jacob Ide, D. D., its President for the ensuing year, to fill the office vacated by the decease of Dr. Leonard Woods. The receipts of the Board last year were $2241; sales of books, $1464; grants of books, $1306. Not much has been done for colportage, in consequence of lack of funds.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—Effect of Delinquency, p. 138. Interesting Conversions, p. 138. A Joyful Dedication, p. 138. Report from Tennessee, p. 138. Extract from the Report of a Missionary in the West, p. 138. Success of an Important Mission, p. 139. Attention to the Young, p. 139. Report of a Missionary in Virginia, p. 139. Report of a Missionary in Pennsylvania, p. 139. Receipts, p. 140.

Board of Education.—I. Ministerial Education: The best Sign of a Call to the Ministry, p. 141. Free Church of Scotland, p. 141. New Candidates, p. 141. Hints to Candidates, p. 141. II. Christian Education in Schools and Colleges, p. 142. The Comparative Safety of College Life, p. 142. Presbyterial Academies—Presbytery of Paducah, p. 142. Kaskaskia, p. 142. Choice of Pursuit in Life, p. 142. The Baptized Children of the Church, p. 143. Youthful Neglect, p. 143. Music in the Family, p. 143. The Grain of Corn and the Penny, p. 143. Receipts, p. 143.

Board of Foreign Missions.—Recent Intelligence, p. 144. Missionary Experience, p. 144. Indian Missions—Choctaw Mission, p. 145. Chickasaw Mission, p. 145. India: Lodiana Mission: Journal of a Tour from Ambala to Lahor, by Rev. J. H. Orbison, p. 146. Furrukhabad Mission, p. 146. China: Ningpo Mission, p. 146. Miscellanies: Old Calabar, p. 147. The destruction by fire of Duke Town Mission House, p. 148. Admissions to the Church at Duketown, p. 149.

Board of Publication.—The Annual Report, p. 150. A Noble Gift, p. 150. A Proposal to Sabbath-schools, p. 150. Colportage among the Children, p. 150. Nova Scotia, p. 150. Londonderry Presbytery, p. 151. Board of Publication of the Reformed Dutch Church, p. 151. Quarter of an hour with a Bad Book, p. 151. Value of a Library to a Poor Student, p. 151. German Catechism, p. 151. Book Notice, p. 151. Receipts, p. 151.

Miscellaneous.—The Christian, p. 137. The Eldership, p. 137. Why should I give? p. 137. Ecclesiastical Record, p. 152. Varieties, p. 152.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 9. | PHILADELPHIA, SEPTEMBER, 1855. | PRICE PER YEAR, *Fifty Cents.*

CHURCH DEBTS.

The pecuniary or financial constitution of our churches should be reformed in order to give them more efficiency in publishing the gospel. There is a most paralyzing power in a church debt. It discourages the pastor, oppresses the officers, and contracts the benevolence of a people. Its whole influence is deadly, especially if permitted to grow to an amount so large as to be burdensome. In that case it causes the minister to feel that he is regarded very much in the light in which the manager of a theatre regards an artist whom he may have employed to fill his boxes. The officers, in turn, are compelled to look more after finances than the spiritual condition of the congregation, and, what is sometimes worse, are obliged, according to the present system of things, to raise the pew-rents to a mark so high as to exclude the poor from the church. This is growing to be more and more an evil, especially in our city churches, and is a tremendous barrier to the spread of the gospel among a city population; for when it has become impossible for a person of moderate means to procure a seat in the house of God, he and his family are virtually denied the privileges and benefits which they have a right to receive from the institutions of the gospel. The evils growing out of church debts are exceedingly mischievous, and are in general without any palliation or excuse. In a country so prosperous as our own, where so great prodigality prevails in private, and the ostentation of wealth is so glaring, it is a shame that the church of God should ever be embarrassed by incumbrances upon its property. A people content with such incumbrances may, perhaps, be unconscious of the injury they inflict in various ways upon the interests of religion and the welfare of society. But it is surely a reproach to our Christianity, that while we have so much money to invest in various corporations that promise pecuniary dividends, any congregation, respectable in numbers, should permit that institution which gives security to law, refinement to society, and all the dearest consolations of hope to the human soul to languish, or its powers of usefulness to be restricted under the burden of a debt. We speak in general terms, but with the most thorough convictions that church debts are church curses, usually self-imposed, and every way damaging to the interests of true religion.—*Christian Intelligencer.*

CRUCIFIXION OF THE HEART.

To crucify the flesh is not to destroy the human nature, but to resist the cravings of the animal, and the inferior propensities generally, to be gratified when God's law forbids the indulgence. A continued course of such resistance will, with God's blessing, not only bring them in habitual control, but diminish their intensity—*crucify* them; in accordance with the same general principles of our nature, by which a muscle shrinks and becomes feeble when it has long remained in a state of inaction.—*Dr. Payne.*

THE RIGHT MUST WIN.

The following beautiful lines were found in a Roman Catholic work. Were all the doctrines and sentiments of that Church as accordant with Scripture, there would be little or no occasion for controversy with it. W. T.

Oh! it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart.

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or He deserts us at the hour
The fight is almost lost;
And seems to leave us to ourselves
Just when we need Him most.

Ill masters good; good seems to change
To ill with greatest ease;
And, worst of all, the good with good
Is at cross purposes.

It is not so, but so it looks;
And we lose courage then;
And doubts will come if God hath kept
His promises to men.

Ah! God is other than we think;
His ways are far above,
Far above reason's height, and reached
Only by child-like love.

The look, the fashion of God's ways
Love's life-long study are;
She can be bold, and guess, and act,
When reason would not dare.

She has a prudence of her own;
Her step is firm and free;
Yet there is cautious science, too,
In her simplicity.

Workman of God! O lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike.

O, blessed is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible!

And blessed is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye!

O, learn to scorn the praise of men!
O, learn to love with God!
For Jesus won the world through shame,
And beckons thee his road.

God's glory is a wondrous thing,
Most strange in all its ways,
And of all things on earth, least like
What men agree to praise.

Muse on his justice, downcast soul!
Muse and take better heart;
Back with thine angel to the field;
Good luck shall crown thy part!

God's justice is a bed where we
Our anxious hearts may lay,
And, weary with ourselves, may sleep
Our discontent away.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter, would be sin!

A FACT ABOUT THE CATECHISM.

We have been looking over some records kept of recitation in the Assembly's Catechism by the children of a Sabbath-school. It has been our custom, occasionally, to hear the children of the Sabbath-school recite in the Catechism, and with the help of the teachers, take an account of the number of answers which each pupil could give. In looking over the record for 1847, i. e., eight years ago, and noticing the number of those who could answer *all the questions*, which we found to be *twenty-nine*, we found that of these, eighteen have since that time, i. e., within these eight years, become hopefully pious. Of the remaining eleven, a part have left the place, and passed beyond our knowledge; some of the others were very young at the time. We think that the fact here noticed has an important significance. It shows, at least, that one way to bring our children within the most hopeful class, as to the probabilities of conversion, is by giving them a thorough knowledge of this incomparable compendium of Christian faith.—*Puritan Record.*

IS RELIGION BEAUTIFUL?

Always! In the child, the maiden, the wife, the mother, religion shines with a holy, benignant beauty. Never yet was female character perfect without the steady faith of piety. Beauty, intellect, wealth, are comparatively dark in the brightest day, unless the divine light, unless religion throw her soft beams around them, to purify, and exalt, making twice glorious that which seemed all loveliness before.

Religion is very beautiful—in health or sickness, wealth or poverty. We can never enter the sick chamber of the good, but soft music seems to float on the air, and the burden of the song is, "Lo, peace is here!"

AFFLICTION.

Sanctified affliction, like rain after dry weather, lays the dust of passion, softens the soul into resignation, and causes gratitude to spring forth.

THE FAMILY.

Whatever tends to impair the beautiful structure of the family, its contentment and satisfactions, should meet with such a rebuke as is due only to a mischief which is undermining the virtues and the very foundations of our republican edifice. And the evil is none the less because the injury which is doing is out of sight, below the surface, and therefore causing no alarm. Our fathers would never have conquered freedom without a careful nurture in the bosom of families founded on virtue and affection, and in turn promoting them. We, their children, will fail in maintaining the acquisition, if we wickedly throw away the helps by which it was originally won.—*Newark Advertiser.*

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Associate Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

SOUTHERN AID SOCIETY.

The subjoined letter from the General Agent of the Southern Aid Society, together with the Minute adopted by the Board on the subject, are published for the information of our readers.

New Haven, July 6th, 1855.

Rev. Dr. Musgrave,

Dear Brother—The *Executive Committee of the Southern Aid Society*, after special consultation with those of its members who belong to your body, at its meeting yesterday in the city of New York, passed the following resolution:

"That *One thousand dollars* be and is hereby appropriated to the Domestic Missionary Board of the *Old-school Presbyterian Church*, in aid of the missionary operations under their care in the Southern and South-western States, and if consistent with their views of propriety and duty, it is our desire that the sum thus appropriated may be *in addition* to the amount which they would otherwise dispense in that section of the country."

The *New-school* churches south of Mason's and Dixon's line, you are aware, are, in general, weaker in themselves and in their sources of supply than are those of the *Old-school.* Most of our funds have consequently been expended upon them. We wish, however, to cherish a sympathy with all evangelical churches, and have thought it proper, with your consent, to disburse what we have to spare to the churches of your connection, *through your Board.* We acknowledge that we have hitherto, on a few occasions, extended aid to the ministers and churches of your body without consulting you. We have adopted the resolution herewith transmitted, that we might hereafter the more fully carry out two provisions of our constitution, distribute our funds amongst *the evangelical denominations* of the South and not confine them too much to one church—and *do this*, not so much in accordance with our own independent suggestion, as by intrusting our funds to the dispensation of the *Missionary organizations* of the South.

It is a very small sum that we propose to pass into your hands at this time, we are aware—and even this is not yet collected—still I need not say it will be pleasant to us to know that the overture on our part meets your acceptance.

Respectfully yours, Joseph C. Stiles,
General Agent.

Mission Rooms, Philadelphia,
August 14, 1855.

Rev. Joseph C. Stiles, D. D., General Agent of the Southern Aid Society.

Dear Sir—Your letter of the 6th of July last was laid before the Board of Missions of the General Assembly of the Presbyterian Church in the United States of America, at their stated meeting yesterday afternoon; and I now have the pleasure of transmitting to you the Minute which they unanimously adopted on the subject. It is as follows:

"Whereas, The Southern Aid Society has offered to transfer to the Board of Missions, during the present year, the sum of one thousand dollars, for the purpose of distribution among our Churches in the South and South-west; and further proposes to transfer to us, from time to time, sums of money for the same purpose; therefore,

"*Resolved*, That this Board does hereby respectfully decline to receive the aforesaid donation or accept the proposed agency; and for the following reasons, viz.

"1. Because, we have no authority to form any connection with any other society or to act as the Agent of any other association in the distribution of its funds.

"2. Because, the said Southern Aid Society is founded upon the voluntary principle—is not amenable to any Ecclesiastical Body, and is therefore irresponsible for its principles and acts to any Church. Warned by our past experience as a Church, of the mischievous interference of voluntary associations in our ecclesiastical affairs, we deem it inexpedient to form any alliance with any missionary society founded upon the voluntary principle.

"3. Because, so far as our branch of the Church of Christ is concerned, there is not, in our judgment, any necessity for any other organization, besides our Board of Missions, for the purpose of aiding our churches in this country. All who desire to assist our churches can contribute directly to the Board of Missions established and controlled by our General Assembly.

"4. Because the multiplication, unnecessarily, of organizations and agencies is extravagant, and an unjustifiable waste of funds that ought to be saved to the cause.

"5. Because, by accepting the proffered donation, we might be regarded as endorsing a society with whose principles and measures we are not and cannot be fully acquainted, and which might be repugnant to the sentiments and policy of our Church.

"6. Because, by consenting to act as a distributing Agent for the said society, it might be regarded as furnishing an occasion for the collection of funds, by that Association, among our people, and thus diminish the resources of our own ecclesiastical Board. For every dollar received by us, from that Society, for distribution among our churches, ten would probably be raised from our people, by the Agents of the Southern Aid Society, for the purpose of advancing the interests of other denominations, whose peculiar doctrines and polity are not congenial with our own.

"*Resolved*, further, That while this Board has felt it to be a duty to decline the proffered donation of the Southern Aid Society, and frankly to assign our reasons for so doing, we disclaim all unfriendly feelings towards that or any other Association whose professed object is the evangelization of our country. We heartily bid God-speed to all who are endeavouring to extend the kingdom of Christ, while we decidedly avoid every entangling alliance with other societies, and would solemnly protest against any interference, on their part, with our own denominational institutions and interests."

G. W. Musgrave,
Corresponding Secretary.

THE GENERAL ASSEMBLY.—BOARDS.

In reviewing the proceedings of the last General Assembly, the distinguished Editor of the "Biblical Repertory and Princeton Review," makes the following remarks, with respect to the objections which a few members of the Assembly uttered against the Boards of our Church, during the discussion of the subject of Church Extension; and we have no doubt that ninety-nine hundredths of our people, distinguished as they are for intelligence and stability, will heartily approve of them:—

"The objections against Boards, so far as we can gather them from the discussion, are of two kinds. First, those of principle; secondly, those of expediency. As to the former class, it was urged that the church has no discretionary power, but is tied up to the prescriptions of the Scriptures, not only as to the objects at which she is to aim, but also, as to the means of attaining them; secondly, that the church cannot delegate her powers; and thirdly, that the centralization of power inseparable from the operation of Boards, is inconsistent with the parity of the clergy. All these objections, as well as those founded on views of expediency, were so fully answered in the course of the discussion, that it is unnecessary to dwell longer on the subject. It may be assumed that this whole matter is set at rest. The ablest men in the church, who have ever expressed their disapprobation of Boards, have done their best in argument, and have utterly failed; failed, not from the want of strength, but from the inherent weakness of their cause. Even a giant's arm is unable to give momentum to a feather. Nay, the more vigorous the throw, the less in such a case is the effect. That the church on the one hand, is not a mere voluntary association, without a divine charter or prescribed constitution, and on the other, that she is not a mummy, incapable of voluntary motion, is, if not self-evident, at least practically admitted. Certain things are prescribed, and certain others are matters of discretion. The church is required to train, license, and ordain ministers; but the way in which this training shall be conducted is left to her discretion. She is required to take charge of the poor, and of the sick, but how this duty of her deaconship shall be performed is nowhere enjoined. She is commanded to send her ministers to the ends of the earth, but how they are to be sustained, is a matter left to her wisdom. What authority have we from texts of Scripture for the number of our Synods—or for any Synod at all, as distinct from a general council? For a long time, nobody intervened between our Presbyteries and the Supreme Court of the Church. It became expedient to resolve that Synod into several, and to appoint an Assembly. To deny any discretion to the church, is to condemn two-thirds of all the prescriptions of our Book. This is so obvious, that we do not think the reports can have put us into full possession of the sentiments of the brethren who apparently assume this ground. The broad, middle ground, between license on the one hand, and worse than Judaic bondage and formalism on the other, has been occupied by our church from the beginning; and we have no fear that she will at this late day be driven from it. As to the church's having discretionary power, there can be no doubt. The only question is, whether the appointment of Boards falls within the limits of her freedom of action. As to this point, it is enough to remark, that no one has produced a semblance of argument to prove them to be unscriptural, except that they are not prescribed—they are not the church courts mentioned in Scripture. But this argument, as we have seen, has no force, except in the denial of all discretionary power, or that any body can be created by the church, which is not enjoined in the word of God. The church in Geneva had no Synod; the Presbyterians in America had for years no Assembly; those of France unite several churches under one session—the churches of a city being under a body composed of ministers and elders. If the principle in question be correct, then there can be no standing committees; no boards of directors, no faculties of learning, appointed by the church. It is, in short, impossible that the principle in question can be carried out, and, therefore, impossible it should be true. The fact is, certain officers have been ordained of God, certain principles of organization and government have been prescribed, certain objects have been set before her, and the church left to employ these officers, and act under these principles at her discretion. She may combine her officers into many courts, or few; into

Committees, Boards, or Faculties, as the necessities of the case demands. On this principle, our own church and every church on earth has ever acted.

"The principle that the Church cannot delegate her powers, so far as it is true, has no bearing on the question at issue. The Church cannot so delegate her powers as to divest herself of their exercise; she cannot delegate them to any not of her own body, or not subject to her control; she cannot delegate them to those who are by the word of God incapable of exercising them. Thus she cannot delegate her power to ordain or administer discipline to the civil magistrate. She cannot delegate any of her functions to Pagans or Musselmans. But does this prove that she may not delegate certain of her executive powers to a portion of her own members? May not a Presbytery appoint a committee of its own body to install a pastor? May not a Synod appoint committees to review the records of Presbyteries? What then is to hinder a Presbytery, Synod, or Assembly, to appoint a number of ministers and elders to conduct the business of missions, education, publication, or church erection? There is nothing in any of these departments of labour which ministers and elders may not lawfully perform, and nothing in the powers delegated which may not lawfully be imparted to them.

"A distinction was attempted between a Board and a Committee. A committee, it was stated, is a body appointed to do a certain work; whereas a Board is a body to appoint a committee to do the work and to superintend them in their work. But this is a figment. The Boards of Directors in our Theological Seminaries exercise immediately the functions committed to them. And on the other hand, executive committees (as the Board of Publication, for example) resolve themselves into subordinate committees, and appoint Secretaries, Treasurers, Agents, &c. There is no ground in principle or in fact for this distinction. It is a matter of mere expediency and detail, whether the body appointed be small or large, whether it be called a committee or a Board. The church surely is not to be held back or embarrassed in her onward course by such cobwebs as these.

"We rejoice in these discussions. They must produce not only unity of views, but harmony of feeling. The evident sincerity of all parties to this debate; the courtesy and candour, as well as the eminent ability which characterized the speeches of Dr. Thornwell, make it evident that there is no element at work in our Church which is likely to disturb its peace or impede its progress."

CHURCH EXTENSION.

As we continue to receive applications for aid in the erection of houses of worship, we deem it proper to state, that on the 20th of July last, we transmitted all the funds and papers belonging to that department to the Committee of Church Extension created by the last General Assembly and located at St. Louis, Mo. All applications, therefore, for aid in the erection of houses of worship, should be addressed to that Committee and not to the Board of Missions. We have not heard of the election by that Committee of a Corresponding Secretary, but have been officially informed that the Rev. N. L. Rice, D. D., of St. Louis, Mo., has been appointed their Chairman. Any correspondence directed to him as such, would doubtless be laid before the Committee.

While noticing this matter, we may be permitted again to express our high appreciation of the important work of Church Extension, and our earnest hope that all our churches will liberally contribute the pecuniary means which are indispensable to its efficient prosecution. It is, in our judgment, particularly desirable that the Committee at St. Louis should be decidedly encouraged in the commencement of their difficult and important work. We trust our churches will give them a *good start* at the beginning, that the momentum thus acquired may carry them forward with great force and triumphant success.

TABLE

Showing the Amount of Money contributed to the Board of Missions, from April 1, 1854, *to April* 1, 1855, *by the Presbyteries and Synods in connection with the office in Philadelphia, and the amount paid in return to them by the Board, for the support of their Missionaries.*

SYNODS.	PRESBYTERIES.	Number of Ministers.	Number of Churches.	Number of Church Members.	Contributed to the Board.	Received from the Board.
ALBANY,	Londonderry,	28	10	1,571	$318 33	
	Troy,	17	16	1,953	1,150 66	$279 44
	Albany,	35	30	3,670	1,381 47	510 41
	Columbia,	3	3	198	51 74	
	Mohawk,	7	5	672	110 27	268 75
		90	64	8,064	3,012 47	1,058 60
BUFFALO,	Ogdensburg,	7	7	770	178 00	445 55
	Genesee River,	16	13	980	335 29	140 00
	Buffalo City,	13	12	965	207 21	998 05
	Michigan,	8	14	473	35 50	669 71
	Rochester City,	12	15	1,810	204 71	150 00
		56	61	4,998	960 71	2,403 31
NEW YORK,	Hudson,	21	20	1,869	305 51	100 00
	North River,	16	14	1,381	400 97	263 34
	Bedford,	18	17	1,288	697 42	347 00
	Long Island,	22	21	2,670	274 25	330 00
	New York,	49	32	6,732	10,217 39	2,956 92
	New York 2d,	16	8	1,360	1,075 37	665 28
	Connecticut,	10	3	240	31 54	300 00
		152	115	15,540	13,002 45	4,962 54
NEW JERSEY,	Elizabethtown,	19	17	2,797	710 25	125 00
	Passaic,	20	14	2,658	1,020 06	300 00
	New Brunswick,	48	29	4,541	1,291 42	267 22
	West Jersey,	20	19	1,920	880 77	617 07
	Newton,	23	25	2,928	624 17	783 11
	Raritan,	9	16	1,893	152 53	200 00
	Susquehanna,	15	20	800	167 81	483 33
	Luzerne,	17	20	1,466	403 60	823 33
	Burlington,	7	9	490	91 19	305 00
		178	169	19,493	5,341 80	3,894 06
PHILADELPHIA,	Philadelphia,	42	31	7,368	3,100 47	2,750 97
	Philadelphia 2d,	23	23	2,378	537 00	783 33
	New Castle,	22	24	3,266	774 86	319 16
	Donegal,	21	26	2,886	579 03	58 33
	Huntingdon,	32	43	6,200	1,929 22	176 66
	Northumberland,	23	35	3,244	1,124 63	516 25
		163	182	25,342	8,045 21	4,604 70
BALTIMORE,	Baltimore,	33	32	3,143	1,887 24	2,078 75
	Carlisle,	32	45	4,404	1,603 06	73 33
	Eastern Shore,	6	7	297	46 25	31 25
	Winchester,	22	33	1,829	616 16	719 37
		93	117	9,673	4,152 71	2,902 70
PITTSBURGH,	Blairsville,	33	53	6,004	860 90	214 84
	Redstone,	19	33	2,912	558 88	216 45
	Ohio,	29	29	4,326	1,181 57	712 50
	Clarion,	11	22	2,052	164 36	383 33
		92	137	15,294	2,765 71	1,527 12
ALLEGHENY,	Allegheny,	13	29	2,566	293 72	137 92
	Beaver,	16	15	1,817	252 77	75 00
	Erie,	14	28	1,791	145 79	396 66
	Allegheny City,	17	16	1,951	438 95	
		60	88	8,125	1,131 23	609 58
WHEELING,	Washington,	34	41	5,142	1,121 77	786 38
	St. Clairsville,	13	29	2,023	303 32	275 27
	Steubenville,	19	32	2,868	165 52	
	New Lisbon,	14	27	1,765	72 10	266 66
		80	129	11,798	1,662 71	1,328 31
OHIO,	Columbus,	14	22	1,137	235 99	108 33
	Marion,	16	35	1,667	322 22	467 50
	Zanesville,	18	30	2,514	207 83	158 33
	Richland,	17	33	2,257	245 04	119 18
	Wooster,	13	18	1,080	92 84	897 90
	Coshocton,	8	22	1,429	159 81	26 94
	Hocking,	6	14	679	44 00	397 04
		92	174	10,763	1,307 73	2,175 22
NORTHERN INDIANA,*	Logansport,	11	22	980	140 33	700 00
	Lake,	9	13	667	144 60	896 94
	Fort Wayne,	9	28	1,029	90 30	849 02
		29	63	2,676	375 23	2,445 96
WISCONSIN,	Dane,	11	14	381	44 15	1,077 36
	Milwaukie,	7	6	194	61 00	637 28
	Winnebago,	11	12	281	143 32	1,782 91
		29	32	856	248 47	3,497 55
VIRGINIA,	Greenbrier,	12	24	1,436	92 00	391 03
	Lexington,	24	29	2,993	544 75	220 00
	West Hanover,	37	45	2,428	1,389 18	125 00
	East Hanover,	17	14	1,447	450 14	450 14
	Montgomery,	18	24	1,345	713 71	725 55
		108	136	9,649	3,189 78	1,911 72
NORTH CAROLINA,	Orange,	29	47	2,527	844 50	154 17
	Fayetteville,	26	55	2,207	366 79	262 50
	Concord,	28	62	6,289	874 87	554 16
		83	164	11,023	2,086 16	970 83
SOUTH CAROLINA,	South Carolina,	27	47	3,187	586 54	231 25
	Bethel,	16	24	2,510	189 00	250 00
		43	71	5,697	775 54	481 25
GEORGIA,	Georgia,	9	8	233		14 79
	Hopewell,	22	31	1,725	328 48	231 25
	Flint River,	17	42	1,251	431 79	370 25
	Florida,	15	19	767	15 00	360 69
	Cherokee,	18	35	1,466	133 00	366 66
		81	135	5,442	908 27	1,843 64
THE PACIFIC,	California,	6	5	223	138 30	250 00
	Stockton,	3	2	65	60 45	
	Oregon,	3	2	59	10 35	1,517 50
		12	9	347	209 10	1,767 50

* Only part of the Synod of Northern Indiana is in connection with the office at Philadelphia, and only that part is included in this Table.

ACKNOWLEDGMENT.

The subjoined letter is from the missionary in Illinois, whose house was recently consumed by fire; and to whose relief, in answer to our appeal, our benevolent friends so promptly and liberally responded.

Rev. G. W. Musgrave, D. D.,

Dear Brother—I received in due course of mail your favour of the 25th of July, 1855.

I can scarcely express my gratitude for such unexpected and distinguished favours. Never have I more fully witnessed the Lord's provision for those who trust him, than in the favours I have received through your mediation in my present emergencies.

Had it not been there were some organized forms of efficiency, such as the Board of Missions, to *care* and *act* in my case of misfortune, and others of a corresponding character, many labourers in the field of missions would be under the necessity of contending with great embarrassments, or abandon the field altogether. Though the favours I have received did not come from any regular action of the Board, yet from the fact that you are placed as an overseer of the whole work of missions, your personal appeal and success were in the emergency even more prompt.

I am glad to acquiesce in your hopes that my loss will be repaired on the receipt of the box of clothing. Such favours make glad the heart of the missionary, and he pursues his work with redoubled energy.

Yours in the Lord.

August 4th, 1855.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year. Provided we have their address.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of July, 1855.

SYNOD OF ALBANY.

Pby of Albany.—Carlisle ch, from JAMES BOUGHTON, bal to con self an hon mem 5; Broadalbin ch 10 — $15 00

SYNOD OF BUFFALO.

Pby of Buffalo City.—Central ch, Buffalo in part — 48 24
Pby of Michigan.—Plymouth 1st ch, of which 2 25 from the Pastor 13; Bennington ch 4; Perry ch 3; Woodhull ch 3; — 23 00

SYNOD OF NEW YORK.

Pby of North River.—Marlboro' ch 10; Cold Spring ch 50, to con Rev A S GARDINER an hon mem, of which 39 from the Ladies' Benev Soc — 60 00
Pby of Bedford.—Rye ch 50; South Greensburgh ch 15 — 65 00
Pby of Long Island.—Huntington ch — 40 12
Pby of New York.—Throg's Neck ch 13; Scotch ch, N. Y., col 187, from Mrs Margaret Johnston 100, John T Johnston 100, Jas B Johnston 100, Samuel Cochran 100, William Post 62 50, Robertson Walsh 50, Robert Carter 50=749.50 — 762 50
Pby of New York 2d.—Sing Sing ch, in part — 110 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—Woodbridge 1st ch 30; Sab sch of First ch Elizabethtown, balance for the support of a missionary, 75 — 105 00
Pby of Passaic.—Morristown 2d ch, in part 75, less for *Home and Foreign Record* 22 50 — 52 50
Pby of Raritan.—United First and Second chs of Amwell, — 30 00
Pby of Luzerne.—Wilkesbarre ch 50; Newton ch 7 50 — 57 50
Pby of Burlington.—Allentown ch, in part — 30 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Mariner's ch 9 25; Great Valley (Tredyffrin) ch 30 87; Charlestown ch 7 55 — 47 67
Pby of Donegal.—Lancaster 2d ch — 16 65
Pby of Northumberland.—Great Island ch — 117 00

SYNOD OF BALTIMORE.

Pby of Baltimore.—Franklin st ch, Baltimore, 86; Madison st ch, Baltimore 2 32; Govane Chapel, from H. Turnbull 5 — 93 32
Pby of Carlisle.—Hagerstown ch — 45 00
Pby of Winchester.—First ch Prince William, add'l — 8 82

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Cherry Run ch, of which 1 from the Pastor, — 5 00

SYNOD OF ALLEGHENY.

Pby of Beaver.—Pulaski ch — 7 00

SYNOD OF WHEELING.

Pby of Washington.—West Union ch — 25 00
Pby of St. Clairsville.—Brownsville ch 3 20; Grandview ch 5 30 — 8 50

SYNOD OF OHIO.

Pby of Zanesville.—Mt Zion ch 9; Hopewell ch 5 — 14 00
Pby of Richland.—Waterford ch, from ———, to con an honorary membership, — 50 00
Pby of Coshocton.—Linton ch 10; Nashville ch 1; Keene ch 7; Millersburg ch 5 50; Clark ch 5; West Bedford ch 4; Apple Creek ch 20, and bequest of Mrs Patterson, 100=120 — 152 50

SYNOD OF CINCINNATI.

Pby of Miami.—Dayton First ch — 120 00
Pby of Oxford.—Oxford 3d ch — 15 50
Pby of Maumee.—Gilead ch 7 80; Bethel ch 2 20 — 10 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Indian Creek ch 8; Centre ch 5; Mill Creek ch 4; Leiter's school-house station 3 — 20 00
Pby of Fort Wayne.—Bluffton ch 6 50; Pleasant Ridge ch 6; New Lancaster ch 3 50, of which 1 from Wm Hanna — 16 00

SYNOD OF IOWA.

Pby of Iowa.—West Point ch — 3 00

SYNOD OF VIRGINIA.

Pby of West Hanover.—South Plains ch — 32 94
Pby of Montgomery.—Kimberlin ch — 5 00

$2211 76

LEGACIES.

Balance of legacy of Samuel Smith, dec'd, late of West Middletown, Pa., 500, less collateral inh. tax 25 — 475 00
Legacy of David B Day, dec'd, late of Newark, N. J., — 50 00

MISCELLANEOUS.

Rev Geo Morris, Mechanicsburg, Pa., 100; Capt C K Stribling, U. S. N., Washington city, D. C., 50; "A Friend of Dom. Missions," through Rev Dr McKinney, 120; Rev Robert Johnston, Gettysburg, Pa., 5; J. S. R. 5; John McKenzie, Binghampton, N. Y., 20; Bruce Lake ch, Ind., 4; Mrs Martha E Drake, Clarkson, N. Y., in part to con John Morris Drake an hon mem, 5; Mrs Margaret Sanderson, Milton, Pa., 10; "From a Friend," 24; "Cash" 1; "A Friend," 25, "Cash" 4 — 373 00

Total, $3109 76

S. D. POWEL, *Treasurer.*

CLOTHING RECEIVED.

1 box from the ladies of Second Creek ch miss soc—value not given.
1 box from the ladies Sewing Circle of Abington ch Pa, — $75 00
1 box from the ladies of 84th st ch, New York, — 80 00

$155 00

The following for the Missionary whose house was burned, viz:—

1 small box from three ladies of Salem ch, Va.
1 small box from J B A.
1 box from First ch, Elizabethtown, N J.
1 do from Flemington ch, N J.
1 do from ladies of Warrior Run ch, Pa.
1 do from ladies of First ch, Rahway, N J.
1 bundle from A Friend.
1 do do E S.
1 do do a friend, 6th ch, Philadelphia, Pa.
1 do do a lady, Dover, Del.
1 do do a Friend of Missions.

☞ SPECIAL ACKNOWLEDGMENT.

The undersigned thankfully acknowledges the receipt of the following sums for the missionary whose effects were recently destroyed by fire:

From a Fellow Servant 30; A friend of Domestic Missions 30; A lady friend 75 cts; M J A 2; Mary 5; A lady of Baltimore 5; H M Olmsted 25; A P C 5; F Spies, New York 25; N Y Obs. 2; A lady 20; J. P. V. 5; A lady of Oswego, N Y, 3; First Sab sch Miami city 15, — 172 75

Also, a quantity of clothing—see usual acknowledgments under that head.

From a letter received from the missionary, we have reason to believe, that, with the assistance thus generously afforded, together with aid received from his neighbours, his loss will be fully made up.

G. W. MUSGRAVE.

Philadelphia, Aug. 9, 1855.

CHURCH EXTENSION FUND.

The following contributions were received at the office of the Board of Missions, Philadelphia, from the 1st to the 20th July 1855, and paid over to the Treasurer of the Church Extension Committee at St. Louis, Mo., together with the balance of the Church Extension Fund, on hand at that date.

Pby of New Brunswick.—Trenton 1st ch, from Mrs Kitty Beatty, — $5 00
Pby of Baltimore.—Madison st ch, Balt., 2 32; Govane Chapel 5 72 — 8 04

MISCELLANEOUS.

Capt C K Stribling, U. S. N., Washington, D. C., — 30 00

Total, $43 04

S. D. POWEL.

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of July, 1855.

SYNOD OF PITTSBURGH.

Pby of Clarion.—Leatherwood ch miss'y soc'ty — 12 50
Pby of Erie.—Evansburg ch 5 15; Greenfield ch 3 57 — 8 72
Pby of Ohio.—Canonsburg ch, (Prof Jones 2,) — 36 00

SYNOD OF ALLEGHENY.

Pby of Beaver.—Slippery Rock ch, in part 3 61; Mt Pleasant ch 13 14; Westfield ch 6 00 — 22 75
Pby of Allegheny.—Slate Lick ch 24 50; Freeport ch 14 80 — 39 30

SYNOD OF WHEELING.

Pby of New Lisbon.—New Palestine ch — 10 53
Pby of Steubenville.—Centre Unity ch 10; Steubenville 1st ch 63 19 — 73 19

Total, $202 99

MISSIONARY CLOTHING.

Ladies of Slippery Rock ch 31 28; Ladies of Amity ch 31 50; Ladies of Poland ch, not valued, — 62 78

J. D. WILLIAMS, *Treasurer.*

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of July, 1855.

SYNOD OF CINCINNATI.

Pby of Oxford.—Salem ch 15; Lexington ch 10 — 25 00
Pby of Findlay.—Delphos ch — 10 00

SYNOD OF INDIANA.

Pby of Vincennes.—Hopewell ch 5; Mt Vernon ch 5 25 — 10 25
Pby of Indianapolis.—Shiloh ch 3 50; Sugar Creek ch 2 — 5 50

SYNOD OF NORTHERN INDIANA.

Pby of Crawfordsville.—Eugene ch — 5 00

SYNOD OF ILLINOIS.

Pby of Sangamon.—North Sangamon ch — 32 00
Pby of Schuyler.—Glenwood ch — 3 00
Pby of Peoria.—Elmira ch — 3 00
Pby of Rock River.—1st ch Rock Island 50; Savanna ch 5 — 55 00
Pby of Chicago.—North Pres ch Chicago — 150 00

SYNOD OF IOWA.

Pby of Cedar.—Blue Grass ch 8; Lisbon ch 5 — 13 00

SYNOD OF MISSOURI.

Pby of Missouri.—Augusta ch 5; Mexico ch 9 — 14 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Miss Bettie A Morton, Mulberry ch — 10 00
Pby of Muhlenberg —R H Kelly, Hopkinsville ch — 20 00
Pby of Transylvania.—Harrodsburg ch, in part — 100 00

SYNOD OF NASHVILLE.

Pby of Knoxville.—Madisonville ch — 13 20

SYNOD OF ALABAMA.

Pby of Tuskaloosa.—Tuskaloosa ch — 40 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Yazoo City ch — 25 00

SYNOD OF MEMPHIS.

Pby of Chickasaw.—Euphronia ch 2 35; New Hope ch 4 65; A member of Zion ch 3 — 10 00

BEQUEST.

Bequest of Naomi Shirley, Lawrence Co., Ind., to con ARMINTA JANE PARK, hon mem — 50 00

Total, $593 95

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
JAMES WOOD, D. D., *Associate Corresponding Secretary.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

INCREASE OF CANDIDATES.

The last report of the Board of Education contains the gratifying statement of an increase of 22 candidates during the past year, and it was published in the last *Home and Foreign Record*, that the number received by the Board in the months of May and June, was five more than during the corresponding months of the previous year. In July, the number received was five more than in the same month last year, making an increase of ten during the first three months of our present ecclesiastical year. This is recorded with gratitude to our Divine Lord, who, in answer to the prayers of his people, is thus increasing prospectively the number of labourers in his vineyard. But though worthy of grateful remembrance, it ought to quicken our zeal to pray for a still larger increase. A letter recently received from a minister in one of our oldest and largest Presbyteries in the East, states that they have not in in their bounds a single minister unoccupied, that the urgent calls from the West have taken them all away, and that a church now vacant has actually sent to the West to invite the return of a minister who formerly preached for them a few months. Another instance of the same kind has occurred in another Presbytery. The West and Southwest are also still calling for more ministers. A letter now lying on our table from Arkansas, asks with great earnestness our kind offices to induce some of our brethren to go to that State and occupy several important positions, both as missionaries and professors in the new college established and located there, but not yet commenced, for the want of men to manage it. Let not these facts be forgotten, nor fail to exert their due influence in exciting the Church to continue instant in prayer.

INCREASE OF APPROPRIATIONS.

The last report of the Board to the General Assembly stated also that the increase of appropriations to candidates, authorized by the previous Assembly, had required an increase of disbursements from the treasury during the past year of $5000; and that with a further increase of candidates, which is anticipated, a still larger amount will be required for the current year. This is an important fact, to be remembered by all our churches. With their prayers for more ministers, will they not also increase the amount of their contributions for this object? If they do not, the treasury of the Board will soon be exhausted, and the appropriations to our candidates must be reduced. Will not our pastors call the attention of their congregations to this subject, and as speedily as practicable take up and forward their collections to our treasurer?

AID TO CANDIDATES—EXTRACT FROM THE ANNUAL REPORT.

The following extract from the last Annual Report presented to the General Assembly and adopted by that body, will show the views of the Board and of the Assembly on the subject of aiding candidates for the ministry.

"The Church's care of her candidates is further exhibited in *their comfort and support in temporal things*. Our Book of Discipline, by authoritatively enjoining upon all candidates an extensive course of studies, virtually imposes upon the Church the obligation of assisting those whose pecuniary resources do not allow them to comply with the requirement. From time immemorial, the Presbyterian Church has cheerfully availed herself of the privilege of aiding her faithful sons in their preparatory course. The first Academy, or Theological school, established by church authority in 1743, adopted the broad principle of giving a gratuitous education to all its students. The Presbyteries always made provision, from time to time, for the benefit of the more indigent class of candidates. In 1806, the General Assembly adopted a systematic plan of general operation, by which all the Presbyteries were required to collect funds, and to report their doings to the General Assembly. In 1819, the Board of Education was organized on a basis still better adapted to accomplish the benevolent purpose in view. The advantages of a general co-operation by all the Presbyteries, through a common fund, have become more and more apparent in the progress of years; and our candidates may now depend with reasonable certainty on receiving their appropriations with regularity. It certainly is to the credit of the church that, in no instance, has the appropriation due to a candidate, remained unpaid since the organization of the Board; and during the last eight years no resort to temporary loans has been necessary.

1. The tender care of the Church in making these provisions for her candidates, is founded upon a right principle, namely, that it is the Church's duty to aid her sons in indigent circumstances, who feel called of God to preach the gospel.

Our Assembly has always taken high ground on this delicate subject. It early renounced the system of making the appropriations in the form of loans, because this view lost sight of a great principle of equity, was in that of a mere business transaction, and embarrassed the student in the prospect of repayment. The fact is, that our young ministers are educated, not as a personal favour to them, but for the service of the Church; and the Church owes it to herself and to her God, to assist in their education. In the words of the late Dr. Alexander, "While the church is educating these youth, she is preparing ministers for her own use, and whose services are necessary to her prosperity. If the State needs skilful officers and expert engineers for her defence, she finds it expedient to institute military schools for the education of such as are willing to turn their attention to the military profession; and no question is asked about their wealth or indigence, because the good of the country is the object in having them thus educated. This is right; and no one ever thinks that any disgrace attaches to those young men who are thus educated at the public expense. And if the Church were able, it would be but justice for her to educate all, of whatever external circumstances, who were qualified to do her service. But this is not demanded; all that she is requested to do is, to support, or aid such young men as are unable to furnish the means of their own education."

Acting on this principle, our Church offers aid to her students for her own glorious purposes; and instead of entering into business relations with them in the form of loans, or on the other hand of degrading them into beggars upon the public bounty, she elevates them to the rank of her own standard-bearers, who in preparing for a great public service in the name of her King, are entitled to an honourable competence.

2. The Church is also discriminating in the *amount of aid* offered to her students. The sum is not so high as to become a premium to self-indulgence, nor so low as to operate to the discouragement of true self-reliance. The Church deems it best, under present circumstances, to make the appropriations sufficiently large to relieve the student from want, and to secure his temporal comfort, in connection with other aid, from his friends or from his own industry. The last General Assembly increased the appropriations* in conformity with the changed circumstances of the times, and gave to the Board of Education power to add still further to the appropriations, according to the exigency of particular cases. On the whole, our position is such that no student, however indigent, need feel precluded from the opportunity of obtaining a complete education.

* The increase amounted during the year to an aggregate of about $5000.

From the New York Evangelist.

DR. NOTT ON THE PASTORAL OFFICE.

Messrs. Editors—During the Academic year of 1850–51, quite a number of the students of Auburn Theological Seminary were graduates of Union College. Cherishing sentiments of affectionate and filial esteem toward Dr. Nott, our former venerable instructor, it was very natural for us to desire his prudent and thoughtful counsel in regard to those new duties which promised soon to devolve upon us. I forwarded a statement of our wishes to the doctor, and received the following letter in reply. In an accompanying note it was insisted that what had been written was so hurriedly put down, that it was altogether unworthy the occasion. Yet it has impressed others, as well as myself, as being a rare and excellent general summary of pastoral responsibilities, and the true method of discharging them. Accordingly its publication has been not unfrequently desired. These reasons, therefore, I plead in advance, should the doctor feel inclined to chide me for giving publicity to the good counsel so kindly granted by him.

S. MILLS DAY.

UNION COLLEGE, May 12, 1851.

My Son—In your letter to Mrs. Nott, you intimate a wish that I would give some advice to the young men once under my care, but now about to enter on professional duties, as Ministers of the Gospel. I can say nothing severally, as your several circumstances are unknown to me, and as to a general manual, you will find it in the letters of Paul to Timothy and Titus. I can only add, were I to live my life over again, I should strive to live nearer to God—to be more wholly devoted to my work.

Health is indispensable to usefulness, and should be studied in so far as habits of temperance and chastity, and well-regulated habits of cleanliness and exercise are concerned; as for the rest, so far as official duties are concerned, it is better "to wear out than to rust out."

In the early part of my ministry, I occasionally dined out with gentlemen of wealth. In the latter part of it never. I visited the rich of my congregation little—the poor more—the sick and afflicted most.

He who bases his standing in his congregation on the friendship of a few rich families, stands insecurely—he who makes a lodgment in the affections of the masses, stands securely. The poor are not only the special care of the Saviour, but they are the minister's most reliable friends.

It is better to be useful than popular. It is a bad thing for a clergyman to have too little reputation—

worse to have too much. If a man acquires a great reputation as a preacher, it will be difficult to sustain it, and he will be under the constant temptation to labour to preserve his standing, rather than to save the souls committed to his charge.

The ministry is a noble profession, and rich in interest to him who loves it—to him who does not, it is a life of drudgery.

Considered as a profession, it is not lucrative, but reputable, and free from the hazards and conflicts to which other professions are exposed—for the present it is meagre in its rewards, but it has great remuneration in prospect.

Clergymen who need more, have generally less common sense than the members of other professions. They often know much of books, and little of men.

As the chief object of the clergyman is not money, the less he says about pay, the better. If you want to be well supported, give your soul to the work of your ministry, and God will provide for you and yours. Those ministers are usually best paid, who think little, and say the least on the subject.

Those who put a whole body of divinity into one sermon, always preach pretty much the same thing—while they who confine themselves to the illustration and application of a single point, will always be able to present something new.

As to the best mode of delivering sermons, I would only say that any method well executed will be tolerated—still, he who speaks extempore, speaks with the greater effect.

A settlement in the country, as a general rule, is best for a young man—generally it is the best for life.

If a young man settles in the city he must kill himself by study, or sink into obscurity. The duties of a city minister are too onerous to be borne by any man who has not the fruits of labour laid up in store.

As a general rule, a minister's visits should be religious—mere social calls are worth little. Religious calls often tell on the conscience, and when they do not, and where they do not, there will be no complaint because they are not more frequent.

Let politics alone—let religious controversy alone—let heresy alone—preach the pure gospel—continue to preach it—it will be your best defence against error.

If you speak at all of others, dwell on the points in which you agree, and not on those in which you differ.

Never dispute with Baptists about the mode of baptism—nor with Episcopalians about church government—the one has more water, and the other more form than you have, and will therefore always gain by debate. The Presbyterian arm of power is Evangelical Truth—and one revival of religion will do more for him against formalists and heretics, than years of controversial labours. In one word, do all you can by preaching Christ crucified, and by prayer, and leave the rest to Providence.

Yours truly, ELIPH'T NOTT.

WILLIAM WIRT'S DESCRIPTION OF REV. SAMUEL DAVIES.

"We have very good models both in the French and English languages—and among the latter, I know of none better adapted to the taste of this country, than those which have been left us by Mr. Davies. They are indeed, noble specimens which our divines would do well to study and to imitate. They are full of deep, and serious thinking; of close and cogent argument; of alarming exhortation, and melting persuasion. They are never so merely doctrinal and dry as to weary the reader; never so light and loose as to let go their hold, and permit the attention to wander. They display a profound and thorough knowledge of the human heart, and the appeals they make to our passions are pushed with great power. Nor has Mr. Davies relied, merely, on the weight and worth of his matter. He has sought to present it in a pleasing and alluring dress, and he has succeeded. His language is always that of a scholar—pure and correct; his style chaste, and, whenever the occasion called for it, rich, beautiful and even sublime. His eloquence is that of the true gospel stamp. There is nothing of egotism, nothing of human vanity in it. Not a word is said for show. The soul of the preacher is deeply and exclusively *devoted to the cross of the dying Redeemer* of a lost world; and he pours forth the anxieties of his mind with the earnestness and almost with the unaffected majesty of St. Paul. He sometimes excites our admiration, but it is obviously not sought for on his part, and on our own, it is soon silenced by the deeper and more interesting emotions with which it is always associated. For he inspires us with such awful concern for the state of our souls, that we feel it almost sinful towards Heaven and insulting to the pious and excellent preacher, to indulge, for an instant, the levity of admiration. We know that it is not what he seeks, and that he would even be distressed to learn that while he was endeavouring to fill us with hatred for sin and the love of the Redeemer, and persuading us to fly from death to life eternal, by taking refuge under the cross, our solicitude for our own souls could be, for an instant so far relaxed as to permit us to feel admiration *for him*. How many preachers have we who would really feel this distress?"

It is worthy of special consideration, that while Mr. Davies preached the gospel so as to call forth the warmest admiration of such a man as Mr. Wirt, he was the most acceptable and useful preacher to the *blacks* ever known in this, or any other country.

Patrick Henry was just twenty years old, when Pole Green church, in Hanover, was built, and resided within three or four miles of this venerable house of worship. Here, as we learned last summer, from a son of Henry, the greatest of Virginia's orators used to hear Mr. Davies with the greatest interest—and here too, under the same ministry that thus pleased Henry and his biographer, the largest number of *black members* was gathered into the Presbyterian church, which has ever been known in any part of our State. The deduction to be drawn from this is obvious. Yours fraternally.—*Watchman.*

MY TIMES ARE IN THY HAND.

"Father, I know that all my life
Is portioned out by thee,
And the changes that will surely come
I do not fear to see;
But I ask thee for a patient mind,
Intent on pleasing thee.

"I ask thee for a thankful love,
Thro' constant watching wise,
To meet the glad and cheerful smiles
And wipe the weeping eyes—
A heart at leisure from itself,
To soothe and sympathize.

"I would not have the restless will
That hurries to and fro,
Searching for some great thing to do,
Or secret thing to know—
I would be dealt with like a child,
And guided where to go.

"Wherever in the world I am,
In whatsoe'er estate,
Give fellowship with other hearts,
To keep and cultivate.
A work of holy love to do
For the Lord on whom I wait.

"I ask thee for the daily strength,
To none that ask denied,
A mind to blend with outward life,
While keeping by thy side,
Content to keep a little space,
So thou be glorified.

"And if some things I do not ask
In thy cup of blessings be,
I would have my spirit filled the more
With gratitude to thee—
More careful then to serve thee much,
To please thee perfectly."

CHRISTIAN LIBERALITY.

There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical skepticism. They are as follows: *First*, That which we have, we hold as stewards who must give an account. *Second*, The way to increase is to distribute. Some are rich because liberal. *Third*, That which is given to the poor, is loaned to the Lord. *Fourth*, That which is done to Christ's little ones is done to himself.—*Dr. Nevins.*

II. CHRISTIAN EDUCATION
IN SCHOOLS AND COLLEGES.

'Train up a child in the way he should go, and when he is old he will not depart from it."

WAVELAND PRESBYTERIAL ACADEMY.

A letter just received contains the following statement, viz.

"Our school is quite flourishing. Notwithstanding the failure of crops last year and the pressure in money matters, we have had in attendance within the past year 219 students. We have an elegant and commodious building in course of erection near the old academy, to be used in connection with it, which will afford us room for the accommodation of 200 students. We expect a large increase of students at the opening of the next session. May the Great Head of the church continue to bless our humble efforts, and make this Institution instrumental in building up his kingdom in the earth."

FORT WAYNE FEMALE ACADEMY.

We learn from one of our correspondents that during the summer session, recently closed, a very encouraging religious interest prevailed among the pupils in the Female Academy at Fort Wayne, Indiana. For some weeks the pastor of the church and other ministers were constrained to visit the academy rooms almost daily, for the purpose of conversing with inquirers. About twenty-five in all have been impressed, some apparently very much so. About one-fourth of these had attained to a hope in Christ before the close of the session.

This awakening occurred at a time when there was no special interest in the church at large. It commenced too, and was sustained in the use of only the common means of grace. It never interrupted the ordinary exercises and studies of the young ladies; and it was confined chiefly to the pupils of the academy. This is remarkable, and it is instructive. *God owns and blesses Christian education.*

GERMAN PAROCHIAL SCHOOLS IN NEW YORK AND WILLIAMSBURG.

The former of these schools has 107 pupils, the latter 65. The reports from both are very encouraging. There is considerable fluctuation in the attendance, owing chiefly to changes in the location of families; but the losses sustained by this and other causes are more than made up by new scholars; so that on the whole there is a steady advance from quarter to quarter; and the impressions made on the minds of the children are decidedly good, both as to "general knowledge and the truths of Christianity." Says one of the reports, written by the pastor, "I feel very thankful to our Heavenly Father that he has helped us in that way, and that your Board furnishes us with help that we can go on in this very good work. Yea, I am sure now, that there comes more good for our church out of the teaching in our school, than of the sermons; namely we see the fruits more clearly."

THE BIBLE IN PUBLIC SCHOOLS.

Extract from a speech made by the Hon. C. C. Leigh, of New York city, in the Assembly of the State of New York.

"I will here give my deliberate opinion that the statesman that could recommend such a course (the exclusion of the Bible from our public schools) is no friend of our State. I look upon the Bible as the bulwark of freedom, the chief corner-stone in our social and political fabric; without its sacred teachings our Republic would run riot in licentiousness and anarchy, and from thence in hot despotism. Without the Bible the fires would go out on our altars; the light of science would burn dim, if not become entirely extinguished; the school-house would decay, our ships would rot in our harbours; for commerce can flourish nowhere where the justice and truth of the Bible is not maintained.

"The king of Israel, whose wisdom and valour raised the ten tribes to the position and to the dignity of a nation powerful and respected, says, 'Thy Word is a lamp unto my feet, and a light unto my path.' Is there a wretch in human form that would

break that lamp that the State has put in our common schools, and prevent its light from shining about the path of the rising generation? Sir, the Bible is a

> 'Most wondrous Book; bright candle of the Lord;
> Star of eternity; the only star
> By which the bark of man could navigate
> The seas of life; and gain the coast of bliss
> Securely.'

"Did you see the old man die? 'Twas an instructive and solemn sight, when his glassy eyes gave evidence that the windows of his soul were shut. Clasping his Bible with his emaciated fingers, in feeble accents, said—'This Blessed Book has been the guide of my youth, my instructor in riper years, and my comforter until now; and even here it assures me, though I walk through the valley and shadow of death, I shall fear no evil; for thy rod and thy staff shall comfort me.' Then feeling for his child, he says: 'I have no worldly goods to leave thee, my son, but I bequeath what is of more value than houses or lands—thy father's Bible.' The good man leaned upon the bosom of his son, gave up the ghost, and fell asleep in Jesus. Where is the man that will rob this youth of his sire's Bible? Sir, we will not give up the Bible. Let this right hand forget its cunning and my tongue cleave to the roof of my mouth when I forget to plead for the Bible."

BENEFITS OF SABBATH-SCHOOLS.

Rev. Dr. Plumer writes to the officers of the American Sunday-School Union.

"The corrupt juvenile literature of our time, is a sore evil under the sun. But few have any conception of the extent to which vicious reading is carried, at least among boys and lads in our cities and towns. To counteract it is the duty of every man who loves his race and his country. One of the best means of raising the taste and tone of the young is to train them to Sabbath-schools, and make them acquainted with the valuable books usually found in the libraries of such institutions.

"I have lived in the Southern, Middle and Western States; I have for more than a quarter of a century watched the working of the Sabbath-school on various classes of people, and I am more than ever satisfied that when rightly conducted, they are unspeakable blessings to pupils and teachers—to individuals and communities. No part of my public life meets my full approbation, in a review, more than any little effort I have made in this cause.

"After an eventful life of half a century, I find myself settled near the place of my birth, and as I look over the valley of the West, I have not a doubt that Sabbath-schools have a great work to do in all the extent of this fertile region. I beg that you and your co-adjutors will press on in your useful labours, will do all you can, as soon as you can, and as well as you can, for the rising generation of this vast territory.

"In the last thirty years, great changes have been made on the face of nature and of society, and on the habits of Western people. Pauperism, once unknown, is here in some of its worst forms, and it is likely to increase. Popery is pouring its scores of thousands of money out of the coffers of Europe, in order to control the public mind on this side of the mountains. The lives of men are generally full of great earnestness. A nation, more powerful than any now existing in Europe, might easily be formed on the waters of the Ohio and Mississippi in less than seventy-five years from this date. I beseech you not to be weary in well doing. In due season you shall reap if you faint not."

GIVE ME A FAITHFUL HEART.

I do not crave bright gems of earth,
Or gold of dazzling hue;
But ask for something of more worth—
A heart that's pure and true.

Though earth may yield her costly gems,
That look so fair to view;
I ask not for such diadems,
But for a heart that's true.

A heart that glows with noble deeds,
For this I e'er will sue;
A guileless heart from envy freed—
A heart that's pure and true.

A heart like this is real worth—
It, nothing can outshine;
'Tis all I ask for here on earth—
A heart that's pure and kind.

From the Colonial Presbyterian.

ACTION OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF NEW BRUNSWICK.

At the late meeting of this Synod, Mr. Glass moved, and supported at great length, and Mr. Elder seconded, the adoption of the following overture on education.

The Presbytery of St. Stephen taking into account the changes about to be made in the University of Fredericktown, as well as the Parish Schools and other seminaries of learning throughout the Province, and deeply anxious in regard to the godly training of the youth generally, and in the raising of the standard of education at present so miserably low, overture the Synod of the Presbyterian Church, at its meeting in June, to devise such means as it may see meet for considering the whole subject of Education, and at the same time for establishing such a respectable seminary of learning under its own control, as may afford a sound and religious education to any of the children of parents belonging to our body, as may be anxious to obtain it.

After an interesting discussion, in which the present state of education in the province was dwelt upon, and the evils arising out of legislative sectarian grants generally, and more especially in reference to Schools in which the Holy Scriptures were not read, became matter of lengthened conversation, the overture was unanimously adopted. A committee consisting of Messrs. McMaster, Ferrie, Bennet, Glass and Elder was appointed to carry out the object of the overture—Mr. Glass Convener. The Synod further instructed this committee to prepare a petition to the legislature, to be signed by the Moderator as such, praying the withdrawal of all government grants from schools and seminaries in which the word of God is not read. It is expected that the different Presbyterian bodies, and all evangelical Protestants will co-operate in reaching this very simple but deeply important consummation. The action of the Synod proceeds upon the principle that the word of God, without note or comment, cannot be legitimately held by any denomination of Christians as a sectarian book—whatever Mohammedans, or Pagans may think about it.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN JULY, 1855.

I.—Fund for Candidates.

Presbytery of Bedford.

Bedford ch $64 00

Presbytery of New York.

Brooklyn 2d ch 76 44

Presbytery of New York 2d.

Scotch ch (Dr McElroy's) John F Johnston 100, James B Johnston 100, Wm Post 62 50, A Robertson Walsh 25; Collection 183=470 50, less paid two candidates 190 280 50

Presbytery of Elizabethtown.

Lamington ch 71; Westfield ch 23 06; Baskinridge ch 17 111 06

Presbytery of New Brunswick.

1st ch Trenton 77; Shrewsbury ch 12 89 00

Presbytery of West Jersey.

Blackwoodtown ch 16 00

Presbytery of Philadelphia.

2d ch Philadelphia, "a lady member of," 5; Mariner's ch 9; 7th ch Philadelphia, "a member of," 51 57 65 57

Presbytery of Philadelphia, 2d.

Germantown ch 177 79, less for *Home and Foreign Record* 6 25=171 54, of which for this fund 136 54

Presbytery of Donegal.

Chanceford ch 15 00

Presbytery of Baltimore.

Franklin st ch 94 90

Presbytery of Carlisle.

Cumberland ch 41 74, less exch 41 65

Presbytery of Huntingdon.

Waynesburg and Newton Hamilton chs 140, less 2 bad 138 00

Presbytery of Northumberland.

Milton ch 40 00

Presbytery of Zanesville.

Mount Zion ch 5; Hopewell ch 4 9 00

Presbytery of Fort Wayne.

La Grange ch 11; Fawn River ch 4 15 00

Presbytery of Kaskaskia.

Greenville ch 11 00

Presbytery of Sangamon.

3d ch Springfield 50 00

Presbytery of Lexington.

Waynesboro ch 13 00

Presbytery of East Hanover.

Norfolk ch 53 30

Presbytery of Arkansas.

Little Rock ch 26 25

$1346 21

Refunded "C E," 93 75

MISCELLANEOUS.

"A friend" through "Mission House, N. Y.," 15, Capt C K Stribling, U. S. N., Washington, D. C. 40 55 00

1494 96

II.—Fund for Schools, Colleges, &c.

RECEIPTS IN JUNE AND JULY, 1855.

Presbytery of Newton.

1st ch Newton 32 50

Presbytery of Philadelphia.

6th ch Philadelphia, "a member of" 100 00

Presbytery of Philadelphia, 2d.

Germantown ch 35 00

Presbytery of Allegheny City.

Sewickly ch, special, 16 00

Presbytery of Richland.

Waterford ch, Dr John J Turner, special, to con Rev John M Faris an hon mem 50 00

Presbytery of Schuyler.

Monmouth ch 6 00

239 50

MISCELLANEOUS.

"From a friend," special, 100 00

$339 50

Total, $1834 46

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN JULY 1855.

Presbytery of Blairsville.

Unity ch 35; Cross Roads ch 9 81 44 81

Presbytery of Beaver.

Slippery Rock ch 5 56

Presbytery of Erie.

Mercer ch 20 00

Presbytery of Washington.

Mount Prospect ch 39 00

$109 37

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE, KY., IN JUNE AND JULY, 1855.

Presbytery of Miami.

Washington ch 13 23

Presbytery of Chicago.

Genoa ch 6 00

Presbytery of Upper Missouri.

Greenfield ch 6 50

Presbytery of Louisville.

Chestnut st ch, Louisville 65 88

$91 61

ANDREW DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, New York, August 13, 1855.

China.—Our latest letters are Canton, May 7th; Ningpo, April 28; Shanghai, April 30.

Peace prevails in the vicinity of Canton, but great suffering is endured among the lower classes from the high price and scarcity of food.

Mr. Way gives the following pleasing account of the prospects of the missionary work at Ningpo: "I rejoice to believe that the Holy Spirit is at work among us; and the evidences of his presence were never more manifest than at present, thus showing that the great Head of the Church can and will fulfil his promises of mercy independently of the many imperfections and weaknesses of his servants. Inquirers are increasing, both in earnestness and numbers; old established prejudices are giving way, so that the females among our converts, who, according to the customs of their country, are forbidden to be found in the presence of the other sex, may now be seen coming forward with freedom, and at the same time with all becoming modesty, and, shaking hands with us, greet us as brothers and sisters in Christ Jesus. We have much to encourage our hearts as well as the hearts of the people of God, everywhere."

Mr. Lowrie makes the following statement of the openings for the spread of the gospel about Shanghai, in connection with the importance of strengthening that mission. "The field opens before us, not only in the city, now repeopling continually, but in the junks, which are already collected in the harbour to the number of hundreds, making a little forest of masts; and then the country, swarming with towns and villages, as open to the itinerant as the environs of New York, presents a population of several millions, speaking this dialect with some local variations."

India.—The following are the most recent dates from the missions in India, viz., Lodiana, June 1; Ambala, May 19; Saharanpur, May 1; Futtehgurh, June 1; Agra, May 19; Allahabad, June 2.

We are sorry to learn that Mr. Rudolph had had a very severe bronchial attack, and was compelled in consequence to leave his work at Lodiana for a time, and try the cool air of the hills. Mention is made of the safe arrival of Mr. and Mrs. Carleton, after a journey of fifteen days from Calcutta, at Ambala, where their services were much needed.

Mr. Ullman mentions the recent conversion of two Mohammedans, who, it was expected, would be baptized and received to the church at their next communion. He mentions several others who were in an interesting state of mind, and who, it was hoped, would soon be led to the Saviour.

At Agra three of the pupils, one male and two females, had given evidence of a change of heart and been received upon examination to membership with the church; and it was noticed that there was a marked improvement in the general deportment of the pupils, which it was also hoped, might lead to more important results. Mention is made of the baptism of an interesting Rajput at Allahabad; and also of the baptism of three converts by Gopeenath at Futtehpore.

Africa.—The only letters from Africa, since our last, is one from Monrovia of June 7, and another from Settra Kroo of May 21. The missionaries were generally well, and pursuing their labours as usual. Mr. James remarks in relation to the school at Monrovia, "Our school is doing as well as usual. We have our full number of scholars." He reports favourably also of the church. Fifty dollars had been raised in the congregation for the purpose of making some necessary repairs to their building. The school at Settra Kroo was continued as usual.

Siam.—Dr. House arrived in New York on the 8th inst., having left Siam the 27th of April. He brings intelligence of the entire removal of the difficulties to the missionary work at Bankok, to which allusion was made in the last *Record*. Dr. House has returned to this country for the two-fold purpose of recruiting his health and obtaining a reinforcement of labourers for that mission. No doubt the cloud which overshadowed this mission for a few months has been removed in answer to prayer; and now that the way is opened for enlarged operation, it is earnestly hoped many candidates may be found to reinforce that mission.

Indian Missions.—We have letters from Spencer, as late as the 18th of July; from Goodwater, July 9th; from Wapanucka, July 9th; and from the Chippewa mission, July 2d; Omaha, July 28th; and Iowa, July 16th.

Intelligence has been received of the safe arrival of Rev. Messrs. Wilson and Eells and their missionary parties at their respective stations, at Goodwater and Wapanucka, the latter on 27th of June, and the former July 3d. All were well and expressed much gratitude on reaching their stations in safety, after a long and fatiguing journey.

Letters of a later date inform us that there had been some sickness in Mr. Eells' family, but it was not thought to be serious, and probably resulted from the fatigue of their long journey overland.

The regular school term at Wapanucka closed on the 29th of June; in relation to which Mr. Ballentine remarks, "We closed our session on the 29th ult., under circumstances quite as favourable as could have been looked for. Ninety-five Chickasaw girls were in actual attendance. One had been taken home the week previous by my advice—and five some weeks earlier, four with sore eyes, and one had been stolen away by her friends, making the whole number one hundred and one who have been here during the year. The teachers held out remarkably well considering their labours; but they need rest." One of the teachers makes the following remarks upon the examination, "All the week previous to the examination, it was almost impossible to fix the attention of the children upon their books, so transported were they with the anticipation of coming freedom. Friday morning they awoke to a little sense of duty, and passed through an examination, which I think gave general satisfaction. Including the children, at least three hundred persons were present. I stood long upon our piazza gazing with interest and emotion. The little ones were all going; happy, I knew, for they were *free* and going *home*. But their homes—no wholesome restraints—no religious instructions—no Sabbaths and no family altars, nothing to keep their young feet from sliding!"

The session closed at Spencer, on the 12th of July. Mr. Burt speaking of the religious feeling which has existed during the term, remarks, "I have never seen so much feeling displayed on the departure of th children as at the present examination. Some could not utter the word good-bye—it seemed too large fo their throats. Tears flowed freely from many eyes. This was the case with some who had not been made the subjects of grace."

We are sorry to learn that the Omahas have been very much annoyed by their warlike neighbours, the Sioux, in attempting to form their new settlement on their reservation near Black-bird creek. Five of their number were killed. It is hoped, however, that the government will take effective measures at an early period to have them settled peaceably on their new reservation.

We are happy to learn that there is an interesting state of religious feeling among the Chippewas at Grand Traverse, but have not the full particulars of the extent of this interest.

Sailing of Missionaries.—On the 17th of July, the Rev. Messrs. W. Calderwood, D. Heron, and A. O. Johnson, with Mrs. Calderwood, Mrs. Johnston and Miss Browning, sailed from Boston; and on the 1st of August, the Rev. J. Loewenthal sailed from New York—all to join the Missions in India. Messrs. Heron and Calderwood are ministers of the Reformed Presbyterian Church, but will sustain the same relations to the Board with the missionaries of that Church now in India. Their stations, and that of Mr. Loewenthal, will be in connection with the Lodiana Mission. Mr. Johnson will join the Furrukhabad Mission, and Miss Browning will assist Mrs. Fullerton and Mrs. Scott as a teacher in the girl's school at Agra. We ask for them a remembrance in the prayers of our readers.

VISIT OF WALTER LOWRIE, ESQ., ONE OF THE SECRETARIES OF THE BOARD, TO THE INDIAN MISSIONS IN KANSAS, NEBRASKA, AND ON LAKE MICHIGAN.

On Wednesday, May 9th, left New York to attend the General Assembly at Nashville, and afterwards to visit the Indian Missions in Kansas, Nebraska, and on Lake Michigan. In this journey I was accompanied by my wife. We took the cars on the New York and Erie railroad at 6 A. M., and travelling all night, arrived at Cincinnati at 5 P. M. on the 10th.

Next day, by appointment, met with the Rev. Edward Eells and his wife, from Kentucky, who had just been appointed to take charge of the Female High School at Goodwater, among the Choctaws, and Miss H. N. Mitchell and Miss J. H. Hollingsworth from Dayton, Ohio, appointed teachers in the same school. We spent some very pleasant hours, in conversing about their labours in this important institution. We arranged the time of their setting out, so that, if practicable, they would meet at New Orleans the Rev. Charlton Henry Wilson and his family, from South Carolina, going out to take charge of the Wapanucka Female Institute, among the Chickasaws. Before setting out on his journey, Mr. Eels was joined at Cincinnati by Miss L. H. Barber, from Amenia, New York, and Miss E. Mathews, from Meadville, Pennsylvania. On the same day I met also by appointment the Rev. Joseph H. Marshall, from Cincinnati, whose application was before the Board for missionary labour. These interviews were deeply interesting to us all, though our feelings were much saddened by the necessity of parting so soon.

Having spent the Sabbath in Louisville, on Monday, in company with a large number of delegates to the General Agsembly, we took the St. Louis packet, to the mouth of Cumberland river, where we arrived on Tuesday at noon. Here we were joined by other delegates to the General Assembly, and owing to the low water in Cumberland river, the prospect of getting to Nashville was far from being certain. About sundown, however, a small packet steamer, of light draft of water, came along, and agreed to take our whole company, consisting of 160 delegates and other passengers. This little boat had

only accommodations for some 40 or 50, and although the captain and officers did all in their power, the crowded state of the boat would have been most unpleasant, had it not been for the good humour and cheerfulness of all on board.

On Thursday, at sunrise, we reached Nashville. The Assembly remained in session till Tuesday the 29th at noon. About an equal number of passengers had now to return down the Cumberland river, which, in the meantime, had been falling. Two small steamers, however, were going down, and the passengers were divided between them. After some delays, and the use of lighters on the rapids, we reached the mouth of the river the second day, at dark. A steamer for St. Louis arriving at the same time, a part of the company, with ourselves, took passage on her for St. Louis, where we arrived on Friday the 1st of July.

Mr. James S. Allan, late of the Chickasaw mission, met me here by appointment, to visit the Indian missions, with the view to his employment, as will be mentioned hereafter.

On Monday we took passage on board the steampacket Sultan for St. Joseph's, 600 miles above St. Louis. The delays, caused by landing 300 tons of freight at the different towns on the river, prevented us reaching St. Joseph's till late on Saturday. On Monday we hired a carriage to the Iowa mission, 25 miles distant. The mission families, and more than fifty scholars, were much rejoiced to see us, and after tossing about for more than a month, living all the time, when not travelling, in hotels, we felt in a good measure at home.

My wish was, first of all, to visit the Kickapoo Indians, some twenty miles distant, with a view of establishing a mission and school among them. Mr. Baldwin, the Government agent for this tribe, had just arrived, and was at the Iowa and Sac agency, near the mission. On calling on him, I found him slowly recovering from a severe attack of fever, but so weak that it was impossible for him to visit the Kickapoos till he regained more strength. Col. Vanderslice, the agent of the Iowas and Sacs, in whose agency the Kickapoos formerly were, had made arrangements to go with Mr. Baldwin in his first visit to the tribe. As it was very important I should go in company with these gentlemen, I concluded, in the meantime, to visit the Omaha Indians, and then return to the Iowa mission.

After remaining two days examining the schools, and arranging various items of business, on Thursday, the 14th of June, Mr. Allan, Mrs. Lowrie, and myself, set off for Bellevue, in a covered and curtained spring wagon, with two good horses. We crossed the river five miles from the mission, and passed up on the north side, through Missouri and Iowa. We found the roads good, and the stopping and lodging places quite passable, and on Saturday, at 2 P. M., we reached Bellevue, 120 miles distant. Here also we found the mission families in good health, and much rejoiced to see us.

When the late treaty was made with the Omahas, it was stipulated that they should remove from their old village near Bellevue, some seventy-five miles or more, higher up the Missouri river, where a reservation of 300,000 acres should be laid off for them. Until new buildings could be erected on their reservation, the arrangement was to continue the school at Bellevue. But when they were ready to remove, they manifested much unwillingness to leaving their children behind; they strongly expressed their fears, that if the school were continued at Bellevue, the mission would not be removed to their reservation. Finally, after much hesitation, they decided to take the most of their children with them. It was with much regret I found that this decision had been made, and that they had removed two weeks before I reached Bellevue. It is not certain that the result would have been different, if I had been present. They have a great regard for Mr. Hamilton, and the impression is, that if I had been there to join him, they would have agreed to leave most of their children in the school; as it was, nothing remained but to visit them on their reservation, select the site for the mission, and make preparation for the buildings.

On Tuesday, Mr. Hamilton and myself, in a light two-horse covered wagon, and Mr. Allan on horseback, started from Bellevue. We took with us a supply of provisions, buffalo skins, &c. for living and lodging on the prairies. Going up, we travelled most of the way on the river bottom, though occasionally we were on the hills. The first day we reached De Soto, 35 miles from Bellevue, a new town laid out, and eligibly situated on the river. A severe storm of rain and wind, with heavy thunder, came up about sun-down, and we were glad to get an open shed, adjoining one of the cabins, where we passed the night. Next day we started early, and soon came to a large prairie bottom on the river, some thirty miles in length, and from ten to fifteen in breadth. Here we, as well as the horses, suffered much for want of water, as the day was hot and sultry; at 3 P. M. we came to a large spring, flowing from a large rock, at the foot of a high bluff. How precious to him that is faint and thirsty is pure running water! At 6 P. M. a heavy rain came on, which continued till midnight. We travelled on till dark, and then sheltered ourselves in the wagon, as well as we could. It was poor lodging, as we had to sit, for want of room to lie down.

On the 21st. we started early, but the difficulty of crossing Black-bird creek, and some other streams, owing to the height and steepness of the banks, was so great, that in three hours we had made but five miles. We were now on the reservation, but could hear nothing of the Indians. At 9 A. M. we fell in with the blacksmith of the tribe, who informed us that they had started on their summer hunt, the day before. That if we followed them, we could overtake them before night, as they seldom travelled more than ten or twelve miles a day, encumbered as they were with all their women and children. We found by their trail they had taken a Southwest direction. We came up with them at 3 o'clock, P. M., about twenty miles from the river, encamped on Middle Creek, a branch of the Elk Horn River, a tributary of the Platte. Middle Creek flows through the most beautiful prairie valley we had ever seen. The valley is about fifteen miles wide from North to South, and extending East and West till lost in the distant horizon. We first saw the encampment when five or six miles distant, the tents, more than one hundred in number, some of white canvass, and some of dressed buffalo skins, were placed in a large circle, and presented a picture full of interest. We found it to be impracticable to cross the creek with the wagon. The banks were twenty feet above the water, and so steep that a horse had to slide or roll down. Not till they were in the water could they be mounted, and then with great difficulty, and often at the expense of getting wet, which was more or less the case with us all. On reaching the camp, notice was sent to the chiefs to meet in council, and in an hour, thirty of them collected in one of the lodges.

I stated to them that I had come all the way from New York to see them. I wished to counsel with them as to the best site for the mission on their reservation, and to persuade them, if I could, to send their children to Bellevue, till the new buildings were finished. At some length I gave them various reasons in favour of these two important measures.

After a good deal of earnest consultation among themselves, White Buffalo said, that they were glad to see me, but I found them in much trouble. It was but a few days since they had reached their reservation, and in that time one of their men had been killed by the Sioux, and that a war party was constantly round them, trying to murder others, carry off their children, and steal their horses. That they had to keep a guard by day and at night; that their children were confined to the circle of the tents by day, and within the tents by night; that in truth they were themselves like children, afraid of the shaking of a leaf; that in this state of danger they could not tell on what part of the reservation they would settle, or where it would be best to place the school; that as soon as they got the protection promised in their treaty, they would settle a place for the school, and give us their children.

I said to them that they had spoken to one subject, but had not noticed the other. That the children would be safe at Bellevue, and we would take good care of them. Why could they not send them there till things were all settled?

After again talking among themselves, he said, that they wished to have the children and the school near them; that they were now on their summer hunt, and could not take their children back—that they wished to have their children near them, and then they could see them sometimes—that now they were so much perplexed they could not decide on anything further—that they looked to their great Father, the President, for the protection promised in their treaty, and on their part they were quite satisfied with their reservation, if they got this protection, and he wished me to make their condition fully known to the President.

I told them the President would do them full justice; that he was very desirous for their prosperity. This I knew, for I had seen him, and talked to him about them, shortly before I left home. That neither the President, nor any of their friends had thought they would be disturbed on Blackbird Creek. That this danger would soon be over, and then it would rest with themselves whether they would be prosperous or not; that they must give up their Indian customs; that their children must be educated and taught to work; that the white man would soon be all around them, and their hunting was nearly gone, and they must learn to support themselves by labour, or they must perish.

Mr. Hamilton then made some appropriate remarks. In their exposed condition, he directed them to Him that could save them, both in this life and the life to come. He stated also, that I had come a long way to do them good, and had laboured many years for the benefit of their race, and the counsels I had given them were wise and good. They expressed much satisfaction at our visit, and especially that we had followed them that day on their hunt.

We were three hours in council, and parted from them by taking each one by the hand. We all felt very deeply for them, but their condition is not by any means hopeless. A large portion of them have great confidence in Mr. Hamilton, and in the benefits which the school and mission will confer upon them. A number of them are prepared, as soon as the mission is located, to settle on their farms at a convenient distance, and cultivate the soil.

We walked through part of the encampment, and counted seventy children of suitable ages for school, who were playing within the circle of their tents. If the proper instruction is withheld from them, this once numerous tribe, who have never lifted their

hands against the white man, will soon be heard of no more. The wise and judicious plans of the government for their benefit must fail, unless the Christian Church exercise on their behalf the heavenly agency committed to her.*

It was now 7 P. M., and we hasted to cross this difficult creek. We had about one hundred miles to go, and turning our faces homeward, we travelled till 10 P. M., when we camped on the prairie. Keeping the high lands, on Friday and Saturday, we passed over the most extensive and beautiful prairies we had ever seen. We were beyond the pre-emption settlers, and it was not till 10 A. M. on Saturday, we came to the first cabin, and found we had still thirty-two miles to go. We reached Bellevue, at sundown, thankful for our preservation, but much wearied and tired of our prairie fare, and prairie lodgings.

Although there will be but few scholars until the mission is removed to the reservation, it was deemed best to continue the school, and during the year, collect into it such orphan and other children of the tribe, as may have no other home. Contracts, and preparations for the new buildings will require much attention.

Miss Fullerton preferred to be employed in the Iowa mission, for the present, where she was most cordially welcomed, and where she is well qualified to be useful. Mr. Delette, after two years' faithful services, was released, for the present, from his connection with the mission. This change met his own approbation, as he had made other arrangements for the employment of his time. Miss Boegel had arrived but a short time previous, and in the altered state of the school, her services were not needed. It was mutually agreed, that she be released from the mission for the present, leaving her future connection with it to the leadings of divine Providence. Various proposals of much usefulness were made to her, and our best wishes and cordial regards will go with her.

Mr. Allan having fully examined the condition and prospects of Bellevue, and the rich and growing country around it, accepted the agency offered to him, for taking charge of the sale of the town lots, and other interests of this valuable property. Various arrangements were made to facilitate the advancement of the towns under his direction. The principal of these were, the securing a tract of wood-land, on the river, three miles above Bellevue, and the immediate erection of a steam saw-mill, and grist-mill. This will at once afford a supply of lumber for buildings, and to the numerous and rich farms, opening in the vicinity, the facility of a grist-mill, without crossing the river.

We spent two Sabbaths at Bellevue. Mr. Hamilton preaches regularly every Sabbath, in the forenoon, and has a prayer-meeting in the evening. The attendance is good, many of the settlers coming several miles, over the prairies. At the request of many, on the first Sabbath, I gave them an account of our missionary operations in the different parts of the world.

These arrangements being finished, on Thursday, the 28th, we bade adieu to our dear friends at Bellevue, and set out for the Iowa mission. For the first half of the journey, the weather was fair, but very warm. In the other half, there were a number of heavy thunder gusts, from which our little carriage afforded but an insufficient protection. We reached the mission on Saturday evening.

* The difficulties of the poor Omahas increased as they advanced on their hunt. Six more of the tribe were afterwards killed by the Sioux, among whom was Logan Fontenelle, the principal chief. The time and place, and the circumstances of the contest, have not been received.

[To be continued.]

BOARDING-SCHOOLS AN IMPORANT AUXILIARY IN THE MISSIONARY WORK.

The Annual Report of the Board of Foreign Missions contains some remarks upon the extent to which education is carried on in our Indian missions, and assigns reasons why special attention is given to this department of labour. The following communication from Rev. A. W. Loomis, while a member of one of these missions, on the importance of *boarding-schools* among the Indian tribes, contains some weighty remarks, which can scarcely fail to interest those who have given particular attention to the subject. It furnishes some important information, too, in relation to the duties of those who are called to manage these schools, which will be specially interesting to those who are looking forward to engagement in this work.

The aim of the Church is to bring the heathen to renounce false systems of religious belief, and embrace Christianity, and not only to do this outwardly, but to receive the doctrines of our religion in heart, and rely upon Christ as their Saviour; and the means she is to use in order to effect this, is inculcating the truth by which the Holy Spirit alarms the conscience, and renews and sanctifies the heart. It will be seen, then, at a glance, what instrumentalities promise the surest and most speedy accomplishment of the desired end. The heathen, old and young, must have instruction, or they cannot be saved. Could we collect the people around us, keep them near us, so that we could be teaching them daily and systematically, keeping truth before their minds, and affording them at the same time the benefit of a godly example, by which what we teach would be illustrated, we might hope that incalculably more good would be done than where they could hear only occasionally.

But we cannot expect that many adults will come to live with or near the missionary, and attend closely to his instructions; they generally have employments, also their habits are fixed, and constant application to learning would be a burden and a restraint too tedious for them. But children may be obtained, gathered into schools, and kept with the missionary for a term of years; at a season too, when their minds, being elastic, they may receive knowledge faster than those who are much advanced in age; and moreover, their minds when young will be less occupied with the wicked and vain superstitions of their nation. It should, however, be stated that there are converts to Christianity from the number of the adults, but they are for the most part such as have long enjoyed the benefits of religious instruction; while the principal hope for mission churches, for sustaining and hereafter carrying on the work in heathen lands, is in the schools, and the history of missions shows this to be the case, for the greater, by far the greater portion of the members of the mission churches at those places where there are schools, are such as have been educated in these schools.

The missionaries to heathen lands are engaged in a work which is not to terminate with the passing away of the generation on which they operate. They are laying the foundations for a work which shall be carried on for many generations; they therefore wish to prepare those to whom, as faithful men, the enterprise may be committed. But how could they do this, if their labours were expended only or principally upon the adults? They must unquestionably, gather the youth about them, train them, instruct them, so that there may be some who in all things will be fitted to bear the ark and minister about the temple after their present teachers have been called away. It may require that more than one generation of pupils be instructed before such a result will be secured, yet this should be the aim of the missionary, and if he is faithful his hopes shall not be altogether disappointed.

For accomplishing such an object it is evident that the youth of both sexes must be instructed. The young men who are converted from heathenism should have as wives those who will be helps in the Christian warfare; and there must be females—if the nation is to be Christianized and civilized—there must be females trained to act the important part of Christian mothers, who shall rear aright succeeding generations; this is indispensable.

To bring about such a result, it is plainly to be seen that boarding-schools must be employed; for in boarding-schools the children are under the constant care and instruction of their teachers, and receiving salutary impressions from the religious atmosphere which pervades the place. Day-schools cannot have these advantages, or have them in a very limited degree; the children attending day schools remain under the supervision of heathen parents, and except during the hours of school, are in an atmosphere hostile to truth and good morals; and moreover, they may attend school or stay away, as they please, or as over-indulgent parents will allow them to do.

Boarding-schools amongst the American Indians are designed to accomplish a variety of useful purposes, the foremost of which, of course, always is to bring the children to a knowledge of the way of life, but at the same time so to educate them as to wean them from the habits of savage life, imbue them with a love for the employments and enjoyments of civilized life, and to educate them in the arts which are needful to such a mode of living. With the Indian, manual labour has been considered a drudgery, less honourable than war or the chase; and the habits of the Indian are all averse to labour, and to such modes of living as are needful in civilized society. They are generally predisposed to roving, or to indolence, when not wandering; they are for the most part wanting, entirely wanting in economy; they have not the qualifications required in the management of a farm, nor tact for conducting business, nor the patience and experience required in the mechanical arts. The boarding-schools are designed to correct all these evils, and to supply all these deficiencies.

Boarding-schools amongst the Indians should be manual-labour schools, and should be supplied, well supplied, and constantly supplied, with teachers and assistants in every department of study and industrial employment, so as to give the youth what is usually termed a common school education, train them to habits of industry and economy, give them the theoretical and the practical instruction necessary to fit the young men at least, to be farmers, and good farmers, to instruct them in gardening and stock rearing, and, as far as possible, every young man should acquire some skill in the use of tools. The girls should be taught in needle-work, in spinning, and perhaps in weaving, and in everything relating to the culinary art, as well as that of the laundress; they should in fine be instructed and well practiced in everything belonging to the duties of a thrifty, neat, and economical housewife. Such instruction should be a part of every day's tuition, the pupils being at different hours, under separate tutors, so that their advancement in all matters relating to domestic economy may not interfere with daily improvement in secular and religious knowledge.

This system of instruction requires a large missionary force at each school; and every missionary and assistant missionary should be a person capable of appreciating the important and responsible position which he or she is called to occupy—a person of tested piety, and that of a high tone, a person of talent and tact to perceive and embrace every opportunity for letting fall words of counsel, warning and encouragement on moral and religious subjects.

The school—the whole establishment, schoolroom, dining-room, kitchen, dormitories, parlour; the grounds about the house, fences, garden, and everything connected with the farm should be kept in such repair, order, and neatness, that the remembrance, the impression of these things will never be effaced from the minds of the pupils; also, the establishment should be so ordered, as to be in all respects a light to the nation in which it is, a model which may be safely imitated. But especially ought the missionary in their persons and deportment to be examples, such as we would wish to be imitated by all the pupils and by all the nation. A careless, untidy, thriftless, procrastinating, or changeable school or family, or teacher, will turn out progeny like the parents; while the same is true, respecting teachers of an opposite character—like will beget like; and any observant person will remark this in travelling amongst the partially civilized nations; he will find neatness and order reigning in those families whose head, or heads, were educated in the well regulated schools; and, in a degree, want of these in the houses of those who were pupils of the schools, where less attention was devoted to inculcating the duty of cleanliness, order, and economy.

As it is important that all these matters in domestic economy should be taught, in order to reclaim the Indian from vagrant and indolent habits to a settled and industrious mode of living, it is necessary that youth of both sexes be trained up to act as pioneers, examples and teachers in this reformation; and as such things cannot be taught in day-schools,

there is no further need of argument to show the preference which boarding-schools should have over day-schools; and amongst the Indians, until the parents become in a good degree civilized, and are made to know the value of learning, simple book-learning, they will not be at much trouble to send their children to day-schools, or if they pretend to send them, it will not be with sufficient regularity to reap much benefit from the instruction which such schools are capable of furnishing.

If then, the Church hopes permanently to benefit the Indian tribes, she must sustain boarding-schools, in which all, or as many as possible of the things which we have mentioned, shall be taught; and we are prepared to show that the labours expended on the schools, hitherto, have not been lost; to show also, that it is an employment in which such as wish to work for the Lord, may engage, and may labour with comfort, and with the accompanying satisfaction of seeing the work of the Lord prospering in their hands.

As we travel through the country of the partially civilized Indians, who do we find are the proprietors of the best farms, who raise the finest herds of stock, who introduce mills, who have the most improvements about their houses? Are they not, in most cases, those who have been educated in mission boarding-schools, either before, or since their removal to their present reservation? When we come to a house, around which an air of neatness, comfort, and good taste is perceptible, and within which, the same tokens are found in the cleanliness, implements of domestic industry, books, tidily dressed and orderly children, who shall we find are the mistresses of these households? Former pupils of mission-schools. Who are the friends of education, of temperance; who interest themselves to promote the general improvement of their nation; who encourage the missionaries in their efforts for the good of the people? Those, generally, who have themselves enjoyed and learned how to appreciate the benefits of such things. Who are the members of our mission churches? The greater part are those who received their religious instruction in the mission-schools and in mission families, as pupils, or while employed about the establishment, and consequently enjoying the advantages of being much within a Christian influence and of gaining religious knowledge. To whom do the missionaries look forward as those who shall by and by take up and carry on the work of evangelizing their own and other tribes; who are to be the teachers and scripture readers in secluded districts of the nation, and wherever they go, to be the burning and shining lights, holding forth the word of life? Who, if not the pupils in the schools? Who are the two young men in one of our Indian Presbyteries, now candidates for the ministry? They are those, who, but for the mission-schools, would still, in all probability, remain untaught and wild. Some are already engaged as teachers, who, but for the mission boarding-schools, would still appear at their desolate Indian homes, with uncombed hair, untidy dress, wives of drunken husbands, and perhaps mothers of dirty and ignorant children. How many have died in peace, and are now, as we trust, sleeping in Jesus, who, but for missionary efforts and mission-schools, would have lived in ignorance of the Saviour of sinners, and have gone down into the grave without light and peace? And how many are the households, into which children and youth taught in these schools have carried knowledge, and as candles, not hid under a bushel, are giving light unto all who are in the house!

It needs no argument to show that labours which have such results as these cannot be disagreeable, but are rather an employment which brings its own reward. A person who could not become attached to Indian youth, who could not find pleasure in helping forward the work which is designed, and which only, as we think, can elevate the Indian race in their temporal condition and prospects, and which, more than any other means, is likely to benefit them, and through them, other tribes, spiritually and eternally; a person, I say, who could not become interested in such a work, would not be likely to be in all respects pleased with missionary labours in any part of the world.

Boarding-schools amongst the Indians afford a place where lay-labourers may be useful. There is much to be done which brethren and sisters of the laity can do, and do as well or better than the clerical members of the mission could do; and such assistants are always needed. Here is a field into which those may go who have not had to spend long years in study to prepare them for the work; into these fields they may go, and without a moment's delay begin to work; the ground is waiting, the tools are ready and they have but to go on ploughing and sowing, and they may have the pleasure also, if they sow in tears, of gathering the ripened grain. And how many there are in the church, men and women, young men with their wives, and young women who desire just such a sphere as this in which they may be doing something for their Master! They hear the earnest and oft-repeated call for more labourers in the missionary work, and they say, O, if I were qualified, if I were such as the Lord would send, how gladly would I step forth, saying, here, Lord, am I, send me. Well, in the Indian missions are needed many assistants, both male and female. The qualifications requisite are, sound judgment, tempers kept in subjection, ardent piety—the governing desire being to win souls to Christ, with a desire to live peaceably with all men, especially with the missionary band among whom his lot may be cast; a desire and determination, relying on divine grace, to bear and forbear, with that charity which hopeth all things, believeth all things, endureth all things, and which never faileth. But the candidate for missionary work, for missionary work in any part of the world, should know that in passing across to missionary ground he is not going where, in the moral elements, he will have spring all the year, and sunshine every day; he may expect lowering weather, and chilling winds. He will probably carry his own peculiar disposition with him, and may expect to find his associates possessed of dispositions, habits of thought, and tempers in some respects peculiar to themselves, and he must remember that none of us are perfectly sanctified; but he should know also that difficulties which sometimes occur amongst the best people would not have occurred had the parties duly meditated and prayed over the matters about which they differed.

Some of the trials in the missionary work, in any field, and often the trials which are the hardest to bear, are not those which are mentioned in books and periodicals, or declaimed about upon the platform on anniversary occasions; but especially in the Indian missions are these trials of this class; such as a rough country to live in, and a rough way of getting to it—many of the comforts of civilized life difficult to be obtained—work which must be done though health is inadequate and the missionary force less than it ought to be—wild Indian youths to deal with, the freaks of their various dispositions to endure, and endeavour to correct—the sick to nurse, which brings days of working and nights of watching, and which, if long continued, in a climate different from one's native climate, and less friendly to health, breaks down the constitution, carries to a premature grave, or leaves the person an invalid for life. We have not undertaken to give a catalogue of the missionary's trials, we have only pointed to a few of them, and this not with complaining. We expected trials when we enlisted; if we were to go into action we could not expect altogether to escape wounds; but we knew that we were enlisting in the service of One who grants liberal pensions to all soldiers that have served him faithfully.

Before closing, we wish to caution the reader again against supposing that we consider boarding-schools as the only means of benefiting the heathen, or that the direct preaching of the word should be neglected, or delayed until the people have been prepared by schools. On the contrary, we have evidence that the faithful, plain, and persevering efforts in preaching publicly, and from house to house, will be blessed in gathering in some; and we would, if this were the place for it, tell how much delight and encouragement we have found in such labour. And we hope we may not seem, in anything we have said, as limiting the Holy One, or appear as intimating that any prescribed, or long continued and tedious process of instruction must be passed through before the Spirit can convert any person, we rather are anxious to tell, to the praise of God's wondrous grace, that there are instances, some of which we have witnessed, of persons who give evidence that they have tasted the joys of salvation, but who have very little knowledge; illustrating the declaration, out of the mouth of babes and sucklings thou hast perfected praise—and that things hid from the wise and prudent are revealed unto babes. The result, however, of some years' experience, as well as the evidence afforded in the history of the missions, shows that as a general thing, schools well conducted and Christian schools, are the nurseries of the Church; while conversions here and there amongst those who have had but very limited means of obtaining knowledge, both encourage us, and impress us with the duty of caring for all, watching for souls, not passing by any, though we may be able only to drop one word, one particle of good seed into their ears; for that one word may be carried down into the heart, and lodged there as in a good soil. Therefore we would add the opinion, that at every mission station there should be clerical labourers sufficient to supply the whole surrounding country with preaching, and to carry the gospel to every settlement, and to visit from house to house; and in this kind of labour there will be found much enjoyment, and doubtless great cause of rejoicing when we all get home, and our Lord makes up his jewels.

INDIA: FURRUKHABAD MISSION.

JOURNAL OF THE REV. JULUS F. ULLMAN.

Mode of collecting an audience—Character of the hearers.

A little more than a month ago I returned from a long missionary tour down the country, to Benares. My wife and child were with me, and, as usual, our Catechist, Hanukh accompanied us also. I do not keep a journal, and shall therefore mention only a few particulars, which I still remember, and consider worth reporting. Such missionary tours do not present many new and interesting objects and circumstances; the history of one day is the history of almost every day; and if therefore something striking occurs, you cannot so easily forget it.

In all the larger places, Cawnpore, Futtehpore, Allahabad, Benares, and Jounpore, we spent a few days with the missionaries at those places; and there, as well as in the different villages, wherever we stopped, Hanukh and myself preached the gospel, and distributed tracts. In the villages, of which we visited a large number, we generally had but small congregations. This is of course different in larger ones. We usually walked first through the whole village, to show the people that we were there, and having invited one and another, to come and hear the word of God, we sat down in the most prominent or frequented places; and the natives, having seated themselves round about us, listened to what we had to say. Sometimes we had from twenty to fifty, or even more attendants; at other times far less, perhaps only two or three. They generally listened quietly and with apparent interest, which however is very often but the effect of their surprise at seeing a white-face in their village, and a curiosity to look at us. Occasionally we meet with a rustic philosopher, who, in his own original way, is able to prove anything and everything which his ignorance or wickedness leads him to believe; or with a bigotted Brahmin, who, in his proud consciousness that because no native ever opposed him or doubted what he said, considers it an easy thing to silence a missionary, and to prove to him the truth of his system; and who, after finding himself so soon silenced, and others laughing at him, gets angry, and—if he be wise—says nothing more, but waits for the moment that the missionary leaves them, in order to destroy the effect that might have been produced by him upon others. Sometimes also we met with a proud and hot-headed Mohammedan, who, seeing himself fairly conquered by a Christian and that in the presence of grinning idolaters, whom he has always learned to despise, shows by his angry looks and words that he knows well what he could or would do, if there were no English Government in the land, to punish criminals. The generality of hearers agree to everything a missionary says, because they either do not comprehend his message, or want to please him, and would consider it very rude to *show* that they disbelieved. But now and then we met also with one or another who could comprehend the gospel plan of salvation, and by his questions and answers showed that he took a real interest in what we said. I know that missionaries have frequently spoken or written of the interest with which they are listened to by the simple-hearted villagers; and if a quiet attendance, and a verbal acquiescence, always indicated a real interest in the subject, with the natives here, I should say the same; but experience has taught me something different. I believe too, that we may expect more fruit of our labour amongst these simple-minded villagers, than amongst the vitiated people living in cities; and yet, what is called attention, is frequently nothing but dullness and stupidity; for if these very persons are afterwards questioned about what has been said, they show that they remember very little, often nothing at all. I know a missionary—a zealous one—who was led by his zeal, shortly after his arrival in India, before he could pronounce Hindustanee correctly, to preach to natives. Once he had an apparently very attentive congregation. They all appeared so eager to hear, as to catch every word from his lips, and he, animated thereby, and rejoicing beforehand at the good

impression he had produced, continued his discourse to an unusual length; when at last, to his utter dismay, one of the hearers, in real simplicity of heart, stepped forward and said, "Sir, we do not understand English." The apparent attention was but an eagerness to understand a little at least of what the missionary said, and as this man could not succeed in this, he naturally concluded that the missionary preached in his own, English, language. I may by-the-by add, that the very same missionary speaks now the language well, is a very zealous and active man, and thinks differently now of impressions produced by preaching upon dull and ignorant villagers.

Want of courage to profess Christianity.

In the village Nanamow I met with a young respectable native, who, to my surprise, was well acquainted with the Scriptures, and rejoiced at having an interview with me, in order to speak about Christianity. He told me, that the Rev. Dr. Wilson of Bombay had instructed him in the truths of the gospel; that he had a Bible in his house; that he was convinced of the absurdity of Hinduism and the truth of the Christian religion, and that fear of man kept him from professing Christ openly. His conversation evidently showed, that he knew the way of salvation, and perhaps also, that he believed in Christ, but was ashamed of coming forward with a public confession. I reminded him of the danger in which he was, and that, unless he confessed Christ, he would be lost, notwithstanding all his convictions. He acknowledged all to be true, but Oh, the fear of men! He would be a Christian, but secretly, he would believe in Christ, but tell no one anything about it, to save himself from reproaches and persecution. After a long conversation I gave him two books and dismissed him. I trust the time will come, when, also, this Nicodemus will come forward without fear, as a Christian.

True piety not always consequent upon religious instruction.

In the bazaar of the village Kutohun, whilst preaching to the people, a fakeer sat down, and soon showed by a few questions which he put, that he knew something of the gospel. Upon my examining him a little more, I found, to my great surprise, that he was not only acquainted with the whole gospel plan of salvation, but knew the Creed and portions from Scripture by heart also. He told me, that he had heard and learned this from the Episcopal missionaries in Benares; that, by frequently attending divine service in their church, he had learned portions of the word of God, and of their Prayer Book by heart; and that he had left these missionaries some time ago. As he was a particularly intelligent man, I inquired a little more into his circumstances, and asked him, why, after having obtained a knowledge of the truth, and seeing the necessity of believing in Christ for salvation, he had not become a Christian; to which he replied, that Christianity was a *holy* religion, which required such true and perfect morality, so much self-denial and true piety, that he was sure he could not perform it; and instead of becoming a half-hearted, insincere Christian, or hypocrite, he would rather remain what he was. After I had spoken with him for some time, Hanukh took him aside from the crowd, and had a long and confidential conversation with him, upon which he promised to go with us and become a Christian. Instead of taking him with me, however, I thought it better to send him to our native brother Gopeenauth Nundy to Futtehpore, as it was not far from the place where we were, in order that he might keep him there, and see what kind of man he was; and at our return to that place we could see what was to be done with him. Our brother G. received him, but was soon obliged to send him away again, as he was not sincere. He held the truth in unrighteousness, and therefore could not believe.

Need of the Holy Spirit.

I could mention a few more similar cases, which all show the same thing, that the knowledge of the gospel is spreading indeed, but that the life-giving, regenerating influence of the Holy Spirit is withheld from above. And whilst we, therefore, although in great weakness, sow the good seed, and, resting upon the promises of the Lord, which must be fulfilled, pray, that the preaching of the word may be blessed, and that the rich effusion of his Holy Spirit may be poured out, we would beseech our brethren at home to help us in offering up fervent prayer to the Lord whom we serve, that his word may be made instrumental to the conviction and conversion of multitudes in this awfully benighted land.

Sojourn at Allahabad—Labours there—Description of the Mela ground.

In Allahabad, when on our way back to Furrukabad, we spent a fortnight, and enjoyed much the kindness of our brethren there. During that time I and my Catechist assisted the brethren in preaching at the large annual fair. I have no doubt that they have given you a description of the Mela; but as one may mention things which another has omitted, I shall also tell you something respecting it.

This fair, as is known to you, is held at the very sacred spot where the Jumna flows into the Ganga. Hindu mythology says, that a third river, the Suraswuttee, which is subterranean, or at any rate invisible, joins the former two at their junction; hence the name Tribeni, (conflux of three rivers,) by which this place of pilgrimage is generally called by the natives. There is a piece of native poetry, in which they say, that as soon as any one—I believe even a European or American—puts his foot into Prayag, (Allahabad,) all his sins are removed. However this may be, pilgrims by their practice show that they do not consider it sufficient to put merely their foot into the city, but they must also worship and bathe there, if possible on the day of the new moon of the month of Magh, and have, I believe, their head and beard also shaven.

But now let me give you a description of the Mela ground. We go first through the temporary bazar, which is not just on the sacred spot, but close by, and belongs to it. Here are two rows of booths or platforms, where people sell their different articles. In the principal one we find shopkeepers or pedlars of almost every kind. There we see a large number of *Cloth merchants*, who, in the most advantageous way, have either hung up or spread out in their shop their cotton, woollen and silk articles, most of them in gaudy colours, as natives like them; and are continually and eagerly looking out for customers:—then the *Braziers*, who besides having vessels and toys of brass and copper, all brightly burnished and neatly arranged, have also here and there idols of the same metal placed in rows, for any one who wants a god of metal:—the *Toy and Rosary makers*, who on long strings, drawn across the shop, have large quantities of beads and chains, and rosaries, &c., of the most different kinds and colours, hanging down or spread upon a board below:—the *Jewellers*, with a great variety of rings and ornaments for the hair, forehead, ears, nose, neck, chest, arms, wrists, fingers, ankles, toes, &c., of those who need artificial ornaments, cheap or expensive ones:—the native *Booksellers*, offering their native books in Hindu and Sanskrit, which contain descriptions of Hindu mythological persons, or gods, or places, or events, or treat other subjects; some of them with appropriate pictures, too obscene to be mentioned:—the *Confectioners*, if I do not confer too great an honour upon them by calling them so, who, half naked, not in the most decent position, squatting upon the very stand upon which their goods are spread, offer with their dirty hands, on wooden plates, which grease and dirt have given a black shining colour, very dirty sweetmeats, which, though covered with dust, find yet a ready sale:—*Idol sellers*, offering idols of marble and other stone, large and small, painted and gilded or plain, cheap and expensive ones, for rich and poor, representing their different gods in different attitudes, with and without their wives:—and other booths or shops, where they sell drums and tomtoms, boxes and baskets, glass and earthen ware, &c. &c., to the thousands and thousands that crowd the place. In the middle of this long bazar is the temporary Kotwallee, or police office, in a large tent, with its officials, always active to catch thieves or suspicious characters, whether guilty of an offence or not, or to adjust and settle quarrels, which not very seldom occur at the Mela time.

And now let us go to the real Mela ground. The first thing which attracts your notice are two rows of dirty fakeers and greedy priests, all exhibiting themselves in their sacred filth, sitting either alone or in little groups. It is entirely beyond my ability to give you anything like a proper description of these personifications of human depravity, who have lost, to a great extent, that which can sometimes hide sin and guilt—shame. Entirely or almost naked, you see them squatted down before a heap of ashes, or a burning or smoking log of wood; besmeared all over from head to toe with ashes or coloured earth; the hair, perhaps for many years, uncleaned and uncombed, clogged together with dirt, and hanging wildly down; large tillacks or coloured marks of the particular deity whom they worship, on their forehead, breast, and arms, (reminding one thereby of the mark of the beast); sometimes with split ears, sometimes with a cloth tied before their mouth, to keep them from the mortal sin of murdering a little insect, which perchance might fly into their mouth; sometimes covered with a most fanciful cap or hat, or something similar to long twisted hair, wound rope-like round the upper part of the head; perhaps a big rope round their waist; a pair of tongs and a hollowed gourd—marks of fakeerism—lying close by; and an idol, or several idols, and perhaps a book or something like it before them, from which they either read, or pretend to read, to such as favour them with their visit, males or females, sitting down and listening a little to something which they understand or do not understand—for the mere listening is meritorious—and for which they throw some present, generally a few coppers before the prodigy of filth and holiness. If I am not very much mistaken, the most of those listening or making offerings to these fakeers, are females, who present their gifts either as a thank-offering for something they think they have received from their god, perhaps a male child, or some other favour; or offer it, in hope to receive that. These fakeers at other times, when met with alone, are, at least in the presence of a European, generally somewhat shy, and show that they have not yet lost all shame; but here their numerical strength makes them bolder and more shameless than ever; and several times when I passed them on my way to the preaching place, I could read defiance and opposition in their grinning faces. Intermixed with these monsters are a number of priests or Brahmins, who, either on the ground or a platform, or a kind of wooden terrace, have their different gods of stone, and wood, and metal, arranged; some of them most gaudily arrayed; and before them, or close by them, sits the officiating priest, muttering and offering, or reading and preaching on the dignity of the gods, and the efficacy and benefit derived from bathing in the Ganges, and offering to Brahmins. Their eagerness to attract pilgrims in order to receive presents, makes them speak very loud and fast, whereby the otherwise lethargic Hindoo gets into a state of great excitement, expressed by the motions of the body, arms, and head; and the great lever of this all, is the desire to obtain money. But we pass the Brahmins and platforms filled with abominations, and go further. Here we come to a place, enclosed by bamboos, the ground of which is covered with loads of black human hair. Here the thousands of pilgrims who want to have the full benefit of the pilgrimage, get their heads shaved by persons of a certain caste, whose only business consists in shaving head and beard, paring nails, and cleaning ears. It is a disgusting sight, but the complacency of the barber, with which he sits before his customer, shaving him in the midst of these heaps of hair for ½ pice—a little more than ½ a cent; and that of the other with which he continually looks into a small looking glass which he has in his hand, to see whether the barber does his work well, shows you that both feel quite comfortable. I may as well mention here, that they leave invariably a very little bunch of hair in the centre of the crown untouched. I was told by a native that this little bunch of hair is necessary for their salvation, for by it they are carried over the "ocean of the world" to the land of happiness; though others again say, that they get over it by laying hold of a cow's tail, which is crossing the said ocean. However this may be, that little bunch of hair is saved, and you find it with every native. In going further towards the sacred corner of the junction of the three rivers, you pass several rows of beggars, cripples, lepers, lame, blind, deaf, &c., every one having a cloth spread before him, on which those that want to increase their stock of meritorious acts, throw either a handful of grain, or a few cowries, (small shells, used as coin, one-ninetieth part of a cent each,) or perhaps a copper piece. The crowd increases as you pass on, and you find yourself surrounded by a large number of Brahmins, sitting on large platforms, near every one of which a high bamboo is dug in the ground, on the top of which is fixed a flag of a particular colour, with different figures or emblems, representing gods or sacred animals, or some other fanciful object. These Brahmins are the so-called Pragwals, or officiating priests at the fair. Their look tells you soon what manner of spirit they are of. With their hawks' eyes they spy out their victims among the pilgrims, and keep them until they are satisfied with their prey, if indeed it is possible to satisfy a Pragwal. But they generally do not wait for the pilgrims till they arrive at the Mela, but send their emissaries beforehand already round about Allahabad, and even far away, to secure their victims. As the whole benefit which the pilgrims obtain at Tribeni, may be annihilated by the curse of the priest, it is indispensably necessary to gratify him, at least to some ex-

tent; and this these scoundrels use to extort as much money, or clothes, or whatsoever it may be, from their customers, as they possibly can.

You may perhaps think, that these Pragwals trouble the missionary very much, and annoy and oppose him in preaching the gospel; but, with very few exceptions, we have very little to do with them at the Mela. The fact is, I believe, that they have no time for controversy at the Mela. The one engrossing and all-absorbing thought is how to make money; and they have neither time nor a desire to think of any thing else. There may be other causes, as the hope that the little influence the missionaries exert, will be more than counterbalanced by their own greater influence upon the people; or the certainty that all their opposition to the padris could and would never drive them from the field; but the chief cause, in my opinion, that makes them apparently indifferent to the preaching of the missionaries, is the desire to make money from the pilgrims; and the hurry in which they are to do this, leaves them no time for any thing else.

Sacred Bathing-Place.

We came at last to the bathing place, and here you see crowds of people, men, women, and children, high and low, rich and poor, all crowded together in one mass, standing either in the water, bathing, and shivering, and muttering, and worshipping, with their faces towards the sun, or crowding the bank of the river. Here the covetousness of the Allahabad priests has induced them to contrive another way for realizing some more money. A Hindu, at the very time when he thinks he is washing away his sins, is generally more ready to offer something to Brahmins than at other times; but as the latter do not like to be constantly pushed about in the crowd, or to stand always in the water, they have erected little shrines, with gaudily dressed but ugly looking idols, in little boats that are fronting the banks, at a little distance from it, so that the bathing Hindu is close by it. These floating shrines bring in some more money to the priests. Occasionally a native rajah or a wealthy banker appears at such a fair, and they bring a rich harvest to these wretched priests, and to the fakeers. One day, when I was there, a wealthy native fed all the fakeers that were present at the Mela; for, though natives generally know that these so-called saints are scoundrels and hypocrites in a saint's disguise, yet the thought that perhaps one or the other may be really a holy man, and, more than this, the eagerness for fame, leads rich natives to squander money in this way; and, sure enough, they get a great name thereby.

Preaching at the Mela.

But I must lead you now also to two bright spots, the only ones in the midst of spiritual darkness and death, superstition and idolatry. In the midst of one of the rows of fakeers and Brahmins, on one side of the Mela ground, and at the end of the temporary bazar on the other side, there are two large tents pitched, open in front, with a few benches placed there, and in the middle of the tent a platform, which is occupied by missionaries, catechists, and readers, all taking their turn, one after another, in reading, or preaching the glad tidings of salvation to the crowd assembled before the tent. Preaching, which occasionally takes more the form of controversy, is carried on during the greater part of the day, to the continually changing congregation. There were among the attendants also, some who listened quietly for hours; and again others, who either moved by vanity or fondness for disputation, or perhaps from sincere motives, opposed us, and in bringing forward their objections, drew us into a controversy. Knowing that it would do but little, if any good, we tried always, as much as practicable, to avoid it, which had often also the good effect of ridding us of vain opponents, who had merely come forward for opposition's sake. Thus preaching was carried on for about a month at the Mela, and we hope and pray that of the good seed shown there, some will sooner or later spring up and bear fruit.

AN EXAMPLE WORTHY OF IMITATION.

WIDOW'S MITE, $5.00.

A minister in Western Pennsylvania writes:—"Last Sabbath, as I was wending my way to —— church, (to which I am now stated supply,) when within a mile or two of the church, I overtook a poor widow, a member of the church, who had walked more than two miles, over bad roads, and under a burning sun, (for she was too poor to afford a conveyance,) who stopped me, and handed me the enclosed, with the earnest request that her name might not be published. This gift from her was more than $1000 from some who ride to church in their carriage. This may be considered a trifling incident, but I tell you, my dear brother, it had its effect on my own mind, and amply repaid me for my tiresome ride of seven miles, and strengthened me to preach my two sermons, with the usual interval of only fifteen minutes."

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN JULY, 1855.

SYNOD OF ALBANY.—*Pby of Troy*—Stillwater ch, of which 8 25 from Sab sch 86 94

SYNOD OF BUFFALO.—*Pby of Genesee River*—Caledonia ch 42 63. *Pby of Buffalo City*—Buffalo Central ch 53 24. *Pby of Rochester City*—Rochester 3d ch Sab sch to ed *Sarah Ray*, at Ningpo 28 50; Seneca Falls ch of which 10 from Wm Arnette in part to con his son SIMON W ARNETTE 1 m 68 192 37

SYNOD OF NEW YORK.—*Pby of Hudson*—Florida ch 13; Monroe ch 8. *Pby of Bedford*—Yorktown ch 9. *Pby of New York*—Williamsburg ch mo con 20; New York 1st ch mo con 50, Sab sch to ed child at Corisco 12 50; Wallabout ch mo con 14 75; Madison Avenue ch mo con 21 15; Forty-second St ch mo con 12 80; Chelsea ch mo con 17 50, Sab sch for sup of Bazar school at Allahabad 17 50; Yorkville ch mo con 7 03, Sab sch to ed *Mary Briant* and *John B Pinney* 10; Throg's Neck ch 14. *2d Pby of New York*—Canal St ch mo con to ed *Wm Hamilton* at Corisco 4 04 231 27

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—New Providence ch mo con 9, Sab sch 3 50; Pennington ch Sab sch to ed *George* and *Rebecca Hale* 10; Woodbridge 1st ch 30, less 10 for *Foreign Missionary*. *Pby of Passaic*—Newark 3d ch mo con 22 81. *Pby of Raritan*—Frenchtown ch 7 50; Kingwood ch 16 90. *Pby of Luzerne*—Wilkesbarre ch for sup of Rev R Lowrie 50, 139 71

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Chester ch Sab sch to ed *M B Stedman* at Canton 12 50; Kensington ch 25; Philadelphia Tenth ch, a lady 40, W D B 50. *2d Pby of Philadelphia*—Port Kennedy ch 7 40. *Pby of New Castle*—Wilmington 1st ch Sab sch to con Miss MARY S MAHAFFY 1 m 30. *Pby of Donegal*—Chanceford ch con to WM COWEN 1 m 35, 199 90

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Taneytown ch, young ladies of Thorndale Seminary to ed *Robert Belleville* at Ningpo 40; Washington F St ch youths' miss to soc ed *James Lawrie* and *Ninian Banatyne* 50; Govanne Chapel mo con 7 28, Sab sch 10. *Pby of Carlisle*—Fayetteville ch 15, 122 28

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Poke Run ch 55; Cherry Tree ch 30; Johnstown ch 45. *Pby of Redstone*—Tent ch 9, 139 00

SYNOD OF ALLEGHANY.—*Pby of Beaver*—Slippery Rock ch 5 62. *Pby of Erie*—Salem ch 7 15; Harmansburg ch 5; Franklin ch Sab sch to ed *Samuel Mills Eaton* 6 25. *Pby of Alleghany City*— Alleghany ch Sab sch to ed *Arch'd Meharg Marshall* 12 36 02

SYNOD OF WHEELING.—*Pby of Washington*—Frankfort ch Sab sch 8 54; Pigeon Creek ch 45; Wheeling 2d ch Sab sch to ed *Delia M Dickson*, *Cyrus Dickson*, *Edgar Woods*, *James M McKelly* and *Robert Crangle* in China, and *James C Orr* and *Louise J Stillman* among the Chippewas 87 50. *Pby of Steubenville*—Steubenville 1st ch of which 30 to con EDWARD GRAY COMINGO 1 m 68 75; Annapolis ch 9 64; Amsterdam ch 7 10. *Pby of New Lisbon*—Canfield ch 5 25; Clarkson ch fem miss soc 10; Hanover ch 5 41; Deerfield ch fem mis soc to ed *Anna Maria Stratton* and *John Hartzell* 41, 28 19

SYNOD OF OHIO.—*Pby of Zanesville*—Mt Zion ch 9; Hopewell ch 4. *Pby of Coshocton*—Millersburg ch 9; Mt Eaton ch 1; Clark ch 5, Mrs White for Africa 3; East Hopewell ch 7; Nashville ch 1; Keen ch 10; Apple Creek ch, Legacy of Mrs Patterson 56, 105 00

SYNOD OF CINCINNATI.—*Pby of Cincinnati*—First ch ladies' miss soc 158 52; Seventh ch Sab sch three mos colls' 22 54; Somerset ch, John Bingham 18. *Pby of Oxford*—Bethel ch div'd on Turnpike stock 7 63. *Pby of Sidney*—Piqua 1st ch 51. *Pby of Findlay*—Delphos ch 4; Van Wert ch 5, 266 69

SYNOD OF INDIANA.—*Pby of Vincennes*—Hopewell ch 5. *Pby of Madison*—Hanover ch mo con 4. *Pby of White Water*—Connersville ch 12, 21 00

SYNOD OF NORTHERN INDIANA.—*Pby of Fort Wayne*—La Grange ch 7; Fawn River ch 1. *Pby of Crawfordsville*—Eugene ch 5, 13 00

SYNOD OF ILLINOIS.—*Pby of Sangamon*—Springfield 1st ch 30, Sab sch to ed *James Smith* at Canton 30. *Pby of Schuyler*—Macomb ch, Miss Amelia Walker 2 33. *Pby of Peoria*—Peoria ch, two ladies to ed *J C Smith* 30. *Pby of Rock River*—Lower Rock Island ch 10, 102 33

SYNOD OF WISCONSIN.—*Pby of Winnebago*—Depere ch 6 00

SYNOD OF IOWA.—*Pby of Des Moines*—Birmingham ch 21 00

SYNOD OF MISSOURI.—*Pby of St. Louis*—St Louis Central ch 127 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 22 93; Louisville, Ky, MRS W Garvin 1; Mulberry ch, Miss B A Morton 5. *Pby of Transylvania*—Harrodsburg ch in part 76 50, Sab sch to ed *John Montgomery* 25, 130 43

SYNOD OF VIRGINIA.—*Pby of West Hanover*—Lynchburg ch 29 88; Buffalo ch 37; South Plains ch 5; Bethlehem ch 6. *Pby of East Hanover*—Richmond 1st ch 170 25, Sab sch to ed *Virginia Richmond* 25; Richmond 2d ch mo con 25. *Pby of Montgomery*—High Bridge ch 12; Falling Spring ch 22; Princeton ch 2; Covington ch 10; Mountain Union ch 10 50, 354 63

SYNOD OF ALABAMA.—*Pby of Tuscaloosa*—Greensboro' ch juv miss soc to ed *W J Peck* 17; Gainsville ch Sab sch to ed *J L Kirkpatrick* 13. *Pby of East Alabama*—Montgomery ch Sab sch to sup Scholarship at Allahabad 25, 55 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Port Gibson ch 6, Coloured Sab sch for Corisco 14 20; Natchez ch mo con coll's 87 35, Sab sch 18 35, Coloured congregation 11 65; Carmel ch Sab sch to ed *Wm Dunbar* 25. *Pby of Louisiana*—Jackson ch mo con 10. *Pby of Tombeckbee*—Columbus, Mi., Mrs A E Lyons 5. *Pby of New Orleans*—Prytanea st ch juv miss soc to ed *Hannah J* and *Elias R Beadle* 25; Lafayette Square ch 70, 272 55

Total from churches, $2,910 31

SYNOD OF REFORMED PRESBYTERIAN CHURCH—Received from Treasurer of Board of Missions for passage of Missionaries to Calcutta, 712 50

LEGACIES.—Holmes Co., O., Legacy of Wm McDonogh, deceased, of which one half for African Missions 495; Bound Brook, N. J., interest on Legacy of Jacob Steele 36; Galena, Ills, Legacy of Wm Hempstead 495; Newark, N. J., Legacy of David B Day 50; Lawrence Co., Ind., Bequest of Naomi Shirley to con Mrs ARMINTA JANE PARK 1 m 50, 1126 00

MISCELLANEOUS.—Com C K Stribling 50; An Old Presbyterian 25; Cash 4; Miss M—— 10; A friend 25; A friend to ed *Maria Stockton* at Allahabad 50; A friend for Siam 2; The Widow's Mite 5; J S R 5, 176 00

Total receipts in July, $4,924 81

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—Greenwich ch, N. J., Thos. G Hunt 5 00

Am't previously acknowledged $13,019 48 $13,024 48

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies of Blairsville ch Pa., one box clothing 68 12; Ladies of Bethel ch Blairsville Pby. one box clothing 40 96; Mrs S—— one bundle clothing.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR. Esq. Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, and General Agent, No. 265 Chestnut street.

All communications, reports, and orders, from Colporteurs, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

TERMS OF SALE.

The former cash terms having been found inconvenient to calculate, the Board have fixed upon the following:

On all purchases amounting to $12 or upwards, for which the cash is paid when the books are ordered, a discount of 25 per cent shall be allowed.

On sums less than $12 no discount is allowed, except to booksellers, ministers, and theological students of any denomination, who are entitled to a discount of 20 per cent.

Large amounts are entitled to 20 per cent. discount, and six months' credit on approved security. When any part of a credit bill is paid before maturity, a further discount at the rate of one per cent a month is allowed for the unexpired time.

CONTRIBUTIONS FOR OUR COLUMNS.

Our brethren, both lay and clerical, are invited to send us short and interesting contributions for those columns of the *Record* occupied by the Board of Publication. Instances are often occurring in which the labours of colporteurs, or the reading of the books of the Board, are blessed of the Spirit of God, and which, if communicated more generally through these columns, would be encouraging and useful in a variety of ways. Besides the communication of facts, there is also a wide field for suggestion and discussion in reference to the principles, operations and publications of the Board. Reserving in every case the editorial privilege of accepting or rejecting, we cordially invite articles on such themes from every quarter. Whenever sent, let them be addressed to the Corresponding Secretary of the Board.

COLPORTAGE IN CANADA.

The following extracts are taken from a recent letter of one of our colporteurs in Canada, who has been doing an excellent work. Having been requested to do so, he has engaged several others to aid him in the region where he is labouring.

"Within another fortnight I am of opinion that the *vast area*, to which I formerly alluded, shall be explored and supplied with so much at least as shall create an appetite for more of your excellent food of the mind. I have no doubt the cry 'Give, give,' will become more general and louder as we proceed, until the good leaven of your Board shall leaven our whole Canadian lump. I am happy to inform you that I have engaged another most efficient colporteur, one of our most talented and best young men in this country, a man of deep piety and devotedness to the Redeemer's cause, and of great fluency in English and Gaelic. He left here yesterday for the north of the Ottawa River with an excellent assortment of books. I trust your excellent Board will not find fault with me for engaging so many. They are all of the right sort. My motive is that 'the King's business requires haste.' Souls are perishing for want of knowledge on all hands. 'The harvest truly is great, and the labourers few.' I have, I trust, by divine guidance, endeavoured to lay a wide basis and a good foundation for a large structure, which I have no doubt whatever shall redound to the glory of our great King. Many, I am certain, will rise up in the Canadas to call you blessed for your work of faith and labour of love in sending us already so many thousands of books and tracts, all of which breathe that evangelical spirit of which our poor country stands so much in need."

SYNOD OF NOVA SCOTIA.

The last number of the *Record* contained an allusion to the visit of the Rev. Dr. Thompson of New York to Nova Scotia, and the promise of useful results therefrom. Since that time an interesting account of the proceedings of that Synod has reached us. It is contained in the columns of *The Colonial Presbyterian*, published at St. Stephen, New Brunswick.

BOOKS OF THE PRESBYTERIAN BOARD.

Dr. Thompson, of New York, requested leave to make a statement on behalf of the Board. He explained at length its objects; pointed out the great advantages arising from the circulation of the cheap issues of the standard religious literature published by the Board. He had the pleasure of placing on the table of the Synod some reports, &c., forwarded by the Secretary, Rev. Mr. Schenck, for that purpose, which would show in detail the workings of the Board, and the estimates formed in regard to it. It was a somewhat singular coincidence that one of the pamphlets in question contained at length a letter from New Brunswick, which had some time ago appeared in the *Halifax Presbyterian Witnesss* detailing the operations of the Board, and which now appeared under the caption of "A good word from abroad." After discussion, in which Mr. Glass asked some questions as to certain details, on which Dr. Thompson did not feel himself in a position to speak positively, the following resolution was moved, seconded, and unanimously adopted:

That the Synod have heard with much interest the statement made by Dr. Thompson, of the objects contemplated and carried on by the Presbyterian Board of Publication; thanks Dr. Thompson for his statement, and also for his previous services in preaching on the occasion of the ordination of Missionaries by this Synod; and further resolved that the Synod having *three* of the Colporteurs of the Board already labouring within the bounds of the Synod, the Synod gratefully acknowledges the valuable favours conferred by the Board, and resolves to take such further advantage of the same, as opportunity may offer.

WHAT ARE YOU GIVING?

Rev. Andrew Fuller once preached upon the words Eccles. xi. 1—4: "Cast thy bread upon the waters, &c." In discussing on this text he remarked, "'Cast *thy bread*;' not a few crumbs, not a thin slice, but a large piece, a substantial portion of the loaf. Do not keep all your good things to yourself, or reserve them entirely for your own family; but divide and distribute a considerable measure of them among those who need; and let a large portion be presented on the altar of God as a freewill-offering to his cause—a thank-offering for his great and manifold mercies, especially for 'his unspeakable gift,' even his own Son whom 'he spared not, but freely gave up for us all.' Do not give to God, who demands and deserves *the best*, and who 'filleth you with the finest of the wheat,' that which the dogs may eat—the crumbs that fall from your table—small morsels—your mere leavings and refuse; but consecrate to him a large mass of your necessary food, even of 'the children's bread.'" This discourse was listened to by a young silk-merchant of London, upon whose mind the above remarks made a deep impression. He entered upon a course of well-doing, and was led to begin right, and to give liberally from his first setting out in life. This gentleman continued through a long life to be a zealous, firm, and generous supporter of several of the prominent associations established in Great Britain for the spread of divine truth, and died peacefully, with the words upon his lips, "By the grace of God, I am what I am."

Christian reader, what are *you* casting upon the waters? Is it the crumbs? Is it the thin slice? Or is it the large piece? Whichever it is, remember that "after many days" you will find only in the same proportion.

USEFULNESS OF TRACTS.

The following incident, well illustrating the usefulness of little and unpretending tracts on religious subjects, is mentioned in the *Puritan Recorder*, as having recently occurred in London.

"A Mormonite has been convinced of his error by the tracts of the London Religious Tract Society, and has been the means of causing more than one hundred persons, through the tracts against Mormonism, to renounce the above belief; and this has so weakened them, that they have been obliged to give up two of their places of meeting."

Doubtless the foundations of heresy and wickedness are often sapped and destroyed, and its structures overturned by these quiet little preachers, who often work most effectively when their work escapes all human notice. Let sound, judicious, and earnest religious tracts be scattered broadcast then over the land, and especially in its darker corners, and their fruits will be seen in due time.

A RESPONSE.

It gives us pleasure to acknowledge the receipt of $12 from the Sabbath-school of the church at East Hampton on Long Island, through its pastor, the Rev. Stephen L. Mershon. This sum is sent in answer to the article in the last number of the *Record* asking our Sabbath-schools who have ability, to aid in furnishing libraries to those schools which are destitute and needy. This contribution shall be applied according to the directions given.

We trust the example of the East Hampton Sabbath-school will be followed by many others, enabling us to gladden the hearts of many teachers and scholars in the far West, and elsewhere, who are unable to buy, with the gift of a choice selection of interesting and instructive volumes.

For the Home and Foreign Record.

BOOKS OF THE BOARD.

It would be difficult to find a more valuable collection of Books and Tracts than those issued by our Board of Publication. Any one who will glance over the Catalogue must be convinced of this; and many have given their decided and emphatic testimony to this effect. In the prosecution of an agency of several years for the Board, I had occasion to call on many who are not in our ecclesiastical connection, and almost all on whom I called spoke in the highest commendation of the Books and Tracts—their matter, their style, and their cheapness. And though I have now no connection whatever with the Board, I am still occasionally receiving similar testimonies. This very week I have received a friendly note from a New-school brother, thanking me for a catalogue of the books published by the Presbyterian Board, which I had sent him; and he adds:

"I have a number of the books published by the Presbyterian Board already. There are many more I should like to get; more indeed than I shall have

funds to purchase. But some five or six more I shall try to get of you.

"The doctrines inculcated in all those works with which I am acquainted, have my cordial assent. I could sincerely wish every family among my people, and indeed every other, were supplied with them.

"Your fellow labourer, in Christ."

Though the Board needs no such endorsement, yet such testimony is valuable. It is an encouragement not to be weary in well-doing. As such I transmit it for insertion in the *Record*. W. J. M.

FIRST FRUITS.

The Treasurer has received the following pleasing note from an unknown licentiate, who appears to have a more correct appreciation of the work in which the Board is engaged than many of his older brethren.

Dear Sir—Enclosed please find five dollars, *the first money I ever received for preaching the gospel* of our blessed Lord and Saviour, which I rejoice to send as a contribution to the "Distribution Fund," that thus you may be enabled to gladden the hearts of those who are looking to you for the gift of that truth which may make themselves, and those around them, wise unto salvation.

Yours truly, A.

For the Home and Foreign Record.

DR. ALEXANDER'S "COUNSELS TO THE YOUNG."

"Counsels of the Aged to the Young," by the late venerable Dr. Alexander of Princeton, is a volume with which every youth should be familiar. The topics it embraces indicate the value of its contents. They are "Good Principles," "Useful Knowledge," "Good Habits," "Good Company," "A Good Reputation," "Economy," "Christian Consistency," "Contentment," "The Social Virtues," "Philanthropy," "Relative Duties," "Temptations," "Government of the Tongue," "A Good Conscience," "Peace," "Fortitude," "Value of Time," "Genuine Piety," "Prayer," "Preparation for Death." These are so many parts which go to make up that wisdom, "whose ways are ways of pleasantness, and all whose paths are peace."

Lately, being engaged in the distribution of the publications of the General Assembly's Board, in the State of New York, we called on a village storekeeper, a man of no piety, and inclining to scepticism, but possessed of considerable shrewdness. Learning from him that he had a son, about fourteen years of age, we recommended to him the above little work, as a suitable book for the lad. "There," said he, pointing to the place, "is a passage worth the price of the book." The passage he referred to is the opening sentence under the head of "Good Principles:" "*Resolve to form your lives upon some certain principles and to regulate your actions by fixed rules.*" He bought the book with the evident satisfaction of one who has made a good bargain.

What we advised that irreligious father to do, we advise every parent, and especially every Christian parent, in the land to do, who has a child, a boy or a girl, of suitable age to understand and practice the counsels given. We should be highly gratified to see the same excellent little treatise introduced into all the common schools. None so valuable on juvenile ethics can be found. Its cost is a trifle, 20 cents, handsomely printed and bound, published by the Presbyterian Board of Publication. Disco.

CHEAP BOOKS.

Some twelve or fourteen years ago the American people were first startled out of their propriety by the bold adventure of an enterprising book publisher, who undertook to reprint all the novels of the best English writers and sell them for twenty-five cents a piece. There was a sudden literary fever at once in the whole country, and every man, woman, and child that could read, was constantly purchasing a quarter's worth of the genius of Bulwer, D'Israeli, or Marryatt, done up as a dingy, brown-covered pamphlet, and printed in a style to delight the eyes and encourage the trade of the spectacle-makers. They bought the books as some ladies buy goods and furniture at auctions—not because they were very good, or at all necessary, but because they were bargains. In this way every house was soon lettered with well-thumbed, dog-eared and greasy old pamphlets, the unworthy tenements of great writers' creations, and the patent American substitute for books. None of them, after going the rounds of a family were worth preserving, and as for putting them on the shelves of a library, they would have been a disgrace and a disfigurement.

For a time there was much jubilation over this grand new idea of furnishing cheap literature for the million, and little else was published besides shilling and two shilling novels. As a natural consequence of the mania for this kind of reading, there sprang up a class of writers who undertook or contracted to produce an indefinite quantity of novels of the most horrible, or sentimental, or licentious character. There was scarcely such a thing as overstocking the market with these precious books, for the million bought so greedily that it mattered little what might be the quality, the character or the morality of the book—it was always sure to sell. When the English repertory was exhausted, and when American "genius" failed to supply original works with sufficient rapidity, recourse was had to French literature, and the most corrupt and obscene works of the coarsest Parisian writers were translated and duly done up, with pictures to match. If the original author happened to tell his story too decently, his American translator was instructed to throw in a little high colouring and make the book more "spicy" for the American reader.

It is impossible to estimate the amount of mischief wrought by this profuse production of worthless or positively filthy books, at a price which every apprentice boy and servant girl felt that they could afford to become purchasers. But if there were such a thing practicable as tracing all the sources of degradation, we have no doubt that a main and most fruitful one would be found to be the "cheap literature" of the last ten years. The mere idleness that it led to was baneful to many minds; but when, besides, the cheap novels presented, as they usually did, scenes of the most extravagant passion, vice and crime, in which beautiful women and magnificent men enacted parts, the moral equilibrium of the untutored disciples of the school was upset, and they eagerly sought for opportunities of distinguishing themselves in a like way, and of themselves becoming the heroes and heroines of such splendid romances. —*Evening Bulletin.*

THE "VISITOR" RECOMMENDED BY THE SUPERINTENDENT OF A SABBATH-SCHOOL, IN OHIO.

Enclosed I send you five dollars, for forty copies of the *Sabbath-school Visitor*, to be sent as formerly to Mr. J. D. Thorpe's care, Cincinnati, Ohio.

I am happy to join my testimony with the multitudes of others, who have witnessed the good effects produced upon the minds and hearts of children wherever your valuable little "*Visitor*" has come. I hope the circulation of it will expand and continue to increase until all the children and youth of our Sunday-schools will be fully supplied.

I hope that no superintendent of any Sabbath-school in *our* Church neglects to recommend, as well as to make an effort to spread it freely among the children of his charge.

LATE PUBLICATIONS OF THE BOARD.

The Christian Ministry not a Priesthood: A Sermon preached at the opening of the sessions of the General Assembly of the Presbyterian Church, in Nashville, Tenn., on Thursday, May 17, 1855, by the Rev. Henry A. Boardman, D. D., the Moderator of the previous Assembly. Published by order of the Assembly. 18mo. pp. 84. Price 15 cents.

This sermon was received with uncommon favour at the time of its delivery in Nashville, and several thousand copies of the newspaper extras containing it were immediately circulated. It has likewise received a warm and universal commendation from the religious papers of nearly every denomination throughout the country. The clearness and simplicity of its argument, the gracefulness of its diction, the truthfulness of its statements, the fervour and power of its appeals, and its special adaptation to meet and refute some of the most insidious and fashionable errors of the day, combine to make this a highly valuable contribution to our religious literature. It is now published by the Board, in a neat form, and a convenient one for preservation on the shelf of the library.

On Temptation and the Mortification of Sin in Believers: By the Rev. John Owen, D. D., 12mo. pp. 306. with a portrait. Price 60 cents.

In this neat volume we have a republication of two valuable tracts of the great non-conformist, Dr: Owen. They are rich depositories of practical theology. The nature of their contents can be best exhibited by setting forth in full the separate titles of the two treatises, which are as follows: I. Of Temptation, the nature and power of it, the danger of entering into it, and the means of preventing that danger: with a resolution of sundry cases thereunto belonging. II. Of the Mortification of Sin in Believers; the necessity, nature, and means of it: with a resolution of sundry cases of conscience thereunto belonging.

In these days of abounding temptation and worldliness, when the news of fearful falls by persons of high profession so often startles us, a book on such subjects, and from such a pen, can hardly fail to be profitable to any who will be at the trouble to read it attentively and prayerfully. The volume has been issued at the suggestion of a venerable father in the ministry still living.

HONORARY MEMBERSHIP.

A donation of *Thirty Dollars* at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

FORM OF BEQUESTS TO THE BOARD OF PUBLICATION.

To the Trustees of the Presbyterian Board of Publication, and to their successors and assigns, I give and bequeath the sum of ——, (or I devise a certain messuage, and tract of land, &c.) to be held by the said Trustees, and their successors for ever, to and for the uses, and under the direction of the said Board of Publication, according to the provisions of their charter.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION FROM JULY 17, 1855, TO AUGUST 11, 1855, INCLUSIVE.

Pby of Londonderry—Newburyport 1st ch, per Rev A G Vermilye additional to con Wm Prichard, Rufus Smith, Samuel Todd, Nathan Plumer and Ebenezer Rolfe, hon mems	50 00
Pby of Albany.—New Scotland ch, per Rev G M Blodget,	5 00
Pby of Bedford.—Mount Kisco ch 5; Bedford ch 17, per Wm Rankin, Jr. Treas.	22 00
Pby of Long Island.—East Hampton ch Sab-sch, per Rev S L Mershon,	12 00
Pby of New York.—Forty-second st ch, per Wm Rankin, Jr.	11 08
Pby of Elizabethtown.—Woodbridge 1st ch, per Wm Rankin, Jr.	20 00
Pby of New Brunswick.—New Brunswick 1st ch, per Rev R Davidson	50 00
Pby of Passaic.—Paterson 1st ch, per Wm Rankin, Jr.	42 75
Pby of West Jersey.—Greenwich ch, per Rev. S K Kollock, D. D., 30 of which is to con Dr. Kollock hon mem	72 00
Pby of Philadelphia 2d.—Abington ch, per Rev R Steel, D. D.	50 00
Pby of Redstone.—McKeesport ch, per Rev Nat West, D. D.	32 50
Pby of Marion.—Richland ch, per Rev J N Shepherd,	4 78
Pby of Lake.—Crown Point ch, per Rev Wm Townley	3 25
Pby of Winchester.—Mount Hope and Piedmont chs, per Rev J Johnston,	1 00
MISCELLANEOUS.	
"A friend" 15, per William Rankin, Jr.; First instalment of Legacy of late W Hampstead of Galena, Ill. per E H Beebe, Esq. executor, 495; "A." Rochester, N. Y. 5	515 00
Total,	$891 36

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

The Rev. G. Van Artsdalen and the church of German Valley, by the Presbytery of Newton.

CALLS.

Rev. A. W. Miller has accepted a call to the church at Charlotte, N. C.

Rev. Thos. W. Cattell has received a call to the church at Deerfield, N. J.

Rev. T. A. Bracken has accepted a call to the church of Independence, Mo.

Rev. A. W. Sproull has received a call from the First Presbyterian church of Jacksonville, Florida.

Rev. R. W. Henry, of the Associate Reformed Church, has accepted a call to the South Presbyterian Church, Chicago, Ill.

Rev. John H. Rice has received a call from the Walnut street church, Louisville, Ky.

Rev. Archibald Alexander Hodge has accepted a call to the Presbyterian church at Fredericksburg, Va.

Rev. G. S. Plumley has received a call from the Bloomingdale Presbyterian church, Fifteenth st., N. Y., and another from the church in Hickman city, N. Y.

Rev. A. S. Wells of Lima, Ind., has received a call to the Presbyterian church of Oskaloosa, Iowa.

ORDINATIONS AND INSTALLATIONS.

Rev. James N. Crocker was installed pastor of the church at Charlton, New York, on the 11th July.

Rev. E. Halley, D. D., was installed pastor of the Third Presbyterian church, Albany, on the 27th of June.

Rev. N. P. Burt was installed pastor of the Franklin street church, Baltimore, on the 22d July.

Rev. William M. Robinson was installed pastor of the First Presbyterian Church of Newark, Ohio, on 8th of June.

LICENSURES.

At recent meetings of Presbyteries the following candidates have been licensed to preach the gospel.

Messrs. Wm. E. Hunt and T. J. Taylor, of the Western Theological Seminary, by the Presbytery of Steubenville.

Mr. John W. H. Pugh, of Union Theological Seminary, by the Presbytery of Winchester.

POST-OFFICE ADDRESSES CHANGED.

Rev. Walter L. Lyons, from Oquawka, Ill., to Vinton, Iowa.

Rev. Thomas M. Chesnut, from Rensselaer, Ind., to Camden Mills, Ill.

Rev. J. C. Baldwin, from Rodney, to Oakland College, Miss.

Rev. A. W. Miller, from Chester Court House, S. C., to Charlotte, N. C.

Rev. J. B. Condit, from Elizabethtown, N. J., to Auburn, N. Y.

Rev. Reuben Lewis, from New Derry, to Washington, Pa.

Rev. Thos. Elcock, from Delphos to Van Wert, Ohio.

Rev. S. B. Hall, from Covington, La., to Reform, Ky.

Rev. J. Twitchell, from New Orleans, La., to Houston, Texas.

Rev. J. P. Boyce, from Columbia to Greenville, S. C.

Rev. Luke Dorland, from Ontario to West Union, Ohio.

Rev. W. Morris Grimes, from Duncan's Falls to McConnellsville, Ohio.

Rev. R. H. Morrow, Waterloo, Pa., to Cedar Rapids, Iowa.

Rev. F. Senour, from Paducah to Louisville, Ky.

Rev. Wm. Young, from Kenton to Huntsville, Ohio.

Rev. Stuart Mitchell, from Warsaw, N. Y., to Newport, Sauk Co., Wisconsin.

Rev. Thos. L. Janeway, from Princeton to Kingston, New Jersey.

Rev. S. H. Stevenson, from Patch Grove, Wis., to Clinton, Ill.

Rev. S. W. Cheney, from Winchester to Shelbyville, Ky.

Rev. B. E. Collins, from Bellefonte to Moshanon, Pa.

Rev. J. F. Boyd, from Wheeling, Ind., to State Lick, Pa.

Rev. O. W. Mather, from Kalamazoo to White Lake, Mich.

Rev. W. G. Williams, from Decatur, Ga., to La Grange, Ala.

Rev. S. N. Howell from Amsterdam, N. Y., to Mystic, Connecticut.

Rev. Geo. I. Harrison from New Haven to Milton, Connecticut.

DEATHS.

Rev. Wm. Henry Hogshead, at his residence in More Co., N. C., on July 14.

Rev. L. Giustiniani, D. D., of the Presbytery of Cincinnati, on July 17.

MISCELLANEOUS.

Rev. Drury Lacy has accepted the Presidency of Davidson College, N. C.

Mr. Wm. C. Cattell, licentiate of West Jersey Presbytery, has been elected to the Chair of Ancient Languages in Lafayette College, Pa.

Rev. John M. Faris, of Fredericktown, Ohio, has accepted the agency for Washington, College, Pa.

Rev. Samuel R. Wilson has declined the Professorship in the New Albany Theological Seminary, to which he was elected, and will remain pastor of the First church in Cincinnati, Ohio.

Varieties.

TIDINGS FROM DAMASCUS.—Our mission work is proceeding in a favourable manner. At our communion in winter, five new candidates were received into the church, all of whom give evidence of sincere piety. At a recent communion season, fourteen native communicants were present and partook of the emblems of the Saviour's death. The schools are growing into public favour. Miss Dales has had a school for about forty girls, most of them Jewesses from the first families in the community. They have improved rapidly, many of them having learned to read the Arabic fluently during the six months the school has been in progress, besides studying the English language considerably.

All this country is in a state of anarchy. The government at Damascus has no power nor influence whatever, and every man in the city and out of it does as he pleases. If a crime is committed, either the offender is not caught at all, or if taken by those whom he has injured and brought to the tribunal, he has only to pay to the judges a share of the money made by the transaction, and he is at once discharged. Robberies and murders are of frequent occurrence, even in the suburbs of the city. What the end of these things will be none can tell.—*N. Y. Observer.*

SOCIALISM.—The breaking up of the North American Phalanx, of Monmouth county New Jersey—the last of some twenty Socialist communities established in this country—makes the New York Tribune mourn like Rachel for her children, because they were not. The fact is, such an Association was Utopian, because it is unnatural, and, above all, unnatural in this land which owes its triumphs to an *individualism* such as never was developed in the history of man. Here is a social state which leaves the individual all right power, capacities and triumphs, and yet links together all in a community of interest and destiny. However plausible and however philanthropic Fourierism may be at the bottom, it belongs to the old, Asiatic, aristocratic, *paternal* system of government; the system that assumes to do *for* the people—to take care of the people—and does not respect and act on the principle that God has given man capacity enough to *do for and take care of himself.*—*Boston Post.*

A RARE INSTANCE.—The pulpit of the South church was occupied yesterday, forenoon and afternoon, by two brothers, Rev. Brown Emerson, senior pastor of the church, and Rev. Reuben Emerson, of South Reading. The former is in his 78th year, and the latter in his 84th, and both have been pastors of churches more than *half a century* each. The entire ordinary services of the Sabbath, with the additional labour of the admission of church members and the administration of the Sacrament, were conducted by the two venerable pastors, indicating a rare degree of mental and physical vigour.—*Salem Gazette.*

DEDICATION IN BRIDGEPORT.—The New Presbyterian house of worship, erected in Bridgeport, Conn., was dedicated on Wednesday, August 8th. The pastor, the venerable and distinguished Dr. Hewitt, preached in the morning, the Rev. Dr. Thompson in the afternoon, and the Rev. Dr. Krebs in the evening. This new church and its faithful minister are now attracting great attention, and enlisting the sympathies of Presbyterians in other places. The prospects of success are highly encouraging.

REV. PETER PARKER, M. D.—Among the passengers in the steamer Baltic, says the Journal of Commerce, was the Rev. Dr. Peter Parker, who has been twenty years in China, connected with the mission of the American Board of Missions. Dr. Parker has most of this time been at the head of the Hospital in Canton, in which place he has had extensive intercourse with the people from all parts of the Empire, embracing men of all ranks and stations. Of late years Dr. Parker has been associated with the agencies of our government in China, and on the return of Mr. McLean, was left in charge of the interests of the government. Dr. Parker is extensively known in this country as a missionary and a philanthropist, and he will be cordially greeted by many friends in all parts of the Union.

SECRET SOCIETIES.—The Faculties of various first class Colleges are taking decided ground against the institution of secret societies among the students; and the Trustees of Princeton College have directed the President to announce publicly, at the opening of the session, that any student will be promptly dismissed who may after that time be known to be a member of any such association.

JEWISH HOSPITAL AT JERUSALEM.—Sir Moses Montefiore carries with him to Jerusalem the product of a subscription for his co-religionists, amounting to 3,000,000f. or 4,000,000f. At Constantinople a firman was granted authorizing the establishment of a Jewish hospital at Jerusalem.

ORDER OF DEACONS.—The Episcopal Church has, by a canon, created an order of men not unlike the local preachers of the Methodist Church. Men in secular life can attain to the order of deacons, and continue in secular business still. Seven or eight gentlemen in New York city have complied with the provision of this canon; and now, although on work days employed in various secular business, on the Sabbath assist in the ministrations of the sanctuary; they are deacons, but not permitted to preach without special leave of the Bishop.

FUND FOR SUPERANNUATED MINISTERS AND THEIR FAMILIES.

The following amounts have been received since the last report, viz.

From church at Belvidere, Newton Presbytery,	20	00
" do. at Freehold, New Brunswick do.	9	65
" do. at Cheraw, S. C.	85	50
" do. at Roswell, Ga.	25	00
" do. at Florence,	16	00
" Matthew Kean of Wilmington, Del.	5	00
" A. P. Waterman, Esq., Beloit, Rock Co. Wis.	2	50
	$163	65

GEO. H. VAN GELDER, *Treas.*

Philadelphia, August 16th, 1855.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

POSTAGE, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Southern Aid Society, p. 154. The General Assembly—Boards, p. 154. Church Extension, p. 155. Table showing the amount of Money contributed to the Board of Missions, from April 1, 1854 to April 1, 1855, by the Presbyteries and Synods in connection with the office at Philadelphia, and the amount paid in return to them by the Board, p. 155. Acknowledgment, p. 156. Receipts, p. 156.

BOARD OF EDUCATION.—I. Ministerial Education: Increase of Candidates, p. 157. Aid to Candidates—Extract from the Annual Report, p. 157. Dr. Nott on the Pastoral Office, p. 157. Mr. Wirt's Description of Rev. Samuel Davies, p. 158. "My times are in thy hand," p. 158. Christian Liberalty, p. 158. II. Christian Education in Schools and Colleges, p. 158. Waveland Presbyterial Academy, p. 158. Fort Wayne Female Academy, p. 158. German Parochial Schools in New York and Williamsburg, p. 158. The Bible in Public Schools, p. 158. Benefits of Sabbath-schools, p. 159. Give me a Faithful Heart, p. 159. Action of the Synod of the Presbyterian Church of New Brunswick, p. 159. Receipts, p. 159.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 160. Visit of Walter Lowrie, Esq. one of the Secretaries of the Board to the Indian Missions in Kansas, Nebraska, and on Lake Michigan, p. 160. Boarding-Schools an important auxiliary in the Missionary work, p. 162. India: Furrukhabad Mission: Journal of the Rev. Julius F. Ullman, p. 163. An example worthy of imitation, p. 165. Receipts, p. 165.

BOARD OF PUBLICATION.—Terms of Sale, p. 166. Contributions for our Columns, p. 166. Colportage in Canada, p. 166. Synod of Nova Scotia, p. 166. What are you giving? p. 166. Usefulness of Tracts, p. 166. A Response, p. 166. Books of the Board, p. 166. First Fruits, p. 167. Dr. Alexander's "Counsels to the Young," p. 167. Cheap Books, p. 167. The "Visitor" recommended by the Superintendent of a Sabbath-school in Ohio, p. 167. Late Publications of the Board, p. 167. Receipts, p. 167.

MISCELLANEOUS.—Church Debts, p. 153. Crucifixion of the Heart, p. 153. The Right must win, p. 153. A fact about the Catechism, p. 153. Is Religion beautiful? p 153. Affliction, p. 153. The Family, p. 153. Ecclesiastical Record, p. 168. Varieties, p. 168.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 10. | PHILADELPHIA, OCTOBER, 1855. | PRICE PER YEAR, *Fifty Cents.*

WATCH, WATCH, MOTHER!

Mother! watch the little feet
Climbing o'er the garden wall,
Rounding through the busy street,
Ranging cellar, shed and hall;
Never count the moments lost,
Never mind the time it costs;
Little feet will go astray,
Guide them, Mother, while you may.

Mother! watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing on the fragrant hay.
Never dare the question ask,
"Why to me this weary task?"
These same little hands may prove
Messengers of light and love.

Mother! watch the little tongue
Prattling eloquent and wild,
What is said, and what is sung
By the happy, joyous child.
Catch the word while yet unspoken,
Stop the vow before 'tis broken;
This same tongue may yet proclaim
Blessings in a Saviour's name.

Mother! watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart;
Keep, oh! keep that young heart true,
Extricating every weed,
Sowing good and precious seed;
Harvest rich you then may see
Ripening for eternity.

MY OWN WORK.

There is work for *all* of us; and there is special work for *each*. It is work not for societies or alliances, but it is work for individual minds and hands. It is work which I cannot do in a crowd, or as one of a mass, but as *one* man acting singly, according to my own gifts, and under a sense of my personal responsibilities. There is, no doubt, *associated work* for me to do; I must do my work as part of the world's great whole, or as a member of some body. But I have special work to do as one individual, who, by God's plan and appointment, have a separate position and also a separate work—a work which, if I do not do it, must be left undone. No one of my fellows can do that special work for me which I have come into the world to do. He may do a higher work and a greater work—but he cannot do *my* work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered and powerful. They have their own work to do, and it may be a very noble one; but they cannot do my work for me. I must do it with these hands and with these lips, which God has given me. I may do little or I may do much; that matters not; it must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am, and more truly glorify his name, than if I were either going out of my sphere to do the work of another, or calling another into my sphere, to do my proper work for me. The low grass tuft is not the branching elm, nor is it the fragrant rose: but it has a position to occupy, and a work to do, in the arrangements of God for this earth of ours, which neither elm nor rose can undertake.

Besides, I have a crown to win; and who can win it for me? I cannot reach it through the toil of another, through the operations of any society of men. I must win it for myself. No fellow-man can *wear* it for me, and no fellow-man can win it for me. I must press forward to the mark for the prize of my high calling. My right of entrance into the kingdom has, I know, been won for me by the Son of God. That was a work for him alone to do. And he has done it! I owe my deliverance to his blood alone—I own my acceptance to his righteousness alone. But still there remains for me a race to run, a prize to secure. And therefore must I work without ceasing, with my eye upon the glory to be revealed when the Lord returns; forgetting what is behind, reach on to what is before, "if that by any means I may attain unto the resurrection of the dead."

TRIUMPH OF PIETY.

Lord —— was a man of the world. His pleasures were drawn from his riches, his honours, and his friends. His daughter was the idol of his heart. Much had been expended for her education, and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, winning in her manners. They were all strangers to God.

At length Miss —— attended a religious meeting in London; was deeply awakened, and soon happily converted. Now she delighted in the service of the sanctuary, and social meetings. To her the charms of Christianity were overflowing. She frequented those places where she met with congenial minds animated with similar hope. She was often found in the house of God.

The change was marked by her fond father with painful solicitude. To see his lovely daughter thus infatuated, was an occasion of deep grief, and he resolved to correct her erroneous notions on the subject of the real pleasures and business of life. He placed at her disposal large sums of money, hoping that she would be induced to go into the extravagances of others of her birth, and leave the meetings. But she maintained her integrity. He took her on long journeys, conducted in the most engaging manner, in order to divert her mind from religion, but she still delighted in her Saviour.

After failing in many plans which he anticipated would be effectual in subduing the religious feelings of his daughter, he introduced her into company under circumstances in which she must either join in the recreation of the party or give offence. Hope lighted up the countenance of this affectionate but misguided father, as he saw his snare about to entangle the object of his solicitude.

The hour arrived, the party assembled. Several had performed their parts to the delight of the party, which was in great spirits. Miss —— was now called upon for a song. With perfect self-possession she took her seat at the piano-forte, ran her fingers over the keys, and commenced playing and singing, in a sweet air, the following words:

"No room for mirth or trifling here,
For worldly hopes or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne!

No matter what my thoughts employ,
A moment's misery or joy;
But O! when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?

She arose from her seat. The whole party was subdued. Not a word was spoken. Her father wept aloud. One by one they left the house.

Lord —— never rested until he became a Christian. He lived an example of Christian benevolence, having given to benevolent Christian enterprises, at the time of his death, nearly five hundred thousand dollars.

EFFECTIVE PREACHING.

A religion without a Saviour is the temple without the Shekinah, and its worshippers will all desert it. Few men in the world have less pretensions as a *preacher*, than myself—my voice, my look, my manner, all of a common kind; yet I thank God there is scarcely a corner in our little church where you might not find a streaming eye and a beating heart. The reason is, that I speak of Christ; and if there is not a charm in the name, there is in the train of fears, and hopes, and joys, which it carries along with it. The people feel—they *must* listen.—*Cunningham.*

Prayer doth not always procure for us the thing we pray for, but then it procureth something; nor is the prayer always granted at the time of its being offered up, but then it is sure to be granted at a more expedient time.

The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs which he proposes to remove.

A missionary about to sail to the Sandwich Islands, recently visited the Girard College in Philadelphia. After surveying the magnificent structure he remarked to a friend, "Stephen Girard put his life into a pile of marble: *I mean to put mine into the improved minds and hearts of men.*"

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Associate Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

VISIT OF THE REV. R. HAPPERSETT, ASSOCIATE SECRETARY OF THE BOARD OF MISSIONS, TO MINNESOTA TERRITORY AND A PORTION OF WISCONSIN.

Having recently made quite an extended tour through the North-western portion of our country, for the purpose of visiting some of the missionaries of the Board, and, as far as possible, encouraging them in their arduous work; and also, of obtaining more definite information of certain important fields, we have thought it probable that some of the readers of the *Record* would be interested in tracing the rapid progress of these new settlements, and looking for a little at the vast missionary field which, in the opening providence of God, is now presented to our Church. At present we shall confine our observations entirely to the Territory of Minnesota, and a small portion of Wisconsin which lies adjacent thereto. And as we write them out from recollection, and a few notes made by the way, with the impressions made at the time and place, they will be rather in the order of time, and broken fragments, than in any classified form.

That no one may think that this is a limited field, we would remind the reader that the Territory of Minnesota is about equal in extent to *four* times the State of Ohio. From its South-eastern to its North-western border it is near 800 miles, and from the Iowa line on the South, to the British line on the North, it is more than 400 miles—the whole comprising an area of 166,000 square miles, and 106,000,000 acres. At one point it runs through seven and a half degrees of latitude, or a distance due North of five hundred and twenty-five miles. Such is the extent of the vast field into which we are now about to enter.

The "Golden Era" was the name of the boat on which we embarked on the morning of the 30th of July, at Galena, Illinois, for St. Paul. We had spent a quiet, but we hope not unprofitable Sabbath in that stirring city—proverbial not only for its high and rugged cliffs well filled with mineral, but also for the hospitality of its inhabitants, of which we can bear our testimony. We soon reached Dunleith, the terminus of the Chicago and Galena Rail-road, where we were to remain until the arrival of the train in the evening. This afforded us time to visit Brothers Phelps and Kerr in Du Buque, immediately opposite. It is a beautiful and growing place, with a population of some 10,000, and in this respect about equal to that of Galena. Alexander College is located here, and is in quite a flourishing condition. These brethren are not only connected with this institution, but are also constantly engaged in their ministerial duties—the one as pastor of a church in that place, the other as stated supply of the infant church at Dunleith. They also make quite extensive tours in the new settlements round about, and were consequently able to give us much valuable information respecting that important missionary field. At about 6 o'clock P. M. we loosed from our moorings, and, with quite a number of passengers, and a good stage of water, we steered with our noble craft toward the setting sun. It is perhaps neither the time nor place to say much of the beautiful scenery all along the upper Mississippi. To say that it was beautiful, scarcely conveys an adequate idea of what it really is. It is perhaps as bold, and far more varied and extensive than any other navigable river in this country. The river varies from one-half to four miles in width, and winds along between bluffs from one to five hundred feet in heighth. These bluffs are rounded with exquisite taste and skill—with beautiful green grass, and bright flowers, with here and there trees gracefully arranged like orchards, presenting at once the very highest state of cultivation and art. All it seemed to us to need to make it one of the most beautiful of all the beautiful places of this extended country, were houses, and men and women and children, and flocks and herds. All through that extensive and unsettled country we were forcibly impressed with the thought that God had prepared it all, and the vast country beyond, for the abode of civilized and Christian people. Already we found several small villages springing up on the banks of the river. Many of them scarcely a year old, and some of them with from one to three hundred inhabitants. Buena Vista, Clayton, McGregors and Johnston's Landings, Brownsville, La Crosse, Fountain City, Winona, Wabashaw, Minnioah, Redwing, Prescott and Hastings, are all thriving villages. Many of them will doubtless soon be places of considerable importance, and all of them open to us encouraging fields for missionary work. Extending back in Winona, Fillmore, Wabashaw and Goodhue counties in Minnesota, and for some distance back in Wisconsin are new, and in some places pretty extensive settlements, where they much need, and are ready to aid in sustaining the ordinances of religion. In their great destitution they appeal to us for assistance, and offer wide and promising fields to faithful labourers. We shall notice again the rapid increase of population in the counties referred to.

In about fifty hours, including all stoppages, we arrived at St. Paul. It was pleasant, after so long a sail, when this "sunset city," with its capital buildings, and churches, and beautiful bright dwellings burst upon our view; but pleasanter still was it to us, when we ascertained, as soon we did, that our first evening there could be spent in prayer with the church which our Board has aided to gather, and in which many Christians have felt such a deep interest. We shall not soon forget the hearty welcome of the Rev. J. G. Riheldaffer and his estimable family, and of all they did to make our visit both pleasant and profitable. Four years ago this brother went out as the first missionary of our Board to this Territory. He wisely selected St. Paul as the most important field, and under great embarrassments, and many discouragements, but with a strong faith, he went forward, and has succeeded in gathering a church of faithful followers of our Lord and Master, who are strongly attached to the doctrines and order of our church. Their house of worship—for the erection of which so many Christians in the East, and elsewhere, so liberally contributed—is not only finished (except the lecture-room) but is well finished, and admirably suited to the place. It is the most substantial and beautiful in the whole Territory. On the Sabbath we preached both morning and afternoon to attentive and unexpectedly large congregations, and as an evidence of their gratitude, and liberality, we will state, that *they* proposed making at the time an offering to the cause of missions, which, with what they had already this year contributed, will amount to nearly if not altogether *one hundred dollars*. They appreciate the assistance hitherto afforded by the Board, and thus give good promise that it will soon all be paid back into our treasury. Are there not many other missionary churches as ready to assist in proportion to their means?

The Rev. Mr. Thayer having selected Hudson and vicinity as the field of his labours, we arranged at once for a visit there, and some other points on the St. Croix river. Accordingly, on Thursday, Brother Riheldaffer accompanying us, we left St. Paul and arrived that evening at Still Water. Here we were cordially welcomed by Capt. Wm. Holcombe, and hospitably entertained at his residence, a short distance from the town. Although as yet only of middle age, he is nevertheless among the oldest settlers of that country. The Sioux, and the Chippewas—between whom there has long existed a mortal enmity—were both hard by, and about equi-distant from him. He was consequently often an eye-witness of many of their treacherous acts and bloody scenes, and perhaps knew as much as any other man of the history, character, and habits of these red men of the forest. He spoke often of the privations of those who love the ordinances of God's house. He himself had long experienced it, and was therefore the more anxious for a competent supply of missionaries for the increasing population of the Territory. In the night we were visited by one of the most terrific thunder storms I ever witnessed. On the day following he drove us in his carriage to Hudson. We were all much disappointed in finding Brother Thayer absent. He had gone back in the interior, a distance of *fifty miles*, to officiate at a marriage. We spent the day with his family, and were much pleased to learn that God had there opened to him a wide field for usefulness, and that he was greatly encouraged in his work. He very much needs a house of worship. Hudson is beautifully located on the east side of St. Croix Lake, and has a population of one thousand or twelve hundred, and is growing rapidly. Directly opposite, on the western shore of the lake, is another village springing up, where Brother Thayer also preaches. On Saturday we returned to St. Paul.

St. Anthony was the next point for personal observation. In our visit there we were joined by the Rev. Mr. Dodge, of Springfield, Ill., who had arrived at St. Paul's during our absence. A ride of an hour and a half brought us to this somewhat celebrated place. The morning was charming, the air pure and invigorating. We passed by, on our way, many cultivated fields and improved farms with abundant crops, white, and ready for the harvest, with here and there unbroken prairies, and occasionally, at a distance, a little gem of a lake would meet our view. Everything conspired to show forth the loving kindness of the Creator of all things. A short distance from St. Paul, we turned aside to visit an encampment of what are generally called, "Red river men." They had just arrived from Pembina, *five hundred miles* distant from St. Paul, with a large number of carts laden with furs and peltries. These carts are drawn by an ox in shafts, and are of very rude construction, not having—nor the harness either—a particle of iron about them. Although they had come so far, still they appeared to be in pretty good condition. In the winter season they harness their large dogs to sleds and come down to St. Pauk We found those now in camp "half-breeds," and either unable or unwilling to speak the English language. After several ineffectual efforts to enlist them in conversation, we went our way. Some days afterwards, however, we met two of them, who were both able and willing to converse, and from whom we learned something of their history,

and present mode of living, as well as of their moral and religious condition.

The Falls of St. Anthony bear no comparison to those of Niagara, and yet in the way of cataracts they are decidedly the greatest in the West. Many admire them much. Old father Hennepin was so filled with admiration when he first saw them, as to call these falls after his patron saint. It would have been far better they had still retained the old Indian name of *Irara*, or Laughing Falls. The falls, the islands, and the huge masses of rock all present quite a pretty scene, and at once impress you with the great natural advantages here afforded for manufacturing purposes. Even now we find quite a number of mills of various kinds in active operation, and from the character and energy of the inhabitants of the place, we have every reason to believe it will soon be a place of great business—another Lowell in its way. Already the town of St. Anthony has *twenty-five hundred* inhabitants, and is rapidly increasing. It is beautifully located on the east side of the river, with a fine country extending to the north and east. The University of Minnesota is located here, and is one of the best endowed institutions of learning in our country. There are here Congregational, Methodist, and Episcopal churches, and here, as almost everywhere else, is a Roman Catholic chapel. Immediately opposite on the west side of the river is the new town of Minneapolis. We ought rather to say a town of a year old, as all are new here. It seems to bid fair to rival St. Anthony. Altogether, these towns, including St. Paul, present a fair specimen of the rapid progress of this great Western country, and of the urgent necessity of sending with this *flood* of immigration the minister of the everlasting gospel. Standing as we then did, near the geographical centre of the Continent of North America, in the North temperate zone, in the midst of life, and rapid improvements, where less than *ten* years ago all was wild and uncultivated, with none but the red men of the forest, and here and there a trading post and bold adventurer, and looking back at the history of this great country, we were irresistibly led to reflect upon its future, when these vast uncultivated regions which now lie all around us will be settled, when from sea to sea there shall be one unbroken chain of a densely populated country, and when at the close of another century *two hundred millions* of souls shall compose this vast population; we could not but ask ourselves, with more than ordinary anxiety, what will then be the condition of this great country? Whether it was probable that then the flag of this united and free country would still float over this vast territory—extending alike protection, and liberty, both civil and religious to all? And what, Oh what will then be the moral condition and future prospects of those immortal souls? The conviction, long since entertained, seemed then to force itself upon us with an intensity stronger far than ever before, that nothing but the *gospel of Jesus Christ* could inspire this hope, and the awful responsibility now resting upon God's people in this country seemed then tenfold greater than ever. Oh, who can tell the influence of a faithful gospel minister on the future destiny of this country? And if our country's hope rests upon an open Bible, and the diffusion of a pure gospel—and if this be the only hope of immortal souls, then how important that upon this flowing tide of immigration there should go forth the heralds of the everlasting gospel, and that along side the flag of our country there should always be found floating the gospel banner.

(To be continued.)

CHURCH EXTENSION.

We publish the subjoined address of the Church Extension Committee, with the hope that it may reach and influence many who would not otherwise see it. We earnestly desire that the appeal may be promptly and liberally responded to by all our churches.

As contributions to the cause of Church Extension are still sent to this office, we take occasion to inform our readers that as we have not been authorized to receive money for that object, all remittances intended for Church Extension should be forwarded, agreeably to the request of the Committee, "to the Treasurer of the Committee, Archibald Gamble, Esq.," St. Louis, Missouri.

ADDRESS TO THE CHURCHES.

Dear Brethren—The undersigned were appointed, by the last General Assembly, a committee to prepare and publish an address to the churches on the subject of *Church Extension*. You are aware that there has been, for several years, a committee under the direction of our Board of Missions, whose duty it was to raise money for the purpose of aiding feeble churches in the erection of suitable houses of worship. For obvious reasons, it was found impracticable for the Board to carry forward successfully these two departments of the Church's work. After much discussion, the last Assembly, with great unanimity, located at St. Louis a committee to whom the whole business of aiding churches in erecting houses of worship, is committed. With much pleasure we have observed that the plan of church extension adopted by the Assembly meets with general favour throughout the bounds of our Church. We are thus encouraged to hope, that the committee, sustained by the churches, will be able to carry forward, with entire success, the work committed to their hands. There are two points connected with this work, which we desire to present for the consideration of our brethren, viz: the importance of the work, and the duty of ministers and churches with respect to it.

1. The importance of the work will appear from the following considerations: 1st. In our new States, whose population is rapidly increasing, and in which villages, towns, and cities are springing up and growing with unprecedented rapidity, the necessity of building houses of worship arises just when it is most difficult for our people to meet it. They have but recently settled in the country, and in addition to the expense of moving, must provide houses for their families. And then it requires some time, if they are merchants or mechanics, to establish themselves in business, or if they are farmers, to open farms and make them productive. Besides, the unprecedented rapidity with which the population increases, keeps up the prices of provisions of all kinds. Labouring under these difficulties, our newly organized churches, with few members and little wealth, find themselves under the necessity of erecting houses of worship, and of supporting their pastors. In multitudes of instances the few families who might form churches, which, in years to come, would be prosperous and strong, are deterred by the difficulty of raising the necessary funds, from even forming an organization. As a matter of necessity, they unite with other evangelical denominations, who have laid a foundation, hoping at a future day to return to the Presbyterian Church. But their children form attachments in the churches with which they have united; and when, at length, a Presbyterian church is established, they remain in those churches. Thus our Church annually loses hundreds of families, who ought to have been the pioneers of Presbyterianism in these new regions. We are not theorizing. Thousand of *facts* attest the truth of what we say.

In other instances, feeble churches are organized, and the labours of ministers are secured. The Board of Missions, after a little church has drawn largely upon its members, gives the additional amount necessary to pay the salary of the pastor or stated supply. A young minister, having just finished his theological studies, buoyant with hope not yet weakened by disappointment, enters the promising field. But he finds no house of worship; and the church is too feeble to build one. He must preach in a little school-house, if such a privilege can be secured. Or he must occupy the court-house, wretchedly adapted to the comfort of a worshipping congregation. He soon discovers the extreme difficulty of drawing audiences to such places. And then families residing there, or removing to the place, who would prefer identifying themselves with a Presbyterian congregation, unwilling to submit to the inconveniences which surround the Church of their preference, go where they can find better accommodations.

The difficulties are often increased by the fact, that other denominations are before us, and have already comfortable houses of worship. In such cases the persons and the families who identified themselves with our churches, must possess piety enough, and attachment enough to Presbyterianism, to bear present inconvenience, and to prepare for a tedious struggle in the erection of a comfortable church edifice. All others attend churches where these difficulties are not encountered.

Then the pastor, discouraged by the unfavourable prospect of any considerable increase in his church and congregation, and finding his labours almost in vain, accepts a call to some more promising field of labour; and the little flock is left more than ever disheartened. And thus a succession of preachers come and go, each leaving the church in a more hopeless state. Or if the pastor, strong in faith and zeal, resolve to persevere, he accomplishes less in ten years, than he would have accomplished, with a comfortable church edifice, in five; and the church, which would soon have become self-sustaining, must for years remain on the hands of the Board of Missions, and they must pay towards the pastor's salary twice or thrice the sum which would have enabled them to build a church. Meanwhile, the town has grown much larger, expenses have greatly increased; and the little church, even after it has erected a house of worship, encounters difficulties it never would have experienced, if by timely aid it had been enabled to grow with the growth of the community where it is located. Most evidently, therefore, both a regard for the cause of Christ and true economy demand of the older and stronger churches help for the feeble churches in our destitute regions. Indeed to leave them to struggle through the difficulties by which they are surrounded, is to abandon the field to be occupied by others.

2. The work is not only one of necessity and importance, but it is *an extensive work*. Take a map of these United States, and cast your eye over the territory to be occupied. There are extensive regions in some of the older States, in which Presbyterianism is yet to be planted; whilst in the newer Western, North-western, and Southern States and Territories thousands of church edifices must be built within a few years. And then other States will still be added to those now in existence, which will be rapidly populated, and which must be supplied with churches. The work upon which we have entered, is not to be completed in a few years. Until our immense territory shall be filled with houses of worship, the Committee of Church Extension will find work to do.

With this hasty view of this important subject, permit us, brethren, to make a few suggestions with reference to our duty.

1st. This work has been too long neglected. It therefore now demands prompt, energetic, and liberal action. Aplications for aid are flowing in rapidly upon the committee. And they are generally of a character which makes a strong appeal to our judgment and our feelings. We earnestly desire to be enabled, as soon as possible, to respond favourably. The interests of our Church and of the cause of Christ demand that the means be speedily put into our hands.

2d. The work committed to our hands demands the united co-operation of ministers and churches. Let the Synods and Presbyteries, at their fall meetings, take decided action on the subject. Let pastors not wait to be visited by an agent, but fix a time when they will regularly present this cause to their people. Some time must elapse before a system of agencies can be organized. Indeed it is greatly desirable to dispense, as far as possible, with agencies. Pastors and stated supplies would save to the cause a large amount of funds by acting promptly without waiting for agents. Will they not do so?

3d. As fast as collections shall be taken up, let them be forwarded to the Treasurer of the Committee, Archibald Gamble, Esq.

With this very imperfect presentation of the subject, and hoping to hear favourably from the churches, we commit the cause into their hands, praying that the Head of the Church will incline and enable them to do their whole duty to it.

N. L. Rice,
S. B. McPheeters,
H. R. Gamble. } *Committee.*

FROM A MISSIONARY IN IOWA.

Rev. G. W. Musgrave, D. D. Cor. Sec'y.

Dear Brother—The first quarter of my present missionary year ended on the 1st inst. As a missionary of the Board, it is proper and due to you, and the cause you represent, to state somewhat in detail the condition and prospects of the field I occupy. Although within the bounds of the Presbytery of which I am a member, I am some two hundred miles from any organized church of our order, except the one lately planted at this place, and about the same distance from any brother of the Presbytery. I occupy therefore a very wide and destitute region, so far as our branch of the Church is concerned. By the direction of our Presbytery, my labours are employed in the south-western counties of the State, as the most important portion of these wide destitutions. The missionary work is certainly one of very great importance, and no fervency, self-denial, or labour can be too great to advance its interests—the interests of the kingdom of our adorable Saviour. I have long been employed in missionary work in other portions of the State, and by the divine blessing, not, I trust, without some good effects, and to a considerable extent; and while the anxieties and wearisome labours of a missionary life are in general great, I feel here a more intense anxiety than I have felt in any previous field of my missionary work.

The field is so large, the conflicting influences so various and powerful, the instrumentality so feeble and solitary, that I am ready to inquire, with some feeling of despondency, how shall these feeble beginnings of "*Jacob*" arise, under means that appear so inadequate. It appears almost like a "forlorn hope;" but our Lord says, be not faithless, but believing. I do not wish to exaggerate or to assign an undue importance to the missionary work in particular localities. It is a great and noble work in every place and at all times. There are, however, some localities relatively more important, at least more needful, to be promptly attended to, than others. With regard to the south-western corner, or rather quarter of this State, as a missionary field, I will simply state the facts. We have here more than twenty counties, each with an area of more than twenty miles square, embracing a population of not less than thirty, perhaps forty thousand, and rapidly increasing—as fair a portion of the great West as is to be found, containing all the elements necessary to a rapid expansion, in wealth and population. This is the description of this missionary field. As a Church we should at least do our part to win this field to the dominion of our common Lord. Other denominations have their respective systems in operation here, while our Church, as yet in this wide and relatively important missionary region, has only the missionary who now writes to you. Certainly it must be seen that others are needed. I know you can send out no more men than the Church will provide the means of sustaining. Are the means wanting to send more labourers into the harvest? and are the men who should go at the call of their Master, standing all the day idle in the market place! unwilling to encounter the troubles and to participate in the joys of a missionary life? * * *

By God's providence I am placed in the midst of these spiritual desolations, and I trust, by his grace, endeavouring to lay the foundation of a better order of things. How much do we need the fervent wrestling prayers of God's people. This is more needful than "money," or "tongues," or "miracles." Nothing is impossible "to prayer." I ought not to be discouraged, for if I look back upon the past in our own new State, I have seen (by God's mercy both to me and to the Church) our infant church from its origin, and in its progress to the present time, and of which I have been a part from the beginning, rising in a single church planted, then in a Presbytery, organized, then in a second, then in a third, and then united into a Synod, the Synod of Iowa, with its forty ministers, its numerous churches, and church edifices, with its high-schools and colleges, now occupying many interesting points in the eastern portion of our young State, and exerting a hallowed influence. May it not be so in the West? By grace it may.

Much do we owe, under God, of this progress to the fostering hand of your Board, and much will we still owe in its future advance. May you be greatly and permanently honoured as the instrument of blessing to our churches in their feebleness, and to the enlargement of the dominions of our Redeemer, whose right it is to reign over the nations and kingdoms of the earth.

Yours truly, L. G. B.

FROM A MISSIONARY IN SOUTH CAROLINA.

Dear Brother—It now becomes my duty to forward you my first quarterly report. The commission sent me was duly received. I feel thankful to the Board, and likewise to the committee of Presbytery, for the aid they afforded me, and shall feel bound to double my diligence in the discharge of the duties incumbent on me as a missionary of the cross. I feel encouraged, and hope that the blessing of God may attend my labours and rest on the dear people committed to my care. I feel much encouraged, especially at M———. I commenced my labours there the first of January. I have large congregations, and at times I have discovered a considerable degree of seriousness. I have commenced a regular course of family visitation. We have commenced a Sabbath-school at M——— under encouraging circumstances. I shall add nothing further at present, hoping to have something more interesting at the close of the second quarter.

Yours in the bonds of the gospel, J. H.

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Missions.

Honorary Members have a right to sit in the meetings of the Board, and engage in their deliberations, but have no right to vote. A copy of the Annual Report is sent to them every year. Provided we have their address.

ACKNOWLEDGMENTS OF RECEIPTS

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of August, 1855.

SYNOD OF ALBANY.

Pby of Albany.—Northampton ch 5; New Scotland ch 10; Bethlehem ch 6; Little Falls ch 33 60 $54 60

SYNOD OF BUFFALO.

Pby of Buffalo City.—Central ch, Buffalo, in part 54 66; Pendleton and Wheatfield chs from the Ladies' social circle 5 59 66
Pby of Michigan.—Plymouth 2d ch 4 54
Pby of Rochester City.—East Williamson ch 8 50

SYNOD OF NEW YORK.

Pby of Hudson.—Hempstead ch 4 50
Pby of Bedford.—Red Mills ch 4 00
Pby of Long Island.—Middletown ch 10 00

SYNOD OF NEW JERSEY.

Pby of Elizabethtown.—New Vernon ch 20; Elizabethport ch 20 68 40 68
Pby of Newton.—Washington ch 40 00
Pby of Susquehanna.—Wyalusing ch 4; Orwell ch 13 17 00
Pby of Luzerne.—Summit Hill ch Sab school 8 06

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—A worshipper in North ch 5 00
Pby of Northumberland.—Brier Creek ch 5; Rohrsburg ch 3; Orangeville ch Fem Dom Miss Soc 11; Lewisburg ch from Mrs Dales' Sab school class 50 cents, Mr Hawns' 4, Mrs Geddes' 3 50, Mr Hayes' 2 68, Miss Wilson's 75 cents, Mrs Grier's 2 30, Sab school box 2 50=16 23 35 23

SYNOD OF BALTIMORE.

Pby of Baltimore.—Ellicott's Mills ch 45; Frederick ch, Md. from the ladies benev soc 5 50 00
Pby of Carlisle.—Upper Path Valley ch 33 70
Pby of Winchester.—Mt Hope and Piedmont chs 7 00

SYNOD OF WHEELING.

Pby of Washington.—Lower Ten Mile ch 22 33

SYNOD OF WISCONSIN.

Pby of Dane.—Westminster ch (Mineral Point) 24 00
Pby of Winnebago.—Horicon ch 5 81; Dodge Centre ch 5 77 11 58

SYNOD OF VIRGINIA.

Pby of Lexington.—Tinkling Spring ch 150 00

SYNOD OF GEORGIA.

Pby of Florida.—Marianna ch 3 25
Pby of Cherokee.—Roswell ch 20; Marietta ch to con Rev G H W Petrie 50 70 00

SYNOD OF ALABAMA.

Pby of Talladega.—Talladega ch 48 50 less ex. 24 cents 48 26

$711 89

MISCELLANEOUS.

From a friend of the cause 20; "C. Morristown Ohio" 1; Family Miss Soc of T A Godfrey, Tremont, Pa. 5; A Friend of Missions from Indiana 9 50 35 50

LEGACIES.

Legacy in part of Wm Hempstead, dec'd, of Galena, Ill. 500 less exchange 5=495; Legacy of Nathaniel Douglass late of Somerset Co. N. J. 184 79 679 79

Total, $1427 18

S. D. POWEL, *Treasurer.*

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of August, 1855.

SYNOD OF WHEELING.

Pby of Washington.—Elizabethtown ch 12 15; Burgettstown ch in part 17; Moundsville ch, bal to con John R Duncan an hon mem 24 25 53 40
Pby of Steubenville.—Monroesville ch 6 00
Pby of St. Clairsville.—Rock Hill ch 39 00

SYNOD OF PITTSBURGH.

Pby of Redstone.—Long Run ch 44 11
Pby of Blairsville.—Elder's Ridge ch 9 48; West Lebanon ch 5 39 14 57

Total, $157 08

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

1 box from the ladies of Uniontown ch valued at 54 90

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of August, 1855.

SYNOD OF CINCINNATI.

Pby of Miami.—Ladies Sewing Society Harmony ch 25 00
Pby of Maumee.—Bryan and Delta chs 5 10; Mt Salem ch 2 75; Eagle Creek ch 3 10 85
Pby of Findlay.—Little Grove ch 3 00

SYNOD OF INDIANA.

Pby of Vincennes.—Princeton ch 13 10; Rev J D Paxton 10, 23 10
Pby of Madison.—Vernon ch 32 00

SYNOD OF NORTHERN INDIANA.

Pby of Muncie.—Lynn S Newell 1st ch Indianapolis 20 00

SYNOD OF ILLINOIS.

Pby of Kaskaskia.—Dry Point ch 4 50; Bethany ch 3 7 50
Pby of Peoria.—Collections by Rev E S High 5; Washington ch 2; Salem ch 12; Brimfield ch 4; Crow Meadows ch 3 45 26 45

SYNOD OF IOWA.

Pby of Iowa.—Middletown ch 11; Lowell ch 2 13 00
Pby of Des Moines.—Libertyville ch 4 50; Unity ch 8 66; Crawfordsville ch 8 50; Des Moines ch 5 26 66

SYNOD OF MISSOURI.

Pby of St. Louis.—A member of Pine st ch, St Louis 20; Pine st ch, St Louis 36 10; Newport ch 3 45 59 55
Pby of Potosi.—White Water ch 13 00
Pby of Missouri.—Prof W D Kerr, Fulton ch 5; Major Nolly, Fulton ch 1 6 00
Pby of Palmyra.—Monticello ch 7 60

SYNOD OF KENTUCKY.

Pby of Louisville.—Mrs W Short 2d ch Louisville 5 00
Pby of West Lexington.—Bethel ch 27 75; 2d ch Lexington mo con collection 22 50 50 25
Pby of Paduca.—Fredonia ch 5 00
Pby of Ebenezer.—Washington ch in part 30 00

SYNOD OF NASHVILLE.

Pby of Knoxville.—1st ch Knoxville 123 00

SYNOD OF MEMPHIS.

Pby of Chickasaw.—Edmiston ch 20; Hope ch 10; Centre ch 5; Carrolville ch 12 30; Water Valley ch 2; Sand Spring ch 3; Corinth ch 6; Chulahoma ch 24; Philadelphia ch 34 25; Hudsonville ch 15; Sarepta ch 2; Pontotoc ch 9; Harmony ch 20; Hebron ch 5; Lebanon ch 5; Hopewell ch 9 25; Ripley ch 19 25; Oxford ch 25; Presbyterial collection 11 55; New Albany ch 4 75; Zion ch 6 75; Monroe ch 1 85; H Craft, Holly Springs ch 64 60 315 55

$802 51

MISCELLANEOUS.

Proceeds of Turnpike stock by Owsley, Jacksonville, Illinois 50; a Friend in St Louis 2 50, Mr. Park, St Louis 5 57 50

LEGACIES.

Bequest of James Wardlow late of Fayette Co, Ky. 5000 00

Total, $5860 01

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
James Wood, D. D., *Associate Corresponding Secretary.*
William Main, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to William Main, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

STATE OF THE TREASURY.

Some allusion was made to this topic in the last number of the *Home and Foreign Record;* and an extract added from the Annual Report of the Board, on the aid rendered to candidates. We make a further extract from that Report, having a more direct reference to the amount of funds required to meet the calls on our treasury for the current year.

The Board will require a decided increase of funds to meet the demands of the next year, owing to three causes; first, the increase of new candidates; secondly, the increase in the amount of the appropriations given to the candidates, which increase is of itself about $5000, in the aggregate; thirdly, the small balance in the Treasury, at the beginning of the next year, the balance last year being $7,900; and this year, only $1,900. Owing to these causes, the Board will need an addition of $6,000 or $8,000, to the ordinary average receipts of the last ten years, in the ministerial department. The Board bring this fact distinctly to the notice of the Assembly, in the hope that this knowledge will be the means of enlisting additional effort in securing the necessary funds for our candidates. The Board have made no special appeal to the Churches for some years; but the time has now come for calling attention to the subject. Unless there be an increase in the fund for candidates, it will be impossible for the Board to continue the appropriations to candidates, on the scale recommended by the last Assembly. The large balance of last year was the only basis of allowing an increase of appropriations; but the balance of this year being too small even for successful operations on the former scale of appropriations, it is now absolutely necessary to raise $6,000 or $8,000, additional, or to diminish the appropriations. The Board hope that this simple statement will assist in awakening the zeal and effort required by the emergency.

Upon this subject we submit the following remarks:

1. That the balance in the Treasury a year ago, as compared with that as per last Report, was not owing to the fact that there has been a diminution (there has been a small advance,) in the collections of last year from those of the preceding; but from the fact that the large overplus in the Treasury a year ago was chiefly owing to legacies, which have been less for the last twelve months than formerly.

2. As the increase in the appropriations has exhausted that overplus, and as funds have not come in from the same source to any great extent, and further as no certain calculations can be made concering the future income of the Board, derived from legacies; a necessity is created for an increase in the amount of our annual collections, in order to meet the demands now being made on our Treasury.

3. The experience of the Board during the past year as to the desirableness of the increase of appropriations authorized by the General Assembly, has been decidedly in favour of such increase, and the necessity for their reduction would be viewed with deep regret.

4. This necessity may be avoided in two ways, viz: by the churches making larger collections than formerly for this object, and by having these collections made not in *some* of our churches only, but in *all* of them. The last Minutes of the General Assembly report over 3000 churches as belonging to our body, about 700 of which have made collections for the Board of Education during the past year. Suppose 700 others have contributed to the same object through their Presbyteries, or in some other form, which is a large allowance; yet more than one-half of our churches are still left as having collected nothing for this important branch of Christian benevolence. Brethren, is this right? Is it equitable? Is it according to the apostolic direction, that "as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also;" [*i. e.* of liberality.] Why should not *all* our churches, however small or feeble, contribute *something* to the several Boards of the Church. Paul commended the churches of Macedonia, because "in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." If this spirit should pervade all our churches, our means would be ample for carrying on our different departments of benevolent effort.

DIALOGUE BETWEEN A YOUNG MAN AND THE LORD OF THE HARVEST.

Rev. Wilbur Fisk, in Baltimore, in 1838, before the Preachers' Aid Society, rehearsed the following dialogue between a preacher and the Lord of the harvest, in which objections to entering into the ministry are plainly stated, and as plainly answered. It is understood he meant himself, as he had many struggles and inward conflicts before he entered into the work of the ministry:

"*Christ.* Go preach my gospel.

Answer. But, Lord, I have other engagements.

C. You are not your own, you are bought with a price.

A. But, Lord, I have been preparing myself for another profession. I have been struggling for an education. I have high prospects before me, &c.

C. What have you that you have not received?

A. Lord, I have strong domestic feelings; I hope one day to have a family and home of my own.

C. He that loveth house or lands, wife or children, more than me, is not worthy of me.

A. Lord, I have aged parents, and I am an only son. Filial love and duty require that I should look after them.

C. He that loveth father or mother more than me, is not worthy of me.

A. Lord, is there no excuse? May not another answer?

C. The gifts and calling of God are without repentance.

A. At least let me first stop and bury my father and mother.

C. Let the dead bury their dead.

A. At any rate I must wait awhile, and acquire some property, &c.

C. He that putteth his hand to the plough, and looketh back, is not fit for the kingdom of heaven.

A. Lord, I cannot go.

C. Wo unto you if you preach not the gospel.

A. But, Lord, wilt thou not pity a poor helpless wretch who begs for an excuse as one would plead for his life?

C. Ye know the grace of our Lord Jesus Christ, that, though he was rich, for your sakes he became poor, that ye through his poverty might be made rich."

Here he said the dialogue ended. The young man covered his face with his hands, and bursting into tears, exclaimed,—

"Nay, but I yield, I yield,
I can hold out no more."

The bond was signed and sealed, and the youth was consigned over, soul and body, to the Church. The next thing I saw of him he was treading a pathless forest among the Green Mountains bordering upon the Canada line, driving his horse before him, because of the roughness of the wilderness, cheerful as an angel on an errand of mercy. And I heard his song, with which he made the rugged mountain tops that hung over his path reverberate. And what, sir, do you think it was?

"No foot of land do I possess,
Nor cottage in this wilderness,
A poor wayfaring man;
I lodge awhile in tents below,
Or gladly wander to and fro,
Till I my Canaan gain.

Nothing on earth I call my own,
A stranger, to the world unknown,
I all their goods despise;
I trample on their whole delight,
And seek a city out of sight,
A city in the skies."

NOT TO MYSELF ALONE.

"Not to myself alone,"
The little opening flower transported cries;
"Not to myself alone I bud and bloom;
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes;
The bee comes sipping, every eventide,
His dainty fill;
The butterfly within my cup doth hide
From threat'ning ill."

"Not to myself alone,"
The circling star with honest pride doth boast;
"Not to myself alone I rise and set;
I write upon night's coronet of jet
His power and skill who formed our myriad host;
A friendly beacon at heaven's open gate.
I gem the sky,
That man might ne'er forget, in every fate,
His hope on high."

"Not to myself alone,"
The heavy-laden bee doth murmuring hum;
"Not to myself alone from flower to flower
I roam the wood, the garden and the bower,
And to the hive at evening weary come;
For man, for man, the luscious food I pile;
With busy care,
Content if he repay my cheerless toil
With scanty share."

"Not to myself alone."
The soaring bird with lusty pinion sings—
"Not to myself alone I raise my song—
I cheer the drooping with my warbling tongue
And bear the mourner on my viewless wings—
I bid the hymnless churl my anthem learn,
And God adore—
I call the worldling from his dross to turn,
And sing and soar."

"Not to myself alone,"
The streamlet whispers on its pebbly way—
"Not to myself alone I sparkling glide—
I scatter health and life on every side,
And strew the fields with herb and flow'ret gay;
I sing unto the common bleak and bare,
My gladsome tune—
I sweeten and refresh the languid air
In drouthy June."

"Not to myself alone"—
O, man, forget not thou—earth's honoured priest,
Its tongue, its soul, its life, its pulse, its heart,
In earth's great chorus to sustain thy part!
Chiefest of guests at love's ungrudging feast,
Play not the niggard, spurn thy native clod,
And self disown—
Live to thy neighbour, live unto thy God—
Not to thyself alone!

COVENANT BLESSINGS.

As to my family, says Dr. Brace, I often think of the patriarch's admiration, when "the angels of God met him at Mahanaim." "I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant: for with my staff I passed over this Jordan; and now I am become two bands." I look around upon twenty-eight souls which God has given to me, those that have been, and those that are now the subject of my joys, my anxieties, my prayers and my hopes. My children were all received into the Church of

Christ, and more than half of my grandchildren have already joined themselves to the Lord in a public profession. Four of my sons were graduated of Yale College; one at Williams College. Two sons in-law are in the Christian ministry, Rev. Samuel N. Shepherd, pastor of the church in Madison, Connecticut, and Rev. John Todd, D. D., pastor of a church in Pittsfield, Massachusetts. One son died pastor of a church in Lanesboro', Massachusetts. One died at home just as he had arrived at age. Two sons are engaged in their professions. Four of my grandsons, died in childhood. And now the mother of my family has just been taken before me. I may say that my domestic happiness has been as full as it could be in a sinful, dying state—children dutiful; grandchildren kind: ministers all of one sentiment, in the Puritan faith. I have great confidence in the covenant of God with his people, and I look for his covenant blessing upon the latest of my posterity. "I will be a God to thee and thy seed after thee."

MARTIN LUTHER.

A paragraph has been going the rounds of the press, stating that the last lineal male descendant of Martin Luther was, a few years ago, received back into the Romish communion. The Bedford, Pa., *Inquirer* says that Mr. John J. Luther, now residing in that place, is a lineal descendant of the great reformer, of the eighth generation, and his family consists of himself, wife, three sons, one daughter, and he is yet in the prime of life. He has also five brothers and one sister residing in Saxe Coburg, Germany, all with families. There is also one other family of the descendants of his great forefather, in Saxe Coburg, and a number of families in the State of Bohemia, Germany. There is also another family of his descendants (Dr. Luther's) in Harrisburg, Pa. They are all, both in this country and Germany, connected with the Lutheran branch of the Protestant Church, and from present appearances it will be a long time until the family runs out, or the "last lineal male descendant" will be "received back into the Romish communion." Within the knowledge of Mr. Luther, not one of his friends has ever connected himself with the Romish church.

SKETCH OF LUTHER.

A coarse, ragged, plebeian face it was, with great crags of cheek bones—a wild amount of passionate energy and appetite! But in his dark eyes were floods of sorrow; and deepest melancholy, sweetness, and mystery were all there. Often did they seem to meet in Luther the very opposite poles in man's character. He, for example, of whom Richter had said that his words were half battles; he, when he first began to preach, suffered unheard-of agony. "O Dr. Staupitz, Dr. Staupitz," said he to the Vicar-General of his order, "I cannot do it. I shall die in three months. Indeed I cannot do it." Dr. Staupitz, a wise and considerate man, said upon this, "Well, sir Martin, if you must die, you must—but remember that they need good heads up yonder, too. So preach, man, preach—and then live or die, as it happens." So Luther preached and lived, and he became, indeed, one great whirlwind of energy, to work without resting in this world; and also, before he died, he wrote very many books—books in which the true man was—for in the midst of all they denounced and cursed, what touches of tenderness lay! Look at the Table-talk, for example. We see in it a little bird, having alighted at sunset, on the bough of a tree that grew in Luther's garden. Luther looked up at it and said: "That little bird, how it cowers down its wings, sleeps there so still and fearless, though over it are the infinite starry spaces, and the great blue depths of immensity! Yet it fears not—it is at home. The God that made it too is there!" The same gentle spirit of lyrical admiration is in other passages of his books. Coming home from Leipsic in the autumn season, he breaks forth into living wonder at the fields of corn. "How it stands there," he says, "erect on its beautiful taper stem—and bending its beautiful golden head with bread in it—the bread of man sent to him yet another year!" Such thoughts as these are as little windows through which we gaze into the interior of the serene depths of Martin Luther's soul, and see visible across its tempests and clouds, a whole heaven of light and love. He might have painted, he might have sung—could have been beautiful like Raphael, great like Michael Angelo.—*Carlyle.*

CALVIN.

Of Calvin, Mr. Bancroft writes as follows:

"If personal considerations chiefly win applause, then no one merits our sympathy and our admiration more than Calvin; the young exile from France, who achieved an immortality of fame before he was twenty-eight years of age; now boldly reasoning with the king of France for religious liberty, now venturing as the apostle of truth to carry the new doctrines into the heart of Italy, and hardly escaping from the fury of papal persecution; the purest writer, the keenest dialectician of his century; pushing free inquiry to its utmost verge, and yet valuing inquiry solely as the means of arriving at fixed conclusions. The light of his genius scattered the mask of darkness which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in his 'task of glory and of good;' for sorrow found its way into all his private relations. He was an exile from his country; he became for a season an exile from his place of exile. As a husband he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pang of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness; no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity, till after a life of glory, he bequeathed to his personal heirs, a fortune, in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world a purer reformation, a republican spirit in religion, with the kindred principles of republican liberty."

LIVE FOR GOD.

For as there is no true foundation for comfort in life but in the assurance that a wise and good God governeth the world, so the more we find out God in everything, the more we apply to him in all our actions, the more we conform to his will, the more we act according to his wisdom, and imitate his goodness, by so much the more do we enjoy God, and increase all that is happy and comfortable in human life.

FOUR GOOD HABITS.

There were four good habits a wise and good man earnestly recommended in his counsel, and also by his own example, and which he considered essentially necessary for the management of temporal concerns. These are Punctuality, Accuracy, Steadiness, and Dispatch. Without the first of these, time is wasted; without the second, mistakes the most hurtful to our own credit and interest, and that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of great advantage are lost which it is impossible to recall.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

A PIOUS TRAINING THE CHILD'S BEST INHERITANCE.

A gentleman now living once observed to us that he could trace back his pious ancestry through an unbroken line for one hundred and fifty years, and that he regarded it as a greater privilege to him than any earthly distinction which could be named. If with his genealogy he possessed also a particular family history, we doubt not he would find that during all that period care had been taken to train up each successive generation in the nurture and admonition of the Lord. The pious dedication of children to God in the ordinance of baptism, accompanied and succeeded by earnest believing prayer, proper parental discipline and faithful religious instruction and example, will seldom fail in securing for our families and descendants the inheritance of grace. God's covenant promise is, "I will be a God to thee, and to thy seed after thee;" and he always fulfils his promise, agreeably to its design, and on the conditions involved in it. A pleasing illustration of this is given in the case of Mr. William Hempstead, of Galena, Illinois, from whose funeral discourse, preached by his pastor, the Rev. H. J. Coe, we make the following extract:

Just before his death, twenty-three years ago, the father of Mr. Hempstead said, "I shall soon be laid aside. My work for the Church is almost done. My two youngest sons, though good moral young men, are not in the Church, but I have no more doubt that God will yet raise them up to fill my place, than that in answer to a father's fervent prayers, I was called to take his. They are children of the covenant." To-day we record the exact fulfilment of this faith-inspired prediction. The father was one of the founders, original elders, and, till death, chief supporters of the First Protestant and Presbyterian church in St. Louis. Those sons, though years went by, and both reached the prime of life, and the strong will of mature manhood, with hearts unchanged, were in due time brought within the kingdom of God. There, *both* were soon numbered among the *founders, original elders*, and *chief supporters* of churches; the oldest being one of the first elders of the Second, and the youngest of the South Presbyterian church of this city. Truly God is faithful to his covenant. The blessing of a pious ancestry is a real blessing. We may doubt it; we may abuse it; but it is a precious privilege to be a child of godly parents. It is better to leave a good name behind for our children than wealth. The one may corrupt and destroy; the other will prove a protecting shield. "The seed of the righteous," says Revelation, "shall be delivered, and his offspring shall inherit the earth."

A MOTHER'S RELIGIOUS INFLUENCE.

Every Christian possesses some influence, which he is bound to exert in favour of Christ and his cause. Its sphere may be large or small, according to circumstances; but within that sphere he is held responsible by his divine Lord, to do what he can to induce others to become religious. There is one circle at least, in which all Christians without exception, may be heard and felt; viz., at the domestic fireside. Husbands and wives, parents and children, brothers and sisters, may mutually influence each other; differing of course in the manner of exerting it according to their respective stations; but still (if they employ it faithfully and discreetly) rendering an efficient service to the cause of Christ, and saving (instrumentally) the souls of dear relatives.

Especially should Christian parents endeavour to influence their *children* to become pious. A sweet little boy, after reading Bunyan's Pilgrim's Progress, said to his grandmother, "Grandma, which of the characters do you like best?" She replied, "Christian, of course; he is the hero of the story." He responded, "I like Christiana best, because when Christian set out on his pilgrimage he went alone; but when Christiana started she took the children with her." It is better for parents to go alone than not go at all; but what additional interest it imparts to the scene, to have their little ones associated with them in their heavenly journey!

In the case of Bunyan's pilgrim, he not only left his children behind, but his wife also; though not without endeavouring to prevail upon them to accompany him. But his efforts were ineffectual. They treated his warnings very much as Lot's sons-in-law treated his, when he warned them to leave Sodom. "He seemed as one that mocked to his sons-in-law." When Christian became distressed about his soul (as this "prince of dreamers" informs us), "he brake his mind to his wife and children, and thus he began to talk to them: 'O dear wife!' said he, 'and you the children of my bowels, I, your dear friend, am in myself undone, by reason of a burden that lieth hard upon me; moreover, I am certainly informed that this our city will be burnt with fire from heaven, in which fearful overthrow, both myself, with thee my wife, and you, my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered.' At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head." . . The day following "he set to talking to them again, but they began to be hardened." Thus it was not till they had re-

fused to listen to his words, that he under the direction of Evangelist, ran out of the city alone, not only without the encouragement but against the remonstrance of his family. "He had not run far from his own door, when his wife and children perceiving it, began to cry after him to return; but he put his fingers in his ears, and ran on, crying, 'Life! life! eternal life!'"

We have here a humiliating example of a counter-influence exerted by one parent against the other; refusing herself to become religious, and preventing her children from taking this course. It is much easier to influence a child to continue in sin than to turn from it to God. But we have also on the other hand, in the pious life and happy death of Christian, an illustration of the power of such a life with its glorious termination, to influence survivors to seek and serve the Lord. Though Christiana and her children refused at first to follow the example of the husband and father, his holy character and heavenly reward became in the end the means, under God, of opening their eyes to the misery of their condition, and their hearts to receive the Saviour. They pursued the same course he had done before them; and though she had now become a widow, and her children orphans, and could not therefore enjoy his society and counsel, the savour of his pious example was like fragrance in their path, and contributed to cheer them on in their pilgrimage. Far better would it have been for them all, if they had entered upon the divine life together; and perhaps this would have been the case, if Christian had persisted still longer to warn them of their danger, and been more earnest and urgent in his expostulations with them to turn from sin and engage in the service of God. But though he was apparently compelled to leave his family behind for the time being; it was only temporary. As the head of the family, his influence was ultimately blessed to the saving benefit of all its members. This should encourage a father or mother who in some instances is the only pious member of the household, to continue to hope, pray, and labour for the conversion of the others, who in due time, though not immediately, may, like Christiana and her children, enter upon the divine life, as the fruit of those labours and prayers.

While, however, we believe Christiana and her children were largely indebted to Christian for that instrumentality by which they were saved, we approve of the sentiment, and admire the ingenious thought of the little boy, before alluded to, that "when she went on her Christian pilgrimage, she took her children with her." How sweet and precious to them was their mother's influence. Though at first it was adverse to their spiritual interests, she now made amends for that, by her successful exertions to lead them to Christ, and through him to heaven. As they had once been her followers in sin, they now became her fellow-travellers to the city of God. She pointed out the way and walked in it; and they, influenced by her example and drawn by the sweet cords of maternal love, followed on with cheerful and joyful steps, mutual helpers of each other's joy, and a mutual solace in times of trial. Though Christian was in advance of them, they overtook him at last on the other side of the river of death, and were there reunited, as an unbroken family, in the mansion of eternal joy. How beautifully does this illustrate the influence of a religious life upon those around us, especially upon members of the same family. Even if called for a while to travel alone, we must prayerfully bear in mind our unconverted relatives, and connect with our prayers other scriptural means for their conversion. Some of them will ere long, through divine grace, accompany us; others will follow after.—*Presbyterian Magazine.*

PATERNAL AFFECTION.

A little girl after witnessing the affection of a father towards his child, observed, "O, I wish my father would love me as N's father does her." And why did he not? She was a lovely girl, and might therefore easily win the affection of a person who did not stand thus related to her; and much more of her own father. But did not the father love her? He doubtless did; yet his manner towards her was not affectionate, but harsh and severe. Hence the inference of the child was natural, and in her artless simplicity she gave expression to her feelings in the presence of a friend who repeated it to the writer. How much is sometimes lost by a father in the government of a child (a mother is less liable to this fault) by the absence of that sweetness of manner which wins the affections. A stern, forbidding demeanour may excite fear and overawe and subdue the child by the force of authority, but the kind of subjection produced by this treatment is far from being filial, and the effect upon the child's temper cannot be otherwise than injurious. "Fathers, provoke not your children to anger, lest they be discouraged."

FORMATION OF CHARACTER.

There is a law of the moral government of the universe, which ordains that all that is great, and valuable, and permanent in character must be the result, not of theoretical teaching or natural aspiration; of spontaneous resolve or uninterrupted success; but of trial, of suffering, of the fiery furnace of temptation, of the dark hours of disappointment and defeat. The character of the man is distinguishable from the character of the child that he once was, chiefly by the effects of this universal law. There are the same natural impulses, the same mental, moral, and physical constitution with which he was born into the world. What is it that has given him the strength, the fortitude, the unchanging principle, and the moral and intellectual power which he exhibits in after years? It has not been constant pleasure and success, nor unmingled joy. It has been the hard discipline of pain and sorrow, the stern teachings of experience, the struggle against the consequences of its own errors, and the chastisement inflicted by its own faults.

SCOTLAND'S DEBT TO JOHN KNOX.

Honour to all the brave and true; everlasting honour to brave old Knox, one of the truest of the true! that in the moment when he and his cause, amid civil broils, convulsion and confusion, were still but struggling for life, he sent the schoolmaster forth to all corners and said, "Let the people be taught;" this is but one, and indeed an inevitable and comparatively inconsiderable item in his great message to men. This great message Knox did deliver with a man's voice and strength, and found a people to believe him. The Scotch character originates in many circumstances; first of all, in the Saxon stuff there was to work on; but next, and beyond all else except that, in the Presbyterian gospel of John Knox.—*Thomas Carlyle.*

EDUCATION IS FORTUNE.

"Give your children fortune without education, and at least one half of the number will go down to the tomb of oblivion—perhaps to ruin. Give them education, and they will be a fortune to themselves and country. It is an inheritance worth more than gold—for it buys true honour—they can never spend nor lose it, and through life it proves a friend—in death a consolation."

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN AUGUST, 1855.

I.—Fund for Candidates.

Presbytery of Troy.

Cambridge ch $16 00

Presbytery of Albany.

Charlton ch 15 58; New Scotland ch 5; Bethlehem ch 6 45 27 03

Presbytery of Hudson.

Hamptonburgh ch 29 00

Presbytery of Elizabethtown.

Elizabethtown 1st ch 120 00

Presbytery of New Brunswick.

Lawrenceville ch 67 20

Presbytery of West Jersey.

Salem ch 24 87

Presbytery of Susquehanna.

Wyalusing 2d ch 4 00

Presbytery of Philadelphia.

Arch st ch, Philadelphia, addl, F V Krug 25, C C Krug 15, J H Orne 10; Scots ch Philadelphia 201 251 00

Presbytery of Philadelphia, 2d.

Bridesburg ch 33 25

Presbytery of Northumberland.

Brier Creek ch 2 50; Orangeville ch 1 50; Rohrsburg ch 1 50 5 50

Presbytery of Baltimore.

Frederick ch, from the ladies' benev soc 2 50

Presbytery of Carlisle.

Chambersburg ch 64 50; Shippensburg ch 22 41 86 91

Presbytery of Winchester.

Mount Hope and Piedmont chs 1 00

Presbytery of St. Clairsville.

Grandview ch, addl. 2 00

Presbytery of Marion.

Richland ch 3; Osceola ch 2; Brokensword ch 1 20; Upper Sandusky ch 4 25; Waynesburg ch 2; Caroline ch 1; Marysville ch 10 23 45

Presbytery of Logansport.

Peru 2d ch 10 50

Presbytery of Cherokee.

Marietta ch to con Rev G H W Petrie an hon mem 50 00

Presbytery of Louisiana.

Carmel ch 2; Jackson ch 12 14 00

Presbytery of Memphis.

Mount Carmel ch 42 80, less exch. 65 cents 42 15

$810 36

Refunded, S. J. M. 25 00

LEGACY.

Legacy in part of Wm Hempstead dec'd, late of Galena, Ill. 500, less exch. 5 495 00

MISCELLANEOUS.

"A Friend of the cause," Philadelphia 2; "W B" 50 cents; "A Friend," Hamptonburg, N. Y. 11 13 50

$1343 86

II.—Fund for Schools, Colleges, &c.

RECEIPTS IN AUGUST, 1855.

Presbytery of Northumberland.

Bloomsburg ch Female Education Society, special 75 00

MISCELLANEOUS.

"From a Friend" special 100 00

Total, $1518 86

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN AUGUST, 1855.

Presbytery of Blairsville.

Blairsville ch Ladies' ed soc 44; Beulah ch 30; New Salem ch 18 60; Saltsburg ch 32 124 60

Presbytery of Ohio.

2d ch Pittsburgh 102 40

$227 00

J. S. LEECH, McALPINE & Co., *Treasurers.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollars in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,
No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, New York, Sept. 13th, 1855.

China.—The most recent letters from China are dated Shanghai, June 8th, and Canton, June 1st. The missionaries at Canton were well, and were pursuing their labours as usual; but events of a painful nature were transpiring in the community around them. "The number of executions," remarks our letter, "are awful. Every person suspected of having been formerly connected in any way with the insurgents, are seized and beheaded without ceremony. Truly the judgments of God are abroad in the land."

We are sorry to learn, through our Shanghai letter, of the affliction of Mr. and Mrs. Culbertson in the removal by death of their youngest child.

Mr. Culbertson's health continues infirm, and there is very little hope now of his entire recovery, without a sea-voyage and a change of climate. He had nearly completed the translation of the New Testament into the Chinese, and he ardently hoped that he might be permitted to finish it, before withdrawing from his post for the purpose of recruiting his impaired health. We have heard from the Ningpo Mission, through a letter from Mr. Rankin, written from Shanghai of the 8th June, where he had arrived a few days previously from Ningpo. He remarks, "When I left, there were a number of inquirers, among others several in the girls' school, three of whom had applied for baptism. The school was never in so interesting a state." Mr. Happer and family, who returned to this country on account of Mrs. Happer's health, arrived in New York in September. We are glad to find that Mrs. Happer's health has been greatly improved by the sea-voyage, and they now indulge the hope of being able to return to their work next spring. Mr. Happer has been absent from the country about eleven years.

India.—Our latest letters from India are, Lodiana, July 19; Saharunpur, June 16th; Ambala, June 18th; Sabathu, June 6th; Futtehgurh, June 30th; Agra, July 2d; and Futtehpore, June 16th. We are under the painful necessity of recording the death of Mrs. Orbison. This painful event occurred at sea on the 20th of May, on the way from Calcutta to Penang. For a more full account of this afflictive dispensation, we would refer our readers to a letter from Mr. Orbison in the present number of the *Record*. On the 3d of July, the Rev. Charles W. Forman was married to Margaret, daughter of the Rev. John Newton.

Rev. D. E. Campbell, writing from Futtehgurh, remarks, "One of the boys, whom I mentioned in my last, comes to me occasionally for Bible instruction. His father will not allow him to come to school, but he manages to pay me an occasional visit for religious instruction. He seems to be thoroughly convinced of his need of the Saviour, and expresses a determination to unite with his people. But he has much opposition to contend with, and there are great temptations in his way. We can only pray that God may bring him off conqueror over all, through Jesus Christ."

Mr. Jamieson mentions his having had the privilege of baptizing and admitting to the church a young man of the Brahman Caste, and speaks of him as an amiable and promising young man. Our letter from Futtehgurh mentions that five recent converts were to be received to the communion of the church on the coming sacramental Sabbath.

The Rev. Gopee Nath Nundy, from his station at Futtehpore, remarks, "Our schools and other missionary operations are carried on as usual. We are thankful to say that the Lord has blessed our labours in some respects. On the 20th of May, the last Lord's day, three Brahmans were baptized at mission chapel." A full account of these converts will be given in a subsequent number of one of the missionary journals.

We are sorry to add that Mr. Nundy was suffering from a complaint not well understood, but causing severe pain in his head, and which he feared might suddenly terminate his life. He expresses a spirit of Christian submission to the will of God, and of trust in his grace under this affliction. We sincerely hope that he may soon find relief from it.

Africa.—Letters have been received from Monrovia as late as the 14th of July, announcing the safe arrival of Rev. Messrs. Wilson and White and their wives, after a short and pleasant voyage of thirty-four days. The Alexander High School was re-opened, and under circumstances of promise. Mr. White remarks, "It becomes my happy privilege to address you from the shores of Africa. A kind providence has watched over us amid the dangers and the perils of the deep; and after a comparatively brief voyage of thirty-four days, we arrive safe in Monrovia. With gratitude we would mention the goodness of God since we left the shores of America. Concerning the country, I can say but little, as my experience and observation are limited. We find a very pleasant and agreeable home with Mr. and Mrs. Wilson, and I hope we may be spared to labour in unison and harmony for the promotion of truth and the cause of Christianity. I have preached a few times since I have been here. Last Sabbath was communion in our church, and we had a profitable and precious season. My own heart was deeply affected while we contemplated the dying love of the Saviour, and I esteem it a great privilege to commemorate his death on these benighted shores."

Mission to the Chinese in California.—A letter has been received from Mr. Speer, of July 31st. There had been some sickness in his family, but all were well at the date of his letter, and his missionary labours were carried on as usual.

South America.—A letter has been received from Mr. L'Hombral, our missionary at Buenos Ayres, of the 14th June. The following extracts from his letter will be read with lively interest. After mentioning the disorders of the place in consequence of wars with the Indians, he remarks, "Our work, however, goes on. I go daily to visit our people and exhort them to bow submissively to the hand which strikes them. * * * Now that I can speak the Spanish, I mingle every day with the natives, showing them that Protestants are worthy of the name of Christians, which thing, as I have told you before, was not supposed by them. * * * Since my arrival here, I have performed five marriage ceremonies, and baptized nine children. Fourteen persons (eight men and six women) have passed from the Roman Catholic flock to the flock of the gospel."

Indian Tribes.—Letters have been received from the Chippewa Mission, August 13th; Iowa and Sac, August 17th; Creek, August 20th; Seminole, August 4th; Chickasaw, August 10th; Choctaw, August 18th.

At Grand Traverse, Mr. Dougherty writes, "Our communion Sabbath was a day of refreshing. Six natives were added to the communion, and two whites on certificate of dismission from other churches.

Mr. H. W. Guthrie, a licentiate preacher of the Presbytery of Alleghany, spent four months in this mission under appointment of the committee. He conducted public worship with the help of an interpreter, and visited the Indians at their houses. His labours were full of interest to himself, and not without benefit, we trust, to the Indians and the members of the mission, who would be glad to have him permanently associated with them in their work. For the present he returns to the Seminary to complete his course of study. Mr. Irvin had just returned from a visit to the Otoe Indians at their new settlement. He estimates the distance from the Iowa mission about ninety miles, supposes the number of the Otoes to be at least seven hundred, among whom are at least one hundred children who ought to be gathered into a school. Mr. Lilley and his family arrived at their station among the Seminoles on the 29th July, and found all well at the station. At their communion the early part of the month of August, four Seminoles were admitted to the church. A very large number of persons were present. He writes, "Our little church is still prosperous. The Lord continues still to be in our midst, and we have reason to hope more good will be done. May many of this poor people find peace and plenty in believing in Him, who gives the bread and water of eternal life to those who ask in the name of the Lord Jesus Christ." He mentions the peaceful death of an aged woman, who had been sick for a long time.

The mission family at Wapanucka were all well. One of the teachers remarks, "we are spending the vacation very quietly and pleasantly, hoping to regain our strength. There is such unanimity among the members of the mission, that I am looking forward with great pleasure to the time when the children return and we shall again engage in our labours. * * * Mr. Wilson has preached twice about three miles from us, in a pleasant grove. Several of us accompanied him the last time, and with the Indians in the neighbourhood sat upon logs during the service. Hymns of praise have never sounded more sweetly to me than in such places as these, 'God's first temples.'"

THE WALDENSIAN CHURCH.

We take the liberty of inserting in our columns the following paragraphs. They were written by a friend now in Europe, whose judgment and information give the highest value to his views.

"My visit to the Valleys was long, and accordingly interesting. We were received by Dr. Revel, and every other individual we met, with great cordiality. Dr. R. accompanied me in a three days' excursion through three of the valleys. I have seen nothing which did not confirm the most favourable accounts we have had of the religious state of the pastors and people. They are now perfectly unfettered; and nothing appears to be wanting to render the Waldensian Church a blessing, but the pouring out of the Spirit of God upon the means she has in her possession. The people have been so long oppressed and deceived by their priestly rulers, that they seem afraid of moving out of their valleys, either in the way of emigration or of missionary operations; but the greater part of the pastors are of a different spirit, they are earnest missionary men, and ready, as far as means and opportunity are afforded, to carry the gospel beyond their limits. Such openings are not wanting." . . . [Our correspondent gives some details here which will be of much use to the committee, but which we deem it prudent not to publish, and then adds:] "There are Vaudois scattered everywhere in the large towns of Sardinia and Tuscany and in the south of France, all of whom ought

to have, and in Sardinia and France all of whom may have pastors—who can indirectly act upon Italy."

VISIT TO THE INDIAN MISSIONS IN KANSAS, NEBRASKA, AND ON LAKE MICHIGAN, BY WALTER LOWRIE, ESQ., SECRETARY OF THE BOARD.

[Continued from page 162.]

On the 1st of July, we spent a pleasant and profitable Sabbath at the Iowa mission. On Monday Mr. Allan left us, to make the necessary purchases at St. Louis, and remove his family from Michigan to Bellevue. Mr. Irwin and I proceeded to make arrangements to visit the Kickapoos. On calling at the agency we found that Mr. Baldwin, though still weak, and Col. Vanderslice, were prepared to go with us. Two days were required to give notice to the tribe to meet with us, and on Thursday we set out, the agents and their company, in a carriage, made for their prairie excursions, and drawn by four mules, and Mr. Irwin and myself in the same carriage and horses that took us to Bellevue. The course lay across the prairies; and Col. Vanderslice, who alone knew the way, missed the direction at one point, which caused us a long and useless travel of three hours and a half. At sundown, having travelled thirty-five miles, we reached the forks of Grasshopper Creek, the place appointed for the meeting, and encamped in a large and beautiful grove of black walnut trees. We spent all day on Friday waiting for the Indians to come in, and it was nearly sundown before they assembled. As my arrangements were made to return to the mission on Saturday, the agents kindly permitted me to bring my business first before them. On Saturday after breakfast they met at our tent, and I explained to them at some length, through their interpreter, what we were doing among the other tribes, and the results of our labours thus far—that what had been done for other tribes could be done for them—that I had been told there were wise men, and able chiefs among them, and if so, they must know that their present mode of life could not continue—that the white man was on every side of them, and their hunting was nearly over, and unless they became like the white man, in knowledge, and cultivating the soil, they must very soon perish—that we were prepared to teach their children, and to raise them up to be like white men and white women, and also to instruct themselves in the knowledge of the great God, who made both the red and the white man, and of Jesus Christ, who came into this world to redeem and save such sinful men as we all were.

After conferring among themselves, one of the chiefs replied:—That they knew I was their friend—that they knew I had spoken the truth—that they knew their condition was just such as I had described it—and that I had given them the very best advice, and they were very thankful I had come and spoken to them. But they could not decide any question in regard to the school—that they were in much trouble—that the reservation marked out for them was not the one they thought was mentioned in the treaty—that their minds were disturbed about it, and till it was settled they could not think of anything else, but they were glad I had come to see them.

I told them I had nothing to do with their reservation, but their great father, the President, would do them full justice, for both he and their agent were anxious to see them improve—that as they believed I had told them the truth, I warned them against any delay in doing good to their children; but the time was up, and I must leave them. At parting, they all shook me by the hand. We left at 10 A. M., and reached the mission before night. In a direct line the distance was but twenty-two miles.

The Kickapoos are an interesting tribe of Indians. In former years two attempts were made to have a day-school among them, but in each case the result was a failure. At present they are without any religious instruction, or education of any kind. Their present difficulty about their reservation is much aggravated by the intrigues of white men.

On leaving Bellevue, I called on the agent of the Ottoes, and learned from him that they had not yet removed to their reservation. I was anxious to have visited them at their new home, and to have selected the site for the mission. But as they were not there, I was obliged to omit this visit, and leave it to Mr. Irvin, who will see them as soon as they reach their new home. The distance from the Iowa mission is about one hundred miles, and they can be reached from that point with more facility than from any other.

At intervals I had visited the schools, and found them in the same prosperous state in which I found them when here in October last. There are children from eight different tribes here, and all are exceedingly promising. Kirwan and Rebecka have been united in marriage, and will soon commence housekeeping near the mission. The good conduct of the scholars, especially those more advanced, and the entire contrast they present, when compared with their untaught neighbours, arrest strongly the attention of the Indians, and stop the mouths of the incredulous and scoffing white man, and afford a complete answer to the infidel philosophy, that it is impossible to change the habits and condition of the Indian.

On the Sabbath the attendance of white settlers is from fifty to sixty. Instead of the usual sermon by Mr. Irwin, at the earnest request of the mission families, I made an address on Foreign Missions. On week days, and on the Sabbath, I had talked to the scholars, encouraging them to persevere and press forward in obtaining knowledge, and especially that knowledge which would make them wise unto eternal life.

Having now finished all I could do for the missions in Kansas and Nebraska, we set out early on Monday. Our stay at this mission, though longer than we expected, seemed very short, when we came to bid farewell to these kind and respected friends, and these dear children, whom we may never see again. Mr. Irvin brought us to Donophan, on the river, seventeen miles from the mission, and in an hour afterwards we were on board the Polar Star, one of the best of the Missouri river packets. We had a pleasant sail to St. Louis, where we arrived on Thursday. On Friday afternoon we left for Chicago, and reached that city at 9 A. M. on Saturday, where we were detained four days before getting a passage to Mackinac, and three days there before getting on a small propeller, running to Little and Grand Traverse bays. We left Mackinac Saturday afternoon, and it was just breaking day on Sabbath morning when we reached the station at Middle Village. Mr. and Mrs. Turner were rejoiced to see us. Mr. W. Guthrie who had come out to spend the summer in missionary labour, was also here. Owing to the absence of his interpreter, he could not preach to the Indians, but he preached in English to a small audience in the school-room. In the afternoon some twenty Indians, of different ages, who have some knowledge of English, met as a Sabbath-school. I had a class of five men who read quite well in the New Testament, and who listened with deep attention to my explanation of the chapters read.

I visited the school on Monday. The usual attendance is thirty and upward. As in similar cases, the pupils make but slow progress till they learn to speak and understand English. They are very attentive to their books, and under the circumstances their progress has been good. The children lodge at home, and at noon they receive a lunch of plain food. This no doubt makes them more punctual in their attendance, which indeed is quite regular.

On reaching this station I was much impressed with the spirit of self-denial needed to sustain the missionaries in these solitary and distant stations. On the border of a scattered Indian village, in the midst of a dense forest, mostly of beech and sugar-tree, is a plain frame house, a school-house, and a small enclosure for a garden. The whole opening, less than two acres, seems to be cut out of the solid wood, so dense is the forest. This is the residence of a missionary and his wife. Their nearest white neighbours are at the station of Little Traverse on the South, eighteen miles distant, and Mackinac on the North, forty-five miles distant. In the winter there is scarcely any communication, even with the nearest points. Surely the people of God ought not to forget, in their prayers, these labourers in the wilderness, nor consider it a burden to sustain them in their work of love.

Having engaged two Indians and a fishing boat, at 11 A. M. on Monday, we bade farewell to Mrs. Turner and Mr. Guthrie, and in company with Mr. Turner, set out for Little Traverse, some twenty miles distant by water. Part of the way the boat was drawn by a horse on the shore, but after six miles a breeze sprung up, and the small sails being spread to the wind, we were speedily at the end of our little voyage. Here also we found the mission families well, and much rejoiced at our coming.

During our stay I spent as much time in the school as was necessary. Having been commenced sooner than the school at Middle Village, the children are further advanced. In other respects, these schools resemble each other, and both are quite encouraging. The usual attendance here is thirty, and the scholars are punctual in coming to school. In both schools, religious instruction occupies a prominent place. On Tuesday afternoon, according to previous notice, the Indians in the settlement, men, women and children, assembled at the school-house, where I made them a long talk, which was interpreted by Mr. Porter. They all appeared much gratified that the meeting had taken place; especially was this the case, with the members of the church.

The whole time of an ordained minister of the gospel is greatly needed for the Indians in the vicinity of Little Traverse and Middle Village. Several other villages are in the neighbourhood, or not far distant, with a population in all of nearly a thousand souls, who could be reached by the labours of the missionary. In some of these villages the Roman Catholics have resident priests, and sometimes they have schools, in which the Indian language only is taught. Much to the credit of their good sense, these Indians see that the greatest want of their children is an English education. The opposition of the Romish priests to our schools has recoiled upon themselves. A spirit of inquiry has taken place among this people; they wish their children to learn English, to be able to read English books, and newspapers, that they may know what is doing around them; and they think it is strange that the priests denounce the Bible as a bad book, not fit for the people or their children to read. It suits the policy of Rome to withhold the Bible, and keep them thus in ignorance, but they have begun to break these fetters, and the time is at hand when, with suitable teachers, they will free themselves from a bondage so much at war with the teachings of the Bible, and so inconsistent with the spirit of our free institutions.

On Wednesday at noon, the propeller by appointment called for us, and we left Little Traverse, for the mission on Grand Traverse. The school-house is half a mile from the border of the bay, and the whole school, and pretty nearly all the Indians in the settlement, accompanied us to the boat, and with much feeling bade us farewell. At 9 P. M. we reached the mission at Grove Hill, and, as at other places, were joyfully received by our friends there.

The buildings are situate in a grove, on the west bank of Grand Traverse Bay, some seventy feet above the water. The view to the east is exceedingly beautiful. There are in the school twenty-five boys, and as many girls. In one feature it is different from all our other boarding-schools. About one half of the boys, and the girls, are young men and young women. These large scholars, greatly to their credit, are extremely anxious to get an English education. They are respectful to their teachers, pleasant in their intercourse with each other, submit to all the rules of the institution, and cheerfully employ the allotted hours for labour, in the fields for the boys, or in household work for the girls.

Miss Isbell teaches the girls, and Mr. Porter the boys. Both in and out of school the scholars of both sexes are under the best instruction and training. The influence of the ladies of the mission is clearly seen in the improvement of the young women and girls, nor is the improvement less seen in the young men and boys. The general care of the Institution by Mr. and Mrs. Dougherty, is all that could be desired. The different departments move on without friction, and to outward appearance, almost without an effort. Here, too, as at all our Indian schools, religious instruction holds its due and proper place. May the prayers of God's people be unceasingly offered for his blessing on these institutions.

When we reached the mission, one of the boys was very ill. It was not supposed that he was near death, but on Friday he felt worse than usual, and requested that the boys should come to his room, and sing hymns with him. They all came, and whilst they were singing, he quietly breathed his last. He was a quiet pleasant boy, fond of his books, and fond of singing hymns, in his own language and in English. His funeral took place on Saturday, attended by the mission and the scholars, and many of the Indians in the vicinity.

The usual religious exercises on the Sabbath, are a sermon in the forenoon, and Sabbath-school in the afternoon. Mr. Dougherty was anxious that I should say something to the Indian congregation, and to the scholars in the afternoon. The audience consisted, besides the white families, of about one hundred and fifty Indians, including the scholars of the school. I spoke to them for an hour, but half that time was taken up in interpreting what I said. Mr. Dougherty then concluded the services by reading a chapter in the New Testament, in English and Chippewa, with explanatory remarks in both languages, by himself and the interpreter.

In the afternoon I gave the scholars an account of our other Indian schools, and of the work of grace among the Choctaws and Seminoles. I pointed out to them their privileges, and added other remarks of encouragement and warning. Most of the congregation attended in the afternoon, and all were deeply interested in hearing these accounts of the other Indian tribes. On Monday I spoke again to the schools, and then bade them, and our friends at the mission, farewell. Mr. and Mrs. Dougherty accompanied us in a small sail-boat to Grand Traverse village, twelve miles distant, where the propeller was lying. We set out at 6 P. M. our friends returning part of the way in the propeller. At 8 P. M. we parted from them on the bosom of the bay, and their little boat was soon lost to our view in the wide spread waters around us. We had now left all our missionary friends, and on Tuesday at 3 P. M. we reached Mackinac. After a delay of two days, we took the new line of steamers and rail-road to Toronto, thence by Niagara Falls to New York, where we arrived on the 8th of August, after an absence of thirteen weeks.

INDIA: LODIANA MISSION.

AN ACCOUNT OF THE HARDWAR FAIR, BY REV. CHARLES W. FORMAN.

Description of the place—Great Mela—Sacred bathing place.

Hardwar is a very small village on the right bank of the Ganges (or Gangá) river. Every part of this river is sacred, being considered by the Hindus the body of the goddess Gunga; but the point on which the village of Hardwar is situated is peculiarly so. To this place the remains of the bones of the Hindus, after the burning of the bodies, are carried and thrown into the stream. Once a year, in the month of April, a Mela (or fair) is held here, when crowds resort to this place to bring the bones of departed friends, or to bathe in the holy water. Every twelfth year their Kum Mela is held, at which time there is the greatest merit in bathing in the holy water, the goddess being considered then most propitious. This year was the time for the Kum Mela, consequently an immense concourse of pilgrims was expected.

When we arrived, on the 28th of March, fourteen days before the great bathing day, there were only a few thousand pilgrims present. This number was augmented daily by large accessions, till it amounted to hundreds of thousands. It was distressing to see the crowds pressing in, their staves in their hands, their clothes covered with dust, with drums and music, and shouting "Victory to Mother Gunga." How often were the words of the Apostle suggested to the mind, "they are mad upon their idols." The time when the greatest merit was to be obtained by bathing, was from 3 o'clock to 9 o'clock, A. M. of the 12th, but as only a few besides the faqirs could bathe during that time, others had to content themselves with bathing at other times.

During the last few days the bathing place was thronged from morning till night, the pilgrims pressing upon each other, and sometimes treading each other under foot. The Brahmins, who never lose an opportunity to benefit their worldly condition, stand in the stream to receive their contributions. These consist chiefly of cows from the rich and money from the poor. Flowers and shells are thrown into the stream by the pilgrims. At such seasons as these the religion of the people seem to exercise the greatest influence upon them, and consequently its manifestations are the most disgusting.

Preaching—Desire of the people to listen to preaching.

Although the Mela was so large, showing that the Hindus have not lost their confidence in their deities, still in our intercourse with them we witnessed many things which encouraged the hope that not a few desired some better remedy for sin. The people generally listened to us with much respectful attention, frequently asking such questions and making such remarks as showed that they understood and approved of what they heard. Sometimes they would assemble at one of our preaching places, and send for us to come and address them. In the evening, when we returned to our tent, large crowds followed us and almost forced us to preach still longer. Frequently they would show the greatest pleasure when the iniquities of their gods were exhibited, and listen respectfully when the purity of our Saviour's life and character were contrasted with them. They were most ready to admit the force of our arguments against their religion and in favour of our own. A few instances may not be out of place. A Hindu cried out, "Victory to the honorable Gungá," when it was mentioned that Gunga had been imprisoned in a canal by the East India Company's order. Another replied, "Then, brethren, the next time we must shout, 'Victory to the honorable Company.'" When told to worship the Lord of the English and not their slave, the ready reply would be, "It is right, it is right."

When asked why it was that they set up some stones and worshipped them, and of others they made walls, they admitted the absurdity of their conduct. When asked whether the water really purified their hearts from sin, they would admit that incontinence, lust, pride, &c. reigned in their hearts after bathing as before. Again and again the question was asked, "How then can we obtain salvation?" or when their system's defects were exposed, they would say with much apparent seriousness, "Then tell us some thing better—tell us then the true way."

When a large audience had been listening to a sermon on the text "Seek first the kingdom of heaven," in which the importance of making this the great duty of life was insisted upon, an old man, who appeared much interested, asked with much earnestness, "But *how* can we obtain salvation?" The way was pointed out. He then came to our tent to make further inquiries, which he did with much apparent feeling. At last he said, "Christ has been your Saviour, do you be mine"—but he seemed only to mean, do you be my instructor and guide to salvation.

One morning an old woman and two children were reproved for worshipping a deformed cow, (which is considered a very sacred object,) they paid little attention; but a man near by, who heard the reproof, came up and said, "Sir, whom then must we worship?" The reply was made, "Worship God." He replied with great agitation, while the tears streamed down his cheeks, "How can such a sinner as I worship God?" He came to our tent and listened to our teachings, and while he heard of sin and salvation, the tears again and again streamed from his eyes. He asked me to pray for him, and when we knelt down, he bowed with us. I saw him no more. May the great Shepherd gather the wandering sheep into his fold.

There were present at this Mela, Messrs. Campbell, Caldwell, and Gordon, from Saharunpur; Mr. Woodsides from Dehra Dhoon; Messrs. Rudolph, Leavitt, and Barnes, from Lodiana; and myself, from Lahor. Messrs. Leavitt, Barnes, and Gordon were not able to preach, as they have just arrived in the country. Mr. Rudolph could do little on account of a sore throat; so there were but four of us to preach, but we were assisted by three valuable native assistants from Saharunpur.

LETTER FROM REV. J. H. ORBISON, IN RELATION TO THE LAST HOURS AND DEATH OF MRS. ORBISON.

I have written to you from time to time informing you of our sad journey and its progress; I have now to inform you that my dear wife has been taken away from the scenes of earth, and I have been left with a torn heart to continue my pilgrimage alone. The shadow of death has rested upon my house and heart, but I sorrow not as those without hope, for my dear wife was well prepared for the change, and I doubt not, to her, death was the gate of glory. The shadow only fell on this side, while all on the other side was brightness, of which even some sweet glimpses were vouchsafed, when the spirit was passing through. We left Ambala with the feeling that there was little hope of recovering, except some change, under Providence, be wrought by the voyage and residence in the Straits. This ray of hope was held out by the doctors, and we eagerly caught at the straw. On the journey down the country, we were often encouraged by the nature of the disease, and as often discouraged, I may add. But on the whole, Mrs. Orbison did not improve; indeed, when near Benares, she became so weak, that she felt her end was near, and gave directions, in case she should be then called away. At Benares the doctor was called in, who gave some medicine, which checked the dreadful fever which consumed her, and after a night of deep anxiety and trembling apprehension, she recovered somewhat, and seemed to be improving. But the cough, and perspirations, and constant expectoration and swelling of the limbs was not checked. We arrived finally, after a tedious journey, at Calcutta, where we were detained about three weeks waiting for a ship. Here Dr. Macrae, celebrated for his skill and kindness, was very attentive and afforded much relief to the dear sufferer. She was able to sit up a little and drive out a few times, and we lived in hope. Our passage was taken in the "Shelomith," as the doctor did not dissuade from the voyage. He, indeed, told us plainly that one of her lungs was nearly gone, and that the other was somewhat affected, and therefore the prospects were not cheering, but said that by going to Penang in the Straits, the patient would be put in the best position to ensure recovery, if it were possible. Having got notice that the ship would sail on Sabbath, the 13th of May, we went on board on Saturday. Mrs. Orbison could not help herself, and could scarcely sit up, hence it was very trying and painful to her. But she did not complain, she never did, though she

suffered much. The ship was large, our cabin large and airy, the captain kind, and the accommodations good. Everything was comfortable, and my dear wife seemed easy and contented. She took her food as usual, though not able to eat much. She did not seem to suffer from sea-sickness, and on the fourth day after we left Calcutta, she was carried on deck in her chair at her request, but she soon began to feel faint, and was carried back to her bed, where she became unconscious for a time, and had difficulty in breathing. From this she recovered, saying, "Come Jesus, come Jesus," with great rapidity for some time, then gradually became tranquil, and afterwards asked if she had not been in heaven, with seeming disappointment. On the next day, Thursday, she was calm and easy, and listened with much interest to the Bible, and was able to join in prayer, but did not talk much. On Friday she had a severe trial of her faith, and I was called from dinner by the woman servant who attended her, to find her in great distress, her mind apparently wandering, crying loudly, "I thought I had found Christ, I thought I had found Christ! O, *could* I find Christ, O, *could* I find Christ!" with an expression of great pain and sorrow on her countenance. But God in mercy soon brushed away the clouds and filled her soul with great joy and brightness; and while I held her emaciated body in my arms, and read two of her favourite hymns from among the paraphrases at the end of her well-worn Scotch Bible, viz.

"How bright those glorious spirits shine," &c.

and

"Lo, what a glorious sight appears," &c.

her spirit rose superior to disease and rejoiced greatly as if she *saw* those things described and felt they were given her by Christ, and her pale countenance beamed like an angel's. She afterwards asked if I saw within the veil. After this she continued calm and contented. On Saturday she talked much of death, giving various directions, and kind messages for friends. Then placing her hand on my head she prayed, "O God, comfort and support him, make him abundantly, *abundantly*, successful, give him many souls converted through his instrumentality as stars in his crown"—telling me not to cry, that God would comfort me, and we would soon meet in heaven. She then seemed done, and ready to depart, though hitherto she had a strong desire to remain and work with me in the missionary service of Christ. She lay quietly, not talking much, and not suffering much, until the morning of Sabbath, May 20th. About half-past six o'clock she took a little food, but did not relish it much, and appeared much as she had been for some days, so that I was not apprehensive. But soon a change came, her mind wandered and she lost her power of speech and the use of her limbs. Her countenance and limbs were painfully distorted, and thus she continued until relieved by the messenger of death, between eight and nine o'clock. Then I should have felt lost and lonely indeed, and distracted had not God prepared and supported me. I assisted in preparing and dressing the precious remains according to her directions. Some of the sailors made a shroud, and the carpenter, a Chinese, made the coffin—and there really appeared to be an expression of sweet satisfaction and composure on her pale countenance, as she lay ready for the last solemn rites. By the recommendation of the Captain it was determined that the burial should take place that Sabbath evening. So, as the sun was going down, the coffin with its treasure was brought on deck, draped in the colours of Britain—the crosses of Scotland and England. The Captain and officers (Europeans) and some of the sailors (natives) stood around respectfully, and after I had read the 15th Chap. 1 Cor. and offered prayer, the coffin was launched upon the deep waters and soon sunk to the caverns of the deep, where the remains do rest in the hope of a glorious resurrection, when mortal shall put on immortality, when the sea shall give up its dead on that great day. Thus, on her own favourite day, the Sabbath, the delight of her soul, she rested from her sufferings and from sin, and entered upon the full enjoyment of that eternal rest, where "bright those glorious spirits shine," and all tears are for ever wiped away.

Mrs. Agnes Campbell Orbison died at sea, in the 26th year of her age, and was buried in the Bay of Bengal, about 390 miles from Calcutta in lat. 16° 35′ North, and long. 90° 40′ East. Her tomb is the deep—her home is Heaven. Her example and works remain for earth.

I would like much to visit sympathizing parents and friends, at home, but now is the time for work, and I hasten back to my station.

Yours, affectionately, J. W. Orbison.

MISCELLANIES.

FOREIGN MISSIONS—SPEECH OF REV. MR. MACKAY OF CALCUTTA, IN THE GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND.

The following beautiful and touching address, delivered in the General Assembly by the Rev. Mr. Mackay, of Calcutta, we were not able to give in the report of the proceedings. We cannot better serve the cause of India, and of our mission there, than by inserting it entire.

Mr. Mackay, of Calcutta, then addressed the Assembly. He said—I feel as it were due to you, and due to the church, at large, that I and my brethren in the mission should stand on our defence for being here this day, when our presence is so urgently needed in our respective fields of labour. Our cases are so nearly alike, that mine may, I find, suffice for all. Laid aside from work for many months by a painful and wasting sickness, it was deemed absolutely necessary, if I hoped to be restored to any measure of usefulness in the mission, that I should leave India for a time. It was a sore trial for me to come here. I never wished, and never expected to see my native land again; and I know that I speak the mind of my dear friends and brethren, when I say that we rejoice in the hope that a few months more will see us all on our way back to that land which we claim for our Lord, and where we hope to live and to die. You will not mistake me, or suppose that I undervalue the privileges which the Lord bestows upon me, in permitting me to revisit my native land and our own favoured church, which seem all the fairer and the more precious in my eyes from their contrast with the moral waste with which I have to do, "where Satan's seat is." If it were a matter of individual liking, there are many here at whose feet I should gladly sit all the days of my life; but strong ties and deep convictions recall me to India; and I thank God for the opportunity of asking for the prayers and sympathies of such an assemblage of God's people as this house contains, in behalf of that country, the greatest beyond question, because open to us, and the most majestic and interesting of this world's mission fields. Facts and details I leave to others. My words must be few, for I am physically unable to speak much; but the Lord needs not the gifts of eloquence or much speaking to accomplish his purposes. And if he sends his blessing (and I have asked for it on my knees,) my feeble voice will find echoes in your hearts, and stir them up to plead with God for the heathen. Oh that the day were come, when the full swell of this our church's prayers shall rise up in their behalf—a holy melody! Then there would be joy in God's heaven, and not less for their sake, than for your own—for such an outpouring of prayer could only come from a church where the Spirit of the Lord dwelt—the spirit of love and compassion—the very mind of Jesus. Such a day, fathers and brethren, I fear I shall never see; but if some inspired seer, like him of Patmos, were commissioned to reveal it in the near future for the Free Church of Scotland, my heart would leap up to his words; for then I would know assuredly that you were blessed, and that India was about to be the Lord's.

There is a tendency in the human mind which leads the most dispassionate man to feel an interest in that which more immediately affects or concerns him, and to assign it an importance which to others seem far beyond its intrinsic merits. There may be no valid claim to exception from this law in other cases, but it does not apply to the Lord's work of evangelizing the world. The utmost devotion that mortal man can give is far below what he ought to feel in such a cause; its magnitude is beyond all mortal estimate. Ah! fathers and brethren, it may seem to some that missionaries cherish exaggerated notions, and use exaggerated language in reference to the great work that you have laid upon us; but if you could see us as God sees us, or even as we see ourselves, you would not wonder at our feeble and faithless walking, our short-sighted views, our lack of zeal and love. Our consciences feel it as a mockery and a reproach to talk to us of too much zeal, or too much enthusiasm. To be in the devil's visible kingdom, when all around speaks of him, with Christ's gospel in our hands, and to feel coldness of heart, and consciousness of shortcoming, that is but too often the real work-a-day experience of many a missionary of Christ. Our words, our measures, our tempers may be open to censures; our zeal, such as it is, may not always be tempered with wisdom; but our work is the Lord's work; and neither we, nor this church and people in this land, nor any created being, can ever do enough, pray enough, or embark in it with sufficient enthusiasm. For, sir, the work which this church has sent us to help in, and to which, in sending us, she has pledged herself, is to win India to Christ, and to gather its multitudinous tribes, languages, and nations into Christ's Church and kingdom. Have we ever realized, in a solemn, thoughtful spirit, the greatness of what we are about?

Change after change has swept over the material surface of this earth of ours, all hopeful, each preparing the way for an organization higher than its own; ancient dynasties and empires, of which the strange and uncouth records are now rising from underground, have overturned and succeeded each other, as Daniel saw in vision, in the order appointed by God; and their savage energy and "barbaric pearl and gold" have passed away, to give place to the iron will and the onward march of modern civilization. Faith after faith has passed into oblivion. The very names of gods have utterly perished whom nations worshipped for ages—to whom countless knees bowed, and to whom the hearts of forgotten generations turned in their fear, in their hope, and in their agony, for cyles to us unknown. Even now change seems to be at hand; and we watch anxiously for the next birth from the womb of time, thinking, not without disquiet, of that great struggle in which we are nationally engaged. But there is a greater warfare by far, which concerns us still more nearly—coeval with paradise—lasting till time shall be no more for ever: it is the warfare between the powers of light and darkness for the dominion and possession of our immortal souls. If we are led to look with dismay and bewilderment on a world lying in wickedness, where three-fourths of his intelligent creatures, after a trial of six thousand years, reject, or know not the God who gave and preserves their lives, is it not hopeful and encouraging to take knowledge that the visible church of Christ, which in the days of Noah numbered but eight souls, gradually grew into a nation, and now spreads over two continents, sending forth pioneers and colonies into all that remains of the earth! Our God acts through human agency. India numbers a hundred and eighty millions of souls. Is it not a noble, elevating ambition—a glorious, Christ-like enterprise—to sit down in his might, with our allies of other churches, to the siege of Hindustan, determined to gain these millions for him, and thus to give him acknowledged rule over the half of his own earth? It is well, engaged as you most assuredly are, in this great enterprise, whether with thought and foresight, or casually and carelessly, as a proper thing for a church to do—it is well, I say, to consider the strength of the enemy.

A greater number of our fellow-creatures live and breathe on the soil of India at this moment, when I am speaking, than have lived and died in all Scotland since the days of Knox or Wishart. With exceptions, which in the aggregate appear as nothing, they are all wedded to their superstitions; and Satan, themselves consenting, reigns and rules over them uncontrolled. Gifted, high-minded, amiable youths, like the young ruler whom Jesus loved—fair, gentle, affectionate maidens—brave and valiant men, who have stood in the front of battle, side by side with the boldest of our own race—sages keener and subtler than Rome ever produced—poets worthy to take rank with Homer and Sophocles—mutitudes so vast, that to think of them is painful and overwhelming—multitudes, taken as a nation, in every attractive and intellectual quality, inferior to none upon earth—have passed and are passing through the grave into the outer darkness,—the grim, impenetrable darkness,—knowing nothing of our glad tidings, nothing of our merciful, compassionate, blessed Redeemer, and shut out from his heaven of light. Is this to go on for ever? Can no help come? Shall we stand by and suffer Satan, unopposed, to slay, and to slay, and to slay? Sir, I love the Hindus. Debased and degraded by ages of idolatry, there is that in them which wins love, and is fitted to draw out all the kinder and gentler feelings of the heart. I speak of the heathen. What they become when born again unto Christ many here have seen with their own eyes; and I appeal to them whether that race, of which Rajahgopaul was a type—and we have others to the full as gifted as he, and as deservedly dear to us—is not as well fitted to reflect the Redeemer's brightness as any race under the sun. But even as I love them, so do I hate and loathe the foul, mean, merciless and impure idolatry which pollutes and destroys them, covering their eyes with its mantle of darkness, pouring in their veins from infancy the seething venom of every lust, killing truth and trust between man and man,—blotting out from their souls the image of God by the leprosy of sin; and, what is worst of all, associating in their minds the grand heaven-born thought of God with the vilest passions

and the vilest crimes which disgrace fallen humanity.

The Apostle, in the beginning of his Epistle to the Romans, gibbets the sure fruits of idolatry. We see them at every turning, not in the abstract, but in living men and women. When I think of the multitudes—multitudes whom we can neither reach nor number, it seems as if we could only cry, with a sinking of heart, "O Lord, how long?" We are few—very, very few; they are many. They do not believe in our love. In their ignorance they would kill us, if they had the power. Their crafty master has set them against us; and between us and them interpose a hostile priesthood, the isolation of caste—the master-stroke of Satanic subtlety and superstition—striking deep into the popular mind, venerable from antiquity, endeared by custom, and in their eyes imposing and strong as the everlasting hills.

I can well understand the indignant and mocking scorn of worldly men when they heard of our Careys and Marshmans going out, as "a forlorn hope," on such an apparently desperate service. God's people have heard the same before from the lips of Sanballat and Tobiah, saying, "What do these feeble Jews? will they sacrifice? will they fortify themselves? will they make an end in a day?" But the walls did rise; and the temple was built, and the sacrifice and offering were laid reverently on the altar of the Lord in his own city of Jerusalem; and feeble though our means seem, and vast and arduous the task before us, if this Church will but take the work to heart, as Nehemiah did, and believe like Nehemiah, and wrestle in prayer like Nehemiah, our work, too, shall be finished, through the good hand of our God upon us; and the Christian Church of Hindustan, with its hundreds of millions of living stones, shall rise up in fair and stately proportions—fairer and more stately than man has seen in all ages of the past. When that shall be, in how many years, or in how many centuries, I know not; God knoweth. But be it shall, I believe with all my heart; we all believe and rejoice in it. The meantime is the time for work. While the last command of Christ to his disciples stands unrepealed, "Go ye and teach all nations," while God gives India into our hands, while the Spirit of the Lord is working in our missions, gathering in souls from the heathen and building them up in the faith; where such a harvest of teeming millions is spread out before us inviting the sickle—fathers and brethren, is it not as certain that God calls us to the work as if we heard an audible voice from the upper sanctuary? If, as I believe, the Lord hath laid this duty upon us, of that it is for you to judge; if he calls upon British Christians to win India for him, and to make his name glorious in the sight of all his people, then, I say, if this Church, or any Church in Britain professing to be his, reject the call or shrink from the responsibility, the blood of souls lies at that Church's door. Let her candlestick be removed from its place—the love of her Lord is not in her. He will give the work and the honour to others when she is low in the dust.

Brethren and fathers, I have no reproach to bring against the Free Church of Scotland. Kindly and generously has she dealt with us personally; the Lord reward her for it! Something we may miss in the outward expression of sympathy and communion; for to us, in Calcutta at least, nothing, except from our Convener, reaches us across the sea. But a very brief residence here removes all misapprehension, and teaches that there is no lack of affection for the missionaries, and no lack of deep interest in their work, on the part of our brethren and friends in Scotland. I know that the shadow of a great sorrow, or the weight of a great care, may lie upon the heart, while the outward man seems cold or indifferent; and O, brethren, I should wish to believe, though it does not come forward in public demonstrations, that a deep and solemn feeling of care and responsibility for the perishing millions of India lies near the true and living heart of this Church, and that prayer rises in secret, which the Hearer of prayer, at no distant day, will answer openly. Verily, the Lord hath heard. Sir, if you and the members of this House had sat down at the Lord's table with our native Church in Calcutta, or been present with Mrs. Milne and myself on that day, only three months ago, when we saw (alas! for a last time on earth) our beloved friend, John Anderson, in the midst of his colleagues, and the spiritual children whom the Lord has given them, you would have felt a delight, rare and precious on this sinful earth, and a hopefulness swelling into conviction, that the might of Jehovah was with us, and the Spirit of the Lord in our midst. The world may boast of its pleasures; it never knew a pleasure like that which filled our breasts that day. All toil seemed light in the prospect of such a reward. But why speak I of toil? ours is a labour of love. Sir, if the Lord puts it into the heart of any of his servants in this land, to go forth to the heathen, like Paul and Barnabas, and the whole company of the apostles—let no fear of hardships, no dread of life in India, keep them back for an hour. India is no place of punishment and sighing; it is a country that has a strange power of winding itself round the heart. Let me refer for a moment to my own experience.

If ever man had reason to love India I have. India, under God, has opened to me a field—perhaps the only field—in which I can be useful. It has given me dear friends and pleasant acquaintances. It has blessed, richly blessed, me in my household. It has associated me with the labours, and won for me the affection of the saints of God—of such men as John Macdonald, and John Anderson, and other honoured and beloved living friends, whose shoes' latchet I am not worthy to loose; so that I often tremble to put my hands with theirs on the ark of the living God. It has given me the delight of seeing heathen children growing up into Christian men and Christian women; and the high privilege of hailing the youths whom I once taught as friends and colleagues in the ministry, aye, and faithful guides and counsellors in our great mission work. I have seen the infant Church of India; I have known many whose names will have honourable mention in the acts of her apostles, and are already written in the Lamb's book of life; and I believe, with faith as firm, that the land where they laboured shall yet be the Lord's. Therefore it is that in my own native land, and even in this Assembly of God's people, I feel like an exile and a stranger, and long to return to my Indian home, trusting, if the Lord will bestow such mercy upon an unworthy man, thence to rise to the home which is above.

In conclusion, sir, let me call the attention of the Assembly and of the Church to the peculiar position of the Mission at present. We asked for success—we asked for a native ministry: the Lord has granted both. As Mr. Wylie told you, all wide India lies open before you to occupy for the Lord. Men are found—a handful, it is true, yet of the right seed—but the means to send forth even these few are wanting. What shall we do, then? Shall we ask for more success, when that which we have brings us to a standstill? I am not careful to answer in this matter. It is His work; and I know that the Lord will provide. The silver and gold are his; and, when they are wanted, they will be forthcoming. Such was the dying conviction of that true man and that true missionary whom the Lord has taken to himself. I accept and believe it. I say not a word of money; the consciences of Christian men and women shall determine their offerings—not any appeal of mine. What I have seen of them shows me that they are fitter to teach me than I to teach them. But, sir, I do ask from this Assembly, and from our beloved Church, solemnly, and in the name of Christ, one thing alone, and for this let me hope that the Lord has sent me here. Not money, not men, not tongues, not miracles—even if you had them to bestow—one thing, and one thing alone—the prayers of this Church in behalf of India. That is a weapon in which I have unbounded confidence, of which no Church on earth has ever yet fully proved the edge and the power. Nothing is impossible to prayer—nothing within the omnipotence of God. But such prayer must be the pouring out of the very heart, the wrestling, the agony, the strong cry of the soul for other immortal souls.

Now that the large hearts of Gordon and Anderson, so full of love to India, have ceased to beat, and Duff is laid aside for a season—fathers and brethren, will ye take India to your hearts as they did? O! what a comfort, what a joy, it would be to us, who must soon leave the work to others, to know that our beloved Church, feeling and acknowledging her share of responsibility, had risen up in faith, and sworn by Him that liveth for ever, that while her candlestick abode in the place, she would never abandon her mission, or give God rest by day or by night, until the great work of the Lord in India needed no foreign aid. Let her but pray for us in this spirit, and then we shall have all that we want—money poured into your treasury, and godly missionaries, and godly converts, and an influx of zeal, and love, and prosperity, like the influx of the waves of the sea. Let the knell of the dead, which hath rung through the land, be a call of the living to prayer. Brethren, you have stood up like men for Christ as your Head and King. May he honour you to be the foremost missionary church on earth, resolved and determined, for his sake, and in his might, not only to feed the Church of Christ, but to restore to him his ancient people the Jews, and to bring the unhappy Gentiles under that blessed and loving dominion.

We extract the following from the "Church Missionary Record" for July.

WESTERN AFRICA—YORUBA MISSION.

Ibadan.

In this large and densely-populated town, inferior only to Abbeokuta in importance, we have located a few, yet earnest, labourers—the Rev. D. Hinderer, and the Rev. J. T. Kefer, assisted by the native catechist Mr. James Barber, and other native agents.

Sickness of the Missionaries.

In the prosecution of the work during the year ending September 1854, there have been the discouragements and difficulties which are inseparable from missionary operations at every stage, and more especially in their commencement. The missionaries have been severely tried by illness. Mr. Kefer had a severe attack of fever in December 1853; so much so, that his life was considered to be in great danger. It pleased God, however, to hear the prayers offered on his behalf, and bless the means used. A change to Abbeokuta was, however, requisite, where he remained two months before his strength was sufficiently restored to admit of his return. During his absence Mrs. Hinderer was brought low from severe indisposition, and when sufficiently recovered, was also removed to Abbeokuta, where she remained a month. In September last Mr. Kefer was again visited with a dangerous attack of fever, and again there were the same sympathy and unwearied attendance which he had experienced before from Mr. and Mrs. Hinderer.

Erection of a dwelling-house and church.

In the earlier part of the year their time was far more occupied in secular matters than they could have wished, yet they were indispensable matters; such as the completion of a missionary dwelling sufficiently weather-tight and comfortable as to afford the prospect of better health than they have hitherto enjoyed, and the erection of a church, under the roof of which the people who desired to be instructed might have the opportunity of assembling. We are happy to be able to state that these objects have been accomplished. In the beginning of May, after hard manual labour for several weeks on the part of Messrs. Hinderer and Kefer, the dwelling-house was deemed so far finished as to be habitable, and Mrs. Hinderer set to work to make calico doors and windows, in the absence of wooden ones. "Thus," writes Mr. Hinderer, "by such and the like contrivances we are at length enabled to inhabit a comfortable Europeanized dwelling near the bush of Ibadan, with a large town and a big work before us, and trusting in the 'Help for ages past,' as 'our hope for years to come.' Yet the old house ought not to be forgotten neither. Strange impression, that the last farewell glance at it makes upon its former inmates, to see part of it breaking down, and the rest occupied by a horse! Still we look at it with the mingled reflection on past sorrows and joys. There it was where we all were brought low, even to the brink of eternity; and there also it was where a joyful noise and melody was first made in this place of pagan darkness unto the Lord Jehovah."

Mr. Kefer, on the same subject, adds, April 15—

"It is really a great enjoyment for us to move now about on dry-floored ground, and to breathe fresh air, and to have such nice and lovely views from our very rooms; and especially to know ourselves sheltered under a roof which will protect us against the rain. All our people rejoice with us."

We introduce these details in order that our readers may be better enabled to identify themselves with the actual circumstances of the missionary's position, and sympathize with him in his labours and difficulties.

The church was also so far completed that service was held in it for the first time on Lord's-day, July 23. This indeed was a most welcome attainment, as the preaching-shed, or temporary church, close by the old dwelling, had been broken down by one of the heavy tornadoes which occasionally visit them, and levelled with the ground, and the missionaries were compelled to have service in their compound, which prevented many from attendance.

War with Ilorin.

The great hinderance, however, has been the war in which the Ibadan people are engaged with Ilorin. The first mention of this war we find in the journal of Mr. James Barber, who thus speaks of the dreadful rites which introduced it—

"*Feb.* 26, 1854: *Lord's-day*—I kept this evening service, and before the service commenced there was a perfect silence in the town, for the people were going to offer that abominable sacrifice of a human being to their god of war, called Oranmiyan. Oh, when shall such abominable sacrifice be ceased in Ibadan? May the Lord grant that it may be soon ceased!"

In another paragraph he refers to the cause of it.

"*March* 19: *Lord's-day*—During this month the people of Ibadan are going out to make war with the people of Ilorin, at a little town which belongs to the people of Ibadan, which the Ilorin people intend to destroy; the town's name is Oton. The chiefs of Ibadan sent often to tell the Ilorin people to leave the town, but they would not; therefore they are going to try in order to deliver the place by force of war."

It appears, also, from Mr. Kefer's journal, that the Fulani, or Phula, the great scourges and devastators of the Niger and Tshadda districts, are amongst the enemies of the Ibadan people.

This war has in several ways interfered with the proceedings of the missionaries. It has diminished the number of workmen, and thrown on the missionaries, in the erection of the necessary buildings, a great amount of manual labour. In certain districts of the town, where the head chiefs are absent on the war, it indisposes the people to hear the gospel message. Thus we find, in Mr. Hinderer's journal the following passage—

"*July* 30—Went with Mr. Barber to the chief's neighbourhood to preach, where we had hosts of attentive hearers. In the afternoon I went with Mr. Kefer to the northern part of the town, which is separated from our station by a chain of hills, and where we therefore intend to establish regular preaching on a Sunday. We commenced under some trees, as the erection of sheds is impracticable for the present, the head war-chief, whose district it is, being in the war. This lamentable war is a sad hinderance to our work, for often are we told, 'We cannot join you now; we cannot serve God now; our masters are in the war, and we cannot do anything without them.' Even in the worst case, that of its being a mere pretext, it is an evil not without its immediate ill consequences for us; but I would fain hope it is with most not a mere excuse only. Some days ago one of our neighbours, a heathen, quite unprovoked on my part, told me my church was not very full now; 'but wait,' added he; 'when the war comes back, plenty people will join you, and serve God.' God grant it be so!"

General progress of Missionary work.

Notwithstanding these hinderances, missionary efforts have been persevered in, and results have been yielded which encourage the missionaries to believe that they are only the drops of the coming shower. Mr. Hinderer's testimony on this point is cheering.

"We have been much encouraged by a pretty good attendance on our Sunday services, and a few diligent Sunday scholars, as well as more earnest inquirers into the truth. Eight persons have lately put their names down as candidates for baptism, at which Satan seemed to be alarmed, and therefore began to persecute some of them. Some others are kept back by the same means; and of one, a Mohammedan, it may be said, 'Yet not openly, from fear of the Jews.'

"*June* 25: *Lord's-day*—To-day we celebrated the Lord's Supper, for the first time in Ibadan, in a familiar circle in our sitting-room. Nine natives and three Europeans approached the Lord's table, and one was absent from illness. May we not rejoice and take courage by this, as the harbinger of better things than war and bloodshed for this place?"

Again, in his journal for the quarter ending September 1854, after adverting to various perplexities, he thus concludes—

"Nevertheless, I have spent a few happy hours, in the midst of sorrow and vexation, in the thought of an ever-present help and never-failing God, who 'doeth all things well;' also in a brighter prospect for the future, to which our regular little Sunday congregation, under present adverse circumstances, must be an earnest. My candidates for baptism have also increased from eight to twelve, which, considering that the present war causes everything to be at a standstill, is some encouragement too. So at least one more little bark in the great missionary ocean has set her sails, and once more,

'Cheerful and blithe thy way pursue,
And, with the blessed land in view,
Singing to God, return.'"

[To be continued.]

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN AUGUST, 1855.

SYNOD OF ALBANY.—*Pby of Troy*—Malta ch 7. *Pby of Albany*—Bethlehem ch 12; New Scotland ch 18 52 37 52

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Oswegatchie 1st ch Sab sch to ed *L Merrill Miller* 25. *Pby of Genessee River*—Warsaw ch Sab sch to ed *John Munger* 17 91. *Pby of Buffalo City*—First ch Black Rock mo con 10. *Pby of Michigan*—Pontiac ch 11. *Pby of Rochester City*—Vienna ch 15 03 78 94

SYNOD OF NEW YORK.—*Pby of Bedford*—Red Mills ch S S Myrick 5; Croton Falls ch mo con 9 50; Patterson ch 21 70. *Pby of Long Island*—Sag Harbour ch 57 78; Moriches ch 5; Huntington ch ann coll 62 41, mo con coll's 42 to con their pastor Rev THOMAS MCAULEY 1 d. *Pby of New York*—Chelsea ch mo con 14; Wallabout ch mo con 5 19; Forty-second st ch mo con 13 19; New York 1st ch mo con 85 46; Yorkville ch mo con 6 50; 2*d Pby of New York*—Scotch ch, Mrs Ferguson 25 352 73

SYNOD OF NEW JERSEY.—*Pby of New Brunswick*—New Brunswick 1st ch mo con 20 18. *Pby of West Jersey*—Bridgeton 1st ch, six mos con coll's 146; Camden 1st ch Sab sch to ed *Robinson P Dunn* and *Levi H Christian* 50. *Pby of Newton*—Hackettstown ch for South American Missions 13 55; Belvidere ch Sab sch to ed *John M Sherrerd* 10. *Pby of Susquehanna*—Orwell ch 13; Wyalusing ch 4. *Pby of Luzerne*—Summit Hill ch and Sab sch 11 94. *Pby of Burlington*—Burlington ch Sab sch to ed *Theodore L Cuyler* 20; Mount Holly ch, of which 8 64 from Sab sch 25 313 67

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Central ch 2 50; North ch 5. 2*d Pby of Philadelphia*—Abington ch, of which 11 from fem juv miss soc 96, less 5 for *Foreign Missionary*. *Pby of New Castle*—White Clay Creek, Head of Christiana and Newark chs 20. *Pby of Huntingdon*—Hollidaysburg ch, ladies to ed *John Lloyd* 25. *Pby of Northumberland*—Orangeville ch 3; Brier Creek ch 3; Rohrsburg ch fem miss soc 10; Warriors' Run ch 50 209 50

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Franklin st ch 136; Frederic ch ladies benev soc 5. *Pby of Winchester*—Mt Hope ch 1; Fredericksburg ch 13 64 155 64

SYNOD OF PITTSBURGH.—*Pby of Redstone*—Brownsville ch 25 22. *Pby of Ohio*—Lebanon ch 2; East Liberty ch, Adonijah to con Mrs ANNIE B SEELY 1 m 30, 57 22 less 5 paid in excess in June from Ebenezer ch, *Blairsville Pby* 52 22

SYNOD OF ALLEGHANY.—*Pby of Alleghany City*—Sharpsburg ch 26 00

SYNOD OF WHEELING.—*Pby of Washington*—Washington ch Sab sch to ed boys at Canton 60. *Pby of Steubenville*—Monroeville, O. Rev W D McCartney 1. *Pby of New Lisbon*—East Liverpool ch 5; Liberty ch 8 74 00

SYNOD OF OHIO.—*Pby of Hocking*—McConnellsville ch 10, the last gift of Letitia Roble 1 11 00

SYNOD OF CINCINNATI.—*Pby of Miami*—Sinking Creek ch 30. *Pby of Findlay*—Mt Blanchard ch 10 40 00

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch mo con 5, Sab sch to ed *J Finley Crowe* 10. *Pby of Indianapolis*—Shelbyville ch 13. *Pby of White Water*—Mount Carmel ch 44. *Pby of Palestine*—Grandview ch 16, 88 00

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Bethany ch 1 50; Edwardsville 2d ch 5, juv for miss soc 50 cts. *Pby of Schuyler*—Oquawka ch 6 10. *Pby of Peoria*—Peoria ch Sab sch to ed *Addison Coffee* 25; Peoria 2d ch 63 53; Canton ch 5; Farmington ch 10; Washington ch 4; Deer Creek ch 5; Mackinaw ch 5; Brimfield ch 1 75; Crow Meadows ch 3. *Pby of Rock River*—Edwards ch 4 30. *Pby of Chicago*—Chicago 1st ch for Evangelical Society of Geneva 100 239 68

SYNOD OF IOWA.—*Pby of Iowa*—Middleton ch 10. *Pby of Cedar*—Muscatine 1st ch 15; Tipton ch 27 30. *Pby of Des Moines*—Libertyville ch 5 50, 57 80

SYNOD OF MISSOURI.—*Pby of St. Louis*—Pine St ch, a member, of which 20 for Bible distribution in China and 20 for Evangelical Soc of Geneva 60 00

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 18 10; Second ch mo con 7 50, Mrs Wm Short 5. *Pby of West Lexington*—Lexington 2d ch mo con 22 50. *Pby of Ebenezer*—Richwood ch for sup of Rev C W Forman 8, 61 10

SYNOD OF VIRGINIA.—*Pby of Greenbriar*—French Creek ch 3. *Pby of East Hanover*—Petersburg 2d ch mo con coll's 26 08, R D McIlvaine 5, Mr Prichard 5, R Martin 5, Sab sch miss soc to ed boy at Corisco 25. *Pby of Montgomery*—Salem ch 83 50 152 58

SYNOD OF GEORGIA.—*Pby of Florida*—Curry ch 17 87. *Pby of Cherokee*—Marietta ch to con Rev G H W PETRIE 1 m 30 47 87

SYNOD OF ALABAMA.—*Pby of Tuscaloosa*—Gainsville ch 255. *Pby of Talladega*—Taliadega ch 48 50 303 50

SYNOD OF MISSISSIPPI.—*Pby of New Orleans*—New Orleans, La., Dr J C Copes 2 50

SYNOD OF MEMPHIS.—*Pby of Chickasaw*—Oxford ch 10; Bethany ch 3 65; New Hope ch 3 05; Euphronia ch 1 30 18 00

SYNOD OF ARKANSAS.—*Pby of Indian*—Wapanucka ch Miss Anna M Turner 10 00

Total from churches, $2,392 25

LEGACIES.—Somerset Co. N. J., Legacy of Nathaniel Douglass, dec'd, 184 79

SEMINARIES.—Oglethrope Univ., Ga. miss soc for support of *Hulassi Roy* 35 00

MISCELLANEOUS.—Assoc Ref'd Pby ch, Phila., fem soc to ed *Elizabeth Dales* and *Maria Lansing* 25; Hamilton, C. W., Dr John McQuestin to con Rev ROBT IRVING, Mrs ELIZABETH MC QUESTIN and Rev DAVID INGLIS 1 m's 200; Bellevue, N. T., David Jones 5; an Old Presbyterian to con GEORGE STEELE 1 m 30; Springfield, Mass., Otis and Mrs Childs 10; Binghampton, N. Y., John D McKenzie 20; Morristown, O., "C" 1; Fishkill, N. Y., Rev W H Kirk bal to con his wife Mrs CHARLOTTE F KIRK 1 m 25; a friend of missions in Indiana 9 50, 325 50

Total receipts in August, $2,937 54

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—
A member of Pine St ch, St. Louis, Mo., 20 00
Am't previously acknowledged $13,024 48 $13,044 48

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—N. Y., First ch, Ladies 238 garments.

NOTE—In the Annual Statement of Receipts, published with Annual Report, 72 00 credited to Bedford ch, *Oxford Pby*, should have been Bethel ch.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq., Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 255 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board; and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut st., Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, and General Agent, No. 265 Chestnut street.

All communications, reports, and orders, from Colporteurs, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

RESIGNATION.

The Rev. John H. Rice, who has been actively employed since the first of March last, as an agent for the Board of Publication in the States of Tennessee and Kentucky, has resigned his agency, after five months of useful service. Mr. Rice has recently received a call to a vacant church in the city of Louisville. Whether he intends to accept it or not, we are not informed. Wherever he goes, he leaves the service of the Board with our best wishes for his health, happiness, and usefulness.

DEATH OF AN AGENT.

The Rev. John C. Eastman, died at Hanover, Indiana, on the 22d of July last, in the forty-third year of his age. For some years past he had been disabled from the pastoral work, and had been employed successively in agencies for Hanover College and for the Board of Domestic Missions. Early in the last spring he was appointed an agent for the Board of Publication, but had hardly put his hand to the work before the further failure of his health compelled him to desist therefrom. Mr. Eastman was a native of New England. He is represented by all who knew him, to have been an excellent and spiritually-minded brother. He had taken an active interest in the operations of the Board of Publication, and had done much to promote the circulation of its books in the region where he dwelt. His end was peace.

COLLEGE STUDENTS AS COLPORTEURS.

A larger number than usual of students from various colleges have been spending their summer vacations in the service of the Board as colporteurs. In general their reports indicate that the time has been happily as well as usefully spent. Many of them seem to have gained a new insight into human nature, and new views of the self-denying terms of gospel service. It is well for these youthful disciples, especially for such of them as think of setting their faces towards the ministry, to learn early to "endure hardness" for Christ's sake, and for the sake of the souls of their fellow-men. We trust the time is approaching when all the pious young men in our Colleges as well as Theological Seminaries will feel the importance of making a wise use of their vacations, so as not only to be themselves recruiting in body and mind, but also doing good to their fellow-men and gaining spiritual refreshment. Life is too short and too uncertain, to allow of such opportunities being devoted to any inferior end. May our strong and enterprising young men thus learn whatsoever their hands find to do, to do it with their might.

We extract a few sentences from a detailed and interesting report rendered by two college students who have this summer been engaged in exploring three counties in the State of New York. These sentences will afford some incidental glimpses of colportage labours.

"At P—— we called upon an elder of the church. He came in, and with an air of harshness said he did not want any books to-day. We were not, however, to be turned off, and offered him the *Home and Foreign Record*. He said he took a great many *business* papers, naming a number, and he had *no time to attend to anything of this kind*. We said 'it is no doubt, sir, proper to attend to business, and be familiar with every change in the markets, but we think every Christian should also have an interest in knowing how the kingdom of Christ is advancing in the world.' He did not express any concurrence in this opinion.

"Judging of the character of the population here, we would consider them generally not great readers, but almost wholly absorbed with business. But 'the times were so hard' and they were 'pretty well supplied with books.'

"We next went on to L——, where *we disposed of from one to five volumes in almost every house* at which we called. This is an interesting neighbourhood. *Dr.——, the former pastor, has left an indelible impress of his character on this people.* They are a model community in a religious point of view, as he was a model pastor. They are an intelligent, reading people, and the church is munificent in its contributions for benevolent objects.

"We made it a rule *never to pass by the house of a poor man*, for 'unto the poor the gospel is preached.' In the humble cottage we always met with a hearty welcome, and took our leave with warmer feelings and more assured hope of having done some good, and received benefit ourselves in a spiritual point of view.

"We were quite encouraged in the latter part of our work, and have reason to bless God for our success. We pray that our labour may not have been in vain. The hope that we might be the means of doing some good was the only thing that sometimes kept us going. We remembered the words 'cast thy bread upon the waters, for thou shalt find it after many days.' May the seed which we have sown spring up and bring forth fruit an hundred-fold to the glory of God." E. P. & J. R.

COLPORTAGE IN OREGON.

In May last the Board appointed a colporteur near Eugene City in Oregon. He had been warmly recommended for this service by one of our laborious pastors of that region. A first instalment of about $500 worth of books was at once sent on with the colporteur's commission, and a letter has just been received from the pastor above alluded to, announcing the safe arrival of the box, and his joy at its receipt. He says there is a wide and needy field awaiting this kind of labour in that region. He is confident that this first supply will be immediately disposed of, and that further and larger quantities will be rapidly called for.

The Board is warmly disposed to enter and widely occupy that inviting field, where there seems to be every prospect that its publications would be welcomed by thousands of families. But alas! where are the men who will go for us? If there are any men anywhere in the Church, who have the needful qualifications for the work, and who feel disposed to undertake it, we trust they will make themselves known to us.

THE BEST SOCIETY.

"In the best books great men talk to us, and with us, and give us their most precious thoughts. Books are the voices of the distant and the dead. Books are the true levellers. They give to all, who will faithfully use them, the society and presence of the best and greatest of our race. No matter how poor I am—no matter though the prosperous of my own time will not enter my obscure dwelling—if learned men and poets will enter and take up their abode under my roof: if Milton will cross my threshold to sing to me of Paradise; and Shakspeare open to me the worlds of imagination, and the workings of the human heart; and Franklin enrich me with his practical wisdom—I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society in the place where I live."

So wrote somebody. There is however for the pious heart, a better society than that of Franklin, Shakspeare, or even Milton. The *believer* may, in their books, commune daily with wise and holy men of every age. Not to speak of Him who is infinite in wisdom, and who is above all, and in every age the Sinner's Friend, and who speaks to us from the pages of inspiration, there are also prophets and psalmists, evangelists, and apostles, all ready daily and familiarly to pour the treasures of their knowledge into his mind. There too are Augustine, and Luther, and Calvin, and Knox, and other intellectual and spiritual giants of olden time ready to talk to him of their battles for the truth of God. Baxter and Bunyan, Owen and Doddridge, Flavel and Charnock, Wilberforce and Richmond, and hosts of others their contemporaries and successors, all are ready, by the printed volumes and tracts they have left behind, to impart heavenly counsels and instructions. Fathers whose faces we once saw, but whose forms have passed away, still reprove us and exhort us. Brethren whom we love for Christ's sake, and who are separated from us by hundreds or thousands of miles, are still by their writings at our sides.

Here indeed is the best society. Let it be well selected and diligently improved.

Here is a relief for the loneliness of the retired hamlet, or for the dreary silence of a backwoods home. Let these undying and faithful companions be multiplied by the press, and sent to cheer and comfort and instruct all the families of the land.

Here is profitable society. It will fill the vacant mind with large thoughts, and wise aspirations, and generous purposes. It is a society whose tone is good, and which will elevate the most degraded and grovelling. Let its advantages be fully and cheaply offered unto all.

THE PRESBYTERIAN ALMANAC.

The Presbyterian Family Almanac has just been issued by the Board of Publication, and orders are now solicited for it. In the quality of its material, attractiveness of illustration, and general value and arrangement of its contents, it will compare very favourably with the issues of former years. Pastors and sessions who desire their churches to be well-informed in regard to the statistics and existing arrangements of the Presbyterian Church, cannot do better than to secure the distribution of the Almanac in all their families. And it is important that all who may desire its distribution in their vicinities, should send in their orders as soon as they can make it convenient to do so, as the edition is limited. The price is six cents singly, or four dollars per hundred.

VALUE OF GOOD BOOKS IN HOSPITALS.

An English chaplain writing from one of those large hospitals in Turkey where the mutilated victims of war are stretched on beds of pain, among other things remarks:

"It is comfortable to be able to tell you that up to the present, I have only met one Presbyterian who could not read. How inadequate to his task would the minister be in large hospitals, if the sick could not read, and if he could not call the tract and good book to his aid. The Assembly's Shorter Catechism, of which I brought out a considerable number with me, is much prized. The parcel just arrived contains, I am happy to find, some more of the same little books."

Would that those who enjoy the opportunity would avail themselves of it to furnish abundantly the pub-

lications of the Board of Publication to the hospitals in our cities and to other humane institutions. The Reports of the Board in past years have mentioned that some of its issues have annually taken this direction, but it is to be desired that far larger numbers should henceforth be thus placed within reach of the sons and daughters of affliction.

OUR BOOKS IN ILLINOIS.

An excellent and industrious colporteur, who has for some time past been labouring in Illinois, has just written us a long and interesting communication which presents his work and its results in a very encouraging aspect. The following sentences will give our readers a glimpse of his work and its reception:

"I have thus far been greatly blessed in my labours here as it respects the sale of books, and hope by continued effort and divine favour, that similar success will continue to attend my labours. I find that our Old-school Presbyterian churches *are thirsting for your books.* I have been surprised to see their anxiety to obtain them, and verily believe that had it not been a time when money has been exceedingly scarce, more so than at ordinary seasons, it now being harvest, I should have sold as many more. Never before did I feel so encouraged in the work as at present. I feel daily that I have God's favour and the prayers of his people for support, and that therefore I must prosper. A kinder people I could not wish for than I meet in Illinois."

This worthy colporteur has been a number of years in the service of the Board, and although his compensation has been small, and his labours toilsome, he seems to find more and more enjoyment in serving his divine Master in the work of colportage.

GIFT FOR A SABBATH-SCHOOL.

It gives us pleasure to acknowledge the receipt of $20.15 from a gentleman of Bridgeton, New Jersey, for which we are instructed to send a Sabbath-school Library to a needy Sabbath-school in Wisconsin. The intention of the generous donor shall be faithfully regarded. Are there not other individuals, and are there not also some of our able Sabbath-schools ready to forward further funds for a similar purpose?

LATE PUBLICATIONS OF THE BOARD.

WHAT IS PRESBYTERIANISM? An address delivered before the Presbyterian Historical Society at their anniversary meeting in Philadelphia, on Tuesday evening, May 1st, 1855, by the Rev. CHARLES HODGE, D. D. 16mo. pp. 80. Price 15 cents.

This is a very able and instructive discourse by the Rev. Dr. Hodge of Princeton Theological Seminary. It has already been published in several Presbyterian journals, but in this neat and preservable form it should be procured and treasured up by every Presbyterian. We cannot avoid inserting here the paragraphs with which, after an exposition of the cardinal principles of Presbyterianism, the discourse is concluded.

"We have now completed our exposition of Presbyterianism. It must strike every one that it is no device of man. It is not an external frame-work, having no connection with the inward life of the church. It is a real growth. It is the outward expression of the inward law of the church's being. If we teach that the people should have a substantive part in the government of the church, it is not merely because we deem it healthful and expedient, but because the Holy Ghost dwells in the people of God, and gives the ability and confers the right to govern. If we teach that presbyters are the highest permanent officers of the church, it is because those gifts by which the apostles and prophets were raised above presbyters, have, in fact, ceased. If we teach that the separate congregations of believers are not independent, it is because the church is, in fact, one body, all the parts of which are mutually dependent.

"If this is so—if there is an outward form of the church which corresponds with its inward life, a form which is the natural expression and product of that life, then that form must be most conducive to its progress and development. Men may, by art, force a tree to grow in any fantastic shape a perverted taste may choose. But it is at the sacrifice of its vigour and productiveness. To reach its perfection, it must be left to unfold itself according to the law of its nature. It is so with the church. If the people possess the gifts and graces which qualify and entitle them to take part in the government, then the exercise of that right tends to the development of those gifts and graces; and the denial of the right tends to their depression. In all the forms of despotism, whether civil or ecclesiastical, the people are degraded; and in all forms of scriptural liberty, they are proportionably elevated. Every system which demands intelligence tends to produce it. Every man feels that it is not only one of the greatest advantages of our republican institutions that they tend to the education and elevation of the people, but that their successful operation, demanding popular intelligence and virtue, renders it necessary that constant exertion should be directed to the attainment of that end. As republican institutions cannot exist among the ignorant and vicious, so Presbyterianism must find the people enlightened and virtuous, or make them so.

"It is the combination of the principles of liberty and order in the Presbyterian system, the union of the rights of the people with subjection to legitimate authority, that has made it the parent and guardian of civil liberty in every part of the world. This, however, is merely an incidental advantage. The church organization has higher aims. It is designed for the extension and establishment of the gospel, and for the edification of the body of Christ, till we all come to the unity of the faith and knowledge of the Son of God; and that polity must be best adapted to this end, which is most congenial with the inward nature of the church. It is on this ground we rest our preference for Presbyterianism. We do not regard it as a skilful product of human wisdom; but as a divine institution founded on the word of God, and as the genuine product of the inward life of the church."

HYMNS ON SMALL SHEETS.

The Board has published, on loose leaves, several very beautiful Hymns, which are not contained in any of our Hymn Books. They have been found very useful, when printed in this form, for private distribution by pastors and others. Some of them have also been found of special service when distributed in seasons of peculiar religious interest throughout a prayer-meeting or a lecture-room, to be afterwards sung by those assembled. We have direct information that one of the Hymns, entitled "The Spirit Quenched," said to have been composed by a distinguished living divine of our own connection, was used in this way with blessed results. An edition of it was printed at the expense of a pastor, and distributed by him during a season of revival in his congregation, and many permanent and hopefully saving changes were afterwards distinctly traceable to those little sheets. A second is entitled "Look to Jesus," and a third, "Him that cometh to me, I will in no wise cast out." A fourth, which has been translated from the German has been considered by competent judges as exquisitely beautiful and expressive of the feelings of the newly regenerated soul. We append it entire.

HERE IS MY HEART.

"My son, give me thine heart."—Prov. xxiii. 26.

Here is my heart!—my God, I give it thee;
I heard thee call, and say,
"Not to the world, my child, but unto me:"
I heard, and will obey.
Here is love's offering to my King.
Which, a glad sacrifice, I bring—
Here is my heart.

Here is my heart!—surely the gift, though poor,
My God will not despise;
Vainly and long I sought to make it pure,
To meet thy searching eyes;
Corrupted first in Adam's fall,
The stains of sin pollute it all—
My guilty heart!

Here is my heart!—my heart so hard before,
Now by thy grace made meet;
Yet bruised and wearied, it can only pour
Its anguish at thy feet;
It groans beneath the weight of sin,
It sighs salvation's joy to win—
My mourning heart!

Here is my heart!—in Christ its longings end,
Near to his cross it draws;
It says, "Thou art my portion, O my Friend,
Thy blood my ransom was."
And in the Saviour it has found
What blessedness and peace abound—
My trusting heart!

Here is my heart!—ah! Holy Spirit, come,
Its nature to renew,
And consecrate it wholly as thy home,
A temple fair and true.
Teach it to love and serve thee more,
To fear thee, trust thee and adore—
My cleansed heart!

Here is my heart!—it trembles to draw near
The glory of thy throne;
Give it the shining robe thy servants wear,
Of righteousness thine own:
Its pride and folly chase away,
And all its vanity, I pray—
My humbled heart.

Here is my heart!—teach it, O Lord, to cling
In gladness unto thee;
And in the day of sorrow still to sing,
"Welcome my God's decree."
Believing, all its journeys through,
That thou art wise, and just and true—
My waiting heart!

Here is my heart!—O Friend of friends, be near,
To make each tempter fly,
And when my latest foe I wait to fear,
Give me the victory!
Gladly on thy love reposing,
Let me say, when life is closing—
Here is my heart.

[*Ehrenfried Liedick.*]

HONORARY MEMBERSHIP.

A donation of *Thirty Dollars* at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

DONATIONS RECEIVED BY THE BOARD OF PUBLICATION FROM AUGUST 12, TO SEPTEMBER 14, 1855, INCLUSIVE.

Pby of Bedford.—South-east ch, per Rev B E McLeod	18 00
Pby of New York.—Brooklyn 2d ch 41 70; Yorkville ch 26 62, per Wm Rankin, Jr., Treas,	68 32
Pby of New Brunswick.—Pennington ch, per Rev Geo Hale	25 00
Pby of West Jersey.—Bridgeton 1st ch, per Rev S B Jones, D. D., ($20 15 of which by Dr. Wm Elmer for a Sab sch Library for Wisconsin,)	111 00
Pby of Susquehanna.—Wyalusing 1st ch, per J R Wells	4 00
Pby of Baltimore.—Frederick ch, per A Haff, Deacon	2 50
Pby of New Lisbon—Salem ch, per Rev J S Grimes	8 00
Pby of Marion.—Iberia ch 5; Crestline ch 3 25; Milford Centre ch 8; Winchester ch 2 16; per Rev J W Shepherd	18 41
Pby of Zanesville.—Zanesville 1st ch, per Rev M A Hoge	10 00
Pby of Peoria.—Deer Creek ch 8; Brimfield ch 1; Salem ch 1, per Rev W T Adams	10 00
Pby of Cedar.—Davenport ch, per J M Dalzell, Esq.,	30 00
Pby of Winchester.—Fredericksburg ch, per L Y Atkins 3; Romney ch, per Rev Dr. Foote 15 09,	18 09
Pby of West Hanover.—Lynchburg 1st ch, per J F Miller	30 48
Pby of Fayetteville.—Bethcar ch, per Rev J P McPherson	1 50
MISCELLANEOUS.	
Jona. Wilson 1 03; Two ladies of the 1st ch, N. Y., per Walter Lowrie, Esq. 500; A Friend to con a lady an hon mem 30	531 03
Total,	$886 33

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. John Sailor and the church at Warren, Pa.

CALLS.

Rev. W. P. Carson has declined a call from the church in Princeton, Ill., and accepted a situation as teacher in the Marengo Collegiate Institute.

Henry B. Fry has accepted a call to the Ninth Presbyterian Church, Cincinnati, Ohio.

Rev. Griffith Owen, pastor of the South Presbyterian church, Philadelphia, has accepted a call to the Third church, Baltimore.

Rev. T. B. Wilson of Pittsburgh, Pa., has accepted a call to the church at Xenia, Ohio.

Rev. Robert Johnson, of Gettysburg, Pa., has accepted a call to the first Presbyterian church, Peoria, Ill.

Rev. Lewis I. Drake has accepted a call from the church of West Liberty, Logan Co., Ohio.

Rev. W. F. Morgan, a licentiate of the Presbytery of Ohio, has received a call from the churches of Rural Valley and Elderton, Pa.

Rev. A. V. C. Schenck has accepted a call to the church at St. Joseph's, Mo.

Rev. Wm. Eaton, Elkhart, Indiana, has accepted a call to the church at Clarksburg, Va.

Rev. Levi H. Christian has received a call to the North church, Phila.

Rev. John M. Lowrie, of Lancaster, Ohio, has received a call to the First Presbyterian church of Fort Wayne, Indiana.

Rev. Joseph E. Nassau has received a call from the Presbyterian church at Warsaw, New York.

ORDINATIONS AND INSTALLATIONS.

Rev. L. W. Williams was installed pastor of the churches at Landisburg, Centre, and Upper, by the Presbytery of Carlisle, on the 11th of August.

Rev. M. J. Hickok was installed pastor of the church of Scranton, by the Presbytery of Luzerne, on the 8th of August.

Rev. E. G. Little, late of Merrimack, N. H. was installed pastor of the First Congregational Church in Ashburnham, Mass. on the 22d of August.

POST-OFFICE ADDRESSES CHANGED.

Rev. William Eaton from Elkhart, Ind., to Clarksburg, Va.

Rev. Thos. S. Dewing from Andover, Ill., to La Grand, Iowa.

Rev. R. H. Lilly from Palestine to Olney, Ill.

Rev. W. P. Carson from Princeton to Marengo, Ill.

Rev. T. B. Wilson, from Pittsburgh, Pa., to Xenia, Ohio.

Rev. David Kennedy, from Greensburgh to Brownsville, Pa.

Rev. Lewis I. Drake, from Loveland to West Liberty, Ohio.

Rev. David W. Eakins, from Gainsville to Alton, Texas.

Rev. E. G. Little, from Reed's Ferry, N. H., to Ashburnham, Mass.

Rev. J. M. McChord, from Waco, Texas, to Bruceville, Indiana.

Rev. J. L. McKee, from Danville to Columbia, Ky.

Rev. A. V. C. Schenck, from Lexington to St. Joseph's, Mo.

Rev. Thos. W. Cattell, from Princeton to Deerfield, N. J.

Rev. A. Enloe, from College Hill to Holly Springs, Miss.

Rev. Winthrop Tappan, from Augusta, Maine, to Auburn, N. Y.

DEATHS.

Rev. Jacob C. Eastman, at South Hanover, Indiana, on the 22d of July, in the 43d year of his age.

Rev. John Johnston, D. D., of Newburgh, N. Y., on the 23d of August, in the 78th year of his age.

Rev. J. Sidney Hayes, of yellow fever, at New Orleans, on 26th of August.

Rev. J. Martin Connell, killed on the Camden and Amboy railroad, on 29th of August.

Rev. David Longmore, D. D., of bilious fever, at Gloucester, N. J., on the 12th of September, in the 63d year of his age.

MISCELLANEOUS.

Rev. John F. McLaren, D. D., has been elected President of the Western University, Pittsburgh, Pa.

Rev. Henry I. Coe, of Galena, Ill. has been elected Corresponding Secretary of the Church Extension Committee of the General Assembly.

Rev. T. H. Newton, of Berwick, Pa., has been invited to the pastorate of the Bethel church, St. Louis, Mo.

Rev. L. D. Potter has resigned the Principalship of the White Water Presbyterial Academy, on account of ill-health; and will be succeeded by the Rev. R. B. Abbott of New Castle, Ind.

Varieties.

Rev. J. Martin Connell.—This estimable young minister was one of the victims of the recent sad catastrophe on the Camden and Amboy railroad. His father is the Hon. John Connell of Wilmington, Delaware. Suddenly, in the morning of his days and bright in hope, he is called hence. We deplore the recklessness which led to the calamity. No part of this, however, belonged to the deceased; and, so far as he was concerned, we recognize a Father's hand put forth to bring his child home, to rest and joy.—*Presb. Banner.*

Another Munificent Legacy.—The late Thomas P. Cushing, of Boston, left the munificent sum of $150,000 to the town of Ashburnham, Worcester Co., to endow two seminaries of learning, to be located in Ashburnham; the one for males, and the other for females over ten years of age.

Receipts of the A. B. C. F. M.—The receipts of the American Board of Commissioners for Foreign Missions, during the year ending July 31st, were $310,427 77, and the expenditures during the same period were $318,803 18. The debt of the Board on the first of August, 1854, was $12,042 49. By the excess of expenditures over receipts during the past year, this debt is increased to $20,507 90 on the first of the present month.

Belgium is said to have now nearly forty Protestant Church congregations, where, twenty-five years ago, not one could be found.

Western Theological Seminary.—The new building in Alleghany City, Pa., for this institution, erected in place of one destroyed by the fire last year, is now finished.

Religion in Pittsburgh and Vicinity.—There are fifty-two churches in the city of Pittsburgh, twenty-three in Alleghany, and nine in Birmingham, South Pittsburgh, and Temperanceville. They are numbered among the various sects as follows.

German Reformed,	2
Disciples,	3
Ind. Welsh,	1
Reformed Presbyterian,	6
Associate Presbyterian,	2
Zion of Evan. Asso.	1
Bethel,	2
Roman Catholic,	7
Episcopalian,	7
New Jerusalem,	1
Universalist,	1
Presbyterian,	9
Associate Reformed Presbyterian,	5
Cumberland Presbyterian,	3
Methodist,	25
Lutheran,	4
Baptist,	5
Total,	84

Proposal to the Jews.—It is reported that Professor Petavel, of Neufchatel, has addressed a letter to the Jews of France, Holland, and part of Germany, inviting them to appear, by their Rabbies, at the "Conference of Evangelical Christians," to be held at Paris this month. He asks them to take into consideration the points in which Christians and Jews agree, and those in which they differ, with a view to a union between them.

The Missionary Family.—The Scudders are still going. Two sons of the late Rev. Dr. Scudder, Jared and Ezekiel, who were recently licensed, will be ordained to the work of the ministry in the missionary field, on the evening of Sabbath, the 16th of September, in the Reformed Dutch Church, corner of Fifth Avenue and 29th street, and expect to sail for India about the 1st of October.

Dr. Nott.—The Rev. Dr. Nott, of Schenectady, N. Y., is a very fortunate individual; he no sooner endows Union College with a large part of his fortune, than it is suddenly increased in an unexpected way. The *Troy Whig* says that a copper mine, worth a million of dollars, has been discovered on some of Dr. Nott's land at Bristol, Connecticut.

The Bible in Spain.—A clergyman who has recently visited Spain in order to know whether copies of the Bible may be freely introduced there, says that he visited Malaga, Grenada, Madrid, Seville, and Cadiz, and that he was not only kindly received, but found a general desire to possess the Scriptures, and great facilities for distributing them.

Sunday Observance.—A work has recently been published in France, on Sunday observance in that country, and particularly in Paris, from which it appears, that in all buildings undertaken at the expense of the Government, working has been stopped long ago on that day; and the number of stores closed has considerably increased in al the departments.

British and Foreign Bible Society.—The income of the British and Foreign Bible Society the last year was $622,000, being $40,000 more than that of any previous year. The Society has been the means of issuing nearly twenty-nine millions of copies of the Scriptures in one hundred and seventy different languages.

The relative Statistics of the New and Old-School, as drawn from their Minutes, just issued, are as follows:

	New-School.	*Old-School.*
Synods,	24	30
Presbyteries,	108	148
Ministers,	1,567	2,261
Churches,	1,669	3,079
Licentiates,	111	237
Candidates,	238	435
Total Communicants,	143,029	231,404

The *net* gain or loss of the two bodies, compared with the preceding year, may be seen from the following:

	New-School.		*Old-School.*
Synods, increase of	1		2
Presbyteries, no change	0	Increase of	2
Churches, less by	2	Increase of	103
Ministers, increase of	5	"	58
Licentiates, less by	3	Increase of	2
Candidates, increase of	40	"	45
Communicants, increase of	1552	"	6000

Total number of communicants added on examination during the year, by the New-School, 5816; by the Old-School, 13,085.—*Presbyterian.*

Dr. Wayland, the distinguished President of Brown University, has resigned his office, upon the duties of which he entered in 1827.

NOTICE.

Subscribers in arrears will oblige by attending to the payment of the bills which have been sent in this and previous numbers. If paid, the *Home and Foreign Record* will support itself; if not paid, the deficiency must be paid by the Boards from funds contributed for other purposes. Could ministers and elders not devote a little time to their collection? We know that many only want an opportunity to remit.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—Visit of the Rev. R. Happersett, Associate Secretary of the Board of Missions, to Minnesota Territory and a portion of Wisconsin, p. 170. Church Extension, p. 171. From a Missionary in Iowa, p. 172. From a Missionary in South Carolina, p. 172. Receipts, p. 172.

Board of Education.—I. Ministerial Education: State of the Treasury, p. 173. Dialogue between a Young Man and the Lord of the Harvest, p. 173. Not to Myself Alone, p. 173. Covenant Blessings, p. 173. Martin Luther, p. 174. Sketch of Luther, p. 174. Calvin, p. 174. Live for God, p. 174. Four Good Habits, p. 174. II. Christian Education in Schools and Colleges. A Pious Training the Child's best Inheritance, p. 174. A Mother's Religious Influence, p. 174. Paternal Affection, p. 175. Formation of Character, p. 175. Scotland's Debt to John Knox, p. 175. Education is Fortune, p. 175. Receipts, p. 175.

Board of Foreign Missions.—Recent Intelligence, p. 176. Waldensian Church, p. 176. Visit to the Indian Missions in Kansas, Nebraska, and on Lake Michigan, by Walter Lowrie, Esq., Secretary of the Board, p. 177. India: Lodiana Mission; an Account of the Hardwar Fair, by Rev. Charles W. Forman, p. 178. Letter from Rev. J. H. Orbison, in relation to the last hours and death of Mrs. Orbison, p. 178. Miscellanies—Foreign Missions: Speech of Rev. Mr. Mackay of Calcutta, in the General Assembly of the Free Church of Scotland, p. 179. Western Africa: Yoruba Mission, p. 180. Receipts, p. 181.

Board of Publication.—Resignation, p. 182. Death of an Agent, p. 182. College Students as Colporteurs, p. 182. Colportage in Oregon, p. 182. The Best Society, p. 182. The Presbyterian Almanac, p. 182. Value of Good Books in Hospitals, p. 182. Our Books in Illinois, p. 183. Gift for a Sabbath-school, p. 183. Late Publications of the Board, p. 183. Receipts, p. 183.

Miscellaneous.—Watch, Watch, Mother! p. 169. My Own Work, p. 169. Triumph of Piety, p. 169. Effective Preaching, p. 169. Ecclesiastical Record, p. 184. Varieties, p. 184.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 11. | PHILADELPHIA, NOVEMBER, 1855. | PRICE PER YEAR, *Fifty Cents.*

From the Christian Observer.

"GO, SCATTER THE SEED."

"Go, scatter the seed,"—by the highway side,
In the open field—in the shaded nook;
Go, sow it well all waters beside—
By the ocean strand—by the pebbly brook—
For some will grow to reward thy toil,
Though cast by chance on an arid soil.

"Go, scatter the seed," tho' the winged bird
May seem to gather as fast as they fall;
Not void shall return that precious word,
Which the sower's hand would dispense to all,
For the yielding heart may receive some grain,
That may spring to life in "the latter rain."

Go, scatter it well, with a liberal hand,
On the barren rock—in the fertile glade;
Go, break the depths of the fallow land,
With the broad plough-share which truth has laid,
For the human heart, in every clime,
Has its winter gloom and its harvest time.

Go, scatter it there, in the "grand old woods,"
Where the unhewn temple of nature stands;
And there, mid the dim, wild solitudes,
Fling the golden grain with a sower's hands—
For the miner may turn from his lumps of dross,
To gather the seed ye may count but loss.

Go, scatter it there—'neath the humble spire,
Where the sons of labour are crowding in;
Where the feast but waits for the "tongues of fire,"
To waken the soul to a sense of sin—
Where the "smoking flax," and "the bruised reed,"
Will find the heat and the balm they need.

Go, scatter it there, 'mid frescoed walls,
Where fashion hath reared her costly fane;
And the free sun-light discolour'd falls,
Thro' the rich stained window's violet pane—
For many a heart 'neath a jewelled zone,
Pants for the *peace* ye can give alone.

Go, scatter it there, 'mid the haunts of sin,
Where banded together the doomed ones dwell—
While Promethean anguish rends the soul,
With vulture gnawings none may tell;
Go scatter it there—for the blessed seed
May spring on the soil of the vilest weed.

FLORENCE.

Wilderness, Ky., August, 1855.

SUSTAIN YOUR PASTOR.

1. Aid him in his labours. Do not leave him to toil alone. Be with him heart and hand in every enterprise to build up the cause of Christ. It will encourage his heart, and add vigour to all his efforts.

2. Let him know that he has your esteem and confidence. You are commanded to esteem him highly in love, for his work's sake. How much it will add to the boldness of a minister in declaring the truth, to know that his people revere his character, and love his instruction! How can he labour unembarrassed, unless assured he has a place in the affections of those for whom he labours? Let him know by your conduct that you have an affection for him; speak well of him to others, especially to those of the world, that they respect him also; it will add to his influence and give authority to his preaching.

3. Attend upon his ministry. Here is a duty you owe to him, yourself, and to others. If he is bound to preach, you are equally bound to hear. If a trifling excuse should not detain him from the house of God, it should not you. How discouraging to the minister to find his congregation careless about their attendance at the sanctuary; to see the seats of the members of his church often vacant. Be constant, then, in your attendance. Then your minister, as he sits down to prepare with careful toil for the returning Sabbath, will be cheered with the encouraging thought, that his church with a full congregation will be present to hear. Thus you will add efficiency to his efforts.

4. Pray for the blessing of God upon his labours. However talented, faithful, and beloved your minister may be, without God's blessing, all his labours will be fruitless. You should, therefore, offer earnest, persevering prayers, that the seed sown may bring forth fruit to the glory of God. How much the apostles of our Lord felt the need of the prayers of the saints. "Brethren, pray for us," was often and earnestly repeated by them. When you retire from the world to hold communion with God, forget not him who ministers to you in holy things.

5. Set home his preaching by the example of a holy life. How often the minister is discouraged, his instruction worse than lost, in consequence of the unholy lives of church members. What confidence the minister feels, as he warns the impenitent, and dwells upon the power and glory and influence of the gospel, when he realizes that he has around him, in the persons of the saints, a cloud of witnesses, whose holy lives testify to the truth he proclaims! How powerfully such preaching is enforced! How much, in this way, you may add efficiently to the efforts of your minister!

6. Lastly, aid him by freeing his hands for the work. Remember he is under a solemn charge to give himself wholly to the ministry. His business is to watch for souls and feed the flock of God. He cannot be an able minister of the New Testament without time and toil. Time to visit his people and know their wants; toil in study, prayer, and careful preparation for his work. And while he thus sows unto you spiritual things, is it a great thing if he should reap your carnal things? Does not the Bible declare the labourer is worthy of his hire—that they which preach the gospel should live of the gospel? If, then, you demand his services, if you desire his visits, and ask of him a careful preparation for the duties of the Sabbath, render him such aid as will leave him full time to devote himself to the work.—*Presbyterian Advocate.*

JEALOUSY AMONG MINISTERS.

We have read Sunny-Side and Shady-Side, and we have sometimes thought that we could write an Under-Side—that might contain revelations not brought to light in either of these volumes. Ministers have troubles enough, it is true, but these troubles do not *all* come from restless churches and meddlesome deacons. With sorrow we confess it, there is among ministers, as in every other professional class, an unworthy jealousy of the reputation and success of those who are more popular. In conversations about brethren, we sometimes mark with pain a disposition to criticise and disparage, rather than to approve and to rejoice in their success. We know sincere and good men who are yet so extremely sensitive to their own reputations, that they cannot bear to hear any body praised but themselves—as if whatever was added to another's fame was so much taken from their own. They seem unwilling to concede the talents of superior men. If a distinguished preacher is named, they throw in abatements to qualify the general praise. These criticisms may be just, but they seem to be made in an unbrotherly spirit. Not that jealousy is peculiar to one profession. On the contrary, we think ministers have far less of it than either lawyers or doctors, for they do not so often come into close contact as immediate rivals. But it is a portion of human infirmity which cleaves even to good men, and which stains the whiteness of their garments.

Is it not time to have done with this miserable feeling, and to cherish a noble and generous pride and joy in the labours of others? The world is wide enough for us all. A body of men, organized and combined for a great moral end, ought to be animated by the noblest passions and by the most generous spirit towards each other. Comrades in war, brave champions in arms, they ought to be so intent on the general victory as to forget their petty claims for promotion. In the Christian Church there is ample space for thousands of the gifted good. The more strong men we have in the pulpit the better. Our numbers are all too few for the battle we have to fight. We hail therefore every mighty man as a new champion in the Christian host, and our hearts swell with joy as we see a fresh young giant rushing into the battle. All honour to the learned and the eloquent, whose pens and tongues are wielded for the truth. Most humbly do we give thanks to God, whenever we see a man of power rising up in one of our cities. Our hope for the church revives, as we think how many such are scattered over the land; and when one by one they depart, we mourn their death, and pray that God would raise up others of equal courage to fight over the same battles for the next generation.—*N. Y. Evang.*

Think not, because you admire the gilded skies, that your hearts are necessarily drawn closer to Him who sitteth upon the throne of heaven; that because you gaze with delight on the painted petals of a flower, you love Him more who is emphatically the "Rose of Sharon" and the "Lily of the Valley." It is possible, very possible, to have a heart overflowing with sensibility and joy when contemplating the gifts of God, without feeling one particle of love to God, and to his Son, our Saviour, Jesus Christ.

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Associate Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms*, 265 *Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House*, 23 *Centre street, New York.*

STATE OF THE TREASURY.

From the last monthly statement received from the Executive Committee at Louisville, it appears that their treasury is nearly exhausted (the balance in hand on the 1st of October, being only fifty-four dollars and ninety-one cents,) and the committee have advised us that they will be under the necessity of drawing largely upon the Treasury at Philadelphia to meet their accruing liabilities.

The amount in the Treasury at Philadelphia has been greatly reduced since the beginning of the present fiscal year, (the balance having been diminished more than one-half,) so that unless contributions are speedily and liberally remitted, the Board will soon be unable to meet their liabilities. To the friends of the cause, this simple statement, we presume, will be sufficient to induce them to furnish, promptly and adequately, the aid which is obviously indispensable.

FISCAL YEAR ENDS ON THE 1st OF MARCH.

We desire thus early to remind the churches, that the fiscal year of the Board of Domestic Missions will terminate on the first day of March. The reason for this change may be found on page forty-one of the last Annual Report of the Board. All who wish to have their contributions included in the account of this year, will please forward them in season. As the cash account will be closed on the first of March, no remittance received at the office after that date can be included in the report for this fiscal year.

We would also respectfully call the attention of the Presbyterial Treasurers to this matter, and request them to forward their accounts as promptly as possible.

SOUTHERN AID SOCIETY.

The Southern Aid Society have recently sent to the Board of Missions of the Presbyterian Church in the United States of America, and have also published in the newspapers, *a reply* to the resolutions of the Board assigning their reasons for declining to receive the proffered donation, by the Southern Aid Society, of a thousand dollars, for distribution among Old-school Presbyterian Churches in the South. In their reply, their original letter conveying the offer, is said to have been a *private* note of inquiry, and the Board are apparently complained of for having given *publicity* to the correspondence. They endeavour, moreover, to show that there *is* a great *necessity* for their specific organization, and that it does not occasion a waste of missionary funds. They deny that there is any essential difference between their voluntary Association and an ecclesiastical Board, and express surprise that the Board of Missions should not comprehend and appreciate the constitution and objects of their Society.

The communication of the Southern Aid Society (of which the foregoing is a brief synopsis) having been laid before the Board of Missions, at their monthly meeting held on Monday, the 8th inst., it was referred to the Corresponding Secretary, for the purpose of answering it. The answer is subjoined:

Mission Rooms, Philadelphia,
October 9, 1855.

Rev. Joseph C. Stiles, D. D., General Agent of the Southern Aid Society.

Rev. and Dear Sir—Your official communication, in reply to the resolutions of the Board of Missions declining to accept the donation of a thousand dollars from the Southern Aid Society, for distribution among the Old-school Presbyterian Churches in the South, has been received; and in accordance with the instructions of the Board, I have the pleasure of forwarding to you the following answer, with the request that the same may be presented to the Society which you represent.

In the commencement of your reply, you describe your original letter as a "*private* business note," and seem to complain of our having *published* the correspondence which had passed between us. In vindication of our conduct, we make the following remarks:

Your letter was not marked private, nor did it contain any intimation that you wished it to be so considered. The letter sent by you was official, addressed to a public body, and related to a public matter; and the minute adopted by the Board of Missions was of the same public character: and therefore we judged it not only consistent with courtesy, but in conformity with our duty also, to give publicity to our official action.

Besides, the subject matter of your official letter *had been previously published*, either by the officers of your Society or its confidential friends. Prior to any action of our Board, the newspapers had announced that the Southern Aid Society had made a donation of a thousand dollars to the Old-school Presbyterian Board of Missions. It seemed to us expedient to give equal publicity to the actual truth, that the Board of Missions had *not* accepted the proffered donation, and our reasons for declining to receive it.

Moreover, it is *the habit* of Old-school Presbyterians to act openly and frankly, to let the public know candidly what they do, and why they do it; and as such is our custom, our conduct with reference to this particular matter is just what might have been expected of us, and ought not to be regarded as an intended personal offence to you.

If the publicity we have given this matter has made such an *exposé* of the constitution and objects of your Society as will greatly hinder, if not entirely prevent the collection of funds by you, from the Old-school Presbyterians, you ought not to reflect upon us, who never sought the occasion; but rather find fault with yourselves, for having so unwisely placed us in circumstances which could not but oblige us publicly to declare the truth.

In the course of your reply, you insist upon it that the Southern Aid Society *is necessary*. In one sense, my dear sir, we do not question that it is. We have no doubt that the supporters of the American Home Missionary Society, who are abolitionists, do object to the expenditure of the funds of that Society in the South; nor do we doubt that the well-known anti-slavery policy of that Association has greatly prejudiced the people of the South against the men who are commissioned and aided by it. We can readily perceive, therefore, the necessity of some other organization *for the purpose of raising funds for the support of New-school churches in the South, and the further extension of New-schoolism in that section of our country;* and we admire the frankness with which you acknowledged, in your first letter, that "most of the funds" raised by your Society "have been expended upon New-school churches." We will not deny that it may be necessary for the better accomplishment of this object, for all the New-School Presbyterian abolitionists to co-operate with the anti-slavery Home Missionary Society in promoting their denominational interests in those sections of the country where such sentiments are more or less popular; and at the same time to organize another Missionary Society for the purpose of collecting funds from the Old-school Presbyterians, which shall, for the "most" part, be expended upon New-school churches in the South.

Whether it would not have been more wise, under all the circumstances, for the New-school General Assembly to have established an ecclesiastical Board of their own, by which they could furnish aid to all their needy churches wherever located—or whether it would not have been more candid to have prefixed the title "New-School" to the present ecclesiastically vague cognomen of the Southern Aid Society, it is not, perhaps, for us to say. Sure we are, that if by doing either, New-schoolmen had suffered pecuniarily, by the non-cooperation of Old-school Presbyterians, neither that denomination, nor its present voluntary auxiliary, would, in either case, have had less of the respect and confidence of intelligent and guileless men.

But when we affirmed that the existence of the Southern Aid Society is "unnecessary," we expressly referred to *our own denomination*. Our language was, "*so far as our branch* of the Church of Christ is concerned, there is not, in our judgment, any necessity for any other organization besides our Board of Missions for the purpose of aiding *our* churches in this country. All who desire to assist *our* churches can contribute directly to the Board of Missions, established and controlled by our General Assembly."

So, with respect to the extravagance of an unnecessary multiplication of organizations and agencies; our reference was to our own denomination. As all who wish to aid our churches in the South, can do so through their own ecclesiastical Board, it is unnecessary to employ other agencies, and a waste of funds to do so, so far as such agencies involve any expense in their management.

You allege that there is no *material difference* between your voluntary Association and our ecclesiastical Board. We are not surprised at this, as it is a common opinion with Congregationalists and many New-school Presbyterians. *We* think, however, that there *is* a very great difference between a voluntary Association, such as the Southern Aid Society, and an ecclesiastical Board, which is under the control of a divinely constituted court of Jesus Christ—between a Society which may be composed of men holding various and conflicting views of truth and order, and willing to propagate Arminianism, semi-Pelagianism, &c., and a judicatory of the church, whose members solemnly vow that they believe and will maintain the doctrines of the Bible, as taught in our venerated Standards—between a voluntary Association which has no power to repress the errors and restrain the irregularities of its officers and members, and an ecclesiastical Board, which is under the absolute control of the supreme Judicatory of the Church, which court, by divine right, has power to discipline all who acknowledge its jurisdiction, for any departure from the faith and order revealed and established by God.

You express surprise that we should confess our inability to know "*fully*" the objects and aims of your Society, inasmuch as its Constitution, objects, &c. have been repeatedly published. Allow us, my dear sir, to remind you that the American Home Missionary Society, during the agitation, and prior to the disruption of our Church, also had *its* Constitution and publicly professed ends. We found, however, to our sorrow and well nigh to our ruin as a Church, that their practice was widely different from their profession. Their secret plans and purposes—their heretical affinities and tendencies—their revolutionary and schismatical measures, led to results which are too well known to you to require specification, and which have taught us a lesson which *we* cannot soon forget! Is it any wonder, that with this painful experience, we should be unwilling to enter into any entangling alliance with other voluntary Associations, which *might* be used, in process of time, for similar purposes and with the like disastrous results? We do not accuse the brethren who now manage the Southern Aid Society, with any such spirit or designs; but as such agencies, without any effectual ecclesiastical control, *may* become thus corrupt and corrupting, we deem it *unsafe*, as well as unnecessary, to form any official connection with them whatever.

You are pleased to remind us of the fact, that the Board of Missions have accepted, from time to time, donations of Bibles from the American Bible Society, for the purpose of distribution. Our answer is, that the Bibles, without note or comment, furnished by the American Bible Society, contain our Calvinistic doctrines, and Presbyterian principles of Church government and mode of worship, and nothing to the contrary: and hence we can consistently, safely, and profitably receive and distribute them. If the Constitution of the American Bible Society allowed them to publish and circulate *various and conflicting versions* of the Sacred Books—and especially if a similar voluntary Society, with a like Constitution, had actually printed and distributed erroneous and heretical versions of the Scriptures, we should certainly refuse to encourage our people to contribute to their funds, by accepting donations from them. It is because the American Bible Society *cannot*, according to their constitution, publish any other than the authorized version, and that without note or

comment, that we can safely accept and distribute the copies of the Scriptures donated to us by them. But what security have we that the *Missionaries* aided by the Southern Aid Society will preach the doctrines revealed in the Scriptures, and taught in the Standards of our Church? Is it a sufficient guarantee, that "most" of the funds raised by your Society, "have been expended upon *New-school* Churches in the South?"

While writing of the great destitutions of the South —the prejudices of the North—and the consequent necessity of some missionary organization to supply the wants of the Southern portion of our country, you appear, my dear sir, to overlook, or at least greatly to undervalue, the existence and capabilities of the Board of Missions. The Presbyterian Church has long had her Board of Domestic Missions in efficient and successful operation. *She* has no sectional prejudices—and is as ready and as able, so far as organization is concerned, to assist one portion of our country as another. *We* know, thank God, no North, no South, no East, no West. *To us* our beloved conntry, like our venerated Church, is one and indivisible! Old-school Presbyterians, therefore, need no other missionary organization for the purpose of assisting *their* existing congregations, or establishing new ones in any part of the land—and they have great reason to be thankful that neither their prejudices nor their denominational interests, require any other agency than the one they have—an agency which God has signally blessed throughout our whole country, and which we humbly trust he will continue to preserve in its purity and efficiency, and render still more a blessing to our entire land.

Notwithstanding our refusal to accept your proffered donation, we again "heartily bid God speed to all who are endeavouring to extend the Kingdom of Christ." We assure you that we are sincere and earnest in our prayers, and can see no inconsistency between our official action upon your propositions, and our supplication for God's blessing upon all his people in their various efforts to do good. We have no disposition to find fault with your Society for collecting funds from New-school Presbyterians, for the purpose of sustaining churches of that denomination in the South; but we do object, as a Board and as members of the Presbyterian Church, to forming any alliance with your Association, by which you might feel authorized and encouraged by us, to collect funds from Old-school Presbyterians, for the purpose of propagating New-schoolism. So long as your Society avoids all interference with our Church and its denominational interests, and we have reason to hope that, on the whole, you are doing good in your legitimate and proper sphere, we shall continue heartily to bid you God speed. But we have our own settled ecclesiastical polity; and prefer, with God's help, to manage our own affairs in our own way, and by our own responsible agencies.

Believing that the foregoing answer *ought* to be satisfactory to you and the Association you represent, I will now close the correspondence on this subject, by wishing you, personally, every needed blessing from our Heavenly Father.

I remain, Rev. and dear Sir, respectfully yours,

G. W. Musgrave,

Cor. Secretary of the Board of Missions of the Presbyterian Church in the United States of America.

VISIT OF THE REV. R. HAPPERSETT, ASSOCIATE SECRETARY OF THE BOARD OF MISSIONS, TO MINNESOTA TERRITORY AND A PORTION OF WISCONSIN.

(Continued from page 171.)

Immediately above the Falls of St. Anthony we crossed the Mississippi on a good, substantial wire-bridge. We found the man who had charge of it familiar with all the localities around, and as ready, as he was able, to give us the information we desired. Here, too, all was life and energy, and every evidence of its becoming, at no distant day, a large and flourishing town. Some six miles below—after passing over a beautiful prairie—we reached the *Minne-ha-ha* Falls. The name is characteristically expressive, and the little cataract extremely beautiful. We were charmed with the wildness and variety of the scenery. The stream itself is considerable, and falls some eighty feet perpendicular, in a narrow ravine. The rock over which it shoots is semi-circular, and projects out far enough to enable a person to walk without any inconvenience under the stream. Here we had the roar, the spray, and the rainbow—a miniature Niagara, amid an immense range of wild natural scenery. We left with reluctance this very pleasant place, to make a passing call at Fort Snelling, on our way back to St. Paul. The fort is situate at the confluence of the Minnesota and Mississippi Rivers, on the west side of the Mississippi. The buildings for the garrison, which are substantial, are on a high bluff, probably *two hundred* feet above the water level of the rivers. We found nothing worthy of note either in or around the fort. After visiting a cave on the west bank of the Mississippi, we returned to St. Paul.

As so much had been said and written about the valley of the Minnesota—of the immense extent and fertility of the land obtained from the Sioux Indians, by the treaty of Traverse des Sioux in 1851—we determined to explore at least a portion of it. And although our visit to this vast country was comparatively limited, yet it was extensive enough to convince us of its resources and great prospective importance. The tract ceded embraces not less than *twenty millions* of acres, and is probably unequalled in agricultural value by any public lands now held by the government. The provisions of the treaty by which it was ceded, are not only wise, but honourable, and liberal on the part of our government, and eminently calculated to promote the best interests of the Indians. We expected to see a beautiful country, and our expectations were fully realized. We found a succession of rural landscapes of pleasing and varied beauty. The scenery all along the river is not bold and craggy like that of the Mississippi, but smooth and picturesque. Here are the wide spreading prairies with sloping banks down to the water's edge. There again are extensive meadows covered with rich grass, and immediately beyond the ground rises up in smooth and graceful bluffs. Here and there oak groves, resembling cultivated orchards, with a back ground of apparently dense timber, add greatly to the beauty of the picture. There is nothing monotonous in the whole diorama. Every place had its charms, and seemed to await with impatience the adorning hand of civilization. They need not wait long. Already these lands are being settled, and small towns are springing up all over the country. It is but a little more than a year since, that the Indians were removed to their new homes, and even now these lands are not actually in market. Still the tide of immigration there is truly astonishing. One year ago, in all Scott county there was not a white settlement, save here and there a trading post or two. Now there are near 2500 of a white population. Nor is this county at all remarkable in this respect. We here insert the astonishing result of the recent census in those counties lying west of the Mississippi, and to which we have now particular reference.

Winona	County	returns	a population of	2442
Goodhue	"	"	"	2112
Dakota	"	"	"	3099
Wabashaw	"	"	"	963
Rice	"	"	"	1393
Carver	"	"	"	1121
Fillmore	"	"	"	2600
Houston	"	"	"	2400
Olmstead	"	"	"	2500
Scott	"	"	"	2442

Let it be borne in mind that all this is the result of but a year or two. Five years ago the population of the whole Territory was only about six thousand. Now it is fifty-six thousand. And all this when scarcely any of the resources of the country were known. What may we not expect during the next five years?

We were therefore not surprised to find many flourishing towns springing up all along the Minnesota river. Shockapee, Henderson, Le Seur, St. Peters, Mankato, Traverse des Sioux, and others, are all places of promise, and inviting fields for missionary work. No minister of the gospel here need fear of building on another's foundation. The field is not only entirely new, but open, and it is desirable that no time should be lost in spreading over it the blessed influences of the gospel.

At Shockapee we found quite a number of the Sioux Indians of both sexes. They love their old home, and still linger around the graves of their ancestors. Should they continue there for awhile, it will be only to pass away entirely before the white population, and add another leaf to the mournful history of this strange race. Why they were there on that particularevening, we know not, unless it was to hear the result of the trial of a man who was charged with selling them ardent spirits. The Court assembled in a little hall, and from its *dignity* and *proceedings* afforded us amusement enough to make us forget for the time the fatigue of a hard day's travel. The next day we returned again to St. Paul, and on the day following, in company with the Rev. Mr. Riheldaffer, visited White Bear lake, some distance northwest, where we found a settlement entirely destitute of any public means of grace, but increasing rapidly, and promising quite a fruitful field to a faithful minister.

The time had now come when we were to direct our attention to an important field in western Wisconsin, and to part with our friends in Minnesota, who had shown so much kindness, and studied to make our visit profitable as well as pleasant. A few hours sail, on a fine boat, down the Mississippi, brought us to Prescott. The town is located on the east bank of the river, immediately opposite Point Douglass, and just at the confluence of the St. Croix and Mississippi rivers. The land all around is proverbial for its fertility. About a year ago a colony of Presbyterians from Ohio, consisting of some twenty families, located here. They brought with them their former pastor, Rev. J. A. Stirratt, a man eminently fitted for this new and promising enterprise, and devoted to his work. No sooner had they purchased their lands than they selected a place in a beautiful grove for their church. Every thing around is wild; the broad prairie is still unbroken. Here and there a little hut indicates the new home of one of the colonists. Still, the Church has its place, and the first place not only in that grove, but in the hearts of these pious people. Although they have no house whatever in which to worship, yet an appointment was made, when we were there, for all to meet on the second Sabbath after, in the open air, to worship publicly Almighty God. Peace and prosperity will doubtless be theirs. For some months this excellent brother has been preaching at Kennickinnic, twelve miles east of Prescott, where they pressed him to remain, and where the colonists had for the time worshipped. But the time had come to gather around their own standard in their own grove. We shall not soon forget the Sabbath we spent with them at Kinnickinnic. For ten and twelve miles around they come up in their common road wagons to worship, and then spend nearly the whole day. It was good to be there. They gave evidence that they valued the preached word, even when proclaimed in an humble school house. We could not but rejoice that a country like this, so full of promise, should be first settled by such a people; and as we rode around from place to place with Brother Stirratt we could see the happy influence already exerted on the whole community. Here every kindness was shown, and every facility afforded to attain the object of our visit.

But our space will allow of no more extended traces of travel, and of but a few words in closing these hasty sketches. Where can we find a more promising field than the one under consideration? Here are all the elements of prosperity. The health—for no spot on earth is freer from all causes of disease than Minnesota—the climate, so pleasant and invigorating—the soil, so well adapted to all cereal grains—the abundance and cheapness of the lands—the facilities for manufacturing purposes—the immense lumber business, and the means for reaching good markets, together with the liberal provisions for educational purposes, all conspire to give a bright future to this important portion of the great West. A little while, and hundreds of thousands of immortal souls will be there. And shall our Church stand still and put forth no corresponding effort to meet the present demands, and provide for the future? By no means. The time for vigorous, energetic action, is at hand. One active minister of the gospel, with God's blessing there now, will accomplish more than ten a few years hence. There now are to be laid, broad and deep, the foundations of the glorious institutions of the gospel. The whole field is white for the harvest. Shall we not gather it? Let the living preacher go forth, in God's name, to every town and rising community, and then shall we soon see the "wilderness and solitary place made glad, and the desert rejoice and blossom as the rose."

CHURCH EXTENSION.

Since the publication of our last number, the Committee of Church Extension, located at St. Louis, have authorized and requested the Treasurer of the Board of Missions (Samuel D. Powel, Esq.,) to receive contributions for them. Those, therefore, who may find it convenient to send their contributions for Church Extension to the office of the Board of Missions at Philadelphia, can do so, and Mr. Powel will remit them monthly, to the Treasurer of the Church Extension Committee at St. Louis.

We embrace the occasion to renew the expression of our earnest desire, that the important cause of church erection may receive the liberal support of all our churches.

For the Home and Foreign Record.

OUR WESTERN CHURCHES.

It may be interesting to you and the friends of the Board whose interests are committed to your care, to learn something of the material which compose our Western churches.

There is a small Presbyterian Church at Marengo, Illinois, organized only a few years ago. One member of this young church was a member of Dr. Chalmers's church, and a member of his family. Another one had been a member of Dr. Cummings's church in London. Another member of this church had been a member of the church to which the devoted McCheyne ministered—trained by the care of that godly man. And yet another had sat under the ministry of McCheyne's biographer, Bonar, and had been a member of his church.

I need not stop to speak of the other members of this church. Some had been members of Congregational, Episcopal, and Baptist churches, if I mistake not. Others were gathered from different parts of the United States. One was at the laying of the foundation of the first Presbyterian church of St. Louis, and his memory is filled with precious historical facts in relation to the founding of Presbyterianism in that city.

In the West, Christians are more disposed to attend upon the ministry of an able man, than to be particularly sectarian; hence it is very important to send able men to the West. While Christians love the truth, they want that truth presented in a clear, forcible manner, and by one in whose integrity and piety they have confidence.

Another feature of the Western character, is, that Christians are anxious for the means of grace, and in new districts, will unite together in church fellowship, under a good preacher, though hitherto belonging to different denominations. J. J. H.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of September, 1855.

SYNOD OF ALBANY.

Pby of Londonderry.—Antrim ch	$30 00

SYNOD OF BUFFALO.

Pby of Buffalo City.—Tabernacle ch, Buffalo,	10 00
Pby of Rochester City.—Scottsville ch, to con Freeman Edson, M. D., an hon mem	50 00

SYNOD OF NEW YORK.

Pby of Hudson.—Coshocton ch	5 80
Pby of Bedford.—Croton Falls ch	7 50
Pby of Long Island.—East Hampton ch 60; Jamaica ch addl, 13 95	73 95
Pby of New York.—Jersey City 1st ch 338 35, of which 50 from the Sab sch; Eighty-fourth st ch, N. Y. in part 80	418 35

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—Princeton 2d ch 25 84; Squan Village ch 3 25	29 09
Pby of Susquehanna.—Monroeton ch 10 89; Wysox ch 10; Wyalusing ch 7 28; Warren ch 2 55; Silver Lake ch 2; Rome ch 13; Herrick ch 6 50	52 22

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Cohocksink ch 57 15; Westminster ch 13 11	70 26
Pby of Philadelphia 2d.—Frankford ch	37 00
Pby of New Castle.—New London ch from J.	5 00
Pby of Huntingdon.—Huntingdon ch 110; Bellefonte ch 90	200 00

SYNOD OF BALTIMORE.

Pby of Baltimore.—Bethel ch	23 25
Pby of Carlisle.—Buffalo ch, to con John M Kee an hon mem 50; Bloomfield ch 20; Green Hill ch 26; Wells' Valley ch 10	106 00
Pby of Winchester.—First ch, Alexandria, 70, of which 10 from "A Friend" through Rev Dr Leyburn; Lewensville ch 23; Patterson's Creek ch 6; Berryville ch 5; Washington ch 7 50	111 50

SYNOD OF OHIO.

Pby of Marion.—Bucyrus ch 8 75; Marseilles ch 4	12 75

SYNOD OF CINCINNATI.

Pby of Maumee.—Hicksville ch	4 00

SYNOD OF INDIANA.

Pby of Indianapolis.—Knightstown ch	10 00

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—West Union ch Sab sch	1 00
Pby of Lake.—Valparaiso ch 32 65; Laporte ch, from A P Andrew, in part to con Mrs Elizabeth Andrew 40	72 65

SYNOD OF WISCONSIN.

Pby of Winnebago.—Depere ch	7 88

SYNOD OF IOWA.

Pby of Minnesota.—St Paul ch, Minnesota,	43 00

SYNOD OF VIRGINIA.

Pby of Lexington.—Waynesboro' ch, from Daniel Fishburn and family 20, Mrs Hugh McClure 2 50	22 50

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Bethesda ch	22 50

SYNOD OF GEORGIA.

Pby of Florida.—Bainbridge ch, Ga., to con Rev S J Milliken an hon mem	50 00

SYNOD OF MISSISSIPPI.

Pby of Mississippi.—Red Lick ch	6 39
	$1482 59

MISCELLANEOUS.

"A Friend," Chattanooga, Tenn. 50; Two Friends, a balance to con Mrs Margaret Finney an hon mem 11	61 00

LEGACY.

Estate of Hans Wilson, dec'd, of Steubenville, Ohio, Specific Legacy 1000, less exchange 10	990 00
Total,	$2533 59

S. D. POWEL, *Treasurer.*

Note.—The sum of $9, published in the August *Record* among June Receipts, as from *Louisiana Presbytery* for Domestic Missions, was intended for, and has since been paid over to the Church Extension Fund.

CLOTHING.

1 box from the ladies of Cedar Grove ch, Pa., valued at	$59 80
1 box from the ladies of Great Valley ch, Pa., valued at	53 00
1 box from the ladies of Astoria ch, N. Y., valued at	100 00
1 box from the ladies of Chester ch, N. J., valued at	78 80
1 barrel from the ladies' Benevolent Society of Cambridge ch, N. Y., valued at	107 48
1 box from the ladies' Sewing Society of Sunbury, Pa., for the Missionary whose effects were destroyed by fire,	60 00
1 bundle from the "Sab sch at Ellesdie," for the same, value not given.	
1 small box from the Sewing Society of Pine Grove Mills ch, Pa., valued at	15 00

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of September, 1855.

SYNOD OF ALLEGHENY.

Pby of Beaver.—Beaver Falls ch 12 00; Clarksville ch 25 60; Newport ch 5 92; Unity ch 8 85	52 37
Pby of Allegheny City.—Bridgewater ch	39 50
Pby of Allegheny.—Mt Nebo ch	4 00
Pby of Erie.—Mercer ch, bal to con Rev R F Sample hon mem 30 00; Harmonsburgh ch 5 00	35 00

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Indiana ch to con Rev A McElwain hon mem 56 72; New Alexandria ch 23 25; Livermore ch 6 00; Unity ch 51 00	136 97
Pby of Clarion.—Licking ch Missionary Society	8 00
Pby of Ohio.—Centre ch	24 25

SYNOD OF WHEELING.

Pby of Washington.—Washington ch 89 00; Fairview ch 25 00; Upper Buffalo ch 85 00; Cross Creek ch 107 20	306 20
Pby of New Lisbon.—Bethel ch 22 63; Canfield ch 24 45, Rehoboth ch 15 55, less counterfeit note Bank of Pittsburgh 5 00=35, in part to con R W G March hon mem	57 63
Pby of St. Clairsville.—Cadiz ch in part 47 10; Crab Apple ch to con Rev W R Vincent hon mem 53 67; St. Clairsville ch 32 00	132 77

SYNOD OF OHIO.

Pby of Wooster.—Sugar Creek ch addl to con Wm Forbes hon mem	4 00
	800 69

MISCELLANEOUS.

George Albree, Esq. Pittsburgh	10 00
Total,	$810 69

J. D. WILLIAMS, *Treasurer.*

CLOTHING.

Ladies of Indiana ch a box valued at	59 84

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of September, 1855.

SYNOD OF INDIANA.

Pby of Madison.—New Washington ch	7 50
Pby of White Water.—Brookville ch	15 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Middleport ch	3 00
Pby of Schuyler.—Galesburg ch mo con coll	6 60
Pby of Rock River.—Princeton ch	26 00

SYNOD OF IOWA.

Pby of Cedar.—Davenport ch in part 35; Andrew ch 3 78	38 78

SYNOD OF MISSOURI.

Pby of Palmyra.—Louisiana ch	4 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Mrs Ann Stephens 2d ch Louisville 20; Elizabethtown ch 16	36 00
Pby of West Lexington.—Frankfort ch ann coll 125 74; Bethel ch 14 25; Winchester ch 12 25	152 24
Pby of Transylvania.—Bethel ch	5 00
Pby of Muhlenberg.—Hopkinsville ch	5 00
Pby of Ebenezer.—Presbyterial coll (Spring meeting)	15 00

SYNOD OF MISSISSIPPI.

Pby of East Mississippi.—Mrs Jack, Philadelphia	5 00
	$319 12

MISCELLANEOUS.

North Milwaukie ch in part	25 00

LEGACY.

Part of Legacy of Thos Wallace dec'd., Mayslick, Ky.	200 00
Total,	$544 12

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. VAN RENSSELAER, D. D., *Corresponding Secretary.*
WM. CHESTER, D. D., *Asso. Sec'y. and General Agent.*
JAMES WOOD, D. D., *Associate Corresponding Secretary.*
WILLIAM MAIN, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to WILLIAM MAIN, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

CHOICE OF A PROFESSION.

"I should like to become a preacher if my father will let me," said a youth who had been attending an academy at ——— some ten or twelve months. He was asked by a gentleman present, "Will not your father let you?" His reply was, "I have not asked him, but I fear he will not, because I have heard him say that preaching is a poor business."

Preaching a poor business! thought I; poor in what sense? True, ministers are generally poor; but does this make their business poor? If the sole object of business is to accumulate property, the gospel ministry offers small inducements. But business ought to have higher ends than this. The acquisition of wealth is not the chief purpose of human life. That is a good business which has in view the good of society, and which is successfully prosecuted to the accomplishment of this object. The Apostle Paul says of himself, "As poor, yet making many rich; as having nothing, yet possessing all things." Christ has promised his ministers bodily sustenance, but their real *treasures* consist in the possession of spiritual blessings; and their official work is to enrich others in the same manner. Is this a poor business? The lame man to whom Peter said, "Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk," felt no doubt that the Apostle was engaged in a good business. And his "walking and leaping and praising God" in the temple were no stronger evidences of the value of the Apostle's ministry than are often seen now, of the value of a preached gospel, in the expressions of grateful praise to God from his people for sending to their neighbourhood one of his ministering servants to dispense to them the bread of life, and to gather into the gospel banquet their friends and neighbours who were perishing in their sins.

Again, that is not a poor business which, when carried out faithfully, secures a rich reward in heaven; and this is promised to the devoted and successful minister. "They that turn many to righteousness shall shine as stars forever and ever." It will prove to have been a good business, if after having "gone forth weeping, bearing precious seed, we shall at the evening of life come again with joy, bringing our sheaves with us." And such is the divine promise to the diligent and faithful labourers in the Lord's harvest. Let those therefore who are disposed to pronounce the work of the gospel ministry a poor business, contemplate its glorious results in a future world. And let them beware moreover lest the spirit which leads them to object to the ministerial office on *this ground*, should exclude them from a participation in the rewards of heaven. To seek earthly treasures without becoming rich towards God is pronounced by Christ as consummate folly. If parents in giving advice to their children concerning the future, and if children in forming their own plans for life, would have a proper regard for eternity as well as for time, the office of the gospel ministry would be less repugnant to their feelings. Archdeacon Hare relates the following incident, which we commend to the attention of those who object to this office on the ground that it is a poor business.

"A story is told," says he, "of a very good and pious man, whom the Church of Rome has enrolled among her saints on account of his great holiness. He was living at one of the Italian Universities, when a young man, whom he had known as a boy, ran up to him, with a face full of delight, and told him what he had been long wishing, above all things in the world, was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the law school in this University on account of its great fame, and meant to spare no pains or labour in getting through his studies as quickly and as well as possible. In this way he ran on a long time; and when at last he came to a stop, the holy man who had been listening to him with great patience and kindness said—'Well! and when you have got through your course of studies, what do you mean to do *then?*'"

"Then I shall take my Doctor's degree," answered the young man.

"*And then?*" asked St. Filippo Neri again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, and shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"*And then?*" repeated the holy man.

"And then," replied the youth—"why then, there can't be a question I shall be promoted to some high office or other; besides, I shall make money, and grow rich."

"*And then?*" repeated St. Filippo.

"And then," pursued the young lawyer—"then I shall live comfortably and honourably, in wealth and dignity, and shall be able to look forward quietly to a happy old age."

"*And then?*" asked the holy man.

"And then," said the youth—"and then—and then—I shall die."

Here St. Filippo again lifted up his voice, and again said—"*And then?*" Whereupon the young man made no answer, but cast down his head and went away. This last, And then? had pierced like a flash of lightning into his soul, and he could not get quit of it. Soon after he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.

ENCOURAGING FACTS.

The following interesting facts have been communicated by the Rev. H. Maltby, of Oxford, Ohio. "During the time of interest in our church last winter twenty-one were added to the church on examination, of whom seven were young men. Of these seven, six have now the ministry in view, and the *seventh* has just entered college, I trust, for the same object. And of four young men who joined at that time on certificates, three at least are now ardently looking forward to this work. The case of the seven is rather extraordinary, and affords matter of encouragement."

PREACHING BY UNLICENSED STUDENTS.

The following was put on record by the Presbytery of West Lexington, at their late meeting:

"Whereas, it has come to the knowledge of this Presbytery that a candidate for the ministry under our care, now at the Seminary at Danville, has been *publicly preaching the Word*, therefore, *Resolved*, That in the judgment of this body this course is disorderly, and cannot be countenanced."

"CANDIDATES" FOR THE MINISTRY.

There are no less than *six thousand* men in Protestant Germany, who, having finished their theological studies, and undergone the examination required by the rules of the University, have obtained the title of "candidates" for the ministry, but have no regular pastoral duties. They are doing nothing in their profession, and though the moral vineyard is perishing for lack of cultivation, they are "standing all the day idle." This is a shame to a Protestant ministry.—*Exchange paper.*

HINTS TO CANDIDATES.

"Present Christ in every sermon," is part of his directions to preachers, whose success gave value, almost authority, to his opinions. Those to whom he is precious will never weary of the theme. Things both new and old are there, which experience and Scripture knowledge bring forth. And by presenting Christ something more is meant than teaching his precepts. The presentation is more *personal*, dwelling on his love, his power, his fellowship, his glory.

Walking away from church, on a beautiful Sabbath in company with a friend, the subject of conversation was the sermon just listened to: how profound, how searching, and how scriptural, too. "Yes," he said, "but did you notice one thing? it lacked Jesus' name. The blessed Saviour was not mentioned once." And so it was.

A minister of the gospel, some time since, on going into his pulpit, found a slip of paper on which were written the following words, from St. John xxi. 21—"Sir, we would see Jesus." The hint brought a consciousness to his fault, which was acknowledged the next Sabbath by an evangelical sermon from another passage: "Then were the disciples glad when they saw the Lord."

Dr. South gave some good directions of his own on preaching Christ:

1. He is the *text;* and all preaching beside Christ, is beside the text: therefore keep to your text.
2. Christ is the very *foundation and subject matter* of preaching; and preaching without Christ is building castles in the air.
2. Christ is the *life and soul* of preaching; and all preaching without him, is like a body without life and spirit.
4. Christ is the great *end* of preaching; preaching is to manifest his glory; and when Christ is not preached, the great end is lost.

PROF. DAVIES' RULES FOR STUDY.—The other evening, Prof. Davies, the eminent mathematician, in conversation with a young friend of his upon the importance of system in studying, as well as in everything else, took a piece of paper and wrote off for him the following important rules:

1. Learn one thing at a time.
2. *Learn that thing well.*
3. Learn its connections, as far as pssible, with all other things.
4. *Believe* that to know everything of something, is better than to know something of everything.

TRUE ESTIMATE OF PREACHING.—Preaching is good or otherwise, not as estimated by mere classical, rhetorical, or logical standards, but according to its adaptedness to a desirable impression, and to the ultimate end of preaching. In preaching, he is the most truly eloquent who speaks most effectively to the purpose which the preacher should have in view. And one of the highest attainments of pulpit eloquence consists in bringing the lofty grandeur and power of gospel themes down to the reach of the humblest minds. Bellamy appears to have been one of the most eloquent preachers in this country. And the highest compliment ever paid to him, may be found in the following anecdote, which is not new, but which may be found in the memoir attached to the recent edition of his works.

The anecdote is related of Backus, the successor of Bellamy, that soon after his settlement in Bethlehem, as he was one day riding out, he met an old negro, eminent for his piety, who had long attended on Bellamy's ministry; and as they were going in the same direction, fell into conversation with him.

Perceiving very soon that he was not recognized, he asked, as a matter of curiosity—"Well, how do you like your new minister here?" "Very much," was the reply, "but he does not preach as well as massa Bellamy. Massa Bellamy, *he make God so great*—so GREAT!" "A most discriminating estimate," said a minister who had often listened to Bellamy; "for of all preachers I ever heard, Dr. B.

was the most successful in making God great, *great in his character and great in his government.*"

How long might one live with some persons who are looked upon as very good Christians, and not know whether they had any souls or not!

That religion (if so it must be called) which a man keeps to himself, or which is confined to acts of kindness towards the body, will never cause the least offence; but in proportion as any person is active in furthering the salvation of others, he is sure of making himself obnoxious in the eyes of the world.

Ministers are stars, and Christ knows best in what part of the firmament of the Church to fix them.

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

DAVIDSON COLLEGE, NORTH CAROLINA.

This Institution has been in existence, as per charter, fifteen years. Its Trustees are nominated by the Presbyteries of "Concord, Bethel, Morgantown, and such other Presbytery or Presbyteries" as may become associated with them.

The catalogue for 1855, gives the College Classes: Seniors 12; Juniors 18; Sophomores 19; Freshmen 25; Irregulars 7—total 81.

The Faculty consists of—

1. Rev. Drury Lacy, D. D., President and Chaplain, and Professor of Moral Philosophy, Sacred Literature, and Evidences of Christianity.

2. Rev. E. F. Rockwell, Professor of Latin Language and Literature, and Modern History.

3. Maj. D. H. Hill, Professor of Mathematics and Civil Engineering.

4. John A. Leland, A. M., Professor of Natural Philosophy and Astronomy.

5. C. D. Fishburne, A. M., Professor of Greek Language and Literature, and Ancient History.

6. Rev. A. Gilchrist, (Troy) Professor of Intellectual Philosophy, Logic, Belles Lettres, and Elocution.

7. ——— ———, (Chambers) Professor of Chemistry, Mineralogy, and Geology.

The recent very large bequest of Mr. Maxwell Chambers, has enabled the Trustees to add the two Professorships last named, to increase the salaries of the President and Professors, and to enter upon other improvements which will render Davidson College a place highly desirable for young men, in which to advance their education.

CENTRE COLLEGE.

The 31st Annual Circular of this Institution has just made its appearance. Its Faculty and Teachers are as follows:

Rev. John C. Young, D. D., President, and Professor of Moral and Mental Philosophy, Evidences of Christianity, &c.

Ormond Beatty, A. M., Professor of Natural Philosophy, Chemistry, and Geology.

Rev. Alfred Ryors, D. D., Professor of Mathematics.

Rev. James Matthews, A. M., Professor of Belles Lettres and Political Economy.

Rev. Jacob Cooper, Ph. D., Professor of Ancient Languages.

J. L. McKee, A. B., Principal of the Grammar School.

S. McKee, A. B., Assistant in the Grammar School.

The students in attendance during the past year number 250, viz:

Seniors,	27
Juniors,	35
Sophomores,	72
Freshmen,	18
Irregulars,	21
Preparatory,	47

We gather the following facts in regard to the history of the College:

It was chartered by the Legislature of Kentucky, in 1819. Jeremiah Chamberlain, D. D., the first President, went into office in 1823. In 1824 the Board of Trustees, according to an arrangement with the Presbyterian Synod of Kentucky, procured an act of the Legislature modifying its charter, so as to secure to the Synod, on its payment of $20,000 to the funds of the Institution, the right of appointing the Board of Trustees. This condition having, in 1830, been completely fulfilled on the part of the Synod, all the members of the Board have, since that period, been appointed by the Synod, as their terms of office have from time to time expired. One-third of the Board are appointed each year.

Dr. Chamberlain resigned his office in 1826, and the Rev. Gideon Blackburn, D. D., succeeded him in 1827, the office having, in the meantime, been temporarily filled by the Rev. David C. Proctor. On the resignation of Dr. Blackburne, in 1830, John C. Young, D. D., present President, was elected.

The graduates amount to four hundred and fifty-two. Upwards of sixteen hundred have been connected with the Institution, nearly all of whom have received all their higher education from its instructions.

The original amount paid by the Synod to obtain the right of appointing the Board, was entirely consumed in the building, apparatus, library, and current expenses, and in 1830 the College was entirely destitute of means. Since that period, funds have been contributed by the liberality of various individuals, which, as invested by the Board in stocks of various kinds, and notes, form an endowment equivalent to about eighty-five thousand dollars. The funds are increasing from legacies, donations, and scholarships—and there is every prospect that the amount of one hundred thousand dollars, contemplated by the Synod as the endowment of the Professorships, will soon, through the exertions of their agents, be secured.

There are three Literary Societies connected with the College. They occupy halls, large, commodious, and fitted up with taste and elegance. The societies hold public exercises on the 22d of February, and on the Tuesday preceding Commencement each year. Each of them possesses a well-selected library of about 1,700 volumes. The College Library contains about 2,000 volumes, among which are a number of rare and valuable works.

The Annual Commencement is on the third Thursday in September. The winter session will open on the first Monday in November, and close on the last Thursday in April. The summer session opens on the first Monday in June, and closes with the Commencement Examinations at the close of each session.

The students are all required to attend, on Sabbath day, on the preaching of the President, unless their parents expressly desire that they shall attend one of the other churches of the village.

ARANAMA COLLEGE.

The Presbytery of Western Texas have a College chartered and located at Goliad. A minister writing from that region to a friend in Tennessee, says of that place:

"It is the head of navigation. The rapids there will always preclude navigation higher, unless a canal should be cut around the Rapids, which are nearly a mile long, and falls over large rocks, from one to five feet high. Besides, this section is in the heart of *superior* lands even for Texas. We have located our College there, and have about forty thousand acres donated for its endowment. If we succeed, it will be one of the richest institutions, if not the richest endowed institution, in the State. If you should come out, I would advise you to go there. For there are already erected large stone buildings and handsome; one a Female College, and the other our College, under the care of our Presbytery. We have three Professors, and on account of these institutions no town in Texas is improving more rapidly. Superior white limestone for building is abundant and accessible, and most of the houses are erected of this material. Lands around can be bought cheaply now; but a few years more, and they will, I think, be a fortune to their possessors."

He offers the following as inducements to Presbyterians to locate in that region:

"First, we have one of the finest climates in the world, airy in the Fall, mild in the Winter, *cooler* in the Summer than even the mountain regions of Virginia, and a luxuriant vegetation the year round. You think that it savours of exaggeration to say that a southern latitude like this has cooler weather in the summer than you have in Virginia, but our ever-refreshing sea breezes make it so: our Summer nights, too, are longer, and heavy dews, by evaporation, cool the atmosphere. Then we have as fine a soil, and perhaps more connectedly extended than any in our entire confederacy. I have been through Ohio, Indiana, Illinois, Missouri, Kentucky, Tennessee, Alabama, and Arkansas, as well as Virginia, and if there be better lands, or as extensive as those around me, I never saw them, and yet I have seen what were said to be the best of the land in those States. Just think of a country bordering on the Gulf Coast, nearly two hundred miles long, and extending towards the mountains, more than one hundred and fifty miles besides, the soil in many places for *scores* of miles as black as your boot, and varying from three feet to eighteen inches deep, and carpeted ten months of the year with the richest verdure, and even during the months of January and February, with grass enough not killed by the frost to sustain thousands upon thousands of cattle, for which their owners on this account never provide a nubbin of grain, or a blade of hay.

"Again, lands are low, yet steadily rising in value. At this very time, when all things else seem to depreciate in consequence of the momentary derangement of the country, yet very few settlers will part with their lands. The best lands with improvements now sell for five to fifteen dollars; unimproved, from three to ten dollars; and they are such lands as will not wear out in forty years incessant culture of corn or cotton. Other lands, not bordering on the river, sell from one to five dollars, unimproved. I am persuaded that the first mentioned lands, in five or ten years will be worth fifty dollars per acre. They consist of low grounds free from overflow, with steam navigation to your door, and back of them exceedingly rich prairie, carpeted with grass knee high and as green as a wheat field. The low grounds on the river vary from one to six miles wide, and heavily timbered. There are springs more or less all over the country, which never fail; and hence our rivers have about as much water in them in summer as in winter; hence, too, to certain points, the navigation in such streams is uninterrupted. Still, we find it best to use cistern water, as more healthy, indeed the healthiest water in the world, and can be made convenient to every dwelling.

"You would be mistaken if you should deem us a very *backwoods* people. We have access weekly to New Orleans, New York, Philadelphia, Baltimore, &c., and sell our cotton, beeves, and wool at good prices. Sugar has at *present* such a demand at home, that but little is sent abroad.

"Our society in many places is very good, in others rough, civil, and peaceable. We are a *prairie* people mostly, and hence can hardly be said to be *backwoods* in any sense."

HARVARD COLLEGE.

Of seventy-two members of the class of eighty-one graduates of Harvard College, the present year, it is ascertained that there are thirty who belong to Unitarian churches, or whose sympathies are with them; that of the Episcopalians, there are fifteen; Orthodox Congregationalists, seven; Baptists, six; Swedenborgians, four; Christians, two; Friends, Universalists, Presbyterians, Lutherans, Reformed Presbyterians, and Scotch Presbyterians, four each; and there are two whose preferences are for Theodore Parker.

THE WORK OF TEACHER.

At a recent meeting of the Alumni of Brown University, Providence, R. I., a number of addresses were delivered, and Dr. Wayland made the following remarks on the occasion.

Dr. Wayland said "his heart was liquid and he could pour it out like water." As, however, every body demanded something from his lips, he proceeded to give the *secret* of that success which all agreed had been attained by Brown University in the last thirty years. I can only give an outline of the great thoughts and principles which Dr. Wayland uttered with a simplicity and candour which showed *the* secret of his power. I beg every one—especially every young man—whose eye may run over this letter, to ponder those weighty words of one of the wisest of teachers.

Dr. Wayland referred to the fact that when he entered on the Presidency there were but three professors and two college buildings; the library was small and seldom used, and there was *no* apparatus. There were no recitation-rooms; but recitations were held in the rooms of students week by week in rotation. *Now*, in its grounds and buildings, its library and lecture-rooms, its apparatus and its professorships, Brown University is as well furnished as any college in New England. The *secret* of this success so far as he was concerned, was as follows:

1. *A resolute and honest consecration to the work to be done.* He had cut loose from whatever interfered with that work. He kept himself from amusements

—for which he had no taste—and even from favourite studies, and gave himself to the work of building up the University.

2. *A dogged instinct to do his duty.* He had a fixed determination to go through with what he had begun, and to take up every duty as it came. No doubt, in the matter of discipline, some had thought him a "regular old despot." But God only knew the *agony* he had endured when called to inflict pain on any student or his friends. But the pain *they* had suffered was nothing when compared with *his*. He had tried to avoid discipline, but could not help it. And now as the rejected suitor appealed from Philip drunk to Philip sober, so he appealed from impetuous and excited young men to the men he saw before him, matured and subdued by experience. *They* must decide on his acts as an instructor; and there was no pupil of his whom he would not be glad to meet anywhere, for he knew that toward all he had done his simple duty.

3. *Never to act for to-morrow, or next month, instead of to-day.* It has been my rule to do to-day what I have to do as well as I know how. The way to prepare for to-morrow is to do with a whole heart the duty of to-day. Sometimes young men take up teaching as a temporary employment, while preparing for a profession; but their *heart* is not in it, and consequently they break down as teachers, and carry with them into their profession the reputation of men who have already failed. Do your present duty, and never be mousing around for something else.

4. *Adherence to general principles.* Have confidence in general principles. Our wisest men—for I presume our politicians are our wisest men—often mistake from want of confidence in principles. THINGS FOLLOW THEIR TENDENCIES. Take a law of right and carry it through, and take the good and bad together. You cannot have the good of a principle without the evil. But follow the principle. It will bring you into narrow places and up steep defiles; but keep on, and you will see a glory beyond that will repay the labour and toil of the ascent. For myself, I am built railroad fashion. I can go forwards, and if necessary I can back; but *I can't go sideways.*

5. *Whatever of knowledge I have of men or mind, I have got from the New Testament of the Lord Jesus Christ.* Study the Bible if you would be wise. Count it your highest honour to be useful to your fellow-men.

These remarks were received by all with deep emotion.—*Independent.*

MIAMI UNIVERSITY.

A writer in the *Presbyterian of the West* sends the following account of Miami University.

"I have just received the Triennial catalogue of *Our Alma Mater* Miami University, which is always a welcome visitor to her Alumni. And, as many of your readers are either Alumni, or friends and patrons of Miami University, I note a few items which have attracted my attention in looking over its pages, which may be interesting to them.

During 28 years, there have been 532 graduates; being an average of 19 annually since 1826.

Of the Alumni, there were graduated, during the

Presidency of Dr. Bishop,	302
Presidency of Dr. Junkin,	60
Presidency of Dr. McMaster,	72
Presidency of Dr. Anderson,	98
Total,	532

Of these, have deceased, 108

Being nearly *one-fifth* of the whole number.

Of the deceased, were ministers of the gospel, 28

Being more than one-fourth of the deaths.

Over *one* in *six* of the ministers have died; and over *one* in *four* of those who were not ministers.

Nearly one-third of the whole number of graduates have become ministers of the gospel, and a number more are now students of theology. This shows that a sound, moral, and religious influence has always pervaded that Institution; and that while it has done much for our country, and for the world in other departments, it has also been instrumental in doing much for the advancement of the Redeemer's kingdom. But we observe that *not one entire class* down to 1850, has escaped the hand of death; while the small class of 1844 has been remarkably afflicted, having lost eight out of thirteen of its members, nearly two-thirds.

All of these deceased Alumni, were in the very prime of manhood—most of them were engaged in the active and useful pursuits of life; but their career was short—they were speedily called to give account of their stewardship. How true the inspired declaration, "As the flower of the grass he shall pass away," James i. 10. And those of us who survive, should be reminded that "every man at his best state, is altogether vanity," Ps. xxxix. 5. We should be admonished, that *our day* for labour is short; that much of it is already spent; that what we do, either for ourselves or for others, must be done quickly.

A. R. NAYLOR.

Piketon, Ohio, June 26th, 1855."

JESUIT TRAINING.

Theodore Parker makes the following severe, but just, remarks on the effects of Catholic training on the intellect:

"Look at the Catholics of the United States in comparison with the Protestants. In the whole of America there is not a single man born and bred a Catholic distinguished for anything but his devotion to the Catholic church. I mean to say, there is not a man in America, born and bred a Catholic, who has any distinction in science, literature, politics, benevolence, or philosopher, naturalist, orator, or poet, amongst them.

The Jesuits have been in existence three hundred years; they have had their pick of the choicest intellect of all Europe—they never take a common man when they know it; they subject every pupil to a severe ordeal, intellectual and physical, as well as moral, in order to ascertain whether he has the requisite stuff in him to make a strong Jesuit of. They have a scheme of education, masterly in its way. But there has not been a single great original man produced in the Company of Jesuits from 1545 to 1854. They absorb talent enough, but they strangle it.

Clipped oaks never grow large. Prune the roots of a tree with a spade, prune the branches close to the pole, and what becomes of the tree? The pole remains thin, and scant, and slender. Can a man be a conventional dwarf and a natural giant at the same time? Case your little boy's feet in metal, would they grow? Plant a chestnut in a tea-cup, do you get a tree? not a shrub even. Put a priest or a priest's creed as the only soil for a man to grow in; he grows not. The God provided the natural mode of operation—do you suppose he will turn aside and mend or mar the universe at your or my request? I think he will do no such thing."

PRESBYTERIAL ACADEMIES.

The main object in establishing these institutions is to secure thorough religious instruction to the youth of the church, according to the Presbyterian standards. Our church has never undertaken to erect a platform on which errorists may occupy an unrebuked position; nor has she ever aimed in her official capacity to get up a comprehension or compromise scheme, to include all evangelical denominations. Our maintenance of the truth professes to be founded upon the love of it, and to be firm and conciliatory. There is as little sectarianism in our standards as can be found in those of any denomination. But what our church believes to be true, she does not hesitate to teach to be true. The Bible being the great text-book of faith and practice, is the basis of all religious instruction, at home, in the school, and in the Church. Our Presbyterial Academies should make much of the Bible and of the studies which naturally centre around it. A regular course of biblical instruction is of the highest importance in forming right Christian character, and in anticipating the suggestions of error, so common to the natural heart in all periods of life. No student ought to pass through a regular academical training without obtaining a good knowledge of Biblical history and doctrine. Nor can this knowledge be obtained without systematic study. The religious part of a liberal course of education has claims to a place in the regular course of academical studies. One recitation daily is demanded by the importance of this branch of human knowledge.

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN SEPTEMBER, 1855.

I.—FUND FOR CANDIDATES.

Presbytery of Troy.	
Waterford ch	$87 00
Presbytery of Buffalo City.	
East Aurora ch	6 62
Presbytery of Hudson.	
Hopewell ch	10 04
Presbytery of Long Island.	
East Hampton ch	53 00
Presbytery of West Jersey.	
Camden ch	23 78
Presbytery of Susquehanna.	
Wysox ch 5 58; Burlington ch 4 98	10 56
Presbytery of New Castle.	
Upper Octorara ch	20 00
Presbytery of Northumberland.	
Williamsport ch	25 00
Presbytery of Carlisle.	
Monaghan ch 9; Carlisle ch 88	97 00
Presbytery of Marion.	
Little Mill Creek ch 2 50; Iberia ch 10; Crestline ch 3 25; Marseilles ch 3	18 75
Presbytery of Richland.	
Ashland ch 22 50; Frederick ch in part 17 25	39 75
Presbytery of Miami.	
Springfield ch 125 less 75 paid candidate	50 00
Presbytery of Sidney.	
Bellefontaine ch	8 12
Presbytery of Greenbrier.	
Centreville ch	20 00
Presbytery of West Hanover.	
Education Committee	79 74
Presbytery of Louisiana.	
Jackson ch	21 00
Presbytery of Memphis.	
Portersville ch	12 00
	$582 36

MISCELLANEOUS.

"From a friend" Chattanooga, Tenn, to con Rev WM H JOHNSTON, of Ringgold, Ga. an hon mem 50, less exchange	49 50
Total,	$631 86

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN SEPT. 1855.

Presbytery of Ohio.	
Lebanon ch 18; Chartiers ch 8 56	26 56
Presbytery of Clarion.	
Licking ch	8 00
Presbytery of Erie.	
Fairfield ch	4 00
Presbytery of Washington.	
Cross Creek ch	88 92
Presbytery of St. Clairsville.	
Morristown ch 20; Wheeling Valley ch 5; Stillwater ch 3	28 00
	$155 48

J. S. LEECH, McALPINE & Co., *Treasurers.*

HONORARY MEMBERS.

The sum of *Fifty Dollars* constitutes a person an *Honorary Member* of the Board of Education. A copy of the Annual Report is sent to all the Honorary members every year.

SCHOLARSHIPS.

The sum of *Seventy-five* dollars forms a scholarship to assist a student in the collegiate course, and the sum of *One Hundred* dollar in the theological course.

FORM OF A DEVISE OR BEQUEST.

All that the Board deem it important to furnish is their CORPORATE NAME, viz.

"*The Trustees of the Board of Education of the Presbyterian Church in the United States of America.*"

Any person disposed to leave a legacy to the Board of Education, is requested to insert the right CORPORATE NAME. The State laws differ so much that no one Form will answer in all the States.

The following form may be used in *Pennsylvania.*

I give and devise to the *Trustees of the Board of Education of the Presbyterian Church in the United States of America* the sum of ——— dollars to and for the uses of the said Board of Education and under its direction.

[When real estate or other property is given, let it be particularly described.]

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, New York, Oct. 13th, 1855.

Africa.—Letters have been received from Liberia as late as the 10th of August, and from Corisco to the 17th of July.

Rev. Messrs. Wilson and White and their families, who had arrived at Monrovia two months previously, were in the enjoyment of good health, and were prosecuting their labours without interruption from any cause.

Mr. Clemens makes the following very encouraging remarks in relation to the health and prospects of the Corisco Mission. "The health of our mission has been good since I wrote to you last. Mrs. Clemens is the picture of health, and I have nothing to complain of. Mr. McQueen keeps on the even tenor of his way, and Miss Bliss has had no sickness since her arrival in the country. We have abundant reason to thank God for his goodness to us. I think whoever looks at his providences in the history of our mission, cannot fail to rejoice in the prospects of success that are now opening before us. Already have we had evidences that our labour has not been in vain in the Lord." Mr. McQueen, writing on the same subject, remarks that he had not been prevented from preaching by ill-health a single Sabbath since he had been in the country. Mrs. Clemens and Miss Bliss have the joint charge of the female boarding-school, which is now in a prosperous condition.

Mr. McQueen devotes a portion of his time to the male boarding-school, but is chiefly engaged in preaching on different parts of the island.

Mr. Clemens, besides preaching on the island, also has made a weekly visit either to the island of Ilobi or the mainland, for holding religious services. He is much encouraged by these visits. The people give good attention to what they hear, often ask for fuller expositions of divine truth, and they are universally desirous of having Christian teachers settle among them. Our brethren feel great pleasure in sowing the seed of the word among these dark minded people, feeling assured that it will, in God's own time, produce abundant fruit.

India.—Our latest dates are Lahor, July 29th; Mynpurie, July 18th; Sabathu, July 29th; Lodiana, August 2d; Agra, July 19th; and Futtegurh, August 2d.

There had been some sickness in the missionary families at Agra, but all were well at the date of our letters from that place. Mr. Fullerton remarks in relation to the schools there, "Since you heard from us last, the boys' high-school has been holding on the even tenor of its way. The season has been fearfully hot, and the small-pox has raged in the community with unusual severity, but the number of pupils has not decreased. In the girls' school we have twenty-five boarding and eighteen day scholars, making in all, forty-three. It is now more popular, and promises to be more useful than at any former period, if we can keep it up efficiently."

Mr. Walsh mentions the death of a young man of much Christian worth, whose dying words were, "Jesus is very precious." Mr. Rudolph has been compelled to change his residence for a time, from Lodiana to Sabathu, both on account of his own and Mrs. Rudolph's infirm health; and Mrs. Porter had been compelled to resort to the same place on account of the illness of her son, all of whom have experienced much benefit from a change of air.

China.—Our latest letters are Canton, July 7th; Ningpo ; Shanghai, June 20th. Our letter from Canton speaks of the good health of the mission families there, and states also that their missionary labours are going on as usual, but gives the following painful statements in relation to the disturbances in the country. "The Imperialist troops are carrying everything before them in this neighbourhood, and the Insurgents have lost all spirit. The number of executions here daily are heart rending, often as many as four hundred are executed in one day. During the past month, the number of executions in this city has probably averaged from two to three hundred per day. Besides this, permission has been given of late, to execute in other parts of the province, so that the work of blood is going on at a fearful rate." Dr. McCartee was at Shanghai, awaiting an opportunity to visit Japan, whither he had been instructed by the committee to proceed, for the purpose of ascertaining the desirableness and practicability of establishing a mission in that part of the world. The missionaries at Shanghai, except Mr. Culbertson, whose health is still feeble, were well, and prosecuting their labours in quietness.

Indian Missions.—Letters are on hand from the Chippewa Mission, September 29th; Omaha, September 19th; Iowa and Sac, September 16th; Creek, September 16th; Chickasaw, September 15th; Spencer, September 13th; and Goodwater, September 15th.

The missionaries at all these stations, with a few slight exceptions, were in the enjoyment of their usual health; preparations were being made to resume the schools among the Creeks, Chickasaws, Seminoles and Choctaws, after their summer vacation. A letter from Mr. Wilson gives an account of a series of religious meetings held in different parts of the Chickasaw country, which have been attended with very encouraging results, and we invite attention to the appeal he has made for more help. Mr. Theodore Jones and Miss Mary J. F. Thayer, both connected with the institution at Wapanucka, were united in marriage on the 13th of September.

Sailing of Missionaries.—Rev. James L. Mackey and Mrs. Mackey, who had been on a visit to this country for the purpose of recruiting their health, Rev. C. De Heer, Mrs. De Heer, and Miss Carrie Kaufman, sailed from New York in the barque Mendi, on the 4th inst., for the Corisco Mission. These Christian friends and the work to which they have devoted themselves, is commended to the prayers of the people of God.

CALL FOR A MISSIONARY.

We earnestly invite the attention of young men about to enter the ministry to the following communication from Rev. Charlton H. Wilson, who has recently entered upon his labours among the Chickasaw Indians, and who now feels the need of an associate in this arduous, but very promising field of missionary labour.

"I have preached mostly, either in connection with Mr. Copeland, or in filling appointments made by him in the field formerly occupied by Mr. Burnes. I have assisted him at two large meetings, one at the Depot, and one at Cherokee Springs, twenty miles off. At both these meetings I could not help feeling that whoever preaches to the Chickasaws, would have a pleasant work. God's Spirit was evidently present. Some three or four were received at both places, and several others were deferred for better instruction. The people are anxious to have the gospel preached to them. I am to supply the Depot one Sabbath per month until January, and have one other regular place besides the Institution. There is quite an interesting place three miles from us. There are no professors of religion, but all seem serious and attentive. At least six regular stations could be formed in twenty miles of this place, if we had the means of filling them. I cannot do it. I dare not promise more than three places besides the Institution, and it would be much better if I had only two. I cannot tell oftentimes how to answer the application of those who come ten, twenty, and thirty miles, to ask for the gospel. *Now* is undoubtedly a favourable time to have a minister in this field. It is a pressing time. Is there no one to come?"

CIRCULAR.

The following circular was sent a few weeks since to all the Ministers and Sessions of the churches. We now lay it before the readers of the *Record* and earnestly ask their particular attention to the facts and statements which it contains. The time is near when most of the churches will make their annual collections for the Board, and we are sorry to report that the receipts of the Treasury for the last five months are materially behind what they were the corresponding months of the last year, whilst the expenditure of the present year must unavoidably be greater than the last.

Mission House, No. 23 Centre street,
New York, August 15, 1855.

Rev. and Dear Sir—It is customary for the Executive Committee of the Board of Foreign Missions, about this season of the year, to address a circular letter to the Ministers of the Church and their congregations, informing them of the condition, progress, and wants of the great work in which they are engaged; and they enter upon the discharge of this duty at the present time with feelings of special interest and gratitude, knowing they will meet a cordial response on the part of those to whom this circular is addressed.

We need scarcely remind you, that the great work of spreading the knowledge of the Gospel among all the nations of the earth, is a duty in which we all have a common interest. It has not only been enjoined by the blessed Saviour himself, but is undoubtedly one of the great objects for which the Christian Church was instituted, and for the faithful discharge of which she will be held accountable in the day of judgment. And whilst there is abundant cause of gratitude for the heartiness and liberality with which a very considerable portion of our beloved Church have entered upon this work, and for the many rich tokens of Divine favour that have been conferred upon the labours of our Missionary brethren in distant lands, we are not to feel satisfied, nevertheless, until the ample resources of our whole Church are more heartily enlisted in this great cause; nor will our work be finished so long as any portion of the human family remains in ignorance of the Christian salvation. We ought to aim at the universal dissemination of the Gospel; the Saviour expects this of us, and this is the standard of duty to which the Committee would aim to conform their own and the views of all who cooperate with them in this great enterprise.

The last Annual Report furnishes a full and detailed account of the state and progress of the Missionary work up to the period when it was published. In looking over that, you cannot fail to have been impressed with the goodness of God, as manifested in the preservation of the health and lives of our Missionary brethren during the year; in the signal outpouring of his Spirit upon several of our

stations, and in the accessions, in less or greater numbers, to almost all of the Mission Churches; in the extension of Christian education by the establishment of new schools and the enlargement of others previously existing; in the progress made in the translation and circulation of the Scriptures and other religious books, and the more serious attention given by the people generally to the preaching of the Gospel. Nor would we fail to enumerate among these tokens of the Divine favour, the generous and liberal support which has been extended to this cause by the Churches, notwithstanding the great commercial embarrassment of the past year. We are happy to add, too, that more recent intelligence from the Missions assure us that all these varied departments of Missionary labour are carried on under circumstances of the greatest encouragement. The reviving influences of the Holy Spirit are still felt, in an unusual degree, at the Choctaw and Seminole Missions, whilst there is an ingathering of souls in many of the Churches of India, China, and Africa.

Since the Annual Meeting of the Board, one company of Missionaries, consisting of Rev. Charlton H. Wilson, of South Carolina, and Rev. Edward Eells, of Kentucky, their wives, and five female assistant Missionaries, have taken their departure for the Indian country, for the purpose of strengthening the Mission among the Chickasaws, and forming a new station among the Choctaws. As many more Missionary labourers are expected to join the different Missions among the Indians during the coming autumn. Rev. David A. Wilson and Mrs. Wilson, who had been in this country on a visit, and Mr. David White, a licentiate preacher, and his wife, have sailed for Liberia. A still larger company of Missionaries are expected to sail in the course of a few weeks for the Corisco Mission. Another Missionary band, consisting of Rev. Messrs. A. O. Johnson and William Calderwood, and their wives, Rev. Messrs. J. Loewenthal and D. Herron, and Miss Browning, are on their way to India, and it is expected that one or two Missionaries will leave for China and Siam in the autumn. Measures have been taken for the establishment of two new Missions among the North-western Indians; one in Bogota, the capital of New Granada, in South America, and the Committee are not without hope, that, at no very distant day, something may be done towards the establishment of a Mission in Japan.

These plans show a material enlargement of the Missionary work, as contemplated by the Committee. They have been led to assume these increased responsibilities, partly from following out a great Missionary principle, upon which they have acted in all previous years, and partly from the wants and necessities of the Missionary work itself.

The general principle referred to, (one which every enlightened friend of Missions will heartily approve,) is that of availing themselves, to the full extent of their means and agents, of every providential opening in the condition of the heathen world, to extend the knowledge of the Gospel among mankind, and hastening the subjugation of the whole world to the dominion of the blessed Redeemer. This principle is so obviously proper in itself, and accords so fully with the command of the Saviour to make known the Gospel to all mankind, that any formal vindication of it would be altogether out of place. These new enterprises of Missionary labour were so clearly indicated by the providence of God, that the Committee could not, if they had been so disposed, turn away from them, without a manifest disregard of the Divine will. Difficulties to the spread of the Gospel, which had existed for centuries, were suddenly removed, and under such circumstances that no one could fail to recognize the hand of God in it. Missionary candidates, who seemed to possess the necessary qualifications, offered themselves, and what could the Committee do, but go forward, relying upon the liberality of the people of God to sustain these new enterprises? Have they gone too far or too fast? Have they gone beyond what the Saviour expects of them, or beyond what the perishing condition of their fellow-men demands at their hands? Have they incurred responsibilities which the Church will not heartily approve? No, we feel assured they have not, if the Church is true to herself, true to her Divine head, and faithful to a dying world.

But this expansion of our labours grows also out of the nature of the Missionary work itself. Heretofore our work has been somewhat preparatory, and the number of labourers required comparatively few. But the seed-time (in some of the Missions at least) is passing away, and as the harvest season is approaching, the labourers must be multiplied, or much of the rich fruits of past labour will be lost. The very blessings which God has bestowed upon our labours, call for increased and renewed effort, and if we do not come up to the exigencies of the case, we shall prove ourselves utterly unworthy of his favour. As the result of the great revival in the Choctaw country, more than one hundred converts have been gathered into the fold of Christ, and now need a faithful pastor to watch over them. The same want has been created in the Seminole Mission, and may not be overlooked without great detriment to the cause of Christ among that benighted people. The same is true, in a qualified sense, in most of the Missions of the Board. Wherever the Scriptures are translated and printed, an additional agency is needed to give them circulation. As soon as the native youths in the schools receive a Christian education, they need some one to guide and supervise them, that their attainments may be turned to a good account; and whenever the spirit of inquiry on the subject of religion is awakened and begins to extend itself among the great masses of mankind in the East, a large number of ministers of the Gospel will be needed to guide them in the right path, or their inquiries will only lead them into errors worse, perhaps, than those from which they have escaped.

We need scarcely remind you, dear sir, that these enlarged plans of operation call for a material increase in the ordinary receipts of the Treasury. To sustain all the Missions that have already been established, and carry out the new enterprises just mentioned, will require at the very least $200,000, or an increase on the receipts of the last year of something like $20,000. To the brethren in the ministry and the sessions of their Churches, must we look for such a presentation of the subject as will secure the requisite contributions. We would remind you, too, that the Board have no collecting agents in the field. They assumed the responsibility of dispensing with them the last year with no little anxiety and trepidation. But the result was so encouraging, that they entered upon it the present year with much less hesitation; and if the brethren in the ministry will only assume the proper responsibility in the matter, there is no reason why this may not become the permanent policy of the Board, the advantages of which, in very many respects, would be immensely great.

You are aware that there are not a few Churches in almost all our Presbyteries, which do not contribute at all to the cause of Foreign Missions. Many of these Churches are undoubtedly poor, and are scarcely able to support their own pastors. From such, of course, very little could be expected; but small as their contributions may be, if given from right motives, they will be acceptable to the Lord, and should not be kept back. The practice of giving will be beneficial to themselves, and their prayers and sympathies will be as valuable to the Missionary cause as their contributions. We know not how these Churches can be stirred up to take part in this great work, unless the subject is brought before the Presbyteries, and some plan be adopted by which every Church may be induced to do something, however small, for this great cause. We urge this particularly at the present time, as we notice with anxiety some falling off in the receipts of the Treasury for a few months past, compared with the same months of last year.

There are one or two other points of great importance to this cause, which we would mention before closing this communication. One of these is, the duty of promoting, as far as possible, a spirit of prayer and sympathy among your people in the Missionary work. The contributions of the people of God to this cause, however liberal they may be, will be of little avail, unless they are accompanied by a sincere and hearty interest in the work itself, and earnest prayer to Almighty God that his blessing may attend it. If an interest can be awakened in this cause, the necessary support will follow almost as a matter of course. But without this, we cannot expect any steady or efficient coöperation. This interest may be awakened and maintained by a frequent presentation of the subject to your people, and by laying before them information in relation to the progress of the work itself. The Manual of Missions, prepared for the Board, the Annual Reports and the Missionary Journals, furnish much valuable information, and, if systematically presented to the minds of your people, can scarcely fail to interest them in this work.

Another point is, that of urging upon your congregation, and especially the rising generation, the duty of personal engagement in this work. Most of the young men of the Church who enter the ministry, have this subject brought before their attention either in College or in the Theological Seminary; and it may safely be supposed, that few of them settle down in the ministry at home, without having pondered the question, whether they ought not to go abroad. But others besides ministers of the Gospel are needed to carry on the Missionary work; and perhaps it will never be carried on as actively as it ought until they are induced to coöperate more heartily in it. Laymen are needed as teachers and assistants in many departments of Missionary labour. Females are needed as teachers, and especially in the Boarding Schools among the Indians, which could scarcely be carried on without them. But how will this class of persons have their interest awakened on the subject, unless the pastors of the Churches themselves will call their attention to it? We would, therefore, earnestly entreat you to bring this subject before the attention of your people, and endeavour to make them feel the full extent of their responsibilities in this great matter.

In bonds of Christian regard,

WILLIAM W. PHILLIPS,
Chairman of Committee.

WALTER LOWRIE,
JOHN C. LOWRIE,
J. LEIGHTON WILSON,
Secretaries.

MISSION TO THE CHINESE IN CALIFORNIA.

JOURNAL OF THE REV. W. SPEER.

March 8.—Returned from a visit to Sacramento; the object of which was to confer with some of the members of the Legislature in regard to various measures relating to the Chinese. It was hoped that as *five dollars* each of "hospital money" has been paid on their arrival by the fifty thousand that have come to California, some portion of it could be obtained for the establishment of a separate institu-

tion for their benefit; inasmuch as so few are permitted entrance to the "State and Marine Hospital" of this port. It was considered very important to the Chinese and to our State officers, and "foreign miner's tax collectors," to have the laws affecting the former translated and distributed among them, and also to have copies of the *Oriental* laid upon the desks of the members of both houses. By these several means an immense amount of suffering would be relieved; the Chinese would be prevented violating laws, of which now they are ignorant; and our law makers would be able to act more intelligently in framing laws affecting the interests of both classes. Some of the best men in each house have been warmly in favour of these objects; but it is considered impossible to do anything this winter that will seem like benefitting the Chinese. The prevalent feeling is a determination to check the immigration, and to drive them from the mines; some say, from the country.

13*th*.—The Presbytery of California met in the Chinese Chapel. Lai Sam takes his place as an elder, and behaves with dignity, though the old gentleman does not comprehend one word in a hundred of what is said. He will, however, learn forms that may receive their application in the assemblies of churches, whose members are yet ungathered, and whose idols are not yet dethroned.

16*th*.—Lam Chuen, an assistant of the mission, sailed for Hongkong. He suffers greatly from dyspepsia, and the remains of an old fever, contracted probably in the mines. He has been a consistent follower of Jesus Christ; sometimes irritable and capricious, but still a man endowed with an unusual faculty of prayer, well acquainted with the Scriptures, and very firm in his opposition to all the vices and absurdities of his superstitious countrymen.

29*th*.—Went to Stockton, by invitation of the "Young Men's Christian Association" of that city, and delivered two lectures; one on the "Providential History of the United States," the other on the "Chinese in California." Both well attended. Some visits were paid to the Chinese, of whom there are sixty or eighty residing in the town. They have three or four stores, as many wash-houses, and a restaurant for whites. The keeper of the latter is a pleasant, intelligent looking man, who has just married quite a pretty young Spanish girl. The ceremony was performed by the Roman Catholic priest; and through his influence "John" does not seem inclined to favour us, and refuses to take the *Oriental*.

April 16.—Collections have not been taken up regularly at our Chinese monthly concerts. By the steamers of this morning, however, we have been enabled to remit a contribution of thirty dollars to the Mission Rooms at New York, in answer to the late appeal in behalf of the Waldenses. The members of our little church have been much interested in a narrative of the history and sufferings of those saints, and Lai Sam has addressed a letter to the Rev. Dr. Revel, which will be calculated to warm the hearts and encourage the faith and missionary spirit of the dear brethren among the Alps. The letter is as follows:

"*To Rev. Dr. Revel, Minister of the Waldenses.*

"We have seen the letter concerning the believers of the Church of the Waldenses in Europe. We desire that God, our Father, and the Lord Jesus Christ, may grant to each of you grace and peace. The letter states, that from the joy of your hearts in the doctrines of the Lord you purpose to establish a Seminary for the instruction and religious benefit of your people. Thanks be to God, our Father, who has granted to you wisdom and grace, and secretly revealed this to your hearts, for the glory of the Most High and the profit of his church. Being informed of this matter we have humbly subscribed a small sum to the fund of your church, (literally 'to complete your inheritance,' compare Ephes. i. 11, 14, and Col. iii. 24.) May you uphold the doctrine of the Lord. You and we believe in the same Lord, and possess the same comfort and trust. May you have resolution to maintain the love of the Lord, and may its fruits appear in its churches, and may you prosper through all coming years. Amen.

"This epistle is addressed to you in behalf of the Chinese Church of the city of San Francisco, by its elder. LAI SAM."

Sabbath, April 22.—The attendance at preaching this morning was twenty-one. They heard with apparent interest a discourse on Gen. xix. 17. "Escape to the mountain." They listened as if the truth were not wholly lost. In the street afterwards I met one of the number, a young merchant, named Yeung Faé, and asked him if he understood and applied the warnings. He replied that he did. I renewed them. He says that he reads and prays sometimes; but cannot pray like Lai Sam, (the elder of the church;) and that his room is small and other persons sleep in it, which interferes with private devotions. I recommended him to rise earlier in the morning. This evening he was out again, perhaps the first time he has come out twice on a Sabbath. The discourse was on the centurion's faith, (Matt. viii. 5—13.) It was long, and heard with carefulness by all. The Sabbath services have been very pleasant of late. I feel encouraged by the signs of earnest attention in some to what pertains to their salvation. This evening I told them something about Brainerd's preaching, and warned them lest in the judgment day, many Indians (whom they fear and hate) should be in heaven, and they with all their privileges and pride, cast out to wailing and gnashing of teeth.

May 3.—A case has been brought before my notice of phrenitis, or low and continued inflammation of the brain, brought upon an intelligent and pious American by over-anxiety in regard to his family who are residing in the east. It is remarkable how many there are of a similar kind in California. This person fancies himself pursued by enemies, by dogs and other animals, and by malicious spirits that rattle the windows, ring bells, and make unearthly noises, wherever he passes. He does not believe in the doctrines of spiritualism—seemed to take much comfort from an explanation of the physical causes of his disorder, and submitted to be taken to the State Hospital, where he will probably be soon restored to soundness of mind. The emigration of large numbers of men without their families to this State, is the cause of many calamities and of much of the abounding vice. We trust that every man, and more especially, every Christian coming to California to make his fortune, will bring his family with him. The presence of Christian families is what is more needed than any other element in order to make California one of the most delightful residences, and most promising missionary fields that the world can offer.

May 12.—Returned from a visit to the Northern Mines, during which the Rev. Mr. Syle superintended the Sabbath services (the only time I have yet been absent from the chapel on that day, except during a similar journey last fall) and the other operations of the mission. The object was to give some lectures at Nevada and Grass Valley, in answer to urgent requests during the past two years from Christians there, interested in the welfare of large numbers of Chinese. The houses were filled and handsome subscriptions were made at the close of the series of lectures in each place, towards the liquidation of the balance of debt upon the Mission House. Efforts of this kind are much needed in all parts of the State where there are Chinese miners and residents. It is strange to observe the misapprehension of everything that relates to this people. Half their trouble I might almost say, arise from the want of information and want of consideration among our own people.

Previous to going to Nevada, it may be stated, addresses were also made before the Congregational Association, the New-school Presbytery, and the Conference of the Methodist Church South; all of which were in session at the same time in Sacramento. Strong feeling was exhibited among the ministers of these bodies in regard to the religious condition of the Chinese in this State; and committees were appointed by the two former to draw up appeals to the public and to Christians in reference to that subject. It is to be hoped the good influence of these appeals will be felt throughout California.

May 14.—The legislature, which adjourned last week, passed two bills which must greatly interfere with the immigration and present employments of the Chinese in California. The first is the requisition of fifty dollars each from those landing in San Francisco after January 1st, 1856; the other is the increase of the foreign miner's tax, after October 1st, from four dollars monthly to six, with an addition of two dollars a month each year afterwards, until they are all expelled from this field of labour. Both are oppressive, probably unconstitutional, and not approved of by a great number of our citizens, even in the mining districts. The Chinese occupy chiefly refuse or worked out diggings; add largely to the trade, both interior and foreign; are the most industrious and inoffensive people in the country; and must suffer greatly if driven into the cities, towns, and merely agricultural districts, before they are prepared for the few kinds of labour in which they are allowed to engage. Still these measures may prevent others more severe, and will allay the popular excitement until both sides better understand each other, and it can be seen just what is best to be done with this strange and as yet insoluble element. Indeed the expulsion of the Chinese from the mines and from the country would be scarce less to be deprecated by the Christian, than the excitement, fear, and animosity towards our race, generated by the present state of things in the mines.

June 16.—Ho Cheung, another church member, sailed for his native land. He was long a pupil of the Rev. Dr. Legge's school at Hongkong, speaks and writes English well, and has mingled much with Christian families here. Yet he says he will never come back to California; he cannot bear pelting with stones by unruly boys, elbowing off the pavement by rowdies; being struck on the wharves, or robbed in the mines; the insults, inconveniences, and losses, of trading here. When complaints of this kind are made, it is a palliation to state that missionaries endured the same things in China; yet we feel ashamed to confess that that Christian country, of whose superior privileges we so often spoke there, exhibits the same temper and vices which were characterized as the opposite of the fruits of the gospel.

June 20.—In view of the interest in religion which some of the scholars in the evening-school exhibit, a copy of Matthew, with the commentary of Mr. Dean, was given to each of them present. They all promised a careful morning and evening reading of it, accompanied with prayer.

July 6.—A learned German, expatriated on account of his republican principles, called to read some extracts from a book, yet in manuscript, intended to advocate the scriptural view of the unity of the human species; which amidst all the excitement and temptations of California life, he has been quietly composing in the pleasant retirement of the Valley of San Jose.

July 14.—The "Oriental," which has been published in Chinese on one side, and English on the other since the first of January, was, at the beginning of this quarter, changed to a monthly. Thus, we trust it will attain a much wider circulation among our own countrymen. The price (two dollars per annum) puts it in the power of almost any person interested in the missionary work to subscribe for a copy. We call upon our friends in the Eastern States to remember our work; this will aid to inform and interest them in "these" who have "come from the land of Sinim." At the late meeting of the Presbytery of California (O. S.) it was

"*Resolved*, That the religious interests of the Chinese population in California, and the need and desire for information relative to them and to the lands of the East, make it important to maintain the 'Oriental,' a newspaper published at the Chinese Mission House, in San Francisco, and devoted to the dissemination of information relative to Christian Missions and the Eastern hemisphere, and to the religious and general improvement of the Chinese; and this Presbytery therefore recommend this paper to their members for their support and encouragement, and commend its objects to their sympathy and prayers."

July 28.—On dispensary days, (Wednesday and Saturday) there have been of late an unusual number of women; on one occasion two settees full. But these poor creatures are of a class so depraved that one almost doubts whether it is mercy to themselves and the community to heal their diseases. They are bought of the Tanka, or boat people, on Canton River, and have no choice but the most abandoned lives. Yet Jesus had mercy on such. The only apparent good to be derived from their coming to this country, is their preparation of the way for Chinese merchants and others to bring their wives and families.

August 11*th*.—During this week four young Chinese, one a church member, the rest inquirers, have distributed tracts to nearly every Chinese house and shop in the city. Two of the latter give me much satisfaction in the earnestness with which they have pursued the investigation of Divine truth during a few months past, and the zeal with which they undertake the duties of disciples of Jesus Christ.

August 15.—Some Chinese were making very merry this evening over the tricks of white merchants. One said he had been employed in packing salt that had been procured on this coast, in bags made in this city, that were marked here with the label of a merchant on Long Wharf, Boston, and sold for Eastern salt. He told of another Chinaman who had obtained a contract to repack a lot of yellow and bad rice, that had been purchased for about two cents a pound. Lime was mixed with it, so that it looked quite white and good; but, said he, laughing

heartily, "as soon as it was put in water it would begin to bubble, and the smoke would rise." It was sold at four times its cost, some of it coming into the hands of Chinese, who were angry that a countryman of their own should have aided a foreigner to impose upon them. These stories help to form their estimate of Christianity. It is judged by its fruits. How little merchants and others, in stooping to practices which only need consideration in order to be condemned, imagine how remote and how pernicious the influence for evil.

16*th*.—By the steamer of to-day, the Treasurer of the Board has been informed of the contribution of thirty dollars to its funds by the Chinese church; which, from having been interested in an account of the Moravian Missions at the last monthly concert, they wish to be devoted to the education of an Indian boy. The name to be given to such a one is "Thomas Lai Sam," the latter name for the elder, who has returned to China; the former in remembrance of the apostle who is said by some church historians to have probably preached the gospel "in India, Tartary, and China."

August 20.—Yesterday was a marked day in our Calendar. For the first time a number of Chinese women were present at our Sabbath services. We had never before been able to get them into the chapel. It is rarely a female is seen at our churches or in any public assembly in their native land; and the low vicious class of them in California would naturally avoid such places. But after repeated invitations, three who had received much benefit from medicines bestowed at the Dispensary, yielded their prejudices. They gaped and whispered, and laughed occasionally. The Chinese men, as they came, eyed them at once contemptuously. But we may trust that the way will now be opened, and themselves and others obtain future benefit.

August 25.—There were twenty-four at preaching yesterday. The attention to the truth seems increasing. There are few stragglers present, and a number are gradually learning to come out every Sabbath, some twice in the day. O, for the prayers of dear Christian friends. Many as are the difficulties here, yet they do not seem greater than those Brainerd encountered in preaching to the Indians. And what is to hinder the Spirit from being poured out here, as it was upon the sons of the wilderness?

September 3.—At the Chinese monthly concert, yesterday, twenty-two dollars were given; which makes eighty, during six months. These are but a few poor men, without steady employment. Surely there is a working of Divine power, when a race that is so covetous, thus warms toward perishing souls. Yeung Fo, a few days since asked to be baptized, and made the inquiry, Whether in that case he would be expected to give up his business as a rice-packer. He seemed ready to "count all things loss for the excellency of the knowledge of Christ." He appears more stirred up in soul than any Chinaman I have seen. May he have grace from above to persevere!

INDIA: FURRUKHABAD MISSION.

LETTER FROM REV. J. F. ULMANN.

Conversion and baptism of a Mohammedan and his wife.

In my last letter I told you of several persons who were inquiring after the truth, both in the city and also some of our boys in the High-school. I am now thankful indeed, to be able to tell you, that two have been baptized on the first of July, Baber Khan and his wife.

Baber Khan has been an inquirer for years, and was long since convinced of the truth of Christianity, but though he *knew* that Mohammedanism was false, and Christianity true, yet he had never felt the power of the word of God in his own heart, until about five months since; or, as he in the accompanying letter, written to the Juvenile Missionary Society, Second Church, Steubenville, Ohio, says, his reason has been long convinced of the truth of Christianity, but his heart felt not its power. About a year since, he with two more of the schoolboys came to me, requesting that I would give them more instruction in the doctrines of the Bible, and this led me to commence a course of public lectures in the city, of course in the Hindustanee language, which with some unavoidable interruption, I have continued up to the present day. The Lord, in great mercy, has been pleased to bless these my poor efforts, both in the lectures and also private interviews which I had from time to time with the young converts, and also one or two others who are in an earnest inquiring state. Baber owns that the instructions of the Bible *in his own Hindustanee language*, first touched his heart. He feels indeed thankful to every one under whose tuition he has been, but as English was the medium through which he was taught, these instructions did not come home to his heart. He had also studied the evidences of Christianity in English, but though he understood what he read, yet the often expressed remark, that evidences are more for believers than unbelievers, was verified also in regard to Baber Khan; it had apparently no particular effect upon him. I have no doubt that all these various means of declaring the truth were more or less instrumental in bringing about his conversion, but it was only five months since, that he commenced really to consider his sinful state, and felt the necessity of a Saviour. He began then to pray, and that earnestly, and was often affected even to tears, because his unremoved load of sin made him feel extremely miserable. The Holy Spirit was evidently working in his heart.

Whilst he himself was very much engaged in thinking about his own salvation, he neglected not to teach his wife. He married a few years ago, and one of his first cares then was to teach his wife to read and to write. Several times he brought her to me, though rather stealthily, as it is a breach of Mohammedan etiquette to expose a wife to the view of another man; and on these occasions I examined her as to the progress she had made. The books in which he taught her, were Dr. Barth's Bible Stories, and Mrs. Sherwood's Indian Pilgrim, an imitation of Bunyan's Pilgrim's Progress, adapted to the natives of India. Thus, by teaching her the history of our Lord, he gradually prepared her for the great change that was to take place; and as soon as he had resolved on becoming a Christian, he informed her of his intentions, and received a somewhat reluctant promise that she would follow him. Bunnoo—this is her name—thought much of her mother, brother, sister, and other friends and relations among the Mohammedans, who, in the case of her becoming a Christian, would not only forsake, but hate her. Baber Khan had passed through this contest before, and found now no difficulty whatever in separating from friends who had nothing in common with him but a name which he hated, as he had received it from an imposter. In an educational point of view he was far above them all. One great anxiety was, that his wife should be baptized at the same time with himself. He knew that if he were baptized, and she remained a Mohammedan, her relations would take her at once away, and perhaps marry her to another, whether she liked it or not. He often told me about his troubles, and that he was willing at once to receive baptism, if his wife would also receive it with him. I exhorted him to pray much for her conversion, for the Lord could do wondrous things; and at the same time to teach her faithfully; but in case she should not be willing or hesitate, he should remember the word of the Lord, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple, &c," and leave the consequences to Him who had numbered the hairs of his head. Since then Baber Khan prayed much for the conversion of his wife, and I went there from time to time to have a religious conversation with her. She being of an inquiring turn of mind, wanted first to read and hear more, before she resolved; and when at last she came to the conclusion that she would become a Christian, she asked at least for some delay. Baber Khan prayed most earnestly for her, but it was, however, not until with a true heart he could say, "Lord, I will confess thee before the world, though all men forsake me, though even my beloved wife leave me; I will be baptized soon, without delay; then, my precious Saviour will not forsake me"—I say, it was not, until he was willing to forsake all and follow Christ, that the Lord answered his prayer. I still remember, when one day, with a face beaming with joy, he told me, sir, my wife has commenced to pray herself; I know its power, now I have hope; yet—yet, I am determined by God's grace, that whether she follow me or not, I shall come forward before your next sacramental occasion and make a public confession. The Lord heard his and our prayers, and blessed the instruction given to her, so that Bunnoo decided she would be baptized at the same time with her husband. But they had first to go through trials and temptations which have often with others proved effectual. Some one offered him two hundred rupees, if he would remain a Mohammedan; this he treated with contempt. Friends and relations visited him frequently, and tried to dissuade him from becoming a Christian, some by threatening, some by entreaty, some by lamenting and weeping. To the first he did not reply; the second he listened to and answered them properly; with the third he wept sometimes, but told them, that in order to save his own soul he could not gratify them, but must become a Christian. These very relations and so-called friends now tried to influence his wife. Bunnoo could bear everything except the sight of her distressed crying mother, who intreated her not to forsake her and the religion of her forefathers, and bring thereby disgrace upon her family. Bunnoo was much moved, but she remembered that even if there were no religious question to be considered, her duty to her husband preceded that to her own beloved mother, and she recoiled at the idea of what would become of her, if taken from her husband, as there were only two ways open to a poor young woman, either to be married again, or to lead a life of sin. Her mind, however, was changed in so far by her mother, that she requested me to delay Baber Khan's and her baptism a little. To this I objected, for I knew that delay was dangerous. The first half of June was nearly gone, and the 1st of July had been fixed for his baptism. About that time some of his wife's relations, rude Mohammedan villagers, hearing of what was going to take place arrived in Furrukhabad, and wanted to speak with Bunnoo. Baber Khan was rather afraid of them, and requested his wife not to tell them the day fixed for the baptism of both, as he feared they would prevent it by carrying her away by force one or two days before. And here it was where the woman showed that she had more moral fortitude than we expected. I distinctly remember the morning, when, in the presence of her husband, I asked her, Now, Bunnoo, will you delay, or will you come forward with your husband? "Yes," said she, "I will be baptized with my husband, but—addressing him—why must I hide it; why do you want me to hide it from my mother and relations? Let me tell any one who asks me, not only that I shall be baptized, but also the day when it is to take place. What can my relations do to me? I am not afraid of them." Baber Khan felt humbled yet happy. He said and acknowledged that his wife had more moral courage than he himself. From that time it was settled that they would both together become Christians, and have at the same time also their little boy, Inayut Oollah, (God's gift) baptized.

Trials of Converts from Mohammedanism.

There was another young man, a Mohammedan, in one of the higher classes of our city school, who had also, after long searching, made up his mind to follow Christ. I rejoiced to see that he was not ashamed to confess Christ before others. His boldness in this respect increased so much, that he publicly attacked the Mohammedans in that part of the city where he lived, and had controversies with them. I did not like it, and would have rather had Hussoo—this is his name—keep quiet, and first learn; yet I felt not at liberty to forbid him. I had indeed serious misgivings respecting him, and whilst instructing, I requested him to be watchful and prayerful. All went on well for a time, and he had even begun to teach his young wife, until the time of baptism approached. Then the trial came. His wife's relations, hearing of his intentions, came and reasoned with him, and finding argument in vain, took at last his wife away. This was too much for Hussoo. To love Christ more than a much beloved wife, was too hard for flesh and blood. He wavered, and at last, only a few days before the time of baptism, told me with shame and sorrow, that he could not be baptized then. My first question was, Have you given up prayer? He confessed that for the last five days he could not pray, and that now he was in a very sad state of mind, without peace, without joy, without friends, (for neither Mohammedans nor Christians now trusted him) but instead of that, an upbraiding conscience, fear, anguish and shame. I had a very serious conversation with him, but he had come to the decision, and would abide by it, that without his wife he would not become a Christian; and as she and her parents objected to it, he would wait a little longer, until she agreed with him. Poor young man! I see him every day, and teach him in the school; every Sunday he attends also divine service twice, but he looks miserable, like a man who carries a great load of guilt about with him; and bold as he was before, he is now fearful. I have indeed still some hope of his coming one day forward publicly with a confession, but that hope is very faint. May the Lord have mercy upon him!

A third one, a Hindoo of the low sweeper caste, was also a candidate for baptism. I liked the man

very much; and together with Baber Khan and Bunnoo, he appeared before the church session for examination. The decision of session was, however, that his baptism had better be deferred, and that some time hence he might again apply for it. This, I think, will do him good, and I have reason to believe that he will again come before the next regular session. Meanwhile, he attends divine service every Sunday, and receives private instruction from me. I shall not tell you anything about his very interesting history, until he really is baptized, for it is my conviction, that the less is said of any inquirer before he has really joined the church, the better it is in every respect. At any rate such news will do good to no one, and may do harm. I was very sorry, to find in the March number of the *Record* something mentioned about Baber Khan and "many others in his situation, not far from the kingdom of God." Such news, even, if not exaggerated, are premature, and may lead to disappointment. As it is, you see, Hussoo, one of the "many," withdrew.

Third Convert from Mohammedanism.

Together with Baber Khan and his wife and child, we baptized also Nunnoo, the wife of one of our native Christians, who had been baptized some time since. She is a simple-hearted but good woman, who, though she is unlearned, and cannot even read, yet knows and believes that she is a poor sinner, and that Jesus is *her* Saviour.

There were, besides our native Christians, a large number of Hindoos and Mohammedans present in the church, to witness the ceremony of baptism, which we hope they did not entirely without benefit to themselves. I have several inquirers now, but the future will show whether they are of the truth or not.

Trial of young Converts from Heathenism.

It has always been my desire, that if the Lord should bless our labour, and give us converts from the *city*, they should, if possible, continue in the city, that they may become a salt in it. Their mere presence there would be a constant witness for Christianity. This, my desire, is now beginning to be fulfilled. Baber Khan with his family lives in the city, and occupies a part of the house which was rented for the new girls' school, and in which Bunnoo herself is a teacher. But the consequences have been as could be anticipated. Their baptism has enraged the Mohammedan part of the residents of the city, and they cannot bear their presence among them. Baber Khan has had much to suffer, but bears all with Christian resignation, and we doubt not but it will have a good effect. He is visited occasionally by inquirers, and tries now himself to win souls for Christ, since he experienced the great change which made him so inexpressibly happy. But the enemies of the gospel do what they can to injure the cause of Christ. One of the first things was to threaten every one who would send his daughter to our girls' school, to exclude him from their community. This proved effectual, and the girls' school is almost broken up. Gradually, but with great difficulty, we had succeeded in collecting about eight or ten girls, and were on a fair way to obtain more, when suddenly the storm broke out, that almost swept our school away. Whether it will rise again, we do not know. We hope it will, and meanwhile, we teach the two or three girls who attend it.

The High-school has also been affected, though not to such a degree. A small number of children of respectable natives have been taken away. By far the most of the scholars, however, remained at the school, and some of them are more than ever engaged in examining Christianity. All are as before, instructed in it, in which work, besides our steady Christian head teacher, Dhankulpershed, now, also, Baber Khan takes part. Some of the most hostile Mohammedans told me repeatedly, when I was preaching in the bazar, that we were spreading nets in every possible way to catch Hindoos and Mohammedans. Well, said I to one of them, you Mohammedans must at least admit that we Christians are zealous for what we believe to be the truth, whilst you sit quietly at home, eat and drink, and are merry, not caring the least about spreading Mohammedanism. In Christianity, you see there is life, in Mohammedanism, death. He angrily admitted that we were more zealous than they.

Notwithstanding my repeatedly inviting them to a conversation or controversy at my house, none of them venture to come forward, though they promise to do so, again and again. They are evidently afraid. In preaching in the city, Hanukh and myself boldly proclaim the truth publicly in the streets, and there we find no opponents either. There is at present a great excitement in the city caused by these baptisms, but no Mohammedan has the courage to come forward in defence of Islam. They threaten to kill Hanukh and me, but see we do not heed their threats. Some think that I bewitch the people, for what else, they think, could make natives so bold, to renounce their former religious system and to believe in Christ, though they stand alone; and to defend it and to be zealous for it in spite of all opposition and enmity from the whole city.

May the Lord keep the new converts and increase their strength and number. We have now also, once every Sunday, divine service in the city girls' school, for Christians and inquirers. May the Lord bless this also. Of one thing I am afraid, that the owner of the girls' school house, which is our little chapel, may perhaps, as he is himself a Mohammedan, from enmity, oblige us to leave the house. He cannot do so for about a year, as I took the house on that condition; but if he should afterwards, no one I fear will rent us another house, as they all dislike Christians. The best plan would be to buy the little house, which answers our purpose capitally, but it would cost eight hundred or a thousand Rupees, and where shall we get that sum from? We should have a kind of Asylum in the city, and this house would be the very thing we want.

MISCELLANIES.

WESTERN AFRICA: YORUBA MISSION.

[Continued from page 181.]

Open-air preaching.

The great work of open-air preaching has been diligently prosecuted, and with increasing energy as the missionaries became disembarrassed of secular duties. Mr. Kefer, in his journal for July 4th, thus expresses his sense of the great importance of this department of labour:

"As we were able to disengage ourselves a little more from secular work, we continued our lately resumed town preaching as often as we can during the week, and on Sunday too, taking the services at home by turn. We consider it as one of the most important branches of our missionary work in this great town, in order to acquaint the people in general with our intentions; and may it please God to gather a congregation by simply preaching the gospel and familiar conversation on the way of salvation through Christ, in opposition to their system of idolatry!"

At a later date, September 29, we find Messrs. Hinderer and Kefer engaged in the selection of suitable preaching places throughout the town. "We fixed," writes Mr. Kefer, "on ten trees in the different districts, so that, by regular preaching, every quarter of the town will be visited with the gospel once a week."

The manner in which they are received by the people is, on the whole, encouraging. Opposition sometimes occurs, but it is seldom of a violent or obstinate kind, and soon gives way before the exercise of meekness and wisdom on the part of the missionary. Often remarks are uttered, and admissions made, which show that they feel the truthfulness of gospel teaching, as contrasted with their own unprofitable superstitions. We shall introduce some extracts from the journals, illustrative of the reception the missionaries meet with. The following extracts are from Mr. Hinderer's journals:

"*July* 13—Went out this afternoon with a special view of visiting some relatives of one of my servants. Not only my visit, but also my message of peace and happiness, was very welcome; but some proud Mohammedans soon derided the word of God, and I could only stop them at last by exposing their evil deeds and lies, and by forewarning them of the day of judgment, a knowledge of which most of our ignorant Mohammedans boast of.

"*Aug.* 15, 1854—This morning I went into the middle town, where at present one does not get that ready ear as elsewhere, owing to most of the men in those quarters being in the war, and the women and slaves are afraid, in the absence of their masters, to listen to us. I had, however, quiet listeners in two large compounds, consisting chiefly of young people, surrounding their masters, who are slave-traders.

"*Aug.* 17—An instructive lesson. This morning I went through some streets of the Ijebu quarter, conversing with several groups of people about the 'one thing needful.' My hearers were always quiet, and approved of what I said; but with such a smile of ridicule did they accompany their answers, which is at once painful and disheartening to observe. From the Ijebu quarter I went to one of the outskirts, inhabited by Yoruba farmers: the contrast was striking. Not only were they attentive listeners, but at one place, where they had a feast, they stopped their proceedings to hear, and the head-man of the party, when I wanted to go, asked me to stop, and to go on speaking, for they all wanted to hear more. I went home with the thought not soon to go again to that unprofitable Ijebu ground, while that of the Yorubas seemed to be so much better prepared for the good seed. Having reached home, and before mentioning a single word, my wife asked me to listen to the following piece:

'Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed,
Broadcast it round the land.

Beside all waters sow,
The highways, furrows, stock;
Drop it where thorns and thistles grow,
Scatter it on the rock.

The good, the fruitful ground,
Expect not here and there;
O'er hill and dale by plots 'tis found:
Go forth, then, everywhere.

Thou knowest not which may thrive,
The late or early sown:
Grace keeps the precious germ alive,
When and wherever sown.

And duly shall appear,
In verdure, beauty, strength,
The tender blade, the stalk, the ear,
And the full corn at length.'"

Mr. Kefer, in the following extracts, affords us further information:

"*Oct.* 27, 1853—Went to Balogun's quarter, and spoke, for the first time, under the tree we had fixed upon. A nice and very attentive congregation surrounded me in no time. My subject was, Christ, who has received power over all flesh, to give eternal life: John xvii. 2. When I had almost finished, a man forced his way through the people, and, having reached the free place in the middle, he said, 'I am sent to drive all the people away, and you,' turning to me, 'may preach this word in your own quarter: here we won't have it. But,' added he, rather in an apologizing manner, 'I have not to interfere with *you*.' When asked who sent him, he gave no answer, and pushed some people away. But seeing he could not prevail on them, he left us. Some few encouraging words restored the greater part of the congregation to their former attention and quietness. On leaving they begged me to come again soon. Nothing else followed.

"*May* 28, 1854—As I had regained sufficient strength, and the most urging work of building was over, I could now pay more attention to the vast crowds of ignorant people in the town. I went, therefore, out in the evening; but, prevented by rain from going about freely, I visited some compounds. The master of the first one I called on said, when I had talked to his people, 'This must be from God, that white man meets me now the second time in my piazza. After his first visit I was not able to make any country fashion again, but now I am still more convinced of the truth exhibited in your words.'

"To the second compound I went at random, being stopped on my way by a shower. I told the master, an old man, the reason of my coming, and preached the gospel of our salvation in Christ to him and all the people in the yard. He listened well, and said at last, "This is certainly a good word: neither our fathers nor we have heard of such things before: we ought therefore to be thankful for it. I did not know the reason of white men coming to this town; but, convinced of your friendship, and struck by your good words, from this day I can fight for you."

"*Aug.* 6: *Lord's-day*—Went to our fixed place in Ijaye quarter, close to the hill, more than two miles' ride from our station, a very populated, but nevertheless, as we thought, quiet district. Mr. Barber and Mr. Puddicombe accompanied me there, and we commenced, according to our promise on Sunday last, something like a service. Mr. Barber read the confession and some prayers. When he had finished with the general thanksgiving, I asked whether they did understand it; but, as is generally the case, they could not at once comprehend what was going on. I commented, therefore, on the thanksgiving, enumerating the there mentioned distinguished graces and acts of God's goodness and loving-kindness—creation, preservation, &c. Mr. Barber concluded with a short address. The congregation was numerous, and the attention paid was quite satisfactory. Before we left we afforded opportunity to everybody for asking questions about anything they wished to

know in particular. Some men freely made use of this offer, and we could be only pleased with the subject of their inquiries.

"*Aug.* 13, 1854: *Lord's-day*—Went to Ijaye quarter, and read, as usual, some prayers; after which I addressed the people on Isa. xxxv. 8, 9, telling them of the new and safe road God has made in the redemption through Christ; and advising them to leave their old perilous road, that they may not become a prey of the enemies, and be lost for ever. Some defended their orishas with great eloquence, but were put to silence by others, to whom I explained the matter, and made them decide the question. I must also mention, that when I reached the place, the priest of the house close to it wanted just to make sacrifice on the same spot, but, seeing us, he ran back to the compound, and threw the whole on the ground, where it was taken up by birds.

"*Aug.* 27: *Lord's day*—Went again to our fixed place near Ijaye gate. Mr. Barber had told me last Sunday that the people are anxious for their orishas since my talk with them the Sunday before; but he explained to them, and, as he said, settled the matter, and composed their minds. I intended, therefore, to dwell this time entirely on simple gospel truth, and selected for this purpose the two sentences in the communion service, 1 Tim. i. 15, John iii. 16, for my subject. It seemed they all were much pleased in hearing such words, and I could go on to the end of my discourse without considerable interruption. When I had finished, a young man began again to defend their orishas, stating that it is an institution of God for the Yoruba people, and that they and their fathers derived great blessings from this religious system. This new word seems truly to be good, and they will follow it and serve God, but they cannot part with their orishas. In my reply I entered fully, and proved that the one God cannot give different institutions to men, who are all of one blood, but that it is the invention of man, and the more clever now take advantage of the ignorant to get their money: it is also clear that the orishas could not protect their country; and to serve God and orisha together cannot be, just as a traveller cannot leave the bush which is in his way and prevents him from going on, but he must clear it away, or he will never reach his destination. At last he asked me to pray for them, that they may be able to follow God's word, and also that they may overcome the Mohammedans—Fulani at Ilorin. Another man said to me, 'You must take courage, and not get tired if we don't know at once how to follow your word; by and by it will come.' This he illustrated with two parables: 'God made men,' he said, 'and beasts, and herbs, and grass. The latter is food for beasts: men may eat herbs, but meat they like best. This, however, was only the case when they had tasted first all herbs. If your religion is found better than ours, we prefer it, as we do meat. But now we are like babies; when it is born the father utters the name into the child's ear, though it does not understand the word. But the word is often repeated, and, as the child grows, it knows the name. Therefore go on: if we have not sense enough to comprehend it now, time will come that we *understand* what we at present only like, because it touches our hearts.' Whilst we were thus going on, the priest of the neighbourhood approached the quiet congregation, calling out, as loud as he could —'Death comes! Buku'—his goddess—'will kill you! Make sacrifice! Fetch cowries and palm oil! Hail orisha!' The people were frightened, and many called out, 'Hea! hea!'—hailing orisha—and some ran off.

[To be continued.]

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN SEPTEMBER, 1855.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport 2d ch 24. *Pby of Troy*—Troy 1st ch, for Evangelical Society of Geneva 43 23. *Pby of Albany*—Saratoga Springs ch, for Evangelical Society of Geneva 118; Ballston Centre ch 42 29; Princetown ch, of which 5 for Corisco 32; Schenectady ch 225, Rev Dr Backus 25, a friend 25, Mrs A Hasbrouck 25, Judge George McQueen to ed child at Corisco 25 584 52

SYNOD OF BUFFALO.—*Pby of Buffalo City*—Buffalo Central ch Sab sch to ed heathen boy 25. *Pby of Rochester City*—Scottsville ch 10 35 00

SYNOD OF NEW YORK.—*Pby of North River*—Highlands ch mo con 8. *Pby of Bedford*—South Greenburg ch 11 16; Mt Kisco ch mo con coll's 8. *Pby of New York*—Greenbush ch 1; Forty-second st ch to con L B WARD 1 d 100, mo con 11 15, Sab sch to ed *Clara M Hepburn* 12 50; Chelsea ch mo con 15; Williamsburg ch two mo's con coll's 45 25; Newtown ch 50 25; Jamaica ch 55 62; Yorkville ch mo con 6. 2d *Pby of New York*—Stanton st ch Sab sch to ed *Stanton Forsythe* 25; Scotch ch three mo's con coll's 214 562 93

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Rahway 2d ch 70; Woodbridge 2d ch, Mrs Finlay's sch for Corisco 10. *Pby of Passaic*—Newark 3d ch Sab sch to ed *H Brinsmade* 7 12. *Pby of New Brunswick*—Princeton 2d ch 25 84; New Brunswick, N. J., Rev Dr Cogswell 25; Squan Village ch 3 25. *Pby of West Jersey*—Providence, R. I., Rev Robinson P Dunn 30; Bridgeton 2d ch for Futtehgurh Mission 45 11; Cape Island ch six mo's con coll's 35 60. *Pby of Susquehanna*—Monroeton ch 5 44; Wyalusing ch 6; Wyoox ch 5 40; Burlington ch 1 50; Warren ch 2 50; Silver Lake ch 2; Towanda ch 10 70. *Pby of Burlington*—Bordentown ch 7, 292 46

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Tenth ch Moyamensing Mission Sab sch to ed *Achung* at Canton 55; Kensington ch add'l 44; Central ch A H Briscoe 10; South Western ch 7 62. *Pby of New Castle*—Dover ch, of which 3 from R M Jones 15; New London ch, J. 5; Unionville ch 3. *Pby of Huntingdon*—Lewistown ch Sab sch to ed *James S Woods* 26. *Pby of Northumberland*—Washington ch 50, less 2 for *Foreign Missionary*; Lewisburg ch 100 313 62

SYNOD OF BALTIMORE.—*Pby of Baltimore*—South ch Sab sch to ed child at Corisco 25. *Pby of Carlisle*—Petersburg ch in part to con WM B BRANDON 1 m 18 50. *Pby of Winchester*—Alexandria 1st ch, a friend 10; Berryville ch 10; Lewinsville ch 8; Gerrardstown ch 44; Savings of Carrie Brent in coppers 2 117 50

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Congruity ch mo con 20; Kittanning ch 63 31; Elder's Ridge ch 12 67. *Pby of Redstone*—Connellsville ch 43 12. *Pby of Ohio*—Pittsburg 2d ch 144; Bethel ch, of which 30 to con WM CALDWELL 1 m 38 50. *Pby of Clarion*—Licking ch 8 329 60

SYNOD OF ALLEGHANY.—*Pby of Alleghany*—Centreville ch 10. *Pby of Beaver*—Hopewell ch 2, Fem miss soc 5 25. *Pby of Erie*—Mercer ch Sab sch to ed *Robert F Sample* 12 50. *Pby of Alleghany City*—Orphan Asylum 84 cents 30 59

SYNOD OF WHEELING.—*Pby of Washington*—Washington ch in part 16. *Pby of Steubenville*—East Springfield, O., Rev John Knox to ed *Jos Knox* 15; Island Creek ch to con JAMES ALEXANDER 1 m 35 less 2 50 for *Foreign Missionary*, 63 50

SYNOD OF OHIO.—*Pby of Columbus*—Circleville ch, of which 3 67 from Sab sch 26 10. *Pby of Marion*—Bucyrus ch 14 80; Pisgah ch 2 20. *Pby of Richland*—Waterford ch, children 86 cents; Hopewell ch 8; Orange ch 9; Mansfield ch, of which 3 from Rev J E Marquis 15 74 96

SYNOD OF CINCINNATI.—*Pby of Chillicothe*—Greenfield ch 3. *Pby of Cincinnati*—First ch for Evangelical Society of Geneva 15; Walnut Hills 1st ch 6 25; Springfield ch 19; Cincinnati 4th ch 1. *Pby of Sidney*—Logansville and De Graff ch's 5 60; Covington ch 3 40 53 25

SYNOD OF INDIANA.—*Pby of Madison*—Hanover ch mo con 4 00

SYNOD OF NORTHERN INDIANA—*Pby of Lake*—La Porte ch A P Andrew to con MARY J ANDREW 1 m 30. *Pby of Fort Wayne*—Bluffton ch 4 10; Pleasant Ridge ch 4 25; New Lancaster ch, of which 1 from Wm Hanna 6 65 45 00

SYNOD OF ILLINOIS.—*Pby of Schuyler*—Galesburg ch 2. *Pby of Peoria*—Middleport ch 3 5 00

SYNOD OF MISSOURI.—*Pby of St. Louis*—Second ch Sab sch for sup of Rev H V Rankin 150. *Pby of Upper Missouri*—Lexington ch mo con colls 56 33 206 33

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 16 83; Second ch mo con 7 03, Mrs Anne Stevens 10; Chestnut st ch mo con 44 15; Shelbyville ch 20. *Pby of Muhlenburg*—Hopkinsville ch 71. *Pby of Transylvania*—Bethel ch 5. *Pby of West Lexington*—Franklin ch mo con coll's 34. *Pby of Ebenezer*—Burlington ch 5 213 01

SYNOD OF VIRGINIA.—*Pby of West Hanover*—Farmville ch 30; South Plains ch 26. *Pby of East Hanover*—Namozine ch 12 68 00

SYNOD OF NORTH CAROLINA.—*Pby of Orange*—Cross Roads ch 2 50; Madison ch 32 50; Milton ch 65; Bethel ch 10 30; Buffalo ch 15; Washington ch 20; Chapel Hill ch 50; Bethlehem ch 9; Hillsboro ch 25; Shiloh ch 27 50; Nutbush ch 16 75; Bethesda ch 6, Mrs Jiggets 5 284 55

SYNOD OF NASHVILLE.—*Pby of Knoxville*—Knoxville 1st ch 30 00

SYNOD OF SOUTH CAROLINA.—Miss Rebecca Davidson 2. *Pby of South Carolina*—Good Hope ch 28 13; Midway ch 1 50; Fairview ch 8 25; Bethesda ch 4 30; Hopewell ch (Geo.) 83 25; Duncan's Creek ch 2 50; Rock ch 33 08; Rocky River ch 12 50; Providence ch 10; Lauren's C H ch 10 10; Anderson C H ch 11 46; Carmel ch 3; Upper Long Cane ch 58 45; Lebanon ch 19 52; Little River ch 1; Bethany ch 2; Warrior Creek ch 1; Friendship ch Mrs Mary Simpson 2; Greenville ch 28 45; Pickens C H, S. C., Rev W McWhorter 3; Willington ch mo con colls 40. *Pby of Bethel*—Bethesda ch for Press in North India 40; Allison's Creek ch 8 45. *Pby of Charleston*—Second ch mo con coll's 156 87, Moore-fund 52 80; Sab sch to ed heathen children 84 61; Third ch coll at Synod 15 35, mo con coll's 77 07; Waterboro' ch 45, A friend to missions 60; Columbia, S. C., Rev J H Thornwell D D 65 60 971 24

SYNOD OF GEORGIA.—*Pby of Florida*—Monticello ch Sab sch to ed *Hamilton Milliken* 25 00

SYNOD OF ALABAMA.—*Pby of Tuscaloosa*—Eutaw ch 40 00

SYNOD OF MISSISSIPPI.—*Pby of Mississippi*—Rodney Mi., Rev J C Baldwin 10. *Pby of New Orleans*—Carrolton 1st ch 11 75; New Orleans, Prytanea st ch 100 121 75

SYNOD OF MEMPHIS.—*Pby of Western District*—Concord ch 11; Howell ch 6 50 17 50

Total from churches, $4,489 31

LEGACIES.—Steubenville, O., Legacy of Hans Wilson 990; York, S. C., estate of John Blair 93 24; Mays Lick, Ky., Legacy of Thos Wallace in part 200 1283 24

Less expense on ac Corwin Estate 5, and on ac of Wallace legacy 5, 10 1273 24

MISCELLANEOUS.—Shanghai, Mrs Amelia Lowrie for sup of girls' day school 100; Portsmouth, O., J Stephenson 3; Sundry friends to purchase boat for Corisco 105 50; Chatanooga, Tenn., a friend, of which 15 for Indian Missions 75; Two ladies for Corisco 5; Associate Reformed Synod of the South for sup of boys' school in Africa 300; Bedford, O., Margaret Brown 1; An unknown friend 2; Mrs M Morrison for Choctaw mission 1, 592 50

Total receipts in September, $6,355 05

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—
Mrs Ann Simonton 1 00
Am't previously acknowledged $13,044 48 $13,045 48

WM. RANKIN, JR., *Treasurer.*

DONATIONS IN CLOTHING, &C.—Ladies of Concord and Pleasant Valley ch, Pa., one box clothing for Little Traverse 139 05; fem miss soc of Beech Spring ch O., one box clothing 39 50; The Benev soc of Roseland Fem Inst and its auxiliary one box clothing for Chickasaw fem sch 76 69; Ladies of South Salem ch N. Y. one box and one bundle clothing and dried fruits for Corisco; Mrs Finlay's school of Woodbridge 2d ch N. J., one box clothing for Corisco 35; Fem Miss Soc of Newton ch, N. J., one box clothing, for Corisco.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, JR. Esq. Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid.* Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House, in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, and General Agent, No. 265 Chestnut street.

All communications, reports, and orders, from Colporteurs, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

THE COLPORTEUR FUND.

As the season is approaching when many of the churches are making arrangements for taking their collections for the Boards, we again call their attention to the necessities of our Colporteur Fund. During the spring and summer the receipts for this fund have been encouraging, and there was a steady gain upon the arrearages of last winter. A large number however of students, and other colporteurs, having been employed throughout the summer months, larger drafts than ordinary have recently been made upon the fund, so that it is now again nearly twenty-five hundred dollars in arrears.

We rejoice to learn that very generally our Synods and Presbyteries have recently taken action intended to secure collections for *all* the Boards from all their churches. May we not then rely upon the pastors, one and all, to make such arrangements as will secure general and effective aid for this important fund?

The Board has at this time not a single agent in the field. One of the agents last spring appointed having relinquished the work for a pastoral charge, and the other having died, it finds itself providentially obliged to rely upon the attachment of our pastors to this cause, and their willingness, each in his own sphere of labour, to look after its interests. Without any settled determination of its own to dispense with the services of agents for the future, it now finds itself in circumstances well adapted to test the theories of those who believe the Boards would prosper better with no agents in the field. Such being the case, will not our brethren constitute themselves each one an agent for his own pastoral charge, and secure and transmit a collection for the Colporteur Fund at as early a day as may seem practicable within the current financial year?

COLPORTEURS WANTED.

Notwithstanding the fact that our Colportage Fund is about twenty-five hundred dollars in arrears, such is the urgency of the calls for additional colporteurs in various parts of the country, and especially in our newer States and Territories, that we do not feel at liberty to hold back our hands from the work, or to decline to do all that is within our reach. We may add too, that such is our faith in the pastors and churches generally, and above all, in the providence of God, which plainly beckons us forward in this work, that we are not only ready but anxious to increase the present number of colporteurs in the service of the Board. The Board is therefore desirous to engage the services of pious and zealous men, who may, in any part of the country, be found ready to engage in the work of colportage for the sake of Christ and of souls. It is particularly desirous to engage suitable colporteurs for the following States and Territories, viz. Georgia, Alabama, Mississippi, Louisiana, Texas, Arkansas, Missouri, Minnesota, Wisconsin, Kansas, Nebraska, California, and Oregon. If any pastor should know of suitable men in his congregation, or in his vicinity, he may render an important service to the cause of Christ by directing their attention to this important work. Possibly this notice may meet the eye of some individual disposed himself to engage therein. If so, he is requested to obtain a recommendation from his Presbytery, or its Colportage Committee, or at least from two Presbyterian clergymen, and forward it, with a communication from himself. In return he may expect to receive particulars respecting the service and its pecuniary compensation, from

W. E. SCHENCK,
Cor. Secretary of the Board of Publication,
265 Chestnut Street, Philadelphia.

IMPRESSIONS OF CANADA.

In the latter part of August last, the Rev. Wm. Blackwood, D. D., of Philadelphia, being about to visit Canada, was requested by the Board of Publication to attend to certain business arrangements for it in those provinces. Having accomplished the matters entrusted to him much to the satisfaction of the Board, he has since his return sent us a communication, from which we make the following extract.

"In every district of the provinces which I visited, I was delighted with abundant evidences of material and spiritual prosperity. In Upper Canada especially, there are wonderful manifestations of progress. In the towns and villages you everywhere observe an incessant bustle, connected with the formation of new streets, the erection of stores and dwellings of the most substantial character, while the price of land has risen amazingly, in consequence of the influence of railroad openings and the stimulus of the Reciprocity Treaty. In the western part of the province, forest lands are rapidly bought in immense tracts for actual settlers; and it is an undoubted fact, that into these districts several thousands of the inhabitants of the States of New York and Pennsylvania, have lately gone with the determination to make Canada their home.

"In spiritual things our brethren of the Presbyterian Church appear to be greatly blessed. The Pastors and Elders whom we had an opportunity of visiting, are evidently engaged with great zeal in the Master's work. They appear to realize the magnitude of the field in which they are placed, and to put forth such vigorous efforts as are commensurate with the wants of a rapidly growing community. As an evidence of their zeal, it may be stated, that the Presbytery of London, in the western part of the province, now possesses as many ordained pastors in its bounds as the whole Church could reckon when in the *disruption year*, 1843, the brethren were obliged to choose their ecclesiastical connection. Now there are *nine* strong Presbyteries, and their missionary stations are so numerous, that if qualified pastors were available, in a short time the ministry might be doubled in numbers. One most gratifying fact should not be omitted in this connection. In the matter of the sustentation of the ministry the Eldership take an intelligent view of the Church's duty, and they are always foremost in Presbyteries and in the Synod in their efforts to procure adequate support for Ministers in new charges. Lately, an overture was brought into the Synod by the Elders and sustained by their influence, to the effect that owing to the social changes which were rapidly taking place in the country, no Presbytery should be at liberty to ordain any person to any charge where the support would be less than £150 per annum, and a committee was formed to visit the bounds of the Church and take efficient steps so as to secure a liberal support for all the Pastors of the Church. So also, in relation to the Widows' Fund, which was commenced and is sustained chiefly by the Elders. In fact there is no part of the Church's labours which requires to be sustained by money, in which the Elders do not display an intelligent and praiseworthy desire to free the Ministers from any needless anxiety on such subjects, by such vigorous efforts as the circumstances may demand.

"The importance of the *Colportage* system of our Board is fully realized by the leading minds in all the Presbyteries; and the action of the late Synod in Montreal, relative to a Board of Publication for the Church in Canada, will, we doubt not, be productive of most beneficial results. Our books are well known and duly appreciated. The brethren are aware that no committee sits in judgment on our publications in order to cast out of them any statement which would displease a Methodist or alarm an Episcopalian, or excite a Baptist brother. Our Confession and our books are known to be harmonious, and, therefore, there is a ground of confidence in the constitution of our Board, which no voluntary society made up from different denominations can possess. The different Presbyteries seem resolved to enter on the *Colportage* system forthwith. They see that all that is needed is to procure the agent, and a small fund for salary and a supply of books, and a field may forthwith be occupied. It is not necessary to wait until a Publication House shall be procured in Toronto, or elsewhere, with its officers, its stock of books, and its costly apparatus. So long as the books of our Board can be procured on easy terms, and such works as the exigencies of the provinces require, may be had elsewhere to supplement them, the work of colporting, as above described, may go on."

BOOKS FOR INDIA.

It was gratifying in passing through the Depository a few days since, to see a large box of books packing for Lahor in Northern India. How pleasing is the thought that these volumes and tracts, issued by an Agency of the Presbyterian Church, and teeming with precious truth derived from God's holy word, are not to be confined within the limits of our own beloved land. To-morrow those pages, in one of the vehicles by which commerce is so rapidly and wonderfully interchanging the ideas as well as all other productions of all parts of the globe in these days, will be on their way to a far off heathen land. And when they shall have reached its shores, then borne still farther upon the bosom of the Ganges, an object of Pagan worship for thousands of years, they will at last be scattered and read far up towards the centre of Asia, among the warlike races of the Punjáub. May the providence of God carry these mute messengers of love and mercy in safety; and may the Spirit of God give them power to enlighten and to renew many souls.

We are glad to inform our readers that it is no longer a new and strange thing for a box of the Board's publications to take so long a journey. To several of our Missions in India, and other countries, we are now sending a regular annual supply of religious reading; and we trust the time is not far distant when we shall have the precious privilege of knowing that wherever the feet of our missionaries tread a heathen soil, there also our books and tracts are aiding them in dispersing the gloomy superstitions of Paganism.

A COLPORTEUR FOR THE LAKE SUPERIOR REGION.

The vast region along the shores of Lake Superior, begins, in the progress of enterprise and population, to attract the notice of men of wealth and intelligence, and ought likewise to attract in good season the eyes of the pious. This region, abounding with incalculable mineral wealth, is now in rapid process of settlement. Towns and cities which yesterday were unheard of, to-day loom up before us with thousands of busy and energetic inhabitants. The numerous copper and other mines which are opening in every direction are employing hundreds and thousands of miners, who with their families, are living in hastily constructed villages, remote from many of the influences of religion. The whole population is just now in that forming condition in which it must be cared for and supplied with the gospel. The Domestic Missionary and the Colporteur are urgently

needed there. Gentlemen who have lately returned from summer travel in that region, represent the opening for useful colporteur labours as being of the most inviting and needy kind.

The Board of Publication is now desirous to send a colporteur to the Lake Superior region just as soon as a suitable man can be found. A benevolent lady has placed in our hands a portion of the funds needful to sustain him. And it is very desirable if the right person can be secured, that he be upon the field he is to occupy before the Lake navigation shall have closed. Who is ready to go?

For the Home and Foreign Record.

THE BOOKS OF OUR BOARD.

Who can tell the amount of good they are effecting? This question often occurs to the mind of the writer; and it is very natural that it should, for twice has he been commissioned by the Board, and laboured as its Colporteur. Thousands of pages of its well written matter has he scattered within the bounds of one of our Presbyteries in New Jersey. Now the question comes to him, as it doubtless does to many others, Is it possible that such books as "Baxter's Call," his "Saint's Rest," "Doddrige's Rise and Progress," "Alexander's Religious Experience," his "Evidences of Christianity," and other books of a like stamp, should lie unread, or, if read, produce no fruit to the honour and glory of God?

Now as often as this question arises, the writer feels, after a moment's reflection, obliged to answer with an emphatic *No*. He has been assured by Christians that they have been edified by these publications. And he has faith to believe that if he should be so happy as to reach his Father's house in heaven, he will find some there who will be able to trace their regeneration to the instrumentality of some of these good books. Should there be found but one such, he will be ten thousand times rewarded for all his hours of toil through scorching heat and raging storm.

Are these books read? I answer, Yes. Numbers within the pale of our own Church find in them nutriment for their souls, and their graces growing from its use. They find themselves becoming also rooted and grounded in the doctrines of grace so precious to our branch of Zion. Many there are, too, out of the Presbyterian Church, who read these books and are glad to get them, that they may know the truth about that Calvinism which they have often heard set forth in the most unfavourable light; carricatured as that horrible thing which makes God the author of sin, and men mere machines; and that teaches that hell is paved with infants.

The writer knows some persons, members of Arminian Churches, who have read such books as the "Great Supper," the "Divine Purpose," the "Exposition of the Confession of Faith," and "Boston's Fourfold State." And these men express their satisfaction after having perused them. Surely, then, these books are doing good, they are allaying bitter prejudices and building up God's people in holiness.

Let every Presbyterian then, who desires to glorify God, keep a few of these publications on hand, to lend to his neighbours, and aid in every practicable way to scatter them abroad and extend their influence over the minds of men. By doing so, he will preach the gospel effectively. G. K. M.

NEW PUBLICATIONS OF THE BOARD.

Memoirs, including Letters and Select Remains of John Urquhart, late of the University of St. Andrews. By William Orme. With a prefatory Notice and Recommendation, by Alexander Duff, D. D. LL.D., 12mo. pp. 420. With a portrait. Price 65 cents.

This volume contains an interesting memoir of a young Scottish student of remarkable talents, attainments, and piety. At a very tender age he devoted himself to the work of preaching the gospel to the heathen, but owing to various obstacles, his intentions were never carried out. From the age of twelve years onward he was a fellow-student and intimate associate of the present distinguished missionary, Dr. Alexander Duff, who has revised the work; and written an introductory essay on the life and character of Urquhart for the present edition, at the request of a friend of the Board, who has generously furnished the means for stereotyping the work. The subject of this Memoir was also a beloved pupil of the Rev. Dr. Chalmers, in whose family he enjoyed a degree of intimacy. He died, deeply lamented, at the early age of eighteen and a half years. The delineation of this refined, intellectual, and devoted youth cannot fail to profit and stimulate our American young men who may give it a perusal.

We extract the following sentences from Dr. Duff's prefatory notice.

"The grand object of the memoir is, to exhibit the rise, progress, and formation of the religious character of the individual whose short life is illustrated. Amid the many clustering excellencies that adorned that character, by far the most prominent and striking was the evangelistic spirit and self-devotion by which it was so peculiarly distinguished. It was this which chiefly conferred on it at once its lustre and its *uniqueness*. The Church of Christ in all lands can happily point to not a few young men of sincere and shining piety; but, unhappily, to very few, who, at the age of young Urquhart, have been privileged to obtain and cherish so marvellously clear and intelligent an apprehension of the duty of exemplifying that piety by a solemn act of personal dedication to the God-like enterprise of the world's evangelization." * * * *

"It is known that, already, the perusal of this memoir has been sanctified as the means of quickening the desire of some, and confirming the timid resolve of others, to go forth as the heralds of salvation to the unevangelized tribes of earth. These, then, may truly be regarded as his substitutes and representatives in the heathen world, which he had so longed to visit and help to save. And souls rescued by their instrumentality from the bondage of sin and Satan, may yet hail him in the realms of everlasting day, as, in an important sense, their honoured spiritual progenitor.

"Recommending, therefore, this volume, with all earnestness, to the members, and especially the juvenile members, of the evangelic churches of America, my fervent prayer is, that the lessons which it is so well fitted to teach, may not be lost on old or young—that the perusal of it may, under God, be blessed to the stimulating of their souls to holier and more self-denying endeavours for the advancement of Christ's cause and kingdom in the world—that the mantle of the saintly, devoted, and now glorified Urquhart may fall on not a few youthful, ardent disciples, who, imbued with a double portion of his spirit, may be privileged to rear the standard of the cross over many a hitherto unconquered province of Satan's empire."

The testimony of Dr. Chalmers, in reference to the intellectual and spiritual character of Urquhart, may also be usefully inserted here:

"My first knowledge of him, was as a student, in which capacity, he far outpeered all his fellows; and in a class of uncommon force and brilliancy of talent, shone forth as a star of the first magnitude.

"For several months, I only recognized him as a person of fine taste, and lofty intellect; which, teeming forth, as they did from one who had not yet terminated his boyhood, gave the indication, and the promise, of something quite superlative in future life. It was not till after I had, for a time, admired his capacities for science, that I knew him as the object of a far higher admiration, for his deep and devoted sacredness.

"It was in the second session of my acquaintance with him, that I devolved upon him the care of a Sabbath-school, which I had formed. In the conduct of this little seminary, he displayed a tact and a talent which were quite admirable, and I felt myself far outrun by him, in the power of kind and impressive communication; and in that faculty, by which he commanded the interest of the pupils, and could gain, at all times, the entire sympathy of their understanding. Indeed, all his endowments, whether of the head or of the heart, were in the best possible keeping. For example, he was alike literary and mathematical, and combined the utmost beauty of composition, with the rigour and precision of the exact sciences. But his crowning excellence was his piety; that virtue which matured him so early for heaven, and bore him in triumph from that earth on which he hath so briefly sojourned. This religious spirit gave a certain ethereal hue to all his college exhibitions. He had the amplitude of genius, but none of its irregularities."

We warmly commend this volume to the attention of all our young men, but especially to the pious students of Colleges and Theological Seminaries.

The Glory of Woman is the fear of the Lord. By Charles Colcock Jones, D. D. Tract No. 174. pp. 36.

This is an admirable tract, abounding in important truth, presented in an earnest and persuasive manner. It is devoutly to be hoped that it may have an extensive and permanent circulation among the female sex in every part of our land.

The Exigencies of the Church. A Tract for the Times. By a New England Pastor. Tract No. 175. 36 pp.

This is an able vindication of the duty of contending earnestly for the faith, and rebukes fearlessly that sinful pliancy of creed or action which is ready to yield God's truth, or shrink from disagreeable duty, through indolence or mistaken views of the importance of peace, or for any other insufficient cause.

Learning to Converse. Revised by the Editor of the Board. 18mo. pp. 180. With engravings. Price 25 and 30 cents.

This little volume is from the same pen as "Learning to Think," "Learning to Feel," and "Learning to Act," all of which have been favourites with the young people ever since they were issued. The design of this new volume is sufficiently indicated by its title. We doubt not it will be found as interesting and instructive as the preceding works from the same pen.

HONORARY MEMBERSHIP.

A donation of *Thirty Dollars* at any one time constitutes the donor, or any person whom he may designate, an Honorary Member of the Board of Publication. Honorary Members receive an elegantly engraved certificate of membership, and are entitled to draw one dollar's worth of children's books or tracts annually, provided they are called for during the year in which they become due.

Donations received by the Board of Publication from September 15, to October 13, 1855, inclusive.

Pby of Genessee.—East Bethany ch 4; Moscow ch 3 25	7 25
Pby of Elizabethtown.—Rahway 2d ch 20, per Wm Rankin, Jr, Treas; Lamington ch 7 00, per Robt Carter & Brothers	27 00
Pby of New Brunswick.—Lawrenceville ch, per Thos J. Shreve	61 95
Pby of Philadelphia.—Penn ch 13 44, per Rev F D Ladd; 2d ch, "A lady" for Colportage at Lake Superior 75	88 44
Pby of Washington.—Wellsburg ch 13, per Rev E Quillin; Cross Roads ch 16, per Rev E C Wines	29 00
Pby of Steubenville.—East Springfield ch 13; Bacon Ridge ch 11, per Alex Porter	23 00
Pby of Cincinnati.—Walnut Hills 1st ch 7 25, Miss Sally E. Guy, Oxford 20, per John D Thorpe	27 25
Pby of Winchester.—Lewensville ch 1, per John N Bell; Alexandria 1st ch 15 per Rev Dr Harrison	16 00
Pby of Orange.—Cross Roads ch 2 50; Shiloh ch 6; New Hope ch 5; Spring Hill ch 17; Greensboro ch 66; Mrs Jiggets 5, per J H Lindsay, Treas	100 00
Pby of Concord.—Morgantown ch 5; Ebenezer ch 4, per Rev. P H Dalton	9 00
Pby of Nashville.—Mt Vernon ch, per Rev J W Ogden	4 00
Pby of Bethel.—Allison Creek ch, per Rev J R Baird	8 22
MISCELLANEOUS.	
Mrs Ann Davidson, Cumberland, Pa., 2; John Weight, Esq., Auburn, N. Y., 5, per S D Powell; James Park (2d pay.) to con his daughter Sarah Jane Park hon mem 10	17 00
Total,	$418 11

A. W. MITCHELL, *Treasurer.*

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. J. S. Braddock and the Franklin Church, Kentucky.

Rev. J. M. Faris and the church at Fredericksburgh, Ohio.

Rev. W. A. Scott, D. D., and the First Presbyterian Church, New Orleans.

Rev. J. Ustick and the church of Willow Creek, Illinois.

Rev. Eliphalet Bosworth and the church of Lyons' Farms, Presbytery of Passaic.

Rev. David Sterrett has resigned the pastoral charge of the churches of Waynesburg and Newton Hamilton, Presbytery of Huntingdon.

CALLS.

Rev. David Irving of North Salem, New York, has accepted a call from the Presbyterian Church, Morristown, New Jersey.

Mr. W. C. McPheeters has received a call from the church at Carrollton, Virginia.

Rev. W. C. Anderson, D. D., of Chillicothe, Ohio, has accepted a call to the First Presbyterian Church at San Francisco.

Rev. Joseph M. Atkinson has accepted a call from the church in Raleigh, North Carolina.

Rev. Charles Axtell has received a call to the South Church of Galena.

Rev. Robert Crawford, of the Berkshire North Association, has received a call to Crookville church, Presbytery of Philadelphia.

Rev. B. M. Palmer, D. D., has received a call from the First Presbyterian Church of New Orleans.

Rev. S. K. Hughes has accepted the call of the church at Chesterville, Morrow county, Ohio.

Rev. E. B. Cleghorn has declined the calls of the church of Salisbury, Maryland, and that of the Seventh Church, Washington City.

ORDINATIONS AND INSTALLATIONS.

Rev. J. P. Lloyd was installed at Mount Gilead, Ohio, by the Presbytery of Marion, on the 8th of September.

Mr. John G. Schaible has been ordained by the Presbytery of St. Louis, with the view of his supplying their German Churches.

POST-OFFICE ADDRESSES CHANGED.

Rev. Joseph B. Eastman from Amsterdam to Princetown, New York.

Rev. George K. Marriner from Newark to Mays' Landing, New Jersey.

Rev. Albert Williams from San Francisco, California, to Princeton, New Jersey.

Rev. W. W. Trimble from Brownsburg to Cedar Grove, Virginia.

Rev. S. I. Reid from Chulahoma to Holly Springs, Mississippi.

Rev. John B. Saye from Franklin, Indiana, to Lawrenceville, Illinois.

Rev. Sidney G. Law, licentiate of Presbytery of Raritan, to Osage, Mitchell county, Iowa.

Rev. Joseph H. Marshall, licentiate of Presbytery of Cincinnati, to Mount Sterling, Illinois.

Rev. H. Balentine from Fort Washita, Arkansas, to Norristown, Pennsylvania.

Rev. Ralph Harris from Elmwood to Grindstone Point, Missouri.

Rev. M. W. Brown from Nashville to Millersburg, Ohio.

Rev. A. A. Morrison from Ledlie's to Racine, Ohio.

Rev. Ira Case from Clermont, New Hampshire, to Underhill, Vermont.

Rev. Joseph M. Atkinson from Frederick, Maryland, to Raleigh, North Carolina.

Rev. W. C. Anderson, D. D., from Chillicothe, Ohio, to San Francisco, California.

Rev. John F. Baker from Wilkesbarre, Pennsylvania, to Hinesville, Georgia.

Rev. Jas. R. McArthur from Selma to Centreville, Alabama.

Rev. T. H. Newton from Berwick, Pennsylvania, to St. Louis, Missouri.

Rev. W. C. Cattell from Princeton, New Jersey, to Easton, Pennsylvania.

Rev. J. A. Clayton from Waterford to Clarkson, Michigan.

Rev. S. J. Love from West View to Swoope's Depot, Virginia.

Rev. J. A. Day from Lowell to Afton, Union County, Iowa.

Rev. J. J. A. Morgan from Southampton, New York, to Bridesburg, Pennsylvania.

Rev. Thos. K. Davis from Bedford, Pennsylvania, to Los Angeles, California.

Rev. Peter Hassinger from Edwardsville to Bethalto, Illinois.

Rev. R. B. Abbott from New Castle to Dunlapsville, Indiana.

Rev. A. R. Naylor from Piketown to Greenfield, Ohio.

Rev. Isaac N. Candee, D. D., from Lafayette, Indiana, to Galesburg, Illinois.

Rev. James C. Mahon from Carrollton, Ohio, to Hunterstown, Pennsylvania.

Rev. James I. Helm from Philadelphia, Pennsylvania, to Princeton, New Jersey.

Rev. H. H. Paine from Fincastle, Virginia, to Holly Springs, Mississippi.

DEATHS.

Rev. Charles Huntington, Jr. of the Presbytery of Susquehanna, on the 16th of September, in the 36th year of his age.

Rev. James Huston, of Chillicothe Presbytery, on the 29th of September.

Rev. B. H. Williams, pastor of the church at Vicksburg, of yellow fever, on the October.

MISCELLANEOUS.

In accordance with an act of the last General Assembly, Rev. J. G. Riheldaffer of the Presbytery of Fort Wayne, Rev. James A. Stirratt and Charles Thayer of the Presbytery of Marion, and elders G. W. Farrington of the Central Presbyterian Church of St. Paul, M. T., met at St. Paul, on Saturday, September 1st, 1855, to constitute the Presbytery of Minnesota. Rev. J. G. Riheldaffer called the meeting to order and constituted the Presbytery with prayer.

Rev. Charles Thayer of Hudson, Wisconsin, was elected Moderator, Rev. J. A. Stirratt, of Prescott, Wisconsin, Temporary Clerk, and Rev. J. G. Riheldaffer, of St. Paul, M. T., Stated Clerk.

Rev. J. G. Riheldaffer and Elder G. W. Farrington were nominated as commissioners to the next General Assembly, and Rev. J. A. Stirratt and Elder R. Marvin, as their alternates.

Varieties.

Waldensian Churches.—The Waldenses have commenced a church in Nice, which it is expected will be completed in the spring. They have also commenced one at Genoa. The one at Turin is successful. These are the beginning of a new era, and serve to illustrate the remarkable providence which has preserved this interesting people unconsumed in the furnace.

Our Country.—The area of the Pacific slope is 766,002 square miles; of the Atlantic slope proper, 514,416; Northern lake region, 112,649; Gulf region, 325,537; Atlantic Lake, and Gulf east and west of the Mississippi, 952,602; Mississippi Valley, drained by the Mississippi and its tributaries, 1,217,563; Mississippi Valley and Gulf or Middle region, 1,543,000. Over two-fifths of the national territory is drained by the Mississippi and its tributaries, and more than one-half is embraced in what may be called its middle region. One-fourth of the total area belongs to the Pacific, one-sixth to the Atlantic proper, one twenty-sixth to the lakes, one-ninth to the gulf, or one-third to the Atlantic, including the lakes and gulf.

Our Northern Neighbour.—Canada contains 160,405,216 acres and has a population of over two millions. The total immigration into Canada in the last seven years has been 268,146. The gross revenue of the province for 1853 was 1,320,659*l.*; the imports were valued at 5,500,000*l.*, and the exports at 8,000,000*l.* The total value of the trade between the British North American colonies and the United States in 1853, was 15,630,000*l.*, having increased about 75 per cent. in four years; the total value of the trade between Canada and the United States, in 1853, was 4,140,000*l.* Between 1849 and 1854, the transit goods from Boston alone to Canada had increased from 30,000*l.* to nearly 1,000,000*l.* About 3,500 miles of railway are now chartered, of which about 1,200 miles are completed, and 2,100 are more or less advanced.

Free Church of Scotland.—The sums raised for the various objects of this church during the year ending March 31, 1855, were, for the sustentation fund, 100,407*l.*; building fund, 34,175*l.*; congregational fund, 85,910*l.*; missions and education, 61,797*l.*; miscellaneous, 25,759*l.*; making a total of 308,050*l.*

The Pope's Health, it is stated, is declining, and that he expresses doubts whether he will live to see another anniversary of his election.

The Friendly Islands, in the Pacific Ocean, have become a nation of Methodists: the whole population, from the king (who is a "local preacher") down to his meanest subject, attend the Wesleyan ministry.

Farewell Meeting in Philadelphia.—An interesting missionary meeting was held on the evening of September 23d, in the Third Reformed Dutch Church of this city. Long before the hour of service, the edifice was crowded to its utmost capacity, and many went away unable to procure places. The occasion called forth hundreds of people from various denominations, to whom the name of Scudder has, for a generation, been a household word, and who longed to see and hear the two sons of the veteran soldier of the cross, who are soon to go to India, their native land. The exercises were opened by an invocation, and a brief statement of the object of the meeting, by Rev. D. Malin, District Secretary of the A. B. C. F. M. for Pennsylvania. Rev. George Duffield, Jr., of the Coates street Presbyterian Church, read the Scriptures; Rev. A. A. Willits gave out the 72d Psalm, and offered a fervent prayer; Rev. W. J. R. Taylor then gave a brief account of the missions of the Reformed Dutch Church, welcomed the young missionaries to Philadelphia, and introduced them to the audience. Rev. Jared W. Scudder addressed the people with great power and pathos, and was followed by his brother, Rev. Ezekiel W. Scudder, in a speech full of ability and pious spirit. Between these two addresses the congregation rose and sang the last two verses of Heber's glorious missionary hymn. Rev. Dr. Boardman then offered prayer, and, after the doxology, the services were closed with the benediction, by Rev. Ezekiel C. Scudder.

Moravian Missions.—The recent report of the Brethren states that they have at present sixty-nine missions, in thirteen different countries, in which are employed many missionaries, male and female, and 212 brother converts. Their last station was formed in 1853, among the Chinese in Mongolia. A large number of these stations defray their own expenses, and for the rest only $9000 per annum are required.

Deposition from the Ministry.—Bishop Doane, of New Jersey, performed the painful duty, on the 15th Sept., of deposing from the ministry his own son, who has gone over to "Rome." The Bishop asks the prayers of the Church that his erring child may be brought back to the way of truth and peace; and that he himself may have grace to bear and do the holy will of God.

NOTICE.

Subscribers in arrears will oblige by attending to the payment of the bills which have been sent to them in previous numbers. If paid, the *Home and Foreign Record* will support itself; if not paid, the deficiency must be paid by the Boards from funds contributed for other purposes. Could ministers and elders not devote a little time to their collection? We know that many only want an opportunity to remit.

THE HOME AND FOREIGN RECORD OF THE PRESBYTERIAN CHURCH

Is the organ of the Boards of Missions, Education, Foreign Missions, and Publication, and is issued monthly in newspaper form at Fifty Cents a year for a single copy, and in pamphlet form at One Dollar. Fifty copies or more to one address, at 25 cents a year; and all Churches of *less than fifty families*, at the same price, provided not less than *twenty* copies to one address are ordered. *Payment in advance.*

Address, *post paid*, "Home and Foreign Record, 265 Chestnut St., Philadelphia."

Postage, in Pennsylvania, 3 cents per annum, and all other States 6 cents, paid in advance.

Packages of the *Home and Foreign Record* are delivered free of charge in New York, Baltimore, Louisville, Cincinnati, Wheeling, and Pittsburgh.

CONTENTS.

Board of Domestic Missions.—State of the Treasury, p. 186. Fiscal year ends on the 1st of March, p. 186. Southern Aid Society, p. 186. Visit of the Rev. R. Happersett, Associate Secretary of the Board of Missions, to Minnesota Territory and a portion of Wisconsin, p. 187. Church Extension, p. 188. Our Western Churches, p. 188. Receipts, p. 188.

Board of Education.—I. Ministerial Education: Choice of a Profession, p. 189. Encouraging Facts, p. 189. Preaching by Unlicensed Students, p. 189. Candidates for the Ministry, p. 189. Hints to Candidates, p. 189. II. Christian Education in Schools and Colleges: Davidson College, N. C., p. 190. Centre College, Ky., p. 190. Aranama College, Texas, p. 190. Harvard College, p. 190. The work of Teacher, p. 190. Miami University, p. 191. Jesuit Training, p. 191. Presbyterial Academies, p. 191. Receipts, p. 191.

Board of Foreign Missions.—Recent Intelligence, p. 192. Call for a Missionary, p. 192. Circular, p. 192. Mission to the Chinese in California: Journal of the Rev. Wm. Speer, p. 193. India: Furrukhabad Mission: Letter from Rev. J. F. Ullman, p. 195. Miscellanies: Western Africa: Yoruba Mission, p. 196. Receipts, p. 197.

Board of Publication.—The Colporteur Fund, p. 198. Colporteurs Wanted, p. 198. Impressions of Canada, p. 198. Books for India, p. 198. A Colporteur for the Lake Superior Region, p. 198. The Books of our Board, p. 199. New Publications, p. 199. Receipts, p. 199.

Miscellaneous.—Go, Scatter the Seed, p. 185. Sustain your Pastor, p. 185. Jealousy among Ministers, p. 185. Ecclesiastical Record, p. 200. Varieties, p. 200.

THE

HOME AND FOREIGN RECORD

OF THE

Presbyterian Church in the United States of America.

VOLUME VI. No. 12. | PHILADELPHIA, DECEMBER, 1855. | PRICE PER YEAR, *Fifty Cents.*

THE CHURCH EXTENSION COMMITTEE.

By an arrangement just completed, the Church Extension Committee of the General Assembly will hereafter use and occupy the fifteenth page of the newspaper edition of the Record, and the miscellaneous matter with which the first page has usually been filled, will in consequence be omitted. The Church will be glad, we doubt not, to receive through this channel, monthly intelligence respecting the doing and progress of this important Committee.

THE HOME AND FOREIGN RECORD.

As this number completes the Sixth Volume of the *Home and Foreign Record*, it may be useful to take a retrospective glance. To a considerable degree we think the periodical has answered the end of its publication. In this opinion we are fortified by the commendations given to it by successive General Assemblies—by the testimony of many ministers that they consider its circulation in their churches essential to their usefulness—and by a numerous list of subscribers who manifest their attachment by flattering encomiums, and the punctuality of their payments. We are pleased to think that for their favours the *Home and Foreign Record* has given an adequate return. The knowledge it disseminates has not been of that kind which excites the imagination, but without fear we affirm, that no one can have read the past volumes, without an influence for good having been exerted on his heart. And what really constitutes the value of knowledge? Is it of more value to a man to be acquainted with the stratagems of armies, the intrigues of councils, or the tricks of politicians, than to be familiar with the progress of truth, the struggles of the soldier of the cross, or the extension of Christ's kingdom? We think not.

During the first four years of this publication, the circulation amounted to a little over ten thousand: since the reduction of price in 1854, the number has increased to upwards of seventeen thousand. This will no doubt be so far gratifying to the Church as it has been to us; but why cannot the recommendation of the General Assembly of 1850 be carried out, and a copy placed in every family? Instead of seventeen thousand copies, this would require eighty-five thousand. There are, particularly, the families of the elders of the church, in which we think it should always be found; but in looking over the subscription books we find that in a great number of instances the minister alone gets a copy, and when a vacancy occurs there are no small number of churches in the country of which no member takes the *Record*.

We have also the pleasure of announcing that the *Record* is appreciated by ministers of other denominations, and in other lands, as well as by those of our own church. In the British Provinces it is read by nearly two hundred ministers, and by many of all denominations in the United States. In the United States it is sent free to ministers and candidates of our own branch of the Church, and to the ministers of those Churches who affiliate with us in the support of the India Mission. When applied for by others it has never been refused. Some who may be entitled to it are occasionally overlooked; but we are always thankful to be notified of any omission.

The careful observance of the following rules by subscribers, would greatly facilitate the business of the office, and prevent disappointment to themselves. 1. When you send your own name, or the name of another, always be sure to give the proper name of the post-office to which you wish the paper sent. During the six years of our existence there have been at least a hundred instances in which we have been directed to send to places not post-offices, but names of townships, counties, or villages. In this way many papers have been sent that were probably not received. 2. When payment is made by an old subscriber, be careful to give the name upon the books; the name of another member of the family is often given, and we suppose it is a new subscription. 3. When a change of address is to be made, we require the post-office *from* which the paper is to be discontinued, as well as the post-office *to* which it is to be sent. 4. When you remove from any post-office, please at once to notify, though unable to direct to what post-office you wish the paper sent. We are sorry to find that papers have been sent for long periods to post-offices from which the person addressed has removed.

It is generally known that the receipts of the *Home and Foreign Record* have not been altogether equal to the expenditure. This has been caused chiefly by the negligence of subscribers in not paying their subscriptions when due. By reference to our terms it will be seen that they are "*Payment in advance.*" The difficulty of transmitting so small a sum is now greatly lessened, the small gold coinage and post-office stamps being diffused over the whole Union. We now earnestly invite those who are in arrears to remit the sums due. If all pay to whom bills have lately been sent, there will be sufficient fully to repay the Boards their advances on the cost of the *Record*.

We are sometimes told that the *Record* is not an interesting paper, but many also tell us that it is the most interesting paper they read. The same subject does not interest all men alike. Some find that the *Record* is not needful for them, because it is all contained in other papers: a thing we were never able to discover. Objectors there are to every good thing. The conductors of the *Record* are fully sensible that it is not all that it should be, or what they would wish to make it; and as its columns are open to contributors on a variety of subjects, they invite any who feel interested in its improvement to aid them in the attempt.

CIRCULATION OF THE RECORD.

The following remarks are extracted from the *Home and Foreign Record* of the Free Church of Scotland. They are equally well adapted to our own Church in the United States, as to that for which they were originally intended, and to the case of this Record as to that of the Free Church.

"It is of great, we might almost say, of the last importance for the successful prosecution of all the schemes of the Church, to have the *Record*, brought into every household. It is the Church's official organ. Other journals she has in which her principles are advocated, and her operations recorded more or less fully, but this is her official organ. These *may* be circulated, and *ought* to be circulated; this *must* be circulated. These supply the members of the Church with information highly interesting and highly useful; this with information altogether essential. These provide costly and delicious viands to sit down and partake of, which is truly an exquisite treat—articles written, some of them, by the greatest living authorities in theology and metaphysics, and by the greatest living writers in the departments of science and literature. The humble *Record* provides but ordinary fare, only daily bread; but just because it is daily bread, it is on that account the more necessary that all the members of the Church should regularly partake of it.

Further, the *Record* universally circulated would be a bond of union among the members of the Church. It would bind the most isolated and the most remote individual to the centre by the twofold cord of knowledge and love. The great Chalmers has said that the surest way to a man's heart is to go into his house. We would say to the Church, the surest way to the heart of all her members is to go into all their houses, to sit down at their firesides, and tell them what she has been doing during the past month in the way of subduing the heathenism at home, and of advancing her Lord's kingdom abroad. The people would thus know their Church, not as a mere abstraction, not as a name, not as a Committee, not even as an Assembly, but as a great living spiritual power, labouring like her Master in the work of saving a world. They would love her, not merely for the benefits which they receive through her, which is comparatively a selfish consideration, but for the good she is doing. They would feel ennobled by seeing themselves to be parts of a great whole, and that to the great results which are being wrought out their prayers and contributions have contributed. Thus would a bulwark of steadfastness and devotedness be raised around the Church, which would stand her in good stead in evil days, should such be in reserve for her or for the country.

We expect, too, not a little from the wide diffusion of the *Record* as regards the public spirit of the Church. The patriot well knows the importance of maintaining the public spirit of a country. Public spirit is of yet greater importance in a Church. Words cannot express the importance of training up in the Church a race of men who will care, not merely for the salvation of their own souls, or the welfare of their own particular congregations, but for the cause of Christ in the world. Under the broad shield of such a spirit, all the interests of the Church would be safe—the piety of the individual, the religion of the family, the peace of the congregation, the harmony and prosperity of the whole body, all would flourish. The worthies of the Bible were men of this stamp. Such, too, were the men in our own land, in former times, who exemplified the truth in their holy lives, defended it in their imperishable writings, and sealed their profession of it by their glorious deaths; the spring of all that was great and noble about them, next to the grace of God in them, was their public spirit. And even having respect to but the pecuniary interests of the Church, her mere outward prosperity, this is the true political economy. But how are we to have such a spirit, if not by diffusing intelligence, by widening the horizon of our people, and so enlisting their efforts, and enlarging their sympathies in behalf of the cause of God throughout the world. We appeal to our ministers: whom is it that they find the most deeply interested in all the concerns of their own particular congregation? not the man whose sympathies are narrow, whose vision is bounded, and who never looks beyond his own neighbourhood, but the man whose horizon is the world, and who, morning after morning, casts his eye, in prayer, over all the fields of the Church's operations, and waits month by month for tidings in her *Record* of the coming of the Lord's kingdom among the heathen.

And then we must take into account that no former generation ever had such a noble instrumentality for awakening and fostering a devoted, enlarged, and chivalrous spirit in behalf of religion, which is but another name for the welfare of men, body and soul, as we have. There is not at this hour on earth—and we do not know that there ever existed in any former age—such a magnificent scheme of missionary operations as that which our Church has been privileged and honoured to set on foot.

Now, surely, with such a scheme of operations, it is worth while making some efforts to make all our people at home familiarly acquainted with it, and to show them how God is answering prayer, and blessing efforts in connection with it. How can we expect, otherwise than by the diffusion of intelligence, to keep alive in the Church such a spirit as shall enable us to go forward, and worthily to fill

[Concluded on page 216.]

BOARD OF DOMESTIC MISSIONS.

Business Officers of the Board.

Corresponding Secretary—Rev. G. W. Musgrave, D. D.
Associate Secretary—Rev. R. Happersett.
Treasurer—Samuel D. Powel.
Address, *Mission Rooms, 265 Chestnut st. Philadelphia.*
Letters relating to Missionary appointments, and other operations of the Board, should be addressed to the Corresponding Secretary.
Donations and Subscriptions should be sent to the Treasurer; or, if more convenient, to the following persons:
J. D. Williams, *Pittsburgh, Pa.*
Andrew Davidson, *Louisville, Ky.*
William Rankin, Jr. *Mission House, 23 Centre street, New York.*

OUR FINANCIAL CONDITION.

Mission Rooms, Philadelphia, Nov. 15, 1855.

In our last number we felt constrained to call attention to the low state of our Treasury. Our financial condition is now worse; and we feel compelled to call more urgently upon the churches for aid.

On the 1st of April last, the commencement of our fiscal year, the balance on hand in the Treasury at Philadelphia, was $11,746.77. On the 1st of this month, November, the amount in hand was only $2,302.68. Our balance in the principal Treasury had therefore been *reduced*, in the course of seven months, $9,444.09! Our current weekly payments generally exceed $1000, and sometimes amount to nearly $1500. The churches will perceive from this, that with so small a sum now in the Treasury, we cannot meet our current expenses for a single fortnight without further remittances. It should be recollected too, that the Board have, agreeably to their own conviction of the wants of our missionaries, and the repeated recommendations of the General Assembly, increased their average appropriations some thirty or forty dollars; so that the annual expenses of the Board have been increased, in the aggregate, some fifteen or twenty thousand dollars. We are now feeling the effect of this increase of the average salary of our missionaries; and it will be utterly impossible, as the Board have repeatedly stated, to sustain this scale of appropriations, unless the contributions from the churches are correspondingly augmented.

The condition of the Treasury at Louisville is equally embarrassing. Notwithstanding a large draft was made by that Committee upon the Treasury at Philadelphia during the month of October, yet, on the 1st of November, they reported a balance of only $45.01!

Now, brethren, what shall be done? Our missionaries are so inadequately provided for, even with the aid they have been receiving from the Board, that any material reduction of their support would either drive them from their work, or subject them and their families to actual suffering. Remember that the average appropriation made to them by the Board is only about $160; and that their average salary, from both the Board and their people, is only about $435! How will it be possible for them to support themselves and their families with less? Moreover, how are we to supply the immense destitutions of our vast country, and extend the boundaries of our beloved Church, unless the necessary means are furnished by the friends of Zion? Surely there is wealth enough, and piety, and patriotism, among our people to enable us to meet our obligations and discharge our duties.

With these brief statements, we leave this solemn matter to the reflection of all our people. Without prompt and liberal aid, the operations of the Board of Domestic Missions must very soon be seriously embarrassed, and we shall be unable to pay our missionaries for the services which they have already rendered. Brethren, we pressingly ask, because we *now urgently need* your assistance.

G. W. Musgrave, *Corr. Secretary.*

NEED OF FUNDS.

In view of the present state of our Treasury, and the greatly increased demands which will be made upon the Board during this year, will not the churches more generally and liberally contribute to this vitally important cause? After all, it rests with our people to say, whether the Board of Missions shall be able to sustain the missions which they now have, and go forward in establishing others where they are so urgently needed, or whether they shall be compelled to refuse new appointments, and actually reduce the number and compensation of the missionaries now employed. How immense is the territory yet unoccupied! How many important centres of influence are yet unsupplied! How impossible it will be to maintain the missionaries where they are now located, if the amount of aid now furnished by the Board should be withdrawn, or even reduced. How inadequately as yet are some of the missionaries supported, and how important it is both for their comfort and usefulness, that their meagre salaries should be increased, instead of being diminished. And yet, without a large increase in the contributions of the churches, the Board will be obliged ultimately, however reluctantly and painfully on their part, to restrict their operations within narrower limits, and reduce their missionary appropriations.

When the last General Assembly recommended the Board to advance still further their appropriations to the missionaries, they did so with the assurance that the Board might rely upon the justice and liberality of our people to supply the funds necessary to meet such an increase of expense. But the aggregate receipts of the Board, during the past year, instead of being larger, have been less than the year preceding. It is true, the falling off has been in the West, and in consequence of the extensive failure of the crops in that section of our country, and the small increase in the East, was probably occasioned by the commercial difficulties and monetary pressure of the times. But no matter what may have been the cause of the diminution of our aggregate receipts, the pecuniary effect upon the Board has been no less real and embarrassing; and the necessity for enlarged contributions, this year, no less imperative.

We are aware that some complain of the frequency and urgency of such calls upon their justice and liberality, but are not such complaints unreasonable? If the claims of benevolence are numerous and pressing, must they not be presented and urged with frequency and zeal? But after all, the objects proposed by the Church are very few; and if the applications for money are too numerous, the Church is not responsible for it, and her institutions ought not to be allowed to suffer on that account. We commend to all the consideration of the following statistics and suggestive remarks, furnished by one of our correspondents, and published in our April number.

"It is admitted by all Christians that they are stewards of God, holding their property in trust from him, and they ought to use a portion of it in promoting his cause. It should not, then, be an occasion of complaint, that the contribution of money for religious uses is a part of the business of every congregation. Yet it is often said that the calls are too numerous, that the financial duties are made too prominent, and are urged with undue importunity. I have no doubt that it really appears so, even to some intelligent and liberal minds. But the system of benevolence of our Church is not open to this objection. The calls of our Church for the general efforts of benevolence, are only four or five in the year. The striking disparity between the calls and the favourable responses might rather suggest the conviction that the latter are too few; that considerations of duty, with regard to money, are unduly neglected.

"The reports to the last General Assembly [1854] show that of our 2,868 congregations, contributions were made to

Domestic Missions by	1,322,	being	112	less than half.
Foreign "	" 1,063,	"	341	" "
Education,	" 749,	"	30	more than a fourth.
Publication,	" 440,	"	37	less than a sixth.

Or it may be exhibited thus, for

Domestic Missions,	1,322	contributed,	1,546 did not.
Foreign "	1,063	"	1,805 "
Education,	749	"	2,119 "
Publication,	440	"	2,448 "

"Again, as a summary of the whole of the 11,472 collections asked by the General Assembly, only 3,574 were made, while 7,898 were omitted. It is a fair and solemn question for the conscience of the Church, of her ministers and people, to consider whether the 'calls' are too many, or the answers too few.

"But I will not do the congregations injustice. They have made many contributions besides those which I have mentioned. The Church has become a financial agent, not only for her own, but for many other interests. It is the calls of these, added to her own, that makes them appear so crowded and clamorous. Applications have, in some cases, to be put on file, to come up in succession at respectable intervals. And thus our church collections have to take their turn and chance with the rest; and we sometimes have to be content with '*e pluribus unum*'—one out of the many that the interests of the Lord, in the Church's hand, require. I do not call in question the worthiness of other objects, nor the right or obligation of people to support them; but it seems rather hard that the wise and benevolent enterprises of our Church should be crippled by such displacement. Other contributions, in addition to these, and not to their exclusion, would better comport with the financial agency of the Church in Christ's cause.

"Allow me the further to illustrate our last year's contributions, to give just a glance at those of the Free Church of Scotland, our noble Presbyterian brethren. They have 737 congregations, and six regular collections are appointed by the General Assembly, for the year. Of these 4,422 collections, only 123 failed last year! If we had come up to their measure of faithfulness, we should have had 11,175 collections, instead of 3,574. Their failures were hardly *three* per cent., while ours approach closely to the startling ratio of *sixty-nine* per cent."

The foregoing statistics are mortifying and painful in the extreme; and we have reason to apprehend that the number of non-contributing churches, during the past year, will be found to have been no less than the year preceding—perhaps more numerous. More than one-half of our churches contributing nothing to the cause of missions! Where does the fault lie? Can it be possible that in all these non-contributing churches the pastors and elders afforded the people an opportunity to contribute, and urged upon them the duty of giving, and yet the people declined to contribute anything? If the cause was not even presented to these delinquent churches, how fearful is the responsibility of their pastors and sessions! How will they be able to answer for their official negligence in the day of judgment? We are amazed that so large a number of churches should

prove thus deficient in duty from year to year, notwithstanding the appeals that have been made to them by the Board for assistance—the repeated and earnest exhortations and injunctions of the General Assembly—the wants of millions perishing in their ignorance and sin—and the imperative commands of their divine Lord!

But the past is beyond recall. What shall be done in future? Will not the officers of these churches see to it, that their people shall at least have an opportunity of contributing? Will they not faithfully discharge their own official and personal duty, by presenting the cause and urging its claims upon the justice and liberality of their congregations? And will not the people respond cheerfully and generously to such appeals? Consider, dear brethren, your personal obligations and duties. Have you not been indebted to Providence for all the means that you possess? If truly the children of God, have you not been indebted to Christ for salvation? Contemplate the miserable condition of millions who are destitute as yet of the means of grace, and who, without the gospel, must perish for ever. Reflect upon the instability of earthly treasure —the uncertainty of human life—and the solemn account which you will have to render to God for the use which you have made of all your talents. Remember, "there is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty:" and that your eternal reward will be in porportion to the measure of your fidelity. "He that soweth sparingly, shall also reap sparingly: and he that soweth bountifully, shall also reap bountifully."

But while we feel it to be our duty thus to appeal to those who have not hitherto contributed anything to the cause, in the hope that they may be stirred up to their duty, we know from experience that our dependence, under God, must be mainly upon those intelligent, conscientious and generous Christians who have heretofore contributed. To such we appeal with confidence; and with grateful acknowledgments for past assistance in carrying on this great and blessed work, we ask them not only to continue their aid, but, if possible, to augment their contributions largely during the present year. Many of you have given liberally to the cause and some munificently. God has graciously rewarded you for your liberality, and will still more richly recompense you in the world of glory. "Be not weary in well doing." God has greatly prospered the cause of missions in our country, through your liberality; and if you continue your generous co-operation and fervent prayers, He will still more highly prosper it. Now is the time for vigorous and extended effort—withhold not the means which you know to be indispensable for the proper and successful prosecution of this great and blessed work.

AN EXEMPLARY SABBATH-SCHOOL.

We had the gratification to receive a remittance of seventy-two dollars and twenty-six cents from the Sabbath-school connected with the First Presbyterian Church of Elizabethtown, (the Rev. Dr. Murray's,) towards the support of one of our missionaries in the West. This sum, we have been informed, they expect to be able to increase to two hundred dollars in the course of the present year.

The object of this liberal contribution is the promotion of Sabbath-schools in the West; and as our missionaries are engaged in organizing and superintending such schools as an important part of their evangelical labours, this Sabbath-school has wisely concluded to make their donation to their own Board of Domestic Missions.

We hope the missionary who has been selected as their correspondent, will write to them regularly, and that he will be able to furnish them such information respecting the progressive usefulness of Sabbath-schools in the West, as shall serve not only to sustain, but largely increase their interest in that important department of Christian labour. We heartily thank our young friends for their liberal remittance, and would earnestly say to all our Sabbath-schools, "go and do likewise."

A WANT OF THE BORDER.

We copy the following from the Philadelphia *North American and United States Gazette* of the 12th of November. It is seldom that we meet with such articles in our *secular* newspapers; and coming from such a source, it may perhaps be read by many with the greater interest on that account. The *sentiments* expressed in the article, respecting the necessity and importance of sending ministers to our newer States and Territories, are eminently wise and seasonable; and we heartily commend them, not only to all the members of our churches, but to all good citizens who may read our paper.

A WANT OF THE BORDER.

A rolling tide of emigration necessarily carries with it wealth and the means which produce wealth —energy and practical knowledge of agriculture, commerce, and mechanics. Settlers are supplied with the appliances to level forests, build roads, and erect towns; and they speedily convert the uninhabited tract into a teeming land. But there are other wants than mere physical ones. The mind and the moral nature need care and direction. In old settlements there are appointed teachers and preachers, and established schools, colleges and churches. These serve for the education of the young, and for the restraint and guidance of the adult, that the lessons acquired in infancy and in youth may be productive and influential in maturer years. Man, though ever so well taught in infancy, is prone to forget his religious and moral obligations, unless in active life he is still led and guided; and hence in all ages, and under all systems, Christian and Pagan, the necessity of continued religious culture has been recognized and provided for.

These provisions for education and for religious worship are the work of an advanced state of society. Emigrants do not usually carry with them teachers and preachers. In former times, when colonies were conducted by proprietaries, as in Pennsylvania, or by organized companies, such as settled Massachusetts, or in whatever other way there was a central head to direct operations, education and religion were well looked after. Everybody knew that the success of a community depended upon its culture; and when a colony was projected, care was usually taken of this among the other essentials of permanence and prosperity. But the emigration which is now populating the western wilderness, and with rapidity almost unappreciated occupying the habitable spots on the continent, is, with exceptions unorganized. Men do not go in bands, and with definite ideas of the form of social order they are to establish. They do not usually take with them their educational advantages, or their religious instructors. They go animated chiefly with the desire to mend or to increase their fortunes. They have little in common with each other, except a spirit of adventure. They represent all nations in their nativities, and all creeds, and no creed in their religion. They fuse into a curious mass, and are long in fusing, presenting for many years that heterogeneous state of society which exhibit what are known as border usages. And these usages include many licenses which are not subjects of boasting, however much from the circumstances of the case they may be susceptible of palliation.

Love of adventure cannot take teachers where there are few or no pupils. Nor can ministers of religion be tempted by the motives which actuate pioneer settlers. They must wait for the living materials, for schools, and for congregations. Consequently, while towns are growing, children must be growing in ignorance, and adults be losing their religious impressions. To a greater extent than is healthful this is the case. The evil is met in part by the liberal course both of general and state governments towards educational objects. There are large grants of lands made to schools, and for school purposes. But the wise jealousy of our people of anything like "Church and State," while it is on the whole a great advantage to true religion, has with its benefits some drawbacks. Among these is the fact that no grant can be carried for religious purposes. If land is wanted for schools, all that is necessary is to present the merits of the case to Congress. But if land is desired for the endowment of churches, the money must be raised by individual contributions, and the desired tracts purchased. Of course liberal men at the West set apart land for such purposes; but the government makes no grants.

Since teachers and preachers, and the latter profession particularly, are not, like doctors and lawyers, carried West in their due proportion to farmers, mechanics, merchants, and labourers, the lack of these necessary members of every well organized society is left to be supplied in another way. Ministers of the gospel ought to be on the ground among the first. It was so in the Old Thirteen, and it should be so in every new settlement. We should have less of border difficulties, if this were the case. And, as the causes which supplied the first American colonies with spiritual guides are not now in operation, at the commencement of new States another mode is resorted to. All the religious organizations in our country have their domestic missionaries. But the number is not large enough. Sufficient importance is not attached to the object, either in the sum or in the character of the men. There should be many more of them, and they should be selected for commanding and practical talent. The conventionalism of an old community will support a preacher indifferent as to talent, so that he is sound as to piety. But a man who expects to be heard where none of the courtesies and steady habits of society are at hand to back him, ought to be able to say something, and something to the purpose. The shepherd who has his flock to find and feed on the pasture ground between the Mississippi and the Rocky Mountains, has a large field to range over; and requires more *nous* and *vim* than will serve to feed and salt at stated seasons a quietly folded flock at the East.

Perhaps this topic is a little out of our line, but that is the very reason why we take it up. We reach some readers who do not see what are termed the religious newspapers, or who, if they do, see those—or perhaps one only—of a particular school. We stand, editorially, aloof from all; but we speak for all sects, and in behalf of all; and we would impress upon men of all creeds the necessity of labouring heartily to furnish this important means to the true greatness and prosperity of our future as a nation. To the clergy, and to the religious press, the religious bearings of the question belong. With the religious rivalries of sects and creeds, we have nothing here to do, except to hope that they will "provoke one another to good works." But, with all reverence for the religious aspect of the subject, and leaving that to its recognized expounders, we speak on political grounds; and on these we urge upon all patriots, of whatever creed, to contribute by purse, and in all other modes which may present, to the religious culture of the border. If our western extension is desired as a strength rather than as a weakness, we must keep up the moral and religious character of the border settlements. We must furnish what the ordinary motives of emigration do not, abundance of religious teachers. We must give, and give liberally, and in the lowest view of the case, the merely economic and pecuniary aspect, it will be found that we save money. The irregularities, border frays, fillibustering, and other expensive follies, vices and crimes, which grow up for the want of religious influence, will be kept in check, if not prevented.

And, begging pardon of their reverences, we think our friends the clergy are not quite outspoken enough on the pecuniary claims of their class. We do not ask these gentlemen to beg for themselves, or to beg for anybody; but to present the necessity of preaching, and the necessities of preachers in a more urgent and forcible manner. It is a scandal to us, as a people, that, of all the professions, the clergy are the most poorly supported. And this evil will not be decreased by neglect of the religious training of the great nation which is growing up in the interior of the continent, one day to look upon us as the border. "Westward the star of empire takes its way," and it will be a dim star, indeed, if we do not look to our duty in the matter of the religious culture of the new communities.

FROM A MISSIONARY IN ILLINOIS.

November 5th, 1855.

Rev. G. W. Musgrave, D. D.

Dear Sir—As this communication will close my correspondence with the Board as a missionary, it may not be inappropriate briefly to review the past, as it respects my labours in the West. I removed to —— in the fall of 1839, as an intended self-supporting missionary. A settlement of a few families from the East had been commenced, occupying the log barracks of the U. S. dragoons, who had recently vacated them. I was residing in the city of New York, when, by invitation, I concluded to go west. It was late in the fall before I could make the necessary arrangements to leave; the rivers were low; our way was obstructed by sand-banks, and finally by ice, so that we were obliged to resort to land conveyance. With great expense, fatigue, and exposure, myself and family arrived at our expected place of residence in the inclement season of December. We could bring no furniture, and expected to board, but in this were disappointed. With a few borrowed articles we were obliged to commence housekeeping, having two small rooms of the quadrangular log barracks. The winter was severe, and provisions of every kind extremely dear. I soon ascertained that a church could not consistently be organized with the materials then existing. In the succeeding spring, the Mormons came, and contemplated settlements on both sides of the Mississippi river. Our plan of a colony was relinquished; we were on the "Half-breed tract," and could obtain no valid title to land. Through the failure and bankruptcy of an individual my means became exhausted. I removed to —, in this State, where then but one professor could be found, and that of the Methodist denomination. I engaged to teach and preach for a stipulated sum, occupying five days in teaching, and preaching three times on the Sabbath to two congregations five miles apart. At length I organized a church, consisting of twelve members, and before leaving had a house of worship in part completed. During one summer I travelled one thousand miles on horseback, while fulfilling various appointments; and have, since I have been in the West, organized four churches, have witnessed the planting or organization of all the Old-school churches in the northern counties of the State, and nearly the doubling of the churches and ministers in the —— Synod. I came to this place in 1844; here having organized a church, for the first time received missionary aid, and through many changes, discouragements and trials, have continued to the present time. If I have not seemingly accomplished much, I have maintained the ground through many adverse influences, and prepared the way perhaps for other labourers—for "one soweth and another reapeth." Our house of worship is not yet completed; there has been added to it a stone bell tower, 14 feet square, which has hindered its completion. We have already a bell, and the arrangements for its use will soon be completed. What will be done for the support of the gospel cannot be determined till the house is finished and the seats rented. A greatly increased audience is then expected. I fear from the scarcity of workmen and the amount of buildings in progress, that, at the shortest, the first of January will arrive before this is realized. In the meantime patience must be exercised. My year has now expired, and much of the last year's salary is unpaid. The collector having the papers has been absent several weeks, and no one else could transact the business. If the influence of religion were to keep pace with our population, cheering times would be realized. Not a week passes without the erection of new buildings, and if the winter should prove inclement, many will have but a poor protection against the cold. Fuel is scarce and dear, and the expenses of living greatly enhanced. I trust that this people feel grateful to the Board as the almoner of the Church's bounty, for the aid received. May it be abundantly returned. And now, my dear sir, accept my individual thanks for your consideration and kindness. May your life and health be long spared, and your comfort and usefulness continued and promoted.

Yours, in Christian fellowship and hope, G. S.

ACKNOWLEDGMENTS OF RECEIPTS.

TREASURY AT PHILADELPHIA.

Receipts into the Treasury of the Board of Missions during the month of October, 1855.

SYNOD OF ALBANY.

Pby of Londonderry.—Antrim ch addl	$2 00
Phy of Albany.—Ballston ch 30 87; Amsterdam Village ch, from Mrs Susan Davis 5	35 87

SYNOD OF BUFFALO.

Pby of Genesee River.—Scottsville 1st ch	11 72
Pby of Rochester City.—Port Byron ch, from John Wright 15; St. Peter's ch 10	25 00

SYNOD OF NEW YORK.

Pby of Hudson.—West Town ch, from Mrs L Osman	1 00
Pby of North River.—Bethlehem ch	17 72
Pby of Bedford.—Rye ch addl, 3; Patterson ch 8 03; Yorktown ch 10; South East Centre ch 9 25; North Salem ch addl, 7 19	37 47
Pby of Long Island.—Sweet Hollow ch	3 71
Pby of New York.—Nyack ch 13 04; Greenbush ch 1 50	14 54
Pby of New York 2d.—Hamden ch, from a member 10; Mt. Washington ch 65 25	75 25
Pby of Nassau.—Brooklyn 2d ch, from H K Corning	35 00

SYNOD OF NEW JERSEY.

Pby of New Brunswick.—First ch New Brunswick 186, of which 100 from J R Ford, Esq.; Shrewsbury ch 20	206 00
Pby of Luzerne.—Mauch Chunk ch addl	10 00

SYNOD OF PHILADELPHIA.

Pby of Philadelphia.—Central ch Phila., in part 330 79, as follows: collection 212 79, of which 50 from Mrs Sarah Cornelius to con herself an hon member; Cards, J. S. 25, T Beaver 20, Jas Wray 15, J A Freeman 10, J V Cowell 10, S E Wier 10, J C Taber 5, C G Imlay 5, W W Woodward 5, A Nesbitt 5, Mrs E White 5, M. A. W. 2, Jos Reakirt 3, less 2 for collecting cards	330 79
Pby of Philadelphia 2d.—Germantown ch 132 25, less for *Home and Foreign Record* 6 25=126; Brainerd ch, Easton, 41 42; Doylestown ch 15 67; Allen Township ch 50; Catasauqua ch 20	253 09
Pby of New Castle.—Forks of Brandywine ch, from the Fem Miss Soc	17 37
Pby of Donegal.—Chanceford ch, bal to con Rev John Farquhar an hon mem	32 00
Pby of Huntingdon.—Alexandria ch 69 20, of which 50 to con Peter Stryker an hon mem; Lewistown ch 15 21; East Freedom ch 5; Spruce Creek 1st ch 161 56, of which 18 from the Ladies' Sewing Circle; One-half of collection at Presbytery after missionary sermon 25	275 97
Pby of Northumberland.—Buffalo ch	46 00

SYNOD OF BALTIMORE.

Pby of Baltimore.—First ch, Baltimore, 310; Twelfth ch, Baltimore, 10; Madison st ch, Baltimore, 3 57	323 57
Pby of Carlisle.—Rocky Spring and St. Thomas chs 15; "A Friend" 5	20 00
Pby of Winchester.—Berryville ch	21 10

SYNOD OF PITTSBURGH.

Pby of Clarion.—Greenwood ch	3 66

SYNOD OF WHEELING.

Pby of Washington.—Upper Ten-mile ch 8; Wheeling 4th ch 33 33	41 33
Pby of New Lisbon.—Salem ch	19 50

SYNOD OF OHIO.

Pby of Marion.—Salem ch	3 00
Pby of Zanesville.—Buffalo ch 48; Newark ch 13	61 00

SYNOD OF CINCINNATI.

Pby of Sidney.—West Liberty ch	14 39

SYNOD OF NORTHERN INDIANA.

Pby of Logansport.—Tipton ch	5 00

SYNOD OF ILLINOIS.

Pby of Peoria.—Farmington ch	10 00

SYNOD OF WISCONSIN.

Pby of Dane.—Westminster ch at Mineral Point	7 00

SYNOD OF IOWA.

Pby of Minnesota.—Central ch St Paul addl	11 00

SYNOD OF MISSOURI.

Pby of St. Louis.—Bethel ch 56 55; Bonhomme ch 30 75; "A Friend" 4, less exchange 45 cts	90 85

SYNOD OF VIRGINIA.

Pby of Greenbrier.—Point Pleasant ch addl	5 00
Pby of Lexington.—Waynesboro' ch	19 87
Pby of Montgomery.—Walnut Grove congregation	9 65

SYNOD OF SOUTH CAROLINA.

Pby of Bethel.—Purity ch	15 00

SYNOD OF GEORGIA.

Pby of Cherokee.—Pleasant Grove ch 12; Sardis ch 7	19 00

SYNOD OF MISSISSIPPI.

Pby of Red River.—Shreveport ch 39 25; Minden ch 7 05	46 30

SYNOD OF PACIFIC.

Pby of Oregon.—Clatsop ch	4 75
	$2181 47

MISCELLANEOUS.

Rev Jos Adams, Arena, Wis., 25; Rev J Cogswell, D. D., of New Brunswick, N. J., 25; Friends of Missions, Morris Plains, 4; Family Miss Soc of Mr T Godfrey of Tremont, Pa., 5; "A Friend" 40; Miss Rebecca Davidson, through J Adger, Esq., Charleston, S. C., 3	102 00

LEGACIES.

Estate of Wm Hay, dec'd, of Michigan, 201 50, less exchange 1 50=200; Estate of Matthew Patton, dec'd, of Pa., 30	230 00
Total,	$2513 47

S. D. POWEL, *Treasurer.*

MISSIONARY CLOTHING.

1 barrel from the ladies of Jewett ch, N. Y. valued at	41 42
1 box from the ladies Sewing Society of Lawrence ch, N. J. valued at	114 00
1 box from the Benevolent Society of Smithtown ch, N. Y. valued at	39 00
1 box from Clinton ch, N. J. valued at	52 90
1 box from the ladies of Goshen ch, N. Y. valuation not given.	
1 box from the Ladies' Sewing Society of Hamilton Square ch, N. J. valued at	83 00
1 box from the Ladies of Williamsburg ch, N. Y., valued at	129 64

TREASURY AT PITTSBURGH.

Receipts into the Treasury at Pittsburgh, Pa., during the month of October, 1855.

SYNOD OF PITTSBURGH.

Pby of Blairsville.—Elder's Ridge ch A lady 2 50; Armagh ch 6; Saltsburg ch 40; Salem ch 18 12; Congruity ch 27 50; Concord ch 9 50; Glade Run ch 10 55; Poke Run ch 51; Leechburg ch 9 00; Curry's Run ch 16, less counterfeit 1, 15; Bethel ch 25	214 17
Pby of Redstone.—Laurel Run and Kingswood chs 5; McKeesport ch 41	46 00
Pby of Ohio.—Hopewell 8; Sharon ch 32, less disct 30 cents, 31 70; Centre ch additional 1 73; Long Island ch Sab sch, of which J H Hamiltery's two children 4 15=4 69	46 12
Pby of Clarion.—Clarion ch 30; New Rehoboth ch 25 42	55 42

SYNOD OF WHEELING.

Pby of Washington.—Hookstown ch 11; Mt Prospect ch Sab sch 13 64	24 64
Pby of St. Clairsville.—Nottingham ch	21 00

LEGACIES.

Mary Donoughey, dec'd, per Wm Donoughey, extr 50; Mrs Margaret Kean, dec'd, per Rev Dr McFerran 10; Lavinia Culbertson, dec'd, per Alexander Culbertson, extr 10	70 00
Total,	$477 35

J. D. WILLIAMS, *Treasurer.*

MISSIONARY CLOTHING.

Ladies of Westfield ch, a box valued at 40; ladies of Centre Unity ch, a box valued at 21 55; ladies of Bethel ch *New Lisbon Pby*, a box valued at 18 28	79 83

TREASURY AT LOUISVILLE.

Receipts into the Treasury at Louisville, Ky., during the month of October, 1855.

SYNOD OF CINCINNATI.

Pby of Chillicothe.—Marshall ch	5 66
Pby of Miami.—Bath ch	10 15
Pby of Cincinnati.—4th ch Cincinnati	2 00

SYNOD OF INDIANA.

Pby of New Albany.—Mrs Delph, Jeffersonville ch 5; Bedford ch 35 55; Paoli ch 15; Cannelton ch 4; Henryville ch 3 75	63 30
Pby of Vincennes.—Upper Indiana ch 20; Rev Joseph Platt, Indiana ch 10	30 00
Pby of Indianapolis.—3d ch Indianapolis, in part 22; Hopewell ch 38 50	60 50
Pby of White Water.—Dunlapsville ch 2; Jas E Campbell, Rising Sun ch 5; Rev W H Moore Rising Sun ch 7 50; Hopewell ch 2 50	17 00
Pby of Palestine.—Mt Carmel ch 23 65; Palestine ch 15	38 65

SYNOD OF NORTHERN INDIANA.

Pby of Muncie.—Winchester ch 4 28; Rev R McCullough, Winchester ch 5	9 28

SYNOD OF ILLINOIS.

Pby of Schuyler.—Westminster ch 26; Westminster ch Sab sch 5	31 00
Pby of Peoria.—Money Creek ch	14 00
Pby of Chicago.—Troy Grove ch	1 50

SYNOD OF IOWA.

Pby of Cedar.—Iowa City ch	45 00

SYNOD OF KENTUCKY.

Pby of Louisville.—Mulberry ch in part	50 18
Pby of Ebenezer.—Carlisle ch	22 50
Pby of Transylvania.—Paint Lick ch bal	50
Pby of Muhlenberg.—Henderson ch bal	3 00
	$404 22

MISCELLANEOUS.

Margaret Brown, Bedford, Ohio, 1 00; Verden Station, Ill. 10	11 00
Total,	$415 22

A. DAVIDSON, *Treasurer.*

BOARD OF EDUCATION.

PRESBYTERIAN EDUCATION ROOMS,
No. 265 Chestnut Street, Philadelphia.

Business Officers of the Board.

C. Van Rensselaer, D. D., *Corresponding Secretary.*
Wm. Chester, D. D., *Asso. Sec'y. and General Agent.*
James Wood, D. D., *Associate Corresponding Secretary.*
William Main, Esq., *Treasurer.*

Letters and Communications for the BOARD OF EDUCATION on the subject of Ministerial Education, or of Schools, Academies and Colleges, may be addressed to either of the Secretaries, No. 265 Chestnut Street, Philadelphia.

Remittances of money may be made to William Main, Esq., Treasurer, 265 Chestnut street, Philadelphia.

I. MINISTERIAL EDUCATION.

"Pray ye the Lord of the harvest, that He would send forth labourers into His harvest."

CANDIDATES AND FUNDS.

It gives us pleasure to report that the number of candidates continues to increase. Since the meeting of the last Assembly up to November 1st, fifty-five new candidates have been received against thirty-six during the same period last year; making an increase of nineteen during the first six months of our ecclesiastical year. This encouraging state of things creates a demand for a corresponding increase of funds. The attention of the churches was called to this subject in the last two numbers of the *Home and Foreign Record*. A brief circular was also sent to the Presbyteries and Synods, from a considerable number of which we have received information of their action on this subject. It is gratifying to us to be assured of the lively interest manifested by our Church judicatories in this important department of Christian benevolence; and we earnestly hope that measures will be promptly adopted in all the churches to carry into practical effect the resolutions of our Presbyteries and Synods. A specimen of each is here subjoined.

SYNOD OF PITTSBURGH.

The following paper was presented, and on motion adopted, viz.

The Synod having listened with great interest to the statements and appeals made on behalf of the Board of Education, would adopt the following minute:

1. That we acknowledge with gratitude to the Lord of the harvest, his answer to the prayers of the Church in raising up an increase of candidates, seeking to become labourers in his harvest.

2. That this Synod acknowledge the corresponding obligation of the churches to furnish increased contributions to sustain those who have thus been brought forward in answer to their prayers.

3. That the present depressed state of the Treasury, which now fails to supply our candidates with their appropriation, is a rebuke to our unfaithfulness in not following up our prayers with our benefactions.

4. In response to God's goodness in supplying the men, lest he may again leave us to a dearth of candidates as the punishment of our illiberality, this Synod earnestly urge upon the churches to contribute promptly and freely to this Board in its present pressing necessity.

FLINT RIVER PRESBYTERY.

A letter from the Secretaries of the Board of Education, addressed to the Stated Clerk, was submitted to the consideration of Presbytery, and the following resolutions were adopted:

1*st. Resolved*, That we recognize in the Presbyterian Board of Education one of the chief agencies which the combined wisdom of the Church has put in operation for the promotion of truth and godliness; and that we would deplore it, as no ordinary disappointment of our hopes, if, through the indifference or forgetfulness of our people, the great work which it has undertaken should languish or fail.

2*d. Resolved*, That it affords matter of heartfelt gratitude to God that he has hitherto manifested his approval of this work of our hands, and vouchsafed his blessing upon it; and that the present largely increased numbers of candidates for the ministry under the care of the Board, shows a stronger necessity than ever for the continued and increased liberality of the churches in its behalf.

3*d. Resolved*, That it be made the duty of all our ministers to let their congregations know, without delay, that the necessities of the Board of Education require early action on their part, to enable it to meet its increasing liabilities; and to take up contributions in its behalf, to be sent to our Treasurer for immediate remittance.

AN EXAMPLE WORTHY OF IMITATION.

Rev. Mr. Lothrop, in his funeral sermon upon the death of the Hon. Abbott Lawrence, related the following affecting incident:

Mr. Lawrence's name has been so connected with this Institution and other public benefactions, that we are tempted to overlook the fact that his private charities were numerous and constant. Of these, I might recount many instances of those that are within my own knowledge. Many others are doubtless within the knowledge of those here present. I will mention only one, and this because it was recently made known to me amid a scene of interest and solemnity, that we shall not soon forget.

At the close of the funeral services on Wednesday, while crowds were passing up this aisle to look upon the face of the dead, as I was standing here just beneath this pulpit, a gentleman, who I saw at once was a clergyman, came, and addressing me by name, asked if he might speak to me a moment. My reply was:

"Can you not choose some other time? I cannot attend to any business amid this scene, and with that body lying there."

His answer was, rapid as he could speak, as if his heart was bursting for utterance, and with tears streaming down his cheeks:

"I must leave the city at two o'clock, and must speak now. It is of him who has left that body I would speak. Eighteen years ago, I was a poor boy in this city, without means and without friends. I was a member of the Mechanic Apprentices' Association. Mr. Lawrence came to one of our meetings. He heard me deliver an essay I had written. He spoke to me afterwards—inquired into my circumstances and character—I made known to him my wants and wishes. He furnished me with means to acquire an education; when prepared, told me Harvard was best, but to go to what College I liked. I went to the Wesleyan University. He supported me at it. I am a minister of the Gospel in the State of New York. I saw his death in the paper, and a notice of his funeral to-day. I came on to attend it. He was my greatest benefactor. I owe it to him that I am a minister of the glorious Gospel of Christ. I am not the only one he has helped thus. God will accept him. I felt that I must say this to some one; to whom can I better say it than to his clergyman?"

And with this he hurried away, leaving me only time to learn his name and receive from him a kind promise to write to me.

THE ATTRACTIONS OF THE MINISTRY.

To the lover of ease, to the self-seeker who values worldly distinction and reward, the gospel ministry offers few attractions. At a far less cost, he can get much better returns. He will be better paid, in proportion to his labour and talents, by farming, or merchandize, or teaching, or whatever pursuit almost, he may choose to follow. But for substantial happiness, for rational and full enjoyment of life, I do not hesitate to recommend it, with all my heart, to every intelligent man who can enter upon it heartily. Take it for the work's sake, and will be its own exceeding great reward. It will bring its peculiar trials, hardships, disappointments, and loss; for the servant is not greater than his Master, and he who undertakes the service must not shrink from bearing his cross. But if the minister of Christ is not pre-eminently a happy man, it is his own fault.

In point of dignity, also, however poorly it may be paid, and however much worldly-minded people may affect to look down on it, (though in fact it is far above their ken, and what they look down upon is the disturbed and false reflection in their own worldly character,) yet when rightly considered, how advantageously does it compare with other pursuits!—The details of secular life are often trifling, and derive their respectability in great part, if not entirely, from the temporal reward. Mercenary motives are legitimate, and the work which is not well paid for, is promptly declined. Even the teacher, or the physician, or the artist, may, without impropriety, chaffer as to the price, and regulate the amount of work by the payment received. By thus following their pursuits, they may secure, perhaps, the greatest success and consequent usefulness. But in the Gospel ministry, the common details of work possess an inherent dignity. Usefulness is their direct object, and a selfish or mercenary motive cannot be felt without the consciousness of wrong, nor avowed without a sense of shame. The amount of labour in it cannot be measured by the payment received; for the contract, on the workman's side, is to do all that he can, in season, and out of season, as the servant of Christ, in ministering to those for whom Christ died. However unworthy the ministers of Christ may actually be, and however selfish and worldly they may become, the theory of their office is that of disinterestedness and self-sacrifice in doing good. Herein consists its glory and its worth. It stands apart from other pursuits, and he who strives to make its theory and its practice one, will have no need to claim, for he will *command* respect. The office, whose prime duties are to proclaim the truth, and go about doing good, is one of which no man need be ashamed. If it had reference to this life only, it would still stand the first.

But when we consider the eternal bearings of the truths taught, and the spiritual meaning of the duties done—that in labouring among the poor, to provide for their temporal wants, to instruct their children and raise them above beggary; that in befriending the widow and the fatherless, and taking a part in the perplexing cares of a hundred families; that in watching at the bedside of the sick and dying, filling the place at once of nurse and of the nearest friend; that in labouring for the removal of social abuses, and in all the works of social reform; that in his daily intercourse with the rich and poor, the learned and ignorant, the refined and vulgar, and in all the multiplied details of the pastoral care; that in the labours of the study and the exhausting process of brain-work, meet the unreasonable exactions of those who do not know how much they ask; that in all a *spiritual meaning* is intended, and that it is the souls of men with which the faithful minister is really dealing; that he labours, not for present, transient interest, to increase the comfort and temporal enjoyment of those whom he serves, but to elevate them in the scale of moral existence and bring them nearer to God, to awaken their minds to the divine beauty of eternal truth, and by all the appliances of gentleness and love, of warning and rebuke, of friendship and sympathy, to bring men into the fold of the blessed Redeemer; when we thus consider our profession as "the calling of God in Christ Jesus," what need have we to surround it with worldly honours to render it attractive? What judicial blindness must fall upon us before we consent to degrade it, for the sake of greater temporal rewards, to the ordinary level of a "living" or a trade?

No; let the ministry of Christ still continue to stand apart among the ordinary occupations of men. It may be under-paid and over-worked, but they to whom grace is given to enter upon it, as their appointed place of working, need but one rule to secure their own happiness and to maintain the dignity of their place, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—*Rev. W. G. Elliott.*

HINTS TO CANDIDATES.

The following, from a sketch of Archbishop Leighton, is adapted to encourage and instruct all who desire to do good.

"His aim was not to do great, startling, wonderful things, but to do little, every day, retired things, wisely and well. Just the opposite was he of many, in this, as in some other respects. What numbers think they cannot serve without doing some deed which shall excite attention, and be largely and loudly talked of? They seem to think they must

produce a *sensation*, or do nothing, They mistake. It is not by accomplishing now and then a brilliant enterprise, but by steady, persevering, pains-taking endeavours to do God's will at home, in the family, among neighbours and fellow-citizens, that his servants most eminently glorify him. What is most talked of at present, perhaps, will be least thought of at the last day! What the world, and perhaps the church, now recognize as commonplace piety, mere every-day doings, will shine out with the sun-light lustre at the final hour of reckoning. He is a wise man who had rather be like Leighton, or like the plainest minister and humblest Christian, than like some who were looked up to in their day as wonderful oracles, before whom princes bowed down and nations did their bidding. Important is it (in these times, perhaps, above all times, when there are so many temptations to confound usefulness before publicity, success in service with what is conspicuous in service,) to enforce and encourage the performance of the simple, retired home duties of society. Nor is it necessary to be a minister at all, even of the humblest rank, to imitate Leighton. The tradesman, the mechanic, the labourer, the wife, the mother, the mistress, the daughter—each will be just like that good man in one of the most beautiful features of his character, if they will only do one thing—fulfil their course and serve their generation day by day in their own walk of life, according to the will of God. The river, while it flows in its channel, fertilizes all around. When it bursts its banks and wanders, it does mischief. The former no one remarks; the latter, every one talks of. The oblivion here, is incomparably better than the notice. How true this is of many noisy, ambitious professors, in reference to duty, that in retiring and rest, they shall be saved; in quietness and in confidence shall be their strength."

II. CHRISTIAN EDUCATION

IN SCHOOLS AND COLLEGES.

"Train up a child in the way he should go, and when he is old he will not depart from it."

OXFORD FEMALE COLLEGE.

The Synod of Cincinnati at their late meeting took the Oxford Female College under their care, having a site of thirty-four acres of ground, and a building capable of accommodating one hundred pupils, partially complete, together with a subscription of over forty thousand dollars towards an endowment, and they appointed twenty-one directors to take charge of it.

SYNODICAL COLLEGE OF THE CINCINNATI SYNOD.

Two reports were received from the majority and minority of the Committee on Education, respecting the establishment of a Synodic College. It was agreed, however, to lay the subject over until the next meeting of Synod; and the Rev. Wm. Cox was appointed to meet and consult with the Synod of Ohio regarding it; and Rev. B. Spence to present it to the consideration of the Associate Reformed Synod of the West, in order to ascertain whether these bodies would be willing to co-operate in such an enterprise.

MILLER ACADEMY UNDER THE CARE OF THE ZANESVILLE PRESBYTERY.

The Miller Academy was reported to be in a more prosperous condition than ever heretofore. The number of students the last session was greater than ever attended during any previous session. Presbytery made ample provision for the coming year; and all parents who desire their sons to have an education that is strictly conducted on *Christian principles* had better send them to Washington, where the interests, both *temporal* and *spiritual*, will be cared for by those that conduct the Miller Academy. The next session will commence on the first Monday of November next.

HANOVER COLLEGE.

The property of the college is estimated at $70000; and an effort is being made to increase the endowment to $100,000. The Board, some five years since, purchased a farm of two hundred acres, lying between the village and the Ohio river, on a beautiful point of which, overlooking the river from an elevation of four hundred feet, they have erected a commodious college edifice, now nearly completed. The edifice consists of a centre building nearly eighty feet square, with lateral and transverse wings. The whole length will be nearly two hundred feet. The building affords ample and convenient halls, library, cabinet, lecture and recitation rooms, and a spacious chapel. The Alumni of Hanover College number two hundred and five, of whom one hundred and fourteen, besides some who did not graduate, are in the ministry, or preparing for it.

The above we take from the *Presbyterian Herald*. From the same paper we learn that at the late meeting of the Synod of Indiana, there was an animated debate on the state of the college, and measures adopted to raise $15,000 immediately, in order to pay the debt on the new college building.

WHITE WATER PRESBYTERIAL ACADEMY.

The Second Annual Catalogue of this school shows its high standing and usefulness.

The number of pupils in attendance during the year has been 142:

In the classical department	34
Middle	55
Primary	53

We indulge the sure hope that the multiplication of such institutions will soon tell upon the increase of candidates for the ministry. This academy has a very beautiful and convenient edifice almost ready for use. The churches should furnish means to finish it and pay its debts.—*Presb. of the West.*

LAFAYETTE COLLEGE.

"This institution has given the Synod no small trouble. We thought we were receiving it free from debt, but found it greatly encumbered. It was almost without students or officers; and, in the change of its management, difficulties occurred which caused parties in the Synod, and have proved painfully perplexing. We trust that its affairs, now in a very flourishing situation, are so well understood, and its importance appreciated, and its management approved of, that it will hence be cordially sustained by the great body of our ministers and people. The discussions now had were very satisfactory, removing mistakes, dispelling prejudices, and awakening interest; and we hence hope that this effort at ecclesiastical control will not form an abortion, and that its few opponents will not pertinaciously hold on, to make our Synodical meetings scenes of conflict about business matters which should be left entirely with the Synod's own appointed Board of Trust.

The Trustees' Report stated that a large part of the $100,000 subscription was yet unpaid, but that in other respects things were very favourable. There are, in the regular classes, 103 students. Of these, 40 are members of the Church, 29 have already turned their attention to the Ministry, 86 are the children of pious parents, 22 are sons of ruling elders, and 8 are sons of ministers.

The report of the Board of Visitors spoke in high terms of the course of instruction, the progress of the students in knowledge, and their good conduct, and of the whole management of the affairs of the institution.

The reports were submitted to a committee of Synod, who presented the following paper, which was adopted, after mature deliberation, with only some four or five dissenting voices.

From the report of the Board of Visitors, Synod is gratified to learn, that the financial business of the institution is so correctly attended to; and that the college, as it respects the ability and fidelity of its Professors, the number and ability of its pupils, the number of pious young men having the ministry in view, and the number of sons of pious parents is in so flourishing a condition.

With regard to the report of the Board of Trustees, the Committee recommend the adoption of the following resolutions:

Whereas, It appears from this report that many of the subscribers to the endowment funds of the College have not yet paid either the principal, or the interest of their subscriptions, thus causing much embarrassment to the finances of the institution. And, whereas, it has come to the knowledge of Synod that some of the subscribers, even among the members of our churches, profess to regard their subscriptions of little binding force; therefore

Resolved, 1*st*. That in the judgment of the Synod, every subscriber, unless providentially disabled, or unless legally relieved from such payment, is bound to pay his subscription, both principal and interest, just as much as he is bound to pay his legal bond; and Synod would urge upon all the subscribers, the propriety of paying their subscriptions as early as possible.

2*d*. That Synod earnestly calls the attention of those, to whom God in his providence has given liberal means, to the importance of contributing liberally to the endowment of professorships in our literary institutions; and we entertain the hope that God may put it into the hearts of his people to endow Professorships in *this* rising institution, where there are already so many young men in a course of training for the gospel ministry, and which promises so much for the Church and the world.

Mr. *William C. Cattell*, a licentiate of the Presbytery of West Jersey, lately chosen temporarily by the Trustees, and the Rev. *James F. Kennedy*, of the Presbytery of Carlisle, were nominated as suitable persons to fill the Chair of Languages, made vacant by the resignation of Professor Burrowes."—*Presbyterian Banner.*

PADUCAH PRESBYTERIAL ACADEMY.

The Presbytery of Paducah had taken action to establish a Presbyterial Academy at a previous meeting. At its last meeting, held at Princeton, Ky., a report was received from the Board of Directors, representing that "the building of a house had been contracted for, at a cost of about $3,000, and the work is in progress." The Rev. J. P. Riddle has been elected President of the institution, and has accepted the place, and the school was opened the first Monday in September, under favourable auspices. The Presbytery resolved first: Recommending the Institution to the patronage of all who have sons or wards to be educated: and secondly, Empowering the Trustees to dispose of the real estate, there put at the disposal of Presbytery, by renting, leasing, selling, or otherwise disposing of the same, as in their wisdom and discretion may be deemed most for the interests of the institution.

GREENVILLE PRESBYTERIAL ACADEMY.

At the late meeting of the Muhlenburg Presbytery at Greenville, Kentucky, the Academy under the care of the Presbytery, received consideration; and a new impulse seems to have been given to its affairs.

Edward Rumsey, Esq., of Greenville, a gentleman of high literary as well as legal attainments, was elected President of the Presbyterial Academy, at Greenville, and the sum of eight hundred dollars raised at once by members of the Presbytery and citizens of the town, for improving the building and grounds, under the direction of the President elect.

WESTMINSTER COLLEGE, Mo.

By a communication received from this Institution we learn that nearly one hundred students entered college at the opening of the present session; that "*full one-third*" of the whole number are members of the Presbyterian Church, and that some fifteen have the ministry in view. A work of grace has recently commenced in the village of Fulton, where the college is located, and thirty-five have been received into the Presbyterian Church, among whom were eight or ten college students. Several others are serious. From the Report of the Trustees to the Synod of Missouri, at its late meeting, we extract the following:

The agent of the Board reports as the result of his

labours in the past year, $17,000, which, added to the amount previously obtained, makes the sum of $34,000.

It is further peculiarly gratifying to learn from the agents that the interests of Westminster College are taking a deep hold upon the affections of this people, and increasing in favour with our churches throughout the State. And recent indications encourage us to believe our gracious God is putting into the hearts of some who have the means to become personally responsible for the endowment of one or more of the Professorships, and we are thus led to hope, that through the blessing of Him who loveth Zion, we shall soon be able to report the ample endowment of our Institution, thus preparing it to be a permanent blessing to the Church and the world.

The Faculty now consists of Rev. S. S. Laws, President; W. Vandoran and M. M. Fisher, Professors; J. M. Hughes, Principal of the Preparatory Department, and T. Barbour, Tutor; all of whom are in their places, and actively employed in the work to which they have been severally called.

ALEXANDER COLLEGE IN THE SYNOD OF IOWA.

The Committee on the Annual Report of the Trustees of Alexander College, reported, that after a careful perusal of the report, there are good reasons why Synod should be pleased with the intimations of progress and improvement which are making in the several departments of the College. The report was approved.

PAROCHIAL SCHOOLS.

We have received an intimation from a source entitled to high respect, that our missionary churches in the new settlements, would find the establishment of Parochial schools an important auxiliary to their growth and prosperity. By carrying into effect John Knox's remark, that "wherever a house of worship is erected, a school-house should be built by its side," well trained materials would be furnished for the increase both of the congregation and the number of communicants. In many instances too, these schools, aided as they are, to the amount of $75 or $100 per year, through the Board of Education, by a generous friend of Christian Education, would be a valuable addition to the pastor's support. Many of our ministerial brethren have daughters who might become teachers, and thus besides contributing to their mental improvement, happiness and usefulness, obtain the means of a comfortable and respectable support, which must otherwise be supplied from the scanty and often insufficient salaries of their laborious and self-denying fathers. We submit these thoughts to the special consideration of our brethren in the more newly settled portions of our country; and if they concur in them let the requisite steps be taken, where circumstances are favourable, to carry them into practical effect. We would remind such brethren however, that one important consideration in establishing these schools is the *prospect of permanency*. We do not consider it expedient to commence them *for a single year only*, unless there is a reasonable ground for expecting their continuance. Hence they should be made a subject of deliberation by the pastor and elders, and other influential members of the Church. And when commenced, *they should be conducted on the principles laid down by the General Assembly*. This course persevered in, will, by the divine blessing, be ultimately successful, and will contribute much to the strength and efficiency of those new and feeble churches which faithfully engage in this work.

THE BIBLE IN THE SCHOOL.

From Dr. Duff's "India and India Missions."

While from the very first, the Bible itself was thus made a school and class-book, it was so made *distinctly, avowedly*, and *exclusively* for *religious* and *devotional* exercises, with the view of bringing all the faculties of the soul into contact with the life, and spirit, and quickening influence of Jehovah's holy oracles; and never, never for parsing, syntactical, and sundry other grammatical exercises of lingual acquisition. Than this practice, which we fear is but too common, we know of none more likely to lower the Bible from its unapproachable eminence of sacredness, as "the Book," "the Book of books;" and we have never ceased, and, through God's blessing, never will cease, humbly but resolutely to lift up our solemn protest against it.

* * * *

On the frontispiece of their Bibles, the Jews were wont to inscribe, in flaming characters, the exclamation fear and astonishment extorted from Jacob by the vision at Bethel—"How dreadful is this place! —this is none other than the house of God, and this is the gate of heaven!" On which the great Owen most appropriately remarked—"So ought we to look upon the Word with a holy awe and reverence of the presence of God." But if any scheme could be devised more cunningly than any other, by which, under the semblance of honouring and magnifying it as a school-book, we could succeed in divesting the perusal and contemplation of it of all "holy awe and reverence" of God's presence, it is the very practice which has now been reprobated—reprobated not so much from abstract considerations, however convincing, as from painful experience of its most blighting effects.

If the Bible is to be made a school-book—and rather, infinitely rather, let us decide on the banishment of grammars, and geographies, and all popularized excerpts, consecrated exclusively to science and the muses, from our schools, than suffer it to be dislodged by the great Anti-christian confederacy from the throne of rightful supremacy in wielding the sceptre over the entire educational realm;—if the Bible is to be made a school and class-book, let it not be evacuated of its Divine significance, by being turned into common use for testing the rules and laws of every self-elected dictator in the ancient domain of speech. Let it not be lowered from its regal dignity, to dance attendance, and serve as humble vassal at the outer portals of knowledge; let it be ever maintained in the right ascension of its sacredness, the meridian altitude of its spiritual power; let it be gratefully studied as the Book of God.

From the Cincinnati Christian Herald.

OUR CHILDREN.

From the Memoir of Dr. Justin Edwards, we select a passage spoken by him on a public occasion, near the Rock of Plymouth, in 1824:

"The wisdom that is from *beneath* says, Give to children no religious instruction; and exert upon them no moral influence in favour of the Gospel, lest they receive an improper bias; let them alone to choose for themselves, and when they come to years of understanding, they will choose right.

"But the wisdom that is from *above* saith, 'Train up a child in the way he should go.' 'Teach these things diligently to thy children, when thou sittest in the house, and when thou walkest by the way; when thou liest down, and when thou risest up.' 'Suffer *little* children to come unto me.' 'Train them up in the nurture and admonition of the Lord.'

"In yonder distant country was a little feeble band, and inspired with love to Christ, who covenanted to educate their children for him. Not able to do it according to his Word and the dictates of their consciences in their own land, they escape under the cover of night, with their little ones, to a foreign clime. With their children still exposed, they embark upon the ocean with no protector but their covenant God. And though the very elements seem to join with earth and hell to oppose them, borne in His arms, I see them approaching, till they enter yonder haven, and stand upon a *rock*. And though winter and famine and pestilence attack them, and cut down half their numbers, around them I see the arms of the everlasting covenant, within them the Shekinah, and hear a voice saying, 'Leave your fatherless children, and let your widows trust in me.' 'I will never leave nor forsake thee;' and 'they that seek the Lord shall not want any good thing.' They hearken, and lo, they 'break forth on the right hand, and extend themselves on the left;' 'a little one becomes a thousand, and a small one a strong nation.' They spread from sea to sea, and 'he is a God to them, and their children after them, from generation to generation;' 'keeping covenant and mercy to thousands of them that love him, and obey his commandments.'"

BOARD OF EDUCATION.

RECEIPTS AT PHILADELPHIA, IN OCTOBER, 1855.

I.—FUND FOR CANDIDATES.

Pby of Londonderry.—Antrim ch	10 00
Pby of Albany.—Amsterdam Village ch 40 00; Northampton ch 2	42 00
Pby of Rochester City.—St Peter's ch	10 00
Pby of Bedford.—S E Centre ch	20 66
Pby of Nassau.—Williamsburg ch 46 53; Brooklyn 2d ch 15	61 53
Pby of Susquehanna.—Towanda ch	6 00
Pby of Luzerne.—Mauch Chunk ch	25 00
Pby of Philadelphia.—7th ch Philadelphia 251 81; Penn ch 5 52; 10th ch collection (cards 441,) Cash 255 60, additional "From a lady through the pastor 50, cash 6 25—total cash 311 85, less paid *Home and Foreign Record* 5 36	563 82
Pby of Philadelphia 2d.—Catasaqua ch 5; Holmesburg ch 10	15 00
Pby of Baltimore.—1st ch Baltimore	310 00
Pby of Winchester.—Berryville ch	10 00
Pby of Washington.—4th ch Wheeling	84 85
Pby of Marion.—Salem ch 3; Dalaware ch 5	8 00
Pby of Zanesville.—Rush Creek ch	10 10
Pby of Richland.—Martinsburg ch 22 00; Bladensburgh ch (in part) 3 65=25 65, less exch 33 cents	25 32
Pby of Chillicothe.—Marshall ch	5 00
Pby of Cincinnati.—4th ch Cincinnati	9 00
Pby of Sidney.—Stony Creek ch	5 76
Pby of Madison.—Madison ch	69 50
Pby of Fort Wayne.—Warsaw ch 2 75; New Lancaster ch 2, "Cash 25 cents"	5 00
Pby of Des Moines.—Oscaloosa ch (in connection with meeting of Synod)	30 00
Pby of Fayetteville.—Tirza ch30 25; Everettsville ch 15; Galatia ch 7; Philadelphus ch 1; Antioch ch 4 19; Bethel ch 3 50; Smyrna ch 16 50=77 44, less exchange 77 cts	76 67
Pby of Concord.—Charlotte ch	132 72
Pby of Florida.—Euchee Valley ch	2 75
Pby of Oregon.—Clatsop ch	3 62
	$1542 30
Refunded J. McM.	20 00

MISCELLANEOUS.

Miss Sallie Gray, Oxford, Ohio, 20; Rev James Adams, Arena, Wis., 12 50; John Wright, Esq., Auburn, N. Y. 5; "A Friend, West Jersey," 20; George Johnson, Bradford, Mass., to con his sons GEORGE H JOHNSON and HERBERT JOHNSON life members 100	157 50

II.—FUND FOR SCHOOLS, COLLEGES, &c.

Pby of Huntingdon.—Bellefonte ch "Female Educational Society" of, special	$130 00
Total,	$1849 80

WILLIAM MAIN, *Treasurer.*

RECEIPTS AT PITTSBURGH, PA., IN OCTOBER, 1855.

Pby of Blairsville.—Gilgal ch 10; Ebenezer ch 15; Leechspring ch 25; Johnstown ch 75; Rural Valley ch 3; Leechburg ch 3	131 00
Pby of Redstone.—Tent ch	10 00
Pby of Ohio.—Chartiers ch	3 00
Pby of Clarion.—Clarion ch 3 50; New Rehoban ch 6 50	10 00
Pby of Washington.—Burgettstown ch	14 55
	168 55

LEGACY.

Patterson Estate	50 00
	$218 55

J. S. LEECH, McALPINE & Co., *Treasurers.*

RECEIPTS AT LOUISVILLE, KY., IN OCTOBER, 1855.

Pby of Indianapolis.—Franklin ch 24; Bethany ch 12 70	36 70
Pby of Palestine.—Palestine ch	15 00
Pby of Kaskaskia.—Pleasant Ridge ch	5 50
Pby of Transylvania.—Richmond ch 18 15; 2d ch Danville 180; Harrodsburg ch 70; New Providence ch 19 75	287 90
Pby of Knoxville.—Madisonville ch	13 50
	358 60

MISCELLANEOUS.

"High Prairie ch, Ill." 2 50, Rev E R Fisk 1	3 50
Total,	$362 10

A. DAVIDSON, *Treasurer.*

BOARD OF FOREIGN MISSIONS.

MISSION HOUSE,

No. 23 Centre Street, New York.

RECENT INTELLIGENCE.

Mission House, November 13th, 1855.

India.—We have received since our last issue, letters from Lahor, August 18; Lodiana, August 16; Ambala, to August 29; Saharunpur, August 18; Agra, August 18; Allahabad, August 20. We regret to learn the death of a child of Mr. and Mrs. Scott, at Agra. Some members of the mission families at that station and at Allahabad had suffered from severe sickness, but were better. Mr. Rudolph, writing from Simla on the 31st of August, speaks of having received benefit from the hill climate, though his health was still feeble. We regret also to learn the death of a native Christian woman, at Allahabad. Mr. Hay thus speaks of her Christian character and her dying hours: "She was a member of the church, and possessed a quiet, peaceable disposition, and though not active, yet exerted a good influence on the other members of our little community. I conversed with her during her illness, about her spiritual state, and feel satisfied that she had a good hope through grace. She was not afraid to die; I trust she found death not only a sweet release from bodily suffering, but the harbinger of everlasting spiritual joy." Mr. Forman thus writes of the schools at Lahor—"Our schools are as large as ever; many of the pupils are becoming well acquainted with the Scriptures, and some of them seem to be favourably impressed." Permission has been given by the Executive Committee, to the Lodiana Mission, to form a new Station at Roorkee, the head station of the Ganges canal, a growing place, about twenty miles from Saharunpur. It will probably be occupied by one of the brethren from that station.

China.—Our letters are dated at Canton, Aug. 8; Ningpo, July 20; Shanghai, August 1. At Canton public matters had become more settled, the gates of the city were again open, and the number of executions, though still great, was much diminished. Mr. Preston gives a good account of the boys' school, temporarily under his care, but will be glad to give up the charge of it to Mr. Happer again on his return. Mr. S. Martin mentions his visits to families, shops, and boats, in one of the suburbs of Ningpo, where he was well received. He had also put books or tracts on board of several hundred junks and boats trading to distant places. It has not yet been practicable for Dr. McCartee to visit Japan, no vessel having been found that was willing to take passengers. The prospect of early missionary efforts in that empire do not appear to be encouraging. Mr. Culbertson reports the completion of the whole of the revised translation of the New Testament, and says: "I feel deeply grateful that I have been permitted to finish this part of our work, though at the beginning of the year I had so much reason to apprehend a sudden interruption of my labours here. I have further reason to be thankful, that I have been allowed to revise the portion of the Old Testament which I translated in Dr. Bridgeman's absence. I have just completed the revision—it extends hrough 1 Kings." Mr. Culbertson was expecting to sail for this country in October. His health was about the same as previously reported.

Africa.—Letters have been received from Monrovia to September 7, and from Corisco, August 6. Mr. Wilson had had a severe attack of fever, but it yielded to medical treatment, and he was able to resume most of his labours. The other members of the mission families were well. The high-school is reported as "progressing very well, all things considered. The scholars attend with great regularity, and most of them prepare their lessons very well." At Corisco the missionaries were enjoying good health, and going on with their usual labours. On the 26th of July, the Rev. George W. McQueen, Jr. was united in marriage to Miss Georgiana M. Bliss.

Indian Missions.—A letter from the Rev. S. M. Irvin, of October 17, contains news of much interest from the Iowa Mission: "We have just closed an interesting sacramental meeting here. We had an addition of eight to our little church, four by certificate, and four upon examination. Of the latter, two were from our Indian scholars. . . . It was an interesting sight, and one which seemed to affect the congregation, to see these young people coming forward to receive the ordinance of baptism, and sit down at the Lord's table. An additional interest was given to the occasion by the fact than an adult lady, who was received upon examination, and who had not been baptized, stood up with these children of the forest to receive the sacrament of baptism. . . Some of the other children applied for admission to the communion, but it was thought best to defer them for the present. We elected and ordained two new elders, which gives strength to our little church, now numbering over twenty members." Mr. Irvin earnestly desires that the interests of the mission should be remembered in the prayers of the churches.

Sailing of a Missionary.—The Rev. Joseph K. Wight, of the Shanghai Mission, embarked on his return to Shanghai in the barque Maury, October 25th. He leaves his wife and children in this country for the present, making this great sacrifice in fulfilling his own convictions of duty to the perishing heathen. We are thankful to state that his health is in a great measure restored. We ask for him and his family the prayers and Christian sympathies of our readers.

A MISSION FOR THE AFGHANS.

The Executive Committee have had under consideration, the question of commencing missionary efforts for the Afghans. This people inhabit the country between Persia and India, and were contemplated by the first missionaries of the Board in India, as eventually to be included within the sphere of their labours. Indeed several Afghan youths were under instruction in the first school of the Mission at Lodiana, in the year 1834. It is not yet practicable for missionaries to live in Afghanistan, but considerable numbers of the Afghans are accessible at some places in the Punjab. It is proposed to form a mission for their benefit, but having in view as its chief object, the conversion of their countrymen. Amongst the measures considered practicable at present, and also of great importance, are those which contemplate the translation of the Sacred Scriptures into their language, the Rushto. The population of Afghanistan is estimated at five million, nearly all Mohammedans. For their conversion there is but a small force now employed—lately a station has been formed at Peshawar, by the English Episcopal Church Missionary Society. Towards the mission of the Board, an English gentleman, a captain in the Indian army, highly esteemed as a Christian friend by our missionaries, with whose labours he has been long acquainted, has generously contributed the handsome sum of $7,500. We would ask our readers to remember this projected mission in their prayers to the Lord of the harvest.

CHOCTAW MISSION.

REPORT OF THE REV. A. REID.

Studies of the School—Encouraging results of the year.

The following is the report of Spencer Academy, for the year ending July 11th, 1855.

The whole number of boys connected with the School during the session, was *one hundred and twenty*. The number present at the time of the final examination was one hundred and five. The system of separate divisions or schools, is still continued. The studies of the First Division under the care of Mr. George Ainslie, were as follows:

1st. A portion of every day was devoted to the careful study of the Holy Scriptures by the whole division.

2d. The whole division attended daily, to exercises in reading and spelling. Text books—American First Class Book, Eclectic Fourth Reader, Old Sea Captain, and Willard's and Universal History. A taste for general reading was carefully cultivated, by furnishing the scholars, in their leisure hours, with suitable books from the Spencer Library.

3d. Arithmetic was studied by all the boys in this division. Text books—Davies' and Chase's Arithmetics. Ten boys went through Davies'; four almost through, and five went as far as Interest. A class of twelve studied Chase's Arithmetic through Decimal and Vulgar Fractions.

4th. A large class recited through Bullion's English Grammar several times during the session.

5th. The whole division attended regularly to Penmanship, English Composition and Vocal Music.

6th. There were also small classes in Algebra, Geometry, Physiology and History. Text books—Davies' First Lessons in Algebra, Hackley's Algebra, Davies' Legendre, Cutter's Physiology, and Willard's History.

The Second Division, under the care of Mr. R. J. Burtt, pursued the following course. The whole division numbering thirty-six boys, gave regular attention to reading, spelling, mental arithmetic, penmanship, English composition and vocal music, Text books—Old and New Testaments, McGuffey's First, Second and Third Readers, and Colburn's Mental Arithmetic. Thirty-three studied Smith's First Book of Geography, and four, Smith's Quarto Edition. Thirteen studied Chase's Arithmetic, and twenty-seven the Assembly's Shorter Catechism.

The Third Division, under the care of Miss M. Davidson, was composed of the younger and less advanced boys. Their studies were, of course, of the most primary character, learning to read and spell occupied most of their time in the school-room. Many committed hymns and verses of Scripture to memory; and a few commenced the study of arithmetic and geography. Nearly all in this division received instruction in penmanship.

In the early part of the session, the dysentery made its appearance among us, and prevailed generally for two or three weeks. Two of the younger boys died of this disease. With this exception the health of the Institution was unusually good.

No difficulty whatever was experienced in sustaining good order and discipline. Our pupils yielded prompt and cheerful obedience to the rules of the Institution. We think they deserve much praise for their generally good behaviour and diligent attention to their studies.

It is with peculiar pleasure I mention, that during the greater part of the session much serious concern for the salvation of the soul was felt by many of our boys. Seventeen gave such evidence of sincere and intelligent faith in the gospel, that they were received into the communion of the church.

A number of the older boys made themselves very useful, by teaching Saturday and Sunday-schools in the vicinity of Spencer. The whole number of scholars attending these neighbourhood schools, was one hundred and fifty. The majority of these are adults. Quite a number of them have within the past year learned to read and write their own language. Many of the youth in these schools are taught both in the Choctaw and English.

The gospel has been preached regularly to all the people in this vicinity. The word of God is listened to with the most devout attention. A large number of persons have been awakened to serious concern for the salvation of their souls. About one hundred have been received into the communion of the church within the past year.

Whiskey drinking, dancing, ball-playing, and frolicking, are almost entirely abandoned by our neighbours. There is a Temperance Society, of which nearly the whole population, men, women, and children are members.

The people are evidently making progress in civilization. The marks of improvement are many and manifest to those who have been for some time familiar with the people. Altogether, the condition of the Choctaws around Spencer, is full of promise for the future.

AFRICA: CORISCO MISSION.

EXTRACTS FROM AN ADDRESS OF THE REV. JAMES L. MACKEY.

The following extracts are taken from an address delivered by Mr. Mackey at the Madison Avenue Presbyterian Church, New York, on the 2d of October, two days previous to his sailing for Africa, for the purpose of resuming his missionary labours. They contain some important facts in relation to the history, results, and prospects of this mission, and will be read with interest by all who love the missionary cause.

What has the Corisco mission done in this great work? What has now been accomplished by its missionaries?

We have acquired the language of the people. When the mission was first established, their language was an unwritten one; they had neither literature nor books. We have succeeded in writing their language, and have now, besides a grammar, one small book printed, which contains much Scripture truth. This, we trust, is the beginning of greater things; for we hope to see the Word of God given to them in their own language. I may say here, it is no small work to acquire the language of a heathen people which has never before been written. It requires both patience and perseverance. No helps, such as grammars and dictionaries, are accessible, nor even interpreters who have any knowledge of the structure of language. But to acquire the language of the people a missionary wishes to instruct, is a necessary part of his work, and one that meets him on the very threshold of his labours. The grammar of the Benga language, which is spoken in Corisco, is now so well ascertained, that those who join us hereafter will find their labours in acquiring the language much lightened.

We have also scattered much precious seed. Many of the people, not only on Corisco Island, but on the Continent where we have travelled, have heard the truth from our lips. We have three places of preaching where the people meet regularly every Sabbath to hear the Word of God. Their attendance is not so large as it ought to be; but still there are many who attend regularly, and more who attend occasionally. The attention they give is good; the decorum they observe when met together as worshipping assemblies, is very commendable. They are willing to acknowledge that the instructions we give them are good, that the doctrines we teach them are better than their own fetichism and superstitions; but still their minds are very dark. They need to be illuminated by the Spirit of God. There are, we suppose, very few people on the island of Corisco, but what have heard the name of Jesus, and know something about what he has done for the salvation of man. We know there are many who pray, and we trust there are some, but the number may yet be very small, who believe to the salvation of their souls.

The most important feature of our work is no doubt the instruction of the young. We have schools for boys and girls, and though the number brought into them, for various reasons, has not been large, still much has been accomplished by them. Though we have free access to all in imparting instruction, yet our great hope is with the young. Their minds are more susceptible to receive correct impressions; they are less attached to their superstitions and fetichism, and they are more likely to come under the influence of the truth. There are as many as twenty, I suppose, who are able to read the Testament in English, and who have knowledge enough of the English language to profit to some extent by what they read. A small class have committed the whole of the Shorter Catechism, and the whole Sabbath-school at Evangasimba could repeat in concert the answers in a Catechism prepared in their own language, which contained much Scripture truth. So has our work progressed. Our field is not a barren one. The harvest is great, but the labourers are few. The field before us is an extensive one. We do not know how large it is, for it has only been partially explored. The present force on the ground consists of but two ministers and their wives. Our little company go forth to join them. We know they look with longing for our arrival, and we long to be with them. Some of our company go forth for the first time. To them the field is an untried one. Some of us have been there, and we start on our return with more joy than we felt in leaving for our native land.

In the mind of a missionary who is first going out to a post untried by him, there is probably always a degree of vagueness and indefiniteness in regard to what he may expect. He knows all will be new to him. He will be called upon to act in circumstances in which he has had no previous experience, but he is willing to trust fully to the promises of the Saviour, and he knows that the path of duty will be made plain. There is always some sneering opposition to be met from the world, and some remonstrances from false friends, about a man's throwing away his life, and some opposition to be encountered from Christians, who think they see a better and more promising field of labour at home, which a missionary ought to enter; but especially when the missionary has devoted himself to the work in Africa has he to meet a flood of opposition. There are more who are willing to point him to the graves of those who have fallen, than there are to speak words of encouragement and hope; there are more who are willing to invoke the voice of the dead to oppose him, than there are of those who are willing to point him to the living God, who will protect him. Happy for the missionary who meets with such opposition, if he has a mother whose heart is in the missionary work, who can bid him God-speed in his labour of love.

Six years ago a little company of us were preparing to go out to the coast of Africa with the view of establishing a new mission. Many professing Christians, and even ministers, opposed our going. Even the Presbytery by which I was ordained, spoke almost unanimously against the project. They were unwilling to take the responsibility of deciding officially that I should not go, but so far as I remember, not one entered heartily into the project of establishing a new mission on the coast of Africa, or spoke words of encouragement to us who desired to go. One member of Presbytery asked me, "Have you determined to throw away your life? Stay at home here, you may accomplish something; go to Africa and you will lay your bones on her sands with the multitudes who have gone before you, and who should be a warning to you." Another aged member of the Presbytery said to me—"Well, I admire the spirit which takes you to Africa, but I feel that you are throwing away your life." These men were not destitute of missionary spirit, or of Christian zeal, but certainly lacked one thing—an humble trust in a sovereign God and a firm reliance on the guidance of his Spirit. My friends, this is my belief—those who sincerely desire divine guidance will receive it. The presumptuous will go astray, but the humble seeker after the true way will receive light and his feet will be directed in the right way. But all was not opposition; many hearts deeply imbued with the love of Christ sympathized with us; some gave us encouragement; multitudes prayed for us. We went forth, it may be, weeping, bearing precious seed. Our Saviour was with us; his promise has been verified: "Lo, I am with you always." We have been called upon to meet some trials. Scarcely had we landed on the heathen shores of Africa, and been welcomed by our brethren of another mission, when one of our number was called away to her reward on high; and again, ere we had fully commenced our work of preaching, a mysterious dispensation of God's providence called from earth away two of the rest, on whom the very highest hopes of usefulness had been placed. To human vision this was a dark hour for our mission. It seemed that the fears of some halting Christians in regard to us were to be realized. But God had purposes of mercy towards the poor people of Corisco. The very afflictions with which we were visited tended to direct the sympathies of the Church towards us, and to draw out the prayers of many of the people of God in our behalf; we were abundantly sustained by the grace of God, and we have been reinforced, and now our mission promises great and extensive usefulness. When we look back on our past history, we have reason to thank God and take courage. His goodness and mercy to us in times past, may lead us to put implicit confidence in him for the future. Hitherto the Lord has helped us, we will praise his name and trust in his mercy.

Our work is one of faith. He would be a poor missionary who went out trusting in his own strength. Our own strength is weakness—in God we are strong. We believe that he will accomplish his own purposes by our instrumentality, and we desire only to be faithful instruments in doing his will.

My friends, we desire your sympathies and your prayers. When we are in a heathen land, separated from the people of God, we love to feel that there are Christians who are sustaining us with their prayers. Do you not often hear the request of the Apostle repeated, and coming up from missionaries in foreign lands, "Brethren, pray for us." Not seldom has the heart of the missionary been raised to God in gratitude, when he has been cheered by the intelligence, "You are always remembered in our monthly concert; you are daily remembered when we surround the family altar; you and your work are frequently borne on our hearts to a throne of grace." We thank God for the prayers of his people, and gratefully and earnestly do we request that the blessings that they desire for us may be richly returned upon themselves. The missionary is in a great measure cut off from direct intercourse with God's people. His labours call him to mingle constantly with those who are sunk in wickedness and corruption; not only strangers to God, but systematically doing those things which are offensive in his sight, and with no desires after a better way. He has no society around him to sustain him by their countenance and to second his efforts for good. His labour is one of self-denial. He has voluntarily separated himself from the privileges of Christian society, in order to instruct the heathen, and to lead them to Jesus Christ. Who can be placed in a position so much calculated to lead him to esteem the prayers of God's people? My friends, we thank God, who puts it into the hearts of his people to pray for us, and for the advancement of the cause in which we labour; and we know that the prayer of faith is never offered in vain. If your prayers ascend in behalf of those who are engaged in the missionary work, your sympathies will also be with them.

I know there is a great deal of sympathy felt among Christians with the foreign missionary, and a great deal of intelligent sympathy, but there are very many who think far more about the worldly deprivations to which he is supposed to submit, than who think of his being cut off from Christian society and Christian privileges. His circumstances of a worldly kind are not those that demand your sympathy. It is not that he is deprived of some of the comforts that he might enjoy in his native land; it is not that he is deprived of social intercourse with those of the same tastes and feelings, or that he is exposed to dangers of the sea, or from a hostile climate. The trials which he has to bear, arise from a set of circumstances different from these. It is a pleasant thing, my friends, to live in a Christian land, surrounded by Christian society, in the enjoyment of Christian intercourse and privileges; but it is a very different thing for a Christian to live in a heathen land, where the true God is not known nor worshipped; where the Sabbath is not honoured, where, instead of prayer and the hymn of praise to the Redeemer, the nightly orgies, the drum, the dance, and the savage yell are heard. The corrupt and sickening details of heathenism meet the missionary wherever he turns, except in his own chamber or in his closet. And were it not for the sustaining grace of God, and the feeling that the sympathies of God's people are with him, it would no doubt frequently occur that he would be so filled with disgust and hatred towards those whom he is endeavouring to elevate, that he would turn from them and leave them in their vileness and ingratitude.

The missionary would go forth to his labour among the heathen with less alacrity than he now does did he not feel that the sympathies of Christians go with him, and that their prayers frequently arise in his behalf.

INDIA: ALLAHABAD MISSION.

EXTRACTS FROM A LETTER OF THE REV. GOPEE NAUTH NUNDY.

His dangerous illness—Notices of Converts and Inquirers—Enlargement of the Mission Chapel.

After giving some particulars of a severe and dangerous complaint affecting his head, which was referred to in a former number of the *Record*, Mr. Nundy proceeds as follows, writing at his station, Futtehpore, June 16th.

It was not long ago I was very unwell, every one around me thought that I would not live to see the sun of another morning, but thanks be to our gracious heavenly Father for sparing my unprofitable life. I feel no better, the noise is still as great as

before. It is no doubt a dangerous complaint, and with less than a moment's notice I may be removed. Our trust is upon Him who is not only able to remove this, but all other sicknesses. But should it be his good pleasure to take me away from this world, I bow down with submission, and say with the Apostle, "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal, in the heavens."

Our schools and other missionary operations are carried on as usual. We are thankful to say that the Lord has blessed our labours in some respects. On the 20th of May, last Lord's day, three Brahmins were baptized at the Mission Chapel. One of them named Sadasook, formerly a Brahmin, and an inhabitant of Joloween, who with his old mother were on their way to Benares, where they intended to reside the remaining short period of their lives and die in the holy city. Bathing with Gunga water and dying at Kashi [Benares,] are believed by Hindus a most meritorious thing, and those who get the opportunity of doing so are carried into heaven, however great and aggravated their sins may have been. After he heard the gospel news, he expressed a desire to remain some time with us and hear more of the plan of salvation it revealed. To his wishes we readily acceded. He is a learned man, well versed in Sanscrit and Hindui. His former occupation was to go about and preach Hinduism, or in other words, to read and expound Ramayana and Mohabharuta to rich families. He was highly esteemed by his people and no doubt they felt a great loss in his coming away. Before coming to us, he had obtained a portion of our Holy Scriptures from a boatman, which he still possesses, and which he read through, but did not understand. When he heard us preaching the same religion he had been reading, he felt more anxious to know it, and as far as I could see, he expressed a great concern about his and his old mother's soul. As a mark of his sincerity, he one day put into my hand the sacred thread he wore, and he has since given up all his Pujahs, (idol worship,) &c., &c., and carried on his studies in the Scriptures with greater zeal. He was soon convinced by the teaching of God's Holy Spirit, that washing with Gunga water and dying at Kashi would profit nothing; that he needed the washing and cleansing by the precious blood drawn from Immanuel's veins—and gave up all idea of proceeding to Benares. Thus he was awakened and saw the great danger his soul was in, and felt an ardent desire to be admitted into the Christian Church; and he, with his old mother, publicly renounced Hinduism and acknowledged Christ as their Saviour, and received baptism.

The third convert's name is Musihi Dyal, formerly Shew Dayal. He was a Brahmin of the Gouer denomination, and an inhabitant of a village called Burety, in the Oude Territory. He was a cultivator at first, but afterwards he became a Jogi, and while in that state he came to beg with our Saturday's mendicants, (every Saturday morning from three to four hundred poor people are gathered in the Mission premises, to whom the gospel is preached, and from three-quarters to half a sier of flour, given from the local Relief Fund,) and there he heard the gospel news for the first time, after which he expressed a strong desire to remain with us, and learn more of Him who is the only Saviour of lost man. We gave him shelter and instructed him further in our true religion. He was baptized at the same time with the others.

The Chutry woman who was baptized in July last, I am thankful to say, is going on consistently. We have two more inquirers who are under instruction of our blessed religion, and who we trust will soon follow the good example of others and receive Christ as their Saviour. And now, may the good Shepherd of our faith bless and take care of these new converts, as well as of the other members of this small flock, is our constant and earnest prayer.

On account of the increased number of the members of our small flock, for we have now between adults and infants about fifty souls, we have to break down the small place we appropriated for divine worship at the commencement of this branch Mission, when our congregation consisted only of about half a dozen of members, and make it larger, that there may be room at least for one hundred persons. In order to accomplish our object we needed funds, and I am glad to inform you that we have already collected from Christian friends here, four hundred and fifty rupees, (two hundred and twenty-five dollars.) It will take about two hundred and fifty more, which we humbly trust "the Lord will provide." The building has been commenced and I hope it will be finished before the rains set in. And now may I ask the favour of the churches at home to pray for the success of our labours in this heathen and benighted country, that the children of Rama and Shiva may be the children of the living God, being washed of their sins by the precious blood of Jesus Christ, the only Saviour of lost man. To him be glory, honour and praise, for ever and ever.

CHINA: NINGPO MISSION.

JOURNAL OF THE REV. W. A. P. MARTIN.

Trials of a convert and his mother—Calls—Trials of another convert from his mother.

March 3d, 1855.—One of our church members who is a graduate of the Boarding-school, and has during the past year been engaged as assistant teacher in a day-school under my care, has just returned from visiting his relations in the country. During his visit he has been called to suffer great indignity for Christ's sake, and has borne it all with Christian fortitude.

His mother is a widow and resides at the house of a rich uncle. While visiting her he was required to join in the rites of ancestral worship, and on refusing, was driven from the house. The uncle further required the widow to cast off her only son, or be deprived of the protection of his roof. She accordingly prepared to leave, and both would have been ejected in one day, the son for Christ's sake, and the mother for her son's sake, had not other relations interposed. The uncle then invited them to remain, but the young man refused to cross the threshold, and consented that his mother should remain only until he should provide another home for her.

April 14th.—Four persons come in together, who are natives of four different provinces. I conversed with them all in the court dialect, and gave them books, which, unlike the vernacular, are equally intelligible in all parts of the Empire.

15th.—An officer, formerly a neighbour of ours, who has been promoted to the Mayoralty of Chinhai, called to renew his acquaintance. As we are preparing to establish a branch station there, his countenance may be of some value.

17th.—A young man of respectable connections, named Ying-Fong, came in to ask how far it would be proper for him to assist his mother in preparing articles for the family sacrifices. His mother is violently opposed to his professing Christianity, and endeavoured to deter him by depicting the horrors of martyrdom, to which she thought he might be exposed. This producing no effect on him, she threatened to commit suicide, if he should persist in his resolution. He still appears firm, and says that he prays to God to change the heart of his mother. He was himself an enemy of the gospel a few years ago, and tried to dissuade one of his friends from embracing it. That friend is now one of our Catechists, and his altered life has led his old companion to take up the cross.

While talking with him, one of our converts came in, bringing two men from an adjacent district, who were desirous of hearing more of the gospel.

Opium traffic; its evils: measures proposed for its suppression—Two young men baptized.

May 8th.—At a meeting of missionaries, held monthly, for the discussion of questions relating to our work, we considered the question, "How can we best exert our influence for the suppression of the opium trade?"

We daily witness the destructive effects of opium, and feel constrained, if we can do no more, to protest publicly against the sale of the poison by our countrymen. Opium is consumed by probably ten millions of Chinese, and annually destroys more lives than perished in Napoleon's disastrous invasion of Russia. The noise of battle excites the attention of the world, but the millions whose lives slowly moulder away in the fire of the opium pipe, are almost unnoticed and unpitied.

The missionaries at Ningpo have determined to lay their testimony on this subject before the Congress of the United States, and the Parliament of Great Britain, invoking the interference of both governments, to prevent the importation of the drug. If this can be effected, it will be easy for the Chinese government to suppress the native growth of opium, and its consumption must, of course, cease. We are also endeavouring to engage the missionaries at other stations to unite with us in these measures.

June 3d.—Baptized two young men, one of them is a cousin of Yu Sin-sang, and the other is Ying-tong, above mentioned, an old friend of Dzing Sin-sang, our other assistant. The case of the latter is one of peculiar interest. He was originally, according to the Chinese standard, a man of strict virtue, and seemed to be seeking the truth. He was not however permitted to embrace it, without his sincerity being subjected to a severe test. Besides the opposition above noticed, he was beaten by his mother, reviled by his friends, and threatened by his brother with confinement in the house. To this he replied "that he should then be able to keep the Sabbath." When his mother expressed a fear that he would lose his employment, he said he would be content to be a huckster or porter. His relatives, as a final stratagem, contracted a marriage for him. They hoped thus to involve him in the performance of idolatrous rites; and also to divert his attention from the concerns of his soul. He however promptly informed his intended father-in-law that he was a Christian, and though not averse to the marriage, would by no means celebrate it with idolatrous rites. The engagement was accordingly broken off, to the great disappointment of relatives. Having thus proved his sincerity by the endurance of bodily suffering and the sacrifice of worldly advantage, and testifying to the comforts of the Holy Spirit during all his trials, we had peculiar pleasure in receiving him into our little flock. I have known the young man for several years. His talents and education are such as to fit him for great usefulness.

MISCELLANIES.

POLYNESIA.

REPORT OF THE ELEVENTH MISSIONARY VOYAGE TO THE NEW HEBRIDES, AND NEW CALEDONIA GROUPS, AND SAVAGE ISLAND.

In the autumn of 1854, some few months before the "John Williams" left the Pacific on the return voyage to England, the ship proceeded on her visitation of the New Hebrides and other Westerly Groups. The incidents of the voyage have been supplied by the Rev. Charles Hardie. The facts narrated are some of them of a painful and even appalling nature, but, for the most part, they are truly gratifying; and of this latter class, is the account of the location of the Rev. Messrs. Creagh and Jones, on the island of Maré, under circumstances of peculiar interest and encouragement.

"In again," writes Mr. Hardie, "laying before our readers an account of the stations of the London Missionary Society at these islands, we have much of an encouraging character to add to the cheering statements contained in former reports. With the painful exception of those on one island, the stations that have hitherto been the least promising, encourage the hope that our labours there will yet be crowned with success; and at others, 'fields already white unto the harvest' promise a rich reward to the labours of the spiritual husbandmen.

"We sailed from Apia, Upolu, in the 'John Williams,' on the 26th of September, 1854, in order to visit the stations at the above-named islands. We had on board Mr. and Mrs. Sunderland, of the Samoan Mission, the two new Missionaries, Messrs. Creagh and Jones, for the Loyalty Islands, and their wives and two children, together with Mrs. Hardie and our little boy; ten native teachers and their wives, one unmarried teacher, fourteen children, and four servants, all from Samoa: thirteen natives belonging to the New Hebrides, the Loyalty Islands, and Savage Island; making, with the ship's company—twenty-two in number—eighty-five persons.

Aneiteum.

"On the evening of the 3d of October, after a run of ten days from Samoa, we reached this island; but the wind being light, we were obliged to stand off for the night. On the following morning, which was Sabbath, as our vessel was beating into the harbour of Aniligauhat, we were delighted with the improved appearance of things, and to see the people decently clothed, going to and returning from the house of God. As soon as we came to anchor, our esteemed friend the Rev. J. Geddie came on board. We were sorry to find him in a rather poor state of health, from fever and ague, to which he is frequently subject, but glad to know that all the other members of the mission were in good health, and that their work was prospering.

"In the afternoon, we went on shore with the teachers we had brought from Samoa, and received a most hearty welcome. We then went with our friends and the natives to the commodious new chapel, to unite with them in praise and thanksgiving to the Father of all our mercies. Addresses

were given, and prayers and praise offered in the Aneiteum and Samoan languages. It was a thrilling and affecting scene to see so many who were but lately living in the lowest state of heathenism, decently clothed, attentively listening to the word of God, and earnestly engaged in prayer and praise. We could not help exclaiming, 'What hath God wrought!' Next day, Mr. and Mrs. Inglis arrived from their station on the other side of the island; and we were glad to see them in excellent health. They are devoted to their work, and co-operate most harmoniously with Mr. and Mrs. Geddie. Messrs. Geddie and Inglis had nearly completed a census of the island, by which they find that it contains about four thousand inhabitants. Of these, about two thousand six hundred have renounced heathenism, and profess Christianity. The remaining fourteen hundred, who are still more or less attached to heathen practices, are so scattered and disunited as to possess but little influence. The Christian party has gained a very decided ascendancy over the island, and the ancient customs are everywhere on the wane.

"A considerable band of natives and four Samoan teachers assist the missionaries in their labours. Thirty schools are now in operation on the island, and the work of education is steadily progressing. About fifteen hundred are under instruction. About one-third of these have learnt to read, and a considerable number can write a tolerable hand. One of the most promising features of the infant mission on Aneiteum is its missionary spirit. Last voyage, it sent forth two native teachers to Fotuna; and we had the happiness, this voyage, to take two more, with their wives, to Tana. What a rich reward has God given to the labours of his servants on this island!

Tana.

"Last report recorded the melancholy events occasioned by the introduction of the small-pox, which ended in the breaking up a second time of the mission on this island. It will be gratifying to our Christian friends to know that a gleam of hope has again burst through the dark cloud that envelopes this hitherto difficult field of labour.

"On the 24th of October, three days after leaving Aneiteum, we made the island of Tana on the south-east side, which fortunately happened to be where the chief Iarisi, who, with his people, had been to Aneiteum, and with whom we were to leave the teachers, lived. Several canoes came off to the vessel, in one of which were some relatives of the chief. These immediately recognized the teachers, and were delighted to see them. As we pulled in, several canoes followed us, and natives to the number of about three hundred assembled on the beach; the men, without any warlike weapons, and the women and children, joined in the crowd to gaze at the strangers. All behaved in the most orderly manner, and seemed friendly and pleased. When we got close in to the landing-place, the people very readily took the teachers and their things from the boat to the shore in their canoes; and when the teachers' wives stood up to go into one of the canoes, the females on shore, as soon as they caught sight of them, set up a loud and joyous shout, and ran forward to the landing-place, leaping and dancing with delight. A more peaceful and friendly reception we could not have had. Having accomplished our work here, we bade the teachers and their wives farewell, and returned to the vessel, thanking God for this fresh opening for the introduction of the gospel to this unhappy island.

Eramanga.

"We left Tana in the afternoon of the 16th of October, and next morning reached Eramanga, and anchored in Dillon's Bay. We were delighted with the improved appearance of things. As the vessel was beating into the anchorage, a few of the people assembled on the beach, more or less dressed in English clothing. As soon as we came to anchor, the teachers came on board, whom we were glad to see so stout, and looking so well. They reported that they and the other teachers and their wives had all been ill of ague and bilious fever, and that two of their wives and one of the teachers were still ailing, but that all the rest were well again.

"Since last voyage, the number attending the religious services has been more than doubled. Sixty-seven, young and old, have renounced heathenism, and attend instruction regularly. Only one-third of these are females. With the exception of seven young men who were at Samoa, who can read and write, none of these know much beyond the letters of the alphabet. They are willing to learn, but the work of instruction has been much hindered by the illness of the teachers, and the want of suitable school books.

"It is pleasing to know that the young men who were at Samoa, with the exception of one, keep steady in their adherence to the teachers. The interesting young man, Naldial, referred to in former reports, continues steadfast, and is a very valuable assistant to the teachers. He constantly takes part in conducting the schools and religious services. The poor fellow was quite overcome with joy to see his old friends on his native shores.

"The foreigners residing on the island speak favourably of the teachers. Captain Edwards, who has the charge of the sandal-wood station at Dillon's Bay, was very kind to them in supplying them with food in the time of scarcity. We called on him, and thanked him for his kindness. There are several sandal-wood stations on the island.

"Soon after we came to anchor in Dillon's Bay, Mr. Sunderland and I went on shore, and having ascertained the state of things, and learning that teachers would be received at other parts of the island, we decided to leave four more on it. These we advised to remain, in the meantime, with the teachers already there, and zealously attend to the acquisition of the language, as a primary object, and then when sufficiently advanced, to proceed two and two, to the most eligible stations they could find; taking into consideration whether it would not be advisable that two of them should go to Elizabeth's Bay, which the teacher formerly taken there had left.

"In the afternoon, the teachers and their wives were landed, and at the same time, accompanied by the ladies, we all went on shore. When we landed, the people, quite delighted, crowded to the boat. Those who had been in Samoa, welcomed us with tears of joy. To the teachers, with whom they had been associated in Samoa, they showed much affection, and were delighted when they knew that they were to live among them. We then, surrounded by the people, first went to the teacher's house, and then to the chapel, and, after some pleasant intercourse, and tendering some words of encouragment, returned to the vessel, thankful to God for all we had seen and heard.

"Next morning, Mr. Sunderland and I went again on shore, to visit the teachers. They had but poor accommodations, but we found them all well pleased with their first night on shore. We had a meeting with them and the people in the chapel. There were not very many present, most of the people being away at some distance, preparing food for a great feast. Prayer and praise were presented by the teachers in their native language. We then gave an exhortation to the people, which was interpreted by one of the teachers, after which we addressed a few words of advice and encouragement to the teachers. Our feelings were of no ordinary kind while engaged in these solemn and delightful duties, so near to the spot where Williams fell. Having taken an affectionate farewell of the teachers and their wives, we took on board with us the chiefs Naiuan and Kauiaui, with whom the teachers respectively reside, and, making each of them a present, thus completed our deeply interesting duties at Eramanga.

Fate.

"We reached this island early on the morning of the 19th of October, and sailed along close in shore. A canoe came off, in which was a man who had been at Samoa. We got him on board, and learnt from him that the sad tale which we heard before we reached the island was too true, that some of the teachers had been killed. We then shortened sail, and stood close in towards the station at Erakor.

"In a short time the teacher came on board. Poor fellow! when he saw us he was deeply affected, and gave vent to his feelings by a flood of tears, being overcome by the thought that he was the only teacher whom God had spared amid the sad events which had happened to the mission during the year. As soon as he could compose his mind, he gave us a sad and distressing account. The bright hopes of last visit were all overclouded by a dismal tale of disasters. On the 20th of November, last year, *only nineteen days after they were landed*, under the most cheering and promising circumstances, the Rarotongan teachers, Pikika and Kavariri, and their wives, who were left at Lolopa, were all barbarously murdered! Who could have thought that so soon after so apparently hearty and enthusiastic a reception, such a bloody deed could have been perpetrated?—that a people seemingly so desirous of teachers, and who gave them so joyous a welcome, could so soon imbrue their hands in their blood. How true is it that 'the dark places of the earth are full of the habitations of cruelty.'

"The news of the horrid deed reached the teachers at Erakor, two days after it was committed. They were told it by a man of a neighbouring village, to which a part of the body of one of the teachers' wives had been sent. There are various reports respecting the cause of their murder, and also respecting the manner in which it was perpetrated. We could not ascertain the truth of the matter. It seems to be quite certain, however, that the Lolopa people killed them, and that their bodies were cut up, distributed, and eaten! It is said that, when the teachers were killed, the chiefs wished to take their wives for themselves, and that the poor women fled, and attempted to cross the narrow strait that separates the island on which they lived from the main land, and were pursued, and, by order of the chiefs, were killed in the water. It is also reported that one of the chiefs spared the life of the little boy, the son of one of the teachers, but that afterwards he ordered him to be taken out to sea and cast away, which was done; but having escaped from the deep, they cut off the poor little fellow's hands, and otherwise mangled him, and then killed and eat him!

"Whether it was superstitious fears of disease and death which they thought would be caused by the teachers and their religion, a desire for their property or their wives, or the anger of the chief on account of the death of his son, who had been at Samoa, and died suddenly about a fortnight after his return;—whether any or all of these, or some other cause, led to the murder of the teachers, we cannot tell. Without doubt the deep ignorance and superstitious fears of the natives, had much influence in leading them to commit such horrid deeds.

"The teacher Vaaru, who was left at Erakor last voyage, died of fever on the 15th of January, after eight days' illness. Tauri, the other teacher from the Hervey Island at this station, died of dysentery on the 15th of May, after lingering for several months. Both died in the faith, exhorting their fellow-labourers to steadfastness and perseverance. Thus, besides the five from the Hervey Islands who were cut off by the hands of the natives, two more from that group have since last voyage fallen victims to the fatal climate of this island. The only remaining survivors are a Samoan teacher and the widow of the Rarotonga teacher, Vaaru. These, and four natives of Fate and a Tongan man, who has been long on the island, we have brought to Samoa. One of the four Fatese is the son of Pomare, the chief of Erakor. The teachers at Erakor were, during the last year, frequently in danger of their lives.

"The only surviving teacher being promised by the deputation, last voyage, to be taken back to Samoa, and having fully made up his mind to return now, we thought of leaving Sualo and another in his place. We tried much to get Sualo to agree to this, but could not prevail on him to do so.

"We felt exceedingly for the poor people of Erakor, and, no doubt, they too felt keenly on being left without a teacher. But they have a little light among them, which we hope will continue to burn and brighten, and yet spread over this dark land. A considerable number at Erakor have abandoned most of the heathen practices, and, to a great extent, at least in their external conduct, conform to the requirements of the word of God. Family and public worship are regularly attended to by them, and they are very desirous of instruction. Seven men, including the chief, afford evidence that they have felt the power of the truth on their hearts, and have been for some time employed as assistants to the teachers. These will, no doubt, continue to conduct public services, and we cherish the hope that the day will yet come (may it be soon!) when the eyes of this people will again 'see their teachers.' Sualo, who is married to a daughter of the chief, and the teacher who has now left them, yet hope to return to live and labour among them.

Maré (Nengone.)

"We left Fate (or Sandwich Island) on the 19th, after sunset, and reached Maré on the 23d. In the morning we were off Neche, in the district of Secuama, the principal station on the island. The teachers came off and gave us the gladdening intelligence that all the teachers and their families were well, and their work going on prosperously. We got the boats down immediately, and Mr. Sunderland and I, accompanied by the new missionaries, Messrs. Creagh and Jones, went ashore. The people crowded to the beach, and gave us a hearty welcome. We were much pleased with their respectful behaviour, and to see so many of them clothed. With very few excep-

tions they had all some covering, either native or foreign. We passed along through the crowd to the teacher's house, and, finding everything in a most encouraging state, we told the teachers that we wished to have a meeting with the chiefs and people. Very soon a large number eagerly assembled in the space before the house erected for the missionaries. We then asked them if they still held the desire repeatedly expressed by them, for missionaries to come and live among them—whether it was their wish that Messrs. Jones and Creagh should do so—and, if they did, whether they would protect them and their wives, treat them kindly, and attend to their instructions. To all these questions the chiefs promptly answered in the affirmative. We then told them that, in case of political difference, or of war breaking out, which we hoped never would, the missionaries could take no part in them; that their aim would be to promote peace and friendship among all parties, and to labour for the present welfare and everlasting happiness of all.

"All being thus far satisfactorily arranged, the next thing was to get homes as temporary residences for our newly arrived friends, and Mr. and Mrs. Sunderland, who were appointed to remain with them for a time to assist them in commencing their labours. As there were three families, we wished to know what houses they might have to live in, and were told they might have any they might choose. We soon fixed on three convenient plastered cottages which the owners gave up to them most cheerfully. Having thus got the way fully prepared for the landing of our friends and their property, we returned to the vessel and told our good captain, who soon brought the vessel to an anchor about two miles from the settlement, and commenced taking the goods on shore. Early in the afternoon of the 25th of October the landing of the goods and cattle were completed, and our dear friends took up their residence at this most interesting station. Seldom or ever has it been the lot of missionaries to commence their labours under circumstances so favourable, among a people so prepared to receive them, and to benefit by their instructions. More than one half of the island have abandoned heathenism, and are thirsting for instruction; and in those parts where the people have not yet done so, the teachers are well received, so that there is every reason to hope that the whole island will very soon profess Christianity.

"At Neche, the station at which the missionaries now are, and throughout the district of Sekuama, the whole population, with the exception of the very aged, and the very young, can read, and about forty can write. About one hundred persons are candidates for gospel ordinances, and there is every reason to hope that the missionaries will soon have the happiness to form a Christian church. The chiefs have each put away all their wives but one. Twelve plastered houses have been built; and since last voyage, in place of a large plastered chapel, which a storm had blown down, a strong stone chapel has been built, eighty feet long by sixty wide, which is filled to overflowing every Sabbath, with attentive hearers.

"Having completed our work so auspiciously at this station, we left it, Mr. and Mrs. Sunderland accompanying us, on the afternoon of the 25th, to visit the district of *Seuaeko*, where our other station on this island is.

"We came to anchor at *Uananaletch*, where the teachers are stationed, on the morning of the 26th. Here we found things in a state of prosperity similar to that at Sekuema. Heathenism and polygamy are entirely abandoned; the people are equally desirous of missionaries, and thirsting for knowledge. They very much wished that one of the missionaries should live among them. We told them that it was likely this would be the case, and that in the meantime the missionaries would visit them until further arrangements could be made. At this station sixteen plastered houses have been built; and, since last visit, their plastered chapel blown down by the storm, has been replaced by another, ninety feet long by thirty wide, which is crowded every Sabbath. Two hundred and fifty persons have learned to read well, and a large number, in different stages of progress, are learning. Nearly forty have learned to write. There are eighty-five candidates for church-fellowship, and here, too, it is likely a church will be formed. We had a large and deeply interesting service here with the people. It was most encouraging and refreshing to hear them join in the song of praise to God, and to see them listen with so much attention to the word of life.

"The teachers at both stations are highly respected and esteemed, and treated with great kindness. They have gained great influence, which they have used to good account, as appears from the large measure of success with which, under the blessing of God, their labours have been crowned.

"We left three more teachers from Samoa on the island, two of them married, who, with the four there before, will greatly aid the missionaries in carrying forward the good work which has already been so successful.

Lifu.

"We left Maré on the morning of the 27th, and after touching at Toka, we reached Lifu about three in the afternoon. The wind and sea prevented us from having any communication with the teacher at *Mu* (Anerewil,) the first-formed station on this island; we therefore passed on to *Ue*, the station formed upwards of two years ago, which we reached about 4 P. M. We were glad to find that the teachers were well, and that their labours on the island were being increasingly blessed and prospered. With very trifling exceptions the whole population of the island profess Christianity, and their call for missionaries is becoming louder and louder. They pleaded much to get one of those placed on Maré; but we could only leave with them two more teachers, expressing our confident hope that two missionaries would be brought for them next voyage of the missionary vessel; and in this, we trust, neither we nor they will be disappointed.

"Having completed our work at Lifu, we sailed again for Maré on the 1st of November, and arrived on the 3d, and went on shore with Mr. and Mrs. Sunderland, who were to remain for a time to assist in commencing missionary operations. We found our esteemed missionary friends on shore all well and comfortable in their little cottages, and animated by the promising state and pleasing prospects of their mission; and, having affectionately commended each other and our work to God in prayer, we bade all our dear friends farewell, and sailed for

Niue, or Savage Island.

"We reached this island in the afternoon of the 24th of November, just three weeks after we left Maré. One of the teachers came off and remained on board all night; and on the following day we saw all the teachers, and got their reports. We were happy to find that, with very trifling exceptions, heathenism had been abandoned throughout the whole island. The people now go from land to land without fear of each other; and the teachers can pursue their work everywhere without interruption, and are kindly treated by the people. The desire for instruction is becoming general. To use the words of one of the teachers, 'The mountains of difficulty are now all removed; the word of God is growing, and will grow rapidly in this land.' It was our happiness to convey to them one thousand copies of an excellent elementary school-book, containing select portions of the Old and New Testaments, and also a small collection of hymns. It will be a great boon to the people, and will be highly prized by them. This book was translated by the teachers into the native language, and printed at Samoa.

"The desire for teachers is great, and we ought, as soon as possible, to send two more efficient men, who, with those already there, will fully supply the island.

"The facts above narrated will speak for themselves, and will show our friends who are interested in our work in these seas how much cause there is for thanksgiving to the Hearer of prayer. Though some of our courageous and noble pioneers have fallen in the high places of the field, and a gloom has, for the present, been cast over one fair island, yet what a large amount of success has crowned the work of the devoted labourers in our infant missions! What a large return has been made to the comparatively small outlay that has been expended upon them! It is therefore to be hoped that the earnest and affecting appeals which are constantly being made from so many of our stations will be speedily responded to, and a sufficient number of well-qualified and devoted men be found for them in the churches. May the God of missions bless his people with a spirit of prayer and liberality, and speedily send forth an adequate number of labourers to these fields, which 'are white unto the harvest!'"—*Missionary Magazine, October*, 1855.

WESTERN AFRICA: YORUBA MISSION.

[Continued from page 197.]

Open-air preaching.

"When the priest saw he did not succeed, he took mud, dust, wood, and stones, what he could get, and threw it over them, which caused many to fetch the sacrifice requested. Two priestesses also appeared, and posted themselves on the other side, under the same tree where I stood, praising orisha with their songs. The priest had meanwhile fetched his sacred cloak—a long wide garment of a reddish colour, almost covered with regular groups and rows of white cowries, and bordered with little bells below—and received the sacrifice on the same spot. This was, then, a remarkable contrast under one and the same tree. I went on talking to my still numerous people as calm and friendly as possible, encouraging those that seemed alarmed, by telling them of the power and love of God, and relating some stories, how our fathers got angry when they heard the first time of this fashion, but as soon as they understood a little, they thanked the strangers most heartily for having persevered in teaching them. One of them they called even by another name—Benefactor—because he had done so much good to them. Whilst thus talking, the number of my listeners increased, and by degrees the bringing of sacrifices ceased, in spite of the continued singing of the priestesses, and the repeated threatenings and hailings of the priest. All the people, except some children who wanted to rob the priest of some cowries, stood once more on my side of the tree, and listened so well that my talk and stay was unusually prolonged. The priest gathered at last his cowries together, in vain looking out for some more. Before I left I wished all the people the light, blessing, and peace of God, which was, as usual, followed with their united "Amin."

"*Sept.* 3, 1854: *Lord's-day.*—Went again to Ijaye quarter, where I found our preaching-place nicely swept, and the little orisha-houses washed, and furnished with some pots of water. The people did not flock towards us as usual, but the priest in his cloak, and several priestesses stood there ready for our reception. They gave hardly an answer to our salutation. When the people were assembled I began as usual, but the priest interfered, and said, 'The chiefs have their sources they get money from to live; farmers find their food; the Mohammedans have their living by selling charms; my own portion, like all the babalawos, is to make country-fashion and sacrifices for the people, and from this I eat. Why do you come here and spoil my living with your preaching another fashion? I cannot allow this, else I see in a short time nobody would care for me, nor bring me money and food. I give you, therefore, the advice not to talk here any more. Besides this, you talk here to children, and to people who are fools, and cannot understand such words, so you had better keep at home.' In my reply I could not help pitying him, before all the people, that he must fear his orishas would leave him, a priest, in such a helpless condition. They must have little power. I advised him, then, to serve the living and Almighty God, who will then surely provide for him in another way, and listen to his word, which is for the wise as well as for those who have little understanding; or else this people he despised, if they listen well, will find a great good, whilst he remains miserable. I invited him then to join us at once in prayer. When he heard this he could not suppress his anger any longer. He began to roar, but the people sent him away, and he did not make his appearance any more. After his departure we could proceed without much interruption, and finish in peace."

It is indeed very remarkable how closely the people will bear to be pressed on the subject of their superstitions. We again refer to Mr. Kefer's journals.

"*Oct.* 13.—Going to town I passed a woman whilst she was just placing a sacrifice into the fetish-house, murmuring some words to it. I began to talk with her, and was soon joined by the priest and the owner of the house, with many of his wives. I spoke of the true God, and how we have to serve him. The priest then acknowledged that their doing is good for nothing. Upon this confession all the bystanders mocked at him, and reproved him for his deceiving people.

"*June* 4: *Whit-Sunday.*—Took the morning service, Mr. Hinderer going out. Read the history of the day, Acts ii., and preached on verses 37, 38. Immediately after service, the owner of a large compound, whom I visited during the week, came, with many of his people, and I had a long talk with them.

I went out in the afternoon to visit some compounds. In the first one I argued against some idols, images roughly carved, which were put up in the piazza. I showed, first, its foolishness, and tried then to explain that only reasonable service is required in the word of God. In the last compound I entered, the master told me the mending of his house prevented him from coming to us. I talked then of the 'house not made with hands, eternal in the heavens,' prepared by our Saviour for all true believers. 'These are sweet words,' exclaimed he at last; 'I wish to get one too.'

"*July* 5, 1854.—Had some occasion to go to Ijaye gate, and stopt there with the man who receives the duty. During our conversation I happened to drop some pieces of printed paper, which attracted the attention of the numerous listeners. I was asked whether they would be useful as charms; upon which I read a part of their contents, and explained that all the papers, &c., sold to them, as powerful charms, for high prices, are good for nothing, except that they fill the pockets of the seller, and make the deceived people poor. By this remark my hearers were struck, and some of them related instances which illustrated and verified my words. My friend, the agbowode, had been listening in silence, but now he took off his charm, showed it to me, and began at once to undo the whole. At last we found a rough paper with some Arabic writing. When seeing this, all the people laughed at his and their own folly. They seemed the more convinced when I began to write something on paper, and told them we could write and sell such things, but we cannot deceive people and displease God, who wants us to teach His word, which is true, and good for this life and eternity.

[To be continued.]

DONATIONS

TO THE BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1855.

SYNOD OF ALBANY.—*Pby of Londonderry*—Newburyport 1st ch to con Rev ASHBEL GREEN, Rev DANIEL DANA, D. D., and Rev JONATHAN GREENLEAF, l d's 400. *Pby of Albany*—Amsterdam Village ch 31 50; Albany 2d ch 521 44. *Pby of Mohawk*—Oneida ch 18 90 $991 84

SYNOD OF BUFFALO.—*Pby of Ogdensburg*—Morristown ch 10. *Pby of Michigan*—Plymouth 1st ch, of which 10 from youth to ed *James Dubuar*, and 3 from Rev James Dubuar 25. *Pby of Rochester City*—St Peter's ch 10; Port Byron ch, John Wright 15 60 00

SYNOD OF NEW YORK.—*Pby of Hudson*—Hamptonburg ch mo con coll's 20 53; Centreville ch 13; West Town ch 23; Deer Park ch 18. *Pby of North River*—Rondout ch in part, of which 25 from Sab sch to ed *Walter Crane Phillips* and *Martha H Wurtz* 85; Bethlehem ch 27. *Pby of Bedford*—Rye ch 75; Croton Falls ch mo con 8 50; South East Centre ch bal 4 25, mo con coll's 17 08; North Salem ch mo con coll's 15 83, Sab sch to ed *David Irving* 10. *Pby of Long Island*—South Haven ch 32; Bellport ch 3 51; Sweet Hollow ch 9 04. *Pby of New York*—Eighty-fourth Street ch mo con 8 13; Nyack ch 13; Madison Avenue ch mo con 65; Chelsea ch mo con 21 50, Sab sch for support of Bazar School at Allahabad 14; Brick ch mo con 16 15; New York 1st ch ann coll in part 4,731 00, mo con 150, Sab sch to ed *W W Phillips* 6 25, Teachers to ed *James Donaldson* and *Sarah C Dow* 12 50, Mrs Lowrie's class to ed girl at Canton 6 25, Miss L Jaudon's class to ed *Fannie Phillips* 6 25, Mr and Mrs Thorp's classes to ed girl at Shanghai 6 25, young ladies to ed *Richard W Dickinson* 17 25, Infant Sab sch to ed *Walter Lowrie* at Spencer 6 25; Yorkville ch mo con 7; Forty-second St ch mo con 12 22. *2d Pby of New York*—Hamden ch 20; Scotch ch, H A Kerr 10, Robert Carter & Bro's to con JAMES WATSON, London, England, l d 100; Canal St ch mo con to ed *Wm Hamilton* 4 09; Sing Sing ch 140. *Pby of Nassau*—Brooklyn 1st ch mo con 12 26; Brooklyn 2d ch, H K Corning 20; Williamsburg ch mo con 29 03 5796 12

SYNOD OF NEW JERSEY.—*Pby of Elizabethtown*—Plainfield 1st ch Sab sch for sup of Bond Scholarship at Allahabad 6; New Vernon ch mo con 10. *Pby of Passaic*—Newark 3d ch mo con 22 41. *Pby of New Brunswick*—Manchester, Mass., Rev R Taylor 5; Princeton 2d ch 13 14. *Pby of Newton*—Lower Mt Bethel ch 70. *Pby of Luzerne*—Hazleton ch 27; Mauch Chunk ch 40; and Beaver Meadows ch 8 for sup Rev R Lowrie 201 55

SYNOD OF PHILADELPHIA.—*Pby of Philadelphia*—Richmond ch 11 40; Second ch Sab sch miss soc 100; Tenth ch mo con 57 40, John McArthur 32; Penn ch 11 02; Great Valley ch 37 08; Charlestown ch 6 68. *2d Pby of Philadelphia*—Allentownship 50; Catasauqua ch 20; Brainerd ch, Easton, of which 5 from Sab sch 54; Doylestown ch 17 86; Deep Run ch 2 68. *Pby of New Castle*—Lower Brandywine ch 10; Red Clay Creek ch 30. *Pby of Huntingdon*—Sinking and Spring Creek ch's of which 3 25 from "little girls' sewing circle, Potter's Mills," 237 25; Lewistown ch, of which 10 from a Lady 24 81; Williamsburgh ch 63; One-half Presbyterial coll 25. *Pby of Northumberland*—Nippenose ch 5; Chatham Run ch 3, Rev J H Grier 2, 800 18, less 5 acknowledged in last month's receipts from "J.," New London ch, *Pby of New Castle*, and transferred to Waldensian Fund 795 18

SYNOD OF BALTIMORE.—*Pby of Baltimore*—Broadway ch 40; A lady of Baltimore to ed *Reverdy Johnston* and *Charlotte Patterson* at Corisco 40, and for Jewish mission 5; First ch, of which 75 to ed *Elizabeth Brown, Margaret Armstrong* and *Jane Mactier* 640; Ellicott's Mills ch Sab sch to ed *James R Thompson* 25; Frederick ch 35. *Pby of Carlisle*—Cumberland ch, Mrs McKaig to ed *Linnie McKaig Beall* 20; Silver Spring ch, Rev George Morris, of which 50 for missions to Papal Europe 150, Miss Morris, of which 100 for Papal Europe 200; Tom's Creek and Piney ch's in part 50. *Pby of Winchester*—Charleston ch 40 1245 00

SYNOD OF PITTSBURGH.—*Pby of Blairsville*—Cherry Tree ch add'l 2; Leechburg ch 23 76, Sab sch 3 74; Donegal ch 11; Smicksburg ch 4; Fairfield ch 9 50; Rural Valley ch 5. *Pby of Redstone*—Round Hill ch 18 40. *Pby of Ohio*—Bethany ch, female members 24 25, of which 3 for *Foreign Missionary*, male members 27 50; Hopewell ch 15 63; Chartiers ch Sab sch penny coll's 8 15; Miller's Run ch 11 60. *Pby of Clarion*—Bethesda ch, ladies 13 25 174 78

SYNOD OF ALLEGHANY.—*Pby of Beaver*—Little Beaver ch 40. *Pby of Erie*—Georgetown ch 15 20; Harmonsburg ch 5. *Pby of Alleghany City*—Fairmount ch 22 82 20

SYNOD OF WHEELING.—*Pby of Washington*—Wheeling 4th ch 33 34; Mill Creek ch 26. *Pby of New Lisbon*—Rehoboth ch, Ladies' sewing soc 10; Poland ch 23 92 34

SYNOD OF OHIO.—*Pby of Marion*—Delaware ch 20; Salem ch 3 30. *Pby of Richland*—Fredericktown ch, bal from sewing circle for Chippewa Mission 2 16, children's coll's 2 84; Perryville ch 4 32 30

SYNOD OF CINCINNATI.—*Pby of Oxford*—New Lexington ch 5. *Pby of Sidney*—New Salem ch 8; Buck Creek ch 64; West Liberty ch 14 39. *Pby of Maumee*—Union ch 3; West Bethesda ch 8 102 39

SYNOD OF INDIANA.—*Pby of New Albany*—Jeffersonville ch, Mrs Delph 5. *Pby of Vincennes*—Upper Indiana ch 15 20. *Pby of Madison*—Hanover ch mo con 6. *Pby of Indianapolis*—Shiloh ch 6; Hopewell ch 47; Indianapolis, Ind., a friend 10 89 20

SYNOD OF ILLINOIS.—*Pby of Kaskaskia*—Sugar Creek ch 14 50; Chester ch 6 55; Pleasant Ridge ch 4. *Pby of Peoria*—Osceola ch 8; French Grove ch 2; Union Grove ch 20; Salem ch 9; Cedar Point ch 2. *Pby of Chicago*—Willow Creek ch 28 30; Oswego 1st ch 8; White Rock ch 7 109 35

SYNOD OF WISCONSIN.—*Pby of Dane*—Westminster ch Mineral Point, of which 14 83 from Sab sch for American Indian Missions 31 00

SYNOD OF IOWA.—*Pby of Des Moines*—Des Moines ch 5 00

SYNOD OF MISSOURI.—*Pby of St. Louis*—Bonhomme ch 16 60; St Charles Co., Mo., Mrs. Terbell 3 65; St Louis, Mo., a friend to Foreign Missions 3, a friend 10. *Pby of Upper Missouri*—Bethel ch 56 55 89 80

SYNOD OF KENTUCKY.—*Pby of Louisville*—First ch mo con 18; Louisville, Ky., Mary Anna Goza 1 25; *Pby of Transylvania*—Pisgah ch 10; *Pby of Ebenezer*—Elizaville ch, A D Taylor 5; Concord ch 10; Mount Sterling ch 32; Moorefield ch 49 25 125 50

SYNOD OF VIRGINIA.—*Pby of Greenbrier*—Point Pleasant ch 4. *Pby of Lexington*—Rocky Spring ch 6 50; Augusta ch 26 41; Rev Wm Brown 10 50; Hebron ch 14 60; Harrisburg ch 3 50, Sab sch 1. *Pby of West Hanover*—Hebron ch 40; Byrd ch 25; Concord ch 7 05; Orange and Madison ch 20; Charlotteville ch 39; Wileysburg ch 24. *Pby of East Hanover*—Richmond 1st ch mo con 6 61. *Pby of Montgomery*—Rock Spring ch 8 35 236 52

SYNOD OF NORTH CAROLINA.—*Pby of Fayetteville*—Bethcar ch 6; Tirza ch 40; Hopewell ch 23 58; Black River ch 3; Rock Fish ch 2 08; Philadelphus ch 6 50; Sardis ch 23 92; St Paul's ch 14 46; Buffalo ch 19 20; Antioch ch 9 80; Lumber Bridge ch 8 30; Bethel ch 14 50; China Grove ch 17; Harmony ch 9; Rock Fish Factory ch 10 61; Laurel Hill ch 20 20; Bethesda ch 12 45 240 30

SYNOD OF NASHVILLE.—*Pby of Holston*—New Providence ch 16 00

SYNOD OF SOUTH CAROLINA.—*Pby of Harmony*—Camden ch 101 22, less 10 for *Foreign Missionary* 91 22

SYNOD OF ALABAMA.—*Pby of Tuscaloosa*—Bethsalem ch 30; Burton's Hill ch 20 50 00

SYNOD OF MEMPHIS.—*Pby of Western District*—Shiloh ch 10. *Pby of Chickasaw*—Pontotoc ch mo con 15. *Pby of Memphis*—Somerville ch 36; Walnut Grove ch 5 66 00

SYNOD OF ARKANSAS.—*Pby of Indian*—Wapanucka, James S. Allan, teachers and assistants in Chickasaw school 30, ladies and assistants for support of Cherokee Springs Sab sch 9; Spencer Academy, Rev. Alex. Reid 15 54 00

SYNOD OF THE PACIFIC.—*Pby of Oregon*—Clatsop ch 14 37

Total from churches, $10,771 96

LEGACIES.—Estate of Wm. Hay, of Michigan, dec'd, in part 200; Pittsburgh, Pa., Estate of Thomas Patterson, dec'd, 50; 250 less expenses on acc Corwin and Patterson Estates 21 50 228 50

MISCELLANEOUS.—James Dellett, Omaha Mission, 4 25; Mount Zion Bible Soc., Mo., for Foreign Bible distribution 46; Little Emma Park, Mo., for Bibles for the poor heathen 1 33; "M," Mo., a thank offering 5; Miss Cath. A Hoes for Lodiana Mission 7; Bellefontaine, O., Jos Aikin 1 50; Morris Plains, Friends of missions 3 50; "A member of Deer Creek Harmony ch" 10; A friend 40 118 58

Total receipts in October, $11,119 04

SPECIAL CONTRIBUTIONS FOR THE WALDENSES.—"J.," New London, Pa., 5; A friend 1 6 00

Am't previously acknowledged $13,045 48 $13,051 48

DONATIONS RECEIVED IN INDIA

FOR THE FUTTEHGURH CHURCH BUILDING.

H. H. the Nawab Rais of Furrukhabad, Rs 225; W. C. S. Cunninghame, C. S., 200; F. P. Buller, C. S., 100; Lieut. Col. J. Fordyce, Art'y 100; W. W. F. Guise 100; C. Sutherland 100; an Old Resident 120; A friend 100; Rev. J. J. Walsh 100; Rev. D. E. Campbell 50; Rev. J. F. Ullmann 50; Bábú Ishwuree Dass 100; the Native Christians 175; Lt. Col. G. A. Smith 30; Dr. S. Maltby 29; W. H. D. Gruyther 25; C. Carvord 41; A. Elliott 10; R. N. Lowis 50; Debi Singh 20; R. H. Smith 200.

Total Rs. 1925; or, $962 50

WM. RANKIN, JR., *Treasurer*.

DONATIONS IN CLOTHING, &C.—Ladies' sewing soc. Rehoboth ch, O., one box clothing 43 56; Ladies of Canonsburg ch, Pa., one box clothing, a free-will offering for Seminole Mission; Ladies of Pulaski ch, Pa., one box clothing 64 50; Ladies of Mount Nebo ch, Pa., one box clothing for Chippewa Mission 53; Sewing circle of Frederick ch, O., one box clothing for Chippewa Mission at Middle Village to con Mrs ELIZABETH J HILLIS l m 34 64; R & J Warnock, New York, one bundle of caps.

NOTICES.

BOARD OF FOREIGN MISSIONS.

LETTERS relating to the Missions, or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or the Rev. J. LEIGHTON WILSON, Secretaries, Mission House, 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board, or containing remittances of money, may be sent to WILLIAM RANKIN, Jr. Esq. Treasurer—same address.

PAYMENTS OF MONEYS for the Board may also be made at—
Albany, New York, to the Rev. J. N. Campbell, D.D.;
Philadelphia, Pa., Samuel D. Powel, 265 Chestnut street;
Pittsburgh, Pennsylvania, Harvey Childs;
Cincinnati, Ohio, John D. Thorpe;
Louisville, Ky. Andrew Davidson.
Memphis, Tenn. J. B. Kirtland;
St. Louis, Missouri, David Keith;
Natchez, Mississippi, Thomas Henderson;
Richmond, Virginia, Samuel Winfree;
Charleston, South Carolina, James Adger;
Augusta, Georgia, James W. Davies.

BOXES OF CLOTHING, intended for the Missions of the Board, may be sent to the Mission House, or to any of the Agents of the Board, and should be preceded, or accompanied, by a written statement of the source whence they came, and of the value of their contents in detail.

THE FOREIGN MISSIONARY is published monthly, in two editions. *Terms: Newspaper Edition*, at the rate of two dollars a year for twenty copies to the address of one person, *postage prepaid*. Under twenty copies, at the rate of thirty-five cents for five copies to one address; on these, postage to be paid by subscribers, at the office of delivery—half a cent for each copy if paid quarterly in advance. *Pamphlet Edition*, Fifty cents a year for each copy. This edition contains several pages of additional matter. Copies are sent free, when desired to donors of ten dollars and upwards, and to ministers. Address, for both editions, "The Foreign Missionary," Mission House, 23 Centre street, New York.

OVERLAND LETTERS.—Letters for the Overland Mail, to India, Siam, and China, should reach the Mission House, in time for the steamer nearest the first of each month. *Postage:* assessed according to weight, at the rate from New York of forty-five cents for half an ounce. This may be paid by sending post-office stamps to the Mission House.

FORM OF BEQUEST.—The Board is incorporated under the laws of the State of New York. The corporate name to be used is—The Board of Foreign Missions of the Presbyterian Church in the United States of America.

Certificates, of Honorary Membership, on the Payment of Thirty dollars; of Honorary Directors, One Hundred dollars.

BOARD OF PUBLICATION.

PUBLICATION ROOMS,

No. 265 Chestnut street, Philadelphia.

Letters relating to agencies, donations of books and tracts, the appointment of Colporteurs, the editorial department of the *Record*, and the general interests of the Board, to be addressed to the Rev. WILLIAM E. SCHENCK, Corresponding Secretary, and General Agent, No. 265 Chestnut street.

All communications, reports, and orders, from Colporteurs, to be addressed to Mr. WINTHROP SARGENT, Superintendent of Colportage.

Orders for books, other than from Colporteurs, and letters relating to the business of the Depository, to be addressed to Mr. JOSEPH P. ENGLES, Publishing Agent.

Letters relating to manuscripts and books offered for publication, to be addressed to the Rev. W. M. ENGLES, D.D., Editor of the Board.

Donations to be remitted to A. W. MITCHELL, M. D. Treasurer.

A VISIT TO SIX SYNODS.

During the month of October, the Corresponding Secretary of the Board of Publication visited six of the Synods, and enjoyed the privilege of addressing five of them on behalf of the Board. A brief notice of these visits may be interesting to our readers.

After an agreeable journey by railroad through Albany and Syracuse, he reached on Tuesday evening, October 9th, the thriving city of Oswego, New York, delightfully situated on the southern shore of Lake Ontario, at the mouth of the Oswego river. Here he found the *Synod of Albany* holding its sessions in the First Presbyterian Church of Oswego, of which the Rev. R. W. Condit, D. D., now is and has been for a long course of years, the beloved and useful pastor. This church has not been long in the Old-school connection. The number, intelligence and activity of its communion, make it a highly important centre of influence. The Rev. Jeremiah Wood, D. D., was the newly elected Moderator of Synod. On Wednesday, the Secretary was very courteously invited to address the body, which he did for about half an hour, spreading before it the plans and aims of the Board of Publication, and the necessity there was for more general and efficient co-operation on the part of ministers and churches. Secretaries of two of the other Boards also addressed the Synod. An interesting discussion subsequently occurred, the result of which was the cordial adoption of the following resolutions:

Resolved, 1*st*. That in the opinion of the Synod, it is the undoubted duty of every Church within our bounds, to contribute annually to each of the Boards of the Church; and that it is obligatory on every Pastor and Session, to afford an opportunity for such annual contribution to each Board.

Resolved, 2*d*. That it be enjoined on each of our Presbyteries, to appoint, at its next regular meeting, a Committee on Benevolence, whose duty it shall be, by some method deemed most convenient to them, to secure the annual presentation of the several interests represented by these Boards, to the Congregations in their connection and a contribution in response.

Resolved, 3*d*. That it be recommended to the Presbyteries, unless there be some insuperable objections, to insist upon a fixed period of the year, for these several contributions.

What the effect of these resolutions may be, will of course depend largely upon the pastors of the Synod, and especially upon the activity and earnestness of the Presbyterial Committees appointed under the second resolution. The indications visible in the Synod, were such as to induce a strong hope of more general and energetic co-operation than heretofore, for the Boards throughout the bounds of the Synod.

Leaving Oswego on the afternoon of Wednesday, and spending the night at Syracuse, we reached on Thursday forenoon, the flourishing village of Port Byron, situated on the Central Railroad, about twenty-four miles to the west of Syracuse. At this place the *Synod of Buffalo* was in session, its Moderator being the Rev. J. H. McIlvaine, D. D. The church in which the Synod met, is under the pastoral care of Rev. George C. Heckman, and after having been enlarged and beautified, had been only the day before (the 9th,) reopened and rededicated to the service of God. Port Byron is a flourishing village containing about two thousand people, and its Presbyterian church under the ministry of its youthful and earnest pastor is exerting a wide and happy influence for the truth. In company with brethren representing two other Boards, the Secretary addressed the Synod, and after a full and free expression of opinion and suggestion from various members, the following resolutions were unanimously adopted:

Resolved, That Synod call the attention of ministers, sessions and churches, within our bounds to the imperative duty of taking up annual collections for the several Boards and the Church Extension Committee of the General Assembly; and that at each stated meeting of Synod, the ministers and delegates from the churches be called upon to report what they have done to give effect to this resolution.

Resolved, That in order to awaken a deeper and wider interest in the benevolent schemes of the General Assembly, Synod recommend to the Sessions of churches without exception, to adopt measures to secure the extensive circulation of the *Home and Foreign Record*, the *Foreign Missionary*, and the *Sabbath-school Visitor*, within the bounds of our several congregations.

There seemed to be a deep anxiety felt by most of those present, to use every practicable means to induce every Church of the Synod, to co-operate with all the Boards. An anxious desire was also expressed on all hands to have the publications of this Board circulated abundantly throughout the bounds of Synod.

On Tuesday evening, October 16th, the Secretary was in attendance upon the *Synod of New Jersey* at Newton, in Sussex county, N. J. Rev. Myron Barrett is the present pastor of the church in this pleasant and growing county town. The Synod of New Jersey is one of the largest and oldest of the Synods of the denomination, comprehending among its members many men eminent for talents and learning. Having addressed the Synod in relation to the operations and wants of the Board of Publication, the Secretary remarked that the resolution adopted by the Synod last year, respecting the Board, covered the whole ground, and that if the spirit of that resolution were only carried out, it would be all that was needful. Nor did he desire the addition of any new resolution to the former one. Rev. N. Murray, D. D., followed with a few remarks, expressive of his deep conviction of the importance and usefulness of the work of this Board, and related an instance in which was strikingly displayed the value of sound and thoroughgoing Calvinistic publications. A tract on election, written by a venerated father of the Church, who is still living, found its way afar off among the Himalaya mountains, and was there greatly blessed of God, in the case of two or three educated and influential men. The feeling of the Synod seemed to be unanimously and cordially favourable towards this great interest of the Church.

By riding all night, the *Synod of Philadelphia*, in session at Hollidaysburg, Pennsylvania, was reached by 10 o'clock, A. M. of the next day after leaving Newton. The Synod was much occupied with one or two judicial cases, likely to be tedious and difficult. Nevertheless an opportunity was speedily and cheerfully accorded, for the presentation of the interests of the Board. When this had been done, Rev. E. P. Rodgers, D. D., in rising to introduce resolutions on the subject, made some very animated and appropriate remarks. He said he had observed the activity of Satan's colporteurs everywhere, and had learned that if the Church did not employ this sort of agency, the great enemy would not fail to do it. He found men and boys everywhere, on our steamboats and railway cars, engaged in hawking books. And when he looked into their contents, he found them not only of the most unprofitable, but some of them of the vilest sort. He had found books which slandered and reviled the pulpit and the ministry, among them. He then made a brief, but earnest and effective appeal to the Synod to aid the Board of Publication. Rev. Alfred Nevin, the Moderator, left his chair for a few minutes, and made an animated address to the same purpose. Alluding to remarks of the Secretary's, on the importance of giving our people a sound and complete system of Gospel teaching, to comprehend plainly, just as the Bible did, the great doctrines commonly called Calvinistic, he said he would say Amen to that with all his heart. The great demand of the day was for such publications as were founded deep upon the doctrines of eternal love, and eternal purposes. And he believed what had just been said, that these, after all, were the class of religious writings likeliest to convert the soul. He had in his recollection a case, where a man of education, long prejudiced against the truth, had accidentally laid hold of a book on the doctrine of election. Within twenty-four hours afterwards the speaker was sent for to pray with that man, who was now an active and useful member of the church. He besought his brethren to help on the good work in which the Board of Publication was engaged. After Mr. Nevin's address, the Synod unanimously adopted the resolutions offered by Dr. Rogers, which were as follows:

1. That the Synod have heard with great interest the statements of Rev. Mr. Schenck, Corresponding Secretary of the Board of Publication, in reference to its operations.

2. That inasmuch as the power of the press is rapidly increasing, and becoming an agency of almost incalculable magnitude for good or evil, the work of providing a sound Christian literature for our country and the world, is becoming proportionally imperative upon all who desire to promote the best intellectual and moral welfare of our race.

3. That firmly and piously believing, that the doctrines of grace, as embodied in our standards, possesses a mighty power of intellectual development and of spiritual advancement, it is our duty, as Presbyterians, to scatter throughout our land those publications, in which those doctrines shall be fully, symmetrically, and earnestly presented.

4. That the Assembly's Board of Publication, on whom this important work is especially devolved, be heartily commended to the more general, and liberal, and regular co-operation, and sympathy, and contributions of all our ministers and churches.

On the evening of the same day, arriving at Johnstown, Pennsylvania, by way of Altoona, on the Pennsylvania Railroad, the *Synod of Pittsburgh* was found in session at that place. Johnstown is a rapidly growing place, closely surrounded on all sides by a wall of mountains, which are full of immense and incalculably valuable masses of coal and mineral. Extensive and numerous furnaces and forges sustain great numbers of labouring people, who compose a large portion of the population. The Secretary enjoyed the pleasure of spending an evening among the brethren of the Synod, and of conversing individually with a considerable number of them, but in the morning when the body had convened, a proposition was laid before it to cross the mountains, and hold a fraternal conference with the Synod of Philadelphia, afterwards so happily carried out, which prevented his enjoying any opportunity of addressing them collectively. He was well repaid, however, for the addition to his journey, by the pleasant conferences had with so many brethren, and by receiving their encouraging expressions of

good will and active interest in the Publication Board.

On Tuesday, October 23d, after having climbed by steam power to the summit of the Blue Ridge, in Virginia, and enjoyed the magnificent scenery presented by adjacent valleys spread out far below, and by the mountain slopes, clad in the variegated dress of autumn, we descended into the beautiful Valley of Virginia, and arrived in safety at Staunton. A stage ride of thirty-six miles thence down the valley, in very agreeable company, brought us to Lexington, where, on the next day, the *Synod of Virginia* was to convene. Here all the surrounding scenery was replete with interest. The Military Institute of Virginia and Washington College are here. A mile or so from the town is the spot where the venerated Dr. Alexander spent his boyish days, and where his near relatives still reside. In full view, in the same direction, stand the ancient-looking ruins of Liberty Hall, where Graham taught; while, looming up loftily in the southwest, are the House Mountain and the Jump Mountain, which are alluded to in Dr. Alexander's biography, as having had so powerful an influence upon his youthful mind. Fourteen miles to the southward is the Natural Bridge, one of the most stupendous and magnificent natural objects on the globe.

The Synod of Virginia convened on Wednesday evening, and their sessions throughout were largely interspersed with preaching and devotional exercises. The attendance was large, and a most fraternal spirit predominated. It was truly good to be there. A Secretary was present from each of the four Boards, and they were treated throughout with the kindest consideration and most generous hospitality. It was arranged that the representative of the Board of Publication should be heard on Thursday afternoon, when he was listened to with a most encouraging attention. Immediately afterwards, the Rev. W. S. White, D. D., of Lexington, made an earnest and appropriate address. He said the Synod of Virginia loved the Board of Publication, and its cause. If there were any discontent in reference to it anywhere in the Synod, he had never yet heard of it. Dr. White enlarged upon the value and necessity of the colportage system. As to the importance of making a use of the press, in the way the Boards are trying to do, he observed, that the history of the Church in Virginia was full of illustrations of it. There were, he remarked, at that moment in the house two elders representing important churches in Eastern Virginia, both of which owe their very existence to the early use of good books. Dr. White then introduced resolutions, which were referred to the Committee on Colportage, and having been again brought up by that Committee, on the following day, were passed unanimously. They were as follows:

Resolved, 1. That the Synod have heard with great satisfaction the address of the Rev. William E. Schenck, the Corresponding Secretary of the Board of Publication, and highly approve of the principles and plans of the Board, as he has presented them.

2. That Synod earnestly commend increased diligence and enterprise to be used by the several Presbyterial Committees on Colportage.

3. That the Presbyterial Committees be respectfully requested to lay before the Board of Publication an annual exhibit of their labours in the work, so that the entire operations of our Church in this department of benevolence may be presented in the annual reports of the Boards.

4. That Synod reiterate the recommendations of the General Assembly, touching the importance of the co-operation of pastors and Church sessions in the work of disseminating the publications of the Board.

The visit to these six Synods has left recollections of unmingled pleasure and encouragement. The treatment experienced was throughout of the most courteous, cordial, and hospitable kind. Much apathy and sluggishnesss were indeed found in many minds, to the great and good work in which the Board of Publication is engaged; misapprehensions as to the nature and necessity of that work were encountered here and there in individual cases; and unfounded prejudices had been the natural consequence. Yet these misapprehensions and prejudices were found, in many cases, to yield before the force of strong facts and plain reasonings, and it was cheering to receive not only public and collective, but also many private and earnest assurances of steady future co-operation from individuals, who had before done little or nothing to help the Board.

Let our Church at large once arise to the help of this Board—let those multitudes who now do nothing, begin to do something, and those who do a only little, go forward to do more, and the Board will be enabled, by God's blessing, to do a work for the Church and for the world, which our weak faith has scarcely dared as yet to consider possible.

THE PRESBYTERIAN FAMILY ALMANAC.

As the beginning of a new year is close at hand, we would again remind readers of the *Record*, that the Board has issued a "Presbyterian Family Almanac" for the year 1856, which not only contains all the ordinary information looked for in an Almanac, but also a vast amount of statistical and other matter respecting the Presbyterian Church and its progress during the past year. There is likewise much miscellaneous religious reading of an interesting kind, and the whole is embellished with a number of handsome wood-cuts. This Almanac ought to become, for the next year, an inmate in the dwelling of every Presbyterian family in the land. Price $4, per hundred; 6 cents a piece.

NEW PUBLICATIONS OF THE BOARD.

A Collection of the Acts, Deliverances, and Testimonies of the Supreme Judicatory of the Presbyterian Church, from its Origin in America, to the Present Time, with Notes and Documents explanatory and historical: constituting a complete illustration of her polity, faith, and history. Compiled for the Board of Publication, by the Rev. Samuel J. Baird. Octavo, pp. xxii, and 856. Price $3.50.

We are at present able to do no more than merely announce the publication of this important volume, which has frequently been inquired after during the last six months under the name of "The Digest." The work would have appeared considerably sooner, but for the necessity of delaying its issue while the printed sheets were transmitted to the author in Iowa, and the Index, which will add much to the value of the book, prepared by him and forwarded.

That Mr. Baird has exhibited in the preparation of this work an uncommon amount of laborious and persevering industry, no one who examines it will deny. That it will be found free from all errors or defects, no one will expect. Prosecuted as the undertaking has been, as an experimental effort, and surrounded by the many drawbacks and difficulties to which he alludes in his preface, it were wonderful were no defects to be discovered. Yet we think, the Church will find in this book a great and most valuable convenience.

Having thus announced the publication of the "Collection," we shall probably recur to it at a future opportunity. As only *one thousand* copies have been printed, and the book is not stereotyped, application for copies had better be made soon. Price to Ministers and Students, $2.80.

The Port Folio of Entertainment and Instruction. Compiled by the Editor of the Board. Quarto.

In this volume the Board presents to the public an elegant gift-book for the approaching holidays, although suitable for every season; its materials, its style of binding, and its engravings, furnish a very unusual exhibition of richness, good taste, and artistic skill. The engravings, which are ten in number, will bear the most critical examination, and cannot fail to be admired for their beauty. It contains twenty-three pieces, in which prose and poetry are agreeably intermingled, and all will well repay a perusal. And while all will be found sprightly and interesting, all will be also found adapted to purify the mind, and to draw the affections towards Jesus Christ, and heavenly things. In this quality at least it will have a great advantage over the mass of holiday literature. We therefore earnestly invite those who may be intending to purchase books for presentation during the coming month, to examine the "Port Folio," before supplying themselves elsewhere.

The Board has also just issued the following works, of which a fuller notice will appear in the next number of the Record.

Sermons and Essays by the Tennents and their Contemporaries. Compiled for the Board. 12mo. pp. 374. With a portrait of the Rev. Gilbert Tennent. Price 70 cents.

Life Sketches from Scottish History, or brief biographies of Scottish Presbyterian Worthies. Compiled for the Board of Publication. 18mo. pp. 144, price 20 and 25 cents, with an engraving.

Suggestions on the Religious Instruction of the Negroes in the Southern States, together with an Appendix containing forms of Church registers, form of a constitution, and plans of different denominations of Christians. By Charles Colcock Jones, D. D. 18mo. tract form, pp. 132. price 10 cents.

Donations received by the Board of Publication from October 15, to November 13, 1855, inclusive.

Pby of Passaic.—Newark 3d ch, per Wm Rankin, Jr, Treas.	$69 37
Pby of New Brunswick.—Cranberry 2d ch, per Rev J W Blythe	31 37
Pby of West Jersey.—Blackwoodtown ch, per Rev John Burtt	18 00
Pby of Philadelphia.—4th ch	14 83
Pby of Susquehanna.—Towanda ch, per Rev Julius Foster	6 00
Pby of Donegal.—Lower Chanceford ch, per Rev J Farquhar	4 12
Pby of Baltimore.—Frederick ch, per Abraham Haff, Deacon	15 25
Pby of Huntingdon.—Spruce Creek 2d ch, per Thos Stevenson	10 00
Pby of Northumberland.—Milton ch, per John Murray, Esq.	30 00
Pby of Washington.—Wheeling 4th ch 33 33, per Alfred Paull, through Board of Missions; Forks of Wheeling ch 25, per Rev James Harvey, D. D.	58 33
Pby of Marion.—Salem ch 3; Waynesburg ch 3 20; Caroline ch 2, per Rev J N Shepherd	8 20
Pby of Hocking.—Rutland ch, per J B Higley	2 00
Pby of Whitewater.—Connersville ch, Rev Wm Pelan	13 00
Pby of Fayetteville.—Tirzah ch 7 78; Galatia ch 6 22; Philadelphus ch 3 25; Antioch ch 5 79; Bethel ch 3 25, per Jas Martine	26 29
Pby of Maury.—Zion ch, from the Ladies' Colportage Society	60 00
Pby of Harmony.—Williamsburg ch, Rev Jas A Wallace, (omitted March 26, 1855,) to con himself an hon mem	30 00
Pby of Hopewell.—Milledgeville ch, A M Nesbit, Treas.	75 42
Pby of Oregon.—Clatsop ch, per S D Powel, Treas. Board of Missions	1 60
MISCELLANEOUS.	
From Mrs P A Matthews (in full) to con her son Chas Benedict Matthews, an hon mem 20; Rev C C Beatty, in part of Legacy of Mrs Jane Wilson, of Steubenville, O., net 100	120 00
Total,	$593 78

A. W. MITCHELL, *Treasurer.*

the wide field into which God has permitted us to enter?

But to come nearer *home*, let us say to ministers, the *Record* will be their best ally; and to sessions and deacons' courts, the *Record* will be their best ally too. It will go before them in the houses and hearts of the people, and pave the way for the counsels they may have to tender, the claims they may have to urge. Every additional *Record* introduced into a congregation is an additional coadjutor to the elder and the deacon; labouring when he, it may be, is resting. Every additional *Record* is another tie between the pastor and his flock. There can be no steadfastness or attachment to either pastor or Church, worthy of the name, save what is based on intelligence. The pastor would find, in this way, his ministrations more appreciated, his prayer-meetings and missionary meetings better attended, and his calls on the liberality of his hearers better responded to, and a larger share of the influences of the blessed Spirit enjoyed by his flock.

And, as regards congregations, we would venture to say to those who may be wholly or in part overlooking the record of God's workings in the world, that they are sustaining a loss by no means inconsiderable. It is part of the Great Mediator's reign that is spread out before them in the *Record*. "Whoso is wise, and will observe these things," may here see proofs that Christ is ascended, that the government of all things is in his hands, and that the triumph of his Church, and the complete emancipation of the world from Satan's yoke, is the great final end of his reign, and that this consummation in all its glory is speeding on apace. How, we would ask, can they who neglect to peruse the *Record*, pray for the coming of Christ's kingdom! How can they pray intelligently and with adaptation to the circumstances of that kingdom in the world, and how can they pray with that ardour with which prayers for the world's evangelization ought to be breathed forth? And how can they give? How can they give acceptably unless they give in faith? and how can they give in faith unless they give with knowledge, and with a hearty, cheerful willingness, such as God loves? And how can they continue to give? The springs of liberality will dry up unless replenished by the periodic descent of intelligence, as would the fountains of earth, but for the dews and rains of heaven. On all these considerations we would earnestly entreat our brethren throughout the Church to give this matter their most serious consideration, and their early, their conscientious, and their vigorous attention. A little effort here would most materially benefit all the schemes of the Church. We may be reminded that the *Record* is not what we would wish to see it. Most true. We might all take a wider range, and lift ourselves more to a level with our great subject. The Editors could do more, Conveners could do more, Missionaries could do more. But such as it is, the *Home and Foreign Record* is a great instrumentality of which the Church has never yet availed herself to all the extent to which she could and ought. Were our hearts more filled with the love of the Prince of Missionaries, we would prize more its statements and narratives, plain and unpretending as they are. Surely, that ear is dull that does not hear in these tidings the first welcome utterances of that triumphant shout which will one day be raised over an emancipated world, loud as the voice of mighty thunderings, and melodious as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth.

Ecclesiastical Record.

THE PASTORAL RELATION HAS BEEN DISSOLVED BETWEEN

Rev. Edward Palmer and Bethel church, and Rev. A. F. Dickson and John's Island and Wadmalow churches, by the Charleston Presbytery.

Rev. J. K. Lyle and the church of Nicholasville, Kentucky, by the Presbytery of West Lexington. Mr. Lyle resigns his pastoral charge on account of ill health, and with a view of entering upon an agency for Danville Theological Seminary.

Rev. W. K. Marshall, D. D., has resigned the care of the church at Van Buren, Arkansas, intending to remove into Texas.

Rev. Robert Crawford, of North Adams, Massachusetts, has been released of his pastoral charge.

CALLS.

Mr. John M. McElroy, li[illegible] has accepted a call from the church of Ott[illegible]

Rev. J. Carson [illegible] from the church of Oskaloosa, Io[illegible]

Rev. N. G. North has received a call from the Third Presbyterian Church, New Orleans, La.

Rev. D. Harbison has accepted a call from the church of Ebensburg, Pa.

Rev. J. C. Watson, D. D., has declined the call which he received to Carmel, N. Y.

Rev. George Browne has received a call from the First Presbyterian Church in Hamden, Delaware co., N. Y.

Rev. M. R. Miller, late of Louisville, Ky., has received a call from the church of Buffalo, Ohio.

Rev. James Winters, of Parkersburg, Va., has received a call from the church in Marietta, Ohio.

Rev. James Harkness, late of Fishkill Landing, has accepted a call from the North State street Church, Rochester, N. Y.

Rev. W. M. Scott, D. D., has received a call to the Seventh Presbyterian Church, Cincinnati, Ohio.

Rev. A. P. Cobb has received a call to the South Presbyterian Church, Philadelphia.

Rev. J. C. Barr has received a call from the church at Princeton, Illinois.

Mr. H. G. Hinsdale, a licentiate under the care of the Presbytery of Nassau, has accepted a call to the church in Oyster Bay.

Rev. George M. T. Blauvelt has received a call to the church at German Valley, N. J.

ORDINATIONS AND INSTALLATIONS.

Rev. N. M. Crane was installed pastor of the church of Bethesda, by the Presbytery of Clarion, on the 8th of October.

Rev. William Life was ordained as an Evangelist, by the Presbytery of Northumberland, on the 3d of October.

Rev. C. J. Silliman was ordained as an Evangelist among the Choctaw Indians on October 5, by the Presbytery of Tuskaloosa.

Rev. David Tully was installed as pastor of the Presbyterian church at Ballston Spa on the 24th of October.

Rev. Alexander Martin has been ordained in Mount Carmel, Va., on a call from Bethlehem church, by the Presbytery of East Hanover.

Rev. E. D. Junkin was ordained and installed pastor of Prospect Church, by the Presbytery of Concord, on the 28th of September.

Rev. Griffith Owen was installed pastor of the Fourth Presbyterian Church, Baltimore, on the 4th inst.

Rev. Thomas W. Cattell was installed pastor of the church at Deerfield, by the Presbytery of West Jersey, on the 9th of October.

Mr. William Young was ordained and installed pastor of the church of Cherokee, by the Presbytery of Sidney, on the 30th of October.

Mr. Edwin R. Bower was ordained and installed pastor of the church of Wappinger's Falls, by the Presbytery of North River, on the 30th of October.

Rev. David Irving was installed pastor of the First Presbyterian Church at Morristown, N. J., by the Presbytery of Passaic, on the 5th of November.

LICENSURE.

Mr. James A. Davies has been licensed to preach the gospel by the Presbytery of Bethel.

POST-OFFICE ADDRESSES CHANGED.

Rev. E. Grand-Girard from Marshall to Ripley, Ohio.

Rev. Wm. J. McCord from Jefferson to Stamford, New York.

Rev. J. M. Batchelder from Peoria, Illinois, to Albia, Iowa.

Rev. Charles Axtell from Greensburgh, Indiana, to Galena, Illinois.

Rev. J. M. Drake from Nicholasville, to Mainville, Warren County, Ohio.

Rev. A. R. Wolfe from Tallahassee, Florida, to New York City.

Rev. R. T. Drake from Lebanon, Ohio, to Fort Des Moines, Iowa.

Rev. James Gilmour from Princetown, to Balston Court House, New York.

Rev. David Tully from Princetown, to Balston Court House, New York.

Rev. Wm. Armstrong from Hill Grove, Ohio, to New Castle, Indiana.

Rev. Wm. F. Morgan from Western Theological Seminary to Rural Valley, Virginia.

Rev. A. H. Barkley from Jonesboro', to Madisonville, Tennessee.

Rev. J. R. McCarter from Americus, Georgia, to Union Springs, Alabama.

Rev. Moses Ordway from Beaver Dam, Wisconsin, to Rockford, Illinois.

Rev. H. Snyder from Waukesha, Wisconsin, to Amelia Court House, Virginia.

Rev. S. Hair from Enon to Oxford, Ohio.

Rev. D. L. Gray from Raleigh, Tennessee, to Watensaw, Arkansas.

Rev. John Crozier from Palestine, Illinois, to New Albany, Indiana.

Rev. J. Harkness from Fishkill Landing to Rochester, New York.

Rev. R. Morrison from Louisville to Fern Creek, Kentucky.

Rev. A. F. Graves from Caledonia, Mississippi, to Louisville, Kentucky.

Rev. F. H. L. Laird from Bloomington, Indiana, to Middletown, Illinois.

Rev. J. C. Mahon from Washington, Ohio, to Hunterstown, Pennsylvania.

Rev. J. K. Lyle from Nicholasville to Lexington, Kentucky.

Jas. H. Baird from Toledo to Upper Sandusky, Ohio.

Robert Crawford from North Adams, Massachusetts, to Chester, Pennsylvania.

Rev. J. C. Barr from Pleasant Run, Ohio, to Princeton, Illinois.

Rev. W. A. Graham from Carlisle, Pennsylvania, to Berlin, Maryland.

Rev. Joseph Adams from Arena, Wisconsin, to Frankville, Winneshiek county, Iowa.

Rev. S. B. Smith from Lewistown to Keithsburg, Illinois.

Rev. P. A. McMartin from Shackleford, Virginia, to Cape Island, New Jersey.

CHANGE OF RELATION.

Rev. D. A. Murdock was recently received by the Presbytery of Des Moines, from the Cumberland Presbyterian Church.

The Presbyterian Church (N. S.,) at New Maysville, Illinois, has joined the Presbytery of Schuyler.

DEATHS.

Rev. L. A. Spofford, at Rockport, Indiana, on the 10th of September, at an advanced age.

Rev. John Dickey, at Bloomfield, Perry county, on the 20th of October, aged 48 years.

MISCELLANEOUS.

Rev. John Crozier having accepted the agency of the Board of Missions in the North-west, has removed from Palestine, Illinois, to New Albany, Indiana.

Rev. John H. Gray, D. D., of Memphis, has been chosen first President of the Memphis Synodical College, La Grange, Tennessee.

The new Presbytery of Nassau, held its first session in the First Church of Brooklyn, on Tuesday the 7th of November. Rev. J. Greenleaf preached the sermon, at the conclusion of which the Presbytery was duly constituted. Rev. John D. Wells, having been chosen Temporary Clerk, the roll was called, by which it appeared that the Presbytery was composed of nineteen ministers and fifteen churches. Rev. J. Greenleaf was chosen Moderator, Rev. J. D. Wells, appointed Stated Clerk, and Rev. Messrs. Rockwell and Locke, Temporary Clerks.

Rev. John Smalley has accepted the situation of Principal of Witherspoon Institute, Butler, Pennsylvania.

CONTENTS.

BOARD OF DOMESTIC MISSIONS.—Our Financial Condition, p. 202. Need of Funds, p. 202. An Exemplary Sabbath-School, p. 203. A Want of the Border, p. 203. From a Missionary in Illinois, p. 204. Receipts, p. 204.

BOARD OF EDUCATION.—I. Ministerial Education: Candidates and Funds, p. 205. An Example Worthy of Imitation, p. 205. The Attractions of the Ministry, p. 205. Hints to Candidates, p. 205. II. Christian Education in Schools and Colleges, p. 206. Oxford Female College, p. 206. Synodical College of the Cincinnati Synod, p. 206. Miller Academy, under the care of the Zanesville Presbytery, p. 206. Hanover College, p. 206. White Water Presbyterial Academy, p. 206. Lafayette College, p. 206. Paducah Presbyterial Academy, p. 206. Greenville Presbyterial Academy, p. 206. Westminster College, Mo., p. 206. Alexander College in the Synod of Iowa, p. 207. Parochial Schools, p. 207. The Bible in the School, p. 207. Our Children, p. 207. Receipts, p. 207.

BOARD OF FOREIGN MISSIONS.—Recent Intelligence, p. 208. Mission for the Afghans p. 208. Choctaw Mission: Report of the Rev. A Reid, p. 208. Africa: Corisco Mission: Address of Rev. James L. Mackey, p. 209. India: Allahabad Mission: Letter from Rev. Gopee Nauth Nundy, p. 209. China: Ningpo Mission: Journal of Rev W. A. P. Martin, p. 210. Polynesia: Report of the Eleventh Missionary Voyage to the New Hebrides and New Caledonia Groups, and Savage Island, p. 210. Western Africa: Yoruba Mission, p. 212. Receipts, p. 213.

BOARD OF PUBLICATION.—A Visit to Six Synods, p. 214. The Presbyterian Almanac, p. 215. New Publications of the Board, p. 215. Receipts, p. 215.

MISCELLANEOUS.—The Church Extension Committee, p. 201. The Home and Foreign Record, p. 201. Circulation of the Record, p. 201. Ecclesiastical Record, p. 216.

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT